



# Shillong College

MAGAZINE

\* 2001 \*





## **SHILLONG COLLEGE PRINCIPALS**

Prof. S. C. Dutta - Founder Principal	upto 31-08-1970
Shri S. Bhattacharjee	upto 31-05-1973
Prof. D. S. Rawat	upto 31-10-1990
Prof. K. L. Chaudhuri	upto 31-03-1995
Prof. Tapan Moitra	upto 31-06-1996
Dr. (Mrs.) M. P. R. Lyngdoh	since 01-11-1996



# Principal Speaks

Dr. (Mrs) M.P.R. LYNGDOH, *Principal*  
SHILLONG COLLEGE, SHILLONG.

*I gives me great pleasure to pen a few lines and share my thought in the College Magazine 2000-2001. College Magazine reflects the activities of the college, our success and failures, our academic and extracurricular pursuit throughout the year. Shillong College is like a big family where each one has to play his or her role, for welfare of all. The teachers cannot teach without the students and the students cannot learn without the teachers, there must be a perfect understanding between the teachers and taught. The duty of the teachers is not only to come to college and teach, but they have a far greater role and responsibility. Teachers are the guides and friends of the students, and they are the ones to mould the character of the youth and to lead them on the right path. The challenge before the teachers is to produce educated, good and worthy citizens, students with knowledge and wisdom to become able leaders in the different fields and to face the reality of life.*

*The present day students have a larger and bigger challenge to face many social and economic problems facing the society. Lack of the sense of direction, proper counselling and guidance confuse students. Frustration arises at their thought of standing in a long queue for employment on completing their studies. My dear students, when you leave college all of you have become educated and the education that you have received is the strongest weapon to fight against any exploitation and this is the great wealth that the parents have given to you. Do have courage to face the ups and downs of life. There are many great men who have been able to reach the greatest height*

*of success out of the scratch. Do not look up to the Government only, for Government job has already reached a saturation point for only a few lucky ones can manage to get. Try to do something of your own, and be proud of yourself if you can stand on your feet and be master of your own. Have a sense of the dignity of labour, for any type of work is respectable provided you earn through fair and righteous means. There are Schemes and avenues in the field of business, agriculture, horticulture, animal husbandry, small and cottage industries and others. The only thing is that you have to work hard and put in your best effort with sincerity and dedication. Remember that there is no substitute to hard work. As the Principal of the College, I would like to see my students spread out in the different fields of study and job. To get peace and happiness in your life, you must walk in the right path. Be God fearing citizens as each one is accountable for his or her own action. Respect your parents, Teachers, elders and your fellow citizens. Do something good in this world and in whatever you do, try always to give the best that you can. I wish that Shillong College will grow from strength to strength in all fields in the years to come. To achieve this we need the cooperation of each and everyone. My deepest gratitude goes to Dr. M.N. Bhattacharjee, Prof.-Incharge, College Magazine, Student Editor Sri Alvin Bamon, the teachers, staff, office bearers of the Shillong College Students' Union and all my dear students. A Big Thank You to All of You.*

*May God Bless You*



# A few words from the Teacher-in-charge

Dr. M.N. BHATTACHARJEE

Teacher-in-charge, Shillong College Magazine 2000-2001

As early as in 1902, Lord Curzon, the Governor-General of India, was deeply perturbed by the growing nationalist sentiments amongst the students of Indian Universities. He appointed a Commission under the Chairmanship of Sir Thomas Rayleigh, which came out with the Indian Universities Act of 1904. Tuned to characteristic colonial regime, the Act stipulated curtailing of admissions at the University level on the plea that the quality of higher education was being adversely affected by increasing number intakes.

Some eighty years later in 1984, a committee called Central Universities Review Committee (CURC), appointed by the UGC, recommended a freeze on student enrolment and opening of new colleges and universities. More recently in 2001, the Ambani-Birla Committee report on education treated higher education as a non-merit good and sought to restrict

the access to higher education, though as per available statistics only six per cent of young people in the age group of 17-23 are currently enrolled in higher education in India. In retrospect, one can understand why the British colonialists were interested in curtailing higher education for this would only have created problems for them because an educated and enlightened people would have made governance very difficult for them. But why on earth we the citizens of a democratic and sovereign country should have curbs on higher education surrendering efforts to brighten our national glory and present ourselves with self-respect as Indians to the rest of the world. Knowledge or intellectual achievements, whether academic, artistic or cultural, is universal and does not need any body's sanction or visa to travel across and hence should not be attempted to be restricted.

It is a pride for the Shillong College fraternity to bring out the



College Magazine 2001, and more because for the recent past we are regular in this effort. As teacher-in-charge of the Magazine, in a humble way, I feel privileged to be associated with a publication as precious and as representative as this. It has been an honest effort to present and record the creative efforts of all – Principal, teachers, students, et. al. Interestingly, this time students response was quite good – a good number of write-ups have been received from them. For obvious reasons, all the articles could not be included in this magazine. Instead of feeling dejected, the authors (whose articles were rejected) should take the happenings sportingly and try to cultivate the habit of writing so as to present more creative ventures next time. I am thankful to all our contributors of articles – students and teachers. However, needless to say, all the views and opinion expressed by the contributors are not necessarily shared by the teacher-in-charge, College Magazine.

Let me record, with a deep sense of gratitude the continuing help, support and encouragement from our Principal, Dr. (Mrs.) Mary Pristilla Rina Lyngdoh. I have been most fortunate in receiving the invaluable services from Sri R.K. Dutta (Vice-Principal), Sri N.K.

Sarkar, Smt. V.R. Solomon, Dr. K.A. Ahmed, Dr. (Mrs.) A.A. Ahmed, Sri N.B. Rai, Smt L.D. Marak and Dr. S.K. Gupta for lending their expertise in selecting and editing the articles and designing the magazine. The office bearers of the Shillong College Students' Union with their wonderful team effort also deserve appreciation for their help and active interest in this publication. The students here have shown exemplary sense of responsibility and maturity, and this quality goes well to make them leaders in the field they choose. Thanks are also due to Graphique International Printer for taking immense care in making the magazine an immaculate one and as engaging as conceivable.

Before I wind up, I would request everyone to bear with any flaw or printing errors, inspite of best efforts, and possibly forgive me generously. I humbly submit that it has been my earnest endeavor to be sincere, meticulous and apportionate in my job. To what extent the effort has been successful, is for each one of us to judge.

Thank You

15th October 2001



# Shillong College Students' Union

OFFICE BEARERS : 2000-2001

MOTTO - *"Learning makes a man perfect"*

## NAME AND DESIGNATION

1. Dr.. (Mrs) M.P.R. Lyngdoh - (Principal, President)
2. Miss Doiohun Rodburne - (B.Com. 3rd Yr. D) Vice President
3. Mr. Khrawboklang Blah - (B.A 2nd Yr. M) General Secretary
4. Mr. Berry V. Diengdoh - (B.Com. 2nd Yr. D) Asst. Genl. Secy.
5. Mr. Lamphrang Nongsung - (B.A. 3rd Yr. D) Sports Secy.
6. Banlamphrang K. Lyngdoh - (B.Com 3rd Yr. D) Asst. Sports Secy.
7. Mr. Banjop Kharbuki - (B.Com 2nd Yr. D) Music Secy.
8. Mr. Khrawkumar Kharkongor - (B.A. 2nd Yr. D) Asst Music Secy.
9. Miss Rikynti Marbaniang - (B.Com. 1st Yr. D) Debate Secy.
10. Miss Balensha Lyngdoh - (B.A. 3rd Yr. D) Discipline Secy.
11. Mr. Rudeen Wahlang - (XII Sc. D) Asst. Discipline Secy.
12. Miss Cherry Lyngdoh Dykes - (XII Sc. D) Asst. Discipline Secy.
13. Mr Alvin Bamon - (B.A. 1st Yr. M) Editor
14. Mr. Allan Campbell Laloo - (XI Com. M) Member, Editorial Board
15. Miss Serina Ranee - (B.A. 1st Yr. D) Member, Editorial Board
16. Mr H.S. Kharkongor - (XI Arts M) Member, Editorial Board



# SHILLONG COLLEGE GOVERNING BODY MEMBERS

2001 - 2002

1. Shri R. Kharpor  
(Retd. Addl. DPI, Govt. of Meghalaya) – President
2. Dr. (Mrs.) M.P.R. Lyngdoh  
Principal – Member Secretary
3. Shri. Ranjit K. Dutta  
Vice-Principal – Ex-officio Member
4. Smt. V.R. Solomon  
Dept. of Pol. Sc., Shillong College, Shillong–Elected Teachers' Representative
5. To be elected – Teacher's Representative
6. Sri D.B. Gurung  
Director P.E.T.C., Govt.of Meghalaya – Member
7. Dr. (Mrs) K.S. Lyngdoh  
Department of Education and Pro-Vice-Chancellor, NEHU – Member.
8. Smt. R.D. Marak  
Officer on Special Duty, Education Dept. Govt. of Meghalaya–Member
9. Smt. J.E. Shullai  
Principal, College of Teachers' Education, Shillong –Member
10. Director Accounts and Treasury, Govt. of Meghalaya–Member
11. Shri K.L. Tariang  
Director Soil Conservation, Govt. of Meghalaya–Member
12. Shri D.C. Das Choudhury  
Donor's Nominee–Member
13. Shri G.P. Kharchandy  
Project Engineer, Meghalaya Govt. Construction Corporation Ltd., Shillong–Member



# ADMIRABLE ACHIEVEMENTS

01. Shillong College and Shillong College Academic Society organised a three-day training programme for N.G.O's (North Eastern Region) on "Public Participation on Environmental Management" from Nov. 13 to Nov. 15 2000. This programme, sponsored by Central Pollution Control Board, Govt. of India, New Delhi, was inaugurated by Prof. Mrinal Miri, Vice-Chancellor, North Eastern Hill University and was attended by 24 participants from all over the region.

02. Annual Sports and Cultural Programme of the College was organised during mid-December 2000.

03. Shillong College Academic Society and Shillong College observed World Environment Day with a variety of programme including elocution, sit and draw, debate and essay writing competitions for School and College Students. The celebration started with an inaugural programme graced by Shri R.G. Lyngdoh, MLA on 14th June 2001 and prizes were distributed by Shri R.A. Lyngdoh, Minister of State for Education, Govt. of Meghalaya on 19th June 2001.

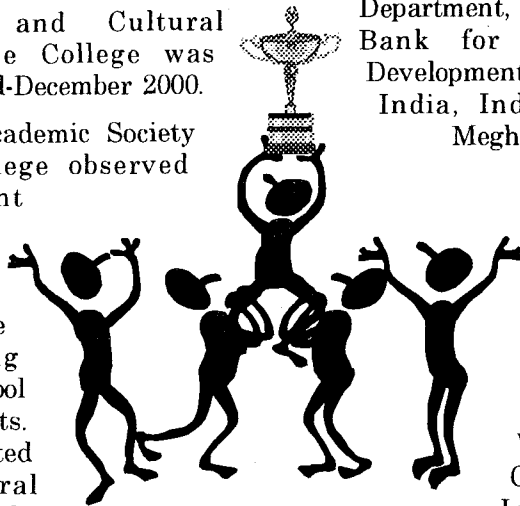
04. Shillong College along with North Eastern Economic Association organised a two-day Regional Conference on "Agricultural Transformation in the Hilly Areas of North Eastern Region" on September 7-

8, 2001. About 50 delegates from all over the region participated. Sri. E.K. Mawlong, Hon'ble Chief Minister of Meghalaya inaugurated the conference and released a souvenir on the occasion. The Valedictory function was held on 8th Sept 2001 and was graced by Shri A.H. Scott Lyngdoh, Hon'ble Minister for Finance, Govt. of Meghalaya and Shri P.J. Bazeley, Principal Secretary, Forest, Finance etc. Govt. of Meghalaya. The conference was sponsored by Planning Department, Govt. of Meghalaya, National Bank for Agriculture and Rural Development (NABARD), State Bank of India, Indian Overseas Bank, The Meghalaya Cooperative Apex Bank Ltd., Ka Bank Nongkyndong (Ri Khasi Jaintia), Shri Victor Kharkongor, Rapsang Group of Industries and North Eastern Council.

05. Shillong College Basketball Teams (both Men and Women) were adjudged the Champion Teams in the Inter-College Basketball Tournament 2001 organised by North Eastern Hill University.

06. Ms. Demika was declared as the most promising player in the Inter College Basketball Tournament (NEHU) 2001

07. Shillong College Football Team (Men) became the Champion in the Inter-zonal Inter-College Football Tournament 2001 organised by NEHU. ○



*"Thinking well is wise, Planning well is wiser, doing well is wisest"*

Persian Proverb





# WOMEN'S EMPOWERMENT

with special reference to Women in the North East

Dr. (Mrs.) M.P.R. Lyngdoh  
*Principal, Shillong College*

This year 2001 has been declared as the year of women's empowerment by the Government. It is observed in order to focus on our vision on women in the 21st Century and the third millennium. It is a year to create a general awareness of women's rights, to bring in new changes and to focus on important issues for the progress of women. Several themes have been taken pertaining to political, social and economic empowerment, health, nutrition, problems faced by women, women and technology and others. Women must get their rightful place in the family and the society. The Government has realized that many changes can come in the society if women in India are empowered.

Women constitute nearly half of the world's population and in other words half of humanity. However, in spite of their numerical strength, and the important role that they play in society, yet they are being discriminated against. The widespread social and economic problems such as illiteracy, dropouts, poverty, unemployment, malnutrition, maternal and infant mortality, social customs, exploitation, indifferent attitude, gender oppression and others. In our country women has suffered from various social problems like the neglect and discrimination of the girl child, child marriages, which continue to be solemnized particularly in rural areas. The practise of dowry and the resulting effects, domestic problems and other atrocities committed against women.

The North Eastern region comprising of the seven states of the Indian union is inhabited by numerous tribes which have their distinct history, culture, traditions,

customs and beliefs. The North East has the pride of being the land of numerous tribes who maintain cultural distinctiveness. The people are very colourful and full of life, and have freedom and independence and are very democratic in nature. Now the region is undergoing a period of change and transition. The life of the people is changing rapidly since their contact with the outside world and the forces of modernity like Education, Communication, Urbanization, development of Science and Technology, and the Information Technology. All these factors have changed the socio-economic condition of the people. Women in the region have come up in every field and have proved their efficiency and competency. The women in the North East in general and in Meghalaya in particular are free from many of the social restraints of the larger Indian society. Here there is no caste system, untouchability, social inequality, bride price, dowry, female foeticide and other evils. Women are hardworking, and take up different types of jobs like working side by side with men in the field and running their own shops and other petty business, and in any market place in the region we will find many women who run their business. However, like women in other parts of the country, they have areas of common concern like illiteracy, dropouts, broken homes, divorce, unemployment, alcoholism, drugs, violence, lack of family and health welfare programmes and others. Now there is the growth of a vigorous movement in all parts of the country, where women have campaigned against rape, dowry death, family violence, exploitation of women as sexual objects in advertisement and films and others.

The setting up of the Indian Associations on women studies and women research centers in various universities as well as independent activities of women organizations and other

NGO's, the establishment of the National Commission for Women (NCW) and the State Commissions in some states, has created a new awareness. The commission has identified some of the factors that have hindered the progress and development of women which include crimes against women, custodial justice for women, trafficking in women, indecent representation of women in media and others. The National Commission for women was set up to safeguard women and to take up issues faced by women and to fight for women's rights. Nobel laureate Amartya Sen said that empowerment of women and providing health care, education, credit and land reforms facilities to the lowest rung of the population are among the many steps that could be taken to prevent concentration of the means of productions in a few hands. If young women are empowered and provided education and health care and allowed a voice in the decision making, the problems of population growth could be reduced.

Throughout the world, there is an attempt to empower women politically, socially and economically. In our country too, the Government has made a concerted effort towards removing various gender bias and to ensure that women get equal status. The framers of the Constitution had incorporated a number of articles which ensure equality and protection to women. In Part III, IV of the Constitution on the Fundamental Rights, Article 14, provides that the state shall not deny to any person equality before the law or the equal protection of laws within the territory of India. Article 15(1) states that the state shall not discriminate against any citizen on grounds of religion, race, caste, sex, place of birth or any of them. Article 15(3) states that nothing in this article shall prevent the state from making any special provision for women and children. Article 16(2) says that no citizens on ground of religion, race, caste, sex, descent, place of birth or any of them be ineligible for any office under the state. The Chapter on "The Directive Principles of the State Policy" contains provision which impart measures with respect to women and their socio-economic betterment. In Part IV, Article

39(a) mentions that the citizens, men and women equally have the right to an adequate means of livelihood (d) that there is equal pay for equal work for both men and women (e) that the health and strength of workers, men and women and the tender age of children are not forced by economic necessity to enter a vocation unsuited to their age and strength. Article 42 states that the state shall make provision for securing just and humane condition of work and for maternity relief. Part IV-A on Fundamental Duties (inserted by the Forty Second Amendment Act, 1976) Article 51-A-Fundamental Duties. It shall be the duty of every citizen of India (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religion, linguistic and regional or sectional diversities, to remove practice derogatory to the dignity of women. Women organizations and other NGO's can conduct legal awareness programmes on constitutional rights of women. Women are unaware of their rights and lack assertion of their rights and the protection assured to them through various laws. A number of laws have been passed to protect women against social discrimination, violence and atrocities and to prevent social evils. The NGO's can open free legal services to abused and destitute women. Women particularly the poor must have access to justice. Women must be imparted knowledge of procedures and institutions from where they can get remedies. Women must avail of the benefits under the law. The constitutional rights must be publicized and translated in the local languages since there is a considerable ignorance of law among the people in general and women in particular. What is needed most is the effective implementation of the Acts and the proper functioning of the various Departments so that women are benefited. In the North East, the social life is governed by customary law, traditions and practices which have not been codified. There is a need for codification of the tribal laws and usages.

Now there is the growth of a vigorous movement in all parts of the country, where women have campaigned against rape, dowry death, family violence, exploitation of women



as sexual objects in advertisement and films. There is a serious concern at the increasing rate of crimes against women in the whole country, these include social abuse and harassment of women, domestic and other forms of violence, women trafficking, child prostitution, child labour, child addiction, divorce, separation and others. Women face a number of health problems, maternal and infant mortality rate continue to be high. Children suffer from many diseases and malnutrition to which mother's poor health contribute to a great extent. Poor nutrition, unsafe drinking water, increase infant and child mortality rate. Mothers and children suffer from many diseases. As the saying goes, health is wealth, health care system must be geared up to prevent many dreaded diseases. Primary health centers must be strengthened. Health Education and awareness on safe motherhood, child health, nutrition, immunization, sex education, hygiene and sanitation must be conducted. This can be done not only by the government but through people's participation or community participation and NGO's.

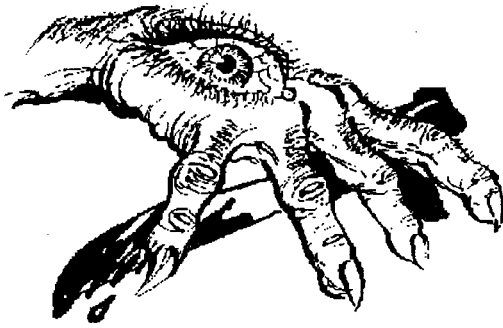
Women now are more conscious of their rights. They have come up in every sphere of life and has taken up challenging jobs and other professions like medical, engineering, administration, police, teaching, business and other fields and have proved their ability and efficiency. Education is an important weapon to fight against injustice and exploitation. Empowerment of women for Education is an awareness and upliftment of women in the field of education. There is a need for educating women for development and social changes, more emphasis should be made for greater focus on education of women since they play a very important role in the society. Education of women is essential for social, political and economic progress of the country. As the saying goes, 'teach a woman and her whole family is educated.' Educated women can play a very important role in the development process of the society. Women can work to eliminate illiteracy, poverty, inequality, injustice and many others.

Regarding women in decision making, the government wants to empower women politically, socially and economically. The one-third representation provided under the 73rd and 74th Amendment Acts that is in the grassroot village level institutions and civic bodies is to empower women at the grassroot level and to ensure the participation of women. The 73rd Amendment Act was not imposed to the fifth scheduled areas and the sixth schedule districts and regions. Meghalaya, Mizoram, Nagaland and some other selected areas have been excluded from the scope of the Act. The reason is that they have their traditional system similar to the Panchayati Raj that must not be disturbed, but require a carefully, considered treatment. The proposed Women's Bill on 33% reservation of Assembly and Parliamentary seats for women was introduced in Parliament but till now it could not be passed. It is seen that for the last fifty years of our country's independence, very few women came forward to contest in the elections. The percentage of women's representation in the Lok Sabha for instance is 4% in 1952 and increased to only 8% in 1999. Women are competitive, intelligent, practical, hardworking and very creative and these values and qualities will be properly used in the decision making level, if they are represented in the local, state and national politics.

Women need encouragement and support. they need social, economic and political empowerment. The challenge for women is to secure their effective participation in the decision making process at the national, state and local level, for greater involvement of women in the decision making process can bring a significant progress in the country. Lastly, women must also empower themselves through education, and awareness programmes. They must try to achieve their best. be competent and create condition for success. It would be a great endeavour to create self-confidence and activeness among women and to bring a just social order for the betterment of the society. ○

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*Courtesy-North Eastern Service, Shillong 2001*



# ON THE EDGE – THE PICTURE OF DEATH

By : DONNA. M. NONGKHLAW, XII Arts (D)

I vividly remember the 22nd of December 2000, when people were in a Christmas mood. I was in Police Bazar with my friend, Valarie, doing my Christmas shopping. It was around noon and we were in the middle of a crowded and busy road. It took us around four hours to complete our shopping. Tired and hungry, we went to the nearest restaurant and it was around 5 O'clock evening when we came out. The road was still crowded as people from the cinema were streaming out. A fat man in a dirty brown suit was walking to my right. There was a lot of pushing and in this chaos, this man in brown suit suddenly pricked my right thigh with what felt like a needle and then rushed forward, pushing and squeezing through the crowd. It was too crowded to go after him and ask him the purpose of this act. My friend, who was walking on my left, was unaware of what had transpired. In a taxi, on the way home I told Val about the whole incident. She gave me a surprise stare and said, "Hey, beware ! You've surely heard that people do not want to die alone, haven't you ?" I understood what she meant that people spread AIDS this way, by injecting infected blood into other people. I spoke no more till it was time to disembark. I got down, paid, said 'Thanks' to Val and the car zoomed away as if it was escaping me, might be the drivers heard our conversation while in the taxi. I went home with weird thoughts. This bizarre feeling did not fade instead I started fretting. Yes, I cried a lot, I suffered in yet another dilemma—should I tell the incident to my

relative or should I not, I ended up keeping quiet for I thought I might be rejected or avoided. After a month or so in this awful state, I suddenly remembered the counselling we had in class X with Sir Fred Swartzard from Australia, about AIDS and I remembered noting everything down in a notebook. It was night time and I was in my bed. Immediately I got up and began hunting for this particular notebook. I got it after much searching and began to look into that counselling portion. It read like :-

"There are four stages of this deadly disease, AIDS.

**First stage** – Original transmission, the moment the virus enters the blood stream, that's the end, for there is no cure for AIDS.

**Symptoms**– Swollen glands, diarrhoea.

**Second stage**–A symptomatic (no symptoms)

**Third stage**– The symptoms are the appearance of thrush, i.e, a fungus effect usually around the mouth, breathing trouble, Fear of death.

**Fourth stage**– This is the last stage, the person has to wait for death.

(There are many other things besides the above mentioned which are not necessary to repeat here).

So, after reading this I went back to bed in deep thoughts and even more puzzled. After a week or so I feared going out, I felt as if I'm going to meet with an accident, "Am



I having, this certain 'Fear of death ?' I asked myself and panicked. I was in such a miserable state, I thought that life was messed up for me now. I wet my pillow with tears. After two weeks or so I called Valarie (Val) who came immediately. I narrated everything to her and being a good friend she suggested that we should see a doctor. I didn't have money then, so we kept it for the next day. The next day in Nazareth Hospital I was told to meet Dr. B. Marbaniang. When my turn came I was scared of death. I gathered up all my courage and told the doctor everything. Surprisingly, she had a good laugh and on seeing the consternation on my face the doctor explained, "You have been making too much of it because this is not possible and even if it is, it would take years for AIDS to turn to HIV positive and then show symptoms. How can it be possible that in just 2 months you're having this fear of death." I was not convinced, she read my face, I think, so she went on, "If you're not satisfied with what I've just told you, you can go for a routine blood test and see it for yourself." She examined me and said that I was fine but was deficient in Vitamins and Calcium, she gave me the prescription

concerned. The next day I went for blood test. The result was normal; I learned that my blood group is A-positive. I met the doctor and while I was leaving she told me, with a smile, not to worry again. I was convinced, thanked God and walked home a happy girl again.

This incident, though funny, had affected me tremendously. I cannot explain what I went through in those two months of panic and anxiety-crying when I thought of death and my dreams which I thought I could never accomplish, thinking of dwelling in hell make's me shudder because I did not dedicate my life to God alone but was also after worldly things. Until I met Dr. B. Marbaniang, I was sure that I would die. There was no way but, I thought, I started doing things which I wouldn't do if this incident hadn't happened. I apologized to my friends, relatives (who were kind of shocked) if I had ever hurt or disobeyed them. I began to touch and read the Bible. Till now I use to think, what if it was true ? What if I had to wait for death ? How miserable the lives of those people suffering from this dreadful disease is. I think I can understand better now. ○



# AIDS

"MEN MAKE A DIFFERENCE"

Mr. Desmond Lenon Shylla

IIIrd Year B.A.

In my capacity as the Debate Secretary of the Shillong College Students' Union (1999-2000) I had to choose students as participants for different debate, speech and essay competition etc. or sometime I had to volunteer myself for the same. One instance was such for the above topics organised by the Meghalaya Aids Control Society (MACOS) 1st Dec. 2000 (but this took place after my tenure ended). I came out successful and won the best speaker award and now here I will

try to bring out what in my opinion the topic holds value and this will be same as the speech delivered by me on that day.

As man goes on sinning against his body which is supposed to be God's temple of purity, God's gifts of sex are misused for one's selfish carnal desire either by force or money. This is evident through newspaper reports of rapes, sodomy, molestation and prostitution. That was not all for mere hours of 'ill-



defined-enjoyment. They inject into their bodies substance that does no good at all to the body. "Enough was Enough" said God "the wage of sin is death" and with death they must pay for missing God's gifts of love and sex. Aids is the punishment for all who dare to defy god's order.

Aids or Acquired Immuno Deficiency Syndrome is an acquired disease and hereditary disease like heart attack, diabetes etc. It is acquired through the following four modes :-

- ☛ Through blood transfusion from an infected person to a healthy person.
- ☛ Through the use of infected needles or syringes (in case of drug users the risk is greater).
- ☛ Through an infected mother to her unborn child.
- ☛ Lastly through sexually from an infected person to a healthy one. Sexual modes of transmission of the virus are through two ways—both heterosexual and homosexual.

The goodness of Aids is that it can be prevented if one desires not to acquire it by adopting the following precautionary steps :-

- ☛ By using only HIV- Free blood transmission. HIV here stands for Human Immuno deficiency Virus and this Virus is responsible for the killer disease Aids.
- ☛ By using only sterilised or fresh needles and syringes.
- ☛ By using condoms while having sex either homosexual or heterosexual. But the best way of prevention is sticking to one-partner only.
- ☛ An Aids infected mother would be advisable to avoid pregnancy.

Thus we all have a choice to make-to acquire Aids or not. A single mistake by you would be a death judgement signed by yourself.

In the seminar organised by MACOS in Sept. 1997 at All Saints' Hall a talk was delivered by Father J. Cilia (Dir. Don Bosco Youth Centre) who stressed upon the changes

of life-styles. True, as only a change in a life-styles would save us from being infected with Aids. If we avoid illicit sexual relationship we would be doing ourselves a great favour as we would stop the most dangerous and easy way of Aids to be near us. If we would be alert during blood transfusion that also will help us prevent Aids.

We here easily tend to adopt western life-style without knowing both sides of the fence. Thus in my opinion it would be suitable if we stick to our culture and life-style as we here have no limits of doing anything and the best example is the liquor drink here who drink till they cannot stand on their feet. But not all western life-style is worth following. We have to be careful while choosing them as for our life-style.

Men can also make a difference if he becomes more morally and spiritually abiding person. If he realises that what he is doing is wrong then he should avoid it. And I could add by saying that Aids is now the perfect reason for us to stay away from fornication that is sex before marriage, drug use, illicit sexual relationship etc. and to be alert citizens during blood transfusion. As we all need a reason to stay away from something, so Aids is now the reason for being faithful and true.

One can also set example of good deeds for the Aids patients who are waiting just for the moment of death to come unto them. There had been a number of examples being set by human beings just like you and me and to mention a few of the many is the famous American actor Late Rock Hudson who contributed his entire fortune towards Aids Research Foundation. Another example is of the famous British pop singer Elton John who would contribute the entire proceeding from the sell-off his 20,000 clothes items towards Aids Research Foundation. These steps by these men and many other would make the fight against Aids much stronger and create a global Aids awareness movement.

Remember no laws made or to be made would be of help in preventing Aids but a



change in our life-style and attitude towards life would make a difference felt. Even if vaccine or medicine for Aids is discovered still it would be a curse to be an Aids infected nation or state or family. There is nothing to lose if we wait for our time to enjoy the bliss of sex and stay away from drug and remain alert during transfusion.

As a student leader myself I would strongly urge all my fellow students and all who will read this small effort on my part to remain strong and firm and be patient as for every thing there is a time. I would also urge you all not to hate any person infected with Aids but to love that person and help him/her to die a better death (as till this moment of writing this article no cures for Aids has

come about). You and I can make a difference in the present scenerio of Aids spread by firstly preventing ourselves from being infected with Aids and secondly by helping other to know about Aids.

Remember the fight against Aids is not just the responsibility of the government or W.H.O or M.A.C.O.S. or any N.G.O but of you and I also. So be a weapon against Aids and not against Aids patient. 'A hand unused is a useless hand' so decide for yourself what you will do, your future is in your own hand. So my friends, decide well as neither I nor you would ever even dream in our wildest dream to be infected with Aids. ○

*Beware; It might get you!!*

## The Value of Education and Social Activities for Students

Jessai L. Neitham,  
B.Sc. III Yr. (Bot. Hons.)



The term "Education and Social Life" itself has a great importance as it can very well be the guiding light for every individual for our respective future and career as well. Besides college education, the need for individuals and students in particular to take part in social life and activities is of great importance in today's world. Taking part in activities such as seminars, field trips, excursions, sports, in community works, and many other fields are of great importance in nurturing ourselves for the future. This maybe of least importance to some but it is now of greater importance in the world we are facing today and for the time to come. The experiences and knowledge gained through such activities can and will be of valuable use to us handling ourselves today, tomorrow and the coming future, as has been expressed and experienced by many who have done so before us.

Being a student myself, I feel very fortunate to be leading the kind of life I am leading today. This does not mean that life is all perfect with no hardships, though. There are also such thoughts of "if it was like this" or "if it could have been like that" and so on. The majority of students today are also probably going through the same phase that I am experiencing as an individual. But the main question here is, how many take the time to reflect back on the past? What would it have been like for our parents, elders? There is no denying the fact that some are born with golden spoons in their mouths but considering this part of the region (North-East India) only, I believe that would make up to only a small percentage. We need to look back and realize that most of our parents are working day in and day out to make us feel good and accepted as individuals. We must realize that



some of our parents did not get the opportunity to experience the life we are living today. Some barely had money to pay for their educational needs such as fees, books, etc. Thus, the thought of buying good clothes, good food was totally out of the question. Some other parents have to work their hearts out in villages, fields, farms, etc. while some had to sacrifice their own careers and dreams so that another member of the family can earn a college degree. We should therefore feel very fortunate that most of us do not have to go through such hardships and realize it is time now to grab the opportunities that continue coming our way. We must start nurturing our lives in preparing for the future as the experience and knowledge gained now through education will surely benefit us someday along the way.

Education is of valuable importance to every individual. Some take advantage of it while some enroll themselves just for the sake of it. The knowledge gained through college education is the most important factor in making us who we will be in the time to come. The mere sake of getting a college degree is not enough but gaining knowledge and experience should be the main goal. We are spending our best years during our college days but we must also take advantage of this opportunity in preparing ourselves to the maximum for the life after college.

