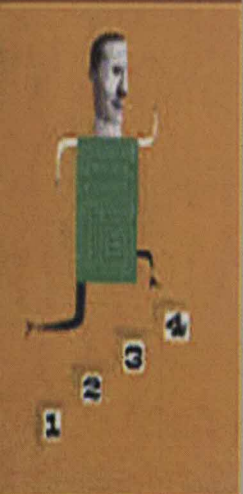


SHILLONG COLLEGE



Magazine
2004





Sri Praveen Kr. Singh, student of Class IV, All Saints' Diocesan Higher Secondary School
ranked First in Group C (Class IV – VII)

Sit & Draw contest held at Shillong College on the occasion of
"World Environment Day 2004". This picture is a true copy of Praveen's excellent effort.



Shillong College

SHILLONG COLLEGE

(ESTD. 1956)



Annual Magazine

2004

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From the Principal's Desk

M.P.R. Lyngdoh
Principal
Shillong College, Shillong



I am delighted to pen a few lines to share my thoughts in the College Magazine 2004

To the Shillong College fraternity and the society at large, the College Magazine is considered as a mouthpiece of the institution. It reflects the performances of the College, its successes and failures, and also focuses on the academic and other activities throughout the year. Through the College magazine, students can also express their thoughts and feelings through their writings, which will encourage them and enhance their creative talents.

The year 2004, saw another landmark in the annals of Shillong College, crossing all barriers, we were able to start the Professional Courses in Bachelor of Computer Applications (BCA) Bachelor of Business Administration (BBA) and BSc in Computer Science. The courses will cater to the acutely long felt need of the students of the state, the region, and the other parts of the country as well. The Computers including the Computer laboratory were funded by the North Eastern Council (NEC) Shillong, for which the College is greatly indebted.

Besides the academic pursuit, the College encourages and promotes sports activities, seminars, workshops, debates, study tours and other co-curricular activities. The College provides opportunities to participate in NCC, NSS and Rangers programmes. The students have participated in many activities and programmes and have brought laurels to the College.

Shillong College established in 1956 will soon enter its 50th year of existence. This is a milestone in the history of Shillong College. A year long programme in connection with the Golden Jubilee Celebration will be organised in a befitting manner. The celebration requires the co-operation of each and everyone, the management, teachers, staff, parents, guardians and students both past and present.

We hope that the Golden Jubilee Celebration will be a grand success, and all of us will definitely be encouraged and inspired in our struggle to achieve excellence.

I take this opportunity to express my gratitude to Dr. M. N. Bhattacharjee, Prof-in-charge College Magazine, Student Editor Banthom S. Sumer, members of the Editorial Board, for bringing out the College Magazine. My thanks and gratitude to Prof. N.K. Sarkar, Vice Principal And Dr. S.K. Gupta, Vice Principal (Professional Courses) for their continuous support and co-operation. To all the teachers, office staff, office bearers of the Shillong College Students' Union and all my dear students, I would like to say A BIG THANK YOU AND MAY GOD BLESS YOU.

M.P.R. LYNGDOH

1st November, 2004



Shillong College Magazine 2004



Editorial Board:

01. **Dr. M. N. Bhattacharjee**
Lecturer, Chemistry Department : Teacher-in-charge
02. **Shri Nirmal Kr. Sarkar**
Vice-Principal : Member
03. **Shri N. B. Rai**
Lecturer, Nepali Department : Member
04. **Dr. K. A. Ahmed**
Lecturer, Assamese Department : Member
05. **Smt. Chandana Dhar**
Lecturer, Bengali Department : Member
06. **Dr. (Mrs.) S. Pandey**
Lecturer, Hindi Department : Member
07. **Shri W. Lawai**
Lecturer, Khasi Department : Member
08. **Smt. L. D. Marak**
Lecturer, Garo Department : Member
09. **Shri Banthom S. Sumer**
Student, B. Com IInd Year : Student Editor
10. **Mis Basukshisha Umwi**
Student, XII Commerce : Student Member
11. **Shri Boney Kharmalki**
Student, XII Arts. : Student Member
12. **Shri Diloster Thabah**
Student, XII Com. : Student Member

Scribblings from the Teacher-in-Charge.....



Dr. M. N. Bhattacharjee
Teacher-in-Charge,
Shillong College Magazine, 2004

“Magazine” – this word is derived from the Arabic *makhazin*, meaning a storehouse, or place to keep things. The word “Magazine” was first used in 1731 when the English printer, Edward Cave brought out his *Gentleman’s Magazine*, which was published until 1907. However, historically Daniel Defoe, the English author who wrote Robinson Crusoe, was one of the first magazine editors and publishers. His magazine, *The Review*, was published twice a week between 1704 and 1713, wherein Defoe wrote political articles earning the anger of the government of the day. Richard Steele and Joseph Addison, the editors of the *The Tatler* (1709-11) and *The Spectator* (1711-14) respectively, commented amusingly on the society at that time. The first magazine to be published on a regular basis for children and young readers was *The Juvenile Magazine* which was published in Britain during 1788. These early magazines were meant to educate the masses, in general, and the children, in particular, rather than provide entertainment and included mostly tales,

essays, puzzles, poetry, pictures, etc. By the middle of the 19th Century, entertainment became more important than education yet played an important part in the development of writing for children as well as inculcating the virtue of writing quality materials. Since the latter half of the 20th Century, however, the magazines have been suffering adversely from television, video, computer games, and more recently the advent of internet. The spread of Information and Communication Technologies (ICTs) in the last few decades has made a significant impact on our work, leisure, culture, and social interactions and is consequently having its toll on the contribution and readership of magazines, periodicals, etc. But role of magazine in spread of education and developing creativity in young minds has not diminished and will continue to occupy a major place as a human activity marked by interchange, interactive contacts, sharing, creation and transmission of knowledge in our concerted efforts to develop a social condition and society that considers education as the main levers of a human, economic, sustainable

development, respectful of environment so as to articulate goal of success for all, without exclusion or discrimination.

Our college will start celebrating its Golden Jubilee from August 2005 and hence we are stepping into an important period of our existence as well as service to the people of the region. It is time not only for introspection but also for taking up newer projects and innovative schemes commensurate with the developments taking place all around us so as to equip our younger generations with necessary means of coping with the complexities of a plural and liberal society backed by strong ideological persuasions standing on the values of solidarity, common goods and public service. Our performances and impact of the same were reflected well in all the previous issues of the Shillong College Annual Magazine and this present issue, I am sure, will add glory to the heritage of the College. It is a very satisfying feeling for me to present all our readers this volume of Shillong College Annual Magazine (2004) that contains contributions of varied nature and diverse interests from the students and the teachers. It is obvious that the views and opinions expressed by the contributors are not necessarily shared by the teacher-in-charge or by the College authority for that matter.

Most gladly, I express my heartfelt gratitude to our Principal, Dr. (Mrs.) Mary Pristilla Rina Lyngdoh, for her continuing help, support and encouragement in carrying out my humble job. I remain

indebted to Shri Nirmal Kr. Sarkar, Vice-Principal and Dr. S. K. Gupta, Vice-Principal (Professional Courses) and also to all the members of the Editorial Board for their excellent support and guidance. I also acknowledge with gratitude the spontaneous cooperation received from Smt. S. R. Das, Dr.(Mrs.) D. Bhowmik, Smt. I. Warjri, Smt. B. Wanniang and Shri L. Pariat and the teachers-in-charge of different co-curricular activities of the College. The Office Bearers of the Shillong College Students' Union also deserve appreciation for their help and wonderful team effort. Thanks are also due to Graphique International Printers for taking immense care in making this magazine an immaculate publication and as engaging as conceivable.

The cover design of the Magazine represents an innovative and artistic effort of our new entrant colleagues Smt. A. M. Mitri and Smt. P. Khonglah and they will surely add more colours to our future publications.

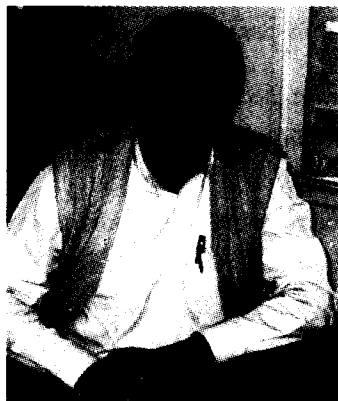
Lastly, I take the responsibility for any flaw or printing errors, in spite of best effort, and urge upon all to bear with the same and possibly forgive me with magnanimity. Finally, I appeal to every reader to have a critical but constructive view on this issue of the College Magazine and come forward with suggestions to improve the same in future.

THANK YOU

31st October 2004



"INTO THAT HEAVEN OF FREEDOM"



N. K. Sarkar
Vice-Principal, Shillong College

thoughts found a confluence on Indian soil as never before found in man's history. This capacity to assimilate, this desire to identify, this broadness of thought and attitude have held India together for centuries. India's strength lies in her unity, India's pride lies in her diversity.

As the tiny Umkhrakh silently flows along the zigzag hilly slopes, the lofty Himalayas with snowy peaks stand sentinel on the northern high, as the seas wash the southern shores at Kanya Kumari, a fantasy called India emerges real and concrete. India, the land of more than hundred million humanity, the cradle of the ancient of religions and culture where the Ganga flows eternal, looms large before your eyes with the dignity of the Brahmaputra and the pride of the Vindhya.

India is indeed a fantasy not of dream and fancy but of realities of history woven together to form an indivisible whole, a unity. Diverse races and religions, varied landscape and languages, contrasting colours and looks have enriched India over thousand of years. Here's a land which turned foes into friends and attackers into protectors. Invasion after invasion could not destroy India. Races, religions, cultures and

Modern India, the India that achieved the freedom at midnight is a legacy of both the past and the present. From Vivekananda to Mahatma Gandhi India has always preached unity of Indians as one nation and people. The India of their dream was a united India of all Indians – small or big, mighty or weak. Their vision of India was a land where everybody can live with dignity and equal rights. It is in India where the mighty emperor Ashoka renounced the royalty and spread the Laws of the Buddha. India again has seen the emergence of great leaders like Nehru, Subhas and Patel who proved through their life and service how it feels to be an Indian.

Great leaders shape the destiny of their people and the countries. India too has produced leaders who have inspired and nurtured the nation's oneness and unity. They have not only taught Indians to be proud of their past heritage and traditions but also to

open up their minds to receive new ideas and thoughts. This synthesis of the old and the new, this mingling of the domestic and the foreign, this harmony of the diverse melodies have been the true hallmark of Indian life and culture.

Every common man and woman of the country shares and prides upon this legacy of diversity. They work shoulder to shoulder in the fields and factories. The call of the Azan, the chanting of hymns in the Church, the bell-ringing in Mandirs and the sweet messages of the Gurbani – all mingle up to stir the Indian soul to a unique oneness of thought and feeling.

The real India can be seen in the joyous celebration when the country wins a cricket match or an Indian brings a laurel home. Countless Indians, irrespective of post or positions, race or religions, share the pride of a successful Indian. Differences of caste, creed or culture pale into insignificance in the common joy of being an Indian.

But then the jarring notes of discord and disharmony do ring here and there as if to tell us to guard and protect our unity. In human history there has always been tension between the forces that bind together and the forces that pull apart. The greedy and motivated – the prophets of doom are always active like demons to divide us, to destroy the unity of the nation. The groups misguide the innocent and the weak. Unity in diversity is too precious a strength to be weakened by

ill-motivated groups or individuals.

A united India is alone a guarantee of her future peace and prosperity.

Whenever India became divided in the name of caste, language or religion, she was struck and weakened by the forces of aggression and intolerance. The country has been facing such forces from ages. But the saviour and tolerant face of India has always won and overcome. The innate goodness and simplicity of an average Indian remained intact and unchangeable. Our philosophers, poets, reformers and leaders have always sang the glory of love over hatred, of tolerance over arrogance, of sanity over insane violence and cruelties to fellow men.

As India enters the new millennium, millions of Indians have to make a new pledge to guard their unity and to respect the differences which paradoxically have made them a strong nation. India is an experiment – an experiment of love and unity over the forces of division and savagery. Every Indian has a stake in this experiment.

The oneness of India in the midst of its colourful diversity epitomizes the global search for unity between man and man irrespective of man-made frontiers and differences. If India fails, the world fails too. Indians are destined to live together and prosper no matter how big is the challenge ahead, no matter how long the path is to traverse upon.

PRE-INDEPENDENCE DAY CELEBRATION

On 14th - Aug. - 2004. In Shillong College

Madam Chairperson, Respected Principal and Vice-Principal, our beloved teachers, staff and my fellow student friends : A very good morning and greetings, to all of you. On behalf of the S.C.S.U., I, Allan Campbell Laloo, would like to wish each and every one of you in advance a very happy Independence Day.

Before we go any further, let us look at what the word Independence means. The Oxford Dictionary describes it, as the state of being independent, that is, free from outside control or influence.

As we celebrate our 57th Independence Day, I cannot help but remember the pains, the sacrifices and the struggle our forefathers had to suffer. I cannot comprehend or contemplate their sufferings as I was born free-free from the foreign yoke. Sometimes I ponder what would life be like if we were still under the foreign's rule. Would I have had the chance to study, learn and stand before you at this time? The answer I think is an emphatic "No." But is it really enough to remember the sacrifices of our forefathers just once in a year, to put flowers on their statues and graves, to deliver speeches, to make a run for peace and so on and so forth? I think No, because it would be a huge injustice to them. We must at least try to make an effort to follow their ideas, ideals and the path that our forefathers made for us.

Our Independence reminds me of the Independence of the slaves in America. A war was fought between the Northern states who were against slavery and the Southern states who were for slavery. History tells us that the North anti-slavery force won this war and the slaves were set free. But what did they do with their new found Independence. Most of them were cotton pickers and they continued to do so. The only difference was that they were now paid wages for their work and they did not have to work very hard. But it had one drawback, that is, some of the former slaves enjoyed their

Allan C. Laloo
General Secretary S.C.S.U.
B.Com IIIrd Year, 2003-04



Text of the Speech by Allan C. Laloo on Pre-Independence Day Celebration function held on 14.08.2004

Independence a bit too much, so much that it led to many unpleasant and confusing situations. We must not be like this. We must think of others and not only of ourselves, on this day. If our forefathers were brave enough to sacrifice everything for you and me, I think we must do something in our own little way, something to repay the debt of the struggle of our forefathers.

When I look at the situation today, I ponder and think that we are still in an age of total backwardness. The scams, murders, terrorism and many evils of today's society makes me think I am a captive. Till we get rid of the ills of the modern society, I think we are not fully independent yet. To get this done, it needs an effort from you and me, from us, however big or small so that we can enjoy our independence.

Our forefathers had a vision and far sightedness for our country. But the question I ask you is ...would our forefathers be proud of the way things are now? We must follow their footsteps so that we can make our country India, a shining star, in this world. The struggle made by our forefathers Bapu (Mahatma Gandhi) Sarojini Naidu, U Tirot Singh, U Kiang Nongbah, Pa Togan Sangma and many more will always be in our minds and I salute them today for they gave theirs today for ours tomorrow.

So, before I conclude I would like you all to have a feeling of brotherhood, love and peace amongst each other whether we are different in caste, creed, colour or sex because Independence is that, all of us are Indian citizens, so let us live in peace like brothers and sisters, especially in this state of ours.

Thank You



WORK CULTURE - THE DECIDING FACTOR BETWEEN DEVELOPMENT AND STAGNATION

M. P. R. Lyngdoh
Principal, Shillong College

Work is man in action doing things, whether mentally or physically. Culture, on the other hand, has been defined by many authors, scholars and anthropologists. E.B. Taylor has given a generally accepted definition, and according to him, "culture is that complete whole of which includes knowledge, belief, art, morals, laws, customs and habits, acquired by man as a member of the society". Work creates the world we live in, and nothing will happen unless people work. So important is work, that many greatmen have glorified work. Thomas Carlyle said, "Work is worship", and, "blessed is he who has found his work, let him ask no other blessedness". Swami Vivekananda said, "service to man is service to God" and serving man more does not mean you serve God less. Jawaharlal Nehru, the first Prime Minister of our country said that, if he had the chance, he would like to have his daughter work in a factory for a year, just as any other worker, as a part of her education. We must preach the dignity of labour and respect any kind of work through rightful means. It is only through work, that we can express ourselves, and make a contribution to human progress.

All that humanity has achieved, generation after generation, is the outcome of hard work all over the ages. In whatever achievement, man owes to constant and hard work. Man is human and is superior and quite different from other beings, because he has intellect and is capable of hard work and understands the blessing and importance of work. All growth and development, in any society depend on work. There will be no physical or intellectual development without effort, and effort means work. Work, is the only means to attain progress and development, and a measure of civilization. All great

men and women, who have achieved, and accomplished great things in the world, have been sincere and hard workers.

These days, we usually hear of complaints, that, there is no work culture; people do not take work with all sincerity and dedication that they are supposed to do or as society expects them to do. They do not come on time, do not work seriously, keep things pending and leave their work place early, and so on. People must understand, that there is time for everything, time to pray and worship, time for their household activities, time to eat, to sleep, to study, to work and also to enjoy their leisure. It is often seen that busy people have time for everything; they value time, and adjust everything in an organised manner. Time is the most precious of all things, and we must try to make the best use of our time, and time like life can never come back or be recalled. Punctuality is another important factor, it is the life of the universe, and punctuality, should be a point of our conscience. Many of us do not understand the importance of punctuality, and we fail to give it the sense of value that it deserves. One of the reasons, for so many failures in life can be attributed to the attitude that we have towards our work. We look upon work only as a means of earning a living and do as we like, and anyone imposing discipline and right attitude is disliked and hated the most. Work gives us an opportunity to become a larger,



fuller and a complete man or woman and it enables us to build our character.

We have our rights and duties, if we are concerned with our rights, we must be equally concerned with our duties. No one has the right to neglect or be careless in our work. Everything that we possess, and everything that we do, bear our trademark. We have to give the very best that we have in us. Excellence is never granted to man, but, it is a reward of hard work. If we persistently strive towards excellence in our work, we can be sure to be largely rewarded, not only financially, but by character and self respect as well. If we have a work to do, we must do it now, we should not put off a bit of work or leave it for next time or shift our responsibilities. We need not linger or do not delay or leave the task undone or half done, whether the work is big or small, we must do the work well, and thorough with great zeal, patience and persistence, this will apply, to each and every field of human endeavour whether at the highest or lowest rank and whether, we work as a daily labourer, an officer in an institution, hotel, bank, factory and others. Work is necessary for existence; work is indispensable for the happiness of man. We often see that the retired people feel unhappy and restless, because there is no more active work for them. The sick, the crippled and invalid, who can no longer work feel, that their life is no longer worth living, they are full of sadness, since their life has become a burden to others. Work is necessary for the enjoyment of life, without work recreation itself becomes unmeaningful. As the saying goes, "an empty mind is the devil workshop". Work, is necessary, to keep man away from mischief. Those who have no work to do, are likely to go astray, and fall into evil ways. Delinquency is widespread among children and youths, who do not go to schools and are not kept busy in their study. This gives rise to misguided youth, and, bad activities are found among those who are victims of idleness and unemployment.

We are living in an age of science and technology, a country is powerful and advanced if it is scientifically and technically well developed. We need skilled workers and work culture has to be professional. Our country has to make economic progress, to raise the standard of living of the people. India cannot remain isolated or unaffected by the development, like other countries of the world. India has to be strong and prosperous. Therefore, all of us who are entrusted with any work big or small job, topmost or lowest post must have to take due interest with honesty and a sense of responsibility. Our country cannot progress economically, socially and politically, if people are not sincere and hardworking. After our bread and butter activities, then, we are free to follow any activity that we like, since we have done our day's work, and as the saying goes; "all works and no play makes Jack a dull boy". Modern life, is a busy life, the pace of life gets faster and faster day-by-day, and man must hurry and utilise every minute of his life, otherwise he would be left behind. Punctuality and responsibility in doing our work along with thoroughness, promptness, sincerity and honesty will give us contentment, fulfilment and peace of mind. Corruption, exploitation, selfishness, greed, favouritism, nepotism, irregularities, dishonesty and insincerity are ruining the society at large and degenerate public life. Work must be useful and wholesome for the society. Work which is harmful to the society is not a blessing but a curse. Our country with a glorious heritage must be the shining light and an example to the world. The joy and happiness, can be gained when we dedicate our works whatever it may be, to our highest ideals with accountability, for a spiritual purpose, for work is to create, build and help. As James Elliot said, "work is life and good work is good life". Work is the key to happiness and to success, without work and work culture we will remain stagnant forever. It is only through work that we can make a contribution to human progress and development.

Courtesy : AIR, Shillong

NAAC

National Assessment and Accreditation Council

What's Up ?

With the expansion and change in the type and number of higher education institutions all over the world, the need for students, institutions, courses and programmes becomes all the more important. With this objective, a syndicate of international organizations and associations, UNESCO, INQAAHE and IAUP, has proposed a Worldwide Quality Label (WQL) to identify reputable Quality Assurance and Accreditation Agencies (QAAs) around the world.

To ensure that colleges and universities make the grade is the business of the National Assessment and Accreditation Council (NAAC), with its headquarter at Bangalore which was established on September 16, 1994 under section 12-CCC of UGC Act 1956. NAAC is an autonomous body which assesses and grades institutions of higher education that sign up for the process. NAAC is also the founder-member of the International Network of Quality Assurance Agency in Higher Education (INQAAHE). Recently, the Union Human Resource Development Ministry and University Grants Commission had fixed up a time frame for institutions of higher education to undergo assessment by the NAAC. The outcome of accreditation will indicate whether an institution is good, average or not satisfactory. NAAC makes a public disclosure of the type of the grade and the report, the information being hosted on the website www.naac-india.com. The grade is supplemented by a qualitative report by the team highlights the strengths and weaknesses of the institution under various criteria.



Dr. (Ms) D. L. Buam
Lecturer in Chemistry

NAAC is concerned with excellence in education and not minimum standards, however, the UGC ensures that colleges attain minimum standards.

In North East, there are only 53 colleges that have been assessed and accredited by NAAC till July 2004 which includes 3 from Meghalaya, 3 from Mizoram, 47 from Assam. Shillong College was established in 1956 and will complete 50 years in 2006. The College had made big strides since the inception and is fast growing in the recent years. It is interesting to know that the College, keen to have itself assessed in order to identify its strengths and weaknesses, was assessed and accredited by the NAAC in the year 2003 with Grade B which is valid for a period of 5 years. The team of peers from the NAAC gave a commendable report though some improvement points have also been highlighted. The team visited and assessed the academic, co-curricular, extracurricular, sports and extension facilities of the institution. For an undergraduate college in the tribal and hilly area, extension activities are of significant

importance. The report added that there were significant and praiseworthy achievements in sports, NCC, NSS, SCAC. The team was impressed to see that there is such a cordial relationship between the teachers and students and there are no symptoms of unrest in any constituent of the academic community.

In view of the current global changing education scenario the UGC has envisaged that professionally qualified graduates with a sound knowledge of their core disciplines and expertise in a concerned skill will have more openings in service, industry and self-employment sectors. In this context the NAAC report added that there is need for the College to start career-oriented and local need-based courses which can be self-financing and the College is doing just that now and in fact some

colleges here have just started such courses. Recently, at the inaugural address on Assessors' Training Programme held at North Eastern Hill University and organised by NAAC from July 15-17, 2004, it was stressed that colleges in North East should specialize in some areas or disciplines so that they become centers of excellence and that funds and resources can be fully channelised to them through the funding agencies. On the other hand it is also important that the conventional courses should run parallel and be retained in order to cater to the majority of students coming from diverse social settings. The outcome of the NAAC's process is useful to the students, parents, faculty to make decisions of choice and even to the funding agencies and other bodies to make decisions on formulating policies.

"Where there is much desire to learn, Thereof necessity will be arguing"

– John Milton

"Short as life is, we make it still shorter by the careless waste of time"

– Victor Hugo

SUSTAINABILITY - REDEFINING OUR FUTURE

Dr. (Mrs.) E. Kharkongor
Lecturer in Economics

"One of the first conditions of happiness is that the link between Man and Nature should not be broken." (Leo Tolstoy)

The awareness of the link between Man and Nature seems to have permeated the world's political processes and value systems. Some people may imagine that just because everyone is concerned with the environment, there is nothing to worry about it any longer. But being optimistic is a facile quality, if it is not accompanied by a realistic approach to what is really happening out there.

The notion of 'Sustainability' or 'Sustainable Development' had become popular with the **Bruntland Commission Report** in 1987 - **Our Common Future**. This Report had defined Sustainable Development as:

"Meeting the needs of the present without compromising the ability of future generations to meet their own needs." This simply means that the top priority should be a concern for the environment and to recognize the fact that we cannot enrich ourselves or protect our children's future without first protecting Nature.

No doubt, there has been a growing awareness of the implications of natural resource degradation at the regional, national and global levels. Yet, simultaneously there has been an increased depletion of the basic life-support systems i.e. the land, water, atmosphere etc. These are still under severe stress both in developed and developing countries.

There is a vital need for ushering in transformation and changes with a clear understanding about the mutual interdependence of all the components of the earth's non-living and living beings. Such a transformation and change for Sustainability is absolutely necessary, technically and economically feasible and socially desirable. This is so because Sustainable Development is possible. The production of food through organic agriculture can be sustained; unlimited energy supplies can be sustained indefinitely from renewable resources such as the sun, wind and tidal power. The production of timber from forests can also be sustained cycle after cycle. It is technically incorrect to state that the earth's raw materials can be extracted on a sustainable basis but a combination of re-use and re-cycling can slow down their rate of depletion and make their supply all but indefinite.

Finally, though absolute sustainability may not be completely achievable; developmental strategies followed should aim as far as possible for a less unsustainable developmental path. As William Blake had once said:-

"The tree which moves some to tears of joy is in the eyes of others only a green thing which stands in the way. Some see Nature as a ridicule or deformity. Some scarce see Nature at all. But in the eyes of the man with imagination, Nature is imagination itself."

UNDERSTANDING ENVIRONMENT

Mercy Kimpui Manaloor

Class - XII (Science)

Environment is a comprehensive and collective term that describes the conditions, surroundings etc. of organism. It includes land, water, air, temperature, light etc. all the conditions that help development and growth of life. Life is there on earth because of its peculiar climate, weather, geography, geology, and all the natural resources that nature has bestowed upon it. All these form an integral part of environment. There has been a certain balance between these various elements. Without this balance, life and existence would have been impossible.

The earth is the only known living planet. It's life supporting environment makes it unique. After all, it is the earth's biosphere that supports and sustains life on it. The earth's atmosphere which encircles the earth protects it like a skin - cover which chiefly consists of nitrogen and life - giving oxygen. Other gases found in minor ratio are argon, carbon dioxide, hydrogen, helium, krypton etc. Water vapour is also there in the range of 0.2 per cent to 0.4 per cent. Without water vapour in the atmosphere, there would be no weather in our planet. The earth's atmosphere extends upto 200km. from its surface. It is this atmosphere that moderates and regulates temperatures, prevents excess of heating that would destroy life on earth.

The belt of ozone in the stratosphere absorbs most of the Sun's dangerous ultraviolet rays. The layer of ozone lies between altitudes 12 and 50 km. It works as an effective shield to protect the earth's surface from the harmful effects of the Sun's

ultraviolet radiations. Ozone decomposes to oxygen on warming. Recently, a gaping hole has been observed in the ozone layer over the Antarctica and it has set the alarm bells ringing. This depletion of the ozone layer is mainly caused by release of chlorine atoms in abundance from man-made chemicals. This decomposition of ozone into Oxygen because of the presence of chloroflourocarbons (CFCs) is a very dangerous phenomenon.

Besides ozone layer, the biosphere, the part of the earth and its atmosphere inhabited by living things, is another important indicator of the environment. The range of biodiversity is very vast which includes all the world's ecosystems. In all this comprehensive environment and atmosphere, all things living and non living are inter connected and inter-dependent. Any adverse effect on one thing is bound to influence the rest of the things adversely. This indicates the oneness of life and existence. Thus, protection of the environment in its various forms of manifestation, whether it is water, air, soil, forests, wildlife, seas, rivers or animals, is of vital importance.

Our very existence and survival is closely linked with the proper and healthy balance in the environment. Our natural resources are nature's great gift to us, but they are not endless and should be used wisely and not exploited foolishly. It is the fine and delicate balance between various constituents of the environment that makes the earth a living and unique planet. A proper balance is imperative between our environment and industrial growth and development.



ALL YOU NEED TO KNOW ABOUT N.C.C.

Shettimai Syiem
Class - XII Arts (Morning)

The youths of today are the pillars of tomorrow. They are the builders and the future of any nation. For the growth and development of a powerful nation, it is not only the ornaments and equipments which matter, but it is the human factor which is the most vital and decisive factor. As the boys and girls of today are the future leaders of our great country, proper training and guidance of the youth is, therefore, very important.

N.C.C. organisation was created in 1948 by an Act of Parliament. It was created with a view to channelise youth energy into constructive channels and to mould their character at the most impressionable age. The training of the organisation has been designed to create in the youth a sense of patriotism, discipline, self confidence, self reliance and sportsmanship. It also develops qualities of leadership, spirit of adventure, sense of pride and achievement and makes the youth better citizens and leaders. The N.C.C. also aims to create a force of disciplined and trained manpower which could be of assistance in a National Emergency to the Country.

The aim of N.C.C. training is to prepare cadets for various N.C.C. certificate examinations. The training is

given to the cadets through the various camps conducted by the organisation all across the country. In these camps the students are given collective training where the cadets are taught to live and work as team members. The training, being practical and adventure oriented, enables the cadets to further develop their initiative, self confidence and leadership qualities.

The N.C.C. has three divisions -

- (1) The Air wing
- (2) The Land Force and
- (3) The Navy Wing

A student can get enrolled in any of these divisions. The cadets are given trainings with respect to their own divisions.

Students who are interested to join any regular force should join N.C.C. as it provides job opportunities to cadets. So, what are you waiting for ? These are some of the basic things of the organisation that one needs to know. If you are interested in acquiring the qualities of leadership then get yourself enrolled today.



FEEDBACK : IMA ATTACHMENT CAMP (2004)

By
Senior under officer Paul. H. Shylla
2nd Megha Bn NCC
Shillong College
Shillong - 3

The IMA attachment camp for NCC SD boys belongs to the elite category of camps in the NCC. The other camps in this category being RDC, TSC, Parajumping and NIC (SSB) camps. It is therefore a matter of great pride and honour for any NCC cadet to be selected to attend this prestigious camp. In this camp a cadet experiences how it is like to be a Gentleman Cadet in the Academy, someone who is being trained and shaped to be an Officer in the Indian Army.

My experiences in the Indian Military Academy (Dehradun):

It was on 7th June 2004 that I left for Dehradun via Delhi. The journey towards Dehradun was very pleasant and without any untoward incident. On arriving at the camp, we were first shown our rooms - all of the 120 SD cadets from all over India. It was a single room to be shared between two cadets, not more. This arrangement in accomodation was unlike any other NCC camps I had attended, which goes to show that this was no ordinary camp. Food was also excellent especially breakfast which clearly showed that stress on good nutrition was laid. But I have to say that sometimes the menu for lunch and dinner was almost identical and had got very monotonous. Bathing and drinking water supply was adequate throughout the duration of the camp.

Our camp activities in the Indian Military Academy can be broadly divided into two spheres, viz. (1) Training and (2) Extra-curricular activities.

(1) **Training** : In this sphere we have Physical training, Weapons training, Map



reading classes and finally one period on Night March or Night Navigation. The P.T. parade in the morning was very tough and challenging. The instructors from the APTC really made us sweat, fighting with every calorie of energy. This made us realise the level of physical fitness this profession demands.

The squad post weapons training class gave us a basic knowledge of two of the latest weapons in use in the Indian Army like 5.56 mm INSAS rifle and 5.56mm INSAS LMG. The theory part done, we proceeded to do the practicals and fired 5.56 mm INSAS rifles where I scored a grouping of 5cm. This result showed that I needed some improvement in my firing skill though it was not that bad.

The Academy had a solution for everything. In this case, in order to improve our firing skill they took us to 'DRONA' where we identified our mistakes by using SATS or Small Arms Training Simulator and hence learnt not to repeat them again. The weapon training class also included an introduction to the various Improvised Explosive Devices (I.E.D) used by militant

groups. We learned about the basic components, trigger mechanisms and the shapes and sizes in which they are made. There was also a display of the Infantry Weapons Electronics Simulator System (IWESS) which showed how a Gentleman Cadet or a Jawan for that matter could learn about some of the mistakes they might make in the battle field without the use of live ammunitions.

In the Academy we also had classes on Map Reading where we learned some of the basics of Map Reading like finding our own positions and grid references but since these topics have already been covered in our NCC curriculum, more stress was laid on making us acquainted with the use of the Global Positioning System (GPS) though our instructor was very clear on pointing out the fact that when electronic gadgets fail we must always rely on our basic map reading skills.

All these lessons on Map reading were laid to the test when we had to go for the Night March. We were divided into four groups of 30 boys each. We had a group leader and were given a compass and a map along with the grid references of the points we had to locate. It was 8:30 pm when we made our move, armed with two torches and a spirit of competition. I played my part in the group as a torch bearer as well as a navigator (though I could come up with only one correct reading out of the four that were given. My possession of a torch somehow compensated for my inadequacy). It is however with pride that I recollect that our Group i.e Cheetah Group, was the second to reach the finish point.

The training imparted in this camp is of great importance to me since it helped me to have a better understanding of these various military subjects as well as making me realise the technological advances made in the

training of armed forces.

(2) **Extra - curricular activities :** The extra curricular activities were vast and varied ranging from swimming, horse riding, skeet shooting, fencing, archery to parasailing etc. I enjoyed all these activities and I really felt very privileged to be doing them since I know that these were all very exclusive and expensive activities to pursue.

Apart from the above-mentioned activities we also had a chance to watch two great events that happened in the Academy. First of all, we witnessed an equestrian display as well as an exhibition Polo match which was all presented by the Gentleman Cadets and the personnel of the equitation branch of the Academy. This was a very interesting display of both the riders and their horses.

The next event that we were very fortunate to witness was the Commandant's Rehearsal of the Passing Out Parade. This was the finest display of drill that I have ever seen. It was such an awe-inspiring sight and an almost impossible feat. I mean, there were more than 600 Gentleman Cadets in Chetwode Drill Square but the uniformity they maintained in executing the various drill movements was completely amazing. They made just one sound in unison when they stamped their feet or slapped their rifles. The parade commander who was the Academic Cadet Adjutant was so smart and confident that he not only led the whole contingent with ease but also inspired them to be confident as well. Then came the moment when the sword of honour was presented to the Best Gentleman Cadet and it was none other than the ACA who won it. But the most touching moment was when these Gentleman Cadets made their way inside Chetwode Building and crossed the final step in slow march to the rhythm of the bands tune. I



could just imagine the feeling these Gentleman Cadets felt deep down as they transformed from Gentleman Cadets to young officers. This was truly an event worth watching. The activities were not restricted only to the confines of the Academy, large as it was. We also visited two SSB and defence exam coaching institutes that were run by ex-Army officers. We also visited the Forest Research Institute in Dehradun and the Lal Bahadur Shastri Academy of Administration in Mussoorie.

On our retrain to the Academy, a lecture on leadership was delivered by Colonel K.C. Pant which helped us to understand this topic when in use in the military lines. But it was not always work and no play for us because the Academy had thought about everything for us. In our leisure time we were either engaged in the games parade or we would be watching some war movies in the Khetarpal theatre. In this way we passed our time in this camp.

I hope I have covered all the aspects of this camp in the paragraphs above though I will never be satisfied with any recollections of this camp in writing. But this being a feedback report and not some personal memoir I think this attempt would serve its purpose. As in all feedback reports, the following suggestions are hereby offered for the betterment of this camp.

1. There should be a proper training routine or schedule for all the activities to be done in the camp. This routine should be made available to all the cadets either through a notice board or by distributing it to all the directorate seniors. There should be as few changes or alterations in this routine as possible.

2. The absence of a parade on drill was really felt by the cadets since the drill instructors of the IMA are the best in their

field so we were very eager to be trained by them.

These are the only suggestions from my side as a cadet who was present in the camp otherwise I feel that there should not be any changes whatsoever either in the conduct or the functioning of the camp.

IMA attachment camp for me was really a camp full of privileges. Where else can I expect to receive that kind of treatment in an NCC camp. I am not saying that other NCC camps are bad but as I have already mentioned above this was no ordinary camp that I attended. To be able to eat like an Officer, to be trained like an Officer and to engage in activities that are only the privileges of an Officer this is the camp that I had attended. I am happy to say that I did not leave the academy empty handed for I have with me first of all the fond memories of all the Officers, JCO's, Instructors and finally all the friends that I made in this camp. Materially I have got a book which I won as 1st prize in the essay competition in the camp. But above all these things I carry with me a determination that one day I will return to this place of learning. Only this time I will return as a Gentleman Cadet and not an NCC cadet. In conclusion, I would like to extend my heartfelt gratitude to all the people responsible in sending me to this camp. Thank you !!

Long live IMA ! Long live NCC !

Jai Hind

P.S. 1. The Academy was a sprawling 1100 acre campus, so we were issued cycles to go from one training venue to another.

2. The recent film of Hrithik Roshan i.e. Lakshya was shot in the Academy. When asked about the actor's fitness, the instructor replied that was better than him.

THE PARABLE OF THE 'PENCIL'



The Pencil maker took the pencil aside, just before putting him into the box. "There are five things you need to know", he told the pencil, "before I send you out into the world. Always remember them and never forget and you will become the best pencil you can be.

ONE : You will be able to do many great things, but only if you allow yourself to be held in some one's hand.

TWO : You will experience a painful sharpening from time to time, but you'll need it to become a better pencil.

THREE : You should be able to correct any mistakes you might make.

FOUR : The most important part of you will always be what's inside.

FIVE : On every surface you are used on, you must leave your mark.

No matter what the condition, you must continue to write.

The pencil understood and promised to remember, and went into the box with purpose in its heart.

Now replace the pencil with you. always remember the above and never forget, and you will become the best person you can be.

ONE : You will be able to do many great things, but only if you

Pynshngainborlang Warlaitthma
IInd Year, B.A.

allow yourself to be held in God's hand. And allow other human to access you for the many gifts you possess.

TWO : You will experience a painful sharpening from time to time, by going through various problems, but you'll need it to become a stronger person.

THREE : You should be able to correct any mistakes you might make.

FOUR : The most important part of you will always be what's in the inside.

FIVE : On every surface you walk through, you must leave your mark.

