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SHILLONG COLLEGE Magazine

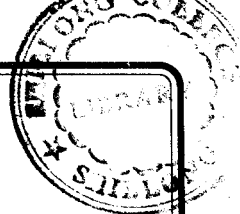
2000





A.K. Gurung

We are extremely sad and grieved at the sudden demise of Prof. A.K. Gurung, Head, Hindi Department on 14th August 2000. Late Shri Gurung joined the College on 27th Feb. 1975 and served with distinction till his death. An active and energetic person and also a good athlete, he was very popular with the students as well. We pay our respectful homage to the memory of our beloved Colleague Late Shri A.K. Gurung.



SHILLONG COLLEGE MAGAZINE

2000

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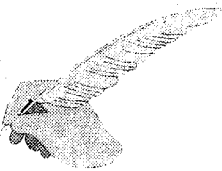
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Foreword



Dr. (Mrs) M.P.R. LYNDOH

Principal

Shillong College, Shillong

It is a great pleasure for me to write a few lines and share my thoughts in the college magazine 1999–2000. College magazine is the reflection of the college activities, the achievements and failures of all concerned. It is also the mouth piece of the students, where they can put forth their ideas and talents in creative writing. As we enter into the 21st century and the new millennium, we are also entering into an era of very fast changes. The new economic policy of the country, the rapid development of Science and Technology and the Computer world is beyond the understanding of a common man. If the Industrial Revolution has revolutionised countries in the world in the earlier century, the Information Technology has brought about a revolution in the present Day World. We are now in a highly competitive world, where only the best and the fittest can survive. Students have to face a bigger challenge to struggle always for the best. They must study hard and try to give the best that they can, they must strive to excel in the different fields according to their talents and abilities. The future of the country lies in the youth. They must engage themselves in constructive activities and shun the path of violence for violence begets violence and violence cannot be solved by violence. Peace and harmony must be maintained at all costs,

for unless there is peace there will be no development.

As members of the Shillong College Community starting right from the Principal, Vice Principal, Teachers, Staff and Students, it is time that we make an introspection in what area we have progressed and where we have failed and how to improve ourselves and do justice to our work. The challenge before us is to see that the College will grow from strength to strength and to bring the best in the academic field, sports and games, literary, cultural and social activities. We need to produce good and worthy citizens to make the country a better place to live in.

I convey my deepest gratitude to Dr. M.N. Bhattacharjee, Prof-in-charge college magazine. Student Editor Mr. Barristerwell Marbaniang, B.A. II, the teachers, staff, the office bearers of the Shillong College Student's Union and all the students. My appreciation to all the students who have maintained their discipline inside the college campus.

My gratitude to each and everyone who have helped the college in their different ways. ♦

May God bless you all



FEW MINUTES INTIMATELY WITH IN-CHARGE

(Dr. M.N. Bhattacharjee)

Teacher-in-charge

SHILLONG COLLEGE MAGAZINE

1999 – 2000

Addiction is said to be a bad and harmful habit. Less the number of addicted youths/persons in a country, it is a good sign for the nation for its progress and prosperity. Yet we have addiction which is good and much-sought-for for any nation. More such addiction develops more prosperity of the nation. One such addiction is the "addiction for books" – the reading habit. It is no surprise that all the great personalities of the world are vociferous readers of good and quality books. B.B.C., through its opinion poll has voted Karl Marx as the greatest intellectual of the passing millenium. Marx was one of the most assiduous book-worm the mankind has ever come across. His biographer Heinrich Gemokov commented that except for exigencies, Marx used to be in the British Museum Library everyday from morning 9 a.m. to evening 7 p.m. and he used to consider the library as "WAR-FIELD", V.I. Lenin, George Bernard Shaw, Rabindra Nath Tagore – to name a few – are amongst the celebrated readers. What is most consequential is the quality of texts they selected for reading which directly contributed to their intellectual pursuit.

Unfortunately, we are faced with a trend at present where number of readers (good or even not-so-good books) are decreasing significantly – reading habit is on the decline. Though no direct statistics is available in this aspect, the attendance in any library in any given city/town/village lends credence to this manifestation. Conditions of the "WAR-FIELD" are not very encouraging. This gives a gloomy picture about the things to come. We

are gradually getting trapped in the information technology boom – complacent with watching others perform in the TV set. Internet facilities are bringing the world at our door-steps, but what about one's own intellectual excellence ?

I have specific reasons for which this issue has been raised. I have faced serious problem in collecting appropriate numbers of articles, write-ups, etc. from our student friends. I presume that the cause for this is the lack of reading-habit amongst our students. I have indescribable experience in coming across students who do not care to go through daily newspaper – not even the sports page. I would earnestly urge upon the students to develop the habit of reading – first begin reading – once you read you will be able to select the good and the bad. As you read more, you get drive for writing. A College Magazine should basically reflect the voice of students. When there are enough pressure from students through multifarious write-ups, the College will be compelled to bring out the Annual Magazine in time every year. To overcome this dearth of response from students, I have included in this issue three articles from magazine published earlier. I have also taken help from our teacher colleagues. However, I must add that the response from the teacher friends were not very much spontaneous. Is the disease of "allergy to reading/writing" gripping us – the teachers – as well ?

Finally, I have crossed the hurdles though I did not have much scope for selection/choice of best from among

many in view of the scanty supply of materials. Yet, it was a pleasure to compile and prepare this volume despite the arduous nature of work involved. Our College is about 45 years old – hence I felt it worthwhile to reprint two articles by our founder Principal Late S.C. Datta and Late P. Deb, Head, Chemistry Dept. about the history of the College. I am thankful to all our contributor of articles – students and teachers – past and present. Needless to say, all the views and opinion expressed by the contributors are not necessarily shared by the teacher-in-charge, College Magazine.

I am grateful to our Principal, Dr. (Mrs.) Mary Pristilla Rina Lyngdoh for her continuing help, support and encouragement. I am particularly thankful to Shri N.K. Sarkar, Shri T.S. Rajee, Dr. K.A. Ahmed Shri R.K. Datta and Dr. S.K. Gupta for lending their valuable service in selecting and editing the articles and designing the magazine. The office bearers of the Shillong College Students' Union also deserve appreciation for their help and active interest in this publication. Thanks are also due to **Graphique International, Printer** for taking immense care in making the magazine immaculate one and as engaging as conceivable.

For any flaw or printing errors, inspite of best efforts, I would request everyone to bear with them and possibly forgive me generously. I am not sure whether the magazine will live upto the expectation of each one of us. However, I humbly submit that I have endeavored to be sincere, meticulous and appertionate in my job. □

Motto "*Awake, Arise and Achieve*"

S.C.S.U.

**LIST OF OFFICE BEARERS OF
SHILLONG COLLEGE STUDENTS' UNION
1999-2000, SHILLONG**

<i>NAMES</i>	<i>DESIGNATION</i>
(1) Dr. (Mrs.) M.P.R. LYNGDOH (<i>Principal</i>)	President
(2) Mr. JUBAN CAREY ROPMAY (B.A. 2nd (D))	Vice-President
(3) Mr. LAMPHRANG NONGSPUNG (B.A. 2nd (D))	General Secretary
(4) Mr. BANSHANLANG P. MYRCHIANG (B. Com. 3rd (M))	Asst. Genl. Secy.
(5) Mr. SANJOY SOHMAT (B.A 3rd (D))	Sports Secy.
(6) Mr. KAMPHER KHARSHANDI (B.Sc 3rd (D))	Asst. Sports Secy.
(7) Mr. ARCHISTER LYNGDOH (B.Sc 3rd (D))	Music Secy.
(8) Mr. BUWAN KHYRIEM (B.A 3rd (D))	Asst. Music Secy.
(9) Mr. DESMOND L. SHYLLA (B.A 1st (D))	Debate Secy.
(10) Ms. DAIOOHUN RODBORNE (B. Com. 2nd (D))	Disciplinary Secy.
(11) Mr. BERRY V. DIENGDOH (B. Com. 1st (D))	Disciplinary Secy.
(12) Mr. DLIVER THABAH (B. Com. 1st (D))	Asst. Disciplinary Secy.
(13) Mr. BARRISTERWELL MARBANIANG (B.A 1st (D))	Editor
(14) Miss SANIWAN BAREH (XII Sc.-D)	Member (Editorial Board)
(15) Mr. ASKOSHON KR. CHANDY (B. Com. 2nd (M))	Member (Editorial Board)
(16) Mr. KADMAIL RYNJAH (B.Sc. 2nd Year)	Member (Editorial Board)

ORIGIN AND GROWTH OF SHILLONG COLLEGE



S.C. DATTA

(Founder Principal)

*(Reprinted from Souvenir Magazine published on the occasion of
Silver Jubilee Celebration of Shillong College in 1981)*

The need for a Public College in Shillong was felt with the huge influx of students from erstwhile East Bengal in the wake of partition. With the active support of Shri Satyen Kar and Shri Subhash Chatterjee, two young lecturers of the Lady Kean College, I met some prominent residents of Jail Road in the house of Late Benode Ghosh to discuss the possibility of starting a College. A Provisional Committee was formed with Late Benode Ghosh as President, Late Sunirmal Datta as Organising Secretary and myself in overall charge.

To get the move publicly endorsed, a bigger meeting was held in the Bangiya Sahitya Parishad building about a fortnight later. That meeting ended in chaos with one group supporting the move and the other opposing. A notary public, Late Anath Bandhu Datta called me aside and asked me to go ahead ignoring all opposition.

Shri Kar and Shri Chatterjee offered to work as honorary teachers in the initial stage. Permission to hold classes in the morning shift for girls and the evening shift for boys in the Jail Road Boys' High School was obtained. When plans were

ready in May, 1956, Shri Kar and Shri Chatterjee informed me, to my great embarrassment, that they had got appointment in Silchar and Goalpara College respectively which they would be joining on 1st June. It was a small consolation to have an assurance from them that if the plan materialised they would resign their job and come back in mid-August.

With Late Sunirmal Datta in Calcutta most of the time, Late Benode Babu and Shri Benoy Babu were my mentors to sustain me in my efforts to move ahead. As soon as the School Final and Inter results were published in June, printed pamphlets were distributed and newspaper advertisements inserted inviting male students for I.A. and I. Com. classes and girl students for I.A. and B.A. classes. Services of a few M.A.'s and M. Com's working in different local offices were enlisted as part-time teachers on a nominal honorarium of Rs. 20/ p.m. In early July, Shri Kar informed me that two eligible lecturers from Silchar would be available on a pittance of Rs. 80/ p.m. Admission started in late July and by mid August we had about 15 girls and 20 boys on the roll. The College was inaugurated



on the 15th August with a neat function and the classes started the following day. For greater cohesion I was appointed Secretary-cum-honorary part-time Principal. Besides two whole-time teachers and half a dozen part-time teachers including myself on the staff, Shri Kar and Shri Chatterjee had redeemed their promise by joining in early September. All the teachers were very earnest and by their devoted teaching they attracted some fifteen more students, the roll-strength rising to 50.

Shri Kar and Shri Chatterjee, both idealists, were frequently involved in ideological conflicts resulting in the latter's exit after about four months. Poor finances of the College greatly worried us. With most of the students defaulting, monthly fee-income was hardly Rs. 200/. On the day of inauguration of the College, we had collected Rs. 246/ from friends and well-wishers. This was supplemented by about Rs. 1000/ from admission and other miscellaneous fees. Besides, door to door collection of subscriptions accounted for another Rs. 200/ p.m. The monthly expenses were nearly Rs. 600/. It was a tough job for me to balance the budget. We could hardly afford to have a typist. I not only lent my typing machine to the College, I also worked as typist of the College for about five years. One clerk, retired from service in the office of the D.P.I., was appointed after about six months of functioning of the College. But he did not know typing. The Jail Road School peon acted as part-time bearer and in his absence I had often to ring the bell.

Next year roll-strength of the College increased to about 250. Appointment of a whole-time paid Principal was a pre-condition for recognition of the College for purposes of sending up candidates for

University Examinations. The name of Rajen Choudhury, an old man of 70 who had been teaching English was sent. But as he had not the requisite qualification, the appointment was turned down by the University. After futile search for a whole-time Principal for some time, I was literally forced by the staff and Managing Committee members to accept the assignment. I was then a senior member of the St. Anthony's College staff. My pay in Shillong College was fixed at a little over half of what I was drawing there. The Shillong College had then a precarious existence with no affiliation, no campus, no funds and no building of its own. It was a very hard decision for a middle-aged man like me. I knew that the poor finances of the College would not permit payment to me whatever pittance the managing Committee had fixed. The resolution appointing me whole-time Principal was sent to the University which was readily approved. But I deferred my joining as whole-time Principal on various pretexts and continued acting as part-time honorary Principal for another year to avoid strain on the finances of the College. Our purpose was however served. The College received recognition from the University. I actually resigned from St. Anthony's on the re-opening of the College after winter vacation and joined Shillong College on the 17th February, 1958. In the meantime, Shri Dharmananda Das was inducted as President of a small Working Committee later rechristened as Governing Body. He however was transferred to Dibrugarh as D.C. and remained there for about next three years. Shri B.K. Datta having shifted permanently to Calcutta, Late A.B. Choudhuri filled up the vacancy.

During the session 1958-59, roll-strength mounted to more than 500 and B.A. and B. Com classes for boys were

started. There was the acute problem of accommodation. But more imperative need was affiliation of the College to the Gauhati University. As a precondition for affiliation, the University insisted on a reserve fund of Rs. 25,000/ and a College campus with a building of its own. A donation of Rs. 10,000/ was procured from Mrs. Mrinalini Paul besides Rs. 1000/ - each from M/S Bangalaxmi Stores, Shri Rameswar Goenka, and if I remember correctly, from Singhanian Brothers. Besides other small donations, the College received Rs. 2100/ from Rabindra Nritya Natya Sangha and Rs. 1100/ from a film distributor of Nowgong out of two Charity shows. The College funds have also improved by then with a Government grant-in-aid of Rs. 500/ p.m. The problem of Reserve Fund was solved. In our frantic search for a College campus we persuaded Late Mr. Haniff of Abdul Gaffur & Sons to offer his cantonment land just above the Khan Motor Works on a modest price of Rs. 28,000/. But the local military stood in the way. Late A.B. Choudhuri and myself proceeded to Delhi and met the Defence Secretary who placed us in contact with the Estate Officer. We returned from Delhi with solemn assurance from the latter that the necessary approval would follow. But the local military appeared to hold the key and the permission for transfer of the land was surprisingly granted to Shri Rameswar Goenka for starting a Girls' School.

Our search continued and we ultimately completed negotiation for purchase of the present campus from Shri Maham Singh's mother at a price of Rs. 75,000/ to be paid in two instalments. But a powerful group opposed the purchase on the ground that it was lonely and inaccessible with three other established Missionary colleges having built-up tradition in the neighbourhood. The

Shillong College, they asserted, if located in such a place would collapse for want of students. We won after a hard fight as they could not suggest any readily available alternative plot immediately needed for the survival of the College. We have by then built up a fund of Rs. 50,000/ which we paid and registered document for transfer of the land.

With no funds to start construction, we were in a serious dilemma. We were in fact in a vicious circle. No Government grant would be available without affiliation of the College to the University and affiliation would not be forthcoming without building to be constructed which needed block Government grants. Late Dr. Birinchi Kumar Barua was then in charge of distribution of U.G.C. grants in connection with introduction of Three Year Degree Course next year. Accompanied by Dr. Mohini Saikia, then a lecturer of the Shillong College and erstwhile students of Dr. Barua, I approached the latter with a fervent appeal for grants. He, as was expected, pointed out that the Shillong College being non-affiliated was not eligible for U.G.C. grants. Our earnest pleadings to him to save this venture with which was linked up the survival of a few hapless teachers and a large number of destitute students aspiring after higher education, had the desired effect. We returned with an assurance from him that he would move the U.G.C. for a special grant. To our great relief, in about a month's time, we received a letter from him sanctioning a handsome grant of Rs. 1,60,000 to be paid in instalments according to progress of construction. The plan of the proposed building drawn up by Late S.P. Choudhuri and submitted to the U.G.C. had already been approved. After completing formalities of inviting and accepting tenders, construction started in

right earnest under the overall guidance of Late S.P. Choudhury, the Chief Engineer of Assam State Electricity Board. Late Dr. B.K. Barua and Late S.P. Choudhury rendered yeomen's services to the Shillong College which deserve special mention. Dr. Barua made the U.G.C. grant available at a critical stage of the history of the College and that by overcoming the opposition of the Gauhati University. Late Choudhury took keen interest in the complicated construction and spared the College expenses to the extent of Rs. 30,000/- of which Rs. 10,000/- accounted for cost of the plan of the R.C.C. building worth Rs. four lakhs and emoluments of a qualified engineer to look after the construction which could not be finished even in three years.

With the progress of construction of a barrack type structure and that of the R.C.C. building, temporary affiliation was easily obtained. We soon succeeded in securing more grants – Rs. 80,000/- from Relief and Rehabilitation Department and an equal amount from Tribal Areas Department. Roll-strength was increasing by leaps and bounds with shifting of the College to its new premises in 1962. Services of part-time teachers were replaced by whole-timers whose number swelled to about twenty. The initial pay of whole-timers was fixed at Rs. 175/- p.m. and they were placed in the then University scale. They were also drawing a night-shift allowance of Rs. 50/ p.m. But some ambitious teachers became restive for further rise in pay and allowances trying to kill the goose that was laying the golden egg. I was for building a strong reserve to put the finances on firm footing. But some of them did not see eye to eye with me and confrontation followed. That the College had a great potential would be obvious

from the fact that besides a few top positions in Pre-University Examinations, students of the College obtained first class Honours in Education, Economics and Political Science. The College in its earlier years had enviable reputation in cultural spheres. Under the able guidance of Prof. Dibyendu Guha and Prof. D.S. Rawat, the College won several trophies in Inter-College Music Competitions. Cultural shows on the occasion of College Freshers' Social drew large gathering. On one occasion due to insistent public demand, the cultural show had to be repeated in the Shillong Club in the presence of an elite gathering.

With roll-strength exceeding 1000 and temporary affiliation extended up to B.A. and B. Com standard, we planned to open Pre-University Science classes in 1964. With an improvised laboratory and some part-time teachers the response from students was quite satisfactory. P.U. Science classes having been recognised, after two years we started B.Sc. classes with improved laboratories and some whole-time Science teachers. In the mean time roll-strength of the College had mounted to more than 1500 and the Arts and Commerce sections were placed in the deficit system of grant-in-aid. But with blatant discrimination, the monthly grant-in-aid continued to be Rs. 6000/-, other similar colleges getting three to four times that amount. Even with that handicap the Science teachers were also placed shortly in the higher Government Scale out of College Fund to which they were not entitled.

I frankly admit that the College did not come up to the image I visualised. I need not recount in details the impediments that stood in the way of a healthy growth of the College.

An ambitious plan to construct a double-storeyed building out of funds specifically sanctioned for the purpose by the U.G.C. to be supplemented by State Govt. grants and Building Fund of the College was drawn up. As per sanctioned plan, the ground floor was to be utilized as an auditorium with separate canteens for students and staff to be attached to it. The first floor was to be utilized as Teachers' Common Room with Teachers' Reading Room and Reference Library attached thereto. The plan was scuttled due to opposition from unexpected quarters.

Instances are galore and they crop up in my mind whenever I am in a reminiscent mood. I had my ordeal for reinstating a demonstrator who was detained under D.I. Rules and released unconditionally. My action was ratified by the Government. But even then, against all norms and Rule of law, detractors raised a tempest in a tea-pot to harass me. Exactly similar actions of two other

Principals who did not even care to have their actions ratified by the Government was not, however, called into question.

I remember with pleasure my cordial relation with the students in general who actually sustained me in my constructive activities against heavy odds. At the time of my retirement in 1970, the College had a laboratory worth Rupees One and half a lakh, built up without any Government or U.G.C. grant, land and buildings worth about Rupees Six lakhs besides Rupees Two lakhs and half in cash and reserve. The last monthly recurring grant drawn in my time was Rs. 12,000/-. With teething trouble now over, the College must have made phenomenal progress during the last eleven years. On this happy occasion of its Silver Jubilee, I wish the College and people associated with it god-speed. ♦

(Late Prof. **S.C. Datta**, who was Principal of Shillong College retired on 31.08.1970)



A Hat trick in Nobel Prize

Only one family in the World has completed a hat trick in the Nobel Prize Awards.

Marie Curie and her husband Pierre Curie shared the Physics prize in 1903, and Marie Curie also won the Chemistry prize in 1911. Then in 1935, their daughter Irene, with her husband Frederic Joliot Curie, won the Chemistry prize.

* * *

Our College

A RECOLLECTION

Re-printed from Shillong College Annual Magazine 1982-83

P. DEB

Department of Chemistry

Our college, Shillong College, is the largest coeducational College in this region of India with all the three faculties, Arts, Science, Commerce upto degree level. The Silver Jubilee of the College was celebrated with pomp and splendour from the 24th September, 1981. Naturally, when an institution grows, those who remain associated with it from its very beginning, have devotion and sacrifice for the welfare and growth of the institution and the staff of Shillong College, past and present, do not lack in these virtues. For very obvious reasons, a college, starts with Arts and Commerce facilities and when the fund position of the college improves, it opens its Science wing. So Shillong College was founded, on a very auspicious day, the 15th August, in 1956, with arts and commerce faculties. Though the study of Science is very much dependent on Mathematics, yet, as the subject does not have any laboratory work, and the subject can also be studied by the students of other faculties, Mathematics was also taught during those early days. The teacher was Prof. P. Dutta, (S.E.C) and later on, Prof. P. Bhattacharjee (S.E.C) used to teach the subject, till Prof. B.C. Goswami joined the department in early 1963, Profs Datta and Bhattacharjee rendered voluntary services.

The teaching of Science subjects in Shillong College upto P.U. level started in 1963. The present library* was the combined laboratory of Physics and

Chemistry and the roof of the present Assam type building was the Biology laboratory. Shri Balaram was the bearer in the Biology laboratory and Shri Loknath was the bearer in the combined Physics and Chemistry laboratory. The teaching staff were :- Prof. P.V. Rao (L.K.C.-Chemistry) Late D.B. Deb Roy (S.E.C.-Botany), D.C. Dhar (S.E.C.-Zoology), P. Bhattacharjee (S.E.C.-Physics) Shri K. P. Nath and Shri Jimmy Rao were appointed as permanent staff, as demonstrators, in Chemistry and Biology, respectively.

I left St. Anthony's College on First April, 1964 and joined Shillong College on the same date, as the Head of the department of Chemistry. I was closely followed by Profs. U. Kakati (Botany), P. Das (Chemistry), K. Datta (Zoology), A. Matin (Physics) and Sri Rajat Das (Physics). In the same year, Sri P. Das and A. Matin left the College. Prof. K. Roychowdhury (Chemistry) joined us. Due to temporary vacancy in Physics, I started to take Physics classes also, till Profs. P. Bhattacharjee and B. M. Goswami both from S.E.C. joined the department as "part time" lecturers. They were with us, till Prof. R. Dutta (Physics) joined in 1965. In the same year, Mrs. A. Datta (Botany) and Shri Parimal Chakraborty (Biology) joined. Today, when I look back, my heart sobs, as, probably, never again, we shall find Sarbasree; K.P. Nath, K. Roy Chowdhury, M. Purkayastha, T. Sen, R.C. Das, E.

Solomon (all in Chemistry), A. Matin, P. Bhattacharjee, B.M. Goswami (all in Physics) Late B.M. Deb Roy, Parimal, Dr. I.K. Singh (all in Botany) D.C. Dhar, P. Mukherjee, J. Chattaraj (all in Zoology), P. Bhattacharjee (Math), above all, our beloved much respected, founder Principal, S.C. Datta (Math), among us.

The growth and development of Science faculty can be reviewed under three phases; viz- 1964-65, 1967, 1978.

Immediately after I joined the College on 1st April, 1964, Principal S.C. Datta called me to convey a very sad news that the Gauhati University had not approved our laboratories as the University practical examination centres for our P.U. students that year, and we were to choose between St. Anthony's and St. Edmund's College. I did not agree to that choice, mainly on the point that if it was done so, then, from the subsequent years, there would be a very high fall in student's enrolment in Science and the faculty would remain cramped for a very long time. I sought for two things, man-power, and money. I also requested him that at Gauhati, when he would go for the University question papers, he might meet the Vice-chancellor, Dr. H.J. Taylor, for reconsideration of the matter. I had gone through the report of the University and I observed that, there was no fault in it. I found, I had only three weeks at my disposal.

The most difficult job was with my own laboratory. Practically, there was nothing in the laboratory. Chemistry laboratory is completely different from other laboratories. Biology laboratory upto P.U. standard requires, a few microscopes, slides, dissecting trays, specimen, and a few apparatus. Physics Laboratory upto P.U. standard requires minimum one set of apparatus for each experiment, as per the syllabus. It is not difficult to have multiple

sets of spherometer, Screw-gauze, slide calliper, glass slab, bar magnet. But, Chemistry laboratory requires exhaust fans, running water system, gas connections, a desk for each student containing six different types of reagents, a general desk containing twenty four general reagents, plenty of different kinds of glass and nonglass wares, plus various types of salts and different chemicals for acid-base titrations. To add more to it, the laboratory must have a good stock of each of items, mentioned above. The library room was divided into two parts by a temporary partition and the Biology laboratory# was shifted to the present professors' common room. Prof. U. Kakoti was asked to do the needful. Incidentally, the construction of the present Physics laboratory was completed, but the works for electric wiring, floor, white wash of the walls, were still left. The room was divided into two parts by a temporary partition. These works started simultaneously in the Physics laboratory. Prof. P. Bhattacharjee made a list of apparatus for Physics laboratory. For the Chemistry laboratory, a lay-out of the laboratory was made, so as to, put all the pipelines for water and gas connections under-ground. A very big list for all the requirements was made, construction of the furniture was started on the Verandah in front of the room (our present urinal) to keep the gas plant started. All these works were started together. We used to work even on Sunday. All the things, arrangements, making of stock registers were completed within seventeen days. Incidentally, I got help from two competent persons Late Mr. John, the plumber and Sri Tanka Prasad, the laboratory bearer. I shall tell you a beautiful story which happened at that time. We were searching for a gas plant. One day one gentleman came to tell us that he was the representative, of the "Mansfield". He had

a gas plant which was declared condemned by a College at Gauhati. I agreed to try with that one with a condition that, if I was successful to operate it he would give us a rebate of Rs. 2000/- That very gas plant is still working and is in perfect condition today, in my laboratory. Dr. Taylor inspected our laboratories at 9.30 a.m. on the 24th April, 1964, and at that hour, I was invigilating in Room no. 4 for P.U. English 1st paper. We got his approval. In June, 1964, I proposed to Principal Sri S.C. Datta. to start B.Sc. classes. At that time it was a course of three years and in my opinion, that was quite a long time to equip the laboratories. In June, 1965 I requested Principal, Sri S.C. Datta to start the course of Mathematics Honours. He, at first, told me that department was under- staff. I replied to him that he himself could fill up that gap, in his own room. Of course, Prof. K.K. Chowdhury joined the college in 1965 and the problem of the department was solved. Our first batch of student appeared B.Sc. final examination in 1967.

We had, no doubt, job satisfaction, but, we did not have job security. The Gauhati University, till then, did not give us Permanent affiliation and so the Assam Government did not bring us under "Grants-in-aid" scheme. In 1967, Assam Government revised our payscale with effect from 1966. While, all our friends, in other two faculties were talking of individual benefit, we the poor science teachers with dry and worried faces, were silent on- lookers. Prof. B.B. Datta (Philosophy) was then officiating Principal of the college. As we were not then under "Grants-in-aid" Scheme of the Government, we knew it well that we were at the mercy of the College Governing Body. It was told that the college fund was too poor to bear the additional burden. Each of us was facing a crisis in our life. Completely

frustrated, being under great strain, were desperately looking for an outlet. On leaving confirmed and permanent jobs, many of us joined the college. Those who were afresh, could get jobs, even better elsewhere. At last, we took a bold decision to non co-operate with the college authority. It was in the later part of August 1967, the Governing body sat. It was a decisive meeting for us. We won half the battle, because, we were not awarded arrear, due from 1966 to July 1967. Thus, on average each of had to forego Rs 2000/ only. We had, rendered several years' of Service without getting cognition from the Government, sacrificed best part of our life for the cause of the institution and helplessly, used to look at the junior colleagues of other faculties, who had better job securities than us. It continued till 1975. In 1975, the Government of Meghalaya recognised our services and now, we are safe. From 1964 to 1975, it was a long tiring journey with worries and frustrations. In the mean time say in 1968, we shifted to our present laboratories.

In 1978, we started teaching of Honours course in Botany and Zoology. We shall start teaching Honours course in Physics and Chemistry, soon. We are waiting for the proposed new syllabus.

This article, remains incomplete, if something is not said about students. We have found them very co-operative and obedient. The B. Sc. result is always better than P.U. Sc. result. As mentioned earlier, that the first batch of students appeared B. Sc. examination in 1967, the result of that year reads as such :- ten appeared, passed eight, Distinction two. Since then, we never looked back. Till 1976, on the average, four students would get Distinction in B. Sc. out of which on the average 25% came within the merit list. To mention a few Thom Kharkongwar in 1968, was in the merit list. In 1969, we were confident that in B. Sc.

Sri Achinta Nag would stand first but, as ill luck would have been he stood 4th in order of merit. In 1970 Smti. Aparna Sharma stood 8th in B. Sc. Sri Priyotosh Chakraborty stood first in B. Sc. and won National Scholarship in 1976. From 1978-79. N.E.H.U. has increased the qualifying mark for Distinction from 50% to 60% in aggregate. In general the present day students are facing difficulties to score 60% in aggregate, mainly due to the subject, English. Sri Ramesh K.K. is our student to get Honours from Science faculty (Zoology). This year, Sri Malay Dey and Smti Krishna Das have stood first in Zoology Honours and Mathematics Honours, respectively. In 1968 we were surprised to find that, amongst all the P.U. Sc. candidates of G.U. only five candidates secured distinction marks in three or more subjects and our Sri Kankan Roy was one of them. The other four were first four in the University but Kankan was nowhere, among the first ten. In 1979, Sri Arivinder Singh Sachdeva was placed 8th in the merit list. In 1980, our percentage of Pass in P.U. Sc. and Degree Science are 65% and 60% respectively.

