

S.B. DEORAH COLLEGE

এছ.বি. দেওৰা মহাবিদ্যালয়

স্বপ্নৰ সন্ধ্যা (জানুৱাৰী - ফেব্ৰুৱাৰী - ২০২৬)



SPARKLE

ভিৰবিৰ

DEPARTMENT OF POLITICAL SCIENCE



বৈষ্ণৱ - জি.লী.
 স্মৃতি-স্মান
 জাপুৰ দাব-

An unedited Manuscript

এক অসম্পাদিত-মাণ্ডলিপি

It is the result of collective effort of all students of the Department of Political Science.

স্বাক্ষরিত: বিজ্ঞান-বিভাগ-সকল-
ছাত্র ছাত্রী-এক-সামূহিক-প্রচেষ্টা-ফল,

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সংক্ষিপ্ত-প্ৰস্তাৱ



ARTICLE

প্রবন্ধ

CHITTORGARH

Dipu Kakati
2nd Sem Honours.

The History of Chittor is one of the most stirring chapters in Indian history for it was there that the flower of Rajput Chivalry sprang to life and the immense stretch of its sacred walls and ruined places related the saga of innumerable sieges and heroism which has almost become a myth now.

Chittorgarh was one of the most fiercely contested seats of power in India. With its formidable fortification, Bappa Rawal, the legendary founder of the Sisodia Dynasty, received Chittor in the middle of the eight century, as part of last Solanki princess's dowry. It crowns a seven-mile-long hill, covering 700 acres (280 hectares), with its fortifications, temples, towers and places.

From the eighth to the 16th century, Bappa Rawal's descendants ruled over an important kingdom called Mewar stretching from Gujarat to Ajmer. But during these eight centuries the seemingly impregnable Chittor was surrounded, overrun, and sacked three times.

In 1303 Allauddin Khilji, Sultan of Delhi, intrigued by tales of the matchless beauty of Padmini Rani, of Chittor, of her wit and charm, decided to verify this himself. His armies surrounded Chittor, and the Sultan sent a message to Rana Rattan Singh, Padmini's husband, to say that he would spare the city if he would meet its famous queen. The compromise finally reached was that the Sultan could look upon Padmini's reflection if he came unarmed into the fort. Accordingly, the Sultan went up the hill and glimpsed a reflection of the beautiful Padmini standing by a lotus pool. He thanked his host who courteously escorted Allauddin down to the outer gate - where the Sultan's men waited in ambush to take the Rana hostage.

There was consternation in Chittor until Padmini devised a plan. A messenger informed the Sultan that the Rani would come to him. Dozens of curtained palanquins set off down the hill, each carried by six humble bearers. Once inside the Sultan's camp, four well-armed Rajput warriors leaped out of each palanquin and each lovely palanquin bearer drew a sword.

In the ensuing battle, Rana Rattan Singh was rescued - but 7000 Rajput warrior died. The Sultan now attacked Chittor with renewed vigor. Having lost 7000 of its best warriors, Chittor could not hold out. Surrender was unthinkable. The Rani and her entire entourage of women, the wives of generals and soldiers, sent their children into hiding with loyal retainers. They then dressed their wedding fine, slid their saris, and singing ancient hymns, boldly entered the mahal and performed jauhar.

The men, watching with expressionless faces, then donned saffron robes, smeared the holy ashes of their women on their foreheads, flung open the gates of the fort and thundered down the hill into the enemy ranks, to fight to the death. The Second sack or shake (sacrifice) of Chittor, by which Rajputs still swear when pledging their word, occurred in 1535, when Sultan Bahadur Shah of Gujarat attacked the fort.

• Dipu Kakati.

Himangshu Rajbongshi
2nd Semester (Honours)
Roll no: 230

Introduction

Dipor Bil is located in the Kamrup district of Assam. It is 18 km southwest of Guwahati city. Dipor Bil (also spelt Deepor Bel) is a freshwater lake in the former channel of the Brahmaputra River. Sprawling over a vast area of 40 sq km, the lake was declared as a Bird Sanctuary in 1989. It is home to vast variety of exotic bird species. Dipor Bil is one of the most attractive tourist destination of Assam. People visit this place for nature photography as well as for recreational purpose. Variety of endangered migratory birds can be seen every day at Dipor Bil during the winter season.

White Belled Eagle

The wetland also attract lot of researchers, students and wild life photographer other than regular people who visit Dipor Bil.

Utility of Dipor Bil

It is a source of fresh water and also serves as a rich aquifers. A large number of villages which are situated around Dipor Bil depend on it directly or indirectly for their livelihood. The lake is also a very breeding ground for both migratory and resident birds.

It has been declared as a Ramsite due to the presence of a variety of flora and fauna. A large number of elephants come down from the surrounding of Rani forest to Dipor Bil.

It also helps to drainage a great amount of flood water during the rainy season

Threatening to Dipor Bil

Dipor Bil has a variety of issues that threatens to destroy its ecological balance. Rampant encroachment of each boundaries and dumping of garbages as significantly affected the migratory birds that come to Dipor Bil every winter. The drain water from continuously poison the fresh water of the wetland.

Very important Railway line of North East Frontier railway passes through the border of this wetland. There has been many unfortunate accident of elephants has been killed in the railway track. Also a high power electric line passes a great danger to birds.

Conservation of Dipor Bil

Conserving Dipor Bil has become a priority for the government as well as for the people of Assam. Awareness campaign about this beautiful wetland has sensitised the people about the importance of preserving it. Continuous efforts from the government, institution and universities, NGOs to educate people about its ecological impact has borne fruit.

The Beel was designated a Ramsar site for preserving its biological and environmental issues. Anonymak, a prominent NGO, has been actively involved in conserving and creating awareness about the beel and also helping people living along the fringe areas of the beel to find alternative sources livelihood and to reduce the impact of people on the



ACHIEVEMENT

NT OF

SAIKHOM MIRABAI

CHANU

Submitted by Reshita
Thokchom
B.A 2nd Semester,
Honour - Political
Science

Roll no - 15



Mirabai Chamu Early life:

Mirabai Chamu was born on 8th August 1994 near Imphal. Her family supported her dream of being a weightlifter since she was 12. The family identified her strength when she was able to lift the legs of wood her brother found difficult to pick and walk easily home.

Weightlifting Career:

Chamu Mirabai's career began with the Glasgow Commonwealth games

where she won the silver medal in the 48 kg category. She also qualified for the Rio Olympics but could not finish with any successful lifts.

Achievements :

In 2017 she won the Gold Medal in the women's category weightlifting in World Weightlifting Championships at Anaheim, CA, USA. She created a record by lifting the 194 kg weight in total and 109 kg clean and jerk. She also won the first gold medal for India in the 2018 Commonwealth Games. In the 2019 World Weightlifting Championships, Mirabai lifted a total of 201 kgs but finished 4th.

In 2021, she won the bronze medal at The 2020 Asian Weightlifting Championships in Tashkent. At 2020 Summer Olympics in Tokyo Chanu won a silver medal with a total lift of 202 kg in the 49 kg section.





Chanu has been honoured with :

Rajiv Gandhi Khel Ratna highest sporting honour of India (2018).

Padma Shri, the fourth highest civilian award of India (2018).

She has also been given INR 1 crore from the Government of Manipur after she won the silver medal at the Olympics 2020. She has also been given the appointment as Additional Superintendent of Police (Sports) in the Manipur State Police.



When Dancing Became Revolutionary

Abhay K. Dhar
4th Sem

Bharat, that is our motherland, had passed centuries of torture under many alien communities. In the 15th century, Mughals entered in one of the most beautiful states of India which was famously called 'Sonar Bangla' that is our beloved Bengal. At that time Bengal was not divided into two parts, it was in its complete form.



The Mughals entered Bengal as conquerors and with time started to rule the entire Bengal and many parts of the country. The actual problem arose when they changed their colours and started creating mayhem in the lives of natives, their traditions and snatched their freedom, happiness and peace.

During the time of Chand Kazi, the people of Bengal was suffering to protect their culture and tradition. It was not only the problem of Bengal but it was a problem for the whole of India. Bengal is famous for its festivals but it started to lose its dignity. The sun of ancient heritage was setting down.

These actions of Mughals disturbed Mahaprabhu. He called his devotees and people of Nabadweep and started a new form of devotion that is dancing on roads by singing and chanting the name of Lord which later came to be known as 'Sanjirtan Movement'.

Doing 'nagar sanjirtan' by dancing and singing with a queue of thousands of people, those having 'kardal', 'Mridanga' and flags in their hands, Mahaprabhu reached the palace of Chand Kazi and warned him to stop disturbing the people of Bengal.

Through Mahaprabhu's words the heart of Chand Kazi changed and as a result he surrendered himself as a disciple of Mahaprabhu and promised to protect and maintain the heritage of Bengal and to keep the people happy.

