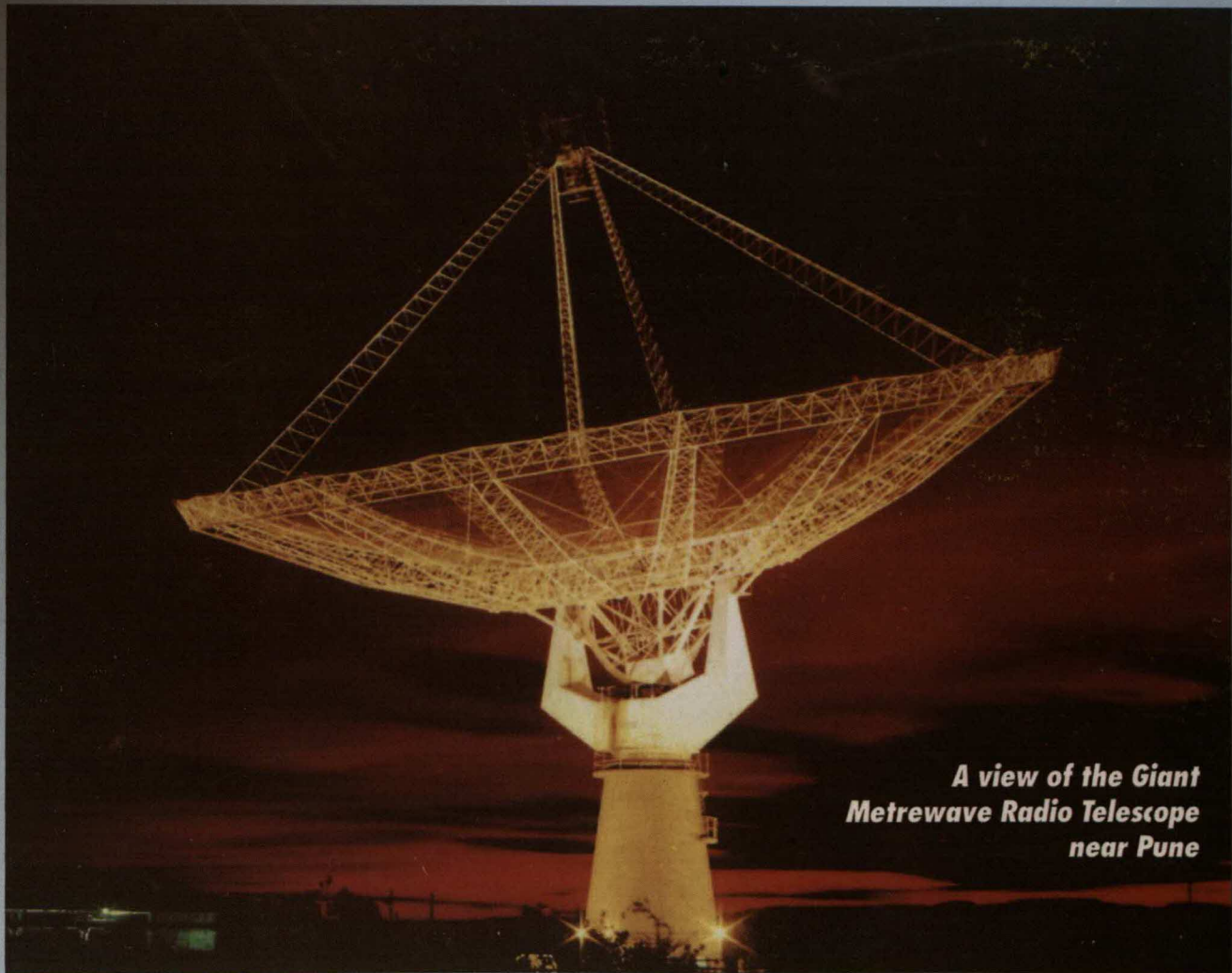




# SHILLONG COLLEGE



*A view of the Giant  
Metrewave Radio Telescope  
near Pune*

## MAGAZINE 2002



SHILLONG COLLEGE

SHILLONG

ESTD - 1956



Teaching Staff of Shillong College along with Principal and Vice-Principal



# SHILLONG COLLEGE MAGAZINE

2002

SHILLONG COLLEGE

(EST. 1956)

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SHILLONG 793 003 - MEGHALAYA

▷ *Published by :*

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▷ *Teacher in-charge :*

Dr. M.N. Bhattacharjee

▷ *Student Editor :*

Cecilton L. Mawphlang

▷ *Printed at :*

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☎ 224328

▷ *Front Cover :*

**"Listening to the Heavens"**

*- A symbol of India's  
rapid progress in  
Information Technology Sector*

(Courtesy: Journal "Resonance"  
published by Indian Academy  
of Sciences, Bangalore)

2C 1360



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## PRINCIPAL'S PAGE

Dr. (Mrs.) **M.P.R. LYNGDOH**

I am happy indeed to write a few lines and express my thoughts in the College Magazine 2001-2002. Our various activities, programmes, reports, creativity in writing are reflected in brief in the magazine, which is the mouthpiece of all concerned, Shillong College is one of the biggest co-educational institutions in the North East. In its forty-six years of existence. Shillong College has helped in shaping the career of thousands of students who are now spread out in the different fields. As the principal of the College along with the teaching and non-teaching staff, we have reasons to be proud of our humble achievements, and at the same time to bear with whatever failures that we have come across. Shillong College is like a big family and has become a second home for all of us. The spirit of loving and sharing is something special in the College. As members of the Shillong College family, we have a heavy responsibility to see that the College develops, progress and grows from strength to strength in the years to come. This year in particular we have a bigger challenge before us, since we have decided to go for assessment and accreditation of the college by the National Assessment and Accreditation Council, (NAAC) Bangalore, a Statutory Body established by the UGC in 1994. In this challenging endeavour, we solicit the help and co-operation of all the teachers and non-teaching staff, parents, guardians and the students past and present. Assessment of the College will give us a clear picture the areas where we have succeeded and failed with a scope to improve and to do better and even better.

I take this opportunity to express my gratitude to our Vice Principal and HOD, Physics Prof. R.K. Datta for his pragmatism and dedication to duties. My appreciation to all the teachers and also the non-teaching staff for their help and co-operation.

My special thanks to Dr. M.N. Bhattacharjee, Prof-in-Charge, College Magazine, for his hard labour to bring out the Magazine on time. Last but not the least to the Student Editor, Shri Cecilton L. Mawphlang, for assisting the Prof-in-Charge. To all my dear students a very Big THANK YOU for giving me less problems and a peaceful academic year indeed. My best wishes to all of you for your forthcoming examinations. Study hard and always try to give the best that you can. *Life is a struggle face it.* The only solution to the problems in life is by going through them.

*Khubblei*

September 10, 2002

*Thank you*

M.P.R. Lyngdoh



# Shillong College Magazine 2002



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## A FEW SCATTERED THOUGHTS

SHRI R.K. DUTTA, VICE-PRINCIPAL, SHILLONG COLLEGE

Of late, two words, disinvestment and privatisation, have become very popular. Disinvestment has gained so much importance that a new ministry has come up in the name of Disinvestment Ministry. Ministry for privatisation is still to come. The way things are moving and the manner in which the concept of privatisation is gaining momentum, in view of our Political Masters' discovery of increase in efficiency following privatisation, this ministry is likely to come up soon. After Independence, for about fifty years the Government invested in various sectors and provided subsidy in a number of areas. For the last few years the Government is winding up its investment, reducing and in some cases abolishing subsidy at the dictate of I.M.F. and World Bank. The pioneer in this field had been Dr. Manmohan Singh who as Union Finance Minister discovered a way out for the Indian Economy from dwindling, through the process of disinvestment.

The concept of disinvestment and privatisation have not spared even the field of education. Education, particularly higher education is now treated as an industry. The State Government as also the Union Government want to wash off their hands from Education. They find logic in making higher education a private enterprise. Autonomy is the first step towards this end. The often trumpeted 'New Edu-

cation Policy' encouraged this. An unhealthy competition among the various centres of higher education, colleges and universities, is encouraged, in the name of creating centres of excellence.

The onslaught on education is not limited to financial matters alone. The curricular sector is also not spared. In the name of arousing national pride and patriotism among the students, some sections are busy in rewriting history on the basis of discovery of convenient truths.

Apart from this, wide publicity and financial assistance are given to the institutions willing to introduce courses on Astrology as an elective subject. Students are encouraged to take up courses on Hindu rituals like 'Paurohitya'. I am not sure, where these courses will lead them to. Common knowledge indicates that the society will move towards fanaticism and obscurantism. Even today women are tacitly encouraged to appreciate the 'Sati' system through various rituals and worship. Some political leaders even participate in age-old obscure practices.

We live in a society, driven by the concept of consumerism, full of all modern amenities including computer, internet services, etc., but at the same time, encourage young generation to take profession in Astrology. The fusion of scientific thought and spiritualism will create our environment congenial for the spread of fascism. I am really scared. All right thinking man particularly the students must fight this nonsense.

# Shillong College

## Governing Body Members

### 2002 - 2003

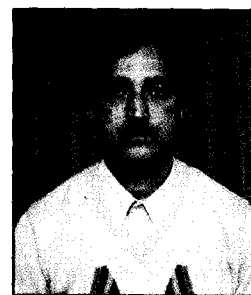
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## SCRIBBLING from the Teacher-in-Charge...

Dr. M. N. Bhattacharjee  
Teacher-in-Charge  
Shillong College Magazine, 2002



INDIA, the second most populous country in the World, has entered into a new dawn in attaining the complete literacy programme with the adoption of the 93rd Constitutional Amendment Bill, making free and compulsory education for children in the 6-14 age group a fundamental right. This enactment however leaves children under six years of age out of its ambit. Further, it places the onus of ensuring the enrolment of children in the 6-14 age group and their continued attendance not on the State but on the parents. At the same time, the parents are under no legal or moral duress to do so since they are not to be held accountable. Again, in a country, where a large section of the population are living below poverty line, education for them has got little meaning as they live day and night only to earn their bread. The wholesale drive for privatisation and commercialisation of education, irrational increase of workloads of education employees, never ending controversy regarding the revamping of education system, arbitrary changes in syllabi through so-called "model syllabi" --- all these developments and others are already leading to a decline in enrolment in school education as well as higher education, particularly among the deprived sections of society. It is especially affecting girls, tribals and those categorised as scheduled castes, and in general those coming from the lower middle classes as well. All these are infringement of the goals of social justice and equity expressed in our constitution. There is need, therefore, for all of us, particularly the students for a determined and united struggle to "Save Education" and create and sustain an atmosphere where State discharges sincerely its full responsibility towards all social services such as education, health, water supply, electricity, etc. and every section of the people get equal opportunity in all spheres of life to develop a society based on scientific ideas, cultural harmony and mutual respect.

I felt it most pertinent to bring the above facts to the notice of our students through this College Magazine because these issues are affecting or going to affect all of us sooner or later and hence we cannot remain oblivious of these facts. It is again a grand occasion to bring out the Shillong College Magazine 2002 with a sense



of pleasure and pride. It is good to see that students are responding quite enthusiastically with regards to their contributions for the magazine though there are much scope for improvement both in quality and quantity. However, efforts of everyone - students and staff in their respective way - have been honest and genuine and therefore, I hope this volume will be able to catch the attraction of all. Needless to say, all the views and opinion expressed by the contributors are not necessarily shared by the teacher-in-charge.

It was proposed, at the beginning of the present academic session, to give a suitable and appropriate name for the Magazine and the editorial board went ahead with a competition amongst all members of the Shillong College fraternity in this regard. The response in this regard is not very encouraging nor the names suggested could make an impression on the members of the editorial board. Therefore, we continue with our old style this year too, and the competition remains open for all till we publish the next annual issue of the magazine.

With great pleasure, I place on record my deep sense of gratitude to Dr. (Mrs.) Mary Pristilla Rina Lyngdoh, our Principal, for her continuing help, support and encouragement in carrying out my humble job. All the members of the Editorial Board have extended excellent support and cooperation to me and I am indebted to each and everyone of the team. Guidance and help received from Shri R.K. Dutta, Vice-Principal of the College, Dr. S.K. Gupta, Dr. (Mrs.) A.A.Ahmed, Dr. (Ms.) D.L. Buam, Smt. S.R. Das, Smt. D. Bhowmik and Teachers-in-Charge of different co-curricular activities of the College have been unstinting and spontaneous and I extend my sincere gratitude to them for lending their expertise in selecting and editing the articles and designing the magazine. The Office Bearers of the Shillong College Students' Union, with their wonderful team effort, also deserve appreciation for their help and active in interest in this publication. Thanks are also due to Graphique International Printer for taking immense care in making the Magazine an immaculate one and as engaging as conceivable.

To conclude, I would request everyone to bear with any flaw or printing errors, in spite of best efforts, and possibly forgive me with magnanimity. It has been my earnest endeavour to be sincere, comprehensive and apportionate in my job, and the success of this effort is for each one of us to judge with a critical but constructive mindset.

*Thank you*

20<sup>th</sup> SEPTEMBER, 2002

## TEACHERS' DAY, 2002

The Shillong College Students' Union (S.C.S.U) organised a well-conceived and neat programme on 5th September 2002 to felicitate the teachers on the Teachers' Day. The function was held at the Conference Hall of the College. Shri Moti Prasad Upadhaya of B.Com 2nd Year (Day Section) wrote a poem which was read out by Shri Mridul Sharma of the same class. The poem was appreciated by all, and as promised by the Principal during the function, the poem is included here in this issue of the College Magazine.

### TEACHER

Where are we without a 'Teacher'  
Where is our life and future.  
Where can our dreams be true  
If a teacher himself doesn't pursue.

Our each and every pleasant breathing  
Is full of our teacher's blessing.  
How can we shine and stand  
Without the teacher's helping hand.

Who can make us honest and truthful,  
When can our efforts be fruitful?  
Without the sight of our teacher  
Without knowing this interesting feature

A teacher is someone  
who is to be treasured.  
If we do so, we will have  
lots of pleasure.  
So, we should treat them  
like our father and mother  
Whatever happens we should  
simply not bother.

By **Moti Prasad Upadhaya**  
B.Com 2nd Year (Day)

## MAJOR ACTIVITIES AND ACHIEVEMENTS DURING THE SESSION 2001-2002

1. Annual Sports and Cultural Week of the College was organised from 13th to 20th October 2001.
2. A grand function was organised on 30th April 2002 at the Conference Hall in which the Proceedings Volume of the 4th Conference of North Eastern Economic Association on "Agricultural Transition in the Hill areas of N. E. Region" held on September 07-08, 2001 at Shillong College, was released. The proceedings volume was released by the Chief Guest Shri A.H. Scott Lyngdoh, Hon'ble Minister of Finance, Govt. of Meghalaya. Shri P.J. Bazeley, Principal Secretary to the Government of Meghalaya, Finance etc. was also present in the function as Guest of Honour along with other dignitaries like Prof. P.M. Passah, Vice-President, North Eastern Economic Association, (N.E.F.A.), Dr (Mrs.) M.P.R. Lyngdoh, Principal, Shillong College, Shri R.K. Dutta, Vice-Principal, Shillong College and Shri G. Bordoloi, Secretary, North Eastern Economic Association. It is notable that the proceedings volume of the conference of the N.E.E.A. has been published for the first time ever, at the initiative of Shillong College. Interested persons may contact Shri B.

Syiem, Head, Economics Department, Shillong College for procuring a copy of the same.

3. The Shillong College Academic Society (S.C.A.S.) and Shillong College celebrated World Environment Day with a day long programme on the 5th of June 2002 at the College Campus. Shri P.T. Sawkmie, Minister for Sports and Youth Affairs, Government of Meghalaya graced the inaugural function and took part in the tree-plantation programme. Various competitions for students from KG to undergraduate level were conducted and this included sit and draw, elocution, essay-writing and debate competitions. As in previous years, more than one hundred students belonging to various schools and colleges in Shillong participated enthusiastically in the competition. The valedictory function was held on 18th June 2002 and was graced by Shri Balwinder Singh, Principal Chief Conservator of Forests, Govt. of Meghalaya, who distributed the prizes.
4. The ex-students of Shillong College organised a meet of their own at the College campus on 22nd July 2002 and recollected their memories about their happy college days. They reacted spontaneously to raise the flag of Shillong College higher and higher, and to meet this goal formed an organisation called Shillong College Alumni Association. The Shillong College fraternity appreciates the efforts of the past pupil who inspite

their hectic and busy life came forward to contribute towards their own college and hence for the cause of education.

5. Dr. B.P. Tripathi, Lecturer, Department of Philosophy and in-charge of NCC (Boys) of the College went for Pre-Commission/SD/129 training from 10th December 2001 to 9th March 2002 at the Officer's Training School, Kampti, Nagpur, Maharashtra. Dr. Tripathi successfully completed the training programme and was commissioned as 2 Lieutenant of the 2nd Meghalaya Bn NCC, Shillong College Unit.

6. Shri Alvin Bamon, a student of B.A. IIIrd Year and NCC Cadet of Shillong College, having selected to represent the country, went to Vietnam in the month of August 2002 for one month in Youth Exchange Programme. This is an unique distinction for a NCC Cadet of Shillong College.



7. Shri Sanjib Baruah, who completed his B.A. this year and a NCC Cadet from Shillong College was adjudged Meghalaya Best Cadet Award for 2001.
8. Shri Alvin Bamon of B.A. IIIrd Year and captain of the Shillong College Cricket Team 2002 was selected by

the Assam Cricket Association for under 19 Training Camp at Guwahati and on successful completion of the training programme has been selected amongst the probables.

9. Shillong College Men's Team comprising of Shri Ramanuj Saharia of XII (Arts), Shri Michael Tryte of XII (Arts) and Shri Lurshai Nongkynrih bagged the Champions trophy in the Inter College Table Tennis Competition 2002 organised by North Eastern Hill University.
10. Shillong College Women's Team comprising of Smti. Jennifer Longkumer of XII Arts and Smt. Emma Kharkongor of B.A. IIIrd year clinched the Championship trophy in the Inter-College Badminton Competition 2002 organised by North Eastern Hill University.
11. Shillong College Football Team (Men) won the Runners-up Trophy in the Inter College Football Tournament (N.E.H.U.) 2002. The boys displayed excellent football skill, though got defeated in the final by Nongstoin College Team.
12. Shri Moti Prasad Upadhaya and Shri Mridul Sharma, both of B.Com IInd Year represented the Shillong College and performed creditably in the R.R. Thomas Memorial Inter College Debate Competition held at Lady Keane College on 9th August 2002 and organised by the Meghalaya College Teachers' Association (M.C.T.A.).

13. Shillong College Debate Team comprising of Shri Moti Prasad Upadhaya of B.Com IInd year and Shri Paul Shylla of Class XII Arts and Quiz Team comprising of Shri Mridul Sharma and Shri Sandeep Bhattacharjee, both from B.Com IInd year participated and performed creditably, under the guidance of Teachers-in-Charge Dr. (Mrs.) N. West and Dr. K.A. Ahmed, in the 10th Nandu Talukdar Memorial North East Inter College/University Debate Competition and Bipul Prasenjit Memorial 3rd North East Inter College/University Quiz Competition organised by Pandu College Students Union and held at Pandu College, Guwahati on 6th and 7th September, 2002.

---

## **SMILES CORNER**

---

**JOANNES JEFFERSON TYLER L. LAMARE**

CLASS XII (Arts)

\*\*\* Teacher:- Tell me John, what bird does not build its own nest?

John:- The cuckoo, Miss.

Teacher:- Very well, how did you know the answer?

John:- Miss, the cuckoo lives in a house clock and coos after every hour's time.

\*\*\* Teacher:- Tony, why is your handwriting so bad?

Tony:- Its not mine, Ma'am, it's my Dad's

\*\*\* Ruby:- Hello! Is your telephone number, 521069

Robie:- No, our's is 521070

Ruby:- Oh! Then that alright just a slight difference in number and it means that your next door neighbour is my friend, Dave. Please call him.

\*\*\* Bill:- Bob, tell me when were you born?

Bob:- Don't you know that I was born on my birthday?





# SHILLONG COLLEGE ALUMNI ASSOCIATION

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# S.C.S.U. PAGES

SHILLONG COLLEGE STUDENTS' UNION, S.C.S.U.  
OFFICE BEARERS : 2001 - 2002

MOTTO - *"Learning Makes a Man Perfect"*

## DESIGNATION

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*"Together Everyone Achieve More"*

Thus

*"We Are A Team"*

## S.C.S.U. OFFICE BEARERS SPEAKS:

### I. Few Words from the Vice President, S.C.S.U., Desmond Lenon Shylla

**I**t gives me great happiness and pleasure to learn that this year too our college magazine is being Published, i.e. the annual issue of the College Magazine. A college magazine is a forum where the students can share their thoughts, views or opinion. It is also where the students can explore their writing capabilities. Thus I would urge all the students to utilise this opportunity to the fullest extent.

The present age is a very competitive one where only the brave can survive. By 'braveness' I mean one who dares to struggle against all odds and come out successful in the end. I would urge the students to have the spirit to compete and excel in whatever fields they are. The Shillong College Students' Union would always be with the students to cater to their different academic needs.



I would like to thank the Principal, Vice Principal, teaching staff as well as the non-teaching staff with all my heart and soul for their

overwhelming support and co-operation in all the activities of S.C.S.U.

My special gratitude goes to the Prof. i/c Dr. M.N. Bhattacharjee, the students editor Mr. C. Lyngdoh, Editorial Board Members Miss Teacher- lyne J. Sohtun, Miss Sunita Nongkhlaw and Mr. J. Ferrado for their sincere dedication and hardwork in bringing out this issue of the college magazine. I would like to thank all the students leaders of the union, the students of the college for their active participation and co-operation in all the endeavours undertaken by the Union.

Last but not the least my sincere apology for all my shortcomings in my tenure.

*Thank you, Khublei shibun  
and let us "strive for  
excellency"*

## II. A Summary of The Activities of the S.C.S.U. 2001-2002

Ericborn Nongsteng, General Secretary  
and  
Rikynti Marbaniang, Assistant General Secretary.

The Shillong College Students' Union is a forum of the students of the college devoted to well being of the students and redressal of the problems and grievances faced by the students in their pursuit for academic excellence. Over the years, the Union has been discharging its responsibilities towards the students efficiently and the present body, led by dynamic Vice-President Desmond L. Shylla and General Secretary Ericborn Nongsteng, realising its obligations and duties, did its best to live upto the expectations of all and has been able to do "so much yet so little in so little time". In the following paragraph, we shall try to report some of the activities we have performed within the stipulated time available with us.

**1) Cleaning Drive :** After taking over the charge of the Union on the 26th of September, 2001, the Union in its first meeting decided to organise a cleaning drive in the College campus with the active support of the N.S.S. Shillong College Unit. This was organised on the 12th of October, 2001 in which more than two hundred students participated and the union leaders were leading from the front.

### 2) Annual Sports and Cultural Week 2001

The students took a break from their studies with the announcement of the Annual Sports and Cultural Week 2001 which started on the 13th of October, 2001, and ended in a grand way on the 20th of October, 2001. Some new items were introduced during the occasion, the most important being the Oath taking ceremony of the Executive Committee members of the S.C.S.U. This was administered by the Principal of the College, Dr. (Mrs.) M.P.R. Lyngdoh and the members took pledge of oneness and humbleness. For the first time, the Union added the College Week Theme which was "Striving for Excellency" and also the items such as Dance and Essay Writing Competitions. Our sports Secretary, Khrawkupar Kharkongor and Assistant Sports Secretary, Juliana Shylla took care of all the sports events under the guidance of the respective teachers in-charge. Music Secretary Ross McDonald Ryntathiang and Assistant Music Secretary Lovely Dora Kharsati conducted all the Song and Dance Competitions as well as the prestigious title of Miss Shillong College 2001 and Shillong College Prince 2001 in a well organised manner. The Debate Secretary Shri Lee Branson Kurbah supervised the Debate, Extempore Speech, Essay and Quiz competition in an elegant manner.

### 3) We share others sorrows too

As we were busy with preparations for Annual Sports and Cultural Week, a tragic news reached us that one of our active members Shri \*Pyrkhat Kharbuli expired on 14th October, 2001. Again during February 2002 as all of us were busy in preparing for University and MBOSE examinations, one of the students of

the College, Shri Stephen Wahlang of B.A. 1st year (morning section) died under tragic circumstances. The S.C.S.U., on its part, came forward to extend condolences and support to the bereaved families. Once again, we pay our respectful homage to the memory of our departed friends.

**4) Concern over HSSLC Question Paper Leakage:** The S.C.S.U. expressed its deep concern and shock, through a press release, over the leakage of question papers of HSSLC Examinations 2002 and urged the government for intervention and prompt action. The union considers the academic interest of the students as the supreme and hence was amongst the first few to protest when elements with vested interests perpetuated such crimes which may affect the career of the students.

**5) Anti-tobacco Rally :** Under the banner of S.C.S.U., over three hundred students from Shillong College took part in the Anti-tobacco Rally organised by some prominent NGO's of Shillong and Centre for Science Education,

NEHU and which was held on 31st May 2002 at Jawaharlal Nehru Stadium, Pologround, Shillong.

**6) Discipline and Introduction of Guidelines :** The Shillong College Students Union extended its fullest cooperation and assistance to the college authorities in maintaining strict discipline in and around the college campus, particularly during the time of admission and annual sports and cultural week. In general, the S.C.S.U formulated ten guidelines, with the approval of the College authorities, for the students to be strictly adhered to in an effort to create better and better academic environment in the College.

On behalf of the S.C.S.U., we express our thanks and gratitude to our Principal, Dr. (Mrs.) M.P.R. Lyngdoh, who is also the President of the Union, Shri R.K. Datta, Vice Principal, all the members of the teaching and non-teaching staff and also our fellow members for their excellent sense of cooperation and unity.

### III. REPORT FROM THE MUSIC SECRETARIES.

Ross MacDonald Rynthathiang.  
(Music Secretary.)

Lovely Dora Kharsati.  
(Assistant Music Secretary.)



**F**irst and foremost we the Music secretaries would like to share with you all few things about how we

prepared our show and how we co-operated with each other right from the beginning of our Sports and Cultural





**Week. We both believed that “coming together is the beginning, sharing together is progress and walking together is success.”**

We begin with the grand and successful college sports and cultural week celebration 2001, which was held from 13th Oct. 2001 to 20th Oct. 2001. It was a welcome break for all the students from their mental exercises of studies and offered great opportunity to our fellow students to show their talents in extra - curricular activities such as singing, dancing and other competitions. All the items ran smoothly right from the start and to the best of our ability we struggled day and night to make this college week a grand and a unique one. It is a matter of pride that we did our job with utmost sincerity and responsibility to make our fellow - mates enjoy the fun of this week.

We the Music secretaries took care of all the cultural items under the guidance of the respective Teachers-in-charge. Our show started with the dance competition on the 15th Oct. 2001. In the individual dance competition Miss Vanessa Mukhim emerged as the Winner followed by Mr. Bonny Shine Diengngen, Mr. Albinus Sumer and Dasuklang Rani as the 1st and 2nd Runners

up. On 19th Oct. 2001, Song Competition in various languages were held which was a treat to watch.

On the final day i.e. 20th Oct. 2001 a unique competition was held i.e. to select for the Miss and Prince Shillong college. The final day was also a day for Rose and Chocolate day which was one of the special day ever introduced in our college. We could see many boys carrying Red Roses and Chocolate as well, and their eyes were moving around searching for someone to give these roses which is symbol of love and admiration. The students were truly having fun. The show was organised by Lovely Dora Kharsati (Asst. Music Secy.) and Ross MacDonald, Ryntathiang (Music Secy.) Mr. Levia Rynjah and Miss Lovely Dora Kharsati (Asst. Music Secy.) anchored the show. Wide range questions varying from politics, beauty love to environment were asked and the contestants did not let down the organisers and audience with their amusing but informative answers. Finally Miss. Nancy Ralte was adjudged Miss Shillong College while the coveted Shillong College Princeaward went to Mr. Lambert Warjri. The valedictory function of the sports & cultural week 2001 was graced by dignitaries such as Shri Paul Lyngdoh President of K.S.U. and Prof. R. K. Datta, Vice Principal and both of them inspired us by their presence and also encouraging speeches.

***Thanking you, Khublei - Shibun, Long Live S.C.S.U.***

### **Smiles Corner**

**Penolopi Jane Sohtun, B. Com. IIrd Yr.**

**Customer :** Waiter, there is a dead spider in my soup.

**Waiter :** Yes I know Sir, it is the heat that kills them.

**Q.** Which months have twenty eight days ?

**A :** All of them

**Teacher :** Who smokes the most in your house ?

**Student :** “The chimney,” of course.

# IMPACT OF WESTERNIZATION ON OUR SOCIO- CULTURAL LIFE.

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

India has a rich cultural heritage and has a great historical significance, as it is one of the oldest cultures of the world. India is quite different from other countries as it has diversities of cultures, languages, religions, races and geographical conditions. Indian culture has special characteristics, which enable the country to maintain its continuity and unity amidst diversities. Indian culture is firm and steadfast and does not yield easily to outside pressure. The roots of Indian culture have penetrated deep in the soil and continue to exist and the different religions, languages, art, literature, social and political system have continued to survive from the ancient times to this day. It is this continuity that has saved the country from cultural alienation and the feeling of being without roots. Indian culture has the unique ability

to synthesize or combine the different elements into a complex whole. India has come into contact with different cultures of the world and people from other parts came to India, but this exposure did not change Indian culture. Another feature of Indian culture is its spiritualism where, its religious philosophy emphasizes the principles of truth and non-violence and the path of action or duty. Indian society is however not free from defects, many degrading, irrational and dehumanizing customs and practices had grown over the years like the position of women, the caste system, untouchability and others.

The socio-cultural life of India, have passed through numerous phases of change. Earlier the society was rigid within itself but not closed to outside influence. Basic changes in the Indian society started taking place only after it came into contact with the West. European influence operated on three spheres, economic, religious and political. The trade and commerce, which the European carried on in different parts of the country, had no direct bearing on the social life of the people. With the arrival of the British and the growth of their political domination, the society was bound to be affected. The economic impact of the west proved disastrous. In her economic relation with the British, India was destined to suffer badly. India's traditional economic structure in agriculture and industries were affected badly. The western values and cultures spontaneously came as a challenge to the socio-cultural life of the people. The impact of the west began to operate through perceptible and imperceptible ways. It had its positive and negative aspects, western ideas began to

penetrate into Indian thoughts and habits. During the early part of the 19th century, there was a wave of unrest that swept over the thinking mind and out of that unrest the Indian Renaissance or modern awakening began which sought to rediscover India's past. The 19th century was an age of enlightenment and awakening of reforms, rationalism and progress which ultimately culminated in a growing consciousness of the need for freedom and unity. During this period India made great progress, both in the religious and social field, it was a period of transition from medievalism to the modern age. The Indian renaissance forms a glorious chapter in the history of India. The first 100 years of the British rule in India (1757-1857) despite political and economic revolution was memorable for it saw a remarkable outburst of intellectual activities, which brought about a radical transformation in the social and religious ideas. The transformation came about as a result of the introduction of English Education. Despite the East India Company's declared policy of strict religious neutrality, Hindu religious thoughts underwent transformation as a result of western contact. The Liberal ideas of the west created a critical outlook on the past and new aspiration for the future. The new awakening was characterized by reason and judgement in place of blind faith and belief, scientific attitude in place of superstition. Immobility gave place to progressiveness and dynamism, and a zeal for reforms of social and religious abuses. The new spirit of free enquiry and free thinking fed by rationalism of the eighteenth century European thought at first affected a small group of persons, but gradually the spirit spread among larger sections of the people

and eventually, its influence reached even to the masses. Western humanitarian, rational and scientific approach to life gave the doctrine of social equality. The English educated Indians began to examine the social structure, religious, customs and conventions. This enquiry gave birth to modern socio-religious movements like the Brahmo Samaj, Prarthna Samaj, the Theosophical Society and others. Indian intellectuals looked back to the country's past and found that many things which were no longer of any use and also much was of intrinsic value to India's renaissance. The leaders told their countrymen that they should not become sedulous apes of everything European nor should they give up their own religion and way of life.

The British conquest of India and the cultural impact of the west had exposed the weaknesses and decay of the Indian society, and a number of thoughtful Indians began to look for the ways and means of reforming the society. The ideas were influenced by modern science and the doctrines of reasons and humanism, leading to a great intellectual debate over India's path to social regeneration. The contact with western culture injected the spirit of challenge through the initiative of some Indian thinkers and through a process of modernization of the traditional Indian Society. The Indian renaissance instilled in the minds of the people in general a pride of their own heritage. The spread of English Education widened the mental outlook of the intellectuals. Various subjects of study both in humanities and science revealed new liberal ideas. The spread of western education also helped the growth of modern Indian languages. The foundation of modern Education in



India was established by the British, and the Macaulay's policy 1835 promoted European learning through English. Sir Charles Wood Despatch of 1854 for the first time recognized the need for mass Education with the private and missionary help. The new Education was also different in its organized structure. It was imparted by teachers who were appointed on the basis of educational achievement irrespective of their caste or birth in basic contrast with the concepts of Guru in the Indian traditions, thus the structure of the teaching profession became secularized.