Our students have taken part, in extra-curricular activities also. Actually they find less time than their counter parts in Arts and Commerce faculties. For Science students the college routine is from 9,15

a.m. to 4 P.M. Yet Smti Angela Pariat has set two N.E.H.U. records in 400 m and long jump. She also represented N.E.H.U. in Basket ball. Since 1974 Meghalaya Science Society is organising Science talent competition among the school and college students. In the past Sri Ashish Das Gupta (B.Sc.) and Smti Banylla (P.U. Sc.) stood first in their respective groups. This year Sri Pradip Deb Chowdhury (B.Sc. I/yr.), Shri Pallab Chowdhury (B.Sc. II/yr.) have stood first in their respective groups. Moreover, Sri Pradip Deb Chowdhury also won a special award. "Anup Kumar Agarwal" award.

I feel jealous of the students who are of the age group from 14 to 17. I shall retire before the "Golden Jubilee" and I shall pass away from this beautiful world long before the "Diamond Jubilee". But these students, shall definitely live, minimum for another fifty years. They shall proclaim, "We have seen the Silver and Golden Jubilees of this college and today, we are attending the Diamond Jubilee also."

1. Honours courses in Physics and Chemistry were stated from 1987 and 1986 respectively.
2. Prof. P. Deb, who was Head, Dept. of Chemistry, expired on 21st July 1988, while he was still in service.

* Currently, it is College Office.

Now, it is Hall No. V.

"In the last analysis, fame is only the epitome of all the misunderstandings which gather about a new name." Rainer Marin Rilke

For a biologist, the alternative to thinking in evolutionary terms is not to think at all.

Sir Peter B. Medwar, Noble Laureate.

Mother-in forms



(Reprinted from Shillong College Annual Magazine 1982 – 83)

O.T. SHANGPLIANG B. Com. 1st Year (1982)

MOTHER-ARITHMETIC :

A teacher in a school put this question to little Sam, in the arithmetic class. "Sam, suppose your mother made a plate of sweet halwa and there were ten of you at the table, your father and mother and eight children. How much of the halwa would you get?"

"A ninth, Sir," was the prompt answer.

"No, no, Sam; now pay attention. There are ten of you. Ten remember, Don't you know your fraction?"

"Yes, teacher," was the swift reply of little Sam, "I know my fractions, but I know my mother also. She would say that she didn't want any halwa."

Everybody really understands his mother, for her spirit of unselfishness had impressed him at an early stage. This is characteristic of every mother. She was a willingness to deny herself for her husband and children. How unselfish is her love. She spends hours toiling for her

children while they are fast asleep in bed, and she calls her labour love. She never complains, but goes on doing things with a cheerful heart. She is a willing slave, but her slavery is that of love. She would not change her life of slavery for mines of precious gold or years of cushioned ease.

MOTHER-HEART :

There was once a Frenchman who loved a woman who was a notorious thief. This woman hated the man's mother. One day, the man in his blind love for the thief offered her any gift in return for her love and she said, "Bring me, then, your mother's bleeding heart" And he, in return, in his madness, slew his mother, and plucking out her heart hurried by night through the streets, carrying it to the cruel woman to whom he had given his soul. But as he went he stumbled and fell, and from the bleeding heart came an anxious voice ; "My son, are you hurt?" Not even murder could kill that mother's love; it lived on in that torn heart. Can children be worthy

of such mother love, and love her in return for unchanging, undying, unending love? Mother is the best friend one can have. When all the world has deserted you, she remains. When everybody else doubts you, she believes you. When all around is in despair and despondency, she still hopes. When everybody else surrenders, she fights on. There is no better earthly friend for any one than mother—from the cradle to the grave.

MOTHER-PATHOS :

One summer a farmer moving a patch of lawn noticed the mangled, fluttering body of a partridge. From under it came out a good little ones. She could have flown easily to safety, but she stayed to protect her young ones even at the cost of her own life. How typical of a mother's sacrifice! Hundreds of stories of mothers like this who have given their lives for the sake of children could be mentioned. All are true and natural.

A mother is the holiest thing on earth.

MOTHER-LAWS :

We can always admire a man who honours and loves his mother. Honour and love are shown in obedience. A man who has no respect for his mother, whatever may be his position in society, he has lost his manhood and is not worthy of being called a man. All good people are respectful and obedient to their mother. Once a mother taught her boy all the good way and good paths that one should take in life. She left an impression upon his mind that she cared for him for his character. Yet he was not faithful to

his mother's wishes. He grew to be a successful man in business and became very rich. One day, after his mother had been dead for twenty years, he thought he would build her grave richly. As he came to plan the building he stood beside her grave and a thought came to him that while his was alive she had wished him to walk in right paths. That very night he could think of nothing else. All her teaching and example came before him and he became a new man after his mother's heart.

MOTHER-DUTY :

Every man is same mother's son and every woman a mother's daughter. Motherhood is not restricted, but it is universal. It is well known that when Napoleon was asked what was the greatest need in France, he replied, "Mother". It is to be feared that the supreme military genius was thinking of mother as a necessity for bringing up soldiers, rather than mothers in the highest and most sacred sense. If some one were to ask today what is the greatest need in India, my country, would I be wrong to reply, "Mothers?" Mothers who are essentially pious, mothers who depend on the unseen, mothers who regard it as a solemn responsibility and an unalloyed joy to bring up their children in good teaching and in good practice.

The world only sees the successful son, and the mother is but a rung in the ladder upon which he climbed. Her name or face is never seen in the newspapers. Only the son is landed and held up to admiration.

Yet, it was the sweet, loving face in the background that made his very life and existence possible. ♦



MY VISIT TO KARGIL

— A Report

FREROLAND JYRWA
IInd Year B.A. (N.C.C.)
SHILLONG COLLEGE
SHILLONG

The call of adventure beckoned me to join N.C.C. When I was at a very young age I was very fond of adventure and fortunately, when I got the opportunity to enrol myself as a member of N.C.C. in 1997 I was very excited. During the last two years in N.C.C. I did participate in many adventurous activities and camps including the BLC (Basic Leadership Camp) at Delhi, which was held from 8 October to 7 November, 1997. However, I shall never forget the phrase which says "*where there is a will there is way*". The most happy occasion of my life came in my way when I was selected to visit Kargil, the scene of many a hard fought tactical battles only a year back. Later, when I broke out the news to my parents, they also felt proud about me and gave me full assurance and encouragement and this only boosted my confidence since, I was the only student from Meghalaya to be selected and to visit such a place. It was, to me, a great privilege and honour. Here are some of my experiences during my recent dream trip to Kargil :-

On the 29th of September, 1999 I left Shillong for Guwahati and there I met the rest of my N.C.C. Companions selected from all the North Eastern States. Further, we were briefed by the Training Officer and Group Commander at Guwahati about our travel arrangement and the tour. From Guwahati we left for New Delhi by Brahmaputra Mail on the 3rd of October, 1999 at 0830 hrs. From Delhi we proceeded to Chandigarh transit camp

where we met the most of the N.C.C. Contingent consisting of IANO's and 32 Cadets coming from all over India.

We halted at Chandigarh and started preparations for our onward journey. The preparations included documentation, medical check-up including ECG & X-Rays issue of clothing and a short speech from the Commander briefing about the effects of high altitudes before visiting Kargil.

On the 6th October, 1999 we left Chandigarh by an IAF aircraft No. K2267 and landed safely at Leh. However, the first thing that struck me about Leh was the Landscape and the lofty mountain ranges which can be seen from the height of about 12,000 feet. Later, at Leh we were received by Col. L.B. Mishra, Group Commander of Kanpur Group. During our stay at Leh we visited the **Shanti-Stupa** the oldest temple built by the Japanese, the **Hall of Fame** and then the **Ladakh Scout Training Centre** of which Captain Ashish briefed us about the centre, its activities and the Ladakhies. We were also shown the computer simulator and INSAS rifle.

The next day we visited the Artillery Regiment at Karn and we were briefed about the role played by the regiment during the Kargil War. Later we were taken to another centre showing us the anti-tank Missiles and BMP-I.

The BMP-I was displayed and we even got a chance for operating it. In the afternoon we were taken to a helicopter

unit and witnessed the role they played during the war as well as the daily maintenance of troops at such high altitudes.

On the 8th October, 1999, we left for Kargil, our main destination. The sheer height and drops while travelling along the long and winding road was magnificent and a bit frightening too. However, the confidence and encouraging words of our escorting staff were comforting. We reached Kargil at about 1930 hrs. in the evening. The next day we visited the Brigade Hqrs. which still bore the scars of Kargil war. At the Brigade Hqrs. Col. A. Nayar explained to us about what is LOC (Line of Control) the conduct and progress of **Operation Vijay** and its after effects. We were taken to the helipad nearby and shown the **War Memorial**. We also visited the **Air Defence Artillery Units** and saw the famous **Bofors Guns** and **SAM 40-EGLA Missiles**.

The day ended with a lunch by the side of the Surn river where we could also interact and also gain many knowledge from the officers most of whom took part in **Operation Vijay**. Further, from Drass new point, we were shown the Tollolung Ridge and Tiger Hills. These two mountains features overlooks the Srinagar Kargil highway. We were also explained how the battle for these two features were fought.

The highlights of the visit to Drass sector was the collection of letters and cards sent by children from all over the nation to the brave soldiers of the Indian Army.

On the 11th October, 1999, the Director General NCC, Lt. Gen. A.S. Rao, AVSM came to meet us at Kargil and we exchanged our views and the experiences of the unforgettable tour with him.

Our return journey was via Srinagar. We spent two days at 215 Transit Camp.

Later, an interview with Doordarshan was also organised at Srinagar. We left Srinagar by another IAF Aircraft for Chandigarh and proceeded by road to Delhi on the same day (14th Oct. 1999). On 15th Oct. '99 we were invited to the Kashmir House where we met the Chief of Army Staff Gen. V.P. Malik and a Memento was presented to us by the Army Chief.

On the 16th Oct. we returned to Guwahati by Brahmaputra Mail, reached Guwahati on the 18th and Shillong on the 19th Oct. 1999.

The visit to Kargil for me was very educative and an eye-opening, having seen the area myself I could understand better the hardship faced by the Indian Army. The steep and high mountain ranges are challenging and only the fittest can overcome many a hardship. During my visit I was informed of the ways to join the Defence Forces and avenues created within the forces which sound very interesting.

Dear friends, before I conclude this interesting journey to Kargil I would like to encourage each and everyone to join the NCC since this will be the first step by us as students to grab this opportunity and may be, who knows, the day will not be far from our imagination, that many of us as Meghalayans can serve better for the Nation by joining the Defence Forces and keep the Tri-Colour high by following the footsteps of the great martyrs from our State the **Late Capt. K. Clifford Nongrum** for his bravery and sacrifices which has touched each and everyone of us and has shown us the path as the role-model of the youth through his inspirations and dedication to the Nation as a whole. ♦

"LONG LIVE THE INDIAN ARMY"



TIROT SING

AND THE RESISTANCE MOVEMENT

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

It was 165 years ago that U Tirot Sing breathed his last in Dacca on the 17th July 1835. For so long, the exact date of Tirot Sing's death could not be established, and many scholars gave different views. At first the 29th March was observed as the Death Anniversary of Tirot Sing. This date marked the installation of the nephew of Tirot Sing U. Rajon Sing as his successor in 1834. It was through the views expressed by some educated Khasi like Maham Singh and others, who wrote to the Government against the observance of the 29th March as the death anniversary of Tirot Sing. The Government shifted the date to the 04th of April, and this date was observed as Tirot Sing's Day. This date is significant, as it was on this day, in 1829 that the Khasi people under the leadership of Tirot Sing and other chiefs launched their war of resistance against the British. It was Dr. D.R. Syiemlieh, Reader, Department of History, North Eastern Hill University, who through his sincere effort came across a document, that revealed the true light on the date of the death of Tirot Sing that is 17th July, 1835.¹ This ended the long misconception of the people which they have come to believe due to non-availability of facts.

EARLY CONTACT OF THE BRITISH WITH THE KHASI :

The early concern of the British with the Khasi and Jaintia Hills was commercial. They first got acquainted with the Khasi and their land with the acquisition of the Diwani of Bengal in 1765, where they acquired Sylhet from the Moghul emperor. Necessities of trade and commerce arising from the Khasi lime quarries from which Bengal had drawn its supplies from time immemorial attracted European enterprises to the Khasi Hills.² By the acquisition of the Diwani, the Company took over the monopoly of the lime trade. This active interest in trade with the Khasi, drew the British merchants into commercial relations with the proprietors of the mines, the Khasi Chiefs.³ The commercial interest of the British in these hills and the need of a direct road through the hills to connect Sylhet with Assam, led the British to gradually annex the Khasi hills.

In 1824, the British became involved in the Burmese War which ended in 1826 by the Treaty of Yandabo, this treaty is very important for the British colonisation in North East India. As a result of the

Treaty, Assam was annexed by the British and David Scott was appointed as the Commissioner of Assam in addition to his position as the Agent to the Governor General for N.E. Frontier. These development opened a new chapter in the history of the Khasi.

ANGLO KHASI WAR :

While organising their administration in Assam, the British took the duars in the Khasi Hills - Assam Borders under their control. These duars were under Khasi rulers, the most important was Borduar which was under the Nongkhlaw State. Tirot Sing protested against the British acquisition of his ancestral territory in Borduar. In the meantime the British felt the need of a road between Sylhet and Guwahati, this road must pass through Khasi Hills. David Scott, therefore, requested Tirot Sing to bring all Khasi Chiefs to an agreement to allow the British to construct the road. He also announced that in exchange of this, Borduar and rights to the duars in Assam shall be restored to the Khasi. Tirot Sing invited David Scott to the Dorbar Hima or State Dorbar in Nongkhlaw in November, 1826, in which the elders of the State and the neighboring Chiefs were also present. After a prolonged discussion, the Dorbar approved the proposal. A Treaty was signed between David Scott and Tirot Sing. According to this treaty, Tirot Sing was to allow free passage to the British troops through his territory, to furnish men and materials for the construction of the road, and to place himself under British protection against any external enemy.

The role of the Khasi Dorbar was highly praised by the British. Mr. Inglis, an English trader, who accompanied David Scott and the Dorbar remarked thus :

"I was struck with astonishment at the order and decorum which characterised these debates. No shouts of exaltation, or indecent attempts to put down the orator of the opposite party. On the contrary, every speaker was fairly heard out. I have often witnessed the debates in St. Stephen's chapel, but those of the cossayah Parliament appeared to be conducted with more dignity of manners".

Further, Mr. Inglis recorded the following observation :

"Mr. Scott grew rather impatient and ordered a dozen of bottles of rum to be sent up the hill in the hope of putting an end to it. The liquor was returned with a message saying that they would not drink spirits until they had come to the point of issue".

The next morning the debate was resumed, it was continued throughout the day and closed at midnight in favour of the proposition of the British Government. The resolution of the Assembly was embodied in a Treaty, which was concluded with the British Government and the Khasi agreed to help in the construction of the road to connect Sylhet and Guwahati, which was to pass through their territory. At the conclusion of the meeting of the Dorbar Hima or State Durbar, a Treaty was concluded between David Scott on behalf of the East India Company and Tirot Sing Syiem, on behalf of the State.

CAUSES OF THE WAR :

David Scott was impressed by the cool and healthy climate of the hills and thought of obtaining a salubrious spot for the improvement of health. At the beginning, things were amicably maintained, but later a number of causes led to the Anglo-Khasi War under the leadership of U Tirot Sing.⁴ Some of the causes are enumerated below:

1. The refusal of the Company to furnish Tirot Sing with military assistance against his enemy, the Syiem of Rani Boloram.

2. The high-handedness of the military at Nongkhlaw, their harsh treatment to the poor inhabitants and other misdeeds made the people to lose their confidence, in the good word of David Scott. They ill-treated the Khasi labourers, they took away the articles and food stuffs without paying them.

3. Many people of the state had not been informed of the construction of the road and many headmen complained to Tirot Sing that their opinion was neglected in the important matter.

4. After the annexation of Assam by the British, the Khasi Chiefs found that they were deprived of the rights of the duars, the main source of their supplies. They lost fertile agricultural lands in the borders. Trade which was always rich now passed to the British. The British also interfered with the traditional and hereditary rights of the Khasi Chiefs. The people suspected that the ulterior motive of the British was to occupy the Khasi Hills. Thus the Khasi with their innate love of freedom were determined to resist the British.

5. The beginning of the hostility was due to the false and foolish speech of a Bengali Chapparsee, who in a dispute with the Khasi had threatened them with severe consequences, that they would be subjected soon to the same taxation as was levied on the Assamese on the plains, thus resulted in the Nongkhlaw massacre or the beginning of the Anglo Khasi War which started on the 04th of April, 1829 under the leadership of Tirot Sing which ended in 1833.

Tirot Sing became prominent, when he organised and fought war of resistance against the British rule. According to some

authors, on January 13, 1833, Tirot Sing accompanied by a party of swordsmen and bowmen numbering about thirty, with utmost dignity, the valiant chiefs tendered his submission. On 26th January, 1833, Tirot Sing appeared before the Foujdary Court at Guwahati, in lieu of Capital punishment, he was sentenced with transportation to Tennasserim, then he was removed to Dacca till his death.⁵ He was given a pension of Rs. 63/- and a house with a permission to keep two servants. This record is contradicted by a local tradition, which said that it was during the truce arranged with the British Deputies to continue the talk for bringing about a final settlement, when Tirot Sing came out and was captured by Inglis near Pomlaksai. The British had hatched a trick to surprise Tirot Sing and take him prisoner. On that day Inglis accompanied by his sepoy dressed as natives came to an armistice with Tirot Sing at Lumsohmylleng near lum Shyllong in which the interpreter called upon Tirot Sing that the British had come to make peace with him and offer their hand of friendship. Tirot Sing came out before Inglis with 30 bowmen and musketeers, he drew out his sword as a token of irrevorable pledge, he took an oath by licking out the grains of salt from the blade of the sword. Inglis followed suit and did like-wise. Then a man raised an alarm and Inglis's men rushed at Tirot Sing and had him arrested and handcuffed. This was a betrayal by the British to the Khasi.

TIROT SING IMMORTALIZED :

Tirot Sing's name stands out amidst those other Indian leaders who organised and fought wars of resistance against the British rule. His name appeared in the Dictionary of National Biography Vol. IV, 1974. His name is immortalized through writings in books, journals, dramas, poetry

and songs. To honour Tirot Sing, a monument was raised at Mairang in 1954, the foundation Stone was laid on the 15th December, 1952 by His Excellency, Shri Jairamdas Doulataramon, Governor of Assam. He paid his glowing tribute to Tirot Sing in the following words :

"Tirot Sing's name should ever be remembered by the coming generation of the Khasi and Jaintias as that of the brave men who stood for principles and could sacrifice his all for the sake of those principles. This is a great virtue which should be a great idea for the young Khasis and Jaintias today".

"The Youths of the Khasi Jaintia Hills should reflect in their life the priceless qualities of courage and sacrifice which Tirot Sing's career upholds between them".

Another monument was erected in 1986 for Tirot Sing and two other leaders of Meghalaya in the State Library Compound. A commemorative stamp in honour of U Tirot Sing was issued by the Government of India and it was released on the 3rd of February, 1988 in New Delhi.. On the 18th July, 1988 (17th being Sunday) a formal handing over of the stamp took place at Mairang to commemorate his 153rd death anniversary, where the then Union Minister of State for Communication, Shri Giridhar Gomango presented a stamp album on the great freedom fighter of Meghalaya U Tirot Sing. Shri Giridhar Gomango, in his speech said:

"The tribal people of the country has made a remarkable contribution to the freedom movement of the country as well as for the development of the Nation. The supreme sacrifice made by U. Tirot Sing for the country from this region had become a legend. Tirot Sing is a living illustration that tribal people are not lacking behind in any field".

The then Chief Minister, Shri P.A. Sangma, said that the issuing of the

stamp was not only a sign of recognition to the sacrifice made by Tirot Sing to preserve freedom, liberty and our culture identity, but also symbolised the recognition of the people of Meghalaya by the centre. He further said that Tirot Sing had emerged not as a mere leader of Khasi Hills, but as a national leader and a real patriot.

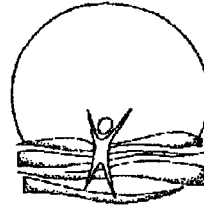
CONCLUSION :

Tirot Sing could have continued as the Syiem of Nongkhlaw, had he accepted the British authority and agreed to pay nominal annual tribute, but he preferred to die as a Chief than to rule as a slave. By his patriotism and sacrifices, he has earned a place in history. Tirot Sing was not a savage, bloodthirsty murderer, as characterised by the British Historians, but a true patriot, a valiant defender of freedom of a very high order. His name survives in the hills as an embodiment of the hillmen's innate love of freedom. Let us follow his example of selfless service, courage and sacrifice to love our country, to fight for justice and truth. □

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IMPORTANT RELIGIONS OF THE WORLD



BY **BIPRADEEP DEB,**
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INTRODUCTION :

Whether one believes in God or not is important. But, the fact that religion exists today in a big way in people's life can never be denied. Each religion is a revolution of what is true and right. They lead men towards good. Let us in this array get to know about the famous religions of the world and their ideologies.

BUDDHISM : Buddhism founded by Gautama Buddha who lived in the 6th century B.C. Gautama Siddhartha, as he was originally called, was born in 567 B.C. at Lumbini in the Nepalese Terai. His father Suddhodana was a Kshatriya ruler of Kapilavastu. His mother's name was Mahamaya. He was given to contemplation even as a child. The sorrows and suffering of the world tormented his loving heart and he abandoned his princely home and started in pursuit of enlightenment at the age of 29. After years of meditation, one day, he got enlightenment under a Peepal tree near Gaya and become the 'BUDDHA'. He gave his first sermon at Sarnath. He died in 487 B.C.

Buddhism is essentially a religion of kindness, humanity and equality. It rejects distinctions on grounds of birth or caste. It is non-Brahmanical because it rejects the authority of Vedas.

A few centuries later Buddhism was divided between two schools- the Hinayana and the Mahayana. The Hinayana school prides itself on maintaining the teachings of the Buddha in their original form. It is prevalent in Burma, Srilanka, Kampuchea and some parts of Vietnam. The Mahayana school converted the human Buddha-sakya muni into an eternal and Supreme deity, presiding over the world helping his devotees. This school is prevalent in China, Tibet, Korea and Mongolia.

The Sacred places of Buddhism are; Lumbini, Bodh Gaya, Sarnath and Kusinagara. The Place of worship of the Buddhists is called PAGODA.

JAINISM : Jainism derives its name from Jaina (the conqueror), the surname of Vardhamana Mahavir, the founder of this religion, although he was the last of 24 Tirthankaras. Rishib was the first Tirthankara. The father of Vardhaman Mahavira was Siddhartha, a chieftain of a tribe in a suburb of Vaisali. Mahavir attained enlightenment in the 13th year of his voluntary exile from home. His teachings are known as Jainism. Jainism does not believe in God. Whatever is great, ethic and power in the soul of man is God. Rituals like Yajna are a waste of time. Mortification of the body, fast,

discipline, modesty, service and 'tapasya' are commended to its followers. It lays great emphasis on non-violence. Even the killing of animals, plant and stones is prohibited because they are presumed to have life. Attainment of Salvation is the greatest object of life. This puts an end to the cycle of birth and rebirth. However, Jainism believes in the doctrine of Karma and rebirth. Mahavira died in 546 B.C.

After 82 A.D. Jainism got split into two groups..... the Digambaras who wear no clothes, and the Shvetambaras who wear white clothes. Their places of pilgrimage are: Mountain of Samata, Papapuri or Pavappuri where Mahavir died, Mount Abu in Rajasthan, Shranvenbegala and Statue of Gamateshwar in Karnataka. The place of their worship is called Temple.

CHRISTIANITY : The religion that commands the largest followers in the world today is Christianity founded by Jesus Christ who was born around 4 B.C. in Bethlehem, Judea. He started preaching about God when he was 30 yrs. His activities roused the opposition of the Jewish priests who accused him of blasphemy. He was crucified under the orders of Pontius Pilate, the Roman Governor. The legend says that Jesus rose from the dead on the 3rd day and was seen by his disciples on numerous occasions during the following 40 days. The Christian faith is founded on belief in Resurrection and Glorification of Jesus on Easter Day. The essence of Christianity is the belief that Jesus Christ is the son of God, and that he came to earth and died to redeem man from sin and restore him to communion with God. Christians claim that the long awaited Messiah, who was to deliver the Jewish people from foreign bondage, had appeared in the person of Jesus of Nazareth. They believe in Trinity (the father, the son Jesus and the Holy Spirit). After world-wide preaching of the

Gospel by His followers, he would reveal himself at the last judgement and reign as Universal King.

Christianity is divided into many groups. The three main groups are : Roman Catholics who are the followers of Roman Church, Protestants who are the followers of Martin Luther and supported the Reformation; and orthodox- the followers of the Eastern orthodox church who are Catholics but reject the authority of the Roman Pope and recognize the authority of the Patriarchate of Constantinople.

Jerusalem where Christ lived and preached, is the most sacred place to Christians all over the world. The Bible is their holy book and Church is their place of worship.

CONFUCIANISM : A religious and moral system of ancient China based on the teachings of the Sage Confucius whose real name was Kung Fu Tsu (born in 551 B.C. and died in 478 B.C.). The main precepts of Confucianism are contained in the Analects and in the works of Meng- Tzu who is known as the 'Second Inspired One'. Confucius was a moralist and placed more emphasis on the proper management of society than on religion. He advocated regularity in life, temperance in food and drink, obedience to parents, justice to social inferiors, respect to social Superiors, truthfulness, etc. He hoped for the appearance of a True King (Wang) who would rule his empire by the force of his own moral example. Peking (now Beijing) is the city sacred to the followers of this religion.

JUDAISM : Judaism is the world's oldest and most ancient monotheistic religion-honouring a single God, and from which arose later, both Christianity and Islam. Judaism, the religion of the Hebrews, is a name given to the faith and

observances of the Jewish people and is a blend of religious doctrine, prophecy and social laws which have grown up over more than 4000 yrs. Moses, Israel's chief prophet and leader, is regarded as the founder of Judaism. The Old testament (Hebrew Bible) tells how, at God's command, he led his people out of Egypt and across the desert to the edge of Canaan (later called Palestine).

On Mount Sinai, God appeared to Moses and gave him the law, including the ten commandments, to be a guide for the nation. Judaism is said to have been in existence even before Moses came on the scene. The first historical figure among the Hebrews is Abraham who left his home in Mesopotamia in response to a divine call. It is said God made a covenant with Abraham to carry the message of one God to all mankind. In return, Abraham was promised the land of Canaan (Pelestine) for his people's inheritance. Famine forced the family of Jacob (also known as Israel) to leave Canaan and settle in Egypt where eventually they were enslaved by the Egyptians. It was left to Moses to liberate the Hebrews from Egyptian bondage and to lead them to a land of milk and honey promised to them by God. On the way at Mount Sinai, Moses received the Ten Commandments from Yahweh or Jehovah, the supreme God. Judaism is a simple religion which aims at a moral life. For the Jews, right action or conduct is more important than right belief. Every good man is assured of heaven. Judaism is opposed to self-imposed suffering, idleness and asceticism. Yom Kippur-the Day of Atonement, is for the Jews the holiest day of the year, one of fasting, prayer, confession and rededication. Jerusalem is their holy city and Torah (or Law) their holy book. Their place of worship is called Synagogue.

Zionism has its roots in the age-old longing of the Jews to return to their holy

land of Zion (Jerusalem). The Jews had been living scattered in different countries of the world, suffering persecution, since both the parts of their ancient state Israel were destroyed and occupied by the Assyrians in 721 B.C. and Babylonians in 587 B.C. It was only in 1948 that they got a State of their own in Palestine, (called Israel). Zionism began to become an international force in the late 19th Century. In its modern form it is a nationalist movement which seeks to bring back the dispersed Jews to the land of Israel.

ISLAM : Islam is an Arabic word meaning submission to God, and a Muslim is one who submits. The name Islam to this religion was given by its founder, prophet Muhammad after a series of revelations about the nature of Allah, the one true God. The core of the Islamic faith is belief in the unity of God as supreme lord of the Universe, arbiter of man's fate, all-powerful, all-knowing and all-pervading. Muslims pray only to God, and the one sin which has no forgiveness is to compare any creature with Him. Islam preaches the unity of God, the inevitability of judgement and the futility of worshipping idols. There are five main duties of Muslims : (i) profession of faith (Kalma) (ii) saying prayers (Namaz), (iii) giving alms (Khairat), (iv) keeping the fast (Roza), and (v) making the pilgrimage (Haj).

Muhammad was born in Mecca in 570 A.D. At the age of 40 he began to have visions. Opposition to his preaching compelled him to flee to Medina in 622 A.D. (Hejira or Mohammedan Calander begins from this date). However, soon he was able to capture Mecca with the support of his followers whose number was now growing. He died in 632 A.D.

After the Caliphate of Ali, Islam got divided into Sunnis who are orthodox Muslims, and Shiites. Both accept Koran/ Quran as the divine word, the Shias

believe that the rightly guided Imams (leaders in the succession of Ali, Prophet's son-in-law and the 4th Caliph) received special revelations beyond those given in the Koran. They are thus believed to be infallible and sinless. The Sunnis regard this as heretical.

A Sect of the Shiite Muslims is known as Ismailies, who recognise Aga Khan as their spiritual leader.

