

PRESERVATION OF ETHNO LIBRARY RESOURCES



Editor
Dr. Haricharan Das

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*Collection of the Seminar papers of UGC Sponsored
Seminar cum-workshop on Ethno Library Science
organised by Bilasipara College from 12th March to 14th
March, 2016 with the collaboration of Bilasipara
Sub-divisional Public Library at Bilasipara College*

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ACKNOWLEDGMENT

It is our pleasure and pride to organise the Seminar-cum-workshop on Ethno library science for the first time under the patronisation of UGC. The research scholars, of our country and the neighbouring country like Bhutan also have taken part in this seminar. This Seminar is not organised in international basis but, we have received paper from the interested scholar from Bhutan. Once upon a time Bhutan was a part of our ancient country named 'Kamrupa'. There is a relationship with Bhutan and India as per the ethno libraries are concern. We offer our gratitude to UGC for their kind patronisation of this seminar cum workshop, to the scholars of our country and the country like Bhutan for their enthusiastic participation. The teachers, librarians ethno librarians, students, social workers who have participated in the seminar have made the seminar and workshop a successful one. We also offer our thanks to the president of Axom Xatra Mahasabha - Mr. Jitendra Nath Pradhani, secretary of Asaam library association, Mr. Dhiman Seal, Ex-prof. of G.U. Dr. Narendra Nath Sharma, Ex-librarian of G.U. Mr. Bhupen Goswami, Librarian of G.U. Mr. Wooma Sankar Devnath, Archivist Mr. Tarun Ch. Saikia, Director of Veda Vidyalaya, from Majuli Mr. Janardan Goswami, Satradhikar of Pukhuripara Satra Mr. Hiranmay Goswami, Secretary of Similabari Satra Mr. Ratan Bhakat, Prof. of History of Mangaldoi College Dr. Angiras, Asst. Prof., of Dhubri Girls College Sangita Chakraborty for their kind presence as guests and resource persons and their contribution in the discussion in the seminar.

The thanks also deserved by Mr. Mazibar Rahman Sheikh, the president of G.B. of our college, Miss Angira Mazumdar, principal in charge, the teachers and non teaching staff of Bilasipara college, students and all the participants for their cooperation and patience hearing and sharing of knowledge.

We thank Barpeta Satra Institution for its heritage photographs of the ethno library resources which are published in the cover page and also inside the book.

We also want to offer our gratitude to Bilasipara Sub-Divisional public library for their kind collaboration and Universal, Guwahati for their prompt and sincere effort to print the proceeding of the Seminar.

Haricharan Das.

(Dr. Haricharan Das)

Convenor

Seminar cum Workshop
on Ethno library Science
Bilasipara College, 2016

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শুভেচ্ছা বাণী

বিলাসীপাৰা মহাবিদ্যালয়ে বিশ্ববিদ্যালয় অনুদান আয়োগৰ সৌজন্যত আৰু বিলাসীপাৰা মহকুমা ৰাজহুৱা গ্ৰন্থাগাৰৰ সহযোগত যোৱা ১২ মাৰ্চৰ পৰা ১৪ মাৰ্চ (২০১৬) লৈ নুকুল গ্ৰন্থাগাৰ বিজ্ঞানৰ যি আলোচনা চক্ৰ আৰু কৰ্মশালা অনুষ্ঠিত কৰিছিল তাৰ বাবে আমি নথৈ আনন্দিত। সুখী হৈছো যে উক্ত আলোচনা চক্ৰত পঠিত গৱেষণা পত্ৰসমূহৰ সংকলনখনো প্ৰকাশ পাব। আগন্তুক গ্ৰন্থাগাৰিক দিৱসৰ দিনা প্ৰকাশ পাব লগা এই গ্ৰন্থখনে বিলাসীপাৰা মহাবিদ্যালয়ৰ লগতে বিলাসীপাৰা অঞ্চলৰো শৈক্ষিক দিশ উন্নত কৰিব। বৰ্তমানেও এই অঞ্চলত নুকুল গ্ৰন্থাগাৰৰ যিবিলাক সামগ্ৰী যেনে সাঁচিপাতৰ পুথি আদি আছে তাৰ বিজ্ঞানসন্মত সংৰক্ষণৰ বাবে ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছনৰ অধীনত বিলাসীপাৰা মহাবিদ্যালয়ৰ গ্ৰন্থাগাৰিক ড° হৰিচৰণ দাস আৰু অধ্যাপক বিশ্বজিৎ গোস্বামীয়ে ২০০৩ চনৰে পৰা কাম কৰি আছে। এয়া এক মহৎ জাতীয় কৰ্তব্য, কাৰণ সাঁচিপাতৰ পুথিসমূহ ৰাষ্ট্ৰীয় সম্পদ। এনে মহৎ কৰ্মৰাজিৰ দ্বাৰা দেশৰ বিজ্ঞ সমাজক সেৱা আগবঢ়াই অহা বাবে বিলাসীপাৰা মহাবিদ্যালয়ৰ শলাগ লৈছোঁ আৰু প্ৰকাশ পাব লগা এই গ্ৰন্থখনৰ বহুল প্ৰচাৰ কামনা কৰিছোঁ।

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১১/৩/২০১৬
অশোক কুমাৰ সিংহী
বিধায়ক

২৭ নং বিলাসীপাৰা পূৱ সমষ্টি

Ashok Kumar Singhi
Member of Legislative Assembly
27th Bilasipara East

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**UGC Sponsored Seminar-Cum-
Workshop on Ethno-Library Science,
Bilasipara College,
12th March to 14th March, 2016.**

PROGRAMME SCHEDULE

12-3-2016 (SATURDAY)

9. AM to 10 AM : Registration
- 10 AM to 11 AM : Inauguration Function
- Inauguration : Dr. Narendra Nath Sharma
Ex-HOD, Dept. of Lib. & Inf.
Science, Gauhati University.
- President : Mr. Mazibar Rahman Sheikh
President, Governing Body,
Bilasipara college
- Chief Guest : Mr. Jitendra Nath Pradhani
President, Axom Xatra
Mahasabha
- Special Guests : Mr. Dhiman Seal, Secretary,
Assam Library Association
Mr. Hiranmoy Goswami,
Satradhikar,
Pukhuripara Satra, Salkocha
- Welcome Speech : Miss Angira Mazumdar
Principal i/c, Bilasipara College
- Key Note Address : Dr. Haricharan Das
and vote of thanks convenor, Organising Committee.

11.AM to 1 PM : 1st Technical Session and paper presentation from the participants

Chairperson : Mr. Bhupen Goswami
Ex-Librarian, G.U.

Resource person : Mr. Ratan Bhakat, Ethno Librarian, Simlabari Satra, Dist.-Dhubri

1 PM to 2 PM : Lunch Break

2 PM to 3 PM : 2nd Technical Session and paper presentation from the participants.

Chairperson : Mr. Wooma Sankar Devnath
Librarian, Gauhati University

Resource Person : Mr. Janardan Goswami,
Director, Veda Vidyalyaya,
Majuli, Jorhat.

3 PM to 4 PM : 3rd Technical Session and paper presentation from the participants.

Chairperson : Mr. Tarun Ch. Saikia
Archivist, G.U.

Resource Person : Mr. Wooma Sankar Devnath
Librarian, G.U.

13-03-2016 (SUNDAY):

10 AM to 11.30 AM : 4th Technical Session and paper presentation from the participants.

Chairperson : Mr. Janardan Goswami
Director, Veda Vidyalyaya,
Majuli, Jorhat

Resource Person : Dr. Angiras, Ast. Prof., Dept. of History, Mangaldoi College.

11.30 Am to 1 PM : 5th Technical Session and Paper presentation session

Chairperson : Mrs. Dipa Bhattacharya, Ethno-Librarian, Ex-principal, Rokakhata H.S. School, Bilasipara

Resource Person : Dr. Haricharan Das
Librarian, Bilasipara College

1 PM to 2PM : Lunch Break

2 PM to 4 PM : 6th Technical Session and paper presentation from the participants

Chairperson : Mr. Biswajit Goswami, Ethno-Librarian, Pukhuripara Satra, Salkocha, HOD Dept. of Botany, Bilasipara College.

Resource Person : Sangita Chakraborty, Asstt. Prof., Dept. of Sanskrit, Dhubri Girls College

14-03-2016 (MONDAY)

10 AM to 12 Noon : 7th Technical Session and Seminar Paper Presentation

Chairperson : Dr. Haricharan Das

Resource Person : Mr. Biswajit Goswami

12 Noon to 2 PM : Discussion, Feed Back and Valedictory Function

Chairperson : Miss Angira Mazumdar
Principal i/c, Bilasipara College

Welcome Address

UGC Sponsored "Seminar-cum-Workshop on Ethno-library Science" at Bilasipara College in collaboration with Bilasipara Sub-Divisional Public Library held on and from 12th March, 2016 to 14th March, 2016.



Hon'ble Chairperson, President of Governing Body, Bilasipara College, distinguished Guests, Experts, Resource persons and participants.

I heartily welcome you all to this temple of higher learning.

We are organizing this Seminar-cum-Workshop on a rather unusual theme, namely "Ethno-library Science". Ethno is a prefix which has been derived from the Greek term "Ethnos" meaning "nation", "race", "people" or "culture". In the absence of a clear-cut/precise dictionary definition, we may, as a starting point, say that the term "Ethno-library Science" is an early or ancient way of preserving, protecting and disseminating the traditional knowledge and lived experiences of an ethnic or social group. Some of us who are associated with the transmission, preservation and advancement of knowledge and information feel that our classes, text books, curricula and research materials are oversaturated with European and American view points. We have not yet been able to get rid of our colonial baggage. Consequent upon this, the indigenous traditions of knowledge and skills are yet to find a respectable place in our education system.

The recent homogenizing more of the central govt. through the introduction of NCERT curricular at the secondary and higher secondary levels of education may prove fatal to the plural, multicultural, diverse fabric of our nation. This curricular has emphasized the experiences of certain groups and communities and provinces ignoring those of the others. We have failed to provide our learners with texts and other study materials that reflect their own culture backgrounds, histories and heritages. The ethno-libraries, which preserve handmade books, manuscripts in the form of Sanchipat, Tulapat, Palmleaf manuscripts and other artifacts, etc. are the knowledge and heritage institutions of the world. In Assam we have hundreds of ethno-libraries in the temples, satras, masjids, personal repositories where voluntary ethno-libraries are rendering yeoman services. You will be glad to learn that the Bilasipara College Library has surveyed about 1000 Sanchipats and Tulapat manuscripts in the undivided Goalpara district under national Manuscripts Mission. Our librarian Dr. Haricharan Das and Prof. Biswajit Goswami, H.o.D. of Botany, have been working on this project since 2003 under the guidance of Gauhati University Central Library.

It is said that when an elder dies, a library burns. By extension, we may say that when an ethno-library remains neglected, hundreds of years of human knowledge, experiences and cultures start dying out. This Seminar-cum-Workshop intends to provide a platform where librarians, scholars, experts and students will interact and discuss ways and means for the preservation, maintenance and improvement of this proud heritage of ours.

We hope the papers our esteemed particulars are going to present will throw light on the various issues, problems and challenges relating to the lead theme or the sub-themes and also suggest measures for tackling these.

Thank You.

Miss Angira Mazumdar
Principal i/c,
Bilasipara College.

The speech of the inaugurator

Prof. Dr. Narendra Nath Sharma,
Ex. Head, Dept. of Library and information Science, G.U.



Respected Chairperson and president of the governing body of Bilasipara College, Mr. M.R. Sheikh, honourable Principal of Bilasipara College Miss Mazumder, Chief Guest the president of Axom Satra Mahasabha, Mr. Pradhani, the resource persons, scholars, participants, teachers and student friends. It is my pleasure to inaugurate such a seminar cum workshop on ethno library science which is a pioneering topic chosen by the Bilasipara College under the able guidance of Dr. Haricharan Das. Dr. Das is working on such topics in his career and addressed different gatherings in different by types. Ethno library, which is a new term just to have a historical view on such objects which are not generally brought to light by print media or electronic media. It is desired that such objectivity we deducted in length and breath for the upcoming generation in the society of Assam. We are having planties of manuscripts scattered in different satras and Naamghars to educate the masses of the medieval ages. It's relevance is still found to be valid and educative. These manuscripts prepared by those scholars who were written in sanchipat, Talpat, Bhojpatra etc. These are still found to be in readable

position due to the efforts made by such socio religious institutions of Assam. What is found to be prevalent in Assam similarly also there are prevalent in other parts of the country. The Monarchs specially of the Mughals period did a command able services by engaging some scholars to prepare chronicles as desired by the emperors. These are not only the fine specimen of the hand writing of the people as well as their expertise in the preparation of the writing materials and of the indigenous objects. The Namas like Akbar Nama, Shahjahan Nama, Badshah nama, Humayun Nama are the production of such expertise. Babar, the founder of Mughal dynasty prepared his own Biography in Turkey language and others were with Persian. These are available in different archives located in different parts of the country. The Badshah Nama though reported to have now in Indian now available in Britain. There are many such valuable manuscripts are now in Britain. The 'Brindawani Vastra' prepared by Srimanta Sankardeva, is also in Britain. Our government has been trying to bring back the Brindavani Vastra to Assam. Like this, the government also should take steps to taking back the manuscripts, Ethno library resources, which were prepared in our country. These are our historical property and we have every right to get them back. The Government should take this seriously for bringing those to India so that these could be remain in India for the accreditation and assessment of academic expenses done by those scholars with limited facilities.

I thank you all who present here and also UGC who supported the seminar, the Bilasipara sub-divisional public library who collaborated and the Bilasipara college who organized this seminar cum workshop.

Key Note Address

Respected Chairperson of the inauguration function of today's seminar-cum-workshop, honourable Inaugurator, Chief guest, special guests, Resource persons, principals, scholars, teachers, librarians, students and friends, at the very beginning I would like to offer our heartfelt welcome to you all.

The subject of today's workshop-cum-seminar is ethno library science. Gyanpith award winner writer Dr. Birendra Kr. Bhattacharya translated the word 'Ethno' as 'Nrikul'. So, in Assamese we have used it as 'Nrikul Ganthagar Vigyan'. At present the subject Nrikul or ethno has become very important for the knowledge society. The main reason for this is the side affects of modern science and Technology. The scientists have expressed their concern regarding the climate change and according to their assumption, after 50 years the earth may not be able to support the bio-communities. Global warming, environmental pollution increasing in such a high rate that it has created many unknown diseases. The modern science has failed to treat such diseases. But the ethno science have some solutions. So the modern scientist are luring for ethno-science to solve some of the present day problems. Dr. Diganta, a cancer specialist of Guwahati Medical College said- The difference between ethno and modern science is like zugary and sugar. The zugary or 'Gur' do not impact on diabetes, but sugar enhance diabetes. But we like to take sugar rather than Gur. Our life style has been looked like very modern. and aristocratic, but we have lost some of our important

requirements. The earthen pot, utensils of Bronze etc. were used to take food, but now we use plastics. The earthen pot or metallic plates support us some important ingredients which plastic can not give. These ingredients made us healthy. But now, we use aluminium utensil and keep those in the freezer and take after long time. So we lost the nutrients. Due to such life style the people of even rich families have been suffering from disease like anemia. To get rid from such diseases the people are now becoming conscious about ethno materials. So discipline of science like ethno botany, ethno zoology, ethno medical science, ethno veterinary science etc. are developed, with this view point the ethno library science is a new growth of knowledge universe, and may be this is the first seminar of ethno library science because till now we have not got any literary warrant in the global net regarding this. Ethno library concept may be a new one, but the subject matter have been studying from immemorial past, on the word ethno may be defined as - "The process of service or production without fuel but human energy." The people started human civilization by their own physical energy. After invention of fuel used machine, the ethnic activities are reduced as well as the ethno knowledge is also reduced. Now, the importance and usability of ethnic knowledge is felt by the society again. So they have started to un-earth knowledge from the ethnic reading materials which have been preserved in the ethno libraries for hundreds of years. The libraries where such materials are still preserved are the ethno libraries and the study of scientific management system of these libraries is ethno library science. Unfortunately many of the ethno library materials are lost due to the negligence and proper conservative effort. In Assam most of the ethno libraries are there in the Satras. In absence of this Satras, we had to lost most of the ethno library materials. Apart from the six hundred numbers of Satras, there are Temples, Mosque, Church, Personal repository, institutional

repository etc. where the Sanchipat, Tulapat, Talpat Manuscripts are preserved. All these ethno library materials are pride our nation. In the frankfurt world book fair in 2006, the 'Chitra Bhagawata' of Assam was exhibited as a national heritage property from India. This Chitra Bhagawata is preserved in the KK Handique Library of Gauhati University. National manuscript mission has published the picture of Lord Narayana of Chitra Bhagawata in the cover page of its valuable publication - "Words are sacred, sacred are the words". So the ethno library resources has achieved international acceptance which reflects our rich tradition of ethnic knowledge and culture. Such resources are kept in ethno libraries of Assam. But due to Lackasaidical attitude or negligence, some of the resources are lost. Some of the people think that in this modern era, there is no need of such materials. Some of the people gave up it due to ignorance and superstition. But now the modern society has come up to preserve all these, because they have understood value of its utility and importance. The modern science and technology has contributed a lot, but there are some instances where the ethnic science can do the best. There is an instance of a girl, namely Supriya Khaund who was physically handicapped. Her mother could not tolerate this and she committed suicide out of frustration. But her father admitted her in Satria dance school named "Sangit Satra" at Guwahati. After many years of the training of "Mati Akhara", the grammar of Satriya dances which is nothing but physical exercises following some music as 'Taal', 'Bol' etc. After this training, she now can speak normally, can walk naturally, not only that she has established herself as an expert of Satriya dance. In the January, 2016 she is awarded by the president of India. The knowledge preserved and searched in the Satras make a disabled person normal one. So in the ethno library of our classical knowledge, there are ways to solve many problems. Sri Manta Sankardeva, who is the pioneer of

public library system in India has created a systematic library management or knowledge management system. Because of which now we have the literature, culture, education which are still active and accurate in the modern society also. Worth mentioning is that, before Srimanta Sankardeva, there were libraries, but these libraries were not for general people, These are for the kings, royal priests and royal officers. But the library founded in the Satras and Namghars were opened to all the people. Now we have hundreds of years old ethno libraries in the Satras established by Mahapurush Srimanta Sankardeva, Madhavadeva, Damodardeva, Harideva and their disciples. The manuscripts of the Satras and Namghars are the basic literature of Assamese language. The modern Assamese language is established based on those ethno library resources. So, the ethno libraries are the pillar of our language, literature, culture, tradition, heritage, Geography, education, heritage, Ayurveda, human values, philosophy, economy, agriculture or science and Technology and so on. They are dedicated people to continue such libraries. Because of their sincere efforts we are till having the ethno libraries in the Satra, Naamghar etc. The main objective of this seminar-cum-workshop is to make them more professional, trained and skilled one. They are the fundamental knowledge activists of our society. Their contribution should be recognized by the society, they should be trained and supported and Government should take care of them.

In Bilasipara, there were high academic institutions during the medieval period. According to educationist Mr. Sasi Sarma there were three university level academic institution in medieval Assam. One was at Srihatta (Now in Bangladesh), one was at Bardowa and the last one was the Hakama. Hakama is the old name of Bilasipara or medieval Bilasipara. The manuscripts of Sanchipat and Tulapat of then Bilasipara is still preserved in the individual repository

of present Hakama village, Salkocha village etc. Apart from these area there are ethno libraries in the satrasal satra, Gouripur Sanskrit Tol, Mahamaya Temple and so on. We have surveyed about 1000 Sanchipat and Tulapat Manuscript in the district of Dhubri. The information about the surveyed manuscripts are available in the National Manuscript Missions website www.namami.org.in Based on this experience we proposed this workshop cum Seminar on Ethno library Science, specially on the conservation of Ethno library Resource. Fortunately our proposal was accepted by UGC. The 'UGC's Patronisation has made us more confident to do work for ethno library service. It is also a recognition to ethno library science by university Grant commission as subject discipline. We received warm acceptance about the subject not only from the scholars of our country but also from the neighbouring country like Bhutan. More than 30 scholars have sent abstracts of their papers which will be submitted in the Seminar.

We are encouraged by your kind presence and hope your participation will enrich ethno library science. The objectives of education is to develop human creativity, peaceful life, social harmony, conserve nature and create new fields of knowledge for new generation. All these objectives will be fulfilled by your kind co-operation and valuable suggestions. We also expect that, this workshop cum seminar will open a new door in the field of library science and will establish ethno library science as a discipline in the knowledge universe.

Dr. Haricharan Das

Convenor

**UGC Sponsored Seminar cum Workshop
on Ethno library Science**

Bilasipara College, 12th March, 2016

**UGC Sponsored Seminar-cum-Workshop
on Ethno-library Science
12th March to 14th March, 2016
Bilasipara College**

The Report

The UGC sponsored Seminar-cum-Workshop on Ethno library Science was held from 12th March to 14th March at Bilasipara College in collaboration with Bilasipara Sub-divisional public library. The Registration process of seminar cum workshop was started from 9AM in the morning of the first day. From 10 AM, inauguration programme was started under the presidentship of Mazibur Rahman Sheikh, the president of Bilasipara College Governing Body. Dr. Narendra Nath Sarma, the Ex-head of the Dept. of Library and information Science inaugurated the seminar, where Mr. Jitendra Nath Pradhani, the president of Assam Xatra Mahasabha was present as the Chief guest and Mr. Dhiman Seal, the Secretary of Assam Library Association and Mr. Hironmoy Goswami, the Satradhikar of Pukhuripara Satra attended as special guests. The Resource person-Mr. Janardan Goswami, the director of Veda Vidyalaya, Dakhin Pat Satra, Majuli; Mr. Bhupen Goswami, the Ex-Librarian of G.U.; Mr. Wooma Sankar Devnath, The Librarian of G.U., Dr. Angiras, - the Asstt. Prof. of History Dept. of Mangaldoi College, Mr. Tarun Ch. Saikia, the archivist of G.U., were also present the

inauguration programme. Miss Angira Mazumdar, the principal in-charge of Bilasipara College offered warm welcome by her welcome address. Dr. Haricharan Das, the Convenor of the Seminar expressed Key note address where he mentioned about the aim and objectives of the Seminar cum workshop. After the brief lectures of the guests, Dr. Das offered vote of thanks to the resource persons and the participants.

After the inaugural function the first Technical session of the Seminar was started under the chairmanship of Mr. Bhupen Goswami. The first paper was delivered by Mr. Janardan Goswami, the ethno librarian of Dakshinpat satra of Majuli where he expressed about the preservation techniques followed in the Majuli Ethno libraries. The other participants in the session were Dipjyoti Saharia from Mangaldoi, who submitted the paper on the 'Barkakat of Khatarasatra'. The Barkakat is a valuable ethno library Resource preserved in the Khatarasatra of Darang District. The next paper was delivered by Dr. Kingshuk Chakraborty regarding the ethno library material of Tarinipriya Chatuspathai Sanskrit Tol of Gauripur. Mr. Ratan Bhakat submitted the paper on the ethno library of Simlabari Satra of Dhubri District in this Session. He was also present as Resource person in this session and discussed the papers of the session in comparative way. In this session the ethno library material preservation methods in the various satra libraries were reflected.

After the lunch break the Technical session was started under the chairmanship of Mr. Wooma Sankar Devnath. Here Chayanika Kalita submitted the paper on "Ethno library for modern generation : Significance of the ideas". Gitika Das, librarian of Karmashree Hiteswar Saikia College of Guwahati and her assistant Mousumi Gogoi delivered paper on "Manuscript making process and their preservation".

Murshida Karim of B.N. College, Dhubri and Nizamuddin Ahmed of Sherabts College, Kanglang of Bhutan discussed about commonly used biocides for the protection of library documents and their toxicity in their paper. Raja Sutradhar and Pranab Malakar, the students of Bilasipara college submitted paper on "Ethno library as tourist spot and it's economic importance". The topic "preservation of ethno library resources" is raised by Salma Zaman, a student of K K Handique State Open University.

The third session of the Seminar was chaired by Tarun Chandra Saikia, archivist of G.U. where Dhiru Barman from Bineswar Brahma engeneering college and Bhagawati Nurzary from Abhayapuri College raised "present status of Manuscripts collection in Satras in Abhayapuri Sub-division". The research paper on the topic "evaluation of ethno libraries with special reference to the efforts of the company role in preserving the medieval Assam manuscripts" was presented by Lakhima Hazarika, Asstt. Prof. of History of Bilasipara College. Anita Koery, Ruhul Kuddus Ahmed and Biswajit Goswami presented "Bio deterioration of Manuscript of Assam : case study at Bilasipara sub-division." Biswajit Goswami also presented another indivisual paper on the "Satra library management in Assam: case study at Sri Sr Pukhuripara Satra". Both the papers provides the information about the ethno-libraries of Bilasipara locality. Mr. Tilak Sarma, Librarian of P.B. College, Gouripur submitted the paper on "information needs and library services for Rural Community development". On 13th March, the 4th session was started under the Chairmanship of Janardan Goswami. In this session Saiful Huda from B.N. College presented the paper on "Preservation and conservation of Ethno library Resources", Md. Amanur Rahman, Suvendu Saha and Biswajit Goswami of Bilasipara College delivered the Topic

"Fumigation in Ethno libraries : simple chemical and physical methods'. Dr. Nurul Amin Sheikh from Halakura College submitted the "Tradition of preservation and compilation of the holy Quran - an Ethno collection system" and Mr. Anil Bhuyan, Kamal Krishna Saha and Biswajit Goswami presented on the Topic : Materials used in Ethno library in Bilasipara sub-division under Dhubri district of Assam." Dr Angiras who was present as Resource person, presented his valuable Research paper on "A critical study of significance and awareness of Ethno library for heritage research in Assam." He said that the Ethno libraries and its study can invaluablely contribute to the field of ethnography because the ethno libraries are directly involved with the intellectual pursuit of that particular society.

The fifth session was held under the chairmanship of Dipa Bhattacharya, who is an ethno librarian of an individual library and ex-principal of Rokakhata H.S. School of Bilasipara. In this session. Dr. Bipul Kr. Nath, Dharmendra Nath Mishra and Biswajit Goswami presented on "Ethno library as historical resources and world heritage". Hafizur Rahman, Rezaul Islam Sarkar and Mofidur Rahman from Dhubri Girls' college, Dhubri presented the paper on "Ethno library and its Archeological values." Masuda Hussain, Juin Das and Jainul Abedin presented "Role of libraries of Satras in a Research work". Maniruzzaman Ahmed, Anisur Rahman and Jayanta Kumar Roy presented "Ethnicity towards Vaisnism in Assam : A study. Dr. Haricharan Das presented his paper entitled - "Ethno libraries of undivided Goalpara District of Assam : A Brief study."

The 6th session was chaired by Biswajit Goswami where Sekender Ali from Fakiragram College presented "Preservation of Ethno Library Resources" and Sandipa Biswas and Azizur Rahman Sarkar presented "Individual Repositories and their socio economic conditions of

Bilasipara sub-division.” Dr. Anuradha Sharma, Dr. Habibur Rahman and Ibrahim Sarkar from Dhubri Girls College submitted Significance of Ethno library for child education”.

On 14th March, the 7th Session was started from 10AM in the morning where Madhu Sudan Malakar and Jyotish Baran Ray from Dhubri Girls College presented “ Palm leave Manuscript,” Atikur Rahman and Manoranjan Roy from Bilasipara College submitted ‘Ethno library and literature economics” and Harun Al Rashid discussed about the “Ethno library resources preservation act.” This session was chaired by Dr. Hari Charan Das.

In the Technical Sessions, participants from various places were present. Most of them were the ethno librarians of different satras like Pukhuripara Satra, Madhupur Satra, Strasal Satra, Dakhinpat Satra, Khatara Satra etc. The librarians of different colleges, scholars, teachers, students and social workers also participated in the workshop, where the experts from Gauhati University Mr. Tarun Chandra Saikia, Mr. Wooma Sarkar Devnath demonstrated various techniques like dry washing, raping, covering by the acid free boards and papers etc. Mr. Biswajit Goswami and Sangita Chakravorty demonstrated the reading procedure of old Assamese or Kamrupi manuscripts with the help of Audio Visual aids. In the last Technical session, the participants worked by themselves in the presence of Dr. Haricharan Das and Mr. Biswajit Goswami. Both of them are the trained conservationist from Bhubaneswar Museum of Odisha and surveyor of National Manuscript Mission.

With such a teamed programmes and warm discussion, sharing of ideas, views and debate from the various angles the Seminar-cum-Workshop was ended in the afternoon of 14th March 2016. In the valedictory function, the participants were awarded their certificates where principal in charge of Bilasipara College Angira Mazumdar took the chair of the president. In the Valedictory function Motiur

Rahman Mazumdar speeched that, this is the first Seminar on ethno library science. He appreciated Dr. Haricharan Das, the librarian of Bilasipara College for coining the term Ethno library science and said that by good effort it may be developed as a discipline. Mobarâk Hussain offered thanks to Haricharan Das, Biswajit Goswami for their tremendous efforts to make the seminar-cum-workshop a grand success.

Dr. Haricharan Das. offered vote of thanks to the UGC, Guests, Resource persons, participants, the volunteers etc. of the seminar for their kind participations and help. He offered thanks to Bilasipara Sub-divisional public library for their kind collaboration.

The Seminar has suggested followings--

1. Government should organised a department of Ethno library.

2. A nongovernment body of the Ethno libraries should be formed to organised the Ethno librarians.

3. The Workshops and Seminars on Ethno library science should be continued by the government as well as non government organisations.

4. Ethno library science should be included in the course curriculum of the library science as compulsory subject.

5. To aware the new generation regarding to conservation and importance of ethno library resources there should be a course in the school curriculum also.

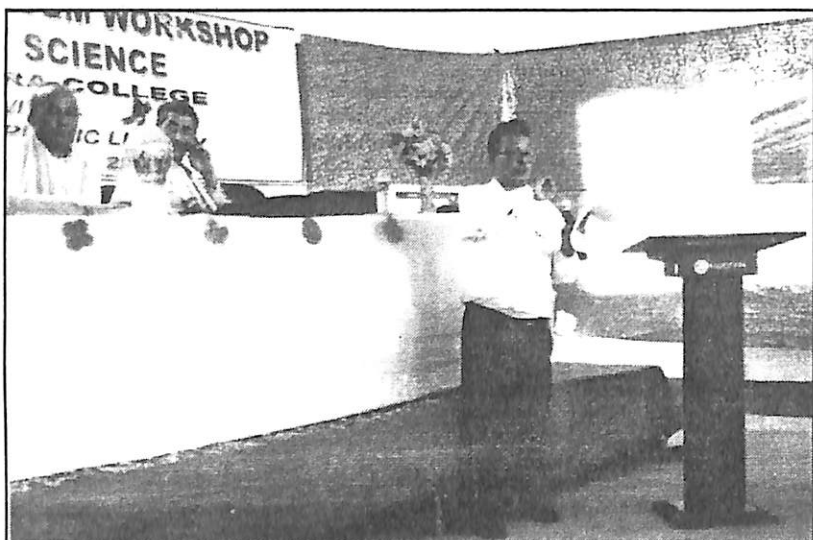
6. The postgraduate degree programme of ethno library science should be included in the universities and the degree programmes of this should be included in the colleges.

Reportiers

Iddris Ali Ahmed, Asstt. Prof. Dept. of English
Bishnupada Ray, Asst. Prof., Deptt. of Education,
Bilasipara College.



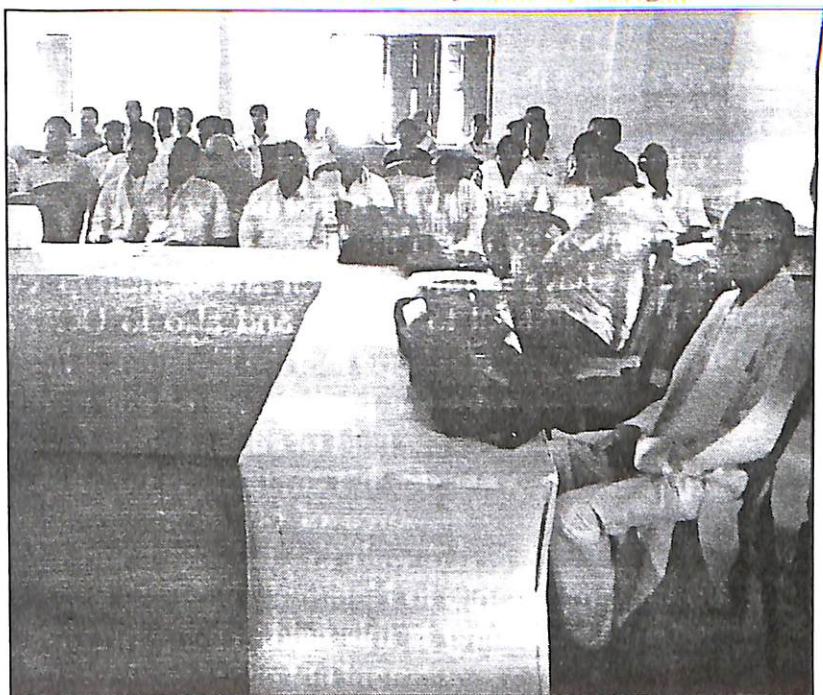
Mr. Janardan Goswami, the Director of Veda Vidyalaya, Dakhinpat, Majuli presenting the first seminar paper in the workshop.



Mr. Tarun Ch. Saikia, Archivist of Gauhati University addressing the seminar. Mr. Jitendra Nath Pradhani, the president of Axom Xatra Mahasabha and Mr. Bhupen Goswami, Ex-librarian, Gauhati University are in the dias.



*Mr. Wooma Shankar Devnath (Right), the librarian of Gauhati University
demonstrating the workshop with his collection*



Some participants in the seminar-cum-workshop

Brief Speeches of the Resource persons

“Ethno libraries are pride of our Nation”

Jitendra Nath Pradhani,
President of Axom Xatra Mahasabha



Ethno libraries are not only the academic institution but also the pride of our nation. Specially the sanchipat manuscripts, which is an unique and special for the North East are still preserved in the ethno libraries of the Satras, Naamghar etc. The Vaishnavite people of Assam traditionally respect these books and they keep in the 'Guru Ashan' or Manikut. Srimanta Sankardeva taught us to give respect to knowledge and his presence is still felt in such ethno library books. We are very much happy that Bilasipara College in collaboration with the Bilasipara Sub-divisional public library have arranged such an workshop cum seminar. We are grateful to you all and also to UGC for their kind patronization. I do hope that the librarian, scholars, teachers, students who are the participants of this seminar will give a new direction in the field of ethno library science. I thank Dr. Haricharan Das for his continuous effort in this discipline. Ethno library resource of our Satrasal Satra is also scientifically conserved with the helping hand of Dr. Das. I also offer my thanks to National Manuscript Mission for their scientific teaching is this field. This seminar cum workshop may create a movement not only for ethno library science but also for our traditional knowledge culture.

"It is a pioneer workshop on ethno library science"

Wooma Sankar Devnath,
Librarian, Krishna Kanta Sandikai Library,
Gauhati University

"As per my knowledge is concern there is no such literary warrant about ethno library science in even internet. So, this is the pioneer workshop on ethno library science. Dr Haricharan Das, the librarian of Bilasipara College coined the term 'ethno library' 'ethno library science' and ethno library society and he is responsible for it. I do welcome him. From the beginning of the civilization such libraries have been acting as the source of knowledge for every field and the scholars have discovered many such un-earthed knowledge from such libraries. We have got valuable books like Kautilyas Arthasastra, while was conserved in the ethno library. This is an instance. Actually all mighty civilization of the world repose their historical records or documents in the ethno libraries. We hope, our scholar will take pain to study all these and make our society aware about our ethnic or traditional knowledge. By profession, the librarians should take care of the ethno library materials and they should earn scientific knowledge on preservation of such documents. Today's seminar cum workshop may give an healthy environment as per the ethno library preservation is concern. I thank Bilasipara college for organising such a seminar cum workshop and being a librarian I am glad to be present here with you all."

"Ethno libraries are our Identity"

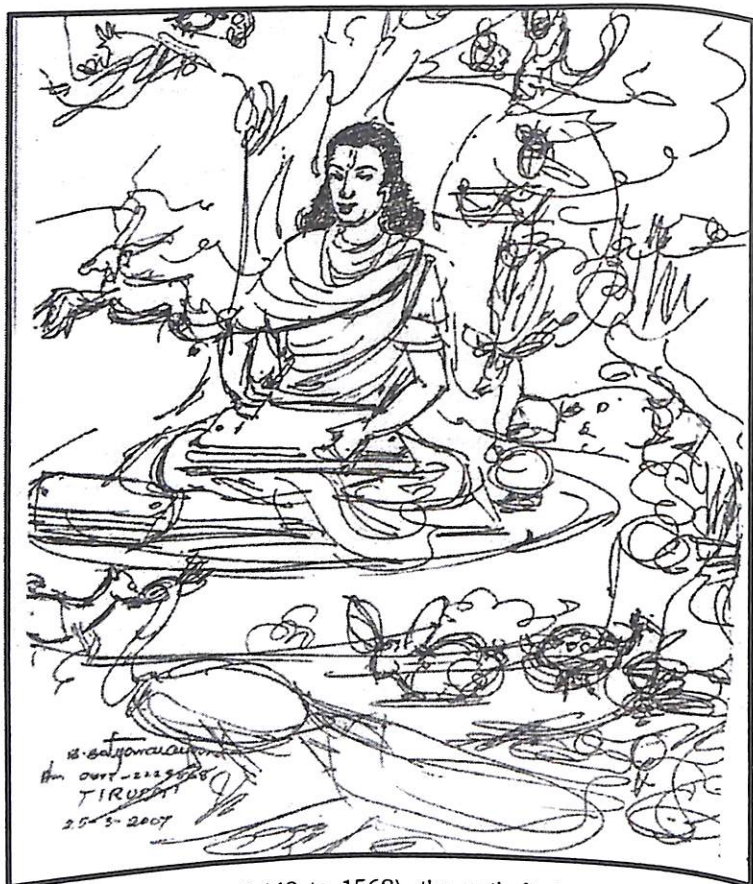
Tarun Chandra Saikia
Archivist, Gauhati University

"I have been working as an archivist for long. I do feel from my experience that, we had to lost our identity if the ethno libraries would not been preserved. The ethno libraries not only preserved the knowledge materials but also our existence. These reflect our past, our for fathers knowledge activities. Without ethno libraries we could not say, where from the civilization of education was started. In Assam, we have rich collection of manuscripts, only because of the ethno libraries in the Satra and Naamghars. We must salute our for fathers, our 'Gurus', our kings also, who organized, and patronized the libraries. No one can deny the contribution of such libraries towards the development and academic upliftmen. As an archivist, I feel pride that, I have got the opportunity to do such a noble work of Conservation which is related to identity of our Nation. Whatever may be the stage of civilization at present, the roles of ethno libraries are still there, still these are usable and active and we feel holy presence of our gurus like Srimanta Sankardeva, Madhavdeva, in the ethno libraries. We have been searching them with the help of such sanchipat books present in the ethno libraries.

“Many Ethno library Resources are yet to be un-earthed which can turn our history”

Bhupen Goswami,
Ex-Librarian, Gauhati University

Many Ethno library Resources are yet to be un-earthed which can change or turn our history. For instance, there is a proverb in Assam that, During the time of Saraighat war Lachit Barphukan, the great hero beheaded his maternal uncle because of negligence of duty. But according to the ethno library sources of Tai language, Lachit Barphukan did not beheaded his uncle but the officer incharge or Technician who was responsible to build the dam to prevent the Mughal Militaries. The dam was to be built in a night. According to Tai scholar who studied the written manuscripts of Tai language un-earnthed this. But it is a faith in Assamese society that Lachit Barphukan be headed his maternal uncle during the Saraighat war against Mughal and uttered-“Uncle is not greater then my motherland”. Now, it is a question for up-coming generation, whether Lachit Barphukan beheaded his uncle or the officer! In Tai language ‘Moimei’ means the technician of construction. But In Assamese language ‘Moimei’ means the maternal uncle. As, Lachit Barphukan was a Tai-Ahom people and the historical document were written in Tai language, the meaning of Moimei should be the Technician not the uncle. It is a



Srimanta Sankardeva (1449 to 1568), the path finder of Ethno Library System and Public Library Movement Sketched by - S. Satyanarayana at Tirupati, Andhra Pradesh on 25th March 2007.

great instance of the authenticity as per the historical documents are concern. There are a good number of such resources in Dhubri District also which are already surveyed by Bilasipara college librarian under the patronisation of National manuscript Mission. This Seminar-cum-Workshop is therefore very significant and important not only from the view point of library profession but also from the point of our history, heritage, culture and literature.

“There are many dedicated persons for preservation of ethno library resource in the Satra institutions”

Dhiman Seal,
Secretary, Assam Library Association.

There are many dedicated persons in the Satras who are ready to sacrifice their other properties and even life for the sack of the 'Puthi's or the ethno library resources which are preserved for hundreds of years. I heard that there are some Vaishnava *Bhakat* or disciples, who kept the Sanchipat Puthi in the baskets in such a place, So that he can immediately take it away to secured place when flood occurs. They do not think more for their personal property, rather than this manuscripts. The Manuscripts are greatly honoured by our society and kept in the Sanctoriums with a great regard. During the pre independence period, there were people like Kumudeswar Barthakur, who organised "Assam Puthi Bharat Sangha" who visited whole Assam by his own effort, He tried to establish the rural libraries in each of the villages of Assam. Due to his sincere effort, hundreds of rural libraries were born in Assam at that time. But for this he had to face tough situations. Even he was attacked by some people by *Banka* (A bamboo stick to cary goods) by villager when he was delivering a lecture in a market. He used to organise the library movement even at a market. Such dedicated people have made the preservation of library resources successful in our Assam. We should give our greatfullness to them and should follow their ideology."

আগকথা

বিলাসীপাৰা মহাবিদ্যালয়ত যোৱা ১২ মাৰ্চৰ পৰা ১৪ মাৰ্চলৈ, বিশ্ববিদ্যালয় অনুদান আয়োগৰ সৌজন্যত আৰু বিলাসীপাৰা মহকুমা ৰাজহুৱা গ্ৰন্থাগাৰৰ সহযোগত যি কৰ্মশালা আৰু আলোচনা চক্ৰ অনুষ্ঠিত হৈছিল তাৰ বিষয় আছিল 'নুকুল গ্ৰন্থাগাৰ বিজ্ঞান'। 'নুকুল' শব্দটো পুৰণি, কিন্তু নতুনকৈ ব্যৱহাৰ কৰা হৈছে। আমাৰ পৰম্পৰাগত, মানৱকুলীয় বা মানবীয় ব্যৱস্থাৰে বিকাশ পোৱা জ্ঞানজগত বা উৎপাদন তথা সেৱা কৰ্মৰাজিৰ অৰ্থৰ প্ৰকাশক এক সাৰ্বজনীন শব্দৰূপে। আজি আমাৰ সমাজত যান্ত্ৰিক সভ্যতাই যথেষ্ট প্ৰভাৱ বিস্তাৰ কৰিছে কিন্তু এনে নুকুল জ্ঞান বা কৰ্মৰাজিৰ আৱশ্যকতা হেৰাই যোৱা নাই। বৰং আধুনিক বিজ্ঞানী সকলে নতুনকৈ এনে পৰম্পৰাগত জ্ঞান বা ব্যৱস্থাৰ মাজত ন ন তথ্য আহৰণৰ বাবে গৱেষণা কৰিছে। এনে গৱেষণাৰ ফলস্বৰূপে 'এখনো জুলজি', 'এখনো বটানি' আদিৰ দৰে বিষয়বোৰ উদ্ভৱ হৈছে। আমি এনে জ্ঞান বা বিষয়ৰ সন্ধান পাইছো এখনো লাইব্ৰেৰী বা নুকুল গ্ৰন্থাগাৰবিলাকৰ পৰা। আমাৰ অসম দেশ এনে নুকুল গ্ৰন্থাগাৰৰ ক্ষেত্ৰত যথেষ্ট চহকী। সেই কুমাৰ ভাস্কৰ বৰ্মা বা শঙ্কৰদেৱ-মাধৱদেৱৰ দিনৰে পৰা আমাৰ দেশে যি জ্ঞান চৰ্চা কৰিছিল তাৰ লিখিত ৰূপ আমি সাঁচিপাত, তুলাপাত, তালপাত আদিৰ পুথিৰ ৰূপত বিভিন্ন সত্ৰ, নামঘৰ, মন্দিৰ, মহাজিদ আদিত আজিও পাবলৈহক। এনে সম্পদবিলাকৰ সংৰক্ষণৰ মহৎ উদ্দেশ্য আগত ৰাখিয়েই এই কৰ্মশালা আৰু আলোচনা চক্ৰখনৰ আয়োজন কৰা হৈছিল। আমি নথৈ আনন্দিত যে আমাৰ মাজুলী, যি আজিও এক ৰূপকথাৰ স্থান আৰু সংস্কৃতিৰ বৰপীঠ তাৰে বেদ বিদ্যালয়ৰ সঞ্চালক জনাৰ্দন গোস্বামী, ধুবুৰী জিলাৰ মহান ঐতিহ্য প্ৰকাশ কৰি অহা সত্ৰশাল সত্ৰৰ সত্ৰাধিকাৰ তথা অসম সত্ৰ মহাসভাৰ সভাপতি জিতেন্দ্ৰ নাথ প্ৰধানী, বিশিষ্ট গ্ৰন্থাগাৰ বিজ্ঞানী ড° নৰেন্দ্ৰ নাথ শৰ্মা, অসম পুথিভঁৰাল সংঘৰ সম্পাদক ধীমান শীল, গুৱাহাটী বিশ্ববিদ্যালয়ৰ প্ৰাক্তন গ্ৰন্থাগাৰিক ভূপেন গোস্বামী, বৰ্তমানৰ গ্ৰন্থাগাৰিক উমাশঙ্কৰ দেৱনাথ, অভিলেখাগাৰিক তৰুণ চন্দ্ৰ শইকীয়া প্ৰমুখ্যে বিষয় বিশেষজ্ঞ সকলে অংশ লৈছে। এই আলোচনা

চক্ৰ আৰু কৰ্মশালাত আমাৰ দেশৰ লগতে ভূটানৰো গৱেষকেও অংশ গ্ৰহণ কৰিছিল - যদিওৱা আলোচনাচক্ৰখন আন্তঃৰাষ্ট্ৰীয় নাছিল। এনে উৎসাহজনক সঁহাৰিৰে অনুষ্ঠিত এই আলোচনা চক্ৰত পঠিত গৱেষণা পত্ৰসমূহৰ সঙ্কলন হৈছে এই পুথিখন। বিষয় বিশেষজ্ঞ সকলৰ মতে, ইয়াৰ আগতে 'এখনো লাইব্ৰেৰী চাইন্স'ৰ ওপৰত কোনো আলোচনা চক্ৰ এই পৰ্যন্ত হোৱাৰ খবৰ জনা নাযায়। ইণ্টাৰনেটো এইক্ষেত্ৰত নিমাত। আমাৰ মহাবিদ্যালয়ৰ গ্ৰন্থাগাৰিক ড° হৰিচৰণ দাসেই প্ৰথমে বিষয়টো আনিছে (বিশেষজ্ঞৰ অভিমত) আৰু এইখনেই অসম বা ভাৰতৰে নহয় পৃথিৱীৰে প্ৰথম এখন এখনো লাইব্ৰেৰী চাইন্স বা নুকুল গ্ৰন্থাগাৰ বিজ্ঞানৰ আলোচনা চক্ৰ আৰু কৰ্মশালা নিশ্চয়। গতিকে এই পুথিখন এই বিষয়টোৰ বাবে নিশ্চিতভাবে মাইলৰ খুটি স্বৰূপ হ'ব আৰু ই আমাৰ বিলাসীপাৰা মহাবিদ্যালয়ৰ পৰম গৌৰৱ ৰূপে চিহ্নিত হৈ ৰ'ব। আমি আশাকৰো অতি কষ্টসাধ্য এই গ্ৰন্থখন বিষয় বিশেষজ্ঞ বুলিয়েই নহয়, আমাৰ ভাষা, ইতিহাস আৰু সংস্কৃতিৰ গৱেষকসকলৰো এক সমলপুথি ৰূপে সমাদৃত হ'ব।

মই বৰ সুখী হৈছো যে এই পুথিখনত আমাৰ মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীৰ গৱেষণা পত্ৰও প্ৰকাশ পাইছে। তেওঁলোক আমাৰ ভৱিষ্যত আৰু তেওঁলোকেই আমাৰ আনন্দৰ উৎস। বিলাসীপাৰা মহাবিদ্যালয়ত একুৰি বছৰৰো অধিককাল কাম কৰাৰ মোৰ যি আনন্দ সেই আনন্দত এই পুথিখনে এক নতুন মাত্ৰা দিলে। মই ব্যক্তিগতভাবে এনে এখন পুথিৰ আগকথা লেখাৰ গৌৰৱ অৰ্জন কৰিবলৈ পাই ধন্য হৈছো আৰু এনে এখনপুথিৰ সাৰ্থক সম্পাদনাৰ বাবে সম্পাদকৰ লগতে সম্পাদকমণ্ডলীৰ শলাগ লৈছো লগতে গৱেষকসকলৰ প্ৰতি আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিছো। মই মহাবিদ্যালয়খনৰ অধ্যক্ষৰ দায়িত্ব লোৱাৰ সময়ত শিক্ষক, ছাত্ৰ-ছাত্ৰী আৰু কৰ্মচাৰীবৃন্দক কৈছিলো যে বিলাসীপাৰা মহাবিদ্যালয় অসম বা ভাৰতৰে নহয়, পৃথিৱীৰ নাভিকেন্দ্ৰ হ'ব পাৰে যদিহে আমাৰ সঠিক সপোন থাকে আৰু আমি যদি কোনো কাম কাইলৈ কৰিম বুলি পেলাই নথওঁ। এই কৰ্মশালা তথা আলোচনাচক্ৰ আৰু তাৰ ফলস্বৰূপে পোৱা এই পুথিখনে মোৰ সেই বিশ্বাস অধিক দৃঢ় কৰি তুলিলে।