No matter what the situation is, you must continue to do your duties. By understanding and remembering, let us proceed with our life on this earth having a meaningful purpose in our heart.



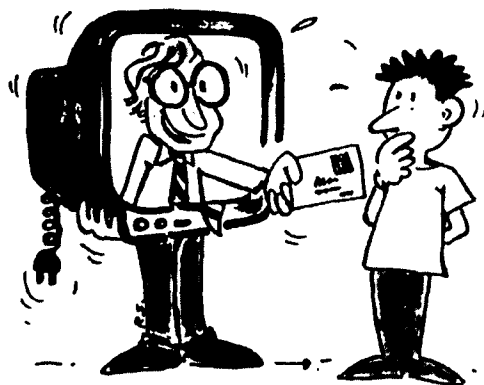
SCIENCE - A BLESSING OR A CURSE

Heipor-Uni-bang
2nd year B.Sc.
Botany Hons.

INTRODUCTIONS :- We are living in the age of science. The words "Science" comes from the Latin word "Scientia", meaning knowledge about ourselves and the world around us. Science tries to develop a theory which is both self - consistent and consistent with all - known experimental data. In this sense, Science is a search for external truth. The study of Science is an important part of general education. The practical fruits of science are very important for our growth and prosperity.

Today we see the influence of science in every walk of life. If our forefathers were to visit us now they would hardly believe that it is the same world that they had left behind. We can say that science has made our world a fairy land, because science has greatly increased the happiness and comforts of human beings. Science has made our life very easy. We can grow, cook food, wash, by the help of science. Our homes are lighted, cooled and heated by the aid of Science. Even, our transport is provided by Science. So, all these developments have come through science.

MEANING OF SCIENCE :- We can simply say that, the study of Science



reveals the inter dependence of Scientists belonging to different fields. On the other hand we can define Science as a branch of knowledge involving systematized observation, experiment and inductions. It can also be defined as a systematized knowledge of the laws and facts of the physical material world.

SCIENCE IS A BLESSING :- From the above discussion we already know about science and its meaning, but here we have to know about the blessings of science in our daily life. There are so many blessings of science in our life that we cannot mention each of them, but few of them are as follows.

1. ELECTRICITY :- It is one of the greatest blessings of science. Electricity helps us in nearly all aspects of life. With its help we can control the temperature in our rooms and rooms can be lighted, water can be lifted and trains can be run.

2. MEANS OF COMMUNICATION :- Some of the means of communication are telephone, wireless, radio, television, and newspapers e.g. A man broadcasting from a far country or continent can be heard and seen on the television. Satellites in space have become means of fast communication. Thus time and distance have been conquered by science.

3. TRANSPORT :- Science has made travel very comfortable. Due to the invention of the wheel, we can travel simply by trains, motor cars, buses or aeroplanes instead of bullock-cart, horse - cart etc. of the ancient world. So science has reduced the distance between countries.

4. MEDICINE AND SURGERY :- Science has worked wonders in the field of medicine and surgery. It has given eyes to the blind, legs to the lame, ears to the deaf and tongues to the dumb. Medicine and vaccine protect us from many diseases. Earlier lakhs of people used to die of disease like smallpox, plague, Malaria, cholera, Typhoid etc. every year. But now a days these diseases have been eradicated or no more incurable. With the help of science we can also fight against dangerous diseases like AIDS and cancer.

5. BELIEFS AND SUPERSTITIONS :- Science has removed many traditional

beliefs and superstitions. Before the advent of science, illness was attributed to sorcery and the failure of crops to angry Gods. Predictions of calamities and war were attributed to eclipses and comets. With the advent of science, such beliefs and superstitions were discarded in the 17th century.

Science has also reduced the burden of workers. Heavy and hazardous work can be done with the help of machines.

6. SCIENCE IS A CURSE :- Science not only bring blessings but also cause harm in our life. Pollution from automobiles, and industries bring harm to us. It has given us the atom bomb which is very dangerous for mankind. Science has made wars very dangerous and destructive because atom and hydrogen bombs can kill lakhs of people in the twinkling of an eye. Some people use chemical weapons in war which spread poisonous gases. These gases kill innocent people and destroy crops and make the land infertile.

CONCLUSION :- In reality there is nothing wrong with science. It depends on the way it is used. It can be used both for peaceful as well as for destructive purposes. Science, in reality, is both a blessing and a curse. It should only be used for peaceful purposes. Science is not bad but its man who uses science in harmful ways. It is up to us to use science so as to make our lives better.



Fun with Maths

Venial Ningshen
B.Com 1st Year



1. Guessing the answer of a sum you have done secretly.

Think of a number
Multiply it with 3.
Add 5 to the result
Multiply it with 2

Now subtract six times the value of the original number you had thought of.

(Please check up and see if the answer is 10).

2. Guessing two numbers you have in your mind

Think of any two numbers below 10.
Multiply any one of the numbers with 5
Add 7 to the result.
Multiply it with two (2)

Add the other number you had thought of in the beginning

Now tell me the answer you have got and I will tell you the two original numbers you had thought of.

(Subtract 14 from the answer. The two figures in the result will be the numbers which had been originally thought of).

A Matter of the Heart



Shri Aftab Lyngdoh
B.Sc. IInd Year

February 14 is the day when people send gifts and cards with the little hearts on them.

Love is so important in human life that society feels a need to set aside a special kind of day to celebrate it.

It is a good time to recommit ourselves to those we love and a good time to remember someone who otherwise might not receive any sign of love at all.

People can only celebrate this day according to the way they understand the meaning of love.

If love means a committed, unconditional caring that goes beyond feelings, then this day commemorates what is best in human relationships.

People who share that kind of love have an incomparable treasure. They reveal to one another an image of the love of God.

"WINDOW 2000 PROFESSIONAL"

Sanjeet Kr. Singh
B. Com 1st Year

Window 2000 Professional is the Windows Operating System for Business - Desktop and Laptop Systems. It is used to run Software Applications, Connect to Internet and Internet sites and Access files, printers and Network resources.

Window 2000 is built on Windows NT Technology and Window 98 users Interface. Working with Windows 2000 Professional, business users have more flexibility and can connect to the internet from anywhere at anytime. Windows 2000 Professional is an ideal Operating System for users who rely on Notebook Computers and it increases reliability and manageability. It also makes Desktop management simpler and more efficient.

Windows 2000 started out, in part, from the ideas of some skilled programmers at Digital Electronics Corporation (D-E-C). They were working to build a new operating system, but D.E.C cut the project before it was completed. In a co-incidence, Microsoft was looking for a leader to develop its new operating system to compete with UNIX. So, began a four-year mission to develop a new Microsoft Operating System. In general, the goals of Windows NT/Window 2000 were to deliver the following :-

- (i) Business Class Reliability and Fault Tolerance
- (ii) True Multitasking/Multiprocessing
- (iii) Enhanced Performance
- (iv) Increased Security.

The major features of Windows 2000 Professional are reliability, mobile friendly, user friendly and also for Internet use.

Reliable :-

According to NSTL test "Window 2000 Professional" is 13 times more reliable than

Window 98 and is the most reliable Windows ever. Based on the reliability of Window NT Technology, Windows 2000 Professional has several new features, Windows file protection helps prevent Critical Operating System files from being deleted or altered by user on application.



Microsoft Installer :-

With Microsoft Installer, if users incorrectly install or remove an application, or accidentally change one of the applications files, the operating system can fix it.

Driver Certification:-

Driver Certification Program helps ensure that Hardware Drivers are compatible with Windows 2000, and do not require a Reboot after installation. Therefore, Window 2000 professional has fewer Reboots and less Down time.

Minimum System requirements for running the Windows 2000 Professional :-

- 1) Computer/Processor :- 133 MHz or Higher Pentium Compatible CPU.
- 2) Memory : 64 Megabytes (MB) of RAM (Random Access Memory)
- 3) CPU - Support : Window 2000 Professional Supports Single And dual CPU system.

Working with Programmes :-

Use Add/ Remove Program to easily add new programmes or remove old ones that are taking up necessary space Program. Windows

are very easy to arrange, resize and move around the screen. Users can copy and paste information from one program to another or link information so that when they update the file in one program the information is also updated in the linked program. It also makes it easy to use computer to perform tasks in several Programs simultaneously.

Windows 2000 Professional includes much improvement, that makes the operating System easier to use and maintain. With 64 MB of memory, it performs an average, 5% faster than window 98.

With Encrypting File System (EFS), Windows 2000 protects data on a computer's Hard Drive. EFS encrypts each file with a randomly - generated key. The Encryption and Decryption processes are transparent to the user.

Easy to Use :-

Microsoft Window 2000 Professional makes it easier to work with files, find information, personalize our computing environment, work on the web and work remotely.

Easier to Manage :-

Window 2000 professional makes it easier to set up, easier to administer, and easier to support workstation.

More Compatible and powerful :-

Windows 2000 Professional is more compatible with different types of Network, current and next generation Hardware and Software, Driver and Multimedia, devices that make up your computing system. It provides industrial - strengths reliability, the higher level of security and powerful performance for all your computing needs.

Windows 2000 provides users with quick and easy access to the Internet, no matter what programs they are running or task they are performing. The active Desktop allows them to customize their workspace and the Address Bar helps them to connect to the internet from any Window. With the communication tools

included, Windows 2000, users can use their computer to send E-mail, handle phone calls, send a fax or conduct E-meeting.

Communication Links are usually established through a phone line, the Internet or a network. Some of the hardware needed for establishing these links with computer includes a modem, ISDN adapter, sound-card, microphones or camera.

Security :-

The new security features in Windows 2000 provides you with a secure file system, improved ways to share your last resources, supports for new authentication technologies, and a new tool setting security. It is important to keep computer secure, not only to protect data on the computer itself, but on the Network as well. It offers many security features such as user account.

Multimedia Support:-

It supports Direct X Technology, DVD, and high speed IEEE 1394 connections. Plus, it has capabilities for enhance image colour management and working with multiple monitors. With the help of multimedia support :-

- (i) Enjoy better performance and service with direct X
- (ii) Play feature length films with DVD.
- (iii) Connect to the most advanced Audio & Video device.
- (iv) Work more efficiently with multiple monitors.

Networking :-

Networking lets user connect their computer to other computers or a private Network. They connect their computer to a network or another computer, user can :-

- (i) Gain access to files and folder on other computer.
- ii) Let other people gain access to user's own files and folder.
- (iii) Use printer and other device that are connected to other computer.

SCIENCE AND SOCIETY

Mercy Kimpui Manaloor

Class - XII (Science)

Science is the systematic study of the physical universe and its contents by means of observations, measurements and experiments. Science goes deep down into the causes of life and nature, their evolution, their interaction and thereby attempts to improve the conditions and quality of living. It unravels the mysteries of nature and things. It adds and increases human knowledge in a way that nothing else can do by making researches into the unknown areas of life and nature. Science is a true living force in the society.

Men and women who make these researches, studies, discoveries and unravel mysteries are scientists. Society with its well established law and order, facilities for research analysis, observation, experiments etc helps them to conduct their explorations and discoveries in the unknown. Without society no scientific research and development are possible. The growth and development in science and technology are in direct relation and proportion to the development and growth of society. The more developed and advanced a society is, the better the conditions and facilities for research in higher areas of knowledge and learning.

Science means rational approach to things and problems. It sheds light on the hidden aspects of truth by removing irrationality, blind faith, superstitions and fears. It is a way to truth through sweat,

toil, reasoning and relentless search. It knows failures but not defeat. It has taught mankind never to be downcast at failures but start a new with more courage and hope and reach the truth.

Science in itself is neither good nor bad. It is human beings who make science. Ills of science like the destructive power of nuclear weapons, the erosion of values because of spread of gross materialism, degradation and pollution of the environment etc. are actually the ill of man using science in a way, i.e. destructive, undesirable and unholy. There are certain sections in the society who want an immediate halt to the growth of scientific researches and studies. They feel fed up with technological achievements and blame science for all ill of the modern age. The solution lies not in halting the march of science but more of science in right direction, with right priorities and right thinking.

Science is knowledge, pure, objective and empirical engaged in making the life more easy, comfortable and less painful. There is hardly any walk or department of life which is not in the embrace of science. It has helped us in conquering diseases, hunger, famine, distances and physical and geographical barriers. It has turned the globe into an global village with the conquest of space and technology. The true spirit of science lies in search and discovery of truth.

CHEMISTRY

Neetima Kharbuli
B.A. IIIrd Year

Smart Man + Smart Women = Romance
Smart Man + Dumb Women = Pregnancy
Dumb Man + Smart Women = Affair
Smart Boss + Smart Employee = Profit
Smart Boss + Dumb Employee = Production
Dumb Boss + Smart Employee = Promotion
Dumb Boss + Dumb Employee = Overtime

A man will pay \$ 2 for a \$ 1 item he needs
A woman will pay \$ 1 for \$ 2 item she doesn't need.

A woman worries about her future until she gets a husband
A man never worries about the future until he gets a wife.

A successful man is one who makes more money than his wife can spend
A successful woman is one who can find such a man.

To be happy with a man, you must understand him a lot and love him a little
To be happy with a woman, you must love her a lot and not try to understand her at all.

Married men live longer than single men But married men are a lot more willing to die.
Any married man should forget his mistakes, there is no use in people remembering the same thing.

Men wake up as good looking as they went to bed.
Women somehow deteriorate during the night.

A woman marries a man expecting he will change but he doesn't
A man marries a woman expecting that she won't change and she does.

A woman has the last word in any argument anything a man says
And that is the beginning of a new argument.

BIOMETRICS IDENTIFICATION

Pynskhembor Myllemngap
1st Year, B.C.A.

It was not very long ago that buying clothes, grocery, books, CDs and so many other things without even getting out of the house was unimaginable. Nor was it possible to go shopping without money with you. However today credit cards and the internet have made all these things possible. But security has been the overwhelming concern in all such transactions. How secure is the information that have been stored in computers? Can anyone easily impersonate someone else and withdraw his savings from the bank? When payments are made through credit cards, how do cashiers know whether the signers are the genuine card owners or impostors? In this case, it has become insecure because of fraud and cheats. Finding satisfactory methods of identifying customers or employees can be difficult. Some techniques are easy to fool, some are expensive and others are felt to be too intrusive.

There are a number of simple, widely available means of personal identification, including photo ID cards and secret passwords. But these simple identification may be compromised easily e.g. ID card may be lost, stolen or copied. Similarly, password or personal identification numbers (PIN) may be forgotten or guessed by others.

One promising area where technology has made considerable progress is to identify people using biometrics. Biometrics is the science of using digital technology to identify individuals based on the individuals

unique physical and biological qualities that cannot be traded, shared, lost or stolen. Simply biometrics is the techniques of verifying the person's identity from a physical characteristics (i.e. finger print, hand print, face, scent, thermal image or Iris pattern, handwriting or acoustic signature. Biometrics is more reliable and efficient in distinguishing between the specific individual and an impostor than any technique based on identification (ID) of a document or a password.

How it all began : The idea of linking physical characteristics to establish a person's identity is not new. The concept of biometrics probably began with the use of facial features to identify other people. It was in 1882 when Alphonse Bertillon, Police department in Paris, France developed a detailed method of identification based on a number of body measurements and physical descriptions. The Bertillon system of identification superseded fingerprint identification.

The most popular biometrics characteristics is the fingerprint. Scientists know from a number of archaeological artifacts that ancient civilisation such as those of Babylon and China, recognized the individuality of finger print impression. Even in our country India, where large segment of our population is illiterate and cannot sign their names, thumbprint impression is considered legal signature.



It was Sir Frances Galton, a British Scientist, who prepared the use of finger prints for identification purposes in late 19th century. Automatic finger print identification system have been commercially available since the early 1960s. However till the 1990s. these systems were being used by the police and for security application.

Designing Biometrics Systems :- It is easier to design a biometrics system for verification than for recognition. In recognition system the biometric characteristics being used is compared against the corresponding biometrics measurement of all identities stored in the system e.g. a thumbprint from a person who wishes to enter a secured room is compared against the thumbprint of all persons who are authorized to enter the room. In computer technology biometrics relates to identity confirmation and security techniques that rely on measurable individual biological characteristics.

In general, there are three levels of computer security schemes. Level (1) relies on something a person carries, such as an ID badge with a photograph or a computer card key. Level (2) relies on something a person knows, such as passwords or a code number. Level (3), the highest level, relies on something biological make-up or behavior, such as a fingerprint, a facial image, or a signature. The designers of a practical biometrics must also consider other issues, such as performance, accuracy, speed and cost.

Applications of Biometrics :

Biometrics is a rapidly evolving technology that is widely used in law enforcement applications such as the identification of criminals and the maintenance of security in prisons. Outside the law enforcement there are many areas

where biometrics can improve security and prevent fraud such as in ATMs and driver licensing.

Many private companies and government agencies are seriously considering biometrics for adoption in a broad range of application outside of law enforcement. ATMs, are good example of the need for better identity authentication. Electronic commerce and electronic banking are the two most important areas where applications of biometrics have emerged. Applications include electronic fund transfers, ATM security, credit card security, smart card security and online transactions.

Security for information system and computer networks is another important area for biometrics. Several leading automobile manufacturers are exploring the use of biometrics to enable an authorised driver to enter and start a car without using a key.

Companies and agencies that operate biometrics system will have to assure the users of these system that their biometrics information will remain private and will be used only for the specified purposes only. Biometrics such as fingerprint, signature and DNA sample have legal status throughout the world. In most countries these characteristics can be used as evidences in a court of law to establish proof of identity.

A multitude of biometrics techniques are currently either in use or under investigation. These techniques include recognition of facial features, fingerprint, hand geometry, eye structure, signatures (graphology) and voice pattern. Biometrics is an effective means of privacy protection and also is a mean of security from fraud. May be in a couple of years biometrics would play a vital role in our daily life and also would be a means of uplift of human kind.

DEFT DEFINITIONS

Donbok Pohti
B. Com 3rd Year

Cynic – A man who looks both ways before crossing a one way street.

Expert – A person who knows enough to complicate simple matters.

Good Salesman – One who can convince an Eskimo to buy a refrigerator.

Home – A place where we grumble the most and are treated the best.

Life – A pendulum between a smile and a tear.

Night – The blotting paper of many sorrows.

Obesity – A surplus gone to waste.

Perfume Manufacturer – A person who puts his business where your nose is.

Singing – A man's bathright.

Wait – A hard word for the hungry.

White lie – White wash on a truth.

WATCH YOUR WORDS

A careless word may kindle
strife;

A cruel word may wreck a
life;

A bitter word may instil
hate;

A brutal word may smite
and kill;

A timely word may lessen
stress;

A loving word may heal
and bless.

*The word 'Cannot' you will find only
in the dictionary of the fools.*

– Napoleon Bonaparte.

Donbok Pohti
B.Com 3rd Year



WHY DO THE LEAVES OF 'TOUCH ME NOT' PLANT FOLD WHEN TOUCHED?

Mangkara Nongkhlaw

B.Sc IInd Year

All plants respond to touch, but *Mimosa pudica*, or the 'touch-me-not' plant is more sensitive than the others. Whenever touched, the leaves of the mimosa plant close and drop immediately, appearing like a dead plant. Possibly, it is a defense mechanism by which the plant protects itself against its enemies.

The opening and closing of the leaflets and the entire leaf are controlled by fluid-filled sac-like structures found at the base of not only the compound leaf but of each leaflet as well. When the leaf is touched, a chemical signal immediately moves to the base of each leaflet making the fluid drain away from the sac, which makes the leaflet fold. When the signal reaches the base of the whole leaf, it makes the entire leaf drop. If left untouched for some time, the sacs fill up and the leaflets open again.

WISE SAYINGS

Mynjur Shabong

B.Sc 1st Year (Zoo Hons)

- ❖ An investment in knowledge pays the best interest.
- ❖ You may be disappointed if you fail, but you are doomed if you do not try.
- ❖ The seed of tomorrow, lies in what we do today.
- ❖ Real education consists mainly in what we have-we learned.
- ❖ The time to make friends is before you need them.
- ❖ If you want people to think well of you, do not speak well yourself.
- ❖ Silence is the sign of a peaceful mind.
- ❖ Guarding your words is better than guarding your wealth.
- ❖ If you refuse to accept anything but the best you very often get it.
- ❖ Never answer a letter while you are angry.
- ❖ One today is worth two tomorrow.
- ❖ A good laugh is sunshine in a house.
- ❖ A virtuous woman is the ornament of the house.
- ❖ What is home without a mother.
- ❖ Without rich heart, wealth is an ugly beggar.
- ❖ True beauty after all consists in purity of heart.
- ❖ The end of great life is not wealth but distribution.



THE FACE OF TOMORROW

Miss Neetima Kharbuli
B. A. IIIrd Year

Some people are born before time. From the power of their imagination and their genius emerges the slope of the future. We believe that the seed of tomorrow lies in what we do today. Now, as we stand at the beginning of a new Millenium, we feel a sense of accomplishment - not just for what we have achieved but also for the major moves we have made that would power our drive into the 21st century. We have seen the face of tomorrow and its quite a familiar one.

DAFT DEFINITION

Miss Neetima Kharbuli
B. A. IIIrd Year

School : A place where father pays and child plays.

Discipline : A word missing from the dictionary of students.

Hostel : The most modern hospital often visited by patients suffering from a special disease called study.

Politician : A person who promise to build bridge where there is no river.

Leader : A man who speaks louder than a loud speaker and run much faster than everyone when stones are pelted on him.

Suspicious person : One who counts his finger after every handshakes.

DID YOU KNOW?

Mangkara Nongkhlaw
BSc IInd Year
Botany (Honours)

1. The root of the licorice (herb) is sweet and is bestowed with powerful anti-inflammatory properties. It is used as a remedy for peptic ulcers, sore throats and coughs. Externally, this root is used in the treatment of skin infections like herpes and eczema. The dried root is often used for chewing as it acts as a tooth cleaner and is excellent for teething children.
2. A mild aromatic stimulant, the powdered form of the Turmeric's thick, rounded, underground stem occupies a special place in every kitchen. It has anti-bacterial and anti-fungal properties, besides being well-known for its remarkable anti-inflammatory and cholesterol lowering effects. It strengthens digestion and also helps improve intestinal flora.

Spiralling on a Winding Street

Prof. Smritirekha Das,
English Dept.

*Spiralling on a winding street.
Closeted inside a cab
by the squire window...you view
bright merry autumn morn
in bright yellow attire
warm, welcoming
the vast expanse of blue-white chequer'd sky
light, lofty ethereal flights of clouds
the green girdle bracing you
dahlias in sprightly dance
cosmos hails in gay reels
the golden stretch of marigold
the vastness of bliss
the immanence of green
myriad colours of flowers
encircles you.
You repress a tear
not of sadness
but of fullness
the very heaven is with you !*



MY UNREQUITED LOVE

By Paul H Shylla
B.A. 1st yr (Hons)
English Deptt.



*For every moment spent apart,
For every day that died.
I tried in vain to numb my heart,
To dull this pain inside.
But you're never really gone
Away from my heart and soul.
My heart has made such a bond
Without you, it isn't whole.*

*I never knew when
It happened to me,
Ah! strange feeling love can be
Stranger now than it was then.
When you are not with me:
In my heart in my mind
'Tis you find,
Intertwined.*

*"My lady, my love how beautiful thou art,
Both in thy being, far more in thy heart.
Thou givest me pain which I gladly accept,
Thy friendship with me I bear like a debt."*

ON FIRING

By Paul H Shylla
Senior Under Officer
2nd Megh. Bn NCC
Shillong College
NCC



*(This poem was written in the barracks of the
58 Gorkha Training Center after I had fired a
7.62mm SLR rifle in the Center's long range.
It was a really wonderful experience for me
but on contemplating about its purpose I was
filled with a very sombre feeling.)*

*The rifle cocked, now lays ready.
Steady heart, my breathing ceased.
I take my aim and now I see,
For a moment, both man and machine freeze
I pulled the trigger with a sweet caress,
Boom! I heard and the bullet is sent;
Swiftly it flies and onward it presses.
It hits a board which for man was meant.*

*The sergeant barks, 'Go check the kill!'
I obeyed and ran towards the target.
Five holes in the board and perfectly still,
This time it's clean, not a tint of red.
The gun was lifeless, like my heart will be;
When on foreign land, I'll fulfill its destiny.*

I DID IT MY WAY, THE LONG HARD WAY



Allan C. Laloo
B.Com IIIrd Year

I'm not a star,
There is no halo above my head.
Fate doesn't like the colour of my eyes
Struggle and strife are old friends of mine
Who Am I?
I am survival, I am guts, I am pride
The more I sweat, the more I shine.
I like odds,
Especially when they are stacked against me.
Because there will come a time,
When I will stare them in the eye,
And smile the smile of the one who's pulled
it off.
I am the guy who will have deep lines on his
face someday,
And it'll make me look good when I laugh.
Because that is the day,
I will fear no fear,
And taste sweat that is sweet,
And look back for the very first time and say,
I did it my way,
The long hard way.

N.B : *Dedicated to the people who are not afraid
of a challenge.*



Shettimai Syiem
XII Arts

"Mei" you work hard
Harder than required, just to support us
You make each and every effort
To push us to the top.
But I fear oh! Mei -
Will I come up to your expectations
Would I make you feel proud
Would I achieve the dreams
You have seen for me -
Ever since I was a child.
Will I make it happen?
Temptations are on their sway
The tears in your eyes;
I will wipe them away.
And in the name of God
I will start my day.

Relationships

A. Francis Mawrie

B.A. IIInd Year

Relationships really in ruin
When all the feelings kept in tune
With the limits of 'Adjustment' –
Nowhere to reach but to an end

Relationship is of no worth
When 'Pretending' – the only word
It is nothing but showing - off
That how much they are bond and loved.

They know that, what they are doing
But not easy to sort-out things
And they can't help all by themselves
Might be they are locked with oneself.

Even some families I've found
No matter what, they're well ground
They're not free from such weak minds
Which led relationships decline.

Even sometimes, amongst the two
'The adjustment' is what they do
Sometimes in breaking-up they end
Or sometimes just blindly they went.

It's not free even in friendship
Where jealousy rules with a whip
How much love and care they show, but
Inside, heart of treason is shut.

Where's the relationship so true ?
And the promise of the lovers' too!
Where no home nor friendship I found
That could flourish safe and sound.

So where are you standing my friend?
The future is in your own hand
So don't follow the old same trend
'Coz 'You' could bring hope unto man.

IN SEARCH OF PEACE



Dinanath Joshi
B.C.A. 1st Year

Take me to a place Oh! my dear
Where there is no hatred and no fear.
Resides no killing and violence where,
I request you my friend, take me there.

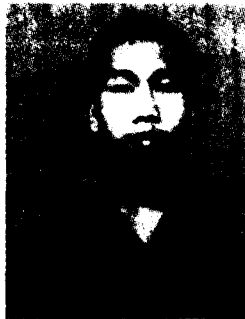
In a home where brothers don't fight
Cheerful are days and peaceful are nights
Where laughter is bountiful and tears rare
I request you my friend, take me there.

In a country where people live in harmony
Free from torture and free from agony,
The rights of humans are respected where
I request you my friend, take me there.

In a world where fragrance of love is found
Devoid of gunpowder's smell and ear-
splitting sound
Where sorrow is far and happiness near
I request you my friend, take me there.

Do it now!

Niamthailung K. Kamei
B.Com 1st Year



If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view.
If you have a song to sing,
Sing it now,
Let the tones of gladness ring.
Clear as song of bird in spring.
If you have some kind words to say,
Say them now,
Tomorrow may not come your way;
Do a kindness while you may,
Loved ones will not always stay:
If you have a smile to show,
Show it now,
Make hearts happy, roses grow.
Let the friend around you know
The love you have before they go.
Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon;
Give every flowing minute,
Something to keep in store;
Work it now for the night is coming
When man works no more.
Do it now ! Cos it's now or never.

THE _____ _____ HOUR

C. Emmilories Vanlalrema.
XII Science



1. *There comes the hour,
There was healing, there was peace and there was love.
The lame could walk, the deaf could hear, the blind could see;
Who was that man?
A man from Nazareth called Jesus Yes Jesus.*
2. *There comes the hour,
There was violence, there was war and there was death.
There were voices, crucify him, crucify him;
Who was that man?
A man from Nazareth called Jesus Yes Jesus.*
3. *Here comes the hour,
There is power, there is hope and there is life.
Burdens flee away, forgiveness of sins and life;
Who is this man?
A man from Nazareth called Jesus Yes Jesus.*
4. *Now comes the hour,
There is little time, But I will follow you.
For I know you'll lead me by your spirit as;
You have promised me.
I give you my life for you have given me yours.*
5. *The hour will come,
There'll be joy unspeakable forever.
I'll be singing with the heavenly choir forever;
Who's this man here?
My beloved, whom I loved so dear, said Jesus Christ.*

MAJOR ACHIEVEMENTS AND ACTIVITIES DURING THE SESSION 2003-2004

1. **Annual Sports and Cultural Week** of the College for 2003, organised by the Shillong College Students' Union (S.C.S.U.), was held during November 2003, and Shri Paul Lyngdoh, Minister for Sports and Youth Affairs, Government of Meghalaya graced the Valedictory Function as Chief Guest and distributed the prizes.

2. A group of 10 (Ten) students of Shillong College led by Smt. Neetima Kharbuli, Vice-President, Shillong College Students' Union (S.C.S.U.) and Shri Allan C. Laloo, General Secretary, S.C.S.U. visited the refugee camp at Sahnsiang on the 26th November and offered relief and aids (collected from teachers, non-teaching staff and students of the College) to the hundreds of suffering people there who had to desert their homes and belongings for fear of the militants.

3. *Smt. Darish Nongsteng and Smt. Pdiang Arti Rynjah* ranked the joint **TENTH RANK** in the H.S.S.L.C. (Commerce) Examination 2004 conducted by the M.B.O.S.E.

4. *Smt. Diana Mawrie* of B. Com. Ist year was awarded the **2nd Best Cadet** for 2003-04 by the Unit 61 of



Meghalaya Girls' Bn., NCC.
Photo

5. **WORLD ENVIRONMENT DAY 2004:**

The Shillong College Academic Society (S.C.A.S.) and Shillong College in collaboration with the State Council for Science, Technology and Environment celebrated the 'World Environment Day 2004' with a day long programme on the 5th of June 2004 at the College campus. Shri Friday Lyngdoh, Hon'ble Minister for Urban Affairs, etc., Government of Meghalaya graced the Inaugural Function as Chief Guest and inaugurated the celebration. Various competitions for students from KG to Under-graduate level were conducted on the same day and this included sit-and-draw, elocution, essay-writing and debate competitions. More than three hundred and fifty students belonging to about forty schools and colleges of Shillong participated enthusiastically in the competitions. Most remarkable among the participants were the handicapped students from Dwar Jingkyrmen who overcame all their odds to show their concern for environment. The Valedictory Function was held on 22nd June 2004 and Shri P. L. Thanga, Secretary, North Eastern Council, Shillong was present on the occasion as Guest of Honour and distributed the prizes.



6. INAUGURATION OF PROFESSIONAL COURSES:

Three self-sustaining professional courses were started by the College from the academic session 2004-2005 and the courses are B.B.A (Bachelor of Business Administration), B.C.A. (Bachelor of Computer Application) and B.Sc. (Computer Science). The Courses formally launched with a grand inaugural function, held on 22nd June 2004 at the College Campus. Shri P. J. Bazeley, IAS, Chief Secretary, Government of Meghalaya graced the occasion as Chief Guest and inaugurated the Courses and the new building. Shri P. L. Thanga, Secretary, North-Eastern Council, was also present in the function as Guest of Honour.

7. Q.A.C. AND I.Q.A.C. CELLS:

Following the recommendations of the National Assessment and Accreditation Council (N.A.A.C.) peer team, which visited the College in August 2003, the College Management has constituted two cells called Quality Advisory Committee (Q.A.C.) and Internal Quality Assurance Cell (I.Q.A.C.), which have started functioning with a view to assure quality improvement in academic and infrastructure facilities and scope of the College. New projects are being taken up by the College to upgrade the infrastructure for a better academic environment.

8. The Shillong College Football Team retained the coveted Championship Trophy in the Inter-College Football

Tournament, 2004 organised by the North-Eastern Hill University. In the keenly fought final match, held on 13th of August 2004 at Polo Ground, Shillong, the enthusiastic Shillong College Team defeated Seng Khasi College by 4-1.

9. PRE-INDEPENDENCE DAY CELEBRATION:

A grand function was organised by the M.C.T.A. Unit of the Shillong College at the College campus on 14th of August 2004 to mark the 57th anniversary of our Independence. The Pre-Independence Day Celebration evoked much enthusiasm amongst the students of the College and the function was chaired by Dr. (Mrs.) A.A. Ahmed, the Vice-President of the Shillong College Unit of the M.C.T.A. Shri D. Ramsiej, President of the Unit, welcomed everybody and this was followed by lively and inspiring speeches by Dr. (Mrs.) M. P. R. Lyngdoh, Principal, Shri N. K. Sarkar, Vice-Principal, Shri D. Mukherjee, Head, Department of Physics and Shri Allan C. Laloo, General Secretary, Shillong College Students' Union. Principal, Dr. (Mrs.) M. P. R. Lyngdoh hoisted the National Flag and all the teachers and the students joined in the tune of National Anthem in the midst of Guard of Honour to the National Flag by the NCC Unit of the College. Shri W. Lawai, Secretary, Shillong College Unit of the M.C.T.A. offered the formal Vote-of-thanks. The Champion Shillong College Football Team (Boys') was also accorded grand reception in the function.



10. The Shillong College Table Tennis (Boys') team represented by Shri Ramanuj Saharia (BA IInd Year), Shri Lurshai Nongkynrih (BA IIIrd year), Shri Frankie Nongspung (BA IInd year) and Shri Michael Tryte (BA IInd year) retained the **Championship Trophy** in the Inter-College Table Tennis Tournament 2004 conducted by the N.E.H.U. by defeating the St. Anthony's College Team in the final match played on 26th August 2004 (score 3-1).
11. The Shillong College Basketball (Boys' and Girls') Teams were the Runners-up in the Inter-College Basketball Tournaments 2004 organised by the North-Eastern Hill University.
12. Eleven B. Sc. IIIrd year students of Shillong College led by the Teacher-in-charge Dr. (Mrs.) Ayesha Ashraf Ahmed of Botany Department participated in the "Techniche 2004" – a national Level Technical Festival held at Indian Institute of Technology, Guwahati held from 3rd to 5th September 2004. (Separate reports from the Teacher-in-charge and the student leader appear elsewhere).
13. Shri Wandonbok Jyrwa and Shri Raynald Nelson Dkhar. of Ist year B.Com. performed creditably and ranked First and Second respectively in the Khasi Debate Organised by Khasi Authors' Society during the Silver Jubilee celebration of the Society held on 11 Sept. 2004.
14. Shri Paul H. Shylla of B.A. IInd year was awarded the Third Best Debater prize in the 5th R. R. Thomas Memorial Inter-College Debate Competition organised by the Meghalaya College Teachers' Association. The Competition was held on 30th September 2004 at Lady Keane College, Shillong and the topic of the Debate was: In the opinion of the House, "English – the lingua franca in the present day global village— makes redundant other languages."
15. A **Blood Donation Camp** was organised at the College campus by the N.S.S. cell of the College on the 1st October 2004 on the occasion of National Voluntary Blood Donation Day in collaboration with the NSS unit of North Eastern Hill University and the proceedings of the camp was donated to the Blood Bank.
16. Shri Nirmal Pandit, who passed the B.Com. (Pass) Examination 2004 with First Rank has been awarded Gold Medal by the North Eastern Hill University during the 14th Convocation of the University held on 6th of November 2004.



A Brief Report on the Excursion Trip

A Report by:
Neetima Kharbuli

Student : Leader of the Excursion Trip 2003.

The third year degree students of B.A, B.Sc and B.Com 2003 had a second golden opportunity to go for Excursion. Altogether 52 students along with two teachers Prof. (Ms) E. Kharkongor and Prof S. Lyngskor accompanied us. We left for Guwahati on 24th December. After that we got up in the train which started at around 5:10 p.m. 24th December was also very special because it was Christmas eve and everyone of us carried cakes, biscuits etc. We celebrated our Christmas in the train and had lots of fun.

We reached Mumbai on the 27th at 4:10 a.m. in the morning and stayed at Don Bosco Matunga. On that same day we visited one of the landmark in Mumbai i.e. the Gateway of India. We also visited other places like the Marine drive, Aquarium, Hanging garden, Essel World and Water Kingdom.

We started for Goa from Mumbai on 28th December at 7 p.m. and reached Goa on the 30th at 11:45 a.m. We stayed at Matunga Guest House. On the same day we visited Emerald Cruise. We had lots of enjoyment and even danced on the Cruise. On the 31st, after breakfast we went for a beach walk and visited several beaches to name some - Anjana, Vagator and Kalunguta. Goa is a place which is really to be praised, its scenic beauty, beaches etc. People were very friendly and honest.

We left for Bangalore on the 1st January and stayed at Centre for Youth and Cultural

Development. In Bangalore we visited places like Musical Fountain, Lal Bagh, Museum. We also visited various Shopping Centres like the Kempfort, Majestic, M.G. Road, etc.

Our last trip was to Kolkata. We reached Kolkata on the 5th January and stayed at Meghalaya House. We visited several places of importance like the glamorous Victoria Memorial, Zoological garden, Science City, Botanical garden and Nicco Park, Shopping Centres like Fancy Market, New Market, Bara Bazar, etc. We had a good time there. Finally we left for Shillong and reached home on the 11th January at 2:30 a.m.

The most important thing that we learnt and experienced from this excursion is Co-operation. There is no denying the fact that without sincere co-operation from teachers and students this trip wouldn't have been successful. "Unity is Strength" is what we follow and maintained during our trip.

As the member of the S.C.S.U. I would like to express my heartiest thanks to the Principal Dr. (Mrs) M.P.R. Lyngdoh and the Management Committee for giving us a chance to explore new places. My special thanks goes to Prof. E. Kharkongor and Prof. S. Lyngskor. Last but not the least I would like to thank Ericborn Nongsteng, Bertilia, Sonia, Baiamon, Sangeeta, Risa and Badap for their support and co-operation.