Another break away from orthodox Islam was the mystical movement of Sufism. The Sufis sought to restore to the religious life of the Muslims, the element of personal communion with God.

Koran is the holy book of the Muslims and Mecca is the place of their pilgrimage.

HINDUISM : Hinduism, unlike many other religions, has no founder and no set creed. Its many Sacred writings come from widely different dates and places. It includes myths and cults, philosophical systems and devotional practices of great variety. It is a way of life as well a religion, and its social structure has remained remarkably constant. The roots of Hinduism lie in fusion of the Aryan's religion with that of the people they conquered when they migrated to India. The Aryans' religion is known from their hymns and rules of sacrifice collected over many centuries in the Vedas, the oldest Hindu Scriptures is the Rig Veda. With the passage of time, the Aryan tribes gradually absorbed aspects of the older religion of the Indus Valley like rigid ascetism, techniques of self discipline, ritual baths, and popular Cults of female as well as male gods. The caste system in Hinduism came down directly from the social structure of the Aryans who divided their Society into the three functional groups and regarded the native population outside their system constituting a fourth class i.e, of untouchables.

In course of time certain doctrines were developed which came to play an important role in Hindu thought. The most important of them was that of Karma or reincarnation in accordance with a person's merit. It means that when the body dies, the soul is repeatedly reborn within a new organism. The endless cycle of rebirth is called Samsara, while Karma is the principle by which men's deeds have consequences in this life and in future lives. The law relating to individual's duty to the Universe is called Dharma. Moksha is the ultimate objective in Hindu's life. Moksha or freedom from the cycle of rebirths can be attained by means of spiritual exercise.

Upanisads expresses the idea that Atman, the soul of man, is ultimately one with Brahman-the Creator. The Upanisads tended to emphasise the impersonal and mystical god. Later, however, there was a reaction in Hinduism in favour of a religion of personal devotion. At this time the gods, Vishnu and Shiva, acquired as supreme position. Rama and Krishna were Vishnu's Avatars who come and will come to help men in times of their special need.

On the Philosophical side, many schools of thought were developed in Hinduism. The most influential is Vedanta. In its strictest form it is Advaita or monoism preached by Shankaracharya. Not only did he organise Hinduism by establishing four monasteries (called Dhams) of Sringeri (Karnataka), Dwaraka (Gujarat), Puri(Orissa) and Joshimath near Badrinath, but also purged Hinduism of many cults and practices. Ramanuja modified Shankara's Philosophy of Advaita and preached a new philosophy Visishtadvaita or qualified monism. In contrast to Karmamarga of Sankara, Ramanuja advocated Bhaktimarga or deliverance by way of devotion to a compassionate God. The reform or renovation of Hinduism was carried forward by Madhwa of Karnataka

who was the exponent of dvaita or dualism, but all the three stressed the importance of 'bhakti' or devotion to a personal god. The reform was continued by a number of saints and sages in different parts of India. Among them the notables are: Ramananda of Allahabad; Vallabhacharya of Benaras; Namadeva of Maharashtra, Mirabai of Rajasthan; Surdas from Agra; Eknath, Tukaram and Ramdas all from Maharashtra; Lalla of Kashmir; Chaitanya Mahaprabhu from Bengal; Swami Dayanand Saraswati; Ramakrishna Paramahansa, and Narendranath Datta who became famous as Swami Vivekananda. The religion of the average Hindu is one of private devotion, ceremonial washings and visits to the temple. The sacred books of the Hindus are: Vedas, Upanisads, Bhagwad Gita, Ramayana and Mahabharata. The place of their worship is called a Temple.

SIKHISM : Sikhism is a synthesis of the basic tenets of Hinduism and Islam, the unity of which was the main object of its founder, Guru Nanak who lived between 1469 A.D. and 1538 A.D. Guru Nanak was influenced by a Sufi Saint of Benares, Kabir who held that all religions contained some truth about the one god, and he condemned idolatry, ritual and the caste system. Guru Nanak preached strict monotheism (belief in a single God) and emphasised the necessity of worshipping God through love. His teachings were compiled in the 17th Century in a book called Adi-Granth by Guru Arjun Dev. On his death he was succeeded by his disciples who became Gurus in their turn. Guru Govind Singh was the tenth and last of the Gurus. He instituted the institution of 'Panj Plaras' (five beloved ones) and five customs i.e., 'Kesh' (hair of the head and beard are not to be cut), 'Kachha' (underwear), 'Kara' (steel bracelet), 'Kanga' (comb), and 'Kirpan' (sword). They are

also commonly called as five Ks'. Recitation of Scriptures and singing of devotional songs are the main features of their worship. Their place of worship is called Gurdwara. Their sacred places are Amritsar, Nankana Sahib (in Pakistan), Anandpur Sahib, etc. and their holy book is called Granth Sahib.

SHINTOISM : Shinto means 'the way of the Gods' or 'the way of the spirits', it is the traditional religious belief and practices of the Japanese people. It is one of the oldest surviving religions in the world. Shinto had its origins in primitive nature worship which developed into a polytheistic religion i.e., believing in many gods and spirits. In earlier times these gods and spirits were thought of only as invisible spirits. The ancient Shrines were simple, austere and had no images. But after the arrival of Buddhism from China and its influence on Shinto, gods began to be ranked in order of their importance. A supreme goddess of the sun, Amaterasu held the most exalted position. This religion has no sacred books on moral code. It is largely a set of traditional rituals rather than beliefs. The rituals involve pilgrimages to shrines, the celebration of festivals and the veneration of dead ancestors. The Central Shrine of Shintoism is at 'Ise' in Central Japan. Shintos are found exclusively in Japan.

TAOISM : Taoism is exclusively a Chinese religion based on the teaching of Lao-tze who was born in 604 B.C. It was not concerned with any dogma but aimed at reaching a state of self-awareness through mysticism and occult practices. Taoism derives its name from a Chinese word 'tao' which means 'path' or 'way'. It asked men to follow the natural way and to renounce all striving. This along with meditation would help man achieve 'te' inner power and

confidence. Later however magical practices started as a short cut to achieve 'te'. Taoism preached goodness, simplicity, purity and gentleness in everyday life. The three jewels of Taoism are compassion, moderation and humility. Taoism came under the influence of Mahayana Buddhism. By about the 2nd Century A.D. it developed a large number of gods and spirits. Even Tao himself began to be regarded as a God. It survived in China till the arrival of communism in 1949. The sacred book of Taoism is called Tao-Teh-King.

ZOROASTRIANISM : Ancient religion of Persia founded in the 6th century B.C. by the prophet Zoroaster. He thought that life was a struggle between the forces of good and evil. The spirit of good was Ahura Mazda with its helper Mithras, the Light. The evil spirit was Angra Mainyu or Ahriman, the Lie Demon. Man could not be neutral in the struggle. He had to fight for right and live a righteous life. Those who lived righteously went to heaven which is a state of eternal holiness in thought, word and deed. Conversely, the impious were condemned to an eternal hell. It had become the leading religion of Persia by 500 B.C. But the spread of Islam was a great blow to it. Many of the Zoroastrians fled to India during 8th Century and they are the ancestors of modern Parsis. Their holy book is called ZENDAVESTA or AVESTA and their place of worship is fire temple.

BAHA'I : This religion was founded in Persia in the middle of 19th Century by the prophet Baha' Allah and it has spread to several countries. Its scriptures are a mixture of the New Testament and the Koran. There are no priests and no leaders. Its affairs are handled by a committee based in Israel. Baha'i is based on the idea that all religions reveal different

aspects of the same one single truth. All these are different manifestations of God which arise at various stages of human progress. They say that divine revelation never ceases and will lead to world unification, a world language and a world monetary System.

Estimated Membership of religious groups.

Christians	997,503,640.
Muslims	589,143,400
Hindus	477,991,300.
Buddhists	354,867,450.
Confucians	156,070,100.
Shinto	57,154,200.
Taoists	31,286,000.
Jews	14,336,520.
Sikhs	10,000,000.
Jains	2,000,000.
Zoroastrians	271,000.
Baha'i	67,000.

(The estimated Membership of Religious Groups, data was availed from 'India Quest').

From the above essay, it may be noted that all religions aimed at unity, discipline and brotherhood among all human beings. Self-realisation is the prime and ultimate factor of all religions, which gives us the truth of life and leads us to optimistic path of life.

There can be umpteen number of religions other than what was mentioned above. Yet, it must always be remembered that religions are a means to achieve an end, and not an end in themselves. They are the pathways that lead us towards a good life. They gave us and our behavior in our day-to-day life especially in spiritual and moral issues. ◆

HAVE YOU HEARD THAT ?

BY MR. ROCKCHESSTAR THONGNI

B.A. IST Year (Day)

1. Alaska in North America was bought by the U.S.A. from Russia in 1867 for \$ 7.2 million. In those days many Americans thought that it was a waste of money. Later gold and oil were discovered there. Today U.S.A.'s biggest oil field is at PRUDHOE Bay Alaska.
2. The flag of Denmark kingdom of North Central Europe has a white cross on a red ground. It is the oldest National flag in the World and was introduced in 1219.
3. Althing in Iceland is the oldest parliament in the World.
4. The World's highest waterfall is Angel fall in Venezuela. Angel fall is 20 times as high as Niagora fall in Toronto (Canada). Estimates put the height of fall at 3,300 feet.
5. The First ball of the World cup cricket match at Lord's in 1975 was bowled by Indian cricketer Madanlal. English opener John Jameson was the batsman who faced this first ball.
6. J.M. Gregory (Australia) made the fastest century in Test cricket (in terms of time). He scored a century against S. Africa in the 2nd test at Johannesburg (1921-22) in only 70 minutes.
7. Mother Teresa was born in SKOPJE in what is now in Yugoslavia on August, 27th, 1910, Her original name was Agnes Gonxha Bojaxhiu.
8. The following sentence contains all the Letters of the English Alphabet.
"PACK MY BOX WITH FIVE DOZEN LIQUOR JUGS".
9. Coca-cola the modern drink which million of people buy today was actually a mixture prepared by JOHN S. PEMBERTON, a chemist in Georgia of United States. He made a barrel of the drink in his backyard in 1866. At that time only people in Georgia knew about it. But in 1916 it was marketed in uniquely shaped bottles.
10. The World's Largest & Longest gold chain (about 4.1 kilometres long and weighing 205 Kgs) was put on display at Dubai (U.A.E) in March 1999.
11. The highest number of goals by a top scorer in a single World Cup Football is 13 goals. The scorer was Just Fontaine of France in 1958 which is also a World record in a World Cup.
12. Onion is the most widely used vegetable in the World.
13. Maud Watson (1884) was the first woman to win the Wimbledon Lawn tennis title.
14. King Charles I. King of England & Scotland and Ireland (1629-49) was only 4 feet 7 inches tall.
15. Persia (West Asia) Officially Changed its name to Iran on 15th November 1935.



A BURNING ISSUE

R.K. DATTA, *Department of Physics SHILLONG COLLEGE*

Violence in other forms is not uncommon elsewhere in the world, but communal violence on the basis of religion is probably unique in this part of the globe. Anyday we read newspaper or look at the TV news, we get reports of communal violence, the group clashes and sometimes the reporting is also misleading. It is more distressing when our leaders speak like community leaders.

To get at the root of this menace, let us look back at the history of recent past. The seed of distrust between the Hindus and the Muslims, the two large communities of the country, was sowed by the British to prevent any possible organised movement against their misrule. The concept of Indian Nationalism grew in the process of freedom struggle. But the Independence movement was spearheaded and financed mainly by the Indian Capitalist class and was not free from religious overture. The Hindu Nationalist leaders failed to rouse the same national sentiments and emotion among the other religious minorities. They fell isolated. The alienation continued even after Independence. The leaders did little to dispel the suspicion from the mind of the minorities. With the passage of time the economic crisis deepened and people were made to believe in their fate and they sought to take refuge in their respective religion. The situation was exploited by a section of leaders who widened the communal divide among the people.

Indian Policy revolves round the ballot box, and most political parties want power at any cost. If communalism pays, the leaders play the communal card. But history reveals that most of the religious leaders who wielded political powers were tyrants rather than God fearing. In the turmoil people do not become religious.

But at a time when there is widespread erosion in moral and ethical values based on religion and when religion appears to have lost relevance, attempts are being made to formulate National Education Policy including some curricula with a twist of religion. This is detrimental to the cause of the society and may be the beginning of fascism if allowed to continue without hindrance. True education should be free from anything unnatural. It should be scientific and precise.

Attempts are also being made to distort history on communal line, patronise religion of the majority and develop hatred towards the religion of the minority. How long our people will be the victim of such a design? Is it not madness to ask someone to apologize for the alleged sin committed by someone else centuries ago? It is time we prove that religion is no longer the opium of the people. People cannot be taken for granted on issues like communal violence.

Our leaders appear to be secular in their vocabulary, but not in their outlook and behaviour. They have distorted the meaning of secularism. The concept of

secularism came from Renaissance in Europe. In the Nineteenth Century, to keep the governance of the country free from the interference of religion, the concept of secularism was introduced. Secularism means denial of all supernatural powers and keeping political affairs outside the purview of religion. Secularism is concerned with the affairs of this world, not ecclesiastical. A real secular state should refrain from encouraging the practising of religion. Religion should be considered as a private affair.

To believe in God in one thing, but being religious fanatic is something else. Religious intolerance appears to be the order of the day. True religion is never anti-people. But the dealers of religion make it so. Religion devoid of social commitment, religion which tends to divide people, attempts to drive or wedge between two sections of people should have no place in the society. Political activism in the area of religion has aggravated communal tension. Swami Vivekananda once said, a nation under foreign rule cannot have any religion. But religion in independent India appears to be dangerous.

Indian people are, in general, peace-loving. But the situation is misused by the vested interests. Better understanding among the different sections of the society will be possible if the people are involved in democratic struggles of common interest.

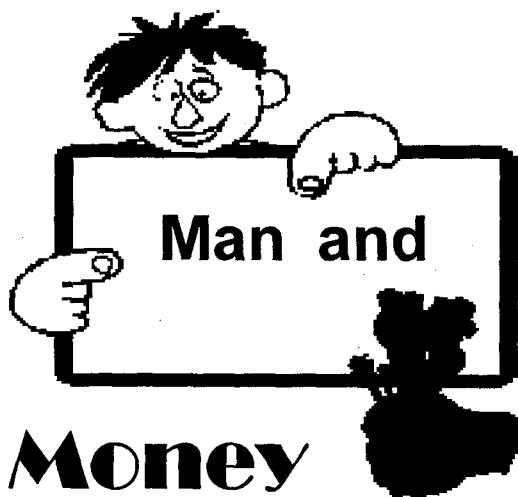
India is a pluralistic society. With one billion people having different culture and religion, represent the wide spectrum of the world-view. But the stress and strain in the society tend to disturb the fabric. More than 80 percent people are Hindus.

They believe in Hindu Gods and Goddesses. An average Hindu is liberal. His religious bonds are not very strong. He becomes a Hindu by birth. He may not follow the tenets of Hinduism. He does not mind practising certain cult which might not be acceptable in the strict sense of Hinduism. In general, a common Hindu does not become passionate at the height of communal tension. But the fanatic Hindus, the fundamentalists are gaining ground. Somehow, they appear to gain confidence of the ignorant mass. The same is true for other religions, particularly the two dominant religions of the country, Islam and Christianity. The leaders of different religions of the country should try to avoid confrontation. This will be possible if they agree for peaceful co-existence without any interference in others' area. All religions plead for service to mankind. Atrocities in the name of religion is not the prescription.

However, the majority community has a moral obligation to protect the rights of the other minority communities, if they claim to inherit one of the earliest civilisation.

At the time of national crisis, the entire people of the country rise above everything else and stand united. This is unique in a vast country like ours. But when the crisis is over, the fundamentalists return to their area of operation. The emotional issues cannot be kept alive for long to keep the people united.

For a healthy society, we must ensure free growth of our children, encourage scientific approach to life and help them take world-outlook. □



By **STARDAY KHARJANA**

B.Sc. 1st Year

Money is essential for all. It is a must for existence. One has to toil and labour to get it.

Man without money is like a flower without honey. While there is value for money, one has to stick to certain principles in dealing with money matters. Of course life becomes miserable without money and one cannot lead a comfortable life without sufficient money. But one should not live only to earn money. One should not give too much importance for money in one's life. One has to set some principles and guidelines to be followed in one's life.

Now, "we live in a wonderful universe in which everyone and everything gives. The trees give, the river gives, the earth give, the sun, the moon, the star give. Why then must be anxious only to take, to amass, to gather and to hoard ?"

Money makes many things. Money can save a man, money can kill a man. Is money responsible for either ? No, it is the man ! Money can't be the goal of our lives; never. Money teaches man great lesson, but silently when money is gained, he learns something. When money is lost, he learns something. When money is spent, he learns something. What he learns is more valuable than money itself.

Money has different meanings for different people : There are man, who are studious and industrious; for them time is money. There are men who are civilised and cultured; for them self-respect is money. There are men who are courageous and adventurous; for them self-confidence is money. There are spiritual aspirants and military soldiers; for them self-discipline is money. There are men who are selfish and sensual; for them money alone is money.

Money can bring prosperity. Money can bring adversity. Money is neither good nor bad. Its goodness or badness lies in how one uses it.

"Some are corrupt with regard to money. Some are corrupt with regard to women. Some are corrupt with regards to power. Corruption does not lie in money, women or power. It is in the mind. Educate the mind and eradicate corruption" said Swami Purushottamananda.

One must not be proud of one's money. If you say that you are rich, then one can remind you that there are richer man than you and other richer still and so on.

If a person hoards more money, he will get into a number of problems. If a person develops lust for earning money, he loses his peace of mind, he will not get sleep, he will forget all human

values. It is like drinking salt water. The more you drink, the more you feel thirst to drink.



A person who has lust for money does not care for any moral and ethical values. He is ready to do anything and everything for money. Is there any value and meaning for such life ? What is the difference between man and animal. God has given thinking capacity to human beings to differentiate what is good and what is bad. If he is unable to distinguish between these two, he is worse than the animal.

And mind you.....

"Man with enough money can conquer the whole world but he can't conquer the deepest hunk which is inside his heart." ♦

Commercialisation of Education

The Education System in our Country is witnessing a spree of commercialisation and fee hikes-the attack is more in the field of higher education. Even University Grants Commission (U.G.C.) has ordered each education institution to mobilise 25% of recurring expenditure through internal resources, in other words, by hiking students fees, The fallout of these measures can be assessed from the following :

1. The IITS (Indian Institute of Technology), the best centres of scientific learning that India has, are under the threat of privatisation.
2. Jawaharlal Nehru University (JNU) in New Delhi has recommended raising the existing admission fee of Rs.221.00 to Rs. 6600.
3. The Kashmir University has fixed Rs 2 lakhs for the MBA Course, Rs 1 lakh for post- graduation in Bio-chemistry and Electronics, and Rs 75,000 for M.Sc. Science Courses.
4. Only 2% of Union Budget and 3.8% of GNP are spent for education as against recommended 10% of budget and 6% GNP respectively. In Meghalaya, it is only 12% State Budget as against all India average of 17% of State budget which however is much less than the recommended 30%.

Higher education is getting reserved for elite and rich people only!

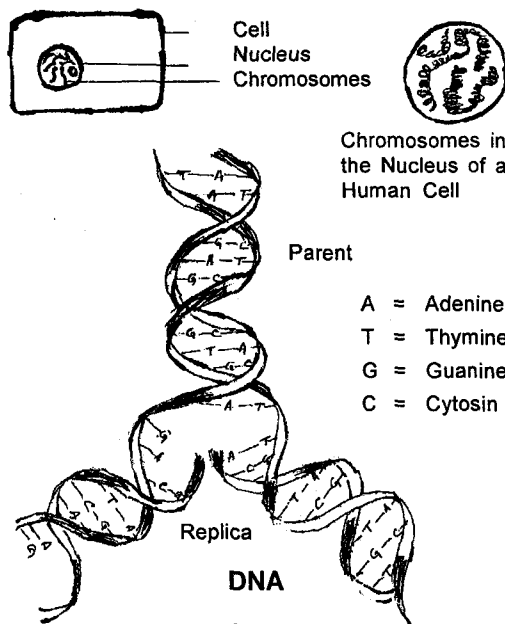
GENE SPEAKS

By

AYESHA ASHRAF AHMED, *Deptt. of Botany*

The recent announcement of the virtual completion of the Human Genome Project—the decoding of the 'Book of Life'—has been heralded not only by the scientific community but by the mankind as a whole. Many have compared this achievement with man's landing on moon. Conceived by the developed countries like US, Britain, France, etc. — the Human Genome Project was launched in 1990, with the intention of mapping the entire human genome, by fixing the location of all the genes.

Man and all other life forms are made up of cells. That is, a cell is the 'building block' of living organism, as brick is the building block of a building. An adult human being has approximately 50 trillion cells. Each cell has a nucleus. Inside the nucleus are found the thread like structures called chromosomes. There are 46 chromosomes in the cells of man and the human genome refers to these 23 pairs of chromosomes. Chromosomes are made up of Deoxyribonucleic acid or DNA. DNA is made up of four chemical substances called nucleotides. These four nucleotides — the adenine, guanine, cytosin and Thymine — combine with each other in various combinations, called genetic code, to make up the genes. Genes are the 'bearers of hereditary characters' from parent to offspring and are responsible for the expression of all characters. There are approximately 100,000 genes, which are located on chromosome somewhat like beads on a string. Mapping the location of a gene at a particular place in a given chromosome is called gene mapping. The ultimate genetic atlas will include the identity and location of all the genes present in the human cell. New automated techniques of studying genetic material have now made gene mapping very easy.



What exactly will the benefits of mapping the gene be? The feeling is that it will revolutionise diagnosis of diseases and lead to eradication of many diseases through gene therapy. Many diseases have genetic predisposition which means if a parent has cardiac disease or diabetes or breast cancer, then there is a good chance that the child will get it too. If the genes responsible for these diseases can be located and eliminated by gene therapy, the child can be saved from getting the disease. Genetic based medicine will enable doctors to treat and even prevent hundreds of human disorders like Epilepsy, Alzheimer's disease, etc. In short, it can be said that, the success of Human Genome Project will trigger off spectacular advances in such fields as medicine, healthcare and biotechnology. ♦

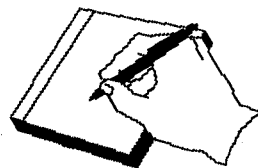
Use this before it slips away

MAWLYNNAI O. LYNGBA SYIEM

B.A. I Year 171 (Day)

1. It only takes a minute to dry a falling tear;
2. It only takes a minute to lead a helping hand;
3. It only takes a minute to try to understand;
4. It only takes a minute to make and keep a friend;
5. It only takes a minute some broken heart to mend;
Then use this very minute before it slips away.

Golden Words



1. As long as there is life there is hope
2. Better late than never, but best never late
3. Better lose a fight than a friend
4. The only way to compel men to speak good of us is to do good
5. It is better to light one small candle than to curse darkness
6. The family that prays together stays together
7. Every family has its angel and its devil
8. Two is a company, three is a crowd
9. Character building begins in our infancy, and continues until death
10. You cannot always control what goes on outside; but you can always control what goes on inside
11. Many persons take more care of their automobiles than they do of their own bodies.

Environment

AND

HEALTH



By D.L. Buam, *Chemistry Department, Shillong College*

Life originated on the earth because of the right kind of environment like pure water, presence of oxygen, nitrogen and traces of carbon dioxide and also the right amount of sunlight. But man has pressurised the environment in various ways in order to cater to the needs of the ever increasing population because for such needs like food, shelter, clothing the application of science and technology is required. In the process of these developments man has caused environmental aberration and ecological disturbance. Environment and development are therefore considered as two sides of the same coin. Man has become a victim to the dire effects of environmental pollution on his health.

Pollution is now a catchy word and has become a subject of increasing national and international concern. Pollution may be defined as the introduction by man into the environment things which are liable to cause hazards to human health, living resources, and ecological systems. This takes us to the basic fact that while responding to pollution we are concerned with these potentially adverse effects on our own physiology and to the living resources on which we

depend directly and also to the wider ecological system of land and sea that play a vital role in the renewal of atmospheric oxygen. The fact remains that pollutants continue to be inevitable accompaniment of man's technological society. So as we go about in our day to day lives, we all take risks to our health whether we are cleaning our homes, driving in cars, flying in aeroplanes, engaging in laboratory work or in recreational activities because of the fact that we cannot avoid exposure to pollutants. There are many different types of pollutants which pollute the air, water, and land. The pollutants which pollute the water are mainly dissolved gases, microscopic organisms, industrial wastes etc. Air pollutants include gases from industries and automobile exhaust like hydrocarbons, carbon monoxide, lead, nitrogen oxides, sulphur dioxide, domestic combustion of coal, wood, radioactive wastes etc. Pollutants which pollute the land include garbage (foodwastes), rubbish (paper, plastics, wood, metal, throw-away containers, glass, dead animals), medical wastes (blood, pathogenic wastes, cultures and stock of infectious agents intravenous needles and tubes, soiled cotton, plaster etc.) and agriculture pollutants

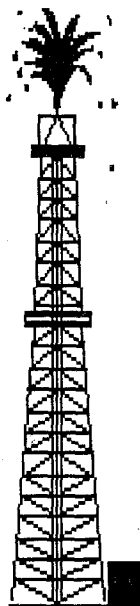
which comprise of fertilizers and pesticides. Urban waste today is a complex mixture of substances from non-hazardous to hazardous substances like heavy metals, plastics and organochlorines. These substances even in low doses are toxic and if allowed to accumulate pose a major threat to human health. Many household products like detergents, disinfectants, sprays, air refreshners, dry cleaning solvents and refrigerants like chloro-fluorocarbons contain mostly organic gases which cause air pollution. These organic substances are not biodegradable and thus accumulate in the environment, the increased concentration of these CFCs in the environment causes a depletion in the ozone layer and allows a direct exposure to the harmful ultraviolet radiation from the sun.

Some pollutants are natural but many are synthetic or man-made chemicals which may be mutagenic, genotoxic and carcinogenic and thus affect man's health to a great extent. Air pollution can affect the immune systems of new borns due to a depression of serum immunoglobulin level, and according to the latest research in the US, 18% of blindness may be attributed to the use of low-quality cooking fuels. About 15 million children are victims to acute respiratory tract infections due to the use of low quality fuels, the majority being in the developing countries like India. This has been studied as a risk factor in child survival. The chronic or long term exposure to respiratory pollutants like oxides of nitrogen, sulphur dioxide and particulate matter is believed to be the chief cause

of respiratory damage like bronchitis. Tobacco smoke and wood smoke are similar mixtures where suspected carcinogens as benzo(a) pyrene and formaldehyde are found. Despite the fact that men are generally active smokers and women are passive smokers yet both groups are affected because 5% of the smoke is inhaled by the non-smokers, this is called involuntary smoking. Research investigations on the adverse potential effects of polyaromatic hydrocarbons (PAH) found in cigarette smoke show indications that these could be the cause of lung cancer. Most of the cancer patients in India suffer from lung cancer. But research studies show that smoking also causes cancer in the oral cavity, tongue and nasal cavity. About 40 crores Indians are tobacco addicts, tobacco contains about 230 carcinogenic substances which include nicotine, phenol, polyaromatic hydrocarbons, naphthylamine, hydrazine, nitrosoamines etc. Studies on biochemical effect of heavy metals like lead highlight its poisonous and neurotoxic nature. The presence of lead compounds causes abdominal cramp, constipation, kidney problems, mental retardation and damage of central nervous system. Due to a depletion of ozone layer, all forms of life are at risk if ultraviolet radiation levels increase because deoxyribonucleic acid (DNA), "*the building block of all living matter*" is highly sensitive to radiation changes. The overexposure to ultraviolet radiation results in malignant growths due to gene mutations which lead to skin cancer and cataract. Proper treatment of medical wastes is important before they are disposed of to the environment as these

can be a breeding place of bacteria, viruses and pathogens. In the developing countries like India, the medical wastes like syringes, needles, blood bags are washed, repacked and sent to different parts of the country and are soon back into circulation. Thus it is important that proper disinfection of non-incinerable wastes is to be done by health-care workers to prevent the spread of diseases.

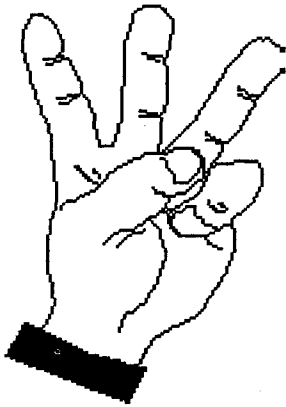
The problems faced by the developing and developed countries in regards to environmental pollution are somewhat different in some aspects. The population growth is not a problem faced by the developed countries as compared to the developing countries. The annual rate of population growth in India is 1.9% while for China it is 1.2%. India's population would double in 34 years, by 2001 India's population would account for 16% of the world's population according to a recent estimate. This increasing rate of population growth is a factor responsible for the millions of people living below poverty line in India. Moreover, in the developed countries urbanisation is distributed to the suburbs of the city whereas in developing countries urbanisation is somewhat localised in one city. The technological skill of developed countries has increased so much so that the problem arises as to the disposal of old innovations with the coming of new innovations. With this highly advanced technology of the developed countries, up-to date



analytical techniques and monitoring equipments are designed so as to combat environmental pollution because the pollutants that are emitted from one country will reach the upper layers of the atmosphere and get dispersed to the adjacent countries and thus spread all over the world. It is a matter of interest that the industries of a country operate their plants in such a way that their neighbouring countries will not be adversely affected. It is a fact that Canada presses for better pollution control in the United States because acid rain caused by industries in Michigan and neighbouring States damages lakes and forests in Eastern Canada, and United States has highly developed environmental protection laws and pollution control techniques. It is imperative to see that the industrialised nations do not exploit the developing nations if such measures are taken up. Otherwise the question arises as to how the political systems will fare when it comes to environmental pollution.