Our intention is very clear. We want to internet rest of the world that - *"We are some one here at Bilasipara."*

ড° ৰাজু বৰদলৈ

অধ্যক্ষ

বিলাসীপাৰা মহাবিদ্যালয়

উদ্দেশ্য বাখ্যা

ড° হৰিচৰণ দাস

আহ্বায়ক,

আলোচনাচক্ৰ আৰু কৰ্মশালা সমিতি,
বিলাসীপাৰা মহাবিদ্যালয়, বিলাসীপাৰা,

১২ মাৰ্চ, ২০১৬

এই আলোচনা চক্ৰ আৰু কৰ্মশালাৰ উদ্বোধনী অনুষ্ঠানৰ মাননীয় সভাপতি মহোদয়, উদ্বোধক ড° নৰেন্দ্ৰ নাথ শৰ্মাদেৱ, অসম সত্ৰ মহাসভাৰ সভাপতি জিতেন্দ্ৰ নাথ প্ৰধানীদেৱ, সমল ব্যক্তি ক্ৰমে মাজুলী বেদ বিদ্যালয়ৰ সঞ্চালক জনাৰ্দন গোস্বামীদেৱ, গুৱাহাটী বিশ্ববিদ্যালয়ৰ প্ৰাক্তন গ্ৰন্থাগাৰিক ভূপেন গোস্বামীদেৱ, গুৱাহাটী বিশ্ববিদ্যালয়ৰ গ্ৰন্থাগাৰিক উমা শঙ্কৰ দেৱনাথ ডাঙৰীয়া, অভিলেখাগাৰিক তৰুণ চন্দ্ৰ শইকীয়া ডাঙৰীয়া, অসম পুথিভঁৰাল সংঘৰ সম্পাদক ধীমান শীল ডাঙৰীয়া প্ৰমুখ্যে আমন্ত্ৰিত অতিথিসকল, আমাৰ মহাবিদ্যালয়ৰ অধ্যক্ষা অংগিৰা মজুমদাৰ বাইদেউ, গৱেষকসকল, ছাত্ৰ-ছাত্ৰীসকল আৰু বিদ্বৎমণ্ডলী। পোন প্ৰথমতে আমি আপোনালোকক স্বাগতম জনাইছোঁ আৰু এই জ্ঞানযজ্ঞৰ মহতী অনুষ্ঠানলৈ আপোনালোকক আন্তৰিকতাবে আদৰিছোঁ।

আমাৰ আলোচনা চক্ৰ আৰু কৰ্মশালাৰ বিষয় হৈছে ‘এখনো লাইব্ৰেৰী চাইল’। জ্ঞানপীঠ বঁটাবিজয়ী সাহিত্যিক, গৱেষক ড° বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যদেৱে ‘এখনো’ শব্দটো অসমীয়া ভাষাত ‘নুকুল’ বুলি অনুবাদ কৰিছে। গতিকে আমিও অসমীয়া ভাষাত ইয়াক ‘নুকুল গ্ৰন্থাগাৰ বিজ্ঞান’ বুলিছোঁ। আমাৰ ভাৰতীয় সমাজ নুকুল জ্ঞান ভিত্তিক সমাজ। বেদ, উপনিষদ, পুৰাণ, মহাকাব্য আদিৰ যি জ্ঞান-বিজ্ঞান সংস্কৃতি সেয়া নুকুল জ্ঞান-বিজ্ঞান আৰু সংস্কৃতি। এনে নুকুল জ্ঞান-বিজ্ঞান সংস্কৃতিৰ প্ৰভাৱ আজিও আমাৰ সমাজত বিদ্যমান। আমাৰ সত্ৰ-নামঘৰ আদিৰ যি কৃষিকেন্দ্ৰিক সংস্কৃতি সেয়া নুকুল সংস্কৃতি। সাঁচিপাতত লিখা, কলপাতত প্ৰসাদ খোৱাৰ পৰা ডবা বজোৱালৈকে এই সংস্কৃতি নুকুল সংস্কৃতি। বৰ্তমান জ্ঞানৰ জগতখনত নুকুল

বিষয়টোৰ চৰ্চাই গুৰুত্ব লাভ কৰিছে। তাৰ কেইটামান বিশেষ কাৰণ আছে। প্ৰথম কাৰণ হৈছে আধুনিক প্ৰযুক্তিয়ে মানৱ সমাজত সৃষ্টি কৰা কেতবোৰ প্ৰতিক্ৰিয়া বা পাৰ্শ্বক্ৰিয়া। যিটো আজিৰ প্ৰজন্মই বাৰুকৈয়ে ভুগিব লগা হৈছে। আনকি বিজ্ঞানী মহলে এনে এক শঙ্কা প্ৰকাশ কৰিছে যে, পাৰিপাৰ্শ্বিক পৰিৱৰ্তনে অহা ৫০ বছৰ মানৰ ভিতৰতে হয়তো এই পৃথিৱীখন মানুহৰ বসবাসৰ অনুপযোগী কৰি তুলিব। গোলকীয় উষ্ণতা বৃদ্ধি, পৰিৱেশ প্ৰদূষণ আদিৰ তীব্ৰতা দিনক দিনে বাঢ়িছে। আনহাতে এনে কেতবোৰ অচিন ৰোগৰ সৃষ্টি হ'ব লাগিছে যাৰ প্ৰতিকাৰ আধুনিক বিজ্ঞানে এতিয়ালৈকে দিব পৰা নাই। আধুনিক বিজ্ঞানে দিব নোৱাৰা সমস্যাৰ সমাধানখিনি আজিৰ বিজ্ঞানীসকলে নুকুল বিজ্ঞানৰ মাজত অনুসন্ধান কৰিছে আৰু সেই অনুসন্ধানৰ ফলত সমাজে বহুতো যোগাত্মক সমাধান লাভ কৰিছে। গুৱাহাটী চিকিৎসাবিজ্ঞান মহাবিদ্যালয়ৰ এগৰাকী বিশেষজ্ঞ ড° দিগন্তই এথনো বা নুকুল জ্ঞানৰ সন্দৰ্ভত মত ব্যক্ত কৰি কৈছে - গুৰু আৰু চেনিৰ গুণাগুণৰ পাৰ্থক্য যেনেকুৱা এথনিক আৰু আধুনিক বিজ্ঞানৰ পাৰ্থক্যও তেনেকুৱা। গুৰু খালে মধুমেহ ৰোগ নহয়, কিন্তু চেনিৰ পৰা হয়। পিছে আমি গুৰুৰ সলনি চেনি খাইহে ভাল পাওঁ। আমাৰ জীৱন শৈলীৰ পৰিৱৰ্তন দেখাত বৰ আধুনিক আৰু অভিজাত যেন লাগে, কিন্তু এনে পৰিৱৰ্তনৰ মাজত আমি আমাৰ আৱশ্যকতাইখিনি হেৰুৱাইছো। এসময়ত আমি লোহাৰ কেৰাহীত ৰন্ধা ভাত-তৰকাৰী, মাটিৰ কলহৰ পানী খাইছিলো, কাহঁৰ কাঁহীত ভাত খাইছিলো। এনেবোৰ ব্যৱস্থাৰ দ্বাৰা আমাৰ দেহলৈ কেতবোৰ ক্ষুদ্ৰ মাত্ৰিক মৌল বা যৌগ আহিছিল - যিয়ে আমাৰ শৰীৰ ৰোগমুক্ত কৰি ৰখাত সহায় কৰিছিল। কিন্তু এতিয়া এলুমিনিয়ামৰ কুকাৰত ৰান্ধো, ফ্ৰীজত থৈ কেবাঘণ্টা বা কেবাদিনৰ পিছত খাওঁ - গতিকে খাদ্যবস্তুৰ গুণাগুণ নাপাওঁ। ফলত বহু ধনী-অভিজাত ঘৰৰ লোকেও এনিমিয়াৰ দৰে ৰোগত ভোগে। আজিৰ সময়ত এথনিক বা নুকুল জ্ঞানৰ প্ৰতি আগ্ৰহ সেইবাবেই বাঢ়িছে। মানুহে সম্প্ৰতি পৰ্শ্বক্ৰিয়াহীন খাদ্য, চিকিৎসা আৰু নিৰুদ্ভিগ্ন জীৱনশৈলী বিচাৰি ফুৰি হাবাথুৰি খাইছে আৰু তেওঁলোকে তাৰ সন্ধান পাইছে নুকুল জ্ঞানৰ মাজত আৰু পৰম্পৰাগত পদ্ধতিৰে উৎপাদিত সামগ্ৰীৰ মাজত। সেয়েহে আমি 'এথনো মেডিকেল চাইন্স', 'এথনো জুলজি', 'এথনো বোটানি', 'এথনো ভেটেৰিনাৰি চাইন্স' আদি বিজ্ঞানৰ নন বিষয়বোৰ পাব লাগিছে। এথনো লাইব্ৰেৰী চাইন্সো হৈছে তেনে এক দৃষ্টিভঙ্গীৰে বিকশিত এক বিজ্ঞান। এই বিজ্ঞানক নতুন বুলিব নোৱাৰি। 'এথনো চাইন্স' বা নুকুল বিজ্ঞানক আমি সংজ্ঞাবদ্ধ কৰিব পাৰো এইদৰে - *মানৱ কুলৰ মাজত বিকশিত হোৱা ইন্ধনৰ ব্যৱহাৰ অৱিহনে মানুহৰ শাৰীৰিক শক্তিকে কৰা সেৱা বা উৎপাদন ব্যৱস্থা আৰু প্ৰকৃতি অনুগামী সংস্কৃতি।* কিন্তু আজিৰ সময়ত এই

বিজ্ঞান বা ব্যৱস্থাৰ প্ৰয়োজন কোনখিনিত, সেই কথা উপলব্ধি কৰি তাৰ অধ্যয়ন নতুনকৈ আৰম্ভ হৈছে। এখনো লাইব্ৰেৰী বিলাকত হাজাৰ বছৰৰ মানৱ চৰ্চিত, মানৱ সাধিত জ্ঞান পুঞ্জীভূত হৈ আছে। যিবোৰ সংৰক্ষণৰ অভাৱত নাইকীয়া হৈ যাব লাগিছে। অসমৰ এনে নুকুল গ্ৰন্থাগাৰবোৰৰ সৰহ সংখ্যকে আছে সত্ৰবিলাকত। সত্ৰ যদি নাথাকিলেহেঁতেন আমি আমাৰ পৰম্পৰাগত জ্ঞানৰ সৰহখিনিয়েই হয়তো হেৰুৱাবলগা হ'লহেঁতেন। অসমৰ ছশৰো অধিক সত্ৰৰ এনে নুকুল গ্ৰন্থাগাৰবিলাকৰ উপৰিও মন্দিৰ, মছজিদ, গুৰুদ্বাৰা, ব্যক্তিবিশেষৰ ঘৰ, প্ৰতিষ্ঠান আদিত যথেষ্ট সংখ্যক সাঁচিপাত, তুলাপাত, তালপাতৰ পুথি, ধাতুৰ ফলি আদি সঞ্চিত হৈ আছে। এইবোৰ আমাৰ বৌদ্ধিক সম্পদ আৰু গৌৰৱ। উল্লেখনীয় যে ২০০৬ চনত ফ্ৰেংকফুৰ্টত অনুষ্ঠিত বিশ্ব গ্ৰন্থমেলাত ভাৰতে যি বৌদ্ধিক ঐতিহ্য সম্পদ প্ৰদৰ্শন কৰিছিল তাৰ ভিতৰত শ্ৰেষ্ঠ আছিল অসমৰ 'চিত্ৰ ভাগৱত'খন। গুৱাহাটী বিশ্ববিদ্যালয়ৰ কৃষ্ণকান্ত সন্দিকৈ গ্ৰন্থাগাৰৰ পৰা ভাৰতৰ মানৱ সম্পদ উন্নয়ন মন্ত্ৰালয়ে দুই লাখ টকাৰ বীমা কৰি এই পুথিখন উক্ত গ্ৰন্থমেলাত প্ৰদৰ্শনৰ বাবে লৈ গৈছিল। এই চিত্ৰ ভাগৱতৰ চাৰি হস্তযুক্ত, শঙ্খ, চক্ৰ, গদা, পদ্মধাৰী নাৰায়ণৰ ছবিখন ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছনে প্ৰকাশ কৰা 'ৱৰ্ডছ আৰ ছেক্ৰেড, ছেক্ৰেড আৰ দি ৱৰ্ডছ' নামৰ গ্ৰন্থৰ বেঁটুপাতত স্থান দিছে। অসমৰ নুকুল গ্ৰন্থাগাৰবিলাকত এনে আপুৰুগীয়া পুথি শ শ বছৰ ধৰি সংৰক্ষিত হৈ আছে। কিন্তু এনে ঐতিহাসিক সম্পদবোৰ বা পৰম্পৰাগত বৌদ্ধিক সম্পদবোৰ আমি আধুনিকতাৰ অহমিকাৰে অৱজ্ঞা কৰিবলৈ পৰাৱৰ্ত্তন হোৱা নাই। নিজৰ পিতৃ-মাতৃক নমনা অবোধ আৰু অবাধ্য শিশুৰ দৰেই যেন আমি আচৰণ কৰিছো। এসময়ত এনে পুথিবোৰ অজ্ঞতা আৰু অন্ধবিশ্বাসবশতঃ নৈত উটুৱাই দিয়া হৈছিল আৰু এতিয়া অহঙ্কাৰবশতঃ সেইবোৰ উপেক্ষা কৰিব খুজিছো। আধুনিক বিজ্ঞান-প্ৰযুক্তিক উলাই কৰিব নোখোজো। আধুনিক বিজ্ঞানে মানুহক বহুত দিছে; কিন্তু বিনিময়ত হয়তো পৃথিৱীৰ জীৱকুলে বৰ সোনকালে বিদায় ল'ব লাগিব। আধুনিক বিজ্ঞানে মানুহৰ সকলোবোৰ সমস্যাৰ সমাধান আনি দিব পৰা নাই। এইখিনিতে এটা উদাহৰণ দিব বিচাৰিছোঁ। গুৱাহাটীৰ এজনী ছোৱালী - নাম সুপ্ৰিয়া খাউণ্ড। জন্মতে তাই আছিল বোবা, মুখেৰে অনবৰতে লেলাউটি ওলাই থাকে। হাত-ভৰিৰ চালনা ভাৰসাম্যহীন - লেকেচিয়াই খোজ কাঢ়ে। নিজৰ সন্তানৰ এনে দুৰ্দশা দেখি মাকে আত্মহত্যা কৰিলে। বাপেকে অবিচল হৈ থাকি ছোৱালীজনীক শিক্ষা দি থাকিল সঙ্গীত সত্ৰত, সত্ৰীয়া নৃত্যৰ শিক্ষা। ছোৱালীজনীয়ে বছৰৰ পিছত বছৰ, এই সঙ্গীত সত্ৰত মাটি-আখৰা শিকিলে। মাটি আখৰা হৈছে খোলৰ বোলৰ তালে তালে নাচি নাচি কৰা শাৰীৰিক ব্যায়াম। ইয়াক

সত্ৰীয়া নাচৰ ব্যাকৰণে বোলে। ছোৱালীজনীয়ে এনে ব্যায়াম কৰোঁতে কৰোঁতে
 মুখেৰে মাত ফুটিল। স্বাভাৱিকভাৱে খোজ কাঢ়িব পৰা হ'ল। কেৱল সেয়ে নহয়,
 তেওঁ এগৰাকী বিদগ্ধ নৃত্য পটীয়সীত পৰিণত হ'ল। ২০১৬ চনৰ জানুৱাৰী মাহত
 ভাৰতৰ ৰাষ্ট্ৰপতিয়ে তেওঁক স্বৰ্ণ পদকেৰে সন্মানিত কৰিছে। আমি এই জীয়া
 কাহিনীটো ইয়াত উত্থাপন কৰাৰ উদ্দেশ্য হ'ল যে, আধুনিক বিজ্ঞানে সমাধান
 আনিব নোৱাৰা বহু সমস্যাৰ সমাধান সূত্ৰ লুকাই আছে পৰম্পৰাগত জ্ঞানৰ মাজত,
 যিবোৰ লিপিবদ্ধ হৈ আছে নুকুল গ্ৰন্থাগাৰৰ সমলবোৰত, সাঁচিপাতৰ, তালপাতৰ,
 তুলাপাতৰ পুথিবোৰত। আৰু সেইবাবেই এনে সমলবোৰ পেলাই দিবলগীয়া নহয়
 বৰং সোণৰ বাকচত সাঁচি ৰাখিব লগাকৈ মূল্যৱান। মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱে
 চাৰে পাঁচশ বছৰৰ আগতে সত্ৰসমূহত গ্ৰন্থাগাৰ পাতি, কিতাপ সমূহ ৰাইজৰ বাবে
 এনে গ্ৰন্থাগাৰ মুকলি কৰি দিছিল। সত্ৰসমূহত এক সু-সংহত সংৰক্ষণ ব্যৱস্থাও
 গঢ়ি তুলিছিল যাৰ ফলশ্ৰুতিত আমি পঙ্গুৰে পৰ্বত লংঘিব পৰা বিদ্যাও লাভ কৰিব
 পাৰিছোঁহঁক। গতিকে মহাপুৰুষ শঙ্কৰদেৱেই আমাৰ দেশৰ মধ্যযুগীয় গ্ৰন্থাগাৰ
 বিজ্ঞানৰ পুৰোধাপুৰুষ। মহাপুৰুষ শঙ্কৰদেৱৰ আগতেও এই দেশত গ্ৰন্থাগাৰ আছিল
 বাবেই আমি তাক বিশ্ববাসীৰ আগত প্ৰদৰ্শন কৰিব পাৰিছোঁ। কিন্তু, সেই গ্ৰন্থাগাৰ
 আছিল ৰাজকীয়। তাত সাধাৰণ প্ৰজাৰ প্ৰৱেশাধিকাৰ নাছিল। পুথি স্পৰ্শ কৰাটো
 সাধাৰণ প্ৰজাৰ বাবে অপৰাধ আছিল। কিন্তু কৃপালু গুৰু শঙ্কৰে সেই সামন্তীয়
 ধ্যান ধাৰণাক উচ্ছেদ কৰি, সাঁচিপতীয়া পুথি জনসাধাৰণৰ হাতত তুলি দিলে।
 মহাপুৰুষ শঙ্কৰদেৱৰ লগতে মাধৱদেৱ, দামোদৰদেৱ, হৰিদেৱ প্ৰমুখ্যে মহাপুৰুষসকলে
 স্থাপন কৰা এনে সত্ৰীয়া গ্ৰন্থাগাৰবোৰ আজিও জীৱিত আৰু এনেবোৰত সঞ্চিত
 পুথি-পাঁজিবোৰেই আজি অসমীয়া ভাষাৰ প্ৰাণদায়ী শক্তি। এনে নুকুল গ্ৰন্থাগাৰৰ
 পুথিবোৰ অবিহনে অসমীয়া ভাষাই বা ক'ত থাকিলেহেঁতেন! এই নুকুল গ্ৰন্থাগাৰবিলাকে
 আমাৰ ভাষা-কৃষ্টি, ঐতিহ্য, পৰম্পৰাগত বিজ্ঞান, বুৰঞ্জী, সাহিত্য, ভূগোল, মানৱীয়
 মূল্যবোধ আৰু শিক্ষাৰ আধাৰ মজবুত কৰি ৰাখিছে। এনে নুকুল গ্ৰন্থাগাৰৰ মহান
 সম্পদবোৰ পদ্ধতিগত সংৰক্ষণৰ বিষয়ে বস্তুনিষ্ঠ, বিজ্ঞান সন্মত গৱেষণাৰ আলোচনা
 কৰা, গৱেষকসকলৰ মাজত এই জ্ঞানৰ আদান-প্ৰদান কৰা, বহু ত্যাগ আৰু ধৈৰ্য্যৰে
 নুকুল গ্ৰন্থাগাৰ ধৰি ৰখা অনুষ্ঠান আৰু গ্ৰন্থাগাৰিকসকলক সন্মানিত কৰা বা অনুপ্ৰাণিত
 কৰা, গৱেষক আৰু গ্ৰন্থাগাৰিকসকলৰ মাজত সমন্বয় স্থাপন কৰি এখন বহল
 নুকুল গ্ৰন্থাগাৰ সমিতি গঠনেৰে তেওঁলোকৰ কৰ্মৰাজিক প্ৰৱাহমান কৰি ৰখা
 আদিয়েই হৈছে এই আলোচনা চক্ৰ আৰু কৰ্মশালাৰ মুখ্য উদ্দেশ্য। এইখিনিতে
 এটা প্ৰশ্ন উঠিব পাৰে যে এনে এখন আলোচনাচক্ৰ অনুষ্ঠিত কৰাৰ বাবে

বিলাসীপাৰাত বা বিলাসীপাৰা মহাবিদ্যালয়ত পটভূমি ৰচিত হ'ল কেনেকৈ? হয়, ই এক যথার্থ প্ৰশ্ন। দৰাচলতে বিলাসীপাৰাৰ এক ঐতিহ্যমণ্ডিত শৈক্ষিক ইতিহাস আছে। অধ্যাপক শশী শৰ্মাদেৱৰ মতে, প্ৰাচীন অসম বা কামৰূপত তিনিখন ঠাইত বিশ্ববিদ্যালয় পৰ্যায়ৰ শিক্ষানুষ্ঠান আছিল। এখন আছিল শ্ৰীহট্টত, যিখন এতিয়া বাংলাদেশৰ অন্তৰ্গত। দ্বিতীয়খন আছিল বৰদোৱাত আৰু তৃতীয়খন আছিল ধুবুৰী জিলাৰ হাকামাত। কামৰূপৰ বুৰঞ্জীত হাকামা এটা লেখতলবগীয়া নাম এইবাবেই; সেই হাকামাই আজিৰ বিলাসীপাৰা। এই হাকামা অঞ্চলত আৰু পাৰ্শ্বৱৰ্তী শালকোচা অঞ্চলত থকা শ শ সাঁচিপাতৰ পুথিয়ে সেই শিক্ষানুষ্ঠানৰ অস্তিত্ব প্ৰমাণ কৰে। আমি বিলাসীপাৰা মহাবিদ্যালয়ৰ গ্ৰন্থাগাৰিক হিচাপে, আমাৰ মহাবিদ্যালয়ৰ অধ্যাপক বিশ্বজিৎ গোস্বামীদেৱৰ সহযোগত এই হাকামা-শালকোচাৰ লগতে অবিভক্ত গোৱালপাৰা জিলাৰ প্ৰায় দহ হাজাৰ নুকুল গ্ৰন্থাগাৰৰ সঞ্চিত সমলৰাজিৰ জৰীপ কৰিছোঁ আৰু সেই পুথিবোৰ 'ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছন'ৰ 'ৱেবছাইট'ত অন্তৰ্ভুক্ত কৰা হৈছে। মিছনৰ www.namami.org.in ৱেবছাইটত এই পুথিবোৰৰ তালিকা এতিয়া উপলব্ধ। এইখিনি কাম কৰিবলৈ সুযোগ পোৱা বাবে আৰু তাৰ আধাৰত লাভ কৰা আত্মবিশ্বাসৰ বাবে আমি হয়তো পোণ প্ৰথমবাৰৰ বাবে 'এখনো লাইব্ৰেৰী চাইন্স'ৰ এই আলোচনাচক্ৰ আৰু কৰ্মশালাখন পাতিবলৈ সাহস কৰিব পাৰিছোঁহ'ক। বৰ ইতস্ততঃ কৰি আমি প্ৰস্তাৱ কৰা এই বিষয়টোত বিশ্ববিদ্যালয় অনুদান আয়োগে অনুমোদন জনোৱাত আৰু আৰ্থিক সহযোগিতা আগবঢ়োৱাত আমাৰ এই আত্মবিশ্বাস আৰু বেছি দৃঢ় হ'ল। আমাৰ আহ্বানমৰ্মে আপোনালোকৰ যি উপস্থিতি আৰু সহযোগ লাভ কৰিছো - তাৰ বাবে আমি কৃতার্থ আৰু ধন্য হৈছো। আমি আপোনাৰ পৰা আশা কৰিছো গৱেষণালব্ধ, অভিজ্ঞতা-অধ্যয়নপুষ্ট জ্ঞানৰাজি, বহুমূলীয়া অভিমত, যথাসম্ভৱ অভিনৱ আৱিষ্কাৰ যাৰ দ্বাৰা নুকুল গ্ৰন্থাগাৰ বিজ্ঞানৰ ক্ষেত্ৰখন সমৃদ্ধ হ'ব আৰু আমাৰ শিক্ষাৰ বহুমূলীয়া উদ্দেশ্য সাধনত সহায়ক হ'ব। শিক্ষাৰ মূল উদ্দেশ্য হৈছে মানুহৰ সৃষ্টিশীলতাৰ সৰ্বোত্তম বিকাশ, আনন্দময়-সুস্থ-শান্তিপূৰ্ণ জীৱন আৰু সম্প্ৰীতিৰ সমাজ গঢ়া, প্ৰকৃতি-পৰিৱেশক মানুহৰ লগতে জীৱকুলৰ বাবে সদা অনুকূল কৰি ৰখাত সহযোগিতা আগবঢ়োৱা আৰু ভৱিষ্যত প্ৰজন্মৰ বাবে জ্ঞানৰ বহল বাট প্ৰশস্ত কৰি তোলা। আপোনালোকৰ জ্ঞানদানে এই মহতী উদ্দেশ্যবোৰ ফলৱতী কৰি তুলিব বুলি আমি আশাবাদী। আমি লগতে ভাৱো যে এই নুকুল গ্ৰন্থাগাৰ বিজ্ঞানৰ আলোচনাচক্ৰ আৰু কৰ্মশালাখনে আপোনালোকৰ কৃচ্ছসাধনা আৰু সাৰস্বত জ্ঞান উন্মোচিত কৰি আমাৰ মহাতাকাংখাখিনি পূৰণ কৰিব আৰু এই আলোচনাচক্ৰ 'এখনো লাইব্ৰেৰী চাইন্স'ৰ ইতিহাসত ই এক স্বৰ্ণিল তথা বৰ্ণিল স্বাক্ষৰ হৈ ৰ'ব।

মাজুলীৰ নকুল গ্ৰন্থাগাৰৰ পুথি সংৰক্ষণ প্ৰণালী

জনাদৰ্শন দেৱগোস্বামী

সঞ্চালক,

বেদ বিদ্যালয়, দক্ষিণপাট সত্ৰ, মাজুলী

জয় যাদৱ ৰায়

জয়তি যাদৱ ৰাডুৰ বিক্ৰমঃ

ভূৱন লংঘিত পাদজ বিক্ৰমঃ

হৰতি সৈ বিভো কলি কল্মযংঃ

শ্ৰৱণ কীৰ্ত্তন মাশ্ৰয়া স্পদংঃ

জয়জয়তে শ্ৰী শ্ৰী যাদৱেন্দ্ৰৰ চৰণত প্ৰণিপাত জনাই বিশ্ববিদ্যালয় অনুদান আয়োগৰ বিষয়বৰীয়াসকললৈ আন্তৰিক শুভেচ্ছা জ্ঞাপন কৰিছোঁ। বিশেষকৈ আজিৰ এই অনুষ্ঠানটিৰ উদ্যোক্তা আৰু বিভিন্ন প্ৰান্তৰ পৰা সমবেত হোৱা গুণী জ্ঞানী ব্যক্তিসকললৈ শুভাশিস প্ৰদান কৰাৰ লগতে বিলাসীপাৰা মহাবিদ্যালয়ৰ আধ্যাপকসকললৈ শুভেচ্ছা জ্ঞাপন কৰিলোঁ। মানুহ জীৱশ্ৰেষ্ঠ, সেয়েহে মানুহে নিজৰ বুদ্ধিদীপ্তিৰ জৰিয়তে নিজৰ কৰ্মৰাজি যুগমীয়া কৰি ৰাখিবলৈ সক্ষম হয়।

মানুহৰ অনুসন্ধিৎসু মন থকাৰ বাবে বৰ্তমান সময়ত বিভিন্ন অত্যাধুনিক সা-সঁজুলিৰ আৱিষ্কাৰে মানুহৰ জীৱন ধাৰণ প্ৰণালী উন্নত কৰি তুলিলে। মানুহ হ'ল সৌন্দৰ্য্য প্ৰিয় প্ৰাণী। সেইবাবে মানুহে নিজৰ জাতীয় সন্তোক জীয়াই ৰাখিবৰ বাবে দূৰ অতীতৰ পৰা লিখিত মাধ্যমক ব্যৱহাৰ কৰি আহিছে। প্ৰাচীন কালত মানুহে গছৰ পাত, গছৰ ছাল বা জন্তুৰ ছাল আদিত লিখিবলৈ শিকিছিল। গ্ৰীচদেশত প্ৰকৃতিগত ভাৱে পোৱা খাগৰিৰ পৰা 'পাপাৰচ' নামৰ এবিধ লেখন সামগ্ৰী আৱিষ্কাৰ হৈছিল। ঠিক তেনেদৰে ভাৰতবৰ্ষত বিভিন্ন প্ৰাকৃতিক সম্পদ যেনে- তালপাত, ভোজপত্ৰ, অগৰু আৰু জন্তুৰ ছাল আদি স্মৃতি যুগমীয়া কৰিবৰ বাবে ব্যৱহাৰ কৰিছিল। সাঁচিপাত বা অগৰু গছৰ ব্যৱহাৰৰ বুৰঞ্জী বৰ পুৰণি। প্ৰায় সপ্তম শতিকাত

সাঁচি গছৰ ছাল ব্যৱহাৰ কৰিছিল বুলি জনা যায়। ইয়াক লেখনৰ উপৰিও সুগন্ধি প্ৰসাধনৰ উৎস হিচাপে ব্যৱহাৰ কৰিছিল। এই ঐতিহ্য ভাৰতৰ, বিশেষকৈ পুৰণি প্ৰাগজ্যোতিষপুৰৰ।

অতীতৰ ঋষি-মুনিসকলৰ দিনৰে পৰা আধুনিক ৰজা-মহাৰজাসকললৈকে সাঁচি গছে বা অগৰু গছে এক ব্যাপক আৰু বৈশিষ্ট্য পূৰ্ণ ঐতিহ্য কঢ়িয়াই আনিছে। ইয়াৰ পৰা প্ৰস্তুত শিল্প নৈপুণ্যতাৰ পৰিচায়ক সাঁচিপাতৰ প্ৰসাৰ বৰ্তমান সমাজ আৰু সাহিত্য জগতত চিৰবিদ্যমান, ইয়াৰ প্ৰতি থকা শ্ৰদ্ধা ভক্তি সকলোলোকৰ মাজত বিদ্যমান। এই সাঁচিপাততেই পুৰণি ভাষা সাহিত্যসমূহ তথা সংস্কৃতিৰ দিশসমূহ লুকাই থকা বুলি ভাবিব পাৰি। সাঁচিগছৰ ছালৰ পৰা প্ৰস্তুত কৰি উলিওৱা প্ৰাকৃতিক কাগজ সাঁচিপাতে আৰু ইয়াৰ লিপিবদ্ধ কৰি থোৱা বিশেষত্ব পূৰ্ণ লিখনি সম্ভাৰে আদিম খিলঞ্জীয়া অসমবাসীৰ গৌৰৱময় অধ্যায় সূচনা কৰিছে। প্ৰাচীন মন্ত্ৰ সাহিত্য আৰু পৱিত্ৰ জ্ঞানৰ কথা সাঁচিপাততেই লিখিছিল। এই যুগমীয়া প্ৰকাশ আজি বহুতো সত্ৰানুষ্ঠান, ধৰ্মানুষ্ঠান, সংগ্ৰহালয়, মঠ-মন্দিৰ আদিত বিৰাজমান হৈ আছে। উনৈশ শতিকালৈকে মহাপুৰুষজনাৰ অংকীয়া নাটসমূহ প্ৰমাণিক লিখনিৰ আধাৰৰূপে উপস্থাপিত হৈছিল। মহাপুৰুষ দুজনাৰ উপৰিও পৰৱৰ্তী মহাপুৰুষসকলে সাঁচিপাতত ধৰ্মীয় শাস্ত্ৰ, নাটক, চৰিত্ৰ আৰু চিত্ৰ অংকন কৰি উন্নত মানৰ শিল্প কলাৰ পৰিচয় দিছিল। সেই সময়ত গুৰুদুজনাক অনুকৰণ কৰি শিষ্যসকলেও বহুতো পুথি লেখিছিল। ই এক প্ৰাচীন শিল্প। তেওঁলোকে যি নিখুঁত হস্তে কাৰিকৰী পদ্ধতিৰে সাঁচিপাত লেখাৰ উপযোগী কৰি তুলিছিল ভাবিলেই আচৰিত লাগে। তেওঁলোকে দিন ৰাতি একাকাৰ কৰি লিখা অমূল্য গ্ৰন্থসমূহ অধ্যয়ন আৰু সংৰক্ষণ কৰিবলৈ আমাৰ এতিয়া আজৰি নাই। ই বৰ দুৰ্ভাগ্যৰ কথা। এই অমূল্য সম্পদসমূহ জীয়াই থাকিলেহে অসমীয়া সংস্কৃতি জীয়াই থাকিব।

বৰ্তমান অসমৰ বহুতো সত্ৰত আৰু নামঘৰত সাঁচিপাত পোৱা গৈছে। প্ৰায়বোৰ সত্ৰতে সাঁচিপতীয়া পুথি দৈনন্দিন প্ৰসঙ্গত পাঠ কৰাৰ আৰু শিক্ষা দান কৰাৰ নিয়ম আছে। অসমৰ প্ৰতি নামঘৰ আৰু কিছুমান ব্যক্তিগত ঘৰতো এই মূল্যবান পুথি, অংকীয়া নাট আদি পোৱা গৈছে। অসমৰ যোৰহাট জিলাৰ মাজুলী অঞ্চল বানে গৰকা হ'লেও তাত বহু সংখ্যক সাঁচিপতীয়া পুথি সংৰক্ষিত হৈ আছে। এই পুৰণি সম্পদসমূহৰ প্ৰতি ভক্তি যেনেদৰে আছে তেনেদৰে ভয়ো আছে। অন্য গ্ৰন্থতকৈ সাঁচিপতীয়া পুথিক এক বিশেষ স্থান দিয়া হয়। এই গ্ৰন্থত ভগৱান অন্তৰ্ধান হৈ আছে বুলি অসমীয়া বৈষ্ণৱসকলে বিশ্বাস কৰে আৰু এইভাগি পুথি ব্যৱহাৰ কৰিও ভগৱানৰ আসন প্ৰতিষ্ঠা কৰে।

প্ৰস্তুতকৰণ :- সাঁচিগছৰ বাকলিৰ পৰা পাত প্ৰস্তুত কৰাটো বৰ কষ্টদায়ক। গছজোপা কাটোতে গুৰিৰ পৰা নাভিৰ ওপৰত জোখ কৰি কাটিব লাগে। ছালখিনি ওভোটাই মেৰিয়াই থৈ দহ-দিন মান সামান্য ৰ'দত দিব লাগে। বাহিৰৰ খহটা অংশ শিলেৰে চুঁচি মিহি কৰিব লাগে আৰু কিছু সময় পানীত তিয়াই থৈ তাৰ পাছত ঘাঁহি পিহি মসৃণ কৰিব লাগে। ইয়াৰ পাছত হেঙুল হাঁহিতাল দি সুন্দৰকৈ সৰিয়হ ফুলৰ দৰে ৰঙীণ কোমল আৰু নিমজ কৰি লেখাৰ উপযোগী কৰিব লাগে।

সাঁচিপাতৰ এটা বৰ গুৰুত্বপূৰ্ণ দিশ হ'ল ইয়াৰ বুকুৰ পৰা এক বিশেষ সুগন্ধ নিৰ্গত হয়। সাঁচিপাতৰ ৰং শেতা হালধীয়া আৰু উগ্ৰ গোক্ৰ যুক্ত। সেয়ে ইয়াক অতি সহজে পোক আৰু কীট পতংগই আক্ৰমণ কৰিব নোৱাৰে। ব্যৱসায়ীসকলৰ বাবে এইবিধ অতি মূল্যবান আৰু লাভজনক। ইয়াৰ পৰা ধূপ, 'চেণ্ট' আদি তৈয়াৰ কৰা হয়।

সংৰক্ষণ :- এই ঐতিহ্যবাহনকাৰী পুথিসমূহ বৈজ্ঞানিক ভাৱে সংৰক্ষিত কৰা আমাৰ দায়িত্ব। কাৰণ এই পুথিসমূহেই অসমীয়া বুৰঞ্জীৰ চিনাকী দিয়ে। এই পুথিসমূহ দুই ধৰণেৰে সংৰক্ষণ কৰা হয়।

১/ প্ৰতিৰোধমূলক সংৰক্ষণ :- সম্ভাৱ্য সকলো প্ৰকাৰৰ ক্ষতিৰ পৰা পাণ্ডুলিপিসমূহ ৰক্ষা কৰিবলৈ পৰোক্ষ ভাৱে লোৱা ব্যৱস্থাই হৈছে প্ৰতিৰোধ মূলক সংৰক্ষণ। পুথিসমূহ পৰিস্কাৰ কৰি ৰখা, কাপোৰেৰে মেৰিয়াই ৰখা আদিয়েই প্ৰতিৰোধ মূলক সংৰক্ষণ।

২/ প্ৰতিকাৰমূলক সংৰক্ষণ :- পাণ্ডুলিপিসমূহ অধিক ক্ষতিৰ পৰা ৰক্ষা কৰাৰ লগতে ক্ষতি হোৱা অংশসমূহ পুনৰ মেৰামতি কৰি ৰক্ষা কৰাই হ'ল প্ৰতিকাৰ মূলক সংৰক্ষণ। ফটা পৃষ্ঠাসমূহ মেৰামতি কৰা বা কীট পতংগ আঁতৰাবলৈ ৰাসায়নিক দৰৱ দিয়া আদি প্ৰতিকাৰমূলক সংৰক্ষণ।

পুথিসমূহ নষ্ট হোৱাৰ কাৰণ :- সাধাৰণতে পুথিসমূহ চাৰিটা কাৰণত নষ্ট হ'ব পাৰে।

প্ৰাকৃতিক কাৰণ :- পোহৰ, উষ্ণতা, আৰ্দ্ৰতা, জলবায়ু, বানপানী, ধূলি আদিৰ কাৰণে পুথিসমূহ নষ্ট হ'ব পাৰে। অত্যাধিক পোহৰৰ বাবে পুথি নষ্ট হ'ব পাৰে। অত্যাধিক উষ্ণতাই পুথিৰ ৰং হালধীয়া কৰি আয়ুস কমাই আনিব পাৰে। অধিক সেমেকা জলবায়ুতো পাণ্ডুলিপিত ভেঁকুৰ ধৰিব পাৰে।

ইয়াৰ বাবে ল'বলগীয়া সাৱধানতা হ'ল - পুথিসমূহক যিমান পৰিমাণৰ পোহৰ আৰু উষ্ণতাত লাগে সিমান পোহৰ আৰু উষ্ণতাত ৰখা, সেমেকা ভাৱ কমাবৰ

বাবে কপাহ বা কাপোৰেৰে মেৰিয়াই ৰখা আদি। ইয়াৰ উপৰিও পানীত পৰা পুথি ৰ'দত শুকুৱাব নালাগে বৰঞ্চ বতাহতহে শুকুৱাব লাগে। পুথি ৰখা ঠাইত পানী জমা হ'বলৈ দিব নালাগে। কোঠালিত ভেণ্ডিলেটৰৰ ব্যৱস্থা কৰিব লাগে।

২/ জৈৱিক কাৰণ :- ভেঁকুৰ, বেঙেৰিয়া, এন্দুৰ, নিগনি, পোক পতংগই হ'ল জৈৱিক কাৰণ। এই জৈৱিক কাৰণত বহুতো পুথি নষ্ট হৈ যোৱা দেখা যায়।

ইয়াৰ বাবে ল'বলগীয়া ব্যৱস্থা হ'ল :- পোক-পৰুৱা নহ'বৰ বাবে পুথিসমূহ বাকচৰ ভিতৰত ৰাখি নিম্ন পাত, চিত্ৰানলা পাত আদি কাষত ৰাখি থব লাগে। পুথি মেৰিওৱা ৰঙা কাপোৰখন মাৰ ধোৱা হ'ব লাগে। কথিত আছে ৰঙা ৰংটো পোক-পতংগৰ প্ৰতিৰোধক।

৩/ ৰাসায়নিক কাৰণ :- প্ৰদূষণকাৰী ধূলি-মাকটি, পোক পতংগ নিধনৰ বাবে ব্যৱহাৰ কৰা দ্ৰব্য আদিয়েই প্ৰধান ৰাসায়নিক কাৰণ।

ইয়াৰ বাবে ল'বলগীয়া ব্যৱস্থাসমূহ হ'ল :- পুথিসমূহ ধূলি বালিৰ পৰা মুক্ত হ'ব লাগে। দুৱাৰত পৰ্দা লগাব লাগে। দুৱাৰ মুখত ধূলিমচা দলিচা দিব লাগে। কোঠাটো বিশুদ্ধ পানীৰে মচিব লাগে আৰু মেজ-চকীসমূহ পানীৰে তিয়াব লাগে।

৪/ মানুহৰ দ্বাৰা :- ওপৰৰ কাৰকসমূহৰ বাহিৰেও আৰু এটা কাৰকে পুথিসমূহ নষ্ট কৰে। সেয়া হ'ল - “মানৱ কাৰক”। মানুহে ব্যৱহাৰ কৰিব নজনাৰ ফলত বহু পুথি নষ্ট হৈছে। ধাৰাবাহিক পৰিচৰ্যাৰ অভাৱ আৰু অসাৱধানতাৰ ফলত বহু পুথি নষ্ট হ'ব পাৰে।

এই আপুৰুগীয়া পুথিসমূহ সংৰক্ষণ কৰাটো সকলোৰে দায়িত্ব। গতিকে এই ক্ষেত্ৰত চৰকাৰ আৰু বেচৰকাৰী সংস্থাসমূহে সহযোগিতা কৰিব লাগিব। তাকে নকৰিলে অতীতৰ ঐতিহ্যবাহক সঁচিপতীয়া পুথিসমূহ চিৰদিনৰ বাবে হেৰাই যাব।

বৰ্তমান মাজুলীৰখন ৩৬ সত্ৰৰ ভিতৰত শ্ৰী শ্ৰী দক্ষিণ পাট সত্ৰতে প্ৰায় ৫০০ ৰো অধিক পুথি সংৰক্ষিত হৈ আছে। বিশেষকৈ শ্ৰীমন্ত শংকৰদেৱৰ মূল সত্ৰীয়া ভাগৱত পুথি ও বৰগীতৰ পুথি ভাগ অতি আদৰেৰে সংৰক্ষণ কৰি ৰখা হৈছে।

সৌভাগ্যৰ বিষয় মাজুলীৰ দুজন যুৱক উত্তৰ কমলাবাৰী সত্ৰৰ শ্ৰী মুহিকান্ত বৰবায়ন (শিক্ষক) আৰু কমাৰ গাঁৱৰ শ্ৰী প্ৰশান্ত শইকীয়া (শিক্ষক)-ই ভাৰত চৰকাৰৰ ‘ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছন’ৰ অধীনত উত্তৰ প্ৰদেশৰ লক্ষনৌৰ NRLC (National Research Laboratory for Conservation of Cultural Property) দৰে বৃহৎ অনুষ্ঠানত ইংৰাজী ২০০৫ চনৰ ডিচেম্বৰৰ পৰা ৩১ জানুৱাৰী

২০০৬ লৈকে দুমাহ আৰু উৰিষ্যাৰ চমুকৈ INTACH নামৰ অনুষ্ঠানত ফেব্ৰুৱাৰী মাহত এমাহ, মুঠ তিনিমাহ পুৰণি সম্পদসমূহ সংৰক্ষণৰ ওপৰত সুখ্যাতিৰে প্ৰশিক্ষণ লৈ আহে। তেওঁলোক দুয়োজনে প্ৰথম মাজুলীত সত্ৰ, গাঁও তথা ব্যক্তিগত ঘৰত থকা যিমান সাঁচিপাত বা তুলাপাতৰ ধৰ্মীয় পুথি মন্ত্ৰ-তন্ত্ৰ যি য'ত আছিল সকলো তথ্য গোট কৰি কেন্দ্ৰীয় বিভাগীয় বিষয়াক জনালে আৰু সেয়ে চৰকাৰৰ দুজন বিষয়াৰ লগত প্ৰশিক্ষণ প্ৰাপ্ত মাজুলীৰ দুজন ব্যক্তিৰ সহযোগত ইংৰাজী ২০০৭ চনৰ পৰা ২০০৮ চনৰ ভিতৰত সকলো সত্ৰ তথা গাঁৱৰ প্ৰতিঘৰতেই পুৰণি পুথিসমূহ বৈজ্ঞানিক পদ্ধতিৰে ধূলি জাবৰ আঁতৰাই মাৰ নথকা ৰঙা কাপোৰ মেৰিয়াই দিয়া হয়। এই দুজন ব্যক্তিৰ প্ৰচেষ্টাত সৰ্বসাধাৰণ লোকে পাণ্ডুলিপি সংৰক্ষণৰ ধাৰণা কৰিব পাৰিলে। বহুতে সাঁচিপাতৰ পুথি পাচিয়ে পাচিয়ে পেলাবলৈ ঘৰৰ কাষত পেলাই ৰাখিছিল। আনকি বেঙেনাআটি, গড়মূৰ সত্ৰতে বহু পুথিৰ দ'ম আছিল। ধ্বংস হ'বলৈ যোৱা পুথিসমূহ এই দুজন ব্যক্তিৰ প্ৰচেষ্টাত নিৰাপদ হৈছে। মাজুলীৰ পৰা বহুতো মূল্যবান সচিত্ৰ অৰ্থাৎ সুন্দৰ ছবি থকা ফুলৰ বিভিন্ন চানেকী থকা পুথি কিছুমান বুদ্ধিজীৱি লোকে সংগ্ৰহালয়ত ৰাখিবৰ বাবে লৈ গ'ল। মাজুলীৰ বিশ্ব ঐতিহ্য ক্ষেত্ৰ স্বীকৃতি পাবৰ বাবে পুৰণি সম্পদ সাঁচিপাতৰ পুথিসমূহ এক যোগাত্মক দিশ। সত্ৰসমূহত বৰ্তমানেও পৰম্পৰা-নীতি অনুযায়ী দৈনন্দিন নিত্য প্ৰসঙ্গত সাঁচিপাতৰ পুথি ব্যৱহাৰ হৈ আহিছে। একোখন সত্ৰৰ ন-শিকাৰুক সাঁচিপাতৰ পুথিৰ শিক্ষা দিবলৈ হ'লেও কমেও এবছৰ সময় প্ৰয়োজন হয় বুলি আমি অনুমান কৰিছো। বৰ্তমানে অতীতৰ বুৰঞ্জীৰ বিষয়ে অকনো ভাবিবলৈ আহৰি নোপোৱা পৰিৱেশ হৈছে। হাতত ভ্ৰাম্যভাষ যন্ত্ৰ লৈ পৃথিৱীৰ খবৰ পলকতে পোৱা ভোগবিলাসী লোকে পুৰণি সংস্কৃতিৰ কথা পাহৰি পেলাইছে। আমি পুৰণি কীৰ্ত্তিচিহ্নৰ বিষয়ে বৰ্তমান প্ৰজন্মক পঠ্যপুথিৰ আধাৰত শিক্ষা দিয়াবলৈ পৰামৰ্শ আগবঢ়ালো।

শেষত সমস্ত সুধী সমাজলৈ শ্ৰী শ্ৰীযাদৱেন্দ্ৰই ত্ৰিতাপৰ পৰা পৰিত্ৰান কৰি সুমংগল কৰক।

সৰ্বোৰ্ভৱন্ত সুখীনঃ

সৰ্বে সন্ত নিৰাময়া

সৰ্বে ভদ্রানি পশ্যন্তু

মা কশ্চিদ দুঃখভাগ ভৱেৎ।

ওঁম তৎ সৎ ওঁম তৎ সৎ ওঁম তৎ সৎ।

খটৰা সত্ৰৰ নুকুল সামগ্ৰী - “বৰকাকত” : এটি অধ্যয়ন

দীপজ্যোতি চহৰীয়া

মঙ্গলদৈ, জিলা-দৰং

আৰম্ভণি :

লুইতৰ উত্তৰপাৰৰ ধৰ্ম, সংস্কৃতি, সাহিত্য আদিত চহকী এখন জিলা হ'ল- দৰং জিলা। দৰঙৰ ঐতিহ্যই অসমৰ সামাজিক-সাংস্কৃতিক-ভাষিক-ধাৰ্মিক ক্ষেত্ৰখনত এক সুকীয়া মাত্ৰা লাভ কৰিছে। দৰঙৰ এনে গৌৰৱবৰ্দ্ধনৰ ক্ষেত্ৰত ধৰ্মানুষ্ঠানসমূহৰ ভূমিকা বিশেষভাৱে তাৎপৰ্যপূৰ্ণ। বিশেষকৈ দৰঙৰ পশ্চিম প্ৰান্ত খটৰা সত্ৰ, ৰত্নাৱলী সত্ৰ, ৰুদ্ৰেশ্বৰ দেৱালয়, শ'লগুৰি সত্ৰ আদি দৰঙী ঐতিহ্যৰ নক্ষত্ৰস্বৰূপ।

