

# ENAJORI

## এনাজরী

Issue 17, 2023

Rongali Bihu Edition

DIGITAL ART - MOMI SYED

Cover Story

### LEGACY CONTINUES

Kids' Corner

MELBOURNE ASSAMESE COMMUNITY SHARES THOUGHTS ON

**BIHU FEELINGS, HERITAGE & FOODS**

PICTURE COURTESY  
MUGDHA BORKOTOKY





# BHOGALI BIHU 2023

## Assam Association Melbourne



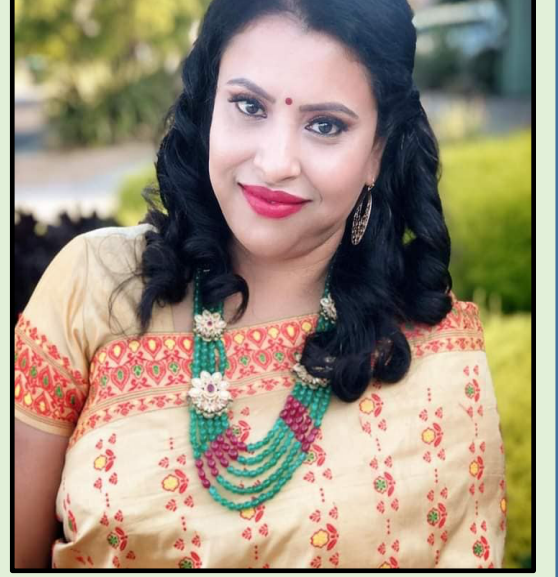




### মৰমৰ পঢ়ুৱৈ

দ্বিতীয় বাৰৰ বাবে আমাৰ সকলোৰে মৰমৰ বাৰ্ষিক আলোচনী “এনাজৰী” সম্পাদনাৰ গুৰু দায়িত্ব পালন কৰি, আপোনালোকৰ বাবে এনাজৰীৰ ১৭তম সংখ্যা প্ৰকাশ কৰিবলৈ আগবাঢ়ি আহিছো। আশা কৰিছো এনাজৰীৰ এই সংখ্যায়ে পাঠকৰ মন মুহিবলৈ সক্ষম হব পাৰিব।

একলা-দুকলালৈ আমাৰ মৰমৰ এনাজৰীয়ে আজি আহি ১৭তম সংখ্যাত ভৰি দিলেহি। সুদৰ বিদেশৰ মাটিত আমি এমুঠি মান অসমীয়াই আজি দুটা দশক ধৰি এনাজৰীৰ মাধ্যমেৰে নিজা শিপাৰ সৈতে আমাৰ নতুন প্ৰজন্ম চিনাকি কৰাই দি আহিছো। এয়া নিশ্চয়কৈ এক ভাললগা কথা। বিদেশৰ মাটিত জন্ম লাভ কৰা আমাৰ উত্তৰ প্ৰজন্মক আমি অসমীয়া ভাষা-সাহিত্য তথা কলা-সংস্কৃতিৰ লগত অলপ হলেও এনাজৰীৰ জৰিয়তে চিনাকি কৰাব পাৰিছো। এয়া অতি সৌভাগ্যৰ বিষয়।



এই সংখ্যাৰ এনাজৰীৰ পাতত মেলৰ্বনবাসী অসমীয়া ৰাইজৰ বিহুৰ সময়ৰ কিছু ভাললগা ক্ষণৰ লগতে তেওঁলোকৰ বিহুৰ প্ৰিয় খাদ্য সমূহৰ কিছু চমু আভাষ সকলোৰে আগত দাঙি ধৰাৰ চেষ্টা কৰা হৈছা। তাৰ লগতে, আমাৰ নতুন প্ৰজন্মৰ বাবে আমি প্ৰৱাসী অসমীয়া সকলে অসমীয়া কলা-সংস্কৃতিৰ শিপাডাল কেনেকৈ আগুৱাই লৈ যাব পাৰো তাৰো এক আলোকপাঠ কৰা হৈছে।

প্ৰৱাসী অসমীয়া সকলৰ কান্ধত উত্তৰ প্ৰজন্মক নিজ শিপাৰ লগত চিনাকি কৰোৱাৰ লগতে নিজৰ কলা-সংস্কৃতিক আগবাঢ়াই লৈ যোৱাৰ এক গধুৰ দায়িত্ব সৰ্বদা আছে আৰু ভৱিষ্যতেও থাকিব। নিজৰ মাতৃভূমিৰ পৰা হাজাৰ যোজন নিলগত থাকিলেও, আমি বিভিন্ন সময়ত অসমীয়া উৎসৱ-পাৰ্বণ পালনৰ জৰিয়তে, অসমীয়া ভাষা সাধনাৰ জৰিয়তে বা অসমীয়া কলা-সংস্কৃতিৰ চৰ্চাৰ জৰিয়তে, আমাৰ উত্তৰ প্ৰজন্মক নিজ শিপাৰ লগত একাত্ম হোৱাৰ পথ দেখুৱাই লৈ যাব লাগিব।

এই সংখ্যাৰ এনাজৰীৰ পাতলৈ লৈখিক অৱদান আগঢ়োৱা সকলোলৈ আন্তৰিক ধন্যবাদ জনালো। আপোনালোক সকলোৰে লিখনিৰ অৱিহনে এনাজৰীৰ এই সংখ্যাটি এনেকৈ সজাব পৰা নগল হয়। এনাজৰীৰ গুৰু দায়িত্ব ভাৰ মোৰ কান্ধত এক বিশ্বাসেৰে তুলি দিয়াৰ বাবে Assam Association Melbourne (AAM) ৰ সকলো কৰ্মকৰ্তা তথা সকলো বন্ধু-বান্ধৱলৈ এই চেগতে ধন্যবাদ জনালো। এনাজৰীৰ প্ৰকাশৰ প্ৰতিটো সময়তে নিৰন্তৰ সহায়-সহযোগ তথা দিহা-পৰামৰ্শৰে মোৰ কাম সহজ কৰি তোলা মানুহজন হ'ল মোৰ স্বামী বুৰহান। তেওঁৰ অৱিহনে নিশ্চয়কৈ এনাজৰীৰ এই সংখ্যাটি প্ৰকাশ কৰা সম্ভৱ নাছিল।



সদৌ শেষত, সকলোলৈ ৰঙালী বিহুৰ আন্তৰিক মৰম আৰু শুভকামনা যাঁচিলো। ৰঙালীৰ ৰংয়ে জীপাল কৰি তোলক সকলোৰে মন। সকলোৰে সুস্বাস্থ্য আৰু মংগল কামনা কৰিলো।

-- মমী চৈয়দ

সম্পাদক, এনাজৰী ২০২৩



## Issue 17 | 2023

ASSAM ASSOCIATION MELBOURNE PUBLICATION

1 AAM Committee Message

2 Awesome Assam – Tea Gardens

3 Awesome Assam – Rang Ghar

4 Towards securing a solid foundation for Assam Association Melbourne (AAM) – Hemanta Dolo

5 দৈনন্দিন জীৱন আৰু যোগাভ্যাস - বৰ্ণালী ঠাকুৰ

7 Bihu Thoughts, Feelings, Legacy & Foods

18 হেঁপাহ - অৰুন্ধতী শৰ্মা বৰুৱা

21 Barak Valley, The Lesser-Known Assam – Burhan Uddin

23 Little Creators – Kids' Corner

30 Editor's Pick – In Conversation with Rupam Dutta

33 কবিতাৰ বাকৰি - ড° বীনা ফুকন বৰকাকতি

34 Creative Corner – Devika Sarmah

35 Cover Story - Legacy Continues – Momi Syed

38 Me-Dam Me-Phi 2022

39 Poetry – Sristi Bhuyan

40 Rongali Bihu 2022

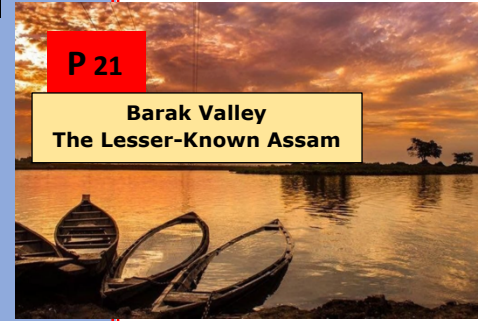
41 Rongali Bihu 2022

42 Assam Gourav Manje La & Singpho Heritage Tea

43 Sankardev Tithi 2022

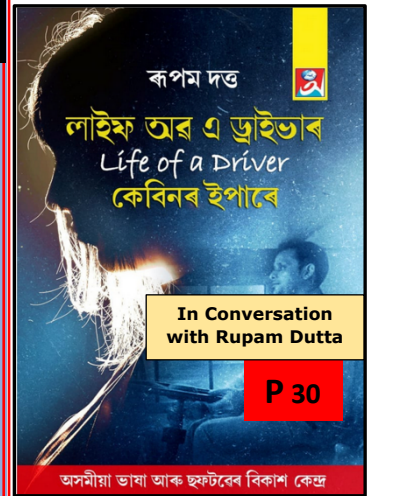


Graphics &  
Layout Design  
- Momi Syed



P 21

Barak Valley  
The Lesser-Known Assam



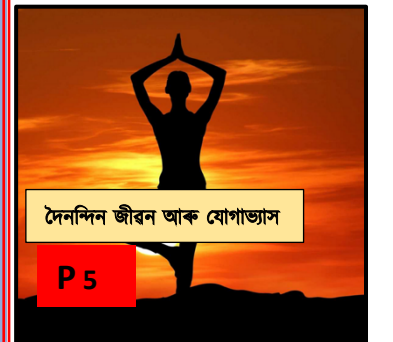
ৰুপম দত্ত

লাইফ অৱ এ ড্ৰাইভাৰ  
Life of a Driver  
কেবিনৰ ইগাৰে

In Conversation  
with Rupam Dutta

P 30

অসমীয়া ভাষা আৰু ছফটৱেব বিকাশ কেন্দ্ৰ



দৈনন্দিন জীৱন আৰু যোগাভ্যাস

P 5

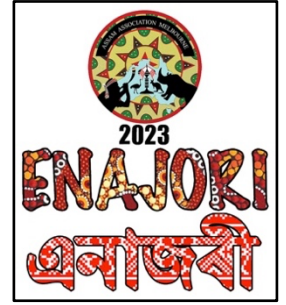
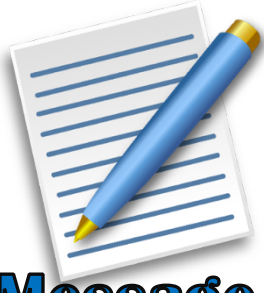


Little

P 23

CREATORS





## Message from Assam Association Melbourne (AAM)

The Assamese Community of Victoria (officially known as the Assam Association Melbourne, erstwhile Vic-Assam Inc) has steadily grown from just a handful of families in the 1990s to nearly over fifty families in the last two decades. The growth has brought in the rich heritage of the Assamese culture to the shores of this great country, Australia. It has introduced previously unknown facts about the history of this beautiful state of NE India, and its varied culture not only to the local Australians, but also to other migrant communities of Victoria.

The community has been able to impart this knowledge about the history and culture through various cultural activities, both physical as well as digital. The two bihus, Rangali and Magh are the two prominent festivals celebrated by the community with pomp and grandeur. Members from other communities and local dignitaries also attend these events.

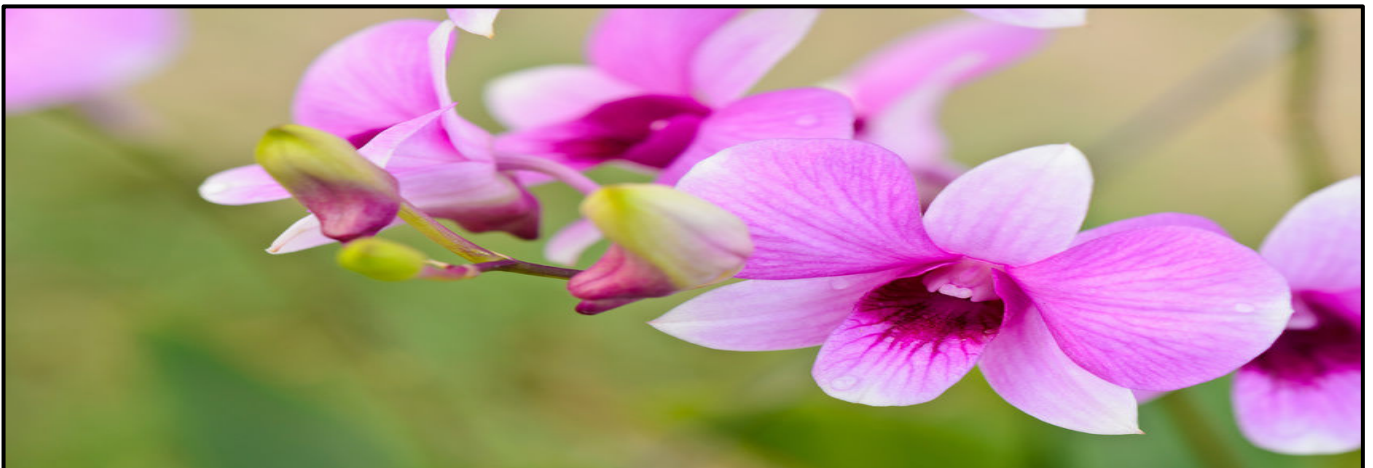
Moving forward, the community should endeavour to grow further by actively engaging in various cultural activities of the state. This will be possible only if every member of the community gets involved. The Govt of Victoria has been quite generous over the years by granting various types of grants to all the ethnic communities of the state. AAM has been fortunate in this regard too.

However, unless we grow our membership numbers, it will be difficult for us to apply for a larger grant. Let's all start working towards that goal.

In conclusion we wish you all a very Happy Bohag (Rangali) Bihu.