Man has lived on earth for thousands of years but never has he exploited the environment so badly as he is doing today. Man has to realise that he has to deal seriously with the causes of diseases before he deals with the effects which means treatment of the diseases. The key to man's health lies largely on his environment. Future of mankind requires that man will prove himself as a wise species to deal with these environmental problems of this century in a realistic and right approach. ♦

THREE THINGS



Three things to respect,
Old age, religion and law.
Three things to love,
Honesty, purity and truth
Three things to value,
Health, wealth and time
Three things to avoid,
Gambling, drinking and smoking
Three things to stick to,
Promises, love and friendship
Three things to watch,
Words, behaviour & character.
Three things to admire,
Music, beauty & intellect
Three things to govern,
Tongue, action and temper
Three things to see
Welfare, goodness and progress.

SANDRA KHONGWIR

B.A 1st Year

"A fool's brain digests philosophy into folly, science into superstition, and art into pedantry. Hence university education."

G.B. Shaw

"As long as men are free to ask what they must, free to say what they think, free to think what they will, freedom can never be lost and science can never regress."

F. Robert Oppenheimer

"The purest and most thoughtful minds are those which love colour the most."

John Ruskin "The Stones of Venice"

Pray always

Compiled by

DAMARENA K. KONGOR.
Class-XII (Com.)



Pray when you are young
Pray when you are strong
Pray when you are busy
Pray when you are lazy.

Pray when you are blue
Pray when you are flu.
Pray when you are gay.
Pray when you are okay.

Pray when you have so much to do.
Pray when you 've nothing to do.
Pray when you are very weary
For now you need God's caring.

Don't wait till you become old
Neither wait till you become bold.
Life may be long, life may be short
But Prayers must be first at a day's start.



College Friends

by **Sunny Reuel**
3rd Year B.A

(3rd year of College life is full of fun)
Never a day that seems to be blunt
If I drop a list of friends
Surely it will never end.

Feli a smart lady, always with a joke
To make you jolly
Suk the smallest of all, use his
inner eyes to view the World.

Bawan is a man who's
always there to give you a stand.
Irine is a girl, picked among the pearls
When it come to Dave, he just loves to
give.

Sanjay is his name who is full of fame
Mandy in the company adds
More joy in this family.
And all the rest are simply the best
That day will not be far
When all of you will shine as stars.



Believe me

We all are same

by Netra Kumar
B.Com.2nd Year
Shillong College (Day)

The difference is in our name,
We all are same,
The language is different,
But the tongue is saame.
We're human, that is our race
We belong to earth, that is our place.
Religion is only a feeling,
Cut it, same blood thou will be bleeding
Never think another caste you belong,
Believe me we all're same.

Fill love in your heart,
In place of hate,
Learn not to be greedy,
But to share and help the needy.
Like your own if you care,
Then everyone will be your dear
Like a family learn to live,
In everyone if you believe,
Then the fight will be least
And the World be in peace.
Believe me we all're same

EARTHQUAKE



By

PLINTIDORA DKHAR
B.A. 1st Year

Ah! What a rumbling sound !
The earth quaking and shedding its
crown.
Everywhere there is a babel
That suppress, the voice of the feeble.
Even the most leonine people
Lay down their lives in a pile.
None could dare to stand
To face its power, even for a while.
What must have elated it...
To mangle the earth and do so hectic.

God, free us from its baleful clutch;
Help us to grow and prosper much.
We are all in you captive God,
Why then you give your power to
someone odd ?
Let the salvos of you discontent, maul
us,
But never, please ever, let earthquake
to cause.

An Extra-Ordinary Woman

By CHARITY RYNGNGA

B.A. IInd Year 1999
Shillong College.

Everyone highly-esteemed this, 'Extra-Ordinary Woman'

The kind of life whom we seldom found'
She is a woman of strong personality
Whose 'Will power' is steadfast as a rock.

Everywhere she goes, she carried out
an ignited fire in her heart
and served as a beacon light
To the desolation generations in this
Millenium.

Every word she spoke on the occasion
Are treasures to the receptive heart.
And every deed she does
Are blessings to every soul.

This extra-ordinary woman
Is known as the "Repairer of the Ruins"
It's unbelievable, how she turned
An old waste place into the most beautiful
one.

Where can you find a woman like her ?
She is a person of rare qualities

I've known some great women
But none can hold a light to her.

May you be a wife and a mother
That the heart of your husband
Can trust and praise your good deeds
And your children rise up and call you,
'Blessed'.

May you, 'O' woman of extra-ordinary
character
Be blessed by the Heavenly Father forever.
May you carry the banner of victory
Till the end of your destiny.

I urge every young woman of Shillong
College
To follow the footsteps of our "Dearest
Principal"
So that we too can achieve
The highest goal in life.

N.B. This poem is dedicated to our dearest
Principal M.P. Rina

"If it was not for tears"

By : Goldamery Marwein B.A. 1st Year

If it was not for tears,
We would not know the worth of joys
If it was not for the dark night,
We would not know the worth of light.

If it was not for the thirst,
We should never know the worth of
streams flow.
If it was not for death,
We should not know the worth of every
breath,
If it was not for grief and despair,
We should not know the worth of a
prayer.

Life is a challenge

By **Queentimai Kharmynthon**
B.A. 1st Year (Economics)

Life is a challenge.
Knowing that we deserve the best.
We deserve to be proud,
of the thing that we have done,
The obstacles we've overcome,
the goals that we've met.
Life holds reward beyond compare,
Discovers a world of miracles
Life is believing in oneself.

♥♥ My dear ♥♥

By Biswadeep Deb 1st Year B.A. (Day)

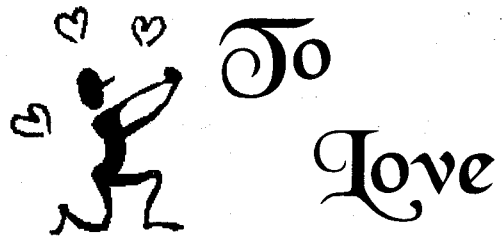
I can't wait any longer and spend a night;
I want to talk to her and go for a ride,
Place full of flowers, with dazzling sight;
And, her smile making it even more bright.

Where the chirping of birds and quacking
duck

Will progress the intensity of our love;
With river flowing beside to witness;
To pass the message of love to the next.

The harmonic winds playing her hair;
Making her look much more glare.
The sun peeping from its hole,
Watching us stealthily reaching the goal.

Oh ! what a startling sight I made for her;
Spraying the aroma of love that spread so far.
So much more I want to do, but fear,
Will she ever know I love her, she is my dear.



By **BISWADEEP DEB**

B.A. 1st Year Eng (HONS)

It was so beautiful a day,
With drops of water making her gay.
Her smile is what I want to see;
But, she is not aware of me.

Her giggling, laughter and smile is what
Makes me the happiest man in this earth.
I hope she never goes away
For I would die, I swear.....

Her voice creates a magic charm;
Making me helpless, lame and firm.
I can't then no longer say
I can live without you, go away.

How do I console my heart, that throbs
Each and every moment for her, and her
talks.

Only a glimpse of her is the ember,
Which keeps love for her blazing in my
chamber.

God, transpose her heart with mine ;
She would then feel the exuberant love for
thine.

And let her heart flourish in me,
It would then know to love someone to
see.

* * *



CONSUMER AWARENESS



By Smt. **NATALIE WEST**, *Economics Department*, SHILLONG COLLEGE

Consumer protection and promotion of consumer awareness plays a crucial role in raising the standard of living of the people in the society as well as in the whole economy. It seems that ignorance of the consumers has given a good opportunity for the rich to exploit the poor people. This is a common feature especially in our state, where the consumers have been exploited for cheated in one way or the other. Usually, people in remote areas are victims of this. They are forced to sell their products at a very low price and purchase their necessities of life at a very high price. To remove such problems, steps should be taken immediately. This will help to enhance consumer awareness in our state. Each of us is a purchaser of some goods and commodities. Even the producers of certain goods are also consumers, because they cannot produce all their requirements in life. In the Consumer Protection Act (1986) the word 'Consumer' has been defined separately for the purpose of goods and services.

Goods.

For the purpose of goods, a consumer means a person belonging to the following categories.

- (1) **Buyer** : One who buys any goods for a consideration which has been paid or promised or partly paid and

partly promised or under any system of deferred payment.

- (2) **User** : This refers to any user of such goods other than the person who actually buys the goods and such use is made with the approval of the buyer.

Services.

For the purpose of services, a consumer means a person belonging to the following groups :-

- (1) **Hirer** : One who hires the services or services for a consideration which has been paid or promised or partly paid and partly promised or under any system of deferred payment.
- (2) **Beneficiary** : It includes any beneficiary of such services other than the one who actually hires the service for consideration and such services are availed with the approval of such person.

Consumer education plays a major role in our society as well as in the whole economy. This is so because the ignorance of Indian consumers is one of the serious obstacles in raising the growth of consumer movement in the country. The consumers have to be educated about their rights and duties either formally or informally. Specialised

organisations can undertake the responsibility to provide the right information to the consumers. The real education of a consumer can only solve the day to day problems.

Consumer Rights and Consumer Duties

The rights and duties of a consumer are closely related with each other and they go side by side. While talking about consumers' rights, it is also necessary to know about consumer' duties. Respecting the rights of others and protecting one's own rights is a consumer's duty.

The nine consumer rights are as follows :-

(1) *Right to Safety.*

This means the right to be protected against the marketing of goods which are hazardous to life and property. The purchased goods should not only meet the immediate needs, but also satisfy long term interests.

(2) *Information.*

This refers to the right to be informed about the quality, quantity, potency, standard and price of goods so as to protect the consumer against unfair trade practices. This right also indicates the right to be protected against dishonest or misleading advertisement or labelling and the right to be given the facts and information.

(3) *Choice.*

The right to be assured wherever possible of access to a variety of goods and services at competitive prices with an assurance of satisfactory quality and safety. In case of monopolies, it means the right to be assured of satisfactory quality and service at a fair price.

(4) *Representation.*

This means the right to be represented in various forums, formed to consider the consumers' welfare. The consumers should form non-political and non-commercial consumer organisations which can be given representation in various committees formed by the Govt. and other bodies matters relating to consumers.

(5) *Redress.*

The right to seek redressal against unfair trade practices or exploitation of consumers. It also includes right to fair settlement of the acceptable grievances of the consumer.

Consumers must make complaints for their genuine grievances. Many times their complaints may be of small value but its impact on the society as a whole may be very large. They can also take the help of consumer organisations in seeking redressal of their grievances.

(6) *Consumer Education.*

This means the right to acquire the knowledge and skills necessary to be an informed consumer throughout life.

Ignorance of consumers, particularly of rural consumers, is mainly responsible for their exploitation. They should know their rights and must exercise them. Only then real consumer protection can be achieved with success.

(7) *Basic Needs.*

The right to basic goods and services for a person to survive such as adequate food, clothing, shelter, health care, education and sanitation.

(8) *Healthy Environment.*

The right to live and work in an environment which is neither threatening or dangerous and which permits a life of dignity and well-being.

(9) *Boycott.*

The right to boycott any good or service in the event of conflict with consumer interest.

Other points to take notice are :

Firstly, it is necessary for us to know the prevailing price as well as the rise and fall in prices of different goods and commodities in the market.

Secondly, we have to be very careful regarding Food Adulteration. Such adulteration is common in milk, sugar, oil, ice-creams, cold drinks, spices, baby food and other essential commodities.

Thirdly, we should not forget to have a look at the manufacturing and expiry dates of certain goods and commodities such as medicine, baby food, sardines and other types of food kept in the packets, tins and bottles.

Fourthly, it is essential to ask for cash memo for any goods we purchase. This will help us a lot in filling a complaint.

Organisation.

The best way to spread consumer education is by building up an organisation. At present it is very difficult for an individual to achieve anything substantive on his own. As days pass fresh problems crop up. In order to fight against these problems a collective effort is extremely necessary, as we know strength lies in unity. Here proves the significance of an organisation a pressure group which can work effectively in a democratic system.

Various consumer protection laws have recognised voluntary associations and given them the power to represent larger consumer interest. Therefore a registered voluntary organisation is of great necessity to strengthen the consumer movement and protect the rights of the consumers. An interested person can join an existing organisation or can support a local organisation or start a new one. If anyone wishes to start a new organisation, it is necessary for him/her to keep in touch with others to be aware of the current events and to prepare for larger action. It is also expected for students to come forward in protecting consumers' rights.

In Meghalaya the degree of consumers' awareness is very low. Most of the consumers, even the educated ones are not aware of their own rights and duties. Consumer protection in our state is at the infant state. The State Government along with the government officials has a heavy responsibility to promote it. Besides the Government, it is also the duty of each and everyone of us to accelerate the growth of consumer movement in our State. It would be far better if a separate topic on consumer awareness is included in the school and college syllabus. In addition to this, seminars, training programmes, public meetings should be conducted in institutions and localities. As advertisement attracts the attention of the public easily the above measures can serve a useful purpose to enhance consumer awareness.

The role of Consumer Protection Programme is important as it can bring forth equal distribution of income and wealth among the different classes and thereby raise the standard of living of all the people.

Do you
know about

Philately ?

Collected by

QUEENTIMAI K. MYNTHON

B.A. 1st Year (Economics)

1. Philately is a science of collecting postage stamps.
2. The first issue of penny postage originated in England 1840.
3. The name was suggested by a Persian in 1865.
4. Rowland Hill introduced the penny postage in 1840.
5. The two oldest existing collections were begun in 1853 and 1860.
6. The French were the earliest to make systematic collections.
7. Stamps are printed not only for daily use but for commemorative purposes.
8. Stamps also carry geographical information.
9. A lasmanian stamp will tell us of waterfalls and lakes in that Island.
10. Stamps have been truly described as 'Medal Stamped on Paper'.



COLLECTIVELY CALLED

Collected by

ARWENA KHARBIH Class XII (Co,)

- | | | |
|--|---|---------------|
| 1. Those who collect Post Cards | : | Deltiologist |
| 2. Those who collect Postage Stamps | : | Philatelist |
| 3. Those who collect Flags | : | Vexillogoist |
| 4. Those who collect Coins | : | Numismatist |
| 5. Those who collect Shells | : | Conchologist |
| 6. Those who collect Math-box covers | : | Philhemenist |
| 7. Those who collect Cigarette covers | : | Cartophilist |
| 8. Those who collect Bond and Share Certificates | : | Scripophilist |
| 9. Those who collect Birds' eggs | : | Ootogist |

Great Escapes

Collected by

Queentimai K. Mynthon
B.A. 1st Year (Economics)

1. 28 East German burrowed deep under the Berlin wall in a desperate bid for freedom. On 24 January, 1962, a band of refugees crawled into West Berlin through a tunnel they had laboriously dug.
2. The young lawyer had carefully prepared an elaborate hoax to hoodwink the Communist authorities in East Germany on its successful conclusion rested the liberty of five political prisoners.
3. The dramatic account of an incident in the South Pacific during world war II involving the escape of a future president in U.S.A.
4. Antis was a war dog. Born on a world war II battleground, he became a decorated dog. Yet, to his master, Antis was simply a friend, loyal and steadfast.
5. The Saga of a young English parlor maid whose zeal for missionary work took her on a journey half way around the world. Her life in war-ravaged China was one of extra ordinary adventure and hair raising escape.
6. One of the most exciting adventures in Winston Churchill's colourful life occured when, as a young man, he made a dramatic escape from a Boer prisoner of war camp.

JOKES



Contributed by
SANDRA KHONGWIR
B.A. 1st Year

Police : Why do you think you will have problems recognizing the man to whom you lent money ?

The person : I lend a guy Rs 4,000 for plastic surgery and now I don't know what he looks like.



Ramesh : Why is the hand of this statue only inches long ?

Mohan : Because if it had been an inch longer it would be a foot.



Doctor :- Did you take the patient's temperature ?

Nurse : No, doctor, is it missing ?



John : Sir, can I be punished for what I have not done ?

Teacher : No, of course not.

John : I ,ve not done my home work, Sir !



The Biology Teacher: "Children today I am going to teach you about a Hippopotamus. Listen carefully and look at me attentively or else you won't get a correct picture of the animal".



Compiled by

ARWENA KHARBHIH

Class XII Com.



Patient : Doctor Saab, I am very poor. I can't afford to pay your fees, but instead I can work for your family if you want.

Doctor : What's the work you do ?

Patient : I dig graves.

JOKES

Patient : "What shall I do ? I have water on the knee" ?

Doctor : " Wear pumps !"

* * *

" Do you think I shall live until I'm hundred doctor ?"

"How old are you now ?"

"Forty"

"Do you drink, gamble, smoke or have vices of any kind ?"

"No, I don't drink, I never gamble, I loath smoking, in fact I haven't any vices"

"Well then what the hell you want to live for sixty years more?"

* * *

Pretty nurse : "Every time I take the patient's pulse it gets faster.

What shall I do ?"

Doctor : "Blindfold him !"

* * *

Young M.D. : "Well, dad, now that I am having my own clinic, can't you give me some rules for success ?"

Father M.D. : "Always write your prescriptions illegibly and your bills clearly".

Patient : "Please help me doctor ! My head feels like a lump of lead, neck as stiff as a steel band, and my throat like a furred up pipe !"

Doctor : "You better go to a plumber".

* * *

A doctor sent a bill to his patient alongwith a letter. In the letter he wrote. "This bill has been one year old"

The patient with the comment: "Congratulations, on its first birthday!!"



III

Contributed by

QUEENTIMAE K. MYNTHON

B.A 1st Year (Economics)

Two rival authors met. One had just published a book. Said the other, "I read your book and thought it was great tell me, who wrote it for you?"

The author replied, "I am so glad you enjoyed it. Tell me, who read it for you?"

* * *

Vicky : Friend, last year, the name plate outside your house read Vicky M.A. when did you get your 'Masre's degree' ?

Amit You don't understand. Last year my wife died, I put B.A to indicate 'Bachelor Again'. Then I took a second wife, so M.A is married again.

* * *

A mid-term exam in the Anthropology department not only covered the subject-but ended with a blank space above which the professor had written, "Please insert any good jokes that you have heard lately -after grading this test, I'u need a few laughs".

* * *

A visitor having tea at a retaurant complained about the quality of the tea.

"Sahib, we have got this tea from Darjeeling," explained the waiter.

Is that why it so cold ?" asked the customer.

* * *

Two terrorists were driving their Maruti to the spot where they intended to place their bombs. The one in driver's seat looked very worried. Natha, what happened the bombs we have on the back seat blow up before we get the site ?"

"Not to worry", replied Natha, "I have a spare one in my attache case".



Contributed by

**DANARENA
K'KONGAR**

Class XII Com.

Son : Dad, instead of buying me an expensive gift why not give me something you made yourself ?

Father : What's that ?

Son : "Money"



A newly-established lawyer wanted to impress the first client coming into his office, picked up the phone and said, "I am sorry, I have tremendous load of cases and won't be able to look into your case for at least a month'.

He then hung up, turned to his visitor and asked, "What can I do for you, Sir ?"

"Nothing", replied the man, "I am here to just repair your telephone".

A police man in a patrol car noticed a woman driving her car while knitting. He chased her, drew along-side and said, "Pull-over ". Without stopping and smiling at the cop she said, "No, socks".



Reporter : How many birds and how many beasts do you have in your zoo?

Zookeeper : Well, there are 30 heads and 100 feet.

Reporter : How can I tell from that ?

Zookeeper : Very easily ; can you?

(Ans 10 birds and 20 beasts)



Maths Problem :

From six I take nine
And from nine I take ten
Then from forty I take fifty
But, six will still remain

(Ans. SIX	IX	XL	
IX	X	L	
<hr/>			
S	I	X	= SIX

"...The road (of an armaments race) necessarily leads to war, a war which under the present condition means universal destruction. Under these circumstances the fight against means has no chance of success. Only the radical abolition of wars and of the threat of war can help. That is what one has to work for. One has to be resolved not to let himself be forced to actions that run counter to this goal. This is a severe demand on an individual who is conscious of his dependence on society. But it is not an impossible demand."

Albert Einstein commenting on development of H-bomb

"The majority of educated persons are not interested in science, and are not aware that scientific knowledge forms part of the idealistic background of human life."

Erwin Schrödinger

POKHRAN

Nuclear test and after

By Tirthankar Bhattacharjee
B.Com. IInd Year

I. SHOULD WE BE PROUD OF POKHRAN ?

What is India's greatest achievement in technology since the Independence ? If we don't think Pokhran is the answer we are not well informed. The BJP Government has declared May 11 our National Technology day.

On May 10, heads of the government-run science establishments in the country were issued a circular asking them to observe May 11 as our National Technology day. The official order made it clear that heads of the institutions should send to the DST headquarters in New Delhi their reports of how the day was celebrated.

The BJP government elation over Pokhran is understandable. Are the Pokhran blasts the best example of India's technological achievement ? Two questions crop up in one's mind. Were they really big ? or something new ?

The bomb making technology is a little less than 50 years old. Trinity, the first bomb went off on July 16, 1945. The Soviet Union got its hydrogen bomb in 1955. Then the U.K., China & France followed suit in 1957, 1967 & 1968 respectively. Before India produced its first thermonuclear bomb, there were about 20,000 such weapons in the stock piles of different countries.

These who think that a hydrogen bomb is the best guarantor for national defence and hence should be regarded as a great piece of technology are also mistaken.

If the BJP Government confined its concept of technology to defend it could select "Agni" or Prithvi" as best example of Indian technology. The government's agenda is choosing the National Technology Day was political rather than scientific. The BJP leaders want us to be proud of Pokhran. Not only during their own regime, but for years to come. They are certainly proud of Pokhran, but are we ?

II. INDIA'S NUCLEAR DOCTRINE, AS I SEE IT

As soon as the present BJP Govt. announced the new draft nuclear doctrine on August 1999, the critics got an unexpected opportunity to attack the Bharatiya Janata Party led Govt. on the nuclear issue when it was most vulnerable in view of the ongoing election process. They criticise the doctrine as an act of political gimmickry by the Atal Behari Vajpayee Government. Anyone who watched the way Indian politics works knows that nuclear issues can only have a very marginal effect on elections. Otherwise, Indira Gandhi, who undertook the first Pokhran test in 1974, need not have declared emergency a year later.

Those who have attacked the Vajpayee Government for releasing the draft doctrine have also put out the curious argument that it has soured India's relation with the outside world, especially the US. Some of these are the very men who were silent when there was a qualitative improvement in India-US ties or when Jaswant Singh received a warm handshake at the association of South East Asian nation's regional forum in Singapore this year.

What the critics of the draft doctrine ignore is the growing gap between perception and practice among the nuclear powers in dealing with India, between what is said and what is done.

The success of India's post-Pokhran II diplomacy is that it has created new strategic space for New Delhi : after the indefinite extension of NPT & the CTBT, there was very little room for this country to mistakes in non-proliferation were becoming more and more costly.

Thus releasing the draft doctrine was, therefore, a master stroke in diplomatic one upmanship.

Therefore, if there is a healthy debate around the draft doctrine instead of the current motivated criticism – India could make the world accept at least some aspects of India's nuclear posture.

III. Is Pakistan, a failing State ?

During Kargil war, Pakistan that has befooled world opinion with its version as a wounded party in so called Kashmir dispute for over 5 decades has now been caught as a day light robber fleeing with a booty.

It continues to be the focus of the international media in the wake of Kargil. Currently, a debate is going on the issue, "is Pakistan a failed state ?" Experts differ.

Now before looking at different contentions, let us understand what state failure is ?

State failure is the collapse of the relationship of coercion and consent between the few who rule and the many who ruled for at least 4 reasons : insolvency, unregulated political competition, war, and environment collapse.

Pakistan is 'Solvent' in the minimalist sense. Funds from IMF, Gulf & Saudi money are keeping the economy afloat.

'Political competition' in Pakistan is almost unregulated. Norms & rules of political game are seldom followed. This led to the army coups (1958, 1969, 1977 and on this year 1999) when Pakistan Army Chief, General Pervez Musharraf declared himself supreme power holder of the country, dissolving the democracy. Also Nawaz Sharif's recent Islamisation programme and attack on the judiciary are not healthy signs. As compared to India, it has often been said by the Pakistanis themselves, "we are 30 years behind it in development". One third of Pakistan's budget comes from international agencies, one third through remittances and the last is its own revenue. It has always been the hand-to-mouth existence for Pakistan as a nation.

Nevertheless, it spends an exorbitant sum maintaining on the pretext of India having evil designs on it.

Literacy rate in Pakistan is abysmally low and it spends very little on health services.

However, one important thing must be borne in mind is that it successfully captured 700 sq. km. in Kargil, during the proxy war in 1999, which no failed state can so.

So, Pakistan, a moth-eaten state may not yet be a failed state but it is moving fast towards it and therefore, can surely be labelled as a "failing state".



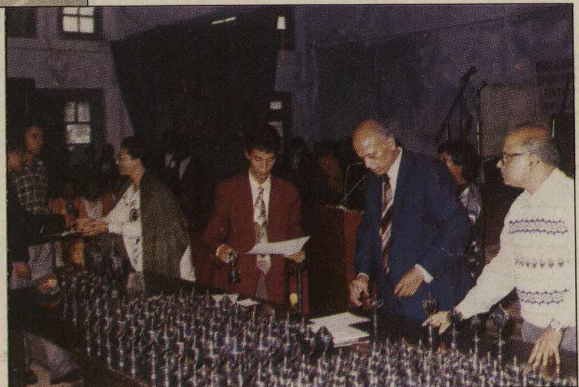
Shillong College Basketball Men Champion Team 1999-2000

Shillong College Men Champion and Women Runners up Teams in Inter College Basketball Tournament, N.E.H.U. 1999-2000



Captain of the Basketball Team receiving the Championship Trophy from the Vice-Chancellor of N.E.H.U. (late) Dr B. Paken

Smt. Roshan Warjiri, Minister, Govt. of Meghalaya at the Valedictory Function during Shillong College Annual Social Week 1999.





Shri Robert G. Lyngdoh, MLA distributing prizes at the Shillong College Annual Social Week, 1999

Professor Tapan Moitra, former Vice Principal, delivering speech at Shillong College Annual Social Week Celebration, 1999



Students presenting song at Shillong College Annual Social Week Function, 1999

Winner Shillong College Prince Contest, 1999





Winner, flanked by 1st and 2nd Runner up in Miss Shillong College Contest, 1999

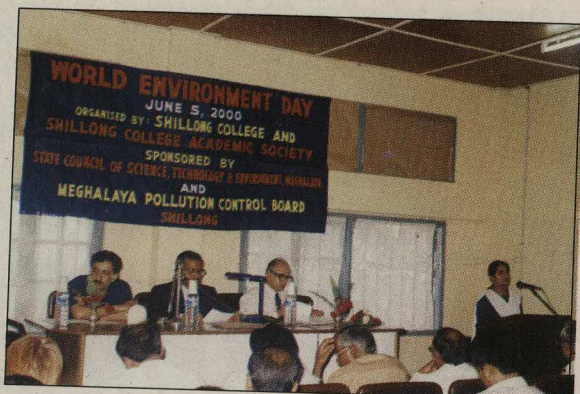
World Environmental Day Celebration, 1999 organised by Shillong College Academic Society. Principal delivering welcome speech



Shri Ranjan Chatterjee, IAS Commissioner of Education, Meghalaya delivering speech as Chief Guest

Tree plantation at College Campus





◀ Elocution Contest in progress

A view of the Audience during Elocution Contest ▶



◀ A view of the Audience during Debate Competition

Shri R.G. Lyngdoh, MLA being introduced to players ▶





Importance of EDUCATION POLICY In India



Md. Intaf Ali Mansuri

(IInd Year. B. Bom) Shillong College

The system of education should not be the same because the majority of the people in each state has not the same status besides its schools and colleges are not be set up according to the ratio of the population as well as areas and education has been changing from time to time in every country according to the need and demand of the society of the country. In India several commissions were set up for this purpose, the Hunter commission (1882), Mudaliar commission (1952-53), Kothari commission (1964-66) etc. After the Independence, the government of India tried its best to make education compulsory for all under the age of 14 years but the goal has not been achieved till now. All India Education Conference convened by the First Education Minister of free India the (L) Maulana Abul Kalam Azad in 1948 directed that the pace should be accelerated and task completed within a period of 16 years.

Education policy in India is, primarily the responsibility of the state government but the Union Government also has been entrusted with certain responsibilities specified in the constitution. These include co-ordination of educational facilities, determination of standard of higher education, scientific and technical education, research and promotion of Hindi and other Indian languages. The pattern of education in the country comprises ten years of high school education, two years of higher secondary education and three years for degree course.

In 19th century, some great sons of India namely, Swami Vivekananda, Raja Ram Mohan Roy, Swami Dayananda Saraswati, Ishwar Chandra Vidhyasagar etc. had done lots of work. Family and Basic education is the most appropriate pattern of Education for the whole country. The Government of India tried to set up the same pattern of education throughout the Nation but it is not possible due to the different factors such as (1) Backwardness (2) Literacy point of view (3) Financial problem (4) Economical and traditional.

Education gives an opportunity to a man to understand the world around him and his place in it. In education is combined the study of natural laws and the laws governing the development of society. Education not simply to help people to acquire degrees and jobs, but also to give them a spirit of enquiry and rational thinking to enable them to understand the society.

Technical and vocational education provided at school and higher levels. Most of the states have institutions for technical and vocational education at the higher secondary levels. These provide training in agriculture, commerce, medicine, arts and crafts and engineering, teachers training. Places like, Delhi, Bombay, Madras, Varanasi, Calcutta, Kanpur and Guwahati provide facilities for higher level of education and research in engineering colleges.

The concept of education is still in a process of evolution and this process will never come to an end. ◆



Mind Control - Difficult

But Possible

By Biswadeep Deb
B.A. 1st Year

Mind-Control has always been a difficult task even for a heroic person; but it is not an impossible one. It is a very interesting inner game and one who has a sportman's attitude will thoroughly enjoy it, even while apparently losing.