A Report on Participation in Techniche, 2004

Dr. Ayesha Ashraf Ahmed
Teacher in-charge

On invitation from organizers of Techniche, 2004, we i.e. myself and 11 (eleven) of our B.Sc students – Salvation Pohtam, W. Jukialang Pariong, Saptarshi Das, Elvirá G. Khyriem, Lilymon Kharbuli, Cardus Thyrmiang, Assunta Jala, Sillarine Kurkalang, Siantilin Myllemngap, Emidaka lakai, Esther Kamei, represented Shillong College and participated in Techniche 2004, - a National Level Technical Festival. This festival, which was held from 3rd–5th September, 2004, at the Indian Institute of Technology (IIT), was attended by students from different parts of India, and particularly of North East India.

The students were exposed to the latest happenings in the fields of science. Along with the students from other parts

of the country, our students took active part in all the three days programme – like Chemistry Olympiad, Mathematics Olympiads, Quiz Programme, Workshop on Bio-Informatics, besides attending lectures on various topics by eminent scientists of the country. Our students took active part in the 'Interaction Session', that followed the presentation.

In short, it can be said that, a spirit of technical and scientific exuberance had been enthused into our students during these three days, which will definitely go a long way in developing a scientific temperament in them.

We – myself and the students thank our Principal and Vice Principal for encouraging and supporting us financially to attend the Techniche, 2004.

"...when you can measure what you are speaking about, and express it in numbers, you know something about it; when you can not measure it, when you can not express it in numbers, your knowledge is of a meager and unsatisfactory kind; it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of science..."

– Lord Kelvin



Report on "Techniche 2004" (A Technological fair)

Miss Elvira G. Khyriem,
B.Sc. IIIrd Year, Physics Department

The Indian Institute of Technology (I.I.T.), Guwahati organised a three day Technological Fair titled "*Techniche 2004*" from 3rd to 5th September 2004 at IIT, Guwahati. Students from all over were invited in the Fair. The main aim of this Fair was to bring out the best of the Nation to the North-East. Eminent Scientists like Prof. Yash Pal. Dr. Rajendra Prasad, Dr. P. K. Srivastava, et. al. came to this Fair to deliver lectures on various topics and interact with the students.

From our College, eleven students of B.Sc. IIIrd year under the guidance of Dr. (Mrs.) A. A. Ahmed of Botany Department left for Guwahati on the 2nd September 2004 at around 3.00 P.M. to participate in the Fair. We reached Guwahati at 8.30 P.M. and from there we proceeded to IIT Campus by a bus provided by IIT. Separate accommodations were provided for boys and girls. We are highly impressed by the hospitality offered to us by the inmates of the IIT Campus.

The Fair started on the 3rd September 2004 at 10.00 A.M. and was inaugurated by an inspirational speech of Prof. Yash Pal, a well-known scientist.

In this Fair, different programmes were conducted like Seminars, Workshops, Competitions, etc. in which the students were able to show case their talents. The main highlights of this *Techniche* were Workshops on Interpersonal Communication Skills, Solar Botics, Wireless Communication, Biotechnology, Scientoonics, Robotics and Missiles Technology of India.

Apart from these, interactive sessions with the scientists were also held. Competitions like Quiz Competition, Physics Olympiads, Mathematics Olympiads and Chemistry Olympiads were also

conducted. There were many more programmes, which we never came across before, like Formula One Frenzy, Out of the Box, etc. But we did participate in some of them.

It was a great privilege for us to attend these Seminars, Workshops and to meet great Scientists of the Country and to listen to their lectures.

The Fair came to an end on the 5th September 2004 and before leaving we were awarded with Certificate of Participation and some memento.

In retrospect, we can say that participation in this Fair gave us a great exposure to Science and Technology and helped us realize that there is much beyond classroom learning. *Techniche* reminds us that we are living in a highly developed world with neck-to-neck competition everywhere, which demands a high degree of Professionalism in every spheres we pursue.

We would like to tell our fellow students that Science Fair like these are extremely informative and contribute a lot to an overall development in us. It will be wise not to miss any of these opportunities, which come on our way.

We, the students of B.Sc IIIrd year, would like to express our deepest gratitude to our beloved Principal Dr. (Mrs.) M. P. R. Lyngdoh and Vice-Principal Prof. N. K. Sarkar and the Managing Committee of the College for enabling us to participate in this Technology Fair and for providing financial support. Last but not the least, we would like to extend our gratitude to our beloved Teacher Dr. (Mrs.) A. A. Ahmed who willingly took the responsibility of accompanying us to Guwahati on such a short notice.

"It was a memorable experience for all of us"



SHILLONG



COLLEGE

shillong@rediffmail.com
2224903

SHILLONG COLLEGE STUDENTS' UNION, OFFICE BEARERS 2004-05

	Post	Name	Class
1.	President	Dr. (Mrs.) M.P.R. Lyngdoh	Principal
2.	Vice President	Walter M. Marbaniang	3 B.Sc.
3.	General Secretary	Boney Kharmalki	1 BA
4.	Asst. General Secretary	Bethlehem Judea Nongrum	3 B.A.
5.	Music Secretary	Allan C. Laloo	3 B.Com
6.	Asstt. Music Secretary	Vanessa Mukhim	2 B.A
7.	Sports Secretary	Khrawkupar Warjri	1 B.A.
8.	Asstt. Sports Secretary	Sunny Massar	1 B. Com
9.	Debate Secretary	Noverwell K. Iangrai	2 B.Sc.
10.	Discipline Secretary (Boy)	Wanlambok Kharsati	1 B.Sc.
11.	Discipline Secretary (Girl)	Emidaka Iakai	3 B.Sc.
12.	Asstt. Discipline Secretary	Pynskhembor Myllemngap	1 B.C.A.
13.	Editor College Magazine	Mebanshembha Lawai	I B.Sc. Comp
14.	Member Editorial Board	Deiti Shanpru	XI Arts
15.	Member Editorial Board	Ianly Bernard Nongrum	XII Arts
16.	Member Editorial Board	Shandrowell Sangriang	XII Sc.
17.	Secy. Boys' Common Room	Trairistar D. War	2 B.A.
18.	Secy. Girls' Common Room	Milky wayne Diengdoh	1 B.Sc. Comp



Shillong College Students' Union Office Bearers : 2003 - 2004

01. <i>President</i>	: Dr. (Mrs.) M.P.R. Lyngdoh	Principal
02. <i>Vice-President</i>	: Miss Neetima Kharbuli	B.A. IIIrd Yr.
03. <i>General Secretary</i>	: Shri Allan Campbell Laloo	B.Com.IIInd Yr.
04. <i>Asstt. Secretary</i>	: Miss Behtlehem Judea Nongrum	B.A. IIInd Yr.
05. <i>Music Secretary</i>	: Shri Johnny Lyngdoh	B.A. Ist Yr.
06. <i>Asstt. Music Secretary</i>	: Miss Ibanylla Nongkynrih	B.A. Ist Yr.
07. <i>Debate Secretary</i>	: Shri Bnjopkupar Warjri	B.Sc. IIIrd Yr.
08. <i>Discipline Secretary</i>	: Boys' : Shri Lumlang Stephant Lyngdoh : Girs' : Miss Sibalis Marwein	B.Sc. IIIrd Yr. B. Com. Ist Yr.
09. <i>Asstt. Discipline Secretary</i>	: Shri Noverwell Iangrai	B.Sc. Ist Yr.
10. <i>Editor</i>	: Shri Banthom S. Sumer	B.Com. Ist Yr.
11. <i>Student Editorial Board Member</i>	: 1. Miss Basukshisha Umwi 2. Shri Boney Kharmalki 3. Shri Diloster Thabah	XII Com. XII Arts XII Com.
12. <i>Sport Secretary</i>	: Shri Lurshai Nongkynrih	B.A. IIInd Yr.
13. <i>Asstt. Sport Secretary</i>	: Miss Annie Basuk Mitri	B.A. IIIrd Yr.
14. <i>Secy. Boys' Common Room</i>	: Shri Wallambor Myrthong	XII Sc.
15. <i>Secy. Girls' Common Room</i>	: Miss Nandita Rynjah	XII Arts.



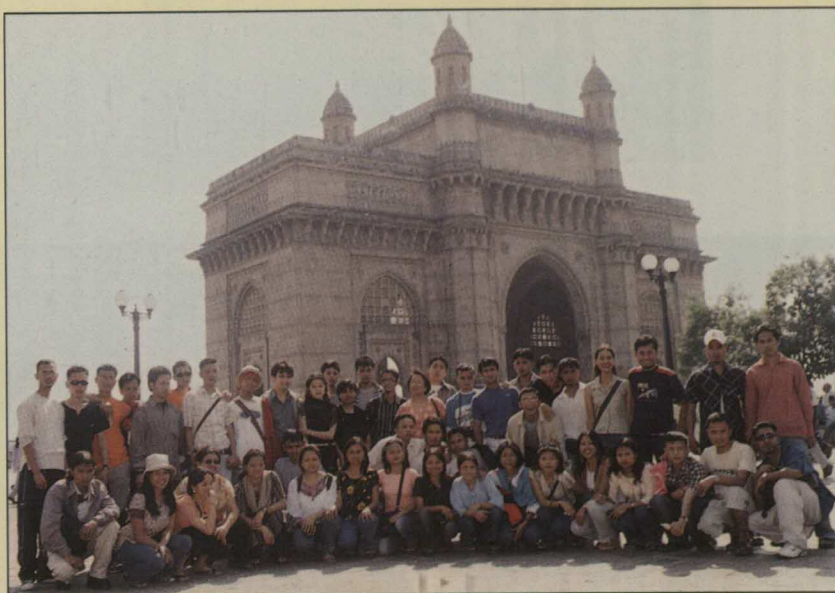
SHILLONG COLLEGE

SHILLONG - 793003

Members of the Governing body (2001 - 2004)



From Left to Right : Shri T.S. Rajee, Dr. B.B.P. Gupta, Dr. S.K. Gupta (Vice Principal, Professional Courses), Shri J. War, Shri N.K. Sarkar (Vice Principal), Prof. (Smti.) K.S. Lyngdoh (President), Dr. (Smti) M.P.R. Lyngdoh (Principal & Secretary), Shri K.L. Tariang, Shri D.B. Gurung And Shri D.C. Das Chowdhury.



*Shillong College Excursion Team
along with the Teachers-in-charge
Dr (Mrs) E. Kharkongor and Sri S.O. Lyngskor
in Front Gateway of India, Mumbai*

Annual Cultural and Social Week, 2003



Sri Paul Lyngdoh
Minister for Sports & Youth Welfare, Meghalaya
Distributing Prizes



Students performing at the Valedictory Function



A view of the audience at the
Valedictory Function



Dr (Mrs) MPR Lyngdoh, Principal
Distributing Prizes



Sri N.K. Sarkar, Vice-Principal
Distributing Prizes

World Environment Day 2004



Sri Friday Lyngdoh, Minister for Urban Affairs, etc.
Meghalaya
*at the Inaugural Function of World Environment
Day 2004 Celebration on 05-06-2004*



*Budding talents during Sit and Draw Contest
on World Environment Day Celebration*



Principal, Dr (Mrs) MPR Lyngdoh,
Addressing the gathering



A section of the audience

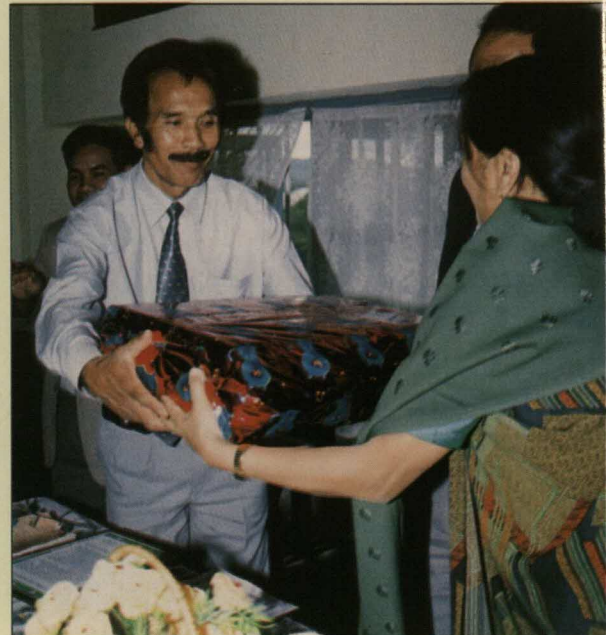


*Members of the Shillong College Botanic Club
in a lighter moment during a session in 2004*

FAREWELL



Sri Bikash Roy, Head, Commerce Department
who retired from services on 31.05.04



Sri T.T. Pachunga, Head, Mizo Department
retired from services on 31.08.04



*NSS Volunteers of the College on
National Voluntary
Blood Donation Day 01-10-2004 with
Teacher-in-charge, Sri H. Iangrai*



NSS Volunteers of the College donating blood



*Teacher-in-charge Dr (Mrs) A.A. Ahmed and students — Saptarshi, Ester, Elvira, Lilymon, Emidaka, Assunta, Siantilin,
Sillarine with eminent scientist Prof. Yash Pal, during "Techniche 2004" at IIT Guwahati on 04.09.2004*



*Champion Shillong College Football Team with
Teacher-in-charge Sri T.S. Rajee*



*Champion Shillong College Table Tennis Team
(Boys) with Teachers'-in-charge
Dr Malay Dey, Sri H. Iangrai, Smt W.K. Sohlia
and Smt P. Khonglah*



*Runners-up (Inter College) Shillong College
Basketball (Boys) Team with Teacher-in-charge*



*Runners-up (Inter College) Shillong College
Basketball (Girls) Team with Teacher-in-charge*



Shillong College students at the Relief Camp at Sahnsniang



The Relief Camp at Sahnsniang

RELIEF CAMP AT SAHSNIANG



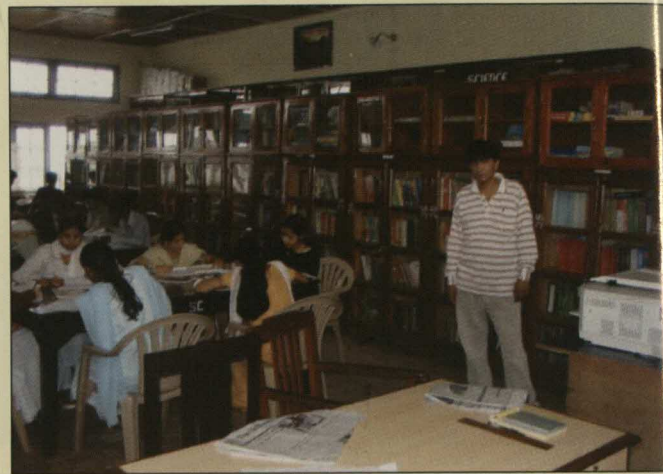
Sri Allan C. Laloo, Secretary, SCSU
*addressing the inmates of the
Relief Camp at Sahnsniang*



Some members of the Staff of Professional Courses



*Entrance corridor of
Shillong College Library*



Students busy in Library Work



Students using the Library facilities



*Some teachers taking a break from
busy academic schedule*

Few Words from the Vice-President S.C.S.U.

Neetima Kharbuli
Vice-President
Shillong College Students' Union
B. A. IIIrd Year

Nothing is impossible in this world whereas Unity is concerned. Unity and shared values are the best for team-work, and this is where I experienced during my tenure as the member of the S.C.S.U. Students as well as teachers worked together collectively be it an annual functions or any other function.

As our College Magazine is being published annually, students get opportunities to express themselves freely.

I would like to request each and every students to stop being bashful but to take an active part in every activities undertaken by the Union and display their hidden talents. No matter we win or lose but the only thing that counts is participation.

I would like to express my heartfelt gratitude to our Principal, Vice-Principal, teaching Staff as well as the non-teaching staff for their support and co-operation.

My special thanks goes to Prof. I/c Dr. M.N. Bhattacharjee and all the members of the Editorial Board for their hardwork and sincere dedication.

I also owe my gratitude to all the members of the S.C.S.U. especially Johny, Allan, Wallam, Annie, Lurshai, Sainkupar, Bethlehem, Banjop, Bala, Fatima. Frankie and Iba for their encouragement and help. They have done good job beyond the call of their duty to make the College Week a wonderful experience.

It remains for me to specially thank all the students for their overwhelming response and co-operation.

Lastly, I would like to apologize for all my short-comings in my tenure.

Thank You, Khublei Shibun

And

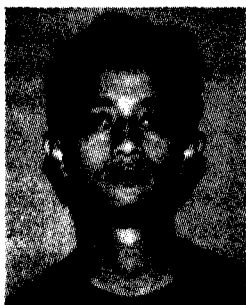
"Lets Make A Better Tomorrow"

"Bureaucracy is an essential element of man's alienation from the society. There are no human relationship for the bureaucrat, only files, i.e. objects. Man himself turns into a file. A dead man is identified by an index number. Even when a man is personally summoned he is not a person but a case."

— Critic Arnest Fischer



Shillong College Students' Union Report (2003-2004)



Allan. C. Laloo
General Secretary
Shillong College Student Union
(2003-2004)

The past one year of The Shillong College Student Union

Endeavour has endured in its stride for progress, accomplished many challenges and test that was put in front of them. Much to the surprise of many, the S.C.S.U. 2003-2004 has had many achievements only because of the Unity it had among the union members. The S.C.S.U. 2003-2004 has stressed to a great extent in enhancing the College to a more eminent educational institution rather than just a mere mark, as critics would have it.

In its strive for achievement, the S.C.S.U., with the help of the Principal (as President of the Union), the teaching staff, non-teaching staff, the office bearer of the College, and most importantly the students, had overcome many obstacles. During the N.A.A.C team visit to the College, the S.C.S.U with the advice of the Principal has been able to help by concentrating mainly on the students, maintaining the discipline in and around the College campus and

having a friendly atmosphere among all of the students. The three day visit of the N.A.A.C team proved fruitful, since the College attained a Grade B (70 - 75%) and all the hard work and sacrifices of the Union members has been paid off.

Apart from the N.A.A.C. team achievement another great accomplishment was the aid given to the people (refugees) of Sahsniang. This would have not been possible if it was not by the permission of the Principal to collect funds from the students, teachers and the Non-teaching staff. With sufficient amount collected a 10 (ten) member team of S.C.S.U. headed for Sahsniang on Monday, the 26th November 2003 led by our Vice-President, Miss Neetima Kharbuli. On reaching the spot (refugees camp Sahsniang) all of us were shocked to see thousands of refugees residing in plastic covered camps. It was a painful experience to see such poor people having deserted their homes and belongings for fear of the militants.

Small children aged from 6 month to 12 years have little or nothing to wear. We visited some of the camps and were sad and emotional to hear of their painful story. We then gave our aid - food, clothing and milk. I Allan. C. Laloo, General Secretary S.C.S.U. gave a small speech to the refugee of Sahnsiang. The speech was about our deepest sympathy, giving them confidence and support and most importantly our prayers so that they will be able to return to their own homes once again. Before I concluded the speech, I also urged upon the Government not to stay put but look upon the matter with serious dedication to get the people back to their homes as soon as possible.

Yes, we also would not deny our short comings during this one year and we also apologize for any of our faults. We can't change the circumstances but we did change our prospective.

Before I conclude, I also urge upon the future S.C.S.U's to have strength and confidence in guiding the College and students as a whole to achieve a greater height and a greater possibility, because you cannot create experience, you undergo it.

The leader has to be confident, assured, bold and daring. He must be ready to take risk, show

initiative and display pluck in seizing the opportunities. He must have determination and perseverance to carry on in spite of difficulties and trials. He must accept new challenges cheerfully and seek out new responsibilities on his own initiatives. He must have the courage to face any audience and put across his views eloquently, coherently, logically and convincingly. He must maintain self-controlled under all circumstances and should be able to assert himself where the occasion demands it. All these indispensable and extremely important leadership attributes are dependant, to a great measure, on the self-confidence of the individual to make him/her a great leader.

Last but not the least

My sincere "Thank you" goes to our Principal (Dr.) Mrs. M.P.R. Lyngdoh, our Vice-Principal Shri N. K. Sarkar, the teaching staff, non-teaching staff and our dear students for participating and for lending a helping hand to the S.C.S.U.

Thank you all,

Striving For Excellence
Long Live S.C.S.U



SHILLONG COLLEGE, SHILLONG

(Estd. 1956)

FACULTY MEMBERS (AS ON 01-10-2004)

Principal

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

Vice-Principal

SHRI NIRMAL KR. SARKAR

Department of English

1. Smt. M. Bordoloi
2. Shri Nirmal Kr. Sarkar (Vice - Principal)
3. Smt. Smritirekha Das
4. Dr. (Mrs.) D. Bhowmick
5. Smt. B. Wanniang
6. Smt. I. S. Dkhar
7. Shri L. M. Pariat

Department of Khasi

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

Department of Garo

14. Smt. L. D. Marak

Department of Assamese

15. Dr. K. A. Ahmed

Department of Bengali

16. Smt. Chandana Dhar

Department of Hindi

17. Dr. (Mrs.) Shruti Pandey

Department of Nepali

18. Shri N. B. Rai

Department of Statistics

19. Shri Sankar Goswami

Department of Education

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

Department of Economics

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

Department of History

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

Department of Philosophy

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

Department of Political Science

38. Smt. Nalini Sinha
39. Smt. Lana P. Shadap
40. Smt. Vinery R. Solomon
41. Smt. R. Pyngrope



Department of Commerce

42. Shri S. R. Nongkynrih
43. Shri Kallol Dutta Roy
44. Shri Anurag Khanduri
45. Shri Barun K. Saha
46. Shri Sankar Sarma
47. Shri Benjamin F. Lyngdoh

Department of Mathematics

48. Smt. Suvra Dhar
49. Dr. Hrishikesh Dhar
50. Shri D. Shadap
51. Shri M. W. Synrem
52. Shri Spainbarlong Kharchandy

Department of Physics

53. Shri Durbadal Mukherjee
54. Smt. E.N. Dkhar
55. Shri Snarmon Lato
56. Shri M. J. Rynjah
57. Shri Rajat Kanti Das

Department of Botany

58. Smt. Roma Sarkar
59. Dr. (Ms.) A. Ahmed Ashraf
60. Shri Swapan Kr. Roy
61. Smt. D. Kharchandi
62. Smt. M.V.T. Marwein

Department of Chemistry

63. Dr. S. K. Gupta
64. Shri T. J. Kharbhih
65. Dr. M.N. Bhattacharjee
66. Dr. (Ms.) D. L. Buam
67. Shri Kenneth Umdor

Department of Zoology

68. Smt. Rekha Devi
69. Dr. Malay Dey
70. Smt. D.N. Shabong
71. Smt. Jennifer Lyngdoh
72. Smt. Suparna Choudhury

Librarian

73. Smt. W. Dkhar

Professional Courses

Vice Principal : Dr. S. K. Gupta

Bachelor of Business Administration (B.B.A.)

1. Shri Bikash Roy - Incharge
2. Smt. W. C. Kharkongor
3. Smt. P. Khonglah

Computer Science

[incl. B.C.A. and B.Sc. (Comp.)]

4. Shri Pinbianglut Hadem
5. Shri G. K. Nongkynrih
6. Smt. A. Mitri
7. Shri Shanborlang Warjri
8. Smt. Tina Singh

Comp. Laboratory

1. Shri Alfred F. K. Sawian

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

Name	Department :
1. Shri Andrew Simon	English
2. Smt. D. Rynjah	Political Science
3. Smt. Bakiamon Rynjah	Khasi
4. Smt. Amanda B. Basaiawmoit	English
5. Shri M. Haque	Physics



Non Teaching Staff

(i)

1. Shri S. K. Dam
2. Smt. K. Sorcar
3. Shri D. Bhattacharjee
4. Shri Nikhil Paul
5. Smt. Rosaline Khongwir
6. Shri C. J. Kharshiing
7. Shri Anthony D. Jyrwa

(ii)

1. Shri Dulan Kr. Das
2. Smt. F. Kharluki
3. Shri R. Kharkongor
4. Shri Prem Sharma
5. Shri Tulshi Ram Fullel
6. Smt. W. Mawthoh, Lib. Asstt.
7. Shri Raj Kishore Rai

8. Smt. D. Kharlukhi
9. Shri C. S. Kharnari
10. Smt. K. Warjri
11. Smt. J. Myrten
12. Shri Kumar Rai
13. Smt. Alphonsa Rymbai
14. Smt. Phang Syngai
15. Shri Anil Kr. Khannal
16. Smt. W. Basaiawmoit
17. Smt. J. M. Lyngdoh
18. Shri Augustine Khriam
19. Shri S.K. Wallang
20. Shri Augustine Lyngdoh
21. D. O. Wahlang
22. Smt. Angeline Khongwir
23. Shri D.R. Kharmujai
24. E. Pyrtuh
24. Shri A. Kurbah

Teachers' In-Charge For Various Activities of the College for 2004 - 2005

Overall In-Charge Students' Union : Dr. S. K. Gupta

Overall In-Charge Coordination : Shri D. Mukherjee

Overall In-Charge Sports : Shri T. S. Rajee

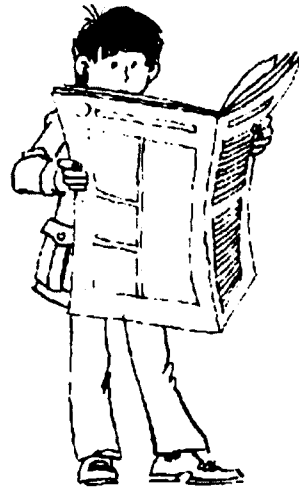
Overall In-Charge Discipline : Shri K. D. Ramsiej

Football : Shri T.S. Rajee, Shri S. Kharchandy, Shri Pathaw,
Shri D. Shadap, Shri H. Marwein.

Basketball : Shri R. Rynjah, Dr.(Mrs.) E. Kharkongor, (Mrs.) H.
Diengdoh, Shri M.W. Synrem, Smt. I. Kharkongor



Athletics, Boxing	: Shri T.J. Kharbhih, Shri L. Pathaw, Shri A. Khanduri, Mrs. J. Lyngdoh, Shri B. F. Lyngdoh, Shri P. Hadem, Shri D. Shadap, Smt. I. S. Dkhar, Smt. D. Kharchandy
Indoor Games	: Dr. M. Dey, Shri. H. Iangrai, Shri G. Nongkynrih, Smt. W.C.K. Sohliya, Shri S. Lato
Cricket	: Dr. M.N. Bhattacharjee, Shri S. Sharma, Shri H. Dhar, Shri Sankar Goswami
Volleyball, Hockey	: Shri B.K. Saha, Shri S.K. Roy, Shri S.O. Lyngskor, Shri S. Lato.
Music, Culture	: Smt. M. Gatphoh, Shri T. J. Kharbhih, Miss V.R. Solomon, Shri L.M. Pariat, Mrs. R. Devi, Shri N. B. Rai, Dr. K.A. Ahmed, Miss C. Dhar, Dr.(Miss) D.L. Buam, Smt. V.C.S. Dkhar, Dr. (Mrs.) S. Pandey, Mrs. L.D. Marak, Smt. B. Wanniang, Smt. R. Sarkar, Smt. S. Das, Smt. E.N. Dkhar, Smt. M.V.T. Marwein, Smt. J. Paul, Dr.(Ms) D. Mawroh, Smt. A.M. Mitri, Shri M. Rynjah.
Refreshment	: Shri S.R. Nongkynrih, Smt. L.P. Shadap, Smt. M. Bordoloi, Smt. S. Dhar, Shri K.D. Roy, Dr.(Miss) R. Dkhar, Smt. J. Chowdhury, Smt. D.N. Shabong, Smt. S. Choudhury, Smt. O. Kharkongor, Dr. (Mrs.) D. Chattopadhyay, Shri W. Lawai.
Debate, Quiz, Essay Etc.	: Dr.(Mrs.) A.A. Ahmed, Dr.(Mrs.) D. Mawroh, Dr. (Mrs.) D. Bhowmick, Dr.(Ms.) N. West, Smt. P. Khonglah.
College Magazine	: Dr. M.N. Bhattacharjee.
College Discipline	: Shri K.D. Ramsiej, Shri H. Iangrai, Shri B. Syiem, Dr. B.P. Tripathi, Smt. A. Nongbri, Smt. R. Pyngrope, Shri W. Lawai.
Boys Common Room	: Shri W. Lawai, Shri B.F. Lyngdoh, Shri S. Kharchandy
Girls Common Room	: Dr.(Mrs) E. Kharkongor, Smt. N. Lytan, Dr. (Ms.) D. L. Buam.



*Khasi
and*

Garo Section



*"Nga iohi ia la ka Ri ha tmier ka riat ba
Shyrkhei ... Lada ngim kyndit
bynriew.....ngin sa long nong-Gebion ban
thohdieng bad tong um iano re"*

- U Soso Tham



"KI THWEI JINGTIP"

Da u Samla Wandonbok Jyrwa.
B.Com. 1st Year (Honours).
Bus: Mathematics & Computers.

Menta u khun Khasi Pnar ula don ha ka renfeng reniot kaba la biang ban ia mad ia "ki thwei jingtip". Bad kumjuh ruh kiba la biang lut nadong shadong, la jan ha baroh ki liang, te ka ladei da shisha keiñ ba ngin ia twad noh menta ia kitai "ki thwei jingtip" ban penriewspah, shuh shuh ban ia kaba menta. Te kane ka phang kan ktig bad pynsuhthied shuh shuh ia kito kiba sngew tennad ban iai wad ia ki thwei perdañ u khun bynriew lingba ka jingiai tbeh shuh shuh ia kitai "ki thwei jingtip" u khun benriew khamtam lei lei hakane ka Bri u Hynñiew Trep u Hynñiew Skum kaba ong ka Ri-Khasi baieid ki Blei bad ka Ri - Shong pdeng Pirthei.

Menta hangne lingba "ki thwei jingtip" jong nga ba balei ki sin iaka ktien Khasi kum ka ktien Sohra? Bad ka jubab ka long ba ia ka ktien Khasi ka dei naka themmei jong ka shnong Amwi ha Ri-War Jaintia, bad la don uwei u riwkhraw perkhat uba la shemphang haduh katta katta u Rgh. David Roy ula thoh kumne hakaba u Rgh. Sumar Sing Sawian uba long u Chairman jong u loum (Lum) Sohpetbneng Komiti ula penshai shuh shuh halor jong kane.

Phi jiw poi pirkhath ne em ba ka themmei (Thymmei) jong ka ktien Khasi

ka don ha ka ktien WAR UMWI (AMWI). Ki jiar haka Khasi ka don ha ka ktien WAR JOWAI, WAR MAWSHAI, Ktien NONGKREM bad kumta ter ter. Ka sa jiar pat ha SOHRA. Bad haka wei ka por ka wei ka briew kaba kerteng (kyrteng) ka SOHRA na ka shnong MAWSHONNOH ha SOHRA RIM. Bad kane ka briew ka la kren tiak shi tiak iaka ktien KHASI, bad kumta baroh ki briew ki la sdang ban penbud(pynbud) ia kane ka rukom kren ba sngow (sngew) tennad (tynnad) jong ka SOHRA bad ia kane ka ktien la tip lane sin noh kum ka ktien SOHRA, ban buh sah nam ia ka kerteng (kyrteng) kata ka briew kaba kerteng (kyrteng) ka SOHRA bad naduh kata ka por; bad iaka kerteng (kyrteng) jong ka shnong ruh la jiw-tip kum ka SOHRA. Bad kine ki jubab halor jong katei, bad badei lingba (lyngba) kine ki daw ba sa sin kum ka ktien "SOHRA" ia ka ktien KHASI.

Hato phi jiw poi perkhat (pyrkhat) ba ka Ktien Khasi ka long kaba iar bha haduh katta la kum ban shu kdew nuksa hangne tang kawei ka kentien (kyntien) ruh, henrei (Hynrei) kala kenthup (Kynthup) patde haki lai rukom kum ka nuksa naka "Thwei Jingtip" ka jong nga u nongthoh hangne kum ka kentien (Kyntien) "LORNI". Ka ktien LORNI ka

don lai benta (bynta) kiba kenthup (kynthup) patde hakane kawei. Ka kentien (Kyntien) "LORNI", bad la kum ban shu ia penshai (pynshai) noh hangne ba kane ka kentien (kyntien) LORNI kadon haduh lai jaid kiba kenthup (kynthup) ha kane ka wei ka kentien (kyntien) bad kata kaba nengkong (Nyngkong) eh ka dei ka "LORNI HOK" Kaba ar kadei ka LORNI İOH-JA, bad ka balai ka dei ka LORNI PAP. Bad kumban shu ia penshai (Pynshai) shuh shuh hangne harum kawei hadien kawei pat:-

1. LORNI - HOK :- Haba ong LORNI - HOK, ka thew bad thmu, ia tang ia ki jingshisha bad ki bom (bym) dei satia ki Lamler lane ban shu thog (thok) kaba iathuh tang ia kiei kiei baroh ki jingshisha, bad ki jiw iathuh tang ia kaei kaba la dep tip shai bad kim jiw thaw stad shuh ba ioh ka wan ka "Siar Ka Lait Kylla", te ia kum kata la jer ne khot da ka LORNI - HOK.

(2) LORNI-İOH-JA :- Haba ong "LORNI-İOH-JA" patde kaba thew bad thmu, kum ka nuksa, ha kane ka jug (juk) ka pule dangle menta (mynta) te haba uto uba smat ban LORNI lane ban pule kot u jiw ioh ja patde hadien habud, bad uto u (bym) bom nang ban rep te u leit LORNI noh shuwa na la u paralog (paralok) uba la nang bha ban rep te u sa leit ban pershang (pyrshang) sa hala ka jong lade, te dei lingba kaba u jiw smat ban LORNI na ka benta ban ioh ja, bad sa ong bad thoh artad da ka "LORNI-İOH-JA".

(3) LORNI-PAP :- Tang ban shu sngap ruh la sngewthuh ba ka "LORNI-PAP" ka la ieng lupa (lypa) na ka benta ka bom (bym) shisha te kaba ong LORNI-PAP kaba mut ba u shu thaw stad hi dalade bad um jiw perkhat (pyrkhat) iala ka Lingkdong (Lyngkdong) lade, uba shu lapmiet taŋ hala ka tingkong (tyngkong) iing ki briew kum ban shu ong/thoh hangne mynta, kumba ki 'riew temmen (tymmen) ki jiw ong "Ka briew ba shu ioh sngew ne tip. Ban set kam lah shawei ka kit; khamtam iaki kam bom (bym) bit thad lad, ki Sin iaka - Ka DONGSHIMAT. Bad ka riew LORNI-PAP kentiap (kyntiap) tingkong (tyngkong). Ha la iing la jong kam neh ban shong; wow! ba ka padiah d'u 'liej khlem shiing (shyieng) ki Sin iaka I SIM LAI DIENG. Te badei kum kine ba sa ong ka LORNI-PAP.

"DA KIAN JINGIEID PHI LAM İANGA

DEITI PHRANGSNGI HA SHI HARA.

BAN TEI LONG-BRIEW SHYNRANG KYNTHEI
BAD "SOH KHAWBLEI" RYNIENG BAN TEI".

"AKOR SYMPAIN DA KTIEN BAROH KA TEH,
LONG KUM ASTOR BADEI BAN SLEH".

KHUBLEI SHIBUN
İA PHI KI NONGPULE.

KI KHANA LYNGKOT **bad** **BA MYNTOI**

Bankor Kurkalang

Laitkseh (vill)

P.O. - Smit E.K.H.D.

3 B.A. (Khasi Honours)

Shisien ha kawei ka sngi, katba nga dang shong da ka Taxi na lewduh sha Smit, iwei i thei Khasi iba nga ithuh bah, i pynsangeh ia kata ka 'Taxi' bad ita i thei i phong da ka "Salwar". Haba u driver u la pynsangeh, uwei na 'kita kiba shong (passenger) u la kren ia i da ka ktien dkhar (hindi). Te namar ba im nang ban kren hindi ba i long i khasi, i shu leh noh kunba mynthi khlem nud pynphai ktien ia uta u nongshong uba kylli. Katba kata ka 'Taxi' ka nangiaid uta u passenger u la kylli na nga, bad nga la iathuh ha u mian mian ba i dei i khasi, Hangta hi u la pan mab pat na i da kaba u ong, "Mab noh mo kong, namar ba nga mut ba phi dei i 'Di Di'", ita i Kongthei i la shu leh mynrkhie noh artad da ryngkat ka jinglehraiñ. Te ka long shisha kaba i bieit ia ki kynthei khasi ban shu shah khot ei da i 'Di Di'.

Ha kawei pat, katba nga dang shong ha 'Bus' arngut ki samla shynrang khasi ki shong na ka 'seat' kaba shadien jong nga, te haba ki iakren pat ia kine kitai, kim ia kren Khasi hynrei ki ia kren pynban da ki ktien ki bymdei ki ktien khasi bad nga ruh nga nang tharai ba ki long ki bym nang ia ka ktien khasi. Hynrei sa shiphang por pat, ki kylli pynban ia nga, "Katno Baje Bah Mynta?". Nga la jubab bad nga sa peit artad sha ki bad hadien kata nga sa tip pat pleng dei ki Samla Khasi.

Lyngba kine ki jinglap jingshem ha ka jingim jong nga, nga da kwah eh ia ki khun samla khamtam Shynrang bad Kynthei Khasi ba ki dei ban ri la ka akor ka burom ka ktien

bad riam la jong khnang ba ka kolshor la jong kan sah pateng pakit. Haba phai shisha mynta ka kolshor jong ka jinglong khasi kam don shuh naduh kiba dang khynnah wat haduh ki rangbah ruh. Haba phai shisha sha kiei kiei baroh ngi i don shisha ka jingitriem ia ka jaitbynriew Khasi Hynñiew Trep Hynñiew Skum ioh kan shu duh shu dam noh ha ka akor ka burom. Ka riam ka beit, ka ktien ka thylliej bad ba ka pyrkhat, riam bad ktien nongwei pat kan nang bsut ha Ri Khasi.

Haba ngi phai mynta sha ka Ri Khasi, ka long shisha ka Ri kaba don ia ka akor ka burom naduh ka riam ka beit ka ktien ka thylliej, hynrei mynta pat kam don shuh bad ka akor khasi pynban ka la nanghiar suki suki. Hynrei wat la katne ka long bad wan jia ha ngi, to ngin ia ieng bad ban kyndit bynriew noh ban ri ia la ka akor ka burom lyngba ki ktien ki thylliej, ki riam ki beit khnang ba ka kolshor khasi kan neh bad ngin kyrpad ruh na u Blei ba un pynlong biang ia ka Ri Khasi, ka Ri ha kaba ka akor bad ka burom ka synshar ha ka longbriew manbriew.

Kynmaw Trai ia ka Ri Khasi,

Kynti u barim bajah,

Shon ka Mohor u Jehobah

Ha ka pateng ba dang sah;

Trai nangtrei, ba ngin sei,

Ia ka sap tip briew tip Blei.

