
Future of the Traditional Practices of Magic in Magic Land Mayong of Assam

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1. Introduction

Every society has its own heritage of science and technology stored in its traditional wisdom. Although, this traditional wisdom appears to be nothing more than mere magic and superstitions, it forms the basis of later development. In a place, B. Russel also opines that "Interest in practical uses of science came first through superstitions and magic." It can thus undoubtedly be said that it is very much essential to explore every traditional element of any society, culture or civilization and hence to document and preserve it as much as possible before of its disappearance, whether it is tangible or intangible, magic or superstition.

This paper has thrown a light on the past and present scenario of the study and practices of magic in Mayong area, which has been famous as a land of magic in Assam and tried to make a prediction about the future continuity of those practices among the people of this area.

The area is located in the west of the district of Morigaon and just beyond the eastern fringe areas of the famous tantric place Kamakhya of Kamrup district in Assam. It lies on the western extremity of the Kolong-Kapili basin between the mighty Brahmaputra on the north and the Kolong to its south and south-west.

It is well known to all that once upon a time the Mayong was reputed as a home of some dreadful sorcerers called 'Bezes' in Assam.

Legend says that the magicians of early Mayong were very much adept in black magic (also in white magic) practices and could perform some stupendous feats by employing the power of their black magic.

With the passes of time, though the practices of black magic had disappeared from the heart of Mayong, the practices of white magic are still prevalent among the villagers of Mayong.

It is observed that majority of its local people still resort to the "magical way" to cure almost all types of their minor ailments or diseases.

Now the question is that what will happen in future regarding the practices of those magic which are still in continuence in Mayong. It has been seen that ravages of time has finally begun to take its toll on these centuries- old practices in this area. As a result, the possibility of vanishing this famous traditional art is now seemed to occur gradually in this place also.

This paper has tried to explore all these issues along with some suggestions to preserve these famous traditional practices as a part of our culture.

2. Objectives

The main objectives of this paper are-

A) to explore the past scenario of Mayong regarding the practices of magic

B) to explore the magic practices that are

still prevalent in Mayong

C) to predict the future of these centuries-old practices among the people of Mayong and

D) to provide some suggestions for preserving the magic practices that are still current in Mayong.

3. Methodology

The present study is primarily exploratory in nature. Beside's collecting data through structured schedule with open and closed questions, data has also been collected through interviews, direct observation and participant observation.

The basic data for this study has been collected from the villages of Mayong Gram Panchayat. Information about the practices of magic has been gathered from magic practitioners and traditional knowledge bearers and even from common people by using both structured and unstructured questions. Data has also been collected by observation through participating in magic related activities of the area without imposing any own conceptual framework.

For collection of data, purposive random sampling method has been employed. Data has been collected from a total of 20 informants from different villages of Mayong Gram Panchayat, out of which 5 are magicians (Bezses), 5 are educated youths, 5 are Senior Citizens having the knowledge on traditional magic practices and 5 are women of different ages.

4. Main Findings

4.1 Past Scenario of magic practice

In introductory part of this paper, it has already been cited that once, the Mayong was famous as a nerve centre for the study and practices of black Magic and was reputed as a home of some dreadful sorcerers called "Bezses" in Assam.

Just the name of this place still transports the minds of some people to a realm of black magic and witchcraft. There is an

opinion that the name Mayong itself had come into existence from the word 'Maya' which means illusion. As said by its local people, because of the close proximity of the illusory world of sorcery, people from outside usually feared to visit this place in the past.

Legend says that the magicians (Bezses) of early Mayong could perform some stupendous feats with the help of their magical powers. They could convert a man into a sheep or a tiger by spelling a few lines of Mantra (Incantation). They could transform the leaves of a tree into fishes and also hypnotize wild tiger. They could stop the oozing of blood and convert the bullets of a pistol or gun into water. They could transform a fired fish into swimming one in a bowl of a curry and could also fly in the sky with the help of the mysterious application of magic. They could even kill a man or an animal at will by using the power of their sorcery.

To kill a man or an animal or to do mischief to someone's health, it has been found that the 'Bezses' of early Mayong employed variety of techniques besides employing the power of the ghosts or evil spirits.

- Sometimes the 'Bezses' shot various types of invisible 'Ban'(arrow) to their enemy to kill him or do mischief to his health with the help of uttering certain 'Mantras' (Incantations).

- Sometimes the 'Bezses' made an effigy of their victim or constructed a puppet which represents the victim. Then they shot an arrow made of human bone to that effigy by reciting some suitable incantations

- Sometimes they collected a bit of animal sinew, excreta or the hair, nail and a piece of cloth used by their victim and using certain spells over such objects they buried these in the compound of the victim's house.

- Sometimes the 'Bezses' collected a number of eggs of duck and by using certain spells over these eggs they sent forth these to attack their victim in the midnight dark.

As said by local people, the magicians (Bezses) of early Mayong were very much adept in applying these techniques of black magic in order to put an end to the lives of their enemies or to bring sickness or injury on them. They knew and practiced some dangerous incantations suitable for these feats and by using those incantations in proper ways they enabled to achieve such nefarious ends.

The names of some 'Mantras' (Incantations) practiced by them were-

Thumuri Ban Mantra (Incantation for shooting invisible arrow like a knife), Tekeli Ban Mantra (Incantation for shooting invisible arrow like a pitcher), Aatma Bandhani Mantra (Incantation for the act of confining soul), Bish Ban Mantra (Incantation for the act of casting a pain), Shakti Shel Mantra (Incantation for casting power to attack somebody), Grahani Ban Mantra (Incantation for causing dysentery), Jwar Ban Mantra (Incantation for causing fever), Daini Japuwa Mantra (Incantation for inciting or engaging a witch), Kajiya Laguwa Mantra (Incantation for causing quarrels), Kam Ban Mantra (Incantation for casting the passion of sexual desire) etc.

There were some other 'Mantras' (Incantations) practiced by the magicians of early Mayong which were generally used not to do for evil but to perform some stupendous feats. Some examples of such 'Mantras' are-

Uran Mantra (used for flying), Malcharam Mantra (used for the act of increasing physical strength), Jui Nibarani Mantra (used for the act of preventing fire), Bagh Bandha Mantra (used for the act of confining wild tiger), Bagh Buluwa Mantra (used for the act of bewitching wild tiger), Luki Mantra (used for becoming invisible), Jiva Dharani Mantra (used for keeping a man of the eleventh hour alive) etc.

About 300 ancient manuscripts of such incantations are still found in the hands of the villagers of present Mayong. But the matter of

tragedy is that the magicians of today's Mayong do not know the ways and pre-requisites of applying those powerful incantations. It has been said that even if somebody knows something, he keeps it in great secret, perhaps, due to its dreadful effects.

4.1.1 Reasons of disappearing black magic practices

There are so many reasons for disappearing the black magic practices from the heart of the magical city Mayong. The most important among them are-

- The older generation's reluctance to pass on their teachings and secrets to the new generation....
- Many of those teachings and secrets were in oral form and those went into oblivion with the death of the practitioners of older generation.
- Some written manuscripts were also burnt by the practitioners themselves because of the fear of falling these into under serving hands after their death.
- Some manuscripts were destroyed by the family members of late Magicians because even keeping of the manuscripts at home necessitated strict adherence to tough rituals, regulations and not abiding by these was supposed to bring bad luck to their families.
- Advancement of science and modern education etc.

4.2 Present Scenario of magic practices

It has been found that the magicians of early Mayong were adept not only in black magic but also in white magic practices which are used for beneficial purposes. With the passes of time, though the evil practices of black magic had disappeared from Mayong, It is observed that the practices of white magic are still widely prevalent among the villagers of today's Mayong.

The practices of white Magic are

generally performed to cure some diseases and to solve some day to day problems and needs of the people. It is believed that here the ends are achieved without invocation of any dark powers; rather by performing some magical rites or by reciting some simple incantations or by some sacrificial works.

A major portion of the practices of white magic which are still current in Mayong is concerned with the treatment of various diseases. (some white magic practices are also found which are concerned with the fertility of corn field or with controlling of the weather or the like.) As said by the informants, about 60% rural folk of Mayong area still resorts to the 'Magical way' to cure many types of their minor ailments or diseases.

It has been found that when a baby cries too much or expresses some abnormal behaviour, he is suspected to be affected by evil eye and its treatment is done by the act of blowing into his ears. This act of magical healing is known as 'Karnat Phook Diya' in Mayong. Sometimes, such effect of evil eye is tried to remove by spitting on the face of the baby. To save the baby from such eyeing, a black dot is also put on his face as a preventive measure.

Different kinds of such magical rites are still current among the villagers of present Mayong. As for example-

-When a man suffers from the pain of 'Sikiya lora' (the pain originated from the displacing of vein in the back side neck), he is advised to take a pairs of 'Sikiya' (a type of string bag made of rope for carrying loads) under his pillow for two or three days. It is believed that the performing of this rite can remove the pain of the patient.

-As a part of the treatment of dog-bite, here the patient is advised to see the water in seven draw-wells located in seven different hamlet.

It is to be noted that the practices of such

magical rites are performed without using any spells or incantations. But there are some practices which are always accompanied by some suitable incantations. As for example-

-In case of curing the disease lumbago, the 'Bezies' of Mayong always use an incantation named 'Kokalar Bih Jara Mantra'. Reciting this Mantra again and again, the 'Bezies' start beating the patient with a bundle of the leaves of 'Bih Dhekiya' (a medicinal plant).

- when a man suffers from jaundice, the 'Bezies' use an incantation named 'Sar Bemaror Mantra' to cure the patient. They first collect five or seven leafs of black arum and take a little mustard oil with water in these leafs. Keeping these material substances over the head of the patient they start to recite the 'Mantra' stirring a bundle of 'Dubori' grass (a kind of medicinal grass) in the mixture of the mustard oil and water.