A controlled mind can easily be concentrated. Through concentration of mind one gains knowledge. And knowledge is power. One of the spontaneous results of control of mind is integration of personality. Such a person never lacks the courage and strength to face the trials and tribulations of life, he succeeds even in adverse circumstances.

Practice and dispassion are no doubt the entire secret of controlling the mind. But to bring them in our life stream we have to develop a strong will to control the mind; we have to understand the nature of our mind; we have to learn certain techniques and practise them.

♦ WILL TO CONTROL THE MIND.

It cannot be said that we have no will to control the mind. But, this will to control

the mind is not very strong. The canker which cats away the vitality of our will to control the mind is the pursuit of pleasure. However if we really understand and believe, that nothing in life is more important than controlling the mind, our will to control the mind will become strong, as strong as we need to have it.

♦ NATURE OF MIND.

Behind the mind is the Atman, the real self of man. Body and mind are material; Atman is pure spirit. Mind is not the Atman but distinct from the Atman; it is the product of matter. For instance a person who does not eat for two weeks, loses his bodily strength and cannot even think, he does not even remember his name. But when he begins to take food, again, strength slowly return to his body and his memory revives. Therefore it must be that food, which is matter, becomes mind. Essentially man is not the mind but the self or Atman. The Atman is ever free, infinite and eternal. In man the free agent is not the mind but the

Self. Mind is as it were, an instrument in the self's hands through which the self apprehends and responds to the external world.

◆ TECHNIQUES TO CONTROL MIND.

The Purer the Mind the Easier to Control :

The control of the mind depends on its purity. We are unable to control over mind because at present it is impure. The impurities cause disturbance in the mind by creating attachment and aversion, and thus rob it of tranquillity. These impurities are the urges, impulses and emotions like envy, hatred, anger, fear, jealousy, lust, greed, conceit, temptation, etc.

Training The Mind To Behave :

In one sense to control the mind is to train it to behave. It is like catching a wild horse and turning it into a circus horse to do feats to order. How is it done ? Swami Vivekananda teaches:

The easiest way to get hold of the mind is to sit quiet and let it drift where it will for a while. Hold fast to the idea, 'I am the witness watching my mind drifting. The mind is not I'. Then see it think as it were a thing entirely apart from yourself. When this is done, the mind is your servant to control as you will.

Concentration of Mind :

Usually our condition is that we are forced to concentrate our mind on

certain things. There are attractions in objects which compel our mind to become fixed on them. In this way we become the slaves of tempting objects. The true position however, should be that we put our mind on things at will. Things should not be able to force our mind on them. Learning to do this is a most important step in controlling the mind.

The Simplest And The Surest Method Of Controlling The Mind :

Earnest prayer to God everyday at regular hours for good intentions and purity of the mind will greatly help. As our practice of prayer grows in intensity, we shall gradually notice that the character of our prayer has been changing : it has become more God-centred than object-centred. We have become more interested in God than in what we want from Him. Asking has been transmitted into love of God.

However, this love may gradually grow in us through various methods such as holy company, repetition of the Lord's name, study of the lives and teachings of saints, ritualistic worship, devotional singing. As it becomes a strong force within us we easily overcome inimical inner forces which causes non-control of the mind. A time comes in a person's life when the mind spontaneously gravitates towards the object of supreme love. In such a state of mind bliss is experienced. When we are confirmed in this state we shall have attained the controlled state of mind automatically. □

Sports and Games



K.D. RAMSIEJ

Overall In-charge
(sports and Games)

SIGNIFICANCE-ORIGIN-IMPORTANCE

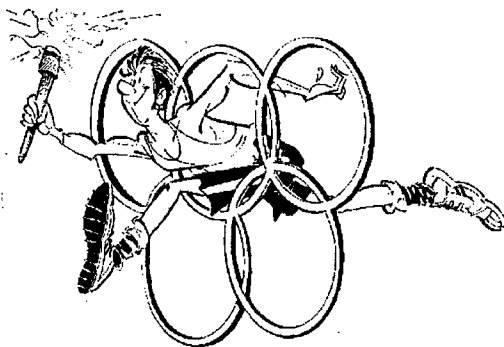
Sports and Games are the organised competition of activities of the living creatures. They may also be defined as the entertainment, the contest, the play for amusement, the competitive match, the fight between two or more groups etc. Sports and games may be performed between human beings themselves, between animals such as cock fight, horse or bull fight e.g.. bullfight in Spain. Sports and games are the extra curricular activities of the students in schools and colleges. Some School Boards and Universities in India and abroad have declared sports and games as compulsory subject for the students.

Sports and games may be played and conducted outside or inside the building. In other words, sports and games may be classified into outdoor or indoor games. The famous outdoor games are Football, Cricket, Hockey, Lawn Tennis, Volleyball, Golf, Swimming, Athletic events etc. The main indoor games are Badminton, Boxing, Table Tennis, Wrestling, Weight-lifting, Arms wrestling, Gymnastics, Chess, Carom Board etc. However, with the advent of modern technologies this categorisation is losing its significance for even Cricket is being played indoors.

Some one may ask questions : What is the first game? How do sports and games originate? To answer these

questions, we have to recall back the earliest centuries that happened during the ancient Greek Civilization. I consider Olympics as the first organised game in the world.

Olympic game is one of the greatest internationally organised competition. It is organised in commemoration of the Greek



Legend of Zeus and Kronos, the mightiest of the God's fighting for possession of Earth on the Mount Olympus in which Zeus was victorious. Every four years since 776 B.C. athletes, poets, artists and sculptors met to take part in a great festival at the temple of Zeus in Olympia in Honour of the God. Various games and religious ceremonies were organised in worship of Zeus with a torch which was lit by the rays of the Sun. The artists and

writers held exhibitions of their work or gave recitals. The King, Aethios in the following years continued to conduct sports and games in which he offered his own crown to whichever of his sons excelled in running at the Olympic games. The term "athlete" originated from the King's name "Aethlios".

From then the Olympic games became an event of great importance to the life of the Greeks and they conducted these games after every four years-interval which was known as Olympiad. Those who are the winners of the games received great honour and they became international heroes. For the glory of the victors of these sports, lyricists lauded with various songs full of their praise, presented a branch of wild olive cut from the sacred trees with a golden sickle awarded with precious crown and Sculptors preserved their strength and beauty in marble. The history tells us that the Kings also competed with the subjects, even the Roman Emperor Nero sought Olympic honours.

At the beginning, only Greeks were allowed to participate in the games but in the ensuing years, persons from Greek colonies and other countries were allowed to join the competition. The First World Olympics was recorded to be conducted in 776 B.C. in which there was a great Stade (foot) race in Olympia (Greece) which was won by Coroebus of Elis. The games continued in glorious peace for many centuries with the impartial judges and honest management. Woman were not allowed to participate because all participants are required to compete naked.

The decline of the Olympic games took place from 67 A.D. when the Emperor Nero obtained the Olive Wreath

by giving bribe to the judges. The then Olympics was declared invalid for the first time due to that unfair means. The final blow to the Olympics was dealt by the early Christians who frowned upon the indulgence of the body during the function. In 394 A.D., the Olympic games came to a stand still, when Emperor Theodosius I of Rome prohibited, by decree, to celebrate it.

Fortunately, Baron Pierre De Coubertin (1863-1925), a French educationist is the one who revived the ancient Olympic games and he is also known as the Father of Modern Olympics. At the general meeting of the representatives of athlete associations from nine different Countries held in Paris in year 1894 De Coubertin gave a strong proposal for the revival of the Olympic games. Then he sent letters to other countries for the same purpose. In turn, he received warm support from many countries such as Great Britain, United States, France, Italy, Spain, Sweden, Belgium, Greece, Hungary, Holland, Australia etc. On 14th July 1900, the Olympics was held in Paris in which for the first time, women were allowed to compete. In 1908, the Olympics games achieved international stature. Baron Pierre De Coubertin became the President of the Olympic Committee until he retired in 1925. □



Since the revival of

OLYMPIC GAMES,

the Games have been held in following order:

1. 1896	: Athens (Greece)	43	Events
2. 1900	: Paris (France)	86	"
3. 1904	: St. Louis (United States)	89	"
4. 1908	: London (Britain)	107	"
5. 1912	: Stockholm (Sweden)	102	"
6. 1920	: Antwerp (Belgium)	151	"
7. 1924	: Paris (France)	128	"
8. 1928	: Amsterdam (Netherlands)	109	"
9. 1932	: Los Angeles (United States)	117	"
10. 1936	: Berlin (Germany)	129	"
11. 1948	: London (Britain)	136	"
12. 1952	: Helsinki (Finland)	149	"
13. 1956	: Melbourne (Australia)	145	"
14. 1960	: Rome (Italy)	150	"
15. 1964	: Tokyo (Japan)	163	"
16. 1968	: Mexico City (Mexico)	172	"
17. 1972	: Munich (W. Germany)	195	"
18. 1976	: Montreal (Canada)	198	"
19. 1980	: Moscow (USSR)	203	"
20. 1984	: Los Angeles (United States)	221	"
21. 1988	: Seoul (South Korea)	237	"
22. 1992	: Barcelona (Spain)	257	"
23. 1996	: Atlanta (United States)	271	"
24. 2000	: Sydney (Australia)	300	"
25. 2004	: Athens (Greece)	(to be held)	



Because of the two World Wars, the Olympics were not held thrice in 1916, 1940 and 1944 scheduled to be held respectively at Berlin (West Germany), Tokyo (Japan) and London (Britain).

The Olympic oath, which is read out by a competitor from the host team, is as follows : "In the name of all competitors I promise that we will take part in these Olympic Games, respecting and abiding by the rules which govern them, in the true spirit of sportsmanship, for the glory of sport and the honour of our teams."

Sports and games besides giving us mental and physical fitness, teach us how to observe discipline, to enable in making decision, to develop building character, to possess strong determination to reach the target, to control our temper and temptations and to lead the ideal way of life. Advanced countries had paid much importance to sports and games as we have seen that sports persons are not only famous but also very rich. In our Country also both central and state governments had spent crores and crores amount of money for developments and for organising sports and games. I appeal to our students and youths of the present and the future to dedicate and invlove themselves in sports and games so that our state in particular and Country in general will become famous and prosper in this field. Try to pay attention and concentrate on your duties as a student in both the intellectual and physical spheres so that your future will become brighter and brighter. You will become somebody or something one day. I am convinced with the great saying, "Failure is never Final and Success is never Ending." Sport certificates and medals are very important and valuable for your future career.

Shillong College is one of the premiere institutions which pays enough importance to sports and games. Our students received championship trophies in various items every year. Many of our students are the State players who represented their own native States e.g. Meghalaya, Assam, Mizoram etc. Some of them got international medals and certificates in different events. Our College spends thousands and thousands of money each year for organising and participating in sports and games. We are organising College Week every year in which sports and games are the main items of the programme. We are also participating the

Inter-College Tournaments conducted by NEHU every year. Almost every year, our students are represented NEHU for Inter-Varsity Tournament.

The following are some of the activities performed by our students during the Inter-College Tournaments 1999-2000.

- (i) Shillong College Team became the Champion in Basket Ball (Man) for 1999 and 2000. Women Team maintained to be the Runners up for two consecutive years 1999 and 2000;
- (ii) In Football Inter-Zonal Tournament, our College was the Champion holder in 1999 and Runner-up in 2000;
- (iii) In Cricket Tournament, we are the Champion in 1999 but lost this year in Semi-Final round;
- (iv) In Volley Ball (Women), we are the runner-up team in 1999, and the competition for 2000 not yet conducted;
- (v) In athletic competition 2000 : Miss Atula Sangma received Gold Medal in Shot put, Javelin Throw and Discuss Throw. Miss Damica Rapsang received Gold Medal in 800m Race; in 4x400 m Relay Race – Domica Rapsang, Margaret Pathaw, Atula Sangma & Lily Nongkhlaw awarded in the Silver Medal; Mr. Wumford Marbaniang got Gold Medal in Tripple Jump while Mr. Andrew Swer received Bronze Medal; and Mr. Nathenial Khyriem received Bronze Medal in Long Jump;
- (vi) Our Team got a runner-up Trophy in Table-Tennis 2000 which was represented by Mr. Wallambok Lyngwa (Captain), Mr. Kapil Thapa, Mr. Jonathan and Mr. Mapuia.

We do hope that we will receive some more trophies in the ensuing games and



WORLD NO TOBACCO DAY

The World Health Organization (WHO) has warned that India could be leading towards a tobacco epidemic. Out of the 28 lakh persons who die each year globally due to tobacco-related diseases, one fifth of them are Indians.

Cigarette manufacturers are targeting children as young as 12 to ensure an ever-increasing clientele. The industry recruits its young smokers into their addiction by using deceptive and manipulative advertising and by glamorising tobacco use in films, music, art and sports and thus hide the truth about effect of tobacco. The impact of these lies is more death, disease and suffering.

Together we have to hold up the tobacco industry's global campaign. WHO has declared 31st May as the NO TOBACCO DAY. Let us join the global fight, demand effective governmental action against tobacco and act decisively for public health.

SHILLONG COLLEGE STUDENTS' UNION

**A report of its activities during
1999 – 2000**



LAMPHRANG NONGSPUNG, *Genl. Secretary, S.C.S.U.*

The main aims and objectives of the Students' Union of the College, as in everywhere, is to strive for achieving all round development of the College and for upliftment of the welfare of the students of the College irrespective of any social barriers such as caste, creed, class, stream, etc. The Shillong College Students' Union has been trying its best through its office-bearers and members to see that the students face no problem or any sort of situation which will be of any discouragement for them to march forward in their quest for intellectual excellence and successful career. The Union has always acted positively and will continue to do so in future so that our College remains a front-runner amongst all the educational institutions of the State and the region.

To narrate the major activities of the union during 1999-2000, I begin with the successful College Social Week Celebration 1999, which was held from 8th October 1999 to 14th October 1999. It was a welcome break for all the students from the mental exercise of studies and offered good opportunity to our fellow-mates to show their talents in extra-curricular activities such as sports and games, cultural items, etc. To ensure that all the items go smoothly and to the best of the ability of the union, each office-bearers were entrusted with specific responsibilities, and it is a matter of pride that they did

their job with utmost sincerity and responsibility to make the Social Week Celebration a grand success.

Our Sports Secretary Sanjay Sohmat and Assistant Sports Secretary Kampher Kharchandy took care of all the Sports events under the guidance of the respective Teachers-in-charge of various events. Music Secy. Archester Lyngdoh and Assistant Music Secretary Bawan Khyriem conducted nicely all the competitions of Song in different languages, which showed enormous potential of the students of our College in the field of music. Debate Secretary Desmond Lenon Shylla supervised the debate, extempore speech and the quiz competition and the participating students thrilled all of by their show of quality and excellence.

On the final day, i.e. on 14th October 1999 a unique competition to select Shillong College Prince and Miss Shillong College was organised and our Asst. Sports Secretary Kampher Kharchandy anchored the show. Wide ranging questions varying from politics to environment were asked and the contestants did not let down the organisers and audience with their amusing but informative answers. Finally Miss Larie was adjudged Miss Shillong College while the coveted Shillong College Prince award went to Sri Sunny Mawlong. The Valedictory Function of the Annual Social Week 1999

was graced by dignitaries such as Smt Roshan Warjri, Minister, Govt. of Meghalaya and Sri R.G. Lyngdoh, MLA and both of them inspired us by their presence and also encouraging speeches.

The Shillong College Students' Union cooperated whole-heartedly in every activities of the College and also maintaining exemplary discipline in the College campus. In the time of distress and grief to any of our fellow students, we endeavoured our best to stand by them and extended our support and sympathies to them. In the College, the S.C.S.U. played an important role in maintaining order and discipline, particularly during Admission time and other such occasions.

On behalf of S.C.S.U., I offer our thanks and gratitude to our understanding respected Principal Dr. (Mrs.) M.P.R. Lyngdoh, the former Vice Principal Sri Tapan Maitra and the present Vice Principal Sri B.C. Goswami for their guidance in all our activities. We

also extend our heartiest gratitude to all our teachers and non teaching staff for their support and advice. Our student friends were always with us with a supportive role and they deserve warm appreciation. I also solicit forgiveness from everybody for any of our mistakes and failures.

Together we can and will make our dear College the best and contribute to development of our Society. As General Secretary of the Shillong College Students' Union, I feel very proud to have associated with its activities and this is more so because the students here are very sincere, cooperative and honest and together with College authorities, we have excellent and spirited team work. I extend my best wishes to the incoming students of the College and also to all the future office bearers of S.C.S.U. and wish that they will continue with the good work with more vigour and energy. While offering my sincere thanks and gratitude to all, I extend my best wishes to everybody from the core of my heart.

WHY DID THE CHICKEN CROSS THE ROAD ?

" Because it is a truth universally acknowledged that single chicken, being possessed of a good fortune and presented with a good road, must be desirous crossing."

Jane Austen

"It was the logical next step after coming down from the trees."

Charles Darwin

" Whether the chicken crossed the road or the road crossed the chicken depends on your frame of reference."

Albert Einstein

"It had sufficient reason to believe it was dreaming anyway."

Rene Descartes

S.C.S.U.

ITS OBLIGATIONS TO FELLOW STUDENTS AND THE SOCIETY.

BANSHAILANG P. MYRCHIANG, (B. Com IIIrd Yr.)
Assistant General Secretary, S.C.S.U.

Shillong College is a premier educational institution of our State and the Students' Union of this College also is bestowed with high aim and objectives to fulfill the ever-increasing demands and needs of the students and Society. Apart from acting in consonance with these aims and objectives, the Students' Union of the College also has many obligations to be fulfilled for the many students of this prestigious College and the office-bearers of the Union has special responsibility towards this end. The obligations of the Students Union and the office bearers are towards the well being of our fellow-mates, to help the students who need assistance and support, to make the students aware of their responsibilities and duties to the Nation and the Society, to respond to call of the Country or Society in exigencies, etc.

A glance on the history of S.C.S.U. shows that the Students Union of College has never failed to act in time for the welfare of our members and this quality has contributed a lot in making the organisation a near and dear one to everybody. The present batch (1999-2000) of office-bearers of S.C.S.U. also realised its responsibilities and therefore, in addition to normal campus activities, came forward,

whenever need arose, to play a supportive role to our friends in distress or grief. In 1999, we lost three precious lives in tragic circumstances. A student of B. Com. IIrd Year (Day section) Sri Lamphram Lyngkhai lost his life by drowning in a very tragic way. In October 1999, a dreadful road accident at Laitkynsew took away many precious lives and wounded many others. Two of the students of our College Sri Wanjop Falcon of Class XII (commerce) and Sri Kyntiewbor Malngiang of Class XII (Science) were also amongst the dead. A pale of grief and gloom descended in our College and the Shillong College Family condoled the tragic deaths. The Students Union members visited the bereaved families to console them in their hours of sorrow and pain. The Union also collected donations from students and teachers and the same were handed over to the respective families as a token gesture of our feeling of grief and sense of belonging. We sincerely hope no such incident occur in future and all of us live in an atmosphere of peace, tranquility, happiness and prosperity.

The Union also on its part played role in supporting the valiant defence personnel who fought with exemplary courage and conviction and laid down their lives for

dear mother Country during Kargil conflict. The Union collected generous contributions from the students and paid the same to the Defence Welfare Fund as a mark of respect to our soldiers and show of patriotism for the Nation. The Union also would like to place on record its deep sense of appreciation to our teachers who also have contributed generously amounting over 20,000/ towards Kargil Fund and a significant amount towards Orissa Relief Fund. We are proud of our

teachers. Herein, the Student's Union of Shillong College also, on record, salute the Supreme Sacrifices by our soldiers and, in particular, by Late Captain K. Clifford Nongrum and Late Abbas Lyngwa who braved all the worse and inspired us by their show of bravery and patriotism.

We hope that our efforts, though small but surely not insignificant, will not be forgotten and future leaders will carry on with such activities as and when required.

LONG LIVE S.C.S.U.

Commercialisation of Education



The Education System in our Country is witnessing a spree of commercialisation and fee hikes-the attack is more in the field of higher education. Even University Grants Commission (U.G.C.) has ordered each education institution to mobilise 25% of recurring expenditure through internal resources, in other words, by hiking students fees, The fallout of these measures can be assessed from the following :

1. The IITS (Indian Institute of Technology), the best centres of scientific learning that India has, are under the threat of privatisation.
2. Jawaharlal Nehru University (JNU) in New Delhi has recommended raising the existing admission fee of Rs.221.00 to Rs. 6600.
3. The Kashmir University has fixed Rs 2 lakhs for the MBA Course, Rs 1 lakh for post- graduation in Bio-chemistry and Electronics, and Rs 75,000 for M.Sc. Science Courses.
4. Only 2% of Union Budget and 3.8% of GNP are spent for education as against recommended 10% of budget and 6% GNP respectively. In Meghalaya, it is only 12% State Budget as against all India average of 17% of State budget which however is much less than the recommended 30%.

Higher education is getting reserved for elite and rich people only!

A
BRIEF REPORT
ON THE
LAST OF THE
Millennium

DESMOND LENON SHYLLA

Debate Secretary

Shillong College Students' Union,
Shillong

As the millennium come to an end, with new hope and new dream we await for the next millennium. Everything that we do this year of 1999 will go into records as the last for only once the same date, day, time, months and year exist. Thus I preferred to write a brief report for the various competitions under my jurisdiction for remembrance in the year to come of how special and exciting was the last of them of this millennium.

The day was 13th, October, 1999 and the show began right away from 9.00 a.m. and ended around 4.00 afternoon. The day kicked off with the preliminary round for the Inter-class Quiz competition where more than thirty teams participated, it was a prelims in writing of 35 questions to be

answered in 10 minutes. When the prelims was over only ten teams managed to get through for the Semi-Final Round which was also in writing of 15 questions in 5 minutes, it was a very exciting one and only the five best teams got through for the Mega-Final.

From the fully prepared we move to the unprepared and that was the Extempore-Speech where more than ten speakers tried their luck to show the world how smart they were. But in the end of the day, Mr. Sunny Mawlong of B.A. III (D) emerged as the best speaker followed by Mr. Bhabok Lyngdoh of B.A. III (D) and Mr. M.P. Upadhyay XII Com. (M) as the 1st and 2nd runners up. Some quotes speech of the best winner were "Indian women are the pride of the country" truly he was right for the Indian women have climbed the top in almost all fields from beauty to literature and so on.

The glorious day continued off with the Debate (English) where more than hundred students and teachers cheered the ten speakers of the same. The Motion for the day was placed before the house as "the Failure of Democracy has given rise to Militancy", the show was a thrilling one where the treasury bench expressed their support to the motion from unemployment to militancy and so on, and, the opposition bench also didn't accept defeat easily, they also defended themselves with every possible way. This year debate was also marked with the beginning of the question session where the leader of both the benches had to five questions from the judges and audience. But in the end, Mr. Buwan Khyriem of B.A. IIIrd (D) who spoke for the motion stole the show as the best speaker and Mr. Sunny Mawlong B.A. IIIrd (D) and Mr. U.P. Upahday XII Com. M as 1st and 2nd Runners up. The motions has carried out.

After hearing the would be politicians, statesmen and so on, we gave ears to the intellectuals and that was the Mega-Final of the Inter-Class Quiz Competition 1999. The five teams were anxious and eager for the show to begin and it did very excitingly where the quiz Master Sir Pariat started asking question team by team. But the house also took part in the Quiz as points were also awarded to them. One of the most interesting questions was the 'nuns kiss' where neither of the five teams could answer and nor the house including me. Well it was the rubbing of one chin with another person chin I supposed. The crowd was greatly cheering their respective teams. When the show was over, the team of B.A. IInd (D) emerged as the Winner and the team of B.A. 1st (D) as the Runners up. I hope that in years to come this quiz competition would go on for this helps a lot to sharpen the students mind, well, after all that would depend on the next Debate Secretary.

When the clock struck two that day, everyone including I was excited for the last show of the day was about to begin and that was the Debate Khasi the last of the millennium. Many students gathered to witness the show and not also to forget our honourable teachers. The motion was a burning issue and it was "Ka Kiad Kam Dei Kaba Sniew" (Alcohol is not bad) where fourteen outstanding debaters of the college took part as to defend oppose the motion. The debaters defended or opposed by citing examples from "the car crash of Lady Diana" to 'the sleeping in drains'. The crowd was divided on the motion and thus it became more exciting and interesting. I the organiser and the speaker had a tough time to control the crowd but honestly they were the best

audience I had ever seen. In the end of the day Mr. Shining Puwiah of B.A. 1st (D) emerged as the best debator, Mr. William Kharshandi of B.A. (D) as the 2nd best debater both of them belonging to the opposition bench and Mr. Sabreen Suchiang of B.Sc. III as the 3rd best debater. The motion was placed before the house and guess what the motion "Ka Kiad Kam Dei Kaba Sniew" stood to be carried out or in simple way the motion won. In regard to the motion I would like to add some in brief and i.e. alcohol would be a boon if it brings understanding, peace, love and oneness among people but if not it is a curse though it is not totally bad or good but it all depended on us. We should not use it in times where our dignity stands important. Even if we use it we should learn to control ourselves for if not, we will be in shame afterward. Youths should be careful if they drink and then drive for they might lose their life or take somebody's life and that will be unforgivable to them.

As one of the office bearer (the Debate secretary) of the Shillong College Students' Union take this opportunity to thank wholeheartedly all the teachers who rendered their service as either speakers or Judges or simply by being there, your being there gave me the strength and inspiration and it showed that you also cared for us. I also thank our honourable Principal and Vice-Principal for every support they lent to us in this college week in general and on my day in particular. I also thank all the students and participants-they have been great. Last but not the least to all the members of the Union for every assistance they rendered. The last of the millennium is truly a special and unique one. □

SHILLONG COLLEGE, SHILLONG

(ESTD. 1956)

Faculty Members

(AS ON 01.09.2000)

Principal

Dr. (Mrs.) M.P. Rina Lyngdoh

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

1. Smt. M. Gatphoh
2. Shri T.S. Rajee
3. Dr. (Ms.). D. Mawroh
4. Smt. A. Nongbri
5. Shri W. Lawai

Department of Garo

1. Smt. L.D. Marak

Department of Assamese

1. Dr. K.A. Ahmed

Department of Bengali

1. Dr. (Mrs.) Gauri Sen
2. Smt. Chandana Dhar

Department of Mizo

1. Shri T.T. Pachunga

Department of Nepali

1. Shri N. B. Rai

Department of Education

1. Smt. O. Kharkongor
2. Dr. (Ms.) Ruby Dkhar
3. Shri H. langrai
4. Smt. H. Diengdoh

Department of Economics

1. Shri B. Syiem
2. Dr. (Mrs.) Rakhee Bhattacharjee
(on lien)
3. Smt. Natalie west

4. Shri L. Pathaw
5. Smt. E. Kharkongor

Department of History

1. Shri Rudy Rynjah
2. Smt. N. Lytand
3. Smt. Jaya Choudhury
4. Smt. V.C.S. Dkhar

Department of Philosophy

1. Dr. (Mrs.) Dipali Chattopadhyay
2. Shri D. Ramsiej
3. Dr. (Mrs.) Jayanti Paul

Department of Political Science

1. Smt. Nalini Sinha
2. Smt. Lana P. Shadap
3. Smt. Vinary R. Solomon
4. Smt. Rilang P Laitflang

Department of Physics

1. Shri Ranjit Kr. Dutta
2. Dr. Udayan Ghosh
3. Shri Durbadal Mukherjee
4. Smt. E. N. Dkhar
5. Shri Rajat Kanti Das

Department of Mathematics

1. Shri Bankim C. Goswami
(Vice-Principal)
2. Shri Kalyan K. Choudhury
3. Smt. Suvra Dhar
4. Dr. Hrishikesh Dhar

Department of Commerce

1. Shri Bikash Roy
2. Shri S.R. Nongkynrih
3. Shri Kallol Dutta Roy

4. Shri Anurag Khanduri
5. Shri Barun K. Saha
6. Shri Sankar Sarma

Department of Botany

1. Shri U.C. Kakaty
2. Smt Roma Sarkar
3. Smt A. Ahmed Ashraf
4. Shri Swapan Kr. Roy

Department of Chemistry

1. Dr. S.K. Gupta
2. Shri T.J. Kharbih
3. Dr. M.N. Bhattacharjee
4. Smt. D. L. Buam

Department of Zoology

1. Dr. S.N. Dutta
2. Smt. Rekha Devi
3. Dr. Malay Dey
4. Smt. D. N. Shabong
5. Smt. Suparna Choudhury

Shri Tapan Maitra, former Vice-Principal (and also, Head, Department of Economics) and Shri. H.S. Nongbri, Head, Dept. of Khasi retired from services on 31.03.2000. Shri Ramananda Bhattacharjee of Chemistry Department proceeded for voluntary retirement with effect from 5.4.2000. Shri Ranjit Kr. Deb, Head, Department of Philosophy, retired from services on 31.08.2000. Shri Ajit Kr. Gurung, Head, Dept. of Hindi expired on Aug. 2000 following brief illness.

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



(II)

Name	Dept
1. Sonali Sen Gupta	Maths
2. I.S. Kharkongor	Eco.
3. C.N. Nongrum	Eco.
4. W. Tariang	Eco.
5. Shri Peter G.S. Dkhar	Chem.
6. Shri P.M. Singh	Chem.
7. Shri A.K. Das	Botany
8. Sandorlang Ramsiej	Phil.
9. Andrew Simon	Eng.
10. Smt. Khairum Nisha	Hindi

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

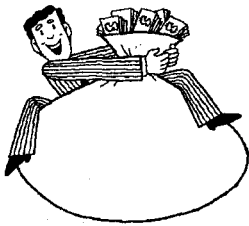
NON-TEACHING STAFF

(I)

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

Late Salik Ram Thapa,

Night-watchman,
expired on 25th Aug. 2000.



Our Products Their Assets ! !