**With Best Wishes,  
AAM Executive Committee 2023**

**Dr Amarendra Changkakoti (President)**  
**Gauri Konwar (Secretary)**  
**Bhaskar Sarma (Treasurer)**  
**Dhon Raibaruah (Member)**  
**Subhalakshmi Baruah (Member)**







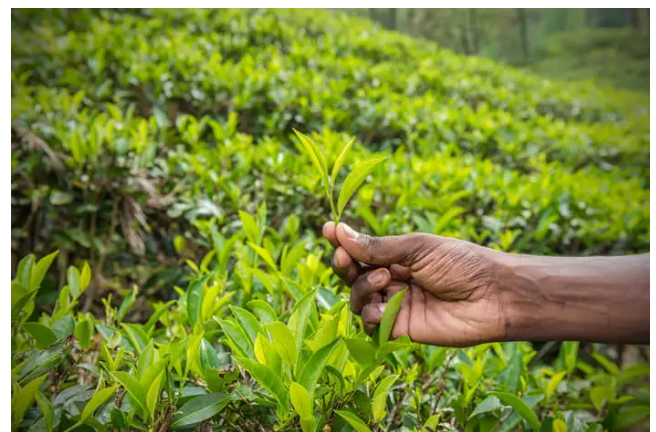
# Awesome Assam



## Facts Check

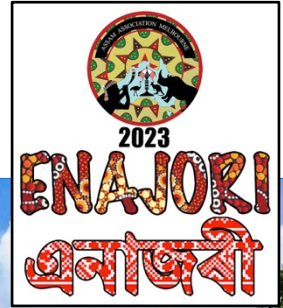
Assam, the home to origin of Indian Tea, some 170 years ago, is also one of the most famous Tea production spots in the world. The both sides of famous river Brahmaputra, constitute the world's largest Tea growing area.

The credit for popularising the tea surely goes to the British East India Company but one man that deserves credit for introducing tea to the British, is Maniram Datta Barua, aka Maniram Dewan.





# Awesome Assam



## Facts Check

Rang Ghar is one of the major attractions of the state of Assam. It is said to be the oldest amphitheatre in the whole of Asia and has often been referred to as the 'Colosseum of the East'. Situated to the northeast of the Tolatol Ghar, in the Joysagar area of the Sibsagar district.

Rang Ghar was first constructed during the reign of Swargadeo Rudra Singha with bamboo and wood. It was later rebuilt with brick by Swargadeo Pramatta Singha.







## **Towards securing a solid foundation for Assam Association Melbourne (AAM)**

*- Dr Hemanta Doloi*

For the first time in our community history, we are proud to share the news that during our time in Executive Committee in 2021-22, we have created a foundation named as “Lakshya-2027” for Assam Association Melbourne (AAM).

The purpose of this Lakshya-2027 Foundation is to grow a future fund for our community, so that we are able to secure our community’s long-term future including maintain of our identity within the Australian Multicultural Community. One of the key beneficiaries will be our upcoming younger generation who will be able to connect and contribute to keep our Assamese heritage alive forever here in Melbourne.

While the Australian Government may provide support for structural projects including funds for building projects, the land is usually not funded by the Government schemes. If we are secured financially, we may be able to take our first step towards a permanent address so that we will be able to then seek necessary support from the Government enabling us empowered as an AMM community. Following the discussion in the community for a long time and particularly the targeted discussions held during the celebration of Magh Bihu 2022, a new AAM Foundation Bank Account for our community was opened with the Westpac Bank.

The details of the accounts are:

### **Westpac Bank**

**Account Name: Assam Association Melbourne Inc.**

**BSB: 033002**

**Account Number: 118839**

Collectively, “Lakshya-2027” is currently setting up a 5-yr goal or target to achieve a tangible short-term outcome. So far, we have deposited \$1,214 from the collection of the “Naam Prasang” which we have been collectively performing in various occasions over the past few years. As many of you may know “Naam Prasang” is a new and emerging capacity within our community, devotees usually offer money along with a “Guwa Paan” while offering the prayers. We have carefully saved up this little initial sum for a great cause and will continue to do so.

In order to materialise the future dream with necessary financial security, we need to run the appeals for Lakshya-2027 among wider public. As a starting point, we may have to make a sincere appeal to all members and non-members to help growing this fund to a respectable \$100,000 by 2027. We will need to maintain a register of all donors which should be honoured and published in due course.

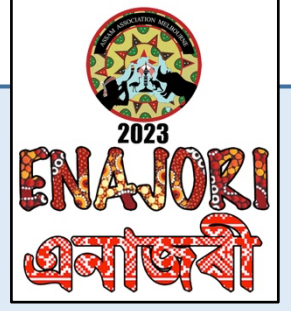
Going forward, it is important to note that Lakshya-2027 Foundation fund will be independent of the AAM general operating bank account. The Lakshya-2027 Foundation Account will be like a savings account targeted to achieve enough funds so that we as a community, will be able to leverage the Victorian government’s infrastructure funding schemes for our future building infrastructure. At this stage our target is that the Foundation funds should be grown but untouched until 2027. The signatories of the Foundation Account will be everyone who contributes directly or indirectly to the growth of “Lakshya-2017” where any transactional decision must be consented by everyone within the signatories.

As fellow and loyal members of AAM, we hope everyone of us would like to be part of this growth story and joins hands in setting up a good infrastructure foundation for our future generation  
Long live AAM.

\*\*\*\*\*



# Being Healthy



## দৈনন্দিন জীৱন আৰু যোগাভ্যাস

বৰ্ণালী ঠাকুৰ (যোগ প্ৰশিক্ষক)



যোগ শব্দ সংস্কৃত 'যুজ' ধাতুৰ পৰা উৎপত্তি হৈছে। যাৰ অৰ্থ যুক্ত, মিলন, সংযোগ হোৱা। যুক্ত, মিলন, সংযোগ হোৱাৰ অৰ্থ যোগশাস্ত্ৰত ব্যাপক ৰূপত পোৱা যায়। য'ৰ পৰা আমাৰ উৎপত্তি হৈছে পুনৰ তাতেই নিজকে একাকাৰ কৰিবলৈ নিষ্ঠাসহকাৰে কৰা প্ৰণালীবদ্ধ অভ্যাসশৈলীয়ে 'যোগ'। যোগ আধ্যাত্মিক অনুশাসন তথা অত্যন্ত সুক্ষ্ম বিজ্ঞানৰ ওপৰত আধাৰিত এক জ্ঞান যি শৰীৰ আৰু মনৰ মাজত এক সামনজস্য স্থাপন কৰে।

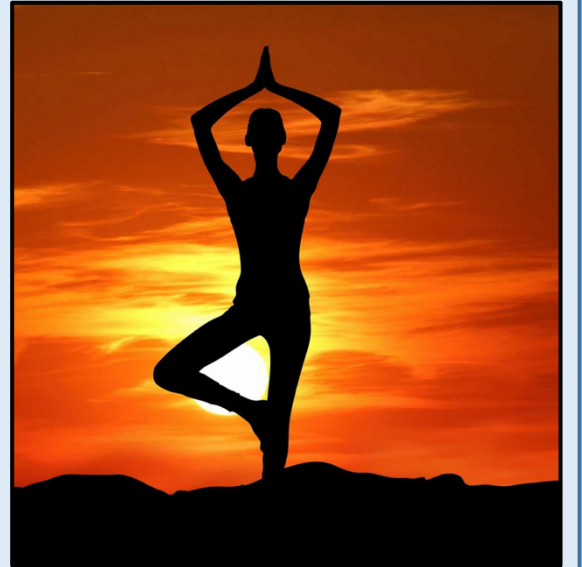
যোগশাস্ত্ৰসমূহৰ ভিতৰত সকলোতকৈ পৰিচিত গ্ৰন্থ মহৰ্ষি পতঞ্জলিৰ 'যোগসূত্ৰ' যদিও, পতঞ্জলি যোগশাস্ত্ৰৰ প্ৰথম প্ৰণেতা নহয়। মহৰ্ষি পতঞ্জলিৰ আগতেও ভাৰতবৰ্ষত যোগ চৰ্চা হৈছিল আৰু হিৰণ্যগৰ্ভ আৰু যাজ্ঞবল্ক আদি ঋষিয়ে যোগক বিষয় হিচাপেই গ্ৰন্থ ৰচনা কৰিছিল। মহৰ্ষি পতঞ্জলিয়ে 'যোগসূত্ৰ'ত যোগৰ আঠতা অংগৰ কথা উল্লেখ কৰিছে যাক অষ্টাংগ নামেৰে জনা যায়। এই অষ্টাংগ হ'ল - যম, নিয়ম, আসন, প্ৰাণায়াম, প্ৰত্যাহাৰ, ধাৰণা, ধ্যান আৰু সমাধি। এই অষ্টাংগৰ ভিতৰত নিৰ্দিষ্ট কেইটামান প্ৰাণায়াম, আসন আৰু ধ্যানৰ নিষ্ঠাসহকাৰে আৰু সম্পূৰ্ণ একাগ্ৰতাৰে কৰা নিয়মিত অনুশীলনেৰেই আমি আমাৰ শাৰীৰিক, মানসিক আৰু আধ্যাত্মিক বিকাশ সাধন কৰিব পাৰো। এই প্ৰাণায়াম আৰু আসনসমূহ হ'ল ক্ৰমে-

**প্ৰাণায়াম** - ভ্ৰমিকী প্ৰাণায়াম, কপালভাতি প্ৰাণায়াম, বাহু প্ৰাণায়াম, উজ্জায়ী প্ৰাণায়াম, অনুলম-বিলোম প্ৰাণায়াম, ভ্ৰামৰি প্ৰাণায়াম, উদগ্ৰীঠ প্ৰাণায়াম, ধ্যান

**আসন** - মণ্ডুকাসন, শশাকাসন, বক্ৰাসন, গো-মুখাসন, মকৰাসন, ভূজংগাসন, শলভাসন, মৰকটাসন, পৰনমুক্তাসন, অৰ্ধ-শলাসন, পাদবৃত্তাসন, দ্বি-চক্ৰীকাসন

মানৱজীৱনৰ পকৃত উদ্দেশ্য হ'ল সুখ লাভ। কিন্তু এই সুখ লাভৰ বেলিকা বিভিন্ন সমস্যাই বাধাৰ প্ৰাছীৰ হিচাপে ঠিয় হোৱা দেখা যায়। বৰ্তমান সময়ৰ

পৃথিৱীখন চাৰিওফালে এবাৰ চকু ফুৰাই চালে দেখা যায় শাৰীৰিক, মানসিক বিভিন্ন সমস্যাই মানৱ সমাজ জৰ্জৰিত। মানৱ শিশু এটি জন্ম মুহূৰ্ত্তৰ পৰা মৃত্যুলৈকে এই সমগ্ৰ দীঘল সময়ছোৱাত নানান সমস্যাৰ সন্মুখীন হ'ব লগা হয়। কিন্তু যোগৰ প্ৰণালীগত আৰু নিয়মিত অভ্যাসে মানৱ জীৱনৰ ৰহুতো সমস্যা সমাধান কৰিব পাৰে। যোগক যদি আমি আমাৰ চিৰন্তন লগৰী কৰি লও ই ৰোগ-ব্যাদিসমূহৰ পৰা আমাক পৰিত্ৰাণ দিয়াৰ লগতে মানৱ মনৰ ভয়ংকৰ ব্যাদিস্বৰূপ অসন্তুতি, চঞ্চলতা, অস্থিৰতা আদিৰ পৰাও পৰিত্ৰাণ দি এক সুন্দৰ, সুস্থ, সুখী জীৱনৰ অধিকাৰী কৰি তোলে। যোগ অভ্যাসে এজন ব্যক্তিক সাহস আৰু সংযমৰে জীৱনৰ সকলো সমস্যাৰ সন্মুখীন হ'ব পৰাকৈ যোগ্য কৰি তোলে।







2023

ENAJORI  
এনাজৰী

## Being Healthy

যোগৰ নিয়মিত অভ্যাসে মানৱক দৈৱ-মানৱলৈ ৰূপান্তৰ কৰি সীমিত, সংকীৰ্ণ, স্বার্থপৰ চিন্তাসমূহ আতৰ কৰি সৰ্ব-বেষ্টিত, সু-সংগঠিত চৰিত্ৰৰ অধিকাৰী কৰি আত্ম-পূৰ্ণতা, নিৰ্মল চেতনা, সৰ্বাধিক সৃজনশীল আৰু পৰম সুখৰ স্তৰলৈ লৈ যায়। যোগৰ মাধ্যমেৰে এজন ব্যক্তিৰ পৰিবৰ্তনৰ এই যাত্ৰা অতীকৈ সম্ভাষণজনক আৰু পৰম আনন্দৰে পৰিপূৰ্ণ। এনেদৰে আমি সকলোৱে নিজৰ জীৱনৰ লগতে আনৰ জীৱনো সুন্দৰ কৰি জীৱনৰ ভৰপুৰ আনন্দৰ সোৱাদ গ্ৰহণ কৰিব পাৰো।

ব্যক্তি এজনৰ শাৰিৰীক, মানসিক আৰু আধ্যাত্মিক শক্তিক বিশেষভাৱে উন্নত কৰাৰ এক শৃংখলিত আৰু সফল অভ্যাসশৈলীয়ে হ'ল যোগ। ইয়াৰ পদ্ধতিগত নিয়মিত নিষ্ঠাৱান অভ্যাসে সমাজৰ প্ৰতিজন ব্যক্তিকে কৰ্ম সাফল্যতা প্ৰদান কৰে। সেয়ে সকলো ধৰণৰ শাৰিৰীক, মানসিক ৰোগ-ব্যাদিসমূহক প্ৰতিহত কৰি স্বাস্থ্যৱান শৰীৰ-



মনৰ অধিকাৰী হবলৈ পৰম কল্যাণকাৰী যোগক জাত-পাত, ধৰ্ম, লিংগ, বয়স আদিৰ সংকীৰ্ণ চিন্তাৰ পৰা মুক্ত কৰি দৈনন্দিন জীৱনৰ অংগ হিচাপে আকোৱালিলৈ জীৱনৰ চৰম সম্ভাৱনাপূৰ্ণ পথত আমি সকলোৱে অগ্ৰসৰ হোৱা উচিত।

( বি.দ্র. যোগ অভ্যাস কোনো যোগ্য যোগ প্ৰশিক্ষকৰ তত্ত্বাৱধানতহে আৰম্ভ কৰা উচিত )





# Bihu Fun Thoughts Feelings Legacy Foods



2023

# ENAJORI এনাজৰী

*B*ihu festival and Bihu foods are an important part of Assamese culture and heritage. The festival provides an opportunity for people to come together and celebrate the agricultural cycle while enjoying delicious food and traditional Bihu Dance along with other Cultural Heritages.