The practices of a good number of such incantations having therapeutic use are still in vogue in Mayong. The names of some such incantations are-

Mohal Bandha Mantra (to prevent the effects of evil spirits), Sapar Bih Jara Mantra (to cure the pain of Snake-bite), Kokalar Bih Jara Mantra (to cure lumbago), Petor Bih Jara Mantra (to cure stomach-ache), Narhi Jara Mantra (to cure the pain of intestine), Prasob Bedonar Mantra (to cure labour pain), Chakur Kut Jara Mantra (to cure a type of eye-disease), Gaa Bandha Mantra (to prevent the effects of evil eye), Kochaka Jara Mantra (to cure sprain), Juye Pura Mantra (to cure burnt wound), Dingir Kail Guchuwa Mantra (to remove the bones of fish from neck), Sarbadhak Mantra (to cure all types of diseases), Sar Bemaror Mantra (to cure Jaundice), Jokrit Bemaror Mantra (to cure liver trouble), Ban Kata Mantra (to remove injurious incantation), Murar Mantra (to remove giddiness), Murar Bihar Mantra (to cure headache), Much Loga Bhanga Mantra (to

remove the effects of evil eye), Tez Rakhowa Mantra (to stop the oozing of blood), Ushah Shular Mantra (to relieve the pain while breathing), Bichar Shung Guchuwa Mantra (to cure the hairy caterpillar bite), Narengar. centipede's bite), Balia Kukure Kamurar Mantra (to cure dog bite), Mohini Mantra (to keep somebody under hypnotic spell), Bayu Mantra (to cure giddiness or pressure), Datar Puk Guchuwa Mantra (to remove tooth worms), Patit Muta Bhal Kara Mantra (to cure urinating in sleep), Aal Jiva Baha Mantra (to cure laryngitis), Chakur Aanjina Mara Mantra (to cure the sty of eye), Pitha Khowa Bhal Kora Mantra (to cure mumps), Jalani-Puranir Mantra (to cure burning sensation), Narengar Mantra (to cure abscess in the back bone) etc .

It has been found that there are still a good number of 'Bezies' (Magicians) in Mayong area who knows the ways and pre-requisites of applying these 'Mantras' (Incantations) to cure many types of minor ailments or diseases.

4.3 Future of the continuity of magic practice

Although, the forgoing discussion reveals it that the traditional practices of white magic are still widely prevalent in Mayong, yet the future of the continuity of those practices among the villagers of Mayong can not be said as bright. It is observed that that ravages of time has finally begun to take its toll on these centuries-old practices in this area also. As a result, the possibility of vanishing this famous traditional art is now going to occur gradually in this place.

The present study reveals it that the ages of all the Bezies (Magicians) of present Mayong are above sixty and that none of them have a disciple from new generation. As told by the old-aged Magicians, the new generation do not like to come forward to acquire and treasure the knowledge of traditional magic practices which are still inherent in them. If this situation continues, the possibility of disappearing the magic practices is sure to occur in near future

mainly after the death of the old-aged Magicians of today's Mayong.

There are a number of factors responsible for the reluctance of new generation to acquire these centuries-old practices of magic. Some important among them are-

- Development of transport and communication with the outside places..
- Influence of the mix-culture of urbanized areas
- Spread of modern education
- Influence of the advancement of science and technology
- Spread of modern medical and health facilities
- Spread of new ideas, new methods and new amenities of this scientific age etc.

Apart from these, it is found that majority of new generation do not like to proceed on the path of acquiring the knowledge of magic practices as it requires a lot of hard work, patience, dedication and meditation. Again, as these practices are not income oriented, they do not feel any attraction for this art as it can not help them anyway in their lively hood. The new generation also claims it that they do not like to acquire the centuries-old practices of magic because they have been the butt of many jokes and jeers due to their past attachment with magic. Their view is that in today's world of science and technology, it is only the ignorant who can be held in awe by magic. Because of these, the new generation is totally indifferent to these centuries-old practices of magic. They start to show little interest in these practices falling in the onslaught of development and modernity. A part of them do not even like to take any pride in the glorious history of Mayong as a centre of magic studies. The reason is that they have often been looked down upon by the outsiders due to their past association with the darker world of sorcery.

In this way, the absence of new takers of

this art is drawing a question mark on the future continuity of magic studies in Mayong, once which was famous as the birth place of magic.

5 Suggestions

The forgoing discussion reveals it that the tradition of magic practices is going to die at its birth place. So, instead of letting these centuries-old practices to die so, efforts should be made, if possible, to revive these practices as a part of our glorious civilization. The following steps can be suggested in this regard-

- a) Arrangement of awareness camp among new generation for reviving these practices as a part of our culture.
- b) Arrangement of seminar and workshop to derive the values of those practices in the society and culture.
- c) Inspiration to undergo intensive research work on those practices to explore its scientific value, if any.
- d) Establishment of a school magic therapy.
- e) Preservation of the ancient manuscripts of Mantras (Incantations) in a scientific way.
- f) Professionalization of magic practices, if possible, to attract new generation.
- g) Digital documentation of those practices for proper preservation.

- h) Step to create a value of those practices from the view point of tourism etc.

6. Conclusion

Thus after trying to explore the past and present scenario of magic practices and to draw a picture of the future continuity of magic practices in magic land Mayong, it has been found that magic was almost synonymous with Mayong and, that the magicians of early Mayong were very much adept in black magic and witchcraft in the past. With the passes of time, though the practices of black magic had disappeared from Mayong, the practices of white magic are still widely prevalent among its rural folk. But the matter of tragedy is that due to the absence of new takers from new generation, these practices are now standing in a state of dying. If new generation do not come forward to acquire and treasure the knowledge of those practices which are still current in Mayong, the possibility of vanishing this famous art is sure to occur in near future at its birth place. So, the need of the hour is to take some initiatives to preserve it and to revive these practices as far as possible. Its therapeutic value apart, magic is an inseparable part of our civilization and cultural and spiritual heritage.

Tribal and Non tribal Cults, Rituals and Beliefs, Features and Fusions of the people of Raja Mayong (Assam)

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The traditional system of knowledge of the people of Mayong in the district of Morigaon manifests various types of socio-religio-political aspects of the region. Religious life of Raja-Mayong is related to certain rites, festivals, and practices of traditional institutions like - magic, tantrism, temples, shrines, monasteries, namghars and Sattras. It controls the behaviour of the groups of the religious sects of Raja-Mayong village. Every caste and community of Raja-Mayong has certain taboos and religious sanctions which are to be obeyed by the villagers. This proposed theme of our study would discuss it in details from traditional practices to present development of the area.

Magic or Witchcraft

Magic or sorcery or witchcraft has been existent from primitive ages to the present. Specially, Kamrupa is known for its magic and Tantricism. Raja-Mayong in Assam is specially known for the practice of magic. The people have a strong belief that magic and its practice is prevalent in Raja-Mayong. 100% of the respondents in the village comprising of 413 households responded positively in reply to the questionnaire asking 'whether magic was prevalent in Raja-Mayong. In a recent survey on manuscripts it has been recorded that there are more than four hundred manuscripts on magic in the Raja-Mayong village itself.

Apart from the existence of manuscripts

there are many active practitioners of magic in the village. The names of some of them are Akan Nath, Sadananda Nath, Puspendra Nath, Kamal Chowdhuri, Rarnendra Nath, etc.

From the time of 16th century A.D., the people of Assam had an impression that the Magical form of Mayong is efficacious against the enemies. The king of Mayong Late Minaram Sinha was himself a Magician. We have found some manuscripts in the name of Minaram Sinha. There is a popular saying in Assamese,

Dimaria mantra gune jat pat Mayangar mantra gune aaste Surpanakhar gune dhari dhari kate (meaning: The mantras of Dimaria is quick but less efficacious but the mantras of Mayong are slow in their action but very efficacious causing even death.)

One of the Magical practitioner of Raja-Mayong, Mr. Akan Nath says that he learnt magic from the Sanyasi, Late Narasingha. Narasingha resided at the ashram of Hiloikhunda before 1960. Prior to him, Chura Bej of Raja-Mayong was famous for tiger catching and killing by magic. Late Kamala Nath and Ramcharan Nath were also distinguished snake charmers and cured patients of snake bite. At present also there are two practitioners of magic in Mayong.

Tantrism :

Tantric beliefs and practices also

prevailed in Mayong at one time. The form of Tantric Buddhism or Vajrayana came into existence in the seventh century AD. But the most essential of Kula Path Viz-Vama, Dakshina and Kaula were developed between the fourth and ninth centuries. Tantrism possibly was at its peak around 1000 AD. and from that time on it's richly documented in written and non-written sources. The example of a great literary creation of Tantrism in Assam was the Kalika Purana and Yogini Tantra. Tantric Hinduism flourished in full-bloom from the 11th century AD. Both Hindu and Buddhist Tantrism were practised in Assam in the medieval period.

Tantric religious literature refers to Vishnu and Shiva and Kali. The essential parts of Tantrism are the rites of Panchamakara viz Madya (alcohol), Matsya (fish), Mangsa (meat), Mudra (postures) and Maithuna (sexual intercourse). It refers essentially to the left-hand practices. The sacrifice of animal is also essential in Tantric practices. Sankardeva, the Vaisnava Guru and reformer referred to Tantric practices as the Vamachara in derogatory words in his book the Kirtan Ghosha in the second Kirtan "*budha-avatare veda pantha kari channa, vamanaya shastre muhi achcha sarvajana, nichinte charana nama nalaya tomara, sadaya pramatta loka pashanda achara*" (meaning: He destroyed the path of Veda in the Buddha avatara and all were engrossed materialistic thoughts they did not chant the name of the Lord and their souls were epitomes of evil.) From this, it is evident that it was widely prevalent in time. Tantrism offered solution to philosophical problems for a long time and some people still resort to tantric practices for their spiritual solace. It's prevalent among some of the vaisnavite gurus also.

The traditional strength of Bhaktism in Assam is due to the large Tribal Sub-Stratum of the society; These Tribal groups are still today even more Matrilocal and liberal as compared

to the greater Assamese society in which itself the position of women in every sphere is definitely much better than in the rest of India.

Further, Andrey Cantlie has recently pointed out that Assamese society is more socially mobile and has less rigid caste structure than other Indian societies.

In terms of liberalism towards the women folk, the situation is not so bad in upper Assam, possible also because Shaktism is still a very strong cultural under current there.

There were a number of magical and Tantric practices for kings to be used as situation demanded. These were viz. Maran (Killing an enemy) Uchatan (creating unknown excitation), Kampan (tremor), Bashikaran (domination), Uran (speeding), Lukikaran (disappearance), Rajmohini (enchantment), Kandal (to create dispute among enemies), Malshram (acquiring power), Indrajala (Creating illusory situation), Maya (divined telepathic energy even to subdue animals like tiger, elephant, Snake etc.) The magical practice continued to exist as a part of folk medicine.