Every year hundreds of highly educated Indians migrate to USA- many of them settle there for whatever reason they feel worth. It is estimated that there are about 3.2 Million Indians in America, and more interestingly

1. 38% of Doctors in America are Indians.
2. 12% of Scientists in America are Indians.
3. 36% of NASA employees are Indians.
4. 23% of Indian Community in America holds a Green Card.
5. 34% of MICROSOFT employees in America are Indians.
6. 28% of IBM employees in America are Indians.
7. 17% of INTEL employees in America are Indians.
8. Top 100 Indian owned U.S. Companies generate \$ (dollar) 2.2 billion providing jobs to around 21000 people.

PONDER ! If these Indians remained and served in India, what difference it would have made in terms of advancement in science and technology, better human life and much more vibrant economy.

Source :

Vigyan Prasara, VIPNET News,
New Delhi
(Vol. 2. No. 6 : June 2000)

KHASI SECTION



Mr. L.J. Kharpan

11nd Year, B.A.

Ko Mei baieit jong nga

Ko Mei baieit bathiang jong nga
Ko Mei ba pun ko Mei ba kha
Long briew long rynieng phi ai ha
pyrthei
A ngam lah siew kylliang ia phi Mei.

Naduh dang pun haduh ban da kha
Phi pyndap pynbiang, sumar ia nga
Phi pynsum, phi ai ja, ai kait
Da jingieit phi doh phi dait.

Ha shadem phi kadup phi syrpuud syrpai
Phi thum phi bah, nga thiah ngai ngai
Ryngkat bad phi, mynsiem ka suk ka
tngen

Kum Angel bneng bad phi nga kmen.

Nga dang khunlung ngam tip ei ei
Ngam pat lait kren ne ban khot ko mei;
Nga khiih nga ksar kamom kadiang
Phi tip aiu nga kwah nga sliang.

Haba nga ur nga iam nga lympat
Phi khroh phi niad ia ki ummat,
Haba nga pang shitom nga snai
Phi synran phi ap shi miet ia shai.

Akor bukom ha nga phi seng nongrim
Ha ka pyrthei kumno nga dei ban im,
Jingsneng jingkraw ha nga phi ai
Da ktien ksar kordor nylla ba kynsai.

Ko Mei phi long ka lynti jong nga
Ha kane ka pyrthei ka jingthala;
'Tien sneng jong phi Mei nga ri
kyndong

Pansngiat burom ia phi ngan pynphong.

Ko Mei baieit bathiang jong nga
Ko Mei ba pun ko Mei ba kha,
Ka sur jong phi ia nga ha pyrthei
Dei ka sur na bneng ka sur u Blei.

BALEI SHA



Desmond L. Shylla,

Ex 2nd Runner Up, Shillong College Prince 1998 – 1999

*Bunsien nga jah rngai na kiwei,
Haba nga pyrkhath ia ka lawei;
Kyndit jingsngewmarwei ki wan ha nga,
Haduh ki ummat kthang ki tuid na nga.*

*Balei sha tang ki jingpisa,
Hapoh jong nga ki iai sawa;
Ah balei sha te kumne,
lalade nga iai kylli hangne.*

*Shakhmat ki bun te ki jingeh,
Ba man u briew u hap ialeh,
Na kiba bun nga long uwei,
Ha kane jingim sla pyrthei.*

*Sa katno ki jingtynjuh ngan mad,
Shuwa ban ia kynduh ia la U Kynrad;
Ma U na Bneng, te 'U' dang iai peit,
Hato jingim long ne em ba beit.*

*"Ah balei sha te kumne ?
Kan sa long jingkylli hangne."*

Shillong College ba ieit jong nga
College donnam kit burom jingstad shirta,
Hapdeng 'lawlynnong marwei pha shong kynjai
Pha kup pha deng da ki rong phyrnai.

Sawdong jong pha mih ki syntiew ki dieng
Ha ki Aiom ba pher ki pyiniwbih suh sieng;
Ki sim ki doh da sur bathiang ki rwai,
'Er pyngngad ruh ba iai beh jem jai jai.

Pha shong ha jaka pyngngad ba itynnad
Ia khmat briew pha khring pha pyiniapmat;
Kjat sngi khatduh ia pha ki suitrong ki doh,
Shuwa ban rung ban sep sha lyndet ki lyoh.

Ha jaka kynjah tang marwei pha shong
Jngai na ki huri hura na surok shnong,
Marwei pha ieng kynjreng kum maw bynna
Ia Ri Khasi ban pynshai ban pynthaba.

Da kynroh ba khraw la ker kut ia pha
Kum ia ka iing u syiem patsha,
Ryngkat ka nam ka burom ba la ai
Ha Sor Shillong to iai tyngshain phyrnai.

Ha man jingiakop ha man ka thong
Ia nam jingjop pha ju rah rong;
Harum haneng ki ia lap ki iathuh khana
Shaphang ka jingstad bad ka nam babha.

Pha pdiang pha lum ia baroh lang
Ia ki samla kynthei ne shynrang
Nongsor, nongkyndong, bariewspah ne
bakyrduh

Ha khmat jong pha ngi long ryngkat kumjuh.

Khynnah samla ki wan na kylleng ki jaka
Maw kordor ban tih na par jong pha
Katba nang iaid ki por ki sngi,
Kin nang iai mih bun ki khlur ka Ri.

Ki um pohliew ba shngiam jong pha ngan dih
Ia nam jong pha ngan sien iwbihi,
La ha Ri nongwei ne ha Ri la jong
Burom jong pha nga dei ban ri kyndong.

A katno marwei nga sngew sarong
Ha pneh jong pha ba nga ioh shong
Nga sngew bynnud ia pha ban duh
Na pha ban khlad ngam sngew kwah shuh.

Aiu kein ngan leh namar jong pha
Ban siew kylliang, ngam lah shisha;
La ki kamram ngan iai minot bad tista
Ngan kiew shaphrang da ka nam babha.

U Blei un sumar un kdup ia pha
Ba phan iai neh skhem baroh shirta,



SHILLONG COLLEGE

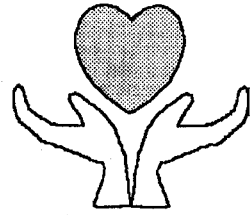
Symperlang Dkhar, BA. III Yr. (Morning)

Ki soh babha na pha kin iai mih kyrhai

Kumba pynmih ka mariang ha por synrai.

1. Ko Shillong College ba ngi ieid
Ki khmat shapha ngi khmied
langa jingstad phi pynsuhthied
Jingstad ba ngan doh-ieid.
2. Ko Shillong College kaba donnam
Pha ieng hapdeng Sor Shillong
la khynnah pule pha btin lynti
la la ka ri ban pynsahnam.
3. Kyrting jongpha ka iai Tyngshain
Katnangmih ki sngi ki snem
Kyrting College ngi iai pyrkhat
Napha ki mih ki Stad pyrkhat.
4. Baroh ki jaitbynriew pha kdup
Khlem shiliang khmat riwspah ne duk
Na Tymmei jingstad ngi kjit
Ban sahnam lynter ki sngi ki snem.
5. Ngim lah te khlem da sngewsarong
Shillong College jongpha ngi long
Katno ngi ieid bad ngi niewkor
Kumjuh ki nongpule ka Sor Shillong.
6. Khatduh nga ai khublei iapha
Jingstad nylla ngi tih na pha
Dohnud Jylliew katne nga ong

JINGIEID



Katba nga dang shongkai ha klas marwei
Wan rung kynsan iwei I thei
Tang kumta hi keiñ sha I nga phai
Jingmut jong nga ka her sha jngai.

Mynsiem jong nga kam man ailad hi keiñ
Ia I ban khlem da ioh ban kren
Ia durbhabriew ba kum Duri blei
Ba ngampat ju iohi ha sla pyrthei.

Jingeid jong nga ka la shoh hi keiñ
Ia dur bhabriew ban peit tyngkreiñ
Marwei marwei nga lynga pisa
Baroh baroh ki peit sha nga.

Katba ki por ki sngj ki nang iaid
Sha I nga tur shaid shi shaid
Mynsiem jong nga kadap da ka jingkmn
Ha ban da hun nga la ioh kren.

Sha I nga sdang ban ioh iaid lang
Shi kyntien kwai ban ioh kam lang
Mynsiem jong nga la nang iai kyndeh
Ban ym randien ia ki jingeh.

Ngan trei shitom ban minot thop
Ia b'la mut nga dei ban jop
Ha kut shadem ia I ngan kdup
Ha kaba kut ngan dem pyllup.

By
B. Well Lyngdoh
B.A. 1st Year
1999

Khyndiat Shaphang ka Dewlynnong Nongkhnum

By

MR. BARRIST MARBANIANG
B.A. IInd Year, 2000

Imslem Shillong College ngi long.

Ka Dewlynnong Nongkhnum ka don kumba 12 K.M. eiei na Nongstoiñ, West Khasi Hills District. Ia kane ka Dewlynnong la ker tawiar da ka wah Kynshi, kaba long ka wah kaba khuidtam na pdeng ki wah ka Ri Khasi. Ia ki jingitynnad ba la buh ka Mariang yn ym lah ban iohi lut ha ka shi sngi namar ka jingheh bad iar jong ka, ka long kumba 7 K.M. eiei bad dei na kane ka jingheh jong ka kala ioh la ka Nam ba ar ha Asia. Ia kane ka Dewlynnong Nongkhnum la plie da u Bah Precious Kharkongor, I.A.S. Deputy Commissioner, West Khasi Hills.

Ia kane ka Dewlynnong la pynbha pynjanai shuh shuh ia ka jingphylla ba la kyrkhu kyrpang da ka mariang da ka Indigeneous Cultural Research Preservation bad Expedition Club (I.C.R.P.E.). Kane ka Seng kala tei ia ka Trep kaba la tip kyrteng kum ka Phanliang Hut, la tei ia kane ka frep khnang ban ioh sahmiat kito kiba kwah ban peit hun ia ka. Ha kane ka Dewlynnong Nongkhnum ngin shem ia ju saw (4) tylli ki kshaid kiba noh rymphum, ki jaka kiba long kum ka 'rud-duriaw (Beach), ki dieng ki siej kiba rben kiba

pynlong ia ki Mrad bad ki sim ban rieh tngen ha ka bad shibun kiei kiei kiba ka Mariang ka la ai.

Wat la kalong ka bympat biang ha ki lynti synkien hynrei bun bah ki briew na kylleng sawdong ki ia leit ban jngoh bad ban iohi ia ka jingitynnad, jingdon jingem ba la ai da ka Mariang da la ki jong ki khmat. Khnang ban pynsuk shuh shuh ia ki paid Nongleit jngohkai katei ka Seng ka la pynbha ia ki lynti synkien. Baroh kito kiba la leit ban bishar bniah ia ka jingitynnad ba la ai da ka Mei Mariang kimlah ban khlem da ai jingiaroh. Ymtang ki paid Khasi kiba leit sha kane ka Dewlynnong hynrei bun bah ki briew kiba na ki jaitbynriew bapher bapher ki leit ban shem hi da lade ia ka jingitynnad jong ka Dewlynnong Nongkhnum.

Ia kane ka Dewlynnong ba don nam jong ngi ki Khasi ngi dei ban pynneh pynsah ia kiei kiei kiba ka Mariang ka la ai. Kum ki briew kiba Im ha ka Imlang sahleng ngi dei ban sumar khuid ia ka bad ban ym pyndonkam bakla khnang ba ka burom bad ka nam kan im ha kylleng ka pyrthei. To baroh ngin ia bishar kham bniah ia kane ka Dewlynnong Nongkhnum da la ki jong ki khmat. ♦

RI KHASI

N.B. (Ia ki katno katne ki bynta la sot na ka kot khubor Dongmusa).

*Haba peit ia la Ri na jrong ki Lum
Jingitynnad jong ki katno ishongkun
Ka spah ba kyrhai ba la theh ha u thiar
Matti u Nongthaw ha ka ki dapmaiñ.*

*Ki Lum bad ki them katno jingthiang
Ha ka dap kyrhai ki ksaid bad ki khriang
Ki wah kiba sngur kiba tuid shibynta
Ki pyntha ban pyNSEISOH da ki rong kiba puh.*

*Matti u Longshuwa hangne ruh phin shem
Ia longdien mandien ban ym duh jingkyrmen
La snam ba kordor ki kloi ba kan phli
Tang ban sah jinglailtuid hangne ha pyrthei.*

*Haei keiñ phin shem kum kane ka Ri ?
Ba na dong shadong ba buh la bynta
Ka Ri jong ki ngap ki spah ba kyrhai
Ka Ri jong ka dud, ki diengsoh dieng pai.*

*Mynta khun ka Ri ha lade ngin kylli
Aiu ba ngin leh na ka bynta la ka Ri ?
La ngin khiih ha la ki kjat ne ngin shong
La ngin jam sha khmat ne ?
Ne ngin nang-ran shadien.*



Composed by
Mr. Annandias & Mr. Borrist
Part I Arts, 2000



ASSAMESE AND
BENGALI SECTION

সমন্বয়ত ভাৰতীয় জাতি আৰু সংস্কৃতি

ডঃ কাচিম আলি আহমেদ
প্ৰধান, অসমীয়া বিভাগ

উপক্ৰমণিকা

বৈচিত্ৰ্যৰ মাজত একাই হ'ল বিশাল ভাৰতীয় জাতি, সমাজ আৰু সংস্কৃতিৰ ঘাই বৈশিষ্ট্য। এই বৈচিত্ৰ্যপূৰ্ণ আৰু বৰ্ণাঢ্য ভাৰতীয় সমাজ আৰু সংস্কৃতি সুদীৰ্ঘ ঐতিহাসিক প্ৰক্ৰিয়াৰ মাজেদি গঢ় লৈ উঠিছে। ভাৰতীয় সংস্কৃতি হৈছে সমন্বয়ৰ সংস্কৃতি। ই কোনো নিৰ্দিষ্ট জনগোষ্ঠীৰ সংস্কৃতি নহয়। আৰ্য, কিৰাট, নিষাদ আৰু দ্ৰাবিড় আদি সকলো সংস্কৃতিৰে উপাদান সংমিশ্ৰিত হৈ বহুযুগৰ ক্ৰমবিকাশৰ ফলস্বৰূপে ভাৰতীয় সংস্কৃতি গঢ় লৈ উঠিছে। প্ৰাচীন ভাৰত আৰু আধুনিক ভাৰতৰ ৰাজনৈতিক আৰু সাংস্কৃতিক সীমাৰ কোনো তুলনাই নাই। সেইদৰে, মূল ভাৰতীয় বুলি কোনো নিৰূপিত জনগোষ্ঠীয়ে প্ৰতিনিধিত্ব কৰিব নোৱাৰে। বিভিন্ন যুগত বিভিন্ন ভাষা-ভাষী আৰু সংস্কৃতি সম্পন্ন জনগোষ্ঠী সমূহৰ যি সকলে ভাৰতৰ চিন্তা-ধাৰা আৰু বৈশিষ্ট্যৰ লগত সম্পূৰ্ণৰূপে মিলাই দিছে, তেওঁলোকেই ভাৰতীয়। ভাৰতৰ আদিম অধিবাসী আৰু মূল প্ৰজাতি বুলি কোনো এটা জনসমষ্টিৰ আখ্যা দিব পৰা নাযায়। নৱ-প্ৰস্তৰ যুগৰ মানুহৰ বসবাস আছিল যদিও তেওঁবিলাকৰ বংশধৰ বা তেজৰ কণিকা আজিৰ ভাৰতীয় মানুহৰ মাজত পাবলৈ নাই। ইয়াৰ বাহিৰেও বিভিন্ন যুগত ৰাজ্য পাতি এই দেশৰ গৰাকী বোলোৱা আটাইবোৰ প্ৰজাতিয়েই আপেক্ষিক ভাবে নতুন বা পুৰণি পমুৱা। আজিৰ ভাৰতীয় মানুহৰ গাত পৃথিৱীৰ মূল জনগোষ্ঠী সমূহৰ আটাইকেইটাৰে তেজৰ সংমিশ্ৰণ আছে আৰু সকলো প্ৰজাতি মিহলি লৈ এই নতুন জাতি আৰু সংস্কৃতিটোৰ উদ্ভৱ আৰু বিকাশ হৈছে।

যিবোৰ জনগোষ্ঠী এসময়ত ভাৰতলৈ আহিছিল, তেওঁলোকৰ সেই সময়ৰ নিজস্ব সামাজিক ব্যৱস্থা আৰু

ভাষা-সংস্কৃতিও লগতে লৈ আহিছিল। এইটো সত্য যে সাংস্কৃতিক আদান-প্ৰদান জৈৱিক সংমিশ্ৰণতকৈ সহজে আৰু সোণকালে হয়। গতিকে, স্বাভাৱিকতে এইটো অনুমান কৰিব পাৰি যে সেইবোৰ জনসমষ্টিৰ মাজত সাংস্কৃতিক উপাদানৰ বিনিময় ঘটিছিল। ভাৰতীয় সংস্কৃতি বিশ্লেষণ কৰিলে দেখা যায় যে বিবিধ জন-সমষ্টিৰ সাংস্কৃতিক উপাদানেৰে সমৃদ্ধিশালী হৈ ই পৰিপুষ্টি লাভ কৰিছে। এই উপাদানবোৰ এটা এটাকৈ আঁতৰাই আনিলে বাৰে বৰণীয়া ভাৰতীয় সংস্কৃতি ফোপোলা হৈ পৰিব। ঠিক সেইদৰে, ভাৰতীয় ভাষা সমূহো চহকী হৈছে নানান জনসমষ্টিৰ ভাষাৰ শব্দ সম্ভাৰেৰে, পাৰস্পৰিক ভাৱ বিনিময়ৰ ফলস্বৰূপে।

জনগোষ্ঠীৰ প্ৰব্ৰজন

পৃথিৱীৰ এনে এখন দেশ বা ৰাজ্য নাই য'ত প্ৰব্ৰজন ঘটা নাই। জীৱিকা নিৰ্বাহৰ বা কৃতিত্ব অৰ্জন কৰাৰ সুবিধা বিচাৰি বিভিন্ন সময়ত বিভিন্ন জনগোষ্ঠীয়ে এখন দেশৰ পৰা আন এখন দেশলৈ অনুপ্ৰৱেশ কৰে, আৰু সুবিধা বুজি স্থায়ীভাৱে বসবাস কৰিবলৈ ধৰে। তাতে তেওঁলোকে ৰাজনৈতিক, আৰ্থ-সামাজিক আৰু সাংস্কৃতিক জীৱন নিৰ্বাহ কৰি সেই মাটিতেই লীন হৈ যায়। গতিকে মানুহৰ বা জনগোষ্ঠীৰ প্ৰব্ৰজনক প্ৰকৃতিৰ চিৰন্তন নিয়ম বুলি কব পাৰি। অতীজৰে পৰা এই প্ৰব্ৰজন ঘটি আহিছে। প্ৰব্ৰজন দুই ধৰণৰ হ'ব পাৰে – বহিঃপ্ৰব্ৰজন (Immigration) আৰু অন্তঃপ্ৰব্ৰজন (Migration)। কোনো এখন স্বতন্ত্ৰ দেশৰ পৰা আন এখন দেশলৈ হোৱা প্ৰব্ৰজনক বহিঃপ্ৰব্ৰজন, আৰু এখন দেশৰ চাৰিসীমাৰ ভিতৰতে হোৱা প্ৰব্ৰজনক অন্তঃপ্ৰব্ৰজন বুলি কোৱা হয়। দেশ বিজয়ৰ

আশাৰেও বহুসময়ত প্ৰবজনকাৰীয়ে কোনো এখন দেশত অনুপ্ৰৱেশ কৰে, আৰু বিজেতা হৈ পিছলৈ স্থায়ীভাবে সেই দেশতে বৈ যায়। সেই দেশৰ মাটি-পানী-পায়ু, চিন্তা-ধাৰা, আৰু ভাষা-সংস্কৃতিক আকোৱালি লৈ সেই দেশৰে খিলঞ্জীয়া অধিবাসী হৈ পৰে। ভাৰতীয় সমাজ আৰু সংস্কৃতিয়ে গঢ় লৈছে যুগ যুগ ধৰি নিৰৱচ্ছিন্ন ভাবে ঘটি অহা অগণন জনগোষ্ঠীৰ প্ৰবজন আৰু তেওঁলোকৰ সংমিশ্ৰণৰ ফলস্বৰূপে। প্ৰাচীন কালৰে পৰা ঘটি অহা এই প্ৰবজনক সময় অনুসৰি প্ৰধানকৈ দুটা ভাগত ভগাব পাৰি – (১) প্ৰাগৈতিহাসিক যুগৰ প্ৰবজন (Immigration in pre-historic times) আৰু (২) ঐতিহাসিক যুগৰ প্ৰবজন (Immigration in historic times)।

প্ৰাগৈতিহাসিক যুগৰ প্ৰবজন আৰু বিভিন্ন জাতিৰ সংমিশ্ৰণ –

প্ৰস্তৰ যুগৰ (Neolithic Age) পূৰ্ব ভাৰতত পোৱা স্মৃতিচিহ্ন সমূহৰ লগত দক্ষিণ-পূব এচিয়া, আৰু দক্ষিণ চীনৰ সেই যুগৰ আৱিষ্কৃত সামগ্ৰীবোৰৰ যথেষ্ট সাদৃশ্য দেখা যায়। এইটোৱে ইঙ্গিত দিয়ে যে সেই ঠাইবোৰৰ পৰা অতি প্ৰাচীন কালত, বিশেষকৈ প্ৰস্তৰ যুগৰ পৰাই ভাৰতবৰ্ষলৈ সংস্কৃতিৰ প্ৰবাহ ঘটিছিল। এইটোও অসম্ভৱ নহয় যে এই সংস্কৃতিৰ প্ৰথম প্ৰবাহ আৰম্ভ হৈছিল প্ৰজাতি বা গোষ্ঠীগত প্ৰবজনকাৰী হিচাপে। যিয়েই নহওক, এইটো বিশ্বাসযোগ্য যে দ্ৰাবিড়সকলে পূব-ভূমধ্য সাগৰীয় অঞ্চলৰ পৰা ভাৰতবৰ্ষলৈ আহিছিল আৰ্যসকলৰ ভাৰতলৈ আগমনৰ বহুবছৰ পূৰ্বতে। খ্ৰীষ্টীয় পূৰ্ব তৃতীয় সহস্ৰাব্দৰ সিদ্ধি উপত্যকাৰ বিশাল সভ্যতাই (Indus Valley Civilization) ভাৰতৰ প্ৰাচীনতম সভ্যতা সংস্কৃতি হিচাপে গৌৰৱ-ধ্বজা বহন কৰে যদিও ই অকল ভাৰতবৰ্ষতেই প্ৰথম প্ৰাদুৰ্ভাৱ বুলি প্ৰমাণিত হোৱা নাই। আনহাতে ইয়াৰ সাদৃশ্য সমসাময়িক পশ্চিম এচিয়াৰ নদীৰ পাৰৰ সভ্যতাৰ লগত অতি স্পষ্ট। যদিও অলপ সন্দেহ যুক্ত, তথাপিও এইটো স্বীকাৰ্য্য যে ইয়াৰ পিছৰ সহস্ৰাব্দত বৈদিক আৰ্যসকলে (The Vedic Aryans) উত্তৰ-পশ্চিম ফালৰ পৰা ভাৰতবৰ্ষত প্ৰবেশ কৰে, আৰু লগতে লৈ আহে এটা সম্পূৰ্ণ শক্তিশালী আৰু নতুন ভাষা-সংস্কৃতি। খ্ৰীঃ পূঃ ৪ৰ্থ

শতিকামানত স্বকীয় বৈশিষ্ট্যৰে ভাৰতীয় সভ্যতাৰ মৌলিক ৰূপটো প্ৰতিভাত হয়। এই সভ্যতাৰ সৃষ্টিৰ অন্তৰ্ভালত আছে চাৰিটা মৌলিক আৰু পৃথক ভাষা-সংস্কৃতি সম্পন্ন জনগোষ্ঠী বা প্ৰজাতিৰ এক অপূৰ্ব সমাহৰণ (fusion)। এই চাৰিটা জনগোষ্ঠী হ'ল –

- (১) নিষাদ বা অষ্ট্ৰিক (Austrian or Austro-Asiatic)
- (২) কিৰাট বা তিব্বত-বৰ্মী (Mongoloid or Sino-Tibetan)
- (৩) দ্ৰাবিড় (Dravidian) আৰু
- (৪) আৰ্য (The Aryans)

এই জনগোষ্ঠীবোৰৰ ভিতৰত নিষাদ বা অষ্ট্ৰিক জনগোষ্ঠীৰ লোকসকলে পশ্চিম ফালৰ পৰা ভাৰতবৰ্ষত প্ৰবেশ কৰি সৰ্বত্ৰতে বিয়পি পৰিছিল, আৰু এতিয়া মধ্য আৰু পূব ভাৰতৰ পৰ্বত আৰু অৰণ্যবোৰত বাসকৰা আদিম জাতি হিচাপে কোল, ভীল আৰু মুণ্ডা জনগোষ্ঠীক প্ৰতিনিধিত্ব কৰে। তিব্বত-বৰ্মী বা মঙ্গোলীয় (কিৰাট) জনগোষ্ঠীৰ মানুহবোৰে পূব ফালৰ পৰা ভাৰতবৰ্ষত প্ৰবেশ কৰে, আৰু বেছিভাগেই হিমালয়ৰ নামনি অঞ্চলবোৰত, আৰু ভাৰতৰ পূব খণ্ডত বসতি স্থাপন কৰে। উপৰোক্ত তিনিওটা জনগোষ্ঠীতকৈ দ্ৰাবিড়সকলৰ প্ৰভাৱ অতি প্ৰবল আৰু শক্তিশালী আছিল। তেওঁলোকে প্ৰায় সমগ্ৰ দক্ষিণ ভাৰততে প্ৰাধান্য বিস্তাৰ কৰে। এই তিনিওটা জনগোষ্ঠীৰ পিছতে বৈদিক আৰ্যসকলে ভাৰতবৰ্ষত প্ৰবেশ কৰি স্থায়ীভাবে বসতি স্থাপন কৰে, আৰু তেওঁলোকৰ সমৃদ্ধিশালী ভাষা-সংস্কৃতিৰে প্ৰায় সমগ্ৰ ভাৰতবৰ্ষকেই আৰ্যকৰণ কৰে। এই আৰ্যভাষাই যেতিয়া অষ্ট্ৰিক আৰু দ্ৰাবিড় সকলৰ ভাষাৰ পৰা পৰ্যাপ্ত পৰিমাণে শব্দ গ্ৰহণ কৰি মূল সংস্কৃত ভাষালৈ ৰূপান্তৰিত হয়, তেতিয়াৰ পৰাই ভাৰতীয় সংস্কৃতিৰ আৰু হিন্দুসকলৰ পৱিত্ৰ ভাষা হিচাপে সকলোৱে বুজি পোৱা এটা মিশ্ৰিত ভাষাৰ (Lingua franca) ৰূপ লয়। বৈদিক তথা প্ৰাচীন ভাৰতীয় আৰ্য ভাষাই সংস্কৃত ভাষালৈ ৰূপান্তৰিত হোৱাৰ পিছত সময়ৰ কোলা বাগৰি বিভিন্ন পৰিবৰ্তন লাভ কৰি মধ্য যুগৰ পালি-প্ৰাকৃত আৰু অপভ্ৰংশৰ মাজেদি আধুনিক ভাৰতীয় আৰ্য ভাষাবোৰৰ জন্ম দিয়ে। উদাহৰণ স্বৰূপে অসমীয়া, বঙালী,

উৰিয়া, পাঞ্জাবী, মাৰাঠী আদি নব্য ভাৰতীয় আৰ্যভাষাবোৰৰ নাম উনুকিয়াব পাৰি। ইয়াৰ বাহিৰেও, আৰ্য সংস্কৃতিৰ বিভিন্ন উপাদানে বিশেষকৈ খাদ্য-সম্ভাৰ, পোছাক-পৰিচ্ছদ, ঘৰৰ বিবিধ সা-সঁজুলি বা আচবাব পত্ৰ, স্থাপত্য বিদ্যা আদিয়ে চাৰিওফালে থকা নতুন জনসমষ্টিৰ দ্বাৰা গভীৰ ভাবে প্ৰভাৱান্বিত হৈছিল। আনহাতে, আৰ্যসকলৰ শাস্ত্ৰীয় বিধি-বিধান, ধৰ্মীয় বিশ্বাস আৰু ৰীতি-নীতিৰ এক আমূল পৰিবৰ্তন ঘটিল তেওঁলোকৰ পূৰ্বতে অহা বাসিন্দা সকলৰ প্ৰভাৱত। প্ৰকৃতৰ্থত, এক সমন্বয়ৰ যোগসূত্ৰ স্থাপন হ'বলৈ ধৰিলে।

