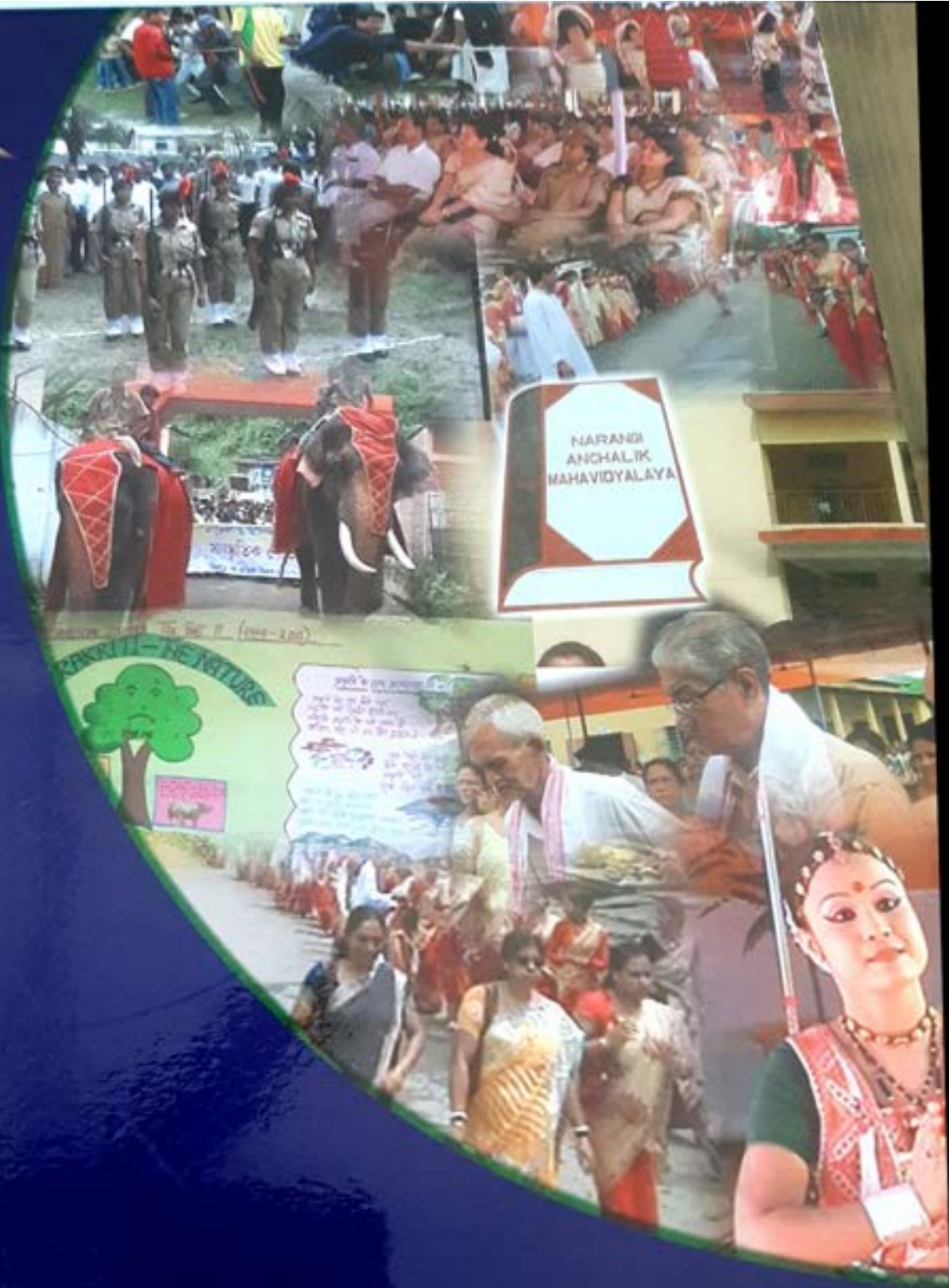


নাৰেংগীয়াৰ



নাৰেংগী আঞ্চলিক মহাবিদ্যালয় আলোচনী
২০০৯-১০ বৰ্ষ



নাৰেঙ্গীয়া NARANGIAN



২০০৯-২০১০

সম্পাদক :
প্রণব কুমার ডেকা

নাৰেঙ্গী আঞ্চলিক মহাবিদ্যালয় আলোচনী
MAGAZINE OF THE NARANGI ANCHALIK MAHAVIDYALAYA



সম্পাদনা সমিতি

সুমিত্ৰা দেবী ছেতী
ড° কৰবী গোস্বামী
হেমন্ত কুমাৰ বাতা
সুখা কুমাৰী
পৰিবাৰতা শইকীয়া
প্ৰণৱ কুমাৰ ডেকা

প্ৰকাশক :
নাবেগী আঞ্চলিক মহাবিদ্যালয় ছাত্ৰ একতা সভা
দুৰতাব : ২৬৪২১০৪



মুদ্ৰণ :
জয়া প্ৰেছ
কছাচল পথ, শিলপুখুৰী
ওবাহাটী-৭৮১ ০০০
দুৰতাব : ৯৮৬৪০-৩৭০৬২

শ্ৰদ্ধাজলি



শ্ৰীচৰনৰ স্বৰ্ণিম বৰ্টিত প্ৰোজা নিওঁতে
লগা পোতা শ্ৰীচৰন যুদ্ধৰ প্ৰতিজন সাহসী যোদ্ধা,
দেশমাতৃৰ প্ৰতিবৰতী সজ্জন যিয়ে
দেশভক্তিৰ অতুলনীয় আদৰ্শ স্থাপন কৰি
এই ধৰাৰ বুকুত শক্তিৰূপি বিলহি অমৰ হ'ল,
সম্ভাসৰ বিচাক্ত খেঁচাৰ মাজত
চাৰ অমূল্য শ্ৰীচৰন বিলীন হ'ল, সেই
সকলো অসমৰ প্ৰাণলৈ আমাৰ গভীৰ শ্ৰদ্ধাজলি
নিবেদিয়েছোঁ। তেওঁৰ সন্তানৰ
বিদেশী আত্মাৰ চিৰশান্তিৰ বাবে
পৰমপিতাৰ ওচৰত প্ৰাৰ্থনা জনাইছোঁ।

— সম্পাদনা সমিতি



Concerted Efforts Needed for Development of Education

Preparation for life has been one of the important objectives of education today. The job one undertakes for livelihood and establishment and thus the quality of life is basically dependent on the ability, efficiency, character and attitude acquired in course of education.

To meet the requirement of the day, education has undergone spectacular changes throughout the world. Our country is no exception to this. However, against this global trend, the general colleges like that of Narangi Anchalik Mahavidyalaya in particular with of course few exception virtually remained unchanged. Accordingly, there has been no marked changes in the situation being faced by the students after completion of their education in these institutions.

It is heartening to note that the present Government of Assam has initiated a series of welcome measures in the field of education. One such step, namely, the decision to provincialisation of some venture colleges including our Narangi Anchalik Mahavidyalaya has brought hopes to the concerned members of the teaching and non teaching staffs. Another landmark step of the state Government has been the granting of pension to the retired college teachers and employees. College in Assam were provincialisation in 2005 but teachers and employees retired from these colleges prior to 2005 have been eligible for pension with retrospective effect as the provincialised act has treated all teachers, Principal and employees as Government employees with effect from the date the college concerned was brought under deficit grants in aid system.

It is implied that with the grant of UGC scale of pay, the guidelines set by it have become applicable. However it has been found that a section of teachers have not coped with the changing situation.

The steps taken up by the Government and the UGC alone would not be sufficient for the meaningful development of education. For this there should be an effective cooperation among all concerned like the Government, UGC, Governing Bodies, teachers, Principal and employees as Government employees with effect from the date the college concerned was brought under deficit grants in aid system.

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The steps taken up by the Government and the UGC alone would not be sufficient for the meaningful development of education. For this there should be an effective cooperation among all concerned like the Government, UGC, Governing Bodies, teachers, students and gurdians. In my association for long period as teacher and principal, I have seen that there is no dearth of dedicated teachers and students in our colleges. Still a change in attitude of teachers and taught in particulars has become necessary in the wake of the present scenerio. Again, development in the field of education can not be looked in isolation since the direct or indirect influences of the happenings in society can not be ruled out.

The people of greater Narangi area established Narangi Anchalik Mahavidyalay in 1991 with the noble objective of creating provision of higher education in the easternmost part of Guwahati city. As a result of untiring efforts of the pioneers, despite of some hiccups at times, the college has made remarkable headway. The present Governing Body also has chalked out various schemes for further growth of the college.

However, for its development, efforts of the Governing Body to be effective must be supported by cooperation from all quarters. I am always optimistic in this regard.

Pramode Chakravarty
President,
Governing Body

ভাৰপ্ৰাপ্ত অধ্যক্ষাৰ দুআষাৰ



নাৰেংগী আঞ্চলিক মহাবিদ্যালয়ৰ বছৰেকীয়া মুখপত্ৰ 'নাৰেংগীয়ান'ৰ পাতত অগা-পিছাকৈ স্বৰ্গগামী হোৱা আমাৰ আদৰৰ ড° ভূপেন হাজৰিকা দাদা আৰু মামণি বয়স্কম গোস্বামী বাইদেউক হেঁপাহেৰে সূঁধনিছে। দেশৰ সম্পদ হৈ পৰা এই পুৰুষা ব্যক্তি দুজনৰ জীৱনবৃত্ত আলোকপাত কৰিলে দেখা যায় সফলতা তেওঁলোকৰ ওচৰলৈ নিজে নিজে বা ভগবান প্ৰদত্ত স্বৰূপে অহা নাছিল। জীৱন সংগ্ৰামৰ তাল মিলাই যোৱা সময়তো তেওঁলোকে সাধনা আৰু অভ্যাসৰ পৰা আঁতৰি যোৱা নাছিল। ফলত জীৱনত তেওঁলোকে সফলতাৰ সোৱাদ পাবলৈ সক্ষম হৈছিল। সফলতাৰ এগৰাকী নিষ্ঠাবান পিয়ানোবাদিকাই এই সংগীতানুষ্ঠানত সকলোকে মুহি যোৱাকৈ পিয়ানো বজালে। অনুষ্ঠানৰ অন্তত এগৰাকী মহিলা আহি তেওঁক উচ্চস্বৰে প্ৰশংসা কৰাৰ পিছত ক'লে- 'আপোনাৰ দৰে পিয়ানো বজাবপৰা যোগাতা মোৰ মাজত আপুনি সুমুৱাই দিব পাৰিবনে?'

শিল্পীগৰাকীয়ে ক'লে—

'ক্ষমা কৰিব, সেইটো মোৰ দ্বাৰা সম্ভৱ নহয়। সেই যোগাতা আপুনি নিজেই নিজৰ মাজত গঢ়ি তুলিব লাগিব। আজিৰ এই অবস্থা পাবৰ বাবে মই কালা কালৰ পৰা দিনৰ পিছত দিন, বছৰৰ পিছত বছৰ নিৰবচ্ছিন্ন পৰিশ্ৰম কৰি আহিছোঁ। আপুনিও যদি তেনেদৰে নিৰলসভাৱে পৰিশ্ৰম কৰিব পাৰে, তেন্তে আপুনিও মোৰ দৰে বা মোতকৈও বেছি ভালদৰে পিয়ানো বজাব পাৰিব। সেয়ে আপুনি নিজেই নিষ্ঠাৰ দক্ষতা বৃদ্ধি কৰিব লাগিব। তাত বাহিৰৰ পৰা কোনেও আপোনাক কোনো ধৰণৰ সহায় কৰিব নোৱাৰে।' অৰ্থাৎ এই জীৱনত প্ৰায় সকলোবোৰ আকাংক্ষিত বস্তুৰেই পাব পাৰি, যদিহে তেওঁ যথাযোগ্য মূল্য দিয়াৰ ক্ষমতা আমাৰ থাকে। এই গোটেই কথাখিনি আমাৰ নিজৰ ওপৰত নিতৰকৈ কৰিব।

নাৰেংগী আঞ্চলিক মহাবিদ্যালয়ৰ সমূহ ছাত্ৰ-ছাত্ৰী আৰু শিক্ষক-কৰ্মচাৰীৰ আকাংক্ষিত লক্ষ্যত উপনীত হৈ ভৱিষ্যৎ সুখৰ হওঁক তাৰে কামনাৰে—

বীতা দত্ত হাজৰিকা

ভাৰপ্ৰাপ্ত অধ্যক্ষা

নাৰেংগী আঞ্চলিক মহাবিদ্যালয়

নাৰেংগী, গুৱাহাটী-৭৮১০০৬



সম্পাদকীয়

কোনো এটা সম্প্ৰদায় বা জাতি-গোষ্ঠীৰ জাতীয় জীৱনৰ বৈচিত্ৰময় ৰূপ প্ৰকাশ কৰে সাহিত্যই। শিক্ষাৰ এটা উপাদান হিচাপেও সাহিত্যক ধৰিব পাৰি। মানুহৰ বিবেক-সৃষ্টি আৰু কৌশল বিকাশৰ আহিলা হ'ল শিক্ষা আৰু সাহিত্য হ'ল অনন্ত কালৰ জগত-জীৱন সম্পৰ্কীয় বিচিত্ৰ অভিজ্ঞতাৰে পুষ্ট হৃদয়নুভূতিৰ আত্মপ্ৰকাশ। অক্ষয়ৰত তুল যোৱা মানৱ জাতিৰ বৌদ্ধিক উত্থান আৰু জৈৱিক অনুভূতিক সাৱলীল গতি প্ৰদান কৰাটো সাহিত্যৰে মহৎ ধৰ্ম। সেই কাৰণেই বোধহয় আজি দিনৰ পিছত মাহ, বছৰৰ পিছত শতিকা গচকি সাহিত্যই এক মহৎ শক্তি হিচাপে মানৱক মানৱীয় অনুভূতিৰ সঞ্জন দি আহিছে। ব্যক্তৰ জীৱনত মানুহে মনোজগতৰ বহুবোৰ ভাৱ কল্পনা, কামনা-বাসনা অৰণমন কৰি লুকুৱাই ৰাখে। সাহিত্য চৰ্চাৰ মাজেৰে লিখকে সেই অৰণমিত ভাববোৰ বহুধৰ মাজেৰে পোহৰলৈ আনে। সাহিত্যই বিশ্বৰ সকলো জাতি আৰু জনগোষ্ঠীক একতা আৰু ভাতৃত্ববোধৰ জোলেৰে বান্ধি ৰাখিবলৈ সক্ষম হৈছে।

সাহিত্যৰ মহৎ উদ্দেশ্য আৰু সৃষ্টিক এই মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীৰ স'তে জড়িত কৰি ছাত্ৰ-ছাত্ৰীক সাহিত্য চৰ্চাৰ প্ৰতি আগ্ৰহী কৰি তোলাই হ'ল আমাৰ মহাবিদ্যালয় আলোচনীৰ মুখ্য উদ্দেশ্য।

ধন্যবাদেৰে—

— প্ৰণৱ কুমাৰ ডেকা

আলোচনী সম্পাদক

ছাত্ৰ একতা সভা

২০০২-০১০

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অধিকাৰ

—ড° সৰোজ কাকতি
অধ্যাপক, অসমীয়া বিভাগ



অভিনয় শেষ হোৱাৰ পাছত অঞ্জনে ছোৱালীজনীক লগ কৰিবলৈ উদ্গীৰ হৈ পৰিল। আশ্চৰ্য অভিনয়, আশ্চৰ্য তাইৰ ৰূপ। নাটৰ শেষত শিল্পীসকলক লগ কৰিবলৈ বহুতেই আগবাঢ়ি যায়। অপেশাদাৰী এই শিল্পীসকলক প্ৰশংসা কৰাতো দৰ্শকসকলৰ এটা নৈতিক কৰ্তব্য। মানুহৰ ভিৰ ঠেলি সি মীৰা নামৰ ছোৱালীজনীৰ সন্মুখত উপস্থিত হ'ল। ইতিমধ্যে কেইজনমান ল'ৰা-ছোৱালীয়ে মীৰাক আগুৰি ধৰি অটোগ্ৰাফ বিচাৰিছে। অঞ্জনে ভিৰটো কমাৰ পাছত গৈ ক'লে, "অপূৰ্ব আপোনাৰ অভিনয়, অপূৰ্ব, মই অভিভূত হৈ পৰিছোঁ।"

"সঁচা?" ছোৱালীজনীয়ে তাক ওলোটাই প্ৰশ্ন কৰিলে। তাৰ লগে লগে তাইৰ শৰীৰৰ পৰা আনন্দৰ পোহৰ বিচ্ছুবিত হৈছে। আচৰিত, মীৰাৰ চকুৰ তীব্ৰতা সহিব নোৱাৰি সি স্ক্ৰেকৰ বাবে চকু নমাই দিলে। "সঁচাকৈয়ে কৈছোঁ।" অঞ্জনে পুনৰ চকু তুলি ক'লে। মীৰাই ধন্যবাদ জনাই তাৰ পৰিচয় সুধিলে। তেল কোম্পানীৰ অভিযন্তা, ঘৰ শিবসাগৰত। আৰু দুই-এটা কথা পতাৰ পাছত অঞ্জনে বিদায় ল'লে।

