



PGI School
পদ্মেশ্বৰ গগৈ
আন্তৰ্জাতিক বিদ্যালয়

জ্যোতিৰুপা

(Jyotirupa)

CELEBRATION OF A LINGUISTIC JOURNEY



*Inside the story of
PGI School*

*Online School for Assamese
Language Studies*

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Meet the Team

PGI School - A New Awakening



Geetasree Gogoi Apte
Founder & Teacher | PGI School

There are many reasons why we started PGI School. We noticed that the Assamese language is not only slowly disappearing from Assamese households, but also from public life. Many English-medium and Kendriya Vidyalay do not include Assamese in their curriculum. As a result, children from these schools might be able to speak Assamese, read or write it. This puts Assamese literature and culture at risk of death.

Preserving a native language by passing it on to the next generation is vital. Families living outside Assam often lack the environment needed to teach their children Assamese. Although many parents want to keep the language alive at home, they often face challenges because of their children's tendency to respond in English. This language barrier hinders communication between children and their grandparents, which is essential for emotional connection and growth. The mother tongue strengthens family bonds and preserves cultural heritage and family traditions.

Another reason for our initiative is the cognitive benefits of multilingualism. Learning multiple languages enhances a child's memory, cognitive functions, and problem-solving skills. A bilingual child is more likely to grasp new languages or abstract concepts with ease. Learning the Assamese language offers a path to deeper cultural understanding and its rich history, and vibrant traditions. It also allows for direct communication with Assamese-speaking communities, fostering stronger social connections and personal relationships. In a world increasingly interconnected, the ability to speak Assamese can provide a competitive edge in various fields, particularly those related to cultural tourism, education, and media. Learning a new language expands one's perspective, broadens cultural horizons, and enhances self-confidence. Learning Assamese can open doors to higher education and research opportunities in the region and beyond.

Learning Assamese can be useful for those traveling to or living in Assam, facilitating interactions with locals and accessing local resources. It opens a doorway to deeper cultural understanding, rich history, and vibrant traditions. In today's interconnected world, proficiency in Assamese offers a unique advantage, especially in fields like cultural tourism, education, and media. It broadens perspectives, fosters cultural appreciation, and builds self-confidence. Moreover, it can lead to academic and research opportunities both in Assam and beyond.

We are proud that PGI School has completed 5 years of teaching the Assamese language. Over this time, we have reached more than 200 students from 18 countries. Our mission has always been to spread the language and pass it on to the next generations. We believe that PGI School is helping to spark a new awareness in society about the importance of learning Assamese. More parents are now eager to teach the language to their children than ever before.

We extend our heartfelt best wishes to everyone who is working together to uplift and preserve the Assamese language in our society.

In Loving Memory of , Late Padmeshwar Gogoi



Meet the Team



Tea Estate by Hemav Mahanta



Dil Deka
Houston, USA
Co-teacher

PGI School and My Experience

Teaching Assamese at PGI Assamese Online School has been a joyful experience. Our students come from many different countries and backgrounds, yet they share one common goal—to learn Assamese. Their enthusiasm brings us immense joy. Although it can sometimes be challenging to teach a language they aren't used to hearing, we find it fulfilling to create engaging lesson plans and work toward our goals.

We are especially grateful to the parents who support our efforts and help create an environment where their children are excited to learn. Their dedication inspires us every day.

This year marks the 5th anniversary of our school. We are extremely proud to have reached this milestone. It has been a great pleasure to teach Assamese and to be part of this meaningful journey.

I often wish that Gitashree's father, the late Padmeswar Gogoi, and my own father, the late Munindra Narayan Dutta Baruah, were here to witness this journey. Both were educators who always encouraged us to take pride in our roots, heritage, and culture. জয় আই অসম!

In Loving Memory of , Late Munindra Narayan Duttabaruah



From the Editor's Desk



**Kavyashi
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Our mother tongue is the first language we hear—even before we're born—through our mother's voice, her heartbeat, and her presence. It forms a deep bond that connects us to our roots and identity. Nothing is more familiar or comforting than a mother speaking to her child in her native language. It's our first experience of communication, shaping how we express ourselves and relate to the world. It is the first gift of expression we receive—the roots of who we are.

In today's world of constant movement and global living, holding on to our mother tongue becomes both a conscious effort and a sacred responsibility. Teaching it to the next generation can sometimes feel like a task, especially when surrounded by other dominant languages. That is why my connection with PGI has been such a blessing. It gently helped my twins shed their shyness and step into the beautiful world of spoken Axomiya. Watching them embrace the language has been nothing short of magical. It has brought them closer to our family, and more deeply connected to our cultural roots. They are not just learning words—they are discovering where they come from, who they are. What greater reward could there be for a globally mobile family like ours? We have become a family reunited with our mother tongue. And with the return of the language, no matter where we are in the world, I now know this: we will always belong. With Axomiya, we are home. For good.

Thank you PGI School for entrusting me to create this 5th Anniversary Celebratory Magazine. It is very close to my heart. Cheers to many more..



সন্তানক মাতৃভাষা শিকোৱাৰ প্ৰয়োজনীয়তা

আমাৰ এচাম অসমীয়াৰ এক বদ্ধমূল ধাৰণা যে ইংৰাজী ক'ব-লিখিব জানিলে তেওঁলোক বা তেওঁলোকৰ সন্তান উচ্চমানৰ। প্ৰাসত প্ৰায় পাঁচ দশক জীৱন অতিবাহিত কৰাৰ পাছত এই মনোবৃত্তি অসমীয়াৰ মাজত বেছি যেন লাগে। কাৰণ বৃটেইনত থকা প্ৰায় এশ পঁইষষ্ঠিটা ভাষাভাষীৰ লগত চাকৰি আৰু সামাজিক সূত্ৰে সংযোগ হোৱাৰ সৌভাগ্য ঘটিছে। সেই অভিজ্ঞতাৰ ভেটিত দেখিছোঁ সকলোৱে নিজৰ নিজৰ ভাষা, সংস্কৰ-সংস্কৃতি লৈ বৰ সচেতন।

এসময়ত আমাৰ কিছুমান অসমীয়াই অসমৰপৰা বাহিৰলৈ ওলাই গৈ অসমীয়া পাহৰাৰ ভাও ধৰিছিল বা ইংৰাজী মাধ্যমত সন্তানক পঢ়ুওৱাৰ বাবে সৰ্গোৰে সন্তানে অসমীয়া নাজানে বুলি কৈ তেওঁলোকেও সন্তানৰ লগত ভঙা-ছিঙা ইংৰাজীতেই কথোপকথন চলাইছিল। তাৰ ফলত সন্তানৰ কি ক্ষতি কৰিছিল তেওঁলোকে নিজেও আচলতে গম পোৱা নাছিল। কাৰণ তেওঁলোকৰ পৰৱৰ্তী প্ৰজন্মই পৰিয়ালৰ ইংৰাজী নজনা লোকৰ লগত যোগাযোগ কৰিব নোৱৰাৰ বাবে তেওঁলোক বহু সামাজিক অনুষ্ঠানৰপৰা বঞ্চিত হ'বলগীয়া হৈছিল বা লৈ গ'লেও আমনি পাই পাই পাছলৈ আৰু নোযোৱা হৈছিলগৈ। এয়া সন্তানৰ বাবেও মুঠেই শুভ সংবাদ নহয়। কাৰণ এসময়ত বেছিভাগ সন্তানেই ক'ব নোৱৰাকৈয়ে অলপমান নীচত্মিক মনোবৃত্তিৰো হোৱাগৈ দেখা যায়।

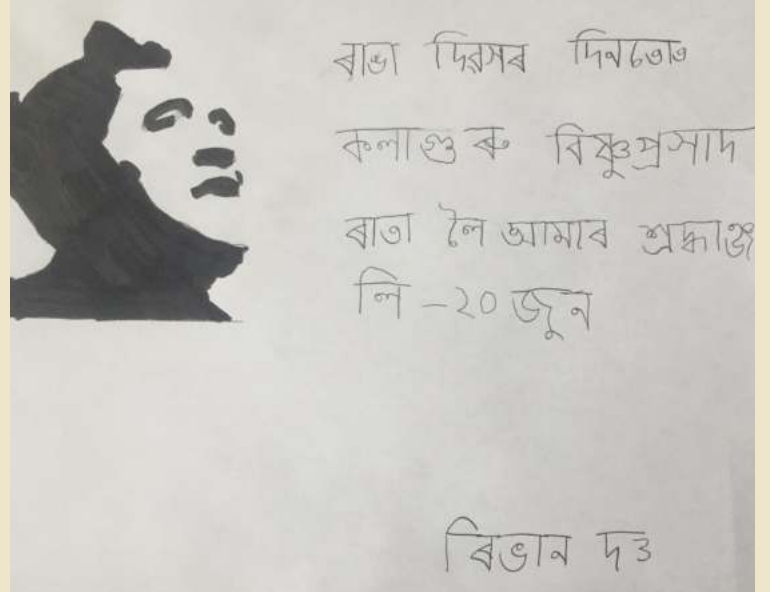
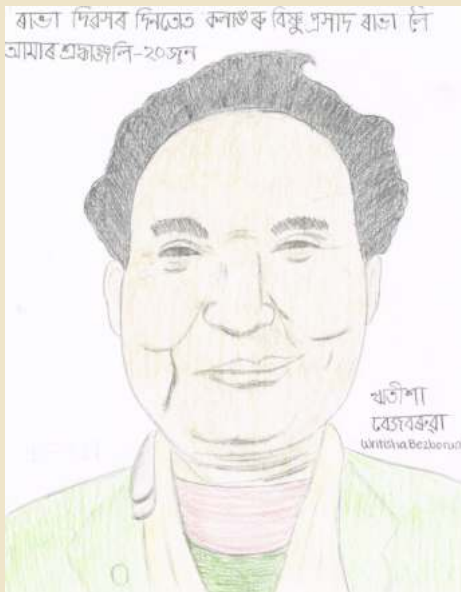
এসময়ত অসমৰপৰা ওলাই আহিলে আনুষ্ঠানিকভাৱে লিখিত অসমীয়া শিকোৱাৰ সুবিধা নাছিল। গতিকে যিসকলে সন্তানক অন্ততঃ কথিত ভাষাখিনিও শিকাইছিল, তেওঁলোকে অসমীয়া নাজানে বুলি হীনমন্যতাত ভোগা নাছিল। ভাষা মানুহৰ অন্তৰ জয় কৰা আৰু নিজেও বিভিন্ন জ্ঞান আহৰণ কৰি আনৰ লগত আপোন হ'ব পৰাৰ এক অপূৰ্ব বাহন। এতিয়া বৈদ্যুতিন মাধ্যমে পৃথিৱীখন সৰু কৰি পেলাইছে। গতিকে মানুহে আজি-কালি বিভিন্ন মাধ্যমেৰে নিজৰ ব্যক্তিগত সময়ত বিভিন্ন ভাষা শিকিব পাৰে আৰু বিভিন্ন দেশলৈ মনোৰঞ্জন বা জীৱিকা নিৰ্বাহৰ বাবে যোৱাও সহজলভ্য হৈ পৰিছে।