KA JING BIANG POR

Heipor -Uni Bang
Class - B.Sc 2nd (Hons Botany)

JINGLAMPHRANG :- Ka Jingbiang por ka long ka jingmlien ban leh ia kino kino ki kam ha ka por kaba biang. Ka long ka jingmlien kaba bha bad badonkam tam ha ka jingim u briew. Namar u briew uba leh ia kiei kiei ki kam jong u ha ka por kaba biang u long u briew uba jop ha ka jingim jong u. Hynrei uno uno u bym shym la leh ha ka por kaba biang (timeless) um lah ban poi haei haei ruh, hynrei u kut tang ha ka jingshahrem, ka mut um lah ban leh ia kaei kaei ne poi sha ka thong.

U briew uba biang por u lah ban leh ne pyndep ia ki kamram jong u ban ia u briew uba la duh ia kane ka jingmlien. U ioh ka jingmyntoi kaba bha bad u la lah ban pyndep hok ia la ka kamram. Bad ruh u ioh ia ka jingiaroh na ki briew ha ki liang bapher bapher. Baroh u briew u dei ban long uba biang por. Khamtam ia ki khyannah skul, nongtrei ophis, ki nongkhaai bad ki riew paidbah ruh kumjuh. Kum ka nuksa:

(A) KI KHYNNAH PULE :- Haba ong khyannah pule kata ka kynthup lang ia baroh naduh uba dang pule Arit haduh uba leit College ne University. Kumta ka jingmlien ban biang por ka long kaba donkam bha iangi ki khyannah pule. Ka jingbiang por ka long kum ka jingkyrkhu ia ngi lah ban ong. Namar kaei kaei kaba ngi dei ban leh ngi dei ban leh ha ka por kaba biang, Nuksa :-

- (1) Ngim dei ban wan slem sha Skul, College.

- (2) Ngì dei ban bud bad peitbniah bha ia ka rutin jong ngi thik pathik.
- (3) Ngì dei ban shong biang por hapoh klass.
- (4) Ngì dei ban pynkhreh ia ki lynnong jong ngi ha ka por kaba biang.
- (5) Ngì dei ban biangpor ha kino kino ki kam, la ha iing hasem, ha skul ha college, ha ki kam paidbah bad wat haduh ki jingialehkai ruh.
- (6) Ngì dei ban biangpor ha kano kano ka por jong ka jingim jong ngi la ha ka bam ka dih, ka thiah ka dem, ka iaid ka ieng.

Namarkata lada ngi kum ki khyannah pule ngi lah shisha ban leh kumne kumba la batai haneng, nga ngeit skhem ba khlem artatien ngin long beit ki briew kiba dap da ka jingkmén bad kiba iai jop ha ka jingim jong ngi kaba man la ka sngi.

(B) KI NONGTREI OPHIS :- Ka kynthup lang ia baroh naduh u pion haduh u ophisar ne ki minister kumjuh. Lada ki nongtrei ophis ki long kiba biang por, ki lah ban pyndep ia la ka jong ka kamram jong ki ha ka por kaba biang. Bad ki kam ki jam ha kino kino ki ophis ruh ki long kiba iaid beit iaid ryntih. Hynrei lada kim long kiba biang por, kiba bun ki kam ki jam ha ki ophis kin long kiba pynsahteng namar kim lah ban pyndep ha ka por kaba biang. Bad kane ka wanrah ia ka jinghuri hura ha ki ophis trei kam. Kumta ka

jingbiang por ka long kaba donkam bha haduh katta katta ia ki nongtrei ophis.

(K) KI NONGKHAÏ :- Ka jingbiang por ka long kaba donkam bha ia ki nongkhaï. Namar bunsien ngi iohi ba ki nongkhaï kim ju don por wat tang ban bam ruh, namar ba u bun kam palat bad um lah hi ruh ban pyndep ia la ki kam jong u wat lada u trei synña bad sngi. Hynrei ngi dei ban tip baroh kane ka mih tang na ka jingbym biang por jong ki. Lada ki nongkhaï ki long kiba biang por ngam tharai ba kim lah ban pyndep ia la ka jong ka kamram. Kum ka nuksa, u nongkhaï u lah ban shalan ia ki tiar ki tar, phah ia ki tiar ki tar, pdiang ia ki tiar ki tar, pyndep ia ki kam ki jam ha ka por kaba biang tang lada u leh ha ka por kaba biang. Kumta ka jingbiang por ka long kaba donkam bha ia ki nongkhaï haduh katta lada ki lah ban leh ia ka.

(D) KI NONGREP :- Ka jingbiangpor kam long tang ia kiba la nang la stad hynrei wat ia ki nongrep ruh ka long kaba donkam bha. Namar u nongrep bunsien ngi iohi ba um long uba biang por bha. Kumta khnang ba un kham suk u dei ban long uba biangpor la ha ka thung ka tep, ka kheit ka ot, ka puh ka daiñ ne ha kino kino ki liang. Namarkata, ngi lah ban ong ruh ba ka jingbiang por ka long kaba donkam bha ia u nongrep.

(E) KI RIEW PAIDBAH :- Ka jingbiang por, ka long kaba donkam bha ia ki riewpaidbah ruh namar teng teng ngi iohi ba kim lah ban wan biang por la ha kino kino ki kam, nuksa ha ki jingialang, jingiaseng, jinglehniam bad kiwei kiwei. Kumta lada ki riew paidbah ki long kiba

biang por kata ka mut da ka basuk lah ban pyndep ia kino kino ki kam kiba hap ban ia pyndep lang.

(G) KIWEI KIWEI :- Nalor kitei ki mat ba la kdew haneng dang don shibun kiwei pat, kiba ngim lah ban iathuh kum ki nongialehkai, ka jinglehniam, bad kiwei. Hynrei ngan shu batai kyllum beit hangne, ba uwei pa uwei u nongialeh kai uba ialeh kai biangpor kata naduh ka kilan met, mareh step bad kiwei u long u briew uba jop. Bad ruh lada ki nongpynñaid niam, ialam niam bad ki paidbah ki long kiba biang por ki lah da kaba suk ban pyndep ia la ka jong ka kamram.

KA JINGPYNKUT :- Kumta ha kaba khatduh eh ngi lah ban ong ba ka jingbiangpor ka long kaba donkam bha ialade shimet namar ba ia kaei kaei kaba ngi dei ban leh ruh ngi dei ban leh biang por. La ha ka bam ka diñ, ka thiah ka dem, ka sum ka sait, ka leit ka wan bad kumta ter ter. Namar lada ngi long kiba biang por ngi lah ban pyndep lut ia kine kiei kiei baroh ha ka por kaba biang. Ki riewstad ne riewpyrkhat ki ju ong ba "ka jingbiang por ka iarap ia u briew ba un kiew kham shajrong" kane ka jingong ngi lah ban ong ba ka long kaba dei shisha. Namar kata ngi dei ban bud ia kane ka jingmlen ha ka jingim jong ngi. Ngi dei ban leh ia kaei kaei ha ka por kaba biang bad ngi dei ban sumar bha ban long kiba biang por, ha ryngkat ka jingiarap jong ka baje ban tip ia ka por bad ban leh ia ki kam jong ngi ha ka por kaba biang.

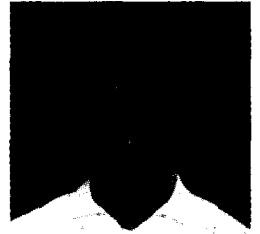
"Leh ia kiei kiei ha ka por kaba dei

Ba phin long ki briew kiba jop ha ka pyrthei".

'KA SHONGKHA SHONGMAN U KHASI'

Kmenlang Khongwir

B.A. 2nd Year
Economics Honours.



1. Kaei ka jingmut jong Ka Shongkha Shongman?
- Ka shongkha shongman ka dei ka Jingpyniadei ne Jingteh ia ki arngut Ki samla, U shynrang uba na kawei ka Kur bad ka samla kaba na kawei pat ka kur ban iadei kha dei man, ban ioh ki khun ki kti, ki khun tun khun jap, ban roi parum pareh, ban heh u synfiang u bynhei bad ruh ban roi ka jait-bynriew, ban ioh ban ia kam kiaw kam kthaw, meikha makha, meinah meisan kumta ter ter.
2. Ki rukom iapoikha.
- Ka Jingiapoikha ha ngi ki Khasi ka don lai rukom :-
 - (i) Ka rukom pyrhia synjat kaba da ia ai sati ksiar ne sati rupa markylliang,
 - (ii) Ka rukom Lamdoh, ka bym don Jingia ai sati synjat,
 - (iii) Ka rukom iadih-iad-um, ka rukom iapoikha ki baduk barangli.

Ia ka suit ka shor, leh niam leh rukom te leh hi kumjuh ha baroh lai.
3. Ki riti dustur ne rukom leh niam ha ka kam iapoikha.
- Ha ngi ki Khasi ka shongkha-shongman ka long kaba kyntang. Kano kano ka iing ne ka kur kam ju leh kyrkieh ia kane. Ka da iaid bniah bha jai-pa-jai ban nym poi sha kaei kaei kaba sngewsih. Ki da pan hukum ne kynjoh ktien na u Blei.

Ha kaba nyngkong ki kmie ki kpa u shynrang ki khmih ynda u khun u la san la rangbah. Hangne ia ka ryta jong u ym tip thikna namar ha ki por hyndai ym pat ju don jingthoh ne sngi kha ei-ei ruh kumba long mynta. Ki shu khmih la u khun u la nang ne em ban shna iing (mynhyndai ki shna iing tang da ka Tyrpait bad ki sbor bad da ka khyndew bad ka eit masi bad ia ka tnum pat ki tap da u tynriew u tyndai) u la nang ne em ban shna mawbyrsiew bad dpei. U la sngewthuh ne em ha ka rep ka riang, u la tip ne em ba ha kano ka por ba dei ban bet ne thung kum ia u kba, u krai, u sohriew, riewhadem bad ha kano ka por ba dei ban ot ne kheit ia kine baroh bad u la sngewthuh ne em shaphang ka die ka thied, ka khaii pateng.

Ynda la biang lut kine baroh bad ynda u khun u la pynpaw ha ki kmie ki kpa ba u don ka jingiapmat ia kano kano ka samla. Ki kmie ki kpa ruh kim ju khang hynrei ki pyllait ia u ban leit kai khyndew ha kata ka iing jong kata ka samla. Mynshwa haba u leitkai khyndew u da leit thiah miet ha kata ka iing bad um ju leit ruh tang marwei u da ialam ryngkat bad ar ne lai ngut ki paralok. Na ka liang ki bahaiing ka samla ruh ki khmih bniah la ka khun jong ki ka imon ne em ia uta u samla. Haba ki iohi ba ka khun ka leh jan ia uta u samla, ki pyrshang pat ban wad bniah da ki rangbah briew kum u kfi ne kmienah, meisan ia ka longiing jong uta u samla kaba kumno. Kumjuh ruh na ka liang jong uta u samla ki da wad ne leh. Haba ki la sngewhun baroh ar liang, ki sa phah pat

na ka liang u shynrang ban leit kylli ne twad jingmut na ki bahaiing ka kynthei bad ynda ki la sngewthuh jingmut baroh ar liang ki sa ia pynbeit ia ka sngi ban iateh. Hadien ba la dep iateh, ki sa buh sa ka sngi iapoikha. Ar ne lai sngi shwa ka sngi poikha, ki ju leit na ka liang kynthei da ki Rangbah ban iapynbeit jingmut kumba katno ngut kin wan on ia u shynrang ha kata ka sngi khnang ba kin sngewthuh ban pynkhreh bam ia kiba wan on ia u shynrang bad ki ju iakut lypa ia ka jaka ban ap ia u nongpoikha ryngkat bad kiba wan synran ia u ban shaw ia ki.

Ha ka sngi poikha, shwa ban mih u shynrang na iing ki ju pynlong jingduwai ban bha ki kam baroh kum bala mut. U shynrang ynda u la mih na la iing um dei ban phai ne kyrtiang dien shuh. Ki kmie ki kpa ruh kim dei ban jaw ummat bad kim dei ruh ban mih habar ban khmih khatduh. Ki kur kynthei u shynrang, u kpa ne pakhyannah, pasan jong u, kim ju leit. Tang ki kñi, ki hymmen para shynrang. Ki ju ong ba lada leit on ka kmie u kpa, meinah meisan ne hymmen para kynthei ka long kumba leit ai khaw duh ia la u khun u kur sha iing ki briew kata sha kawei pat ka kur. Ynda la ia kynduh na baroh ar liang ha ka jaka ba la ia kut, ki ksiang na baroh ar liang ki ju ia kren shi kyntien ar kyntien, ki ia pynithuh ithaw bad ki iasam kwai markylliang. Ki ksiang kynthei ki ju kylli pyrthew la u shynrang u poi suk poi saif naduh ba mih na iing haduh ba un da poi ha ka jaka ba la ia kut ne don kano kano ka wit ka wa. Lada ym don ei-ei kaba kum kata ki shu ia pynithuh ithaw baroh arliang. Ia ka iarong thep kwai ki ju suh da ka sala saw ia u sai kieng. U shynrang lada u kwah ban ai kano-kano ka jingaisngewbha (present) ia ka kynthei u ju thep lang ha kata ka iarong ia kaba un ai noh syndon sha ka kynthei. Ynda la iadep bam kwai ki sa ia iaid lang shrup baroh sha iing ka kynthei.

Ha ka sngi poikha ha iing ka kynthei ruh mynstep ka ju pynlong jingduwai ia u Blei Nongbuh Nongthaw. Ia u khaw bad ka um ba la dep dwai, u ai katto katne symboh

ba ka kan bam bad ia ka um ki pynsleh ia ka ba kan eh rngiew eh rwiang. Ia kane ju leh da u kñi ka iing bad u leh ha nengpei (ka kamra ha khmat iing) ka kynthei ka la shong lypa ha kane ka kamra shwa ban poi u rangbah bad ka shong sha ka liang kadiang ha ka jaka shong u shynrang.

Ynda poi ha iing ka kynthei rung shwa u ksiang ne kñi sa bud pat sa u nongpoikha. Ha kaba un rung ha iing ka kynthei u dei ban jam shwa da ka kjat kamon. Ki meinah, meisan ka kynthei ki la ap lypa ha tyngkong ban pynsleh umphniang ia u shynrang ryngkat ka kyrkhu kyrdoh ia u. Ynda ki la ia rung baroh hapoh, ki sa ia song kwai biang markylliang ryngkat ka pynithuh ithaw. Ynda la dep bam kwai shiphang arphang, ki ksiang ki sa sdang ia ka jingiakren bad ki sa pyndep ia ka suit ka shor bad jingleh niam baroh. Ynda la dep baroh ki rukom leh niam, u Rangbah lada u lah bor, u ksiang jong u samla u ai ka sati ksiar ban pyndeng ha ka samla (ha ka ti did) kumjuh ruh u ksiang ka kynthei u leh, lada kiba ia biang bor jingdon. Lada ki bym lah bor da ka sati Rupa ruh ki ai. Hadien ba la dep lut ki kam baroh ki sa ia sdang sa ka iabam iadih. Shwa ban sdang iabam ha iing kynthei, ki ju phah rah shwa katto katne ka bam sha iing u shynrang bad ju leit ruh da ki rangbah briew. Ka jingmut jong kane ka long kum ka jingleit rah khubor sha iing u shynrang ba baroh ki kam ki jam ki iaid beit iaid biang naduh ba u mih na iing haduh ba ynda la dep ka niam ka rukom baroh namar na ka liang u shynrang ki bahaiing ki ju khmih lynti ban tip kumno ka kam ka long sha iing ka kynthei. Ia kane ka jingleit rah bam ju leit da ki kha ki man ym dei da ki kur. Ia ka bam ha iing kynthei ju ai shwa ia kito kiba wan na ka liang shynrang sa ai ia ki paidbah hadien. Ia uto u khiew ba suit ba dep shor pat ki shet ban ai bam tang ia ki shijur bad ki dei ban bam lut, kim dei ban pynsah, ki dei ruh ban iabam ha kajuh ka pliang. Kumta ia u khaw suit kim ju buh bun ioh ym lah bam ia kane ka ja ba shet kyrpang bad lada jia ba kim dap bam sa khat pat na ka bam paidbah ruh long hi. Kiba kham don, ki da khawai ja khawai doh bad ki da pyniap



sniang. Kito ki ba duk pat ki shu ia dih tang ka lad-um bad bam tang da u kwai. Ka khawai ka dawai kam don bynta ei-ei bad ka niam, ka shu long tang ka leh rong.

Ha ka sngi kaba bud, ju phah leit iaid kai tang baroh ar ngut hi sha lum sha wah. Hadien ar miet pat la leit ialam kai ia ki ryngkat ki kmie ki kpa, ki hymmen para ka kynthei sha iing meikha, fiaakha jong ka.

Lai miet hadien ka sngi poikha, ka kynthei ka khreh sa ka leit kai kiaw. Kam ju leit thylli, ka da shet kyrpang da u Pu um, Pudoh, Putharo, Pumaloi ne kino kino ki jait jingbam kat kiba sngewbha ban rah. Ka kait kim ju rah, hangne lehse kim rah kait namar ka jingthmu jong kane ka long na ka bynta ki kiaw ki kthaw kiba long ki rangbah brierw bad ka kait ka dei ka jingbam ne ja khyllung. Ha iing kiaw ka kmie, u kpa, meinah, meisan, u kfi baroh ki la iadon lang ban pdiang ia ki. Tang shu poi ka kmie, u kpa, u kfi ki pynsleh umphniang ia baroh arngut ryngkat ka duwai ka phirat, ka kitbok kitrwiang ba kin bha kin miat, kin dap kin khlup, bad iar u tnum u tyndai ban bha ka khih ka kamai. Ia ka leit kai kiaw kim ju shah ia kito kiba dang pun khun ne armet, dei ban ap tad haduh ban da lait kha.

4. Ka riam ka beit :-

Ki shynrang ki boh da kaba lieh, sponge ruh da kaba lieh, kam pher lada dei ka rusom ne ka jaiñ cotton bad ki tawah pat da ka ryndia tlem. Ka kynthei ka sem da ka muka ne dhara lieh, saw, stem lait noh kaba iong. Ki tapmoh pat da ki ryndia stem (thohrew). Ki sad beit bad khyllong bad sieh da u syntiew ha u paiñkhyllong. Kiba dang sotti ia ka khlieh kim ju tap lait satang kiba iathoh tymmen te ki tap ia ka khlieh bad kim ju sieh syntiew shuh.

"La buh U Blei ha pyrthei,
Ban long u Thawlang, ka iawbei;
Kine arngut ia pynpoi,
Bad ia dei kynsi, khnang ban roi.
U Kynrad Un pynskhem,
Ban long ban neh ka iing ka sem".

KA LAWEI BA PHYRNAI

Da
Shaniah Skhem Marboh

Haba wad ia jingim tipbrierw tipblei
Kyntait shuwa ia ki rongphong pyrthei
Beh ia ka katba por ka dang biang
loh Khatduh phin sah ha jingsliang

Bun ki jingsniew kin ia leh ban khring iaphi
Ia jingthmu jong phi ban pynbakla lynti
Hynrei ngan ong, ha kine wat leit ngop
Thmu naduh mynsiem sha ka thong ka jingiop.

Pynskhem ia la jingmut jingpyrkhat
Shi jingmut ia ki dieng pynkiang ban rat
Sha jingpynthame bym sule wat shaiong
Kaei ba phi thmu kan sa wan urlong.

Kumba ka por kam ju ap
Mano keiñ ia phi ban iarap
Shisien ba phi la phai bakla
Jingim jong phi ka la sakma.

To ia beh lem keiñ lok ia ka
Kumba i mei i pa ki la ai nuksa
Wat ai ba u lyoh ka jingdum un tap
loh phin bynfiaw haduh ki sngi ka jingiap.

HAP X-RAY SHWA

Donbok Pohti
B.Com 3rd Year

Hangne shisha ha ka pyrthei
Nga la juh ïai mutdur bha
Lada dei ka por ban ïapoi kha
Shyieng krung hap phah X-RAY shwa.

Namar ban peit ïa ka por mynta
La bun sa tang ka jingïakajia
Dei tang namar bym ïahap shyieng krung
Teng teng ïa mih teng teng ïa rung.

Namar bun ki ong kiba nga la ïohi
Katno ki jynjar ki khun ki kti
Namar ki kmie ki kpa shyieng krung kam shym ïa thoh
Bun sa tang ka jingiashrut ïashoh.

Teng teng ka menkmie ka tim ïa u menkpa
Teng teng u men kpa u tim kylla
Ki khun bapli ki shu ang lyngngoh
Ki i kumba ïa knieh shyieng doh

Da jingsaw kyrang da jingphuh syep
U menkpa u lum ki jaiñ ki nep
Bad ka ong ban long kumne te ynnai tnga
Lada shong marwei aïu ngan pyrwa.

Menkmie da jingdom i ïeng pyneh
Da ki khmat ba saw i shu peit seh
Bad la ka tim bad la ka tla
Bad ka kyrshan syngkai khlem i pyrwa.

Hangne shisha la poi ka por
Shwa ban poikha hap leit doktor
Namar ka long kaba sngewsih
Bym ïahap shyieng krung la hap ban mih.

HA KA MYNNOR

Da
Banñiewkor Lyngdoh Nongbri
(Smit)

1. Mynba ka bneng ka dang kyndeng,
Bad ka pyrthei ka dang kynthong;
U longshuwa, jingphan u pynieng,
Jingdum, jingsniew ba un beh thong.
2. Kynta ki her kum 'leipyrthat,
Suidnia u buh u khnong ban shat,
Ban mih, ban khraw bad jait kynja;
Ha lyngwiar-dpei u pyrkhat u pyrta.
3. Ka duitara ha miet synñia,
Ka kynud sngewthiang h'u saimuka;
Ban sneng ban khraw ha ki khanatang,
Ki hymmen, para ki stad ki nang.
4. Khun dap shynrang ka ñawbei u Thawlang,
U pyrkhat u pyrdaiñ ban khraw ka jutang;
Mawbynna mawnam da ka nia u pynieng,
Wat i'u sierlapalang, u kynrem reng.
5. Ka mei hukum ka buh ka pynlong,
Ban ña biria ban ña siatthotng;
Wat ban beh mrad, ki da khan bha,
Ioh wan u thlen ioh dait u khla.
6. Ka aiom ksiar ka sotti juk,
Ka sieng iwbiñ i'u trai muluk;
Khlem tyngkai bor ban ieng rasong,
Ha man ki iing ha man ki tyngkong.

JINGNANG JINGSTAD

La thoh da:
Mr. M. Niangti
B.A. IIIrd Year

Jingnang Jingstad,
Naduh ba dang kha,
Pynheh pynsan;
La ai ña nga da i Mei i Pa.

Naduh dang step phyrngab,
Ki mih sha lyngkha,
Ban lum i'u kew u kba;
Na bynta jong phi jong nga.

Da la ka buit ka bor,
Sha u Blei ki phai,
Jingnang jingstad;
La khun kumno ban ai.

I Mei i Pa,
Ñalade khlem jingpyrwa;
Ki trei miet la bad step,
Ña la kam ban pyndep.

Ña la ki khun ki kti,
Sha skul ki phah;
Ña jingtrei jong ki,
Da jingstad ba ngin siewspah.

To phin minot,
Ña la ka jingpule;
Lada phi shem lanot,
U Blei ka lad un plie.

Jingnang jingstad shalor,
Nangkiew shaphrang;
Jinggeit wat ai kan tlor,
Phin ioh ka jingshemphang.

Kumba la thoh,
"To pan te yn sa ai"
Bible ka ong;
Lada phi leh janai.

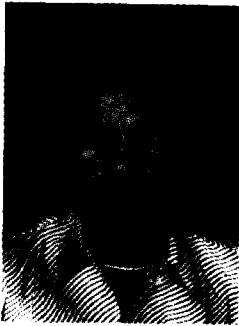
KA PHAWAR KA IINGSAD, KA HIMA KHYRIM

By Banñiewkor Lyngdoh Nongbri (Smit)

1. Khaprip te i sohriew
U jatwad kum lasubon
To tip ko khun bynriew
Ia ka iingsad iingsunon.
2. Tyrseng kum i lymbit
Ka dikhoh ba jrong tyrsim
Ka ieng ha ka shnong Smit
Hapoh Hima Khyrim.
3. Jamynrei bad u tyrkhang
La sidad sha krem pubon
Diengblei uba kyntang
Ha iingsad ha iingsunon.
4. Ka sner ka dikhoh
Ka pylleng i thapbalong
Sawkher lai lyngdoh
U ieng ha ka tyngkong.
5. Langbrot bad i japhieh
Lasubon u jamynrei
Rishot mawshai mawlieh
U don hadien u Rishot-Blei.
6. Shikhum sner Shalyngngem
U myrsiang ha i shang pdung
U tnum u neh u skhem
Ba biang la u shankhung
7. Sikei bad u Kyndad
Phong ka riam i shalyngngem
Dei ha duwan iingsad
La lehnam shisien shisnem
8. Langsohmoh i liengkynda
Ka kyrbei ba dang iohkem
Baroh phi la ju bna
Ka dei ka shad Nongkrem
9. Khana jong ka tyrpam
La sah ha i jaiñboh
Shuwa ka jinglehnam
La phah ia ki kyrwoh.
10. Khop khop i ñia i dem
Ka lha ha u nampliang
La sop man la u snem
Tangba tang tang shiliang.
11. Ka thynriew da jyntang kba
La kynriah ka shibyndi
La riw ka ksing ka nakra
Ka padiah bad tangmuri.
12. Jalyngkhan ha ka weibthuh
La kyrbeh pat i dingiem
Ha Duwan, Syiem Sad, ka nguh
Ban neh ka Lei Longsyiem.
13. Kyrbei ha ri Bilat
La thok i ñia sikei
Soh-Blei u pan u shet
Tien hok ka jutang Blei.
14. Niangkhiad bad u jyrmi
Kyndong u Lei-jama
Ka miet pamtiyah, Umni
Ka sdang ka suid-dohkha.
15. Jingriam u iar-ryngkuh
Ka kishu u tiw-japang
Ka niam ha sngi iewduh
La leh ha lum pomblang.
16. Kisih u jalyngkhan
Pyrthat kum Ramshangki
Ki mih na ka duwan
Ryngkat ka ksing-lynti.

17. Thynrei te i ñiakha
Shakuriaw jong u keirang
Soh-Blei nyngkong u kñia
U Syiar u Khraw-jutang.
18. Padma ha u tyrkhang
Shanam jong u Khynriam
Lang-Kñia ba dap shynrang
La pam ban bha ka niam.
19. Shohtyndep u Bisieñ
Ka Dingiem bad u shirieh
Tang dep ka shat ka kheñ
U Syiem u shad mastieh.
20. U thied kum u tiluh
La shei u nam sarang
Ka miet ka sngi iëwduh
Ka dei ka Bujai-Blang.
21. Dohkha bad ka kipep
Jalyngkhan kum u jasat
Ha sngi lyngka mynstep
Ha duwan ki Shad nohkjat.
22. La lyngkien u liyoh
La tyrpad u jamynrei
Byllien ki wan ban jngoh
Ka shad jong ki kynthei.
23. Sikei ha shiteng thiep
Ka mei Ngiem ka leishandi
Ki thei ki shad jylliep
Ka Khunsyiem ba dang sotti.
24. Tyrkhang u kiseh
Rengshynreh ka lingong
Shynrang te u kaweh
Lyngngeh la ka jaiñspong.
25. Tyndong kum ka laphiah
U bynhei i syrdeng
Sawdong la u symphiah
Kynthei ki shad ha pdeng.
26. Synrei bad u shabi
U Shaba jong u masi
La dei ka nohphaisngi
La kñia ia u krad-lynti.
27. Ka kpep i thei Sotti
Shanam u bah ryndang
Tangdep u krad-lynti
La pam i'u khad-ar-Blang.
28. Thaba te i bakha
Ba kynriang u saimuka
Shuwa ka Dorbar-sla
I'u sniang ruh la ju kñia.
29. Kyrbei bad 'liengjathang
Tyrtho u La-Ba-Sa
Dierg Blei uba kyntang
Hei ho wat kren thala.
30. Hyndai te u sahep
Shah kad ka paiñjama
Tynrai u Hynñiew-Trep
Ha iingsad ka dang nylla.
31. Syllad na i ba khim
Pyntriem u La-kyrwang
Ha iingsad Hima-Khyrim
U Syiem u khraw jutang.
32. Ia syllok ia i sikei
I mei-ngiem bat duitara
Ka hok ka jutang Blei
U Syiem u bat shisha.
33. Sikei kum langbyrku
Jada bad u tyrso
U Blei un nang kyrkhu
Nam babha ngin iai pyrto.





"SANGSOT RI KHASI"

Kivio Myllemngap
B.A. II (Day)
Khasi (Hons)

1. Ko Ri Khasi, ko Ri donnam
Ko Ri ba'la kyrkhu ki Blei,
Ko Ri ki khana-puriskam
Ko Ri akor, shongpdeng pyrthei.
2. Pha la biang lut nadong shadong
Ba Mei Mariang ka la thehsei,
Shisien pyrkhath nga sngewsarong
Pynban ia pha nga i synei.
3. Haba nga peit nga jaw ummat
Ha la marwei, nga sngew pangnud,
Mynsiem kam hun, nga sngewsohsat
Namar ia pha Ri nga bynnud.
4. Sangsot ko Ri baieit jong nga
Namar jong pha ba ngan pyrkhath,
Ki khun ki kti ba pha la kha
La kum ki INGKHONG-SHYLLANGMAT.
5. Nadong shadong la pynjot thiaw
B'u Trai Nongthaw u buh donnam,
Ko Ri Khasi pha ud pha diaw
Ha jingsngewsih marwei pha iam.
6. Ia jingbhabriew ba pha la phong,
Ban pynduh noh khlem jingsalia,
Ki shah kynoi ha mangkarong
Ka bha ka sniew khlem pynshongnia.
7. Ki jingbhabriew ka Mei Mariang
Lynter ki sngi ba jyrngam sah,
Ki 'er suhsiang ba iwbihi thiang
Haei mynta ban mad ngim lah.
8. Ki wah ba sngur ba shngiam ban di
Ba mih na stap ki Mawramsong,
Mynta baroh la kylla bih
Khamtam ki wah ka Sor Shillong.
9. Kaei ka daw kumne ka long
Mano shisha ba leh dusmon,
Tip u Nongwei ne u Trai shnong
Husiar ho lok! to da puson.
10. Akor Khasi ka la bam pong,
Pynban katta ngi sngewtynnad,
Ia jong kiwei ngi kloie wieh rong
Ia la ka jong ngi la die tat.
11. Ka Riam ka beit, ka iaied ka ieng
Wat tang ban peit ruh la i kdang,
Kat sha ba leit da riam tynneng
Khlem sngew lehraiñ ki iaied pawang.
12. Ka kren khana, ka ktien thylliej,
La bun da ktien ia khleh khawlang,
Ia ktien la jong ngim tip ban ieit
Da ktien kiwei ban kren ngi bang.
13. Kine baroh kumba ka paw
Ko Ri Khasi pha jah burom.
Jinglong kordor bad jinglong khraw
Ha Mangkarong la shah kyrftiom.
14. Pha jawummat ha la marwei
Ia jingbhabriew la shah khyrna,
Pynban ym don ba sngew synei
Namar ba la pahuh ki pla.

15. Mynder najngai shiliang duriaw
Shapha ko Ri u shlan ban tur
Da khmat sianbuit u peitthuh kliaw
Kumno ia spah ba un ioh khur.
16. Nyngkong da mynsiem ba sngewrit,
Kum nongbylla, tulop ba poh,
Ki khroh ki kjor, ki pan jingbit
"Isynei lem, tang im jakpoh".
17. Katba nangiaid ki sngi ki bnai,
Na ngi u mad ki jingleh bha,
U Bhai hangne u la sngewtra
U sdang ka wai bad thied jaka.
18. Ngì pat ngì bieit kotlieh kotiong
Kloi lan ngì die khlem ar jingmut,
Phewse tang na sla la suitrong,
Ngì ngat ha u shang ki Sohpyut.
19. Jinglong kyrpang ka jait kynja
Mynta ha ngì la shong synjor.
Ka shong kha khleh bad u Ma Ma,
Kynthei Khasi ki sdang duh bor.
20. Haba shongkha shongman la skhem
Mynder hangne un sa longtraí,
Un long u khlieh ka iing ka sem
Hangta ka jait jong ngì kan wai.
21. Husiar ma phi ko thei samla
Nongioh pateng ka hok i mei,
Ba jait jong ngì kan neh shirta
Horkit hordang na u nongwei.
22. Pyrkhat sari sngewsynei lem
Jingud myllung ka Ri la jong,
Ban lait rkhe beifi ne shah pynrem
Mynder shisngi Kharlieh Khariong.
23. Kyndit bynriew dang biang ka por
Ka Ri ka khot ia nga ia phi,
Wat sngap 'tienthiang u Adjakor
Ha shiteng riat ngin shah phasi.

MARIANG BA ITYNNAD

Ravio Myllemngap

B.A. (Day)

Khasi (Hons)



Katba marwei nador lum nga dang shong,
Ha por synrai ba bneng ka rang ka rkhiang
Nga pynshad la ki khmat kylleng sawdong,
Nga iapbieit jingitynnad ka Mariang.

Ki lum ki wah, ki kshaid ba noh rynphai,
Ki um-pohliaw ba mih na stap mawsiang
Ki sim ki doh, lynter samoi ba rwai,
Ki 'er iwbi khlempud ba suhsieng thiang.

Hangta jingpyrkhat, ia nga pynkynmaw,
Ia jingstad ba maia, u Trai Nongthaw
Ri Khasi ba ithiang kumba ka paw
Hynrei nga lyngngoh kum ha jingphohsniew
Katba hangta hi nga dangshong weibriew
Mariang ka lynñiar, "Balei phi pynsniew?".

AH! BALET SHA

1. Haba peit ia jingim ki briew,
Hangne ha ka pyrthei,
Ngi iohi tang da ki jingsniew;
Ba dap da jingshyrkhei.
2. Haba phai lei sha ki Khasi,
Khamtam akor burom,
Mynta te kim don shuh ha ki;
Ki jah mgai ha bun rukom.
3. Phai sha ki riam kiba ki phong,
Ki kynthai bad shynrang,
Ym ithuh shuh i bah i kong;
Baroh la kajuh lang.
4. Namar mynta iariam iabeit,
Nongwei ki bud tynneng,
Bad khlem da tip shano kin leit;
Pat, kaei ka jingsneng.
5. Ah! ko khun samla jong ka Ri,
Da kynmaw ia kane,
Da ri burom kolshor Khasi
Lawei phin ym babe.
6. Khun samla shynrang bad kynthai,
Dei ne ymdei kumta,
Nga ieh ka rai marwei marwei;
Ba phin ia pyrkhat bha.

By Bankor Kurkalang.
B.A. IIIrd (Khasi Hons)



"SHILLONG COLLEGE"

- Gowellstar Khyriem
XII Arts (Morning)



Halor u lum sharing pha ieng;
Hapdeng ki dieng bajrong kynjneng.
Ban ai jingstad bad ka jingshai;
I'u khun ka ri, ka lawei baphyrmai.

Ka Sien nyngkong ba nga iuh kjat;
Kum u nongwei bym poi pyrkhath.
Ynda nga ioh rung hapoh jong pha;
Da ki jinghikai, pha ri pha kdup ia nga.

'Tien sbun 'tien ieid, ki nonghikai ki ai;
Tang bakla, tien sneng tien kraw ki ai.
Ba ngi dei ban pyrkhath, ban ym lehkai;
Ban sngewthuh ka 'Mynta' bad ka 'Lashai'

Iapha shisha ban klet ym long;
Wat lada nga don hala shnong.
Nangmih ki sngi shaphrang pha kiew;
Kyrting jong pha kan nang iai paw kum-
jingphohsniew.

KO KHUN BYNRIEW... !!!

Banlumlang A. Khongsdam
XII (Science)



Ko khun bynriew Khasi khara,
Ia la burom to ri-to da;
Ha ba phi don ha iing ne ha bar,
Jinglong shida ia phi ai kan synshar;
Jingsneng na la rympei, to da iai kynmaw;
Ummat sngewsih na i mei, da lei-lei wat ai kin jaw

Akor-burom khasi, wat ai kan duh noh,
loh ha ki mynder shisngi, ngin shah beif-shah
khoh;

Junom shi lynter, ngin iai bud shisha,
Ia ka akor - ka burom, bad dienjat ki longshuwa;
Kum ha kine ki sngi, ba ka la hiar dor shisha,
Dei ma phi-manga, ki ban pyn-khie im biang ia ka.

La ha ka riam - ka beit, ne ha ka kup ka sem,
La ia ki shynrang ne ia ki kynthei;
To da riam don akor, wat thad ia la ka long rymeng,
loh shu shah kheif riewkai ei, ha ka pyrthei;
Ka ktien ka thylliej, to da kren don akor,
Khnanng ban ym pynmong ia ki lok-ki jor.

Kyntang iawai, nga ai khublei bad kyrkhu kyrdoh,
Ia ki nonghikai, bad ki nongpule baroh;
Ym tang ba ngin pule, bad ban klet noh ia ka
Hynrei ka thong ka dang sah, ban pyni da ki kam
shisha;

Kum ka jaitbynriew, ba tip briew - ba tipblei;
Lada ngim iatrei lang, hato ka ri kan poi shaei

Ka ri u Hynriewtrep, ka ri u Hynriew skum
Ka ri jong ki wah, ka ri jong ki lum;
"Im slem ka Ri Khasi".

POR SAMLA

Chestarwell Sohtun
B.A. 3rd Year (Khasi Hons)

1. Por Samla badap da jingkmén,
Por Samla ba ai jingkyrmen;
Uwei pa uwei u mad ia pha
Pha ïai sah kynmaw ruh shirta.
- Cho: Ko por Samla por ba kordor,
Wat ka ksiar hi kan kham pohdor
Ka dei b'u Blei u la mang lypa;
Ïa pha ba phan long tang kumta.
2. Jingim u briew ha ka pyrthei
Ka long ka bymdon dor ei ei
Haba shisien ïa pha ngi ïoh
Khlem poi pyrkhat pha shu jah noh.
3. Por Samla aïom ko por bathiang;
Ïa pha ngan dih ha ban da biang,
Ngam kwah na nga phan shu jah noh,
Kum sla ba per hapteng ki lyoh.
4. Nga kwah bad nga phan don ryngkat
Wat la nga tip ngin khlad jyndat
Hynrei kine kin sa wai shen
Nangne bud sa jinglong tymmen.