After a year, when Mahaprabhu was 21 years old he took sanyas and started to spread the name and fame of Lord Radha and Krishna throughout the Indian region.

According to scriptures, Chaitanya was Radha and Krishna himself appeared in the recent times.

In such a critical condition a golden boy appeared in Nabadweep, Bengal. His appearance was quite special for the people of Nabadweep because of the extraordinary behaviour of the small child. He appeared during the lunar eclipse, when the moon in the sky was hiding and a moon rising in Bengal. The little boy was named as Viswambhar. Some started to call him Nimai, Gauranga, Chaitanya etc.

There is a saying 'Time moves slowly, but passes quickly', the little Viswambhar became adult scholar person. He was one of the highly scholar person in India at the age of '20'. He was then named as Chaitanya Mahaprabhu. In such moments of happiness, a dark side of Bengal grew in the background. Chand Kazi was in his extreme. He ordered to stop all traditional practises and spiritual activities of the native people. They were pushed into pits.

Seeing these conditions, Chaitanya Mahaprabhu started arranging 'sankirtan' in the homes of the common people. Yet again this practice was also objected and stopped by the Mughal authorities. They started to kill many devotees, burnt their houses, even raped small girls and the wives of the devotees.

In present times, we notice the spread of sankirtan movement through out the globe. Some of the branches are ISKCON, Gaudiya Math, Hare Krishna Movement etc. If Chaitanya Mahaprabhu had not appeared then the glorious Bengali culture would have vanished and we would not witness the emergence of some of the greatest personalities of the world.

We, as the sons and daughters of this great soil, have forgotten about the legacy and immense contribution left behind by Mahaprabhu and his devotees. As the people of a society fought by our ancestors to keep its dignity alive and thriving, it is our duty to maintain the culture and heritage of Bharat.

TEZPUR: THE CULTURAL CAPITAL OF ASSAM

Aman Goswami
BA 4th Semester
(Hons.)

Tezpur is a historical place in the Sonitpur district of Assam lying along the mighty river Brahmaputra. With a population of 1,00,000 Tezpur is the major commercial and administrative centre of North Assam. The name Tezpur is derived from the Sanskrit word 'Teja' (meaning blood) and 'Pura' (meaning town or city). The city acquired its name owing to a myth involving a fierce battle that was fought between Hari (Lord Krishna) and Hara (Lord Shiva in the form of Banasura) and the entire city was drenched in human blood and so it was named Tezpur and is known by the name till date.

Tezpur abound in archaeological sites, ancient relics apart from scenic beauty. The famous 8th century door frame of De-Parbatia, the ruins of 9th century sun temple at Bomuni Hill, the ruins of ancient temple known as Gorkh

Dzul, the early 9th century rock inscription of the Harjjar Varma etc. speak volume of the historical significance of Tezpur. The city is dotted with many old temples including famous Mahabhairav Temple.

Tezpur has a rich cultural heritage and is considered as the cultural capital of Assam. The town has produced many stalwarts such as Dr. Bhupen Hazarika, Jyoti Prasad Agarwala, Kaloguru Bishnu Rabha, Natasurya Phani Sarma, Hem Barua and many more.

Though Tezpur lost much of its importance during the medieval times, but it regained prominence as the capital of erstwhile Darrang district during British Period. Later on due to its geographical location, the city came to assume much strategic importance. During World War 2, Tezpur received large number of refugees fleeing from Burma. In 1962, Sino-Indian War Chinese army came close to the town and the town had to be evacuated. In 1983, a part of 12

the district was carved out to form a separate district, named Darrang.

Presently, Tezpur is one of the important cities of Assam. The city has become an important tourist spot and also a major base of Indian Airforce and Indian Army as they have their base camp on Vartak and Balmara. There is also large numbers of tea gardens contributing to the economy of Tezpur and is gradually becoming one of the major educational hub of the state as it has some of the best colleges and universities of Assam.

Did you know?

Ge.K
G.K

- 1) President of India — Draupadi Murmu
- 2) Vice President of India — Jagdeep Dhankhar
- 3) Prime Minister of India — Narendra Modi
- 4) Chief Justice of India — D.Y. Chandrachud
- 5) Lok Sabha Speaker — Om Birla
- 6) Home Minister — Amit Shah
- 7) Defence Minister — Rajnath Singh
- 8) Finance Minister — Nirmala Sitharaman
- 9) Health Minister — Mansukh Mandaviya
- 10) Railway Minister — Ashwini Vaishnaw
- 11) Education Minister — Dharmendra Pradhan
- 12) External Affairs Minister — Subramanyam Jaishankar
- 13) Iki Government — Shaktikanta Das
- 14) National Security Advisor — Ajit Doval
- 15) Attorney General — R. Venkatesh
- 16) Cabinet Secretary — Rajiv Gauba
- 17) Chairman of UPSC — Manoj Sinha
- 18) Chief Election Commissioner — Rajiv Kumar
- 19) Chief of Army Staff — General Manoj Pandey
- 20) Chief of Air Staff — Aem Virek Lam Chaudhary
- 21) Chief of ~~the~~ Naval Staff — Admiral R. Hari Kumar

Q-1 Amrit Mahotsav launched by PM Modi is related with ?

Ans 75 year of independence

Q-2 India's first ethanol plant was inaugurated in ?

Ans Bihar

Q-3 which state court became India's first paperless court ?

Ans Kerala

Q-4 Dushlik exercise is conducted between

Ans India - Uzbekistan

Q-5 which international organisation is celebrating 5th anniversary in 2021?

Ans BRICS

1) Recently, EWS quotas - reservation was upheld by SC

Ans: 10%

2) Right to safe and legal abortion is a part of which fundamental right?

Ans: Article 21

3) As per the UN report, which country will now be the world most populous country after china?

Ans: India

4) India conducted operation Ganga for evacuating Indians from which country

Ans: Ukraine.

5) Which country faced an emergency because of soaring Inflation and record low foreign exchange?

Ans: Sri Lanka

6) Which organization releases the India Innovation Index

Ans: NITI Aayog

7) Which Mission has been started by India to help the people suffering from the devastating earthquake in "Turkey and Syria"?

Ans: Operation.

8) Where will the capital of Andhra Pradesh be changed from "Amravati" to the new capital?

Ans: Visakhapatnam.

9) Which of the following countries is the first country to give legal rights to wild animals?

Ans: Ecuador.

10) Rishi Sunak became the first Hindu PM of which country?

Ans: United Kingdom (UK)

নাম - পূজা - চাহানী
শ্রী - চতুর্থ স্বাধীন

হায়ে - হিন্দু, বৌদ্ধ, আও
মুছলমানৰ প্ৰাচীন ঐতিহ্য

হায়ে - অসমৰ অন্তৰ্গত আকৰ্ষণীয় স্থান আও
হুমায়ে - কাছাৰৰ একমুঠ চাৰি মঠ বিষ্ণু, শিৱ, দুৰ্গা, বুদ্ধ
আও এনে মুছলমান আৰু উৎসাহিত কৰা মন্দিৰ হি
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হায়ে কোচ বংশৰ আধিকাৰী আছিল, বিষ্ণু বৌদ্ধ
কোচ বীৰ চিহ্নসমূহৰ পুত্ৰ আও কোচবংশৰ বহু - নবনাগৰ
ভিত্তিক - বহুদূৰে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে
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প্ৰাচীন একমুঠ - অতিশয় হায়েৰ জাতিগত পুৰণত
অপূৰ্ণত আও হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে
চতুৰ্থ - অতিশয় হায়েৰ হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে
হুমায়ে - বিষ্ণু পুৰাণ হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে
অতিশয় এনে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে
পোহৰ দৰে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে হুমায়ে

HEAR MY SILENCE VOICE

Art by
Christina Hammigkhal



Evils of Dowry System

Name - Jinti Das
class - 6th semester
Political Science dpt.

There are several evils in Indian society. The Dowry system is one of them. I believe that dowry system is the greatest curse of the Indian society. It is great curse and challenge for the poor masses. He demand cash or luxuries items as dowry. Dowry spoils the pleasure of married life. Due to this many innocent girls have to sacrifice their lives.

In India everyone speaks and progresses for women's rights and says 'Beti Bachao, Beti Padhao' but a girl even after achieving everything in her life; where starts taking care of her family but even then she can't escape the shackles of dowry. Sometimes because of dowry which is mostly prevalent among the below poverty line people, they kill their daughters after they are born or before their birth in the mother's womb itself so that they can escape dowry. Since they know after growing up and educating her, they still need to give dowry in order to get her married. However, one fails to understand that it is not a daughter's fault for which she is being wrongfully punished but the fault of the society that allows such practices even after so many years of independence.