Educating ourselves by taking part in other extra curricular activities is also of great importance. One can be very bright in studies but at the same time lacking in other important personal characters such as interaction with others, leadership, cooperation, experience and so on. We have to take this opportunity for character-building as well. If one aspires to be a leader of society, group, or a company but does not possess such characters then it could turn out to be just a big dream. Here is where the need to take part in social life shows its importance. Taking part in student organizations,

seminars, field trips, sports, social gatherings, etc. are some of the various activities that give an opportunity to an individual for character building and experience as these provide the necessary parameters for better interaction with others, leadership qualities and other such things. We must also have good relation with our family, friends and community as well. We must broaden our friendship with many others such as those belonging to other tribes, community and the opposite sex as well, as this helps us to learn about different cultures, lifestyle, feelings and so on. Containing oneself to only a small circle of people is usually a choice badly chosen but expanding the circle of friendship and identity is of valuable advantage and experience, which I have also come across personally. The idea of prejudice or groupism does not have any benefits but treating others with utmost care and respect only makes us better individuals. Taking part in social activities is a valuable resource for character building but one must also know when to cross the line so that it does not have a negative impact on one's college education and career.

The world is now very competitive and we, the present generation are getting less and less opportunities. Our main goal of getting a good and secure job to provide for ourselves and family is no longer an easy task. We must therefore, take the opportunities that come by us. For our own benefit we must get a good college education and if possible take the time for other social activities as well. There may also be some disadvantages but the experiences and knowledge gained now through these will help us prepare better for time to come as it will surely come to our aid someday, if not today. Education and social life is offering us many opportunities, and we must therefore educate ourselves now and not leave it for tomorrow. ○





# A Farewell Kiss

COMING. T.M. TLANG

*B.Sc. III Year (2K)*

One week before parent's day (1998), my elder sister and a lady happened to come and stay with me for a night here in Shillong. Actually the purpose of their visit was for some medicament. So, after having our supper, while my sister was chatting with the house owner, me and the lady had a friendly conversation in my room. Just after a word or two of the conversation, I interrupted asking about my parent. The lady straight away referred to my father and said "your Father hates you, as you never speak to them while leaving or coming from home and never they actually understand what you need". These words struck a million of thought in my mind and I began to hate myself and the silent nature that I had.

Next day, I happened to enter a card and gift shop with a friend. Accidentally, I was struck by a poster hanging in the shop with words that curved "PARENT'S DAY". Then and there my thought drove me again towards my parent and think of a special gift that I could possibly afford. Unable to find a proper gift, I made up my mind, that what most special gift other than making a new relationship with them by just speaking to them. As I knew that on that particular day I would be at home for participating in the football event that was organised by the nearby village and it could be the right time.

On that very special day, with a big smile on my face-that never before I had- I left from Shillong early in the morning. On my way home, a decorative entrance by the road side, struck my mind again as it carried the most respected and lovely name "PARENT",

that was organised by the responsible childrens of that village for their beloved parents.

After a tiresome journey, I reached home, and found that my parent was out for marketing as it was a market day. In the meantime, I went for a football match in the village. When I returned back at 5 p.m., I found that my father had still not arrived though mum arrived and left again for my elder sister's house for some work. Being tired and dirty, I washed myself and had my meal, but still my parent lagged behind. Retired for sometime, I was about to visit my neighbour. A young boy who was from the same village with me, came and informed us, that our dear Father met with an accident while coming back home from the market and the boy didn't reveal the real truth of his condition. At such an instance, we called upon God to save him and rushed to the spot (3km) and reached in no time. On reaching the spot we were stunned to see and experience such a bitter and horrifying scene for our beloved Father already had expired and just lay helplessly in the pool of blood. We were so shocked that we broke into tears for we knew that it was the beginning of the worst time in our family. Since the one who always guarded and guided us- He was no more. After a while with the permission of the police, we took him home, as we didn't want the dead body to be tortured more by filing a case, since it won't regain him for us.

It was from that moment onwards tears never stoped to roll down my face especially when I knew that, what I was thinking of him for the last one week, would be left



undone forever and the gift which I promised to give him, he could not accept it any more. I started hating myself. Many thoughts came and went , but never would it erase such a bitter incident from my mind.

Being the pet of the family, I was left undisturbed by my elder and I just spend many sleepless nights in tears untill in the late noon of the next day when my friend came and consoled me and said "You were

asked along with all the family members to have a last look at the deceased before the coffin was sealed". At that moment, I just sat aside and stared at the harmless body of our loving one, tears never ceased, finally I bent down and gave my loving one "A FAREWELL KISS" before he left for his celestial pilgrimage. ○

*"May his soul rest in peace".*

# FACTS ABOUT THE STATUE OF LIBERTY

Miss DAMORINA KHARKONGOR  
B.Com. II Year (D)

1. The official name of the Statue of Liberty is: "Liberty Enlightening the World".
2. The statue of liberty is twenty times life size. It's statistics are as follows :-
 

- i. The figure is 151 feet, one inch high
  - ii. The base is 65 feet high
  - iii. The pedestal is 89 feet high
  - iv. The statue stands 305 feet above the water
  - v. The mouth is three feet wide
  - vi. The Statue weighs 450,000 pounds (225tons)
  - vii. Each eye is 2½ feet wide.
  - viii. Each fore-finger is 8 feet long with a nail what is 10 by 13 inches long.
3. The designer of the Statue of Liberty was a Frenchman, Frederic Auguste Bartholdi, (1834-1904)
4. The seven spikes on the crown of the Statue of Liberty symbolize the seven continents and seven seas of the World.
5. The statue holds a tablet on which is inscribed July 4, MDCCLXXVI (1776), the date of American independence.
6. The Statue was a gift from the people of France to the people of the United States in honour of freedom and democracy.
7. It was officially dedicated and opened in 1886.
8. In the beginning, the U.S government officially maintained the Statue of Liberty as a light house. ○

*All religions united with government are more or less inimical to liberty.  
All separated from government are compatible with liberty.*

Henry Clay



# A Living Legend

By Dr. (Mrs.) Ayesha Ashraf Ahmed,  
Deptt. of Botany

He is the man in front of whom the Pope had once knelt. He now adorns the Chair at Cambridge University, which was once held by Sir Issac Newton. He is as much a pop icon as he is a very serious scientist. Yes, he is the renowned celeb-scientist Stephen Hawking, who has become a legend in his life time. At present, only his name can be pronounced in the domain of scientific world for his contribution in Astrophysics. His search for knowledge in connection with the origin of the Universe has earned him so much fame that he is now considered to be the greatest scientific thinker since Newton and Albert Einstein. As much as his work, his life history also fascinate and captivate many a people.

Stephen Hawking was born on 8th January, 1942, just 300 years after the death of Galileo. In 1962, at the age of 20, he completed his studies at Oxford. He then left for Cambridge University to do research in Theoretical Physics and Cosmology, ie. the study of the Universe. At the age of 31 years, while doing research in Cambridge, he began to have difficulty in walking and the doctors diagnosed his ailment as the dreaded nerve destroying disease called Amytrophic Lateral Sclerosis (ALS) better known as Lou Gehrig's disease. ALS attacks the neurons or the nerve cells of the brain and spinal cord. It is these neurons which make the muscles work. That is, ALS, attacks the muscles used for swallowing, speaking and even breathing. The person suffering from ALS, usually dies within 2-5 years. Though initially, Stephen Hawking became very frustrated over his

impending death, but with love, care and encouragement from one of his fellow research scholar, Jane Wilde, he later became undashed in the face of death also. Jane Wilde almost became an elixir for him. Later, Hawking and Jane got married and had 3 children named Robert, Lucy and Timmy.

By 1985, Hawking's voice weakened to a groaning mumble. He caught pneumonia. He had to have a tracheostomy operation which removed his ability to speak and to communicate with others completely.

Thanks to modern technology, strapped to his wheelchair, Hawking now speaks through a voice synthesizer, which has been programmed by one of his students. The synthesizer which sounds like a human voice is fitted to his personal computer, which is again mounted on his wheelchair. It is a system which also enables him to store his answers to frequently asked questions. The main menu of his computer has got one liners such as, 'I am O.K. How are you ? Yes, No, Nothing'. Ask a question and you have the answer at the press of a button. But, this system is painstakingly slow. First, he has to select words from a given menu, then form sentences and finally transmit them to the voice synthesizer. Operating a switch with a finger he can barely move, he picks out words in his computer screen. At about 12 words per minute, he composes sentences and it takes Hawking 1.5 minutes to convert a line of written text into spoken words which are then synthesised into speech form. With this system he can write books and papers and also communicate with people.

In spite of the multiple disabilities, Hawking considers himself to be very fortunate. He is blessed with a prodigious memory which enables him to do all mathematical equations mentally. He considers himself lucky that he has chosen theoretical physics, as it is all in mind.

When his problem was first diagnosed, doctors gave him just 2 years. But now, making mockery of medical sciences, Stephen Hawking is still alive. He does not like to be treated as a handicapped person. On 8<sup>th</sup> January, 2001, he completed his 59<sup>th</sup> birthday in India, when he came to take part in an International Conference organized by Tata Institute of Fundamental Research, T.I.F.R., Mumbai. This is Hawking's first visit to a country that his parents had made in the 1950's.

He still travels and teaches in different parts of the world. When at home, he works for hours. He leads a busy life for a man so frail and has set a classic example of triumph of mind over body.

Living with imminent death, Hawking authored the book –

“A Brief History of Time”, which is still on the Best Seller List, despite very few people having opened the book. This book has been translated into 33 languages. Till now, 5.5 billion copies have been sold.

This indomitable scientist has always been fascinated by the universe and he still continues his quest for knowledge for a complete understanding of the universe. ‘Future is, present imperfect’ – said Hawking recently. According to him, how could one predict the future, when one could not measure accurately both the positions and the speed of particles at the present time. That is, one cannot predict the future with incomplete information.

Our president, K.R. Narayanan was very right when he said to Hawking that – “you give hope to the disabled and are an inspiration for the people of India”. ○

## “Human Genome Project”

*Latest finding in Genetical Science*

David Kharkongor  
*B.Sc. III Year*

The human genome shows that humans all over the world share more than 99.9 per cent of their DNA, the molecule that is the building block of life. So if there is any major difference between white rapper Eminem and Bhangra pop star Daler Mehandi, it's now proved to be only in the lyrics and not their genes.

More diversity could be found between two individuals in the same population than between people belonging to two different groups. Dr. Criag Venter of Celera Genomics selected DNA from five individuals from different racial background and found out that there was no way of telling them apart.

Genetic modification is unnatural and tampering with nature will unleash untold dangers. Many human functions (like our ability to metabolise alcohol) can't be explained by human evolution. Unfurling the human genome shows that hundreds of genes have been directly ‘imported’ from bacteria to make such functions possible.

### ☛ New Human Genes

In what is claimed to be a radical break through which contradicts the conventional understanding of human genes and their influence on behaviour, teams of British and American scientists have found that there are no more than 30,000 to 40,000 genes – nearly a quarter less than what was believed at the time of gene mapping in the year 2000. The genome project hailed worldwide as a definitive map of the human gene sequence, had anticipated anything between 1,00,000



and 1,50,000 genes and it was believed that there were individual genes influencing human behaviour.

The new evidence is said to “demolish” claims that human beings are prisoners of their genes, and show instead that there are powerful environmental influences “vastly” more crucial in determining human behaviour—sexuality, criminal tendencies, emotional patterns—are determined by genes has been “dramatically undermined” by these findings.

**☛ Killer or lethal chromosomes**

British scientists have further identified the “killer chromosome” thought to carry the highest concentration of genes that cause fatal human diseases. Scientists of the Human Genome Project (HGP) found out that out of the 23 pairs of human chromosomes, three are most likely to be associated with genetic diseases. Their work is predicted to lead to new therapies for many of the diseases

associated with the chromosome including disease like Prostrate cancer.

The work carried out in Sanger Centre near Cambridge also include the phenomenal first complete sequencing of an entire chromosome, chromosome-22 (chromosome-number 22 in human being). These efforts and findings are providing a vast array of clues to other researchers as to why these diseases arise, and therefore opening up new ways of diagnosing and treating them.

**Deductions**

- ☉ All human races are 99.99 percent alike i.e., we all descended from the same original mother.
- ☉ There are roughly 30,000 genes in human beings.
- ☉ Men are the agents of change, as most genetic mutating occur in the male of the species.
- ☉ Genomics tells, how the body works. ○

# Faster Than Light

Hajaj Talukdar, Class XII (Sc.)



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Scientists have claimed to have broken the ultimate spacial barrier- the speed of light which is expected to have mind boggling implications. In research carried out in the United States, particle physicists have shown that light pulcoc can be accelerated up to 300 times their normal velocity of 185000 miles per second.

It means that light will arrive at its destination almost before it has started its journey. In effect, it is leaping forward in time.

Exact details of the findings remain confidential because they have been submitted to Nature, the international scientific journal for review prior to possible publication. The work was carried out by Dr. Lijun Wang of the NEC Research Institute in Princeton, who

transmitted a pulse of light towards a chamber filled with specially treated caesium gas.

Before the pulse had fully entered the chamber it had gone right through it and travelled a further 60 feet across the laboratory. In effect it existed in two places at once, a phenomenon that Dr. Wang explains by saying it travelled 300 times faster than light.

The research, according to the report in the weekly is already causing controversy among Physicists. This would break one of the basic principles in physics causality, which says that a cause must come before an effect.

It would also shatter Einstein's theory of relativity since it depends in part on the speed of light being unbreakable. ○

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★



# Facts about the brightest STAR in the SKY

**Miss BADARISHA KHONGSTI**  
B.Sc. III<sup>rd</sup> Year

The brightest star in the sky is named "Sirius". This is located in the constellation "Canis Major". This constellation is also called the "Great Dog" and hence the star is also known as the Dog star. Because of its brightness, the Greeks called it "Scorching" which is the origin of the word Sirius.

Ancient astronomers noticed that Sirius rose with the Sun late in the summer. so the hot days of the late summer were given the name 'dog days'. The Egyptians worshipped this star, as a god who helped farmers, because before the season of the Nile river floods, this star was seen in the morning.

Actually Sirius is no brighter than many of the other stars in the sky; it appears bright to us because it is closer to the earth than any other bigger stars. It is only about 8½ light years away from the Earth's surface, which means that the light we see by looking at it has left the particular star 8½ year ago.

'Canopus' is the second brightest star we see from the earth. It is many times brighter but is very far away i.e. about 111 light years away and hence looks less bright. ○

## PLANTS

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# The Best Friend of the Tribals

By : SANTA RANA, TEIBORLANG CHYNE and RAZOUSENO THEYO  
B.Sc. III Year (*Botany Honours*)

Man as a unique creation of God is a part of the universe. Since the prehistoric times man had to depend on nature for survival. Plants play a very important role in man's life. People use plants in so many ways that there are few areas of human endeavour in which plants do not play an important role. Apart from utilizing plant resources as food, shelter, clothings and many other material needs human use plants cure diseases initially instinctively and later in a deliberate and systematic way.

Ecofriendly tribals collect their food, fuel, fodder, housing materials and herbal medicines from the forest where they live. The relationship between plants and people are often more in indigenous manipulations of plant materials together with cultural context in which the plants are used is called Ethnobotany. The term Ethnobotany was first coined by Dr. John Harshberger (1895) to denote the study of the different types of plants used by the primitive and aboriginal people. At present a worldwide interest on ethnobotanical studies has been noticed among botanists, anthropologists, pharma-cognocists, phytochemists, foresters, archaeologists, folklorists etc.

The ethnic or traditional medicines which are still being used in different corners of the world is the result of knowledge generated during the evolutionary process of mankind. It is



a well known fact that some of the modern drugs have been developed from the plant resources based on the knowledge of the indigenous people.

Some of the commonly used ethnobotanically important plants used by the north-eastern tribals are given below :

⇒ *Albium Chinese* :-

Family : Deliaceae  
 Khasi : Ryrsum china  
 Garo : Rasun gipok  
 Angami-Naga : Khuire

It is cultivated for bulbs and is used as spice.

⇒ *Alocasia Macrorrhiza* :-

Family : Araceae  
 Khasi : Kashriew  
 Pnar : Kashru  
 Angami-Naga : Dziinuo

The corns are eaten raw or cooked.

⇒ *Curcuma domestica* :-

Family : Zingiberaceae  
 Khasi : Shynrai  
 Pnar : Shyrmit  
 Angami-Naga : Haldi

Rhizome is dried and powdered and used as colouring matter in cooking.

⇒ *Houttuynia cordata* :-

Family : Soururaceae  
 Khasi : Jamyrdoh  
 Pnar : Myrdoh  
 Garo : Macheduri  
 Angami-Naga : Gatha

White coloured roots are eaten raw. Leaves are eaten raw or cooked.

⇒ *Centella asiatica* :-

Family : Apiaceae  
 Khasi : Khliang syior/Kyrbot moina  
 Garo : Manamuni

The leaves are eaten raw or cooked.

Medicinal Plants :-

⇒ *Ageratina adenophora* :-

Family : Astereraceae  
 Khasi : Langtana  
 Pnar : Phlang burma  
 Garo : Duramok  
 Angami-Naga : Japan nha

The tender shoots are ground into paste and applied to cuts as styptic. The juice of the tender shoots obtained by squeezing is also taken in case of dysentery, diarrhoea and stomach-ache.

⇒ *Azadirachta indica* :-

Family : Meleaceae  
 Khasi : Dieng neem  
 Garo : Neem  
 Angami-Naga : Neem

Seeds are powdered, mixed with honey and taken to get relief from piles.

⇒ *Montha spicata* :-

Family : Lamiaceae  
 Khasi : Pudina  
 Pnar : Plina  
 Garo : Pudina  
 Angami-Naga : Pudina

Tender shoots and leaves are ground into chatney and is taken as stomachic.

⇒ *Ricinus communis* :-

Family : Euphorbiaceae  
 Khasi : Pieng soh merala

Leaves are boiled in water and the infusion is given as bath to get relief from joint pain and rheumatic pain. ○



# SCIENCE OF THE CENTURY



By : MIGHTYSTAR LYNGDOH

B.Sc. III Year (Botany Honours)

The field of Bioinformatics has great potential and future for biology students with exceptional computational skills.

**Bioinformatics** : It is the new destination for scores of biology students envisaging a keen interest in computers and software. As traditional branches of biology, such as Botany and Zoology took a beating from Genetics, Microbiology, Biotechnology and Molecular Biology, there emerged the science of the century, Bioinformatics, which is a combination of biology and computer science. In other words, it uses computer technology to manage the quantum of biological information.

**Emergence** :- Thanks to the Human Genome Project (HGP) and various other subsequent projects, bioinformatics made a spectacular debut a decade ago. Back then biologists would not have believed that this area could emerge as a discipline in Biology. The deluge of biological information from these projects quickly placed a premium on individuals with the skills to work on the interface between molecular biology and computer science. Thus, it opened by vistas for those who are interested in both biology and computers.

**All about bioinformatics** : Bioinformatics encompasses 'genomics', the study of genes and its functions. Supercomputers, vast databases and complex software are used to collect, assemble and analyse the information generated by sequencing the code of life. The genetic information is the key to understand genes and their functioning in the billions of living cells within us. Making sense of the genes gives us a clue to how we function in health and what goes wrong when we contract disease; why some people are allergic to certain drugs and others are not. This is

where bioinformatics comes into play-in helping us make sense of the gene functioning.

**Eligibility** :- Typically, bioinformaticians are either biologists with computer skills or computer professional with a serious interest in biology. A strong demand exists today for individuals with interdisciplinary training in both biology and computer sciences, not to forget multiple years of programming and data-base development experience. The select few with a Ph.D in bioinformatics often end up heading bioinformatics departments or programmes at various Universities.

**Work and skill sets** :- Bioinformaticians perform two critical roles :-

1. Develop new computational tools exemplifying novel algorithms and analytical techniques.
2. Apply existing tools to achieve new insights about molecular biology.

**Skills include** :-

1. Knowledge of UNIX, the operating system used for many computational biology programmes.
2. Good grasp of the concept of relational databases, the heart of bioinformatics.
3. Skill with Structured Query Language (SQL) to query databases.
4. Programming skills such as C, Perl and JAVA.
5. Domain expertise in sequence analysis programmes like Basic Local Alignment Search Tool (BLAST) and Expressed Sequence Tags (ESTS)
6. Web skills such as writing Hypertext Mark up Language (HTML)





**Career possibilities :-** Apart from positions in the academic and pharmaceutical industry, the typical job assignments include system analyst, software engineer, application analyst, database designer or administrator, network designer or administrator, programmer, technical support, marketing, system engineer and others associated with the field of bioinformatics. Biotech industries and premier scientific institutions like Celera Genomics, Curagen and centre for Cellular and Molecular Biology are a few well-known names. Here are some specific areas that fall within the scope of bioinformatics :

☞ **Sequence assembly :-**

The genomic sequence is assembled through a complex process of 'stitching' together the fragments of DNA. This requires the use of sophisticated computer-based methods, which can be carried out by bioinformatician.

☞ **Database design and maintenance :-**

Many pharmaceutical companies maintain private data banks of gene sequences and other biological information, which need constant updating. The task of designing and maintaining of the complex databases is an important part of bioinformatics.

☞ **Gene analysis :-**

A gene has two distinct regions—one that produces a protein and another that regulates the production of the protein. After sequencing the DNA fragment, which makes up for the gene, it is essential to understand its functioning. This involves locating regions of the gene that produce the protein and those that control it. All of this fall under the purview of bioinformatics.

☞ **Proteomics :-**

It is the study of the portion of the genome that is expressed in particular cells. This requires cutting-edge technology, such as the use of micro arrays (DNA-on-a chip), which allows the expression level of thousands of genes in a sample to be quickly determined. Bioinformaticians work with the scientists to mine this data that is of significance to the pharmaceutical industry.

☞ **Pharmacogenomics :-**

Drug sensitivity is another area of concern and is a result of a variant 'alphabet' in the DNA sequence. Databases on these variations are rapidly evolving and play a critical role in the future of drug development. Bioinformaticians collect, analyse and apply this crucial data. ○

*" You will find that astrology and all these mystical things are generally signs of a weak mind; therefore as soon as they are becoming prominent in our mind, we should see a physician, take good food and rest."*

Swami Vivekananda



# THE THREAT OF URANIUM MINING

Edward Charles (B.Sc. III Year)  
& Kinn Tangme S.S. (B.Sc. II Year)

## WHAT IS URANIUM ?

All the Uranium on earth was formed aeons ago in the cores of giant stars. At the end of their lives, these stars explode, scattering the heavy elements they have created into the interstellar medium. When our Sun was born four and a billion years ago, this ancient dust was drawn into planets as they formed, so along with the more common elements such as silicon, iron and oxygen that make up our world, we inherited a blend of more exotic substances. The heaviest among them was uranium.

Uranium is found in trace quantities around the world, but in only a few places it is found in concentrated deposits or ores. The world's richest deposits are found in Saskatchewan (Canada), Australia and in parts of Africa.

In Meghalaya uranium is found mainly in Domiasiat and the latest report stated that uranium is now found also in Wakhaji,

Maweit, Mawten Ranikor, Wakhyn in the West Khasi Hills and the latest deposit is now found in Sohra (Cherrapunji) and Mawsynram and its suburbs in the East Khasi Hills. Further Domiasiat alone contain about 10,000 tonnes and Wakhyn has about 4000 tonnes of uranium reserves. The Domiasiat deposit has been characterized as the largest, richest, near surface and low-cost sandstone-type uranium deposit discovered in India. The ores are spread over a 10 square kilometer area in deposits varying from 8 to 47 meters from the surface.

## USES OF URANIUM :

Uranium is used in inertial guidance devices, in gyrocompass, as counterweights for aircraft control surfaces, as ballast for missile reentry vehicles, as a shielding material. Uranium metal is used for X-ray targets for production of high energy X-rays. It is also used in generation of electricity and nuclear weapons. The radioisotopes of uranium are also used in the field of medicine, food preservation, crop production, water supply and insect control.

## EFFECTS OF URANIUM :

### 1. Tailings Waste :

The leftover waste rock after processing is called tailings. In the course of processing it is crushed to a fine powder which is almost as radioactive as uranium itself. It is hazardous for more than 250,000 years, which might as well be forever.

### 2. Radon Gas :

It is a radioactive gas which can travel for hundreds of kilometers before decaying. Mine workers and others who breathe in this gas risk developing lung cancer and other forms of lung diseases.

### 3. Nuclear Waste :

There is a massive amount of high level nuclear waste still being spewed out by reactors around the world and there is nowhere safe to put it.



#### 4 Environmental Contamination :

Uranium mining contaminates the air, water and earth with radioactive chemicals and heavy metals which can never be properly cleaned up. In addition to the radiation hazard, mining is also associated with poisonous process chemicals, heavy metals and the use of huge quantities of water. In the short term, uranium mine sites wreck the ecology of the local region; in the long term they pose a risk to a much broader area.

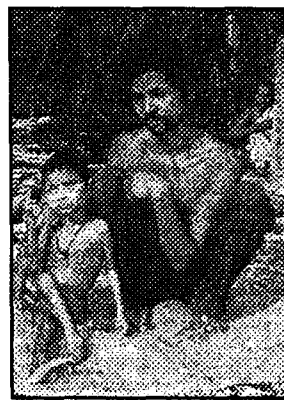
Uranium mining at Domiasiat compounds the threat of environmental degradation hanging over the people and wildlife of Meghalaya on account of new dangerous radiation contamination.

#### 5. Health Risks :

The health risks of uranium mining are by now well known, although still aggressively disputed by mining industry. Collectively, uranium miners suffer the highest radiation doses of all workers in the nuclear fuel chain.

As long as it remains outside the body, uranium poses little hazard. If inhaled or ingested, however its radioactivity poses increased risks of lung cancer and bone cancer. Uranium is also chemically toxic at high concentrations and can cause damage to internal organs, notably the kidneys. Low level radiation is also implicated in reproduction (the developing foetus, birth defects, high infant mortality) and increase the risk of leukemia and soft tissue cancers. As the contamination from the mines spread away from the mine site, local people are also exposed to contamination.

In Domiasiat there have been reports of strange diseases which are affecting the villages in the area, which has claimed the lives of some people in Pariong, etc. in the West Khasi Hills District (according to a report from a local daily dated 15.12.93).



*The affected child at Jodugada*

#### Conclusion :

From the various effects of uranium mining as seen from the examples of Jodugada, Chernobyl and many other places, uranium mining can be termed as potentially one of the most dangerous and hazardous mining operations in the country apart from being a catalyst for a nuclear disaster. It involves extremely hazardous exposure to radiation and could cause damage to the environment which will be hard to compensate for in the future.

Using of nuclear power differs in different countries. Some countries maintained their vigorous programs, a few countries stopped further expansion in nuclear power, while many others proceeded with a slowed down program, due to safety concerns and financial constraints, reduced demand growth rates, public resistance.

The question now arises that what do we want to do with our State ? Do we want it to be another Jadugada where sickness prevails and rules or do we want to put an end to the already exploited Domiasiat in the name of sampling operations and initial prospecting which involved hundreds of tons of ore ? If mining is allowed in our State then about 30,000 people will be displaced and sickness and death will surely come to rule our beloved land. So, isn't it our duty to put a fullstop to this ? ○

*"Let green peace rule the earth once again"*



# JUSTICE

UNANIMOUS CALLER  
B.A. III Year 2001

The term justice is very wide and it is very hard to understand as this term connects the theme of law, liberty, right and equality.

But let us define justice in simple meaning. The term justice comes from the word 'just' which means fair or impartial. Thus justice means fairness or impartiality in action or judgement. Therefore we understand that justice relates to judiciary and it is fact that judiciary (court) administer justice.

To understand better and in deeper sense about justice here is the story about justice.

In Babylon (Iraq) there lived a man named Joakim who married Susana. Susana was a very beautiful woman and deeply religious. Her parents were devout Jews who had brought up their daughter according to the law of their religion. In Joakim's house there were two judges which had recently been appointed to office.

Everyday at noon, when all people left for lunch, Susana used to take a walk in the gardens. The two judges were so attracted to her that they would wait about and watch for her. They became so obsessed with their desire for her that they both lost interest both in prayer and in their responsibility as judges. These judges confessed to each other about their desire for Susana. So they both decided to watch for a time when they might find her alone. So they kept waiting for the right opportunity.

One day Susana went into the garden as usual with her two servant girls. No one else was there, except the two judges who had hidden in the corner of the garden. It was a very hot day so Susana decided to take a bath. So she asked her servants to get her bath oil and perfume. The two servants went out and they did not notice the two men.

As soon as the servants had left, the two judges jumped out and ran to Susana. They asked her to satisfy their best and if she refused they will accuse her that she sent away the servants and laid down with a young man. Susana was in dilemma, and said, "If I give into you, I could be put to death for adultery. If I refuse, you will still have me trapped. But I would rather be your innocent victim than sin against the Lord." So she started screaming as loud as she could. As soon as the servants in the house heard the noise, they ran into the garden to find out what had happened to Susana. The judges told their story, and the servants were shocked because such a thing had never been said about Susana before.

The next day, when the people assembled at Joakim's house, the two judges arrived, fully determined to carry out their wicked plan. Then the two judges stood up in front of the people and began making their accusation against her, and told their story as they had already planned.

Because the two men were not only leaders in the community but also judges, so the people believed their story and condemned Susana to death.

Susana cried out in a loud voice, "Eternal God, nothing can be kept secret from you; you know everything before it happens. Here I am about to die, but you know that I am innocent, that these men are lying, why must I die ?

God heard her prayer and led a young man named Daniel to speak out. Just as Susana was being taken away to her death, he shouted, "I refuse to be a party to her death." The people looked at him, then Daniel continued, "How foolish can you be ? Are you going to condemn her to death on this kind of evidence ? You have not even tried to find out the truth. Reopen the case, the testimony these men gave was a lie." So all the people hurried back to the trial place and the officials said to Daniel, "God has given you wisdom, so come and explain to us what you



mean." Daniel asked to separate the two judges and let him question them one at a time. Daniel called the first judge and said, "you really did see this couple making love, tell me what tree were they under?" "Under a small gum tree" he answered. Daniel sent him away and called the other judge, he asked him the same question and this judge answered "under a large Oak-tree."

Then all the people shouted and praised God who saves those who put their trust in him. They turned against the two judges because Daniel had proved that they had lied under oath, and so the two judges were put to death, and the life of an innocent woman was saved.

Therefore from this story we came to know what justice is and we come to learn that injustice can never overcome justice. ○

## Power of a SMILE



AIPLIBIANG TURNIA  
B.A. III Year (D)

The power of a smile is great. It is far reaching and penetrates everything. It turns unhappiness into good cheer, enforces friendship and kindly feelings.

If we want to ask anyone for a favour no matter how troublesome it is to perform, but if we do it in a smiling way, we'll surely get what we have asked for. And this favour will be granted with more pleasure.

A smile is a golden key— one which opens the inner most door to the hearts of all. We can always fight a shy person and make him our friend through our smiling face.

If a salesman is of grumbling type-the public will pass his counter with out stopping. Catch your customer's eye, with an inviting smile, point out the superiority of your goods in a polite way and you will win your customer's interest.

Do you wear a smile ? If not, do wear a smile, for it will help you to a great extent. Let a smile become a part of your face, it will do wonders for you. It will draw every one towards you and it will make them feel as you feel, make them act as you wish them to. Wear that smile continuously and you will find that it will assist in your happiness. Life is worth while through smiling. ○

### RULE THREE OF SURVIVAL TECHNIQUE

*A man can survive three minutes without air, three hours without shelter in extreme cold or heat, three days without water and **three weeks without food.***



# JUST TO

# KNOW,

# HOW TO DO

By : BARRIST MARBANIANG  
B.A. III Year

## (1) Who is an entrepreneur ?

An entrepreneur is a person who takes risk of setting of his/her own venture for perceived reward.

*OR*

He is a person who initiates the idea, formulates a plan, organises resources and put the plan into action to achieve his goal.

## (2) What are her qualities ?

Her qualities are :-

1. High need for achievement
2. Moderate risk taking
3. Perseverance
4. Ability to find and explore opportunity
5. Using feed back
6. Facing uncertainty
7. Flexibility
8. Stress taker
9. Inter personal skills
10. Hopeful about future.

## (3) What should you do before starting your project ?

1. Do not overtrudent yourself right from the beginning. You have plenty to do later.
2. An Entrepreneur's work is not to do all the work by himself but also to get result from the work done by others.
3. Proper and planned utilization of time can yield better performance.
4. Keep yourself fully informed about the market development and think out the adjustment when required in advance.

5. Do not avoid or run away from your problem, be credulous money lender in bad times but take them into confidence and keep informed about your problem, your real position. This is unpleasant but it is very helpful.

6. The best way to face competition is to know about your competitions by meeting and talking to related person. Do not keep yourself in the dark about them.

7. Do not hesitate to take the advice from expert, learn to use their advice to your advantage. Develop all round managerial understanding.