এই ধৰ্মীয় অনুষ্ঠানসমূহৰ ভিতৰত দৰঙৰ খটৰা সত্ৰ অন্যতম। দৰং জিলাৰ দিপীলা মৌজাৰ খটৰা গাঁৱত অৱস্থিত খটৰা সত্ৰখনি প্ৰতিষ্ঠা কৰিছিল ১৫৬৮ খ্ৰীষ্টাব্দত মহাপুৰুষ মাধৱদেৱৰ প্ৰপন্ন শিষ্য লোচাকণীয়া গোবিন্দ আতৈয়ে। অবিভক্ত দৰং জিলাৰ ৰৌতাত মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে ছমাহ কটাইছিল যদিও সত্ৰ প্ৰতিষ্ঠা তথা নৱ বৈষ্ণৱ ধৰ্ম প্ৰচাৰৰ ক্ষেত্ৰত সফল হ'ব নোৱাৰিলে। গুৰুজনাৰ এই কাম সম্পূৰ্ণ কৰাত আগভাগ লৈছিল মহাপুৰুষ মাধৱদেৱে। তেওঁ বিভিন্ন ঠাইত ধৰ্ম প্ৰচাৰৰ কামত ব্যস্ত থকাৰ হেতু দৰঙত ধৰ্ম প্ৰচাৰৰ কাম তেওঁৰেই শিষ্য লোচাকণীয়া গোবিন্দ আতৈক সাঁপি দিছিল। মহাপুৰুষ মাধৱদেৱৰ আজ্ঞা অনুসৰি তেওঁ আহি দৰঙৰ খটৰা গাওঁখনত উপস্থিত হয়। তাতেই তেওঁ যথেষ্ট বাধা-বিঘিনিৰ সন্মুখীন হ'ব লগা হৈছিল যদিও শেষত গৈ “খটৰা সত্ৰ” প্ৰতিষ্ঠা কৰিবলৈ সক্ষম হয়।

দৰঙৰ প্ৰাচীন সত্ৰৰূপে জনাজাত খটৰা সত্ৰত সত্ৰাধিকাৰৰ ব্যৱস্থা নাই। খটৰা সত্ৰৰ “বৰকাকত”ৰ মতে, লোচাকণীয়া গোবিন্দ আতৈয়ে কেইগৰাকীমান ধৰ্মপ্ৰাণ লোকক মেধি পাতি ধৰ্ম প্ৰচাৰ কৰিছিল। আতৈয়ে নৱ-বৈষ্ণৱ ধৰ্ম-প্ৰচাৰ-প্ৰসাৰৰ মহৎ স্বাৰ্থৰ বাবে স্থানীয় লোকসকলৰ মাজত পৰম্পৰাগতভাৱে প্ৰচলিত

কৃত্যকো যথেষ্ট গুৰুত্ব দিছিল; যাৰ ফলস্বৰূপে খটৰা সত্ৰক নিজৰ বুলি ভাবিবলৈ সুবিধা পাইছিল। বহলমনা, সংস্কৃতিবান পুৰুষ গোবিন্দ আতৈৰ দিনৰেপৰা খটৰা সত্ৰই সত্ৰীয়া আৰু লোক-সংস্কৃতিৰ মহিমামণ্ডিত চৰ্চাক্ষেত্ৰ হিচাপে সুনাম অৰ্জন কৰিছিল।

খটৰা সত্ৰত প্ৰাচীন কালৰেপৰাই প্ৰতিবছৰে বিভিন্ন সময়ত বিভিন্ন উৎসৱ ধৰ্মীয় পৰম্পৰাৰে আড়ম্বৰপূৰ্ণভাৱে চলি আহিছে। সেই সমূহৰ ভিতৰত পাচেতি, ফাকুৰা উৎসৱ, ১৫ বহাগৰ দেউল উৎসৱ, ভাদৰ পূৰ্ণিমা তিথিত বৰগোপিনী সৰাহ, জেঠ মাহৰ প্ৰথম সপ্তাহত বৰসভা, শাওণ মাহৰ কৃষ্ণ চতুৰ্দশী তিথিত সত্ৰ প্ৰতিষ্ঠাপক গোবিন্দ আতাৰ তিৰোভাৱ তিথি, জন্মাষ্টমী, নন্দোৎসৱ,, বিহু উৎসৱ আদি বিশেষভাৱে উল্লেখযোগ্য। সত্ৰত পালিত উৎসৱসমূহৰ ভিতৰত সত্ৰৰ পাচেতি উৎসৱ সৰ্বাধিক জনপ্ৰিয়। অসমৰ লোক-উৎসৱসমূহৰ ভিতৰত খটৰা সত্ৰৰ পাচেতি উৎসৱৰ নাম নিশ্চিতভাৱে উল্লেখযোগ্য। পাচেতি কৃষ্ণ জন্মবৃন্তৰ লগত সংপৃক্ত কৃত্য। মোমাম্বৈক কংস ৰজাই গম নোপোৱাকৈ নন্দ ৰজাই কৃষ্ণ ওপজাৰ পাচদিনাই এই উৎসৱ পালন কৰিছিল।

সংৰক্ষিত “বৰকাকত” - এক পৰ্যালোচনা :

স্বকীয় মহিমাৰে সদা-সৰ্বদা জিলিকি থকা দৰঙৰ ঐতিহাসিক অনুষ্ঠান খটৰা সত্ৰত সংৰক্ষিত ভালেমান মূল্যবান নথি-পত্ৰৰ ভিতৰত ঐতিহাসিকভাৱে গুৰুত্বপূৰ্ণ নথি হ'ল-“বৰকাকত”। দৰঙী ফৈদৰ কোচ ৰজা ধৈৰ্য নাৰায়ণে খটৰা সত্ৰলৈ দান দিয়া বিবিধ বয়-বস্তুৰ যাতে হৰণ-ভগন নহয়, সেই উদ্দেশ্যে তদানীন্তন প্ৰখ্যাত ধৰ্মাচাৰ্য বাদল আতাৰ নামত ৰাজ আজ্ঞামতে এই কাকতত বয়-বস্তুৰ তালিকা প্ৰস্তুত কৰা হৈছিল। সত্ৰৰ সা-সম্পত্তিৰ হিচাপ ৰখা এই নথিখনক পৰম্পৰাগতভাৱে ভকতসকলে “বৰকাকত” বুলি অভিহিত কৰি আহিছে।

সাঁচি গছৰ বাকলিৰে প্ৰস্তুত কৰা এই বৰকাকতখনৰ দীঘ ১৯৭ ছে.মি. আৰু বহল ২৪ ছে.মি.। ইয়াৰ ১১৫ ছে.মি.ত লিখা হৈছে আৰু ৮২ ছে.মি. নিলিখাকৈ ৰৈছে।

“বৰকাকত”ৰ লিপি পুৰণি অসমীয়া কাইথেলি গঢ়ৰ। বৰকাকতখনত ইয়াৰ লিপিকাৰৰ নামো উল্লেখ আছে। “বৰকাকত”খনত লিপিবদ্ধ বিষয়বস্তু ভিন ভিন সময়ত লিপিবদ্ধ কৰা। অনুমান কৰিব পাৰি যে, সা-সম্পত্তিবোৰ ভিন ভিন দিনত আগবঢ়োৱা হৈছিল বাবেই সেইমতেই ভিন ভিন দিনত তালিকাভুক্ত কৰা হৈছিল।

প্ৰথমবাৰ বৰকাকত সম্পাদিত হৈছিল ১২৪২ সনৰ ৩০ আষাঢ়, সোমবাৰে আৰু শেষবাৰ ১২৫৫ সনৰ ১ আহিনত। শকাব্দ হিচাবতো উক্ত তাৰিখৰ উল্লেখ

আছে। প্ৰথম লিখাৰ তাৰিখ ৩০ আষাঢ়, ১৭৫৭ শক আৰু শেষৰ তাৰিখ ১ আহিন, ১৭৭০ শক।

“বৰকাকত” খনৰ আৰম্ভণিতে লিখা আছে এনেদৰে-

“শ্ৰীৰাম

সন ১২৪২ সন

পৰগণে বৰ দৰঙ্গ

গ্ৰাম খটৰাৰ সত্ৰ”

আৰু শেষত লিখা আছে এনেদৰে-

“শ্ৰীশ্ৰী মহাৰাজ ধৈৰ্যৰাজ নাৰায়ণ মহাৰাজাৰ আজ্ঞাই..... মুক্তাৰ ও শ্ৰীৰতন শৰ্মা পাটগিৰিসহিত বঘুনাথৰ ভঁৰাল বুৰিধৰকে ভণ্ডাৰি পাতিয়া নিসেৰ লিখিত দ্ৰেবাদি সমৰপন কৰা গেল ইতি সৰু ১৭৭০ সৰু সন ১২৫৫ সন ১ আহিন”।

গোটাই বৰকাকতখনত ৯ টা মোহৰৰ ছাপ মৰা হৈছে। ইয়াৰ ৫ টা সৰু আৰু ৪ টা কিছু দীঘলীয়া (আয়তাকাৰ) আকাৰৰ। ছাপবোৰ অস্পষ্ট। বজাঘৰীয়া ছাপ-মোহৰ নে সত্ৰৰ ছাপ-মোহৰ ধৰিব নোৱাৰি। তথাপি দৰঙী বজা ধৈৰ্য নাৰায়ণে সত্ৰলৈ দিয়া দান-বৰঙণিৰ উল্লেখই বৰকাকতৰ ঐতিহাসিক গুৰুত্ব প্ৰতিপন্ন কৰে। বিশেষকৈ কোচ বজাসকলে সত্ৰখনলৈ আগবঢ়োৱা পৃষ্ঠপোষকতাৰ ই স্বাক্ষৰ বহন প্ৰাসংগিকতা আছে।

“বৰকাকত”খনে ক্ৰমবিকাশৰ বিৱৰণে উল্লেখ কৰিছে। ইয়াত উল্লেখিত মেধিসকলৰ নাম আৰু বিৱৰণে তাৰ সাক্ষ্য দাঙি ধৰে।

মেধিসকলৰ নামসমূহ হ’ল- সভা দাইনা পালি, গেম্বেলা, দোপোৰা কণা, খাদৰ, সভাবাইন ভাওৰীয়া, মতিৰাম, আজালা, কান্দা, ভেলা দেউৰী, ভদিয়া, কণা মেধি, ৰামচৰণ বাপু, ৰূপৰা বায়ন, ৰামা বাপু, হৰিদাস বাপু, আন্ধাৰা, চণ্ডী বৰুৱা, কৃষ্ণাই ডেকা, নমলু, বঢ়ানা বহুৱা, কলা, বুকুজুৰ, ভকত ধূলি, আহিনা, আহৰু ঠাকুৰীয়া, কুফল, তুনি, ভকতৰাম, তৰক, অখণ্ড।

“বৰকাকত”ত উল্লেখিত কেইবিধমান অলংকাৰ, বয়-বস্ত্ৰৰ নামঃ

১। সোণৰ কাণৰ কৰাই এডাল

২। গাম খাৰু এয়োৰ

৩। সোণৰ গলপতা এডাল

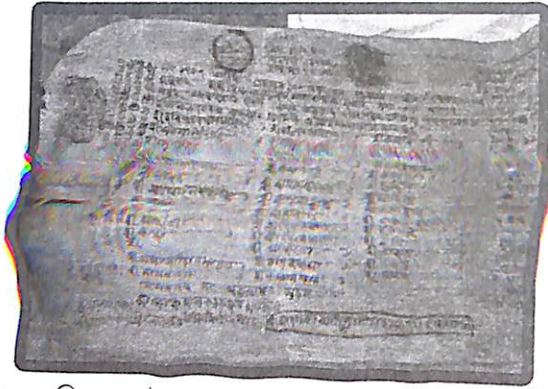
৪। উনিৰাজৰ কাণৰ এটি

- ৫। সোণৰ খটোৱা এটা
- ৬। ৰূপৰ গামখাৰু এযোৰ
- ৭। কপালী একপাত
- ৮। হাৰ একতাৰ-১ অনাৰ
- ৯। ৰঘুনাথ হাৰ এডাল
- ১০। কলহ দুটা
- ১১। চৰিয়া এটা
- ১২। পাটৰ ভুনি দুখন
- ১৩। গোম চেঙৰ পচৰা এখন
- ১৪। পাটৰ কাপোৰ শাৰী ছিৰা এখন
- ১৫। তাতুৰ পাচৰা এখন
- ১৬। আত একযোৰ
- ১৭। ৰূপৰ নাল দিয়া চামৰ ৩ টা
- ১৮। ৰত্নাৱলী পুথি দুখন
- ১৯। ৰত্নাকৰ এখন
- ২০। ধৰল পাটৰ চুৰিয়া ২ খন ইত্যাদি।

এই বয়বস্তুবোৰৰ সামুদায়িক মূল্য “খটৰা সত্ৰ” পুঠিৰ প্ৰণেতা স্বৰ্গীয় পুৰাৰাম দাসদেৱৰ মতে ১ ন ৭৪ চনতে ১ লক্ষ টকা বুলি অনুমান কৰা হৈছিল। সাম্প্ৰতিক মূল্যমানৰ লগত তুলনা কৰিলে এই বিপুল সম্পত্তিৰ মূল্য কেইবা লক্ষ টকা হ'লহেঁতেন। কিন্তু দুৰ্ভাগ্যৰ কথা সত্ৰত সম্প্ৰতি সেই বয়-বস্তুৰ সিংহভাগেই লয়প্ৰাপ্ত। যি হওক “বৰকাকতে” সত্ৰলৈ আগবঢ়োৱা দৰঙী ৰাজ-পৃষ্ঠপোষকতাৰ লগতে একালৰ সমৃদ্ধিৰ সাক্ষ্য বহন কৰি আছে।

সংৰক্ষণ :

বিগত বহুবছৰ ধৰি “বৰকাকত”খন সংৰক্ষণ কৰি ৰখা হৈছে যদিও “বৰকাকত”ৰ ভাঁজবোৰ ফাটিবলৈ ধৰা পৰিলক্ষিত হয়। মন্দিৰ পৰিচালনা সমিতিৰ দ্বাৰা নিৰ্বাচিত ধন ভঁৰালীয়ে সত্ৰৰ আন সা-সম্পত্তিৰ লগতে “বৰকাকত”খনৰ সংৰক্ষণৰ দায়িত্ব বহন কৰি আহিছে। অতীজৰে পৰা বহুকেইজন ধন-ভঁৰালীয়ে এই দায়িত্ব বহন কৰি আহিছে। বৰ্তমান এই দায়িত্ব অৰ্থাৎ সংৰক্ষণৰ দায়িত্ব পালন কৰি আছে সত্ৰৰ ধন-ভঁৰালী লংকেশ্বৰ বৈশ্যদেৱে। তেখেতে বিগত ১৬ বছৰ ধৰি এই দায়িত্ব পালন কৰি আহিছে। তেখেতৰ আগতে দণ্ডি মহন্ত দেৱে ২২ বছৰ ধৰি এই দায়িত্ব পালন কৰিছিল।



দৰং জিলাৰ খটৰা সত্ৰৰ নুকুল সামগ্ৰী বৰকাকতখন।

বৰ্তমানৰ ধন-ভঁৰালী গৰাকীৰ সৈতে হোৱা আচুতীয়া সাক্ষাৎকাৰত “বৰকাকত”খনৰ সংৰক্ষণ সম্পৰ্কে আলোচনা হয়। তেখেতে কয় যে বৰকাকতখন তেওঁলোকে এখন ৰঙা কাপোৰেৰে মেৰিয়াই এটা পেৰাৰ ভিতৰত ভৰাই থয় আৰু মাজে মাজে ৰ’দত উলিয়াই দিয়ে। তাৰ বাহিৰে অন্য কোনো বিজ্ঞানসন্মত পদ্ধতি সংৰক্ষণৰ বাবে গ্ৰহণ কৰা হোৱা নাই যদিও কিছুবছৰ পূৰ্বে দৰং জিলাৰ সংগ্ৰাহালয়ৰ বিষয়া সুনীল কুমাৰ গোস্বামীদেৱে কাকতখন বিজ্ঞানসন্মত পদ্ধতিৰে ধুই পৰিস্কাৰ কৰিছিল। অৱশ্যে ২০০৩ চনত সত্ৰ পৰিচালনা সমিতিয়ে স্কেনিং পদ্ধতিৰে ইয়াৰ প্ৰতিলিপি সংৰক্ষণ কৰিছে।

সামগ্ৰী : দৰঙৰ ঐতিহ্যমণ্ডিত খটৰা সত্ৰত সংৰক্ষিত নুকুল সামগ্ৰী “বৰকাকত”খন দৰঙৰ এক ঐতিহাসিক সমল। খটৰা সত্ৰই এই ঐতিহ্যমণ্ডিত সমল ৰক্ষা কৰি এক মহৎ জাতীয় দায়িত্ব পালন কৰিছে। দৰঙী ৰজা ধৈৰ্য নাৰায়ণে সত্ৰলৈ দিয়া দান-বৰঙণিৰ উল্লেখই বৰকাকতৰ ঐতিহাসিক গুৰুত্ব প্ৰতিপন্ন কৰে। বিশেষকৈ কোচ ৰজাসকলে সত্ৰখনলৈ আগবঢ়োৱা পৃষ্ঠপোষকতাৰ ই স্বাক্ষৰ বহন কৰিছে। লগতে দৰঙৰ সামগ্ৰিক ইতিহাস অধ্যয়নতো “বৰকাকত”ৰ গুৰুত্ব আৰু প্ৰাসংগিকতা আছে। “বৰকাকত”খনে ক্ৰমবিকাশৰ বিৱৰণো উল্লেখ কৰিছে। ইয়াত উল্লেখিত মেধিসকলৰ নাম আৰু বিৱৰণে তাৰ সাক্ষ্য দাঙি ধৰে। তদুপৰি বৰকাকতখনত ব্যৱহৃত লিপিৰ সৈতে অসমীয়া লিপিৰ বিৱৰ্তনৰ গতি-প্ৰকৃতি অধ্যয়নতো গুৰুত্ব আছে।

প্ৰসংগপুথি :

‘খটৰা সত্ৰ’-পুৰাবাম দাস, গোবিন্দ প্ৰদীপ, বৰকাকত

গৌৰীপুৰৰ 'তাৰিনীপ্ৰিয়া চতুষ্পাঠী'ৰ গ্ৰন্থাগাৰত সংৰক্ষিত কিছুমান পুথি আৰু ইয়াৰ সমস্যাবোৰৰ এক চমু অৱলোকন

ড° কিংশুক চক্ৰৱৰ্তী, সহকাৰী অধ্যাপক,
অৰ্থনীতি বিভাগ, বিলাসীপাৰা কলেজ
আৰু
অতুল কুমাৰ পাল, সহকাৰী অধ্যাপক,
বাণিজ্য বিভাগ, কৰিমগঞ্জ কলেজ।

সাৰাংশ : অবিভক্ত গোৱালপাৰা জিলাৰ অন্যতম প্ৰাচীন শিক্ষানুষ্ঠানৰ নাম হৈছে 'তাৰিনীপ্ৰিয়া চতুষ্পাঠী'। ইয়াক স্থাপন কৰিছিল গৌৰীপুৰৰ জমিদাৰ বংশৰ অন্যতম ৰজা প্ৰতাপ চন্দ্ৰ বৰুৱাই। ১৮৩৪ চনত স্থাপন হোৱা এই প্ৰাচীন শিক্ষানুষ্ঠানখনৰ গ্ৰন্থাগাৰত সংৰক্ষিত হৈ আছে হাতে লিখা পুথিকে ধৰি অইন বহু প্ৰাচীন বহুমূলীয়া গ্ৰন্থ। কিন্তু ইয়াৰ সাম্প্ৰতিক অৱস্থা অতি শোচনীয়। উল্লেখ্য যে, এই প্ৰাচীন শিক্ষানুষ্ঠানত শিক্ষকতা কৰিছিল অসমৰ প্ৰথম মহামহোপাধ্যায় আদ্যনাথ ন্যায়ভূষন চক্ৰৱৰ্তী মহোদয়ে। আমাৰ এই চমু অধ্যয়নৰ মূল বিষয় হৈছে তাৰিনীপ্ৰিয়া চতুষ্পাঠীৰ গ্ৰন্থাগাৰত থকা হস্তলিখা পুথি তথা অইন প্ৰাচীন পুথিবোৰৰ সংৰক্ষণ, ইয়াৰ সন্তাৰনা আৰু সমস্যাৱলী আলোচনা কৰা। লগতে ৰাইজক অৱগত কৰোৱা যে আমাৰ সংস্কৃতি কিমান বহুমূলীয়া সম্পদেৰে ভৰপূৰ আৰু ইয়াৰ সমস্যাবোৰ নিৰাময়ৰ বাবে কিছুমান পৰামৰ্শ প্ৰদান কৰা।

প্ৰস্তাৱনা :

বৰ্ত্তমান কালত নগৰৰ পৰা গাওঁলৈকে বৈদুতিন ছপা যন্ত্ৰ সহজলভ্য হৈছে যাৰ বাবে কিতাপ লিখা নাইবা প্ৰকাশ কৰাটো এতিয়া কোনো সমস্যা নহয়। কিন্তু এটা সময় এনেকুৱা আছিল যেতিয়া গাওঁ কিয় নগৰতো ছপাশাল নাছিল। তেতিয়া পণ্ডিত ব্যক্তিসকলে নিজৰ পাণ্ডিত্যক পুথি আকাৰত লিপিবদ্ধ কৰিছিল। এইবোৰ হৈছে আমাৰ জাতীয় সম্পদ। পুথি-সাহিত্য আমাৰ ঐতিহ্যৰ অংশ। দিনৰ পোহৰ গুচি গ'লে চাকি জ্বলাই আৰম্ভ হৈছিল পুথি-পাঠ। পুথি-পাঠকৰ সন্মুখত সকলোৱে একগোট হৈ মনোযোগ সহকাৰে পুথিপাঠ শুনিছিল। প্ৰাচীন কালত মূলতঃ প্ৰান্তিক শ্ৰেণীৰ মানুহেই আছিল পুথি অনুৰাগী। পুথিৰ বিষয়বস্তু বিভিন্ন ধৰণৰ হ'ব পাৰে যেনে - কাব্যসাহিত্য, চৰিত্ৰকাব্য, মহাকাব্য, মঙ্গলকাব্য, অনুবাদ সাহিত্য, ধৰ্মকথা, নৱী কাহিনী, দেৱ-দেৱী পীৰ আউলিয়া বন্দনা, তন্ত্ৰ-মন্ত্ৰ, পূজাবিধি, ৰাজবন্দনা, পাঁচালি, পদাৱলী ইত্যাদি। কোৱা হয়, 'পুথি' শব্দটো আহিছে সংস্কৃত 'পুস্তক' শব্দৰ পৰা। প্ৰাচীন হস্তলিখিত পুথিবোৰ সাধাৰণতে ভোজপত্ৰ, কাপোৰৰ পট, তালপাত, সাঁচিপাতত লিখা হৈছিল। তালপাতৰ পুথিবোৰৰ সবহ ভাগেই আছিল পূজা সম্পৰ্কীয় পুথি।

প্ৰাচীন ভাৰতত শিক্ষাৰ মুখ্য কেন্দ্ৰ আছিল 'টোল' আৰু 'চতুষ্পাঠী'-বোৰ। ইয়াক প্ৰতিষ্ঠা কৰিছিল সেই সময়ৰ ব্ৰাহ্মণ পণ্ডিতসকলে আৰু অধিকাংশ এনেকুৱা প্ৰতিষ্ঠান স্থাপন হৈছিল মঠ-মন্দিৰৰ চৌহদত। আকৌ কেতিয়াবা পণ্ডিতজনৰ ঘৰতেই ইয়াক প্ৰতিষ্ঠা কৰা হৈছিল। ৰজা-মহাৰজাসকলৰ দ্বাৰাও বহুতো টোল, পাঠশালা আৰু চতুষ্পাঠী স্থাপন কৰা হৈছিল। এনেকুৱা দেশীয় শিক্ষা প্ৰতিষ্ঠানবোৰত সেইসময়ত উচ্চ পৰ্য্যায়ৰ শৈক্ষিক চিন্তা-চৰ্চা কৰাৰ সমল বিচাৰি পোৱা যায় সৃষ্টিৰাজি। কেতিয়াবা সাহিত্য আৰু আন বিষয়বোৰ কেন্দ্ৰ কৰি পণ্ডিতসকলে সাঁচিপাত, তালপাত, তুলাপাত নাইবা কাগজতেই লিপিবদ্ধ কৰিছিল তেওঁলোকৰ অমূল্য ৰচনাৱলী। দেখাত অতি সাধাৰণ এই হাতেলিখা পুথিবোৰৰ কিছুমানত বিচাৰি পোৱা গৈছে অসাধাৰণ ৰচনাৱলী। অসমৰ যুগপুৰুষ শ্ৰীমন্ত শংকৰদেৱ ৰচিত হাতেলিখা পুথিবোৰৰ উদাহৰণ ইয়াত দিব পাৰি।

ভাৰতৰ অইন ঠাইৰ দৰে অসমৰ বিভিন্ন ঠাইত এটা সময়ত গঢ়ি উঠিছিল একাধিক দেশীয় শিক্ষা প্ৰতিষ্ঠান আৰু সত্ৰ। অবিভক্ত গোৱালপাৰা জিলাত এটা সময়ত বংগদেশৰ দৰে জমিদাৰী প্ৰথাৰ প্ৰচলন আছিল। গৌৰীপুৰ নগৰখন আছিল

তেনেকুৱা এক জমিদাৰী অঞ্চল আৰু ইয়াৰ জমিদাৰী ব্যৱস্থাৰ গুৰি ধৰোঁতা আছিল বৰুৱা বংশৰ মানুহ। প্ৰাপ্ত তথ্য মতে, গৌৰীপুৰৰ ৰাজ পৰিয়ালৰ চতুৰ্থ পুৰুষ কবিশেখৰ বৰুৱাই 'ৰাজা' উপাধি লাভ কৰিছিল। আনুমানিক ১৮৫৫ চনত প্ৰতাপ চন্দ্ৰ বৰুৱাই ৰাঙামাটিৰ পৰা গৌৰীপুৰলৈ ৰাজধানী স্থানান্তৰ কৰিছিল। ৰজা প্ৰতাপ চন্দ্ৰ আছিল খুবেই বিদ্যোৎসাহী ব্যক্তি আৰু তেওঁৰ পৃষ্ঠপোষকতাত গৌৰীপুৰত ১৮৩৪ চনত 'তাৰিনীপ্ৰিয়া চতুষ্পাঠী' নামৰ সংস্কৃত টোল এখন স্থাপন কৰা হৈছিল। তাৰিনীপ্ৰিয়া আছিল ৰজা প্ৰতাপ চন্দ্ৰৰ মাতৃদেৱী। চতুষ্পাঠীৰ অৰ্থ হ'ল য'ত চাৰিখন বেদ অধ্যয়ন কৰা হয়। আগতে ইয়াত 'আদ্য' (যি মেট্ৰিকৰ সমপৰ্য্যায়ৰ), "মধ্যমা (উচ্চমাধ্যমিক পৰ্য্যায়ৰ) আৰু 'কাব্য' (স্নাতক পৰ্য্যায়ৰ) অধ্যয়ন কৰা হৈছিল, কিন্তু বৰ্তমান কালত প্ৰৱেশিকা, মধ্যমা আৰু শাস্ত্ৰী পৰ্য্যায় পঢ়োৱা হয়। বিচাৰ কৰি চোৱা হ'লে প্ৰমাণ পোৱা যায় যে তাৰিনীপ্ৰিয়া চতুষ্পাঠীখনেই হৈছে এই অঞ্চলৰ আটাইটকৈ পুৰণি শিক্ষানুষ্ঠান। পুৰণি গোৱালপাৰা জিলাৰ সদৰ আছিল ধুবুৰী আৰু ধুবুৰীৰ পুৰণি স্কুলখনৰ নাম হৈছে 'ধুবুৰী গভৰ্ণমেণ্ট স্কুল' যিখনক ১৮৮৭ চনত স্থাপন কৰা হৈছিল। গতিকে ইয়াৰ পৰা স্পষ্ট যে তাৰিনীপ্ৰিয়া চতুষ্পাঠীখনেই জিলাখনৰ আটাইতকৈ প্ৰাচীন শিক্ষানুষ্ঠান। ইয়াৰ শৈক্ষিক ভূমিকা কিমান মহৎ আছিল তাৰ পৰিচয় পোৱা যায় ১৯১৫ চনত তদানীন্তন বৃহত্তৰ অসমৰ উচ্চ শিৰা সঞ্চালক জে আৰ কনিং হামে ২৯/১১/১৯১৫ তাৰিখে চতুষ্পাঠীখন পৰিদৰ্শন কৰি লিখা প্ৰতিবেদনখনত। যিখনক এতিয়াও টোলখনত ৰখা আছে। প্ৰতিবেদনখনত লিখা আছে - "This is one of the very few tolls in the province in which the study of Sanskrit learning is persued in the old spirit and under old condition. The record of the toll in the public examination of this province and of Bengal speaks to the success of instruction . . ." again "it was suggested that Gauripur as the most advanced centre of Sanskrit learning at present in Assam Velly should have a place on the Sanskrit examination Board." এই টোলখনত অধ্যাপনা কৰিছিল অসমৰ প্ৰথম মহামহোপাধ্যায় পণ্ডিত আদ্যনাথ ন্যায়ভূষণ চক্ৰৱৰ্ত্তী মহোদয়ে। তেখেতে অজস্ৰ পুথি লিখিছিল যাৰ বহুসংখ্যক গুৱাহাটী বিশ্ববিদ্যালয়লৈ লৈ যোৱা হৈছে আৰু মাথোন এখন পুথি এই টোলখনত ৰখা হৈছে।

অধ্যয়নৰ মূল উদ্দেশ্য : আমাৰ অধ্যয়নৰ মূল উদ্দেশ্য হৈছে তাৰিনীপ্ৰিয়া চতুষ্পাঠীৰ গ্ৰন্থাগাৰত থকা প্ৰাচীন কালৰ হস্ত লিখিত গ্ৰন্থবোৰৰ সাম্প্ৰতিক অৱস্থাক মূল্যায়ন কৰা আৰু কৰ্তৃপক্ষলৈ পৰামৰ্শ আগবঢ়োৱা।

অধ্যয়নৰ পদ্ধতি : ইয়াত আমি প্ৰত্যক্ষ পৰ্যবেক্ষণ পদ্ধতিক গ্ৰহণ কৰিছোঁ। অৰ্থাৎ গৌৰীপুৰৰ তাৰিনীপ্ৰিয়া চতুষ্পাঠীৰ গ্ৰন্থাগাৰলৈ গৈ তাৰ পৰিস্থিতিক অধ্যয়ন কৰা হৈছে। বৰ্তমান সময়ৰ চতুষ্পাঠীখনৰ অধ্যক্ষ গৰাকী আৰু অৱসৰ গ্ৰহণ কৰা শিক্ষকৰ পৰা মৌখিক অনুসন্ধানৰ জৰিয়তে প্ৰয়োজনীয় তথ্য সংগ্ৰহ কৰা হৈছে। প্ৰয়োজন সাপেক্ষে গৌণ তথ্য বিভিন্ন আলোচনী আৰু পত্ৰিকাৰ পৰা সংগ্ৰহ কৰা হৈছে।

অধ্যয়ন কৰি পোৱা মুঠ হস্তলিখা পুথিৰ সংখ্যা হৈছে ১০ খন। আনহাতে ছপা গ্ৰন্থৰ সংখ্যা হৈছে প্ৰায় ৫০০ খন।

ক্ৰমিক নং	পুথিৰ নাম	লেখকৰ নাম	প্ৰকৃতি	কভাৰ
১.	শ্ৰী শ্ৰী চন্দ্ৰী শ্ৰী দুৰ্গা সহস্ৰনাম	জনা নাযায়	সাঁচিপাত	হৰিণাৰ ছাল
২.	সৰস্বতী বিধি	ছাত্ৰইঁতৰ দ্বাৰা	কাগজ	বঙা সালু
৩.	পাণ্ডৱী গীতা	জনা নাযায়	সাঁচিপাত	হৰিণাৰ ছাল
৪.	নাম বুজা নাযায়	জনা নাযায়	তুলাপাত	বঙা সালু
৫.	চণ্ডীনাম	জনা নাযায়	তালপাত	বঙা সালু
৬.	সাহিত্যদৰ্পনন্যাম মাধৱী	ষড়ানন তৰ্কতীৰ্থ	তুলাপাত	কাঠ
৭.	দায়ভাগ স্মৃতি	আদ্যনাথ ন্যায়ভূষণ	কাগজ	বঙা সালু
৮.	প্ৰায়শ্চিত্ত বিধি	জনা নাযায়	কাগজ	বঙা সালু
৯.	শিৰোমণি পদাৰ্থটীকা	ষড়ানন তৰ্কতীৰ্থ	তুলাপাত	কাঠ
১০.	বিধি	জনা নাযায়	তালপাত	কাঠ

সমস্যাবোৰ :

১. তাৰিনীপ্ৰিয়া চতুষ্পাঠীৰ মূল গ্ৰন্থাগাৰটো এতিয়াও পুৰণি অসম আৰ্হিৰ ঘৰটোতেই আছে। যিটো ঘৰ ইতিমধ্যে জহিখহি গৈছে, তাত মূল্যবান পুথি ৰখাটো বিপদজনক।

২. হাতেলিখা পুথি আৰু ছপা গ্ৰন্থবোৰক ৰখা হৈছে কাঠৰ আলমাৰিত। সেই আলমাৰিবোৰ পুৰণি হোৱাৰ বাবে পোক-পৰুৱাই আক্ৰমণ কৰিছে। যাৰবাবে গ্ৰন্থবোৰৰ বহু ক্ষতিসাধন হৈছে।

৩. ১৯৮৮ চনৰ ভয়াবহ বানপানীৰ সময়ত এই টোলখন পানীৰ তলত নিমজ্জিত হৈছিল। যাৰ বাবেও বহু হাতে লিখা গ্ৰন্থ নষ্ট হৈছে।

৪. বিভিন্ন ঠাইৰ পৰা বহু গৱেষক আহি ইয়াৰ গ্ৰন্থাগাৰৰ পৰা বহু গ্ৰন্থ লৈ গৈছে, কিন্তু ওভতাই নিদিয়াত বহু গ্ৰন্থ হেৰাই গৈছে।

৫. হাতে লিখা পুথিবোৰৰ বিজ্ঞানসন্মত সংৰক্ষণ নোহোৱাৰ ফলত ইয়াৰ বহু বস্তু নষ্ট হৈছে।

৬. এখন চৰকাৰী শিক্ষাপ্ৰতিষ্ঠান হোৱা স্বত্ত্বেও চৰকাৰৰ ফালৰ পৰা কোনো ধৰণৰ আৰ্থিক সা-সুবিধা টোলখনে লাভ কৰা নাই। যাৰবাবে বিগত কেইবা বছৰ ধৰি ইয়াত কিতাপ, দৈনিক বাতৰিকাকত পৰ্য্যন্ত কিনা হোৱা নাই। ফলত গ্ৰন্থাগাৰটোৰ পুষ্টিবৰ্ধন হোৱা নাই।

৭. হস্তলিখি পুথিবোৰৰ সংৰক্ষণ কৰাটো বহু ব্যয় সাধ্য। কিন্তু উপযুক্ত চৰকাৰী সা-সুবিধা নোপোৱাৰ বাবে ইয়াৰ সংৰক্ষণ ভালদৰে বিজ্ঞানসন্মত ভাৱে হোৱা নাই।

৮. বিগত দিনবোৰত বহু 'মিচন' হৈছে যাৰ মাধ্যমত প্ৰাচীন কালত লিখা পুথিবোৰৰ সংৰক্ষণৰ ওপৰত জোৰ দিয়া হৈছে। কিন্তু এই টোলখনত এতিয়াও সেই সা-সুবিধাবোৰ আহি পোৱা নাই।

পৰামৰ্শ : অধ্যয়নটোৰ পৰা আমি কিছুমান পৰামৰ্শ দিব পাৰোঁ।

১. টোলখনত থকা হস্তলিখি পুথিবোৰৰ বিজ্ঞান সন্মত সংৰক্ষণ কৰিব লাগিব।

২. গৱেষণাৰ দ্বাৰা পুথিবোৰত সন্নিৱিষ্ট ৰচনাৱলীৰ টোকাবহী প্ৰকাশিত কৰিব লাগিব যাতে ভৱিষ্যত প্ৰজন্মই ইয়াক পঢ়িব পাৰে।

৩. গ্ৰন্থাগাৰত থকা ছপা কিতাপবোৰৰ সংৰক্ষণ কৰিব লাগিব, কাৰণ এইবোৰ কিতাপ হৈছে অতি পুৰণি আৰু দুস্পাপ্ৰ্য।

৪. গ্ৰন্থাগাৰটো মেৰামতি কৰিব লাগিব। কাৰণ বৰ্তমানৰৰ ঘৰটো জহিখহি গৈছে।

৫. কিতাপ ৰখা আলমাৰিবোৰ কাঠৰ সলনি তীখাৰ হ'লে আটাইতকৈ ভাল হয়।

৬. গ্ৰন্থাগাৰটোত নতুন কিতাপ কিনাৰ বাবে আৰু পুৰণি কিতাপবোৰৰ সংৰক্ষণৰ বাবে চৰকাৰী ধনৰ আবণ্টন দিব লাগিব।

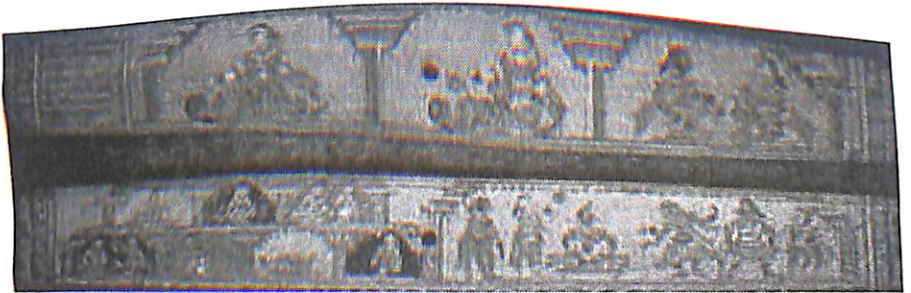
৭. গ্ৰন্থাগাৰটোত বহু কেইগৰাকী পণ্ডিত ব্যক্তিৰ ছবি আছে। সেইবোৰক সংৰক্ষণ কৰিব লাগিব।

৮. ডিজিটেল পদ্ধতিৰ দ্বাৰা হস্তলিখা পুথিবোৰৰ সংৰক্ষণ কৰিব লাগিব। গৌৰীপুৰ ৰজাৰ দিনত প্ৰতিষ্ঠিত তাৰিনীপ্ৰিয়া চতুষ্পাঠীখন এটা সময়ত বৃহত্তৰ গোৱালপাৰা জিলাৰ চাহিদা পূৰণ কৰিছিল যদিও এতিয়া ইয়াত এক নীৰৱতাহে বিৰাজ কৰিছে। অসম চৰকাৰে ইয়াক প্ৰাদেশীকীকৰণ কৰিলেও ইয়াত তেনেকুৱা

উন্নয়ন এতিয়াও স্পষ্ট হোৱা নাই। ছাত্ৰ-ছাত্ৰীৰ সংখ্যা যথেষ্টভাৱে হ্ৰাস পাইছে আৰু ধ্বংস হ'ব ধৰিছে ইয়াৰ ৰজাৰ দিনতে গঢ়ি তোলা ঘৰটিও। জৰাগত প্ৰবীণ তাৰিনীপ্ৰিয়া চতুৰ্পাঠীৰ ওচৰত এতিয়া গৌৰোজ্জ্বল শৈক্ষিক অভিজ্ঞতাৰ বাহিৰে আন একো নাই।

প্ৰাসঙ্গিক গ্ৰন্থাৱলী :

১. শৰ্মা, কনক চন্দ্ৰ (১৯৯৯): “মহামহোপাধ্যায় উপাধিধাৰী অসমৰ বিৰল পণ্ডিত কেইগৰাকী” দৈনিক অগ্ৰদূত, ১১ জুন, ১৯৯৯।
২. চক্ৰৱৰ্তী, কিংশুক (২০১০): “অবিভক্ত গোৱালপাৰা জিলাৰ সৰ্বপ্ৰথম শিক্ষানুষ্ঠান তাৰিনীপ্ৰিয়া চতুৰ্পাঠী” Souvenir, Golden Jubilee Celebration, Bilasipara College 2010.
৩. অসম সংস্কৃত সমিতি (সপ্তবিংশ সমাৰ্ত্তনো সৱস্য স্মৰনিকা) ১৯৯১ চন।
৪. Barman, Santoo : Zamindari System in Assam During British Rule (An unpublished PhD Thesis).



শিমলাবাৰী লোহাজানী অঞ্চলৰ নুকুল গ্ৰন্থাগাৰিক সকল

“ বতন ভকত ”

সম্পাদক,
শিমলাবাৰী সত্ৰ, জিলা-ধুবুৰী

ধুবুৰী জিলাৰ একেবাৰে পশ্চিম প্ৰান্তত পশ্চিম বংগৰ পাঁচ কিলোমিটাৰ পূৱত গঙ্গাধৰ নৈৰ পশ্চিম পাৰত অৱস্থিত এখনি গাওঁ হ’ল - কৈমাৰী বৰ্ষা খণ্ড (শিমলাবাৰী)। শিমলাবাৰীৰ গাতে লাগি আছে লোহাজানী গাওঁ। শিমলাবাৰী নামটোৰ লগত জড়িত হৈ আছে তাহানিৰ গৌৰীপুৰৰ জমিদাৰ পৰিয়ালৰ ঐতিহ্য। ইয়াতেই গঙ্গাধৰ নদীৰ পাৰত আছিল ৰজাৰ কাছাৰী। গৌৰীপুৰৰ শেষ ৰজা কুমাৰ বাহাদুৰে (লালজী) প্ৰায়ে শিমলাবাৰী কাছাৰীলৈ আহিছিল। ৰাজশাসন উচ্ছেদৰ পাছত আজি সেই কাছাৰীৰো কোনো চিন চাব নাই।

শিমলাবাৰী গাঁৱৰ আন এক ঐতিহাসিক বিশেষত্ব হ’ল অতি পূৰ্বৰে পৰাই ইয়াত মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ একশৰণ ভাগৱতী ধৰ্মই প্ৰচাৰ আৰু প্ৰসাৰ লাভ কৰিছিল। আনুমানিক প্ৰায় তিনিশ বছৰ পূৰ্বতে ইয়াত গুৰুধৰ্মৰ চৰ্চা হৈছিল। এইদৰে, শ্ৰীশ্ৰীধাম মধুপুৰ সত্ৰ, শ্ৰীশ্ৰীধাম ৰামৰাইকুটী সত্ৰ, বৰপেটা সত্ৰ, জৰাবাৰী সত্ৰ আদিৰ লগত সম্পৰ্ক ৰক্ষা কৰি অসমীয়া কৃষ্টি-সংস্কৃতিৰ বিকাশ লাভ কৰিছিল। এই ক্ষেত্ৰত উপৰোক্ত সত্ৰসমূহৰ সত্ৰাধিকাৰ প্ৰভুসকল ক্ৰমে লক্ষ্মীকান্ত বুঢ়াভকত, সত্ৰাধিকাৰ মধুপুৰ সত্ৰ, ফটিক চন্দ্ৰ সত্ৰাধিকাৰ মধুপুৰ, ঠানুৰাম বুঢ়াভকত, সত্ৰাধিকাৰ বৰপেটা, গৌৰীকান্ত দেৱ গোস্বামী প্ৰমুখ্যে অনেকে বিশেষ ভূমিকা পালন কৰিছিল।

শিমলাবাৰী, লোহাজানী অঞ্চলত গুৰুধৰ্ম বস্তিগাছি পূৰ্বৰ পৰা মূলতঃ চাৰিজন সত্ৰীয়াই বোৱাই আনে। এই চাৰি সত্ৰীয়াৰ অনুক্ৰমিক ইয়াত সংক্ষিপ্ত ৰূপত উল্লেখ কৰা হ’ল।

১. যুগল ভকত সত্ৰীয়া - মহৎ ৰাম প্ৰধানী সত্ৰীয়া - ভূৱনেশ্বৰ প্ৰধানী (সাধু) সত্ৰীয়া - শ্ৰী নৰেশ চন্দ্ৰ প্ৰধানী সত্ৰীয়া - শ্ৰী ভূপেশ চন্দ্ৰ প্ৰধানী (বৰ্তমান)।

২. ৰূপচন ভকত সত্ৰীয়া - হাপা ভকত সত্ৰীয়া - কলিম ভকত সত্ৰীয়া - নন্দীৰাম ভকত সত্ৰীয়া-বসিক ভকত সত্ৰীয়া।

৩. নাইচন ভকত সত্ৰীয়া - বুদাৰ ভকত সত্ৰীয়া - ৰং মন্দিৰ ভকত সত্ৰীয়া।

৪. হৰকা ভকত সত্ৰীয়া - বেদু ভকত সত্ৰীয়া - অষ্টম ভকত সত্ৰীয়া - শনিৰাম ভকত সত্ৰীয়া।

এই চাৰিসত্ৰীয়াৰ প্ৰথমখন সত্ৰেহে বৰ্তমান আছে। বাকী তিনিখন সত্ৰ বৰ্তমান বিলুপ্ত। যুগল ভকত সত্ৰীয়াৰ তত্ত্বাবধানত যিখন সত্ৰ আছিল সেইখনেই বৰ্তমান শ্ৰী শ্ৰী শিমলাবাৰী পুৰণি (শ্ৰীৰাম আতা) সত্ৰ। ইয়াৰ পিছৰ পৰ্য্যায়ত ক্ৰমান্বয়ে গুৰু ধৰ্মৰ আৰু দুখন অনুষ্ঠান গড় লৈ উঠে। তাৰে প্ৰথমখন - শ্ৰী শ্ৰী শিমলাবাৰী ৰাজহুৱা সত্ৰ আৰু দ্বিতীয়খন - শিমলাবাৰী প্ৰাথমিক শাখা, শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ, অসম।

শিমলাবাৰী গাৱৰ আন এক বিশেষ আকৰ্ষণ হ'ল ইয়াৰ মহাপুৰুষীয়া ভকতীয়া গাওঁবাসীৰ সৰু সৰু জুপুৰী নামঘৰৰ আসনবোৰত সেৱাৰ থানত সংৰক্ষিত হৈ থকা শ্ৰীমন্ত শঙ্কৰদেৱ আৰু শ্ৰীমাধৱদেৱ বিৰচিত সাঁচিপতীয়া আৰু তুলাপতীয়া গ্ৰন্থসমূহ। ইয়াৰে কেইবাগৰাকী ভকতৰ নাম উল্লেখ কৰা হ'ল।

১. শ্ৰী ব্ৰজেন্দ্ৰ নাথ ভকত	— পুথিৰ নাম উল্লেখ নাই —	সাঁচিপাত
২. শ্ৰী বাবুল ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৩. শ্ৰী জিতেশ চন্দ্ৰ ভকত	— মাধৱদেৱৰ বৰগীত	— তুলাপাত
৪. শ্ৰী সুৰস চন্দ্ৰ ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৫. শ্ৰী প্ৰমোদ চন্দ্ৰ ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৬. শ্ৰী বাবু (টিপিন) ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৭. শ্ৰী যতীন্দ্ৰ নাথ ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৮. শ্ৰী পৰমেশ চন্দ্ৰ ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
৯. শ্ৰী মণীন্দ্ৰ নাথ ভকত	— মাধৱদেৱৰ বৰগীত	— সাঁচিপাত
১০. শ্ৰী হিৰেন্দ্ৰ নাথ ভকত		— সাঁচিপাত

১১. শ্ৰী শতীশ চন্দ্ৰ ভকত
১২. শ্ৰী অনন্ত কুমাৰ ভকত
১৩. শ্ৰী নাতিন্দ্ৰ নাথ ভকত
১৪/ শ্ৰী ৰংমালা ভকত

এখেত সকলে বিভিন্ন সাঁচিপতীয়া পুথি সংৰক্ষণ কৰি ৰাখিছিল। এইসকল পুথি সংৰক্ষকেই হৈছে অঞ্চলটোৰ নুকুল গ্ৰন্থাগাৰিক।

উপৰোক্ত বিষয়সমূহ পৰ্য্যালোচনা কৰিলে দেখা যায় যে এই শিমলাবাৰী গাওঁখনত বহুদিনৰ পৰাই ভাষা-সাহিত্য-সংস্কৃতিৰ চৰ্চা হৈ আছিল। কিন্তু পৰিতাপৰ বিষয়, আজিও শিমলাবাৰী গাওঁ চৰকাৰ বা কোনো উৰ্দ্ধতন কৰ্ত্তৃপক্ষৰ বিশেষ দৃষ্টি আকৰ্ষণৰ ক্ষেত্ৰ নহ'ল। উপযুক্ত সংৰক্ষণ, প্ৰশিক্ষণ আৰু তৎপৰতা অৱহিানে সাঁচিপাত বা তুলাপাতৰ দৰে বহুমূলীয়া সম্পদবোৰক ধ্বংস মুখলৈ আগবঢ়াই দি অহা হৈছে। পূৰ্বে উল্লেখ কৰা সত্ৰাধিকাৰ প্ৰভূসকলৰ বিয়োগত এই বৃহৎ অঞ্চলটোত বৰ্তমানে (পশ্চিম বংগৰ সত্ৰসমূহক সামৰি) শ্ৰী জিতেন্দ্ৰ নাথ প্ৰধানীদেৱে, সত্ৰাধিকাৰ, শ্ৰী ৰামৰাইকুটী সত্ৰ, সভাপতি, অসম সত্ৰ মহাসভা, গুৰুধৰ্মৰ কণ্ঠাৰী হিচাপে দায়িত্ব বহন কৰি আছে।

সদৌ শেষত অসমীয়া সাহিত্য সংস্কৃতিৰ মূলাধাৰ মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ - শ্ৰী মাধৱদেৱ বিৰচিত আপুৰুগীয়া সম্পদসমূহ কেনেকৈ আমি ধ্বংস নোহোৱাকৈ ধৰি ৰাখিব পাৰোঁ তাৰ বাবে সকলোকে সত্মনোভাৱ, সৎ চিন্তা ভগৱানৰ শ্ৰীচৰণত কামনা কৰি মোৰ অজানিত ভুল-ভ্ৰান্তিৰ বাবে ক্ষমা বিচাৰিলোঁ।

শ্ৰীমন্ত শঙ্কৰ হৰি ভকতৰ

জানা যেন কল্পতৰু।

তাহান্ত বিনাই নাই নাই নাই

আমাৰ পৰম গুৰু।।

(লোহাজানী - শিমলাবাৰী অঞ্চলৰ বৈষ্ণৱসকলে এনেদৰে গুৰুৰ প্ৰতি গভীৰ শ্ৰদ্ধা ৰাখি সাঁচিপতীয়া আৰু তুলাপতীয়া পুথিসমূহ পৰম্পৰাগত প্ৰণালীৰে সংৰক্ষণ কৰি আছে।)