The cultural traditions, its basic tenets, ethos and structure basically differ from the traditional cultural patterns of India. The legal rationalism on which the western tradition was based recognized a contractual individualistic relationship between man and society. On legal justice and civil rights, it encouraged the values of equality and universalism and not those of status and hierarchy. The western tradition introduced new criteria for social-stratification, which were based on achievements and not aspiration and allocated status only on individual performance. We also witnessed the emergence of a westernized sub-cultural pattern through a minority section of Indians who first came into contact with western cultures which also included those Indian intellectuals and scholars who not only adopted many western ways and styles of life but also supported its rapid expansion. There has also been another form of westernization, which is not confined to tradition. This form of westernization has a pan-Indian character and has contributed to the growth of various forms of cultural structure in the country as a whole. Some instances of such

cultural structures are Education, Law, Science and Technology, Press & Printing, facilities of transport, mass communication and others. The emergence of these institutional developments may be called the process of cultural modernization. Education introduced western values and ideologies among the members of the new educated class. Besides Education the rise of social and cultural reformation movements, the expansion of Christianity gave a boost to the process of westernization. The western influence was not only confined to ethics and philosophy, but it had also in some areas extended to habits and customs especially among the members of the upper middle class.

As in the rest of the country, the wind of change has come to the North East in general and Meghalaya in particular. The changes have been brought about not only by Christianity, but by other factors like Education, means of communications, urbanization and so on. The educated Khasi too started a cultural awakening which found its expression through a literary movement led by U Babu Jeebon Roy leading to the formation of a socio-religious organization known as the Seng Khasi in 1899 to preserve Khasi religion and culture.

No society can escape from changes, this is a global phenomenon, the rapid urbanization, industrialization foster many cultural norms and material conditions. The city life calls for many compromises in the traditional mode of living and traditional culture. The growth of new cities and expansion of new colonies provides a more heterogeneous ethnic nature different from the traditional



neighbourhood. Today the whole world is becoming closer and smaller through liberalization, privatization and globalization. The modern trends towards materialism and consumerism and the gulf between the rich and the poor are some of the challenges that are threatening our basic principles. The whole world tends to think globally and act globally. At the same time, there is an information explosion and a great thirst for the synthesis of knowledge and culture in the world. Global television network enables people all over the world to witness the different events and happenings and communicate simply by sitting in their own rooms. Our children and the growing generation are exposed to all sorts of cultures, which are affecting them. The wide media, and the fast communication link the whole world together. The 21st century is expected to herald new changes and the coming together of the world cultures and civilizations. It seems that the world is

heading towards a future of a single culture and a single economic system. The free flow of capital expansion and globalization of the markets, formation of regional groupings are visible steps in this direction. Earlier peoples' thoughts were confined to their immediate environment and their responses were guided by their customs, traditions and cultural values. Now with the new development world wide, things are changing very fast. To conclude let us be reminded of the idea of Mahatma Gandhi, the father of the Nations that provides an answer and a strong foundation for the people and the world today. He said.

"I do not want my house to be  
Walled on all sides and my windows  
to be stuffed. I want the cultures  
of all the lands to be blown about  
my house as freely as possible,  
but I refuse to be blown off  
my feet by any of them."

Courtesy : Air, NE, Talk on 27.05.2002

## SMILES CORNER

Contributed by K.K. West  
IInd yr. B. Sc.

1. Three professors, one of Physics, the other of Biology and the third of Chemistry were once on their way from college. As it was raining, the road was full of potholes and ditches. Seeing a ditch, the Physics professor told the other two, "I am going deep into the water in order to find out the density". And he did so. After sometimes the Biology professor said to the other professor, "Now I am also going into this water because I want to observe the micro-organisms in it." And he also went in. After about an hour or so, when the two professors did not return, the Chemistry professor said to himself, "I think that both the professors are soluble in water that is why they have not yet come up."
2. A gentleman boarded a taxi on his way home, seated comfortably and took out his cigarette case. A young woman seated beside him said "You know, tobacco always sickens me." "In that case", said the gentleman, proceeding to light his cigarette, "I strongly advice you to give it up."



# INDIA :

## 'LAND OF DIVERSE ATTRACTIONS'



**Wellbok Lyngdoh**  
BA III Year, 2002  
History Honours



India offers an amazing variety of experience and adventures. From the beautiful 'Himalayas' in the North to the plateau, tropical rain forest, sandy desert and palm fringed beaches in the South India provide a staggering number of topographical variations. Equally enchanting is the cultural diversity of India which is the result of the co-existence of a number of religions like Hinduism, Jainism, Buddhism, Christianity, Zoroastrianism, Islam, Sikhism, and many more. The towering temples in South India which are easily identifiable by their ornately sculpture exteriors and interiors are associated with great many crafts and performing arts of the region. While in the Western India lies the desert of

'KUTCH' where the tough lifestyle is made vibrant by a profession of Jewellery and ornamental embroidery. In the North is the Himalayan range which make the state of Jammu and Kashmir probably the most beautiful place in the world. Then there are the colourful tribal lifestyle of the North Eastern States of Assam, Nagaland, Manipur, Mizoram, Tripura, Arunachal Pradesh and especially Meghalaya which is known as "The Scotland of the East".

For those who are interested in sightseeing, India offers an unending choice. In North India the foremost attractions are Agra, the city of the Tajmahal and Kashmir. Ladakh which showcases one of the best tradition of Tibetan Buddhism in the world today, with the hilltop monasteries and colourful way of life, is also a sureshot attraction for tourists. Another region of tourists love in the state of Rajasthan for its forts and Palace hotels. In the West the Gate way of India is a popular sight in Mumbai, Goa's Coast line provides endless sun - drenched crescents of sound and facilities for parachuting, yachting, winsurfing and deep sea diving.

In the South, the temple towns of Mahabalipuram, Kanchipuram and Thanjavur are big attraction. The state of Kerala is also high on the priority list of visitors to India for its remarkable heritage of performing arts, Ayurvedic healing centre and breath taking natural beauty of its backwater. The city of Mysore has a large number of palaces and Museum. Towards the East the city of Calcutta (Kolkata) which is called as "the Storehouse Raja Memorabina". The Sun temple at Konark close to Puri dating back to 13th century is a masterpiece of Orissan Temples architecture and one of the few Sun temples in the country. Then the state of Sikkim is a Paradise for her sightseeing, the adventure sports, enthusiast and those interested in Buddhism and Tibetology. In addition to the innumerable sites the India also

offers spiritual attainment. Holy cities like Rishikesh, Varanasi, and Haridwar are constantly receiving a number of tourists who are overwhelmed by the spirituality that India has to offer.

**What India is :** India is a land of often bewildering diversity. It is a jigsaw puzzle of people of every faith and religion, living together to create a unique and colourful mosaic. There is a festival for every reason and for every season, many festivals celebrate the various harvests, commemorate great historical figures and events, while many express devotion to the deities of different religions. Every celebration centres around the rituals of prayer, seeking, blessing, exchanging goodwills, decorating houses, wearing new clothes, music, dance and feasts.

## Hard work + Godgrace = Sure Success

### SMILES CORNER

**Onesimus M. Malngiang**

Class XII (Science)

1. Patient : Doctor ! Doctor ! I keep seeing double.  
Doctor : Sit on the chair, please,  
Patient : Which one
2. Teacher : What happens to gold when it's exposed to air ?  
Student : Its probably stolen, sir,
3. Father : My son, do you know that my hair turned white from worries over you ?  
Son : Now I know why grandpapa's hair has turned white too.
4. Man : I have three pairs of spectacles.  
Friend : What do you do with them ?  
Man : One is for distance, another for reading and the third one for looking for the other two pairs.
5. Teacher : What is this ?  
John : I don't know ma'am  
Teacher : Well this is a kangaroo.  
John : What's a kangaroo ma'am?  
Teacher : Kangaroo is a native of Australia.  
John : Wow ! My sister is married to one of them.

## A CAREER IN MEDICAL TRANSCRIPTION

Dr. (Ms) D. L. Buam,  
Chemistry Department.



**M**edical Transcription (MT) is currently classified as an information technology (IT)-enabled industry and is one of the important services in a set of information technology (IT)-related services. Medical transcription (MT) is the process by which medical records such as patient history, consultation notes, lab reports, and pathology reports dictated by doctors and other medical professionals are transcribed from audio to text format. In hospitals across the US, doctors are running short of time to fill up the medical records of their patients. Therefore, the doctors in US record their findings into the computers with voice recognition technologies. These recorded voice signals are sent to companies outside US via satellite links. The companies employ medical transcriptionists who hear these records, and process the data into a word processor, these transcribed medical records are then sent back to the source electronically.

The medical transcriptionist is the person who transforms audio medical reports from the original dictated form to the written form to be produced either as a hard copy or to be stored in a computer. The primary task of the medical transcriptionist is to transcribe, format and proof-read medical records. Medical records for transcription are primarily sourced from the USA. They are outsourced for transcription from a variety of healthcare settings including doctor's offices, private/public hospitals, clinics, laboratories, legal offices, veterinary, medical clinics and research centres. Dictations are done not only by doctors but also by surgeons, nurses, pharmacists, therapists and other paramedical staff. Medical transcriptionists receive the doctor's dictation by tape, digital systems or as a voice data file. Digitised data through the Internet is the most common means of receiving medical data from the USA. The local transcription company receives the data and then uncompress it and at this point the medical transcriptionist

takes over. Using a suitable word processor the audio file is transcribed and edited. There are two stages in MT. The first is the actual process of transcription by a medical transcriptionist. This is followed by proofreading and editing. The MT industry employs a number of proof-readers, junior and senior editors as well. The medical record now in text form is then routed back to the concerned doctor or hospital. Persons possessing the following background attributes as excellent command over English language, a vast knowledge of medical terminology, a good listening and comprehension skills, a good understanding of American way of speech and accent and a good typing skill would successfully do the job on medical transcription.

The local MT company offers certificate courses which prepare students for entry-level employment as medical transcriptionists by providing the basic knowledge, understanding, and skills required to transcribe medical dictation with high level of accuracy, clarity, ability to demonstrate knowledge of medical termi-

nology, human anatomy and physiology, ability to operate designated word processing, dictation, and transcription equipment and ability to demonstrate correct English usage and format medical documents. A career in MT opens new avenues for jobs in the training field, depending on skill and accuracy the trainee at entry-level position can experience salary hikes. Medical Transcription is the most recent and fastest growing IT-enabled service in India. This process takes advantage of the time difference between India and US. Recorded messages generated in US during the day can be transcribed within 24 hours and sent back to the doctors by the next morning. Since labour in India is cheaper, it becomes a preferred location for outsourcing the job. In North East there is a growing potential in MT service. In Shillong, the MT service whose apex body is the American Association for Medical Transcription (AAMT) has a production center newly set up at Grace Systems, Laitumkhrah, with some trainees who very soon would be assured of job placement there.

## SMILES CORNER

**Jacques C. Khongwir**

Class - XII (Arts)

**Patient :** Doctor I have a severe problem

**Doctor :** Tell me, what's that problem ?

**Patient :** I keep on forgetting things.

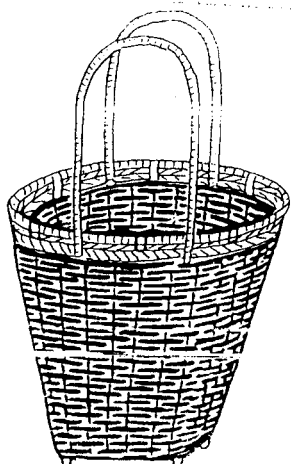
**Doctor :** Since when you've got this problem ?

**Patient :** What problem ?

**Man to a servant :** Why you did not water the plants ?

**Servant :** Because, it was raining, Sir,

**Man :** Then, why didn't you take an umbrella ?



# BAMBOO THE MATERIAL FOR THE FUTURE

By

Dr. (Mrs) Ayesha Ashraf Ahmed  
Department of Botany

The word 'Bamboo' originated from Malay Language. Bamboo belongs to the grass family, About 405 sp. of bamboo have been reported from different countries of the world. In India, there are 127 sp. of which 61 sp. occur in North - Eastern region.

Man uses bamboo for various purposes ranging from food to heavy construction. Bamboo is known as 'Green Gold'. It has enormous potential as an industrial material. Bamboo is easy to work with requiring basic tool. It is an excellent replacement for timber and used extensively for construction of houses. At every joint in the bamboo, there is a cross partition wall-a diaphragm. Hence it is very hard at the joint and does not bend or break easily. So bamboo make strong houses. Recently, bamboo dwelling costing only rupees five thousand, has been developed with unique design by a group of Faridabad architects. These temporary bamboo shelters can be

excellent substitute for the tents, having durability period more than the conventional tents. Further, these bamboo shelters can be erected easily.

Bamboos are extensively used for making household furnitures like chairs, couches, table, stools, etc. These furnitures are light and durable. Now a days bamboo furnitures with innovative designs adorn the drawing rooms of the elite people and are in great demand.

Basketry based on bamboos form an important industry of the North - East. Some of these items are shown here in the pictures.

A variety of article of daily use are woven by expert fingers, which have received acclaim not just in the country but also across national boundaries. Bamboos are also used for making musical instruments like flute etc.

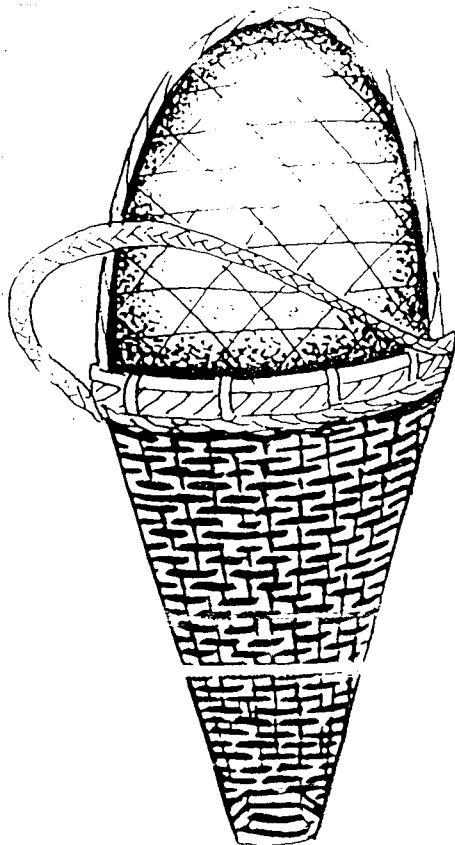


Tender shoots of several species are cooked as vegetables and also pickled. The tender shoots are good source of protein, calcium, phosphorus etc. Its only hindrance is its palatability. So it can be processed in some palatable forms and create wider market demand for its food value.

Bamboo mats are woven for various purposes, for squatting for partitions, roofing, ceilings etc. All are plaited by hand process. Bamboo mats have a ready market. Dealers purchase them and pass on to near and distant places. This industry can be practised wherever bamboos become available. Now with new technology, manufacturing of Bamboo-mat corrugated sheets have been successfully developed in North - Eastern region.

Bamboo is a major long fibre material for paper industry and for production of newsprint. Bamboo pulp is also used in the production of composite boards and related products.

Besides the importance of bamboos in industry, it is known to all that bamboos play an important role in the life and culture of the people of North - East.



Bamboos are widely used as hedges along the periphery and also for landscape gardening and wind breaks.

Bamboo leaves are important fodder. Cattle, horses, elephants relish them.

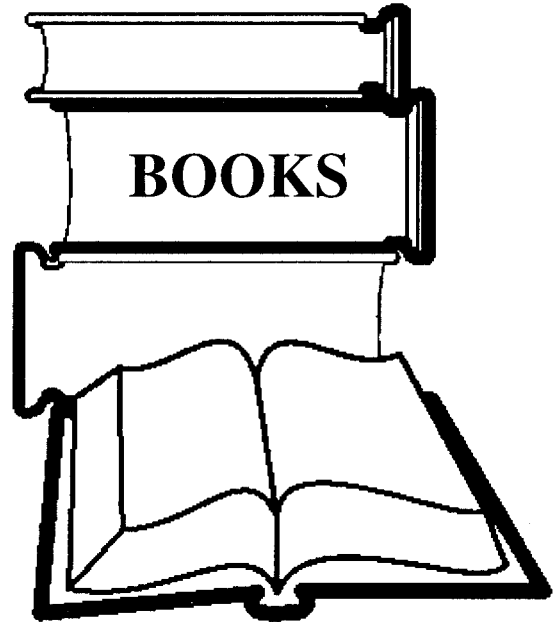
Although the demand for bamboo is ever increasing, unfortunately its production has not been enhanced proportionately. Indiscriminate destruction of natural habitats pose a great danger to bamboo forests.

Despite the fact that bamboo play an important role in the economic life of North-East people, the level of knowledge about its potentiality in industry is still very limited. The build - up of scientific knowledge through systematic researches will usher a new era

in the North - Eastern region. More awareness should be created on the commercial aspect of bamboo by providing intensive training on propagation and management practices to micro entrepreneurs. Stress should be given in making bamboo industries qualitative so as to gain wider acceptance in India and abroad. Bamboo has been recognised as an eco-friendly industrial material of the future. Promotion of this sector would provide exceptional opportunities to entrepreneurs. It would definitely boost rural economy and solve unemployment problem. Industrialisation of bamboo is thus bound to revolutionise the economy of our country.

# READING AND PERSONALITY DEVELOPMENT

Ms. W. Dkhar, Library Assistant  
Shillong College



In modern societies every human activity is organised through institutions. Every major social tasks, whether economic performance or health care, education or research, business or industry, even, protection of environment, defence, etc. is institutionalised. Libraries and other similar types of institutions are those that collect, stock, process, organise, disseminate and distribute information or knowledge recorded in documents. Since knowledge and information are so vital for all round human development, libraries and institutions that handle and manage knowledge and information are indeed invaluable.

For the successful implementation of any scheme of education it is very essential that the people should have sufficient knowledge about the things that are happening around them. To acquire this knowledge, reading of relevant literature is necessary.

On one way or the other every one of us is personality conscious. Even while recruiting personnel for Government services, tremendous importance is attached to personality tests.

Professional schools are demanding as a pre-requisite for entrance not only a brilliant academic record, but also certain personal qualities without which the individual is unlikely to succeed. The role of good personality in a person's life is as important as his means of livelihood.

Personality can be understood as the total of the psychological, intellectual, emotional and physical characteristics that make up the individual especially as others see him. It is important to see how personality can be developed, cultivated, acquired and maintained through training and reading books and journals.

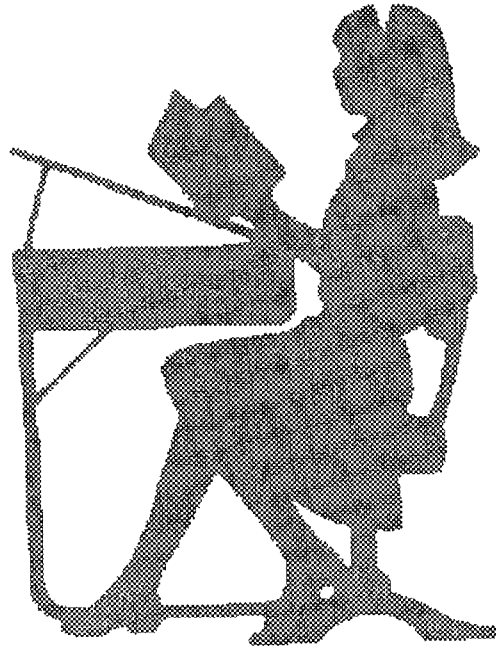
Personality never becomes so crystallized that it cannot be changed. If one has acquired

an unattractive personality or a neutral personality, then it is possible, with proper guidance and effort, to bring about the changes that are desirable. Personality can be developed by experience, self-education and training up to a reasonable extent.

Self education is a great education and for the development of personality this is the most essential type of education. We live in the age of information explosion and nations are engaged in the race winning each other in knowledge and scientific research.

It naturally proves that 'Knowledge is Power' and this power is very essential for the development of personality of a person and a nation, and this knowledge can be acquired only through reading books and journals. It is a fact that the citizens of nations who have developed reading habits are better equipped to understand the complexities of present day world than the nations whose citizens can not even read or write.

Reading habits helps for the personality to grow. Because, reading stimulates thinking, enriches it and gives rise to further new thinking. And, the main purpose of reading is the evolution of the thought process, from its



natural and primitive thought process to the more elevated, creative and imaginative one.

To conclude, Ruth Strong has rightly said that "Reading provides experience through which the individual may expand his horizons, identify, extend, and expand his interests and give deeper understanding of himself or other human beings and of the world".

## FACTS

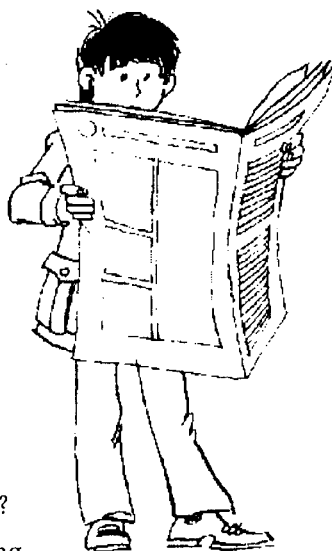
Contributed by : Joannes Jefferson

Tyler L. Lamare, Class XII, Arts

**Atlantis :** The Ancient Greeks write of an idyllic island called Atlantis which disappeared into the sea. ? Why did it disappear ? According to the story, the sea god was so angry at how greedy and dishonest the people had become, he shook the island for a day and a night before the sea swamped it forever. Many people have wondered whether Atlantis really existed and historians think that the legend is based on the island of Theva, now known as Santorini. In 1450 B.C., a huge volcanic explosion shook the island. Most of the island disappeared beneath the sea and tidal wave flooded the island round about, probably destroying the Minoan civilization of the nearby island, Crete.

# Riddles, Fun, Facts & Brain Twisters

By : ANIBASUK S. MITRI  
 B. Com IIInd Year



1. What kind of job is it easy to stick to ?
2. What do you fire from underwater guns ?
3. How do you know when you are getting old ?
4. What always walks with its head down ?
5. What is the definition of an actor ?
6. Why do vampires brush their teeth ?
7. What kind of cat do you always find in a library ?
8. What has two heads, six feet, one tail and four ears ?
9. What animal has two humps and is found at the North Pole ?
10. What has four wheels and flies ?
11. What is the difference between a postage stamp and a girl ?
12. What is it that holds water yet is full of holes ?
13. What goes up when rain comes down ?
14. How many wives is a man given in a marriage service ?
15. What are the three best ways of spreading gossip ?

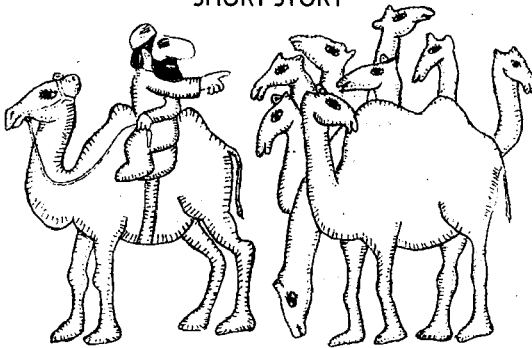
## — Answers: —

1. Working in a glue factory
2. Sea - shells
3. When the candles cost more than the cake.
4. A nail in your shoe.
5. Someone who tries to be everyone but himself.
6. To stop bad breath.
7. Cat - alogue.
8. A man on horseback.
9. A lost camel.
10. A dustcart.
11. One is a mail fee and the other a female.
12. A sponge.
13. An umbrella.
14. Sixteen- four better, four worse, four richer, four poorer.
15. Telegraph, telephone - and tell a girl.

# “Nine or Ten”

By - RAJU BARAL, XII Science

## SHORT STORY



Once in a dry desert a man was urging ten camels forward to a water pool. After walking a few miles, he mounted one of the camels and counted the rest. He counted nine of them, then immediately dismounted and walked back in search of the lost one. Seeing no sign of any camel, he had lost it. He discontinued the search and hurried back to the camels, grieved and dismayed. There, to his great joy, he found all ten of them. Happily he mounted one, and after a while he thought of counting them once more. They were nine! He got down, perplexed, and started the dismal search again. The lost camel could not be found. He rushed back to the herd, and counting it, he was surprised to see all his ten camels were lazily walking along. He blamed the heat of the desert and got on the last camel, counting the rest for the third time. He just couldn't understand why one was still missing. He jumped down cursing Satan and tiredly repeated the counting. There were ten camels!

“All right, O crooked Satan,” he grumbled, “I would rather walk and have all my camels than ride and lose one!”

## RIDDLES

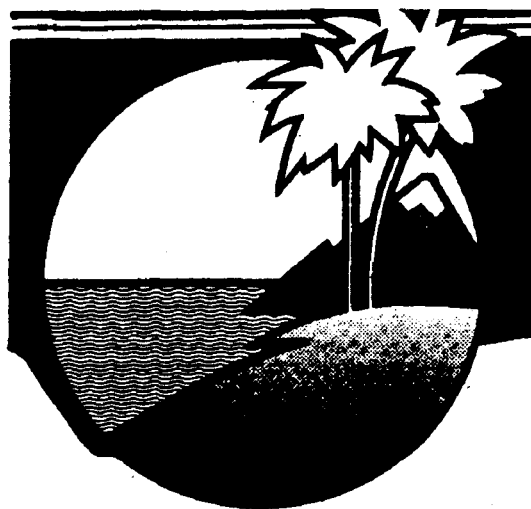
1. The flower that blooms over the mountain head,  
The flower that blooms when we are in bed.
2. The white man with one leg.
3. Let me narrate a story, my son.  
It flew away without feathers and wings,  
with only a thread tied to its neck.
4. What is it that wipes its face with two hands all day?
5. The white man with a black hat.
6. A rock was split and a rock was seen;  
That rock was split and silver was seen;  
In the well of silver, water was seen.
7. What did the upper teeth say to the lower teeth?
8. Twenty I slew, sliced off their heads;  
No life was lost, no blood was shed.
9. The white lady who sheds tears all the time.
10. A fruit on a tree.  
A tree on a fruit.

### KEY:

1. The moon.
2. A mushroom.
3. A kite.
4. A clock.
5. A matchstick.
6. A coconut.
7. Meet me at lunch time.
8. Nails.
9. A candle.
10. A pineapple.

## A LITTLE KNOWN MINI BEACH

By: **SONFIRSTLY MARBANIANG**  
B. Sc. IInd year, (Botany Honours)  
SHILLONG COLLEGE,



Mawsynram is 55 km away from Shillong. It is situated on the south-west of Shillong and is known as 'the wettest place on earth.' Mawsynram is also famous for its Picturesque Cave, locally known as 'Krem Mawjymbuiñ'. This Cave features a giant stalagmite in the shape of a natural "Shivalinga", which is bathed the year round by water dropping from an overhanging stalactite, shaped like a cow's udder. Besides this cave, there is another cave called "Krem Dam Um." An interesting feature of this cave is the existence of a beach like spot inside it. Though local people know about this spot, but this is not known to many. Unlike 'Mawjymbuiñ' Cave, the entrance of this cave is at a higher position, but smaller in width. Inside this cave there are big stones and rocks and blue running water surrounded by sand. This gives the appearance of a beach, a small beach, indeed. The silence and darkness of this cave often frightens and drives away people from entering this cave.

Legend goes that, one man from Mawsynram village was lured by a beautiful maiden to come inside the cave and he

stayed with her for two days inside the cave. The relatives and the other villagers became worried when he did not return home for two days. The people then decided to go in search of him. Finally, they spotted him and found him dancing inside the cave. The people requested him to come out and go home. When he left the cave, he left behind his Tiffin box containing rice and some meat. After some-times when the man again entered the cave, to his astonishment found his Tiffin box to be filled with stones and sand only. Since that time, the people of Mawsynram started believing that this cave is haunted by witches ('Puri' in Khasi). This incident happened in 1950's. The man died of old age in 1970's.

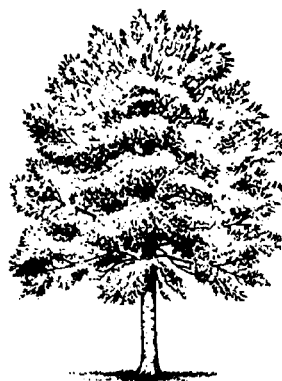
Another interesting fact about this cave is that no one has been successful in taking a photograph in and around this cave. A blank photo is the result.

Do visit this cave. But I must warn you that no road communication exist. Visitors must go on foot and take it as an adventure. I am sure, you'll have an exciting and thrilling experience.

# PLANTS THAT HEAL

By S. Balajiedlang Khyllap

B. Sc. IInd Year (Botany Honours)



Nature has created plants in the World for every ailment and there is cure for every disease. Man has been in search for plant, animal and other materials that could be used to take care of the pains, deformities ailments and disease that inflict some of the unfortunate members of our society. As we have seen that the history of medicine in India can be linked with the remote past and although modern medicine or allopathy has been accepted by a large portion of the population of the world of using plant materials which are so easily available in one's own backyard or in neighborhood. The Plant kingdom provides many plants with properties that are conducive to health and to secure the best results from the use of plants as remedial agencies they must be used consistently over a sufficient period of time. Approximately 2000 raw materials obtained from plant kingdom constitute that crude drugs and herbs being used in the manufacture of various pharmaceutical preparation and phytochemicals. India is a traditional source for supply of crude drugs and phytochemicals.

It is important for everyone's of us to have the knowledge of how to use a plant as medicine because a persons who get the knowledge of the medicinal plant and has a clear and complete understanding of plant use for a particular ailments, then it will beneficial for them. As *Ellen G. White* said "Every person should have a knowledge of nature's remedial agencies and how to apply them" and he also said that "There are simple herbs and roots that every family may use for themselves and need not call a Physician".

The followings are some example of the plants that can be used for medicinal purpose:

## JACK FRUITS

English-Jack fruits; Botanical-*Artocarpus heterophyllus*; Hindi-kathal; Assamese-Kanthal, Khasi-Sohphan.

The whole plant is used for medicines. The decoction of the root is a good remedy for diarrhoea, fever and asthma. The milky latex of the tree is applied external for the cure of ulcers, wounds, glandular swellings and insect bites. The consumption of roasted or boiled seeds gives tone and vitality to the body and helps in checking abdominal pain.

## RUBBER TREE

English-Rubber Tree ; Botanical-*Ficus elastica*; Hindi - Decorative bar; Assamese-Athabari Bengali-Bor; Tamil-Al; Khasi-Diengjiri.

The rootlets barks and latex are used for medicine. The crushed aerial or adventitious rootlets are used for healing wounds, cuts and sores. The Crushed bark is used to check bleeding of wounds. The Latex is recommended in decoction, for parasitic worms.

## LANTANA

English-Lantana; Botanical-*Lantana camara*; Hindi-Desilantana; Tamil-Arippu; Khasi-sohpang Khlieh.

The whole plant is used for medicine. The decoction of the leaves and stem, used externally, is an excellent wash for eczema or a

chronic inflammation of the skin. The pounded fresh leaves are used for sprains. The flowering tops in decoction is used for cough, cold, fever, jaundice and chest diseases. It is a good acid in baths for rheumatism. The decoction of the root in use against infection of the respiratory tracts, mumps; in gargles and is a good mouth wash for ulcers of the mouth.

### SUGARCANE

English-Sugarcane; Botanical-*Saccharum officinarum*; Hindi-Pundia; Tamil-Pooyan karumbu; Khasi-Pai.

The root and stem are use to soothe and protect the alimentary tract and relieve inflammation. The juice extracted from the stem is laxative, promotes flow of urine, and has a cooling effect. It also strengthens the gums.

### BETEL NUT PALM

English-betel nut Palm; Botanical-*Areca catechu*; Hindi-Supari; Assameses-Tambul; Bengali-Supari; Tamil-Pakku; Khasi-Kwai.

The seeds is used for medicine. The young seeds are laxative. The mature seeds make a good vermifuge. Powdered nuts are used as an anthelmintic and as antiseptic agent.

### GARDEN MINT

English-Garden mint; Botanical-*Mentha spicata*; Hindi-Pudina; Bengali-Pudina; Tamil-Pudina; Khasi-Pudina.

The whole plant is used for medicine. The consumption of mint leaves will prevent or occult spasms, relieves pain and inflammation of the prostrate, gall stones, vomiting, painful menstrual periods and infection of throats. The essence of mint is used for toothache.

### BLACK PEPPER

English-Black pepper; Botanical-*Piper nigrum*; Hindi-Kalimirch; Bengali-Kalamorich; Tamil-Milagu; Khasi-Sohmarit.