KHYNNAH NONGKYNDONG

Chestarwell Sohtun
B.A. 3rd Year (Khasi Hons)

1. Nga dei u khyannah, nongkyndong,
Nga im nga sah ha la i shnong;
Ngam tip ngam bna ïa ki rongphong,
Kynjai nga im khlem jingsarong.

Oh! nga long u nongkyndong
Ka buit shi kpoh nga song;
Ngam ju kwah ïa ki rongphong,
Ha pyrthei sngi ban thad rong.
2. Man la ka sngi nga mih na ïing,
Bad la ki jingri nga ïa lieng;
Nga shah ka sngi u slap u phria,
Wat ïa ki 'erïong ngam salia.
3. Ki lum ki wah nga shang nga krih,
Ha nga ym ju don jingsngewsih;
Mynsiem ka hun ka sngew palei,
Nga suk kynjai ha trep i mei.
4. Ngam tip ka bam bang ka bam thiang
Ka mluh bad ja tyrkhong la biang,
Jalei, Jamyrdoh bad Jatyngkhieh,
Hanga ki long Jingbam barieh.
5. Masi ki dei ki lok jong nga,
Ryngkat bad ki khlem jingpyrwa
Nga kynud sur da ka besli;
U Dieng dat pat nga bat ha kti.
6. Mynmiet nga sngap ki puriskam,
Shaphang ki riewkhraw badonnam;
Kaba mih na shyntur i Pa,
Bad kumjuh ruh na ki Mama.

GARO FOLKLORE-O SEGIMIN GOLPORANG A'CHIK SONGSARNI SILRORO - NAMROROANINA DAKCHAKANI

By L.D. Marak
Garo Department

Simison R. Sangmani 'A'chik Golporang' aro Dhoronsing K. Sangmani 'A'chik Golporang Bak II' ni golporang baksa apsananga. Garo Folklore-o segimin golporangko poraie an'ching songsaro janggi tanganina silroro-namroroatanina dakchakaniko nikna man'a. Skanggipa songsar ba 'society' ara maia uko an'ching dingtang dingtang manderangni agananiko nika.

H.F. Giddingni agana gita, "A number of like minded individuals who know and enjoy their like mindedness and are therefore able to work together for common ends". John F. Cuberni agana gita "A society may be defined as a group of people who have lived together long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units". Lapiere agana, "The term society refers not to group of people, but to the complex pattern of the norms of interaction that arise among and between them".

Indake songsar ba societyni 'definition' ara rokom gni donga. Uarang-1. Functional definition aro 2. Structural function.

'Functional' ara songsar jeon tom'daksa manderang ku'mong-nangrimgrike janggi tange nangan salo dakchakgrike janggi tanganiko miksonga. 'Structural'-o jatni man'rikani aro dakbewalrangko miksonge seskaa.

A'chikrang skangonin melie-nangrime, saksa sakgipinko dakchake janggi tanganian dakrongbaenggipa bewalrangoni mingsa ong'a. An'chingni songsaro janggi tanganio saksa sakgipinko chonnikanirang bang'bea. 'Saksan Ma'gri Bak-I' o ma'a paa grigipa me'a bi'sana ma'drang bakdrang dongpajani gimin songsul-noksulni manderang 'saksaba una cha'aniko on'jaha'. Ian an'chingni songsaro

janggi tanganio kangal-cholgri, ma'gri pagri bi-sarangko chonnikaniko nikatna man'a. Indakgipa bewalrang namja ine ia golpochi Simison mesokna jotton ka'aha. An'ching man'e cha'a, kangal pilakan apsan melie ku'mong nangrime janggi tanggenchimode songsaro janggi tanganiko silroro-namroroatna mangen.

Una agreba 'Matgitchak aro Sepru' ni golpoo matgitchak sepruko 'Che, na'ade ja'a jak grisake, maikai ku'sichisa malamaia! Angni ja'kusa re'akon na'ade saldokmang re'oba sokjawakon' ine chonnikaha. Uni indake chonnikana uamang katusana sal manchiaha. Sepru an'tangni gisik gngangachi uko amna man'aha. Matgitchakba uko amna krenganichi bol ja'dilo ga'kroke ga'ake ja'a be'e siaha. An'chingni songsaro janggi tanganio chongipa obostarango kal'stape chonnikanirango nikna man'a. Saksa sakgipinko chonnikaniana an'tangnasa dukko ra'bagen ine 'Matgitchak aro Sepru' ni golpochi mesokna jotton ka'aha.

'Arot aro Atot', 'Nokte Donggipa Mandeni Duk' aro 'Saksan Rakja' golpoo songsul-nokripeng meligija donggipa mandena mai ong'achim uko mesoka.

Chengoni A'chikrang nokma saksani ning'o songdong-a'chae 'ku'mong-nangrime song-nokko rike bilake rakkibaengachim'. Uamang pilak kamkon apsan daka aro apsan suale antie cha'baengachim, indiba Arot aro Atot songoni do'gru dake donge bon'kamao Atotna dal'a a'sel ong'aha. Uni segipa siahaon pilakba una dakchakjaha, batesa uko galchipaha. Uni segipa mangchaahaon, ua jenten joke kataha aro noksulrang uni nokko kachipe so'e galaha. Uni gimin nammiting sal

somoirango noksul-songsulmung, jonga-adamung, sadu sade, ripeng mande baksa ku-mong nangrimjaode, ja-mano jik-dedrangko duk on-gipasan ong'a. Ukon Am-bolba ja-sande ching-ja, mandeba saksande rakja ine agana. Uni gimin noksul-songsul baksa melie nangrime dongna nanga ine 'Arot aro Atot', 'Nokte Donggipa Mandeni Duk' aro 'Saksan Rakja' golpoo skidapaniko on'a.

An-chingni songsaro togiani aro cha-bokanirangan gapa. Ki-tap segipa 'Wak aro Achak' aro 'Amak aro Ki-sing' golpoko toe agananichi, basakoba sontolgipa aro bebegipa manderang chalaki dakgipa manderangchi togia aro cha-bokako man'ani gimin mikrakataniko on'a.

Wak kakket, bebe ong'e nokgipani a-bako salgimik neng'e gamaha, achakde salgimik bol salakimo tusie wakni a'a gamgimino ga-dapdape don re-baaha. Wak neng-bee a'a gamahaoba, cha-chekosan cha-manaha aro achaksa miko man-skaaha.

Ki-sing aro amak ripeng ong'e asok sae na-tok man-ahaon, amakde ripengtangna on'e cha-pajaha. Ki-sing an-tangni asoko wakmatte man-gipako cha-manpajaha, maina amakan uko saksan cha-gopaha. An-tangko togianina ki-sing ka-onange uko a-jak sokskae siataha. Ripengskako cha-bokani aro togianichi an-tangna namgijani ba dukni sokbaskaa. Uni gimin iandakgipa bewalrangko watgalode songsaro janggi tangani namroro-silrorigipa ong-gen. 'Ki-sing aro Amak' ni golpoo ripeng dakon basena nanga ine skidapanikoba on'a.

Arataniba songsaro janggi tanganio namroro-silroroaniko champenga. 'Do-rek' golpoo do-rek jean Bugarik Bugasil Rabuga Ranagani songo gringo chipe jilako man'e suk ong'e dongengachim, do-kani agananiko knachake a-gilsakona re-bae an-tangna cha-aniko am'e cha-na neng-nikaha. Ia golpochin an-chingni songsaro janggi tanganioba gipinni nokkol ong'e suk ong'e tangna namnikgiparangna skidapaniko on'a. Unbaksana sakgipinni ning'o dongaigija jakgitele janggi tangchina aro aratgija jattangni

silroro-namroroanina kam ka-chinaba didie seaha.

An.chingni songsaro janggi tanganio kakketgijanirangkoba nikna man'a. 'Mese aro Do-kru' golpoo uamang ripengsa ong'e noksul dongachim. 'Uamang ku-mong nangrime dongako aro ka-sagrikaniko mesokna, bijak sagrike na-tok na-bat man-oba, be-en bitin man-oba cha-tegija on-grike cha-achim'. Salsao uamang kni chitgrikahaon, mese do-kruko name chitatchengaha, uade chitgija reprepe donaha. Una mese ka-onangaha aro untal dipet uamang bobil ong-na a-bachengaha, Uandake an-chingni songsaro janggi tanganio saksa sakgipinna kakket ong-grikjaode silroro-namrorigipa ong-na man-jawa ine ki-tap segipa mesokna jotton ka-aha.

An-ching songsaro janggi tangenon kenani biaprango janggi tangna mikrakna aro nampinikgiparangna gisik rakna nanga ine 'Rinna aro Rinje Abisa' golpoo mesoka. Uamang abisa na-tok kitroangoon, 'etchaluk rong-tek'gita dal-gipa uamangko rikangaha aro uamang una kene katange rama brangaha. Indake uamang Gingtongrengni nokona sokangahaon, ua uamangna nama cha-aniko sachiaha, indiba ua 'ku-siko bija bitchi aro okningo matcha bisi' dakgipa mande ong'a ine Rinje u-ie walo tusijaha. Rinnade an-tangni janggitangna simsakjae tusidape sianiona sokaha. Nimpinikgipa manderangna ka-dongna man-ja aro iandakgipa bewalrangko galgenchimode an-chingni songsar silroro-namrorigipa ong-na man'a.

An-chingni songsaro janggi tanganio mikneng-mikbugrikanirangan gapa. Iandake miknenggrikanichi an-tangtangnasa gimaaniko ra-baa ine 'Gangbo Nokma' ni golpoo janapaha. Gangbo Nokma man'e cha-gipa ong'e noksul-songsulrangko onia ka-rongani gimin uko mangkimatsrangna uni noksulrang dingtang dingtang cholrangko am'e bon-kamao an-tangtangnasa gimaaniko ra-baskaa. Ia miknenganiba namgijagipa bewalrangoni mingsa ong'a.

Bangbata manderangan sakgipinni daka kamrangko ma'sichenggija dakpaanichi an'tangtangna dukniko ra'baa ine *'Bengblok aro Makkre'* aro *'Makkre aro Do-mesal'* golpoo makkreni bewalrangko toe aganaha. Makkre beng-blokni an'tangon makkal donge na tok rim'na man'aniko nike daksningpaanichi an'tangna gimaaniko ra'baaha. Apsan dake do-mesalni an'tangna bitchi chi'e bijak song'e on'aniko nike daksningpaanichi an'tangni ki'sang gitchakako man'aha. Uni gimin an'ching pilak kamko ka'engon saksa sakgipinni obostarango namedake ma'sichenge dakpangenchimode nambatgipa janggi tanganiko ong'atna man'gen.

Mikbokaniba mingsa namgijagipa bewalrangoni mingsa ong'e, songsaro janggi tangani silroro-namrroaniko champenga. S. R. Sangmani segipa *'Saksa Ma'gri Bak-III'*-o aro D. K. Sangmani segipa *'Ma'gri Abisa IV'*-o 'gamna mikbokani namgijani ja'dil' ong'a ine janapaha. Chong'motko sandichenggija 'abitangba nogipani se namako man'e rang gam bang'e man'ako nike mikbokaha' aro uaba nogipani chipu nokmako segipa ra'a gita ra'pae an'tangna gimaaniko ra'baaha. Gipinni man'ana mikboke dakpaiode namgni dongja. Indakakon 'Gipinni meseng cha'ana ku'chi mitapa, jawani dama dokana aro bangsi sikana chrokpaai,' ine agana.

Chong'motgipa ripeng dukni sukni salrango janggi tangna kenchakani gri dakchakaniko *'Ang-ke aro Do-maski'* golpooniko nikna man'a. Matchaduni ang'keko na'kam su'anina do-maski ka'onange uni palachina ja'rike 'chibekbek ang'ke soa' ine mikoe uko palnangatjani gimin, matchadu ka'onange uko ja'ga sae rim'e song'e cha'na skang chiringo sambasimitingo ang'ke uko jokatskaaha. Pilak obostarango saksa sakgipinko dakchakgrike janggi tanganiaara nama.

"Matchurini Mil'am'-o ongiparango mikchepe jakkalan gimin toe aganaha. Ukon Aganme'apao 'duk man'gipa chekke, rasong

man'gipa koksi' ine agana. Matchuri duk chake okdite Ajepa sil kamalna ki'sie on-rongenba mil'amko man'aha, uko Goera altuae ra'e katangskaaha. Ian an'chingni songsaro ongiparango mikchepe jakkalaniko nikna man'a. Ongipa manderangoni duk chakgenschimoba rasong man'gipade bil gnanggiaparangonisa ong'skaa. Uni gimin ongiparango mikchepegija apsan ka'sae nangrime janggi tangode songsarko namdapatna man'a.

Cha'uaniba namgijagipa bewalrangoni mingsa ong'a. *'Paningsa'* golpoo pagipa depanteni miko jakomsa cha'uanichi siani ja'mano matchu pil'e atchitaie depantena bilsisnina gamna nangaha. Ua matchu ong'e siani ja'manoba matchu sko ong'e uni baganko nitimna nangkuaha. Cha'uanichi mandena mai dakgipa obostarang soka uko *'Paningsa'* golpoo talata. Uni gimin cha'uan bewalrangko gale kakket ong'grike janggi tangode saksa sakgipino ka'dongna man'a aro songsaro janggi tangani gadangko tang'doatna man'a.

Simison R. Sangma aro Dhoronsing K. Sangma uamangni *'A'chik Golporang'*-o dingtang dingtang janggi gnanggiaparango mandeni bewalo done skidapanirango on'e mikrake janggi tangchina didie seaha. An'chingni songsaro janggi tanganio togiani, cha'bokari, miknengani, mikbokani, aratani aro kakketgijanirangan gapa. An'ching da'ororo pilakan skia-pora man'giparang ong'e iandakgipa namgijagipa bewalrangko gale namako dake janggi tangode songsaro janggi tanganiko silroro-namrroatna dakchakgen.

Uamangni pilak segimin golporango nigope nie, uamang mongsongbate songsul-nokripeng baksa ku'mong-nangrimgrike janggi tange dukni sukni salrango dakchakgrikode nambate janggi tanganiko ong'atna man'gen.

First Day College

-By Dimsy. J. Sangma
Class (XI) Arts.

Pring Seng·baahaon, chakatjok collegechi re·na
Kena gnang bidako brena,
Gisiko jrimbeoba sokna ua biapona,
Somoi dongja angna salko gimaatna;
Dongengon saksan sikdikdik, ma·sija darangkoba,
Re·bajok saksu ripeng angona
A·bachengjok agangrikna an·tangtangni a·gital ong·ako
Rimangjok angko ka·sae jako rim·e skiram biapobna;
Gualkuja da·onaba 'First Day Friend' ko.
Somoi ong·jok skigipa re·baani
Ong·jok klas gimik jripjrip,
Aganchengjok ku·pattichengjok chatro chatrirangna.
Amja 'First Day College' ko gualna,
Re·angoba anga a·gilsak nalsachi;
Mittela Isolko cholko on·anina,
Bidako angna brena on·anina.



অসমীয়া এবং বাংলা বিভাগ

“পৃথিবীতে যে দেশেই যে কোন বিভাগেই ক্ষমতা
অতিপ্রভূত হয় .মক্ষিত হয় ওঠে সেখানেই সে
ভিতরে ভিতরে নিজের মারণ বিষ উদ্ভাসিত করে ।
ইম্পিৰিয়ানিজম বনো, ক্যামিজম বনো -- অন্তরে
অন্তরে নিজের বিনাশ নিজেই সৃষ্টি করে চলেছে ।”

-- কবি অমিয় চক্ৰবৰ্তীকে লেখা একটি চিঠিতে
রবীন্দ্রনাথ ঠাকুর





সাম্প্ৰদায়িকতা, বিদেশী নাগৰিক আৰু উগ্ৰপন্থী সমস্যা

ডঃ কাছিম আলী আহমেদ
মুৰব্বী অধ্যাপক, অসমীয়া বিভাগ

ভাৰতবৰ্ষত সাম্প্ৰদায়িকতা -

ঐতিহ্য আৰু সময়ৰ বঙ্গভূমি ভাৰতবৰ্ষৰ জাতীয় আদৰ্শ হ'ল বৈচিত্ৰ্যৰ মাজত ঐক্য আৰু সংহতি। এই মহান আদৰ্শত উদ্বুদ্ধ হৈ বিভিন্ন সময়ত বিভিন্ন জনগোষ্ঠীৰ, জাতি-জনজাতিৰ, ধৰ্ম, ভাষা, সভ্যতা আৰু সংস্কৃতিৰ লোক ভাৰতলৈ আহি সিদ্ধ, গঙ্গা, ব্ৰহ্মপুত্ৰ, গোদাবৰী, কৃষ্ণা, কাবেৰীৰ পাৰত মিলনৰ মহাতীৰ্থ স্বৰূপ সমৃদ্ধিশালী ভাৰতীয় জাতি আৰু সভ্যতা গঢ়ি তুলিলে। অতি প্ৰাচীন কালৰে পৰা ভাৰতবৰ্ষই ভৌগোলিক, ৰাজনৈতিক, ভাষিক, সামাজিক, সাংস্কৃতিক আদি নানান পৰিবৰ্তন পৰিবৰ্তনৰ মাজেদি সভ্যতা সংস্কৃতিৰ ক্ষেত্ৰত উন্নতিৰ উচ্চ শিখৰলৈ গতি কৰি বৰ্তমান ৰূপ পৰিগ্ৰহ কৰিছে, আৰু বিশ্বৰ দৰবাৰত সগৌৰবে আত্মপ্ৰতিষ্ঠা কৰিবলৈ সমৰ্থ হৈছে। কিন্তু দুখৰ বিষয়, আজি এই পাঁচ হাজাৰ বছৰীয়া ঐতিহ্যপূৰ্ণ ভাৰতীয় সভ্যতা আৰু বাবেবৰীয়া সংস্কৃতিৰে সমৃদ্ধ সমাজখনত ধৰ্মৰ নামত বৈষম্য আৰু অনৈক্যৰ বীজাণু পৰিলক্ষিত হৈছে।

যি ভাৰতেই সকলো জাতি, ধৰ্ম, ভাষা আৰু সভ্যতাৰ লোককে আকোৱালি লৈ মহান ভাৰতীয় জাতি গঢ়ি তুলিছিল, যিখন দেশৰ বিভিন্ন কলা-কৃষ্টি, সংস্কৃতি মিলিত হৈ এক বিশাল ভাৰতীয় সংস্কৃতি গঢ়ি তুলিছিল, সেইখন মিলনৰ যাদুঘৰত মিলিব পৰা নাছিল মাথো এটা জাতিয়ে। তেওঁলোকে ভাৰতবৰ্ষক নিজৰ মাতৃভূমি বুলি স্বীকাৰ কৰি ইয়াৰ বুকুত মিলি যাবলৈ অহা নাছিল; আহিছিল মাথো দেশ শাসন আৰু শোষণ কৰিবলৈ, আনৰ ঐশ্বৰ্য্যৰে নিজৰ বৰঘৰ শুৱনি কৰিবলৈ। সেই অষ্টোপাছ সদৃশ জাতিটোৱেই আছিল ইংৰাজ জাতি। তেওঁলোকে শাসনৰ ভেঁটি নিকপকপীয়া কৰিবলৈ

ভাৰতত প্ৰয়োগ কৰিছিল 'Divide and Rule' নীতি। এই নীতিৰে ভাৰতবৰ্ষত প্ৰাদেশিকতাবাদ আৰু সাম্প্ৰদায়িকতাৰ বীজ ৰোপণ কৰি পুৰণিকলীয়া ঐক্যৰ বন্ধন শিথিল কৰি দিলে। অৱশ্যে ইংৰাজৰ কটকটীয়া শাসনৰ অধীনত এই বিভেদস্পষ্ট ভাবে পৰিলক্ষিত হোৱা নাছিল। কিন্তু স্বাধীনতাৰ আগ মুহূৰ্ত্তত বিভেদমূলক নীতিৰে ভাৰতবৰ্ষক খণ্ডিত কৰাৰ লগে লগে এই বিষাক্ত বীজ অঙ্কুৰিত হৈ গা কৰি উঠিবলৈ প্ৰয়াস পালে। ইংৰাজে দশ বছৰীয়া ৰাজত্ব কালত ভাৰতৰ জাতীয় সংহতি ব্যাহত কৰিবলৈ যি গোপন প্ৰচেষ্টা চলাই আছিল; সি প্ৰকাশ পালে ভাৰত স্বাধীন হোৱাৰ আগমুহূৰ্ত্তত। তেওঁলোকৰ চক্ৰান্তত ভাৰতৰ গৌৰবোজ্জ্বল জাতীয় সংহতি দ্বিখণ্ডিত হ'ল ধৰ্মৰ নামত - ভাৰত আৰু পাকিস্তান। ফলস্বৰূপে, ১৯৪৬-৪৭ চনত সৃষ্টি হ'ল ভয়ানক সাম্প্ৰদায়িক সংঘৰ্ষ, যাৰ বিষ বাষ্প এতিয়াও ভাৰতৰ বুকুৰ পৰা সম্পূৰ্ণ ৰূপে আঁতৰি যোৱা নাই।

ঐতিহাসিক দৃষ্টিৰে চালে দেখা যায় যে এই সাম্প্ৰদায়িকতাৰ বীজ বৃটিছ চৰকাৰে ৰোপণ কৰিছিল ভাৰতৰ স্বাধীনতাৰ আন্দোলনক দুৰ্বল কৰি তুলিবলৈ। পোনপ্ৰথমে ভাৰত ভূমিত এই বীজ সিঁচিছিল ১৮৫৭ চনত চিপাহী বিদ্ৰোহৰ সময়ত। ইয়াৰ পিছত প্ৰবলভাবে গোটেই ভাৰতবৰ্ষতে চলি থকা স্বাধীনতাৰ আন্দোলনক মৰিমূৰ কৰিবলৈ ষড়যন্ত্ৰ চলালে শান্তিপ্ৰিয় জনসাধাৰণৰ মাজত বিভাজন আনিবলৈ - হিন্দু আৰু মুছলমান, হিন্দু আৰু শিখ, উচ্চবৰ্ণ আৰু নিম্নবৰ্ণ, আৰ্য আৰু দ্ৰাবিড় আদি বিভিন্ন সম্প্ৰদায়ত ভাগ কৰি। কিন্তু তেওঁলোকে আশানুৰূপ ফল লাভ কৰিলে হিন্দু আৰু মুছলমানৰ মাজত বিভাজন সৃষ্টি কৰি। তেওঁলোকৰ মতে



সাম্প্রদায়িক বিভেদ আৰু সংঘৰ্ষ সৃষ্টি কৰাটো আছিল ৰাজনৈতিক ক্ষেত্ৰত খেলিবলগীয়া এক প্ৰয়োজনীয় খেল। কিন্তু আজি আমাৰ দেশৰ ভূমিপুত্ৰ ৰাজনীতিবিদ সকলে এই খেলত লিপ্ত হোৱা দেখা যায়। এসময়ত ইংৰাজে ৰোপণ কৰা সাম্প্রদায়িক বীজ দেশ স্বাধীন হোৱাৰ আগমুহূৰ্ত্ততে অংকুৰিত হৈ আজি সাতাৰন বছৰৰ ভিতৰতে ই পত্ৰে-পুষ্পে পল্লৱিত হৈ এডাল প্ৰকাণ্ড গছত পৰিণত হ'ল, যাক 'Hindutva Ideology' বা হিন্দুবাদী আদৰ্শ বুলি কোৱা হয়।

দেশ বিভাজনৰ সময়ত হোৱা সাম্প্রদায়িক সংঘৰ্ষত নৰহত্যাৰ যি ঘণনীয় বিভিষিকা চলিছিল, সি কাৰো অবিদিত নহয়। য'ত প্ৰায় সাত লাখৰো অধিক হিন্দু আৰু মুছলমান নৰ-নাৰী, আবাৰ-বৃদ্ধ বনিতাৰ অকাল মৃত্যু ঘটিছিল। অৱশ্যে দেশ বিভাজনৰ লগে লগে স্বাধীন ভাৰতত ধৰ্মীয় সম্প্ৰদায় হিচাপে মুছলমানৰ সংখ্যা হ্ৰাস পাই মুঠ জনসংখ্যাৰ প্ৰায় ১১ শতাংশ হ'লগৈ। স্বাধীন ভাৰত এখন ধৰ্ম নিৰপেক্ষ (Secular) ৰাষ্ট্ৰ হিচাপে পৰিগণিত হ'ল। কিন্তু তথাপিও ভাৰতবাসীৰ কাৰণে এই সাম্প্রদায়িকতা হৈ পৰিল এক প্ৰচণ্ড অভিশাপ। স্বাধীনোত্তৰ কালত ধৰ্মীয় সংখ্যালঘু সম্প্ৰদায়ৰ ওপৰত কৰা প্ৰথম আঘাতৰ বাবে ভাৰতীয় জাতীয় কংগ্ৰেছেই বহু পৰিমাণে দায়ী। স্বাধীন ভাৰতৰ প্ৰথম প্ৰধান মন্ত্ৰী পণ্ডিত জৱাহৰলাল নেহেৰু এজন মহান শিক্ষাবিদ আৰু ৰাজনীতিবিদ হৈও সেই সময়ৰ কেন্দ্ৰীয় গৃহমন্ত্ৰী চৰদাৰ বল্লভ ভাই পেটেল ধৰ্মীয় সংখ্যালঘু সম্প্ৰদায়ৰ প্ৰতি কৰা কঠোৰ আৰু বিৰোধমূলক আচৰণক বাধা দিব পৰা নাছিল। আনহাতে বল্লভ ভাই পেটেলৰ সাম্প্রদায়িকতা সম্পৰ্কে যি মানসিকতা আছিল, ঠিক একেই মানসিকতা ভাৰতীয় জনতা পাৰ্টিৰ যোৱা কেন্দ্ৰীয় চৰকাৰৰ গৃহমন্ত্ৰী তথা উপ-প্ৰধান মন্ত্ৰী লালকৃষ্ণ আদাবানীৰ ভাৰতৰ ধৰ্মীয় সংখ্যালঘু সম্প্ৰদায়ৰ প্ৰতি আছিল বুলি প্ৰমাণিত হয়।

প্ৰসঙ্গক্ৰমে উল্লেখ কৰিব পাৰি যে দেশ স্বাধীন হোৱাৰ পিছৰে পৰা এতিয়ালৈকে ভাৰতবৰ্ষত সৰু-ডাঙৰ সন্মিলিত

প্ৰায় তেৰ হাজাৰৰো অধিক সাম্প্রদায়িক সংঘৰ্ষ (Riots) সংঘটিত হৈছে। তাৰে ভিতৰত ১৯৬১ চনৰ আহমদাবাদৰ সাম্প্রদায়িক সংঘৰ্ষ, ১৯৭০ চনৰ ভিৱান্দী-জলগাঁৱৰ সংঘৰ্ষ, ১৯৮৪ চনত শিখ সকলৰ বিৰুদ্ধে হোৱা সংঘৰ্ষ, ১৯৯২-৯৩ চনত ঘটো মুম্বাই তথা ভাৰতৰ প্ৰায় সকলো প্ৰান্ততে জ্বলি উঠা সাম্প্রদায়িক সংঘৰ্ষ, ২০০০ চনত খ্ৰীষ্টিয়ান সকলৰ বিৰুদ্ধে হোৱা সংঘৰ্ষ, ২০০১ চনত কানপুৰত পৱিত্ৰ কোৰাণৰ কিছুমান পাত অগ্নিদগ্ধ কৰাৰ ফলত উদগীৰণ হোৱা সংঘৰ্ষ, আৰু ২০০২ চনৰ ২৮ ফেব্ৰুৱাৰীৰ পৰা আৰম্ভ হোৱা গুজৰাটৰ ভয়ানক সাম্প্রদায়িক সংঘৰ্ষ যত প্ৰায় দুহেজাৰৰো অধিক ধৰ্মীয় সংখ্যালঘু সম্প্ৰদায়ক অতি নিষ্ঠুৰ আৰু নিৰ্মম ভাবে হত্যা কৰা হৈছিল - আদিক উল্লেখ কৰিব পাৰি। ডাঙৰ ডাঙৰ সাম্প্রদায়িক সংঘৰ্ষবোৰত যথেষ্ট সংখ্যক মানুহৰ প্ৰাণহানী হোৱাৰ লগতে সমাজৰ আৰ্থিক ক্ষেত্ৰতো অপূৰণীয় ক্ষতি সাধন হয়। পৰিস্থিতি লাহে লাহে স্বাভাৱিক হৈ অহাৰ লগে লগে মানুহৰ মনৰ পৰা আতঙ্ক, ভয় আৰু সংশয়ো আঁতৰি যায় আৰু সময়ৰ পৰিবৰ্তনৰ লগে লগে সকলো পাহৰি স্বাভাৱিক জীৱন যাপন কৰে। এইটো সঁচা যে ভাৰতৰ প্ৰায় ৮০ শতাংশৰো অধিক লোক শান্তি প্ৰয়াসী। ধৰ্মীয় গোড়ামী তেওঁলোকৰ মনত নাই। ধৰ্মৰ তথা মন্দিৰ-মছজিদৰ চিন্তাতকৈ অন্ন-বস্ত্ৰ আৰু বাসস্থানৰ চিন্তাতহে তেওঁলোক ব্যস্ত হৈ থাকে।

প্ৰকৃতপক্ষে, ভাৰতবৰ্ষত সাম্প্রদায়িকতাৰ আন এক নতুন অধ্যায়ৰ সূচনা হয় ১৯৪৮ চনৰ পৰা বন্ধ কৰি ৰখা অযোধ্যাৰ বাৱৰি মছজিদটো ১৯৮৪ চনত পুনৰ মুকলি কৰি দিয়াৰ পিছৰ পৰা। এই মন্দিৰ-মছজিদৰ বিবাদ পূৰ্ণ গতিত চলি থাকোঁতে ১৯৯২ চনৰ ৬ ডিচেম্বৰত ৰাম মন্দিৰ নিৰ্মাণকাৰী কৰ সেৱকৰ হাতত ৪৬৪ বছৰ পুৰণি এই ঐতিহাসিক মছজিদটো ধ্বংসপ্ৰাপ্ত হয়, আৰু লগে লগেই সাম্প্রদায়িক সংঘৰ্ষৰ প্ৰচণ্ড অগ্নীৰ ফিৰিঙতি সমগ্ৰ দেশতেই বিয়পি পৰিল। কেইমাহমান পিছত পৰিস্থিতি স্বাভাৱিক অৱস্থালৈ ঘূৰি আহিল যদিও ভাৰতৰ সাম্প্রদায়িক শক্তিবোৰে

মন্দিৰ-মছজিদৰ বিবাদক ৰাজনীতিকৰণ কৰি অধিক শক্তিশালী হৈ উঠে আৰু তাৰে উদ্ভাৱনাত হিন্দুবাদী আদৰ্শক দোহাই দি সাম্প্ৰদায়িক ৰথৰ ওপৰত আৰোহণ কৰি কেন্দ্ৰৰ ৰাজনৈতিক ক্ষমতা দখল কৰিবলৈও সমৰ্থ হয় ।

যি কি নহওক, সাম্প্ৰদায়িকতা আৰু ভাষিক বিভেদৰ বিষাক্ত কীটে ভাৰতীয় সমাজখনক এনেভাবে দংশন কৰি ৰক্ত-মাংস খুলি খাইছে যে ইয়াৰ পৰা পৰিত্ৰাণ পোৱাৰ পথ এক প্ৰকাৰ ৰুদ্ধ হৈ গৈছে । এই মনোভাব সৰ্বসাধাৰণৰ মনত এনেভাৱে শিপাইছে যে তাক একেবাৰে মৰিমুৰ কৰাটো এক প্ৰকাৰ অসম্ভৱ যেনহে লাগে । আনহাতে প্ৰাদেশিকতাবাদ তথা আঞ্চলিকতাবাদ আদি মনোভাবো সাম্প্ৰদায়িকতাৰ পৰিপন্থী নহয় । পিছপৰা অঞ্চলসমূহৰ উন্নয়নৰ ক্ষেত্ৰত জাতীয় চৰকাৰেও যি বৈষম্যমূলক নীতি গ্ৰহণ কৰিছে, সিও কোনো কোনো অঞ্চলত বিভিন্ন জনগোষ্ঠীৰ মাজত অস্বাভাৱিক পৰিবেশৰ সৃষ্টি কৰিছে, যিয়ে বিভিন্ন কাৰণত সাম্প্ৰদায়িক সংঘৰ্ষৰ সৃষ্টিত ইন্ধন যোগাব পাৰে ।

যিয়েই নহওক, ধৰ্ম নিৰপেক্ষ ভাৰতবৰ্ষত সাম্প্ৰদায়িকতা সম্পূৰ্ণৰূপে উচ্ছেদ কৰি জাতীয় জীৱন সৰ্বাঙ্গ সুন্দৰ কৰি গঢ়ি তুলিবলৈ হলে ভাৰতীয় সংবিধানত উল্লেখ থকা ধৰ্ম নিৰপেক্ষ নীতি (অনুচ্ছেদ ২৫ৰ পৰা ৩০লৈ) উপযুক্ত ভাবে কাৰ্য্যকৰী কৰিব লাগিব । ধৰ্মীয় আৰু ভাষিক সংখ্যালঘু সম্প্ৰদায়বোৰক পূৰ্ণ নিৰাপত্তা দিব লাগিব । তেতিয়াহে ঐতিহ্যপূৰ্ণ ভাৰতৰ ঐক্য-সংহতি অটুট থাকিব, আৰু ৰাজনৈতিক, আৰ্থ-সামাজিক আৰু সাংস্কৃতিক দিশত উন্নতি লাভ কৰি ভাৰতে বিশ্বৰ বুকুত এক সুসভ্য জাতি তথা দেশ হিচাপে জিলিকি উঠিব ।

উত্তৰ-পূৰ্বাঞ্চলত বিদেশী নাগৰিকৰ সমস্যা

প্ৰাকৃতিক সৌন্দৰ্যৰ লীলাভূমি, আৰু প্ৰকৃতিৰ অজস্ৰ সম্পদেৰে ভৰপূৰ ভাৰতৰ উত্তৰ-পূৰ্বাঞ্চল প্ৰাগ্ঐতিহাসিক আৰু ঐতিহাসিক যুগৰ পৰাই বিভিন্ন ৰাজনৈতিক আৰু ভৌগোলিক পৰিবৰ্তনৰ মাজেদি নতুন নতুন অধ্যায়ৰ

গৌৰৱময় যুগৰ সূচনা কৰি বৰ্তমান ৰূপ পৰিগ্ৰহ কৰিছে । এই বৃহৎ অঞ্চলৰ গুৰুত্বপূৰ্ণ ৰাজ্যকেইখনৰ ভিতৰত অসম অন্যতম । মহাবাহু ব্ৰহ্মপুত্ৰৰ বিশাল উপত্যকা আৰু বৰাক নৈৰ উপত্যকাক লৈয়েই বৰ্তমান অসম ৰাজ্য গঠিত হৈছে । অৱশ্যে প্ৰাচীন অসম আৰু বৰ্তমান অসমৰ মাজত যথেষ্ট পাৰ্থক্য আছে । আকৌ কুৰি শতিকাৰ দ্বিতীয়াৰ্দ্ধত পুৰণি অসমৰ বুকুৰ পৰা নাগালেণ্ড (১৯৬১), অৰুণাচল প্ৰদেশ (১৯৭১), মেঘালয় (১৯৭১) আৰু মিজোৰাম (১৯৭১) আঁতৰি যোৱাত অসমৰ আকাৰ আৰু পৰিসীমা সঙ্কুচিত হ'ল । ভাষিক, প্ৰাদেশিকতাবাদ আৰু আঞ্চলিকতাবাদৰ ভিত্তিত হোৱা এই বিভাজনে উত্তৰ-পূৰ্বাঞ্চলৰ আঞ্চলিকতাবাদ সমস্যাসমূহৰ স্থায়ী সমাধান নহ'ল । এনেধৰণৰ বিভাজনৰ বিচ্ছিন্নতাবাদী মনোভাবে ৰাজ্যসমূহত নতুন নতুন সমস্যাৰ সৃষ্টি কৰি আহিছে আৰু ক্ৰমান্বয়ে ইয়াক জটিল কৰি তুলিছে ।

ব্ৰহ্মপুত্ৰৰ বিশাল উপত্যকাই হৈছে অসমীয়া জাতিৰ সভ্যতা আৰু ভাষা-সংস্কৃতিৰ প্ৰাণকেন্দ্ৰ । ইয়াৰ ভূমি কৃষিৰ উপযোগী অতি উৰ্বৰ । খনিজ আৰু বনজ সম্পদতো ই চহকী । সেহেয়ে বিভিন্ন জাতি-জনজাতি, ভাষা-ভাষী আৰু নানান সম্প্ৰদায় লোকৰ ই আবাস ভূমি হৈ পৰিছে । কৃষিৰ ক্ষেত্ৰত অসম অতীতৰে পৰা চহকী । যুগ যুগ ধৰি নানা জাতি-উপজাতিৰ সহ-অবস্থানৰ ফলত ইয়াত গঢ়ি উঠিছে সাম্প্ৰদায়িক সমন্বয় আৰু সম্প্ৰীতি । অসমৰ সোঁমাজেদি বৈ যোৱা চিৰ প্ৰবাহিত মহাবাহু ব্ৰহ্মপুত্ৰই অসমীয়া সভ্যতা আৰু বাবেবৰণীয়া কলা-সংস্কৃতিৰ বিজয় ধ্বজা উৰুৱাই ইয়াৰ ঐতিহ্যক মহীয়ান কৰি তুলিছে ।

অসমৰ ঐশ্বৰ্য্য বিহুতিৰ প্ৰতি আকৰ্ষিত হোৱা বহুতো লোক বিভিন্ন সময়ত পূৰ্ববঙ্গ তথা উত্তৰ বঙ্গ আৰু ভাৰতৰ অন্যান্য প্ৰান্তৰ পৰা প্ৰব্ৰজন কৰি ইয়াত নিগাজীকৈ থাকিবলৈ লয় । বিশেষকৈ ইংৰাজৰ শাসনকালত (১৮২৬-১৯৪৭) এই প্ৰব্ৰজন প্ৰচুৰ পৰিমাণে ঘটিছিল । লাখ লাখ কৃষক শ্ৰেণীৰ লোক পূৰ্ববঙ্গৰ পৰা অসমলৈ ঢাপলি মেলে আৰু ব্ৰহ্মপুত্ৰ-