Dowry is giving rise to a lot of crimes in India. In some families, dowry is used as a threat or as a means to extract money from the bride's family irrespective of their financial condition. The north

and east part of India show a high rate of dowry related cases, many families subject the bride to domestic violence if their demands are not fulfilled. They will continue to abuse or threaten the bride at the hands of the husband or his family which unfortunately results in suicide.

The dowry that is taken by the groom's side should be stopped everywhere, then only the country will be developed and the daughters can be independent. Dowry is also called 'Dahaj' in Arabic, if it is given by the bride's side without any enforcement then only it is called gift, else it becomes a crime. If the dowry system is completely wiped out then any bride's father will not have any burden and there will be no killing of girls after or before birth.

Dowry should be in the interest of the bride's family, not on demand by the groom's family. Dowry was made for the security of the bride to their new family where she marries and goes but over time people have changed its meaning to meet their needs. Let us all make endeavors to end this heinous social practice and safeguard our daughters and their bright futures. The important takeaway here is that parents should have the choice to happily give whatever they may desire to their daughters and nothing should be forced upon them in the name of tradition.

Farajana Tasnoem
Hussain
(BA 2nd Semester)
Roll No. 333



RANG GHAR

Sivasagar is consist of many historical places such as Siva Dol, Rang Ghar, Talatal Ghar and Kaxung Ghar. But here I would like to discuss about Rang Ghar.

The Rang Ghar, is also known as House of Entertainment is a two storeyed building which once served as the royal sports - pavilion where Ahom Kings and nobles were spectators at games like buffalo fighting and other sports at Rupahi Pathar (pathar meaning "field in Assamese) particularly during the Bongaali Bihu festival in the Ahom capital of Rangpur. The entrance of the Rang Ghar has two beautiful stone-carved crocodile structure on either side, where as the roof of the main structure is like a boat, kept upside down. At the center, over the parabolic roof is a trefoil canopy. Beautifully adorned with floral and

geometrical designs the exteriors of the Rang Ghar is worth exploring. Made exclusively of red baked brick a special variety of rice and eggs, the building is a fine example of Ahom architecture and treasured entertain-



ment house in Assam. As we walk inside the Rang Ghar, we will find series of arches adorned with unique sculptures. A steep staircase lead to the top from where the royalties and dignitaries used to enjoy the special programmes and events wide ground known as the Rupokh Pothar surrounds the Rang Ghar where earlier bull fights, wrestling and cock fight were organised. It is three kilometres away from the center of Sivasagar Town. Situated by the side of the Assam Trunk Road, it lies to the northeast of the Rangpur Palace, a seven storied royal complex comprising the Talatal Ghar and the Kareng Ghar. It is said that Rang Ghar is one of the oldest surviving amphitheaters in Asia, the building was first constructed during the reign of Swargado Rudra Singha with bamboo and wood. It was later rebuilt with brick by Swargades Pramattha Singha in AD 1744-1750

Rangbehare is a phenomenal piece of art and history. It is a beautiful historical place from Ahom era and a perfect place to visit with family friends including children. You can visit all the sight within an hour or two.

— Written by,

Fariyana Tasneem Hussain
(BA 2nd Semester)

POEM
কবিতা

ଦେବୀଙ୍କର ପବିତ୍ରତା ଏକାନ୍ତ

ଦେବୀଙ୍କର - ମୋହର - ମୋହରର ଦେବୀ
ଅଦୃଶ୍ୟର ଏକାନ୍ତ
ଅକାଳୋତ୍ପନ୍ନର ସେ ବିଲୀନ ରୂପ
ଏହି ଅଦୃଶ୍ୟର ବାସ୍ତବ ଉପଲବ୍ଧ ।

ବାସ୍ତବ ଦେବତାର ଦୁଃଖ-ସନ୍ଦେହ, ଦେବୀ-ନିରାଶା-
ଅକାଳୋତ୍ପନ୍ନର ମୈତ୍ରୀ-ଦେବୀ-ପରିଚ୍ଛେଦ
ଏହି ଅଦୃଶ୍ୟର ବାସ୍ତବ - ଉପଲବ୍ଧ ।

ଦେବୀଙ୍କର ନବୀନ ପଥର ଅନ୍ଧାର
ଅସମ୍ଭବ ଉଦ୍ଭୂତି ଦେବୀଙ୍କ ଦେହାନ୍ତ-
ଦେବୀଙ୍କର ଦୈବତା - ଦୈବତା ହି
ଦେବୀଙ୍କର ବଂ ଲୀନ ଚିତ୍ତ ହେଉ
ଦେବୀଙ୍କର - ବିଷ୍ଣୁର ମହାଭାବ୍ୟ-
ନିକଟରେ ହି ଥାଏ
ଦେବୀଙ୍କର ବାସ୍ତବ ପବିତ୍ରତା
ଏହି ଦେବୀଙ୍କର ପିତା ।

ଦି ଯେ ମନୋହର ଦୃଶ୍ୟ !

ହର ହର
ଦେବୀଙ୍କର ବଂ ଲୀନ ଚିତ୍ତ ମାନବତା ।
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ଦେବୀଙ୍କର ଅନ୍ଧାର ବାସ୍ତବ
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ଅକାଳୋତ୍ପନ୍ନର ମୈତ୍ରୀ ହି ହେଉ ।

— ପୁଣ୍ୟ - ଚାନ୍ଦିନୀ
ଚତୁର୍ଥ ସାମ୍ବିଧାନ

Mother

You filled my days with rainbow lights,
Fairy tales and sweet dream night,
A kiss to wipe away my tears,
Gingerbread to ease my fears.

You gave the gift of life to me,
And then in love, you set me free,
I thank you for your tender care,
for deep warm hugs and beings
there.

I hope that when you think of my
a part of you
you'll always see.....



Mother - So precious
and loved



Poem On

Failure and Success

Submitted by: Pehiabuale

B.A 2nd Semester, Roll No-88

Honour - Political Science

Failure is a stepping
stone to success.



Success And Failure

Failure is like drowning,

It is race against the wind.

It is a prize below bronze.

It is like a long walk,

In the month of hot capital.

And is happiness like death!

But once you achieve your
gold, Kill them with success.

Your adversaries kill them,

Not dangerous weapons.

Your success is the sweetest revenge.

So, ambush them with success,

Attack them with success.

Destroy them with your success.

By - Pehiabuale Abriame

MAGAZINE

Topic: Poem

Name: JACK LEE TONGCHANGYA

Class: B.A 2nd Semester

Subject: Dept. of Political

Roll, No: - 02

Date: 09/03/23

Be The First Of Whatever You May Be

If you can't be a scientist on the top of the space

Be a good doctor in the country -- but be
the first as a doctor of that work in the country;

Be a good engineer if you can't be a good
doctor in the country.

If you can't be a good engineer be a good politician
in the country,

And some society some happier make in the
country;

If you can't be a good minister then just be a good
teacher in the country --

But the teacher should be in the institution
where's there is a good teaching!

We can't all be captains, we've got to be crew,

There's something to become first for all of
us here.

There's big work to do and there's lesser work to do,

And the task we must to do in the first.

If you can't be a good teacher then just be a good human being in the society,

If you can't be the ocean be a river;
It isn't by size that you win or you fail--

Be the first of whatever you may be!

— By JACK LEE TONG CHANG YA

TRADITIONAL CUISINE

শব্দ-শাস্ত্র

বন্ধন প্রকরণ

Name - Khankaulang Leme

Roll No - 142, Class - B.A. 2nd Sem.

Department - Political Science (Honours)

Zeme Naga Traditional Attire



Traditional Cuisine of Assam Pradesh

Assam Pradesh is one of the northeastern state of India and just like other northeastern states its traditional and culture are one of the main focus of Indian tourism. The food forms an essential part of the culture of northeastern India. The food of Assam Pradesh is a topic that draws a lot of attention the things you should know about Assam Pradesh food is that it ~~different~~ differs from tribe to tribe.

Assam's peoples are dependent on bamboo and other leafy vegetables which are strictly boiled. Fried food is not very popular as people like to eat either boiled or smoked food.

Here's some ethnic cuisine of Assam Pradesh:

1. Rice

Rice is a staple food in Assam Pradesh and other food is just a side dish. The most important and different things about their rice is that in Assam Pradesh, they prefer to cook their rice in the hollow bamboo over some hot coal to give it a different flavour.

than other types of rice.

2. Bamboo shoot

Bamboo shoot is widely eaten through all the North Eastern states because of its delicate flavour and is a chief component of food in Arunachal Pradesh. The delicious bamboo shoots are used in the dishes of boiled vegetables, cooked meat, pickles and chutneys.

