



ABSTRACTS



INTACH
KAMRUP CHAPTER

NATIONAL SEMINAR

on

River Culture and Tourism

With Special Reference to Brahmaputra

(A PART OF SILVER JUBILEE CELEBRATIONS)

28TH-29TH SEPTEMBER, 2018

Organised By

Narangi Anchalik Mahavidyalaya

Narengi, Guwahati, Assam-781171

In Collaboration With

**Indain National Trust for Art
and Cultural Heritage (INTACH)**

Kamrup Chapter

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ON
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KAMRUP CHAPTER**

28th-29th SEPTEMBER, 2018

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Preface

The National Seminar organized in celebration of Silver Jubilee Closing Ceremony of the Narangi Anchalik Mahavidyalaya, Narengi, Guwahati in collaboration with Indian National Trust For Art And Cultural Heritage (*Intach*), Kamrup Chapter is expected to engage scholars and academicians from different nooks of the country in a meaningful pedagogy and applied strategy on a felicitous and ineluctable topic for all who are born and grown up on the riverine culture in the Northeast particularly in Assam and even outside Northeast .

River, the free gift of nature is the mother of all living beings encouraging the flow of life for the people who live closer on the bank . The culture of human beings is developed in the vicinity of rivers. The earliest civilization which is identified as river culture is formed on fertile river plains. River constitutes identities and creates societies in many varied ways, as symbol and as a primary agency in culture. From a water perspective, it can be presumed that the river may transcend or divide states, enabling other identities since political boundaries may not correspond to the cultural units. These identities have their point of departure in the very physicality of the different forms of water and the biological necessity of the daily water.

The riverine culture is closely associated with people's education which will make a rich civilization for people living in the neighbouring region. In ancient time rivers were the main source of drinking water and for other day to day activities. Even in present time the river gives the inhabitants a reliable source of water for

drinking and agriculture. The river, itself a unique network that gathers a multitude of organizations engaged in the regeneration of riverbanks and waterfronts as cultural spaces. The river brings together in a close harmony the arts and culture sectors with environmental and research organizations, policy-makers, city planners and decision makers, to provide sustainable public spaces for civic engagement on our rivers and waterfronts.

We introduce here the term “River Culture” to delineate an eco-social approach to mitigate the biological and cultural diversity crisis in riverscapes. It is based on the insight that current environmental change may endanger both, biological and cultural diversities in rivers and their basins, and those activities to improve ecosystem functions, biodiversity and capacity of the biological species to evolve will have a similarly positive effect on human cultural diversity.

The seminar has been designed to highlight the River Culture and Tourism with special reference to Brahmaputra with the following sub themes :Heritage of River, River People, River Culture and Sustainability, River Livelihood, River Literature, River Community

River Politics and Economics, River Tourism, River Folklore, Riverine Society and its Perspectives, River Ecology and its Importance, River Science and Technology, River Connectivity

River Biodiversity and Ecosystem Services and any other sub theme relevant with the main topic of the seminar.

To discuss these manifold issues related with the theme and sub theme the seminar offers a platform with the hope that the geographers and scientist, other resource person and scholars will propound and advance their views articulated through their papers submitted to the seminar. A plenary session is conducted before the technical session where seven renowned resource persons will deliver their views to focus on the leit motif of the theme of the seminar.

The seminar will have eight technical session where total more than 65 papers will be presented. I hope these papers will effectuate the objectives of the seminar.

I gratefully acknowledge the financial support rendered by the Indian National Trust for Art and Cultural Heritage (INTACH) New Delhi and Avas Foundation, Guwahati.

I must acknowledge the tireless effort of all the Faculty members, scholars , students and non-teaching staff of the college to make the conference a success.

Last but not the least , I am indebted to the University authority and colleagues from different parts of the country and outside gracing the conference with their august presence to help and guide us for consummating the event fruitfully and persuasively for reaching a goal .

Dr. Lakhimi Gogoi

Convener,

Silver Jubilee Closing Ceremony National Seminar

Narangi Anchalik Mahavidyalaya

Narengi, Guwahati- 781171



গুৱাহাটী বিশ্ববিদ্যালয়
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MESSAGE

It gives me immense pleasure to know that the Department of Geography, Narangi Anchalik Mahavidyalaya in collaboration with INTACH Kamrup Chapter is organizing a National Seminar on "*River Culture and Tourism with Special Reference to Brahmaputra*" on 28th and 29th September, 2018.

I am extremely happy to learn that to commemorating this occasion, the organizing committee has decided to publish a Souvenir.

I extend my best wishes to the successful completion of the seminar.

Date : 17.09.2018


(Mridul Hazarika)

INTERNATIONAL GEOGRAPHICAL UNION (IGU)

Prof. R. B. Singh

Secretary General and Treasurer-IGU and International
Science Council Scientific Committee Member-Urban
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**IGU
UGI**



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September 21, 2018

Message

I am pleased to know that the Department of Geography, Narangi Anchalik Mahavidyalaya, Narengi, Guwahati in collaboration With Indian National Trust For Art And Cultural Heritage (*Intach*), Kamrup Chapter, is going to organize Seminar on “River Culture and Tourism With Special Reference to Brahmaputra” during September 28-29, 2018 and a Souvenir-cum-Abstract Volume is being released on this occasion. I would like to congratulate Principal of the College and Convener Dr. Lakhimi Gogoi for taking such excellent initiative.

The cultural value based River Tourism Initiative is significant for achieving sustainable development goals. Global scientific communities under leadership of International Science Council (ISC) are implementing important initiatives. Recently, UN has passed resolution to implement Sustainable Development Goals on 25th September, 2015. Cultural geographers need to contribute towards these initiatives that analyze local, regional and national patterns of river culture, tourist resources, Pilgrimage geography, local knowledge and sustainable development goals. The construction of cultural civilization concerns humankind for their future landscape, and the conservation of cultural environment is a responsibility shared

by all humankind. Coping with modernization and change, protecting cultural landscape like river and maintaining cultural security need collective initiatives from all regions, religions and societies. In this context, shared initiatives is a necessary requirement for embracing a new era of composite culture, and a fundamental requirement for the achievement of both sustainable development goals and cultural understanding. To build a community of shared cultural future for peaceful coexistence, all societies around the river culture shall work together and enhance collaboration and cooperation. Besides, Asian countries shall fulfill their obligations under the International Convention, SDGs Agreement and the 2030 Agenda for Sustainable Development, and actively engage in global cultural governance, pushing for indigenous efforts in dealing with cultural change, and striving for river-tourism and human security. The seminar will bring insights and pinpoint cultural differences. Intercultural communication as such will help to enhance mutual understanding and expand common grounds, setting the stage for the dialogue and cooperation of river civilizations like the Brahmaputra region.

On behalf of the IGU, I welcome the participants. I wish the Seminar a great success.

R.B.Singh

Member-IUGG-IGU Joint National Committee, Indian National Science Academy (INSA)

Springer Series Editor-Advances in Geographical and Environmental Sciences and SDGs

NARANGIANCHALIK MAHAVIDYALAYA NARANGI, GUWAHATI-171, ASSAM

Principal i/c



Message

NAMASKER. It is a matter of great happiness for Narangi Anchalik Mahavidyalaya, Guwahati, Assam, that we are organizing a National Seminar as a part of Silver Jubilee closing ceremony on **"RIVER CULTURE AND TOURISM WITH SPECIAL REFERENCE TO BRAHMAPUTRA"** in collaboration with **"INDIAN NATIONAL TRUST FOR ART AND CULTURAL HERITAGE (INTACH) KAMRUP CHAPTER"**. This is our first effort to organise a national seminar in our college. Responding our call more than fifty participants are submitted abstracts on fifteen sub theme of the topic.

In this regard, I would like to express my sincere appreciation to the executives of INTACH, New Delhi, Assam Chapter and Kamrup Chapter who generously helped us make this event come together to become a success. Major General L.G. Gupta, Chairperson, INTACH New Delhi, Dr. Shiela Bora, former Prof. Deptt. Of History, DU, Swapnanil Baruah, IAS, former Commissioner, Co-Convener, INTACH, Assam Chapter, Dr. Dinesh Baishya, former Principal, B. Baruah College, Convener INTACH, Kamrup Chapter, Milton Queah, former Secretary Govt. of Assam, Co-convener INTACH Assam Chapter, we couldn't have done it without you.

**Reeta Dutta Hazorika
Principal i/c**

**Narangi Anchalik Mahavidyalaya
Narangi, Guwahati-171, Assam**

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সংক্ষিপ্তসার

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SPECIAL SPEECH ON:

THE ESSENCE OF RIVER VALLEY CULTURE AND INDIGENOUS KNOWLEDGE OF THE RIVER PEOPLE.

Dinesh Baishya

Founder Convener INTACH, Assam Chapter.

Convener INTACH Kamrup

Former Principal, BBorooah College.

Rivers are the centres for development of human civilisations. Centering the great rivers of the world the great civilizations of the world had been developed. Indus, Ganges, Nile, Amazon, Volga, Guangzhou, Congo, Mississippi are the great rivers of the world where great human civilizations of the world had grew in different times of the history. All the knowledge centres of the human race were developed on the bank's of the Rivers. Rivers are the lifelines of the people of the world more particularly the river valley people. All rivers of the world are the centres of great world cultural heritage.

Learning s from rivers by the people of river vallyies are the great bodies of culture and indigenous knowledge. Ordinary People living on the bank of a river can speak, what will be the size of the flood in next year, just observing behaviour of the aquatic or river bank terrestrial animals. This is indigenous knowledge or science or culture. A boatman can forecast a storm before sufficient time just by observing the river water or the clouds in the sky.

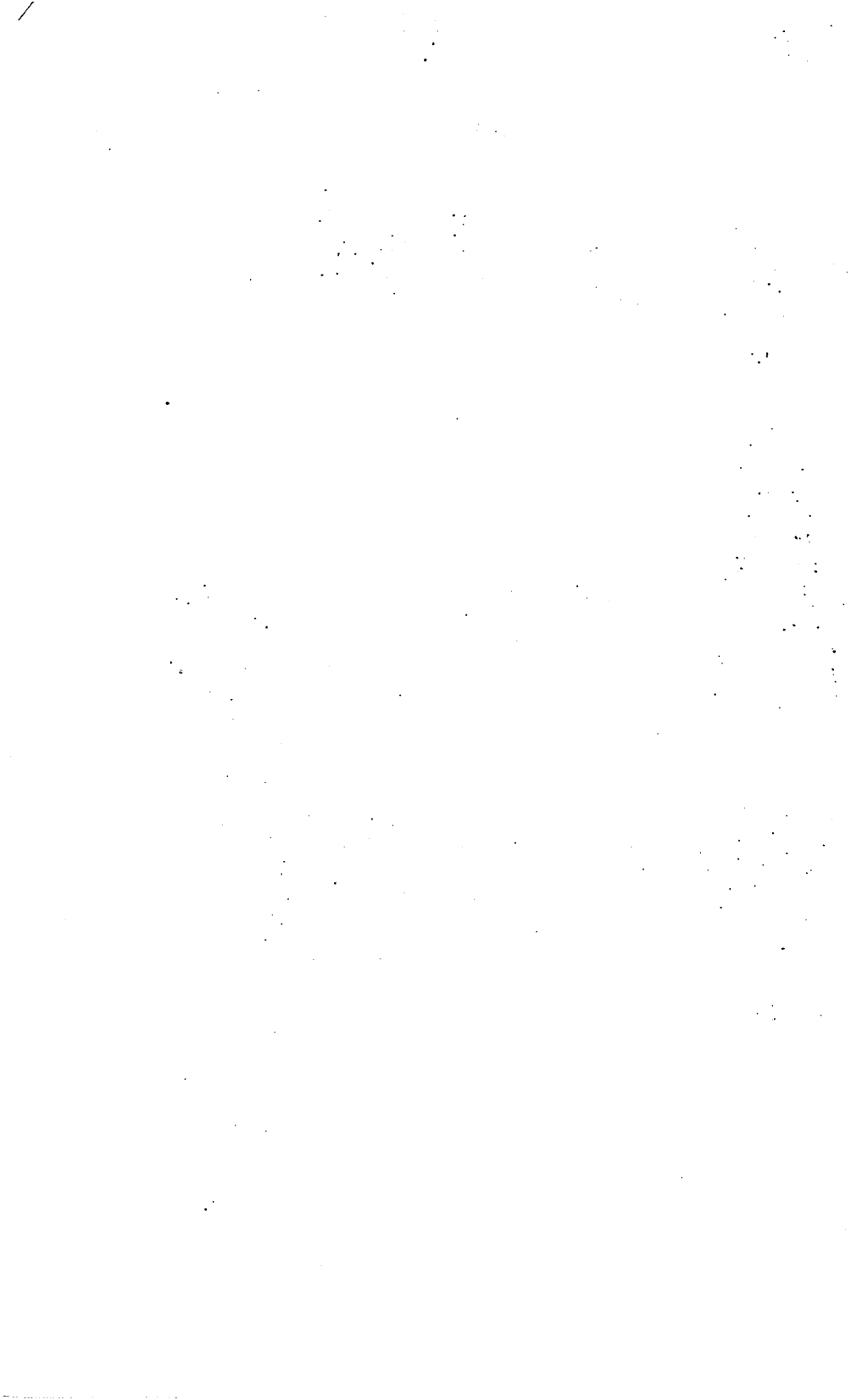
An ordinary fisherman can speak exactly about the species and size of fish school under water.

They can also speak about a drought in near future. This body of traditional knowledge is loosing it's grip in the traditional society. This important body of knowledge was embedded in the form of traditional culture of the river valley communities.

Traditional cultures are vanishing at a faster rate due to

negligence by the so called modern people. Modern people believe only modern science, they donot consider traditional or indigenous knowledge of the people inherent in the form of culture. But this knowledge cannot be supplemented by the modern scientific and technological knowledge. Therefore conservation of river valley cultures and the indigenous knowledge of the people living in the river banks are most important for the future of the human kind. This seminar is a humble effort through high light on culture of river valley communities with reference to the Brahmaputra river.

PLENARY



RIVER NAVIGATION ON THE BRAHMAPUTRA AND ITS TRIBUTARIES

Swapnanil Barua

Assam is a riverine civilisation. Life evolved and developed along the rivers. No town, village habitation was far away from the river, brook or spring, big or small. If Sadiya had the Lohit, Dhubri had the Gadadhar, Dibrugarh had its Dibru, Sivasagar it's Dikhow, Jorhat it's Bhogdoi, Golaghat it's Dhunsiri, Tezpur it's Bhorli, Nagao, it's Kolong/ Kopili, Lakhimpur it's Dikrong, Barpeta it's Nakhnda, Silchar it's Barak, Karimganj it's Surma, just to name a few, while the big river embraced all the smaller ones in its bough. People had intimate relationship with the river. It provided the drinking water, the community bathing place, its banks the place for children to play and the young boys and girls to meet and exchange hearts. Reading the river in the different seasons, swimming, learning to fish, to dive underwater came as a natural corollary to playing around in the water. But development killed it all. Tube wells, bathrooms and piped water did away with the need for going to the waters. As a result most children in villages don't know how to swim. Those in towns don't get the opportunity to learn due to the paucity of swimming pools. With this, the first line of defence in the river systems were the means of communications till the British days, with the road network being a winter use affair and an alternative to shallow draught of the rivers in winter. Maintenance of a road network in the rains was expensive and time consuming and technically demanding. The practical British followed the Ahoms and the Koches in maintaining the river system as the principal means of communication, supplementing it with small railways from the interior to the ports like the JPR, Balipara Railway, Dibru Ledo Railway, Assam Bengal Railway etc. The Deputy Commissioners had sarkari motor launches, but no official cars, till the sixties. After independence the setting up of the Siliguri link of

NEF Railway and the National Highway network sounded a death knell for this river navigation network . The Indo Pakistan war of 1965 closed the river network beyond Dhubri, but that was no pretext to use it as a pretext to neglect the Inland transport within Assam. Exports of tea and imports of food grain/essential commodities could have been done from a transshipment point at Srirampur or Boxirhat and then carried by the river upto Sadiya. This was not done. Not that road transport made things easier. Annual floods shut down the National Highway at North Bengal for a month or so , every year till the seventies. But by that time the river transport system, although cheaper, was decisively killed. India government did not display enough diplomatic muscle with the new government of Bangladesh to allow free transportation of goods through that country, even though Bangladesh was an Indian creation. The Assam government should have become more aware of the more important issues then. The River Steam & Navigation Company was the leading firm in carrying on the Inland navigation system in Assam on the Brahmaputra. River crossings done in ferries was in the realm of PWD and the Deputy Commissioner. There was something called Mar boats with oars , in the smaller river crossings. The RSN Company was in the red by the mid end sixties. Hence the river navigation system was nobody's business till the setting up of the Inland Waters Department in the mid seventies. This gap led to the total collapse of the river navigation system in the meanwhile. This gap allowed the growth of private vessels. The maar boats were modified to use diesel engines and propellers by use of indigenous technology, which had its origin in Bangladesh. The Bihari sailors and sarengs of the old RSN Company used their experience to build such modified engine boats in Upper Assam. These modified wooden boats were utility boats , with more stress on running anyhow than run safely. Technically the IWT Department should have stepped in to implement the safety requirements of all vessels plying on the rivers under the provisions of the Indian Vessel, Act of 1917. However it was more interested in projecting itself as a PSU replacement of the dead RSN Company. The vigilance and safety audit of the private vessels plying became

no body's business. Meanwhile the numbers of the private vessels were increasing with the increase of trade and business emanating from the chars, be it fish, poultry, milk, vegetables and even passengers. Government ferries and vessels were always short of the requirement and over the years with no addition to the fleet, it has now become an assembly of leaky vessels with dying engines and machinery. In a catch 22 situation, vessel and passenger safety went through the roof. The IWT cannot provide the required vessels, nor it has the teeth to enforce the safety regulations. So looking the other way was the best option. IWT Department still hangs in a limbo of whether to be a commercial entity or be a regulatory one. It does not have the competency to be either, inspite of the Government thinking so. Coming back to the main issue or reviving the Inland navigation system in Assam, it is a must than an alternative. Except the Transport Minister who once in a while thinks so, he is mostly in a dilemma whether to concentrate on developing road or river transport. Development of road transport is the headache of NHAI, PMGSY and state PWD and government alone can do little to promote road safety. Revenue raising on which it now concentrates wholly, is an incidental activity of the Transport Commissionerate. An ambitious World Bank plan has been prepared to revamp IWT, of which the stake holders are little aware. It is all set to head for another scam in the Department, for which it is already infamous. Since private vessels are here to stay, enforcing the requirements of safety of the passengers in them, should be the priority of the day. What the Government plans to do for Inland water transport development must be shared with the public. Cross river connectivity, and internal canal connectivity system like in Europe can be thought of. Marine engineering courses introduced in our engineering colleges. preparedness and cheaper transportation,

TOURISM IN RAJASTHAN: POTENTIAL, PROSPECTS AND PROBLEMS

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Abstract:

Rajasthan is the state which lacks various resources, especially water and vegetation; but yet it is full of avenues to promote tourism through *Sanskriti* (Culture), Sand and Seva (Service). Rajasthan is a part of Golden Triangle and ably attracting indigenous and foreign tourists because of its dry beauty, full of historical sites (forts and palaces), pleasant winters, beautiful lakes, memorable & adventurous festivals, cultural heritage, religious tourism and many more. Rajasthanies have learnt how to earn despite scarcities; and it reflects in form of boom in tourism herein. A total 4,59,16,573 indigenous tourists and 16,09,963 foreign tourists visited Rajasthan in 2017. There was a net increase in tourists' arrival in 2010 by 1% only which gone up to 17% in 2016, but ably maintained in 2017 up to 11%. Despite limited time to pleurably visit Rajasthan (mid of Nov. to the end of Feb.) the number of visitors is too high. Contrarily, there are 25 prime locations in Rajasthan where mostly tourists like to visit. However, the state Govt. has enough focus to promote tourism in the state. There are multi level efforts to attract tourists like '*Palce on wheel*', branding slogan '*Padhare Mhare Desh*', organizing annual programmes & fairs and local attractions like food, hospitality and customs etc. Besides, Govt. is also trying to expand tourism as much as possible.

Undoubtedly, tourism is back bone of economy in the state of Rajasthan, but there are issues that barrier the growth of this industry.

Poor infrastructure, lack of security, mismanagement, 'show more-performing less' attribute of responsible stakeholders, lack of maintenance of heritages resources, dominance of 'lapka' (hijackers), tourism mafias, swindling, misbehave etc. may be counted as those aspects which are to be addressed strictly, not just by introducing rule or policies. Recently, there were cow-hitting cases in Jaipur itself where tourists lost their lives. Repeatedly reports about fraud with tourists are again a speck on the '*Atithi Devo Bhavh*' or '*Padharo Mhare Desh*'.