The whole plant is used for medicine. The leaves are used in infusion for treatment of abnormal accumulation of liquids in Cellular tissue, bladder complaints, anaemia and dysentery. Pounded leaves are used as a poultice for piles, tumours, and boils.

### PRICKLY PEAR

English-Prickly pear, Botanical-*Opuntia dillenii*; Hindi-Hathhathoria; Bengali-Nagphana; Khasi-Tiew Bethlehem.

The leaves and fruits are used as medicines. For asthma, the fruit is baked and eaten. The dried stem can be powdered and used as tea which aids digestion. It is an antidote for cancer and a remedy against tuberculosis.

### BAMBOO

English-Bamboo; Botanical-*Bambusa vulgaris*; Hindi-Udhabans; Assameses-Bnah; Bengali-Basinibans; Khasi-U siej.

The stem, root, bark and young shoots are used for medicine. The decoction of the stem applied externally to inflamed joints gives relief. The edible young shoots strengthens and gives tone to the stomach and used in treatment of respiratory diseases.

### SPONGE GOURD

English-sponge gourd; Botanical-*Luffa cylindrica*; Hindi-Ghiyatori; Assamses-Bhul; Bengali-Dhundal; Khasi-Sohprew.

The whole plants are used for medicine. The decoction of the stem and the leaves of the plant are used for liver diseases, abnormal stoppage of menses and anaemia.

It is a fact that India inherit a rich herbal heritage and posses a vast natural resources of plants having curative properties. During past few decades there has been a revival of scientific and consumer interest in herbal medicines. Therefore, to cope with the demand of fast expanding pharmaceutical industries in the world there is need for a long term integrated programme of cultivation and production of the medicinal plants.





**BY TEACHERLYNE JANE SOHTUN**  
B. Com IIInd Year.

**J**ustice is giving to each what is due. When we are fair we are just. It means treating each one according to what he or she deserves. We are just if we are honest, fair and impartial in our dealings. The court in every country are meant to give justice to the people.

True justice has several qualities. Justice is represented by a blind folded woman holding the scales in her hand. It shows that justice is blind. It does not treat one person in one way and another person in another way. It deals with friends and enemies in the same way. It does not make any difference between the rich and the poor or the big and the small. For justice everyone is equal.

Each one of us expects justice from others. We want them to treat us with fairness. We expect our parents and teachers to be impartial to us. If someone is not fair to us we

feel very sad and dislike that person. Let us keep in mind that others also expect us to treat them fairly.

When we fail to treat others fairly we are unjust. When we take what does not belong to us, when we destroy the property or the life of others and when we go against truth we are unjust. When we copy our homeworks, when

we cheat in the examinations or when we acquire things through unfair means we are unjust. Injustice brings unhappiness all around because it goes against truth. It brings disorder and confusion and harms the good people.

In the world of animals there is no justice. The big animals destroy the smaller ones. There the rule is, might is right. It is the jungle law. But in our world where we have the power of reason we do not behave like animals. We treat each other with love and respect.

Selfishness and pride make us unjust. We can be unfair and unjust at home, in the college, in the play-ground and on the street. We may be unfair to God. He has given us many blessings and qualities, if we fail to use these properly we will be unjust. We can be unfair to our country if we fail to love and serve our motherland.

Justice is a virtue, a quality which makes one an honest person, a sincere person and a lovable person. It is natural for us to expect justice from others. Shall we not be just ourselves ?



By - **SPARKLING NONGRUM** - CLASS XII (SCIENCE)

The history of this world, for most part is the history of conflict and war of invasion, the story of conquest of the victorious wrong. Wars are not acts of God but they are caused by man and man-made institutions. We generally honour a victorious General. The names of Alexander the Great, Napoleon have become immortal because of their military conquest. They are considered as outstanding commanders. But their conquest came at the expense of tens of thousands of human lives. They achieved military greatness, and atrocious conquests inspired by their lust for power. So, from the moral and spiritual point of view, their achievement was nothing to be proud of or remembered with pride, gratitude and hope.

There were also military victories of a different kind, deciding very important issues and sometimes even the fate of nations, for a long time to come. Waterloo and Trafalgar decided the fate of Europe during the war with Napoleon. Charles Martel saved Europe at the Battle of Tours from the Saracens. Miltiades of Greece has become immortal in the history of his country by his great victory at marathon

against the Persians. There is real glory in all these victories, because they were won against aggression.

But there have been victories of a different kind altogether, nobler and more enduring than those of military victories. These are the victories against evils of darkness, ignorance, injustice, etc. What is more important is that, these victories have been won by peaceful means. Who can forget the victories of Columbus, Vasco de Gama, or of the scientists like Galileo, Faraday, Zenner, Pasteur, Ronald Ross, etc? We salute these heroes who made the foundation for the freedom of mankind from sufferings. Nothing can be grander than a life filled with great and noble thoughts. The teachings of Jesus Christ. Lord Buddha have conquered the minds of men all the world over, leading them from darkness and disquiet to the path of light and peace.

Nothing can be nobler than a nation governed by a conscious sense of justice. Our political leaders like Mahatma Gandhi, Jawaharlal Nehru, have shown that victory can be achieved in the political field also by peaceful means. Only through the soldiers of the right can the laurels be won. We extend our debt to all the soldiers of the right, who fought for the cause of peace.

Let us dream of a world at peace, adorned with every form of art, with music myriad voices thrilled, where lips are rich with words of love and truth. Let the seeds of truth sown by the great and loyal men bear fruits for all the years to come. John Milton rightly said- 'Peace hath her victories, no less renowned than war.'

# To Know And Find

By: Penolopi Jane Sohtun  
B. Com IIIrd Year

## QUESTIONS :

1. Currency of Israel.
2. The dog cannot bark.
3. Country known as the "Sugar bowl" of the world.

4. What travels around the world but stop in a corner ?
5. The old name of Zimbabwe.
6. Walt Disney's first Cartoon character.
7. Which country is called the "Island of Robots" ?
8. Collector of walking sticks are called ?
9. If socks were gloves, feet would be —.
10. Name the long stick used for striking the balls in Billiards.
11. Highest waterfall in the world.
12. Which country is this : ANAIMOR.
13. Which is the smallest fish found in Antarctica ?
14. Which fish has no organ ?
15. Oldest city of the world.

A	Z	Y	B	C	X	P	Q	R	H	O	D	E	S	I	A
H	J	J	E	L	L	Y	F	I	S	H	U	D	S	N	H
E	K	E	L	W	H	S	I	M	C	H	F	U	G	T	Y
R	H	G	M	F	U	D	C	R	M	I	S	E	D	S	S
A	I	J	L	I	J	N	M	P	R	Q	L	T	V	R	T
B	U	W	R	Z	C	U	B	A	Z	F	T	S	A	I	J
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O	J	L	R	T	U	Z	E	L	K	M	N	G	A	F	P
P	B	O	Q	S	U	I	L	Y	P	A	Q	A	N	H	A
H	A	N	D	S	C	S	N	O	M	D	R	P	A	W	N
I	S	E	N	V	W	A	F	O	G	O	C	H	S	I	E
L	Y	J	M	Y	B	N	R	L	A	Z	U	X	I	T	K
I	C	G	I	L	R	A	T	Z	B	O	E	S	K	E	B
S	J	M	U	F	X	A	Z	E	S	H	E	K	E	L	H
T	A	F	V	D	C	Y	Y	U	N	S	Q	D	P	N	D
A	B	A	U	S	T	R	A	L	I	A	N	C	I	V	X

## ANSWERS:

1. Shekel
2. Australian
3. Cuba
4. Stamp
5. Rhodesia
6. Mickey Mouse

7. Japan
8. Rabbophilist
9. Hands
10. Cue
11. Angel falls
12. Romania
13. Kriu
14. Jelly fish
15. Varanasi

# KOMBUCHA - AN UNUSUAL BEVERAGE

By - SHRI: BANJOP KUPAR WARJRI & NORBERT LINDSAY DKHAR - BSc. IIYr (BOTANY HONOURS)

People generally have a natural fascination for Herbal remedies This may be one of the reasons why people have been drawn towards the healthful beverage called Manchurian Tea or Kombucha.

The first recorded use of Kombucha was during the Chinese empire of the Tsing Dynasty in 221 B.C. In 414 B.C., Dr. Kombu from Korea brought it to Japan during the reign of Inkyo. Later this herbal tea was introduced to Russia and India.

The Indian 'Cha' is a Cantonese word for tea, hence Kombu - Cha. Also known as Tea Sponge Panacea Fungus, Elixir of youth. The mushroom from which Kombucha is made is not actually a mushroom but technically it is considered a mushroom, as it is built in membrane form and is composed of a harmonious variety of Yeast, Bacteria and Fungus.

This mushroom looks like a slippery rubbery, brownish grey Pancake. It is a living thing much like house plant, except it thrives on sweetened tea. It takes 7-10 days to multiply itself. In right temperature it multiplies by a process of Fermentation and Oxidation releasing Flucuronic acid, Lactic acid, Vitamins, Amino acids, Antibiotics; and therefore it can be said as a real tiny 'Biochemical Factory.' This so called mushroom when allowed to grow and ferment in sugared black tea, gives a health beverage - the Kombucha or Manchurian tea. The tea taste like sour cider.

There is a treasure of extensive experience regarding the Kombucha. Besides its use as a refreshing drink, many doctors and scientists have been working on the effects of Kombucha beverage as a home remedy. The proponents claim that Kombucha can cure Rheumatism, Arthritis, Gout, Hypertension, Cancer, AIDS, Insomnia, Sclerosis, Cholesterol, Psoriasis, Liver - Kidney disorder. Besides it improves digestion, metabolism, memory and acts as an immune system booster. However no scientific evidence exists to confirm the proclaimed beneficial effects of Kombucha.

A few years back, this mushroom (Khasi - 'TIT') has been introduced in Shillong by a Catholic Missionary. Very soon the people of Shillong became fascinated and enchanted by this mushroom and the fever spread rapidly throughout the town - The so called 'SCOTLAND OF THE EAST.' It is usually believed that it brings good health and wealth to those who keep and rever this mushroom at home. It is to be mentioned that this mushroom needs utmost care as it gets affected easily by environmental factors. So, it is to be kept in a pollution free environment and care should be taken that no metallic object touches it.

The belief of the legendary Serpent - 'U THLEN' has not yet been erased from the minds of the people of Meghalaya specially the Khasis. Many believed that this mushroom which has similar effects as that of the 'U THLEN', may have some relation with 'U THLEN.' But those who have experienced some good fortune by revering this Mushroom do not give much credence to the above theory. However, faith in this mushroom is slowly fading. It is to be remembered that, one cannot simply abandon it by throwing it away. It has to be buried in a place where there is absolute Solemnness or may be passed on to other people free of cost. There is a belief that, those who possess this mushroom should Meditate regularly. Being a sensitive living organism it requires good thoughts from its possessor, who should occasionally talk to it and protect it from bad Vibes and negative feelings. One should not argue or fight in the vicinity of this mushroom nor should the door be slammed hard.

It is obvious that if one follows the above rules, the possessor of the mushroom will lead a healthy, wealthy and peaceful life. Certainly with positive thoughts, the owner of the mushroom will succeed in life.

It may verily be said that this mushroom establishes harmony in a place of disharmony and drinking of Kombucha gives a healthy, disease free life.

# Attitude: Importance of attitude

By: BANPHRANG MANIK SYIEM, B.Sc. IIIrd Yr. (Botany-Honours)

## What is attitude?

Once upon a time there was a man who made a living by selling balloons at a fair. He had all colours of balloons including red, yellow, blue and green. Whenever business was slow, he would release a helium filled balloon into the air and when the children saw it go up, they all wanted to buy one. They would come up to him, buy a balloon, and his sales would go up again. He continued this process all day. One day one little boy come to him and asked, "If you release a black balloon, would that also fly?" Moved by the boy's concern, the man replied with empathy, "Son it is not the colour of the balloon, it is what's inside that makes it go up."

The same thing applies to our life. It is what is inside us that counts. The thing inside of us that makes us go up is our attitude.

Do we all know how much our attitude contribute to our success? Attitude is very important to us all. It applies to every sphere of life, including one's personal and professional life. A student cannot be a good student without cultivating the right kind of attitude. An executive cannot be good executive without attitude. A parent, teacher, salesman, employer, employee cannot be good in their roles without a good attitude. "The foundation of success regardless of our chosen field is ATTITUDE."

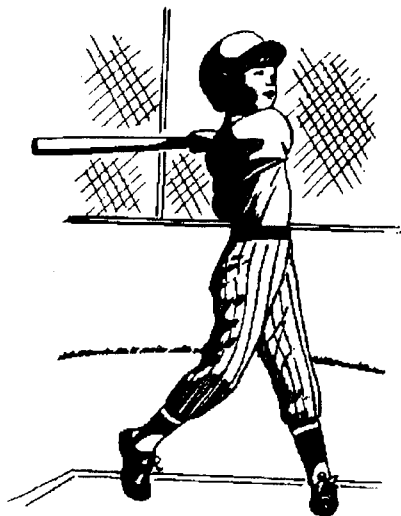
People with positive attitudes have certain personality traits that are easy to recognize. Such people are caring, confident, patient, humble and know how to be winners. They have high expectations of themselves and others. A person with a positive attitude is like a fruit of all seasons. He is always welcome.

A person with a positive attitude always consider himself to be a winner not a loser. Here are some of the differences between a winner and a loser;

- \* The winner is always part of the answer;  
The loser is always part of the problem.
- \* The winner sees an answer in every problem.  
The loser sees a problem in every answer.
- \* A winner makes commitments.  
A loser makes promise.
- \* Winners have dreams  
Losers have schemes.
- \* Winners see the potential  
Losers see the past.
- \* Winners are like a thermostat  
Losers are like thermometers.
- \* Winners choose what they say  
Losers say what they choose.
- \* Winners make it happen  
Losers let it happen.
- \* Winners use hard arguments but soft words;  
Losers use soft arguments but hard words.
- \* Winners are a part of the team.  
Losers are apart from the team.
- \* When a winner makes a mistake he says, "I was wrong".  
When a loser makes a mistake, he says, "It wasn't my fault."

So, to be winners we must bear the right kind of attitude.

So for us to be winners we must first have to build up a positive attitude, not by just changing the way we dress but it must be from our inside, from our heart.



# CRICKET TALK

*Believe it or Not :-*

By. Jacques C. Khongwir  
XII - Arts

## KIWI HATTRICK

P.J. Patherick is the only New-Zealand bowler to take a hattrick in Test cricket Vs Pakistan at Lahore in 1976-77.

## THE FIRST DUCK

The first batsman to get a 'duck' in one-day international is Australia's Graeme Watson against England at Old Trafford on August 24, 1972.

## CRICKET IN A CAPSULE

The World Cup match between Scotland and West Indies at Leicester on May 27, 1999 was the shortest completed match in one-day international cricket. The match lasted just three hours.

## 4 100s 4 SUNNY

Sunil Gavaskar is the first Indian batsman to score four centuries in a Test series. Gavaskar achieved this feat against West Indies in West Indies in 1970-71.

## 50 A - SIDE

The first 50-Overs - A-side match in the history of World Cup was played between Pakistan and Sri-Lanka at Hyderabad (Pakistan) on October 8, 1987 in the fourth World Cup.

## BROTHERS IN UMPS

Standley and Dalkeith Collins were the first brothers to umpire a test match : South Africa Vs New Zealand at Cape Town in 1953-54.

## CHAKKA LAGAYA !

Wasim Akram holds the record of most number of sixes in a Test innings. He hit 12 sixes during his unbeaten 257 against Zimbabwe at Sheikhpura in 1996-97.

## 'EXTRAORDINARY' FEAT

Pakistan scored 328 runs with no extras to its credit against India at Lahore in 1954-55, the highest ever total without extras in Test Cricket.

## 'DERAILED

Pakistan Railways defeated Dero Ismail Khan by an innings and 851 runs at Lahore in 1964-65. It was the highest victory margin in a first-class match.

## LEFT ON THE BENCH

180 players participated in the 1999 World Cup . 166 appeared in different matches but only 14 did not play even in a single Match.

## AGE NO BAR

Jack Hobbs of England is the oldest man to score a century in Test cricket. He was 46 years and 82 days old when he scored 142 against Australia on March 8, 1929 at Melbourne.



# Mathematical Matrimony

M.W. Synrem  
Mathematics Department.

Sir,

With due Calculation, I am asking your opinion about the marriage of my son Mr. Zero with your daughter Miss Infinity. I have already consulted Mr Statistics and he says that their data promise a prosperous life. You also know that they love each other so much that if they do not get married, Miss Infinity will put herself into a bracket and go on multiplying herself with Mr. Zero till she gets the solution.

My son Mr Zero is a good chap and welcomed by many students in the examination. And as regards your daughter, Miss Infinity, her beauty is fascinating, but when she starts talking, She knows no end. In spite of all these, the match is quite suitable. Kindly inform me of your decision after consulting the formula and the log tables. Please inform the suitable day for their Matrimony along with other data.

Thanking you in Antilog precision.

Yours graphically  
Arithmetic.



## FASHION AND SUPERSTITIONS

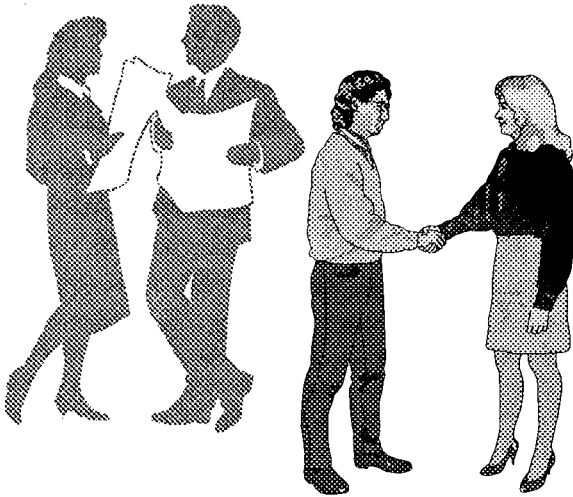
M. W. SYNREM  
Mathematics Department

1. Fashion of wearing eye shadow began in ancient times. The Egyptians painted their eyelids to shield their eye from the Sun.
2. Colouring lips with lipstick resulted from the superstitious belief that a red circle around the mouth kept the soul inside the body.
3. Hundred of years ago sailors pierced their ears and wore earrings because they believed that earrings would keep them from drowning.
4. It is a tradition to wear a wedding band on the fourth finger. This tradition is rooted to the ancient belief that the fourth finger has a nerve that is linked directly to the heart.
5. Umbrella, were first used by royalty in Africa to shade them from the Sun. Because umbrellas were associated with sun God. It was a sacrilege to open them in the shade. This may be the reason why people today consider it unlucky to open an umbrella in doors.

By Onesimus M. Malngiang, Class XII, (Science)

### SMILES CORNER

1. There goes the human thermometer,  
But why do you call him so ?  
Because he has acquired many degrees.
2. A person was found in a swimming pool late at night by the guard of a hotel. The guard shouted.: "Don't you know that swimming is not permitted at this hours?"  
The man replied : "For heaven's sake I am not swimming..... I am drowning." to which the guard promptly responded : Then it is OK.
3. Daddy : ( to his daughter) My child, don't be in a haste to ge married, but wait until the right man comes along.  
Mother : Why should she wait, till the right man comes along ? I didn't.



# FOUR TYPES OF STUDENTS:

M.W. Synrem, Mathematics Dept.

*There are four types of students:*

*The **sponge**, who absorbs all.*

*The **tunnel**, who lets it in one end and out the other:*

*The **strainer**, who lets out the wine and retains the dregs:*

*The **sieve**, who lets out the coarse and keeps the fine flour.*

By Onesimus M. Malngiang, Class XII, (Science)

\* A man died and was taken on a tour of hell and heaven. On entering hell he saw men and women enjoying themselves. In heaven he saw men and women having bread and cheese but doing work all day. So he opted for hell. When he was taken to hell he was put in a room where men and women were gnashing their teeth and crying with pain. "But you showed me happy men and women, when I was introduced to hell."

The devil said: "That was our advertisement department."

**SMILES**

**CORNER**

By Jacques C. Khongwir, Class XII (Arts)

A devout old christian lay on his death bed. Instead of a priest, he summoned his lawyer and his doctor and asked them to stand on either side of his bed. "Why do you want us beside you at this time?" They asked. Replied the dying man "I want to die like Jesus Christ on the cross with two thieves on either side."

\* \* \* \*

A peasant who was charged with theft went to engage a lawyer, "How much money you got to pay my fee?" asked the lawyer.

"Sir, I am a poor man. All I have is a tractor."

Replied the peasant.

"If you have a tractor you can't be very poor. You can raise money on it and pay me." Said the lawyer. "What have you been accused to stealing?"

"Sir, the tractor" replied the peasant.



# THE STORE HOUSE OF WEALTH IN NATURE

DIANGHUNLANG WAHLANG

IInd Year B.Sc. Botany (Hons.)

**F**rom the beginning of time, plants have played a role in human affairs, influencing the evolution of Civilization and Cultures, human migration, medicine and health care, wars, art, mythology and religion. Plants and nature are thus woven into every aspects of human endeavour. Some of the uses of plants parts, apart from their role in food, medicine and shelter are given below :-

**Bark :** Bark refers to dead, external tissues of the plant. Cork is the bark of the oak tree. Cork is water proof and airtight. It is used in consumer goods i.e. for wine stopper, for flooring. Cork flooring is used for thermal insulation, durability resistance to moisture damage, Cleanability. Above all, cork flooring is environment friendly.

**Sap :** Chewing Gum is obtained from the sap of Sapodilla tree. The first record of chewing gum dates back to the 1st century, when ancient greeks chewed a hardened sap from the bark of trees. The sap cleaned their teeth, sweetened their breath and treated minor illness. Records also show that Indians ( Maya Indians ) who lived in parts of Mexico and Central America



started chewing gums made from the creamy juice that oozed from the sapodilla tree. When the juice came into contact with air, it thickened into a gummy substance called Chicle. Even though it was flavourless, the Mayas chewed chicle because it satisfies their thirst and helped their digestion. Years later this same sap spurred the creation of the Chewing Gum industry.

Turpentine is obtained from the sap of pine trees. Pine trees are tapped in several parts of the world, for the purpose of their resin, when distilled provides turpentine.

**Leaves :** From ancient times, Henna leaves have been used for dyeing hair and nails, reddish-yellow.

**Latex :** Rubber is obtained from the latex of Rubber tree. Many plants produce latex which oozes from cuts and injuries as a milky sap. Rubber is coagulated elastic, water proof substance.

**Fibres :** People have been using plant fibres for thousands of years in order to make clothing, rope, paper etc. Whilst all land plants contain fibres they are usually too short or too weak to be used for anything other than paper



making. But there are well over hundreds of species that produce long and strong fibre.

**Flax:** Flax is one of the oldest textiles, being tough and durable. The fibre is retted to release fibre which are bleached and spun into yarn. Flax fibre is used in packaging materials, reinforcement for plastics and concrete lining material for automobile industry.

**Flowers:** Saffron flowers of Red Rose petals are used as colouring agents.

**Seeds:** Chocolate comes from the beans of the cacao trees. This important ingredient used to make chocolate does grow on trees, the cacao trees. These valuable beans grow inside large pods that sprout from the trunk of cacao tree.

**Fruit Shell:** Walnut shell is used for making cosmetics to be used in hand, face and body scrubs.

**Spores:** Spores of common clubmoss is used as a dusting powder for excariated surfaces for preventing the mutual adhesion of pills and for making snuffs.

Above are some of the examples of the uses of plant parts and their interaction with human activities. Now modern knowledge like Biotechnology can use these biological assets for huge socio-economic gains and for the benefit of Civilization for a better human health and for the sustainable development of the human society.

## Golden Laws of a Happy Home

By: Joannes Jefferson Tyler L. Lamare  
Class XII Arts

The foundation of the home  
Is marriage;

The law of the home  
Is love;

The health of the home  
Is purity;

The power of the home  
Is unity;

The glory of the home  
Is the family;

The beauty of the home  
Is simplicity;

The atmosphere of the home  
Is joy;

The blessing of the home  
Is hospitality;

The security of the home  
Is the altar;

The saviour of the home  
Is Jesus Christ;

The hope of the home  
Is Heaven.

# ABC'S OF SUCCESS

BY: **LOVELY DORA KHARSATI**  
B.A. Illrd year History (Hons.)

- A - Avoid negative sources, people, places, things and habits.
- B - Believe in yourself.
- C - Consider things from every angle.
- D - Don't give up and don't give in.
- E - Enjoy life today, yesterday is gone, tomorrow may never come.
- F - Family and friends are hidden treasures, enjoy their riches.
- G - Give more than you planned to.
- H - Hang on to your dreams.
- I - Ignore those who try to discourage you.
- J - Just do it.
- K - Keep trying no matter how hard it seems, it will get easier.
- L - Love yourself first and most.
- M - Make it happen.
- N - Never lie, cheat or steal, always strike a fair deal.
- O - Open your eyes and see things as they really are.
- P - Practice makes you perfect.
- Q - Quitters never wins and winners never quits.
- R - Read, study and learn about everything important in yourself.
- S - Stop procrastinating.
- T - Take control of your own destiny.
- U - Understand yourself to better understand others.
- V - Visualise it.
- W - Want it more than anything.
- X - Exalt your efforts.
- Y - You are unique of all God's creations, nothing can replace you.
- Z - Zero in on your target and go for it !!!

## REAL MEANING OF FAILURE

By: **DEITIRIKA POHTI**, Class: XII (Science)

Failure does not mean you have accomplished nothing;  
It means you have learnt something .

Failure does not mean that you have been defeated;  
It means you must have lot of faith.

Failure does not mean you have been lazy;  
It means that you have to do something in different way.

Failure does not mean you are inferior;  
It means that you are not perfect.

Failure does not mean you have wasted your life;  
It means you have a reason to start afresh.

Failure does not mean you should give up;  
It means you must try harder till you succeed.

Failure does not mean you will never made it;  
It means it will take a little longer time.

Failure does not mean that God has abandoned you;  
It means that God has a better way for you.

## FINDING THE REAL YOU

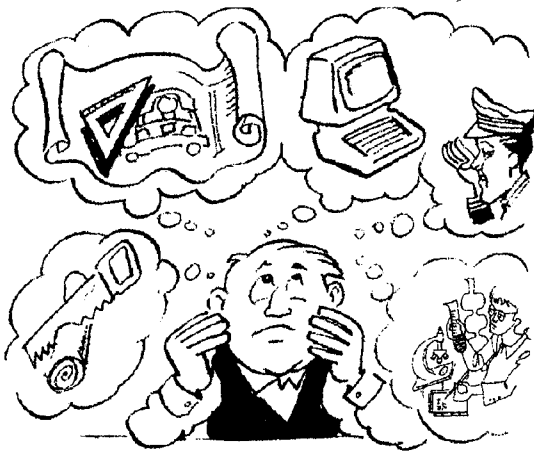
By: **ERIC BORN NONGSTENG** General Secretary (S.C.S.U.)

Finding the real you is not a job that takes a moment, or a day, or a month, or a year. It's a job of a lifetime; and finding the real you should be a great, joyous adventure in self-fulfilment. How can you find the real you? By realising that you can never reach total perfection; but you can get a tremendous amount of joy out of life by doing your best. Finding the real you by rising above personal problems, by rising above daily difficulties, rising above agitation, frustration, and feelings of loneliness and emptiness. As long as you think in creative terms, as long as you try to achieve goals in the present within your capabilities, you are on the road to finding the real you. Everyday is a new day, a new opportunity; and as long as you persist in finding yourself, you will achieve fulfilment and be able to express the god like quality within you.

# IF I WERE TO INVENT

BY: **MOTI PRASAD UPADHAYAY**

B. Com IInd year (Genl.)



Everything has been invented, or so we believe. Man has conquered time and space. Science and technology show boundless advancement. The medicines are there to cure all diseases and test tube babies are produced. Man has reached the moon. But where is all this leading to? Is there an answer? Have we overcome poverty and hunger? Is it possible to put an end to the destruction and disaster?

Yes, we have come too far, perhaps the end of the road, we believe?

But look around, shall we? The Assamese want Assam for themselves and this desire of theirs is causing unrest. The Sikhs in Punjab want Khalistan for themselves. They do not mind killing their own brothers everyday. In Jammu and Kashmir, there is unrest. In Ayodhya one brother wants the temple and the other the mosque. They are fighting each other. Naxalite problems gripping Bihar, Andhra Pradesh and all over. Shri Rajiv Gandhi was assassinated in our own soil. All these issues have made our

country suffer with pain and shame. The country burns with these problems.

Look at the world, look at Namibia, Africa, Sri Lanka and at Kuwait and Iraq. Does America want to dominate? The recent coup in the year 1991 in USSR has come as a great event in the world. We hear and see: hatred thrives and blood is shed. Name a country that is not heading towards destruction. The whole world lives in a nightmare.

Have all the inventions led us towards barbarism and disaster? Did the great scientists and the inventors want this? If not, what are we heading for and why want this? If not, what are we heading for and why should not anyone invent a missile, more powerful than the greatest which could put an end to poverty, hunger, destruction and disaster, and bring in peace alone?

As an ambitious boy, I should like to invent this greatest of the great missiles and name it "THE PEACE MISSILE". That could destroy all the disastrous weapons on this earth and develop peace and fraternity among all people of the world. May God give me strength to invent this greatest missile of mine, "THE PEACE MISSILE."

## DO YOU KNOW?

By: **ARJUN PRASAD KHADAL**

Class XII (Commerce)

- \* The Bhagvad Gita was first translated into English by Charles Wilkingsonin in 1785. It has been translated into about 60 languages of the World.
- \*\* Sushruta is regarded as the "father of Plastic Surgery". He devised on Artificial nose more than 2,500 years ago in India.



**Concluding Function  
of the Annual Sports  
& Cultural Week, 2001**

A view of the audience.



**Annual Sports & Cultural Week, 2001**

Guest of Honour, Shri P. Lyngdoh  
distributing Prizes to students  
who excelled in various programmes.



**Annual Sports & Cultural  
Week, 2001**

Vice Principal, Shri R. K. Dutta  
distributing Prizes to Teachers  
who excelled in various items.



**Annual Sports & Cultural  
Week, 2001**

Vice - Principal, Shri R. K. Dutta  
distributing Prizes to students  
who excelled in various items.







### Farewell Function

Smt. Gauri Sen, Head, Bengali Department who retired in March, 2002 is being presented with a bouquet by Vice - Principal.

Principal, Dr. (Mrs.) M. P. R. Lyngdoh delivering her address at the **Farewell Function of Smt. Gauri Sen**, organised by Shillong College Unit of the M. C. T. A.



### Release of Proceedings Volume

of the 4th Conference of N.E.E.A. Dr. (Mrs.) M. P. R. Lyngdoh, Principal, Shillong College giving Welcome Address.

### Release of Proceedings Volume of the 4th Conference of N. E. E. A.

Shri A. H. Scott Lyngdoh, Minister of Finance, Govt. of Meghalaya delivering his speech.





**WORLD ENVIRONMENT DAY**  
 JUNE 5, 2002  
 ORGANISED BY: SHILLONG COLLEGE AND  
 SHILLONG COLLEGE ACADEMIC SOCIETY  
 IN COLLABORATION WITH  
 FOREST DEPTT. GOVT. OF MEGHALAYA  
 STATE POLLUTION CONTROL BOARD, MEGHALAYA  
 STATE COUNCIL OF SCIENCE TECHNOLOGY & ENVIRONMENT, MEGHALAYA

Inaugural Function of the  
**World Environment Day**  
 Celebration, 2002



**World Environment Day, 2002**  
 Chief Guest, Shri P. T. Sawkmie  
 Minister for Sports & Youth Affairs  
 Meghalaya Planting saplings.



**World Environment Day, 2002**  
 – Inaugural Function.  
 – A view of the audience.



**World Environment Day, 2002**  
 – Valedictory Function.

**WORLD ENVIRONMENT DAY**  
 2002  
 SHILLONG COLLEGE AND  
 ACADEMIC SOCIETY  
 IN COLLABORATION WITH  
 FOREST DEPTT. GOVT. OF MEGHALAYA  
 STATE POLLUTION CONTROL BOARD, MEGHALAYA  
 STATE COUNCIL OF SCIENCE TECHNOLOGY & ENVIRONMENT, MEGHALAYA





### World Environment Day 2002

- Valedictory Function.
- Chief Guest Sri. Balwinder Singh, Principal Chief Conservator of Forests, Meghalaya distributing Prizes.