Bhakticult :-

The population of Raja Mayong can be divided into three religious sects viz. - Damodariya or Bamuniya, Mahapurushiya or Vaishnava and Chaitania. The impact of Bhakti movement embraced Raja Mayong village also since the sixteenth century. The settlement of the (Sattras) viz. - Damodariya Sattr at Sildubi, Mahapurushiya Sattr at Kalsila and Chaitanyia Sattr at Doipara and Khalagaon proved that all these sects were prevalent in Mayong area.

The members of the Royal family of Raja-Mayong are of the Damodariya sect. They got initiated into the religious fold through Gossain of the Patbausee Sattr though a process called the *Sharan* in 1590. The king, Svaracha Chandra Sinha (14th Members Chadhya Bhagi) took sharan at the Patbausee Sattr; Maniram Sinha (Nine Members Nay Bhagi) at the Sildubi Sattr

and Muhit Sinha (Four Members Chari Bhagi) got *Sharan* from the Gossain of Kaliabar. The Gossain of the Damodariya Sattr has spread the worship of the "Panchdevata Puja" or Basudeva Gossain Mela or festival in Raja Mayong village. This festival became the royal festival from that period to at present.

Another important religious sect of Raja-Mayong village is the Chaitanyia sect. The group of the Chaitanyia unit is governed by their religious Guru or Master. It is their religious sanction that the Nath people can select the master of their own from the qualified persons. These gurus have their personal prayer houses at their residences which are called "Manikut".

Religious Settlement of Temples, Shrines and Namghars

There are five important temples, which taken together have come to be called the "Panchatirtha". The five temples are viz Mayong-Baha Ganesha Temple, Mayong-BurhaBurhi Shiva temple, Mayong-Hatimuria Ganesh Temple, Chanaka Ganesha Temple and Burha-Mayong Ganesha and Shiva temples. There are also five Devi Temples which taken together have come to be called the "Pancha-Devi- Tirtha" the five Tantric-Devi- Tirthas namely the Kechaikhaiti at Raja Mayong, Bhagavati at Mayong Hatimuriya, Burhiai shrine at the hill of Choraihagi, Aimath or Kali-Shrine at Hiloi Khunda and the Kamakhya Devi Shrine at Mayong hill. 43 items of stone images, scripts, terracotta and archaeological evidences have spread over the Mayong region.

"The tantric works *Pag Som Zon Zam* mentions the ancient kingdom of Kadali within the boundary of Nagaon along with others. This shows the possibility of some other kingdom in the same locality." Kadali was an independent kingdom in the north - eastern part of Nagaon ruled by Kirata or Mongolian chiefs and was definitely included in Kamrupa in the sixth century AD. during the reign of Bhuti Barman

if not earlier. Though this kingdom lost its independence, it did not lose its entity till as late as the eleventh century A.D. when the Palas ruled in Kamrupa.

At one time the Nath cult was popular in Mayong also. The Nath cult is associated with the activities of Meena Nath and Goraksha Nath who flourished shortly after Brahmapala, the founder of the Pala dynasty in Kamrupa. At that time Kadali was ruled by a woman named Kamala with the help of her sister and ministers and was therefore known as "Narirajya". She enjoyed the liberty accorded to women by tantrik Buddhists and ruled possibly as a feudatory of the palas of Assam. This kingdom of Kadali is identified with "Kajali" of Mayong. Mayong was known for tantirism and magic. It has a large number of Ashramas where bananas, mangoes, coconut, etc. grow abundantly. The name for banana in Sanskrit and many other Indian languages is kadali. Hence according to some people the name Kadali for the kingdom has been derived from this. There is ample scope to believe that the Kadali kingdom, references of which are found in many sources, was situated in the Mayong region.

As regards the population of the Raja-Mayong village there are four castes, four ethnic groups and two three linguistic communities namely Assamese, Nepali and Bihari consisting of a population of 2170, (1169 males and 1001 females). 122 people (5.62%) are scheduled castes and 22 people (1%) are scheduled tribe. The four castes are Koch, Nath, Keot and Namashudra. The number of population of the Koches are 257 (11.87%) (144 males 113 females). The number of population of the Naths are 1640 (75.57%) (874 males 766 females). The number of population of the Keots are 17 (0.78%) (10 males 7 females). The number of population of the Namasudra are 122 (5.62%) (64 males 58 females). The number of population of the Ahoms are 15 (0.69%) (7

males 8 females). The number of population of the Nepalis are 87 (4%) (51 males 36 females). The number of population of the Biharis are 10 (0.18%) (7 males 3 females). The demographic pattern revealed from the table shows that though Raja-Mayong was a Koch kingdom yet the Naths are the dominant population at present followed by the Koches. A small section of people of the Nepali and the Bihari community reside in the south-side of Raja-Mayong village. Religion wise Raja-Mayong village is inhabited by only Hindus" the density of population in Raja-Mayong is 923.40 per square km. (As on the survey report-2009)

A group of Karbi people (Mikir) resides in Burha-Mayong village, another revenue village of Mayong G.P., and are closely related to the Royal dynasty. The Portfolio of Senapati i.e. the military commander of the Mayong kingdom was assigned to the Mikir community of Burha-Mayong village, the place where the king resided formerly.

Traditions of Koches

The Koch is a tribe of Assam and northern Bengal, in the latter area it is generally Hinduised as the caste of Rajbonshi, but in Assam the term Koch includes several Hinduised tribes, such as the Kocharis, Lalungs and Mikirs Rajbongshi is a caste format within the Koch tribe, in northern Bengal and Assam.

The Koches are one of the race castes of Assam. Originally they were an aboriginal tribe, apparently of Mongolian origin which at the beginning of the 16th century rose to power under their great leader Vishva Sinha (1496 - 1533). King Biswa Sinha is called "son of Siva", hence Coochbehar dynasty is called "Siva dynasty". Biswa Sinha worshipped Siva and Durga. He was initiated in the Shaiva religion by Kali Chandra Bhattacharya.

The term Koch, according to Waddel, has become more of a caste title, then a tribal appellation. A large number of Koch people

call themselves Rajbonshi or clanmen, of the Bijni king and claim their alliance with the Royal race of Coochbeha. According to Census report (1891) Assam Rajbonshis are mainly Koch and mech Tribes who have assumed this name on conversion to Hinduism. Koch had attained a position of such power that of *aboriginal people were anxious to be enrolled as members of their tribe and called themselves Rajbonshi the result is that at the present day the name is no longer that of a tribe but of a Caste. In Sibsagar and Lakhimpur* these converts still retain their tribal names and the Koch is a caste which has not broken up into various subdivisions.

The reference to a Kovash (Koch) country is found in the "Yoginitantra". The name of Koch caste is also found in the Brahma Baibarta Purana. About the rise of Koch Tribe, it is said that they are called Koch, as they have abdicated the style of Kshatriya for fear of Parasuram. The Koch people are agitating to get the status of scheduled tribes since 1967.

The name, Koch is said to be the Prakrit form of Kovach, a word used in the Yoginitantra to designate the non-Aryan tribes of Northern Bengal. Perhaps Kavach is the Sanskritized form of Koch. Dalton says that Koches are the Dravidians. Hugchan regards that Koches could be included in Bodo group. Risley has shown that Koch is a synthesis between Dravid and Mongoloid. Of course, Waddel, regards Koches to be Mongoloid.

Mahapurush Sankardeva also cited the word Kovach in the Translation of a "Sloka" of the second canto of the Bhagawata Purana -

"Kirata Kachari Khasi Garo Miri
Yaban Konko Gawal,
Asom Muluk Rajak Turuk
Kovach Mlecha Chandal."

In the process of cultural adoption Koch converted their original Tribal identity to that of a caste - The Koches consider themselves as equal with other non-Brahmin high caste and

they really are.

The Koches are divided into several endogamous divisions. Each of these divisions has a set of exogamous clans (Nikini). According to Risley (1891), Rajbongshi (Surabangshi) is their subcaste. They follow monogamy. Marriage by negotiation with mutual consent is prevalent. Married woman put vermilion and they wear shell-bangles as marriage symbol. Bride price (bou-pan) and dowry (jarnai-pan) are not customary. Widow marriage is allowed but not favoured by the society. Both nuclear and extended families exist. They observe seven days of pollution after the birth of a child.

Koches are further divided into Saru-Koch, Bar-Koch, Pani-Koch, Rajbongshi, etc. They use the surnames like, Rai, Rajbongshi, Deka, Koch, Medhi, Bora, Bishaya, Hazarika, etc. of which the latter six are found in Raja-Mayong area.

They are animists and follow Hindu religion. They worship Kamakhya, Shiva, Kali, etc. Astaprahar, Holi etc. are their festivals. They cremate their dead. A period of mourning is observed for 13 days.

Nath-Cult

"Nath cult" is an essential part of Hindu religion. One who follows the Nath cult, is also called Yogi. Naths have two religious sects Viz Nadaj and Binduj. Nadaj are sanyasis have no son and wife. Binduj are household Yogis are attached with family members.¹² Nath caste is a religious sectarian group of Hindu society. Nathsim is a theory of Hindu Philosophy since Vedic period under Shaivism. Gradually, they became a major part of the Hindu society. They, therefore, identify themselves as Rudraja Brahmin of Shiva Gotra and the followers of "Sama Veda" since 12 century A.D.

According to the Ballalsen Charitrama, there was a clash between the king and Nath Guru (Preacher), Pitambar Nath. The king harassed the Nath Yogis. So, they came to Assam

from Bengal in the 12th century.

At first, Yogi entered into Assam by 1159-1185 A.D. - Via Goalpara District Kamrup, (Nagaon and Morigaon). But so far as, Mayong is concerned the Nath people (Katane) were brought from the District of Darrong in 16th century by the king of present dynasty of royal Mayong. Naths are the highest in population consisting of 75.57% percentage in Raja-Mayong village. The percentage of Nath population in Mayong G.P. is 16.4% percentage.