বৰাক উপত্যকাৰ বিভিন্ন ঠাইত বসবাস কৰিবলৈ লয়। এই
 প্ৰব্ৰজনকাৰী লোকসকলক সাধাৰণ অৰ্থত জাতি হিচাপে -
 বাঙালী, নেপালী, চাওতালী, উৰিয়া, মুণ্ডা, আদিত ভাগ কৰাৰ
 উপৰিও ধৰ্মৰ ফালৰ পৰা প্ৰধানকৈ হিন্দু আৰু মুছলমান -
 এই দুটা ভাগত ভগাব পৰা যায়। ইয়াৰ উপৰিও, কুৰি শতিকাৰ
 প্ৰথম দশকৰ পৰা চতুৰ্থ দশকলৈকে হাজাৰ হাজাৰ উৎপীড়িত
 আৰু শোষিত পূৰ্ববঙ্গৰ কৃষক অসমলৈ আহি অসমৰ চৰ-
 চাপৰিবোৰ ভৰি পৰে। এওঁলোক কষ্ট সহিষ্ণু আৰু কৃষি
 ক্ষেত্ৰত বিশেষ পাৰ্গত। সেয়েহে পৰম্পৰাগত ভাবে চলি
 অহা অসমৰ কৃষি ক্ষেত্ৰত এওঁলোকে এক নতুন অধ্যায়ৰ
 সূচনা কৰি সেউজ বিপ্লৱৰ পাতনি মেলে। এই লোক সকল
 অসমকেই নিজৰ মাতৃভূমি জ্ঞান কৰি, ইয়াৰে ভাষা-
 সংস্কৃতিক আকোৱালি লৈ ইয়াতেই নিজকে বিলীন কৰি
 দিছে। এইখিনিতে উল্লেখ কৰিব পাৰি যে এই লোক সকলৰ
 প্ৰব্ৰজনৰ ক্ষেত্ৰত সেই সময়ৰ অসমৰ ভালেকেইজন
 ৰাজনৈতিক নেতা আৰু শাসনাধিষ্ঠ ব্যক্তিয়ে অনুপ্ৰেৰণা
 যোগাইছিল। তেওঁলোকৰ উদ্দেশ্য আছিল চন পৰি থকা
 অসমৰ বিশাল ভূমিখণ্ডক কৃষিৰ উপযোগী কৰি তুলি
 কৃষিজাত সামগ্ৰীৰ উৎপাদন বৃদ্ধি কৰা। লগতে অসমৰ
 খাদ্য শস্যৰ অভাৱ দূৰ কৰি কৃষিৰ ক্ষেত্ৰত আত্মনিৰ্ভৰশীল
 হিচাপে গঢ়ি তোলা।

দেশ বিভাজনৰ পিছতো এক বৃজন সংখ্যক কৃষক
 শ্ৰেণীৰ লোক অবৈধ ভাবে অসম তথা ভাৰতত অনুপ্ৰবেশ
 কৰিবলৈ ধৰিলে নতুনকৈ সৃষ্টি হোৱা পূব-পাকিস্তানৰ পৰা।
 আনহাতে ১৯৭১ চনত পূব পাকিস্তানত ৰাজনৈতিক বিপ্লৱ
 আৰু অস্থিৰতাই দেখা দিয়াত প্ৰাণৰ ভয়ত হাজাৰ হাজাৰ লোক
 পাকিস্তান তথা নতুনকৈ সৃষ্টি হোৱা বাংলাদেশৰ পৰা অসম
 আৰু ভাৰতৰ অন্যান্য ৰাজ্যত প্ৰবেশ কৰে আশ্ৰয় বিচাৰি।
 এওঁলোকৰ ভিতৰত দুয়োটা সম্প্ৰদায়ৰে লোক আছিল। হিন্দু
 অনুপ্ৰবেশকাৰী সকলক সেই সময়ৰ ভাৰত চৰকাৰে শৰণাৰ্থী
 হিচাপে আশ্ৰয় দি অসমৰ বিভিন্ন প্ৰান্তত বিশেষকৈ অবিভক্ত
 গোৱালপাৰা জিলাৰ ঠায়ে ঠায়ে আশ্ৰয় শিবিৰ পাতি দি এই

শৰণাৰ্থী সকলক থানথিত কৰোৱায়। আজি সেই শৰণাৰ্থী
 শিবিৰবোৰেই হৈছে একো একোখন প্ৰকাণ্ড গাঁও, আৰু অসমৰ
 জনসংখ্যা বৃদ্ধিত ই বাককৈয়ে ইন্ধন যোগাইছে। ১৯৭১
 চনৰ পৰা ১৯৮১ চনলৈকে বাংলাদেশীৰ অবৈধ অনুপ্ৰবেশৰ
 সোঁত অসম আৰু পশ্চিমবঙ্গৰ বিভিন্ন ঠাইলৈ প্ৰবাহিত হৈয়েই
 আছিল। ইয়াৰ মূল কাৰণ আছিল ভাৰত-বাংলাদেশ সীমাত
 সীমান্ত ৰক্ষী বাহিনীৰ চোকা পোহোৰাৰ অভাৱ। ১৯৮১
 চনৰ পৰা ভাৰত চৰকাৰৰ তৎপৰতাৰ কাৰণে বাংলাদেশী
 অবৈধ অনুপ্ৰবেশকাৰীৰ সংখ্যা অল্প হুঁস পালেও সম্পূৰ্ণ
 বন্ধ নহ'ল। আনহাতে ১৯৯১ চনৰ পৰা অবৈধ
 অনুপ্ৰবেশকাৰীৰ সংখ্যা একেবাৰে কমি যোৱাৰ পথত বুলি
 কব পাৰি। কিন্তু বন্ধ হৈছে বুলি কোৱাটো টান। ভাৰত-
 বাংলাদেশ সীমান্তত কাটা তাঁৰৰ বেৰ দিয়াৰ ব্যৱস্থা কৰাৰ
 ফলত, লগতে সীমান্ত ৰক্ষী বাহিনীৰ নিৰন্তৰ আৰু
 কটকটীয়া পোহৰা সত্ত্বেও অবৈধ অনুপ্ৰবেশকাৰী সম্পূৰ্ণ
 ৰূপে বন্ধ হৈছে বুলি কব নোৱাৰি। কাৰণ, ভাৰত-
 বাংলাদেশ সীমান্তৰ সকলো ঠাইতে এতিয়াও কাটা তাৰৰ
 বেৰ দিয়া কাৰ্য্য কাৰ্য্যকৰী হোৱা নাই। প্ৰসঙ্গত্ৰমে উল্লেখ
 কৰিব পাৰি যে যোৱা শতিকাৰ শেষৰ দশকলৈকে ভাৰত-
 বাংলাদেশৰ অন্তৰ্ৰাষ্ট্ৰীয় সীমাৰেখা এনেকুৱা অস্পষ্ট হৈ
 আছিল যে অবিভক্ত গোৱালপাৰা জিলাৰ কিছুমান
 এলেকাত মানুহৰ বসতি আছিল সীমাৰ মাজ-মজিয়াত।
 আনকি কিছুমান পৰিয়ালৰ থকা ঘৰটো আছিল ভাৰতত,
 আনহাতে ৰান্ধনি ঘৰটো আছিল বাংলাদেশত। এই
 মানুহবোৰৰ আত্মীয়-স্বজন দুয়োখন দেশতে সিঁচৰিত হৈ
 আছিল। ভাষা-সংস্কৃতি আৰু ৰীতি-নীতি এক হোৱাৰ
 ফলত তেওঁলোকে দুয়োখন দেশতে, বিশেষকৈ
 বাংলাদেশত অনায়াসে বিচৰণ কৰিব পাৰিছিল। ঠিক
 সেই দৰে এই লোকসকলৰ লগত সম্পৰ্ক থকা বাংলাদেশী
 নাগৰিকে অবৈধ ভাবে অসম তথা ভাৰতবৰ্ষত অনুপ্ৰবেশ
 কৰাত কোনো অসুবিধা পোৱা নাছিল। অবশ্যে এতিয়া
 এই এলেকাবোৰৰ পৰিস্থিতি সম্পূৰ্ণ বেলেগ।

দেশ স্বাধীন হোৱাৰ আগমুহূৰ্তলৈকে যি লাখ লাখ পূব আৰু উত্তৰবঙ্গীয় পিড়ীত আৰু শোণিত কৃষক শ্ৰেণীৰ লোকে অসম তথা ভাৰতলৈ প্ৰব্ৰজন কৰিছিল তেওঁলোকক বিদেশী অনুপ্ৰবেশকাৰী বুলি কোৱাৰ কোনো যুক্তি নাই। কাৰণ, সেই প্ৰব্ৰজন আছিল অভ্যন্তৰীণ প্ৰব্ৰজন (Internal migration)। একেখন দেশতেই জীৱিকা নিৰ্বাহৰ বাবে এঠাইৰ পৰা আন ঠাইলৈ গৈ থিতাপি লোৱা সচৰাচৰ এক সাধাৰণ প্ৰক্ৰিয়া। সেই সময়ত অসম আৰু পূৰ্ববঙ্গকে ধৰি গোটেই ভাৰতবৰ্ষ বৃটিছ শাসনৰ অধীনত এখন ৰাষ্ট্ৰ হিচাপে আছিল। কিন্তু ১৯৫১ চনৰ পৰা যিসকল অনুপ্ৰবেশকাৰীয়ে পূব পাকিস্তান আৰু বাংলাদেশৰ পৰা বিভিন্ন সময়ত ভাৰতবৰ্ষত তথা অসমত প্ৰবেশ কৰিছিল নিঃসন্দেহে তেওঁলোক বিদেশী নাগৰিক। তদুপৰি, ১৯৭১ চনটো বিদেশী নাগৰিক চিনাক্তকৰণৰ ভিত্তি বছৰ হিচাপে ভাৰত চৰকাৰে মানি লোৱাৰ পিছত এতিয়া কব পাৰি যে এই ভিত্তি বছৰৰ পিছৰ পৰা অবৈধ ভাবে অনুপ্ৰবেশ কৰা বাংলাদেশী নাগৰিক সকল বিদেশী আৰু দেশৰ বৃহৎ স্বার্থৰ খাতিৰত তেওঁলোকক বহিষ্কাৰ কৰাটো চৰকাৰৰ নিতান্ত প্ৰয়োজন। কিন্তু আশ্চৰ্য্য কথা যে বিদেশী অনুপ্ৰবেশকাৰীক চিনাক্ত কৰি বহিষ্কাৰ কৰাটো দুৰৰ কথা, নতুনকৈ আহি থকা সকলোকো চৰকাৰে সম্পূৰ্ণভাবে বাধা দিব পৰা নাই।

যোৱা কেইবাটাও দশকৰ পৰা বিদেশী নাগৰিক আৰু অবৈধ অনুপ্ৰবেশকাৰী বাংলাদেশীৰ সমস্যাক লৈ অসমৰ লগতে গোটেই ভাৰতবৰ্ষতে এক আলোড়নৰ সৃষ্টি হৈছে। এই বাংলাদেশী অনুপ্ৰবেশকাৰী সকলে অসমৰ খিলঞ্জীয়া জনগোষ্ঠীৰ অস্তিত্বৰ প্ৰতি সৃষ্টি কৰা ভাবুকিয়ে এক ভয়াবহ ৰূপ ধাৰণ কৰিছে বুলি বিভিন্ন মহলে খবৰ কাছটী খাইছে। আজি উত্তৰ-পূৰ্বাঞ্চলৰ প্ৰায় সকলোবোৰ ৰাজ্যতে এই বিদেশী নাগৰিকৰ সমস্যাই গা কৰি উঠিছে। অসম আপোলন আৰম্ভ হোৱা ১৯৭৯ চনৰ পৰা সুদীৰ্ঘ পচিশ বছৰ, আৰু অসম চুক্তি স্বাক্ষৰিত হোৱা ১৯৮৫ চনৰ পৰা আজিলৈকে এই দীঘলীয়া

সময় খিনিত দেশৰ এই জ্বলন্ত সমস্যাটো সমাধানৰ ক্ষেত্ৰত কোনো বাস্তৱসম্মত আৰু ফলপ্ৰসূ ব্যৱস্থাই কাৰ্য্যকৰী কৰিব পৰা নগ'ল। ইয়াৰ বাহিৰেও, অবৈধ অনুপ্ৰবেশকাৰী বাংলাদেশী সকলৰ মুঠ জনসংখ্যাৰ ক্ষেত্ৰত অকল মতানৈক্যই নহয়, বিতৰ্কৰ মূল কেন্দ্ৰবিন্দু হৈ পৰিছে। বিভিন্ন মহলে বিশেষকৈ চৰকাৰী আৰু বেচৰকাৰী অনুষ্ঠান-প্ৰতিষ্ঠান সমূহে উত্থাপন কৰা সংখ্যাৰ ক্ষেত্ৰত কাৰো লগত মিল দেখা নাযায়। আনহাতে, এই সম্পৰ্কে চৰকাৰে বিভিন্ন সময়ত দিয়া বিবৃতিতো তেওঁলোকৰ মুঠ জনসংখ্যাৰ ক্ষেত্ৰত যথেষ্ট তাৰতম্য পৰিলক্ষিত হয়।

২০০৪ চনৰ ১৪ জুলাইত নতুন দিল্লীত দিয়া এক বিবৃতিত প্ৰকাশ যে বৰ্তমান ভাৰতবৰ্ষত ১.২০ কোটি অবৈধ বাংলাদেশী অনুপ্ৰবেশকাৰীয়ে বাস কৰি আছে। তাৰে ভিতৰত ৫০,০০০ জন অসমতেই আছে। কেন্দ্ৰীয় গৃহদপ্তৰৰ ৰাজ্যিক মন্ত্ৰী শ্ৰী প্ৰকাশ জয়শ্যালৰ এক বিবৃতিত প্ৰকাশ কৰিছিল যে ২০০১ চনত নাগালেণ্ডত বসতি কৰি থকা অবৈধ অনুপ্ৰবেশকাৰী বাংলাদেশীৰ সংখ্যা হ'ল ৫৯,৫০০ জন। এই ক্ষেত্ৰত নাগালেণ্ডে পশ্চিমবঙ্গকো চেৰ পেলাইছে, য'ত অনুপ্ৰবেশকাৰী বাংলাদেশীৰ সংখ্যা হ'ল ৫৭,০০০ জন। ভাৰতৰ উত্তৰ-পূৰ্বাঞ্চলৰ অবৈধ ভাবে অনুপ্ৰবেশ কৰা বাংলাদেশী নাগৰিকৰ এক চিত্ৰ দাঙি ধৰিবলৈ গৈ কোৱা হৈছে যে ইয়াৰ সৰ্বাধিক সংখ্যাকে (৩.২৫ লাখ) ত্ৰিপুৰা ৰাজ্যত আছে। ইয়াৰ বিপৰীতে ৮০০ জন অৰুণাচল প্ৰদেশত, আৰু ৩০,০০০ জন মেঘালয়ত আছে (The Assam Tribune, July 15, 2004 p.1)। কিন্তু অসমৰ ক্ষেত্ৰত বিদেশী নাগৰিকৰ এই সংখ্যা কোনো মতেই গ্ৰহণযোগ্য নহয় বুলি ভালেমান বেচৰকাৰী সঁহাই অভিমত প্ৰকাশ কৰে। তেওঁলোকৰ মতে এই সংখ্যা ইয়াতকৈ কেইবাগুনে বেছি হ'ব লাগে। আন কিছুমানে অসমৰ অবৈধ অনুপ্ৰবেশকাৰী বাংলাদেশীৰ সংখ্যা ৪০ লাখৰো অধিক বুলি কব খোজে। এই সংখ্যা তেওঁলোকে ক'ত আৰু কেনেকৈ পালে সেয়া বিচাৰ্য্য বিষয়।

এইখিনিতে উল্লেখ কৰিব পাৰি যে ২০০২ চনৰ ৫ অক্টোবৰত অসম বিধান সভাৰ এক লিখিত প্ৰশ্নৰ উত্তৰত এই তথ্য সদৰী হয় যে ১৯৮৬ চনৰ পৰা ২০০২ চনৰ জুলাই পৰ্যন্ত অসমত ২৭,৪২১ জন বিদেশী নাগৰিক চিনাক্ত কৰা হৈছে। ১৬খন আই এম ডি টি ন্যায়াধীকৰণ আৰু ১১খন বিদেশী ন্যায়াধীকৰণ আছে। ইয়াৰে আই এম ডি টি ন্যায়াধীকৰণে এই পৰ্যন্ত ২৯,৫৬৩টা আৰু বিদেশী ন্যায়াধীকৰণে ২৬,২৫৫টা গোচৰ নিষ্পত্তি কৰিছে। ইয়াৰ বিপৰীতে বিগত ১৭ বছৰত এই আই এম ডি টি ন্যায়াধীকৰণত ৩,৩৪,৬৪৫টা আৰু বিদেশী ন্যায়াধীকৰণত ৫,১৬,১০৭টা গোচৰ মীমাংসাৰ বাবে ৰুজু কৰা হৈছে। (অসমীয়া প্ৰতিদিন, ৬ অক্টোবৰ, দেওবাৰ, ২০০২, পৃষ্ঠা - ২)। বিদেশী নাগৰিক অসমৰ পৰা বহিষ্কাৰৰ সন্দৰ্ভত বিধান সভাত উত্থাপিত হোৱা আন এটা প্ৰশ্নৰ উত্তৰত মুখ্যমন্ত্ৰী তৰুণ গগৈয়ে ২০০৪ চনৰ ৩ আগষ্টত প্ৰকাশ কৰে যে '১৯৮৫ চনৰ পৰা এতিয়ালৈকে ১৫৩০ জন বিদেশী নাগৰিক অসমৰ পৰা বহিষ্কাৰ কৰা হৈছে অসম চুক্তি ৰূপায়ণৰ নিয়মানুসৰি।' (The Assam Tribune, Aug 4, 2004, p.1.)

উগ্ৰপন্থী আৰু সন্ত্ৰাসবাদ

কুৰি শতিকাৰ আশী দশকৰ পৰা আৰম্ভ কৰি এতিয়ালৈকে স্বাধীন ভাৰতত উগ্ৰপন্থী আৰু সন্ত্ৰাসবাদী সকলে যি বিভূষিকাৰ সৃষ্টি কৰি ১০০ কোটি জনসাধাৰণৰ মনত প্ৰবল আতঙ্কৰ সৃষ্টি কৰি আহিছে সি কাৰো অবিদিত নহয়। তামিলনাডু, পাঞ্জাবৰ পৰা আৰম্ভ কৰি কাশ্মীৰ, নাগালেণ্ড, মিজোৰাম, মণিপুৰ, অসম, মেঘালয়, মহাৰাষ্ট্ৰ, ত্ৰিপুৰাকে ধৰি দেশৰ প্ৰায়বোৰ ৰাজ্যতে ইয়াৰ ধ্বংসাত্মক কাৰ্য্যৰ প্ৰভাৱ নপৰাকৈ থকা নাই। হাজাৰ হাজাৰ নিৰীহ লোক ইয়াৰ বলি হৈছে। ইন্দিৰা গান্ধী আৰু ৰাজীৱ গান্ধীৰ নৃসংহ হত্যাৰ পৰা আৰম্ভ কৰি মুম্বাইত হোৱা উপৰ্যুপৰি ভয়ানক বিস্ফোৰণ, কাশ্মীৰত ঘটোৱা নৰহত্যাৰ ঘৃণনীয় আচণ, অক্ষৰধাম মন্দিৰত

হোৱা অমানৱীয় আক্ৰমণ, দিল্লীৰ সংসদত প্ৰয়াস কৰা অপমানজনক আৰু বিস্ফোৰক আক্ৰমণ, গোধৰা ৰেলৱেত অগ্নিসংযোগৰ যোগেদি ঘটোৱা নিষ্ঠুৰ হত্যাৰ আৰু অগণন সৰু-সুৰা বিস্ফোৰণ, হত্যা, লুণ্ঠন, অপহৰণ আদি ঘটনা দেশৰ সকলো ৰাজ্যতে ঘটি আহিছে। সভ্য আৰু শিক্ষিত বুদ্ধিজীবি সমাজ বিস্মিত হৈ পৰিছে। সমাজত পৰস্পৰাগত ভাবে চলি অহা নৈতিক আদৰ্শ স্থলিত হৈছে। জীৱনৰ মূল্যবোধ আৰু সমাজৰ নৈতিকতা যেন হেৰাই গৈছে।

অৱশ্যে উগ্ৰপন্থী আৰু সন্ত্ৰাসবাদৰ মাজত পাৰ্থক্য নোহোৱা নহয়। উগ্ৰপন্থী সংগঠন সমূহৰ এটা উদ্দেশ্য আৰু আদৰ্শ থাকে। তাকে চৰিতাৰ্থ কৰিবলৈ উগ্ৰৰূপ ধাৰণ কৰাৰ লগতে সন্ত্ৰাসবাদৰো আশ্ৰয় লোৱা দেখা যায়। তেওঁলোকৰ সেই আদৰ্শ ৰাজনৈতিক আৰু সামাজিক উদ্দেশ্যৰে অনুপ্ৰাণিত। তেওঁলোকৰ বিৰোধ চৰকাৰৰ লগত হৈ, সাধাৰণ ৰাইজৰ লগত নহয়। তেওঁলোকৰ সেই বিৰোধে কেতিয়াবা সন্ত্ৰাসবাদ তথা কুঠাঘতমূলক আৰু বৰ্বৰতাপূৰ্ণ কাৰ্য্যত লিপ্ত হবলৈ এক নিষ্ঠুৰ অনুপ্ৰেৰণা জগায়। কিন্তু ধৰ্মীয় সম্প্ৰদায়বোৰৰ মাজত সংঘৰ্ষৰ সৃষ্টি কৰোৱা বা ধৰ্মীয় অনুষ্ঠান প্ৰতিষ্ঠান সমূহক ধ্বংস কৰাৰ উদ্দেশ্যও তেওঁলোকৰ নাই। তেওঁলোকৰ দাবী ৰাজনৈতিক উদ্দেশ্য প্ৰণোদিত। উলুৰ লগত বগৰি পুৰা যোৱাৰ দৰে চৰকাৰৰ লগত হোৱা বিৰোধত কেতিয়াবা সাধাৰণ শান্তিপ্ৰিয় জনগনেও অশেষ যাতনা ভুগিবলগীয়া হয়। যিহেতু সংগঠন পৰিচালনা কৰিবলৈ অৰ্থৰ প্ৰয়োজন। এই অৰ্থ সংগ্ৰহ কৰা হয় ডাঙৰ ডাঙৰ ব্যৱসায়ী তথা দুৰ্নীতি পৰায়ণ উচ্চপদস্থ বিষয়া সকলৰ পৰা। এই ক্ষেত্ৰত অপহৰণ, হত্যা আৰু ভীতি প্ৰদৰ্শন আদিৰ দৰে জঘন্য, আসুৰিক আৰু অমানৱিক কাৰ্য্য কৰিবলৈও তেওঁলোকে কুঠাবোধ নকৰে।

ইয়াৰ সুদূৰ প্ৰসাৰী প্ৰভাবে আৰ্থ-সামাজিক দিশত এক ভয়ানক প্ৰতিক্ৰিয়াৰ সৃষ্টি কৰিছে। উদাহৰণ স্বৰূপে - দুৰ্নীতি পৰায়ণ ব্যৱসায়ী আৰু বিষয়া সকলৰ কথাকে উনুকিয়াব পাৰি। তেওঁলোকে উগ্ৰপন্থী সমূহৰ কোনো এটা নিষিদ্ধ

সংগঠনৰ ধনৰ দাবী পূৰণ কৰাৰ পিছত সমাজত দুৰ্নীতিত আৰু গভীৰকৈ লিপ্ত হোৱাৰ বাবে যেন স্বীকৃতি লাভ কৰে । ফলত জনসাধাৰণক লুণ্ঠন আৰু শোষণ কৰাত ব্যস্ত হৈ পৰে । আনহাতে, এই সংগঠন সমূহক অনুকৰণ কৰি আন কিছুমান ভুৱা সংগঠনৰ জন্ম হৈছে । তেওঁলোকে সেই উগ্ৰপন্থী সমূহৰ সাজেৰে বলপূৰ্বক ধন সংগ্ৰহ, ভীতি প্ৰদৰ্শন, অপহৰণ, হত্যা, নাৰী ধৰ্ষণ, লুণ্ঠন, চুৰি-ডকাইতি আদি কাৰ্য্যৰ যোগেদি সমাজখনক অস্থিৰ কৰি তুলি এক বিভিষিকাৰ সৃষ্টি কৰিছে । জীৱনৰ নিৰাপত্তা যেন একেবাৰেই নোহোৱা হৈ গৈছে । জীৱন আৰু মৰণৰ মাজত থকা ব্যৱধান যেন সংকুচিত হৈছে । এবাৰ ঘৰৰ পৰা ওলালেই উভতি আহিব পাৰিব নে নাই, তাক খাটাতকৈ কোৱাটো অতি টান হৈ পৰিছে । এনে এক অস্থিৰ আৰু নিৰাপত্তা বিহীন পৰিস্থিতিৰ সৃষ্টি কৰিছে এই উগ্ৰপন্থী সংগঠনসমূহ, বিশেষকৈ ভুৱা সংগঠনসমূহ । কোনটো আচল আৰু কোনটো ভুৱা সংগঠন তাক জনসাধাৰণে বুজিব নোৱাৰা হৈছে । ফলত, এই উগ্ৰপন্থী সংগঠনবোৰে সৰ্বসাধাৰণ ৰাইজৰ পৰা অনুকম্পা, সমবেদনা তথা সমৰ্থন হেৰুৱাইছে । এনেস্থলত, ৰাজনৈতিক উদ্দেশ্য প্ৰণোদিত, মানবীয় আদৰ্শৰে ভৰপূৰ, আৰু দেশৰ অস্তিত্বৰ হকে বিপ্লৱ কৰিব খোজা এই যুৱক সকলৰ নৈতিক প্ৰতিচ্ছবি ঘৃণনীয় ৰূপত প্ৰকাশ পাইছে আৰু লাহে লাহে তেওঁলোকৰ সংগঠন দুৰ্বল হৈ পৰিছে । ব্যক্তি স্বাৰ্থত আত্মবিভোৰ সমাজৰ এই ভুৱা উগ্ৰপন্থী তথা দুষ্কৃতিকাৰী সকলৰ অন্যায়ৰ বিচাৰ কোনে কৰিব ? চৰকাৰ নে জনসাধাৰণ ?

উগ্ৰপন্থী সমূহৰ তুলনাত সন্ত্ৰাসবাদী সকল অতি ভয়ানক । এওঁলোক দেশৰ আৰু সমাজৰ বাবে অভিশাপ স্বৰূপ । সন্ত্ৰাসবাদী সকলৰ কোনো জাতি নাই, ধৰ্ম নাই, দয়া নাই, মায়া নাই, গঠনমূলক আৰু সৃষ্টিমূলক কোনো আদৰ্শও নাই; সন্ত্ৰাস সৃষ্টি কৰা বা সন্ত্ৰাসবাদেই হৈছে তেওঁলোকৰ ধৰ্ম আৰু আদৰ্শ । সন্ত্ৰাসবাদীয়েই হৈছে তেওঁলোকৰ জাতি । গতিকে তেওঁলোকৰ কাৰ্য্যত সাম্প্ৰদায়িক ৰহন সনাতো সমাজৰ বাবে মঙ্গলজনক নহয় । এই সন্ত্ৰাসবাদী সকলৰ

সম্পৰ্ক অকল সীমান্তবৰ্তী দেশবিলাকতেই নহয়, গোটেই বিশ্বব্যাপি সিঁচৰিত হৈ থকা এনে ধৰণৰ সংগঠনবোৰৰ লগত এওঁলোকৰ আদান-প্ৰদানৰ গভীৰ সম্পৰ্ক । ধৰ্মীয় আৰু ৰাজনৈতিক মহান উদ্দেশ্যত অনুপ্ৰাণিত বুলি কলেও প্ৰকৃতপক্ষে বিভিন্ন কুটীয়াতমূলক আৰু ভয়ানক কাৰ্য্যকলাপৰ যোগেদি দেশৰ শাসনযন্ত্ৰ আৰু আৰ্থ-সামাজিক অবস্থা অস্থিৰ কৰি তুলি জনসাধাৰণৰ মাজত সন্ত্ৰাস আৰু আতঙ্কৰ সৃষ্টি কৰাই যেন তেওঁলোকৰ মুখ্য উদ্দেশ্য । তেওঁলোকে আমাৰ দেশৰ উন্নতি নিবিচাৰে, বিচাৰে অৱনতি । শান্তি নিবিচাৰে, বিচাৰে মাথোন অশান্তি আৰু অৰাজকতা । গতিকে, আমাৰ দেশৰ প্ৰগতি, ঐক্যসংহতি, আৰু শান্তি-শৃংখলাৰ ক্ষেত্ৰত তেওঁলোকে প্ৰচণ্ড ভাবুকিৰ সৃষ্টি কৰিছে ।

এতিয়া প্ৰশ্ন হ'ল এই উগ্ৰপন্থী আৰু সন্ত্ৰাসবাদৰ সমস্যা কেনেকৈ সমাধান কৰিব পৰা যায় । ৰাজ্যিক আৰু কেন্দ্ৰীয় চৰকাৰে দেশৰ এই জ্বলন্ত সমস্যাক সমাধান কৰিবলৈ সম্পূৰ্ণ তৎপৰ আৰু ভালেমান কাৰ্য্যপন্থা হাতত লৈছে । কিন্তু আশানুৰূপ ভাবে সাফল্য লাভ কৰিব পৰা নাই । ভালেকেইটা অভিযান কাৰ্য্যকৰী কৰাৰ পাছত এইটো স্পষ্ট হৈ পৰিছে যে উগ্ৰপন্থী আৰু সন্ত্ৰাসবাদী সকলক শক্তিশেৰে তথা বন্দুকৰ নলীৰে পৰাজয় কৰিব নোৱাৰি, কেৱল গঠনমূলক আলোচনাৰ মাজেদিয়েই ইয়াক পৰাভৱ তথা সমাধান কৰাটো সম্ভৱপৰ হৈ উঠিব ।

ভাৰতৰ উত্তৰ-পূৰ্বাঞ্চলৰ অন্যতম শ্ৰেষ্ঠ ৰাজ্য অসমতো এই উগ্ৰপন্থী সমস্যাই কেইবা দশক ধৰি সমাজখনক আৰ্থিকভাবে জুৰুলা আৰু ভীতি-বিহ্বল কৰি তুলিছে । সৰু-ডাঙৰ অসংখ্য ঘটনাই ৰাজ্যখনক অস্থিৰ কৰি ৰাখিছে । অৱশ্যে অসম চৰকাৰেও নীৰৱ হৈ বহি থকা নাই । তেওঁলোকৰ সমাজ-বিৰোধী কাৰ্য্যসমূহৰ আঁচনিবোৰৰ নিক্ষেপ কৰি এই দিশাহাৰা যুৱক সকলক সমাজৰ মূল সূতীলৈ ঘূৰাই আনিবলৈ যথেষ্ট প্ৰচেষ্টা চলাই আহিছে । কিন্তু এতিয়ালৈকে পূৰ্ণ সাফল্য পৰিলক্ষিত হোৱা নাই । এইখিনিতে উনুকিয়াব পাৰি যে - যোৱা ২৬ জুলাই, ২০০৪ত ৰাজ্যিক বিধানসভাৰ

এক প্রশ্নোত্তৰত গৃহদণ্ডৰৰ ৰাজ্যিক মন্ত্ৰী ৰকিবুল হুছেইনে প্ৰকাশ কৰে যে, যোৱা তিনি বছৰৰ ভিতৰত ১৬৯৭ চনৰো অধিক ব্যক্তি (পুৰুষ, মহিলা) আৰু আঠশৰো অধিক উগ্ৰপন্থী নিহত হয়। মন্ত্ৰী গৰাকীয়ে আকৌ জনায় যে ২০০১ চনৰ জুন মাহৰ পৰা ২০০৪ চনৰ জুনলৈকে পুলিচ আৰু নিৰাপত্তা বাহিনীৰ হাতত ৮৫৭ জনৰ মৃত্যু ঘটে। আনহাতে ৭১৩ জন ব্যক্তি উগ্ৰপন্থীৰ হাতত নিহত হয়, আৰু ২৭ জন ডকাইতৰ হাতত মৃত্যুবৰণ কৰে। এই সময়ছোৱাৰ ভিতৰত ৩৮১৮ টা হত্যাৰ ঘটনা, ৪৪৯৯টা অপহৰণৰ ঘটনা, ২৪৯০টা নাৰী-ধৰ্ষণৰ ঘটনা, ১৪৮৯০টা চুৰি, ১৩৭৭টা ডকাইটি, ১৫০৩টা লুণ্ঠন, আৰু ২৯৪৪টা যৌতুক সম্পৰ্কীয় ঘটনা স্থানীয় পুলিচ থানা সমূহত পঞ্জীভুক্ত কৰা হৈছে। আনহাতে সেই একেই সময়ৰ ভিতৰতে ২৯ জন শিশুৰ হত্যা আৰু ৬৭৭ জন অপহৃত হৈছিল (The Assam Tribune, July 27, 2004 Tuesday, p. 1 & 3)।

অকল তিনিটা বছৰৰ ভিতৰতে উগ্ৰপন্থী সমস্যা সংক্ৰান্তত সমাজ বিৰোধী কাৰ্য্যৰ যি ভয়ানক পৰিণাম, সমগ্ৰ তিনি দশকৰ সময়ছোৱাত ঘটা এনে ঘটনাৰ পূৰ্ণ খতিয়ান দাঙি ধৰিলে সি যে কিমান ভয়ঙ্কৰ আৰু

বিস্ময়কৰ হ'ব, সেয়া সহজেই অনুমেয়। গতিকে অনুৰূপ ঘটনা কম-বেছি পৰিমাণে উত্তৰ-পূৰ্বাঞ্চলৰ প্ৰায়বোৰ ৰাজ্যতে যোৱা কেইবাটাও দশক ধৰি ঘটি আহিছে, তাৰ বিস্তৃত তথ্য দাঙি ধৰাৰ প্ৰয়োজন নাই। ইয়াৰ ফলস্বৰূপে কিমান জনে যে প্ৰাণ হেৰুৱাইছে, কিমান জনৰ যে পৰিয়াল বিপন্ন হৈছে তাৰ খবৰ ৰাখিছে কোনে? সভ্যতা - সংস্কৃতিৰ উচ্চ শিখৰলৈ গতি কৰা ভাৰতবৰ্ষৰ বুকুত আজি কেঁচা তেজৰ ফাকু খেলিবলৈ ধৰিছে এচাম ব্যক্তিয়ে। তাক জানো বাধা দিব নোৱাৰি? অৱশ্যে এই উগ্ৰপন্থী সমস্যাৰ লগত আন বহুতো আনুসঙ্গিক সমস্যাৰ ওতঃপ্ৰোত সম্পৰ্ক আছে, যেনে নিবনুৱা সমস্যা, উপযুক্ত শিক্ষানীতিৰ অভাৱ, দুৰ্বাৰ গতিত চলা সমাজৰ দুৰ্নীতি, অৰ্থনৈতিক বৈষম্য, আৰু জাতি, বৰ্ণ, ভাষা, ধৰ্ম নিৰ্বিশেষে সকলো জনগোষ্ঠীকে আকোৱালি লব পৰাকৈ উপযুক্ত ৰাষ্ট্ৰীয় নীতিৰ অভাৱ ইত্যাদি। এই সমস্যাৰ তৎকালীন আৰু স্থায়ী সমাধান নহলে অদূৰ ভৱিষ্যতত যে ইয়াৰ ধ্বংসমুখী আৰু সুদূৰ প্ৰসাৰী প্ৰভাৱে দেশৰ ৰাজনৈতিক ক্ষেত্ৰতে নহয়, আৰ্থ-সামাজিক দিশতো যে বিপৰ্যয় মাতি আনিব সেইটো ধুকুপ। ♦





রবীন্দ্র সাহিত্যে বৌদ্ধানুষঙ্গ

অধ্যাপিকা চন্দনা ধর
বাংলা বিভাগ



বহুমুখী প্রতিভাধর রবীন্দ্রনাথের সমৃদ্ধ প্রাপ্ত হয়েছে প্রাচ্য ও প্রতীচ্য ভাবের রাসায়নিক সংশ্লেষে। সেই সুমহান প্রতিভার উত্তরণ ঘটেছে সুবহুৎ বিশ্ব সংস্কৃতির ভাব পরিমণ্ডলে। সেই সংস্কৃতির একটা বিশাল অংশ হচ্ছে প্রাচীন ভারতীয় সাহিত্য। তার মধ্যে বৌদ্ধ সাহিত্য ও সংস্কৃতি প্রাচীন ভারতীয় ভাষার একটি অপরিহার্য অঙ্গ। প্রাচীন ভারতীয় সংস্কৃতি ও সাহিত্যের মধ্যে অবগাহন করে রবীন্দ্রনাথ উপলব্ধি করেছিলেন যে, ধর্মীয় একতার মধ্যেই নিহিত রয়েছে যথার্থ “ভারতআত্মা”। রবীন্দ্রনাথের জীবনে সাহিত্য সাধনার একটা অংশ যেরূপ বেদ, উপনিষদ, রামায়ণ, মহাভারত প্রভৃতির মধ্যে নিহিত ছিল, সেরূপ বৌদ্ধ সাহিত্য ও সংস্কৃতির প্রভাব ও বিপুল ভাবে ছিল। তিনি উপলব্ধি করেছিলেন যে, ভারতের প্রকৃত ইতিহাস হচ্ছে ধর্মের ইতিহাস। ত্যাগ, নিবৃত্তি, নির্বাণকেই ভারতবর্ষ চিরকাল সত্য বলে গ্রহণ করেছে। বৌদ্ধ শাস্ত্রের মধ্যে আবদ্ধ হয়ে আছে ভারতের ইতিহাসের সব উপকরণ।