বিশিষ্ট অতিথি— ‘পুখুৰীপাৰা সত্ৰ’ৰ সত্ৰাধিকাৰ হিৰন্ময় গোস্বামীদেৱৰ একাষাৰ

বিলাসীপাৰা মহাবিদ্যালয়ত, নুকুল গ্ৰন্থাগাৰৰ আলোচনাচক্ৰ আৰু কৰ্মশালাত সমৰেত হোৱা সুধীবৃন্দ, জয়জয়তে মই আপোনালোক সদৌটিলৈকে আন্তৰিক শ্ৰদ্ধা জ্ঞাপন কৰিছো। আপোনালোকে দূৰ-দূৰণিৰ পৰা আহি আমাৰ ধুবুৰী জিলাৰ ঐতিহাসিক বৌদ্ধিক সম্পদৰাজিৰ সংৰক্ষণৰ বাবে কাম কৰিবলৈ আহিছে এয়া আমাৰ বাবে পৰম আশা আৰু গৌৰৱৰ কথা। অৱশ্যে আমি পুখুৰীপাৰা সত্ৰই, ইয়াত থকা নুকুল সম্পদৰাজিৰ সংৰক্ষণৰ কাৰণে- আমি ইয়াৰ সংৰক্ষক গ্ৰন্থাগাৰিক গৰাকীক ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছনৰ দ্বাৰা গুৱাহাটী বিশ্ববিদ্যালয় আৰু ভূৱনেশ্বৰৰ যাদুঘৰত আয়োজন কৰা কৰ্মশালাত প্ৰশিক্ষিত কৰাই আনিছো আৰু তেওঁৰ তত্বাৱধানত আমাৰ পুখুৰীপাৰা সত্ৰৰ সাঁচিপতীয়া আৰু তুলাপতীয়া পুথিৰ বৈজ্ঞানিকভাৱে সংৰক্ষিত হৈ আছে। পুথিখিনি ৰাষ্ট্ৰীয় পাণ্ডুলিপি মিছনৰ দ্বাৰা পঞ্জীকৃতও হৈছে। মিছনৰ পৰা দিয়া বিজ্ঞানসন্মত সামগ্ৰীৰে এনে পুথিবোৰ সজাই পৰাই ৰখা হৈছে। বছৰি নিৰ্দিষ্ট সময়ত এনে পুথিবোৰ উলিয়াই পুনৰীক্ষণ কৰাৰো দিহা কৰা হয় আৰু গৱেষকসকলক, সত্ৰৰ নিয়মানুযায়ী এনে পুথি অধ্যয়ন কৰাৰো সুবিধা দিয়া হয়। পিছে আমাৰ জিলাখনৰ সকলোবোৰ নুকুল গ্ৰন্থাগাৰে এনে ধৰণৰ সুবিধা নাপাবও পাৰে। সেয়েহে, নুকুল গ্ৰন্থাগাৰৰ তথ্য সংৰক্ষণৰ প্ৰসংগত এই কৰ্মশালাখন অতি গুৰুত্বপূৰ্ণ বুলি আমি বিবেচনা কৰোঁ। বৰ্তমানৰ ধুবুৰী জিলাখন নুকুল গ্ৰন্থাগাৰ বা পৰম্পৰাগত গ্ৰন্থাগাৰৰ দিশত সমৃদ্ধ। এই পুখুৰীপাৰা সত্ৰৰ উপৰিও সত্ৰশাল সত্ৰ, শিমলাবাৰী সত্ৰ, মহামায়া মন্দিৰ, গৌৰীপুৰৰ সংস্কৃত টোল আদিৰ উপৰিও বিলাসীপাৰাৰ দীপা ভট্টাচাৰ্য্য, ভাস্কৰ ভট্টাচাৰ্য্য, সূৰ্যেন্দ্ৰনাথ চক্ৰৱৰ্ত্তী প্ৰমুখ্যে বহু ব্যক্তিৰ ব্যক্তিগত প্ৰচেষ্টাত সাতামপুৰুষীয়া সাঁচিপাত, তুলাপাত, তালপাতৰ পুথি সংৰক্ষণ হৈ আছে। এই সমূহ মহামূল্যবান গ্ৰন্থৰাজিৰ সংৰক্ষণৰ লগতে সামগ্ৰীকভাৱে আমাৰ দেশৰ সকলো পাণ্ডুলিপিৰাজিৰ বিজ্ঞানসন্মত সংৰক্ষণ পদ্ধতিৰ চৰ্চা আৰু শিক্ষাৰ মহৎ উদ্দেশ্য আগত ৰাখি বিলাসীপাৰা মহাবিদ্যালয়ত

বিশ্ববিদ্যালয় অনুদান আয়োগৰ পৃষ্ঠপোষকতাত আৰু বিলাসীপাৰা মহকুমা ৰাজহুৱা গ্ৰন্থাগাৰৰ সহযোগত আয়োজিত এই কৰ্মশালাখন আমি অতি আৱশ্যকীয় বুলি বিবেচনা কৰিছোঁ। আমাৰ পৰম্পৰাগত শিক্ষা ব্যৱস্থাৰ প্ৰসাৰ, পৰম্পৰাগত জ্ঞানৰ সমলখিনিৰ সৈতে নতুন প্ৰজন্মৰ পৰিচয় আৰু তাৰ বিজ্ঞানসন্মতভাৱে সংৰক্ষণৰ দিশেৰে এই কৰ্মশালা আৰু আলোচনাচক্ৰখন অতি গুৰুত্বপূৰ্ণ হৈ উঠিছে। এইখিনিতে আমি এক বিশেষ নুকুলীয় গ্ৰন্থৰাজিৰ ফালে সকলোৰে দৃষ্টি আকৰ্ষণ কৰিব বিচাৰিছোঁ। সেয়া হৈছে আমাৰ সমাজত যুগ যুগ ধৰি চলি থকা 'বেজালি' কৰ্মৰ লগত জড়িত মন্ত্ৰ পুথিসমূহ। একান্ত গোপনীয় আৰু 'গুৰু-শিষ্য' পৰম্পৰাৰে চলি থকা বাবে ইয়াক মুকলিভাৱে প্ৰকাশ কৰাটো বৰ কঠিন কাম। আমি নিজে হাইস্কুলত পঢ়া দিনত (১৯৫৮/৫৯ চন মানত) বহুতো অনুৰোধ তথা কাকুতি-মিনতি কৰি বেজ এজনৰ পৰা, গলৰ বিষৰ কাৰণে জালুক জাৰি দিয়া মন্ত্ৰ এটা শিকি লৈছিলো। সেই বেজজন ঢুকোৱাৰ পিছত তেওঁৰ উত্তৰাধিকাৰ সকলৰ পৰা, তেওঁৰ বেজালি পুথিসমূহৰ একো সন্ধান পোৱা নগ'ল। আমি শিকা সেই মন্ত্ৰটোৰ শব্দচয়ন, ছন্দৰ মাধুৰ্য্য, মন্ত্ৰশক্তিৰ আভাষ আদি বিশেষ ভাৱে মন কৰিবলগীয়া। সেই বেজজনৰ প্ৰতি উপযুক্ত সন্মান প্ৰদৰ্শন কৰি আৰু বিশ্বাসভঙ্গ অপৰাধৰ বাবে ক্ষমা খুজি ধুবুৰী জিলাৰ চাপৰ-শালকোচা অঞ্চলৰ কথিত ভাষাত ৰচিত সেই মন্ত্ৰটোৰ কিয়দংশ প্ৰকাশ কৰা হ'ল –

লালমুৰ্গীৰ দীঘল ঠোট ৰক্ত পৰে ফাট্ ফুট্

এক ফুট্ দুই ফুট্ তিন ফুট্ পৰিল।

চণ্ডীৰ মাথা ফাটিল।

চণ্ডী বোলে ৰাখ ৰাখ যেইথেৰ বিষ তুই ওইঠে থাক

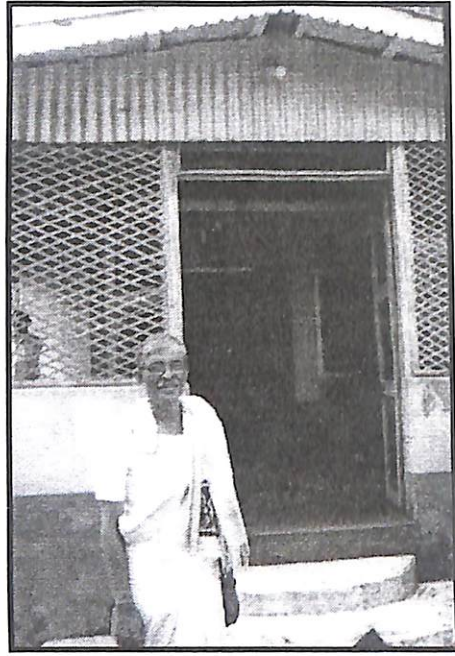
ভাটি ছাৰিয়া যদি উজান ধাইস।

ঈশ্বৰ মহাদেৱেৰ মাথা খাইস।।

শিৰিত বান্দুং গৰুৰ পাল

ৰক্ষা কৰিস কামৰূপ কামাখ্যা কালিকা চণ্ডী মাও।।

(ইয়াত চণ্ডী, ঈশ্বৰ, মহাদেৱ, কামৰূপ কামাখ্যা কালিকা আদি দেৱ-দেৱীৰ উল্লেখ তথা মন্ত্ৰৰ প্ৰথম অংশৰ ৰহস্যময় শব্দৰ প্ৰয়োগ মন কৰিব লগীয়া। এই দিশত আগ্ৰহী ব্যক্তিসকলে এইবোৰ উদ্ধাৰৰ প্ৰচেষ্টা হাতত ল'ব পাৰে)। আমি পুখুৰীপাৰা সত্ৰৰ পৰা সময়ে সময়ে আমাৰ অঞ্চলৰ এনে পুথিৰ লগতে আন আন পুথিসমূহ উদ্ধাৰৰ বাবে প্ৰচেষ্টা চলাই আছে। এই কৰ্মশালাখনে এইক্ষেত্ৰত



পুখুৰীপাৰা সত্ৰ

এক নতুন উদ্যমৰ সূচনা কৰিব পাৰে। ইয়াত অসম সত্ৰ মহাসভাৰ সভাপতি জিতেন্দ্ৰ নাথ প্ৰধানী, মাজুলীৰ সংস্কৃত বিদ্যালয়ৰ সঞ্চালক জনাৰ্দন গোস্বামী, গুৱাহাটী বিশ্ববিদ্যালয়ৰ প্ৰাক্তন অধ্যাপক ড° নৰেন্দ্ৰনাথ শৰ্মা প্ৰমুখ্যে বিশেষজ্ঞ সকলে অংশ গ্ৰহণ কৰিছে। অসমৰ বিভিন্ন প্ৰান্তৰ গ্ৰন্থাগাৰিক, সমাজকৰ্মী, শিক্ষকসকলে অংশগ্ৰহণ কৰিছে। এই আয়োজনৰ বাবে আমি বিলাসীপাৰা মহাবিদ্যালয়ৰ লগতে সংশ্লিষ্ট সকলোকে ধন্যবাদ জনাইছোঁ। লগতে অনুষ্ঠানটিৰ সম্পূৰ্ণ সাফল্যৰ বাবে পৰমকৃপাময়ৰ ওচৰত কাকূতি জনাইছোঁ। আমি আশাকৰোঁ - এনে প্ৰচেষ্টা আগলৈকো চলিব আৰু ইয়াৰ দ্বাৰা আমাৰ পৰম্পৰাগত শিক্ষা, সংস্কৃতি আৰু ঐতিহ্যবহনকাৰী নৃকুল তথ্য সামগ্ৰীসমূহ সু-সংৰক্ষিত হৈ থাকিব।

ENGLISH SECTION

EDITORIAL

Ethno Library System in Kamrupa

In Assam we had a glorious period of ethnic intelligentsia at the time of medieval period when the saint, poet, dramatist, lyrics, educationist, environmentalists etc. like Srimanta Sankardeva was born. Srimanta Sankardeva was a great generous no doubt, but he was grown in the fertile land of the then Assam where literature, culture, education, science etc. were searched by the ethnic scholars. Without such and edu-cultural environment it would not been possible to grow like the great Srimanta Sankardeva. This environment was created by the ethnic educationists. Assam had a glorious past of Sanskrit education since the era of Ramayana. Rishi Basistha, who was known as the 'Guru' of Sri Ram Chandra, established 'Basistha Mandira' at Pragjyotishpur. 'Jyotish' means astronomy. In the long past it was the centre of Astronomy because of which it was known as 'Pragjyotishpura.'

Since the age of pragjyotishpura, Kamrupa had the tradition of searching, earning and learning knowledge. There were libraries for the scholars and students. Those libraries were the repository of handwriting books or manuscripts. So we have the history of ethno libraries since the era of Pragjyotishpura in Assam. It is Worth mentioning that, once the whole North East, a part of Bangladesh, a part of Bhutan and Nepal were under the country 'Kamrupa'.

*Kamrupe Mahapuja Sarbasidhi Phaleprada
Nepalashya Kanchandring Brahmaputrashya Sangamam
Karatyoang Sangmashritya Jabaddikar Basinim*

*Uttarashyang Kanjagirih Karatoya Tu Pashime
Tirthashrestha Dikshunadi Purbashyat Girikanyake
Dakhine Brahmputrashya Lakhyah Sangamabadhi
Kamrup Itikhyatah Sarbasastresu Nishitah*

(Joginitantra)

Kamrupa was divided into four parts as Ratnapeeth, Kampeeth, Soubarnapeeth and Soumarpeeth. According to Kalika Purana it's west boundary was river Karotiya and east boundary was river Dikrai. The glorious Kamrupa had the history of knowledge culture. Kumar Bhaskara Barmana, who was the greatest king of then kamrupa, grounded a big library where Hu-en-chung from China researched knowledge. He copied valuable books from the Royal library of kamrupa for his own country. Although kamrupa had the libraries at that time, these were not public libraries. Such libraries were used by the kings, the officials, royal priest and Royal scholars only. The general people were not allowed to enter the library. But Srimanta Sankardeva, who was a revolutionist in the field of Vaisnavism, started the public libraries in the 'Thaan', 'Naamghar' and in the 'Satra's. The people became the reader or user of the public libraries by the enthusia of great Srimanta Sankardeva. So, he may be recognized as the father of public library system in North East India. He not only revolutionized the public library system but also developed the library science. The library science at that time was not only confined to collection of books and disseminate the reading materials but also reproduction of knowledge materials. There were no such printing machines at that time. The whole book production activities were manual or ethnic. That is why the then libraries were the ethno libraries. Srimanta Sankardeva coined many portfolios to run such libraries and developed professionalism in the field of library management. There were 'Lekhharu' who were responsible to copy the manuscripts, the 'pathaka', who were responsible to disseminate knowledge by reading to the illiterate users, there were 'kakati', who were responsible for the conservation of library material etc.. He started book landing

service also in the library of Satra and Naamghar, The 'Bhakata' who were the bonafied members of the Satras-had the right to borrow the books from the libraries. Such Satra libraries are still existing in the satra and Naamghars of Assam and Bengal. At present Assam has Six hundred nos of Satras organized by Srimanta Sankardeva, Madhavdeva, Damodardeva and Harideva. The disciples of such Vaisnava Saints also organized Satras where such libraries existed. The Ahom king, Koch King, Kalita Kings or the Bhunyas, also patronized royal system of library management. Among the kalitas there is a special community, the 'Kayastha' who were specially related to scribing the manuscripts and manage the royal documents. The script, which was used by the Kayuasthas were known as 'Kaytheli' script. The kalitas or Bhunyas were the prime knowledge activist before the Ahom and Koach regime in Assam. There was another title - 'Lahkar' among them. The Lahkars were also the professionals for scribing. Their script was known as 'Lahkary' script. The Ahom and Koach kings invited Brahmins from north India which resulted 'Bamunia script' (Brahmin script) in the field of knowledge system. On the other hand the Ahom Royal libraries of Gargaon, (the capital of Ahom kingdom) used 'Gorgaya lipi' (Gor Goya Script). In this way, the ethno library activities and professionalism were developed in Kamrupa. In Ahom kingdom, the librarians were known as 'Gandhia Barua' Still we have the reading materials, which were produced manually in such libraries. These are preserved in the archives, research centers, University libraries, apart from the Satra, Naamghar, temple etc.

So, we can observe a scientific system of ethno library management which was developed in Kamarupa since the era of Pragjyotishpura. But due to the ignorance and negligence to such native academic system or traditional academic system or culture, we are going to lose such ethno libraries. Who and where the letter were invented? The people invented the letters in the ethno libraries. The ethno libraries were the starting institutions of human civilization. No one should forget their

past because we are rooted in the past. If we forget it, we will be up rooted. The need of ethno library is to save the strong root of human civilization. Every civilization have been trying to un earth the ethnic knowledge of ethno libraries. Now, we have ethno libraries, where the ethno botany, ethno zoology, ethno sociology, ethno medicines are searching and developing. In this era of ecological imbalance, environmental pollution, climate change condition, the modern scientists searching the ethno libraries to find the ways to tackle these problems, which may not be solved by the modern science and technology. After the invention of fuel consumed machines the pollution problem for the environment is occured and globe have to face the global warming. The global warming is a global warning for human civilization. We have achieved too much materials for physical happiness but we are going to lose our habitat. There is no pure environment where the new generation can take bath. We are going to ruin our habitat for our future generation. The way to save our future generation is to adopt ethnic knowledge, which was based on nature and natural power of human being. There are still such knowledge which may give us new way for life and those are reposed in the ethno libraries, in the ethno library resources. So we have to preserve the ethno library resources, search the ethno libraries and develop the ethno library science. To save our mother earth, human civilization and to give an environment to live for the future generation, we should protect and preserve the ethno libraries, learn the ethno library science and earn knowledge from the ethno library resources which are preserved in different hook and corners of the world. As the citizens of ancient Kamrupa we are much more responsible for the ethno library as because we had the glorious heritage of ethno libraries which are still alive. We must preserve the ethno libraries not only for our academic intelligentsia but also for pollution free world and healthy civilization.

Heri Chas. Dn.

A Critical Study of Significance and Awareness of Ethno-Library for Heritage Research in Assam

(With Special references to Manuscripts in Darrang, Assam)

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This definition of the term 'Ethno-library' can be constructed through the meaning and etymological analyses given for the word 'Ethnic' and 'Ethno' by the Chambers' twentieth century dictionary and other reputed Dictionaries. The meaning of the term 'ethnic' is concerning nations or races: pertaining to heathen. Its etymological origin is Greek and became English via French which means 'race: people: cultural group'. Thus the term Ethno-Library bears the connotation of a Library pertaining to a heathen group of people of a society i.e. not belonging to the main-stream. As per the Cambridge Advanced Learner's Dictionary & Thesaurus the meaning of 'Ethno' is: relating to the study of different societies and cultures, combined with another area of study:

The concept of ethno-library is dynamic and sometimes conceives dichotomy. It may mean a modern mainstream library also preserving exclusively or with sole priority the

writings of ethnic people written in traditional ethnic methods organized for ethnological studies. It may also mean a library maintained in a traditional way by a family or institution forming a part of the heathen group. Loosely, it can be said as a 'people's library' or a 'folk library'. Again a mainstream library of past may later on transformed into an ethno-library losing its mainstream features. The study of Ethno-library can be included in its wider domain of Ethnography. The Field of ethnography has become popular in Europe in the late nineteenth century. Nowadays large numbers of the social scientist are dragged and have started intensive studies in ethnography.

The ethno-libraries and its study can invaluablely contribute to the field of ethnography, because the ethno-libraries are directly involved with the intellectual pursuit of that particular society. These libraries preserves the knowledge system- knowledges of science, technology, medicine, music, dance, faiths, rituals, food, dress, house-building styles, religion etc. the ethnic societies in many times are some 'living past' - along with many changing socio-cultural features they preserves the features of a archaic society in their day to day life.

Although the modern inventions in science and technology appears to be a giant leap for mankind in fact there had been many Small Steps in past with effect of a Giant Leap for mankind. But many of them were and are not recorded. Invention of the bows, the initiation of agriculture, idea of preserving the fickle memories and images in the brain through rubbing a stone piece upon the surface of another rock etc and thus initiating the process of writing and reading also accelerated the progress of human civilization with giant leaps. The intellectual venture of mankind and preservation of the outcome through writing can be termed as the 'fixed deposit' of whole human

efforts since its existence. The progress of civilization in fact rest upon this 'fixed deposit'. If the preserved knowledge is termed as 'fixed deposit' the libraries should be termed as the bankers of these deposits.

Some of the important outcome of studying past knowledge system can be illustrated with some examples.

The Renaissance of Europe leading to modernism Started with 'manuscript movement'. The scholars grew a thirst to taste the ancient texts stored in the Courts and Churches which had been so far avoided as pages with dust and dirt. The most prominent humanist of that time Petrarch himself admitted in his writing. New libraries developed to facilitate access to old books . There were many reasons behind the outbreak of renaissance in Europe. Among them one important reason was the fall of Constantinople. To compensate the humiliation by being routed by new cultural threat and to recover the lost glory the fleeing priests and Greek scholars receiving shelters in various regions in Italy started recollecting the past European heydays in ancient Greek and Roman empires and the pre-Christian and Christian culture flourished with them. They made intensive study of the past days. They tried the people to inspire with those glories. To do that study of manuscripts was essential. They brought many old manuscripts in their custody from Constantinople and a movement of searching more manuscripts in places of Europe started. This pursuit took a form of intellectual fever and spread like a epidemic throughout Europe

The Indian Renaissance is also closely tied with such a movement. Being irritated with the propaganda of colonial and western supremacy, a set of scholars got engaged in recovering the manuscripts deposited in the temples, Tols, family repositories etc wherein excellences of ancient Indian civilization were preserved and the roots rooted deep in

the past. To remove the dirt gained from new environment, to awaken the people about their own true identity, to inspire them with their own glory, to revive their self respect, recovery of past and its embellishment was essential.

The Assamese Renaissance, identity of Assamese people and Assamese nationalism born and brought up with manuscripts and manuscript movement in a similar way. While in Indian scenario the threat came from colonial rule and colonial propaganda, in Assam introduction western model of administration, introduction of Bengali as an official language and medium of instruction in schools, were two major causes of reaction started. The Assamese elites searched Assamese glory and roots of cultural heritage and Assamese identity in the old records. The colonial rulers also got engaged in search of manuscript to know the culture of the ethnic groups so that the new model of administration can be super imposed upon the traditional one in a befitting way.

The Tai-Ahom revivalist tune is heard among some of the people of Tai-Ahom community in the colonial and post-colonial period. Reviving the Tai language, preserving and resuming the original rites, rituals and cultural features in undiluted condition are endeavored in this venture. This was started with the search of manuscripts written in Tai language. The language, rites and rituals preserved so far by the group traditional Ahom priests marginalized by the greater fraction began to be studied with new enthusiasm. Tai-Ahom learning courses began taking the people as masters who somehow preserved the knowledge of the deserted language may be in a limited level. In this situation also the knowledge was preserved mostly among the non-modern, so-called conservative fraction living in a dilapidated condition forming the folk group.

A spirit of Indian Neo-nationalism can be heard in

the NAMAMI (National Manuscript Mission) venture taken during the tenure of Prime-minister Atal Bihari Vajpayee. Launching the Mission, the Prime Minister said, "The NMM is different from the other missions undertaken till now. In this the benefits are neither direct nor visible....I believe that the NMM will bring to light many more Mohenjodaros and Dwarakas" .

Amalgamation of Different Culture:

The manuscript search movement in Assam started in colonial period. This search movement formed an important part of the Assamese renaissance. Government officers, Departments, social and academic organizations got engaged in this venture. Among the recovered manuscripts from the family repositories, Satras, temples etc huge number of Buranjis were discovered. These Buranjis were proved to be the main source material in reconstructing a thorough history of Assam particularly of the medieval period. The practice of writing Buranjis was introduced by the Ahoms which they brought it from the East while the Sanskrit scriptures had an eastward movement in Assam from rest part of India. All these were added to the culture of the earlier ethnic groups. The saga of amalgamation in a cultural confluence finds expression in the pages of the collected manuscripts.

Brief Sketch of Manuscript movement in Assam during Colonial Period- Trends and Under-Currents of Inspirations:

Initiation of the colonial venture:

Four Major Organized agencies played important role in collecting, preserving, editing and publishing of the 'Buranjis' and other archaic works of ancient and medieval Assam and they are (i) American Baptist Mission was the fore runner. Huge numbers of Buranjis were collected by them and some of them were published in Arunodoi in

installments. Next organizations were the (ii) Department of Ethnography (1894), (iv) Kamrup Anusandhan Samiti (the KAS, 1912) and (iv) Department of Historical and Antiquarian Studies (the DHAS, 1928). Publication of Buranjis and articles based on the contents of the Buranjis opened up a new horizon and fired enthusiasm for writing historical books, collecting preserving and conserving manuscripts of Buranjis and of other kinds. It became a mark of serious intellectual pursuit and patriotism. It is noteworthy that Gait Collected huge number of archeological items along with huge number of manuscripts of Buranji and others in capacity as the honorary Director of the Department of Ethnography. This collection of three years (1894-97) became the prime source for the first comprehensive History of Assam in English-'A History' of Assam' of Gait published in 1905. The work of the Department of Ethnography of this period (1894-97) is recorded in "Report on the Progress of Historical Research in Assam" by Gait. The task was carried on later by the succeeding Directors. A special survey was carried by the Ethnography Department through the deputation of Pandit Hemchandra Goswami. His collections were catalogued in abridged form under the title "Descriptive Catalogue of Assamese Manuscripts" By Hemchandra Goswami published by university of Calcutta on behalf of government of Assam in 1930. The then Chief commissioner, Sir Archdale Earl and Lt. Colonel PRT Gurdon took special initiative in this venture. In the year of death of HC Goswami, the DHAS was established and these works were accomplished in more wide and intensive way.

Traditional native venture:

Apart from these Government and Professional Bodies of Historical Studies some organizations and Institutions like

Satras of Assam and Ahom Jubak Sanmilan also played vital roles in collecting and preserving Manuscripts. In the post independence period the Universities of Assam have organized Manuscript section carrying survey, collection, conservation and reading to researchers. It is noteworthy that during the days of colonial rule in Assam when there were no Universities in Assam the activities of Manuscript collection, editing, publishing, preservation by the organizations are spectacular in guiding the future Course. Different under currents of actions and reactions; trends of civilizations and influences of contemporary socio-economic-political phenomena worked as guiding force behind this manuscript maneuvers. The Missionaries were spirited with evangelical services. The Colonial rulers were compelled to know the traditional judicial system, social structure and ethos, so that the new imported western model can be super-imposed or to make an adjustment. Of course some of the British officials had good academic background of some reputed Universities of England. Another important aspect in regard to the colonial maneuver in manuscript hunting and other archeological studies is that the colonial British might were engaged not only in territorial, economic and cultural colonialism, but also they were guided by the spirit of colonization of Knowledge. Some of them were enthusiastic with civilizing mission to 'civilize' the natives. On the other hand some of the Assamese people began to search national glory in ancient Assam and in medieval Ahom rule in the pages of Buranjis as a remedy to the humiliation caused by the defeat and damages in Burmese invasions, British colonial rule and imposition of Bengali Language as official language in Assam etc. The Ahom elites who became commoner in new rule searched glory and remedy from the records of the heydays of Ahom rule. Gradually the native religious groups and ethnic tribal and

non-tribal groups also became identity conscious and search for their identity dragged them to the worn out pages of chronicles. Organizations formed by Western Scholars in western model were carried by the subsequent Indian generations and a counter-reactive nationalistic stream line was also formed already in rest part of India. Both of these two stream lines influenced the intellectual activities in this arena in Assam.

The Manuscript movement initiated by American Baptist Mission and carried out by later organizations had preserved huge number of invaluable manuscripts from complete ruin. These manuscripts helped the researchers and scholars to reconstruct the history of Assam in later period. They have great evidential value as original source of history. These manuscripts worked as the backbone of the whole set of published Assam History till now.

It is very important to note here that, the new venture and enthusiasm in collecting preserving and demonstrating manuscripts may shadow the importance of the tenacity and hardship taken by the original creators of the manuscripts. In pan Indian context, the governments, Temples and religious institutions, Gurus, Universities, individual families maintained libraries. The soul of Indian culture and civilization is in fact rooted in these manuscripts. The knowledge of gigantic temple architecture, aesthetically rich and superb sculptures and paintings, polity, Astronomy, Medicine, Mathematics, Philosophy, Literatures etc were reared and preserved in these manuscripts.

In Assam, the Ahom Government and Governments of ancient Kamrup patronized and engaged officials in writing the books. Steps were taken to preserve. Similarly, the Satras also maintained Libraries. Individual families maintained libraries. It is a matter of astonishment that the legacy is still maintained by the people of villages of India

who in most cases lives in dilapidated rude condition in an age of outer space research and in an all pervading influences of rampant consumerism where no moral boosting is there for preserving manuscript in the society. In spite of social stigma and bad repute of being 'conservative', 'backward', these people preserved the manuscripts by knowing or not knowing the invaluable treasure buried in the pages the manuscripts.

The manuscripts recovered reveal that they deal in varied subjects. Some of them are published in printed form after being edited by scholars.

Topics and subjects dealt in Manuscripts of Assam:

Political History	Medicine
Engineering	Veterinary
Epics	Black Magic
Purans	Charit Puthis
Other religious books	Genealogy
Tantra	Horoscopes
Buddhist	Grammar
Smritis	Mathematics
Astronomy and Astrology	
Ritualistic scriptures (Bidhi)	

These books are written in Sanskrit, Assamese and Ahom some of which are original and some are translated.

The Original Manuscripts tells many invaluable stories apart from its contents of the texts :

Since the beginning of Colonial rule in Assam till present Government and non-government ventures have been being taken to recover the manuscripts from the family repositories and of the temples, Satras, tols etc in India in general and Assam in Particular. Each time new manuscripts are coming out. The manuscripts are invaluable sources for reconstructing history. They can reflect an authentic picture of the cultural heritage of the land. It is

not possible to enlist here even of the most important books on religion, philosophy, art, architecture, science, technology, polity, literature, medicine, veterinary science, engineering etc which reflect rich cultural heritages of the land.

- Manuscripts provide information for reconstructing history directly through its text. It is useful for micro-historical study. But apart from that-

- Reflect the tenacity, eagerness, and respect of the people engaged in for writing and reading pursuits of a society of the non-industrial age

- Reflect Intellectual and cultural heritage of a society

- Distribution of Social classes engaged in different areas of intellectual pursuits. For example in the NAMAMI (National Manuscript Mission) survey in Darrang it is revealed that the manuscripts on medicine are found mostly in the families of non-priest castes while the astrological and scriptural manuscripts were found mostly among the families of Brahmin priests.

- display the script and language prevalent at that time and their growth and changes

- Illustrated folios narrate the art style, dress, code of conducts in courts

- Knowledge of writing materials- for pages, Inks, Colors, Anti-pest measures and other measures for preparation and conservation etc and thus provide traditional science and technology of the society.

Preparation of Materials:

- Brass,
- Copper,
- Silver,
- Stone,
- Different kind of Tree Stem and Leaves- Saci, Tal Pat, Bhurja Pata, Nahar Pat, Bamboo Scrap,
- Pat

- Muga

Materials used in writing Process (Apart from clay, copper and Stone Inscriptions:

As Folios- Suci Pat (Agaru- *Aquilaria agallocha*) , Tal Pat (Palm leaf) , Bhurja Patra (Birch) Silk-Muga & Mulberry, Tula Pat (Cotton), Nahar pat, Bamboo scrap,

Ink: Urine of Ox/Bull, Silikha (*terminalia citrine*), cauldron-soot, Dew, Kehraj (*verbesina prostrate* or *Eelipta Alba*), sap of Earth-worm, Blood of Kucia (a Variety of fish like Eel) etc were used to prepare Ink. Method of preparation varies situation to situations . One preparation style is narrated by Dr. Maheswar Neog

Measures taken for Conservation:

Both tangible and intangible methods were used to conserve the books

Tangible:

Covering with red cloth: Red colour is propellant to insects.

Keeping in wooden box

Not allowing to touch or handling without due sincerity

Keeping Neem pat (leaves of *Azadirachta indica*) around

Damped "Tangkhu pat" (a damped tobacco leave mixed with molasses)

Roots of Keya grass, bark of Tarua Kadam, Sal Kuwari, Ghrita Kumari bark

'Hing'-water spray (*Hing- Asafoetida*)

Keeping nearby Lime pieces covered with cloth (for absorbing humidity)

Keeping nearby Raw Cotton covered with light cloths

Keeping in Dhoa Sang (a stilt constructed over the traditional Assamese oven to keep something dried with the heats and smokes emitted from the oven)

Sun shine in the month of Bhadra (the sixth Indian month)

Covered with Leather of deer, goat, snake, Gui (iguana),
Intangible:

Jhar Diya: collected water contained inside a bamboo without having any hole, water collected from walls and water from overflowing rivers are mixed and Incantation made and sprayed on the Books in the month of 'Bohag'(first Indian month).

Of course sometimes, different behavior of people for preserving the manuscripts can be noticed. Sometimes the people in preserving carefully and carelessly the manuscripts are kept in ceiling, tin box, cowshed, Bharal Ghar(store house generally to keep raw rice), Kharahi (a traditional Assamese basket)

Attitudes and Sincerity Towards the manuscripts:

-In time of cutting the barks of the Saci trees, the tree is prayed and takes permission firstly, after extracting the barks the cuts were covered with cow-dung so that it is healed soon.

- The term 'Puthi' used for Holy Scriptures in Assamese is used for manuscripts of all subjects as an expression of veneration.

- Without due rituals, respect and sense of responsibility these manuscripts were not allowed even to touch

- Books are considered as physical representation of abstract idea of Knowledge. Knowledge is considered as God. So some families, in those days' (even nowadays) manuscripts were placed in the altars of God as an Idol.

- In case of Buranjis there was instruction that even a son if not faithful should not be allowed to handle.

Record of Manuscripts Collection by some organization		
Sr.No	Organizations	Number
1	ABM	Around 40*
2	Ethnography	Firstly 27(1894-97)
3	KAS	At present-294(9 illustrated)
4	DHAS	More than 1000.
5	Satras	No elaborate survey has been made***
6	GU	Around 5000
7	Darrang -in the custody of individual families and Satras, temples, Museums etc- as per a NAMAMI Survey	Around 3685 manuscripts in Darrang

¹Dr. S.K. Bhuyan mentions in Recollection and Reflection-

"The first attempt to collect Assamese manuscripts was made by Rev. Nathan Brown and other early workers of the American Baptist Mission stationed at Sibasagar. This was approximately between the years 1840 and 1850 when mission activities were also directed to the improvement of Assamese literature."

The DHAS obtained five manuscripts from the ABM till the time of publication of first bulletin of the DHAS

But the total collection of manuscripts by the ABM was around forty

From the catalogues of the DHAS and the KAS it can be known that huge numbers of manuscripts were collected from different Satras of Assam on loan or on donation. For example from Descriptive Catalogue of Assamese

manuscripts edited by H.C. Goswami (and a Descriptive Catalogue of manuscripts edited by Dharmeswar Chutia-1984) MSs were collected by H.C. Goswami from (i) Auniati Satra, (ii) Bar-Elengi Satra (iii) Garmur Satra (iv) Bengenaati Satra, (v) Kamalabari Satra (vi) Dakhinpat Satra (vii) Hologuri Satra (Bardowa), (viii) Bali Satra (Rangia) (ix) Jakhalabandha Satra.

A list of the Manuscripts collected by HC Goswami from these Satra can be prepared as below				
Sl.No	Name of the Satra	Number of MS Collected	Assamese	Sanskrit
1	Auniati Satra	33	26	07
2	Bar-Elengi Satra	06	06	-
3	Garmur Satra	08	07	01
4	Bengenaati Satra	05	05	-
5	Kamalabari Satra	01	01	-
6	Dakhinpat Satra	01	01	-
7	Hologuri Satra (Bardowa)	01	01	-
8	Bali Satra (Rangia)	01	01	-
9	Jakhalabandha Satra	01	-	01

Manuscripts in some Satras at present

Auniati Satra= more than 200 manuscripts

Dakhinpat= more than 500

Madhupur=42

Khatara Satra=08

Of course, minor variation is noticed in regard to the number of manuscripts collected from different Satra as given in the Report & Conspectus of the KAS. As per the manuscripts collected from the Rep. & Conspectus of the KAS, manuscripts collected from different Satras go like this- Auniati Satra=19, Bar-Elengi Satra=06, Garmur

Satra=08, Bengenaati Satra=06, Kamalabari Satra=07,
Dakhinpat Satra= 02

Ethnic knowledge- some features:

Different disciplines:

In regard to India it is generally assumed that the Indian manuscripts contain mostly religious books- but in fact they comprise books of multiple areas- physics, chemistry, medicine, Mathematics, politics, Engineering, Architecture, astronomy, literature, etc. this is true to in respect of Assam also.

Time-tested:

The Knowledge of the ethnic societies grows with General human observation, trial and error method, and practical experimentation for generations and finally they get rooted in tradition and remain prevalent generations after generation. The beneficial utility is proved by their Time-tested feature. The people continue the use of the knowledge for the workability and allow them to prevail.

Eco-friendly:

Generally all kind of productions of the ethnic societies are produced with locally available natural elements and without use of foreign chemical or other materials. With a natural human intuitive sense of responsibility the people maintains means of sustainable consumption of the nature. Thus they are proved to be eco-friendly. The production methods creates no or minimum pollution.

Cost-rational:

The people produce the things not with greed but with immediate necessity and requirements. They do not need large Industry. Raw materials are collected from local environment. All these lead to low cost of production and so the prices are also less.

Grown with observation:

The folk knowledge are born and brought up through observation of the habits of the wild animals in nature and

rules of the nature in different circumstances. They are not outcome of laboratory tests rather are dependent on human experiences.

Some times more effective then modern findings:

Many times the ethnic traditional knowledge is more successful from the aspects of durability, utility and workability and in many times there are no modern alternative to them.

Insufficiency of supply:

One of the problems connected with the traditional ethnic knowledge is that large-scale demand of things in modern society cannot be met up quickly by traditional means of production.

Conclusions and suggestions:

- The Ethno-libraries can help researchers in providing valuable original information
- Newer virgin areas for heritage research latent in the manuscripts of the ethno-libraries are still being opened up
- they bear the fragrance of the undiluted core personality of a society- its cultural, social, political, spiritual identity
- They preserve, rear and strengthen national identity
- Traditional science and technology of a society can be known by the study of ethno-library
- Modern Science and technology can take idea from them to enrich itself in some cases
- They should be digitized, organized more systematic ways
- Workshops should be organized to create some skill person knowing pro and cons of those knowledge through practical learning
- Chapters should be included in the University(under-graduate and post-graduate level) courses in History

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Manuscript making process and their Preservation

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Introduction:

There are many libraries in the world, where rare manuscripts of Indian origin are preserved. Some of them are Copenhagen Royal Library (Denmark), Bibliotheque Nationale (France), Preussische States Bibliothek, Universitäts Bibliothek, British Library Royal Asiatic Society, Indian Institute, Cambridge University library (UK) , Darbar Library(Nepal), Punjab university Library, Museum Library (Sri Lanka) (S Kumar,P-27) And many more.

Early writing material in India

The earliest writing materials, which have survived in India, too were stone and metal plates. A large number stone and metal writing engraving are in existence, spread all over the world. In the 11th and 12th centuries AD, cotton fabrics impregnated with tamarisk resin (Pata) ,even fabrics of silk were also often used for writing.

The typical Indian material were birch-bark and palm-leaf describe below

Palm leaf

Palm leaf is one of the oldest medium of writing in India especially in Southern India. It is also the major source for writing and painting in south and south-east Asian countries including Nepal, Sri Lanka, Burma, Thailand, Indonesia and Cambodia. The trees grow abundantly in various part of India, particularly in South India, Bihar, Orissa and Bengal. Its leaves have therefore more widely used as writing material in olden times. Two kind of palm leaf found , one is tadipatra for writing with pen and ink, and another is ta/ada/a. Palm manuscript are produced from two main types of Palms.

A typical palm leaf as a slender trunk with has no branches. It has cluster of leaves at the top .There are many varieties of palm which grow in abundance in almost all the continent and in the tropical Island of the pacific.

Making process of palm leaf manuscript

Palm leaf manuscripts are found in linear horizontal format this is basically due to the natural size of the leaves. Normally lengths of the leaf vary from 15cm to 60 cm and width between 3 cm to 12cm. Their dimension depended on the available size of leaves. Before writing the palm leaves have to be process and prepared to make it's suitable for scribing.

There are several ways of processing palm leaves. The basic methods of palm leaf preparation for writing is are follows-

Palm leaves are first cut from the trees, before they could dry up and become brittle. Only a half opened young shoot of palm leaves are suitable for making manuscript. These are cut in necessary sizes and then boiled in water to the required temperature in order to render them soft. The softened leaves are then dried in the shade. The unwanted middle edge is reformed from the main leaf. The

desired portion is pressed, polished and trim to size. Then holes are made on either side of the leaves with a red hot wire.

Preservation

Palm leaf manuscript is organic in nature and is susceptible to different types of deterioration. If not preserved properly they are subjected to physical damage and decay. Some of the most common deteriorating agents are climatic factors humidity and temperature, light, insects, constant handling and adverse storage. To prevent from such defects, palm leaves are treated with special preservatives. To preserve palm leaves lemon grass oil is applied to each leaf, then dried and kept under air condition at low temperature. Few methods of conserve manuscript are

1. The use of natural herbs like sweet flag or margosha leaves with the manuscript to keep insects away.

2. Fumigation with thymol vapors helps to prevent fungus.

3. Fading of ink is restored by applying carbon black mixed with oil to the leaf.

Birch bark

Birch tree is of Himalayan origin. It is generally used in Northern India, especially in Kashmir and its adjoining area. The birch bark manuscript is found as well preserved in state Museum of Kashmir.

Making Process of Birch Bark Manuscript

Birch-Bark sheets are collected from the inner side of the bark tree. The sheets are composed of a number of very thin layers. The sheets are peels off and dry before writing on them. The sheets are delicate, but quite strong in texture. Writing is done generally with black carbon or vegetable pigment.

Originally the birch bark manuscripts were in the form of rolls, composed sheets held together at the two sided

by thread stitched within once centimeter of the edge.
Sanchi pat

In Assam the word manuscript is almost inextricably bound up with Sankardeva and his Neo-vaisnavite Movement. The manuscript were the vehicle for the transmission of the tenets and ideals of this religion-cultural movement and it was primarily due to Sankardeva and his successors that the manuscripts of this land could attain the status of such a vibrant, effective and prestigious media. The master himself wrote all his compositions like Ghoshas, Padas, Borgeets, Nataks and Bhatimas on these manuscripts. Sanchi Pat or Sanchi Puthi the Assamese manuscripts are made out of various materials such as-

- n Sanchi Pat - the leaves of the sanchi tree also known as the Agar.

- n Tulapat leaves made by pressing cotton

- n Tal pat- palm leaves rarely used.

Besides, tender bamboo slice, leaves of grass similar to maduri grass, bhuja leaf, bamboo pieces etc were also used but Sanchi pat and Tula pat were largely used. It is states in the Katha Guru Carita that Sankardeva used Tulapat while painting for his play "Cihna Yatra".

Because the primary media is Sanchi bark, the manuscripts have come to be known as "Sanchi Puthi" or "Sanchi Book". Tulapat, having ginned cotton as the chief component, is used for inferior documents, manuscript, for letters, for private correspondence, etc. They are long lasting, however.

Making/ Preparation Process of Sanchi Pat :-

The process of preparation of the Sanchi writing material, is a long and involved one, and the following stages from part of it-

- a) Curing
- b) Seasoning

c) Polishing the raw slices.

Thicker leaves are used for covers. Wooden pieces are also used. There were always some spare leaves or pages to record changes of ownership, or important events in the life of the owner or his family. These additional leaves were known as 'beti-pat' or 'betu-pat', or attendant leaves. The whole manuscript was wrapped up again in a piece of cloth, or enclosed in a wooden box. These boxes were again coloured and painted with appropriate pictures.

Universities/Institutions with manuscript collection:

Some universities/Institutions collect manuscripts, the name of the university with their collection are as bellow-

Organization	Number of Manuscripts
Aligarh Muslim University (UP)	12,000
Andhra University Library (AP)	3000
Adyar library and research centre(Chennai)	40,000
Asiatic society, Kolkata	32000
Andra Pradesh Oriental Main Library	23115
Banaras Hindu University, Varanasi (UP)	10,500
Bhanderkar Oriental Research Institute	20000
Central Institute of Buddhist Studies, Leh	10500
Delhi Archives	171
GOML, University of Madras (Tamil Nadu)	72620
Gauhati University (Assam)	4500
Govt Manuscript Library, Allahabad	11000
Goa central Library	50
Kamwshwr Singh Darbhanga	13000
Sanskrit University (Bihar)	
Kurukshetra University (Haryana)	5500
Khuda Baksh Oriental Public Library, Patna	21,000
Kurukshetra University, Kurukshetra	5,500
Manipur State Archives	334
Manipur State Kala Academy	1636
Osmania University Library (AP)	6,428
Orissa state Museum, Bhubaneswar	37000

Patna University (Patna)	3700
Poona University (Maharashtra)	4416
Punjab University (Chandigarh)	18,395
Rajasthan Oriental Research Institute, Jodhpur	1,16,123
Rampur Raza Library, Rampur	15000
Rajasthan State Archives, Bikaner	14000
Sampurnanand Sanskrit University, Varanasi	1,40,000
Sanskrit Academy, Osmania University	3000
Scindia Oriental Research Institute, Ujjain	18695
State Central Library, Hyderabad	7000
Safdarjang Museum, Hyderabad	1000
Tamil University, Thanjavur (TamilNadu)	3365
TSSM Library, Thanjavour	47,625
University of Calcutta (West Bengal)	4200
Utkal University (Orissa)	3053
Vishwabharati University, Santiniketan	5,354

A survey made by Indian National Trust for Art Culture Heritage (INTACH) in 1988-90

The National Mission for Manuscripts (NMM) was established in February 2003 by the Ministry of Tourism and Culture Government of India. Its Headquarters 11, Mansingh Road, New Delhi - 110001. The mission seeks to unearth and preserve the vast manuscript wealth of India. It has launched digitization project in a massive way. These cover a variety of themes, textures and aesthetics, scripts, languages, calligraphies, illuminations and illustrations. These manuscripts lie spread across the country and beyond, in numerous institutions as well as private collections, often unattended and undocumented. The National Mission for Manuscripts aims to locate, document, preserve and render these accessible to connect India's past with its future, its memory with its aspirations. The Mission started with digitization of 5 caches of manuscripts as a Pilot project. In the first phase of the pilot project about 39 lakhs pages

of manuscripts were selected for digitization. Out of these selected pages about 25 lakhs pages have been digitized. The mission has proposed a project for National Digital Manuscripts Library. This project includes development of software which will show very useful for the scholars and people interested in research by searching different manuscripts.

The Mission runs a network of 32 conservation units across the India, known as Manuscript Conservation Centres (MCCs), divided according to geographical zones.

(wikipedia.org/wiki/National_Mission_for_Manuscripts))

North

- Central Institute of Buddhist Studies, Leh
- Indira Gandhi National Centre for the Arts (IGNCA), New Delhi
- Department of Language and Culture, Shimla
- The Himalayan Society for Heritage and Art Conservation, Nainital
- Vrindavan Research Institute, Vrindavan
- Rampur Raza Library, Rampur
- Nagarjuna Buddhist Foundation, Gorakhpur
- Indian Conservation Institute, Lucknow
- Visweshvarananda Biswabandhu Institute of Sanskrit and Indological Studies, Hoshiarpur
- Central Library, Banaras Hindu University, Banaras

South

- Oriental Research Institute, Sri Venkateswara University, Tirupati
- Salar Jung Museum, Hyderabad
- INTACH Chitrakala Parishath Art Conservation Centre, Bangalore
- Tamil Nadu Government Museum, Chennai
- Karnataka State Archives, Bangalore
- Tanjore Maharaja Serfoji's Saraswati Mahal Library, Thanjavur

- Centre for Heritage Studies Hill Palace Museum, Thripunithura
- Regional Conservation Laboratory, Thiruvananthapuram

East

- SARASVATI, Bhadrak
- Khuda Bakhsh Oriental Public Library, Patna
- Sri Dev Kumar Jain Oriental research Institute, Arrah
- Manuscript Library, University of Calcutta, Kolkata
- INTACH Orissa Art Conservation Centre, Bhubaneswar
- AITIHYA, Bhubaneswar
- Sambalpur University, Burla, Orissa
- Krishna Kanta Handiqui Library, Gauhati University, Guwahati
- Manipur State Archives, Imphal
- Tawang Monastery, Tawang

West

- Rajasthan Oriental Research Institute, Jodhpur
- Mahaveer Digamber Jain Pandulipi Samrakshan Kendra, Jaipur, Rajasthan
- Lalbhai Dalpatbhai Institute of Indology, Ahmedabad
- Bhandarkar Oriental Research Institute (BORI), Pune

Central

- Scindia Oriental Research Institute (SORI), Ujjain
- Indira Gandhi National Centre for the Arts (IGNCA):**

Indira Gandhi National Centre for the Arts, Established in 1985 as an autonomous institution under the Department of Culture, in the memory of the Late Prime Minister Smt. Indira Gandhi, it is involved in diverse activities such as research, publication and training. The aim of the institute is to serve as a major resource centre for the arts, specially written, oral and visual source materials. The IGNCA has been designated as a nodal society for setting up a National

Data Bank on Arts, Humanities and Cultural Heritage. It has also initiated the most important manuscript microfilming programmed in 1989. It has an outstanding reference library, documented materials including audio/video, manuscripts, slides, photographs and artifacts.

