

Enajori 2013

এনাৰ্জৰী

বহাগৰিছ ২০১৩



VIC ASSAM

Issue 7



এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013



Magh Bihu 2013





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Editorial

This is again the time when we have been approached by our current Vic Assam Committee reminding the arrival of our "Bapoti Sahun Rongali Bihuti" and requesting to shoulder the responsibility of compiling and editing the "Enajori 2013". Despite numerous personal and professional commitments, we are extremely proud to be part of Enajori 2013 that heralds our rich culture we left behind long time ago. The publication of Enajori 2013 marks one of the most significant celebrations of our Rongali Bihu 2013 among the extended Assamese community here in Victoria.

As before, this 7th Edition of the Enajori 2013 has taken her shape once again with the diverse collection of colourful write-ups from many contributors among our Assamese community as well as friends from overseas. The publication of Enajori 2013 particularly marks the absence of our beloved Kamal Dutta dada for the first time in our celebration of Rongali Bihu here in Melbourne. The departed soul on 25 June 2012 certainly left us without a fatherly support required in every step forward in our armature Assamese community and we will miss him forever.

As this year's celebration of Rongali Bihu is supported by a fund received from the Boroondara City Council, the circulation of Enajori 2013 is expected to reach a much wider community beyond our traditional boundary. We hope that this edition will help abridging the gap of our cultural ethnicity with other communities and herald the identity of the Assamese Community within the Multicultural Australian Society.

Last but not least, our sincere gratitude goes out to all the contributors for their kind support and commitments to make this Enajori 2013 a great success.

Wishing you all a very Happy Rongali Bihu 2013 and a successful Assamese New Year.

EDITORIAL TEAM



Hemanta Doloi



Vaivab Jyoti Borgohain



Aradhana Mazinder Barua
Borgohain





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

From the President of Vic Assam Committee

On behalf of the Vic Assam Committee I wish all our members and our friends a very Happy Bohag Bihu.

Last year VIC ASSAM INC managed to get three grants, one for the Bohag Bihu 2013, one for equipment and general administration and another one for Assamese cousin day.

Each grant is given for a specific purpose which conforms to the requirements of the organization that awards the grant. VIC ASSAM INC has to submit a report to the organization from which the grant was received explaining with necessary documents how the grant money was spent. For example the money for the Bohag Bihu 2013 grant has to be spent for activities related to the cultural side of the Bohag Bihu celebration.

The Victorian Multicultural Commission was happy with the way VIC ASSAM INC utilized the money of the previous grants and approved two other grants. VIC ASSAM INC will try to maintain its good record with the Victorian Multicultural Commission for any future grants. The grant amount received is also influenced by the earnings of VIC ASSAM INC which indicates the size of its membership.

I sincerely hope our members enjoy the Bohag Bihu this year which we are sharing for the first time with our other Australian friends. I take this opportunity to thank the city of Boroondara and the Rotary club of Balwyn for their generous financial help in organizing the Bohag Bihu Celebration this year.

Sundar Sarma

President, Vic Assam Inc 2012-2013



Assamese Cuisine showcasing to wider Australian Community in 2012





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

A tribute to Kamal Dutta



The year 2012 was truly a year of sadness in four years of formal Vic Assam history due to the death of our beloved Kamal Dutta dada who left us on 25 June. Late Dutta dada was the founding president of Vic Assam Inc. in 2010/2011 who, with his wealth of knowledge in lifelong social and public services, enlightened our community with enormous support and dedication to be united under the banner of the Vic Assam Inc. Our deepest respect and sympathy extends to not only the departed soul but also to his wife, Kalpana Dutta, immediate and extended families.

Kamal Dutta dada was one of the very first members of the Assamese community who arrived in Australia in 1959. Most of dada's early time was spent in Tasmania initially as a student and latter for service. He then came to Melbourne in 1967 to join the Carborandum Pty Ltd at Thomastown as Technical Manager and subsequently served the Ministry of Defence as a scientist.

Dada is survived by his dearest wife Kalpana Dutta, three children and a few grandchildren. While no one in our Vic Assam community has any words to express the sadness of the death of Dutta dada, the entire community came forward with their helping hands to support Kalpana Dutta and the family throughout the difficult period. Due to Dutta dada's long standing association with the extended Indian community in Victoria, support flowing to the family from numerous sources was notable. Amongst many, the financial and moral help received from the Indian Associations of Victoria and the Tewari family were highly acknowledged in the Assamese community.

- By Hemanta Doloi





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Rongali Bihu Celebration and its significance

~ Dr. Hemanta Doloï

Among three main Bihus celebrated in Assam, Rongali Bihu (also known as Bohag Bihu) marks the most significant celebration in terms of scale and time. Rongali Bihu is celebrated on the first day of Assamese calendar month which falls usually around mid April. Rongali Bihu is a celebration of the Assamese New Year. Most notably, the celebration also coincides with the beginning of the Spring season which marks the start of the seeding period for farmers across the Assamese nation. The seeding and farming activities have a particular link with the celebration of subsequent two Bihus throughout the year.

The second Bihu after Rongali Bihu is known as "Kati Bihu" (also known as Kongali Bihu) and it is celebrated on the first day of Assamese "Kati" month which falls usually in mid October. The Kati Bihu celebration marks the completion of sowing and midst of growths, healthy fruiting and mature ripening of the paddies. The third Bihu in the year is known as "Maagh Bihu" (also known as Bhogali Bihu) marks the harvesting season and is celebrated on the first day of the Assamese month "Maagh" which falls in mid January.

While every Bihu has its own significance in terms of preparation of particular food items and celebration protocols, the celebration of "Bohag Bihu" is unique and highly cheerful. The tradition includes particular folk dances with colourful dresses, numerous musical instruments such as Dhol, Peppa, Gogona, Tooka, Taal etc. Every caste and creed throughout Assam celebrates this festive season with their own traditional costumes and folk dances which varies from place to place.

The preparation for Rongali Bihu celebration usually spreads over months where households clean their houses, wash clothes, prepare special food such as "Chira", "Muri", "Hurum", numerous varieties of "Pithas" namely "Dighol Pitha", "Sutuli Pitha", "Ghila Pitha", "Takeli Pitha", "Coconut Laroo", "Nimki and Khurma" etc. One of the most unique characteristics of the Rongali Bihu is the dedication of the first day, known as "Garu Bihu", to cattle by giving them special baths with turmeric and lentil pastes in the morning and new ropes known as "Tora Pogha" in the evening. The bath is given in local rivers and ponds which are usually flooded with seasonal rain over the month of April. A special smoke known as "Jaak" is used near "Gohali" (cowsheds) to scare mosquitoes and flies for peaceful rest and livelihood of the cattle. The cattle are also fed with special "Pitha" made of rice grain and cut pieces of vegetables known as "Garu Shat" in the evening.

On the next day, called "Manuh Bihu", youngsters seek blessings from elders and exchanges gifts of new cloths among each other. From the morning till



A moment from Rongali Bihu 2012

evening, numerous delicacies of "Chira" and "Pithas", are eaten and relatives get together in extended families. Elders go to "Naam Ghar" to offer prayers on this auspicious day. 'Bihu Husori' starts coming to households for entertainments with romantic/religious songs, folk dances and traditional music. The owners of the house offer the "Husori" teams with cash and specially made "Gamosa" (a traditional Assamese hand-woven cotton towel with red designs with a white background) for blessings.

"Bihu Sanmilans" (cultural fairs) are organised by local clubs and the Bihu committees in every corner of the cities by inviting prominent singers, dancers and entertain the communities throughout the days and nights almost over a month. "Bihutolies" (fields and stages) are decorated with special items such as colorful "Jaapis", "Banana Trees", "Kopou" flowers etc.

Special sounds of seasonal birds namely "Kuli" and "Kataki" on trees resonate the strong vibe of the cultural festivity throughout the region which touch the hearts and souls of everyone in Assam. This is what "We are truly missing" here in Melbourne. However, the sincere effort put together by every member of this small Assamese community to mimic the festive season is highly commendable. I am sure that the tradition of our Rongali Bihu celebration here in Melbourne truly heralds the strong cultural connections between our youngsters and their parental origins. This celebration is highly significant bringing the cultural understanding and education among the new generation Assamese here in Australia over many days and years to come.





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Tai Namphake Buddhist Monastery

~ Gautam Phookan (Muncie, Indiana USA)

Nestled between bamboo groves and tall tamul (betel nut) trees on the banks of the Buri Dihing river, near Naharkatia, is the quaint little Tai Namphake Buddhist Monastery. It is the heart and soul of the surrounding Namphake



village. On a recent visit to Assam, I was surprised to learn of this Buddhist community. On my sister's recommendation, my brother-in-law, Dipayan and I set off early one morning from Duliajan to the village of Namphake. Arriving at the village, I was enthralled by the sight of the Monastery, a distinctive treasure standing firm, in the midst of the serene greenery and banks of the mighty Dihing.

A self-guided tour of this quiet monastery revealed a large central prayer hall with numerous idols of the Buddha ... welcoming, peaceful and uplifting. Numerous ancient Buddhist manuscripts are preserved in the monastery. As I closed my eyes I could hear the harmonious chants



of the monks reciting their morning prayers. And the mantra "Om Mani Padme Hum" resonated in my mind.

Although Buddhism originated in India, (Gautama the Buddha was a Hindu prince), it did not take firm root in the county, being unable to compete against the dominant Hindu religion. In time Buddhism eventually migrated outward and established deep roots in Nepal, Sri Lanka, Burma, Cambodia, Thailand, Tibet and many South Eastern countries. Most of the Tai dispersed in a wide swath from Burma, Thailand and Cambodia practice Theravada Buddhism. On the courtyard of the monastery, the famous Ashoka

chakra encouraged us to follow the eight fold path of the Buddha. We contemplated on this for a while, then slowly ambled out and made out way into the village.

The thatched chang ghar, (houses built on stilts), stood tall beckoning visitors to admire their quaint beauty. I stopped ... captivated by the idyllic scene. The lady of the house was outside pounding rice, with her little son playing nearby. A few chickens ran hither and thither. A dog slept in the courtyard oblivious to the surrounding activity. The village appeared to be frozen in time.



The Tai Phakes of Upper Assam, a Tai race, migrated to Assam from the Howkong Valley of Myanmar in 1775, (not to be confused with the Thai of Thailand). Indeed, Tai is a generic name of a major branch of the Mongoloid people of Asia. The Ahoms of Assam are also a Tai race who came to Assam in the 12th century and established the Ahom Kingdom. The Phakes came through Assam's Eastern mountainous corridors. In 1850 they established Tai Namphake the oldest and most respected Buddhist monastery in Assam. Since they came relatively recently, they still maintain their distinctive culture, which can be seen in their festivals, clothes and cuisine. They are bilingual, speaking the Phake language among themselves, and Assamese with those outside of their community, (you could compare them to the Amish in America).

We experienced the Phake traditions and hospitality when the lady invited us in. She showed us around her spotless home and then served us tea with traditional Phake rice snacks, on the veranda of her chang ghar. I was touched by her hospitality. She spoke with us in Assamese, but communicated with her son in her native Phake language, which has some similarity with the language of Thailand. A weaving loom stood in the veranda with a half-finished shawl. But I could not help notice a brand new refrigerator and satellite dish nearby in stark contrast to the rustic surroundings --- the pervasive reach of technology had not spared even this remote village. After that delightful cup of rejuvenating tea we left the village of Nam Phake with a deep sense of satisfaction and peace within.

"All that we are is the result of what we have thought. The mind is everything, what we think, we become" -- The Buddha.





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

The city of Guwahati - an environmental tragedy

~ Sundar Sarma

Guwahati is the biggest city in the state of Assam and in North East India. Dispur the capital of Assam lies within the boundaries of greater Guwahati. Guwahati is also the biggest commercial, educational and health centre in North East India. According to the 2012 official report, the population of Guwahati was 1498659 which was 3.5% of the population of Assam. The actual current population of Guwahati may be more than 1,500,000. The city is spread over an area of 556 sq km which is about 0.3% of the total area of Assam. The rate of increase in the population of Guwahati had been very high due to the continuous migration of people from all parts of North East India.

