

**50<sup>th</sup> Issue**

# **BWHWIJIRI**

**ANNUAL COLLEGE MAGZINE  
KOKRAJHAR GOVT. COLLEGE**

**SESSION: 2020-21**



**PROFESSOR IN-CHARGE**

**MR. GANESH BARO**

**CHIEF EDITOR**

**SORITRA MUSHAHARY**



## LIST OF TITLE HOLDERS



*Miss Bonjar-2021*



*Mr. Bonjar-2021*



*Mr. Kokrajhar -2021  
1st winner*



*Mr. Freshers- 2021*



*Miss Freshers-2021*



*Mr. Kokrajhar -2021  
2nd winner*



FOOTBAL WINNERS

# BWHWIJIRI



ANNUAL COLLEGE MAGAZINE  
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*Prof. In-charge*  
**Mr. Ganesh Baro**

*Chief Editor*  
**Soritra Mushahary**

**BWHWIJIRI** : The Bwhwijiri College Magazine is annually published by Kokrajhar Govt. College Students Union (K.G.C.S.U.). The word Bwhwijiri is termed from the Bodo word which means flowing of water continuously and no other external force can stop it. Through the Bwhwijiri K.G.C.S.U. always tries to bring out the hidden literacy talent among the students of Kokrajhar Govt. College and K.G.C.S.U. given the best opportunity to all the students through the Bwhwijiri. Bwhwijiri always intends to promote creativity, give voice to student's community and encourage young mind to translate their view and idea into language. Hope the next generation students keep contributing their literary sources to the Bwhwijiri like the-stream to make Bwhwijiri more colorful and cheerful.

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K.G.C.S.U., 2020-21

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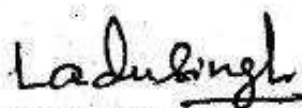
Date: July 04, 2022

## Message

It is a matter of delight that Students Union, Kokrajhar Government College, Kokrajhar is publishing the 50<sup>th</sup> edition of its annual magazine the "*BWHWLJIRI*".

The magazine is the reflection of academic activities of the students and is also the medium for sharing the own thoughts and ideas about the beliefs and practice of the society. Talents and skills of the students in different domains of academic pursuits are embodied in the magazine.

My best wishes shall always remain with the students Union of the Kokrajhar Government College Kokrajhar, particularly the Literary Secretary.

  
(Prof. Laishram Ladu Singh)  
Vice-Chancellor



GOVT. OF ASSAM

## OFFICE OF THE DIRECTOR OF EDUCATION, B.T.C., KOKRAJHAR

Sri Jagadish Prasad Brahma, AES  
Director of Education, B.T.C., Kokrajhar

Phone No. : 9435325911

Ref. No. ....

Date. ....

### MESSAGE

I am glad to learn that the Students' Union of Kokrajhar Govt. College, Kokrajhar is going to publish its 50<sup>th</sup> edition of the Annual College Magazine in the name and style "BWHWIJIRI".

I think the Annual College Magazine will be a platform to the students and the teachers community to express their thought, views and ideas and inspire the young generation to exercise their habit of creative writings.

I extend my heartiest greetings to the Editorial Board and wish the magazine be a colorful one.

Date: 12<sup>th</sup> July, 2022

Place: Kokrajhar

(J. P. Brahma, AES)  
Director of Education,  
Bodoland Territorial Council,  
Kokrajhar



खालार : 05-07-2022



### हामब्लाथि रादाब

गिबियावनो आंनि गोसो गोबोनि गाहाम हामब्लाथिनाय बाउहरगोनाय जाबाय। नोंथानि लाइजामनि गेजेरजों क'क्राझार सोरखारि फरायसालिमा फरायसा आफादया गावनि 50 थि बिसान बोसोरारि लाइसि बोहैजिरिखी दिहुओ लाहार-फाहार खालामनाय खीरांखी मोघानै आं गोजोघ्राय मोन्दों। आं फोथायो फरायसा समा फरायनायजों गावबा गावनि जिउखी जाफुंसार महुरै दानायजों लोगोसे गासिबो बिथिडाव गावखी गेवसारहोनायनि समा। नोंथानि राफोद आखायनि सुजुनायाव दिहुओ लानाय बोहैजिरि बोसोरारि लाइसियाव गावनि राव हारिमु थुनलाइ आरो हारियारि थामोनथाखी हमथानानै लाखिनो नाजानायनि मोन्थोरानो रेबगन हमनो सोलोजेघ्राय गोदान लाइमोन लिरगिरिफोरनि रेबगननि गेजेरजों बेरखांनो खाबु मोनथों। लोगोसे बोहैजिरिया गोदान लिरगिरिफोरनो थुनलाइ सोरजिनो सोलोनयनि मोनसे जीसां होनो हाथों।

जोबथारनायाव नोंथांमोननि दिहुओ लानाय बोहैजिरिया गासिबो बिथिडाव जाफुंसारथों। नोंथांमोन बयनोबो फिन खेबसेबाव आंनि गोसो गोबोनिफ्राय हामब्लाथिनाय हरबाय।

गोजोन्यों। एसेनीसी।

सिम,  
मुसि सरिज मुसाहारी  
गाहाय सुजुगिरि  
बोहैजिरि बोसोरारि लाइसि।

  
(मुसि प्रमद बर)  
गाहाय मावफुं सोद्रोमा  
बड'लेण्ड हायुडारि गीथुम  
क'क्राझार।





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Motto : Unity, Survival & Prosperity

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Date : 19 -07-2022

## हामलायथि रादाब



सिम,

मुखि शरिथ मुसाहारी  
गाहाइ सुजुगिरि  
“बोहेजिरि” खुगा लाइसि

मानिनां मुसाहारी,

गिबियावनो दुलाराय बर' फरायसा आफादनिफ्राय गाहाम हामलायनायखौ बाउहरखोबाय। क'क्राझार सोरखारि फरायसालिमा फरायसा आफादा बोसोररि 50थि बिसान “बोहेजिरि” खुगा लाइसि दिहुननो लानाय खौरंखौ मोन्नानै आं जोबोद गोजोन्नाय मोन्दों आरो जोबोद बाख्नायजाथाव आरो धुलुंगाखांथाव। बिनिस्त्रायनो सुजु आफादनि गाहाइ सुजुगिरिजों लोगोसे क'क्राझार सोरखारि फरायसालिमा फरायसा आफादनि गासै बिबानगिरिफोरनिसिमथो साबायखर बाउहरखाय। नैजिसे जौथाइनि बिगियान आरो बिरेंदामिननि मुगायाव सुबुं समाजनि सोदोमस्त्रिखौ जौगाहोनायाव सोलोंसालि आरो फरायसाफोरनि गोहोम आरो बिफावा जोबोरिनो मुखं जाथाव। मिजिंधियो, दिहुननो लानाय खुगा लाइसिनि गेजेरजों जाखोफुनाय लाइमोन लिरिगिरि, गांगि लिरिगिरि बिथांमोननि दाथायारि बेसेनगोनां लिरिबदांफोर ओखारगोन आरो क'क्राझार सोरखारि फरायसालिमानि सान्थौ, सानस्त्रि आरो मावथांखिफोरनि सावगारिया “बोहेजिरि” खुगा लाइसियाव रोखा-रोखायै बेखांगोन आरो बेसेन गोसा धुनलाइ सोरजिनायाव बिहोमा होनायजों लोगोसे इपुन जोलैनि धुलुंगाखां नैसोंन जानानै थागोन।

जोबधारनायाव क'क्राझार सोरखारि फरायसालिमानि बोसोररि 50थि बिसान “बोहेजिरि” खुगा लाइसि दिहुननो लानाय थांखिया अराय जाफुंसारनाय आरो खुगा लाइसिया बयनिबो अनसायनाय मोनगोनखौ मिजिंधिनानै हामलायथि रादाब हरनाय जाबाय।

गोजोन्यो

(दिपेन बर')  
आफादगिरि

दुलाराय बर' फरायसा आफाद :

GOVT. OF ASSAM



OFFICE OF THE PRINCIPAL

**KOKRAJHAR GOVT. COLLEGE**

P.O. KOKRAJHAR.

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## Message



It gives me immense pride and pleasure to learn that Kokrajhar Govt. College Student's Union is going to publish the 50<sup>th</sup> issue of Annual Magazine "Bwhwijiri" for the session 2020-21. The Annual Magazine consistently strive to serve as a portal to excellence and a site of enlightenment, where the Institution will continue to push boundaries of to explore the talents of the students to build an empowered community.

The Annual Magazine provides scopes for manifestation of hidden talents of the students and will be able to highlight the immense contribution of the institution has imparted towards the society of the region. Despite of all barriers created by the pandemic we as a team were able to bridge the gaps. This year like the years before we celebrate the achievements of our students in the last academic year.

I appreciate the commendable initiative taken by the editorial board and the Students Union to publish the Annual Magazine. I would like to convey my warm greetings and best wishes to the editorial board of "Bwhwijiri" Magazine.

Principal  
Kokrajhar Govt. College  
Kokrajhar  
Principal  
Kokrajhar Govt. College  
Kokrajhar

## *From Editorial Desk.....*

At the very outset, I extend my heartfelt gratitude and immense pleasure to embrace this opportunity for the 50th publication of "BWHWIJIRI" annual magazine in our college (KGC). I am privileged as an editor to be a part of "BWHWIJIRI" family to put forth my enthusiastic effort and learn the issue of magazine. KGC celebrates the journey of BWHWIJIRI for 50th successful golden year until date. I extend my greetings and pride towards the KGC family for their contribution to the BWHWIJIRI.



The "BWHWIJIRI" is the literary reflection and a platform of all the KGCians it capture the momentous moments and express the true arts of the KGCians journey. BWHWIJIRI always tries to bind together each and every aspects of our very own KGC family.

The outcome of "BWHWIJIRI" has always been the tireless efforts of editorial Board. The contribution of articles, poems etc. highlighting the talents and skills are the heart and soul of it. Therefore I express my cordial thankfulness towards Prof. in charge - Mr. Ganesh Boro, Asstt. Prof. Dept. of Bodo for his tireless efforts which I am indebted, I also extend my cordial thankfulness towards the teaching staff, members of KGCSU & students who had been spotlight in the journey of the success of this magazine.

I wish the "BWHWIJIRI" will ignite with ever more better ever and seeds of literature will germinate more.

Your sincerely

**Soritra Mushahary**  
Chief Editor  
"BWHWIJIRI"  
Literary Activities Secretary



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**ENGLISH SECTION**

# My Native Village

❖ Krishna Brahma  
TDC 5th Semester

My village, covered with green carpet of nature,  
Oh,.....such a beauty it was.  
My village, nothing was ugly there  
nothing was hateful and sorrowful there.  
My village, always covered in the love shed of mother nature.  
getting kisses from the sun and,  
hugs from moonlight.....oh, such blessing to livethere.....in my village.  
But.....now.....  
It's burned, its destroyed by the human mage and greed.  
Now it's lost.  
Now. I Feel like the mother nature  
have stoped giving shade to my village, and  
the sun and the moon have also  
stoped loving my village.  
I Know its still there but, I also Know  
it's not there.....the essence is lost.  
I'ts lost, nothing like before.  
I can't even resent who destroyed  
my haven like village.  
Because its us we humans who did it.



# Corona Days: A Poem for Positivity

by Shreya Brahma

This is a story  
Or may be a song  
Not really short,  
But not awfully long.  
It is meant for young readers,  
Who are curious and keen.  
To know more of this virus  
Called the "COVID-19".

I will try to explain  
Why our lives may have changed  
And why our world,  
Is acting so strange.  
And then I will guess,  
When should the world,  
Return to be normal.

So, let's start from the start.  
The beginning of all  
With a creature called "Virus",  
Very tiny and small  
Who infected a person,  
Without even knowing,  
He will be the beginner.  
Of a world wide pandemic.



## Good Things

❖ Shreya Brahma

I once heard an old man say,  
Shaping vases out of clay  
Into subtle forms sublime  
"Listen, son, good things take time".

All my life I've thought of this  
When a task was lacking bliss,  
When the work seemed awfully tough  
And I thought I'd had enough.

So I'd give a little more  
To what sometimes seemed a chore;  
And, you know, without a doubt,  
Good things always came about.



## Welcoming the End

❖ Anamika Choudhury

No birds fly  
No flowers dance,  
No rivers flow,  
Welcoming the end.

No man is free,  
Everywhere no contentment,  
No genuine feel,  
All are still like-  
Breathing toys  
Welcoming the end.

None is happy  
Pretend to be so,  
As days are passed,  
Welcoming the end.

No sense of brotherhood;  
Only envy nature all over,  
Lack of introspection  
Welcoming the end.

Yes! on the judgement day,  
we are meeting.





## My Native Village

✧ Riya Roy

From childhood to my adulthood,  
I have been through many state.  
But, what I can't demolish ever in my thoughts,  
Is my native village, my happy place,

From doing arts, making paper boats,  
I have been through elegant phases.  
Seeing my mother, cooking in firewood,  
To winter meant only bon-fire.

I have grown up, to a young lady now,  
But, I can't go back to my playing days.  
where fields of wheat, cereals  
Were our spots of playing hide-seek.  
When the farmers ploughed the fields,  
To watching them cut the plants.  
My native village, gave me neverending memories,  
To some beautiful thoughts which I can never explain.  
Friends have been parted in different jobs,  
But, my mind for going back to them is what I seek far.  
Please, can I go back those days from my native village,  
My soul replies that's what memories are beautiful for.



# Never Give Up

✎ Bidung Mochahary

We feel like giving up, at some point in our lives, in the various journeys that we undertake. Sometimes we give up even before we start. And at other times, most crucially, we tend to give up just before we are about to make a huge break through.

But we should realize that our hardest times often lead us to the greatest of our lives. 'keep going' should be our mantra. Though situations build strong people in the end. We should not fear failure but

rather fear not trying.

Anything is possible. As long as you are alive healthy and free, you have the choice to keep trying until you finally succeed. But yes you have to be realistic. Being part of the human kind you are one of the most enthusiastic and strongest beings to have ever walked on the earth. If you give up you fail, but if you keep going you will become successful.

"Never give up, it's always the darkest before the dawn".

○○○



## Things Could be Different

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My name is Alina. I'm 26 years old and after trying my best now I finally have a job. Things gets a little bit changed when you're growing so up fast. Old friends? I don't get any calls or anything from them nowadays, may be because everyone is busy with their lives. Well, I have some new friends here where I work, cause I always look forward when it's about making new friends. Sometime I feel like I irritate them as well, but they don't mind cause after all they are my friends. I don't remember everything clearly about how I was before or how was my friend circle and all but there was someone I've always wanted to know about. His name was Ankur. He was a transferred student, he was there with us 2 years. Most of the time he used to stay quiet, sometimes I used to feel like he didn't even have much energy to anyone around him. Always looked tired, as if he enough sleep. Face down all the time, it's rare to get an eye contact. I don't notice him

before, cause there was a lot of students and he use to stay too quiet, quiet means even if sits next to you, you w'll get not feel that someone is there. One day during the lunch break one of my friends came to me and asked, " You ever talked to that new guy ?" . I replied , " Who ?..... You know that I don't like to talk with boys. It's not a perfect time to make a boyfriend, our exam are coming , don't asked me these kinda stuffs again". She looked at me like I said something wrong, but it wasn't my fault. I know her since were kids, she still says that one day she 'll marry jung kook, she'll even sell her kidneys to get into their concerts. She said. " No you fool. I'm not saying that. I was just asking if you know him or talked to him before" , And then she pointed her finger at him. I said, " Ma'am, his face is completely new for me. Now please let me eat my food, would you?". And then she said, " Other boys were saying that he is a freak". That " Freak" Word reminded me of

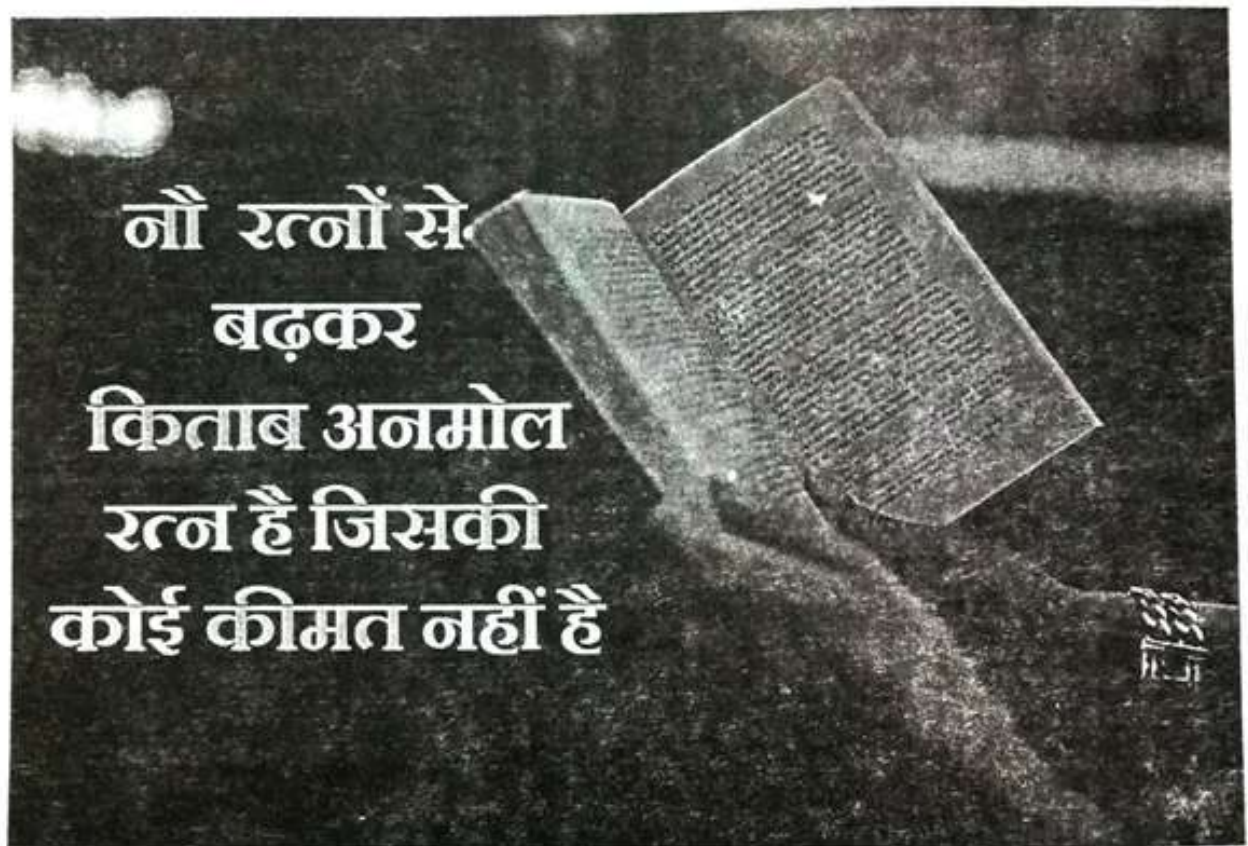
"Theodore Finch" Who was the main character from a novel named " All the bright places" Written by Jenniffer Niven. I knew what she wanted to say but she really didn't look like a freak to me. The time was passing quickly, never had a time to talk someone I've never known before. Had a good result so I got into the University I've always dreamed a bout. I was active on social medias such as Facebook, Instagram, etc. And one day I found him again. Knowing him, he would never try to start a conversation but this time it was different. He texted me and then I realised that he know me as well. We started talking, talking about stuffs like what are we doing, where we exactly are, what's the plan for future and all. For me I had plans, but the way he used to talk, I could say that he just wanted to earn money, not in a bad way though. He was kind, I felt it. Now look, everyone says that student life is fun but I don't think it's completely true cause sometimes we get depressed as well. Mental breakdowns are something which is way too hard explain. He was that kinda guy who helped me when I used to feel low and may be depressed, even though I didn't ask him to. He used to say, " Sometimes you may feel like you're all alone and no one needs you, but it's not true.

We people are different, sometimes we even feel uncomfortable to show love. See me as an example, I don't even remember when did I last hug my father. May be my father also feel no one loves him, but you know what ? He means the whole world for me. If you ever feel like doing something wrong to yourself, just remember that may be there are people who'll try to find when you'll not be there", how can a guy like that may be a freak? He taught me many stuffs about life and I wanted to learn more but one day he just stopped coming online, he didn't pick my calls for weeks. I used to wait for his replies but it never came. I couldn't hold myself and I went through his friend list where I found a guy named Rahul. Rahul was one of his old friend, he knew him better than anyone else, but refused to say anything to me. He said, " You should talk to his family member". He had a younger sister, Rahul gave me her number. I called her and asked, " where is Ankur ?". Is he doing well?". At first she asked me my name and I said that we were classmates and my name is Alina. She said, "brother used to talk about you sometimes, I know you. I was expecting your call, but it took a long enough". At that moment I realised that something was wrong. She told



me everything and it turned out to be worst. He killed himself and he didn't even leave anything for his loved one, not even a single letter. When they found his body, his face was full of cuts, like he was sitting somewhere peacefully and was cutting his own skin all night long and I wanted to know why. I had too many questions but I couldn't do anything to find the answers, I wasn't able to think about

anything at that moment. Maybe he wasn't fine, when I thought that he was fine. Maybe when I was too busy to talk to anyone, he was sitting somewhere all alone. Maybe he didn't make enough plans cause he knew what's going to happen next. I just wanted to see him again.....just to tell him that, things could have been different.





# Are You Aware of Illegal Timber Logging?

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## INTRODUCTION:

Logging means that involves cutting trees for sale as timber or pulp. The round wood and timber is used to build homes, furniture, etc and the pulp is used to make paper and paper products for paper industries. Timber also known as "Lumber" as well. Logging is generally two types; selective logging selective because loggers i.e. a person who fells trees for timber that choose only wood that is highly valued, such as mahogany, and another one is clear- cutting which is not selective that loggers are interested in all the varieties of wood and cut all of the trees down and clearing the forest; thus, it is called clear-cutting. But while these logging is processing within violation of rules then it's called illegal logging. Illegal logging involves the harvest, transportation, acquires or sale of

timber in violation of laws. The procedures of harvesting may be illegal, because of gain access to forests violation of laws and extraction without permission from a protected areas cutting down of protected species or the extraction of timber in excess of agreed limits. Because forests under state government or forest offices. Within the laws people do illegal logging while processing or transporting.

Illegal logging is a driving force which causes environmental issues such as deforestation, soil erosion and biodiversity loss which can drive larger scale environmental crisis such as climate change and other forms of environmental degradation. We are aware about those environmental degradation. Thus, we must aware about those causes of deforestation like timber logging illegally.

**BODY:**

Causes and consequences of illegal timber logging:

**Causes:**

There are various causes of illegal logging such as rural poverty that communities are in most cases very poor that they depend on the forest for their needs and survival. Secondly, there is black market of timber that illegal logs are most cheaper than legal wood which promotes all over the world. Thirdly, weaknesses and laxity in forest governance that rules, laws are so weak, because of that illegal logging increase worldwide. There is also high demand for high quality charcoal which also the reason behind illegal logging.

**Consequences:**

The environmental consequences of illegal logging which include deforestation, the loss of biodiversity, ecological effects and the emission of greenhouse gases. Illegal logging has come up conflicts with indigenous and local populations, violence, human rights abuses, corruption, funding of armed conflicts and the worsening of poverty. Not only illegal timber logging but also expansion of legal logging also causes

these effects on biodiversity. Due to population explosion, expansion of infrastructural needs, modernization and due to industrialization there is need for high amount of timber; heavy forest cutting or clearing forest for leading luxurious live also causes deforestation as well as environmental degradation worldwide.

**Advantages and disadvantages of logging or cutting down trees of forest:****Advantages:**

Logging trees have been seen as destroying the environment, but this is not always same in the case that proper forest management and carefully considered tree removal can provide benefits human beings, the landscape and native animals also. Firstly, improves forest restoration which involves the destruction of old trees serves which promote new growth of trees. Secondly, it encourages environmental diversity i.e. a diverse forest is a healthy forest. Multiple species of trees and animals can to grow when living in the same area. Thirdly, reduces Risk of falling trees because it helps if waiting for nature to take its course, potentially causing it to fall on your home, or a



vehicle or a person, work with a local tree service team for safe removal. Fourthly, provides renewable resources; cutting trees without intention is harmful for environmental but cutting trees and replanting is helpful for the habitation. Hence, wood is very common for daily lives. And lastly, prevents the spread of diseases and infestations that trees might be suffered from many infestations and diseases that are untreatable. So, immediate removal limits a wide-spreading infestation on the property of forest or the habitat.

#### Disadvantages:

Logging can have disadvantages which impact on environment, which removes habitat for birds and other wildlife that use trees for cover, nesting habitat and for food. For example owl; prefer older or aged trees with a larger diameter for nest cavities. Logging, if occurs along stream banks, the risk of flooding and erosion increases, as these trees clearance leads soil erosion. Large trucks used to transportation of felled trees or timber on unimproved roads, which increases soil erosion and compounds its ill effects. How does illegal timber

logging happen?

Illegal timber logging happened when timber is harvested, transported, processed, bought or sold in violation of national or sub-national laws. It can also happen when forests are cleared for plantations such as oil palm. Smugglers logging with violation of rules and laws that don't have their transit pass for logging in the forest specially in reserved forest by the state government and those forests are reserved which are very widespread forest within important species. The illegal loggers try to cut down these trees without giving tax, transit pass on the other hand it also called "dui nombori business" in local language i.e. two number business. They transported the logs by truck, other vehicles by midnight or early morning that when no-one in the road side. Thus, in these ways illegal timber logging and trading happen in the world from global to local.

#### SOLUTIONS:

Illegal logging that, management is the promotion of forest stewardship programs which gives direction to manage the forests. Stewardship councils and programs can work as effective tools for



managing forests by tracking timber harvesting, transportation, and illegal trade or sale or black market. Not only forest management but the general people must also aware of these illegal trading that if they see something illegal happening then they should inform the forest offices near he/she will attach to this logging. Thus, awareness will forward.

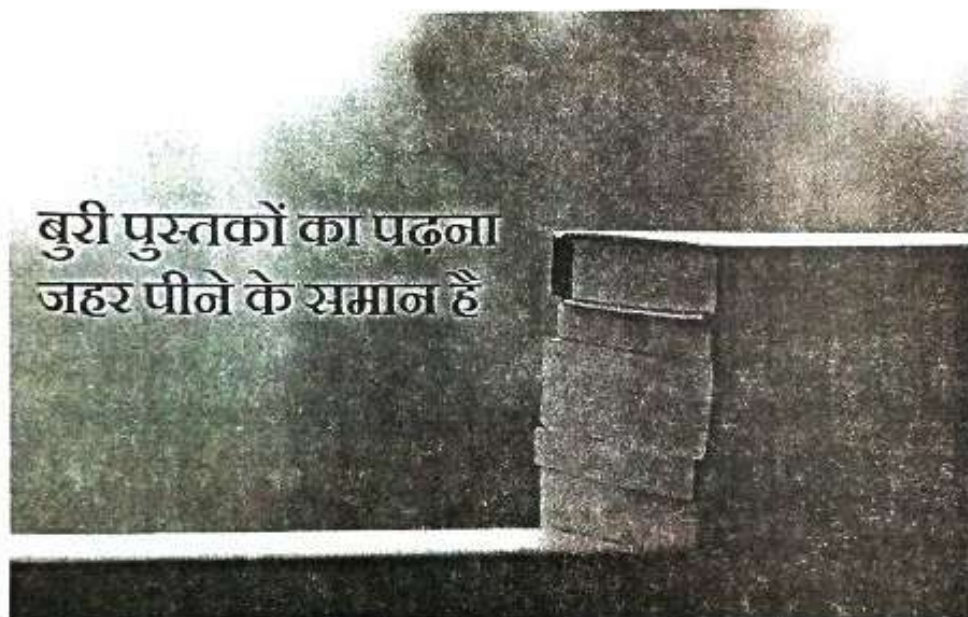
#### Conclusion:

This article has been illustrated about logging of trees, illegal logging which causes various environmental

destructions, it's causes and consequences, advantages and disadvantages that people aware about the timber logging legally or illegally. Here, also highlights the ways of illegal logging, and it's process and transportation that people may gain the knowledge about illegal timber logging briefly. And lastly, has mentioned about the solutions for illegal timber logging in short. The main aim of this article is providing awareness level among those people who are unaware about illegal timber logging.



बुरी पुस्तकों का पढ़ना  
जहर पीने के समान है



## Path of Grace

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Reminiscing on the past? Isn't all this remembrance and nostalgia soothing? But the moment we realize that we want to change something for the better, no matter how we might be or how strong much resolve we possess, we discover how pitiful we are.

Sacrifice something we choose, but death is something life chooses for us. But does this explain our acceptance of sacrificing one life for the sake of countless others? Is it truly essential to make those minor sacrificing in order to reach that ostensibly triumphant result? Isn't one's life far too precious and fleeting to just end in a hazy way beneath a stone with their names carved on it, that what we call a grave? Once the soul evanesces, the world permits the mind to construct a new vessel, but not for the vessel to collect the fragments of a mind. Even in this age of technology, one is only capable of creating another similar

vessel, their clones, duplication of oneself, but there isn't any way to relay the memories and experiences that one's mind goes through.

People who sacrificed all us to were rewarded with the destinies that we all deserved. They gently absorbed all of our anguish and suffering and kept it to themselves until they drew their final breath. They didn't complain about it, and they didn't give it away either. Our ancestors and their long-lost stories, their sacrifices, their contributions, the wars they fought for the sake of a better future and yet we know so little about them. History only remembers the kings and notable individuals along with their deeds, but what about the numerous soldiers that fought and lost their lives to implement the idea foreseen by their leader. It's not just the individuals from the past who have helped us carve a legacy; it's also those who are with us in our



everyday lives, such as veterans, health service employees, law enforcers, scientist, and anybody else who risk their lives everyday so our lives could prosper and improve.