Social Custom of Nath

Nath people undergo Diksha or initiation to their cult in the last part of December. The women also take the Diksha, She is called oginee or Nathini. After the death of a person, dead body is placed in the posture of Samadhi and is buried. Now-a-days they cremate the common Nath People while in case of the Gurus Samadhi is the ideal mode of Burial.

The four pillars of Nathism Viz. Master, Institution, Community and Yoga keeps together the Nath people all over India. This has a similarity with the four pillars of Hinduism- Viz- Guru, Deva, Nam and Devotee.

The religious division of the Yogi Caste are- Ram Panthi Yogi, Sidha Kevallee Yogi, Kanphat, Aonghari, Matchendri Yogi, Sarangihar Yogi, Dubihar, Bhattihari Yogi and Kanipa Anghari Panthi Yogi.

Karbi:

There were 12 sub-clans of Karbis in Raja-Mayong area. The Karbis were known as Mikirs until recently. They had settled at Burha-Mayong in the 16th century AD. The Koch kings engaged office bearers from all communities of Assam as a part of their diplomacy.

These administrative honours to the Karbis attracted the people of Karbi community of Mayong area towards the King of Mayong. They are still upholding these Royal traditions which could be seen in the middle of April on 4th, 5th and 6th days of the month of Bohag,

when the Royal Festival of Raja-Mayong, *Panchadevata* is celebrated.

The king of Mayong Swarachch Chandra Sinha appointed the head person (Banthai) of Karbis, Lt. Santaram Mikir as the Borbangthai (as the Bishaya of the Mikir community). The Karbis followed the advice of the king of Mayong. Late Yogeswar Mikir was appointed to the post of the Pator (Minister) after discussion with the Bishayas, Medhis, Priests and Dekarajas. Bhein or Iaradia Mikir of Burha-Mayong was appointed to the post of Thakuria.

The Hiras:

The Hira people divided into two Hira khels and Maria Hira and Mahaldari Hira (Dom) were settled in Mayong by the king in 1690 A.D. The area of Mayong is known for abundance of fish., the former king of Mayong settled them at Hatimuria in the north side of the village for the Royal fishing. Late Nandaram Hira and his son were appointed to the post of Thakuria charged him to manage the musical drum, Bardhol, Dhepa Dhol, Dagar (small musical drum) and Kali.

Chatalu Hira and Chutiman Hira were appointed to the post of Thakuria' whose duty was to arrange earthen utensils for the Royal family as well as for community feasts.

The Mariya Hiras were engaged for house keeping and washing clothes.

Tanguram Hira was appointed to the post of Bishaya with the duty to look after the fishing. He had a right to serve as the Mahaldar of Swamps and Rivers which belonged to kingdom of Mayong.

Dom:

Doms, also known as the Kaibartas, of Brahmaputra valley are mainly Vaishnavas and a large number of them are disciples of the Moamoria Gossain. The Assamese Dom is a fisherman. The name Dom is euphemised into Nadiyal. They are akin to the Keots. They have Halwa Dom, who have taken agriculture as their

occupation, and Jalwa Dom or Nadiyal Patni who still follow the trade of fishing. Halwa Dom is considered more honourable than Jalwa Dom. It is said that the Patnis and Hiras come under the Dom caste. Those who remove dead bodies and rear and sell pigs are called Suariya Dom.

Originally, the Doms had settled in Mayong kingdom and the king of Raja-Mayong appointed the Head man of the Dom caste, to the post of Bishaya for fishing. They are now working in agriculture and one or two families of Hatimuriya are working as fishermen.

The antiquity of Mayong

The fine image of Ganesh Sculpture on rock at Baha temple with length and breadth of 15" x 15" feet is regarded to be the biggest sculpture of Ganesh. According to R. M. Nath Shiva temples at Moadanga and other temples of the Kopili and Jamuna valleys definitely belong to ninth to twelfth century AD.

Another pointer to the antiquity of the place lies on the biggest stones script at Burha-Mayong village. The village of Burha-Mayong located in the hilly terrain of Mayong, is famous for a big stone inscription. This 3.85 metres long inscription may be the longest stone inscription found in India so far. This Inscription can be divided into three parts with few lines. The first part consists of six lines. The second part is in 16 lines. The third part consists of only four lines. The inscriptions are worn out and only a few alphabets in the Devanagari script along with the word Rama is legible at present. It is very likely that it has been done by some king of the Koch dynasty.

Sildubi Sattrra .(Traditional College of Human Knowledge):-

The Sattras are more or less religious colleges of the Hindus in Assam resembling in some respect the medieval monasteries of Northern India. Asana (seat) Simhasana (seat with lion motif), guru-asana (The seat of the guru, that is, Sankara or Madhaba), or

Mahapurisar asana (The seat of the guru identified with the Supreme Being), are a constant feature of the Sattras and Kirtan ghars. Another feature of a sattrra institution is the preservation of relics such as pada-sila, pira, paduka, pada dhula, tree or herb.

On the contribution of the number to Assamese social evolution, Ramesh Chandra Kalita writes, "Besides being the place of theatrical performances called 'Bhaona' and other allied cultural activities of the villagers, the nam-ghar which was erected almost in every village in Assam also became subsequently the meeting place of village elders to hold discussions on matters of general, and thus it came to be treated as 'a venue of village panchayats'. As a matter of fact, Sattrra became an integral part of Assamese social life and discipline, a seat of law and justice, education and art and culture.

The Sildubi Sattrra is an important - neo-vaishnavite religious institution founded by the grandson of Sri Sri Damodardeva, Acharyya Siromani Goswami in 1590 AD. He established this Sattrra under instructions from the great vaishnava saint Mahapurush Sri Sri Damodardeva during the reign of the great king of Mayong, Svarachah-Chandra Sinha in 1590 AD. The king, Saniram Sinha (1584-1589 AD.) adopted "Sharan" at Sildubi Sattrra. Since then, the linkage between master and disciple has been continuing in the king's dynasty of Raja-Mayong.

The sole deity of the Sattrra is the Basudeva or Bongshigopal of Salagrama. Salagrama is traditionally worshiped by Brahmans only in the Damodariya sect of Vaishnavism. Thousands of disciples of this Sattrra are scattered in the Mayong area. The Sattrra began the worship of the Panchadevata in Mayong. The people of the Koch Community under the king of Mayong pay a visit to the Gossain and also pay a tax called *Guru Kar* to

the gossain.

Misamari Sattrra (Chaitaniya Sattrra):-

The Khula Gaon Misamari Sattrra (Gauriya or Chaityanyia) is the greatest and most popular Gauriya Sattrra in Assam located at Khula Gaon in the district of Morigaon. At the very beginning, Krishna Chandra Bairagi, the son of Madhavacharyya established the Sattrra at Panbari in 1610 AD. He hosted a feast for the disciples with Misa fishes (prawn) for earth filling for the foundation of the Sattrra. So, the Sattrra is named as Misamari Sattrra.

This is the origin of Misamari Gauriya Sattrra at Kholagaon, Devapara and Komoraguri which spread the Gauriya vaisnava cult in Assam. The Kholagaon Misamari Sattrra has been able to convert the tribal people of the area into vaisnavas under Chaitaniya sect. Hira people are also the disciples of Misamari Sattrra. The Misamari Sattrra has increased the disciples in the District of Morigaon.

Kalsila Sattrra:-

Kalsila Sattrra of the Mahapurushiya sect is another significant Sattrra in Mayong Kingdom. It was founded by Ananta Ata alias Hridayananda Kayastha, under instruction from Ai Kanaklata, the youngest daughter-in-law of Sankardeva, in 1642 AD. at Kalsila about 1 km. from Raja Mayong village.

He composed the two medieval verse narratives named "*Sri Ram Kirtan*" and "*Premalata*". After him, his son, Bhubaneswar lifted the Sattrra to Doloichuba in the traditional Dandua Kingdom. The King Rajeswar Sinha settled the Kalsila with a grant of 700 *puras* of revenue free land.

Changes

Though religion was revered in the past the people have lost faith in religious activities. In the past they were very superstitious also but at present they have become more rational and less superstitious. The expansion of education, change in the occupational pattern and exposure

to the scientific developments through the electronic and other media are some of the reasons for this change.

Now, the tantric practices have undergone a number of changes. For a number of reasons social changes have taken place in Mayong over the last few decades. Increasing flow of population, modern education, enhancement of modern technology, improvement in productivity, etc. are some of the reasons for the change. Another notable change among the local residents of Raja-Mayong is transformation from the Nath cult and Shaktism to Vaishnavism. As a result of this conversion a lot of change took place in their beliefs and practices. Animal sacrifice was almost totally wiped out. Some people believed that even human sacrifice took place in the past. As a result of this magical beliefs also dwindled to a great extent though it could not be totally wiped out.

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Women Security - A new Challenge to the Largest Democracy

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We are the proud citizens of the largest democracy of the world. The country has a rich heritage with its egalitarian values. The human Society is a changing entity and we are bound to accept some of the changes with its inherent peculiarities. Women constitute half of the total population of the world but they own less than one fifth of the total resources of the globe. The statistics released by National Commission for Women (NCW) proved that India is unsafe for women and Uttar Pradesh emerged as the most insecure place for women followed by Delhi. After more than sixty years of independence, this fact is shameful for us. Police records show high incidence of crimes against women in India. Most working women across India feel insecure about their safety, mostly during night shifts. In most cases, culprits are roaming freely and fearlessly, and cases are lying in different district courts of the country.

Status of women in Ancient India:

The terracotta figures discovered from the sites of Harappan culture suggests that women had a respectable position in the society. These female figurines depict the history of their status in the contemporary society. The way the figurines are adorned suggests that women enjoyed elevated status. Several female figurines were decorated with flowers which indicate that they were objects of worship. In the Early Vedic age Indian women participated in religious ceremonies and tribal assemblies. The Vedas accord a respectable social status to women.