Guwahati started as a small beautiful town on the southern bank of one of the biggest rivers in the world The Brahmaputra. It was surrounded by green hills, lakes, swamps and low lying paddy fields. The monsoon rainfall was high but the lakes, swamps and the low lying paddy fields accommodated the rain water. The residential areas were very rarely flooded. With the increase in population the demand for residential areas increased and habitation expanded to the low lying areas (lakes, swamps and paddy fields). Soil was removed from the hills to fill in the low lying areas. The beautiful green hills started disappearing except in those isolated parts where houses were already built. During heavy down pour, soil erosion and landslides occurred in the uncut portions of the hills. The rain water carried and deposited the eroded soil in the existing natural drainage system of the city like the river Bharalu and other creeks and gradually reduced their water carrying capacity to nil. No effective drainage system was built in the filled low lying areas to accommodate the rain water. Flooding occurs in the city even with a small amount of rain fall. Due to the lack of effective drainage system the flood water cannot escape easily, the streets and the houses remain water locked for several days after a heavy down pour.

Looking at the cities in Australia and in other western countries, Guwahati had all the potential to develop into one of the most beautiful cities of the world. Very few cities were as lucky as Guwahati to inherit so many rivers, hills and lakes. Instead of taking advantage of all those natural features they were gradually de-

stroyed. In Adelaide, I lived in the Delfin Island located in the suburb, West Lakes. Looking at the beautiful Delfin Island development, I realised how the low lying areas of Guwahati could have been developed into beautiful environment friendly residential areas. Before the Delfin Island development the West lakes area was a huge swamp near the coast. Part of the swamp was dug deeper and the soil was used to fill in the rest of the swamp. The Delfin Island was made in the middle of the swamp with the removed soil. All around the Delfin Island a circular deep lake was made which is used for swimming, boating and fishing. The lake also accommodates all the rain water runoff.

Deepor Beel bird sanctuary is located in the western part of Guwahati between the Airport and Guwahati University. It was a beautiful picnic spot when we were in the school. Due to the negligence over the years Deepor Beel has turned into a swamp area now. The whole area is government land. But illegal residences have started coming up in the Deepor Beel area and very soon it will be all filled. Another environmental disaster is waiting to occur very soon. Deepor Beel is the hub of the natural drainage system in the region. A Delfin Island type development may be used to convert Deepor Beel into an environment friendly beautiful tourist attraction very close to the city.

Brahmaputra River provides Guwahati with unlimited water resources. But Guwahati suffers from chronic water shortage. The water supply infrastructure development failed to cope with the very high rate of population growth. More than half of the city population has to depend on ground water for their daily water requirement. Hand pumps and deep tube wells are being used to bring the ground water from buried aquifers to the surface.

Aquifers are the layers of sediments below the surface which can store the ground water and allow that stored water to be extracted. These aquifers usually lie in between other sediments which cannot store water. The stored water in the aquifers were either originally there when those sediments were deposited or rain water from the surface seeped through various cracks in the ground and accumulated in the aquifers. In the early years when Guwahati was a small town, rain water collected in the lakes, swamps and in the paddy fields. Some of these waters could seep through the cracks in the ground and collect in the buried aquifers. With the increase in population, all the low lying areas were filled with soil and became residential areas. Most of the buried aquifers cannot get recharged with rain water any more.

During the last 10-20 years increasing numbers of high rise multistorey residential complexes are being built in Guwahati. These huge resi-





এনাজৰী

বহাগবিহু ২০১৩

এনাজৰী, বহাগবিহু ২০১১



VIC ASSAM

20th April 2013

dential complexes require large quantities of water daily which is primarily sourced from the ground water using deep tube wells. Most of the shallow aquifers are already depleted and the tube wells are being extended deeper and deeper. By law, these huge residential complexes are required to collect the rain water falling in the roof area and put them back into the ground. Unfortunately, the volume of rain water the roofs of these huge residential complexes are able to collect is very small compared to the volume of ground water drawn by these multistorey complexes daily. The ground water is getting depleted in an alarming rate.

The fast depletion of the ground water has the potential to create another environmental tragedy in and around Guwahati in not so distant future. The depleted shallow aquifers now have the empty spaces which were filled by water before. Slowly the sediments from above will collapse to fill in these empty spaces. Depending on how much empty space were created in those buried aquifers, the ground below those multistorey high rise buildings will move downwards putting stress on the foundation of those buildings. There are many faults (large fracture or crack in the ground below) in and around Guwahati. The ground movement close to these faults may be large enough to severely damage those multistorey building with the potential to inflict serious injuries to the residents of those buildings.

It is advisable that the relevant authority immediately takes steps to recharge the depleted aquifers. Guwahati receives about 1800mm of rain every year and that should provide enough rain water runoff to put back into those depleted buried aquifers. In addition a detail scientific study should be carried out using modern techniques to fully understand the strength and the extents of the buried aquifers. Let us hope the administrators of Guwahati have learnt from the past mistakes and all steps will be taken to avoid any more environmental tragedy.



Residential development in the hills of Guwahati



Born in Assam, Dr. Lohit Datta-Barua, a citizen of the USA has lived in the Houston area for approximately 40 years. He was the founder of the Assam Association of North America in 1980.

চাৰিটি চুটি কবিতা

লোহিত দত্ত বৰুৱা, হিউষ্টন, টেক্সাচ, ২০০৬ ইং

ৰাতি পুৱাই সাগৰৰ পাৰে পাৰে মই দৌৰি আছিলো
পানীৰ পৰা ভুমুকি মাৰি বঙা বেলিটোৱে মোক কৈছিল
“স্বস্তক বৈ প্ৰভাতৰ শোভা চাই যোৱা”
জীৱনৰ দৌৰত ব্যস্ত মই প্ৰভাতী সুৰুযৰ বং দেখাই নাছিলো

মোৰ খিৰীকি মুখত দুটি শালিকীয়ে ব'দত গল্প কৰিছিল
মোৰেই কথা পাতিছিল সিহঁতে
মই হেনো সংগী বিহীন গৃহবন্দী
মই বেৰত ওলমি থকা প্ৰেয়সীৰ ছবিখনলৈ চাই আছিলো

ডাকত এখন চিঠি আহিছিল এৰি অহা ভণ্টি এজনীৰ পৰা
লগতে বিহুৰ মৰম যঁচা বিহুৱান এখন
মই লুকাই আছো বহু যুগ পলাতক ভাবে
বসন্ত গৈ শৰৎ পৰিল, তায়ে হেনো আইতা হ'ল
মোৰ হিয়াখন সচাকৈয়ে শিলেৰে গঢ়া নেকি?

শৰতৰ সন্ধিয়া পদূলিয়েদি সোমাই আহিছিল
খুনীয়া পখিলিটি হৈ তাই
তাইৰ হাঁহিত জোনাকৰ পোহৰ
মোৰ মন খৌকি বাথৌ
তাই হেনো মোৰ হেৰাই যোৱা বুকুৰ কুটুম





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Sometimes it is important to listen to our heart...

~ *Bidita Hazarika*

It has been 3 years now since Liza joined her first job after completion of her college life. This Assamese girl from the world's largest river Island is circled by a very few friends in her life. The small number of friends she has is so close to her heart that she never felt the requisite of a special friend in her life. This simple girl from one of the interior villages of Majuli where communication still remains the biggest problem now trails her job in the business Capital of India. This success of her is all endorsed to her firm and zealous work which is why she is now a successful lady. Studying under the lights of the earthen lamps during night, this girl could only dream of a successful career. Liza grew up seeing her father working very hard to ensure that his only daughter was bestowed with the best possible education. She did not leave a single stone unturned to make her dream a reality to ensure the utmost happiness to her parents.

Liza is now far away from her dear friends, family and her abode. All around her are lofty buildings, lavish vehicles etc. which she had hardly seen previously. Soon after joining her job, she turned busy in her work with the same brilliance that she has been achieving throughout her student life. She works as a software developer for a multi-national IT firm in Mumbai. Always busy writing codes, testing, deployments, meetings, onsite calls and so on, she hardly had time to listen to her heart. Liza's parents now grew a little concerned about her since their daughter hardly spared time for them and her friends. It seemed to them that her daughter was moving away from her personal life. They now wanted to see her settled down, which is typical of an Indian family when it comes to a girl above the age of 21 years. But Liza was far away from all such conjugal stuff.

After she spent two years in her workspace, suddenly a change gripped her life. One evening, her project manager, much to her surprise, asked her to initiate her ANZ VISA to travel to Melbourne on a new assignment. She was a bit nervous as she was still getting used to a metro city and now a bigger challenge in front of her, moving to a foreign land. But, like every other single challenge that she faced so far, she accepted this with a smile.

Soon after a month she landed in the Land of the Yarra River, with

a little nervous and excited heart. The chill cold in the month of May was initially unbearable for her. She preferred staying indoor and kept herself busy in her office works. But, as it is rightly said, destiny has always everything planned for each of us. While she was trying to get accustomed to the Australian accent, she found someone with whom she could converse in her mother tongue which made her felt that she was not very far from her own people. Manas has been in Melbourne for the last 2 years and shared the same workspace with Liza. They soon became good friends. Liza could now share all her problems with him and Manas never hesitated to help her. She found him as the person whom she can totally rely on. Within a span of few months, Liza had a small group of good friends in Melbourne along with Manas. They visited many places together, partied together and had loads of fun without wasting a single weekend.

Suddenly, in one of such enjoyable weekends, Liza returned home and rushed into tears, not knowing how to stop her flowing eyes. She failed to understand something that had hurt her heart so gravely. After a long time, she could realize that Manas mocked a joke on her in front of the



other friends and she was not able to tolerate it. Jokes among friends are very common, and then what is there to feel so bad about! It had happened many times before but Liza always took them in a sporting way. Listening to and understanding her heart was always so difficult for her. Liza could not realize that she had fallen for her good friend and could not realize it till that day. She now understood that there was something else which is also an integral part of life apart from building ones career. Suddenly, Melbourne became the second best place in her life, next to her home. She could now realize that her special friend is in front of her, but she found it difficult to cover those few steps and convey her feelings. This seemed to be the toughest Project thrown at her by the Project Manager of our life, the preparation of the implementation plan of which seemed next to impossible for her.

She still doesn't know how to convey her state of mind to her "Mr. Perfect". She is also suffering from the common fear that she might lose one of her good friends. She has lost all peace of her mind now. Will Liza be able to gather her courage and convey her feelings to Manas?





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Will her "Mr. Perfect" understand her love and care for him? Will he give her all happiness in life by reciprocating her love? Will Melbourne remain the best place and time of Liza's life or this place will be a curse to her life, shattering all her happiness? Will Liza be able to eradicate her parents' fear? Will she be able to write the correct code of her life and implement it successfully?

For all your answers on Liza's life, stay tune to the next edition of Enajori.... J Till then, let us sometimes listen to our heart amidst our busy and hectic schedules where we hardly find time for our close ones and most importantly, ourselves, failing which we might overlook something precious in life!!

Assamese Wedding in Melbourne - 30th November 2012

~Deep and Indrani Bora

Our daughter Kimberly got engaged to Ashley Grant in 2011. After the engagement we started looking for a suitable venue for the Hom ceremony. Every weekend we would travel to Melbourne and inspect various halls. Finally we settled on the Luxor in Sydenham.

We made a trip to Delhi to do the shopping for the bridal trousseau. We then made plans for the rituals of the wedding ceremony.



Nikhil, Indrani, Ashley, Kimberly, Sahil and Dipti Bora

We wanted a typical Assamese ceremony, but also to be kept short according to Kim's wishes. We went and met Tarun Bhattacharya,

our official Assamese priest in Melbourne. He explained to Kim and Ash the various important rituals in the ceremony.

Kim made her own invitation cards. We kept the Assamese tradition of inviting our closest friends with a xoroi, gamosa and tamul-pan. We prepared a booklet explaining the ceremony to those unfamiliar with the Assamese wedding rituals. A week before the wedding, our relatives arrived from India and the US.



Kim in her Assamese Bridal clothes

Two days before the wedding, Deep performed the Nondimukh ceremony which asks for the forefathers blessings. Then we did the Pani-tula ceremony to bathe Kim. Most of our relatives rubbed turmeric and lentils on Kim and poured oil on her head.

On the wedding day at the Luxor, Ash was welcomed by the bride's family and friends and his feet were washed by Kim's cousins, Neha and Dimpa. Ash was accompanied to the mandap by all our relatives.

First Tarun told Ash about his responsibilities. Then Kim came to the mandap wearing a traditional Assamese ivory and gold mekhela-chador, which was given by her Bappu mama and Juri mami. Kim looked like a typical Assamese bride wearing all the traditional Assamese jewellery. Tarun performed the ceremony in the time allocated, explaining the importance of the rituals in a jovial and humorous way.