3. Pika pila

Pika pila is a famous type of a pickle that is mostly made by the Apatani tribe of Arunachal Pradesh. It is a favourite accompaniment of food in Arunachal Pradesh. Pika pila is a type of a pickle that is made by using bamboo shoot and pork fat with a little addition of King chilly. It is hot but not very spicy as to make you feel sick.

4. Lukter

Another delicacy of the Arunachal Pradesh Food is the lukter. Nothing complicated, lukter is a combination of cooked dry meat and chilly flakes from the king chilly or Bhut Jolokia.

5. ~~peh~~ Pehak

Pehak is also a side dish delicacy of Arunachal Pradesh Food. Pehak is a type of spicy chutney that is made by the use of fermented soya bean and chilli. Obviously being the king chilly is the main ingredient in this dish as that's what makes it hot and spicy. The taste of flavored rice along with this spicy tangy mash makes for an awesome dish!

6. Makuu

Makuu is home-made alcohol that is very famous in Arunachal Pradesh cuisine. The only difference is that this alcoholic beverage is made of millet instead of rice. A common drink that Arunachalis enjoy drinking on occasions.

7. Chura Sabji

It is a kind of a curvy made of fermented cheese made by either yak milk or cow's milk and not to forget most important ~~the~~ the flakes and few pieces of the King Chilly which makes it spicy but delicious.

8. Wungwot Ngam

Next up on the list of famous food items in Arunachal Pradesh is Wungwot Ngam. This delicacy is prepared with chicken, rice powder, and indigenous spices. Available at street-food joints and restaurants, this is the perfect dish to devour after exploring the best

9. Pasa

Pasa is one of the most traditional food items in Arunachal Pradesh that the locals are still very fond of. It is a raw fish delight that soldiers used to prepare during wartime without lighting a fire. The historical significance of this spicy dish has made a special place in the hearts of Arunachali tribes.

10. Ngatok

Although the cuisine of Arunachal Pradesh has evolved over the years, there are some traditions that are still being practised. Ngatok is one such dish cooked in the same style followed by people a century ago. Marinated fish pieces are wrapped in leaves and then cooked in a stone pot along with red chilies, tomatoes and spices. Its pairing is done with steamed rice or Dung po.

11. Kharzi

Kharzi is yet another Arunachali delicacy made of fermented cheese, rice, spring onions, carrots, chilies, and several other ingredients.

12. Byak

Byak is a chutney or side dish that is enjoyed with dal-bhaat on a daily basis. It is prepared using Thai eggplant that is either roasted or boiled. It is then mixed with ginger, red chilies and other herbs to give a tangy flavour.

13. Bresi

A sweet dish that will make your heart sing and dance in joy is the Bresi. Highly popular during festivals, it is made of rice, dried fruits, and sugar with melted butter drizzled on top. You can smell the divine fragrance of Bresi in the streets of Itanagar, Tawang etc., during Diwali and other regional festivals.

14. Po cha

The love for butter tea among the Himalayan folks is so strong that every state has its own variation. Arunchal Pradesh's pocha is prepared by boiling black tea first and pouring milk on top for further brewing. The yak milk butter is added on top with some salt to give you a divine hot beverage that will make your world go round!

Traditional Nepalese Cuisine

Samjeer Thapa
BA 4th Sem (Hons)

Nepali food possesses the most delicious and unique style of taste. The varieties of ingredients Nepali food has are not very common and used in all types of food. Nepali food is not only rich in its taste but reflects the wide variety of culture and traditions.

- * Daal Bhat Tarkari :- It is the daily meal eaten by all the Nepalese throughout the country. Daal is the soup made of lentils and spices which is served with the boiled grain known as Bhat. Tarkari is curry - mash up of different vegetable flavoured with spices and curry powder. It is the main staple diet of most Nepali people and usually eaten two times a day.
- * Momo :- It is a type of dumpling which is made from dough usually filled with minced meat - of buffalo, chicken and pork - and also with vegetables. It is usually steamed or fried found in almost every restaurant, hotel with most of Nepal and mainly eaten as an appetizer. This dish is very popular in almost every corner of Nepal. Momo is a must - try food item of Nepalese cuisine.

* Dheedo :- Cundrook is dried and fermented green vegetable leaves. It is usually prepared as soup adding beans and potatoes. It is slightly sour and tangy with very tangy with very unique taste. Dheedo is a sugar-free dish made up of either wheat or maize. The food is high on nutrition level and satisfies the taste buds as well. It is usually eaten with Cundrook soup. Dheedo is considered to be very healthy especially for diabetic people. This dish is also called as the national food of Nepal which can be found in typical Nepalese cuisine restaurants and the local homes of the villages.

* Drinks :- Tea (chiya) usually taken with milk and sugar, juice of sugarcane (Sasud) and buttermilk are common non-alcoholic drinks. Alcoholic drinks include Rakhi, spirits made in rustic distilleries, and jaand / jaad, home made beer made from rice, at higher elevation, there is millet beer Zongbin, nigam and chhyang.

The state of Bihar is situated in the eastern region of the Indian mainland. The landlocked region is famous for its ancient traditions and heritage sites including Bodhi Gaya, where Buddha attained enlightenment, the ancient Nalanda university, for the sweet and ~~the~~ lilting Bhojpuri language, and much more. While Bihari cuisine has many distinctive dishes, unfortunately, they are not widely known in the rest of the country.

Litti Chokha -

Litti Chokha of Bihar was originated centuries ago as a staple food in the court of Magadha. If there's one combination that is the hallmark of Bihari cuisine, it is the Litti Chokha. This is basically a very traditional and rustic dish of spiced sattu (**roasted black chickpea flour**) stuffed whole wheat dough balls called Litti. This is classically paired with a simple veggie mash essentially with onion, garlic, green chilies and mustard oil, called the Chokha. It is a delicacy in the food culture of both Bihar as well as Jharkhand. Here in Litti Chokha together forms a really brilliant combo consisting of varied flavors and textures. An original recipe for any Chokha will have the main vegetable (**brinjal, potato or tomato**) being roasted or boiled, the skinned off ~~the~~ (if needed).

The Kua -

The Kua (also spelt as Thokua or Thekariis), also known as Khajuria, Tikari and Thokri, is a cookie from the Indian Subcontinent, popular in the Indian states of Bihar and Uttar Pradesh and Terai region of Nepal. The Kua is a revered Pradada, offering to god during Chhat Pusa. It has been used as a sweet snack for centuries in these places.

What is The Kua?

The Kua is a traditional sweet from Eastern Indian states of Bihar, Uttar Pradesh and Jharkhand. It is made during Chhath Pusa, a festival dedicated to the Sun god (Surya devta).

These are whole wheat cookies which are deep fried. The sweet aroma of fennel seeds and cardamom plays beautifully with the caramel-molasses flavor from jaggery. The recipe of this will give you crispy and crunchy exterior with a soft interior, which to me is perfect for a cookie. The Kua have uneven cracked edges, making them both rustic as well as crunchy. They will not like a perfectly even cookie! The signature of a perfectly made the Kua will be the uneven edges, so do not worry if they are a tad misshapen.

Khaja -

When the place has its origin in ancient history, you are sure to find recipes from that time. Khaja is a savory which has been a part of Bihar for 2000 years. This crispy dessert is similar to Baklava. Khaja is a famous sweet dish of Bihar that is made of multiple layers and has a wafer-cry crunch. It melts in the mouth instantly and is super tasty.

Dal Pitha -

Bihar's own version of dumplings, Dal Pitha is a must-have dish for its unique flavour. Again a healthier version of momos made with maida, Dal Pitha of Bihar has rice flour covering that certainly is a good replacement for maida and stuffed with spicy lentil ~~add~~ to add a distinct flavour. These steamed Pithas are truly divine. By now, one thing is sure that the community of Bihar has a great sense of balancing taste and nutrition in the food items they consume.

Kadhi Badi -

Kadhi is the most common dish in India and it is as diverse as cultures. Likewise, Kadhi Badi in Bihar has its unique flavour that is distinct from all other variants of Kadhi. The soothing sour curd preparation of Bihar is savored by all in the routine as well as is prepared on all the auspicious occasions such as **Chhath Puja** in Bihar.

TRADITIONAL CUISINE OF MEGHALAYA.

Eldora Klatre Monin
2nd Sem Honours.]

A) Land of many identities, traditions, and dialects - Meghalaya's cultural diversity is best explored through its festivals, historical landmarks, and its delicious cuisines.

Jingbam Dish

The traditional fare of the Khasis consists of wholesome snacks like Ja shulia or sticky rice, Pu khlein or fried rice cake, Pu Maloi or steamed rice cake, Pu Sla or rice cake steamed in a leaf, Pu dok or steamed rice cake with Pork strips and rice cake. Best with a hot cup of tied tea, this is wholesome goodness straight from the hearth.

