



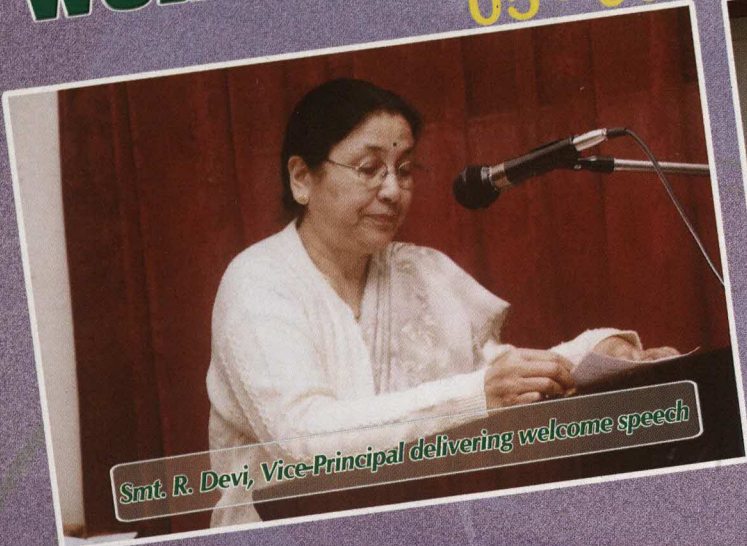
Shillong College



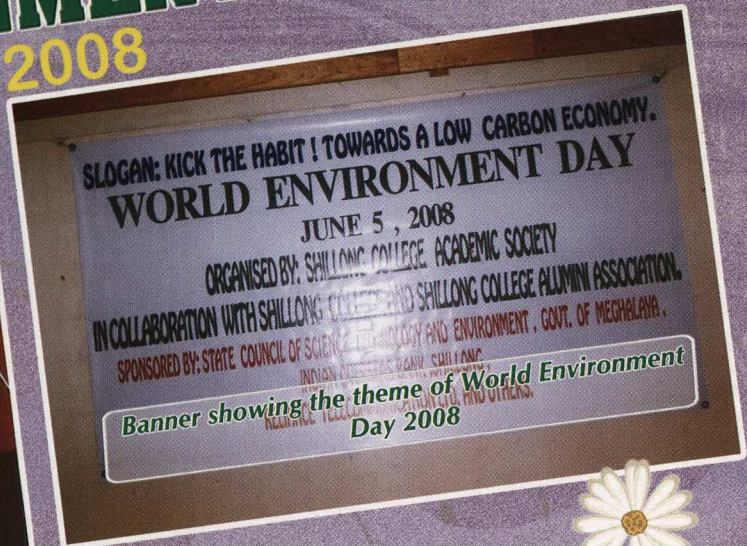
Magazine 2008

WORLD ENVIRONMENT DAY 2008

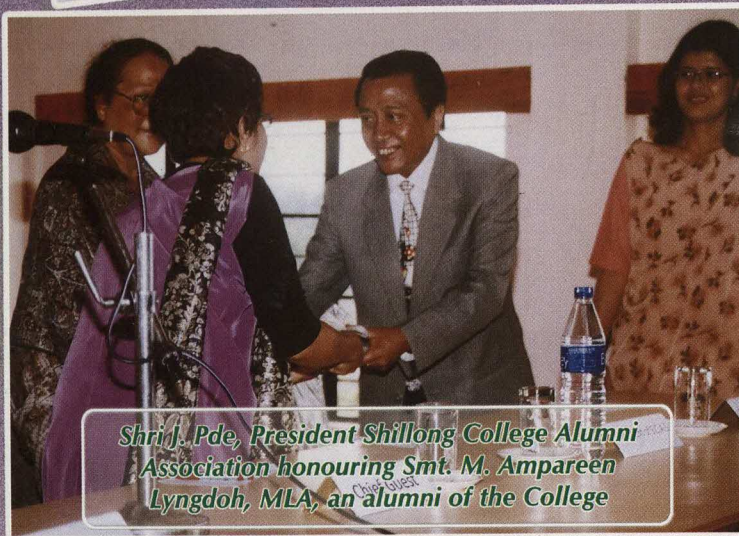
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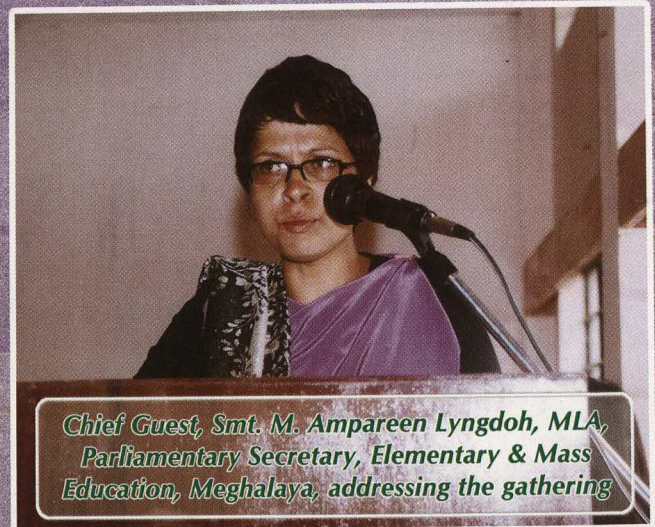
Smt. R. Devi, Vice-Principal delivering welcome speech



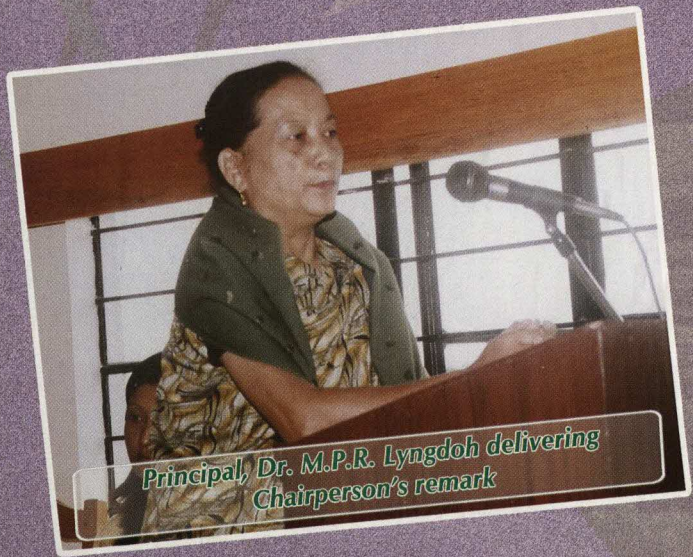
Banner showing the theme of World Environment Day 2008



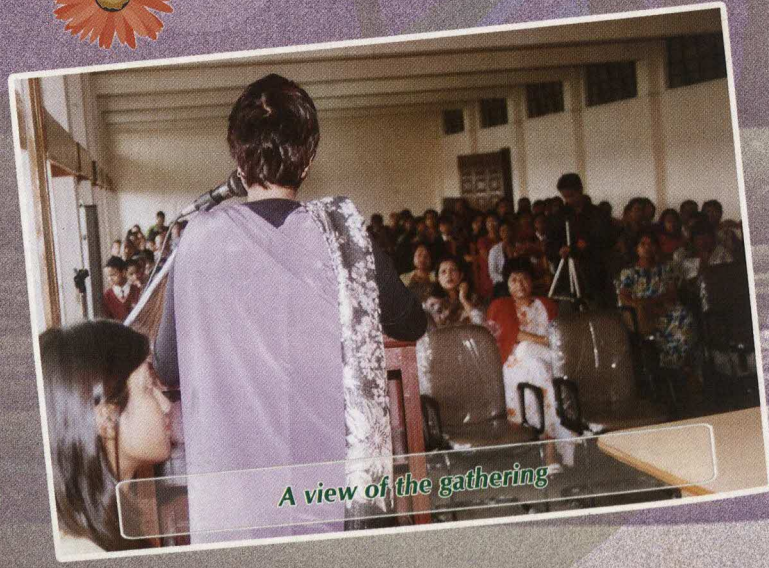
Shri J. Pde, President Shillong College Alumni Association honouring Smt. M. Ampareen Lyngdoh, MLA, an alumni of the College



Chief Guest, Smt. M. Ampareen Lyngdoh, MLA, Parliamentary Secretary, Elementary & Mass Education, Meghalaya, addressing the gathering



Principal, Dr. M.P.R. Lyngdoh delivering Chairperson's remark



A view of the gathering



SHILLONG COLLEGE

(ESTD. 1956)

Assessed and Accredited in 2003 by N.A.A.C., Bangalore with Grade B



ANNUAL MAGAZINE 2008

SHILLONG COLLEGE

BOYCE ROAD

SHILLONG – 793 003, MEGHALAYA

www.shillongcollege.ac.in





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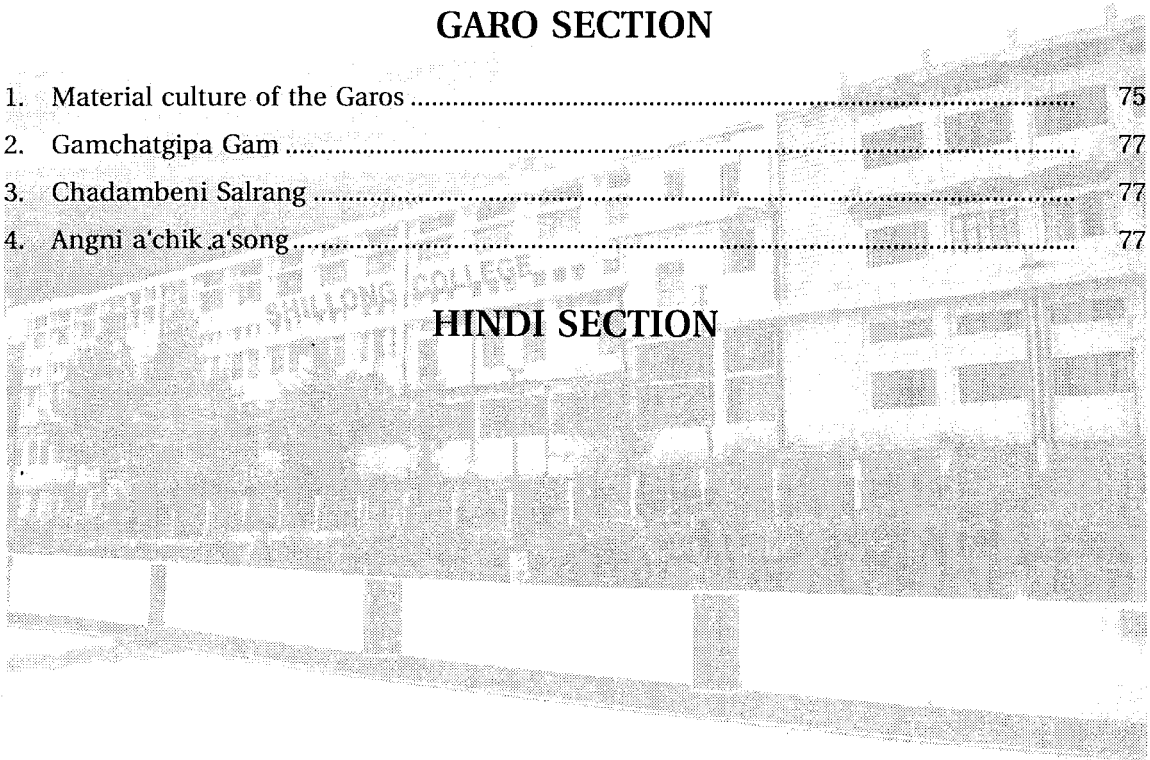
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Message from the Principal



I am very delighted to pen a few lines in the Annual College Magazine 2008. The College Magazine is an important source of information and a mouth piece of the College. It speaks of the important activities, achievements and failures of the institution. It is also a forum where teachers and students can express their views through their writings whether poems, articles or any write up on important and relevant topics and issues. This will help to bring out the creative talents particularly among the students. The College Magazine also focuses on the academic and other programmes throughout the year.

Shillong College as one of the premier institutions of the state and the region is trying to promote not only academic performances, but encourages sports, seminar, debates, quiz and other co-curricular activities. The College provides opportunities for NCC, NSS, Rovers, Rangers, Study tour programmes and others. Students of Shillong College have participated in various programmes and activities and have brought laurels to the College.

The College in the last few years had introduced new courses besides the existing streams of Arts, Science and Commerce. Some professional courses in BBA, BCA, B.Sc. (Computer Science) are offered to the students to have more career options and job opportunities. The College had also introduced B.Sc. in Microbiology from 2007-08 session.

In September 2008, the assessment and accreditation of Shillong for five years (2003-2008) by the National Assessment and Accreditation Council, Bangalore will end, and the College is gearing up to prepare itself for the next reaccreditations. My expectation is that all the teachers, non-teaching staff, students - past and present, parents and guardians will give the same support and cooperation to enable the College to meet the challenge.

I take this opportunity to express my sincere gratitude to Prof. K.S. Lyngdoh, President, and other members of the Governing Body for their unstinted support and advice in all matters relating to the College. I also thank Prof. D. Mukherjee, Vice Principal, Dr. S.K. Gupta, Vice-Principal (Professional Courses) and Smt. R. Devi, Vice Principal who have already retired for their contribution towards the development of the College, and for their understanding and cooperation in all activities pertaining to the College.

I would also like to express my gratitude to Dr. M.N. Bhattacharjee, Editor, and all the members of the Editorial Board, including Students Editor and Student members to the Editorial Board for bringing out the College Magazine.

My special gratitude to Dr. Malay Dey, Vice Principal, and Shri Kollol Dutta Roy, Vice Principal (Professional Courses) and to also all the teachers and non-teaching staff for their cooperation. My appreciations to the members of the Shillong College Alumni Association, parents, guardians, the Shillong College Students' Union and all the students who have helped the College in their different ways.

May God bless you all.

Dated: Shillong
The 20th October 2008

M.P.R. Lyngdoh
Principal

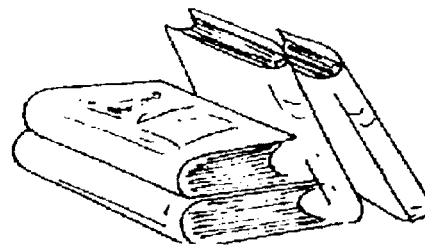
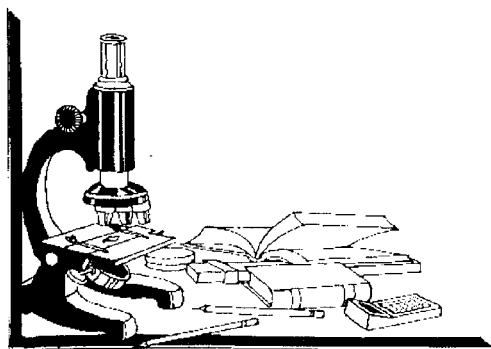


SHILLONG COLLEGE

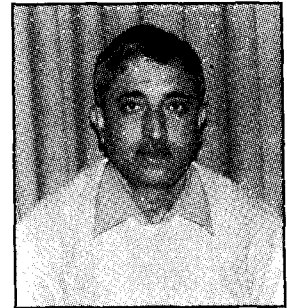
MAGAZINE- 2008

EDITORIAL BOARD

- | | |
|--|---------------------------------|
| 1. Dr. M. N. Bhattacharjee
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| 9. Shri Davis Lyngdoh, I/B. Com | - do - |
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FROM THE TEACHER-IN-CHARGE.....



Modern Industrial Society has existed for 100 years - 200 years - 300 years. When we compare this period with the total duration for which human society has existed on earth this period is so short - so small that it almost doesn't exist. It is almost zero. However, the process of industrialization has been the most significant development in human history though it has also made human civilization more materialistic, consumerist and dangerously selfish. Are we happy with this situation? Today billions of people have got things which even Kings did not have in the past. Car, computer, television, fridge, telephone - no King ever had these things. But people are still restless and unhappy. The fast-paced, consumerist lifestyle of Industrial Society is causing exponential rise in psychological problems - besides destroying the environment. Our minds cannot be peaceful when our attention spans are down to nanoseconds, microseconds and milliseconds. Our Minds cannot be peaceful if we destroy Nature.

Let us dwell on another aspect of human behaviour. A few birds have got infected with bird-flu and Man has started killing millions of birds. They say birds are a threat to humans. Sometime ago there was Mad Cow disease and Man started killing hundreds of thousands of cows. They said cows are a threat to humans. Ever since Man came into existence - millions of humans with infectious diseases have transferred such diseases to millions of other people - and will continue to infect millions more in future.

A section of us, who are succumbing to the ideals of consumerism, are acting in such a selfish manner that may affect the whole of our civilization. Such people are a threat to rest of the people. It is Man who has killed millions of people in Wars and other forms of Violence - and can kill millions more any time in future. It is the human species which is the greatest threat to humans and all other life on this planet. In fact the human species is the only species which is a threat to all life on Earth. The Rational and Civilized Man should, therefore, become little more responsible and not destroy the entire human race. Modern life probably need little more humanity, brotherhood and mutual understanding and not domination of one sect/group/species over the other.

As we proceed towards more growth and development, let us not be absolutely materialistic or consumerist and all of us - young and not-so-young - may look for little more wisdom in our activities. Few of the articles written by the students for this magazine have the concepts of motivation, love, affection, concern for environment etc. and these definitely are positive signs and attitudes on which lay hopes for survival and progress of our civilization. It is very essential to know and believe that knowledge is different from information - construction of knowledge fosters creativity, develop critical perspectives on social issues and most importantly imbibes thinking and



decision making processes in a multi-cultural context enabling everyone to face future challenges. Therefore, notwithstanding the euphoria about information and information technology, we must thrive for knowledge culture and integrated approach in the treatment of significant themes. The themes of the articles submitted by our students reflect their concern about the contemporary issues that are more for propagation of knowledge and to strengthen the fundamental ethics of human civilization. The purpose of bringing out a college magazine thus meets its success to a certain extent and hence this gives us the most satisfying experience.

This issue of the Shillong College Magazine presents an insight into the one of the great work and discovery that mankind has ever achieved. Yes, 150 years ago came out the primary feature of a theory that distinguished all other evolutionary doctrines and it was composed of uncompromising philosophical materialism— Darwin's theory of Evolution and the book "On the Origin of Species by Means of Natural Selection; or the Preservation of Favoured Races in the Struggle for Life". Never before has so grandiose attempt been made to demonstrate historical evolution in Nature and certainly to such good effect. This was not just a book about biology. It was a formula for revolution. And its painstaking, perfectionist author was one of the world's great revolutionaries. Dr. Malay Dey, our Vice Principal and Head, Department of Zoology contributed the article explaining some features of the great Darwin's theory and the life of the scientist. Apart from this, the magazine contains usual features including reminiscences from our retired teacher, reports etc.

This Magazine is annual publication of the College and hence the mouthpiece of all members of the Shillong College Family. I am extremely thankful to our Principal, Dr. (Mrs.) M. P. R. Lyngdoh for her constant guidance and cooperation in bringing out this magazine. I express my gratitude to our retired Vice-Principals Shri D. Mukherjee and Smt. Rekha Devi for their help, suggestions and encouragements. My thanks are also due to Dr. Malay Dey, Vice Principal, and Shri Kollol Dutta Roy, Vice Principal (Professional Course), all members of the teaching and non-teaching staff for their endeavours and immense care. Each and every member of the Editorial Board, office bearers of the Shillong College Students' Union, student editor of the Magazine deserve special appreciation for their unstinted cooperation and meticulous work. Thanks are also due to Graphique International Printers and Mr. N. Sarkar, in particular, for taking special care in making this magazine an immaculate one and as engaging as possible.

The cover design of the Magazine exhibits innovative work of two of our bright students – Miss Sita Bisukarma and Miss Gita Bisukarma, twin sisters who passed out from the college this year with B. Sc. (Chemistry Honours) with creditable results— and also Smt. A.M. Mitri, Lecturer, Computer Science Department. I congratulate them for their neat work.

Finally, I take the responsibility of any mistake or printing errors, in spite of best efforts, and urge upon all to bear with the same and possibly forgive me with magnanimity.

Dr. M. N. Bhattacharjee

Happy Reading

Thank You



DR. SARVEPALLI RADHAKRISHNAN

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



The 5th of September every year is celebrated throughout our country as Teachers' Day. It is a day to show our respect to all the teachers who have laboured and toiled to educate the future generation of our state and the country as a whole. It is a day that we honour teachers who receive the National, State and District awards for their contribution towards education. It was the vision of Dr. Sarvepalli Radhakrishnan, the second President of our country, to have a day to show respect towards the teachers.

Dr. Sarvepalli Radhakrishnan was one of the greatest teachers of all times. When he was elevated to be the second President of our great Republic (1962-67), he said that the teacher in him had been honoured. When his friends and well wishers approached him in 1962 with a request to allow them to celebrate his birthday which falls on the 5th September he replied: "Instead of celebrating my birthday, it would be my proud privilege if the 5th of September is observed as Teachers day." Such a big heart, his birthday has since been celebrated as Teachers Day in our country and that led to the origin of Teachers' Day. Volumes can be spoken on the life of this great man, who was a teacher to the core of his heart, an academician of repute, a scholar and public leader who rose from a humble beginning and reached the greatest height.

Dr. Sarvepalli Radhakrishnan was born on September 5, 1888 in a small town of Tirutani in Tamil Nadu, some kilometers North West of Madras (Chennai). He had his early education in Thirupathi and then Vellore, later he joined the Madras Christian

College and studied Philosophy. He wanted to study law as during those days, it was matter of pride and prestige and had an attractive future, but due to the financial condition of the family, he could not afford it. He then decided to do M.A. course in Philosophy, his favourite subject. He passed in the year 1909 with first Class. He wanted to go to London, for higher study but could not do so because of the same problem.

Some of the various academic assignments, included his teaching in the Presidency College, Madras, he was then offered the Professorship of Calcutta University. He served as Vice Chancellor, Andhra University from 1931 to 1936. In 1939, he was appointed as Vice Chancellor of Banaras Hindu University. In 1936, he was invited to fill the chair of Spalding Professor of Eastern Religions and Ethics at Oxford which he retained for many years. Dr. Sarvepalli Radhakrishnan was very popular with the students right from his early days as a teacher. He wrote a number of standard books of world fame and had many publications to his credit. He made use of his philosophical and religious studies for the political and social developments of the country. He was of the opinion that the people should not lose sight of or forget their past while stretching out towards the future.

Dr. Sarvepalli Radhakrishnan became the Ambassador to the then Soviet Union after independence of our country. He became the Vice President of the Republic of India in 1952 and served in that capacity for ten years, i.e. in two terms, from 1952 to 1962. He became the President in 1962, the

position which he held till 1967. He was a statesman par excellence and he has led a number of national and international delegations. Within months of his becoming President in 1962, the country faced the Chinese aggression and again in 1965, a war with Pakistan. It was a dead blow to the nation and Dr. Sarvepalli Radhakrishnan as President of our country raised firm and courageous voice that gave strength to the people.



One aspect of Dr. Sarvepalli Radhakrishnan was that he stood for the women's cause, and argued that women be given the rightful respect in the society and country. He said that without pulling down the wall of apartheid between men and women, there could be no peace and equality to implant love, goodwill and harmony in life, and gender should not become the qualifying marks and our being humans is more important than the gender difference.

Dr. Sarvepalli Radhakrishnan was of the opinion that only the right kind of education could solve many ills of the society and the country. He wanted to bring in a change in the educational system by improving the quality of education and building up a strong relationship between the teacher and the taught. In his opinion, teachers should be the best minds of the country, they should not merely instruct but should gain the true affection of the pupils, and respect for the teachers cannot be ordered, but it should be earned. Dr. Sarvepalli Radhakrishnan was an embodiment of education and knowledge, a symbol of academic excellence and he had brought the teaching profession as a noble profession.

While the country was going through the Independence struggle Dr. S. Radhakrishnan's research in Indian Philosophy was his way of contributing to India's freedom struggle by

arousing native pride of its heritage. Dr. S. Radhakrishnan preached the eternal values of the ancient Indian Philosophy of brotherhood, co-existence, love and compassion, which made Indians look into their own cultural base instead of western societies and their values. Dr. S. Radhakrishnan had great faith in democracy. In his farewell broadcast to the nation on May 12th, 1967, he said that Democracy was more than a system of government, it was a way of life and a regime of civilized conduct of human affairs, he urged upon the people to be the architects of peaceful changes and the advocates of radical reforms.

In whatever position that he held whether as Ambassador, Vice President and President, Dr. S. Radhakrishnan remained a teacher all his life and teaching profession was his first love. On Dr. S. Radhakrishnan, Pandit Jawaharlal Nehru, the first Prime Minister of our Country, said: "He had served his country in many capacities. But above all, he is great teacher, from whom all of us have learnt much and will continue to learn. It is India's peculiar privilege to have a great philosopher, a great educationist and a great humanist as her President. That in itself shows the kind of men we honour and respect." Teachers Day celebration is a great tribute to Dr. S. Radhakrishnan. Teachers Day is a day that is dedicated to the hard work, dedication put in by the teachers all throughout the year. It is a day that we pay tribute to all the teachers in the country. It is a day of dedication to Dr. Sarvepalli Radhakrishnan, a teacher, academician, scholar and public leader for his love and attachment to his teaching profession. It is a day of reflection and retrospection for all of us. Let us pay respect to this great man, and be inspired by his life of dedication to the service of the nation. Let us emulate his examples, and to all the teachers - please be the role models in the society befitting the great man, Dr. S. Radhakrishnan.

Dr. S. Radhakrishnan received "Knighthood Award" in 1931, and the country's highest civilian award, "Bharat Ratna" in 1954. He was also presented with the "Tempton Prize for progressive Religion" by the Oxford



University in 1975, but he could not even understand its importance because of his deteriorating health, he passed away on the 17th April, 1975.

Let us conclude by the words of Dr. S. Radhakrishnan: "A good teacher must know

to arouse the interest of the pupil in the field of study, for which he is responsible. He must himself be a master in the field of study and be in touch with the latest developments in the subject, he must be a fellow traveller in the existing pursuit of knowledge."

References

1. Dr. Radhakrishnan, translated by Igen, B., Manoj Publications, Delhi, 2006.
2. Sources from the Internet.

- Speech delivered on the occasion of Teachers Day (05-09-2008) organized by the Education Department, Government of Meghalaya, Shillong

Following are the additional inputs on Dr. Sarvepalli Radhakrishnan from the desk of the Editor:

Once Dr. Radhakrishnan was having his dinner at London. An Englishman taunted that all Indians are black. Dr. Radhakrishnan kept quiet and politely replied that "when god baked a bread it got over-baked & was full black, those were the negros. When god baked again it was under baked, those were the Europeans. God then cautiously baked the bread. It was perfect in colour. Those were the INDIANS.

Major Writings of Dr. Sarvepalli Radhakrishnan:

- ❖ The Ethics of Vedanta and Its Metaphysical Presuppositions (1908)
- ❖ Essentials of Psychology (1912)
- ❖ The Philosophy of Rabindranath Tagore (1918)
- ❖ The Reign of Religion in Contemporary Philosophy (1920)
- ❖ Indian Philosophy - Volume I (1923)
- ❖ The Hindu View of Life (1926)
- ❖ Indian Philosophy - Volume II (1927)
- ❖ The Religion We Need (1928)
- ❖ Kalki or the Future of Civilization (1929)
- ❖ An Idealist View of Life (Hibbert Lectures) (1932)
- ❖ East and West in Religion (1933)
- ❖ The Heart of Hindustan (1936)
- ❖ Freedom and Culture (1936)
- ❖ Contemporary Indian Philosophy (1936)
- ❖ Religion in Transition (1937)
- ❖ Gautama, the Buddha (British Academy Lectures) (1938)
- ❖ Eastern Religions and Western Thought (1939)
- ❖ Mahatma Gandhi (Essays and Reflections on his Life and Work) (1939)
- ❖ India and China (1944)
- ❖ Education, Politics and War (A collection of addresses) (1944)
- ❖ Is this Peace ? (1945)
- ❖ Religion and Society (Kamala Lectures) (1947)



- ❖ The Bhagavadgita (1948)
- ❖ Great Indians (1949)
- ❖ The Dhammapada (1950)
- ❖ An Anthology (Of Radhakrishnan Writings) (1952)
- ❖ The Religion of the Spirit and World's Need: Fragments of a Confession (1952)
- ❖ History of Philosophy in Eastern and Western (2 Vols.) (1952)
- ❖ The Principal upaniShads (1953)
- ❖ East and West: Some Reflections (First series in Bently Memorial Lectures) (1955)
- ❖ Recovery of Faith (1956)
- ❖ Occasional Speeches and Writings - Vol I (1956), Vol II (1957)
- ❖ A Source Book in Indian Philosophy (1957)
- ❖ The brahma sutra: The Philosophy of Spiritual Life (1960)
- ❖ The Concept of Man (1960)
- ❖ Fellowship of Faiths (Opening address to the Center for the Study of World Religions, Harvard) (1961)
- ❖ Occasional Speeches [July 1959 - May 1962] (1963)
- ❖ President Radhakrishnan's Speeches and Writings 1962-1964 (1965)
- ❖ On Nehru (1965)
- ❖ Religion in a Changing World (1967)
- ❖ President Radhakrishnan's Speeches and Writings 1964-1967 (1969)
- ❖ Radhakrishnan Reader: An Anthology (1969)
- ❖ The Creative Life (1975)
- ❖ Living with a Purpose (1977)
- ❖ True Knowledge (1978)
- ❖ Indian Religions (1979)
- ❖ Towards a New World (1980)

"The best teacher is the one who suggests rather than dogmatizes, and inspires his listener with the wish to teach himself." - Edward Bulwer-Lytton

"A good teacher is like a candle - it consumes itself to light the way for others."

- Unknown Author

Teachers' Day in Other Countries: In some countries, Teachers' Days are intended to be special days for the appreciation of teachers. Some of them are holidays while others are celebrated during working days. Since 1994, the UNESCO has decided that to mark October 5 every year as **World Teachers' Day**. However, other countries have their own National Teachers Day and some of them are noted as under:

Argentina - September 11; Albania - March 7; Australia - last Friday of October; Brazil - October 15; Chile - October 16; China (PRC) - September 10; Czech Republic - March 28; Ecuador - April 13; El Salvador - June 22; Hong Kong - September 10; Hungary - First Saturday of June; Indonesia - November 25; Iran - May 2; Malaysia - May 16; Mexico - May 15; Mongolia - First weekend of February; Pakistan - October 5; Peru - July 6; Philippines - October 5; Poland - October 14; Russia - October 5; Singapore - September 1; South Korea - May 15; Republic of China (Taiwan) - September 28; Thailand - January 16; Turkey - November 24; United States - National Teacher Day is May 6; Vietnam - November 20.



[As in previous years, Shillong College Academic Society along with Shillong College celebrated 'World Environment Day' on 05-06-2008 at the College Campus organising a number of Student oriented contests. The Prize Distribution and Valedictory Session of the Celebration was held on 12-08-2008 that was graced by Shri C.P. Marak, IFS, Conservator of Forests (Social Forestry & Environment) Government of Meghalaya, Shillong. Shri Marak addressed the gathering with a very short but well meaning speech. Text of the Speech is produced here for the benefit of all].

Shillong World Environment Day Celebration 2008 Prize Distribution Ceremony Shillong College on 12th June 2008 at 1 PM



Respected Chairperson, Dr. (Mrs.) M.P.R. Lyngdoh, Principal of Shillong, and Vice Principal and President of Shillong College Academic Society Mrs. R. Devi, Dr. M. Dey, Secretary, Shillong College Academic Society, Teachers of Shillong College, Teachers of participating Schools, Parents and Students:

It gives me great pleasure to participate in the prize giving ceremony which marks culmination of World Environment Day celebration that took place on 5th June, 2008 and organised the Shillong College Academic Society and Shillong College.

I take this opportunity to congratulate the students who participated in various contests organised on this occasion and emerged winner in various levels of competition. I would also convey my deep sense of appreciation for the good work done by Shillong College Academic Society in successfully organising World Environment Day celebration this year too.

I do not intend to harangue you with long speech. Much has been said on significance of the day during the function held on 5th June itself by dignitaries and resource persons whom you had invited.

By way of recapitulation, I would like to highlight two important issues and draw your kind attention.

One, The National Forest Policy 1988 stressed the need to have forest cover on one-third of the total geographical area of our country for environmental stability/security. Forests cover an area of one-fifth of India. More than half the area of India is suffering from some kind of land degradation.

Two, Our Constitution underwent major overhaul/amendment by way of 42nd amendment in the year 1976. Art 48 A and 51 (g) were inserted. Now it is not only the duty of Government but also of the citizens of India to protect forest, wildlife and environment.

St Barbe Baker who is known as man of trees often quotes that if one third of human skin is burnt then he has had it. If one third of our land is stripped of vegetation then that country has had it. No wonder floods, droughts, soil erosion, biodiversity loss etc continue to afflict our country.

The State of Environment Report on Meghalaya 2005 indicated that water scarcity was perceived as the most important problem followed by biodiversity loss, jhum/deforestation, urbanisation, water pollution, population explosion and coal mining. In Khasi Hills, the four most important environmental problems are water scarcity, biodiversity loss, soil erosion and urbanisation. Our land is sick and needs thousands of healers. We need your hands and feet to rejuvenate our land for sustaining all life forms.

Thank you.

Shri C.P. Marak, IFS
Conservator of Forests (Social Forestry & Environment) Meghalaya, Shillong.

CHARLES ROBERT DARWIN AND HIS WORK: A BRIEF SKETCH - HONOURING A GREAT NATURALIST

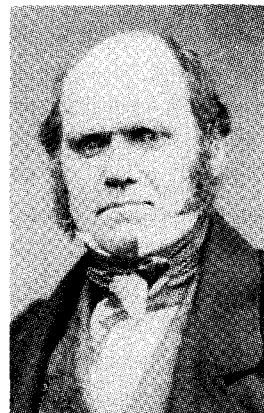
Dr. Malay Dey
Vice Principal and Head, Department of Zoology



The year 2009 will be a very exciting one in the world of Science and more so in human history. The area around Down House (Darwin's house, now it is a museum) will become a world heritage site, HMS Beagle is being rebuilt, Cambridge will play host to a number of Darwin exhibits scheduled, and many other events are in the works! Indeed the year has been aptly marked as the "2009-Darwinean Anniversary" - firstly 200th birth anniversary and secondly 150th year of publication of Darwin's most consequential work 'Origin of Species'.

Charles Robert Darwin (1809-1882) was the founder of modern theory of Organic Evolution. He had a notable ability to find relationship between apparently unrelated facts. Perhaps, Darwin's 'Origin of Species' was the only book that received equal and well deserved appreciation to that of Issac Newton's 'Principia' (1687). To put in a nutshell about his most pioneering work, Charles Robert Darwin (12 February 1809 - 19 April 1882) was an English naturalist, who showed that all species of life have evolved over time from common ancestors through the process he called natural selection. The fact that evolution occurs became accepted by the scientific community and the general public in his lifetime, while his theory of natural selection came to be widely seen as the primary explanation of the

process of evolution in the 1930s, and now forms the basis of modern evolutionary theory. In modified form, Darwin's scientific discovery remains the foundation of 'biology', as it provides a unifying logical explanation for the diversity of life.