"Protecting something" is not a duty impose on us by others, nor is it dictated by our circumstances. It's a despire shared by everybody since we all something we wish to preserve and love. However, no one is capable of carrying the weight of another person on their back. They can, however, assist, as thay take pleassure in witnessing the world around them evolve and grow. The desire to cherish the things and people we want to protect, the desire to unlock the future we want to live in, the choices if we want to compromise, struggle, let go on or hold on, all lead to a whole new different future. These comlex natures are in everyone's heart. And when they blend together, we get the proof of why we are human. It's the culmination of millions of beliefs and ideas, accumulated over millions of years and now condensed into a fierce and pure conviction. But we will never truly emerge from the brink of disaster and apocalypse as long conflicts continue to be perpetrated in the name of pceace and harmony, as one cannot win a war that contradicts

the goal of why it is being fought in the first place.

The candle that is used to light all the other candles eventually runs out of wax as well; in fact, it is the first to run out. The world doesn't really make any sense, it deceives the heroes and fosters the inidquitous. It is something with vile and nefarious monstrosity, devoid of any semblanceof beauty. And yet some deliberately choose to belief in the good portion of the world. But it still cannot be termed as 'foolish' or 'stupid', because the world as we know it isn't made up of any 'hard notion', nor is it made up of a term that only appears only slogans. Everyone creats and is responsible for their own unique 'world'. These worlds eventually merge with the worlds of those around them to form a greater one. The final choice that entwines their fate with everyone else's.

So at least, one should always look aroud oneself everyday and be grateful for the people who have always believed in them, who are always in touch with them, whose opinions about them have never changed regardless of the situation, and never stop appreciating those people or take them for granted,

because event though everyone is going through their own struggles and internal wars, they chose to assist someone else.

"Some memories are too painful to recall, but they remain to be an important part of our lives

because we must remember the past in order to create a better future.

Tracing back through the path numerous others paved and continuing to pave a new one without forgetting the journey behind."



किताब पढ़ना हमें अकेले में  
विचार करने की आदत और  
सच्ची खुशी देता है





## Whom we have to Follow?

✎ Surath Narzary

As an individual, as a member of the society, as a citizen of a country and as a conscious man of human society we have to learn and follow a standard form of behaviour as well as code of conduct laid down by our seniors and superiors in the human society from the immeorial past down to our momentous present which are not all fulfilling for us. The code of conducts are generally found to be confined of two categories- one conduct of the land and the other the conduct of the time, which are known as Derhachar and Kalachar in Sanskrit. Derhachar respects as the conduct of a particular land or region and Kalacha represents conduct prescribed for a particular period or age. These two codes of conducts are applicable for a particular period and for a particular time. Thus these two conducts cannot be the universal code of conduct. The universal code of conduct can be termed as the Divine Dicta or a Messages which are the divine dictations of a super personality above intellectual as well

as spiritual level.

The law of of the land (code of the land) and the law of the time (code of the time) are the product of the intellectual persons of collected information which may be of many flaws and selfish interest. So, it may be concluded that the verdicts of the intellectual persons should not be fully followed, Then whom we should follow?.

If the intellectuals are not the persons to be followed, Then we have to pursue a person who is above intellectuality. 'Intellectuality not personality". He is above intellectuality, He is above the spartial and temporal thoughts and ideas. He is universal, So he is the truth and the way. He is without flaw. He is the personality. I'n terms of religion, he is an advent who is free from any influences other than his own. He is the personality. He is endowed with all quality of Love, knowledge and wisdom. There may be numbers of person like him almost equal to him in the areas knowledge



and wisdom. But they are devoid of love in the heart. So, despite being the persons qualified with so many praiseworthy qualities, They cannot be classified as personality for having deprived of love in them. For having no love, they become victim of passion in almost cases and in all times. So we cannot rely upon such persons through they are qualified with so many qualities of intellectuals. So, Intellectuality is not personality. We can rely only the personality. Now the question is how we can identify

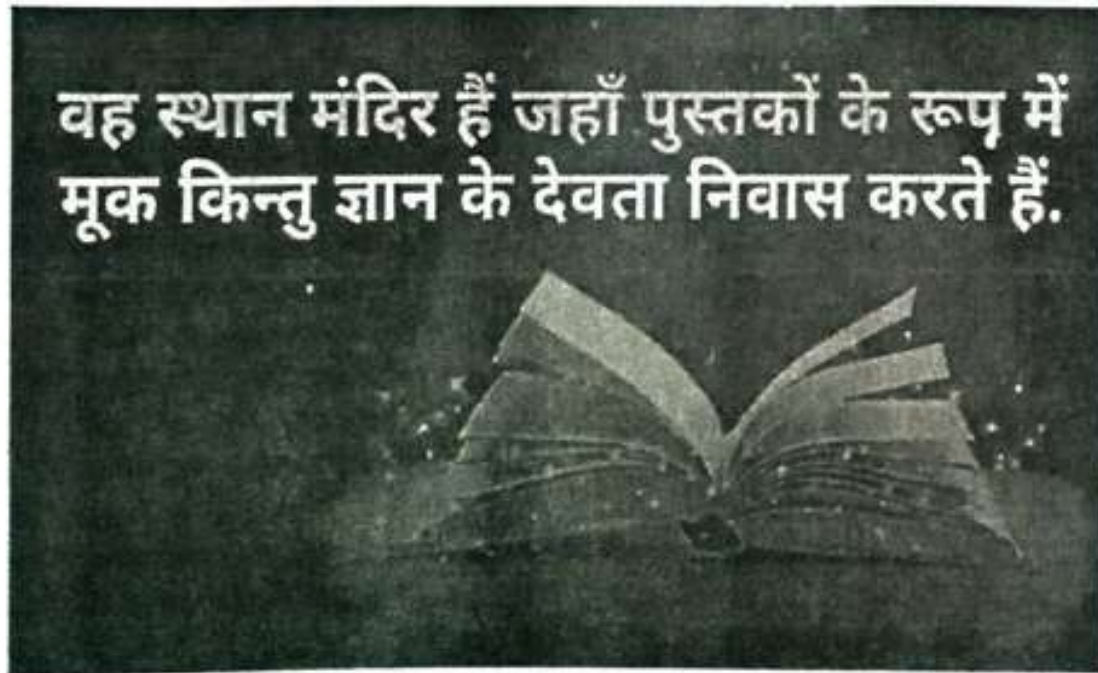
the personslity upon whom we fully rely up own life? Love Lord Sri Sri Thakur Anukul Chandra has indicated three specific qualities to identify the personality on under:

1. He is the man who is abnormally-normal.
2. He is the man who is foolishly wise.
3. He is the man who is gorgeously simple.

Let us seek him on our Earth.



वह स्थान मंदिर हैं जहाँ पुस्तकों के रूप में  
मूक किन्तु ज्ञान के देवता निवास करते हैं.



# Professional Ethics and Teacher Accountability

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## Introduction:

Every professional has its own professional ethics. The professional ethics signify the code of conduct to be adopted by the person who professes that profession. Here Professional may be defined as 'one who has acquired a learned skill and conforms to ethical standards of the profession in which he practices the skill is a professional'.

'Ethics' may be defined as the science of morals in human conduct, moral philosophy, moral principle and rules of conduct or a set of these. It refers to the branch of philosophy or philosophical science that deals with the problem of values i. e., rightness and wrongness of human actions. It is a system of moral principles and code of conduct by which a profession control itself and directs the behaviour of its members'. The term 'ethics' has been derived from the Greek word 'ethos' means customs or habits of a social group.

Professional ethics refers to

the professional obligations or code of conduct that has to be abided by the members engaged in that profession. These are the ethical obligation that people in professional have to follow because of their professional status and professional upliftment. These include the basic values and conception of good practice that constitute guidelines for professional conduct.

Every profession has a set of ethics principles, guidance, responsibilities and norms to guide the conduct and behaviour of its profession. Accordingly in teaching as a profession there are various guidelines, principles, norms of morality, accountability (responsibility) which a teacher has to follow in teaching profession while dealing with students, stakeholders and community. Every teacher need to follow these principles and should be accountable for his profession. Further the profession requires that



the teacher should be calm, patient, humble, dignity, punctual, fairness and good communicator. Following are some of the accountability of the teacher.

**Accountability towards the learner:**

Student is the most important pillar in the education system. Teacher has to concern himself with the total development of child's personality. To achieve the optimal learning of the child the teacher should take care and give them the best possible education and guiding them towards socially acceptable and morally sound conduct. The teacher has to apply his own and judgement and accept that view point which is in the direction of the betterment of the society. He must have a philosophy of his own and his judgement may depend on it. For being accountable to the students the teacher must himself be a learned person. He must have mastery over the subject matter which he teaches. He must be knowledgeable about the best methods and techniques. He must be a good communicator with his students. The teacher should act as a guide to his students. He should have cordial relations with them and lead them towards virtuous path. He must inspire the students and present through his own conduct a model worth imitating. As an

Accountable person, hence motto of the teachers should be always for the benefits of their students because the success of the students depends essentially upon the competences of teachers, their sense of dedication and accountability.

**Accountability towards parents:**

Parents are the most important stakeholders because they invest a lot for the education and development of the children. They send their children to school with a hope that their children will have better future. Therefore, a teacher must develop more time in public relation, parent counselling and behavioral therapy to fulfill the global societal needs. Some of the obligations towards parent's are- providing regular information about child's performance, informing about the attitude and aptitude of child, and help parents in providing healthy environment.

**Accountability towards Society or community:**

A teacher must accountable toward the community to which the belongs. He should coordinate different activities of the community and should motivate the deprived and weaker sections of the community to get education. A teacher should work as a bridge between the school and the community. So the various



behavioral problems and day-today learning problems can be easily solved. Hence the teachers should be more concern about the community which is above the classroom teaching. Some of the obligations towards community are-providing good citizenship, making students responsible their rights and duties, to follow social norms for the smooth functioning of the society, development of national feeling, balancing between school and community relationship.

**Accountability to self:**

Self accountability is also known as personal accountability. It is also defined as an obligation or willingness to accept responsibility or to account for one's actions. It is one of the best methods for judging the accountability. It emphasizes that the teacher himself must evaluates his work and conduct. He must feel that he performs his duties honestly to the best of his abilities not because of any outside pressure but because of his realization that this is right and virtuous. His training has to be such as that he respects the professional ethics and moulds his life according to the ethical way of living.

**Accountability towards Profession:**

It is the duty of the teacher to think about various ways and means to help the students in acquiring

knowledge and skills and shaping their future. He has to become friends, guide, philosopher, an adviser and a partner to talk. For the student's harmonious development, he will have to devote more time and energy to direct the students for self learning. Through self learning one can achieve professional enrichment and excellence which will be a great help to the nation in future.

**Accountability towards Authorities:**

A teacher need to obey those who are in superior position to him. His work is evaluated by the superiors. They may be principles or supervisors or inspectors. These persons rate his work and are supposed to guide him for achieving efficiency and effectiveness in his work. On the basis of this accountability he is given promotions etc.

**Accountability towards non-teaching staff:**

Teachers should treat the non-teaching staff as colleagues and equal partner in a cooperative undertaking. Teachers should also help and function jointly covering both teaching and non- teaching staff.

**Accountability towards teachers and colleagues:**

A teacher must treat others members of the profession in the same manner as they themselves wish to be treated by others. He must speak



respectfully to others teachers. He must not raise questions of caste, creed, religion, race or sex in their professional.

#### **Accountability towards Humanity and Values:**

A teacher should believe in human values such as truth, beauty, goodness, honesty love equality regularity punctuality etc. Because when a teacher inculcates these values through his behaviour then his students will automatically accept them. Hence a teacher should believe in these values and exhibit the same in his behaviour and instructional system for the betterment of humanity.

#### **Accountability towards Nation:**

A teacher is a representative of the society who inculcates moral percepts. In the development of a country, great attention has to be paid education and learning, as well as good morals education and nobody is more suited to assist in this process

than the humble teacher. Therefore, a teacher must organize his research activities as per the needs of the country. It means that research process in education should be such that these solve various problems from different angles.

#### **Conclusion:**

In conclusion it can be said that a good and responsible teacher should have excelled in his teaching subject and also understand the problems and needs of his students. This helps to leads a harmonious development of the student's personality and prosperity of the nation. Hence, the teacher must be conscious, committed and accountable for his profession for providing quality education. If a teacher contributes whole heartedly to the profession, he can prove the true saying that "the teaching profession is the noblest of all profession".



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## Unvanished Agony of the Pierced Souls

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In their tender dreams it was never expected to be a nightmare!

A sudden disclaimer on the vivacious heart hoaxed the entirety and survival was nowhere.

Where should their delicate visions lie?

Didn't dare to answer as my heart got numb and my lips turned pale and so I got quiet!

The dewy fresh leaves of the paddy fields of Abhayakhuti still shivers with the reddish agony of innocent minor girls.

It was the moment when the breeze got bruises as if it decided to stop blowing forever.

That unfortunate tree witnessed their soulful ivory turning red from the closest but it being stationary was its helplessness.

Oh! What was their fault? The soil screamed to the tree.

Reverberating for the Zillionth time it questioned how can one say

plants do not have emotions?

Can you feel the tree wiping for the two little who were hanged onto it?

The hardest rope had to tear and fall down but lying intact perhaps was it's destiny.

Can you see how that feeble branch got burnt by the familiar flames in the brook of blood?

In the era of women empowerment and gender equality yet lies some hidden devilish attires.

What, why and how are the expressions everywhere whereas those three mockingly says "Who cares"?

Mythological series depicts the demons with heinous sharp horns, red fiery faces and shimmery black outfits!

Can anybody identify the vicious eyes and the extremely black hearts in the post-modernism for whom every women feel vulnerable?



Provoking the assassinated bodies the soul flew away taking a good-bye !

Though the heart persuaded the soul to stay back.

Is that a punishment of getting birth in femine genitals?

Or is it an uncanny incarnation of three Asuras revived within a human body in the kalyug !

Was that a revenge of their previous births, or was it the dirtiest lust ?

Cause no one ever has any valid justification of what leads to rape !

Does this cycle of trespassing over a female body inside her tormented soul gets vanished after being caught by the police or prosecuted by the law.

After a long 9 months of losing our two tiny sisters of age 14 and 16, the court has called for a death sentence finally!

An espionage gives no assurance of not killing any girl brutally for the greed over her body

any further !

Can't say that their order of death will not give birth to some other evils, any other devils ever !

The wound of coarse visions inside got slightly healed that day as the order of their death sentence came out,

Hands of crime full of blood can be washed repeatedly but those truthful lips can never be uttered again !

Remember, where the girls of window panes starts shaking to stop this forever!

Which aches millions hearts on the stamps of the unholy hand once touched.

Which shakes every smiling face like an earthquake forever.

Wicked minds creates crimes but what if they think for the victims once.

What's this unframed unnamed pain called?

Perhaps, a pre recorded cassette of an unvanishing agony of the pierced souls.





## Is it Beyond Conversation?

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"The icy bluish roof over us is somehow turning grey !

The greenish floor somehow turning on an arid array !"

Be it summer, autumn, winter or spring, was it ever a step for maintaining of the ecological balance then, in the golden days ! No it'd be better to frame as "greenish ages" we left out miles back.

When I gaze the beautiful ethereal surrounding around us gifted by Mother Nature getting depleted, I can feel what do they feel ! Perhaps, a sense of unimaginable sorrow that can't even be expressed.

One morning another child of Mother Earth just like us all but yet unlike started question:

" Maa, Why does nobody care about me? I cry I fight against those devils but will they not kill me. You know what some fighting faces still comes in my dreams threatening me that they'll kill me like my those hundred friends in my forestry."

Mother Earth had tears in her

eyes though she tried to control it in her best way possible. She replied with a sense of helplessness, "O dear child ! Don't cal them devils, after all they're my children, my creation just like you." The tiny baby moved the newly fresh formed leaves away from the wind that was perhaps a sign of disaster arriving. She couldn't understand what Maa was actually speaking about!

She answered cluelessly, "Children ! your children that means my brothers and sisters. Then what did I do that my new life has become a curse? You wanted all of us to stay together unitedly, peacefully and happily. But Maa none of us is happy. Never those daughter on foot are safe nor these daughters who are prohibited from walking are even safe. Still you I shouldn't cal them devils.....demons.....monster!

Maa was absolutely pale with utmost nothingness. Seeing her silence the tiny baby 'often called as the feeble plant' started complaining



about her austere existence blatantly. "Why have you made me like this Maa? I cannot even run away to save myself that every time when the sharp axe approaches me taking the death trunk of my friend happily as it's stick shamelessly. Is it my destiny or something else! Can't you utter a single word at least for my satisfaction?"

Mother Earth understood that she should console her baby so that can get out of the trauma. She said in a soft voice, "All my children are equal for me. It is said Humans are the best creation but now I don't feel that anymore! If they can try their best to kill their Maa then how can I expect they can't kill you!"

Suddenly, a frightened voice started shouting "Maa save me! Maa! Maa". The conversation between them took a halt. At once Mother Earth saw that her another baby goat was in danger. She asked, "My child, what happened to you?" The goat replied, "Maa I'm hungry since 3 days and today I'll be killed by those monsters and will be served on a plate in some 7 star hotel as an expensive dish. Somehow, I ran away from the slaughter house but two of those monsters are searching for me everywhere. I know today is the last day probably the last breath of my life!"

Maa cried out helplessly and replied with a broken heart, "Both of you are helplessly I know but can you even imagine my helplessness? I gave birth every single living being for a purpose of peaceful and healthy coexistence. Perhaps, I was wrong. Everyday those children called Humans who were once my favourite among all are throwing dirt and on me....digging me putting my lifelong foe 'plastics' in some or the other way. I'm getting old and weak my children but that doesn't mean I can't punish them. Trees cannot move because they are the epitome of courage, patience and resistance. And humans have all the qualities to prove extraordinary in every best way but still they are more into killing and destroying. If I stop the little goat she'll be killed by them and if I don't stop her she'll eat my another baby up. But if the humans ask me what's wrong in it that's called modernisation I'll reply no it's called 'destruction'.

It's is the destiny of the trees to get cut by humans or to get eaten by a goat or a cow but to plant trees more is even their right too and even the responsibility of every humans. Sorry to say, We all the humans are the real monsters taking our Mother Earth in such a position that she has no other way left apart from



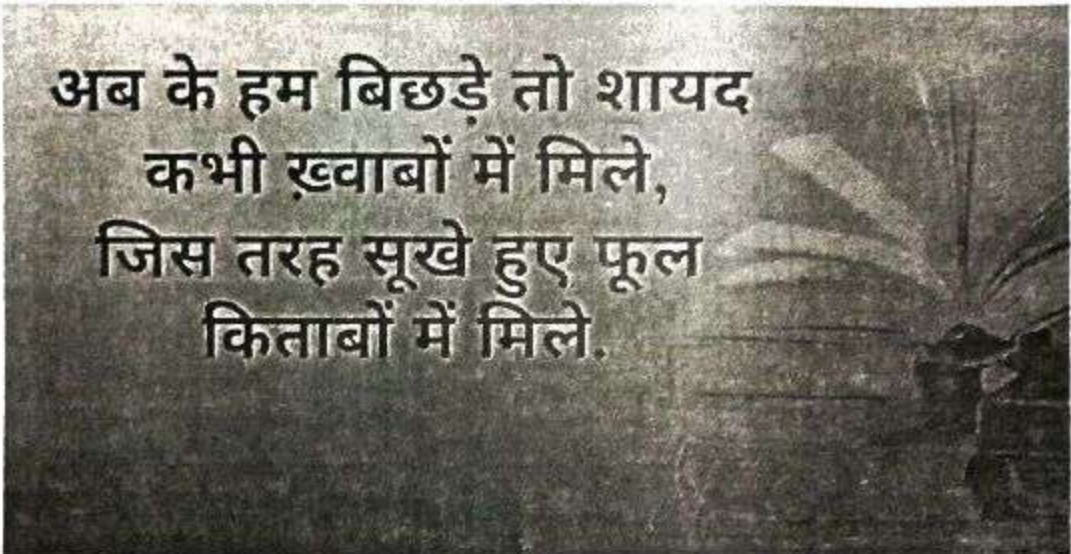
destruction. To teach us she tried her every way possible but we are so ungrateful that we forgot her sacrifices and her unconditional love.

At last Maa asked the both the children, "What do you want me to do?"

They replied in a chorus abruptly, "We want to give our lives back to you no matter how tough or painful it is Maa. At least, we both can say we sacrificed our lives at least to lessen your pain and teach the Elder Humans how does it feel when

numerous lives get over at once like a full stop."

Maa was absolutely mesmerized seeing their thought that was even unimaginative. She broke down fiercely in tears saying, "May be you both call them monsters but they are my children 'Humans' and I hope they realize what my age-old pain can cost them. Simultaneously, the goat and the plant got swayed away in her wave of tears just like countless beings that we often call as FLOOD"



अब के हम बिछड़े तो शायद  
कभी ख्वाबों में मिले,  
जिस तरह सूखे हुए फूल  
किताबों में मिले.

## Childish Yearning of a Village Boy

✶ Milton Tripura

B.A. 2nd Sem.

Department of English

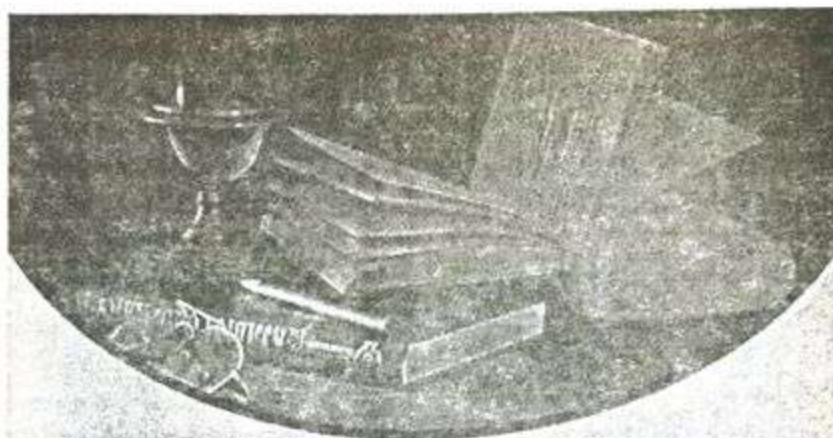
There was a boy, Jolen had a wished to study in his ideal school, which was located in Dhaka. As a rural boy, he had always been fascinated by city life and its attractions, such as structures, motorways, and loctions. On the evening of January 19, 2012, he along with his father were set out to Dhaka to pursue his high school education after completing elementary level. He was weeping and upset since he was leaving his family, but it had always been his desire to get into his dreame school (BASC) . Coming from a village, which surrounded by hills and jungle and out of town he always been fantasised about city life and it's sights. He was on the bus along with his father and his mind was preoccupied with imagining ad creating a picture of my ideal school, as well as thinking about the roads, locations and structures. The bus then began to move and gazed out the window with full of interest and excitement, awaiting the moment

when he would see buildings and locations. At midnight there was complete silence, where everyone was in fast asleep, and he was peering out the window at the lights of passing trucks. Then instantly, he noticed buildings and thought it's Dhaka, so he woke up his father anf asked him, " Papa Papa, is this Dhaka?" when his father said, " yes" his heart began to beat faster as his interest and excitement fill out. He was gazing at the streets, structures and views with bated breath since they were so different from where he live, and curious about what was in those towering structures and how people lived there. Then an hour later, they arrived in his ideal school. It was morning and there was a thick layer of fog. Looking around he was extremely thrilled since the campus satisfying and captivating and structures were amazing. When his papa had to return home after admittance, he was in tears and felt alone, and all of his happiness and



excitement disappeared in an instant. He cried for more than 10 days after being apart from his family. He gradually made friends and began to interact, playing and joking with them. Some days later he adapted himself into his new surroundings, and began his studies. Though sometimes he missed home, but he had enough of pals to keep him company.

There are many others out there who, like him, have had those childish desires, dream and experiences and stepped out of their comfort zones to achieve their dream and ambitions. So, always be willing to make sacrifices and step outside of your comfort zone in order to get more experience, education and a better life.



पुस्तकों का जीवन में वही महत्व है  
जो महत्व सूर्य का पृथ्वी के लिए है



# Importance of Recognition and Appreciation

✎ Klaodiash Basumatary

B.Sc. 4th Sem

Department of Zoology

Everyone have different predestined fates written in their forehead since they are born.

Every individuals faces two phases in their life or carrier. These two phases are-

- (a) Success and
- (b) Failures

Recognition is about giving positive feedback based on results or performance. An individual may face success or might face failure in their life journey but they should be recognised and appreciated for their success and person who faces failure should be recognised and motivated without giving them negative feedback based on their results.

Appreciation means expression of admiration, approval or gratitudes. Appreciation makes people feel valued and encourage them or

motivate them to do their best in future. It also help his/her well being and mental health. Appreciation is a fundamental human need in both professional and private life.

We all want to be appreciated by what we are, what we do and what we achieve. Appreciation is the core of all healthy relationships. Lack of appreciation leads to demoralizing when individual not recognized and appreciated for their efforts and skills.

Recognition and appreciation in the act of giving someone their proper value whether an individual become successful or face failed in their work or carier. No matter, whether a person gain success or failed he or she must be recognised and appreciated for their efforts and hardworks.

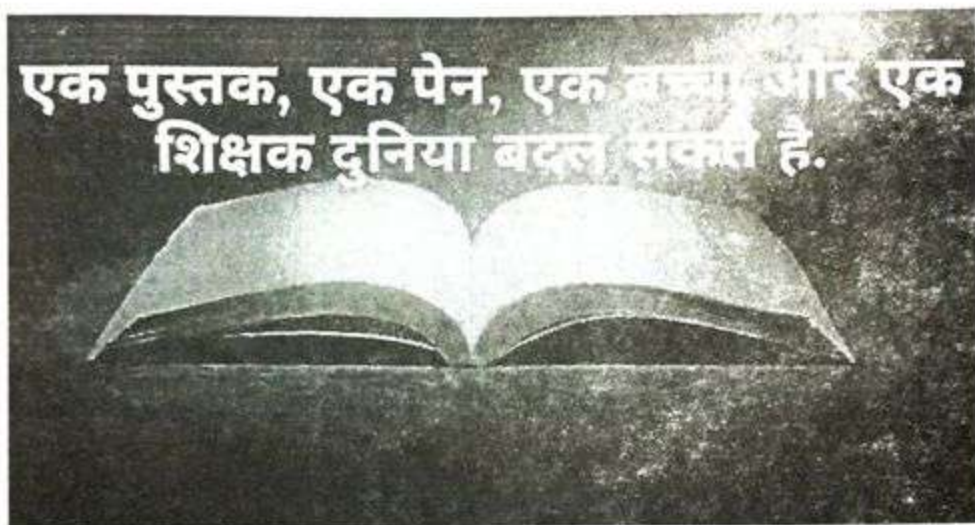
The works of habit or recognising and appreciation has

following miracles in our's lives-

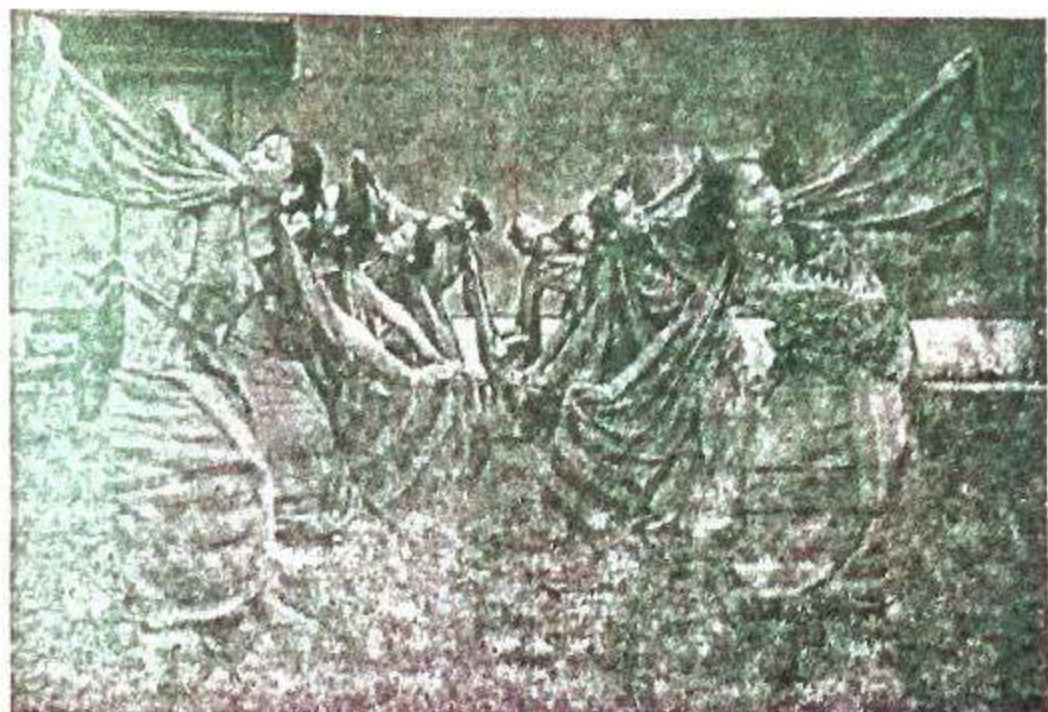
1. It make us feel happy.
2. It boost our morality.
3. It motivates others to do better and best.
4. It helps to build better trust in relationship.
5. It shows respect to each others.
6. It can shows more innovative results.

7. It increases your effectiveness.
8. It makes everything good.

These are the miracles that the recognizing and appreciation can bring to our lives. So, go ahead and thank someone for something they have done for you and me. It costs you so little, but it might mean word to the other persons.