There are remedies to overcome most of bitter situations, if there is a strong political will. The paper is based on field observations, responses and secondary sources.

ECOSYSTEM SERVICES AND ENVIRONMENTAL HEALTH

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Humans have changed natural ecosystems more rapidly and extensively over the last five decades than in any comparable period in human history. This change

has contributed to substantial net gains in human well-being and economic development. But, the full costs associated with these gains are only now becoming apparent.

Broader pressures on ecosystems, from depletion and degradation of freshwater resources, to the impacts of global climate change on natural disasters and agricultural production and the harmful effects of the degradation of ecosystem services are being borne disproportionately by the poor.

One third of the world's population now lives in countries experiencing moderate to high water stress. This fraction will continue to increase as both population size and per capita water demand grow -reflecting the escalating use of fresh water for irrigated agriculture, livestock production, human consumption, and added to it are the requirements of wealthier urban residents, especially for car wash and gardening.

Extreme weather events including storms, floods have local and sometimes regional effects: directly through deaths and injuries and indirectly through economic disruption, infrastructure damage and population displacement. In turn, this may lead to increased incidence of certain communicable diseases because of overcrowding, lack of clean water and shelter, poor nutritional status, and adverse impacts on mental health.

As human wellbeing declines, there is a corresponding decline in the options available for people to regulate their use of natural resources at sustainable levels. This increases pressure on ecosystem services and can create a downward spiral of increasing poverty and further degradation of these services.

FLOOD MANAGEMENT IN THE BRAHMAPUTRA RIVER REGION

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– A Brief Perspective in the light of National Disaster Management Guidelines (Management of Floods) 17th January 2008, issued by National Disaster Management Authority Government of India

Floods have been recurrent phenomena in India from time immemorial. Almost every year floods of varying magnitude affect some parts of the country or the other. The monsoon regime is a regular phenomenon. There is a fundamental regularity and dependability about the monsoon that sets the seasonal rhythms of life, although it also causes unfortunate losses across much of this part of the world. The annual precipitation including snowfall over India is estimated at 4, 00,000 crore cubic meters (4,000 Billion Cubic Meters [BCM]) with the seasonal rainfall in the monsoons being of the order of 3, 00,000 crore cubic meters (3,000 BCM). The Indian subcontinent receives maximum rainfall during the south-west (SW) monsoon (summer monsoon) for a period of about 100 days, starting from the first week of June to the end September. India can be broadly divided into the following four regions for a study of flood hazard.

1. The Brahmaputra River Region
2. The Ganga River Region
3. The North-west River Region
4. The Central India and Deccan Region

The Brahmaputra River Region consists of the rivers Brahmaputra and Barak and their tributaries, and covers the states of Assam, Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Tripura, Nagaland, Sikkim and the northern parts of West Bengal. The catchments of these rivers receive very heavy rainfall ranging from 1100 mms. to 6350 mms which occurs mostly during the months of May-June to September. As a result, floods in this region are severe and quite frequent. Further the hills, where these rivers originate, are fragile and susceptible to erosion and thereby cause exceptionally high silt discharge in the rivers. In addition, the region is subject to severe and frequent earthquakes, which cause numerous landslides in the hills and upset the regime of the rivers. The predominant problems in this region are cloud bursts followed by flash floods, soil erosion in the watershed and bank erosion along the rivers, flooding caused by the spilling of rivers over their banks, drainage congestion and the tendency of some of the rivers to change their courses. The plain areas of the region suffer from the inundation caused by spilling of the Brahmaputra.

The National Disaster Management Guidelines (Management of Floods) 17th January 2008, issued by National Disaster Management Authority Government of India seeks to put in place a Standard Operating Procedure to be adopted by the flood affected states in the form of Disaster Management Plans so as to give effect to the paradigm shift from the erstwhile relief centric and post-event syndrome to pro-active prevention, mitigation and preparedness driven Disaster Management in order to conserve developmental gains and also to minimize loss of lives, livelihood systems and property.

THE “FOREST MAN OF INDIA” AND HIS BIO-DIVERSITY SANDBAR IN BRAHMAPUTRA RIVER: AN ECO-TOURISTS DESTINATION

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Extinction of species is one of the greatest threats to mankind. Habitat fragmentation, resource exploitation and global climate change are the major threats to majority of the species (Choudhury and Khan). The successful implementation of grass root level conservation strategies has proven to be the best way to remedy our depleting environment. JadavPayeng has shown us how to save the ecosystem in today's plastic age. It all started in 1979, when he encountered a large number of reptiles that had died after floods washed them onto a treeless sandbar (Choudhury and Khan). During 1980, leaving his education and home, Payeng started growing plants and transported red ants from his village, as he believes red ants change the property of soil. Today, he claims to have developed 1360 acres of forest, popularly known as 'MolaiKathoni' (Molai's Woods) after his pet name 'Molai' in Jorhat district, Assam, on the bank of river Brahmaputra.

Padma ShriJadavPayeng is known as “forest man of India”. He has been recognized as one of the eminent environmentalist of India who has restored and conserved a sandbar middle of the Brahmaputra River in Jorhat District, which conserves variety of species of trees, wildlife and other bio-diversity species. He is a recipient of “PadmaShri” one of the highest civilian award. The sandbar in the river Brahmaputra is very close to Majuli Island, Jorhat District. Large population of Mising community lives the island. Mr. JadavPayeng protected and conserved sandbar by defending it alone with all odds from the neighbouring villages in which wild animals and forest resources were prey to them. The sandbar has been housing number of species of flora and fauna with his effort. This

sandbar has become a beautiful thick forest and attracting large number of local and foreign tourists. He has been lauded all over India and the world for his conservation efforts of the bio-diversity island and is being invited to international forums to share his experience of method of conservation of bio-diversity. He not only looks after the forest and wild life, but also multiplies them by planting saplings and protecting animals from poachers taking help from forest department. The forest is habitat for variety of wild life such as wild elephant, deer, tiger, wild boar, monkey, birds and number endangered and valuable species trees. His effort has changed many cultural aspects and perception of the people surrounded, which would try to destroy the bio-diversity of the forest before. Today, many people joined him and some are getting livelihood through tourists and collecting NTFP from the forest. The presentation aims to highlight ShriPayeng's long challenging journey how he overcame difficulties in creating and maintaining a forest sandbar of such nature in the Brahmaputra River and converting it into a bio-diversity park for tourists. This note is prepared after gaining some knowledge through a personal conversation with ShriPayeng and documents available through various sources.

FLOOD TO BLOOD : ASSAM'S CONNECTIONS WITH BRAHMAPUTRA

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The flood too gives fertility but more than that the image that endures is that of the flow of blood and the Assamese culture is replenished by the imagination of Brahmaputra as a human body is vitalised by the flow of blood. Like knowledge , river too is a flow and a continuous ceaseless flow flourishing life and fertility. This is where a river can inspire creativity . This is the reason why a river is again and again came to be mentioned in the epics and the Puranas. It is an integral part of creativity for the poets and intertwined with life and society. Since immemorial times to our present time , Brahmaputra like the Ganga has influenced social and literary life. It is quite interesting that there is no mention of Lauhitya' in Vedic literature. But the name appears to have been in existence from the Epic Age. Although, in the present available editions the name of Lauhitya' could not be traced, several scholars refer to the *Ramayana* indicating that the term Lauhitya is available there. The river Luit or Lauhitya as it is mentioned in ancient Indian literature is of immense geographical and cultural significance . The name Brahmaputra' was perhaps in vogue from the time of *Kalika Purana* of Assam, a work of 9th century A.D., after incorporation of the two mythological stories explaining the origin of the Brahmaputra and highlighting its glory and sacredness, as place of pilgrimage and remover of all earthly sins. It narrates how the water of the river became Lohit' (red) and how it originated as the son of Brahma. Along with its tributaries, the river also constitutes the most

powerful fluvial system in India besides possessing one-third of India's hydropower potential. Because of its tendency to overflow during the monsoon, civilizations have never really prospered on the Brahmaputra's banks unlike the Ganga or the Indus. But it has cradled Majuli, one of the world's largest inhabited river islands and the centre of Vaishnavism in Assam. And while sustaining the last of the Gangetic river dolphins, it nurtures biodiversity hotspots like Kaziranga by recharging its grassy wetlands. Besides this social significance, it is also a source of artistic and musical inspiration, and a purifier of soul. Knowledge about Lauhitya River was prevalent prior to that period in and outside Assam. The *Vayu Purana*, the *Brahma Purana*, the *Brahmanda Purana*, and the *Padma Purana* – all these puranas refer to the name of Lauhitya as a river. The *Vayu Purana* records Lauhitya as a *tirtha* most sacred for performing *shraddha*, sacrifice, meditation, etc. (chap 77-95). As per the *Brahmanda Purana* the river originates from the Lake Lohita'. The *Matsya Purana* also provides for certain information on the source of the river Lauhitya.

Even outside Assam there is reference to the river Lauhitya for example in inscriptions at least from the early part of the 6th century A.D. The Mandasor Stone Pillar Inscription. The *Arthasashtra* of Kautilya, a treatise on polity and economics grouped the countries according to its flora, fauna, minerals, industrial products, and other items like silk, cotton fabrics, aromatics, etc., for which the northern and eastern region was historically famous. It is not like Huang Ho river which brings only sorrow to the Chinese people. It gives life a fullness in many ways. As the flow of blood can give life its rhythm of vitality, in the same way, the river can give Assamese life and society its effervescent animation. It is like Mark Twain's Mississippi, Missouri or Congo for Conrad's novels – an epic image of livelihood and enlightenment. Again we may refer to the essence of Siddhartha : "I felt knowledge and the unity of the world circulate in me like my own blood." It is the wisdom that the river imparts." and it holds true of Brahmaputra. The flood too

gives fertility but more than that the image that endures is that of the flow of blood and the Assamese culture is replenished by the imagination of Brahmaputra as a human body is vitalised by the flow of blood. Mark Twain once wrote on the life on the Mississippi : "The Mississippi River towns are comely, clean, well built, and pleasing to the eye, and cheering to the spirit. The Mississippi Valley is as reposeful as a dreamland, nothing worldly about it . . . nothing to hang a fret or a worry upon." This is true of Assam and Brahmaputra. The people of Assam draw inspiration from the Brahmaputra and in the process the river contributes to the development of literature, music lores, folk songs and other musical forms. Dr Bhupen Hazarika known as the *Bard of Brahmaputra* describes the river as the symbol of integration in the region

We get a desolate and uncomfortable picture of an Assam that is flooded with blood throughout the year without caring for the delightful stories drenched in the goodness of the rain. Rains and rivers are basal and elemental in the shaping of a literary psyche; they are among other factors, the carriers of a riverine culture. Rivers are a vast repository of folklore , legends and myths of Assamese heritage. As the banks are inundated in monsoon, the mind of the poets is also inspired in a similar way to borrow Wordsworth's phrase ' spontaneous overflow of powerful feelings'. River mermaids provide images of sensuousness and mystery suggesting submissive femininity. Turbulent political situation or sexual identity are reflected in the use of Brahmaputra image as the river is regarded as male. Bhupen Hazarika imagined Luit as Mahabahu , the strong armed son of Brahma. Again in popular culture the gender identity of Mahabahu is gender neutral. Kopli Dihang Gadadhar are also rivers which are connected to feminine fertility. Rivers united the two cultures - the common folk culture and the urban middle class culture.

Keywords : *Brahmaputra, Luit, Blood ,Flood, Mark Twain Mississippi , Herman Hesse, Siddhartha Congo Congo, Riverine Culture Bhupen Hazarika , Vedas Epics Purana*

ABSTRACTS



A STUDY ON RIVER TOURISM : WITH SPECIAL REFERENCE TO NAMAMI BRAHMAPUTRA

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ABSTRACT

Brahmaputra is one of the largest river with a drainage area of 5,80,000 km in India. Its basin is shared by Arunachal Pradesh, Assam, Meghalaya, Nagaland ,Sikkim And West Bengal. Brahmaputra River is the fourth largest river of the world in terms of its discharge. Brahmaputra is considered as a lifeline for the people in the state. Government of Assam has taken the initiative of celebrating the largest River Festival. It was to celebrate the beauty of River Brahmaputra in Assam from 31st march to 4th April 2017. 5 days program was hosted to showcase the heritage, art and culture. Event was Held in 21 districts across the state. It was also a tool of enhancing the segment of River Tourism in Assam. River Tourism is a new concept of Tourism. And Assam is blessed with Natural Water Resources. River Tourism can makes local people of an area generate income through Employment and it may led to economic development of the state or Area. The present study throws light on different characteristics of This Festival and its needs and Requirement from the perspective of local people and tourists. It is descriptive type of study and both Primary and Secondary sources are used for collecting data.

ROLE OF RIVERINE POPULATION OF BRAHMAPUTRA: IN REVAMPING SUSTAINABLE TOURISM

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ABSTRACT

The river Brahmaputra- the son of god Brahma, boasts of its vastness and pristine river culture. The river has contributed economically, ecologically and culturally along with a large scope for tourism. The river basins comprises of rich flora and fauna and diverse ethnic cultures predominantly the Mishings, Deoris, Sonowal-kacharis of Assam. With periodic occurrences of flood in the monsoon the river acts both as a boon and bane for the riverine populace. The livelihood of the riverine dwellers can be upgraded with the aid of river tourism which can boost revenue generation and employment. Although the region has got vast potential for developing river tourism, this sector has still miles to go for fruition. The role of the riverine population seems crucial in this aspect since they are the ones who are closely connected to the river culture, its biodiversity and folklore. This paper attempts to study the role of riverine natives in refurbishment of river tourism with the help of some data gathered from primary and secondary sources.

THE BRAHMAPUTRA AND THE SOCIO-ECONOMIC LIFE OF THE PEOPLE OF ASSAM

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ABSTRACT

The Brahmaputra is one of the major rivers of Asia, a trans-boundary river which flows through China, India and Bangladesh. About 3,848 kms long, the Brahmaputra is an important river for irrigation and transportation. The Brahmaputra river has been and continues to be the lifeline to millions of people in Assam. This research paper is based on the analysis of impact of the river Brahmaputra on the socio-economic life of people of Assam. People and communities of Assam use the river Brahmaputra for meeting their livelihood in the form of wading of cattle, fishing and cultivation of different types of crops, irrigation and riverine transport. The river Brahmaputra plays an important role in transportation. The river is fully operational for transportation of men, materials and animals. Operation of transportation services has also generated employment. The Brahmaputra is an important river for hydroelectricity generation. Many hydro-power projects have come up and new ones are expected to be built on the river and its tributaries. Though there exists enough potential for tourism related activities in the river, not much has been done to explore and develop the same. In spite of its positive impact on the economic condition of the people, it has its share of negative impacts in a number of ways. It causes misery to the people through floods and erosion of its banks every year. Thousands acres of cultivable lands have been lost. Due to flood, many people have become displaced. There is heavy loss of humans and animals every year. To reduce the devastating effects, immediate short-term and long-term measures need to be taken up by the Govt of Assam and Govt of India. The study therefore carries important implications to portray the socio-economic life of the people of Assam living near the Brahmaputra river.

Key words- livelihood, irrigation, transportation, tourism, hydroelectricity.

Methodology- This study is based on both primary and secondary data. Secondary data have been collected from Government publications, Statistical Handbook of Assam 2017-18, websites on annual statistics of Government of Assam, data of Inland Water Transport. For further study, questionnaire and direct case study will be collected subsequently.

RIVER INTERLINKING AND ITS IMPACT IN BRAHMAPUTRA VALLEY

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ABSTRACT

Since ancient times, rivers have been playing a great role in the birth and evolution of human civilization. Various big cities were born on the bank of rivers. Rivers also play a great role as a means of communication. Besides this it also helps in the very survival of humanity because without water not a single creature of God can survive. The Government of India plans to interlink Himalayan rivers through 30 inter linking canal systems. Government argued that river interlinking may help those states which have less amount of water for their people and also those states which faces problems due to flood. It is estimated that about 30% of the India's fresh water and 45% of its hydro-potential is located in the North East, mostly in the Brahmaputra valley. River interlinking may solve the problems of flood, cultivation of kharif crops and can also help in generation of power and as means of communication, because river communication is the cheapest means of communication through which we can carry large number of machines and other heavy items with minimum cost.

Brahmaputra is one of the major rivers of the continent of Asia, which flows through China, India and Bangladesh. It is about 3,848km long.

Even though river interlinking in India has various utility; critics criticise that the project is not based on proper scientific study which may result in major ecological changes. River Brahmaputra is the life line of Assam. If Assam Government uses its water for the development of the region, it has various potentialities for irrigation, power generation; transportation as well as it may also help in Assam's tourism industries a lot. But instead of using its water for development of the region if we allow it to flow to the other parts of the country it is difficult to say what might happen. It may also hamper our climate. Various people all over the region stand against it because it is a threat to the region's eco system as well as to the farmers who are largely depended upon river water. River linking may cause further decrease in water availability during the drought season when the flow of river water recedes sharply.

This paper is an attempt to analyse the importance of river linking and its impact on the north eastern region with special reference to the mighty Brahmaputra River.

Key words: interlinking, eco- system, climate.

ECOLOGICAL DIVERSITY AND MANAGEMENT PRACTICES OF THE WETLANDS OF SONAPUR AREA OF KAMRUP (M) DISTRICT, ASSAM

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ABSTRACT

The Brahmaputra Valley of Assam is endowed with many wetlands of different shapes and sizes, majority of which occurred by the fluvial actions. These wetlands are the most important and integral part of the riverine landscapes of the Brahmaputra Valley which have been providing immense role towards making the riverine ecology diverse and the economy of the people around them sustainable as well. However, during the last few decades many wetlands of the Brahmaputra Valley have been getting degraded mainly by some of the irrational human activities. The Sonapur area of Kamrup (M) district of Assam, being a part of the Brahmaputra Floodplain, is also extensively dotted with a large number of different types of wetlands. The indigenous communities of the area have been traditionally managing and conserving the wetlands as because the wetlands for many people become the principal source for their livelihood. However, the degradation of the wetlands in the Sonapur area have very recently resulted in many environmental and socio-economic problems. The present study is, therefore, an attempt to investigate the distributional pattern of the wetlands and their roles towards the ecology and economy of the concerned villages under Sonapur Revenue Circle. The study is basically based on primary data and information collected through field survey and investigation. The distributional pattern of different types of wetlands and the changes in their shapes and sizes are shown on the map of Sonapur Revenue Circle with the help of concerned toposheet, satellite and Google Earth images. Some secondary data of the wetlands were also collected from the Circle Office. Software such as ArcGIS 9.2 is used in preparing relatable maps of the region. This study can be considered as meaningful in the present day context of changing ecological diversity of the wetland ecosystems on the one hand and changing economic conditions of the people living around the wetlands on the other.

Keywords: Wetlands, Floodplain Environment, Ecological Diversity, Economic Sustainability

FLOOD HAZARD AND ITS IMPACT ASSESSMENT USING GEO-SPATIAL TECHNIQUES: A CASE STUDY ON LOKRAIMOUZA, DARRANG DISTRICT, ASSAM

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ABSTRACT:

Floods are the most common natural hazards that can affect people, infrastructure and natural environment to a great extent. According to an investigation made by World Meteorological Organization (WMO) on the disasters caused by major types of natural hazards all over the world, floods occupy third place after cyclones and earthquakes ferocity by ranking (Pandharinath, et al., 2004). Floods cause large-scale damages to our socio-economic life as well as to the natural environment. Likewise, flood is a perennial problem and all kinds of common flood damages prevail in the study area of Lokrai Mouza, Darrang district of Assam. The study covers a wide range of database generated from both primary and secondary sources. The present study involves the use of survey of India topographical sheet (1967-68), satellite images (IRS-P6 LISS III) and other secondary data were used for the preparation of land use/land cover maps and different kinds of analysis. The result shows that the agricultural practises as well as the socio economic life of many villages in the study area are in highly vulnerable position due to havoc of flood. The study aims to find the frequency of flood, assess the LULC change, cause and impact of flood on public health and socio-economic life. It is expected that the findings of the study will definitely help in proper planning and management for minimizing the damage of the flood in the study area.

Keywords: Flood, hazard, geospatial, vulnerable, management

RIVER LITERATURE AND THE BRAHMAPUTRA

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ABSTRACT

River is a distinguished feature of many literary works of the world. Writers like Mark Twain and Joseph Conrad wrote great books on rivers. In literature river is found as a place of search; solitude; community; industry escape and transformation and renewal. River literature might provide a rather detailed reflection of social and religious realities for riverine areas. The image of river in a literary text serve as a tool to rediscover the importance of nature to mankind. In India, river acquires a special significance from a literary perspective, from poetry to narratives. The mighty river Brahmaputra is also a source of inspiration for the writers. Like other Indian rivers it is also considered sacred. Numerous creative works like epics, Puranas and Holy Scriptures mention the Brahmaputra. The gorgeous flow of the river, the soothing and rustic environment arouse a feeling of identification with the river, that is projected in various literary works since ancient times. The Brahmaputra, dearly addressed as Luit, pervades the Assamese culture, language and literature, folklore, songs and music.