**No Tobacco Day March**  
Shillong College Contingent  
31st May, 2002



### Shillong College Women's Badminton Team

with Teacher-in-Charge  
and Sports Secretary.  
Champion in Inter College  
Competition, 2002



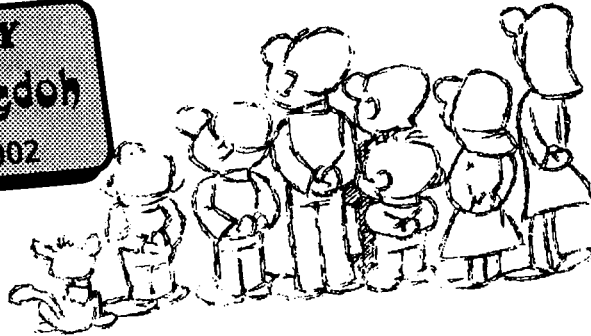
### Shillong College Men's Table Tennis Team

with Teacher-in-Charge  
and Sports Secretary.  
Champion in Inter College  
Competition, 2002





**CONTRIBUTED BY**  
**Andrena S.M. Lyngdoh**  
CL: XII COMMERCE - 2002



## YOU TIPPED THE SCALES WHEN

- ☛ You step on a weight scale that gives you your fortune and it says, 'One at a time please.'
- ☛ Your face is too full that you look like you are wearing horn - rimmed contact lenses.
- ☛ The bus driver asks you to sit on the other side because he wants to make a turn without flipping over.
- ☛ You are teaching at a school and when you turn around in the classroom you erase the entire black board.
- ☛ They throw puffed rice at your wedding.
- ☛ You get a hiccup in your bathing suit and it looks like someone is adjusting a Venetian-blind.
- ☛ You fall down and try to get up and rock yourself to sleep in the process.
- ☛ A ship builder wants to use you as a model.
- ☛ You step on a weight scale that gives you your fortune and it says, "You lack will-power and you overdo everything - Or else a baby elephant has just collapsed on this scale.'

## TIPS FOR YOUNG WOMEN

### *Spiritual Beauty Tips:-*

#### – For Wrinkled Brows:

Try the well known cream, 'Sweetness of Temper.' It tones up the facial muscles, reduces wrinkles and it is very uplifting.

#### – For lips:

Use the marvellous lipstick 'Silence'. It is particularly good for lips that have been distorted by uncharitable gossips.

#### – For lovely hands:

There is only one preparation for lovely hands. It is called 'Generosity'. Get a large sized jar.

#### - For Facial tone

Expose the face to morning air and do not forget to apply the most essential make-up, 'Smile.' It makes the skin glow naturally.

#### – For clear Eyes:

Faithful care with tried and true protective preparation, 'Modesty.' For best result, carry it wherever you go.

#### – Unbreakable Mirror:

This kind of mirror is available in all kinds of sizes. They are clean and clear and above all 'unbreakable.' This unbreakable mirror is known as 'The Bible.' Do get a pocket - sized mirror so that you are able to carry it wherever you go.

# BLOOD: THE ESSENCE OF LIFE

DEIGRATIA RANEE - CI-XII (Science)

The donation of blood is an integral part of medical science. Blood transfusion from one human body to another was developed in an around 1600 A.D.



Scientists found different blood groups among people in 1901 A.D. Of them A, B, O, AB and RH are the most prominent. This important discovery made it easier to classify people of different blood groups. And now blood could be transmitted among people with matching groups. Since these blood groups do not have any substitute, it has to be obtained from human body only.

Any person between 10 and 55 years of age with a height of 100 lbs and 12 grams percent of blood haemoglobin (The red oxygen-carrying pigment) can donate blood. But it is necessary to find out beforehand that the blood donor does not suffer from previous diseases particularly tuberculosis, jaundice, blood cancer, heart diseases, etc.

Human body contains 6 litres of bloods of this, 4½ litres circulate and transmit nutritive fluids to body cells. The remaining blood is stored and reserved in the body and become useful during haemorrhage (large flow of blood from a damaged blood vessel) or whenever body requires additional blood.

A healthy and able bodied man can donate 300 ml of blood. This is one-fifth of the

stored blood. It does not leave any after-effects on donor's health. The whole process of blood donation is complete in 3-5 minutes.

Nature fills again the voluntarily extracted blood of the donor within 24 hours. A person can easily donate his or her blood every three months and save a helpless and sick man's life.

## Riddle

### ABOUT A GIRL AND A GANG OF BOYS

By - SONFIRSTLY MARBANIANG  
B.Sc. IInd year, (Botany Honours)  
Shillong College,



There is a girl who is chased by a gang of 20 boys. The boys ran after her, beat her, kicked her and often threw her all around. The poor girl had to run from here to there. When she came closer to me, I stretched out my hands to catch and hold her. She rests in my hands for a while and the gang runs away. Do you know who she is? She is a Football. And who am I? I'm the Goalkeeper and the gang of boys were Football players.

Have you enjoyed the World Cup??



# ACHIEVEMENT

By B. Chesterfield Suja  
BSc. II year (Zoo Hons)

## "SET YOUR SAILS, ESTABLISH YOUR GOALS"

Setting your sails, establishing goals, knowing where you are going, and exerting your every effort towards the accomplishment of these ideals, should, under no circumstances, mean "Living in the future". It is well and good to keep our eyes focused upon the future only if such focusing is interspersed with generous periods of observation and enjoyment of the present.

We should never get so accustomed to living in our imagination and anticipation that we lose our ability to enjoy the here and now of time. The journey of life should be like a vacation trip. There is something in our destination that we look forward to immensely. This is all well and good but we should not fail to enjoy the beauties on the way, every minute of the journey.

We should not spend our life trading in the "future market". "Paradise is here or nowhere. We must take our joy with us or we'll never find it".

Many lives are lean, empty, devoid of happiness, the reason Why? is, because people do not live one day at a time. Resolve to enjoy each and every second of now-time that is ticking away. Wake up each morning with a determination to make the most of today, to live now, to enjoy each and every golden second, to extract sweetness and honey from each and every flowering minute of time.

Today's pasture is the one that looked so green Yesterday, but is it? Or, are we still looking into the future to find our happiness. What prize is there in capturing the goal if we have not found happiness in carrying out the plan for its attainment? What have we in the destination if we have not enjoyed the journey??

# ENTHUSIASM

## WHAT YOUTH IS

Youth is not a time of life; it is a state of mind; it is not a matter of rosy cheeks, red lips and supple knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; it is a matter of the will, a deep springs of life.

Youth means the predominance of courage over timidity, of adventure over the Love of ease. This often exists in a man (of sixty) more than in a boy of twenty. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair - These bow the heart and turn the spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the love of wonder, the sweet amazement at the stars and the starlike things, the undaunted challenge of events, the unfailing child-like appetite for what - next, and the joy of the game of living.

We are as young as our faith, as old as our doubts; as young as our self-confidence, as old as our fear; as young as our hope, as old as our despair.

## TIME

Time, Like life, can never be recalled, for Time is:

Too slow for those who wait.  
Too swift for those who fear.  
Too long for those who grieve.  
Too short for those who rejoice.  
But for those who love time is Eternity.

So,

Take time to live : it is the secret of Success.



Take time to think : it is the source of Power.

Take time to play : it is the secret of Youth.

Take time to read : it is the foundation of Knowledge.

Take time for friendship : it is the source of Happiness.

Take time to dream : it hitches the soul to the Stars.

Take time for laugh : it helps to lift life's Worries.

Take time for God : it is life's only lasting Investment.

Take time to meditate - it is the lifting of your Heart.

Take time to pray - it is the union of Your mind with God.

Take time to Love - it is the privilege of the Good.

Take time to work - it is the price of Success.

# THE SUCCESS FAMILY

By : B. Chesterfield Suja  
B.Sc. IInd Year (Zoology Hons.)

The father of success is Work.

The mother of success is Ambition.

The oldest son is Common sense. Some of the other boys are; Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, and Co-operation.

The oldest daughter is Character.

Some of her sisters are: Cheerfulness, Loyalty, Care, Courtesy, Economy, Sincerity and Harmony.

The baby is Opportunity.

Get acquainted with the "Old Man" and you will be able to get along pretty well with the rest of the family.

Contributed by : K.K. West, B.Sc. III rd Year

An elderly gentleman won Rs. 10 lakhs in a lottery. Since he had a weak heart, they asked the family doctor to come over and break the news.

The doctor deftly slipped in this question, "Tell me, what would you do if you won Rs. 50,000 in a lottery?"

"I will spend on good clothes, best food, and enjoy life", replied the man.

"And if you won Rs. 1 lakh?" Asked the doctor. "Some I will spend and the rest I will put in a bank for my family," replied the man.

"And suppose you won Rs. 10 lakhs?" Asked the doctor. "I will give you half of it," replied the man. The doctor had a heart attack and died on the spot. ▼▼▼

Contributed by : K.K. West, B.Sc. III rd Year

A housewife decided to go shopping, so she locked up the house and for the benefit of the grocer left a note on the door 'gone out, don't leave anything'.

On her return that evening, she found the house had been broken into and all her valuables ransacked. There was a note in the almirah which read 'Thanks a lot. We did not leave much'.

Girl : "Do I have Hong Kong flu?"

Doctor : "No, you have Egyptian flu?"

Girl : "What's that?"

Doctor : "You're going to be a Mummy!"

# POEMS

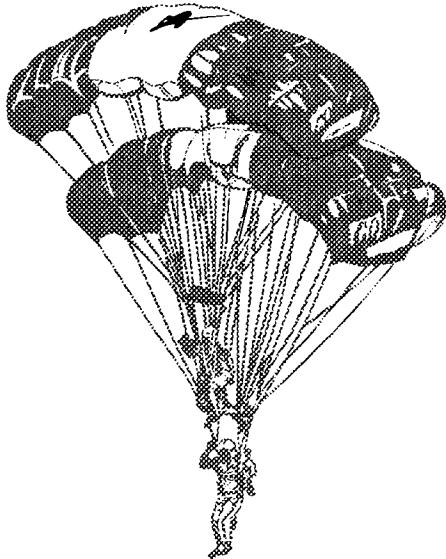
## Unfulfilled Promises

Smt. Smritirekha Das, English Department



They - Clifford Nongrum, Gogoi, Ahuza... ..  
 the heroes of Kargil- insured their lives,  
 their asset- near and dear ones  
 We pledged to be their custodians.  
 They agreed to the terms and conditions  
 to safeguard the frontiers of the nation.

They paid their premiums, not in cash, but in kind  
 -youths, hopes, dreams and above all their Life-Blood.  
 Their deeds are written in letters of blood.  
 on the snow-clad labyrinthine ridges of Kargil.  
 Their premiums, they've in excess paid.  
 Many a bride wear mourning-cloak,  
 before the memory of bridal-kiss 'as faded.  
 Many a child they could never father.  
 Many a mother is dumb with shock and terror.



War World over... ..  
 repeats the same tale of slaughter.  
 They sacrifice their golden todays  
 for our better tomorrows.  
 But can we, you and me  
 hand over to them as maturity value  
 a world rid of greed and avarice  
 blood-bath and violence  
 internal strife and insecurity  
 we did, to them, guarantee?

# What is life



Life is a song.  
Be Britney Spears  
And sing it.

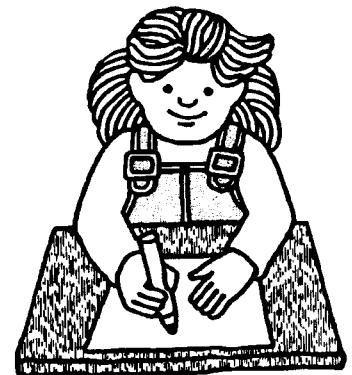
By  
*Audrey Saralin Khriam*  
*XII Arts (Day)*

Life is a Comedy  
Be Charlie Chaplin  
And fill the world with pleasure

Life is a beautiful book  
Be William Shakespeare  
And write it.

Life is a drama  
Be Brand Dan  
And play your role.

Life is a long journey  
Be an express mail  
And reach the goal.



# God's Perfect Timing

- Andrena M. Lyngdoh

Class XII Commerce

2002

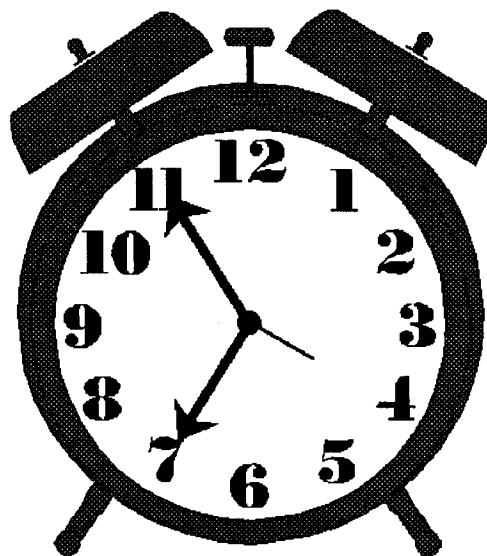
*So many Memories,  
So many Dreams;  
Memories which are sweet,  
Dreams which are beautiful.*

*I have seen hope in you,  
I have seen love in your eyes,  
Hope..... is it hopeful?  
Love ..... is it worthy?*

*As the river runs to the sea,  
So does my love for you;  
Love is unconditional,  
So is mine for you.*

*It has been a long time.....  
I am exhausted of expressing  
My true feelings on paper,  
It's time to make it real.*

*But patience do prevent me,  
From being the biggest fool,  
For in God's perfect timing...I know,  
There are perfect things in store for me.*

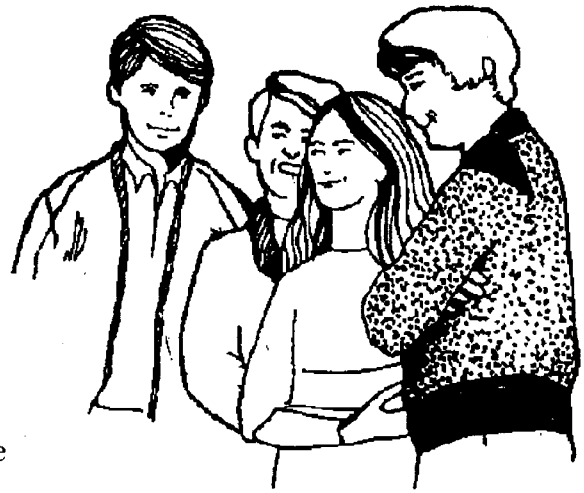


# Goodbye Sweetheart

By : Nicholas K. Kharsyntiew  
Class XII Arts (Day)

1. With tears in my eyes  
And pain in my heart  
So hard for one to say  
GOODBYE SWEETHEART.

2. I'll never be on your way  
I promise, till I die  
Though living without you  
I know, it's hard to survive  
For just a day without you  
Already made me cry  
Think how much it hurts me  
when I bade you goodbye.



3. Now, the word I want to tell you  
Before I go away  
Is that , "I've loved you from my deepest heart"  
That's all I want to say.

4. Now I vow to you this  
Right from today  
I won't be on your way  
Come what it may.  
Though still, I will be loving you  
Till the end of my days.



# TEN THINGS TO REMEMBER

1. The value of time
2. The virtue of patience
3. The success of perseverance.
4. The pleasure of working.
5. The dignity of simplicity.
6. The worth of character.
7. The power of kindness.
8. The influence of example.
9. The joy of originating.
10. The wisdom of economy.

By Audrey Saralin Khriam  
XII Arts (1Day)

## WHAT IS KINDNESS ?

It is silence when your words would hurt;  
It is deafness when a scandal flows;  
It is thoughtfulness for others' woes;  
It is promptness when stern duty calls;  
It is courage when misfortune falls;  
It is helping when in need;  
It is companionship when someone is lonely;  
It is compassion to all things.

Chinngaihlan Margaret Simte  
XII Commerce Day

### SMILES CORNER

By Jacques C. Khongwir  
Class XII (Arts)

Two Hindi speaking friends who were trying hard to learn English decided to correspond with each other in angrezee. The first letter went somewhat as follows : "My dear mitra, I am in the well. I hope you are also in the well."

The ancient Greek poet Palladus wrote :  
'Marriage brings a man only two happy days.  
The day he takes his bride to bed and the day he lays her in her grave.'



# SHILLONG COLLEGE, SHILLONG

(Estd. 1956)

FACULTY MEMBERS (AS ON 01.10. 2002)

*Principal*

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

*Vice-Principal*

SHRI RANJIT K. DUTTA

***Department of English***

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

***Department of Khasi***

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

***Department of Garo***

14. Smt. L.D. Marak

***Department of Assamese***

15. Dr. K.A. Ahmed

***Department of Bengali***

16. Smt. Chandana Dhar

***Department of Mizo***

17. Shri T.T. Pachunga

***Department of Hindi***

18. Dr. (Mrs.) Shruti Pandey

***Department of Nepali***

19. Shri N.B. Rai

***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. Lytan
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.P. Laitflang

### Department of Commerce

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

### Department of Mathematics

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

### Department of Physics

52. Shri. Ranjit Kr. Dutta (Vice-Principal)
53. Dr. Udayan Ghosh
54. Shri Durbadal Mukherjee
55. Smt. E.N. Dkhar
56. Shri Rajat Kanti Das

### Department of Botany

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

### Department of Chemistry

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

### Department of Zoology

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

Smt. GAURI SEN of Bengali Department, took voluntary retirement w.e.f. 1st March 2002 (joined on 30.8.1972).

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

Name Department :

1. Smt. J. Manih - Chemistry
2. Shri K. Umdor - Chemistry

3. Smt. M.B. Hynniewta - Botany
4. Shri Andrew Simon - English
5. Smt. D. Rynjah - Pol. Science
6. Shri M.N. Synrem - Mathematics
7. Shri I. Kharkongor - Physics
8. Smt. Sharmila Bhattacharjee - Physics

### (I) Non Teaching Staff

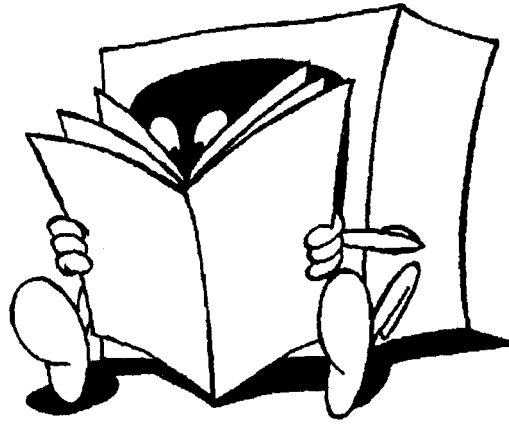
1. Shri Sitesh C. Sorcar
2. Smt. K. Sorcar
3. Shri S.K. Dam
4. Smt. W. Dkhar (Lib. Assistant)
5. Shri D. Bhattacharjee
6. Shri Nikhil Paul
7. Smt. Rosaline Khongwir
8. Shri C.J. Kharshiing

### (II)

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

Shri MITRALAL SHARMA, Peon, retired from services on 01.05. 2002





**KHASSI**

**GARO**

**SECTION**

*"Dyrthei Mariang baroh sawdong  
Za dei ka Library  
Rukom jingtip ban ai jingstad  
Rukom ki ktien poetry"*

**SOSO THAM**



# KA KIAD

Mr. Heipor-uni-Bang

Class - XII (Science)

Years 2002.

Nyngkong eh hashwa ban poi sha kiei kiei ki jingbatai shaphang ka jinglong bad ka bor ne ka rukom trei kam jong ka ha u briew, nga kwah ban batai shwa ia ka jingmut jong ka kiad. Da kaba ngan buh kum ki mat khnang ba ngin shai bad sngewthuh kham shai.

(a) Ka Kiad.

b) Ka rukom pyndonkam ia ka.

c) Ki jait kiad.

Ia kine ki mat ba la kdew haneng ngan batai kyllum beit ia ki ha ka juh ka paragraph nga kyrmen skhem ba lada nga batai kumne ruh ngin ia sngewthuh hi ha la marwei marwei.

Kat kum ka jingsngewthuh jongnga ka kiad ka long kum ka um ba la shna hi da u briew hynrei ka pher pat na ka um namar ka um kam don jingmad katba ka kiad pat ka don la ka jingmad ha ki bun rukom kat kum ba la shna ia ka da kaba pynkhleh ia ki kynja dawai ban pynsma bang. Ka kiad ka dei kawei na ka jait jingdih kaba pynsngewbha ia u briew, ka kiad ym ba ka iapher tang na ka um hynrei ka pher ruh na kiwei pat ki jaid jingdih pyngngad kum ki coca cola, thump up etc. namar ia ka kiad la shna ia ka da ka ba pynkhleh da ki dawai ba long bih ia ka met u briew.



Ha kane ka jylla jongngi ngi lah ban ong ba don arjait ka kiad bad kita ki long ka kiad Khasi bad ka kiad Phareng. Ka kiad Khasi ka long kawei na ka jait jingdih kaba la pyndonkam ha kane ka jylla jongngi ha kaba lehniam lehrukom, khawai dawai, jer kyrteng, rep ka riang da kito ki briew kiba dang long ha ka niam Khasi ne Niamtre. Ia kane ka kiad la ju shna ne ju shem sha kito ki jaka ba kham jngai na ki sor ne sha ki nongkyrdong kiba dang bun ki nongshongshnong ki dei ki niam Khasi. Ia kane ka kiad la ju khot ruh ia ka ka Kiad lieh namar ka rong jong ka ka ia syriem eh ia ka dud. Namar la shna ia ka na ka um jong u khaw dkhar. Don ruh teng teng ba kam long lieh namar la pyndonkam ia ka ha ka lehniam lehrukom, Jer khun etc. Hynrei kane ruh ka long kaba ma ia ka met u briew namar ia kane ka kiad la shna ruh ia ka da kaba pynkhleh katto katne ki jaid dawai ba long bih ia ka met u briew. Te lada kine ki jait dawai ki ioh ban sah ha ka met u briew kin pynkylla shibun ki jait jingpang ha ka met jong u. Kumta kum ki paralok parajor ba ia im ha kane ka juk thymmai ne juk jingshai ngi dei ban sngewthuh ba pleng kane ruh shisha ka dei

kaba sniew, ba ngin kiar ne ban nym ialong paralok bad ka khnang ba kan nym ioh ban teh ia ngi da u kynjri batriem jong ka. Balei nga ong batriem namar kumba ong u myllung Soso Tham ba "La eh ban bthat ia u kynjri ka jingmlien!" kumta wei shisien ba la mlien la eh ban bthat ia u kynjri jong ka. Namar kumba ong ka ktien 'Shisien ba la mlien la myllen'.

Ngin phai pat katto katne shaphang ka kiad phareng. Ka kiad phareng ka long kaba ma haduh katta katta ia ka met ne ka jingim u briew. Namar kane ka jait kiad la shna ia ka da kaba pyinkhle shibun ki jait dawai bad ka long ruh ka ba iapher arshah lai shah na ka kiad Khasi. Kane ka don bun rukom la ha ka rong, ka jingmad ter ter. La shna ia ka da ki kompani bapher bapher ha la ka jong ka jingshem hang ka jong ngi. Ka kiad phareng bad ka kiad Khasi ka don ka jingiapher ha ki bun ki liang. Ka kiad phareng ka long kaba ma ne basniew ban ia ka kiad khasi. Hynrei haba wad ia ka jingshisha ba kine baroh ar ki don ia ka juh ka thong, bad kata ka long ban pynsniew ia ka met u briew.

Ha kane ka bynta pat, ngan batai katto katne ia ka jinglong bad ka rukom trei ha kiad ha ka met u briew. Kumba la iathuh na basdang ba ki don kine artylli kiba ka kiad ka don, to ngin peit ia kine ki jingbatai lyngkot shaphang jong ki hangne:-

#### 1. KA JINGLONG JONG KA KIAD:

- Kaba lah ban pynbieij ia u briew.
- Kaba pynsngewbha ia u briew.
- Ka long ka nongialeh pyrshah.
- Ka long ka nongiamai ia kajia, iashoh ia dat.
- Ka long ka nongpynsniew ia ka met u briew.
- Ka long ka nongrkhie bein ia ka met u briew.
- Ka long kum u sing kyrhuh.

- Ka long ka nongklim.
- Ka long ka nongiakai kynthai.
- Ka long ka nongiakhilai, nongtuh bad shohnoh briew.
- Ka long ka nongkrenbein.
- Ka long ka nongthaw jingkulmar.
- Bad kiwei kiwei.

Don shibun jait ki jinglong ka kiad, kiba ngam lah ban pynpaw lut hangne. Hynrei baroh kat kiba nga jer haneng ngi lah ban shem ia ki ha u briew u ba diha ka kiad. Shisien ba u briew u diha kiad kine ki jinglong jong ka baroh ki rung bad ki trei donbor halor ka met bad ka jinglong jong u briew.

Uno uno u briew u ba shim ia ka kiad ne u ba kyrni ha ka kiad man ka por, haba kum une u briew ngi lah ban iohi ba u don artylli ne arjait ki jinglong bad kita ki long kumne harum:-

- Ka jingjaijai bad ryngkat ka jinglehraiñ.
- Ka jingbitarshla (runar) ryngkat ka jing-sarong.
- Ka jingjaijai bad ryngkat ka jinglehraiñ:-**  
Bunsien nga ju iakynduh ia ki briew kiba buaid bad ha kane ka jingiakynduh nga shem ba ki don ha la ka jong ka jinglong. Bad kata ka long kumne. Don ki briew katba ka kiad kam pat rung ha ki, ngi shem ba ki long kiba runar, domriang bad leh sarong, hynrei kaba phylla pat ba haba ki diha ka kiad, ka kiad ka lah ban pynkylla ia ka jinglong jong ki sha kawei pat. Haba ka kiad ka synshar ha ka met jongki, ki long kiba jaijai ha ka kren ka khana, ne ha kano kano ka liang bad ki long ruh kiba lehrañ suiñ ban ia kynduh ia ki paralok parajor bad ia ki ba haiing hasem. Kiba kum kine ki briew haba kim sngew lah iaid shuh ki leit thiah kat shaba lap ne ki lah ruh ban leit beit beit shaiing,



khlem da thaw ki jingkulmar, ne kren ki ktien sniew ba bun rukom Te ia kiba kum kine ki brieve la khot ia ki kiba jai jai bad kiba lehraiñ.

Ki jinglong ba paw shabar jong ka met u brieve haba ka kiad ka treikam ha ka jabieng jong u.



Mr. A

Mr. A – Ka dur jemnud.

Haba ka kiad ka tre ha ka jabieng jong u teng teng u long u bajemnud, bym kwah kren, bad u batieng eit. Uba kum une u brieve um ju thaw jingkulmar iakajia. Hynrei u ba leit bad burom ia kiwei.



Mr. B

Mr. B – Ka dur ba isarong.

Haba ka kiad ka tre ha ka jabieng jong u, u ba kum une u brieve u thaw ki jingkulmar haiing ha sem, ha lynti ha syngkien bad ha ki jaka paidbah. U byrngem, u iashoh, iakhalai, kop, kyreit, lehjubor. Haba u leh ia kine kiei kiei ruh u sngew donmaiñ, u sngewhanga bad u sngew heh ryngkat ka kdew kti ia kiwei.

2. **Ka jingbitar ryngkat ka jingsarong:-** Don ruh ki brieve, ba haba ka kiad ka rung hapoh ka met jong ki kim lah shuh ban sumar ia la u thylliej bad ki kti ki kjat jong ki. Kumta ki thaw ki jingkulmar, jingiakajia, iashoh iadat, tuh thiem, khalai bad ruh ki kren da ka ktien ba sniew. Bad ruh, ngi shem ba kum kine ki brieve ki ju leh sarong, lehmeng hangamei bad leh khlem akor bad kim



Mr. C

Mr. C – Ka dur badap jingpyrkhat.

Haba ka kiad ka rung ha ka met jong une ka tre kam, u long teng teng uba i bun jingmut jingpyrkhat. Hynrei kaba u pyrkhat bunsien ka long ia kaei kaei ka bym myntoi.



Mr. D

Mr. D – Ka dur puh samrkhie.

Don pat haba ka tre kam ha ka met jong u, u long kum u brieve ba bieit u rkhe iapler iapang, ia ki brieve kiba u ia kynduh bad wat ia ki kynja bym don jingim ruh (ding, maw etc.) ka jingrkhe jong u ruh ka long ha ka rukom ka jingrkhe beñi ne insult.



Mr. E

Ka dur (Image) jong u brieve uba la kymi ha ka.

burom shuh ia ki paralok. ki ba haiing hasem. Wat tang ia mei i pa ruh kim lah shuh ban burom ia ki kin burom kylla pynban ki kpa ki kmie bapli ia kum kine ki khun shapuloit. La pyniasyriem ia

kine ki briew ki ba sarong bad ki katto katne ki jait mrad, kiba don ka jingiadei ha ka jinglong. Bad kita ki mrad ki long kum u khla, u sniang, u shrieh, u kulai bad u masi.

Haba ong kumtei haneng, ba la pynsyriem ia ki nongbuiad kum kitei ki mrad haneng lah ban batai ia ki hangne katto katne ka jinglong jong kine ki mrad bad ka jingiadei jong ki bad ka jinglong kine ki briew. U khla u long u jait mrad uba runar bha na baroh ki jait mrad bad uba don ka durkhmat kaba i sarong. U long ruh u mrad uba thombor ne leh donbor ia kiwei pat ki para mrad. U bym don ka jingsngewlem ia kiwei pat. Kumjuh don ki briew haba ki buaid ki leh sarong, leh ki kamsniew, leh donbor bad leh ia kino kino ki kam khlem da don ka jingsngew ia kiwei pat jia aiu ia ki. Ka jinglong u sing pat ka long uba ia biang met, uba ishongkhia bad kaba u ju mlien eh ka long ban kyrhuh haba ioi iano iano. U don ruh katto katne ka jingiadei ha ka jinglong bad u khla. Ki don ki briew kiba long kumne haba ki la buaid ki leh shongkhia ialade, ki leh donakor hynrei lada bakla tang khyndiat ki kyrhuh, ki tim ki tla da ka ktiensih ktiensang ba harukom. Don ruh kiba ju kyrhuh beit khlem nongrim kat ia ki ba ki iakynduh ha lynti ha syngkien. U shrieh pat u long uba jaituh sianti bad uba ju pyndik bha ia ki briew. Ka jinglong kaba u sngewtynnad eh ka long ban ialehkai ne kynthih na ki tnad jong ki dieng bad ruh ban bein shyntur ia kiwei. U briew haba u buaid, u ju shait pyndik ia ka leit ka wan ki briew u ju bein shyntur ia kiwei bad u long ruh uba jaituh bad sianti bha kumba long u shrieh. Ka jinglong u kulai bad u masi ka long ba u kulai u ju mlien bha ban kynthih ne sngewbha da ka ba rypsied khlem da pyrkhat ioh un mynsaw ne hap sha ki wah bad ki duid. Ka jingmlien u masi pat ka long ban iatur bad ia dung bad pynmih snam ia la

u jong u para jait. Kumjuh ruh u briew uba buaid u ju leh ki kam sngewbha da kaba ialehkai khlemakor khlem da pyrkhat ioh hap sha ki wah bad ia tyngkhuh hangno re hangno. Bad ki ju mlien ruh ban ia pynmih snam para maki bad ruh ia kiwei pat ki paralok parajor.

## 2. KA BOR JONG KA:

Haba u briew u ai lad ia ka kiad ban synshar ia ka jingim jong u, u la kylla long u mraw jong ka. Ka kiad ka long ka ba triem bha lada ngi tang shu ai lad khyndiat ia ka ka niom beit bad ka teh ia u briew da ki kynjri nar jong ka. Uno uno ruh uba hap ha ka sni jong ka la ju khot ia u, u briew uba sniew bok tam ha ka pyrthei. Namar shisien ba ka kiad ka ioh ban rung ha ka met jong u la eh ban bthat ia ki kynjri jong ka bad ka ialam wat shaduh ka jingiap ruh.

Haba ngi phai sha ki dkhot met jong u briew ngi shem ba ka jabieng ka long ka syiem ne ka nongpyniaid ne synshar ia ki dkhot met jong u baroh. Bad la ju ong ruh 'wei lada ka jabieng kam trei kam shuh u briew u la iap noh.' Bun bunsien ruh ngi ia kynduh ia ki briew kiba bieij ki bym nang ka jingmut jingpyrkhat, ki bym ia peiphang ha ka kren ka khana la ju ong ia kiba kum kine ki briew ki ba duna jabieng ne ka jabieng jong ki kam da treikam bha. Ka jabieng hi, ka long kaba khuid kaba suba ka dei ka mashin jong u briew ka pyntrei kam ia ki dkhot met u briew bad lada jia ba don ba pynwit ha ka tang khyndiat, ka mut ba kam treikam shuh bad ka jingmih na kane ka jingbymtrei kam shuh jong ka dei ka jingbieit bad ka lah ban ialam wat sha ka jingiap ruh. Kumjuh ruh lada ngi phai sha ka kiad ngi shem ba ka long kawei na ki nongpynwit ne mawjynthut kaba pynthut ia ka jingtrei kam ka jabieng. Namar

ba ka kiad ka ju sngewtynnad ne ka thong ba nyngkong jong ka ka long kumno ban pynthut ia ka jabieng. Ka kiad hi, haba briew u dih ia ka kam ju leit shano shano hynrei beit beit ka leit kiew ne leit rung sha ka jabieng bad shisien ba ka la don ha ka jabieng, ka jabieng kam treikam shuh bad kam lah synshar ne pyniaid ia ki dkhot met u briew. Kata u briew u la leh ia shibun ki kam phylla ne kren ia ki jait ktien. kiba um dei hi ruh ban kren bad u leh shibun ki kam jakhlia kiba pyntngit ia u bad pynsngewsih ia kiba ha iing ha sem jong u. Haba ka jabieng kam lah synshar shuh ki kjat ki kti jong u ki la pawai, u hap u ur sha nala, sha duid, u thiah kat sha ba lap wat ha ki jaka ba jakhlia tam ruh, u iashoh u iadat, u lute u ia khalai, u thaw ruh shibun ki jingkulmar hakmat u paidbah paidsan. U thylliej jong u, u la padiah kat shaba lap ba shem u kren ki ktien sniew u kren sarong u kren bein, u iam u ud bad u tim u tla, u byrngem byrsit ia ka lok, ki para bad wat ia I mei I pa ruh um salia. Don ruh ba ki hap pynban ki kmie ki kpa ban burom kylla ia la u jong u khun.