Passing on the legacy of Bihu to the next generation is important for preserving the cultural identity of the Assamese community and ensuring that future generations continue to celebrate and appreciate the rich cultural heritage of their community. **Members of the Assamese Community in Melbourne share their thoughts on how to carry forward the Bihu legacy and rituals to the next generation.**

One of the most important aspects of the Bihu festival is the food. In this issue of Enajori, members of the **Assamese Community of Melbourne share their thoughts on their favourite foods during the Bihu season and also discuss their experiences of how they manage to enjoy that food in Melbourne.**



**Indrani Bora  
Deep Bora**



We were the first family in Victoria to celebrate

Bihu in my Geelong house in 1996 with three children and my youngest was only 2 yrs. old. The gathering was filled with traditional food, laughter and fun. Bihu dancing continued late into evening. Thus, I have continued the legacy until today giving a hand whenever necessary!

I would like the traditions to continue with Unity and with the younger members playing a larger role in the celebrations. I hope that the membership grows and more members volunteer their time and energy to make Bihu celebrations successful.

I do miss the Bihu toils of Assam, the rituals and traditions of visiting relatives and neighbours tasting all different "Pitha Ponas". I try to make few pithas but nothing like in Assam.

Wishing everyone 'Happy Rongali Bihu 2023 'Stay happy & blessed!





### Antara Siddhanta Katak

One of the most enjoyable times of the year- Bohag Bihu also known as Rongali Bihu is celebrated during the month of April. The intangible heritages of Bihu festival include various rituals, music, dance, games and lots of traditional foods including pithas, jolpaan, kath aloo fry, kothalor musli, etc etc.

Though we are based far away from our motherland, we try our utmost to try and celebrate Bihu as much as possible in our own unique way. It's not easy to perform each ritual here, however on the day of Bihu we pray to the Almighty for the betterment of the whole family and the community based here. We make various delicacies at home and try and maintain the culture of having vegetarian food during the day. The most awaited part is the communal celebrations held by the Assamese people settled here wherein we get to take part in different programmes and get to watch beautiful performances performed by the kids and adults of the community. We also get to enjoy various delicacies prepared by the people and enjoy a good bihu dinner with all the people of the community.

On the morning of Bihu, our day starts with offering prayer to the Almighty, sharing love and gratitude amongst the family members with the traditional gamocha followed by an Assamese breakfast which includes doi, chira, cream, gur, pitha etc. In the afternoon, we have a hearty lunch which includes kothal(jackfruit) sabji, tomato chutney (bilahir tok), pooris(luchi), sweets and pithas.

We try and maintain this ritual every year so that in the years to come our children are able to carry this legacy on with their families. We put out traditional dress on as well in the evening of the celebrations and dance away to the beats of the traditional husori and bihu dance.



Picture Courtesy – Momi Syed



### Neesht Syeda

Bihu reflects the rich cultural heritage of Assamese society. Bihu as a festival highlights the great camaraderie of nature, people and culture of the region. When staying abroad, to keep our next generation connected to their roots we can start the process at home. By teaching them to talk and read/write Assamese. Children like activities when it's blended with fun. As Victoria has a sizeable assamese population, I feel having workshops for kids- be it dance, songs, drawing/painting or even essay writing on Bihu will help the kids understand the essence of Bihu and its celebrations.

Bihu is incomplete without having Pitha. Every Bihu brings back memories of all the delicacies made by my mother for Bihu. Though I cannot replicate that taste, but here in Melbourne we do try to make narikol laddoo and Pitha. Luckily, we get all the ingredients available in the Indian shops here to make these delicacies.



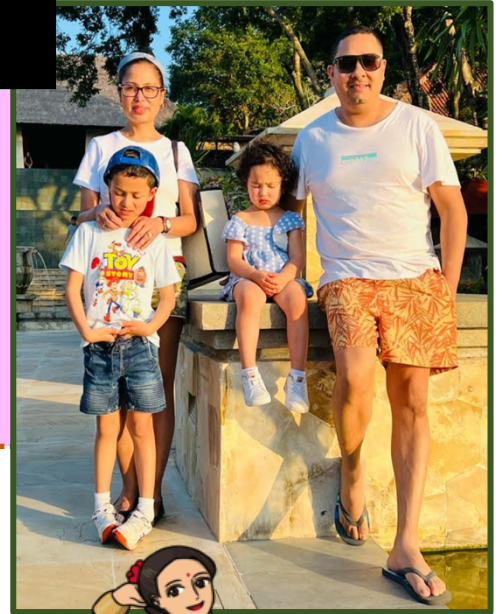


**Pranjal Deka  
Anjana B. Deka**

Our rich Assamese culture is so unique and inspiring. Encouraging our kids to attend and participate in different platforms of celebrations would make them understand the greatness of our culture and heritage which they will carry forward.

Teaching and involving them in all aspects of our rituals to the best of our abilities will help them to value and strengthen their identity.

Doi Cheera Gur and Gheela Pitha are our Comfort food during Bihu Festival. Easy to prepare and cook, ingredients are easily available in Asian shops.



**Anita Baruah  
Sandeep Baruah**

Change is inevitable - it is the condition of life. Our children are surrounded by the influences of a different culture than what we grew up in. However, I believe as parents it is our duty to instil certain aspects of our ancestral culture so that our future generations become emotionally whole and spiritually confident.

It is important for our children to learn as much as they can from us and also our friends and family members back home. For that very reason we travel back frequently to our ancestral places so that they get to explore the treasures of our own cultures and history - our festivals, authentic food, rituals and most importantly respect and warmth so that they can grow towards all-embracing varied human culture.

We try to celebrate Bihu, Puja and other auspicious occasions at home despite our day-to-day professional commitments. We make sure we sit together to sing prayers/ naam and make traditional foods despite other commitments so ensure that importance is understood.

I write special slokas that my grandfather taught me on eucalyptus leaves in absence of a "Nahor Paat & and I keep those leaves in the four corners of our house to strengthen and fortify our home for the year. These days kids love to see these activities rooted to ancestors.

I have observed that as our kids are maturing into young adults, they are beginning to appreciate their ancestral culture more than before and I have seen them feeling emotionally and spiritually confident to embrace the best of both the worlds.

I have seen a lot of change over the last two decades in Melbourne regarding the availability of traditional food ingredients. Nowadays almost all food items are available in grocery stores and gone are the days when one has to make special efforts to source items 25 years ago.





**Gauri Konwar  
Suravi Konwar**

For me Bihu is all about celebrating our culture and everyone has their own unique way. There are many ways that I would carry forward this heritage for my children. Being part of a cultural event will give them an opportunity to keep alive their history as they witness or even take part in traditional dance and music, try out our food and also maybe dress up or see others in traditional dress. Though I would have really liked for my boys to speak fluent Assamese, I do try to have conversations with them in Assamese whenever possible. I think this way we can carry forward our language.

Our food is also an excellent way to carry forward our Assamese culture. Cooking food with my boys and talking about what kind of food it is, makes them understand and appreciate our food.

Our comfort food during Bihu is, Duck curry, aloo koni pitika and bilahi masor tenga. Duck curry is Gauri's speciality.



Every Bihu we look forward to the community gathering and having doi chira, narikol laru and muri as finding "hurum" in Indian grocery stores is impossible and if we are lucky enough, we get someone smuggle in "Til Pithas" from their Assam trip. Gathering together as one big family helps us to stay connected to our roots and to show the younger generation on how things are done back in Assam. Wishing everyone a very Happy Bohag Bihu 2023!

**Saurav Changmai  
Upeksha Gamage**



**Syed Tawhid Rahman  
Yasmeen Fateema**

I think the first and the foremost thing we can do is to attend all the Bihu festivals so that our kids get accustomed to our culture.

Second is to encourage them to participate in cultural activities so that they build an interest towards it.

And lastly, I feel the next generation should be fluent in Assamese so that they build enough confidence to host the Bihu festivals like in the current state including hosting, dance and songs in Assamese.

I am a big fan of Assamese cuisine and the things I miss the most during Bihu are the varieties of pithas and proper Assamese dishes like Khar, aloo pitika etc. I satisfy my cravings by attending Bihu festivals in Melbourne where I can try all the delicacies.





I will forever be grateful for all the community celebrations that we have had over the years, including Bihu, for giving our two boys a sense of identity and kinship within the community they belong to, and not to mention lots of happy memories. These, combined with trips back home, helped my now teenage boys, understand the significance of Bihu. Which is why, I feel that it is only fitting that we continue doing what we do for the sake of the younger generation.

However, things can become jaded pretty quickly if we don't keep reinvigorating ourselves with fresh ideas. I do hope the younger folks, especially those with young impressionable children, will come forward and take over the mantle. They have a greater stake in this and we need their passion and zeal.

And in the long run, I would love to see our magnificent Gamusa taking its pride of place in the Australian society and emerge as a recognizable and venerable cultural symbol. I also dream of that day when Bihu will be celebrated in Australia as commonly and as widely as Holi and Diwali are these days. Sounds too far-fetched? Well, it might just come true, you never know. If it did, wouldn't it be fantastic?

**Achyut Haloi  
Mridusmita Haloi**



**Subhalakshmi Baruah**

According to me, the best way to carry forward the legacy and heritage of Bihu and its rituals to our next generation would be by transferring the knowledge and communicating about our intangible cultural heritage from generation to generation, such as about our different cultural, classical and folk Dance forms, about our music and instruments, art and crafts, traditional dresses and language.

When it comes to Bihu and our must have traditional food, my mouth usually gets watered when it reminds me of Pitha, Laru, Doi-chira. Even when we are far apart from our homeland, I usually manage to get the vibes of Bihu here in Melbourne by arranging some Chira, Curd, Gur from the shops here which are easily available. Then on the Bihu morning, after offering prayer, I try to recreate the feel of Bihu by making Jolpan. I also try to add Narikol Pitha and Ghila Pitha.

In addition to that, our amazing Assam Association of Melbourne committee always tries to bring almost all of the assamese people residing here far away from our native, together to celebrate our cultural festivals like Magh Bihu and Bohag Bihu. During the Magh bihu celebration, we get almost the vibe of Bihu back in home as everyone gives their best to recreate atleast one assamese dish and all together it turns out to be a great feast every year. This is how I manage to get the traditional assamese food here in Melbourne.







I have always been a proud Assamese first above any other identity. Be it through music, food, or clothes, I have always tried to carry a part of Assam with me, wherever I go, whenever I can. With the newest addition to our family in 2021, our son Reev, I have become more aware and also enthusiastic to create a legacy of our own in this foreign land. It is important for me as a parent of a young child to teach my kid, his story of origin, his roots, his heritage, and most importantly respect for his parent's/grandparent's motherland. So, to carry forward the legacy and heritage of Bihu and its rituals to the next generation of Assamese Diaspora settled here in Australia, I would begin at home with my little one first.

I have already introduced him to Assamese attire and the Gamusa. When he was just a month old, we dolled him up in a Bihuwa dress on the occasion of Bihu and will continue doing so, so that he knows our vibrant culture. We speak to him in Assamese at home, and will continue doing so, so that he understands our rich language. We play, sing, and recite Assamese music, Nisukoni Geet for him and will continue doing so, so that he feels close to our lively heritage. He already loves Assamese food for sure and will continue to feed him so, so that he never misses our tasty cuisine any day. He is going to be an active member of the small Assamese community we have built here in this Aussie land, so that he can be part of all the celebrations we try to re-imitate here in the future. I also plan to introduce him to Assamese literature someday.

Apart from all these, the biggest way to achieve success in this plan is to set yourself as an example. Children learn what they see. So, if I continue my philosophy with dignity and pride, I believe the next-gen would follow for sure. That's my vision and my mission!



**Gariyasi Medhi  
Rupam Das**

Our family's daily food palette is mostly Assamese cuisine and during the festive season, this daily palette has to transform into a feast for sure. When the Bihu season emerges, our celebrations begin in the kitchen first, churning out whatever amount is possible at that time, with Bihu delicacies like narikolor laadu, pati-septa pitha, ghila pitha or khulasapori pitha. I can only make these few pithas perfectly. We try to start our Bihu celebrations with Doi-Chira-Gur, whenever possible. Our other comfort foods during Bihu are Chicken and Fish cooked in a traditional way, sometimes with Til, other times with Bamboo shoots, Thekera Tenga, and sometimes with Laai Xaak. Another family favourite is a freshly-made Mati-Mahor Dail. Then, sometimes we have spicy Mutton curry or Duck curry on the feast-special menu. For dessert, we must have Guror Payokh for sure, during any festivities. But the biggest comfort food award goes to Dail, Bhat, Koni-Aloo Pitika with a tint of Bhoot jolokiar achaar on the day after the feast. All these items are easily available in the Melbourne market, apart from the original Bamboo-shoot and Thekera Tenga, which we make sure to get from Assam, every time we visit. And thanks to my love of cooking, there is no issue joining or hosting or enjoying a Bihu feast at home, any day.



**Picture Courtesy – Anita Baruah**



Bihu was something which was so natural for our ancestors, as they had to rely on agriculture as the source of food and income. Whatever land they had they used to do farming of their day-to-day crops and used to wait for the time to harvest. From the time from sowing of seeds to waiting for the time to harvest they had to work hard a lot. Thereafter, the joy of the first harvest was tremendous. Families used to eat together their first harvest which is in fact known as Bhogali Bihu. But today's children don't know the essence of Bihu, so it is our responsibility as adults to inculcate into them the joy and the essence of Bihu. For this to happen our children must be connected to their roots which is through Bihu; they will understand the importance and diversity of our culture. So, the question is: how to carry forward the legacy of our heritage and culture; firstly, make them understand the values, morality and the essence of Bihu; why it was celebrated. Take them to our ancestral home, to our natives from wherever we belong, whenever we have a chance and show them how people sow rice and vegetables. Different traditional food such as pithas, how it is prepared traditionally, so that they have a liking for the food and culture.

Similarly during spring break Rangali bihu is celebrated which is season when beautiful flowers and birds sing, and people dance and sing wearing beautiful homemade mekhela sador. Basically, we need to show the essence of it, how beautiful the cuckoo sings and how beautiful the "kopou ful" that worn by ladies on the hair buns while dancing. We have to make our children hear the melodious beats of the different Bihu instruments being found and which is found nowhere else in the world. For instance, the "muhor pepa" "husori", we have to make our children understand the essence of it, for them to completely understand the true essence of Bihu. To make it last forever in our future generation it the responsibility of each one of us to carry forward such a beautiful heritage, legacy and to pass it on to our future generations.