Keywords: Brahmaputra, Nature, River, Literature, Assamese.

THE ROLE OF BRAHMAPUTRA RIVER BANK IN TOURIST ATTRACTION DEVELOPMENT, CASE STUDY: DISANGMUKH, SIVASAGAR

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ABSTRACT

The mighty Brahmaputra is the most unexplored in the country, and in the world. The immense potentialities has not addressed scientifically till now. There are huge opportunities broad by towards utilizing the river to the advantages of people and without harming ecosystem in any manner. The Brahmaputra River along with its numerous tributaries riverside areas and wetlands historically forms the lifeline of the people of Assam.

Protected riverside areas can make rivers as a source of water transport and tourism, this linkage between the river and the people continuous to be spontaneous and sustainable to a great extent.

Now a day's river tourism is increasingly popular. Local residents should be given an understanding of the importance of tourism activities mainly based on the river environment and things that need to be done to support these activities. River cleanliness must be maintained and preserved. This research was conducted at Disangmukh, Sivasagar. Disang is a tributary where the Brahmaputra joins together. That riverside area named as Disangmukh. Disangmukh is one of busiest port of Brahmaputra, which connects to north banks of river Brahmaputra. Research carried out quantitatively by using the questionnaire survey, where local residents become respondents. Data was analyzed descriptively; frequency to produce planning recommendation. Most respondents agreed that Disangmukh riverside area could be a tourist destination. Provision of facilities is improve the quality of life of local communities recommendations resulting from this study are expected to be reference to the government and developers

Keywords: Attractions, Development, local culture, River banks, River tourism,

IMPACT OF BRAHMAPUTRA RIVER IN ASSAM WITH SPECIAL REFERENCE TO KAMRUP DISTRICT OF ASSAM

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ABSTRACT

Assam is considered as the largest economically developed state in the North East India. The foundation and centre of this riverine society and economy has been continues to the mighty river of Brahmaputra. This river with a network of 33 tributaries has influenced and continues to influence the socio and economic life of Assam and its people in a matrix of layered inter relationship. A simple economy has three important components i.e., livelihood (production, consumption, exchange and employment), infrastructure and institutions. Livelihoods perspectives have been central to rural development thinking and practice in the past decade. But where do such perspectives come from, what are their conceptual roots, and what influences have shaped the way they have emerged?

Brahmaputra was considered and is being considered to be the life line of Assam. This paper offers an historical review of key moments in debates about rural livelihood, identifying the tensions, ambiguities and challenges of such approaches. A number of core challenges are identified, cantered on the need to inject a more thorough-going political analysis into the centre of livelihoods perspectives. This will enhance the capacity of livelihoods perspectives to address key lacunae in recent discussion, including questions of knowledge, politics, scale and dynamics.

Keywords: Livelihood, Rural development, Sustainability, Infrastructure, Institutions.

FLOOD VULNERABILITY AND PEOPLE'S STRUGGLE IN CHAR-AREA: A STUDY IN DHALPUR CHAR OF BRAHMAPUTRA RIVER, DARRANG, ASSAM.

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ABSTRACT

Flood impacts and social vulnerability are substantial threats for the sustainable development of the world. This study focuses on impacts, causes or factors, frequency of flood and some measures and management capacity of the local people of the Char-land to adjust with the situation. Dhalpur Char of Brahmaputra river is considered to be one of the most vulnerable chars in Darrang district of Assam. The frequency and severity of floods and its attrition in the Char lands have increased over the last few decades. It causes the lack of educational facilities, medical facilities, transport, drinking water and other infrastructural development. The study explores the struggle for life of people depending on the natural resource and agricultural activities. Temporal analysis has been done using graphical and statistical methods after collecting temporal data about climatic change and behavioural change of river and its impact on people of the Char-land. Both qualitative and quantitative techniques were applied during the study in order to understand the views of the Char-land community on flood, social crisis, resource accessibility, climatic uncertainty and their role to cope with flood consequences. Questionnaire survey and group discussion were also done among the community people. The results indicate that some characteristics of the socio-cultural environment appear to mitigate risk and reduce vulnerability. The role of government is very important in order to figure out the basic problems of the Char-land community and should issue focused policy practices among the Char-land community for escaping them from threat of life.

Keywords: Char-land, Vulnerability, Flood, Struggle, Char-land community, Statistical methods, Government, Management.

IMPACT OF BRAHMAPUTRA RIVER: A CASE STUDY AMONG THE CHAR DWELLERS OF SIPAJHAR DEVELOPMENT BLOCK DARRANG DISTRICT

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ABSTRACT

The fabric of agricultural activities in India reflect the spectrum of socio-economic variation of different socio-cultural groups. In other words the agricultural scenario reflects the intense physical heterogeneity across the socio-economic aspect. Agriculture is main occupation of the majority of population of Sipajhar development block of Darrang district. But this block is very prone to flood and bank erosion because of its topographical and hydrological characteristics. This area is characterized by frequent flooding of large magnitude, high frequency and extensive devastation. The river Brahmaputra flowing in the southern part of the area create flood year by year which plays a significant impact upon the existing landform and also upon the agricultural activities of the area. The impact of river Brahmaputra on agriculture is a tremendous way. The char dwellers of the Sipajhar development block has adjust themselves in different ways to cope with such burning problems. Loss of agricultural land and residential area is very big issue which bring threat to the dwellers.

Here an attempt has been made to focus the overall scenario of impact of Brahmaputra river on agriculture among the Char dwellers of Sipajhar development block.

Key words: Agriculture, Fabric, Brahmaputra, Flood, Erosion, Dwellers.

RIVER CULTURE: THE INDISPENSABLE PART OF FICTIONAL LITERATURE OF ASSAM

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ABSTRACT

Rivers happen to be an integral part of human civilization and hence it always found a prominent place in literary representation. Mark Twain's *Life on the Mississippi* and *Huckleberry Finn*, Langston Hughes' *The Negro Speaks of Rivers*, TS Eliot's *The Dry Salvages* from *Four Quatrain*, Manik Bandoopathy's *Padma Nadir Majhi* etc. are plentiful examples of river literature just to establish the importance as well as popularity of river culture representation in the world literature.

Assam and the North Eastern region is blessed by its geographical diversity. The mighty river Brahmaputra and its tributaries have a great influence on the demographic pattern and socio-cultural aspect of this region. Various rivers, big and small, of this area naturally have tremendous impact as well as control over the people of this region. As a matter of fact, many literary representations, from poetry to narratives, are inspired by such river culture and the river as such also acquires a special significance from literary perspective.

There are a number of Assamese fictions that reflect upon river culture or at least have been written on the backdrop of a river that has become an integral part of the narrative. Starting from Rajanikanta Bordoloi's *Miri-Jiori* to Nabakanta Baruah's *Kapiliparia Sadhu*; from Nirupama Borgohain's *Sei Nadi Nirabadhi* to Yeshe Dorjee Thongchi's *Xaba Kata Manuh*, the Assamese literary history has a rich heritage of such fictional representation. Many of these novels have also been translated to English as well as other regional languages. This paper will try to highlight upon the role played by a river in a fictional narrative and how far Assamese novels are indebted to river culture.

Keywords: *River literature, Assamese novel, English literature in Translation.*

BRAHMAPUTRA AND ITS RISING POLLUTION: A CASE STUDY

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ABSTRACT

Assam is a blessed state when we consider its rich natural sources of water in the form of numerous rivers. Brahmaputra is one of the longest rivers of length 640km flowing through Assam where people worship as gods and goddesses. But at present people are not able to maintain the purity, cleanness as physical well-being. Maximum people are careless and throw rubbish such as bottles and plastic objects directly into the rivers. Dirty water containing chemicals is put back in the river. Moreover, increase in urban population is also increasing the pollution in the rivers. Various human pollutions in the rivers. Various human activities such as bathing, washing clothes, the bathing of animals and dumping of various harmful industrial waste into the river is the main cause of pollution in river Brahmaputra. Now a day's water pollution is a major environmental issue in Assam. These pollutions create a major problem in human health and the other living organisms. Polluted river water has affected the lives of animals and birds and in the growth of fish. In 2014, the Assam Pollution Control Board found out that nearly 700 households in Guwahati alone had drainage lines directly connected to the Brahmaputra river. Oil pollution also significantly polluted groundwater, which seeps into nearby rivers. In Assam, Brahmaputra is the primary victims of such pollution. Instances of oil spills in the river have increased in the last 10 years.

Keywords : Pollution, river, harmful

THE RIVER BRAHMAPUTRA AND TOURISM OF ASSAM : ITS PROBLEMS AND PROSPECTS

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ABSTRACT

The need of human beings to seek pleasure, leisure and a variety of associated activities has resulted in the growth of tourism as a major industry in modern times. The Ecotourism Society develops the basic definitions of it as “*responsible travel to natural areas that conserves the environment and sustains the well being of local people*”. Tourism is a basic and most desirable human activity deserving the praise and encouragement of all people in all government. Its contribution to the world economy is second only to that of oil. The state Assam is best known for its unique natural beauty with flora and fauna, historic monuments, pilgrim centre, tea gardens and colorful cultural festivals. The whole tourism potentialities of the state can be grouped together under the categories of – Wildlife, Nature Tourism, Tea Tourism, Eco Tourism, Cultural Tourism and Adventure Tourism etc.

The Tourism is another attraction for tourists because one of the world's largest rivers, the Brahmaputra and many other turbulent rivers of Assam offer immense opportunities for adventure of tourism. Tourists can enjoy many exciting water sports like diving, swimming, rafting as also the alluring and tantalizing sport of angling and fishing. The present paper has been an attempt to highlight the main problems and prospects of tourism in Assam.

Keywords: Ecotourism, flora and fauna, culture, Brahmaputra

RIVER-COURSE CHANGING, DISPLACEMENT AND INFRASTRUCTURE: A CASE STUDY AT DAKSHIN NARAYANPUR REGION OF LAKHIMPUR DISTRICT, ASSAM

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ABSTRACT

River-course changing may lead to the displacement of people. In 1998, due to the course changing of the river Luit that flows at the southern part of the Narayanpur Revenue Circle under the Lakhimpur District of Assam a huge area was vanished within a week that forced the inhabitants of the eroded area for displacement. This study was conducted among those displaced people to investigate the infrastructural elements and found that most of the elements like in regards to agriculture, housings, sanitation, drinking water, education, road and communication, electricity, medical facility etc. are not adequate. All those less infrastructural facilities impact on the multi-dimensional aspects of the people of those sites.

Keywords: River-course Changing, Displacement, Infrastructure, Society

URBAN FLASH FLOOD HAZARD, RISK AND VULNERABILITY- A CASE STUDY OF SIVASAGAR TOWN

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ABSTRACT

Flash flood is one of the most recurrent hydro-metrological disasters presently in the urban areas. The main concern of the study area is to identify the flash flood Risk zone and vulnerability of the Sivasagar Municipality areas. The vulnerability assessment implies a quantitative evaluation of the individual vulnerability component such as elements at risk, their physical exposure and social characteristics. Current approaches in vulnerability research are driven by a divide between social scientists who tend to view vulnerability as representing a set of socio-economic factor and scientists who view vulnerability in terms of the degree of loss to an element at risk. With respect to social vulnerability, an assessment was undertaken by the means of empirical data collection based on the household- survey. Urbanization is the main cause of occurring flash flood. Rapidly urban population growth, rural urban migration, transformation of land use pattern is the basis for leading the flash flood. This study integrates land use land cover (LULC), population, elevation of the study area along with garbage generation for the identification and estimation of major Risk zones with the application GIS technique. The Anderson level 1 classification technique has been employed for the preparation of vector base LULC of the urban area. The study has been conducted in the Sivasagar town covering a total geographical area of 7.95 sq km with total population of 50,781. The town is the headquarter of Sivsager district located in the south bank of Brahmaputra river in upper Assam. The potential urban flash flood areas of the town has been identified using a simple ranking method in the form of three to five classes or categories representing a ranges from high to low Risk zone and estimated potential impact over population and land use.

Key words-Risk zone, Hazard, Vulnerability, Built up, Garbage, Slope.

THE MIGHTY RIVER TEESTA OF SIKKIM: A DISCOURSE ON HYDROELECTRIC DAMS DEVELOPMENT & ITS SOCIO-CULTURAL- ENVIRONMENTAL IMPACT

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ABSTRACT

Sikkim Himalayan Region home to Nepali-Bhutia-Lepcha communities, is blessed with breath taking Mountains, lush green forest covers, sacred rivers which makes it a unique and diverse biological region. With its rich Socio-Cultural values, Sikkim is a small but beautiful, world's only "Organic State of India". With a northern latitudinal extension of 27° 00' 46" and 28° 07' 48" and eastern longitudinal extension of 88° 00' 58" and 88° 55' 25", Sikkim having almost 82.31 percentage of forest cover area i.e. 5,841 square-kilometre (Sq.Km.) of total recorded forest cover area out of a total area of 7,096 Sq.Km. compared to the 23.41 percentage recorded forest cover at the National level, standing on the top of the list among the highest forest cover States of India.

In the quest of rapid development and global race for industrialization, India over the past decades has developed a thirst for electric energy, to support and sustain its industrial growth for development. At this juncture Hydroelectricity has been seen as a green alternative to many conventional sources of energy, due to carbon emission /carbon footprints. Hence the modern India is diverting the focus towards the mighty rivers of the Young folded Himalayan region from North to far North-Eastern India. These Hydro-electric power generation projects involve huge capital

investment and long time period for functioning of the project, however the fact is that this source of energy is clean. Green and renewable source of energy, which is directly linked to sustainable and green energy concept.

The Mighty River Teesta trembling from the gemu glaciers of young folded Himalayas of Mount Kanchenjunga Range of Sikkim and its tributaries has been looked upon as a source of such green energy and has been slated for nearly 25 projects, in an aim to harness around more than 5000 megawatts (MW) of Hydroelectricity from the tiny state of Sikkim. Lots of research has to be done on the cumulative impact of a series of smaller dams on riverine ecosystem. In a hope that Sikkim can become an energy-independent and sustainable state of India, the state government as well as some of the stakeholders has backed these projects for the development of state in particular and nation as a whole. The present case-study is a sincere attempt to study and explore the Socio-Cultural impact of such immense damsdevelopment due to influx of workers/hydroelectric power developers as well as the consequent re-settlement of large percentage of the local population and also to understand the environmental impact at micro to macro level on India's most Green and only Organic state of Sikkim along the confluence of Teesta basin.

Keywords: Teesta, Sikkim, development, green energy, sustainability.

BIO-DIVERSITY AND ECOSYSTEM SERVICES IN THE BRAHMAPUTRA RIVER BASIN AND ITS IMPACT ON RIVER TOURISM: A GEOGRAPHICAL PERSPECTIVE

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ABSTRACT

The Brahmaputra river basin had led Assam valley to sustain its world Heritage sites and Biodiversity, hot-spots and has been aptly coined as the 'Life line of Assam'. The rich natural scenic beauty, exotic flora and fauna of the Brahmaputra river of Assam has a number of national parks, wildlife sanctuaries and nature based riverine tourists spots is located in the both the bank of the major tributaries of the Brahmaputra river, some of the important river tourism spot found in the Manas, Jia Bharali, Lohit etc. are the famous few tourists spots is located in the middle parts of the river. The most of the riverine tourists spots visited frequently people from abroad are the Nameri National Park, Manas National Park, Dibru- Saikhowa National Parks, Kaziranga-National Park, etc. are worth mentioning. Tourist attracted from different parts of the world has been visited continuously which enriched the foreign exchanges along with others. The river rafting, fishing activities are the important along with animal safari. But the continuous depletion of ecosystem loss degradation of forests, environmental changes along with degradation of species bio-diversity, etc. in the riverine spots lead to substantial adverse impacts particularly the tourists potential area. The methodology and data base is related to secondary sources of information which compared with the field observation; an analytical method has been adopted for the paper. Keywords: Biodiversity, riverine tourism, Eco-tourism, environmental depletion, hot-spots.

RURAL TOURISM: A SUSTAINABLE TOOL FOR RURAL DEVELOPMENT

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ABSTRACT

Tourism has been an important human activity since time immemorial. The tourism as a source of economy has gradually been gaining prominence worldwide and now is one of the world's most rapidly growing industries. Tourism emerges as a global phenomenon in the 1960s and the potential for tourism to generate economic development was widely promoted by national government.

Rural tourism is that kind of tourism which takes place in the countryside. *Lane* (1994) attempts to clarify the concept and says that rural tourism is a tourism located in the rural areas i.e., the areas which are rural in scale, character and function reflecting the unique patterns of the rural environment, economy, history and location. In that sense, rural tourism is a tool which can increase the capacity of rural communities to control their rural milieu in a more gainful way.

The destination of the rural tourism covers a wider area dominated by the natural environments where specific natural, economic and socio-cultural features, such as tradition, local co-operation, trust and reciprocity are harmoniously embedded and as such create a unique tourist product that is predominantly small-scale, nature-friendly, ethno-cultured and in other words sustainable.

The scope of rural tourism at the national level is really high as 70 per cent of India's population lives over seven million of its villages. These villages are unique in the sense that they still preserve the traditional heritage not found elsewhere in the world. As far as

the state of Assam is concerned, the scenario is still discouraging in spite of its huge potentials in the field of rural tourism. Assam is a state of India which is the pioneer in respect of tourism among North Eastern states. The state is endowed with many basic resources, unique natural beauty, different species of wild-life, religious places, historical sites, attractive rural cultural heritage and hospitable rural people for which the state can rightly be designated as paradise state.

Rural tourism is related with small-scale tourist activities of family or co-operative type, which are developed in the rural region by people who are occupied in agriculture. Its basic aim is to provide the farms with alternative solution for their occupation and also improve their income and their life quality.

Key Words: Tourism, Rural, Rural environment, development, Sustainable

TEMPORAL VARIATION AND WORK ENGAGEMENT OF THE SAND MINING WORKERS: A CASE STUDY ON KULSHI RIVER BASIN, KAMRUP, ASSAM

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ABSTRACT

One of the main primary activity related to river is sand mining. The increasing demand of sand for construction activities has enforced people to shift from manual to mechanical sand mining. The implementation of technology is so potent that it may cause economic imbalance in the livelihood of sand mining workers of different places. Here, an attempt has been made to evaluate the livelihood of the sand mining workers along with their other economic activities with special reference to Kulshi River Basin of Kamrup district of Assam. Both locational and physiographic setting of the river is considered to be the main reason for carrying a huge amount of silt and the people inhabited in the river basin are associated with sand mining to fulfill the ever increasing demand of sand to nearby places and to the Guwahati City. There are eight numbers of sand quarries along the river course of about 40 kms. Among those Loharghat, Kukurmara and Amtola are the main under the department of Minor Mineral Mining, Government of Assam. The total population is approximately fifty thousand in twenty villages of the study area, out of which more than 70% population is directly and indirectly related to sand mining. This activity plays a significant role in the economic condition of the people. The study is mainly focusing to analyse the temporal variation of economic activity of sand mining workers for better livelihood. Industrial growth in the nearby regions also influencing some people and they are engaged in secondary and tertiary activities. The economic condition of the people is mainly controlled by the sand mining activity which needs to be study for the future of the people involved.

Keywords: Sand mining, livelihood, temporal variation, primary activity.

RELIGIOUS PLACES, MIGHTY BRAHMAPUTRA AND TOURISM: SPECIAL REFERENCE TO “UMATUMUNI” AND “UMANANDA”

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ABSTRACT

Assam is a land of natural beauty. It has many tourist gems which are not well known among general people. “Umatumuni” and “Umananda”, are the two beautiful islands located on the bank of mighty Brahmaputra. Towards the south of Biswanath Chariali town, there is Biswanath Ghat, which is popularly called as “Gupta Kashi” of India. It is also known as island of “Umatumuni”. “Umatumuni” an archaeologically famous place of Biswanath Ghat, though a religious place, makes for a perfect tourist destination. This island is a tourist spot as it houses a tourist lodge and also some remnants of an old temple. The “Umananda” is the smallest river island in the midst of river Brahmaputra flowing through the city of Guwahati. The British named the island as “Peacock Island” for its structure. This is also known as world’s smallest habited river Island. It is a place where man and the wilderness co-habit in peace and serenity. The major attraction of the island is “Umananda Devi Temple” which is dedicated to “Lord Shiv”. The present paper is based on the secondary data collected from the secondary source i.e. published literature of the subject concern. Moreover, descriptive survey method is also used, as regarding the issue, opinions of different personalities who are associated with the subject concerned through interview method. The study reveals that the best time to visit both the places is winter season, especially from October till May. The water level of Brahmaputra recedes with the coming of the winter and gives way to lush golden riverine sand beaches for tourist to explore. Both the places have a historical background and religious significance and are the centre of attraction for tourist. And hence provide ample possibilities for tourism development.