8. Do not promise immediate re-payment of private borrowing from your relatives or friends, especially if they have been put into long term exists. Spread out your payment and make promise based on expected receipts. Do not delay. Do not depend too much on your memory. Make a habit of writing points down and maintain record regularly.

9. Anticipate changes and problem and prepare yourself to face them.

10. You may be surprised to know that the majority of S.S.I. units have failed in the first year itself. Work hard and cautiously in the next year period in order to have solid foundation. If you think some one can do your work, delegate it to him and monitor his performance. This will give more time to do some important work.

11. Keep yourself aware about technology by visiting factories, exhibition and by being member of trade industry/association. ○



# WRONG and right of PRIDE

QUEENTIMAI K. MYWTHON  
BA III Year (*Economics Hons.*)

Wisdom says, "pride, arrogance, an evil life and lying lips- I hate them". It seems today that the people as a rule have no condemnation to pronounce against pride, but in this proverb pride is placed in very bad company and the wisdom from above hates it. The proud person is not hated; it is the quality, pride, found in some people that is objectionable.

What is pride ? The dictionary says, "Inordinate self esteem" unreasonable conceit

of superiority in talents, beauty, wealth, rank etc. Why should any body have an unreasonable conceit over any quality or possession that he has ? What he has and the power to acquire it, were given to him. If one is beautiful in face or figure, did he make himself so ? He may take care of the physical beauty given to him so that it may not be wasted. By giving attention to posture he may keep the symmetrical, handsome figure and nature his parents gave him. Thus his head is up, his chin in, his body straight-every part of it being in proper position. Is this because he is proud? It might be, but it certainly should not be. In the beginning God made man upright, both in body and mind. He made him perfect. He designed him to continue to be perfect in soul, mind and body. He wanted him to use his powers in such a way as to keep himself as near perfection as possible. Does that reasonably leave room for pride of appearance? No, for God gave him his body and instruction on how to care for it. ○



KIT BOK SYIEMLEIH,  
B.A. III Year (*Political Science  
Hons.*)



## TAKE CHARGE OF YOUR DAY

People occasionally tell you "Do that in your free time", but in fact there's no such thing as 'free' time. Even when you're lying by the swimming pool, that's leisure time but isn't free time.

To prove that all time has value, a senior executive at a large corporation asked everyone 'punch in'. At the session's end he calculated the total price of meeting in man hours and converted these into dollars by prorating each staffer's salary.

The executive made his point. Meetings seem to be free, but they are actually very costly, because time really is money. That's why the most successful people are those who've mastered the time saving tactics described here.

Pattern of Success :- Most people who want to get ahead spend useful time writing personal notes of gratitude, sympathy and congratulations. But when it comes to routine memos, letters, fact sheets and forms, they save a lot of time by relying on previously written material.

Susan Taylor, editor-in-chief of *Essence*, has created some 40 form letters for everything from article rejection to replies to request for donation. Stored on her Computer, the letter can be called up, copied and customised by changing a few key words. Taylor there often



adds a handwritten greeting at the bottom as a personal touch.

**Do it now :-** As a renowned colour consultant the late Suzanne Caygill designed the home and wardrobes of celebrities. To deal with all the demand of her schedule, she followed a rule learned from her seamstress grandmother. If she had a job to do, she did it immediately.

Too many people waste time "commencing to proceed to get started" Caygill would say. They spend so much time preparing to do something that they often have no time left to do it.

If you just dive in, through, you'll be surprised at how fast you get things done. Remember, the best time to plant a tree was 20 years ago. The second best time is now.

**Got to go :-** When David was working on a TV programme and needed to see the boss just before Christmas, the boss told David that he was very busy and could give him (David) only five minutes. David presented his idea as rapidly as possible but ran over by a few second. As he paused for his next sentence, his boss interrupted him. "Your five minutes are up." David said "I love you, Professor but, I've got to go. Merry Christmas", The meeting was over.

We've all been in situation where we are late for an appointment yet we can't end a conversation without offending the person we're talking to. Control your agenda by

immediately giving visitors a time cue. You can use subtle hints such as leaning forward in your chair, stacking paper together or using longer pauses to signal that time is running out. If a meeting is running longer than you had planned, try speeding it up by saying. "I'm sorry, I just noticed the time. Were there other items you wanted to cover?"

**Off Peak Perks :-** Avoid long queues of traffic and other time wasters by living off peak, recommends Ken Cooper, author of Always. Bear left. Go to restaurants early, before the rush begins. Don't cash cheques during the time banks are crowded. Beat holiday crowds by buying-gifts all year long.

Use the office photocopier during lunch when everyone else is gone and you don't have to wait. Take advantage of a hotel's automatic checkout. Come to work early or stay late when the phone isn't ringing, other people aren't around and commuting is faster.

**Consider cost, Not Price :-** Many of us tend to be penny-wise and hours foolish. At a casino, I once observed a long queue of people waiting an hour to purchase a cheap buffet breakfast. Nearby was a restaurant where they could have been seated immediately and had breakfast for only Rs. 20 more. After eating the buffet breakfasts hurried back to the casino, where they risked many times the Rs. 20 on one game of chance. ○

*You can find the time to do what you want.*

## Do you Know !

*If a public statue of a person on a horse has both front legs in the air, the person died in battle; if the horse has one front leg in the air, the person died as a result of wounds received in battle; if the horse has, all four legs on the ground, the person died of natural causes.*





# RIDDLES

1. Tony is a left arm spinner, but signs his name with his right hand. Does he stir his coffee with his right or left hand ?
2. Why is the Statue of Liberty's finger 11 inches long ?
3. What is smaller than an ant's mouth ?
4. There is a girl in a butcher shop who is 6ft. 8inches tall and she wears a number 12 shoe. What do you think she weighs ?
5. Why is the nose in the middle of the face?
6. Three girls walked under one umbrella. Why didn't any of them get wet ?
7. At what time was Adam born ?
8. Why do hens lay eggs ?
9. I live under the earth, my hair is standing up in the air, I wear coats and overcoats. What am I ?
10. What is it that belongs to you, and is most often used by others.
11. In every respect , I am the same as my sister, but when you strike me I cry out differently. who am I ?
12. What did one magnet say to the other magnet ?
13. What did one candle say to the other candle ?



## ANSWERS OF RIDDLES

1. With his spoon.
2. Because if it was twelve, it would become a foot.
3. The food that the ant eats.
4. She weighs meat.
5. Because it is the scenter.
6. Because it was not raining.
7. Just before Eve.
8. Because cocks can't.
9. An onion.
10. Your name
11. Musical keys.
12. I find you very attractive.
13. Are you going out to-night.

*collected by :*

J. Manbha Susngi, B.Sc. III Year (Hons.) 2001

# BRAIN TEASERS

1. Is it physically possible for you to stand behind your friend and your friend to stand behind you at the same time ?
2. If 3 days ago was the day before friday, what will be the day after tomorrow be ?
3. If three cats kill three rats in three minutes, how long will it take for 100 cats to kill 100 rats.
4. In which book of the Bible does it tell about Abel slaying Cain ?
5. Is it legal for a man to marry his widows sister ?
6. A little Indian and a big Indian are walking down a path. The little Indian is the big Indian's son. The big Indian is not the little Indian's father. Who is it ?



## ANSWERS :

1. Yes, If you stand back to back.
2. Tuesday.
3. Three minutes, It takes each cat three minutes to kill a rat.
4. None, Cain slew Abel.
5. Only dead men have widows.
6. His Mother.

## TONGUE TWISTERS

*Can you say each of the following three times in succession without error ?*

1. The sixth sick Sheikh's sixth sheep's sick.
2. Sinful Caesar sipped his snifter, seized his knees and sneezed.
3. Stop chop shops selling chopped shop chops.
4. Double bubble gum bubbles double.
5. Tie twine to three tree twigs.

*Collected By : J. MANBHA SUSNGI*

B.Sc. III Year (Hon's). 2001



You've trudged along a life  
of forty and five – long, too long.  
You are not Ulysses  
drinking "life to the lees".  
You live amidst death, disaster and dreadful deeds.

# Insensibility

Countless deaths you've witnessed  
drowning-death, draught death, disease death  
flood, famine, fire-death,  
premature death, pestilence death  
earthquake, war, accidental death  
and terrible death by terrorists.



Your mind is a morgue, no mortuary van  
ever clears off the corpse  
You measure the sum-total of your experience,  
in your balance sheet on the positive side  
—a meagre figure of joy rare  
born of pure, simple pleasure.

You grow neurotic – news, views, of massacre everywhere  
craving for metamorphosis – a cry in wilderness.

Encasè your heart in an iron shell,  
where penetrate not a single shade of grief  
and the multi-hooded snake hisses out its venom  
in vain, while you live secure  
in the armour of insensibility.

Smt. Smriti Rekha Das  
*Department of English*

## The Whim

(Dr. B.P. Tripathi)  
*Dept. of Philosophy*

The woebegone heart still soars  
Above and above,  
Although it wobbles.  
But the wondrous womanhood in you  
Influences the whim on and often.



Even if it is pantomime,  
It is pardonable.  
Because the parity I have noticed,  
In you and me is unique.  
I believe in self-suffering,  
And you may mean it opposite.

I had always been there;  
At rendezvous;  
Even after being reprimanded;  
Many a time.  
I am happy.  
Not because I see,  
Love in you too;  
But because you know;  
I still come and wait,  
For you day after day.

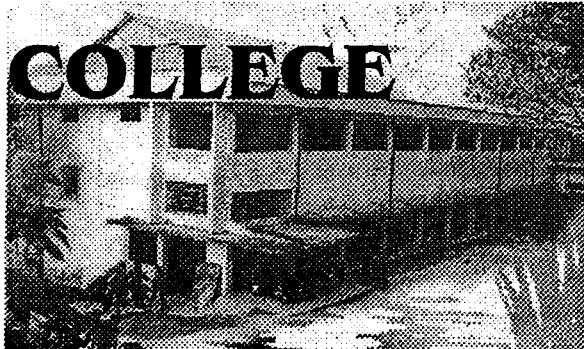
## What's a special Friend ?

By  
Queentimai  
Kharmywthon  
B.A. III Year  
(Economics)

A Special friend is a person  
Who shares all your glad times,  
Laughs, helps you through sad times.  
With a special friend.

Distance has no meaning or power.  
There's a bridge made of love  
And memories, joys and sorrows.  
That connects a friend  
And keep them close.  
The love that comes from friend  
Means more than words can say,  
For special friends are Miracles  
That bless our lives each day  
The value of a special Friend  
Cannot be Measured only Treasured.

## ODE TO MY COLLEGE



**BENDANGWALA**

B.Sc. III Year  
(Zoology Honours)



Today I stand alone here  
To face the unknown future  
I don't know whether I'll be  
accepted by the world or not.  
But I am not scared anymore for that,  
When I first came here,  
I was so scared and too weak,  
You held my hand and led me all these years.  
You gave me strength and taught me  
how to face hardships in life.  
Now, I can stand on my own feet  
Just because of you.  
As I step into the outside world,  
The world might be harsh on me,  
The wind might blow hard on me,  
The rain might take me to the ocean,  
The Sun might burn me down,  
But I'll stand and bear it all  
And will fight against it,  
Even if I lose the battle  
Because you taught me to stand  
Against all odds in life.

The year I have spent with you  
are all memories now,  
Whenever I look back to all the memories  
It never fails to bring a smile on my face  
How can I ever Thank you  
I can never repay you back  
For the things you have done,  
Although you asked nothing in return,  
Just to say,

'THANK YOU' is all I can do.



# On a Flight



BISWADEEP DEB, B.A. III Year, English (Honours)

Let this might be filled with her sight  
As, only I can go with her on a flight;  
For, the world is in profound sleep.  
No one there to have a peep.

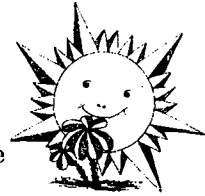
We would go far, flying in the cloud;  
Place where only loved are allowed.  
People envying us will not be there;  
Thus, we would love each other in care.

The fragrance of love coming out from around;  
Lulling each and every one it found.  
No pain, suffering or agony is felt;  
The mesmeric sleep takes us above this hell...

She unveils her fair screen, for me to feel  
The joy that escalated its ecstatic zeal.  
I am overwhelmed to shut my eyes to night,  
For, she would come again, to take me on a flight.

# Good Morning Sunshine

Maryline Mawthoh  
B.A. III Year  
English (Honours)



Good Morning dear sunshine  
Glad to see you shine  
As I wake up in the morning  
Filled with joy and excitement  
To welcome my brand new day.

I am filled with curiosity  
As to how I shall spend my day  
I pray the hours passes smoothly  
As I share with my loved ones.  
I pray you shine my life too  
As your brightness shines through the day.

I thank thee Almighty  
For the blessings you have showered  
You bestowed light to us  
From morning unto dust  
Your gift is so precious  
That nothing compares to thee.

## WORDS OF WISDOM

By : PHIDAMON MUKHIM  
B.A. III Year (Khasi)

### HONESTY

Honesty is the policy best  
It brings in peace of mind;  
Dishonesty brings in misery,  
And trouble of every kind.

### CHARITY

Charity is a virtue great,  
Never be, to do it, late,  
Never do a charity false,  
It is as good as a farce,  
Charity that is placed wrong,  
Will surely lead to sin ere long.

### FORGIVENESS

Forgiveness is a quality great,  
With it in peace we live;  
God himself is all forgiving,  
We must learn to forgive.

### THOUGHT

We live in deed all,  
Mere thoughts have no weight;  
We must be all practical,  
And so some deeds great.

### STAGE

The world is a big stage,  
And we are actors all;  
We must play our roles well,  
And win the praise of all.

### MERCY

Mercy is a quality Divine,  
WE must learn to be merciful;  
God shall bless us all the more,  
Who is all forgiving and powerful.

### LAW

Every object of the world,  
Acts according to set laws,  
Man too has laws for him,  
He must not them by pass.

### RULE YOURSELF

Our desires are at the root,  
Of all the troubles we face;  
Learn to rule yourself well,  
To easily win the race.

### AIM

Man's fate is in his own hands,  
He can make it or unmake;  
High aim, will and hard work,  
Can take us to heights great.

# Lasting Love

JESSICA J. NONGBET  
B.A. III (English Honours) 2001

Love becomes love,  
When we give and receive,  
Love becomes friendship,  
When we return love for love.  
Love become romance,  
When we share its feelings.  
Love becomes giving,  
When we sacrifice our life.

Love becomes jealous!  
When we are selfish.  
Love becomes bitter,  
When we chew its faults.



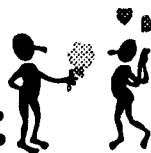
Love becomes hatred,  
When we count its limits.  
Love becomes sorrow,  
When we place its distance.

Love becomes perfect,  
When we trust and believe.  
Love becomes healthy,  
When we open and express.  
Love becomes lasting,  
When we go on Peddling.  
Love becomes complete,  
When we accept the other.

O dear! There is love  
That can never be measured,  
Unconditional and unlimited  
That is the love of God.

# Hearty Gifts

AIHUN MARY BUHPHANG  
B.A. III (Khasi Honours)



It's not the things that can be brought-  
That are life's richest treasure,  
It's just the little "heart gifts"  
That money cannot measure.....

A cheerful smile, a friendly word,  
A sympathetic nod  
Are priceless little treasures  
From the storehouse of our God.

They are the things that can't be brought  
With silver or with gold,  
For thoughtfulness and kindness  
And love are never sold....

They are the priceless things in life.  
For which no one can pay,  
And the giver finds rich recompense  
In giving them away.

# A WALK IN THE CLOUDS

JESSICA J. NONGBET  
B.A. III (English Honours)

I wish that hour was thine and mine,  
When gusty winds blew the pines,  
When the brook ran deep and clear,  
And we strolled on the moon together.

I wish that hour would never end,  
Memorable moments we could have spent,  
Where you had spoken about yourself  
And heard from me about myself.

I wish that you really belonged to me,  
And once in a while said, "I love thee".  
Then life would have been a walk in the clouds,  
And you could have heard me proclaim aloud.



# Nature

of

# BASKETBALL



Prof. K.D. RAMSIEJ

*Overall Incharge, Sports and Games.*

The game of Basketball is played between two teams of five players each who are allowed to pass, throw, roll, top or dribble the ball in any direction. The main objective of each team is to throw the ball into the opponent's basket and to prevent the other side from securing the ball or scoring.

The game of Basketball originated in 1891 on American soil. According to some sports historian, a game called Pok-Tapok which was played by ancient South Americans on the Yucatan Peninsula was very much similar to the game of Basketball. This type of Game was also played in some parts of Mexico.

James Naismith, a Canadian by birth, was the first one who started the game and framed the rules of Basketball. The Athletic department of Mc Gill University appointed him as an Instructor after his completion of studies at the Springfield International Y.M.C.A. School. Historians have given him the honour of being the founder of the modern game of Basketball. The first game was played in Y.M.C.A. College of Physical Education, Springfield, U.S.A. and the first Rule Book of the game was published by him in 1895.

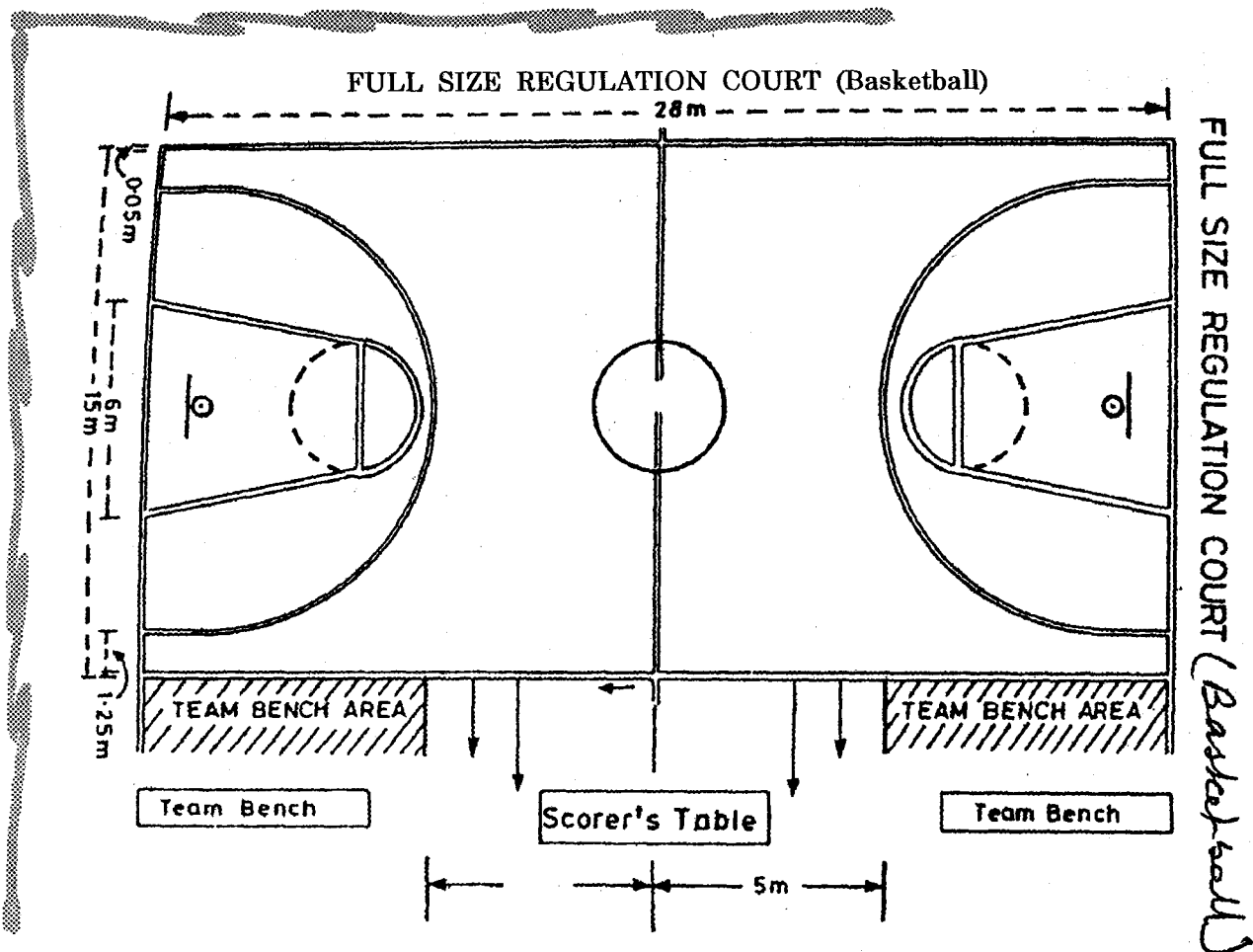
The game is called Basketball because it was first practised and played on the suspended peach baskets. The peach Basket were replaced in 1906 by hoops fixed on a pole or board 10 feet above the ground so that the players may stretch and jump which was considered to be useful exercise.

The organised Association for this game was formed in 1932 which is known as

"Federation International de Basketball Association (FIBA) in the Olympics. The Basketball game was first included in the Olympics in 1936 when the games were held in Berlin. In India Basketball was played for the first time in 1930. The first Indian National Championship for men was conducted in 1934 in New Delhi. In 1950, the Basketball Federation of India was formed to control and to conduct National games and since then it became a popular game. For nearly half a century, basketball occupied a second place among the games in India besides Football because of it's popularity from the fact that it is a fast scoring game in which there is intense activity from the beginning till end.

Some of the important points of Basketball to remember :

1. Numbers of players in each team = 5
2. Total number of player (Maximum) = 12
3. Size of Basketball court:
  - (a) Length arrange = 28m
  - (b) Breadth = 15m
4. Radius of the centre circle = 1.8cm
5. Breadth of boundary line = 5cm
6. Thickness of the backboard = 3cm
7. Radius of Basket ring = 45cm
8. Height of the lower edge above the floor. = 2.75m
9. Circumference of the Ball = 75 to 78 cm
10. Weight of the Ball = 600 to 650 gms
11. Duration of Basketball game = Two halves of 20 Minutes each.
12. Interval between two durations = 10 Minutes



The organiser of the tournament or home team shall provide the technical equipments such as game watch, stop-watch, score sheet, markers number 1 to 5, scoring board, two net flags etc. to be handed over to the officials and their assistants.

The team consists of 10 players and 12 players as the maximum number (in case a team has to play more than five games). The players shall come in full uniform such as shirts, shorts etc. Each player shall be numbered on the front and back of the shirts in contrasting colours. These numbers shall be from 4 to 15. Each team shall select a Captain who alone shall talk to an official so as to get essential information and explanation.

The team shall have a coach who shall submit the names of players and substitutes.

He is the only representative of the team who may communicate with the Table-officials during the game. He may seek information concerning scoring, timing, score-board, number of fouls or to request a charge time out. His behaviour with the officials should be calm and polite.









There are two main official for the basketball match out of which one will be a referee and the other umpire. Besides the two officials, there will be time keeper, scorer, and 30 seconds operator to help them. These officials shall conduct the game in accordance with the prescribed rules and norms and their decisions are final.









There are important official signals to be observed by all referees at all times and also to be kept in mind by the players of Basketball :-





<p><b>ILLEGAL USE OF HANDS</b></p>  <p>Strike wrist</p>	<p><b>BLOCKING</b> (Offence or Defence)</p>  <p>Both hands on hips</p>
<p><b>TO DESIGNATE OFFENDER</b></p>  <p>Hold up number of player</p>	<p><b>TWO POINTS</b> (One finger-one point)</p>  <p>"Flag" from wrist</p>
<p><b>THREE POINTS ATTEMPT</b></p>  <p>Three pointed fingers (Thumb index and middle fingers)</p>	<p><b>TWO FREE THROWS</b></p>  <p>Fingers together</p>

<p><b>PERSONAL FOUL</b> NO FREE THROWS</p>  <p>Finger pointing to sideline</p>	<p><b>FREE THROWS PENALTY</b></p>  <p>Fingers pointing to free throw line</p>
<p><b>TECHNICAL FOUL</b></p>  <p>Form T palm showing</p>	<p><b>DOUBLE FOUL</b></p>  <p>Waving clenched fists</p>
<p><b>INTENTIONAL FOUL</b></p>  <p>Grasp wrist</p>	<p><b>HOLDING</b></p>  <p>Grasp wrist</p>
<p><b>CHARGING WITH THE BALL</b></p>  <p>Clenched fist striking open palm</p>	<p><b>PUSHING OR CHARGING WITHOUT THE BALL</b></p>  <p>Imitate push</p>

<p><b>STOP CLOCK OR DO NOT START CLOCK</b></p>  <p>Open palm fingers together</p>	<p><b>SUBSTITUTION</b></p>  <p>Crossing forearms</p>	<p><b>TRAVELLING</b></p>  <p>Rotate fists</p>	<p><b>CANCEL SCORE CANCEL PLAY</b></p>  <p>Shifts arms across body</p>
<p><b>TIME IN</b></p>  <p>Chop with hand</p>	<p><b>CHARGED TIME-OUT</b></p>  <p>Form T finger showing</p>	<p><b>JUMP BALL</b></p>  <p>Thumbs up</p>	<p><b>ILLEGAL DRIBBLE</b></p>  <p>Patting motion</p>



# Achievements of the Year 2000 - 2001



I am proud to write a report here that our college is excelling every year in the field of games and sports. No student under NEHU will look down or pooh our college in this area of challenge and other extra-curricular activities, beside N.S.S. and N.C.C. Our students are doing well in college week competition as well as in NEHU Inter-college tournaments each year.

During the session 2000-2001, the University has conducted the following items of games and our college has received the following trophies :-

(i) In Basketball (Men), our college team became champion for three consecutive years, viz, 1999, 2000, and 2001. Women team received the Gold Trophy during Inter-college Tournament 2001 held recently at Tura.

(ii) In Football Inter-zonal Tournament 2001, our college won the Championship Trophy during the match played at Polo Ground, Shillong.

(iii) NEHU conducted the Indoor games tournament in Aizawl on the 19th-20th September 2001 in which our students participated and received the following prizes:

In T.T. (Boys), our college team became Runners up, represented by Ramanuj Shoria, Micheal Tryte, Wanlambok Jyrwa and Petrus Kharkongor.

In T.T. (Girls), we got the third place, represented by Emaculate Kharkongor, Baliusha Lyngdoh, Jennifer Longkumer and Reviewlah Pohty.

(iv) In Badminton (girls), our students received the Runner up Trophy, represented by Emaculate, Baliusha, Jennifer and Reviewlah.

We expect that we shall receive more medals and trophies for the other items to be conducted during the coming years.

## SPORTS AND GAMES ARE THE ESSENTIAL PART OF EDUCATION

Sportmanship includes the sum-total of coolness, calmness, modesty, humility, sympathy and above all, the element of humanism, which is the need of the hour. Physical and mental wellbeing should go hand in hand and should be well balanced. There is a saying 'All work and no play makes Jack a dull boy'. A successful person is the one who can maintain the mutual interaction between the body and mind. Sports and games help in the growth of a sound mind and a sound body.

Sports can play a pivotal role in the all-round development of the young generation. It is indeed, an indispensable part of Education. It refreshes the mind, clears the irritated intellect and pours into life unflogging vigour and undying enthusiasm. Sports drive away lethargy, monotony and despondency and activate the organs. It helps young people to bloom rather than wilt in the process of learning. Sports imbibe the precious lessons of leadership, self-reliance, honesty, strong determination, sense of love and brotherhood. They teach us how to work hard, how to face the hardship of failure and success in life. Sports enable us to increase our aim, attention and concentration to achieve the goal.

Sports and games are like the pearls and jewels in the hand of queens and kings in our future life. Hence, I appeal to my dear students to join and participate in sports and games and other extra-curricular activities of the college so that your future career will be brighter. For instance, those students who joined N.C.C. and received at least 'B' or 'C' certificates, will be easily getting appointment either in police department or in armed forces. So also the certificates of sports and games or N.S.S. will be adding more credits during your interview in any appointment. But at the same time you should be aware of the proverb 'jack of all trades and master of none'. A statement 'Too much of everything is not good' reminds the students that you should not forget that your duty to spend more time in studies otherwise you will involve directly or indirectly in the purview of corruption. ○



# SHILLONG COLLEGE, SHILLONG

(Estd. 1956)

FACULTY MEMBERS (AS ON 01.10.2001)

*Principal*

Dr. (Mrs.) M.P. RINA LYNGDOH

*Vice-Principal*

Shri RANJIT K. DUTTA

*Department of English*

1. Smt. M.Bordoloi
2. Shri Nirmal Kr. Sarkar
3. Smt. Smritirekha Das
4. Smt. B. Wanniang
6. Smt. I.S. Warjri
7. Shri L.M. Pariat

*Department of Khasi*

8. Smt. M Gatphoh
9. Shri T.S. Rajee
10. Dr. (Ms). D. Mawroh
11. Smt. A. Nongbri
12. Shri W. Lawai
13. Smt. B. Rynjah

*Department of Garo*

14. Smt. L.D. Marak

*Department of Assamese*

- 15 Dr. K.A. Ahmed

*Department of Bengali*

16. Dr. (Mrs.) Gauri Sen
17. Smt. Chandana Dhar

*Department of Mizo*

18. Shri T.T. Pachunga

*Department of Hindi*

19. Smt. Shruti Pandey

*Department of Nepali*

20. Shri N.B. Rai

*Department of Education*

21. Smt. O. Kharkongor
22. Dr. (Ms.) Ruby Dkhar
23. Shri H. Langrai
24. Smt. H. Diengdoh

*Department of Economics*

25. Shri B. Syiem
26. Dr. (Ms.) Natalie West
27. Shri L. Pathaw
28. Dr. (Ms.) E. Kharkongor
29. Smt. I.S. Kharkongor
30. Shri S.O. Lyngskor

*Department of History*

31. Shri Rudy Rynjah
32. Smt. N Lytand
33. Smt. Jaya Choudhury
34. Smt. V.C.S. Dkhar

*Department of Philosophy*

35. Dr. (Mrs.) Dipali Chattopadhyay
36. Shri D. Ramsiej
37. Dr. (Mrs.) Jayanti Paul (Biswas)
38. Dr. B.P. Tripathi

*Department of Political Science*

39. Smt. Nalini Sinha
40. Smt. Lana P. Shadep
41. Smt. Vinary R. Solomon
42. Smt. R.P. Laitflang



### *Department of Physics*

43. Shri Ranjit Kr. Dutta (Vice-Principal)
44. Dr. Udayan Ghosh
45. Shri Durbadal Mukherjee
46. Smt. E.N. Dkhar
47. Shri Rajat Kanti Das

### *Department of Mathematics*

48. Shri Kalyan K. Choudhury
49. Smt. Suvra Dhar
50. Dr. Hrishikesh Dhar
51. Shri D. Shadap

### *Department of Commerce*

52. Shri Bikash Roy
53. Shri S. R. Nongkynrih
54. Shri Kallol Dutta Roy
55. Shri Anurag Khanduri
56. Shri Barun K. Saha
57. Shri Sankar Sarma

### *Department of Botany*

58. Smt Roma Sarkar
59. Dr. (Ms.) A Ahmed Ashraf
60. Shri Swapan Kr. Roy

### *Department of Chemistry*

61. Dr. S.K. Gupta
62. Shri T.J. Kharbhih
63. Dr. M.N. Bhattacharjee
64. Dr. (Ms) D.L. Buam

### *Department of Zoology*

65. Dr. S.N. dutta
66. Smt. Rekha Devi
67. Dr. Malay Dey
68. Smt. D.N. Shabong
69. Smt. Suparna Choudhury

*Following teachers also have been helping the College with their dedicated services during the year.*

<i>Name</i>	<i>Department</i>
-------------	-------------------

1. Smt. J. Manih – Chemistry
2. Shri T. Mukhim – Chemistry
3. Smt. M.B.Hynniewta – Botany
4. Shri J.P. Marak – Botany
5. Andrew Simon – English

6. Smt. D. Rynjah – Pol. Science
7. Shri M.N. Synrem – Mathematics

### NON TEACHING STAFF

#### (I)

1. Shri Sitesh C. Sorcar
2. Smt. K. Sorcar
3. Shri S.K. Dam
4. Smt. W. Dkhar (Lib. Assistant)
5. Shri D. Bhattacharjee
6. Shri Nikhil Paul
7. Smt. Roshaline Khongwir
8. Shri C.J. Kharshing

#### (II)

1. Shri Dulan Kr. Das
2. Shri Padamlal Sharma
3. Shri Mitralal Sharma
4. Smt. F. Kharluki
5. Shri R. Kharkongor
6. Shri Prem Sharma
7. Shri Tulshi Ram Fullel
8. Shri Jowel Suting
9. Shri Raj Kishore Rai
10. Smt. D. Kharlukhi
11. Shri C. Kharnair
12. Smt. K. Warjri
13. Smt. J. Myrten
14. Shri Kumar Rai
15. Smt. Alphonsa Rymbai
16. Smt. Phang Syngai
17. Shri Anil Kr. Khannal
18. Smt. W. Basaiawmoit
19. Shri A.D. Jyrwa
20. Shri G.S. Marasine
21. Smt. J.M. Lyngdoh

*Shri Bhabani Joshi, Laboratory Assistant (Botany) retired from services on 31.8.2001*

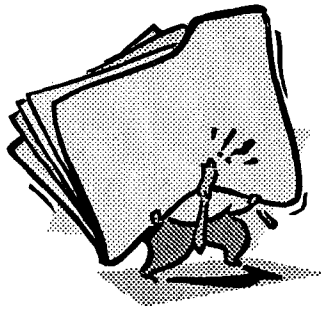
**PRANAB KR. DEY**

*Office Assistant*

**EXPIRED ON 2ND DECEMBER, 2000**



# **Khasi Section**



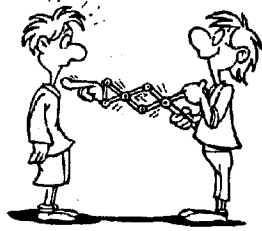
*“Ko Diamond ko khulom ksiar to suit ki rong ban  
pynskai kdar”*

Myllung Soso Tham





# Mynta jong phi



# lashai jong ngi

[Ka dak jingsngewlem na bynta U Samla J.A. Jala (bam kwai ha dwar u Blei) uba pule ha Shillong College 2000 uba la ngat ha ka jingiasiat ha Dhankheti 5th Jan. 2001]

Samla Desmond L. Shylla

- B.A. 2nd Yr. - Day

Kyndit lyoh badum iangi ka tap,  
Ba jingkthang ia mynsiem ka pyndap:  
"Haba 'na ki' long uwei 'na ngi',  
Bala ngat jingpha ha kato ka sngi."