ঐতিহাসিক যুগৰ প্ৰব্ৰজন –

প্ৰাগ্ ঐতিহাসিক যুগৰ প্ৰব্ৰজনকাৰী জনগোষ্ঠী সমূহৰ উপৰিও ইতিহাসে ঢুকি পোৱা সময়ৰে পৰা মধ্যযুগৰ শেষলৈকে বিভিন্ন প্ৰব্ৰজনকাৰী জনগোষ্ঠীৰ ভাৰতলৈ আগমণ অব্যাহত হৈয়ে আছিল। এইবিলাকৰ বেছিভাগেই আধিপত্য বিস্তাৰ কৰি বিভিন্ন সময়ত ভাৰতবৰ্ষত প্ৰবেশ কৰে। অৱশ্যে দুই-এটা জনগোষ্ঠীৰ মানুহে বেপাৰ-বাণিজ্যৰ উদ্দেশ্যে সমুখত ৰাখিও ভাৰতলৈ প্ৰব্ৰজন নকৰা নহয়। এই প্ৰব্ৰজনকাৰী সকলৰ প্ৰবল সোঁতক ভেটা দিব পৰা ক্ষমতা সেই সময়ত ভাৰতবৰ্ষৰ নাছিল। দিছিল যদিও ব্যৰ্থ হৈছিল। আৰু ই অবিৰত ভাবে চলিয়েই আছিল। বিষয়টোৰ বিস্তৃত আলোচনা পৰিহাৰ কৰি প্ৰধান প্ৰধান প্ৰজাতি বা জনগোষ্ঠীকেইটাৰ ভাৰতলৈ কৰা প্ৰব্ৰজনক সময়ানুক্ৰমিকভাবে উল্লেখ কৰা যুক্তিসঙ্গত হ'ব। খ্ৰীঃ পূঃ ৬০০ৰ পৰা খ্ৰীষ্টীয় ৫ম শতিকাৰ ভিতৰত ঘটা বিদেশী প্ৰব্ৰজনকাৰী সকলৰ ভিতৰত পাৰ্চীসকল প্ৰথম। বৈদিক আৰ্যসকল আৰু প্ৰাচীন পাৰ্চীসকলৰ মাজত ভাষা, ধৰ্ম, পৰম্পৰা, শাস্ত্ৰীয় বিধান, ধৰ্মীয় বিশ্বাস আদিৰ ক্ষেত্ৰত গভীৰ সম্পৰ্ক আছিল। বেদ আৰু আবেষ্টাই স্পষ্টভাৱে তাকেই প্ৰমাণিত কৰে*। পাৰ্চীসকলৰ পিছতেই গ্ৰীক, ৰোমান, শক, আভিৰাস, কুশান (খ্ৰীষ্টীয় ১ম শতিকা), হন (খ্ৰীষ্টীয় ৫ম শতিকা) আদি জনগোষ্ঠীসমূহে ভাৰতলৈ আহি, ইয়াতেই আধিপত্য বিস্তাৰ কৰি, ইয়াৰে ভাষা-সংস্কৃতিক আকোৱালী লৈ সম্পূৰ্ণ ভাৰতীয় হৈ পৰে। ইয়াৰ বাহিৰেও

প্ৰাচীন ভাৰতলৈ আন বহুতো জনগোষ্ঠীয়ে বিভিন্ন যুগত ইতিহাসে ঢুকি নোপোৱা কালৰে পৰা অনুপ্ৰবেশ কৰি ভাৰতীয় হৈ নিজকে আত্মপ্ৰতিষ্ঠা কৰি ইয়াৰ ভাষা আৰু সংস্কৃতিলৈ যি মূল্যবান বৰঙণি আগবঢ়াই থৈ যায় তাক কোনেও নুই কৰিব নোৱাৰে। অৱশ্যে এই প্ৰব্ৰজনকাৰী জনগোষ্ঠী সমূহৰ বেছিভাগৰেই প্ৰয়োজনীয় তথ্য-পাতিৰ ক্ষেত্ৰত ইতিহাস নিমাত।

ভাৰতৰ প্ৰাচীন যুগৰ অবমানৰ লগে লগেই ৰাজনৈতিক ব্যৱস্থাই নতুন ৰূপ পৰিগ্ৰহ কৰে, ভাষা-সংস্কৃতিয়ে পৰিবৰ্তন আৰু সমন্বয়ৰ পথত অগ্ৰসৰ হয়। মহম্মদ বিন কাছিমৰ নেতৃত্বত ৭১২-১৩ খ্ৰীষ্টাব্দত সিদ্ধু আৰু মুলতান বিজয়ৰ পাছৰ পৰাই ভাৰতবৰ্ষত ৰাজনৈতিকভাবে মুছলমানৰ আগমনৰ সূচনা হয়। ইয়াৰ পিছত গজনি, ঘোৰ, চৰমখণ্ড আৰু কাবুলৰ পৰা স্থলপথেৰে আহি কেইবাবাৰো মুছলমান সকলে ভাৰত আক্ৰমণ কৰে যদিও প্ৰথম কেইবাৰত ভাৰতত মুছলমান সাম্ৰাজ্য পতিষ্ঠাত বিফল হৈছিল। কিন্তু ১১৯৩ খ্ৰীষ্টাব্দত চিহাবুদ্দিন ঘোৰীৰ হাতত পৃথ্বীৰাজ চৌহান পৰাস্ত আৰু নিহত হোৱাত দিল্লীৰ ৰাজ সিংহাসন মুছলমানৰ হাতলৈ যায় আৰু ১২০৪ খ্ৰীষ্টাব্দত কুতুবুদ্দিন আইবেকে ভাৰতত প্ৰথম মুছলমান সাম্ৰাজ্য স্থাপন কৰি স্বাধীনভাবে দিল্লীৰ সিংহাসনত অধিষ্ঠিত হয়*। তেতিয়াৰে পৰা একাধিকমে মুছলমান সকলে (তুৰ্ক, আফগান আৰু মোঘল) প্ৰায় ৫৫০ বছৰ কাল বিশাল ভাৰতবৰ্ষৰ অধীশ্বৰ হৈ শাসনকাৰ্য চলায়।

প্ৰকৃতৰ্থত, ভাৰতৰ ইতিহাসৰ মধ্যযুগটো (Medieval Age) হ'ল মুছলমানৰ যুগ। ওপৰত উনুকিয়াৰ দৰে অন্যান্য ভালেকেইটা কাৰণ থাকিলেও মুছলমান সকলে ভাৰতলৈ প্ৰব্ৰজন কৰে বিশেষকৈ বিজেতা হিচাপে, আৰু লগতে লৈ আহে তেওঁলোকৰ উন্নত আৰু চহকী ভাষা-সংস্কৃতি। সম্ৰাটসকলে পাৰ্চী ভাষাত ৰাজকাৰ্য পৰিচালনা কৰিছিল যদিও পিছলৈ ই মুছলমান জনসাধাৰণৰ ভাষা হৈ নাথাকিল। আনহাতে ইচলামীয় সংস্কৃতি আৰু ভাৰতীয় হিন্দু সংস্কৃতিৰ মাজত সমন্বয় স্থাপন হ'বলৈ ধৰিলে। কঠোৰ সামাজিক ব্যৱস্থা তথা দলিত অৱস্থাৰ পৰা মুক্তি পাবলৈ এক বুজন সংখ্যক

ভাৰতৰ জনসাধাৰণে ইছলাম ধৰ্মত দীক্ষিত হৈ দুয়োটা সংস্কৃতিৰ মিলনৰ পথ সুগম কৰি তুলিলে। মুছলমান সকলে ভাৰতবৰ্ষকে নিজৰ মাতৃভূমি বুলি মানি, ইয়াৰ ভাষা-সংস্কৃতি তথা আৱহাৰৰ লগত নিজকে খাপ খুৱাই, ভাৰতৰ ঐক্য, সংহতি আৰু সাম্প্ৰদায়িক সমন্বয় বজাই ৰাখি, পৰস্পৰাগত ভাবে চলি অহা ভাৰতীয় সমাজৰ প্ৰধান অঙ্গ হৈ পৰিল, আৰু দেশৰ বাবে প্ৰয়োজন হলে প্ৰাণাহুতি দিবলৈও কুণ্ঠাবোধ কৰা নাছিল। ভাৰতীয় ভাষা-সাহিত্য, শিল্পকলা, সঙ্গীত, নৃত্য, স্থাপত্য বিদ্যা, চিত্ৰকলা আৰু জীৱন-পদ্ধতিৰ বিভিন্ন উপকৰণৰ ক্ষেত্ৰত মুছলমান সকলৰ অৱদান অতি প্ৰশংসনীয়।

বিদেশী জনগোষ্ঠী সমূহে ভাৰতত প্ৰবেশ কৰিছিল ঘাইকৈ দুটা প্ৰধান পথেৰে – প্ৰথমটো সকলোৰে পৰিচিত স্থলপথ (Land Route) যিটো আছিল উত্তৰ-পশ্চিম সীমান্তৰ মাজেদি, আৰু দ্বিতীয়টো জলপথ (Sea Route)। মুছলমান সম্ৰাট সকলে জলপথৰ ওপৰত বিশেষ গুৰুত্ব দিয়া নাছিল, আৰু সাগৰৰ ওপৰত নিজৰ প্ৰাধান্য বিস্তাৰ কৰাৰ ইচ্ছাও তেওঁলোকৰ নাছিল। সেয়েহে, দক্ষিণ ভাৰতৰ সাগৰীয় অঞ্চলবোৰ নিৰাপত্তাৰ ক্ষেত্ৰত শিথিল হৈ পৰিছিল। ফলস্বৰূপে, ইউৰোপীয় বণিক জনগোষ্ঠী সমূহে এই পথেৰে অনায়াসে প্ৰবেশ কৰি ভাৰতৰ ইতিহাসত এক নতুন অধ্যায়ৰ সূচনা কৰে। ইউৰোপৰ পৰা আহি জলপথেৰে ভাৰতবৰ্ষত অনুপ্ৰৱেশ কৰা বণিক জনগোষ্ঠী কেইটা হ'ল –

- (১) পৰ্তুগীজ, খ্ৰীষ্টীয় ১৬০০ চনত ভাৰতবৰ্ষত প্ৰবেশ কৰে।
- (২) ডাচ (Dutch) বা ওলন্দাজ জনগোষ্ঠী। এওঁলোকে খ্ৰীষ্টীয় ১৬০৫ চনত ভাৰতলৈ আহে।
- (৩) ইংৰাজ, ইষ্ট ইণ্ডিয়া কোম্পানী নামেৰে ভাৰতবৰ্ষত পদাৰ্পণ কৰে খ্ৰীষ্টীয় ১৬০৯ চনত। আৰু
- (৪) ফৰাচীসকলে, খ্ৰীষ্টীয় ১৬৬৪ চনত।

এই চাৰিওটা জাতিয়ে বাণিজ্যৰ অজুহাত দেখুৱাই ভাৰতৰ দক্ষিণাঞ্চলত উপনিৱেশ পাতি দেশৰ সাৰ্বভৌমত্বক গ্ৰাস কৰিবলৈ উঠি-পৰি লাগিল। এওঁলোকে ভাৰতভূমিক আপোন কৰি ইয়াৰ সভ্যতা-সংস্কৃতিৰ লগত

মিলি যোৱাতকৈ বাণিজ্য আৰু ৰাজনীতিৰ ৰঙ্গভূমি হিচাপেহে লৈছিল বুলি কোৱাটো সমীচীন হ'ব। শক্তি আৰু ৰাজনীতিৰ পাশা খেলৰ অৰিয়া-অৰিত অৱশেষত বাকী তিনিওটা জাতিক চেৰ পেলাই ইংৰাজ সকলে ভাৰতত উপনিৱেশিক সাম্ৰাজ্যবাদৰ প্ৰক্ৰিয়াৰে প্ৰভুত্ব বিস্তাৰ কৰাত সফল হ'ল। এওঁলোকৰ দূৰদৃষ্টি সম্পন্ন চতুৰ ৰাজনীতি তথা কূটনীতিৰ প্ৰৰোচনাত মধ্যযুগৰ শেষৰ ফালে শিথিল হৈ পৰা বিশাল মোগল সাম্ৰাজ্যৰ লগতে ভাৰতবৰ্ষৰ প্ৰাপ্তত থকা সৰু-বৰ স্বাধীন ৰাজ্যবোৰ থানবান হৈ যায়, আৰু ইংৰাজসকল সমগ্ৰ ভাৰতৰ অধীশ্বৰ হৈ পৰে। এই কৃতকাৰ্যতাৰ অন্তৰালত আছিল তেওঁলোকৰ 'বিভেদৰ সৃষ্টি কৰা, আৰু শাসন কৰা' পদ্ধতি ('Divide and rule' Policy)। প্ৰায় দুশ বছৰ জুৰি ইংৰাজ সকলে ভাৰতবৰ্ষক শাসন আৰু শোষণ কৰি ভাৰতবাসীৰ বীৰ আৰু সুযোগ্য সন্তান সকলৰ প্ৰৱল আৰু নেৰানেপেৰা হেঁচাত দেশ এৰি যাবলৈ বাধ্য হয়। ১৯৪৭ চনৰ ১৫ আগষ্টত ভাৰতবৰ্ষ স্বাধীন হয়। কিন্তু দেশ ত্যাগ কৰাৰ আগমুহূৰ্ত্তত এই বিদেশী চকুচৰহা জাতিটোৱেই একে মাতৃৰ সন্তান স্বৰূপ দুটা ধৰ্মীয় সম্প্ৰদায়ৰ মাজত (হিন্দু-মুছলমান) সাম্প্ৰদায়িক অশান্তি আৰু শত্ৰুতাৰ বীজ ৰোপণ কৰি থৈ যায়। যিয়েই নওহক, এই ইউৰোপীয় জাতি কেইটাৰ বিশেষকৈ ইংৰাজ সকলৰ অৱদান ভাৰতীয় ভাষা-সংস্কৃতিত প্ৰশংসনীয়, আৰু ই অৱহেলাৰ যোগ্যও নহয়। দেশ স্বাধীন হোৱাৰ লগে লগেই ভাৰতীয় সমাজ, সংস্কৃতি আৰু সভ্যতাই প্ৰগতিৰ পথত প্ৰবল বেগেৰে অগ্ৰসৰ হৈ নতুন দিগন্ত স্পৰ্শ কৰিবলৈ ধৰিলে।

ভাৰতীয় সমাজৰ মূল গাঁথনি –

প্ৰাচীন ভাৰতীয় আৰ্য সমাজৰ মূল ভেটি আছিল 'বৰ্ণাশ্ৰম' ব্যৱস্থা। এই বৰ্ণ আৰু আশ্ৰম ব্যৱস্থাৰ ওপৰতেই সমাজৰ মূল গাঁথনি সংস্থাপিত হৈছিল। কিন্তু মনুৱে তেওঁৰ ধৰ্মশাস্ত্ৰত ব্যৱহাৰ কৰা এই 'বৰ্ণ' শব্দটোৰ জাত, কুল বা জাতি (Caste) হিচাপে কৰা অন্তৰ্দ্ধ অনুবাদে প্ৰচুৰ পৰিমাণে ভুল বুজাবুজিৰ সৃষ্টি কৰে। আচলতে ইয়াৰ প্ৰকৃত অৰ্থ ভিনচেন্ট স্মিথে উল্লেখ কৰাৰ দৰে শ্ৰেণী, বিভাগ বা পদবী (Class or order) হৈ হোৱা উচিত। এইটো অৱশ্যে মনত

ৰখা উচিত যে বৰ্ণ শব্দটোৰ প্ৰতিশব্দ হিচাপে ব্যৱহাৰ হোৱা Caste শব্দটো ভাৰতীয় নহয়, পৰ্তুগীজ হে^১। যি কি নহওক, এই বৰ্ণ বা শ্ৰেণী (Class) ব্যৱস্থা অনুসৰি প্ৰাচীন ভাৰতীয় আৰ্যসকলে সমাজৰ কাৰ্য-ব্যৱস্থাক শৃংখলাবদ্ধভাৱে পৰিচালনা কৰিবলৈ সকলোবোৰ ব্যক্তিকেই সামৰি চাৰিটা শ্ৰেণীত ভাগ কৰিছিল। (১) ব্ৰাহ্মণ, (২) ক্ষত্ৰিয়, (৩) বৈশ্য, আৰু (৪) শূদ্ৰ। যাগ-যজ্ঞ, পূজা-পাতল আদি ধৰ্মীয় অনুষ্ঠান সমূহৰ কাম ব্ৰাহ্মণসকলে কৰিছিল। দেশৰক্ষা, শাসন কৰা, যুদ্ধ-বিগ্ৰহ আদিৰ দায়িত্বত আছিল ক্ষত্ৰিয় সকলে। আনহাতে তৃতীয় শ্ৰেণীত অৰ্জুভূক্ত হোৱা বৈশ্য সকলৰ ওপৰত নিয়োজিত হৈছিল ব্যৱসায়-বাণিজ্য, কৃষি আদিৰ কাম। তেনেকৈ চতুৰ্থ শ্ৰেণীত অৰ্জুভূক্ত কৰা হৈছিল আৰ্যসকলৰ বৰ্হিভূত আদিম বাসী সকলক, আৰু নাম দিয়া হৈছিল শূদ্ৰ। উপৰোক্ত তিনিটা শ্ৰেণীৰ মানুহৰ সেৱা তথা কাম-কাজ কৰাই এই শূদ্ৰ সকলৰ কৰ্তব্য আছিল। অৱশ্যে উল্লেখনীয় যে 'বৰ্ণ' শব্দটোৱে পিছলৈ মূল তাৎপৰ্য হেৰুৱাই জাত বা জাতিক বুজাবলৈ ধৰিলে, লগতে জন্ম আৰু বংশগত গুণ-মৰ্যদাৰ ওপৰত অধিক গুৰুত্ব দিবলৈ ধৰিলে। ফলস্বৰূপে, পূৰ্বতে মানুহৰ বৰ্ণ অনুসৰি যি চাৰিটা মৌলিক শ্ৰেণী বা বিভাজন আছিল, সেইবোৰ সময়ৰ পৰিবৰ্তনৰ লগে লগে তল পৰি গ'ল আৰু অসংখ্য নতুন জাত, উপজাত, বা কুলৰ (Caste and subcastes) জন্ম আৰু বিকাশ হ'ল।

'আশ্ৰম' ব্যৱস্থা হৈছে জীৱনৰ চাৰিটা স্তৰ। মানুহৰ সমগ্ৰ জীৱনৰ সময়খিনিক কৰ্তব্য আৰু সময়ৰ আৰ্হিত চাৰিটা স্তৰত বিভক্ত কৰা হৈছে, আৰু আটাইকেইটা স্তৰতে বেলেগ বেলেগ কাৰ্য-সম্পন্ন কৰাৰ পৰামৰ্শ দিছে। মনুৱে বৰ্ণনা কৰা মতে জীৱনৰ প্ৰথম স্তৰ হৈছে ব্ৰহ্মচৰ্য আশ্ৰম — এই সময়খিনিত মানুহে গুৰুগৃহত থাকি শিক্ষা গ্ৰহণ কৰে। দ্বিতীয় স্তৰ হৈছে গৃহস্থ শিক্ষা শেষ কৰি বিয়া-বাৰু কৰাই ঘৰ-সংসাৰ পাতি গৃহস্থী জীৱনযাপন কৰা সময়। তৃতীয় স্তৰ হৈছে - বাণপ্ৰস্থ, বাদ্ৰক্য উপস্থিত হোৱাৰ লগে লগে গৃহস্থী ধৰ্ম ত্যাগ কৰি বনলৈ প্ৰস্থান কৰাৰ সময়। জীৱনৰ তৃতীয় স্তৰ (বাণপ্ৰস্থ) অতিবাহিত কৰাৰ পিছত শেষ সময়খিনি সন্ন্যাসী হিচাপে অতিবাহিত কৰে, আৰু

ইয়েই হ'ল চতুৰ্থ স্তৰ বা সন্ন্যাস আশ্ৰম^২। কিন্তু এইটো আছিল মাত্ৰ জীৱনৰ আদৰ্শহে। সময়ৰ পৰিবৰ্তনৰ লগে লগে সমাজতো কিছু পৰিবৰ্তন ঘটাবলৈ ধৰিলে, আৰু লাহে লাহে এই বৰ্ণাশ্ৰম ব্যৱস্থাও শিথিল হৈ পৰিল।

ধৰ্মৰ প্ৰকৃতি।

প্ৰাচীন ভাৰতীয় সমাজত 'ধৰ্ম' শব্দটোৱে ব্যাপক অৰ্থ সামৰি লৈছিল। এই ধৰ্ম শব্দটো সংস্কৃতৰ 'ধৃ' (dhr) ধাতুৰ পৰা উদ্ভৱ হৈছে। যাৰ অৰ্থ হ'ল ধাৰণ কৰা বা প্ৰতিপালন কৰা (to support or to sustain)। ব্যৱহাৰিক ক্ষেত্ৰত ইয়াৰ অৰ্থ অতি বিস্তৃত। কোনো বস্তুৰ গুণ, বৈশিষ্ট্যৰ পৰা আৰম্ভ কৰি উচ্চগুণ সম্পন্ন আধ্যাত্মিক কাৰ্য, প্ৰকৃতিগত বৈশিষ্ট্য আৰু অভিব্যক্তি — যিবোৰ বক্তাগত আৰু সামাজিক জীৱনৰ কাৰণে মঙ্গলদায়ক — আদি আটাইবোৰ দিশকেই সামৰি লয়^৩। ধৰ্মৰ উদ্দেশ্যই হ'ল শাৰীৰিক বা ব্যৱহাৰিক অৱস্থাৰ পৰা এজন মানুহক উন্নীত কৰি, লগতে শৰীৰ আৰু মনক পুনৰ্গঠন কৰি উচ্চ পৰ্যায়ৰ কামৰ কাৰণে উপযুক্ত কৰি গঢ়ি তোলা। সেয়েহে ধৰ্ম, সমাজ-ব্যৱস্থা আৰু সংস্কৃতিৰ মাজত ওতঃপ্ৰোত সম্পৰ্ক দেখা যায়।

'সিদ্ধ' শব্দটোৰ পৰা হিন্দু শব্দৰ উৎপত্তি বুলি কোৱা হয়। কিছুমান পণ্ডিতে হিন্দু শব্দটো ভাৰতীয় উদ্ভৱজাত নহয় বুলি কব খোজে^৪। বেদ কেইখনেই হ'ল হিন্দু সংস্কৃতিৰ মূল ভঁৰাল। বৈদিক ধৰ্ম আছিল অনেক ঈশ্বৰবাদী (Poly theistic) আৰু সেইবাবে পৌৰাণিক আখ্যান তথা সাধুকথা, জনশ্ৰুতিবোৰে (Myths and Legend) উদ্ভৱ আৰু বিকাশৰ প্ৰচুৰ সুবিধা পাইছিল। আন আন অনেক ঈশ্বৰবাদী ধৰ্মৰ দৰে ইও প্ৰকাশ্য ভাবে সহিষ্ণুতা পৰায়ণ মনোভাৱৰ আছিল। সেয়েহে ইয়াত বিভিন্ন পৌৰাণিক কাল্পনিক দেৱ-দেৱীৰ আখ্যান-উপাখ্যান (Mythological) আদি সানমিহলি কৰাৰ সুবিধা পাইছিল^৫।

বৈদিক ধৰ্মৰ প্ৰাধান্য লাহে লাহে কমি যোৱাত শ্ৰুতি আৰু স্মৃতি যুগত ব্ৰাহ্মণ ধৰ্মই (Brahmanical religion or Brahmanism) গা কৰি উঠিল। এই ধৰ্মৰো উৎস আছিল বেদ, বিশেষকৈ পৰিচালনা কৰিছিল শ্ৰুতি (i.e. Veda) আৰু স্মৃতি^৬ (Law book) সমূহে। এই ধৰ্মই

ব্রাহ্মণসকলক সমাজত সৰ্বোচ্চ স্থান আৰু মৰ্যাদা দিলে। তেওঁলোকৰ আধিপত্য ইমান বাঢ়িছিল যে অব্রাহ্মণ (non-Brahmin) সকলৰ মনত প্ৰবল অসন্তোষৰ সৃষ্টি হৈছিল আৰু শেষত জনসাধাৰণে এই ধৰ্মৰ কটকটীয়া নিয়মৰ পাৰ ভাঙি বাহিৰলৈ ওলাই আহিবলৈ বাধ্য হৈছিল। তাত্ত্বিক ধৰ্ম আৰু বিদেশী আক্ৰমণকাৰী সকলৰ (অভিৰস, গ্ৰীক, শক, বাহ্লিক আদি) প্ৰভাৱত হিন্দু ধৰ্মৰ ৰীতি-নীতি আৰু আচাৰ-ব্যৱহাৰৰ ভালেখিনি পৰিবৰ্তন ঘটিল জনসাধাৰণৰ প্ৰয়োজন অনুসৰি, সমাজত সৃষ্টি হোৱা বৈষম্যমূলক পৰিস্থিতিৰ জোৰা মাৰিবলৈ^{১০}।

হিন্দু ধৰ্মৰ বিভিন্ন শাখা-প্ৰশাখাৰ সংযোজন, পৰিবৰ্তন আৰু পৰিবৰ্তনৰ বিস্তৃত বিৱৰণ পোৱা যায় পুৰাণ সমূহত। এই পুৰাণ সমূহৰ যুগতেই হিন্দু ধৰ্মই বিভিন্ন ঠাল-ঠেঙুলি মেলি নতুন নতুন ধৰ্মমত (Cult)ৰ (যেনে শৈৱ, শাক্ত, বৈষ্ণৱ ইত্যাদি) জন্ম বহল ভাবে প্ৰসাৰিত হয়। এইখিনিতে প্ৰসঙ্গক্ৰমে উল্লেখ কৰিব পাৰি যে প্ৰাচীন ভাৰতত হিন্দু ধৰ্মৰ উপৰিও বৌদ্ধ আৰু জৈন ধৰ্মই জন্মলাভ কৰি সমাজত প্ৰতিষ্ঠিত হৈছিল। আনহাতে মধ্যযুগৰ আৰম্ভণিৰ পৰাই ইছলাম আৰু খ্ৰীষ্টান ধৰ্মই ভাৰতত অনুপ্ৰবেশ কৰি ভাৰতৰ এক বুজন সংখ্যক জনসাধাৰণক আঁকোৱালি হৈ ধৰ্মীয় সম্প্ৰদায়ৰ সংখ্যা বৃদ্ধি কৰিলে।

ভাষা-সাহিত্যত বিদেশী প্ৰভাৱ –

ভাষা আৰু সাহিত্য সংস্কৃতিৰ মূল উপাদান। ভাৰতীয় ভাষা-সাহিত্য প্ৰাচীন কালৰ পৰাই অতি চহকী আছিল। কিন্তু সময়ৰ পৰিবৰ্তনৰ লগে লগে যেনেকৈ বিভিন্ন জনগোষ্ঠীৰ সংমিশ্ৰণ ঘটি নব্য ভাৰতীয় জাতি আৰু সমাজৰ গঠন হৈছে, ঠিক সেইদৰে ইয়াৰ ভাষা আৰু সাহিত্যতো বিভিন্ন জাতি তথা জনগোষ্ঠীৰ প্ৰভাৱ স্পষ্টভাবে পৰিলক্ষিত হয়। এই প্ৰভাৱ (Impact or Influence) আচলতে আৰোপিত নহয়, সংস্পৰ্শৰ (contact) ফলত স্বতঃস্ফূৰ্তভাবে পৰা প্ৰভাৱ, নাইবা অভাৱ পূৰণাৰ্থে ধাৰ কৰা প্ৰবৃত্তি। যিয়েই নহওক, প্ৰাচীন ভাৰতীয় আৰ্য ভাষাই পৰিবৰ্তনৰ চকৰিও বিভিন্ন ৰূপ পৰিগ্ৰহ কৰি মধ্যযুগৰ মাজেদি সৰকি আহি আজিৰ (সাম্প্ৰতিক কালৰ) অৱস্থা

পালেহি। এই ভাষাই বৰ্তমান স্তৰত দেশী-বিদেশী (আৰ্য-অনাৰ্য) ভাষাৰ বিভিন্ন শব্দ গ্ৰহণ কৰিলে। বিদেশী ভাষাৰ ভিতৰত প্ৰধানকৈ আৰবী, পাৰ্চী, তুৰ্কী, ইংৰাজী, পৰ্তুগীজ, ওলন্দাজ আদি ভাষাৰ প্ৰচুৰ শব্দ নব্য ভাৰতীয় আৰ্য ভাষাবোৰত প্ৰবেশ কৰিলে। ইয়াৰ ভিতৰত আৰবী আৰু পাৰ্চী ভাষাৰ শব্দই আটাইতকৈ বেছি। অৱশ্যে ইংৰাজী ভাষাৰ প্ৰভাৱো একেবাৰে নগণ্য নহয়।

দিল্লীৰ চুলতান আৰু মোগল সম্ৰাটসকলৰ কাৰ্যালয়ৰ ভাষা আছিল পাৰ্চী। চৰকাৰী চাকৰিয়ালৰ বাবে এই ভাষাৰ জ্ঞান থকাটো অতি প্ৰয়োজনীয় আছিল। মুছলমান শাসকৰ অধীনত থকা ভাৰতৰ সকলোবোৰ অঞ্চলত পাৰ্চী ভাষাটো কাৰ্যালয়ৰ ভাষা হিচাপে কেইবা শতিকা জুৰি ব্যৱহৃত হৈছিল। প্ৰায় সমগ্ৰ উত্তৰ ভাৰত আৰু দাক্ষিণাত্যৰ সৰহ ভাগ অঞ্চলৰ উমৈহতীয়া সাহিত্যৰ মাধ্যম হিচাপে ইয়াক ব্যৱহাৰ কৰা হৈছিল। কিন্তু পাৰ্চী ভাষাক দেশৰ সৰ্বত্ৰতে বাধ্যতামূলক হিচাপে জনসাধাৰণৰ মাজত প্ৰচলন কৰাৰ প্ৰয়াস তেওঁলোকৰ নাছিল^{১১}। এইবোৰ কাৰণত ভাৰতীয় আধুনিক ভাষাবোৰত পাৰ্চী ভাষাৰ অৱদান স্বাভাৱিকতেই অন্যান্য ভাষাতকৈ বেছি। আনহাতে, সংস্কৃত আৰু পাৰ্চী – এই দুয়োটা একেই মূলৰ (origin) ভাষা হোৱা কাৰণে ইয়াৰ সংমিশ্ৰণ অতি সহজ হৈ পৰিছিল। নব্য ভাৰতীয় আৰ্য ভাষাবোৰত বহুলভাবে ব্যৱহৃত হোৱা এই আৰবী আৰু পাৰ্চী ভাষাৰ শব্দ সমূহক তলত দিয়াৰ দৰে প্ৰধানকৈ পাঁচোটা ভাগত বিভক্ত কৰিব পৰা যায় –