Key Words: Biswanath Ghat, Umatumuni, Umananda, Brahmaputra, Tourism.

DEVELOPING RIVER TOURISM ON BHARALU THE TRIBUTARY OF BRAHMAPUTRA : CHALLENGES AND OPPORTUNITIES

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ABSTRACT

Tourism is considered as an important industry in 21st century. It has vast scope of income generation and employment. Rivers constitute a major tourism resource providing spectacular settings, recreation facilities, a means of transport, a sense of heritage and adventure and links with the environment and natural world. River tourism accounts for a significant proportion of the world's tourism consumption, with lots of activities. Bharalu the tributary of Brahmaputra river flowing in the capital city of Guwahati has also potentiality to develop as a river tourism industry. Due to the lack of awareness of city dweller, the river is now consider as a polluted river of the country . The aim of this paper is to find out the present scenario of River Bharalo in terms of development of river tourism. The paper is also find out the causes of contamination of water for which loss the biodiversity . To fulfill the objectives , the methodology adopted in this paper is collection of data in primary and secondary and test the water quality. Cartographic methods are applied to find out the result explicitly. The study reveal that throwing of garbage is mainly responsible for the pollution of the Bharalu river for which all aquatic biodiversity has been diminished.

Keywords: River tourism, Biodiversity, Guwahati, Bharalu River, Environmental degradation.

POTENTIALITY OF RIVER TOURISM ON THE BANK OF RIVER BRAHMAPUTRA

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ABSTRACT

The Brahmaputra river is very important destination to promote river tourism in Assam. It occupies a vast tract of alluvial land which extends for 730 km. from the eastern most tip of Upper Assam to the west of Dhubri. The general slope is narrow in the east and gradually expanding towards west to a maximum of 80 km. The Brahmaputra Valley comprises of Upper Brahmaputra Valley and the Lower Brahmaputra Valley. The Upper Brahmaputra Valley lies in the north-east and south-east between foothills of Himalayas and Patkai ranges. Some of the important towns like Jorhat, Sibsagar, Dibrugarh, Tinsukia, Dhemaji and Lakhimpur are formed by the alluvial deposits of Brahmaputra river. The Lower Brahmaputra Valley mainly comprises districts of Goalpara, Kamrup, Nalbari, Darrang and Nagaon are almost plain except few isolated hills which represents outlying portion of the Meghalaya.

The important tourist destinations on the bank of Brahmaputra river are Sadia, Dibru-Saikhowa National Park, Dibrugarh town, Majuli Island, Gangmouthan, Biswanath Ghat, Kaziranga National Park, Silghat, Orang (Rajiv Gandhi) National Park, Nameri National Park, Bhalukpong, Tezpur town, Bura Chapari Wildlife Sanctuary, Singari, Guwahati City, Pancharatna, Gurudwara Sri Guru Teg Bahadur Sahibij, Chakrasila wildlife sanctuary etc. The river bank of Brahmaputra is suitable to promote water sports like river angling, boating, canoeing, para sailing, swimming and diving, water rafting, wind surfing etc.

Study Area: The area chosen for the present study is river tourism

with special reference to Brahmaputra. The river Brahmaputra is the life line to the people of Assam. In the past Brahmaputra civilization existed on the bank of river Brahmaputra.

Objectives of the Study: The objectives of the study are:

- (i) To investigate the present status of river tourism in Brahmaputra river.
- (ii) To examine the scope and future prospects of river tourism in Assam.

Methodology: The study is based mainly on secondary data. The secondary data will be collected from various published and unpublished documents, relevant books and journals, newspapers, magazines, electronic media, the Directorate of Tourism- Government of Assam, Ministry of Tourism and Culture - Government of India.

Keywords: River Brahmaputra, river angling, boating, water rafting, wind surfing and swimming.

FLOW OF COMMUTERS TO GUWAHATI CITY FROM SURROUNDING SMALL TOWNS – A CASE STUDY

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ABSTRACT

Urbanisation and development are interlinked. Urban centres, big or small affect their surrounding areas. The small towns are mostly intimately integrated with rural areas and provide services and commodities. What is not so commonly understood is the fact that the city and the countryside are mutually interdependent and this relationship covers a wide range of physical, social, and economic interactions. The paper attempts to assess the interactions between the Guwahati city and surrounding small towns based on human flow and the factors behind the flow.

In order to achieve the study's objectives, secondary sources are Census data, Statistical Handbook of Assam, Master plan and City Development Plan. For human flow, the plying of government and private vehicles from the sample towns has been considered. The study depicts that interaction decreases with increase in distance from Guwahati city, revealing the interaction lapse rate. The flow of commuters from the small town is more to the next bigger town if the infrastructural status of the town is high.

Keywords: interaction, interdependent, urbanisation, surrounding, infrastructural, commuters

ADAPTATION WITH CLIMATIC DISASTERS: A CASE STUDY IN THE CHAR AREAS OF SIPAJHAR DEVELOPMENT BLOCK OF DARRANG DISTRICT, ASSAM.

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ABSTRACT

Climatic disasters like floods, bank erosion, river migration etc. plays tremendous pressure on the char dwellers of Sipajhar Development Block of Darrang district. The char areas lies in the extreme south of Sipajhar Development Block, built under flood environment which is the integral part of the fluvial regime of the mighty River Brahmaputra and its tributaries like Nonoi, Barnadi and Saktola. The Char dwellers in the study area are extreme poor, highly vulnerable to various climatic disasters due to its topographical and hydrological characteristics. As every year flood occurs in the char areas the socioeconomic and cultural aspect of the char dwellers is greatly influenced by the natural disaster. The main objective of the research is to identify the perception of the char dwellers regarding their livelihood option and their capacity to cope with climate change and also to prioritize the adaptation option to minimise their vulnerability. Extensive field study is carried out to find out the ground reality and also to achieve the desired objectives of the study. A pretested questionnaire was incorporated to interview the respondent to find out the perception of the char dwellers about the climatic disaster and their chosen adaptation alternatives. It is found that the char dwellers adapt alternative crop pattern and select occupation with season to overcome the natural disaster and their socio cultural differences have a strong influence upon disaster response.

Keywords: climatic disaster, topographical, flood environment, adaptation

RIVER AND HERITAGE: SPECIAL REFERENCE TO RIVER BRAHMAPUTRA

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ABSTRACT

River is not only the fountain of water but also the source of living and irrigation to its nearby people, the controller of their culture and the living heritage of the state of Assam. From a memorable time it consists loads of good memories of the state Pragjyotishpur (the past name of Kamrup) to the protector of the cultural heritage like folksong, food and fiesta, attire, agricultural equipments and so on. But again the intense drift of the river water during the monsoon cause a great harm to the people especially to the districts of Lakhimpur, Dhemaji, Majuli and to the rest of the state. Here I am going to discuss in brief about the mighty river Brahmaputra and its significance to the society and culture of Assam.

Brahmaputra is the transboundary river flows through People's Republic of China, India and Bangladesh and also by the china occupied Tibbet. It is the ninth largest and 15th longest river in the world.

The river plays a important role in the plumping and farming system vastly of the brahmaputra valley. There is no single place left in the state where the tributaries of brahmaputra and river Barak have not flaunted of their blue current of water. That is why Assam named as land of river.

The first exciting scenery for a children in our time entering to the city of Guwahati was the gateway of Saraighat bridge and the vast brahmaputra river. The story that it is the son of lord Brahma, flowing here as the result of the refutation of the curse of rishi Parashuram had always fascinated us as children. The five major bridges connecting the state at the major points, cut down the long

distance of communication. Some of the environmentalist had raised the question of this development in contrast to sustainability and the latest Dhola- Sadiya bridge is the cause of erosion in the vulnerable area. Moving on to the trending topic of digging the base of the river shut up the aggressive interference of China. Due to its bordering character, it has been always being the political issue between the three countries.

The heritage of the river lies in the fact that though the entire valley consists different groups and community but at the time of representation it always define as one union. People believed it as the male river in India, the biggest river island Majuli and the smallest one of Umananda are situating in its core. Living beings and properties are had ruined because of the tranquil flood every year, despite of this they didn't complain about baba brahmaputra and its destruction. The inhabitants living in the banks are the aborigins of Assam including- Mishing, Boro, Kachari and so on. Our food habit and diet also influenced by the river that we are fond of fishes. Earlier people can see the river dolphins to a large extent, now it include in the list of rare species. There are many heritage Ghats, such as – Kachari, Xilghat, GaneshGhat, Biswanath Ghat etc.

The debate went on organizing the event of Namami Brahmaputra festival, as is it necessary to expand a huge amount in the name of puja rather than to invest it in the cure of flood problem in Assam, or is it a part of saffronizing the state politics. Despite this hodgepodge the common people enjoyed it a lot and pay tribute to the vastness and presence of the mighty one. The river being immortal by the songs of Dr. Bhupen Hazarika.

Keywords: Digging, erosion, flood, bihugeet , transboundary.

RIVER AND HUMAN CIVILIZATION

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ABSTRACT

The paper is an attempt to study river as the natural phenomena which is closely associated with the human civilization. The great river valley civilizations were yellow river of china, indus river of India, Nile river of Egypt, Tigris and Euphrates river of Mesopotamia etc. and all these civilizations were developed near by the rivers. The agriculture, fishing, communications, boating, firewood, hydro-electric projects etc. all are related to the rivers. We see that around 78% of world's people are living on agriculture. Today, different communities of the world people are living on fishing as the greatest professions of their life. Thus Rice-fish culture is developing in our fish farming business. The great hydro-electric projects of Assam like Karbi Langpi Project, Kopili project, Pagladia and Subansiri project etc. all are developed on Brahmaputra river. The great Ganga river which has been considered a holy river by Hindus and worshiped as the Goddess Ganga in Hinduism. Therefore since ancient period to modern time all the rivers of the world are closely associated with the socio-economic life of human being.

Keywords: River, Development, Life, Business, world, project.

RIVER BANK EROSION MANAGEMENT AND ITS IMPACT ON THE LIVELIHOOD: A CASE STUDY OF KAPILI RIVER GARUKHUNDA GAON PANCHAYAT AREA.

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ABSTRACT

River bank erosion seasonally impact on the livelihood of the people in different parts of the world in various way and it change scenic landscape of a particular area or a place. In this way erosion can be manage through a various scientific and traditional way. Hence, directly or indirectly the impact of river bank erosion is short term like, loss of home, agriculture land and infrastructure etc. Therefore, this paper would like to highlight the impact of river bank erosion on livelihood of a Garukhunda gaon panchayat area and its management. However, the data have been collected from the primary and secondary sources and methodology of the research study is descriptive and explanatory research.

Keywords: River, Bank erosion impact, Livelihood ,Management.

RIVER IN INDIAN LYRICS - ASSOCIATION OF MYTHS AND LEGENDS

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ABSTRACT

Indian poetry especially the popular lyrics or songs have abundance of river associations. River, in many lyrics are found having its emotional and socio-economic relations, and having large impact on valley life and culture. Indian big rivers like Brahmaputra, Ganga, Jamuna, Saraswati, Krishna, Kaberi, Narmada, Godavari and other tributaries are largely and extensively used by poets and lyricists either as a subject matter, or symbol, or source of inspiration, or means of livelihood. River, in them, is often the main concern for the joys and sorrows of people. Besides, many Indian rivers have mythical and legendary significances which is also reflected in the lyrics. The present study tries to see how some popular songs and lyrics of India have deep associations with rivers flowing across the country. The study also tries to focus on the popular myths and legends associated with them.

Keywords : River, lyric, India, myth, legends.

RIVER POLITICS AND ECONOMICS

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ABSTRACT

The river politics or water politics has its growing importance both in national and international arena. It is the politics which is very often affected by the scarcity of water and water resources. Sometimes, river politics is also termed as hydro-politics which is defined as the systematic study of conflict and cooperation between states over water resources. Water has become a strategic natural resource which has of late turned out to be the prime bone of contention among the states. In view of the growing importance of water, some writers tend to comment that water will become 'the oil' in the days ahead. The UN World Water Development Report (WWDR, 2003) says that today 40% of the world's inhabitants have insufficient fresh water for minimum hygiene. In the next 20 years, the quality of water available to everyone is feared to decrease by 30%. Many of the wars of the 20th century were about oil, but wars in the 21st will be over water.

River politics aims at finding out a common strategy for the states in respect of water sharing. It is feared that more than half of the nations in the world will face fresh water shortage by 2025. Therefore, river politics, of late, has occupied the vital place of discussion between Bangladesh and India over the river the Ganges, between India and Pakistan over Indus and Chenab and so on. The countries that have large supply of water have greater dominance in world economic scenario. Hence, water is the most essential resource in the global market for economic development.

This paper follows the comparative analytical method and it depends on the secondary data only collected from journals, magazines, periodicals, newspapers and internet sources.

This paper is an attempt to deal with the ongoing politics concerning river-water and the issues of economic development thereof.

Keywords: Development, politics, policies, river, water .

CONTRIBUTION OF BRAHMAPUTRA TO THE PEOPLE OF THE VALLEY

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ABSTRACT

The mighty Brahmaputra is flowing almost in the middle of the state of Assam. It is a trans-boundary river which flows through three different countries China, India and Bangladesh. The source of the river is in Manasarovar Lake Region located on the northern side of the Himalaya. Flowing through different countries it merges with Padma, the popular name of river Ganga in Bangladesh and ultimately emptying into the Bay of Bengal.

The great Brahmaputra valley was formed due to deposition of alluvium by Brahmaputra and its tributaries. From ancient time most of the population of Assam were concentrated in the Brahmaputra valley due to fertile soil and other facilities provided by the river. Brahmaputra is a navigable river and from ancient time it has been used for transporting goods and peoples from one place to another. In ancient time Rivers water were also used for drinking and other household necessities. In every year during summer season river banks are flooded with rich humus content which was deposited in the agricultural fields and lands become very fertile. It also created several natural levees which were used for settlement. The several fishing communities living in this valley are directly dependent on rivers and beels created by rivers. The rivers are the main source of fishing and it also helps in the distribution of fish population in the region. At present time several irrigation projects have been constructed to provide irrigation facilities during dry season. All these irrigation projects are constructed on the perennial rivers of Assam. This valley is also famous for biodiversity. The one horn Rhino which is found only in this region is the main tourist attraction of the valley.

The great social-religious reformer of Assam Srimanta Sankardev also used this river for his religious movement. He used the natural levees or highlands located near rivers to develop institutional centres called *Satras* associated with Ekasarana Namdharma. The great singer of Assam Dr. Bhupen Hazorika also wrote and sung several songs based on Brahmaputra where he highlighted the importance of Brahmaputra to the people of Assam.

Rivers are the lifeline of Assam which is helping the people in fulfilling their requirements in every step of their day to day life. It is believed that the paper will help to know how these rivers helping the people not only in agricultural development but also fulfilling other needs as well as cultural and religious development of the valley. It is also expected that people will understand the importance of the rivers and will take positive steps to control the river pollution.

Key words: Trans Boundary, Alluvium, Navigable, Settlement, Biodiversity, Perennial, Satras.

RIVER TOURISM: RESOURCES AND POTENTIALITIES IN MAYONG AND POBITORA OF MORIGAON, ASSAM :A GEOGRAPHICAL STUDY

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ABSTRACT

Tourism is smokeless and ecofriendly industries which involve the movement of people. World tourism organization (WTO) 2002 defines tourism as "The activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. The dynamic nature of concept tourism changes with the development of technology and industry sector to reflect the upgrading real situation.

River tourism is related to the ancient matrix of human civilization. River with its natural beauty always attracts people and gives happiness, joy, colorful dreams of life. It gives the opportunity of communication with other masses, acting, and economic growth of people. Attributes like archaeological remains, good river transportation, up-coming new attractions have immense potentialities in the growth and development of river tourism.

With its unique natural setting Mayong and Pobitora offered every prospect to be developed as river tourism site in the west bank of the Brahmaputra river near Kajolimukh. Kasoshila hillock which is a meeting point of Kopili, Pokoria and Brahmaputra river.

Mayong is known for its famous black magic since past. Archaeological remains like rock cut image of Lord Ganesh, terracotta, *junipith*, etc attract tourists. The eco-tourism and eco-restoration development park is the new addition to the development of river tourism. There is also a possibility of growing water tourist attraction point on Brahmaputra between Mayong and

Mongoldoi where country boats plying only. Pobitora Wildlife Sanctuary plays an important role in Mayong tourism. The sanctuary is very rich from biodiversity point of view. The paper attempts to study the river tourism potentiality where help of primary and secondary source of data will be taken.

Keywords: River tourism, Archaeological remains, eco-friendly, wildlife.

HERITAGE OF RIVER BRAHMAPUTRA AND ITS IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE PEOPLE OF ASSAM

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ABSTRACT

The Brahmaputra is one of the major rivers of Asia, which flows through China, India and Bangladesh. With its origin in the Manasarovar Lake located on the northern side of the Himalayas, it flows across southern Tibet to break through the Himalayas in great gorges and into Arunachal Pradesh. It flows south-west through the Assam Valley as Brahmaputra and south through Bangladesh as Jamuna (this is not the Yamuna river). In the vast Ganges Delta it merges with the Padma and finally the Meghna before emptying into the Bay of Bengal.

There are some Mythological stories associated with the origin of river Brahmaputra. It is known as Son of Lord Brahma. It is believed that in mythological times, Amogha wife of Sage Shantanu had a child by Brahma the creator of the Universe. The child took the form of water. Shantanu placed the child right in the middle of the four great mountains – Kailash, Gandhamadana, Jarudhi and Sambwartakka. There is also another story that; when Parashurama, an incarnation of Lord Vishnu, had killed his mother because of his father's order, the axe he used got stuck in his hand. Then his father advised him to visit holy places. When Parashurama reached Brahmakunda, he axed down one side of the mountain and released the water, which came to be known as Brahmaputra.

The river Brahmaputra has important impact on the socio-economic life of the people of Assam. Brahmaputra with a network of 33 tributaries has predominantly been influencing and shaping the livelihood, infrastructural and institutional arrangements of Assamese society. It helps in cultivation by way of irrigation, act as a means of transport and many people are earning their livelihood and dependent directly and indirectly on this river. The Brahmaputra also plays an important role in promoting tourism in the state of Assam.

Key words: Brahmaputra, Mythological, livelihood.

ROLE AND IMPORTANCE OF ENVIRONMENTAL LAWS IN PROMOTING RIVER TOURISM IN ASSAM

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ABSTRACT

Environment problem is a global as well as national issue. It is an international issue in the context of marine pollution, nuclear hazards, climate change, ozone depletion and global warming. National issues related to environment are noise pollution, deforestation, air pollution, water pollution, plastic pollution, soil pollution, solid waste pollution etc. To check the problem of environment pollution, both international and national laws are there to protect the natural environment. According to Rodgers environmental law means "the law of planetary house –keeping , protecting the planet and its people from activities that upset the earth and its life –sustaining capacities."

Some of the environmental Acts passed by the Government of India to protect the environment are: (i) The Wildlife (Protection) Act, 1972; (ii) The Water (Prevention and Control of Pollution) Act, 1974; (iii) Air Pollution and Control Act, 1981; (v) Forest (Conservation), Act, 1980; (v) The Environment Protection Act, 1986 etc.

In this paper, an attempt has been made to study the role and importance of environmental laws in promoting river tourism in Assam.

The objectives of the study are to study the role of environmental laws in promoting river tourism in Assam and examine the need of passing new laws to protect the environment of river tourism. The study is based on secondary data and information. The secondary data will be collected from environment books, newspapers, journals and internet.

Keywords: Air Pollution, Water Pollution, Plastic Pollution, Environmental Laws and River Tourism.

CHANGING PATTERN OF LIVELIHOOD IN FLOOD AFFECTED AREAS OF BRAHMAPUTRA VALLEY

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ABSTRACT

Livelihood is a means of supporting one's existence financially or vocationally. It encompasses people's capabilities, assets, income and activities required to secure the necessities of life. Livelihood options or assets of livelihood are vulnerable to climate change such as flood, draught etc. Developing countries are more vulnerable to natural hazard like flood. One of the most flood prone areas in India is Brahmaputra basins. The state of Assam comprises of two valleys namely Brahmaputra and Barak valley. Flood, bank erosion and drainage congestion are major problems faced by the state during monsoon season. The adverse effects of flood results in severe losses of property, livelihood assets and human being. Livelihood options in flood affected areas of Assam include agriculture, animal husbandry, seri culture, horticulture and so on. Agriculture and allied activities play an important role providing livelihood to a significant proportion in the state. However, sand deposition and other adverse effects of recurring flood make most fertile land into barren land. A large number of people are compelled to shift from agricultural activities to other activities. This paper attempts to study various livelihood options and how flood affects livelihood pattern in different flood affected areas of Brahmaputra valley.