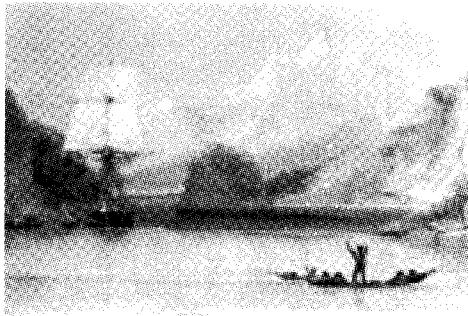


Darwin was born on February the 12, 1809 in England, the same year in which Jean-Baptiste de Lamarck (1744-1829) published his book 'Philosophic Zoologique'. Darwin's father Dr. Robert Darwin found him doing

no good in schools of medicine or law. But he was a born-student of School of Nature. His talent was greatly encouraged by his professor of Botany at Cambridge University, Rev. John Henslow, his grand father Erasmus Darwin and Lamarck. In 1831, Darwin graduated from Cambridge and was invited to join an expedition as a biologist in the famous ship HMS Beagle. Darwin was highly excited and most enthusiastically accepted the offer. The Ship started its journey on December 27, 1831 from Davenport under the leadership of Captain Robert Fitzroy. It

sailed through Praia in the Cape Verde islands; through the coasts of South America into Pacific to the Galapagos (a group of about 22 islands of volcanic origin which lie in the equator of South America). This voyage was the most significant event that led him to the core of his evolutionary theory. As HMS Beagle surveyed the coasts of South America, Darwin began to theorise about the wonders of nature around him. He observed with great interest the variations among organisms that lived on these islands. He found giant *tortoises* are distinctly different on each island. The common birds, *finches* were markedly different from the *finches* of main land.

Beagle touched the shore of England on October 2, 1836. At home, Darwin spent his time examining a vast collection of shells, bones, fossils, corals,



plants and animal species. Meticulously he recorded important data in several note books. He recorded the astonishing varieties of organisms of the Earth and the species of different continents. Darwin completed his first writing "The voyage of Beagle" in 1937. *Actually*, Darwin developed his interest in natural history while studying medicine at Edinburgh University, then theology at Cambridge. His five-year voyage on the Beagle established him as an eminent geologist whose observations and theories supported Charles Lyell's

uniformitarian ideas, and publication of his journal of the voyage made him famous as a popular author. Puzzled by the geographical distribution of wildlife and fossils he collected on the voyage, Darwin investigated the transmutation of species and conceived his theory of natural selection in 1838. Although he discussed his ideas with several naturalists, he needed time for extensive research and his geological work had priority.

Darwin continued with his research for long 20 years. During these two decades of intense studies he was influenced by Malthus's view on population, which states that 'population increases in geometrical ratio whereas food in arithmetic ratio'. This struck to Darwin that there is struggle for existence among plants and animals. In his own words, "In October 1838, that is, fifteen months after I had begun my systematic enquiry, I happened to read for amusement Malthus on Population, and being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances favourable variations would tend to be preserved, and unfavourable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work." By June 1858, he completed the manuscript of his book on 'Species'. Sir Joseph Dalton Hooker, a Botanist and Charles Lyell, a Geologist went through the draft and they were highly impressed with findings and conclusions that Darwin derived.

In June 18, 1858, Darwin received an essay send by another British naturalist Alfred Russel Wallace (1832-1913) who was exploring the Malaya Archipelago.

The paper was a 3764 word account entitled "*On the tendency of varieties to depart indefinitely from the original types*". Darwin was stunned by the contents of the paper. It was undoubtedly a summary of the theory on which Darwin almost spent his entire life. The theory that Darwin envisioned in 1842-44 was courageously expressed by Wallace. Darwin was indeed, hesitant and obviously lagged behind in preparing his account on the observations that he had been gathering for all those years.

Wallace's paper was an expository masterpiece presenting the theory of evolution by natural selection with absolute clarity. Wallace's manuscript seemed to have pre-empted Darwin completely, so much so that he considered abandoning his own work. Darwin was emotionally devastated. At this point, two of his closest friends, Lyell and Hooker salvaged extracts from an unpublished essay of Darwin written in 1844 and prepared a joint paper with Wallace. The paper was presented to the Linnaean Society on July 1, 1958 which was published in August.

Meanwhile, at the insistence of his friends, Darwin prepared a 540-page abstract of the larger work on natural selection that he envisioned. The book entitled as '*On the origin of species by means of natural selection*' was published on November 24, 1859.

In April 19, 1882, Darwin died. In recognition of Darwin's pre-eminence, he was one of only five 19th century UK non-royal personages to be honoured by a state funeral, and was buried in Westminster Abbey, close to John Herschel and Isaac Newton. In 1896, after the death of Darwin's wife Emma, two unpublished manuscripts of 45 pages and 230 pages were discovered from a kitchen almirah, written in the

year 1842 and 1844 respectively. The note books contained accounts of the theory of evolution by natural selection in greater detail and was conceptually the same to that of Wallace's theory.

Ever after it has been a point of argument that why Wallace is not duly credited? Why Wallace had no claim to priority? At the end of the day, it would appear that Darwin deserves the priority since he envisioned the theory much before Wallace did. It was ironical that the contemporary socio-political environment of England in 1830-1840s was such in turmoil that Darwin did not dare to add fuel to the already burning condition. It was total anarchy, clashes between churchy and atheist was random in many cities and towns. Darwin sensed that his 'natural selection theory' at that juncture would lead to a situation beyond control. He was worried and possibly frightened of being identified with atheist which he expressed in his autobiography saying : "I HAD AT LAST GOT A THEORY BY WHICH TO WORK; BUT I WAS SO ANXIOUS TO AVOID PREJUDICE THAT I DETERMINED NOT FOR SOME TIME TO WRITE EVEN THE BRIEFEST SKETCH OF IT".

When investigating transmutation of species he knew that his naturalist friends thought this a bestial heresy undermining miraculous justifications for the social order, the kind of radical argument then being used by Dissenters and atheists to attack the Church of England's privileged position as the established church. Though Darwin wrote of religion as a tribal survival strategy, he still believed that God was the ultimate lawgiver. His belief dwindled, and his grief at the death of his daughter Annie in 1851 made him more certain in his skepticism. He continued to help the local church with

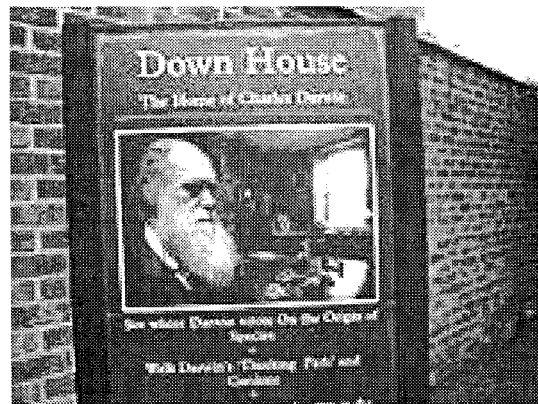


parish work, but on Sundays would go for a walk while his family attended church. He now thought it better to look at pain and suffering as the result of general laws rather than direct intervention by God. When asked about his religious views, he wrote that he had never been an atheist in the sense of denying the existence of a God, and that generally "an Agnostic would be the more correct description of my state of mind."

Darwin's theories and writings, combined with Gregor Mendel's genetics (the "modern synthesis"), form the basis of all modern biology. However, Darwin's fame and popularity led to his name being associated with ideas and movements which at times had only an indirect relation to his writings, and sometimes went directly against his express comments.

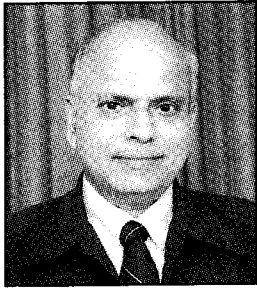
Darwin has been the subject of many exhibitions, including the "Darwin" exhibition, which opened at the American Museum of Natural History in New York City in 2006, traveled to the Field Museum in Chicago, is currently

being hosted by The Royal Ontario Museum in Toronto and will open in London in late 2009. The exhibit is part of a series of events celebrating the bicentenary of Darwin's birth and the 150th anniversary of the publication of the Origin of Species. Other celebrations include a festival at the University of Cambridge in July 2009, and "Darwin200," a series of events hosted by various British organizations under the auspices of London's Natural History Museum.



Entrance to the exhibition at Royal Ontario Museum

Used to jotting down daily notes on animal breeding, he scrawled rambling thoughts about career and prospects on two scraps of paper, one with columns headed "Marry" and another "Not Marry". Advantages included "constant companion and a friend in old age... better than a dog anyhow", against points such as "less money for books" and "terrible loss of time." Having decided in favour, he discussed it with his father, then went to visit Emma on 29 July 1838. Finally, he married her on 29 January 1839."



DOWN MEMORY LANE

Shri DURBADAL MUKHERJEE

*Vice Principal and Head, Department of Physics (Retd.)
Shillong College*

My first visit to Shillong was in the month of May, 1969. Though I spent my childhood days, followed by school, college and university education in Guwahati up to 1968, I had never been in Shillong before. May be that was destined to be because later on I would have to spend the prime time of my life, a long span of thirty-nine years of service career in Shillong itself. Before my assignment in Shillong College, I was serving as Physics teacher in Ramakrishna Mission Vidyapith, Deoghar, now in Jharkhand. During the summer vacation in the school, I came to Guwahati along with one of my colleagues, with an intention to visit Shillong and Cherrapunji. Being teachers of a Ramakrishna Mission Institution, we had letter of introduction to facilitate our visit especially to Cherrapunji Ramakrishna Mission. First we visited Guwahati Ramakrishna Mission and then started for Shillong. During those days Guwahati-Shillong road was quite narrow, much more winding than it is now and for people like us only one form of transport available was the bus service connecting the two cities. There was gate system, allowing traffic only in one direction towards Nongpoh from Guwahati and Shillong and after a stopover at Nongpoh; the vehicles proceeded towards their respective destinations. Buses were available from Guwahati to Shillong most like three times a day and vice versa. We took the morning bus and after around four hours journey we reached Shillong. There was only one stoppage in between and that was in Nongpoh where we took

tea in a small roadside stall. There were no big buildings around except some small tea stalls, some fruit shops and a small market place mostly for vegetables. After a break of around half an hour at Nongpoh, we started for Shillong and throughout the journey we enjoyed the lush green ambience on both sides of the road. On the way, we crossed some small hamlets which looked sleepy and slow-paced. People we came across were very simple and cordial in their approach. After reaching Shillong, we boarded a bus to Laitumkhrah and from there reached Shillong Ramakrishna Mission, which was then housed in one or two Assam type buildings. The Secretary Maharaj and Mission monks cordially welcomed us, took us around the mission complex and we had our lunch with them. After some rest, we went out for a stroll. I told my friend that we could try to find out where Shillong College was located. I was very much interested to have a glimpse of the College because I had already sent an application for the post of Lecturer in Physics in Shillong College only a few days before we left Deoghar. By taking the guidance from the pedestrians and shopkeepers, here and there, we at last reached the college. So far I remember that was a Sunday and so we came across at best one or two pedestrians on the road leading from Don Bosco point to the College and the College campus was very lonely. There was no gate or entrance and so we just walked in, had a view of the one Assam Type building and one R.C.C. building, standing in quiet surroundings. But I don't know why the feeling of the silent, peaceful



ambience with lush green surroundings spotted with colourful flowers and accompanied by a mild breeze impressed me deep in my heart and I felt in consonance with the whispering tune of the pine trees around. I fell in love with Shillong²- love at first sight. I expressed my desire to my colleague friend that if I could get selected as Lecturer, I would definitely stay in Shillong and that was perhaps destined to be. Next day, we started for Cherrapunji, stayed in the Ramakrishna Mission for three days and then returned to Guwahati. My friend left for his home town and I stayed back in Guwahati with my parents. Most likely in the month of June, 1969, I came to Shillong again for appearing in the interview for the Lecturer's post. I met many other candidates who came from different places for appearing in interview for the post of Lecturers in different subjects. Present Professors' Common Room was the Library at olden days and all the candidates called for interview were waiting there for their turn to come. Interview was being held in the Physics laboratory. After the interview, I returned to Guwahati and finally on 1st of August, 1969, I joined Shillong College as a young lecturer in Physics.

Accommodation was no problem, because one of my friends Shri Tushar Sen who joined the College earlier as Lecturer in Chemistry was to join some other assignment elsewhere. I filled in his vacancy in Janantik Mess, Laban. There I got another colleague Shri Kumud Ranjan Das, Lecturer in Commerce in Shillong College. I started my college teaching career and I felt particularly enthusiastic in taking Degree Classes (Pass Course) because that was an altogether new experience for me. My colleagues in the department were Shri Ranjit Kumar Dutta (Head), Dr. Udayan Ghosh and Shri Rajat Kanti Das (Demonstrator). At that time Professors' Common Room was in a not too big Assam type room which was the Girls'

Common Room till very recently, before being shifted to the present location. It was a source of enjoyment as well as very interesting for me to sit in the Professors' Common Room during off periods or after the classes was over. Firstly, it was a feel good situation as I was sharing the same room with my much senior colleagues. Secondly, there were some who were used to regularly play bridge (cards) and chess and they were surrounded by many more for watching and suggesting a move for chess or to throw a card. This often resulted in verbal duals between the players and the spectators, some time ending up with hot exchanges. Third and most interesting was the free discussions on various topics and intelligent jokes and witty follow ups by some senior colleagues. In this connection, I specifically remember Prof. Sudhangshu Ranjan Bhattacharjee (Political Science), Prof. Purushottam Deb (Chemistry), Prof. Biraj Baran Dutta (Philosophy), Prof. Nani Gopal Goswami (Education), Prof. Tapan Moitra (Economics) and others. Slowly and gradually, I adjusted myself with this free, friendly and intellectual atmosphere and side by side my teaching career progressed. I befriended some of the younger colleagues and I enjoyed their company and then I started sharing some campus activities along with them. After some years two carom boards. were provided in the Professors' Common Room and later a Table Tennis Board was procured and was placed at the disposal of the teachers. I was a keen Carom player over the years and I knew just a bit of T.T. So, I grabbed this opportunity and started spending longer time in the college. This gave me the scope of mixing much more intimately with my colleagues and sometimes with my students. I took interest in sports and games and if I remember correctly, may be from the late seventies that I was given the responsibility of the Prof-in-charge, Indoor Games, of the Shillong College Students' Union. In 1979-80 I



and Prof. A.C. War (Department of Khasi) took the college team to Patkai Christian College, Chumukedima, Nagaland for taking part in the Inter-zonal Sports and Games Meet conducted by NEHU.

I remember a thrilling incident in this connection. With the college team we went to Guwahati Railway Station, from where we took a train to Dimapur and reached there in early morning at around 5.30 a.m. Buses arranged by the Venue/Meet authorities were to pick us up from Dimapur Railway Station at around 7.30 a.m. to 8 a.m. At around 6.30 a.m., I came out of the station to meet one of my neighbours in Shillong who was at that time camping in Dimapur and stayed within a walking distance of seven/eight minutes from the station. I just came down from the railway over bridge when suddenly a young man appeared in my front and enquired whether I had a match box. I had just replied in the negative and in no time he brought out a knife in a flash and in a harsh voice told me to empty my pocket. I was carrying all the cash meant for the expenses of the team. In a fraction of second, I quickly started climbing the steps of the over bridge and never turned back. I reached the station and heaved a sigh of relief. Thenceforth, I became much more careful in dealing with financial responsibilities.

I remember that the annual Students' Union elections in the late seventies and eighties were as colourful as any other elections, with display of festoons, pamphlets etc. Campaigning by the candidates was very brisk who sometimes also approached us for ideas and guidance. The Annual College Socials were of fairly high standard with short plays, dramas, enthralling musical performances, colourful dances of different varieties, recitations, jokes and what not. Some teachers also used to perform on stage and that was an added attraction for the spectators. Before the final day of the function and prize

distribution, some of us remained busy in conducting the different outdoor and indoor competitions and on the other side respective Profs-in-charge supervised debate and music competitions etc. During my time as Prof-in-charge of Indoor Games, I introduced competitions among teachers (carom, table tennis etc.) which attracted many teachers and students for participating and as spectators and cheerers.

Another interesting feature was the memory of the Shillong College picnics, which were usually arranged on the eve of the winter holidays. First time, I accompanied my colleagues to a Staff Picnic which was in 1969 (December) which was organised under the direct supervision of our beloved founder Principal Prof. Sudhindra Chandra Dutta who retired in 1970. I was very much impressed by his meticulous approach, sense of responsibility, sincerity and hard work which might have influenced and shaped my activities and teaching career later. Perhaps I had never missed a Staff Picnic including the last one in December 2007, prior to my retirement. Except for the last couple of years, I used to take part in cooking in picnics along with some others. I enrolled myself in the very beginning of my career as a member of the erstwhile A.C.T.A. (Assam College Teachers' Association) which later on changed to M.C.T.A. (Meghalaya College Teachers' Association). Perhaps in the early eighties I had been the Treasurer, then in late eighties I became the Secretary and later acted as the President of the Shillong College Unit of MCTA and I seldom missed an Annual Conference of MCTA, which was a platform to experience the intelligent, informative and interesting verbal duels on various tricky and sensitive issues and policy matters between the Executive members and general members of MCTA. During late 80's, in the capacity of the Secretary of the Unit, I was actively involved in organizing processions, protest rallies,



preparing placards and so on and so forth in support of various demands of College teachers including implementation of revised U.G.C. pay scales etc. After that I had been the Secretary of the Shillong College Employees' Cooperative Mutual Benefit Society Limited for three years. I was also one of the founder members of the Shillong College Academic Society which started organizing National Seminars, National Conferences, Regional Seminars, Exhibitions, observing World Environment Day etc. from the mid 90's. I still vividly remember the participation in Staff vs. Students football matches and Inter-College Staff Cricket which was used to be played in St. Edmund's College Ground for several years in the early to late 90's.

Activities in Shillong College were geared up to a much greater extent during the visit of NAAC (National Assessment and Accreditation Council, Bangalore) peer team during August 2003. After a series of hectic meetings and threadbare deliberations, the guidelines for preparation of self-study report (SSR) were finalized and all concerned strained their optimum energy level to get the SSR ready on time for onward dispatch to the NAAC, Bangalore. In every respect inwardly and outwardly, Shillong College was given a face lift to match up with the expectation level of the outcome of the NAAC Peer team visit. NAAC assessment had definitely a positive impact on all the stakeholders of the College and undoubtedly it facilitated rapid all round development of the campus and its inmates. We could locate our potential strong points as well as our weaknesses were identified which helped us to put in place our future plans for development and all round growth. During my tenure as Head of the Department of Physics from 2003 to 2008, I received excellent cooperation from all my departmental colleagues which was the inner inspiration for me

that helped in smooth running of the departmental activities. It is this confidence that prompted me to take the initiative for the celebration of International Year of Physics-2005 on 4th October 2005, as a part of the Golden Jubilee Celebrations of the College. The celebration was a grand success and the credit for this could be attributed to the excellent team effort of the faculty members of the department, backed by the unstinted support from the other colleagues and the college authorities.

The most glorious phase of my association with Shillong College was perhaps the year-long Golden Jubilee Celebrations from 17th of August 2005 to 17th of August 2006. As the Vice Principal of the College and acting in the capacity of the Convener of the Golden Jubilee Celebration Committee, I was deeply involved in the whole exercise. With excellent cooperation and active participation of all concerned, the celebration was a grand success that was appreciated by one and all, insiders as well as outsiders. The golden event of Shillong College would be fondly cherished as a golden memory of my service career in this great institution.

Last but not the least, came those touching moments when I was invited to attend the retirement party organised by the College to bid adieu to me and three other retired colleagues of mine. The love and respect received from my colleagues is unforgettable and from amongst the many gifts, I would like to draw special inspiration from the craftily worded citation presented to me which would, I believe, act like a tonic for my future days to come.

I would like to conclude by wishing the very best to all my colleagues in the college and hoping that the Shillong College fraternity will rise from strength to strength to unlock the prestige and honour in store for them.

LONG LIVE SHILLONG COLLEGE.



[On 30th July, 2008, the Shillong College Unit of Meghalaya College Teachers' Association organised the "Farewell Party" of four of its former colleagues. The Speech delivered by the retired colleague Smt. Smritirekha Das, former Head, Department of English is produced here.]



Respected Madam Principal, Dr. M. P. R. Lyngdoh, Vice-Principal Smt. Rekha Devi, Vice-Principal Professional Courses Shri Kollol Dutta Roy, our former Vice Principal Shri D. Mukherjee, Shri N.B. Rai (retd. Head, Department of Nepali), Smt. Roma Sarkar (retd. Head, Department of Botany), my dearest colleagues, friends and other:

I wish you all a very good afternoon and offer my heartfelt thanks for organizing this warm, cordial farewell reception for us.

The very word 'farewell' touches the softest strings of human heart, evokes reminiscences and makes one sadly reflective. I am no exception. I would be missing the much-loved, much-desired association of my colleagues, their familiar voices and tones, humour and fun, smiles and tears, ready help and support, valued advice and suggestion. I would miss my office and library friends, and other positioned in many other work spheres. I would miss my very dear students with whom I had so many years of interaction. The very air, the natural sight and surrounding, the different flowers blooming in the Campus, shoe flowers peeping through the window the clear-blue-white sky inspiring; my talk on literature in Room No 1, my lonely stroll in the campus late afternoon feeling intimate the pulse of the college, while waiting for the car to pick me up..... I will miss all these and many many more. But I will have to accept it. There are certain certainties in life. Ageing, superannuation is an inevitability of human life. Old order changes giving place to new. Old leaves disappear to make room for the new ones. We must make room for our budding talents to flourish and develop. Acceptance is all.

Thank you once again for the beautiful speeches. The citation so well-written, read out with warmth of feeling is all too much for me. I wish I could fit into the frame you have designed for me. It, at all, there is anything appreciable, I give the fullest credit to Him. The failures are all my own for which I seek to be forgiven.

As I take leave of you, I harbour a fond dream in my heart. The Shillong College that I joined long years back is not the same that I physical part with to-day. It has undergone fabulous changes and expansion under the able stewardship of our respected Principal, Dr. M. P. R. Lyngdoh, who has succeeded in creating an ambience that we are all members of one single family of Shillong College sailing in the same boat. I wish and pray that Shillong College shines brightest amongst the galaxy of Colleges that Meghalaya takes pride in. Perhaps in distant future I would be thrilled to hear that Shillong College has produced a unique band of doctors, engineers, scientists, technocrats, creative artists, bureaucrats..... Unique because their academic excellence and technical expertise are anchored in a heart which is an abode of noble human qualities, a combination which is a rarity in the world and which the world is in dire need of. With Will power, sincerest dedication to Work verging on Worship (work is worship) everything is achievable. Will, Work and Worship put



together uncorks hidden source of power in us which believers call God, non-believers call it Self-confidence. Our young learners must be inspired to practice these ideals so that they prove.... A boon to society,

With due permission from everybody, I would like to relate my feelings, experiences especially in the last leg of my service as the H.O.D. of English Department. I would be failing in my duty if I do not acknowledge the sincerity, devotion, hard-work and the team spirit maintained by my colleagues during my tenure. I strongly that the days of hero-worship is over. Trust in oneself and confidence in the competence of others, openness to new ideas work wonder. Harsh-criticism, fault-finding attitude fails where a friendly, congenial, cooperative work culture succeeds. This has been underlying current of strength behind department and co-curricular activities that we performed in the last 2/3 years. We were one single team. One more thing I would like to add is that we all felt these extra or co-curricular activities are not a waste of time, but an aid, a supplement to learning. Firstly, these induce the students to thorough, intensive reading and analysis of the texts assigned. Secondly, the presentation part drags the timid learners before public, makes them speak. When the initial fear is over, they attain a bit of self-confidence which is a joy in itself. Thirdly, these sessions help build an intimate teachers-student relationship. Teachers acting as guides and support in an atmosphere different from that of class-room, the interactive sessions with students, the applause, prizes and the refreshment are both enjoyment to the teachers and the taught. I have been requested by students that they have more of such exercises.

I congratulate Dr. Dhira Bhowmick, the present H.O.D. and hope and pray that with the band young, enthusiastic,

active and innovative colleagues, the department goes from strength to strength and achieve newer success. I congratulate the new Convener of the Literary Circle, Dr. A. Nongbri and inform madam Principal that files containing report of programmes, activities and achievements have been handed over to her. My sincerest warm wishes for the growth and excellence of the Literary Circle.

Last but not the least, my thanks to each and every one of each and every department, office, library friends and others. You have been an inseparable part of my existence. I preserve your memory as an asset for my future life. I can never repay your support and help as and when I needed. Thank you all from the core of my heart. My thanks to the retired Vice Principal, Shri D. Mukherjee for his support, guidance and 'never-say-no' in dealing with us. Thank you, Sir from the core of my heart and I wish you a very happy, peaceful and active retired life. My mighty thanks to you, madam Principal. Whenever I had approached you with any new idea you encouraged me, gave me financial support, boosted up with your appreciation. You're patronizing.....added zeal and strength in us.

My sincere apology to everybody if for any reason I have wounded your sentiment and feeling involuntarily.

Finally, a few lines which I composed this morning as a 'farewell wish' to everybody, including the retiring teachers:

*May the Sun forever on you shine
The blue heaven above your head reign,
May you remain ever-green
Without and within
May your life be a resort of peace
With dream of happiness bliss and ease.*

*Long Live Shillong College
Long live memory of Shillong College
God Bless you, God Bless Us ALL.*



A FUN STORY AND BOOLEAN ALGEBRA

SPAINBORLANG KHARCHANDY
Lecturer, Department of Mathematics

The Story

Long long ago, there were two kingdoms namely the "Pearl Island" and the "Emerald Island". One day Pearl Island king invaded Emerald Island and captured the land. The Emerald king was brought into the court of Pearl King. The wicked king wanted to kill the enemy once for all. Before killing him, he wanted to insult him and make fun.

He sarcastically said, "Oh! King of Emerald! My dear enemy, I always respect others' words. Even though you are my enemy, I am eager to hear your words. But one condition- 'if your statement is true, then I will kill you by chopping your head by my sword. If they are false, I will execute you by hanging. The Pearl King thought that he could not escape as there are only two options in the world, namely true/false and both the doors are closed in this case. The Emerald King uttered some words and Pearl King could not do anything on him and finally released him.

What did the Emerald Island King say?

The Emerald King worked out the following derivation to escape from the danger.

SOLVING THE PROBLEM USING BOOLEAN ALGEBRA:

Take the Boolean variables A, B, C, and D.

Let A hold "true" if Emerald King will sentenced to death by hanging.

B holds "true" if he will be sentenced to death by chopping his head by sword.

Then naturally,

\bar{A} holds "true" if he will not be sentenced to death by hanging.

\bar{B} holds "true" same case for sword chopping.

Consider C, a Boolean variable denotes the outcome of the statement to be said by Emerald King. If C true, B will happen and if C is false (\bar{C}), A will happen.

Then the final result $D = C.B + \bar{C}.A$ (i)

A and B are mutually exclusive (i.e. if he is killed by sword he cannot be again killed by hanging)

Implies $A = \bar{B}$ (ii)

What is the wish of the Emerald King?

He should not be killed by both sword and hanging

Implies $\bar{A}.\bar{B} = D$ (iii)

Connecting (i) and (iii), we get

$$C.B + \bar{C}.A = \bar{A}.\bar{B}$$

By adopting standard Boolean algebraic method, we can solve the equation now.

Applying $A = \bar{B}$ in LHS[from (ii)]

$$C.B + \bar{C}.\bar{B} = \bar{A}.\bar{B}$$

B is 'And'ed on both sides now.



$$\begin{aligned}\Rightarrow B.C.B + B.\bar{C}.\bar{B} &= B.\bar{A}.\bar{B} \\ \Rightarrow C.B + 0 &= 0 \quad C.B = 0 \\ \Rightarrow C &= \bar{B} \text{ or } C = A\end{aligned}$$

Therefore, if the statement to be said by the Emerald king that "I will be killed by hanging", then the Pearl King cannot do anything on him – How?

If he hangs him to death, then Emerald king's words became true. But he had already said that hanging only for falsehood. Similarly if he says "you will not chop my head", also he will escape.

The poor Pearl King did not know that the Emerald King was not only the King of Emerald but also king of Boolean algebra.

Hats off to Boole, the great mathematician, who saved the life of a king.

While dealing with mathematics, the Teacher-in-charge of the Magazine adds the following:

It is about "Beauty of Numbers" – no comments, only study the following:

$$\begin{aligned}1 \times 8 + 1 &= 9 \\ 12 \times 8 + 2 &= 98 \\ 123 \times 8 + 3 &= 987 \\ 1234 \times 8 + 4 &= 9876 \\ 12345 \times 8 + 5 &= 98765 \\ 123456 \times 8 + 6 &= 987654 \\ 1234567 \times 8 + 7 &= 9876543 \\ 12345678 \times 8 + 8 &= 98765432 \\ 123456789 \times 8 + 9 &= 987654321\end{aligned}$$

$$\begin{aligned}1 \times 9 + 2 &= 11 \\ 12 \times 9 + 3 &= 111 \\ 123 \times 9 + 4 &= 1111 \\ 1234 \times 9 + 5 &= 11111 \\ 12345 \times 9 + 6 &= 111111 \\ 123456 \times 9 + 7 &= 1111111 \\ 1234567 \times 9 + 8 &= 11111111 \\ 12345678 \times 9 + 9 &= 111111111 \\ 123456789 \times 9 + 10 &= 1111111111\end{aligned}$$

$$\begin{aligned}9 \times 9 + 7 &= 88 \\ 98 \times 9 + 6 &= 888 \\ 987 \times 9 + 5 &= 8888 \\ 9876 \times 9 + 4 &= 88888 \\ 98765 \times 9 + 3 &= 888888 \\ 987654 \times 9 + 2 &= 8888888 \\ 9876543 \times 9 + 1 &= 88888888 \\ 98765432 \times 9 + 0 &= 888888888\end{aligned}$$

- Brilliant, isn't it?

And finally, take a look at this symmetry:

$$\begin{aligned}1 \times 1 &= 1 \\ 11 \times 11 &= 121 \\ 111 \times 111 &= 12321 \\ 1111 \times 1111 &= 1234321 \\ 11111 \times 11111 &= 123454321 \\ 111111 \times 111111 &= 12345654321 \\ 1111111 \times 1111111 &= 1234567654321 \\ 11111111 \times 11111111 &= 123456787654321 \\ 111111111 \times 111111111 &= 12345678987654321\end{aligned}$$



SCOPE AND CAREER PROSPECTS IN MICROBIOLOGY

Department of Microbiology
Shillong College, Shillong

It has been 25 years back since Luc Montagnier of Pasteur Institute, Paris isolated the causative agent of AIDS, HIV (Human Immuno-deficiency Virus). In 2003, there was an outbreak of SARS (Severe Acute Respiratory Syndrome) in China while Avian Flu caused by H5N1 (Haemeagglutinate - 5, Neuramidase - 1) has been occupying the front page of newspaper every now and then since 2004 till date. Microbiologists all over the world took the center stage in tackling these diseases - the world burning topics.

A person who specialized in Microbiology is known as a Microbiologist and the branch of science that deals with the study of microorganisms that usually are too small to be seen by the human naked eye is called Microbiology.

Microbiology is a large discipline, which has a great impact on other areas of biology and general welfare. One can't over emphasize the importance of microbiology. Society benefits from Micro-organisms in many ways. They are necessary for the production of bread, cheese, beer, antibiotics, vaccines, vitamins, enzymes and many other important products. *Indeed, modern biotechnology rests upon a microbiological foundation.* Micro-organisms are indispensable components of our ecosystem. They make possible the cycles of carbon, oxygen, nitrogen and sulphur that takes place in terrestrial and aquatic systems. They are also source of nutrients at the base of all ecological food-chains and food-webs.

OCCUPATION OF PROFESSIONAL MICROBIOLOGISTS

Medical microbiologists identify the agent causing an infectious disease and plan to eliminate it. Frequently they are involved in tracking down new, unidentified pathogens such as the bacterium that cause plague, Legionnaire's disease and the virus responsible for AIDS, SARS (Severe Acute Respiratory Syndrome) and Avian flu. These microbiologists also study the ways in which Micro-organisms cause disease.

Public health microbiology is clearly related to medical microbiology. Public health microbiologist tries to control the spread of communicable diseases. They often monitor community food establishments and water supplies in an attempt to keep them safe and free from infectious disease agents.

Many important areas of microbiology do not deal directly with human health and disease but certainly contribute to human welfare. **Agricultural microbiologists** try to combat plant disease that attacks important food crops, work on methods to increase soil fertility (by developing Bio-Fertilizer) and crop yields. Currently, there is interest in using bacterial (*Bacillus thuringensis*) and viral (Baculovirus, NPV - Nuclear Polyhedrosis Virus) pathogens as substitutes for chemical pesticides.

The field of microbial ecology is closely related to agricultural microbiology. **Environmental microbiologists / Microbial ecologists** study the relationship between



Micro-organisms and their habitats. They are concerned with the contribution of Micro-organisms to the carbon, nitrogen and sulfur cycles in soil and in fresh water. The study of pollution effects on Micro-organisms also is important because of the impact these micro-organisms have on the environment. Microbial ecologists are employing Micro-organisms in bioremediation to reduce pollution effects.

Scientists working in **food and dairy microbiology** try to prevent microbial spoilage of food and the transmission of food-borne diseases such as Botulism and Salmonellosis. They also use Micro-organisms to make foods such as cheese, yoghurts, Single Cell Protein (SCP), pickles, wine and beer. In the future Micro-organisms may become a more important nutrient source for livestock and humans.

In **Industrial microbiology** Micro-organisms are used to make products such as antibiotics, vaccines, steroids, alcohols and other solvents, vitamins, amino acids and enzymes. Micro-organisms can even leach minerals from low grade ones.

CAREER PROSPECTS

In addition, Graduate and Post-Graduate Microbiologists can go for :-

Higher Studies

After B.Sc., Microbiology, graduates can pursue higher studies like *M.Sc. in, Applied Microbiology, M.Sc. in Medical Microbiology, M.Sc. in Food Microbiology, M.Sc. in Industrial Microbiology, M.Sc. in Genetics, M.Sc. in Biotechnology, M.Sc. in Industrial Biotechnology, M.Sc. in Bio-Informatics, M.Sc. in Microbial Technology, M.Sc. in Clinical Research, M.Sc. in Molecular Biology, M.Sc. in Bio-chemistry, M.Sc. in Forensic Science and also M.Sc. in Hospital Management.*

Global Opportunities

A large number of microbiology graduates are going to western countries for

higher studies for which they are required to qualify GRE and TOEFL. In addition post-graduate and Ph.D. candidates go abroad to pursue Ph.D. and Post Doctoral Research in foreign Universities and Research & Development Centers respectively, which is highly paid and respected profession in Western World.

Research and Development Scientists

With India shifting from *process patent to product patent*, large *pharmaceutical companies* are investing in R & D. As a result, there is an employment opportunity in the area of formulation research, analytical development, clinical research and in new drug discovery.

Academician

Microbiologists become *faculty* in Universities & Colleges, etc. For college teaching, a Master's degree may be acceptable along with qualification of UGC – NET, but a doctoral degree opens more doors. Teaching and research at the university level and at high level employment with good promotion prospects in non-academic research institutes, private industry and government agencies usually require a Ph.D.