There is no evidence of seclusion of women from domestic and social affairs. They received education and which was necessary for the upliftment of the society as a whole. The Rig Veda (R.V. I. 79.1) refers that, "those maidens who study the Vedas with the observance of brahmacharya and have perfect self control become the ornaments of the human race." Further, the Rig Veda mentions the names of 15 women scholars whose hymns are found in the Vedas. Some of the important women scholars of the age are: Apala, Ghosa, Indrani, Lopamudra, Angirasi Shashwati and Juhu. The girls had the privilege to choose their spouse by using their own conscience. They could choose their husbands through a peculiar ceremony called Swayamvara. In this type of marriage, potential grooms assembled at the bride's house and the bride selected her spouse. Instances of Swayamvara ceremony can be found in epics, the Ramayana and Mahabharata. The Rig Veda indicates about the fact very clearly as, "the maiden who herself chooses the husband among men is really fortunate and happy" (R.V. X. 27.12). Further, widow remarriage was prevalent in the society. There are indications of matrilineal influence in the society. Brihadaranyaka Upanishad mentions genealogies of teachers that bear matrilineal influences. There are references to women seers such as Gargi and Maitreyi.

It is interesting to note that in the later Vedic period, the position of women gradually

deteriorated. Women lost their political privileges of attending assemblies. Child marriages also came into existence. According to the Aitareya Brahmana a daughter has been described as a source of misery. The Atharva Veda also deploras the birth of daughters.

The system of Sati emerged in the shape of a formal custom during later vedic period.

During the age of smritis women were placed with the sudras and were denied the right to study the Vedas to utter Vedic mantras and to perform Vedic rituals. The institution of Marriage became mandatory for women and devotion to husband was their only duty.

There are several references in the epics, Smritis and Puranas, where women and property are bracketed together. Women came to be considered as a sort of property and could be given away or loaned as any sort of property. It happened only because the Brahmanical law did not allow any property rights to women. The provision for stridhana was of a very limited character and which does not extend beyond the wife's rights to jewels, ornaments and presents made to her. In the Mauryan period, Brahmanical literature was severe in the treatment of women and assigns them a very low status in the society. The Greek traveller Megasthenes who visited Pataliputra during the reign of Chandragupta Maurya refers about the growing practice of polygamy; employment of women as palace guards, bodyguards to the kings, spies etc. Further, during Gupta and post Gupta period, equating women with property took strong roots.

Legal Provisions for the protection of Women in India:

The fundamental law of the land i.e. the constitution of India has provisions for protection of women from any kind of exploitation. Indian Constitution has envisaged a dream of true social, economic and political democracy which guarantees the rich and moral

principles of equality (of status, opportunity, law) for our citizens but this has not yet been fully realized. Articles 14 to 18 of the constitution guarantee the right to equality to every citizen of India. While Article 14 embodies the idea of equality expressed in the preamble, Article 15 relates to prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. In a landmark judgement in Vishakha v. State of Rajasthan, (AIR 1974 SC 3014), the apex court of India has laid down exhaustive guidelines to prevent sexual harassment of working women in places of their work. The Public Interest Litigation was filed by a social worker for the enforcement of rights of working women under Articles 14, 19 and 21 of the constitution and in finding suitable methods for realisation of the concept of "gender equality." Gender equality includes protection from sexual harassment and right to work with dignity and it is a universally accepted basic human right.

Indian penal code, 1860 contains penal provisions for sexual offences committed against women under section 375, 376, 376A, 376B, 376C and 376D. Further, section 498A IPC deals with the punishment for committing cruelty upon women by husband or relatives of husband. Despite of all these detailed legal provisions women are not secured in our country. This implies that our traditionally structured legal machinery is not enough to eradicate this kind of social evil from our society.

Responsibility, remedy etc

The growing criminal activity against women is an issue of shame for the whole nation. It indicates about the deteriorating mental health of our youths. It is beyond doubt that the wave of Globalisation has brought about a lots of changes in our taste, lifestyle and our way of thinking. But it does not imply that we will have to sacrifice all of our traditional values and customs. Women in India today, are becoming

the most vulnerable section as far as their safety and security is concerned. When we turn the pages of a newspaper, we come across some headlines reporting cases of sexual assault, molestation, rapes, trafficking, ill treatment of women in houses, violence against women in remote areas etc. This certainly implies that there has been an increasing trend of such sexual overdrives in present generation. As good citizens, we all have a fundamental duty to contribute towards bringing an order to ensure dignity and respect for women so that they can also enjoy their human rights and fundamental rights with sense of pride, freedom and confidence. To ensure this at every level the society must work together to give an edge to the solution. Allocation of women police in every area and their continuous monitoring requires participatory attitudes of the public. Reforms in our legal system is required such as stringent punishment which are non bailable in nature. Therefore, we must have some remedial measures such as fast track courts especially dedicated to deal only with these offences. There must be allocation of woman personnel who should be dedicated to alleviate the trauma of the victimized women. As we have already discussed that these women victims not only

undergo physical but also mental trauma as their confidence in the system and society is jolted up. Therefore, trained personnel are needed to boost up the victims confidence. We all know that India has been a land following various customs, traditions and certain sets of religious beliefs. These customs has a deep rooted place in the core of our minds and hearts of every people of the country which has defined our lifestyle, our thoughts, our expressions and our beliefs be it man or a woman. This has given to the males, the feeling of masculinity in every aspect of their acts and thoughts. This requires a large scale and an integrated social reform whereby we need to channelize the potential of woman into the stream of development. This can be brought through measures such as real education emphasizing on the quality of education, through enhanced moral and spiritual teachings so that the seed of enmity which is sown through these customs and traditions gets deeply uprooted. Moreover, there should be some organisations and NGOs for the protection of women and girls by providing emergency phone numbers. The cooperation of all the citizens of the country is necessary to face the challenge with a fresh outlook.

বিচৰা বস্তুটো নোপোৱাটোৱেই ব্যৰ্থতা নহয়, বিচৰা বস্তুটো পাবলৈ সংগ্ৰাম এৰি দিয়াটোহে
প্রকৃত ব্যৰ্থতা

— জৰ্জ এলিয়ট

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ধন-সম্পত্তি হেৰুৱালে কিবা অলপ হানি হয়। সন্মান হেৰুৱালে যথেষ্ট হানি হয় কিন্তু
সাহস হেৰুৱালে জীৱনত আৰু একোৱে বাকী নাথাকে

— গ্যেটে

National Service Scheme : A path Towards Nation Building

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Introduction:

The National Service Scheme (NSS) is a public service programme of Government of India which is sponsored and conducted by the Department of Youth Affairs and Sports of our country. The scheme is popularly known as NSS. The overall aim of the scheme is to give an extensive dimension to the higher education system and to motivate the student youth to community service while they are studying in educational institutions. It was started to establish a meaningful linkage between the campus and community. Mahatma Gandhi, the Father of Nation had recognized that the country could not progress in the desired direction until the student youth were motivated to work for the upliftment of the villages and village community. In India, eighty percent of the total population lives in villages. So the development of India depends on the development of rural India. It seems that most of our students in college or university level are alienated from the villages and slum masses in spite of the fact that these constitute the majority of the population of our country. The educated youth who are expected to take the reins of administration in future are found to be unaware of the problems of the village or slum community and in certain cases are indifferent towards their needs and problems. Therefore, it is necessary to arouse the social conscience of the students and to provide them an opportunity

to work with the people in the villages and slums. It is felt that their interaction with the common villagers and slum dwellers will expose them to the realities of life and bring about a change in their social perception. Considering all these facts, National Service Scheme (NSS) always aims at the development of the rural India through the programmes and activities of social service.

Making of the Organization:

In September 24, 1969 the then Union Education Minister Dr. V.K.V.R. Rao launched the National Service Scheme in 37 universities covering all states and simultaneously requested the Chief Ministers of states for their operation and help. It was appropriate that the programme was started during the centenary year of Gandhiji, as it was Gandhiji who inspired the Indian youth to participate in the movement for Indian Independence and the social upliftment of the downtrodden masses of our nation. It was the result of a long process which was started immediately after India got freedom from British rule. Dr. Radhakrishnan, the then head of University Grants Commission recommended introduction of national service in the academic institutions on voluntary basis. The idea was reconsidered by Central Advisory Board of Education (CABE) at the meeting held in January, 1950. Thereafter, in the draft of First Five Year Plan of 1952, the need of social and labour service for students further stressed. In

1958, the then Prime Minister Pandit Jawaharlal Nehru in his letter to the Chief Ministers of states mooted the idea of having social service as a pre-requisite for graduation. He further directed the Ministry of Education to formulate a suitable scheme for introduction of national service into the institutions. In 1959, a draft outline of the scheme was placed and a committee was formed headed by C.D. Deshmukh. The committee recommended to introduce such schemes. In 1960, K.G. Saiyidain was appointed to study how this scheme could be implemented. He submitted his report titled "National Service for Youth" to the Government with the recommendations to develop a feasible scheme of social service by Indian students. Later the Education Commission headed by D.S. Kothari from 1964 to 1966 recommended that students at every stage should be associated with some form of social service. They recommended that University students should join the National Cadet Core (N.C.C), which was already running or National Service Scheme, which was yet not launched officially. But they advised the promising athletes to join the National Sports Organization (N.S.O). In this process, finally in 24 September, 1969, National Service Scheme, popularly known as NSS came into its real existence.

Objectives:

NSS on its way towards nation building has certain broad objectives:

1. To make people social.
2. To understand the community and society in which we live and work.
3. To identify the needs and problems of the community and involve ourselves in problem solving process.
4. To develop among the students a sense of social and civic responsibility.
5. To utilize the knowledge of the students in finding practical solutions regarding individual and community problems.

6. To develop competence required for group living and sharing of responsibilities.
7. To gain skills in mobilizing community participation.
8. To acquire leadership qualities and democratic attitude.
9. To develop capacity to meet emergencies and national disaster.
10. To practice national integration and social harmony.
11. To develop entrepreneurship.
12. To develop proper time management.

Activities:

To achieve its goal National Service Scheme has programmes of different kind of activities. The activities are divided in two types:

1. Regular activities and
2. Special Camping.

But before the start of these activities there is an important task to be performed by every NSS unit of respective college or university. They have to adopt a village within eight kilometre radius from the institution. They have to convince the village people that the NSS Unit of the college or university is going to study the village and render services for the development of the village. After adoption of the village, the NSS unit can start its activities. It is necessary to adopt a particular village because it is better to execute the programmes in a specific village rather than hanging on so many villages to get fruitful results.