"Jinghikai thymmai ia ngi phi ai,  
Ba kyndit jingialeh ka lah ban wai,"  
Ha kane ka jingim sla pyrthei,  
Ka bym don jingmap wat ia iwei.

"Mynta jong phi la shai jong ngi,  
Long jingshisha hapoh ka sngi;"  
Ia ka baroh ngin hap kubur,  
Bad shakhmat da jingshlur ban tur.

"Sha la ing mynta phi la leit phai,  
Hynrei shadien phi ieh ia jinghikai;"  
Ba ngi dei ban long kiba pynkhreh,  
Wat hapdeng shibun ki jingialeh.

Shisha 'Ko iing' jingduh jong phi long bakhraw,  
Hynrei to iai im da ki jingkyngmaw;  
"U khun jong phi kumno u long,  
Haba bad phi u dang don lang.

"Ko iing ko kur eiei ngim lah ban ai  
Lait tang jingsngewlem bad jingduwai;"  
Ba U Blei nalor un ai jingtngen,  
Ia jingkthang mynsiem ba=phi la shem.

## "I SANGSOT IA PHA KO RI"

By : L.J. Kharpan, B.A. III

Ri khasi balei kumne ka jia  
Ban peit la isangsot la i salia  
Naduh uba rit haduh u bakhraw  
Ban peit ym ithuh ithaw

Katba jingstad nangroi nangkiew  
Nang mih bun jait ki jingsniew  
Akor, burom bad nam babha  
Ki sdang jah rngai na pha

Ha sor Shillong ne ha nongkyndong  
Mynta kumjuh baroh ki long

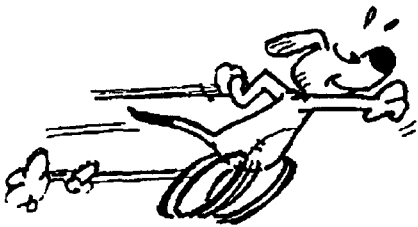
Ka riam, ka iaid, ka trei, ka ktah  
Ia kiei kiei la shu leh matlah.

Ban iaid por miet tang jingsyier jingma  
Ym don shuh jingsuk, jingshngain mynta  
Na i daw iba rit ne ktien thylliej  
Ia jingim brieve ban shim kim riej.

Ko khun ka ri sawdong ka muluk  
To phai biang sha ka sotti juk  
Kumno kein ki im ki longshuwa  
Ba nam ka ri, kan thaba

---

**JING-IALEH  
BAN POI  
SHA  
KA  
THONG**



---

*Da Aiplibiang – Turnia*  
B.A. IInd Year (Day)

---

1. Jingim jong ngi ha ka pyrthei,  
Ka jingialeh shisha ka dei;  
Ban ioh jingsuk ha ka 'Lashai',  
Mynta ngim dei ban shong thiah thai.
2. Kamram hangne ki don shibun,  
Katba ki sngi ki nang tyllun;  
Ia ki baroh dei ban pyndep  
Ha shuwa ba ka sngi kan sep.
3. Ha jingialeh ka don ka thong,  
Ha u ba jop ka don ka nong;  
Sha ka thong to ngin iai ia leh,  
Kat ba ka met dang shait dang eh.
4. Sha kathong to ngin iai ia beh,  
Da buit da bor ngin iai ialeh;  
Haduh ban poi shatei sha jrong,  
Pangsngiat burom ngin ioh ban phong.
5. Ha jingialeh dei ban Kynmaw,  
Ban duwai ruh h'u Trai Nongthaw;  
Tang ka bor briew kan ym lah shan,  
Haba jingeh buh jait ki wan.





# BAI JONG NGA

By: L.J. Kharpan, B.A. III

Ko mei jong nga, ko mei ba ieid  
Phim kwah ngan sah ha jingbieit;  
Wat la jingeh, jingjynjar ki ban  
Ba ngan kiew shaphrang phi iai kyrshan.

Phi wad da bun ki buit ki lad,  
Ia nga ban ai mawjam jingstad;  
Tang ban pyndap pynbiang ha iing,  
Jingma, jingmysaw, phim riej, phim tieng.

La dang step phyrngap na iing phi mih,  
Sha lyngkha, phi leit khlem, bam, khlem dih;  
Ka sngi ba shit ba khluid kyrang-  
Baroh shi ryenieng ia phi ka thang.

Ka sngi, u slap, ka lyer ki shoh,  
Ka suk, ka kmen, sngewbha phim ioh;  
Baroh shi sngi, phi trei shitom thop -  
Ba ban jingthaid, phi syep phi lhop.

Thop ha lyngkha, phi dem baroh shi sngi,  
Ryngkat ka wait, Mohkhiew, ha kti;  
Wat la phi pang syngkai, pang ka met,  
Namar jong nga, ban trei phim klet.

Phi riam tyrphot, phi kup shiliang,  
Ia nga pat, katba lah phi pynbiang;  
Ki jingjynjar bakhraw phi mad phi kynduh,  
Namar=ba i Pa, na pyrthei im don shuh.

Phi dap tang jingsngew=sih, khlem jingsngew-bha,  
Phi shah teh mraw namar jong nga;  
Ki jinglehbha bad jingkyrshan bor,  
Ia phi mei bad no ngan ianujor ?

Ko mei ba=ieid, ko mei bathiang,  
Daei kein ia phi ngan siew kylliang ?  
Namar jong nga phi shah jingeh jingshitom,  
Ngan iai sngewnguh ia phi junom.



# Im ka kyrteng sah ka nam

Samla

DESMOND L. SHYLLA

B.A. 2nd Yr. Day

(Ka dak jingkyrmaw ia u samla Capt. (L) K.C. Nongrum bad ki shipai bala iap ha Kargil bad Pyrduwah)

Khyndit khubor ka wan sawa,  
Clifford Nongrum jingim lapha;

Kuli nongshun la sam lyngba,  
Ia u Kapten bashlur ka Ri India.

Ka jaidbynriew ba tang shitroh,  
Lyngba jong Me ka 'NAM' la ioh.  
Samla ka Ri ki dei ban bud,  
Ban ym ailad ia 'JINGKHAWPUD.'

Eiei ban ai ngim don shisha,  
Sha phi ki kur ki kmie ki kpa;  
Tang 'Jingduwai' bad 'Jingkyrmaw',  
Ba phi la sei 'Kapten Bakhraw' !

Ko Ri India to da kynmaw,  
Iala ki khun barit bakhraw  
Namar ha pha don lut ki jait,  
Ia ki to lum wat ieh-kyntait.

# Shaei la jah ki lai hukum

Samla DESMOND L. SHYLLA

B.A. 2nd Yr. (Day)

**B**aroh ngi tip ba ka jaidbynriew Khasi ka long ka jaidbynriew kaba kyrpang bad kaba pher eh na kiwei ki jaidbynriew ha ka pyrthei. Ki Khasi ki la ioh ka jaka shong jaka sah ha ki lum ki wah baitynnad bad la ker sawdong ia ka da ki lyoh rben. Kane ka jaka ki Khasi ruh ki don ki khlaw ki krem kiba pawbam bha ha ka pyrthei., Haba ianujor bad kiwei ki jaka, ka jaka ki Khasi ka long shisha kaba la kyrkhu kyrdoh namar haba khriat ruh kam khriat palat, haba shit ruh kam shit palat, haba slap ruh ym don jingtieng na kino kino ki jingma.

Ha ka jingngeit tynrai jong ngi ki Khasi ngi long na ki hynnriew trep hynniew skum. Bad U kynrad nongbuh nongthaw ula ong ha

ngi ki khun ki hajar jong ka jaidbynriew Khasi bad lada ngi kwah ban kiew biang sha bneng ngi dei ban pyndep bad bud hok ia ki lai tylli ki hukum :

- 1) Ban tip briew tip Blei
- 2) Ban tip kur tip kha
- 3) Ban kamai hok.

Mynta ha kane ka jingthoh jong nga, ngan pyrshang katba lah ban pynshai halor kitei ki lai tylli ki hukum kiba long ki mat nongrim jong kane ka jingthoh jong nga. Te nyngkong eh ngin iaphai sha ka hukum kaba nyngkong bad kumno mynta ka sah long ka hukum tang ha ka jingthoh ym ha ka jingleh.



## 1. BAN TIP BRIEW TIP BLEI

Kane ka hukum ka long kaba khia jingmut bha bad ka long ka tynrai jong ka jingim briew. Ban tip briew ka mut ban long ki briew kiba kiar ialade na kino kino ki kam poh para briew kum kaban shim noh ia ka jingim briew bad ha kiba bun rukom. Mynta ka por ngi iohi ba ka jingtip briew ka la hiar sha kaba palat, namar mynta ia ki met iap jong ki briew la shu ioh tam na ki nala, wah, surok bad khlaw kum ki mrad.

Ka jingtip Blei ka mut ba ngi dei ban ieit bad tieng iala u kynrad uba peit sani bha ia ka jingleh jong ngi ha ka pyrthei namar ia baroh un sa ai ka jingbisha katkum ka jingleh. Ka mut ruh ban iaieit para briew ban im hok im san bad ban leh tang ia kaba dei.

Lada ka jingtipbriew tip blei ka dong don sah ha kane ka Ri jong ngi khlem pep ki jingiämsnam, jingiabatbor ia ki kynthei, ki jingbamsap bad ter ter kim nym ioh suhthied ha kane ka Ri jong ngi.

## 2. BAN TIP KUR TIP KHA

Ban ioh burom ba tang shipor para shi kur ngi kloï ban shet shukor. Te haei kata ka jingtip kur kein ka don. Ka jingtip kur tip kha ka long kaei kaban shu sah jingky nmaw namar ha ka jinghiar palat ka jingtipbriew tip blei ban pynhum ia ka jingkwah awria shibun ngut ki la leh sang para shi kur shi kha. Ka jingtip kur tip kha kam long shuh kumba mynshuwa namar para shi kur ruh ngi ia bishni te haba ka kur kam kiew te kumno ka jaitbynriew kan kiew.

## 3. BAN KAMAI HOK

Lada man u briew u kamai hok khlem pep ka Ri jong ngi kan kiew hynrei kaba sngewsih ka long kaba ki nongialam jong ngi

ki kylla long pynban tang ki nonglilam. Shu pyrkhath hi maphi lada ki nongialam jong ngi kim balap kata ka Madan Polo ka dei ban sa dep, ka hotel Gowborough ka la da dep, ka iew Malki ka lada dep hynrei kaba sngewsih ka long ba kito baroh kiba la jer kyrteng na kiba bun ki dep tang ha ki jingphohsniew jong ngi.

Ban kamai hok ruh ka mut ban nym tuh ia ka por u paidbynriew kumba iohi mynta ha ki ophis sorkar. Ka jingkamai hok kam kut tang ki briew kiba la trei hynrei ia khynnah pule ruh ha kaban pyndep hok iala ka kamram da kaba pule kot bha bad leh iala pule kot bha bad leh iala ka bynta bala buh.

Ka jingpynkheñ ia kawei na kitei ki hukum ka long kaba pynkheñ ia baroh ki hukum. Ka nuksa kaba bha tam eh kaba nga lah ban ai ka long ha ki nongialam jong ngi kim kamai hok ne ki bamsap ka pynduh lad pynduh lynti ia ki samla bad ka Ri ba kin kiew te don na ki samla ki bym lah shah ia kane ki sakma noh bad kieng aktiar noh. Ia ki la pynbor ban pynkhein ia ka hukum nyngkong da ki nongialam jong ngi hi.

Ka Ri Khasi ka la dei ban long ka Ri kaba puh bha hynrei ha ka jingpynkhein ia ki lai hukum haduh mynta ngi dang sahdiën sah. Jingkylli nga buh iaphi baroh hato ka jingieit Ri kan kut noh tang ha ka jingdawa, jingiakdew kti bad kumta ter ter ? Lada hood ka jingieit Ri jong phi ka long ka bym pura. Namar ka Ri kam don eh ia ka jingkylla ha ka pyrkhath pyrdan, ha ka jingtrei jingktah bad ha kiba bun rukom. Lada mynta ngim kylla long noh kein ngi kylla. ○

*In slem Ri Khasi*



# Ki Thymmei

(Andrew Lyngdoh Mawphlang)

B.A. IIIrd Year

Kum u bynriew hi baroh, ngi long,  
Ka stad pruid dak, buh nam ruh la don  
Jingsneng jingkraw na la Rympei,  
Ka iai shlei na baroh ki Thymmei.

Naduh ba sdang ka juk thymmai,  
Ka Niaim ka Rukom ruh ngi la jngai,  
Baroh sawdong ki la pher bak ly-bak;  
Haduh 'tien kren bad ki rukom pathai.

Ka stad aiu kein kaba mynta ngi 'i;  
Kaba sa tang ka jingbishni,  
Ia ka bymhok la iaroh sakhi,  
Kumno kein ngin dang ia mih pli.

Ko samla ka Ri ka juk mynta,  
Ym dei ho tang ka jingsngewbha;  
Ka Ha-ha, hi-hi kan pynthoh bria,  
Ioh, ngim lah shuh ban pynkylla.

Wei ba smat ba sting hi la ka met,  
Wat mut ba yn duh la i ja miet ja step,  
Namar, ki matti, mat-jat kiba bha,  
Kin sa ieng ia ngi, baroh ban da.

Hynrei, haba pyrshang ban sngewthuh;  
Ia la ka Nongrim bad la ki kam,  
Ym tang ia lade hi phin rah,  
Pynban, ia u doh u snam hi ruh baroh.

# Ki krem ka Jingdum bad ka Pap

W. LAWAI

Lecturer, Deptt. of Khasi

**P**yrkhat ia kane : Lada phi ioh lad ban leitkai sha Lum Diengiei, ia kaei phin wad ? Ia kiba sngewtyinnat ban shangkai sha lum sha wah, ka dei ka jaka bam lyer ba sngewtyinnat, naba ha kine ki syntai lum ka er pyngngad ka beh paswut ban pynpyngngad jabieng ia kito kiba sngewlhoh ban shu shong ha iing. Ka shatri jyrngam kaba tap ia u lum Diengiei ka pynntngen ia ki khmat jong ki nongleitkai bad ka da ruh na ka jingshit ka sngi ba tyrha.

Da shisha ka dei ka jaka kaba sngewtyinnat ban leit jngoh kai. Hynrei hato tang kane kan pynhun ia ki nongleit khmih kai ? Ka jubab ba thikna kan long beit - Em. Baroh kin ialeh ban iaaid ia u lum baroh uwei haduh ban poi ha kliar lum. Dei tad ynda kin poi ha kawei ka jaka ha kliar lum, kaba long thliew lhung kum ka dabor heh, haba ka jingheh pyllun jong ka, ka long kumba 30 phut ne tam ba ki nongkhmih kai kin hun mynsiem. Ha ka jingshisha ka



jingleitkai sha Lum diengïei hi kam don jingmut sätia lada ki nongleit kim lap ia kane ka thliw.

Te kaei kein kane ka thliw bad kumno kata ka jinglap ka lah ban pynhun ia ki nongkxmih kai ? Na ki khanatang ka jaitbynriew, ngi la tip bha ba dei na une u Lum Diengïei ba ka pap ka sang ka sdang ban krei. La ngeit ruh ba ha une u lum la mih u dieng uba khraw uba ki tnat bad ki sla jong u ki kah dum ia ka pyrthei baroh kawei. Une u dei u Diengïei. Hynrei kynmaw ba ngim ju don uno uno u dieng ha ri Khasi u ba ngi khot kyrteng "U Diengïei". Bad kan kham bha ruh shibun ban ym kylli kumno u wei u dieng uba ka tynrai jong u ka long antad 30 ne 50 phut pyllun, u lah ban kahdum ia ka pyrthei ne ia ka Ri Khasi. Pynban ka jingiohi ia kane ka thliw ka sakhi (bad ngi da ngeit skhem ruh) ba shisien uta u diengïei u la ieng ha kane ka jaka. Ka jaitbynriew kam da donkam eh ia ki stad ki jhad ki ban pynshisha la kane ka thliw ka dei ne em shisha kumba ngi tip pateng.

Ha lyndet jong kano kano ha khanatang, ka don ka jingngeit. Kumba ngi ngeit ba ka longbriew manbriew ka la sdang na u Lum Sohpetbneng bad ba u Blei u la hiar ha une u lum; kumjuh ruh ngi ngeit ba ka thymmei jong ka pap ka sang ka sdang na u Lum Diengïei. Ka jingdon shisha jong kine ki lum kiba ka khanatang ka iathuh ka pynskhem shuh shuh ia ka jingngeit jong ngi. U Swami Vivikananda u ngeit ba kine ki dei ki 'abstractions concretised' ne ki jingngeit ba jylliew kiba la wanrah ha ki dur ba paw shabar.

Ka long kaba phylla ba ha ka rukom pyrkhath u Khasi, ki thliw bad syar bad ki krem ki kroh ki ieng ia kaba sniew. Ia ki krem ki kroh la ju pyrkhath da ka jing-shap-tieng, namar la ju ngeit ba ki dei ki jaka shong jong ki ktiar ki bseiñ, ki mrad kynsha, kiba thmu ban ialeh pyrshah ia u briew. kine

ki juh ki jaka, la ju pyrkhath ruh ba ki dei ki jaka shong jong ki ksuid ki khrei kiba iai ap thap hi dngong tang kumno ban ioh shong kulai ia ka Hok. Halor kane ka phang, u Soso Tham u aidur kumne :

*Kumba u kber ba her ha suiñ,  
u mih na Thliw ba shong u 'Kruuiñ;  
Ne kum u Kyieng, u Ksuid u Khrei,  
Na ka u krih sawdong pyrthei.*

(U Lyoh).

Kumba ki krem ki kroh borabor ki dei ki jaka ba dum, ka jingtap lup jong ki sla diengïei ruh ki wanrah ia ka jingdum ieng ngit ha sla pyrthei. Kane ka dei sa kawei pat ka daw ba ngi lah ban ringsai ba ka jingsniew bad ka pap hi ki kynrei ha ka jingdum.

Ka sung kaba don ha ki thain Mawryngkneng, Puriang bad Mookyndur ka dei kawei na ki jaka kaba pawnam namar ka jingsboh ka khyndew bad ka jingbha ki jingthung jingtep kum u kba, u riwhadem, ki jhur ki jhep bad ki soh ba har rukom. Ki stad jong ka rep ka riang bad jong ki marpoh khyndew ki lap ba ha kane ka them Sung, ka don bun ia ka phosphorus. Dei ka jingdon kine, katkum kitei ki stad, kaba long ka daw ba kane ka jaka ka dei kaba sbob haduh katta katta. Pynban ka long kaba phylla ba kaba u Khasi u kren shaphang ka sung, um ju pyrkhath ne pynpaw ia ka jingsboh kane ka jaka. Hynrei u shim pynban ba ka sung ka dei ka jaka shong jong ki ksuid. Kane ka jingsngewthuh, nga ngeit ka mih na ka khanatang ba la kdw shakhmat, ba haba la pynkyllon ia u diengïei, ki sla jong u ki hap ha kane ka jaka, kat ban pynlong ia ka kaba sbob. Hynrei kine ki sla u diengïei kiba ieng ruh na ka bynta ka pap, ki pynlong ruh ia kane ka jaka ba kan long ka them jong ki jingsnilew bad ka jaka shong jong ki ksuid ki khrei. Shuh shuh kane ka sung ka dei

ruh ka them kaba iar haba la ker tawiar da ki lum baroh sawdong. Kumta ka dei ka kynja luh bah.

U Soso Tham, haba u batai ia ka shnong u Rngiew-ka jaka ha kaba ka pap hangne ka den ahor, u ai dur shuh shuh ha ka rukom ba sngew shyrkhei rem. U thoh :

*Ka dei ka Sung ba sah ka Tdem,  
Ka Lhen ba iap, ka ding ba rhem;  
Lynter pyngkiang-na kut sha kut,  
Ka dei ka Lhep ba ring arsut,*

(U Rngiew).

Ka khyndai Pateng Niamra ka dei sa kawei pat, kaba ha ka jingpyrkhat u Khasi ka dei ka jaka shong jong ka jingsniew bad ka pap. Baroh ngi mutdur beit ba kane ka dei ka Niamra, ka liewlong ba jylliew, kaba ka jingsngewma bad jingsngewtriew shaphang jong ka la nang pynkhrav namar ka don haduh khyndai pateng. Da shisha, na kane ka dur, la mutdur beit ba ka dei ka jaka kaba dum bad ba dap da ki jingsniew ba har rukom kiba ka jingpyrkhat brierw ka lah ban iohi da ka jingmutdur. Kane ruh ka pynskhem ia ka jingngait ba kiei kiei kiba long thliew bad niamra ki dei ki jaka shong jong ka jingsniew.

Wat la ngim iathuh brierw ba ngi dei kiba tieng, ioh ka pynlehrain ia lade, pynban ka jingshisha ka long ba ngi la ju tieng ia kaei re kaei. Don kiba tieng ia ka niangkalaw, kiwei pat ki tieng ia ki dkhiew, sa kiwei pat ki tieng ia ki parabrierw hi. Kane ka jingtieng ka dei kaba don naduh ki khynnah haduh ki rangbah. Hynrei kawei na ki jingtieng ba salonsar ka dei ka jingtieng ia ka jingdum. Lada phai dien biang sha ka juk ka Diengiei, ka jingtap jong ki sla diengiei ki wanrah ia ka jingdum bad dei hangne ba ka pap ka sang ka ioh ban seng thynrierw bad ban roi. U brierw ruh na ka jingshai u ngam sha ka jingdum. U la sdang lip rong naba ki bor ka jingdum ki tan ia u kat haduh ba un shu phyrnop ia lade ha ki ahor ka jingdum. Ka Aiom Ksiar ka la her bad ka kuli juk ka la synshar.

Balei kein ngi tieng ia ka jingdum bad kumno ngi pyrkhat shaphang jong ka ? Na ka jingsngewthuh brierw ngi ngeit skhem ba ka jingdum ka dei ka kynja thwei, ka dei ka krem niamra, ka dei kaei kaei kaba ngim lah ban batai namar ngim lah ban iohi da la ki khmat. Bad kane ha ka jingbym lah ban iohi ka pyntieng namar kaei kaei ka lah ban wan jia kham tam eh kaba sniew. Kane ka shu, mih hi na ka jingmutdur.

Haba u brierw ileh buhrieh, u leh bad iauid umdum, bunsien ka pynartatien ia kiwei pat. Wat la ngim tip ia ka dohnud jong u, ne ba u dei uba bha, pynban ngi la dep rai ba u long uba sniew. Kane ka jingpyrkhat sniew ka mih namar ba ngim lah ban iohi ia kaba shapoh. Ngi sah ha ka jingdum bad na kata ka daw ngi tieng. Ka dohnuid brierw ka dei kaba jylliew ba ngim lah satia ban batai ka dei kaba kumno. Lada u brierw u pun lei lei ia kaba sniew, kan kham eh shuh shuh ia kiwei pat ban iohi. Na kane ka daw ngi lah ruh ban ringsai ba ka dohnud brierw ruh ka dei ka krem niamra, ka thwei ba jylliew bad ba dum. Ka buhrieh ia kiei kiei na kaba paw. Namarkata haba u brierw u la ngam sha kaba sniew, ka dohnud jong u ka dei ka jaka ha kaba ia ki jingsniew bad ka pap la pun bad pynkharoi. Dei halor kane ka jingpyrkhat ba sngewshyerkhei bad ba sngew triem ia ka dohnud brierw ba u Soso Tham u kylli :

*Ju don ka thwei ba iong ba ngiew,  
Nalor ki jong ka Dohnud brierw ?*

Bad une u juh u khrav pyrkhat um shem jingeh ban jubab bad iathuh ia ka jingshisha, kaba u ong :

*Kumta ka pap ka thaw Thynrierw,  
Hangno ba don ka Dohnud brierw.*

Na ki mat ba la bishar, ka pynpei phang ia ngi ban sngewthuh ba u Khasi u don ia ka rukom pyrkhat ba kyrpang halor ka pap bad ka jingsniew. ○



# Garo Section









# Chakat bo a'chik chadamberang

BANTYSLENSTAR G. MOMIN, *Class XII, Commerce*

Salaramchi gitchakmrang dake salni nabaengo knachengjok skanggipa doni gisikako; chakat-boha oh! plak A'chik chadamberang An'pi, ketchiari na'a tusi- chanabeha.

Man'jawane ja'manode pringni namgipa somoiko Gimaatgnok ja'manode na'a ia cholko; Tusiari donge na'a somoiko gim'atode, man'ja-waha ja'man'de indaka cholkode.

Tusichipe dongna ine na'a namnikode jatko chuatnakgipade dongjake indide, chanchiboha na'a da'on jatni obostako, nikenggenchim gisiktango janggi tangengako.

Maini a'sel A'chik jatra chuna man'pa- jaenga sandijokma na'a da'o.

Uni ja'dilrangko; name sandigenchimode, na'a gisiktango nik-chenggen-chim skanggipa an'tangni aratako.

An'pilboha na'a da'on tusichanabejok, jatko chuatpana da'on kang'kare kabojok; indakosa pilak an'ching A'chik jatrangan niksengang-pangnok da'nang! unose pilakkon uni gimin pilak angni A'chik chadamberangkoa molinolenga anga da'o na'simang sakantiko hai! an'ching sakantian jatko chuatpanagita krimko kam ka'na aro ja'kusan de'na. ○

## A'chikrangni bebera'ani ba torom

Smt. L.D. Marak,  
*Department of Garo*

A'chikrang an'tangtangna bate dal'bat- gipa donga ine bebera'a, uamang ka'saning- gipa, dakchakgipa aro sakgipinko rusina siggipa gisikrango bebera'a. Ia nama ba namgijagipa gisikrangko A'chikrang 'Mite' ine minga. Mitam miterang dal'a aro bilaka, mitamrang chona aro bil komia. Ia mite- rangara bang'batan salgio, a'ning-chiningo, andalgipa biap, a'kimbri, chibisik jolrango dongna namnik bata ine uamang bebera'a. Mitam miterangni dongramara sagal ama, rekbok chiga, chibol, agipi-chibisik jeonikon manderang pangnaba jak dangdikjani gimin chiringrang pangnan joksala, daldalgipa bolwa'a-rangan gapa indakgipa biaprango ong'bata, uandaken sal, jajong aro

askirangba mitam miterang baksa nangrim- ani gnan.

Mitam miterangna a'gilsakko dakani, a'an-mani bilrangko rakkiani, a'song-chigako nirokani bilko on'manaha. Mitamna mandeko atchicheng-aoni siaona kingking rakkichina bilko ona'ha, jeni ka'onan-gaoniko rakkina A'chikrang krita - amuaniko dakna aro bolirangko on'na nangachim.

A'chikrangni bebera'aniko niatode Hindu- rangni bebera'ani gita miterangko bang'bee nika indiba uamangni bebera'aniara Kristi- anrangni bebera'ani gitasa apsanang-bata ine nikna man'gen. Uamango mamung see rakkiani aro an'tangtango oikor dongjani gimin ku'ritingchisa uamangni bebera'aniko rakkibaaha, indiba biapni aro obostani kri uamangni bebera'anirang dingtangrorobaaha. A'pak dingtang song-dongani kri, chiga dingtang ringani kri uamang miterangko dingtang dingtang bimungrangchi minga.

Uamangni beberagipa dingtang dingtang miterangko kamao mesokatenga, Tatara Tabuga Tatara Rabuga Stura Pantura miterangni gisepo dal'batgipa Dakgipa Rugipa ong'a. Uasa ako-chiko ong'atchina Nostu Nopantuko ge'etaha, uni ja'mano a'song - chibisikko nirokchina Abetpa - Ranggapako

donaha, A'chikrang uko ritchasa sotlandok bimungrangchi minga, uarangara Tatara Rabuga, Bisikrom Bidatare, Rabugama Ranagama, Stura Pantura, A'ning Ram-dinima, Ambi Mori, Dakdame, Rurime, Dakgipa, Rugipa, Aiti, Biati, Korabok Korapin, Mareru, Marebok, Dingipa Ba'bra, Ba'ragipa chitragipa, Nirikgipa, Sandigipa, Jarikgipa, Ja'sangipa, Janggini Nokgipa Uamani Biambi, Pattigipa, Ra'rongipa, Sulgipa, Imbanggipa, Mikpugipa, Mikdakgipa, Jaragipa, Ja'chitgipa, Rakkigipa, Nirokgipa, Chijanggiko. Rippinggipa, Chichriko Rakkigipa, chijanggiko kangipa, Chichriko-on'gipa, Jikmitde Gosai, Ma'gipa Jagring.

Uan a'ning-mitap chiningsrango mul ja'gipikgija, a'tip balwa kikgijaosa mandeko daksrea - rugitchiaha. Uni ja'manosa ma'gipa jagring mande sakantina chijanggi chichriko ringe re'bachina on'aha. Atchina skang chijanggi chichriko bang'a ba bang'gija ringe re'baani krisa mande sakantini janggi tangani kan'dika ka bakroani ong'a ine ma'gitcham - pagitchamrang agana. Una matchu, do'bok aro do'orangko on'e krita-amua. Mi aro churangko oneba salgnirangnade olakkia.

Saljong : Iaba dal'gipa miterangoni saksa ong'a, jean mandena mimisiko Pattigipa, Ra'ron-gipa sualgipa ong'a, Pilak mandeni ge'a-gamani-rang aro raa-tetanirang uosa pangchaka. Ua agilsakna nama ba namgijako ra'bana ama. Uni donge dakchakani gri mamungkoba dakna amja, uni donge dakchakanichisa pilak a'bao ge'a-gama nioba biterangko aro me'su-samjakrangko man'na ama, chengo Ae-segri Doti Pagrina mi-misiko pati-sualchenge an'tangko cha'chang-ring-chang-jachina ku'skie - ku'pattie donangaha. Uni gimin A'chikrang an'tang-tangni ge'a-gamano donge dakchakanina uko mitelpile aro bilsigipin karigipino re'bae pati'e pilitaichina bon'chote 'Wangalani' ba 'Drua Wanbola' aniko dakata. Chong'motgipa on'anikode uamang a'baon do'bipako rasote uni an'chiko satkikie, churugale olakki-anikode daka, uni ja'manosa songona re'ba-pile 'Wangala' niko daka. Saljongko teng'sogipa teng'totgipa, salgira salgra aro Rengsa Balsa ineba minga; Mitamrang Risi

saljongan pilak miterangna bate dal'bata aro salgiosa donga ine bebera'a. Apongma, uni jikgipa an'tangni ma'a-paako wate saljongko seke dongaha. Uamang a'gilsako songdong-kamgi-parang ong'e Toora minggipa songo adita salrangna dongaha, Uamang dedrang sak-gniko man'aha, depanteko Kengra - Barsa, jean salgisako donggipa sal, ja, askirang aro wa'alni pagipa ong'a; Demechikko Mining- Miji, jean mandeni ama Doojongmani depanteko bia ka'aha. Mining-Miji aro uni dem-chik Ret-Rabong setang-tangko gimaatani ja'mano Tooraon songdongaha, indiba Rishi saljong aro Apongma salgiona doangpilaha.