# **BODO SECTION**



## हांमा

✶ फैसालि  
बि.एस.सि. 2थि सेमिष्टार

जाय आनि बिखाखौ बुजिनो हायो  
बेबादि बिखा रावनोबो सोरजियाखै।  
मेगननि लैथोआव गब 'नानै  
जिठनि बिबानखौ रुजुननो हानाय गोहो  
रावनोबो सोरजियाखै।  
आं सानफ्रोमबो बेसेबां नाजायो,  
बेसेबां साहस दिन्थियो  
आं जेसेबां नाजायामानो  
आं जेसेबां साहस दिन्थियामानो,  
सानफ्रोमबो गावजोनो बुंलांयो  
सानफ्रोमबो गावखौनो बुरखायो  
नाथाय जानो हागौ गोसोआ  
नौखौ बावगारनो हानाय नंला।  
खाफाला आनि बिब्दिनो  
आरो आं मोनथिखागौ,  
सानसे गासैबो हांमा थालांजोबगोन,  
औ..... सानसे गासैबो हांमा थालांजोबगोन।  
गाबै-गाबै बै उदां अखाडाबो नौनो फोरमायगोन।

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## समायना जौनि आंगो गामि

✶ अनजालि ब्रह्म  
बि.ए. 4थि सेमिष्टार

मा एसे समायना जौनि  
आंगो जोनोम गामियालाय,  
सानजा फारसे बोहैलांदों  
गोसो गडिया दैसा जिरि-जिरि  
जौनि आंगो गामिखौ  
बिलिरै बिलिरै।  
सोनाब फारसे दं  
धुरिया बिलो  
मा जालु एम्बु खुगा,  
साम' खांखाइ ना।  
दैज्लां बोथोराव मावथि जानायनि  
हाल एवनाय माइ गायनायाव  
गावजों गाव रायज्जाय रायज्जाय,  
मिनिगलाबनायजों रिखाडो दुब्लि।  
मेसें बोथोर सौफैनाय लोगो लोगोनो  
दुब्लिनि सोमखोर आबादा  
महर गुस्लायना स'नाथि गाब लायो।  
आबाद दैखोखांबोला,  
आबौ लावखारनि है-हा  
मोसौ होनायजों रिखाडो दुब्लि।  
मा एसे समायना मा एसे रमायना  
आय' जौनि गामियालाय।

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## जायराबसे बागाननि बारनै बिबार

सोमखोर गोथां दुब्रि हाग्रानि  
गावदां बिखायाव गेलेमनाय जोंधि निहिर,  
रिसार अखांनि खौवौ रैदोब गारांजों दाउ खौवौ-  
खाराव माराव अराय लिंहरो नोंबो आंखौ ।

एबं-एबं खासि-बिसि एम्बुनि आर 'ज  
रिसारदों संसारनि थाजिम बिखायाव,  
गावदां अनसुलि महरजों मोसादों-  
आदा मेरगानि ग्रोम ग्रोम खाम दामनायजों-  
"जायराबसे आंनि बागाननि बारनै बिबाराबो" ।

बैसाग दाननि अखा-बारजों रंजाना  
मेंनाय सोलेरखौ सोमावग्लुदों हाइला-हुइला,  
मोसादों मिथिंगानि दाउमा-दाउसा;

सैथोनि लामाजों नडाब्ला जानांगोन खाना  
अराय नों बेखौ मिथिखा ।

सम-बरादा बुरखांफैयो सिखिरि सुबुनि  
बाइलुं गोसो गले-गले संसारनि खोथा  
सैथोखौ हास्थायदों रोमै-रोमै सैथोखौ नुवा,  
गोजोनखौ उनसंनो नाथाय आंहा गोजोन्नाय गैया ।

'यथा दृष्टि-तथा सृष्टि'  
बेनि सायावनो मुलुग सोरखि;  
नाथाय गोरोबना दं नोंदि,  
जोनोम संसारनि मिथिंगा सान्थि महरावनो ।  
थांनाय जिउआनो आद्रा नों गैयाब्ला,  
जैरै-गोनांथि गैया दिडानि दै गैयाब्ला ।



## दख 'ना

❖ सिमा नारजारि  
बि.ए. 6थि सेमिष्टार

हारिमु गोजौ सिनायथि होयो नौ  
बर' बिमानिफ्राय जोनोम मोननाय,  
बर' हारिनि आंगोनिबो आंगो  
समायना गाबजौ मोदानफबनाय।  
बर' हारिनि समायना दखना  
गोमो गोजा गोथां बायदि गाबनि,  
आगर गुबै, फारौ मेगन, हाजो आगर  
बायदि आगरनि समायनाजौ बुंफबनाय।  
नुयोब्ला गुबुन हादरनि सुबुंफ्रा  
नायगोमोहाबना थायो गल 'ल';  
बर' आइजोया गानोब्ला  
सिनायजायो बर' हारिनि होनना।  
नाथाय नेवसिनो मोननाय नडा  
गोमोरलांगोन नडाब्ला बर' हारि,  
हारिजौ' लोगोसे बेसेन गोनां दखनाखौ  
दा नेवसि बर' आइजोफोरा।

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## थरथिंसे मिजिंजौ

❖ सिमा नारजारि

बोरि नुहरस 'यै दैमानि रुगुडाव  
जिरायनानै सानहरदौं आं  
जिउनि मोनहास 'यै मिजिंनि हाबिला  
नाथाय बहाथो ?  
दड आं लामा आन्दायनानै  
बैथा गैयि जिउनि दिडा बादि,  
सहैगोन बबेथिं जिउनि दिडा,  
अखाफोरनि मोलेले सोराडा  
आंनि जिउखौ नाजादौं सोरां होनो ।  
मोलेले जौनाय बाथिनि अरजौ  
नाजादौं लामाखौ हान्थिनो,  
मोगथां महर मोनगोनफा जाथाव सिमाडा  
हराव जौनाय मोले सांग्रेमाखौ साननो नाजानाय  
अखांनि हाथरखिखौ साननो जुजिनाया,  
रुगुं गैयै अखांखौ जखा सुनो साननाया  
जाफुंगोनदा मोगथां मुलुगाव।  
गैया आंनि जिउआव सोरांनि लामा  
मोनाखै नागिरना सोराडा बहा दं,  
जैरैबो खोमसिजौ सागलोबजानाय जिउ  
थानानै दं थेवबो मोनसे मिजिंजौ।

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## जाखां

७५ महेसर कसारि

जाखां बर' फिसाफोर जाखां जौगाखां ,  
बे मुगायाव दावगानायनि मुगा;  
गोहो गोलोन्दांङै उन्दुनानै थाना जेबो जालिया,  
जाखां बर' फिसाफोर जाखां जौगाखां।

दिनैनि मुगायाव नै नायहर-  
बर' फिसाफोरा  
गुबुन हारि-माहारिफोरा जौगानायनि लामायाव,  
बिब्दि समाव आइथिं हेबनानै  
गुबुनखौ दा नायहरबाय थासै,  
जाखांदो बर' फिसाफोरा नौसोरबो।

मुगायानो थिनबाय बयखौबो जौगानो  
बयबो फेरफाथिदो दावगानायनि लामायाव;

साग्रिद जा बर' फिसाफोर  
जान्जि खाफ्रानानै साखा फारा जा;  
जाखां बर'फोर जाखां।  
खोनासं बर' फिसाफोर-  
जों जौनि महर-मुस्रिखौ  
माब्लाबाबो दा खोनानानै ला;  
गुबुनफ्रा सेनानै लांनो हागौ,  
साग्रिद जा बर'फोर, साग्रिद जा।  
खोनासं बर' फिसाफोर खोनासं  
बे बादायलायनायनि मुगाखौ गोरलै दासान;  
मैनाय-बानायखौ दोनथ 'नानै दावगालां,  
जाखां बर' फिसाफोर जाखां जौगाखां।



## लामाया बेनो आंनि

❖ फ्रबाथ बसुमतारी

सफैबायमोन आं जेब्ला सोरांबायमोन  
 नुबाय आं लोगो-लोगो,  
 बिबारा सिखिरिफोरखौ बिदै सोबहोदोमोन।  
 जाय साननि अननायाव मोहेरनाय गैयालासे  
 हान्थिलांबायमोन आं लासै-लासै,  
 जेराव थांनंगौमोन।  
 खोनाहांदो खोमायाव रोमै-रोमै,  
 ब्रुं-ब्रुं, ब्रां-ब्रां सोदोब।  
 बिबारफोराबो सम-सम सिखिरिफोरखौ  
 होखारहांदो,  
 जेराव सानजौफु साहानि बार बारनायजो।  
 थांगासिनो थायो आं बे समाव,  
 आंनि लामाजो।  
 खोनानाडे एखनबा सोरनिबा गोदै गोबाब गारां  
 ओहो नंछ! सोरजिगिरिनि सोरजिया,  
 जानो हाया माब्लाबाबो बिदि  
 नागारफिनबाय आं खोमानिफ्राय बे सोदोब।  
 सिखिरिफोराबो सानदुं सहायनो हायैआव,

जानांदो गोजान समायना बिबारनिफ्राय।  
 आय' माथो हान्थिनाय लामाया आंनि,  
 रानखावलांदो सान्दुंजो, आथिंआ आंनि,  
 थाबायनो गोब्राब जादो।  
 नागिरबायो सिदोमा जायगा,  
 नाथाइ मोननो बहा।  
 बयहाबो गावनि गुसु, निजोम लुबैयो  
 जेराव बिबारफोराबो हास्थायदो,  
 मोनगोन खोमा साननानै थरथिंसे दै।  
 नाथाइ बोथोरा गावनि आखलखौ सोलायनो  
 माबोरै?  
 बयहाबो गावनि समाव गाव  
 दिन्थिदो आंगो आखलखौ।  
 अ दासो बुजिबाय आं,  
 आंनि नोजोराबोदि जानांगौ बोथोर बायदि।  
 लामाया जेखि जायमानो-  
 सहैगोन जेराव आंनि लुबैनायाव।





## खामग्लिनाय गोसोनि सानरेब

१९. रैसुमै ब्रह्म

अमबासि हर गेजेरनि समाव  
खाल फेसानि मिउ-मिउ गाबनायाव,  
थाद नाय गैयै बिखानि मावखांनायजों  
बोहैनाय मेगननि मोदै हायाखै हमथानों दाहाजों।

रंगिना गाब गाहोनाय सिमांनि बिसम्बिया आंनि अराय  
मोगथाडाव मानोबा जाखाडा जाखाडा नाथाय,  
अब्लाबो थायो आं सिमांफुरिआव  
सानबोलावरनि बै मोनसे राय्योआव।

जेब्लायबो मिजिंजों गेलेना  
दाहानि देंखोखौ दान्दिसे बावगारना,  
मिनिस्लुनाय खुगायाव  
गोजोननाय मोनो गोसोआव।

नाथाय हरखाबै मानोबा  
खामग्लिनाय गोसोनि सानरेबआ,  
जाखांफैयो गोरबोआव रोमै-रोमै  
गाबखाडो गोसोआ सिरि-सिरियै।

गाबगैयै मिनिफ्लानाय खुगानि  
हरखाबै मिजिंनि,  
नुनाय सिमाडा आंनि  
आद्रासो थागोन नामा अरायनि।



## जांख्रिथायारि फोथार

❖ रैसुमै ब्रह्म

गोहांनाय बर'नि अखाडाव  
 दिनै आरोबाव,  
 मानिबा फिन लुन लुन उखुन्दै दाखिफबदों।  
 बबेनिफ्राय सोमजिदों,  
 गोसोआव बायहाजार सोंथि ?  
 गिखांनाय आंनि गोसोनि मोन्दांथि।  
 ना दासिमबो गोमोराखै नामा ?  
 बर' बिमानि मोदैनि बाना।  
 बिख्लो मावनाय खोमा रिहाबनाय,  
 गिलु-बालु बारुदनि बेरफुनाय।  
 ब्लाव ब्लाव जौनाय अर,  
 रजं आरो खाग्लिनाय महर।  
 दिनै बे गामि, गाबोन बै गामि,  
 जेरावबो जैरेबो बर' गामि-गामि।  
 बर'नि अखाडाव,  
 जांख्रिथायारि फोथाराव।  
 दावहा नाडै-नाडै,  
 उदांसि नागिरै नागिरै,  
 मॅग्लिनाय बर' बिमानि गोसोआ,  
 दासिमबो गोजोनग्लायाखै नामा ?  
 मोनाखै नामा दासिमबो अरायनि थाखाय,  
 जांख्रिथायारि फोथाराव बारसोमनायनि गोदै फिथाइ।

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## सिरि सिरि

नों रजे अननाय होनानै

❖ जौफु ब्रह्म

सिरि सिरि नों रजे  
 अननाय होनानै गोरबोआव आंनि  
 जायखारलांबाय नों माब्लाबानो  
 गोरबो बिखानिफ्राय सिरि सिरि।  
 हरनि समाव बारनाय खार'खान्दायबादि  
 हरावनो बारना हरावनो सिरिलांबाय।  
 थायोमोनब्ला गोरबोआव आंनि  
 जानायमोनब्ला जुगामि अरायनि  
 थैस'-थांस' अरायबो समाव  
 थागौमोन आं नोंजोंनो लोगोआव  
 नाथाय जायाखिसै बेबो खाफालाव।  
 दान्दिसेनि थाखायल' फैदोंमोन नों मानो ?  
 जिउनि आंगो लोगो साननानै अराय,  
 हाजासे सानसिदोंमोन नोंजों  
 गोसो थोनायनि बेसेबा गिदिर लैथोनि गुथालखौ  
 नाथाय बियो दा जेबो नडा  
 मानोना गोसो थोनाया मोनसे रमान्स  
 जाय बायनाय-फाननायनिसो इसारा।

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## संखिहाबनाय गोसो

७ हेलेनसा ब्रह्म  
बि.ए. 2 थि सेमिष्टार

हरफोरा आंखौ उन्दुलानो होया,  
संखिनायनि रेगाया गोसोनिफ्राय,  
मानोबा गोमोरनो रोलिया ?  
खोमसिनि सोदोबफोरा बागदावखां होयो,  
सिमांफोराबो गोसोआव गिनायनि  
हुमखि होनानै थाडो ।  
मोगथां मुलुगखौ अनसायनो हालिया आं,  
जाहोनाव सानबोलाउरनि मुलुगआ  
समायनासिन ।  
सोरगिदिं गिथावना सुजौं  
साग्लोबजानाय गोसोआ  
उदांसि बियोब्लाबो होनो हायाखिसै आं ।  
साथोब खानाय बिखानि राव  
मोनथिस'आ मादि फोरमायनो नाजादो ।  
उसु-खुथु मोननाय गोसोनि दाउथु  
गाबखाव गसिनो उदां अखांआव बिरबायनो ।

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## आं गारबोनाय हालाम

७ जुगामि ब्रह्म  
बि.ए. 2 थि सेमिस्टार

दा गामिनि दुब्लिफ्राव  
खोथिया फोदोंसै जानांगौ  
आमथि सुआनि समाबो खाथि सफैगौ  
न'नि मोनथांखा थायजौ फिथायखौ  
आगैआ दलद दोनथारदोंसे वेखौ  
जावाय बे मालाय लोगो नानानै  
मोदोमफु खाजि हानानै  
गागि बारनायनि सेरेन दैसायावबो  
न'सुंसेनि सोमोन्दोनि जानाय वयबो  
जुगुबहैदों जानांगौ मोनब्लाबो मोनाब्लाबो  
साहानि आबर हाजोआवो  
सोमखोर समायना जावाय जानांगौ  
नाथाय नुथाया फैयो गोसोआवल'  
बेबाराव आं गारबोनाय हालामखौ  
बै महराव नुनो मोनगोनखौ  
सानबाय आं फेल्लेल' ।

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## सम सम फैयो गोसोआव

७७ हेलेनसा ब्रह्म  
बि.ए. 2 धि सेमिष्टार

सम सम फैयो गोसोआव-

बर 'नि गोदोनि जारिमिन,  
मिनि खुसि राइजो जाबोनाय,  
बर ' राजाफोरनि राइजो खुबोनाय ।

दैसा जिडाव जिरायनाय समाव-

सम सम खोनानो मोनो दासिमबो  
सान्दो बाउदियानि गग ' लिंग ' सेरजानि रिनाय ।

सम सम फैयो गोसोआव

सोमदोन-दैमालु, बिरगोसि, थेंफाखिमोननि  
सुथुरनि हेंथायें दावहा नांना जिउ बाउनाय  
हारि आरो हादरखौ रैखाथि होनो ।

सम सम फैयो गोसोआव

बड 'फा उफेन्द्रनाथ ब्रह्मनि सोमावसारनाय  
बर ' हारिनि सुबुंफोरनि थाखाय  
बर ' रावखौ जौगाहोनो थाखाय

सम सम फैयो गोसोआव..... ।।

नाथाय ! फैफिनगोनदा बै समा ?

खोनाफिनगोनना बाउदियानि सेरजा हुनाय ?  
मोनफिनगोनना दैमालु, बिरगोसि, जोहोलाव जोहोलावजोखी ?  
उजिफिनगोनना बर 'नि बिफा उफेन्द्रनाथ ब्रह्मआ..... ?



## गोदान सहर गोदान मिजिं

❖ धुनलाइ बसुमतारी  
बि.ए. 2थि सेमिस्टार

समनि दैदेन्नायाव सफैबाय आं दिनै  
बे गोदान सहराव हारसिडै  
बायदि राव, धोरोम, हारिमुजों गोरोबना  
जिउ मोनसेखौ दैदेन्नो गोनां जाबाय बेसेबांदि ।  
आंगो गामिया बेसे समाइनामोन  
आइ-आफा, आबौ-आबै  
बिदा-फंबाइ, बिब'-बिनानाव  
हागोनदा गोरलैयै बावगारनो ?  
गारबोनाय गामियारि जिउनि सानस्रिफोरखौ ?  
गोरोबपलेलांबाय दिनै सहरनि बारहावाजों,  
गोजाम सानस्रिफोरा गोमोर लांबाय गोसोनिफ्राय  
गोदान बारहावाजों लोगो मोन्नानै  
सुजुबाय गोदान मिजिं गोदान सहरनि ।

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## आयै

❖ दलि बासुमतारी  
बि.ए. 2थि सेमिस्टार

जोनोमगिरि बिमा नों आयै  
खांबोबाय बाबोबाय, नों जोंखौ,  
दुखु-खस्थ' सहायनानैब्लाबो  
फेदेरबोबाय नों जोंखौ आयै ।  
नोंनि अननाय अराय गोथार आयै  
मैला गैया आयै नोंनि अननायाव ।  
उन्दैनिफ्रायनो मोम्रोम अरसि, खैजोमा बासि  
दांनाय बिलिरनाय खालामनाय,  
मेंनाय बानाय गैयाजासे जोंखौ अनबोबाय  
खामला हाजिरा मावनानैब्लाबो  
जोंनि-बिनाय मानिखौ सुफुंजोबदों नों आयै ।  
गाव मोनजायाखैब्लाबो गावनि उखैनायखौ गारनानै  
जोंनि गांनाय उखैनाय सुफुंबोदों नों आयै ।  
निमाहा बियो आं आयै, दिनै नोंनि सेराव  
जोंनि मावबोनाय दाय गोरोन्थिनि थाखाय ।  
निमाहा होदो आयै जोंखौ  
सुफुंख'हायै दुखु होबोनायनि थाखाय,  
निमाहा होदो आयै जोंनि-  
नों बिमाखौ सिबिनो फुजिनो ।  
जोंनि मावबोनाय गासै दायफोरखौ उद्रायनो ।

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## मेल

७. मुक्ति मृदुला मुसाहारी

बि.ए. 2थि फरवरीसम

गामिनि लामा जाय सुबुंफोरनि थांलाय फैलाय आनथोर ज'वा, जेन गंसे सोहोरनि लामासो। जेराव गारि (मटर) जोबनो थांसला बे गामिनि सुबुंफोरनाव हाइवे लामा स्लिम स्लिम हाबु, दै गानांगौनि गोनांथि गैया। लामानि गेजेर गेजेर बारस'नाय फिसा फिसा जाम्फैनि सायाव दालां (कालभार्त) आरिजों बुंफबनाय। जेन सेंग्रासा गथ'फोरनि जिरायना थाग्रा जायगा एबा बेरायग्रा जायगासो।

खरमे, थेमब्रा आरो आं बेलासिनि 4 बाजिसो समआव बार जानो होन्ना गामिनि लामायाव बेरायग्लांदोंमोन। जों साथामजों बायदि बाथ्रा सावरायदोंमोन, बेनि गेजेराव खरमेया बुंदों-

: मात्रै जाखोब्रा माथो गथ' गथ'फ्रानो सिगारेट, बिरि सोबग्रा जाजोब्बाय, गिदिरफोरनि फंसेबो खोथा खोनासंला।

'मिथियालै मालायखौ, गथ'फ्रानो मा जालांनो हमखोथाय रावनिबो खोथा मानिला'।

आं एसे दुखु मोन्नाय राववै बुंदोंमोन। 'गामियाव ज' सावरायफिननांसिगोनसो नडाबा जानाय नंला'।

खरमेया बुंफिन्दों।

'लाब गैयालै बुंबाबो बेनो बुडाब्लाबो

मानसिफोरखौनो एसे सामलायलांनोसिगोनसो नडाब्ला जानाय नंला।'

थेमब्राया रागा जोंदावना बुंदों;

जों साथामजों रायज्जलायलांबाय थानाय समावनो सानजा फारसेनिफ्राय गामिनि गोर जायखौ बुडे गावबुरा फैनायसै, जोंखौ नुग्रोमोना-

'बहा थांनो? लामाफ्राव एसे खेल ला गाजि-मोजांखौ।'

'जागोन आमाय, जों खेल लाबाय थाखायो,

खरमेया गेजेराव बुंदों आरो आंबो बुडे-

'ओरैनो बेरायला बायदों आमाय।'

बुंनो थांब्ला बिथां गावबुराया सेंग्रासा-सिख्लासा गथ'फोरखौ गोबां नोजोर होग्रा जालांबाय। गावनि फिसाजोआ उन्दै बैसोआवनो हाबा जाना गावनि मान सनमानखौ सिफायदोंमोन, गावहा सान्दोंमोन मोजां फोरेंनो। बेखायनो गुबुनफ्रा बिब्दि दाजार्यो होन्ना सानो बिथाडा। बुंनो थाडोब्ला जोंखौबो नोजोर होयो।

थाडै थाडै जोंबो नुहैगारनायसै सेंग्रासा सेंग्रासा गासै सा 5 दंमोन। बैसोआ जिबा, जिड'सोनि गेजेराव। आखाइयाव मबाइल फन गंफा गंफा लोगोसे खुगायाव सिगारेट, थसे-थसे लगायदों थफा थफा। जेन बे गामिनि दादागिरिफोरसो सिखाव डाखाइट।

जॉनि मेगन सिगाडाव सोबथिंनायखौ नुना एसे रायदावदोंमोन जों-

‘बाबु नोंसिनि आखला बिब्दिसोना, लाजिरोडा नोंसोर बे लामार्जो गेदेर थाबायो उन्दै थाबायो। नायनो हायैनि गोरु बुंगारदों आं।

‘गोसोसो, नोंसोर बायना होफैनाडाखै, दाबदांनि खुगानिफ्राय ओखारनाय राव। बुंनो थांब्ला दाबदडा न’खराव गोबां अखा सोलिखायो।

‘ए गथ’फ्रा सोबाजोबदो सोलै। थेमन्नाया रागाजों बुंदों-

नोमा-नोम्फाया नोंसोरखौ बिदिसो फोरोंदोंना, दिनै सिगारेट सोब्बाय गामोन गानजा लायना सोबफै, होनबासो मानसिफ्रा मोजां होनगोन।

खरमेया बे बाध्राखौ बुडे आरो गथ’फ्रा रावबो उलथा बुंफिन्नो हायाखिसै बे बाराव,

सानआबो गोमोराहांवाय खोमसि फैसालिया साग्लोब हांवाय अब्ला जों साथामबो गावबा गाव न’फरसे आगान सुरबोफिनो आरो बैसोर गथ’फोरखौ सानसे सावरायनो थाखाय जों खोथा रायज्जायबोयो। आंबो माखासे खोथा सानना न’ मोनफैयो।

गोलोम बोथोरनि थिं थिं सानदुं रावबो लामा थाबायाखै आंल’ थाबायगासिनो। थांखिया जादों खोमथा मोन्नाव थोंजों थांगोन। गोबां आइजोफोरा लामा सेरनि विफां साया साइख्लुम सिडजव जिरायना माबा माबि सावरायलायदों सोरबा हौवा आरो हिन्जावनि खोथा, गाज्जि जाथाइ। बे समावनो बाजै मैदुनि फंसे रावआ आंनि खोमायाव हाबफैयो-

‘नैहाय फाग्लिफोर माथो अमनसिआ बै हायजेवनि फिसाजो गयथिखौ लाना सोहोराव दहैयोनों.....।

बाजै मैदुनि बै रावखौ खोनाना आं आरो आगान सुरफिनाखिसै उलथा मोखां जाना न’ फारसे, आगान सुरफिनो लंलेद लंलेद। सानखांना मुगैखाडे आं, सासे बिसि फिसा गोनां हौवाया जिद’ बोसोर बैसोनि उन्दै हिन्जावसाजों बिब्दि आखु दिन्थिनाया मोजां जायासै। आरो आंनि गोसोआ एसे दुखुबो मोनखाडे बिब्दि गाज्जि आखुखौ नुना। नंगौना नडा बे सान्नायजों आबुं जाबाय आंनि सान्नाया।

थरैनो नंमारगौ बाजै मैदुनि बुंनाय रावआ, बिब्दि हेब्रे मात्रे बाध्रा सानफुबाय थानाय समावनो खिथु उनाव ब्रे ब्रे बेलनि सोदोब हाला हाला ई रिक्सा जेब्ला आंखौ आनप्रायो अब्ला आंनि मेगनाबो नुसन हरगारो अमनसिं आरो गयथिखौ। सोहोराव ई रिक्सा सालायनो लाहैनाय मानसिया दिनै हान्जानिफ्राय एरख’ जाबाय। अमनसिंआ। मानसिखौ लांगोन थोंजों गावबुरानि न’आव आगानखौ गोखैसिन खालामो आंबो। जेब्ला गावबुरानि न’ सफैयो अब्ला बहा बाहानिफ्राय मानसिफोर ज’मा जाफैखो सिथलायानो जायगा धोलायाखिसै। ओरैनोब्लाबो सुमब्लिगुरि गामियाव गोबांधार न’खरफोर दंखायो।

ई रिक्सा हान्जानि सानै ड्राइभारा साफा साफा बोजेदना लाबोयो सिथला फारसे। आरो सासे ड्राइभारा राइजोफोरखौ थांखिना बुडे- ‘बेनो नामा बे गामिनि मानसिफोरनि आखुवा’, गामिखौ फानबाय फानबाय जॉनि हान्जाखौबो फानबाय। रागाजों बुंदों बिथां ड्राइभारा।

‘मा जायामोन ? गावबुराया सोंदों।

‘हालोदखौ नायना बुजिखासिगौ नोंसोर गामियाव मा खालामो खालामदो दा जों थांनो।’

ई रिक्सा हान्जानि सासे ड्राइभारा बे बाध्राखौ



बुंखांना दोरोदलाडे।

गोबां बाभ्राखौनो गावबुरया बिसोर सानै दायनिगिरिनाव सोंखुमाना लायो दायबो सानैबो समान। रइजोआ मा मा बिसार खालामो बेखौ गाबोन मेलनि गेजेरजो सामलाय लायनोसै बे खोथाखौ गोसोखांना बयखौबो थांनो थिनो-

‘दे दिनै थांलायलायथ’ दो गाबोन बेनि गेदेर मेल खुंनोसै। दा नोंथांमोनहा थांजोबथ’ लायदो।

फारि फारि बयबो गावबा गाव न’फारसे आगान सुरबोफिनो। दायनिगिरियाबो लंलेद लंलेद थाबाय लाडे न’ फारसे। गावबुरानि सिध्लाया खालि (लांदां) जाचो।

सान ओंखारनाय लोगो लोगोनो हालमाजि लेंखांदों दिनै मेल दं होन्ना। बयबो फुं समावनो संखांना जाखां लोंखां थियारि जाखाबायानो मेल खोनासंहैनो। रबिबार बारयजो जाबजो उन्दै गेदेर लोब लोब, दिनैनि मेलआ जागोन गामिनि गेलेग्रा फोथाराव। लेरेद-थेरेद फैना समआबो मालाबानो 11.00 बाजिसो जाबायानोमोन।

रइजोफ्रा साहा मोखां आरो बिजिरगिरिफ्रा खोला मोखां जादों दायनिगिरिया रइजोफोरनि सिगाडव दं। सानैखौबो सें फज’दों।

गिबियावनो मेलखौ जागायनो नागिरदों बयखौबो सिरि थानो थिनो गावबुरा बिथाड--

दे बयबो सिरि थालायदो मेलखौ जागायनोसै।

बयबो सिरि थालायो आरो बिथाडा सानैखौबो सेबनो नाजायो-

‘आच्छा बानायसो माब्रैथो बिब्दि जाखो..... ?

‘जों सानैजों भोजां मोनलायो बेखायनो.....।

‘नोंहाथ’ ..... बिसि-फिसा दंखायो नडा ना..... ? थेवबो.....।

विमा-बिफा, बिसि-फिसा आरो रइजो-राजाखौ लाजिया जासे फिनो अमनसिडा।

गयथिनावबो सोंनायसै-

‘नोंबो बेखौ मोजां मोनो नामा ?’

‘ओं, आं बेखौ मोनाबा थैगोन.....।’

‘मा नोंहा सेंग्रा हौवायानो गैला नामा..... ?’