Ka kiad ym tang ba ka ktah tang ia ka met u briew hynrei wat ia ka longiing longsem bad ha ka imlang ka sahleng ruh. Kumba la kdew haneng ba kano kano ka iing kaba don u khun uba kyrni bad imsnig ha ka kiad ka long ka iing kaba la shah pynwit pynthut bad pyndik bha. Bunsien ki hymmen ki para ki hap pyndem hakmat jong u, bad ruh shah byrngem byrsit bad um ju tieng hi ruh ia la ki kmie ki kpa, u sngew hangmei bad u leh shibun ki kam pyntriem ha iing ha sem. La ju shem ruh ba ki don kiwei pat ki iing kiba shem jingeh ha ka liang u kpa pat, namar u kyrni palat ha ka dih kiad u bym ju pyrkhat ia ka duk ka suk, ka bha ka miat bad ka bam ka dih. Ha ka jingshisha dei ma u u nongpynbiang ia ka bam ka dih ki khun bad ban sneng ban

kraw ia ki hynrei ka long pat kaba pynkthang mynsiem ia la ka lok jong u, ba ka hap ka jingkitkhlieh ha ka bad bunsien ruh ka hap ban jaw la ki ummat synnia la bad snig na ka bynta jong u. Bad ym tang ba um pynbiang ia ka iing ka sem ruh hynrei u shoh u dat u tim u tla bad u byrngem byrsit ia ka bapli ruh. Ka kiad ka ktah ruh ia ka imlang sahleng namar shisien ba uwei ne ar ki dkhot jong kano kano ka seng ne dong ne ka shnong ki don kiba kyrni buaid ka mut ba ka wanrah ia ki jingthut ne diengpynkiang kaba khrawtam, wei ha ba la don kum kine ki briew ka jingiakren kam poi sha ka jingiasngewthuh jingmut. Hynrei ka mih satang ka jingkyrnrum kynram ne jingkulmar.

Haba phai sha ka pyrtnei kaba ngi im mynta ngi lah ban pyniasyriem ia ka kiad kawei na ki thei bhabriew ne miss world. Baroh ki briew mynta khamtam ki khun samla shynrang ki iap bie ne ibha lut ia ka dur rit ryndang bad sngaid kpoh jong ka. Ha man la uwei pa uwei u briew mynta ki snig ka kiad ka la ioh ban rung bad wat ha ki kynthei briew ruh mynta ka kiad ka la ioh ban rung ne bsuh khlieh. Hynrei kynmaw ko lok samla ba shisien ba ka kiad ka la ioh ban bsuh khlieh ne rung ha ka met u briew la eh ban bthat ia u kynjri jong ka. U Myllung Soso Tham, ruh ha ka jingsneng jong u u ong ba shisien ba ngi la mlien kata la myllen bad kata ka mut la eh ban bthat ia u kynjri ka jingmlen. Wat ju ong ne sngew ba ka jingmad ba tang khyndiat kam long ei ei. Hynrei kynmaw ba ka barit kan kylla long khraw namar 'shijaw I um barit kan pynlong ia ka duriaw bah' ne ka jingailad ba khyndiat jongphi ka ioh lad ban teh iaphi da u kynjri jong ka bad phin shah teh ha ki sni iap jong ka kiad ym tang ba ka khring tang ia ki samla hynrei mynta lei lei ki rangbah ruh ki leh ia kane bad lyngba ka jingleh ki rangbah ruh

ba sa bud u khynnah. Ka jingsneng ruh ka ong ba "shisien ba u kpa u ialam ha ka lynti kaba sniew u khun ruh u bud ia kane. Kumta nga buh ka jingkyrpad ia ki longkpa ba kin sngewbha ban pyrkhat ia kane. Kumno ba kum u longkpa un ialam ia ka iing ka sem khnang ba ka iing ka sem kan long kaba bit ba biang ne kaba ioh ka jingiaroh hakhamat u briew u Blei, ym ka ban shah kdew kti bad shahbein ha ki kiwei pat ki para marjan marpa.

Ka kiad ka ktah ruh ia ka ioh ka kot bad kata ngi-iohi ba ha kine ki sngi ki nongtrei ophis ne ki nongtrei kam sorkar mynta ki khambun kiba buaid tanglang suda bad kiba kum kine ki briew kin nym lah da lei lei ban trei ne leh ia ki kam kiba bha. Hateng hateng ruh haba ki nongkyndong ki wan wad kam wad jam na ki officer kim ju ioh namar u officer um don por ban iakren bad ki u ia byrngia kai pynban bad ka kiad bad haba ki wan ban iathuh shaphang ka rukom rep rukom riang jong ki ba ha kano ka rukom kin leh khnang ba ka rep jong ki kan kiew hynrei ia kane ruh kim ju don por ban leit pynsngewthuh ia ki.

Ka jingtah ba khatduh kaba ngi shem ne ka long ruh kaba kongsan ka kiad ha ka met u briew ka long kaba u ioh ia ka jingpang ka bym lah pynkoit ia ka. Shisien ba u briew u kyrni ha ka kiad ngi shem ba u ioh ia ka jingpang klongsnam bad jingpang bampong. U briew uba ju sngaid ne uba koit ba khiah u la kylla long u ba ringswai ringtlot na ka daw ka jingringsdot u klongsnam jong u bad kane ka lam ruh wat sha ka jingiap. U briew u ba raikhoh pat un long uba sngaid ne sngaid jem khlem nongrim bad kane ka mih na ka jingat jong u klongsnam bad hadien kane u bthei bad u briew u iapnoh. Bad don ruh ki briew kiba ioh ia ka jingpang bampong na kaba dih kiad bad kane ka jingpang ruh kan lam sha

ka jingiap. Ka kiad ka shim ruh ia ka jingim u briew ne ka pyniap ia u ha ka rta ka bym pat dei ba un khlad ne ka bym pat dei ka por ia u. Ka pynlyngkot ia ka jingim u briew. Wat lada ka kiad ka mih na ka met u briew ha ka rukom ka leit pynjhieh, umpjah bad ka syep ruh, kynmaw ba kaba mih ka dei tang ka um kaba la dep jiar ne pynkhuid katba ki dawai balong bih kiba shna ia ka pat kine ki sah ha ka met u briew bad ki shna ne pynlong ia shibun ki jingpang ha ka met u briew.

**Ka Jingpynkut :** Haba peit ha kine ki por mynta imat ka kiad ka la ioh jaka ha kylleng sawdong ka pyrtthei, ka nangroi na kawei ka por sha kawei pat kat ba nang mih ki sngi bad ha ba kum kane ka juk ngi iohi ruh ia shibun ki seng bhalang ne ki seng niam khristan kiba sdang ban pynduh ia ka namar ki shem bad iohi ba ka long kaba sniew. Namar mynta u briew u la pyndonkam bakla ia ka kiad, kata la ha ka por sngewsih ne sngewbha ruh ka kiad ka long kawei na ki jait jingdih kaba la ioh bynta lang. Kumta kyntang iawai nga kyrmen skhem ba ki seng bhalang bad ki seng khristan ne ki bor shnong bor thaw ba kin sngewbha ban shimkhia ia kane, ban pynduh pyndam noh na ki khun samla ne wat na ki rangbah ruh kumjuh. Lyngba kine ki katto katne ki jingbatai lyngkot shaphang ka kiad ngan poi noh sha ka ba kut artat.

Nga ai khublei ia baroh ki nongpule kiba iashim bynta lang ha kaba pule ia ine i jingthoh jongnga. Nga kyrpad ruh sngewbha haba phi pule pyrkhat jylliew la ka jingmut bad bishar halade hi marwei. Nga kyrmen ruh ba lyngba ka jingiarap u Blei ngan dang lah ban thoh shibun kiei kiei kiba ai jingmyntoi ia ngi ki nongpule.

"Kordit ia kiba khie dangstep kiba iabeh ia ka kiad"

# RI BA NGA IEIT

By B. Chesterfield Suja

B.Sc II year (Zoo Hons.)

{,m |m\_r .d :d\_r .r |r .r\_r .r |r\_d .r :m\_r.d ,d |r\_m .m :m | - :- }  
 {,m |m\_r .d :d\_r .r |r .r\_m :r .l\_p |l\_p |l\_d .d :s\_s .s |l\_d .d :d | - :- }  
 {,l |l\_s :m\_r .r |r .r :r\_r |r\_d .r :m\_s .s |l\_s .l\_s :m\_r .m | - :- }  
 {,d^1 |d^1\_t .l :m\_r .r |r .r :r\_r .r |r .m :s\_m\_r .l\_p |l\_d .d :d | - :- || }

{,d^1 |d^1\_t .l\_t :s\_l .l |l\_l :l .l |l\_s .l :t\_l\_s }  
 {,s |l\_s .l\_s :m\_r\_m | - :f\_m .r\_m |d\_r .r :r | - }  
 { :f\_m .r\_m |d\_r .r :r | - :d\_r :m\_s | - }  
 { :l\_s :f\_m\_r |f\_m .r\_m :r\_d | - :- || }



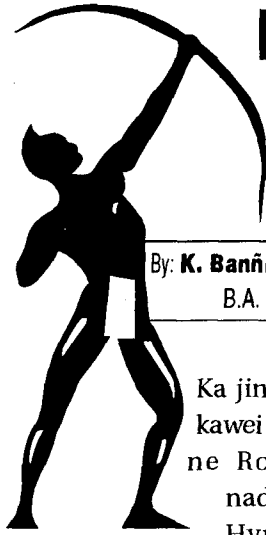
Ko Ri Khasi, Ko Ri Jaiñtia,  
 Pha dei ka Ri Baieit jongnga -  
 Namar ha lynchoh kti jong pha,  
 Dei hangne keiñ ia nga la kha;  
 Ryngkat bad la I mei - I pa,  
 Hangne nga don ki kur, ki kha,  
 Ki kher, ki mer, ki lok - ki jor;  
 Bad no shuh te yn ianujor ?

Ko Ri Khasi, ko ri Jaiñtia,  
 Ko ri Baieit - Bathiang shisha :  
 Ba ngan klet iapha,  
 Da lei - lei ngam lah,  
 Katba jingim ha pyrthei dang sah.



Ki Lum - ki them ba itynnad,  
 Kjat sngi, sngewbha hangta ki shad,  
 'Er ba temon hir - hir pyngngad,  
 Ki sim ki iai rwai sngewtynnad ;  
 Kat sha ba peit, katsha ba phai,  
 Tang jingithiang ha ka mariang;  
 Mynsiem shisha ka hun kynjai.  
 Hala ka ri Baieit - Bathiang.

Ki por b'la leit U longshuwa -  
 Ah ! ri Khasi ! Ah ! Ri Jaiñtia !  
 Ka "Nam Babha", Phi kup shisha,  
 "Ka Ri shong blei ba lait thala";  
 Hynrei mynta ka la kylla ,  
 Ba jingsniew la jyllei shisha;  
 Kyndit bynriew noh khun ka ri,  
 Ban lait jingjot ka ri jongngi.



# KA JINGIASIAT THONG NE KA RONGBIRIA

By: **K. Banñiewkor - Lyngdoh Nongbri**  
B.A. 2nd year, (Smit Village)

Ka jingiasiat khnam ka long kawei na ki jingialehkai (sport) ne Rongbiria ba pawnam naduh mynshwa ha u khun Hynñiewtrep. Ki khun Shynrang Biria haba ki la kham sting ka trei ka ktah, ki sngewtynnad ban buh ia siat thong kawei ka shnongbad kawei pat ka shnong. Bad bunsien ki ju ia buh tang ha ka sngi longiew. Kawei pa kawei ka liang ka don la u jong u nongkam ne u nongbat kular bad ki kular ba kawei ka liang kan siat ia u khnam ha u dak bthing saw bad kawei pat kam siat ha u dak bthing iong. Une u nongkam ne u nongbat kular shwa ban sdang ka jingiasiat u da swar ba kumno un ai nia ia ka liang kaba biria pyrshah. U nongkam u da kyrpad bad nguh ha ka Mei Hukum - ka nongai ia u 'thing saw bad 'thing iong ban lait ka ia bitar ka ia kynad.

Na mynnyngkong ka mei-hukum ka ai ia u dak 'thing saw 'thing iong ha ki arngut ki khun shynrang jong ka, u Shynna bad u Babiton bad ka sah haduh mynta mynne. Haba kawei ka liang ka jop bad ka ioh ia u 'nam tam 'nam lah ki da biria ha ryngkat ka phawer pharshi bad ka shad ka kyrdem. Hynrei kaba sngewtynnad pat ba ka liang kaba shah pynrem kim ju ia atnud ne bitar namar dei tang ka biria sngewbha. Ka don ha ki ia ka mynsiem ba shynrang bad ba shlur, ki ju ong ba lada jop maki kin ioh ban pharshi kyliang.

Ka jingphawar ka ju long kumne:-

1. U tiluh kum u shlem - Nyngkong ngi nguh ngi dem  
Ka sikei kum ka kiseh - Ha ka mei ka nong - pynkhreh.
2. Ka kait jong u Sahep - Tang shu pyllait thlep  
U khaw kum ka japhieh - u basaw ha u balieh.
3. U tiluh kum i masi - La ia kynduh bad ngi  
Nongkysih bad u kiseh - kat nangkhih ngin nangai eh.
4. Jyndem la kum u traw - Haba la jem ka daw  
U pyrkhata la kum tyrpait - Kat nang pyrkhata katta nang lait.
5. U tiluh kum u masi - La ia kynduh bad ngi  
Jyndem u jalyngkhan - Ngin khem naba jngan.
6. Lyngong ka dohkha - Phi ong ha nga ha nga  
U noi kum ka dikhoh - Mynta poi sha ba lyngngoh.
7. Tymem kum ka khurad - Ngin kyrdem ia la ki kjat  
U dun kum ka sikei - Babun la u 'nam shei.
8. Sohphie ka dikhoh - Khie ia leit noh  
U traw ba la shoh phria - kynmaw tang ka biria.
9. Diengduh i men shohnoh - khie ia leit noh  
u khiat la kum u kisew - wan ia siat la shem taiew.

Kumta haduh mynta mynne ka jingshongshit ha ryngkat ka phawar jong ka Rong-biria u khun Hynñiewtrep Hynñiewskum ka iaineh bad iaiphriang ha Bri u khun Khasi u khun Khara.

# Balei Sha -2?

*Balei mynta ki briew ki pher ?  
Balei ma nga bad ki ngam lah her?  
Balei nga diaw haba ki lok ki bun?  
Balei haei haei ruh ngam sngewhun?*

*Jingkylli balei sha te kumne?  
Kam ju iai kut ia nga hangne;  
Ha jinglyngngoh ia nga ka buh,  
Haduh ngam lah shuh ban sngewthuh*

*Ki dak jingkylli ianga ki beh,  
Ha man ki phang ki jingialeh,  
Ah jubab ia nga mano ban ai,  
Jalade nga kylli, wat ha pyrthei shai*

*Baroh kiba pyrishah ki leh nadien,  
Hynrei kumno kim ia sngewtieng;  
Katba manga nga shu iai khustai,  
Joh nangne kyndit ngan wai*

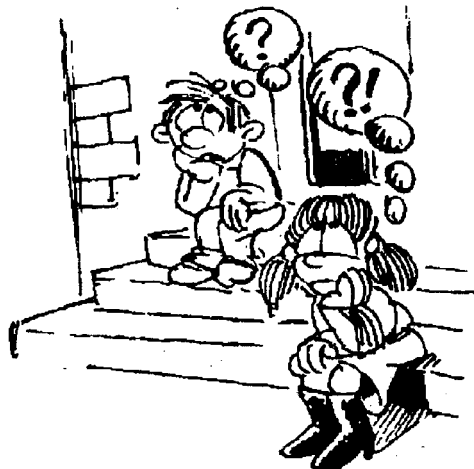
*Janga bun te kiba iei,  
Hynrei ia ki ngam don jingieit;  
Balei kumne nga iai long shisha,  
Katba ki sngi ki nang twa.*

*Na iing u kynrad nga jied ban jingai,  
Wat ia nga shibun jingkyrkhu u la ai,  
Mynta ngam don shuh ka jingbang,  
Ja kyrteng jong u ban iasenglang.*

*Man u briew u rai ia la ka lawei,  
Hynrei manga nga im hala ka pyrthei,  
Fhlem jingkhustai ne jingpyruwa,  
Wat nga tip ia ka jingshisha  
Ah! balei sha te kumne?  
Jalade nga iai kylli hangne.*

By DESMOND LENON SHYLLA

Vice - President  
S.C.S.U. (2001 - 2002)



# SHILLONG COLLEGE

## "Ka shlem jingstad"

By - HEIPOR-UNI-BANG  
Class - XII - (Science)

1. 1956 ka snem ban sah jingkyngmaw,  
Hakhmat uba rit ne uba khraw.  
Sanphew hynriew snem lajam suk mynta,  
Ryngkat jingnang jingstad balong ksiar nylla.
2. Shillong College ka shlem jingstad,  
ia uwei pa uwei uba la ioh mad.  
Na ka jumih ki khur ka Ri,  
Kiba tyngshaii manla ka sngi.
3. Baroh ngi tip proffesor S.C. Dutta,  
Uba long u founder ne nongshem ia ka,  
Une u don ka jingiohi, ba jngai shisha,  
Kumno ban kyntiew ia ki khun samla.
4. Um kwah ne hun mynsiem ban stad marwei  
Khlem da ailad ne pasiaw ia kiwei;  
Kumta da jingkyrmen marwei u ieng,  
ia Shillong College u sdang ban seng.
5. Shillong College, College don nam,  
Jingnang, jingstad ka ai ka sam,  
Ki lecturer ne nonghikai, ruh ki trei bha  
Ban pynkyntiew ia la ki khun samla.
6. Shillong College, kum jaka mane,  
Mynstep mynsngi, ngi wan hangne,  
Naduh Class XI naduh degree ka shim.  
ia khynnah Arts, Commerce bad Science stream.
7. Manla u snem ki mih ki khur phyrnai,  
Kiba tyngshaii kum ksiar ne mawlynnai.  
Banyngkong, bad distinction man la u snem  
Pha pynmih ia ki khynnah ryngkat jingkmn.
8. Ki nonghikai ki don ka sap kaba kyrpang,  
Kumno ban ialam lynti ia ki samla shaphrang  
Kim hun ban peit tang da ki khmat.  
Hynrei ki sneng ki khraw ban minot ban smat.
9. Dr. (Mrs.) M. P. R. Lyngdoh kum kmie jong ngi.  
Baroh, baroh ngi burom bad kohnguh ia i.  
I sneng i khraw kum khun la jong,  
Kumno ba ngi dei ban pyni ia ka jinglong.

10. Im tieng im smiej iano iano ruh,  
I sneng, i pyni, i kren bad pynsngew thuh,  
Khlem kheii ba ioh kiwei kin thlia.  
Daii daii i kren ia ka jingshisha.
11. Kumta, kong Lyngdoh nangjam shakhmat,  
Pynpra ia lyoh maw, tied kum pyrthat.  
Ba jingeh baroh kin bthei lyngkhot lyngkhai,  
Khatduh, kin kylla long ki mawlynnai.
12. Nang trei khambha, shakhmat to jam,  
Bam im ka kyrteng ban sah ka nam.  
Nang pyniar ki tnad bad kner ka kti,  
Bad khot ia kiwei ban ieng bad ban tylli.
13. Shillong College la khot ka shlem jingstad.  
Ba baroh ngi wan, ban wad jingstad,  
Ka ai ka sam ia jingstad banylla.  
Bymlah ban batai, balong mawkordor shisha.

### JINGJOP IAPHI KA AP

By: Desmond L. Shylla - (Vice-president S.C.S.U. 2001-2002)

Ka jingjop iaphi ka ap,  
Wat ha ki lyoh rben ba tap,  
Namar mynsiem ba thrang jingstad,  
Khlem pep jingjop kan ioh mad.

Pyrthei ka long ka jingialeh,  
Kham niar jingsuk bad bun jingeh;  
Ha jingiaid lynti ka jingim,  
Ka lynti jingjop dei ba khim.

Bunsien dang sdang ki bun,  
Ban mih ialeh ban iakhun;  
Hynrei hapdeng eriong ki iehnoh,  
Naba jingeh ia ki ka doh.

Hynrei haphi nga i shisha ia jingangnud,  
Kaba suh tynrai naduh dohnud;  
Kumta shaphrang phi dei ban tur,  
Da jingthmu ruh ba jingjop kan khur.

Wat lynti ban iaid ka dang jngai,  
To iaishah bad wat pyntyngkai;  
ia kabu ksiar ba wan shisien,  
Ban iit jingstad ha jingim shisien.

Ka jingjop iaphi ka ap,  
Lada ialade phi iarap;  
Da jingshlur to kut jingmut ban kiew,  
Khnanam phin ioh ia jaidbynriew.

Dedicated to all students of SHILLONG COLLEGE



# KO SHNONG SOHRA

Da U - Jacques C. Khongwir

Ha shnong Sohra ia nga la kha,  
Ka shnong baicit i Mei I Pa.  
Ka shnong donnam na mynshuwa,  
Ko shnong baicit ko shnong jong nga.

Shaphang jong pha ngan pur khana;  
Nongwei nongar ba ngan pyubna,  
Ia ri ka akor, ka burom nylla,  
Ri ba ki blei ruh ki sngewbha.

Ki lum ki wah sawdong jong pha,  
Ki pyubhabriew, 'riewspah ia pha.  
Ha shynrong lum pha ieng jyllad,  
Ri thor na thian ka ang jawdud.

Naduh mynmor haduh mynta  
Jadu maian ka shong bad pha;  
Ban khring ia pyrthei salonsar,  
Ban bein ban khoh ia pha kham niar.

Ka ri u slap ka ri ka lyer,  
Ba beh kyrtthlep, ha la ka ther.  
Jinghabriew jong pha ha por lyur,  
Wat bueng najrong ruh ka shondur.

Ynda u la kham thait u slap,  
Sa lyoh khyndew lyoh ieng ki tap  
Mawiew teng teng ruh ka sngewmong;  
Ba kshaid ia dur jong ka ki khloug.

Daiinthlen donnam bad Khohramhah,  
Ban i ia ki mano bym kwah.

Ki krem pubon bad Thangkharang,  
B'la saiindur hi da Mei Mariang.

'Likai, 'Kaba bad Nohngithiang,  
Ban peit ia ki katno ithiang,  
Bad ia dohnud jong u trai shnong,  
Ki pyndap da ka jingsarong.

Myllung ba khraw ka pyrthei khasi  
U mih na ka kpoh jong pha hi.  
Jingshai hapoh ri u wan rah,  
Kyrteng jong u shirta kan sah.

Dohnud jong ka Ri war pha long;  
Sha pha ki wan bad la iarong.  
Iewbah shisien ha shitaiew,  
Wan die la soh, kawai bad tymbew.

Wanwir wanhap ba wan sohshnong,  
Ia rong jong pha ki sdang ban khloug;  
Ban pynsniwdur bad pynthohbria,  
Ia nam bad ia kyrteng jong pha.

Naduh mynshwa kumba pha long,  
L'u 'kyntri kshar' to ri kyndong.  
Ingkhong sh'lang mat bad ki riuekhuwan,  
Ki thap ban ioh pyniar saipan.

Ko shnong Sohra, ko shnong jong nga,  
Wat la sha jugai nga don na pha;  
Ban klet ia pha ngam lah shisha,  
Ko shnong donnam baroh shirta.

# Rimitgipa pul Bibal

Poetry by :

Pohella K. Sangma  
Class XII Arts

*A'bri darerangni rikamo nitoe ua bala,  
Chonbegipa bibal nitobegipa ua onga;  
Sikrepjawa ua chasong gimikoba  
Baditan dukrang donggenchimoba;*

*Similgipa bibarangko or'e  
Angni janggiko ua kasrokate,  
Mikkangon angni mikronrang uachinasan  
Gisikba dongtoja chanchia bikosan.*

*Rong chongipani gisepe ua danga  
Mandeni mikron uko nikna amja;  
Salgimikoba gimaja uni rongrang  
Aiao! inmanpila angna uarang.*

*Salni teng'suo balwani rakbeo  
Mandeni mikron miknapbea uko nina,  
Nombokataha uko chingchetgipa ripam  
chirang*

*Ringna sikbeachim anga uko.*

*Salnapnasio asak salgi andalahaon  
Gimajolangaha ua unon;  
Jumangosan anga gisik ragen uko  
Ringgen anga una knatobegipa gitko.*



## Na'a kakketgipa chatro ong-na skama ?

SENGDO D. SANGMA, II B.A. (Economics)

**J**e chatroan antangni porikkana rake kam ka'an baksa namgipa bewalrangko mesoka ukon namgipa aro kakketgipa chatro ine minga. Poraigipa sakantian antangtangni poraiani bakko matchotan baksa namgipa bewalrangko mesokna nanga. Kakketgipa chatrorang pangnaba antangtangni dakna nanggni kamrangko gualja.

Iano sing'aniara da'ororo poraienggipa chatrorangna mongsongbate ong'a. Da'ororo poraienggipa chatro-chatrirang antangtango kakketgipa ong'a ine chanchiengama? Iarangni gimin an'ching chanchie nina hai.

Beben da'ororo poraienggipa chatro ba chatrirango namgipa bewalrang dongnaba danga, indiba chatro ba chatrirangni mongsonggipa dakna nanggni kamara maia?

Uan skanggipao poraina bimchipani ong'a. Na'a Mamung saloba poraina aratna nangja. Maidake na'ara poraina nanggenchim? Skanggipa na'a badiaba class-o admission ra'ahaon ua classni syllabusko poraichenge kitapko brehengna ba sandichengna nanggen. Uni ja'manosa ua syllabus-o seani gita ki-tapni bakrangko bon'e poraina nanggen. Unode na'a porikkao namgipa biterangko (results) man'na amgen.

Da'alni kamko na'a mamung saloba knalona rippingangnabe. Banga poraigipa chatro chatrirangan salgimik roe dongemung da'alo poraina ba dakna nanggipa kamkode knalo dakaigen ba poraiaigen ine donronga, indiba sal sokode poraitaigija salko ra'doronga aro indaken porikkaona sokchipaia.

Gnigipao na'a kakketgipa chatro ba chatri ong'na skode nang'ko dakchake poraiatgipa chong'motan guardian-rangni kattako manina nanggen. Uamang nang'ni poraina aratako nikemung poraichina didinaba donga, unode na'a bakkaban nang'ni poraichakram (study room)-ona re'ange poraiebo; Mitam chatro ba chatrirangde guardian-rangni poraina aganoba poraina sikjae "poraija" ina pa'jaemung, da'al attam-oni poraigen, knal-attamoni poraigen ine pa'sike aganronga. Na'ade ia bewal-rangkode gelchongmotbo.

Gittamgipao, na'a an'tangko namgipa ba kakketgipa chatro ong'atna ska ong'ode nang'ni class-o dongmitingo nang'ni chanchianiko skigipa baksa apsan dondimbo (concentrate). Na'a mamung saloba nang'ni skigipana krat cha'na nangja aro na'a maikoba ma'sikuja ong'ode uo sing'taitaibo. Badiaba collegeni chatrorang skigipani 'assignment' sena on'aton name sena man'jaode skigipana kratcha'emung an'tangni man'paako segimin mang-mangkoba mesokja aro uamang indake chanchia, "skigipa angni 'assignment'-ko niode class-gimikni chatrorangna mesokgen unode anga da'a krat-cha'aniko man'gen." Nang'oba indakgipa bewalrang da'onan dongkuengama?

Brigipao, na'a an'tangni re'mikkang-aniko tarina chanchiode, nang'ni gisikko

kim'kime rakkibo aroba nang'ni mik-songaniko mamung saloba pe'nabe. Beben na'a doctor, Engineer, Lecturer, ba IAS officer, ong'na poraia ong'ode uko man'telna jotton ka'bo, aro changsa man'jaode changchikung dakbo! Na'a uko mamung saloba, angade man'ja-wakon ine chanchinabe maina, 'amja katta namen namja'English Ku'siko indake agana: *"Nothing is impossible if you try"*, aro indakeba agana: *"where there is the will, there is the way"*, Nang'o skani donga ong'ode nang'na ramaba dongchongmotgen.

Bongagipao na'a an'tangni kamko mamung saloba saksa sakgipinna nisina nangja aro na'a uko an'tangni kaman ine chanchie matchotatna nanga. Chong'motan na'simangni skigipa class-o indake sing'a ong'ode, *"When did the Chinese Republic proclaimed and under whose presiden-ship?"* Na'a uko aganchakna man'a ong'ode ta'rake chadenge indake aganna nanggen, *"It was proclaimed on 29th December 1911 under the presidency of Dr. Sun-Yat-Sen"*. Unode na'a mamung saloba nisina sikjawa. Mamung saloba ka'donggija, ka'pong ong'nabe, maina ia bewalrang namen namchongmotja.

Bon'kame, na'a kakketgipa chatro ba chatri ong'na skode, nang'ni skia man'an baksa (dicipline) namgipa bewalrangko ja'rikbo English ku'siko indake angna, *"Discipline is the heart and soul of the progress life."* Nang'ni toromo janggi tangan baksa jatko aro a'songko rikna jotton ka'bo, unode nang'ko pilakan mande ra'gen aro nang'na bate dal'bat-giparangba nang'na ka'sachakgen.