**Upasana Goswami  
Buddhesh Giri Goswami**

My comfort food during bihu season, is flaked rice with yogurt along with a Pinch of "gur". Although all the food available during the bihu time is so tempting, but I prefer to keep it simple and healthy. Flaked rice which called "Sira" is easily available in the markets and also is "gur" if not anywhere else we can get it in Indian stores in Melbourne. So that's how my comfort food during bihu starts, and you can have it for breakfast and also as a snack it is so very fulfilling to have it, which reminds me of homemade "muhor doi" "cream" in clay pots during bihu . Actually, you can also also add cream to the bowl of goodness to have that melting experience in your mouth. It is truly irresistible after it, also the fact that I am really fond of Bihu ladoos, especially the coconut and sesame ladoos. however, it does not come in my list of comfort food as it takes a bit of time for me to make it, but I can definitely assure you all the food during bihu are so tempting that it would never be enough to have it just for once. While I was writing this article, I am salivating at the very thought of it, which is the real joy of the scrumptious Bihu delicacies.



**Sristi Bhuyan**

I have learnt Bihu Dance at a Bihu Karamashala last year and I hope to carry forward the legacy of this beautiful dance form.

We eat Sira Doi during Bihu.

বিহুৰ শুভেচ্ছা থাকিল, আগলুক  
বছৰটো সমৃদ্ধিশালী হওক







### Sangeeta Gogoi



My feelings of pride and love for Bihu determine who I am today. I consider myself extremely fortunate to have been born in Assam and into a family where Bihu is highly admired. It is because Bihu is the identity of the people of Assam. Thus, I became profoundly attached to the core of Assamese culture and traditions through understanding and appreciating the value of having my own identity.

Having said that, notwithstanding the distance between Melbourne and Assam, I understood the importance of preserving our culture and tradition in its original form and passing on the legacy of Bihu to the following Assamese diaspora settling in Melbourne. However, it might be difficult to maintain our history while relocating to a new nation, using some of these suggestions, I believe, we can keep the traditions alive while embracing new ones. Traditions, as we all know, are ideas and beliefs that are passed down from one generation to the next. They serve as guides rather than as rules. Every family within a culture has its own traditions, whether they are everyday routines, festivals, or foods that we grew up with. I think continuing our customs in our new house is the best way to keep them alive. Together with this, I support putting together community events aimed at educating the younger generation in Melbourne about Assam & its historical landmarks, handicrafts, handloom-made clothing, cuisines, festivals, dance, and music, among other topics.



Take the Bihu dance, for example, which is a significant component of Assamese culture and traditions. I have been dancing bihu since I was 4 years old, and I consider myself blessed to have earned the title of Bihu Samragyee which is the highest title ever. So, another method to maintain our legacy and continue expanding would be for me, as a Bihu dancer, to assist the Assamese community in studying and mastering the original form of both Bihu dance and Bihu naam (songs) to display it appropriately. Thus, in this way, the legacy of Assamese culture and traditions can promote, preserve, and carry forwards to the next generation.



Last but not least, it is always a delight to celebrate Bihu in Melbourne because the occasion brings the entire Assamese community together, hugging each and every member with a thread of love and unity while introducing Assamese culture to a greater portion of the other non-Assamese population. In fact, it is a fantastic way to keep Bihu alive for the Assamese diaspora & next generation in Melbourne.

Some of the dishes that I like to eat on the day of Bihu are leftover fermented rice, commonly known as Poita Bhat, besides a variety of green leafy vegetables, and dried fish chutney. Because these foods have excellent nutritional values and are readily available in markets.







To my understanding Heritage and Legacy could be traditions, customs and culture and they have the power to transform entire societies, strengthen local communities and forge a sense of identity and belonging for people of all ages. Its important to carry forward legacy and heritage to the next generation so that they are gifted with a wealth of knowledge which will shape values thereby defining a people's national identity. And the way to make it happen is by Sharing and Exposing the next generation to our culture and heritage. Its passed on basically by communication and immitation from one generation to the next. If we are engaged in our cultural activities and take part in it our kids will see this and surely imitate and start following the footsteps of their parents and elders. Its quite important for our upcoming generation to be tied to their Roots.

Comfort food - Aloo Koni pitika, Murgi r Mangho, Begena Bhaji, Daal, Bhaat logote Kiba eta chutney. Melbourne s weather is such like you can eat this comfort food every day. My family loves it too so it is like a go to food for all of us and the ingredients are easily available in our market here in Melbourne.



**Mrinmoy Saikia  
Lochana Saikia**



**Priyam Borkakati Sabrah  
Rakesh Sabrah**



Learning begins at home and at a very young age, so we have started inculcating the essence of Bihu and our traditions right from the day our son was born. Forwarding the legacy and heritage of Bihu and its rituals is not only for our next generation but also for us as we do not get opportunities every year to travel to Assam during Bihu and a chance to share the importance of Bihu and our culture with our non-Assamese friends.

To bring out the spirit of Assam, I make sure we all dress up in traditional Assamese attire on the day, get a photoshoot done for memories so that we can look back to, include my son to cook pitha, larus, cakes and Assamese delicacies together, buy new clothes for Bihu for ourselves and our close friends, visit friends and family for Bihu dinner and always make sure to actively be part of the cultural celebrations with the broader Assamese Community.



Our comfort food during Bihu are the varieties of delectable traditional Assamese Pithas and the sweet desserts along with the savoury delicacies for lunch and dinner. We start our morning with Jolpan- sira, gur, doi and other sweet pithas such as narikolor laru, tilor laru, ghila pitha, murir laru, poka mithoi that I make at home as can be seen in the picture. Then for lunch and dinner we have Assamese thali comprising of all the mouthwatering recipes such as masor tenga, til mangxo, sagolir mangxo, fish kalia, dali, bhaji, bengena fry, chutneys, small fish fry, Omitar khar, payokh and so on made as authentic as possible to the taste of Assam. This year I was lucky to relish different varieties of pithas such as til pitha, ghila pitha, til'r laru, narikol'r laru, hutuli pitha, poka mithoi brought by my mom straight from Assam this year.





We discuss about different festivals of India, including Bihu, Diwali, Durga puja etc. with our daughters. We talk about the significance of these festivals, why we celebrate them and stories associated with them. We usually plan our travel to India during Bihu time, January for Magh Bihu and April for Bohag Bihu. Last year we visited Assam during bihu and we took the girls to my mother's village in Nagaon so the girls could see how Bihu is celebrated and how significant is the festival for our culture and community. Also, the Bihu celebrations by the Assamese community in Melbourne binds them to their roots.

Comfort food like sira, doi, cream etc are eaten for breakfast. I make gheela peetha, nimki, sira bhaja etc. at home but to be honest I look forward to Bihu celebration for more Assamese food.



**Aparajita Borah**



নিজৰ শীপাডাল ধৰি ৰাখিবলৈ সকলোৱে যত্নপৰ হয়, ময়ো তাৰ ব্যতিক্রম নহয়। বিহু আমাৰ জাতীয় উৎসৱ। মানুহে পঢ়ি-শুনি আৰু দেখি শিকে। আটাইটকই দেখি শিকাটোৱে শিকাৰ সহজ মাধ্যম। সেই কাৰণে তিনিওটা বিহুৰ আমাৰে পৰম্পৰা বোৰ ধৰি ৰাখিবলৈ মই যত্ন কৰো, যেনে মাঘ বিহুত মেজি জলোৱা। যদিও এই কামফেৰা টাবতে কৰিবলৈ যত্ন কাৰো লগতে " অগ্নি প্ৰজ্জলিতং বন্দে চতুৰ্বেদ হুতাষণ সুবৰ্ণ বৰ্ণ মমলং জ্যোতি ৰূপায়তে নমঃ" বুলি মন্ত্ৰ ফাকি মাতি অগ্নি পূজা কৰিবলৈ কেতিয়াও পাহৰা নাই। বহাগৰ বিহুত মাহ হালধিয়ে গা ধোৱা, দুপৰীয়া ভাতৰ সলনি চিৰা দৈ গুৰ আদি খোৱা। শেষত কাতি বিহুত তুলসী তলৰ চাকি গছ আজি পৰ্যন্ত সযতনে জ্বলাই আহিছে।

**Stooti Sharma**

**Preetom Goswami**

Wishing AAM community a very Happy Rongali Bihu and Happy New Year

**Changkakoti Family**







পাহাৰো আমাৰে      ভৈয়ামো আমাৰে  
বৰলুইত মিলনৰ সাকোঁ  
অতিকৈ চেনেহৰ      ব'হাগৰ বিহুটি  
নেপাতি কেনেকৈ থাকোঁ

## বাপতি সাহোন বিহু

বিহুৰে বিৰিণা      পাতে সমনীয়া  
ঐ বিহুৰে বিৰিণা ঐ পাত  
বিহু থাকে মানে      বিহুকে বিনাবা ঐ  
বিহু গ'লে বিনাবা কাক



Photo Source - Internet





## Story Time

# হেঁপাহ

অৰুন্ধতী শৰ্মা বৰুৱা

মেলবৰ্ণ, অষ্ট্ৰেলিয়া



“এই মা-জনী যে আৰু”! ভন্টিয়ে ভোৰভোৰাই উঠে।

“সেই পুৰণা হৰলিক্সৰ বটল কেইটা লৈ যে কি অবচেশ্যন মই বুজি নেপাওঁ দেই! এনেকৈ হ’লে কোনোবা দিনা মানুহৰ আগত লাজপাই মৰিম”। তাই কৈ যায়।

মই মুখ টিপি হাঁহো। অলপ আগতে বৰুৱানী বৰমাহঁতৰ ঘৰলৈ দুমাহ মান আগতেই আমাৰ ঘৰৰ পৰা সত্যনাৰায়ণ পূজাৰ ঘোলদি পঠিওৱা পুৰণি হৰলিক্সৰ বটল এটা তেওঁলোকৰ বনকৰা ল’ৰা চন্দ্ৰৰ হাতত ঘূৰাই পঠাবলৈ, মায়ে দঢ়াই দঢ়াই ফোনত কৈ থকাকথাটো মোৰো কাণত পৰিছিল। কিন্তু এইবোৰ কথা মাক বুজাই সময় আৰু শক্তি ক্ষয় কৰি একো লাভ নাই বুলি মই দীৰ্ঘদিনীয়া অভিজ্ঞতাৰে বুজোঁ।

কিবা এষাৰ কলেই, মায়ে –

“এই কাঁচৰ বটলবোৰত আচাৰ কৰিবলৈ কিমান ভাল তোমালোকে কি বুজিবা? আজিকালি চব প্লাষ্টিক হ’ল, সেইকেইটা বটল মই কিমানদিনৰ পৰা সাঁচি ৰাখিছোঁ বুলিহে”! জাতীয় যুক্তি এটা ডাঙি ধৰাটো নিশ্চিত।

মাৰ এই দীৰ্ঘদিনীয়া বাচন প্ৰীতি আমাৰ জন্ম লগ্নৰে পৰা পৰিচিত। কাঁচৰ হওক বা প্লাষ্টিকৰ বটল, কফি কাপ, গিলাচ, চামুচ- কাটা চামুচ, টি-ছেট, ডিনাৰ-ছেট লৈকে মুঠতে বিৰাট দীঘল তালিকা এখন!

সেই তালিকাৰো আছে আকৌ শ্ৰেণী বিভাজন!

কাঁহৰ খাল, বাটি, বানবাটি ইত্যাদিবোৰ হৈছে জাতীয়তাবাদী শ্ৰেণীটোৰ অন্তৰ্গত। বিহুৱে, পূজায়ে তেখেতসকলৰ খুউব প্ৰচলনহয় আমাৰ ঘৰত। কাঁহৰ বাচনকেইটা মাৰ বাবে একপ্ৰকাৰ গৌৰৱৰ থল। ডাইনিং-টেবুল জুৰি যেতিয়া কাঁহৰ বাচন বোৰ সজাইথোৱা থাকে, তাৰ কাষেদি মায়ে ঠিক ৰাজকীয় গাম্ভীৰ্যৰে অহা যোৱা কৰে। ফিচিকি থকা টি-চাৰ্ট পিন্ধি দাদা সেইখন টেবুলৰ ওচৰলৈ আহিলে ভালকৈয়ে এজাউৰি গালি বৰ্ষণ লাভ কৰে।

কলিকতাৰ পৰা কিনা টেৰাকটাৰ টি-ছেটটো আকৌ প্ৰদৰ্শিত হয় দেউতাৰ অফিচৰ আলহী বা মাৰ বান্ধৱী সকলৰ পৰিয়ালবৰ্গৰ আগত। সেই পোৰা-মাটিৰ শিল্পৰ মোল বুজি পোৱা মানুহবোৰৰ ওচৰতহে সেই আচবাব মুকলি হয়।

সেয়ে চুবুৰীয়া বৰুৱানী বৰমা, শইকীয়ানী খুৰীহঁতে দুৰ্গাপুৰৰ পৰা কিনি অনা নীলা ফুল ফুল অঁকা চীনামাটিৰ কাপ প্লেটতে চাহ একোকাপ পায়। নিজৰ অঘাইটং ল’ৰাটো লৈ আমাৰ ঘৰলৈ অহা মহন্তনী খুৰীয়ে পিছে “নেছকেফে” বুলি ৰঙাৰ ওপৰত বগাৰঙেৰে লিখা কাপ এটাহে পায়গৈ।

তেনেকুৱা কাপ বিলাকতে অৱশ্যে আমাৰ ঘৰৰ মানুহকেইটাই চাহ, কফি, গাখীৰ, হৰলিক্স ভাগে ভাগে খাবলৈ পাওঁ। দেউতাৰ কফি প্ৰীতিৰ বাবে আমাৰ ঘৰলৈ তেনে কাপৰ সঘনাই আগমন ঘটে। তেনে কাপ এটা হাতৰ পৰা পৰি ভাঙিলেও মায়ে অলপকমকৈ উস-আসবোৰ কৰা যেন লাগে, যিহেতু “নেছকেফে” ৰ এই স্কিমটো থকা লৈকে তেনেকুৱা কাপ এটা

# Story Time

প্রতিমাহে আমাৰ ঘৰ সোমাবহি, নিৰ্বিঘ্ন, তাকে বিনামূল্যে! নাল ভাঙি যোৱা বা সামান্য আঁচ এডালমান ফাট মেলা তেনেকুৱা কাপ কেইটামান মাৰ পাকঘৰৰ খাৰণী-পানী বা লুচী ভজাৰ পিছত কেৰাহীত পৰি থকা তেলখিনিৰ বাসস্থান হয়গৈ। কেতিয়াবা দেউতাৰ দাড়ি খুৰোৱা সৰঞ্জামখিনিৰ মাজতো তেনেকুৱা নাল ভাঙা কাপ এটাই ভুমুকি মাৰেগৈ।