Key words : Livelihoods, Floods, Agriculture, Adverse effects, Brahmaputra etc

IMPORTANCE OF RIVER BRAHMAPUTRA IN THE HISTORY OF ASSAM: WITH SPECIAL REFERENCE TO BRITISH RULE

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ABSTRACT

When we go through the pages of the History of Civilization we found River played a very special role creating human history with far reaching Socio-economic-cultural and political development. There were the great examples of early river civilizations includes the Indus valley civilization, Ancient Egypt (on the Nile), Mesopotamia (along the Tigris and Euphrates Rivers) and Chinese Civilization along the yellow River. Like that way the mighty river Brahmaputra plays a very special role in creating history of Civilization with the attraction of

foreigners. As a result civilization flourished in it's valley. From the very ancient time many dynasties i.e. Danavas, Barmans, Salastambhas, Palas, Ahoms, Koches established themselves and lastly British entered Assam with a special attraction of the River Brahmaputra and it's probable growth of trade and commerce. As British rule's main intention was the economic exploitation and river Brahmaputra was the main source of attraction and that British politics transformed the economic history of Assam.

Keywords: Brahmaputra, Civilization, British rule, Economic growth.

BRAHMAPUTRA RIVER BANK EROSION AND ITS IMPACT ON THE LIFE OF RIVERINE PEOPLE OF PALASHBARI REVENUE CIRCLE, KAMRUP, ASSAM

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ABSTRACT

River Brahmaputra is the lifeline of Assamese people, an integral part of Assamese culture, folks, civilization, Agriculture, Transportation, means of occupation and livelihood, recreation and overall gift and Sorrow for Assamese people. Though it significantly uplift the Assamese culture and Society but it becomes hazard and disaster year after year. The massive earthquake of 1950 in Assam so intense that river Brahmaputra changed its course, bed rose upto 6-7 feet, mass changes of landform, and periodic flood and erosion became common and as a result south bank of the river erosion and flood started at Palashbari and around near the bank of river Brahmaputra of south Kamrup, Palashbari a very developed trade and commerce town was emerged during the British period. It was also an important river port then, through which British transported the valuable resources (forest, agriculture, handloom, mineral) to their own. Later pre British period this town further progressed but since 1952-55 onwards severe flood and bank erosion began to destroy the town, people compelled to shift away to other areas. The whole south Kamrup flood plain area the bank erosion and frequent flood continued, villages and fertile agricultural lands vanished one after another, people migrate to other places provided government resettlement programmes and also people's own settlement arrangements. It is an emotional tragedy as people leave their home forever for calamity. The tragedy further intensified

looking homeless ,helpless poor people taking shelter on river embankment. A careful study on the vanishing villages on bank erosion in Palashbari revenue Circle area and the shifting villagers resettlement details in order places and the impact on their socio-economic status would be studied. Case study would be studied. Permanent mitigation of the problems for the benefit of people may be discussed with appropriate conclusion.

Keywords: Flood plain , Embankment, Mitigation, Case Study.

THE MIGHTY RIVER BRAHMAPUTRA & THE LIVELIHOOD OF PEOPLE IN ASSAM

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ABSTRACT

Originating from Tibet's Chema Yung Dung glacier, the river Brahmaputra traverses 1625 km in China as *Tsangpo* before entering India where it is spread over Arunachal Pradesh, Assam, Meghalaya, Nagaland, Sikkim and West Bengal. In Assam, Brahmaputra river has been playing a major role in cultural as well as socio economic life of the people for centuries & even today it still continues to influence the same by supporting intensive agricultural practices & fishing. It is the source of livelihood for huge number of people living in the region. The river also serves as means of transportation & communication of people as well as merchandise within & between Assam & other states, which in addition creates employment opportunities in that field. Moreover, the river Brahmaputra has immense potential in promoting adventurous & pleasurable river tourism *in line with Ganga at Varanasi*. There is huge scope for generation of power as well. Because of this, the mighty Brahmaputra has been considered as **the life line of Assam** as it has been influencing & shaping the livelihood, infrastructural and institutional arrangements of Assamese society. However, due to increased river bank erosion, unnatural floods caused by several internal as well as external factors, there is loss of land areas, saltation of cultivated land, huge loss to human and animal lives, loss of livelihoods, damage to physical infrastructure. This has put a question mark on the sobriquet of the mighty Brahmaputra being the "Lifeline" of the people of Assam. In this context, the present study attempts to analyze the current influences of Brahmaputra river on the livelihood of the people in Assam both in positive as well as negative sense.

Keywords: Brahmaputra, agriculture, transport, employment, tourism, flood.

BRAHMAPUTRA RIVER AND THE POTTERY CRAFT IN SOUTH KAMRUP, ASSAM

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ABSTRACT

The River Brahmaputra is one of the largest river in the world. In Assam millions of people are directly or indirectly depending on River Brahmaputra for their livelihood in fishing, boating, agriculture etc. One of the important industry which is mostly depends on river Brahmaputra in Assam is Pottery. Pottery is a craft of making ceramic materials into pots by using some types of special mud. There are different types of pottery wares. In South bank of Brahmaputra River, there is a potter community- the Hiras. They are the native people of Assam. Earthenware Pottery is their traditional occupation. They manufacture pottery by hand without using wheel. For making this type of pottery Hira potters uses one sticky type of blackish clay which is only available in the rivers which is known as 'Hiramati'. As the Brahmaputra looses huge acres of land year after year, this sticky type of clay 'Hiramati' is taken away by the Brahmaputra. It affects the livelihood of many potters for whom pottery is one and only source of Income. This pottery industry also provided engagement among the women of Hira community. As the pottery among the Hiras is mainly a feminine activity. So their lives are mostly based on River Brahmaputra. Because of this problem now many potters in South Kamrup left this indigenous craft and started another occupation for their earning their livelihood. The study "Brahmaputra River and the Pottery craft in South Kamrup, Assam" is an attempt to know the how the river Brahmaputra affects day to day life of Hira potters in South Kamrup and what are the problems faced by this potter community in their traditional craft. For present research I will use both primary and secondary data. Where primary data will be obtain by conducting interviews using interview schedule, observation method. Some case studies will also be used.

Keywords: River Brahmaputra, Livelihood, pottery, Hira potters, clay, problems.

IMPORTANCE OF RIVER BRAHMAPUTRA AS A SOURCE OF LIVELIHOOD

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ABSTRACT

Rivers are the backbone of human civilization. There are various civilization formed around rivers. Rivers have been a source of good since per history. In Assam Brahmaputra is a rich source of fish and other edible aquatic life and a major source of water which can be used for drinking and irrigation. Livelihood refers to their means of securing the basic necessities food, water, shelter and clothing of live. It is important to consider dependency on the rivers and its resources. River provide excellent habitat and food for many of the earths organism. Rivers helps in irrigation in the field of farmers. They provide water for pisciculture which sustain many livelihood. In Assam, River Brahmaputra play a very important role as a source of livelihood. In Assam, the lives of thousands of residence has run into muddy waters. Everyday passenger boats ferry thousands of people from Silapathar in the North Bank of the Brahmaputra to the southern bank tea city Dibrugarh. However the river Brahmaputra is the source of livelihood for the fishermen. They earn money for their families by catching and marketing the fish. Another important point that river Brahmaputra is a rich source of energy.

RIVER CULTURE AND TOURISM OF BRAHMAPUTRA

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ABSTRACT

Tourism involves travelling to relatively undisturbed or uncontaminated natural areas with specific object of studying, admiring and enjoying the scenery and its wild plants and animal, as well as any existing cultural aspect found in these areas. The word tourism is familiar to most English-speaking people. The meaning and significance of tourism is different in different context. The words tour, tourist, and tourism are frequently used interchangeably in the tourism business. People, quite unknowingly, undertake travel that comes under the broad ambit of tourism. Travellers may use different modes transportation and accommodation as per their convenience and the affordability and availability of these services. People travelling from their own domicile spend on their various travel needs such as accommodation, food, transport, shopping, entertainment, etc., at their destinations. Tourism is characterized as a phenomenon that is highly influenced by factors such as seasonality, change in income, change in taste and lifestyle, and attitude. The mighty river Brahmaputra has a braided channel for most if its passage through Assam. There is a constant shifting of the river channels and the sandy shoals. Its southward shift in the Assam plains has been quite conspicuous in the recent years. It carries a lot of silt and there is excessive meandering. The river is nearly 16 km wide at Dibrugarh and forms many islands, the most important of which is Majuli. It is 90 km long and measures 20 km at its widest, having an area of 1,250 sq km. With rainfall concentrated during the monsoon months only the river has to carry enormous quantities of water and silt which results in disastrous floods in the rainy season. The floods caused by the Brahmaputra in Assam Valley affect on an average area of 8 to 10 lakh sq km. The Brahmaputra is thus truly a river of Sorrow. However, the river is navigable for a distance of 1,384 km upto Dibrugarh and serves as an excellent water transport route.

Keywords: Tourism, Cultural aspect, Brahmaputra, Assam Valley, Dibrugarh.

BIODIVERSITY OF BRAHMAPUTRA RIVER AND ITS SURROUNDING

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ABSTRACT

Rivers have played a critical role in the growth of human civilizations across the globe and have been well-known as habitats of thousands of fauna and flora including turtles, crocodiles as well as mammals such as dolphins, otters. The Ganges-Brahmaputra river basin has 0.12% of the world's land mass. The biodiversity of these rivers is characterised by high species richness, by the occurrence of many rare, endangered, threatened species and many endemics species.

Brahmaputra valley is the largest plain in the northeast region and has a great significance for its rich vegetation and wildlife. The forest types found in this region are mostly tropical which harbours a rich pool of biodiversity. The forests and grasslands along the river is a habitat for a variety of wildlife including tiger, clouded leopard, capped langur, gaur, barasingha deer, sloth bear, wild water buffalo etc. It has the India's largest population of Asian elephant, and the world's largest population of Indian rhinoceros. The Brahmaputra is a barrier to the migration of wildlife species such as pygmy hog, golden langur, western hoolock gibbon etc. The valley is home of rich bird life with 370 species of which two are endemic, the Manipur bush quail and the marsh babbler, the Bengal florican is very rare. Other common species are grey hornbill, peacock pheasant, great hornbill, brown hornbill etc. The valley is also rich in flora like typical canopy trees, deciduous trees, species of mahogany, bamboos etc.

The present paper attempts to study the biodiversity of both flora and fauna of river Brahmaputra and its surrounding area of Kaziranga, Majuli and various small riverine island of river Brahmaputra.

Keywords: Brahmaputra, Biodiversity, Kaziranga, Majuli, Pygmy hog.

PROSPECTS AND PROBLEMS OF RIVER TOURISM IN ASSAM

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ABSTRACT

The North Eastern region of India is a place of beauty. The rich natural beauty and exotic flora and fauna of the seven sisters of the North East are full of invaluable resources for the development of tourism industry more specifically, the eco tourism. Assam, the state of North East has a riverine civilisation, society and economy. The Brahmaputra is the mightiest river of the world. The state Assam has extensive river network. The Brahmaputra is intrinsic to the socio cultural life in Assam. Assam has immense opportunity to develop river tourism and water leisure activity. The genuine involvement of govt. of Assam and people of Assam will definitely enhance the tourism market in Assam in near future. Keeping in view of this the paper tries to show the future prospects and problems associated with the river tourism in Assam.

Key words: River tourism, Prospects, Civilisation, Opportunity, Future.

EDUCATION IN THE CHAR AREAS OF RIVER BRAHMAPUTRA

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ABSTRACT

The mighty river **Brahmaputra** has been, and still continues to be the life line of millions of people in Assam, irrespective of caste, creed, religion and occupation. The char areas near the river valley, are almost distributed across, 23 sub- divisions of 14 districts, from Sadiya in the east to Dhubri in the west. These areas, being mostly triangular in shape is very much prone to frequent floods of violent nature creating havoc to life and property. The areas are mostly inhabited by the minorities, usually the migrants, who are typical **Diaspora** of South- Asia, having no permanent settlement. Cultivation has been their principal occupation, and are often found quite backward in socio-economic field. If the literacy rate of these region is taken into account, we find the graph is in a descending order. Poor economic condition, literacy of parents, lack of teachers have been the main cause of low enrolment in schools. Recent study reveal that due to lack of self finance, proper infrastructure, and poor communication, villagers are lagging behind in educating themselves. Child labour is still prevalent, and women literacy is too low. Though they are rich in cultural heritage, family environment, mode of livelihood pattern and geographical factors exercise considerable influence on the educational system in the areas. The char areas thus exhibit a grim situation, with various negative prospects affecting the course, nature and intensity in the field of Education.

Keyword: Diaspora, education, communication, child-labour, literacy.

TEESTA: A SACRED RIVER OF THE LEPCHA'S

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ABSTRACT

The River Teesta or Tista is one of the major rivers of the Eastern Himalayas and a tributary of the mighty River Brahmaputra. It originates at an elevation of 5280m from a glacial lake, Khangchung Chho in Sikkim.

Lepchas are primitive tribe of people living in Sikkim and Darjeeling Himalayas. They are considered to be the original inhabitants of the region. They are the worshippers of nature and worship all the natural elements like the mountain peaks, hills, lakes, rivers, trees, plants etc. From their birth to death they are closely connected with natural elements.

Dzongu a region in North Sikkim is a holy place for the Lepchas spread all over the world. It lies in the foothills of Mt Kanchenjunga and it is believed that their ancestors first originated in this region. The region is bounded by River Teesta in South East, River Tholung Chu in North East and by the mountains in the West. The region borders the Kanchenjunga Biosphere Reserve.

Sikkim is rich in water resource hence the central and state government planned to construct seven mega power projects along the river Teesta within the vicinity of Dzongu. The lepchas came out in huge numbers to protested against this project by holding rallies, organising meetings, seminars and many more things. They went for a hunger strike more than two years and also formed a group named **Affected Citizen of Teesta (ACT)**. They have been successful in their efforts since all the project have been withheld and the river has not lost its glory.

In this era of post modernization where people are after destruction of natural elements their still exist tribes who give their heart and soul to conserve it.

ROLE OF RIVER BRAHMAPUTRA IN THE DEVELOPMENT OF GUWAHATI CITY – AN URBAN PLANNING APPROACH

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ABSTRACT

The importance of river in the emergence of cities is inescapable as human settlements, originally, took shape of cities along riverbanks itself. Rivers act as main source for food, transportation, industries etc. Brahmaputra is also not an exception. Throughout the history of Assam where Brahmaputra flows for a length of 640kms, people of 22 districts are using the river to meet their livelihood directly or indirectly in terms of transportation use, fishing and cultivation use, and employment purpose.

The research will focus on the scope and opportunities of the mighty river Brahmaputra in the development process of the largest city of Assam i.e Guwahati. The approach will include understanding of various physical, social and environmental factors that affects the future growth and development of Guwahati city as well as investigating future aspects of development and opportunities for planning and development of the city.

Various primary study and secondary sources will be used to fulfil the study.

Keywords:Brahmaputra, City Development, Guwahati.

ECONOMIC BACKWARDNESS OF THE CHAR INHABITANTS AND THE RESULTANT IMPACT ON THEIR ENVIRONMENTAL CONSCIOUSNESS: A CASE STUDY OF BARPETA DISTRICT

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ABSTRACT

Historically and geographically detached from mainstream India, development process in the north-eastern states has not been at par with the rest. This disparity is starker when we see the condition of the people living in the Char areas of the Brahmaputra. In terms of availability and accessibility to basic amenities, the char communities are lagging far behind the mainland population and to throw light on this gap is the first aim of this research. To establish this, the socio-economic conditions of the char areas are compared to the average level of Assam and more specifically to the conditions of Kamrup (Metro). The second objective is to see how, due to economic backwardness, efficient are the char people in terms of environmental consciousness. More technically, this is an attempt to empirically test the environmental Kuznet's curve hypotheses. Environmental consciousness is measured using the method of CO2 equivalent and ecological footprint. This is done as a case study of Barpeta district. In nutshell, the aim of this research is to see how much 'development' has percolated amongst the deprived mass in creating environmental awareness.

Keywords: Char village, environmental consciousness, environmental Kuznet's curve, CO2 equivalent, ecological footprint, Barpeta district

A ROAD LESS TAKEN: ADVENTURE TOURISM WITH SPECIAL REFERENCE TO THE BRAHMAPUTRA

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ABSTRACT

Adventure tourism, as the name signifies is a niche tourism involving certain adventure or experience which comes with some risk (real or perceived) to provide a sense of thrill or excitement to the seeker. Adventure tourism has grown exponentially in recent years and generated large revenues solely due to the fact that tourists all over the world want to explore new destinations and are looking for rare, incomparable experiences.

Brahmaputra, the mighty male river and its banks has tremendous scope to implement adventure tourism of various genres ranging from trekking, zip-lining, rock-climbing to rafting, diving, bungee jumping and many more. The hills encompassing the Brahmaputra are ideal for trekking, rock climbing, zip-lining and many more due to its varied topography and natural vegetation. The water currents in the Brahmaputra are ideal for rafting, canoeing and even jet-skiing. The bridges on the river encourage various other activities like bungee-jumping, diving etc which are attracting a lot of attention from thrill seekers in recent years, and combining all these with traditional practices like river swimming, fishing etc provides a mouth watering prospect of limitless possibilities. This niche tourism

has enormous potential to generate revenues and enhance cultural immersion if properly implemented with requisite safety guidelines. The only hindrance to the proliferation of this tourism is the fact that sometimes safety procedures are not properly implemented and that embeds doubt in the minds of *the tourist*. This problem is easily solvable with strict *administration* of safety guidelines and better *equipments*. Adventure tourism is a sustainable practice which brings forth socio economic and cultural development of the region and boosts the prevailing tourism market in place by attracting high end customers. This paper is descriptive in nature and is focused on Adventure tourism and its various types, along with its possibilities and implementation on the Brahmaputra and nearby regions. The data for the study has been collected primarily from various books, journals and internet sources.

Keywords: Adventure, tourism, Brahmaputra, safety, socio-economic development

BRAHMAPUTRA: WITNESS TO HISTORICAL EVENTS WITH SPECIAL REFERENCE TO THE BATTLE OF SARAIGHAT

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ABSTRACT

Assam, for ages has been a riverine civilisation, society and culture. The foundation and centre of this riverine culture and society has been and continues to be the mighty river Brahmaputra. River Brahmaputra, the lifeline of Assam has predominantly influenced and shaped the infrastructure, institutional arrangements and overall the history of the people of Assam. In fact Assam's geology, geography, history, culture and society cannot be envisioned without the Brahmaputra.

Assam History is replete with stories of battles, conquests, annexations and reconciliation on the banks of the Brahmaputra. Many decisive battles were fought, the river always playing a crucial role in providing a natural defence and inspiring the kings, ministers, generals and the people to strengthen their defensive potential by constructing forts and ramparts called garh, usually at the strategic places. The most important battle fought on the bank of the Brahmaputra was the Battle of Saraighat in 1672 where General Lachit Borphukan inflicted a crushing defeat on the Mughal general Ram Singha. This victory earned for Lachit Borphukan immortal fame. It was one of the most outstanding naval victories. It is very crucial in the annals of history as the outcome of the battle allowed the eastern part of India to preserve its temple, culture, tradition and overall its identity.

The Battle of Saraighat is the only battle in the history that was fought entirely in river i.e. the Brahmaputra River. Lachit's victory halted the Mughal march into Assam. It kept the political control with the Ahoms. The present shape of the country is a sum total of all the various contributions through the ages by innumerable personalities. Each of them battled in their own way to uphold the Indic culture and lead us to where we are today.

Keywords: Brahmaputra, Ahom Mughal conflict, Battle of Saraighat, Lachit Borphukan.

IMPACT OF BRAHMAPUTRA RIVER ON ECONOMIC LIFE OF ASSAM WITH SPECIAL REFERENCE TO THE CHENGA BLOCK OF BARPETA DISTRICT- A STUDY

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ABSTRACT

The Brahmaputra is one of the major rivers of Asia, a trans-boundary river which flows through China, India and Bangladesh. The river is about 2900 km long. Brahmaputra is a braided river originating in southwestern Tibet when it is called Yarlung Tsangpo River. The climate of Brahmaputra valley varies from the harsh, cold and dry conditions found in Tibet to generally hot and humid conditions prevailing in Assam State. The river is considered sacred by the Hindus as many mythological tales are associated with this River. There have many positive impact of Brahmaputra River on the economic life of Assam. People and communities in 22 districts of Assam use River Brahmaputra for meeting their livelihood in the form of wading of cattle, fishing and cultivation of different types of crops, irrigation and riverine transport. But river bank erosion, denudation, saltation and sand casting etc have both directly and indirectly affected the livelihood of the people of the state in the form of displacement, loss of livelihood, land and jobs.