মীৰাৰ ওচৰৰ পৰা অহাৰ পাছতো তাৰ অন্তৰৰ হাহাঁকাৰ নুগুছিল। মনৰ ভিতৰৰ শূন্যতা গভীৰৰ পৰা গভীৰতৰ হ'বলৈ ধৰিলে। ঘৰত বিয়াৰ কথা চলি আছে কিন্তু ছোৱালী ঠিক নোহোৱা কাৰণে বিয়াখন পাতিব পৰা নাই। এতিয়াতো সেই সমস্যা নাই সি ছোৱালী পাইছে। অৱশ্যে ছোৱালীৰ সন্মতি সি ল'ব লাগিব।

অঞ্জনে তাৰ মনৰ কথা ঘৰৰ মানুহৰ আগত খুলি ক'লে আৰু ঘৰৰ পৰা বিয়াৰ কথা-বাৰ্তা চলিল। বাকী সকলো ঠিক আছে, কিন্তু ছোৱালীৰ আপত্তি, কাৰণ তেওঁ অভিনয় এৰিব



সর্বধৰ্মৰ মিলনথলী তিপাম

—শিবুস্মৃতি শৰ্ম্মকীৰ্ত্তা
সাতৰ দ্বিতীয় খণ্ড

তিপাম—একল ইতিহাসমণ্ডিত হৈছে। টাই ভাষাত 'তিপাম' শব্দটোৰ অৰ্থ হ'ল 'তি' আনে হৈছে আৰু 'পাম' মানে তথ। অৰ্থাৎ তথ হৈছে—তিপাম এডোখৰ তথ হৈছে। ইয়াৰ অৰ্থ হৈছে—তিপাম এডোখৰ তথ হৈছে। ইয়াৰ অৰ্থ হৈছে—তিপাম এডোখৰ তথ হৈছে।

তিপাম—একল ইতিহাসমণ্ডিত হৈছে। টাই ভাষাত 'তিপাম' শব্দটোৰ অৰ্থ হ'ল 'তি' আনে হৈছে আৰু 'পাম' মানে তথ। অৰ্থাৎ তথ হৈছে—তিপাম এডোখৰ তথ হৈছে। ইয়াৰ অৰ্থ হৈছে—তিপাম এডোখৰ তথ হৈছে।

স্বৰ্গৰ ধৰ্ম্মে তিপামৰ ভাট
শাসতৰিৰ আত্মনী হৈছে
কিছিত ধৰি ধৰি তিপিঙ কাঞ্চি
সংস্কৃত এডোখৰে নাই।'

দ্বীপৰ বিল্টেল মোৰ যাত্ৰা

—বৰজ্যোতি বৃজ্ঞা
তৃত্যৰ মাজিলা (তথৰ খণ্ড)

শান্তিৰূপে হৈছে মোৰ মোৰ নাই বাবে মোৰ স্বাৰ্থৰক্ষাৰ্থে
গাই হৈছে জগতিয়ে পলি হৈছিল। তেওঁপলিও নাইছিল। অসংস্কৃত
স্বাৰ্থৰক্ষাৰ্থে সিদ্ধি এলাইছিল অসংস্কৃত গাঁৱৰ খেতিয়াৰেই
মানে বৃদ্ধিৰিহিত্যে, মানে হৈছে মোৰোপলিৰেই
বাৰা উঠি আৰু। সুৰ-হাত সুই পলি-গলি গৰম কৰা 'মানে
তই তই জগতি পলিত মানেবাৰ (মোৰ) তলিয়েই ধৰ্ম্মকৰ্ত্ত
উঠিলো।

অ' অসংস্কৃত হৈছে মোৰ মোৰ নাই বাবে মোৰ স্বাৰ্থৰক্ষাৰ্থে
গাই হৈছে জগতিয়ে পলি হৈছিল। তেওঁপলিও নাইছিল। অসংস্কৃত
স্বাৰ্থৰক্ষাৰ্থে সিদ্ধি এলাইছিল অসংস্কৃত গাঁৱৰ খেতিয়াৰেই
মানে বৃদ্ধিৰিহিত্যে, মানে হৈছে মোৰোপলিৰেই
বাৰা উঠি আৰু। সুৰ-হাত সুই পলি-গলি গৰম কৰা 'মানে
তই তই জগতি পলিত মানেবাৰ (মোৰ) তলিয়েই ধৰ্ম্মকৰ্ত্ত
উঠিলো।

অ' অসংস্কৃত হৈছে মোৰ মোৰ নাই বাবে মোৰ স্বাৰ্থৰক্ষাৰ্থে
গাই হৈছে জগতিয়ে পলি হৈছিল। তেওঁপলিও নাইছিল। অসংস্কৃত
স্বাৰ্থৰক্ষাৰ্থে সিদ্ধি এলাইছিল অসংস্কৃত গাঁৱৰ খেতিয়াৰেই
মানে বৃদ্ধিৰিহিত্যে, মানে হৈছে মোৰোপলিৰেই
বাৰা উঠি আৰু। সুৰ-হাত সুই পলি-গলি গৰম কৰা 'মানে
তই তই জগতি পলিত মানেবাৰ (মোৰ) তলিয়েই ধৰ্ম্মকৰ্ত্ত
উঠিলো।





আমার চাইকেলখান

— অক্ষয় কুমার গান
শিব বর্দন সান্ডেল



পরিবেশে বেয়ে জগতের মীটি। তাঁরইশেঁ মানুষো এই
মীটির কঠিনতা নয়। পরিবেশের যোগ্যি পুষ্টিক জাল
করি মানুষকে তাঁরকোমি দেয়া হয়। কিন্তু সবকো পুষ্টিক
পরিহার করা আছে তাঁরই খায়ে সাধারণ নয়। এনেছোই
কিছুমান স্বাস্থ্যে ভরল এবং সুস্থতায়, অটীজার এবং
উল্লেখ্যেই অন্যে তাঁরই প্রতিটো সুস্থতায় স্থান লাভ করি
যে। স্বাস্থ্যে আনি কোমিও আওলাপ করি হারো।
নোহািন।

সবকো মানুষকেই পুষ্টিক-মাইল উভায়ে তাঁরই প্রথম
কোনকোই বেয়ে অন্যে সমাজক বিব পুষ্টিক উল্লেখ্যে
আপন চাইকেলকো। সবকো কালকোরে কেই খাণ্ডে
হারো আনি কোমিও ক্রিটিকি করি নি যোবা এই
চাইকেলকো কোমিও পুষ্টিক দেয়াহে। স্বাস্থ্যে কালত এই
চাইকেলকো প্রাণেই অন্যে পুষ্টি করা বেয়ে হারো
সবকোরে কমা। চাইকেলকো প্রাণেই অন্যে পুষ্টিক দেয়া
যোবা পুষ্টিক অন্যে সমাজক এক পুষ্টিক উল্লেখ্যে। কাল বে
খান-কলি, কাল বে বেয়ে ভাঙ, কাল বে ক্রিটিকি পুষ্টিকও
কমা আনি পুষ্টিক পুষ্টিক পুষ্টিক। ১২-১০ কাল ধাণ্ডে
পুষ্টিক উল্লেখ্যে পুষ্টিক আ-পেটীয়ার এবং আনি তাঁরই অন্যে
কোনকো কাল হারো। চাইকেলকো উল্লেখ্যে পুষ্টিক
স্বাস্থ্যেই অন্যে পুষ্টিক দেয়া পুষ্টিক দেয়া পুষ্টিক
পুষ্টিক।



গজব কাহিনী

— পল্লীভাষা শঙ্কীনা
অলিন্দা, অসহীয়া পিতাম



কলিহীনে তলিহীনে উল্লেখ্যে বে পলিহা।
য' মলিহা, প্রাণীতা, বদী, পলী আক অন্যে, অধিন্দ
আক পিশু নি এ মীটায় করিহে পুষ্টিক। পুষ্টিক
আটাইকোই পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক
পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
আমো। পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কলিহীনে হারো অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
আমো কি অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কি পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কেন। কি: কি: কি:

মলিহা, প্রাণীতা, বদী আক পলী পুষ্টিক অন্যে, অধিন্দ
আক পিশু পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
আমো কি অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কলিহীনে হারো অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
আমো কি অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কি পুষ্টিক অন্যে পুষ্টিক। পুষ্টিক অন্যে পুষ্টিক।
কেন। কি: কি: কি:



সমূহ।

যতীকৰ্ণৰ কাহিনী

—উৎসৱৰ মাহ
ভাৰতৰ অৰাধিত (স্বৰূপ ৰা)

শ্ৰীপৰ্বতত এগৰাকৈ পুৰুষ নামৰ এগৰা মানৱ আছিল।
কহিত আত্ম, সেই পৰ্বততে খটীকৰ্ণ নামৰ এটা বাৰুণে
বাস কৰিছিল। তাৰ খটীৰ লক্ষণত : গৰম মানুহৰ ওচৰত বিতৰত
হৈছিল।

এদিন এটা কোৱৰ এটা খটী পুৰ কৰি লগাই স্বৰ্গতে
হঠাৎ এটা বাৰৰ সন্মুখীন হ'ল। কাথটোৱে তাৰ ওতলিতকৈ
হঠাৎ কৰি গৈ ল'ল আৰু খটীটো মাটিতে পৰি থাকিল।

ওপৰৰ এগৰাকী ভাৰতীয়ে তেতিয়াই পৰিছিল।

সিহঁতে সেই খটীটো তুলি গৈ ল'ল আৰু তেতিয়া
মানেৰে দেখিয়াই-তেতিয়াই বজাইছিল। তেতিয়াই-তেতিয়াই
সেই খটীৰ কানি তলিতলৈ ল'লই ব্ৰহ্মপুৰবাসীসকলে ভাবিলে
খটীকৰ্ণ বাৰুণেই মাৰুজ মাৰুজ এনেদৰে খটী বজাই মানুহক
সংকীৰ্ত্ত কৰি তোলে, সুতৰাণে পালেই মানুহৰ ধৰি খাণ্ডা খণ্ডত
সংকোচতই নগৰ এৰি লগাবলৈ ধৰিলে।

সেই নগৰতে এগৰাকী মূৰ্খীয়া বিধৱা মানুহে বাস
কৰিছিল। তাই ভাবিলে— এই খটী কানিৰ কোনো ধৰা-
বন্ধা নিশ্চয় নাই। তেতিয়াই-তেতিয়াই মাৰুজ। য'হত
কিছুনিৰত কৰিলে। □

বাৰুণেগোৱাৰে ক'বলৈ পৰা খটী এটা সংগ্ৰহ কৰি এনেদৰে
বহাৰ ল'লে।

এইদৰে মানুহ কৰি তাই খটী কানিৰ কাৰণ বিজ্ঞানত
তুংগৰ হ'ল আৰু অতি সোমকালেই তাইৰ মানুহৰ বে শিখি

নহয় তাৰ প্ৰাণ পালে। তেতিয়া তাই বজাৰ ওপৰলৈ গৈ

ক'লে— 'শত্ৰু, মোক য'হাতিত পুৰুষাচৰ্যৰে পুৰুষত কৰিলে
মই ততীকৰ্ণক লিংগৰ কৰিব পাৰো।'

বজাই তেতিয়া য'হাতিত পুৰুষাচৰ্যৰ অংশীকাৰ কৰাত
কৰালী নামৰ মানুহজনীয়ে মানুহক দেখুৱাই নগৰৰ ভিতৰত

মুঠ উজাৰণ কৰি গণেশ পূজা হয় আৰু য'হাৰে কৰিলে।

ইয়াৰ পিছত কৰালীই কল আদি বাৰুণৰ সিয় য'হাৰে
গৈ ল'ল তলতলৈ গৈ গাৰিওখালে য'হাৰে খটীটোই নিলে।

তেতিয়া কল আদি য'হাৰেৰে লোভত কলৰূপেৰে খটী
লেগাই খাবলৈ ধৰি আহিল আৰু কলগাৰী খটীটো গৈ

নগৰলৈ উভতি আহিল।

ইয়াৰ পিছত কৰালীক ঘেৰি নগৰবাসীয়ে নানা সন্মানেৰে
কিছুনিৰত কৰিলে। □

‘মানৱ শৰীৰ’— আৱিৰ্ভিত কিছু সঁচা

সূনীতা শৰ্মা
স্বাভাৱ প্ৰথম ৰ্খ

- ১। মানুহৰ মানুহটো ইমান জটিল যে পৃথিবীৰ সকলো জ্ঞানটি একেলগে গা গুৰাই ধ'লেও নিশ্চয় জটিল নহ'ব।
- ২। মানৱ শৰীৰৰ সৰুই ডেজ চলাচল হয় যদিও সৰুৰ কৰ্মীয়া ইয়াৰ ব্যতিক্ৰম। শৰীৰৰ বিভিন্ন অংগৰ বাবে প্ৰয়োজন হোৱা জটিলতা বেচেন পূৰ্ণ কৰে। কৰ্মীয়াৰ বাবে প্ৰয়োজনীয় জটিলতা হোৱাৰ পোনে বহুদূৰ পৰা আহে।
- ৩। মানৱ দেহৰ সকলোবোৰ অংগৰ নিৰ্মাণ যি ইমানৰ পিছত নিভুলকৈ হোৱা নাগোৱা হয়, তেতিয়া ইয়াৰ টোপো হ'ব ১,৬০,০০০ সিলেক্টাৰ। অৰ্থাৎ ই ইমান গীচল হ'ব যে বিশ্বৰ বেচৰ পৰিচালিত চাকিপক নিৰ পৰা যাব।
- ৪। হাঁহিলে মানৱ শৰীৰৰ আঁঠু ৬০০ জন পেশীৰ চিত্ৰৰে আঁঠু ১০ জন পেশীৰে হয় আৰু মূৰ কোঁচালৈ পৰিমাণ হয় আঁঠু ৬০ জনৰ। সেয়ে মূৰ কোঁচাবাৰতকৈ হাঁহি বজাই ভাল।

NCC আৰু ইয়াৰ সুবিধা

—চৈৱ সিং শৰ্মা
কালিকা, কলকাতা শিলা



P.H.H. Kunzuru ৰ অগ্ৰাণ্ডত এগৰা স্মৃতি স্তম্ভ কৰি
লিখা হয়। 16 জুলাই 1948 NCC অধিনায়ক অগ্ৰাণ্ড
NCC অগ্ৰাণ্ডত অধিবেশন আৰম্ভ।

NCC ৰ বিকাশ : 1948ত কেৱল 32,500 Simlar
Division আৰু 1,35,000 কনিষ্ট প্ৰভাণৰ লক্ষ্যত NCC ৰ
অৱলম্বি কৰা হৈছিল। NCC স্কুল তথা মাধ্যমিকশালৰ বাবে
যোগ্য হৈছিল য'ত 4500 মাধ্যমিকশালা আৰু 6500 শিলাল
আছে। সকলো শিক্ষা-কঠিনলৈ NCC প্ৰোগ অগ্ৰাণ্ডত
স্বৰূপ নহয় কাৰণ ইয়াৰ স্বীকৃতি কৰাত Senior Division
ৰ বাবে 4.33 লাখ টকীয়াৰ কেৱল 1,800 খাৰা-খাৰী অগ্ৰাণ্ডে
পূৰ্ণ কৰিব পাৰে। 1950 চনত NCC ত Airwing আৰু
Navy সংযোজন হয়।

NCC ত শিক্ষণৰ যোগান কৰিব পৰি : NCC ত
প্ৰচলিত বোঝিত হয়। স্কুল আৰু কলেজত অধ্যয়নৰত
সকলো খাৰা-খাৰী NCCত যোগান কৰিব পাৰে। তেৰ
নহয় আৰু তাৰ উপৰি ন'কা-অকাৰী NCC ত প্ৰচলন
কৰিব পাৰে। তেৰ নহয় তাৰ উপৰি ন'কা-অকাৰী Junior
Division (JD ল'বৰ বাবে) Junior Wing (JW
অকাৰীৰ বাবে)। Class VIII ৰ পৰা X ৰ ন'কা-অকাৰী
JD আৰু JW ৰ বাবে যোগ্য বুলি বিবেচিত হয়। আনহাতে
Class XII ৰ পৰা ওপৰলৈ Senior Division (SD ল'বৰ
বাৰে) আৰু Senior Wing (SW অকাৰীৰ বাবে)ত
যোগানৰ বাবে ন'কা-অকাৰী যোগ্য বুলি বিবেচিত হয়।

NCC ৰ কেৱল ইংৰাজ অকাৰী তথা লেখনৰ নাগৰিক
হ'ব লগিব। কেৱলজনৰ বিকল্পত কোনো অগ্ৰাণ্ড
সকলোৰি লেখাৰ থাকিব নাগাৰিক। তেৰ শৰীৰিক তথা
অন্যনিকতাত সূৰু হোৱাটো বাঞ্ছনীয়। NCC ত প্ৰচলন
কৰিব পাৰে। তেৰ নহয় তাৰ উপৰি তেৰ কোনো
শিক্ষণগত তথা বাৰ্জেনিতিক সংগঠনৰ সন্মত হ'ব
পাৰিব।



ଫାକରୀର

ସିଦ୍ଧାର୍ଥୀ ଚୈତ୍ରସି
ଭାବ (ଭାବ ୧୯)

ଜାଣନ୍ତୁ କେତେ ଭଲ ମାନ୍ୟାପତି
ଜାଣନ୍ତୁ କେତେ ସୁଖଦାନ କର
ଜାଣନ୍ତୁ କେତେ ସ୍ତମ୍ଭ-ମୁର୍ତ୍ତି
ଜାଣନ୍ତୁ କେତେ ଛାତ୍ର-ପୁଅ
ଭାବେ ଜାଣନ୍ତୁ କେତେ ଛାତ୍ର ଉଦା
ସିଦ୍ଧାର୍ଥୀ ଚୈତ୍ରସିର ବ୍ୟକ୍ତ୍ୟର
ଗୁଣାବଳୀ ସ୍ତମ୍ଭର ବ୍ୟକ୍ତ୍ୟର
ଗୁଣାବଳୀ ସ୍ତମ୍ଭର ବ୍ୟକ୍ତ୍ୟର
ଗୁଣାବଳୀ ସ୍ତମ୍ଭର ବ୍ୟକ୍ତ୍ୟର
ଗୁଣାବଳୀ ସ୍ତମ୍ଭର ବ୍ୟକ୍ତ୍ୟର
ଗୁଣାବଳୀ ସ୍ତମ୍ଭର ବ୍ୟକ୍ତ୍ୟର



ଶ୍ରୀକବିମଣି

ଧନୁରୀ

ଧନୁରୀ କହଣେ
ଧନୁରୀ କହଣେ
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ଧନୁରୀ କହଣେ

ଶ୍ରୀକବିମଣି

ଧନୁରୀ

ଧନୁରୀ କହଣେ
ଧନୁରୀ କହଣେ
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ଧନୁରୀ

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ଧନୁରୀ କହଣେ
ଧନୁରୀ କହଣେ



ଏତି ହୁଏତ ସୃତି

ଆପଣଙ୍କୁ ସାମ
ସାଧକ (କିଛି ବା)

ମିତ୍ର ସୃତି,
ମିତ୍ର ବ୍ୟୟ
ହୁଅନ୍ତି ସାଧକ ବାସ
ସେମ ଜୀବିତ୍ୟେ!