‘दं। थेवबो .....।’

बिब्दि बाभ्राखौ खोनाना गेजेरनिफ्राय खावालि मुंनि सासे आइजोआ रगा जोंना दुफुं सिखारना बुंनायसै-

‘बे बैथाला, बैथालिफोरखौ सानैखौबो बोग्लिनांगौ।’

‘ओं हाय ओं, गासैबो आइजोआ लोगो लाफायो, बेजों सरजाबफाना दाबदं मुंनि सासे बोरयदब आबो बुडे-

‘बोआबा माथोब्रा बोग्लिनांगौ।’

गावबुरया रथ’ रथ’ बुंबायबायदोंमोन रावबो मानियाखैसै बयबो आखाइ होनायसै बिसिनि मोदोमाव। जाय जैरै हायो एरै जाफा-जाफिनो।

जाफा-जाफि बुनायनि गेजेराव आंबो सोबादों फेरफा-फेरफा।

आंनि आगदानि आसिफोरखौ नायफिन्ना आं गावखौनो गाव सासे जुनाद आखुनि नेहाद, सान्ना लायो।

खुगाजोंबोदि गात्रि आखुखौ सामलायनो



हायो बेखौ आं सानफेरखैमोन ।

मालायफोरनि दुब दुब-दाब दाब बुनाय,  
सौनाय, जोनायखौ नुना आं मुगैखांबाय मानसिया  
जुदि जिउ जोबो अब्ला दायआ सोरनि ? थारैनो Po-  
lice फ्रा जौखौ खागोन । बादा होनो सान्दोमोन नाथाय  
हायाखिसै ।

गावबुरानि हब्रानायखौ खोनाना दुब दुब- दाब दाब  
बुनाया सिरि जालां हाडो आरो रावबो आखाइ  
होफिनाखिसै ।

‘बुनानै जुदि मानसिया थैयोब्ला दायआ  
सोरनि ? बे बाध्राखौ खोनाना बयबो सि जायो बुजिना  
थानायसै ।’

गोबां बाध्रा सावरयना बेलासि जालायबाय  
अब्लासो जोबनायनि लामायाव । मेल जोबनायनि  
सिंगां सानैखौबो समायखिर लाहोयो मानोना मा सासे

उन्दैखौ बिसि फिसा गोनां हौवाजो हाव्य होनो हाया  
जाथावाबो । सानैखौबो जुरिमाना फोनाडो राइजोआव ।  
उनाव गावबुराया मेलखौ फोजोबो-

‘राइजोफोर दिनैनि मेलआ एसेयावनो  
जोबबाय एया फजोबनाय जावाय । दा न’आव  
थांलायनो हासिगौ ।’ बयबो ओंखारलाडो ।

‘आंनि गोसोआ थिम नडा बायबुस सौंथि  
गोसोआव ‘मा मेल बेलाय जुनार आखुनि’, ‘माबादि  
आखुनि मानसि बेसोरलाय बर’ समाजखौ गुबुंले  
खालामग्रा ।’ ‘बुवाब्लाबो जाया माथो ’ । बायदि  
आन्दायना गोजावद्गना दं लैथो गेजेराव आंनि गोसो ।  
गोसो सिडव फुथिहां रावै-

बिब्दि मेलआ जोबनो रौला जौनि बर’  
समाजआव, जाबावगोन आरो जाबावगोन..... ।



## સાસે નાવારિ આરો ફાલાંગિરિ

❖ ભવાનિ બસુમતારિ  
ટિ.ડિ.ચિ. 4થિ ફરયસમ

સાનસેખાલિ સાસે ગિદિર ફાલાંગિરિયા મોનસે ફિસા ગામિયાવ બેરાયનો થાંદોમોન બિયો બૈ ગામિયાવ ગંસે (Factory) ચારખાના ગાયસનનો ગોસો જાદોમોન। બેયો થાડૈ-થાડૈ ઈરૈવાદિ મોનસે જાયગા મોનહૈનાયસૈ જોરાવ બેનિ મોખાંધિડૈ દૈમા દંમોન આરો દડ દૈમાનિ હૈરે બારૈ ગંસે ફિસા ગામિ દંમોન। બૈ ગામિચૌ મોનહૈનો થાચાય બેનિયાવ મોનનૈ લામા દંમોન મોનસે લામાયા જાહૈવાય ફાચા લામા આરો બે ફાચા લામાજો થાડોબ્લા જોબોર ગોજાન ગિદિના થાંનો ગોનાં જાયોમોન આરો ગાસૈ દ' ઘન્યસો સમ નાંગૌ જાયોમોન। નૈધિ લામાયા જાવાય ચાલિ નૈજિ (20) મિનિટ સમ નાવઆવ ગાચોના દૈમાચૌ બારનાનૈ બૈ ગામિચૌ મોનો હાયોમોન અબ્લા બૈ ફાલાંગિરિયા ગાવનિ સમચૌ બાસાયનો હાસ્થાયનાનૈ ગંસે નાવઆવ ગાચોનાયસૈ। બૈ નાવા જોબોર ફિસામોન ફારસેથિં નાવચૌ જાવગ્રા નાવારિયા જિરાયદોમોન આરો ફારસેથિં બૈ ફાલાંગિરિયા જિરાયદોમોન। નાવા ઈસે ગોજાન સહૈનાયનિ ડનાવ બૈ ફાલાંગિરિયા નાવારિચૌ સોનો લાવાય નોં મિથિગૌના નોંનિ નાવઆન સોર જિરાયના દં? અબ્લા બૈ નાવારિયા ગુરૈ રાવૈ બુંબાય મિથિયા, અબ્લા બૈ ફાલાંગિરિયા ગાવચૌનો ગોગાના બુંબાય આરે નોં રાદાવ ફરયફેરા નામા? બેયાવ આંનિ મુઢા સાનનૈનિ ગેજેર ગેજેર ઑંચારવાય થાયો અબ્લા બૈ નાવારિયા બુંબાય માનાવ

ગેદેર આં ફરયનો રોઢા। આં જેબ્લા ડન્દૈમોન અબ્લાનો આંનિ આફાયા હંસારિ જાદોમોન। બૈ સમનિફ્રાયનો ન'ચરચૌ નાયનો ગોનાં જાનાયાવ લિરનો ફરયનો મોનાચિસૈ। અબ્લા લાજિફોનાંનાનૈ નાવારિઆ બુંબાય-આરે નોં લિરનો ફરયનોબો રોઢા? બે બાદિ જિઝ નિલાઈ મા બેસેન દડલૈ, બે બાપ્રાચૌ ચોનાનાનૈ નાવારિયા જોબોર દુચુ મોનવાય બેચાલિ બિયો મોનબો બુંફિનાચિસૈ। દસેનિ ડનાવ બૈ ફાલાંગિરિયા નાવારિચૌ બુંબાવવાય બૈ લાંદાં હાફોરચૌ નુદોંના નોં? બેયાવ જોંનિ મોનસે ગેદેર Factory જાનો થાંગાસિનો દં। નાવારિયા જેબોચૌનો બુજિયાચિસૈ આરો બેયો ફિન ફાલાંગિરિનિયાવ સોંફિનવાય મા જાગોન હોનદોમોનલાય Sir? અબ્લા ફાલાંગિરિયા મિનિનાનૈ બુંબાય- દૈ બથલનિ Factory જાગોન આરો ચોનાસં બેફોરચૌ નોંસિનિ ગામિયાવ ફાન્નાય જાયા બેફોરચૌ નોગોરાવસો ફાન્નાય જાયો। નોં માબ્લાબા નોગોરાવ થાંફેરવાયના? નોગોરનિ ગંપ્રોમબો દ'ચાનાવનો દૈ બથલ થાયો આરો માનસિફ્રા દૈચૌ બાયના લોઢે। અબ્લા નાવારિયા બુંબાય માનાવ ગેદેર, આંલાય ચોરૈ મિથિનો દિનૈસિમ જેરાવબો થાંફેરાચૌ નોં થોરૈનો નોગોરાવ મા જાદોં મા જાયાચૌ નોંથ' જેબોચૌનો મિથિમારા બેબાદિ જિઝઆલાઈ મા બેસેન દડલૈ। બેબાદિ હોન્ના ફાલાંગિરિયા મિનિનો હમવાય ફાલાંગિરિયા બેબાદિ બુંચાંનાયનિ ડનાવ બૈ નાવારિયા ગાવચૌનો ઈરૈ

सानबाय थारैनो आनि जिउआ जेबोआनो बेसेन गैमारा  
 बै बाध्राखौ सानै सानै थांबाय थानायावनो बेसोरनि  
 नावा बबेथिं थांखो हमस्लाबनोनो मोनाखिसै बेयो  
 लोगो लोगो धरसे गेदेर अन्धाइजों सौग्रावलायनायसै ।  
 जायनि जाहोनाव नावआव दै हाबनो लानायसै आरो  
 लासै लासैनो नावा गोदोनो हमनायसै । बैखिनि  
 जायगायाव दैआ जोबोर गोथौमोन आरो रुगुंसिम सहैनो  
 गोजानमोन । नावारिया हमनो हाबाय बे नावखौ  
 बासायनो हानायनि जेबो रहा गैलिया बेयो गावनि  
 जिउखौ बासायनो थाखाय दैयाव बाजुमनो नागिरबाय  
 थिग बे समावनो बियो बै फालांगिरिनियाव सोंबाय  
 नोंथाड सानस्त्रिनो रोंगौना ? अब्ला बै फालांगिरिया  
 गिनायजों बुंबाय हा.....बेबादि मानो बुंखो नों आं  
 सानस्त्रिनो रोडथ' फालांगिरिनि बाध्राखौ खोनाना  
 नावारिया मिनि मिनि बुंबाय आरे..... साहाब नोंथाड  
 सानस्त्रिनो रोड ? बेबादि जिउआलाइ मा बेसेन दड'लै

लोगो लोगो फालांगिरिया गावनि गोरोन्यिखौ हमनो  
 हाबाय बै नावारिखौ फालांगिरिया आखाइ खबजवना  
 बुंबाय नों जि बियो आं बेखौनो नोंनो होगोन  
 जेरिखजाया नों आंखौ बासायदो अब्ला नावारिया  
 बुंबावबाय साहाब नोंथाड जिगा दासि आं सानस्त्रिनोबो  
 रोंगौ आरो दैयाव गोदोनाय मानसिखौ बासायनोबो  
 रोंगौ बेनि उनाव बे फालांगिरिखौ बुंबाय नों आंनि  
 मोदोमावल' मोजाडै हमथानानै ला बेबादियैनो  
 फालांगिरिया नावारिनि मोदोमाव गोरयै हमथानायसै  
 आरो बै नावारिया गावबो बासायबाय आरो लोगोसे  
 फालांगिरिखौबो बासायनो हमनायसै ।

बे सुंद' फिसा सल'नि गेजेरजों जों बेखौनो  
 सोल्लोंनो हायो । जों उन्दै होन्नानै रावखौबो मिनिनो  
 एबा लाजि फोनानाया मोजां नड आरो जों रावखौबो  
 लोरबां होन्ना सान्ना लानो नाड ।





## बर' हारिनि समाजारि थासारि

अ. अनजालि ब्रह्म

बि.ए. 4थि सेमिस्टर

बर' हारिया गोदो गोदोयनिफ्रायनो समाज दाना राज्यो जाग्रा सोद्रोम हारि। बर' हारिया बहुमाव गावखौ सिनायथि होनो आरो फोथांना लाखिनायनि लामा नागिरना हाजासे खस्थ सैनाबाय दिनैनि मुगायाव दासिमहालागै बर' हारियाव गासै खेबथाम गोजोन गोरोबथा जाना थांबाय, फारियै - BAC गोजोन गोरोबथा इ, BTC गोजोन गोरोबथा इ 2021। बेफोर गोजोन गोरोबथा जानानै थांदोब्लाबो जौ बर' हारियाव गोजोन फैबाय होनना थोजौ बुनो हाया। मानोना बर' हारिनि गेजेराव दासिमबो सोलौंथाइनि सोराड गोलैजोबाखै। बुनो थांडोब्ला बर' हारिनि गेजेराव दासिमबो गोगो सोलौंथाइनि आंखाल दं। जायनि जाहोनाव बर' फोरा दासिमबो मोजांडै जौगानो हायाखै।

दिनै बिमा बिफाया फिसाखौ सरखारि फरायसालिआव सोनाब्लाबो, गावनि फिसाखौ मानसि खालामनायनि मिजिं लाना फिसानो गाननाय जोमनाय होनो आरो जाहोने लौहोने सानसे गावनि थैखौ गोलोमदै खालामना रां बुथुमो। नाथाय फिसाया फरायदोना फरायाखै, फरायसालियाव फोरोंगिरिया मोजां सोलौंथाइ होना होआखै बेखौ खबर लानो सम गैया जायनि जाहोनाव जौनि जाखांफु लाइमोनफोरा फरायसालियाव थांनो गारदोंसै। उदैनि आदार

मोनखांना रां आग्लायनायखौ जौ लौना बाहायना समखौ औरिनो थांहोयो जायनि जाहोना इयुनि थाखाय रां दोनथुमनो हाया, लोगोसेनो फिसाया मा जालांखो बेखौबो जेबो खबर गैला। बिमा बिफाया गावसोर रोडिखाय फिसाखौ गोरों गोरा खालामनो, आथिंआव गसंथा होना मोजां संसार जाहोनायनि मिजिं थिना आरो रसा नांनाबाबो फिसाखौ फोरोंनो सानना गावसोरनि गांनाय उखैनायखौ ज्राब गारना फिसानि नांगौखौ सुफुनो नाजायो नाथाय बबे बिनायखौ होनांगौ बबेखौ होनाड सायख 'रोडियाव फिसाया नांनायनि बारा रां बाहायहोना गुबुन खमानियावसो फरायनायखौ गारना नांथाबो। जायनि जाहोनाव जौनि फरायसाफोरा आनजादाव मोजां फिथाइ आरजिनो हाया।

गुबुन फारसे हारिजौ हारि बिदा फंबायजौ बिदा फंबायनो नायलायनो हायि जालांदोंसै। नंखाय राजखान्थिखौ लानानै गावजौ गाव सैलायि जादों, गेदेर गोलावआ हनै मालाय दानो नांलायदों, नाथाय जौबादि गाहाय थाखौनि सुबुंफोरा गोसोआव गो सोना लाना गावजौ गाव नेवलाइ जिबौनि आखु लालायदों। आरो दंबावो जौहा हारिनि गेजेराव मोनसे बिस बेनो जादों खोमसि फोथायनाय, जायनि जाहोनाव दिनै बेसेबांदि दाय गैयि दुखुथिया सुबुड साजानि बोलि जानांबोखो।

जो बे बहुमाव गोदान मुगाजो गोरोबना  
 धाना धानोब्ला जौनो गोगो सोलोधायनि जोबोरैनो  
 गोनाधि जायखौ दासिमबो बर 'फोरा सिनायाखै। जो  
 गोगो सोलोधाइ मोनाब्ला बहुमाव सिनायधि मोननाय  
 नडा। बेखायनो जो जौनि माखासे मोननाय नडा।  
 बेखायनो जो जौनि माखासे गात्रि हुदाफोरखौ प्राब

गारना मोजां हुदाखौ बोजबना दावगा लांनांसिगोन  
 नडाब्ला जो गुबुन जौगा हारिजो गासो जासिगोन,  
 मिनि जागोन। बेनिखायनो जो नंखाय राजखान्थिनि  
 थाखाय दावराव-दावसि जालायबाय थायालासिनो  
 खौसेयै गोगो सोलोधाइखौ जैरेबो जौनि गेजेराव गोसार  
 होनांगोन आरो बेनि मुलाम्फाखौबो खिन्थानांगोन।



में भी हो गयी हूँ बिल्कुल किताबों सी अब,  
 शब्दों से भरी पड़ी पर बिल्कुल खामोश सी अब.





# HINDI SECTION



## बाढ़ का आश्रय

✎ डॉ. कस्तूरी चक्रवर्ती,  
विभागाध्यक्ष, हिंदी विभाग

बाबूजी,  
मिलिटारी आई  
लाल-बत्ती जलाकर  
मंत्री, नेता और  
बड़े-बड़े उमराओ के संग आए,  
वीडियो कैमरे से  
खांची गई तस्वीर  
और हम अस्थायी  
कुटिया के सामने खड़े  
उन महामान्य मंत्री,  
दरदी शागिर्दों की  
ज्वालामुखी भाषण सुनें  
और जोर से तालियां बजाईं।  
वे जैसे आए थे  
वैसे ही धुआं उड़ाकर  
हाईवे की ओर से चले।  
उपवास और निराश्रय में हम  
देर रात तक बाढ़ का पानी  
बढ़ रही है और उसकी  
डरावनी आवाज़ सुनते रहें कि  
कल हम कहां जायेंगे ?  
फिर एक साथ अनेक लोगों ने  
आर्त चीख कर पूछा।  
'बाबु, तारा केने आइसे'।



## माँ

✎ एलिजाबेथ एक्का  
सहायक प्राध्यापिक, हिन्दी विभाग

मैया माई माता जानती,  
कितने है नाम तुम्हारे,  
सब नामों में श्रेष्ठ,  
है पृथ्वी में सर्वश्रेष्ठ।

दुःख दर्द सब भूलाकर,  
हँसना हमें सिखाती है,  
माँ के आँचाल का सुख,  
जीवन भर रह जाती।

हर दुखों से लड़ना सिखाती,  
हर सुखों को न्योछावर करती,  
कैसी है तेरी ममता का दरिया,  
जैसे पेड़ों की शीतल छाया।

जीवन भर तुम आह न भरती,  
बस काम ही काम तुम करती जाती,  
कैसी है तेरी अनोखी माया,  
जग में तुझ सा कोई न पाया।

है न तुझ सा अनमोल कोई,  
है न तुझ सा दूजा कोई,  
तुम हो घर का कर्ता-धरता,  
शत् शत् नमन तुझको है माता।



## बाढ़ का आश्रय

❖ डॉ. कस्तूरी चक्रवर्ती,  
विभागाध्यक्ष, हिंदी विभाग

बाबूजी,  
मिलिटारी आई  
लाल-बत्ती जलाकर  
मंत्री, नेता और  
बड़े-बड़े उमराओ के संग आए,  
वीडियो कैमरे से  
खांची गई तस्वीर  
और हम अस्थायी  
कुटिया के सामने खड़े  
उन महामान्य मंत्री,  
दरदी शागिर्दों की  
ज्वालामुखी भाषण सुनें  
और जोर से तालियां बजाईं।  
वे जैसे आए थे  
वैसे ही धुआं उड़ाकर  
हाईवे की ओर से चले।  
उपवास और निराश्रय में हम  
देर रात तक बाढ़ का पानी  
बढ़ रही है और उसकी  
डरावनी आवाज़ सुनते रहें कि  
कल हम कहां जायेंगे ?  
फिर एक साथ अनेक लोगों ने  
आर्त चीख कर पूछा।  
'बाबु, तारा केने आइसे'।



## माँ

❖ एलिजाबेथ एक्का  
सहायक प्राध्यापिक, हिन्दी विभाग

मैया माई माता जानती,  
कितने है नाम तुम्हारे,  
सब नामों में श्रेष्ठ,  
है पृथ्वी में सर्वश्रेष्ठ।

दुःख दर्द सब भूलाकर,  
हँसना हमें सिखाती है,  
माँ के आँचाल का सुख,  
जीवन भर रह जाती।

हर दुखों से लड़ना सिखाती,  
हर सुखों को न्योछावर करती,  
कैसी है तेरी ममता का दरिया,  
जैसे पेड़ों की शीतल छाया।

जीवन भर तुम आह न भरती,  
बस काम ही काम तुम करती जाती,  
कैसी है तेरी अनोखी माया,  
जग में तुझ सा कोई न पाया।

है न तुझ सा अनमोल कोई,  
है न तुझ सा दूजा कोई,  
तुम हो घर का कर्ता-धरता,  
शत् शत् नमन तुझको है माता।



## एसे ही जिये जाने को दिल करता है

शुभम प्रसाद,  
छात्र, भूगोल विभाग, चतुर्थ सेमेस्टर।

कभी अपने हंसी पर आता है गुस्सा।  
कभी सारे जहां की हंसाने का दिल करता है ॥

कभी छुपा लेते है गम दिल के किसी कोने में।  
कभी किसी को सब कुछ सुनाने का दिल करता है।

कभी रोते नहीं लाख दुःख आने पर भी।  
और कभी यूँ ही आँसू बहाने को दिल करता है।

कभी अच्छा सा लगता है आज़ाद घूमना,  
कभी किसी की बाहो में सिमट जाने को दिल करता है।

कभी कभी सोचते है नया हो कुछ ज़िंदगी में।  
और कभी बस ऐसे ही जिये जाने को दिल करता है।





## एसे ही जिये जाने को दिल करता है

शुभम प्रसाद,  
छात्र, भूगोल विभाग, चतुर्थ सेमेस्टर।

कभी अपने हंसी पर आता है गुस्सा।  
कभी सारे जहां की हंसाने का दिल करता है ॥

कभी छुपा लेते हैं गम दिल के किसी कोने में।  
कभी किसी को सब कुछ सुनाने का दिल करता है।

कभी रोते नहीं लाख दुःख आने पर भी।  
और कभी यूँ ही आँसू बहाने को दिल करता है।

कभी अच्छा सा लगता है आज़ाद घूमना,  
कभी किसी की बाहो में सिमट जाने को दिल करता है।

कभी कभी सोचते हैं नया हो कुछ ज़िंदगी में।  
और कभी बस ऐसे ही जिये जाने को दिल करता है।



## कुछ ऐसा भी हो रहा है

❖ अनामिका चौधरी,  
छात्रा, भौतिक विज्ञान, चतुर्थ सेमेस्टर।

समय कम हो रहा है  
लगता है घड़ी तेज चल रही है  
पर समय रोकने के काबिल तो  
कोई नहीं।  
आज है जैसा  
कल होगा न वैसा  
समय के चलते सफर के साथ  
मेरा अस्तित्व भी बह जाएगा  
चला जाऊंगा मैं भी  
औरो की तरह  
हमेशा हमेशा के लिए  
फिर न लौटूंगा कभी,  
कभी नहीं  
आज जो मेरा है  
वह मेरा न रहेगा  
एक दिन ऐसा भी कभी आएगा।



## ईश्वर और गुरु

❖ स्वेटी कुमारी मंडल  
छात्रा, हिन्दी विभाग, द्वितीय सेमेस्टर।

ईश्वर और गुरु है एक समान  
ईश्वर से माँगो देते हैं वरदान  
गुरु से माँगो देते हैं ज्ञान  
हम उन से वे हम से जुड़े दो इन्सान  
अपने दुखों को भुलाकर करते हैं हमें शांत  
इस सत्य से कुछ लोग आज भी अनजान  
धनी है गुरु हमारे, बस करना गुरु का सम्मान है  
ईश्वर और गुरु है एक समान।



## कुछ ऐसा भी हो रहा है

❖ अनामिका चौधरी,  
छात्रा, भौतिक विज्ञान, चतुर्थ सेमेस्टर।

समय कम हो रहा है  
लगता है घड़ी तेज चल रही है  
पर समय रोकने के काबिल तो  
कोई नहीं।  
आज है जैसा  
कल होगा न वैसा  
समय के चलते सफर के साथ  
मेरा अस्तित्व भी बह जाएगा  
चला जाऊंगा मैं भी  
औरो की तरह  
हमेशा हमेशा के लिए  
फिर न लौटूंगा कभी,  
कभी नहीं  
आज जो मेरा है  
वह मेरा न रहेगा  
एक दिन ऐसा भी कभी आएगा।



## ईश्वर और गुरु

❖ स्वेटी कुमारी मंडल  
छात्रा, हिन्दी विभाग, द्वितीय सेमेस्टर।

ईश्वर और गुरु है एक समान  
ईश्वर से माँगो देते हैं वरदान  
गुरु से माँगो देते हैं ज्ञान  
हम उन से वे हम से जुड़े दो इन्सान  
अपने दुखों को भुलाकर करते हैं हमें शांत  
इस सत्य से कुछ लोग आज भी अनजान  
धनी है गुरु हमारे, बस करना गुरु का सम्मान है  
ईश्वर और गुरु है एक समान।





## जीवन

✎ नेहा साह

छात्रा, हिन्दी विभाग, चतुर्थ सेमेस्टर

दो पल का है, यह जीवन  
कभी खुशी, कभी गम,  
आज बचपन तो कल जवानी  
परसो बुढ़पा, फिर खत्म कहानी।  
संघर्षों का है यह जीवन  
क्यों न इसे खुलकर जिए?  
न आएगी थे रात सुहानी  
और न आएगी दिन सुहानी।  
जो बीत गयी सो बीत गयी  
बीती बात को चिंता कर,  
क्यों आज को करें व्यर्थ  
खुलकर जीनै मैं है  
जीवन का आनन्द।



## माँ

✎ आरती बासफोर,

छात्रा, हिन्दी विभाग, द्वितीय सेमेस्टर

माँ शब्द ममता से भरी  
कभी करे प्यार तो कभी उठाई धड़ी।  
दुनिया का हर प्यार आधा-अधुरा मिला  
एक माँ है जिसका प्यार नो महीना ज्यादा मिला।  
माँ के बिना दुनिया में कोई आया नहीं  
माँ के बिना दुनिया का कोई चेहरा मुस्कुराया नहीं।  
माँ है मूरत भगवान की  
सलामत रहे माँ सबकी।  
माँ शब्द ममता से भरी  
कभी करे प्यार तो कभी उठाई धड़ी।  
समुंदर से भी गहरा है प्यार उसका  
उसमें डूब उज्ज्वल हो जाए जीवन हमारा।



## दर्शन

❖ अंकिता दास

छात्रा, हिन्दी विभाग, द्वितीय सेमेस्टर

हे! गिरिधारी मुकुन्द मुरारी  
 दोगे कब दर्शन है कुंज बिहारी  
 राह ताके नयन मेरी  
 जनम इतने व्यर्थ हुई हमारी  
 दे भी दो दर्शन बनवारी  
 कब दोगे दर्शन हे! बांकेबिहारी।  
 ना होता जनम सफल हमारी  
 सदगुरु सत्संग मिलता ना हमें ऐसा  
 परम अनुकम्पा हे यह तुम्हारी  
 दे भी दो दर्शन अब हे! बनवारी  
 अब सब और होती न तुम्हारी  
 हे! गिरिधारी, मुकुन्द मुरारी  
 नींद, चैन हर लिया तुमने जो हमारी  
 ना चाहिए भौतिक सम्पदा  
 ना चाहिए सांसारिक ऐश्वर्य  
 हमें तो चाहिए बस एक झलक तुम्हारी  
 हे! गोपाल, हे! कृपानिधान  
 मैं तुम्हारी दर्शन की प्यासी ॥



## समय का खेल

❖ लक्ष्मी बसुमतारी

छात्रा, अंग्रेजी विभाग, चतुर्थ सेमेस्टर

सदियों से सुनने में आता है,  
 कि समय का खेल बड़ा सताता है।  
 जो न समझे समय का खेल,  
 समझों हो गई हैं उसकी जिंदगी फेल।  
 समय है न किसी के लिए रुकता है,  
 वह तो बस बढ़ता जाता है।  
 कई आये और कई गये  
 जो समय के साथ खेलकर हार गए।  
 इसीलिए समय के साथ खेल न करना,  
 क्योंकि समय हमेशा तुमसे आगे रहेंगा।  
 और जो जिंदगी में समय के खेल को समझोगा  
 समझो वहाँ जिंदगी में आगे बढ़ेगा।



## दर्शन

❖ अंकिता दास

छात्रा, हिन्दी विभाग, द्वितीय सेमेस्टर

हे! गिरिधारी मुकुन्द मुरारी  
 दोगे कब दर्शन है कुंज बिहारी  
 राह ताके नयन मेरी  
 जनम इतने व्यर्थ हुई हमारी  
 दे भी दो दर्शन बनवारी  
 कब दोगे दर्शन हे! बांकेबिहारी।  
 ना होता जनम सफल हमारी  
 सदगुरु सत्संग मिलता ना हमें ऐसा  
 परम अनुकम्पा हे यह तुम्हारी  
 दे भी दो दर्शन अब हे! बनवारी  
 अब सब और होती न तुम्हारी  
 हे! गिरिधारी, मुकुन्द मुरारी  
 नींद, चैन हर लिया तुमने जो हमारी  
 ना चाहिए भौतिक सम्पदा  
 ना चाहिए सांसारिक ऐश्वर्य  
 हमें तो चाहिए बस एक झलक तुम्हारी  
 हे! गोपाल, हे! कृपानिधान  
 मैं तुम्हारी दर्शन की प्यासी ॥



## समय का खेल

❖ लक्ष्मी बसुमतारी

छात्रा, अंग्रेजी विभाग, चतुर्थ सेमेस्टर

सदियों से सुनने में आता है,  
 कि समय का खेल बड़ा सताता है।  
 जो न समझे समय का खेल,  
 समझों हो गई हैं उसकी जिंदगी फेल।  
 समय है न किसी के लिए रुकता है,  
 वह तो बस बढ़ता जाता है।  
 कई आये और कई गये  
 जो समय के साथ खेलकर हार गए।  
 इसीलिए समय के साथ खेल न करना,  
 क्योंकि समय हमेशा तुमसे आगे रहेंगा।  
 और जो जिंदगी में समय के खेल को समझोगा  
 समझो वहाँ जिंदगी में आगे बढ़ेगा।





## शिक्षा और नैतिकता

जयन्त कुमार बोड़ो,  
सहायक प्राध्यापक, हिन्दी विभाग

शिक्षा के अध्यान 3, श्लोक 33 में कहा गया है कि-

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

अर्थात् ज्ञानी व्यक्ति अपनी स्वभाव के अनुरूप कार्य करता है, क्योंकि जगत के प्रत्येक प्राणी तीनों गुणों (सत्त्व, राजस और तमस) से प्राप्त अपनी प्रकृति का ही व्यवहार करते हैं। अतः किसी का दमन से क्या हो सकता है?