An attempt has been made in this paper to show the impact of Brahmaputra River on the economic life of Assam with special reference to the Chenga Block of Barpeta District. For present study the investigator has selected descriptive survey method. Here the investigator has selected four flood affected villages of Chenga Block of Barpeta District. The collected data are based on both primary and secondary data. In this study an attempt has been made to find out the impact of Brahmaputra River on economic life of Assam with special reference to Chenga Block of Barpeta District.

Keyword: Impact, Economic life, Livelihood, Fishing, Cultivation, irrigation.

BRAMHAPUTRA- IN FOLKLORE, MUSIC AND LITERATURE

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ABSTRACT

The Brahmaputra is a precious gift of nature to India, especially to its North east region. For its people, the Brahmaputra is more than just a geographical entity. Their very lives revolve around it.

The Brahmaputra (meaning 'son of Bramha' in Sanskrit) river originates in the Chemayungdung mountain ranges which is nearly sixty miles south-east of Mansarovar lake in the Mount Kailash range in Southern Tibet at an elevation of 5300 m. A spring called Tamchok khambab spills from the glacier which later gathers breath and volume to become the Tsangpo, the highest river in the world. Tsangpo or the Brahmaputra River flows 1625 km in Tibet parallel to the main range of Himalayas before entering India through Arunachal Pradesh. Before entering India, the river passes Pi (Pe) in Tibet and suddenly turns to the north and northeast and cuts a course through a succession of great narrow gorges between the mountain Gyala Peri and Namjabarwa (Namcha Barwa) in a series of rapids and cascades. The river enters Arunachal Pradesh near Gelling where it is known as the Siang or Dihang. The total length of Siang River is 294.5 km till its point of confluence with Dibang and Lohit River. The Siang River meets two other major tributaries of Brahmaputra, Dibang and Lohit in the west of Sadiya, at a place named Kobo. From this confluence point, the river is known as the Brahmaputra till it enters Bangladesh. In India the journey of the

river Brahmaputra is 918 km long. The river crosses Assam below Dhubri and enters Bangladesh where the river is known as Jamuna and it flows for 337 km.

The Bramhaputra has the rare distinction of being the only male river in India. All other rivers in India are considered female. It is the third largest river in the world and is the biggest river in India.

In Assam, the Brahmaputra River is also known by several other names i.e. 'Luit', 'Siri Luit', 'Bor Luit' 'Bor Noi'. For the people of Assam, the Brahmaputra is a symbol of great pride. It is celebrated in the history, literature, mythology, poetry, folklore and songs of Assam.

Such is the influence of the river on the life, beliefs and cultures of the people, who live on its banks that each and every group of people tribal or non-tribal has lores and legends associated with the river. Each group has a vast treasure of folk-songs and folk-literature associated with the adoration, appeasement and worshipping of the mighty Bramhaputra.

For the writers, composers and singers in Assam, the changing moods of the river have provided them just the kind of inspiration they needed. It figured in their poems, songs, stories and novels with great regularity. In this context, the names of Lakshminath Bezbaruah, Jyotiprasad Agarwalla and Dr. Bhupen Hazarika are note-worthy. The name 'Mahabahu Bramhaputra' was first coined by Dr. Bhupen Hazarika in his song. Dr. Bhupen Hazarika is also known as the *Bard of Bramhaputra*.

Special mention must be made of *Santanukulnandan*—a novel woven around the mighty Bramhaputra that fetched Purabi Bormudoi the noted Assamese novelist, the prestigious Sahitya Akademi award in the year 2007.

Methodology: The present paper is based on analytic and descriptive method. The required information is gathered from secondary data

Keywords- Bramhaputra, Tsangpo, Lakshminath Bezbaruah, Jyotiprasad Agarwalla, Dr. Bhupen Hazarika, *Santanukulnandan*.

NAME AND SOURCE HISTORY OF BRAHMAPUTRA RIVER

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ABSTRACT

The mighty river Brahmaputra divided Assam into two parts. The river touched the every district of the Assam valley. The tributaries of the Brahmaputra River are some of the major rivers of Northeast India. They feed most of the fertile plains in the zone. Hindu tradition describes the river as rising in the sacred pool of or ParshuramKund, situated on the Brahmaputra plateau in the lower reaches of the Lohit River and 21 km north of Tezu in Lohit district of Arunachal Pradesh. In ancient time Brahmaputra was also known as – Hardini, Hradya, Antasila, Antiboli, Khatai, Brami, Cayandhauni, Parsilis, Sersilis, Khamaun, Kainas, Daonias, Carahatika, Caor, Caya, Chiamay etc. In Assamese “Brôhmôputrô is Nod (male river)” not node (female river), because they believes the river Brahmaputra is son of Brahma -Putra (putra means son). The masculine name of the river –a unique thing in India- is attributed ancient Hindu mythology. Brahmaputra is an Aryan term. It is also found that Ahoms, after coming here named the river –‘Nam Doa Fi’ which means the river of of God Tarak (Star) Dihing and Lohit rivers flowing to the North East of Assam join Dihong river to create Brahmaputra river and these have transformed into a huge stream. In Sanskrit language this river is also known as ‘Lohitya which means red river in Hindi. Besides, there is a Pauranic story associated with this name. This story is related to Parshuram and his sins. However, even this story seems a myth. This is a fact that – Assam has been cited as – ‘state of red river and blue mountains, and these stand for – Lauhitya and Neelachal.

Keyword: Brahmaputra, ParasuramKund, Lohit, Assam, Ahom .

INFORMAL SECTOR AMONG THE RIVERSIDE PEOPLE WITH SPECIAL REFERENCE TO GOALPARA DISTRICT OF ASSAM

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ABSTRACT

Informal or unorganized sector is that part of economy which is neither taxed nor monitored by any form of government. It provides critical economic opportunities for the poor and unskilled people particularly for women. Informal sector, also known as 'working for cash', has been expanding rapidly day by day and more than 90% women workers are engaged in this sector. It is observed that most of the people living on the bank of river or the riverside people are unskilled for which informal sector is the only way for their earning.

Therefore, the present study is an attempt to explore the forms of informal workers among the riverside people of Brahmaputra and their living condition in Goalpara district. The district is situated on the South bank of Brahmaputra river and the people residing at the riverside area are basically backward and unskilled for which engaged largely in informal sector. The study will reveal the different forms of informal workers living in a backward condition with no security for their livelihood, particularly the women workers.

The research methodology used for the present study is descriptive and explorative based on both primary and secondary sources of data. Secondary data will be drawn from books, journals, official reports, etc. and the primary data will be collected by taking interview of those riverside people with the help of Interview Schedule.
Keywords- Informal sector, riverside, women, unskilled and security.

LEGENDS AND BELIEFS ASSOCIATED WITH THE RIVER BRAHMAPUTRA: A FOLKLORISTIC APPROACH

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ABSTRACT

Legends are an important genre of folklore. Folklore refers to the traditions, beliefs and customs which are handed down through generations by word of mouth. The mighty river Brahmaputra has often fascinated the people of Assam as it is the life-blood of the people. It is an important river as it passes through three different countries of the world, namely, India, China and Bangladesh. It is the only male river in the entire globe. The river Brahmaputra has a plethora of legends associated with it. It is said that the river Brahmaputra is the son of Lord Brahma and hence it derives its name. Various beliefs, customs, and the culture of different communities are linked with this great river. The Brahmaputra is considered to be sacred by the people and is often worshipped on different religious occasions. Different rituals are performed by the various communities on the bank of the river Brahmaputra since time immemorial. The river has often been mentioned as 'Lohit' by Dr. Bhupen Hazarika in his mellifluous songs. This paper is an attempt to probe into the various legends and beliefs linked with this major river of the world, the great Brahmaputra.

Keywords: legends, beliefs, Brahmaputra, folklore

EVALUATION OF LAND-MASS DYNAMICS AND RIVER CHANNEL MIGRATION IN MAJULI RIVER ISLAND OF ASSAM – A SPATIO-TEMPORAL ANALYSIS USING REMOTE SENSING AND GIS TECHNIQUES.

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ABSTRACT

Majuli is recognised as the world's largest river island in the Brahmaputra River in Assam and in 2016 became the first island to be made a district in India. Originally it had occupied an area of 880 square kilometres at the beginning of the 20th century, but having lost significantly to erosion, presently it covers an area of 352 square kilometers only. Considering the impact of river channel migration due to erosion and frequent flood on the shrinkage of land area of the island, an attempt has been made to prepare a geo-spatial database on the trend of changing behavior of the river channels surrounding the area and estimate the changes in the land mass which has a direct impact on the land use and land cover scenario of the island. Multi-date imagery obtained from different remote sensing satellites supported with Survey of India's topographical maps are used to prepare the land use and land cover map and characterization of the river channel migration through visual interpretation techniques with the help of Geographical Information System (GIS). The maps and database generated through the study indicate a considerable loss in the land area even though there is insignificant gain of land at some locations due to river channel migration over a period of 50 years. The results of the study can be used while for planning for any sustainable protective and developmental measures to prevent further loss of the island.

Keywords : River island, erosion, channel migration, land mass, land use, land cover, remote sensing, GIS, database, sustainable development.

BRAHMAPUTRA: THE LIFELINE OF ASSAMESE PEOPLE

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ABSTRACT

The Brahmaputra is one of the major rivers of Asia possessing mythological importance. The term 'Brahmaputra' means 'Son of Brahma' in Sanskrit and is one of the few male rivers. It is considered as a 'Nad'. Mount Kailash, the origin of Brahmaputra river is the abode of Lord Shiva and Goddess Parvati. The river is given the status of a living God. In ancient times it was called Lauhitya and found mention in various forms in the early inscriptions and literary texts. To the people of Assam, it is known by the different names of Borluit, Burhaluit, Luit, Siriluit, Bornai. The different Tribal communities refer to the river with their own local names. Flowing through the length and breadth of Assam from Sadiya to Dhubri, the lands, cities, towns, hamlets along the river Brahmaputra attain mythological importance. Brahmaputra is respected with equal devotion by the Buddhists, Jains and Tibetans. It is the lifeline of our state as the livelihood of its people depend largely on this river. It is found that places along the Brahmaputra are highly populated. Tourism wise also, the city of Guwahati with Maa Kamakhya Temple and the smallest river island Umananda in the world is found here. Manas Sanctuary, Kaziranga National Park, Majuli, the largest river island are also near the river, which is a decisive element in boosting tourism hub of the state. But the river is prone to catastrophic flooding in spring when the Himalayas snows melts and cause devastation and terror, yet the river is the identity of the Assamese people, culture and tradition.

Keywords: Mythological, tourism, lifeline, Identity, livelihood.

**PRESENT AND REAL DANGER OF
HYRDOPOLITICS: A REVIEW ON
UNDERSTANDING THE REAL PERSPECTIVE ON
HYRDOPOLITICS BETWEEN INDIA AND CHINA
WITH SPECIAL REFERENCE TO NORTH- EAST
INDIA**

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ABSTRACT

North East India is a very sensitive region in terms of cultural, social and political front, but in the larger contrary Indian subcontinent is continually facing rising incidents related to water events or conflicts. The main reason behind is to the friction due to water is ratio of freshwater percentage to population percentage which is at a dismal low of 0.38 for Indian subcontinent whereas the rest of world average is 1.16. Water covers almost 71 per cent of the earth's surface. Yet, only three per cent of that water is potable, out of which two per cent is held in glaciers and ice caps. Even this percentage is rapidly shrinking due to growing human population, increased economic activity and rapid pollution.

Majority of the water resources available in India and more so in Northeast India are transboundary in nature making the region one of the most hotly contested region of the world. Cooperation along transboundary rivers among hydropolitically sensitive countries

is all the more complicated due to the absence of distinct international laws on shared waters. The unresolved boundary issues further exacerbates the problem. North east India as middle downstream riparian in the Brahmaputra river system (spanning across China, India, Bhutan and Bangladesh) is highly susceptible to water resource projects (especially storage types) planned by China on the upstream. The lack of trust and absence of sound political partnership makes dialogue in the area of water resources between India and China a rare phenomenon which defies joint water cooperation.

When increase in population is read together with demands arising from prevalent consumption patterns, it presents a bleak future scenario. It has been projected that two out of three people in the world will live in water-stressed conditions by the year 2030.

This paper covers the different aspects of Sino-Indian hydropolitics keeping in view the long term consequences on the issues related to and beyond the Brahmaputra river. In addition, a distinct water conflict management approach has been considered to examine the hydropolitical stability between India and China.

Keywords: Northeast India; Brahmaputra River; Hyrdopolitics; transboundary; future sovereignty.

ENVIRONMENTAL ISSUES OF RIVER TOURISM IN ASSAM

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ABSTRACT

Brahmaputra river is the life line to the people of Assam . The river Brahmaputra passes a number of stages during the course of its journey .Along its course the Brahmaputra passes through to Tibet (Yarlung Tsangpo), the Indian states of Arunachal Pradesh and Assam, and Bangladesh (Yamuna). People living in the valley comes from diverse origin and culture. With its length about 3,848 km long, it is one of the major rivers in Asia and has enormous importance and continues to be the lifeline to millions of peoples in Assam irrespective of different occupation they pursue. Though there exists enough potential of tourism related activities in the river must has not been done to explore and developed the same as is observed to still inadequate, adhoc, piecemeal, and unsatisfactory. To reduce the devastating effect and to continue to realize its benevolence on the socio-economic life ;immediate, short term and long-term measures in the form of environmentally, economically , socially and culturally sustainable measures need to be taken up by all the relevance stake holders that includes the government, the industrial houses, the affected and affecting communities and most importantly by the civil society. Our aim throughout the study is to provide definitive and plans to promote tourism and the river culture which will help in accomplishing the ultimate goal.

The study is based on secondary data and information. The secondary data will be collected from environmental books , newspapers, journals and internet.

Keywords: Biodiversity, lifeline, unsatisfactory, socio-economic, measures, sustainable.

PRIVATISATION OF RIVER AND ITS IMPACT ON PEOPLE WITH SPECIAL REFERENCE TO RIVER BRAHMAPUTRA

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ABSTRACT

Water, a chemical substance but still one of the most essential component of a human beings life from a biological point of view has many unique properties that are necessary and are critical properties for the life on earth to prosper. This chemical substance is one of the fundamental reason for photosynthesis and respiration without which life on earth is not possible. Also it can be noted from history that wherever there is water, human civilizations have flourished tremendously. The Mesopotamian civilization, the Sumerian and the Indus civilizatinns all have flourished due to the major rivers Tigirs, Euphrates, Tiber and the Indus. The Humans have used Water for Agriculture, as a scientific standard, for drinking, washing, transportation, chemical uses, heat exchange, fire extinction, recreation, water industry, industrial applications, food processing and medical use etc.

Now in the current scenario, with water crisis in the world many governments around the world started advocating solutions like the commoditization, mass diversion of water and the privatization of water. The privatization of water involves transferring of water resources control and water management service to the private companies. It includes the operation and management, bill collection, treatment, distribution of water and waste water treatment.

But the problem with the privatization of water is that it

increases the price of water with hidden costs which involves water collection, purification and distribution of water. Also the privatization of water may lead to inaccessibility of water for the poor because of the high water tariffs. And also the privatization of water will result in the unsustainable extraction of water by the private big water corporations for profit maximizing and which will subsequently destroy the water bodies and aquifers. Also there is a chance of compromise in the quality of water to reduce its cost for more profit. Also the privatization of water will finally lead to water exports being a profit based business and so it will slowly transfer from local communities to MNCs which will for profit haphazardly use the water resource which will have dangerous ecological and environmental consequences.

In the present paper we will discuss about the impact of privatization of water and its consequences in general with also a special reference to River Brahmaputra. The paper will also discuss the Political influence on Privatization of water in the world with a reference to River Brahmaputra. The paper will discuss how the political decisions can influence the privatization of water and How a decision made based on political influence can effect rivers and the River Brahmaputra in general ?

Keywords : Water; Privatization; River Brahmaputra, MNC

Research Methodology

The Present paper is completely a doctrinal research and is completely a library based study and most of the data collected are from different primary and secondary sources. All the informations obtained for this paper are from the library or from the old documents of the Government offices.

No empirical method is being used to write this paper. The sources which were used to write this paper is referred in citations and footnotes. All the names of the books, journals and online material which are being used for research will be clearly mentioned in the bibliography section of this paper.

LIL BAHADUR CHHETRI'S BRAHMAPUTRA KO CHEU CHEU : A SAGA OF NEPALI MIGRANTS

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ABSTRACT

Migration is a global phenomenon and literature abounds in it, reflecting it in its real and pure essence. Migration of Nepali people to Northeast India has always raised many questions both politically and socially. Four different historical perspectives have been provided about Nepalis venturing into India specifically Northeast India, which dates back to three centuries. The reasons as to why they chose Northeast India to migrate, to a certain aspect has been represented in Lil Bahadur Chhetri's novel *Brahmaputra ko Cheu Cheu*, which even won the writer the Sahitya Academy Award. The writer born, brought up, educated and living in Assam has given a first hand impression of still being a migrant after all these centuries of still being a part of the greater Assamese society. Chhetri is an example of the pain and plight of the migrant settlers who have settled here, hence the emotions are genuine. The title of the novel as suggestive revolves round the mighty Brahmaputra, the life line of the state and also the witness to the many upheavals the migrants faced/facing as of today.

KeyWords : Migrants, Northeast, Brahmaputra, Revolves, Perspectives.

ASSAM: ITS TOURISM INDUSTRY AND ECONOMIC DEVELOPMENT

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ABSTRACT

Tourism is the fastest growing segment which contributes in country's economic development as well as a good platform for employment generation. Assam is blessed with natural beauty, historical monuments, cultural diversities and wild lives that can attract millions of people from different places. Information from secondary sources indicates that revenue collection through tourism is increasing year by year. Therefore, tourism industry in Assam is getting more and more importance in recent times. Moreover, the Brahmaputra, life line of Assam helps in developing tourism industry. The major aim of this paper is to explore the role of tourism in Assam's socio-economic development

Key words : tourism industry, revenue, cultural diversities, historical monuments.

RIVER TOURISM AND ITS SUSTAINABILITY WITH SPECIAL REFERENCE TO BRAHMAPUTRA

UPAMA SAIKIA

ABSTRACT

River culture is an agricultural nation or civilization situated beside and drawing sustenance from a river. India is known as a country of diverse culture. It is found that India's civilization evolved on the bank of the rivers. Rivers have the credit of bringing life, livelihood, religion, beliefs, wisdom, demands and devotion. Understanding future expectations commensurate with the present demands can be possible in conserving socio-cultural and natural environment of a destination, which can be referred as sustainable tourism. Tourism has been identified as one of the important segment, which could accelerate the development of a region. This paper deals with how river tourism impact river culture. It will also highlight the sustainability issues in river tourism with special reference to almighty Brahmaputra. The Brahmaputra has been and continues to be the lifeline to millions of people in Assam irrespective of different occupation they pursue. The river tourism project envisages an integrated development of river tourism in Brahmaputra river by identifying and integrating the hot spots along the banks of the Brahmaputra. The present paper highlights the dependency of tourism on rivers and pointing out the positive and negative effects of it. Further it will deal with the role of government and requirements that are necessary to maintain the sustainability of Brahmaputra river tourism. The methodology used in the study is qualitative in nature. It is mainly based on secondary data. The data is collected from government reports, newspapers, books and various websites. The suggestions made in the paper are based on personal experiences and observations done, while visiting the city.

Keywords: River Culture, River Tourism, Sustainable Tourism, Civilization, Diverse Culture.