ନାହିଁ

ତେମାର କୋମଳ ଆସବାବନ ନାହିଁ
ତେମାର କାମାଗାମତେ
ସେକ କୋମଳମିନ ଏହୋ ମିତ୍ରା ନାହିଁ।

ତେ ହୁଅନ୍ତି ସେକ ମିତ୍ର ମନିଷ
ସେକ ଆଦିତ୍ର ଅନୁକ୍ରାନ୍ତି,
ତେ ହୁଅନ୍ତି ସେକ ମିତ୍ରା କୋଡ଼ିଆବା
କୋମଳା ହୁଏତ ଏକ ନଅ ଅନୁକ୍ରାନ୍ତି।

ନାହିଁ

ହୁଅନ୍ତି କୋମଳା।
ତଦ୍ୟାଳିତ,
ହୁଅନ୍ତି ହିସାବ ସଂକୀର୍ଣ
ହିସାବ ସଂକୀର୍ଣ।

ମିତ୍ର ହୁଅନ୍ତି ହିସାବରେ ମିତ୍ରାଣ!
ନାହିଁକି ନାହାନ୍ତି ତେମାର
ସେକ ଜୀବିତ୍ୟେକ ସାଧକ ବାସ
କେମା ମିତ୍ରାଣ!
ହୁଅନ୍ତି କାହିଁକିତେମାର
ସେକ ଜୀବନ ସଫଳ ସାଧକ।
ହୁଅନ୍ତିକି ସେକ ଆଦିତ୍ରକ
ହୁଅନ୍ତି ସେକ ସଫଳ ମିତ୍ର କୋମଳା!!

କେତେକ ମିତ୍ର ସୃତି,
ମିତ୍ର ବ୍ୟୟ ସାଧକ ବାସ
ସେକ ଜୀବିତ୍ୟେ!!



କ

ବୈକୁଣ୍ଠୀର

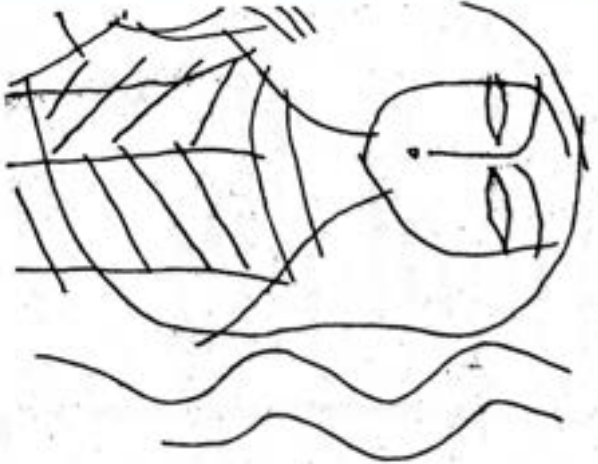
ହସନ ବହନ

ସଫଳ ହାସନେକ (ଦେବ ବା)
ହାତେ ଯାନ୍ତି ଆକ ସମାପନେ, ସେକ କୋହୋତା ମୁଖାମଳି
ମିତ୍ର ବାନ୍ତି ଯାନ୍ତି ମାତ୍ର ବୈକୁଣ୍ଠୀ ମଧ୍ୟକଦା ଆନି
ସମ୍ଭଳ ଚାନ୍ତି ସଂକୀର୍ଣ ଏକ-ହୈ-ଭିତ୍ତି।
ନାହେ ଚାନ୍ତି ସଂକୀର୍ଣ ହୈକିଳ ଆମସ ହୁଏତେକି
ଅନିକିଳା ହୁଏତେକି, ସେକ ଏହା ବଂଶୀକ ସୋକସୋକାମି
ଆବୁକିଳେ ତେ ବିକୋହିବ ବାସ, ହୁଅନ୍ତି ବୈକୁଣ୍ଠୀ କାନ୍ତି
ଆବୁକିଳେ ସୋହୋତା ଆବୁକିଳେ ନମା ଏହାକି ହୁଏକି।

ପୋତଳ

ହୁଅନ୍ତିକି ଚାନ୍ତି କୋଡ଼ିକିଆ କେମା
ହୁଅନ୍ତି ବୈକୁଣ୍ଠୀକ ତେ ସଫଳ କୋଡ଼ିକିଆ ମାମି।
କର୍ମ କର୍ମା ହୁଅନ୍ତି ମାମିକେତେକି କୋଡ଼ିକେ ହୁଏତେକି।
କୋଡ଼ିକିଳ କୋଡ଼ିକେତେକି ସଫଳେ ଜୀବିତ୍ୟେ ହୁଅନ୍ତି।
କୋଡ଼ିକିଳ ସଫଳେ, କୋଡ଼ିକିଳ ସେକ ସାଧକାତେ ଅଫଳ ତେଡ଼ି
ହାତେ କୋହେ କୋଡ଼ିକିଆ ମାମିକେ ବା ବଜା ହେ
କମଳତେ କିଲିକିକିଳି ହୁଏତେ ହୁଏକା
କୋହୁକି କୋଡ଼ିକେତେକି କୋଡ଼ିକିଆ କୋଡ଼ିକେ ମାମିକି।
କୋହୋତେ ହୁଅନ୍ତି କୋଡ଼ିକେ ହୁଏତେକି
କୋହେ ତେ ବଂଶୀକେ କୋଡ଼ିକେ କୋଡ଼ିକି
କୋ କୋହୋତେତେକି କୋଡ଼ିକିଆ ହୁଏତେକି ହେ କୋହୋତେକି
କୋହେ ମାମ, କୋହେ ଆବୁକିଆନେ
କର୍ମ ହୁଅନ୍ତି କର୍ମକା ଆକ ସଫଳାକିଳ ସମ।

କ



ହୁଅନ୍ତି କୋଡ଼ିକେ ମିତ୍ରାଣ,
କୋଡ଼ିକେ କୋଡ଼ିକି,
କୋହୋତେକି ହୁଅନ୍ତିକି କୋହେ।
କୋହୋତେକି ହୁଅନ୍ତି ଆକ ସେକ ଏହି ମିତ୍ରାଣତା।
ହାତେ କମା-କର୍ମା ତେ ବାସ ତେ ମାମିକେ ହୁଅନ୍ତି
କୋଡ଼ିକେ ମିତ୍ରାଣ ହୁଅନ୍ତି।

ମିତ୍ରାଣ ହିଁ,
କମା ନାହିଁ, କର୍ମ ହୁଅନ୍ତି
କୋ ହୁଅନ୍ତିକି ମିତ୍ରାଣ କୋହୋତେକି, କୋହୋତେକି ହୁଅନ୍ତି
କି ତେ ହେ କୋହେ ଆକ ଏହି ମିତ୍ରାଣତା।।

କିହ ବାକ ଏହି ମିତ୍ରାଣତା!
କିହ ଏହି ମିତ୍ରାଣ ଜୀବନ!
ଏହି ମିତ୍ରାଣତାତେକି କୋହୋତେକି କୋହେ କୋଡ଼ିକି କିହ କୋଡ଼ିକି!
କୋହେ କୋଡ଼ିକି! କୋହେ କୋଡ଼ିକିଆ କୋହୋତେକି।
ନାହିଁ କୋହୋତେକି, କୋହୋତେକି କୋହେ ଏହି ମିତ୍ରାଣତା,
କୋହୋତେକି କୋହୋତେକି।

କୋହୋତେକି କୋହୋତେକି!!
କୋହୋତେକି କୋହୋତେକି!!
କୋହୋତେକି କୋହୋତେକି!!
କୋହୋତେକି କୋହୋତେକି!!
କୋହୋତେକି କୋହୋତେକି!!
କୋହୋତେକି କୋହୋତେକି!!

ମିତ୍ରାଣତା

କୋହୋତେକି
କୋହୋତେକି (କୋହୋତେକି)
କୋହୋତେକି ହୁଏତେକି କୋହୋତେକି।
ହୁଅନ୍ତି କୋହୋତେକି ମିତ୍ରାଣ,
ହୁଅନ୍ତି କୋହୋତେକି ମିତ୍ରାଣ।

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ଜୀବନ

ମୃତ୍ୟୁ ପରେ

ଜୀବନ (କିଛି ବର୍ଷ)

ଜୀବନ ଜୀବନ ଜୀବନ

ଜି ରେ ମୃତ୍ୟୁ ଜୀବନ ।

ଜୀବନରେ ତ୍ରୁଟି,

ଜୀବନରେ କ୍ଷମା,

ଜୀବନ ଜୀବନ ଜୀବନ

ଜି ରେ ମୃତ୍ୟୁ ଜୀବନ ।।

ଜୀବନ ମୃତ୍ୟୁ,

ଜୀବନରେ ମୃତ୍ୟୁ,

ଜୀବନରେ ମୃତ୍ୟୁ ଅଭାବିତ ଜୀବନ ।

ଜୀବନ ଜୀବନ ଜୀବନ

ଜି ରେ ମୃତ୍ୟୁ ଜୀବନ ।



ଧୃକୃତି ତୋଯାତେ

ମୃତ୍ୟୁ ତୋଠାଁ

ଜୀବନ (କିଛି ବର୍ଷ)

ଆଜି ଆଗାମ୍ୟ-ବତୀରେ

ଫଳର ବସନ୍ତ

ଅଥବା ଯୁଦ୍ଧମଣ୍ଡଳୀର ଚୋପାଳ

ମୁଦିତ୍ୱରେ କଳ୍ପିତର

କାଳର ଆଦୈ ରେ

ହେବକାହିଁ ମୋହାଠିରେ

ସିଦ୍ଧର ଆଦିତ୍ୟ...

ଆଗାମ୍ୟର ବାଦିତ୍ୟ ଠିକ୍ରେ

ତୋହିଁ ନିମ୍ନ କାଳର ନିୟମିତ ବସନ୍ତ ।

ନୂତନ କାଳର ଆଜି କଥା ମୁହଁରେ

ହୁଏ ବର୍ତ୍ତମାନ-କାଳ-ଆଜିର

ଅଥବା

ନିରନ୍ତର ଉଦ୍‌ଧାରଣ

ସିଦ୍ଧ ସିଦ୍ଧାନ୍ତର କାଳ

କହି ଠିକ୍ରେ ଆଜିକ

ସାଥ ଆଜି କାଳର

ଜୀବନରେ, ମିଳା ବସନ୍ତରେ

କହି ଠିକ୍ରେ ଆଜିକ

କାହି ମୃତ୍ୟୁର ଆଜିକ...

(ଆତ୍ମବିଶ୍ୱାସ ନକ୍ସାର ଶବ୍ଦ ପୁସ୍ତକାଳୟ)

ତୁମି

କ୍ଷିପ୍ରତା ମୃତ୍ୟୁରୀ

ଜୀବନ (କିଛି ବର୍ଷ)

ମୁଁ ନାହାନ୍ତା କେବଳ ମୃତ୍ୟୁ

କେବଳ ମୃତ୍ୟୁ

ମୃତ୍ୟୁରୀ ମୃତ୍ୟୁରୀ ମୃତ୍ୟୁରୀ

ମୃତ୍ୟୁରୀ ମୃତ୍ୟୁରୀ ମୃତ୍ୟୁରୀ

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ଧୃକୃତି ଏକ କାତର ଆତ୍ମବିଶ୍ୱାସ

ମୃତ୍ୟୁରୀ ବକବା

ଜୀବନ (କିଛି ବର୍ଷ)

ମୁଁ ବର କାତରକାତର ଆତ୍ମବିଶ୍ୱାସ କାହିଁକି,

କେବଳ, ହୁଏ କେବଳ ।

ଆତ୍ମବିଶ୍ୱାସ

ଆଜି କେବଳ ମୁଁ ଆତ୍ମବିଶ୍ୱାସ ଠିକ୍ କରିବି

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ভাষাভাষী ভাষাভাষী

কোনকালি পুস্তক

ভাষাভাষী ভাষাভাষী (১ম খণ্ড)

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কোন প্রবাসী

মহি বৈশ্য

স্বদেশ (কিষ্কি স্বদেশ)

স্বদেশ

কোনকালি ভাষাভাষী

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The Seven Wonders in the World from Ancient Period to 21st Century

— Lakhimi Gogoi

Lecturer, Geography Department

Various lists of the Wonders of the World have been compiled over the ages to catalogue the most spectacular constructions and natural things in the world. The Seven Wonders of the Ancient World is the first known list of the most remarkable creations of classical antiquity, and was based on guide-books and works located around the Mediterranean rim. The number seven was chosen because the Greeks believed it to be representation of the perfection and plenty. The ancient seven wonders are :

- ★ Great Pyramid of Giza
- ★ Hanging Gardens of Babylon
- ★ Statue of Zeus at Olympia
- ★ Temple of Artemis at Ephesus
- ★ Mausoleum of Maussollos at Halicarnassus
- ★ Colossus of Rhodes
- ★ Lighthouse of Alexandria

The Great Pyramid of Giza (also called the Pyramid of Khufu and the Pyramid of Cheops) is the oldest and largest of the three pyramids in the Giza Necropolis bordering what is not El Giza, Egypt. It is the oldest of the Seven Wonders of the Ancient World, and the only one to remain largely intact. It is believed the pyramid was built as a tomb for fourth dynasty Egyptian Pharaoh Khufu (Cheops in Greek) and constructed over a 20-year period concluding around 2560 BC. The Great Pyramid was tallest man-made structure in the world for over 3,800 years, the



longest period of time ever held for such a record. Originally the Great Pyramid was covered by casing stones that formed a smooth outer surface, what is seen today is the underlying core structure. Some of the casing stones that once covered the structure can still be seen around the base. There have been varying scientific and alternative theories about the Great Pyramid construction techniques. Most accepted construction hypotheses are based on the idea that it was built by moving huge stones from a quarry and dragging and lifting them into place.

The Hanging Gardens of Babylon are considered to be one of the original Seven Wonders of the Ancient World. They were built in the ancient city-state of Babylon, near present-



day Al-Hillah, Babil, in Iraq. They are sometimes called the Hanging Gardens of Semiramis (in reference to the legendary Queen Semiramis). The gardens were supposedly built by the Babylonian king Nebuchadnezzar II around 600 BC. He is reported to have constructed the gardens to please his homesick wife, Amytis of Media, who longed for the trees and fragrant plants of her homeland Persia. The gardens were destroyed by several earthquakes after the second century BC.



The Statue of Zeus at Olympia is 12 meters (39 feet) tall, occupied the whole width of the aisle of the temple built to house it. "It seems that if Zeus were to stand up," the geographer Strabo noted early in the first century BC, "the

would unroof the temple." The Zeus was a chryselephantine sculpture, made of ivory and gold-plated bronze. No copy in marble or bronze has survived, though there are recognizable but approximate versions on coins of nearby Elis and on Roman coins and engraved gems. A very detailed description of the sculpture and its throne was recorded by the traveler Pausanias, in the second century AD. The sculpture was wreathed with shoots of olive worked in gold and seated on a magnificent throne of wood, inlaid with ivory, gold, ebony and precious stones. In Zeus's right hand there was a small statue of crowned Nike, goddess of victory, also chryselephantine, and in his left hand, a scepter inlaid with gold, on which an eagle, perched. Plutarch, in his *Life of the Roman general Aemilius Paulus*, records that the victor Macedon, when he beheld the statue, "was moved to his soul, as if he had seen the god in person," while the first century AD Greek orator Dio Chrysostom declared that a single glimpse of the statue would make a man forget all his earthly troubles.

The Temple of Artemis (Artemision), also known less precisely as Temple of Diana, was a Greek temple dedicated to a goddess Greeks identified as Artemis that was completed, in its most famous phase, around 550 BC at Ephesus (in present-day Turkey). Though the monument was one of the Seven Wonders of the Ancient World, only foundations and sculptural fragments of the temple remain. There were previous temples on its site, where evidence of a sanctuary dates as early as the Bronze Age. The whole temple was made of marble except for the roof. The temple antedated the Ionic immigration by many years. Callimachus, in his *Hymn to Artemis*, attributed the origin of the temenos at Ephesus to the Amazons, whose worship he imagines already centered upon an image. In the seventh



century the old temple was destroyed by a flood. The construction of the "new" temple, which was to become known as one of the wonders of the ancient world, began around 550 BC. It was a 120-year project, initially designed and built by the Cretan architect Chersiphron and his son Metagenes, at the expense of Croesus of Lydia. It was described by Antipater of Sidon, who compiled the list of the Seven Wonders.