Nostu Nopantu : Tatara, Rabuga Stura Pant-mani ge'etanichi Nostu Nopantu a'ako-chiko ong'ataha. Mingsa indake gnang, Nostu Nopantu do'bitchioni ong'kate a'ako-chiko onga-taha, indiba ua uano dongtonikjae, a'ningni raja Hiramunko watate an'tangna a'gilsako dongramko dake uako sam-bol aro matburungrangchi gapataha.

Chorabudi : Ian a'bao ge'a-gamanirangko nirokgipa ong'ani gimin, a'baoni man'cheng-gipa bosturang jekai me'rakku te'raja aro uandakgipa-rangko on'tiprak una on'cheng-ronga. Nachil saa, wa'al ka-me chiboanirang ong'on una krita-muaniko daka. Uan Tatara Rabugani nokkol ong'ani gimin nokgipana wakko kritode unaba apsanon on'pana nanga.

Goera : Uan bilni mite ong'e, mikka riprapa aro kimpretanirangko ong'atranga. Ua mikka kimpretanichi bol, mande aro matburungrangko nisiani gimin una bol kokkimao wak, do'o, do'ge-prangko on'e krita-amuanirangko daka. Nokni sepango donggipa bol pangsako ua gopretahao de mandena aro uni nokna mamung a'sel nanganiko on'achina namgijako ra'bajana gita una on'anirangchi kritanirangko daka. Mikka jimmitingo ua bol, mande aro matbu-rungrangko 'Rong'pra' chi goronga aro uan samna nama ine bebera'a.

Kalkame : Uan Goerani adatang dal'bat-gipa ong'a. Goera aro Kalkame abisani dedrang ong'a. Uan a'gilsako donggipa pilak manderangko nirok-sandigipa ong'a. Ua



mande sakantikon ka'namgijagipa matburung, chini jontu aro pilak kengnirangoniko naljoke rakkia. Uni gimin uko namnikatna mande-rang 'A'song Tata' ba 'A'song Roka' niko daka. Bilsigipin karigipino uamang pilak bobilrangoni naljoke rakkianiko man'na gita uni pal rong'teko ra'bae sa'ra jatchio songe-done una do'o ba do'bokni an'chiko on'e kritaniko daka.

Susime : Ian mandena nama-namgijako on'gipa ong'ani gimin uko 'Malamgipa'. Do'kime, Ruragipa Susime' ine aganronga. Uan kana, kora, kala aro uandake dingtang dingtang saarangko ong'atna ama. Uan manderangni gisepo jegrikaniko ong'ate nina namnikgipaba onga, uni gimin manderang una chu aro mat-an'chiko on'e uko namnikatna krita.

Asima - Dingsima : Ian susimemani ma'gipa ong'a, uan bil mangipa ong'jani gimin manderang una krita-amuaniko dakja, indiba uni bimungko mingode mikkim-rasong be'a ine bebera'ani gngang. Uni gipin bimung-

rangara Norebak Norekdim, Sonakole Kaburangchi aro Mikronggitok Kisinggitok ong'a.

Rokkime : Ian mini ma'a ong'a, uan salaram Mikgitchak, sagal Ama Rekbok chigaosa songdong-a'chaa. A'ba rongtaljaode marang-starang dongaiode, ua gakat-gadobaja, pati-suale-jani gimin a'bako marang roke rongtal-an'talatna achakko on'e krita-amua. Uni ja'manosa uko okamdoa rimdosala. A'chikrangni bebera'ani gita Mini-Ma'a Rokkimemara Mikka bilsian ong'a. Uamangni bebera'ani gitan mikka bilsil sagaloni ong'baa aro pilak a'bao ge'a-gamanirangko matchotahaon mikka bilsil tipa unon ua songtangona re'angpila gita chacha ong'a.

Susima, Rakasi, Bangskal, Goera, Areta aro Salbamon : A'ba Abamil dangni jaimano mi-misi silchabamitingo mi bijak gitchake sisropangode mini-ma'a Rokkimema sko saenga mikgitilenga ine una 'Mi Amua' ba 'Mi Tata' niko daka. Kamal sima nion Rok-kimemakko sko mikgitilatenggipa miterangara susime, Rakasi, Bangskal, Goera, Areta aro Salbamon ong'a ine ui'ahaon uamangna dingtang dingtang dake kritanirangko daka. ○

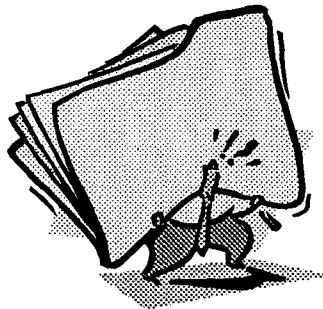
*"We have no need of cramming, but we do need to develop and perfect the mind of every student with a knowledge of fundamental facts.....you should not merely assimilate this knowledge, but assimilate it critically, so as not to cram your mind with useless lumber, but enrich it with all those facts that are indispensable to the well-educated man of today".*

V.I. Lenin on task of Youth Leagues.



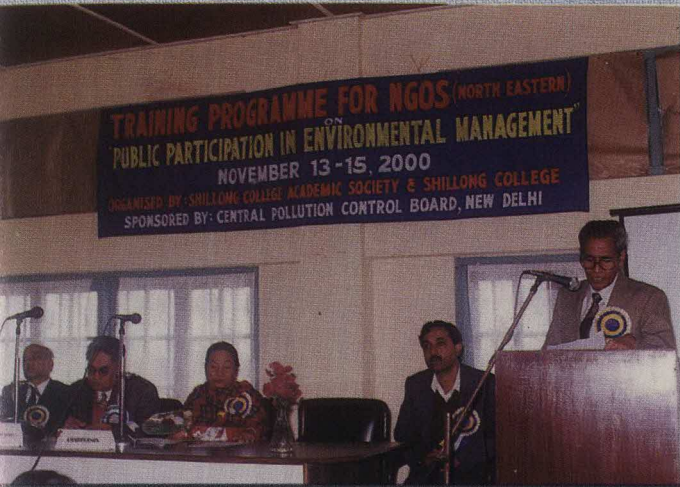


# **Assamese, Bengali, Hindi & Nepali Section**





# TRAINING PROGRAMME FOR NGO'S ON "PUBLIC PARTICIPATION IN ENVIRONMENTAL MANAGEMENT"



Prof. R. K. Dutta, delivering welcoming address in inaugural function.



Prof. Mrinal Miri, Vice-Chancellor, North Eastern hill University inaugurating the training Programme.



Participants during Technical session.



Sri. P. J. Bazely, Principal Secretary, Forest, Finance etc. distributing certificates in the Valedictory Function.

# ANNUAL SPORTS & CULTURAL FUNCTION, SHILLONG COLLEGE DECEMBER, 2000



Students presenting cultural item.



A view of the audience.

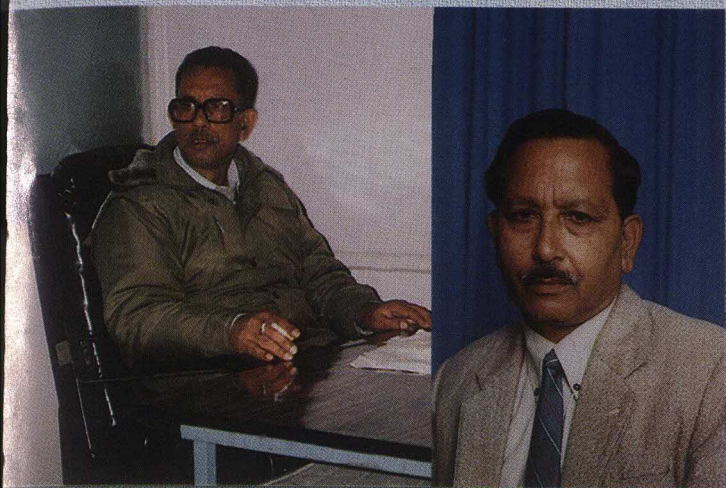


Dr. (Mrs.) M. P. R. Lyngdoh Principal distributing prizes to students excelling in various programmes.



Release of Shillong College Magazine 2000 by the Principal.





**Prof. B. C. Goswami,** Ex-Vice Principal and Head, Dept. of Mathematics retired on 28.02.2001 after 38 years of distinguished service (joined on 29.03.1963).

**Prof. U. C. Kakoti,** Ex-Vice Principal and Head, Dept. of Botany retired on 31.08.2001 after 37 years of distinguished service (joined on 03.04.1964)



Champion Shillong College Men and Women Basketball Teams before receiving the trophy in the Inter-College Tournament (NEHU) 2001.



Champion Shillong College Football Team in the Inter-Zonal Inter-College (NEHU) Tournament 2001.



**Damika** was awarded the most promising Basketball player in the Inter-College Tournament (NEHU) 2001.

# CONFERENCE ON "AGRICULTURAL TRANSITION IN THE HILL AREAS OF THE NORTH EASTERN REGION", SEPTEMBER 7-8, 2001



Inaugural Function, graced by **Shri E. K. Mawlong**, Hon'ble Chief Minister of Meghalaya.



Release of Souvenir by the Hon'ble Chief Minister



Business Session in progress.



Valedictory Function graced by Hon'ble Finance Minister Govt. of Meghalaya **Sri A. H. Scott Lyngdoh** and **Sri P. Bazeley**, Principal Secretary, Finance ect. Govt. Meghalaya.



## हिन्दी और नेपाली विभाग Hindi and Nepali Section

“हमारे देश में बहादुर आदमियों की कमी नहीं रही है। बुद्धिमान मनुष्यों की भी कमी नहीं रही। जिस बात की कमी रही, वह यह है कि हम आपस में मिलकर काम करना भूल गए। अंग्रेज यहाँ आए। कौन सी बड़ी फतह उन्होंने की ? वे हिन्दुस्तान के तख्त पर बैठ गए, क्योंकि वह हवाली या और हम लोग एक-दूसरे से लड़ते थे।”

- जवाहर लाल नेहरू -



## पर्यावरण का हास : मेघालय के संदर्भ में

- डॉ (श्रीमती) श्रुति पाण्डेय

हिन्दी विभाग

प्रकृति के अनन्त सौंदर्य से परिपूर्ण भारत का मेघालय राज्य अपनी प्राकृतिक, सांस्कृतिक एवं भौगोलिक वैशिष्ट्य के कारण पूरे विश्व के मानचित्र में अपना विशिष्ट स्थान रखता है। इसकी राजधानी शिलांग को मनोरम प्राकृतिक परिवेश के कारण पूर्व का स्कॉटलैण्ड कहा गया है। यह प्रदेश जहाँ एक ओर दुर्लभ प्रजाति की वनस्पतियों के कारण महत्त्वपूर्ण है वहीं सांस्कृतिक दृष्टि से भारतवर्ष की सामाजिक संरचना में एक नया अध्याय जोड़ता है। परन्तु आज बदलते हुए सामाजिक परिदृश्य, जनसंख्या के विस्तार एवं जैव-संसाधनों के अंधाधुंध शोषण से इस प्रदेश के प्राकृतिक पर्यावरण में एक असंतुलन की स्थिति दृष्टिगत हो रही है जो गम्भीर चिन्ता का विषय है।

किसी भी राष्ट्र की प्रगति उसकी प्राकृतिक सम्पदा पर सर्वाधिक निर्भर करती है और यदि उसमें किसी प्रकार का असंतुलन आता है तो राष्ट्र की प्रगति में बाधा उत्पन्न होती है। मानव पिछली एक शताब्दी के शैक्षणिक, वैज्ञानिक तथा तकनीकी विकास के बावजूद आज पर्यावरण के हास की भयानक समस्या से जूझ रहा है। भौतिक विकास की चकाचौंध तथा आर्थिक समृद्धि और प्रगति का दुष्परिणाम हमें पर्यावरण के हास के रूप में चुकाना पड़ रहा है। भारत का पूर्वोत्तर भाग प्राकृतिक सुषमा की दृष्टि से अनुपम है। यद्यपि सौभाग्य से पूर्वोत्तर भारत का अधिकांश भाग आज भी प्राकृतिक पर्यावरण की दृष्टि से अछूता तथा अप्रदूषित है, परन्तु मानवीय लोभ तथा

अल्पकालिक लाभ प्राप्त करने की प्रवृत्ति आज इस मनोरम भूभाग को भी अपने ग्रास में लेना चाहती है। आर्थिक तथा प्राकृतिक संसाधनों की अनुपलब्धता तथा संसाधनों पर तेजी से बढ़ती जनसंख्या का दबाव आज पर्यावरण के लिये घातक सिद्ध हो रहा है। मेघालय की प्राकृतिक सम्पदा भी आज निरन्तर दोहन के कारण असंतुलन का शिकार हो रही है। संतुलित विकास के अभाव में यहाँ का नाजुक पर्यावरण हासोन्मुख हो रहा है। प्रदूषण का कटु यथार्थ आज प्रकृति की मनोरम सुषमा को आच्छादित करने पर तुला हुआ है। अनियोजित रूप में विकसित होने वाले किसी भी अन्य नगर के समान शिलांग का विकास भी अनियोजित ढंग से हो रहा है। परिणामस्वरूप नगरीकरण से सम्बन्धित समस्याओं से यह सुन्दर नगर भी आक्रान्त होता जा रहा है — जैसे मलिन बस्तियों का विकास, यातायात की समस्या, वायु, जल तथा भूमि का क्रमिक हास, कचरे तथा सीवर के विसर्जन की समस्या। अशुद्ध तथा अपर्याप्त जल एवं अशुद्ध वायु यहाँ के निवासियों के स्वास्थ्य के लिये गंभीर खतरा है।

पर्यावरण के तीन मूलभूत अवयव हैं — वायु, जल तथा भूमि जो मानव को लिये जीवनदायी हैं। सभी प्रकार के प्रदूषणों में वायुप्रदूषण सर्वाधिक खतरनाक है। मेघालय प्रदूषण नियंत्रण बोर्ड (MPCB) द्वारा वाहनों से निकलनेवाले धुएँ प्राथमिक सर्वेक्षण के अनुसार लगभग 40% वाहन निर्धारित सीमा से





अधिक गैसों को वायुमण्डल में छोड़ रहे हैं। इससे प्रदूषणकारी कणों (Aerosol) में वृद्धि तो हुई ही है, साथ ही की विषाक्त गैसों की मात्रा में भी वृद्धि हुई है। प्रमुख प्रदूषणकारी तत्वों के अन्तर्गत नाइट्रोजन के ऑक्साइड, कार्बन मोनोऑक्साइड, सल्फर डाइऑक्साइड आदि हैं।

पिछले दशकों में नगर में वाहनों की संख्या में तीव्र वृद्धि हुई है।

कोयले के जलने से तथा बेकरी से उठते धुएँ से भी प्रदूषण में वृद्धि हुई है। यातायात तथा संचार सुविधाओं में वृद्धि से ध्वनि-प्रदूषण में भी वृद्धि हुई है।

मेघालय में प्राप्त पेयजल जो स्रोतों, कुँओं तथा अन्य जल स्रोतों से प्राप्त है, मानव व्यवहार के लिये कितना उपयुक्त है, यह विवाद का विषय है। पेयजल का शिलांग में सदा अभाव रहता है। वनों की निरंतर कटाई, बढ़ती जनसंख्या, जल के भण्डारण की समस्या आदि के कारण नगर में पर्याप्त पेयजल का अभाव है। मेघालय प्रदूषण नियन्त्रण बोर्ड द्वारा की गयी जाँच के अनुसार नगर के अधिकांश कुँओं का जल जनस्वास्थ्य की दृष्टि से अनुपयुक्त है।

पिछले तीन-चार दशकों में वनों की विस्तृत तथा लगातार कटाई हुई है। पत्थर और बालू का निरन्तर खनन इसके लिये आंशिक रूप से जिम्मेदार है। वनों की कटाई के अन्य कारण हैं कृषि संबंधी गतिविधियाँ, नगर का विस्तार, सड़कों का निर्माण तथा इमारती लकड़ी की प्राप्ति। वनों की कटाई से संबंधित एक और महत्वपूर्ण समस्या है भूक्षरण (Soil erosion)। एक अनुमान के अनुसार ढालों, पत्थरों को खनन आदि से होनेवाले भूक्षरण की मात्रा लगभग

40-50 टन प्रतिवर्ष है। फलस्वरूप मृदा के जभाव के कारण जलस्रोतों की गहराई प्रभावित हो रही है।

घरेलू सीवेज के निष्कासन की अपर्याप्त व्यवस्था के कारण भी जलस्रोतों की शुद्धता प्रभावित होती है। कचरे के फेंकने की पर्याप्त व्यवस्था न होने के कारण मानव बस्तियों के समीप कूड़े के ढेर बनये हैं जो वातावरण को प्रदूषित करते हैं तथा जनस्वास्थ्य के लिये गंभीर समस्या उत्पन्न करते हैं।

वनों की कटाई के कारण यहाँ पाई जानेवाली जैव विविधता (bio-diversity) प्रभावित हुई है तथा दुर्लभ वन्य प्रजातियाँ लुप्त होती जा रही हैं। यह स्थिति जैव अपघटन (bio-degradation) को जन्म देगी।

मेघालय की प्राकृतिक वनस्पति, दृश्य सौन्दर्य तथा शुद्ध जलवायु के संरक्षण के लिये प्रयास भी किये गये हैं। प्रदूषण को उसके स्रोत में ही रोकने तथा मानव जीवन तथा पर्यावरण पर उसके दुष्प्रभावों को नियंत्रित करने की दिशा में बहुत से सुझाव दिये गये हैं। पर्यावरण के संरक्षण हेतु किये जाने वाले अल्पकालिक उपायों के अन्तर्गत कई कदम उठाये जाने चाहिये। उदाहरणस्वरूप पत्थरों के खनन पर रोक लगाने से भू-पृष्ठीय (surface) क्षरण में कमी आयेगी। वनों की अंधाधुंध कटाई पर रोक लगाने से संबंधित नियमों में और कड़ाई लाई जानी चाहिये। कचरे को फेंकने की समुचित व्यवस्था होनी चाहिये तथा जलस्रोतों में सीवेज तथा कचरा फेंके जाने पर कड़ाई से रोक लगायी जानी चाहिये। मुख्य शहर में जनसंख्या के दबाव को रोकने के लिये शहर को लगे क्षेत्रों में शिक्षा, स्वास्थ्य सेवा, संचार यातायात, बाजार आदि की सुविधाओं का विकास करके इन क्षेत्रों का विकास उपनगर के रूप में किया जाना चाहिये। होटल, रेस्तराँ आदि के





निर्माण पर निगरानी रखने के लिये प्रभावी कदम उठाये जाने चाहिये। वायु-प्रदूषण में कमी लाने के लिये वाहनों का दबाव सड़कों पर कम किया जाना चाहिये। इसके लिये बाइ-पास सड़कों का निर्माण उपयुक्त कदम होगा। मोटर वेहिकल ऐक्ट के अन्तर्गत निर्धारित सीमा से अधिक धुआँ छोड़ने वाले वाहनों के मालिकों को सजा दी जानी चाहिये।

यहाँ यह ध्यान देने योग्य बात है कि पर्यावरण के प्रदूषण को रोकने के दीर्घकालिक उपायों को प्रभावी बनाने का सबसे कारगर उपाय यह है कि जनता में पर्यावरण के प्रति जागरूकता उत्पन्न की जाये। इसके लिये मीडिया का सार्थक उपयोग अधिक से अधिक किया जाना चाहिये। प्राथमिक तथा उच्च शिक्षा तंत्र में पर्यावरण-संरक्षण को उच्च प्राथमिकता दी जानी चाहिये। सभी विकास-योजनाओं में पर्यावरण संरक्षण को महत्वपूर्ण स्थान दिया जाना चाहिये। इसके लिये जनजागृति तथा जन-सहभागिता सर्वाधिक आवश्यक है। पर्यावरण संरक्षण के उपायों के उपायों के प्रभावी क्रियान्वयन के लिये आवश्यक है कि कानूनी ढाँचों का सृष्टीकरण किया जाये तथा नियमों का कठोरतापूर्वक पालन किया जाये।

प्रकृति हमारे सामाजिक, सांस्कृतिक जीवन से किस तरह घनिष्ठतम रूप में जुड़ सकती है इसके उदाहरण के रूप में यह देखा जा सकता है कि मेघालय के विभिन्न क्षेत्रों में धार्मिक दृष्टिकोण से संरक्षित वन-क्षेत्र अपनी जैव विविधता एवं दुर्लभ वनस्पतियों की प्रजाति की सुरक्षा के लिये आज भारत ही नहीं बल्कि पूरे विश्व का ध्यान आकर्षित कर रहे हैं। वस्तुतः यह

यहाँ के मूल नवासियों की चेतना के कारण है, क्योंकि प्रकृति ही उनकी आस्था का केन्द्र है। यह प्रकृति उनके लिये परम-शक्ति से सम्पन्न तथा देवतुल्य है। इसके ऐतिहासिक तथा धार्मिक कारण जो भी हों, इतना तो निश्चित ही है कि प्रकृति यहाँ के जीवन में एक सक्रिय भूमिका निभाती है। परन्तु आज जनसंख्या के विस्तार, वनों की अनियन्त्रित कटाई और अधिकाधिक लाभ प्राप्त करने के लिये पर्यावरण के अंधाधुंध होहल्ले के कारण प्रकृति और व्यक्ति का यह चिरन्तन सम्बन्ध खतरे में पड़ गया है। परिणामस्वरूप प्रदूषण, भूस्खलन, भू-क्षरण, बाढ़ और प्रकृति के बीच का संतुलन अव्यवस्थित होने लगा है। इस संतुलन को बनाये रखने के लिये शासन ने कुछ कदम भी उठाये हैं परन्तु निश्चित रूप से वे अपर्याप्त हैं। प्रकृति और व्यक्ति के सम्बन्ध को जब तक हम सहज नहीं बनायेंगे तब तक प्रकृति के प्रति अपने दायित्व का निर्वाह नहीं कर सकेंगे।

वस्तुतः हमें प्रकृति अपने हृदय में अनुराग उत्पन्न करना होगा। झूमते पेड़, मुस्कराते फूल, खिल खिलाते पौधों के नन्हें रूप, जब हम इनसे अपने आत्मीय संबंधों को महसूस करेंगे, इनमें हँसते, गुनगुनाते जीवन के दृश्य को महसूस करेंगे, तभी हम इनके खिलाफ बड़े किसी भी हाथ को रोकेंगे। मानव मन में भौतिकता के बाहुल्य के कारण जो उपभोक्तावादी मनःस्थिति के स्थान पर यदि सरल मनःस्थिति हो तो निश्चित रूप से यह प्रकृति सहभागी की भूमिका निभायेगी। तब हम प्रकृति के साथ अपने चिरन्तन संबंधों को अक्षुण्ण रख सकेंगे।





## यहाँ कोही छैन !

मोती प्रसाद उपध्याय  
बी० कम्० (द्वितीय वर्ष)

यहाँ कोही छैन !

मेरो कला र सिद्धान्तको कदर गर्ने,  
मेरो साहस र भावनालाई एर्डी दिने,  
शिष्टाचार र नैतिकताको बिरूवालाई टुसाउन दिने ।

यहाँ कोही छैन !

शान्ति, एकता र अखण्डताको बुलन्द गर्ने  
अन्धवाद र रूढीवादको दोहोलो गर्ने,  
यसकै निम्ति मसंग हातमा हात मिलाउने ।

यहाँ कोही छैन !

मीठो बोली मोहनी लाउने,  
मानवता देखि डराई पर नभाग्ने,  
'गान्धीवाद' - लाई आधार मान्ने

अहिंसा एवं बन्धुत्वलाई गुरुत्व दिने

यहाँ कोही छैन !

आउने पिढीलाई व्युँझाइदिने  
ज्ञान, धर्म र विज्ञानको व्याख्या गर्ने  
ज्ञानी र विवेकी हरेकलाई बनाउने  
नयाँ समाजको निर्माण हेतु  
प्राणाहुतिसम्म दिन अग्रसर हुने

यहाँ कोही छैन !

ईश्वर, धर्म र संत्यको पहिचान गराउने,  
मानव हामी 'एक' हौं भन्दै हृदयोद्गार पोख्ने  
यस्तो विचाररूपी 'फूल' - को सुगन्ध आफूमै तात्रे  
नृशंसता र भयंकरताको गराई  
पृथ्वी तमाम 'भूस्वर्ग' तुल्याउने ।

## शिलाङ कालेजलाई फर्केर हेर्दा

- तुलसी फुल्ले

(भूतपूर्व विद्यार्थी) लाइब्रेरी सहायक ।

पूर्वान्तर भारतको मेघालय राज्यको राजधानी अन्तर्गत पर्ने लाइटमुखरा स्थित 'शिलाङ कालेज' स्थानीय कालेजहरू मध्ये एक प्रमुख कालेज मानिन्छ । यसको स्थापना सन् १९५६ सालमा प्रर्चाय (श्री) सुधिन दत्त को अथक प्रयासले गरिएको हो । शिलाङ जस्तो रमणीय दृश्यहरूले सुसज्जित शहर बडो आनन्ददायी भएको पाइन्छ किनभने यस ठाउँको हावा-पानी पनि अति मनोहारिणी छ । यस शहरलाई पर्यटकहरूको केन्द्रस्थल हो भन्दा अत्युक्ति नहोला । शिक्षा-दीक्षाको निम्ति पनि यो शहर को भिन्दै आकर्षण छ ।

जे होस, शिलाङ कालेज एक विस्मरणीय शिक्षा संस्थान हो जसको म एक भूतपूर्व विद्यार्थी हुँ । मैले मंरो प्राणोपरान्त मात्र यस कालेजलाई बिर्सुला । जेलरोड हाइस्कूलमा जन्मी पछि लाइटमुषराको पाखामा सारिएको यस कालेजते दैनोदिन उन्नति र विकास गरेको कुरो लुकन र लुकाउन सकिंदैन । यस कालेजको अर्को विशेषता के छ भने यहाँ विभिन्न जातिका विद्यार्थीहरू (दुवै केटा र केटी) पढ्दछन् । विद्यार्थीहरूले आफ्नो रूचि अनुसार पढाइका कोर्सहरू लिन सुविधा पाउँदछन् । पढाइको स्तरता पनि भइ आएको कुरो 'परीक्षा' फलहरूबाट स्पष्ट भएको छ ।





यसै कारण भारत का विभिन्न स्थानबाट मात्रै होइन विदेशबाट पनि विद्यार्थीहरू पढ्न आएको पाइन्छ। यस कालेजबाट पास गरी विभिन्न रोजगार र चाकरीमा ठूलो पदहरू ओगटने विद्यार्थीहरू पनि कम छैनन्। ती मध्ये नेपाली विद्यार्थीहरू पनि भोटाङ तथा नेपाल भित्र उच्चपदस्त भइ बधाईका पात्र भएका छन्। आफ्ना सन्तानहरूलाई यसरी विकास र उन्नतिको पथमा अग्रसर भएको देखदा यस कालेजले श्रेय नपाउने प्रश्नै उदत्तैन। यसरी संचालित भएको शिलाङ कालेजमा आजसझ आफ्नो छबी विशुद्ध र लोकप्रिय बनाउन सक्षम हुने एक मात्र प्राध्यापक श्री ध्रुवसिंह रावत हुनुहुन्छ। त्यसताक शिलाङमा (१९७० पछि १९९० अघि) अधिक संख्यामा हाम्रा सन्तानहरू थिए - कोही रोजीरोटीको खोजीमा आएका, कोही पल्टने भई मेन्सन पकाएका तथा कोही उच्चशिक्षाको अध्ययनको निम्ति प्रवेश गरेका। बडो रमाइलो थियो शिलाङ र शिलाङ कालेजको वातावरण। अन्य जातिका विद्यार्थीहरूले सरह नेपाली विद्यार्थीहरूले पनि नेपाली मातृभाषा - एक विषय पढ्ने सुविधा पाउँथे र आज पनि पाइरहेका छन्। संस्कृत भाषा पनि एक विषय ऐच्छिक विषयको रूपमा पढ्न पाइन्थ्यो तर १९८० को दशकपछि विद्यार्थीहरूको अभावले संस्कृत विभाग नै उठाइनु परयो। अन्य विषयहरू यथावत् रहेका छन्। कालेज दुवै बेला लाग्दछ - बिहान र दिउँसो। बिहान ७ बजे बाट ११.३० सम्म र दिउँसो ९.१५ बाट ४ बजेसम्म। यस कालेजमा बितेका तीन वर्षदेखि पुस्तकालयको पनि असल व्यवस्था गरिएको छ। पुस्तकालयको नयाँरूपले कालेजको सौन्दर्य मात्र होइन विद्यार्थीहरूलाई एक प्रकारको पढ्नको निम्ति, शान्त र पवित्र वातावरणको अनुभव पनि गराएको छ। हाल कालेजको कम्पस ज्यादै विकसित र

आकर्षक पनि बनाइएको छ। कालेज को विकसित र आधुनिक रूपको शुरूवात गर्ने व्यक्ति एकैजना हुनुहुन्छ जो यसै कालेजको इतिहास विभागकी प्राध्यापिका भई वर्तमान प्रार्चाचको पद सम्हाल्न पुगु भएको छ - डा० (श्रीमती) एम० पी० रीना लिडदो। उहाँको सक्रिय नेतृत्वमा कालेजले अक्त उत्तरोत्तर उभति गर्ने छ अवश्य भन्ने हामीमा गभीर विश्वास छ। साँच्चि नै भन्नु हो भने कालेजको चौतर्फी विकास हुनु सुनमा सुगन्ध थपिनु हो।

अत्याधुनिक कम्प्युटर जस्तो विषय पनि कालेजमा शुरूवात गरिएको छ। समयको गतिसित यस कालेजले आफूलाई अधि बढाइरहेछ। संसार कसरी तीब्र गतिमा अधि बढ्दो छ र हाम्रो यस क्षेत्रमा पनि अधि बढ्ने र बढाउने प्रयास सबै पक्षबाट हुनु पर्ने आवश्यकता देखिन्छ। एन० सी० सी० र एन० एस० एस० जस्ता अनुष्ठानहरूको सुविधा पनि उ० पू० पार्वतीय विश्वविद्यालय अर्न्तगत कालेजमा प्राप्त भइरहेछ। अन्तर-कालेज खेल प्रतियोगिताहरूमा पनि यस कालेजले वर्षेपिच्छे पुरस्कारहरू मात्र हासिल नगरेर च्याम्पियनसीप समेत हत्याएको छ।

शिलाङ कालेज शुरू गर्दा पहिलो वर्षमा पन्ध्र जना विद्यार्थीहरू मात्र थिए रे भन्ने कुरा एउटा दन्त्य कथा जस्तो भएको छ जब कि आज यस कालेजमा ३००० भन्दा बढी संख्यमा विद्यार्थीहरू अध्ययनरत छन्। भर्नाको समयमा विद्यार्थीहरूलाई निराश पार्नु पर्छ सीटको कमीले गर्दा। भविष्यमा यस कालेजले शिक्षाको क्षेत्रमा यथेष्ट योगदान गर्नेछ भन्ने हामीमा ठूलो आशा र भरोसा छ। विद्यार्थीहरूलाई यस कालेजले जीवन-प्रकाश अवश्य दिइरहनेछ, दिइनैरहोस् भन्ने कामना सहित आफ्नो विचारलाई यहीं बिसाउँ।