Self employment

Self employed microbiologist, by setting up microbiological laboratories of their own, can help in diagnosing the disease and researchers direct their own research. There are large, private research institutes that conduct microbiological/epidemiological studies for government agencies where there is a sudden outbreak of any epidemic disease. These studies focus on a wide variety of urban and metropolitan problems such as a sudden outbreak of any disease.

E.g.: SARS in China – 2003
Avian Flu (Bird Flu) in Thailand
– Since 2004 to till date.
Plague in Surat (Gujarat)
Cholera in Tamil Nadu (2004)



Microbiologists also act as a Consultant for finding the Total Dissolved Solids (TDS), Biological Oxygen Demand (BOD), Chemical Oxygen Demand (COD), effluent treatment, purification of water, Biomedical wastes treatment.

Microbiologist in Diagnostic Laboratories

Job profile consists of *diagnosis of disease, identifying the pathogen, testing the efficiency of antibiotic*, which may help the physician to prescribe the right and effective antibiotic to the patient.

Quality Control

A Microbiologist can help to *assess the quality of milk in dairy farms, water in Mineral Water Company, soft drink industries, pharmaceutical companies, spices industries etc.*

Medical Representatives

Job profile consists of *apprising the doctors with their company's products for promoting sales.*

Research

Post graduate microbiology students after completion of III Semester or with 55% percentile marks are eligible to appear in Jt. CSIR-UGC NET exam. After qualifying the exam they are/can get appointed as *Junior Research Fellow (JRF)* with stipends (Rs. 12,000 per month plus Contingency) at various CSIR laboratories and Universities located throughout the country and are allowed to register as Ph.D. student. Other positions include *Senior Research Fellow (SRF), Research Assistant (RA), and Research*

Associate (RA) in various government and private research institutes after completion of Ph.D.

Department of Microbiology, N.E.H.U. & U.G.C. Inspection Team (2008):-

The write-up may be concluded with good news. Recently, N.E.H.U. has made a proposal to the U.G.C. Inspection Team (2008) that Department of Microbiology be open/set-up at N.E.H.U. for Post-Graduate Studies and Researches during the Eleventh Plan (2007-2012) period. If the proposal is accepted by the U.G.C. it will generate more employment opportunities for Microbiology Graduates and Post-Graduates. The said future Department, on the other hand, will offer Microbiology Graduates opportunities for continuing higher studies in Microbiology (Post Graduates and Research) out here in our own backyard i.e. Shillong.

Department of Microbiology, Shillong College

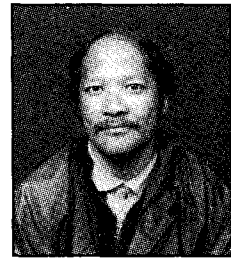
Shillong College has the credit of being the 1st College to offer B.Sc. (Microbiology) in the State of Meghalaya. The Department was started from the Academic Session 2007-2008 and presently, there are three faculty members and one Lab Assistant. It is progressing steadily under the guidance of the Principal, Vice-Principal and the Faculty members to achieve its dream of excellence to fill the gap of Human Resource Personnel inadequacies as well as sequencing the thirst of the youth in Microbial Technology and Knowledge.

(N.B.: For more information contact the concerned Department)

"It takes considerable knowledge just to realize the extent of your own ignorance". **Thomas Sowell**



Expanding self through NSS



Dr. H. Iangrai
Programme Officer, NSS, Shillong College

NSS stands for National Service Scheme. It is a scheme launched by the Government of India in 1969 for students studying at the higher level of education. The scheme is sponsored by the Ministry of Sports and Youth Affairs, Government of India. In the State of Meghalaya, the North Eastern Hill University together with the Education Department, Government of Meghalaya is doing the supervisory and monitoring work. Besides, the cooperation and coordination of other related departments are also necessary for the effective functioning of the programme like the Forest Department, Food and Civil Supplies, Meghalaya AIDS Control Society, the Pasteur Institute, Department of Health and Family Welfare, Headmen and so on. The involvement in the different activities provides knowledge, skill and develops the personality, train in leadership and uplift the society. There is an understanding and relationship between the Educational Institution and the society or between the students and the community and the objective of the NSS activities is promote these understandings and relationships.

NSS enables the youth to channel their energies to a desirable social end. The physical, emotional and mental aspects of the students are expanded towards the society. Radhakrishnan, the Chairman of the University Education Commission

empha-sized on the development of character and civilization through Higher Education of which NSS is one of the means to fulfill the objectives of higher education. The Kothari Education Commission (1964-66) has strongly recommended relating education to life, need and aspiration of the society. The other statements on education that can fit in are like

“Education makes man a human being; Education makes man perfect, Education a reconstruction of experience” and so on. NSS rightly fits towards effective adaptation, adjustment and harmony with our social and natural environments. Students involved in NSS works are motivated not only to get openings in admission to higher education but also to offer themselves to be the builders and architect of the Nation. Not surprising, about 33 per cent of the Members of the Parliament are of NSS background.

The Shillong College unit of NSS has remained very active and responsible in attaining the objectives of National Service Scheme. The NSS volunteers (students) of the College accompanied with the Programme Officers and other Teachers are involved in multifarious activities for service towards the community and the nation. The highlights of the activities during the year 2007-08 are given below:



1. Observation of Bio-diversity Day on 23-05-2007.
2. Survey and awareness programme on Targeted Public Distribution System at Nongpathaw village, Nongrum, Dong Mission, Mohkohmon, Umladrisain, Pynter, Mawiong, Mawshut, Smit and Laitlyngkot.
3. Cleaning and tree plantation programme at Mawlai Umthlong on 05-06-2007.
4. Special week long Camp in Nongpathaw (October 2007).
5. Blood Donation programme in collaboration with Pasteur Institute at different times during the year.
6. Donation for visually impaired of which Ruppes One Thousand four Hundred and fifty nine only during the year 2007-08 and also Rs. 419.00 towards Communal Harmony.
7. Cleaning of Mawryngkneng Bazaar, followed by awareness programme on HIV/AIDS in the Bazaar area (13-11-2007).
8. The other activities include participation in National Integration Camp at Guwahati (23-29 September 2007) and at Kula Women College, Nambol (January-February 2008). Two programmes with Rajiv Gandhi National Institute for Youth Development (Tamil Nadu), activities with KRIPA Foundation, participation in Technology Development in NEHU, Observation of Sadbhavna Day, World AIDS Day, messages with media and others.

In conclusion, U So So Tham, the great Khasi poet symbolized a responsible man to a big Tree. The Bible compares to as an ant, which stores food in due season, a bee, and Jesus, said, "It is blessed to give than to receive." NSS through donation money, sweat and blood, energy and resources strive to see that our society develops into a healthy environment where the God is pleased to dwell. Let us work for our civilization, our community and our country with utmost dedication and commitment.

"Let knowledge grow from more to more, But more of reverence in us dwell." — Tennyson.

"Brevity is the soul of the wit" — W. Shakespeare



Students'

Section

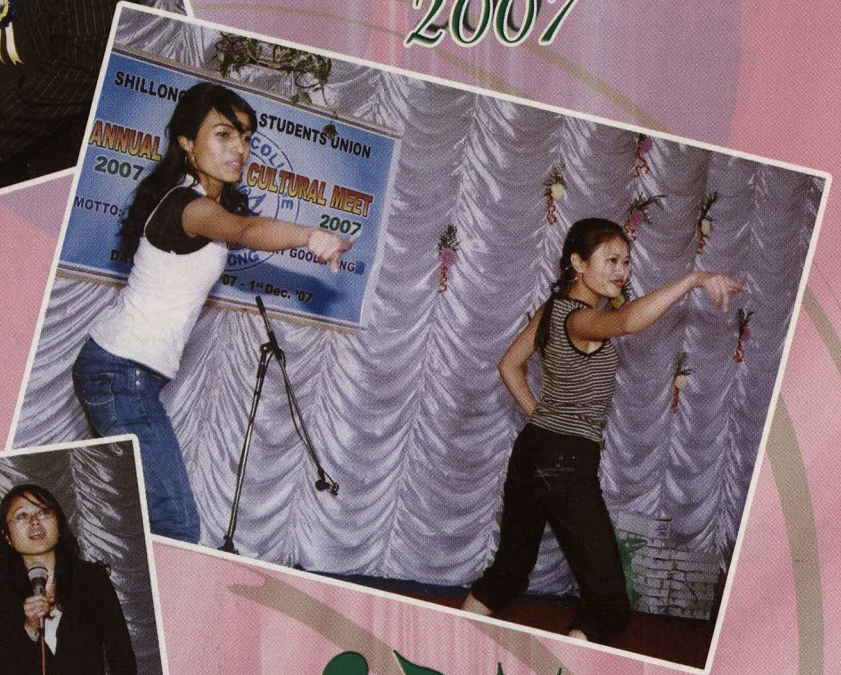




Annual College Social, Sports & Cultural Week 2007

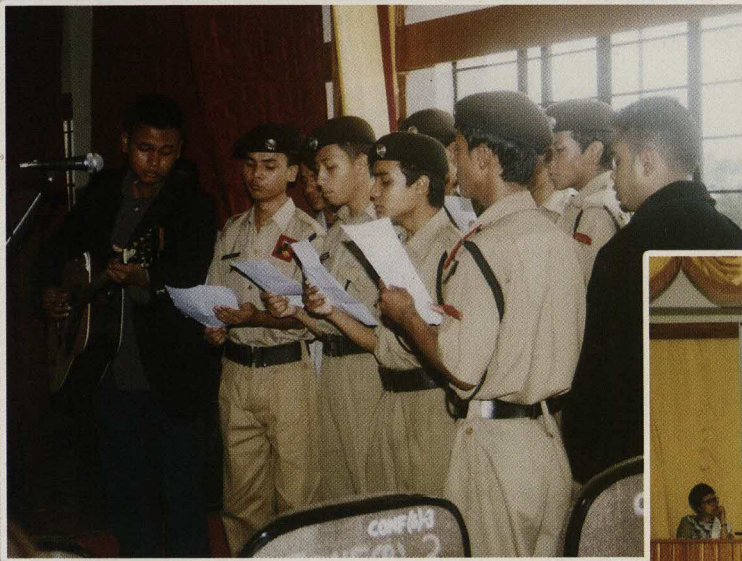


Annual College Social, Sports & Cultural Week 2007



Alumni Day

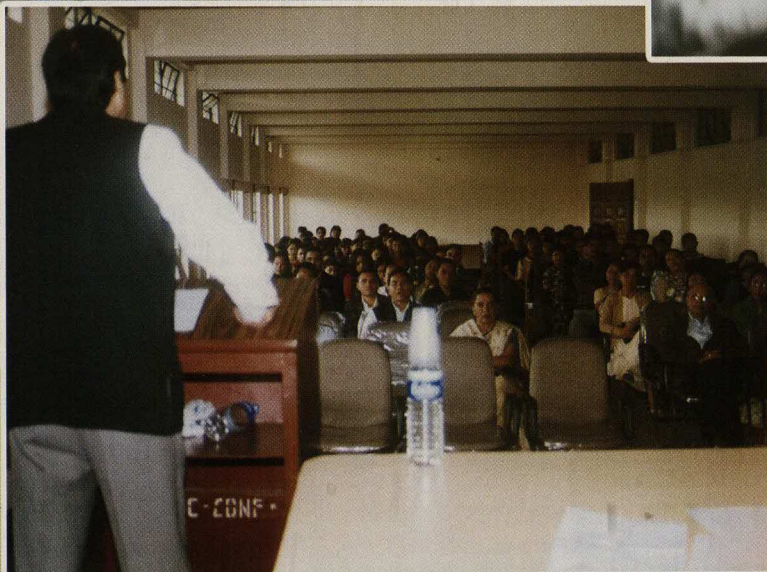
Commemoration of College Foundation Day – Food Festival 14-08-2008



◀ An alumnae, guarded by NCC Cadets, presents welcome song



Shri Manas Chaudhuri, Minister for Higher & Technical Education, Meghalaya speaking as Chief Guests ▶



◀ A view of the audience



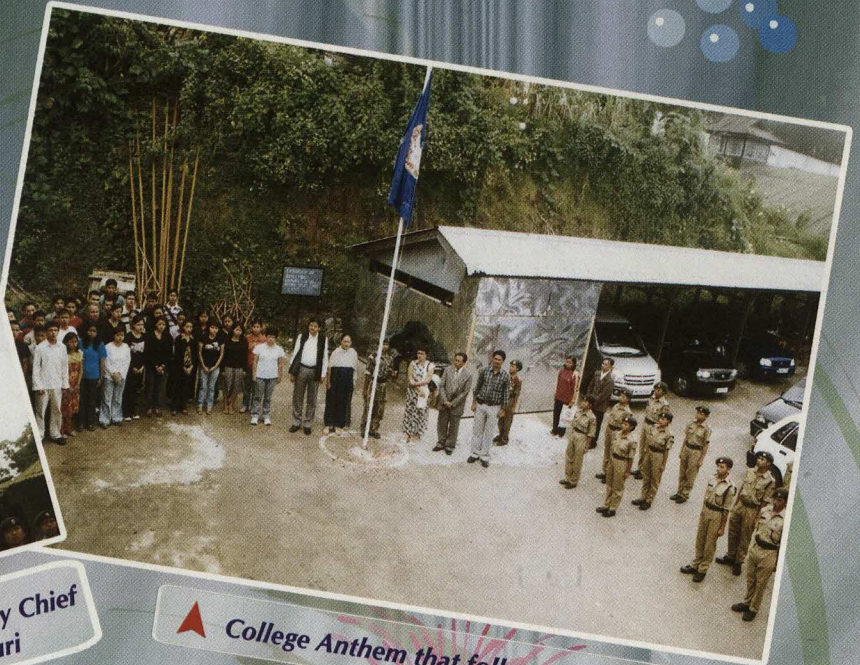
Shri Joining Pde, President, Shillong College Alumni Association greets everyone ▶

Alumni Day

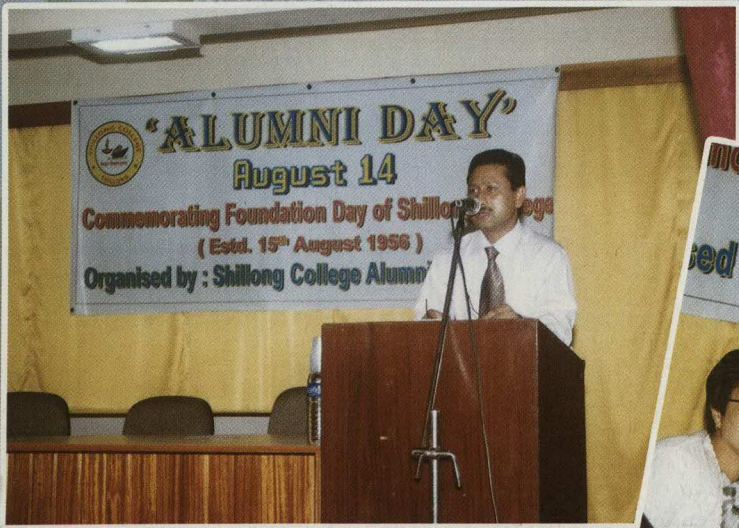
Commemoration of College Foundation Day – Food Festival 14-08-2008



▲ College Flag being hoisted by Chief Guest Shri. Manas Chaudhuri



▲ College Anthem that followed



Dr. Malay Dey, Secretary, Shillong College Alumni Association welcomes all ▲

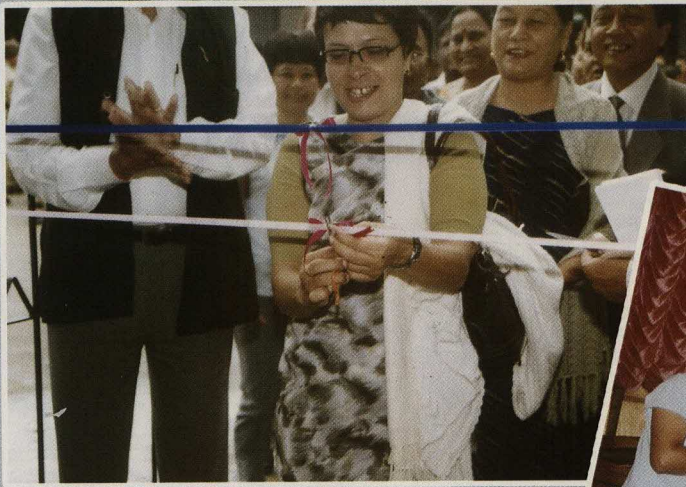


▼ Dignitaries in the dais



Plummi Day

Commemoration of College Foundation Day – Food Festival 14-08-2008



Smt. Ampareen Lyngdoh Parliamentary Secretary, Elementary & Mass Education, Meghalaya cuts one ribbon to inaugurate the Food Festival

They are all hungry after long speeches!!

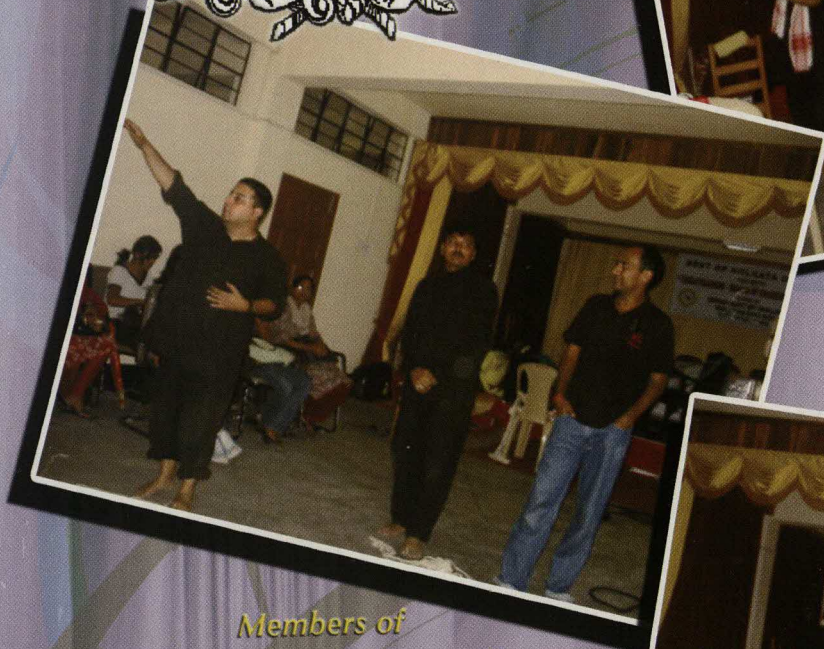


Some of the delicacies that went for brisk sale

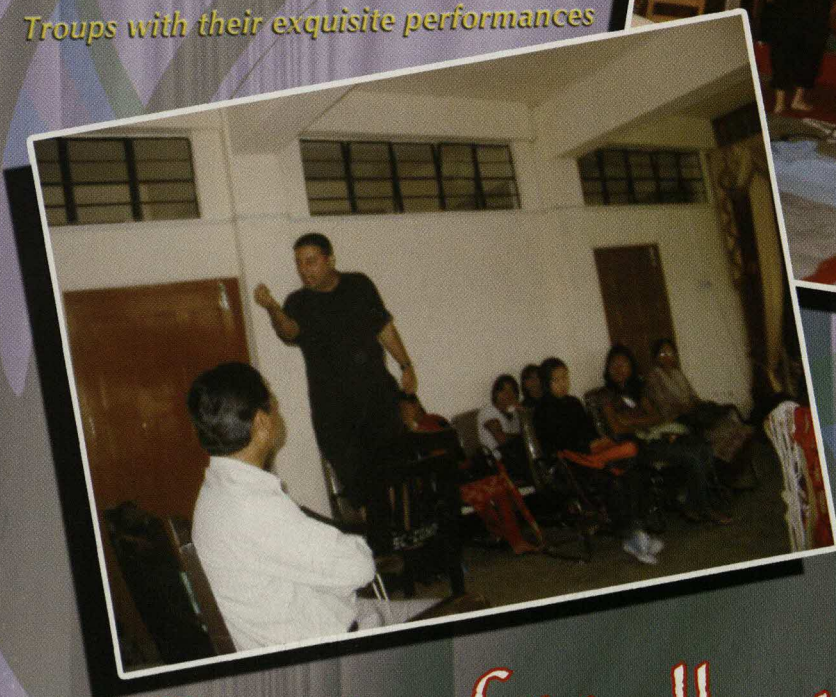


They are probably better consumer than producer! - Loss or Gain

Stills from the act "Hamlet machine - Images of Shakespeare-In-Us"



*Members of
"Best of Kolkata Campus"
Troupes with their exquisite performances*



Best of Kolkata Campus



◀ Inaugural Session in progress



▶ Dr. Donkpar Roy
Hon'ble Chief Minister
of Meghalaya
presenting
Inaugural Address



◀ Few light moments



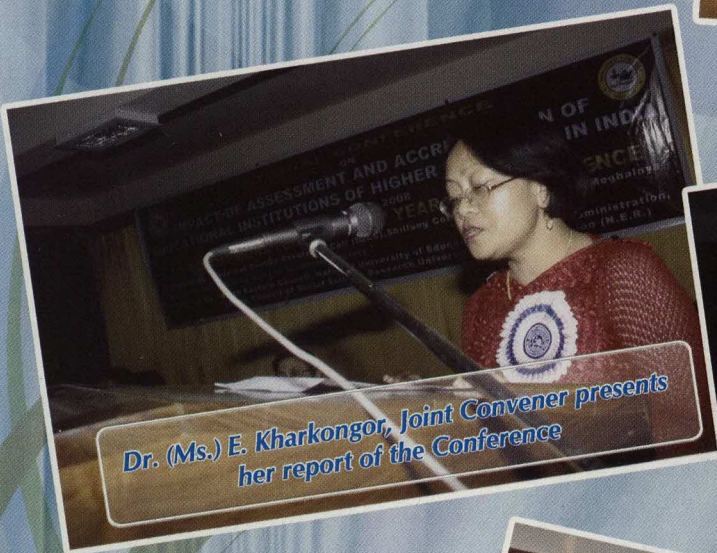
National Conference on "Impact of Assessment & Accreditation of Educational Institutions of Higher Education in India"



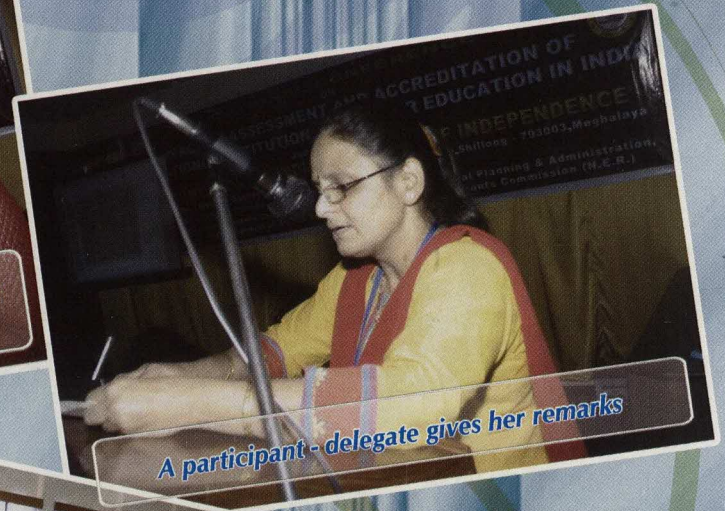
Shri P.A. Sangma, Chairman, Meghalaya State Planning Board, delivering Valedictory Speech



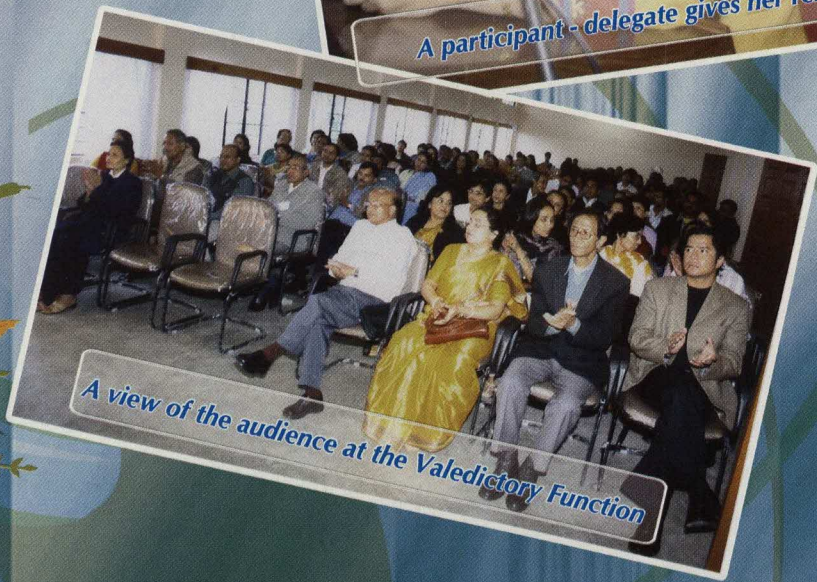
Dr. (Ms.) D.L. Buam, Joint Convener presents her report of the Conference



Dr. (Ms.) E. Kharkongor, Joint Convener presents her report of the Conference



A participant - delegate gives her remarks



A view of the audience at the Valedictory Function



National Conference on "Impact of Assessment & Accreditation of Educational Institutions of Higher Education in India"



INDIA & PAKISTAN – PARTNERING FOR PEACE AND PROGRESS

Lalminthang Kipgen

// B. A. (Hons.)

[This article is the content of the essay written by Shri Lalminthang Kipgen, a student of I/B.A. (History honours - 2007) of Shillong College who was awarded the Second Prize from the East Zone in the National level Essay Competition on “India and Pakistan partnering for Peace and Progress”, organised in August-September, 2007, by Commission for Justice, Peace and Development, New Delhi in collaboration with the Gandhi Study Centre, Chennai to commemorate the 60th year of independence of India and Pakistan.]

INTRODUCTION

India and Pakistan are the two neighbouring countries of Asia continent. India shares her border line with the comrade Pakistan in the North-Western part of her territory. Both the countries are celebrating Diamond Jubilee of their independence which was achieved on August 14-15, 1947. Pakistan believes in ‘Islamism’ while believes in ‘Secularism’. The coming of English East India Company in 1600 AD created fear, suspicion, jealousy and communal rivalry among Hindus and Muslims. The British policy of ‘Divide and Rule’ created hatred between the two nations.

As we are going to discuss the topic on “India and Pakistan partnering for peace and progress”, I felt the necessity of recapitulating some of the past events, that is, the formation of Pakistan and what was the bone of contention between India and Pakistan, and how peace and partnering process progress.

FORMATION OF PAKISTAN

Religion played a vital role in the formation of Pakistan. The dreadful medicine of the British polity dissolved in the minds of the Muslim and created fear, jealousy, suspicion and communal rivalry to Hindu people. The British policy of ‘Divide and Rule’ greatly enhanced the tension between the two sections of people. Under all these circumstances, Pakistan was formed with the bifurcation of erstwhile India which took place on 14th August, 1947 and then Pakistan framed its own foreign policy which added to the tension between the two countries.

KASHMIR ISSUE

The most significant source of discord between India and Pakistan is the issue of Kashmir. Kashmir was a stable state where

majority of Muslim lived but it was ruled by the Hindu King. The Hindu King of Kashmir decided not to join any of the two countries but Pakistan did not like this attitude of Kashmir as the majority of Muslims lived in Kashmir. Pakistan, with the intention of corporate Kashmir into Pakistan, supplied various commodities of economic goods. But having failed in its objectives incited the Kabulis of North-West frontier and invaded Kashmir on 22nd October 1947. Under such a grave situation, King Hari Singh of Kashmir and Sheikh Abdullah, the Chief Minister and leader of the National Conference of Jammu and Kashmir joined India and requested for immediate help. India immediately incorporated Kashmir into India and sent her army for the safety of Kashmir. There, Kashmir became the bone of contention between India and Pakistan. Pakistan had invaded India in 22nd October 1947 and in September 1st, 1965, on account of Kashmir issue and in December 1971 on account of Bangladesh issue respectively. In spite of all these hatred and tension, India always welcomed Pakistan for peace and harmony.

PROGRESS IN PEACE PROCESS

Through the hatred and tension the relation between the two countries became worst. However, the peace and partnering process is slowly and steadily going on with the help of many Commissions of United Nations Organisation.

WORK OF JOINT NATION COMMISSION

The Security Council appointed a joint nation Commission consisting of five nations, viz. Czechoslovakia, Argentina, United States, Columbia and Belgium in order to make an on-the-spot enquiry and to



settle the issue of Kashmir. With the help of these nations ceasefire was declared on 1st January 1948. According to this Commission, the final decision of incorporation of Kashmir was to be taken after seeking public opinion on this issue. For this purpose Admiral Chester Nimitz, an American national was appointed as an administrator to fulfill the condition of plebiscite.

MAC NAUGHTON PROPOSAL

Another peace process was undertaken by the General Mac Naughton, the Canadian President of Security Council. According to his proposal on 29th December 1949, both the countries were advised to remove their armies so that plebiscite could be arranged.

DICKSON MISSION

After Mac Naughton proposal, the Security Council proposed on 24th February 1950 that both the countries would remove their forces within five months from Kashmir. Owen Dickson, an Australian judge, was appointed to supervise the Herculean task. Owen Dickson proposal was that the captured portion should remain with the victors and the decision of Kashmir should be done by plebiscite.

GRAHAM MISSION

To promote peace and harmony between the two countries, Dr. Frank Graham was appointed as a joint representative of India and Pakistan. Dr. Graham offered many suggestions for the solution to this problem and suggested 'Direct Talks' between the two countries on 17th March 1953. On the proposal of Dr. Graham, the Prime Ministers of both the countries entered into parleys in 1953, and in London, Karachi and New Delhi respectively. So, peace process was going on slowly and harmony prevailed between them.

TASHKENT PACT

One of the most outstanding features in the process of peace and harmony was the Tashkent agreement. Bilateral talks between the two countries started on 3rd January 1966 at Tashkent. As a result a pact was signed between the two countries on 10th January 1966. According to this pact the following decisions were arrived at:

1. Both the countries wanted to stop war and establish cordial relations for the welfare

of the people of India and Pakistan. They also assured each other to live like good neighbours and in future they would solve their problems through peaceful measures.

2. It was decided that both the countries would remove the armed forces from each other's territory by 25th August 1966, and they would retreat to the position of 5th August 1965 and maintain the ceasefire line in Kashmir.

3. Both the leaders assured not to make propaganda against each other but to strengthen the friendship between the two.

4. The leaders of both the countries decided not to interfere in the trade and commerce of each other.

5. The Prime Minister of India and the President of Pakistan also decided that ambassadors of both the countries would follow the pact and resume their respective post.

6. Economic and cultural relations would be established between the two and both the countries would follow the pact, so far concluded between them on this matter.

7. Both the countries would return prisoners of war in due time.

8. The officers of both the countries would meet each other from time to time and try to resolve their mutual differences through negotiations.

9. Both the leader also decided that their officers would try to solve the problem of refugees and infiltrators who violating the international law entered into each other's territory.

This pact was mediated by the Russian Prime Minister, Mr. Kosygin. India was not so much interested with the pact as the supporter of peace handed over some territory of Kashmir such as Hajipur, Tithwal, Kargil which were in fact the part of India. Late Prime Minister Shri Lal Bahadur Shastri before his death said in his last message:

"We all are to fight for peace with the same determination as we fought against the aggressors."

CONCLUSION

Let peace and harmony by the goal to achieve and brotherhood and sisterhood be the daily bread for both the countries.

OUR DELHI SEMINAR

The National Seminar on “I, Society and Public Policy” was conducted by the Center for Civil Society (CCS) and sponsored by the Ratan Tata Trust, was held on the 2nd - 5th October 2008 at Don Bosco Specialised Training Center, Okhla, New Delhi. Out of the 19 applicants, the 8 of us (2 girls and 6 boys) were selected from our College for the seminar.

Our journey started on the 29th of September 2008, with a view to expose ourselves to the outside world and to grow in both ideas and understanding. We started our journey with a wonderful one night experience in Guwahati. The next day we continued our journey to Delhi by train, it was a thrilling experience as it was a first time for most of us. We reached Delhi on the 1st of October. We headed for Don Bosco to attend the seminar the next morning where we were warmly welcomed.

Since it was a National Seminar, we met a lot of participants from other states with whom we shared our views and ideas on various social issues. The main topics of the seminar were:

1. **‘Why is India poor’** - We discuss the issue of why India is poor the problem are like the lack of education, population explosion, poverty, per capita income, corruption, political instability, colonisation, etc.
2. **‘What makes a Good Society’** - In order to form A Good Society we need: Voluntary Action, Prosperity, Diversity, No Borders, Competition, Local Governance. A good society is a diverse society where action is voluntary for growth and prosperity and where there are no boundaries of self interest and individual planning.

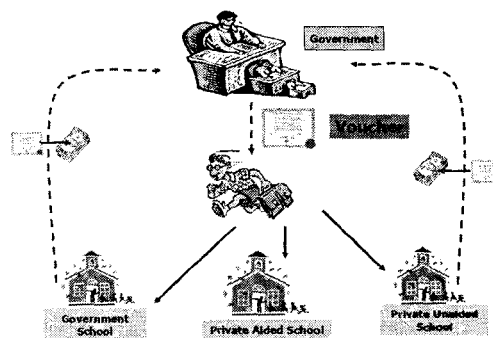
3. **‘Education’** - We discuss about the different campaign like the **School Choice Campaign** and the **Student Voucher: Fund Students, Not Schools Problems:**

1. Inputs in Schools Systems (budget between the government schools and the private schools)
2. Curriculum
3. Accessibility
4. Accountability

Solutions:

1. Involvement of Civil Society and NGOs
2. Career Certified Courses
3. Public & Private Partnership (PPP)
4. Local Governance
5. Monitory & Evaluation
6. Choice in Education

Voucher Model of Funding



4. **‘Environment’** - We discussed about the environment and its problem, which include: Over Fishing, killing the endangered species, polluting the environment, Air pollution and scarcity of water. We learn that all Environmental Problems are the result of the Tragedy of the Commons. But there is a Solutions for this Tragedy of the Commons or the problem, they are as follow:



1. To **Communitise** or **Privatise** the resource, and
2. **Price** use of the resource.
5. '**Accountability**' - We discuss about the flaws in the infrastructure of the government and how it does not make people accountable for their actions and the results thereafter.
 - ◆ **Hierarchal Bureaucracy:** The hierarchy is in such a way that responsibility is shifting from one person to another. This policy is made by the central or state government and it is again passed on to the district and the sub-district which decreases accountability.
 - ◆ **Huge Information Gap:** Between the people and the government, where the people are not aware of what is happening in the government and state in itself and about new policies or laws.
6. '**Singur**' - We discuss the about the Singur case that is about the conflict between the farmers of Singur, West Bengal and the Tata's Nano project. The other discussions were upon land laws of India and property rights in and how they have not been properly defined and the government can take land with compensation they seem just and the purpose of the Special Economic Zones (SEZs)
7. '**War and Peace**' - Some of the important points are:

Firstly, the collective consciousness of ISPP Delhi Group as well as everyone would prefer Peace over War.