The Mausoleum at Halicarnassus or Tomb of Mausolus was a tomb built between 353 and 350 BC at Halicarnassus (present Bodrum, Turkey) for Mausolus, a satrap in the Persian Empire, and Artemisia II of Caria, his wife and sister. The structure was designed by the Greek architects Satyros and Pythis. It stood approximately 45 m (148 ft) in height and each

of the four sides was adorned with sculptural reliefs created by each one of four Greek sculptors—Leochares, Bryaxis, Scopas of Paros and Timotheus. The finished structure was considered to be such an aesthetic triumph that Antipater of Sidon identified it as one of his Seven wonders of the Ancient World. The word mausoleum has since come to be used generically for any grand tomb.



The Colossus of Rhodes was a statue of the Greek God Helios, erected in the city of Rhodes on the Greek island of Rhodes by Chares of Lindos between 292 and 280 BC. It is considered one of the Seven Wonders of the Ancient World. Before its destruction, the Colossus of Rhodes stood over 30 meters (107 ft) high, making it one of the tallest statues of the ancient world.

The Lighthouse of Alexandria, also known as the Pharos of Alexandria, was a tower built between 280 and 247 BC on the island of Pharos at Alexandria, Egypt to guide sailors into the harbor at night. With a height variously estimated at between 393 and 450 ft (120 and 140 m), it was for many centuries among the



tallest man-made structures, and was one of the Seven Wonders of the Ancient World.

The New 7 Wonders Foundation has the express aim of documenting, maintaining, restoring and reconstructing world heritage under the motto: "Our Heritage is our Future." The Foundation was created in 2001 by Swiss adventurer Bernard Weber, with a mission to protect humankind's heritage across the globe. The new wonders are selected as the people's choices and they are drawn from the earliest time that humankind walked upon the earth up through the year 2000. The Official 7 Wonders of the World have been elected by more than 100 million votes to represent global heritage throughout history. The listing is in random order, as announced at the Declaration Ceremony on 07.07.07. The new seven wonders are The Great Wall of China, Petra, Jordan; Christ Redeemer, Brazil; Machu Picchu, Peru; Chicken Itza, Mexico; The Colosseum, Italy and the Taj Mahal, India.

It is commonly thought that the Great Wall is one long wall that runs along the mountains

north Beijing. In fact, the Great Wall winds its way across China covering over 5,500 miles (8,850 km) and is made up of a number of interconnecting walls spanning China that different dynasties and warlords constructed over the years. The Great Wall that we think of is the Ming wall, constructed after 1368 but the "Great Wall" refers to the many sections of wall that were built over 2,000 years.



Petra, meaning rock, is a historic and archaeological city in the Jordanian governorate of Ma'an that has rock cut architecture and a water conduits system. Established sometime around the 6th century BC as the capital city of the Nabataeans, it is a symbolic of Jordan as well as its most visited tourism attraction. It lies on



the slope of Mount Hor in a basin among the mountains which from the eastern flank of Arabah (Wadi Araba), the large valley running from the Dead Sea to the Gulf of Aqaba. Petra has been a UNESCO World Heritage Site since 1985. The site remained unknown to the Western world until 1812, when it was introduced by Swiss explorer Johann Ludwig Burckhardt. It was described as "a rose-red city half as old as time" in a Newdigate Prize-winning sonnet by John William Burgon UNESCO has described it as "one of the most precious cultural properties of man's cultural heritage". Petra was chosen by the BBC as one of "the 40 places you have to see before you die".



Christ the Redeemer, is a statue of Jesus Christ in Rio de Janeiro, Brazil, considered the largest Art Deco statue in the world. The statue is 39.6 meters (130 ft) tall, including its 9.5 meter (41 ft) pedestal, and 30 meters (98 ft) wide. It weighs 635 tons (700 short tons), and is located at the peak of the 700 meters (2,300 ft) Corcovado mountain in the Tijuca Forest National Park overlooking the city. It is one of the tallest of it's the world (The statue of Cristo de la Concordia in Cochabamba, Bolivia, is

slightly taller). A symbol of Christianity, the statue

has become an icon of Rio and Brazil. It is made of reinforced concrete and soapstone, and was constructed between 1922 and 1931. The idea for erecting a large statue atop Corcovado was first suggested in the mid-1850s, when Catholic priest Pedro Maria Boss requested financing from Princess Isabel to build a large religious monument. Princess Isabel did not think much of the idea and it was completely dismissed in 1889, when Brazil became a republic with laws mandating the separation of church and state. The second proposal for a landmark statue on the mountain was made in 1921 by the Catholic Circle of Rio. The group organized an event called Semana do Monumento ("Monument Week") to attract donations and collect signatures to support the building of the statue. The donations came mostly from Brazilian Catholics. The designs considered for the "Statue of the Christ" included a representation of the Christian cross, a statue of Jesus with a globe in his hands, and a pedestal symbolizing the world. The statue of Christ the Redeemer with open arms was chosen.



Machu Picchu is one of the world's great wonders. The vast ruins, rediscovered by Yale





archeologist Hiram Bingham in 1911, attracts thousands every year. Most come via train from Cusco to a small village at the base of the Urubamba Gorge, take a bus ride thousands of feet up a switchback road to the entrance. Others hike the Inca Trail and enter near dawn via the Sun Gate, which overlooks the ruins.



Chichen Itza, a Mayan archaeological site in the Yucatan Peninsula, served as the political and economic center of the Mayan civilization between 750 and 1200 AD. Its stunning buildings which remain standing today are demonstrative of the Mayas' extraordinary



commitment to architectural space and composition, as well as their vast astronomical knowledge. Chichen Itza was declared a World Heritage Site by UNESCO in 1988. It has been selected as one of the New 7 World Wonders.

The Colosseum, sometimes spelled "Coliseum", was built between 70 and 82 AD in the heart of Rome. It was called the Amphitheatrum Flavium or Favian Amphitheater because it was built by the Flavian emperors, Vespasian and Titus. Some say it was able to hold 87,000 spectators, but more likely it was around 50,000, still monumental for the time. The Colosseum is one of the best Ancient Sites in Rome.



Taj Mahal is one of the most beautiful and costly tombs in the world. The Mughal Emperor Shahjahan ordered it built in memory of his favorite wife Mumtaz Mahal, who died in 1629 AD. Islamic architecture, in its purest form, is epitomized by the Mughal Emperor Shahjahan's Taj Mahal. Work started on this movement in 1634 continued for almost 22 years. Situated in the city of Agra in India, on the banks of the river Yamuna, the Taj is enclosed in a garden amongst fountains and ornamental trees. The walled complex includes two mosques and an



imposing gateway. The tomb is encased in white marble which is decorated with flawless sculptures and inlaid design of flowers and calligraphy cut from precious gems. Below the dome in a dimly lit chamber lie the mortal remains of Shahjahan and beloved wife, queen Mumtaz Mahal, reminding the world of their undying love. It rests on a platform of red sandstone. At each corner of the platform stands a slender minaret (prayer tower). Each tower is 133 feet high. The building itself is 186 feet square.

A dome covers the center of the building. It is 70 feet in diameter and 120 feet high. Passages from the Muslim holy book, Quran, decorate

the outside. Built in charming environs, the Taj Mahal is one of the most beautiful architectural works in the world. Without doubt, the Taj Mahal ranks as amongst the most perfect buildings in the world, flawlessly proportionate, built entirely out of marble. Intended to be a commemoration of the memory of Shahjahan's beloved wife, in reality it is his gift to entire human race. The construction of the Taj commenced in 1631 and was completed in 1653. Workers were gathered from all over the country (India) and central Asia. The main architect was Isa Khan. Shahjahan cut off the hands of the workers after the completion of the Taj so Mahal that no one would ever be able to build such a marvelous monument again. ☐

Have You Ever Wondered

—Sagar Thapa
BA Part-II

- How did the days of the week get their names?
- We get our names for the days from the Anglo-Saxons, who called most of the days after their Gods.
- ★ The day of the sun became Sunnandaeg or Sunday.
- ★ The day of the moon was called Monandaeg or Monday.
- ★ Tuesday or Tuesday came from Tuv who was their God of war.
- ★ Wednesday came from the God Woden associated with mercury.
- ★ Thursday came from the God of thunder-thor.
- ★ Friday came from Frige, who was the wife of their God Oden.
- ★ The day of Saturn became Saeatern day or Saturday.



Tribute to My Father

— Parnali Sharma
TDC 2nd Year

The greatest and sweetest gift on earth
Which shows us the right path.
They were ready to walk miles,
Just to bring in our 'fear' smiles.
Yes, they are more other than

Our dear parents,
Never miss an opportunity
To make them feel worthy.
They provide shade like a tree,
In order to make our life trouble-free.

None other in the world can be compared,
With this beautiful and precious pair.
You shall be made happy at any cost,
Because we truly love you the most.

Oh! My dearest Father
Whom have you gone?
Please come back
For your daughters sake.

My father Late Eshu Sharma was a very simple person, who possessed a smile on his face. The people of our locality used to invite my father to their houses for some functions or meetings but my father hesitated to go there. He preferred to remain at home and spend time with family members.

My father was the eldest son of my grand parents. He worked hard from his childhood to maintain the family. He joined army and bravely fought in 1962 China attack and 1969 and 1971 Pakistan attack. After his voluntary retirement he joined a bank in Coochbehar. He

was very dedicated to his work and was retired in 1998.

Out of three children, I was much attached to my father (though I have never expressed it). From my school life my father used to bring books, copies, dresses for me till his death. Whenever he went to bring the pension, he asked me what I needed and I quickly replied that cakes, sweets and chips. When he came back, he used to give me the eatables bag and I without waiting had a bite from it. Though there was financial problem in our family, my father never made us realize it. He acted as a tree which not only sheltered us but also provided us with its fruits.

On 1-3-04-2010, my father went to pay the electricity bill. After having his meal, he went to take rest but suddenly he had a pain in chest. We called a doctor and he was immediately sent to GMC in 108 van. He was in semi-ICU for two days and later shifted to ICU. On 16-04-2010 (Friday) the doctor said that they would dialysis the kidney's, when my father was taken in the dialysis room, he breathed his last and left us all alone. Really, I can't describe the later situation in words as everything seemed blank and dark for us.

Tears in my eyes, fond memories of my father accompanied me while writing. I just pray to God so that his soul rest in peace.

This piece of mine is a tribute to my lovable father (BABA as I called him) whom I shall never miss as he is always with me, now and forever and I am very proud to be his daughter. ☐



REALMS OF GOD

— Kasturi Pathak
B.A. Part-I

Money is curious animal. It is, at once, real and virtual, material and abstract, literal and symbolic. To hold a 500-rupee note in one's hand is not only to hold a piece of paper that has almost no value in itself, but also to possess the ability to buy a decent meal or a set of clothes, a pleasant train-ride or a bit of sex with a stranger of one's choice. What turns paper into promise or pleasure is that elusive and unstable thing called 'value'. And the value of the Indian rupee— its actual buying power as well as its international prestige has now officially acquired a neat little visual form. It has become a mark on the page or screen, a sign. Once the mandatory legal and technological processes are complete, it can be used easily and recognized instantly not only in India but, it is hoped, all over the world. In the global lexicon of the eye, the rupee will flash with a much allure as the dollar, euro, pound or yen. So the new sign for the rupee is a symbol many times over. It symbolizes a currency (which is already a symbolic entity) as well as what the state wants to proclaim as the national achievement— a place in the world.

With its use of Devanagari and the tricolor, and by allowing only a ghost of the English R, the rupee symbol makes the nation integral to its design (The Chinese and the Japanese created their currency symbols by abbreviating the English phonetic transcription of a Chinese character.) For the Union minister of information and broadcasting, the Devanagari distinguishes the rupee from other currencies, turning it into a symbol of nothing than 'identity'. So a strong currency means not just value, power or prestige

but an assertion of identity as well, and with this, the Indian rupee becomes part of the peculiar double-bind or paradox of globalization. India wants to be recognized as Indian even as it demands its place in the world. The larger the web of relations and perceptions a nation becomes part of, the more simplified the image by which it wants to be identified, even at the expense of reducing the nation's diverse character to an invented unity.

That Devanagari letter would signify India to the world, even when vast swaths of the Indian population do not use the script at all. As a new word, 'euro' had created endless problems with spelling, grammar and the formation of plurals when its started being used by the different languages of the European Union, from Asturian to Welsh. And look what is happenings to the economy of Greece— 'the cradle of European civilization', according to the European Commission— from whose alphabet the euro took its symbolic epison.

As the master charactern, money becomes more money precisely when it begins to lose its identity, its fixed place in the world— and symbols whatever be the glories they signal, are not to be taken for the real thing.

By creating a new symbol for the rupee with a distinctly Indian look, India signals its place in the world while remaining recognisably Indian. ☐



The North-East, A Heaven on Earth

—Jyoti Agarwal
B.A. Paris

The term North-East India or simply the North East refers to the geographical location of the region. But, there are many other ways in which the term holds great significance. It has its own distinctiveness also in respect of its population component and cultural pattern.

The fact always remains that there is a basic unity characterizing the seven units making up North-East India- Assam, Manipur, Meghalaya, Nagaland, Arunachal Pradesh, Tripura and Mizoram. The term 'SEVEN SISTERS' which is given to designate the seven units reflects the sense of unity and togetherness running through them.

In the field of material culture there are certain distinctive peculiarities. Much of the

traditional pattern of life in the hills centre round

planning or shifting cultivation. Wearing of exquisitely coloured and designed textiles by the women folk in their indigenous looms is a distinctive feature common to the lived of all the communities of the region. What is more, even the dress worn by the women has a basic similarity. Not only the dresses, but a big number of tales and motifs. There are similar folk tales shared by the different tribal communities in the region, which binds them together as a unique community and a perfect example of unity in diversity.

These are some of the uniting the North Eastern states like a family!!! ☐

Secret of Success and Happiness

— Chandrasmita Samra
T.D.C. 2nd year

Success and Happiness are two essential things which are needed in our life. Everybody wants success because success brings happiness and satisfaction. Happiness the deserving by all and the same can be achieved by doing hard-work and purposeful deeds.

Nothing can be achieved in life if we are not at all systematic, disciplined and punctual. Now, let's think how can we achieve success in a systematic way.

I want to number the rules, according to their importance for achieving success and happiness.

- Confidence and will power
- Harmonisation of work, balance between your studies and other activities.
- Criticism, it means—always take criticism in a positive way.
- Appreciation. Try to appreciate other's success.
- Punctuality

If we follow all the rules I mentioned, then success is ours. Many a times we lose in different aspects of our life, but it does not mean that when we lose, we shall never succeed. It is said that, 'Failures are the pillars of success'. So if you fail in life, never mind, just try and try again, with hopes and dreams. Then I am sure, you will succeed one day. Happiness is nothing but an arithmetic a multiplication only. But helping others, you will get immense happiness. Always try to make others smile, since it is one of the ways of being happy.

Have patience... nothing will happen sooner, but later, not than never. I want to quote a few lines of Martin Luther King. 'Do not believe everything you hear.'

Do not do everything you desire,

Do not tell all you know,

Do not use all you have.

Then you will always be happy.

GENERAL KNOWLEDGE

Edited by : Indrani Day

T.D.C. 2nd year

- | | |
|---|--|
| 1. Who was the first Indian to get the Noble Prize?
Ans. : Rabindra Nath Tagore (1931) | 6. Who was the first woman President of U. N General Assembly?
Ans. : Vijaya Lakshmi Pandit |
| 2. Who was the first Indian Governor/General of free India.
Ans. : C. Rajagopalachari (1948) | 7. Who was the first Indian woman go to space?
Ans. : Kalpana Chawla (1997) |
| 3. Who was the first Indian to swim across the English Channel?
Ans. : Mihir Sen (1958) | 8. Who was the first woman I.P.S. Officer?
Ans. : Kuran Beedi |
| 4. Who was the first test tube baby?
Ans. : Indira (8 th August 1968) | 9. Who was the first Miss World?
Ans. : Reecha Faria |
| 5. Who was the first Indian Woman to climb Mount Everest?
Ans. : Bachendripal (1984) | 10. Who was the first Indian Woman to win Olympic medal?
Ans. : Karnam Malleswari (2000). |



Sometimes English is a Funny Language

- Bhagyavate Das
B.A. 2nd year

It is well known that English is a world language. But being a famous language, it sometimes sounds very funny to us. Let us see some examples there is no egg in eggplant, nor ham in hamburger. There is neither pine nor apple in pineapple. English muffins were not invented in England and French fries were not invented in French.

We sometimes take English for granted. But if we examine its paradoxes, we find that quack and takes us down slowly. Boxing rings are square and a guinea pig is neither from guinea, nor is it pig. If writers write, how come fingers don't ting. If the plural form of tooth is teeth, why should not the plural form of booth be beeth. If the teacher taught, why didn't the preacher taught? If a vegetarian eat vegetable, what does a Humanitarian eat? Why do people recite at a play, yet play at a recital? Park a driveway and why should not drive on parkway? Lawyers can be disbarred and clergyman delrocked, but electrician cannot be

delighted, musician denoted, cowboy defanced, models depressed.