আটাইতকৈ শেষত আছে, এই সকলোখিনিৰ পৰা আছুতীয়াকৈ, ডাইনিং ৰুমৰ সুদৃশ্য কাপবোৰ্ডটো গুৱনি কৰি থকা বিশেষতম শ্ৰেণীটো। এই শ্ৰেণীটোত আছে, এক বিশেষ ধৰণৰ চীনামাটিৰে তৈয়াৰী স্ফটিকৰ দৰে উজ্জ্বল, বগাৰ ওপৰত সোণালী ৰঙৰ সূক্ষ্ম কাৰুকাৰ্য থকা কাপ-প্লেটৰে সুসজ্জিত এটি টি-ছেট। মায়ে কোনোবা এখন এক্সপোৰ পৰা দেউতাই বহুত দাম বুলি আপত্তি কৰোঁতে, নিজৰ সাঁচতীয়া পইচা অলপ যোগ কৰি হেঁপাহত কিনি আনিছিল সেইটো টি-ছেট। বছৰেকত একোবাৰ সেই টি-ছেটটোক কাপবোৰ্ডৰ ওপৰৰ খলপৰ পৰা সযতনে নমাই আনি ভেলভেটৰ কাপোৰ এটুকুৰাৰে আলফুলকৈ মচি আকৌ সযতনেওপৰত উঠাই থোৱা হয়। মাৰ বাহিৰে কাৰো সেই টি-ছেটটোৰ ওচৰলৈ যোৱাও মানা।

জানোচা, আমি জোৰ-জোৰকৈ উশাহনিশাহ ল'লে ও সেই ছেটটোৰ কাপ এটা মাটিত বাগৰি পৰি চূৰ্ণ-বিচূৰ্ণ হয়।

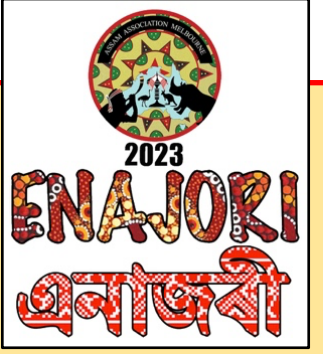
*“এই ছেটটো স্পেচিয়েল আলহীৰ কাৰণে। যাকে তাকে দিব নোৱাৰি নহয়!”*

দেউতাই এদিন ধেমালি কৰি জীয়েকৰ বিয়ালৈ মাতিবলৈ অহা নেওগ বৰ্তাক সেই টি-ছেটত কিয় চাহ নিদিলে বুলি সোধোঁতে মায়ে উত্তৰ দিছিল।

তাৰ পিছত বহু বছৰ বাগৰি গ'ল, বহু টি-ছেট আহিল আৰু ভাঙিল, কিন্তু মাৰ সেই বিশেষ টি-ছেটত চাহ দিব পৰাকৈ

বিশেষ আলহী কোনো নাছিল। আনকি দাদা, মোৰ, ভন্টিৰ বিয়াৰ সময়ত ভি-ভি-আই-পি আপ্যায়ন পোৱা শহুৰৰ ঘৰৰ মানুহবোৰৰ

আগতো সেই টি-ছেটতো কাপবোৰ্ডৰ ওপৰৰ খলপৰ আসনৰ পৰা নানামিল। দাদা আৰু দেউতাই শেষ মন্তব্য ৰাখিলে যে মুঠতে অমিতাভ বচন বা শচীন টেণ্ডুলকাৰ আমাৰ ঘৰলৈ চাহ খাবলৈ নাছিলে সেইটি-ছেটটো কাহানিও টেবুললৈ নানামে! মাক বাদ দি আমাৰ বাকী কেইটাৰ মাজত এইটো এটা আভ্যন্তৰীণ জ'ক হৈ থাকিল। লাহে লাহে এই জ'কটোৰ কথা আমি সকলোৱে পাহৰি পেলালোঁ। বিয়া, চাকৰি, ল'ৰা-ছোৱালীৰে



ব্যস্ততাৰ মাজত আমাৰ তিনিওটাৰে একেলগে লগ পোৱাটোৱেই কমি গ'ল।

কোনোবাটো বিহুত ভন্টি ঘৰলৈ যাব পাৰিলে, দাদাৰ ল'ৰাটোৰ বৰ্ড-এগজামৰ সময় হয়, মোৰ চেমিনাৰ এখন ওলায়। কোনোবাটো পূজাত ভন্টিৰ ছোৱালীজনীৰ পানীলগা জ্বৰ

হয়। মুঠতে, ভন্টিয়ে পুৰণা চাকৰিটো এৰি নতুন চাকৰি এটা জইন কৰিব বুলি মই মাৰ মুখত শুনিহে তাইলৈ ফোন এটা কৰোঁ, তেনেকৈ মই বাথৰুমত পৰি হেয়াৰ-লাইন ফ্ৰেকচাৰ হোৱাৰ খবৰটো দাদাই দেউতাৰ মুখত শুনিহে মোলৈ ধৰফৰাই ফোন লগায়। সময়ৰ লগে লগে আমি তিনিওটা যেন আঁতৰি গৈ থাকো ইটো সিটোৰ পৰা। তথাপিও, কৰবাত আমি আটাইকেইটা একেডাল এনাজৰীৰে বান্ধ খাই থাকোঁ, মা দেউতাৰ যোগেদি। আপোন ঘৰখনৰ লগত। এইবাৰ মাঘ বিহুত পিছে, অদ্ভুতভাৱে, আটাইকেইটাৰে সময় মিলিল। ফেমিলি হোৱাটছএপ গ্ৰুপত দাদা ভন্টিয়ে আহিম বুলি কোৱাত ময়ো টিকেট কেইটা কাটিয়েই পেলালোঁ। প্লেন মতেই উৰুকাৰ আগদিনা ৰাতিপুৱাই ঘৰ সোমালোহি। নাতি-নাতিনী, জী-







## 2023 ENAJORI এনাজৰী

জোঁৱাই, ল'ৰা-বোৱাৰীৰে  
ঘৰখন উৰো উৰো হ'ল ।  
দেউতাই বজাৰ কৰি ঘৰ ঠাৰ  
খুৱাই থৈছিলেই , তাতে মায়ে

বিধে বিধে ৰান্ধি যিলোভনীয় ব্যৱস্থা কৰিছিল, শেষত নিমখত  
দিয়া গোলনেমু অকণ মুখত লৈহে শান্তি । দাদাই পিছে ঠিক  
লক্ষ্য কৰিছিল যোগোলনেমু আচাৰকণ সেই পুৰণি হৰলিক্সৰ  
বটলৰ পৰাই ওলাই আহিছিল ।

খোৱাৰ পিছত সেই লৈয়েই আড্ডা জমিল । কথাৰ লেখাৰি  
নিছিন্ধা হৈছিল যদিও এপেট এপেট খোৱাৰ পাছৰ ভাত  
ঘুমটিকণত আমি গোটেইকেইটা অচিৰেই ঢলি পৰিলোঁ । আমি  
আড্ডাত মচগুল হৈ থকা সময়তে মা আৰু দেউতাই নাতি-  
নাতিনী কেইটাকনি নিজৰ কোঠাত শুৱাইছিলগৈ । দুয়ো যেন  
নাতি-নাতিনী কেইটাক নিজৰ পৰা এচুলিমানো আঁতৰ নকৰিব!  
মোৰ টোপনি ভাঙোতে প্ৰায় সন্ধিয়া লাগিল । সেই ৰাতিপুৱাই  
ফ্লাইট ধৰিবলৈ লৰালৰিকৈ ওলোৱা । ভাগৰ লাগিবৰে কথা !  
বাকীকেইটাৰ কাৰো উঠাৰ নাম গোলক নাই । দীঘলকৈ হামি  
এটা মাৰি থাকোতেই মোৰ মনত চাহ একাপ খোৱাৰ ইচ্ছা  
জাগিল ।

ওচৰতেথকা দাদাক হেঁচুকি সুধিলোঁ, চাহ খাবিনে ?

ভন্টিয়েহে পিছে লাহেকৈ মাত লগালে “মোৰ কাপত চেনি  
নিদিবি” ।

এলেহুৱাৰ জাত ! হাঁহিয়েই উঠিল মোৰ ।

## Story Time

ঘৰে ঘৰোৱাহে মানুহৰ হিচাবটো কৰি মই চাহ কৰাৰ উদ্দেশে  
পাকঘৰত সোমালোহি । সোমায়েই দেখিলোঁ, মায়ে চাহ  
বহাইছেই । অকল চাহেই নহয় ঠাণ্ডাদিনৰ সন্ধিয়াটোৰ লগত  
মিলাকৈ মছুৰ ডালি, সৰহকৈ পিয়াজ, জলকীয়া কাটি  
মচমচিয়াকৈ পকৰিও ভাজিছে !

মোক দেখি মা ব্যস্ত হৈ উঠিল – “ইহঁত কেইটাক চাহ খাবলৈ  
মাতি দে গৈচোন” ।

পাকঘৰৰ চকী এখনত বহি ইতিমধ্যে মই গৰম পকৰি এটা  
মুখত ভৰাইছিলোঁয়েই । পকৰি মুখত লৈয়ে ক'লো, “উঠিব,  
উঠিব নিজেই, খকুৱাকেইটাই ভজা পকৰিব গোলক পালে নিজেই  
উঠিব” । মায়ে, ময়ে একেলগে হাঁহিলো । কালিৰে পৰা মাৰ  
মুখৰ পৰা যেন হাঁহিটো নুগুচিছেই !

“আও ! আজি অমিতাভ বচন আহিব নেকি হে আমাৰ বিয়লিৰ  
চাহ-মেললৈ” ? এৰীচাদৰখন ভালকৈ গাত মেৰিয়াই  
দেউতাপাকঘৰলৈ সোমাই আহিছিল ।

দেউতাৰ দৃষ্টি অনুসৰণ কৰোঁতে দেখিলোঁ, কাপবোৰ্ডৰ ওপৰ  
খলপাৰ বাসিন্দা সেই বগাৰ ওপৰত সোণালী কাৰু-কাৰ্য কৰা,  
বিশেষতম কাপ-প্লেট কেইজোৰতে মায়ে চাহ বকা আৰম্ভ  
কৰিছে, খুউব সযতনে, হেঁপাহৰে ।

\*\*\*\*\*

## Quick Facts



### CHARAIDEO MAIDAM

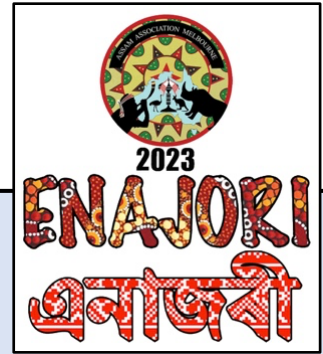
Charaideo Mound is home to over 90 royal burial mounds, also referred to as *the Pyramids of Assam*. The Centre has decided to nominate this historic site for the prestigious UNESCO World Heritage Site. A mound is a tumulus of the royalty and aristocracy of the medieval Ahom Kingdom (1228–1826) in Assam. The royal mounds are found exclusively at Charaideo. Structurally, a mound consists of vaults with one or more chambers. The vaults have a domical superstructure that is covered by a hemispherical earthen mound that rises high above the ground with an open pavilion at the peak called chow chali. An octagonal dwarf wall encloses the entire mound.



## Barak Valley

The Lesser Know Assam

*Burhan Uddin*

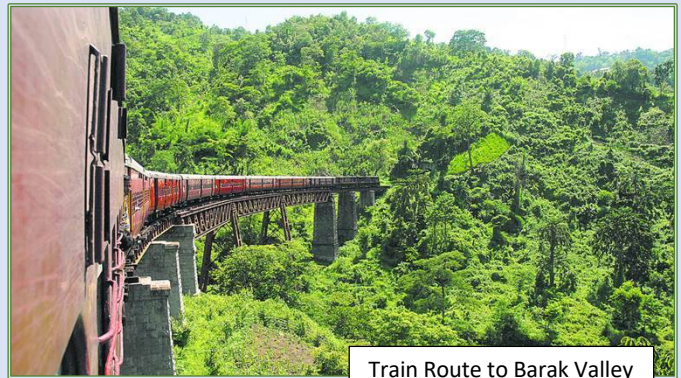


Assam is a large state in north-eastern India, and like any other large state, it is composed of different regions with unique characteristics and identities. One of these regions is the Barak Valley, which is located in the southern part of Assam. Despite being a part of Assam, Barak Valley has its own distinct cultural, linguistic, and geographic identity. The Barak Valley is geographically separated from the rest of Assam by the Khasi and Jaintia Hills of Meghalaya, which makes it relatively inaccessible. Moreover, the valley has limited transportation links with other parts of Assam. The Barak Valley consists of three districts: Cachar, Karimganj, and Hailakandi. Cachar is the largest district of the valley, while Hailakandi is the smallest. Silchar is the district headquarter as well as main town of the Cachar district.

Barak Valley in Assam is known for its stunning natural beauty, which is evident in its lush green hills, pristine rivers, and diverse wildlife. One of the most striking features of the Barak Valley is its hilly terrain. The valley is surrounded by hills on all sides, and these hills are covered with dense forests and tea plantations. The hills offer a spectacular backdrop to the valley. The Barak River is another natural wonder of the valley. The river flows through the region and is surrounded by dense forests and hills. The river is a major source of water for the region, and it supports a variety of aquatic life, including fish and freshwater turtles.

Although the Barak Valley is connected by all three major means of transportation, namely air, rail, and road, the entire region only has one airport, which is the Silchar Airport. Unfortunately, this airport is inconveniently located on the eastern side of Silchar town, far from the majority of the population in the region.

The road travel from Guwahati to the Barak Valley region is no less than an adventurous trip. It goes through the Ri Bhoi and East Jaintia Hills districts of Meghalaya while bypassing Shillong. You will enjoy the vehicle cruising through hills and mountains amidst the lush green forests of Jaintia Hills. In some places, you can even see Bangladesh from the top of a mountain across the river.



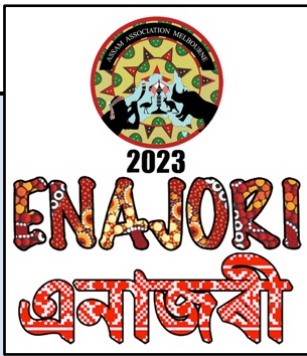
Train Route to Barak Valley



Inside of Vistadome Train Coach

However, the best way to travel between Guwahati and the Barak Valley is by train. The train journey from Guwahati to Silchar is a scenic and memorable experience. The train route covers a distance of approximately 350 kilometers, and it takes around 12 hours to complete the journey. The train passes through some of the most beautiful landscapes of Assam, and it is an excellent way to experience the natural beauty of the region. The train route from Guwahati to Silchar is one of the top five railway routes in India, with the most beautiful scenic views. The train passes through dense forests, lush green hills, tall bridges with bamboo forests underneath, dark tunnels passing through mountains, and small towns and villages along the way. The journey offers stunning views of the natural beauty of the region, including the hills and valleys that surround the Barak River.