Regular Activities:

The NSS unit can perform various types of regular activities on various fields such as:

1. Adult Literacy
2. Plantation
3. Cleaning (eco-friendly village)
4. Re-construction
5. Health Camps
6. Awareness Camp on HIV/AIDS, RTI, Women Empowerment etc.
7. Child Welfare

8. Self-management
9. Globalization and Global Warming
10. Utilization of Local Resource
11. National Integration and Social Harmony
12. Cloth and Food-grain Distribution in Tribal Area
13. Awareness Camp on Malnutrition
14. Safe Driving
15. Anti-alcohol and Anti-tobacco Campaign
16. Eye-donation and Blood-donation Camp
17. Vermicompost
18. Wild-life Preservation
19. Beauticians Training Camp
20. Literacy Programme
21. Food Processing etc.

These are only examples. The particular NSS unit can organize camps on any kind of social service as per the necessity and demand in the locality.

Special Camping:

Special Camping forms an integral part of National Service Scheme. It has special appeal for the youth as it provides unique opportunities to the students for group living, collective experience sharing and constant interaction with community. It helps a great deal to realize the NSS motto "NOT ME, BUT WE". Special Camps are organized generally on various developmental issues of national importance. In the past themes have been 'Youth Against Dust and Disease' (1974-75), 'Youth For Rural Reconstruction', 'Youth Against Famine' (1973), 'Youth For Eco-development' and 'Youth For Mass Literacy' (1985-93) and 'Youth For National Integration and Social Harmony' (1993-95). The current theme of Special Camp is 'Youth For Sustainable Development with Special Focus on Watershed Management and Water-land Development'. During Special Camps, the NSS unit can also perform the regular activities which are already mentioned in the list of the same. The universities and the colleges have a great role to play in collaboration

with other Departments and Local Authorities engaged in developmental work.

The cardinal principle of the NSS Programme is that it is organized by the students themselves and both students and teachers, through their combined participation in social service, get a sense of involvement in the tasks of national development. Besides, the students particularly obtain work experience which might help them to find avenues of self-employment or employment in any organization at the end of their university career. The scheme now extends to all the states and universities in the country and covers +2 level also in many states. But Government of Assam is yet to introduce it in the +2 level. Students, teachers, guardians, persons in authority in Government, universities and colleges or school authorities and the people in general now realize the need and significance of NSS. It has aroused among the student youth an awareness of the realities of life, a better understanding and appreciation of the problems of the people. NSS is thus a concrete attempt in making campus relevant to the needs of the community. Presently, NSS covers 299 universities and there are 32.36 lakh NSS volunteers are working in the country. As the role of NSS has been appreciated and recognized in the New Education Policy, the state Governments are requested to increase the coverage. I hope our state Government will take necessary measures to introduce NSS in the +2 level very shortly.

With the change of time, the policies of the Government of India are also changing day by day. Now the terms like Globalization, Global Village, Global Environment are very popular in the world. To cop up with the global environment, Government of India has given much importance on the fields of skill development, developing entrepreneurship and effective time management etc. To survive in the competitive market of the competitive world,

the quality of products must be improved and for this, development of entrepreneurship, developed skill and effective time management is very necessary. Our present Prime Minister Narendra Modi always use to say that the future of our country is depending on the youths of today. Therefore he always emphasizes on the development of skill and entrepreneurship among the youths. In his first Independence Day Address from Lal Killa on last 15 August, he stressed on the idea that now the time has come that the term 'Made in India' should be popularized. Therefore, to achieve this goal, the youths of this country must be skilled and NSS has a big role to play to attract the youths towards skill and entrepreneurship.

To conclude, it is evident that special emphasis has been given to NSS in National Policy on Education in which it has been proposed that every student would be expected to participate either in NSS or NCC. It is now realized that the scheme is useful for the personality development and to some extent,

skill and entrepreneurship development among the students, particularly in the context of the present campus situation in our country where the opportunities to students in these fields are scarce. There is thus a need for the centre and the state Governments to work towards a situation where all the students in universities, colleges and +2 level institutions can have such opportunities through the NSS and NCC as envisaged in National Policy on Education. In this context I must say here that I am feeling very proud and glad that Mayang Anchalik College has opened an NSS unit in its campus and I would like to inform you that the authority of the college is also taking initiatives to introduce NCC in the college very shortly. I take this opportunity fully through this article in the first edition of the College Magazine in printed form and request our students to come forward to join in NSS so as to fulfill the dream of our present Prime Minister Hon'ble Narendra Modi to make powerful youth force which can raise India to the desired No. 1. position in the world.

Great Sentence

Sri Atul Saikia

3rd Semester

Some books are to be tasted, others to be swallowed and some few to be chewed and digested. — **Beeon**

ভাবানুবাদ : কিছুমান কিতাপ জুতি চোৰাৰ অৰ্থে পঢ়িব লাগে, কিছু সংখ্যক গিলি খব লাগে আৰু কিছু গিলি খোৱাৰ লগতে হজমো কৰিব লাগে। — **ব্ৰেকন**

A man has made up his accounts with life when he has work that suits and a wife who love him.

— **Radhakrishnan**

ভাবানুবাদ : এজন মানুহে নিজৰ জীৱনৰ হিচাব ভালদৰে নিষ্পত্তি কৰিব পাৰে, যদিহে তেওঁ পচন্দৰ এটি কৰ্ম পায় আৰু এগৰাকী পত্নী, যি গৰাকীয়ে তেওঁক ভাল পায়।
— **বাধাকৃষ্ণন**



ক্ষমাৰে ক্ৰোধক জয় কৰিবা, বেয়াক ভালেৰে জয় কৰিবা, বদান্যতাৰে লোভক জয় কৰিবা, অসত্যক সত্যৰে জয় কৰিবা। ইয়েই প্রকৃত ধৰ্ম। — **বুদ্ধদেৱ**
বহুত আৰু বিৰাট ভুলৰ মাজেদি নহাকৈ কোনো মানুহ মহান হ'ব নোৱাৰে। — **শ্বেল্পপীয়েৰ**

সহ-সাধাৰণ সম্পাদিকাৰ প্ৰতিবেদন

জয় জয়তে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ চিৰনমস্যা ব্যক্তিসকললৈ মোৰ শ্ৰদ্ধা নিবেদন কৰিছো। লগতে মোৰ শিক্ষা গুৰুসকললৈ নমস্কাৰ যাচিছো।

মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সহ-সম্পাদিকাৰ গুৰু দায়িত্ব মোৰ ওপৰত অৰ্পন কৰাৰ বাবে মই মহাবিদ্যালয়ৰ অধ্যক্ষ সমন্বিতে শিক্ষা গুৰুসকলক অশেষ ধন্যবাদ তথা কৃতজ্ঞতা জনালো। এই মহাবিদ্যালয়ৰ সৰ্বাঙ্গীন উন্নতিৰ ক্ষেত্ৰত ছাত্ৰ একতা সভাৰ সাধাৰণ সম্পাদকৰ লগত সকলো কামতে ভূমিকা আগবঢ়োৱাটোৱেই হৈছে মোৰ কৰ্তব্য। ছাত্ৰ একতা সভাৰ সহ-সম্পাদিকাৰ কাৰ্যভাৰ গ্ৰহণ কৰিয়েই এই কথাষাৰৰ সত্যতা প্ৰমাণ কৰাটোৱেই মোৰ প্ৰথম কৰ্তব্য হিচাপে গুৰুত্ব প্ৰদান কৰিছো।

কাৰ্যভাৰ গ্ৰহণ কৰিয়েই মহাবিদ্যালয়ৰ বিভিন্ন কাৰ্যসূচী, মহাবিদ্যালয় সপ্তাহ, গান্ধী জয়ন্তী, স্বাধীনতা দিৱস, মহাবিদ্যালয়ৰ বঁটা বিতৰণী সভা, পানী অনাময় সপ্তাহ, প্ৰতিষ্ঠা দিৱস আদি কাৰ্যসূচীসমূহ বৰ্তমানলৈকে সূচাৰুৰূপে পৰিচালনা কৰাত ব্ৰতী হৈ পৰিছিলো, তাত কিমান দূৰ সফলতা লাভ কৰিছো সেয়া আপোনালোকৰ বিচাৰ্য। মই মোৰ কাৰ্যকালৰ মাজতেই কাৰোবাক যদি দুখাৰাৰ বেয়াকৈ কৈছিলো আজি প্ৰতিবেদনৰ জৰিয়তে ক্ষমা ভিক্ষা মাগিছো। মোৰ কাৰ্যকালত সহায় কৰা ৰূপম, দিলীপ, অৰূপ, অঞ্জনা, শৈলেশ, ৰণুৰ লগতে সকলো বন্ধু-বান্ধৱীকে ধন্যবাদ জ্ঞাপন কৰিছো। সদৌ শেষত মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ আগবঢ়াত দিনাৰেৰে সন্মত হালে যায় তাৰ কামনাৰে মই মোৰ প্ৰতিবেদন ইমানতে সামৰিলো।

জয়তু মায়ং আঞ্চলিক মহাবিদ্যালয়
জয়তু 'প্ৰগতি'

শ্ৰীপূজা দেবী
সহ-সাধাৰণ সম্পাদিকা



খেল সম্পাদকৰ প্ৰতিবেদন

২০১৩-১৪ বৰ্ষৰ খেল বিভাগৰ সম্পাদকীয় প্ৰতিবেদনৰ বুলনিত মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ সমূহ শিক্ষাগুৰু, কৰ্মচাৰী তথা ছাত্ৰ-ছাত্ৰীয়ে মোৰ সশ্ৰদ্ধ প্ৰণিপাত তথা অন্তৰৰ মৰম যাচিলো। মোৰ প্ৰতি থকা ছাত্ৰ-ছাত্ৰীসকলৰ বিশ্বাস, মৰম, ভালপোৱাৰ ফলত মই বিদ্যালয়ৰ ২০১৩-১৪ বৰ্ষৰ বাবে ছাত্ৰ একতা সভাৰ খেলৰ সম্পাদকৰ পদত নিৰ্বাচিত হওঁ। মোৰ দৰে এজন অসুস্থৰ এই গুৰুত্বপূৰ্ণ পদটিত নিৰ্বাচিত কৰাৰ বাবে মই মহাবিদ্যালয়ৰ সকলো ছাত্ৰ-ছাত্ৰীৰ ওচৰত চিৰ কৃতজ্ঞ হৈ ৰ'ম।