Putharo And Dok Jem

U Putharo is a soft spongy flatbread prepared from rice flour. It tastes best when served with Dokjem, a pork curry. This mouth watering combination is usually served with tea.

Me-kin / Sobok Chatni

Me-kin / Sobok chatni or chutney made with banana flowers is served as an accompaniment to most Garo meals. Rich in nutritional value, this side dish is an enjoyable treat.

Ktung Bain Nei-zong

This delightful dish made of ktung Bain, a kind of dry fish, cooked with black sesame seeds. This simple yet tantalizing dish is enough to make you ask for more.

Na-kam Bitchi

Dry fish is an integral part of Garo cuisine and Na-kam Bitchi or dry fish gravy is a much sought-after delicacy. Served with rice, the spiciness of this dish adds to its tantalizing yumminess.

Do-o Kapa

An enticing dish popular in most Garo homes. Do-o Kapa is a chicken dish cooked with indigenous soda. Mostly served with rice, the taste of this dish is further enhanced with the addition of fresh herbs like coriander and chillies.

DIVERSITY
বৈচিত্র্য

FESTIVALS OF DIMA HASAO

788819

INTRODUCTION

S.B Deorah College
Roll no - 275

DIMA HASAO is one of the two autonomous Hills District of the state of Assam. It was founded in the year '1970'. The District headquarter of Haflong is the only hill station in Assam, also known as 'Switzerland of NE'. It was earlier called North Cachar hills.

The present population of Dima Hasao is approx 3 lakhs, where different tribes like Dimasakachari, Zeme Naga, Hmar, Biate, Karbi, Hrangkhoh, Khazi, Rongmei Naga, Khelma and Vaiphei including minority tribes resides here. They belong to various ethnic tribes and groups and each having distinct language, culture, way of life, festivals, songs & dance, and all these combination had made the place the home of the most colourful festival. During the celebration there is a commonness among all the mentioned above tribes i.e. it celebrates 'Humanity'.

The people of this land along with its festival, dance & songs also display colourful dishes & drinks. The festivals celebrated in Dima Hasao are Bushu Dima, Jusima festival, Jalunga festival, Falcon festival, Chavang kut, Nalding kut, Knotsafak, Rongker Chakaan - gaon Ngai, Sikpui Knoi, Helei-nyi

BUSHU DIMA

Bushu Dima is one of the most important community festival of Dimasas. The festival is usually celebrated in the month of January when all sort of works of the Ghum are completed. Thus the Bushu Dima is an occasion for relaxation from hard toils. It can be therefore be called as 'Harvesting Festival' or a festival of rejoicing and merry making. During this festival they do 'Haoba'.

The grand bushu festival is of three categories.

- BUSHU JIDAP ⇒ when the Bushu is celebrated for one night
- SUREM BAINO ⇒ It is observed for 3 days
- HANGSO MANAOBA ⇒ It is observed for 7 days



JUDIMA FESTIVAL

Judima is a traditional ethnic rice wine associated with the people of Dimasa tribe. It has received a geographical indication tag in 2021. This festival is celebrated in the month of Dec-Jan. During this festival many cultural programmes are performed by local artist and also outsiders. This wine is prepared by the use of a wild herb called Thembaa (*Accacia pennata*).



FALCON FESTIVAL

Falcon Festival is a festival celebrated to spread awareness and work towards the conservation of the Siberian Amur Falcons. This festival is celebrated during the month of October - November as during this season migratory birds visit the region of Umangso where the Falcon festival is celebrated.



GATINGA FESTIVAL

Gatinga is a small tribal village known for the mysterious suicide of birds during certain weeks of the year. Therefore Gatinga festival is celebrated as an annual event to provide awareness on the preservation of migratory birds.



The other festivals celebrated in Dima Hasao are:-

CHAVANGA KUT

Chavang-kut is the festival of Aukis. It is celebrated in the month of November and December after the harvesting season is over.

MULDINGA KUT

Muldang kut is the most important festival of Biak tribe observed & celebrated in the month of December. It is regarded as the 'Festival of Renewal of life' by the Biak people.



RUOLSAFAK

Ruolsafak

means feasting together. It is a harvesting festival as well as bidding goodbye to the passing year & welcome the New Year. The festival is celebrated during the last part of January and first part of February. During the festival, both boys & girls of the village take the leading parts under the leadership of tanyva ulien.



SIKPUI RUOI

Festivals of Honors.

Sikpui Ruoi is the foremost among the or is observed during the winter season. The festival is organised for a fortnight and even extend to a month long celebration. It is a festival marking peace & prosperity and therefore elaborate preparations are needed for the occasion.



RONGKER

Rongker festival is celebrated by the karkes at the beginning of the New Year by propitiating the different deities for the well being of entire village.



CHAKAAN GAAN NGAI

Rongmei Nagas

celebrate Chakaan - Gaan Ngai. It is one of the greatest and joyous annual festival of Rongmei Nagas, celebrated in winter between Dec & Jan.



Boro culture

Priyanka Boro (4th Sem)
BA Political Department

Boro culture is the culture of the Boro people in Assam. For long, the Boros have been farmers living in an Agrarian Society with a strong tradition of fishery, poultry, piggery with rice and jute cultivation, and betel nut plantation. They make their own clothing from scratch such as traditional attires. In recent decades, the Boro's are influenced by recent social reforms under Boro Brahma Dharma and the spread of christianity.

Boros follow Bathouism, Boro Brahma Dharma and shivism. Some Boros practice christianity, predominantly Baptists.

The Boros traditionally dance Bagurumba. This dance is accompanied by the Bagurumba song. Moreover, there are about 15/18 kinds of Kheria Dance like Ranachandi, Goyai Dabrainai, Dao Thwi dwingnai, Khwijema hannai, Mwsaglangnai.

Among the many different musical instruments, the Boros use: Kham, Siphung, Serja, Jotha, Jabsring, Khawang, Bingi, Rege.

Siphung: This is a long bamboo flute with five holes rather than six as the north Indian Bansuri would have and is also much longer than it, producing a much lower tone.

Serja: This is a violin-like instrument. It has a round body and the scroll is bent forward.

Khawang: It is a block of bamboo split into two halves for chapping.

Kam: It is a long drum made of wood and skin of goat. Rice is the main staple food but eaten with non-vegetarian dishes like fish or pork.

Oma Bedor: Most of the people like Oma (pork) Bedor (meat). They prepare it with different flavours and styles. It could be fried, roasted, or stewed. The first type is pan-fried. The second type is made by roasting (or smoking).

Onda: Onda is a gravy made from rice powder and slices of bamboo shoots. It is cooked lightly with oil and spices. Also, they add chicken or pork to onda.

Narzi: It is a bitter gravy made from dried jute leaves. Pork or freshwater fish can be cooked together with Narzi to generate

a distinct taste. The Narzi gravy tastes like Japanese seaweed soup. The Boros also like to have Day Bedor, Jinai, and Samo.

Jou Gishi : Rice beer is produced by the Boros from different kinds of rice varieties using traditionally created starter called angkus. The angkus contains a traditional recipe of herbs. That provide Jou gishi with its distinctive flavour, colour, and ethno-medicinal properties and the consumption of Jou gishi Festival, marriages and communal gatherings. Bwisagu is the most cherished springtime festival celebrated by the Boro people at the advent of the new year. Famous for its myriad colours and merriment, it is celebrated during mid April. The other festivals celebrated by the people are Hapsa Hatarnai, Wngkham Gwstwi. Janai Pomashi. Among all, the Kherai festival includes singing, dancing and drumming celebrated with much rejoice.

Aronai is a small scarf, used both by men and women. Aronai is the sign of the Boro tradition and is used to fetter guests with honour, as a gift. In ancient period the Boro warriors used around the neck to warm up the body and and also used Aronai as belt in battlefield.

Dokhona is the traditional dress of the Boro women. It is worn to cover the whole body from the chest region to the legs by wrapping one round at a time over the waist. Jwmgra is the Boro women use Jwmgra to cover the upper portion of their body. Gamsha is the Boro male traditional attire. The Boro men used it to cover the portion from that waist to the knee by tying it around their waist. Hundreds of the Boro handmade designs are there, which always bloom on the Boro traditional attires. Most of the Boro weavers says, that, the Hajwa agor and Paswo megon is the most common and important design in the Boro traditional attires.

NAME :- AKSHATA THAPA

ROLL No. :- 301

BA 4th SEMESTER

BALPAKRAM NATIONAL PARK (Place of Historical Importance)

Balpakram National Park is a conservation site in the Garo Hills of Meghalaya. It is famous for its forest covered canyon-cum-gorge and various geo-physical formations, all of which makes the place a land of mystery. It is believed that here, the spirits of dead dwell temporarily before embarking on the final-journey.