शिक्षक और शिक्षा के पक्ष पर विद्वानों में सब का अलग-अलग मत है। लोग इसका सन्दर्भ मात्र शिक्षक की शारीरिक से न जोड़कर मानसिक क्रियाओं से लगाते हैं। शिक्षा के मूल अधिकार जैसे राजनीतिक, मनोवैज्ञानिक, दार्शनिक, समाजशास्त्रीय व वैज्ञानिक समस्याओं के ज्ञान के प्रति विद्यार्थी की अन्तुदृष्टि का विकास करना है।

किसी भी विद्यालय, महाविद्यालय और विश्वविद्यालय को सुचारु रूप से चलाने एवं उसकी प्रगति व विकास में प्रधानाध्यापक, अध्यापक, विद्यार्थी के साथ अन्य कर्मचारी समुह भी अपना योगदान देते हैं। इसके अतिरिक्त विद्यालय, महाविद्यालय और विश्वविद्यालय को सुचारु रूप से लिए अन्य भौतिक

साधन जैसे भवन, पाठ्यक्रम, पाठ्य पुस्तकें, निर्देशन, पाठ्य सहगामी क्रियाएँ, समय-सारिणी, पुस्तकालय आदि की आवश्यकता होती है जबकि इस सत्य को भी नजरअंदाज नहीं जा सकता कि संस्थान के संचालन में उसकी गतिविधियों में शिक्षक का स्थान बहुत ही प्रतिष्ठित एवं महत्वपूर्ण होता है।

शिक्षा संस्थान की सभी योजनाओं को कार्यान्वित करने में शिक्षकों की महत्वपूर्ण भूमिका होती है। विद्यालय, महाविद्यालय और विश्वविद्यालय देश के भविष्य के नागरिकों का चरित्र निर्माण होता है। शिक्षा का उद्देश्य मात्र विद्यार्थियों के मानसिक विकास के साथ उनके सभी पक्षों की उन्नति करके व्यक्तित्व का सम्पूर्ण और सामंजस्य पूर्ण विकास करना है। इस उद्देश्य की पूर्ति पूर्णतया शिक्षकों पर ही निर्भर करती है। शिक्षक प्रत्यक्ष व अप्रत्यक्ष रूप से विद्यार्थियों पर अपना प्रभाव डालती है। शिक्षक के योग्य, अनुभवी और कर्तव्य निष्ठ हो तो विद्यार्थी भी अवश्य उनके अनुरूप बनेंगे। छात्रों के समस्त

व्यक्तित्व का सम्पूर्ण विकास कर उसमें नैतिक मूल्यों और आदर्शों की स्थापना करता है। ताकि राष्ट्र के अच्छे नागरिक बनें और उसके की उन्नति अपनी भूमिका का निर्वाह करे। राष्ट्र एवं व्यक्ति में निर्माता पर बहुत बड़ा दाहित्व होता है। सच्चे अर्थों में वे ही देश के भाग्य-विधाता होते हैं।

विश्व के महान विचारकों ने शिक्षा के सम्बन्ध में अपने विचार व्यक्त किए हैं। सुकरात (Socrates, 469 ई. पू - 399 ई. पू) सत्यम् एवं शिवम् के यथार्थ की नींव पर स्थापित करने का प्रयास किया। उन्होंने शिक्षा के सन्दर्भ में सदाचार क्या है? न्याय क्या है? दूरदर्शिता क्या है? इन प्रश्नों को खोजने का प्रयास किया है।

“फ्रोबेल ने बगीचे का उदाहरण देकर शिक्षक की भूमिका पर बहुत सुन्दर ढंग से प्रकाश डाला है। उनके अनुसार विद्यालय एक बगीचे के समान होता है, बालक छोटे-छोटे पौधे के समान और शिक्षक की भूमिका एक कुशल माली के रूप में होती है। वह पौधों की देखभाल बहुत सावधानी से करता है। उन्हें हरा-भरा रखता है तथा सही दिशा में विकसित होने का अवसर देता है ताकि वह सौंदर्य और पूर्णता प्राप्त कर सके। शिक्षक भी यही कार्य करता है। वह अपने अनुभव और कौशल द्वारा बालकों के वांछनीय एवं उत्तम विकास में सहायता करता है। विद्यार्थी जिस ज्ञान एवं सत्त्यों की प्राप्ति

करता है ये विश्वसनीय है या इसकी परीक्षा के लिए भी शिक्षक की आवश्यकता होती है। प्रत्येक विद्यार्थी की बुद्धि इतनी परिपक्व नहीं होती कि वह अपने किए गए कार्यों की जाँच स्वयं भली प्रकार से कर सके। इसके भी शिक्षक होना आवश्यक है। इस प्रकार बालक के मार्ग-दर्शक के रूप में करता है।”

वास्तविकता से युक्त, जीवन्त कहे जाने वाले और शुद्ध रूप वह है जो जिज्ञासु के मन में पिपासु की शक्ति को जगाए। मेरा-तेरा, व्यक्तिगत समष्टि की सकीर्ण मानसिकता से परे विद्यार्थी को मानवतावादी दृष्टिकोण से परिपूर्ण कर कर दे। शिक्षा एक श्रेष्ठ मूल्य है, जिसके द्वारा मानव महामानव की श्रेणी को प्राप्त कर सकता है। इसलिए उनमें दर्शन, विज्ञान, कला विवेक के प्रति भी झुकाव होना चाहिए। अतः शिक्षा का उद्देश्य मात्र विद्यार्थी को परीक्षा उत्तीर्ण करवाना ही नहीं है अपितु विद्यार्थी को विनयशील, भद्र आचरण और अपने का जाने वाली प्रवृत्ति मूल्य के रूप में स्थापित करनी चाहिए। प्रतिकूल प्रवृत्ति को उद्दीप्त होने से पूर्व दमन करना चाहिए तथा निम्न पंक्ति को शिक्षक को उनके जीवन में ग्रहण करवाना चाहिए:

“करत-करत अभ्यास के, जड़मति होत सुजान।

रसरी आवत जात तें, सिल पर परत निसान ॥”



## महिला सशक्तीकरण

❧ प्रीतम शर्मा  
बी.ए. (द्वितीय सेमेस्टर)

“समय है सोच में परिवर्तन लाने का, महिला सशक्तीकरण की ओर कदम बढ़ाने का।”

दर असल असल परिवर्तन तो आना चाहिए आम लोगों के जीवन में। जरूरत है उनकी सोच में परिवर्तन लाने की। उन्हें बदलने की। आम महिलाओं के जीवन में परिवर्तन उनकी स्थिति सोच में परिवर्तन जरूरी नहीं कि हर कमाने वाली लड़की डॉक्टर या शिक्षिका हो। वे खाना बना सकती हैं, पालर चला सकती हैं, कपड़े सील सकती हैं, उन्हें ये सब आता

है। वे ये सब करती हैं। पर सिर्फ घर में। उनके इसी हुनर को घर के बाहर लाना है। आगे बढ़ाना है।

विकास की मुख्यधारा में महिलाओं को लाने के लिए भारत सरकार के द्वारा कई योजनाओं को निरूपित किया गया है। पूरे देश की जनसंख्या में महिलाओं की भागीदारी आधे की है और महिलाओं और बच्चों के सर्वांगीण विकास के लिए हर क्षेत्र में इन्हें स्वतंत्रता की जरूरत है।







# **ASSAMESE SECTION**

## হুমুনিয়াহ

✎ নিকন বায়  
স্নাতক দ্বিতীয় বাৎসরিক,  
অর্থনীতি বিভাগ

আহাবত এজাক সেমেকা বতাহত উদং হ'ল  
জপাত জাপি যোৰা কিছু পুৰণি ঔষধ,  
এটা গান, এযাব কথা আৰু এটা বাটৰ ঠিকনা

যিটো গান কেতিয়াও গোৱা নহ'ল  
তাৰ এতিয়াও অমৃত কবকতা  
যিটো কথা কেতিয়াও কোৱা নহ'ল  
তাৰ ওচৰত এতিয়াও হাবি যাব  
আঁউসীৰ আকাশৰ বিজুত শূন্যতা,

যিটো বাটেৰে কেতিয়াও যোৱা নহ'ল  
সেই বাটত হেনো এতিয়াও বৈ আছে  
এহাল মৰমলগা মৌপ্ৰিয়া।

গোপন কুঠৰীত এডাল মম ঢিমিক ঢামাক জ্বলে,  
বতাহত পুৰণি ঔষধৰ নিচা।  
দুটা ছায়ামূৰ্তি একেলগে বহে  
এটোপোলা বিষৰ ভাগ-বাটোৱাৰা কৰে।

বেসুৰা হলেও আজি গানটো গোৱা হ'ব  
নিজক সামৰিবলৈকে কথাটো কোৱা হ'ব  
ঠিকনাটো উৰলি নোযোৱাৰ আগেয়েই  
সেই বাটত আজি এজোপা গোলাপ বোৱা হ'ব।

বতাহত পুৰণি ঔষধৰ নিচা  
এই বাতিয়েই দুখন পথাৰ বুকু  
সেউজীয়া হোৱাৰ কথা।



## প্ৰেমৰ অনুভূতি

✽ কবিরাম ৰায়  
ষষ্ঠ বান্ধাসিক, অসমীয়া বিভাগ

প্ৰিয়তমা তুমি বৰ অভিমानी  
তুমিয়েই মোৰ হ'বানে জীৱন লগৰী,  
তোমাৰ অবিহনে লাগে মোৰ আমনি  
কাৰণ তুমিয়েই মোৰ প্ৰেমৰ আৰম্ভণি।

প্ৰিয়তমা তোমাৰ চঞ্চল চকুজুৰিত  
বাৰে বাৰে হয় পাগল মোৰ হিয়াখনি,  
তুমিনো কি সুগন্ধি বিলালা  
মুগ্ধ হিয়া মোৰ তোমাতেই আজি।

প্ৰিয়তমা তুমিয়েই উপজালা প্ৰেমৰ কথা  
তুমিয়েই শিকালা প্ৰেমৰ লীলা,  
তুমিয়েই বুজালা প্ৰেমৰ ভাষা  
তুমিয়েই সিদ্ধি কৰিবানে মোৰ মনৰ আশা?



## অসহায় জীৱন

✽ বাবুল ৰাভা  
দ্বিতীয় ষষ্ঠ বান্ধাসিক, অসমীয়া বিভাগ

সৰুতে দেখিছিলো বহুতো সপোন।  
ভবা নাছিলো কেতিয়াও,  
জীৱনত হেৰুৱাম মোৰ আপোন।।  
সময়ৰ সোঁতত দেখোন আঁতৰি গ'ল।  
সময়েও মোৰ স'তে লগ এৰা হ'ল।।

সপোন দেখোঁ, সপোন বঁচো  
এদিন মই ডাঙৰ মানুহ হ'ম।  
মোৰ দৰে ছাত্ৰৰ  
সহায়ৰ লাখটি হ'ম।।

পঢ়ি থাকোঁতেই স' সাৰৰ দায়িত্ব,  
ক্লাচ এৰি কামত ব্যস্ত,  
নহ'লে যে নুজুৰে দুবেলাৰ খাদ্য  
আমাৰ দৰে মধ্যবিত্তৰ এইবোৰেই কষ্ট।

মনৰ কথাবোৰ থৈছো সাঁচি  
মনৰ নিভৃত কোণত  
কেতিয়াবা কবিতা, কেতিয়াবা গল্প  
প্ৰকাশ কৰো এনেকৈ  
মনৰ অনুভৱবোৰ বহু আকাৰত।





## মোৰ মৰমৰ দেশ ভাৰত

৯ লকবাহাদুৰ ছেত্ৰী

এদিন সপোন দেখিছিলোঁ  
নিশাত ওই থাকোঁতে,  
মোৰ দেশ ভাৰতক  
কাটি নিলে ইংৰাজে।

হঠাৎ টোপনি ডাঙিল  
এনেকুৱা সপোন দেখি,  
চিত্তাত পৰি গ'লো  
মৰমৰ দেশখনক ভাবি।

নোৱাৰে-নোৱাৰে আকৌ ইংৰাজে  
স্বাধীন ল'বলৈ ভাৰতৰ,  
বীৰ আছে, এনেকুৱা দেশত  
যিয়ে মিছাইল, বোমা কবিলে আৱিষ্কাৰ।

ধুনীয়া-শুবনি মোৰ দেশ  
পৰ্বত-পাহাৰে আঁৱৰা  
নৈ-জান-জুৰি, গছ-লতা  
আনন্দৰে মনবোৰ ভৰা।

নাথার্ণ্ড এৰি আনৰ দেশত  
চিৰদিনৰ বাবে,  
জন্ম ল'লো ইয়াতেই -  
পতন হৈ য়াওঁ মোৰ মাতৃভূমি দেশতেই।



## ক'ৰোণা মহামাৰী

৯ ধৰ্মীতা নাথ

ক'ৰোনো তুমি মহামাৰী?  
ইমানদিন ধৰি সংহাৰ চলোলা  
পলোৱা নাইনে হেঁপাহ তোমাৰ  
এই পৃথিৱীত সংহাৰা চালোৱাৰ।

নাম হেনো তোমাৰ ক'ৰোণা  
তুমি হেনো ওলাইচা যুহানৰ পৰা  
বিশ্ববাসী আজি পৰিছে ভাগবি  
তোমাক দমনৰ উপায় বিচাৰি।

ক'ৰপৰা পালানো ইমান শক্তি  
বিপাক্ত পৰিছে গোটেই বিশ্ববাসী  
সমগ্ৰ বিশ্বতে আজি দিছে লকডাউন  
ভাবিছোঁ তোমাৰ পৰা পাম পৰিত্ৰাণ।

কিন্তু তুমিচোন যোৱাৰ নামেই নোলোৱা  
লাখ লাখ মানুহৰ জীৱন খালা,  
সময় এতিয়াও হোৱা নাইনে তোমাৰ  
বিশ্বৰ পৰা বিদায় লোৱাৰ?



## তেনেই সাহসী

৯. অনামিকা চৌধুরী

চতুর্থ শাস্ত্রাসিক, পদার্থ, বিজ্ঞান বিভাগ

বঙচড়ীয়া এই পৃথিবী  
নানা জনৰ নানা কথা  
বিবিধ ভাবনাৰে ভৰা  
কোন আহে, আহে ক'ৰ পৰা  
যায় ক'লৈ  
নোৱাৰি ধৰিব  
জনম লভিলো ময়ো  
এইখন পৃথিবীত  
একা-বেঁকা বাঁটেৰে  
ঠুনুক-ঠানাক খোজেৰে  
যাওঁ আগবাঢ়ি  
যদিও খাও উজুতি  
তথাপি নপৰো ভাগবি  
গৈ থাকিম আগুৱাই

এখোজ-দুখোজ কৈ  
জীৱন্ত কাললৈ  
কাৰণ  
শুনকলতা জয়মতীৰ দেশৰ  
জীয়াবী আমি  
তেনেই সাহসী  
ফালি বুকুখন, পাৰিম দেখুৱাব  
পৰিত্ৰতাৰ নৈখনি  
সততাত আমাৰ  
নিদিও কেতিয়াও  
প্রশ্ন উঠিব  
কাৰণ আমি  
তেনেই সাহসী, তেনেই সাহসী  
তেনেই সাহসী।



## জলকুঁৱৰী

৯ ড০ কমী হাজৰিকা

সহযোগী অধ্যাপিকা, অসমীয়া বিভাগ

“আইতা জলকুঁৱৰীৰ সাধুটো কোৱাছোন, মই যে ইমান ভালপাওঁ সাধুটো শুনি”- নাতিয়েক মিতুৰ আদ্যাত আইতাকে মনভোলা হাঁহিটো মাৰি আৰম্ভ কৰিলে”..... নৈখনত থকা জলকুঁৱৰীজনীৰ ৰূপ আছিল অপূৰ্ব, তাইলৈ পোনে পোনে কোনেও চাব নোৱাৰে, চকু ছাট মাৰি ধৰে। তাইৰ চুলিখিনি আছি কঁকাললৈকে বৈ পৰা, কঁকালৰপৰা তলছোৱা মাছৰ ফিচাৰ দৰে, পানীত সাঁতুৰি ফুৰোঁতে ফিচাখন পানীৰ তলতে থাকে, চকুত নপৰে। কেৱল চকুত পৰে পানীত ভাঁহি থকা কলা চুলিকোচাৰে ধুনীয়া মুখখন। টো ফালি নদীত জলকেলি কৰি কৰি জলকুঁৱৰীয়ে নৈৰ পাৰলৈ চকু ৰাখে। সুন্দৰ সুঠাম ডেকা ল’ৰা গা ধুবলৈ নদীত নামিলেই তাই তেওঁক নৈৰ বুকুলৈ টানি লৈ যায় আৰু জলকোঁৱৰ কৰি লয়। এই জলকোঁৱৰৰ লগতে কুঁৱৰীয়ে সংসাৰ কৰে। সেয়ে নৈখনলৈ ডেকাসকলে গা ধুবলৈ যাবলৈ ভয় কৰে। মৰসাহ কৰি কেতিয়াবা কোনো ডেকা নৈত গা ধুবলৈ গলেও সি আৰু ঘূৰি নাহে। আজিও বহুতে বিশ্বাস কৰে নৈত জলকুঁৱৰীয়ে কোনোবা কোঁৱৰৰ অপেক্ষাত এতিয়াও বৈ আছে। অৱশ্যে গাভৰুহঁতক কুঁৱৰীয়ে কোনো অনিষ্ট নকৰে। সেয়ে গাভৰু ছোৱালীবোৰ নৈলৈ গা ধুবলৈ, পানী আনিবলৈ বা মাছ মাৰিবলৈ যাবলৈ ভয় নকৰে। আইতাকে সাধুটোৰ

এইখিনিটোকে কৈ মিতুক ক’লে- “আজিলৈ এবো দে, ভাতো হ’ল চাগে, খাই বৈ শুই থাকগৈ।”

মিতু সৰুৰেপৰা চহৰত ডাঙৰ হোৱা ল’ৰা। সি মাক দেউতাকৰ একমাত্ৰ সন্তান। ক্লাছ চেভেনত পঢ়ে। এটা ১২০০ বৰ্গফুটৰ তিনিটা কোঠালীৰ ফ্লেটত মাক দেউতাকৰ সতে বাস কৰে। মুকলি বতাহ, প্ৰতিবেশীৰ লগত সহজ আন্তৰিকতা সি বৰ বিশেষ পোৱা নাই। ফ্লেটত সমূহীয়াকৈ পতা পূজা-পাৰ্বন বা আন কেতবোৰ সামাজিক অনুষ্ঠানতহে আবাসীসকল একগোট হোৱা সি দেখি আহিছে তাৰ বাহিৰে ইজনে সিজনৰ মুখামুখী হ’লে সৌজন্যতাসূচক কথা-বাতাখিনিৰ বাহিৰে কাবোৰ কাবোৰে লগত বিশেষে আন্তৰিকতা সি দেখা নাই। ডাঙৰবোৰৰ দৰে সৰু ল’ৰা ছোৱালীবোৰেও সোণালী শৈশৱ পাহৰি পেলাবলৈ বাধ্য। পঢ়া-শুনা গীত-নৃত্য বিভিন্ন খেল ধেমালিৰ প্ৰশিক্ষণ আদিত ব্যস্ত থকা শিশু কিশোৰহঁতৰ সময় নাই আবেলি সময়ত সমনীয়াৰ সতে নিৰ্দোষ ধেমালি কৰাৰ - সকলো এক ৰুটিনত আবদ্ধ। সিহঁতে নিজাববীয়াকৈ যিখিনি সময় পায় সেইখিনি সময়ত সোমাই পৰে মোবাইলৰ জগতত। মিতুই সৰুৰেপৰা দেখি অহা মানুহখিনিক দেখিছে জীৱন উদ্‌যাপনৰ নামত কেৱল ধন ঘটৰ বাবে দৌৰিছে- জীৱন উপভোগৰ আহিলা গোটোৱাত,



সন্তানৰ কেৰিয়াৰ পঢ়াৰ প্ৰতিযোগিতাত দৌৰোতে দৌৰোতে তেওঁলোকে প্ৰকৃত জীৱন চুই চাবলৈ আহৰিকে নোপোৱা হৈছে।

মিতুৰ মাক দেউতাকৰ প্ৰকৃত ঘৰ গাঁৱত। তাৰ মাক-দেউতাক দুয়ো চৰকাৰী চাকৰিয়াল। তথাপিও বন্ধ পালেই তেওঁলোকে মিতুক লৈ সঘনাই গাঁৱলৈ চাপলি মেলে। গাঁৱৰ ঘৰত মিতুৰ প্ৰায় ৮০ বছৰীয়া আইতাক, খুড়াক-খুড়ীয়েক আৰু তেওঁলোকৰ আঠ আৰু ছয় বছৰ বয়সৰ ল'ৰা-ছোৱালীহাল থাকে। তদুপৰি মামাক, মাহীয়েক আৰু পেহীয়েহঁতৰ পৰিয়ালকেইটাও গাঁৱতে। আন আত্মীয় স্বজন তথা গাঁৱৰ মানুহবোৰৰ আন্তৰিকতাৰ আকৰ্ষণ আৰু মিতুক গাঁৱৰ বোকা-পানীৰ সতে চিনাকি কৰি দিয়াৰ উদ্দেশ্যেই তেওঁলোকে গাঁৱলৈ আহি থাকে। গাঁৱৰ মানুহবোৰেও মিতু হ'ত থকাৰেই দিন বৰ আনন্দিত হয়।

মিতুৰ দেউতাকৰ নাম বিতোপন বৰুৱা আৰু তেওঁৰ গাওঁখনৰ নাম শ্বেতমদাৰ। বহু বছৰ আগতে এই গাওঁখনত হেনো বহুতো বগা মদাৰফুলৰ গছ আছিল-বগা মদাৰ থাকে নে নাই কোনোৱে নাজানে, দেখাও নাই কোনোৱে-কিন্তু এটা সময়ত গাওঁখনৰ বগা মদাৰ আছিল বুলি বুঢ়া মেথাই আজিও কয়। বৰ্তমানো গাওঁখনত বহুতো মদাৰ ফুলৰ গছ দেখা যায়-তেজ বঙা ফুল ফুলে তাত।

গাওঁ বুলি কলেই মিতুৰ গাত তত নোহোৱা হয়। গাঁৱৰ মুকলিমুলীয়া পৰিবেশ আৰু সহজ সবল মানুহখিনিৰ আন্তৰিকতাই সি হেঁপাহ পলুৱাই উপভোগ কৰে। গাঁৱত তাৰ বাবে বৈ থাকে আইতাকৰ কোনোদিন শেষ নোহোৱা সাধুৰ ভঁৰালটো আৰু গাঁৱৰ মাজেৰে বৈ যোৱা মদাৰতলি নৈখন। নৈৰ দুয়োপাৰে

মদাৰ ফুলৰ গছ-ফুলবোৰ ফুলিৰে নৈখনত সৰি পৰা ফুলেৰে বাঙলী হৈ পাবে। নৈখন সৰু যদিও গভীৰ আৰু খৰস্কোতা - গাঁৱৰ মানুহবোৰৰ নৈখনৰ সতে কিছু ভয়মিশ্ৰিত শ্ৰদ্ধা আৰু আন্তৰিকতা আছে। নৈখন হেনো কালিকা লগা, সুবিধা পালেই কাৰোবাক নিৰলৈ বাট চাই থাকে। আইতাকে মিতুক নৈখনৰ পাৰলৈ অকলে যাবলৈ মানা কৰে। আইতাকে ক'লেই হ'লনে ? সি সুবিধা পালেই নৈখনৰ পাৰলৈ দৌৰ মাৰে - প্ৰায়ে অকলে অকলে পাৰত বহি নৈখনলৈ একেধৰে চাই থাকে। তাৰ এনে লাগে আইতাকে কোৱা জলকুঁৱৰীজনীয়ে যেন নৈখনত সাতুৰি আছে। আইতাকে তাক ঘৰত নেদেখিলেই বুজি পায় সি নৈৰ পাৰত আছে। এক অনামী ভয়ত মানুহগৰাকী বিতত হৈ পৰে আৰু কাৰোবাক পঠাই তাক নৈৰ পাৰৰপৰা লৈ আহে। নৈৰ পাৰৰ পৰা অহাৰ দিনা ৰাতি সি সপোন দেখে-সপোনত সি এজনী জলকুঁৱৰী দেখে। অস্পষ্টৰূপত দেখা জলকুঁৱৰীয়ে তাক হাতত ধৰি নৈৰ বুকুলৈ টানি লৈ যায়। সপোনবোৰ দেখি কেতিয়াবা তাৰ ভাল লাগে কেতিয়াবা সাব পাই উঠি কাষতে গুই থকা আইতাকক সাৰটি ধৰে। সপোন দেখি ভয় খোৱা নাতিয়েকক মূৰে গালে হাত বুলাই দি আইতাকে গুণগুণাই ঘোষা এফাকি গায়। মিতু আইতাকৰ বুকুৰ মাজত সৰু কেঁচুৱা এটাৰ দৰে নিৰ্ভয়ে টোপনি যায়। আইতাকৰ কিন্তু টোপনি নাহে। মনতে ভাবে তাক আৰু কোনোদিনেই জলকুঁৱৰীৰ সাধু নকয়। পিছদিনা ৰাতিপুৱাই আইতাক দামোদৰ দেউৰ ঘৰলৈ গৈ মিতুৰ বাবে জাপ এডাল জাৰি আনে আৰু মিতুৰ হাতত পিন্ধাই দি কয়-এইডাল পিন্ধি থাকিবি, কেতিয়াও খুলি নেপেলাবি। এইডাল হাতত থাকিলে তই আৰু বেয়া সপোনবোৰ নেদেখ। মিতুৰ মাক

দেউতাককো জাপডালৰ মহত্বৰ কথা বুজাই কয় কিন্তু আধুনিক শিক্ষাৰে শিক্ষিত মাক দেউতাকে এই কথাটো বিশেষ গুৰুত্ব দিব লাগে বুলি নাভাবে। অবশ্যে আইতাকৰ সৰল বিশ্বাসক তেওঁলোকে দেখে দেখকৈ আওকান নকৰে।

মিতুই চহৰত গৈয়ে জাপডাল হাতৰ পৰা খুলি থৈ দিয়ে। চহৰৰ গতানুগতিক জীৱনৰ মাজত জলকুঁৱৰীয়ে তাৰ মনত অগা-ডেৱা কৰিবলৈ সুবিধা নাপায়। কিন্তু গাওঁখনত ভৰি থলেই তাক যেন জলকুঁৱৰীয়ে হাত বাউলি মাতে।

মিতুৰ গৰমৰ বন্ধৰ লগত মিলাই মাক-দেউতাকে ফুটি লৈ মিতুক লৈ কেইদিনমান থাকিব বুলিয়েই গাঁৱলৈ আহিছে। মিতু আহিলে কিতাপ পত্ৰ লৈ নাহে ঘৰলৈ গৈহে সৰ্বিস্বত কৰিবলগীয়া হোমৱৰ্ক আদি কৰে। সি পঢ়াত চোকা সেয়ে মাক-দেউতাকেও বিশেষ চিন্তা নকৰে। সি এইবাৰ ক্লাছ এইট পাব গতিকে সি মেট্ৰিক দিয়ালৈ বৰুৱা দম্পতীয়ে গাঁৱত অহাটো কমাৰ বুলি চিন্তা কৰিছে। মিতুৰপৰা এটা ভাল বিজাল্ট সকলোৱে আশা কৰি আছে।

মিতু ল'ৰাটো কিছু পৰিমাণে অন্তৰ্ভূখী স্বভাৱৰ -কিন্তু গাঁৱত আহিলে সি এটি মুক্ত পখীৰ দৰে আচৰণ কৰে। তাৰ আটাইতকৈ প্ৰিয় আইতাকৰ সাধু আৰু নৈখনে তাক হাত বাউলি মাতি থাকে। এইবাবে সি গাঁৱলৈ আহিয়েই গাঁৱৰ তাৰুৱাছতে পঢ়া বিনোদৰ লগত নৈৰ পাৰলৈ দৌৰ মাৰিলে। নৈৰ পাৰত বিনোদৰ লগত বহু সময় সি বহি থাকিল- আইতাকে খুড়াকক পঠাই তাক মতাই অনাব লগা হল। বাতিলৈ সি আইতাকক জলকুঁৱৰীৰ সাধু কবলৈ খাটনি ধৰিলে। আইতাকে তাক এইবাৰ জলকুঁৱৰীৰ সাধু ক'বলৈ মন নকৰিলে। মিতুৱে বাবে বাবে খাটনি

ধৰাত তেওঁ ভেকাহি মাৰি উঠিল- “তই ইমান ডাঙৰ হ'লি তথাপিও সাধু শুনিবলৈ বিচাৰি থাক- তোৰ নাকৰ তলত গোঁফ গজিল এতিয়া আৰু সাধু শুনাৰ বয়স নাই। আজিকালি গাঁৱৰ ল'ৰা ছোৱালীয়েই সাধু শুনিব নিবিচাৰে কেবল মোবাইল টিপি থাকে। তই এই গ্ৰহৰ জীৱনহয় নেকি অ’? জলকুঁৱৰী জলকুঁৱৰী কৰি থাকোঁতে তোক কেতিয়াবা সঁচাকৈয়ে জলকুঁৱৰীয়ে পাব।” কথাখিনি কৈ আইতাক কঁপি উঠিল মনতে নেদেখাজনক প্ৰাৰ্থনা কৰিলে- “হে ভগৱান মুখৰপৰা কি অমংগলীয় কথাষাৰ ওলাল প্ৰভু মোৰ নাতিটোক ৰক্ষা কৰা।” আইতাকক মনে মনে থকা দেখি মিতুয়ে আইতাকৰ হাতখন নিজৰ বুকুত লগাই হাঁহি কলে- “চোৱাছোন আইতা মই এইটো গ্ৰহৰে জীৱ। চহৰত মোৰ নাম ত্ৰিনয় বৰুৱা। ক্লাছত মই ফাৰ্ষ্ট বয় - মানে মোৰ বোল নং প্ৰথম। পাৰৰ বাহটোত সোমাই আজৰি সময়ত মইও মাজে মাজে মোবাইল টিপি থাকোঁ। ইয়াত মই কেৱল তোমাৰ সাধু শুনিম - জলকুঁৱৰীৰ সাধু।” আইতাকে চকুটো বহলকৈ মেলি আচৰিত হৈ সুধিলে - “তই যে কিবা পাৰৰ বাহৰ কথা কলি তহঁতৰ ঘৰত পাৰৰ বাহো আছে নেকি?” ওচৰতে বহি বাতৰি কাকতৰ পাত লুটিয়াই নাতি আইতাকৰ কথা শুনি থকা বৰুৱাই হাঁহি মাৰি ক'লে যে মিতুই সিহঁতৰ ফ্ৰেটটোকে পাৰৰ বাহ বোলে, যিটো ঘৰত দুদিন থাকিয়েই আইতাকে কুঁৱাৰ নিচিনা ৰুমত উশাহ বন্ধ হ'ব বুলি গাঁৱলৈ আহিবলৈ পুতেকক খাটনি ধৰে। ত্ৰিনয়ন বৰুৱাইও উপায় নাপাইহে চহৰত থাকিব লগা হৈছে অৱসৰৰ পিছত তেওঁ গাঁওখনলৈকে ঘূৰি আহিব। বৰুৱাই পুনৰ মিতুহঁতৰ কথা-বাৰ্তাবোৰ মন কৰি থাকিল। আইতাকে অনিচ্ছা সত্ত্বেও মিতুক ক'লে যে আজিৰ পিছত তেওঁ