Secondly; the state must at least constitute one of the warring sides in all wars.

Thirdly, imposing limit on what Government can do would put a check on war.

Fourthly, weapons of mass destruction should be produced only by the state and not by private enterprise.

Fifthly, a bad peace is better than a good war.

Sixthly, if people and goods cross borders, bullets won't.

Seventh, demand for secession (voluntary separation) is a form of self-expression.

And lastly but not the least, problems that arise from the initiation of force by the Government have a solution. People have the right to choose and no one can force them to change their choice. The solution is for people of the world to stop asking officials to use force on their behalf.

These topics were each taken by different excellent speakers and for each topic there were aggressive and interesting discussions. There were also documentaries and presentations by the different speakers and also by the participants.

REALITY RESEARCH:

We also had a session called 'Reality Research' which basically means that we had to go the field and do research on the allotted topics. We were each divided into group with certain topics like:

1. **Transportation** - The **objective** was to find the conditions of transport facilities and the condition of the workers (conductor, driver, etc) and the facilities provided at the various depots.

The **findings** are that there are no proper facilities at the various depot like drinking water, toilets, etc and the roads are in a very bad conditions.

The **conclusions** are there should be improvements made to the depots and the roads should be properly built and constructed for the comfort of the passenger and the others as well.



2. **Street Hawkers** - The **objective** is to find conditions of the hawkers and the effects of licensing on the hawkers and the rule of authority by the Municipal Cooperation Delhi (MDC).

The **findings** are that the hawkers who do not have proper licenses have no security and thus in the process charge a higher price to the consumers. There is also a constant harassment by the higher authorities like MCD officials which leads to corruption.

The **conclusions** are to find ways to keep the hawkers at check by licensing but there should also be accountability of each and every MCD official.

3. **Water and Sanitation** - The **objective** is search for proper water and sanitation facilities in the area.

The **findings** are that there are no proper water facilities, and when there is drinking water the water would not be hygienic. There are no proper toilets and sanitation facilities, thus the residents there have to search for open areas.

The **conclusion** is to build toilets and to keep the resident there to be in charge of maintaining and cleaning these toilets.

4. **Business and Residential** - The **objective** was to find the problems of the people who stay in the area and what problems they faced with the Business they start in the area.

The **findings** are that the residents there who used to work in a particular garment factory in the area, suffered after the factory closed down. A few of them started their own business in the area itself, but they have had problems to increase their business due to restrictions, thus there is no prosperity in the area.

The **conclusion** is to create employment for the displaced workers and to provide incentives and schemes to the entrepreneurs of the area.

5. **Education** - The **objective** is to research on the education facilities in the area.

The **findings** are that even though there is a government school in the area there are no proper facilities like light, toilet and even proper classrooms. The principal and the teachers are never present to take classes, thus the parents of the students in the area have to spend a lot to send their kids to private school in nearby areas.

The **conclusion** is to build proper facilities and provide proper infrastructure and better quality education.

6. **Health** - The **objective** is to find health facilities and the availability of doctors.

The **findings** are that there are no public clinics in the area, only private clinics run by 'quack' doctors. There are also no doctors available in the available Public Health Centers (PHCs), thus in case of health emergencies the locals have to travel to hospitals that are far away.

The **conclusion** is to send qualified doctors to the area and build better facilities.

The areas we visited, was a surprise as we the different groups witness a disparity in the heart of urban Delhi. These were areas that the government didn't care to develop. This was a first time for most of us so it was a great learning experience to be actually researching in the field.

On the last day of the seminar we did presentations as groups on issues like:

1. **Prostitution** and whether it should be made legal or not. The group anonymously suggested that prostitution should be legalised in order to keep check on the health issue and on other issues like wages and rights of the worker.
2. **Homosexuality** on whether it should be banned from even the privacy of homes. The group who presented the issue suggested that no such law can be enforced as there is right to privacy that an individual has, the only way is to ban on public display of homosexuality.



3. **Education** in its present state and measures to improve it flaws in the system. The presenting group suggests following the CCS Student Voucher system to help students pursue their Choice of education.

The session was really interesting as all had to contribute, we all shared our views so we learnt a lot. We also had the certificate distribution and future programs analysis that we as CCS graduates could partake.

The seminar ended and we said our goodbyes with promises to keep in touch with each other. Later in the day we went to places like Rashtrapati Bhavan, Parliament and the India Gate for sight-seeing. Although the seminar ended on the 5th of October, we were able to get our reservations back to Guwahati only till the 9th. This gave us a three whole days to explore and experience Delhi.

During the three days stay at Delhi we went for sight seeing in and around Delhi and Agra. Being our first time for most of us at Delhi we were eager to explore both the Modern and Historical Delhi. It was a vibrant blend of both modern and ancient India. We visited places like The Taj Mahal, The Agra Fort, The Red Fort, Qutub Minar, The Iron Pillar, The Lotus Temple and the most magnificent, Akshardham.

We also visited the various shopping areas, both the modern and traditional like Chandni Choka, Sarojini market, the

underground Pallika Bazaar and the malls like Select City Walk and Ambience Mall. It was interesting to see the how Delhi market had been segmented based on income and culture.

We left Delhi on the 9th of October and on the way to the station we had a little adventure, we arrived at the New Delhi station to be informed that our train the ' Puja Special' was destined to leave from the Old Delhi station. We rushed to the Metro terminal and finally reached the station with 40 minutes to spare. This was just the beginning of an agonizing 51 hours journey back home. This was a journey that we would always cherish. For this we are very grateful to CCS, New Delhi for giving us the opportunity to participate in the seminar and to the college authorities for allowing us to attend it.

We the participant of this seminar are grateful to the Principal of our College, all the teachers for their help and especially Dr. D.L. Buam and Ms. W. Sohliya for helping and preparing us for this seminar.

This article has been jointly written by:

Ferdinand V. Pohrmen
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A man's ethical behavior should be based effectually on sympathy, education, and social ties; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of reward after death. – Albert Einstein



MOTIVATION FOR BETTER PERFORMANCE



BASLIANGHUN KHONGSTID
II/B. A. (Morning)
Student Editor, College Magazine

Motivation comes from the Latin word 'Moveers' which means 'to move'. It is the process of arousing movement in the organism. It is constant, never ending, fluctuating and complex and it is also a universal characteristic. It refers to direction and content. It is also the art of stimulating the interest of the people and also a process to cultivate the interest already present in them. It deals with behaviour and it is directed towards a specific goal which an individual has set for himself. If the student is motivated to get high grades in his examination he must concentrate more on his studies to achieve his goal. The motive is terminated by the achievement of the goal.

Dunningham said, "The greatest goal for making people bigger and better than they are now is the belief in their heart and mind that they have the infinite potential for growth even when they fail. We are to continue to carry and express our mental image of what they may become. To have someone believe in you even when you fail, is the most blessed and creative force in the universe."

The word motivation is probably more pertinent for the younger generation of today where competitions have become more intense in every field human activities. Often some statements on motivation of youth may make us more inspired, such as, "Youth should be the runners who refuse to look back but keep running with their eyes on the goal. Success or failure should not keep them from reaching goal. Success is never ending. Failure is never final" – Robert H. Schuller.

Success when view with a positive mental attitude is a process. It is a journey not a

destination. A man who reached the destination is one who stumbles through its journey. Success is discovering and developing our potential as well as seeing the new opportunity born around you every new day. Dream your way to an unending success. One success will lead you to another success.

Having a dream isn't stupid. It's not having a dream that's stupid. A man without a dream or a definite aim cannot succeed in life. As he cannot fix his mind on any particular thing, he simply wastes his time and energy in trying one thing after another in a half-hearted way. Motivation and Dream, when work hand-in-hand with 'Enthusiasm' can work wonders. Enthusiasm is that mysterious something that turns an average person into an outstanding individual. It is that beautiful force that carries us from mediocrity to excellence. It is a happy song of all positive people who signs an inspiring message to the world.

On the other hand, failures are the pillars to success. Failures are never final. We should not damp our spirits and make us give up altogether in despair. Let failure make us try harder next time. It's important to try. I'm not a loser if I don't win, but I'm a loser if I don't try. Fame and glory are awarded to only those who overcome failure. Failure is not the end of destination but the beginning of perfection.

Failure does not mean you are a failure-
It means you haven't succeeded yet.

Failure doesn't mean you have accomplished nothing-

It does mean you have learned something.



Failure doesn't mean you are inferior-
It does mean you are not perfect.

Failure doesn't mean you have wasted your life-
It does mean you have a reason to start
a fresh.

Failure doesn't mean you should give up-
It does mean you should try harder.

Failure doesn't mean you you'll never make it-
It does mean it will take a little longer.

Failure doesn't mean you have been a fool-
It does mean you have a lot of faith.

Failure doesn't mean God had abandoned you-
It does mean God had a better idea.

Failure doesn't mean you are finished-
It does mean you have chance to try
something new.

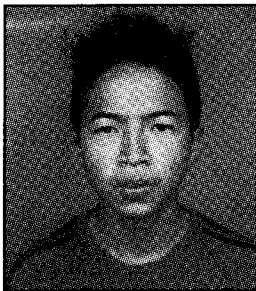
Acquisition of knowledge will make us
come over failure and win over all prejudices.
We should seek and perform better so as to
obtain wisdom.

SOME STEPS TOWARDS BETTER PERFORMANCE

1. Leave your comfort zone. Stop worrying and start doing something. Mend your ways you shall obtain the prize.
2. Use you time wisely. Prioritize your time table. Do what counts first. Approach everything step by step using short-term reasonable goals. Each success leads to the next one.
3. Develop discipline and be willing to pay the price. Today's preparation determines tomorrow's achievements. "The man who removes a mountain begins by carrying away small stones." – Chinese proverb.
4. Seek advice. At some time in our life we feel a trembling, fearful longing to do some good things. Life finds its noblest spring of excellence in this hidden impulse to do our best. (Collyer).
5. Have faith in God, commit your works of God and your thoughts will be established. Trust God through prayers. 'The impossible becomes Him-Possible'.
6. Lastly the watch-word, "where there is a will there is a way".

POSITIVE

THINKING



BANTEILANG DOHLING

XII Science

Thomas Alva Edison tried two thousand experiments in search of a filament for the light bulb. When none worked to his satisfaction, his associate complained:

"All our work is in vain, we've gotten no where."

"On the contrary," Edison replied "we've come a long way and we've learned a lot. We now know that there are two thousand materials which will not make a good light bulb."



AGRO-FORESTRY

RIEWBITLANG SYNJRI
III^{yr}/ B. Sc. (Hons.)

Agro-forestry practice is very old, but the term is definitely new and for the last three decades it has taken a scientific turn. The need is for diversification of agriculture to reduce the risk of crop failure due to uncertainty of weather conditions and erosion hazards. People raise trees, crops and animals traditionally on the same farm. This practice of mixed farming system has developed over centuries for meeting most of the requirements of a family.

In a more scientific way Agro-forestry is collective name for land use systems and technologies where woody perennials (trees, shrubs, palms, bamboos etc.) are deliberately used on the same piece of land management unit as agricultural crops or animals in some form of spatial arrangement or temporal sequence. In agro-forestry, there are both ecological and economical interactions between the different components.

In simple terms, agriculture is land use system where agricultural crops are grown for the production of food grains, fodder etc. Forestry on the other hand, is land use system where forest trees, shrubs etc. are grown for the production of wood, fodder and other benefits. Agro-forestry is a marriage of both of these land use systems where the object is to obtain yield of grains, fodder, fuel wood, fruit, wood and other benefits. The agro-forestry system yields almost everything which people need. Sustainable land management, conservation and increase in productivity are important aims of agro-forestry. Through agro-forestry we can continue to improve productivity and profitability of small farms on an environmentally sustainable basis. Therefore, agro-forestry is sustainable land management which increases the overall yield of land, combines the production of crops (including tree crops) and forest plants or animals simultaneously on the same unit of land in a way that is scientifically sound, ecologically desirable, practically feasible and socially acceptable to the farmers.

Advantages of Agro-forestry

There is serious concern over degradation environment all over the globe. Serious adverse ecological manifestations, increase of carbon dioxide

(CO₂) in the atmosphere, global warming, serious soil losses, repeated droughts, floods and pollution etc. are the results of dwindling vegetation cover. An agro-forestry system helps to increase the tree cover. It also makes available to people the required quantity of timber, fruit, fuel wood, fodder, etc. for which they traditionally depend on forests. Thus, this system helps in conservation and development.

The best protection against landslides is through trees and grasses in a mixed agro-forestry system. This requires careful selection of tree species, grasses etc. The deep-rooted trees planted along contours and ridges along the cover crops help is soil stabilization and reduce landslide problems.

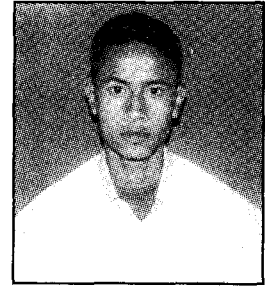
Agro-forestry systems maintain soil fertility through recycling of nutrients and prevent soil erosion and loss of nutrients through leaching and run off. Reduction in erosion and surface run off helps in reducing flood damage. Agro-forestry systems are therefore helpful in maintaining land productivity at optimum levels over a long period of time. These systems constitute sustainable land management and helps to improve soil in a number of ways which include reduction of loss of soil as well as nutrients through reduction of run off; addition of organic matter through leaf, twig, bark falls, etc; nitrogen enrichment by fixation of nitrogen by nitrogen fixing trees, shrubs, etc.; improvement of physical condition of soil such water holding capacity, permeability, drainage, etc.; creating more favourable microclimate by wind break and shelterbelt effects.

These systems are capable of meeting the demands of raw materials of several agricultural and forest based industries, e.g. paper and pulp mills, sports goods, furniture, saw mills, etc. are meeting their total raw materials requirements from forestry and agro-forestry produce.

Thus, agro-forestry tends to harmonise the production of various components and also maximizes the total production from a given unit of land. Such systems improve the productivity of plants and animals since they are based on sustainable land management and maximum utilization of natural resources to increase the ecological and economic benefits.



DO YOU AGREE



PHRISLY GYPAD

IInd Yr./B. Com.

Preparation for examination:	FIELDING
Tough Question Paper:	FAST BALL.
Easy Question Paper:	SLOW BALL.
Confusing paper:	SPIN BALL.
Unattempted questions:	WIDE BALL.
Out of syllabus questions:	DEAD BALL.
Caught while cheating:	CAUGHT OUT.

Man: Oh God! Please give me one bag full of money, a job, one big vehicle with plenty of girls”.

God: “Your wish will be granted”.

After one week the man became a bus conductor.

Question: What is the difference between the people who pray in Churches and those who pray in Casinos?

Answer: The ones in the Casinos are serious.

BANSHAILANG IAWPHNIAW
Class XII Science



MEDICINAL PLANTS USED IN THE KHASI HILLS

BATSKHEHLANG SYIEMLIEH

III/B.Sc.(Hons.)

Sl. No.	Botanical Name	Vernacular Name	Family	Mode of Utilization
1	<i>Ageratum conyzoides</i>	Kynbat blu	Asteraceae	Past of leaf and lime is applied to cuts which acts as homeostatic.
2	<i>Acerrhoa carambola</i>	Sohpyrshong	Averrhoaceae	Ripe fruit is taken as medicine for jaundice and urinary infection.
3	<i>Azadirachta indica</i>	Nim	Meliaceae	Boiled leaf extract is used to treat diarrhea and dysentery.
4	<i>Allium tuberosum</i>	Jyllang	Lillaceae	Extract of whole plant is used against problem, specially for hypertension.
5	<i>Bidens pilosa</i>	Sohbyrthit	Asteraceae	Leaves are crushed and made into a paste and applied locally for cuts, wounds and body swelling.
6	<i>Begonia palmata</i>	Jajewmaw	Begoniaceae	Stems and leaves eaten raw as an antidote for poisoning and vomiting.
7	<i>Cannabis sativa</i>	Kynja	Cannabiaceae	The leaves and fruits are applied for skin diseases and stomach disorder.
8	<i>Centella asiatica</i>	Khlein syiar	Apiaceae	For dysentery and other stomach ailments, as brain tonic.
9	<i>Citrus medica</i>	Sohkwit	Rutaceae	An effective medicine for fever and diarrhea. It is also used to relieve eye infection.
10	<i>Clerodendron colebrookianum</i>	Slajarem	Verbenaceae	Tender leaves used as vegetable; decoction of leaves used in high blood pressure, body aches and rheumatism.
11	<i>Drymaria cordata</i>	Tiewphalang	Caryophyllaceae	The whole plant is crushed and the juice is applied for burns, skin diseases and snake bites.
12	<i>Embllica officinalis</i>	Sohmylleng	Euphorbiaceae	For skin diseases, fruit is edible.
13	<i>Flemingia vestita</i>	Sohphlang	Papilionaceae	The skin of tuber is used for intestinal worms by taking it raw.
14	<i>Houttynia cordata</i>	Jamyrdoh	Saururaceae	Leaves are eaten raw for blood purification and also applied to treat sores and boils.
15	<i>Myrica esculenta</i>	Sohphie	Myricaceae	Good for diarrhea, dysentery.
16	<i>Nepenthes khasiana</i>	Tiewrakot	Nepenthaceae	Juice from the pitcher is taken directly or applied as drops on the eye for cataract, night blindness and skin diseases.
17	<i>Rhododendron sp.</i>	Tiewsaw	Ericaceae	For control of blood pressure.
18	<i>Solanum khasianum</i>	Sohpdok	Solanaceae	As anti-fertility medicine.
19	<i>Toxus baccata</i>	Kseh blei	Taxaceae	Leaf paste along with ginger is mixed and applied on tumours.
20	<i>Zanthoxylum khasianum</i>	Jaiur	Rutaceae	Fruit used in treatment of cough and cold.



A woman delivered twins at Civil Hospital. One of them was fair in complexion, the other was dark. The mother asked the doctor, "how one is so fair, and the other is so dark."

The doctor replied, "One is the original and the other is a carbon copy."

N. Ksankupar Khongwar
Class XII (Science)

TEN WAYS TO KNOW IF IT'S LOVE

N. KSANKUPAR KHONGWAR
Class XII (Science)

LOVE.....

- ☞does not say, 'Me First'.
- ☞does not 'keep score' of the bad things that others do.
- ☞is not conceited.
- ☞is not happy when someone gets hurt.
- ☞does not worry about what is does have.
- ☞believes the best about others.
- ☞never call someone a bad name.
- ☞puts up with the annoying things that other do.
- ☞helps others, even if it's inconvenient.
- ☞never quits.

DON'T WAIT TILL TOMORROW

CHILBERT JANA
I/B.Com.



Don't wait till tomorrow,
To learn something you don't know.
Don't wait till tomorrow,
Or you will grow poor.
Stay awake for today,
And you will spare more.

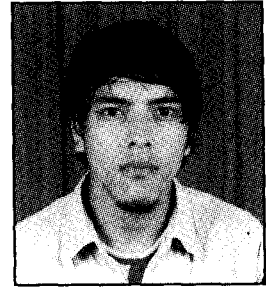
Don't wait till tomorrow,
To show that you care,
Your relatives, friends and family,
For tomorrow never comes.
Do what you want in life today.

Don't wait till tomorrow,
To reach your arms and goals,
Days are fast and time waits for none,
Perform, learn, and enjoy today,
'Coz 'today is yours'
And 'tomorrow never comes'.



OUR FRIENDSHIP A FRIENDSHIP INDEED

ORDINELLE LALOO
III/B.A.



Ours is a wonderful Friendship.
In exams we get through together.

Remeka – has good name
To excel in her only aim.

Gretta and Phibanri – are the braintrust
Grades for them are a must.

Cybia – in class talk a lot
The sweet girl, often get caught.

Sinlang – is the jack of all trades
In Economics he gets good grades.

Michelle – is a rare sight
People find her in a fair delight.

Dakerlin – is quit as a calf
Sometimes seen to smile and laugh.

Remdor's'– work is neat
He prefers to take the front seat.

Palvy – is both sweet and sour
She seems to study hours and hours.

Richica – has a godly name
She aspires to win glory and fame.

Dalumleng and Ordi – are real sports boys,
College success makes them glow like pearls.

Wantreki–for friends is superb
We all admire his work.

Sheba – is always engrossed in dreams
To realize them, amazing schemes.

Wallambok's'– hard work and dedication
Will surely get him success in examination.

Shaisngi – is a compassionate soul
Helping others is his only goal.

Mark Kynsaibor – seems to be quite shy
His aspirations are but very high.

Bonima – always look forward to a vocation
For exams, she does intensive preparation.

Lana and Ravina – are good friends
Both full of wit and good sense.

Medarisha and Persara – never pick a quarrel
They are girls of high morals.

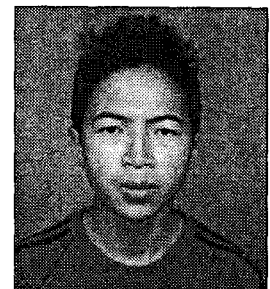
And lastly, excelling in every test
It's me, **Ordinelle** – the best of the rest.

.....
Teacher: Rohan, what are you going to be when you grow up?

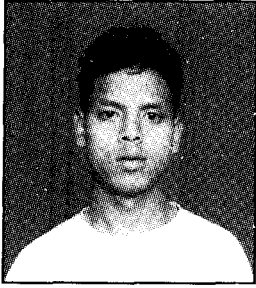
Rohan: An old man, Sir.

Suresh: "I saw you pushing your bicycle to work this afternoon?"

Rahul: "Yes, I was so late that I didn't have time to get on it."



BANTEILANG DOHLING
XII Science



AMAZING FACTS

MEBANDABHA RABON
IIInd Yr./ B.Sc. (Hons.)

- 1929: Not even one year old, Henry VI becomes King of England!
- 1910: the first English Christmas Carol comes into being!
- The Copyright to the Song "Happy Birthday" was brought over by Warner Communications for \$28 million!
- There are more TV sets in the US than there are people in the U.K.!
- Eskimos use refrigerators to keep food from freezing!
- To make one kilo of honey, bees have to visit 4 million flowers, traveling a distance equal to 4 times around the earth.
- Queen Elizabeth of Britain sent her first e-mail in 1976!
- An Atomic Clock is accurate to within 1 second in 1.7 million years!
- Neil Armstrong stepped on the moon with his left foot first!
- There are more than 10,000 varieties of tomatoes!
- The first Ice-cream soda was sold in 1874 in the US!
- An onion, apple and potato all have the same taste; the differences in flavour are caused by their smell!
- The Chinese first discovered tea. Actually it was a Chinese Emperor who first tasted the brew in 2737 BC, when some tea leaves accidentally blew into a pot of boiling water!
- When a giraffe's baby is born it falls from a height of six feet, normally without being hurt!
- Our left lung is smaller than the right lung to make room for heart!
- Men can read smaller print than women, women can hear better!

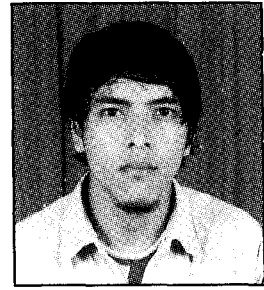
Once in the Class, the English teacher asked the students to write an essay on 'A Cricket Match'.

One smart but lazy student wrote, "The Cricket Match that was scheduled to be held today has been abandoned due to bad weather."

N. Ksankupar Khongwar
Class XII (Science)



THE MAGIC OF THINKING BIG - BUILD CONFIDENCE AND DESTROY FEAR



Ordinelle Laloo
III/B.A.(M)

TYPE OF FEAR	ACTION
1. Embarrassment because of personal appearance.	Improve it. Go to barber shop or beauty saloon. Shine shoes, get clothes clean and pressed. In general, practice better grooming. It doesn't always take new clothes.
2. Fear of failing an examination.	Convert worry time into study time.
3. Fear of things totally beyond your control.	Switch your attention to something totally different. Go out to your yard and pull out weeds. Play with kids. Watch a movie.
4. Fear of being physically hurt by something you can't control such as a tornado or an aeroplane out of control.	Turn you attention to helping, to relieving fear of other.
5. Fear of what other people may think and say.	Make sure that what you plan to do is right. Then do it. No one ever does anything worthwhile for which he is not criticized.
6. Fear of making an investment or purchasing a home.	Analyze all factors. Then be decisive. Make a decision and stick with it. Trust your own judgement.
7. Fear of people.	Put them it proper perspective. Remember the other person is just another human being pretty much like you.

STEPS TO CURE FEAR AND WIN CONFIDENCE:

1. Isolate your fear. Pin it down. Determine exactly what you are afraid of.
2. Take action. There is some kind of action for any kind of fear.
3. To Remember: Hesitation only magnifies the fear. Take action promptly. Be decisive.
"Think Confidently, Act Confidently"
Act the way you want to feel.

HOW TO BUILD YOUR CONFIDENCE?....

1. **Be a front seater:** Sitting up builds confidence. Practise it. Sure you may be a little more conspicuous in the front but remember, there is nothing inconspicuous about success.
2. **Practice making eye contact:** How a person uses his eyes tells us a lot about him. You say nothing good about yourself when you avoid eye contact. You say "I'm afraid. I lack confidence". Conquer this fear by making yourself look the other

person in the eye. Looking the other person in the eye tells him, "I'm honest and above lboard. I believe in what I'm telling you. I'm not afraid. I'm confident." Make your eyes work for you. It not only gives you confidence, it wins you confidence too.

- 3. Walk 25 per cent faster:** Your walk tells the world, "I've got someplace important to go, something important to do. What's more, I will succeed at what I will do 15 minutes from now."

Use the walk 25 per-cent-faster technique to help build self-confidence. Throw your shoulders back, lift up your head, move ahead just a little faster and feel self-confidence grow. Just try and see.

- 4. Practice speaking up:** On the positive side, the more you speak up, the more you add to your confidence, and the easier it is to speak up the next time. Speak up. It's a confidence-building vitamin.

Make a rule to speak up at every meeting you attend. Make no exception. Comment, make a suggestion, ask a question. And don't be the last to speak. Try to be the Ice-breaker, the first one in with a comment. Concentrate on getting the discussion leader's attention so you can speak.

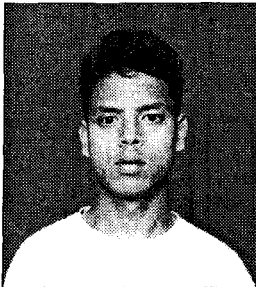
- 5. Smile big:** A big smile gives you confidence. A big smile beats fear, rolls away worry, defeats despondency (loss of hope or courage). A real smile; melts away opposition of others- and instantly, too. A person simply can't be angry with you if you give him a big, sincere smile.

Smile big and you will feel like "happy days are here again".

"Put These Five Procedures To Work For You."

BUILD CONFIDENCE AND DESTROY FEAR.

TEMPTATION



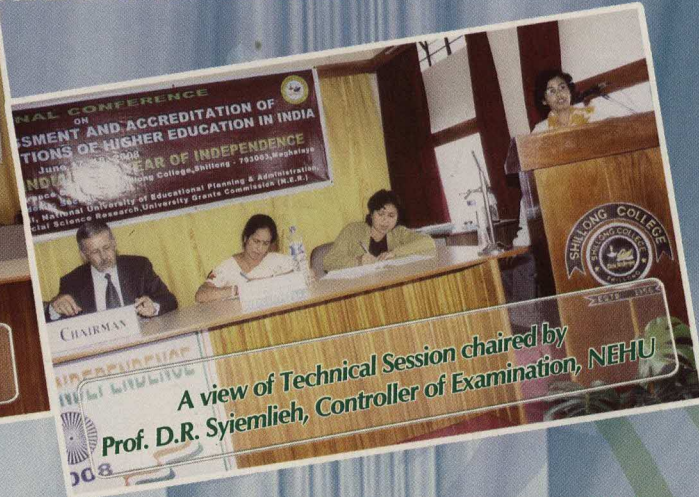
MEBANDABHA RABON
IInd Yr./B.Sc. (Hons.)

With the Coldest Eyes,
Full of Hatred and callousness,
He watches for opportunity,
To pollute your mind and spirit
You won't hear his steps,
Oh! You won't have heart a sound;
He's clever and he's a Mystic,
Just like a sniper
He'll take you with one shot
Camouflaged with the Hideout;
When He's finished,
His Mission is accomplished
Oh! Dear you're out,
'Cos, you've lost your senses
Temptatio.....n.

National Conference on "Impact of Assessment & Accreditation of Educational Institutions of Higher Education in India"



Dignitaries in dais at the Valedictory session



A view of Technical Session chaired by Prof. D.R. Syiemlieh, Controller of Examination, NEHU

Training of Teachers on Content cum Methodology of Teaching Mathematics at Higher Secondary Level



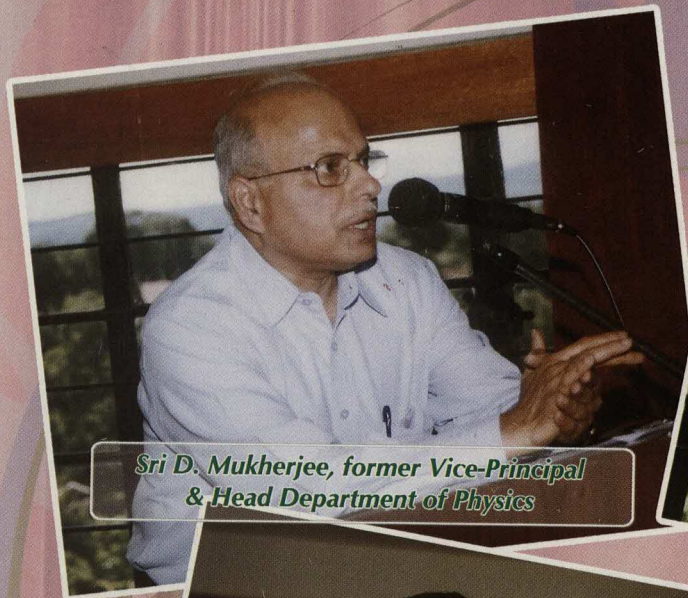
Teacher-trainees with Shri Manas Chaudhuri, Education Minister of Meghalaya, Dr. (Mrs.) M.P.R. Lyngdoh, Principal, Shillong College and other dignitaries after the Valedictory Function (24.10.2008)



Training of Teachers of Higher Secondary Level in Mathematics Teaching in progress

Our Retired Collegues makes Farewell speech

30 - 07 - 2008



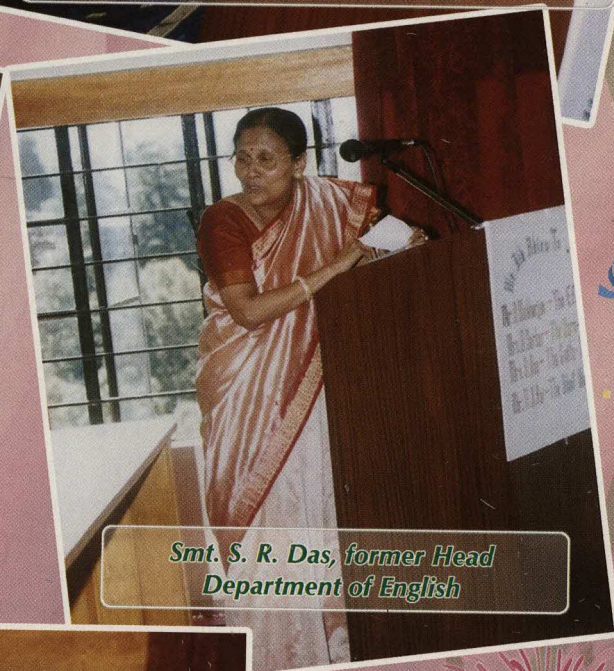
Sri D. Mukherjee, former Vice-Principal & Head Department of Physics



Smt. Roma Sarkar, former, Head Department of Botany



Sri. N.B. Rai, former Head Department of Nepali



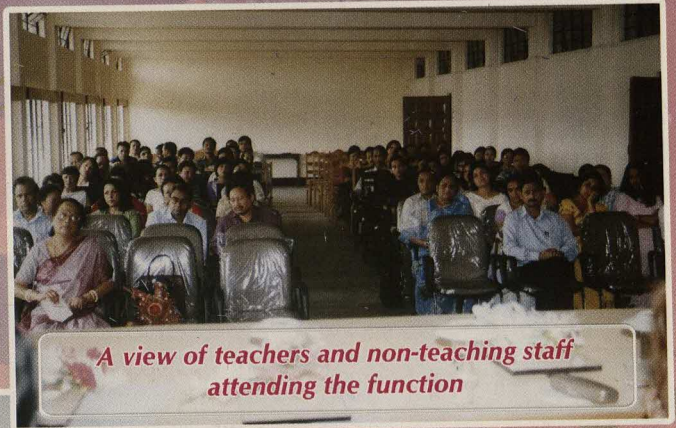
Smt. S. R. Das, former Head Department of English



Smt. Rekha Devi, Vice Principal of the College greets and welcomes every one at the retirement party.

Retirement Party

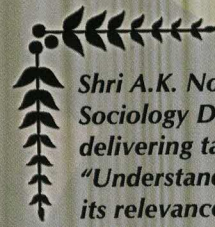
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Students & Smt. W. C. K. Sohliya at the National Seminar on "I, Society and Public Policy" at New Delhi (2nd - 5th October 2008)

**POPULAR TALK
ON
"UNDERSTANDING SOCIOLOGY - ITS RELEVANCE TO SOCIETY"**
31ST JULY, 2008
SOCIOLOGY DEPARTMENT, SHILLONG COLLEGE
SHILLONG-793003, MEGHALAYA



Shri A.K. Nongkynrih, Reader,
Sociology Dept, NEHU
delivering talk on
"Understanding Sociology -
its relevance to society"

Dr. H. langrai being presented
special award for his dedication
to NSS activity -
presented by Prof. S.S. Khare,
Pro-Vice Chancellor
NEHUniversity, Tura Campus



One activity plus another counts



Shri Torak Kharpran felicitated by President & Secretary,
Shillong College Alumni Association

Shillong College Alumni
Association members
with Torak Kharpran



Rovers & Rangers



*Special National Jamboree for Centenary Year of Scouting - Kolkata (Rajarhat)
2nd - 7th January 2007*



*Regional Level - Nature Study and Environmental Awareness Camp, Assam (Chamatapathar)
from 26th - 31st May 2006*

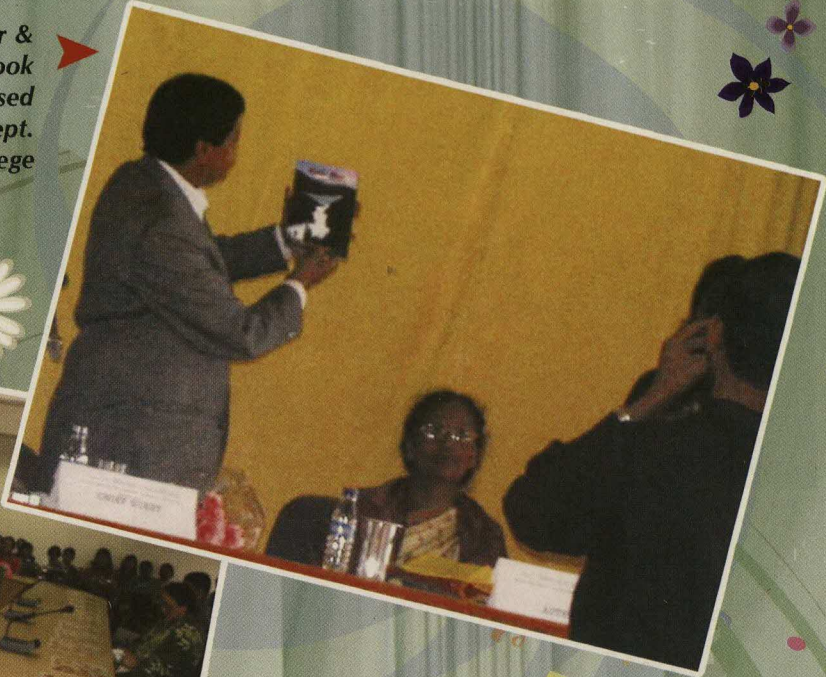


National Level - Cultural Exchange Programme for Rovers/Rangers & Senior Scouts/Guides Tripura (Agartala) 23rd - 29th March 2007



*Regional Level - Nature Study and Environmental Awareness Camp, Assam (Chamatapathar)
from 26th - 31st May 2006*

Shri Manas Chaudhuri, Minister for Higher & Technical Education, Meghalaya releasing the book 'Mystic River' - a collection poem composed by Smt. S.R. Das, former Head, Dept. of English, Shillong College



A view of the Staff Meeting at the Principal's Conference Room of the College being chaired by Dr. (Mrs.) M.P.R. Lyngdoh, Principal of the College



Miss Sita Bisukarma and Miss Gita Bisukarma - twin sisters - who secured 1st Class 2nd & 3rd positions respectively in B.Sc. (Chemistry Hons.) Examinations 2008 conducted by NEHU



Dr. K.D. Ramsiej, Dr. (Mrs.) A. Nongbri & Dr. C. Marsharing with Principal on their felicitation for receiving Ph.D. Degree awarded by NEHU



Dr. (Mrs.) D. L. Buam receiving the Trophy on behalf of the College from Shri Mani Shankar Aiyar for the quality essay sent by Shillong College



Champion Shillong College Staff Football Team - 2nd Korbar Singh Memorial Inter-College Staff Football Tournament 2008 organised by Meghalaya College Teachers' Association



Smt. R. Devi, Vice Principal and Head Department of Zoology, Shillong College retired from services on 01.09.08



Teachers and students enjoying Wangala Dance Festival 2008





WHY DO WE SEE ONE OF EVERYTHING DESPITE HAVING TWO EYES?