## मानव जीवन सुन्दर बनाऊँ

- चन्द्रकुमार क्षेत्री

बी.ए. तृतीय वर्ष

मानव जीवन नै संघर्षको युद्धभूमि हो भन्नु अत्युक्ति नहोला । जुनदिन मानिसले यस संसारमा पदार्पण गर्दह त्यसै दिनदेखि नै उसको जीवनको संघर्षको सुत्रपात हुन्छ । जीवन एउटा संघर्षमय र दर्दनाक बुँदाहरूले भरिएको फूलबारी हो । जसरी बर्षेचामा विभिन्न फुलहरू मौसम अनुकूल फुल्दछन् अनि त्यसरी नै मौसम अनुसार ओइलिएर झर्छन्-मर्छन् मानव जीवनमा पनि सुख-दुःखहरू समयानुसार परिवर्तनशील भएर जान्छन् । मानिसको जन्म पशु-प्राणीहरू मध्ये एक उत्कृष्ट जन्म हो - यो जन्म देवदुर्लभ र ऋषीमुनी दुर्लभ छभनी बताइएको छ । जन्म त पशु-पंक्षीहरूले पनि लिन्छन् तर अन्तर यति नै हो कि मनुष्य जन्म लिनु संघर्ष र संकटप्रति ललकानु हो । पशु-पंक्षीहरूको जीवन भोग गर्ने मात्र हो तर मनुष्य-जीवन चाहिँ कर्म पनि गर्ने र भोग पनि गर्ने जीवन हो । मानिस जहिले पनि सफलताप्रति अग्रसर भइरहेको हुन्छ । प्रत्येक विपद, संकट, समस्या र कुण्ठाहरूलाई परास्त गर्नु मनुष्यको ध्येय रहेको हुन्छ । यसै गरी सुखमय जीवन व्यतीत गर्दा मानिसलाई आनन्द लाभ स्वाभाविक हो तर आपत्ति आइलाग्दा मानिसमा असन्तोष र अधर्यता आउनु दुःखको कुरो पनि हो । यस्तो प्रवृत्तिले मानिसलाई कायर मात्र होइन सदा कमजोर र दुर्बल बनाउँदछ । सुखप्राप्ति मात्र मनुष्य जीवनको उद्देश्य होइन । मनुष्यता त आत्मिक शक्ति, मनोबल र त्याग-तपस्याले मात्र पाउन सकिन्छ । त्यस कारण सुख, भोग, विलास, ऐश, आनन्द आदि जीवनका यस्ता नाशकारी बस्तुहरू हुन् जसले मानिसलाई परास्त हुनमा मात्र साथ दिन्दन ।

फेरि सुख प्राप्त गर्नुमा अरूको दुःखलाई नकार्नु पर्द । जस्तै पूँजिवादी देशहरूमा धनी वर्गले गरीबवर्गको परिश्रम र दुःखलाई बुझने गर्दैनन् । गरीबवर्गमाथि धनीवर्गको अत्याचार हुनु नै शोषणवृत्ति हो । किन भने अरूमाथि शोषण गर्नाले मात्र पूँजिपतिहरू आफूलाई धनवान, सुखी, र सफल भएको पाउने गर्दन् । मानिसको आवश्यकता र विवशतालाई नबुझ्नु पनि एउटा स्वाँग र स्वार्थ हो । जहाँ प्रेम, दया, सहयोग, श्रद्धा र विवेक हुँदैनन् त्यहाँ मनुष्य जीवन पहिले नै राख भइसकेको हुन्छ । मानव भएर मानवको नै शोषण हुन्छ भने त्यहाँ घृणा र निन्दा बाहेक अरु केही हुँदैन । आज पनि संसारका केही स्थानहरूमा शोषणवृत्ति त्यति नै चलिरहेको छ । तर यस्तोअमानवीय काम आज पनि हुन्छ भने यसको घोर-विरोध र भर्त्सना गरिनु पर्छ । यो आजको शिक्षित समाजको परम कर्तव्य हुन जान्छ । मानिसको हाँस्ने ठाउँ शोषणमा मात्र छैन । खास गरी, संकटसित जुझनुमा मानिसलाई आनन्द आउनु पर्छ । किन भने संकट मानिसमाथि मात्र आउँदछ । यसै संकटलाई साझारूपले निर्मुल पार्ने कार्यमा मनुष्यता देखिन्छ । र आजको स्थितिमा यो चाहिएको पनि छ । आजको युग सहयोग, सहकारिता, सहृदयता र सहचिन्तनको युग हो । एकलकाटे र स्वार्थी भावनामा आएर शोषणतिर आकृष्ट हुनु आजको समाजमा अर्घेलो मात्र होइन समाजबाट बहिस्कार हुनु योग्यको होइन्छ । त्यसोसले आफ्नो निजी स्वार्थको निम्ति निकृष्ट अथवा मानवानुचित कार्य गर्नु पर्छ भने सोझै आत्महत्या गर्नु वेश होला । “मानव मानव को निम्ति” भन्ने नारा उठाउनु पर्छ । नत्र यहाँ मानव दानव सम्मको





स्तरमा त पुगिसकेको थियो अझ दानवभन्दा पनि  
मुन्तिर झर्ने छ ।

संसारमा मानव-प्रतिष्ठा, मानव-अधिकार,

मानव-सुरक्षा, मानव-उत्थान र मानव-सहयोग हुनै  
पर्छ नत्र मानव र दानवमा केही अन्तर हुने छैन ।

## चाहत

- डा. बी. पी. त्रिपाठी

दर्शनशास्त्र विभाग

मेरी चाहत और बुलन्द हो जाती है,  
जब तुम कृत्तिम अलंकारो से रहित,  
सादगी का रूप लिए,  
मेरे सामने आती हो ।

सभी कुछ तो है तुममें,  
रूप, यौवन, प्रीत और अथाह स्नेह,  
भद्रता व चंचलता, अतिशोभनीय ।  
विजय मुस्कान लिए, देह में मादकता लिए  
जब तुम मुझसे वार्तालाप करती हो;  
तब मेरी चाहत और बुलन्द हो जाती है ।  
चोटें असहनीय होती है ।  
पर तुम्हारे दी हुई चोटें नहीं होती,  
वे तो मन-मस्तिष्क को पुलकित करती हैं,  
और सारे वातावरण को शीतलता देती हैं ।  
फूल बिखेड़ती है, सुगन्धित करती है ।  
मेरी त्रुटि पर नाराज होकर,  
जब तुम मान जाती हो,  
तब तुम मुझे बहूत अच्छी लगती हो ।  
तब मेरी चाहत और बुलन्द हो जाती है ।





## आफ्नो पीर

- रामबाहादुर सुनार  
बी. ए. तृतीय वर्ष

आज नठानों हामी सन्चै छौं मनी,  
हामीलाई छन् व्यथा धेरै र अनेक,  
खान्छ, मुटु हाम्रो सधैं एकनास कुटुकुटु,  
चिरिन्छ यही मुटु फेरि चिरिक्क-चिरिक्क भई ।  
थियो खाँचो औषधीको यस व्यथा लाई,  
तर खै पाइन्न कतै सहज गरी खोज्दा पनि,  
निको पार्ने सक्ने यस धरतीमा अरु के छ र !  
ऋत व्यथा बढ्दो छ हाम्रो दिन दिनै र हरेक क्षण ।  
बनाई छाड्यो यस व्यथाले हामीलाई अपुंगो नै,  
दिन कहिले आउला सन्चो हुँला झट्टै भनी आशा गरी,  
सहन कति गरूँ हर क्षण-हर घडी गन्दै वस्छु  
औषधी नपाउँदा म झन हुन्छु निराश र मृतसरी ।  
अझ व्यथा बढ्दो छ असह्य भइरहन्छु अति,  
सहन्छु जहाँसम्म सक्ने छु मभित्रको शक्ति लिई,  
स्वार्थी भइरहनु मनुष्यत्व होइन, परार्थी हुनु वेश,  
प्रेम-सहयोग, निःस्वार्थ बन्धुत्व नै हुनेछ नेक ।



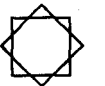


# অসমীয়া বিভাগ

## Assamese Section

“অসমীয়া কৃষ্টি, সংস্কৃতি আৰু সাহিত্য ব্ৰহ্মপুত্ৰৰ দৰে বিশাল আৰু বিৰাট। সৰু সৰু জুৰি-নিজুৰি, নৈ উপনৈ-ৰ সমন্বিত শক্তিৰ দ্বাৰা যেনেকৈ ব্ৰহ্মপুত্ৰই তাৰ বিশালতা আৰু বিৰাটতা লাভ কৰিছে, ঠিক তেনেকৈ অসমৰ বহু জাতি, উপজাতি আৰু জনজাতিৰ কৃষ্টি সংস্কৃতি আৰু সাহিত্য বিশালতা আৰু বিৰাটতা লাভ কৰিছে।”

- বিষ্ণু প্ৰসাদ ৰাভা





## সম্ভৱ্যৰ প্ৰক্ৰিয়াত অসমীয়া জাতি

- ড. কাছিম আলী আহমেদ

মুৰব্বী অধ্যাপক, অসমীয়া বিভাগ

### অসমৰ ভৌগোলিক অৱস্থান :

ভাৰতবৰ্ষৰ পূব প্ৰান্তত অৱস্থিত পৰ্বত-ভৈয়াম সমন্বিতে ৭৮৫২৩ বৰ্গ কিলোমিটাৰ জোৰা অসম এখন প্ৰাচীন গৌৰৱমণ্ডিত দেশ। অসম, এই প্ৰাচীন দেশখনৰ এক অবাচীন নাম। এই নামটো আহোম ৰাজত্ব প্ৰতিষ্ঠা হোৱাৰ পিছতহে হয়। ইয়াৰ আগতে এই সুপ্ৰাচীন দেশখনৰ নাম আছিল 'প্ৰাগ্জ্যোতিষ' আৰু 'কামৰূপ' ৰাজ্য। এসময়ত সমগ্ৰ উত্তৰ-পূব ভাৰত অসমৰ ৰাজনৈতিক সীমাৰ ভিতৰত আছিল। বৰ্তমান সেই অসমৰে বিভিন্ন অংশক লৈ ১৯৬৩ চনত নাগালেণ্ড, ১৯৭১ চনত মেঘালয়, ১৯৭২ চনত অৰুণাচল প্ৰদেশ আৰু মিজোৰামৰ সৃষ্টি হোৱাত এইবোৰ অঞ্চল অসমৰ পৰা বিচ্ছিন্ন হৈ যায়। ফলস্বৰূপ অসমৰ ভৌগোলিক পৰিসীমা আকৌ ঠেক হৈ পৰিল, আৰু বস্তুতঃ ই ব্ৰহ্মপুত্ৰ আৰু বৰাক নদী দুখনৰ উপত্যকা আৰু ইয়াৰ মাজতে থকা পাৰ্বত্য অঞ্চলক লৈয়ে সীমিত হৈ পৰিল।

প্ৰাচীন প্ৰাগ্জ্যোতিষ ৰাজ্যৰ নাম ৰামায়ণ, মহাভাৰত, পুৰাণকে আদি কৰি শাস্ত্ৰসমূহত বহুবাৰ বহু প্ৰসঙ্গত উল্লিখিত হৈছে। পুৰণি গ্ৰন্থৰ ভিতৰত ৰামায়ণ আৰু মহাভাৰততে পোনতে প্ৰাগ্জ্যোতিষ ৰাজ্যৰ নাম পোৱা যায়। পণ্ডিতসকলৰ মতে এই গ্ৰন্থ দুখনৰ বচনাৰ সময় সীমা খ্ৰীঃ পূঃ প্ৰায় ৫ম-৪ৰ্থ শতিকা। কণকলাল বৰুৱাই মত পোষণ কৰে যে খ্ৰীঃ পূঃ ১০ম শতিকাও প্ৰাগ্জ্যোতিষ ৰাজ্যৰ অস্তিত্ব আছিল। যি কি নহওক, ৰামায়ণ, মহাভাৰত

আদি পৰ্ব, সভাপৰ্ব, উদ্যোগ পৰ্ব, দ্ৰোণ পৰ্ব, পুৰাণ, কালিকা পুৰাণ আদি প্ৰাচীন পুথিত উল্লেখ থকা এই ৰাজ্যখন যে অতি প্ৰাচীন আৰু ঐতিহ্যপূৰ্ণ আছিল তাত কোনো সন্দেহ নাই।

ৰামায়ণৰ আদি কাণ্ডত উল্লেখ আছে যে প্ৰাগ্জ্যোতিষ ৰাজ্যৰ প্ৰতিষ্ঠাতা আছিল ঋষি বিশ্বামিত্ৰৰ পিতামহ অমূৰ্তৰাজ। বিশ্বমিত্ৰই কৌশিক বা কোশী নদীৰ তীৰত তপস্যা কৰিছিল। গতিকে ৰামায়ণৰ বৰ্ণনাৰ পৰা এইটো প্ৰতীয়মান হয় যে বৰ্তমান বিহাৰৰ অন্তৰ্গত পুৰ্ণিয়া জিলাৰ কোশী নদীলৈকে প্ৰাগ্জ্যোতিষ ৰাজ্য বিস্তৃত আছিল। কালিকা পুৰাণ মতে ব্ৰহ্মাই ইয়াতে পোনতে জ্যোতিৰ্গ্ৰন্থ সৃষ্টি কৰিছিল। সেই বাবে ইয়াৰ নাম হল প্ৰাগ্জ্যোতিষপুৰ বা প্ৰাগ্জ্যোতিষ ৰাজ্য। মহাভাৰতত থকা বিৱৰণৰ পৰা জানিব পাৰি যে প্ৰাচীন প্ৰাগ্জ্যোতিষ ৰাজ্যৰ সীমা দক্ষিণে বাঙ্গোপসাগৰ আৰু পশ্চিমে কৰতোয়া নদীলৈকে আছিল। কালিকা পুৰাণৰ মতে ভগদত্তৰ পিতাক নৰক বা নৰকাসুৰে প্ৰাচীন প্ৰাগ্জ্যোতিষ ৰাজ্যৰ ৰজা ঘটকাসুৰক পৰাস্ত কৰি এই দেশৰ ৰজা হয় আৰু প্ৰাগ্জ্যোতিষপুৰত ৰাজধানী পাতে। পশ্চিমে কৰতোয়াৰ পৰা পূবে দিকৰঙলৈকে এওঁৰ ৰাজ্য আছিল। মহাভাৰতত উল্লিখিত বিভিন্ন উক্তিৰ পৰাই প্ৰাচ্য তত্ত্ববিদসকলে অনুমান কৰে যে মহাভাৰতৰ যুদ্ধৰ সময়ত প্ৰাগ্জ্যোতিষ ৰাজ্যৰ ভিতৰত আছিল - বৰ্তমান অসমৰ অধিকাংশ ঠাই, জলপাণ্ডুৰি,





কোচবিহাৰ, বংপুৰ, বোগৰা, ময়মনসিং, ঢাকা, ত্ৰিপুৰা, পাবনাৰ কিছু অংশ আৰু পূব নেপালৰ কিছু অংশ।

প্ৰাগ্‌জ্যোতিষ নামটো যেনেকৈ অতি প্ৰাচীন তেনেকৈ কামৰূপ নামটোও প্ৰাচীন। কামৰূপ নামৰ উৎপত্তি সম্বন্ধেও বিভিন্ন ব্যাখ্যা পোৱা যায়। পৌৰাণিক জনশ্ৰুতি মতে প্ৰেমৰ দেৱতা কামদেৱে এই ঠাইতে পুনৰ্জীৱন পাই নতুন ৰূপ পাইছিল কাৰণে ঠাইখনৰ নাম 'কামৰূপ' হ'ল। এই সম্বন্ধীয় কাহিনী পোনতে গোপথ ব্ৰাহ্মণও পোৱা যায়। কালিকা পুৰাণমতে কিন্তু নৰকে প্ৰাগ্‌জ্যোতিষপুৰত ৰাজত্ব স্থাপন কৰাৰ পিছৰ পৰাহে এই দেশৰ নাম 'কামৰূপ' হয়। খ্ৰীঃ ৪ৰ্থ-৫ম শতিকামানৰ পৰা এই দেশখনৰ প্ৰাচীন নাম 'প্ৰাগ্‌জ্যোতিষ' তল পৰিক্ৰমে 'কামৰূপ' নামটোৰ প্ৰচলন হ'বলৈ ধৰে। খ্ৰীঃ ৪ৰ্থ-৫ম শতিকাৰ সমুদ্ৰগুপ্তৰ বিখ্যাত 'এলাহাবাদ শিলালিপি' য়েই কামৰূপ নামটোৰ উল্লেখ থকা প্ৰাচীনতম প্ৰত্নতাত্ত্বিক নিদৰ্শন। ইয়াত কামৰূপক ভাৰতৰ পূব সীমান্তৰ দেশ (Frontier territory) হিচাপে উল্লেখ কৰিছে। খ্ৰীঃ ৪ৰ্থ শতিকামানৰ পৰা খ্ৰীঃ ১০ম-১১শ শতিকাৰ ভিতৰৰ যিবোৰ সংস্কৃত পুথিত এই দেশখনৰ নাম আছে সেইবোৰৰ কোনো ঠাইত 'কামৰূপ' আৰু কোনো ঠাইত 'প্ৰাগ্‌জ্যোতিষ' নামৰ উল্লেখ কৰা দেখা যায়।

খ্ৰীঃ ১০ম শতিকাত ৰচিত কালিকা পুৰাণ আৰু খ্ৰীঃ ১৬শ শতিকাত ৰচিত যোগিনী-তন্ত্ৰ নামৰ পুথি দুখনত এই দেশখনক কামৰূপ বুলি উল্লেখ কৰিছে। বিষ্ণু পুৰাণ মতে কামাখ্যা মন্দিৰৰ চাৰিওফালে এশ যোজনলৈ এই ৰাজ্যখন বিস্তৃত আছিল। কালিকা পুৰাণ মতেও ৰাজ্যখনৰ

সোঁমাজতে কামাখ্যা মন্দিৰ অৱস্থিত আছিল। যোগিনী-তন্ত্ৰৰ একাদশ অধ্যায়ত কামৰূপ ৰাজ্যৰ সীমাৰ উল্লেখ এইদৰে কৰিছে উত্তৰে নেপালৰ কাঞ্চন পৰ্বত আৰু কঞ্জগিৰি, দক্ষিণে ব্ৰহ্মপুত্ৰ আৰু লাক্ষা নদীৰ সঙ্গমস্থলী, পূবে তীৰ্থ শ্ৰেষ্ঠা দিফু নদী, পশ্চিমে কৰতোয়া-ইয়াৰ মাজৰ ভূখণ্ড কামৰূপ নামে সকলো শাস্ত্ৰতে খ্যাত। এইদৰে মোটামোটকৈ ব্ৰহ্মপুত্ৰ উপত্যকা, ভুটান, বংপুৰ আৰু কোচবিহাৰ কামৰূপ ৰাজ্যৰ অন্তৰ্ভুক্ত আছিল। মধ্যযুগত ৰচিত 'হৰ-গৌৰী সংবাদ' নামৰ সংস্কৃত পুথিখনৰ মতে প্ৰাচীন কামৰূপ ৰাজ্য চাৰিখন পীঠত বিভক্ত আছিল; যেনে - (১) ৰত্নপীঠ-কৰতোয়াৰ পৰা সোনকোষলৈ, (২) কামপীঠ-সোনকোষৰ পৰা কপিলীলৈ, (৩) স্বৰ্ণপীঠ-পুষ্পিকা নদীৰ পৰা ভৈৰবী নদীলৈ; আৰু (৪) সৌমাৰপীঠ-ভৈৰবীৰ পৰা দিকৰাই নদীলৈ বিস্তৃত হৈ থকা অঞ্চল। কালিকা পুৰাণ আৰু যোগিনী তন্ত্ৰতো এই পীঠসমূহৰ উল্লেখ আছে যদিও ভৌগোলিক পৰিসীমা সম্বন্ধে কিছু তাৰতম্য দেখা যায়।

খ্ৰীঃ ১৩শ শতিকামানলৈ এই দেশৰ নাম কামৰূপ আছিল। সেই শতিকাবে ৩য় দশকত (১২২৮ চনত) 'শান' বা 'শাম' সকল পাটকাই পৰ্বত পাৰ হৈ সৌমাৰপীঠত সোমায় আৰু ক্ৰমে ইয়াত ৰাজত্ব স্থাপন কৰে। সম্ভৱতঃ তেতিয়াৰ পৰাই 'শান' সকল 'অচম', 'অসম', 'অহম' বা 'আহোম' নামেৰে জনাজাত হয়। পিছলৈ তেওঁলোকে জয় কৰা ৰাজ্যখনৰ নাম অসম হয়। 'অসম' বুলিলে আগতে সৌমাৰপীঠকে ধৰি বৰ্তমানৰ অসমৰ পূৰ্বাঞ্চলকে বুজাইছিল। খ্ৰীঃ ১৬-১৭ শ শতিকাৰ ভিতৰত ৰচিত 'দৰং ৰাজবংশাৱলী', দৈত্যৰিঠাকুৰৰ 'শঙ্কৰ চৰিত',





‘কথা-গুৰুচৰিত’ আদি পুথিত আৰু ইয়াৰ আগতে  
ৰচিত শঙ্কৰদেৱ আৰু তেওঁৰ সমসাময়িক বৈষ্ণৱ  
সাহিত্যিকসকলে ৰচনা কৰা পুথি সমূহত বুজোৱা  
হৈছিল। বৈষ্ণৱ সাহিত্যৰ সমসাময়িক বুৰঞ্জী সমূহত  
অচম, আচাম, আসাম, অহম, আহোম আদি শব্দ  
দেশ আৰু জাতিবাচক উভয় অৰ্থতে ব্যৱহৃত হৈছে  
। ইংৰাজ আগমনৰ সময়ৰে পৰা (১৮২৬ চন)  
সঞ্চালনিকৈ দেশখন বুজাবলৈ আচাম আৰু আসাম  
ব্যৱহাৰ হ’বলৈ ধৰে। পাছত অসম সাহিত্য সভাই  
এটা প্ৰস্তাৱ যোগে ‘অসম’ শব্দটো সৰ্বজন  
গ্ৰহণযোগ্য কৰি দাঙি, ধৰে আৰু পূৰ্বতে ব্যৱহৃত  
হোৱা ‘অসমিয়া’ শব্দৰ পৰিবৰ্তে ‘অসমীয়া’ (অসম  
+ ঈয়া) সংশোধিত ৰূপত গৃহীত হয়। এইদৰে প্ৰাচীন  
কামৰূপ সংকুচিত হৈ কামৰূপ জিলা হিচাপেহে  
অৱশিষ্ট হৈ থাকে।

### অসমীয়া জাতি : সমন্বয়ৰ প্ৰক্ৰিয়া

বৈচিত্ৰপূৰ্ণ আৰু বৰ্ণাঢ্য অসমীয়া জাতি সুদীৰ্ঘ  
ঐতিহাসিক প্ৰক্ৰিয়াৰ মাজেদি গঢ় লৈ উঠিছে। বিভিন্ন  
জনসমষ্টিৰ আবাসভূমি এই অসমে অতি প্ৰাচীন  
কালৰে পৰা শতিকাৰ পিছত শতিকা ধৰি নানান  
উত্থান-পতনৰ সন্মুখীন হৈ বৰ্তমান ৰূপ পৰিগ্ৰহ  
কৰিছে। ভৌগোলিক অসম আৰু ঐতিহাসিক  
অসমৰ সীমা কেতিয়াও একে হোৱা নাই। সেইদৰে  
ৰাজনৈতিক অসম আৰু সাংস্কৃতিক অসমৰ সীমাও  
একে নহয়। প্ৰাচীন অসম আৰু আধুনিক অসমৰ  
সীমাৰ কোনো তুলনাই নহয়। সেইদৰে অসমীয়া  
বুলি কোনো নিৰূপিত জনগোষ্ঠীয়ে প্ৰতিনিধিত্ব কৰিব  
নোৱাৰে। বিভিন্ন যুগত বিভিন্ন প্ৰজাতি-উপপ্ৰজাতি  
আৰু ভাষা-ভাষী মানুহ আহি যিয়ে এই অসমৰ  
বৈশিষ্ট্যৰ লগত মিলাই দিছে, তেৱেই অসমীয়া।

অসমীয়া সংস্কৃতি যেনেকৈ এক সমন্বয়ৰ সংস্কৃতি,  
তেনেকৈ অসমীয়া জাতিও গঢ়ি উঠিছে এক মহা  
সমন্বয়ৰ প্ৰক্ৰিয়াৰ মাজেদি। একোটা জাতিসত্তাৰ  
মাজত যিবোৰ উম্মেহতীয়া সাধাৰণ গুণ আৰু বৈশিষ্ট্য  
থাকে, অসমীয়া জাতিৰ অংশীদাৰ সকলো জন-  
সমষ্টিৰ মাজত সেই গুণ আৰু বৈশিষ্ট্য সমূহ বিয়পি  
আছে। বৰ্তমান অসমৰ আদিম বাসিন্দা বুলি ক’বলৈ  
কোনো নাই। অতি প্ৰাচীন কালৰে পৰা অসমলৈ  
হোৱা অবাধ প্ৰব্ৰজনে অসমীয়া জাতিসত্তাক এক  
সন্মিলিত নতুন ৰূপ দি সমন্বয় আৰু সংমিশ্ৰণৰ মহান  
বেদীত উপনীত কৰাইছে। ইয়াত নৱপ্ৰস্তৰ যুগৰ  
মানুহৰ বসবাস আছিল যদিও তেওঁলোকৰ বংশধৰ  
বা তেজৰ কণিকা আজিৰ অসমীয়াৰ মাজত পাবলৈ  
নাই। ইয়াৰ বাহিৰেও বিভিন্ন যুগত ৰাজ্য পাতি এই  
দেশৰ শাসক তথা গৰাকী বোলোৱা আটাইবোৰ  
জাতি বা প্ৰজাতিয়েই আপেক্ষিকভাৱে নতুন বা পুৰনি  
পমুৱা। প্ৰাক্ ঐতিহাসিক যুগৰ পৰাই এই প্ৰব্ৰজন  
অবাৰিত ভাবে নানা ধৰণে নানা ৰূপত অব্যাহত  
আছিল। আজিৰ অসমীয়াৰ গাত পৃথিবীৰ মূল  
জনগোষ্ঠী সমূহৰ প্ৰায় আটাইকেইটাবে তেজৰ  
সংমিশ্ৰণ আছে আৰু সকলো প্ৰজাতিৰ মানুহ মিহলি  
হৈ এই নতুন জাতিটোৰ জন্ম হৈছে।

### অসমৰ আদিম অধিবাসী

ভাৰতৰ প্ৰাচীন গ্ৰন্থসমূহৰ মতে  
কিৰাতসকলেই অসমৰ অতি প্ৰাচীন আদিম অধিবাসী  
। মহাভাৰতৰ কুৰুক্ষেত্ৰ যুদ্ধত যোগদান কৰা  
প্ৰাগজ্যোতিষপুৰৰ অধিপতি ভগদত্তৰ সৈনিক  
সকলক কিৰাত আৰু চীন বুলি উল্লেখ কৰিছে।  
সংহিতাসমূহত এই লোকসকলক পৰ্বতৰ গুহাও বাস  
কৰা কিৰাত বুলি বৰ্ণনা কৰা হৈছে। বিভিন্ন পুৰাণত





এওঁলোকক বনবাসী, বৰ্বৰ আৰু পৰ্বতীয়া জাতি বুলি আখ্যা দিয়া হৈছে। অথৰ্ববেদতো কিৰাত ছোৱালী (কৈৰাতিকা) নামটোৰ উল্লেখ আছে। মহাভাৰতত কিৰাতসকলৰ বাসস্থান ব্ৰহ্মপুত্ৰ আশেপাশে বুলি উল্লেখ কৰিছে। আনহাতে, কালিকা পুৰাণত অসমৰ এই আদিম অধিবাসীসকলক বৰ্বৰ, মাংসভোজী, হৰিৎ বৰ্ণৰ দুৰ্দান্ত সাহসী লোক বুলি বৰ্ণনা কৰিছে। দেহৰ আৱয়বিক গঠন, বৰ্ণ আৰু সামাজিক চৰিত্ৰৰ ভিত্তিত এই কিৰাতসকলক মংগোলীয় প্ৰজাতিৰ মানুহ বুলি গোষ্ঠীভুক্ত কৰিব পাৰি।

ইতিহাস, প্ৰত্নতত্ত্ব আৰু নৃতাত্ত্বিক অধ্যয়ণৰ পৰা জনা যায় যে প্ৰাক্ ঐতিহাসিক যুগৰ পৰাই ভাৰতৰ উত্তৰ-পূব সীমান্ত অঞ্চলত বিভিন্ন মানৱ গোষ্ঠীৰ মানুহে ক্ৰমাগত বসবাস কৰি আহিছে। বুৰঞ্জীবিদ আৰু নৃতাত্ত্ববিদসকলৰ মতে প্ৰথমতে এই অঞ্চললৈ আহিছিল চীন, তিব্বত-বৰ্মী, অষ্ট্ৰিক, দ্ৰাবিড় আদিৰ অন্তৰ্গত মানৱ গোষ্ঠীৰ লোক। তাৰ পাছত আহিল আৰ্যীয় বংশোদ্ভৱ অসমৰ অনেক জাতি-উপজাতিৰ লোক। এইদৰে আৰ্য-অনাৰ্য লোকে ইতিহাসৰ বিভিন্ন যুগত আৰু বিভিন্ন পৰিস্থিতিত এই উত্তৰ-পূব সীমান্ত অঞ্চলত তথা প্ৰাচীন অসমত পৰ্বতে ভৈয়ামে বসবাস কৰিবলৈ লয়।

### জনগোষ্ঠীসমূহৰ বিভাজন :

অসমত বসবাস কৰা বিভিন্ন জনগোষ্ঠীৰ লোকসকলৰ প্ৰাচীনত্ব সম্পৰ্কে পণ্ডিতসকলৰ মাজত মতভেদ দেখা যায়। বিভিন্ন পণ্ডিতৰ মতামতৰ ওপৰত ভিত্তি কৰি অসমৰ জাতি আৰু জনজাতি সকলক প্ৰধানকৈ পাঁচটো জাতিগত ভাগ কৰিব পৰা যায়। অৱশ্যে এইটো উল্লেখযোগ্য যে জাতিগত আৰু ভাষাগত বিভাগ একে নহয়। এই জাতিগত বিভাগ

পাঁচটো হল - (১) নেগ্ৰিটো জাতি, (২) প্ৰট-অষ্ট্ৰলয়ড, (৩) মঙ্গলয়দ বা মংগোলীয়, (৪) মেডিটেৰানীয়ান বা ভূমধ্যসাগৰীয় জাতি, আৰু (৫) ককেছীয়। কিছুমান পণ্ডিতৰ মতে নেগ্ৰিটো গোষ্ঠীৰ লোকসকলেই অসমৰ প্ৰাচীনতম বাসিন্দা। অসমৰ নগা জনজাতিৰ লোকসকলৰ মাজত নেগ্ৰিটো জাতিৰ সঁচ থকা বুলি পণ্ডিতসকলে অনুমান কৰে। প্ৰট অষ্ট্ৰলয়ড বা অষ্ট্ৰিক গোষ্ঠীৰ লোকসকলক সুনিতি কুমাৰ চেটাৰ্জী আদি বহুতো পণ্ডিতে 'অসমৰ আদিমতম আধিবাসী' বুলি অভিহিত কৰিছে। অষ্ট্ৰিকৰ নিম্নশ্ৰেণীৰ লোককে নিশাদ, কোল্ল, ভিল্ল বোলা হয়। এই গোষ্ঠীৰ অন্তৰ্ভুক্ত জনজাতিসমূহ হল কোল, মুণ্ডা, চাওতাল আদিৰ বাহিৰেও খাছি আৰু জয়ন্তীয়া সকল। মঙ্গলয়দ জাতিকে কিৰাত বুলি বিভিন্ন প্ৰাচীন গ্ৰন্থত উল্লেখ কৰা হৈছে। কিৰাত সকলক শ্লেচ্ছ আৰু অসুৰ বুলিও ব্যাখ্যা কৰা পোৱা যায়। ড. চেটাৰ্জীৰ মতে 'কিৰাত বুলিলে হিমালয়ৰ পাহাৰীয়া অঞ্চল আৰু পূব অঞ্চলত বসবাস কৰা মঙ্গোলীয় গোষ্ঠীৰ অনাৰ্য লোকক বুজায়। অসমৰ জনজাতিৰ অধিক সংখ্যক লোকেই এই মঙ্গলয়দ (মঙ্গোলীয়) গোষ্ঠীৰ অন্তৰ্গত। 'মেডিটেৰানীয়ান' জাতিৰ ভিতৰত দ্ৰাবিড় ভাষী লোক সকলক ধৰা হয়, অসমৰ চাহ বাগিছাৰ বনুৱা সকলৰ মাজত প্ৰট-অষ্ট্ৰলয়ড আৰু মেডিটেৰানীয়ান (দ্ৰাবিড়) জাতিৰ বিভিন্ন ভাষা-ভাষী, আৰু আচাৰ পদ্ধতিৰ জনজাতি আছে। আৰ্যঐদৰ লোকসকল আৰু এওঁলোকৰ বংশধৰ সকলেই ককেছীয় প্ৰজাতিৰ লোক বুলি কোৱা হয়। ব্ৰহ্মপুত্ৰ উপত্যকাৰ সৰ্বত্ৰতে এওঁলোক বিয়পি আছে। মুঠতে অতি প্ৰাচীন কালৰ পৰা বিভিন্ন কাৰণৰ বশবৰ্তী হৈ আৰ্য আৰু অনাৰ্য সকলৰ মাজত এক মিলনৰ প্ৰক্ৰিয়া আৰম্ভ হৈছিল বুলি কব পাৰি।