English was invented by people not computers, and it reflects the creativity of the human race. That is why, when the stars are out they are visible but when the lights are out they are invisible. And why it is that when I wind up my watch, it starts but when I wind up this story, it ends?

If these are not enough, there are more examples-

Do infants enjoy infancy as much as adults enjoy adultery? If love is blind, why is lingerie so popular? Why is the man who invests all your money called a broker? Why is a person who plays the piano called a pianist, but a person who drives a race car not called a racist? Why are wise men and wise guys opposites? Why do overlook and overuse mean opposite meanings or opposite things? If horrific means to make horrible, does terrific mean to make terrible? Why isn't 11 pronounced as one? Why???



Lord Buddha Spoke
It is hard to understand! By giving away our food, we get more strength, by borrowing clothing on others, we gain more beauty, by founding abodes of purity and truth, we acquire treasures.
Just as the vigorous warrior goes to battle, so is the man who is able to give. Learning and compassionate, he gives with reverence and hands all hatred, angry and anger.

RULES ON HUMAN RELATIONS

- Rosy Singat
H.S. 2nd year

- Become genuinely interested in other people. Show them your interest. Talk to them about their interest, their hopes, their life.
 - Smile. Charlie Schwab said his smile had been worth millions to him, and the Chinese Proverb says, 'A man without a smiling face must not open a shop.' A smile opens more doors than all the efforts you can expand.
 - Be a good listener. The most suitable way to make a man feel important is to listen. Unless a salesman listens he won't know which of the many features of his product to emphasize.
 - Talk in terms of other man's interest. The road to a man's heart is to talk to him about the things he prefers most.
 - Make other people feel important- and do it sincerely. Listen, whom you appreciate. Refrain from criticizing or judging.
- Golden Words**
- Make few promises. Always speak the truth.
 - Never speak evil of any one. Keep good company or none. Live up to your engagements. Never play a game of chance. Drink no kind of intoxicating liquors. Good character is above all things else. Keep your own secrets if you have any.
- Heri Stephen Allen
- Joy of Forgiveness**
- Even if we are forgiven a thousand times, we cannot gauge the essence of forgiveness. We can fathom its joy only when we learn to forgive. Forgiveness lies in not talking to heart another person's faults.
- When we have forgiven another, we no longer bear grudges against him nor have any complaints against him. The act of forgiveness gives us peace of mind to remain undisturbed. An unforgiving man suffers intense pain. He who forgives remains silent towards another's transgressions against himself and thus gains peace of mind. He is patient and courageous. ☐

Funny Definition

- Neighbor : A person who know more about you than you know of yourself.
- Miser : A person who lives poor so that he can die rich.
- Dictionary : The only place where divorce comes before marriage.
- ETC : A sign to make other's believe that you know more than you actually do.
- Committee : A group of persons who individually does nothing but as a group decides that nothing could be done.
- Experience : The name of people give to their mistakes.
- Dining Hall : A petrol pump for empty stomach.
- Smile : A curve that can set a lot of things straight.



OVERBEARING AWARENESS

— Sumitra D. Chetty
Dept. of English

THE HOME I BELONG TO,
ABOYE WHERE I STAY
IS THE PLACE MARCH READY,
BY THE PEOPLE
WHO LOVE ME THE MOST,
AND WHO I ADORE.

Very often we hear, 'I'm my son's or daughter's best friend.' Teachers and pediatricians used to encourage parents to participate actively in all the activities of their children. But these same people have today realized that some parents take a little too much interest, which overwhelms and suffocates their child. Some of these moms are found to be buzzing and hovering round their kids. Most of the time it is found: they are usually city-bred highly educated mothers, who even have given up lucrative career mainly to rear their child and focus at home. These mothers even use their HR skills from the breakfast table to dining table, by dosing them on calories and diets. These super moms drive to drop their wards at school, on the way revise their lessons. Some mothers hang outside the school, while others get back and extract the entire day's activity on the trip back home.

The slightest of mistake finds them at the Principal's office, again at PT meets; they present a long list of complaints. Psychologists opine these overbearing, might have harmful reactions in the growing child. Parents should be

interested in their child, help out with homework, supervise studies at home, but excessive interference has negative effect.

These parents fret and worry over all the tiny mistakes they may be making as parents. They also sit up late at night, visit libraries, set the net for constant corrective measures and disciplinary actions. They also make the child run from one activity to another- dance, music sports, arts, etc. They believe the first six years of their child is the best time to develop and hone their skills. This is done mainly to prove that they are the ideal parents providing their child with everything under the moon. It is good to educate and give your child maximum inputs but not cramming them which might eventually overload them. The extra-curricular activities leave the child with no time.

A parent should neither be over-bearing, over-protective, or over-indulgent for sometimes the child does not learn the smallest thing that he/she needs to. Some parents over-indulge their child with branded and high quality of the latest gears or gadgets, even before the child develops a liking for it. Again some parents make their child over-dependent - from school projects to homework. As a result the child loses his/her self-confidence.

Parents need to rethink, apply brakes at every moment so that they become a confident individual in themselves. □

CONVERTED EFFORTS NEEDED FOR DEVELOPMENT OF EDUCATION

— Promod Chatterjy
President, Governing Body

Preparation for life has been one of the important objectives of education today. The job one undertakes for livelihood and establishment and thus the quality of life is basically dependent on the ability, efficiency, character and attitude acquired in course of education.

To meet the requirement of the day, education has undergone spectacular changes throughout the world. Our country is no exception to this. However, against this global trend, the general colleges like that of Narangri Anchalik Mahavidyalaya in particular with of course few exception virtually remained unchanged. Accordingly, there has been no marked changes in the situation being faced by the students after completion of their education in these institutions.

It is heartening to note that the present Government of Assam has initiated a series of welcome measures in the field of education. One such step, namely, the decision to provincialise some venture colleges including our Narangri Anchalik Mahavidyalaya has brought hopes to the concerned members of the teaching and non teaching staffs. Another landmark step of the state Government has been the granting of pension to the retired college teachers and employees. College in Assam were provincialisation in 2005 but teachers and employees retired from these colleges prior to

2005 have been eligible for pension with retrospective effect as the provincialised set has treated all teachers, Principal and employees as Government employees with effect from the date the college concerned was brought under deficit grants in aid system.

It is implied that with the grant of UGC scale of pay, the guidelines set by it have become applicable. However it has been found that a section of teachers have not coped with the changing situation.

The steps taken up by the Government and the UGC alone would not be sufficient for the meaningful development of education. For this there should be an effective cooperation among all concerned like the Government, UGC, Governing Bodies, Teachers, Principal and employees as Government employees with effect from the date the college concerned was brought under deficit grants in aid system.

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The steps taken up by the Government and the UGC alone would not be sufficient for the meaningful development of education. For this there should be an effective cooperation among all concerned like the Government, UGC, Governing Bodies, teachers, students and



guardians. In my association for long period as teacher and principal, I have seen that there is no dearth of dedicated teachers and students in our colleges. Still a change in attitude of teachers and taught in particulars has become necessary in the wake of the present scenario. Again, development in the field of education can not be looked in isolation since the direct or indirect influences of the happenings in society can not be ruled out.

The people of greater Narangji area established Narangji Anchalik Mahavidyalaya in

1991 with the noble objective of creating provision of higher education in the easternmost part of Guwahati city. As a result of untiring efforts of the pioneers, despite of some hiccups at times, the college has made remarkable headway. The present Governing Body also has chalked out various schemes for further growth of the college.

However, for its development, efforts of the Governing Body to be effective must be supported by cooperation from all quarters. I am always optimistic in this regard. □

GLOBALISATION

—Nabanita Das
B.A. 2nd year

Now-a-days Globalisation is in the air. All things were being Globalised. Globalisation is seen as a conscious and active process of expanding business and trade across the borders of all the states. It stands for expanding the world-wide facilities and economic linkages, with a view to secure an integration of economic interests and activities of the people living in the different parts, regions of the world. The objective of making the world a truly inter-related and inter-dependent developed global villages Governs the on-going process of globalisation.

Globalisation is considered to be the essential means for securing sustainable development of all the people of the world. It seeks to transform the existing international economic system into a unified system of global economies.

‘Globalisation represents the desire to move from national to a global sphere of economic and political activity. It stands free flow of people, goods services, knowledge and technology across borders of all states.’

Thus, in simple words, the aim of globalisation is to secure socio-economic integration and development of all the people of the world through a free flow of goods, services, information, knowledge and people across all boundaries.

FRIENDSHIP

—Ruplekha Phukan Barbatkur
Dept. of English

*‘FRIENDS means a little HEART that never hates
A CUTE smile that never FADES
A SMOOTH wish that never hurts and a
Strong RELATIONSHIP that never BREAKS’.*

Oo!hi Oo!hi Oo!hi Sumi (Sumitra D’Chetty) will surely make me mad. Wherever I am, in college, home or even in a restaurant she pricks, bites, orders and requests to write something for our college magazine, a small matter indeed. I was in Spice Route celebrating my brother-in-law’s wedding anniversary. My cell phone’s SMS tone bipped, to display Sumi’s msg “even if u hav small matter bring for d colg mag”. I was sure she wouldn’t let me off so easily this time. I started thinking of a topic. It was 11pm, yet I didn’t give up, when suddenly the idea of writing about our friendship struck me. It was decided.

Putting on a saree, very shy and nervous I entered my first day at college. Everyone looked at one another with faded smile and started getting introduced to each other. I didn’t notice Sumi then. Six/seven days later we got to know each other, I was impressed by the accent she spoke, a thin and cute girl. As the days passed I noticed one thing very similar -we both were very good at making friends. Though we both came from English medium schools, we mixed freely with everyone. Dipanjali (our friend from the Education dept always says so). Time passed,

we had a huge group of friends, some feared us, but we were obedient and punctual. We passed our HS successfully and took up English major. We discussed studies, enjoyed a lot, Going to Panbazar, bunking the pass course classes or gorging Madhu’s chana. In my final year, my father suddenly expired; she was a great source of support. After BA, both of us pursued our MA in Gauhati University. We enjoyed the most then-the journey from Latail to GU was an unique one. Our group was a huge family-Geetali, Rima, Ranjika, Sharmishta, Pallavi, Gitanjeet, Anisul, Pranab....Our days at GU

in our dept., on the terrace, at the canteen etc was really enjoyable. I never got a chance to eat my own tiffin because our group gorged on my food. Sumi consoled..... Don’t worry you’ll get a chance to eat your own tiffin (may be eating my tiffin Sumi has put on weight).

After completing our post-graduation, maybe even God thought that if he separates our friendship HE will be in trouble. So finally on 2nd August 1995 we joined Narangji Anchalik College in the Dept. of English as lecturers. Sumi has always been a very good friend, source of inspiration, and non controversial.

I am proud that we have completed 25 years of our friendship with mutual understanding. I pray to God to shower all his blessings upon us both, so that we continue our friendship as of today till distant future. □



Elegy : A Doleful Song

—Charulata Salka
TDC 2nd year

In simple words, elegy is 'a sad poem or song'. The term 'elegy' is usually used for a passionate expression of grief in poetry for the death of a particular person. In the past, in Greek and Roman literature, it was any sad poem written in a particular style. The term 'elegy' was also used for poems which consists complaints about love. Some famous elegies are also beautiful love poems. In Europe and England, the word 'elegy' had a different application. Here, the subject matter is after love. John Donne's elegies, for example, are love poems. The famous elegies of English literature include Thomas Gray's 'Elegy Written in a Country Church-Yard', Tennyson's 'In Memoriam' and Audens 'In memory of W.B. Yeats.'

Charles Lamb's nostalgic poem 'Old Familiar Faces' is also a beautiful elegy. It is written after those people, who, once were Lamb's good friends. Lamb reveals his yearning for his dear ones in a touching way.

*How some they have died, and here left me,
And some are taken from me, all are departed,
All, all are gone, the old familiar faces;*

The greatest of the elegies is Tennyson's 'In Memoriam'. The poem is on the death of Arthur Hallam, Tennyson's close friend. The whole poem, which is very long one, is a happy combination of sad subject matter and neat structure. The poetic beauty of this elegy rests actually in its striking use of different images-

*The voice of life begins again,
And glisters thro' the drizzling rain,
On the cold street,
Breaks the blank day.*

The desperate longing for somebody, who will never come back, pervades through the whole poem.

*'Dark house by which once more I stand,
Doors, where my heart was used to bent,
So quickly, waiting for a hand,
...so sad, so fresh those days
Which are no more.'*

Another category of elegy is known as pastoral elegy. Nature plays an important role in this type of elegy. Milton's 'Lycidas' and Shelley's 'Adonais' are famous pastoral elegies.

In American literature Walt White man, the greatest of American poets, shaped the form of elegy in his own style. Here, it is not only a passionate expression of sorrow, but also a thing of impressive emotion- both powerful and beautiful at the same time.

'When Lilacs in the Door yard Bloom'd' is Whitman's final elegy. The meaning of the poem is revealed entirely through some symbols. The lilacs that bloom in spring, the heart shaped leaves of the lilacs, the bright western star- all beautiful convey the message that the poet wants to deliver- deep agony (pain) that comes after the loss of a loved one.

'Ever returning spring, trinity (three Things) sure to me you bring, Lilac blooming perennial, Drooping star in the west, And thought of him, I love, Whitman, surely, is at his best in these two great elegies.

Elegy, as a literary form, has an everlasting appeal, it is mainly because of its subject matter. Death, of course, is the ultimate truth but no human being can take it for granted. Death causes deep anguish and forces us to create literature gloomy yet powerful. Elegy falls in the category of this powerful and attractive literature. Elegies are, certainly, the 'Sweetest songs' ever written, which talk about our 'Saddest thoughts'. □

An Interview

Students and their Linkage in different Sector

QUESTIONS

1. For a student career is more important or job?
2. What role does the student play to preserve our Heritage and Culture with the help of education?
3. Do you think page 3 Society have any impact in students life? Why?
4. Today's Educational System Blessing or a curse?
5. What Impact does Politics have in student life?
6. What is your message to new generation?

Reeta Hazarika

Principal,
Narangi Anchal Mahavidyalaya

Ans. : Career and job are like the end of a long rope called education. It is up to you to choose by which end you will pull the rope. However, the main thing is that you should have knowledge of both the ends. Job will give you more income but it may be a hard earned one. Where a career will give you the emotional satisfaction but may not provide you enough income. Therefore, it is again upto you to choose, a respectable, happy life or a well built, financially successful life.

Ans. : Student are the new era, the new generation and the future of our world. Heritage and Culture is our own identity- now just imagine, you losing your name, won't that be a disgrace to you? So, it is the same thing just it is not just your name that you are losing every one else, losing identity along with you. So protect and preserve our Heritage and Culture.

exchange people through out the world at a time. Everything has its good and bad sides. It depends on the person how he handles it. However, it is a warning to my students, all the things that you find in the page 3 is always not true. So be careful.

Ans. : Though the Page3 Society spoiled a portion of student, now-a-days, it is a perfect media to exchange people through out the world at a time. Everything has its good and bad sides. It depend on the person how he handle it. However, it is a warning to my students, all the things that you find in the Page3 is always not true. So be careful.

Ans. : Although reforms have been introduced from time to time to make our Educational System in tune with need of the day it still remains archaic and absolute. We are still producing an army of Clerks and white-collar workers through the system. The present system needs far-reaching reforms and radical changes in the form and content of our educational system. But the system is still not a curse.

Ans. : Politics has an extra ordinary impact in a student, now a days, it is a perfect media to





so very common in every day life paves the way in which a student reacts to the word 'politics'. Some Politicians try to use student leaders to increase their support and the student who is less knowledgeable falls in this never-ending pit of dirty politics in pursuing the goal of politics. One should not forget the main objectives of life i.e. Education.

Ans.: My message to the students is that- students have an urge inside them to get what they see, the want of being noticeable in the society and that curving makes them wild and rage. They want everything that they dream and will go to the certain extent to fulfil them. Therefore I urge all my students to fight these anomalies and behave as a normal of student would. *

* * *

Sumitra D' Chetty

Department of English

1. **Ans.:** Which ever is given importance, the light of knowledge is essential as it is detrimental in the choice of the two.

2. **Ans.:** Students are our future & to preserve one's identity one has to protect & preserve heritage & culture.

3. **Ans.:** It does, but again it is up to you to take in its positive aspects & relegate the negative ones.

4. **Ans.:** It does have some good concepts & few outdated ones, I would not call it a 'course'.

5. **Ans.:** Politics have a strong impact on students. Again how one handles is truly and individual decision. Politicians do sometime misuse students who are into politics, but one should have principles & objectives whatever one's choice might be.

5. **Ans.:** Students, concentrate on your studies for this is the best time to do so. Do something for the society you live in. Respect humanity & build a society free from all the imperfections.

Dr. Karabi Goswami

Department of Philosophy

1. **Ans.:** Career and job both are two sides of the same coin. Both run simultaneously. For a student career and job both are equally important. For a bright career in any field whether in sports, art and culture, or even in studies, students should work hard and have strong determination to achieve their goal. If they achieve their goal, job or financial security will be achievable regardless of opportunities that the students so much desire.

2. **Ans.:** Students are new generations of the society. So to preserve our heritage and culture students play a great role. It is education which purifies and modifies student's mind and make them broad minded. So though education they should look forward and should work to preserve their culture and heritage.

3. **Ans.:** Certainly the page 3 society influence students life. But they should take it positively and should ignore negative aspects of that society.