বাহিৰলৈ ওলাই গ'লে বুজা যায় যে পৃথিৱীৰ অনা-অসমীয়া লোকসকলে কেনেকৈ য'তে আছে ত'তে নিজৰ ভাষা, সাহিত্য, সংস্কৰ আৰু সংস্কৃতি বৰ্তাই ৰাখি সন্তানক নিজৰ শিপাৰপৰা বঞ্চিত নকৰাকৈ নিজৰ নিজৰ সমাজলৈ অৰিহণা যোগাই আছে। সেইদৰে আমাৰ অসমীয়া সন্তানকো স্বদেশতেই হওক বা বিদেশতেই হওক যদি পিতৃ-মাতৃ একেভাষী নহয় তেনেহ'লে তেওঁলোকে দুয়োটা ভাষাতে অৰ্হতা লাভ কৰোৱাৰ দ্বায়িত্ব দুয়োজনৰে আৰু তেওঁলোকে তেনেক্ষেত্ৰত সমাজত বহুত আদৰো পায়। গতিকে তেওঁলোকক শিপাৰ লগত জড়িত কৰি ৰখাৰ দ্বায়িত্ব উভয়ৰে সমানে। ইয়াৰপৰা নৱ প্ৰজন্মক বঞ্চিত কৰা অনুচিত।

এতিয়া অৱশ্যে বৃটেইনত থকা নতুন পিতৃ-মাতৃৰ মাজত সেই সজাগতা আগতকৈ ভালেখিনি বেছিকৈ অহা পৰিলক্ষিত হৈছে। এয়া অতি শুভ লক্ষণ। স্বদেশতেই হওক বা বিদেশতেই হওক, আন আন জাতিৰ দৰে নিজৰ ভাষাটো গৌৰৱেৰে শিকাই সন্তানক লাভ কৰাৰ লগতে ধ্ৰুপদী ভাষাৰ মান্যতা পোৱা আমাৰ অসমীয়া ভাষাৰ প্ৰচাৰ আৰু প্ৰসাৰ চলাই ৰখাৰ সময় আহি পৰিছে। সেয়া এটা জাতি হিচাপে জীয়াই ৰখাৰ দায়বদ্ধতা আমাৰ প্ৰতিজন অসমীয়াৰে আছে বুলি মই ব্যক্তিগতভাৱেও অনুভৱ কৰোঁ।

চিৰ চেনেহী মোৰ ভাষা জননী।
জয় আই অসম ॥

মঞ্জিৰা চৌধুৰী, লেখকী
ইংলেণ্ড
প্ৰাক্তন সভানেত্ৰী,
যুক্তৰাজ্য অসম সাহিত্য
সভা



পি জি আই স্কুল: মোৰ অনুভৱ



ময়ূৰ বৰা

(ময়ূৰ বৰা অসমৰ এগৰাকী জনপ্ৰিয় সাহিত্যিক, সমালোচক আৰু জনবক্তা। এওঁ এতিয়ালৈকে লিখা ১৮ খন গ্ৰন্থৰ ভিতৰত, ১৬খন অসমীয়া ভাষাৰ আৰু ২খন ইংৰাজী ভাষাৰ)

সাত সাগৰ তেৰ নদীৰ সিপাৰৰ এগৰাকী মহিলা। দুচকুত হাজাৰটা সপোন লৈ তেওঁ প্ৰায় তিনিটা দশকৰ আগতে নিজ মাতৃভূমি অসম এৰিছিল। তেওঁৰ নাম গীতাস্ত্ৰী গগৈ আশ্ৰে। অসমৰ যোৰহাটৰ জীয়াৰী আৰু মহাৰাষ্ট্ৰৰ পুনেৰ বোৱাৰী। যোৰহাট আৰু পুনে দুয়োখন ঠায়েই নিজ নিজ ৰাজ্যৰ সাংস্কৃতিক তথা বৌদ্ধিক ৰাজধানী ৰূপে জনাজাত। মানুহ গৰাকীক হয়তো যোৰহাট আৰু পুনেৰ পৰিমাণলটোৱেও সহায় কৰিছে। দেশে বিদেশে বিভিন্ন ঠাইত বাস কৰি ভিন্নসুৰী অভিজ্ঞতাৰ মেটমৰা সমলবোৰ লৈ তেওঁ বৰ্তমান খিতাপি লৈছে কানাডাৰ এলবাৰ্টা প্ৰদেশৰ কেলগেৰী নামৰ চহৰখনত। কেলগেৰী চহৰখনে কানাডাৰ খাৰুৱা তেলৰ উদ্যোগটোৰ জৰিয়তে দ্ৰুত উন্নয়নৰ মুখ দেখিছে। চহৰখনৰ এটা অঞ্চল গগনচুম্বী অট্টালিকাৰে ভৰা। কিন্তু সেই কংক্ৰিটৰ অৰণ্যৰ মাজতো গীতাস্ত্ৰী গগৈ আশ্ৰেৰ নিজৰ মাতৃভূমি আৰু মাতৃভাষাৰ প্ৰতি থকা আবেগ আকুলতা হ্রাস পোৱা নাই। বৰং ক’ভিড মহামাৰীৰ সেই ভয়ংকৰ দিনবোৰৰ মাজতে তেওঁ আৰম্ভ কৰিলে এটা প্ৰেৰনা-সঞ্চাৰী প্ৰকল্প। ২০২০ বৰ্ষৰ মাৰ্চ মাহত প্ৰয়াত পিতৃ পদ্মেশ্বৰ গগৈৰ নামত তেওঁ আৰম্ভ কৰিলে পি জি আই স্কুল। গীতাস্ত্ৰীৰ মনৰ সপোনটোৱে এনেকৈয়ে প্ৰাণ পাই উঠিল।

স্কুলখনৰ মূল উদ্দেশ্য হৈছে বিভিন্ন কাৰণত নিজ মাতৃভাষা অৰ্থাৎ অসমীয়া শিকাৰ পৰা বঞ্চিত হোৱা পৃথিৱীৰ বিভিন্ন দেশত বসবাস কৰা অসমীয়া মূলৰ ল’ৰাছোৱালীক নিজৰ ভাষাটোৰ বিষয়ে সম্যক ধাৰণা দিয়া। স্কুলখনে এতিয়ালৈকে ১৮ খন দেশৰ প্ৰায় দুই শতাব্দিক ছাত্ৰ ছাত্ৰীক অসমীয়া শিকাত সহায় কৰিছে। ছাত্ৰ-ছাত্ৰীৰ মাজত ৫ বছৰীয়া শিশুৰ পৰা ৬৫ বছৰীয়া লোকো আছে। ৬০ বা ৬৫ বছৰীয়া লোকৰ আগ্ৰহে প্ৰমাণ কৰে যে নিজ মাতৃভাষা শিকাৰ দৰাচলতে কোনো বয়স নাথাকে।

স্কুলখনত শিক্ষকতা কৰে গীতাস্ত্ৰী গগৈ আশ্ৰে আৰু আমেৰিকা যুক্তৰাষ্ট্ৰৰ টেক্সাছ প্ৰদেশৰ হিউষ্টন নিবাসী দিল ডেকাই। দিল ডেকা হৈছে প্ৰখ্যাত পণ্ডিত হৰিনাৰায়ণ দত্তবৰুৱাৰ নাতিনী আৰু ‘নিলাচল’ কাকতৰ প্ৰকাশক মুনীন্দ্ৰ নাৰায়ণ দত্তবৰুৱাৰ জীয়াৰী। দত্তবৰুৱা পৰিয়ালটোৱে মুনীন্দ্ৰ নাৰায়ণ দত্তবৰুৱাৰ নামত দুজন ছাত্ৰক বছৰি বৃত্তি প্ৰদান কৰি মাতৃভাষাৰ প্ৰতি বিদেশত বাস কৰা লৰা-ছোৱালীৰ আকৰ্ষণ বৃদ্ধি কৰিবলৈ প্ৰয়াস কৰি আহিছে। মই আশা কৰোঁ অনাগত সময়ত গীতাস্ত্ৰী গগৈ আশ্ৰেৰ নেতৃত্বত দেশে বিদেশে সিঁচৰিত হৈ থকা আন বহু লোকক অসমীয়া ভাষাৰ প্ৰতি অধিক আগ্ৰাহাণিত কৰি তুলিবলৈ সক্ষম হ’ব। পি জি আই বিদ্যালয়ৰ জয়যাত্ৰা অব্যাহত থাকক.....