আৰু কেতিয়াও তাক সাধু নকয় সিও আইতাকৰ এই চৰ্ত মানি ললে।

সন্ধিয়া চাকি-বস্তি জ্বলোৱাৰ পিছত আইতাকে মিতুৰ ওচৰলৈ চপাই আনি মূৰত এটা চুমা খাই গভীৰ মমতাবে ক'লে- আজি তোক মই জলকুঁৱৰীয়ে এজন ৰাজকুমাৰক কেনেকৈ জলকোঁৱৰ কৰিলে সেই সাধুটো কিস্তি আজিৰ পৰা তই আৰু জলকুঁৱৰী জলকুঁৱৰী কৰি নাথাকিবি। তোৰ আৰু সাধু শুনাৰ বয়স নাই তই ডাঙৰ হৈছে। সি তাৰ অতিকৈ মৰমৰ সাদৰী আইতাকক সাৰটি ধৰি ক'লে "হ'ব আইতা আজিৰ পৰা মই আৰু তোমাক সাধু ক'বলৈ খাটনি নধৰো- আজিয়েই সাধু শুনা শেষ দেই। দেউতা তুমি বাহিৰৰ লাইটবোৰ নুমাই দিয়াচোন কাকো জ্বলাব নিদিবা। চহৰতটো কৃত্ৰিম পোহৰৰ মাজতেই বাতিবোৰ কটাও, ইয়াত অলপ জোনাকৰ নিৰ্মল বতাহ উপভোগ কৰো।" দেউতাকে গভীৰ দৃষ্টিৰে মিতুৰ মৰমলগা মুখখনলৈ চাই ভাবিলে চাওঁতে চাওঁতে ল'ৰাটো ডাঙৰই হল। গাওঁ ভালপোৱা এই ল'ৰাটোৰ কাৰণে গাঁৱৰ পৈতৃক ভেঁটিত তেওঁ এটা আটোমটোকাৰী ঘৰ বান্ধি থৈ যাব। পুতেকৰ কথামতে তেওঁ বাহিৰৰ লাইটবোৰ নুমাই দি নামঘৰলৈ বুলি ওলাই গল। মাক খুড়ীয়েকৰ লগত পাগঘৰত ৰন্ধা-বঢ়া কামত ব্যস্ত হৈ পৰিল।

চোতালত পাৰি লোৱা ঢাৰিত মনু মাইনা আৰু মিতু আইতাকৰ সতে বহি ললে। বহুদিনৰ মূৰত চোতালত বহি থকা আইতা নাতিৰ মেলাখন চাবলৈ জোনটোও যেন আকাশৰ বুকুত উৎকণ্ঠিত হৈ ব'ল। মিতুৰে হঠাতে আইতাকৰ কোলাত মূৰটো থৈ ওপৰমূৰকৈ ওই পৰিল আৰু বিশাল আকাশখনত দৃষ্টি নিবদ্ধ কৰি সাধু আৰম্ভ কৰলৈ আইতাকক পুনৰ

অনুবোধ জনালে। আইতাকৰ কিয় জনো আজি জলকুঁৱৰী সাধুটো কবলৈ মন যোৱা নাই। কিবা এটা বুজাব নোৱাৰা শংকাই মনটো আৰব ধৰিছে। তথাপিও শেষবাৰৰ বাবে নাতিয়েকক সাধুটো শুनावলৈ তেওঁ নাজু হ'ল- "জলকুঁৱৰীয়ে বেৰিলে পূৰ্ণিমাৰ জোনাকক নৈখন সাৰটি ধৰিছে আগ চোৰ পাৰত এজন সুন্দৰ সূঠাম ৰাজকোঁৱৰ পোৱা পৰা নামিছে। তেওঁক কিছু দ্ৰুত দেখা গৈছে হয়তো বহুদূৰ ভ্ৰমণৰ অন্তত তেওঁ এইখিনি পাইছেহি। জলকুঁৱৰীয়ে পানীৰ মাজৰপৰা মুখখন উলিয়াই কোঁৱৰৰ আলোৰ লেখ চাই থাকিল। কোঁৱৰ ঘোঁৰাৰপৰা নামিল আৰু ঘোঁৰাটো পাৰতে এবি লাহে লাহে নৈৰ ফালে আগবাঢ়ি গল। বাতিৰ নৈৰ পাৰটোত এক মায়াৱী পৰিবেশে বিৰাজ কৰিছে কেৱল নৈৰ শব্দ, ধুই এটা নিশাগৰ প্ৰাণীৰ ভয়লগা চিঞৰ আৰু দৈতে চুই যোৱা মৃদু বতাহ। কোঁৱৰ চোৰ পানীৰ ওচৰ পোৱাল লগে লগে পাৰত থকা ঘোঁৰাটো যেন চপল হৈ উঠিল, খুৰাৰে মাটিত জোৰে শব্দ এটা কৰি হিচ্ হিচ্ কৈ মুখেৰে মাত উলিয়াই গৰাকীৰ দৃষ্টি আকৰ্ষণ কৰিবলৈ চেষ্টা কৰিলে। কোঁৱৰে ঘোঁৰাটোৱে ঘূৰি চাই মৰমেৰে কলে- "ভয় নকৰিবি মই একোজলি পানী খাইয়েই আহিম। কোঁৱৰে পানী একোজলি হাতত লোৱাৰ লগে লগে পানীত গা ধুই থকা জোনটোৰে নাচি উঠিল। কোঁৱৰ এনে অনুভৱ হল যেন পানীৰ পৰা এক অপকণ নাবীয়ে তেওঁলৈ একেধৰে চাই আছে। কোঁৱৰ শিয়ৰি উঠিল - ঠিক সেই মুহূৰ্ততে জলকুঁৱৰীয়ে কোঁৱৰক পানীৰ মাজলৈ টানি লৈ গল। পিছদিনা বাতিপূৰা পানী আনিবলৈ যোৱা গাঁৱৰ গাভৰুহঁতে নৈৰ পাৰত ঘোঁৰাটো দেখি ভয়ত বিতৰ্ত হৈ দৌৰি আহি গাঁৱৰ মানুহক কথোটো জনালেহি-



ৰাতিপুৱাই গাওঁখনত এক হলস্থলীয়া পৰিবেশৰ সূচনা হল আৰু গাঁৱৰ মানুহবোৰ নৈৰ পাৰত আঁচাৰ খাই পৰিল। ঘোঁৰাটো দেখি সকলোৱে বুজিলে কোনোবা অচিন দেশৰ কোঁৱৰ এই নৈখনৰ জলকুঁৱৰী চিকাৰ হল। “সাধুটো কৈ আইতাকে দীঘল হুমুনিয়াহ এটা কাঢ়িলে। সাধুটোৰ এনে দুখজনক পৰিণতিয়ে মিতুহঁতৰ মনবোৰো গধুৰ কৰি তুলিলে কিছু সময় সকলো নিজৰ নিজৰ ভাবত বিভোৰ হৈ থাকিল। নীৰৱতা ভংগ কৰি হঠাতে মাইনাই সুধিলে- “আইতা ঘোঁৰাটোৰ কি হল? কোঁৱৰক বিচাৰি ৰজা ৰাণী আহিছিলনে?” “আইতাকে কলে- “ঘোঁৰাটোক গাঁৱৰ মানুহে চেপ্টা কৰিও ঘাঁহ -পানী একো খুৱাব নোৱাৰিলে-কোঁৱৰ ঘূৰি আহিব বুলি একো নাখাই নবৈ নৈৰ বুকুলৈ চাই চাই কেইদিনমান পিছত মৰি থাকিল। ৰজা ৰাণীয়ে হয়তো কোঁৱৰৰ সন্ধান কৰিছিল কিন্তু কেনেকৈনো জানিব কোঁৱৰৰ এই অপঘাত মৃত্যুৰ কথা? বুকু ফাটি যায় অ’ বোপাইহঁত ৰজা ৰাণীয়ে কম দুখ লৈ মৰিব লগা হলনে?” বহুসময় মিতুয়ে একো নোকোৱা দেখি আইতাকে মিতুলৈ চাই দেখিলে তাৰ দুচকুৰে দুধাৰি চকুলো বৈ আহিছে- জোনৰ পোহৰত চকুপানীখিনি জলমলাই উঠিছে আৰু তাৰ মুখখনত এক স্বৰ্গীয় আভা ফুটি উঠিছে দেখি এনে লাগিছে সি যেন কেতিয়াবাই কৈশোৰ পাৰ হৈ যুৱক হৈ পৰিছে। তাৰ এই ৰূপ আইতাকৰ বাবে অচিনাকি - তেওঁৰ শিৰাই শিৰাই কঁপনি উঠিল আৰু মনতে প্ৰাৰ্থনা কৰিলে- “হে ভগবান মোৰ নাতিটোক বচোৱা ভগবান তাৰ অনিষ্ট হবলৈ নিদিবা।” মিতু নিঃশব্দে

উঠি গৈ আইতাকৰ বিচনাত শুই পৰিল।

ৰাতি ভাত খোৱা টেবুলত মিতুক নেদেখি আইতাকে খবৰ লৈ গম পালে সি হেনো গা বেয়া বুলি কৈ শুই আছে ভাত নাখায়। কিবা এটা চিন্তা কৰি আইতাকে মিতুক মাতিবলৈ তেওঁৰ কোঠাত সোমোৱাৰ লগে লগে মিতু আইতাকৰ কাষেৰেই পাৰ হৈ বাহিৰলৈ ওলাই গ’ল। একমুহূৰ্ত্ত আইতাক ঠাইতে থৰ লাগিল তেওঁৰ মুখৰ মাত নোলোৱা হল- হাত ভৰি নচলা হল। হঠাৎ তেওঁ যেন শোৱাৰ পৰাহে সাৰ পালে আৰু চিঞৰি চিঞৰি পুতেহঁতক মাতিলে- ‘বৰ মইনা, সৰু মইনা মিতুক বচোৱা মিতুক বচোৱা সি গল অ’ বোপাইহঁত।’ আইতাকৰ চিঞৰত ভাত খাবলৈ বহা আটাইবোৰ দৌৰি আহি চোতাল পালেহি। মিতুহঁতৰ ঘৰত চিঞৰ বাখৰ শুনি চুবুৰীৰ মানুহবোৰো ৰাস্তালৈ ওলাই আহিল। আইতাকে কান্দি কান্দি সকলোকে কবলৈ ধৰিলে- “তাক জলকুঁৱৰীৰ ভূতে পালে অ’ সি নৈৰ পাৰলৈ দৌৰিছে - তাক বচোৱা।” খুড়াকে মিতুৰ দেউতাকৰ হাতত ধৰি নৈৰ পাৰলৈ দৌৰিব ধৰিলে পিছে পিছে তাত গোট খোৱা মানুহবোৰ। জোনাকৰ পোহৰত সকলোৱে দেখিলে মিতু যেন এজন সুঠাম যুৱকলৈ পৰিণত হৈছে আৰু এনে লাগিছে সি যেন এটা শুকুলা ঘোঁৰাৰ পিঠিত উঠি তীব্ৰবেগত ঘোঁৰাটো চেকুৰাইছে। আইতাকৰ চিঞৰ আকাশে অনুৰণিত হৈ নিশাৰ নিস্তক্ৰতা ভাঙি পেলালে “তাক বচোৱা, তাক বচোৱা - তাক জলকুঁৱৰীয়ে মাতিছে।”



## অসমীয়া উপন্যাস

৯ ৰণু দেবনাথ  
মূৰবী, অসমীয়া বিভাগ

সাহিত্যৰ এটা প্ৰধান শাখা হ'ল উপন্যাস। অসমীয়া উপন্যাসে স্থিতি লাভ কৰে ঊনবিংশ শতিকাৰ শেষাৰ্দ্ধত। ড॰ সত্যেন্দ্ৰনাথ শৰ্মাদেৱৰ মতে, পদ্মনাথ গোহাঞি বৰুৱাৰ ভানুমতী (১৮১১) আৰু লাহৰী (১৮১২) আৰু লক্ষীনাথ বেজবৰুৱাৰ পদুম কুঁৱৰী (ৰচনা ১৮১০) এই তিনিখন উপন্যাসৰ পৰাই আধুনিক যুগৰ প্ৰকৃত উপন্যাসৰ ধাৰাৰ আৰম্ভ হৈছে বুলি ক'ব পাৰি।

অসমীয়া উপন্যাসৰ উৎস বিচাৰি চালে আমি দেখা পোওঁ মিছনেৰী যুগত উপন্যাসধৰ্মী কাহিনী কিছুমানৰ সৃষ্টি হৈছিল। খৃষ্টিয়ান মিছনাৰী সকলে অসমলৈ প্ৰকৃততে ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে আহিছিল যদিও অসমীয়া ভাষা আৰু সাহিত্যৰ দুৰবস্থাৰ কথা তেওঁলোকে অনুভৱ কৰিছিল। সেয়েহে ধৰ্ম প্ৰচাৰৰ সুবিধাৰ্থে ভাষাৰ সৌষ্ঠৱ বঢ়াবলৈ, ভাষাৰ পৰিপাট্যতা বজাই ৰাখিবলৈ তেওঁলোকে ইংৰাজী সাহিত্যৰ বিভিন্ন কাহিনী অনুবাদ কৰিছিল আৰু অসমীয়া সাহিত্য সৃষ্টিৰ পথত অগ্ৰসৰ হৈছিল।

অসমীয়া ভাষাত উপন্যাসৰ লেখীয়া প্ৰথম গ্ৰন্থ হ'ল 'জাত্ৰিকৰ জাত্ৰা'। এইখন জন বনিয়নৰ Pilgrim's Progress'ৰ পৰা অনুদিত হৈ কিছু অংশ ১৮৫১ চনত 'অৰুণোদয়'ত প্ৰকাশ পায়।

ইয়াৰ কেইবছৰমান পিছত ১৮৭৭ চনত

'ফুলমনি ও কৰুণা' আৰু 'এলোকেশী বেষাৰ কথা' নামৰ আন দুখন অনুদিত আখ্যান পোওঁ। এই বছৰতে বাংলা সাহিত্যৰ 'কামিনী কান্তৰ চৰিত্ৰ' ক অৱলম্বন কৰি এ.কে. গাৰ্গীয়ে অসমীয়া ভাষাতো 'কামিনী কান্তৰ চৰিত্ৰ' নামেৰে এটি কাহিনী জনসমাজত প্ৰচাৰ কৰিছিল। ৰচনাটো খৃষ্টধৰ্ম প্ৰচাৰৰ কাৰণে লিখা হৈছিল। উদ্দেশ্যধৰ্মী হোৱাৰ ফলত ইয়াৰ কিছুমান ভ্ৰুটি থকা স্বত্বেও ৰচনাৰীতিৰ ফলাৰ পৰা এইখনকে প্ৰথম মৌলিক উপন্যাস বুলিব পাৰি। 'কামিনীকান্তৰ চৰিত্ৰ'ক অসমীয়া উপন্যাসৰ আদিত্তৰ বুলি সকলোৱে এক বাক্যে স্বীকাৰ কৰিছে।

যদিও কাহিনীটো উদ্দেশ্যধৰ্মী হোৱা বাবে ইয়াত চৰিত্ৰবোৰৰ আত্মনিয়ন্ত্ৰণ সঞ্জীৱিত হোৱা নাই। কলা সংগত সংলাপ বা কলাসংগত প্ৰকাশ ভংগীও ইয়াত বিচাৰি পোৱা নাযায়। উৎকট প্ৰচাৰধৰ্মীতা আদিৰ কাৰণে সমালোচক সকলে ইয়াক উপন্যাস নোবোলে। তথাপি ইয়াত এটা উপন্যাসধৰ্মী কাহিনী কোৱাৰ প্ৰৱণতা পৰিলক্ষিত হয়। সেয়ে অসমীয়া উপন্যাসৰ উৎস সন্ধান কৰিবলৈ গ'লে সমালোচক সকলে 'কামিনীকান্তৰ চৰিত্ৰ'ক অসমীয়া উপন্যাসৰ ক্ষেত্ৰত স্বীকাৰ কৰিছে।

প্ৰকৃততে অসমীয়া উপন্যাসৰ সৃষ্টি হৈছে জোনাকী যুগত। পাশ্চাত্য ভাৱধাৰাৰ হেতে



সংযোজিত মিলন আৰু সংস্কৃতিৰ মজ্জাগত মিলনেই অসমীয়া সাহিত্যক বিস্তাৰিত কৰিছে। এই পাশ্চাত্য সাহিত্যিক চেতনাৰ লগত মিলা কাৰণে জোনাকী যুগত অসমীয়া ৰোমাণ্টিক কাব্যৰ পৰিমণ্ডলৰ পৰিধিত ভেজা দি চুটিগল্প আৰু উপন্যাসে নিজকে প্ৰভাৱান্বিত কৰিছে। এই প্ৰসংগত সেইসময়তে ৰচনা হোৱা পদ্মনাথ গোহিণি বৰুৱাৰ ‘ভানুমতী’, ‘লাহৰী’ আৰু লক্ষীনাথ বেজবৰুৱাৰ ‘পদুম কুৱৰী’, হিতেশ্বৰ বৰবৰুৱাৰ ‘মালিতা’ আৰু ৰজনীকান্ত বৰদৈলৰ ‘মিৰি জীয়ৰী’ৰ নাম উল্লেখ কৰিব পাৰি।

অসমীয়া সাহিত্যত যদিও মিছনেৰী সকলৰ হাতত সামাজিক কাহিনী এটা পোৱাৰ প্ৰৱণতা পোৱা গৈছিল, তথাপি গোহাঞিবৰুৱাৰ প্ৰথম উপন্যাস আৰু আন আন সকলোবোৰ উপন্যাসেই ঐতিহাসিক। বৰদৈলৰ ‘মিৰি জীয়ৰী’ৰ বাদে আন আটাইবোৰ উপন্যাসেই ঐতিহাসিক।

অসমীয়া উপন্যাসৰ আদি স্তৰত এইদৰে ঐতিহাসিক উপন্যাস ৰচিত হোৱাৰ কিছুমান কাৰণ আছে। প্ৰথমতঃ অসমীয়া সাহিত্যত উপন্যাসৰ ভেঁটি চিহ্নিত হৈছে ঊনবিংশ শতিকাৰ শেষভাগত। পাশ্চাত্য প্ৰভাব তেতিয়া অসমীয়া সাহিত্যত বাৰুকৈয়ে আছিল। ইংৰাজী সাহিত্যত তেতিয়া ৰোমান্চৰ পয়োভৰ। দ্বিতীয়তে সেই সময়ত অসমৰ সামাজিক জীৱন শৃংখলিত নাছিল। পৰাধীনতাই অসমীয়া সমাজ ঘেৰি ধৰি আছিল। ফলত অসমৰ অতীত গৌৰৱ দাঙি ধৰিবলৈ লেখকসকলে ঐতিহাসিক উপন্যাস ৰচনাত হাত দিছিল। তৃতীয়তঃ, সেই সময়ৰ কলিকতা অভিমুখী অসমীয়া ছাত্ৰ সকলে পাশ্চাত্য সাহিত্য অধ্যয়ন কৰিছিল আৰু বেছিভাগেই বাংলা সাহিত্যৰ মাধ্যমেৰে পাশ্চাত্য

সাহিত্যৰ আভ্যন্তৰীণ বতৰা লবলৈ যত্ন কৰিছিল। বাংলা সাহিত্যত ইতিমধ্যে বংকিমচন্দ্ৰ চট্টোপাধ্যায়ে যথেষ্ট ঐতিহাসিক উপন্যাস লিখিছিল।

প্ৰকৃততে, সেই সময়ছোৱা অসমৰ বিপৰ্যয়ৰ সময়। বিদেশী শাসন আৰু শোষণত অসমীয়া জনজীৱন বিধ্বস্ত আছিল। ৰাজনৈতিক বিপৰ্যয়তাৰ কাৰণে সামাজিক জীৱন স্থিৰ হৈ পৰিছিল। জনসাধাৰণক গতিশীলতাই স্পৰ্শ কৰা নাছিল। গতিশীল সমাজ এখন নহ’লে সামাজিক উপন্যাস ৰচনা কৰিব নোৱাৰি। কাৰণ উপন্যাসত বৈচিত্ৰময় জীৱনক পৰিস্ফুট কৰা হয়, স্থিৰ সমাজ এখনত কোনো বিচিত্ৰতা নাই।

জোনাকী যুগতেই অসমীয়া সাহিত্যত নবজাগৰণৰ চেতনা আহিছিল। এই সময়তেই ইউৰোপীয় মধ্যযুগীয় ৰোমান্চে জনগণৰ নাজত আলোড়নৰ সৃষ্টি কৰিছিল। অসমীয়া লেখক সকলেও ‘ৰবিনছন ক্ৰুছো’ৰ দৰে ৰোমান্চৰ লেখীয়া কাহিনী সৃষ্টিৰ প্ৰতি অনুধাবিত হৈছিল। বংকিমচন্দ্ৰ চট্টোপাধ্যায় আৰু Walter Scott ৰ লেখীয়া উপন্যাসিকৰ প্ৰতি গভীৰ আসক্তিও আছিল।

এইক্ষেত্ৰত একমাত্ৰ ৰজনীকান্ত বৰদৈলৰ ‘মিৰি জীয়ৰী’ ব্যতিক্ৰম। ই সামাজিক উপন্যাস। বৰদৈলেদেৱে সেই সময়ৰ অসমীয়া সমাজত কোনো বৈচিত্ৰ্য দেখা পোৱা নাছিল। সমসাময়িক সমাজখন একমাত্ৰ জীৱন ধাৰণৰ চিন্তাত ব্যস্ত আছিল। কৃষিজীৱি সভ্যতা, যৌথ পৰিয়ালৰ চিন্তাৰ বাবে ব্যক্তিগত চিন্তাৰ প্ৰসাৰ ঘটা নাছিল। তেখেতে লক্ষ্য কৰিছিল যে, পাহাৰীয়া আৰু ভৈয়ামৰ মিচিং সকলৰ জীৱনত পাৰ্থক্য আছে। এই পাৰ্থক্য তথা বৈচিত্ৰ্য তেখেতৰ দৃষ্টিত অনুভূত হোৱাৰ লগে লগে তেওঁৰ একমাত্ৰ



অথচ সাৰ্থক সামাজিক উপন্যাস 'মিৰি জীৱনী' ৰ আবিৰ্ভাব হয়।

ঔপন্যাসিকসকলে যিহেতু সমসাময়িক সমাজখনত কোনো বিচিত্ৰতাৰ পৰিচয় পোৱা নাছিল, সেয়ে ইতি হাসক তেওঁলোকে পটভূমি হিচাপে লৈ অসমীয়াৰ জাতীয় চেতনা জাগৃত কৰিব খুজিছিল। আহোম সকলৰ সমসাময়িক পৰিবেশৰ জীৱন বৈচিত্ৰ্য, বীৰ, বীৰাংগনাৰ কাৰ্য আদিয়ে উপন্যাসক চেতনা যোগাইছিল। লগতে মধ্যযুগৰ ইউৰোপীয় ৰোমান্‌চ সমূহৰ অতিপ্ৰাকৃত অবস্থা, উৎকণ্ঠা আৰু শিহবণ জাগৃত পৰিবেশ, শেঞ্জপীয়েৰৰ দুখন নাটকৰ প্ৰভাৱ বাককৈয়ে পৰিছিল।

অসমীয়া সাহিত্যত ৰজনীকান্ত বৰদলৈৰ পাছত বুৰঞ্জীমূলক উপন্যাস লেখক নাই বুলিয়ে ক'ব পাৰি। কেৱল দণ্ডিনাথ কলিতা আৰু দৈৱচন্দ্ৰ তালুকদাৰৰ দৃষ্টিভংগীয়ে সংস্কাৰকামী মনোভাৱেৰে উচ্ছুক হৈ সামাজিক উপন্যাসৰ ৰূপ দিবলৈ বিচৰা যেন লাগে। দণ্ডিনাথ কলিতাৰ ৰচনা সমাজ সচেতন সংস্কাৰকামী মনোভাৱৰ উদ্ভাস, আৰু দৈৱচন্দ্ৰ তালুকদাৰৰ হাতত তাৰ সুস্পষ্ট উপাদান পাওঁ।

দ্বিতীয় বিশ্বযুদ্ধৰ পাছতহে অসমীয়া উপন্যাসে সামাজিক ধাৰালৈ গতি কৰে। বিশ্বযুদ্ধৰ পটভূমিয়েই উপন্যাসবোৰ সমাজমুখী হোৱাৰ প্ৰধান কাৰণ। বীণা বৰুৱাৰ 'জীৱনৰ বাটত' উপন্যাসখনতেই প্ৰথম অসমীয়া সমাজব্যৱস্থা উদ্‌ভাৱি দেখুওৱা হয়। এইখন উপন্যাসতেই সামাজিক অস্থিৰতা, দাৰিদ্ৰ্য আৰু অভিজাত্যৰ মাজত হোৱা বিভেদৰ চিহ্ন পোৱা যায়।

যুদ্ধোত্তৰ যুগত স্থিতিশীল সমাজ পৰিৱৰ্তন হ'ল। ৰোমান্‌চৰ মাজত আবদ্ধ স্বপ্নমধুৰ মনবোৰ

দ্বিতীয় বিশ্বযুদ্ধৰ ভয়াবহতাই ভাঙোন পেলালে। মানুহৰ নিজৰ স্থিতি সম্বন্ধে মানুহক সন্দিহান কৰি তুলিলে। বিজ্ঞান আৰু প্ৰযুক্তি বিদ্যাৰ প্ৰয়োগৰ ব্যাপক প্ৰসাৰ ঘটিল। সমাজৰ গঠন সলনি হ'ল। সামাজিক বৈষম্য প্ৰকট হৈ পৰিল। ফলত ব্যতিক্ৰমী চিন্তাৰ প্ৰসাৰ ঘটিল।

"জীৱনৰ বাটত" উপন্যাসৰ মাজেদি সামাজিক অৱক্ষয়তাৰ সহায়ত দেখুওৱা হৈছে যে, সামাজিক অৱক্ষয়ে ভাঙনে আনিব পাৰে। ১৯৪৫ ৰ পৰা ১৯৫০ ৰ ভিতৰত ঔপন্যাসিক সকলে যিবোৰ উপন্যাস ৰচনা কৰিছে, তাত অৰ্থনৈতিক দুৰৱস্থাৰ কথা হৈ দাঙি ধৰিছে। সেই সময়ত যুৱকসকলৰ মানসিক অস্থিৰতা আহি পৰিছিল। তেওঁলোকৰ অস্থিৰ মনোভাৱৰ বাবে তেওঁলোকে কোনো এটা কাম বা আদৰ্শত লাগি ধৰিব পৰা নাছিল। এনে এক যুৱক হ'ল 'কেঁচা পাতৰ কঁপনি'ৰ উৎপল। এই সময়ছোৱাৰ অসমীয়া উপন্যাস সম্পূৰ্ণৰূপে বাস্তৱমুখী তথা সমাজমুখী। ১৯৬০ ৰ পিছৰ উপন্যাসবোৰত ফ্ৰয়েডৰ মনস্তত্ত্ব, চাৰ্কিৰ দৰ্শন আদিয়ে ভূমুকি মাৰিছে।

১৯৬০ ৰ পিছৰ অসমীয়া সাহিত্যত আকৌ পুৰণিক নতুনকৈ চোৱাৰ দৃষ্টিভংগী আৰম্ভ হৈছে। ঐতিহাসিক ঘটনাক নতুন দৃষ্টি ভংগীৰে চালি জাবি চোৱা হ'ল। পদ্ম বৰকটকীৰ "কোনো খেদ নাই" এনে ধৰণৰ উপন্যাস।

অসমীয়া ঔপন্যাসিক সকলৰ ভিতৰত ৰজনীকান্ত বৰদলৈ নিঃসন্দেহে শ্ৰেষ্ঠ ঔপন্যাসিক। কিন্তু তেওঁৰ উপন্যাস বোৰত বৈচিত্ৰ্য নাই। অৱশ্যে তেওঁৰ উপন্যাসত এক বিশেষ কলাকুশলতা পৰিলক্ষিত হয়। ইতিহাস আৰু ঐতিহাসিক উপন্যাসৰ মাজত পাৰ্থক্য আছে। ইতিহাস হ'ল দূৰ

অতীতৰ সমাজ জীৱনৰ অভিলেখ; আৰু ঐতিহাসিক উপন্যাস হ'ল এক কলাৰ মাধ্যম য'ত ইতিহাসৰ এক প্ৰচ্ছায়া অনুভৱ কৰিব পাৰি।

ইতিহাসে অতীত জীৱন সম্পৰ্কে ইংগিত দিয়ে, কিন্তু ঐতিহাসিক উপন্যাসে সমাজজীৱনক প্ৰতিভাত কৰে। ঐতিহাসিক উপন্যাসত কল্পনাৰ প্ৰলেপ থাকে কিন্তু ইতিহাস হ'ল কট বাস্তৱ। ইতিহাস জীৱনৰ এটা সুস্পষ্ট অভিলেখ, কিন্তু ঐতিহাসিক

উপন্যাসত জীৱন সম্পৰ্কে সুস্পষ্ট ধাৰণা পোৱা নাযায়। তদুপৰি ঐতিহাসিক উপন্যাসে ইতিহাস উপেক্ষিত সমাজখনকহে প্ৰকাশ কৰে। সেয়েহে উপন্যাসিক প্ৰতি পদে পদে সাৱধান হ'ব লগা হয়, কাৰণ, যাতে ইতিহাসে সমাজক বাস্তৱতাৰদ্বাৰা ঢাকি বখাবপৰা আঁতৰাই আনিব পাৰে। ক'ব পাৰি, ঐতিহাসিক উপন্যাস বাস্তৱ আৰু কল্পনাৰ নিবিড় মিলন।



"कित्ताबों में इतना खजाना  
छुपा है, जितना कोई लुटेरा  
कभी लूट नहीं सकता।"

## এমুঠি অণুগল্প

ড० সুনীতা শৰ্মা

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ

[ ভাব ]

“মহানগৰীৰ ছোৱালী হৈ তুমি মোৰ দৰে গাৰ্ৱলীয়া এটাৰ লগত বিয়া হ'ব বুলি ভবাই নাছিলোঁ। বিয়াৰ পিছত তুমি এনেকৈ আমাৰ ঘৰত সকলোকে মৰম-শ্ৰদ্ধাৰে বেৰি ৰাখিব জানিবা বুলিও ভবা নাছিলোঁ। আক....”