Da'alo nang'ni ka'enggipa kam-rangba kosako janapgimin gita ong'ode na'a

da'alonin poraina chanchibojok ong'jaode  
na'ade ja'man chakgnok. Nang'ni ka'na  
nanggipa kamrangnko 'routine' tarie  
donbo aro ua 'routine'-ko ja'rike kam  
ka'ode nang'ni kam sulsul ong'an baksa

ritchengangrorogen. Unode nang'ni gisiko  
katchaanian gape pilak kamrangkon  
ka'angna sikrorogen, indake mamung  
saloba ja'man chaknabe: A'chik jatni skia  
man'ani bariro-roangchina angni ska aro  
namnika. □

## Balgogipan Muni (Poetry)

TE SENGDO D. SANGMA  
II B.A. (Economics)

*Re'angachim songjinmaona'*

*skiako man'na,*

*Chanchiachim gisiktango*

*bidako man'pana;*

*Man'paode chu'sokna skie bidako*

*Dongpagenchim sukni da'nang*

*an'tang'gisiko.*

*Nitogipa bibalrangni balpakan balwana,*

*Gapaiachim smila'n pulni ua biapna.*

*Bibalrangni gisepo donga bibal balsa,*

*Darang gipinrangna bate*

*uan sontolbata.*

*Rorongachim salantian ua bibal baksa,*

*Gisikkode uan an'tangna mikbokata.*

*Sikataha gisikkode akna ua bibalko,*

*Indioba maiko dakgen pa'telja gisiko.*

*Salpaksani ja'mano ua bibalara,*

*Akbae on'jok an'tangan gipin bibalkosa;*

*Namnikjachim jawade gipin bibalkode,*

*Sikaichin ukosa man'na gisikkode.*

*Rorimaha ru'tugija gipin bibal baksa,*

*Namnikjaoba gisiko ong'rimjok kusisa.*

*Pangkamgipa ka'saani dongjajok  
gisikon,*

*Chanchiaha gisiko sion namgenkon.*

*Ka'sagenchimode na'a angna oh,*

*sontol bibal,*

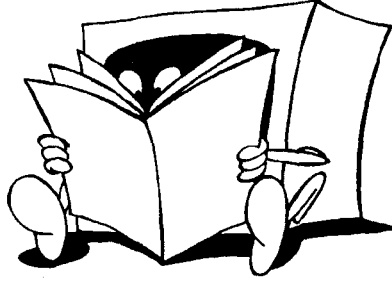
*Akjawachim gipinko anga da'ontal.*

*Nikjawahakon angade*

*nang'gita sontolko,*

*An'tangni skia man'an baksa*

*an'tangni namiako.*



## Hindi and Nepali Section

## हिन्दी एवं नेपाली विभाग

“प्रगतिशील आन्दोलन बहुत महान् उद्देश्य से चालित है । इसमें साम्प्रदायिक भाव का प्रवेश नहीं हुआ तो इसकी सम्भावनाएँ अत्यधिक हैं । भक्ति आन्दोलन के समय जिस प्रकार एक अदम्य दृढ़ आदर्शनिष्ठा दिखाई पड़ी थी, जो समाज को नये जीवन-दर्शन से चालित करने का संकल्प वहन करने के कारण अप्रतिरोध्य शक्ति के रूप में प्रकट हुई थी उसी प्रकार यह आन्दोलन भी हो सकता है ।”

-“आचार्य हजारी प्रसाद द्विवेदी”



## उत्तर आधुनिकतावाद तथा साहित्य

— डॉ (श्रीमती) श्रुति पाण्डेय

प्रवक्ता, हिंदी विभाग

उत्तर आधुनिकतावाद वर्तमान कालखण्ड की एक ऐसी विचारधारा है, जिसने वर्तमान युग के हर पक्ष पर महत्वपूर्ण प्रभाव छोड़ा है। बीसवीं शताब्दी का पूर्वार्ध यदि आधुनिकतावाद का युग था तो इसके अन्तिम चरण को उत्तर आधुनिकतावाद का युग कहा जा सकता है। इस युग में समाज, संस्कृति, साहित्य, दर्शन, कला, संगीत, अर्थव्यवस्था और सम्पूर्ण मानव-चिन्तन में जो व्यापक परिवर्तन आए हैं, उत्तर आधुनिकतावाद उनको रूपायित करनेवाली परिकल्पना है। ऐसा माना जाता है कि उत्तर - आधुनिकतावाद वृद्ध पूँजीवाद से उत्पन्न हुआ है। जन-माध्यमों, सूचना-प्रौद्योगिकी, संस्कृति और विज्ञापन-संसार में आये परिवर्तनों के कारण विश्व-समाज की संरचना में निर्णायक बदलाव आये हैं। इन बदलावों के परिणामस्वरूप सामान्य व्यक्ति की जीवन-शैली में व्यापक परिवर्तन हुआ है। इस पैमाने पर बहुआयामी बदलाव संभवतः इतिहास में पहली बार हुए हैं। भारत में इस बदलाव के जो परिणाम हुए हैं उनपर विस्तृत चिन्तन और चर्चा की आवश्यकता है।

छठवें दशक के मुक्ति आन्दोलनों ने व्यक्ति और व्यवस्था, मूल्य और मूल्यहीनता, संस्कृति और समाज से संबंधित विचार धाराओं को प्रश्न के दायरे में ला खड़ा किया था और इसी काल में उत्तर-आधुनिकतावाद का बीजारोपण हुआ। आधुनिकतावाद और उत्तर आधुनिकतावाद के मध्य की सीमा को निर्धारित करना कठिन कार्य है। क्या आधुनिकतावाद का युग समाप्त हो चुका है? अथवा उत्तर आधुनिकता, आधुनिकता का अगला चरण है? या वह उसका विस्तार है? अथवा इसका अन्त है? कुछ समालोचकों के मत में उत्तर आधुनिकता, आधुनिकता के भीतर सुषुप्तव्यवस्था में मौजूद रही है। उत्तर आधुनिकतावाद के प्रसिद्ध विचारक जॉन प्रॉक्सॉन लियोतार के अनुसार यह कोई नया वाद या युग नहीं है, बल्कि आधुनिकता की विशेषताओं का ही पुनर्लेखन है। लियोतार उत्तर आधुनिकता को आधुनिकता से जोड़कर देखते हैं और उसी का विस्तार मानते हैं। वह आधुनिकता में मौजूद एक नया बिन्दु है।

उत्तर आधुनिकतावाद की अवधारणा व्यापक और विवादास्पद है तथा इसे परिभाषा में बाँधना दुष्कर है। इसकी कोई समग्रतावादी या पूर्ण परिभाषा देना कठिन है क्योंकि वह स्वयं समग्रतावाद अथवा सकलतावाद का विरोध करता है। इसलिये इसकी एक संपूर्ण व्याख्या कठिन है। यह नाना रूपों में प्रतिफलित होता है। जैसे समग्रतावादी सार्वभौमिक सत्यों का खण्डन और तर्कवाद का खण्डन।

एक ऐसा केन्द्रीकृत विश्व जिसमें एक सार्वभौमिक, सर्वव्यापी और सर्व क्षेत्रीय सिद्धान्त हो तथा इस महाकलेवर में हर चीज अन्तर्भुक्त हो — उत्तर-आधुनिकतावाद इसका विरोध करता है।

उत्तर आधुनिकतावाद के लक्षणों और विविध पक्षों की चर्चा की जा सकती है। उत्तर-आधुनिकतावाद स्थानीयता, बहुलता और विकेन्द्रीकरण पर बल देता है। समाज के वे समूह, जो समाज की परिधि पर रहने को विवश हैं, उन्हें उत्तर आधुनिकतावाद महत्व तथा उचित स्थान प्रदान करता है जिनमें शक्ति के लिये संघर्ष चलता रहता है।

उत्तर आधुनिकतावाद राष्ट्रीयता तथा सार्वभौमिकता के स्थान पर स्थानीयता, क्षेत्रीयता तथा विभिन्नता को महत्व देता है। यह संस्कृति, परंपरा, विश्वास, रीतिरिवाज आदि की विविधता के कारण मानव समूहों की भिन्नताओं को स्वीकार करता है। कर्ता के केन्द्रीय स्थान को यह स्वीकार नहीं करता। इसी के साथ अस्मिता का प्रश्न भी जुड़ा हुआ है क्योंकि ऐसा कोई सर्वमान्य विचार नहीं है, जिससे सभी सहमत हों।

उत्तर आधुनिक स्थिति में बहुसांस्कृतिकवाद की धारणा अचानक चर्चा का विषय बन गयी है। आज योजना के स्थान पर उदारतावाद, राष्ट्रीय आत्मनिर्भरता के स्थान पर भूमंडलीकरण, वर्ग के स्थान पर सामाजिक समूह, राज्य के स्थान पर नागरिक समाज पर विचार-विमर्श हो रहा है।

भिन्न भिन्न किस्म की संस्कृति में भिन्न भिन्न किस्म की व्यवस्थाओं की अभिव्यक्ति होती है। प्रत्येक संस्कृति मनुष्य की क्षमता एवं भावना का बहुत छोटा भाग ही व्यक्त करती है। अतः मनुष्य को समग्रता में समझने के लिये अन्य संस्कृतियों की सहायता लेना जरूरी है। आधुनिक युग में एक ही संस्कृति में जीना कठिन है। क्योंकि कोई भी संस्कृति सम्पूर्ण नहीं होती। किसी भी संस्कृति को अन्य पर आरोपित करना उचित नहीं है। प्रत्येक संस्कृति आन्तरिक रूप से बहुलतामूलक होती है। उसकी परम्पराओं और मतों में निरन्तर बदलाव आता है। संस्कृति की पहचान बहुलता, तरलता और खुलेपन के लिये होती है।

इसलिये उत्तर आधुनिकतावाद लोकप्रिय संस्कृति को महत्व देता है। यह जन सामान्य की कला और संस्कृति को अभिजात्य कला और संस्कृति से श्रेष्ठ मानता है। कलाकार विराट सांस्कृतिक अस्मिता का एक भाग है। उत्तर आधुनिकतावादी कलाकार जन संस्कृति या दूसरे शब्दों में लोकप्रिय संस्कृति को रूपायित करनेवाला कलाकार है।

आधुनिकतावादी कला 'एलीटवादी' है। वह जनता को नकारती है। उत्तर आधुनिक कला उस शून्य की पूर्ति करती है — कवि सम्मेलन, गोष्ठियाँ, कैसेट, पॉप संगीत, टीवी धारावाहिक आदि उत्तर आधुनिक कला के नमूने हैं। यह कला और ज्ञान की सीमाओं को भी स्वीकार नहीं करती। इसमें विचारधारा, कला, साहित्य, इतिहास, आदि के अन्त को स्वीकार कर लिया गया है। अतः इसे अन्तवाद भी कहा गया है। इसमें किसी प्रकार की पूर्णता के सिद्धान्त का विरोध किया गया है। कुछ भी पूर्ण, अन्तिम अथवा शाश्वत नहीं, वस् सब कुछ क्षणिक है, परिवर्तनशील है।

उत्तर-आधुनिकतावाद का प्रमुख तत्व है, युगल विपरीतता। इसका तात्पर्य यह है कि दो विपरीत तत्व इस प्रकार अनुस्यूत हैं कि इन्हें अलग करना संभव नहीं है। लेकिन बहुधा इस जुड़ाव में एक समूह का दूसरे समूह के ऊपर वर्चस्व रहता है जिसे समाप्त किया जाना चाहिये। जैसे स्त्री-पुरुष के सम्बन्ध में पुरुष का वर्चस्व है।

उत्तर आधुनिकतावाद की दृष्टि में कोई यथार्थ संसार नहीं है। यथार्थ एक सामाजिक परिकल्पना है, एक प्रतिबिम्ब है, एक भांति है। हम यथार्थ को आकृतियों संकेतों और चिह्नों के माध्यम से जानते हैं।

उत्तर आधुनिकतावाद की चर्चा दुनिया के अधिकांश देशों के साहित्य में हुई है। आज बीसवीं शताब्दी के अन्तिम चरण में उसकी चर्चा सभी भारतीय भाषाओं के साहित्य में हो रही है। हिंदी साहित्य में भी अब इसकी चर्चा हो रही है। उसके कारण सामाजिक तथा साहित्यिक चिन्तन को विस्तार मिला है तथा कई नयी धाराओं तथा वादों का प्रचार हुआ है जैसे दलितवाद, नारीवाद, जनवाद, आदि। उनमें अपनी पीड़ाओं, व्यथाओं तथा कुंठाओं को वास्तविक और काल्पनिक रूप, में अतिशयोक्तिपूर्ण ढंग से प्रस्तुत किया जाता है। भारतीय चिन्तन तथा राजनीति में अवेदकर के विचार-दर्शन को महत्व मिला। यह सम्पूर्ण दलित-दर्शन, उत्तर आधुनिकतावाद की परिकल्पना पर आधारित है। दलितों-दमिती की वाणी के सामने आने से समाज में वर्चस्ववाद का खण्डन हुआ है। उत्तर आधुनिकतावाद ने इतिहास के केन्द्रीकरण की प्रवृत्ति को जिस संदर्भ में विकेंद्रित करना चाहा, उसका स्वरूप समाज और साहित्य में दिखाई दे रहा है।

सैद्धांतिक चिन्तन और साहित्यिक विचार-दर्शन पर उत्तर-आधुनिकता का गंभीर प्रभाव पड़ा है। परिणामतः उत्तर आधुनिकतावादी चिन्तन सभी पुरानी आलोचना दृष्टियों को अर्थहीन मानता है क्योंकि ये पतनशीलता के प्रतीक हैं। उसी कारण प्रतीकवाद, फ्रायडवाद, मार्क्सवाद, सौंदर्यवाद, संरचनावाद, अस्तित्ववाद — उन सभी को उत्तर-आधुनिकता ने अस्वीकार कर दिया है। वह परंपरा तथा पारंपरिक मूल्यों को नकारता है। साहित्य की परंपरागत मान्यताओं में से वह किसी को भी स्वीकार करने योग्य नहीं मानता। यह तकनीकी

क्रान्ति का युग है, जिसमें पुराने विचारों, मान्यताओं और प्रतिमानों के लिये कोई स्थान नहीं है। शैलावार्थ की पुस्तक 'द डेथ ऑफ द ऑथर' के अनुसार लेखक का अन्त हो गया है अर्थात् रचनात्मक लेखन का महत्व ही समाप्त हो गया है।

उत्तर आधुनिकतावाद किसी शाश्वत अथवा चिरस्थायी मूल्य को स्वीकार नहीं करता है। इसका कारण वह यह देता है कि साहित्य के शाश्वत प्रतिमानों का निर्माण तथा प्रतिष्ठापन अभिजात्य वर्ग द्वारा किया गया है। अभिजात्यावादी दृष्टिकोण से निर्मित होने के कारण इनमें दलित, शोषित पीड़ित जन की वाणी की उपेक्षा की गयी है तथा उसे कुचल दिया गया है। उत्तर आधुनिकतावाद अभिजात्यवर्ग के इस वर्चस्व को समाप्त करना चाहता है। इस प्रक्रिया में वह उपेक्षित वर्ग के साहित्य के लिये एक नये सौंदर्यशास्त्र तथा काव्यशास्त्र की रचना करना चाहता है। बही कारण है कि सूर, तुलसी हों या पंत-प्रसाद-महादेवी, उन लेखकों की महानता को उत्तर-आधुनिकतावाद अस्वीकार करता है। उसके अनुसार उन लेखकों का रचनासंसार अभिजातवर्गीय मानदण्डों से निर्मित हुआ है। साहित्य के सर्वसामान्य मानदण्ड अब पुरातन पड़ चुके हैं।

उत्तर आधुनिकतावाद ने साहित्यिक दर्शन तथा चिन्तन की कुछ नवीन शैलियों तथा पद्धतियों का प्रयोग किया है। उनकी विशिष्टता यह है कि उन सभी पद्धतियों के अन्तर्गत साहित्यिक तत्वों को असाहित्यिक मूल्यों की कसौटी पर आँका जाता है जैसे सांस्कृतिक अध्ययन क्षेत्र, नव इतिहासवाद, नव मिथकवाद, अधीनस्थों का अध्ययन यानी सबाल्टर्न स्टडी, नारीवाद, दलितवाद आदि।

इस प्रकार यह देखा जा सकता है कि उत्तर आधुनिकतावाद ने अबतक के चिन्तन दर्शन तथा वैचारिक दर्शन की पूरी प्रक्रिया को ही प्रश्नचिह्न के घेरे में खड़ा कर दिया है। उत्तर आधुनिकतावाद से असहमत होना संभव है। परंतु उसके प्रभाव को अस्वीकार नहीं किया जा सकता। उसके कारण हमारे विचार, संस्कार, जीवन-शैली — सबमें बुनियादी बदलाव आया है। आज के संदर्भ में उत्तर आधुनिकता की अवधारणा पाश्चात्य ही नहीं वस् भारतीय परिवेश में भी तेजी से स्वीकृत होती जा रही है। भारतीय संदर्भ में इसकी उपयोगिता क्या है, भारतीय साहित्य, संस्कृति तथा चिन्तन इससे किस सीमा तक प्रभावित होंगे, इसका निर्धारण भविष्य करेगा।

उत्तर आधुनिक स्थिति आज है तो कल नहीं भी हो सकती है। कल संभव है कोई दूसरा सिद्धान्त सामने आये। निर्धन वर्ग, कृषकों, महिलाओं, अल्पसंख्यकों एवं दलितों के जीवन में सामाजिक परिवर्तन की चेतना उत्पन्न करना आज के समाज की सबसे बड़ी चुनौती है। नये समाज के सपने को बचाये रखने की आवश्यकता है। उत्तर आधुनिकतावाद इस सपने को कहां तक बचाये रखेगा यह हमें आगे देखना है।



## मेरा भारत

— अनिल सिंह

बी. ए.  
द्वितीय वर्ष

हमारा देश ।  
हमारा प्यारा देश ।  
अलग — अलग कितने तरह के वेष ।  
जाने कितने बर्बाद हुए ।  
तब जाकर हम आजाद हुए ।  
कैसे भूलें उन लोगों को,  
जिन्होंने आबाद किया इस पुण्यभूमि को ।  
महान लोगों ने बनाया इस देश को  
आतंकवाद ने डुबोया फिर इस देश को,  
जिस भाई पर विश्वास किया,  
जाने क्यों उसी ने धोखा दिया ।  
खबरदार, जब तक हमारे देश के हैं जवान,  
कोई देश में आयेगा न बेईमान,  
शहीद होकर भारत को बनाये रखना,  
दुश्मनों से इसे बचाये रखना  
चारों और जाने कैसी बीमारी  
जहाँ देखों वहाँ मारा-मारी  
अपनों पर अब विश्वास कहाँ,  
प्रेम नाम की वस्तु कहाँ है यहाँ ?  
दूसरों को हानि पहुँचा कर,  
अपनों को खुश बना कर,  
यही बना है सबका काम,  
ऐसे में कहाँ पायें आराम ?  
महात्मा, जवाहर जैसे लोग कहाँ,  
जिन्होंने बनाया स्वर्ग यहाँ,  
काश वे लोग आज भी होते,  
भारतीय आज यूँ न सोते ।

## जीवन ज्योति

— आशा मिश्रा

कक्षा XII (कामर्स)

जीवन के बहते सागर में,  
मैं भी बहना चाहूँ,  
पता नहीं ।  
पतंग उड़ता आकाश में,  
कच्ची जीवन डोर टूट जाये अगर;  
पूछो तुम खुद जी पाओगे,  
यदि नहीं,  
तनहा अकेले रहना,  
लहर जैसे बहती रहती है ।  
सागर की तरह बहना ।  
मौत की तरह कठोर बनकर  
तुम भी मौत से लड़ना;  
विजय शायद पाओगे  
पर संघर्ष इतना आसान नहीं ।  
भू पर जैसे सूर्य  
प्रकाश लाता है प्रतिदिन;  
चमकना और मिटाना  
अन्धकार को निशिदिन ।  
कहीं चमकेगा प्रकाश का सूरज,  
ज्योति नयी लेकर नये प्रकाश के साथ  
क्या संसार में उजाला  
कर पायेगा ?  
नई आस्था, नया विश्वास,  
ला पायेगा ?  
या आग की तरह जला देगा सूरज ।

## सरहद की कसम

— रिखिराम उपाध्याय,

कक्षा — पी. यू. (आर्ट्स)

द्वितीय वर्ष

आज देश की तरुणाई को अपना फर्ज निभाना है,  
मातृभूमि की सरहद पर अब अपना शीश झुकाना है ।  
निगल रहे हैं देश को जालिम उनसे देश बचाना है ।  
अपराधों के महानगर में, किस का जीना कैसा जीना,  
दर्दोंगम की इस महफिल में, दर्द ही खाना, दर्द ही पीना,  
तन की खातिर मन का सौदा करना यहाँ जरूरी है,  
जीना है तो अरमानों का मरना यहाँ जरूरी है ।  
मातृभूमि की सरहद पर अब अपना ध्वज फहराना है ।  
निगल रहे हैं देश को जालिम उनसे देश बचाना है ।

संघर्षों को जिस मानव ने अपना जीवन दान किया ।  
मौत उसे फिर क्या मारेगी जिसने विष का पान किया ।  
अपना घर जो जला-जलाकर करते, जग को उजियारा,  
देता है इतिहास गवाही उनसे तो हरि भी हारा ।  
झूठों की इस नगरी में अब सत्य का दीप जलाना है ।  
मातृभूमि की सरहद पर अब अपना शीश झुकाना है ।  
निगल रहे हैं देश को जालिम उनसे देश बचाना है ।

भगत सिंह की कुर्बानी का कुछ एहसान चुकाना तुम,  
गुरु गोविन्द सिंह के प्यारों का कुछ तो मोल चुकाना तुम,  
मस्तक प्रेम से कट सकते हैं, प्यार में इतनी धार चाहिये  
ताना शाही जल सकती है मुट्ठी भर अंगार चाहिये,  
खाली वार नहीं जायेगा, गरचे सही निशाना है,  
निगल रहे हैं देश को जालिम, उनसे देश बचाना है,  
मातृभूमि की सरहद पर अब अपना शीश झुकाना है ।

## इनसे सीखो

— अर्जुन प्रसाद

कक्षा XII (कामर्स)

सुरज कहता नहीं  
किसी से,  
मैं प्रकाश फैलाता हूँ  
बादल कहता नहीं  
किसी से,  
मैं पानी वरसाता हूँ ।  
आँधी कहती नहीं  
किसी से,  
मैं आफत ढा देती हूँ ।  
कोयल कहती नहीं  
किसी से,  
मैं अच्छा गा लेती हूँ  
नाच दिखाकर खेतों में भी  
मोर खुशी से गाता गान  
बातों से नहीं काम से  
होती है सबकी पहचान ।

## एक गजल

— मोति प्रसाद उपाध्याय

बी. कॉम. (साधारण) द्वितीय वर्ष

कहाँ से शुरूआत हम करें इस फसाने की ।  
कोशिश करें कोई गीत गुनगुनाने की । ।  
मेरी गजलों में उनका नाम आया तो ।  
शायरी पर भी उठीं उँगलियाँ जमाने की । ।  
कोई पैगाम भेजो कि चले आए आज वो ।  
मौत सिरहाने खड़ी है उनके दीवाने की । ।  
ऐ हवा याद दिला दे उन्हें वादा उनका ।

सुना है उनको आदत है भूल जाने की । ।  
मेरे महबुब बाँहों में समेट लो मुझको ।  
साजिशें कर रहें हैं सब मुझे मिटानेकी । ।  
तेरी कसम जब से पी है तेरी आँखों से ।  
उस दिन से सुरत न देखी हमने मैखाने की । ।  
बाकी परदे तो अजी खुद ब खुद उठ जायेंगे ।  
तुम इजाजत दे दो रूख से नकाब उठाने की । ।

## {नेपाली कविता}

### आजको अवस्था

— मोती प्रसाद उपाध्याय

वी. कम. द्वितीय वर्ष

आजको अवस्था यस्तै छ साथी  
अपराध भइरहेछ हजार माथि  
सत्यता यहाँ लुकेको छ त्रासमा  
नैतिकता बेचिस्को छ गाँस-गाँसमा ।

आजको अवस्था यस्तै छ साथी  
समस्या नै समस्या छ हजार माथि  
कोही मरिरहेछन भोक र प्यासले  
कथा दोहोराइरहेको छ इतिहासले ।

आजको अवस्था यस्तै छ साथी  
प्रजातन्त्र घातक बनेको छ हजारमाथि  
गान्धी र सुभाषको रूप नै मेटिएको छ  
दासत्वमा सबै आल बेचिएको छ ।

आजको अवस्था यस्तै छ साथी  
शत्रुताको रंग चढेको छ हजारमाथि  
देशभक्ति र ईश्वरभक्तिमा कलंक लागेको छ  
विनाशकारी भावना सबैमा जागेको छ ।

आजको अवस्था यस्तै छ साथी  
जौड र रक्सीको नशा चढेको छ हजारमाथि  
घरवारको चिन्ता नै छैन कसैमा  
हार्दछन् सब थोक जूवा र ताशमा ।

आजको अवस्था यस्तै छ साथी  
शिष्टाचारको भाव चढेको छ सबैमाथि  
सम्यता चिन्ह मेटिदैछ यहाँ  
भय र आतंक फैलिएको छ यो जगमा ।

बालक पनि व्यर्थको फूर्ति देखाउँछ  
नहुने काममा अगाडि सर्छ  
यहाँको अवस्था यस्तै छ साथी  
अस्तित्व जगाउने सूर चढेको छ बालकमाथि ।

## वर्षा - वर्णन

— रिखीराम उपाध्याय  
XII कला

प्रकृतिमा उथुल-पूथुल हुने यो  
कस्तो युग आयो !  
वर्षा ऋतुले हेर आज  
कस्तो मौका पायो !  
यता उता रमझम रमझम कस्तो  
प्रकृतिमा परिवर्तन आयो !  
हेर्दा हेर्दै वर्षाले त्यहीक्षण  
प्रकृतिलाई नुहाइदियो ।  
पशुपंक्षि सबै यत्र - तत्र  
नाच्न गाउन थाले  
धेरै समयको विज्ञानपहि  
कृषक बल्ल जागे ।  
कति समयको अन्तरालपहि  
धरतीले नुहायो ।  
खेतीदाल सबै भिज्न लागे यस बेला  
नयाँ सपना भयो यही खेला  
खोला - छहरा सबै बग्न थाले  
घराक्रम आफ्नो सबै देखाए ।  
वृक्ष - पल्लवमा तमाम नयाँ रूप देखियो  
यसरी नयाँ चेतना सबैमा भरियो







# অসমীয়া ও বাংলা বিভাগ

## Assamese and Bengali Section

যে দেশে প্রধানত ধর্মের মিলেই মানুষকে মেলায়, অন্য কোনো বাঁধনে তাকে বাঁধতে পারে না, সে দেশ হতভাগ্য। সে দেশ স্বয়ং ধর্মকে দিয়ে যে বিভেদ সৃষ্টি করে সেইটে সকলের চেয়ে সর্বনেশে বিভেদ। মানুষ বলেই মানুষের যে মূল্য সেইটেকেই সহজ প্রীতির সঙ্গে স্বীকার করাই প্রকৃত ধর্মবুদ্ধি। যে দেশে ধর্মই সেই বুদ্ধিকে পীড়িত করে রাষ্ট্রিক স্বার্থবুদ্ধি কি সে দেশকে বাঁচাতে পারে।

(প্রবন্ধ — হিন্দু মুসলমান)

— রবীন্দ্রনাথ ঠাকুর

“যে জাতি পৃথিবীর সমুদয় ধর্ম জাতিকে, যাবতীয় দ্রুত উপকৃত ও আশ্রয়লিপ্স জনগণকে চিরকাল অকাতরে আশ্রয় দিয়া আসিয়াছে—আমি সেই জাতির অন্তর্ভুক্ত বলিয়া নিজেকে গৌরবান্বিত মনে করি।”

— স্বামী বিবেকানন্দ  
শিকাগো ধর্মসভা  
১১ই সেপ্টেম্বর, ১৮৯৩

প্রাচীরের ছিদ্রে এক নামগোত্রহীন  
ফুটিয়াছে ছোটো ফুল অতিশয় দীন।  
ধিক্—ধিক্ করে তারে কাননে সবাই;  
সূর্য উঠি বলে তারে, ভাল আছ ভাই?

কে লইবে মোর কার্য, কহে সন্ধারবি—  
শুনিয়া জগৎ রহে নিরুত্তর ছবি।  
মাটির প্রদীপ ছিল; সে কহিল, স্বামী,  
আমার যেটুকু সাধ্য করিব তা আমি ॥

আম্র কহে, একদিন, হে মাকাল ভাই,  
আছিぬ বনের মধ্যে সমান সবাই;  
মানুষ লইয়া এল আপনার রুচি—  
মূল্যভেদ শুরু হল, সাম্য গেল ঘুচি ॥

— কনিকা, রবীন্দ্রনাথ ঠাকুর

# ভাৰতৰ ৰাজনীতিত ধৰ্ম নিৰপেক্ষতা

— ড: কাছিম আলী আহমেদ  
মুৰব্বী অধ্যাপক অসমীয়া বিভাগ

ভাৰতবৰ্ষৰ সভ্যতা আৰু সংস্কৃতিয়ে অতীজৰে পৰাই বিশেষকৈ প্ৰাগঐতিহাসিক (Pre-historic) যুগৰ পৰাই সকলো দিশতে সমৃদ্ধিৰ চৰম সীমালৈ গতি কৰিবলৈ সমৰ্থ হৈছিল। বহুতো বিদেশীয়ে ভাৰতৰ ঐশ্বৰ্য্য বিভূতিৰ প্ৰতি আকৰ্ষিত হৈছিল। তেওঁলোকে ইয়াৰ সভ্যতা সংস্কৃতি আৰু জ্ঞানৰ আলোকত আলোকিত হৈ নিজকে ধন্য মানিছিল। কিন্তু বিভিন্ন যুগৰ (প্ৰাচীন, মধ্য আৰু আধুনিক) কোলা বাগৰি ভাৰতবৰ্ষই উত্তৰ আধুনিক যুগত ভৰি দিয়াৰ লগে লগে ইয়াৰ অভাৱনীয় পৰিবৰ্তন ঘটিল। জ্ঞানবিজ্ঞানৰ প্ৰগতিত দেশ উজলি উঠিল। প্ৰাচীন সভ্যতা সংস্কৃতি আৰু পৰম্পৰাগত ভাবে চলি অহা সমাজ খনৰ আমূল পৰিবৰ্তন হ'ল। বিজ্ঞানৰ নৱ নৱ উদ্ভাৱনে দেশৰ গৌৰবত সোনত সুৰুগা চৰালে।

যি অখন্ড ভাৰতৰ জ্ঞান, সভ্যতা সংস্কৃতিয়ে আকাশ চুইছিল, যি ভাৰতৰ ঐক্য সংহতি আৰু সমন্বয়ৰ মহান ঐতিহ্যই জগতক বিস্মিত কৰি তুলিছিল, যি ভাৰতৰ অগনন জনসাধাৰণে এক হৈ একতাৰ ডোলেৰে বান্ধি থাই যুগ যুগ ধৰি শান্তিৰে বসবাস কৰি আহিছিল, সেই ভাৰতবৰ্ষই প্ৰায় দুই শতিকা জুৰি ইংৰাজ শাসনৰ পৰাধীনতাৰ শিকলিৰে বান্ধি যোৱাৰ পিছত স্বাধীন হৈ জাতীয় সত্তা ফুৰাই পায় জাতি-বৰ্ণ নিৰ্বিশেষে হেজাৰ হেজাৰ মহান ভাৰতীয়ৰ আত্ম বলিদানৰ ফল স্বৰূপে। কিন্তু, বৰ পৰিতাপৰ কথা যে ৰাজনৈতিক ক্ষমতাৰ লোলুপ দৃষ্টিত আক্ৰান্ত হৈ ভাৰতৰ জাতীয় কংগ্ৰেছ আৰু মুছলিম লীগৰ মুষ্টিমেয় নেতাৰ চাণ্ডালত এই বিশাল ভাৰতবৰ্ষ বিভাজিত হল দুটা প্ৰধান ধৰ্ম আৰু সম্প্ৰদায়ৰ নামত, আৰু সৃষ্টি হল ভাৰত আৰু পাকিস্তান দুখন পৃথক আৰু স্বাধীন ৰাষ্ট্ৰ। দেশ বিভাজনৰ এই সমস্যাই সৃষ্টি কৰিলে দুটা সম্প্ৰদায়ৰ মাজত ভয়াবহ সংঘৰ্ষ (Riot), যত প্ৰাণ আহতি দিলে প্ৰায় পাঁচ লাখৰো অধিক অখন্ড ভাৰতৰ নৱ নাৰী, আৰাল বৃদ্ধ বনিতা। স্বাধীনতা যুজৰ মহান সৈনিক

সকলৰ প্ৰাণ বলিদানৰ মহৎ উদ্দেশ্য জানো সঁচাকৈয়ে সফল হল? সংঘৰ্ষ (Riot)ত নিহত হোৱা শত সহস্ৰ নৱ-নাৰীৰ কৰুন ক্ৰন্দন আৰু স্বাধীনতা যুজত শ্বহীদ হোৱা মহান সৈনিক সকলৰ অতৃপ্ত আত্মাই যেন দি গল অভিশাপ এটা অশান্ত আৰু অস্থিৰতাৰ অভিশাপ। জ্বলা জুইত ঘিউ ঢালি দিয়াৰ দৰে স্বাৰ্থপৰ আৰু ক্ষমতালোভী বুদ্ধিজীৱি আৰু ৰাজনীতিবিদ কিছুমান এই অতৃপ্ত আত্মাৰ অভিশাপক বস্ত্ৰত ৰূপায়ণ কৰি ৰাজনৈতিক মুনামা আদায় কৰাত ব্যস্ত হৈ পৰিল।

ভাৰত স্বাধীন হোৱাৰ পিছত প্ৰস্তুত হল ভাৰতীয় সংবিধান (Indian Constitution)। ১৯৫০ চনৰ ২৬ জানুৱাৰীত এই সংবিধান খন আনুষ্ঠানিক ভাৱে গৃহীত হয় আৰু প্ৰজাতান্ত্ৰিক তথা গণতান্ত্ৰিক দেশ হিচাপে ১৯৫২ চনত অনুষ্ঠিত হয় সাধাৰণ নিৰ্বাচন। এনেকৈ প্ৰত্যেক পাঁচ বছৰৰ মুৰে মুৰে ভাৰতত সাধাৰণ নিৰ্বাচন পতা হয়, আৰু গঠিত হয় একোখন নতুন চৰকাৰ। কিন্তু কোটি কোটি মধ্যবৰ্গী ভাৰতীয় জনসাধাৰণৰ আৰ্থ সামাজিক অৱস্থা দিনে দিনে হৈ পৰে জটিল। এখনৰ পিছত এখন নতুন চৰকাৰ গঠন হয় ৰাইজক বিভিন্ন প্ৰতিশ্ৰুতিৰ সপোন দেখুৱাই। শেষত হৈ পৰে ব্যৰ্থ। সমস্যাই জটিলৰ পৰা জটিলতৰ ৰূপ ধাৰণ কৰে। সততা আৰু নৈতিকতা মূল্যহীন হৈ পৰে, আৰু দুৰ্নীতিয়ে দেশৰ সৰ্ব্বতে বিয়পি পৰে। ধৰ্ম আৰু জাতি সম্প্ৰদায়ক লৈ ৰাজনীতিৰ দৰাখেল আৰম্ভ হয়। অখন্ড ভাৰতৰ ৰাজ্যসমূহক পুনৰ ভাষা, ভৌগোলিক অৱস্থান তথা আদিম অধিবাসীৰ স্বীকৃতিৰে বিভক্ত কৰা হয় বিভিন্ন প্ৰশাসনিক গোটত নতুন নতুন নামকৰণেৰে। তথাপিও ৰাজনীতিৰ মধু মিশ্ৰিত অমৃতৰ সোৱাদ লোৱা বুদ্ধিজীৱি সকলে ইমানতে শান্ত নাথাকি দেশৰ বৈচিত্ৰ্য সমূহৰ চেলু লৈ কিছুমান ৰাজ্যক আকৌ আঞ্চলিকতাবাদৰ ভিত্তিত ক্ষুদ্ৰ ক্ষুদ্ৰ ভাগত বিভক্ত কৰাৰ অভিসন্ধি চলাইয়েই থাকিল। যিয়েই নহওক, ভাৰতৰ অদৃশ্য আৰু অবিবেচক ৰাজনৈতিক কৰ্ণধাৰ



সকলে দেশৰ ৰাজনৈতিক আৰু আৰ্থ সামাজিক ক্ষেত্ৰত জড়িত সমস্যাবোৰ সমাধান কৰিবলৈ যাত্ৰতে ইয়াক জটিল আৰু ভয়াবহ কৰিহে তুলিলে । আদিম অধিবাসী তথা জনজাতি সকলৰ সমস্যা সমাধান কৰিবলৈ যাত্ৰতে অজনজাতি লোক সকলৰ স্বাৰ্থত ব্যঘত হয়, আকৌ অজনজাতি সন্মুখত বোৰৰ স্বাৰ্থ অটুট ৰাখিবলৈ যাত্ৰতে জনজাতি সন্মুখীয় সমস্যাই গা কৰি উঠে । এনেকৈ অঙ্গাঙ্গী ভাবে জড়িত সমস্যাবোৰৰ স্থায়ী সমাধান ইমান সহজ সাধ্য নহয় । অতি দুখৰ বিষয় যে স্বাধীনোত্তৰ যুগৰ দুকুৰি পোন্ধৰ বছৰৰ ভিতৰতে ভাৰতৰ মহান ৰাজনৈতিক কৰ্ণধাৰ সকলে কোটি কোটি শান্তি প্ৰয়াসী ভাৰতৰ জনসাধাৰণক বনাচ হিচাপে দিলে প্ৰায় তেৰ হাজাৰৰো অধিক সৰু-ডাঙৰ অতিভয়াবহ সাম্প্ৰদায়িক সংঘৰ্ষ (Riot) । বিভিন্ন সমস্যা আৰু অৱহেলনাত জৰ্জৰিত হ'ল সাম্প্ৰতিক ভাৰতৰ তথাকথিত ধৰ্মীয় আৰু ভাষিক সংখ্যালঘু সন্মুখ্য গোষ্ঠী । উদাহৰণ স্বৰূপে ১৯৯২ চনৰ ৬ ডিচেম্বৰত ভাৰতৰ অন্যতম পুৰণি বাৰৰি মহজিদটো ধ্বংস কৰাৰ পৰিপ্ৰেক্ষিতত প্ৰজ্বলিত হোৱা বিৰাট সাম্প্ৰদায়িক সংঘৰ্ষ, আৰু মাএ কেইমাহ মান আগতে গোধৰা ৰেলৱে দুৰ্ঘটনাৰ পৰা উদ্ভিত হোৱা গুজৰাটৰ ঘূৰ্ণনীয় সাম্প্ৰদায়িক সংঘৰ্ষ, যত সংখ্যা গৰিষ্ঠ সন্মুখ্যৰ লোকে হাজাৰ হাজাৰ সংখ্যালঘু সন্মুখ্য গোষ্ঠীৰ নৰনাৰীক অতি নিষ্ঠুৰ ভাবে হত্যা, ধৰ্ষণ আৰু লুণ্ঠন কৰি মহান হিন্দুত্বৰ পৰিচয় দিছিল । কিন্তু ইয়াতো জানো শান্তি আৰু সন্মীতিত বিশ্বাস নথকা বোৰে সমস্যাৰ কিবা সমাধানৰ পথ বিচাৰি পালে ? তাক কোনে বিচাৰ কৰিব ?