Mayur Bora

Critic and Public Speaker

https://en.wikipedia.org/wiki/Mayur_Bora

পিজি আই আন্তৰ্জাতিক বিদ্যালয়

কভিডৰ সময়ত
পৃথিৱী স্থবিৰ হৈ পৰাৰ ক্ষণত
আমাৰ বান্ধবী গীতাত্মীক
এটা শংকায়ে আবৰি ধৰিছিল
বাপতি সাহোন এই চিৰ চেনেহি
অসমীয়া ভাষাটো
প্ৰবাহত বসবাস কৰা
প্ৰথম প্ৰজন্মৰ মাজতে
সীমাবদ্ধ হৈ ৰব নেকি?
ইমান সুন্দৰ আমাৰ শব্দবোৰ
ব্যৱহাৰৰ অভাবত হেৰাই যাব নেকি?
পেচাত শিক্ষয়ত্ৰী গীতাত্মীৰ
অন্তৰখন হাহাকাৰ কৰি উঠিছিল
কিবা এটা কৰিব লাগিব,
ভাষা ৰক্ষা কৰিবলৈ
ভাষা প্ৰচাৰ কৰিবলৈ
পৃথিৱী চোকে কোনে
অসমীয়া শিপাডাল জোকাৰিব লাগিব।
যেনে ভাব তেনে কাম
জন্ম হল এখন online বিদ্যালয়ৰ
আকুৱালি ললে হাজাৰজনৰ অনুৰূধ

পৃথিৱীৰ প্ৰান্তে প্ৰান্তে গুলজৰি উঠিল
অ মানে অমিতা, ক মানে কমলা
দুৰণিবটীয়া সমন্ধবোৰে যেন
মালা গাঠিবলৈ শিকিলে
ককাক আইতাকৰ চকুত চকুপানী
নাতিনিৰ মুখত মুকুতা সৰে ।
আজি পৃথিৱীৰ বিভিন্ন প্ৰান্তৰ লৰা ছোৱালী
কিশোৰ কিশোৰী আৰু ডেকা গাভৰুয়ে
যেতিয়া নিজৰ মাতৃভাষাৰে ঐক্যতান জোৰে
সন্মান সহকাৰে অসমীয়া শিকিবলৈ যত্ন কৰে,
আখৰ যুটাই , শব্দ সাজি
মনৰ ভাৱ প্ৰকাশ কৰে
আমি তোমাক লৈ গৰ্বিত গীতাত্মী
PGI আন্তৰ্জাতিক বিদ্যালয়লৈ শুভকামনা
থাকিল।
শিক্ষাথী সকললৈ অশেষ আশীস আৰু চেনেহ
থাকিল। তোমালোকৰ অমিয়া মতে
আমাৰ ভাগৰুৱা দেহা
ক্ষন্তেকৰ বাবে হলেও শাত পেলাই
তোমালোকৰ আগ্ৰহত
হাজাৰ জনী গীতাত্মীৰ জন্ম হয় ।



মালিকা চাহনাজ
ৰহমান , কেলগেৰী,
এপ্ৰিল ২১, ২০২৫
পি জি আই বিদ্যালয়ৰ
অতিথি ২০২১

A New Beginning

The rhythmic beats of the dhol echoed through the house, a heartbeat of celebration. Men clapped in sync with the drum, while women swayed in vibrant mekhala chadors. This was Florida's annual Rongali Bihu celebration.

And there I was, slouched in the corner, phone in hand. There were no kids my age, no one to talk to. The joy of it felt foreign to me.
“Jiya, grab a bite and come dance with us!”
I wasn't in the mood to dance.

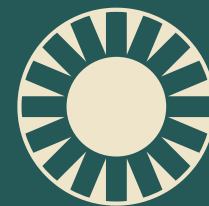
Eventually, hunger won out, and I wandered downstairs to eat dinner. As I descended, I noticed the details I'd overlooked --the warmth of the laughter, the camaraderie of the crowd, and the way everyone danced to the same rhythm. The joy was infectious. As I dug into the duck curry, its rich flavors connected me to something deeper. Bihu wasn't just about dancing or music—it was about shared traditions. Whether Hindu, Muslim, Christian, or Indians in general, we celebrated the changing seasons and new beginnings together. With each bite, the joy became mine too.
One of the aunties waved me over: “Jiya, join us!” I put down my phone and joined the crowd. With each step, I wasn't just dancing—I was embracing a new beginning, ready to carry this delight forward.



Jiya
Gohainbaruah
High School
Graduate,
Tampa, USA

"Earth Through the Window: My Life in Space"

Colonel Mike Fincke, NASA Astronaut



Living and working in space is one of the greatest adventures anyone can have. I've had the honor of spending over a year of my life aboard the International Space Station (ISS), orbiting our planet every 90 minutes at around 17,500 miles per hour—or about 28,000 kilometers per hour. In microgravity, everything floats, so even simple things like eating, sleeping, or brushing your teeth become fun science experiments. Each day is busy with research, maintenance, and teamwork—because space missions depend on people working together across cultures and time zones.

One of the most powerful experiences in space is looking out the window of the ISS. Our planet is breathtaking. You can see the deep blues of the oceans, the greens and browns of the land, and the very thin line of atmosphere that protects all life on Earth. From space, there are no borders—just one beautiful, shared world. We see 16 sunrises and sunsets every day, and the auroras shimmering over the poles are unforgettable. That view reminds you how small we are, and how connected we all are. When I was younger, I did imagine becoming an astronaut—but it took a lot of hard work, learning, and persistence to make that dream real. One of the biggest things that helped me was learning other languages. Because I could communicate across cultures, I had more opportunities—including the chance to work with international partners and fly to space. The more you know, the more doors open. I'm so glad to hear that students at PGI School are embracing languages and learning together from all around the world. Keep going! Your curiosity and dedication today will shape our shared future—maybe even among the stars.

চমুকৈ অসমীয়াত :

আন্তৰ্জাতিক মহাকাশ ষ্টেচনত কটোৱাৰ দিনবোৰ মোৰ জীৱনৰ এক আচৰিত অভিযান্ত্ৰিক অভিজ্ঞতা। মহাকাশৰ সৰু থিৰিকীৰে পৃথিৱীলৈ চাওঁতে ইয়াৰ সৌন্দৰ্য্যে মোক স্তম্ভিত কৰি তোলে—এখনেই পৃথিৱী, যাৰ কোনো সীমা নাই। মই সৰুৰেপৰা মহাকাশচাৰী হোৱাৰ সপোন দেখিছিলোঁ আৰু ভাষা শিক্ষাই মোক এই সপোন পূৰণ কৰাত সহায় কৰিলে। PGI School-ৰ ছাত্ৰ-ছাত্ৰীসকলে ভাষা শিকিবলৈ আগ্ৰহ দেখুৱাইছে বুলি জানি অত্যন্ত ভাল লাগিছে। ছাত্ৰ-ছাত্ৰীসকলে নজনা কথা জানিবলৈ যিমানেই আগ্ৰহ দেখুৱাব, সিমানেই আগবাঢ়ি যাবলৈ সুযোগ পাব।



Missions-

Fincke was the space station science officer and flight engineer for ISS Expedition 9 from April 18 through October 23, 2004. He was commander of Expedition 18. He arrived at the International Space Station aboard the Soyuz TMA-13 on October 14, 2008 with cosmonaut Yuri Lonchakov and space flight participant Richard Garriott. Fincke was a mission specialist on STS-134, which was his first and only flight on the Space Shuttle. Fincke made three spacewalks during the mission. He has completed 26 hours and 12 minutes of spacewalking time, bringing his total EVA time to 48 hours and 37 minutes. This places him 11th all time on the list of spacewalkers. Fincke has been deeply involved with NASA's Commercial Crew Program for over a decade. From 2014-2019, he served as the Astronaut Office Chief of the Commercial Crew Branch during the original Commercial Crew Transportation Capability (CCtCap) contracts award. He has contributed significantly to the development of both the SpaceX Crew Dragon and Boeing CST-100 Starliner spacecraft. As of 2025, Fincke is assigned as the pilot for NASA's SpaceX Crew-11 mission to the International Space Station, where he will serve as a member of Expedition 73/74. This mission is scheduled to launch in the summer of 2025. Our Best Wishes are with you always!

অকণিহঁতলৈ জেবীন জেঠাইৰ পৰা

অকণিৰ বৰ্ণমালা: ক-ফলা "ব্যঞ্জনবৰ্ণ"