After the ceremony, sweets from Sweet India were offered to the guests. In this time, the bride and groom changed into red attire for the dinner. Entrée was then served, followed by dinner and speeches. Our close friend, Captain Frank John, from Singapore entertained the crowd with the traditional Chinese toasts (yam-sengs). Also Deep and Ash spoke to thank all for coming to the wedding. The crowd was kept entertained by Priya's Bollywood music to dance to and also two Assamese Bihu songs to which all the crowd joined in.

We like to thank all our friends, relatives and Tarun who helped us to make the wedding a success. A special thanks to those who came from all over Australia and abroad.





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

**বিহু নাচ, বিহু গীত, ঢেকী, তাতশাল ইত্যাদি -
কিছু ব্যক্তিগত চিন্তা**

~ *প্ৰতিম প্ৰতাপ ববুৱা*

আজিকালি বিহুটো বিহু গুচি ডিঙ্ক' হে হ'ল। আজিকালিৰ লৰা-ছোৱালীয়ে পিঠা-পনা চিনি নোপোৱা হ'ল। গছতলৰ বিহুৱে মঞ্চ পালেগৈ। বাপতিসাহোন বিহুনাচটোও কেনেকৈ নাচিব লাগিব তাৰ ওপৰত নিয়ম-নীতি বান্ধি দিয়া হ'ল। গাঁৱত আজিকালি ঢেকীৰ মাত, তাতশালৰ মাত শুনিবলৈ নাইকিয়া হ'ল। আগতে বিহু বুলি যিটো স্বতঃস্ফূৰ্ত আনন্দ লাগিছিল সেইটো আজিকালি নোহোৱা হ'ল। বিহুটো বাণিজ্যকৰণ কৰা হৈছে। টকা দিলেই পিঠা-পনা, কপৌফুল সকলো পায়। ইত্যাদি ইত্যাদি। বিহুটো ওচৰ চাপি অহাৰ লগে লগে এইবোৰ কথাও শুনিবলৈ পোৱা যায়।

আমি ভাবোঁ বিহু এতিয়াও বিহুয়েই হৈ আছে আৰু থাকিবও। বিহুটো বিহু গুচি ডিঙ্ক' হোৱা নাই। আগৰ গছতলৰ বিহুনাচ আৰু আজিৰ মঞ্চৰ বিহুনৃত্যৰ মাজত অলপ হ'লেও প্ৰাৰ্থক্য থাকিবই। আগৰ গছতলৰ বিহুনাচ আজিকালিৰ মঞ্চত বিহুগীত হ'বই। এটা সংস্কৃতি সময়ৰ সৈতে পৰিবৰ্তন বা উৎকৰ্ষ সাধন হ'বলৈ নিদিয়াকৈ জোৰ-জবৰদস্তি ধৰি ৰাখিবলগীয়া বস্তু নহয়। পৰিবৰ্তনশীল সময়ৰ লগে লগে এটা সংস্কৃতিৰো পৰিবৰ্তন আৰু উৎকৰ্ষ সাধন হ'বই। সেয়া অৱশ্যেই আৰু প্ৰয়োজনো। উদাহৰণ হিচাপে চকাৰ আবিষ্কাৰে প্ৰথম বাৰৰ বাবে মানৱ সভ্যতাক এটা গতি দিলে। তাৰ পিছত আহিল জন্তুৱে টনা গাড়ী, তাৰ পিছত আহিল যন্ত্ৰচালিত গাড়ী। যন্ত্ৰচালিত গাড়ীবিলাকৰো আগৰ দিনৰ গাড়ীবিলাকৰ লগত আজিকালিৰ সাধাৰণ গাড়ীবিলাকৰে বহুত প্ৰাৰ্থক্য আছে, অত্যাধুনিক গাড়ীবিলাকৰ কথাই নকও।

কিন্তু হ'লেও গাড়ীখনৰ মূল বৈশিষ্ট্যখিনি আৰু উদ্দেশ্যখিনি একেই আছে। অত্যাধুনিক প্ৰযুক্তিৰ প্ৰয়োগে তাহানিৰ জন্তুৱে টনা গাড়ীখন বেছি আৰামদায়ক, সুৰক্ষিত, আকৰ্ষণীয় আৰু বেগী কৰি তুলিছে। ঠিক তেনেদৰে আগৰ গছতলৰ বিহুনাচ

আৰু বিহুনাচ আজিৰ সময়ৰ আহানত মঞ্চলৈ আহি বিহুনৃত্য আৰু বিহুগীতৰ ৰূপ ল'লে তাত বেয়া দেখিবলগীয়া একো নাই। মাত্ৰ যিমানহে মঞ্চলৈ নাহক, বিহুগীতত আৰু ঢোলৰ ছেওত আৰু পেঁপাৰ মাতত বিহুৰ মূল বৈশিষ্ট্য আৰু উদ্দেশ্যখিনি একেই থাকিব লাগিব। পৃথিৱীৰ য'তে হ'লেও সেই গীত, নৃত্য আৰু সেই ঢোল-পেঁপাৰ মতে অসমীয়াক টানি আনিব পাৰিব লাগিব। আৰু লগতে বিহুক মঞ্চলৈ অনাৰ নামত চান্দা তোলাৰ দৰে (অপ)সংস্কৃতিয়ে সমাজত গা কৰি উঠিব নালাগিব।

বিহু যৌৱনৰ উৎসৱ। পাহোৱাল ডেকাটোৰ বিহুতলী ৰজনজনাই যোৱা ঢোলৰ ছেওত পূৰ্ণযৌৱনা নাচনীজনীয়ে উদ্দাম গতিত নাচিছে - ইয়াতকৈ সুন্দৰ দৃশ্য অসমীয়াৰ বাবে আন কি হ'ব পাৰে? আজিকালি মঞ্চৰ বিহুনৃত্যলৈ বহুত নিয়ম-কানুন আহি পৰিল যদিও বিহুনৃত্যৰ বিশেষগুণসকললৈ ক্ষমা ভিক্ষাৰে ক'ম যে বিহুৰ স্বতঃস্ফূৰ্ত আনন্দক সকলো সময়তে নিয়মৰ বান্ধোনেৰে বান্ধিব বিচৰাটো উচিত নহয়। তাৰ লগতে আমি এইটোও ক'ম যে বিহুনৃত্য এতিয়া এটা সাধাৰণ নৃত্য হৈ থকা নাই। যথেষ্ট কষ্ট কৰি, পদ্ধতিগতভাৱে শিকি, অনুশীলন কৰি দৰ্শকৰ সন্মুখত পৰিৱেশন কৰিব পৰা নৃত্য হৈ উঠিছে। গতিকে গছতলৰ বিহু মঞ্চলৈ আহিল বুলি শুচিবামুগ্ৰস্ততাত ভোগাতকৈ সেই নৃত্যক আমি অসমীয়া জাতীয় সংস্কৃতিৰ অন্যতম চিনাকী হিচাপে জগত মঞ্চলৈ লৈ যাবলৈহে চেষ্টা কৰা উচিত।

বহুতে আক্ষেপ কৰে যে আজিকালি কুলিৰ মাতে বহাগৰ আগজাননী নিদিয়ো। হয়, সেই আক্ষেপ আমাৰো আছে। হাবি-বননি কমি আহিছে, কুলিয়ে কণী পাৰিবলৈ কাউৰীৰ বাহ বিচাৰি নোপোৱা হৈছে। কিন্তু আজিকালি গাঁৱত ঢেকী আৰু তাতশালৰ মাত শুনিবলৈ নাইকিয়া হ'ল - এই আক্ষেপটো সম্বন্ধে আমাৰ কবলগা আছে।

এই আক্ষেপটো কোনে কৰে? চহৰৰ মানুহে। চহৰৰ মানুহ কোনবোৰ? আমিবোৰ। আমি চহৰত কেনেকৈ থাকোঁ? কাপোৰ ধোৱা যন্ত্ৰ, শীত-তাপ নিয়ন্ত্ৰণ কৰিব পৰা যন্ত্ৰ, খোৱা বস্তু গৰমকৈ বা ঠাণ্ডাকৈ ৰাখিব পৰা যন্ত্ৰ, ভাত ৰান্ধোতে ওলোৱা ধোঁৱাখিনি তৎক্ষণাত ঘৰৰ বাহিৰলৈ উলিয়াই পঠিয়াব পৰা যন্ত্ৰ - এই সকলোবোৰ আমাক সকলো সময়তে লাগিবই। নহ'লে আমাৰ জীৱন অচল। আধুনিক প্ৰযুক্তিবিদ্যাই দিয়া এই সকলো সামগ্ৰী আমি নিতৌ আমাৰ জীৱন-যাত্ৰাত ব্যৱহাৰ কৰিম। তাৰ মাজতে বছৰেকত এদিন বা দুদিনৰ কাৰণে আমি কোনোবা গাঁৱলৈ ভ্ৰমণ -বিলাস কৰিবলৈ যাম। সেই দুদিন গাঁৱত আমি বিচাৰিম যে ৰাতিপুৱা





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

ঢেকীৰ মাতে আমাৰ কাণ জুৰ পেলাওক। যাতে উভতি আহি চহৰৰ নিজৰ ঘৰৰ এয়াৰ কণ্ডিছন্দ কোঠাত আৰামকৈ বহি, জুছাৰৰ সহায়ত উলিয়াই লৈ ফ্ৰীজত ঠাণ্ডা কৰি ৰখা এগিলাছ ফলৰ ৰস হাতত লৈ আমি গাঁৱত শূনি অহা ঢেকীৰ মাতৰ বিষয়ে কথা পাতি অলপ সময় বিলাসিতা কৰিব পাৰোঁ। আমি নিজে এয়াৰ কণ্ডিছন্দ গাড়ীত অহা যোৱা কৰিম। কিন্তু আমি বিচাৰিম যে গাঁৱত মানুহে গৰুগাড়ী ব্যৱহাৰ কৰি থাকক। কাৰণ আমি যেতিয়া বহুৰত এবাৰ গাঁৱলৈ ভ্ৰমণ-বিলাসত যাম তেতিয়া সেই গৰুগাড়ীখনে আমাৰ চকু জুৰ পেলাব।

আমি বহুৰত মাত্ৰ এখন গামোচা (তাকো সজাবলৈ) ব্যৱহাৰ কৰিম। কিন্তু আমি বিচাৰিম যে গাঁৱলৈ ভ্ৰমণ-বিলাসত যাওঁতে তাতশালৰ শব্দই আমাৰ মনটো জুৰ পেলাওক। কিয়? কিয় এই স্ববিৰোধিতা? আধুনিক প্ৰযুক্তিৰ সহায়ত জীৱন-যাত্ৰাৰ মান উন্নত কৰাৰ অধিকাৰ মাত্ৰ চহৰৰ মানুহৰহে থাকিব, গাঁৱৰ মানুহৰ নথাকিব – এইটো কেনে ধৰণৰ কথা?

আমি গাঁৱলৈ গৈ ঢেকীৰ মান শূনা নাপালোঁ বুলি আক্ষেপ কৰাতকৈ এইবুলিহে আক্ষেপ কৰা উচিত যে আজিৰ দিনতো সেইখন গাঁৱত এটা ধানবনা কল নাই, যন্ত্ৰচালিত তাতশাল নাই। এতিয়াও সেইখন গাঁৱৰ মানুহে ইমান কষ্ট কৰি আৰু ইমান সময় নষ্ট কৰি ঢেকীতহে ধান বানি আছে, চিৰা খুন্দি আছে – এইটোহে আমাৰ আক্ষেপ হোৱা উচিত।

বহুতে বিহুটো বাণিজ্যকৰণ কৰা হৈছে হামৰাও কাঢ়ে আৰু টকা দিলেই পিঠা-পনা, কপৌফুল সকলো পায় বুলি ইতিকিঙৰ সূৰত কথা কয়। আজিৰ পৃথিৱীত সমগ্ৰ মানৱ জীৱনকেই বজাৰ অৰ্থনীতিয়ে নিয়ন্ত্ৰণ কৰে। তেনেস্থলত বিহুকুঁৱৰীৰ বা ঢুলীয়াৰ প্ৰতিযোগিতাত আৰ্থিক পুৰস্কাৰ দিয়া, পিঠা-পনা, কপৌফুল আদিৰ কিনা-বেচা হোৱাটোত আপত্তি কিয় থাকিব লাগে? আৰু পিঠা-পনা, কপৌফুল আদিৰ কিনা-বেচা কোনে কৰে? অসমীয়া মানুহেই নকৰে জানো?