To attract tourist for experiencing this scenic train journey and to promote tourism in the area Northeast Frontier Railway (NFR) has introduced a special train service called Vistadome that runs from Guwahati to the Badarpur junction in Assam. The train has a Vistadome coach, which has large windows and a glass roof that offers panoramic views of the surrounding landscapes. The train is designed to provide tourists with a unique travel experience and showcase

the natural beauty of Assam.

The Karimganj district in Assam, India shares a river border with the neighboring country of Bangladesh which is formed by the Kushiyara River, and there is a border crossing area located at the edge of Karimganj town. Just a few minutes' walk from the Karimganj main market, and you are at the river border crossing area between India and Bangladesh. It has a small immigration office where, after completing the immigration formalities, one can travel to Bangladesh in less than 10 minutes by a hand-rowed boat waiting on the riverside at the exit of the immigration office. These are Government of India authorized boats with the Indian flag fitted in them. Similar arrangements are made on the other side of the river by the Bangladesh Government. You can go close to the river and watch people traveling to and from Bangladesh in a matter of minutes by these boats with the flag of either India or Bangladesh visible on them.



Indo Bangladesh Border Crossing

The valley has a rich cultural heritage that dates back to ancient times. The valley is home to several ethnic communities, including Bengalis, Assamese, Manipuris, and Biharis. The Bengali community is the largest ethnic group in the valley and is scattered throughout the region. The Bengalis in Barak Valley have a distinct culture and tradition, and they are known for their literature, music, and cuisine. They speak a specific dialect of Bengali language called as Sylheti which is an Indo-Aryan language. Sylheti has a unique vocabulary that is distinct from other Indo-Aryan languages like Bengali and Assamese. It has borrowed words from various languages like Arabic, Persian, Sanskrit, and Hindi. Sylheti has some distinct phonetic features, such as the use of retroflex sounds and the absence of aspirated consonants. It also has a distinctive tone system, which is used to differentiate between words with similar sounds.

The Assamese community in the valley is concentrated in the northern part of the region and is known for their love for nature and wildlife. The Manipuri community in Barak Valley has a rich cultural heritage and is known for their classical dance forms and martial arts. The community is settled in small pockets across the valley and has a unique identity and culture.

The Bihari community in Barak Valley is relatively small but has a significant presence in the region's agriculture and business sectors. The Biharis are known for their hard work and enterprising spirit and have contributed significantly to the valley's economic growth.

The valley is prone to floods due to its location in the foothills of the Himalayas and the heavy rainfall it receives during the monsoon season. The Barak River, which flows through the valley, is known to cause flooding during periods of heavy rainfall. The river, along with its tributaries, often overflows its banks and inundates large areas of land, leading to damage of crops, property, and infrastructure. The flood problem in Barak Valley has become a recurrent issue over the years, affecting the lives and livelihoods of the people living in the region. Almost every year the flood destroys the railway and roadway to the region making it inaccessible from the rest of India for several weeks. The floods not only cause immediate damage but also have long-term impacts on the region's socio-economic development.

While the region faces several challenges, the people living in the valley have shown resilience in the face of adversity and have worked hard to build a better future for themselves and their communities. With the right policies and investments, the Barak Valley has the potential to become a thriving and prosperous region that contributes significantly to the economic growth of Assam and the country as a whole.

# Little CREATORS



ART IS A PLACE  
FOR CHILDREN TO  
LEARN TO TRUST  
their ideas,  
THEMSELVES, AND TO EXPLORE  
WHAT IS POSSIBLE.



SCRIBBLE LION

By  
Aryna







2023

**ENAJORI**  
**এনাজরী**



# Little CREATORS



*Water Colour Strokes*  
By  
*Neev*



*Fun with Water Colour*  
By  
*Alana*





Little

CREATORS



EGG SHELL  
FLOWER VASE  
WITH COLOURS  
PLAY DOUGH  
FLOWERS  
&  
COLOURFUL TREE  
MADE FROM GIFT  
WRAPPING PAPER

By  
*Aryan*







2023

ENAJORI  
എനാജറി

# Little CREATORS

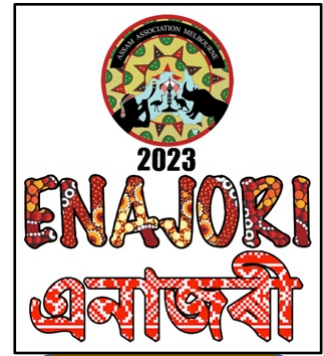


MASTERPIECES  
BY A LITTLE  
ARTIST  
*Tayyaba*





# Little CREATORS



*Talk or Dance*

By  
*Ruhani B.V*

Long ago, in an ancient place in Asia, there lived a culture who communicated by the art of dance. One day, a girl said “hello” instead of dancing hello in their dance language. Some villagers were so shocked that their faces turned white. Others were so furious that if you were there, you could see a little steam coming out of their ears.

The girl who said “hello” was banished from the culture. She was very disappointed. She decided to make a culture that spoke instead of dancing. She was very determined.

A few years have passed and the girl had learned a lot of different languages and the villagers started to observe the benefits of spoken language. They needed much less energy than dancing and they could also sing. They gradually accepted the idea of change and the girl. They even asked her to teach them language for communications.



*The Vast and Beautiful Sky*

By

*Adya B.V*

*The sky above, so vast and blue,  
Clouds drift by, a changing view.  
The sun shines bright, with golden light,  
A warming glow, so pure and bright.  
As day turns into night so soon,  
The stars come out, like a silver moon.  
The sky is dark, but not for long,  
The dawn will break, with a new song.  
In the sky, there's so much to see,  
A world of wonder, so wild and free.  
So, look up high, and let your heart,  
Find peace and beauty, in this work of art.*





# Little CREATORS

## NATIONAL PARKS OF ASSAM

*Aneesha Afreen*



Assam is one of the richest Biodiversity areas in the World. In 2023 there are 7 National Parks in Assam and 17 Wildlife Sanctuaries, these forest areas harbour a wide variety of flora, fauna and avifauna. From the mighty One Horned Rhinoceros, the Indian Tigers, Asiatic Elephants, Hoolock Gibbons, Golden Langurs, etc. Assam has a plethora of varied fauna that are not to be found anywhere in this world. Assam is surrounded by the Indian States of Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Nagaland and Tripura.

Assam national parks are –

Kaziranga National Park

Manas National Park

Orang National Park

Dibru-Saikhowa National Park

Dehing Patkai National Park

Raimona National Park

Nameri National Park is a national park

Royal Manas National Park



Kaziranga National Park is one of the famous parks in Assam and one of the most sought-after wildlife holiday destinations in India. It is inhabited by the world's largest population of one-horned rhinoceroses and many mammals, including tigers, elephants, panthers and bears, and thousands of birds. Kaziranga National park's 430 square kilometre area sprinkled with elephant-grass meadows, swampy lagoons, and dense forests is home to more than 2200 Indian one-horned rhinoceros, approximately 2/3rd of their total world population.



Manas National Park is a wildlife sanctuary is located in the State of Assam in North-East India, a biodiversity hotspot. Covering an area of 39,100 hectares, it spans the Manas River and is bounded to the north by the forests of Bhutan. Noteworthy among these are the elephant, tiger, greater one-horned rhino, clouded leopard, sloth bear, and other species. The wild buffalo population is probably the only pure strain of this species still found in India. Orang National Park is the oldest game reserve of the State just on the northern bank of the river Brahmaputra with an area of 78.80 sq. km and it is an important breeding ground for varieties of Fish. It is located on the north bank of the

Brahmaputra River in the Darrang and Sonitpur districts of Assam, India It is rich in flora and fauna, including great Indian rhinoceros, pygmy hog, Asian elephant, wild water buffalo and the Bengal tiger. It is the only stronghold of the rhinoceros on the north bank of the Brahmaputra. Greater one-horned rhinoceros in the golden hour, at Orang Tiger Reserve, Assam, India.

# Little CREATORS



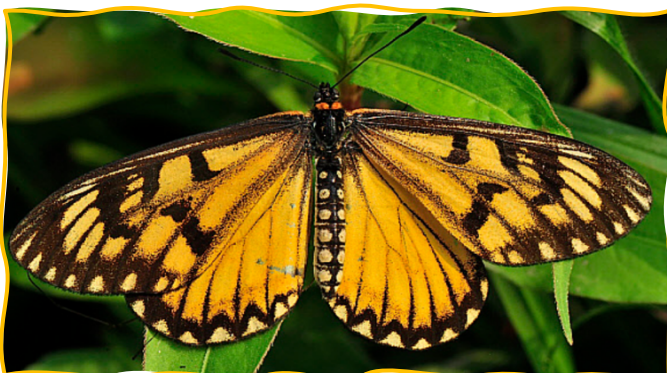
Dibru-Saikhowa National Park is a national park located in Dibrugarh and Tinsukia districts, Assam, India. It was designated a Biosphere Reserve in July 1997 with an area of 765 km<sup>2</sup> (295 sq mi), including a core area of 340 km<sup>2</sup> (130 sq mi) and a buffer zone of 425 km<sup>2</sup> (164 sq mi) for 36 species of mammals have so far been recorded – Tiger, Elephant, Leopard, Jungle Cat, Bears, Small Indian Civet, Squirrels, Gangetic Dolphin, Slow Loris, Assamese Macaque, Rhesus Macaque, Capped Langur, Hoolock Gibbon, Wild Pigs, Sambar, Barking Deer, Water Buffalo, Feral Horses etc.

Dehing Patkai National Park is located in the Dibrugarh and Tinsukia districts of Assam and covers an area of 231.65 km<sup>2</sup> (89.44 sq mi) rainforest. It was declared a wildlife sanctuary on 13 June 2004. The species are slow loris, Assamese macaque, stump-tailed macaque, pig-tailed macaque, Rhesus monkey, capped langur and hoolock gibbon. So far, nearly 50 mammal species, 47 reptile species and 310 butterfly species have been recorded.

Raimona National Park is located in the extreme western part of Assam, India. It is spread across the Gossaigaon and Kokrajhar subdivisions of the Kokrajhar district of BTR Raimona National Park boasts of an endemic species called the Golden Langur, which has been named the mascot of the Bodoland region. Other considerable faunas include Royal Bengal Tiger, Asian Elephant, Clouded Leopard, Wild Water Buffalo, and Indian Gaur collectively likely to be the 'Big 5' of Raimona National Park.

Nameri National Park is a national park in the foothills of the eastern Himalayas in the Sonitpur District of Assam, India, about 35 km from Tezpur. Nameri is about 9 km from Chariduar, the nearest village. Nameri shares its northern boundary with the Pakhui Wildlife Sanctuary of Arunachal Pradesh. Nameri National Park provides habitat for the Bengal tiger, Indian leopard, clouded leopard, marbled cat, leopard cat, hog deer, sambar, dhole, gaur, barking deer, wild boar, sloth bear, Himalayan black bear, capped langur and Indian giant squirrel.

The first and oldest National Park, Royal Manas has been maintained as Game Sanctuary for many years before being notified as a wildlife sanctuary in 1966. In 1993, Manas was upgraded to a national park by merging Namgyal Wangchuk Reserve connecting it to Jigme Singye Wangchuk National Park. Noteworthy among these are the elephant, tiger, greater one-horned rhino, clouded leopard, sloth bear, and other species. The wild buffalo population is probably the only pure strain of this species still found in India.







2023

ENAJORI  
এনাজৰী

EDITOR'S PICK

From A Night Bus Driver  
of Assam to Bestselling  
Author, The Inspiring  
Story!



**Rupam Dutta** is the author of "লাইফ অফ এ ড্ৰাইভাৰ - কেবিনৰ ইপাৰে" a book that explores the life of an intercity bus driver. The book has become a Bestseller at the Guwahati Book Fair 2021 and holds the distinction of being the Highest Selling Regional Language Book ever published in India.

এনাজৰীৰ এই খণ্ডটিত, লাইফ অফ এ ড্ৰাইভাৰ - কেবিনৰ ইপাৰে উপন্যাসখনিৰ লেখক ৰূপম দত্তৰ কিছু মনৰ ভাৱ আৰু কথোপকথন, পাঠকৰ আগত উপস্থাপনৰ প্ৰয়াস এটি চমু বাৰ্তালাপত জৰিয়তে দাঙি ধৰিবলৈ চেষ্টা কৰা হৈছে। লাইফ অফ এ ড্ৰাইভাৰ - কেবিনৰ ইপাৰে উপন্যাসখনি কেৱল অসমীয়া ভাষাৰে নহয়, বৰং এতিয়ালৈকে প্ৰকাশ পোৱা সকলো ভাৰতীয় আঞ্চলিক ভাষাৰ ভিতৰতে সকলোতকৈ অধিক বিক্ৰি হোৱা তথা পাঠকৰ মন মুহিবলৈ সক্ষম হোৱা এখনি Best Selling উপন্যাস।

উপন্যাসখনিৰ এনে অভূতপূৰ্ব সাফল্যৰ বিষয়ে তথা তেখেতৰ জীৱনৰ কিছু অনুভৱৰ সকলোৰে বাবে, তেখেতৰে ভাষাত দাঙি ধৰা হ'ল।

প্ৰথমেই সকলোলৈকে মোৰ হিয়া ভৰা মৰম আৰু ওলগ যাঁচিলো। বিহু আহি আছে, সকলোলৈকে বিহুৰ ওলগ জনালো। মোৰ নাম ৰূপম দত্ত। পেছাত এজন নাইট বাছৰ চালক অৰ্থাৎ ড্ৰাইভাৰ

আপোনাৰ প্ৰথম উপন্যাস লাইফ অফ এ ড্ৰাইভাৰ - কেবিনৰ ইপাৰে লিখাৰ কথা মনত প্ৰথমে কেতিয়া আহিছিল?