ক: কথা কোৱা কলকলাই
খ: খং নকৰিবা খেংখেঙাই
গ: গা ধোৱা গৰম পানীৰে
ঘ: ঘোঁৰাত উঠি ঘৰলৈ যোৱা
ঙ: টেঙৰ মানুহ, ডাঙৰ মানুহ
চ: চালাক-চতুৰ, চিধা-চাধা
ছ: ছাটি মেলি লৈ ছাঁ লোৱা
জ: জাকি মাৰি গৈ জাকৈ বায়
ঝ: ঝৰ্ ঝৰ্ কৈ বৃষ্টি পৰে
ঞ: কেঞা আঙুলীত সজোৰে ধৰে।
ট: টং টংকৈ ঘন্টা বাজিল
ঠ: ঠনঠনকৈ গিলাচ ভাঙিল।
ড: ডাক্তৰ মামা সোমাই আহিল।
ঢ: ঢেক ঢেককৈ হাঁহি উঠিল।
ণ: গদি কিন্তু শব্দ নাপাবা, গছবিধি শিকি ল'বা।
ত: তৰা আছে আকাশত তিৰবিৰায়।
থ: থম্ থম্ কৰে আছে সোৱা জোনবাই।
দ: দলং আছে কলং, আৰু দিচাং নদীত।
ধ: ধুমধুমকৈ ধোবাই কাপোৰ ধুইছে পানীত।
ন: নাজানিলে, ন ন কথা শিকা, নোৱাৰোঁ নক'বা।
প: পুথিৰ লগতে, পোক-পৰুৱা, পখীক পঢ়ি চাবা।
ফ: ফল-মূলৰ গছ ৰুবা, তেহে ফল খাবলৈ পাবা।
ব: বগা মানুহ, ক'লা মানুহ কোনো কথা নাই।
ভ: ভাল কাম কৰিলেহে, ভাল নাম পায়।
ম: মা হৈছে মৰমীয়াল, সদায় মৰম কৰে।
য: যোৰ হাতে পুৱা-গধূলি প্ৰভুক প্ৰাৰ্থনা কৰে।
ৰ: ৰাষ্ট্ৰৰ মাজত কেতিয়াও নাথাকিবা ৰৈ,
বেয়া হোৱা গাড়ীখন ৰখি থাকিবলৈ।
ল: লং পানীত উতলাই ভাপখিনি ল'বা,
উশাহ-নিশাহ লোৱাত বৰ আৰাম পাবা।
ৱ: ৱ প্ৰথম আখৰ দি অসমীয়াত শব্দ নাই,
বিদেশী ভাষাৰ শব্দহে ৱ দি পোৱা যায়।
শ: শ শ শব্দে বহি শদিয়াত সভা পাতে,
ষ: ষাঁড়টোৱে ভাবি নাপাই, কিয় তাক নামাতে।
স: সিংহটোৱে সুদূৰৰ পৰা নিৰৱে চাই থাকে।
হ: হৰিণা-হৰিণী দেখোন গৈছে জাকে জাকে।
ক্ষ: ক্ষণ মানে পল, মূহুৰ্ত, অতি অলপ সময়।
ক্ষণবোৰ যোগ কৰিয়েই আমাৰ জীৱন হয়।

অকণিৰ বৰ্ণমালা: অ-ফলা "স্বৰবৰ্ণ"

অ: অকণেনো অকলে কিয় আছা বহি?
আ: আমন-জিমনকৈ নাথাকিবা, থাকা হাঁহি হাঁহি।
ই: ইলাই ইমান ধুনীয়াকৈ ইংৰাজী ভাষা কয়,
ঈ: ঈশ্বৰ, ভগৱান, আল্লাহ হেনো গডেই হয়।
উ: উত্তমে উটত উঠি উত্তৰলৈ যায়,
ঊ: ঊণৰ উৰ্ধত উমাল কাপোৰ নাই।
অসমীয়াত হয় শব্দটো উহ্য হৈ ৰয়।
এইখন কিতাপ ক'লেই, এইখন
কিতাপ হয়।
ঋ: ঋষি মানে তপস্বী, ফকীৰ আৰু যোগী।
এ: এন্দুৰ এটাই জপিয়ালতে ধ্যান গ'ল ভাগি।
ঐ: ঐশ্বৰ্য্যৰে ভৰা আমাৰ সোণৰ আই অসম,
ও: ওচৰা-ওচৰিকৈ থকা ৰাজ্যকেইখন জানো কম?
ঔ: ঔ-টেঙাদি ৰৌ-মাছ খাইছানে নৌ?
অসমীয়া ৰবাব-টেঙা ৰসে চৌ চৌ।

চৈয়দা জেবীন চাবীৰা

স্বাহ।

নিউয়ৰ্ক মহানগৰী।

(১২/১৮/২০২০)

প্ৰাক্তন সভানেত্ৰী,

অসম সাহিত্য সভা, উত্তৰ আমেৰিকা



Mishika
Choudhury
6 years old,
Australia

ঢকুৱাখনাৰ ফাটবিহু

অসমৰ 'ঢকুৱাখনাৰ ফাটবিহু' এক পৰম্পৰাগত লোক-সংস্কৃতি। উত্তৰ-পূব ভাৰতৰ ভিন্ন জাতি-জনগোষ্ঠীয়ে, স্মৰতঃস্মৃৰ্তভাৱে উপস্থিত হৈ নিজ কৃষ্টি-সংস্কৃতিৰ নিভাঁজ উপস্থাপনৰ একমাত্ৰ উমৈহতীয়া থলী হ'ল ফাটবিহু বাকৰি।

ইতিহাস প্ৰসিদ্ধ ঢকুৱাখনাৰ ফাটবিহু উৎপত্তি সম্পৰ্কে বহু প্ৰবাদ আৰু কাহিনী জনমানসত প্ৰচলিত হৈ আছে। তথাপি পণ্ডিতসকলে অসমৰ লখিমপুৰ জিলাৰ এটি মহকুমা তথা সৰু চহৰ ঢকুৱাখনাৰ নিচেই কাষেদি বৈ যোৱা চাৰিকড়িয়া নৈৰ চাপৰিতে আহোম যুগৰে পৰা ফাটবিহু উদ্‌যাপন কৰি অহা হৈছে বুলি ক'ব খোজে।

সময়ৰ সোঁতত ঢকুৱাখনাৰ ঐতিহ্যমণ্ডিত ফাটবিহুৰ যৱনিকা পৰিছিল ইংৰাজৰ ৰাজত্ৰকালত ১৯১৮ চনত। তাৰ প্ৰায় ষাঠি (৬০) বছৰৰ পিছত ঢকুৱাখনাৰ নতুন প্ৰজন্মৰ শিক্ষিত ব্যক্তিসকলে ফাটবিহুক পুনৰুজ্জীৱিত কৰি অভিনৱ ৰূপত সজাই-পৰাই এক বিখ্যাত সাৰ্বজনীন লোক-উৎসৱত পৰিণত কৰিলে। প্ৰতিবছৰে ব'হাগ মাহৰ নিৰ্দিষ্ট দিনত ঢকুৱাখনাৰ সকলো জনগোষ্ঠীৰ লোকে সমিলমিলেৰে উমৈহতীয়াভাৱে চাৰিকড়িয়া নৈৰ পাৰৰ ম'হঘুলি চাপৰিতে ফাটবিহু পাতিবলৈ ল'লে।

সমন্ৱয়ৰ প্ৰতীক ফাটবিহু এতিয়াও মঞ্চ-সংস্কৃতিৰ মাজত বিলীন হৈ যোৱা নাই। অৱশ্যে পৰিৱেশনৰ সা-সুবিধাৰ বাবে কিছু আধুনিক ৰূপ পাইছে। বৰ্তমান ব'হাগ মাহৰ শেষৰটো শুক্ৰ, শনি আৰু দেওবাৰে তিনিদিনীয়া কাৰ্যসূচীৰে ফাটবিহু পালন কৰা হয়। ফাটবিহুতলীত পুৰুষ-মহিলা উভয়ে অসমীয়া জাতীয় পোছাক পৰিধান কৰে। হাজাৰ হাজাৰ মানুহে পৰিধান কৰা সোণ বৰণীয়া মুগাৰ পোছাকৰ চিক্‌মিকনিয়ে সকলোৰে দৃষ্টি কাঢ়ে। জাতীয় পোছাক পৰিধান কৰা বহু হাজাৰ মানুহৰ একত্ৰ সমাৱেশে এক অৰ্বণীয় মনোমোহা দৃশ্যৰ সৃষ্টি কৰে।

ফাটবিহু - ঢকুৱাখনাৰ ৰাইজৰ বাবে ব'হাগ মাহত পালন কৰা মাথোঁ এটি উৎসৱ নহয়, ই ঢকুৱাখনাৰ ৰাইজৰ আয়ুসৰেখা আৰু বছৰটোৰ বাবে আহৰণ কৰি লোৱা শক্তি-সাহস।

উৎস - কিতাপ, মানুহ আৰু প্ৰকৃতিৰ সংগত - হোমেন বৰগোহাঞি; অসমৰ লোক সংস্কৃতিৰ ৰূপৰেখা - উমেশ চেতিয়া।



লক্ষীপ্ৰভা ফুকন
অৱসৰপ্ৰাপ্ত শিক্ষয়িত্ৰী,
তিনিচুকীয়া
পি জি আই বিদ্যালয়ৰ
অতিথি



A Pair of Brahminy Ducks At
Deepar beel by Jugal Bharali



Aayush Barman,
4th Grade
San Diego



বিশ্ব
পৰিবেশ
দিৱস
২০২০ চন

Sanjana Bezboruah
4th Grade
Alberta, Canada



SATRIYA NRITYA BY MEENAKSHI MEDHI , PGI SCHOOL GUEST



Annaprashana & Okuizome

Okuizome is one of the Japanese traditional rituals for newborn babies to wish them that never starve and grow up healthy with access to healthy food. It is basically the first meal ceremony that parents, grandparents and relatives pretend to feed the baby which is held around the 100th day after baby birth. It is similar to Assam's Annaprashana ceremony. Grilled whole fish (sea bream), red bean rice, soup, simmered food, vinegared vegetables and Japanese pickles are served at the ceremony.



Each meal has good meaning for the baby's healthy growth and happiness. The ceremony starts by the eldest person of the same gender as the baby. For the baby boy, the eldest grandfather will be the first one to feed him. Order of feeding is red bean rice, soup, red bean rice, grilled fish, red bean rice and soup. Everyone feeds foods following that order and repeats three times.

After feeding they touch the pebble called “Hagatame no ishi (tooth hardening stone)” with the chopsticks and place it on the baby’s gums to wish the baby to have strong teeth. This is similar to the Annaprashana ceremony in Assam.



However, more relatives and guests are invited in Assam. In Japan there are basically only parents, grandparents and some close relatives. In Assam there is puja in the morning and all family members pray for the baby’s good health. After the puja, family members pretend to feed several foods to the baby. In Assam too the key ingredient of the meal is fish and rice which are similar in importance during the Okuizome ceremony of Japan. Finally all family members sit together and enjoy a hearty meal together. I am astonished with the similarities of culture between Assam and Japan. Hoping to discover something new each day.