কোনোবা অসমীয়া ডেকাই ব্যৱসায়িক ভিত্তিত কপৌফুল উৎপাদন কৰি বিক্ৰী কৰিলে বা কোনোবা অসমীয়া নাৰীয়ে ব্যৱসায়িক ভিত্তিত বিহুৰ পিঠা-পনা-লাডু উৎপাদন কৰি বিক্ৰী কৰিলে আমি তেওঁলোকক উৎসাহ যোগোৱাৰ পৰিবৰ্তে কিয়

“টকা দিলেই পিঠা-পনা, কপৌফুল সকলো পায়” বুলি ইতিকিঙ কৰিব লাগে? এনেকৈ ইতিকিঙ কৰাৰ পিছত যদি আমি কওঁ যে অসমীয়া লৰা-ছোৱালীৰ ব্যৱসায় কৰাৰ মানসিকতা নাই তেন্তে ইয়াতকৈ বেছি স্ববিৰোধিতা আৰু কি হ’ব পাৰে?

শেষত থাকিল আন এটা সততে শূনিবলৈ পোৱা আক্ষেপ – আগতে বিহু বুলি যিটো স্বতঃস্ফূৰ্ত আনন্দ লাগিছিল সেইটো আজিকালি নোহোৱা হ’ল। বাপতিসাহোন বিহুটিৰ স্বতঃস্ফূৰ্ত আনন্দ নোহোৱা হ’ল বুলি ব্যক্তিগতভাৱে আমি বিশ্বাস নকৰোঁ। কাৰণ বিহুৰ স্বতঃস্ফূৰ্ত আনন্দ উপভোগ কৰিবলৈ এটা নিৰ্মল অসমীয়া মন লাগিব।

এসময়ত মানুহৰ ঘৰে-ঘৰে হুচৰি গাইছিলোঁ। সুবিধা পালে এতিয়াও গাম। জীৱনৰ ৪৩ টা বসন্ত পাৰ হৈ যোৱাৰ পিছতো এতিয়াও ঢোলৰ মাত শুনিলে মনটো নাচি উঠে, পেঁপাৰ মাতে এতিয়াও মোক প্ৰথম যৌৱনৰ দিনবোৰলৈ উভোতাই লৈ যায়। এতিয়াও গুণগুণাও – “পিৰিতি পিৰিতি পিৰিতি পিৰিতি মিঠা চুৰা দৈ, পিৰিতি পিৰিতি পিৰিতি পিৰিতি বোৱা বোৱতি নৈ, পিৰিতি পিৰিতি পিৰিতি ওৰে জীৱন থাকিব বৈ।”

শেষত সকলোকে আগন্তুক ৰঙালী বিহুৰ ওলগ জনালোঁ।



চি-১, দিল্লী গভৰ্ণমেন্ট অফিচাৰ ক্লেটচ,

ওৱান এ, বেটেৰী লেন, ৰাজপুৰ ৰোড,

দিল্লী-৫৪

(ম’বাইল : +৯১৯৮৭১০১৮৮৭৪)





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Assamese Phokora-Juona

Tumare ghoror bah gaj kati
Tare korisu khorisa
Tumake besi dhan tu loisu
Kothatu mon korisa

nijor naak kati
xotineer jatra bhongo...

mon korilei chon
bakori matitu dhon

pu nati dhore sati
ji naati jopona kaati

aase goru nabai haal
huwatko nuhwai bhal..

adak dekhi uthil ga
keturiye boley moko khaa

dhaan tuwe proti kon tu,
manuh tuwe proti montu

bhitore rong song
bahire kuwha bhaturi.....



Vic Assam Picnic 2013

হেপাহ মোৰ পলোৱা নাই

ভূপেনদাৰ প্ৰথম মৃত্যু বাৰ্ষিকীত আগবঢ়াইছো

(৩ ডঃ ভূপেন হাজৰিকাৰ এটি গানৰ ওপৰত আধাৰিত)

আকাশী যানেৰে আজি ওলালো

গুৱাহাটী মহানগৰৰ পৰা

ভূপেনদাৰ মহাবাহুখনৰ ওপৰে

ক্ৰমশে পশ্চিমৰ পিনে।

মনত হেপাহ যেন তেখেতক ক'ম -

দাদা, মই কিন্তু কাংচনজংঘা খন চাব পাম

আপোনি যে কলিকতাৰ পৰা আহোঁতে নেদেখিলে

তেজপুৰলৈ ফোটো এখন পঠিয়া দিম

উৰণীয়া মনেৰে আৰু এটি গান লিখি শুনাৰ।

মনৰ এই হেপাহটো ৰাখি থ'ম

পুনৰ জন্মত কেনিবা যদি লিখিয়ে দিয়ে।

- সত্যজিৎ নাথ

Seattle, USA





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

A Date with the Indian (Hindu) Calendar

~ Rajen Barua

In the Indian (Hindu) calendars, the *Makar Sankranti* which marks the transition of the Sun into *Makar Rasi* (Capricorn) on its celestial path, generally falls around 14th or 15th January of the Gregorian calendar. *Makar Sankranti* is called *Pongal* by the Tamilians who ushers the New Year on that day with *Surya Pongal* or sun worship. For the Assamese, this marks the start of the *Magh Bihu* (*Puh Sankranti*) when they eat snacks and feast made from newly harvested rice (*na-saul*). The Punjabis celebrate it as *Maghi* and dance their famous *Bhangra* dance and eat the sumptuous food



Rajen Barua, USA
rajenbarua@gmail.com

In fact for all the Hindus all over, it is a very sacred day. Astronomically, this is the Winter Solstice which means that the Sun is at the extreme southern position of its *Dakshin-ayan* (southern journey). The word Solstice contains two Latin words: *sol*, "sun", and *-stitium*, "stoppage." This is the day when the Sun stands still on the same position. It is the shortest day marking the beginning of the *Uttarayan* (the northern journey) of the sun with gradual increase of the duration of the day. The *Bhagavad Gita* mentions the great importance of the *Uttarayan* at the time of death. This was the reason why *Bhishma*, when wounded in *Mahabharata* war and was lying on the bed of arrows, chose to await for the *Makar Sankranti*, the start of the *Uttarayarn* of the Sun, before choosing to die.

Like the *Makar Sankranti*, three other *sankrantis* mark the cardinal poles of Equinoxes and Solstices of the Hindu calendar. "The *Mesha Sankranti* marks the vernal equinox, the moment of the sun's passing the first point of Aries. The *Karkat sankranti*, three solar months later, is the point of the summer solstice, and marks the moment when the sun turns southward. The *Tula sankranti*, three solar months later, marks the autumnal equinox. The *Makar sankranti*, three solar months later still, is the other solstitial point, the point or moment when the sun turns northward." (*The Indian Calendar* – Sewell & Dikshit - pp 9). An equinox (equi=equal, nox=night) occurs twice a year. According to the Hindu calendars, the Spring (vernal) equinox falls around April 14th-15th, when the Assamese celebrates the *Bohag Bihu* and usher in the New Year. Like the Assamese, the Bengalis celebrate *Baishagi* and the people of Kerala also celebrate *Vishu* on this day as their new year.

However, there is a fallacy in all these celebrations. Because in actual practice, the winter solstice does not occur on this day of Jan 14th or 15th; it actually occurs, as we all know, around December 21st-22nd. Nor do the spring equinox occurs around April 14th-15th, it occurs around March 21 or 22. Same is true of the other solstice and the equinox. As a matter of fact, in the Hindu calendar system, the solstices and the equinoxes (and the seasons along with it) are out of phase by about 24 days with the actual solar phenomenon and with the actual tropical calendar of as practiced by the more scientific Gregorian calendar.

Basically this discrepancy is due to a phenomenon called 'the precession of the equinox' which the modern Hindu calendars do not take into account. To understand the situation, we need to know how a solar year is measured. The solar year is measured by counting the time period of the successive return of the Earth to the same reference point on the ecliptic (the apparent path of the sun around the earth). However, we can measure it two ways, or in other words we have two such reference points for measurement. We may take one reference point for our measurement of the year by taking a fixed background star on the ecliptic. In this system, the solar year measured, is the actual time taken for the Earth to revolve once around the Sun with respect to a fixed star. This is known as the *sidereal year* (*sidus* = Latin for star). However, another reference point may be taken as the 'equinox point'. That is, you measure the time from (say) one spring





এনাজৰী বহাগবিহু ২০১৩

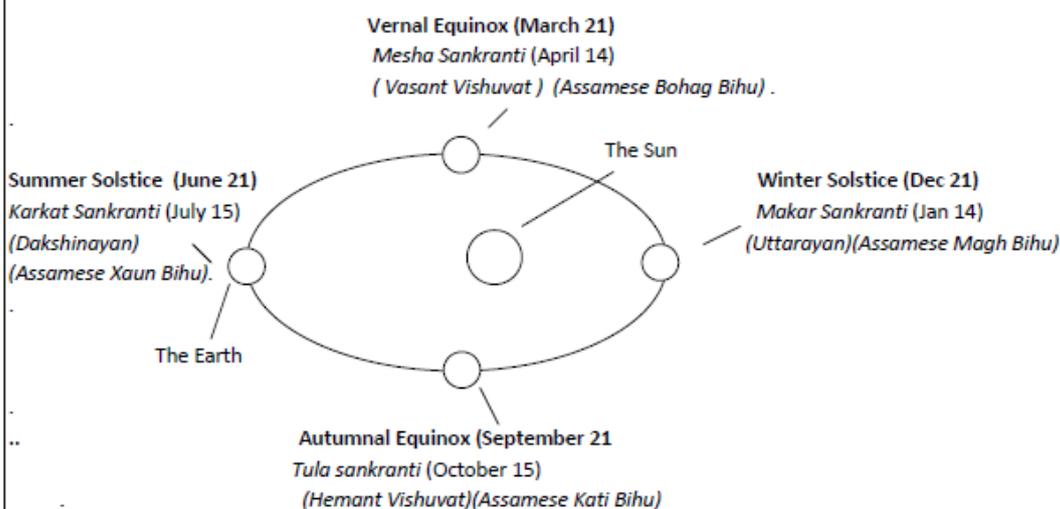


VIC ASSAM

20th April 2013

equinox to the next spring equinox. The equinox point is also the point where the ecliptic crosses the celestial equator (the projection of the Earth's equator onto the sky). The year you measure thus is known as the *tropical* (measurement between the two tropics) year. In this measure, one is not concerned about the position of the Sun with reference to the stars on the background but one measures with a reference point, a phenomenon, on the earth: the equinoxes and the solstices. The tropical year, thus measured, surely includes the complete cycle of seasons from solstice to solstice, or equinox to equinox of the year.

The Astronomical Aspects of the *Sankrantis* of the Hindu Calendar



Note: The Indian (Hindu) calendar does not synchronize with the tropical calendar due to 'precession of the equinox'. The actual equinox and solstice days are about 24 days ahead of the Hindu calendar days. Thus the actual winter solstice occurs on December 21st, although it is observed on January 14 as Makar Sankranti throughout India. Similar are the cases of the other sankrantis Same is the case for the other cardinal sankrantis.

Normally, one would expect that both the measurements would give the same length of the year. However that is not the case. It was observed that there is a slight difference, of about twenty minutes, between these two measures of the year; and that makes all the difference. It was observed that, one full orbit later, when the Sun has returned to the same apparent position relative to the background stars, the solstice is already about twenty minutes "beyond" this. In other words, every year, the solstice (and the seasons for that matter) occurs twenty minutes earlier in the orbit than the sidereal year. Today we know that this difference in time measurements, is due to a phenomenon called the 'precession of the equinox'.





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

The discovery of the 'precession of the equinox' is usually attributed to Hipparchus (190–120 BC) a Greek astronomer. According to Ptolemy, another Greek astronomer of the 2nd century, Hipparchus measured the longitude of Spica (*Sitra*) and other bright stars on the equinox day, and compared his measurements with data from his predecessors and concluded that Spica (*Sitra*) had moved about 2° relative to the equinox. He also compared the lengths of the tropical year (the time it takes the Sun to return to an equinox) and the sidereal year (the time it takes the Sun to return to a fixed star), and found a slight discrepancy. Hipparchus concluded that the equinoxes were moving ("precessing") through the zodiac, and that the rate of precession was less than 1° in a century. Ptolemy continued Hipparchus's study and found that between Hipparchus' time and his own (about 265 years), the stars had moved at about the same rate determined by Hipparchus.