PYNDAPBOR LYNGDOH
IIIrd Year, B.Sc.

Yes are organs that detect light, and send signals along the optic nerve to the visual and other areas of the brain. Complex optical systems with resolving power have come in ten fundamentally different "designs", and 96% of animal species possess a complex optical system.

Having two eyes is certainly better than having just one because two eyes provide us with stereo vision and depth perception—things that wouldn't be possible with just one eye.

With a gap of around one and a half inches separating our two eyes, each eye views an object from a slightly different angle. For instance, if you hold up a flower and look at it with just your right eye, the image is different from the image you get when you look at it with your only left eye. The right eye sees more of the right side of the flower while the left eye sees more of the left side of the flower. If you place the two different images on top of one another, they would not match and our vision would be out of focus. However, our brain sorts out these varying visual messages from our two eyes, combines the images and then recreates a single three-dimensional image.

This is referred to a binocular vision. Just as you look through two lenses in binoculars, humans view the world through two lenses that the two eyes provide. The eyes of many other animals are placed differently than ours. Many birds have an eye on each side of their head. Each eye sees a completely separate area stretching out on the left or the right.

Viewing the world through two eyes provides us with depth perception. When you look at the flower through just one eye, it looks a lot flatter. It does not give us proper insight of the beauty of the flower, its intricacies and we remain misinformed. Therefore, two eyes are integral part of our existence, perception and understanding. There is coordination between the brain and the vision through eyes that makes our life so smooth as well as enjoying.

Our eyes are at work from the moment we wake up to the moment we close them to go to sleep. They take in tons of information about the world around us — shapes, colors, movements, and more. Then they send the information to our brain for processing so the brain knows what's going on outside of our body.

We can see that the eye's pretty amazing. So, come on — let's take all protection for our most precious eyes. Our eyes do some great things for us, so take these steps to protect them:

- ◆ Wear goggles in classes where debris or chemicals could go flying, such as wood shop, metal shop, science lab, or art.
- ◆ Wear eye protection when playing racquetball, hockey, skiing, or other sports that could injure your eyes.
- ◆ Wear sunglasses. Too much light can damage your eyes and cause vision problems, such as cataracts, later in life. If the lens gets cloudy, it's called a cataract. A cataract prevents light from reaching the retina and makes it difficult to see.

The eyes we have will be ours only.



THINK ABOUT IT

FULLMOON SIANGSHAI

Hind year/ B.Sc.

Success, Happiness and Peace are the three goals that mankind is constantly pursuing. There is no yardstick to measure them. They are more mental than physical. For instance a person may be very rich but yet unhappy, where as a poor man may be very happy. Hence, happiness is a relative term that has more to do with a state of mind.

Life without happiness is listless and meaningless. With happiness, life immediately becomes meaningful and wonderful. We pursue this goal in various ways, whether through leisure, careers, wealth, relationships. But whatever the means, the tendency of the soul is towards being happy. Being happy is infectious and brings happiness to all. There are many ways by which one can brighten their lives as well as to others'. Here are some hints for happiness.

- **CONTENTMENT:** Be true to the self, know the self and be the self. Be happy with what you have. If you don't have what you like, start liking what you have. This way one can get peace of mind though things are not happening as one would like them to happen. Happiness is measured by the peace of your own mind. When the mind is troubled it ceases to be happy and calm.
- **DO GOOD ALWAYS:** Do good and be good. Cultivate good qualities like compassion, honesty, humility and respect for others. This is a very basic principle for being happy at all times. Trying to have revenge for an old wrong will take us no where. Concentrate on the present action and present moment. By being good we can win over many people and avoid unnecessary conflicts in this world. In other words, if you make others happy they will make you happy. You can also get inner happiness that cannot be explained; it can only be experienced.
- **LOVE ALL SERVE ALL:** If you start loving all people, irrespective of their caste, creed etc. you will start realizing the oneness of the universe.
- ÿ **SPEAK LESS WORK MORE:** Most of the problems arise out of unnecessary talk that serves no purpose and may times needlessly hurt the feeling of others. By controlling our tongue, we can avoid unnecessary difference and disturbances. To avoid loose talk, you should always indulge in some useful activities and thereby contributing to the growth of mankind.

- **BE CHEERFUL:** People like to be with those having a naturally happy disposition and are pleasant to be around. Share happiness with others. There is great joy in sharing.
- **BE MODERATE ALWAYS:** Moderation is a virtue that helps man maintains his balance of mind at all times. Taking extreme postures in any issue would only lead to ill will and bitterness. Even in our food habits or life style, we must always be moderate; moderate helps us gain full control of our mind.
- **STRENGTHEN YOU MIND:** A healthy person possesses a healthy mind and body. He/She radiates joy and vitality around himself/herself and can succeed in every field of life. Reading good books and spending time with good people who have shown the way will strengthen our mind to face unfavourable circumstances with calmness and presence of mind. We must have wisdom to know what is good and what is bad.
- **LEARN TO LAUGH:** Laughter is unique gift given to mankind by GOD. Be willing to laugh to look for humour in situations which will help us to overcome a gloomy mentality. We must learn to laugh at ourselves at our foolish acts, our mistakes etc. at the same time, when we crack jokes we must ensure that they do not hurt anybody. They should be lively and refreshing.
- **BE POSITIVE:** Any issue can be seen from two view points – POSITIVE and NEGATIVE. A positive attitude helps you look at the brighter aspects of things and overcome problems, if any. But a negative attitude make you look at the gloomy side of things, pushes down your spirits and make you feel defeated. You will not be able to make any effort to come out of depression. A man who was sad as he did not have good shoes realized that he was better off when he saw a man who did not have legs.
- **BELIEF IN GOD:** Believe in the maxim —“GOD knows to give how and when”. He knows what we deserve. All we can do is to do our duty and leave the rest to GOD. Only effort is under our control not the results.

Thus, happiness is a state of mind. It is like a lighted candle with which we can light several others candles. In the same way, we can spread happiness wherever we go and make the atmosphere pleasant and enjoyable. That is why it is said that happiness comes more by giving than receiving. Be a giver at all times.



OUR ROVERING EXPERIENCE

Donkymen Kharkongor and Edward Kshiar
IIIrd year B.A.

We were very excited when we got selected for the "Special National Jamboree of Bharat Scouts and Guides" held at Rajarhat, Kolkata, held from the 2nd to 7th January 2007 and another event at the National Level "Cultural Exchange Programme for ROVERS/RANGERS" held at the State Training Centre, A.D. Nagar, Agartala, Tripura from 23rd to 29th March 2007.

The Special National Jamboree of Bharat Scouts and Guides held at Kolkata, Rajarhat from 2nd to 7th January 2007 is the Jamboree for the Centenary year of Scouting in which about 18,000 participants from all over India and abroad took part in various programmes and activities.

Jamboree is the gathering of all the Scouts and Guides from different parts of the country and to take part in different activities, programmes and competitions.

Four Rovers and two Rangers had been selected to represent Meghalaya as service Rovers and Rangers in which two Rovers had been selected from our College. This is the first national jamboree that we attended to render our service and we had never experience such things before. As the Jamboree started we felt that it would be very hard for us give service at such a big event but later on we were able to manage and adjust and we even enjoyed our service in the jamboree, we made friends with the other Rovers and Rangers who came from different parts of country and we got lots of happiness and enjoyments.

The success of the Jamboree depends upon the service of the Rovers and Rangers from different states and work on the behalf of the National Headquarter. All the Rovers and Rangers of different States gathered together and work together for the success of the Jamboree. We gave service to the Fund bouse, Hospital, Central Store, Security Traffic, Central Mess, Scouts Camp, Guides Camp,

V.I.P.'s etc. and we worked whole heartedly and thus we got reward as we were appreciated profusely for our hard work and we even received the Certificates of Appreciation.

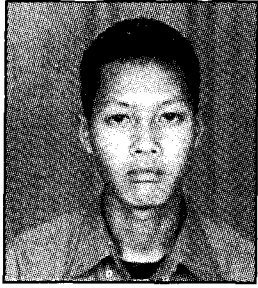
The Cultural Exchanged Programme for Rovers, Rangers and Senior Scouts and Guides was held at Agartala in the State Training Centre, A. D. Nagar, Tripura from the 23rd to 29th March, 2007. Eighteen members had represented Meghalaya, two Rovers from our college along with the other Rovers and Rangers, Scouts and Guides from different Schools and Colleges including one contingent leader. Twelve states had participated in this Camp, viz. Assam, Bihar, Chattisgarh, Haryana, Karnataka, Kerala, Madhya Pradesh, Manipur, Meghalaya, N.E. Railway, S.E. Railway and the host state Tripura.

The objective of this camp was to study and learn the Culture, Festivals, Art, Music, etc. being practiced differently by the people in different parts of our country. It was inaugurated by Shri R.K. Majumdar, Education Minister of Tripura. In this camp we had different activities based on the theme of the camp, viz. State exposition; State exhibition; India Festivals; Folk Dance; Folk song; Food Plaza; Skill-o-roma; Quiz Competition; Peace Rally etc. and we had participated in all these activities spon-taneously and we were able to study the culture and practices of the other states.

We also went for sight seeing and we had visited the famous Mahal of Tripura called "Neer Mahal" (Neer means water) and we also visited the border area between India and Bangladesh. On the last day of the Camp we ended up with all faith prayer and departed from Agartala on the 29th March 2007 and we reached home safely. Experiences, knowledge and memories that we gathered in these camps and activities will remain in our mind for ever and we feel much enlightened about the people of our country.



I LIKE YOU



MARK KYNSAIBOR NONGNENG

IIIrd year/ B.A. (Honours)

I Like you
And I know why,
I like you because
You are a good person to like.

I like you because
When I tell you something special
You know it's special
And you remember it
A long, long time.
You say,
"Remember when you told me something
special?"
And both of us remember
When I think something is important,
You think it's important too.
We have good ideas.
When I say something funny, you laugh.
I think it's funny too.

I like you because
You know where I'm ticklish
And you don't tickle me there,
Except just a tiny bit.....sometimes.
Stop!
But if you do, then I know where
To tickle you too.
You know how to be silly.
That's why I like you.
Girl! Are you ever silly!
I never met anyone sillier than me
Till I met you.

I like you because
You know when it's time to stop being
silly.
Maybe day after tomorrow,
Maybe never.

Oops! Too late!
It's quarter past silly.
We fool around the same way all the time
Sometimes we don't say a word.
We snorkel under fences,
We spy secret places.
If I'm a goofun on the roofus,
You are one too.
If I pretend I'm drowning
You pretend you're saving me.
If I am getting ready to pop a paper bag,
Then you are ready to jump.
That's because you really like me.
You really like me don't you?
And I like you back.
And that's the way we keep going
everyday....
If I go away, then you go away.
Or if I stay home,
You send me a postcard.
You just don't say
"Well, see you around sometimes, Bye".
I like you a lot because of that.

If we go away together
And if I get lost in Grand Central Station,
Then you are the one that's yelling at me.
Hey, where are you?
Here I am.

I like you because
When I am feeling sad
You don't cheer me up right away.
Sometimes it's better to be sad.
Every single moment
You want to know about things.

**I LIKE YOU BECAUSE OF WHO WE
ARE.**





IMPORTANT ACTIVITIES DURING THE PERIOD 1ST NOVEMBER 2007 TO 31ST OCTOBER 2008

1. Annual College Social, Sports and Cultural Week was organised by the Shillong College Students' Union, under the guidance of the teachers-in-charge of various section, from 26th November 2007 to 1st December 2007 in the College Campus. The Celebration was inaugurated by the Principal of the College, Dr. (Mrs.) M. P. R. Lyngdoh while Shri Paul Lyngdoh, Hon'ble Minister of Sports and Youth Affairs, Government of Meghalaya, graced the Valedictory Function and distributed the Prizes to the Winners of various events. Annual Social and Cultural Week of the College was organised with the theme, "Strive Forward in Very Good Thing."
2. World Environment Day 2008 was celebrated in the College by Shillong College Academic Society in collaboration with Shillong College on 5th June 2008 with multifarious student oriented programme. The programme was sponsored by Meghalaya State Council of Science & Technology, India Overseas Bank, M/s Reliance Communications and others. A number of competitions for students from Nursery to Undergraduate level, such as sit-n-draw, letter writing, debate, elocution contests were organised and about 300 students from different schools and college took part in the programme with great enthusiasm. The programme was inaugurated by Smt. Ampareen Lyngdoh, Hon'ble Parliamentary Secretary, Elementary and Mass Education, Government of Meghalaya on 05-06-2008 which followed by all the contests on the same. The Valedictory function was held on the 12th of June 2008 at the College Conference Hall which was graced by Shri C.P. Marak, Conservator of Forests, Government of Meghalaya, who also distributed the prizes.
3. The Internal Quality Assurance Cell of the College organised a National Conference on "Impact of Assessment and Accreditation of Educational Institutions of Higher Education in India", in collaboration with the Shillong College Academic Society, on the 17th and 18th of June, 2008, in the College Conference Hall. The Conference was inaugurated by Dr. Donkumar Roy, Hon'ble Chief Minister of Meghalaya, while the key note address was delivered by Shri Ranjan Chatterjee, Chief Secretary, Government of Meghalaya. The Valedictory Session on the 18th June was graced by Shri Purno A. Sangma, Chairman, Meghalaya State Planning Board, and Shri P.J. Bazeley, former Chief Secretary to the Government of Meghalaya addressed the gathering with the key note address. About 20 outstation delegates from different parts of the country participated in the Conference along with about 100 local delegates.
4. The English Department of the College hosted a programme by "Best of Kolkata Campus" who played the act "Hamlet machine – Images of Shakespeare-In-U's" on the 18th of July, 2008 at the College Conference Hall. The Team of Best of Kolkata Campus comprising of Shri Arnab Mukherjee, Shri Partha Mazumdar and Shri Janardan Ghosh mesmerized the audience consisting of teachers and the students with their skilful display and analysis of contemporary situation, humanistic values and our social structure. That was a unique experience for the people of this part of the country.
5. Four of the teachers of the college who retired this period were felicitated through a "Farewell Party" on the 30th July, 2008, at the College Conference Hall. The farawell function was organised by the Shillong College Unit of Meghalaya College Teachers' Association (MCTA) and was graced by Dr. (Mrs.) M. P. R. Lyngdoh, Principal of the College. The retired teachers are: Shri Durbadal Mukherjee, former Vice Principal and Head, Department of Physics; Smt. Roma Sarkar, former Head, Department of Botany; Shri Nar Bahadur Rai, Head, Department of Nepali and Smt. Smritirekha Das, Head, Department of English.
6. The Sociology Department of the College organised a Popular Talk on "Understanding Sociology – its relevance to Society" in the College Conference Hall on 31st July, 2008. Dr. A.K. Nongkynrih, Department of Sociology, North Eastern Hill University, was the resource person who enlightened the students as well as the teachers with his learned speech and the students took part in the discussion that followed enthusiastically.



7. Shillong College Alumni Association celebrated the 'ALUMNI DAY' and commemorated the 'Foundation Day' of the College on 14th August, 2008, at the College Campus that was graced by Shri Manas Chaudhuri, Hon'ble Minister for Higher and Technical Education, Government of Meghalaya, as the Chief Guest and Smt. M. Ampareen Lyngdoh, Parliamentary Secretary, Elementary and Mass Education, Government of Meghalaya. The Alumni Association also organised a 'Food Festival' on the occasion which enthralled everyone with tasty delicacies.
8. Smt. Smritirekha Das, (retd.) Head, Department of English, Shillong College, brought out publication comprising a collection of her poems – MYSTIC RIVER. The book was released by Shri Manas Chaudhuri, Hon'ble Minister for Higher and Technical Education, Government of Meghalaya, on 30th August, 2008, in a cozy function held at the Conference Hall of the College.
9. Khasi Department of the College organised a Inter College Poetry Writing and Reading Competition in Khasi (Ka Jingiakop Thoh Bad Pule Poitry) on 4th of September, 2008, at College Conference Hall. There was enthusiastic and inspiring participation from the students of various colleges of the town and the three prize winners are: First: Laseilin Kshiar, III/B.A. (Hons.), Shillong College; Second: Mayborn Gladis Marwein, III/B.A., Sankardev College; and Third: Smt. Delinia Pasi, III/B.A., (Khasi Honours), St. Mary's College, Shillong.
10. 'Teachers' Day 2008' was celebrated by the Shillong College Students' Union on 5th September, 2008. It was a gathering in which the Principal, vice Principals, Teachers, Non-teaching staff and Students came forward to show their regards to Dr. Sarvepalli Radhakrishnan and the teaching community in general.
11. Eight students of the college, led by Smt. W.C.K. Sohliya, Lecturer, BBA, of the College attended a Seminar on "I, Society and Public Policy", organised by Centre for Civil Society and held at New Delhi from 2nd to 5th October, 2008. The seminar provided an exposure to students to vital social and economic issues involving them in creating a new vision for India, and ultimately making them more informed citizens. On returning from New Delhi, the Students presented their experiences through a Students Seminar on "I, Society and Public Policy" held on 18th October, 2008, at the Conference Hall of the College.
12. Mathematics Department of the College hosted in the College Conference Hall a 5-day "Training of Teachers on Content-cum-Methodology of Teaching Mathematics at Higher Secondary Level" from 20-24 October, 2008, which was organised by North East Regional Institute of Education (NERIE), NCERT, Shillong. The programme was inaugurated by Shri Conrad K. Sangma, Hon'ble Finance Minister of Meghalaya. Prof. S.S. Khare, Pro-Vice Chancellor, North Eastern Hill University, Tura Campus, delivered the key-note address in the function which was also attended and addressed by Dr. D.S. Bhattacharjee, Principal, NERIE, Shillong, Dr. A.C. Borah, Head, DESMICT (NERIE), Shillong (Programme Coordinator), Dr. Malay Dey, Vice Principal, Shillong College and Dr. H. Dhar, Head, Department of Mathematics, Shillong College. The programme generated commendable interest among the participating teacher delegates. The programme concluded with a Valedictory Function which was graced by Shri Manas Choudhury, Hon,ble Minister for Higher and Technical Education, Government of Meghalaya. The Valedictory function of the Training programme was graced by Shri Manas Chaudhuri, Hon'ble Minister for Higher and Technical Education, Government of Meghalaya and was held on 24th October, 2008, where the participant delegates were awarded certificates of merit and participation. The Valedictory session also included speech by Dr. (Mrs.) M. P. R. Lyngdoh, Principal, Shillong College; Smt. U. Konwar, Officiating Principal, NERIE, and comments from the participants about the success and utility of the training programme.

REPORTS FROM DEPARTMENTS/CELLS/ETC.

- I. Dr. (Ms.) D.L. Buam, lecturer, Department of Chemistry reports: A National Meet cum Seminar was organised by the Commission for Justice, Peace and Development, New Delhi



in collaboration with the Gandhi Study Centre, Chennai to commemorate the 60th Year of Independence of India and Pakistan. The organizers invited colleges to participate in the National level Essay Contest on the topic, "India and Pakistan partnering for Peace and Progress" in which 2000 colleges in India were intimated and more than 1500 students took part in this Essay Contest held in the month of August 2007 from the five zones (North, East, south, West and Central India) and also from Pakistan. The results of the Essay Contest were announced in November 2007 and the selected winners were called to participate in this National Seminar on Indo-Pak relations held on the 30th January 2008 at the Vishwa Yuvak Kendra, New Delhi. Out of the 1500 students who took part in the Essay contest, 25 students from India (five from each zone) and 8 students from Pakistan were finally selected to receive the prize in the seminar. The Union Minister of Youth and Sports Affairs and North Eastern Development, Shri Mani Shankar Aiyar gave away the prizes on this occasion. Shri Lalminthang Kipgen, student of B.A. Ist year (Honours in History) in Shillong secured the Second prize from the East Zone and received cash award of Rs. 2000/- along with a memento and certificate. A trophy for the 'Quality Essays' was also awarded to Shillong College and was received by the teacher delegate, Dr. (Ms.) D.L. Buam. The National Seminar aimed at building healthy and peaceful relations between India and Pakistan through the youth initiatives.

II. Report from Dr. (Ms.), Jt. Convener on the National Conference on 'Impact of Assessment and Accreditation of Educational Institutions of Higher Education in India' held on 17th and 18th June 2008 at Shillong College: In the current global education scenario, changes have taken place in the various spheres of intellectual, scientific, technological and socio-economic activities and there seems to be an urgent need to maintain and sustain standards in the quality of higher education in India. Despite the constraints and limitations, Shillong College established in the year 1956 showed its keenness to get assessed in order to identify its strengths and weaknesses and was accredited in the year 2003 by the NAAC. The Internal Quality Assurance Cell is the NAAC's post-accreditation process, and the IQAC Shillong College was established on 16th June 2004 and so it had just completed four years from its inception. The IQAC, Shillong College and the Shillong College Academic Society (SCAS), organised a National Conference on 'Impact of Assessment and Accreditation of Educational Institutions of Higher Education in India' in order to exchange ideas and experiences with other institutions of higher education in India in regard to the quality improvement in higher education. This idea materialized when this Conference was held in June 17 and 18, 2008.

The Conference was inaugurated on June 17, 2008 by the State Chief Minister, Dr. Donkupar Roy who was the Chief Guest on the occasion. He called upon academicians, to participate in the exercise of improving the quality of collegiate education and stressed on their collaborative efforts especially in the higher educational institutions of the rural areas of the State so that it will bring about a balanced and evenly-spread development of education in the different regions of the State and also provide good quality education to the students living in the rural areas. Shri Ranjan Chatterjee, State Chief Secretary, graced the occasion as the Guest of Honour. He urged upon the students, teachers and all stakeholders to be equipped with the skills and tools to grab the opportunities in order to face the challenges of the 21st century.

The Inaugural session was followed by five Technical Sessions under the themes:

1. Total Quality Management in Higher Education
2. Stakeholders' Role in the process of assessment and accreditation
3. Information Technology : A Tool for Quality Enhancement
4. Strategies to meet Challenges in Higher Education
5. Innovative Teaching Methods for Quality Education

There were 30 papers in all, 13 from the outstation participants coming from different states like Gujarat, Puducherry, Maharashtra, Tamilnadu and Assam besides 17 from the local



participants. The participants from Gujarat are all students from the Gujarat National Law University, this was the first time that we had student participants as paper presenters, we appreciate this spirit and we encourage students' participation. The other outstation participants include teachers, researchers, lecturers and professors. The local participants were mainly the teachers, professors, lecturers from different colleges and the North Eastern Hill University.

The Technical sessions were followed by the Valedictory Session at 3:30 P.M on 18th June in which the Chairman, Meghalaya State Planning Board, Shri P.A.Sangma, was the Chief Guest. He encouraged the students' community in the North East to compete with others more than just relying on the reservation policies, he added that the student will be able to understand about quality only when he learns to compete and share the benefits that others do. The Former State Chief Secretary, Shri P.J. Bazeley, was the Guest of Honour who elaborated more on the NAAC - its vision, mission and methodology of assessment and accreditation.

To conclude the quality higher education aims at preparing, equipping and empowering the young minds to further the search in their respective fields of interest so as to face the challenging realities of the competitive world and so the changing education scenario led to new outlook in the education system, it calls for visualizing new aims and objectives, new goals to achieve and new missions to accomplish.

The Conference Proceedings Volume containing 30 papers from the outstation and local participants has been published and was released on the 24th July 2008 by the Secretary North Eastern Council, Shillong, Shri E. Rajkumar. He shared his views and addressed specifically to the students community to take the right direction in their respective fields and areas of search.

III. Smt. Sharalyne Khyriemujat, Lecturer, Department of Sociology, Shillong College, reports on Popular Talk on "Understanding Sociology – Its Relevance to Society": Sociology has witnessed significant developments in the last fifty to sixty years. The subject is expanding and diversifying to cater to the changing and dynamic needs of the society. Recognizing these challenges and as suggested by the NAAC in 2003, the College adopted steps to start need-based courses and the Department of Sociology was established in the year 2006. The Department commenced its learning with the 1st year Degree Pass Course having strength of sixty four (64) students. At present the Department has increased its enrolment to three hundred (300) students who are willing to take up Sociology as an optional subject in the Three Year Degree Pass Course. The Department is manned by two faculty members – Mrs. Sharalyne Khyriemujat and Miss Suzanne Khongwar.

To make the subject more applicable in tackling the issues of human life, the Department of Sociology felt it necessary to create awareness and at the same time to build interest among the students about the scope and variety in the subject. Taking this as a background, a one-day programme was organised by the concerned Department on 31st July 2008, to highlight the importance and relevance of the subject. The programme was a Popular Talk on "Understanding Sociology – Its Relevance to Society" and Dr. A.K. Nongkynrih from the Department of Sociology, North Eastern Hill University was invited as the Resource Person. The one-day programme was chaired by the Principal, Shillong College, Dr. (Mrs.) M. P. R. Lyngdoh. After the introductory welcome speech by Smt. S. Khyriemujat, the Resource Person Dr. A.K. Nongkynrih delivered his lecture where he emphasized that Sociology is not just social work but is concerned with the study of social relationships. As students of Sociology he stressed that one should be very clear with concepts like institutions, associations, status, roles, folk ways, norms, etc. He stressed that institutions like family, marriage and kinship in human society are major themes in Sociological Studies. Further he informed that the discipline also deals on aspects of Social Change. The Resource Person also observed that sociologists do not judge nor prescribe but attempt a sociological understanding on different aspect of social change. He further stressed about the significance of research and studies to promote better planning and in finding better ways and means to improve practices, and their acceptance in the formulation of development of policies and programme.



Dr. (Mrs.) M.P.R. Lyngdoh, in her Chairperson's remark, expressed her appreciation of the programme as well as the contents of the popular talk by Dr. Nongkynrih. She also revealed her keenness to open major courses in the Department of Sociology in the College at the earliest. This was followed by enthusiastic participation and lively discussion among the participants which included teachers and students. The discussion highlighted the significance of sociology in society.

The programme finally ended with a vote of thanks from Miss Suzanne Khongwar, lecturer, Department of Sociology.

IMPORTANT ACHIEVEMENTS:

1. **Shri Lalminthang Kipgen**, a student of I/B.A. (History Honours) of the College secured the Second Prize from the East Zone in the National level Essay Competition on "India and Pakistan partnering for Peace and Progress", organised in August-September, 2007, by Commission for Justice, Peace and Development, New Delhi in collaboration with the Gandhi Study Centre, Chennai to commemorate the 60th year of independence of India and Pakistan.
2. **Smt. Gannyva Khongsit**, a student of the College, secured the First position in the Girls open category Chess Championship 2008 held from 5th to 15th July 2008 at Government Girls' Higher Secondary School, Shillong and organised by Meghalaya Chess Association.
3. **NEHU UNDER-GRADUATE 2008 RESULTS:**

Course	Honours Subject	Name of Student	Result/Rank
B. Sc.(Hons.)	Chemistry	1. Smt. Sita Bisukarma 2. Smt. Gita Bisukarma	1. Ist Class 2 nd 2. Ist Class 3 rd
B. Sc.(Hons.)	Zoology	Shri Shngainlang Khongsti	Ist Class 7 th
B. A. (Hons.)	Philosophy	Shri Bringwell Kharkongor	Ist Class 5 th
B.B.A.	-	Sainkupar	Distinction

4. CAMPUS RECRUITMENTS:

Student's Name	Class	Job type	Company Name
Ibadondor Rani	B.C.A.	BPO	Infosys BPO Ltd., Bangalore
Maqbool Kharkrang	B.C.A	BPO	- do -
Ransly Hoojon	B.C.A	BPO	- do -
Syrwanbor Saibon	B.C.A	BPO	- do -
Milky Wayne Diengdoh	B.Sc.(Comp. Sc.)	BPO	- do -
Natasha Bianca Basaiawmoit	B.C.A	Software Developer	Satyam Computer Services Ltd., Hyderabad.
Iswar Thakuri	B.Sc.(Comp. Sc.)	Technician	Thermax India Ltd.
Hanif Syiemlieh	B.C.A	Database Administrator	TCS, Bangalore
Smt. Diangtibhalin Myllemngap	B. Sc. (Physics)		Thermax India Ltd.



5. INTER COLLEGE STAFF BASKETBALL AND FOOTBALL TOURNAMENT 2008:

Shillong College Staff (Women) Team retained the coveted Dr. M.L. Kar Memorial Basketball Trophy for three consecutive years. Shillong College Women Team defeated St. Mary's College Women Team by scoring 20 points against 15 in the Final and thus emerged as winner of the 3rd Dr. M.L. Kar Memorial Inter-College Staff (Women) Basketball Tournament 2008. Shillong College Women team retained the Championship Trophy for consecutive three years since the inception of the tournament.: Smt. Ailynti Nongbri, captain of the Shillong College team was adjudged the Player of the Tournament.

Shillong College Staff (Men) Team became the winner of the 2nd Korbar Singh Memorial Inter-College Staff (Men) Football Tournament 2008. In the final match played between Shillong College and Lady Keane College, Shillong College, however, won match by 2-1 Shri Raymond of Shillong College scored both the goals for Shillong College and was also adjudged the Player of the Tournament for his all round display throughout the tournament. The Tournament was organised by the Meghalaya College Teachers' Association.

6. **Award of Ph. D. Degree:** Two lecturers of the College have been awarded with Ph.D. Degree by the North Eastern Hill University in 2008. They are Shri K. D. Ramsiej of Philosophy Department and Shri Cheerfulman Masharing of Chemistry Department. Dr. K. D. Ramsiej's thesis was on "Thought and Reality: A Critical Study of Hegel" who did his research under the guidance of Prof. N. Malla. Dr. C. Masharing worked under the supervision of Dr. T.K. Basu Baul and was awarded Ph.D. Degree by NEHU on 25th May 2008 for his thesis entitled "Organotin(IV) Complexes of Schiff Base Ligand derived from amino acetic acid and amino benzoic acid. Synthesis, Structure and Biological properties". Meanwhile, Smt. Ailynti Nongbri of Khasi Department was also awarded Ph.D. by the North Eastern Hill University in 2007.
7. Shri Torak Kharpran, an alumni of the College bagged the Championship award in the National Boxing Championship 2008, held at Ludhiana. Shillong College Alumni Association felicitated Shri Kharpran at the College campus.
8. Dr. B.P. Tripathi, Teacher-in-charge, NCC, Shillong College reports about achievements of NCC cadets of the College during 2007-2008.

GIRLS CADETS

Date	Place	Name	Achievement
17-05-08		J.U.O. Rosona Marbaniang	1st Prize in M.H. Exam
17-05-08	Umroi (CATC)	Sgt. Robin Sharma	2nd Prize in Debate Competition
12-08-08	Umroi (CATC)	Sgt. Ravena and Sgt.Valvet J. Kharbudon	Best Piloting
		Cdt. Sybia Pathaw	1st Prize in Solo Dancing Competition and Overall Best Artist
12-08-08	Umroi (CATC)	Cdt. Sheba Pathaw Cdt. Sybia Pathaw Cdt. Rimeka Pathaw	1st Prize in Group Dancing Competition
	Umroi (CATC)	Cdt. Alisha Kharkongor	1st Prize in M.H. Exam
4-10-08	Umroi (CATC)	Cdt. Dolfinia	1st Prize in Single Solo Song
4-10-08	Umroi (CATC)	Cdt. Keshab Biswa and his friends	2nd Prize in Dancing Competition



AWARDS FOR ACADEMIC EXCELLENCE – 2008

- A. "S.C. DUTTA MEMORIAL PRIZE" was introduced in the Golden Jubilee Year of the College in memory of the Founder Principal (Late) Sudhindra Chandra Dutta which are awarded to the three best honours graduates of the College" – one each from Arts, Science and Commerce stream for securing higher marks in honours subjects among the students of Shillong College. In 2008, the following students of the college have been selected for the various awards to:
1. Smt. Sita Bisukarma – B.Sc. (Chemistry Hons.) – Ist Class 2nd.
 2. Shri Bringwell Kharkongor – B.A. (Philosophy Hons.) – 1st Class 5th.
 3. Shri Krishanu Dasgupta – B.Com. (Hons.)— 2nd Class.
- B. "Prof. N.K. Sarkar Prize for English" was introduced in the Golden Jubilee Year of the College, which was sponsored by Prof. N.K. Sarkar, former Vice Principal of the College and awarded to a student who secures highest marks in English (among the students of Shillong College in H.S.S.L.C. Arts Examination conducted by MBOSE. For 2008, the prize goes to Aiborlang Kharbani of Class XII (Science).
- C. "Prof. D. Mukherjee Prize for Physics Talent" has been introduced from this year (2008). This is sponsored by Prof. D. Mukherjee, former Vice Principal of the College and awarded to a student who produces best result in Physics among all the students of Shillong College in University/Board Examination every year. For 2008, the prize goes to T. Kharmmuanthang for securing 1st Class in Physics honours in the B.Sc. Examination, 2008, conducted by NEHU.
- D. "Prof. Rekha Devi Award for Excellency in Zoology" has been instituted from this year (2008) and is sponsored by Smt. Rekha Devi, former Vice Principal (and Head, Department of Zoology) of the College and awarded to a student who produces best result in Zoology among all the students of Shillong College in University/Board Examination every year. or 2008, the prize goes to Shngainlang Khongsit for securing 1st Class 7th position in Zoology honours in the B.Sc. Examination, 2008, conducted by NEHU.