Hisanu Isimaru
Nagoya City, Japan
MNDB Scholarship recipient,
PGI School



WISHES TO PGI SCHOOL!

Heartiest Congratulations to PGI school on completion of 5 years. Congratulations to the founders, teachers, students and their parents too.

I must make a special mention here that Mrs Gitasree Kaustubh Apte and Mrs Dil Deka have worked tirelessly and enthusiastically to give such a beautiful and unique gift to all these children, a gift of an "identity" where they can proudly declare "মই অসমীয়া" a feeling of belonging to their roots and loving and respecting their mother tongue and land. We as parents must instill an urge for them to want to converse, read and write in Assamese.

The children have done really well. To keep their interest and motivation to continue to learn is an arduous task. It's obvious that their teaching modules and techniques are working well and parents are taking an active part in the process. The students have grown in numbers and they are coming from all over the world.

I was invited to one of the sessions to address some students and parents in the capacity of a speech therapist and what a nice and satisfying interaction that was. Assamese has a few sounds which are difficult for some to pronounce especially for the ones who don't hear the language all the time. It becomes necessary to engage linguistic tools in demonstrating and teaching these sounds. Gitashree and Dil were very open to these suggestions and I'd be more than happy to be able to help in any way I can.

Parents are the main teaching tools when it comes to exercising language practices. Let Assamese be spoken at home. A growing child is very pliable when it comes to acquiring language skills. It would help if you speak in English and Assamese as well.

Parents should become role models for them. Speak clearly and slowly so it makes an impact. For example:

ভোক লাগিছে নেকি? (Are you hungry)

কল খাবা নেকি? (Would you like to eat a banana)

The child hears both and chooses his own. He hears, stores, recalls, associates and expresses. It becomes easy if you start early. Never force or drill, let him choose to learn speak. The incentives and recognition given to the student performing well is a good motivator.

My best wishes to all! May PGI School shine and show the path to many.

দুটা ফকৰা যোজনা

অধিক মাছত বগলী কণা: বহুত বেছি বিকল্প থাকিলে তাৰ মাজৰ পৰা এটা বাছনি কৰা অসুবিধা হয়। বগলীয়ে মাছ খাই ভাল পায়। ই মাছ ধৰাৰ ক্ষেত্ৰতো অত্যন্ত পাৰ্গত। কিন্তু চৌদিশে মাছৰ উভৈনদী হ'লে কোনটো ধৰোঁ কোনটো নধৰোঁ হৈ বগলীয়ে মাছ ধৰিব নোৱাৰা হয়। সেয়েহে অত্যধিক বিকল্পৰ ক্ষেত্ৰত বাছ-বিচাৰ কৰি থাকোঁতে বাছনিত ভুল হোৱাৰ বা বাছনি কৰিব নোৱাৰা নহ'বলৈ এই যোজনাৰদ্বাৰা সঁকিয়াই দিয়া হৈছে।

অভ্যাসৰ নৰ, কৰ্ণপথে কৰে শৰ: নিয়মিত অভ্যাস কৰিলে যিকোনো কামেই সহজে কৰিব পাৰি। কাণৰ কেৰু বা খুৰীয়া পিন্ধা ফুটাটো সৰু। ইয়াৰ মাজেৰে কাঁড় মৰাৰ অভ্যাস কৰিবলৈ কাঁড়ীজন অত্যন্ত পাৰ্গত নহ'লে লক্ষ্য হোৱা ব্যক্তিজনৰ প্ৰাণ যোৱাৰো আশংকা থাকে। কিন্তু অভ্যাস কৰিলে মানুহ ইয়াতো পাৰ্গত হয়। সেয়ে অভ্যাস কৰিলে টান কামো কৰিব পৰা যায় বুলি এই যোজনাৰদ্বাৰা অনুপ্ৰাণিত কৰা হৈছে।

বিশেষ প্ৰয়োজনযুক্ত শিশুৰ সমস্যাঃ মানসিক বাধাগ্ৰস্ততা

বিশেষ প্ৰয়োজনযুক্ত শিশু বুলিলে সেইসকল শিশুক বুজায়, যিসকল শিশু সাধাৰণ শিশুতকৈ শাৰীৰিক, মানসিক, সামাজিক, আবেগিক, শৈক্ষিক আৰু শিকন ক্ষমতাৰ ক্ষেত্ৰত পৃথক। এই শিশুসকল শাৰীৰিক, মানসিক বা আবেগিক আদি ক্ষেত্ৰত বাধাগ্ৰস্ত হয়।

মানসিক বাধাগ্ৰস্ততা হ'ল এনে এটা অৱস্থা, য'ত বিকাশৰ সময়ছোৱাত ব্যক্তিৰ মানসিক বিকাশ ৰুদ্ধ হয় বা মনৰ পূৰ্ণ বিকাশ নহয়। ইয়াৰ ফলত ব্যক্তিৰ বুদ্ধিৰ বিভিন্ন দিশ, যেনে-বোধ ক্ষমতা, ভাষা, সামাজিক কৌশল আদিৰ ক্ষেত্ৰত দুৰ্বল প্ৰদৰ্শন পৰিলক্ষিত হয়।

মানসিক বাধাগ্ৰস্ততা সম্পৰ্কে অভিভাৱকৰ লগত আন মানুহে বহুতো ভুল ধাৰণা লোৱা পৰিলক্ষিত হয় --

ক) এনে শিশুৰ প্ৰতিটো অকৃতকাৰ্যতাকে তেওঁলোকে ইচ্ছাকৃত বুলি ভাবিবলৈ ধৰে। সেইহেতুকে খং-ৰাগ কৰাৰ লগতে শাস্তিমূলক ব্যৱস্থাবে তাক ভাল কৰিবলৈ চেষ্টা কৰা দেখা যায়।

খ) বহুতেই ভাবে মানসিকভাৱে বাধাগ্ৰস্ত শিশু এটাৰ পৰা আন এটা শিশুৰ গালৈ এই সমস্যা সোঁচৰিব পাৰে। গতিকে নিজৰ সাধাৰণ সন্তানক এনে শিশুৰ লগত খেলা-ধূলা, একেলগে বহি খোৱা আদি কাম কৰিবলৈ নিদিয়ে।

গ) বহু অভিভাৱকে শিশু অৱস্থাত ধৰা পৰা এনে বাধাগ্ৰস্ত শিশুৰ বয়স বঢ়াৰ লগে লগে বুদ্ধি-বৃত্তিও নিজে নিজে বাঢ়ি যাব বুলি সমস্যাটোক আওকান কৰা দেখা যায়।

মানসিক বাধাগ্ৰস্ততা সম্পৰ্কে আমাৰ অভিভাৱকসকলৰ অজ্ঞতা আৰু সজাগতাৰ অভাৱৰ বাবেই আমি মানসিকভাৱে বাধাগ্ৰস্ত শিশু এটাক মানসিকভাৱে অত্যাচাৰ চলাওঁ। এনে নকৰি, যেতিয়া আমি দেখা পাওঁ যে শিশুটোৱে তাৰ বয়স অনুযায়ী বিভিন্ন কথা আৰু কাৰ্যবোৰ আয়ত্ত কৰিব পৰা নাই, তেতিয়া আমি অলপো পলম নকৰি এগৰাকী ক্লিনিকেল ছাইক'লজিষ্টৰ ওচৰলৈ গৈ বুদ্ধি পৰীক্ষা কৰোৱাই শিশুটিৰ বুদ্ধিৰ বিষয়ে শুদ্ধ আৰু সঠিককৈ জানি লোৱাটো দৰকাৰী। ইয়াৰ লগে লগে এনে শিশুৰ সম্বন্ধে প্ৰচলিত ভুল ধাৰণাসমূহ এৰাই চলি শিশুটোক সাধাৰণ শিশুৰ দৰেই সহজ ব্যৱহাৰ কৰিব লাগে। মানসিক বাধাগ্ৰস্ত শিশুৰ সমস্যাটো বুজি লৈ তেনে ক্ষেত্ৰত শিশুসকলক সহায় কৰিব লাগে। কেইটামান উল্লেখনীয় মানসিক বাধাগ্ৰস্ততা হ'লঃ ডিচকেলকুলচিয়া, অটিজিম, আদি।



~ বিকাশদিহিংগীয়া, যোৰহাট, ভাৰতবৰ্ষ

লেখক, গল্পকাৰ, শিক্ষক

ফোনঃ ৮৪৭২০৪৮৪৫১

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পি জি আই বিদ্যালয়ৰ অতিথি ২০২৪

If you talk to a man in a language he understands, that goes to his head.

If you talk to him in his language, that goes to his heart.

Nelson Mandela

“Every moment is a fresh beginning.”

– T.S. Eliot

THE CHARAIDEO MOIDAMS



On the 26th of July 2024, a piece of incredible news broke out that changed the world's perception of one of India's northeastern states, Assam- the United Nations Educational, Scientific and Cultural Organization (UNESCO) had officially listed the Charaideo Moidams in the UNESCO World Heritage List. This marked the Moidams as India's 43rd world heritage site to be listed in this esteemed index.

The Charaideo Moidams are located in Assam, about 30 km from Sivasagar town & is famous for its archaeological remains of the kings of the Ahom Kingdom in the form of Moidams or burial grounds and they have a distinct architectural style that makes them unique. In Ahom chronicles, these burial mounds are called 'Che-tam-doi,' 'Che-lung,' and 'Che-khem-ren,' which translate to 'city on a hill,' 'big city,' and 'city of golden stairs,' respectively. From the rule of the Ahoms (1228-1826 CE) to the present day, this place remains sacred and is highly respected by the people of Assam.