ভাৰতৰ মধ্য যুগৰ ইতিহাসে ভালেমান দিশত বিকৃত ৰূপ পৰিগ্ৰহ কৰিছে । এই ক্ষেত্ৰত কিছুমান ঐতিহাসিকে নিৰপেক্ষ নীতি অৱলম্বন নকৰি প্ৰকৃত সত্যৰ অপপ্ৰয়োগ কৰা যেন অনুমান হয় । ভাৰতত মোগল সাম্ৰাজ্যৰ প্ৰতিস্থাপক সম্ৰাট বাবৰে ১৫২৮ চনত অযোধ্যাত বাৰৰি মহজিদ নিৰ্মাণ কৰিছিল । কিন্তু ধৰ্মীয় ৰাজনীতিৰ প্ৰবল গৰাহত কেইবাশ বছৰ পুৰণি এই মহজিদটো ধৰ্মনিৰপেক্ষ বুলি পৰিগণিত ভাৰতবৰ্ষত হিন্দুত্ব জাহিৰ কৰা হাজাৰ হাজাৰ কৰ সেৱকৰ হাতত ধ্বংসপ্ৰাপ্ত হ'ল ১৯৯২ চনৰ ৬ ডিচেম্বৰত কেইজনমান আগশাৰীৰ ৰাজনৈতিক নেতাৰ পৌৰোহিত্যত । তেওঁলোকৰ যুক্তি হ'ল বাবৰে ভাৰতত সাম্ৰাজ্য

স্বাপন কৰাৰ সময়তে ১৫২৮ চনত অযোধ্যাত প্ৰাচীন ৰাম মন্দিৰটো ভাঙি মহজিদ নিৰ্মাণ কৰিছিল । এতিয়া প্ৰশ্ন হ'ল বাৰৰি মহজিদ নিৰ্মাণৰ আগতে সেই ঠাইখিনিত ৰাম মন্দিৰ থকা কথাটো কিমান দূৰ সত্য আৰু প্ৰকৃত পক্ষে সম্ৰাট বাবৰে তাক ধ্বংস কৰিছিল নে ? এই সন্দৰ্ভত পুৰাতাত্ত্বিক আৰু প্ৰত্নতাত্ত্বিক সমলবোৰ বিশ্লেষণ সন্মত ভাবে বিশ্লেষণ কৰিহে তাৰ প্ৰত্যুত্তৰ দিব পাৰি ।

দৰাচলতে সম্ৰাট বাবৰ যে ব্ৰাহ্মণ হত্যাকাৰী আৰু হিন্দুবিৰোধী এজন শাসক নাছিল তাৰ জলন্ত প্ৰমাণ পোৱা যায় তেওঁৰ পুত্ৰ হুমায়ুনৰ প্ৰতি লিখা ওচিয়ত (দলিল) খনৰ পৰা । এই ওচিয়ত খন ভূপালৰ ৰাজ্য গ্ৰন্থাগাৰত সংৰক্ষিত হৈ আছে । ১৯২৩ চনৰ The Indian Review, আগষ্ট সংখ্যাৰ ৪৯৯ পৃষ্ঠাত উপৰ্যুক্ত ওচিয়ত খনৰ ইংৰাজী অনুবাদ প্ৰকাশিত হয় । অনুবাদ কৰিছিল ড: চৈয়দ মাহমুদ চাহাবে । আনহাতে, 'মন্দিৰৰে মানুষ, মানুষেৰ মহজিদ' নামৰ গ্ৰন্থখনত মোহাম্মদ বৰজাহান নামৰ লিখক এজনে ইয়াৰ বাংলা অনুবাদ কৰিছে । তাৰ অসমীয়া ৰূপান্তৰ হ'ল – "হে মোৰ পুত্ৰ, ভাৰতবৰ্ষত বিভিন্ন জনসমষ্টিয়ে বাস কৰে । ঈশ্বৰ যি ৰজাৰো ৰজা, তেওঁক ধন্যবাদ যে তেৱেই তোমাৰ তপস্বত এই দেশৰ শাসনভাৰ ন্যস্ত কৰিছে । গতিকে তুমি ধৰ্মীয় কুসংস্কাৰৰ দ্বাৰা তোমাৰ মনক প্ৰভাৱান্বিত হ'বলৈ নিদিবা । বৰং সকলো সন্মুখ্যৰ ধৰ্ম বিশ্বাস আৰু ধৰ্মীয় আচৰণৰ প্ৰতি যোগ্য সন্মান প্ৰদৰ্শন কৰি নিৰপেক্ষ ভাবে বিচাৰ কৰিবা, বিশেষকৈ গো-হত্যাৰ পৰা বিৰত থাকিবা; যিটোৱে ভাৰতৰ জনসাধাৰণৰ মন জয় কৰাত সহায়ক হ'ব । এনেকৈয়ে তুমি দেশৰ অধিবাসী সকলৰ কৃতজ্ঞতা লাভ কৰিব পাৰিবা । কোনো সন্মুখ্যৰ লোকৰ ধৰ্ম শ্ৰদ্ধানক ধ্বংস নকৰিবা । সদায় ন্যায্য বিচাৰ প্ৰিয় হ'বা, যাতে ৰজা আৰু প্ৰজাৰ সন্মৰ্ক মধুৰ হয়, দেশৰ শান্তি আৰু স্বাচ্ছন্দ্য অটুট থাকে । অত্যাচাৰৰ তৰোৱালৰ সলনি প্ৰেম আৰু কৃতজ্ঞতাৰ তৰোৱালৰ দ্বাৰা ইছলাম ধৰ্ম প্ৰচাৰৰ পথ প্ৰকৃত পক্ষে কাম্য বুলি ভাবিবা । চিয়া আৰু চুল্লীৰ মাজৰ বিভেদক সদায় তুচ্ছ জ্ঞান কৰিবা, অন্যথাই এই বিভেদ ইছলাম ধৰ্মক দুৰ্বল কৰিব । প্ৰজা বৰ্গৰ বিভিন্ন প্ৰকাৰ বৈশিষ্ট্যক বছৰৰ বিভিন্ন ঋতুৰ জ্ঞান কৰি নিজকে খাপ খুৱাই চলিবা, যাতে ৰাজ্যৰ শাসন ব্যৱস্থা ব্যাধি মুক্ত হয় ।"

বাবৰ যে এজন ধৰ্মনিৰপেক্ষ সম্ৰাট আছিল উপৰোক্ত কথাখিনিৰ দ্বাৰাই তাৰ প্ৰমাণ হয়। যি বাবৰে পুতেক হুমায়ুনক গোঁ হত্যা আৰু আন সন্মুখীয় ধৰ্মানুশাসনক ধ্বংস কৰিবলৈ বাধা দিছিল সেই বাবৰে আকৌ মন্দিৰ ভাঙি মছজিদ নিৰ্মাণ কৰা কথাটো প্ৰতীয়মান নহয়। প্ৰকৃত পক্ষে বাবৰ এজন নিষ্ঠাবান মুছলমান আছিল। বিখ্যাত ঐতিহাসিক ভিনচেণ্ট স্মিথে বাবৰক প্ৰশংসা কৰি কৈছিল – ‘The most brilliant Asiatic prince of his age and worth of high place among the sovereigns of any age of the country.’ প্ৰসঙ্গত উল্লেখ কৰিব পাৰি যে চিতোৰৰ ৰাণী কৰ্ম্মতীয়ে বাবৰৰ পুত্ৰ হুমায়ুনলৈ পঠোৱা ৰাখীৰ প্ৰতি হুমায়ুনে যি সন্মান প্ৰদৰ্শন কৰিছিল, আৰু সেই ৰাখীৰ মৰ্যাদা অটুট ৰাখিবলৈ হুমায়ুনে ভাই হিচাপে কেনেকৈ সংকটৰ সময়ত কৰ্ম্মতীৰ প্ৰতি থকা তেওঁৰ দায়িত্ব পালন কৰিছিল সেই ক্ষেত্ৰত ইতিহাস নিমাত নহয়।

ভাৰতৰ মধ্যযুগৰ শিল্পকলাৰ এক অনুপম কীৰ্ত্তিস্তম্ভ বাবৰি মছজিদটো নিচিহ্ন হৈ গ’ল সন্মুখীয়ক বিভেদ সৃষ্টিকাৰী এচাম ৰাজনৈতিক নেতাৰ ষড়যন্ত্ৰত। উদ্ভৱ হোৱা সংঘৰ্ষৰ বীভৎস অগ্নিৰ ফিৰিঙতিও লাহে লাহে শাম কাটি গ’ল। কিন্তু সেই ঠাইত ৰাম মন্দিৰ স্হাপনৰ প্ৰচেষ্টা চলিয়েই থাকিল। মাজে সময়ে সেই সমস্যাই উক দি উঠাৰ দৰে জটিল ৰূপ পৰিগ্ৰহ কৰে। এনেকৈ এটা দশক পাৰ হ’বলৈ নৌপাততেই চলিত বছৰৰ ২৭ ফেব্ৰুৱাৰীত সংঘটিত হোৱা গোধৰা ৰেল দুৰ্ঘটনাৰ চেলু লৈ ইয়াৰ দ্বিতীয় দিনা অৰ্থাৎ ২৮ ফেব্ৰুৱাৰী, ২০০২ ৰ পৰাই গুজৰাটত আৰম্ভ হয় একপক্ষীয় অতি ঘূৰ্ণণীয় সন্মুখীয়ক সংঘৰ্ষ। লাহে লাহে ই ইমান ভয়াবহ ৰূপ পৰিগ্ৰহ কৰিলে যে তাৰ বিস্তৃত আৰু সজীৱ চিত্ৰ দাঙি ধৰাটো ইয়াত সম্ভৱপৰ নহয়। ভাৰতবৰ্ষত হিন্দুত্বৰ একছত্ৰী প্ৰভুত্ব বিস্তাৰ কৰিব খোজা বিশ্ব হিন্দু পৰিষদ (VHP), ৰাষ্ট্ৰীয় স্বয়ং সেৱক (RSS), বজ্জদল, শিৱসেনা আদি ৰাজনৈতিক দলসমূহৰ সমষ্টিগত ৰূপ ‘সংঘ পৰিবাৰ’ ৰ কৰ্মকৰ্ত্তাই সক্ৰিয় অংশ গ্ৰহণ কৰি নৰহত্যাৰ এই মহাযজ্ঞৰ আয়োজন কৰে। বলি হ’ল হাজাৰ হাজাৰ নিৰীহ সংখ্যালঘু সন্মুখীয়ক লোক। হত্যা, লুণ্ঠন, ধৰ্ষন আৰু অগ্নিদাহ আদি নিষ্ঠুৰ আৰু অমানৱীয় কাৰ্য প্ৰায় তিনিমাহ জুৰি চলি থাকিল।

২০০১ চনৰ ১১ চেপ্তেম্বৰত মাৰ্কিন যুক্তৰাষ্ট্ৰত সংঘটিত হোৱা উগ্ৰবাদীৰ বিধ্বংস আক্ৰমণৰ বাবে যেনেকৈ কোনো উপযুক্ত প্ৰমাণ নোহোৱাকৈয়ে তুহমা বিন লাডেন আৰু সামূহিক ভাবে মুছলমান সন্মুখীয়কে জগৰীয়া কৰিছিল, ঠিক তেনেকৈ কোনো প্ৰামাণিক তথ্য নোহোৱাকৈ গোধৰা ৰেল দুৰ্ঘটনাৰ বাবে পাকিস্তানৰ চোৰাংচোৱা বিভাগ (ISI) ৰ লগতে গুজৰাটৰ মুছলমান সন্মুখীয়কে দোষী আৰু দায়ী বুলি প্ৰতিপন্ন কৰি সংঘ পৰিবাৰে একপক্ষীয় ভাৱে আৰম্ভ কৰি দিলে গুজৰাটৰ সংখ্যালঘু মুছলমান সন্মুখীয়ক তপৰত অবৰ্ণনীয় অত্যাচাৰ আৰু নৃশংস হত্যাকাণ্ড। তেওঁলোকৰ গৃহ, উপাসনা স্থান আৰু বাণিজ্যিক প্ৰতিষ্ঠান সমূহ চিনাক্ত কৰি সমূলক্ষেপে ধ্বংস কৰা হ’ল। হাজাৰ হাজাৰ মুছলমান পৰিয়াল হ’ল অসহায়, গৃহহীন, সন্মতিহীন, পিতৃহীন, মাতৃহীন, ভাতৃহীন, সন্তানহীন আৰু নিৰাপত্তাহীন। প্ৰায় পাঁচশ মান মছজিদ, দৰগাহ, খানকাহ আদি উপাসনা স্থান ধ্বংসপ্ৰাপ্ত হ’ল। এক অনিশ্চিত জীৱন আৰু ভৱিষ্যতৰ ফালে ধাৰিত হ’ল হাজাৰ হাজাৰ লোক। তেওঁলোকৰ ভৱিষ্যৎ কি? কি কৰিব আৰু ক’লৈ যাব – সমুখত এটা ডাঙৰ প্ৰশ্ন। এই ক্ষেত্ৰত ভাৰতৰ মাননীয় প্ৰধান মন্ত্ৰী শ্ৰী অটলবিহাৰী বাজপেয়ী মহোদয়ে সংঘ পৰিবাৰলৈ সুদৃষ্টি নিক্ষেপ কৰি বক্তব্য দিলে যে গোধৰা ৰেল অগ্নিকান্ড সংঘটিত নোহোৱা হলে গুজৰাটৰ সন্মুখীয়ক সংঘৰ্ষও নহ’লহেঁতেন। আনহাতে এই বক্তব্যৰে প্ৰতিধ্বনি স্বৰূপে গুজৰাটৰ মুখ্যমন্ত্ৰী শ্ৰী নৰেন্দ্ৰ মোদী ডাঙৰীয়াই এখোপ আগবাঢ়ি নিউটনৰ বিখ্যাত সূত্ৰটোৰ আধাৰত বক্তব্য দিলে – ‘প্ৰত্যেকটো কাৰ্য বা ক্ৰিয়াৰে একোটা সমান আৰু বিপৰীতধৰ্মী প্ৰতিক্ৰিয়া আছে’ (Every action has an equal and opposite reaction)। এই সন্দৰ্ভত ব্যাখ্যা দাঙি ধৰি উক্ত মুখ্যমন্ত্ৰী ডাঙৰীয়াই গুজৰাটৰ সংখ্যালঘু মুছলমান সন্মুখীয়কটোক সমূৰ্ণ ভাবে নিশ্চুল আৰু বিলোপকৰণৰ এই নিষ্ঠুৰ প্ৰক্ৰিয়াটোক আওপাকে ন্যায়সঙ্গত বুলি স্বীকাৰ কৰি গোধৰা ৰেল অগ্নিকান্ডৰ এটা স্বাভাৱিক প্ৰতিক্ৰিয়া বুলিহে অভিহিত কৰিছে।

প্ৰকৃতপক্ষে গোধৰা ৰেল অগ্নিকান্ডৰ অন্তৰালত কোন আছে – ইয়াৰ প্ৰকৃত সত্য উৎসঘটন কৰাটো অত্যাৱশ্যকীয়। কিন্তু বিস্তৃত পৰ্যালোচনা আৰু বিশ্লেষণ পৰিহাৰ কৰি সংক্ষেপতে সিদ্ধান্তলৈ আহিব পাৰি যে

আহমদাবাদ ভিত্তিক 'ফরেনচিক বিজ্ঞান গৱেষণাগাৰ (FSL)ৰ ৰিপোৰ্ট অনুসৰি এই ৰেল অগ্নিকান্ধৰ অন্তৰালত আছে হিন্দু উগ্ৰবাদীসকল নিজেই। আনকি পাকিস্তান চোৰাংচোৰা বিভাগ (ISI)ৰ হাত থকা কথাটোত এই ৰিপোৰ্টে সন্মুখভাৱে নুই কৰিছে। ইয়াৰ উপৰিও, যোৱা ২৪ ফেব্ৰুৱাৰী, ২০০২, তাৰিখে প্ৰকাশিত হিন্দী দৈনিক কাকত 'জন মৰ্চা'ৰ ৰিপোৰ্ট, যুক্তৰাষ্ট্ৰৰ শীৰ্ষতম অধিকাৰ সংগঠন Human Right Watch (HRW)ৰ ৭৫ পৃষ্ঠা জোৰা ৰিপোৰ্ট, ২৫ এপ্ৰিল, ২০০২ ত প্ৰকাশিত গ্ৰেট ব্ৰিটেইনৰ 'বি. বি. চি'ৰ ৰিপোৰ্ট, ভাৰতৰ প্ৰাক্তন প্ৰধান মন্ত্ৰী শ্ৰী ভি. পি. সিঙৰ ৩০ এপ্ৰিল, ২০০২, তাৰিখে দিয়া প্ৰতিবাদমূলক বক্তব্য, আৰু অন্যান্য ৰাষ্ট্ৰীয় আৰু অন্তঃৰাষ্ট্ৰীয় সংস্থা সমূহৰ ৰিপোৰ্ট তথা বিৱৰণ সমূহ পৰ্যালোচনা কৰিলেই এইটো স্পষ্ট হৈ পৰে যে গুজৰাটৰ সদ্য সমাপ্ত সান্ধ্যায়িক নৰসংহাৰ সন্মুখভাৱে ৰাজনৈতিক অভিসন্ধিৰে আৰু উদ্দেশ্য প্ৰণোদিত ভাবে কৰা এচাম কুংচিং ক্ষমতালিপ্সু ৰাজনৈতিক নেতাৰ এটা সংখ্যালঘু সন্মুখায় বিলোপকৰণৰ ফণীয় প্ৰচেষ্টা। কেন্দ্ৰীয় আৰু ৰাজ্য চৰকাৰৰ কপট ৰাজনীতি আৰু অন্তৰ্নিহিত পৃষ্ঠপোষকতাত যে এই নৰমেধ মহাযজ্ঞৰ অয়োজন কৰা হৈছিল সি সহজেই অনুমেয়।

যিখন ৰাজ্যত সত্য আৰু অহিংসাৰ পূজাৰী জাতিৰ পিতা মহামানৱ মহাত্মা গান্ধীৰ জন্ম হৈছিল, সেইখন ৰাজ্যতে ধৰ্ম আৰু সন্মুখায় নামত হোৱা নৰহত্যা আৰু হিংসাৰ চৰম ব্যভিচাৰে শান্তি প্ৰয়াসী প্ৰত্যেক ভাৰতীয়কে বিস্মিত কৰি তোলা নাই জানো? হিংসাৰ দাবানলত নিঃশেষ হৈ যোৱা এই নিৰীহ আৰু হতভগা লোকসকলৰ দোষ মাথোন এটাই। সেয়া ধৰ্মীয় দৃষ্টিত তেওঁলোক হ'ল সংখ্যালঘু সন্মুখায় লোক - মুছলমান। স্বাধীন আৰু গনতান্ত্ৰিক দেশৰ সমান অধিকাৰ প্ৰাপ্ত নাগৰিক সকলৰ নিৰাপত্তা দিয়াৰ ক্ষেত্ৰত এই অন্তৰাল কিয়? এইখিনিতে উল্লেখ কৰিব পাৰি যে ভাৰতীয় সংবিধানে নাগৰিক সকলৰ কিছুমান মৌলিক অধিকাৰ প্ৰদান কৰিছে। এই মৌলিক অধিকাৰ সমূহ সংবিধানৰ ৩য় অধ্যায়ত লিপিবদ্ধ কৰা হৈছে। বৰ্তমান সংবিধান মতে ভাৰতীয় নাগৰিক সকলে ভোগ কৰা অধিকাৰ সমূহ হ'ল— (১) সমতাৰ অধিকাৰ, (২) স্বাধীনতাৰ অধিকাৰ, (৩) ধৰ্মীয় অধিকাৰ, (৪)

নিশ্লেষণৰ বিৰুদ্ধে অধিকাৰ, (৫) শিক্ষা আৰু সংস্কৃতিৰ অধিকাৰ, আৰু (৬) সাংবিধানিক প্ৰতিকাৰৰ অধিকাৰ। সংবিধানৰ ৪৪তম সংশোধন অনুসৰি সন্মুখায় অধিকাৰক এই তালিকাৰ পৰা উঠাই লোৱা হৈছে। সমতাৰ অধিকাৰ সমূহৰ ভিতৰত অন্যতম দুটা হল

(ক) ভাৰতৰ সকলো ব্যক্তি আইনৰ চকুত সমান, ৰাষ্ট্ৰই কোনো ব্যক্তিক আইনগত সুৰক্ষা প্ৰদানৰ পৰা বঞ্চিত কৰিব নোৱাৰিব।

(খ) মানুহৰ মাজত জাতি, সন্মুখায়, ধৰ্ম, জন্ম-স্থান বা লিঙ্গৰ প্ৰশ্নত বিভেদ সৃষ্টি কৰিব পৰা নাব।

সেইদৰে সংবিধানৰ ২৫নং অনুচ্ছেদত নাগৰিক সকলৰ ধৰ্মীয় অধিকাৰৰ বিষয়ে উল্লেখ কৰা হৈছে। ভাৰতবৰ্ষত প্ৰতিটো ধৰ্মীয় গোটেৰ নিজৰ ধৰ্ম অনুসৰণ, প্ৰচাৰ আৰু প্ৰসাৰৰ অধিকাৰ আছে। ভাৰত চৰকাৰে কোনো বিশেষ ধৰ্ম প্ৰসাৰৰ বাবে সহায় নকৰে। সকলো ধৰ্মীয় সন্মুখায়ৰ প্ৰতি সমানে ব্যবহাৰ কৰা হয়। ইয়াৰ বাহিৰেও আন কেইটামান ধৰ্মীয় অধিকাৰ হ'ল -

(ক) ভাৰত চৰকাৰৰ পৰিচালিত শিক্ষা প্ৰতিষ্ঠান সমূহত কোনো ধৰ্মৰ ধৰ্মীয় শিক্ষা প্ৰদান কৰা নহয়।

(খ) ধৰ্মৰ নামত ভাৰতবাসীৰ মাজত বিভাজন সৃষ্টি কৰা নহয়।

(গ) চৰকাৰৰ নিজৰ ধৰ্ম-নিৰপেক্ষ চৰিত্ৰক ৰক্ষা কৰিবৰ বাবে যি কোনো ধৰ্মৰ বিহিত ব্যবস্থা লব পাৰে।

ভাৰতৰ এই পৰিএ সংবিধান খনে নাগৰিক সকলক প্ৰদান কৰা উপৰোক্ত মৌলিক অধিকাৰ সমূহ প্ৰকৃতাৰ্থত জাতি, বৰ্ণ, ধৰ্ম নিৰ্বিশেষে কিমান দূৰ ৰক্ষিত হৈছে সেয়া বিচাৰ্য বিষয়। আনহাতে, ১৯৭৬ চনৰ সংবিধানৰ ৪২তম সংশোধনীৰ জৰিয়তে ভাৰতীয় সংবিধানৰ প্ৰস্তাৱনাত (Preamble) 'সমাজবাদী, ধৰ্মনিৰপেক্ষ আৰু জাতীয় সংহতি' - এই অৱধাৰণা তিনিটা সন্নিবিষ্ট কৰা হৈছে। সমাজত অৰ্থনৈতিক

সমতা স্থাপন কৰাই হৈছে সমাজবাদী আদৰ্শৰ লক্ষ্য । ধৰ্ম – নিৰপেক্ষ শব্দৰ অৰ্থ এয়ে যে ভাৰতবৰ্ষত কোনো বিশেষ ধৰ্মকে ৰাষ্ট্ৰীয় ধৰ্মৰ মৰ্যাদা দিয়া নহয় । প্ৰত্যেকজন ব্যক্তিয়ে নিজস্ব ৰুচি আৰু ইচ্ছা অনুসৰি ধৰ্ম আৰু উপাসনাৰ স্বাধীনতা ভোগ কৰিব । তদুপৰি ভাৰতত ব্যক্তি মৰ্যাদা অক্ষুণ্ণ ৰাখি জাতীয় সংহতিক শক্তিশালী কৰাৰ ওপৰত প্ৰস্তাৱনাই গুৰুত্ব আৰোপ কৰিছে । অৱশ্যে এইটো নকলেত হ'ব যে সংবিধানৰ এই মহান আদৰ্শ আৰু উদ্দেশ্য ভালেমান ক্ষেত্ৰত সংবিধান খনতে সীমাবদ্ধ হৈ থাকিল ।

গুজৰাটৰ নৰসংহাৰ কাৰ্য পূৰ্ণ গতিত চলি থকা সময়তে ২০০২ চনৰ ৭মাৰ্চত অনুস্থিত হোৱা 'ৰাষ্ট্ৰীয় স্বয়ং সেৱক সংঘ ৰ (RSS) বাঙ্গালোৰ অধিবেশণৰ এটা বিবৃতিত কৈছিল – 'Let the Muslims understand that their real safety lies in the goodwill of the majority.' (মুছলমান সকলক বুজিবলৈ দিয়ক যে তেওঁলোকৰ প্ৰকৃত নিৰাপদ নিৰ্ভৰ কৰিছে সংখ্যাগৰিষ্ঠ সন্ত্ৰদায়ৰ অনুগ্ৰহৰ ওপৰত) । এই কথাষাৰ অকল মুছলমানৰ ক্ষেত্ৰতে নহয়, ভাৰতৰ অন্যান্য সংখ্যালঘু সন্ত্ৰদায়ৰ বাবেও ই গভীৰ উদ্বেগৰ বিষয় । সেই একেই ধৰনৰ বক্তব্য বিশ্ব হিন্দু পৰিষদৰ (VHP) উপ সভাপতি আচাৰ্য গিৰিৰাজ কিশোৰে যোৱা ২৩ এপ্ৰিল, ২০০২, তাৰিখে বাতৰি কাকতৰ মেলত (Press Conference) দাঙি ধৰিছিল – 'If Muslims wish to live in Bharat along with the majority Hindus, they must shun consuming cow meat, and also hand over three mosques viz Gyanvapi Masjid at Varanasi, and Masjids at Kashi and Mathura.' (যদিহে মুছলমানসকলে সংখ্যা গৰিষ্ঠ হিন্দুসকলৰ লগত ভাৰতত বসবাস কৰিবলৈ ইচ্ছা কৰে, তেওঁলোকে গোমাংস খোৱাটো বৰ্জ কৰিবই লাগিব, আৰু ইয়াৰ উপৰিত তিনিটা মছজিদ অৰ্থাৎ বাৰাণসীৰ গ্ৰানৱাপী মছজিদ, কাশী মছজিদ, আৰু মথুৰাত অৱস্থিত মছজিদ হিন্দুসকলৰ হাতত সমৰ্পণ কৰিব লাগিব) । এইমিনিতে উনুকিয়াব পাৰি যে অকল মুছলমান সকলেই গোমাংস ভক্ষণ নকৰে । ভাৰতৰ এক বুজন সংখ্যক পৰ্বত আৰু ভৈয়ামত বসবাস কৰা অমুছলমান জনজাতিয়ে তেওঁলোকৰ অন্যতম

প্ৰধান খাদ্য হিচাপে ইয়াক ব্যৱহাৰ কৰে । ২৪ জুলাই, ২০০২, তাৰিখে ৰাজ্যসভাত দিয়া বক্তব্যত ভাৰতৰ উপ-প্ৰধান মন্ত্ৰী শ্ৰী লালকৃষ্ণ আদৱানী মহাশয়ে গুজৰাটত সংঘটিত উপৰোক্ত নৰ সংহাৰৰ অন্যতম পৃষ্ঠপোষক মুখ্যমন্ত্ৰী শ্ৰী নৰেন্দ্ৰ মোদী ডাঙৰীয়াক ভূয়সী প্ৰশংসা কৰি গুজৰাটৰ সন্ত্ৰদায়িক সংঘৰ্ষৰ সমস্যাটো যি ধৰণে 'সাপ হৈ খুটি আৰু তুজা হৈ জাৰি' নিয়ন্ত্ৰণ কৰিছে তাৰ বাবে তেওঁক যোৱা পঞ্চাশ বছৰৰ ভিতৰত ভাৰতৰ সৰ্বশ্ৰেষ্ঠ মুখ্যমন্ত্ৰী বুলি অভিহিত কৰিছে । হয়তো অচিৰতে মোদী ডাঙৰীয়াক 'ভাৰত ৰত্ন' উপাধিৰে বিভূষিত কৰাৰ সন্ত্ৰাৱনাত নোহোৱা নহয় । এয়াই হৈছে ভাৰতীয় সংবিধানে নাগৰিক সকলক প্ৰদান কৰা ধৰ্মীয় আৰু সমতাৰ অধিকাৰ । সংবিধানৰ ধৰ্ম-নিৰপেক্ষ চৰিত্ৰ আৰু আদৰ্শক বাহাল ৰখাৰ কি অপূৰ্ব দৃষ্টান্ত ।