Krishna Kanta Handique Library, Gauhati University, Guwahati

This University library functioned in 1948, and re-named in 1982 as Krishna Kanta Handique Library, the first vice chancellor of G.U. The library has acquired more than 4500 manuscripts on different subjects including illustrated manuscript. The collection of manuscripts in the repository is written in agaru bark, they contain historic, cultural value and great research value.

The machine readable catalogue at Krishna Kanta Handique Library, GU has been functioning since August 2003. The MRC has so far documented 25273 manuscripts, from 13 districts of Assam. These manuscripts are found to be written mostly in Kamrupi and Devanagari scripts. Theses manuscript were written on Sachipat & Tulapat (leaves of locally available trees)

Khuda Bakhsh Oriental Public Library (Patna):

Khuda Bakhsh oriental public library is situated on the busy Ashok Raj path, Patna-Bihar. It is an unique repository of the past heritage, preserved in the form of manuscripts written on paper, palm-leaf, deer-skin, cloth, and other materials.

It is one of the national libraries of India. Khuda Bakhsh Oriental Public Library is a unique repository of 21,000 manuscript in Arabic, Persian,Urdu, Turkish, Pushto and Sanskrit and Hindi, and 2.5 lakhs printed books old and rare as well as recent, in seven different languages. The library has a collection of about 40 sanskrit manuscript written on palm-leaf. It was declared open for public in

October 1891 with 4000 manuscripts. The Library is now fully funded by the Ministry of Culture (Govt. of India). It is also a designated 'Manuscript Conservation Centre' (MCC) under the national Mission for Manuscripts. Some Manuscripts are Timir Nama , Shah Nama, Padshah Nama, Diwan e-Hafiz and Safinatul Auliya, carrying the autograph of Mugal Emperors and their princes. It is now developing into a digital library, the Manuscripts available in digital format to reader within the library.

Rajasthan Oriental Research Institute, Jodhpur

It is an organization established by Government of Rajasthan to promote Rajasthani culture and heritage. It was established in 1954 under guidance of Muni Jinvijayaji, a member of the Royal Asiatic Society. The Rajasthan Oriental Research Institute has got a fine art gallery with a large collection of miniature paintings of Rajasthan. It also includes some calligraphy and manuscripts like Samput Phalak and Gandika.

The archives of Rajasthan Oriental Research Institute are filled with rare manuscripts which total to 1.23 lakhs which are distributed amongst the headquarters at Jodhpur and also in the seven branches. In total there are 1, 23,728 manuscripts in eight branches including Jodhpur.

Place	Manuscripts
3 Jodhpur (headquarters)	41374
3 Alwar	7559
3 Chittaurgarh	429
3 Jaipur	13003
3 Udaipur	6910
3 Kota	9924
3 Bikaner	29,429
3 Bharatpur	10,100

Conclusion:

Preservation of manuscripts is an important subject for

all the scholars, librarians, Scientists, curators and also for different institutions. Preservation process has been continued since human being learned the art of writing.

The manuscript carries the knowledge of ancient history. To know our ancestor we should know our history. After the invention of writing media the scholars stored knowledge in various media like stone, wood leather or in the form of manuscript like papyrus, palm leaf, etc. These are the primary source of knowledge at that time. At present there are no dearth of pesticides and repellants for the safe upkeep of documents. Libraries currently have experienced technological change in information storage and retrieval. The medium of information storage has changed from clay tablets, palm leaves to paper and now to electronic and optical media. Digital conversion can certainly extend the life of manuscripts.

It is unfortunate that some of our rare and valuable manuscripts are either lost or damaged. It is our duty to save and preserve them for future use.

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Present Status of Manuscripts Collection in Satras in Abhayapuri Sub-Division: A Case Study

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Abstract : Manuscripts constitute a major element of cultural life of Assam. Manuscripts are scattered throughout the state in various satras, namghars and in some households. This study has been done to know the collection of manuscripts kept in satras of Abhayapuri Sub-Division in Bongaigaon district. The aim of this paper is to show a view for responsible authority, which are working in the field of conservation and preservation of manuscripts. This paper also aims to restructure and reconstruct the information about the manuscript collection

in digital environment and also describe the lack of awareness about the collection, which are facing many problems at the present time.

Keywords: Collection Development,
Conservation, Management, Manuscripts,
Preservation, Satra.

Introduction :

Assam is situated in the north-east corner of India and is aptly described as the land of the "Red River and Blue Hills". To trace the roots of the development, one must step back to the sixteenth century when Mahapurush Srimanta Sanardev and his chief disciple, Madhabdev, laid the foundation of Satria Culture in Assam. Sankardev, the great social reformer, founded a new cult of Vaishnavism known as 'Ek Sarania' (devotion of Sole Almighty). The Satras situated in various parts of Assam are the centres of religious, cultural and social life of the people of Assam and are important pilgrimage centres of Vaishnavites and others.

About Manuscript :

Manuscripts are one of the precious materials of our cultural heritage. They are valuable sources for the reconstruction of the history and culture of a country. Manuscripts are one of the precious materials of our cultural heritage, acting as a valuable source of history and knowledge and offering perspective on contemporary society. Manuscripts can not only be stored and preserved, but also made available to the public.

The manuscripts are the most important materials to learn the cultural heritage of humankind. The effective utilization of knowledge hidden in manuscripts has recently been recognized as an essential tool to fill in the gaps of

our socio- cultural understanding of the tradition. So it is therefore necessary to preserve the manuscripts for current and future use by society.

Oxford English Dictionary defines manuscripts as 'a very old book or document that was written by hand before printing facility was invented.' Etymologically, the word manuscript has been derived from the Latin word 'Manus' that means hand and 'Scribe' to write i.e. written by hand. Hand written documents are called manuscripts.

Manuscripts in India have a long tradition that was produced in all part of our country in different languages and in scripts. These manuscripts were regarded as rare commodities, produced with hard labour and cost. A sense of religious sanctity and reverence were associated with them and they were worshipped like holy relics, which are now stored in different temples, madrasas, museums, universities as well as in personal custody etc.

2.1 Manuscript Collection in Assam

In Assam, the Satra institutes are the major custodian of the rare manuscripts, though some are preserved in different places, such as in temples, madrasas, museums, and universities as well as in personal custody. In ancient Assam, the bark of Agar was used to write on, which is locally called Sanchipat. It is an unique writing material only used in Assam. In the middle of 15th century, Srimanta Sankaradeva and his disciple Madhabdeva, along with their other disciples initiated Vaisnava renaissance in Assam. They spread the fragrance of Vaisnava faith among the masses, by written different dramas, Bargeet, Geet, poem etc. mainly on Sanchipat, tulapat etc. These manuscripts have still a great role in the Vaisnava Society as well as in Assamese literature, which are now treated as the cultural heritage of the nation. It is proud for us that two manuscripts of Assam i.e. Chitra Bhagabata and Ratnamala Byakaran,

written on Sanchipat have been selected as the National Treasure of India by the central government of India, both of them are now scientifically preserved in the archive of KKH Library, Gauhati University.

3. Satras in Abhayapuri sub-division: A brief history

3.1 Bishnupur Satra

In between 1475 to 1480, during the ruling period of Koch King Naranarayan, Srimanta Sankardev had established the Bishnupur Satra in Sakomura, a village of Undivided Goalpara district near Jogighopa. Srimanta Sankardev has given the charge of management of this Satra to his son Haricharan Dev. During that period, Pathan Sultan Abdus Salam had attacked the Satra and destroyed all the properties of the Satra. After that, Chatarbhuj Thakur, grandson of Srimanta Sankardev had re-established the Bishnupur Satra.

The Bishnupur Satra houses rare collections of illustrated manuscripts. The most important manuscripts preserved in the Bishnupur Satra include Ramayana, Mahabharata, Gita Bhagabata, Gunomala, Rambijoy written by Sankardev. Mahbharata and Ramayana written by Ananta Kondoli, Madhabdev and Ram Saraswati are also available. All these manuscripts are written in Sanchi Pat.

Manuscript of Ramayana and Mahabharata written in Tulapat by Bhattadev are also available in Bishnupur Satra.

3.2 Dharmapur Satra

Dharmapur is one of the oldest village of undivided Goalpara District. The Present Dharmapur Satra which goes by the name of Shyamraj Satra is in the Village of Dhamapur. There are several temples, Maths, Mandiras and Namghars in different parts of the village. There are mainly two old namghars in two different parts of the village namely- Shayamray Satra and Basudeva Satra. The Shayamray satra is situated in the middle of the village.

It has its historical background. In the year 1897 a great earthquake occurred and the satra had been fully destroyed. Those two villages had to establish a new Satra named Dharmapur Satra. It is now one of the greatest satras in the district of Bongaigaon.

3.3 Rangapani Satra

Rangapani Satra is situated in Rangapani of Bonagaigaon district 15 km far from Abhayapuri town. This satra was established by one of the followers of Srimanta Sankardev, Narayan Das Thakur Ata, at Moyenbari, earlier known as Bogoribari Porgona Halodhiya Gaon. After his death, his relatives re-established the Satra at Moyenbari. But during the great earthquake of 1897, the village had been completely destroyed. Then the Satra was shifted to Rangapani.

4. Objectives of the Study:

4.1 To know the collection of manuscripts kept in satras of Abhayapuri Sub-Division in Bongaigaon district.

4.2 To show a view for responsible authority, which are working in the field of conservation and preservation of manuscripts.

5. Scope of the Study:

The Scope of the Study includes Manuscripts collections in Satras of Abhayapuri Subdivision of Bongaigaon District. Three Satras in Abhayapuri sub-division namely Dharapur Satra, Bishnupur Satra and Rangapani Satra are selected for survey of the study.

6. Methodology:

Survey Research Methods have been applied for the study. For primary data collection questionnaire and interview techniques are used. Secondary data are collected from various literatures available in print form and electronic form.

7. Research questions of the study

7.1 What is the Status of Manuscripts collection in Satras of Abhaypuri Sub-division?

7.2 Availability of Human Resources and Equipments in the Satras.

7.3 What is the Budget and Source of finance/sponsoring body of Satras?

7.4 What is the status of Satras related to conservation and preservation for the Manuscript?

7.5 What is the status about maintenance and treatment Policy for the Manuscripts?

8. Interpretation of Data

To achieve the objectives of the study, the data were collected about collection, managements, environment and other facilities, methods of preservation and conservation etc. Analysis of data and related discussion is as followed:

8.1 Name of Satras:

Sl No.	Name of the Organisation/ Satra	Original Name of Satras Satras
1	Dharmapur Satra	Shyamray Satra
2	Bishnupur Satra	Bishnupur Satra
3	Rangapani Satra	Sri Sri Narayan das Thakur Ata

8.2 Collection and storage of Manuscripts

Sl No.	Name of the Organisation/ Satra	Collections	Storage mediums
1	Dharmapur Satra	520 (approx)	Wooden Boxes
2	Bishnupur Satra	650 (approx)	Wooden Boxes(14), Steel Almirahs (2)
3	Rangapani Satra	220 (approx)	Wooden Boxes

8.3 Types of Manuscripts

Sl No.	Name of the Organisation/ Satra	Types of manuscripts
1	Dharmapur Satra	Sanchipat
2	Bishnupur Satra	Sanchipat, Tulapat
3	Rangapani Satra	Sanchipat

8.4 Chemicals used for Preservation

Sl No.	Name of the Organisation/ Satra	Name of Chemicals used
1	Dharmapur Satra	Naphthalene
2	Bishnupur Satra	Naphthalene, Citronella Oil
3	Rangapani Satra	Naphthalene

9. Suggestions:

Following measures can serves the purpose of safeguarding the important treasures:

9.1 Awareness generation programme to cultivate among the people the sense of responsibility for preserving them.

9.2 Some actions to be taken in policymaking level to change the criteria of recruitment of new professionals besides increasing manpower wherever necessary.

9.3 Periodic training on preventive conservation to the persons responsible for looking after the treasures in different religious institutions.

9.4 Implementing some locally available, economic and easy to implement means and measures for environment control.

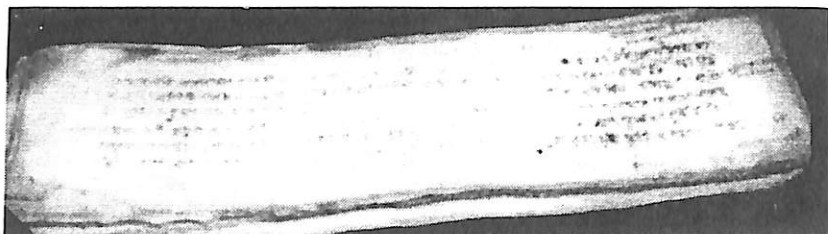
Conclusion:

The need of the hour is to generate awareness about the importance of these rare manuscripts that throw light on our past civilization. A number of collections are lying in very bad condition and they need immediate attention

before their complete disappearance. They are also prone to misplacement and theft, due to ignorance and lack of awareness of the owner. As the importance of these manuscripts is beyond question, safeguarding these are of vital importance.

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Tulapat Manuscript

Aspects of Ethno Library sources in the novel 'Mahanadi' and its significance to the context of Assamese traditional textile

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Abstract : 'Mahanadi' is a novel written by Anita Agnihotri depicting the Ethnicity of the people of Mahanadi river valley of Odisha. In her novel she described the life and struggle of the poor but traditionally skilled people of the river bank.

Introduction :

Anita Agnihotri, an IAS of 1980 batch is a noted Bengali writer of recent era. From her student life she used to write for the film maker of international repute, Satyajit Ray's children magazine 'Sandesh'. She has written over hundred short stories, remarkable number of morels, essays

and poetry. Her works has been translated into English, German and Swedish, as well as the major Indian languages. As a novelist her first creation was a lyrical Bengali novel 'JARA BHALOBESHECHHILO'. She become famous for some selected writings which are translated as 'Forest Intertudes' (trans. Kalpana Bardhan). The Awakenign (trans. Nandini Guha). Seventeen (trans. Arunava Sinha). Those Who Had Known Love (trans. Rani Ray) etc. In this paper I like to introduce one of her famous novel named 'Mahanadi' published in May, 2015 from Dey's publishing of Kolkata.

'Mahanadi' is the great river of Odisha. The writer has dedicated her novel to the people of the Mahanadi river valley. In her novel she described the life and struggle of the poor but traditionally skilled people of that river bank.

Key Words : Mahanadi, Mehar, Silk

Methodology : Literature search method.

Objective : To study the living relationship of the society with Ethno library sources using creative literature.

Analysis :

Anita Agnihotri has spent a large part of her service life as collection/ administrator in the Mahanadi valley and her experience has flourished in her novel. It is necessary to point out that she was a Masters of economics from Calcutta university and In the year 1991, she took sabbatical from IAS to pursue a course on Rural Development and obtained Masters in Development Economics from UK Anglia Raskin University. Moreover, she was the principal secretary in the department of textile and industries of Odisha. She was joint DG in the directorate general of foreign trade (DGFT), Govt. of India; between 1996 and 2001. She was also the member secretary of National

Commission for woman. As a public servant she gathered huge knowledge and experience regarding the struggle of traditional textile industries, its workers and the traditional cottage industries. She described all that things in her novel from scholastic view.

In 'Mahanadi' she realized that the poor traditional workers are artist, they are not only labour. They are poor because their art works are not valued properly and exploited rapidly. They are may be illiterate but very skilled and devoted to their won work. Here, I like to mention some examples of traditional works which has been described in her novel. She has scholarly described the history and physical geography of river Mahanadi from its source to off-sea, its flowing way and the results of obstruction created by Hirakund barrage which affects the lives of the river valley. But the wet-weather of its bank is very much textile-friendly.

In the novel, she wrote about nationally and internationally famous handloom silk works of Sambalpur of Odisha which are popularly known as sambalpuri silk. The weavers of this area creates designs on silk and cotton manually with highest perfection in traditional way. That traditional silk weavers are called 'Mehar' as community. Mehar weavers work on silk and cotton as their ancestral tradition. Those who are entitled as 'Master weaver' are specially skilled on creation of unique designs on silk.

The Mehars know the natural methods to use batsam as colourant on silk. They collect radish green from new born mango leaf, deep orange from the lower portion of nyctanthes (sewali flowers), deep red from shellac (Laksha) etc. They can make those natural colours durable on silk in a traditional bio-chemical way.

In her novel she wrote about a renowned traditional weaver named Mathura Mehar whose works usually goes to national and international fairs and wins awards, though his financial condition is not sound. The author observed that Mathura Mehar keeps some resources very carefully and respectfully, those are some manuscripts and 4-5 century years old silk designs, which are the unique creation of his ancestors. The novelist informed that most of the renowned weaver family has the same kind of collections as hereditary property in their houses. This is the matter which I want to introduce as an aspect of ethno- library.

The novelist also an economist. So she shows how the art-works are converted into commodities. Sometimes the art-worker receives acknowledgement of his creation by getting awards. But in reality the weavers hardly earn the cost of raw-material with a minimum wages and the profits goes to the agents and sellers. The trade and market economy acknowledge the art but not the artist.

In the same manner the novelist said about a migratory tribe community 'Situlia,' those are traditionally makes containers and house hold goods by brass which are shaped as animals, birds, fish etc. by using traditional technology of their own with highest perfection.

Conclusion : Our Assam has its own silk of highest quality called 'Muga' and 'Pat'. Assamese weavers also used traditional hand loom technology on making clothes and the designs which are drawn on silk are unique for that most of the cultural elements of assamese life are drawn on its. But the matter is that, if we want to know about the assam silk work of last five hundred years then it will be very difficult to accumulate the resources. Assamese cultural heritage with its all changes can be identified just



on silk art. Therefore, the silk works of forefathers should be collected and preserved with dignity as we preserve the 'Sanchi pat'. The silk muga and pat is also the identity of assamese ethnicity and the collection of that of previous centuries must be treated as aspects of ethno library. There is scope to write a novel like 'Mahanadi' on the subject matter on the people of Sualkuchi - the famous village for Silk work in Assam.

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Commonly used biocides for the protection of library documents and their toxicity

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Abstract : Biocides are used for conservation in various technological cycles to increase the biostability of paper. The protection of paper from damages by microorganisms mainly consists in the inhibition of fungus life activity processes. This can be achieved by various means with the use of various biocides. This paper discusses the most commonly used biocides and their toxicity. All biocides have some level of mammalian toxicity. The awareness of toxicity of these plays a key role in preserving the documentary heritage.

Key words: Biocides, toxicity, heritage, biostability, microorganisms.

Introduction:

A library is a source of knowledge that provides the

information of the past, present and future. It is a social institution charged with a responsibility to preserve, conserve, and, if possible, restore their local history and local genealogical materials. Apart from knowledge distribution, the basic objective of a library is Preservation: "action taken to anticipate, prevent, stop or retard deterioration". Conservation: "the maintenance of each item in the collection in a usable condition". Restoration: "the act of returning the deteriorated item to its original or near-original condition"[, ,].

All Libraries have paper based reading materials in the form of manuscripts, books, periodicals, paintings, drawings, charts, maps etc. The chief constituent of paper is cellulose, a complex carbohydrate. All these materials including cellulose are nutrition to some living organisms. Library materials fall victim to slow decay caused by acid content in paper, insect infestation, improper storage or handling, and excessive heat, mildew, humidity, and air pollution. The slow decomposition of library materials is a universal problem. Secondly; the major problem of documenting is bio-deterioration. At present, its remedy remains urgent without harming the environment and human. Any loss to such materials is simply irreplaceable[,]. Thus, by fifth Law of Library Science "Library is a growing organism".

Biocides are necessary for the control of organisms that are harmful to paper documents. A number of biocides have been applied for the treatment of manuscripts from bio-damage during a very long time. The protection of paper from damages by microorganisms mainly consists in the inhibition of fungus life activity processes. As these chemicals are toxic to organisms, so, it may negative impact on human, animals, other organism and environment. However, biocidal products can also pose risks to humans

in a variety of ways due to their intrinsic properties. So they must be handled very carefully. Importantly, over-use of these chemicals have severe effects on both human and environment that may lead to an immediate and long term effects. This study is focused on the effects of biocides and the awareness of these effects when used.

Objective : Literature survey method is followed.

Methodology:

Deterioration is a change of original state of any material by interaction between the object and the factors of destruction. The causes of deterioration may be external or internal. External causes are physical, chemical, biological, improper storage, unauthorized exposure, risky handling, theft, natural calamities. Internal causes are: poor quality of paper or materials used, the chemicals used for writing (e.g. Gall ink) or printing and binding.

Generally, library materials are prone to deterioration by the following factors-

Environmental (climatic Factors) factors:

Light, heat, humidity and moisture, dust and dirt, water etc. are the main environmental factors. The ultraviolet radiation of light is mainly responsible for photochemical degradation of paper of cellulose by oxidization into oxycellulose. High heat with low humidity causes also dehydration of cellulose fibers. On the other hand, high temperature with high humidity creates the condition for the growth of moulds. Importantly, prolonged high humid condition, paper becomes soggy and the moisture weakens the fibers of paper. Water is also harmful for the library materials.

Biological factors:

Microorganisms, insects and rodents are main biological factors. The growth of fungus, bacteria are considerable significance of tropical hot and humid climate like India.

They decompose or consume the cellulose in paper and binding textiles. There are thousands of insects, only certain insects badly damage the archive-library materials. They are silverfish, cockroaches, booklice, bookworms and termites (white ants). In libraries, rodents include mice, rats, squirrels and many other species that eat and destroy materials made up of paper, cloth. Mice and rats are mainly found in most libraries.

Chemical factors:

In the manufacturing of paper, sometimes fibers are used with low cellulose contents and some chemical compounds like alum, resin etc. are used for sizing of paper which cause acidic effect and facilitate chemical deterioration of the paper with the passage of time. Besides, in the atmosphere among various constituents unwanted materials such as CO_x, SO_x, NO_x are also present. Because of the absorption of these chemicals by the paper, the library materials get affected. The notable deleterious substances for the library materials are SO₂, NO₂, O₃. SO₂ & NO₂ when combines with O₂ and H₂O turns into H₂SO₄ and HNO₃ respectively. These acids are hazard to cellulose materials like paper and cloth. O₃ acts as a powerful oxidant destroyer of organic materials. Dust is hygroscopic in nature and when it is mixed with high humidity, it is transformed into dirt and if this dirt sticks to the surface of the books, it becomes difficult to remove.

Anthropogenic factors:

Besides from physical and chemical factors, a serious cause of deterioration often is the casual attitude of the library staff as well as the readers of the library towards manuscripts as physical objects. They are not always aware how to handle, store and use collections carefully to minimize damage and help preservation.

Disasters:

No library is exempted to the damages that can occur as a result of natural or manmade disasters.

A number of biocides have been applied for the treatment of books during a very long time. The problem was in the choice of biocide and method of treatment. Because most of the chemicals are toxic and have some negative influence on both human and library material. Biocides recommended for library materials should meet the following requirements.

- (i) Ability to kill all microorganisms in any stage of development.
- (ii) Harmlessness for book material in long-term storage and display
- (iii) Harmlessness for people,
- (iv) Low hygroscopicity
- (v) Absence of colour and smell
- (vi) Nonvolatility,
- (vii) Neutral pH
- (viii) Time stability,
- (ix) Reasonable cost,
- (x) Ease of use.

None of the substances used in practice ever met all the exacting requirements during the whole history of conservation. So it is better to enhance the knowledge of biocide and its toxicity.

The following chemical compounds were used in the conservation of paper documents during significant periods of time in the libraries, archives, and museums -

- (i) Formaldehyde: Formaldehyde is the smallest aldehyde. It is liquid and used as 40% solution- called formalin. It reacts with several different amino acids present in the microbial cell, including purines and pyrimidines group of both DNA and RNA. Thus, it is carcinogenic for human.

(ii) **Thymol:**Thymol is a white crystal with a distinctive aromatic odor and taste. It is derived from thyme oil and may be mixed with camphor in its crystalline form. It is moderately toxic by ingestion and inhalation. Studies indicate that exposure to thymol vapors can affect the central nervous system and circulatory system. No precise level for minimum exposure has been established.

(iii) **?-naphthol:**-Naphthol is a yellowish-white crystal with a distinctive aromatic odor (phenol-like). It is moderately toxic by skin absorption. Ingestion can produce renal damage, vomiting, diarrhea, abdominal pain, syncope, convulsions and hemolytic anemia.

(iv) **Bisphenol:** There is increasing evidence that bisphenol A (BPA), used in plastics, receipts, food packaging, and other products, might be harmful to human health due to its actions as an endocrine disrupting chemical (EDC).

(v) **Pentachlorophenol:** It is highly lipophilic weak acid with a $P_{ka} = 4.74$. It is a broad -spectrum microbicide. Due to its slow and incomplete biodegradation, it can cause harmful effects on the liver, kidneys, blood, lungs, nervous system. Finally, exposure to it is also associated with carcinogenic, renal, and neurological effects.

(vi) **Salicylanilide:** It is condensation products of salicylic acid and aniline. It is not highly toxic but can cause skin irritation.

(vii) **8-hydroxyquinoline:** It is a skin irritant in man. If ingested, kidney, liver and blood are the principal sites of toxic attack but no evidence of carcinogenicity. It can have induced chromosomal damage in mammalian cells.

(viii) **Methyl hydroxybenzoate:**It is found to be non-toxic and mildly sensitizing and irritating only when applied to the skin at very high doses for a long period of time. Methylparabens and propylparaben are rapidly metabolized

into the by-product p-hydroxybenzoic acid which is not stored in tissues but excreted in urine. But it is detected intact in Human Breast Tumors.

(ix) DDT: DDT was the first chlorinated insecticide. it is extremely toxic to insects, but its toxicity in mammals is quite low. but its residue is accumulated in the environment and declines in several wildlife species and ultimately human.

(x) Lindane/BHC: lindane is used to protect wooden buildings from termites. It is

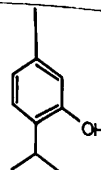
quite toxic to humans. By inhalation it irritates the nose and throat and effects on the blood. Oral animal studies have shown lindane to be a liver carcinogen.



Name: Formaldehyde (Mathanal)

Use: Disinfectant and Biocide

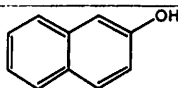
Toxicity: (i) Irritation of eyes, nose, throat (Inhalation)
(ii) Stomach and lung damage (contact)
(iii) Carcinogenic (oral)



Name: Thymol (6-isopropyl-3-methyl-2-cresol)

Use: Disinfectant and Biocide

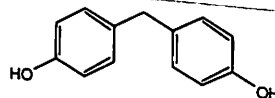
Toxicity: (i) less toxic
(ii) CNS and circulatory system (oral)



Name: 2-Naphthol

Use: Disinfectant and Biocide

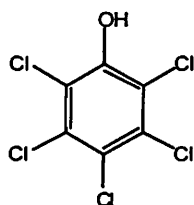
Toxicity: (i) Cough, sore throat (Inhalation)
(ii) Redness, Pain (contact)
(iii) Abdominal pain (oral)



Name: Bisphenol

Use: Disinfectant and Biocide

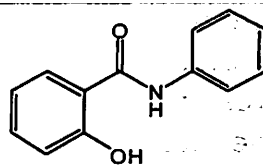
Toxicity: (i) Irritation of eye and skin
(ii) Endocrine disrupting chemical



Name: Pentachlorophenol

Use: Disinfectant and Biocide

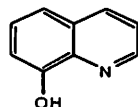
Toxicity: (i) Irritation of skin, eye (Inhalation)
(ii) Damage liver, kidney CNS (contact)
(iii) Carcinogenic (oral)



Name: Salicylaldehyde

Use: Biocide

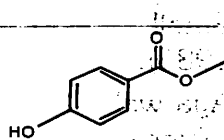
Toxicity: (i) less toxic
(ii) Skin irritant



Name: 8-Hydroxyquinoline

Use: Biocide

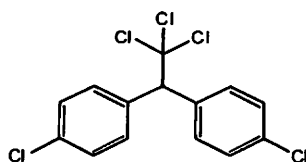
Toxicity: (i) Damage liver, kidney CNS (ingested)
(ii) Chromosomal damage



Name: Methyl p-hydroxybenzoate

Use: Biocide

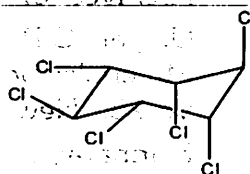
Toxicity: (i) very mild
(ii) Skin ageing
(ii) Breast cancer



Name: para-dichlorodiphenyl trichloroethane (DDT)

Use: pesticide

Toxicity: Breast cancer, carcinogenic



Name: Lindane / Gammaxane / BHC

Use: pesticide

Toxicity: (i) Nose, throat effect
(ii) liver carcinogenic

Conclusion:

There is an old adage that "Prevention is better than Cure". In term of Chemistry, "It is better to prevent waste than to treat or clean up waste after it is formed". The same is true for the science of preservation". It is better to take

care when using toxic chemicals instead of take the effects or diareases. The awareness of toxicity plays a key role in preserving the documentary heritage. The toxicity of chemicals is now gradually becoming a burning issue for human and environment. Therefore, the used of less toxic biocides should be practiced to keep the paper documents in healthy, good and usable condition.

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Evolution of Ethno Libraries in Assam with special reference to the efforts of the Company Rule

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The process of writing and keeping record originated actually after the people developed literary taste and learnt the art of living. The ancient Egyptians, Sumerians, the Babylonians and the Assyrians had used to possess extensive records of their own deeds though they showed no interest of the past into the narrative. Their style of keeping records were inherited and improved upon by the Hittites, the Hebrews, the Greeks and particularly by the Romans. Man stored their memory in hand writing materials like rocks, earthen plates, metal plates and later by light items like palm leaves, papyrus and parchments till the invention of paper as cheap and chief writing materials. Until the collapse of the Roman Empire, the Catholic Church kept the written records, then adopted and perfected in the national status that developed in western world. Among the Asian countries the Chinese incised on bamboo lathes and stone and subsequently written on paper. In most of the Asian counties, one find writing on metal, stone, wood, brick, bark skin

or parchment, palm leaf, paper, cardboard, and liner, all employed side by side.

The inscribed seals of the Indus Valley Civilisation reveal that the Indians applied the art of writing more than five thousand years ago. The Vedic literature and subsequently the Jain and Buddhists writings give flood of information that the ancient Indians preserved their writings which were subsequently transcribed from generation to generation. The Arthasastra, ancient treatise on Mauryan polity mentions a word 'Akshapatala' which means a general record room which was maintained by the Mauryan rulers. Hieun Tsang, the Chinese pilgrim of Harsha times as stated by him collected datas from local records. His work 'Siyuki' mentions a word 'Ni-Lo-Pitu' which means state papers or annals or royal adicts. In Gupta times officials called 'Akshapataladikara' were appointed to keep government records.

From the later Vedic age a class of count officials were appointed called Sutas or Magadhas, whose special duty was to composed, collect and preserve Vamsa i.e., the royal and princely genealogies. The royal achieves from the Mauryan period replaced the work of Sutas and Magadhas.

In South India, the Sangam literature, produced in Palm leaves, evidence that palm leave occupied a unique place in the sphere of writing materials and it continued till the first half of the 20th century. The records were well maintained by the Imperial Cholas of Tamil Nadu. Oral orders of king were taken down in 'olai' or palm leaves and maintained in the permanent record book. During this time Palaces, places of worship and houses of prominent personalities were the key centres of record keeping and the records were preserved and venerated as sacred things.

With the coming of the Muslims to India, a new tradition of history writing started. As a result of the next few centuries

India has a huge mass of historical literature in the shape of dynastic and regional histories, biographies and memoirs etc. The medieval rulers employed court historians and diarists in order to maintain the records of their activities in a systematic way.

Historically, the Muslim rules in India and the Christian Sovereigns in European countries paid much attention on preserving the administrative activities of the Government. The rulers themselves appointed record keepers and records were well maintained in separate places assigned for them. The records were arranged chronologically and were referred frequently for administrative purposes. The Mughal Government, popularly called as paper Government used to document almost all happenings in the court as well as in the country, such as marriage, child birth and deaths in the royal family, chief appointments like military officials, ambassadors, declaration of wars, peace treaties, receiving and sending envoys, boundaries of the kingdoms, kings tours etc.

During the colonial rule, the British paid special attention for preserving their records by establishing archives both in national and regional levels in the Western model. The establishment of Imperial Records Department at Calcutta in 1898 (later National Archives) and Madras records office in 1909 (later Tamil Nadu Archives) are examples of their archival sense. They implemented western pattern of archival administrative systems not only in the collection and preservation of records but also in the assimilation of information from them. The formation of Indian Historical Record commission in 1919 witnessed the interest of British on Indian records. The princely states in India too were not silent in archives formation. Most of the princely states in India had their own records repositories which were

arranged and preserved in both native traditional systems and English Archival methods.

Preservation of medieval Assamese manuscripts during the Colonial regime:

The Ahoms, the ruling dynasty of medieval Assam; developed their voluminous and numerous records i.e., the Buranjis, based on state papers or archival records viz. despatches from local administrators and commanders, diplomatic correspondence, daily court minute, judicial proceedings etc. The Buranjis bear the contemporary language, rituals, culture, customs, executive and judicial records of the time, socio-cultural life and the administrative affairs of the state., were written in fast coloured ink or oblong stripes of bark of Sanchi tree or aloe wood (Agaru) yielding a superior or thick variety (Sanchipat) rendering glossy after an elaborate process of curing, seasoning and polishing. The Buranjis were treated as religious as well as valuable documents, were kept preserved secretly and restricted to common men. The ethno library of the Ahoms were called as Gandhia Bharal, where their valuable documents were stored. Gandhia Barua and Gandhia Phukan were in charge of these libraries. There was also a separate department under the Ahoms for composing historical text. under the supervision of government officials. The previous Buranjis were compiled by scribes or officers from the Saringia clan, written on Tai-Ahom scripts, appointed for the purpose. Later, the Buranjis were written in Assamese scripts under the supervision of Likhakar Barua and also by nobles themselves. The Assamese Buranji writers were known as Lekharus.

Besides the Buranjis, numerous ancient manuscripts were written by various scholars, kept preserved in the religious institutions and personal repositories of medieval Assam, served as the heritage institutions of Assamese culture.

Objectives:- The main objectives of the present paper are to redefine the evolution of the ethno libraries in the history of human civilization and made an attempt to have a close study on the efforts and contribution of the British East India company officials towards preserving the ethno libraries in Assam in the second half of the 19th century.

The paper is prepared on the basis of historical study which implied on a detailed observation based on secondary data, collected from the related documents scattered in different historical texts, reports, records, journals and newspapers.

The manuscripts, of medieval Assam, of various nature were lying scattered and uncared in different parts of Assam for centuries. These records are very precious and heritage sources of Assam bear historical importance. During the period of civil wars and Burmese invasions innumerable old and rare manuscripts including the historical literature, viz-Buranjis were lost to posterity and the process was accelerated by the ravages of white-ants and repeated floods, fires and earthquakes. During the Colonial Regime (1826 - 1947), the American Missionaries were the pioneers in the field of search, collection, preservation and publication of some of the valuable handmade texts, especially the Buranjis, serially published in Arunodoi since 1850 onwards and they are followed by the British officials of the East India Company in Assam.

In connection with the scheme for prosecuting ethnographical enquires in different parts of India which was elaborated after the publication of Mr. Riley's work on the tribes and castes of Bengal, David Scott, the then Deputy Commissioner of Assam suggested that in Assam enquires might at the same time be made into the ancient history of the Province. A concrete step in that direction was taken by Sir Alfred Lyall, officiating as the chief

Commissioner of Assam in 1894 and that and in view in July 1894, Directorate of Ethnography was created with Sir E.A. Gait as its Honorary Director with some of the objectives as follows:

1. The Buranjis in the Assam Valley districts and similar materials in other parts of the province might either be acquire or accurate copies be made of them;

2. The arrangements might be made for the translation of the Ahom Puthis believed to be of historical value;

3. Enquiry might profitably be extended to the libraries of the Satras or religious establishments of the great Gosains of upper Assam;

4. Arrangement to be done to catalogue and rescue form oblivion the historical records of Assam.

5. Informations might be sought were to be classified.

6. An annual report should be published showing the progress of operations in this field.

This was the 1st step taken by the Authority of Assam for the conservation of ethno library sources of Assam by acquisition, collection and testify the ethno library sources of medieval Assam.

Till the end of 19th century, the Colonial Government contributed a lot, preserving some of the best ethno library sources of medieval Assam. The Report on The Progress Of Historical Research In Assam by, E.A. Gait, the then Honorary Director of Ethnography in Assam,; cited about the works as follows:

Historical documents: Preserved and translated -

1. Ahom puthis.

2. Buranji from Cantaikha to Cukapha.

3. Buranji from the death of Cupatpha alias Gadadhar Singha.

4. Ahom Buranji from Khunlung and Khunlai-in the repository of Kechava kanta Simha

5. Five another Ahom Buranjis of different periods found in the possession of Babu Surendra Nath Barkakati of North Guwahati.

6. Jaintia Buranji, inscribed on Sanchipat.at the possession of the person mentioned above.

7. Tripura Itibritta or the Chronicles of Tippera, a pamphlet.

8. Rajmala

Quasi- Historical writings:Preserved and translated -

1. Genealogy of the Rajas of Demorua in the Kamrup district, inscribed on oblong strips of Sanchipat,in the possession of the family of Dambarudhar Barkakati, for several generation

2. Chutiya Buranji, in the possession of a Chutiya family.

3. Bhuiynar Puthi, collected and sent by Babu Lakshmi Nath Kakati.

4. Adi Caritra, in the possession of Bengena Ati Gossain.

5. Hara - Gauri Bilas, purely mythological text written by Lalit ram Simha,Raja of Rani,

6. Rana Candi, historical novel by Haran Ch. Raha of Cachar.

Religious Works: Translated -

1. Thamkara, a prayer book, written in Ahom language later translated in Assamese

2. Dincoa, Ahom religious text

3. Prahlad Carit, a Puthi of Hema Sarasvati.

4. Kamakhya Tantra, a Sanskrit text, found in Manipur State Library.

5. Kamrupa Yatra,

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6. Tiksa Kalpa,

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7. Damadora Carit, in the possession of Patbaunsi Gossain.

8. Account of Jakhalabandha Gosain's family
Folk-lore and mythology: Preserved and translated

1. Malikha, an Ahom text
2. Anadi Patan, or the Creation of the world
3. Laitu, or the Ahom story of the Flood

The American Missionaries also, prior to the Company Officials, forwarded steps, as said above, translated an old Ahom manuscript, a rare Ahom buranji, known as Kamrupar Buranji in Arunodai, the first Assamese magazine, in 1850. Arunoday also published the Assam Buranji, by Kashi Nath Tamli Phukan, Chutia Buranji and facsimiles of innumerable coins of the Ahoms, Kachari, Jaintia, Koch Kings and Mughal Emperors.

Findings of the study:

After going through the proposed objectives of the study following findings are come out:-

The process of writing and keeping records was started with the stories of human evolution. In earlier days the written records were kept in the houses of royal families, aristocrats and later were transferred to public buildings and religious institutions. The medieval Assam handmade notes i.e.; manuscripts of different nature were written on Sanchi Pat, Tula Pat and Palm leaves, preserves in the custody of religious institutions, i.e.; Temples, Satras, Mosques and personal repositories etc. and till the middle of 19th century, when there were no printing machines, these ethno libraries were the prime academic and knowledge institutions.

The study found that due to the ignorance and proper knowledge, sometimes, the owner of the records being could not keep preserve them well. After the abolition of Zamindari, some of the landed aristocrats force to move into smaller house with inadequate space for storing their valuable ancient manuscripts. Sometimes in the religious institutions also the members did not find time to take

practical interest in preserving their stored materials which prove to natural disasters. During the period of civil wars and Burmese invasions, innumerable old and rare Buranjis were lost to posterity and the process was accelerated by the ravages of white - ants and repeated floods, fires and earthquakes.

The study further expresses that during the Colonial regime, the British Officials, took initiative in the search, collection, preservation and publication of the medieval Assam manuscripts of different nature, lying scattered and uncared for in different parts of Assam. The American Missionaries were pioneers in this field. One of the most significant step forwarded to preserve the ethno library sources of medieval Assam was the foundation of the Directorate of Ethnography, in 1894 in Assam. The study further prepares a catalogue on the preserving texts by the Directorate Of Ethnography as published in the Report On The Progress Of Historical Research In Assam.

The ethno library sources provide ample materials to write real history of the people of a specific time. Such records throw a flood of light on the socio- economic condition of the society. The social, cultural, economic and political conditions of the people can be understood only from the sources kept preserved in private repositories and religious institutions. Besides these records are of immense help in bringing out the biographical history and the educational development of a particular region.

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The Tradition of Preservation and Compilation of the Holy Qur'an: An Ethno Collection System

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Abstract : The revelation of the Holy Qur'an refers to the oral revelation to the Prophet Muhammad (pbuh) and its ensuing written compilation in to a handwritten was completed during the life of the Prophet Muhammad (pbuh). The revelation of the Qur'an began in the year 610 A.D when the Angel Gabriel appeared to Muhammad (p.buh) in the cave of Hira near Makka, the first verses reciting to Him Surah Al-Alaq- Iqra.....beginning the revelation of the Qur'an, and continued until before His death in 632 A.D.

While the verses of the Holy Qur'an revealed to the Prophet Muhammad (pbuh) he memorized it himself and later He declared the revelation of verses and instructed to his Caliphs (ra) who would also memorize the same. After completing the revealed of the Holy Qur'an was present during the time of Prophet Muhammad (pbuh) with the correct sequence of the verses. However the verses

of the Holy Qur'an were written on serapes of leather, leaflets, thin flat stones, shoulder blades, palm branches, etc. After the demise of the Prophet Muhammad (pbuh), the first Caliph of Islam Abu Bakr (ra) ordered to copy from the different materials on to a systematic material so that nothing of the compilation was lost. The entire Holy Qur'an was also recorded in writing at the time of revelation from dictation of the prophet Muhammad (pbuh) by his literate companions like Zaid bin Thabit, Ubay ibn Kab, Ibn Masud, Mu'awiyah ibn Abi-Sufian, Khalid ibn al-Walid and Zubair ibn Al-Awwam.

Keywords: preservation, compilation, caliphs, scribes etc.

Introduction :

The Prophet Muhammad (pbuh) was born in Makka in 570 A.D, at the age of forty years He started receiving divine message revelations from Allah, through Gibreil and these revelations was continued 22.5 years till He passed away. During the revelations of Prophet Muhammad (pbuh) miraculously memorized the each revelation and He used to proclaim it to His companions. The Holy Qur'an is the complete authentic and record of original revelation from Allah, every literal word of Allah in the Qur'an. The complete Qur'an is organized in 114 chapters which are said Surahs. 86 Surahs were revealed in Makka during the mission of the Prophet and the remaining 28 Surahs were revealed during the Prophet life in Madina in entire 10 years. The first revelation of Qur'an came to Him when He was in the cave of Hira, it was very odd night during the last days of the Ramazan. The first revelation was said

to Him "Iqra" (read or recite) when Prophet Muhammad (pbuh) replied that He could not recite. To read or recite were repeated two more time, when Prophet reported that the angelic presence held Him and emphasized Him so tightly when He felt His breath was leaving His body. The first Ayat were (meaning in English) "read or recite in the name of your lord who created (and continuous to create); created the humankind from a clot of congealed blood. Read and your lord is the most Generous; who taught by the pen, taught humankind what it did not know". The first revelation of the Holy Qur'an shakes and stuns Him, hurries to His wife Khadija and asked her (Khadija) to cover with a blanket, an interval of several months passes after the first revelation began to revelation the of the Holy Qur'an when Allah revealed to Prophet Muhammad (pbuh).
Objectives of the Study :

1. To study how the Holy Qur'an was preserved and compiled.
2. To know how the Caliphs and Scribes took initiative to preserve and compiled the Holy Qur'an.
3. To study about the final compilation of the Holy Qur'an.

Data and Methodology :

This research paper has been imposed descriptive method. Both primary and secondary data have been collected from Hadith and along with these translated versions which are available in book forms translated by Dr. Muhammad Muhsin Khan. Secondary data has been analyzed which both are in Arabic and English language by some writers and men of letters. I interpreted and analyzed data which are more reliable and dependable for this research work.

Result and Discussion :

Preservation and Compilation of the Holy Qur'an
The revelation of the Qur'an kept under the preservation

in proceeding succeeding Ayahs, the scribes wrote whatever materials was available at the time, the writing medium ranked from a stone, shoulder bone of camel, the leaf of palm tree, the membrane on the inside of deed skin, parchment etc. When scribes wrote the writing were store in the corner of Prophet's room and later, perhaps near the Prophet's room. There were 11 scribes during the early part of the Madinian period among them Ubay ibn Ka'b who was gent lament and the Prophet Muhammad (pbuh) introduced himself to an energetic person and was Zaid bin Thabit who became principal scribe, organizer and keeper of the record because he eager to learn so he placed directly under the supervision of Prophet Muhammad (pbuh).

The Qur'an into a book form was done after the battle of Yamamah during the time of Hāzrat Abu Bakar. Many companions became martyrs at the battle of Yamamah who had memorized the large parts of the Qur'an. Therefore Hazrat Umar (r) suggested collecting the Qur'an in the form of writing by a committee which was formed by Abu Bakr (r) at the suggestion of Zaid bin Thabit, which could gathered together the scattered recordings of the Qur'an and prepared a Mushahaf. The committee accepted only the material which had been written down in the presence of the Prophet himself. The committee was very sincere to collect the compilation from errors so they collect the verses which could be verified by at least two reliable witnesses who had heard the recitation of the Prophet. They completed and unanimously approved by the Prophet's companions and then these sheets were kept with the caliph Abu Bakr (r) passed to caliph Umar (r) and then Umar's daughter and the Prophets widow Hafsa. The caliph Hazrat Uthman (r) requested Hafsha to send him manuscript which was completed by the committee and ordered to

production of the Holy Qur`an in several bounded copies. The Holy Qur'an is an authentic book of Islam and in fact of the Arabic language.

The Scribes to Write the Revelation :

The Prophet Muhammad (pbuh) too vigilant in preserving the revelation of the Qur'an in the written form the beginning until the last revelation. Because He unaltered how to read and write so He called upon His scribes to write immediately the revelation when a new revelation used to come Him. The complete revelation of the Qur'an was written down in front of the Prophet (pbuh) by His scribes and the companions posed on their own copies of the Holy Qur'an in the Prophet's life time. The committee was formed to undertake the task of collecting the written Qur'anic material in the form of book. They were headed by Zaib bin Thabit who was the original scribe of the prophet was also a memorizer of the revelation of the Holy Qur'an. After revelation the every verses He immediately asked the scribes to write down the revolutionary verses he had received from Allah and he rechecked and reconfirmed the Ayat himself because He was an Ummi who could not write and read therefore He repeated to His Caliphs (r) that because they would write down the revolutionary verses by asking them to read whether they wrote correctly or not, and if there were found any mistake the Prophet Muhammad (pbuh) asked immediately to point out and then corrected. Always He rechecked and corrected to authenticate the portions of the Holy Qur'an memorized by the caliphs (r). The complete Qur'an was written down while were preserved under the supervision of Prophet Muhammad (pbuh).

Method of Preservation of The Qur'an by the Caliphs:

The first caliph Abu Bakar (r) assembled a meeting

all the hafiz who had committed the revelations to memory and the written record of the revelations with their help had the whole text in book form. During the reign of Uthman (r) copied his original manuscript version were made and this kind of version he dispatched to the capitals of the Islamic world. Before 1400 years ago prepared two of the original manuscripts of the Qur'an still today in the Topkapi Saray museum in Istanbul, Turkey, and other copy in Tashkent, Russia. The Holy Qur'an was revealed the word which the living language of the Prophet Muhammad and still as the mother tongue of about a hundred million people from Iraq to Morocco apart from the rest of the world. More over these in the non Arab world hundred of thousands of people study and teach the Arabic language. The Holy Qur'an Allah revealed to the Prophet for guidance of mankind exists today in its original language. The word of the holy Qur'an is the word of Allah. The divine messages of the Holy revealed to the Prophet Muhammad when dictated its divine text messages to the scribes. They written was then read out the Prophet who having satisfied himself that they had committed no error of recording.

Said in Hadith as-

"The Prophet was the most generous person, and He used to become more so (generous) particularly in the month of Ramadan because Gibreil used to him every night in the month of Ramadan till elapsed. Allah's messenger use to recite the Qur'an for him. When Gibreil met him he use to become more generous then the fast wind in doing good" (Sahih Bukhari, translated. by M. Mohsin Khan.)

The Prophet used stay up a greater part of the revelation of the night in prayers with use to recite the Qur'an from memory. The Prophet (pbuh) encouraged His companions to learn and teach the Holy Qur'an easy to keep in memory and record. Some companions of prophet Muhammad

(pbuh) who memorized the revelation were Abu Bakr (r), Umar (r) Uthman ®, Ali (r), Ibn Masud, Abu Huraira, Abdullah bin Abbas, Abdulla bin Amar bin Al-As, Aisha (r), Hafsa (r) And Umme Salama. "At the battle of Yamama many memorizers of the Qur'an were martyred. Narrated Zaid bin Thabit Al-Ansari who was one of those who used to write the divine revelations: Abu Bakr sent me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra were killed). Umar (r) was present with Abu Bakr who said "Umar has come to me and said, the people have suffered heavy casualties on the day of (the Battle of) Yamama, and I am afraid that there will be some casualties among the Qurra (those who memorized the entire Qur'an at other place (Al-Bukhari, 6.201).

Formal Compilation of the Holy Qur'an

After the death of the Prophet Muhammad (pbuh) Abu Bakr (r) advised to codification as a formal book. According to Hadith Umar bin al-Khattab (the second caliph of Islam) was alarmed and concerned that the next generation may not have enough teachers of the Holy Qur'an, and so he approached the first caliph Abu Bakr (r) that formal compilation of the Holy Qur'an be prepared book form on materials. Uthman ibn Affan (the third caliph of Islam) and Muslim population had spread over vast areas of Arabs regions and outside the other cultures of Islam.

The companions of the Prophet Muhammad (pbuh) who were literate, they used to keep the written record of the Holy Qur'an of several portions. The text of the Holy Qur'an had been preserved in four different ways during the life time of Prophet Muhammad (pbuh).

1. The Prophet himself committed to writing by the scribes of revelation the whole text of divine messages from the beginning to the end of the revelations.