The prizes were distributed to the awardees on 4th October 2008.

"Look always retains the traces of one's origin."
- Ernest Ronan



SHILLONG COLLEGE STUDENTS' UNION

2007-08

Elected Class Representatives have elected the following students as the Office Bearers of the Shillong College Students' Union on 12th September, 2007, for the session 2007-08.

Sl. No.	Post	Name	Class
1	President (Ex-officio)	Dr. (Mrs.) M. P. R. Lyngdoh	Principal
2	Vice President	Shri Wanlambok Moksha	III/ B.Sc.
3	General Secretary	Shri Pynshngainlang Moksha	II/B.A. (M)
4	Asstt. General Secretary	Smt. Joycelyne Tariang	II./B.A. (D)
5	Music Secretary	Shri Sunny Massar	III/B.Com. (D)
6	Asstt. Music Secretary	Shri Rutherford Thabah	II/B.Sc.
7	Sports Secretary	Shri Richardson Cartney Mawthoh	III/B.A. (M)
8	Asstt. Sports Secretary	Shri Edward Kshiar	II/B.A. (D)
9	Secretary, Boys' Common Room	Shri Reuben J. Mawthoh	II/B.C.A.
10	Secretary, Girls' Common room	Smt. Baphindamanbha Kharlukhi	XII/Com.
11	Discipline Secretary (Boys)	Shri Gilbert Anthony Dkhar	III/B.A. (D)
12	Discipline Secretary (Girls)	Smt. Margareth Lyngwa	III/B.A. (D)
13	Asstt. Discipline Secretary	Shri Elborlang Tlang	III/B.B.A.
14	Debate Secretary	Smt. Handakaru W. Rangad	II/B.B.A.
15	Student Editor, College Magazine	Smt. Basliang Khongstid	II/B.A.(m)
16	Student Editorial Board Members	1. Shri Rishanborlang Dkhar	I/B.Com.
		2. Shri Davis Lyngdoh	I/B.Com
		3. Shri Wanrapkumar Diengdoh	XI/Com.



SHILLONG COLLEGE STUDENTS' UNION

2008-09

Elected Class Representatives have elected the following students as the Office Bearers of the Shillong College Students' Union on 20th September, 2008, for the session 2008-089

Sl. No.	Post	Name	Class
1	President (Ex-officio)	Dr. (Mrs.) M. P. R. Lyngdoh	Principal
2	Vice President	Shri Kuparhaboklang Bortiew	III/ B.Sc.
3	General Secretary	Shri Wantreiki Lyngdoh Mawphlang	II/B.A. (M)
4	Asstt. General Secretary	Smt. Palvy Dora Kharkongor	II/B.A. (D)
5	Music Secretary	Shri Manbit Taylor Kharmujai	III/B.A (M)
6	Asstt. Music Secretary	Shri Ordinelle Laloo	III/B.A. (M)
7	Sports Secretary	Shri Edward Kshiar	III/B.A. (D)
8	Asstt. Sports Secretary	Shri Walter H. Pyngrope	I/B.C.A.
9	Secretary, Boys' Common Room	Shri Wanchiruplang Chen	II/B.C.A.
10	Secretary, Girls' Common room	Smt. Tiplang Nongrum	I/B.A.
11	Discipline Secretary (Boys)	Shri Sanchestar Marwein	III/BCom. (D)
12	Discipline Secretary (Girls)	Smt. Joycelyne V. Tariang	III/ B.A. (D)
13	Asstt. Discipline Secretary	Shri Debestar Mawkhiew	I/B.Com.
14	Debate Secretary	Shri Bawansuklang Syiem	I/B.A. (M)
15	Student Editor, College Magazine	Smt. Ryntihlang Mukhim	I/B.A. (D)
16	Student Editorial Board Members	Smt. R. Donbor Passah	XII Com.
		Shri Mebandapbha Rabon	II/B. Sc.
		Smt Ibadahunshisha Pyngrope	III/B.Com.(M)



SHILLONG COLLEGE STAFF

(As On 31-10-2008)

Dr. (Mrs.) M. P. R. Lyngdoh
Principal

Dr. Malay Dey
Vice Principal

Shri Kollol Dutta Roy
Vice Principal (Professional Courses)

FACULTY MEMBERS

Department of English

Dr. (Mrs.) Dhira Bhowmik (Head)
Smt. B. Wanniang
Smt. I.S. Warjri
Shri L.M. Pariat
Smt. A.B. Basaiawmoit
Smt. G.J. Dkhar
Shri Gavett R. Rumnon (joined on 08-07-08)

Department of Khasi

Smt. M. Gatphoh (Head)
Shri T.S. Rajee
Dr. (Smt.) D. Mawroh
Dr. (Smt.) A. Nongbri
Shri W. Lawai
Shri H. Marwein

Department of Garo

Smt. L.D. Marak

Department of Hindi

Dr. (Mrs.) S. Pandey

Department of Bengali

Smt. Chandana Dhar

Department of History

Shri R. Rynjah (Head)
Smt. N. Lytand
Smt. J. Chowdhury
Smt. V.C.S. Dkhar

Department of Economics

Shri B. Syiem (Head)
Dr. (Smt.) Natalie West
Shri L. Pathaw
Dr. (Smt.) E. Kharkongor
Smt. I.S. Kharkongor
Shri S.O. Lyngskor

Department of Education

Smt. O. Kharkongor (Head)
Dr. (Smt.) R. Dkhar
Dr. H. Iangrai
Smt. H. Diengdoh (on lien)
Smt. Ibashisha Tariang (joined 01-08-08 on 2 years-lien)

Department of Political Science

Dr. (Smt.) N. Sinha (Head)
Smt. L. P. Shadap
Smt. V. R. Solomon
Smt. R. Pyngrope

Department of Philosophy

Dr. (Smt.) D. Chattopadhyay (Head)
Dr. K. D. Ramsiej
Dr. (Smt.) J. Paul
Dr. B. P. Tripathi

Department of Sociology

Smt. S. Khyriemujat (Head)
Smt. S. R. J. Khongwar

Department of Mathematics

Dr. H. Dhar (Head)
Shri D. Shadap
Shri M. W. Synrem
Shri S. Kharchandy
Smt. J. Revulket Gidon (joined on 01-07-08)

Department of Commerce & Management

Shri S. R. Nongkynrih (Head)
Shri Kallol Dutta Roy
Shri A. Khanduri
Shri B.K. Saha
Shri S. Sarma
Smt. W. C. K. Sohliya
Smt. P. Khonglah
Shri P. Kipgen
Smt. A. Diengdoh



Department of Statistics

Shri S. Goswami
Smt. Pushpita Das
Shri Jamil R. Swer

Department of Microbiology

Shri Zoliansanga

Department of Botany

Shri Swapan Kr. Roy (Head)
Smt. D. Kharchandi
Smt. M. V. T. Marwein
Smt. D. Lyngdoh
Smt. Aroma Lyngdoh (joined on 01-07-08)

Department of Chemistry

Shri T. J. Kharbhih (Head)
Dr. M. N. Bhattacharjee
Dr.(Smt.) D. L. Buam
Shri Kenneth Umdor
Dr. Cheerfulman Masharing

Department of Physics

Smt. E. N. Dkhar (Head)
Shri Snarmon Lato
Shri Mebanjopson Rynjah
Shri Aiborlang Dkhar
Shri Longkhraw Khongiang

Department of Zoology

Dr. Malay Dey (Head)
Smt. D. N. Shabong
Smt. E. M. Pala
Smt. Lucy Mary Jyrwa
Smt. Suparna Choudhury

Department of Computer Science

Smt. Aiom M. Mitri
Shri Bantei Mukhim
Shri J. Kharchandy
Smt. I. Sun

LIBRARY STAFF

Smt. B. Lyngdoh - Librarian
Shri Manglehah Niangti - Lib. Assistant
Shri Tulshi Ram Fullel - Assistant
Smt. J. M. Lyngdoh - Menial

Following teachers are also helping the College, teaching on part time basis:

1. Smt. A. Diengdoh - Economics
2. Smt. P. Kharbyngar - Environment Science
3. Smt. P. Kharkrang - Micro biology
4. Smt. M. Diengdoh - Microbiology

5. Smt. Ibamededaaihun G. Kharmawphlang - Computer Science
6. Smt. Marlycia Kharmawphlang - Computer Science
7. Shri Macdonald S. Mawrie - Computer Science
8. Shri T. T. Pachunga - Mizo
9. Smt. Mitaly Sarkar - Commerce & Management

NON-TEACHING STAFF - OFFICE

Shri Debabrata Bhattacharjee - Head Assistant
Smt. Kalyani Sorcar - Accountant
Shri Nikhil Paul
Smt. Rosaline Khongwir
Shri Anthony D. Jyrwa
Shri M. Lyngdoh
Shri LA. Khriam
Shri Rimanlang Kharumnuid
Shri Avalan Gatphoh - Gym Instructor

NON-TEACHING STAFF - Menial

1. Shri Dulan Kumar Das
2. Smt. F. Kharlukhi
3. Shri R. Kharkongor
4. Shri S. K. Wahlang
5. Shri Prem Sharma
6. Shri Raj Kishore Rai
7. D. Kharlukhi
8. C. S. Kharnari
9. Smt. K. Warjri
10. W. Basaiawmoit
11. Shri Kumar Rai
12. Smt. Alphansa Rymbai
13. Smt. Phang Syngai
14. D. R. Kharmujai
15. Shri E. Pyrtuh
16. Shri A. Lyngdoh
17. Maximilando Sohtun
18. Shri Alfred Sawain
19. Shri Lambha Kharkongor
20. Bansara Rynthathiang
21. Anil Khannal
22. A. Kongwir
23. D. Marbaniang
24. Shri C. N. Areng
25. Shri Sylvester Myrthong



SHILLONG COLLEGE GOVERNING BODY 2008-09

1. **Prof. (Mrs.) K.S. Lyngdoh** - *President*
2. **Dr. (Mrs.) M.P.R. Lyngdoh** - *Secretary and Principal*
3. *Director of Higher & Technical Education*
Government of Meghalaya or his nominee - *Member*
4. **Shri K.L. Tariang, Additional Secretary**
Government of Meghalaya - *Member*
5. *Director of Accounts & Treasury,*
Government of Meghalaya or his nominee - *Member*
6. **Dr. (Mrs.) V. Kharmawphlang**
Principal, CTE (PGT), Shillong - *Member*
7. **Prof. S.K. Mishra** - *Member*
Department of Economics, North Eastern Hill University,
Shillong (University nominee)
8. **Prof. Y.S. Jain** - *Member*
Department of Physics, North Eastern Hill University,
Shillong (University nominee)
9. **Shri D.C. Das Choudhury (Donor Member)** - *Member*
10. **Shri G.P. Kharchandy** - *Member*
11. **Shri D.B. Gurung** - *Member*
12. **Dr. Malay Dey, Vice Principal** - *Member*
13. **Shri Kollol Dutta Roy, Vice Principal (Professional Courses)** - *Member*
14. **Dr. M.N. Bhattacharjee** - *Member*
Lecturer, Department of Chemistry, Shillong College
(Elected Teachers' Representative)
15. **Smt. E.N. Dkhar** - *Member*
Lecturer and Head, Department of Physics,
Shillong College (Elected Teachers' Representative)





Khasi

Section





U SYMBAI

Freeman A. Khongshei
IIIrd year B.Sc.



Hapoh tympan ne harud dpei,
H'I Thangrohni ba sop d'u pring;
Ynda haba ki Sngi la dei,
Jlang nga jah shipor n'la iing.

Hapoh lyngkha jngai bak na shnong,
Khlem lok khlem jor marwei nga long;
Shapoh khyndew nga ksam ki thied,
Ki niut ngam kheif sha jrong nga khmied.

Nga ksam ki maw ban bsut ki thied,
Nga prat ki niut ban suh ka khlieh;
Ki khniang ki bun hynrei ngam riej,
Nga iam nga kmen marwei khlem kieh.

Haba ka sngi bajur ka shoh,
Marwei nga sngew ban rap stai noh;
Haba jingkhriat bajur ka wan,
Nga sngew bym lah shuh ban kyrshan.

Sngi ki mih, ki taiew, ki bnai;
Syntiew baphuh ki siengiwbih;
Kjat sngi balung ha por synrai,
Ki soh bathiang la jan kin ih.

Mynsiem ka kmen, nga khmih lynti,
Sa shisien pat, ban 'i la Ri;
Dohnud did dik, sha shnong ban poi,
Ummat ba kmen, jai ki kyrsoi.

SHA JNGAI NA LA IING

Daribianghun Kharbithai
I/B.A. (Hons.)

Ummat na nga ki tuid ki shlei
Shuwa ba ngan mih na la rympei
Ngam lah ban kun ummat ba jaw
Namar ym don ba lah ban law.

Jngai na la ka ka iing I mei
Nga dem ka khlieh ban minot khop
Ban 'rap ia nga dei tang u Blei
Sngewhun ban tip shisien ngan jop.

Ngan ieng ialeh ban thom jingeh
La dei ka ding ka um ha ki raieh
Bha iaidd kyllut l'u shiah iuh kat ba don
Jingmiat shadien ki ap urlong.

Ummat na nga ki tuid ki shlei
Sa shisien nga don ha la rympei
Ngam lah ban kun ummat ba jaw
Pansngiat ba phong ym lah ban law.

SHA JNGAI NGAN WAD U SOHBATHIANG

Sanlidren Nongrum
I/B.A. (Hons.)

Dohnud ka pang ummat ki jaw,
Ia trep i mei haba kynmaw.
Sohphie ba jew Sohshiah ba thiang,
Ki umpohliaw bashngiam nga sliang.

Ha por ba mih na trep i mei mei,
Mynsiem ka pang ka dap ka shlei;
Ha ngab ummat jong nga ki tlor,
Haba khublei ki lok ki jor.

Ha ri nongwei ha ri sepsngi,
Mynsiem ka rngai kam lam lynti,
Shaei ngan mih kumno ban jam;
Ka met ka lwait; kam lah ban lam.

Jingeh ba bun ki mih ki wan,
Haba nga sdang ban trei ki kam.
Ki lok ngam don ban pyntngen lem;
Kumta nga sah ha jingsngewrem.

Watla nga long ha ri nongwei;
Ki kam ba bun nga dei ban trei.
Ka mon ngan rai nga dei ban shlur,
Jingeh baroh nga dei ban tur.



Ban kheit u soh ki shiah ki thar,
 Ngam kwah ia u ban ioh mar mar,
 Watla ki shiah ia nga ki troh;
 Suki suki khlem pep ngan ioh.

Ynda la poi sha kliar ki dieng.
 E'r batemon ia nga ki sieng,
 Ki soh ba thiang byllai ki don:
 Kumta ngan kheit kat ba nga mon.

U BASLIANG IA JINGSTAD

Elban Warjri
I/B.A. (Hons.)

1. U Syntiew u Shylluid shwa ba un puh.
 U pyniar la ki shrong, shwa ban mih na
 ka ruh.
 Kaei un pynmih Nga lynga, nga pyrkhath
 ha jabieng
 Dei ki rong simpyllieng bad ka Iwbih
 suhsieng.
2. Uba sliang ia ka jingstad bad ka nam ka
 jingshisha
 U dei uta uba, halor ka suhsat u im ha
 ka jingshida
 U Thrang tang kawei kaba bha tam dei
 kata
 U sliang ia jingstad bad ka jingim babha.
3. Ka sngi ka shoh, ka lyer ka beh, u slap u
 ther;
 U trei shitom miet sngi, ka kot u bat, u
 khie ler;
 Wat kiwei bunsien ki bein, u im palei
 jingmut
 U leh da pyrkhath ha ka kam ha ka ktien
 ka jingmut.
4. U kohnguh, u tipsngi u jemnud ka
 dohnud
 U pdiang ki jingpyni; 'Jingsmat ym don
 jingkut.'
 Da bor met bor pyrkhath ia jingstad u
 khyllie
 Une kein u ban long u khlur jong ka ri
 Khlem pep un sei soh ha kawei ka sngi.

5. Kum uba la paka skhem ka jinglong
 Ka khet syiem ha shadem jong u ka shong
 Ka trei shitom, ka minot bad jingbha
 jong u
 Ki kylla mawlynnai ki dei jingkyrkhu.

HEIT! KA BA LAH

Freeman A Khongshei
IIIrd year B.Sc.

Sha ki lumplang
 'law kdait mynsngi,
 Ngi ia beh kai bad thung baji;
 Ym tip ka thait ym tip ka jrem,
 Baroh shisngi tang ka jingkmn.

Teng teng long mrad ne nong siat
 mrad,
 Teng teng pat de long nongbuaid;
 Tang la janmiet ha ki ja li,
 Kum ne jingim man la ka sngi.

Shiphang phutbol, iabeh, ia shoh,
 Jing-jang la iam, shiphang en-noh;
 Shah shoh kynhied bad shah mai,
 Mynta la tieng, kumjuh la shai.

Baroh shi sngi shu ialeh kai,
 Janmiet kumjuh por pyllun bnai;
 Ka ioh ka duh ym bna eiei,
 Baroh la long hi ha pyrthei.

Haba la tip kyndit bynriew,
 Ka ioh, ka duh, ki jingsiew;
 Jingim khynnah haba pyrkhath,
 Katno jingsngur jingim nga mad.

"Ban kan da long heit! kaba lah,
 Kito ki por ban shu iai sah;
 Jingiap, dujok, nga ngeit kim don,
 Pyrthei, ka bneng, kawei, kin long."



[The Khasi Department of Shillong College organized an Inter-College Poetry Writing and Reading Competition on the 4th of September 2008 at the College Conference Hall which saw many budding talents demonstrating their skill and aptitude in their mother language. The programme was highly appreciated by all and was also graced by Smt. Dkhar as the resource person who apprised the students how to motivate themselves and improve their knowledge in language and cultivate the same. The Department also awarded prizes to the successful candidates. The poem composed and read by the prize winners are produced here for delight of the readers and also an appreciation of the commendable efforts of the students.]

1st Prize Winner

SEI NOH LA KI SAP

Laseilin Kshiar
III.B.A. (Hons.)
Shillong College

Khun samla ka Ri, khun shynrang khun kynthei,
Ka bor shong haphi, la mynta ne lawei;
Sei noh la ki sap ba phi don, wat buhrieh,
H'u maw to shonshap, ha kyndong shuh wat ieh.

Bluit, sei noh shabar ba kan I ka pyrthei,
Ka sap ba phi don, samla wat pynsepei.

Phi long mawlynnai, mawhira ba kordor
Phi long khun jingshai, khun ka burom akor;
To ri la burom, to imongi ban leh hok,
Shaphrang thiaw to thom, jingjop haban da ioh.

Da akor babha sha pyrthei to pyni,
Haphi kein samla, don ka lawei iangi.

Ki sur ba myllung, ki sur ka duitara,
Ki sur, wat jingdum sha jingshai kan kylla;
Ki sur ba pyrthei ban sngap ka da thrang eh,
Ieng shynrang kynthei ban leh rain shuh wat treh.

Ka sap ba phylla ba phi don to sei noh,
Ieng rangbah samla, ioh ka lyer tlang kan shoh.

Khohsiew kiba beit, shyieng syngkai to pynjem,
Pyrthei ka kwah peit, wat sheptieng ioh phi rem;

Ha rynsan to kiew, la ki sap to pynpaw,
Kin sakhi ki briew, "bieit" wat ai kan teh mraw.

Jingngeit bieit wat ai shuh iaphi ban shukor,
Khmih I'u mawlynnai, ba phin long u kaitor.

Pungkjat kiba beit, ki kti ruh kiba pnah,
Shympriah kum u kbeit bad ba eh ruh ki ksah;

Tyrpeng kiba khlain, ba satar ka jingmut,
Sei noh sha madan, ba phin jop to raikut.

Mian mian tur shakhmat, ki kynroh pynkhyllem,
Pynsting thir ki kjat, ia kiwei wat ai jem.

Ha pule puthi, wat shah ban tam kiwei,
Hynñiewtrep jong ngi, ai kan I ka pyrthei;
Dei maphi samla, ban sei ia u 'namtam;
Ieng, sdang noh mynta, ha pyrthei ban sahnam.

Ha lawei jingstad, ha shlem jong ka to jngi
Sawdong pyrthei wad, ban khie rasong ka Ri.

2nd Prize Winner

KHASI HONOURS

Mayborn Gladis Marwein
III/B.A.
Sankardev College

Ban shim honours da ka Khasi
Ngi khein tang ka kamkai
Namar ngi ong "sa rat Khasi!"
Sa pule pat lashai.

Hynrei tang mar ia sdang batai
Ki kot honours Khasi;
Hangta ngi sdang ban sngewthuh shai
Janor ka king baji.

Ngi khein Khasi, ka ktien lajong
Subject basuk-sngewthuh;
"Da ka ngin shim honour", ngi ong,
ban kham ioh leh sahuh



Hynrei kynmaw para samla
Ia ka wat ym khein sting,
Naduh sdang snem to da shimkhia
Bad shut bha ka jabieng.

Haba kylli ki brieve ia ngi,
Kaei phi shim honours?
Dasur barit ngi ong "Khasi"
Namar ngi sngew poh dor.

Ngim dei ruh te ban sngewlehrain
Ia la ka ktien lajong,
Hynrei pynban dei ban sngewkhain
Honours Khasi ngi long.

Ha ka Period Khasi honours
Shu shong jubor justi,
Tang ioh present; attendance ba khot,
Ki Nonghikai Khasi.

Haleh kiwei iaphi peitpoh
Ia ki wat leit pynsngew
Jingstad tynrai to lum symboloh
H'u sup u thiar ban nang kynshew.

Kumta ngi dei ban minot bha
Ban trei miet la bad sngi.
Ba ngin dup long ki Nongmuna
Ia ki longdien jong ngi.

Ngi dei ban peit beit sha ka thong
Ngim dei ban kynran dien,
Watla ki brieve kin kren kin ong
Ngim dei keiñ ban sheptieng.

* * * * *

3rd Prize Winner

BAN KYNDIT BYNRIEW

Smt. Delinia Pasi
III/B.A. (Khasi Honours)
St. Mary's College, Shillong

1) Jinglong u brieve ka sdang na rympei
Burom, akor ne kam ba u trei.
Ha jingsarong u brieve u sngew stad,
Pynban man ka por u poi ha kut lad.

- 2) Kumta ban kyndit ban kysiew ia pyrthei,
Jingim ba kumno? Ban ngin iaied ka ba dei.
Jingmlien bad burom kaba bha ba ngi leh,
Jingsniew kiba bun sha jngai ba ngin beh.
- 3) Jingjot ki iai mih ki la roi man ka por.
Khlem tip ha pyrthei kaei ba kordor?
Kynthei, ki khyannah, samla bad rangbah;
Ia hok kim kwah ban pynneh ban pynsah.
- 4) Ban pyniap pynmynsaw ia kiwei kim salia,
Kum ki mrad- ka jingim bad shu trud-
dait ruma
Mynsiem h'u bynriew la shong tyrut,
Namar jingpyrkhat bad jinglong ki la pyut.
- 5) Haba la kut lad, jingim la sohsat;
Ka sang ki thom, wat jingim ruh ki bthat.
Jingsniew b'la dep, ba ki leh ha pyrthei;
Kumno kin jubab ha sngi bishar Blei.
- 6) Kyndit ko bynriew! Kat dang don la ka por,
Ban phai ka jingim ha burom bad akor;
I'u lyoh iong ba dum, ngin kyndat sha jngai
Ban iohi syngiew bad ki kjat sngi phyrnai.
- 7) Bynriew to hikai, to kynmaw I'u Blei.
Haman la ki kam ba ngi leh ha pyrthei.
Jingsarong ha lade wat ai ba kan don;
Jingsngewrit ia ki wei ngin pyni la burom.
- 8) Kumba ki longshuwa ki hikai ki pyni,
Ki kam ha pyrthei, ngin bud hok ia ki.
Akor ka ba tam hangne ngin kynmaw
Jingim ngin shaniah h'u Blei Trai
Nongthaw.

* * * * *





Baro

Section



MATERIAL CULTURE OF THE GAROS



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

Ku'ritingchi aganritingbaenggipa folklore baksana knana ba nikna man'gipa bosturangni gimin uima'sianikon Material culture ine agana. Dorsonni agana gita, "Material culture responds to techniques, skills, receipts, and formulas transmitted across the generations and submitted to the same forces of conservative tradition and individual variation as verbal art". Material cultureni gimin da'ororoni chasongni manderango bang'en uie ma'sie ra'na sikanirang gnanng, jedake ma'gitcham pagitchamrang maidake nokrik-nokdaka aro janggi tangbaaha. Una agreba skangni chasongo maidake manderang gana china, song'a-chana, a'ba gama aro na'tok rim'a, maidagpiga sol'a repa ni bosturangko jakkale an'tangtangna asongchakani, tuchakanirangko taria, maidagpiga song'chak chanchakani bosturangko jakkalachim uarangko sandie nie ma'sie ra'na sikanirang ong'a.

Material cultureo folk art, folk craft, folk architecture, folk custom aro folk cookeryko man'chapa.

Folk Art:- A'chikrango rokom rokom mikseani, pul dea'ni gnanngpiga jakkalanirang bang'bea, Chengonin sanggong aro rangrango matcha, mongma aringga aro uandake dingtang dingtang bimangrangko salaniko nikna man'a. nokpanteni nokmik-kangni krongo, bilbango, jang'batrao aro jang'kerango rokomanti bimangrangko kite tarie donanirangkoba nikna man'a. Ia tarigimin bimangrangko "do'sadeka" ine agana. Skangonin A'chikrang 'embroidery design' koba jakkalbaenga, indaken da'alona kingkingba rumal aro cholarango pul mikseaniko nikna man'kuenga.

Folk Craft:- A'chikrangni rokomanti watachenganirangko niode aiao inmanpilanirang ong'a, wata-chenga, wa'ding chita, rerangko sol'a aro dingtang dingtang sol'a repa ni bang'en gnanng. Jekai wa'aoniko kok, kera, ruan, kokcheng, rong'tek, we'ra aro do'delangkoba sikna man'a. Reoniko chokki, mora, basket, mombati songchakani, ki'taprangko donchakani aro uandake dingtang dingtang bosturangko tarina man'a. Badiaba wata chenganirangko niode banoni a'bachenga badiiao bon'chotata uinan neng'a. Una agre sol'a repa ni kamrang jekai krong sala, bilbang den'a, bolgro sala aro uandagpiga kamrang bang'en gnanng.

Folk Architecture:- Nokrik-nokdakaniko folk-architectureo man'chapa jekai nokpante, borang aro A'chikni nok ong'a. Nokpanteko songgimikni bijangchio a'chukalao rikronga. Badita nitoe aro name rikna man'a antangtangni changa sapani kri nokpanteko rikronga. Nokpante ba je nokko rikna skang bol, wa'a aro dingtang dingtang nangani bosturangko krime chimongchenganikon 'Nokwa Ra'a' ine agana. Pilak nokrangko rikana bate nokpantekon nambate aro nitobate rika. Songo-noko repna sol'na changbatgipa mea'pa chagitchamranga pante desarangko jakbite nokpanteko rikdilronga. A'ako apsan daggija a'akon ja'rike samsachi a'a chapchap a'bacheng-gipachipakko 'Nokde' ine minga, uan mandesamang chua. Bilbang aro bolgroko name nitoe kote tarie bolrangchi nangrimatgipakon 'do'kaku' ine minga. Nok ki'tikchibarako peng'e samgipinchikode bangbang dona. Nok chuani gimin gadona

bol dotgimikko jang'ke den'ote taria aro rim'e gadochakna redokrako ba sokmil buduko kae dingona ukon 'Kalkame Ki'me' ine minga. Songo pante bang'a bang'gijani kri nokpanteko dal'e ba chone rikronga. Nokpantean songko nokko jagamata aro uko nikon songni nokni manderangni daka-rika, sol'a repa, wata chenga aro pilak songsarri kamrango changa sapaniko paraka.

A'chikrang noktangtango mik sotbrioni mik sotdokona kingking ro'e rika. A'chikrangni nok ro'a ro'gijaniara songo mande jela jelgijanio pangchaka. A'chik noko mongsongbate dringbri gngang. Uarangara Nokkra, Dringjangchi, Dun aro Kaldik ba Chidik ong'a. Nokkrara a'ao pangchake rikgipa dring ong'a. Gnigipa dal'batgipa dringko dingtangmancha biming mingjaoba jakkalani kri Dongrama ba Dunsam ine minga. Ianon a'ako gate chu'dap taria aro uni kosako onggare rika ukon cha'rama ine minga. Dongramako nokkraoni gakat-chengon nikna man'a. Nokni gittamgipa dringko Dun minga aro uno nokni ma'a-paa tusichaka. Dumni janggilchipak chongipa dringo a'brangchakna jakkalani gimin uko Kaldik ba chidik ine minga. Dongrama ba Dunsamni nokdecholo srekrango rika. Iano me'chikrang chirangko dona aro cha'chak ringchakanirangko su'galchaka. Ding'karini somoirango attamo asonge rona srekkko jakkala aro bitekario ta'ma ta'ring kilrangko chimongchaka.

Folk Custom:- A'chikrang an'tangtangan ganding chindingrang gngang. Me'chikrangni gananirang rokom skumang donga. Uarangara i. Gana re'king ba E'king ii. Gana ripok iii. Gana korekinga iv. Gana dakmandea v. Gana doksarea vi. Gana dokutchua vii. Selbin grangni ba'ra viii. Selbin bima aro

ix. Selbin bipa onga; Me'asarangba gandokosa ganachim, una agrede nachilo gananirang jekai sisa, nagong, natapsi, narikki aro naderong; gitoko ganani rikgitok, rikmatchi, ripok dokatchi aro konal, ka'kam kang'kareo ganani seng'ki, jakgitokna sanggong, jakpongna jaksil, jaksina jakstem, ja'ana ja'srang, skona kotip aro pilne kesa monggol aro uandakgipa gananirangba rokom rokom gngang.

Folk Cookery:- A'chikrango song'a-ritanirangba rokom rokom gngang, A'chikrangni mingsinggipa bijakara na'kam bitchi ong'a, una agreba matchu bandal, wak bibik, do'o ja'si kapa, na'tok brenga aro na'tik sromaba A'chikrangni mongsonggipa bijakrangoni ong'a. Na'kamkoba wa'singo su'e cha'ronga. Te'rik, wa'a aro besual bi'jakrangko ran'ate so'e tapra ong'ahaon uko gengrengo chektaie karchi tariesa na'kam bijak song'anirangna jakkala.

Indake folklore aro golpo dake aganritingbaani ong'ja, indake da'alona kingkingba salantio an'chingni janggi tangenganioba man'na amkuenga.

Christian ong'anichi, gital technologyni a'sel, chasong dingtangan kri A'chik ma'gitcham pagitchamrangni dakbewal rikbewalrang gimaangengaha. Da'ororono chasongode chengoni manderang maikai cha'a ringa, gana china aro nokrik nokdaka uarangko ma'siangaengaha uni gimin iarangko am'rikkite seenba ki'tap tarie ripinge dongenchimode namen dakchakani ong'begen ine anga ka'donga. Indake aganani gngang, "The loss of culture is the loss of Identity" "Culture" an an'tangtangni jatko ma'siatanini krong ong'a uni gimin sakantian an'tangtangni cultureko rippingna simsakgiparang ong'na nanga.

"Age is like love, it cannot be hid." – Thomas Dekker.



GAMCHATGIPA GAM

Wicker J. Sangma
B.A. 1st year

1. Chanchiata maia, gam gamchatgipa,s
Janggi tanganio sakantina ia a'gilsako;
Donga mingsa gamchatgipa gam,
Poraiani bidaan gamchatgipa gam.
2. Bidana agre mai dongkua,
Darangna batgipa gam minga bidako,
Bida man'osa gisik seng'a, budi changa,
Pilakkon dakna ama bidako man'osa.
3. Mande maiko dakna amja jeo, bida gnang
Bidani a'selsa nikna man'a a'ning, a'sak;
Gamchatgipa gam minga unigimin bidako,
Skie, ra'na nanga bidani gamchatako.
4. Hai !chadambe A'chik pante me'trarang
Skie, ra'na gamchatgipa gam bidako;
Bidako skie, ra'mano jatna kamko ka'na,
A'chik a'songko silbatatna A'chik
chadamberang.
5. Nisengjana, jatna kamko ka'na sakgipinko,
Na'an angan jatna kamko ka'na,
Chubatatna A'chik jatko onatjana,
Bidako skie, ra'mano gualjana jatko.
6. Silbatao, nambatao, dilangna jatangko,
Nitoao rikangkuna jatni gandingko;
Nambatgipa, krabatgipa, jatni dakbewalo,
Dilna jatko 'Gamchatgipa Gam' bidachisa.

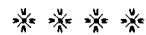


CHADAMBENI SALRANG

Juda. M. Marak
Class XII (Arts) (Mor)

1. A'chik chadamberang chadambeni
salrangko,
Re'atenga salsalanti nama somoirangko
Saobara namako dake aro saobara
nangijako dake
Re'atengjok gamchata salrangko.

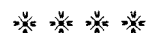
2. Indioba A'chik chadamberang krengangbo,
Lekka poraianiko da dondik pilak,
Jatangna ka'saniko dakangna
Pilak chadamberang.
3. Hai krengna jatni re'mikanganina,
Poraiani gride man'jawa jatko silatna.
Uni gimin pilak chadambe poraianiko
dontonggija,
Nanga jatko de'doatna nambata
gadangona.

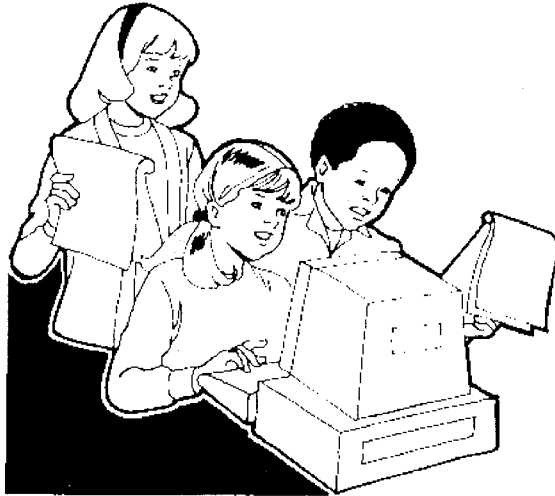


ANGNI A'CHIK A'SONG

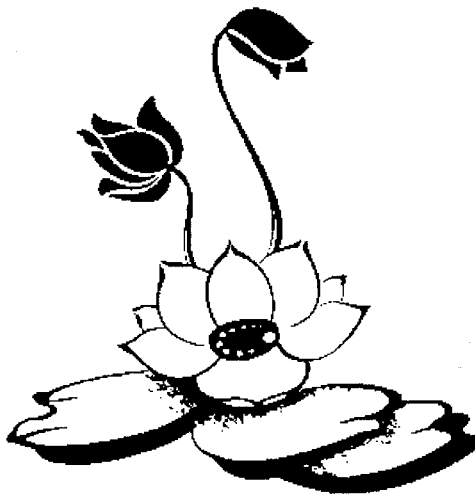
M. Gabil Starfield
Class XII (Arts)

1. Angni a'song Garo Hillsko,
Atchiram songtango,
Ring'mitelna amsakja,
Simdimdim a'bri chiringrangna.
2. Katchaa nang'ni nitoana
Angni gisik ka'tongo,
Mitela Nokgipako,
A'ako dakgipako.
3. Donggenoba a'gilsako
Nambatgipa a'song,
An'sengbata indioba,
Angni A'chik a'song.
4. Da'nang! skang re'bagipa
Atchu ambi dedrang,
Mingangtokjok bimung u'mang
Kraen A'chik A'song.
5. Ka'sagipa dongpakuja
Garo Hillsna da'nang!
Ong'angengjok porongrongsa
Nagande u'rang.
6. Chanchigija ia kamko
Gelnaan man'jaode
Brangna nangen ja'manode
Chigatangko wate.
7. Chanchiato nikatpagen
Ong'gni obostako
Ong'angenga dintangbate,
Da'nang chasong chasong !.