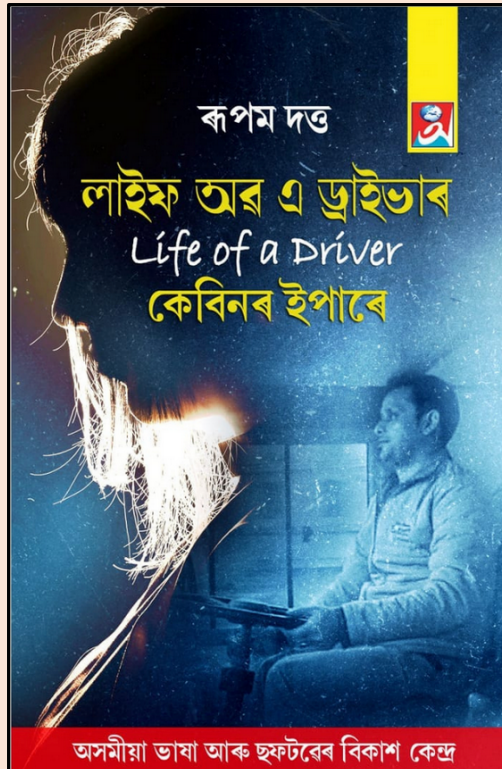
বহু বছৰৰ আগৰ কথা, এগৰাকী অতি মেধাৱী ছাত্ৰীৰ এটি বাচ দুৰ্ঘটনাত মৃত্যু হৈছিল। সেই সময়ত তেতিয়া

চাৰিওফালে ড্ৰাইভাৰ সকলক লৈ বিৰাট এটা হৈ-চৈ পৰিবেশ হৈছিল। বিভিন্ন জনে না-না কথাৰে ড্ৰাইভাৰ সকলক সমালোচনা কৰিছিল। ড্ৰাইভাৰসকল বেয়া তথা সকলো ড্ৰাইভাৰে মদ খায়, এনেধৰণৰ বিভিন্ন সমালোচনাৰে ৰাইজে ড্ৰাইভাৰ সকলক থকা-সৰকা কৰি তুলিছিল। সেই সময়তে মোৰ মনত এটি ভাৱ হৈছিল, যিহেতুকে ময়ো এজন ড্ৰাইভাৰ আৰু সকলো ড্ৰাইভাৰ যে বেয়া নহয়, বৰং অধিকাংশ ড্ৰাইভাৰে যে ভাল মানুহ, তাৰ বিষয়ে সকলোকে জনাবলৈ মই লাহে-লাহে ফেইচবুকত নিজৰ বিভিন্ন অভিজ্ঞতাৰ বিষয়ে লিখিবলৈ আৰম্ভ কৰিলো। ড্ৰাইভাৰ

সকলো মানুহ, তেওঁলোকৰ পৰিয়াল, জীৱন, প্ৰেম আদি সকলোবোৰ দিশ সামৰি অলপ-অলপকৈ ফেইচবুকত লিখিবলৈ আৰম্ভ কৰিলো আৰু তাৰ পৰাই পাছলৈ "লাইফ অফ এ ড্ৰাইভাৰ - কেবিনৰ ইপাৰে" ৰ সৃষ্টি হ'ল।

উপন্যাসখনি লিখি থাকোতে হোৱা বিভিন্ন ধৰণৰ অভিজ্ঞতা।

লাইফ অফ এ ড্ৰাইভাৰ, মোৰ নিজা জীৱনৰ সঁচা কাহিনী আৰু যিহেতু মই কোনোদিনেই মোৰ জীৱনৰ এই কাহিনীৰ সমূহক লিখিত ৰূপ দিম বা কিতাপৰ আকাৰত প্ৰকাশ কৰিম বুলি ভবা নাছিলো গতিকে মোৰ লগত ঘটা বিভিন্ন সৰু-ডাঙৰ অভিজ্ঞতা বা কাহিনী, মই কাহানিও কতো লিপিবদ্ধ কৰা



নাছিলো । যেতিয়া উপন্যাসখনি আৰম্ভ কৰিলো, লাহে-লাহে সকলোবোৰ লিখি যাব ধৰিলো । কিন্তু যিহেতুকে বহু সৰু-ডাঙৰ অভিজ্ঞতা বা কাহিনী কতো লিখা হোৱা নাছিল, গতিকে এটা সময়ৰ পাছত তেনেবোৰ কাহিনী মানসপটৰ পৰা মোছ খাই গৈছিল আৰু বহু সময়ত কাহিনীৰ অভাৱত পৰিছিলো । তেনে সময়ত মোৰ লগত ঘনিষ্ঠ বিভিন্ন বন্ধু-বান্ধৱৰ লগত কথা পাতিছিলো আৰু তেওঁলোকৰ লগত পুণৰ কিছু কথা ৰোমন্থন কৰি লাহে-লাহে কাহিনীবোৰ লিখি গৈছিলো । এনেকৈয়ে এটা সময়ত লাইফ অফ এ ড্ৰাইভাৰে এখনি উপন্যাসৰ ৰূপ পালে ।

**প্ৰথমখন উপন্যাস লাইফ অফ এ ড্ৰাইভাৰ য়ে এনে অভূতপূৰ্ব সাফল্য পাব আপুনি আশা কৰিছিল নে?**

লাইফ অফ এ ড্ৰাইভাৰ য়ে সফল হ'ব সেয়া বহু পাছৰ কথা । প্ৰথমে লাইফ অফ এ ড্ৰাইভাৰ য়ে কিতাপৰ ৰূপ পাব সেয়ায়ে মই কল্পনা কৰা নাছিলো । মই সপোনতো কল্পনা কৰা নাছিলো যে ফেইচবুকত লিখি থকা এটা-এটা খণ্ডয়ে পাছত গৈ এখন উপন্যাসৰ ৰূপ পাব আৰু ৰাইজৰ পৰা এনেধৰণৰ অভূতপূৰ্ব সহাৰি তথা মৰম পাবলৈ সক্ষম হ'ব । এয়া ভগৱানৰে আৰ্শ্ববাদ যে, ৰাইজে কিতাপখন এনেভাৱে আদৰি ললে আৰু ইমান মৰম দিলে ।



**লাইফ অফ এ ড্ৰাইভাৰ ৰ এনে অভূতপূৰ্ব সাফল্যে আপোনাৰ জীৱনত কেনে ধৰণৰ প্ৰভাৱ পেলালে ।**

লাইফ অফ এ ড্ৰাইভাৰ ৰ এই সাফল্যে মোৰ জীৱনটোক এটা V টাণ লোৱাই দিলে । U টাণ নহয় এয়া এক সম্পূৰ্ণ V টাণ মোৰ বাবে । উপন্যাসখনৰ সফলতাই মোৰ জীৱনৰ গতিপথক সম্পূৰ্ণ ৰূপে সলনি কৰি পেলালে । এজন সাধাৰণ মানুহৰ পৰা আনি মোক এনে এটি জেগাত উপস্থাপন কৰিলে য'ৰ পৰা মই ৰাইজৰ বাবে চিন্তা কৰিব পাৰিছো । আজি মোক ভালপোৱা, মোক সকলো সময়তে চাই থকা মানুহ আছে । ৰাইজে মোক জানিব বিচাৰে, মই কি কৰো, নকৰো তেওঁলোকে জানিব বিচাৰে । এয়া মোৰ জীৱনৰ এটি আলৌকিক কাহিনী বুলিয়েই মই ভাৱো

**আগন্তুক সময়ত নতুন কেনে ধৰণৰ সেৱাদ পাঠকক দিব বিচাৰে ।**

মই লিখাটো লিখি যাম । লিখাৰ এক সুকীয়া মাদকতা আছে । কিবা এটা লিখাৰ আগত কাহিনীৰ শেষ কেনেকৈ হ'ব বা মাজত কি হ'ব, সেয়া কেতিয়াও নাভাবো । মই লিখি যাওঁ আৰু কাহিনী নিজে-নিজে ওলাই গৈ থাকে । ভৱিষ্যতত লাইফ অফ এ ড্ৰাইভাৰতকৈও এটি সুন্দৰ কাহিনী ৰাইজৰ আগলৈ আগবঢ়াই দিয়াৰ বাবে অপেক্ষা কৰিছো । মই নাজানো কিমান বছৰ লাগিব বা কেতিয়া মোৰ এই অপেক্ষাৰ অন্ত পৰিব কিন্তু ৰাইজৰ বাবে যে এটি সুন্দৰ কাহিনী পুণৰ লৈ আহিব পাৰিম তাৰে অপেক্ষা কৰিছো ।

**লাইফ অফ এ ড্ৰাইভাৰ, অসমীয়া সাহিত্যত এতিয়ালৈ প্ৰকাশ হোৱা কিতাপ সমূহৰ মাজত Best Seller, আপোনাৰ অনুভৱ ।**

লাইফ অফ এ ড্ৰাইভাৰ, ভাৰতৰ সকলো আঞ্চলিক ভাষাত এতিয়ালৈকে প্ৰকাশ পোৱা সকলো কিতাপৰ মাজতেই সৰ্বাতোতকৈ বেচি বিক্ৰি হোৱা এখন উপন্যাস । মোৰ এতিয়াও এয়া এক সপোনৰ দৰে লাগে । মোৰ উপন্যাসখিনিয়ে যে এনে এটা ৰেকৰ্ড গৰ্হিব এয়া মোৰ বাবে সপোন । উপন্যাসখনিৰ সফলতাত মই খুবেই সুখী । কেতিয়াবা আকৌ আচৰিতো লাগে কিতাপখনিৰ এনে সফলতা দেখি । এয়া সকলো সম্ভৱ হ'ল ৰাইজৰ মৰম-চেনেহৰ বাবে । এই চেগতে সকলো ৰাইজ তথা মোৰ সকলো শুভাকাংশিলৈ মোৰ আন্তৰিক শ্ৰদ্ধা তথা ধন্যবাদ জনাইছো । আপোনালোকৰ মৰম-চেনেহৰ অবিহনে এয়া সম্ভৱ নাছিল কাহিনীও ।

**আপোনাৰ লৰালি কালৰ বিষয়ে পাঠকক জনাব । আপোনাৰ স্কুলীয়া কালৰ কথা ।**

মোৰ জন্ম তিনিচুকীয়া জিলাত । তিনিচুকীয়া জিলাতেই ডাঙৰ-দীঘল হ'লো । স্কুলীয়া শিক্ষা আৰম্ভ কৰিছো আৰ্দশ প্ৰাথমিক বিদ্যালয়ৰ পৰা । তাৰপাছত মাধ্যমিক শিক্ষা গ্ৰহন কৰিলো তিনিচুকীয়া চেনাইৰাম উচ্চতৰ মাধ্যমিক বিদ্যালয়ৰ পৰা । মোৰ দেউতা এই বিদ্যালয়ৰ অধ্যক্ষ আছিল । বিদ্যালয়ৰ পাছত প্ৰায়





৭-৮ মাহ মান তিনিচুকীয়া মহাবিদ্যালয়ত বিজ্ঞান শাখাত পঢ়িছিলো যদিও পাছলৈ গুৱাহাটীৰ

কৰ্মাৰ্ছ কলেজলৈ পঢ়িবলৈ যাওঁ । কিন্তু তাৰ পৰাও দ্বিতীয় বাৰ্ষিকত পুণৰ Engineering Institution লৈ ধাপলি মেলি পাছত তাৰপৰায়ে শিক্ষা সাং কৰো ।

**লিখা মেলা আৰু নিজৰ কাম-কাজৰ বেলেঞ্চ কেনেকৈ কৰে ।**  
 দৰাচলতে লিখা-মেলা কামটো মই মোৰ মোবাইল ফোনত কৰো । লিখা-মেলা কামত মোৰ বিশেষ এটা অসুবিধা নহয়, কাৰন লিখা-মেলা কৰিবলৈ মোক কোনো বিশেষ পৰিবেশ বা জেগাৰ প্ৰয়োজন নহয় । যিহেতুকে মই মোৰ মোবাইল ফোনত লিখা-মেলা কৰো, গতিকেই যেতিয়াই মনত কিবা ভাৱ আহে, ততালিকে মোবাইলত তাক লিখি ৰাখো । কেতিয়াবা কামৰ হেচাঁ অধিক হ'লে, লিখা-মেলাৰ গতি কমি আহে আকৌ কেতিয়াবা

লিখা-মেলাৰ গতি বাঢ়িলে, কামৰ গতি কমে । এনেকৈয়ে মিলাই চলি আছে ।

**মেৰ্লেবনৰ অসমীয়া সমাজৰ বাবে দুআশাৰ ।**

মেৰ্লেবন নামটো শুনিলেই মনটো ভাল লাগে । মই যিহেতু ক্ৰিকেটৰ অনুৰাগী গতিকে কাজেই মেৰ্লেবনৰ নাম সৰুৰে পৰা শুনি আহিছো । মেৰ্লেবনক ক্ৰিকেটৰ দেশ বুলিয়েই জানি আহিছো । মেৰ্লেবনত বাস কৰা সকলো অসমীয়া পৰিয়ালক ল'গ পোৱাৰ এটি ইচ্ছা মনত আছে । খুব সম্ভৱ ভৱিষ্যতে কেতিয়াবা মেৰ্লেবনলৈ যাম আৰু আপোনালোক সকলোৰে লগত ল'গ কৰিম । এনেলগে বহি আলাপ কৰিম আৰু আড্ডা দিম । মমীৰ জৰিয়তে কেতিয়াবা জুম বা অন্য কোনো প্লেটফৰ্মৰ জৰিয়তেও হয়তো আপোনালোকৰ লগত কথা পাতিব পাৰো । শেষত মেৰ্লেবনবাসী সকলো অসমীয়া ৰাইজলৈ আগলুক বিহুৰ হিয়াভৰা মৰম আৰু ওলক জনালো । সকলো ভালৈ থাকক, সকলো সুখী থাকক । ধন্যবাদ ।

**Celebrating our very own Magazine ENAJORI...  
 A Showcase of all Editions of ENAJORI, Published till Date**



## কবিতাৰ বাকৰি

## আকৌ বহাগ আহিল

চাওঁতে চাওঁতে পুনৰ  
বহাগ চোন আহি পালেহি  
আমাৰ পদুলি মুখত  
আমাৰ মনৰ মাজত ।  
এই বহাগ আমাৰেই  
অসমীয়া জাতিৰ বাপতি সাহোন এই বঙালী বিহু ।  
কুলি কেতেকীৰ মাতে  
তাৰেই বতৰা আনে-  
বহাগেই আনে আমালৈ  
কপৌফুল, ভাটউফুল  
তগৰ কিয়া কেতেকীফুল  
আৰু যে কত' কি-  
কি ফুলে শুৱাব আজি  
নাচনীৰ খোপা ?  
কি সাজে শুৱাব আজি  
নাচনীৰ দেহা ?  
মুগা নে পাটৰ ৰিহা মেখেলা  
কি সুৰে নাচনীৰ  
মুহিব আজি মন ?  
চেনাইৰ গাত আজি  
ততেই নাইকিয়া  
শেষ হ'ল নেকি  
আজি বিহুৰ আঁখৰা ?  
কেতিয়ানো হ'ম আমি বিহুবলীয়া ?  
নাচোনৰ চেঁৰে চেঁৰে  
আজি মনবোৰো উতনুৱা ।  
কি এই বহাগ  
কি এই বিহু  
কি এই মায়াবী ঋতু  
অসমীয়াৰ দেহে প্ৰাণে  
যুগে যুগে ।