খেল সম্পাদকৰ দায়িত্ব পোৱাৰ পিছৰে পৰা মোৰ সীমিত জ্ঞানেৰে এনে গধূৰ দায়িত্ব সকলো কাম কাজ নিয়াৰিকৈ কৰি যাবলৈ যৎপৰোনাস্তি চেষ্টা কৰিছিলো। কাম-কাজবোৰ সূচাৰুৰূপে পৰিচালনা কৰাৰ বাবে বিদ্যালয়ৰ শিক্ষাগুৰু তথা ছাত্ৰ-ছাত্ৰীসকলৰ পৰা পোৱা সহায় সহযোগিতা অনুভৱ কৰিছো মই এই ক্ষেত্ৰত কিমান দূৰ সফল হ'ব পাৰিলো, সেইটো শিক্ষাগুৰু তথা ছাত্ৰ-ছাত্ৰীসকলৰ বিচাৰ্যৰ বিষয়।

যোৱা ১৭ নবেম্বৰ, ২০১৩ তাৰিখৰ পৰা ২২ নবেম্বৰ, ২০১৩ তাৰিখলৈ মহাবিদ্যালয়ৰ ছাত্ৰ প্ৰতিযোগিতাসমূহ অনুষ্ঠিত কৰা হয়। প্ৰতিযোগিতাসমূহ মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ খেল পৰ্যায়ত অনুষ্ঠিত কৰা হয়।

খেল খেমালিৰ প্ৰথম কাৰ্যসূচী হিচাপে ১৬ তাৰিখে পুৱা ৯ বজাত বিদ্যালয় প্ৰাক্তন ক্ৰীড়া পতাকা উত্তোলনেৰে ক্ৰীড়া প্ৰতিযোগিতাসমূহ আৰম্ভ কৰা হয়। পতাকা উত্তোলন কৰে মহাবিদ্যালয়ৰ অধ্যক্ষ মহোদয়ে। প্ৰতিযোগিতাসমূহ প্ৰথম বাৰ্ষিকৰ পৰা বৰ্ষ বাৰ্ষিকলৈ আৰম্ভ কৰা হয়। কিন্তু মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীসকলৰ উৎকৰ্ষ সাধনৰ বাবে অনুষ্ঠিত কৰা প্ৰতিযোগিতাসমূহত ছাত্ৰ-ছাত্ৰীৰ বিপুল সহাঁবি ভৱিষ্যতেও যাতে পোৱা যায় তাৰ বাবে মই ইয়াৰ জৰিয়তে ছাত্ৰ-ছাত্ৰীসকলত অনুৰোধ জনালো।

সাত দিনৰ কাৰ্যসূচীতে শিক্ষাগুৰুসকলৰ সহযোগিতা আৰু সিহঁত পৰামৰ্শৰ বাবে মই তেওঁলোকক ধন্যবাদ জনালো। খেল পৰিচালনাৰ বাবে মহাবিদ্যালয়ৰ শিক্ষাগুৰুসকললৈ মোৰ কৃতজ্ঞতা বাচিলো। লগতে খেল তত্ত্ববধায়ক মাননীয় আৰ, এছ, আহমেদ ছাৰৰ পৰা সকলো সময়তে পোৱা সিহঁত-পৰামৰ্শ সহায়-সহযোগীতাৰ বাবে মই চাবৰ ওচৰত চিৰদিন কণী হৈ ৰ'ম।

মোৰ প্ৰতিবেদনৰ জৰিয়তে মই বিভিন্ন খেল প্ৰতিযোগিতাসমূহত নিজৰ শ্ৰেষ্ঠত্ব প্ৰতিপন্ন কৰা ছাত্ৰ-ছাত্ৰীসকললৈ মোৰ শুভেচ্ছা থাকিল।

শ্ৰীকেশৱ নাথ
খেল সম্পাদক



সাংস্কৃতিক সম্পাদকৰ একাষাৰ



সাংস্কৃতিক সম্পাদকৰ শিতানৰ বাবে দু-আষাৰ লিখিবলৈ হাতত কলম তুলি লৈ ভাবিলো কি লিখিম। মোৰ কাৰ্যকালৰ কিছু কথা বোমথুন কৰিছো।

সাংস্কৃতিক বিভাগৰ প্ৰতিবেদনৰ পাতনিতে যোৱা ৫নং নং ২০১১ তাৰিখে মহাপ্ৰয়ান হোৱা অসমৰ সাংস্কৃতিক জগতৰ ভেঁটাটোৰ 'অসম ৰত্ন সুধাকণ্ঠ ভূপেন হাজৰিকাদেৱ'লৈ আৰু লগতে মামনি ৰয়ছম গোস্বামী বাইদেউলৈ একাঁজলী ভক্তি অঞ্জলি যাঁচিলো। ইয়াৰ লগতে কম সময়ৰ ভিতৰত আমাৰ মাজৰ পৰা হেৰাই যোৱা বিহু সশ্ৰীট শ্ৰদ্ধাৰ খগেন মহন্ত দেৱলৈও একাঁজলী ভক্তি অঞ্জলি যাঁচিলোঁ। লগতে অসমৰ ভাষা, সাহিত্য, সাংস্কৃতিক উত্তৰণৰ লগত জড়িত আমাৰ মাজৰ পৰা হেৰাই যোৱা মহান ব্যক্তিসকলকো শ্ৰদ্ধাৰে সুৰ্বিছো।

যি কি নহওক, মায়াং আঞ্চলিক মহাবিদ্যালয়ৰ দৰে এখন শিক্ষানুষ্ঠানৰ সাংস্কৃতিক সম্পাদকৰ দায়িত্ব পালন কৰাৰ যোগ্যতা আৰু ক্ষমতা আমাৰ তেনেই সীমিত। সাংস্কৃতিক অনুষ্ঠানত যৎপৰোনাস্তি প্ৰচেষ্টাৰে সাংস্কৃতিক অনুষ্ঠানবোৰ বাচকবনীয়া কৰিবৰ চেষ্টা কৰিছিলো। নাজানো মই কিমান সফল হৈছিলো।

কাৰ্যভাৰ গ্ৰহণ কৰিয়ে মোৰ প্ৰথম কাৰ্যসূচী হিচাপে ২/১০/২০১৩ তাৰিখে দিনযোৰা কাৰ্যসূচীৰে জাতিৰ পিতা মহামানৱ মহাত্মা গান্ধীৰ জন্ম জয়ন্তী উপলক্ষে 'গান্ধী জয়ন্তী' দিবসটি উলহ মালহেৰে পালন কৰা হয়। ১৪/০১/২০১৪ তাৰিখে সৰস্বতী পূজা উৎসৱটি নাম, কীৰ্তন, ভাগৱত পাঠৰ জৰিয়তে উলহ-মালহেৰে উদযাপন কৰা হয়। ১৭/০২/২০১৪ তাৰিখৰ পৰা মহাবিদ্যালয় সপ্তাহৰ শুভাৰম্ভ কৰা হয়। ইয়াতো সাংস্কৃতিক অনুষ্ঠানসমূহ সফলৰূপে দিনযোৰা কাৰ্যসূচীৰে আৰম্ভ হয়। শেষত বটা বিতৰণী অনুষ্ঠানটো নানা গীত-মাত, ৰং-ধেমালীৰে দিনযোৰা কাৰ্যসূচীৰে সুচাৰুৰূপে সম্পন্ন কৰা হয়। ১৩/০৮/২০১৪ তাৰিখে মায়াং আঞ্চলিক মহাবিদ্যালয়ৰ দ্বাবিংশতিতম প্ৰতিষ্ঠা দিবসটি উলহ-মালহেৰে উদযাপন কৰা হয়।

মোৰ কাৰ্যকালত আৰু কেইটিমান কাৰ্যসূচী বাকী আছে সেইকেইটিও যেন আগতকৈ আৰু বেছি উলহ-মালহেৰে অনুষ্ঠিত কৰিব পাৰো, তাৰ কামনাৰে হৈ যোৱা অনুষ্ঠানৰ বিৱৰণী ইমানতে সামৰিলো।

কিন্তু এটা কথা মই স্বীকাৰ কৰিবই লাগিব যে মোৰ এই সফলতাৰ আঁৰত কিন্তু আমাৰ মহাবিদ্যালয়ৰ অধ্যক্ষ মহোদয় মোৰ অতি শ্ৰদ্ধাৰ ড° তত্বাবধায়ক মাননীয় ৰবিন কুমাৰ কলিতা চাৰৰ লগতে মহাবিদ্যালয়ৰ মাননীয় শিক্ষাগুৰুসকল তথা মোৰ সহপাঠী বন্ধু-বান্ধবীসকলৰ মোৰ প্ৰতি থকা সহায়-সহযোগিতাৰ বাবেই মই এই কাৰ্যকালৰ সুচাৰুৰূপে সম্পন্ন কৰিব পাৰিলো।

ইয়াৰ বাবে সকলোকে মোৰ আন্তৰিক শ্ৰদ্ধা, মৰম ও শুভেচ্ছা যাঁচিলো। মোৰ সমূহ ভুল-ত্রুটিৰ বিচাৰ জ্যেষ্ঠজনৰ ওচৰত অৰ্পন কৰিলো। এই মহাবিদ্যালয়খনৰ সৰ্বদীন উন্নতিৰ কামনাৰে মোৰ প্ৰতিবেদন সামৰিছো।

“জয় আই অসম”

“জয়তু মায়াং আঞ্চলিক মহাবিদ্যালয়”

“জয়তু ছাত্ৰ একতা সভা”

জয়তু ‘প্ৰগতি’

ধন্যবাদ সহকাৰে—
শ্ৰীনিৰুঞ্জ কুমাৰ নাথ
সাংস্কৃতিক সম্পাদক

মায়াং আঞ্চলিক মহাবিদ্যালয়



First Managing Committee
Mayang Anchalik College, 1992



Opening Class of Mayang
Anchalik College by Narendra
Nath Keot, Ex-Principal of
Morigaon College, 13th August,
1992



Late Dipan Chandra Nath giving
Lecture on Gandhi Jayanti Day
Celebrated at Mayang Anchalik
College

A few of our Faculty Members



Dr. Guneswar Deka
(HOD) Pol. Science Dept.