ভারতবর্ষের প্রকৃত ইতিহাস অনেকদিন অনাদৃত অবস্থায় ছিল, কারণ ভারতীয় যুবসম্প্রদায়ের অনীহা ও শৈথিল্যই ইতিহাস অন্বেষার বড় কারণ। এই অনাদৃত বৌদ্ধশাস্ত্র উদ্ধারে প্রবৃত্ত হয়েছিলেন ইউরোপীয় পণ্ডিতগণ। আমাদের দেশের সবচাইতে লজ্জার কারণ হলো, আমরা যেন ইউরোপীয় পণ্ডিতগণের বৌদ্ধশাস্ত্র উদ্ধারের প্রতীক্ষা বা পদাঙ্ক অনুসরণ করবার জন্য বসে আছি। যার জন্য বৌদ্ধ শাস্ত্রের পরিচয়ের অভাবে ভারতবর্ষের সমস্ত ইতিহাসই আজ প্রায় কানা হয়ে আছে।

রবীন্দ্রনাথ বৌদ্ধশাস্ত্রের প্রতি আকৃষ্ট হলেন। বৌদ্ধ সাহিত্য অনুরাগী রবীন্দ্রচিন্তে বৌদ্ধ আখ্যানগুলিতে বর্ণিত মহামানবতার প্রেম ও মৈত্রী ও করুণামিত্তিক সমুচ্ছল আদর্শ গ্রহণ করে সুনিবিড় জীবনবোধের মহিমাম্বিত রূপ অঙ্কন করেছেন, তাঁর বিভিন্ন সাহিত্য, প্রবন্ধ, কবিতা ইত্যাদিতে।

রাজেন্দ্রলালের প্রণীত ইংরাজীর সংক্ষিপ্ত অনুবাদ পড়ে রবীন্দ্রনাথ বৌদ্ধ সংস্কৃতি ও আখ্যানের প্রতি আকৃষ্ট হন। মূল সংস্কৃত ভাষায় বর্ণিত বৌদ্ধ শাস্ত্র অধ্যয়ন না করেই তিনি ইংরেজীর “The Sanskrit Buddhist and Literature of Nepal” - নামক গ্রন্থ পড়েই বৌদ্ধ সাহিত্যকে নিজের অনুভূতির নিবিড়তায় মূল রসবস্তুকে স্পর্শ করেছিলেন এবং আপন মনের মাধুরী মিশিয়ে সেগুলিকে মৌলিক স্বাতন্ত্র্যে সমুচ্ছল করে তুলেছিলেন।

নানা প্রবন্ধ-নিবন্ধ, কাব্য-কবিতা, নাটক - নাটিকা, চিঠিপত্রের মধ্যে রবীন্দ্রনাথ জগতের শ্রেষ্ঠ মানব বুদ্ধদেবের প্রতি আকৃষ্ট শ্রদ্ধা ও ভক্তি অর্পণ করেছেন। ইতিহাস - চেতনা, স্বদেশ প্রীতি, আদর্শবোধ ও গল্পরসের নিবিড় আকর্ষণ অবদান সাহিত্য তথা বৌদ্ধসাহিত্যের ভাব-ভাষা তত্ত্ব দর্শন কেন্দ্রিত জটিলতার ভারতমুগ্ধ এক পরম উপলব্ধির আনন্দরস-তন্ময়তার মধ্যে নিজের সৃজনশীল আত্মপ্রকাশের জগৎ গড়ে তুলেছিলেন। কথাকাব্য গ্রন্থের শ্রেষ্ঠভিক্ষা পূজারিণী, অভিসার প্রভৃতি বিশিষ্ট কবিতাগুলি এবং মালিনী, রাজা, অচলায়তন, চণ্ডালিকা প্রভৃতি নাটক-নাটিকাগুলি মূল ভাবরস অক্ষুণ্ণ রেখে প্রতিভার প্রাণবন্ত্যয় ভাস্বর হয়ে উঠেছে। বর্তমানে তাই প্রতিপাদ্য।

রাজেন্দ্রলাল মিত্র সম্পাদিত “The Sanskrit Buddhist and Literature of Nepal” -এর ‘মহাবস্তুবদান’ -এর একটি উপাখ্যানের ক্ষীণ ভিত্তির উপর রচিত “মালিনী”।

কবি একটি স্বপ্নঘটিত কাহিনীর ইতিহাসের সহিত মূলকাহিনীকে মিশাইয়া তার মধ্যে বিভিন্ন ধর্মাদর্শের ছাঁচ তৈরী করেন, কাহিনীটির একটি ইতিহাস আছে। কবি তখন লগুনে ছিলেন। সেখানে প্রবাসী বাঙালি তারক পালিতের বাসায় নিমন্ত্রণ ছিল। সেখানে রাতের ভোজের পর রাত্রিতে সেখানেই থেকে যান। তিনি সে রাত্রে স্বপ্ন দেখেন। স্বপ্নলব্ধ



কাহিনীকে “মালিনীর” মূল কাহিনীর সঙ্গে মিশিয়ে তার মধ্যে বিভিন্ন ধর্মাদর্শের ছাঁচ তৈরী করে একটি অনবদ্য নাটক নির্মাণ করেন।

“মালিনী” নাটকটি সেই ছাঁচেই তৈরী। মালিনীর বিষয়বস্তু এইরূপ। মালিনী কাশীরাজকন্যা। সে কাশ্যপের নিকট হতে নূতন বৌদ্ধ ধর্ম গ্রহণ করেছে। মালিনীর এই নবধর্ম গ্রহণের জন্য প্রজারা বিদ্রোহ করল এবং মালিনীর নির্বাসন চাইল। ইহা শুনে মালিনী নিজেই গৃহ ত্যাগ করলেন। মালিনীর মধ্যে স্নেহ, শাস্ত, স্নিগ্ধ জ্যোতির্ময় মূর্তি ও করুণা মাথা চোখ ও সাধারণ পোষাক দেখে সবাই বিস্মিত হলেন। মালিনী যখন বললেন যে, সর্বজীবের সেবাও করুণা ও মৈত্রীর বাণী বিতরণের জন্যই নিজের জীবন ত্যাগ করেছেন, তখন প্রজারা মালিনীর জয়ধ্বনি করতে লাগলো। কিন্তু ক্ষেমংকর তা স্বীকার করল না, তখন সে বিদ্রোহ ঘোষণা করল এবং মালিনীর প্রাণদণ্ড দেবে ও নবধর্ম উৎখাত করবে। তা সুপ্রিয় জানতে পেরে রাজাকে জানায়। রাজা তখন ছলনা করে ক্ষেমংকরকে বন্দী করেন। তার প্রাণদণ্ডের আদেশ দেন। কিন্তু মালিনী তখন “ক্ষমা করো ক্ষেমংকরে” বলে মুচ্ছিত হলেন। কবির শ্রেষ্ঠ আদর্শই হলো সত্য ধর্ম বা মানবধর্ম। মনুষ্যত্বের ধর্মেই হলো সবঙ্গীন ধর্ম। অখণ্ড, শাস্ত্রত সত্যের উপর প্রতিষ্ঠিত ধর্মই মানবের সত্যধর্ম। এই ভাবে কবি নব সত্য ধর্ম রাজকন্যা মালিনীর মধ্যে প্রকাশিত করেছেন। এই সত্যধর্ম বাহ্য আচার-অনুষ্ঠান সর্বস্ব সুপ্রাচীন হিন্দুধর্মের বদলে করুণা, মৈত্রী ও বিশ্বপ্রেমমূলক বৌদ্ধধর্ম। বৌদ্ধ ধর্মের ঐ মূলনীতিগুলির তীব্র উপলব্ধির প্রকাশ ঘটেছে মালিনীর চিন্তে। মালিনীর অনুভূতি বা উপলব্ধিগুলি বিশ্লেষণ করলে বোঝা যায় জগতের দুঃখ দূর করবার জন্য তার হৃদয়ে একটা দিব্য প্রেরণা জেগে উঠেছে। দুঃখপীড়িত বিশ্বজগৎকে সে ‘সান্ত্বনার সুধা’ দান করবার জন্য উৎসুক, নিজেকে পরের জন্য বিলিয়ে দিতে প্রস্তুত। এই ত্যাগই ‘মালিনী’ নাটক প্রকাশিত হয়েছে।

“রাজা” নাটকের আখ্যানভাগ বৌদ্ধজাতকের কুশজাতক হতে গৃহীত। রূপক - সাংকেতিক নাটকগুলির মধ্যে রাজা নাটকটি এক অপরূপ সৃষ্টি। এই নাটকের অসাধারণ বিষয়বস্তু ও গৌরবে, উপলব্ধির তীব্রতায়, সংকেতের অব্যর্থ প্রয়োগে, এক অতীন্দ্রিয় রহস্যময় আবহাওয়া সৃষ্টিতে, বিশ্বের সাংকেতিক নাট্যসাহিত্যে শ্রেষ্ঠ

আসন লাভ করেছে। ‘রাজা’ নাটকটি এক ভগবৎ অনুভূতির নবরূপ। ‘রাজায়’ দেখা গেছে ভগবানকে গভীর প্রেম ভক্তিতে হৃদয়ের অন্তঃস্থলে ও বিশ্বজগতের মধ্যে উপলব্ধির বিচিত্র দ্বন্দ্ব সংঘাতময় রূপ।

“অচলায়তন”-এর মধ্যে আছে সাধারণ বাধা ও সমস্যার রূপ ও তাহার সমাধানের ইঙ্গিত। ‘অচলায়তনের’ বিষয়বস্তু ছাড়াও কবির মনে পশ্চাদ্ ভাগের একটি ধারণা চিন্তা নাটকে ছিল। ইহা কবির ইতিহাসচেতনা বা সমাজসমস্যা চেতনার রূপ। “অচলায়তন” আমাদের ভারতবর্ষ। অতি প্রাচীনকালে ইহার প্রতিষ্ঠা। আদিগুরু সাধনক্ষেত্র রূপে তপোবন রূপে ইহাকে প্রতিষ্ঠিত করেছেন। ইহার উপনিষদের ঋষি। ইহাদের সাধনা ছিল জ্ঞান, প্রেম ও কর্মের পথে মুক্তির সাধনা। এই সাধনার উদ্দেশ্য হলো কেন্দ্রচ্যুত, এই সাধনায় নানা বাধা ও জঞ্জাল সৃষ্টির ফলে শেষে অচলায়তনের স্থান সংকীর্ণতায় আবদ্ধ হলো। তপোবনের পরিবর্তে মঠ ও মন্দির আয়তন অধ্যাত্ম-বিদ্যার স্থানে পরিণত হলো। গুরু হলেন সিদ্ধাচার্য ও পুরোহিত। এই যুগকে বৌদ্ধ-তান্ত্রিকতা ও আচার সর্বস্ব হিন্দুধর্মের যুগ বলে চিহ্নিত করা যায়। “অচলায়তনে” বৌদ্ধবিহারেরই বেশী সাদৃশ্য বহন করে এবং মন্ত্রতন্ত্র গুলিও বৌদ্ধতন্ত্রের মন্ত্রেরই মতো।

“চণ্ডালিকা”-র কাহিনী রাজেন্দ্রলাল মিত্র সম্পাদিত বৌদ্ধ সাহিত্য হতে নেওয়া। বৌদ্ধ সাহিত্যে শাদূল কর্ণাবদানের সংক্ষিপ্ত বিবরণ থেকেই এই নাটকটির গল্প নেওয়া হয়েছে গল্পের ঘটনাস্থল শ্রাবস্তী। বৌদ্ধভিক্ষু, পীতবসন পরে চণ্ডাল কন্যার কাছে জল চাইলেন। সে চমকে, শিউরে উঠল। চণ্ডাল মেয়ে বললো যে সে চণ্ডাল অর্থাৎ অশুচি, কুয়োর জল অশুদ্ধ। তিনি বললেন, যে মানুষ আমি, তুমিও সেই মানুষ, সব জলই তীর্থ জল যা তাপিতকে স্নিগ্ধ করে, তৃপ্ত করে তৃষিতকে। সমাজ যা বা যে ব্যবস্থা নির্দেশ করে, তাহাই সত্য নয়, জগতের সকলের সেবার অধিকার সবার সমান। তাই এই বোধ জাগ্রতকারী দেবতার পায়ে আত্মসমর্পণ করে মালিনী তাঁর শিষ্যত্ব গ্রহণে সেবার অধিকার লাভ করে। তৎসঙ্গে সর্বজাতির সেবার অধিকার লাভই ছিল প্রকৃতির আন্তরিক কামনা।

এইভাবেই রবীন্দ্রনাথ বিভিন্ন কবিতা, নাটক-নাট্যকাতে বৌদ্ধ আদর্শকে গ্রহণ করে এক অনবদ্য সাহিত্য বাংলা সাহিত্যের ভাণ্ডারে পরিপূর্ণতায় পূর্ণ করে তুলেছেন। ♦



শ্যাম নগরের রথ মেলা

মিঠুন দেব

দ্বাদশ শ্রেণী, (কলা বিভাগ)

প্রতি বছর যখন আষাঢ় মাসে জগন্নাথদেবের রথ যাত্রা মহাধুমধামে উদ্‌যাপিত হয় পুরী ধামে, তখন একই সঙ্গে দেশের সর্বত্র বৈষ্ণব সম্প্রদায়ের বা জগন্নাথদেবের ভক্তদের রথযাত্রা উৎসব পালন করা হয়। গ্রামের (শ্যামনগর) ছোট-বড় ছেলেমেয়ে অনেক লোকজন দলে দলে ছুটে যায় তখন শ্যামনগর রথ মেলায়।

এই শ্যাম নগরের রথ মেলার বিশেষ একটা বৈশিষ্ট্য অথবা রূপক রয়েছে। বড়রা বলেন, ছোট ছেলে-মেয়েদের ঐ রথটা দেখা উচিত নয়। একজন জেঠা মশায়ের কাহিনী বলি এই রথ সম্বন্ধে। শুনে বিশ্বাস করেন বা না করেন, কিন্তু এটা সত্যি ঘটনা। তখন বৈষ্ণব সম্প্রদায়ের আখরার বাবাজি জীবিত ছিলেন। গান কীর্তনের মাধ্যমে পূজা আরতি জমে উঠত। তিনি তো বৈষ্ণব কিন্তু দেখলে মনে হতো একজন ‘ধর্মগুরু’। নেড়া, রোগা, ফর্সা, লম্বা ধরনের সাধক, আখরাটি এক ছোট পাহাড়ের উপর অবস্থিত, আশপাশে ছোট ছোট গ্রামের বাড়ী। রথের সময় এই জায়গা পরিষ্কার করে রাখা হয়। শ্যাম নগর আশ্রমটি হল কাছাড় জেলায়। যখন রথ আরম্ভ হয় ভক্তবৃন্দরা অতি আনন্দিত হয়। কিন্তু রথটি চলে না। এক জায়গায় অর্থাৎ মন্দিরের পূর্ব দিকে বিলের নিকটবর্তী স্থানে কয়েক বৎসর পূর্ব হ’তে দণ্ডায়মান হইয়া রহিয়াছে। লোকে বলে রথটির কোন অপবিত্র ছোঁয়ায় ইহা ঘটিয়াছে।

১৯৫৭-৫৯ সাল পর্যন্ত শ্যামনগরের রথমেলাতে গিয়াছিলাম। সেখানে পৌঁছাতে প্রায় দুঘন্টা লাগতো। আমাদের এক দাদু ছিলেন, উনি সেই সময়ের অনেক আশ্চর্যজনক ঘটনা স্বচক্ষে দেখেছেন।

আমি দাদুকে বললাম, কতলোক কত কথা বলে কাজেই আপনি সেই বৈচিত্র্যময় রথের কাহিনী ব্যাখ্যা করেন।

দাদু বলতে লাগলেন - কি বলব নাতি ? ভগবানের বিচিত্র লীলা, কখন কি করবেন বা কাকে দিয়া কি করাবেন ইহা তিনিই শুধু জানেন। “আমি এই চলন্ত রথকে দেখেছি”। প্রহ্লাদ বাবাজীর আখরায় রাত্রি যাপন করে কীর্তন করেছি। এই রথের মহিমা এত দূর প্রসারিত যে দূর-দূরান্ত থেকে লোক নৌকা করে ৩-৪ দিন পূর্ব হতেই শ্যামনগর আশ্রমে ভিড় জমাইত। রথের নিয়ম নীতি ভ্রষ্ট হওয়ায় আজকাল লোক বেশী হয়না। কিন্তু এই আখরার রথ অতি জাগ্রত। রথের আগের দিন থেকে রাত পর্যন্ত চলত কীর্তন আখরায়। বাবাজী একটি কথা সবাইকে লক্ষ্য করে বলতেন - “মনোযোগ সহকারে কীর্তন করিবে এবং কেহ যেন অপবিত্র মন নিয়া মন্দিরে প্রবেশ না করে এবং রথের দড়ি স্পর্শ না করে।” অমঙ্গল ঘটে যাবে। রথযাত্রার পূর্বদিন রথের আগমনীর জন্য আখরার পশ্চিম দিকে দীপ, পুষ্প, বিশ্বপত্র, নৈবেদ্য ও ধূপ জ্বালিয়ে আরতি করিতে হইত। তারপর ভোরবেলা কীর্তন সঙ্ক্যা আরতি নিয়ে জলের ধারে অপেক্ষা করিতে হত। যতক্ষণ রথ নিজে জল হইতে ডাঙ্গায় না আসে, তারপর রথ গভীর জল হ’তে নিজে উঠে আসতো। তারপর বাবাজী রথের দড়ি টেনে টেনে ময়দানে নিয়ে আসতেন এবং বলতেন যে কেউ যাতে রথকে স্পর্শ না করে।

বিকালে অনেক ভিড় হইত। বাবাজী তখন দেবতা নিয়ে রথে চড়তেন। বাবাজী রথে উঠা থেকে চলাকালীন

মধুর হরিনাম কীৰ্ত্তন ও শঙ্খ, ঘণ্টা ধ্বনিতে মধুর হয়ে উঠতো । চারদিকে পুরুষেরা রশি ধরে দ্রুত হাটতেন রথ আপনি আপনি চলতো, আবার সেই নির্দিষ্ট সময়ে সে নিজের জায়গায় ফিরে আসতো, রথযাত্রা সমাপ্তিতে রথকে অতি সাবধানে ঘিরে রাখা হইত । সারারাত কীৰ্ত্তন সহকারে রথকে পৌঁছে দেওয়া হইত । রথ নিজ হইতে আবার জলগৰ্ভে চলে যেত ।

বাবাজী রথ সম্বন্ধে বিশেষ কিছু বলতেন না । ভক্তের পীড়াপিড়িতে একদিন বলে ফেললেন তোরা কী বুঝবিরে সবই জগন্নাথদেবের কৃপা । এখন থেকে প্রায় ৩০ মাইল দূরে হবে । চতুর্দিকে বাঁশের ঝাঁড় এবং নানাপ্রকার জীবজন্তু বাস করে । আশপাশে অল্প সংখ্যক লোকবসতি আছে । সেখানে গোবিন্দ নামে এক কাঠ

মিস্ত্রি ছিল । সে সৎ ও ধার্মিক ছিল । একদিন স্বপ্নভ্রষ্টা হয়ে জানতে পারল স্বয়ং জগন্নাথদেবের আদেশ হয়েছে উনার রথ তৈরী করতে হবে । কোথায় কি ভাবে তাও তিনি জানিয়ে দিলেন । দেবীর আদেশে সেই জঙ্গলে একদিন গেল কাঠ আনতে ফার্ণিচার বানাবার জন্য । সেখানে সে এক গৃহ দেখল । তার সম্মুখে এক বৃদ্ধ বাহির হইয়া তাকে বললেন “ওহে মিস্ত্রি ঘরের মধ্যে অনেক কাঠ আছে, তুমি এখানে বসে কাঠের কাজ কর, কোথাও যাবে না” - গোবিন্দ সরল মনে ঘরে প্রবেশ করা মাত্র দরজা বন্ধ হইয়া গেল আবার রথের সম্পূর্ণ কাজ শেষ হওয়ার পর কপাট আবার খুলিয়া গেল এবং রথ নিজে থেকে এসে শনবিলে আশ্রয় নিলেন । তারপর থেকে শ্যামনগরে রথ মেলা আরম্ভ হইল । ♦

“অনবচ্ছিন্ন সাতমাস আমেরিকার ঐশ্বৰ্য্যে
দানবপুরীতে ছিলাম ।... ইংরেজীতে বলতে হলে হুমতো
বলতেম, টাইটানিক ওয়েলথ । অর্থাৎ, যে ঐশ্বৰ্য্যের শক্তি
প্রবল, অস্বাভাবিক বিপুল ।... লক্ষ্মী হলেন এক, তার কুণ্ডল
হল তার এক - অনেক তরুণ । লক্ষ্মীর অন্তরের কথাটি
হচ্ছে কল্যাণ, সেই কল্যাণের দ্বারা ধন স্রীলাভ করে ।
কুণ্ডলের অন্তরের কথাটি হচ্ছে সংগ্রহ, সেই সংগ্রহের
দ্বারা ধন বহুলত্ব লাভ করে ।”



- “শিক্ষা” গ্রন্থের “শিক্ষার মিলন” প্রবন্ধে
রবীন্দ্রনাথ ঠাকুর



জগদ্ধননী সারদা - একটি শ্রদ্ধার্থ

ডঃ শ্রীমতি দীপালি চট্টোপাধ্যায়
দর্শন বিভাগ, শিলং কলেজ



শ্রী মা সারদার জীবনবেদ শত ভাবে সহস্র ভাবে আলোচিত হয়েছে। তবুও শ্রীশ্রী ঠাকুরের কথায় 'যেমন ফুল নাড়তে নাড়তে সুগন্ধ, চন্দন ঘষতে ঘষতে সুগন্ধ - তেমনি ঈশ্বরীয় কথা আলোচনা করলে মন ঈশ্বরমুখী হয়' - এ কথাটি মনে করে আরো একবার শ্রীশ্রী মায়ের কথা আলোচনা করতে প্রয়াসী হয়েছি। ১৪১১ বঙ্গাব্দ - শ্রীশ্রী মায়ের সার্ক-শতবৎসর সর্বত্র পালিত হচ্ছে। এই উপলক্ষে এই রচনা।

শ্রীশ্রী চণ্ডীতে ঋষি বলেছেন -

এবং ভগবতী দেবী সা নিত্যাপি পুনঃ পুনঃ

সজ্জয় কুরুতে ভূপ জগতঃ পরিপালনাম্ ॥

“হে রাজন্ সেই ভগবতী জন্মাদি শূন্য হইলেও পুনঃপুনঃ এইরূপ আবির্ভূত হইয়া জগতের পরিপালন করেন।”

শ্রীশ্রী মার জীবনে দেবীর এই অবতরণ ধারারই পরিণতি। দেবী এবারে সচলা - রক্ত মাংসের দেহ বিশিষ্টা ও যুগাবতার শ্রীরামকৃষ্ণ দ্বারা পূজিতা।

প্রবাজিকা অমলা প্রাণা একবার তাঁর ভাষণে শ্রীশ্রী ঠাকুর, স্বামীজী ও মায়ের জীবনকে পবিত্র ত্রিবেণী ধারার সঙ্গে তুলনা করে বলেছিলেন - এক দিকে গঙ্গা, অন্যদিকে যমুনা ও মাঝে সরস্বতীর ধারার মতো মায়ের জীবনকে গভীর ভাবে ভাবলে সেই অন্তঃসলিলার সন্ধান পাওয়া যায়। শ্রী রামকৃষ্ণ স্বয়ং গোলাপ মাকে বলেছিলেন “ও সারদা সরস্বতী, জ্ঞান দিতে এসেছে। রূপ থাকলে পাছে অশুদ্ধ মনে দেখে লোকের অকল্যাণ হয়, তাই এবারে রূপ ঢেকে এসেছে।” অন্য সময়ে বলেছিলেন “জ্ঞান দায়িনী, মহাবুদ্ধিমতি, ও কি যে সে ! ও আমার শক্তি”।

মাতা সারদা ছিলেন আধুনিক শিক্ষা বিহীনা তথাকথিত আভিজাত্য হীন গ্রাম্যবেলা। শ্রী রামকৃষ্ণ জ্ঞানতেন - বর্তমান ঐশ্বর্য্য এ ভোগবিলাসী যুগে মায়ের শুদ্ধ সত্ত্ব জীবন সাধারণের উপলব্ধির বাইরে। তাই তিনি বলেছিলেন - “ও ছাই চাপা বেড়াল। ছাই মাখা বেড়ালের রঙ যেমন বোঝা যায়না তেমনি মায়ের অন্তরের ঐশ্বর্য্য ও সৌন্দর্য্য ছিল সাধারণের অজ্ঞাত।”

শ্রীরামকৃষ্ণ করেছিলেন সর্বধর্ম সমন্বয় আর সারদা মায়ের জীবন দেখি দেবী সত্ত্বা ও মানবী সত্ত্বার সহজ সমন্বয়। দুজনেরই উদ্দেশ্য ছিল লোকশিক্ষা। ব্যবহারিক ও পারমার্থিক জীবনের অপূর্ব সমন্বয় ঘটেছে মায়ের জীবনে। তাঁর সকল সন্তানকে প্রাণঢালা মমতা দিয়ে তিনি হয়েছিলেন বিশ্বাঙ্ঘ্রিকা। পারমার্থিক দৃষ্টিতে ছিলেন সকল প্রাণীর অন্তরাঙ্ঘ্রা আবার ব্যবহারিক দৃষ্টিতে তিনি সন্তানের স্নেহময়ী জননী। তাঁর নিত্য প্রার্থনা ছিল “সব ভালো থাকুক, জগতের কল্যাণ হোক।” তিনি বলতেন “মনে হয় যতক্ষণ ঘুমুব - ততক্ষণ জপ করলে জীবের কল্যাণ হবে।” শ্রীশ্রী মায়ের নিরপেক্ষ দৃষ্টিতে ডাকাত আমজাদ ও স্বামী সারদানন্দের মধ্যে কোন পার্থক্য ছিলনা।

জননী সারদা ছিলেন মূর্ত্তিমতি সেবা ও পবিত্রতা। অনন্ত মমতাময়ী মা প্রয়োজন বোধে ধরেছিলেন দুর্গা ও বগলা রূপ। প্রাচীনকালের ব্রহ্মবাদিনী গার্গী মৈত্রেয়ীর মতো শ্রীশ্রী মায়ের ব্যক্তিগত জীবন ও চরিত্র সর্বকালের নারীদের জন্য আদর্শ দৃষ্টান্ত।

এই প্রসঙ্গে মাতা সারদার আরো একটি রূপ তুলে ধরতে চাই। মহাভারতের ‘সাবিত্রী সত্যবান’ কাহিনী রূপক হিসাবে নিয়ে শ্রী অরবিন্দ তাঁর মহাকাব্য ‘সাবিত্রী’ রচনা করেছেন।



শ্রীশ্রীমার জীবনে দেখি সাবিত্রী চরিত্রেরই প্রতিফলন। শ্রীঅরবিন্দের আধ্যাত্মিক অনুভূতিতে সাবিত্রী দিব্য আলো ও জ্ঞানের প্রতীক। কাব্যের সত্যবান মানবাত্মার প্রতীক। সে মৃত্যুঞ্জয় হতে পারেনি। মৃত্যুর কবল থেকে সত্যবানকে উদ্ধার করাই সাবিত্রীর সাধনার লক্ষ্য। সাবিত্রীর পিতা অশ্বপতি তপোশক্তির প্রতীক। পৃথিবীকে অজ্ঞান ও মৃত্যু থেকে মুক্ত করাই রাজর্ষি অশ্বপতির ব্রত। আক্ষরিক অর্থে সাবিত্রী সূর্য্যের শক্তি। সূর্য্য অজর প্রাণ ও প্রজ্ঞার উৎস। যে সাবিত্রীকে পায় সে অনন্ত আনন্দ - অমৃত অম্লো, প্রাণ ও প্রজ্ঞার অধিকারী হয়।

মহাভারতের অশ্বপতি তপস্যা করে জ্ঞানরূপা সাবিত্রীকে কন্যারূপে লাভ করেছিলেন। জয়রামবাটির রামভক্ত রামচন্দ্র মুখোপাধ্যায় ও শ্যামাসুন্দরীর ভক্তিতে তুষ্ট হয়ে স্বয়ং জগদ্ধাত্রী কন্যারূপে তাঁদের ঘরে জন্ম নিলেন। সীতা যেমন রামের সত্যব্রতকে গ্রহণ করে বনবাসের অশেষ দুঃখ-কষ্ট বরণ করেছিলেন, সাবিত্রী যেমন ছিলেন বনবাসী রাজপুত্র সত্যবানের অনুগামিনী, মাতা সারদা ও তেমনি স্বামীকে ইষ্টপথে সাহায্যের অঙ্গীকার করেই শত অসুবিধায় নহবতে আনন্দে দিন কাটিয়েছেন। শ্রীরামকৃষ্ণের সাধন পথের অনুগামিনী হয়ে তাঁর যোগ্য সহধর্মিনী হয়ে লোকশিক্ষা দিয়ে গেছেন।

সত্ত্বর মৃত্যু পথ যাত্রী সত্যবানকে সাবিত্রী নিজেই পতিরূপে নির্বাচন করেছিলেন। ভাবী পতিরূপে শ্রীরামকৃষ্ণকে শিশু সারদার অঙ্গুলি নির্দেশের গল্প সবারই জানা। সাবিত্রী শতপুত্রের জননী হতে চেয়ে সত্যবানকে মৃত্যুর হাত থেকে উদ্ধার করলেন। আবার দেখি সাধারণ নারীর মতো সারদা মা হতে চাইলে ঠাকুর বলেছিলেন - “কালে তোমার এত সন্তান হবে যে তুমি ‘মা’ ডাকে সাড়া দিয়ে তিষ্ঠোতে পারবে না”।

সাবিত্রীর মতোই শ্রীশ্রী মা শত শত সন্তানকে অমৃত পথের পাথেয় দিয়েছেন। সে আলোক বর্তিকা আজো জ্বলছে, উজ্জ্বল থেকে উজ্জ্বলতর হচ্ছে। ভক্ত সন্তানদের যে ভার ঠাকুর মাকে দিয়েছিলেন, তা তিনি অসাধারণ মহিমায় সম্পন্ন করেছেন। কত শত পীড়িত হৃদয়কে মাতৃস্নেহের আশ্বাস দিলেন, কত বিনষ্ট জীবনকে উদ্ধার করলেন আর কত সহজ সাধারণ উপমা দিয়ে উচ্চ আধ্যাত্মিক তত্ত্ব ব্যাখ্যা করলেন। ঈশ্বরানুগীকে দিলেন বৈরাগ্যের দীক্ষা এবং অনুভূতির আনন্দ। আশ্চর্য্য, অপার্থিব ভালোবাসা দিলেন উচু-নীচু জাতি-ধর্ম-বর্ণ নির্বিশেষে।

গৌতম বুদ্ধের মতো মা জেনেছিলেন বাসনাই দুঃখের উৎস। তাই উপদেশ দিলেন ঠাকুরের কাছে নির্বাসনা চেয়ে নিতে। শ্রীমায়ের মতে ‘সন্তোষের সমান ধন নেই, আর সহ্যের সমান গুন নেই।’ তিনি নিজে পৃথিবীর মতো সহ্যশীলা হয়ে নানারকম সমাজিক ও পারিবারিক অশান্তি ও দারিদ্র্য নীরবে সহ্য করে গেছেন।

শ্রীরামকৃষ্ণ স্বয়ং সারদাদেবীকে বলেছেন - আনন্দময়ী। নিজের অনুভূতি প্রকাশ করে মা একবার বলেছিলেন - “হৃদয়ের মধ্যে আনন্দের পূর্ণঘট যেন স্থাপিত রয়েছে - ঐ কালে (অর্থাৎ দক্ষিণেশ্বরে থাকা কালে) সর্বদা এরূপ অনুভব করতাম।” সেই আনন্দের পূর্ণপাত্র থেকে মা আজও আনন্দ ও শান্তির বারি বিতরণ করে বলেছেন। মায়ের এই কথা নিশ্চিত কারণ তিনি নিজেই বলেছেন - “যারা এসেছে, যারা আসেনি আর যারা আসবে, আমার সকল সন্তানদের জানিয়ে দিও মা আমার ভালোবাসা, আমার আশীর্বাদ সকলের উপর আছে।”

আর কেউ না থাকুক - আমাদের একজন মা আছেন - যিনি “পাতানো মানন, গুরুপত্নী নন তিনি সত্যিকারের মা।” এর চেয়ে বড়ো আশ্বাসবাণী আর কি হতে পারে? ♦



অনন্তের অভিসারী

অধ্যাপিকা স্মৃতিরেক্ষা দাস
ইংরাজী বিভাগ



হে সমুদ্র সুমহান ! প্রণমি তোমায় বারে বারে
দুটি দিনের তরে তোমার দুবার আনন্দে আমি হেসেছি, ভেসেছি -
আমি ছোট্ট একটি বৃদবৃদ সম
তোমার অনন্ত উচ্ছল, প্রাণচঞ্চল তরঙ্গরাশি মাঝারে, বারে বারে ।

ছাপিয়ে তোমার উন্মত্ততা, কুলছাপানো প্লাবনতা
ধরা কি পড়বে মোর রিক্ত, নিঃস্ব অর্ন্তবেদনা
তোমার নৃত্যছন্দের অবিরত কলকম্পোলে -
শুনবে কি এক তৃষিত অকিঞ্চনের হৃদয়াকৃতি ?

একটিবার যাই বলে
এ শুধু পিপাসা, পিপাসা,
আমি যে জ্বলছি, পুড়ছি, ঝলসে গেছি অনলে,
তোমার পাগল করা আনন্দে আমায় নিয়ে যাও বিশ্বরংগের জগতে
যেথায় দুঃখ নেই, নেই অন্ধকার, নেই দারুণ দহন, দাহন,
আছে শুধু আনন্দ, আনন্দ আর শান্তি সুধা ।

কতবার চোখ বুঁজে কান পেতে শুনতে চেয়েছি তোমার গান,
বিস্মৃতির পর্দা অপসারনে মনে হয়েছে তুমি অনন্তের অভিসারী
মনে হয়েছে সৃষ্টির আদি থেকেই তুমি বাজিয়ে চলেছ অনন্তের বাঁশরী
যে বাঁশরী বাজে প্রত্যাষের মিশ্র-মধুর-অরুণ-রাঙা আকাশ মাঝে
যে বাঁশরী বাজে পশ্চিম গগনে অরুণের বিদায়ের ক্ষণে
যে তান ডেকেছে বান পাখীর কাকলিতে গবনরঞ্জে, পুষ্প গঞ্জে
তুমি সেই বাঁশরী, অনন্তের অভিসারী !

অপেক্ষা করে আছি -
কবে কখন অনুরণিত হবে, তোমারই ঐকতান,
মোর কানে, প্রাণে, গানে,
যুগযুগান্তর ধরে ভুলে গেছি যে গান
সে কি আবার ধরিবে তান
বাজিবে বুকে পরম সুখে, কলকম্পোলে
তোমারই মত নিত্যনবীন হিম্মোলে ! ♦

প্রভুর খেলা

রাখী নাথ
একাদশ শ্রেণী (কলা বিভাগ)

প্রজ্ঞাপতি বসে ফুলে ফুলে
ভাবি থাকে মনে মনে
এই পৃথিবী যার তৈরী
কেন খেলা করেন তিনি
সকল মানুষ চলে থাকেন
প্রভু খেলা করে থাকেন
কত দুঃখ কত সুখ
মানুষ জীবনের নানা রূপে
ভরিয়া আসিলে, প্রভু
অঙ্ককার করিয়া আনেন
নয়ন জলে ভরিয়া আনেন, কিন্তু
কবু ও থামে না এই খেলা
চলে থাকে বার বেলা । ♦





শ্রী রামকৃষ্ণ স্মরণে

মিঠুন দেব

দ্বাদশ শ্রেণী (কলা বিভাগ)

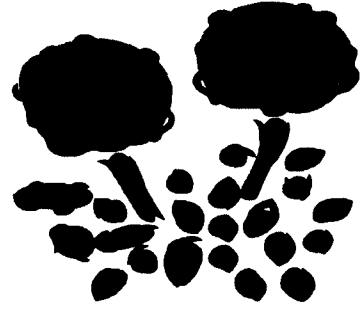
অঙ্করে তোমার রাম ও কৃষ্ণ ।
নয়নে তোমার ব্রহ্ম তেজ ॥
হৃদয়ে তোমার সজন ও ভক্তি ।
চরণ ছোঁয়ে উড়ে শান্তি ধ্বজ ॥

শিষ্য তোমার বিবেক-আনন্দ ।
মা সারদা তোমার শক্তি ॥
বিশ্ব-মানব মিলিছে মিলিবে ।
তব অঙ্গনে যেথা পরম ভক্তি ॥

তোমারই ইচ্ছায় চলেছি আমরা ।
অনন্ত অসীম নভেনীলে ॥
অপার করুণা দিয়েছো যে ঠাই ।
তব রাঙ্গা এ চরণ কমলে ॥
তব ঐ তোমার চরণে করি ।
আমরা কলেজের সবাই পুষ্প বন্দনা ॥ ♦

“মমন্তু কথা মরণ জন্মমাসে তেনে
হেন, তারা তার কিছুই করে না, তারা
আত্মবিশ্বাসের পথ পরিত্যাগ করে।”

— নীবেন্দ্রনাথ চক্রবর্তী



আশা

মৌসুমি ভৌমিক

একাদশ শ্রেণী (কলা বিভাগ)

চেয়ে আছি আকাশের দিকে চাতকের মতো
বুক ফাটে পিপাসায়, আমি ক্লান্ত ও ঘর্মাক্ত ।
তথাপি ও চোখ নামে না মাটির দিকে
দোষ কার ? আকাশের ? চোখের ? মাটির ?
দোষ কারো নয় ।

দোষ আমার, আমার আকাশছোঁয়া ভাবনায় ।
আকাশের তো নাগাল পাওয়া গেল না !
কেবল তার ঘনকালো মেঘ উড়ে এসে জমা হলো
আমার দিশেহারা মনের অতল গভীরে ।
তবুও চেয়ে আছি আকাশের দিকে,

একদিন তার নাগাল পাব, এ আশায় বুক বেঁধে । ♦



Hindi and Nepali Section

हिन्दी एवं नेपाली विभाग

“शिक्षा की भूमिका लोगों के भौतिक स्तर में सुधार तथा जीवन की गुणवन्ता की समृद्ध करना है । जानकारी व कौशल के अतिरिक्त शिक्षा की विचारों एवं आदर्शों के साथ में हमारे जीवन की “आंतरिक संतुष्टि” से जुड़ा होना चाहिए तथा आत्माशक्ति में वृद्धि करने वाला होना चाहिए ।.....”