Today we know that the *precession* of the equinox occurs due to the wobbling motion, like that of a top, of the earth. This precession is about 50.3 seconds of arc per year or 1 degree every 71.6 years. Thus a complete precession cycle covers a period of approximately 25,765 years, the so called Platonic year, during which time the equinoxes, and the seasons along with it, will regress a full 360° through all twelve constellations of the zodiac. Note that 20 minutes per year is approximately equivalent to 365 days in 25,765 years. Thus the equinoxes, and the seasons, will always be out of phase in a sidereal calendar, and the Hindu calendar is a sidereal calendar. The European Gregorian calendar which measures the tropical year takes into account the affect of the precession of the equinoxes. It therefore is synchronized with the seasons.

The Hindu calendar(s) is inherited from a Vedic system which is based on the sidereal year of the earth instead of the tropical year. The Hindu calendar was later reformed several times in the Christian era. By several Hindu astronomers such as Aryabhata, Barahmihira, Bhaskara and others. However, in none of these revisions, the affect of the precession of the equinox was taken into account. It may be noted that the Indian Calendar Reform Committee tried to reform the Hindu calendar, and a unified calendar was introduced in 1957 creating a National tropical calendar which also tried to incorporate the Hindu religious calendars. This effort however failed to be popular and Indians in general kept on using the traditional regional calendars as they had been doing for ages. The orthodox schools of Vedic astrology simply reject modern astronomy and still base their computations upon traditional texts and treatises. Today, we have about four major regional Hindu calendars: Tamil, Orissa, Bengali and the North Indian, all following the traditional Surya Siddhanta or treatises based on it. And hence the discrepancy of the *sanrantis* with the seasons remain.

Let us now see how the discrepancy of 24 days is accounted for in the present Hindu calendars. According to the Surya Siddhanta, the sidereal (*nirayana*) year coincided with the tropical (*sayana*) year in KY (Kali Yago) 3600. This year has now been standardized as the as 285 AD when the spring equinox happened to coincide with the tropical year when the longitude of Chitra was at 180 degree. Since then however, the equinoxes are precessing in the Hindu calendar at the rate of 20 minutes a year for total (2010-285)=1725 years. This accounts for (1725 x 20 minutes) = 24 days discrepancy we have today. It may be noted that, at the present rate, in another 500 years from now, the actual equinoxes (and the seasons) will slip by another (500*20)/60/24=7 days in the Hindu calendars.

Question may be asked as to why the modern Hindus failed to adopt a tropical calendar in spite of all the information available to them. The answer may lie in the fact that even after the Vedic period, the Hindus could not get rid of the Vedas, a fact that became an overwhelming problem for the Hindus to make any meaningful scientific progress in the post Vedic age. In the regard, a statement made by the great historian, Gordon Childe is relevant. "While the Greeks were free to speculate on 'facts of common experience' and





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

'the practice of the craft', the Vedic Indians were restricted by their *'inheriting from the Bronze age the sacred hymns of Veda and ritual manuals verbally remembered'*. (Gordon Childe- *'What Happened in History'*). This is an observation which was also corroborated by the Arabian traveler, Al Beruni in the 11th century. The subject however needs further detail explanation in some other essay.

As it stands today, even after sixty years after India's emergence as a modern nation state, Indians still uses a Hindu calendar which is out of phase with the seasons but in phase with the stars (the *nakshatras*) in conformance with the Vedas. I think it is high time Indians should make an attempt to reform to the outdated Hindu calendar. In another essay, I would like to offer a suggestion for a reform as to how to conform the equinoxes with the sankrantis. Interestingly, however, most Hindus are probably not even aware of it or not too much concerned about it.



Zubeen Garg performing in Melbourne 2013





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

এজনী ধুনীয়া ছোৱালী

সঁচাকৈয়ে মই এজনী ধুনীয়া ছোৱালী, সকলোৱে মোক ধুনীয়া বুলি কয়। মোৰ টো খেলোৱা দীঘল চুলিতাৰি, নীলাভ চকু-জুৰি, উজ্জ্বল গাৰ বং লগতে মোৰ লাহী শৰীৰটোৰ যেতিয়া সকলোৱে প্রশংসা কৰে মই নিজৰ ৰূপত নিজেই গৌৰৱ অনুভৱ কৰো। সকলোৱে কয় মই যেতিয়া জী-চকুৰ্ত্তা পিন্ধো সেইয়া অন্যান্য ৰূপ, যেতিয়া স্কাৰ্ট টপ পিন্ধো, সেইয়াও মোৰ আন এটি ৰূপ, শাৰী পিন্ধিলে মোৰ লাহী শৰীৰটোত লিপট খাই মোৰ সৌন্দৰ্য্য দুগুণে ফুটাই তোলে। সেয়ে মই যেন মোৰ ৰূপেৰে সকলোকে দুৰৈৰ পৰা আকৰ্ষণ কৰিম। মোৰ ওচৰলৈ সকলোৱে আহিব বিচাৰিব। মই কিন্তু কাৰো ওচৰলৈ নাযাওঁ, কাৰো ওচৰত ধৰা নিদিওঁ। মই মুক্ত বিহঙ্গৰ দৰে আকাশত উৰি ফুৰিম, পখিলাৰ নিচিনা চঞ্চল গতিৰে ঘূৰি ফুৰিম। আৰু পখীৰ নিচিনাকৈ নাচি-বাগি ফুৰিম। প.....ৰী, প.....ৰী, পৰী বহুত দুৰৈৰ পৰা অহা এটা মাত অস্পষ্টৰ পৰা স্পষ্ট হৈ যে পৰীৰ কাণত পৰিল, লাহে লাহে পৰীয়ে চকু মেলি চালে। মাকে তাক নামধৰি মাতি আছে। টোপনিৰ পৰা সাৰ পাই মাকৰ ওপৰত বিৰক্ত হ'ল যদিও ঘৰীটো চাই লৰা লৰিকৈ গা-খোৱা ঘৰলৈ গ'ল। কাৰণ তাইৰ কলেজলৈ যাবলৈ দেৰি হৈছে। পৰীয়ে গা-পা ধুই কলেজলৈ যাবলৈ সাজু হ'ল।

পৰী মাক দেউতাকৰ একমাত্ৰ সন্তান। মাক দেউতাকৰ আদৰৰ সন্তান পৰীৰ তেনে কোনো বন্ধু বা বান্ধৱী নাই। ঘৰৰ ওচৰত থকা অঞ্জলি তাইৰ একমাত্ৰ বন্ধু। দুয়ো সৰুৰে পৰা একেখন স্কুল, একেখন কলেজত পঢ়ি আহিছে। পৰীয়ে তাইৰ সকলো সুখ-দুখৰ কথা একমাত্ৰ বান্ধৱী অঞ্জলিৰ লগত পাতে। অঞ্জলি প্ৰায়ে সিহঁতৰ ঘৰলৈ আহি থাকে। এদিন অঞ্জলি আহিল সিহঁতৰ ঘৰলৈ। লগত এজন দেখনিয়াৰ ডেকা ল'ৰা। অঞ্জলিয়ে পৰীৰ মাক দেউতাক আৰু পৰীৰ লগত ল'ৰাজনক চিনাকী কৰাই দিলে। অঞ্জলিৰ কথাৰ পৰা ইয়াকে গম পালে- ল'ৰাজন তাইৰ জেঠায়েকৰ লৰা। নাম জয়দীপ বৰুৱা। তাৰ মাক-দেউতাক সৰুতে ঢুকাইছে। সেয়ে অঞ্জলিহঁতৰ

ঘৰতেই ডাঙৰ-দীঘল হৈ বৰ্তমান মুম্বাইত কোনোবা এটা কোম্পানীত চাকৰি কৰে। প্ৰথম চিনাকীত ল'ৰাজনক লাজুক, অমায়িক, ভদ্ৰ যেনেই লাগিল। অঞ্জলিয়ে আজিকালি প্ৰায়েই জয়দীপক লৈ ফুৰিবলৈ আহে। লাহে লাহে জয়দীপ যেন পৰীহঁতৰ পৰিয়ালৰ এজন সদস্য হৈ পৰিল। মাক-দেউতাকেও যেন জয়দীপক লগ পালে এৰিবই নোখোজে। লাহে লাহে অঞ্জলি নাহিলেও জয়দীপে প্ৰায়ে গধূলি অকলে অহা হ'ল। এদিন জয়দীপে পৰীৰ মাকক ক'লে সি হেনো মুম্বাইৰ চাকৰিটো বাদ দি এইখন চহৰতে অতি সোনকালে এটা ডাঙৰ ব্যৱসায় আৰম্ভ কৰিব। এইবাৰ পৰীৰ দুৰৈৰ পৰাই মাকে কোৱা কথা কেইবাৰ কাণত পৰিল— তুমি ইয়াত ইমান সোনকালে ব্যৱসায় কৰিব পাৰিম বুলি ভাবিছা নেকি? কৰিলেও কিহৰ ব্যৱসায় কৰিবা। জয়দীপে লগে লগে উত্তৰ দিলে— এহ আশ্ৰি আপুনি চাই থাকক দুমাহৰ ভিতৰত যদি মই ব্যৱসায়টো কৰিব নোৱাৰো মোৰ নামেই সলাই থব। মোৰ ব্যৱসায়টো বহুত ধৰণৰ হ'ব। সেইবিলাক আপোনালোকে বুজি নাপাব। সময়তহে দেখিব। মাকৰ মুখখন আনন্দৰে উপচি পৰিল। পৰীৰ মনত এনে লাগিল যেন অগাধ সম্পত্তিৰ মালিক, মাকে তেওঁলোকৰ একমাত্ৰ জীয়ৰী পৰীৰ কাৰণে এনে এজন মাক-দেউতাক নোহোৱা ল'ৰাক ঘৰ-জোৱাই হিচাপে পাব বিচাৰিছে। পৰীয়ে নিজৰ মনতে ভৱিলে— তাই ভবা কথাটো হয়তো নহবও পাৰে। কিন্তু পৰীৰ সন্দেহটো যেন সম্পূৰ্ণ অমূলক নহয় দুদিন পিছতে গম পালে যেতিয়া মাক-দেউতাকে জয়দীপৰ বিষয়ে আলোচনা কৰি আছিল। মাকে দেউতাকক কোৱা কথাখিনি এনেকুৱা— ল'ৰাটো দেখাই শুনাই বেয়া নহয়, স্বভাৱ চৰিত্ৰও ভাল। পৰীৰ লগত যদি বিয়া হয় সিহঁত আমাৰ লগতেই থাকিব। আমাৰো লগ যেনেই হ'ব। বিয়াৰ প্ৰস্তাৱটো দিলে বেয়া হব নেকি? কথাখিনি শুনি পৰীৰ অকনো ভাল নালাগিল। তাইৰ মাক-দেউতাকক বৰ স্বাৰ্থপৰ যেন লাগিল। কিন্তু বেছিদিন অপেক্ষা কৰিব নালাগিল। এদিন জয়দীপে নিজেই মাক-দেউতাকক পৰীক বিয়া কৰোৱাৰ ইচ্ছা

প্ৰকাশ কৰিলে। মাক-দেউতাকে যেন ইয়াকে বিছাৰি আছিল। লগে লগে বিয়াৰ প্ৰস্তাৱটোত মান্তি হ'ল। মাক-দেউতাক আৰু জয়দীপে পৰীৰ মতামত লোৱাৰ কোনো প্ৰয়োজন অনুভৱ নকৰিলে। তাইক কেৱল জয়দীপৰ লগত বিয়া এই কথা কেইবাৰ হে জনাই খলে। পৰীয়েও আপত্তি কৰাৰ কোনো কাৰণ নেদেখিলে। সময়ত পৰী আৰু জয়দীপৰ পুৰুষাৰ্থকৈ বিয়া হৈ গ'ল।