*Dindi &
Bengali Section*



मेघालय की गारो जनजाति का साहित्य : एक परिचय



- डॉ. श्रुति पाण्डेय

जनजातीय साहित्य लोकमानस की विविध अनुभूतियों को अपनी विभिन्न छटाओं के साथ अभिव्यक्ति देता है। लोक की चेतना से यह जुड़ाव ही जनजातीय साहित्य को शिष्ट साहित्य से पृथक कर उसे विशिष्टता प्रदान करता है। इसलिये इस साहित्य में आभिजात्य कला की वैचारिक जटिलता अथवा कलात्मक उत्कर्ष के स्थान पर लोक जीवन की सहजता, सरलता, अनौपचारिकता तथा अनगढ़ शैली के दर्शन होते हैं। वाचिक परम्परा द्वारा पीढ़ी दर पीढ़ी हस्तांतरित होता हुआ लोक साहित्य जनजातीय जीवन के उन आदिम एवं आधारभूत मूल्यों को शताब्दियों तक जीवित रखता है जिनके द्वारा जनजाति की जिजीविषा विषम और प्रतिकूल परिस्थितियों में भी सदा अक्षुण्ण रहती है।

पूर्वोत्तर भारत में बसी हुई विविध जनजातियों का साहित्य विविधवर्णी और बहुआयामी है। वस्तुतः पूर्वोत्तर भारत की जनजातियाँ हर प्रकार से भारत के मुख्य क्षेत्र से भिन्न प्रतीत होती हैं। लोगों के मूल्य, जीवन-शैली, रहन-सहन, वेश-भूषा, भाषा और खान-पान आदि की दृष्टि से पूर्वोत्तर में निवास करने वाली जनजातियाँ शेष भारत से काफी भिन्न हैं। पूर्वोत्तर की इन जनजातियों के समान मेघालय में बसी हुयी गारो जनजाति भी अपनी सांस्कृतिक विशिष्टता के कारण अनूठी है।

शेष भारत के लिये अल्पज्ञात गारो जनजाति मेघालय के पश्चिमी भाग में स्थित गारो पहाड़ियों में निवास करती हैं गारो पहाड़ियों को जैसे प्रकृति ने अपने हाथों से सँवरा हो। इसी प्रकृति से तो यहाँ के जनजातीय समाज ने नृत्य-संगीत, कला और साहित्य सीखा है। मनुष्य और प्रकृति का गहरा तादात्म्य लोक परम्परा की ही विरासत है।

प्राचीन काल में गारो पहाड़ियों वन सम्पदा की दृष्टि से बहुत सम्पन्न थीं। यह पूरा क्षेत्र घने जंगलों से आच्छादित था। यहाँ के वनों में वन्य प्राणियों की और वनस्पतियों की दुर्लभ प्रजातियाँ पाई जाती थीं। इनमें आर्किड और पिचर

प्लांट जैसी प्रजातियाँ भी थीं। परन्तु झूम खेती की परम्परा और लकड़ी के लिये वनों की लगातार कटाई के कारण इस क्षेत्र का नयनाभिराम परिदृश्य उजड़ता सा जा रहा है। पर्यावरण में हो रहे इस निरन्तर परिवर्तन का स्पष्ट प्रभाव यहाँ के प्राकृतिक परिवेश पर दृष्टिगत होता है। गारो पहाड़ियों की प्रमुख नदियों में दरेंग, बुगी, मोहेस्वेली, दिदिक, पिजीरम, सिमसंग आदि हैं। इनमें से सबसे बड़ी नदी सिमसंग को गैर जनजातीय लोग सोमेश्वरी कहते हैं।

गारो पहाड़ियाँ का मुख्यालय तुरा में है। इस पूरे क्षेत्र में विशेष रूप से तलहटी वाले क्षेत्रों में भारी वर्षा होती है। सन् 2001 में की गयी जनगणना के अनुसार 8167 वर्ग किलोमीटर के क्षेत्र में रहने वाली गारो जनजाति की कुल जनसंख्या 862473 है। इस जनजाति के नाम के विषय में कई मत हैं। एक मत के अनुसार प्राचीन काल में हुए एक राजा अथवा मुखिया का नाम “गारू मंडेइ” था जिसने पूरी जनजाति को अपना नाम दिया और यह पूरा क्षेत्र “गारू-आसोंग” कहलाया। एक प्राचीन लोकगीत में इस जनजाति के मूल निवास स्थान का नाम “गारू-आ-सोंग” (अर्थात् गारू की भूमि) बताया गया है।² एक दूसरे मत के अनुसार गारो पहाड़ियों के दक्षिणी भाग में ‘गारा’ या ‘गान्चिंग’ नाम की जनजाति का निवास है जो गारो जनजाति की ही शाखा है। यह क्षेत्र बांग्लादेश के मैमनसिंह जिले के पास है जो सबसे पहले अंग्रेजों और बंगलाभाषियों के सम्पर्क में आया। अंग्रेजों ने कालान्तर में इस ‘गारा’ शब्द से वने ‘गारो’ शब्द का प्रयोग पूरी जनजाति के लिये करना शुरू किया।

गारो जनजाति में प्रचलित लोकविश्वास तथा गारो वाचिक परम्परा के अनुसार इस जनजाति का मूल निवास

स्थान तिब्बत में था।³ जप्पा जलिम्पा और मुकपा वोंगेप्पा नामक मुखियों के नेतृत्व में कई गारो समूह तिब्बत से प्रव्रजित होकर कूचविहार, असम के धूवरी, गुवाहाटी, गोआलपाड़ा आदि स्थानों से होते हुए गारो पहाड़ियों में आकर बस गये। गारो रस्मों और विश्वासों में कुछ ऐसी बातें हैं जिनकी उत्पत्ति गारो जनजाति के मूल निवास स्थान से जुड़ी हुई प्रतीत होती है। उदाहरण के लिये गारो परम्परा में 'याक' एक जाना पहचान पशु प्रतीत होता है। कई गारो नृत्यों में याक की पूँछ का प्रयोग होता है। गारो परम्परा के अनुसार याक की पूँछ का प्रयोग उन्होंने अपने पूर्वजों से सीखा था। याक को गारोजन 'मात्विक्' तथा 'डोंगरू' अथवा 'तिवेलि मात्यु' कहते हैं।⁵ यहाँ यह ध्यान दिये जाने योग्य है कि गारो पहाड़ियों में याक नहीं पाया जाता। गारो जन के एक प्राचीन गीत में गारो जनजाति के मूल स्थान के विषय में कहा गया है कि यह वह स्थान था जहाँ सोंगडु नदी का मूल स्रोत है। सोंगडु ब्रह्मपुत्र का नाम है जो सम्भवतः 'त्साम्पो' या 'सानपु' का भ्रष्ट रूप है।⁶

नृवैज्ञानिक और भाषावैज्ञानिक दृष्टि से गारो जनजाति ब्रह्मपुत्र घाटी के एक विस्तृत भूभाग पर लम्बे समय तक निवास करती आयी थी। प्रख्यात भाषावैज्ञानिक सर जार्ज ग्रियर्सन ने अपने 'लिंग्विस्टिक सर्वे ऑफ इण्डिया' में वोडो भाषा समूह को तिब्बत-चीनी भाषा परिवार की एक शाखा है।⁷ इस परिवार की कई जनजातियाँ अलग-अलग समूहों में छिंदविन, इरावदी, मीकांग और ब्रह्मपुत्र नदियों के बीच आकर बस गयी थीं। वोडो भाषा परिवार की भाषाएँ और वोलियाँ उत्तर में तिब्बत से लेकर दक्षिण में वर्मा तक बोली जाती हैं और तिब्बत वर्मी भाषा-परिवार के अन्तर्गत यह सर्वाधिक महत्वपूर्ण भाषा-समूह है। गारो भी इसी भाषा-समूह से सम्बन्ध रखती है। यह 'मण्डे कुसिक' अर्थात् मनुष्यों की भाषा अथवा 'आचिक कुसिक' अथवा पहाड़ी लोगों की भाषा कहलाती है। मेघालय के अलावा गारो जनजाति पूर्वोत्तर के लगभग सभी राज्यों और बांग्लादेश में भी बसी हुई है। प्राचीन काल में अलग-अलग क्षेत्रों में बसे हुए गारो समूह भिन्न-भिन्न वोलियों और उपवोलियों का प्रयोग करते थे। आपसी सम्पर्क की कमी के कारण धीरे-धीरे इन

वोलियों में भाषागत भिन्नताएँ विकसित होती चली गयी। इन समूहों में आ:वे, चिस्रक, दुआल, मत्वी, आ:वेंग, चिवोक, रूंगा, मालेंग/मात्वांची, गारा, मे:गम, मात्वांगी आदि हैं।⁸ इन समूहों में प्राचीन काल में होने वाले कवीलाई संघर्ष ब्रिटिश आधिपत्य, मिशनरियों के प्रभाव और आधुनिकीकरण के कारण कम हुये हैं।

भाषा-वैज्ञानिक दृष्टि से गारो एक योगात्मक भाषा है अर्थात् इसमें शब्दों का निर्माण धातुओं के योग से होता है। उपसर्गों और प्रत्ययों को साथ जोड़ने से शब्दों के अर्थ में भी परिवर्तन आता है और वाक्य में शब्दों का अन्तर्सम्बन्ध स्पष्ट होता है। कुछ उपसर्गों और प्रत्ययों का प्रयोग स्वतंत्र रूप से शब्दों के रूप में भी हो सकता है।⁹ गारो के शब्द भण्डार को आज भी कोशबद्ध नहीं किया जा सका है।

पूर्वोत्तर की अन्य भाषाओं के समान गारो जनजाति की समृद्ध लोकपरम्परा वाचिक साहित्य के माध्यम से पीढ़ी-दर-पीढ़ी हस्तांतरित होती आयी है। ऐसे लोक साहित्य में तोलकचिया (पहेलियाँ), कत्ता मेआपा (लोकोक्तियाँ), कत्ता रोंगचू (पारम्परिक कथाएँ) माअंवि (पारम्परिक इतिहास) आदि हैं। आज भी इस समृद्ध मौखिक साहित्य के लोकगीतों, लोककथाओं, लोकोक्तियों, प्रार्थनाओं, कहावतों आदि को संकलित नहीं किया जा सका है। गारो भाषा का यह पारम्परिक साहित्य आज भी दूर-दराज के गाँवों में मौखिक परम्परा के रूप में जीवित है जहाँ गारो जनजाति की आस्था अभी भी पूर्वजों के प्रति आदरभाव, जन्मभूमि के प्रति, रीति-रिवाजों के प्रति श्रद्धा द्वारा प्रकट होती है। इस वाचिक काव्य के अन्तर्गत विभिन्न सामाजिक - सांस्कृतिक अवसरों से संबंधित गीत हैं जैसे झूम खेती के अलग-अलग चरणों से संबंधित गीत, वंगाला अर्थात् शस्य पर्व के समय गाये जाने वाले दानी-दोका और 'अजेया' समारोहों से संबंधित गीत, गृहप्रवेश के समय गाये जाने वाले गीत आदि। इस वाचिक साहित्य के द्वारा गारो जीवन पद्धति का ज्ञान होता है और गारो सामाजिक और धार्मिक परम्पराओं का परिचय मिलता है।

गारो भाषा की महाकाव्यात्मक लोकगाथा है "कत्ता अगना"। इसमें प्राचीन स्थान का वर्णन है जाहाँ गारो



जनजाति के स्वर्णिम युग के वीर पुरुषों और महिमामयी नारियों का निवास था। इन गाथाओं में प्राचीन गारों नायकों

‘दिक्री’ और ‘वंदी’ की वीरता का वर्णन मिलता है। ‘वंदी’ नायक के शौर्य का वर्णन इस प्रकार किया गया है।

मेघगर्जन और विजली के देवता गोएरा के समान है
कंठस्वर जिसका,
प्रकाश के देवता सालगिरा के समान है चेहरा,
वास्तविक वीर नायक,
उषाकालीन सूर्य के किरणपुंज के समान,
अपने एकाकी वैभव में,
शोभित है वह पूर्ण गौरव के साथ¹⁰

पारम्परिक गारों नृत्य-गीत गारो जनजाति के सामाजिक उत्सवों और धार्मिक समारोहों का महत्वपूर्ण अंग होते हैं। झूम खेती के प्रत्येक चरण पर धार्मिक रस्मों का पालन किया जाता है। झाड़ियों को काटकर भूमि को कृषि योग्य बनाने से आरम्भ कर फसल की कटाई होने तक ये समारोह

होते रहते हैं। झूम खेती के लिये भूमि साफ करने के साथ ही धान की देवी ‘रोक्किमे’ की पूजा मंत्रोच्चारण के साथ की जाती है ताकि उनके आगमन से पूर्व भूमि पवित्र हो जाये। ‘रोक्किमे’ देवी की उपासना में गारो कृषक कहता है -

पोइ¹¹- दूर हो जाओ अपवित्रता
फलने-फूलने दो धान को,
फूलने दो कपास को और फलने दो फलों को,
आशीर्वाद दो, मैं करता हूँ अनुरोध,
हिस्सा दो मुझे, मैं करता हूँ प्रार्थना,
इस समूची पहाड़ी से,
और इस कृषि-योग्य भूमि से,
पोइ-दूर हो जाओ अपवित्रता।

गारो जनजाति का सर्वाधिक महत्वपूर्ण उत्सव है शस्य पर्व वंगाला जो कृषि-देवता ‘मिसि सजोंग’ को प्रसन्न करने के लिये मनाया जाता है। शरद ऋतु के इस उत्सव के दौरान कई प्रकार के गीतों और नृत्यों का आयोजन होता है। उदाहरण के लिये ‘दानी दोका’ वुजुर्ग पुरुषों द्वारा गाया जाने वाला गीत है जिसमें युवा पुरुषों और स्त्रियों की भागीदारी नहीं होती। इस अवसर पर वुजुर्ग नर्तक ग्राम प्रधान के घर से नृत्य आरम्भ कर ढोलक की थाप पर नृत्य करते हुये आनन्दोल्लास के माहोल में घर-घर घूमते हैं और लौकी के पात्र से एक दूसरे के मुँह में चावल की मविरा डालते हैं। एक व्यक्ति गायन में नेतृत्व करता है और अन्य

लोग ‘हो अंगा दानिया’ या ‘हड़ अंगा कहते हैं। ‘दानी दोका’ में वंगाला उत्सव के उद्गम से सम्बन्धित कथा कही जाती है।

वंगाला उत्सव से संबन्धित कथाओं में ‘आसे’ और ‘मालजा’ की कथा प्रमुख है। ‘आसे’ और ‘मालजा’ उत्सव में सम्मिलित नहीं हुए थे। अतः उन्हें देवताओं का कोपभाजन बनना पड़ा। दैवी कोप से ‘आसे’ शेरनी का शिकार हो गया और ‘मालजा’ को मत्स्यकन्या ले गयी। ‘आसे’ और ‘मालजा’ की यह कथा एक मार्मिक लोकगीत के रूप में वंगाला उत्सव में गायी जाती है -

इस कार्य के कारण वे हो गये अपवित्र
और कलुषित



एक शेरनी ने मार दिया आसे को,
मालजा को ले गयी मत्स्यकन्या,
आसे खो गया सिमेपाक में,
मालजा रह गया देर तक रात वेंगोलपाक में,
आसे खो गया बाँस काटते हुए
मालजा देर रात तक रह गया सरोवर में,
आसे खो गया छोटे से मुनसान जंगल में,
मालजा लुप्त हो गया पोखरी के छिछले पानी में/

आसे और मालजा का अन्तिम संस्कार पक्षियों और कीट-पतंगों ने किया। मछलियों और पक्षियों ने मृतदेहों की सुरक्षा की, वुलवुल ने शोकगीत की लय पर ढोलक बजाया और झींगुर ने विगुल बजाया। शवों का अन्तिम संस्कार 'रंगरे' वृक्ष के नीचे किया गया। प्रकृति से यह आत्मीय संबंध वस्तुतः जनजातीय संस्कृति का प्राण होता है।

बंगाला उत्सव का एक अन्य अनिवार्य और महत्वपूर्ण नृत्य-गीत 'अजेया' होता है। इसमें सामूहिक नृत्य के दौरान

गीत के माध्यम से युवक-युवतियों के बीच वार्तालाप होता है। नृत्य समारोह के दौरान अनौपचारिक रूप से युवक-युवतियों का मिलना-जुलना होता है और कई बार इस मेलजोल की परिणति विवाह सम्बन्ध में भी होती है। ढोलकों की थाप पर बाँसुरी की मधुर ध्वनि के साथ रंग-विरंगे परिधानों में सजे और मोतियों, चिड़ियों के पंखों और धान की बालियों के आभूषण पहने हुए युवक-युवतियों का मनमोहक नृत्य देखते ही बनता है। निम्नलिखित गीत में गारो युवती, युवक से गीत के माध्यम से वार्तालाप करती है-

क्या तुम निरूद्देश्य भटकता हुआ तोता हो,
किस वृक्ष से तुम आये हो, प्रिय ?
क्या तुम लक्ष्यहीन नायक हो,
किस गाँव के हो तुम, प्रिय ?
क्या तुम मैदान से उड़कर आये मैना पक्षी हो, प्रिय ?
क्या तुम नोकमा¹³ के बंगाला के लिये आये हो, प्रिय ?
क्या तुम आये हो क्योंकि तुमने सुनी अफवाह, प्रिय ?
क्या तुम आये क्योंकि तुमने देखी छाया, प्रिय ?
क्या तुम मिमा¹⁴ धान की बालियाँ पहनकर आये हो, प्रिय ?
क्या तुम मछलियों से भरी बंसी लेकर आये हो, प्रिय ?
क्या तुम कडी¹⁵ पहनकर आये हो, प्रिय ?
क्या तुम सिंगिमारी¹⁶ से मिलम¹⁷ लेकर आये हो, प्रिय ?

इस प्रकार के आकर्षक बिम्बों का प्रयोग हुये युवक वार्तालाप को आगे बढ़ाता है-

सूर्य से पहले मृजन हुआ था तुम्हारा, प्रिये !
तुम हो नील की नयी फसल की नीलिमा सी प्रिये !
होंठ तुम्हारों हैं मंडल वृक्ष के फूल की तरह, प्रिये !
पलकें हैं तुम्हारी बाँस के पत्तों की तरह, प्रिये !



युवती युवक की प्रशंसा में आगे कहती है -
वाँट हैं तुम्हारे सफेद और सुन्दर कितमा^७ के फलों से, प्रिय,
पीठ तुम्हारी है स्वर्णधूलि से सजी, प्रिय,
तुममें है गरिमा और भाग्य ऐश्वर्य प्राप्त के लिये, प्रिय,
तुममें है रूप और तकदीर अन्न प्राप्त करने को, प्रिय,
युवक को अपने गाँव आने का न्यौता देते हुये युवती कहती है -
जब वाढ़ आयी हो नदी में, छोटी नाव खेते हुये आना, प्रिय !
जब राह भरी हो झाड़ियों और घास से, पक्षी के समान उड़कर आना, प्रिय !

‘अजेया’ का स्वर आनन्द और उल्लास का होता है। और प्रकृति का वह सहज आत्मीय सम्बन्ध देखने को गारो पहाड़ियों में प्रचलित झूम खेती के इस प्रसंग में मानव मिलता है जो जनजातीय साहित्य का प्राण होता है -

धान तैयार है खुशबूदार घिबड़ा बनाने के लिये
मेजक में आ गये हैं पीले फूल
एकत्रित हो गये हैं लोग आंगन में आग के गिर्द,
निर्धन लोग निकालते हैं पेड़ की छाल गददे बनाने को।

पूर्वोत्तर भारत की अधिकांश जनजातियों के समान गारो जनजाति में भी लिखित साहित्य का बिकास हाल में ही हुआ है। इसके पहले गारो साहित्य वाचिक परम्परा के माध्यम से ही एक पीढ़ी से ही एक पीढ़ी को हस्तांतरित किया जाता रहा। पूर्वोत्तर की जनजातीय भाषाओं में गारो भाषा पहले पहल लिपिवद्ध की गयी भाषाओं में से थी। गारो जनजाती के विश्वास के अनुसार प्राचीन काल में उनके पास अपनी लिपि थी और पशुओं की खालों पर अंकित लिखित साहित्य भी था। परन्तु अपने मुल स्थान तिब्बत से प्रवृजित होने की प्रक्रिया में पशुओं की खालों पर अंकित वह समूचा साहित्य लुप्त हो गया। किंवदन्ती के अनुसार पर्याप्त खाद्य सामग्री के अभाव से पशुओं की उन खालों को उवालकर उनका प्रयोग भोजन के रूप में कर लिया गया।

पूर्वोत्तर की अन्य जनजातीय भाषाओं के समान ही गारो भाषा को लिपिवद्ध करने का प्रयास ब्रिटिश अधिकारियों द्वारा आरम्भ हुआ। लार्ड कार्नवालिस के काल में जब बंगाल में स्थायी बन्दोबस्त लागू करने की दिशा में कदम उठाये गये, तब ढाका के कमिश्नर जॉन इलियट को बंगाल की सीमा के निकट स्थित गारो गाँवों का मुआयना करने के लिये नियुक्त किया गया। जॉन इलियट ने 1788-89 में कुछ गारो गाँवों में जाकर गारो भाषा और संस्कृति का

अध्ययन किया और गारो भाषा का संक्षिप्त कोश तैयार किया। गारो भाषा को लिपिवद्ध किये जाने के इस प्रथम प्रयास के बाद लिखित गारो साहित्य का प्रथम चरण आरम्भ हुआ। इस चरण में वाइविल के अनुवाद के साथ ही शब्दों का संकलन हुआ और प्राइमरों और रीडर पुस्तकों की रचना हुई। इस काल में गारो को बंगला और अंग्रेजी दोनों लिपियों में लिपिवद्ध किया गया। इस युग में गारो समुदाय के शिक्षित लोगों ने गारो साहित्य को लिखित रूप प्रदान करने में महत्वपूर्ण भूमिका निभाई। अनुवाद कार्य के अतिरिक्त उन्होंने मौलिक रचनाएँ भी कीं। मिशनरियों और अंग्रेज अफसरों ने गारो शब्दावली को संकलित करने की दिशा में प्रयास किये। इन सम्मिलित प्रयासों से अब तक अनजानी भाषा लिपिवद्ध रूप में सामने आ सकी।

अमेरिकी वैष्टिस्ट मिशनरियों के आगमन के साथ ही गारो लिखित साहित्य के विकास का दूसरा चरण होता है। मिशनरियों ने धार्मिक साहित्य की रचना के साथ ही पाठ्य पुस्तकों की रचना के लिये भी प्रयास किये। सन् 1868 में माइल्स ब्रोन्सन ने “वीफ आउट लाइन ऑफ गामर” नामक पुस्तक की रचना की और पहला गारो प्राइमर तैयार किया। इसी काल में विलियम रॉबिन्सन ने पहले गारो व्याकरण की रचना की। व्याकरण और प्राइमर पुस्तकों की रचना में

डॉ. स्टॉडार्ड और रेवैण्ड टी.जे.कीथ ने भी योगदान किया।

मिशनरियों ने गारो समुदाय के साथ घुल-मिलकर उनकी भाषा और संस्कृति का अध्ययन किया। उनके प्रयास से “आःचिक रिपेंग” नामक मासिक पत्रिका का प्रकाशन सन् 1879 में आरम्भ हुआ। अंग्रेजी सरकार ने भी गारो भाषा में पुस्तकों की रचना और प्रकाशन के लिये अनुदान दिये। सन् 1893 ई. में पारित प्रस्ताव में रोमन लिपि को गारो भाषा की लिपि के रूप में स्वीकार कर लिया गया। इस काल में अंग्रेजी सरकार के प्रभाव के कारण पूर्वोत्तर की भाषाओं पर वंगला भाषा और लिपि का प्रभाव कम होता गया और अंग्रेजी और रोमन लिपि का प्रभाव बढ़ता गया।

वदलती हुयी परिस्थितियों के कारण सन् 1924 के आसपास धार्मिक साहित्य के स्थान पर गारो में ‘सेक्युलर’ साहित्य की रचना होने लगी। इससे पूर्व लिखित साहित्य अधिकांशतः धार्मिक ही था। इस संक्रमणकालीन साहित्य का पहला दौर सन् 1935 में नारायण माराक द्वारा ‘ईजी मेथड ऑफ लर्निंग वेंगाली हिन्दी गारो’ के प्रकाशन के साथ आरम्भ हुआ। जोवांग डी. माराक ने सन् 1930 में प्रकाशित अपनी पुस्तक ‘गारो हिस्ट्री’ में गारो जनजाति के इतिहास की रूप-रेखा प्रस्तुत की। उन्होंने सिमसन आर. संगमा के साथ मिलकर “गारो फोक टेलस पार्ट-I” में गारो लोककथाओं का संकलित किया।

सन् 1924 से 1940 तक गारो साहित्य में आम जनता की सक्रिय भागीदारी आरम्भ हुई। इस काल तक गारो समुदाय के शिक्षित व्यक्तियों ने अपनी सांस्कृतिक विरासत की खोज करनी शुरू की। सन् 1940 तक आते - आते अनेक नये लेखक गारो साहित्य की विभिन्न विधाओं में

साहित्य-रचना करने लगे। इनमें कन्दुरा मोमिन, देवान सिंग रंगमुथु, सैमसन के. संगमा, धारोनसिंग के. संगमा, विल्सन के. माराक, रंगम जी. मोमिन, कर्णेश आर. माराक, हरेन्द्र माराक, डिंगमिन नेंगमिन्जा, मेंकेन्सन रोंगमिति, दुद्धिन्द्र माराक, लेविसन्ड संगमा आदि थे। इस काल में गारो भाषा में कहानी, उपन्यास, कविता, नाटक, निबन्ध, जीवनी आदि की रचना होने लगी। इन रचनाओं की विषयवस्तु में भी विस्तार हुआ। सिमिसन संगमा ने ‘सोनावल मेचिक’ नामक उपन्यास लिखा और रेडिन मोमिन ने ‘खालसिन आरी सोनात्वी’ नामक नाटक की रचना की। सन् 1940 में गारो पत्रकारिता का प्रकाश स्तम्भ बनने वाली पत्रिका ‘आःचिक कुरंग’ (गारोजन की आवाज) का प्रकाशन आरम्भ हुआ। इस पत्रिका के संपादक हावर्ड डेनिसन मोमिन थे जिन्हें आधुनिक गारो साहित्य का जनक कहा जाता है।

इस काल में साहित्य की सभी विधाओं में गारो साहित्य का विकास होने पर भी साहित्यिक उत्कृष्टता की दृष्टि से काव्य ही गारो भाषा की सर्वाधिक सम्पन्न विधा के रूप में उभरा। गद्य की दूसरी विधाओं का विकास काव्य की तुलना में धीमी गति से हुआ है। गारो के आरम्भिक युग के कवियों में रामके डब्लू. मोमिन का स्थान महत्वपूर्ण है जिनका काव्य युग के अनुरूप उपदेश प्रधान है। तुनीराम माराक, मोधूनाथ मोमिन, कोसन जी. मोमिन, फीवी मोमिन आदि इस युग के अन्य महत्वपूर्ण कवि हैं।

सन् 1940 के आसपास कई आधुनिक कवि गारो साहित्य के परिदृश्य पर उभरे। इनमें हावर्ड डेनिसन मोमिन, इवलिन आर. माराक और जोनमोनी डी. शीरा का नाम महत्वपूर्ण है। इन प्रतिभाशाली कवियों ने न केवल गारो साहित्य को कलत्मक उत्कर्ष प्रदान किया बल्कि साथ ही अपने सामाजिक दायित्व का निर्वाह करते हुए अपने काव्य को सामाजिक जागरण का वाहक भी बनाया। सुप्त गारो जनजाति को उद्वोधित करते हुए हावर्ड डी. मोमिन कहते हैं -

जागो, गारो नरनारियों !

आओ वाहर के प्रकाश में,

ऊँचा उठा कर सिर अपना, लक्ष्य रखकर ऊपर,

भयरहित दृष्टि के साथ।



ज्ञान की मशाल थामे, युवकों-युवतियों,
जलाओ एक दूसरे की मशाल।

(आ :चिक कुरंग : हावर्ड डी मोमिन)

इवलिन माराक ने अपनी कविता 'ओ आ :चिक सोंग' में गारो जन का आह्वान किया है कि वे गारो भूमि पर से विदेशी आधिपत्य को हटायें -

ओ गारो जाति, ओ गारो जाति,
क्या अब भी तुममें हैं वे सन्तानें,
योद्धा, जो अपनी शक्ति से दूसरे को देते थे टक्कर,
भव्य वीर पुरुष,
जप्पा जलिम्पा²⁰ के वंशज,
क्या ठंडी धाराएँ पहाड़ों की,
सूख जाती हैं,
तीन या चार पीढ़ियों में,
लुप्त नहीं हो जाता पूर्वजों का रक्त,
युवक युवतियों की धमनियों में

(ओ आ:चिकसोंग : इवलिन माराक)

जोनमोनी शीरा अपनी जन्मभूमि के पिछड़ेपन से हताश होकर कहती हैं -

कव खत्म होगी यह अंधेरी रात ?
किसे दोष दूं मैं अपनी दुर्दशा के लिये ?
अपनी भूमि की उन्नति है मेरे अपने हाथों में,
अब आ गया है समय अपनी भूमि को जानने का,
मेरी भूमि सोयी है बंद किये अपनी आँखें,
कव जागेगी यह नहीं है पता।

(वसाको : जोनमोनी शीरा)

अपने युगीन परिवेश के प्रति गारो कवि जागरूक रहा है। द्वितीय विश्वयुद्ध के भीषण नरसंहार से आहत कवि हावर्ड डी. मोमिन ने लिखा -

नहीं विश्राम करेगी मनुष्य की आत्मा,
जब तक नहीं निर्माण करती स्वर्ग का राज्य फिर से,
नहीं सूखेगा पसीना,
जब तक नहीं बना देता वह धरती को स्वर्ग,
यद्यपि मेघाच्छन्न हो जाती है धरती कुछ देर के लिये,
फिर चमकेगा सूरज,
हालांकि लम्बी रही है सर्द रात,
आ रही है सुहानी सुबह/

(विलसी गीतल : हावर्ड डी. मोमिन)

हावर्ड डी.मोमिन की कविताओं में उनके व्यक्तिगत जीवन की हताशाओं और दुःखभरी घटनाओं को अभिव्यक्ति मिली है जिसने उनके काव्य को विषाद की छाया के साथ दार्शनिक चेतना भी प्रदान की है।

क्या बेहतर हो जाता है मनुष्य जीवन
विशाल वृक्ष - सा वड़ जाने से ?
हालांकि वटवृक्ष की आयु होती है लम्बी
मरकर गिर जाता है वह जमीन पर।
सबसे सुन्दर कमलिनी,
खिलती है केवल एक दिन के लिये/

(नांगको गिसिक रागेन : हावर्ड डी मोमिन)

इवलिन माराक प्रकृति, प्रेम और सौंदर्य के कवि हैं। सौंदर्य के चित्तेरे कवि की कविताओं में प्रकृति और मानव-सौंदर्य के विविध विम्ब मिलते हैं। प्रातःकाल खिले गुलाव को देखकर कवि अपने मन में उसके चित्ताकर्षक सौंदर्य के साथ ही उसकी नश्वरता और भंगुरता पर विचार करने लगता है।

सुन्दर गुलाव खिल गया आज सुबह,
और पीकर ओसकणों को, मुस्कराया,
मैंने सौंसों में भर ली मीठी खुशबू उसकी,
काश हवा ऐसे ही फैलाती रहे यह खुशबू !