2. Several companions of the Prophet learned the

whole text of divine messages and every syllable of the Qur'an by heart.

3. All the companions of the prophet had memorized at least same portion of the revelation for the reason that was obligatory for the companions to recite the prayer.

4. There were some literate companions kept a private record of the revelation of Qur'an to silicify themselves as to the purity of their record by reading the divine massages.

Conclusion :

It be proclaimed and evidences with full conviction that Prophet Muhammad (pbuh) memorized the entire Qur'an and had it written in front of Him by the scribes. Several of His companions memorized the entire revelation and possessed their own copies recitation and compilation. This process of dual preservation of the Holy Qur'an in written and in the memory was carried in each generation till today. The historical preservation of the Holy Qur'an was secular and believe is an authentic as the authenticity of scripture, the preservation was possible by them unless how can we be certain that the belief arising out of these scribes.

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Materials used in Ethno Library in Bilasipara Sub division under Dhubri District of Assam

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Abstract : "The word Ethno means the non mechanized human activities or efforts." Ethno library science is based on the traditional science, which has been using to conserve our ancient library materials as well as knowledge. To conserve the original knowledge for coming generation we must go through the ethno libraries. To keep the originalities of the manuscripts as it is, we have to engage ourselves to find out remedies of deterioration of our manuscripts. For this we may have to use the same material and method which our forefather used in the past.

These materials are biotic, sustainable and non polluted and also the symbol of heritage and well cultured. These are preserved in different repositories like religious or

educational institution, museum, and personal repositories etc. from hundreds of years which may go beyond thousand years. So, to make any steps to conserve the manuscripts of a particular area from any further deterioration, it is very important to know the materials used in that area. Otherwise, the planning may not work properly. Considering this matter the paper has tried to find out the 'Materials used in Ethno libraries in Bilasiapra Sub division under Dhubri district of Assam'

Key words: Manuscripts, materials.

Introduction :

Traditional libraries are the main inspiration of present day libraries. The materials used in the ethno libraries were mainly biological origin and these materials are the fundamental instrument for the ethno library. Such materials were used to scribe and these in turn used to disseminate knowledge. In the past time there were three different types of library materials used. Some of which were permanent like stone, metallic plates etc. Some other were temporary like earthen pots, plates, etc. and other were like leaves and barks of tree, skin, bones etc. Out of which, in India, most of the manuscripts were written on barks or leaves of trees like Sanchipat, Talpat, Bhojpat etc.

In ancient time, knowledge distribution process was mainly based on "Shruti" (i.e. listening). As with the development of writing skill people were in search of writing material. They probably have tried a lot. Earlier people (Saint or someone like that) used to write on earth or stone by charcoal. They also tried bark, leaves, wooden piece, skin of animals etc. As the progress and necessity of writing, distinct system of making writing materials was also established

in different places. That too, was according to the availability of the raw material for making the writing tools.

In India, most of the manuscripts were written on bark or leaves of trees which are commonly available in that time. The trees like Sanchi, Bhoj, Tal, etc, were widely used as writing material in different part of the country. These materials are biotic, sustainable and non polluted and also the symbol of heritage and well cultured. These are preserved in different repositories like religious or educational institution, museum, and personal repositories etc. from hundreds of years which may go beyond thousand years.

So, to make any steps to conserve the manuscripts of a particular area from any further deterioration, it is very important to know the materials used in that area. Otherwise, the planning may not work properly. Considering this matter the paper has tried to find out the 'Materials used in Ethno libraries in Bilasiapra Sub division under Dhubri district of Assam'

Methodology: Survey process is adopted for the paper.

Aim: To find out the common materials used in ethno library in Bilasipara sub division under Dhubri district of Assam.

Discussion : Bilasipara subdivision is, as far as manuscripts collection is concerned, one of the important subdivisions of Dhubri district of Assam. It is due to the inhabitation of different caste and communities including some well known "Brahmin" families. With the changeover of knowledge distribution medium from "Shruti" to written one, this area also adopted the same in its institutions. As a result, like any other part of Assam, many manuscripts were written in this area also. The process of writing a manuscript demands a lot of hard work. So, with the increasing volume of manuscripts another ethno science

had developed, i.e. science of preservation of manuscripts. Thus, to meet up the rule of division of labour - three types of library professional had emerged (Viz. -- Gandhia, Kakati and Lekharu).

In Assam, the art of manuscript making has developed in its own course. This is somewhat different from other part of India. Specially use of Sanchipat is an unique feature of manuscripts of Assam. Other material commonly used were Tulapat and paper.

Of all the various kinds of manuscripts, the Sancipata is characteristic of Assam. Sanci (pronounced as hansi in Assamese) is the name of a tree commonly known as Sanchi tree (*Aquilaria agalosa*).

Preparation of Sancipata

(a) At least 15 to 16 years old Agar tree with a minimum 30-35 inches of girth is selected.

(b) The trunk is incised with a sharp knife at about four feet above the ground.

(c) From above this incised portion the bark is removed in strips 6 to 8 feet long & 3 to 27 inches in breadth as required.

(d) These strips are rolled up separately with the inner white part of the bark outwards.

(f) These are sun dried.

(g) The dried bark is cut into pieces of convenient sizes.

(h) Then immersed in water for at least 3 days, and then dried in sun again.

(i) Thereafter, boiled in water. (The hard green outer layer of the bark becomes soft and easily separable).

(j) Then dried again. Rubbed with at first a piece of brick then with a paste of "matimah" (Mati-Dall).

(k) The smooth bark is then dyed yellow (with-- Haital or Hartal / Hengul etc.). Dried in sun.

It is now ready for use.

Tulapat are produced as follows - First of all some pieces of Shimla tree or Mahoitree are boiled for 2-3 hour. Then those are mashed and expand on a Salani or wooden plate with the help of a hard wooden piece or metal plate. It is now allowed to dry properly. After that these are coloured by turmeric or matimah powder which make the paper smooth and shiny.

Talpat are produced by boiling the leaves of palm tree with some herbs. Then it should be dried properly. The art of writing on a Talpat is very interesting. A Styluss is used for the purpose. As it is a hard and pointed piece of metal, it cuts the upper half of the leaf during writing. This groove marks allows the charcoal ink to rest there for many years. If, in course of time the ink become faded, new ayer of charcoal ink may be added to make it bright again.

Preparation of Assamese Ink

(a) The Kehraj plant (*Verbesina prostrata*) is taken out with its roots also --washed --juice is extracted by grinding.

(b) Juice of green silikha is also extracted & mixed with the juice of kehraj .Then equal quantity of cow urine is mixed.

(c) The solution is heated to make denser .then filtered

(d) The white bright liquid, seeps out from an earthworm when tortured, is then added to the ink. This will bring a special sheen & permanency to the ink.

(e) The ink is ready, but it may require dilution, for the purpose dew drops (Collected during winter in a specific manner) are added.

(f) Smooth ash of iron cooking pots may be mixed to make the ink darker.

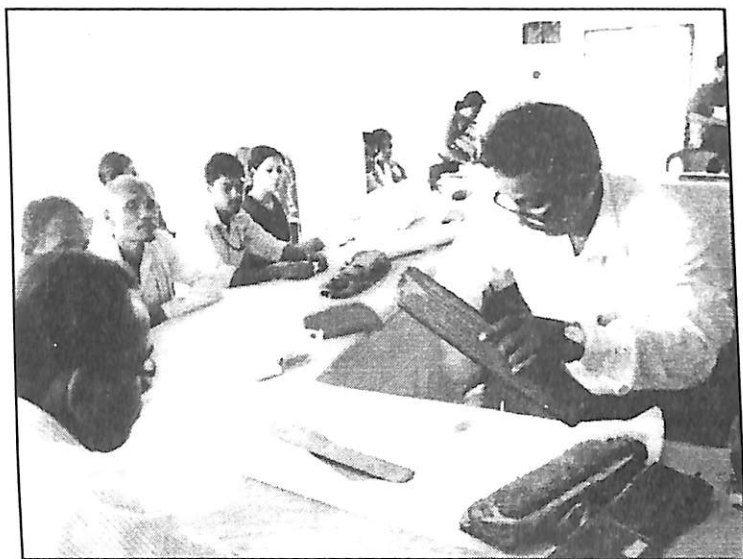
The ink is normally stored in inkpot made of Bamboo.

Conclusion: The discussion showed that a lot of pain was taken by our forefathers to produce these manuscripts.

So this treasure should be well preserved. In this subdivision, as four types (mainly three types) materials were used. One should be very carefull in adopting a preservation technique. Through this paper we welcome all the scholars, ethno scientists to go through a detail study of these manuscripts and also to preserve them before any major damage occurs.

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Resource person Mr. Tarun Ch. Saikia, the Archivist of Gauhati University demonstrating the conservation procedure in the workshop at Bilasipara College on 12th March, 2016.

Ethno Libraries of undivided Goalpara District of Assam : A brief study

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Abstract : The word 'ethno' represents the non mechanized human effort or activities. Before the invention of machines the people used to do their works by using human energy or natural energy. No fuels were used at that time to do the works for Preparation, conservation and dissemination of knowledge. There were no printing machines, the people used to write the books in the leaf, skin, cloth, stone, earthen plate etc. The repository of such books is nothing but the 'Ethno Libraries'. There are numbers of such hundreds of years old ethno Libraries still there in the Satras, Temple or individual repository in the undivided Goalpara district which are the centre of knowledge culture before English education was introduced in the area. This paper is on the basis of the study on such ethno Libraries as the centre of knowledge culture in undivided

Goalpara district.

Key words: ethno Library, Knowledge culture.

Methodology: Survey method; Historical method, literature method.

Objectives:

- (1) To find out the past scenario of knowledge activity in the undivided Goalpara district.
- (2) To record the knowledge culture in the ethno libraries.
- (3) To study the problems of ethno libraries and find out the solutions.

Social relevance: The ethno libraries are heritage institutions. These are the great source of past knowledge. But due to lack of awareness and negligence these are going to ruin. The study will aware the knowledge society for its conservation and use.

Hypothesis:

- (1) most of the ethno libraries are in ruined condition.
- (2) undivided Goalpara district is rich in ethno libraries.
- (3) most are usable for knowledge culture in present day context.

Introduction: Before the invention of Printing machine by John Gutenberg, in 16th century, all the libraries of the world were ethno libraries. People used to produce books using the materials like Papyrus, Sanchipat, Palm leaves, Bhojpat, earthen plate, Skin of the animals etc. The human society was grown based on the knowledge culture using these materials. These materials were kept in the ethno libraries. There are hundreds of such ethno libraries have been rendering their servties in the State like Assam. The undivided Goalpara district also has the pride to have about 30 numbers of such ethno libraries, During the medieval period or before the introduction of English Education in this district, these were the prime centres of the knowledge culture which geared up education in the area.

Ethno libraries of Goalpara District : A survey : There are about 30 ethno libraries in the un divided Goalpara district. Out of these, the top ten are - Satrasal Satra ethno library, Pukhuripara Satra ethno library, personal ethno library of Dipa Bhattacharya, Surjendu Nath Chakraborty, Bhaskar Bhattacharya, Hakama; ethno library of Simlabari Satra, ethno library of Tarinipria Chatuspathi, Gauripur, ethno library of Bishnupur Satra and ethno library of Bapupara Satra.

Satrasal Satra: Satrasal Satra is located in the indo-Bangla border of Dhubri district. This is a place where Chilarai married with Bhubaneswari, the nephew of Srimanta Sankardeva. The books which are found in the ethno library are the Vaishnav literature like *Srimod Bhagwata*, *Dashama*, *Gunamala* etc.

The material of writing are Sanchipat. These are conserved in a wooden box in the Sanctorium of the Satra.

Pukhuripara Satra: Pukhuripara Satra is located in the Salkocha area of Bilasipara sub-division under Dhubri district. This Satra is a holy place for the follower of Mahapurush Damodar Deva. The books which are available in this Satra are like *Shiddhi Kaumudi*, *Gayatri Mahatmya*, *Samudra Snan Vidhi*, *Grihapuja Vidhi*, *Kamdev Puja Vidhi*, *Sri Krishna Stotra*, etc Apart from the religious books there are Ayurveda manuscript like 'Jarar Aushadha' is also found in this library. There is a collection of ancient letters also in this library. The writing materials are Sanchipat, Tulapat and palm leaf.

Bapupara Satra : Bapupara Satra is located in the present Goalpara district. There are Vaishnavite books like Bhagawat in this Satra. These are kept in the boxes of the Sanctorium of the Satra, The writing materials are Sanchi pat.

Bishnupur Satra : This Satra is located in the

Bangaigaon district at present. The ethno library of Bishnupur Satra repose the Vaishnavite manuscripts. The writing materials are Talpat and Sanchipat.

Simlabari Satra : This Satra is in the district of Dhubri. Naam Ghosha, written by Madhabdev. Gunmala written by Srimanta Sankardev were found in the ethno library of this Satra. The writing materials are Sanchipats and Tulapat.

Personal library of Dipa Battacharya : In the ethno library of Dipa Bhattacharya, Bilasipara there are hundreds of Sanchipat and Tulapat books. Most of these are religious, but there are other books on Ayurveda, Astrology, Mathematics, Literature and so on. Some of these are like - *Shiva Stotra, Dhanawantare Barnana, Jar Kabach, Bisha upasam mantra, Prasna Uttar Hisape Biakaran etc.*

Personal ethno library of Surjendu Nath Chakraborty: A good number of Sanchipat and Tulapat manu-scripts are there in the personal library of Surjendu Nath Chakraborty. Most of the books are religious. The most large sized book of this ethno library is *Shardha Koumudi*.

Personal Library of Bhaskar Bhattacharya: Bhaskar Bhattacharaya of Hakama has a numbers of manuscripts written in Sanchipat and Tulapat.

These are religious books. Grammar of Sanskrit literature are available in this personal ethno library.

Mahamaya Temple library: Mahamaya temple of Kokrajhar district has some religious books. These are related to 'Sakti' culture of Hindu religion. There are some historical documents also in this ethno library.

Tarinipria Chatuspathi Tol Gauripur (Commonly known as Gouripur Tol) : Gouripur Tol was an academic

institution in medieval period in the district of Dhubri. There are numbers of manuscripts of the Sanskrit literature and grammar in this ethno library.

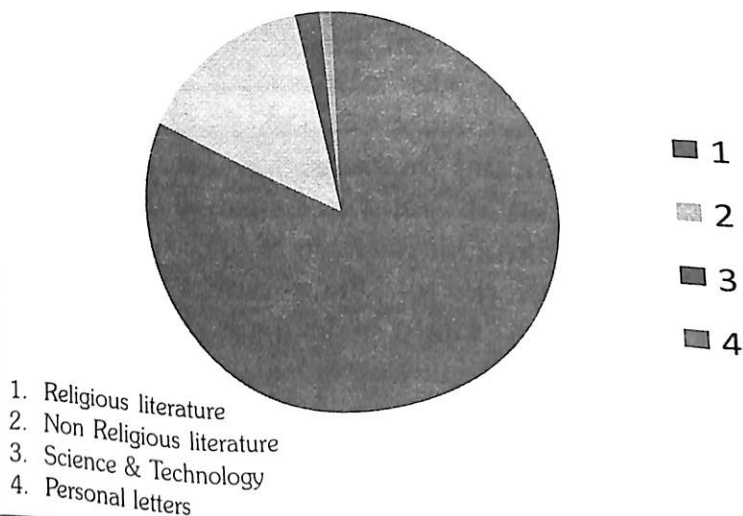
Conservation System in these ethno libraries: Traditional preventive conservation procedures are followed in the ethno libraries of undivided Goalpara district. Jitendra Nath Pradhani, Satradhikar of Satrashal Satra and president of Satra Mahasava, explained that; they do not allow to touch the ethno library books at any time. These are kept specially in the Sanctorium and occasionally displayed in front of the disciples or devotees. Most of the Satra keep the books in the Sanctorium with due respect and with religious tradition. According to Biswajit Goswami, the ethno librarian of Pukhuripara Satra, they follow some special methods for conservation. He further added that books are always should be considered as sacred; whether it is a manuscript or a printed one. All are highly precious, irrespective of their content. So they need a special care and respect. However, he told on the matter that Govt. should emphasize on making microfilm of these manuscripts.

Role of National Manuscript Mission (N.M.M.): National Manuscript Mission was started by then Govt. of India during the Prime Ministership of A. B. Bajpayee. The books of ethno libraries of Dhubri district was surveyed by Bilasipara College Library, under the guidance of N.M.M. Centre of K. K. Handique Library of Gauhati University since 2003. About one thousand ethno library resources of the district have been surveyed. They have conducted numbers of workshops to conserve the resources scientifically. The resources are also registered in the National Register which are available at the website -- [www. namami.org.in](http://www.namami.org.in).
Use of the Resources : The use of the ethno library resources of these libraries are very rare. Mostly the scholars

come to these libraries specially for Research purpose. The regular handling of these Resources are not allowed. Frequent handling may damage these resources. So there are restrictions in using and handling of these resources. We cannot use these materials as like the printed books. There are some traditional rules and regulations for the use of such ethno library materials. There are specific time and date of reading these ethno library materials. These rule and regulations must be followed, otherwise these will be ruined. But these restrictions have reduced the numbers of users in these ethno libraries.

Type of the Resources : Most of the Resources of the Ethno libraries of the undivided Goalpara District are Religious. Approximately 82% of these resources are the

Pie diagram of various types of ethno library resources of undivided Goalpara district



Hindu religious books like the parts of Ramayana, Mahabharata, Bhagwat, Gita, Veda, Purana, Upanishada, Kirtana, Naamghosha, Bargeet etc. The 'Puja Veedhi' of the

Hindu religion (books on the rules of worshipping various deities) are available in these resources. 15% (approx.) of the Resources are non religious literature and the books on language and Grammar-specially the Sanskrit Grammar. 2% of the resources are science and technology books- like Ayurveda, Agriculture, Veterinary Science etc. 1% of the ethno library resources are the letters, Govt. documents, personal documents etc.

Findings : The important findings of the study are-

1. Around 70% of the resources are in good condition.
2. The resources are mostly Hindu religious.
3. Traditional preventive conservation procedures are scientific and adopted by most of these library.
4. The general people are unaware about the ethno libraries.

5. The resources reflect rich knowledge culture in the medieval period in the undivided Goalpara District.

6. All the books are written in Kaimrupi Script and most of the books are written in Sanskrit language.

Suggestions : To continue the conservation system of these ethno libraries, the estimated acts are-

1. Training of the ethno librarians
2. Financial aids to the libraries.
3. A special Government Department should be organised for these libraries (like-Directorate of Ethno Libraries)

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Early Writing Materials and their preservation

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&

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Introduction :

So far we know traditionally that the library means as the carrier of Culture and heritage from one generation to next generation. So, it is the repository of culture, custom & Practices of writing manuscripts of a particular society in a particular era. The word, "Library" has originated from the Latin word, 'Libra' which means ethnic. Thus ethno Library has carried its concept.

In ancient times before the advent of printing machine different writing materials were used in the manuscripts that included Sanchipat, Tulapat, Parchment, Arts & Sculpture, Statue, Clay Tablets, Palm leaves and brick bark being scattered in different places. The Masjid, Mandir, Satras, Historical monuments, other religious institutions and personal repositories are witnessing their existence at present.

The materials used in the ancient period were made manually without the help of any machine. So such manuscripts were regarded as precious and their uses were restricted and preserved.

The Government, Both Central and State has taken initiatives to establish National & State level archives and museums. The national archives of India is the instance of such initiatives that was established originally in Calcutta and latter on shifted to Delhi in the year 1911 whose purpose is to keep the records of non-current documents for the use of Administrators and Research Scholars.

Now the challenge has come in case of taking special care for preservation of such ancient materials which have already elapsed many years. So there has arisen a question regarding the long existence of such cultural heritage for the generation to come.

Among the early materials, the palm leaves and birch bark were predominantly used. So their preservation is the prime factor which has been discussed in short in this topic.

Plam leaves :

A Palm tree has a straight, slender trunk with no branches. It has a cluster of leaves at the top. There are many varieties of palm, which grow in abundance in almost all the continents and in the tropical islands of the Pacific. In India there are two distinct varieties whose leaves are such that these can be processed with ease and used conveniently as writing materials. These are Sritola which is thin crisp, flexible and beautiful and Tala which is thick and coarse.

Preparation of Leaves for Writing :

When the leaves of a grown up three sprouts from their sheath and are just beginning to spread out these are cut. Before cutting out the strips to manuscript size, the bunches of leaves are seasoned. Writing was usually done by reed pen and ink prepared from powdered charcoal (or some such carbonaceous ink) Palm leaves are narrowed in width, generally 3.5 to 4.0 cms. But these are pretty

long in size, to suit the requirement of writing on them, they were cut into strips of suitable length.

Preservation Methods :

Storing : Manuscripts placed and tied between wooden boards were generally wrapped in cloth to keep off dust and worms. It is interesting to note that the colour of the cloth used for wrapping was traditionally red or yellow, and sometimes white, but never of any other colour. It was generally believed and truly so, that red is a repelling colour for worms, and yellow, if prepared by turmeric solution, has germicidal property. Silk protects against book-worms remarkably well, but its use was restricted, obviously because of its higher cost.

Good Environment : High temperature and low humidity are extremely injurious to palm-leaf manuscripts; worse still, if there is wide ranging variation of these factors. These two factors over a period of time turn manuscripts brittle. Extreme variations in temperature and humidity causes disintegration; the manuscripts often get lumped together into solid blocks, defying all attempts at restoration.

Protection from Insects : In Modern practice naphtholene balls or camphor packets etc. which are very effective insect repellants are being used in many manuscript. Naphthalene balls or camphor packets are placed in the manuscript boxes. These, however, have to be replenished at regular intervals.

Fumigation : When it is noticed that some manuscript leaves are already infected by insect pests, fumigation becomes necessary to eliminate active infestation. One of the very simple methods of fumigation, which has been found very effective by the National Archives of India, and which can be managed in house by any manuscript repository, is to use paradichlorobenzene in an air-tight steel vault.

These two traditional forms of writing materials contain

lot of original information of our rich cultural heritage. Right from the beginning of collecting palm leaves and preparing the same for writing format need utmost care. Once writings are completed, it needs a lot of care to preserve it. Some of the methods of preservation have also been discussed such as proper storing, good environment, protection from insect, fumigation, restoration etc. The same steps are also taken for preserving Birch bark Manuscripts.

Conclusion :

Present days printed book form materials or noon-book materials are available in multiple copies which is not possible in case of hand made manuscripts on palm leaves and brich bark. So not only the Governments, also the peoples like us should take special care so that future generation can see our past cultural heritage.

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An old English manuscript preserved in British Museum

Preservation of Ethno Library Materials

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The term Ethno means local or traditional. Ethno Libraries are the evidences of the past society and therefore this are the profile of our heritage. We know about our past literature, culture, history, politics, economics etc based on the literature available in the Ethno libraries. Ethno libraries are the foundation of past academic research activities. The conservation practices of the ethno-science also eco-friendly and long living. So, Ethno library science is still a discipline of need and relevant for present day society. The ethnic knowledge is traditional and practical. There are thousand of ethnic communities in the world who have been continuing their civilization with profound knowledge of Zoology, Botany, Medicine, Textile, Agriculture and even ethno library science.

Ethnicity also refer traditional knowledge. Ethnicity does not reflect under civilized. Ethnicity reflects the civilization that grow with nature, without artificial manipulation.

The scientific knowledge of ethno people came forward after the un-earthed of various medicinal plants used by the ethnic groups.

There was traditional knowledge to treat the patients

which were found much more effective than the modern medicines. Those plants or sources medicines were unearthed by the ethno-technologists.

Assimilation of ethno and modern science may create a better culture in our society. Now we are having the ethno-based music, dance etc. which are found very popular and the popularity promoted to establish the ethno-libraries of such music etc.

The environmental degradation caused by modern technology has made the techno-based society unpredictable. The first growing modern techno-based society is now under the big threat due to the environmental menaces.

The welfare scientists and sociologists are now luring for Ethno science to find out the ideas to save from the rain of this techno-based society.

From the point of library science also, there are better opportunities in ethno-science to long run the libraries.

The product of traditional practices of book making can produce such type of books which can be preserved for thousands of years.

Methodology :

Literature search method is adopted for preparing this seminar. It helps one to aware of the finding of different aspects involved in carrying out the seminar

Aims :

To study, Preservation of Ethno Library material plays a great role in achieving the aims of a preservation of the Ethno Library materials.

Materials of Ethno Library :

There are crores of manuscripts which are still preserved in the Ethno libraries in different countries of the world. The Ethno library science has immense contribution to continue such libraries from the ancient time to till now. Lakhs of papyrus rolls are conserved in the libraries of

Greece, Italy, Egypt etc. The handmade paper manuscripts are still preserved in the libraries of China. There are the books of skins, leaves, wooden plate, traditional papers, cloths etc. in such libraries.

There are scientific traditional methods to conserve the library materials in the Ethno libraries. The materials which are used to preserve the library materials are mostly collected from trees. The bark, stem, root, leave, flower, fruit etc. of different flora are used to preserve the library materials.

There was library professional known as "Gandhia" in Ahom Kingdom who collected such conservatives from various product of floras.

The plants like agaru, tall, neem, silikha, bambo etc are the sources of such raw materials of the ethno library technology. The traditional technology of Ethno libraries yet to be unearthed or studied. Worth mentioning is that books which were produced by Ethno technology could preserve for hundred years.

The pupyrus rolls are still preserved which were written thousands of years ago. But the modern paper made books are difficult to conserve just for one hundred years.

The Ethno-library technology is therefore much more vital as per the conservation is concern. So we should not be lackadaisical towards the Ethno-library sciences and technology.

There should be a course of Ethno library science in modern subject of library and information science.

The modern library and information professional are very much up to date from the point of computer technology, but they are lacking behind from the point of Ethno library science. We must search Ethno-library Science to use our traditional Knowledge for best conservation of library materials.

Sanchi puthi or sanchi book: The Assamese manuscripts

are made out of various materials such as Sanchi pat (The leaves of sanchi tree also known as the Agar). Sanchi bark (the thicker variety-the aloes wood of the Bible). Tulapat leaves (made by pressing cotton). Talpat (palm leaves; rarely used) other media e.g. Muga cloth in Samaguri Satra has in its possession a manuscript on muga-silk which can be found Besides, tender bambo silce, leaves of grass similar to maduri grass, bhuja leaf, bamboo pieces etc were also used, but sanchipat and tulapat largely used. It is stated in the Katha Guru Carita that Sankardeva used tulapat while painting for his play Cihna Yatra.

The factor effecting the manuscripts:

1. Micro-Organism: Bacteria and fungus are very damaging to the manuscripts. Fungus damage the materials, creates stain and discolor the letters. Thee grow in 65% humidity 24*-30*C temperature. Bacteria also damage the leaves by creating colonies on the surface area.

2. Insects: The insects like silver fish, book-worm, cockroach, termite etc. take the manuscripts as their food and shelter. These insects may damage the manuscripts.



3. Heat and light: High temperature ($>36^{\circ}$) and high humid condition is affective for the manuscripts.

4. *Human Handling*: Human handling is also one of the important factor of the damaging the manuscript. Insincere careless handling also cause damage to the manuscripts use of indigenous materials against damaging factor as follows likes Turmeric, Black cumin, Cinnamon, Clove oil, Neem leaves are control insects.

Apart from all these, black piper, Snake skin, kapur, tabacco leaf, kumkum fruit etc. are also against insects and micro-organisms. In case of the palm leaf, Bhoj leaf manuscripts we can use mixture of turmeric, black cumin, cinnamon power and clove oil mixture on the surface of the cover board of the manuscript or side by the manuscript with the help of a cloth. We can use chemical like Para-Dichlorobenzene, thymol naphthalene etc. for preventive conservation

Conclusion :

For conservation of Ethno library materials, public awareness is very much important. We should keep in our mind that the materials are creation of the for-fathers and these are the result of their hard labor conservation of materials one kind of offering of great respect to our fathers.

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Palm Leaf Manuscript

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Abstract : Palm-leaf manuscripts (Talapatra grantham) are made out of dried palm leaves. Palm leaves were used as writing materials in South Asia and in Southeast Asia dating back to the 5th century BC, and possibly much earlier. Their use began in South Asia, and spread elsewhere, as texts on dried and smoke treated palm leaves of *Borassus* species (Palmyra palm) or the ola leaf (leaf of the *Corypha umbraculifera* or Talipot palm). One of the oldest surviving palm leaf manuscript is a Sanskrit Shaivism text from the 9th-century, discovered in Nepal, now preserved at the Cambridge University Library.

Introduction :

Palm leaf manuscripts were written in ink on rectangular cut and cured palm leaf sheet. Each sheet typically had a hole through which a string could pass through, and with these the sheets were tied together with a string to

bind like a book. A palm leaf text thus created had a limited time (between few decades to ~600 years) and the document had to be copied onto new sets of dried palm leaves as the document decayed due to dampness, insect activity, mold and fragility.

The oldest surviving palm leaf Indian manuscripts have been found in colder, drier climates such as in parts of Nepal, Tibet and central Asia, the source of 1st-millennium CE manuscripts. The individual sheets of palm leaves were called Patra or Parna in Sanskrit (Pali/Prakrit: Panna), and the medium when ready to write was called Tada-patra (or Tala-patra, Tali, Tadi). The famous 5th-century CE Indian manuscript called the Bower Manuscript discovered in Chinese Turkestan, was written on birch-bark sheets shaped in the form of treated palm leaves.

John Guy and Jorrit Britschgi state Hindu temples served as centers where ancient manuscripts were routinely used for learning and where the texts were copied when they wore out. In South India, temples and associated mutts served custodial functions, and a large number of manuscripts on Hindu philosophy, poetry, grammar and other subjects were written, multiplied and preserved inside the temples. Archaeological and epigraphical evidence indicates existence of libraries called Sarasvati-bhandara, dated possibly to early 12th-century and employing librarians, attached to Hindu temples. Palm leaf manuscripts were also preserved inside Jain temples and in Buddhist monasteries.

With the spread of Indian culture to Southeast Asian countries like as Indonesia, Cambodia, Thailand, and the Philippines, these nations also became home to large collections. Palm-leaf manuscripts called Lontar in dedicated stone libraries have been discovered by archaeologists at

Hindu temples in Bali Indonesia and in 10th century's Cambodian temples such as Angkor Wat and Banteay Srei.

One of the oldest surviving Sanskrit manuscripts on palm leaves is of the *Parameshvaratantra*, a Shaiva Siddhanta text of Hinduism. It is from the 9th-century, and dated to about 828 CE. The discovered palm-leaf collection also includes a few parts of another text, the *Jñānāvamahātāntra* and currently held by the University of Cambridge.

With the introduction of printing presses in the early 19th century, this cycle of copying from palm leaves came to an end. Many governments are making efforts to preserve what is left of their palm leaf documents.

The rounded or diagonal shapes of the letters of many of the scripts of South India and Southeast Asia, such as Devanagari, Nandinagari, Telugu script, Lontara, the Javanese script, the Balinese alphabet, the Odia alphabet, the Burmese alphabet, the Tamil script and others may have developed as an adaptation to writing on palm leaves, as angular letters tend to split the leaf.

Regional Variations:

Odisha

Palm leaf manuscripts of Odisha include scriptures, pictures of Devadasi and various mudras of the Kama Sutra. Some of the early discoveries of Odia palm leaf manuscripts include writings like *Smaradipika*, *Ratimanjari*, *Pancasayaka* and *Anangaranga* in both Odia and Sanskrit. State Museum of Odisha at Bhubaneswar houses 40,000 palm leaf manuscripts. Most of them are written in the Odia script, though the language is Sanskrit. The oldest manuscript here belongs to the 14th century but the text can be dated to the 2nd century.

Tamil Nadu

In 1997 The United Nations Educational Scientific and Cultural Organisation (UNESCO) recognised the Tamil Medical Manuscript Collection as part of the Memory of the World Register. A very good example of usage of palm leaf manuscripts to store the history is a Tamil grammar book named *Tolkappiyam* which was written c. 4th century. A global digitalization project led by the Tamil Heritage Foundation collects, preserves, digitizes and makes ancient palm-leaf manuscript documents available to users via the internet.

Javanese and Balinese

In Indonesia the palm-leaf manuscript is called *lontar*. The Indonesian word is the modern form of Old Javanese *rontal*. It is composed of two Old Javanese words, namely *ron* "leaf" and *tal* "*Borassus flabellifer*, *palmyra palm*". Due to the shape of the *palmyra palm*'s leaves, which are spread like a fan, these trees are also known as "fan trees". The leaves of the *rontal* tree have always been used for many purposes, such as for the making of plaited mats, palm sugar wrappers, water scoops, ornaments, ritual tools, and writing material. Today, the art of writing in *rontal* still survive in Bali, performed by Balinese Brahmin as sacred duty to rewrite Hindu texts.

Conclusion :

Many old manuscripts dated from ancient Java, Indonesia, were written on *rontal* palm-leaf manuscript. Manuscripts dated from 14th to 15th century Majapahit period, or even earlier, such as the *Arjunawiwaha*, the *Smaradahana*, the *Nagarakretagama* and the *Kakawin Sutasoma*, were discovered on the neighboring islands of Bali and Lombok. This suggested that the tradition of preserving, copying and rewriting palm-leaf manuscripts continued for centuries. Other palm-leaf manuscripts include

Sundanese languageworks: the *Carita Parahyangan*, the *Sanghyang siksakanda ng karesian* and the *Bujangga Manik*.

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Bio-deterioration of Manuscripts : A case study in Bilasipara Sub-Division of Assam

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Abstract : Manuscripts are the primary source of historic information. With the deterioration of the law of nature, manuscripts are also deteriorating along with time. Deterioration may be taken place due to heavy heat, draught, moisture, different types of Biological agents like white ant, silverfish, different types of fungal activity etc. This paper highlights some of the deterioration taken place in Bilasipara subdivision of Assam due to Biological agents.
Key words: Bio-deterioration, manuscript.

Introduction : Manuscripts are the first hand written documents which reflect our glorious past and tell the story of our forefather. These manuscripts are the basic and

primary source of information for the researchers. Due to different reasons, it may be Biological like different types of insects, fungus etc. or it may be non biological like heat, draught, moisture etc. Many of these manuscripts are now in poor and fragile physical conditions. For their proper preservation at first, we must know how they are deteriorated by different types of agents. This paper taking initiatives to find out bio-deterioration due White ant, Silverfish, different types of Fungal attack etc.

Aim: This paper is to find out the major biodeteriorating agents of the manuscripts of Bilasipara subdivision.

Methodology: Literature and field survey method is adopted for this study.

Discussion: Manuscripts in India have a long tradition that has produce in all parts of our country in different languages and scripts. These manuscripts were regarded as rare commodities, produced with hand labour and cost. A sense of religious sanctity and reverence were associated with them and they were worshipped like holy relics, which are now stored in different Temples, Madrasas, Museums, Universities as well as in personal repositories etc.

In Assam, the Satra institutes are the major custodian of the rare manuscripts, though some are preserved in different places, such as in temples, madrasas, museums and universities as well as in personal repositories. In ancient Assam, the bark of Sanchi tree (*Aquilaria agalosa*) was used to write on, which is locally called Sanchipat. It is an unique writing material only used in Assam.

In the middle of 15th century, Srimanta Sankardeva and his disciple Madhavdeva , along with their other disciples initiated Vaishnava renaissance in Assam. They spread the fragrance of Vaishnava faith among the masses, by writing different dramas, Bargeet, Poem etc. mainly on Sanchipat, Tulapat etc. These manuscripts have still a great

role in the Vaishnava society as well as in Assamese literature, which are now treated as the cultural heritage of the nation. It is a proud of us that two of manuscripts of Assam i.e. "Chitra Bhagawata" and "Ratnamala Byakaran" written on Sanchipat have been selected as the National Treasure of India by the central govt. Of India. Both of them are now scientifically preserved in the archive of K.K.Handique Library of Gauhati University. Moreover, other two manuscripts form this university library i.e. "Lava-Kusha Yuddha" and "Sachitra Bhagawata" were displayed at the World Book fair - 2006-2007, held in Frankfrut, Germany.

Besides, the Satras and Namgharas, institutions like K.K.H. Library of G.U., Kamrup Anusandhan Samiti, Deptment of History & Antiquarian Studies, Guwahati are the main repositories of rare and valuable manuscripts in Assam.

In Assam, the Vaishnava people worship the manuscripts as the sacred things. Because of the religious belief, these manuscripts are accessible to the Hindus only and that within the Satra premises only. It may be mentioned here that, In Assam, the manuscripts, which stored in University libraries, in Museum or in other organizations are also mainly originated in Satra institutes. It can be mentioned here that such type of conservative mind helps to protect the manuscripts from deterioration due to anthropogenic reason, at least to some extent.

But our paper deals with bio deterioration only. Before going to our findings, it will probably, be better to discuss about some common bio deteriorating agents.

Insects:

White ants : During our survey, we have not found any attack of white ant on manuscripts, but it has some effect on printed books of some of that house which have

preserved manuscripts. So, none can deny that, there is a great threat of white ant attack on the repository of manuscripts. We would like to site an instance of narrowly escaping of the largest individual repository of manuscripts of this subdivision during the last flood in the year 2015 at Bilasipara. Probably many of this area will be able to recall the condition of the devastating flood at Bilasipara town during the month of August of 2015. Mrs. Dipa Bhattacharya, the owner of a large repository of this town is a keen observer and dedicated conservator of manuscripts, has also faced a great threat during the said flood. Though, her household utilities or commodities were in threat of damage due to the said flood, she ignoring all these, concentrated her efforts to save the manuscripts from the flood. As a result, though a large collection of printed books had totally damaged by the white ants, not a single manuscript deteriorated during these days. We express our gratitude to her through this paper with a feeling that only such type of dedication can save our manuscripts.

Silverfish: Scientific classification: Kingdom: Animalia, Phylum: Arthropoda, Subphylum: Hexapoda,

Class: Insecta, Subclass: Apterygota, Order: Thysanura, Family: Lepismatidae,

Genus: *Lepisma*, Species: *L. saccharina*,

Binomial name: *Lepisma saccharina*, Linnaeus, 1758.

A silverfish (*Lepisma saccharina*), a nocturnal insect, is a small, wingless insect in the order Thysanura. Its common name derives from the animal's silvery light grey and blue color, Their abdomens taper at the end, giving them a fish-like appearance. The newly hatched are whitish, but develop a greyish hue and metallic shine as they get older. They have three long cerci at the tips of their abdomens, one off the end of their body, one facing left, and one facing right. They also have two small compound

eyes, despite other members of Thysanura being completely eyeless, such as the family Nicoletiidae. They also avoid light.

Ecology : Silverfish consume matter that contains polysaccharides, such as starches and dextrin in adhesives. These include book bindings, carpet, clothing, coffee, dandruff, glue, hair, some paints, paper, photos, plaster, and sugar. Silverfish can also cause damage to tapestries. Other substances they may eat include cotton, dead insects, linen, silk etc.

Bookworm, common name for any insect that feeds on the paper or binding of books. It is a popular generalization for any insect that supposedly bores through books. The name is most frequently given to the larvae of certain beetles, although any insect that normally feeds on starchy material or wood may eat paper.

Insects other than beetles, such as cockroaches and the tiny larvae of certain moths, have also been known to destroy books. One family of tiny, soft-bodied, wingless insects in particular are known as booklice and do considerable damage when they feed on book bindings or on biological specimens found in museums.

Scientific classification: The beetle larvae known as bookworms belong to the family Bostrichidae, of the order Coleoptera. The moth larvae known as bookworms belong to the family Oecophoridae, of the order Lepidoptera. Booklice make up the family Liposcelidae, of the order Psocoptera.

A major book-feeding insect is the book or paper louse (also known as booklouse or paperlouse). These are tiny (under 1 mm), soft-bodied wingless Psocopterans (usually *Trogium pulsatorium*), which actually feed on microscopic molds and other organic matter found in ill-maintained works (e.g., cool, damp, dark, and undisturbed areas of

archives, libraries, and museums), although they will also attack bindings and other book parts. The booklouse is not a true louse. (From Wikipedia, the free encyclopedia)

Fungus : The intensity and the results of the fungal action can strongly influenced the characteristics of a single paper. Fungal species are the main cause of damage to objects of cultural heritage made of or supported on paper. Many of them have, in fact, at least a partial cellulytic action. This study reveals that there is a clear sign of fungal attack on the manuscripts of this subdivision.

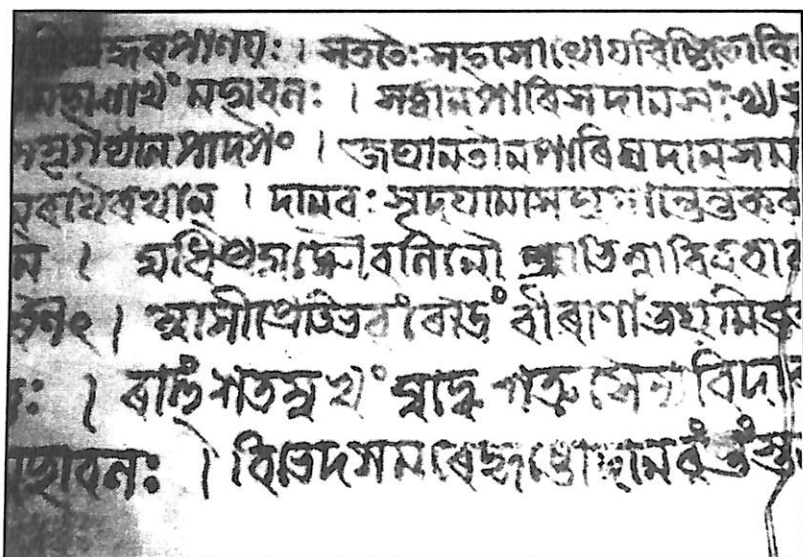
Result: In this sub division, most of the repositories are individual repository. Most of these are managed the head of the family concerned. During or survey we found that some of the manuscripts suffer from bio deteriorating attack. Though the number of effected manuscripts is very small, if not proper care has been taken, it may cause a great damage of the repositories.

Total no. of repositories surveyed -- 10.

Name of area	No. of repositories Surveyed	% of manuscripts deteriorated Bio deteriorated	% of manuscripts by other agents
Salkocha	6	20% (Mostly fungus)	30%
Bilasipara	4	20% (Mostly fungus)	20%

So it may be safely conclude that, most of the major biodeteriorating agents seen in this area (some are not in manuscripts but in printed books of those house who have a manuscript repository also) are - (i) Insects - White ant, Silverfish, bookworm. and (ii) fungi.

From the above study, it will be easier to take steps against bio deteriorating agents, as it is now restricted to only a few.



Comment: Although deterioration is the role of nature, but it is one of the major problems in organization and management of manuscript collection. Methods of preventive conservation should be applied and a keen observation at regular interval can only save the manuscripts from bio deterioration.

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Information Needs and Library Services for Rural Community Development: A Study

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Abstract : The paper looks at the provision of information needs and library services for rural community development. It focuses on information needs of rural dwellers which library and information centre assist them in meeting. It looks at the concept of rurality and the nature of rural library, identifies the information needs for rural community development and highlights the problems of information flow in rural communities. It gives some recommendations for the provision of information needs and library services for rural community development.

Keywords: Information Needs, Library services, Rural Community Development.

Introduction :

Information needs and library services is very important for the development of both rural and urban communities. Access to information and library services are basic necessities

for a democratic government especially in decision making process. Information and library services are also very important to solve the day to day problems of every citizens of a country. Information is an indispensable factor for promoting the development of society. Information is a basic resource like materials, money and personnel. It is an indispensable and essential ingredient in today's social, economic, industrial and technological development. Without information no meaningful development can be achieved. Information is a vehicle of development in all areas of human life.

Rural Library :

Rural library plays a prominent role as an information referral centre; other information sources are also open to the rural dwellers including meetings, age groups, dance groups etc. The term rural denotes the society, which is essentially based on the productivity of land and the economy is of an agrarian in nature. The access of modern technology is limited in the villages and one of few routes for information to reach the massive rural population is through libraries. Generally speaking rural libraries are public libraries located in rural areas. It helps the village community to get all the necessary information which is required to build a healthy and progressive individual and community life.

Information needs of Rural People: Rural libraries have a major role to play in adult education programme. People must learn new skills and techniques and also introduce some changes in the way of living, thinking and working. Rural libraries provide its users to cultivate these habits, attitudes and social behavior. Following information's may be required by the rural people.

- i) Health Information
- ii) Government Information
- iii) Statistics

- iv) Market News and Research
- v) News and current affairs
- vi) Local events and activities
- vii) Spiritual literature

Provisions of Library Services for Rural Community development:

Rural library services operate in an environment of geographical remoteness, characterized by small population units and consequent modest financial support. Rural libraries play a vital role in communication of information. They make information available through books, films recordings etc. therefore, there must be a well-trained librarian. Only well trained personnel can take up-to-date decision on the acquisitions and organization of materials.

It is also necessary to take into account the varied tastes of the rural reader. Rural libraries should render services for children young adults and special groups. A major goal of rural librarians is to make their services available to everyone. Book mobiles and branch rural libraries help spread rural library services. The Ethno libraries of the spiritual Institutions like Satra and Naamghar provide them spiritual information.

Recommendations: Following are the some recommendations for provisions for rural library services for rural people.

a) There should be some collaborative efforts from the government as well as individuals for proper library services at rural level.

B) Rural library must provide some reference services to its rural user.

c) Rural library should serve as a mediator between rural people and policy makers.

d) It should encourage cultural and other related activities so that it can preserve some traditional culture. Ethno libraries of the spiritual organisation like Naamghar,

Temple, Satra etc have been conserving the heritage reading materials. They should be encouraged and honoured.

e) Professionally qualified library personnel should be employed in library and information centre's

f) The Ethno libraries of the Satra, Naamghar, temples, Masjids etc. should be supported.

g) Government should provide enough fund for development of library services in the rural communities.

Conclusion :

At present time, there is an urgent need to develop the rural libraries adequately. In order to provide basic information needs for agencies that is concerned with markets to the rural community. Rural libraries like the urban libraries should render services for children, young adults and special groups. A major role of rural librarians is to make their services available to everyone. There are good numbers of ethno libraries in the rural areas. Proper guidance for conservation for the ethno library resources should be given in scientific manner.

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Fumigation in Ethno Libraries: A Simple Chemical and Physical Method

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Introduction :

Fumigation is a method of pest and fungus control that completely fills an area with gaseous or fumigants of pesticides and fungicides to kill the fungus and to suffocate/poison pests within. This method is used to control pests in buildings, soil, grain, paintings, books and manuscripts. Fumigation is also used during processing of goods to be imported or exported to prevent transfer of exotic organisms. This method also affects the structure itself.

Fumigation process has done in the following phases:

1. First the space to be fumigated is generally covered to make it sealed
2. Secondly the fumigant is released into the space

3. Next the space is held for some time so that the fumigant gas acts on and kills any infestation

4. Next the spaces is ventilated for escaping the poisonous gases and render it safe for humans to enter into the space.

Literature in India has flourished up to its highest level during the past eras. All the diverse sides of literature and every aspect of indigenous life was written down meticulously. Many of these were copied and some of them up to several thousand times. Obviously they were handwritten copies in manuscript form. Though a manuscript may refer to hand written text awaiting for publication here we take it as a synonym of handwritten books. These books, at present are the pride of our nation. But unfortunately, in course of time, a large number of books are damaged, lost, destroyed or get deteriorated due to many reasons. One of the most common amongst them being 'Bio-deterioration'.

Objectives:

This paper will discuss the fumigation techniques used for manuscripts and books those are affected in Ethno libraries. The paper also includes some simple chemical and physical methods of fumigation. The paper does not include the storage of all manuscripts and books in the libraries.

Methodology :

Literature survey including study of product precautions list supplied by the producer with the chemical.

Discussion :

Each and every manuscript, if not fumigated earlier, may carry some bio-deteriorating agent with it. So a newly introduced manuscript may damage the total repository within a very short time. No short cut method has proved satisfactory in this case till now. A explanatory discuss will probably be able to make the topic clear.

Silver fish consume matter that contains starches, dextrin etc. This may be a book binding, carpet, clothing, cotton, paper, photos and sugar. Book worm is a generalized term used for any insect that bored through books or manuscripts. Book worm feeds on the paper or binding of books.

Fungi are lower plants which lack chlorophyll. They can live on all organic materials and a number of synthetic ones. Their spores are invisible to the naked eye. Most fungus spores need a minimum relative humidity nearly 50% and 20°C to terminate and grow. Only a few species seem interested in a diet of paper or parchment. Though it can not be explained the mechanism of fungus attack on parchment but everyone knows that both parchment and leather are affected by fungi. That is why librarians should be prepared and equipped to guard their collections in ethnolibraries. The manuscripts those are affected by insect and fungi should be fumigated for saving the others.

Several methods of fumigation can be used in Ethnolibraries.

Basic technique :

Manuscripts should be placed in a closed chamber or room in contact with insecticide vapour or smoke (or fungicide vapour or smoke) for recommended duration. One can apply both insecticide and fungicide at the same time but in this case the two chemicals in use should not react with each other.

Chemicals :

A lot of chemicals have been tried and discarded for use in fumigation. However, none has been found to be satisfactory so far each of the chemicals used seem to have some issues, at least for the human health. For example, earlier, Ethylene Oxide, which is both fungicide and insecticide, was used widely. But it is banned in many countries as it is highly poisonous, carcinogenic and explosive

in nature. Same is the case of Methyl Bromide. At present, Para Dichloro Benzene used as an insecticide (the fumes of this compound is heavier than air) and Thymol used as a fungicide (the fume of these two chemicals is that they can be placed together in a fumigation chamber for 15 days and not separately as was done earlier which required double this time.

Orthophenyl phenol is also considered as a fumigant. The advantage of this fumigant is that it is slightly less toxic than Thymol. But in tests conducted by Babies and Kohler, OPP was found to be a not effective fumigant.