বিয়াৰ ছয়মাহ কেনেকৈ পাৰ হৈ গ'ল পৰীয়ে গমকে নাপালে। লাহে লাহে পৰীয়ে অনুভৱ কৰিব ধৰিলে জয়দীপ যেন আগৰ মানুহটো হৈ থকা নাই। ৰাতি প্ৰায়ে মদ্যপান কৰে। দিনতকৈ যেন তাৰ ৰাতিহে কাম বেছি হয়। ৰাতি বিভিন্ন ধৰণৰ ল'ৰাবোৰ আহে। সেই সময়ত পৰী থাকিলে তাৰ বিৰক্তি যেন বেছি হয়। সেয়েহে পৰীয়ে পৰাপক্ষত তাৰ কামৰ সময়ত জয়দীপৰ ওচৰলৈ নাহে। কিন্তু দিন যোৱাৰ লগে লগে পৰীয়ে মন কৰিলে জয়দীপ যেন সম্পূৰ্ণ সলনি হৈ গৈছে। আগৰ লাজুক, অমায়িক জয়দীপ যেন ক'ৰ্বাত হেৰাই গৈছে। আজিকালি সি দিনে-ৰাতিয়ে মদ্যপান কৰে। পৰীকো আগৰ দৰে ভাল ব্যৱহাৰ নকৰে। এইবাৰ পৰীয়ে নকৰো বুলি ভাবিও জয়দীপৰ ওচৰত নজৰ ৰাখিব ধৰিলে। জয়দীপৰ লগত কাম কৰা ল'ৰাবোৰ ৰাতি বহু দেবিলৈকে থাকে আৰু ৰুমৰ ভিতৰত সিহঁতে বহুত সময় ফুচ ফুচাই কথা পাতি থাকে। সিহঁতৰ হাতত কেবাদিনো তাই অস্ত্ৰ শস্ত্ৰও দেখিলে। জয়দীপে মৰণাত্নৰ ব্যৱসায় কৰিছে। ইমান সোনকালে জয়জয় ময় ময় হৈছে এই কথা তাইৰ বুজিবলৈ বাকী নাথাকিল। তাইৰ মনটো দুখ হতাশাত ভাঙি পৰিল। ইমানখিনি দেখি শুনিও পৰী কিন্তু মনে মনে থাকিল। তাই নীৰৱে সকলো সহ্য কৰিছিল যদিও তাই নিজৰ অন্তৰ্দন্দত ভুগিছিল। তথাপিও মাক-দেউতাকক এইবোৰ কথা কবলৈ ইচ্ছা নগ'ল। লাহে লাহে দিন বাগৰিল। জয়দীপৰ ৰাতিহে কাম বেচিকৈ হব ধৰিলে। সি বহুত ৰাতিলৈ ল'ৰা বোৰৰ লগত কথা পাতি থাকে। ফোনটো বহুত ৰাতিলৈ কাৰোবাৰ লগত কথা পাতি থাকে। এদিন কৌতুহল বশতঃ পৰীয়ে ফোনটো ডাঙি কানত ধৰিলে। তাই যি শুনিলে তাই নিজৰ কানকে বিশ্বাস কৰিব নোৱাৰিলে। তাইৰ এনে





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

লাগিল তাইৰ ভবিষ্যতৰ তলৰ মাটিখিনি যেন খহি পৰিব আৰু তাইৰ তাৰ মাজত যেন সোমাই যাব। সেই অমায়িক, ভদ্ৰ হেন লগা জয়দীপে নাৰী ব্যবসায় হেন গৰ্হিত কাম কৰিব পাৰে তাই সপোনতো ভবা নাছিল। পৰীৰ আৰু সহ্য নহ'ল। তাইৰ অন্তৰাত্মা জাগি উঠিল। তাইৰ ভিতৰৰ মানুহজনীয়ে তাইক বাৰে বাৰে চিঞৰি কৈ আছে— পৰী তুমি জাগা, তুমি নিজে নাৰী হৈ আন নাৰীৰ সৰ্বনাশ চাই আছা। পৰী তুমি এই গৰ্হিত কামবোৰক বাধা দিয়া। অৱলা নাৰীবিলাকক তুমি বচোৱা, নহলে ভগৱানে তোমাক কেতিয়াও ক্ষমা নকৰে। অসুন্দৰত ভূগি ধকা পৰীয়ে বহুত ভাৱিলে কেনেকৈ জয়দীপক এই বেয়া কামবোৰৰ পৰা বিৰত ৰাখিব। তাই কোনো এটা ৰাস্তাই দেখা নাপালে। বহুতো ভাৱি চিন্তি এটা শেষ সিদ্ধান্তলৈ পৰী আহিল। জয়দীপক তাই এই পৃথিৱীৰ পৰাই অতি শীঘ্ৰেই আতৰাই পঠিয়াব। নহলে আন বহুতো ছোৱালীৰ জীৱন ধ্বংস হৈ যাব আৰু তাই নিজক কেতিয়াও ক্ষমা কৰিব নোৱাৰিব। সেয়ে পৰীয়ে আজি ৰাতিপুৱাৰ পৰা সাজি কাচি জয়দীপলৈ বাট চাই আছে। তাই জয়দীপৰ কাৰণে ভাল ভাল খোৱা বস্তু বনালে। সি যেতিয়া ঘৰ সোমাল তেতিয়া ৰাতি এডোখৰ হ'ল। সি মদ খাই কৰই নোৱাৰে। তাই তাক বস্তুবোৰ যতনাই দিলে। লগতে মদৰ বটলটোও উলিয়াই দিলে। সি পিছে বিশেষ একো খাব নোৱাৰিলে। খালী মদেই খাই থাকিল। এইবাৰ পৰীয়ে গাড়ীৰ চাবিটো জয়দীপৰ হাতত দি তাৰ বন্ধু গৌতমে যোৱাৰটাত থকা ফাৰ্ম হাউচলৈ মাতিছে বুলি এনেয়ে ক'লে। জয়দীপে চলং-পলংকৈ গাড়ীত বহিল। পৰীয়ে নিজে গাড়ীৰ দুৱাৰ বন্ধ কৰি দিলে। জয়দীপে লগে লগে খুব জোৰেৰে গাড়ীখন চলাই লৈ গ'ল। জয়দীপক পঠিয়াই পৰীয়ে লাহে লাহে নিজৰ কোঠালীলৈ আহিল আৰু বিচনাৰ ওপৰত বহি পৰিল কিবা এটা শুনাৰ আশাত। গোটেই ৰাতিটো কেনেকৈ পাৰ হ'ল পৰীয়ে গমকে নাপালে। কাহিলি কাহিলি পুৱাৰ সময়ত ঘৰৰ সন্মুখত মানুহৰ কথা বতৰা শুনি পৰীৰ যেন চেতনা ঘূৰি আহিল। অলপ পিছত কলিং বেলটো বাজি উঠিল। পৰীয়ে লাহে লাহে নিজৰ কোঠাৰ পৰা ওলাই দুৱাৰ খুলি দিলে। পুলিচৰ ইউনিফৰ্ম পিন্ধা দুজন লোক লগত

আৰু কেইজনমান মানুহ আছিল। তেওঁলোকৰ এজনে পৰীক এইটো জয়দীপ বন্ধৰাৰ ঘৰ হয়নে বুলি শুধিলে। পৰীয়ে মুখেৰে নামাতি মূৰটো সামান্য দুপিয়ালে। পুলিচজনে দুৰ্ঘটনাত জয়দীপৰ মৃত্যু হ'ল বুলি জানিব দিলে। তেওঁলোকে জয়দীপৰ মানিবেগত থকা আই, ডি কাৰ্ডখন পাই ঘৰ বিচাৰি উলিয়াইছে। বৰ্তমান পুলিচ ইনভেষ্টিগেচন চলি আছে। পোষ্টমৰ্টমলৈ নিব লাগিব। এই গোটেই খবৰটো চহৰখনত বিয়পি পৰিল। লগে লগে মাক-দেউতাক অঞ্জলিহঁতৰ ঘৰৰ আটাইবোৰ, ওচৰ চুবুৰীয়াৰে ঘৰখন ভৰি পৰিল। মাক-দেউতাকে ছক-ছকাই কান্দি উঠিল। কিন্তু পৰী একেবাৰে নিৰ্বিকাৰ, কোনোবাই কিবা কথা শুধিলেহে উত্তৰ দিয়ে। পৰীৰ চকুৰ চকুপানী যেন শুকাই গৈছে। পৰীৰ এই নিৰ্বিকাৰ ৰূপ দেখি মাক-দেউতাক লগতে আনবোৰেও তাইয়ে কিমান দুখ পাইছে, সেইটো উপলব্ধি কৰিব পাৰিছে। গোটেই পৰিবেশটোৱেই যেন এক শোকাকুল কৰুণ পৰিবেশলৈ ৰূপান্তৰিত হ'ল।

যথা সময়ত মৃতকৰ ক্ৰিয়া-কৰ্ম বিলাক হৈ গ'ল। শ্ৰাদ্ধ আৰু ভোজৰ পিছত থকা মানুহখিনিও ঘৰা-ঘৰি গ'ল। মাকহঁতেও যাবলৈ ওলাই পৰীক লৈ যাবলৈ বিচাৰিলে। পৰীয়ে মাকক কলে মই তোমালোকৰ ওচৰলৈ একেবাৰে গুচি যাম, মাত্ৰ মোক অকলশৰে দুদিনমান থাকিবলৈ দিয়া। মাকহঁত যোৱাৰ পিছত পৰী একেবাৰে অকলশৰীয়া হৈ পৰিল। এইবাৰ পৰীয়ে জয়দীপৰ ফটোখনৰ আগত বহি ল'লে। ফটোখন চাই তাই এটি মিচিকিয়া হাঁহি মাৰিলে। লাহে লাহে তাইৰ হাঁহিটো ডাঙৰ হৈ হৈ অট্টহাস্যলৈ পৰিণত হ'ল। তাইৰ এই অট্টহাস্যও লাহে লাহে কাদোনলৈ ৰূপান্তৰিত হ'ল। তাইৰ চকুৰে বাধা নমনা ধাৰাসাৰে চকুপানী বাগৰি আহিল। তাই চকুপানী মচিবলৈ অকনো যত্ন নকৰিলে। তাইৰ যেন অন্তৰাত্মা এক অনাবিল আনন্দেৰে উপচি পৰিছে। কান্দি কান্দিয়েই লাহে লাহে পৰী কেতিয়া শুই পৰিল নিজেই কব নোৱাৰিলে। এক অনাবিল স্বৰ্গীয় সুখত যেন তাই উপাঙি ফুৰিছে। তাই নিজৰ সপোন ৰাজ্যত সোমাই পৰিল। য'ত কোনো অনায়াস নাই, নাই কোনো অবিচাৰ। য'ত তাই মুক্ত বিহঙ্গৰ দৰে উৰি ফুৰিব, চঞ্চল পখিলাৰ দৰে ঘূৰিব আৰু পৰীৰ নিচিনাকৈ নাচিবাগি ফুৰিব।





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

অসম আৰু পৰ্যটন -ড° বুলজিৎ বুঢ়াগোহাঁই

আমাৰ ৰাজ্যখনৰ ছাত্ৰ-ছাত্ৰীকে আদি কৰি বিভিন্ন বয়সৰ লোক ভাৰত তথা বিদেশৰ বিভিন্ন ঠাইলৈ ফুৰিব যায় আৰু সেই ঠাইবোৰত দৰ্শনীয় , ঐতিহাসিক ধৰ্মীয় আৰু নৈসৰ্গিক গুৰুত্বপূৰ্ণ স্থানবোৰ দৰ্শন কৰে। অসমৰ বাহিৰৰ ঠাইবোৰ ফুৰিব যোৱা আগতে যদি সম্ভৱ হয় অসমৰ চুকে-কোণে সঁচৰিত হৈ থকা দৰ্শনীয় স্থানবোৰো পৰিভ্ৰমণ কৰা উচিত। আমি নিজও নিজৰ অঞ্চলত দৰ্শন কৰিবলগীয়া ঠাইবোৰৰ সবিশেষ (কি কাৰণে দৰ্শন কৰিবলগীয়া , কেনেকৈ যাব পাৰি, ক'ত থাকিব পাৰি আদি) তথ্য বাতৰি কাকত আৰু আলোচনী আদি লগতে ইণ্টাৰনেট মাধ্যমৰ ছ'চিয়েল নেটৱৰ্কিং ছাইট-ফেচবুক,অৰকুটৰ জৰিয়তে ৰাইজৰ আগত দাঙি ধৰিব পাৰোঁ । সেইদৰে গুৰুত্বপূৰ্ণ স্থানবোৰৰ বিষয়ে অসমীয়া, ইংৰাজী আৰু হিন্দী ভাষাৰ লগতে যদি সম্ভৱ হয় বিদেশী ভাষাতো বৰ্ণনা দি ভিডিঅ' ৰেকৰ্ডিং কৰি ৱেবছাইটবোৰত (উদাহৰণ-YouTube) আপলোড কৰিব পৰা যায়, যাতে পৃথিৱীৰ সকলো অঞ্চলৰ ৰাইজে চাব পাৰে। এই দৰ্শন কৰিবলগীয়া ঠাইবোৰৰ প্ৰচাৰৰ বাবে উপযুক্ত মাধ্যম হ'ব পাৰে ব্ল'গ । ব্ল'গত ঠাইবোৰৰ সবিশেষ বৰ্ণনা কৰি ফ'টোৰ সৈতে সংযোজন কৰিব পাৰি। আৰু ইংৰাজী, হিন্দীৰ উপৰি অসমীয়া লগতে পৃথিৱী বিভিন্ন ভাষাত লিখিবও পাৰি। এই ব্ল'গবোৰত অসমীয়া, ইংৰাজী আৰু হিন্দী ভাষাত দৰ্শন কৰিবলগীয়া ঠাইবোৰৰ সম্পৰ্কীয় প্ৰৱন্ধ ফটো আৰু ভিডিঅ' সৈতে প্ৰকাশ কৰিব লাগে আৰু সম্ভৱ হ'লে পৃথিৱীৰ বিভিন্ন ভাষাতো দুখাৰিমান হ'লেও লিখিব লাগে। তাৰ ফলত আমাৰ ৰাজ্যখনৰ লগতে পৃথিৱীৰ বিভিন্ন প্ৰান্তত থকা লোকসকলে সেই দৰ্শনীয় ঠাইবোৰৰ বিষয়ে আভাস পাবলৈ সক্ষম হ'ব। তেতিয়া সেই ঠাইবোৰৰ বিষয়ে বেছিকৈ জানিবলৈ আগ্ৰহ প্ৰকাশ কৰিব আৰু হয়তো বহুতে সেই ঠাইবোৰৰ সামাজিক, সাংস্কৃতিক তথা ভৌগলিক অৱস্থিতি বিষয়ে গৱেষণা কৰিবলৈও আগবাঢ়ি আহিব। সেইদৰে ঠাইবোৰৰ প্ৰতি আৰ্কিৱিত হৈ দেশী-বিদেশী পৰ্যটকৰ আমাৰ ৰাজ্যখনলৈ আগমন হ'ব আৰু তাৰ ফলত ৰাজ্যখন কিছু পৰিমাণে হ'লেও অৰ্থনৈতিক ভাবে লাভবান হ'ব। এইখিনিতে এটা ৱেবছাইট আৰু এটা ব্ল'গৰ কথা উল্লেখ কৰা ভাল হ'ব। ৱেবছাইটটো হ'ল অসম চৰকাৰৰ পৰ্যটন বিভাগৰ । ইয়াৰ ঠিকনা হ'ল www.assamtourism.org । আনহাতে ,পৰ্যটন সম্পৰ্কীয় ব্ল'গটো হ'ল মফিদ ৰহমানৰ । ইয়াৰ ঠিকনা হ'ল <http://tourismassam.blogspot.com> ।