* * * * *

गिराते रहो गुलाव, अपनी पंखुड़ियों को,
तुम्हारी तरह, हम मनुष्य भी,
खिलते हैं थोड़े समय के लिये,
अनन्त समय की तुलना में, पलक झपकने भर का है जीवन,
यद्यपि गर्व करते हैं हम अपने जीवन पर।

(गोलाप विवल : इवलिन माराक)

गारो पहाड़ियों के अनछुए सौंदर्य का वर्णन गारो कवियों को प्रिय रहा है। प्रकृति की गोद में पले - वढ़े इन कवियों का मन अपनी जन्मभूमि का चित्रण करते हुए भावुक हो उठता है -

वहता है शीतल पवन
नानगेरा²¹ से
लाते हुए वर्षा की वूँदें, ब्रह्मपुत्र और समुद्र से।
सालजौंग²² देवता के खेत पर,
शकरकंद और तःमत्वी²³ पर
कृपा है वर्षा की।

(दो मास्किनी गीत : हावर्ड डी. मोमिन)

मातृसत्तात्मक सामाजिक व्यवस्था के होते हुए भी गारो समाज में नारी जीवन की विडम्बनापूर्ण स्थित पर कवियत्री जोनमोनी शीरा ने प्रकाश डाला है -

जन्मी हूँ मैं स्त्री बनकर
सहने को सभी प्रकार के कष्ट,
रोती हूँ मैं भाग्य को अपने,
वदल नहीं सकती उसे मैं,

* * * * *



जन्म सेही, ताकत उसमें है कम,
चेहरा हे कमनीय उसका,
पर सिखाया जाता है उसे
पुरूष के नियन्त्रण में रहना।

(अंगा मोचिक : जोनमोनी शीरा)

स्वतंत्रयोत्तर काल में गारो भाषा और साहित्य ने उत्तरोत्तर उन्नति की। इस काल में गारो जनजाति अपनी भाषा और साहित्य के प्रति सचेत और जागरूक हुई। इसी दौरान पूर्वोत्तर पर्वतीय विश्वविद्यालय (नेहू) में गारो विभाग की स्थापना होने के बाद गारो भाषा और साहित्य के क्षेत्र में अध्ययन एवं शोध कार्य होने लगा। साथ ही साहित्य की विविध विधाओं में अनेक लेखकों ने अपना योगदान किया। इस प्रकार मौखिक परम्परा से लेकर आज तक गारो भाषा और साहित्य विकास के विविध चरणों से गुजरा। मौखिक परम्परा द्वारा हस्तांतरित साहित्य में जहाँ

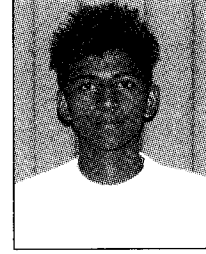
परम्परागत जनजातीय संस्कृति की झलक मिलती है, वहीं लिखित साहित्य में सुप्तावस्था में पड़े जनमानस को जागृत करने की चेष्टा लक्षित होती है। लिखित साहित्य के शुरूआती दौर में जहाँ ईसाई मिशनरियों ने गारो साहित्य के निर्माण में महत्वपूर्ण भूमिका निभाई, वहीं परवर्ती साहित्यकारों ने उसे कलात्मक उत्कर्ष प्रदान किया। जनजातीय जीवन की सहजता और सरलता से सम्पन्न इस साहित्य का यथोचित मूल्यांकन किया जाना आज अपेक्षित है। अब तक अल्पज्ञात गारो साहित्य को भविष्य में समुचित पहचान दिये जाने की आवश्यकता है।

सन्दर्भ और टिप्पणियाँ

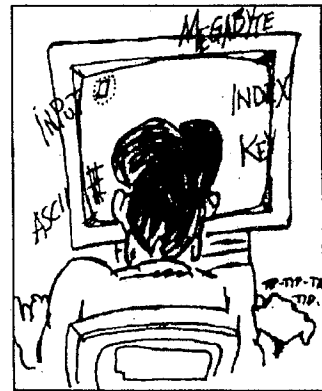
1. झूम खेती अथवा शिफ्टिंग कल्टिवेशन कृषि की एक आदिम पद्धति है जिसमें एक निश्चित भू-भाग को कृषि योग्य बनाने के लिये साफ किया जाता है। एक-दो वर्ष खेती करने के पश्चात् उसे छोड़कर किसी दूसरे स्थान पर खेती की जाती है।
2. दि गारोज, मेजर ए जेफेयर, पृष्ठ 7
3. हिस्ट्री ऑफ गारो लिटरेचर, मिल्टन संगमा, पृष्ठ 1
4. दि गारोज, मेजर जेफेयर, पृष्ठ 89
5. वही, पृष्ठ 13
6. वही, पृष्ठ 14
7. लिंग्विस्टिक सर्वे ऑफ इण्डिया, गियर्सन, वॉल्यूम III, पृष्ठ 1
8. दि गारोज इन ट्रांजिशन, परिमल चंद्र कर, पृष्ठ 46
9. इन्फ्लुएंस ऑफ इंग्लिश ऑन गारो पोएट्री : कैरोलिन माराक, पृष्ठ 15
10. हिस्ट्री ऑफ गारो लिटरेचर, मिल्टन संगमा, पृष्ठ 14
11. थूकने की क्रिया
12. एनसाइक्लोपीडिया ऑफ नार्थ इंडिया, वॉल्यूम 4, एच.एम.वरेह, पृष्ठ 345
13. ग्राम प्रधान
14. गारो पहाड़ियों में उगाया जाने वाला धान
15. गारो पुरूषों द्वारा सिर पर पहना जाने वाला आभूषण
16. गारो पहाड़ियों के उत्तरपश्चिम में स्थित गाँव, जहाँ जिले पहला बाजार लगा था
17. गारो जनजाति द्वारा प्रधारी तलवार
18. एक प्रकार का फूल
19. गारो पहाड़ियों का पौधा जो सरसों के समान होता है
20. गारो जनजाति के पूर्वज
21. गारो पहाड़ियों के पश्चिमी भाग में स्थित पहाड़ी का नाम
22. फसल के देवता
23. एक प्रकार का शकरकंद

श्रेष्ठ इन्सान

हे भगवान ! हे भगवान !
 आपने कितना निराला बनाया
 यह संसार और यह इन्सान
 आपने जो कुछ हमें दिया
 एक भाव और एक समान !
 हम सबके लिये दिया आपने !
 एक ही धरती और एक आसमान
 और बनाया हमारे लिये
 एक रात और एक विहान।
 फिर क्यों बनाये आपने प्रभु
 अलग-अलग सारे इन्सान ?
 सुनो बालक पाँचो उंगली ना
 एक समान। किसी में ज्यादा
 तो किसी में हैं कम है ज्ञान।
 हमने न दिया अलग धर्म
 और नहीं अलग दिल के इन्सान
 जिसका मानस हो पावन
 जैसे गीता आइबिल और कुरान
 और जो करे गरीबों को दान
 जो हैं अपने दुख में भी सुखी
 याद करके प्रभु का नाम
 जिसके मन में नहीं है कपट
 क्रोध हिंसा और अज्ञान
 मेरी नजर में श्रेष्ठ सुनो
 दुनिया भर में वही इन्सान।



नाम - दीपक ठाकुर
 कक्षा - वारह (कामर्स)
 अनुक्रमांक - 50





वादी-ए-शिलांग

नाम - ज्योतिमोनी नाथ

कक्षा - 11

रोल नं - 05

हम हैं प्रकृति की धरोहर, हमें तुम जानो,
हम वसाती सभ्यताएँ, हमें पहचानो ।

हुस्न देखो वादियों का

छटा बिखेरे चीड़वन

जब सांय -सांय चले शीतल पवन

लगे पतझड़ की नुमाइश ।

ये वादियाँ न होती तो

वेमिसाल हुस्न कहाँ यह होता ।

मेघ न घुमड़ते इस तरह अगर

नाम मेघालय कैसे होता ।

मेघ से ढके झरनों में अंगड़ाई लेती है प्रकृति
सूखने न दे झरनों को, लेकर इन्हें आँचल में कहती
वादियाँ कहती हैं उन्हें नाज हैं उनकी नजाकत पर

कुदरत के मेल जोल का अजब है नजारा,

जिसे ढूँढने चला सैलानी आवारा ।

लहराती झुकती डालियाँ चीड़ की

वहने दो ठण्डे पवन को धीरे-धीरे

कुदरत ने सँवारा गुलशन ने संजोया इसे

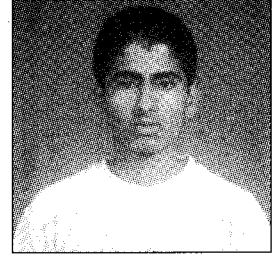
सिमटा है उसके आँचल में दुनिया का सौंदर्य,

दुनिया के नक्शे पर कायम हैं नाम चेरापूँजी मोसिनरम का

आवाद रहे हुस्न उसका तो मानो

हम है लाज इसकी हमें पहचानो !

शिलांग-पूर्व का स्कॉटलैण्ड



नाम - सुभाष छेत्री

कक्षा - वी.ए.३ (रोल नं - 89)

मेघालय भारत के पूर्वोत्तर में स्थित राज्यों में से एक है। उसकी राजधानी शिलांग है। मेघालय में विशेष तौर पर तीन जनजातियों के लोग रहते हैं - खासी, गारो और जयन्तिया। यहाँ अन्य जनजातियों के लोग भी रहते हैं। उनकी भाषाएँ और जीवनशैली भिन्न भिन्न हैं। ये लोग बहुत मिलनसार, परिश्रमी और भेदहीन से सम्पन्न होते हैं।

मेघालय में कुल सात जिले हैं। शिलांग उसके पूर्वी खासी पहाड़ी जिले में स्थित है। यह एक हरा-भरा पहाड़ी शहर है। यहाँ सुन्दर झरने और झीलें हैं। यहाँ प्रकृति की सुन्दरता बहुत ही मनोहर है। यहाँ नगर पूर्वोत्तर के प्रमुख नगर गुवाहाटी से सड़कमार्ग से जुड़ा है, जिस पर दिन रात यातायात चलता रहता है। यहाँ पहुँचने के लिये वायुयान सेवा भी उपलब्ध है।

शिलांग की जलवायु बहुत मनोरम है। जून से अक्टूबर तक मानसून सक्रिय रहता है। अतः यहाँ खूब वर्षा होती है। संसार भर में अधिकतम वर्षा के लिये विख्यात स्थल मौसिनरम तथा चेरापुँजी यहाँ से लगभग पचास किलोमीटर की दूरी पर स्थित है।

वैसे तो यह पूरा नगर ही अपने आप में अनूठा है, फिर भी पर्यटकों के देखने योग्य यहाँ अनेक स्थल हैं। उनमें स्वीट फॉल्स, एलिफेंट फॉल्स, लेडी हाइड्री पार्क, वाईस लेक तथा गोल्फ लिंक आदि विशेष रूप से दर्शनीय हैं।

शिलांग पूर्वोत्तर में शिक्षा का एक बड़ा केन्द्र है। यहाँ शिक्षा के लिए बहुत अच्छी सुविधाएँ हैं। यहाँ बहुत अच्छे स्कूल, कॉलेज तथा एक विश्वविद्यालय

भी है। लड़कियों के लिये यहाँ अलग से कई स्कूल और कॉलेज हैं।

मेघालय में कई पर्व मनाये जाते हैं। साम्प्रदायिक और सांस्कृतिक एकता की दृष्टि से यह महत्वपूर्ण है। खासी जयन्तिया समुदाय वैडिनख्लाम, नंक्रम डान्स जैसे उत्सव और गारोजन बंगाला आदि उत्सवों को मनाते हैं। शिलांग में दुर्गापूजा भी बड़े धूमधाम से मनाया जाता है। तीन दिनों तक यहाँ दुर्गापूजा का अत्यन्त आकर्षक रूप देखने को मिलता है। यहाँ दीपावली और क्रिसमस भी अत्यन्त उत्साह से मनाया जाता है।

शिलांग एक सुन्दर नगर है पर उसकी सुन्दरता तभी बनी रह सकती है जब यहाँ रहनेवाला प्रत्येक व्यक्ति उसको सुन्दर बनाये रखने में निरन्तर सहयोग देता रहे। तभी देश - विदेश से अनेक पर्यटक यहाँ आयेंगे। इससे सभी को लाभ हो सकता है। अनेक लोगों को रोजगार मिल सकता है। अनेक समस्याओं का अपने आप समाधान हो सकता है। आइये हम सब मिलकर शिलांग को एक सुन्दर शहर बनाये रखने में सहयोग दें।



লোকসংস্কৃতি বিজ্ঞান ও সাহিত্য আলোচনা দিব্‌বলয়

"We can allow ourselves a contradiction and say that there was a kind of literature before literature"
(John Hacy. 1925)



চন্দনা ধর

অধ্যাপিকা বাংলা বিভাগ

এই আপাতবিরোধী উক্তি-র মধ্যে লিখিত সাহিত্যের আগে মৌখিক ধারায় সাহিত্যসৃষ্টির ইতিহাস বিধৃত আছে। যে কোন দেশের সাহিত্য সংস্কৃতির বিশিষ্ট অঙ্গ হচ্ছে লোকসাহিত্য-লোকসংস্কৃতি। সংহত সমাজের সমষ্টিগত জীবনচর্যা ও মানসচর্চাই হচ্ছে লোককৃতি বা "Folklore", তথা লোকসংস্কৃতি। সাহিত্য আলোচনায় বিষয় গৌরবের ও রূপের অভিজাত্য, এবং নানাবিধ তাত্ত্বিক ভিন্নতার কথা ইত্যাদি ভুলে না গিয়েও আমরা বিশেষভাবে লোকসংস্কৃতির প্রসঙ্গ স্মরণ করতে পারি। রবীন্দ্রনাথের অনুসরণেই বলা যায় (রবীন্দ্রনাথ ঠাকুর-গ্রাম্যসাহিত্য/লোকসাহিত্য) 'বৃক্ষের

উপমায় বলা যায়, উচ্চসাহিত্য উর্ধ্বের বিকশিত বৃক্ষের পত্রপুষ্পের শোভা আর লোকসাহিত্য মৃত্তিকায় প্রোথিত তার মূল বা শিকড়।' যে কোন দেশ ও জাতির সাহিত্য সংস্কৃতির মূল সন্ধান তাই বার বার লোকসংস্কৃতির অভিমুখীন হতে হয়।

লোকসংস্কৃতি আনুষ্ঠানিক ক্ষেত্রে সুপ্রতিষ্ঠিত বিদ্যা, কিন্তু আমাদের দেশে বিদ্যায়তনিক স্তরে লোকসংস্কৃতি নবাগত বিষয়। বাংলা লোকসংস্কৃতি চর্চার ইতিহাসকে যুগ অনুযায়ী বিভিন্ন পর্যায়ে বিভক্ত করা যায়। ডঃ পবিত্র চক্রবর্তী-র বাংলা লোকসংস্কৃতি চর্চার সংক্ষিপ্ত ইতিহাস এই বিভিন্ন পর্যায়ের বিভাগ নিম্নরূপ:-

স্তর	কালসীমা	অনুসৃতি	পর্বনাম
প্রথম	১৭৭২ - ১৭৮৩ খ্রী:	ব্যক্তিগত	ব্যক্তিগত প্রয়াসের পর্ব
দ্বিতীয়	১৭৮৪ - ১৮৯৩ খ্রী:	এশিয়াটিক সোসাইটি	বিদেশী প্রচেষ্টাজাত সংহতির পর্ব
তৃতীয়	১৮৯৪ - ১৯৪৬ খ্রী:	বঙ্গীয় সাহিত্য পরিষদ	স্বদেশানুরাগমূলক জাতীয় উদ্যোগের পর্ব
চতুর্থ	১৯৪৭ - ১৯৮৯ খ্রী:	কলিকাতা বিশ্ববিদ্যালয়	জাতিবিদ্যাশ্রয়ী বিদ্যায়তনিক পর্ব
পঞ্চম	১৯৯০ পরবর্তী	কল্যাণী বিশ্ববিদ্যালয়	লোকসংস্কৃতিবিজ্ঞান নির্ভর স্বকীয় শিক্ষাগত পর্ব

লোকসংস্কৃতি চর্চার ইতিহাসে নিজের শিক্ষাগত শৃঙ্খলার পর্বে আমরা উপস্থিত। কিন্তু এখনও আমরা অনেক ক্ষেত্রে লোকসংস্কৃতি চর্চায় যথাযথ তত্ত্ব ও পদ্ধতিবিদ্যার অনুগামী নই প্রধানতঃ সাহিত্য রসানুগত্যে

আপ্নত। আমাদের দেশে বকতাবী বিদ্যা, সর্বস্বতা, বানিজ্যিক তৎপরতা ও বং রাজনৈতিক সংকীর্ণতার প্রাধান্যের জন্য, আজও লোকসংস্কৃতি চর্চা আধুনিক লোকসংস্কৃতি বিজ্ঞান নির্ভর (Folkloristics)

আলোচনার পক্ষ প্রশস্ত ও সুদৃঢ় পর্যায় উপনীত হয়ে উঠতে পারে নি।

আধুনিক বিশ্বে লোকসংস্কৃতি চর্চা পুরাতন রীতি থেকে মুক্ত হয়ে বৈজ্ঞানিক সম্মত শৃঙ্খলানির্ভর শিক্ষাগত স্তরে বিকশিত হয়ে উঠেছে। লোকসংস্কৃতি চর্চা একালে নানাবিধ নতুন নতুন তত্ত্ব ও পদ্ধতি বিদ্যাগত স্তরে গড়ে উঠেছে, যার মধ্যে বিশিষ্ট এর্থ ও তাৎপর্যে উল্লেখযোগ্য ধারা নিম্নলিখিত ভাবে পাওয়া যায়:-

- (১) অতীত অনুসন্ধান।
- (২) তুলনামূলক আলোচনা।
- (৩) নন্দনতাত্ত্বিক মূল্যায়ন।
- (৪) নৃ-জাতিতত্ত্বগত সমীক্ষা।
- (৫) মনস্তাত্ত্বিক সন্ধিৎসা।
- (৬) বর্গপ্রকরণ গত বীক্ষণ।
- (৭) আঙ্গিকসংস্থানগত বিশ্লেষণ।
- (৮) মাস্ট্রীয় অন্বেষণ।
- (৯) ব্যবহারিক কার্যকারিতা সন্দর্শন।
- (১০) প্রদর্শনানুযঙ্গ-গত অনুশীলন।
- (১১) ফলিত পারায়োগিক অনুধ্যান (ডঃ তুষার চট্টোপাধ্যায়-লোকসংস্কৃতির তত্ত্বরূপ ও স্বরূপ সন্ধান গ্রন্থের অন্তর্গত)

প্রথম অবস্থা থেকেই লোকসংস্কৃতি চর্চায় দেখা যায় নানাপ্রকার শাখা-প্রশাখায় প্রসারিত, ও তত্ত্ব ও পদ্ধতিবিদ্যাগত দৃষ্টিকোনে গড়ে উঠেছে, যা স্থান-কাল-বস্তু উপকরণ গত (Spatial-temporal-material) বৈশিষ্ট ও সমাজবাস্তবতায় রূপান্তরিত ও বিকশিত হবার সঙ্কবনাকে বিদূরিত করে না।

শিষ্টসাহিত্য যেমন লোকসাহিত্য-লোকসংস্কৃতি, তেমনি সংস্কৃতি থেকে ভিন্ন তার প্রয়োজনগত মূল্য বা নন্দন তত্ত্বগত প্রকৃতি ও বহুলাংশে পৃথক। লোকসংস্কৃতি-লোকসাহিত্য যোমন স্বকীয় শিক্ষাগত

শৃঙ্খলা ও লোকসংস্কৃতি বিজ্ঞান নির্ভর (Folkloristics) তত্ত্ব বা পদ্ধতিবিদ্যা আছে, তেমনই আছে অভিজাত শাস্ত্রীয় (প্রাচ্য ও পাশ্চাত্য) নন্দনতত্ত্ব বা “Folk aesthetic”, লোকসমাজের অঙ্গন থেকে স্বতঃস্ফূর্তভাবে সৃষ্ট হলে ও লোকসংস্কৃতি ও লোকসাহিত্যের কোন বিষয়ই যেমন তেমন ভাবে সৃষ্ট হয় না, তা সততই নীতিনিয়মের ঐতিহ্যবাহিত পরম্পরায় বহমান। লোকসংস্কৃতির এই প্রথাগত সৃজনশীলতা ও সহজাত নন্দনিক শিল্পবোধ শাস্ত্রীয় শিল্পতত্ত্বের অধীন না হলেও ইহা একান্ত আলাদা বা স্বয়ংসকূর্ণ নয়, তা স্থান-কাল বিশেষে পারস্পরিক প্রতিক্রিয়া সাপেক্ষ সামাজিক চলমানতার ধারায় আদিম-লোক ও লোক-অভিজাত প্রবাহমানতার ও স্মারক (Primitive-Folk and Folk-elite continuum) লৌকিক জীবনচর্চা ও মানসচর্চার সামগ্রিক কৃতি যেমন ফোকলোর (Folklore) বা লোককৃতি তথা লোকসংস্কৃতি, তেমনই লোকসংস্কৃতির সামগ্রিক অভিব্যক্তি (লোকসাহিত্য-সংগীত-নৃত্য-অভিনয়-শিল্প প্রভৃতি) লোকসমাজ গত শিল্পবোধ ও শৈলী অনুসারে বিকশিত ও বিবর্তিত হয় জীবনবাস্তবতার বাতাবরণ। লৌকিক নন্দনতত্ত্বগত আলোচনা পদ্ধতি তাই বিশেষভাবে text-texture-context এবং performing-contextual analysis- এর উপর বিশেষ গুরুত্ব নির্ভর করে। (R.D. Abraham- এর মতে) ভিন্নতার নন্দনিক চেতনায় ভালোমন্দ যে অর্থেই লৌকিক সৃজনশীলতা স্বীকৃত ও অস্বীকৃত হোক না কেন, যে কোন দেশের সাহিত্য সংস্কৃতি পূর্ণাঙ্গ পর্যালোচনার স্বার্থেই আমাদের লোকসংস্কৃতি বিজ্ঞান বা লৌকিক নন্দনতত্ত্বের অভিমুখীন হতে হয়।

অন্তঃবিদ্যামূলক বিষয় হিসাবে লোকসংস্কৃতিবিদ্যা সাহিত্য অনুশীলনের সঙ্গে বিশেষভাবে জড়িত। জীবনঘনিষ্ঠ লোকসংস্কৃতির পঠভূমি ও পরিপ্রেক্ষিতে এবং লৌকিক নন্দনতত্ত্বের প্রাসঙ্গিকতা বাংলাসাহিত্য নবতর মাত্রা সংযোজন করতে পারে।

আত্মকাহিনীতে একটি মহাবিদ্যালয়



ডঃ দীপালি চট্টোপাধ্যায়
অধ্যাপিকা, দর্শন বিভাগ

আজ থেকে প্রায় ছয় দশক আগের কথা। তখনকার শৈলশহর শিলঙ আজ তোমরা কল্পনা করতেও পারবে না। পুরো শহরটি ছোট-বড় গাছপালায় সাজানো পথের বাঁকে যেখানে সেখানে পাহাড়ি ঝর্ণা, বর্ষার দিনে তো কথাই নেই, ১০/১৫ দিন ধরে লাগাতার বৃষ্টি, সেই সঙ্গে ঠান্ডা। বৃষ্টির দিনে, জুন-জুলাই মাসে মনে হতো ডিসেম্বরের ঠান্ডা। শহরে একটি বা দুটি পাকা বাড়ি। আর সব বাড়ি-বাংলো। অফিস-আদালত সবই আসাম টাইপ।

শিতের সকালে কলের জলে জমে বরফ হয়ে থাকত। State Transport Bus-গুলোর নীচে আঙুন জ্বালিয়ে গরম করে START দেওয়া হতো। ছোট ছেলেমেয়েরা কমলালেবুর রস বিভিন্ন আকারের পাত্রে রেখে দিতো রাতে ঘরের বাইরে, যা সকালে বরফের টুকরো হয়ে জমে থাকত।

বেশীর ভাগ পথের দুপাশে বুনো ফুলের ঝাড়, দিনের যেকোন সময় পাখির কলকাকলিতে মুখর পাহাড়ি শহর। মানুষেরা ছিল বড়ই সহজ সরল। নিরাপদ ছিল মানুষের জীবন। আজকালকার মতো স্কুলের ছেলেমেয়েরা মা-বাবার হাত ধরে অথবা গাড়িতে চেপে স্কুল যেতো না। গাড়ি-যোড়া কম। হলদে-নীল সিটি বাসগুলোই ছিল প্রধান যান-বাহন। দেখ আমার কান্ড ! ধান ভানতে শিবের গীত গাইতে সুরু করলাম। তোমরা আমায় ক্ষমা করে দিও। এত মনে পড়ে সে-সব দিনের কথা.... পুরোনো সেই দিনের কথা সেকি ভোলা যায় ?....

সেই শান্ত প্রাকৃতিক পরিবেশে এক শীতের সন্ধ্যায় বেশ জমিয়ে বৃষ্টি নামলো। একে শীত তায় বর্ষা।

ভাবো একবার ! লাইমোথ্রা পাড়ায় কয়েক জন অফিস ফেরৎ তরুণ (তখনকার দিনে শিলঙের বাইরের ছেলেরা প্রায়ই mess করে থাকত) তাদের mess এর ঠাকুরকে খিচুড়ি রান্নার order দিয়ে কয়লার চুলোতে আঙুন জ্বালিয়ে তার চারপাশে বসে গল্প করছিল। হঠাৎ একজন অপরিচিত ব্যক্তি (দেখতে ডিটেকটিভ গল্পের নায়কের মতো) দরজা প্রায় ঠেলে ঘরের ভেতরে এসে, চারিদিকে তাকিয়ে বললেন - শিলং কলেজ টা কোথায় বলতে পারেন ? সবাই প্রায় একসঙ্গে বলে উঠলেন - এ নামে তো এখানে কোন কলেজ নেই। নেই ? আগন্তুক ভদ্রলোক যেন একটু হতাশ হলেন। তারপর বললেন - নেই, তবে হবে। এ নামেই কলেজ হবে।

সকলকে অবাধ করে দিয়ে, নিজের নাম ঠিকানা না বলে ভদ্রলোক আবার বেরিয়ে গেলেন। সেই হলো আমার গল্পের সূচনা। জানিনা কে সেই ভদ্রলোক - যাঁর ভবিষ্যৎ বাণী আমাকে পৃথিবীর আলো দেখার সুযোগ দিল। *

তার পরের কথা ? সে তো ইতিহাস। বারবার বলা হয়েছে ও লেখা হয়েছে আমার বেড়ে ওঠার ইতিহাস। পুনরাবৃত্তি নিশ্চয় তোমাদের ভালো লাগবে না।

সেই ১৯৫০ থেকে ১৯৫৫ - আমার প্রতিষ্ঠার পরিকল্পনা চলতে থাকলো। তখনকার কয়েকজন বুদ্ধিজীবী বাঙ্গালী স্বপ্ন দেখেছিলেন - কোন বিশেষ লোকালয়ে সহশিক্ষার কেন্দ্র হিসাবে আমাকে গড়ে তুলেছিলেন - সেই আমি আজ উন্নতির মধ্যগগনে বিরাজ করছি। ২০০৫-০৬ সালে সারা বছর ধরে

আমার সুবর্ণ জয়ন্তী পালন হতে দেখলাম। সে কি উৎসাহ, উদ্দীপনা, ছাত্রছাত্রী, অধ্যক্ষ এবং অধ্যাপক-অধ্যাপিকা সকলের কি আগ্রহ – কি করে আমাকে আরো সুন্দর আরো বিশেষ করে তোলা যায়। আমাকে সম্মান দিতে এলেন NAAC Team ব্যঙ্গলোর থেকে। এছাড়া কত Seminar, Workshop, খেলার প্রতিযোগিতা, অগনিত সভা-সমিতি। আমার আনন্দের যেন সীমা নেই। কত বিশিষ্ট ও বিজ্ঞজনের আশীর্বাদ আমি পেয়েছি এত বছর ধরে। গর্বে-কৃতজ্ঞতায় আমার মন ভরে গেছে কানায় কানায়।

সেই কুড়ি পঁচিশজন ছাত্র-ছাত্রী নিয়ে আমার যে যাত্রা শুরু হয়েছিল ১৯৫৬ সালের ১৫ই আগস্ট আজ সেই আমি বহু সহস্রগুণে বেড়ে ওঠে বহু সহস্র ছাত্র-ছাত্রীকে শিক্ষার আলো দিয়ে চলেছি।

একথা আমি নিশ্চয় করে বলতে পারি তোমাদের নিঃস্বার্থ ভালোবাসায় আমি আরো এগিয়ে যাব। যে মূল্যবোধ নিয়ে আমার যাত্রা শুরু হয়েছিল তা যেন অক্ষয় থাকে। সুবর্ণজয়ন্তীর পর শতাব্দী আমি সসম্মানে অতিক্রম করে যেতে চাই। তোমাদের ভালবাসা আমার অগ্রগতির পাথেয় হউক।

* ১৯৯৯ সনে এক শীতের দিনে কলকাতায় এ কাহিনী শুনেছিলাম। দুর্ভাগ্যবশতঃ কাহিনীকারের নাম ঠিকানা হারিয়ে যাওয়ায় আমি আন্তরিক দুঃখিত।

চেতনার রঙ

ডঃ দীপালি চট্টোপাধ্যায়
অধ্যাপিকা দর্শন বিভাগ

রবীন্দ্রনাথ বলেছিলেন –

আমারই চেতনার রঙে পান্না হলো সবুজ.
..... গোলাপের দিকে চেয়ে বললুম,
সুন্দর, সুন্দর হলো সে

সেই চেতনার রঙ কি হারিয়ে গেল ?
কেন মানুষ তবে মানুষ হয় না ? কেন তার
মনে এত ঈর্ষা, দীনতা, ভালোবাসাহীনতা ?
আমি তো বলি মানুষ প্রথমে তুমি মানুষ হও।
সকলকে ভালোবেসে তুমি পূর্ণ হও, ধন্য হও।
আমি আবার বলি, হে সর্বশক্তিমান ! আমার
চেতনা রামধনুর রঙে রাঙিয়ে দাও। আমার

ইচ্ছার শক্তি জাগুক। সত্য শিব সুন্দরের পরশে
মানব জীবন সার্থক হউক।





Smt. L.D. MARAK
Lecturer, Department of Garo

(Addendum to College Report)

A STUDY TOUR TO GARO HILLS - WANGALA FESTIVAL: A REPORT



Dr. (Mrs.) S. PANDEY
Lecturer, Department of Hindi

The thick wooded hills, the green valleys, cascading waterfalls, murmuring brooks and labyrinth caves of Meghalaya have been subjects of intrigue for everybody. But what is more fascinating is the distinctiveness of the people, the local tribals – Khasis, Jaintias and Garos – dwelling in these hills that complete the colourful canvas that is Meghalaya. Richly endowed by nature, the Garo Hills district showcases spectacular and rich cultural heritage of the local tribal Garo people of which the majestic traditional dances and festivals take the centre stage and have continued to thrive amidst the forces of change.

Garo Hills is still one of the most untouched places of North East India. The indigenous people of this tribal area are A'chiks – most popularly known as Garos. Their language falls under the Tibeto-Burman Category. Besides discovering the unique traditions and culture of the people, there are many things to explore geographically and environmentally. The Wangala is the most significant festival of the Garos which is performed after the harvesting is over, generally in the month of October to November. It is a "Thanksgiving" ceremony to Misi Saljong, also known as Pattigipa Ra'rongipa (The Great Giver) for having blessed the human beings with rich harvest of the season.

It has been a modest endeavour of Shillong College fraternity to expose its students to different aspects of human life and behaviour around the country, particularly our own state, to foster national integration, mutual trust and feeling through in depth knowledge of our own culture and tradition. In keeping with this idea, a study tour was organised to witness the Wangala festival in Asananggre, West Garo Hills and was conducted by the Department of Garo and Department of Hindi, Shillong College

during 7-10 November, 2008. The team consisted of 20 members and included 18 students and the lecturers of Garo and Hindi departments of the college. The team started from Shillong on 7th November, 2008, reached Tura the next morning and then headed for Asananggre. We were right there on the final day (Saturday, 9th November 2008) of the week long "Ahaia" Tourism Festival that concluded with the 31st Annual Hundred Drums Wangala Festival at Asananggre. Asanangree is 15 kilometers away from Tura and headquarter of Rongram Development Block. This is largest festival organised in recent years and was witnessed by a crowd of several thousand people. We, the students and teachers alike, enjoyed every bit of the festival and dance and we must thank our Principal, Dr. (Mrs.) M.P.R. Lyngdoh for giving us such an opportunity. It would be appropriate to give some more details of the festival and celebrations that we have witnessed.

Ten Wangala troupes, in their colourful costumes, attires and traditional ornaments, from various parts of Garo Hills, took part in the festival. Besides the dancing contingents from Garo Hills, a group of 30 Wangala dancers from Bangladesh, the Khasi Warrior dancers and the Laho dancers from Jaintia Hills also participated in the festival. The troupe from Dingnapara village of Selsella won the trophy for the best dancing troupe. Bolbokgre village of Selsella won the second prize and Buripara village of Rongram, the third.

The Hundred Drums Wangala Festival is organised in the second week of November every year by Hundred Drums Wangala Festival Organisation to preserve the cultural heritage of the A'chik Community. Wangala is a harvest festival. It is a thanksgiving ceremony to thank the Gods and



Goddesses Misi Saljong and Rokkimema for the harvest. It is celebrated by burning the incense for the gods and serving the rice beer.

There is myth behind the origin of the Wangala dance. It was in the underworld in the country beneath the water that "Meenma Drongma" (mythical serpent) invited all the inhabitants of the earth to witness the demonstrations of the art of dancing. All living beings of the earth and of the water performed the Wangala dance for the first time, dancing to the rhythm of the drum and playing of musical instruments. However, there was none to witness the first ever performance of the dance, at that time. Noro, the first man was absent during the performance of the Wangala underworld. He simply made human figure out of sand on the river bank and put a reed on its head in place of feathers. He fashioned a drum out of bamboo tubes. Not knowing how to make musical instruments, he made music with his mouth.

In the beginning of creation, there was no moon, days, months or seeds of life. Thus the ancient men used red earth for red grains of rice and black earth for black rice. When they served yellow water as wine, the spout of pong (shell of small variety of gourd used for serving rice beer) became wet and slippery. This practice of feeding rice and serving rice beer is still observed during the Wangala festivities.

The myth concerning the origin of the 'CHA'CHAT So'a' or Burning of the Incense is also observed in the Wangala festival. Misi Saljong made a sojourn in the house of a destitute widow, Ae Segri Doi Pagri. They being poor and have nothing to offer

as gift to their guest, burnt incense for him at the 'truma' or the central post erected beside the hearth in a typical Garo House. The God was very pleased with them and blessed them with grains. From this offering originated the practice of the 'Burning of the Incense' ceremony which is performed at the beginning of the Wangala.

The Wangala has been practiced by the 'Songsareks' or non-Christian Garos from times immemorial in all the villages of Garo Hills, the time and mode of celebration varied from village to village. However, due to impact of modern civilization and foreign culture, the Wangala, which is the cultural identity of the Garos could be seen fast disappearing. So, in order to protect, preserve and promote this cultural identity, a group of Garo thinkers and leaders came together in a meeting and after a lot of discussion, they decided to organize the Wangala festival on modern lines: a group of 15-30 dancers with ten drums would form a contingent and ten such contingents with 300 dancers would make up the "Hundred Drums Wangala Dance Festival".

Thus, the first-ever Hundred Drums Wangala Festival was successfully organized on December 6 and 7, 1976 at Asananggre, the headquarters of Rongram Development Block. Since then, the Festival is being celebrated in the second week of November every year and over the years it has grown under the patronage of the Government of Meghalaya and nurtured by the Hundred Drums Wangala Festival Organisation.

Our experiences at the Wangala Festival 2008 have been unique and exciting. Let every one have such opportunity.

"Festival of the impassioned efforts and manifold ambitions of all forms of youthful activity of every generation springing from the threshold of life."

Pierre de Coubertin

(1863-1937) - French Educator, primarily responsible for the revival of the Olympic Games in 1894.

"In rivers, the water that you touch is the last of what has passed and the first of that which comes; so with present time".

Leonardo da Vinci



Sri. C.P. Marak, Conservator of Forests (SF), Meghalaya addresses the house as Chief Guest



Chief Guest Sri. C.P. Marak, felicitates the prize winner

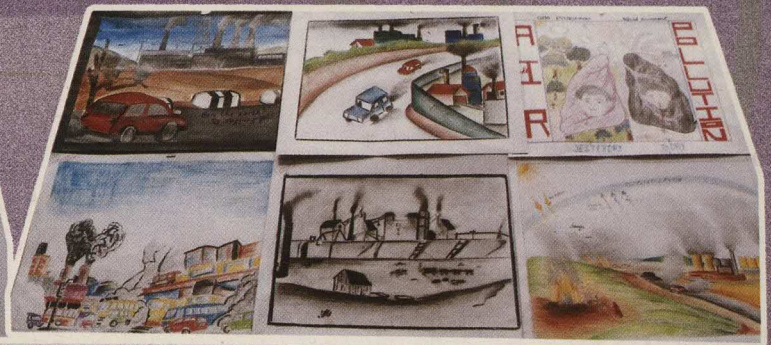


Dr. (Smt.) D. Chattopadhyay, President, Shillong College Academic Society, distributing prize



WORLD ENVIRONMENT DAY 2008

Prize Distribution Ceremony - 12.06.2008



Samples of Drawings in Sit-n-Draw Contest