As an insecticide, a 1:1 mixture of Carbon Tetrachloride and Trichloroethene has also been found satisfactory for fumigation. The fume of this mixture is heavier than air so it should be placed on the top of the chamber. Discarding all the chemicals, if any one wants to adhere on indigenous method, he or she can use Nicotine smoke as insecticide and Ajwain (*Trachyspermum ammi*) vapour as fungicide for this. It is worth mentioning that, oil of Ajwain contains a large amount of Thymol. But these herbs are slow acting and may not show satisfactory results in all cases.

Procedure:

Iron or wooden chamber with many sieved shelves needs to be made air tight (which can be done by using cello-tape as well) is generally used for this. Relative humidity of the chamber should be maintained at 65%. For this, one can use a saturated solution of sodium chromate or magnesium acetate. This should be placed at the bottom of the chamber. An electric bulb with proper insulated wiring is used for heating Thymol. Front door of the chamber should be made of clear glass so that one can easily inspect the bulb without opening the door. The bulb should be lit for two hours daily. The process requires fifteen days to make the manuscripts free of both insects and

fungi. Thymol, must be placed below the lower shelf and should get the heat produced by the electric bulb. ParaDichloro Benzene is to be placed on the top shelf of the chamber as its fumes are heavier than air as mentioned earlier.

A Vacuum chamber may be seem more effective but the operation of such a chamber is very difficult and may cause damage to both manuscripts and human health if not operated properly. However, in both cases, books or manuscripts need to be placed in such a manner that, most of the pages (if not all), can have a direct contact with the vapours.

Precautions:

Thymol and para dichloroBenzene are hazardous chemicals. All forms of contact are dangerous and should be avoided. Obviously the form most difficult to avoid is inhalation and this is most likely to occur when exhausting the chamber or unloading it after a cycle. Care must be taken to exhaust the chamber and the room properly. Use of a higher wattage of bulbs other than recommended should be avoided at all costs as overheating thymol can cause deposits on the works being treated. Paint or varnish in the interior of the cabinet may cause some problem as thymol reacts with some paints and varnishes thus reducing its strength. Also, obviously, treatment of items which include paint or varnish should be avoided. At least two person's should be assigned to each fumigation job because if one feels uncomfortable due to chemicals used, the other can assist him. Both of them should have proper technical knowledge about fumigation. It is necessary to follow all the procedures listed in the products precaution list, some of which includes using protective equipments like gloves and mask and clothing like lab coat; placing these chemicals and their empty container out of children's reach.

Fumigation Chamber:

Though the chamber should be a large one to load a lot of books;keeping in mind the problems faced by the Ethno libraries and individual collectors of books,three prototypes of such chambers is furnished below. Out of the following, one can choose the most readily accessible materials in his area.

Prototype 1: A large iron box which is commonly referred to as 'Trunks' is easily available in markets all over India.This can be used with a slight modification. Shelves of steel cause sheets can be made into racks and a glass sheet can be fitted at the lower side of the door,near the bulb as an inspection window.

Prototype 2: A refrigerator which had stopped working due to electrical defects is used here. This is air tight from all sides except in a few places in its rear.Before using it as a chamber, one should remove all the pipes,seal the vents and make the chamber air tight.An inspection window may be made at the rear of the refrigerator and should be placed in such a manner in the room that one can easily access this window. An abandoned refrigerator normally used by the cold drinks seller will serve the purpose with less effort as its front door is already made of glass.The shelves of these are more convenient than normal.

Prototype 3: A cabinet is built by plywood of $\frac{3}{4}$ " or $\frac{5}{8}$ " shelves are made by one x 2" lumber.Size of the shelves should be as per need of the repository. The necessary electrical equipments are also fitted inside the chamber.

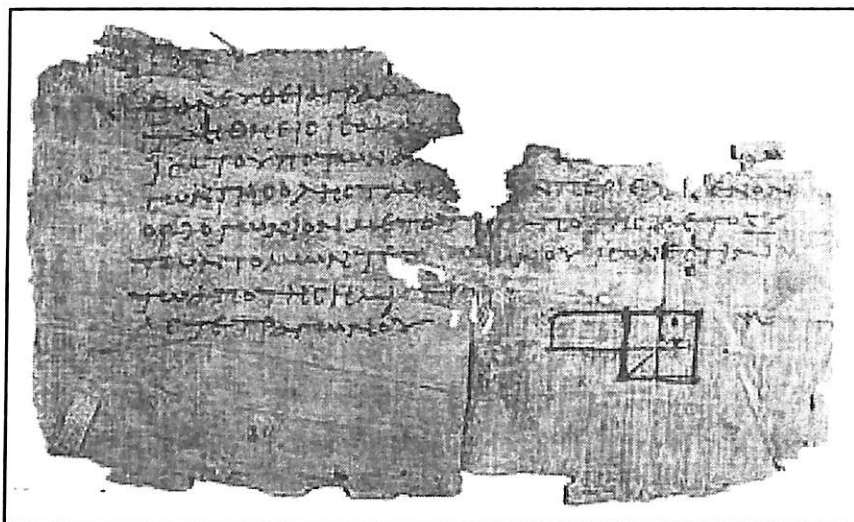
Conclusion:

It may be concluded that the fumigation process is complicated, costly and emits poisonous gas.But any alternative method is yet to be discovered to preserve the

affected manuscripts and books. So, this paper suggested that irrespective to the size and management system each and every library should adopt the fumigation process to preserve their valuable collections.

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A papyrus manuscript damaged due to lack of fumigation treatment

Preservation and Conservation of Ethno Library Resources

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Introduction :

The art of preservation is as old as human civilization itself. Documents have existed in one form or another since man invented the art of writing, and later it was attempted to preserve them by mankind. The methods adopted for the purpose have however, differed from time to time, depending on the materials used in the creation of the documents.

The main function of library is to collect, preserve and disseminate knowledge. A library is, therefore the granary of information regarding books without which human civilization cannot prosper. Countries all over the world have developed thousands of large and dignified libraries containing rare ancient manuscript and written materials. The ethno libraries maintain the much needed link between the past human knowledge and the present.

The Ethno libraries are the store houses of knowledge about the history, society literature and culture of ancient human civilization, providing sample materials for the modern researchers. Thanks to the traditional library professionals of the past centuries for preserving the manuscript written on earth, papyrus, bark, skin of animals

and palm leaves etc. which are vulnerable to damage and destruction. Only the inscriptions written on stones and metals are permanent in nature. The first Indian ethno libraries were established in about 3000 B.C. The evidence of such libraries are still available in the caves of Ajanta and Elora, university of Nalanda, Taxila etc.

Ethno Library Resources : "The word 'Ethno' stands for non-mechanised human activity. 'Ethno' Library is related to the library management not mechanised by human effort but by manual effort." (Das, Haricharan, *Ethno library and Ethno library science*) Prior to the invention of paper and printing machine scholars and intellectuals used to write on clay tablets, scrolls of papyrus, skin of animals, palm leaves, stone and metal plates. Such books and inscriptions have been preserved in the form of manuscript in national libraries of the highly civilized countries of the bygone days. The ethno libraries of Egypt, Syria, Iraq, Greece, China and India are the carriers of human history and civilization of the past centuries. The Pharos of ancient Egypt inscribed their orders, events, messages and historical dates on the walls of pyramids. The Sumerians kept about three thousand earthen plates preserved in Syria and Italy. These reading materials are invaluable ethno library resources for the modern scholars and researchers. In India the books were mostly written on the palm leaves. The palm leaves manuscripts are still available in the old shrines, temples and libraries even after thousands of years. Indian scholars also used to write on the bark of Sanchi or Bhoj tree, which form a large part of Ethno library resources. The Egyptians and Europeans did their literary activities mostly in papyrus which are still preserved in the museums and libraries as resources for the scholars of the world. In short, the ethno library resources are invaluable assets of human civilization. The ethno libraries are the repository of past knowledge and information.

Preservation and conservation of Ethno library resources: Preservation and conservation has always been a difficult task. Preservation is a branch of library and information science concerned with maintaining or restoring access to artefacts, documents and records and keeping them safe from damage or destruction. Conservation deals with the remedial treatment and restoration of the already damaged specimen. Manuscript written on barks, skins of animals, palm leaves, papyrus, earthen plates are always vulnerable to damage or destruction after a certain period of time, while those engraved and inscribed on stone plates and other metals plates are permanent. The best available technology today to perform the old manuscripts and other written materials on paper is digitisation of ethno library resources.

The Digital Library today can play the pivotal role in preserving the ethno library resources. A Digital Library is a library in which collection (books, maps, images, sounds, videos etc.) stored in digital formats and accessible by computers.

The advantages of preservation through Digital Library are:

1. **Preservation and Conservation:** An exact copy i.e. Book, Audio, Video etc. of the original can be made any number of times without degradation of quality. Preservation of the library's digital collections will ensure that they can continue to be accessed both locally and remotely by a wide audience,
2. **Machine-readable:** Documents of the Digital Libraries are available in digital formats i.e. machine readable.
3. **Preserving the document in a stable, controlled environment.**
4. **The user of a Digital Library need not go to the library physically.**

5. The cost of maintaining a Digital Library is lower than that of a traditional library.

6. When the library has no space for extension, digitalization is the only solution.

Conclusion : The ethno library resources therefore have to be preserved and conserved with the help of modern technologies for future. It is good to see the coming up of modern ethno libraries which are the repositories of ethno science, arts, culture, literature and all the traditional knowledge. Digitalised version of books and old manuscripts can preserve and disseminate knowledge for all time to come.

The National Library Kolkata, National Manuscript Mission New Delhi, Khuda Baksh Oriental Public Library Patna , Raja Library Rampur, Kashmir University, Project etc. are some of the famous libraries of India where books and manuscript have been preserved and conserved utilizing modern technology of digitization.

Librarians have always been charged with the care and management of their books. Preserving current collections is the best way to save future users. Responsible and professional library staff should be committed to carry for and preserving the material with which they work. Performance of library staff can have a direct impact on the longevity of collections.

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An illustrated Hindu religious ethno document.

Ethno Library as Historical Resources and World Heritage

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Abstract : Ethno library as historical resources and world heritage, In view of ethno sentiments and attachments of people with their religious and prigrimatic temper with God and their worship behaviours are reflected in ethno feelings. Books, ethics, stories, novels etc which are written with these feelings may categorised as ethno library historical resources and world heritages. Ethno behaviours of people for each and every communities has been accepting from long long ago to pray and worship the God in temples and Mosques. In these places a few pictures, Photographs, arts and paintings have been found. These pictures are gradually deteriorating and damaging day by day due to biological and environmental effect.

In these connection observation is taken specially in eastern Odissa and a few photographs are collected from different

temples and places. These photographs, art and paintings express about their poor condition and deteriorating stages. A few among them already vanished and the available are not in good condition. Some of them are going to rewrite and reprinted.

Actually ethno library resources like 'Manu Smrities', 'Vedas', 'Vedangas', 'Upanishads' and epics like 'Ramayana', 'Mahabharata', 'Puran', 'Patanjali Astyadhyee', 'Meghduta' and 'Abhigyan shakuntalam' etc are the ethical resources and social law lines. These should be restored properly. The arts writings, paintings pictures on different walls, stones, doors and ceiling should also be preserved.

Keywords: Ethno library, historical resources and world heritage.

Introduction :

Human civilization flourished to its top level with the invention of printing press. People can express their thoughts and feelings in black and white with a great ease. Before this, one had to go for a very troublesome procedure to see his/her feelings in writing. These are at present, ethno library resources. Preservation and restoration of the ethno library materials though have a great academic value; it is also attached with religion and sentiments of people's faith. In India, many manuscripts of religious and academic Manusmriti. Vedas, Vedangas, anuyakas and Upanishads, Epics like the Ramayana and the Mahabharata, Bhagavat Gita (which is a part of the Mahabharata), 18 Purans etc. Along with these manuscripts similar historical resources in the form of art and painting on walls, mud walls, wooden

doors, windows and ceilings of roofs of historical buildings temples and mosques etc can be found in many places of India. These are the ethnic resources for learning and assure the knowledge for research and points of further studies.

Aims and Objectives : The main aim and objective of this paper is to create awareness to preserve and restore these ethnic resources up to some extent.

Methodology : Literature and field survey method is adopted.

Discussion and Results : Transformation of knowledge from generation to generation is a must for advancement of civilization. Ethnic library resources are knowledge resources, guidelines, law lines, way of social justice and prosperity. Most of these are preserved in traditional method. But this practice, probably as the knowhow is not inherited properly or not followed properly, is losing its effectiveness day by day and ethno library resources are also deteriorating day by day. Lack of proper maintenance, dust and biological effects etc are the common reason of this deterioration. Their shining, beauty and physical features are deteriorating. Some of the art objects and paintings are not distinct and clear, many manuscripts are deteriorated so much that it is very difficult to go through the writing. Many of them should be taken for rewriting by experts and artist. Apart from these manuscripts and art objects inside the houses, some other objects like pictures on mud walls, stone walls, wooden doors and pictures on ceiling of a room also hold the information and nature of that period regarding culture, literature and ethnic evidences.

At present people talk about the conservation of manuscripts and other art objects inside the room. But none is speaking so much about those which remain outside

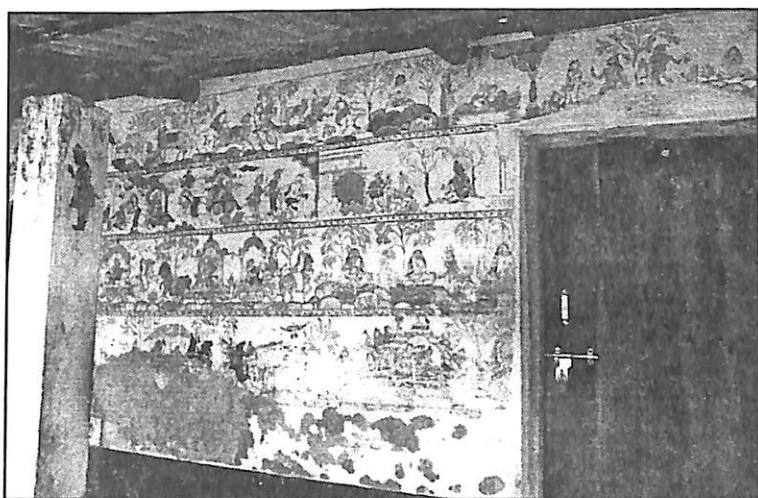
the room. As these are exposed to sunlight and other deteriorating agents these will perish very quickly. As for example, mud walls are damaging as per their durability and life and pictures are also collapsing. There are several Govt organisations to take up the matter. Here in this paper, we have presented some photograph of 'Raghurajpur', a heritage village of eastern Odisha and some other photographs of different temples and places collected a case study for their present stages. It may be mention here that many of these are under continuous observation of INTACH Odisha and other Govt. Organizations.. But, they are deteriorating very fast. So, one can easily understand the fate of other arts and printing evidences of India.

The earliest examples of sculptures are from the Asoka's pillars. These pillars were made up of sand stone and were highly polished that they shine off to these day. These pillars have long live, like figures of animals carved on their capitals. The lion capital at Sarnath is Indian national emblem today. The Asoka's message as a stone writing is present near Bhubneswar (Odisha). However, as far as our knowledge goes, this is preserved very logically. But that is not correct when we take 'Udaygiri' and Khandagiri' as an example. Both of these suffer deterioration and will be perish soon, if not conserve properly. Stone writing at Udaygiri (Brahmi lipi) has already deteriorated to a great extent. The famous 'Sun Temple' of Konarak is also leading to the same fate.

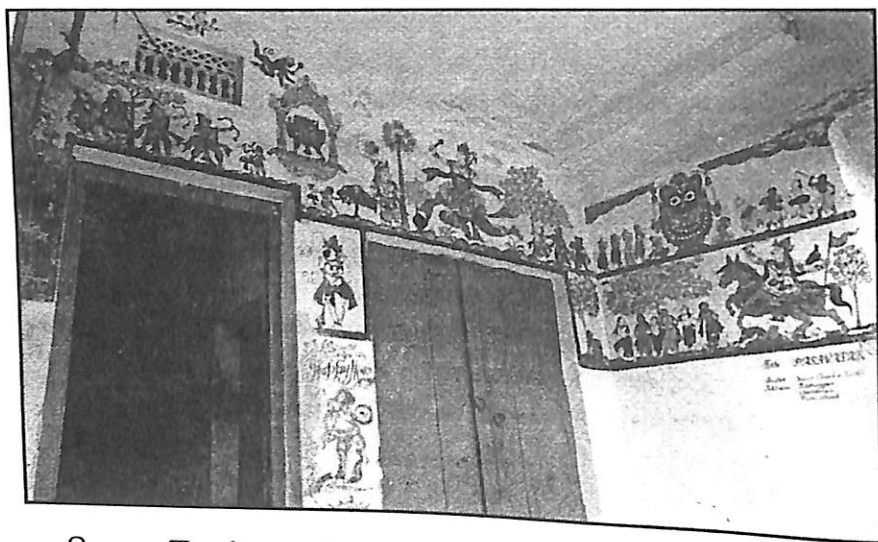
As far as exterior works of ethnic value of Bilasipara sub-division is concerned, the condition is very serious. Most of the private owned buildings having some kind of art object of historical value are now either damaged/deteriorated completely or going to be perished within a short time, The Jamindar's houses of Parvatjowar estate, house of famous Arab Uddin Sarkar family of Salkocha,

house of Baruah family of Salkocha, house of Jamindar of Chapar estate (it is situated at Bilasipara town), Mahamaya temple, old building of Bilasipara College etc. All of these were rich in wooden crafts on doors ceilings, walls etc, and also rich in wall-paintings.

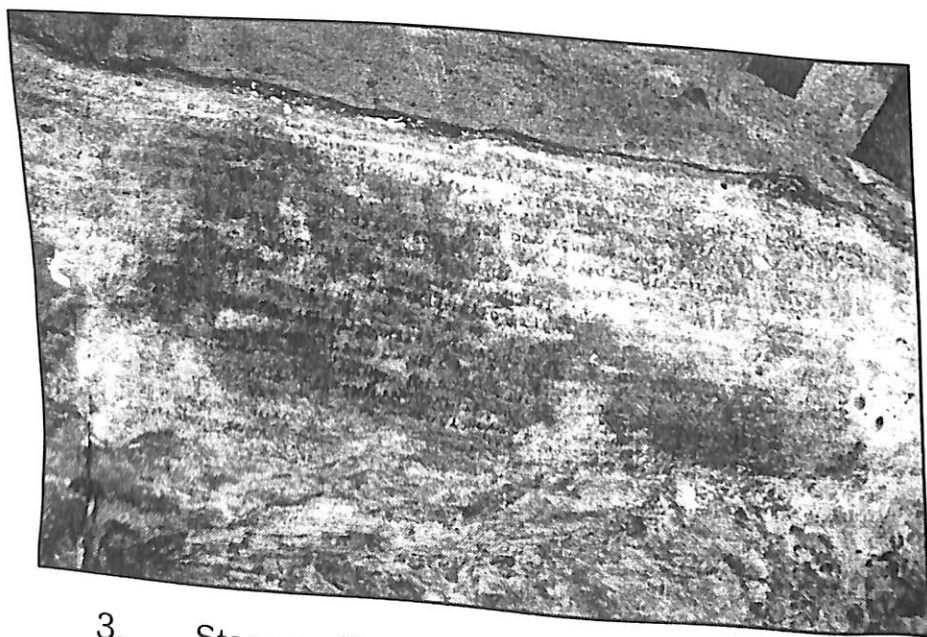
Comment: Our ethno resources are vanishing and we are moving to a long distance from our ancient culture and civilization. These resources may not be exists for our coming future. These are the historical tools and important support for studies and research works. We should conserve the pictures, painting and writing evidences and make copies from them to keep at general library for clear introduction about these ancient assets. The sculptures are the meaningful historical resources in ethnic concern. They expresses the various information about that period and also may be the topics of various studies. These should be preserved



1. Traditional wall picture - Raghurajpur (Odisha)



2. Traditional wall picture - Raghurajpur (Odisha)



3. Stone writing at Udaygiri (Odisha)



4. Sculpture of Sun Temple - Konarak (Odisha)

Conclusions:

Whole description concise the following conclusion

1. Organizations like N.M.M., INTACH, A.S.I. H.S.I should go for a extensive survey and steps to be taken for their proper maintenance.

2. There should be interlinking among various organizations, ethno centres and libraries regarding their materials.

3. Repairing, rewriting and reprinting of those already in danger or indistinct.

4. Ethno centres or places should be expanded.

5. Financial support, sources of maintenance should be provided to them.

6. Experts, specialist artists etc should involve in these concern.

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Acknowledgement: 1. INTACH Odisha.



An European Papyrus manuscript

Ethno-Library and its Archaeological values

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Library has its archaeological values, several documentary fods are kept in the library with great care. It is also used as Ethno museums. In Assam we have several libraries which are used as Provincial & district Museums, where a lot of historical monuments, relics, evidences etc are kept very Carefully. Basically most of the Temples, Satras & Naamghar have libraries where several archieived chronologically which witnessed the archaeological views of the remote post historiography. In the ancient period Assam was known as Kamrupa and according to the Yoginitantra, Kamrupa was divided into four pithas of which Goalpara region (undivided) was included within the Jurisdiction of "Ratnapitha" Goalpara District enable us to realize that rich cultural heritage of this locality since the epical and legendary time. The term "Rathnapitha" is very much significant for erstwhile Goalpara District as it witnesses a numerous evidences of archaeological ruins which already been traced out from the site of Sri Surya Pahar, Bhaitabari, Baghmara, Bura Burir than (Jaleswar), Mahadev hills, Bhairab Chura hills, Jogighope, Paglatek, Dudhnoi,

Tokrabandha, Chandardinga, Panbari, Devitola, Moterjhar, Dharmasala, Barundanga, Fakamari Lalkura Rupshi (Atharakota), Mahamaya, Dudhnai, Tamarhat, Dotma, Ultapani, Alakjhari, Aisakhati, Dhubri, Basjani, Kaimari, Bisandoi, And other. It seems that perhaps the wealth of the glorious long past still try to keep into the present day through numerous archaeological remain lying scattered throughout the whole region. But unfortunately most of the evidences of the past history of this region are buried underground due to some natural factors like extreme humidity, frequent flood, heavy rainfall and earthquakes which are mainly responsible for the damage and destruction of the ancient monument of this locality. The religious zeal or the lack of consciousness of the local people for ancient monuments, to be another factor which are indirectly responsible for the damage of the local monuments. However, *inspite of devastation* this region is having enough of *archaeological which* are our disposal.

Other than monuments a number of objects having *preserved in museum* and in the private collection and *other places*, that a brief sketch of which is given below.

Inscription : Datable to 15th century A.D. collected from Kaimari Village in Golakganj Sub- Division of Dhubri District and preserved in commercial museum, Guwahati University.

Suyra image : In samapada pause on Eka Chakra ratha by attendant datable to 10th - 12th century, collected from Mornoi and preserved in the local Namghara.

Surya (Metal) : Without Ratha, collected from paddy field of Hakama in Dhubri District belongs to 9th century A.D. preserved in Assam state Museum.

Dvara Sakha : Dedicated Visnu image with arms. It is a hybrid figure. Ayudhas are not clear dated to 10th Century A.D. preserved at Assam State Museum.

Lady figure : Unidentified, collected from Surya Pahar made of basalt stone preserved in State Museum.

Terracotta female fig : Unidentified, preserved in Assam State Museum. **Male Figure (Terracotta)** The figure shows binding legs and playing Mridanga, preserved in Assam State Museum.

Kartikeya inage (Terracotta) : A very fine piece collected from Bhaitabari in Phulbari area. Though it is badly mutilated peacock is show datable to 17th cent. A.D. preserved in Assam State Museum. Same figure also preserved in District Museum Dhubri.

Saraswati (Terracotta) : Found in fragmentary condition but identifies Saraswati as the figure is holding veena. Preserved both in Assam State Museum & Dist. Museum Dhubri.

Visnu : this is the only image of Visnu Showing in Ayudhaurusha form discovered in Assam so far. It belongs to 6th to 7th Cent. A.D. it is collected from Dudhnoi (Kharamedhitipara) and preserved in Assam State Museum.

Venugopal from of Krishnai (Metal) : The icon is lavishly ornamented and compared to Hoysala group of sculpture, collected, from the campus of Ratnapith college, Chapar and preserved in the same campus. Probable data 10th - 11th cent. A.D.

Ganesha (Brass) : The image is in the form of the Maharaj Lila with Jatamukuta. It belongs to 10th - 12th Century A.D. collected from Rupshi area and preserved in District museum Dhubri.

Siva linga (Sand stone) : A fragmentary piece collected from Bichandai of Golakganj sub-division of Dhubri District and preserved in Dhubri District Museum.

Visva Padma (Stone) : Lotus pedal (fukk bloom) collected from the Atharakotha area by Rupshi Zamindar

belomgs to Koch period (16th century A.D.) Preserved in Dhubri District Museum.

Yougha vyaghra murti (ston) : collected from Tokrabandha hill and now preserved in Bilasipara P.S. in Dhubri.

Terracotta Brick : The largest shaped brick discovered so far collected from Bura Burithan of South bank and preserved in District museum, Dhubri.

Terracotta Relic : Collected from the neighborhood area Salakati Railway station and preserved in Taraguri Assam.

Betal Bhairava (Terracotta) : Collected from the residence campus of Late Santosh Barua of Gauripur datable to c 11th century A.D. preserved in District museum Dhubri.

Arcot Coin (Silver) : Nine in number collected from Panbari site preserved in District Museum Dhibri.

Coin of Naranarayan (Silver) : The coin shows on the abv. Sri Sriman Naranarayan Saka 1477 (155A.D.)

Rev. Sri Sri Charana Kamala Madhukarasya.

Collected by Anushandhan Samittee Goalpara (Undivided) from Atharakatha, Rupshi and preserved in District Museum, Dhubri.

Coin of Lakshmi Narayanan (Silver) Obv. : Sri Sriman Lakhshmi Narayarrasya Saka 1509 (1587).

In this way several lipi, edicts, padastol & Narayani Coins had been found in different places of the region and they carefully kept in the provincial museums and some personal and private book house. Most of the important fact is that a lot of historical monuments are preserved like Dharmasala Coin, Dubilipi, Nidanpur Silver Coins, Ambari Bronz Coins, Allahabad Piller Inscription, Vaitbari, Rocks etc. are kept with very care in District Museum has important

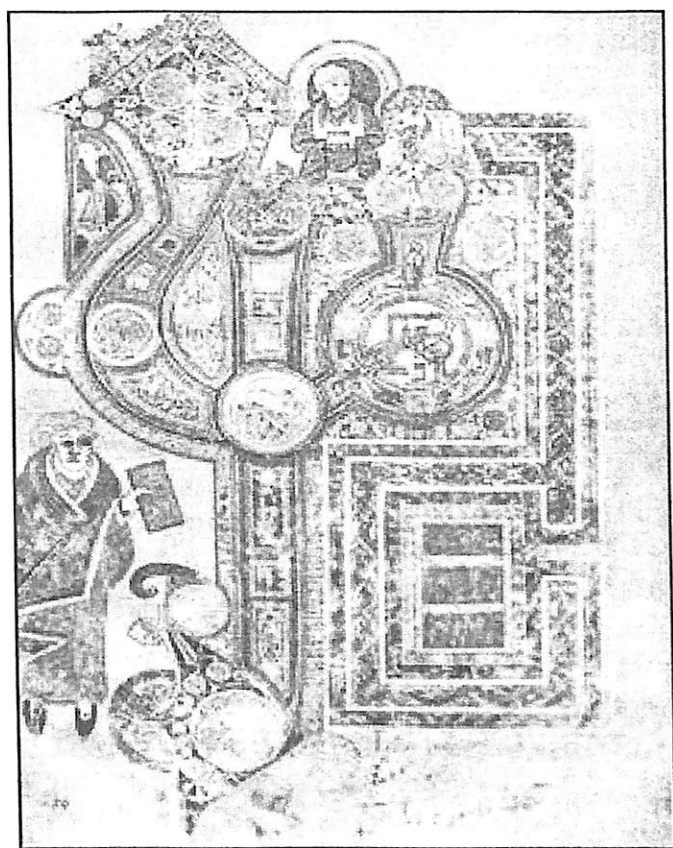
values. Such type of libraries always attached with Satras, Namghar, Devalaya, Math Mandir and other Public & Private museum and these system has been running from the past times in so called the system of archieve keeping, has a histo-archaeological significance well here it is.

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An Illustrated Papyrus manuscript.

Ethno Library Resources of Ramraikuthi & Bishnupur Satra : A Study

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Abstract : Satrasal Satra of Dist. Dhubri and Bishnupur Satra of Bongaigaon Dist have many ethno properties. This paper reflects their condition.

Introduction :

We have several libraries in Assam, Most of the libraries are associate with satras, Douls, & Dabalawys , where several historic Monuments, relics, evidence, pre-historic trolls, edicts padestals, milling stones, a lot of broken statue of various images and statues that they are carefully kept in the ethno library of Satras & Mandirs from the Pre-historic period. In Assam most of the Satras & Holly Public & Private houses used ethno library for preserving period with great care. The Satrasal and Bishnupur Satra has many ethno properties which reflects rich heritage of Assam.

Ram Rai Kuti Satra of Satrasal : Dhubri

The brother of Sankadeva, Ram Rai established the

Satra. At that time, the koach Raja Chilarai made relation with the family of Ram Rai, thereafter Chilarai donated lands for constructing the Satra in the name of debattar land. Aout 200 nos families of vaishnavite sect had been living here who perorm *sankary naam* with great enthusiasm. And a system of Guruvad have been cult among the masses. A lot of ancient wealth, have been kept in the satra along with Manikut and thapana here with. In the month of Ashar, a Rath mela Rath Yatra is performed what is called 'Ghanusa Mela' among the Hindu Society, specially in the area with great enthusiasm. On the day a colourful rally with a Rath of Satrasal idoling the Image of Sri Krishna who is considered as the Zagganath thakur inside the Rath. It is one of the religious- archaeo evidances of the shrine of (Satrasal), that enriched the volume of past historical importance.

Bishnupur Satra : 12 miles away from the town of Abhayapuri of Goalpara, the Brishnupur Satra is situated on the western direction of the high way. It is on the edge of the Tamranga and Kanora Beel, on the last part of the 16th century. Chaturvuz Thakur, the grandson of Sankardeva built the Brishnupur Satra, during the Ahom Raja Sukhangpha. According Chaturvuz Thakur accommodated the Hati system for sheltering the Devotees. The Haties likely-pubhati at Brishnupur, Teknibari, Panchhati and Hirapara etc of such four nos of Haties, are in the satra. They still witness the Socio-religious behavior of the devotees. It is one of the Sankary Satras where Sri Manta Sankardeva permanently settled the Bhakatas. In this regards a poetical rhym is cited that

" Prokasanta than Khyan dekhi anupam
Param Kautuke thaila Brishnupur Naam"
(From Thakur Charit)

Directed to Sri Manta Sankardeva, his son Haricharan

and Chaturvuz Thakur made the Satra, they selected the place having natural beauties covering by watery land like Darakapur. In the satra all along with Manikut, Hatipati, Kirtanghar, the satra has taken full shape, yet the ruins of this Satra dignified a glory of medieval Vaishnavism. Accordingly the state Govt had taken care for preserving the wealth donating by 50 (fifty) thousand rupees (1988) for repairing the Satra apartment. Though this amount of rupees the managing committee built a Manikut, a Bhog ghar is newly repaired. The Satra house measuring 90 feet length and 80 feet breadth. It is one of the Satras in Goalpara where the devotees perform ceremonies relating to Sri Manta Sankardeva and his disciple Madhavdeva with great pleasure and enthusiasm. The, both tithi of them, Janmay Joyanty, *Aghonar Sukla Tirobhav thithi* of kali Gossai and purusattam Thakur is celebrated.

In Manikut there are 2 (two) pair of kharams (wooden) chapple, one pair is big and another is small in size, 2 (two) nos of sticks utilized by Chaturvuz Thakur. The foot print of (padasila) Sri Manta Sankardeva on a stone, a small wooden seat, a wooden seat, a wooden paleng, Sarai, barkaho, Sarukhho, Cloths, Ringing bell, 14 nos of Books of sanchipat written by Sankardeva, 2 (two) nos of Guru Asan (Platform of Guru) Two hundred nos of lamps, fitted on a big stand, another small stand where at least 150 nos of lamps could be fired at a time. Hanuman Image of wood along with other Images which witnessed the excellent inscriptional works of the carpenters with their expert hands. An uncommon trait of the Brishnupur Satra has been prevailing from the days of the care taker Chaturvuz thakur, The Thakur family traditionally has been taken the charges of the Satra as Satradhikar (Caretaker). Among the Rajbanshi community the kalitas the Bhakatas were appointed by the managing

committee to take the charge of the Satra after the death of Chaturvuz Thakur and Sumitra Devi. How attractive the seat of the Thakur which is explained by a poem like-

"Prithake Prithake ghar sajaela ruchir

Danar air ghar Ai Gossanir

Aana Ai Sakolo Ghar Sajayea dila

Kautuk mane ata thakur bahila"

Reference is made to say about the Ata Thakur and his position in the Satras not out his position is an extra ordinary position that he becomes the thakur of all the Devetees.

Conclusion :

The above writing about libraries of Satras and Namghar have archaeological values, it surely focus the ethno tradition and customs of the past cultural management of the regional people sometime it is used as museums for preserving the valuable article of satras and any others holly shrines around the region of our existing period of study.

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Ethnicity Towards vaisnavism in Assam : A Study

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Introduction :

Inspite of the virility of Saivism, Tantricism, devotional Vaishnavism captured the imagination of the masses. In mediaeval India a wave of devotionism spread far wide and Assam caught the contagion in the 15th century. The old brahmanical faith had degenerated in Assam, situated as it was in an isolated position surrounded by hills and conered by forests, and lack of contact with the main founts of brahmanism in India resulted in accommodation in religious tastes and practices of all sort of corruption and superstition. In such a situation Sri Sankardeva (A.D. 1449-1568) appeared as a socio-religious reformer. The simple folk of Assam were easily captivated by elaborate and magnificent ceremonies performed to worship the majestic images of the Hindu pantheon and when the ingenious priests could connect them with such deities naturally they felt elated and became conscious followers of their mythological progenitors; little did they understand the ceremonial practices accompanying their worship of different deities But the degeneration must have caught the attention

of the intelligentsia and the natural outcome was devotionism of vaishnava religion which declared in clear terms that the only way to God lay in invocation of God or recitation of his praise with pure devotion in vernacular.

Discussion :

Sankardeva, the propagator of the new faith, would not allow ever to associated the name of Radha who represented true female devotee of Lord Krishna in his system of devotion to Vishnu-krishna. Later on his disciple Madhavadeva, of course, could allow a little catholicity and Radha-krishna cult now fained a little popularity besides the Brahmanical Hinduism and devotionalism of the New-Vaishnavism, there were a few Buddhists in upper Assam and the followers of Islam. The Buddhist was immigrated from fouth-west China and were followers of the Mahajana sect and followers of the prophet belonged to the Sunni branch of Islam. The bulk of the tribal people, of course, followed their ancestral tribal religion. Assam a stronghold of Tantricism at one time. Continued to belive in efficacy of sacrifices and divination. Astrologers found favour with the kinds, nobels and common people alike. The use of charms and incantation for winning battles and destruction of enemies was a common practice. The Ahom soldiers are said to have prated to Goddess Kamakhya before the battle of Saraighat: "Mother Kamakhya, eat up the Mughals and give us victory". Dr. wade writes about superstition : Recent fortification of the mountain sunk Moreover, Assam possesses unique crafts of toy and mask making mostly concentrated in the Vaishnav Monasteries, pottery and terracotta work in lower Assam districts and wood craft, iron craft, jewellery, etc in many places across the region was an ancient tradition of Assam. The ancient practices can be known from the account of the Chinese traveler Xuazang (7th century CE). The account mentions that Bhaskaravarma, the king of Kamrupa has gifted several

items to Harshvardhana, the king of Magadha including painting and painted objects, some of which were on Assamese silk. Many of the manuscripts available from the Middle Ages bear excellent examples of traditional paintings. The most famous of such medieval works are available in the Hastividya (A Treatise on Elephants), the Chitra Bhagawata and in the Gita Govinda. The medieval painters used locally manufactured painting materials such as the colours of hangool and haital. The medieval Assamese literature also refers to chittrakars and patuas. Traditional Assamese paintings have been influenced by the motifs and designs in the medieval works such as the Chitra Bhagawata.

There are several renowned contemporary painters in Assam. The Guwahati Art College in Guwahati is the only government institution for tertiary education. Several art-societies and non-government initiatives exist across the state and the Guwahati Artists Guild is a front-runner organisation based in Guwahati along with the Guwahati art college. There is a Department of Fine Arts in Assam University Silchar, a central government organization, and its thrust area concentrates on the art and craft of north east India with special reference to Assam. In case of Folk performing Arts, the Theatre. The origin of theatre in Assam can be traced back to ancient Ojapali and puppetry. Ojapali is even now performed in lower Assam. The backbone of the Ojapali performance is the Oja (lead singer) accompanied by four or five Palis who narrate tales from the Mahabharat, Ramayana, Katha-Bhagvat etc. in a musical narrative expressed dance and facial expressions together with movements of.

Conclusion :

Naamghar is open to all irrespective of caste, creed and religion. Devotees' through in number only during special religious events and memorial service. But that shouldn't give one, indication that they are used only, for

religious and memorial services because, they are also used as a platform to spread religious, cultural and social awareness among the mass for communal harmony and also to spread a feeling of togetherness among the fellow human-being. Naamghar also serves as theatres for the performance of the indigenous art form called the 'Bhaona'. In addition to the daily religious activities, the birth and death anniversaries of Srimanta Sankardeva and Madhavdeva, janmasthanami (birthday of Lord Krishna) are also observed in Naamghar with also revenges. A Naamghar is not only a place of worship but is also a centre of learning, and intuition education, a community hall where people gather to discuss their social problems, a training centre of arts and above all, a centre of unity of the society. It is also used as a seat of rural court where local disputes are amicably settled. Undoubtedly, Naamghar is associated with religious activities in such a way, that it has become an intuition in itself. Naamghar is a community prayer hall where the Vaishnavite Hindus of Assam recite the name of God. It was unique creation of Srimanta Sankardeva, He established the first Naamghar at Bordowa in Nagaon district. In Assamese language, 'Naam' means prayer and 'Ghar' means house, hence, it is called Naamghar. Medhi, Majumdar, Bayan, Naamgharia, Bilonia etc., are some of the official from the aforesaid designation. We cleared that the libraries of most, Mandir, Debalays, Naamghar & Satras are closely related to the preserving art and monuments, relics and historical archaeological values. Thus the ethnicity from the age of Tantrism to Vaishnavism was transferred in Assam.

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Significance of Ethno-Library for child education

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Abstract : The role of a home Library in promoting reading habit in a family is of very significant one. A home library containing children's literatures, text books, classics & other form of story books, sports books & journals, scientific books & journals etc., is definitely to attract children and motivate their impressionable mind to go through it. The tendency of buying of books has been extensively increased among general public than ever before because, most people prefer to have books they need reading available for use whenever and whenever they wish. These very factor have given rise personal or Home Library in our society. There may be other reasons behind the formation of home Libraries, like love for books, family tradition, as a part of family planning and so on. But whatever may be the reason, largely some factors control the formation of home Libraries.

i.e. capacity of buying books, necessary accommodation of preserving of some historical information, datas, monuments, relics etc. So, for educating the children they should be taken to the ethno libraries which may enrich their knowledge.

Introduction :

Assam has several libraries scattered in different parts of the region. Sometimes libraries are used as Museums for preserving historical monuments, relics, edicts, broken pieces of statues, pedestal & evidences of paliolithic & Neolithic ages. It has extended its volume upto various phamlets of sanchipat, tulapath, kalpat, palm leaves and some other documentary items witnessed such as lit burangis, sanchi burangis, tunkhungia burangis, land delils (vernacular languages) reports of royal families, various informational written documents has been preserving either in public or private sector libraries, Puthighars and museums in the different parts of the region. In Assam we have hundred of ethno libraries in the Temples, Debalays , Mosques, Satras, Churches and in some holly places that are kept as archieves keeping from ancient time to existing historic period of our study. The pre historic period witnessed the development of paliolithic, Neolithic and megalithic culture and its recorded emergence of several socio-culture zones. Several Archaeological sites has proved their uniqueness in understanding the early state and provincial formation process during the ancient period of Assam. These are the rich resources for children education.

Analysis :

The patronage of the Tai Ahom rulers during the medieval period in constructing temples, ramparts, water tanks roads, moidams is very significant and these acts as the source material for archaeological research. Furthers,

the Neovaishnavite movement contributed tremendously towards the art and cultural heritage of Assam. The discipline of archaeology is basically the study of the traces or evidences of past human activity. In modern times, archaeology has emerged as a more advanced scientific discipline and is not just confined in studying the past cultures, but also understanding the importance of these cultural materials as a base of our 'Cultural Haritage'. Assam is a land a great antiquities and very rich in Paleolithic and Neolithic arts and Sculptures. Specially the region Ratnapith's Goalpara is very wealthful along with stony cavas and archaeological evidences and ruins which have been traced out from Secred and holly places, shrines, Pahars, Temples, Mosques, Dargahs, Maidams, Gravewards, Mots, Mandir Dham, Poa-Macca, DouL, Debalaya etc. But these have been buried undergone due to natural phenomenon, Venderialistic nature of the country's people, by the foreign invaders and lying uncultured of new generation. In some satras & Naam Ghars a lot of evidences ic in Brishnupur satra Manikut there are 2 (two) pair of kharams (wooden) chapple, on pair is big and another is small in size, 2 (two) nos of sticks utilized by chaturvuz Thakur. The foot print of (padasila) Sri Manta Sankardeva on a stone, a small wooden seat, a wooden paleng, Sarai, Barkaho, Cloths, Ringing bell, 14 nos of books of sanchipat written by Sankardeva, 2 (two) nos of Guru Asan (Platform of Guru) Two hundred nos of lamps, fitted on a big stand, another small stand where at least 150 nos of lamps could be fired at a time, Hanuman Image of wood along with other Images which witnessed the excellent inscriptional works of the carpenters with their expert hands. An uncommon trait of the Brishnupur Satra has been prevailing from the days of the care taker chaturvuz thakur. The Thakur family traditionally has been taken the charge of the Satra as

Satradhikar (caretaker) . Among the Rajbanshi community the kalitas the Bhakatas were appointed by the managing committee to take the charge of the Satra after the death of chaturvuz Thakur and Sumitra Davi. How attractive the seat of the Thakur which is explained by a poem like research takes advantage of the knowledge which has accumulated in the past as a result of constant human endeavour. It can never be undertaken in isolation of the work that has already been done on the problems which are directly or indirectly related to a study proposed by a researcher. A careful review of the research journal, books, dissertations, theses and other sources of information's on the problem to be investigated is one of the important steps in the planning of any research study. A review of the related literature must precede any well planned research study accordingly in the new concept of study home library is designed to meet objective if supplementing the needs of the children's and their parents with special importance in taking the care of reading habit of the children's. The home library is to install tax books, biographies, journals, periodicals, story nooks, novels and all forms of children's towards books and reading. The children's has natural tendency to follow enders, so the act of reading by elders s surely to influence them.

In a join family grand-parents, uncles, aunts and others have and or important role in creating good environment for reading books among children's by telling them stories from story books stored in the library. Sometimes they should make children's reading loudly in the pretext of hearing them. The neighbours also have a role in the creation of reading habit among children's. They should encourage other guardian towards home library and reading habit. They should purchase gift of books in the occasion of birth day and other ceremonies bringing the importants of books.

Teachers are the important part and parcel of the education system. They should include the act of reading in library in their routine works. They should point out the books of litterateurs and great personalities for reading to children's and this kind of interactions with them is surely to change their mind towards reading.

Conclusion :

The children's can be molded according to the will and wish of a guardian which is not possible on their latter stages. So reading habits in the childhood should be cultured on, but it is a matter of regretting that reading habit is not achieved in our society to the satisfaction of expectation of a developed society. So if we calculate the need of reading habit then a favorable environment is required where the home library shall act as a booster of it. For this to be achieved a National policy to be adopted in India like USA, UK, Japan and Germany. As a developing country, India have certain barriers both economically and socially such as poverty, illiteracy and so on, but with a little effort by the parents, Teachers and other member of society, these difficulties can be overcome and it should be possible to create an environment to motivate the impressionable mind of our children towards reading. The Ethno libraries may be the important institutions to serve this purpose. By making visit to the ethno libraries, children can be motivated towards the library study material.

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Ethno library as tourist spot and its Economic importance

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Abstract : The term 'Ethno' refers to the ancient and medieval culture of a community at a particular locality. And Ethno library refers to the storage system of Ethnic resources, these resources were handmade (Manuscript) such as palmleaf, sanchipat, tulapat, metallicplate, earthenplate etc. These are our heritage and these manuscript represent our identity time to time. We have to preserve these type of ethnic resources with due respect. As we know library is a gateway to knowledge it would be the best policy to save these heritage in a library.

Ethno library may develop as a tourist spot. People from different areas and from different countries may visit to ethno library and take a look to the ethnic resources. Ethno library also has a significant importance to the upliftment of our economy in modern time. As ethnic

resources are world heritage these resources are very attractive to individual and group of history interested person. It may create so many job opportunities.

So ethno library has a vital role to the upliftment of the economy.

Introduction : The term 'Ethno' refers to the ancient and medieval cultural of a community at a particular locality. In other words, the word 'Ethno' represents the human effort, while there were no printing machines. Until the printing machines were developed, various people from various communities recorded their thoughts in book. These books were handmade, these were prepared by some locally available resources mainly the trees. Ethno library is also relating to the library management without mechanized, it represent the storage system of ethnic resources such as Palm leaf, Sanchipat, Tula pat, Metallic plate, Earthen plate etc. From this point of view ethno library science is a kind of heritage. In the early days, when the knowledge were spread mouth to mouth and no writing process was invented. People searched and earn knowledge from human resources. These were such human libraries in Indian tradition. As for example, the 'Veda's were disseminated generation after generation by talking and listening. The ethno library is mainly the manuscript library. These manuscript libraries contain original handmade books.

Invention of handmade paper had great contribution in the development of the libraries or knowledge dissemination of the library system. Before invention of paper, people wrote on Palm leaf, Sanchipat, Tula pat, Metallic plate, Earthen plate etc. Palm leaf is one of the oldest medium of writing in India especially in southern India. It is also the major source of writing and painting in the south and

southeast Asian countries including Nepal, Sri Lanka, Burma, Thailand, Indonesia etc. There are many varieties of Palm-trees. However, the leaves of only a few have been used for writing. The most widely used were-

1. *Borassus Habelliter* Linn (The Palmyrapalm) : These Palm trees grow in a dry climate.

2. *Corypha Unbraeulifera* Linn (Talipot, Fan palm)

3. *Corypha taliera* Roxb : The *Corypha taliera* are strong palm trees, Its leaves are slightly brown in color with black spines.

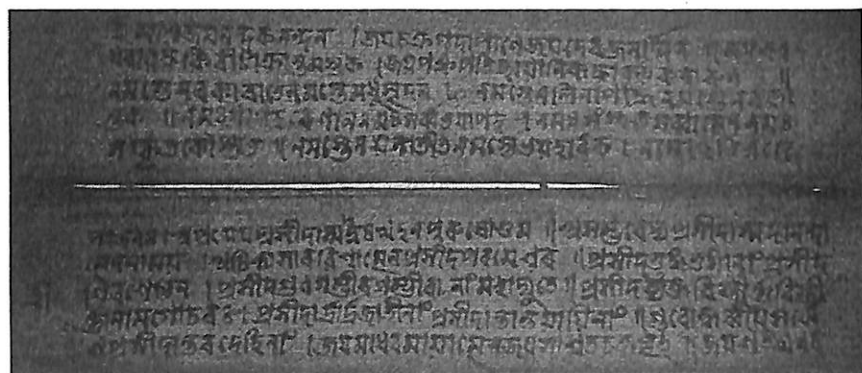
Sanchipat was another important and widely used resource to keep records. The writing process on this script were something different, the process of writing on Sanchipat was very difficult. After covering all these difficulties Sanchipats were mostly used. Tula pat was another source of keeping records in written form including pictures.

Tula pat is essentially a paper made from wood pulp. Three kinds of trees were normally selected for the purpose. White Tula pat was made from the 'Maihai' tree, the dark brown variety from the 'Yamon' and the red variety from a tree the name of which has not been found. The 'Yamon' tree has been identified with the 'Hsa' of the Shan people and 'Nuni' or paper mulberry in Assamese (*Bronsarcttia-Papyriteria*).

Invention of paper change the way to writing process. After the invention of paper about 90% of the other writing materials were replaced. Now we can not imagine the reading learning process without pen and paper. Here we should know how to manufacture the ink in those days. The material generally used to made ink were Gowmutra, Shilikha and Karal (Karbon). It is well known to us that, the first handmade paper was invented in China and in India the handmade paper making process was started in 14th century and it become a cottage industry in Kashmir.

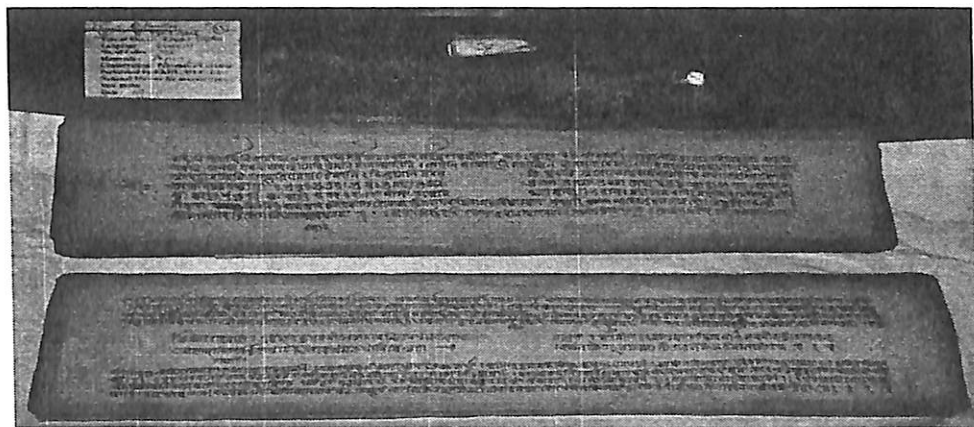
In Assam, paper was known as 'Tula pat' or 'Kakat'. 'Tula pat' or 'Kakat's were produced by pressing cotton. There were special professionals who were responsible to produce Kakats' were known as Kakati. In Assam, the Ethno libraries which are still continuing in the religious institutions like Satra, Namghar, Mondir etc.