কেইদিনমানৰ পৰা মনটো খেলিমেলি কৰি থকা কথাবোৰ পত্নী ৰিমিক কৈ থাকোঁতে তাই মোৰ কথাৰ মাজতে ক'লে, “কি হৈছে অ' তোমাৰ? আবোল-তাবোল বকি আছা যে আজি”

ঃ মোৰ এই সৰু চাকৰিটোৰে তোমাক মই বহুত বেছি একো দিব পৰা নাই যদিও এতিয়া কিন্তু তোমাক মই ভালৰে ভালটোহে আনি খুৱাম দেই। তুমি কিন্তু নাখাওঁ বুলি ক'ব নোৱাৰিবা.....

ক্ৰমে স্ফীত হৈ উঠা ৰিমিৰ পেটটোত এবাৰ মৰমেৰে হাত বুলাই কৈ উঠিলোঁ।

[ বালিমৰ ]

ঃ তোমাক মই বিয়া কৰাব খোজোঁ। যদি তুমি হা কোৱা মা-দেউতাক তোমাৰ ঘৰলৈ পঠিয়ালো হয়।

অকণো খোকোজা নলগাকৈ সহকৰ্মী

সুনীলে কথাৰ কোৱাৰ লগে লগে টিঙিচকৈ খংটো উঠি গ'ল মোৰ। কক্ষভাৱে উত্তৰ দিলোঁ, “নিজকে কি বুলি ভাবিছা তুমি? মই লেঙেৰা ল'ৰালৈ কোনোকাৰণতে বিয়া নহওঁ।”

সেইদিন ধৰি সি মোৰপৰা আঁতৰি ফুৰে। আজি এবছৰৰ পিছত সি আজি আমাৰ ঘৰলৈ আহি ক'লে, “মই তোমাক বিয়া কৰাব খোজোঁ। তুমি যদি হা.....”

চকু পানীখিনি কোনোমতে সামৰি বহি থকাৰপৰা উঠি ভিতৰলৈ খোজ ল'লো। যোৱামাহৰ এক্সিডেণ্টত এখন ভৰি হেৰুৱাই স্থায়ীভাৱে মোৰ জীৱনৰ লগৰী হৈ পৰা পেংদালৰ পৰা ভাঁহি আছিল এটি শব্দ...খটক....খটক....খটক....

[ দৰ্পচূৰ্ণ ]

একমাত্ৰ ছোৱালী বিয়াই মেট্ৰিক পৰীক্ষাত ফাষ্ট ডিভিজন পোৱাত পত্নী লিপিয়ে তেওঁৰ বান্ধৱী কেইজনীমানক মাতি পাৰ্টি আৰম্ভ কৰিলেই। মহিলাসমাজৰ মাজত মইনো কি কৰিম বুলি টিভিটো লগায়ে চিঞৰি উঠিলোঁ, “লিপি, লিপি”... লিপি উধাতু খাই দৌৰি আছিল। টিভিৰ পৰ্দাত এ. এ. এ. দাদাৰ ছোৱালী ৰেণু। তাই তেতিয়া কৈ আছিল,



“মেট্রিক পৰীক্ষাত বাজ্যৰ ভিতৰতে মই শীৰ্ষস্থান পোৱাৰ মূলতে মোৰ মা। মায়েই মোৰ পঢ়া-শুনাকে ধৰি সকলোখিনি তদাৰক কৰিছিল...” ৰেণুৰ কথা শুনি মই লিপিলৈ চালোঁ আৰু লিপিয়ে মোলৈ। কাৰণ এদিন লিপিয়ে ৰেণুৰ প্ৰসংগত মোক কৈছিল, “গাঁৱৰ স্কুলত একনম্বৰ হোৱাটোনো কি ডাঙৰ কথা। বিয়াৰ দৰে ইংলিছ মেডিয়ামত পঢ়ি একনম্বৰ হ’ব পাৰিব নেকি তাই! তাইক পঢ়ায় সেই পি ইউ পাছ মাকজনীয়েহে....”

### [ ধৈৰ্য পৰীক্ষা ]

ঃ দাদা! মোক ঘৰলৈকে লৈ যা না....ইয়াত মোৰ অলপো ভাল লগা নাই.....

একমাত্ৰ ভাইটিটোৰে সেহাই সেহাই কোৱা কথাষাৰত মোৰ অন্তৰখনে কান্দি উঠিল। তাক বুজনিৰ সুৰত ক’লো, “চা ভাইটি, আমাৰ জেগাত তোৰ চিকিৎসাৰ ইমান সুবিধানো ক’ত পাবি? ইয়াতেই অলপ সুস্থ হৈ লচোন। ঘৰলৈ বাক সোনকালেই লৈ যাম দে।”

ভাইটিয়ে অভিমানতে চকুদুটা বন্ধ কৰি দিলে। সেইসময়ত মোৰ কাণত ভাঁহি উঠিল অলপ সময়ৰ পিছে পিছে মায়ে ফোন কৰি সুধি থকা কথাষাৰ, “সৰুবাবাই ভাল পাইছেনে? সি ঘৰত নাথাকিলে মোৰ দেখোন মনটো কিবা এটা ভাল

নালাগে। ভালকৈ খোৱা-বোৱা কৰিলেই তাৰ চৰ বেমাৰ ভাল হৈ যাব। ঘৰলৈকে লৈ আহ তাক....”

মাৰ কথাবোৰত বুকুখন পুনৰ ধৰফৰাই উঠে। ডাক্তৰেতো ভাইটিক বিলিজেই দিছিল। মইহে ঘৰলৈ নিয়া নাই। হৃদৰোগী যাৰ সন্মুখতে তিলতিলকৈ কষ্ট পাই পাই ভাইটি মৰি থাকিলে মাৰ কি হ’ব। কাৰণ ডাক্তৰে ইতিমধ্যে মোক জনাই দিছে যে দুৰাৰোগ্য ব্যাধিয়ে কোঙা কৰি পেলোৱা ভাইটিৰ হাতত আছে খুউব বেছি দুদিনৰ সময়.....

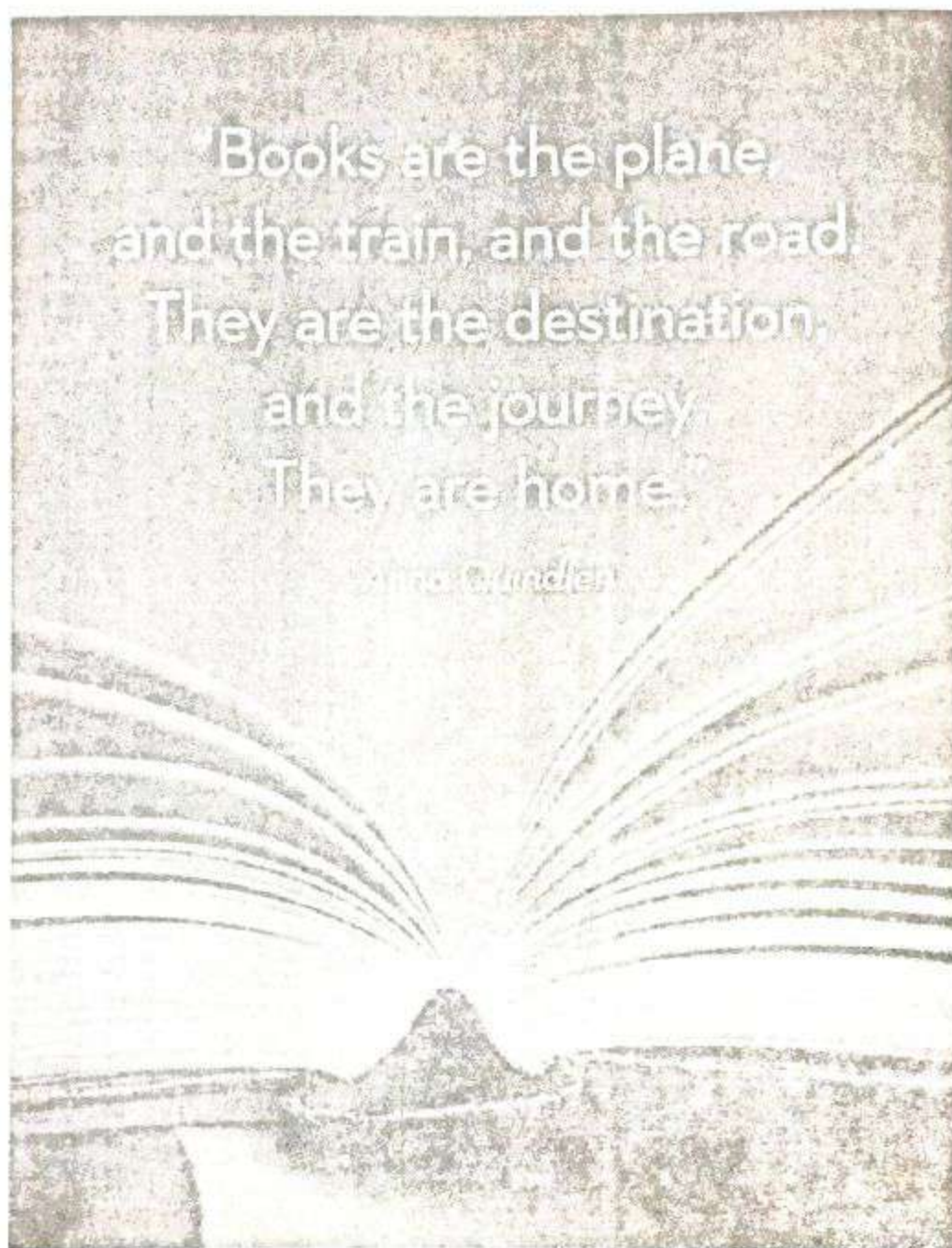
### [ পৰীয়া তৰা ]

ঃ আৰে দোস্ত! বহুত প্ৰগ্ৰেছ কৰিছে দেই জীৱনত। কিমান জেগাত মাটি কিনিলা, দামী দামী গাড়ী, এইয়া আজি নতুন ঘৰ লোৱা বুলি ইমান ডাঙৰ পাৰ্টি..... মানিছো কিন্তু তোক.....

স্কুলীয়া বন্ধু প্ৰাঞ্জলৰ কথাত বুকুখন আৰু অলপ ফুলি গ’ল মোৰ। কিন্তু বঙীন লাইটৰ মাজতো দেখিলো তাৰ মুখত যেন স্পষ্টকৈ ফুটি উঠিছে তীব্ৰ অসন্তুষ্টি। তাৰ হাতত বিদেশী সুৰাৰ গিলাচ এটা তুলি দি ক’লো, “কি হ’ল বন্ধু! তই জ্বলিছ নেকি?”

সি সেমেকা হাঁহি এটা মাৰি ক’লে, “নহয় অ”। যোৱামাহত গাৱলৈ যাওঁতে বৰমা মানে তহঁতৰ মাক লগ পাইছিলোঁ। ঘৰৰ টিংবোৰ বোলে ফুটি ফুটি শেষ হৈছে। তোক লগ পালে ক’বলৈ কৈছিল.....”









# **BENGALI SECTION**



## আমার সাথী

✎ সঙ্গীতা দেবনাথ  
বাংলা সাম্মানিক, তৃতীয় বান্ধাসিক

বেঁচে ছিলাম হৃদয় নিয়ে  
দিয়ে ছিলাম মন  
ভেবেছিলাম আসবে তুমি  
এই বুঝি তোমার আগমন।  
কত কাল চলে গেল  
বসে ছিলাম একা আমি  
শুধু তোমারি জন্য।  
নাইগো পথে অন্য কেউ  
থাকবো আমি তোমার সাথে  
ছায়া হয়ে দাঁড়িয়ে,  
থাকবো আমি চিরকাল  
তোমার পূর্ণ হৃদয়ে  
একটু জায়গা করে।



## ভোরের আলো

✎ সুমিত্রা বিশ্বাস  
বাংলা সাম্মানিক তৃতীয় বান্ধাসিক

রাত যায়, ভোর হয়, আঁধার টুটে,  
পাখি ডাকে, বায়ু বয়, ফুল ফোঁটে।

বহে পরিমল, সুগন্ধ ছড়ায়,  
বহে নদী, সহস্রধারায়।

ভোরের আলোয়, জাগে প্রকৃতি,  
জাগে মানব, জাগে পশু পক্ষি

খাবারের খোঁজে, ছোট্টে মধুমক্ষি,  
পিপড়ে, প্রজাপতি ও ফড়িং।

শান্ত পরিবেশ জাগে কোলাহলে,  
জাগে নব কিশলয় চোখ মেলে।

ভোরের আলো যেন নেমে আসে,  
আমাদের মাঝে, ভগবানের  
অমৃতময় আশীর্বাদসম।



## বর্ষা

৯ চৈতালী ঘোষ  
বাংলা মেজর, পঞ্চম যাদ্যাসিক

নীল আকাশ যায় না দেখা, আর নীলের ছোঁয়া,  
গ্রীষ্মকে পাড়ি দিয়ে এল যে নববরষা।

গভীর প্রকৃতিতে বইছে আনন্দের হাওয়া।  
হারিয়ে যাওয়া প্রাণ যেন ফিরে পেল তারা।

গগনে ফুঁটেছে পুষ্প, খুশিতে প্রাণ ভরা।  
নাচছে কৃষক, গাইছে পাখি, দুলছে ডাল পালা।

রুম্ম মায়ের মুখে ফিরেছে পুরোনো হাসি,  
বুক ভরে সাজিয়েছে সুবজ রাশি রাশি।

টপ টপ পড়ছে যেন সুখের ফোঁটা।  
হারিয়ে দুঃখকে ফিরেছে বর্ষা।

চঞ্চলা মন তার কখন শান্ত, কখন অশান্ত,  
সবসময় নয় ভালো সে যে, একটু মন্দও।

রেগে গেলে ভরে দেয় মায়ের ও বুক  
কাঁদিয়ে প্রকৃতি ছিনিয়ে নেয় সুখ।

সুখ শুধু দেয় না সে, জানে তা সকল জনে,  
তবু ডাকে প্রাণ খুলে কুলভাঙা শ্রোতে ভেসে।



## ঝড়

৯ রাজশ্রী দেবনাথ  
স্বাদশ শ্রেণী

সারা আকাশ আজ  
কাল বৈশাখি ঝড়ে মেতেছে,

কিন্তু, আমরা মনেও যে  
আজ ঝড় উঠেছে।।

চারিদিকে বইছে যে বাতাস  
বড়ছে যে বৃষ্টি,

আমার নয়ন দিয়েও যে ঝড়ছে  
এ যে কোন সৃষ্টি।।

ঝড় উঠেছে আজ সারা আকাশে  
দুমরে মুচরে দেবে সব কিছু -  
আমার জীবনেও যে কত কষ্ট  
তা কি বুঝে কেউ একটু।।



## হিয়া

✎ শুক্রা দেবনাথ

আমার মন পাহাড়ের দেশে,  
কে চুপি ডাকে  
দেখি না যে তাকে,  
কোথায় রয়েছে হারিয়ে  
নাকি কল্পনার সমীপে,  
মনটা ছুটছে দূরে ছটকণা ভাই  
চাইব আমি যত দূরেই যাই  
যাহা রে যাও মোরে লয়া  
যখন পেয়েই থাকো অকারণেই

সমুদ্রের মাঝে উঠল ঢেউ  
তার খবর জানানো কেই,  
সুন্দর তাব প্রকৃতি।  
বুঝি এই হল জীবনের রীতি।





## এক অদ্ভুত রহস্য

৩ রিমি দেবনাথ

পঞ্চম বার্ষিক বাংলা বিভাগ

একটি ছোট পরিবার, পরিবারটিতে চারজন - বাবা, মা ছেলে ও একটি কাকের লোক। বাবা বাইরে চাকরি করেন। এবার ছুটিতে তারা ঘুরতে যাবে ঠিক করলো। ছেলেটি ক্লাস টেন এ পড়ে। অনেকটা বড়। এবার তারা সব কিছু গোছানো শুরু করলো। বাবা ছুটিতে এসেছে পুরো এক মাসের জন্য। ছেলেটির নাম গোগল। গোগলের ছোট বেলার বন্ধু হলো আনসি। আনসির পরিবারও গোগলের পরিবারের সাথে ঘুরতে যাবে। এরপর দেখতে দেখতে চলে আসে জুলাইর ১ তারিখ। তারা বেরিয়ে পড়ার জন্য তৈরি হয়। তারা ট্রেনে যাবে বলে ঠিক করে। যেহেতু ট্রেন লেট তাই ওর বাবাকে কিছু খাবারও কিনে আনতে বলল গোগলের মা। গোগল খুব সাহসী ছেলে। যে কোন জিনিস জানার বা দেখার আগ্রহ ছিল খুব। গোগলরা ঘুরতে যাচ্ছে পুরী। পুরী থেকে কিছু দূরে খুব ভেতরে একটা হানা বাড়ি বলে জায়গা আছে। গোগল সেখানে যাবে বলে ঠিক করেছিল। গোগলের একটা খুব ভাল অভ্যাস ছিল যেখানে যেত একটা ব্যাগ সাথে নিয়ে যেত। সেই ব্যাগটিতে গোগলের কিছু গোপন জিনিস থাকত আর থাকত একটা ট্যাব যা গোগলের বাবা ওকে গিফট করেছিল। এরপর ট্রেনে আড্ডা দিতে দিতে এক রাত্রি ট্রেন কেটে ও গেল এবং পরদিন ভোর বেলা পৌঁছে যায় পুরী। সেখানে নেমে ওরা প্রথম সেখানের একটি বড় হোটেলে যায় এবং তারা হাত মুখ ধুয়ে, খাওয়া-

দাওয়া করে সমুদ্র দেখতে বেরিয়ে পড়ে। গোগল এবং আনসি যথেষ্ট বড়, তাই তারা ঠিক করলো একা ঘুরে দেখবে একাকাটা। তারা ঘুরতে ঘুরতে একটি লোকের কাছে জানতে চায়, এখান থেকে হানাবাড়ি কত দূর? উত্তরে ভদ্রলোক বললেন তোমরা কেন ওই জায়গায় যাবে? জায়গাটা ভাল না তোমরা চলে যাও বন্ধুরা। গোগল এবং আনসি এরপর তিন দিন যাওয়ার পর হানাবাড়ির খোঁজ পেল। কিন্তু আনসি তাকে সেখানে যেতে বারন করে। গোগল তাকে বাইরে দাঁড় করিয়ে রেখে ভেতরে যাবে। তখনই গোগলের একটি লোকের সাথে দেখা হল। এরপর সন্ধ্যা হলে তারা হোটেলে ফিরে এল এবং খাওয়া দাওয়া ও একটু মজা করতে লাগল। গোগল ভাবতে লাগল এখন কি করা যায়? পরদিন সকালে ১১ টার দিকে ওরা আরো কিছু জায়গা ঘুরে দেখতে লাগল এবং সেখানে গোগল ও আনসির সাথে সেই লোকটির আবার দেখা হল। গোগল সারাদিন সারারাত ওই হানাবাড়ির ব্যাপারে ভাবতে গাগল কি করে ওই হানাবাড়ির ভেতরে ঢোকা যায়? লোকটির সাথে ওদের বার বার দেখা হচ্ছে দেখে গোগলের মনে হল সেই লোকটি তাদের পিছু করছে। মাঝে একদিন কেটে যাবার পর গোগল ঠিক করলো এবার সে জেনেই ছাড়বে হানাবাড়ির রহস্য। পরের দিন ১ টার সময় সেই হানা বাড়ির দিকে যায়। তখন এর মনে হয় একটা কেউ তাকে পিছু করছে। সে তার

ঢাবটিতে ভিডিও কলিং করে আনসিকে বলল কিছু হলে যাতে তার বাবা ও মাকে খবর দেয়। গোগলের বাবা মা এদিকে গোগল ও আনসিকে খঁজছে। এরপর গোগল হানাবাড়ির ভেতরে ঢুকে পড়ে এবং ঘুরে ঘুরে চারদিক দেখতে থাকার সময় একটি জিনিসে থাকা লাগায় সে দেখে একটি অনেক বড় দরজা ও দরজাটা কিভাবে গোগলের পায়ে লেগে খুলে গেল এবং খুলতে খুলতে সুরঙ্গের ভেতরে একটি বড় রাস্তা সিঁড়ি বেয়ে নীচে নামতে হয়। সেখানে নেমে একটা পুরানো সিঁদুরের ভিতরে অনেকগুলো চকচকে বস্তু দেখতে পায়। প্রথমে গোগল কিছুতেই বুঝতে পারাছিল না সেগুলো কী? সেই চকচকে জিনিসগুলোর দিকে তাকিয়ে রইল কিছুক্ষণ। তারপর গোগল কিছুক্ষণ ভাবল কী করা যায়? এই বস্তুগুলোকে দেখে গোগলের মনে হয় এটি এমন

কোন বস্তু যা খুব দামী। এগুলোকে এখানে ছেড়ে যাওয়া ঠিক হবে না, ভেবে গোগল তার ব্যাগে সেই চকচকে বস্তুগুলো নিয়ে হানাবাড়ির ভেতরে থেকে বেরিয়ে আসে এবং সোজা চলো যায় থানায়। থানায় গিয়ে পুলিশের কাছে সমস্ত ঘটনা খুলে বলে। পুলিশ সবকিছু শুনে গোগলকে ধন্যবাদ জানায় এবং তার সাহসের জন্য তাকে প্রশংসা করে।

এরপর গোগল পুলিশের সাথে হোটেল ফিরে যায়। গোগলের সাহস ও ক্ষমতার কথা জানিয়ে পুলিশ গোগলের মা বাবাকে অভিনন্দন জানান, গোগল পুলিশকে জিজ্ঞাসা করে -

ওইচকচকে জিনিসগুলো আসলে কী? পুলিশ তাকে সহাস্য বদনে উত্তর দেন - সেইগুলো একেবারেই মহামূল্যবান হীরে। যেগুলো গত কুড়ি বছর ধরে কারোর পক্ষেই উদ্ধার করা সম্ভব হয় নি।





## Annual Report of Vice-President 2020-21

At the very outset of my Annual Report, I would like to pay my humble respect and heartfelt thanks to the Principal as well as the President of K.G.C and K.G.C.S.U., Dr Banabina the Vice-Principal, Prof-in-charge of different activities, HOD from different departments, Professor and different stakeholders like women cell, Anti-ragging cell Cell against sexual harassment (CASG) and Internal Assurance Cell OAC) for all their support and co-operation. Also, I would convey my thanks to all the non-teaching staff for their active participation in various occasions and programmes. Moreover, I would like to extend my gratitude to other sectional secretaries of KGCSU.



I feel privileged that I got a chance to serve Kokrajhar Govt college as the Vice President of Kokrajhar Govt College students for the session 2020-2021.

During my tenureship, I tried to maintain and foster the motto of our college "Discipline and Excellence" as it is the responsibility of the students being KGCIan. I sincerely tried my best to serve all the students and during the tenure, various activities and programmes were organised like the Pre-Bwisagu celebration has been an old tradition of Kokrajhar govt college and we had the privilege to carry this tradition forward.

The most awaited festival of Kokrajhar Govt college is ANNUAL BONJAR FESTIVAL. The college week of Kokrajhar govt College, Kokrajhar is celebrated under the banner of 'Bonjar Festival'. The college week was named the 'Bonjar Festival' in 2012. The Bonjar is a Bodo word meaning 'Fire'. The Bonjar Festival is celebrated every year to ignite the hidden talents of students. It provides a platform for all students to reflect on their talents and facilitate their interest in the celebration of the Bonjar Festival. Besides every student participating in various competitions, a holistic cooperative environment takes place between professors, principals and students at the Bonjour Festival.

And lastly, I would like to convey my thanks to all the beloved brothers and sisters and friends who have contributed their cooperation and helped hard throughout my tenureship. Thank you all.

Long live KGC  
Long Live KGCSU

Your sincerely  
Mis Raisumai Brahma  
Vice President, KGCSU  
Session:-2020-2021



## Annual Report of Cultural Secretary, 2020-21

At the begining of my Annual report I feel very previledged to have had the opportunity to build great relationship with you all I would like to thank and express my deep gratitude to all the students, friends of our college for giving me this beautiful golden opportunity to kokrajhar government college students union for session 2021-22. Secondly would like to convey my sincere thanks to our Honourable principal Dr. Banabina Brahama vice -principal prof incharge of cultural Secretary Dr. Barhungka Narzary and also to all other prof. incharge as well as all the professors of college for giving their valuable advice, suggestions and guidance and support in all respects.



I feel very lucky to be selected as the cultural secretary of session 2021-22 would like to thank our general secretary Lwihwr Lwihwr Goyari and Vice-president Raisumwi Brahama and all other sectional secretaries who helped me through my journey to serve on various occassions during the beautiful journey of student union 2021-22. Did would also like to thank my friends who helped me to serve and fulfill the weeks and the needs of the students at bonjar festival 2021. In spite of the covid-19 pandemic we the student union tried our best to serve the student and the college during our tenureship.

**Annual Bonjar festival :-** As a culture secretary & have conducted verious cultureal activities, the event such as dance competition, fashion show competition and cultural night performance.

The winners and runners-up from different cultural competition are given below-

### Miss & Mr Bonjar, 2021

- \* Miss Bonjar 2021  
Dipanjoli Basumatary
- \* Mr Bonjar 2021  
Lambert Basumatay

### Single Modern Dance Competition

- \* 1st Prize- Mousumi Basumatary
- \* 2nd Prize- Sagar Thapa
- \* 3rd Prize- Nabajit Koch

Group Modern dance Competition

- \* 1st Prize  
Manisha Dance Group
- \* 2nd Prize  
Shibangi and her Group
- \* 3rd Prize  
Bihuwan Dance Group

Folk Group Dance Competition

- \* 1st Prize  
Manisha Dance Group
- \* 2nd Prize  
Alakesh and his Group
- \* 3rd Prize  
Tiwa Dance Group

Cultural Procession

- \* 1st Prize  
Economics Department
- \* 2nd Prize  
Bodo Department & Zoology  
Department
- \* 3rd Prize  
History Department

Foot Festival Competition

- \* 1st Prize  
Economics Department
- \* 2nd Prize  
Bodo Department
- \* 3rd Prize  
Assamese Department

Yours faithfully,

Sweety Narzary  
Cultural Secretary  
Session: 2020-21

## Annual Report of Literary Secretary, 2020-21

At the very beginning of my Annual Secretarial Report I would like to convey my session's greetings and warm wishes for a blessed and cheerful session 2021-22. A deep gratitude to my beloved students friends for electing me to serve as a literary secretary of Kokrajhar Govt. college Students Union, further I extend my heartfelt thanks and a humble respect to the honorable Dr. Banabina Brahma Principal of the college and president of KGCSU, Prof.- In-charge. Sir Ganesh Boro, General Secretary of KGCSU Mr. Lwihwr Lwihwr Goyari and all the sectional secretaries of KGCSU.



It is a great pleasure for me to be elected as a literary secretary as after the oath taking ceremony I have take over the charge and condemned to do my duties regularly and tried to the best in my ability for the field of literary activities.

The major activities performed during my tenure of office have been given below:

**1. JENTHOKA WALL MAGAZINE:** "Jenthoka" wall magazine was inaugurated by Dr. Shibu Basak vice Principal of Kokrajhar College Kokrajhar along with professor's of various departments and students, many students contributed various articles and made it colourful and successful one.

**2. ANNUAL BONJAR FESATIVAL:** The annual Bonjar festival for the session 2021-22 was held from 9th to 14th of December and various events were being conducted from the literary section like Poem Recitation, Essay Writing, Clay Moulding, Painting, etc. were conducted successfully.

### A) PAINTING COMPETITION

#### LITERARY ACTIVITIES EVENTS WINNERS LIST

##### POEM RECITATION

##### A) BODO SECTION

1st	Julee Wary	5th sem
2nd	Nerswn Basumatary	3rd sem
3rd	Rashmi Brahma	3rd sem



**B) ASSAMESE SECTION**

1st	Monika Barman	5th sem
2nd	Krishna Brahma	5th sem
3rd	Bashudev Paul	5th sem

**C) BENGALI SECTION**

1st	Suparna Dutta	1st sem
2nd	Sukla debnath	5th sem
3rd	Malobikha Sarkar	1st sem

**D) ENGLISH SECTION**

1st	Indrani Dutta	3rd sem
2nd	Ankita Sutradhar	1st sem
3rd	Ankita Dey	3rd sem

**E) HINDI SECTION**

1st	Krishna Brahma	5th sem
2nd	Lalita Sharma	3rd sem
3rd	Rahul Barman	5th sem

**F) SPOT POEM WRITING COMPETITION**

1st	Ankita Deb	1st sem
2nd	Riya Roy	1st sem
3rd	Krishna Brahma	5th sem

**G) SPOT SHORT STORY WRITING COMPETITION**

1st	Dwimu Rani Brahma	5th sem
2nd	Deepa Brahma	5th sem
3rd	Tanushree Das	3rd sem

**H) SPOT ESSAY WRITING COMPETITION**

1st	Ankita Deb	1st sem
2nd	Anamikha Choudhury	3rd sem
3rd	Velentina Basumatary	5th sem

**I) PAINTING COMPETITION**

1st	Krishna Brahma	5th sem
2nd	Manirika Barman	Hs 1st Yr.
3rd	Fungkha Muchahary	1st sem

**J) POSTER MAKING COMPETITION**

1st	Ankur Saha	3rd sem
2nd	Riya Roy	5th sem
3rd	Tanushree Das	3rd sem

**K) CLAY MOULDING COMPETITION**

1st	Sumi Bose	1st sem
2nd	Sayani Debnath	3rd sem
3rd	Rojila Muchahary	3rd sem

**L) EXTEMPORE SPEECH**

1st	Ankita Deb	1st sem
2nd	Anphaori Wary	1st sem
3rd	Pritani Narzary	Hs. 1st yr

**M) WALL MAGAZINE COMPETITION**

1st	Department of Botany
2nd	Department of Chemistry
3rd	Department of Mathematics

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Yours faithfully

Soritra Mushahary  
Literary Secretary  
Session:-2020-2021

## Annual Report of Major Games secretary, 2020-21

At the very outside of my annual report I would like to take the privilege to thank my everlasting love and express my deep gratitude to all the Students friends of our college for giving me the golden opportunity to serve as the major Games and Sports Secretary of Kokrajhar Govt. College Students Union for session 2020-21. Further, I would like to extend my respect and hearty thanks to the principal of K.G.C. Dr. Banabina Brahma, Vice-Principal, Dr. Shibu Basak and my respected prof.-in-charge Dr. Gauri Sankar Narzary, the General Secretary and different sectional secretaries and all teaching and non-teaching staff and my dear students friends for their kind co-operation suggestions in all respect.