অসমৰ কিৰাত জনগোষ্ঠীৰ লোক আৰু প্ৰথমতে অহা আৰ্য-ঐফদৰ লোকৰ তেযৰ সংমিশ্ৰণত ওপজা জনগোষ্ঠীয়েহে ইয়া প্ৰথম সম্ভ্ৰু স্থাপন কৰিছিল বুলি ভালেমান পণ্ডিতে মত পোষণ কৰে।

আনহাতে ভাষা আৰু সাংস্কৃতিক সমতাৰ ভিত্তিত প্ৰতিষ্ঠিত হোৱা অসমৰ বিভিন্ন জনগোষ্ঠী সমূহৰ ভাষাই প্ৰতিনিধিত্ব কৰা মূল ভাষাগোষ্ঠী কেইটা হ'ল- (১) চীন-তিব্বতীয় ভাষা গোষ্ঠী, (২) অষ্ট্ৰিক ভাষাগোষ্ঠী, আৰু (৩) ভাৰতীয় আৰ্য ভাষাগোষ্ঠী। নৃতাত্ত্বিক বিচাৰত অসমৰ সবহভাগ জনজাতিয়েই মঙ্গোলীয় গোষ্ঠী। এওঁলোকৰ ভাষাৰ গুৰি আছিল চীন-তিব্বতীয় ভাষা গোষ্ঠী। এই ভাষাগোষ্ঠী প্ৰধানকৈ দুটা শাখাত বিভক্ত- (ক) তিব্বত বৰ্মী আৰু (খ) শ্যাম চীনীয়। তিব্বত বৰ্মীৰ চাৰিটা প্ৰধান উপশাখা আছে- হিমালয়ী, উত্তৰ অসম, অসম বৰ্মী আৰু তিব্বতী। শ্যাম চীনীয় গোষ্ঠীৰ ভিতৰত টাই ভাষাই প্ৰধান। ইয়াৰ শাখা হ'ল আহোম, খামটি, আইটন, নৰা, টাইফাকে ইত্যাদি। তিব্বত বৰ্মীৰ পৰাই অসমৰ বিভিন্ন জনজাতীয় ভাষাবোৰৰ উৎপত্তি বুলি কব পাৰি। এই গোষ্ঠীৰ উত্তৰ অসম শাখাৰ পৰাই আদি বা আবৰ, মিছিমি, মিছিং, ডফলা, অঁকা আদি ভাষা উলাইছে। তিব্বত বৰ্মীৰ অন্য এটা উল্লেখযোগ্য উপশাখা অসম বৰ্মীৰ ভিতৰত বড়ো, নগা, কুকি, চীন পৰে। বড়োভাষী জনগোষ্ঠীসমূহ ব্ৰহ্মপুত্ৰ উপত্যকাৰ পূব কোণৰপৰা পশ্চিম কোনলৈ বিস্তৃত হৈ আছে। ব্ৰহ্মপুত্ৰ উপত্যকাৰ এনে এখন জিলা নাই য'ত বড়োভাষী জনগোষ্ঠী নাই। বড়ো শাখা আকৌ বড়ো কছাৰী, কোঁচ, বাভা, গাৰো, লালুং, ডিমাছা হাজং, ত্ৰিপুৰী, চুতীয়া, মৰাণ আদি বিভিন্ন গোষ্ঠীৰ উপভাষা ও বাগ কৰা হয়। নগা শাখাৰো আকৌ আঁও, আংগামী,

তাংচা, লুথা, ছেমা, টাংমূল, ছংটেম আদি ভাগ আছে। কুকিচীনত মেইতেই বা মণিপুৰী, লুচাইসকলৰ ভাষা মিজো পৰে।

অষ্ট্ৰিক ভাষাগোষ্ঠীক অষ্ট্ৰ-এছীয় আৰু অষ্ট্ৰ-নেছীয় এই দুটা ভাগত বিভক্ত কৰা হৈছে। অষ্ট্ৰ-এছীয় শাখাক কোল বা মুণ্ডা আৰু মন্থমেৰ এই দুটা প্ৰধান উপশাখাও ভাগ কৰিব পাৰি। কোল বা মুণ্ডা পৰিয়ালৰ ভিতৰত চাওতালী, মুণ্ডাৰী আদি উল্লেখযোগ্য ভাষা। মন্থমেৰ উপশাখাৰ অন্তৰ্গত উত্তৰ পূৰ্বাঞ্চলৰ মোঘালয়ৰ খাছি আৰু ছিনটেং লেখত লবলগীয়া। মেঘালয় খাছি-জয়ন্তীয়া আৰু ছিনটেং সকল মূলতে তিব্বত বৰ্মীয় অৰ্থাৎ মঙ্গোলীয় গোষ্ঠীৰ লোক। এওঁলোক অষ্ট্ৰিক ভাষা ব্যবহাৰ কৰা বাবে অষ্ট্ৰিক জাতি হিচাপে জনাজাত।

অসমৰ প্ৰধান ভাষা অসমীয়া। এই ভাষা ভাৰতীয় আৰ্য ভাষাগোষ্ঠীৰ পূব শাখাৰ ভাষা। যদিও এই ভাষা আৰ্য গোষ্ঠীৰ তথাপি অসমত শ শ বছৰ ধৰি ইয়াৰ উপৰত পৰা আন আন ভাষাগোষ্ঠীৰ বিশেষকৈ তিব্বত-চীন গোষ্ঠীৰ আৰু অষ্ট্ৰিক গোষ্ঠীৰ প্ৰভাৱ ভালদৰে পৰিলক্ষিত হয়। বৰাক উপত্যকাত ব্যৱহৃত বঙলা ভাষাও ভাৰতীয় আৰ্যগোষ্ঠীৰ পূব শাখাৰ ভাষা। অসমীয়া জনগোষ্ঠীৰ লোকসকলৰ উমৈহতীয়া বিশেষত্ব হ'ল অসমীয়া ভাষাৰ ব্যৱহাৰ। অসমৰ বিভিন্ন অঞ্চলত অসমীয়া ভাষাৰ কথিত ৰূপ বেলেগ বেলেগ হলেও আৰু বহুতে এতিয়া নিজ জনজাতীয় ভাষা মাতৃভাষাৰূপে ব্যৱহাৰ কৰিলেও, সকলোৱে লিখা-পঢ়া আৰু উচ্চ ভাৱধাৰা প্ৰকাশৰ বাবে অসমীয়া মান্য ভাষাকে ব্যৱহাৰ কৰে। যি কি নহওক, প্ৰাচীন ভাৰতীয় আৰ্য ভাষাগোষ্ঠীৰ লোকসকলেই ভাৰত তথা অসমৰ আৰ্য ভাষা, সংস্কৃতি আৰু সভ্যতাৰ বাহক বুলি কব পৰা যায়।





## জনগোষ্ঠী সমূহৰ অসমলৈ প্ৰব্ৰজন :

মানৱ জাতিৰ প্ৰব্ৰজনৰ ইতিহাস অতি প্ৰাচীন। ইতিহাসে ঢুকি নোপোৱা কালৰে পৰা ই এটা নিত্য-নৈমিত্তিক ঘটনাৰূপে অতি স্বাভাৱিক প্ৰক্ৰিয়াত চলি আছিল। ওপৰত উল্লিখিত জনগোষ্ঠী সমূহ কোন, কেতিয়া, কোন বাটেৰে অসমলৈ অনুপ্ৰবেশ কৰিছিল সঠিককৈ কোৱা টান। সাধাৰণতে তিনিটা কাৰণত প্ৰব্ৰজন ঘটে : ৰাজনৈতিক, অৰ্থনৈতিক আৰু ভৌগোলিক। অতীজৰে পৰা অসমলৈ ঘাইকৈ চাৰিটা পথেৰে ভিন ভিন জনগোষ্ঠীৰ প্ৰব্ৰজন হৈছিল। সেইকেইটা হল :

(১) অসমৰ পূব প্ৰান্তত অসম ব্ৰহ্মদেশ সীমান্ত অঞ্চলত বিশেষকৈ পাটকাই পৰ্বতমালা;

(২) উত্তৰাংশৰ নেপাল, ভূটান আৰু তিব্বতৰ পৰ্বতমালাৰ গিৰিপথ সমূহ;

(৩) অবিভক্ত বঙ্গদেশৰ মাজেদি বঙ্গোপসাগৰৰ পৰা সাগৰীয় পথ;

(৪) ব্ৰহ্মপুত্ৰ আৰু পঞ্জাব সমতল ভূমিৰ মাজেদি ভাৰতবৰ্ষৰ প্ৰধান ভূ-ভাগ পৰা অহা পশ্চিমাভিমুখী পথ।

ভাৰতবৰ্ষৰ উত্তৰ ভাগৰ আন আন অংশত প্ৰাক্ ঐতিহাসিক আৰু ঐতিহাসিক যুগও প্ৰব্ৰজন হৈছিল প্ৰধানকৈ পশ্চিমৰ পৰা পূবলৈ, কিন্তু অসমৰ ক্ষেত্ৰত ই সম্পূৰ্ণ বেলেগ। অসমৰ পূব আৰু উত্তৰ সীমান্ত যদিও অলংঘ্য পৰ্বতমালা আছে, তথাপি প্ৰাক্ ঐতিহাসিক যুগৰ পৰা আজিলৈকে অসমৰ ব্ৰহ্মপুত্ৰ উপত্যকাত পূব ফালৰ পৰা বিভিন্ন সময়ত জনগোষ্ঠী সমূহে চামে অনুপ্ৰবেশ কৰি আছিল। অৱশ্যে

ব্ৰহ্মপুত্ৰ উপত্যকাত পশ্চিমফালৰ পৰাও উল্লেখযোগ্য প্ৰব্ৰজন নোলোৱা নহয়। ভাৰতীয় আৰ্য সংস্কৃতিৰ বাহকসকল পশ্চিমৰ পৰা ব্ৰহ্মপুত্ৰ উপত্যকাৰে উজাই আহে আৰু এওঁলোকেই বিশাল ব্ৰহ্মপুত্ৰ উপত্যকাৰ অসমীয়া ভাষা-সংস্কৃতিৰ প্ৰধান উপাদান যোগাইছে। সুদূৰ মিথিলাৰপৰা আৰ্য বংশোদ্ভৱ নৰকে আহি কামৰূপত ৰাজ্য প্ৰতিষ্ঠা কৰাৰ পিছৰে পৰা কামৰূপলৈ আৰ্য সকল আহিছিল বুলি জনা যায়। তেঁও নিজ আৰ্যীয় বৈদিক হিন্দু ধৰ্ম এৰি স্থানীয় প্ৰজা শাক্ত ধৰ্ম গ্ৰহণ কৰিছিল যদিও বৈদিক পদ্ধতিৰে পূজা অৰ্চনা কৰাৰ নিয়ম কিছু পৰিমাণে প্ৰৱৰ্তন কৰিলে। এইদৰে আৰ্য-অনাৰ্য যোগসূত্ৰ আৰম্ভ হল।

বৈদিক আৰ্যবিলাকে খ্ৰীঃ প্ৰায় ২০০০ বছৰ আগেয়ে উত্তৰ-পশ্চিম ফালৰ পৰা ভাৰতবৰ্ষত সোমাই প্ৰথমে অবিভক্ত পাঞ্জাব আৰু তাৰ পৰা কালক্ৰমে উত্তৰ ভাৰতৰ পূবফালে আগবাঢ়ি শেষত কামৰূপ ৰাজ্য পাইছিলহি। এই প্ৰব্ৰজনতেই উত্তৰ ভাৰতত পশ্চিমৰপৰা পূবলৈ আৰ্যভাষা আৰু কৃষ্টি বিস্তাৰিত হৈছিল। আন এক মতবাদ অনুসৰি বৈদিক আৰ্য সকল ভাৰতবৰ্ষলৈ অহাৰ পূৰ্বেই অবৈদিক এদল আৰ্যৰ ভাৰতবৰ্ষৰ পূব ফাললৈ আগমন হৈছিল। সেয়ে ভাৰতৰ পূৰ্বাঞ্চলৰ বিশেষকৈ মগধ, বিদেহ, প্ৰাগজ্যোতিষ আদি ঠাইৰ ব্ৰাহ্মণ, ক্ষত্ৰিয় আদি অধিবাসী বিলাক এওঁলোকৰে সতিসন্ততি বুলি অনুমান কৰা হয়। সম্ভৱত : খ্ৰীঃ প্ৰথম শতিকাতে অসমলৈ ব্ৰাহ্মণ, কায়স্থ আৰু কলিতা শ্ৰেণীৰ উচ্চবৰ্ণৰ আৰ্যসকলৰ আগমন হয়। এই কলিতাসকলক ক্ষত্ৰিয় বুলি জনা যায়। কোনো কোনোৰ মতে এওঁলোক উত্তৰ-পশ্চিম দিশেৰে ভাৰতত প্ৰবেশ কৰি উত্তৰ ভাৰতত বসতি স্থাপন





কৰে, আৰু কালক্ৰমে ব্ৰহ্মপুত্ৰ উপত্যকালৈ গতি কৰে। আন এচাম পণ্ডিতৰ মতে এওঁলোক অসমলৈ অহা বৈদিক আৰ্যসকলৰ পূৰ্বৱৰ্তী অনাৰ্য লোক। ড. কাকতিদেৱে কলিতাসকলৰ বিস্তাৰ বৈদিক যুগতে অসমৰ উত্তৰ-পূব অঞ্চলৰ শদিয়া লৈকে থকাৰ উল্লেখ কৰিছে। আন কিছুমান পণ্ডিতে কলিতাসকলকে ভাৰতীয় কায়স্থ জাতিৰ বংশধৰ বুলিও কয়।

মঙ্গোলীয় প্ৰজাতিৰ লোকসকলৰ ভিতৰত কছাৰী সকলেই প্ৰথমে তিব্বত আৰু উত্তৰ পশ্চিম চীনৰ হোৱাংহো আৰু ইয়াংচিকিয়াং উপত্যকাৰ পৰা অসমলৈ প্ৰব্ৰজন কৰে। তেওঁলোকে চীনৰ উত্তৰ-পশ্চিম অঞ্চলৰ পৰা দক্ষিণফালে যাত্ৰা কৰি উত্তৰ ব্ৰহ্মাৰ উচৰত দুভাগ হয়। এভাগে হিমালয় পৰ্বতেদি পশ্চিমফালে যাত্ৰা কৰি উত্তৰ ফালেদি তিস্তা, দ্বলা আৰু সোনকোষ নদীৰ উপত্যকাইদি আলি কামৰূপত ৰাজ্য প্ৰতিষ্ঠা কৰে। অন্য এটা ভাগে উত্তৰ পূব বাটেৰে সোৱনশিৰি, দিবং আৰু দিহং উপত্যকাইদি আহি অসমত প্ৰবেশ কৰে। তিব্বত বৰ্মীয় ভাষাৰ এটা ঠাল বড়ো ভাষা-ভাষী লোকসকলে বেলেগ বেলেগ সময়ত চীন দেশৰ পৰা আহি উত্তৰ ফালেদি অসমত সোমায়হি। গাৰো সকল তিব্বতৰ পৰা গোৱালপাৰইদি ব্ৰহ্মপুত্ৰ পাৰ হৈ গাৰো পাহাৰলৈ আহে। সেইদৰে ৰাভা, হাজং, মেচ আদিয়ে কামৰূপ আৰু গোৱালপাৰত বসতি কৰেহি। বড়োসকলৰ কিছুমানে দক্ষিণ-পূবফালে আগুৱাই আহি উত্তৰ কাছাৰত ডিমাছা নাম ললে। আন এটা ঠাল পূবলৈ আগুৱাই আহি নগাৱত লালুং (তিৰা) হিচাপে খ্যাত হৈ বল, আৰু অন্য এটা ঠাল দক্ষিণ-পশ্চিমফালে আহি ত্ৰিপুৰাত ত্ৰিপুৰী হল। দেউৰী, চুতীয়া সকলে উত্তৰ-পূবফালেদি আহি অসমৰ শদিয়াত ১২০৪

খ্ৰীঃত চুতীয়া ৰাজ্য স্থাপন কৰে। মৰাণ-বৰাহীসকলেও উত্তৰ-পূব ফালেদি অসমত প্ৰবেশ কৰি মৰাণ আৰু বৰাহী ৰাজ্য স্থাপন কৰিছিল। মঙ্গোলীয় প্ৰজাতিৰ টাই বংশৰ আহোম সকলে ১২২৮ খ্ৰীঃত পাটকাই পৰ্বত পাৰ হৈ আহি উত্তৰ-পূব ফালেদি অসমত সোমায়। তেওঁলোকে প্ৰথমে সৌমাৰত ৰাজ্য স্থাপন কৰিলেও পিছলৈ কৰতোৱা নদী পৰ্যন্ত ৰাজ্য বিস্তাৰ কৰিছিল।

ককেছীয় সকলৰ ভিতৰত ভূমধ্য সাগৰীয়সকলে প্ৰথমে অসমলৈ আহে। সেয়ে তেওঁলোকৰ মাজত অষ্ট্ৰেলীয় লক্ষণ পৰিলক্ষিত হয়। ভূমধ্য সাগৰীয়, আলপাইন, আমেনীয়, ইন্দ আৰ্য, ইৰানীচীথীয় আদি ককেছীয় সকল পশ্চিমৰপৰা গঙ্গা, ব্ৰহ্মপুত্ৰ উপত্যকাইদি অসমলৈ আহে আৰু অসমৰ সকলো অঞ্চলতে বিয়পি পৰে। অসমৰ ব্ৰাহ্মণ, কলিতা, কায়স্থ, কৈৱৰ্ত, সুৰী, গণক, মালী, মহন্তসকল বৈদিক যুগতে অসমলৈ অহা ককেছীয় সকলৰ সতি-সন্ততি। প্ৰাক্ ঐতিহাসিক যুগৰ নৰক-ভগদত্তৰ পাছত ধৰ্মপাল নামৰ এজন ৰজাই গৌড়ৰ পৰা অসমলৈ আহি ৰাজ্য স্থাপন কৰাৰ কথা অসমৰ পুৰনি ইতিহাসত পোৱা যায়। এই গৰাকী ৰজাই গৌড়, কনৌজ, তিব্বত আদি ঠাইৰ পৰা ব্ৰাহ্মণ আৰু কায়স্থ পূৰোহিত লৈ আহিছিল। ধৰ্মপালৰ ৰাজত্বৰ পৰবৰ্তী কালছোৱাত অন্য ৰজাসকলেও অসমৰ বাহিৰৰ পৰা অনেক পণ্ডিত পূৰোহিত মাতি আনি অসমত ধৰ্ম, কাব্য, শাস্ত্ৰ আদি চৰ্চাত নিয়োগ কৰায় আৰু প্ৰয়োজন অনুসৰি ঠায়ে ঠায়ে মঠ মন্দিৰ নিৰ্মাণ কৰি দিয়ে।

খ্ৰীষ্টীয় ১২০৫-৬ চনৰ পৰা অসমলৈ মহলমানৰ আগমন হয়। ত্ৰয়োদশ শতিকাৰ পৰা





অষ্টাদশ শতিকাৰ ভিতৰত প্ৰায় উনৈশবাৰ মুছলমানসকলে (তুৰ্ক, পাঠান আৰু মোগল) অসম আক্ৰমণ কৰে। কিন্তু কোনো বাৰতেই তেওঁলোক পূৰ্ণ সাফল্য লাভ কৰিব পৰা নাছিল যদিও নামনি অসমখন ছেগা-চোৰোকাকৈ প্ৰায় অৰ্দ্ধ শতাব্দী ধৰি মুসলমানৰ (পাঠান আৰু মোগল) কবলত আছিল। আনহাতে উজনি অসম মাত্ৰ দশমাহ (খ্ৰীঃ ১৬৬২-৬৩ চন) সময়হে মোগলৰ অধীনত আছিল। প্ৰকৃত পক্ষে, অসমত ইছলাম ধৰ্মৰ সূচনা হয় মুছলমান আৰু অসমৰ ৰাজশক্তিৰ সংঘৰ্ষৰ পৰাই। বহুতো মুছলমান পশ্চিমৰ পৰা আহি অসমত বসবাস কৰিবলৈ লয় আৰু কালক্ৰমত অসমৰ খলুৱা সংস্কৃতিৰ লগত নিজকে বিলীন কৰি দিয়ে।

উনৈশ শতিকাৰ ৩য় দশকৰ পৰাই এক বৃজন সংখ্যক নেপালীৰ অসমলৈ প্ৰব্ৰজন ঘটে, আৰু তেওঁলোক কৃষিকৰ্ম, গো-পালন আদিক জীৱিকাৰ সম্বলৰূপে গ্ৰহণ কৰি অসম স্থায়ী বাসিন্দা হৈ পৰে। আনহাতে এই শতিকাৰে দ্বিতীয়াদৰ্ঘৰ পৰাই সৈনিক বিভাগত কাম কৰা ভালেমান পাঞ্জাবী পৰিয়ালো অসমত স্থায়ীভাবে বসবাস কৰিবলৈ ললে। চাওতাল, মুঙা, ভীল আদি প্ৰট-অষ্ট্ৰেলীয় জনগোষ্ঠীৰ লোকসকল ১৮৪০ খ্ৰীঃৰ পৰাই অসমলৈ আহিবলৈ ধৰে, আৰু ১৯২৬ খ্ৰীঃৰ পৰা অসমৰ স্থায়ী বাসিন্দা হৈ অসমৰ জাতীয় জীৱনৰ লগত মিলি যায়।

অসম, শতিকাৰ পিছত শতিকা ধৰি বিভিন্ন জাতি-উপজাতিৰ দ্ৰৱীভূত স্থলৰূপ পৰিগণিত হৈ আহিছে। অতি প্ৰাচীন কালৰে পৰা বৈ অহা নেগ্ৰিট, প্ৰট-অষ্ট্ৰেলীয়, দ্ৰাবিড়, মঙ্গোলীয় আৰু

ককেছীয় গোষ্ঠীৰ জনশ্ৰোতত অসমত এটি জটিল অথচ সুমিশ্ৰিত সমন্বয়শীল সংস্কৃতি গঢ়ি উঠিছে। বৰ্তমান অসমত মূল ছয়টা ধৰ্মাৱলম্বী সম্প্ৰদায়ৰ লোকে প্ৰায়, দেৰকুৰিৰো অধিক ভাষা ব্যৱহাৰ কৰে। তাৰে ভিতৰত অসমীয়া, বঙলা, হিন্দী, বড়ো, ৰাভা মিছিং, দেউৰী, মিকিৰ, গাৰো, নেপালী, উড়িয়া, ডিমাছা, লালং, কুকি, চাওতালী, মণিপুৰি, বিষ্ণুপুৰীয়া, নাগা, ত্ৰিপুৰী, ওৰাও, উৰ্দু, পাঞ্জাবী, মিজো, মুণাডা, তেলেগু, খৰিয়া আদি ভাষা-ভাষী লোকেই প্ৰধান।

এইদৰে যুগে যুগে বহুতো জনসমষ্টি অসমলৈ আহি অসমক মাতৃভূমি জ্ঞান কৰি অসমীয়া ভাষাক নিজৰ ভাষা (মাতৃভাষা বা মান্য ভাষা) হিচাপে গ্ৰহণ কৰি অসমীয়া সমাজ আৰু সংস্কৃতিৰ এৰাব নোৱাৰা অঙ্গ হৈ অসমীয়া হৈ পৰিল। উদাহৰণ স্বৰূপে অসমৰ চাহ বাগিচাত কাম কৰিবলৈ আহি অসমত স্থায়ীভাবে থাকিবলৈ লোৱা উড়িয়া, বিহাৰ, মধ্যপ্ৰদেশ আদি বিভিন্ন ৰাজ্যৰ নানান জনগোষ্ঠীৰ লোক, আৰু পূৰ্ববঙ্গৰ পৰা প্ৰব্ৰজন কৰা বৃজন সংখ্যক খেতিয়ক শ্ৰেণীৰ লোকসকলে অসমলৈ আহি ইয়াৰ মাটি, পানী, বায়ু আৰু ভাষা-সংস্কৃতিক আকোৱালি লৈ তেওঁলোকৰ পূৰ্বৰ মাতৃভূমিৰ লগত সম্পৰ্ক ছেদ কৰি এই অসমকেই নিজৰ মাতৃভূমি জ্ঞান কৰি ইয়াতে স্থায়ীভাবে বসবাস কৰিবলৈ লয় আৰু বৃহত অসমীয়া জাতি সত্তাৰ লগত বিলীন হৈ যায়। কিন্তু এই লোকসকল প্ৰকৃতৰ্থত তেতিয়াহে অসমীয়া হব, যেতিয়া তেওঁলোকৰ চিন্তাধাৰা, মূল্যবোধ, আৰ্থ-সামাজিক দায়বদ্ধতা, মন, জাতীয় স্বাৰ্থ, ভাষা তথা কলা-কৃষ্টিৰ সামগ্ৰিক ৰূপ অসমীয়া হৈ পৰিব।





## অ'জ'ন স্তৰৰ অৱক্ষয়

- আয়েছা আশ্ৰফ আহমেদ  
প্ৰবক্তা, উদ্ভিদ বিজ্ঞান বিভাগ

বৰ্ধিত জনসংখ্যাৰ চাহিদা পূৰণৰ নামত আমাৰ পৰিৱেশৰ যি বিস্তৰ ক্ষতি হৈছে সেয়া সকলোৰে জ্ঞাত। আজি জগতবাসীয়ে যি কেইটা সমস্যা লৈ মূৰ ঘমাব লগীয়া হৈছে, তাৰে ভিতৰত অন্যতম হৈছে অ'জ'ন স্তৰৰ অৱক্ষয়।

এই অ'জ'ন বা অ'জ'ন স্তৰ নো কি? জীৱৰ লগত নো ইয়াৰ কি সম্বন্ধ? অ'জ'নৰ অৱক্ষয় কেনেকৈ হয় আৰু কি দৰে ইয়াক প্ৰতিৰোধ কৰিব পৰা যাব?

অ'জ'ন হ'ল অক্সিজেন (Oxygen)- ৰ অৱৰূপ (allotropic form)। তিনিটা অক্সিজেন পৰমাণু লগ লাগি অ'জ'ন অনুৰ সৃষ্টি হয়। ভূপৃষ্ঠৰ প্ৰায় ৩০ কিলোমিটাৰ উপৰত, বায়ুমণ্ডলৰ ষ্ট্ৰেটস্ফিয়ার (Stratosphere) ত অ'জ'ন অনুবোৰ লগ হৈ এখন চামনি বা স্তৰৰ সৃষ্টি কৰে। এই অ'জ'ন স্তৰ (Ozone Layer) খনে সূৰ্য্যৰ পৰা অহা মাৰাত্মক অতি বেগুনী ৰশ্মি (Ultra Violet ray) শোষণ কৰি পৃথিৱীলৈ অহাত বাধা দিয়ে। অৰ্থাৎ এই অ'জ'ন চামনি খনে পৃথিৱীক অতি বেগুনী ৰশ্মিৰ কুপ্ৰভাৱৰ পৰা ৰক্ষা কৰিবলৈ ঢালৰ নিচিনা কাম কৰে। জনা যায় যে, 'অতি বেগুনী ৰশ্মি', জীৱ-জন্তু বিশেষকৈ মানুহৰ কাৰণে অতি মাৰাত্মক। এই ৰশ্মি শৰীৰৰ ছালত পৰিলে ছালৰ কৰ্কট ৰোগ হয়। আনেকি ডি এন এ (DNA) ধবংস কৰি জীৱক মৃত্যুৰ মুখলৈকো ঠেলি পাঠিয়াব পাৰে।

অতি পৰিতাপৰ কথা যে, আজি মানুহৰ কৃতকৰ্মৰ বাবে এই দকাৰী অ'জ'ন তৰপটোৰ গঠনৰ তুলনাতকৈ ধবংসৰে গতি বেচি বাঢ়ি গৈছে। অৰ্থাৎ অ'জ'ন স্তৰটো এক ভাৰসাম্যহীন অৱস্থাৰ পিনে আগ বাঢ়ি গৈছে। ফলত বৰ্তমান অ'জ'ন চামনিখন ঠায়ে ঠায়ে পাতলি আহিছে। এনেকি পৰ্যন্ত অ'জ'ন স্তৰত ছিদ্ৰ হ'বলৈ ধৰিছে। এই অ'জ'ন ছিদ্ৰ (Ozone Hole) গঠন অজিৰে ৰোধ কৰিব নোৱাৰিলে ইয়াৰ মাজেদি 'অতি বেগুনী ৰশ্মি' পৃথিৱীত পৰি ইয়াত বসতি কৰা মানুহ, বা আন জীৱ; উদ্ভিদ আদিৰ বিস্তাৰ ক্ষতি কৰি ধবংসৰ মুখলৈ ঠেলি পাঠিয়াব।

অ'জ'ন ছিদ্ৰ মূলতঃ ক্ল'ৰ-ফ্ল'ৰ-কাৰ্বন, চমুকৈ চি এফ চি (CFC) নামৰ, মানুহে সৃষ্টি কৰা, এবিধ ৰাসায়নিক পদাৰ্থৰ দ্বাৰা হৈছে। বিফ্ৰিজাৰেটৰ, শীত-তাপ নিয়ন্ত্ৰণ কৰিবলৈ ব্যৱহাৰ কৰা আহিলা, ইলেকট্ৰনিক্স আহিলা পাতি, বিভিন্ন প্ৰসাধন সামগ্ৰীৰ আদিৰ কাৰনে, চি এফ চি বহুলভাৱে ব্যৱহৃত হয়।

১৯৩০ চনত থমাচ্ মিড্‌গ্লে নামাৰ বিজ্ঞানী জনে যেতিয়া প্ৰথম চি এফ চি গেছ সৃষ্টি কৰিছিল, তেতিয়াৰ বৈজ্ঞানিক মহলত এক আলোড়নৰ সৃষ্টি হয়। সেই সময়ত চি এফ চি গেছকে আটাইতকৈ অপকাৰ নকৰা গেছ বুলি ভৱা হৈছিল। এমোনিয়া বা চালফাৰ ডাইঅক্সাইড ৰ নিচিনা ক্ষতিকাৰক গেছৰ বিকল্প হিচাবে চি এফ চি গেছ সৃষ্টি কৰা বৈজ্ঞানিক মহলে থমাচ্ মিড্‌গ্লেক 'নায়ক' হিচাবে আদৰিছিল।





। কিন্তু আজি এই চি এফ চি গেছকে পৃথিবীৰ আটাইতকৈ ঘণনীয় গেছ হিচাবে গণ্য কৰা হৈছে।

অ'জ'ন ছিদ্ৰ পোন প্ৰথমে ১৯৭৩ চনত আন্টাৰকটিকা মহাদেশৰ উপৰত দেখা যায়। সেই সময়ত ইয়াৰ আয়তন আছিল প্ৰায় ফুটবল খেলা পথাৰ এখনৰ সমান। কিন্তু আজি এই ছিদ্ৰটোৰ আয়তন বাঢ়ি গৈ প্ৰায় ইউৰোপ মহাদেশতকৈয়ো ডাঙৰ হৈ আহিছে।

অ'জ'ন ছিদ্ৰ প্ৰথম দেখাৰে পৰা আৰু ইয়াৰ ফলত উদ্ভৱ হব পৰা কুপ্ৰভাবৰ কথা বুজিব পাৰি পৰিৱেশ বিজ্ঞানী সকল শঙ্কিত হৈ পৰে। অ'জ'নৰ অৱক্ষয় কেনেকৈ ৰোধ কৰিব পাৰি সেই সন্দেহে প্ৰায় সকলো দেশতে চিন্তা চৰ্চা আৰম্ভ হয়। সকলোৰে

বাবে ই এক প্ৰত্যাহ্বান স্বৰূপ হৈ পৰে। চি এফ চিৰ বিকল্প এটা উদ্ভাৱনৰ কাৰণে পশ্চিমীয়া দেশ সমূহত যোৱা কেই বছৰমান আগৰে পৰা এক যুদ্ধকালীন ক্ষিপ্ৰতাৰে গৱেষণা চলি আছে।

আন্তৰ্জাতিক চুক্তিমতে সকলো দেশৰ বাবে ২০১০ চন অ'জ'ন অৱক্ষয় ৰোধৰ বাবে নিৰ্ধাৰিত কৰা হৈছে। সুখৰ কথা যে আনদেশবোৰৰ দৰে আমাৰ দেশৰ চৰকাৰেও, চি এফ চি আৰু আন ক্ষতিকাৰক দ্ৰব্য, ব্যৱসায় বানিজ্য আৰু উদ্যোগিক ব্যৱহাৰৰ পৰা ক্ৰমশঃ আঁতৰ কৰিবলৈ সিদ্ধান্ত গ্ৰহণ কৰিছে। কিন্তু এই আশা তেতিয়াহে বাস্তৱত পৰিণত হব, যেতিয়া সকলোৰে মিলি বায়ুমণ্ডলৰ প্ৰদূষণ ৰোধ কৰিবলৈ দৃঢ় প্ৰতিজ্ঞ হৈ সততাৰে আগ বাঢ়ি আহিব।