Balpakram has many mysterious and supernatural phenomenon that cannot be satisfactory explained by modern science and logic. Some of the mysterious sites are Chitlang, peak, Matchou, Dikkini King, Balpakram are so steeped in myths that even the Hindus believe that it is a sacred place. They believed that Laxman was seriously injured in the war, a very rare life saving herb (Sanjivani Buti) was required, Lord Hanuman found it here but not knowing which to take, broke the top of the hill and carried it away. The missing portion of that hill became a deep swirling canyon.

Apart from this, Balpakram is regarded as one of the best bio-hotspots in the country. It is home to many more and endangered species like Asian Golden Cat, the Pitcher plant, the Red Panda and many more. As incredible it may sound, this national park is supposed to be haunted by the presence of dead spirits that roam about the forest ~~abode~~ area. Named as the 'Land of Spirits' by the Native Garo Tribes, the place is held as sacred and of great religious significance.

In fact, science and logic could not decipher the mysterious events that took place inside the forest, which primarily focuses on the strange depression on the trunk of the Schima Wallichii trees. The locals are of the opinion that the unusual dent in the trees were caused by restless spirits as they made their journey towards the "abode of the dead". The tourists must exercise some caution while trekking across the steep canyons and musky woods, so as to not awaken the dead spirits while they are crossing to the otherworld. More of such spine-chilling tales are associated with the Balpakram National Park that continues to baffle the scientific minds and common sense of logic.

THE CONDITION OF JAMATIA

Mammon Jamatia
B. A 4th Semester (Hons)

The paper describes in details about the conditions of women in historical analysis.

They speak Kokborok language of Tibeto Burman family. Jamatias is known for their significant contribution in the Royal Army of Tripura. Jamatias were freed from paying different kind of taxes like Ghau chukti tax. Titun and many others for their service in the Royal Army of Tripura.

Jamatia mostly concentrated in Udaipur, Amarpur and Teliamura.

Sir Dajmala states that the Jamalias were the important fighting tribes of Tripura during the reign of the early kings and formed the backbone of Royal Army. It is known as among the Hill Subjects of Tripura, Jamalia were the fighting caste. They, in the older days, used to work in the Army of the King of Tripura. The Army constituted by them called 'Jammat' and from from the word Jammat, they, later on came to be known as Jamalias. The Jamalias were, "Kailash chandra Singha writes, "one of the pure branches of Tripura. B.C Allen also calls them the fighting caste of Tripura 1.

" The Jamatia believe that the term Jamatia is derived from the word Jama (an Arabic word which means tax) and twia (a Kokborok word which means not to bear the burden of.) So the word Jamatia means person who do not bear the burden of taxes. They hold the opinion that the Jamatias enjoyed these privileges for their military duties.

In the context of Omesh Saigal holds the view that Jamat in Urdu means an assemblage of person.

The former rulers of Tripura used to recruit his army from a class of tribals who were not only warriors but also has proved their loyalty to his. A fair proportion of his armed forces were drawn from amongst the Jamatias who formed a group in his army, and it was from this fact that they derived their clan

TAWANG

Lobsang Lhaton.
(BA 2nd Semester)
Roll No. 228

Tawang is inhabited by the Monpa people. The Tawang Monastery was founded by the meta Lama Lodne Gyatso in 1681 in accordance with the wishes of the 5th Dalai Lama, Ngawang Lobsang Gyatso, and has a legend surrounding its name. Ta means "horse" and wang means "chosen". So, the word Tawang means "chosen by horse". As per a legend, the Monastery is believed to have been chosen by a horse owned by Meta Lama Lodne Gyatso. The Sixth Dalai Lama, Tsangyang Gyatso, was born in Tawang.

Tawang was historically under the control of Tibet. During the 1914 Simla Conference, Tibet and British India signed an agreement delineating their common boundary in the Assam Himalaya region, which came to be known as the McMahon Line. By this agreement, Tibet relinquished several hundred square miles of its territory, including Tawang, to the British. The agreement was not recognized by China. According to Tsering Shakya, the British records show that the Tibetans regarded the border agreed in 1914 as being conditional upon China accepting the Simla Convention. Since the British were unable to get China's acceptance,

The Tibetans regarded the McMahon line "invalid".

The British did not implement the McMahon line for over two decades, during which Tawang continued to be administered by Tibet. When the British botanist Frank Kingdon had crossed the Sela Pass and entered Tawang in 1935 without permission from Tibet, he was briefly arrested. The Tibetan government lodged a formal complaint against Britain. This drew the attention of the British, who re-examined the Indo-Tibetan border, and attempted to revive the McMahon Line. In November, the British government demanded that Tibet implement the border agreement. This met with resistance from the Tibetan government which implied that China's acceptance of the Simla Convention was a prerequisite at all such concerns. Tibet refused to surrender Tawang, partly because of the importance attached to the Tawang Monastery.

In 1938 the British made a move to assert sovereignty over Tawang by sending a small military column under Capt. G. S. Lightfoot to Tawang. The invasion was met with strong resistance from the Tibetan government, a serious protest was lodged against the British Indian government.

After the outbreak of the war between China and Japan in 1941, the government of Assam undertook a number of forward policy measures to tighten their hold on the North East Frontier Agency.

(NEFA) area, which later became Aizunachal Pradesh. In 1944 administrative control was extended over the area of the Tawang tract lying south of the Sela Pass when J.P. Mills set up an Assam Rifles post at Dirang Dzong and sent the Tibetan tax-collectors packing. Tibetan protests were brushed aside. However, no steps were taken to evict Tibet from the area north of the pass which contained Tawang Town.

- written by
Lobsang Lhaton
(BA 2nd Semester)

CHAKMA TRIBE

- Sadan Chakma
BA 4th sem (HOM)

The Chakma tribe, also known as Changmas, are considered to be the largest tribe occupying the Chittagong Hill Tracts, followers of Theravada Buddhism, a religion that they have practiced for centuries. Almost every Chakma village has a Buddhist vihar (ki-yawng or kaang). Buddhist monks are called bhikkhu or mawichang and Chaa-myini. They preside at religious festivals and ceremonies.

At the partition of India in 1947, the Chittagong Hill Tracts were awarded to Pakistan rather than to India. This caused considerable resentment among the predominantly Buddhist Chakma population, who saw their cultural affinities to be with the Hindu peoples of India rather than with the Muslims of East Pakistan. This resentment increased with the removal of the old British "Excluded Area" status that provided

Some protection for tribal areas. One result of this was an influx of Muslim settlers into the region. The seeds were thus sown for a tribal movement that came into focus in the early 1970s, when it became clear that the policies of the new Bangladeshi government would differ little from those of the Pakistanis. The year 1973 saw the beginnings of an armed insurgency by the Shakti Bahini ("Peace Force"), aimed at gaining autonomy for the Chittagong Hill Tracts.

The Chakma practice Theravada Buddhism and believe in a number of spirits, including several Hindu gods. They celebrate a number of Buddhist festival. Including Kathon Chibar Dam, a festival celebrated by other groups such as the Marma, Chak and Tanchangya which involves making and dyeing cloth and presenting it to monks. Religious practitioners include

monks, exorcists and spirit doctors known as 'baidyos'.

In 1997, the Bangladeshi government headed by Sheikh Hasina signed a peace accord with the Shanti Bahini, which resulted in the end of the insurgency. According to the accord, the Chakma, Marmas, Tripura, Kurung and Tanchangya were acknowledged as tribes of Bangladesh entitled for benefits and a Regional Council was set up to govern the Hill Tracts. The agreement also laid out plans for the return of land to displaced natives and an elaborate land survey to be held in the Hill Tracts.

The Garo's

The Garo people, are a Tibeto-Burmese ethnic group inhabiting predominantly in Northeast Indian states of Meghalaya, Assam, Tripura and Nagaland, and in some neighbouring areas of Bangladesh, including Madhupur, Mymensingh, Haluaghat, Dhobaura, Aurgapur, Kolmakanda, Jamalpur, Sheerpur, Thinaigati, Nalitabari, Gazini Hills Madhyanagar, Bakshiganj and Sreibardi. Historically, the name Garo was used for wide range of inhabitants in Southern bank of Brahmaputra but now refers to those who called themselves A-chik Mande (literally "hill people", from A-chik "bite soil" + mande "people") or simply A-chik or Mande and the name "Garo" is now being used by outsiders as an exonym. They are the second largest tribe in Meghalaya after the Khasi and comprise about a third of the local population.

Geographical distribution

The Garo are mainly distributed over the Garo Hills, Khasi Hills, Ri-Bhoi Districts in Meghalaya, Kamrup, Sivasagar, Karbi Anglong districts of Assam and Dimapur (Nagaland state)

It is estimated that ~~total~~ total Garo population in Meghalaya, Assam, Nagaland, Tripura, West Bengal, Canada, USA, Europe, Australia and Bangladesh together is more than 1 million.