Upon hearing this news me and my family decided to visit the Charaideo Moidams on the 30th of July. Nisa drove us to the place in an hour and a half on a humid afternoon, but the gentle breeze was a great relief. The place was filled with greenery, which was in stark contrast to the dark brown colour of the Moidams. The site was hilly and huge red rectangular boards were placed in several places with information about the Moidams— their significance, cultural history and the progress of recent excavation. Reading the information, we learned that 386 Moidams have been explored, and 90 royal burials are well-preserved for the public. In these Moidams, important antiquities have been found, despite having been robbed in the past. These include skeletal remains of a few members of the Ahom royal family and certain articles, such as wood carvings, ivory decorative objects, gold pendants and terracotta plaques.

As we head down the long winding pathway laid with red bricks that connects walkways between Moidams, we got our first glimpse of the brown-colored Moidams, they were huge and were surrounded by lush green patches of tall grass on all four sides. Some Moidams were still undergoing excavation and visitors were not allowed to go in. We spent the afternoon observing the Moidams, walking around them, understanding their historical significance and admiring their grandeur.

We wrapped our trip as we realized we were thirsty and hungry. Luckily, there were plenty of locals serving tea and snacks to the visitors. A stray dog or two roamed the area; some would ferociously chase the other dogs, while some would wait near the people in the hope of getting some food. As adults sipped their tea, we enjoyed some ice creams and a bottle of cold mango juice.

As we climbed into our ride back home, I looked back and took a last look at the Charaideo Moidams and the place was peaceful and indeed a resting place for the buried people.



MISSAMARI - Where I spent My Childhood

I spent my early childhood in Missamari, a place I later discovered held significant strategic importance during World War II, a fact that surprised me in my recent exploration of my past.

The United States formally entered World War II following the Japanese attack on Pearl Harbor in 1941. By this time, Japan had already established control over significant portions of China and was rapidly expanding its territorial reach. By 1942, Japanese forces had advanced through Burma (now Myanmar) and were poised at the gates of Kohima in Nagaland and Imphal in Manipur, presenting a direct threat to British India. To counter this rapid Japanese advance, a major mobilization of Allied forces was undertaken in the region. Strategically positioned, Assam emerged as a critical frontline military base. It served as a vital reinforcement center, an air logistics hub, a site for military training camps and hospitals, and a primary transport route for troops and supplies. Operations in Assam served two primary strategic objectives. The first was to mobilize resources to mount a counterattack against the Japanese forces. The crucial battles of Kohima and Imphal, fought in 1944, became pivotal in halting the Japanese advance and turning the tide in the Burma Campaign. The other important role was to sustain the war efforts inside China. For this, a road was built from Ledo in Upper Assam, called the Stillwell Road, extending through Northern Burma to Kunming in China. This 1000 miles long road was completed in the record time of two and half years in 1944.

In addition, seven airfields were built in the Brahmaputra Valley in Assam for supplying China through air: Chabua, Mohanbari, Tezpur, Sookerting, Jorhat, Moran and Missamari. From these airfields, pilots flew Eastwards over the "Hump", name given to the awesome mountain mass of the Eastern Himalayas mostly in the Northern Burma region, often 15/16000 feet high. These were perilous air supply missions over the Himalayas into China, flown by American and Allied pilots. It is recorded that 650,000 tones of material were transported over the hump during the war.

Missamari was a sleepy Railway Station, 8 miles to the East of Rangapara Junction, to the north of Tezpur town. When it became operational, Missamari apparently housed the 1328th United States Army Air Force unit flying C-46 aircrafts. Apart from a two mile long Runway, it had two long taxi tracks, large covered hangers, workshops, about 39 miles of Asphalt Road, a residential colony for about two thousand people with all facilities including a cinema hall, a church, water and electricity supply facilities.

After the war was over, the base closed down in 1946 when the Government of Assam procured the entire township facilities from the US Armed forces for Rs 70,000. Within two years, the place was overtaken by undergrowth and most of the fittings and equipment left behind were stolen. The State Government, in 1948, deputed my father to set up a model village in the abandoned township. The conditions were hardly livable when my mother joined him with my brother and me. My father had chronicled his days in Missamari and the people he encountered in a book of reminiscence. We left Missamari in December, 1953.

Enclosed a B/W photograph taken around 1952, which will give you some idea of the place. The landmark of Missamari was the Air Traffic Control Tower, which you see in the photograph. Missamari got international prominence in 1959 when the Dalai Lama escaped from China and entered India through the route via Missamari. Today Missamari houses a forward formation of the Indian Armed forces and is a beautiful Cantonment town. Unfortunately, there is hardly any trace of the old township in the new set up. My elder son, who is an Army helicopter Pilot, was posted briefly in Missamari a few years back. When I visited him, there was simply no trace of the old WW2 Base, which played such a crucial role in the War. Only the old ATC Tower has been preserved in memory of its past. I am attaching a photo of the same too. I could only imagine what a bustling town Missamari was in those days! A piece of history is lost forever.

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(Shantikam Hazarika is the Founder-Director of the Assam Institute of Management. He is a Former Chairman at SEBA. He serves as the Chairman of Gauhati Stock Exchange Ltd. and has been an Independent Director of NHPC Ltd. and Neepco Ltd. since 2012. He has served in many other senior leadership roles and holds a BE in Electrical and PG Diploma in Management from IIM, Ahmedabad.



Missamari in 1952 and present





A BEAUTIFUL NAGA GIRL,
PHOTO BY PRANJYOTI NATH

Taj Mahal

Kabir Baruah
Grade 7,
Auckland, New Zealand



Last December in Agra, India, me and my family witnessed a wonder, one of the 7 world wonders, THE TAJ MAHAL!!! On an early foggy morning in New Delhi me and my family woke up to the sound of the alarm beeping. My parents jumped out of the bed as I was rubbing my eyes on the brink of sleeping again “what was happening? Why are my parents so jumpy? I had about 1 billion questions racing in my head but I kept them in, as I was drifting back to sleep....PUHOR WAKE UP!!!! I jumped in irritation, just wanting to sleep just a bit more. “Five more minutes” I mumbled “we are getting late!” my mom screamed! “Why are we getting changed so early?” I mumble to myself, sleepy, and depleted....Then it hit me-WE ARE GOING TO THE TAJ MAHAL TODAY!!!! In an instant I jumped from my bed sprinting to the bathroom to get changed...

“Just in time” my mom said in relief as we got into the cab at 4:29 in the morning (I know it’s very early). I ask again “why do we have to go to the Taj Mahal so early?”, because if we left at 8:00 then there will be so many people in the line it will take hours to get in, and we get to see the Taj Mahal in the sunrise “ my mom said.

Looking outside my window , I gasped at the cloud of fog outside, I couldn’t see anything. It was like we were in a massive cloud, I was surprised how the driver was still driving like there was nothing in front of him anyway. 30 minutes later , I woke up from my slumber upon hearing my mom say in relief “we are here finally here”. As we gain our footing, Taj Mahal was nowhere to be found, “Where is the Taj Mahal “??

We quickly got our tickets, thanks to my mom’s immaculate planning. Dad avoided all the guides and pestering vendors and we got our cameras ready as we head to the entrance.

As we entered the gates of this majestic white palace we all gasped(especially me) as we saw the divine structure, it was truly magnificent. I quickly took me phone out and took several picture as we slowly walked closer and closer to the Taj Mahal, we stopped at the middle of the road to the Taj Mahal because there was a big pond there, and there were some photographers that were willing to take some photos of my family and me in front of the Taj Mahal. It took about 15 minutes to get about 30 photos of me and my family in front of the Taj Mahal doing different poses. After that I put on my photographer boots and then took some nice pictures of the Taj Mahal from all types of angles, while that was happening we were going through different parts of the garden in front of the Taj Mahal, it was truly mind-boggling! We even saw a squirrel family on a tree and since it's so hard to find squirrels in New Zealand, I took a couple of photos and videos of the squirrels. After we walked around the whole garden we finally took our shoes off and headed inside the divine structure and by this time the garden was full of thousands of people(that's a lot of people!) Inside the Taj Mahal there were lots of paintings well at least I thought they were paintings until the guide said that “nothing here is painted, everything is made out of gemstones and marble! Straight after I heard that I opened my mouth wide open. “Is that true?” I asked my dad, shocked and breathless. My dad paused, looked at me and said “yep” I was truly shocked and had so many questions. How much money did it cost? Why did the king use gemstones? why? I really wanted to ask my dad, but I kept them in as we kept on moving inside the Taj Mahal. The inside of the Taj Mahal was kinda small and compact but it looked really beautiful. I really wanted to take a photo but there was a rule, where you can't take photos inside the Taj mahal so I kept my phone in my pocket and kept on moving.

As we exited the Monument, the guide told us to stop and look at the river. There was a massive river right next to the Taj Mahal, it was colossal and it didn't end. Just around that are, I noticed another big structure, I was curious what it was and why it was there?! My dad answered that it was a guest house !

Lachit Borphukan the Valiant Warrior of Assam

Lachit Borphukan was a legendary Ahom military commander, celebrated for his strategic brilliance and patriotism, especially during the Battle of Saraighat in 1671, where he decisively defeated the Mughals. Son of Momai Tamuli Borbarua, a top Ahom official, Lachit inherited a legacy of military leadership. Appointed Borphukan by King Chakradhwaj Singha after the Mughal invasion of 1663, he led a successful campaign to reclaim Guwahati in 1667. Operating from Kaliabor with leaders like Atan Burhagohain, his forces captured key Mughal positions, culminating in the fall of Itakhuli fort and restoring Ahom control. Originally named Lachit Deca, he inherited a legacy of military service and administrative acumen. The title "Borphukan" was an honorific rank bestowed by the Ahom kings, akin to a Field Marshal or Governor-General.