লেখিকা -

ড° ৰীনা ফুকন বৰকাকতি



## মন যায়

মোৰ মন যায়  
জানিবলৈ..ক'ত আছা তুমি ?  
তুমি যোৱা দেখোন  
আজি এবছৰেই হ'ল  
তুমি গুচি গ'লা  
যে গ'লাই গুছি  
অজান দেশলৈ  
নাহা আৰু ঘূৰি ।  
এতিয়া আছা তুমি ক'ত ?  
আছা নেকি তুমি  
ভগৱানৰ নিচেই কাষতে ?  
নে ল'লা নেকি আকৌ  
পুনৰ জন্ম  
দেশ নে বিদেশত ?  
পাহাৰ নে ভৈয়ামত ?  
ক'ত আছা এতিয়া ?  
সহায়ে মোৰ মন যায়  
জানিবলৈ ক'ত আছা তুমি ?  
য'তে আছা শান্তিৰে থাকা ।

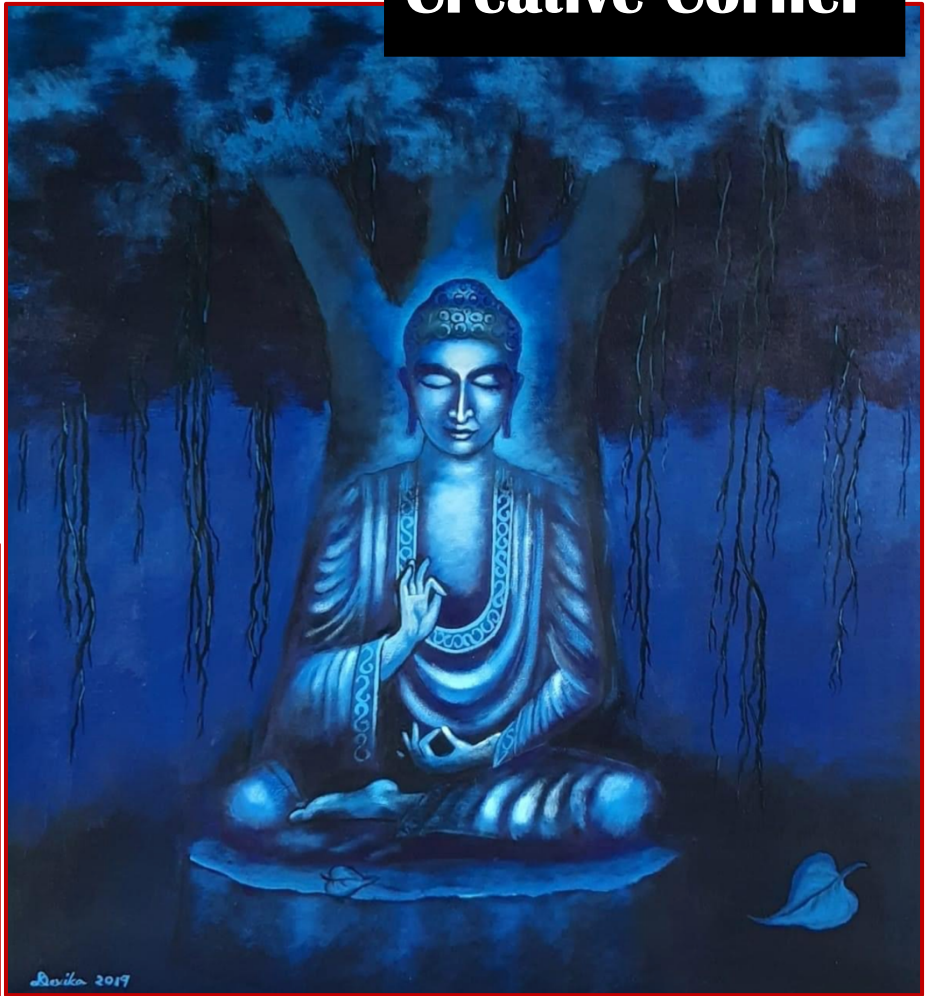






# Creative Corner

Meet the very Talented Artist  
**Devika Sarma**  
From  
Guwahati, Assam





## COVER STORY

# Legacy Continues...



Assamese diaspora settled abroad can play a crucial role in preserving and promoting their culture, rituals, and heritage to the next generation. By organizing cultural events, promoting Assamese cuisine, showcasing traditional arts, participating in exchange programs, and maintaining connections with the Assamese community, they can create a sense of identity and belonging and ensure that their cultural legacy is passed on to the next generation.

By organizing and celebrating Assamese festivals such as Rongali Bihu, Bhogali Bihu, Sankardeva Tithi etc in their local communities of abroad Assamese diaspora can set examples at forwarding the heritage and legacy to the next generations. This will not only help them to connect with their roots but also expose their culture to people from different communities.

While talking about Culture & Heritage, Language plays an important role in any Culture. By teaching Assamese Language to our children and younger generations, we can help them to get connected with their roots. For this, we can organize language classes or hire a tutor to teach the language. This will help them to understand and communicate in their native language and also create a sense of



Myra Pathak, Kian Bezbaruah, Riyom Mahanta, Alanna Deka

identity and belonging.



Raynav Vian Das

Food and cuisine play a vital role in any culture and have significant importance in shaping a community's identity. We can introduce our cuisine to our next Generation and as well as people from different communities by organizing food festivals, cooking workshops, and sharing recipes online. This will help to spread awareness about Assamese food and its unique taste, which in turn helps us in strengthening our Culture and Heritage.

Art and craft have significant importance in any culture, as they reflect a community's creativity, traditions, and identity. They play a vital role in preserving cultural heritage, promoting tourism and the economy, and providing a medium for creative expression. The Assamese diaspora can showcase and introduce traditional arts such as Bhaona, Ankiya Nat, Sattriya Dance, Bihu Dance and Jhumur dance in their next generations and as well as local communities abroad.

We as Assamese diaspora should always maintain connections with the Assamese community living abroad by organizing get-togethers, cultural events, and festivals. This will help us to stay connected with our community and provide an opportunity to pass on cultural traditions and rituals to our next generation.





2023

**ENAJORI**  
**এনাজরী**

# Legacy Continues..

*Our Next Gen Assamese Diaspora*

*Proudly Showcasing the Heritage and Culture*



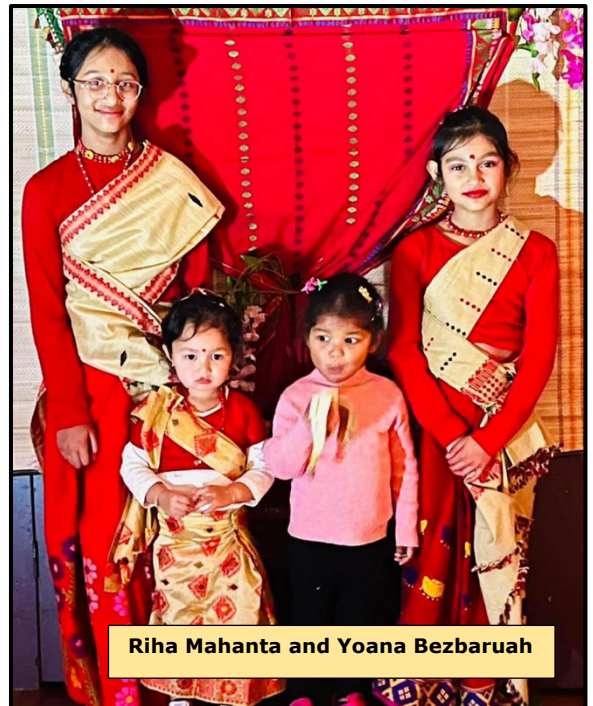
Aryna & Aryan Barua



Aneesha & Anaaya Afreen



Freya Saikia



Riha Mahanta and Yoana Bezbaruah



# Legacy Continues...



2023

## ENAJORI এনাজরী



Arush Kotoky



Rishaan Sabrah



Myra Pathak



Camilla Saikia





# Me-Dam-Me-Phi 2022

## Assam Association Melbourne





*THE WORLD IS ON FIRE*

Sristi Bhuyan



The world is on fire  
It might sound false but I'm no liar  
If you don't believe me  
Go ask the dying tree  
Or the bird who just wants to fly free  
Go ask anyone at all  
Go ask the rhino that is going to fall  
Go ask the elephant that will be mauled

the world is on fire  
I might sound false but i'm no liar  
The birds chirping one day  
The next falling down on their way

The world is full of wars  
One day we'll invade mars  
The road that should be green and clean  
Lying to waste, why are they so mean

Racism, discrimination, violence  
The plaza that was so full is now in silence  
It might sound false but I'm no liar  
If you don't believe me  
Go ask the jew murdered in the führers killing spree  
Go ask the partisans in Morocco, enslaved by the French  
Go ask the old man with no home, lying on the bench  
These people with no hope left...  
The black child with a mind so deft  
Will never get a chance, just think of that...

But in the face of all these  
They fight and fight to live  
Don't you think we should give  
Don't you think we should give back  
Don't you think we should help them...  
give their dress a neat and clean hem  
help the sick man take out his phlegm

Let's work towards a better future  
Give all the kids a teacher  
Treat everyone equally  
Let's all live peacefully  
And live our life gratefully...





2023

**ENAJORI**  
**এনাজরী**

# **RONGALI BIHU 2022**

## **Assam Association Melbourne**





# RONGALI BIHU 2022

## Assam Association Melbourne



2023

# ENAJORI এনাজরী



## Assam Association Melbourne







## ASSAM GAURAV – MANJE LA & SINGPHO HERITAGE TEA

Long ago, two Singpho brothers went hunting deep in the forests of Assam. Wandering through the jungle, they could not find any animals and subsequently ran out of life-saving food and water. Tired, hungry, and thirsty, they had no strength to walk and decided to rest next to a small plant. Their hunger gnawed at them. In desperation, they reached out for the leaves of the plant and ate them. To their utmost surprise and delight, they felt better shortly after consuming the leaves. They were no longer hungry or thirsty. One of the brothers asked the reasonable question: ‘Pha lap’? Pha means ‘what,’ and lap means ‘leaf’ in the Singpho language. They collected the seeds and planted them at home. Very soon, every Singpho learned the value of those leaves, and PHALAP became the word “Tea.”

The role of the Singpho tribe in the early development of the tea industry in Assam is significant. The Singphos discovered wild tea in Assam and were aware of its medicinal values. Therefore, they developed an indigenous method of tea preparation and a habit of tea drinking. Singpho chief Beesa Gaum first showed a wild growing tea plant to Robert Bruce in 1823, which eventually led to the establishment of a robust tea industry in Assam.

The history of tea in Assam begins with Ningrula, the Singpho Chief of Ningru, who laid the foundation stone of trading tea from Ledo and Margherita areas. In 1840, the first batch of 95 tea boxes were dispatched to the Kolkata Market for sale. Out of 95 boxes, 35 boxes were prepared and packed by Ningrula himself. He wrote the commercial chapter of Assam tea by profiting £480.00 out of those 35 tea boxes.



In recent times, Singpho tea has gained popularity in numerous state and national level exhibitions. The man behind the idea of taking Singpho Tea to the world is Manje La. He has dedicated his life to preserving and promoting Singpho culture and tradition since childhood. In 1985, the first Singpho Festival “Shapong Yong Mau Poi” was organized at Miao, and Manje La was a founding member of that festival. In order to preserve and promote Singpho Culture and tradition, Manje La formed the ‘Singpho Cultural Society’ in 1984. Manje La started commercialized Singpho Tea as the brand name “Phalap” in the year 2003.

Phalap has a smoky taste and is made by crushing the leaves and storing them in bamboo. The bamboo tube is kept over a fireplace so that it does not get spoiled by the high humidity in this region. This process of preservation gives it its smoky flavour. The leaves are sun-dried and then stuffed in the bamboo hollow and smoked over fire for weeks, the leaves hardening to take the shape of the bamboo tube. This processed tea can then be preserved for years, small portions cut from the tube (resembling coins) and brewed to a lovely golden-orange beverage.



Manje La receiving Assam Gaurav Award 2023

The Singpho people believe that regular drinking of Phalap Tea helps control Diabetes, Cancer, Lowering Hypertension, and Heart problems, among others.

In 2023, the Assam Government awarded Manje La with the prestigious “Assam Gourav” award for his outstanding contributions to the Singpho Community and for making Singpho Tea a commercial brand with high popularity.



# SANKARDEV TITHI 2022

## Assam Association Melbourne





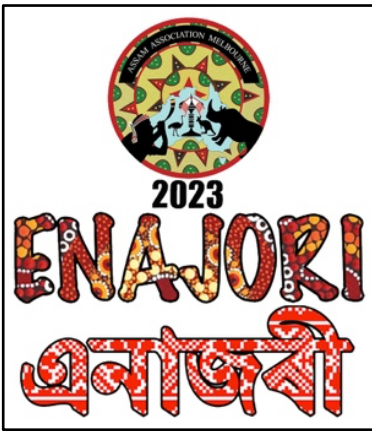


*Kopou Phool*  
(Foxtail Orchid)  
Assam

E  
N  
A  
J  
O  
R  
I



*Golden Wattle*  
Australia



VICTORIAN  
multicultural  
commission  
*strengthening our community*



Assam Association Melbourne (AAM), appreciates & acknowledge the support received from the Victorian Multicultural Commission, Government of Victoria, towards the celebration of Bohag (Rongali) Bihu 2023.

**Disclaimer:** The Editorial team has included all the submissions 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 submissions published in this magazine are reserved by the authors. No part may be reproduced without permission from the authors. For any correspondence related to Enajori 2023 submissions, please contact - **Momi Syed** [tlk2momi@gmail.com](mailto:tlk2momi@gmail.com). For any correspondence related to **Assam Association Melbourne (AAM)**, please contact - [assamassociationmelbourne@gmail.com](mailto:assamassociationmelbourne@gmail.com)