এতিয়া কথা হ'ল আমাৰ ৰাজ্যখনলৈ বছৰৰ বিভিন্ন সময়ত অহা বিদেশী তথা দেশী পৰ্যটকৰ বহুতে হিন্দী বা ইংৰাজী ভাষা নাভাঙে বা বুজি নাপায়। গতিকে, এই সমস্যাটো সমাধান কৰিবলৈ টুৰিষ্ট গাইডসকলৰ বাহিৰেও যদি সম্ভৱ হয় আমাৰ ৰাজ্যখনৰ ট্ৰেভেল এজেন্টৰ পৰা হোটেলৰ কৰ্মচাৰীলৈকে মুঠতে পৰ্যটকসকলে মিসকলৰ লগত কথা পাতিব লগা হয় , তেওঁলোকে যিমান পাৰি দেশী-বিদেশী ভাষাসমূহৰ অতি কমেও দৈনন্দিন কথা-বতৰাত লগাখিনি উপৰি অসম আৰু অসমৰ পৰ্যটন স্থানবোৰৰ বিষয়ে ক'ব পৰাকৈ শিকিব লাগে । দেশী-বিদেশী পৰ্যটকসকলে নিজৰ ভাষাত কথা পাতিবলৈ পালে ভাল পাব আৰু ইয়াৰ ফলত আমাৰ ৰাজ্যখনলৈ অহা দেশী-বিদেশী পৰ্যটকৰ সংখ্যা বাঢ়িব । দেশী-বিদেশী ভাষাসমূহৰ শিকোৱা ক্ষেত্ৰত চৰকাৰী অনুষ্ঠান, বে-চৰকাৰী অনুষ্ঠানতথা স্বেচ্ছাসেৱী অনুষ্ঠানসমূহে ভাগ ল'ব পাৰে । দেশ-বিদেশৰ বিভিন্ন ঠাইত বাস কৰি থকা প্ৰবাসী অসমীয়াসকলেও দেশী-বিদেশী ভাষাসমূহ শিকোৱাত বিশেষ সহায় কৰিব পাৰে।

Girijananda Chowdhury Institute of Management & Technology,
Guwahati, ASSAM
Email:buljit@gmail.com



A Painting for Rongali Bihu by Rupali Barua





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

The Big Bang Theory and Earth by Rishov Doloi

The Big Bang happened approximately 13.798 ± 0.037 billion years ago, considered the age of the universe. After the Big Bang, the Universe was in an extremely hot and dense state, it began expanding, and as it cooled down, it allowed energy to be converted into subatomic particles, protons, electrons, neutrons etc. The very first element produced was hydrogen, with traces of helium and lithium. Giant clouds of these elements later came together through gravity to make stars and galaxies. Heavier elements were synthesized either within stars or during supernovas.

Earth: How it was created

The Earth was created around 4.54 billion years ago by accretion from the solar nebula. The outgassing from volcanoes created the primordial atmosphere, but contained almost no oxygen. Much of the Earth was molten that time because of extreme volcanism and frequent collisions with other bodies. Over time Earth cooled, creating a solid crust, allowing water to exist on the surface. The first life forms appeared between 3.8 to 3.5 billion years ago. Photosynthetic life appeared around two billion years ago, filling the atmosphere with oxygen. The biosphere had a big impact on Earth, creating the ozone layer and the soil. Until 580 million years ago, there was mostly small and microscopic life, when more complex multicellular organisms came about. During the Cambrian period, organisms continuously evolved, taking on new forms or going extinct in response to the changing planet.

The sustainability of Earth

Unfortunately, the Earth doesn't have unlimited resources. Global warming is already a problem and if we don't act soon enough the Greenhouse effect, when gases like carbon dioxide and methane increase, causing the planet to conserve heat, not letting it out, resulting in an overheating of the Earth, will happen. To prevent this we all could do many things, such as reusing plastic bags, stop littering, stop smoking (which will also keep us healthy), avoid using cars or buy a fuel-efficient car,

recycle more, etc. Trees, the ones that prevent the Greenhouse effect, are being chopped by the second around us, which should be avoided. Rather more trees should be planted.

Also, water isn't an unlimited resource either. In that case, we should use fresh water sensibly. There is a lot of water in the ocean, but desalinating ocean water to drinkable water can increase Greenhouse gases. Of course, that doesn't mean drinking less water. It perhaps means taking 5 minute showers, not taking showers twice a day, not leaving the water running while brushing your teeth, washing your car only once a month, etc. So let's do it and make the world a better place together!

I hope you learned something from my writing!

Rishov Doloi

author: Rishov Doloi

Time of Labour: Roughly Three hours

Producer: Rishov Doloi

Produced with: Microsoft Word

Co-producer: Rishov Doloi

Thankyou to: Bill Gates





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

2013 GRIP STUDENT LEADERSHIP CONFERENCE FOR PRIMARY STUDENTS

~Mrigank Bora

Hi everyone, wish you all a very happy Bihu and A very happy Assamese New Year!!!

Today I would like to share my experience as Junior School Captain of Overnewton Anglican Community College (OACC) at Taylors Lakes campus.

My duties as a Captain:

Conducting assemblies.

Being a role model to all my friends.

Attending meetings with the Principal and with SRC (Students Representative Council)

Discuss about the issues happening at the school and how to overcome them.

Now I would like to share a conference held on 14 March 2013 known as GRIP Student Leadership Conference held at Melbourne Convention Centre. I went to the Melbourne Convention Centre with other leaders from our School. It was an early start for all of us as we all got on the bus at 7:15am. As the conference was about to start at 9am at Melbourne Convention Centre so we had to leave the school at early in the morning.

WHAT IS GRIP?

GRIP leadership formerly known as Impact Leadership is an organisation that develops young leaders through a variety of workshops which are designed to build the concept of leadership and deliver powerful messages through interactive activities and simple games. The conference was conducted by Andy and Mason, from GRIP leadership team. There were 2100 students and teachers from all over Victoria taking part in this conference. It was a great experience to meet other leaders from other schools and have lots of fun at the same time. There were a lot of activities throughout the day that we were engaged in including different ways of leading, getting a GRIP of the needs of our school, working as a team, values of leadership and a Q&A (question and answer) with the GRIP leadership team.

Activities in GRIP and my learning's:

The very first activity we were engaged in was a game of naughts and crosses. The purpose of the activity was to work together and think

differently, and play as many games as we could in 40 seconds. All of us quickly began playing and we could see that our objective was to try and beat the person we were playing against. This was not an objective that was asked of us. This innate behaviour of winning is something that we all have and for some, it is a win at all costs attitude. At the end of the forty seconds, the presenters then asked the audience to indicate the amount of games they played in the allocated time. Eight was the most a pair had played. In their summary they explained that in leadership the concept of working together is an important ingredient of success. With that in mind they asked us to play again and now all of us were concerned about was the amount of games we played.

To help the students further understand the concept of leadership the GRIP team highlighted some key elements of leadership and another one of my other favourite activities was Heads, Shoulders, Knees and Toes. The presenters began by saying that everybody can be a leader, and then all were asked to sing the song and dance to the music remembering to keep up as the music picked up in tempo. The message at the end of the singing and dancing was very powerful. The four words Heads, Shoulders, Knees and Toes all stood for essential elements of leadership.

Heads: Think of Others. Don't just talk and complain.

Shoulders: Carry the load for others by making their day easier.

Knees: Move forward. The presenters demonstrated that knees can only bend one way-forward.

Toes: Balance responsibilities. Use the talents and strengths of everybody.

My best experience was when we had to find eight things from the big screen. I learnt how the values of a Police Officer, Fire Fighter and an Ambulance Officer are very important when it comes to being a good leader.

Police Officer: A Police Officer's job is to give good instructions to others and to keep the system working fairly within the community.

Fire Fighter: A Fire Fighter's job is to lead actively doing a task such as fighting fire, rescuing people and arriving at the right time.

Ambulance Officer: Ambulance Officer's job is to care for others such as to help people if they are hurt and taking them to the hospital at the right time.

Another activity I liked was called GRIP values of leadership. We had to





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

come up with our own words that represented the name GRIP. These were positive things that leaders might do.

The final activity we did was called "Who was the leader?" We watched four different movie clips from popular animation movies and we had to find out who the leader was and what leadership principles they displayed. An example of one of the movies we watched was called Madagascar 3. The leader was Alex the lion and the leadership principle he displayed was moving forward. This was the part in the movie when Alex convinced the other animals that they should work together to get back to New York.

The conference concluded with a dance party and as we walked back (some danced) to the bus on a high, to head back to school the acronym of GRIP- Growth, Relationship, Integrity and People was ringing in our ears. I reflected on the day and spoke to my friends on the way back to school and how we can take our new skills back to Overnewton. I really enjoyed my time at the conference and learned lots of new things such as being a team player, thinking actively and being resilient. I am enjoying my time as a school captain and using my skills which I picked up in GRIP to carry out my duties as a school captain much efficiently. I hope to use my leadership skills going forward in future and help others to build up these skills.



Lino Miri, Year 7



Mrigank Bora, Year 4



Top 5 cars to launch in 2013

2013 has a lot to offer in the world of cars, from multi-million dollar dream-machines like the LaFerrari and McLaren P1, to sub-\$15,000 hatchbacks like the Mitsubishi Mirage and Volkswagen Up. Here are 5 of my favourite launches this year. (Hint: none of them are actually sub-\$15,000 hatchbacks)



Jaguar F-Type

No. 1

This car

is the Jaguar F-Type. spiritual successor to the company's icon, the E-Type. Coming to Australia in June 2013, it will rival the likes of the Porsche 911 and Aston Martin V8 and V12 Vantage. Pricing in the Australian market has not been confirmed, but is expected to be sub-\$200,000, substantially less than its Porsche and Aston Martin competitors (priced at \$263,100 and \$231,100-\$379,251, respectively). Orders were placed from Australia even before the car was officially revealed at the Geneva Motor Show last year. A surprisingly large number of them were taken solely because of the way the car looked in pre-production form. I think Jaguar's E-Type was one of their best-ever cars, and this appears to be even better. A 3.0L, 250kW V6, a 3.0L, 280kW, supercharged V6, and a 364kW supercharged 5.0L V8 are the available engines. June can't seem to get here fast enough...