4. **Ans.:** It is very difficult to comment on to-days educational system whether it is a blessing or curse. Because education itself is always blessings for a student. However, according to the need of students and society to-days educational system should be modified. It should be flexible and practical and match up with the developing stages of society.

5. **Ans.:** Politics has a vital role in students life as Governmental policies influence educational system. Again students are future citizens of country. So political awareness is very much necessary for a student.

6. **Ans.:** Dream your future, meditate and work hard to attain it, future will certainly be a bright one for you.

Archana Bora

Department of Political Science

1. **Ans.:** For a student career is more important than job. Student life is the right time for building a good career. A student who has a good career he will offer many good jobs in future.

2. **Ans.:** Before preserving culture and heritage student should gather some knowledge about their culture and heritage with the help of education. They should learn to respect their culture. For raising awareness among the people for preservation of culture and heritage they can enact street plays, conduct shows etc.

3. **Ans.:** Page3 societies have a deep impact on the students because student knowingly or unknowingly imitate them or imitate their lifestyle, imitate their way of talking, dressing

and may go the wrong way by doing so.

4. **Ans.:** To-days education system can be said to be a boon because with the changed education system and graduation system more and more student are coming out with good results and the pass percentage seems to be on the rise.

5. **Ans.:** Politics has nothing to do with the student. But if the politician for their own benefit, try to involve the student in political life and the student also take part in politics then it will hamper their career.

6. **Ans.:** Hard work, give concentration in study, love for peace.

Collected by

Bhagyasree Das, Nabanita Das
Pamali Sarma, Dhriti Chatterjee



PUNCH

★ **Pinky:** Do you know how to keep someone in suspense?

Chinky: No, please tell me.

Pinky: I will tell you tomorrow

* * *

★ **Teacher:** What is the most amazing thing in the world?

Student: A black buffalo giving white milk

* * *

★ **Principal:** Chintu, it is only the first day of school, and your teachers already have a lot of complaints against you. What exactly have you been doing?

Chintu: Nothing

Principal: That's exactly what your teachers have been saying

* * *

★ **Teacher:** What is your name and your father?

Student: Mera naam has Jeevan Lal aur Pitaji ka naam Suya Prakash.

Teacher: Answer it in English

Student: My name is Lifeboy and my fathers name is Sunlight.



Various Forms of Dancing

— Nabanita Das
B.A. 2nd year



Dance is a series of movements and steps that are usually performed to music. People have a natural urge or tendency to move in tune to rhythm jump up and down when they are excited. In dancing these natural movements are organized into rhythmic and usual patterns. Dancing is said to be an art form and recreation. It can express an emotion, feeling or told a story, set a mood. Different dances have developed all over the world and are performed for different reasons.

There are different dance forms among which some of them are :

(i) **Indian Dance** : Indian classical dancers mainly mime out stories from Indian

mythology, and include sequences of more abstract dance movement.

(ii) **Top Dance** : In the 19th century American black slaves combined African rhythms with the jigs of English and Irish settlers. Jap dance was thus created and became very popular among the people.

(iii) **Samba** : Brazil was the birth place of Samba especially at carnival time and become extremely popular in the United States and Europe in the early 1940 couples perform simple backward and forward steps. Swaying the bodies, dance it. In Brazil, there are many versions of the dance, each with a differently rhythm, tempo and mood.

(iv) **Contemporary Dance** : This style has no fixed technique. Dancers express feelings in their movements. Contemporary dance began at the start of the 20th century. When US dancer Isadora Duncan broke away from ballet and developed her own style.

(v) **Hammenco** : The most famous of all Spanish dances is the Hammenco. This dance is a mixture of both the Spanish and Arab cultures. The men use complicated footwork, while the woman moves patterns with their arms. The dancers are accompanied by fast, dramatic guitar music.

These are some of the dance forms and still there are more and more various dance wedy, Jango, Disco and many more. □

Birth of Understanding

— Kasturi Pathak
B.A. Part-I

Some situations turn celebrations into warnings. July 11, World Population Day, celebrated first in 1987 when the world's population touched five billion, cannot cheer any Indian who knows that he belongs to a population of 116.1 crore. By 2026, at the present rate of population growth, 371 million more Indians will be sharing the resources India has at present. This is one area in which India can overtake China in becoming the most populous country in the world. It is said irony, for the Indian Government has been evolving one policy after another to check population growth since Independence. After its efforts hit a bad spot with the controversial sterilization program in the 1970s, the efforts picked up again in the following decades, shifting the focus from just family planning to a national population policy. There has been a decline in the rate of increase since, although the addition each year in absolute numbers is still staggering. Only half the states are expected to meet the millennium goal of two children for one mother by 2015.

India's situation is distinctly peculiar. In developed countries where the population growth rate has stabilized, such as Japan, the population is growing rapidly while fertility rates are low. In comparison, India seems happier. A country poised to become an economic power can rejoice in its huge young workforce. But that large work force would need to sustain itself on rapidly depleting resources. Even though fertility rates have declined to an average of 2.66—that is, these children to one mother (in Bihar and Uttar Pradesh that number is still fairly older people are living longer, exactly

as in the rest of the world. It is as if India stands between two opposing forces, one pulling it back while the other pushes it into the league of developed nations.

That the efforts of so many years have not had the desired effect suggests that the policy makers have been missing certain things. To look at one of these, it is only recently that there has been acknowledgment of the fact the women's empowerment may have something to do with birth rates. It is not just that population growth has been checked in areas where women are literate or educated although that is the first big step. Two related hurdles are minor marriage and dowry. Girls should mature mentally and physically before they become mothers, and they must feel empowered enough to decide how many children they want. They must also be more confident in their gender, and not feel worthless till they produce a son. This cannot happen unless dowry is completely eliminated, as the preference for sons is both economic and social. The woman's empowerment would also mean, of course, her access to health-care and nutrition, which would bring down mother and child mortality rates still one of the worst in the world. New policies are slowly taking these into account, but nothing can happen by magic. And nothing would work unless the men are educated too.

Insights of the advantages India may gain from a large and young work force, its rate of population growth in case for serious worry.

Position of Women in the Society

—Charandatta Sharma
B.A. 2nd year

Undoubtedly it has been a male dominated society all along the ages. Biological superiority of male over women has made him a leading figure. Women were condemned to lead the life of a slave within the four walls of the house. However today the scenario is gradually changing due to the spread of education and development of society.

God has created both men and women and as such, no one is superior to the other. It is progressively our thinking that has made women the weaker segment of the society. Women are indeed incapable of doing strenuous work. But they can excel in every sphere except in other fields. Therefore they should not be treated as inferior. The political activities of women are

negligible as they are not given equal treatment as compared to men. It is hereditary mandatory to ensure seats for women in the Parliament. The exploitation of women is also conspicuous in the society. It is an undebatable fact to terminate the harassment suffered by women. Another sphere which needs attention is the education imparted to women. It is imperative to uplift the education of women by taking the required measures.

The improvement of our society and subsequent development is only possible if the undebatable elements are evaluated from a unifying and abolishing the bias done to women can help in this regard which is

FIVE WAYS OF MEDITATIONS

A thought once about the Buddha to teach him the right way to do meditation, so that he could rise over the general of power and joy. The Buddha replied

There are five meditations

The first meditation is the meditation of **LOVE**. In the meditation your heart longs for the well being and welfare of all beings, including the happiness of your enemies.

The **SECOND** meditation is the meditation of **PITY**. Here, you think of all beings in danger, wherever they are, and arouse a deep compassion for them in your soul.

The **THIRD** meditation is the meditation of **JOY**, in which you think of the well being of others and rejoice with them separately.

The **FOURTH** meditation is the meditation on **DIFFERITY**. Here you consider the effects of strictly wrong acts and evil ways of behaviour and then close the doors of your heart to them.

The **FIFTH** meditation is the meditation on **SENSELESSITY** in which you think about how and how happiness and misery, power and honour and wealth to remain cool and calm in all circumstances. The five meditations will lead you to the unobscured light of truth.

Character—Mirror of Life

—Rama Das
B.A. 2nd year

In English there is a proverb—'Showers it just than nothing is' and that character is not then everything is just.

Character is an important property of human life. Character makes a man great and respectable by others. A man who has a good character can prove himself to be a significant member of the society as well as a good citizen of the nation.

By good character we mean a person who is loyal, practical, discipline, straightforward, unselfish towards others, the various good qualities and virtues and the like. All people who want a good character must have all these qualities and which should be reflected in their workings and actions.

Men can bring glory and pride to their country through their mental and physical talents but, they cannot be respectable and admirable in the eyes of the people unless they

have a good character. Most of the time we say that people from the various spheres of society get happiness, happiness from various institutions and get a high post but most of them have a low character, mostly because after getting high post they become greedy and generally, so, it is very necessary that we should not have only the educational quality but should also have the other qualities which forms good character. An

illiterate person can also have a good character if he/she has qualities which make a good character. Character is not people's life is like a mirror in which Character is not people's life is like a mirror in the society. No one look them with a good eye. Character is not people don't have any aim in their life. So, every people should possess a good character to lead a beautiful and powerful life.

Thus, good character is very much significant in human life. 3

The Periods of English Literature

450-1066	The English or Anglo-Saxons Period	1780-1789	The Age of Sensibility or Age of Johnson
1066-1500	Middle English Period	1789-1832	The Romantic Period
1500-1600	The Renaissance or Early Modern	1832-1865	The Victorian Period
1600-1632	Elizabethan Age	1865-1900	The Anglo-Saxons
1632-1642	Jacobean Age	1900-1914	Impressionism and Symbolism
1642-1649	Caroline Age	1914-1918	The Edwardian Period
1649-1688	Commonwealth period	1918-1939	The Georgian Period
1688-1702	The Restoration Period	1939	The Modern Period
1702-1789	The 18th Century	1945	The Modernism



GAUHATI UNIVERSITY INSTITUTE OF NORTH-EAST STUDIES

—Roela Sama
Dept. of Education
—Sunilia D' Chetty
Dept. of English

North-East India is a region of India which is both linguistically and cultural rich. It comprises the individual language, culture, traditional of the eight states, Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. To study the unique diversifications, amalgamations of the tribal and non-tribal of these areas and to promote this uniqueness, Gauhati University took the initiative of forming the 'GAUHATI UNIVERSITY INSTITUTE OF NORTH-EAST STUDIES (GUINES)

GUINES was established on 1st February 2010 under the aegis of the Vice-Chancellor Dr. O.K. Medhi. The Institute is putting forward an impetus to make an awareness of the rich language, literature, culture and the society. It tends to be a ground for mega-research projects in the coming future. Umesh Deka the dynamic Director *in-charge* is letting nothing stop him from making GUINES an institute of repute as he faces the challenge of catering to the, full students and Researchers of all the eight states. GUINES, has many aims along with its academic courses, Research and Diploma studies to be introduced at the earliest.

Attending the 4th Annual Conference of Tribal Literary Forum of India and National

Seminar on North- East India as a Diverse Tribal Language Belt from 2nd February- 4th February, 2011, one was exposed to the vast paradigms of the variety offered by the North- East- tribal folk traditions, festivals, culinary delights, dramatic presentations, language studies, novel readings, community studies, dances, music, literary reflections, translations, socio-economical policies, women empowerment, globalization, reforms in tribal administration and many other topics of knowledge and interest. The various papers presented were co-ordinated, expert comments and suggestions provided by some eminent names in their respective fields as, some of these topics, may in the long run, be a practical project by itself. There is still a vast area of the North- East, yet to be explored and researched.

There is no doubt, that in the coming future, Gauhati University Institute of North-East Studies, will prove to be a very palatable platform for those interested in this area of India. The scope is immense and potential, vast. With very few centers offering, any course on the North-East of India, GUINES will go a long way in providing an enterprising NORTH-EAST, not only to India but, the world in general. ☐

WONDER OF SCIENCE

—Dipali Das
T.D.C 1st year

1. Snakes : The most poisonous snake in the marine cobra of the western pacific.
2. Earth to Sun : The speed of light is the highest known speed. Light takes about 8 minutes 20 seconds to travel from the sun to the earth.
3. Tyrannosaurus Rex : 'T-Rex', as it was called in the famous movie, Jurassic Park, had tiny front limbs and a huge skull with many teeth used for biting and tearing flesh.
4. Chlorophyll : Chlorophyll is the green substance present in the green leaves in plants. It makes food for plants by absorbing sunlight energy and combining it with water and carbon-di-oxide.
5. The Komodo Dragon : The Komodo dragon in a land of Lizard found Sumatra. It is said to be so big that it can catch a deer or a goat and swallow it whole.
6. Frogs and toads : Frogs and toads are amphibians. On land they breath through lungs, and in water they breath through skin.

Punch

Pinky : Do you know how to keep someone in suspense?

Chinky : No, please tell me.

Pinky : I will tell you tomorrow.

Teacher : What is the most amazing thing in the world?

Student : A black buffalo giving white milk.

Principal : Chinku, it is only the first day of school, and your teachers already have a lot of complaints against you. What exactly have you been doing?

Chinku : Nothing.

Principal : That's exactly what your teachers have been saying.

Teacher : What is your name and your father?

Student : Mera naam hai, Jeevan Lal aur Pitaji ka naam Suya Prakash.

Teacher : Answer it in English.

Student : My name is Lifeboy and my fathers name is Sunlight.





The Periods of English Literature

Year	Period	Year	Period
450-1066	Old English (or Anglo-Saxon) Period	1745-1787	The Age of Sensibility (or Age of Johnson)
1066-1500	Middle English Period	1785-1832	The Romantic Period
1500-1660	The Renaissance (or Early Modern)	1832-1901	The Victorian Period
1558-1603	Elizabethan Age	1848-1860	The Pre-Raphaelites
1603-1625	Jacobean Age	1880-1901	Aestheticism and Decadence
1625-1649	Caroline Age	1901-1914	The Edwardian Period
1649-1660	Commonwealth period	1910-1936	The Georgian Period
1660-1785	The Neoclassical Period	1914	The Modern Period
1660-1700	The Restoration	1945	Post Modernism.
1700-1745	The Augustan Age		

WHAT IS LIFE

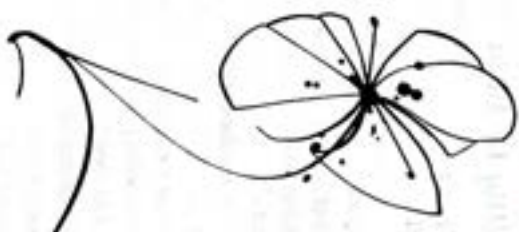
Life is a Race—win it.	Life is a Happiness—enjoy it.
Life is a challenge—meet it.	Life is a Friend—be with it.
Life is a Gift—accept it.	Life is a Heaven—dwell in it.
Life is a tragedy—tolerate it.	Life is a Mountain—climb it.
Life is a Puzzle—solve it.	Life is a Journey—travel it.
Life is a Music—play it.	Life is a Life—live it.



JOKES

Sagar Thapa, BA Part-I

- ★ A man was to be hanged and the jailer asked him a question.
Jailer : What is your last desire?
The man : Sir, you hang yourself instead of me and set me free.
- ★ Once an Indian went to Japan. He made friendship with a Japanese boy. The boy asked him to drink some wine. When he drank the first glass, he felt that the wall was trembling badly. The furniture was falling here and there.
The Indian said : Oh the wine is too strong. I feel the whole room trembling.
The Japanese said : Don't worry friend. It is not the fault of the wine, but the fault of an earthquake.
- ★ **Teacher :** What will happen if one more world war starts?
Student : One more lesson will be added to our history book.



'Her'

—Jyoti Agarwal
B.A. Part-II

Whenever I think of Mother
My mind says, 'Bow'.
Whenever I score a goal
I see you hopped the most.

Everybody says that she is stingy in case of money
But I think that she is sweet as honey.
She has given me such, precious love,
Which I will always owe her.

Oh, god, 'Bless' me with strength and power
So that I fight for justice.
You have given me a wonderful Mother
Who is an inspiration to me, she is full of courage.

Thank you, God for everything
For giving me such a 'MOTHER'
I cannot define 'her' in one word.

In the Market

—Sagar Thapa
BA Part-II

There is a meeting in the market today,
All the fresh vegetables can hear their say,
"I am your king!" Shouts the onion loudly,
"Don't listen to him," says the green chilly proudly,
"I am your green, I make all food tasty."
"Nonsense!" Screams brinjal,
"You are ugly and nasty"
"Look at me, I am so pretty",
Says the soft round tomato.
"I can puncture you easily," says the jealous potato.
"I am most popular", the cauliflower declares.
"You are tasteless", remarks the cabbage.
"So don't give yourself air."
SILENCE!! Shouts the pumpkin in a thundering voice,
You bad mannered creatures, do not make so much noise.
But there is no end to the Haha-Balloo,
It is a silly meeting,
I think so, don't you?



The Perfect Life

—Dipali Das
T.D.C. 1st year

It is not growing like a tree
In bulk death make man better be
Or standing as an oak, three hundred years
To fall a log at last, dry, bold & sore
A Lily of a day
It fairer for in may
Although it fall & die that night
It was the plant & flower of light
In small proportions we just beauties see
And in short measures life may perfect be.

Sparkling in Love

—Puja Chetri
B.A. Part-II

We were stars
Playing ever
The twinkling game
High in the sky
We fell down on the earth
Finally to fall
In each other's embrace.
We go on drinking
The water of love
From the wonderful
Well of life and love
Which keeps our
Beautiful faces sparkling
For ever and ever.