Culture

The Garos are one of few remaining matrilineal societies in the world. The individuals take their clan titles from their mothers. Traditionally, the youngest daughter (nokme-chik) inherits the property from their mother. Sons leave their parents' house at puberty and are trained in the village bachelor dormitory (Nokpante). After getting married, the man lives in his wife's house.

Ornaments are:

- i) Nadongbi or siba — made of a brass ring worn in the lobe of the ear
- ii) Nadwong — brass ring worn in the upper part of the ear.
- iii) Taklan — bangles of different materials and sizes.

v) Ripot — necklaces made of long barrel-shaped beads of Cornelian or red glass while some are made of brass or silver and are worn in special occasions.

vi) Taksil — elbow ring worn by rich men on Gana Ceremonies.

vii) Penta — small piece of ivory stuck into the upper part of the ear projecting upward parallel to the side of the head.

viii) Sengki — waist-band consisting of several rows of conch-shells worn by women.

ix) Pilne — head ornament worn during dances only by women.

Clothing —

The traditional dress of the Garo women is Dakmanda, Dakshari in keeping with the modern age, Garo women wear jeans, Sari, T-Shirts, pajamas. Garo men wear jeans, T-shirts, Shirts.

Food & drink

Their staple food is rice. Kochu (taro), millet, maize and tapioca are important substitutes for rice when it is scarce. Other than rice, some of the most frequently consumed foods are kochu, dried fish, bamboo shoots, sorrell, sweet potato, gourd, etc.

The Garo makes their own liquor by fermenting a special type of rice and the finished product is called 'Minil Bitchi'.

Garo Architecture -

Generally one finds similar types of arts and architecture in Garo hills. They normally used locally available building materials like timber, bamboo, cane, and thatch. It can be classified into the following categories.

i) Nokmrong - The house where every A. Chik household can stay together. This house is built so that inside the house there are provisions for sleeping, hearth, sanitary arrangements, kitchen water storage, place for fermenting wine, place for use as cattle-shed or for stall-feeding the cows, and the space between earthen floor and raised platform for use as pigsty and in the back of the house; the raised platform serves as hencoop for keeping fowl and for storing firewood, thus every need is fully provisioned for in one house.

ii) Tamadul - The small house, a type of miniature house built in the gum fields is called gamadal or 'field house'. In certain places, where there is danger from wild animals, a small house with ladder is constructed on the treetop. This is called Borang or 'house on the treetop'.

Festivals

Most Garo festivals are based on the agricultural cycle of crops. The harvesting festival Wangala is the biggest celebration of the tribe happening in the month of October or November every year. It is the thanksgiving after harvest in the honor of the god Saljong, provider of nature's bounties. Other festivals include Gal-mak Coa, Agalomaka, etc.

* Asanang Wangala -

There is a celebration of the 100 drum festival in Asanang near Tura in West Garo Hills, Meghalaya India usually in Oct or Nov. Thousands of people, especially young people, gather at Asanang and celebrate Wangala. Garo girls known as nomil and boys panle take part in 'Wangala' festivals. The panles beat a kind of long drum called dama in groups and play bamboo flute. The nomils with colorful costumes dance to the tune of dama and folk songs in a circle.



Inauguration of the Departmental Wall Magazine
by respected Principal Sir Dr. Ashwendra Nath.

on

11/02/23



A visit to Yeppur University on 21/02/23

ACKNOWLEDGEMENT

Firstly and foremost I would like to extend my heartfelt gratitude to our honourable principal Dr. Dharmendra Nath Sir of SB Deorah College for allowing us to go for educational field trip. I want to thank my teachers HOD Dr. Inipti Rekha Baruah Ma'am, Chinmayee Das Ma'am, Dr. Jamini Buragohain Sir and Bhaskwati Ma'am who provided insight and expertise that greatly assisted us throughout the trip.

Sincerely,

Ducy. K. Singson

BA. 2nd Semester

Political Science (Honours)

SB. Deorah College.

On 21st February, 2023, our Department of Political Science organized an educational trip to Jazpur for BA 2nd, 4th and 6th semester students. The main aim of the trip was to visit the Jazpur University. A total of 22 students participated in this Educational Trip accompanied by two teachers, Head of Department, ^{Dr.} Jipti Rekha Baruah and Miss Chinmoyee Das.

Our journey to Jazpur started at around 7:15 AM from our college. It was a wonderful start as we travelled together, gossip, play music, sang and laughed etc. At around 10:00 AM we had our breakfast in the bus itself. After that, near in the Kolia Bhomona bridge, we clicked a number of photos in groups. Then, we directly headed to our main aim i.e. Jazpur University. The Jazpur University is a Central University located in Jazpur in the North-Eastern state of Assam, India which was established in the year 1994. The campus was very well equipped with advanced infrastructural facilities.

After that, we directly visited to cultural Museum where we saw a beautiful Inpuri ghor, Cultural Musical Instruments, Traditional dresses of Assamese, a dancing statue made of Bamboo sticks, potteries etc and learned a lot about the diversity of Assamese culture. We also visited the central library where in the entrance we saw a beautiful aquarium which consist of different kinds and different colour of fishes etc. Thereafter, we enter in the library which was very huge. The library of Jazpur University has a collection of about 1,12,861 print books, 212 Braille books, and the total library collection is approximately about 1,41,814 books. There, we interact with the librarians, who were always ready to answered all our questions. We learned a lot from them, indeed it was a very good interaction with them.

At around 2:00 PM, we had our lunch in the Jazpur University Canteen. Everyone was enjoying their meals and we also click a number of pictures

again. After that we again visited to Modern Art museum where we saw a beautiful and varieties of photographs of great people like for example, the freedom fighters of Assam etc. It was full of art galleries. Thus, the excellent environment and the rich biodiversity of the region makes the place an ideal study centre.

At around 3:30 PM, we headed towards Agnigarh. It was also one of the most well known tourist spots in the area. It was a very beautiful view point. There were also many beautiful flowers like Marigold, Dahlia etc. It was believed that this place had a boundary of fire which no one could cross without the permission of Banasura, and thus, it was called, Agnigarh or the port of fire.

CONCLUSION :

Overall the Jazpur trip was really amazing. All the students interacted in a very well disciplined manner and cooperated well with the teacher guides. We got the opportunity to learn about and see new things. In this beautiful trip, we got exposed to new experiences and observed things that are not available in our college or classroom such as cultural museum, art gallery, compounds full of greenery, etc. Moreover the trip taught us to value life and to be active towards real life experiences. The journey was really memorable and it will have a lasting effect on our mind. We were inspired with the fun filled and informal way of learning. The things we got to learn at Jazpur University was something we never experienced before.

In the end, I would like to thank my respected teachers Dr. Sripti Rakha Baruah and Miss Chirmayee Das as well as my dear friends and seniors for making this trip memorable as well as beneficial.

জেলাপুৰ বিশ্ববিদ্যালয়ৰ শৈক্ষিক প্ৰয়োগৰ বাবে ১৫ ডিচেম্বৰ ২৩/০২/২৩

এছ. বি. মেডা ইন্সটিটিউটৰ বাৰ্ষিক বিজ্ঞানৰ উন্নয়ন আয়োজিত

জেলাপুৰ বিশ্ববিদ্যালয়ৰ শৈক্ষিক প্ৰয়োগৰ কাৰ্যসূচীত যোগাযোগ

স্বাগতম দিয়া বাবে বাৰ্ষিক বিজ্ঞানৰ বিষয় নিৰ্দ্ধাৰণী প্ৰতি জানী

বন্ধৰ। আৰু শিক্ষণীয়েক যোগাযোগৰ প্ৰক্ৰমাৰ জৰিয়তে কৰিছোঁ।

ভেঁপেৰে আলাভৰীয়া প্ৰক্ৰিয়া আৰু প্ৰয়োগৰ সময়ত বহু নিয়ম জুৰাব

পৰিবেশৰ ফলস্বৰূপে আমি এই আৰ্থিক শৈক্ষিক প্ৰয়োগ আৰম্ভ কৰিব

লৈ কৰিছোঁ। ভেঁপেৰে তেনে প্ৰক্ৰিয়া বা পদ্ধতি নোহোৱা

হলে চাপে আমি তেনে প্ৰক্ৰিয়া শৈক্ষিক প্ৰয়োগ আৰম্ভ কৰিব

বন্ধিত হলেহে তেনে আৰু কিছুমান নতুন কথা আৰু নতুন জ্ঞান

বিষয়ে জনাব পৰা হ'ব বন্ধিত হলেহে তেনে। কিন্তু ইয়াৰে পৰিবেশ

প্ৰক্ৰিয়া হ'লেহে তেনে, তেনে আৰম্ভ কৰা হ'লে পৰিবেশ

হ'লেহে হ'ব।

হেঁপেৰে আৰু ২২ মেৰুৱাৰী অৰ্থাৎ আন্তঃৰাষ্ট্ৰীয়, ইন্টাৰন্যা

বিষয়। হেঁপেৰে আৰু প্ৰয়োগৰ সময়ত যোগাযোগৰ জৰিয়তে

প্ৰজাৰী বাৰ্ষিক প্ৰক্ৰিয়াৰ সময়ত যোগাযোগ - "স্বাগতম

পাৰ্থক্য হ'লেহে তেনে প্ৰক্ৰিয়াৰ নিয়ম।" ইয়াৰে পৰিবেশ

আৰু পৰিবেশৰ (আন্তঃৰাষ্ট্ৰীয়) আৰু পৰিবেশৰ

পেন্সিওঁ গোয়াৰ স্বাভাৱ। স্বাভাৱৰ বিষয়ে লিখাটো কই মই
অৱলোকনৰ বিষয় নহয়, ডোয়ে প্ৰয়ণৰ কিছু ভেনে লগা। স্বাভাৱ
বুৰি যাওঁ, বনক।