লখিমপুৰ জিলাৰ সমাজ জীৱনত নদীৰ প্ৰভাৱ (শিঙৰা আৰু বঙানদীৰ বিশেষ উল্লেখৰে)

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সংক্ষিপ্তসাৰ

প্ৰাকৃতিক সম্পদ অসম চহকী ৰাজ্য। অসমক নদী মাতৃক ৰাজ্য বুলি কোৱা হয়। অসমৰ মাজেৰে অসংখ্য নদ-নদী বৈ গৈ অসমক এক সুকীয়া মাত্ৰা আৰু সৌন্দৰ্য প্ৰদান কৰিছে। অসমৰ প্ৰধান নদ ব্ৰহ্মপুত্ৰ আৰু ইয়াৰ উপনৈসমূহৰ লগতে বিভিন্ন জিলাত থকা সৰু-বৰ নদ-নদী, জান-জুৰি, বিল-জলাশয়বোৰে অসমক বছৰৰ প্ৰতিটো সময়তেই চিৰসেউজ আৰু উৰ্বৰা কৰি ৰাখিছে। বিশ্বৰ ভিতৰত অসমৰ নদ-নদীৰ সংখ্যা সৰ্বাধিক। এই নদ-নদীৰ মাত্ৰা তুলনামূলকভাৱে বেছি বাবেই প্ৰাচীন কালৰে পৰা অসমৰ সভ্যতা মূলতঃ নদীকেন্দ্ৰীক আৰু বৃদ্ধি হিচাপেও কৃষিয়েই প্ৰধান মাধ্যম আছিল।

অতীজৰে পৰা এই নদ-নদীবোৰ মানুহৰ সুখ-দুখৰ সমভাগী হৈ আহিছে। প্ৰাচীন কালৰ ব্যৱসায়-বাণিজ্য, যাতায়াতবোৰ চলিছিল নৌকা পথেৰে। অসমৰ বহুকেইখন উল্লেখযোগ্য ৰণ সংঘটিত হৈছিল এই নদীৰ পাৰত আৰু নাৱেৰেই সৈন্য বাহিনী, যাতায়াত আদিৰ চলাচল হৈছিল। অৰ্থনৈতিক ক্ষেত্ৰখনতো নদীৰ গুৰুত্ব অপৰিসীম। পথাৰত পানী যোগানৰ পৰা আদি কৰি এটা সভ্যতাক জীয়াই ৰখাত এই নদ-নদীবোৰে সদায় কাম কৰি আহিছে। পৰিস্থিতিতন্ত্ৰৰ

ভাৰসাম্যতাতো নদীবোৰৰ ভূমিকা অপৰিসীম। নদীক লৈ গঢ়ি উঠিছে নৈপৰীয়া সংস্কৃতি। লোকজীৱনৰ বিশ্বাস, পৰম্পৰা, ধৰ্ম আদি অনেক সমল নিহিত হৈ আছে নদীকেন্দ্ৰীক সংস্কৃতিত। সমাজ জীৱনত নদীৰ এনে মহৎ অৱদান থকাৰ পাছতো অসমৰ নদ-নদীক লৈ তথ্যভিত্তিক আলোচনা বা গৱেষণা যিটো হাৰত হ'ব লাগিছিল, সেয়া একেবাৰে হৈ উঠা নাই। কেৱল নদ-নদী বুলিয়েই নহয়, অসমৰ প্ৰাকৃতিক সম্পদবোৰক বিজ্ঞানসন্মত অধ্যয়ন কৰাতকৈ ধৰ্মীয় দিশত ৰাজ্যখনে কেৱল পূজা-পাতল কৰাতহে ব্যস্ত। সেয়েহে প্ৰাকৃতিক সম্পদৰ বিজ্ঞানসন্মত অধ্যয়নৰ ক্ষেত্ৰখনত অসমৰ স্থান বিশ্বৰ অন্যান্য ৰাজ্য বা দেশৰ তুলনাত বহু পাছপৰা।

অসমৰ বৰাক আৰু ব্ৰহ্মপুত্ৰ উপত্যকাৰ সভ্যতা নিৰ্মাণ কৰা এই নদ-নদীবোৰৰ বিষয়ে যথাযোগ্য আলোচনা হোৱাৰ প্ৰয়োজন। প্ৰদত্ত আলোচনাত লখিমপুৰ জিলাৰ সমাজ জীৱনত নদ-নদীৰ সৈতে মানুহৰ একাত্মতা, নদীৰ সৈতে মানুহৰ সহবাস, ইয়াৰ উপকাৰ, অপকাৰ আদিৰ লগতে নদীত পোৱা প্ৰাকৃতিক সম্পদৰাজিসমূহৰ বিষয়েও অধ্যয়ন কৰাৰ লক্ষ্য ৰখা হৈছে। সেইদৰে নদীৰ গতিপথ আৰু নদী এখনৰ সৈতে জড়িত হৈ থকা পৌৰাণিক তথ্য উদ্ঘাটন কৰাটোও গৱেষণাপত্ৰখনৰ উদ্দেশ্য। নদীক কেন্দ্ৰ কৰি ভাৰতীয় সাহিত্যত অনেক গল্প, কবিতা, উপন্যাস আদিৰ সৃষ্টি হৈছে। সেইদৰে প্ৰবচন, লোক-কথা, ডাকৰ-বচন আদিও নদ-নদীক লৈ ৰচনা কৰা হৈছে। নদ-নদীক লৈ আধুনিক গীতৰো সৃষ্টি হৈছে। কিন্তু এই বিষয়বোৰৰ পৰ্যাপ্ত আলোচনা অসমীয়া সাহিত্যত হোৱা নাই। গতিকে এনে বিষয়বোৰৰ বিস্তৃত অধ্যয়নৰ বাবে প্ৰস্তাৱিত গৱেষণাপত্ৰত লখিমপুৰ জিলাৰ সমাজ জীৱনত নদীৰ প্ৰভাৱ (*শিঙৰা* আৰু *ৰঙানদী*ৰ বিশেষ উল্লেখৰে) শীৰ্ষক বিষয়টি অধ্যয়নৰ বাবে নিৰ্বাচন কৰা হৈছে।

প্ৰধান শব্দ : নদী, সভ্যতা, সংস্কৃতি, শিঙৰা, ৰঙানদী

নদীৰ বুকুত সৃষ্টি হোৱা অসমীয়া লোকগীতৰ অমূল্য সম্পদ নাওখেলৰ গীত বা নাৰৰীয়া গীত ঃ এটি সমীক্ষাত্মক অধ্যয়ন

ইৰাণী ঠাকুৰীয়া
সহকাৰী অধ্যাপক, অসমীয়া বিভাগ
নাৰেংগী আঞ্চলিক মহাবিদ্যালয়

সংক্ষিপ্তসাৰ

বিভিন্ন নদ-নদীৰে ভৰপূৰ অসমত অতি প্ৰাচীন কালৰে পৰা যাতায়াত, বেপাৰ-বাণিজ্য, আনকি যুদ্ধ-বিগ্ৰহৰ ক্ষেত্ৰতো স্থলপথ দুৰ্গম হোৱাৰ বাবে জলপথত নাৱৰ ব্যৱহাৰে প্ৰাধান্য পাইছিল। আহোম ৰাজত্ব কালত ৰণৰ নাও, বেপাৰৰ নাও, খেলৰ নাও আদি ব্যৱহাৰ হোৱাৰ বিষয়ে বুৰঞ্জীত উল্লেখ পোৱা যায়। আহোম স্বৰ্গদেউসকলে বিভিন্ন কাম-কাজ চাবলৈ নিযুক্তি দিয়া খেলসমূহৰ ভিতৰত নাওবৈচা খেলৰ লোকসকলে ৰজাঘৰীয়া চৰানোও চলাইছিল। আনহাতে মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে সত্ৰসমূহ স্থাপন কৰাৰ পিছত শিষ্যসকলৰ সৈতে অসমৰ ইমূৰৰ পৰা সিমূৰলৈ নাম-ধৰ্ম প্ৰচাৰ কৰোঁতে জলপথ ব্যৱহাৰ কৰি নাৱেৰে অহা-যোৱা কৰিছিল। এনেদৰে সত্ৰৰ ভকতসকলে তেতিয়া নাৱেৰে ব'ঠা মাৰি মাৰি গৈছিল তেতিয়া তেওঁলোকে আপোন মনেৰে হৰিনাম গাই গৈছিল। নাও চলোৱাৰ সময়ত শাৰীৰিক শ্ৰম লাঘৱ কৰি হৰিনামেৰে মনলৈ প্ৰশান্তি অনা এই গীতবোৰে পৰৱৰ্তী সময়ত নাওখেলৰ নামৰূপে পৰিগণিত হয়। পিছলৈ এই নামবোৰ নৈৰ দাঁতিত বসবাস কৰা নাৱৰীয়াসকলৰ মাজতো বিয়পি পৰে।

প্ৰাচীন কালৰে পৰা বিশেষকৈ বাৰিষাৰ সময়ত অসমৰ বিভিন্ন ঠাইত

ভাদ মাহৰ জন্মাষ্টমী, গুৰু দুজনৰ মৃত্যু তিথি উপলক্ষে নাওখেল অনুষ্ঠিত হৈছিল। পৰৱৰ্তী সময়ত পশ্চিমবংগৰ দৰে অসমতো দুৰ্গা পূজাই ব্যাপকতা লাভ কৰাৰ ফলত দুৰ্গোৎসৱৰ অন্তত বিজয়া দশমীৰ দিনা কোনো কোনো ঠাইত এই নাওখেল অনুষ্ঠিত হ'বলৈ ধৰে। ভাৰত স্বাধীন হোৱাৰ পিছত স্বাধীনতা দিৱস উপলক্ষেও এই নাওখেল কিছুমান ঠাইত পাতিবলৈ ধৰে। বৰপেটাৰ ফাকুৱা উৎসৱ উপলক্ষে নাওখেলৰ গীতবোৰ ব্যৱহাৰ হোৱাৰ পিছৰে পৰা অসমৰ অন্যান্য অঞ্চলতো এই গীতবোৰ নাওখেলৰ গীতৰূপে পৰিচিত হৈ পৰে। অৱশ্যে অকল নাওখেলতে নহয়, মাছ মাৰিবলৈ নাৱৰে যাওঁতে বা ডাঙৰ ডাঙৰ নাৱৰে দুৰলৈ বেহা-বেপাৰ কৰিবলৈ যোৱা সাউদৰ নাৱৰ নাৱৰীয়াসকলেও ব'ঠাৰ ছেৰে ছেৰে গীত গাই গাই শ্ৰমৰ ভাগৰ জুৰাইছিল। ভাগৱত পুৰাণ, ৰামায়ণ, মহাভাৰত আদিৰ বিভিন্ন পৌৰাণিক আখ্যান, বেউলাৰ কৰুণ কাহিনী, ইছলাম ধৰ্ম সম্বন্ধীয় কাহিনী, লোক সমাজৰ বিভিন্ন বিষয়বস্তু লৈ এই গীতবোৰ ৰচিত হৈছিল।

আমাৰ আলোচ্য গৱেষণা পত্ৰখনিত প্ৰস্তাৱিত বিষয়টো ক্ষেত্ৰ অধ্যয়ন আৰু গ্ৰন্থ অধ্যয়নৰ জৰিয়তে সমীক্ষাত্মক পদ্ধতিৰে আলোচনা কৰা হ'ব। অসমৰ বিভিন্ন অঞ্চলত প্ৰচলিত নাওখেলৰ গীতবোৰ এই অধ্যয়নৰ ভিতৰত সামৰি লোৱা হ'ব।

বিংশ শতিকাৰ আশী দশকৰ পৰৱৰ্তী অসমীয়া কবিতাত নদীপৰীয়া মিচিং সমাজৰ চিত্ৰ : এটি অধ্যয়ন

ধৰণী লাহন

গুৱাহাটী কলেজ, অসমীয়া বিভাগ

ফোন : ৯৮৬৪১-৬৬৫৪৮

সংক্ষিপ্তসাৰ

অসমৰ প্ৰাচীন অধিবাসীসকলৰ ভিতৰত মিচিংসকল অন্যতম। নৈপৰীয়া জনজাতি হিচাপে বিশেষভাৱে পৰিচিত মিচিংসকলৰ বাসস্থান উজনী অসমৰ লখিমপুৰ, ধেমাজি, ডিব্ৰুগড়, তিনিচুকীয়া, শিৱসাগৰ, যোৰহাট, গোলাঘাট, শোণিতপুৰ আদি জিলাত। ব্ৰহ্মপুত্ৰকে মুখ্য কৰি ইয়াৰ বিভিন্ন উপনৈসমূহৰ পাৰত তেওঁলোকৰ বসতিস্থল। এক বৰ্ণাঢ্য সংস্কৃতিৰ অধিকাৰী মিচিংসকলৰ জীৱন-ধাৰণ প্ৰণালীৰ সৈতে কৃষি-কৰ্ম ওতঃপ্ৰোত সম্পৰ্ক আছে। নদীপৰীয়া মিচিংসকলৰ সামাজিক-সাংস্কৃতিক জীৱনৰ প্ৰতিফলন ঘটাই বিগত সময়ছোৱাত আধুনিক অসমীয়া কাব্য-সাহিত্যত অনেক সাৰ্থক কবিতাৰ সৃষ্টি হৈছে। প্ৰস্তাৱিত গৱেষণাপত্ৰখনিত বিংশ শতিকাৰ আশীৰ দশকৰ পৰৱৰ্তী সময়ত ৰচিত অসমীয়া কবিতাত মিচিং জনজীৱনৰ চিত্ৰ কিদৰে প্ৰতিফলিত হৈছে সেই বিষয়ে আলোচনা কৰা হ'ব। আলোচনাৰ সুবিধা হোৱাকৈ অসমীয়া ভাষাত চৰ্চা কৰা মিচিং আৰু অনা-মিচিং ভাষাৰ কবিসকলৰ কবিতা সামৰি লোৱা হ'ব। বিশেষকৈ যোগেন টাইদ, গংগামোহন মিলি, গজেন মিলি, জীৱন নৰহ, বিমান কুমাৰ দলে, ডেনি গাম আদি মিচিং জনগোষ্ঠীৰ কবিসকলৰ লগতে সৌৰভ শইকীয়া, হৰেণ গগৈ আদি কবিসকলৰ কবিতাও আলোচনা-পত্ৰখনৰ আওতালৈ আহিব। আলোচনা-পত্ৰখন বিশ্লেষণাত্মক পদ্ধতিৰে প্ৰস্তুত কৰা হ'ব।

অসমীয়া সংস্কৃতিত মহাবাহু ব্ৰহ্মপুত্ৰ নদী

ড° নীৰা দাস

অসমীয়া বিভাগৰ মুৰব্বী অধ্যাপক

নাৰেঙ্গী আঞ্চলিক মহাবিদ্যালয়

গুৱাহাটী - ৭৮১১৭১

সংক্ষিপ্তসাৰ

পৃথিৱীৰ একমাত্ৰ পুৰুষ নদীখন হৈছে মহাবাহু ব্ৰহ্মপুত্ৰ। ব্ৰহ্মাৰ ইচ্ছাত জন্ম লাভ কৰা বাবেই এই নদীৰ নাম ব্ৰহ্মপুত্ৰ হয় বুলি জনবিশ্বাস আছে। নৱম-দশম শতিকাত ৰচিত 'কালিকা পুৰাণ'এ ব্ৰহ্মপুত্ৰ নদীৰ জন্মৰ আখ্যান দাঙি ধৰিছে। ষোল্ল-সোতৰ শতিকাত ৰচিত 'যোগীনিতন্ত্ৰ'ই কামৰূপৰ সীমা দক্ষিণে লাঙ্গা ব্ৰহ্মপুত্ৰ সঙ্গমস্থলিলৈ বিস্তৃত আছিল বুলি কৈছে। ব্ৰহ্মপুত্ৰৰ ইতিহাসৰ সৈতে অসমৰ ইতিহাস জড়িত হৈ আছে। অসমে সামৰি লোৱা প্ৰধান অঞ্চলৰ ভিতৰত ব্ৰহ্মপুত্ৰ উপত্যকা অন্যতম। অসমৰ সকলো প্ৰধান নগৰ, মহানগৰ, জনপদ ইত্যাদি এই ব্ৰহ্মপুত্ৰ উপত্যকাতে অৱস্থিত। ব্ৰহ্মপুত্ৰৰ বুকুতেই অৱস্থিত পৃথিৱীৰ বৃহত্তম নদী দ্বীপ মাজুলী।

ব্ৰহ্মপুত্ৰ নদী অসমৰ বুকুৱেদি চিৰপ্ৰবাহমান গতিৰে বৈ গৈছে। অসমীয়া মানুহৰ পৰিচয় এই ব্ৰহ্মপুত্ৰ উপত্যকাৰ প্ৰাকৃতিক আৰু ভৌগলিক পৰিৱেশত গঢ় লৈ উঠিছে। ব্ৰহ্মপুত্ৰ নদীৰ বাবেই অসম হৈছে নদী মাতৃক দেশ। এই বিশাল ব্ৰহ্মপুত্ৰই নিজৰ বিশালতা প্ৰসাৰ কৰি তুলিছে জনপদ, ভূমি কৰি তুলিছে উৰ্বৰা, সাৰুৱা। আনহাতে ইয়াৰ ভয়ঙ্কৰ ৰূপে মানুহৰ জীৱনলৈ অন্ধকাৰ নমাই আনিছে। বাৰিষাত ব্ৰহ্মপুত্ৰই দুয়োপাৰ ওপচাই মানুহৰ জীৱনলৈ সংহাৰ মাতি আনে। ব্ৰহ্মপুত্ৰৰ বানে মানুহৰ ঘৰ-দুৱাৰ, জীৱ-জন্তু, গছ-গছনি আদি সকলোবোৰ উটুৱাই নি ধ্বংসলীলা মাতি আনে। আকৌ এই ব্ৰহ্মপুত্ৰক কেন্দ্ৰ কৰি নানান গীত-মাত, কাহিনী-আখ্যান, লোক-বিশ্বাস, প্ৰেম-বিবহ, আনন্দ-উৎসৱ, যুদ্ধ-বিগ্ৰহ আদি জড়িত হৈ আহিছে। অনেক সংস্কাৰ, অনেক কিংবদন্তি জড়িত হৈ আছে

এই ব্ৰহ্মপুত্ৰ নদীৰ সৈতে। ক'ত সুযোগ, ক'ত দুৰ্যোগৰ সৈতে ব্ৰহ্মপুত্ৰ নদী বিজড়িত হৈ আছে। সেয়ে এই ব্ৰহ্মপুত্ৰৰ সৈতে অসমীয়াৰ গৌৰৱ, মান মৰ্যদা নিহিত হৈ আছে। এই ব্ৰহ্মপুত্ৰ অসমীয়াৰ সাহিত্য-সংস্কৃতিৰ প্ৰাণস্বৰূপ।

ব্ৰহ্মপুত্ৰ আৰু ইয়াৰ উপনৈ সমূহে আৰু ঘন অৰণ্যসমূহে অসম দেশৰ জলবায়ু নাতিশীতোষ্ণ কৰি তুলিছে। অসমৰ মানুহৰ জীৱন, জীৱিকা, সাংস্কৃতিক কৰ্মৰাজি আদিত এই জলবায়ু, প্ৰকৃতিয়ে যথেষ্ট প্ৰভাৱ পেলাইছে। অসমৰ ব্ৰহ্মপুত্ৰ নৈ আৰু উপনৈসমূহত নানান প্ৰজাতিৰ মাছ-কাছ আদিৰে ভৰপূৰ হৈ আছে। অসমীয়া মানুহৰ খাদ্যসম্ভাৰত এই মাছ-কাছ আদিৰ গুৰুত্বপূৰ্ণ স্থান আছে। মানুহৰ জন্ম, মৃত্যু, বিবাহ আদি অনুষ্ঠানৰ সৈতে মাছৰ এবাৰ নোৱাৰা সম্পৰ্ক আছে। ক'বলৈ গ'লে অসমীয়া সংস্কৃতিত মাছৰ ব্যৱহাৰ অপৰিহাৰ্য। অসমীয়া মানুহৰ পৰম্পৰাত উৎসৱ-অনুষ্ঠান, শ্ৰাদ্ধ-কৰ্মাদিত মাছৰ ব্যৱহাৰ উল্লেখযোগ্য, পৰম্পৰাগত অসমীয়া খাদ্যসম্ভাৰত মাছৰ ব্যৱহাৰ অধিক। প্ৰাচীন কালৰে পৰা অসমীয়া মানুহৰ মাজত মাছ মৰাৰ বাবে বৃত্তিয়াল কৈৱৰ্তসকল আছিল। নিজে মাছ খাবৰ বাবে অসমৰ ব্ৰহ্মণসকলেও মাছ মৰাত কোনো বাধা নাই। 'যোগিনীতত্ব'ই অসমত নিৰামিষ আহাৰ আৰু সন্ন্যাস ধৰ্ম নিষিদ্ধ কৰি থৈ গৈছে। আমিষ ভোজন অসমীয়া সংস্কৃতিৰ এটা বৈশিষ্ট্য। অসমৰ ব্ৰহ্মপুত্ৰ নদী আৰু ইয়াৰ উপনৈসমূহে অসমীয়া মানুহৰ খাদ্যত মাছৰ ব্যৱহাৰত অৰিহণা যোগাইছে। মাছৰ প্ৰাচুৰ্যৰ বাবেই অসমীয়া মানুহে মাছ মৰাৰ বাবে লাহনী আৰু লেহেতী সঁজুলি বাঁহৰ কাঠীৰে বৈ লয়। অৱশ্যে বৰশীৰ ব্যৱহাৰ প্ৰাচীন কালৰে পৰা থকা দেখা যায়।

আমাৰ এই গৱেষণা পত্ৰত মহাবাহু ব্ৰহ্মপুত্ৰ নদীয়ে অসমীয়া সংস্কৃতিত কেনে ভূমিকা গ্ৰহণ কৰিছে সেই সম্পৰ্কে খৰছি মাৰি আলোচনা কৰা হ'ব।