Mother

—Moni Begum
T.D.C. 2nd year

Mother, you are a beautiful
Angel,
You understand me
Know my needs.
Correct my wrongs.
Run my errands
Hug me, in my blues
Hold me in my sorrows
Support my wishes
Stand by my ambitions
Wipe off my tears,
Cry in my crisis.
Hold me to strength
Boost my morale.
Embrace me in joy
Advise my thoughts
To warmth
Co-ours oozes a love
To fill my world.

Memories

—Roal Patangla
Department of English

Memories are always profound and pure,
Memories are something which we can't cure,
Memories are always in my mind,
Struggling to get past and a new place to find.
Happy memories are like the birds in the air,
They fly where they like and we need not fear,
They thrill me all day and fill me with joy,
If I were a child it would be worth more than a toy.

The memories which are ever flowing with spite,
Are the little devils coming to dim ones light,
Sad memories are causing darkness in me to fall,
On all the gay happenings which the day did call.

Dear Mom

—Dipali Das
T.D.C. 1st year

Dear mom, if you just could be
A tiny little girl like me
And I your mom, you would see
How nice I'd be to you
I'd always let you have your way,
I'd never growl at you and say,
"You are behaving ill today,
Such conduct will not do."
I'd always give you jelly-cake
For breakfast, and I'd never thank
My head, and say, "you must not take
large a slice
I'd never say, "My dear, I trust
You will not make me say you must
Eat up your oatmeal or the crust
You'll find, it very nice
I'd buy you candy every day
I'd downtown with you, and say,
"What would my darling like? You may
Have anything you see?"
I'd never say, "My pet, you know
The bad for health and teeth, and so
I cannot let you have it. No
It would be wrong in me,
And every day, I'd let you wear
You nicest Dress, and never care
If it should get a big tear,
I'd only say to you,
My precious treasure, never mind,
For little clothes will tear, I find!
Now, mom wouldn't that be kind
That's just what I would do.

I'd never say, "well, just or fear!"
I'd let you stop your lessons, too!
I'd say, "These are too hard for you
Poor child, to understand".

I'd put the books and sitte away
You shouldn't do a thing but play,
And have a party everyday
Ah-hi wouldn't that be grand?
But, mom dear, you cannot grow
into a little girl, you know,
And I can't be your mom, so
The only thing to do,

Is just for you to try and see
How very, very nice would be
For you to do this for me
Now mom couldn't you?

Sand House

—Sunita Sharma
T.D.C. 1st year

This is the sand house
Built by me,
How it lasts or decays
I cannot see.

The wind passes by
Hitting my body,
I don't know how long it will last
My life's melody.

The hot sun, always
Makes my house warm,
And the wind of the seashore
Moves my house to charm.

But, I try to make
A sand house,
With my eye drops
And a little hope.

To make life happy
With the blessings of god,
Or the past memories
Which one cannot forget.





जवाहर लाल नेहरु

—विजला कुमाठी तय
बि. ए. (प्रथम वर्ष)



विवाह : 1916 ई. में ली कौल की पुत्री कपला के साथ इनका विवाह हुआ। विवाह के एक वर्ष के बाद इनकी पुत्री इन्दिरा का जन्म हुआ। इनका विवाहिक जीवन बड़ा ही सुखमय था।

सेवा : जवाहरलाल नेहरु का ध्यान अब समाज और देश की सेवा की ओर गया। इन्होंने वीरिन्टो टी और गांधीजी की देखरेख में देश सेवा के कार्यों में लग गये। देश-सेवाके लिए इन्हें कई बार जेल जाना पड़ा। 1930 ई. में पहले भारतीय राष्ट्रीय कांग्रेस के सभापति चुने गये। इनके सभापतित्व में कांग्रेस बहुत अगे बढ़ गई। वे 1942 ई. के भारत छोड़ो आन्दोलन के प्रमुख नेता थे। 15 अगस्त 1947 को जब देश आजाद हुआ। नेहरु जी वहाँ के प्रधानमंत्री चुने गये। 17 वर्षों तक इन्होंने देश का राजसनभार सफलता पूर्वक सम्भाला। इस अल्प समय में भारत ने विभिन्न क्षेत्र में कामनी प्रगति की तथा अन्तरराष्ट्रीय क्षेत्र में जो ख्याति प्राप्त की उसका नेहरु क्षेत्र की की ही मिला।

मृत्यु : भारत की अग्रगण्य सेवा करते हुए 27 मई 1964 ई. को उन्होंने सदा के लिए हम सब को छोड़कर अपनी आँख बन्द कर ली। वे हमारे बीच न हींते हुए भी इनका नाम आज भी अमर है। नेहरु जी को बच्चों से बड़ा ही प्रेम था। वे बच्चों से बहुत ज्यादा प्रेम करते थे। इसलिए इनके जन्म दिन 14 नवंबर को हम भारतवर्सी बड़े ही आनंद-उत्सव के साथ मनाते हैं। □



हिन्दी विभाग

भूमिका : पण्डित जवाहरलाल नेहरु का जन्म 14 नवम्बर 1889 ई. को प्रयाग के सुप्रसिद्ध एवं सम्पन्न नेहरु परिवार में हुआ था। पण्डित जवाहरलाल नेहरु के पिता का नाम पण्डित मोतीलाल नेहरु तथा माता का नाम स्वरुप उनी था। पण्डित जवाहरलाल नेहरु भारत के प्रथम प्रधानमंत्री थे। 15 अगस्त 1947 से लेकर 26 मई 1964 तक वे हमारे देश के प्रधानमंत्री का वागडोर अपने साथ में रखे थे।

शिक्षा : पण्डित जवाहरलाल नेहरु की प्राथमिक शिक्षा घर पर ही सुपेय्य अंग्रेजी शिक्षकों द्वारा हुई। 15 वर्ष की आयु में वे उच्च शिक्षा प्राप्त करने के लिए इंग्लैंड गये। सन 1912 ई. में पण्डित जवाहरलाल एम. ए. की उपाधि लेकर स्वदेश आये।



मानसिक क्षमता

—पार्लवी शर्मा
वि. ए. (प्रथम वर्ष)

प्रत्येक व्यक्ति अपने सामर्थ्य के साथ अपरिचित होने के कारण वे विफल होते हैं। उनके असफलता का कारण इसके अतिरिक्त कुछ नहीं है, कि वे अपने गुण तथा आन्तरिक योग्यता के बारे में अनभिज्ञ नहीं हैं।

प्रायः व्यक्ति का यह विचार होता है कि उसके अन्दर में कोई गुण योग्यता अवश्य विद्यमान है, जो कभी न कभी किसी प्रकार से स्वयम् प्रकट होते हैं। फिर वे वही कार्य करते हैं जिसके वे पार हैं, पर यह सर्वथा असत्य है, प्रथम है।

तब यह है कि जब कोई आकस्मिक विघटन हमारे सर परटो है, तो हम उस आकस्मिक विघटन का सामना करे और उस अभिमान को पुर करके वही हममें निहित महान शक्ति प्रकट करते हैं, उसे हमारी अस्तित्व और हमारी अहम को एक हलकी झलक दिखाई पड़ती है।

इससे हमें यह शिक्षा प्राप्त होती है, कि हमारे अन्दर कितने बहुमूल्य योग्यता छिपे हुए हैं। हमारे आन्तरिक समुद्र को गहराईतः में सम्भावना को कई बहुमूल्य मीठी-खीरी हुई है। जो व्यक्ति महान कार्य सम्पन्न करते आ रहे हैं, वे भी अपने सामर्थ्य तथा सम्भावना को उज्ज्वल सीढ़ी तक नहीं पहुँच पाए हैं, वे अपनी सम्पूर्ण शक्ति का नहीं कर पाते हैं। हमारे अन्दर ऐसी भण्डार सर्वथा निष्प्रयोजन रहते हैं वहीं तक किंसकभी भी पहुँच नहीं होती। हमें उससे लाभ प्राप्त करना चाहिए। हमें ऐसे नवयुवक तथा सहस्रों व्यक्तियों के प्रति आश्चर्य होता है, जो स्वयम् कोई वैयक्तिक प्रभाव बिना ही आश्चर्यजनक कार्य करते हैं।

उन्हें देखकर हमारे मन में यह विचार उत्पन्न होता है कि उसके अन्दर पहिले से ही ऐसे कार्य करने की योग्यता विद्यमान थी। यदि हम भी ऐसे बनने की प्रयत्न करें तो शायद हमारे अन्दर भी उस नवयुवक के समान तथा उससे भी अधिक शक्ति उत्पन्न हो सकती है। हमारे से अधिकशक्ति व्यक्तियों में यह विश्वास होती है कि हमारी हदय इन विचारों से बच भिन्न है, क्योंकि हमारी सामर्थ्य और योग्यता सीमित है।

हम जो करते आ रहे हैं अर्थात् कर रहे हैं उससे अधिक हम नहीं कर सकते हैं। हमारी आस्था यह होती चर्हि को प्रायः व्यक्ति अपनी सामर्थ्य के साथ अपरिचित होने के कारण ही विफल होते हैं। उनके असफल होने के कारण और कुछ नहीं हो सकता कि वे अपने गुण तथा आन्तरिक योग्यता के बारे में अनभिज्ञ अथवा अज्ञान होते हैं। स्वयम् को गुण परामर्श देना अपने में एक बड़ी पूँजी है। सर्वत्र ऐसा कार्य अपना ही चाहिए जिससे सफलता, उन्नति, उच्चता तथा श्रेष्ठता प्रकट हो।

किसी भी व्यक्ति को कोई भी कार्य अपनाने समय उसके मन में ये दृढ़ता होनी चाहिए की वे कार्य में अवसर ही कल्पना। इस अभिमान को चरना में ही दायित्व है, यै अपनी सीमा सिद्ध करना और अपनी पैरख प्रदर्शित करके बरना संसार के लोग मुझे हदयोक समझेंगे, जानद कर का पुकारोंगे और मुझे शिक्षकोंगे। इसी प्रकार को कथन तथा व्यक्ति का उदाहरण कतात्र करनी चाहिए, जो समय समय पर हमें उत्प्रेरित तथा अनुप्राणित करते हैं। □

भारत की सांस्कृतिक एकता

—छैनी सिह
वि. ए. (द्वितीय वर्ष)

विदेशी लोग भारत को एक न कहकर उपमहाद्वीप कहते हैं। वे नदियों को प्राकृतिक विभाजन रेखाओं, अनेक भाषाओं, अनेक धर्मों तथा अलग-अलग प्रकार के रीति-रिवाजों का वर्णन करते बतलाया करते हैं— भारत कभी एक देश न था, न है, और न ही हो सकता है। यह तो एक उपमहाद्वीप है।

हमारी राष्ट्रीय एकता की भावना को हिन्दू-भिन्न करने के लिए ही उत्तर-दक्षिण, अर्वा-सर्वेण और पश्चात्-सम्बन्धी प्रश्न उठाये गये और अन्त में कहा गया कि भारत एक देश नहीं, यह तो उपमहाद्वीप है।

परन्तु जब हम पश्चिम से विचार करते हैं, तो हमें स्पष्ट पता चलता है कि हमारा भारत एक देश है। यहाँ विविधता में एकता दिखाई देती है। पहले ही इस देश में जाति, धर्म, भाषा, प्रदेश आदि के भेद विद्यमान हैं, तबन्त भारत में एक ऐसी मूकशब्द (युनिफार्मिटी) एकता पाती जाती है, जो सांस्कृतिक एकता है, और यह सदा से चर्च जाती रही है। यदि उत्पन्न भेदभाव को अलग करके हम गहराई से लोचें तो यह एकता हमें अब भी अट्ट फिलती है।

भाषा-भेद, जाति-भेद और साम्प्रदाय-भेद तो 'पैलेस्टाइन' अर्थात्का, प्रांत तथा सिस्ट्रमलैंड आदि देशों में भी बहुत है। परन्तु अलग-अलग आग होने हुए, भी जैसे शरीर एक है, उसी प्रकार हमारा देश भी अनेक विभिन्नताओं के होने हुए भी एक है। देश में कई प्रकार की विभिन्नताओं होगा जो कई बुले बाल गली। यह भेदभाव तो बाहरी है। वास्तव में हमारे देश में धर्म तथा संस्कृति की भावना सदा अखण्ड रही है।

(1) सभी धर्मों के महान पुरुषों का सदा ही समान रूप से आदर होता आया है और आज भी होता है। (2) हिन्दुओं, पारसियों, सिखों आदि में अनेक बाले समान हैं।

हमारे समाज में भेद और अंधेद दोनों हैं, परन्तु भेदों की यह वे एक गहरा अंधेद पाया जाता है। प्राचीन काल से भारतीय धर्म तथा साहित्य हमें राष्ट्रीय एकता का पाठ पढ़ाते रहे हैं। सब काव्यग्रंथ चाहें वे उत्तर के हो या दक्षिण के, उपासना तथा महाभारत को अपना प्रत्या-बोध मानने रहे हैं। कालिदास औरभारविही आदि कवियों ने उत्तर भारत और दक्षिण भारत का बड़ा सुन्दर वर्णन किया है। भारत की सभी दिशाओं में अनेक तीर्थ हैं। वे हमारी सांस्कृतिक एकता का महान प्रमाण हैं।

भाषा के दृष्टिकोण में भी मूल रूप में भारत की एकता स्पष्ट है। इस देश में प्रचलित प्रायः सभी भाषाओं की किसी न किसी रूप में संस्कृत भाषा से सम्बन्ध है। उर्दू को छोड़कर प्रायः सभी भारतीय लिपियों में पसार पर्वतय समानता है। परन्तु उर्दू लिपि में भी हिन्दी लक्ष्मी की भाषाएँ हैं।

भारत के हिन्दू भिन्न धर्मों में हुए महापुरुषों, कवियों तथा धर्मों का सारे देश में, सभी प्रदेशों में समान रूप से सम्मान किया जाता है। बाल्मीकी, व्यास, कालिदास, अश्वमेध, मीरा, पुरुष, सत्य युक्त्याय, कबीर, दास, गुरु जलसी और लोदरनाथ आदि सम्पूर्ण भारत के ही किसी एक प्रदेश के नहीं, हमारा राष्ट्रीय गीत-बनारसमन एक है, आदर्श उसे अक बंगाली (लोदरनाथ आदि) ने लिखा था।

भारतीयों का अपना एक अतीव व्यक्तित्व है, जो अन्य किसी देशवासियों से अलग पहचान बना है। हमारे अतीव-परोक्षी, जीवन-दर्शन, रीति-रिवाज, उद्ये-कैर्ये का ढंग, चाल-चल, वेष-भूषण, साहित्य, संगीत तथा कला में भारी एकता है, जो राष्ट्रीय एकता का प्रबल प्रमाण है।



अनुशासन

—बन्दिष्मिता शर्मा
वि. ए. (द्वितीय वर्ष)

अनुशासन ही एक ऐसा गुण है जिसको जीवन के हर क्षेत्र में कठम-कठम पर परम आवश्यकता होती है। अतः इसका प्राप्त्य उस समय से ही मानव जीवन में होना चाहिए जिस समय वह मधुर यौवनी भाष्य में अपने स्वयं को मन लुभाया करता है। इसके द्वारा ही मानव का चरित्र निर्माण हो सकता है। अनुशासन-प्रियता ही उसे सुनागतिक बनने के लिए प्रोत्साहित करती है। प्रायः देखा गया है कि बहुत से अधिभावक बच्चों को इसकी शिक्षा बाहर से इसलिए नहीं देना चाहते कि वह विद्यालय में बाहर स्वयं सीख लेगा। उसको ट्रिप्ट में विद्यालय ही अनुशासन का सबसे अच्छा केन्द्र है। बसन्तव में वे धूल खाते

है कि ऐसे बच्चों ही उरुद्व आतसी और आता की धा करने वाले बन जाते हैं। उन्हें अनुशासन एक विश्वैत शीर के समान लगाने लागा है। वे विद्यालयों में जाकर अध्यापकों की और घर में अधिभावकों की आजा का उल्लंघन ही नहीं करते अतः इनके द्वारा ही मानव अतः इनके द्वारा ही मानव अनुशासन का पाठ बसन्तव में प्रेम का पाठ है कठोरता का नहीं। अतः इसे प्रेम के साथ ही पढ़ना चाहिए। अनुशासन-प्रिय बालक-मुवा होने पर उष्ट्र का देना बन सकता है और उससे दूर भागने वाला शीघ्र ही पवन के गर्त में जा पड़ता है। अतः हर प्रकार की उन्मत्ति के इच्छुक मानव को अनुशासन-प्रिय होना चाहिए। □

चतुकुले

बुद्धिवा (दंडक से) दौत निकाल दौतिए।

दंडक : मुंह खोलो।

बुद्धिवा : तो, खोल दिया।

दंडक : घोड़ा और खोलो।

बुद्धिवा ने घोड़ा और खोल दिया।

दंडक : घोड़ा और खोलो।

बुद्धिवा ने साथ मुंह ऊपर किया।

दंडक : घोड़ा और खोलो।

बुद्धिवा : (क्रोध से) क्या मुंह में बैठकर ही दौत निकालने का विचार है ?