— दौलत सिंह कोठारी,
भुतपूर्व अध्यक्ष,
विश्वविद्यालय अनुदान आयोग

मेघालय के पवित्र वन

डॉ श्रीमती भृति पाण्डेय
प्रवक्ता, हिन्दी विभाग



भारत के पूर्वोत्तर भाग में स्थित “बादलों का घर” मेघालय प्रदेश अपनी अप्रतिम प्राकृतिक सुषमा के लिये प्रसिद्ध है। मेघालय वन सम्पदा से सम्पन्न राज्य है। यहाँ पाये जाने वाले प्राकृतिक वनों के अलावा यहाँ की अनोखी विशेषताओं में से एक है यहाँ के “सेक्रेड फारेस्ट” अर्थात् पवित्र या संरक्षित वन।

धार्मिक आधार पर वनों की सुरक्षा करने की परम्परा मेघालय में बहुत प्राचीन काल से चली आ रही है। प्राचीन काल में खासी, जयन्तिया और गारो पहाड़ियों में बसे गाँवों के इर्द गिर्द संरक्षित वन होते थे। पिछले कुछ दशकों में लोगों के सामाजिक, सांस्कृतिक, धार्मिक और आर्थिक जीवन में आये उल्लेखनीय परिवर्तनों के बावजूद, ये वन आज भी समूचे राज्य में लगभग अपनी पूर्वस्थिति में सुरक्षित रह गये हैं।

मेघालय के ये संरक्षित वन कई दृष्टियों से अनोखे हैं। देश के अन्य भागों में और दूसरे देशों में पाये जानेवाले संरक्षित वनों की तुलना में ये वन आकार में बड़े हैं। इन वनों का कानूनी दर्जा सुनिश्चित है क्योंकि इन्हें यूनाइटेड खासी जयन्तिया हिल्स आटोनोमस डिस्ट्रिक्ट एक्ट, १९५८ के अन्तर्गत वर्गीकृत किया गया है और इन्हें ऐसे कानूनों के अन्तर्गत सुरक्षा प्राप्त है।

अपने विशाल आकार के कारण ये संरक्षित वन पर्यावरण से संबंधित कई महत्वपूर्ण भूमिकाएँ निभाते हैं, जैसे जलस्रोतों की रक्षा और पर्यावरण के ह्रास पर रोक। मेघालय में पारम्परिक ग्रामस्तर की संस्थाएँ समाज में प्रभावशाली स्थान रखती हैं। वनों की सुरक्षा में इन संस्थाओं की भागीदारी का महत्वपूर्ण योगदान रहा है। मेघालय में

बड़ी संख्या में ऐसे वनों की उपस्थिति के पीछे इन सामाजिक संस्थाओं का भी हाथ है।

इन संरक्षित वनों का प्रबन्धन पारम्परिक रूप से किया जाता है और यह प्रबन्धन राज्य के भूमि प्रबन्धन से सम्बन्धित है। भूमि का एक भाग वन के नाम पर छोड़ दिया जाता है जबकि शेष भाग ग्रामवासियों के उपयोग के लिये काम आता है।

पर्यावरण की सुरक्षा में इन वनों के योगदान को सभी स्वीकार करते हैं। एशिया और अफ्रीका के कुछ भागों में भी ऐसे वन पाये जाते हैं। घाना, सेनेगल और सुमात्राद्वीप में ऐसे वनों की उपस्थिति दर्ज कराई गयी है। नाइजीरिया, तुर्की, जापान और सीरिया आदि देशों में भी ऐसे वन पाये जाते हैं। भारत में मेघालय के अतिरिक्त अन्य कई राज्यों में भी ऐसे संरक्षित वन पाये जाते हैं।

मेघालय में ईस्ट खासी हिल्स, वेस्ट खासी हिल्स, रिभोई, जयन्तिया हिल्स, वेस्ट गारो हिल्स और ईस्ट गारो हिल्स के विभिन्न भागों में अनेक वन हैं। जयन्तिया हिल्स के अन्तर्गत रलियंग में कई वन हैं। इनके नियंत्रक अधिकारी को दोलोइ कहते हैं।

रिभोई जिले में स्थित वनों में नांगपोह के दो वन हैं। ईस्ट खासी हिल्स में मौफलांग का प्रसिद्ध वन है। यह शिलांग से २५ किलोमीटर दक्षिण-पूर्व में स्थित है। मौसमाई और सोहरा (चेरापूजी) में कई संरक्षित वन हैं। उमवाई, मावलांग, वाहलांग आदि स्थानों में स्थित वन ईस्ट खासी हिल्स के अन्तर्गत आते हैं। ये सभी वन और वेस्ट खासी हिल्स के वन सियेम के द्वारा नियंत्रित होते हैं जो पारम्परिक प्रशासनिक व्यवस्था के अंग हैं।



ये वन ग्राम समाज की सम्पत्ति होते हैं। ये जिला पंचायतों के नियमों द्वारा परिचालित होते हैं। यहाँ लकड़ी काटने या वन को किसी प्रकार की क्षति पहुँचाने पर पाबन्दी होती है। आज भी यहाँ पारम्परिक विश्वास बहुत मजबूत है और रस्मों—रिवाज का पालन काफी हद तक किया जाता है।

समारोहों के समय रस्मों के निर्वाह के अतिरिक्त किसी भी समय किसी व्यक्ति को बिना पूर्व अनुमति के इन वनों में प्रवेश का अधिकार नहीं है। इन वनों में देवताओं का वास माना जाता है और ये देवता परम्परागत रूप से ग्राम समुदायों में पूजित हैं। लोगों में प्रचलित मान्यता के अनुसार इन वनों की वनस्पति से छेड़छाड़ करना देवताओं के क्रोध को आमंत्रित करना है। संरक्षित वनों में विभिन्न धार्मिक रस्मों का पालन परम्परागत रूप से किया जाता था जो इन वनों की सुरक्षा के लिये होता था। आज भी इनमें से कई वनों में वार्षिक उत्सवों का आयोजन किया जाता है।

लोगों का विश्वास वन के रक्षक देवता में है जो उनकी रक्षा प्राकृतिक आपदाओं से करते हैं। यहाँ धार्मिक उत्सवों का आयोजन वन देवता के आशीर्वाद की प्राप्ति और लोगों के मंगल के लिये किया जाता है। इन समारोहों में पशु और अन्य वस्तुएँ देवताओं को अर्पित की जाती हैं। अन्त में नृत्य का आयोजन होता है जिसमें देवताओं को धन्यवाद देकर उनसे आशीर्वाद माँगा जाता है। इन आयोजनों में मुख्य रस्में पुजारी द्वारा पूरी की जाती हैं।

गारो पहाड़ियों में भी कई संरक्षित वन हैं। गारो भाषा में इन्हें “कांगिमिन बोल वारंगनि बिआप” और “अशेंग खोसी” कहा गया है। इसका अर्थ है ईश्वर के स्थान को घेरनेवाले वन। इन वनों में पारम्परिक रूप से लोगों के कल्याण के लिये देवता की पूजा की जाती है। इन वनों में भी वनस्पति को किसी प्रकार की क्षति पहुँचाने पर प्रतिबंध

है। इनकी व्यवस्था नोकमा नामक अधिकारी करता है।

मेघालय की पहाड़ियों के इन वनों में से अधिकांश तक पहुँचने का साधन पगडंडियां ही हैं, जो सामान्यतः गाँव की किसी सड़क से निकलती हैं। परन्तु शहरी क्षेत्रों के पास स्थित वनों तक जाने के लिये अच्छी सड़कें हैं। इन वनों की सांस्कृतिक और जैविक संरचना विविधतापूर्ण है। ये वन जैव-विविधता के प्राकृतिक भण्डार हैं। सामान्यतः इन वनों में प्राप्त वनस्पति आसपास के क्षेत्रों में प्राप्त वनस्पति से भिन्न होती है। राज्य की दुर्लभ प्रजातियों के अवशेष इन वनक्षेत्रों में पाये जाते हैं। इसलिये ये वन वनस्पति विज्ञानियों और प्रकृति विज्ञानियों के लिये दिलचस्पी का विषय हैं। इन वनों में विशाल वृक्षों के अलावा ढलानवाली भूमि पर झाड़ियाँ पाई जाती हैं। वृक्षों के अन्तर्गत कई सदाबहार वृक्ष पाये जाते हैं। बड़ी संख्या में आर्किड, फर्न और अनेक प्रकार की लताएँ पाई जाती हैं। वनों की जमीन कई प्रजातियों की घास, काई, फंगी, लिचेन आदि से आच्छादित है।

मेघालय के इन संरक्षित वनों का बहुत कम अध्ययन किया गया है। इन वनों की बेहतर समझ और प्रबन्धन के लिये इनकी स्थिति, विस्तार, कानूनी दर्जा, जैविक संरचना और सांस्कृतिक पृष्ठभूमि का गहराई से अध्ययन आवश्यक है।

आज इन वनों की सुरक्षा के विषय में आम जनता में भी पर्याप्त जागरूकता है। न केवल जैव विविधता और वनस्पति के विषय में वे हमारे ज्ञान में वृद्धि करते हैं, वरन् वे इस राज्य के जनजातीय समाज के सांस्कृतिक जीवन में महत्वपूर्ण भूमिका निभाते हैं। इसलिये इन वनों के संरक्षण और रखरखाव के लिये कदम उठाये जाने चाहिये ताकि जैव विविधता के ये अनोखे खजाने भविष्य के लिये सुरक्षित किये जा सकें। ♦

ज्ञान का मूल्य बहुमूल्य रत्न से भी अधिक है। ज्ञान का निरादर अपने ही मस्तिष्क का अपमान है।

— सूर्यकांत त्रिपाठी “निराला”

दिल से चाहें, देखें और पूरा करने की ठान लें अपने दिल में ।

सपने सच होते हैं इस का सब से बड़ा सबूत हूँ मैं। क्योंकि मैं सपना हूँ, सपना हूँ अपना माता-पिता की आखों का, उस ऊपर वाले की आखों का और सिर्फ मैं ही नहीं हम सब, ये सारी दुनिया उस का सपना है, तो क्या हम उसके इस सुनहरे सपने को

तोड़ने की गलती करना चाहेंगे, अगर मुझसे पूछो तो नहीं; बिलकुल नहीं । आखिर में सिर्फ इतना कि एक सपना इस वजह से नहीं टूटता कि भगवान नहीं चाहता था, बल्कि इसलिए टूटता है क्योंकि हम ने दिल से नहीं चाहा था कि वो सच हो क्योंकि दिल से चाहे हुए सपने कभी नहीं टूटते - मानो या ना मानो मरजी आपकी, पर सपने सच होते हैं । ♦

इन्सान

गुरुमीत कौर

बी. कॉम. तृतीय वर्ष



समझकर कर भी नासमझ हैं हम
जानबूझकर गलती करते हैं हम ।
कभी इसका तो कभी उसका ।
कभी जाने, तो कभी अनजाने में
क्यों किसी को ठेस पहुँचाते हैं हम
एक दूसरे के प्रति जहर फैलाना
क्या यही है हमें नई पीढ़ी को सिखलाना ?
जिसको देखो कहता मैं सही
गलती मैं करता कभी नहीं ।
कौन गलत और कौन सही
उलझन यह हम सुलझाते नहीं
सवाल पर सवाल उठाते हैं हम
जवाब कितने सही ढूँढते हैं हम ।
घलो मान लो, गलती करते हैं हम
अब प्यार का, भावना का
दीप है हमें जलाना ।
अच्छी सीख समाज को है सिखलाना
फैलानी है किरणें इन्सानियत की
है भरोसा और हममें दम
हैवान नहीं, इन्सान हैं हम । ♦



सपने अपने



लोग कहते हैं कि सपने सच नहीं होते, और सब ये भी मानते हैं कि जिन्दगी की हकीकत सपने से बहुत ज्यादा अलग है, कुछ तो ये भी कहते हैं कि सपने देखने नहीं चाहिए।

पर जो ये सब सोचते हैं वो ये नहीं जानते कि हकीकत सपनों से है, सपने हकीकत से नहीं। सपने देखेंगे तभी तो उन्हें हकीकत में बदलने की ख्वाहिश पैदा होती है, पर हकीकत को शायद ही कोई अपनाना चाहेगा। जो हम चाहते हैं वो हमें सपनों में मिलता है चाहे वो जो भी हो (कुछ अच्छा या कुछ बुरा)।

“भविष्य उनका होती है जो अपने सपनों में विश्वास करते हैं” — रुज़वेल्ट

अब लोग कहेंगे के मैं सच में सपनों से बनी हूँ। शायद मुझे अपनी जिन्दगी में सब मिला है, जो मैंने अपने सपनों में देखा पर नहीं — ये सच नहीं है, मैं भी जानती हूँ कि सपनों के टूटने का दर्द क्या होता है। पर इस का मतलब ये तो नहीं कि हम सपने देखना ही छोड़ दें या उन्हें हकीकत में बदलने की कोशिश न करें। अगर हमें दो दिन खाना न मिले तो क्या हम खाना खाना छोड़ देते हैं? नहीं; तो फिर सपने क्यों? ये भी तो एक सपना ही था कि कभी कोई चाँद पर आएगा और ये आज एक हकीकत है, जीती-जागती हकीकत।

माना सारे सपने सच नहीं होते, सारे क्या कोई भी सपना मुश्किल से ही हकीकत बनता है, पर आज की इसी दुनिया में जहाँ हर इन्सान दो पल का चैन, शान्ति, सुकून, खुशियाँ पाने के लिए उम्र भर दुख झेलता है, तो सब से आसान है सपने देखना जो हमें आज की दुखभरी

दौड़ती-भागती दुनिया में दो पल की खुशियाँ देते हैं, और इनकी दी हुई खुशी के आगे तो इनके टूटने का गम कुछ भी नहीं।

ऐसी दो पल की खुशी जिस में हम अपनी सारी जिन्दगी जी लेते हैं और केवल जीते ही नहीं अपनी मरजी से जीते हैं। तो फिर क्यों डरते हैं सपने देखने से? क्या हमें उन के टूटने का डर होता है? हाँ।

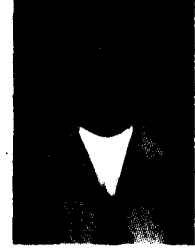
पर दुख तो हमें हकीकत में भी मिलता है चाहे हम सपने देखें या ना देखें, और सब से बड़ी हकीकत तो ये है कि जो दुख हमें हकीकत से मिलता है सपने तो उस से कहीं कम दुख देते हैं। और इनका दुख कब तक रहता है, जब तक हमारी आखें कोई नया सपना नहीं देखतीं, जैसे ही हम कोई नया सपना देखते हैं हम अपने पुराने सपने को भूल जाते हैं चाहे वो टूट गया हो या पूरा हुआ हो; और इसी के साथ हम उस के पूरे होने की खुशी या टूटने के गम को भी भूल जाते हैं, तो ये हम सब जानते हैं कि नया सपना देखने में देर ही कितनी लगती है। जैसे ये हमें दो पल की खुशी देते हैं उसी तरह बस दो पल का गम।

माना जाता है कि भगवान जो करता है अच्छा करता है। उसने हमें जो भी दिया हमारे भले के लिए दिया; तो सपने भी तो उसी की देन है, ये कैसे बुरे बन गए। भगवान ने भी एक सपना देखा जिसे उस ने हकीकत बनाया, अब हम कहेंगे वो भगवान कुछ भी कर सकता है पर हम ये क्यों भूल जाते हैं कि हमारे अन्दर भी भगवान है हम भी कुछ भी कर सकते हैं। हम भी अपने सपने सच कर सकते हैं, अगर हम भी उन्हें सच्चे



भारत की राष्ट्रीय एकता

रामचन्द्र छेत्री
बी. ए. द्वितीय वर्ष



राष्ट्रीय एकता आज हमारे देश की सबसे बड़ी समस्या है। हमारे देश में राष्ट्रीय एकता का होना बहुत जरूरी है। अगर हमारे देश में राष्ट्रीय एकता होगी तभी हमारा देश एक महान देश कहलाएगा। वैसे भी हमारे देश पर जब-जब दुश्मनों ने आक्रमण किया तब-तब हमारी राष्ट्रीय एकता के ही कारण दुश्मनों को धूल चाटनी पड़ी और ये सब हमारी राष्ट्रीय एकता के ही कारण हुआ।

“अरुण यह मधुमय देश हमारा”

हमारे देश के उत्तर में संसार का सबसे ऊँचा पर्वत हिमालय है। ऐसा समझा जाता था कि इधर से हमारे देश पर आक्रमण होना असम्भव है, परन्तु सन् १९६२ के अक्टूबर में उसने भारत पर आक्रमण कर दिया। पूरे शब्द ने चीन को चुनौती स्वीकार कर ली। भारतीय सैनिकों ने डट कर चीनी सैनिकों का सामना किया। भारत की एकता के सामने चीनी आक्रमणकारियों को पीठ दिखाना पड़ा।

“सारे जहाँ से अच्छा, हिन्दोस्ताँ हमारा।

हम बुलबुले हैं इसकी ये गुलिस्ताँ हमारा ॥”

कारगिल में हमारे वीर सैनिकों ने अपने साथियों के खून का बदला सीमा पर झंडा गाड़ कर लिया। इस बीच हमने देखा कि हमारे देशवासी मुसीबत के समय एक जुट हो जाते हैं हमारे देश में हर एक ने राष्ट्रीय एकता का परिचय दिया।

“जिये तो सदा उसी के लिए,

यही अभिमान रहे यह हर्ष।

निष्ठावर कर दें हम सर्वस्व,

हमारा प्यारा भारतवर्ष ॥”

हमारे देश की हजारों बहनों ने सीमा पर लड़ रहे जवानों के लिए राखी भेज कर उनका हौसला बुलन्द किया और हमारे देश के गरीब से लेकर अमीर तक, बूढ़े से लेकर बच्चे तक ने उन शहीद परिवारों को आर्थिक सहायता दी हमारी राष्ट्रीय एकता के कारण ही हमारा देश अंग्रेजी शासन से मुक्त हुआ। लेकिन आज भी हमारी राष्ट्रीय एकता के मार्ग में जो बाधाएँ हैं, उन्हें एक-एक करके हमें हटाना होगा। भयंकर खतरे के समय सम्पूर्ण राष्ट्र को एक होकर आगे बढ़ना होगा।

“जो भरा नहीं है भावों से,

बहती जिसमें रसधार नहीं।

वह हृदय नहीं है, पत्थर है,

जिसमें स्वदेश का प्यार नहीं ॥”

हमें भाषा, धर्म, सामाजिक, राजनीतिक मतभेदों को लेकर नहीं लड़ना चाहिये। आपसी लड़ाई हमारी राष्ट्रीय एकता को कमजोर बनाती है। अतः मैं अपने भारतवर्ष के हर एक नागरिक से आग्रह करता हूँ कि कृपया आपस में धर्म और भाषा को लेकर अपने देश और समाज को कमजोर मत बनाइए।

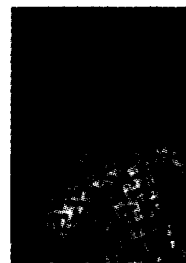
हम सब भारतीय हैं और हमें भारतीय होने पर गर्व है। ♦



स्नातक की आपबीती

श्रीमती नलिनी सिन्हा

विभागाध्यक्षा, राजनीति विज्ञान विभाग



वह कौन जा रहा है ? देखो
सड़क पर टोकरी भरकर... ?
सोचता है होगा
कोई सब्जीवाला
या कि
है कोई फेरीवाला
जो
जुए में जुते हुए बैलों की तरह
परीशान, फटेहाल
खींचता जा रहा है
ज़िन्दगी की गाड़ी अपने
घोड़ा गाड़ी में जुता हुआ घोड़ा
चलता जाता है
अपनी राह जैसे
सड़क की पत्थरों से रगड़ खाकर !
आलीशान इमारत में रहने वाला
एक बालक आवाज लगाता है -
“इधर आओ सब्जीवाले
दिखलाओ मेम साहब को
क्या लाए हो सब्जियां टोकरी भरकर ?”
हरकारे की आवाज यूँ



टकराती है कानों से जैसे
उड़ेल दिया हो किसी ने
पिघलते गर्म सीसे को कानों में
पसीने की बून्दों से झिलमिलाते
थके हारे चेहरे को
बड़ी मुश्किल से उठाकर
कहता है
इस टोकरी में हैं बड़ी
अकल की सब्जियाँ
जिनको मैंने सालों की रगड़ और
मेहनत से उपजाया है
कॉलेजों और यूनिवर्सिटी की दीवारों से
फोड़-फोड़ कर सर अपना
अनगिनत सालों तक
हासिल किया है मैंने इन डिग्रियों को
ये नहीं है आलू और गोभियाँ
मिर्च, प्याज, छीमियाँ
ये हैं उपज इन्सान की दिमाग की
आज
उतनी ही तकलीफ से
ले जा रहा हूँ मैं
बेचने इनको
रद्दी कागजों की मंडी में
ताकि -
एक शाम तो भरपेट
खाना खा सके
मेरे दो बेजार रोते बच्चे !! ♦



हंस्ना मठ

थेंगमिनलेण कूकी
बी. कॉम तृतीय वर्ष

(१) रमेश : तुम चाय पाइप से क्यों पी रहे हो ?

संजय : क्योंकि डाक्टर ने चायसे दूर रहने को कहा है ।

(२) किसान (नेता से) : हुजूर, हमारे गाँव में अकाल पड़ गया है । पानी की बहुत कमी है ।

नेता : अरे वाह, तब तो वहाँ दूध बिना पानी के मिलता होगा ।

(३) शिक्षक (छात्र से) : पत्थर पानी में क्यों डूब जाता है ?

छात्र : सर, पत्थर को पानी में तैरना नहीं आता ।

(४) पिता (बेटे से) : बेटा, आज स्कूल में शैतानी तो नहीं की ?

बेटा : नहीं, पिताजी आज तो मैं शांति से बेंच पर खड़ा रहा ।

(५) अध्यापक (छात्र से) : कान किस काम आते हैं ?

छात्र : आप के खींचने के काम आते हैं ।

(६) पुत्र (पिता से) : पिताजी, ताजमहल कहाँ है ?

पिता : माँ से पूछो, सब चीजें इधरउधर रख देती है । ♦



यादें

संजीत कुमार सिंह

बी. कॉम प्रथम

भूलें या अब याद करें ।
वैसी तो कोई बात नहीं ॥
रुठ गए फिर मान गए ।
मनमीत वही पर साथ नहीं ॥

समय ने अपनी चाल-चली ।
सुबह हुई और शाम ढली ॥
आँख-खुली और आँख-लगी ।
वैसी तो अब रात नहीं ॥

भूले या अब याद करें ।
वो किसी की आहें थीं ॥
भीगी पलकों से कहा अगर ।
मत पूछों बरसात नहीं ॥

किसी रस्ते का अंजाम नहीं ।
सदियों से चलते-चलते ॥
मंजिल छूती आते-जाते ।
ऐसा कितनी बार हुआ ॥

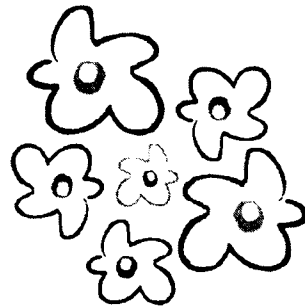
भूलें या अब याद करें ।
वैसी तो कोई बात नहीं ॥ ♦

कुछ मत कहना !

मैक्स मिलन

बी. सी. ए. प्रथम

कारगिल के युद्ध में दो दोस्त एक साथ युद्ध के मैदान में
दुश्मनों का मुकाबला कर रहे थे, तभी एक गोली एक दोस्त
को आ लगी । गोली लगा दोस्त मुरझाते हुए कहने लगा –
ऐ दोस्त किसी से कुछ मत कहना,
इशारों से समझा देना,
माँ पूछे तो,
घर का दीपक बुझा देना ।
पिता पूछे तो,
दो बूँद आसूँ बहा देना ।
ऐ दोस्त किसी से कुछ मत कहना,
पत्नी पूछे तो सफेद साड़ी दिखा देना,
बहन पूछे तो उसकी राखी लौटा देना,
ऐ दोस्त किसी से कुछ मत कहना
इशारों से समझा देना । ♦



महान संकल्प ही महान फल का जनक होता है ।

– हजारी प्रसाद द्विवेदी



मंजिल

राकेश रौशन
बी. सी. ए. प्रथम



चल मंजिल तेरे सामने है,
छू ! यदि तू छू सकता है
देख वह आ रही तेरी मंजिल,
पहुँच यदि पहुँच सकता है !

देख वह कर रही इंतजार,
मिल उसे ! यदि मिल सकता है !
यदि राह तेरी सच्ची है,
तो छू उसे यदि छू सकता है !

मंजिल यदि पाना है, तो बढ़ आगे,
राह में न तू रुक,
मुसीबत आती है तो आये,
उसके सामने कभी न झुक !
जीवन में हर कुछ परख,
परंतु, चुन उसे, जो है तेरी सड़क ।

सभी जानते हैं, जो सोते हैं
पीछे फिर रोते हैं ।
तुम कभी सोना नहीं
अपनी मंजिल को खोना नहीं ।

मंजिल तो तुझे मिलेगी ही,
पहुँच यदि तू पहुँच सकता है ! ♦

नेता

थेंगमिनलेण कूकी
बी. कॉम तृतीय वर्ष

देश के लिए नेता
नेता के लिए अकल
अकल के लिए घी
घी के लिए मक्खन
मक्खन के लिए दूध
दूध के लिए नोट
नोट के लिए वोटर
वोटर के लिए मोटर
मोटर के लिए दौरा
दौरे के लिए भत्ता
भत्ते के लिए भाषण
भाषण के लिए जनता
जनता के लिए मॉग
मॉग के लिए सिंदूर
सिंदूर के लिए नारी
नारी के लिए परिवार
परिवार के लिए बंगला
बंगले के लिए प्रांत
प्रांत के लिए देश
देश के लिए नेता । ♦

सच्ची जिंदगी वही है जहां हम अपने लिये नहीं, सबके लिये जीते हैं ।

— प्रेमचंद



कशती

फूलमाया गुरुंग
बी. ए. प्रथमवर्ष



मैं कशती ये मेरी कहानी
दरिया और पानी की रानी ।
सीखो अगर बहुत कुछ पाओ,
जीवन के सच को अपनाओ ।
कभी जो दरिया शांत-सी रहती,
हल चल जरा न उस में होती ।
शीतल शीतल हवा के झोंके,
झूमते और मस्ताने झोंके,
मेरे कानों में ये कहते ।
चलो-चलो हम दौड़ लगाएँ,
बीते समय से पीछा छुड़ाएँ ।
कभी जो बादल काले दिखते,
तूफानों में छिरते दिखते ।
लहरें जो अठखेली करती
एक डर का अन्देशा होता,
जीवन को मैं खत्म-सा पाती ।
लहर लहर की चोट के साथ,
अपने को सम्हालती जाती ।
ऐसा इन तूफानों में भी,
अपने आप को ढाढ़स देती ।
लहरो को मैं आने देती,
पवन को मैं ले जाने देती ।
अपने को हलका सा कर
मन चाही दिशा में जाने देती । ♦

“माँ”

अविनाश कुमार त्रिपाठी
द्वादश श्रेणी (कला विभाग)



माँ और ममता का यह रिश्ता,
हैं जग में महान् यह कैसा ।
तू बाँधे एक डोर जगत का ।
तू ही जगत-संसार तू ही हैं ।
सिंचता जगत-संसार तुझी से,
होता जग कल्याण तुझी से ।



तेरे नयन बरसाते अमृत ।
तेरा स्पर्श मरहम के जैसा ।
“माँ” तेरे अमृत का प्यासा,
ये जग और सारा संसार ।
तू एक मूल्यवान धरोहर,
जो सिखलाती प्यार आपस में ।
दीपक तेरे दोनों नयन “माँ”,
राह दिखाते अधियारे में ।
तेरे इन दोनों हाथों से,
पलता जगत-संसार सदा ही ।
तेरे चरण स्पर्श से माता,
होता सदा कल्याण पथिक का ।

“माँ” तेरे चरणों की धूल हम ।
तेरी ममता देती है छाया ।
तेरे ओठ सुनाते लोरी ।
तू कल्पना हैं हम बच्चों का ।
स्नेहपूर्वक सहलाती मन को । ♦

विद्या को अभ्यास से प्रसन्न किया जाता है ।

— कालिदास



माँ का प्यार और दुआ

भीम बहादुर थापा
बी. कॉम (द्वितीय वर्ष)

प्यार तो बहुत प्रकार का होता है, भाई से भाई का प्यार, दोस्त का दोस्त के लिए प्यार, भाई का बहन से प्यार, लेकिन इस संसार में सबसे बहुमूल्य प्यार है "माँ का प्यार" ।

- माँ की खूशबू से सारा संसार महकता है ।
- माँ की सेवा के बिना जन्म की ख्वाहिश भी गुनाह है ।
- माँ वह चमन है जो फूलों और कोंटों — दोनों को पनाह देती है ।
- माँ के दूध की कोई कीमत नहीं है ।
- माँ वह हस्ती हैं, जो आकाश की तरह अपने बच्चों पर छाई रहती है ।
- माँ की दुआ कभी खत्म नहीं होती, खुशनसीब वह है जो इसे हमेशा हासिल करता है ।
- माँ मरते वक्त भी अपनी नालायक औलाद को दुआ देती है ।
- माँ का हर एहसान भूलने वालों पर खुदा की लानत बरसती है ।

एक बार माँ का दिल निकालकर अपनी महबूबा के लिए ले जाते वक्त बेटा एक ठोकर लगने से जमीन पर गिर गया । तथा खून से लथपथ माँ का दिल अलग जा गिरा । फिर भी उस समय माँ के दिल से यही आवाज आई — "मेरे लाल तुझे कहीं चोट तो नहीं लगी" माँ के जैसा दिल दुनिया में और कोई दिल नहीं । ♦

मेरी अन्तर्ध्वनि

आशा मिश्रा
बी. कॉम. प्रथम वर्ष

यूँही बैठे-बैठे दर्पण
में खुद को निहार रही थी ।
सहसा एका-एक धोखा खा गई,
ये क्या मैं बदल गई ।
नहीं तुम नहीं समझोगे
दर्पण बोला, "ये मैं हूँ"
तुम्हारा अपना अस्तित्व
मैं बोली "झूठा है ये अस्तित्व"
मेरा अपना तो कुछ भी नहीं;
न राह, न कोई डगर;
मैंने सोचा राह कई है ।
परन्तु अब अन्धकार नजर आ रहा है,
क्या मेरी पहचान केवल मेरा नाम है ।
दर्पण बोला पता नहीं;
नाम से कुछ होता नहीं ।
कुछ ऐसा कर जो नई राह दिखाए
तेरा सर गर्व से ऊँचा उठाए
याद रख बस इतनी बात
हर राह है तेरे साथ । ♦



शुभ-सन्देश

मोतीप्रसाद उपाध्याय
भूतपूर्व विद्यार्थी

सुन, सुन, हे ! वीर अब सुन,
अभागी आफूलाई कदापि नठान,
भित्रीय तिम्रो जुन जोश छ
त्यही नै हो तिम्रो मित्र जान ।

कर्तव्य पथवाट च्युत कहिल्यै नहुनू
आज्ञा-अर्ती बा-आमाको सधैं मान्नु
सत्यलाई अप्नाऊ, झूठ-मिथ्या झट्ट भुलाऊ
गाथा विजय-गौरवको सधैं नै सुनाऊ ।

समुद्र जुन छ बग्दै-गाँउदै अधिबद्ध
समय जुन छ कसैलाई नपर्खी अधि नै बद्ध
दीयो त्यही जुन संकटमा जल्दै जान्छ
आफू जलेर अरुलाई उज्यालो दिन्छ । ♦



नेपाली वीर

मनीष भूसाल
प्रथम वर्ष (कमर्स)

नेपाली वीर हौ तिमी एक तुफान,
हौ झरर बल्ने तिमी एक मशाल,
तिमी भाबुक हौ, प्रगतिशील हौ,
दुःखित जीवनलाई पनि सुखी बनाउछौ ।

तिमी वीर हौ सत्यको प्रतीक हौ,
हिमालयका तिमी शाश्वत रक्षक हौ,
परिश्रमी तिमी छौ पर्वह कसैको गर्दनौ,
तिमीलाई पराजीत गर्ने कसैलाई कहीं देख्दैनौ ।

तिमी वीर हौ चञ्चलत्त दूर गच्छौ,
तनमा जस्तै मनमा बल अति राख्दछौ,
साथी-प्रेमी सबैलाई सम्मान बराबर गच्छौ,
गच्छौ देशको रक्षा अनि बन्न शहीद पुग्छौ ।

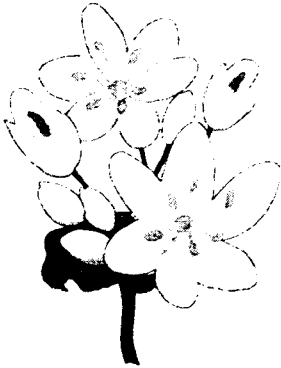
नेपाली वीरत्व देखाई उन्नत पनि छौ
असम्भव छैन तिम्रो कतै सदा अधि छौ
विश्व विख्यात, प्रसिद्ध तिमी त्यागी-बलिदानी
गर्व गच्छौ तिमीप्रति हामी भारतीय नेपाली । ♦



मेरो इच्छा

रेसुङ्ग भूसाल
प्रथम वर्ष (कला)

इच्छा रुधैं छ आदि कवि भानुको भक्त बन्ने
तर लाग्छ - सो भक्त बन्न सकिनैं
पीर यही छ एउरा सधैं मलाई सताउँछ
आजसम्म भानुकै कविता-काव्य पढ्दै आएँ
उनकै प्रतिभा-कला, विवेक-बुद्धि बुझ्दै आएँ
उनका भावना, सारतत्व र उद्देश्य पनि बुझ्न सकें
तर खै म त एक असफल मान्छे भएँ
एउरा कतै केही लेख्न नसक्ने भएँ
इच्छा थियो बापू गान्धीकै चेला बन्ने
तर कमजोरी मेरा व्यवधान भए
त्यसपट्टी पनि असफल भएँ
असफलता केही होइन, हतोत्साहित किन बन्ने ?
असफलता नै सफलताको सोपान हो भनी जान्ने
आनि मान्ने, यस्तो ज्ञान मनमा यथासम्भव राख्ने । ♦



नारी-रक्षा

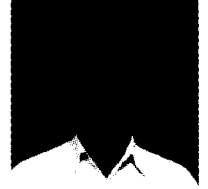
दुर्गा सुबेदी
भूतपूर्व विद्यार्थी

नारी ! नारी ! नारी !
सौँच्चै,
नारी सौन्दर्यको प्रतीक हो भने,
प्रेरणाको स्रोत हो भने,
गुण-नैतिकताको संरक्षक हो भने,
वंश-वंशकै मातृ हो भने,
पीर-व्यथा-संकटको विनाशक हो भने,
पवित्र र विशुद्धको परिचायक हो भने,
आऊ !
आऊ ! मेरा नर-सन्तानका मित्रहरू
यसको रक्षा गरौं,
हिफाजत गरौं,
जोगाऔं - बचाऔं
मेरा र हाम्रा 'निज' भनौं
कदापि,
यसको कुप्रयोग नगरौं
पापी, पिशाच अम्घौरीहरूको
पञ्जाबाट,
कमसे कम बलात्कारित हुन नदिऔं,
अनि हुन नदिऔं 'हत्या' । ♦



थियो समय यस्तो !

प्रो० एन० बी० राई
प्रवक्ता, नेपाली विभाग



थियो समय यस्तो !
मान्छे पाउन—भेट्न दुर्लभ हुन्थ्यो,
तर,
मान्छे भेरिएपछि मान्छे मान्छे नै हुन्थ्यो,
पाइनसक्नुको मान्छे ज्ञ हुन्थ्यो,
सजिलो मान्छे, नीतिवान मान्छे;
दयारान र सहयोगी मान्छे,
निमीकै र न्यायी मान्छे,
हेतुमा मात्र मर्ने मान्छे,
आफूजस्तै मान्छेको मोल बुझ्ने मान्छे
मान्छे त्यस्तो हुन्थ्यो ।
आयो समय यस्तो,
मान्छे खोज्न पट्टकै दुर्लभ छैन
मान्छे मान्छेकै व्यापकता छ
सर्वत्र,
मान्छे कहीं अटेको छैन,
मान्छेको घुँइचो र टेलमटेल छ,
मान्छेलाई कहाँ राख्नु, कुन खालमा राख्नु
अब मान्छेलाई पन्साउन सख्त गाह्रो छ,
फेरि बिडम्बना यस्तो छ —
मान्छे जन्माउन मान्छेले
मान्छेकै निर्मम हत्या गर्दो छ,
बरु जानवरमा विवेक आउँदो छ
मान्छे मान्छेको यस्तो व्यापकतामा
मान्छे नै पाउन यहाँ असाध्य भएछ । ♦



थियो समय यस्तो !

प्रो० एन० बी० राई

प्रवक्ता, नेपाली विभाग



थियो समय यस्तो !

मान्छे पाउन-भेट्न दुर्लभ हुन्थ्यो,
तर,

मान्छे भेरिएपछि मान्छे मान्छे नै हुन्थ्यो,

पाइनसक्नुको मान्छे झ हुन्थ्यो,

सजिलो मान्छे, नीतिवान मान्छे;

दयारान र सहयोगी मान्छे,

निमीकै र न्यायी मान्छे,

हेतुमा मात्र मर्ने मान्छे,

आफूजस्तै मान्छेको मोल बुझ्ने मान्छे

मान्छे त्यस्तो हुन्थ्यो ।

आयो समय यस्तो,

मान्छे खोज्न पट्टकै दुर्लभ छैन

मान्छे मान्छेकै व्यापकता छ

सर्वत्र,

मान्छे कहीं अटेको छैन,

मान्छेको घुँइचो र टेलमटेल छ,

मान्छेलाई कहाँ राख्नु, कुन खालमा राख्नु

अब मान्छेलाई पन्साउन सख्त गाह्रो छ,

फेरि बिडम्बना यस्तो छ -

मान्छे जन्माउन मान्छेले

मान्छेकै निर्मम हत्या गर्दो छ,

बरु जानवरमा विवेक आउँदो छ

मान्छे मान्छेको यस्तो व्यापकतामा

मान्छे नै पाउन यहाँ असाध्य भएछ । ♦





PRE-INDEPENDENCE DAY
CELEBRATION ON 14TH AUGUST
2004 AT COLLEGE