ভূপেন হাজৰিকাৰ গীতত - ‘মহাবাহু ব্ৰহ্মপুত্ৰ’

ড° প্ৰবীণা শৰ্মা

মুৰব্বী অধ্যাপিকা, অসমীয়া বিভাগ

লোঃ অ ঃকুঃ দাঃ মহাবিদ্যালয়, ঢেকিয়াজুলি

সংক্ষিপ্তসাৰ

বহুমুখী প্ৰতিভাধাৰী বিশেষ গুণ সম্পন্ন সৰ্বকালৰ সৰ্বজনৰ পূজিত ব্যক্তি সুধাকণ্ঠ ভূপেন হাজৰিকা। বিশাল ব্যক্তিত্ব আৰু বিৰল প্ৰতিভাৰে সংগীতৰ এটি সুবৰ্ণ যুগৰ সৃষ্টি কৰা এইগৰাকী মহামণিষীৰ গীতত প্ৰণ পাই উঠিছিল অসমীয়া জাতিৰ স্বাভিমান বিশাল ব্ৰহ্মপুত্ৰ। জাতিৰ জাতীয় জীৱনক একত্ৰিত কৰা বিশাল ব্ৰহ্মপুত্ৰৰ বুকুত ৰচিছিল সংগীতৰ মুৰ্ছনা আৰু অবিৰত যাত্ৰা। হাজৰিকাদেৱৰ সংগীতৰ এই অনন্ত যাত্ৰাৰ আৰম্ভণি হৈছিল বৰ অসমৰ বুকুৱেদি বৈ যোৱা বিশাল লুইতৰ পৰাই। বহুতো গীতত লুইতৰ বিভিন্ন ৰূপ প্ৰকাশি উঠিছে। নতুনৰ গতি খেদা ডেকা-গাভৰুৰ প্ৰতি গভীৰ আস্থাৰে ১৯৫৪ চনত জালুকবাৰীত গুৱাহাটী বিশ্ববিদ্যালয়ৰ উদ্বোধনী অনুষ্ঠানত গাইছিল -

জিলিকাব লুইতৰে পাৰ

এন্ধাৰৰ ভেটা ভাঙি

প্ৰাগজ্যোতিষত বয়

জেউতি নিজৰাৰে ধাৰ।

ব্ৰহ্মপুত্ৰই কোনোটো গীতত কঢ়িয়াই আনিছিল সমন্বয়ৰ বাৰ্তা, কোনোটো ক্ষোভ আৰু কোনোটো গীতত সেই ক্ষোভ প্ৰত্যাৱহান প্ৰকাশ

পাইছে। এইজনা শিল্পী অকল অসম বা ভাৰতৰেই নহয়, সমগ্ৰ বিশ্বৰ।

লুইতৰ পাৰৰ পৰা মিচিচিপি হৈ ভল্লাৰ ৰূপ চাই অটোৱাৰ পৰা পেৰিছলৈকে দেশ-বিদেশ নাট ঘৰে ঘৰে বিশ্বৰ মানৱতাৰ জয় গান গাই আজীৱন লৱৰি ফুৰা ভূপেন হাজৰিকাৰ বিচৰণ ভূমিৰ পৰিধি আছিল যিদৰে বিশ্বব্যাপ্ত, সেইদৰে তেওঁৰ সাধনাৰ ক্ষেত্ৰখনো আছিল বহু বিচিত্ৰ। বিশাল ব্ৰহ্মপুত্ৰৰ সাৰ-পানীৰে সৃষ্টি কৰা তেওঁৰ প্ৰতিটো গীতেই যেন ইতিহাসৰ একো একোখিলা সোণালী পাত। আমাৰ গৱেষণা পত্ৰত লুইতৰ পাৰৰ যাযাবৰী শিল্পীজনাৰ গীতত জাতিৰ স্বাভিমান ব্ৰহ্মপুত্ৰৰ ভিন্ন ৰূপৰ প্ৰতিচ্ছবি দাঙি ধৰিবলৈ ক্ষুদ্ৰ প্ৰয়াস কৰিম।

অসমীয়া লোকগীতত ব্ৰহ্মপুত্ৰ : বিহ্নামৰ বিশেষ উল্লেখসহ

ৰুণুমী সোনোৱাল
ড° জ্যোতিৰেখা গগৈ
সহকাৰী অধ্যাপিকা
নাহৰকটীয়া মহাবিদ্যালয়

সংক্ষিপ্তসাৰ

লোকসাহিত্যৰ এটি প্ৰধান অংগ লোকগীতসমূহ। চহা লোকৰ অন্তৰৰ নিভৃত কোণৰ পৰা স্বতঃস্ফুৰ্তভাৱে নিগৰি ওলোৱা লোকগীতত প্ৰতিফলিত হয় লোকজীৱনৰ বিভিন্ন অভিজ্ঞতা, আৰেগ, অনুভূতি, বিশ্বাস, পৰম্পৰা, ৰীতি-নীতি, ধ্যান-ধাৰণা, ইতিহাস ইত্যাদি। অসম এখন নদীমাতৃক দেশ হোৱা হেতুকে অসমীয়া লোকজীৱনৰ লগত নদীৰ নিবিড় সম্পৰ্ক। সেইবাবেই সমাজ-সংস্কৃতিৰ দলিল স্বৰূপ লোকগীতৰ মাজেদি নদীকেন্দ্ৰিক অসমীয়া সমাজ জীৱনৰ প্ৰতিফলন লক্ষ্য কৰা যায়। প্ৰধানকৈ অসমৰ সোঁমাজেৰে বৈ যোৱা ব্ৰহ্মপুত্ৰ নদী অসমীয়া মানুহৰ জীৱন প্ৰণালীৰ লগত ওতঃপ্ৰোতভাৱে জড়িত হৈ আছে। অসমীয়া সাংস্কৃতিৰ ক্ষেত্ৰখনলৈও ব্ৰহ্মপুত্ৰৰ অৱদান প্ৰচুৰ। অসমৰ লোকসাধাৰণ আৰু ব্ৰহ্মপুত্ৰৰ মাজত গঢ়ি উঠা আত্মীয়তাৰ বাবেই ভালেমান লোকগীতত ব্ৰহ্মপুত্ৰই প্ৰাধান্য পাইছে। উল্লেখযোগ্য যে, অসমীয়া লোক-গীত মাতত ব্ৰহ্মপুত্ৰ শব্দৰ সলনি “লুইত” শব্দৰ সঘন ব্যৱহাৰহে পোৱা যায়। লোক-গীত-মাতৰ ভিতৰত অসমীয়া সংস্কৃতিৰ এটি অন্যতম উপাদান বিহ্ন উৎসৱত পৰিৱেশন কৰা বিহ্নামসমূহতো লুইতৰ উল্লেখ আছে। ‘অসমীয়া লোকগীতত ব্ৰহ্মপুত্ৰ : বিহ্নামৰ বিশেষ উল্লেখসহ’ আলোচনা পত্ৰখনিত বিহ্নামত ব্ৰহ্মপুত্ৰই কেনেদৰে প্ৰাধান্য লাভ কৰিছে সেই সম্পৰ্কে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হ’ব।

ব্ৰহ্মপুত্ৰৰ উপনৈ কুলচী আৰু ইয়াৰ জৈৱ বিচিত্ৰতাঃ

হেমন্ত কুমাৰ ৰাভা
সহকাৰী অধ্যাপক, হিন্দী
নাৰেঙ্গী আঞ্চলিক মহাবিদ্যালয়

সংক্ষিপ্তসাৰ

ব্ৰহ্মপুত্ৰৰ দক্ষিণ পাৰৰ উপনৈ সমূহৰ ভিতৰত অন্যতম কুলচী নদী। এই নদী তিনিখন পাহাৰীয়া সৰু নদীৰ সংমিশ্ৰণত সৃষ্টি হৈছে। এই নদী কেইখন হ'ল- ঘগা, দৰুণ আৰু চিৰি।

অষ্টদশ শতিকাৰ কবি শিৱনাথ দ্বিজৰ কবিতাত কুলচী নদীৰ বিষয়ে নীলা বা কৈলাশী নদী বুলি উল্লেখ পোৱা যায়। W.W. Hunter ৰ দ্বাৰা লিখিত A Account of Assam গ্ৰন্থত আৰু Gazetter of Bengal গ্ৰন্থত Kulsi শব্দৰ উল্লেখ পোৱা যায়।

অসম মেঘালয় সীমান্তৰ উকিয়াম নামৰ ঠাইত তিনিখন সৰু নদী লগ হৈ কুলচী নাম লয়। ইয়াৰ উৎপত্তি স্থল মেঘালয়ৰ পশ্চিম খাচী পাহাৰ। ই অসমৰ কামৰূপ গ্ৰাম্য জিলাৰ মাজেৰে বৈ গৈ ব্ৰহ্মপুত্ৰত পৰিছে। উজনি অংশত ইয়াক কুলচী বা কুলশী, মধ্যম অংশত কলহী আৰু ব্ৰহ্মপুত্ৰত পৰাৰ আগতে জলজলী নামেৰে জনা যায়।

কুলচী নদী ইয়াৰ বিভিন্ন মাছ-কাছ ইয়াত বিচৰণ কৰা বিভিন্ন চৰাই- চিৰিকতি আৰু প্ৰাকৃতিক পৰিৱেশৰ বাবে বিখ্যাত। এই নদীত অসমৰ থলুৱা প্ৰজাতিৰ মাছ- কাছৰ উপৰিও কেইবিধ মান বিলুপ্ত প্ৰায় প্ৰজাতি যেনে- শিছ (River Dolphin) শিলঘৰীয়া মাছ (শিল কামাৰী) নাদাল বামী, গুণ্ডা মাছ আদি পোৱা যায়। বগলী (বগা) কানী বগলী (মুগা বগা) ৰঙা বগলী, পানী কাউৰী, মাছৰোকা, শৰালি, বালিমাহী আদি চৰাইৰ বিচৰণৰ ঠাই এই কুলচী নদী।

মন কৰিব লগীয়া যে ২০১০ চনৰ জৰীপত কোৱা হৈছে যে কুলচী

নদীৰ আপুৰুগীয়া শিহ বা ৰিভাৰ ডলফিন নামৰ প্ৰাণী বিধৰ কেৱৰ ২৯ টাহে এতিয়া জীয়াই আছে।

এই নদীৰ পাৰৰ প্ৰাকৃতিক পৰিবেশ অনুপম। এই অঞ্চলত চিৰ সেউজ আৰু পৰ্ণপাতী উদ্ভিদ দেখা যায়। শাল, চেগুণ, চামা, তিতাচাপা, পমা, বনৰীয়া বাঁহ, শিমলু আদি গছ পোৱা যায়। এই নদীৰ পাৰত অৱস্থিত কুলচী নামৰ ঠাইখন চেগুণ খেতিৰ বাবে এচিয়াৰ ভিতৰতে বিখ্যাত। ১৮৭২ চনত C.C.F. (Chief Conservator of forest) মি. ডায়েট্ৰিচ ব্ৰেণ্ডিচ নামৰ এজন ইংৰাজ বন বিষয়াই Teak Plantation ৰ এখন আঁচনি গ্ৰহণ কৰিছিল। এই আঁচনি খন আছিল এচিয়া মহাদেশৰ ভিতৰতে দ্বিতীয়। উল্লেখযোগ্য অসমৰ প্ৰথম চেগুণৰ খেতি ইয়াতে কৰা হৈছিল। এই নদীখন ইয়াৰ উচ্চ মান সম্পন্ন বালিৰ বাবেও বিখ্যাত। এক বুজন সংখ্যক মাছ-কাছ, গছবন ইয়াৰ বুকুৰ পৰা নাইকিয়া হ'বলৈ ওলাইছে, যদিও ইয়াৰ প্ৰাকৃতিক সৌন্দৰ্য্য আজিও স্নান হৈ যোৱা নাই। কুলচী নদীৰ সৌন্দৰ্য্যই অজিও সকলোকে আকৰ্ষন কৰে। বিশিষ্ট চিনেমা নিৰ্মাতা জাহ্নু বৰুৱাৰ 'সাগৰলৈ বহুদূৰ' আৰু সুধা কণ্ঠ ভূপেন হাজৰিকাৰ 'সেউজ বনৰ সুৰীয়া কাহিনী' নামৰ তথ্যচিত্ৰখনি ইয়াৰ পটভূমিত নিৰ্মাণ কৰা হৈছে।

সম্প্ৰতি জখে-মখে কৰা মাছ চিকাৰ, বালি, কাঠ, বাঁহ আদিৰ চোৰাং বেপাৰৰ ফলত নদীখনৰ সমস্ত উদ্ভিদকুল (Flora) আৰু জীৱকুল (Fauna) সংকটৰ সন্মুখীন হৈছে।

डॉ. भूपेन हाजरीका के गीतों में वर्णित महाबाहु ब्रह्मपुत्र के विविध स्वरूप- एक विश्लेषण

सुधा कुमारी

असिस्टेन्ट प्रोफेसर

हिन्दी विभाग

नारंगी आंचलिक महाविद्यालय

गुवाहाटी।

शोध सारांश

मानव सभ्यता के विकास में नदियों की भूमिका काफी महत्वपूर्ण रही है। विश्व की सभी प्राचीन सभ्यताएँ नदियों के किनारे ही फली-फूली और विकसित हुई हैं। ब्रह्मपुत्र भी इसका अपवाद नहीं है। यह असम की 'जीवनरेखा' है। दूसरे शब्दों में कहे तो यह पूरे पूर्वोत्तर की पहचान है। ब्रह्मपुत्र का शाब्दिक अर्थ होता है— ब्रह्मा का पुत्र। इसलिए ब्रह्मपुत्र के लिए 'नदी' नहीं 'नद' शब्द का प्रयोग किया जाता है।

ब्रह्मपुत्र का उद्गम स्थल तिब्बत के दक्षिण में मानसरोवर के निकट चेमायुंग दुंग नामक ग्लेशियर है। इसकी लम्बाई 2900 किलोमीटर तथा गहराई 318 मीटर है। यह तिब्बत, भारत तथा बांग्लादेश से होकर बहती है। यह एशिया की सबसे लम्बी नदी है। ब्रह्मपुत्र का नाम तिब्बत में सांपो, अरुणाचल में दिहं तथा असम में ब्रह्मपुत्र है। ब्रह्मपुत्र नदी बांग्लादेश की सीमा में यमुना के नाम से दक्षिण में बहती हुई गंगा की मूल शाखा पद्मा के साथ मिलकर बंगाल की खाड़ी में जाकर मिलती है। सुवनश्री, तिस्ता, तोर्सा, लोहित, बराक आदि ब्रह्मपुत्र की सहायक नदियाँ हैं। असम के मुख्य शहर गुवाहाटी, डिब्रूगढ़, तेजपुर और जोरहाट ब्रह्मपुत्र के किनारे बसे हैं।

लोककथाओं में भी ऐसा कहा गया है कि परशुराम जो भगवान विष्णु के एक अवतार हैं— उन्होंने अपनी माता को फरसे से मारने के पाप का प्रायश्चित्त एक पवित्र कुण्ड-परशुराम कुण्ड अर्थात् मानसरोवर में नहाकर किया। इसलिए कैलाश मानसरोवर को ब्रह्मपुत्र का उद्गम स्थल माना जाता है।

ब्रह्मपुत्र सिर्फ एक नद नहीं है, बल्कि अपने आप में यह एक दर्शन है-- समन्वय का दर्शन । इसके तट पर कई सभ्यताओं और संस्कृतियों का मिलन हुआ है। आर्य-अनार्य, मंगोल-तिब्बती, बर्मी-द्रविड, मुगल-आहोम संस्कृतियों की मिलन का गवाह है ब्रह्मपुत्र । असमिया संस्कृति तथा लोक जीवन के साथ ब्रह्मपुत्र अभिन्न रूप से जुड़ा हुआ है। असमिया संस्कृति के कर्णधार डॉ. भूपेन हाजरिका की ब्रह्मपुत्र के प्रति गहरी आस्था थी। इसलिए अपने गीतों में उन्होंने ब्रह्मपुत्र को विशेष महत्व दिया है। उन्होंने अपने गीतों में ब्रह्मपुत्र को जनशक्ति, क्रांति, उत्साह, साहस तथा आशा के प्रतीक के रूप में प्रेरणा स्रोत के रूप में सांस्कृतिक समन्वय के साक्षी आदि के रूप में चित्रित किया है। उनके गीतों में 'महाबाहु ब्रह्मपुत्र महामिलनर तीर्थ', 'जिलिकाब लुइतरे पार', 'विस्तीर्ण पाररे असंख्य जनरे', 'लुइतते मोर घर', 'लुइत परिया डेका बंधु', 'लुइतरे पार दुटि जिलिकि उठिब', 'लुइतरे बलिया बान', 'लुइत परिया तेजाल डेका', 'आजि ब्रह्मपुत्र ह'ल बहिनमान', 'आकौ यदि याब लोग शराइघाटलै', आदि विशेष रूप से उल्लेखनीय हैं। यहाँ ब्रह्मपुत्र का ही दूसरा नाम "लुइत" है। प्रस्तुत शोध-पत्र के लिए हमने विश्लेषणात्मक और विवरणात्मक पद्धति का सहारा लिया है।

Keywords-- ब्रह्मपुत्र, असम, डॉ. भूपेन हाजरिका संस्कृति।

ब्रह्मपुत्र और असम में तीर्थ पर्यटन की सम्भावना

रमा भण्डारी

नारंगी आंचलिक महाविद्यालय, हिन्दी विभाग

भारत एक धार्मिक देश है। हिन्दु, मुस्लिम, सिक्ख, इसाई, बौद्ध आदि कई धर्मों का यहाँ समन्वय है और नदियाँ इन सामन्वयिक धार्मिक आस्थाओं की युगों युगों से संवाहक रही हैं। भारतीय संस्कृति में नदियाँ जीवन दायिनी शक्ति के रूप में वन्दनीय हैं। यही कारण है कि इसके तटों पर मानव सभ्यता का विकास प्रमुख रूप से हुआ है। प्राचीन काल से ही नदियों के तटों पर बड़े-बड़े नगर बसते आए हैं, व्यापार-वाणिज्य की यह प्रमुख केन्द्र रही है तथा साथ ही साथ अपने तटों पर यह मानव मन की पवित्र आस्थाओं को भी अपने निर्मल जल से सींचती आई है। नदियों के बिना हिन्दुओं के धार्मिक संस्कार, पूजा-पर्व आदि अधुरे हैं। आध्यात्मिक दृष्टि से कहे तो यह मानव शरीर में पवित्र प्रवाह बन कर रक्त के रूप में प्रवाहित हो रही है। भारत की पुण्य भूमि में ऐसी अनेक नदियाँ हैं, जो मानवीय आस्थाओं और विश्वासों के साथ पुरी तरह घुल-मिल गई हैं। उन्हीं में से एक है ब्रह्मपुत्र नदी, जो असम की जीवन-रेखा तो कहलाती ही है, साथ ही साथ यह असम की भाग्य-रेखा और धर्म-रेखा भी है। असम के अधिकांश महत्वपूर्ण तीर्थ-स्थल ब्रह्मपुत्र के किनारे या इसके आस-पास बसे हुए हैं। असमवासियों के लिए यह स्वयं भी किसी तीर्थस्थान से कम नहीं है। दुनिया में ऐसे प्रवाह बहुत कम हैं, जिनका नामकरण पुल्लिंग में किया गया हो। ब्रह्मपुत्र उनमें से एक विरल नद है। क्षेत्र परिवर्तन के साथ ब्रह्मपुत्र के नाम और स्वरूप में जितना परिवर्तन आया है उतना शायद ही अन्य नदी के नाम और स्वरूप में आया हो। इसकी इन्हीं विशेषताओं के कारण इसके आस-पास अनेक धार्मिक आस्थाओं ने जन्म लिया। विभिन्न धर्मों से सम्बन्धित स्थान, शहर, मठ, मन्दिर आदि इसके पावन तट पर निर्मित हुए, जो केवल धार्मिक आस्था वाले लोगों को ही प्रभावित नहीं करती वरन् उन पर्यटकों को भी आकर्षित करती है जो विभिन्न उद्देश्यों से यहाँ भ्रमण करने आते हैं। इस दृष्टि से अगर हम विचार करें तो असम में धार्मिक पर्यटन की बहुत सम्भावनाएँ हैं।

प्रस्तुत लेख मुख्य रूप से सेकेण्डरी डाटा या दुसरे स्रोत पर आधारित

कुंजी शब्द (key words)- तीर्थ स्थल, ब्रह्मपुत्र नद, धार्मिक आस्था, धार्मिक पर्यटन, कामाख्या मन्दिर, पुण्य भूमि।



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