যি কি নহওক, ভাৰতবৰ্ষ প্ৰকৃত অৰ্থত এখন ধৰ্ম নিৰপেক্ষ ৰাষ্ট্ৰ । ইয়াত কোনো ধৰ্মকে ৰাজধৰ্ম হিচাপে স্বীকৃতি দিয়া হোৱা নাই । সকলো ধৰ্মৰ প্ৰতি সমান মৰ্যাদা প্ৰদান কৰা হৈছে । ভাৰতৰ সভ্যতা – সংস্কৃতিয়ে প্ৰাচীন কালৰে পৰা এই ঐতিহ্য বহন কৰি আহিছে । সিন্দু শব্দৰ পৰাই হিন্দু শব্দটোৰ উদ্ভৱ হৈছে বুলি কোৱা হয়, আৰু প্ৰথমতে এই হিন্দু শব্দটোৱে কোনো জাতি বা ধৰ্মক নুবুজাই প্ৰাচীন ভাৰতৰ সমগ্ৰ জনসাধাৰণক বুজাইছিল । কিন্তু সময়ৰ পৰিবৰ্তনৰ লগে লগে এই হিন্দু শব্দটোৰ অৰ্থও সলনি হ'ল, আৰু কালক্ৰমত বৈদিক আৰু তাৰ পৰৱৰ্তী যুগৰ পৰাই উদ্ভৱ হোৱা ভাৰতৰ প্ৰাচীন আৰু প্ৰধান ধৰ্ম তথা জাতিটোক বুজাবলৈ ধৰিলে । প্ৰাচীন ভাৰতীয় সমাজখন ধৰ্ম – নিৰপেক্ষ আদৰ্শৰে অনুপ্ৰাণিত একা – সংহতিৰ প্ৰতীক আৰু সহিষ্ণুতাশীল আছিল । ভাৰতৰ অতি প্ৰাচীন আৰু প্ৰথম ধৰ্মগ্ৰন্থ ঋকবেদে শিক্ষা দিছিল যে মনৰ জাতি এটাই ('একএৱ মানুষী জাত:'), আৰু প্ৰত্যেক মানুহেই ভাই ভাই (ভাৰতৰো মানৱচ সহিবে) । গীতা আৰু উপনিষদ বোৰতো কোৰাণৰ বহুতো নিৰ্ভুল তথ্য সামঞ্জস্য পৰিলক্ষিত হয় । ইছলাম ধৰ্মই শিক্ষা দিয়ে যে নিজৰ মাতৃভূমিক ভাল পোৱাটো ধৰ্মৰ এটা অঙ্গ । লগতে এইটোও শিকায় যে পৃথিৱীৰ সকলো মানুহৰে জাত বা জাতি এটাই । ভাৰতৰ এই মহান পৰম্পৰাক উৎসাহেৰে আকোৱালি লৈ মহাপুৰুষ গুৰু নানকেত তেওঁৰ 'গুৰু গ্ৰন্থচাহিব'ত হিন্দু আৰু মুছলমান সন্ত-

মহন্তই লিখা ভালেমান স্তুতিগীত সামৰি লৈছে ।  
 প্ৰসঙ্গএমে উল্লেখ কৰিব পাৰি যে অমৃতসৰৰ 'সোণৰ  
 মন্দিৰ' (Golden Temple) টোৰ আধাৰ শিলা  
 স্থাপন কৰিবৰ কাৰণে বিখ্যাত মুছলমান পীৰ হজৰত  
 মিয়াঁ মীৰ চাহাবক নিমন্ত্ৰণ কৰা হৈছিল । আনহাতে,  
 খ্ৰীষ্টান ধৰ্মইও আমাক শিক্ষা দিয়ে যে মানুহক ভাল  
 পোৱাটো ভগবানক ভাল পোৱাতকৈ অধিক মূল্যবান ।  
 'মানব জাতিটো অসীম গুণ বা মূল্যৰ অধিকাৰী' বুলি  
 সকলো ধৰ্মই শিক্ষা দিয়ে । মধ্যযুগৰ বিখ্যাত সন্তকবি  
 কবিৰ দাসৰ দোহা বিলাকতো মহান মানবতাবাদৰ  
 প্ৰতিধ্বনি বিৰিঙি উঠিছিল - 'জাতি ন পুছো সাধুকো,  
 পুছ লিজিএ গুণ; মল কৰো তলোৱাকো, পড়া বহনে  
 দো ম্যান' (সাধু বা কোনো মানুহক তেওঁৰ জাতৰ বিষয়ে  
 নুসুধিবা, তেওঁৰ গুণৰ বিষয়ে হে সোধা; তৰোৱালখনকহে  
 গুৰুত্ব দিবা, তাৰ খাপখনক নহয়) । সেইদৰে প্ৰখ্যাত  
 উৰ্দুকবি মোহাম্মদ ইকবালেও তেওঁৰ অতি জনপ্ৰিয়  
 গীতৰ এফাঁকিত কৈছিল - 'মজহব নহী শিখাতা ৰাপচমে বৈৰ  
 ৰখনা....' (কোনো ধৰ্মই পাৰস্পৰিক বিৰোধ বা বিভেদ  
 সৃষ্টি কৰিবলৈ নিশিকায়...) । ভাৰতৰ প্ৰাচীন 'মহাকাব্য  
 মহাভাৰত'ত উল্লিখিত 'বসুন্ধৰ কুটুম্বকৰ্ম' (বসুন্ধৰাৰ  
 প্ৰাণী মাত্ৰেই আত্মীয়) কথাষাৰ গুৰুত্বও অপৰিসীম ।  
 মুঠতে 'ভাৰত তীৰ্থ' বুলি কবিশুৰ ৰবীন্দ্ৰনাথ ঠাকুৰে  
 দিয়া সঙ্গীতিৰ এই মহান ঐতিহ্যৰ আৱেগময়ী বৰ্ণনাৰ  
 লগতে আমিও সুৰ মিলাই ক'ব পাৰোঁ -  
 'ইয়াতে আৰ্য্য ইয়াতে অনাৰ্য্য ইয়াতে দ্ৰাবিড় চীন,  
 শক হন দল পাঠান মোগল এক দেহে হ'ল লীন ।'

পৰিবৰ্তনশীল এই বিশাল পৃথিৱীত সভ্যতা  
 আৰু সংস্কাৰৰ ক্ষেত্ৰতো আজি পৰিবৰ্তনে দেখা দিছে ।  
 পৰিবৰ্তন হৈছে আধুনিক শিক্ষাৰে শিক্ষিত সভ্য সমাজৰ  
 দৃষ্টিভঙ্গীৰ । এসময়ত যিখন দেশৰ গুণ আৰু সভ্যতাৰ  
 গৰিমাই সমগ্ৰ জগতক অভিভূত কৰি তুলিছিল, যিখন  
 দেশৰ ধৰ্মীয় সহিষ্ণুতা আৰু উদাৰতাই ইতিহাস ৰচনা  
 কৰিছিল, য'ত মন্দিৰৰ শঙ্খধ্বনি আৰু মছজিদৰ আজানে  
 বাতাৱৰণ মুখৰিত কৰি সকলোৰে মনত আধ্যাত্মিকতাৰ  
 আভাস দিছিল; আৰু য'ত ৰাম আৰু ৰহিমৰ সঙ্গীতিয়ে  
 অখণ্ড ভাৰতৰ এক্য সংহতি অটুট ৰখাৰ লগতে বিশ্ব  
 ভাতৃত্বৰ মহান আদৰ্শ উদ্ভাসিত হৈ উঠিছিল সেইখনেই  
 মহান ভাৰতবৰ্ষ, আমাৰ চিৰ চেনেহৰ মাতৃভূমি । কিন্তু  
 সময়ৰ কি বিড়ম্বনা, বৈচিএৰ মাজত একাৰ জয়গান

গোৱা ভাৰতভূমিত সাম্প্ৰতিক কেইদশকমানৰ পৰা জাতি,  
 ধৰ্ম, ভাষা আৰু আঞ্চলিকতা বাদৰ যি বিচিছন্নতাবাদী  
 শক্তিয়ে মুৰদাঙি উঠিছে, বিশেষকৈ সংখ্যাগৰিষ্ঠ ধৰ্মীয়  
 সন্তদ্বায়ে সংখ্যালঘু সন্তদ্বায়ে প্ৰতি প্ৰদৰ্শন কৰা ঘৃণাৰ যি  
 অতিশায়া উত্তপ্ত লাভাৰ দৰে সময়ে সময়ে উদ্গিৰণ হৈ  
 ধৰ্ম নিৰপেক্ষ গণতান্ত্ৰিক ভাৰতৰ একতা আৰু অখণ্ডতাৰ  
 প্ৰতি প্ৰচণ্ড ভাৱকিৰ সৃষ্টি কৰিছে, সেয়া গভীৰ উদ্বেগৰ  
 বিষয় । তাক জানো ভাৰতৰ কেটি কোটি শান্তি প্ৰয়াসী,  
 সনাতন ধৰ্মী, গুণী আৰু বুদ্ধিজীৱি জনসাধাৰণে  
 উপলব্ধি কৰিব পৰা নাই । আনহাতে, আনুষ্ঠানিক  
 ভাবে শপথ লৈ দেশ শাসনৰ বাঘ জৰি হাতত লোৱা  
 ৰাজনৈতিক নেতাসকলৰ অন্তঃসাবিশুণ্য দেশপ্ৰেম আৰু  
 ন্যস্ত স্বাৰ্থ জড়িত সংবিধান বিৰোধী কাৰ্যকলাপ সমূহৰ  
 প্ৰতিবাদ কৰিব কোনে সামৰণিত ইয়াকে ক'ব পাৰি যে  
 শান্তিৰ বিকল্প নাই । সময় আৰু ইতিহাসে কাকো ক্ষমা  
 নকৰে । জয় হিন্দ ।

“আমি সদায় মনত ৰাখিব লাগিব  
 – সংস্কৃতিয়ে, সংস্কৃতিয়ে কেতিয়াও  
 সংঘৰ্ষ নহয় সংঘৰ্ষ হয় দুস্কৃতিৰ  
 সৈতে । সংস্কৃতিয়ে, সংস্কৃতিয়ে  
 মাথোন সমন্বয়হে হয়”

– পোহৰলৈ, পৃ: ৮৯০  
 জ্যোতিপ্ৰসাদ ৰচনাবলী

# আমাৰ শিক্ষা ব্যৱস্থাত থকা কেৰোণ আৰু ইয়াৰ প্ৰতিকাৰ

— ড: আয়েছা আশ্ৰফ আহমেদ, প্ৰবক্তা, উদ্ভিদবিজ্ঞান বিভাগ

“শিক্ষা মানে কেৱল কিতাপ আৰু সঙ্গীত নহয়; শিক্ষা হ’ল অনবৰত প্ৰশ্ন সুধি থকাৰ অভ্যাস। আমি এনেকুৱা লাখ লাখ মানুহ আছে—যিসকলে কেতিয়াও প্ৰশ্ন নোসোধে; আমি বিচাৰো আটাইতকৈ সহজ পথটো”— অৰ্পণ্ড ত্ৰেব্ৰেঞ্চাৰ। শিক্ষা লাভ কৰাটো হৈছে মানুহৰ অন্যতম অধিকাৰ। পৰিতাপৰ কথা এই যে, আজি সমগ্ৰ ভাৰততে শিক্ষা ব্যৱস্থা সংকটৰ সন্মুখীন হৈছে। শিক্ষা আৰু শৈক্ষিক পৰিৱেশৰ অৱনতিয়ে সকলো বিবেকশীল লোকক চিন্তিত কৰি তুলিছে। প্ৰচলিত শিক্ষা ব্যৱস্থা কেৰোনেৰে ভৰি পৰিছে। কাঠফুলাৰ দৰে য’তে ত’তে গঢ়ি উঠা শিক্ষানুষ্ঠান দেখি বা ল’ৰা ছোৱালীৰ মুখত আঁঠে ফুটাৰ ইংৰাজী ফুটিলেই শিক্ষাৰ মানদণ্ডৰ উন্নতি হৈছে বুলি ভবা নিশ্চয় ভুল হ’ব। শিক্ষাৰ গুণগত মান উন্নত কৰিবলৈ শিক্ষাদান পদ্ধতিত নতুনত্ব আনিবই লাগিব। দুখৰ কথা এই যে, স্বাধীনতাৰ আধা শতক পাৰ হোৱাৰ পাছতো, ভাৰতৰ শিক্ষা ব্যৱস্থাই আশানুৰূপ ফল দিব পৰা নাই। শিক্ষা ব্যৱস্থাতো থকা ত্ৰুটিৰ বাবেই মানৱ সম্ভৱৰ অপচয় হৈয়ে আছে আৰু এতিয়াও ই মানৱীয় প্ৰমূল্য আৰু মানৱ সম্ভৱ বিকাশত অৰিহনা যোগাব পৰাকৈ যেন ঠন ধৰি উঠা নাই। আজিও আমাৰ বিদ্যালয়, মহাবিদ্যালয় সমূহ কেৱল ডিগ্ৰীধাৰী নিবনুৱা সৃষ্টি কৰা কাৰখানা হৈ আছে। ফলত যুৱ উচ্ছৃংখলাতাও বাঢ়ি গৈছে।

আজি শিক্ষাৰ মানদণ্ডৰ অৱনতিৰ কাৰণে সমাজে মূলত: শিক্ষক সকলক জগৰীয়া কৰে। এখন শিক্ষানুষ্ঠানৰ যোগ্য আৰু প্ৰতিশ্ৰুতিবদ্ধ শিক্ষকে হৈছে অমূল্য সম্ভৱ। শিক্ষকসকল ছাত্ৰ-ছাত্ৰীৰ বাবে হ’ব লাগিব ‘ৰোল মডেল’। পঢ়ে পঢ়োৱাৰে পাণ, এই তিনিয়ৈ নিচিন্তে আন। অৰ্থাৎ ছাত্ৰ, শিক্ষক আৰু পাণ ৰেৱতাই পৃথিৱীৰ আন চিন্তা বাদ দি নিজ নিজ কামত ব্ৰতী হ’ব লাগে বুলি অসমীয়া নীতিবচনটিত কোৱা হৈছে। কিন্তু আজিৰ সমাজত সকলো ফালৰ পৰা জুৰুলা কৰা লোকসকলৰ পৰা এই ফাঁকি বচন প্ৰযোজ্য নহলে তাৰ বাবে দায়ী কোন? আৰ্থিকভাৱে স্বচ্ছল নহলে কোন শিক্ষকে নিজৰ কামত একান্তভাৱে মনোনিৱেশ কৰিব পাৰিব? শিক্ষকসকলক যোগ্যতা অনুসাৰে দৰ্মহা আৰু আন বিভাগৰ কৰ্মচাৰীয়ে পোৱাৰ নিচিনাকৈ সা-সুবিধা দিবলৈ এখন সুষ্ঠু চৰকাৰে কৃপণালী কৰিব নালাগিব। তেতিয়াহে শিক্ষকসকলেও নিজৰ কৰ্তব্যনিষ্ঠা আৰু দায়িত্বৰ প্ৰতি আনুগত্য হ’ব। শিকা আৰু শিকোৱাত একাগ্ৰভাৱে মনোযোগ দিব পাৰিব। আজি বহুজাতিক কোম্পানী বা কেন্দ্ৰীয় প্ৰশাসনিক বিষয়াৰ চাকৰিত উচ্ছ হাৰৰ দৰ্মহাৰ প্ৰতি সকলোৱে আকৃষ্ট হৈছে। মেধাসম্ভৱ

লোকক শিক্ষাদান বৃত্তিত আকৃষ্ট কৰিবলৈ শিক্ষকৰ দৰ্মহা বৃদ্ধি কৰাৰ লগতে আন সা-সুবিধা দিয়াৰ ব্যৱস্থা কৰা উচিত বুলি ভবাৰ থল আছে।

এখন ক্ষিনুষ্ঠানৰ আন্তঃগাঁথনিয়ৈ শৈক্ষিক পৰিৱেশনৰ ওপৰত বিশেষভাৱে প্ৰভাৱ পেলায়। সুষ্ঠু শৈক্ষিক পৰিৱেশ এটা অটুট ৰাখিবলৈ ৰাজনৈতিক প্ৰভাৱৰ পৰা মুক্ত ৰাখিব লাগিব। ছাত্ৰ অনুপাতে শিক্ষকৰ নিযুক্তি হোৱাৰ ওপৰিও শ্ৰেণীকোঠা, শিক্ষাৰ সা-সঁজুলি আদিৰ প্ৰয়োজনীয়তাত গুৰুত্ব দিব লাগিব। প্ৰায়ে দেখা যায় শিক্ষানুষ্ঠানৰ পুথিভঁৰাল পুতৌলগা অৱস্থা। ছাত্ৰ ছাত্ৰীক অধ্যয়নত আকৃষ্ট কৰিবলৈ এখন উন্নত মানৰ পুথিভঁৰালৰ অতিকৈ আৱশ্যক। আজিৰ তথ্য প্ৰযুক্তিৰ যুগত, নতুন নতুন তথ্য সংগ্ৰহ কৰিবলৈ কম্পিউটাৰ আদিৰ নিচিনা আহিলা পাতিৰ ব্যৱহাৰেও ল’ৰা-ছোৱালীক জ্ঞান পিপাসু হবলৈ উৎসাহ জগায়।

যুগৰ লগত খাপ খুৱাই সময়ে সময়ে শিক্ষাৰ পাঠ্যক্ৰমৰ পৰিবৰ্তন ঘটাব লাগিব। বিষয়জ্ঞান আয়ত্ব নকৰাকৈ, কেৱল সৰহ নম্বৰ পোৱাৰ মনোবৃত্তি যাতে ছাত্ৰ ছাত্ৰীৰ মনলৈ নাহে, সেই দিশটো কাৰিকুলাম প্ৰণেতা সকলে চকু দিব লাগিব। শিক্ষাৰ কাৰিকুলামত নৈতিক মূল্যবোধ আৰু যুক্তি বিচাৰ গঢ়ি তুলি ভৱিষ্যত প্ৰজন্মক আত্মনিৰ্ভৰশীল হবলৈ পথ দেখুৱাব লাগিব। শিক্ষক সকলে নতুন শতিকাৰ প্ৰত্যাহ্বান উপলব্ধি কৰি সেইমতে শিক্ষাদানত মনোযোগ দিব পাৰিব লাগিব। শিক্ষক আৰু ছাত্ৰ-ছাত্ৰীৰ মাজৰ সম্বন্ধ মধুৰ হ’ব লাগিব। আমোলাতাত্তিক মেৰপাকৰ পৰা শিক্ষা বিভাগক আতঁৰত ৰাখিব লাগিব। শিক্ষাক স্বচ্ছ কৰিব লাগিব।

মুঠৰ তপৰত আমাৰ শিক্ষা ব্যৱস্থা এনে হব লাগে যাতে সময়ৰ লগত খোজ মিলাবলৈ আৰু মানৱীয় মূল্যবোধৰ বিকাশ ঘটাই উন্নয়নশীল সমাজ এখন গঢ়িবলৈ ছাত্ৰ-ছাত্ৰীক শিক্ষা দিব পৰা যায়। তেতিয়াহে একবিংশ শতিকাত বাস্তৱ প্ৰত্যাহ্বান আমি গ্ৰহণ কৰিবলৈ সমৰ্থ হম আৰু অমূল্য মানৱ সম্ভৱ অপচয় হোৱাৰ পৰা ৰক্ষা কৰিব পাৰিম। শিক্ষা ব্যৱস্থাৰ প্ৰয়োজনীয় পৰিবৰ্তন আনিব পাৰিলেহে শিক্ষাক সমাজমুখী কৰিব পৰা যাব। এৰিষ্টটলে কোৱা কথাযাৰ আমি মনত ৰখা উচিত যে—“শিক্ষাই হৈছে মূল উপায় যি মানৱ জীৱনলৈ সুখ-শান্তিৰ নিজৰা বোৱাই আনিব পাৰে।” এই শিক্ষা হ’ব লাগিব অৰ্থপূৰ্ণ। এই অৰ্থপূৰ্ণ শিক্ষা পোৱা যাব আসোঁৱাহ নথকা শিক্ষা ব্যৱস্থাৰ পৰাহে।

## ॥ নাম তোমার সৃষ্টিকর্তা

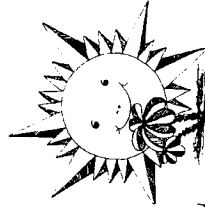
সেদিন ছিল অঘ্রানের সকাল  
তরুন অরুন  
বিছায়ে দিল উষ্ণ আঁচল  
সেই উষ্ণতা গায়ে মেখে  
এগিয়ে চলছি আমরা ক'জন —

আজমীরের দরগা  
আমাদের গন্তব্যস্থল।  
বেলা ন'টা নাগাদ  
আমাদের শকট পৌঁছালো  
দরগা সল্লিকটে।

পুষ্প ধূপগন্ধে প্রকট  
লাল আবির, লাল গোলাপ  
রজনীগন্ধা গন্ধ ছড়িয়ে  
স্বাগত জানালো দুরাগত পথিকদের।

সম্মুখবর্তী দোকান হতে  
পুষ্প, ভোগদ্রব্য সংগ্রহ করে  
এগিয়ে যাই  
দরগা অভিমুখে  
প্রণতি জানাতে  
শাশ্বত আত্মাকে।  
এ যেন আমি নই  
এক নতুন মানুষ।

দেখলাম—মানুষের আঁত কাতর  
এন্দন বরায়ে  
আকুল হৃদয়ে  
প্রণতি জানিয়ে  
পুণ্য আত্মারে  
হৃদয়ের গোপন ব্যথা  
নিবেদিয়ে বারবার।



দস  
বিভাগ  
ইংরাজি  
অধ্যাপিকা,  
স্মৃতি  
দীপ্তি



সেদিন সকালে  
উদগত অশ্রু মোর  
দু চোখ ছাপায়ে  
নামাল বন্যা।  
হৃদয় প্লাবিত হলো আবেগে।  
ভুলে গেলাম—

আমি হিন্দু, তুমি মুসলমান  
তোমার কান্না, আমার কান্না  
হলো একাকার।

তোমার বুকের ব্যাথা,  
আমার কাতরতা  
সেই মুহূর্ত  
নিবিড়, অন্তরঙ্গ  
বাঁধা আছি তবে একি প্রাণে।  
মোরা দুইজনে !

কান্না অশ্রুজল  
তার নাই কোন বর্ণ  
নাই কোন ধর্ম  
উৎসমুখ তার এক  
হৃদয়দিগন্ত বিচরণক্ষেত্র  
কাঁদে মানুষ।

কেন তবে ঐ বিদ্বৈষ বিভাজন ?  
কেন তবে ঐ জাত ধর্মের প্রাচীর ?  
মানুষের রক্ত নিয়ে  
কেন তবে ঐ হোলি খেলা ?

হে বিশ্বপিতা।  
পোঁছে দাও এই বার্তা,  
মানবের হৃদয় দ্বারে —  
তুমি আলা নও, ঈশা নও, নও ঈশ্বর,  
তুমি এক, অভিন্ন, সকলের অধীশ্বর।  
তুমি সকলের জন্মদাতা  
নাম তোমার সৃষ্টিকর্তা।



# ভারতীয় নারীর স্থান

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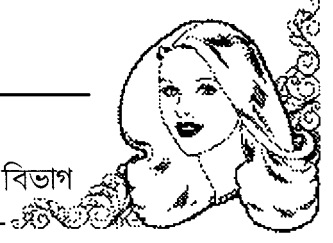
“শুধু বিধাতার সৃষ্টি নহ  
তুমি নারী  
পুরুষ গড়েছে তোরে সৌন্দর্য সঞ্চারি,  
তাই—বসি কবিগন  
সোনার উপমাসূত্রে বুনছে বসন।  
লজ্জা দিয়ে সজ্জা দিয়ে  
দিয়ে আভরন;  
তোমাতে দুর্লভ করি, করেছে গোপন।  
গড়েছে তোমার পরে প্রদীপ্ত বাসনা।”

রবীন্দ্রনাথের কাছে নারী ছিল সৌন্দর্যের  
প্রতিমূর্তি, যে সৌন্দর্য বাস্তব দুটি চোখ দিয়ে  
দেখা যায়না, তার জন্য চাই তৃতীয় নয়নের  
আলো, হিরণ্ময় কল্লনা, তাই কবি নারীকে  
দেবতার দ্বিতীরূপে কল্লনা করেছেন।

সেই মার্কন্ডেয় পুরানে শ্রী শ্রীচন্দ্রীতে দেবীর  
স্বমুখের উক্তি “একৈ বাহং জগত্যত্র দ্বিতীয়া  
কামমাপরা। এ অদৈততত্ত্বই বেদ, পুরান ও  
তন্ত্রোক্ত দেবী তত্ত্বের মূল বিষয়। তন্ত্রোক্ত  
দশমহাবিদ্যাও এই দেবীর দশবিধ রূপ। ভারতীয়  
শক্তিবাদ দেবীতত্ত্ব বা দূর্গাতত্ত্বকে কেন্দ্র করেই  
প্রকাশিত, পরিয়াপ্ত, ও পূর্ণতা প্রাপ্ত। এই  
দেবী বিশ্বব্যাপিনী। নারী মূর্তিতে তাঁর প্রকাশ  
ও ব্যাপ্তি।

ভারতবর্ষের অন্তর প্রকৃতির বিশেষ সত্যটি  
হচ্ছে নারী, বৈদিক যুগেও নারীদের স্তুতিগীত  
হত এবং নারীই বিদ্যার অধিষ্ঠাত্রী। অস্তন ঋষির  
কন্যা বাক্ স্মীয়আত্মাকে বিশ্বশক্তি  
জ্ঞানে যে স্তুতি লিখেছেন তাই দেবীসূক্ত  
নামে বিখ্যাত। বৈদিকযুগে নারীর অবাধ

শ্রীমতী চন্দনা ধর  
অধ্যাপিকা, বাংলা বিভাগ



স্বাধীনতা এবং সকল শাস্ত্র আয়ত্ত করার অধিকার  
ছিল।

উপনিষদ, আরন্যক, সূত্রযুগ, দর্শনযুগ,  
স্মৃতিযুগ, বৌদ্ধযুগ, কাব্যযুগ, সব যুগেই নারী  
বিদ্যাচর্চার অধিকারী, অধিকারিনী এবং প্রচলন  
ছিল। উপনিষদে ভারত আত্মার সত্য মর্মটি  
ধ্বনিত হয়েছে, তাও সেই নারীর কণ্ঠে, তিনি  
হলেন মৈত্রেয়ী। ঋষি যজ্ঞবল্ক্যের দ্বিতীয়া পত্নী।  
এই নারীর কণ্ঠে যে চিরসত্যের বানী উচ্চারিত  
হয়েছিল, সেই বানীই আজকালকার নারী  
প্রতিধ্বনি করে বলবে শুধু দিন যাপনের গ্লানি  
নয়, মহত্তর জিনিষ লাভ করে নারীজন্ম সার্থক  
করে তুলবো, সংসারের বিষয় বস্তুর মধ্যে  
মৃত্যুর অতীত পরম পদার্থের যে পরিচয় —  
ভারতের নারী সেই প্রেমের প্রতীক, যেমন  
সীতা তাঁর আত্মপরীক্ষার ভিতর দিয়ে, সাবিত্রী  
তাঁর আসক্তি অতিক্রম করে, শকুন্তলা তপস্যার  
দ্বারা, খনা তাঁর জীবন বর্জন করে, নৃরাজাহান  
তাঁর ক্ষমা দিয়ে, অন্যদিকে ঐতিহাসিক যুগেও  
রাণী ভবাণী, রাণী রাসমনি — সকলেই ভারতীয়  
নারীর শাশ্বত পথ অতিবাহন করে আর্জও  
প্রাতঃস্মরণীয়।

আর্য — সভ্যতার প্রথম যুগ হতে আজ  
পর্যন্ত সমাজ, সংসার, রাষ্ট্র এবং ধর্মে ভারতের  
বহু নারী উজ্জ্বল আদর্শের সৃষ্টি করে গেছেন,

যার প্রভাবে ভারতের সর্বস্থল পূণ্য ও পবিত্র হয়ে আছে। তাদের আদর্শ পুরানে, ইতিহাসে, নাটকে, পল্লী গাঁথায় ও কিংবদন্তীতে উজ্জ্বল মূর্তিতে আঁকা আছে এবং যুগ যুগ ধরে গীত হয়ে ভারতবর্ষকে মহিমামণ্ডিত করেছে।

বহুকাল অতীত হয়েছে জগতের কারখানায় জাতিগত অনেক আদর্শের ভাঙ্গাগড়া চলছে, কিন্তু ভারতের নারীত্বের আদর্শগুলি এখনও অল্পান দীপ্তিতে শোভা বর্ধন করে আছে, এই আদর্শ ভারতবাসীর জীবনে অমোঘ প্রভাব বিস্তার করে আছে, ভারতীয় নারীর মধ্যেই আছে সর্বগুণের সমন্বয়, সর্বচিন্তার মূর্তি—আদর্শ।

ইসলাম বা মোগলদের আগমনে ভারতের সমাজে পরিবর্তন আসে, সেই সময়ই “লক্ষ্মন রেখার” আবির্ভাব, যদিও ইহা একটি প্রতীকী চিহ্ন তথাপি ইহার সাহায্যে নারী জাতির সর্বক্ষেত্রে সীমাবদ্ধতা, অধিকার স্বাতন্ত্র্যতা নিয়ন্ত্রিত করা হয়। কিন্তু সীমাবদ্ধতা থাকা সত্ত্বেও নারীদের বহিঃজগতের সঙ্গে যোগ ছিল, তার প্রমাণ গার্গি যেরূপ সভা মধ্যে বিচার করেছেন বা অনসূয়া ও প্রিয়ংবদা যে ভাবে অতিথি দুগ্ধন্তের সঙ্গে কথাবার্তা বলেছেন।

স্বামী বিবেকানন্দ ভারতীয় নারীর আদর্শ মর্মে মর্মে উপলব্ধি করে বলেছেন, ভারতীয় জ্ঞানে বিজ্ঞানে বাহিরের জগতে নারী যে দক্ষতা দেখিয়েছে, বর্তমান জগতে ও সমাজের মুখ উজ্জ্বলকারিনী সেই নারীই আবার ফুটিয়ে তুলতে পারবে অতীতের গৌরব উজ্জ্বল আদর্শ, যা দিয়ে সংসারের সুখ ও শান্তি প্রতিষ্ঠা হবে এবং বহু সংসারের সুখের সমষ্টিই দেশের সমৃদ্ধি।

সমৃদ্ধি এলেই :—

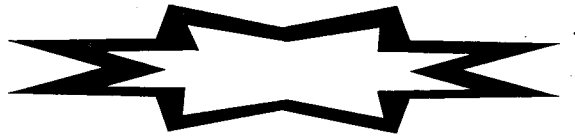
“ভারত আবার জগৎসভায় —  
শ্রেষ্ঠ আসন লবো।”

বিদ্রোহী কবি নজরুল নারীকে সমান অধিকার ও সমমর্যাদা দান করেছেন, নারীর প্রতি পুরুষের অত্যাচার, নীতিহীনতা, প্রেমহীনতা ইত্যাদি সমস্ত দূর করে সর্বক্ষেত্রে সমান অধিকার ও সমমর্যাদা দাবী করেছেন এবং দৃপ্ত কণ্ঠে উচ্চারণ করেছেন যে,

— নারীর সম্মান চিরকালই স্বীকৃত। নারীর স্থান সর্বদাই বরনীয়। স্বরনীয়।

“স্ত্রীলোকের বুদ্ধির পরীক্ষা কোন কালে লইয়াছেন, যে অনায়াসেই তাহারদিগকে অল্প বুদ্ধি কহেন? কারন বিদ্যাশিক্ষা এবং জ্ঞানশিক্ষা দিলে পরে ব্যক্তি যদি অনুভব ও গ্রহণ করিতে না পারে, তখন তাহাকে অল্পবুদ্ধি কহা সম্ভব নয়। আপনারা বিদ্যাশিক্ষা জ্ঞানোপদেশ স্ত্রীলোককে প্রায় দেন নাই, তবে তাহারা বুদ্ধিহীন হয় ইহা কিরূপে নিশ্চয় করেন?”

— যুক্তিবাদী রাজা রামমোহন রায়







▲ *Non-Teaching Staff of Shillong College with Principal and Vice-Principal*

*Office Bearers of the Shillong College Students' Union  
with a section of the Teaching Staff* ▼







▲ A view of Shillong College Campus

Office Bearers and Executive Committee Members of  
the Shillong College Alumni Association ▲