It's a great pleasure and privilege for me to be selected as a secretary of Major Games and Sports. Before placing annual report I would like to thank all our sectional secretaries and students friends.

**Annual Bonjar Festival :-** The following are the names of the winner of major Games section Competition. Annual Bonjar Festival 2020-21.

### (1) Football

Winner - Labra Team

Runners up - Gold Star F.C.

### (2) Cricket

Winner - Hercules

Runners up - Eleven Star

### (3) Futsal

Winner - Ultra pro Max

Runner up - Team Gold Star

### (4) Tug of War ( Boys)

Winner - Hercules

Runners up - Cyclone F.C.



**(5) Tug of War (Girls)**

Winner - Sibhangi Group

Runners up - Jarimin Group

**(6) Running Race (Boys)**

- 100 m Race - 1st - Giliyon Narzary (B.A. 3rd Sem)  
2nd - Dondi Roy (B.A. 1st Sem)  
3rd- Khampa Muchahary (B.A. 3rd Sem)
- 200 m Race - 1st - Dondi Roy (B.A. 1st Sem)  
2nd - Khampa Muchahary (B.A. 3rd Sem)  
3rd- Swmkwr Borgoyary (H.S. 2nd Year)
- 600 m Race - 1st - Deepjyoti Roy (B.A. 3rd Sem)  
2nd - Dondi Roy (B.A. 1st sem)  
3rd - Swmkwr borogoyary (H.S. 2nd Year)

**(7) Running Race (Girls)**

- 100 m - 1st- Saya rani Boro (H.S. 1st Year)  
2nd- Krishna Boro (H.S. 1st Year)  
3rd - Manimala Devi (H.S. 1st Year)
- 200 m - 1st- Saya Rani Boro (H.S. 1st Year)  
2nd- Krishna Boro (H.S. 1st year)  
3rd- Minimala Devi (H.S. 1st year)
- 400 m - 1st- Saya Rani Boro (H.S. 1st Year)  
2nd- Krishna Boro (H.S. 1st Year)  
3rd- Manimala Devi (H.S. 1st Year)

**(8) Javlin Throw (Boys)**

- 1st- Dhaneswar Brahma (B.A. 5th Sem)  
2nd- Sonaram Basumatary (B.A. 5th Sem)  
3rd- Khampa Mushahary (B.A. 3rd Sem)

**(9) Javlin Throw (Girls)**

- 1st- Bhaigosri Brahma (B.A. 1st Sem)  
2nd- Dipa Basumatary (H.S. 2nd Year)  
3rd- Rwirup Narzary (B.A. 5th Sem)

**(10) Discuss throw (Boys)**

- 1st- Sonaram Basumatary (B.A. 5th Sem)
- 2nd- Dahaneswr Brahma (B.A. 5th Sem)
- 3rd- Dimaraj Basumatary (B.A. 3rd Sem)

**(11) Discuss Throw (Girls)**

- 1st.- Luna Nath (B.A. 3rd Sem)
- 2nd.- Krishna Boro (H.S. 3rd Sem)
- 3rd- Geolary Mushahary (B.A. 3rd Sem)

**(12) Long Jump (Boys)**

- 1st- Gwmsar Lahari (B.A. 1st Sem)
- 2nd- Jangila Brahma (H.S. 1st Year)
- 3rd- Rahul Roy (B.A. 5th Sem)

**(13) Long Jump (Girls)**

- 1st- Momota Basumatary (B.A. 1st Sem)
- 2nd- Dipa Basumatary (H.S. 2nd Year)
- 3rd- Manibala Devi (H.S. 2nd Year)

**(14) High Jump (Boys)**

- 1st- Rahul Roy (B.A. 5th Sem)
- 2nd- Swmkwr Borgoyary (H.S. 2nd Year)
- 3rd- Funka Brahma (B.A. 1st Sem)

**(15) High Jump (Girls)**

- 1st- Geolang Mushahary (B.A. 3rd Sem)
- 2nd- Jarimin Brahma (B.A. 1st Sem)
- 3rd- Minila Basumatary (B.A. 3rd Sem)

**(16) Shot put (Boys)**

- 1st- Rahul Roy (B.A. 5th Sem)
- 2nd- Lachit daimary (B.A. 3rd Sem)
- 3rd- Dipjyoti narzary (B.A. 1st Sem)

**(17) Relay Race (Boys)**

Winner -	Khampa Team
1st Runnar up -	Kanak Team
2nd Runnar up -	Jangila Team

**(18) Relay Race (Girls)**

Winner -	Saya Rani Team
1st Runner up -	Florence Team
2nd Runner up -	Dipa Team

**(1) Football****Winner Team - (Labra Team)**

1. Miniswrang Brahma H.S 2nd Year (Arts)
2. Khwrwmdao Boro B.A. 3rd Sem
3. Ujikhang Basumatary B.A. 3rd Sem
4. Mwkthang Mashahary B.A. 3rd Sem
5. Jay Swrja Brahma B.A. 1st Sem
6. Swmdwn Goyary B.A. 1st Sem
7. Habrang Mushahary B.A. 1st Sem
8. Argeng Brahma B.A 5th Sem
9. Rohit Basumatary B.A 3rd Sem
10. Sankang Wary B.A 3rd Sem
11. Hayen Narzary B.A.1st Sem
12. Suraj Basumatary B.A 3rd Sem
13. Fwilao Basumatary B.A. 1st Sem
14. Anar Basumatary B.A. 1st Sem
15. Bhumraj Basumatary B.A. 3rt Sem

**Runner up Team - (Gold Star F.C.)**

1. Dasharath Basumatary H.S 2nd Year (Arts)
2. Bishal Basumatary B.A. 1st Sem
3. Birbal Mushahary B.A. 1st Sem
4. Jayful Ran B.A. 1st Sem
5. Kanak Brahma B.A. 1st Sem
6. Maharsing Brahma B.A. 1st Sem



7. Manin Wary B.A. 1st Sem
8. Sahaising Basumatary B.A. 1st Sem
9. Sangrang Basumatary B.A. 1st Sem
10. Tulunga Kr Goyary H.S. 2nd Year (Arts)
11. Bhupendra Narzary B.A. 1st Sem
12. Gwgmw Brahma B.A. 1st Sem
13. Khungur Basumatary B.A. 1st Sem
14. Subbo Brahma B.A. 1st Sem
15. Biswajit Mushahary B.A. 1st Sem
16. Prabat Basumatary B.Sc. 1st Sem

## (2) Cricket

### Winner Team - (Hercules)

1. Pwilao Narzary B.A. 3rd Sem
2. Prince Medhi B.A. 3rd Sem
3. Dimpal Tolukdar B.A. 3rd Sem
4. Rituraj Moshahary B.A. 3rd Sem
5. Tony Wary B.Sc 5th Sem
6. Urkhang Basumatary B.A. 3rd Sem
7. Pusparaj Borgoyary B.A. 3rd Sem
8. Dhrubojit Basumatary B.A. 1st Sem
9. Derhasat Narzary B.A. 3rd Sem
10. Kunal Brahma B.A. 5th Sem
11. Branden Moshahary B.A. 3rd Sem
12. Dimasa Moshahary B.A. 3rd Sem
13. Tulunga Basumatary B.A. 3rd Sem
14. Karan Goyary B.A. 3rd Sem
15. Dimaraj Basumatary B.A. 3rd Sem

### Runners up Team - (Eleven Star)

1. Akash Nandi B.A. 1st Sem
2. Pradupta Sarkar B.A. 1st Sem
3. Raja Paul B.A. 3rd Sem
4. Partho Mahanta B.A. 1st Sem
5. Anirban Chakraborty B.A. 1st Sem

6. Subham Sarkar B.A. 1st Sem
7. Narayan Sarkar B.A. 1st Sem
8. Sudip Das B.A 1st Sem
9. Saurav Debnath B.A. 1st Sem
10. Amit Dich B.A. 1st Sem
11. Rajdeep Sarkar B.A. 1st Sem
12. Niram Barman B.A 1st Sem
13. Ankur Paul B.A. 1st Sem

### (3) Futsal

Winner Team - (Ultra pro max)

1. Nabajit Koch H.S. 2nd Year (Arts)
2. Prssanna Nath H.S 1st Year (Arts)
3. Ratul Narzary H.S. 1st Year (Arts)
4. Pungkha Narzary H.S 1st Year (Arts)
5. Rupa Basumatary B.A. 5th Sem
6. Raphel Brahma B.A. 3rd Sem
7. Bidyayoti Basumatary B.A. 1st Sem

Runner up - (Team Gold Star)

1. Muluk Basumatary B.A. 1st Sem
2. Kanak Brahma B.A. 1st Sem
3. Tulunga Kr. Goyary H.S 2nd Year
4. Biswajit Mushahary B.Sc. 1st Sem

### (4) Tug of War (Boys)

Winner Team - (Hercules)

1. Dimpal Talukdar B.A. 3rd Sem
2. Prince Medhi B.A. 3rd Sem
3. Pwilao Narzary B.A. 3rd Sem
4. Branden Moshahary B.A. 3rd Sem
5. Satyadeep Dutta B.A. 3rd Sem
6. Ankur Jt Deka B.A 3rd Sem
7. Tirangtha Narzary B.A. 1st Sem
8. Tony Wary B.Sc. 5th Sem

9. Dimaraj Basumatary B.A. 3rd sem
10. Rituraj Moshahari B.A. 3rd Sem
11. Pusparaj Borgoyary B.A. 3rd Sem
12. Derhasat Narzary B.A. 3rd Sem
13. Karan Goyary B.A. 3rd Sem
14. Dhrubojit Basumatary B.A. 1st Sem
15. Tulunga Basumatary B.A. 3rd Sem

Runners up - (Cyclone F.C.)

1. Dwimalu Basumatary B.A. 5th Sem
2. Ansula Mushahary B.A. 5th Sem
3. Jikmik Narzary B.A. 5th Sem
4. Korok Brahma B.A. 1st Sem
5. Mitishar Narzary B.A. 3rd Sem
6. Hastainw gwra Borgoyary B.A. 3rd Sem
7. Guneswar Brahma B.A. 1st Sem
8. Hitlar Basumatary B.Sc. 5th Sem
9. Drubojyoti Narzary B.A. 5th Sem
10. Star Kr. Brahma B.A. 3rd Sem
11. Tulunga Kr. brahma B.A. 1st Sem
12. Alongbar Brahma B.A. 5th Sem
13. Sonaram Basumatary B.A. 5th Sem
14. Manin Wary B.A. 1st Sem

(5) Tug of War (Girls)

Winner Team - (Sibhangi Group)

1. Sibhangi Das B.A. 1st Sem
2. Puja Sutradhar B.A. 1st Sem
3. Anfaory Owary B.A. 1st Sem
4. Delwng Basumatary B.A. 1st Sem
5. Dhanalaxmi Brahma B.A. 1st Sem
6. Ohinayti Preety Narzary B.A. 1st Sem
7. Krishna Boro H.S. 1st Year (Arts)
8. Manimala Devi H.S. 1st Year (Arts)
9. Ansuli Brahma B.Sc. 1st Sem
10. Luna Nath B.A. 3rd Sem



**Runners up Team - (Jarimin Group)**

1. Geolang Mushahary B.A. 3rd Sem
2. Bhaigosri Brahma B.A 1st Sem
3. Bithorai Barhma B.A. 1st Sem
4. Sunita Islary B.A. 1st Sem
5. Minila Basumatary B.A. 3rd Sem
6. Jarimin Brahma B.A. 1st Sem
7. Bekwoti Brahma H.S. 1st Year
8. Ohiniha Brahma H.S. 1st Year
9. Hathorkhi Basumatary B.A. 3rd Sem
10. Seema Basumatary B.A. 3rd Sem

**(17) Relay Race (Boys)**

Winner - Khampa Team

1. Khampa Mashahary B.A. 3rd Sem
2. Bhaskar Brahma B.A. 3rd Sem
3. Giliyon Narzary B.A. 3rd Sem
4. Sidartha Basumatary B.A. 1st Sem

**1st Runners up - (Kanak Team)**

1. Kanak Brahma B.A. 1st Sem
2. Tony Klary B.A. 5th Sem
3. Gwamsar Lahary B.A. 1st Sem
4. Sonaram Basumatary B.A. 5th Sem

**2nd Runners up - (Jangila Team)**

1. Jangila Brahma H.S. 1st Sem
2. Deepjyoti Roy B.A. 3rd Sem
3. Swmkwr Borgoyary H.S. 2nd Year
4. Dondi Roy B.Sc 1st Sem

**(18) (Marathon Boys)**

- (1) Phungka Basumatary 1st Sem
- (2) Mohorsing 1st Sem
- (3) Swmkwr Borgoyary 2nd Tear

**(18) Relay Race (Girls)**

**Winner - (Saya Rani Team)**

1. Saya Rani Boro H.S. 1st Year
2. Krishna Boro H.S. 1st Year
3. Bithorai Brahma B.A. 1st Sem
4. Bhaigosri Brahma B.A. 1st Sem

**1st Runner up - (Florence Team)**

1. Florence Basumatary H.S. 2nd Year
2. Ismurna Chapa Koch H.S. 2nd Year
3. Carolineraj Basumatary H.S. 1st Year
4. Priya Basumatary H.S. 1st Year

**2nd Runner up - (Dipa Team)**

1. Dipa Basumatary H.S. 2nd Year
2. Dodere Mushahary H.S. 2nd Year
3. Priya Brahma H.S. 2nd Year
4. Prabina Basumatary H.S. 2nd Year.

**Yours faithfully,**

**Diamond Borgayary**  
Major Games Secretary  
Session: 2020-21

## Annual Report of Debate and Symposium Secretary K.G.C.S.U. SESSION: 2020-21

At the very outset of my Annual Secretarial Report I, Mukta Narzary as a Debate and Symposium Secretary would like to convey my season's greetings and warm wishes for a blessed and cheerful session 2020-21. A deep gratitude to my beloved student friends for electing me to serve as a Debate and Symposium Secretary of Kokrajhar Government College Students Union session 2020-21. Further, I extend my heartfelt thanks and a humble respect to the honorable Dr. Banabina Brahma, Principal of Kokrajhar Government College and the President of KGCSU. I also take the honor to felicitate Dr. Sibubasak, Vice Principal of Kokrajhar Government College, Professor-in-charge of Debate and Symposium activities Madam Banashree Bhardwaj, General Secretary of KGCSU Mr. Lwihwr Lwihwr Goyary and all the Secretaries of KGCSU. It is a great pleasure for me to be elected as a Debate and Symposium Secretary as after the oath taking ceremony I have taken over the charge and condemned to do my duties regularly and tried to do the best in my ability for the field of Debate and Symposium activities.



The major activity performed during my tenure of office was on the Annual Bonjar Festival. It was held from 9th to 14th of December, and various events were being conducted from the Debate and Symposium section. Like in the previous year this too was celebrated and participated by the many exited events and concerned students. Events such as Quiz competitions, Debate competition, Group Discussion and Mock Parliament were conducted successfully. The scenario of huge students taking part was quite enthralling. There were 60 participants in Quiz competitions, 8 Participants in Debate competition, 10 participants in Group Discussion and 12 participants in Mock Parliament.

### Objectives :

The Cell focuses on the improvement of the rhetorical skills of students. The members have initiated brainstorming session's and debating to boost the confidence level of the students. The primary function of the Cell is to encourage students to exhibit their inner talents and to motivate them to participate in various speech related



competitions at different level.

The cell organises debate and symposium on different aspects at different times to promote awareness, providing knowledge on current affairs and other related issues.

**Outcomes :**

1. The aim of a debate is to convince the opposition that we are right.
2. It provides the broad understanding of a topic or a problem.
3. The opportunity is provided to the listeners to take decision about the problem.
4. It develops the feeling of co - operation and adjustment.
5. When the two sides agree on the subject or when one sides arguments are more convicting that the other side that is when the debate comes to a close.

## **LIST OF WINNERS FOR DEBATE AND SYMPOSIUM ACTIVITIES OF ANNUAL BONJAR FESTIVAL 2020-21**

**DEBATE COMPETITION:**

- 1st - ANKITA DEB (BA 1st SEM)
- 2nd - ANPHOURI OWARY (BA 1st SEM)
- 3rd - SANDIPAN SARKAR (BA 5th SEM)

**GROUP DISCUSSION:**

- 1st - ANKITA DEB (BA 1st SEM)
- 2nd - PRITAM DAS (BA 5th SEM)
- 3rd - SANDIPAN SARKAR (BA 5th SEM)  
&  
3rd - PRITAM NARZARY (HS 1st YEAR)

**MOCK PARLIAMENT:-**

- 1st - SANDIPAN SARKAR (BA 5TH SEM)
- 1st - DIPRAJ DEY (BA 5TH SEM)
- 1st - TANUSHREE DAS (BA 3RD SEM)
- 1st - ANKITA DEB (BA 1ST SEM)
- 1st - PRIYA SARKAR (BA 1ST SEM)

- 1st - GAUTAM ROY (BA 5TH SEM)
- 2nd - PRITAM NARZARY (HS 1ST YEAR)
- 2nd - AKASHDEEP NARZARY (HS 1ST YEAR)
- 2nd - JAMES NARZARY (HS 1ST YEAR)
- 2nd - PRITAM DAS (B.Sc . 5TH SEM)
- 2nd - RAHUL BARMAN (B.A. 5TH SEM)
- 2nd - KARAN DAS (BA 5TH SEM)

#### QUIZ COMPETITION:

- 1ST - DHANDEEP KALITA
- 1ST - RUPJOTI BARMAN
- 1ST - LOKIT BASUMATARY
- 1ST - MOHOR MOCHAHARY

- 2ND - PRITAM NARZARY
- 2ND - BHABESH NATH
- 2ND - LAKHI NARZARY
- 2ND - JEET SARKAR

- 3RD - RONIT CHOUHAN
- 3RD - SAHADEV SUR
- 3RD - SUBHAM SHAH
- 3RD - AVINASH KUMAR  
&
- 3RD - AMIT KONWAR
- 3RD - TANUSHREE DAS
- 3RD - DIPRAJ DEY
- 3RD - SANDIPAN SARKAR

Yours Sincerely,

Mukta Narzary  
Debate and Symposium, Secretary  
K.G.C.S.U.

## An Annual Report of Boys' Common Room Secretary K.G.C.S.U. Session 2020-21

At the very beginning of my annual report as the Secretary of Boys Common room, I would like to thank all my beloved student friends who gave me the golden opportunity to serve as the secretary of Boys Common room of session 2020-21. And I would like to extend my hearty gratitude to our respected Dr. Banabina Brahma and my professor in-charge sir Dr. Suresh Kumar Nath. I would also like to thank all the members of the K.G.C.S.U for giving me their kind suggestions and guides and cooperation in various activities.



As the secretary of Boys common room I always tried my best and has done my duties with the help of my friends and with guides my prof. in-charge without any obstacle and any hectic decision. Therefore

I am thankful to all of them.

**The winners of the Arm wrestling, carom, Rubic Cube, Ludo, Chess and Body building competition are-**

### 1. Arm Wrestling:

Winner: Rahul Roy (5th" semester)

Runners-up: Ussap Sarma (1st semester)

### 2. Carom solo:

Winner: Gwmshat Mushahary (H.S 2nd year)

Runners-up: Kamal Barman (B.A. 3rd sem)

### 3. Carom Dual:

Winner: Ishwar Pradhan (B.A. 3rd sem)

Manab Jyoti Saikia (B.A 3rd sem)

Runners-up: Mwnthai Bargoyary (B. Sc. 1st sem)

Gwmshar Lahary (B. Sc. 1st sem)



## 4. Rubic cube:

1st prize— Akashdeep Narzary (H.S. 1st year)  
2nd prize— Birjay Narzary (B. Sc. 1st sem)  
3rd prize— Pritam Narzary (H.S. 1st year)

## 5. Ludo:

Winner— Subham Shah (B.A. 5th sem)  
Runners-up— Prahalat Brhma (B.A. 3rd sem)

## 6. Chess:

Winner: Punyatam Brahma (B. Sc. 3rd sem)  
Runners-up: Kwnashar Basumatary (B. Sc. 5th sem)

## 7. Body building:

Winner: Jwngsar Gayary (B. Sc. 5th sem)  
Runners-up: Meheubub Rabbani (B. Sc. 5th sem)

Your Sincerely,

**Ramsankar Wary**  
Common Room Secretary

## Annual Report of Girls Common Room KGCSU, SESSION: 2020-21

At the very beginning of My Annual Report as the Secretary of Girls Common Room I would like to thank my beloved seniors, juniors and my dear friends for giving me an opportunity to serve Kokrajhar Govt. College as Girls Common Room Secretary. And I would also like to express my sincere thanks to our honourable Principal Mam Dr. Banabina Brahma, of Kokrajhar Govt. College and my Professor in-charge Mrs. Laimwn Brahma for their guidance and co-operation in all respect, I can't thank them enough for all what they have done as a mentor.



Also I would like to thank all the fellow Sectional Secretary of KGCSU session 2021 because of them I got to learn new things, as well as all the fellow KGCIAN's for their co-operation and support which made conducting of various activities peacefully successful.

Mentioned below are the list of the names of winners of the indoor games competition which I've conducted during my tenureship :-

**WINNER AND RUNNER UP OF LUDO COMPETITION ARE MENTIONED BELOW:-**

Winner:- Janmoni Nath [H.S 1st Year Arts]  
Runner up:- Rangina Boro [B. A. 3rd Sem]

**WINNER AND RUNNER UP OF CARROM SINGLE COMPETITION ARE MENTIONED BELOW:-**

Winner :- Girijha Basumatary [B. Sc. 3rd Sem]  
Runner Up:- Jarna Narzary [B. Sc. 1st Sem]

WINNER AND RUNNER UP OF CARROM DUAL COMPETITION ARE MENTIONED BELOW --

Winner :- Preeti Jain [B. SC. 3rd Sem]  
Girijha Basumatary [B. Sc. 3rd Sem]

Runner Up:- Niha Narzary [B. Sc. 3rd Sem]  
Suzuma Daimary [B. A. 3rd Sem]

WINNER AND RUNNER UP OF CHESS COMPETITION ARE MENTIONED BELOW:-

Winner:- Malolika Sarkar [B. A. 1st Sem]

Runner Up:- Tripti Shaw [B. A. 5th Sem]

Julian Daimary  
Girls Common Room Secretary



## Annual Report of Music & Song Secretary, 2020-21

First of all I would like to give thanks to all my beloved dear friends of K.G.C. for Electing and giving me platform to serve as a Music & Song secretary of Kokrajhar Govt. College Student Union (K.G.C.S.U) for the session 2021-2022. It is a very privileging to serve and work along with all the other members of K.G.C.SU I also like to convey my heartiest and humble thanks to hon'ble principal of Kokrajhar Govt. College Students Union Dr. Banabina Brahma and to my prof-in-charge Mrs. Timaye Sharma for their immense guidance and co-operation in all respect I also extend my thanks to all the secretaries of K.G.C.S.U. and fellow friends who helped me during the various occasion throughout session 2021-2022



The Annual Bonjar Festival was held from and various competition was being conducted here are some of the name of winners of the competition in which they participated.

### Music and Songs Secretary

#### (A) folk Songs.

- (i) Dipti Debnath
- (ii) Ankita Sutradhar
- (iii) Vilima Brahama

#### (B) Modern Song

- (i) Ankita Sutradhar
- (ii) Dipti Debnath
- (iii) Tony Wary

#### (C) Modern group Song

- (i) Erani and her groups
- (ii) Dipti Debnath and her groups

Your faithful

Mr Dhanraj Basumatary  
Music and Song Secretary K.G.C.SU  
2021-2022



# **PROFESSOR IN-CHARGE OF EXECUTIVE COUNCIL**

## **KGCSU: 2020-21**



**Dr. Banabina Brahma**  
**President**



**Mr. Ganesh Baro**  
**Prof. In-charge**  
**Literary Activities**



**Dr. Gauri Sankar Narzary**  
**Prof. In-charge**  
**Major Games**



**Mr. Loknath Goyary**  
**Prof. In-charge**  
**Minor Games**



**Dr. Barhungkha Mushahary**  
**Prof. In-charge**  
**Cultural Activities**



**Mrs. Banashree Bhadrwaj**  
**Prof. In-charge**  
**Debate & Symposium**



**Mrs. Smritymayee Sharma**  
**Prof. In-Charge**  
**Music & Song**



**Mr. P. Bhaskar Narzary**  
**Prof. In-Charge**  
**Social Service Activities**



**Dr. Suresh Kr. Nath**  
**Prof. In-Charge**  
**Boys Common Room**



**Mrs. Laimwn Narzary**  
**Prof. In-Charge**  
**Girls Common Room**



## Executive Members of KGCSU: 2020-21



**Raisumai Brahma**  
Vice-President



**Lwihwr Lwihwr Goyary**  
Gen. Secretary



**Jeuti Narzary**  
Asstt. Gen. Secretary



**Sweety Narzary**  
Cultural Secretary



**Soritra Mushahary**  
Literary Secretary



**Diamond Borgayary**  
Major Games Secretary



**Jwmwi Narzary**  
Minor Games Secretary



**Mukta Narzary**  
Debate & Symposium Secretary



**Dhanraj Basumatary**  
Music & Song Secretary



**Jugami Brahma**  
Social Service Secretary



**Ramsankar Wary**  
Boys Common Room Secretary



**Julian Daimary**  
Girls Common Room Secretary

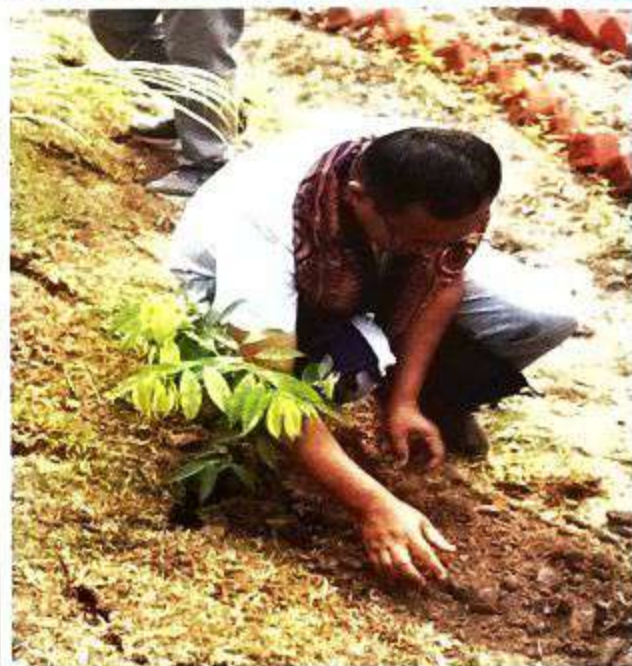


# COLLEGE WEEK, 2021





## COLLEGE ACTIVITIES





# CULTURAL PROCESSION





# CULTURAL NIGHT



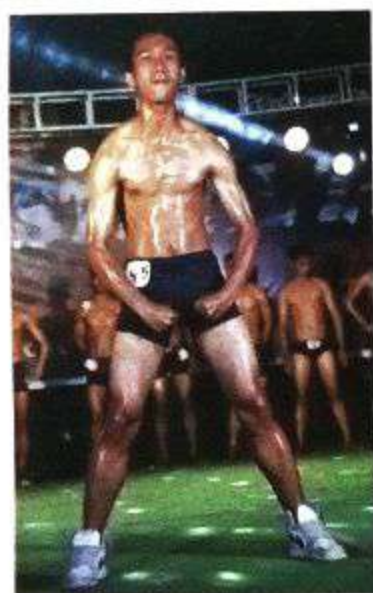
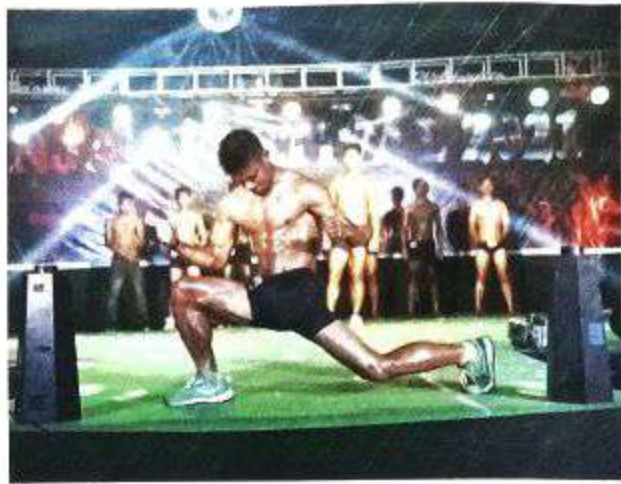


# FASHION DAY





# BODY BUILDING





# COLLEGE EVENTS





# Kokrajhar Govt. College Students Union, 2021