“মাক্সবাদ লেনিনবাদে মোৰ চঞ্চল অস্থিৰ শিল্পী।

জীৱনলৈ আনিদিয়ে সাগৰ সঙ্গৰ পূৰ্ণতা আৰু গভীৰতা।”

-বিষ্ণুপ্ৰসাদ ৰাভা





# বাংলা বিভাগ Bengali Section

‘আর কিছু না বুঝি, একটা কথা স্পষ্ট হয়ে আসছে। এত আগুনেও কলিযুগের অন্ত্যেষ্টি  
সংকার হল না, মন বদল হয়নি। কলিযুগের সেই সিংহাসনটা আজ কোনখানে ?  
লোভের উপরে। ..শেষকালে দাঁড়ায় এই লোভে পাপ, পাপে মৃত্যু।’

—রবীন্দ্রনাথ ঠাকুর, কালান্তর ১৯১৯





## সাম্প্রদায়িকতার বিরুদ্ধে বাংলার সঙের গান ও ছড়া

অধ্যাপিকা গৌরী সেন

(বাংলা বিভাগ), এম.এ.বি.টি, পিএইচ ডি

মুখে রঙকালি মেখে সঙ সেজে গান গেয়ে ও ছড়া বলে সঙ বের করার প্রথা সে কালের বাংলায় বহুকাল থেকে চলে আসছে। পূজাপার্বণে ও নানা উৎসবে মানুষকে আনন্দ দেবার জন্য, মানুষকে প্রাণভরে হাসাবার জন্য সেকালে প্রতি গ্রামের প্রতি পল্লীতে, প্রত্যেক বাজারে সঙ বের হত। বিশেষ করে চৈত্র-সংক্রান্তির গাজনের উৎসবে ঢাকঢোল পিটিয়ে সঙ বের করে রাস্তায় ঘুরে বেড়াত গাজনের দল।

বাংলার সঙ বাংলার একান্ত আপন ঠিকই কিন্তু পৃথিবীর সব সভ্যতার আদিপর্বগুলিতে সঙের প্রচলনের কথা শোনা যায়। নাটকের সর্বপ্রথম ও আদিম প্রকাশ এই সঙের মাধ্যমেই ঘটেছে। আদিম মানুষের নানা আচার-অনুষ্ঠানে, বলিদান সম্পর্কিত অনুষ্ঠানে, যুদ্ধের নৃত্যে, পশুপক্ষী ডাকের অনুকরণ করে শিকার নৃত্যে, নানা অঙ্গভঙ্গি করে পদক্ষেপ ও মুখভঙ্গির মাধ্যমে, মুখোশ পরে, রং মেখে সঙ সেজে নাটকীয় ভঙ্গিতে আদিম মানুষ গানের সঙ্গে সমবেত সঙের নৃত্য করত। গ্রীসে ও রোমে বীরপুরুষ ও দেবতাদের নিয়ে পৌরাণিক কাহিনীর সঙ্গে সঙের অভিনয় ও সমবেত গান ও নাচের প্রচলন ছিল। অনেক পরে গ্রীসে ও রোমে সঙের মাধ্যমে সমকালীন সমাজ প্রসঙ্গ ও তখনকার রীতিনীতি ও আচার অনুষ্ঠান নিয়ে বিদ্রূপ করে সঙ সেজে অভিনয় করা হতো। বিশেষ করে সঙ সেজে অভিনয় রোমানরাই বেশি করত ও বিভিন্ন চরিত্রের জন্য অভিনয় করত। সে কারণে রোমে অভিনেতা অভিনয় মঞ্চ উভয় ক্ষেত্রেই “সঙ” শব্দটি ব্যবহার হতো।

ইউরোপের ব্যালে-নৃত্য ও রোমান সঙের মধ্যে পার্থক্য কেবলমাত্র এই যে, সঙের অভিনয়ে

বাদ্যযন্ত্রের ব্যবহার ছিল না, যা ব্যালে নৃত্যে আছে। ইউরোপের মুকাভিনয়ও সঙেরই একটি বিশেষ দিক; যদিও তারা মুখে রং ব্যবহার করত কিন্তু মুখোশ ব্যবহারের চল ছিল না। বিশেষ বিশেষ উৎসবে, বিশেষত খ্রিস্টমাসের উৎসবে বিলিতি রঙ্গমঞ্চের উপর মুখোশ পরে, নানা রঙের পোশাকে অভিনেতার সঙ সেজে হাসিঠাট্টা যোগে নাচগান করে প্রেক্ষাগৃহ মাতিয়ে রাখতেন। ইতালির Masked Comedy-র অনুকরণে চরিত্র বেছে নিয়ে হাসি-রগড়-রঙ্গ তারা দর্শকদের চিত্ত বিনোদন করত। সমাজের নানা উৎসবকে কেন্দ্র করে রংবেরঙের পোশাকের মুখোশ পরে, রং মেখে নানারকম রঙ্গ-কৌশল দেখিয়ে সঙের অভিনয় ও নাচগান পৃথিবীর প্রায় সব দেশেই প্রচলিত ছিল।

গ্রাম বাংলায়ও বিভিন্ন উৎসবে পূজাপার্বণে রং মেখে, সঙ সেজে রঙ্গতামাসা করার প্রথা অনেক দিনের। বিশেষ করে চৈত্র-সংক্রান্তির গাজনে সঙ বের হতো। ঢাক-কাঁসি-ঢোল সহযোগে চৈত্র সংক্রান্তিতে গাজনের দলের সঙ্গে সঙও পাড়ায় পাড়ায় ঘুরে বাজারে বাজারে অঙ্গভঙ্গি করে নেচে গেয়ে ছড়া বলে সেকালের মানুষকে আনন্দ দিত। সঙ শুধুমাত্র চৈত্রের গাজনেই বের হতো না বিভিন্ন উৎসব ও পূজাপার্বণে, বিয়ে-শাদিতে বড়লোক জমিদারেরা সঙের নাচগানের ব্যবস্থা করতেন। সেকালে যাত্রার মধ্যেও অল্লীল রঙ্গরস ও অঙ্গভঙ্গির সঙের নাচগান ঢুকিয়ে দিয়ে যাত্রার আসর জমিয়ে তোলার চেষ্টা ছিল। বেশিদিনের কথা নয়, দেড়শো বছর আগেও কলকাতাতেই অল্লীল সঙের নাচগান বেশ জনপ্রিয় হয়ে উঠেছিল। তখনকার দিনে যাত্রায়







সঙের গানে যে দল যত বেশি গালাগালি ও অশ্লীলতা প্রয়োগ করতে পারত তারই তত কদর ছিল। “ছতোমপ্যাঁচা” কালীপ্রসন্ন সিংহ বলছেন, “সে কালের যাত্রারস্তুে ভিক্তির সঙের পরেই মেথরের সঙ থাকত-কালুয়া ভুলুয়া এবেং মেথরানী।”

বাংলার এই নানা উৎসবে সঙ বের করার রীতির সঙ্গে তিব্বতের চৈত্রমাসে দেবদানব সেজে মুখোশ পরে নাচগান করার ও কৃত্রিম যুদ্ধের অঙ্গভঙ্গি করার রীতির বেশ সাদৃশ্য আছে। আদিম অধিবাসীরা “পিশাচাপ্রিত বৃক্ষ, প্রস্তর, সর্প প্রভৃতি পূজা করত এবং ভূতের বিকট মূর্তির মুখোশ পরে দানাই নৃত্য করা এই পূজার প্রধান অঙ্গ ছিল।” —(স্বামী অভেদানন্দ, কাশ্মীর ও তিব্বতে)। কবে থেকে আমাদের দেশে চড় পূজার প্রচলন জানা নেই তবে এই উৎসবের ও গাজনের নাচের আচার অনুষ্ঠানে বৌদ্ধপ্রভাব অস্বীকার করার উপায় নেই। সুনীতি চট্টোপাধ্যায় বলছেন, “আমাদের দেশে “জাত” ও “যাত্রা” অর্থাৎ ধার্মিক অনুষ্ঠানমূলক শোভাযাত্রায় এইভাবে “সঙ” সাজিয়া যাওয়ার রীতি বিশেষভাবে চলিত হইত। পরে উনিশ শতকের প্রারম্ভ হইতে আমাদের চড়ক গাজন প্রভৃতিতে জনসাধারণের জীবনযাত্রার প্রকাশ নানা প্রকারে ‘সঙ’ এই সকল জনপ্রিয় পূজানুষ্ঠানের একটি মুখ্য অঙ্গ হইয়া দাঁড়ায়। (জেলে পাড়ার স্মরণ-উৎসব প্রসঙ্গে একটি পুস্তিকাতে বলেন।)

সেকালের গ্রামে সঙ সেজে রসাত্মক ছড়া ও গান গেয়ে চৈত্রের গাজনে সঙ তো বের হতোই কলকাতা শহরেও সাধারণ মানুষ সঙের রসালো ছড়া ও গান শুনে আনন্দ পেতেন। সেকালের কলকাতার মানুষ যাত্রা, পাঁচালী, পুতুলনাচ, মুখোশনাচ, কবির লড়াই ও সঙের নাচগান ও ছড়া খুবই ভালবাসতেন কেননা তখনও কলকাতায় এত থিয়েটার ও সিনেমার প্রচলন হয়নি। কলকাতা তখন বিভিন্ন পল্লীতে ভাগ

করা ছিল ও বিভিন্ন পল্লী থেকে নানা উৎসবের সঙ বের হতো। রং মেখে গান ও ছড়া গেয়ে সঙেরা রাস্তায় রাস্তায় ঘুরে বেড়াত। পাড়া অনুযায়ী সঙের দলের নামকরণও হতো। যেমন কাঁসারীপাড়ার সঙ, আহিরীটোলার সঙ, জেলেপাড়ার সঙ, খিদিরপুরের সঙ, পদ্মপুকুরের গোষ্ঠ-মেলার সঙ, তালতলার সঙ, কাসুন্দিয়ার সঙ, শিবপুরের সঙ, খুরুটের সঙ, বাসুবাটার সঙ, বীরভূমের সঙ, ঢাকার মিছিলের সঙ। কলকাতা শহরের তখনকার দিনের বিদেশীরাও সঙ নিয়ে আনন্দ করতেন। সেকালের ইংরেজ সরকার সঙের গান ছড়া ও মিছিলকে রাজনৈতিক আন্দোলনমূলক বলে সন্দেহ করলেও এইসব সঙের দলের সঙ্গে কোনো রাজনৈতিক প্রতিষ্ঠানের যোগাযোগ ছিল না। সঙের মুখ দিয়ে সমাজের নানা ক্রটি ও অসঙ্গতিকেই ব্যঙ্গবিঙ্গপের মধ্য দিয়ে তারা প্রকাশ করত। সঙের গানে ও ছড়া সাধারণ মানুষের সামনে তুলে ধরা হতো নানা বিশিষ্ট ও বিভিন্ন সামাজিক ছবি যা সমসাময়িক ঘটনাকেও কেন্দ্র করে রচিত হতো।

বঙ্গের সঙেদের মধ্যে কলকাতার জেলেপাড়ার সঙ ও ঢাকার মিছিলের সঙ খুব বিখ্যাত ছিল। জেলেপাড়ার সঙে রাজনীতির কোনো সম্বন্ধ ছিল না। প্রধানত হাসির গান ও ছড়া গেয়ে জেলেপাড়ার সঙ সাধারণ মানুষকে আনন্দ দিলেও, সমাজের অসঙ্গতি, অনাচার, অবিচার ও দুর্নীতির ওপরও তারা ছড়া ও গান রচনা করে গাইত ও এইভাবে তারা সামাজিক দায়িত্ব পালন করত। সমাজচেতনামূলক ছড়া ও গান নৈতিক শিক্ষার মূল্যবান উপাদান হিসেবে মানুষের কাছে স্বীকৃতি পেয়েছিল। ১৩৩৬ সালের জেলেপাড়ার সঙের খবর সেকালে “বঙ্গবাণী” পত্রিকায় (১ বৈশাখ ১৩৩৭) ছাপা হয়েছে, এইভাবে—

জেলে পড়ার সঙ

নতুন নতুন গান ও ছড়া

সহস্র সহস্র লোকের সমাগম।





“গতকল্যা রবিবার কলিকাতার চৈত্র সংক্রান্তি উপলক্ষে জেলেপাড়ার সঙ বাহির হইয়াছিল। প্রতি বছরই এই চৈত্র সংক্রান্তি উপলক্ষে সঙ বাহির হইয়া থাকে। এই উপলক্ষে বহু সহস্র নরনারীর সমাগম হয়। সহস্র সহস্র মহিলা ছাদের উপর বসিয়া এই তামাশা দেখিয়া থাকেন, বহু লোকে মফঃস্বল হইতেও ইহা দেখিতে আসেন। ঢাকার জন্মাষ্টমীর মিছিল এবং কলকাতার জেলেপাড়ার সঙ প্রসিদ্ধ।

সেকালের দেশের স্বাধীনতা আন্দোলনের সময়ে দেশপ্রেমিকরা ও দেশনেতারা সব ধর্মের মানুষের মধ্যে একতা ও সম্প্রীতির কথা বার বার প্রচার করেছিলেন। কিন্তু সেই সময় হিন্দু-মুসলমানের সংঘাত এক বিরাট আকার নিয়েছিল। সত্যিকারের দেশপ্রেমী নেতারা হিন্দু-মুসলমানের মিলনের জন্য বহু চেষ্টা করলেও কোনো কোনো বিশেষ সাম্প্রদায়িক দল ও নেতারা প্রকাশ্যে একে অপরের বিরুদ্ধে বিদ্বেষমূলক প্রচার চালিয়ে সাধারণ হিন্দু ও মুসলমান মানুষকে খেপিয়ে তুলেছিল। সেই সময় হিন্দু-মুসলমানের বিরোধ এক বিরাট সমস্যা হয়ে দেখা গিয়েছিল, যে সমস্যা ভারতবর্ষের আজও চিরকালীন সমস্যা, যা মাঝে মাঝেই মাথা চাড়া দিয়ে ওঠে। ভারতবর্ষের নানা জায়গায় নানা সময়ে হিন্দু-মুসলমানের সাম্প্রদায়িক দাঙ্গা যে কী বিষময় ও বিভীষিকাপূর্ণ হয়ে ওঠে ও কতো শত মানুষের প্রাণ নেয়, কতো লক্ষ বাড়িঘর সম্পত্তির হানি ঘটায়, কতো নিরীহ নরনারী শিশুরা এই বীভৎস দাঙ্গার শিকার হয়, তার হিসেব কে রাখে। বাংলার সঙের দল কেবলমাত্র গান ও ছড়ার মধ্য দিয়ে ব্যঙ্গবিদ্রুপ রঙ্গরসিকতা করেই তাদের কর্তব্য শেষ করেনি। বিভিন্ন সময়ে বিভিন্ন দাঙ্গা ও মারামারি ঘটনায়, বিভিন্ন সম্প্রদায়ের নাগরিকের মধ্যে প্রীতি সন্ধান ও সংহতির জন্য উদ্যোগী হয়ে গান ও ছড়া রচনা করে, সঙের দল বের করে রাস্তায় রাস্তায় ঘুরে, মানুষের

মনে, সম্প্রীতির চেতনা জাগাবার চেষ্টা করেছে। উভয়বঙ্গের সঙের দল সাম্প্রদায়িক বিদ্বেষ ছড়ানোর বিরুদ্ধে ছড়া ও গানের মাধ্যমে প্রচার দাঙ্গা রোধ করার সক্রিয় আন্দোলন থেকে পিছিয়ে থাকেননি। সাম্প্রদায়িক সম্প্রীতির প্রচেষ্টা যে কতো আন্তরিক ছিল খিদিরপুরের মনসাতলার সঙের ছড়া তার পরিচয় বহন করে-

হুঁশিয়ার হুঁশিয়ার যত বিদেশী তস্কর,  
সজাগ হয়েছে দেশবাসী, মজুর-চাষী লস্কর।  
আমরা হয়েছে এক, কেবরানী, উকিল, মাষ্টার  
আমরা তোমাদের লুটতে দেব না আর।  
হিন্দু-মুসলমান গায় স্বরাজের গান,  
আমরা সবাই হয়েছে একপ্রাণ।

খিদিরপুরের মনসাতলার সঙের মিছিলে কয়েকজন স্থানীয় মুসলমান উৎসাহ, উদ্দীপনা ও আগ্রহের সঙ্গে নিজের থেকে এসে এই সঙের দলে যোগদান করেছিলেন। কলকাতার এই সঙের মিছিলে মুসলমান বাদকরা যোগ দিতেন। সেকালের কলকাতায় বহু পেশাদার মুসলমান ব্যাণ্ডপার্টি ছিল। বিভিন্ন সঙের মিছিলে হিন্দু সঙের ছড়া ও গানের সঙ্গে বাজনা বাজাবার জন্য হিন্দুরাই এদের ডেকে নিতেন। এই মুসলমানরা সঙ বের করার জন্য খুবই উদ্যোগ ও সক্রিয় ভূমিকা নিতেন। হিন্দু-মুসলমান একসঙ্গে সঙের দলে রং চং মেখে সঙ সেজে যখন হিন্দু-মুসলমানেরা মিলনের ছড়া ও গান গাইতে গাইতে পরিক্রমা করতেন তখন হিন্দু-মুসলমানের এক মহামিলনের দৃশ্য মানুষকে অভিভূত করত ও মানুষের মনের সাম্প্রদায়িকতা দূর করতে সাহায্য করত। তারা নেচে নেচে গাইতেন-

বছরের শেষে গাও ভাই হেসে হেসে  
স্বরাজের গান, হয়ে এক প্রাণ,  
গোলামী আর সহে না।  
শত বিরোধের বাণী,





নিয়ে যারা করে কানাকানি,  
তাদের চোখ যেন পড়ে শুধু ছানি  
একতা ছাড়া স্বরাজ হবে না।  
হিন্দু, মুসলমান, বৌদ্ধ, খ্রিস্টান,  
সবার এই দেশ, সবার এই স্থান,  
সবার তরে মোরা স্বরাজ চাই।  
কোর না আর অভিমান,  
হয়ে মোরা একপ্রাণ,  
স্বরাজের গান গাই।

কলকাতা শহরে সেকালে ঘোড়ার গাড়ি চলত।  
ঘোড়ার গাড়ির অধিকাংশ চালক ও কোচোয়ান  
ছিলেন মুসলমান ভাইরা। এরাও সঙের মিছিলে যোগ  
দিতেন। কিন্তু হিন্দু ও মুসলমান দুই দলেরই কোনো  
কোনো সাম্প্রদায়িক নেতা এটা সুনজরে দেখতেন না।  
এই কারণে সঙের গানের সঙ্গে বাজনাদার পাওয়া  
কঠিন হয়েছিল। তবু তারা সব বাধাবিঘ্ন সহ্য করে  
সঙের মিছিলে যোগ দিয়ে প্রমাণ করেছিলেন যে,  
গরীব মানুষের কোনো জাত নেই, কোনো ধর্ম নেই।  
এই সঙের মিছিলে যোগ দিয়ে সঙ সেজে তারা  
নিজেরা যেমন আনন্দ পেতেন, তেমনি সাধারণ  
মানুষকে একতার মন্ত্রে জাগিয়ে তুলতে সাহায্য  
করতেন খিদিরপুরের ভূঁকলাশের সঙের মিছিলের  
একটি গানে এই দুঃখী গরীব হিন্দু-মুসলমান  
একসঙ্গে গলা মিলিয়ে স্বাধীনতার স্বপ্ন দেখেছিল-

ও ভাই হিন্দু, ও ভাই মুসলমান,  
বিদেশীদের দূর করে আগে বাঁচা প্রাণ।

স্বরাজ কেউ পাঠিয়ে দেবে না কো জাহাজে ভরে,  
আনতে হবে হেঁচকা টানে সবার হাত ধরে।

সবার ডাকে - ভাই, বলো,

সবাই মোদের দেশবাসী,

স্বরাজ এলে দুঃখ যাবে, ফুটবে মুখে হাসি।

সঙের গান ও নাচ দেখার জন্য সেকালে সব  
সম্প্রদায়ের লোকই রাস্তায় ভিড় জমাতেন। এই সব

সঙের গান ও ছড়ায় সাম্প্রদায়িক বিদ্বেষ ছড়ানোর  
বিরুদ্ধে প্রচার চলত। খিদিরপুর পদ্মপুকুরের সঙের  
দলের একটি গান সব সম্প্রদায়ের মানুষের মনে  
আলোড়ন তুলেছিল-

এবার হাত পড়েছে, পকেটে।

ও ভাই হাড়ে হাড়ে টের পেয়েছে সিঁধেল বোস্বেটে।  
বিদেশীমাল হলো পয়মাল, বিকায় না আর হাটে।  
বিদেশী নুন, চিনি, বসন, দূর করে ঝাঁটার চোটে।  
গোরার পায়ে তেল না দিয়ে, আপন বশে খাও খেটে।  
হিন্দু-মুসলমান, সব মিলে কোমর ভাই বাঁধ এটে।  
দেশের মাতৃসেবক যারা, মোদের জন্য জেল খাটে।  
এবার মরণ কামড় দিয়ে সবাই চেপে ধর বয়কটে।

এই সঙের ছড়া ও গানগুলিতে স্বাদেশিকতার  
সুর যেমন লেগেছে তেমনি সাম্প্রদায়িকতার বিষ  
ছড়ানোর বিরুদ্ধেও সাধারণ মানুষ সঙ সেজে কোমর  
বেঁধে নেমেছে। এই সব সঙ সেজে ছড়া বেঁধে যত  
সব মানুষ সঙের দলে গাইতেন নাচতেন, তারা এই  
দেশেরই হিন্দু ও মুসলমান সাধারণ খেটে খাওয়া  
মানুষ। হয়তো খুব সাদা কথার, মেঠো বাংলায় তারা  
এই ছড়া ও গানগুলি বেঁধেছিলেন, যার মধ্যে  
লেখাপড়া জানা মুন্সিয়ানা খুঁজে পাওয়া যায় না কিন্তু  
সাম্প্রদায়িকতার বিরুদ্ধে হিন্দু-মুসলমান একসঙ্গে  
বুক বেঁধে রুখে দাঁড়াতে যে পেরেছিলেন তার মূল্য  
সামান্য নয়। হাওড়ার খুকটের সঙের দলে গানে এই  
সাধারণ মানুষেরই প্রাণের কথা-

বিজ্ঞে জ্বন ভুলেবে ভাই, আয় না সবাই সে গান গাই।

যে গানে প্রাণ মাতোয়ারা, বসুন্ধরা কাঁপে ভাই।

এক মায়ের সন্তান মোরা, পর তো কভু নই রে ভাই।

ভালোবাসা দূরে ফেলে দলাদলি কেন ভাই।

কলকাতার মতো ঢাকাতেও নানা উৎসব পার্বণে  
সঙ বের হতো। সে সঙের মিছিলের গান ও ছড়াতেই  
হিন্দু-মুসলমানের একতার কথা-





হিন্দু-মুসলমান জাগরে সমান, প্রাণে প্রাণে বেঁধে  
রাখ কষিয়া  
ঘুম ভাঙ দেশবাসী মিলিয়া,  
দেখ দেশের ধন কাহারো যাইতেছে লুটিয়া ।

জনাই বেগমপুরের সঙের গানও হিন্দু-  
মুসলমানের একতারই গান ।

ভাই ভাই মোরা এই দুটি গ্রামেতে,  
যাতায়াত করি মোরা প্রতি বছরেতে,  
রহে যেন ইহা ঠিক এই যতে,  
দুয়ের মধ্যেতে স্নেহের বন্ধন ।  
বন্ধ ছিল ইহা কতিপয় দিন,  
তাহে কেঁদেছিল অনেকেরি প্রাণ,  
তার মধ্য হতে মিলি দু-চারজন,  
করিল স্থাপন এ আনন্দ পুনঃ ।

সঙের কাল আর নেই । সঙ সেজে ছড়া ও গান  
গেয়ে যে আনন্দ, সে আনন্দের দিনও গত হয়েছে ।

সে কালের কলকাতাও নেই, সেকালের ঢাকাও নেই  
। কিন্তু সেকালের সঙের গান ও ছড়ায় রয়েছে নকল  
মানুষের আসল মানুষ হবার পরিচয় । এই সঙের গান  
এখনও সাধারণ মানুষের মনে সাজা জাগাতে পারে,  
ভুলিয়ে দিতে পারে জাত-পাত ধর্ম-বিভেদের কালো  
মেঘ । তাই খিদিরপুরের সঙের সঙ্গে গলা মিলিয়ে  
আমরাও বলতে চাই-

বছরের প্রথম দিনটা,  
থাকিসনি হয়ে ক্ষীণটা ।  
ভগবানের এ চিড়িয়াখানা,  
দুটো ডিগবাজি খানা ।  
তুই কুকুর, আমি বাঁদর  
পরে জামা ধুতি চাদর,  
মানুষ সেজে নানা প্রকার  
করি কৃষ্ণের গোষ্ঠ বিহার ।  
ওরে সঙ ঢাকরে নকল,  
খুলে মুখোশ দেখা আসল ।

“জিগীষা নয়, জিঘাংসা নয় । প্রভুত্ব নয় প্রবণতা নয় — বর্ণের সঙ্গে বর্ণের,  
ধর্মের সঙ্গে ধর্মের, সমাজের সঙ্গে সমাজের, স্বদেশের সঙ্গে ভেদ বিরোধ বিচ্ছেদ  
নয় — ছোট বড় আত্মপর সকলের মধ্যেই উদারভাবে প্রবেশের যে সাধনা সেই  
সাধনাকেই আমরা আনন্দের সঙ্গে বরণ করবো ।”

রবীন্দ্রনাথ ঠাকুর

দেব আর দানব মিলে মানুষকে কাঁধে করে কোথায় যে নিয়ে যায় তার খোঁজ  
কে কবে পাবে ।”

শরৎচন্দ্র চট্টোপাধ্যায়, শ্রীকান্ত





## দধীচির আত্মত্যাগ

অধ্যাপিকা স্মৃতিরেখা দাস

সুরলোক শংকাগ্রস্ত

দেবগণ হলেন সন্মিলিত।

দধীচি মূনির অস্থিই

একমাত্র অস্ত্র।

বৃত্রাসুরের-দর্প-বীর্য-পরাক্রম,

অমৃতলাভের আস্পর্শ

ঘনাল অমর্ত সংসারে

উদ্বিগ্নের ছায়া!

অবশ্যই সংহার কর্তব্য

দেবকুলের দধীচি সমীপে নিবেদন-

হলো সফলকাম।

তাঁর দেহত্যাগ-

আত্মত্যাগের জ্বলন্ত নিদর্শন।

অসুরের দস্ত-আস্ফালন

হলো চিরশান্ত

দেবতারা হলেন আশ্বস্ত

অমৃত হলো সুরক্ষিত।

বিশ্বের প্রান্তে প্রান্তে

গাল্ফ সাম্রাজ্যের চারিধারে

বসনিয়া, সোমালিয়ার ঘরে ঘরে,

সিংহলের নির্জন দ্বীপে,

পাক-ভারতের নানাস্থানে

দেশ, দেশের সেবারতী,

এমন কতশত দধীচি

দিচ্ছে প্রাণ আহুতি!

কৃধির পিপাসা দক্ষ বৃত্রাসুর

আকণ্ঠ শোণিত পানেও অতৃপ্ত!

আর দেবী নয় -

চল, আমরা মানুষেরা

হাতে ধরে

লক্ষ কোটি দধীচির

অস্থি নিয়ে তৈরী করি

একটি অমোঘ শক্তিশেল!

আর দেবী নয় -

আমাদের মারতে হবে

অসংখ্য বৃত্রাসুরে

এরা শাস্তি ছিনিয়েছে বিশ্বের

মায়ের বুকে হেনেছে শেল,

কেড়েছে শিশুর সহায়,

প্রিয়ার সম্বল!

চল, আমরা এখনই

সংখ্যাভীত বৃত্রাসুরে

করি চিরতরে উৎখাত,

শত দধীচির হাহাকার

করি চিরশান্ত!

তবেই -

আমাদের প্রজন্ম

দেখতে পাবে

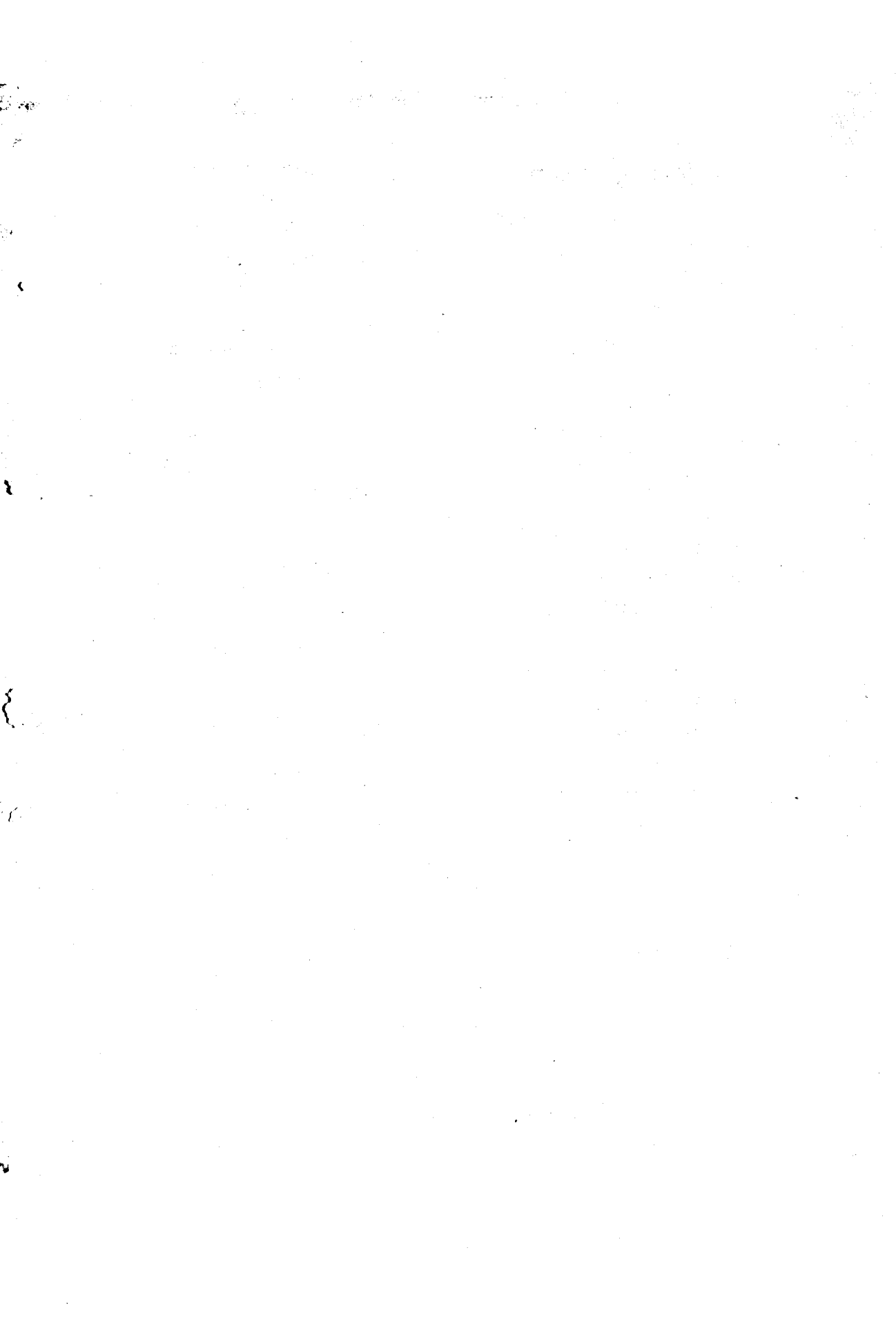
নূতন সূর্য

নূতন প্রাত।

তুমি অধম হইলে আমি উত্তম না হইব কেন?

বঙ্কিমচন্দ্র চট্টোপাধ্যায়







Non-Teaching staff of Shillong College with Principal and Vice Principal



Winners : Shillong College Contest 2000



Winners : Shillong College Prince Contest 2000



Teaching Staff of Shillong College alongwith Principal and Vice Principal.