Lachit rose through the ranks to become the Borphukan under King Chakradhwaj Singha, leading the kingdom's military forces during a time of great turmoil following the devastating invasion by Mughal general Mir Jumla in 1663. Lachit Borphukan was appointed as the new commander to spearhead the military revival. By August 1667, the Ahom army under Lachit Borphukan began an offensive to reclaim Guwahati. Operating from Kaliabor, Lachit's forces, including commanders like Atan Burhagohain, launched coordinated attacks on both banks of the Brahmaputra River. After a series of successful battles, the Ahoms captured key Mughal positions, including the fortified city of Guwahati. The victory was sealed in November 1667 with the fall of Itakhuli fort, reestablishing Ahom control over the region.



Outraged by the loss in Saraighat war, Mughal emperor Aurangzeb dispatched Raja Ram Singh of Amber in 1667 with a massive army to recapture Guwahati. Despite the Mughal army's numerical superiority, Lachit and his commanders leveraged Assam's terrain to their advantage, constructing embankments and fortifications around Guwahati and preparing for a naval confrontation. While Ram Singh attempted psychological warfare, diplomacy, and even bribery,

Ahom leadership—especially Atan Burhagohain—remained steadfast. A major skirmish at Alaboi in August 1669 resulted in a heavy Ahom loss, but the leadership learned from the encounter and shifted focus to defending Guwahati through strategic positioning and river-based warfare.

Battle of Saraighat (1671): The final assault began in early 1671, with the Mughals moving naval forces up the Brahmaputra. The Ahom defenses, although strained and with Lachit Borphukan seriously ill, rallied under his leadership. From his sickbed, Lachit famously rejoined the battle, inspiring his troops with the cry, "**Dexotkoi Momai Dangor Nohoi**" (My uncle is not greater than my country), as he punished an officer for dereliction of duty. The Ahom navy dealt a decisive blow to the Mughal fleet and were ultimately forced to retreat. This marked the end of Mughal ambitions in Assam and reaffirmed Ahom sovereignty.

Legacy of Lachit Borphukan: Lachit Borphukan is immortalized in Assamese history as a symbol of patriotism and resistance. His leadership is commemorated annually on Lachit Divas (24 November), and numerous statues, awards, and honors have been established in his name. The Indian

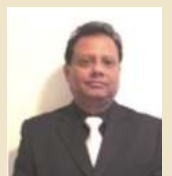
Navy named a warship INS Lachit in his honor, and the best cadet at the National Defence Academy is awarded the Lachit Borphukan Gold Medal.

Quotes like "When my countrymen are suffering from an unjust rule, and I am breathing, no enemy shall breathe" reflect his enduring spirit of sacrifice and loyalty to the land.

His story remains one of the most inspiring narratives of indigenous resistance against imperial expansion in Indian history.

**By Arup Goswami,
Calgary, Canada
President**

Assam Sahitya Sabha North America



CRAFTSMANSHIP OF ASSAM MANUSCRIPT PAINTINGS: DEMOCRATISING A LIVING HERITAGE THROUGH AWARENESS AND ACCESS

Assamese religious and academic traditions are intricately entwined with the region's rich cultural legacy. The tradition of manuscript painting is one of its most vivid manifestations; it is a visual language that thrived in the Sattriya cultural environment created by Mahapurush Srimanta Sankardev and his followers. These paintings—which are frequently found in religious documents, devotional plays (Ankiya Naat) are also stores of indigenous knowledge systems, spirituality, and communal memory.

At the core of this history is a distinctive craftsmanship that is based on regional materials and methods. Using natural pigments, artists create their own hues: haital (arsenic sulfide) produces yellow, hengul (mercury sulfide) produces red. Brushes are handmade, usually using animal hair or split bamboo. The manuscripts themselves are made from sanchi paat (the bark of *Aquillaria agallocha*), which is meticulously prepared and preserved using age-old techniques that have been handed down through the centuries.

There is a pressing need to democratise this living legacy—to make it available in digital, cultural, and intellectual spheres in addition to physical ones. Democratisation in this context refers to removing the obstacles that keep this art form from reaching modern audiences, such as linguistic difficulties, a dearth of educational materials, or its exclusion from scholarly narratives and institutional collections.

Being aware is the first step. The significance of these paintings can be made more widely known through exhibitions, educational programs, public art initiatives, and digital storytelling. Intergenerational transmission can be ensured through workshops and community gatherings that introduce younger generations to the pride and identity ingrained in these customs.

On the other hand, systematic and infrastructure-based access is required. This entails preserving and digitising manuscripts, developing educational resources that are accessible to all, assisting artisan collectives, and incorporating these artistic mediums into national and international contexts. It is equally crucial to make sure that working artists are not just included in this process, but centred in this process—as cultural leaders, co-creators, and knowledge holders.

The goal here is revival and preservation. Through art, identity is reclaimed, and communities are empowered by securing a future for their heritage that is shared, valued, and visible.





The Clever Crow: More Than Just a Fable

Do you remember Aesop's fable of the thirsty crow?

On a scorching hot day, a thirsty crow searched high and low for water, but found none. Just when he was about to give up, he spotted a jug beneath a tree, with a little water at the bottom. The neck of the jug was too narrow for the crow's beak, and the jug was too heavy to tip over. But instead of giving up, the crow had a brilliant idea. He flew off, collected small pebbles, and dropped them into the jug one by one. As the water level slowly rose, he was finally able to drink.

For years, this story was seen as a simple moral tale, teaching us patience and clever thinking. But the real lesson here might be even more remarkable: the crow itself. In fact, recent research has shown that crows are not just fictional problem-solvers—they're incredibly intelligent birds with impressive tool-using abilities!

For a long time, using tools was considered a uniquely human trait—something that marked our intelligence and innovation. However, animals are proving us wrong. Many species, like chimpanzees and Egyptian vultures, also use tools in their daily lives. Chimpanzees, for example, use twigs to fish for termites, and Egyptian vultures have been observed hurling stones to crack open ostrich eggs.

But among these clever creatures, crows are exceptional.

One crow species, the New Caledonian crow, stands out for its extraordinary intelligence. Native to the remote island of New Caledonia in the South Pacific, these crows are known for their ability to craft tools from twigs, wood, and ferns. They use these tools to extract insects and larvae from tree holes—just like the crow in Aesop's fable!

In fact, scientists have been studying New Caledonian crows for decades. One famous experiment involved a crow named Betty. She bent a straight piece of wire into a hook, which she then used to retrieve a bucket of meat from a tube. Remarkably, this ability has not even been observed in chimpanzees, our closest relatives. Betty's achievements were so significant that she was even featured on a postage stamp!

Another fascinating study conducted by researchers at Oxford University challenged crows to solve a complex three-step puzzle. First, they had to pull a short stick up using a string. Then, they used that stick to retrieve a longer one from a toolbox. Finally, they used the long stick to reach food placed inside a hole. The crows succeeded in all three steps, marking the first time birds were observed using tools sequentially for different tasks.

But it's not just New Caledonian crows who are impressive. Even our familiar House Crows are known to use tools in their daily lives. Researchers have observed them using leaves to extract ants from tree cavities—another example of these birds' problem-solving skills.

You've probably heard someone use the term "birdbrain" to imply that someone is silly or not very smart. But next time you hear that, you'll have the perfect story to share—one that proves just how clever and intelligent some birds truly are. It might just make them think twice before using that phrase again!



Dr. Joli Rumi Borah
Protected Areas Specialist, Alberta
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PGI School's guest2025

THE FLOATING CITY: POSSIBILITIES IN AN IMPOSSIBLE PLACE

When most of us think about Venice, Italy, our minds go to romantic scenes of gondoliers in their striped shirts singing a cheerful tune, beautiful crumbling brick buildings over sea-green canal water, and the enjoyment of a bright orange spritz sitting al fresco in one of the many piazzas. It is easy to understand why 30 million tourists choose to visit each year to devour the rich history and timelessness the city has to offer. But for the roughly 50,000 Venetians, it is a living, breathing city with all the joys and frustrations of daily life. During my eight months living there, I came to appreciate the value of “slow travel,” and how taking time to notice not just the romance but also the inconveniences of a place can deepen your understanding of the people who call it home. Let me share some tips to hopefully enrich your experience of this remarkable region.



Non-Conventional Transportation

Venice is a collection of islands connected by a network of bridges. There are no cars, narrow streets, and hundreds of stairs. Some islands can only be reached by private boat, water taxi, or water transit (vaporetto operated by ACTV). The vaporetto is the most economical method of travel, second only to walking. Gondolas a charming option as a bucket list item, but they are more of a tourist experience rather than a practical way to get around.

Fresh Local Food

If you are expecting the tomato-based dishes often associated internationally recognize as “Italian food”, Venice is not the right place. While you can still find excellent pizza and Sicilian-style pastas, Venice’s true culinary strength lies in its proximity to the sea. Instead try fresh seafood, risotto, and polenta which are staples in the local diet. Favourites include Sarde in Saor (fried sardines with sweet onion and nuts) and Baccalà Mantecato (creamed and cured white codfish) spread on top of bread or biscuits – also known as Cicchetti. Cuttlefish ink pasta, also known as Spaghetti al nero di seppie is a nice traditional dish to try as well. Pro tip: buy a pistachio pesto sauce to enjoy and save room in your suitcase to bring some home.

Explore Freely

If you are tired of the crowds and visiting the iconic attractions, here are my recommendations off the beaten path:

Serene museums There are over 60 museums in Venice (covering everything from modern art, to naval history, textiles, and Jewish history), so I would recommend spending your time at those whose focus piques your interest. One of my favourites was Querini Stampalia Foundation - a historic house, art and history museum and hidden gem which features both preserved traditionality, and tranquil spaces by Venetian architect Carlo Scarpa. There are hundreds of hidden places of beauty in the city that are yours to explore.

Sunset walks on the promenade: Enjoy a peaceful evening on the Zattere waterfront, with sweeping views of the Giudecca Canal. Better yet, take the vaporetto to Giudecca Palanca and stroll its less-crowded promenade for a local feel.