হেইদিনাখন অলপ অলপকৈ পৰি যখন বৰষুণজাকো প্ৰকৃতি
গোঁক ভৱনি কৰি ছলিছিল। তেওঁ গোঁকী ভেড়াপুৰখন সাহ-গদনিৰে
হেৰা আৰু গোয়াৰ ভৱনটোকৈ অলপ হলেও চামৰ। ডোয়ে বৰষুণ
খুপ খুপিয়া পৰমৈ ভেজপুৰ বিশ্বাস্যলয়ৰ মৌপান গোঁক ভৱনি
কৰি পেলগৈছিল। বিশ্বাস্যলয়ৰ মৌপানৰ পৰিবেশে গোয়াৰ হোৱা
কৰাৰ হোমত অলপমানো কুপমানি কৰা নাছিল। সাভিৰে,
মৌপানৰ এনে হৌনৰ্ময় প্ৰাকৃতিক পৰিবেশত থাকি নিগ্ৰহৰ্তী
মাতীয়াৰলৈৰ শৈক্ষিক পৰিবেশ কি কুপনৰ হোৱা হুৱেই
অনুভৱে। ডোয়ে হোৱা হাৰ নৰ শৈক্ষিক পৰিবেশৰ বিষয়
মৌপানৰ চাম-চিকুণ, সাহ-গদনিৰে হেৰা প্ৰাকৃতিক পৰিবেশ
গতি
হেৰ-ভুপৰ।

কই শৈক্ষিক প্ৰয়ণৰ অধিনতে ইহি নাও কৰা কিছুমান
কথা বা তথ্যবাহিৰ বিষয়ে কিছু জনৰ মিনতি। প্ৰয়ণ
নহয় - জনেৰ চনত ৩৩৩৩ হুৱা হোৱা
গোঁকৰ অধিনতে কই

প্রতিষ্ঠিত 'A+' গ্রেড প্রাপ্ত কেন্দ্রীয় বিশ্ববিদ্যালয়সমূহের প্রতিষ্ঠা হৈছিল।
এটি সৌভাগ্যবশত বিশ্ব জুড়ে প্রায় ২০০০-এরও অধিক বিশ্ববিদ্যালয়ের তির্যক 'A+' গ্রেড
পেঁচা একত্রে বিশ্ববিদ্যালয় হল জেডপুর বিশ্ববিদ্যালয়। NAAC
গ্রেড National Assessment & Accreditation Council এ বিজ্ঞান সনত
'A+' গ্রেড প্রদান করিছিল যেহেতু পিছে নাড়ানোঁ। আমা সর্বোঁ আগন্তুক
সময়ত জানিছ। ইয়াত উপস্থিত বিশ্ববিদ্যালয়সমূহ সংগ্রহমানসত সচী
শাৰীকৈ প্রবেশ কৰি অমুয়েই ইই মোৰ 'চাংগ' দেখিনোঁ। সত
স্বন্দৰকৈ বাঁ-তেত, কাটোৰে ওৰোঁ সজোৰা ওয়াছে। নগড়ে ওন্যায়
ওয়সৰ মনুৰা বনগোষ্ঠী বড়ো, বাডা, ডেকীত নগড়ে ওয়সৰ
ডিচি, ওনগোষ্ঠীৰ গৰুগৰামত। যাত পোছাক 'বিঃবি নাহে'
সংগ্রহমানসত সংগ্ৰহ কৰি বমা হৈছে। গতিকে, মোত
ওনগোষ্ঠীৰ ওনোৰে স্বয়ং দেখি ইই নখে ওনানিত হৈছিলোঁ।
পুঁমাত উপস্থিত ওয়সৰ ওয়সায়। স্বয়ং জীবনত স্বয়ং
স্বয়ং সংগ্রহমানসত যুট্টে স্বন্দৰকৈ সংগ্ৰহ কৰি বমা হৈছে।
আত ডাট বমা দেখে কৰি ওন পায় হে ওয়সৰ ডিচি ওয়সৰ
আতীত ওয়সৰ ওন কৃষিকৰিতক উয়স 'ওনি ওয়ে নুনাও'।
আনিত 'ওয়সৰ' বৃত্তে স্বয়ং সংগ্রহমানসত আনিত ওয়া
হৈছে। গতিকে, মোত স্বয়ং ওন স্বয়ং স্বয়ং জেডপুর

কিন্তু ইয়াৰ দৰে অৱস্থা অৱশ্যেই, নামৰূপা বিশুদ্ধিৰ লক্ষণ
স্বৰূপেই বহুদিন বিহীন হৈ পোৱাৰ বাবে হঠাৎ ই
লৌকিক হৈছিল। ইয়াৰ লক্ষণেৰে প্ৰকাশৰে সাহিত্য
অধ্যয়ন কিছুমান বিখ্যাত আৰু নগতে কেইবাখনো বিখ্যাত
ব্যক্তিত্বৰ চৰ্ম বিক্ৰম হৈছিল। ইয়াৰ লক্ষণেৰে পৰিষ্কাৰ
কৰা হৈছিল। তাৰে কেইবাখনো ব্যক্তিত্ব মোৰ চৰ্মত পৰিছিল।
ইয়াৰেই এখন বস্তু - ইয়াৰ লক্ষণেৰে, বানী গাইছিলো তাক
শৰীৰ কৰ্মৰূপে বহু। তাৰে কেইবাখনো বস্তু অনুভৱি - ইয়াৰ
দেৱানৰ প্ৰকৃত নাম হ'ল ইয়াৰ লক্ষণেৰে বস্তু। তেওঁ হৈছে
অধ্যয়নৰ প্ৰকাশৰূপেই হৈছে বস্তুৰ লক্ষণেৰে। বস্তু হ'লো অধ্যয়ন
হ'লো তাক বিক্ৰম কৰিছিল। কিন্তু তেওঁ অধ্যয়ন ইয়াৰ লক্ষণেৰে
হ'লো তাক বিক্ৰম হিচাপে হ'লো তাক বিক্ৰম কৰিছিল। ইয়াৰ
লক্ষণেৰে হ'লো বস্তু, তেওঁ হ'লো বস্তু কৰিছিল, তাক Senglung
হ'লো বস্তু, শিৱৰূপেৰে হ'লো বস্তু কৰিছিল। ইয়াৰ প্ৰকাশে
মোৰ বস্তু হৈছিল - ইয়াৰ লক্ষণেৰে হ'লো বস্তু, ইয়াৰ লক্ষণেৰে
ইয়াৰ লক্ষণেৰে হ'লো বস্তু। ইয়াৰ লক্ষণেৰে হ'লো বস্তু, ইয়াৰ লক্ষণেৰে
ইয়াৰ লক্ষণেৰে হ'লো বস্তু। ইয়াৰ লক্ষণেৰে হ'লো বস্তু, ইয়াৰ লক্ষণেৰে

অস্বাভাবিক কঠি তথা বাস্তবী কিয়াজন উপস্থানমতৌত জিত্তত জাতি
নিয়াত কবে পোষ্টেইকৌজেন ব্যক্তিৰ কিয়মে ইহে তৰুণত ২৪
নোৱাৰিলোঁ।

"
Travel makes you realise that
no matter how much you know,
there is always more to learn."

" অক্ষয়- জীৱিত্তি- আশোনাৰ- সি-
জন- শ্ৰদান- কৰিব, সেইয়াই- হৈছে- জ্ঞান-
নাওৰ- শ্ৰেষ্ঠ- পদ্ধতি।"

কাজিগান পোষ্ট

দ্বিতীয় সন্মাসিকৰ ছন্দ

এছ. বি. দেওৰা বন্দে

SAVE THE NATURE



Kanikama Kalita
6th Semester 110ms