Mrs. Kabita Medhi
(HOD) Education Dept.



Mr. Robin Kumar Kalita
(HOD) Economics Dept.



Mr. Sarat Ch. Hazra
(HOD) Assamese Dept.



Mr. Dhanya Ram Roy
(HOD) History Dept.



Mr. Paban Kumar Bishaya
Pol. Science Dept.



Mrs. Charu Prabha Chaliha
Assamese Dept.



Mr. Sarat Ch. Sarma
History Dept.



Mr. Utpal Nath
Economics Dept.



Mr. Tilak Nath
Economics Dept.



Mr. Bijoy Medhi
Pol. Science Dept.

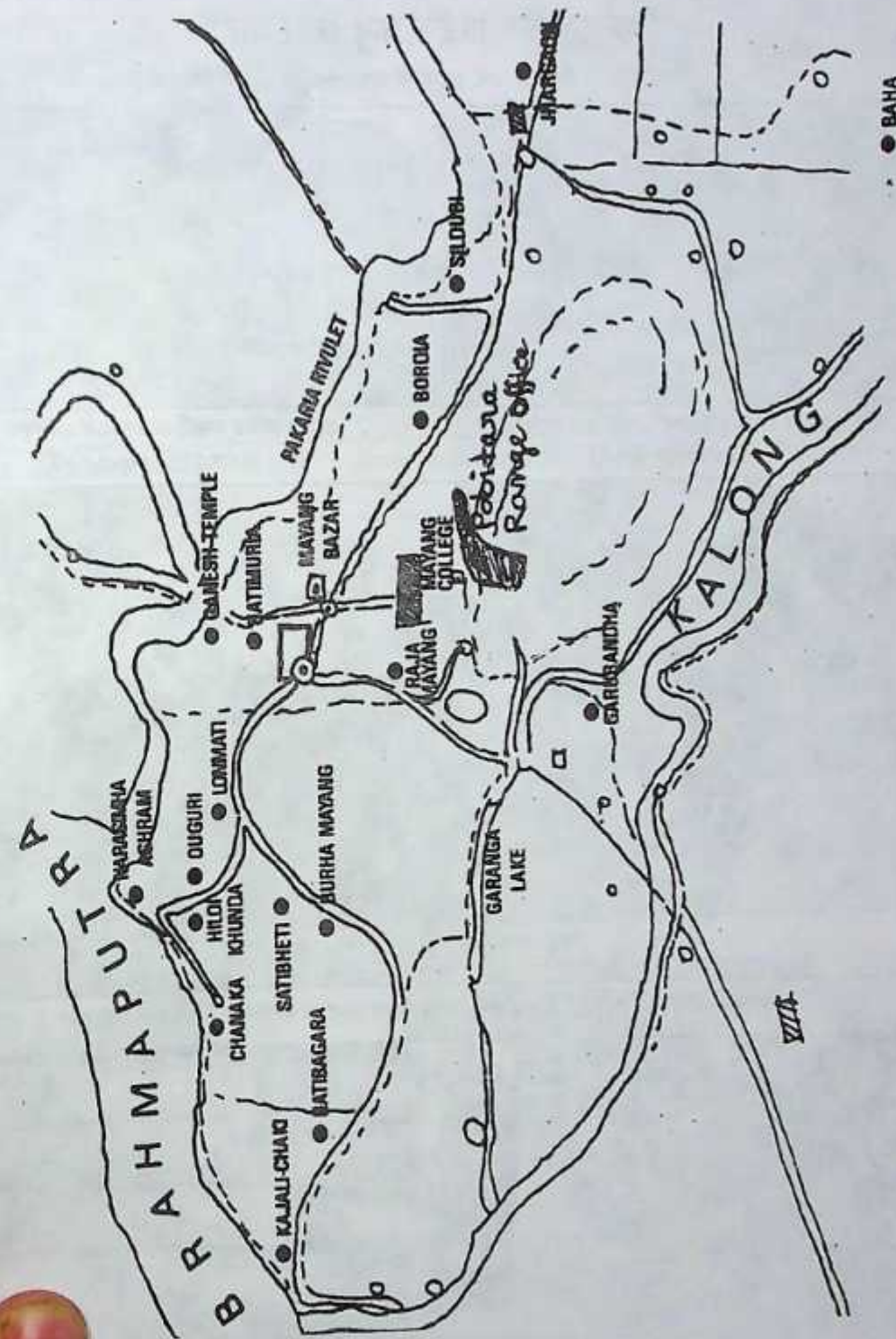


Mr. Utpal Saikia
History Dept.



Mr. Abhiram Sarkar
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মায়ং খনিকৰ দিপন চন্দ্ৰ নাথে অংকন কৰা মায়ঙৰ মানচিত্র





মায়ঙৰ পঞ্চগোসাঁই যাত্ৰাৰ এটা দৃশ্য



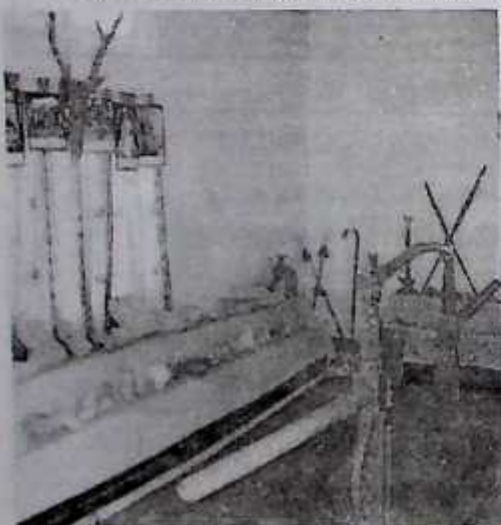
মায়ঙৰ বেজ শ্ৰীযুত শচীন্দ্র নাথ



মায়ঙৰ বজাৰ বাসগৃহত বিদেশী গবেষক-পণ্ডিত



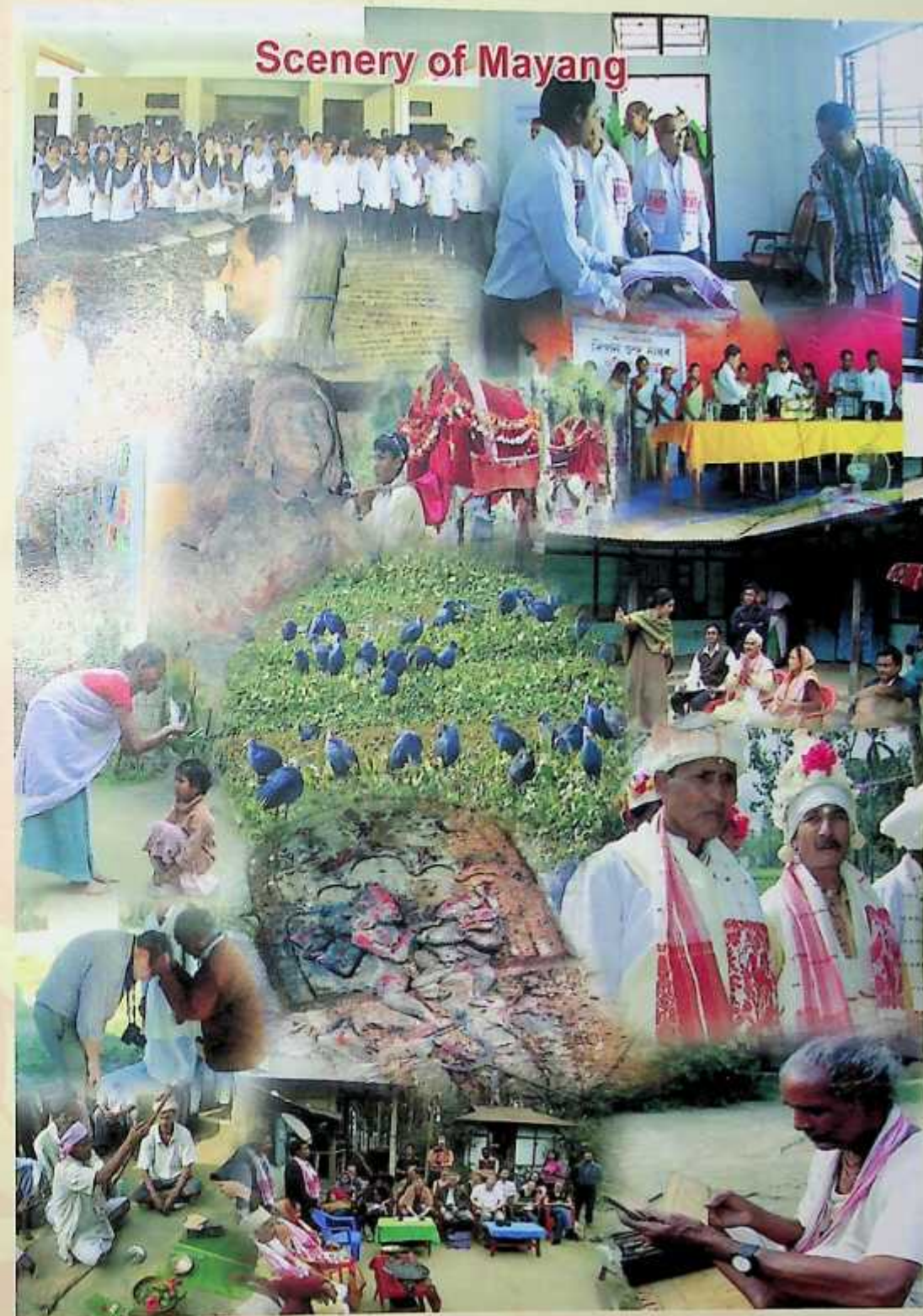
মায়ঙৰ উত্তৰেবে বৈ যোৱা মহাবাহু লুইত



মায়ং গ্ৰাম্য সংগ্ৰহালয়ৰ একাংশ



পবিত্ৰতা অভয়াৰণ্যত পবিত্ৰমী পক্ষীৰ জাঁক



Scenery of Mayang



স্বদেশী উদ্‌যাপন
সংস্কৃত আদ্যাপন
১১/১০/১২

স্বদেশী উদ্‌যাপন
সংস্কৃত আদ্যাপন
১১/১০/১২

11/10/2012