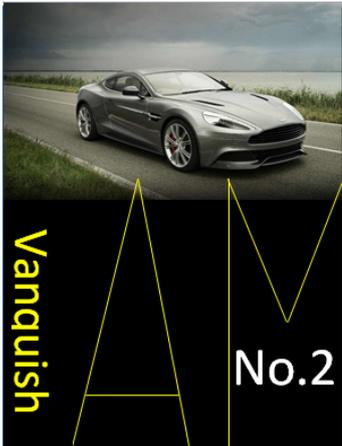


এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

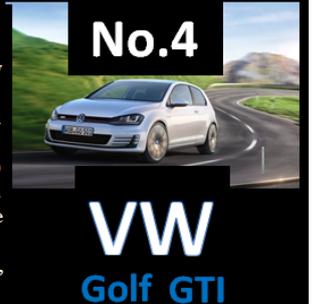


Meet the second-generation Aston Martin Vanquish. This is the new flagship for Aston Martin, replacing the DBS, driven by James Bond in Casino Royale and Quantum of Solace. Earlier this year, at the Paris Motor Show, it was voted best-looking car. Under the bonnet is a 421kW, 620nM, 5.9 litre V12, essentially a slightly more powerful version of the DBS's engine. I like it because it's understated compared to Ferraris and Lamborghinis, yet as good a car, and much rarer. The Vanquish is on sale from March at \$471,280.

In my opinion, Range Rovers have always been among the best cars in the world. They blend seamless luxury and relaxation with the ability to go anywhere, from a trendy bar in the city, to somewhere so far off the beaten track that nobody will ever find you. They are never out of place. A new model comes out every ten-or-so years, and not once has there been a bad one. It is the original SUV. The new one does everything you need, which is exactly why I like it. It's practical, fast, plush, roomy etc. It costs \$168,000, but I think that is easily justifiable for the kind of car you get.



Volkswagen's Golf GTI has always been the default sporty hatchback. Back in 1976, it defined the term 'hot hatch', an affordable way to enjoy performance and speed without sacrificing practicality. This new 2013 model continues the trend, with 172kW and 320nM from a 2.0 litre turbo four-pot and a (limited) 250km/h top-speed, yet is more spacious than ever. I like the GTI for the same reason as the Range Rover (No.3): It does everything, and very well. Expected in the 2nd half of the year, it will be priced at around \$40,000-\$45,000.



This Tesla Model S will be the best electric car in Australia. The bar isn't set very high right now, with charging times for the cars at around 11 hours, very, very few charging ports, and high prices. The Tesla is going to cost around \$150,000 when it arrives in November, but it should be worth it. Maintenance costs are next-to-nothing, and charging times stand at 3 hours, a huge improvement on 11 hours set by the Nissan Leaf.

Another is that the Tesla is exempt from tax, and will cost less than a scooter to run. Other electric cars have ranges of circa-100km. This has a range of 940km. Elon Musk, founder of PayPal, SpaceX and now Tesla, has turned out an electric car that drives normally. It shows how much times have changed, and that DEFINITELY needs commendation.

Innovative things are seen everywhere in this car. A motor the size of a small watermelon produces enough power to help the Model S accelerate to 100km/h faster than a V8 Mercedes C63 AMG, yet uses less fuel than a Toyota Prius is just one of them.



Buffalo Fight in Rongali Bihu





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

My Trip to America and Canada in June 2012 -by Rahul Doloi

In June 2012, during my school holiday in term 2, I went to America and Canada with my family. Among many, Niagara Falls is one of the most beautiful attractions in our trip. Niagara Falls is located at the border of the United States (on the East) and Canada (on the West); the falls are formed by the waters of the Niagara River. The river suddenly drops more than 180 feet to the level of the riverbed, forming falls unique in their power. There are actually two different falls at Niagara. One is Horse-Shoe Falls and other one is Rainbow Falls.



This is me, my brother, mum and my dad taking a picture.

This is my dad Taking A Photo Of U.S And Canadian Bridge.....



WE HAVE THESE COATS ON TO PROTECT US FROM THE HEAVY WATER.....!!!!!!!

This Kind Of Falls Are Rough!!!!!!!!!!!!!!!!!!!!!!



THIS IS NIAGARA FALLS FROM A FAR DISTENTS.

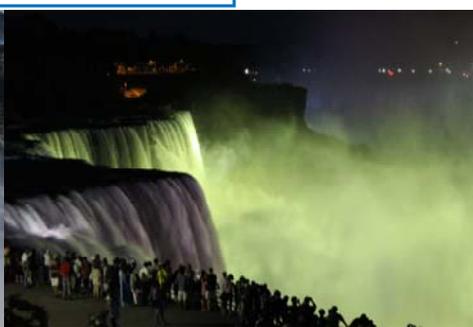
This picture is about all the water Crashing And splashing Water On Usssssssssssssssssssssssss.



This is me and my family. My dad told someone to take a picture of usssss.



BY:
RAHUL DOLOI





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013



Piari Dhillon



Fancy Dress competition in Magh Bihu 2013



Feast in Magh Bihu 2013

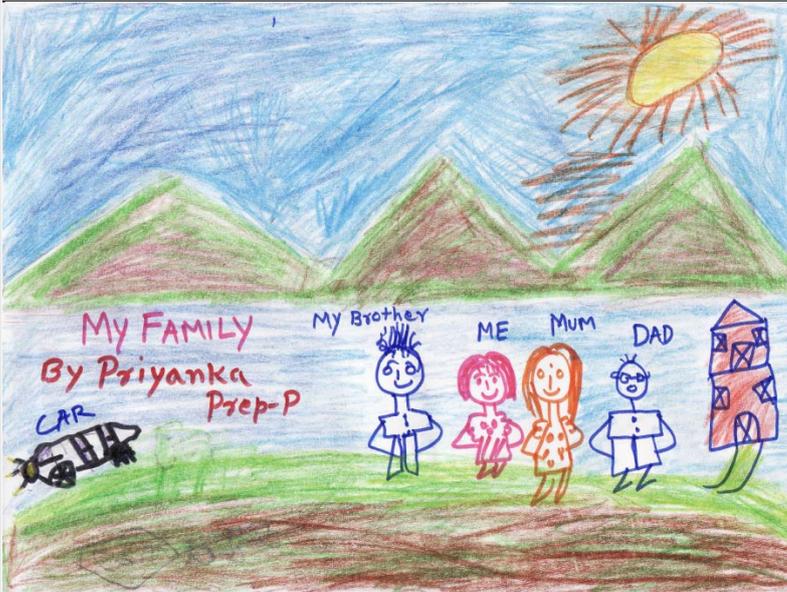




এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM 20th April 2013



Priyanka Bora



Spoon race Magh Bihu 2013





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

Society for Empowerment, Service, Training and Awareness, Australia (SESTAA)

~ Hemanta Doloi & Smita Sabhlok

A non-government charity organisation known as Society for Empowerment, Service, Training and Awareness, Australia (briefly SESTAA) was formed in 2009 with a few active members of the Assamese community in Melbourne. The mission of SESTAA is to develop a fair world where the disabled and disadvantaged in the community have the ability to exercise their basic rights of equality and opportunity.

Currently SESTAA is working with a few local and regional organisations in the North Eastern State of Assam in India to help disabled and disadvantaged in the community and reach their fullest potentials in lives. Over past years, SESTAA has been receiving overwhelming support of our volunteers, members, donors and sponsors. Bulk of SESTAA's funds come from fund raising functions such as yearly dinner dance, food stalls in the events organised by the councils.

Among a few key partner organisations in Assam, *Prerona* in Jorhat and *Rural Volunteers Centre* in Dhemaji are particularly helpful in materialising SESTAA's mission. For instance, SESTAA has been supporting the salaries of a psychologist and a speech therapist in *Prerona* over last two years. Further support has been extended to *Prerona* for establishment of a training cum conference centre with teleconferencing facilities, and meeting the expenses for a total of 24 students, staff and parents to participate at a cultural programme in Guwahati. With SESTAA's support, *Rural Volunteers Centre* (Dhemaji) had made a significant progress in the community survey work and in forming self-help groups.

SESTAA's current executive committee members are Dr Deepali Dhillon (President), Mrs Rita Sarma (Vic-President), Ms Smita Sabhlok (Secretary), Ms Monjita Dutta-Doloi (Treasurer), Mr Sundar Sarma (Executive Member) and Dr Hemanta Doloi (Executive Member).

Among a number of key projects supported by SESTAA through the local organisations in Assam, following are a few remarkable achievements that we are proud of:

A Ray of Hope through Self Help Group (SHGs)

The community mobilisers in Dhemaji brought together disabled members and their families to form 6 SHGs in two panchayats of the District. Monthly meetings have been held and bank accounts opened by the groups. Participation in group activities will empower the members socially and economically.

A Long Road Ahead!

107 people with disability identified through the survey in Dhemaji, and out of them, several children and adults severely disabled with almost no mobility. Only 12 persons have the government issued ID card and very few have access to proper medical facilities. The task of rehabilitation is yet to start for the disabled people in the region.

Empowerment for the Parents:

The engagement of professionals, such as, psychologist and speech therapist, has proved beneficial not only for the children of *Prerona*, but also for the parents. For the first time in their lives, parents and carers are being listened to and their concerns are getting some attention and the children are getting reviewed regularly.





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013

News and Achievements

Ms Prateeti Sabhlok, Yr 12 student of Koonung Secondary College and daughter of Vic Assam members (Smita and Sanjeev Sabhlok) has been recently chosen as a member of the Australian National Synchronised Swimming Squad. Prateeti has been an avid synchronised swimmer since the age of 9, having consistently and diligently pursued her interest with dedication and commitment for the last eight years. In addition to participating in every Australian National Championships since 2007, Prateeti has also represented Australia in the 2010 Oceania Championships, Samoa and in the 2011 New Zealand Championships, Hamilton. Prateeti recently won the Nunawading Shield for the highest junior figure score at the Victorian Synchronised Swimming State Championships and also won silver medal in her Open Duet at the 2013 Australian Open and Age Group Championships.



One Leg Race Magh Bihu 2013



Tug-of-war Magh Bihu 2013



Musical Chair Magh Bihu 2013

CONGRATULATIONS PRATEETI!!



Prateeti Sabhlok





এনাজৰী বহাগবিহু ২০১৩



VIC ASSAM

20th April 2013



Arm wrestling Magh Bihu 2013



Tug-of-war Magh Bihu 2013



Prize Distribution Magh Bihu 2013

Bhaona (Assamese: ভাওনা)

It is a traditional form of entertainment, always with religious messages, prevalent in Assam, India. It is a creation of Mahapurusha Srimanta Sankardeva, written in the early sixteenth century. He created the form to convey religious messages to villagers through entertainment. Later Srimanta Madhavdeva also wrote some plays. The plays of Bhaona are popularly known as Ankiya Nats and their staging is known as Bhaona. The Bhaona generally staged at Satras and Namghars in Assam. There are some special characteristics of Bhaona like the plays, dialogues, costumes, ornaments, entry and foot-steps of the characters. These characteristics help to differentiate Bhaona from other plays.

Today we are performing a satirical adaptation from Epic Ramayan from Hindu mythology. This play is not a classic Assamese Bhaona but a modern comical presentation "Sita Horon", where wife of Sri Ram has been abducted by daemon Ravana by playing foul game and later Sita was rescued by Ram in a battle where Ravana is captured and killed.

Characters- *Sri Ram:Mr Barnam Bora* *Laksman:Mr Ritwick Bora*
Hanuman:Mr Rituraj Rajkhowa *Ravan:Dr Hemanta Doloi*
Sita:Dr Pranjal Deka *Surpanakha:Mr Sekhar Barua*
Dasi:Mrs Anjana Borgohain Deka & Mrs Parthana Deka Saikia
Music:Barnam *Set Decoration:Dhon*
Script Writer:Dr Hemanata Doloi and Co
Directed by:Dr Pranjal Deka





Celebration of Mukoli Bihu in Ranghar

Vic Assam Inc. acknowledges the support of Victorian Multicultural Commission, Boroondara Council & Rotary Club towards celebrating Rongali Binu 2013.



Disclaimer: The Editorial team has included all the articles without any revision of the contents and is not responsible for the comments and/or opinions expressed by the authors.

Copyright: All the rights of any article published in this Magazine are reserved by the author of the article. No part may be reproduced without permission from the author.

For any correspondence related to the Enajori 2013 articles please contact Hemanta Doloi at h_doloi@yahoo.com

For any correspondence related to Vic-Assam please contact vicassam_committee@yahoo.com.au