शादी के साल साल बाद पति-पत्नी का आपस में कितनी बात पर झगडा हो गया। पति बोला- शादी के पहले साल में तो गुम चन्द्रमुखी थी, दूसरे साल सूर्यमुखी, लेकिन तीसरे साल से गुम ज्वालामुखी नजर आ रही है।

पत्नी बोली- मेरा भी आपके बारे में यही विचार है। पहले साल में तो आप प्राणनाथ थे, दूसरे साल में नाथ मगर तीसरे साल में अनाथ नजर आ रहे हैं।

दूध गाँव

राजेश्वरी रेड्डी

बी. ए. (प्रथम वर्ष)

घर करे हम वीर प्रताप
शिरा की अमर करारी को,
आजारी के लिए दिवानी
झोसी वाली ठनी को।

इसकी उठ ये बसकर अपने देश का नग-निर्माण करें।
पंजाबी है, गुजराती है,
बंगाली, मराठी है,
लोकन देश है एक सभी का,
हम सब भातबासी हैं।

सारे धेर मुलाकर इस धरती को स्वर्ण-समान करें।
अपने और पाए का भी
अन्तर आज समझना है,
दुलों के सौदागर को
कौटिल से नहीं उलसना है।

हैस के बीसे बन कर दूध और पानी को पदवान करें।

याद करो हमारा गाँव

श्याम सागर

सदन

श्रीग सल बसना गाँव,

अम करत सिखलाता गाँव।

बसकर खेत खलितारों में ही,

सबका जो सरसात गाँव।

नदी पौखर, ताल कुँए से,

सारे काम चलता गाँव।

देहों के नीचे गणपथ में,

ठेज धकान मिठला गाँव।

येँ अन्न के साथ प्रचुर फल,

सबकी साग उगाता गाँव।

शहरों के बीसे प्रदूषण,

नहीं क्षय फैलता गाँव ॥

गुरु

चिंता कुमारी

वि. ए. (प्रथम वर्ष)

गुरु ही माया, गुरु ही पिता,
गुरु बीजा न जीवन।

गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥

गुरु दिखाते सबको सही मार्ग,
गुरु बीजा सब पूला मार्ग।

गुरु बीजा न जीवन ॥
गुरु ही माया, गुरु ही पिता,
गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥

गुरु दिखाते सबको सही मार्ग,
गुरु बीजा सब पूला मार्ग।

गुरु बीजा न जीवन ॥
गुरु ही माया, गुरु ही पिता,
गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥

गुरु दिखाते सबको सही मार्ग,
गुरु बीजा सब पूला मार्ग।

गुरु बीजा न जीवन ॥
गुरु ही माया, गुरु ही पिता,
गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥

गुरु दिखाते सबको सही मार्ग,
गुरु बीजा सब पूला मार्ग।

गुरु बीजा न जीवन ॥
गुरु ही माया, गुरु ही पिता,
गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥

गुरु दिखाते सबको सही मार्ग,
गुरु बीजा सब पूला मार्ग।

गुरु बीजा न जीवन ॥
गुरु ही माया, गुरु ही पिता,
गुरु देते हैं सबको ज्ञान,
गुरु बीजा सब अमृत ज्ञान ॥

गुरु हमारे मन मंदिर में,
गुरु हमारे प्राण।

सारे विस्व को ज्ञान वो देते,
गुरु हमारे भगवान ॥



शिवानु कुमारों
प्रथम वर्ष)
अभय
अभय है बहुत बलवान !
जो ये देखे ता उसे मुक्ति
जो ये सहे ना ये धरक
ये तो है बहुत विशाल !

किसी को सरो यह दिखाने
किसी को गलत यह बताने ॥

यका हो या हो तक,
बलता हमेशा सबके संग ।

किसी को दुख को अंतु खाना
किसी को हँसी को हँसी हंसाना ॥

जीवन में नये नये माय नकार
हर दिन नया परिवर्तन लाने ।

हो हम सब इसके मोहनाय,
सबको अपने उँगली नकार ॥

समय, समय, समय, समय,
समय है बहुत बलवान !

पल में किसी को अमीर बनाना
पल में किसी को गरीब बनाना ॥

हम सब है इसके दास,
हर पल रहता ये हमारे पास ।

समय, समय, समय, समय,
समय है ये बहुत बलवान ॥

मत बाँटे इंसान को

निर्भला ग्रामी

वि. ए. (तृतीय वर्ष)

मॉडर्न-मॉडर्न-मिस्त्रापर ने
बाँटे मिथा भगवान को ।

धरती बाँटे सागर बाँटे

मल बाँटे इंसान को ॥

अभी वह तो गुरु हुई है

मॉडर्न बैठी दूर है ।

उद्विगलता महलों में बंदी

हर दीपक मजबूर है ॥

मिथान न सूरज का सौँसा

हर धाटी-मैदान को ।

धरती बाँटे सागर बाँटे

मल बाँटे इंसान को ॥

अब भी हरी धरती है

ऊपर नील विमान है ।

पर न प्यार हो तो जग सूना

बलता शैशवमान है ॥

अभी प्यार का बल देना है

हर प्यासी चट्टान को ।

धरती बाँटे सागर बाँटे

मल बाँटे इंसान को ॥

साथ उन्हें सब तो पहर हो

सूरज का हर डार पर ।

हर उदास आँगन का एक हो

विजलती हुई बहार पर ॥

शैव न पाएगा फिर कोई

मीसम की मुसकान को ।

धरती बाँटे सागर बाँटे

मल बाँटे इंसान को ॥

जै खलसे छोटी देकें

निर्भला ग्रामी

वि. ए. (तृतीय वर्ष)

मैं सबसे छोटी देकें,

तेरी गोदी में सोऊँ

तेज अचल पकड़-पकड़कर

फिरूँ सदा माँ तेरे साथ,

कभी न छोडूँ तेज हाथ ।

बड़ा बलाकर पहले हमको

तू पीछे धरसगी है माता !

हाथ पकड़ कर फिर सदा हमारे

साथ गरी किसी दिन-रात !

अपने कर से खिलवा, भुला मुझ,

भूल पीछ, सविन कर भाव,

समा खिलाने, नहीं मुसली

हमें सुखर परिशों की बात !

ऐसी बड़ी न शौड मैं

तेज खेर न खौड मैं,

तेरे अंचल की छाया में,

छिपी वूँ तिस्रार, निर्भर,

कई-दिखा दे चांदोरन



दूर देश से आते बाढ़ल

नकसाना छागुल

वि. ए. (द्वितीय वर्ष)

दूर देश से आते बाढ़ल

सागर का बल लगे बाढ़ल ।

उमड़-उमड़ कर, पुमड़-पुमड़ कर,

आसमान में छोटे बाढ़ल ।

गर्नी से व्याकुल धरती को

पल में प्यास मुझसे बाढ़ल ।

पोखर-ताल नदी-नदों को,

बस-बस पर आते बाढ़ल ।

मैदानों, खेतों, बगीचों में-

है हरियाली लगे बाढ़ल ।

बाट जोखे हुए कुचक को

दर्शन दे हरबो बाढ़ल ।

गर्नी हो सर्कस के हाथों,

नये खेल दिखलाने बाढ़ल ।

मोर नाचने, मेड़क गाने,

बच्चों को अति धने बाढ़ल ।

सदा काम आते के अना,

गरी पाठ सिखलाने बाढ़ल ।



ছাত্ৰী জিবৰী কোঠা বিভাগৰ সম্পাদিকাৰ প্ৰতিবেদন

প্ৰতিবেদনৰ অৰম্ভণিতে আই অসমীৰ সোণাত জয় গ্ৰহণ কৰি শেষৰ হাতে গ্ৰান আঙঠি পিয়া সসুৰ খটাইবো মোৰ অজ্ঞানৰ অথকাণি যাতিয়ে। লগতে মহাৰে সুৰীকোছা নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ভোটী সূদৰ কৰাত বৰঙণি যোগোৱা সেই মহান কৃতিসকলতো।

এইমিনিতে মোক ২০০২-১০ বৰ্ষৰ বাবে ছাৰ একতা সভাৰ নিৰ্বাচিত ছাত্ৰী জিবৰী কোঠা বিভাগৰ সম্পাদিকা পদত নিৰ্বাচিত কৰি মহাবিদ্যালয়খনটি মোৰ আগয়োআৰ বি সুযোগ প্ৰদান কৰিলে তেৰ বাবে মই মহাবিদ্যালয়ৰ প্ৰতিজন ছাৰ-ছাত্ৰীয়ে, বৃন্দ-বছাত্ৰী তথা ততাকাঙ্ক্ষীয়ে এই প্ৰতিবেদনৰ জৰিয়তে আঙঠিক ধন্যবাদ জ্ঞাপন কৰিযোঁ।

নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ছাত্ৰী জিবৰী কোঠা বিভাগৰ কৰ্মভাৰ গ্ৰহণ কৰাৰ পিছত প্ৰথমবাৰৰ বাবে বৰ গৰুৰ লাগিছ সুৰ পাতি লৈছিলো। গতিতে মই বৰ চিজাত আছিলো যে কিনাৰে মই নকলো কম-কাজ নিৰ্বাহিতোৱে পৰিচালনা কৰি নিম। অৱশ্যেই মই আগৰে সজাৰ প্ৰবন্ধো ল'খিমী গটৈ ব'হিলেইও পৰা সহায়-সহযোগিতা বিচাৰি ছাত্ৰী জিবৰী কোঠাৰ বিষয়ে অতোশনা কৰিলো। মিহেহুৰ আমাৰ মহাবিদ্যালয়খনতে ছাত্ৰীৰ সংখ্যা অধিক আৰু মহাবিদ্যালয়ৰ ছাত্ৰীসকলৰ অনুৰিধাক মনত্ৰ কৰি ছাত্ৰী জিবৰী কোঠাটো অলপ বহুত আৰু কোঠাৰ ভিতৰেৰ আগশাৰীত কিছুমান আচাৰ্য্যৰ প্ৰয়োজন বুলি ভাবি লগতে ছাত্ৰীসকলৰ অনুৰতি অনুসৰি আমাৰ অত্যা মহোন্ময়ৰ ওচৰত একা দৰ্কাত্ৰ প্ৰেৰণ কৰিছিলো আৰু আমাৰ অযোগ্য মহোন্ময়ই আমাৰ নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ছাত্ৰীসকলৰ অত্যাৰেবৰ আগশাৰীত বুলি ছাত্ৰী জিবৰী কোঠাৰ আন্তঃসেবৰে আমাক যোগাণ ধৰিলে।

অৱশ্যেই মোৰ কৰ্মক্ষেত্ৰত বিভিন্ন ৰূপৰ সূচন-প্ৰটীপ মাৰ্জনা কিতাবি নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ইচ্ছাৰ ভৱিৰে কামনা কৰি মোৰ প্ৰতিবেদনৰে সামগ্ৰী মাৰিলো।

ধন্যবাদে—

শ্ৰীকবিতা ধাৰ
ছাত্ৰী জিবৰী কোঠা বিভাগৰ সম্পাদিকা
শান্তক স্থিতিয় বৰ

সাধাৰণ সম্পাদকৰ প্ৰতিবেদন

প্ৰতিবেদনৰ অৰম্ভণিতে মই অসমী আৰুৰ হাতে গ্ৰান বিনৰ্জন পিয়া সেইসকল দ্বীৰ খটাইবো সজা বিবেদন কৰিছ আৰু লগতে অৰু অৰুণি তথা কলণৰ যাতিয়ে নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ভোটী জ্ঞাপন কৰাত সজিৰ বুদ্ধিকা গ্ৰহণ কৰা সেইসকল মহান ব্যক্তিলে। এই হেতুতে মই মোৰ কৰ্মক্ষেত্ৰত বিভিন্ন বিষয়ত বিদ্যা-পৰামৰ্শ বি মোৰ সহায় কৰা মানাৰে চাৰ-ছাত্ৰীসকলৰ প্ৰতি আঙঠিক কৃতজ্ঞতা প্ৰকাশ কৰিযোঁ। লগতে ধন্যবাদ জ্ঞাপন কৰিযোঁ নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ সসুৰ ছাৰ-ছাত্ৰী আৰু মোৰ ভগ্নপ্ৰতিয়ে বৰুণপ্ৰটীপ— বিসৰণৰ সাধৰ আৰু প্ৰেৰণাত মই মোৰ লাগিছ ভলাই সিহঁল আগবাঢ়িছিলো।

২০০২ চনৰ আঙঠিকৰ মাহত মই নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ছাৰ একতা সভাৰ সাধাৰণ সম্পাদকৰ কৰ্মভাৰ গ্ৰহণ কৰাৰ এমাহ পিছতেই আমি প্ৰথমটো কৰ্মভাৰী চিত্ৰাণে চিত্ৰতৰ মাহত “মহাবিদ্যালয় সজাৰ” উন্মোচন কৰা। মহাবিদ্যালয় সজাৰৰ প্ৰতিটো কৰ্মভাৰীয়ে ছাৰ একতা সভাৰ প্ৰতিজন সদস্যৰ লগতে মহাবিদ্যালয়ৰ সসুৰ ছাৰ-ছাত্ৰীৰ সক্ৰিয় বুদ্ধিকই মহাবিদ্যালয় সজাৰৰ সফল হোৱাত বিশেষভাৱে অবিস্থা যোগাইছিল। উক্ত কৰ্মভাৰীয়ে আমাৰ নকলো কেহাতে সহায়-সহযোগিতাৰ লগতে বিদ্যা-পৰামৰ্শ আগবঢ়াই কৰ্মভাৰী সফল কৰাৰ বাবে মই সন্মুখীত শিক্ষাব্ৰকৰণক অক্লান্তে সহায়-সহযোগিতাৰ লগতে বিদ্যা-পৰামৰ্শ আগবঢ়াই কৰ্মভাৰী আঞ্চলিক মহাবিদ্যালয়ৰ ছাৰ একতা সভাৰ অৰ্থী সজা নিৰ্বেদন কৰিযোঁ। ইয়াৰ পিছতে অনুভৱী অৰুৰ আমি নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ ছাৰ একতা সভাৰ উন্মোচনত বিকাশ সেই সৰ্বশৰীৰ পূৰ্ণা-ওৰ্জন কৰো। যথেষ্ট উল্লেখ-অলহ আৰু নিভ্ৰমুৰ্ভিততৰে মাৰুৰে আমি সৰ্বশৰীৰ পূৰ্ণাৰ অৰ্জ্যজন কৰি অনশ্চিত হৈছিলো। মহাবিদ্যালয়ৰ লগত জড়িত এই উন্মোচনসূৰৰ উপৰিও মহাবিদ্যালয়ৰ লগতে জড়িত আন কিছুমান আন্তঃসামগ্ৰিক বিষয়েতো আমি সাহসেৰে আত মাতিছিলো।

মহাবিদ্যালয়খনৰ সৰ্বশাৰীৰ উন্নতিৰ কামনাৰ হতে আমি প্ৰতিটো নিৰ্বেদনত নিজৰ কৰ্মবিছলো আৰু বিভিন্ন সমস্যা সমাধানৰ কেহতে আগবাঢ়িছিলো। এই সকলোবোৰ কেহতে ছাৰ-ছাত্ৰীৰ সক্ৰিয় সহযোগে আমাক আংশিকভাৱে হ'লেও সফল হোৱাত সহায় কৰিছিল। শিক্ষাৰ কেহতেই আমি মহাবিদ্যালয়তে অনুষ্ঠিত বিভিন্ন শৈক্ষিক বিষয়ৰ সজা আৰু অতোশনা চক্ৰলসূৰে সফল হোৱাত ছাৰ একতা সভাৰ ফালৰ পৰা পাৰ্থমাানে সহায় আগবঢ়াইছিলো আৰু মহাবিদ্যালয়খনক একে আগশাৰীৰ শিখনশূৰ্ণালৈ নিয়াৰ বাবে সেয়া অজাহত কৰিছিলো। ইয়াৰ লগতে সেইসময়ৰ অগ্ৰণতে অনুষ্ঠিত হৈ বেলেগ মহাবিদ্যালয়ৰে প্ৰতিটো বিকাৰেতো আমি ছাৰ একতা সভাৰ ফালৰ পৰা সক্ৰিয়ভাৱে সহযোগ কৰিছিলো আৰু প্ৰতিটো বিকাশৰ সফলভাৱে অৰিণ্থা যোগাইছিলো। এই সকলোবোৰ কৰা কৰিছিলো আমি সাহস চিত্ৰাণে পাৰ্ছিছিলো মহাবিদ্যালয়ৰ সসুৰ ছাৰ-ছাত্ৰীৰ সহায়-সহযোগিতা আৰু অনাৰব শিক্ষাব্ৰকৰণৰ বিদ্যা-পৰামৰ্শ— যাব বাবে আমি তেওঁলোকৰ ওচৰত ঠিৰকৃতভা। শেষত আমি আমি উপনীত হোৱা ২০০২-১০ বৰ্ষ নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ নাগাৰণ আমাক বিসৰণতে হৈ মোৰো বিনাৰেৰে আমাৰ অনিচ্ছাপূৰ্ত সূচন-প্ৰটীপ কৰাৰ সফলভাৱে ওচৰত অৰু বিচাৰিযোঁ আৰু অনাৰণত নিভত নাৰেকী আঞ্চলিক মহাবিদ্যালয়ৰ সৰ্বশাৰীৰ উন্নতিৰ বাবে সকলোৰে সহায়-সহযোগিতা কিতাবি সম্পাদকৰীৰ প্ৰতিবেদনৰে ইন্মোচনে সামগ্ৰী অৰিযোঁ।

অসহু নাৰেকী আঞ্চলিক মহাবিদ্যালয়

ধন্যবাদে—

শ্ৰীকম শৰ্মা
সাধাৰণ সম্পাদক
নাৰেকী আঞ্চলিক মহাবিদ্যালয়
ছাৰ একতা সভা



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