Ethno library may develop as a tourist spot. People from different countries may visit to ethno libraries and take a look to the ethnic resources. Ethno library also has a significant importance to the upliftment of our economy in modern times. Today, tourism is one of the largest and



dynamically developing sectors of external economic activities. India is a very historic nation, it will be very easy to develop a tourist spot in the form of ethno library. Tourism focuses on local traditions and lifestyles and is dependent upon the inherited knowledge and skills. Ethno library, therefore, provides a unique opportunity for the local people to enter the mainstream tourism industry and obtain additional skills. Ethno library plays an important role in preserving cultural values and identifying traditions specially the reading and writing traditions. In some instance, the establishment of a tourism sector in a community provides not only employment but also opportunity for transfer of

skills that may be universally applicable. The skills required for hosting and communicating with foreign tourists are valuable skills for employment in many sectors of hospitality. Today, tourism is one of the largest and dynamically developing sectors of external economic activities. Its high growth rates and development rates, considerable volumes of foreign currency inflows, infrastructure development, introduction of new management and educational experience activity affect various sector of economy. According to recent statistics, tourism provides about 10% of the world's income and employs almost one tenth of the world's workforce. Tourism can improve the quality of life in an area by increasing the number of attractions, recreational opportunities and services. Tourism offers resident's opportunities to meet interesting people, make



friendships learn about world and expose themselves to new perspectives. Experiencing different cultural practices enriches experiences, broadens horizons and increases insight and appreciation for different approaches to living. At the same time, tourism often promotes higher levels of psychological satisfaction created by tourism (Ethno library)

development and interactions with travelers. Ethno library has a significant role to the upliftment of the modern economy.

Economic Benefits

- ❖ Tourism generates local employment, directly in the tourism sector and in support and resources management sectors.
- ❖ Tourism generates foreign exchange for the country and injects capital and new money into the local economy.
- ❖ Improved road systems and infrastructure that contributes to the entire destination can be justified and supported by the benefits from tourism development.
- ❖ Tourism stimulates profitable domestic industries, hotels and other lodging facilities, restaurants and food services; transportation systems, handicrafts and guide services.
- ❖ Tourism helps to diversify the local economy.
- ❖ Often the jobs created through tourist can be low-paying and unskilled but they constitute an important step for the poor to improve their economic condition.
- ❖ Increased tax revenue from tourism.

Conclusion :

Tourism in India has emerged as an instrument of income and employment generation, poverty alleviation and sustainable human development. It contributes 6.23% to the national GDP and 8.78% of the total employment in India. Almost 20 million people are now working in the India's tourism industry. So, if ethno library may develop as tourist spot, it may contribute to raise the GDP of the country.

Tourism is an important source of foreign exchange earnings in India. This has favourable impact on the balance

of payment of the country. The tourism industry in India generated about US\$100 billion in 2008 and that is expected to increase to US\$275.5 billion by 2018 at a 9.4% annual growth rate. If ethno library may develop as tourist spot, then the growth rate will increase.

According to the report of UNWTO 2015, India's neighboring country China's rank is 17 and the rank of India is 52. So, if ethno library developed as tourist spot then it will upgrade the rank of India.

Bilasipara is a historical place. Hence it will be very easy to develop a tourist spot in the form of ethno library at Bilasipara, there are so many manuscripts are preserved by the local people of Bilasipara. So, Bilasipara may be also developed as a tourist spot of ethno library and create so many job opportunities.

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Preservation of Ethno Library Resources

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Introduction:

In ancient time there were three types of library materials which were used to write. The first one was the permanent materials such as stone, metallic plates etc. The second type was semi permanent, these are mainly earthen plates and the third one was temporary. These were tree leave or bark of the trees, skin of the animals and so on. Such type of library materials were used for thousand of years and known as ethno library resources.

In Assam, the main official responsible to manage the library was known as Gandhia Barua . The 'Gandhia' was the librarian 'Gandhia Barua' was the chief librarian. The kakati were the people who produced sanchipats . They also produced 'tulapat'. The tulapats were the handmade cotton papers used for writing. The tulapats were produced by processing the cotton . The officials responsible for such "Kakat" was known as 'Barkakati'.

In the very beginning people used to write on earth by charcoal. For easy communication they wrote on the bark, leaves, wood of the trees and the skin of the animals.

For permanent documentation of particular event the people used to write on the stones. They scripted on the stone walls or in the stone caves. The stone of the hills or mountains were used as the platform of writing. These types of writing became permanent and these are preserved for thousand of years. Such type of scripts are available in the stone walls of pyramids of Egypt. The 'Phara' or the kings inscripted their orders, events, messages etc. on the wall of the pyramid.

Papyrus were used in 500 B.C. The papyrus was one kind of reed, which were grown in Nile river valley. The great epics like 'Illiad' and 'Odyssey' were copied in papyrus and kept in the libraries. The Egyptians also used papyrus 3500 B.C. Most of the Egyptian literature were preserved in such papyrus book. The cottage industry of papyrus production were grown by the river Nile where the book stalls were started in 1500 B.C. The parchment and vallum were the skin of the sheeps. The animal skins were of higher quality in comparison to the papyrus sheets. So the use of papyrus was gradually replaced by parchment and vallum. Upto 3rd century, huge quality of books were produced in Europe by the Vallum. There are a good number of Vallum books still preserved in Hunterian museum of Glasgow.

Preservation of Ethno Library Resources:- Ethno libraries are the evidences of the past society. We can know about our past literature available in ethno libraries. The Preservation of ethno library resources has become a tool for the new generation to understand the past better and to build their future adventures in the right path.

The methods which are used for preservation of ethno library resources is known as preservative method. Preservative methods may be different types viz.....

(i) Preventive Method

(ii) Curitive Method

(iii) Re-production Method.

Preventive Method: Traditional method of preservation are based on ethnic science. The manuscripts which have been preserving in the socio-religious or individual repositories by using the traditional method of preservation are still usable. In this traditional process of preservation various preventive measures are taken. To make free from the birds, reptiles, mouse etc. special kind of boxes are used. Inside the boxes neem leaves etc. are put to get rid from the attack of bacteria and fungi. The books are covered by the red cloth also. The red cloths are preventive materials for the insects because it injects red light inside the cover and the books are saved from the attack of the insects. The traditional preventive measures are taken as biological control.

The books are not only damaged by the living organisms but also by the psysical factors like light, heat, humidity, dust etc. There are traditional preventive measures to save the library materials.

To get rid from direct sunlight, the books in the traditional library are kept in the modern Almirah or 'Pera' (a modern woodenbox). To prevent from humidity, the books are dried in shadow at least once in a year specially in the summer season. In the shrine or in the Satras the manuscripts are dried in shadow in the month of 'Bhadra' (July-September) to control the humidity of the

library resources-
stone plates, metallic
plates or manuscrits may
be the best way to keep
the documents safe
with the use

of natural plants like neem leaves, turmeric, ginger, olive oil etc. which are better than the chemical available in modern market because these do not pollute the environment can be useful as curative method.

Re-production Method:- The manuscripts which have preserving for hundred of years in different places like shrines, socio-religious institutions or individual repository are collected by requisition process. The research institutions collect such manuscripts from the owners. So, by the process of donation, by enacting law and by the process of purchasing the ethno library collections are developed.

Recently, some of the ethno libraries have developed their collections by the process of reproduction. By using the same materials like sanchipats, talpat, tulapat, parchment and vallum, the technically skilled person or trained person reproduce ethnic library materials by their own and they have developed their collection of ethno libraries. These are the new manuscript collections in the ethno libraries on the other hand, the new manuscript of writers specially the renown famous writers or the handnote of the leaders, government etc. are also collected by these libraries for future preservation. These are nothing but the new manuscripts written generally by pen paper.

Conclusion:- Ethno library science is a new field, It is discussed for the first time in the book "Ethno library and Ethno library science" by Dr Haricharan Das. From the point of view of some ethno scientist, traditional science has a limited awareness of theoretical alternatives and consequently displaying an absolute acceptance of the established theoretical tents. But the present day society is anxious for the upliftment of ethno library resources with all its efforts.

Human life is tending to become more like a machine. But always we can not say that machine is a part of



A NMM Programme for conservation of Ethno Library Resources at Bilasipara College Library on an from 9th to 10th February, 2010

civilization. Human civilization means to live peacefully with other ingredients of the society like animals, birds, trees and the whole environment and of course including human being. Sustainable development grow where peace exists. Traditional science develops stage by stage. Instead of harmful effects it has many sided advantages which helps in making contemporary belief and thought. The preservation of ethno library resources is highly demandable fact which is the essence of present knowledge based society. Therefore the best thing we can justify in regard of ethno library science is to take initiative to change it into an institutional approach through the process of team work by knowledge persons. Because ethno science is not static, it is dynamic.

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Significance of the Ethnic ideas in 'Arthashastra'

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Abstract : Library is the local gateway to knowledge provides a basic condition for lifelong, independent decision making and cultural development of the individual and social group. The primary purpose of the library are to provide resources and services in a variety of media to meet the need of individuals and groups for education, information and personal development including recreation and leisure. By providing a wide range of materials and activities library provide an opportunity for children to experience the enjoyment of reading and the excitement of discovering knowledge and works of the imagination.

Ethno library is one of the basic part of library. The ethno library are mostly manuscript libraries. This manuscript libraries contain lakhs of origin handmade books which are now important document of the history. Ethno library are heritage institution of the world. The handmade books or manuscripts like -

Sanchipat, Tulapat, palm leave manuscript, arts etc are kept in this libraries.

In modern society ethno libraries are very much significant. Kautilya, the chief minister of Chandragupta Maurya Wrote a book in the 4th century in the form of manuscript which is popularly known as Arthashastra. This book or manuscript contains various ideas which are related to economics and politics and this ideas have much significance in our modern society. As these manuscripts are very important in our present society, so we should take better steps to preserve this manuscript. In this paper we discussed some basic ideas of Kautilya which or very relevant in present day society. These are the ethnic economical knowledge of ancient India.

Introduction :

Kautilya was the chief minister of Chandragupta Maurya. He is also known as Chanakya. His book Arthashastra provides an authoritative account of the political and economic thought that prevailed in ancient india.

Main economic ideas as elaborated in Arthashastra are follows :-

Attitude Towards Wealth :- The ancient Indian economist conceived of wealth as having four qualities viz material, consumable, appomapriate and transferable. For an individual acquisition of wealth is beneficial if it is acquired for maintaining a good wife, a son, or a friend; acquired for maintaining a good country, material wealth or for giving away (charity). For a country, the organization is required (a) to maintain the social structure, the organization and institutions of the community, (b) to provide means and opportunities for each individuals to live a decent

life, (c) to ensure self-expression, self fulfillment, self realization and thus (d) to achieve salvation.

Conception and divisions of Economics :- In ancient India, Varta and Arthashastra were the two terms used for the science dealing with the subjects having large economic content. Varta has been defined as a branch of knowledge dealing with agriculture, commerce and cattle breeding. Later on, the scope of Varta was extended to include the additional subject of money - lending and artisanship. Arthashastra, which became popular since Kautilya covered a much wider field than Varta did. It included karma, Artha and Dharma (aesthetic, economic and religious aspects of worldly life) as separated from Moksha (or the subject related to non - worldly life). In modern terminology, Arthashastra is a combination of jurisprudence, politics and economics.

Consumption:- The ideals of consumption in ancient India were based on the doctrine of the four ends of life, that is Dharma, Karma, Artha and Moksha. Human conduct was governed by the competing claims of the psychological, economic and ethical ideals. While freedom of an individual for higher aim of life was recognized, but for the purpose of consumption, the sub - ordination of the individual to the family was emphasized.

Production:- The ancient thinkers seem to have recognized the four factors of production. They are :- land, labour, capital and organization (a) Land :- land was regarded as the sources of all wealth. (b) Labour :- The importance of labour was clearly recognized. As Kautilya says 'An employer not taking work from his labourer or an employee not doing his employer's work shall be fined 12 panas'. The labour was considered unproductive which failed to achieve its objective. (c) Capital :- The importance of capital in production was visualized. The high rate of

interest mentioned in the law books show that the capital was scarce in those day. (d) organization :- Brhaspati was of the view that the contribution of supervision in production is much more than that of labour of craftman.

Agriculture :- Agriculture and animal husbandry was given a place of importance and pride in the ancient Indian Economy. Being the primary occupations of the people, all possible efforts were made to develop them. The science and art of agricultural had reached a high degree of perfection in those days.

The state endeavoured hard to develop agriculture and product agriculturists from everything that reduces their efficiency : (a) Lands prepared for cultivation shall be given to tax payers only for life. (b) 'Unprepared lands shall not be taken away from those who are preparing them for cultivation.' (c) 'If cultivators pay their taxes easily, they may be favourably supplied with grains, cattle, and money. (d) 'Agricultural scientists were to be employed on crown lands. An agricultural must be 'possessed of knowledge of the science of agriculture dealing with the plantation of bushes and trees.' (e) 'Interest of the cultivator as a seller was protected by restricting traders from lowering agricultural prices and by taxing fair prices.

Trade :- Kautilya devoted a good deal of attention to the problem of trade such as regulation and development of trade by the state by the different taxes to be levied on the commodities that extended into trade. He even advocated state trading in certain commodities through departmental agencies.

Distribution:- The problem of distribution was concerned with reducing the inequalities of wealth and property, harmonizing the rival claims of the individual and the community, and ensuring just wages, just rent and just interest or profit. Two fundamental principles of distribution

were followed. (a) Each individual should be remunerated according to the principle of productivity. (b) Each remuneration should be based on the personal and human needs of the individual.

Private Property :- The right to private property both in movable and immovable was recognized. The right in land was transferable saleable and of a permanent nature, but enjoyment of this right was subject to the law of the land.

Public Finance :- The state required sufficient revenue for meeting its expenditures on administrations, salaries of ministers, defence, maintaining store - houses and granaries acquiring valuable etc. main sources of revenue were :- land tax; customs and excise; taxes on salt, monopoly and property; fines; profits of state factories; revenue from crown monopolies in gambling; the sale of intoxicants; the manufacture and sale of salt and saffron; the trade in horses, elephants and fine wool, input dues and octroi; etc.

Tax today is defined as a compulsory levy by the state, where as the ancient economists considered it a tax only when it is collected for spending on proper occasions and for proper reasons and not for being squandered away by a tyrannical government. Tax is simply a reward of the king for performing his duties towards the public.

All efforts should be made to increase the treasures of the state. Tax evasion, wastage, faulty callution, inadequate management reduce treasure and should therefore, be firmly repressed. To make financial system more effective, a system of rewards for those clerks and officers who did their duties honestly and efficiently and of punishment for defaulters was evolved.

Economic Functions..of State :- the ancient economists had clearly visualized the economic function of state. In production, the state followed the principle of

allowing full liberty to individual entrepreneurs, but within the limits imposed by castes and state monopolies, where the state undertakes the production of a commodity, it close so like a private producer, taking full advantage of competition.

Conclusion :

This, however, does not mean that *laissez-faire* principle was followed in toto. The state impact endeavoured to defend the interests of both the producers as well as the consumers. State ownership and control of the factors of production and objects of consumption; state monopolies in the production and distribution of commodities of military point of view; regulation of prices, interest and wages; all these were indicative of rejection of the *laissez-faire* principle in favour of large interest of the people. Thus it was a system neither of absolute individualism, nor of absolute collectivism, but of a sort of mixed economy. Thus in the *Arthashastra* of Kautilya we get the ideas of ethnic economy of ancient India.

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Papyrus plant

Intellectual Property Right Act and Ethno Library

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Abstract: Intellectual Property Right Act granted protection on any ones artistic works including music and literature, as well as discoveries, inventions, words, phrases, symbols, and designs etc. A copyright, which is one of the primary rights of IP, gives the creator of an original work exclusive right to it, usually for a limited time.

Manuscripts are lying scattered in many institutions, personal houses etc. If we collect these and deposited in few places there will be a great problem of taking care these manuscripts.

Manuscripts are the treasure of knowledge of ancient India. But 'Intellectual Property Right Act' granted authority for a certain period of time only. So, as a rule these should not included under I.P. act. But, if any manuscriptologist transcripts a manuscript I.P. act may grant him/her a protection on his work. On the other hand, if copyright is not

granted on the work of manuscriptologist none will come forward to transcript a manuscript. As we know that, creativity is a prime thing for development. So some new rule should be developed to continue creativity in this case also.

Key words: I.P. act, manuscript, transcription of manuscripts.

Introduction:

Manuscripts are considered as the treasure of ancient knowledge of India. These manuscripts are the fruit of ancient knowledge hunting persons through ages. These are conserved in various Institutions, Libraries, Temples, Mosques Museums, Individual houses, etc. Now, the collection of these have gave birth of new science, i.e. 'Ethno Library Science'. These are the Intellectual Property of ancient India.

Now it will be better to add a few lines on Intellectual Property Right Act. This act granted protection on any ones artistic works including music and literature, as well as discoveries, inventions, words, phrases, symbols, and designs etc. A copyright, which is one of the primary rights of IP., gives the creator of an original work exclusive rights to it, usually for a limited time. "Copyright may apply to a wide range of creative, intellectual, or artistic forms, or "works". Copyright does not cover ideas and information themselves, only the form or manner in which they are expressed." Peter Drahos notes, "Property rights confer authority over resources. When authority is granted to the few over resources on which many depend, the few gain power over the goals of the many. This has consequences for both political and economic freedoms with in a society."

Objective of the paper:

1. To aware the people regarding Intellectual Property Right of the Ethno Libraries. 2. To produce law for protection of Ethno - library resources,

Methodology: (A). Literature search method and (B). Historical method.

Discussion: Manuscripts of India are the only source of past knowledge. India was magnificently advanced in intellectual activity during the ancient and medieval times. The achievement is scattered in various subjects like - Political Science, Economics, Geography, Philosophy, Mathematics, Physics, Chemistry, Biology, History etc. in its pure and applied forms. So these should also be honored as a source of knowledge along with its historical value. So, act to grant them protection should be from both side - as historical property and as intellectual property.

"In India, the Antiquities and Art Treasures Act 1972 (No. 52 of 1972) is the latest Act enacted on 9th September 1972 for effective control over the moveable cultural property consisting of antiquities and art treasures. The Act is to regulate the export trade in antiquities and art treasures, to provide for the prevention of smuggling of, and fraudulent dealings in, antiquities, to provide for the compulsory acquisition of antiquities and art treasures for preservation in public places and to provide for certain other matters connected therewith or incidental or ancillary thereto. This Act was also supplemented with The Antiquities and Art Treasure Rules 1973. The Act and Rules have been in force with effect from 5th April 1976."

But the question is on implementation of such act in case of manuscripts. Manuscripts are lying scattered in many institutions, personal houses etc. Many of these are in those places for several hundred years. The question is that, will it be a fare step to collect them and deposited

in some selected places (like museum). The numbers of such manuscripts, in India, will be more than hundred thousand. So, it is clear that if we collect these and deposited in few places there will be a great problem of taking care those manuscripts. It can be mentioned here that manuscripts requires a regular inspections otherwise it will deteriorated very fast. The manuscripts, which has conserved traditionally for years after years, are probably, will be protected there in same conservation process.

Though we know that, it has been the policy of the Government of India to keep the small and movable antiquities, recovered from the ancient sites, in close association with the remains to which they belong, so that they may be studied amid their natural surroundings and not lose focus by being transported, record keeping of such antiques specially Manuscripts become a great challenge to all concerned. An attempt has been made from the 'National Manuscripts Mission' (Launch in 2003). It has tried to collect the name and other description of manuscripts of India through extensive survey method. But it seems that till now there are many manuscripts which remains out of the reach of the surveyor. It may be concluded that, there is no confirm record in the form of database which includes all such resources. As a result this non-renewable and irreversible resource of our country is fast disappearing without any record for the future generation. Therefore there is an urgent need for a detail survey of such resources by a group of dedicated workers, and based on that an appropriate policy can be formulated. Epigraphy Branches (both Mysore and Nagpur) of A.S.I alone is probably will not be sufficient for the purpose. Another problem may arrive in this case. If anyone, who possesses a personal repository of manuscripts, disallow the surveyor to go through his repository, what will be the role of acts in that

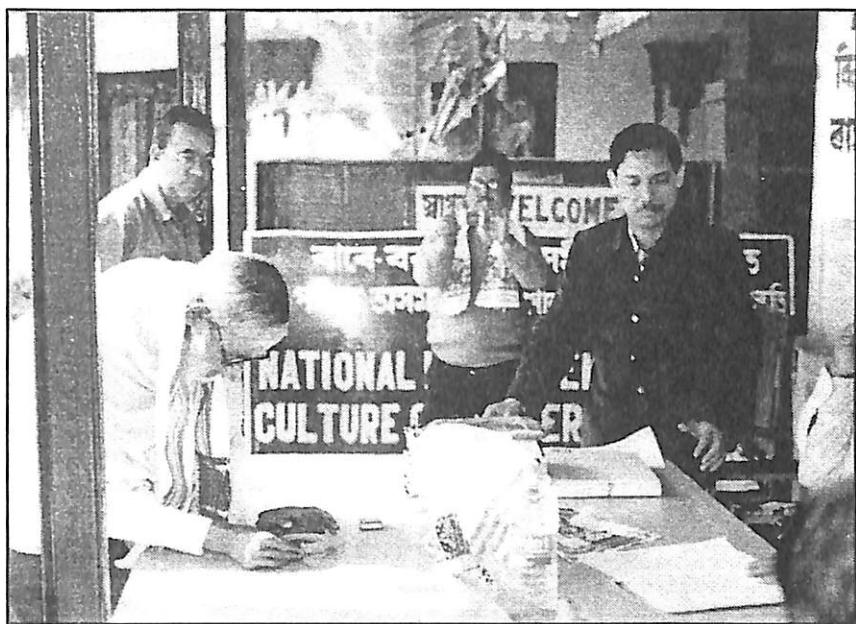
case? As for example, during early nineteenth century there was enactment of the first ever antiquarian legislation in India, which is known as Bengal Regulation XIX of 1810. This was followed by another regulation called as Madras Regulation VII of 1817. Both of these conferred the Government with a power to intervene when the public buildings were under threat of misuse. However, both were silent on the private buildings. Then, the Act XX of 1863, was enacted to empower the Government to preserve buildings remarkable for their antiquity or for their historical or architectural value. But this act too is silent on manuscripts. It is also observed that, many people who have some influence on the owner of a personal repository often borrows some manuscripts and never returns them at all or returns with a deteriorated condition. How the law will protect the owner in such cases. As far as our knowledge goes, till now, there is no law to compel the owner of a repository to conserve the treasure of his custody.

Now let us discuss about the condition of Intellectual Property Act on these manuscripts. Manuscripts are the treasure of knowledge of ancient India. But 'Intellectual Property Act' grants authority for a certain period of time only. So as a rule these should not included under I.P. Act. But, if any manuscriptologist transcripts a manuscript I.P. Act may grant him a protection on his work. This condition gave birth of few questions. (i) Neither the idea nor the language in the transcribed manuscript is not of the manuscriptologist, so whether it should be protected or not. (ii) The original idea is make public in recent days so whether it will be fair to offer copyright to the original author of the manuscript. (iii) If copyright is granted to the transcription, whether any paid 'Reader' (in Assam they are

commonly known as 'Pathak:' or 'Munshi') should seek prior permission from the manuscriptologist to recite any stanza from his work. It may be added here that section 52 of Copyright act indicates around 20 cases where the user will be not be consider as a violator of Copyright Act. This includes criticism, news items, educational or reaserch works, class room teaching etc. But this section does not includes the case reffered here.

On the other hand if copyright is not granted on the work of manuscriptologist none will come forward to transcript a manuscript. "In the case of a literary work (except computer programme), copyright means the exclusive right to 1. reproduce the work, 2. issue copies of the work to the public, 3. perform the work in public, 4. communicate the work to the public, 5. make cinematograph film or sound recording in respect of the work. 6. make any translation of the work and 7. make any adaptation of the work." Creativity is a prime thing for development. Progress of human being depends on creativity. People always seek protection of their ideas or works. Intellectual Property Act. can motivate people to creat.

Conclusion : From the above discussion it is clear that a new act should be furnished for these manuscripts. And the situation is that it should be work out within a very short period of time. The manuscripts if not treated properly will deteriorated very fast which may lead to total damage of the manuscript. So, Archeology department along with N.M.M. has to do some thing in this regard. The new act should have some special rules like - 1. Restriction on movement or borrowing such art objects and manuscripts without prior permission from authority (N.M.M., H.S.I or A.S.I. etc.). 2. Conservation measures, whether it is conventional method or modern method, should be a



An Ethno Librarian awareness programme at Bilasipara College Library organised by Bilasipara College Library Study Circle where the Ethno library resources as national property and its property right was discussed in the presence of Gauhati University Librarian, as the Resource person (10 Feb. 2010).

must for all ethno libraries. 3. Copy Right Act should be very clear as far as manuscripts are in concern. 4. Govt. should take action to aware the society regarding I.P. act as per the ethno library resources are concerned.

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Individual Repositories Of Assam And Their Socio-economic Conditions In Bilasipara Subdivision

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A repository is, as its core, a 'digital assets management system of some kind or a network of systems that allows for the deposit subsequent distribution of digital files over the internet'. (Shreeves, 2009:198) Beyond this 'description repository vary widely in terms of context access, management, communities and purpose. In a more simplified version it can be said that the vital or major task of the repositories are to spread or more vividly said to distribute knowledge. Repositories are found in the form of educational institutions, religious institutions or individual. These repositories became the centre of knowledge where various discussion, distribution or similar activities were carried on there. In Assam, the Neo-vaishnavism assembled all the scattered activities organized in different Satra's, Namghar's

etc. Many remarkable repositories at present owe their origins in the Satras.

The glorious past of Indian culture lies in the ancient manuscripts. These are the basic historical evidence and have great research value. Indian repositories are no less in numbers. It is estimated that India possesses more than five million manuscripts, making her the largest repository of manuscript wealth in the world. These manuscripts are found in hundreds of different languages and scripts. For example, Sanskrit is written in Oriya script, Grantha script, Devnagari script and many other scripts. Manuscripts are different from historical records such as epigraphs on rocks, firmans, revenue records which provides direct information on events or processes on history. For example India's every household own some repository and research on it reveals that one common repository named 'Geet Gobinda' by Joydev is found in common in maximum household specially in eastern Orissa. In Bilasipara Sub-division too 'Srimadbhagavat Geeta' is a commonly found manuscript possessed by all repositories be it individual or institutional. Bilasipara sub-division possesses a single 'Institutional Repository' namely 'Sri Sri Pukhuripara Satra'. 1

Manuscripts have knowledge context which can be termed as the treasures of knowledge. Hundreds of Museums, libraries, research institutions, archives, conservation centre's and individuals in various parts of India have been doing exemplary service for the conservation of India's manuscript heritage. The libraries are the pillars of human civilization and culture. The people used to write in the bark of trees in ancient time. There were library professionals to produce special sheets for writing from the bark of trees. In Assam, there was a special kind of technology to produce such writing materials from Sanchi-Bark. Srimanta Sankardeva, who established Satras in different parts of the then Assam,

created a system to produce such writing materials. The science related to produce such books from bark of the tree's, its conservation, collection, distribution to readers etc. are the traditional management system of knowledge.

Libraries before the age of Srimanta Sankardeva were only confined to the king and royal families. The common people did not have an access to those libraries. It was Srimanta Sankardeva who opened up the doors of libraries organized in the Satra's or Namghar's. Every common people had the right to enter there and there was a 'reader' (Pathak) who recited or read from many repositories such as 'Ramayana', 'Mahabharata', 'Srimadbhagavada', 'Kirtana', 'Namghosha' etc and the audience gained knowledge from it. During that period Maharaja Naranarayana also ordered Kavi Ramasaraswati to translate some of these precious works into the language of Assamese so that the common people can read such books in their own language.

In Assam too, like every part of the world, different materials were employed for writing and painting purpose. Manuscripts of sanchipat (sheets made from agar or aloe tree (*Aquilaria agallocha*) following an elaborate procedure), tulapat or tulipat, talapatra, muga silk, bamboo-strip and other allied materials, form parts of manuscript collections in different parts of the state.

Manuscripts constitute a major element of cultural life of Assam. Writing or copying manuscript has been considered a spiritual merit in Satras and in Buddhist monasteries of the land. These manuscripts are still in vogue as these are worshipped in Neo-Vaishnavite faith. Manuscript making and their preservation used to have royal patronage for a considerable period of time. The manuscripts are scattered throughout the state in various Satras, Namghars, Buddhist monasteries, museums and libraries as also in some households, apart from a few collections outside the state.

The golden ages of the repositories gradually deteriorated but still the task of knowledge distribution from this source is going on though not satisfactorily. Many repositories donated their many valuable manuscripts to organizations like Historical survey of India, Gauhati University etc. The present generation is not able to understand the language in which most of the manuscripts are written and they become an unnecessary property for them, but at the same time, most of the people are even not ready to transfer these to the authorities of manuscript collection as they feel these are their family treasures.

Manuscripts are of great importance and their values are beyond question. It is seen that in Assam the individual repositories are lacking adequate building structure. There are hardly any monitoring system for relative humidity, temperature, lightning and natural calamities. Sometimes the ventilation system makes way for polluted air and direct sunlight that are harmful to these manuscripts. Regular maintenance is also not always possible due to lack of man power. Frequent handling of the original manuscripts by the users also brings faster decay.

Survey tells that there are hardly any scientifically maintained archival sites in Assam and the traditional methods followed in the bygone days, which are responsible for preserving these manuscripts for so long, are also discontinued with changing time. As a result of natural calamities, sheer neglect and lack of knowledge, the precious handwritten manuscripts, dating back to centuries, are slowly getting disappeared.

In Assam the preventive conservation system which are based on their ethnic science is very much present for preserving and safe guarding of these valuable manuscripts. To safe guard from birds, reptiles, insects, mouse etc. some special boxes are used where neem leaves

are put to prevent attack from these elements. The manuscripts are also kept by wrapping red cloth as it injects red light inside the cover because of which the insects cannot grow inside the cover and thus the manuscripts get saved.

To avoid direct sunlight the books are kept in modern cup boards as 'pera' (A modern wooden box). In the Satras the manuscripts are dried in the shadow in the month of 'Bhadra' (August-September) to prevent the humidity from damaging them.

Strict rules and regulations are being implemented regarding handling of the manuscripts. A special wooden cover is used in the books. Food items are strictly prohibited near the manuscripts so that insects and micro-organisms cannot attack them.

The manuscripts are also cleaned by using soft cotton and the sides are oiled. Another feature of traditional conservation process is the traditional smoking process which is termed as 'fumigation' in science. It is done in kitchens where bundles of manuscripts are kept hanging on the roofs above the earthen cooking burner. The smoke produced from cooking helps to prevent the fungi growth and bacterial infection.

Brushing also prevents manuscripts from damage. It cleans the superficial dust resting on the surface of the manuscripts. These are the common and mostly used method of traditional conservation system of the individual repositories in Assam.

In case of individual repositories, their economic condition can play a vital role in conservation of those manuscripts. Along with it social condition of the repositories are also accountable. In this paper we made a humble attempt to make a short survey regarding the socio-economic

aspects of Bilasipara sub-division. The survey is depicted here with the help of a chart as given below:

Sl. No	Repository of	No of house surveyed	Whether recorded by NMM	Whether used by researchers or related person	Preservation Technique adopted	Social status	Economic status	Exp. for Pre-Servation
1	Bilasipara	4	Yes	Yes	Y Nil	High	Middle class	Low
2	Salkocha	6	Yes	Yes	Y 1 Dual	High	Middle class	Low

Our surveyed reveals that the economic conditions of the owners of private repositories are not very stable. They do not have much scope or opportunities to earn much due to the poor economic condition of Bilasipara sub-division and as such they are not able to hold large and frequent academic meetings, discussions or get-togethers as these carry a substantial amount of expenses with them. As a result the manuscripts remain untouched and virtually get useless. The scholars also get less access to the manuscripts. The weak financial status of the individuals also prevents them from scientific and advanced preservation of the manuscripts. Most of them follow the traditional method as it is much cheaper compared to the modern scientific methods. So it can be assumed that sometimes without proper preservation many manuscripts get damaged or destroyed. It is learnt that many owners of individual repositories threw away their manuscripts into the river Brahmaputra due to lack of proper maintenance. On top of it comes the factor of natural calamities of Assam especially the flood. The owners are not that affluent to prevent the manuscripts from getting damaged when a heavy flood comes in. This to some extent depicts the weak financial

But the owners are in a much better and stable position in social status. Studies reveal that the Satradhikars and

the owners of the manuscripts are treated with great respect and given much importance. They are called upon to chair any type of events, festivals, functions are also approached for suggestions advice or solutions in cases of any social disaster, problems etc. They are treated as people having great knowledge and even research scholars come to them in search of study materials for their research works. They earn respect and importance especially in semi-town areas like Bilasipara.

Aims and objectives of the study:

1. To bring into light the individual repositories and their importance which remain hidden in society.
2. To find the actual socio-economic positions of the repositories and their owners.
3. To find ways and methods to improve the individual repositories before they get extinct.

Research methodology:

The study carried out in Assam with special reference to Bilasipara sub-division of Dhubri District. This research paper is based on sociological research which includes field study, survey and fact finding enquirers. The primary data collected through questionnaires. The secondary data are based on relevant books, articles, journals and internet browsing.

Conclusion: The need of the hour is to generate awareness about the importance of these rare manuscripts that throw light on our past civilizations. Individual Repositories have to keep alive for the upgrading of our society and culture. The manuscripts found in these repositories speak volumes of our roots and history without which a culture or society cannot survive. The responsibility of upgrading these repositories lies not only to the owners but also every member of the society. In this context the factor of preserving and conserving of the manuscripts comes greatly in question. Unless and until the manuscripts

are preserved properly they are prove to damage and decay. Much importance therefore lies in their preservation. Since these are private repositories they do not receive any funds from anywhere. In such cases it is sometimes found that the responsibility of preserving the manuscripts lies in the hands of some so-called religious persons or to someone having no knowledge of preservation. In the by-gone days, although the religious obligations emphasized on good house. Keeping of the same but now those practices are forgotten or not used due to changing social ethos. A number of collections are lying in very bad condition and they need immediate attention before their complete disappearance. The individual repositories need to looks after in a scientific method for better positions. It can also calls for receive some funds either from collections of the society members or from the government. So it is our duty to give time and efforts implement and materialize such methods so that the repositories are improved and also their owner get some financial benefits for preserving their manuscripts in a scientific method and can also conduct academic discussions and get-togethers for the proper utilizations of the manuscripts as these are precious for a culture to rise higher in the future days.

Foot notes:

1. Its worth mentioning here that Prof. Biswajit Goswami of Bilasipara College is the Principal Conservator of MCPC (Manuscript Conservation Partner Centre) at Pukhuripara, (Salkocha) under National Manuscript Mission.

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The ethno libraries and the literary Economics

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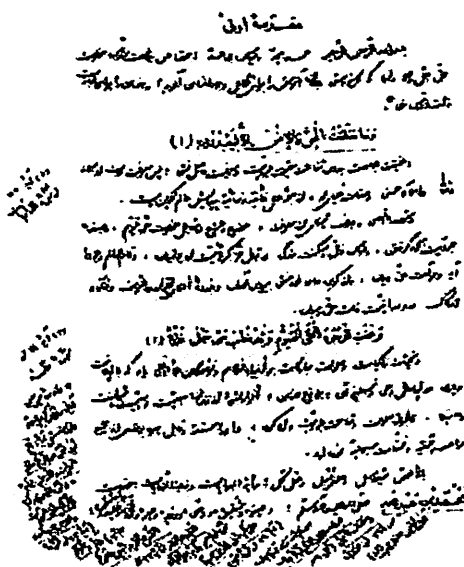
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Abstract: The traditional system of library was started from time immemorial. These libraries have seen contributing a lot in the field of literature Economics by creating professionalism. The paper has written with this view point to explore the role taken by Ethno libraries in the field of literature and Economics
Key words : Ethno, Literature, Economics

Introduction : Literature and Economics are two different subjects. But in the libraries, these two subjects come together. Because, the literature is also a commodity when it is produced, sold and purchased. Generally there are two types of literature. written literature and verbal literature. verbal literature cannot be sold. But written literature in the form of books can be sold. The Ethno libraries are the production centre of manuscripts. Some of the manuscripts were purchased from the scribes also. Thus it has created an environment of literary Economics since the era of starting written literature.

Discussion : The literary materials of Ethno libraries are



An Arabic Script

mainly the Books, earthen tablets, wooden boards, metallic plates, skins of animals, book of the trees, leaves of the trees etc. all these materials are collected from the nature. For collection of such materials, there are costs of labour, cost of transportaton etc. After collection of these materials, the artists or the scribes used to write literature on them. It is also a laborious task, where monitary activities are involved. The librarians or the directors of ethno libraries have to pay for all these activities. There is question of skillness of the activists also. Based on the skillness the remuneration is given to the scribes and artists. In the ethno library, there was no opportunity to purchase the books in a huge quantity from the market like the printed books. Those were produced or copied in the library by using the materials like sachipat, Tulapat, palmleaf etc. In Assam there were professionals like 'Kekati', 'Lekharu', 'Gandhia' in the ethno libraries for

collection and production of the Manuscripts. They were paid by the Governments. They have created professional environment in the ethno libraries as per the book production is concerned.

So Ethno library was not only the centre of knowledge collection and dissemination, but also an institution of economic artfare. Some of the people lived on the works of the ethno libraries. They have taken the writings as prefession or policy of living. After the invention of printing machine, the industrial activities of ethno libraries are reduced. But there are still instances of ethno material production in some of the places of the world. In India and in the state of Odisha there are professionals who write in the palm leaves and these are sold in the market.

Conclusion : The role of ethno libraries in the literary economics is not significant at present day context. But in the medieval period it was an established industry. Even such materials were imported and exported. At present ethno libraries are heritage institution so these are having economic importance as the tourist spots. Tourism industry can be developed based on the ethno libraries where the Ethno literatures may be the attractive materials for the tourists.

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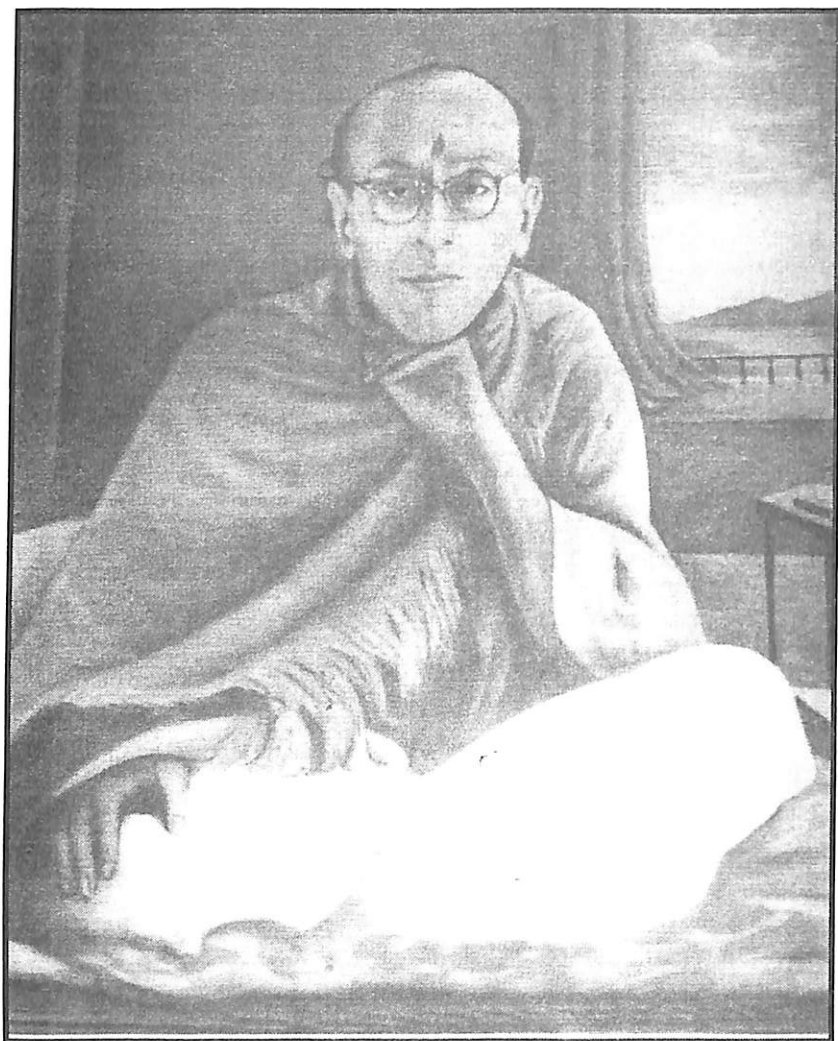
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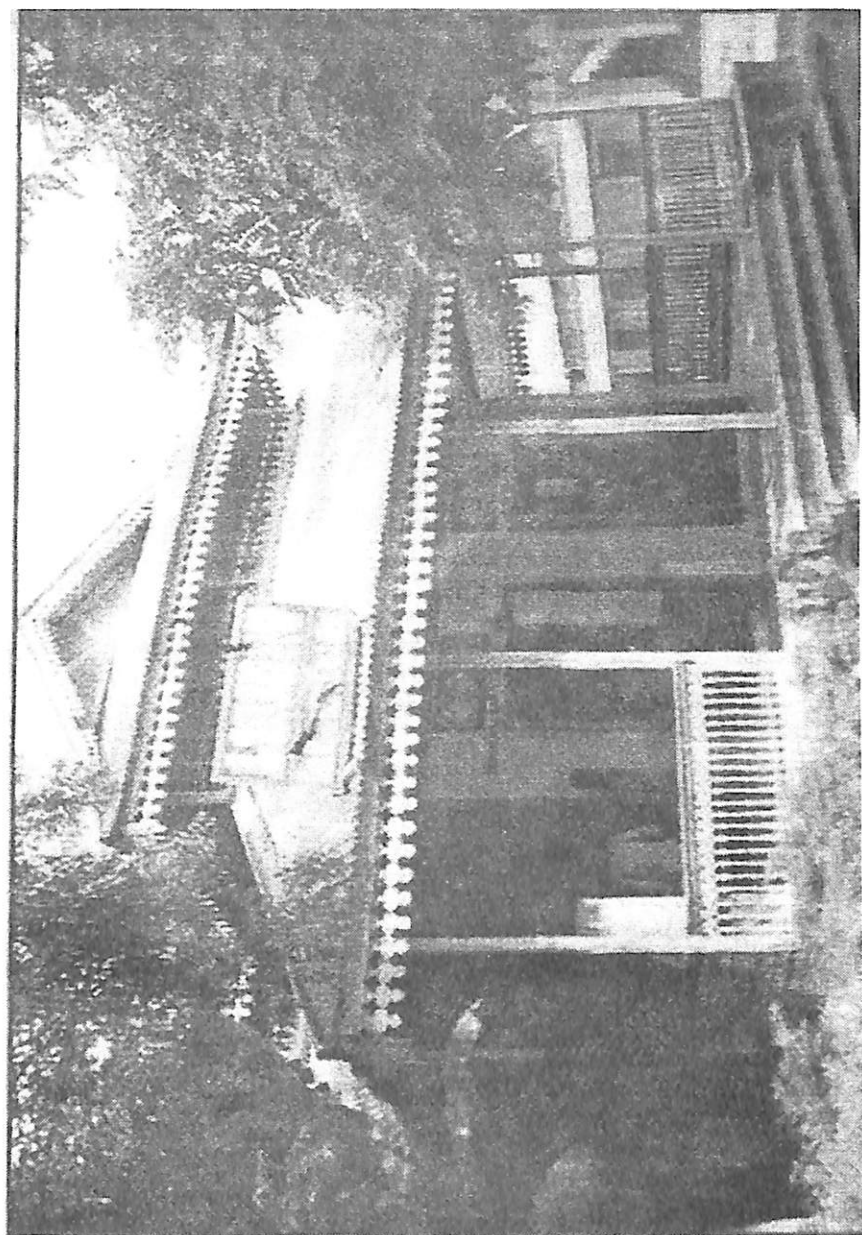
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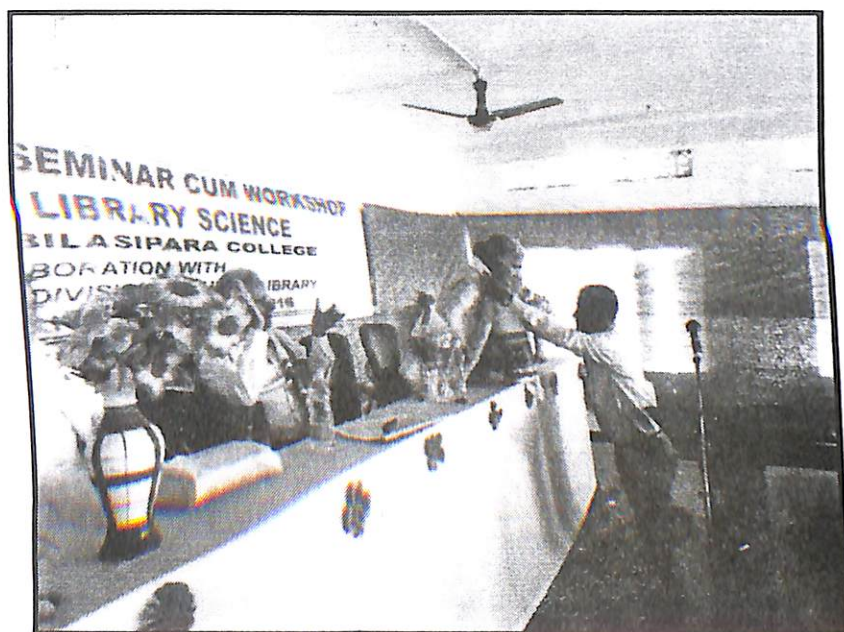
Late Nripendra Narayan Choudhury, Ex-Zamindar, Chapar
Estate,
Donor of Land & Building, Bilasipara College.
A painting by Pranab Das, preserved at Bilasipara College



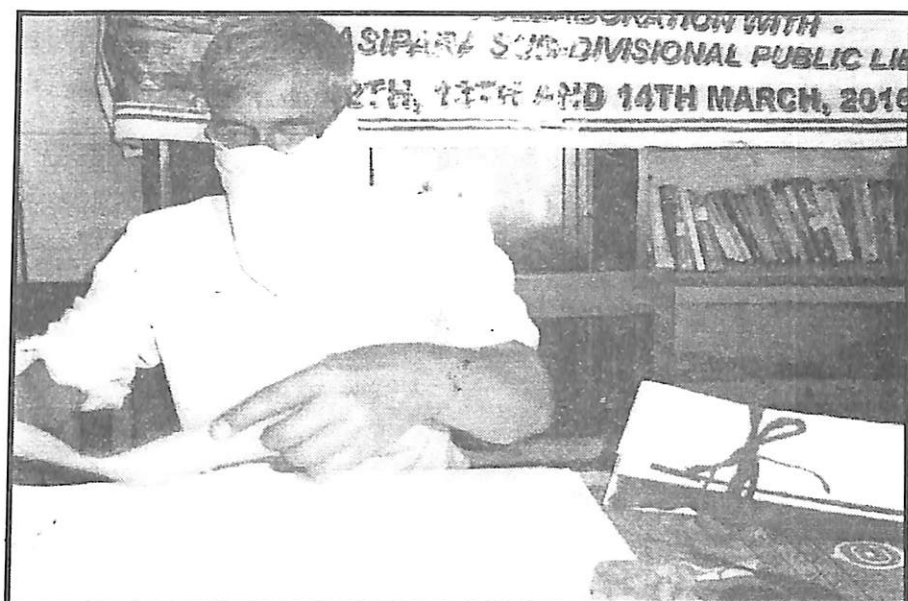
Bilaspur College Library



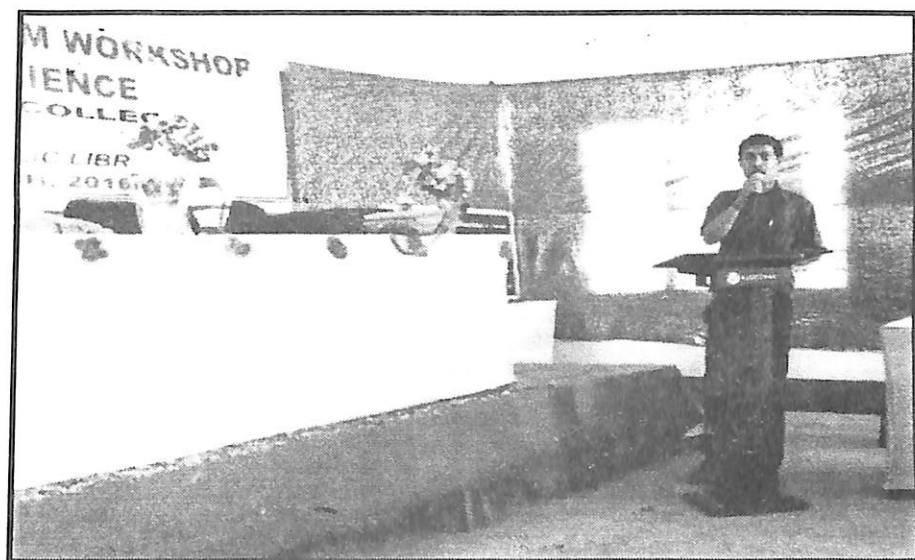
Khatarasatra, the heritage institution of district Darrang where the 'Barkakot' is preserved.



Ethno librarian Dipa Bhattacharya felicitated in the Seminar who was present as Chairperson of 5th Technical Session



*Mr. Biswajit Goswami, the Ethno Librarian of Pukhuripara Satra
demostrating in the workshop*



*Convenor of the Seminar-cum-workshop Dr. Haricharan Das delivering the
Key Note Address*





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