Beach day at Lido di Venezia: Just a short vaporetto ride away, the Lido offers a surprising change of pace—a sandy beach, Art Nouveau architecture, and even a handful of vintage cabanas. Rent a bike and explore its length for a refreshing break from the humid lagoon. Along the coastline, I recommend stopping at the El Pecedor food truck for some sandwiches, a local hit.



**Simy Apte, MBA Student, Concordia University
Montreal, Canada
Student, PGI School**



Tips for Assam



Chestnut Munia
by Abhijit Sarma

I'm Aum Barman, an 11-and-a-half-year-old boy, and I have been to Assam quite a few times because my extended family resides in Assam. I have to say, for being born and raised a proud American, the streets in Assam are pretty loud, but that's not what I'm going to write about.

Although I don't always understand the words people say, my mom and dad translate for me, sharing the stories behind their speech or perhaps hiding what's truly being said.



Aum Barman, 6th Grade
San Diego, CA
PGI student

However, one thing is clear: for Assamese people, everyone is family. Even the person honking their car right at you on the street for no reason—they are family too. If you listen closely, you'll realize that Assamese people don't just speak; they speak with their hearts. If they ever raise their voice, it most likely means they are interested in the topic you are talking about. And if they're shouting, it might just mean they're deeply invested in the topic.

They are not only kind; they are very sensitive people! In Assam, every word, every gesture, and every honk on the street is a thread in the fabric of their warm, heartfelt world.



Picture by Dibya Dutta

SOME OF PGI ALUMNI STUDENTS.. MORE TO BE ADDED IN FUTURE EDITIONS

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Aarohan Sharma	Texas,USA	Navya Durga Bhattacharyya	UK	Brooklynn Marie Briggs	Las Vegas,USA	Spriha Barua Tucker	CA,USA
Arohan Gogoi(Dimpu)	USA	Navya Nilay Deka	India	Capucine Courault	USA	Trianna Sarma	AB,Canada
Aarti Gupta	Mathura,India	Navyaa Kukreja	UK	Carson Mahant	Madison, Wisconsin	Teesta Buragohain	USA
Aatreyee Saikia	UAE	Neiley Medhi	USA	Chitra Apte	Delhi,India	Theodore Hatbaruah	Canada
Abhijay Barua	Texas,USA	Nikhita Thakuria	USA	Daivik Bhattacharyya	UK	Tyesha Dutta	UK
Abhinav Das	<u>Kulalumpur</u>	Nishtha Panging	Texas,USA	Daksh Srivastava	UK	Trinav Borah	Phoenix,USA
Abhirath Boruah	MD,USA	Nysa Chetia	USA	Deeksha Borah	UK	Vikrant Dhekiyal	California, USA
Adhrit Raj Neog	Italy	Nehal Solanki	Delhi,India	Devrish Phukan(Dhon Dhon)	AB,Canada	Virat Sundi	CA,USA
Aditi Bhuyan	Ontario,Canada	Perrine Legoullon	Paris	Dhruv Dadlani	AB,Canada	Mayukh Singh Deka	Chennai,India
Aditri Sarma(Niah)	AB,Canada	Putul Bhattacharya	Mumbai,India	Dhruv Hazarika Dutta	Norway	Yonah Goswami	Dartford,UK
Adrian Lahon	AB,Canada	Priyakshi Devasarma	CA,USA	Dhruvika Gogoi	USA	Anwesa Bardoloi(Esha)	Edmonton,Canada
Agastya Lahkar	Milton Keynes UK	Radha Bordoloi	Toronto,Canada	Dylan Mahant	USA	Srishti(Jiya) Gohainbaruah	Florida,USA
Agastya Kashyap(Pabloo)	Texas,USA	Radhika Rana	Canada	Elizabeth	NJ,USA	Devansh Bora,7yrs	Helsingborg,Sweden
Agniv Bhuyan Basumatary	UK	Ram Sarangapani	USA	Emelyne Depue	LA,USA	Syeda Sakiza Eshal	Hyderabad,India
Anayah Reya Chakravarti	Gravesend,UK	Ramya Ivy boruah	Australia	Enakshi Devasarma	CA,USA	Hisano Ishimaru	Japan,Netherlands
Anika Jia Bhandari	Texas,USA	Ranjoy Borah	California, USA	Finn Ely	Texas,USA	Emelyne Depue	LA,USA
Ankhe Khargharia	Texas,USA	Renata Sliacka	Slovakia, UK	Goutom Barthakur	UK	Vianna Thakuria	Ontario,Canada
Anneli Eleen Das Borkakoti	UK	Rivan Dutta	AB,Canada	Grant Mahant	Wisconsin,USA	Vashundhara Barhree	UK
Anubhuti Bhattacharya	Ontario,Canada	Riyana Mahanta	Canada	Harsin Hazarika	Bahrain	Writisha Bezboruah	Texas,USA
Anupran Deka	<u>Bangaluru, India</u>	Ronan Parashar	USA	Heeya D.Boruah	AB,Canada	Writwick Bezboruah	Texas,USA
Anuron Bhusan Das(Niyor)	Loughborough, UK	Rranna Saikia	Australia	Hemang Kashyap Inman	USA	Zoya Borkotoki	Noida,India
Anushree Buragohain	NJ,USA	Ruhan Mahanta	Canada	Indira Choudhury	Norway	Henrik Baruah	Texas,USA
Anwesa Bardoloi(Esha)	AB,Canada	Rory Gillespie	UK	Ishaant Majumdar	Texas,USA	Isa Baruah	Texas,USA
Aratrika Ghosh Arche Kharghoria	Auckland,NZ Texas,USA	Sagarika Das Medhi Sandipa Sharma	Guwahati,India Netherlands	Ishabel Nanda Bhunya	Germany	Christine Leyson	CA,USA
Arjun Barhree	UK	Sanjana Bezboruah	AB,Canada	Ishan Das	Texas,USA	Avinash Watts	CA,USA
Arnav Lahon	AB,Canada	Shaina Chowdhary	USA	Iris Deka(6yrs, UK)		Mira Watts	CA,USA
Arohan Gogoi(Dimpu)	MD,USA	Shivan Dutta	AB,Canada	Janak Senapati	Bengaluru,India	Ayan Khaund	Toronto,Canada
Aroosh Buragohain	NJ,USA	Simy Apte	AB,Canada	Jasit Sarma	Ontario,Canada	Juliett Pegu	Regina, Canada
Ashwin Hazarika	MD,USA	Srineev Sharma	AB,Canada	Kavya Bharali	Delhi,India	Evelyn Tamuli	UK
Aum Barman Jennifer Gogoi	SFO USA UK	Sukriti(Nidhi) Sarma Zoe Pegu	AB Canada Regina, Canada	Kabir baruah	Auckland,New Zealand	Devansh Bora	Sweden
Jia Goswami	Dartford,UK	Mishika Showdhury	Australia	Kai Olen Saikia	Mississippi,USA	Oryn Mahanta	CA,USA
Julian Sudzunki Warshow, Poland		Vernika Saini(A)	Delhi,India	Karnica Bezbaruah	AB,Canada	Arpan Barua(A)	Boston,USA
Junak Priya Das	UK	Rama Reddy(A)	Bengaluru, India	Kaushik Senapati	Bengaluru,India	Devina Laskar(A)	UK
kaavya Srivastava	UK	Sayasha Kumar	Texas,USA	Krishna Rabha	Texas,USA	Shivangi Medhi(A)	UK
				Krishiv Thakuria	Ontario,Canada	Virat Sundi	USA
				Krishnika Saikia	Washington,USA	Jaan Sarma Pathak(A)	USA
				Krittika Sarma	Ontario,Canada	Rishiraj Kalita(A)	USA
				Krivi Sharma	Ontario,Canada	Sophie Lampron-deSouza	Montreal, Canada
				Kulsum Ansari	Dhubri,India	Raaya Ivy Boruah	Australia
				Lauren Brown	UK	Rohit Davis	Florida,USA
				Luis Bhuyan	Germany	Maya D.Boruah	AB,Canada





HONORING OUR CHEERLEADERS IN SPIRIT—NO LONGER BY OUR SIDE, BUT FOREVER IN OUR HEARTS.



Lohit Datta-Barua, Texas, USA
Oct 20,1948-----Nov 3,2024

“We truly appreciate your effort in teaching Assamese and trying to promote our mother tongue.”



Rajen da
Rajen (Raj) Barua
1 December 1946 – 2 July 2021

"Never regret the past, but learn from the past;
Don't worry about the future, but plan for the future;
And enjoy the present."

Congratulations to the recipient of Munindra Narayan DuttaBarua Scholarship from PGI School



Hisano Ishimaru, Japan
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Aron Barman, Tx, USA
2021

জ্যোতিপ্ৰসাদ আগৰৱালাদেৱে অসমীয়া ভাষা সাহিত্যৰ জয়যাত্ৰাৰ সপোন দেখি লিখিছিল-

“কামৰূপা মোৰ সুৱদি সুৰীয়া
অসমীয়া ভাষা জগত সভালৈ যাব,
উজ্জল সুজ্জল কহিনুৰ পিন্ধি
হাঁহি জ্যোতিৰূপা হ’ব।“

পি জি আই বিদ্যালয়খনৰ জৰিয়তে ধ্ৰুপদী অসমীয়া ভাষা জগত সভালৈ নিয়াৰ প্ৰচেষ্টা সদায়েই অব্যাহত থাকিব। এই ‘জ্যোতিৰূপা’ খনে দেশ-বিদেশত থকা সকলো লোকৰ মাজত সজাগতা সৃষ্টি কৰি মৰম বুটলিব বুলি আশা ৰাখিলোঁ।

-গীতাত্মী গগৈ আপ্তে
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