- (১) ৰাষ্ট্ৰ, যুদ্ধ-বিগ্ৰহ আৰু আইন-কানুন সম্বন্ধীয় শব্দ।
- (২) ৰাজহ আৰু শাসন-ব্যৱস্থা সম্পৰ্কীয় শব্দ।
- (৩) সাংস্কৃতিক বিষয়ক শব্দ, যেনে – শিক্ষা, সংগীত, কলা, সাহিত্য, সাধাৰণ শিপ্তাচাৰ ইত্যাদি।
- (৪) বস্তুগত বা ভৌতিক সংস্কৃতি (Material culture), বিলাসিতা, ব্যৱসায়-বাণিজ্য, শিল্পকলা বা কাৰিকৰ সম্পৰ্কীয় শব্দ।
- (৫) ইছলাম ধৰ্ম সম্বন্ধীয় শব্দ।

যিহেতু ভাষাৰ লগত সাহিত্যৰ সম্পৰ্ক ওতঃপ্ৰোত। গতিকে এই সময়ত পাৰ্চী সাহিত্যৰ যে যথেষ্ট চৰ্চ্চা হৈছিল সি সহজেই অনুমেয়। আনকি, মোগল সম্ৰাট সকলৰ

ৰাজত্বত পাৰ্চী সাহিত্যৰ লগতে সংস্কৃত আৰু অন্যান্য ভাৰতীয় সাহিত্যৰো অনুশীলন আৰু বিকাশ হৈছিল। ভালেকেইজন মুছলমান পণ্ডিতেও বেদ, সংহিতা, উপনিষদ আদি গ্ৰন্থবোৰ গভীৰভাবে অধ্যয়ন কৰি তাৰে কিছুমান পাৰ্চী ভাষালৈ অনুবাদ কৰিছিল। এই ক্ষেত্ৰত, মোগল সম্ৰাট ছাহজাহানৰ জ্যেষ্ঠ পুত্ৰ দাৰা চিকোহ আৰু ৰাজকুমারী জাহানআৰাৰ নাম অতি প্ৰশংসনীয়। তেওঁলোকে ইছলাম আৰু হিন্দুধৰ্মৰ মাজত সমন্বয়ৰ সাঁকো নিৰ্মাণ কৰিবলৈ প্ৰয়াস কৰিছিল। ছাহজাদা দাৰা চিকোহ আৰবী, পাৰ্চী আৰু সংস্কৃত ভাষা-সাহিত্যৰ এজন বিদগ্ধ পণ্ডিত আছিল। তেওঁ সংস্কৃতৰ 'ভাগৱত গীতা' আৰু 'উপনিষদ' পাৰ্চী ভাষালৈ অনুবাদ কৰিছিল। পিছৰ খনৰ নাম দিছিল 'চিৰ-ই-আকবৰ'। তেওঁৰ 'সমুদ্ৰ সংগম' (পাৰ্চী ভাষাত শিবোনামা দিছিল 'মজমুৰাল বাহাৰাইন' ১৬৫৭ চন) লিখা এখন বিখ্যাত গ্ৰন্থ; যত বৈদিক আৰু বেদান্তিক শিক্ষাৰ আৰু ইছলামীয় চুফীসকলৰ ধৰ্মীয় আচাৰৰ মাজত সুন্দৰ সমাহৰণ দেখিবলৈ পোৱা যায়। তেওঁৰ এই কাৰ্যত কৈছিল যে কোৰানৰ শিক্ষা সম্পৰ্কীয় আৰু উপদেশমূলক বহুতো ব্যাখ্যা এই উপনিষদ বিলাকত স্পষ্টভাৱে পৰিলক্ষিত হয়।

আধুনিক যুগত ভাৰতীয় ভাষা-সাহিত্যই অধিক বিস্তৃতি লাভ কৰি প্ৰগতিৰ পথত অন্যান্য বিশ্ব-সাহিত্যৰ লগত ফেৰ মাৰিব পৰাকৈ আগবাঢ়ি গৈছে। ইছলামীয় ভাষা-সাহিত্যৰ লগতে ৰুচ, ফৰাচী, জাৰ্মান, ইংৰাজী গ্ৰীক, ইটালী, লেটিন আদি বিদেশী তথা পাশ্চাত্য সাহিত্যৰ প্ৰভাবে ভাৰতীয় ভাষা সাহিত্যক অধিক চহকী কৰি তুলিছে। সাম্প্ৰতিক কালত ভাৰতীয় সাহিত্যৰ নতুন নতুন দিশত যিবোৰ পৰিবৰ্তন আৰু বিকাশ দেখিবলৈ পোৱা যায় সেইটো হৈছে পাশ্চাত্য সাহিত্যৰ প্ৰভাৱৰ অমৃতময় ফলস্বৰূপে। যি কি নহওক, ভাৰতীয় ভাষা-সাহিত্যই আধুনিক যুগত অধিক চহকী হৈ পৰাৰ মূলতেই হ'ল প্ৰাচ্য আৰু পাশ্চাত্য সাহিত্যৰ সমন্বয়। ইয়াৰ বাহিৰেও, সংস্কৃতিৰ আন ভালেমান উপাদান যেনে - জীৱন ধাৰণাৰ পদ্ধতি, পোছাক-পৰিচ্ছদ, আ-অলংকাৰ, খাদ্য-সম্ভাৰ, বিলাসিতা সম্পৰ্কীয় বস্তুৰ ব্যৱহাৰ, লোক

বিশ্বাস, লোক-সাহিত্যৰ বিভিন্ন শাখা-প্ৰশাখা আদি ভালদৰে গৱেষণা পদ্ধতিৰে ফঁহিয়াই চালে সকলোতে এই সমন্বয়ৰ সুৰ অনুৰণিত হোৱা দেখা যায়।

ভাৰতীয় পৰম্পৰা : সামগ্ৰীক উপলব্ধি -

ভাৰতীয় সমাজৰ পৰম্পৰা আৰু সভ্যতা-সংস্কৃতিৰ ইতিহাস হৈছে ইয়াৰ সুবিস্তৃত, অতি দীঘলীয়া আৰু অবিশ্ৰান্ত ভাবে বৈ অহা প্ৰবাহৰ ধাৰা। যুগ যুগ ধৰি এই সমন্বয়ৰ ধাৰা প্ৰবাহিত হৈ অসংখ্য পৰিবৰ্তনৰ মাজেদি এক মহামিলনৰ ক্ষেত্ৰ হিচাপে ভাৰতবৰ্ষই আধুনিক সভ্যতাৰ উচ্চ-শিখৰত উপনীত হব পাৰিছে। ধৰ্মীয় গোড়ামি পৰিহাৰ কৰি হিন্দু, মুছলমান, খ্ৰীষ্টান, বৌদ্ধ, জৈন, শিখ আদি ধৰ্মাৱলম্বী সম্প্ৰদায়বোৰে জাতীয় ঐক্য, সংহতি আৰু সমন্বয়ৰ এনাজৰীৰে বান্ধ খাই ভাৰতীয় জাতি, সমাজ আৰু সংস্কৃতিক মহীয়ান কৰি তুলিলে। ধৰ্ম নিৰপেক্ষ (Secularism) মনোভাৱেই হৈছে এই মহা মিলনৰ মূল বৈশিষ্ট্য।

ভাৰতবৰ্ষ, শতিকাৰ পিছত শতিকা ধৰি বিভিন্ন জাতি-উপজাতিৰ দ্ৰৱীভূত স্থলৰূপে পৰিগণিত হৈ আহিছে। অতি প্ৰাচীন কালৰে পৰা বৈ থকা বিভিন্ন গোষ্ঠীৰ জনশ্ৰোতত আজিৰ ভাৰতবৰ্ষ এটি জটিল অথচ সুমিশ্ৰিত সমন্বয়শীল সংস্কৃতিৰ এখন দেশ বুলি চিনাকি দিব পাৰিছে। এই ক্ষেত্ৰত ডঃ সুনীতি কুমাৰ চেটাৰ্জীৰ মন্তব্য উল্লেখনীয়। তেওঁৰ ভাষাত "ভাৰতীয় সভ্যতাৰ মূল বৈশিষ্ট্যক 'বিৰোধৰ মাজত সমন্বয়' বা 'বৈচিত্ৰ্যৰ মাজত ঐক্য'ৰ সৃষ্টি কৰিব পৰা এটা মিলনৰ প্ৰক্ৰিয়া বুলি আখ্যা দিব পাৰি। সম্ভৱত, আন কোনো সভ্যতাৰ প্ৰক্ৰিয়াতকৈ ই মুকলি, বিস্তীৰ্ণ আৰু সকলোখিনিয়েই বোধগম্য, এটা জীৱনৰ দৰে; আৰু এইটোৱে গ্ৰহণ আৰু বুজাবুজিৰ ভাৱভঙ্গী সৃষ্টি কৰে, যিটোৱে অইন আটাইবোৰ বস্তুক বাদ দি অকল একেধৰণৰ অভিজ্ঞতাক লৈয়ে সীমাবদ্ধ হৈ নাথাকে।"

সাম্প্ৰতিক কালৰ ভাৰতবৰ্ষত অপ-ৰাজনৈতিক শক্তিসমূহে স্বাৰ্থ-পূৰণৰ নিমিত্তে মানুহৰ ভাষিক, ধৰ্মীয় আৰু ন-গোষ্ঠীগত বিচিত্ৰতাক বিচ্ছিন্ন কৰিবৰ বাবে

প্ৰয়াস কৰিছে। দেশৰ সৰ্বত্ৰতে থকা প্ৰাক্তীয় সামাজিক গোট সমূহৰ মাজত স্বাভাৱিক ভাবে আৰু বাঞ্ছিত ৰূপত গঢ় লৈ উঠা আত্মবিষ্কাৰ আৰু আত্মপ্ৰতিষ্ঠাৰ ক্ষেত্ৰত উদ্ভৱ হোৱা চেতনাৰ সুযোগ লবৰ বাবেও এই শক্তিসমূহে যত্নৰ ক্ৰটি কৰা নাই। ফলত, কিছুমান ব্যক্তিৰ মনৰ মাজত এক বিচ্ছিন্ন মানসিকতাৰ জন্ম হৈছে। ঐতিহ্যপূৰ্ণ

ভাৰতীয় সমাজ আৰু ইয়াৰ বাবেবৰণীয়া সংস্কৃতিৰ বাবে ই ভাল লক্ষণ নহয়। বৰ্ণাঢ্য মালা এখাৰিৰ প্ৰতিটো ফুলক বিচ্ছিন্ন কৰিলে গাইগুটীয়াভাবে ফুলপাহিৰ আৰু সমূহীয়াকৈ মালাখাৰিৰ অন্তিত্ব বিপন্ন হ'ব - এই সত্যটো উপলব্ধি নকৰিলে ভাৰতীয় তথা সৰ্বভাৰতীয় সংস্কৃতিৰ বাবে ক্ষতিৰ কাৰণ উপস্থিত হ'বহি।

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আধ্যাত্মিকতার আলোকে রবীন্দ্রনাথ

শ্রীমতি দীপালি চট্টোপাধ্যায়

দর্শণ বিভাগ, শিলং কলেজ

রবীন্দ্রনাথকে নিয়ে আলোচনা ও গবেষণার অন্ত নেই। বিশ্বচেতনার ইতিহাসে যে ক'জন মণীষি ভারতবর্ষের শাস্ত্রতরুপটি তুলে ধরেছিলেন রবীন্দ্রনাথ তার অন্যতম। যে আধ্যাত্মিক চেতনা বাংলার রবিকে বিশ্বের কবি রূপে পরিচিত করেছিল, সে ভাব-চেতনা ভারতের সনাতন নিজস্ব সম্পদ। রবীন্দ্র নাথের অনেক রচনাতেই সেই আধ্যাত্মিকতার স্বাক্ষর রয়েছে। আমি রবীন্দ্রনাথের আধ্যাত্মিক ভাবচেতনার দিকটি আমাদের ছাত্রছাত্রীদের কাছে তুলে ধরতে চাই - যা মানুষের চিরকালীন আশ্রয়।

রবীন্দ্রনাথের সাহিত্য-সঙ্গীত, কাব্য ইত্যাদি এত বিস্তীর্ণ যে তাকে কঠোপনিষদের সেই সনাতন বৃক্ষের সঙ্গে তুলনা করা যেতে পারে - যার মূল রয়েছে উর্দ্ধে আকাশে আর কোটি শাখা নীচে ঝুলন্ত রয়েছে। তাঁর সৃষ্টি চিরকাল ধরে মানুষকে আশ্রয় দেবে, সে কাব্যামৃত রস পাবে, মানুষ সান্ত্বনা পাবে, সুখী হবে, ধন্য হবে।

এত বৈচিত্র্যের মাঝে যে ঐক্য, বহু হয়েছে আমরা যে এক তার কারণ আমরা সকলেই অমৃতের সন্তান। আধ্যাত্মিকতাই আমাদের উৎস। ব্রহ্ম, অর্থাৎ বিরাক্টের উপলব্ধি এবং সেই সঙ্গে নিজেকে জানা - যা সকল যুগের, সকল পথের সাধকের সাধনার লক্ষ্য - সেই পরম পুরুষ বিচিত্র রূপে বারবার রবীন্দ্র নাথের কাছে ধরা দিয়েছেন, তার উপলব্ধিকে পূর্ণতা দিয়েছেন।

পিতা মহর্ষি দেবেন্দ্রনাথের মহামানসের প্রভাবে অল্প বয়সেই রবীন্দ্রনাথের মনে মহৎ ও বৃহত্তর বীজ অঙ্কুরিত হয়েছিল। শান্তিনিকেতনের গৈরিক প্রান্তরে, উদার-বিস্তৃত পদ্মাবক্ষে, জোড়াসাঁকোর অট্টালিকায় - তার 'জীবনদেবতা' রূপে, অরূপে দেখা দিয়েছেন। সন্ত, সাধক, বাউল ও

সুফী সাধকের বাণীর প্রতি চিরকাল রবীন্দ্রনাথের আকর্ষণ ছিল। সুফী কবি হাফিজের বাণী পিতার রচনায় পাঠ করে ইসলাম সংস্কৃতির প্রতি তাঁর শ্রদ্ধা গভীর হয়ে উঠেছিল। ইসলামের একেশ্বরবাদ, ঐক্যবুদ্ধি রবীন্দ্রনাথের উপনিষদ চেতনার সঙ্গে অভিন্ন ছিল। (১)

সত্য-শিব-আনন্দ ও অনন্তের পূজারী রবীন্দ্রনাথ তাঁর সাহিত্য-সঙ্গীত রচনার মাধ্যমে পরম পুরুষের সঙ্গে মানুষের সাযুজ্য সহজ করে দিয়েছেন। অপূর্ব ভগবৎ প্রেমই তাঁকে করে তুলেছিল অতুলনীয় মানব প্রেমিক, 'দেবতার প্রিয় করি আর প্রিয়ের দেবতা করে - ভূমা পুরুষ শ্রী অরবিন্দের মতো মানুষের জীবনে দিব্য জীবনকে দেখতে চেয়েছেন। তাঁর ধর্ম ছিল পুরোপুরি মানুষের ধর্ম। 'বৈরাগ্য সাধনে মুক্তি' না খুঁজে তিনি 'সবার পিছে সবার নীচে সব হারাদের মাঝে' তাঁর ঈশ্বরকে দেখেছিলেন।

যুগে যুগে ভারত পথিকেরা যে প্রজ্ঞা-প্রেম-শান্তি ও আনন্দের বাণী জগৎবাসীকে শুনিয়েছেন, রবীন্দ্র জীবন সাধনায় দেখা যায় তারই পূর্ণ জাগরণ। মানুষের সকল মনোভাবের উপযোগী সঙ্গীত রচনা তাঁর পক্ষে সম্ভব হয়েছিল কারণ ভগবানকে তিনি পেয়েছিলেন মানবের অন্তরতম সত্তা হিসাবে, উপনিষদের 'মোহহং', তত্ত্বকে কেন্দ্র করেই তিনি আবিষ্কার করলেন 'মানব প্রথাকে'... এ ধর্মের সাধনা মনুষ্যত্বের সাধনা। মানব প্রেমকে আত্মিক রূপ দিয়ে, জ্ঞান ও প্রেমের সম্মিলনে সেই প্রথাকেই আবিষ্কার করলেন - যিনি মানব পরমাত্মা... সদা জনানাং হৃদয়ে সন্নিবিষ্ট। (২)

'জীবন দেবতা' রবীন্দ্রনাথের কাছে কখনো উপনিষদের অদ্বৈত প্রথা রূপে, আবার কখনো বৈষ্ণবের দ্বৈতরূপের

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স্মৃতি

উদয়ন ঘোষ পদার্থ বিভাগ, শিলং কলেজ

ফ্ল্যাটের ব্যালকনি থেকে ঝুলে আছে কয়েকটা সবুজ পাতা

বিনয়াবনত কিছু ফুল ।

ঘাস, মাঠ, ফুল পল্লবের এই পৃথিবীর উন্মূল মানুষ

একটু মাটির গন্ধ পেতে চাইছে মাস্টি-স্টোরিডের স্কুদে অ্যাপার্টমেন্টে শূন্যে ঝুলে থেকে

পেতে চাইছে ফুল পাতার ঘ্রাণ, চাইছে ফটো সিঙ্গেসিস ।

দু-হাজার একশ সালে একশো চল্লিশ কোটি জনসংখ্যা হয়ে যাবে ভারতবর্ষের ।

একশো তলা হাই-রাইজের দুশো স্কোয়ার ফুট ফ্ল্যাটে থেকে

আমরা ঘাসের গন্ধ পেতে চাইবো সন্ততির গায়ে ।

চাইবো যেন ঘরের শিশুরা

দু-একটা ফুল ছেঁড়ে, দু-একটা পাতা ছিঁড়ে হাসে ।

ফরিঙের পিছে ছোট্টে, প্রজাপতি ধরতে চেষ্টা করে ।

সঙ্কুচিত পৃথিবীর নয় স্কোয়ারফুট ব্যালকনিতে

বিছাবো ঘাসের মাঠ, ঘাস ফুলও হয়তো দেখা দেবে ।

ব্যালকনির দেয়াল বেয়ে লতা উঠবে, ঝুলে থাকবে সবুজ পল্লব

কয়েকটা রঙীন ফুল রোদে হাসবে, ফরিঙ টরিঙ এসে যাবে

শিশুরা টলমল পায়ে হাত বাড়াবে । একশো তলা বিশাল বাড়ীটা

মস্ত একটা বট গাছের মত তার কয়েকশো ব্যালকনির ডালে ডালে সবুজ পাতাতে

বৃষ্টি আনতে না পারুক, একটু ফটো সিঙ্গেসিস, তাজা অক্সিজেন একটু দেবে

টোটোম পোলের মত লম্বা বাড়ী আকাশের দিকে উঠে গিয়ে

বলবে আল্লা মেঘ দে পানি দে — আর কেঁদে উঠবে পৃথিবীর স্মৃতি ।

পৃথিবী নামক ওই গ্রহটাকে আমরা হারিয়েছি ।

দৈন্যতা

অংগনা চৌধুরী

(১)

জানো, বোকা খচি আহিছা তুমি
গাত মাটিৰ গোন্ধ,
উদং আখল মোৰ, তুমি
ভৰালৰ কেঁচা সোণ ।

(২)

নাটানিবা, লাহে লাহে গাত লোৱা
চাবা আকৌ যাবগৈ ফালি,
পুৰণি এৰীয়া চাদৰখনি —
ইয়েই শেতেলী মোৰ ইয়েই নিহালি ।

(৩)

পুৰতিতে যাবা তুমি, হিয়াখন খালি কৰি
নঙলাত বৈ মই চাম,
নুমুৰা চাকিটি মোৰ, চকুলো নালাগে চাব
কালি নিশা একাৰত পুনৰ জ্বলাম ।

হাৰিয়ে যাওয়া

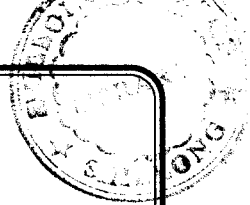
প্রদীপ্তা দে বি. কম. দ্বিতীয় বর্ষ

আকাশে মাঝে আছে, কত যে তারা
সারাক্ষণ চেয়ে থাকি, হয় না তো মন ভরা ।
তারই মাঝে চমকায় পূর্ণ চাঁদের আলো,
কল্পনার মত আমার লাগছে যে ভালো ।
ভাবি আমি চলেছি, কল্পনার দেশে
মনে আমি পাইনা জীবনের দিশে ।
নাহি কোনো ঝঙ্কার নাহি কোনো রব,
তারাটি আমার হাৰিয়েছে
হাৰিয়েছে সব ।

মেঘালয়ত আবেলি

অংগনা চৌধুরী

আজি আবেলিৰ বেলিটো
গছৰ ডালতে ওলমি ৰ'ল
পাইনৰ মাজে মাজে
এটি সুখৰি সৰকি গ'ল ।
গছৰ সেউজীয়াবোৰে
আকাশৰ নীলাবোৰে
হৃদয়ে হৃদয়ে নানাৰঙী ছবি আঁকিলে ।
ফুলবোৰে পখীৰ লগত
নাজানো কি কথা পাতিলে ।
জুৰিটিয়ে শিলে শিলে ভৰি থৈ
বতাহৰ গীত শুনি
পাহাৰে পাহাৰে ৰূপোৱালী ৰং সানি
ভৈয়ামৰ বুকুলৈ চঞ্চল গতিৰে
নামি আহিলে...
আজি আবেলিৰ বেলিটো
গছৰ ডালতে ওলমি ৰ'ল
তাকে দেখি মোৰ মন
মেঘালয়ৰ ৰূপত মগন হ'ল ।



HINDI SECTION

शिलॉग कॉलेज

सन्दोष पंडित

वि. कम, द्वितीय वर्ष

यह है शिलॉग कॉलेज हमारा ।
कितना न्यारा, कितना प्यारा,
हगता है, हम सब को न्यारा ।
यह है एक मन्दिर ज्ञान की,
जहाँ पढ़ते है विद्यार्थी शिलॉग की ।
शिक्षक है देवता इस मन्दिर की,
विद्यार्थी है पुजारी इन देवता की ॥
प्रधाना ध्यापिका है महान,
उनकी भी है, कुछ शान,
सारे कॉलेज से अच्छा
शिलॉग कॉलेज हमारा
कितना न्यारा, कितना प्यारा ॥

भारत की राष्ट्रीय एकता

सन्दीप पंडित

वि. कम, द्वितीय वर्ष

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

हमारे देश के उत्तर में संसार का सबसे ऊँचा पर्वत हिमालय है। ऐसा समझा जाता था कि इधर से हमारे देश पढ़ आक्रमण होना असम्भव है। परन्तु चीन की हमारी आर्थिक और औद्योगिक उन्नति पसन्द नहीं आई। उसने हमारे देश को नष्ट करने का निश्चय किया। सन् १९६२ के अक्टूबर में उसने भारत पर आक्रमण कर दिया। पूरे राष्ट्र ने चीन को चुनौती स्वीकार कर ली। भारतीय सैनिकों ने डट कर चीनी सैनिकों का सामना किया। भारत की एकता के सामने चीनी आक्रमणकारियों को पीठ दिखाना पड़ा।

हमारा पड़ोसी पाकिस्तान भी हम पर आक्रमण करने के अवसर की ताक में रहता है। उसने भारत पर आक्रमण किया भी, पर उसकी मुराद पूरी नहीं हो पायी, उसने हाल में ही कारगील पर आक्रमण किया। हमारे देश की सीमा से खड़े होते हुए आगे बढ़ते गये और कुछ

ही दिनों में हमारे वीर सैनिकों ने अपने साथियों के खून का बदला सीमा पर झंडा गाड़ कर लिया। इस बीच हमने देखा की हमारे देशवासी मुसीबत के समय एक जुट हो जाते हैं हमारे देश के हर एक कोने से लोग उन घायल सैनिकों को अपना खून दे कर राष्ट्रीय एकता का परिचय दिया। हमारी हजारों बहनों ने सीमा पर लड़ रहे जवानों के लिए रोंखी भेज कर उनका हाँसला बुलन्द किया और हमारे देश के गरीब से लेकर अमीर तक, बुढ़े से लेकर बच्चे तक उन शहीद परिवारों की आर्थिक सहायता कि। हमारी राष्ट्रीय एकता के कारण ही हमारा देश अँग्रेजी शासन से मुक्त हुआ। अँग्रेजी शासन तो चली गई लेकिन आज भी हमारी राष्ट्रीय एकता के मार्ग में जो बाधाएँ हैं उन्हें एक-एक कर हमें हटाना होगा। भयंकर खतरे के समय सम्पूर्ण राष्ट्र को एकरूप होकर अगे बढ़ना होगा।

हमें भाषा, धर्म, सामाजिक, राजनीतिक इन सब बातों को लेकर हमें आपस में नहीं लड़ना चाहिए। यह सब बातें हमारी राष्ट्रीय एकता को कमजोर बनाती हैं, अतः मैं अपने भारत वर्ष के हर एक नागरिक से आग्रह करता हूँ की कृपया आपस में धर्म और भाषा में लड़ कर अपने देश और समाज को कमजोर मत बनाइए। हम सब भारतीय हैं और हमें अपने भारतीयता पर गर्व है।

जय भारत

हँस ने की बारी

म० इनताफ आली मंसुरी

वि. कम, द्वितीय वर्ष

एक दिन पिता और बेटा बजार जा रहे थे, बेटा को रास्ते में एक चिज पड़ी मिली, बेटा ने उठाने के कोशिश की तो पिता ने बेटा से कहा रास्ते में पड़ी चिज को उठाना नहीं चाहिए।

बाजार से वापस आते समय घर के बाहर उसकी माँ गिर गई तो उस लड़के का पिता ने उठाने के लिए हाथ बढ़ाया तो बेटा ने कहा, "पिता जी, रास्ते में पड़ी चिज को हाथ नहीं लगाना चाहिए।"

एक बार स्कूल में इन्सपेक्टर आया और कक्षा में जाकर बच्चों से पूछा शीव जी का धनुष किससे तोड़ा। एक बच्चे ने भट से जबाब दिया 'राम ने' तो एक 'राम' नाम का बच्चा रोते हुए बोला सर मैंने नहीं तोड़ा।

एक विद्यार्थी अपने मास्टर के पास जा कर बोला, मास्टर जी आप मुझे अंग्रेजी बोलना शीखा दिजियेगा। मास्टर बोले एक महीने में शीखा दूँगा।

अगले दिन जब वह आया तब उसे फिर मास्टर से कहा हे सार, आप हमें १५ दिनों में अंग्रेजी बोलना शीखा देंगे। मास्टर बोले ठीक है कह से आना। जब दूसरे दिन वह आया और बोला मास्टर जी मैं दिल्ली जा रहा हूँ मुझे एक दिन में अंग्रेजी बोलना शीखा दिजिये। मास्टर बोले एक दिन में जो शीखना है शीख ले, Yes, No, Very good। जब वह दिल्ली जा रहा था तो गाड़ी में एक आदमी का छत्री खो गया तो उसने उस विद्यार्थी से बोला, भैया आप ने मेरा छत्री देखा है तो विद्यार्थी ने कहा 'Yes', तो दिजिए 'No', फिर बहुत मारुगाँ 'Very good'।



कारगील के जवान

म० इन्ताफ आली मंसुरी

हमारा देश कई कमजोरियों से जकड़ा होने के कारण २०० वर्ष तक अंग्रेजों के कब्जे में रहा, हमारा शोषण होता रहा और हम सिर तक नहीं उठा सके बल्कि अपने ऊपर होने वाले आघातों को सहते रहे। पर हमारे देश में तिलक, गोखले, गाँधी, नेहरू, नेताजी, भगत सिंह, चंद्रशेखर 'आजाद' जैसे व्यक्ति पैदा हुए और १५ अगस्त १९४७ को हम आजाद हुए।

आजादी के कुछ समय बाद पाकिस्तानीयों ने हमारे ऊपर आक्रमण किया और उस आक्रमण का हमने अच्छा जबाब दिया। सन् १९७१ में फिर एक बार पाकिस्तानीयों ने काश्मीर के मामले को लेकर हमारे देश पर आक्रमण किया और उस समय भी वह पराजीत हुआ। परन्तु सन् १९९९ में एक विशाल युद्ध हमारे सामने आया जिसे हम "कारगील" युद्ध के नाम से जानते हैं। यह लड़ाई करीबन १-२ माह तक चली और फिर हमारा देश विजय हुआ। लेकिन इस युद्ध में हमारे देश के बहुत सैनिक मारे गए। बड़े-बड़े मेजर, कैप्टन वीर गति की प्राप्त हुए। उस समय हमारा देश में राष्ट्र संगठन जग उठी थी, सब का एक ही मकसद था देश प्रति कुछ कर जाए। हर व्यक्ति यह सोचता था कि हम अगर देश के लिए कुछ कर पाये तो हम अपने आप को खुशनसीब समझेगो। कारगील की लड़ाई एक सोचनीय लड़ाई थी। जिसे हमारे देश के जवानों ने बड़े सोच समझकर इस युद्ध का जबाब दिया। एक लहर दौर परी थी हर जवानों के मन में, एक ही मकसद था, इस कड़ाई पर विजय पाना। हमारे सैनिक मरते थे, फिर भी सिना तान कर दुसरे सैनिक आगे बढ़ते थे। और इस लड़ाई पर विजय प्राप्त किये।

मैं उन सारे जवानों को 'सलाम' करता हूँ जो हमारे देश की रक्षा करते हुए अपने प्राण न्योछावर कर दिये। मैं उनका

सादा अभारी रहूँगा। मैं उन माताओं को प्रणाम करता हूँ जिन्होंने जैसे पुत्र को जन्म दिया।

परन्तु अभी चुप बैठने का कार्य नहीं आया जो विदेशी शक्तिशाली देश है जैसे, अमेरिका, चीन, आदि देश हमारे उपर घात लगाकर हुए है कि कब भारत देश को बरबाद किया जाए। इस बात को ध्यान में रखते हुए हमें कार्य करना है। एक अच्छी 'संगठन' बनानी है। भारत की राष्ट्रीय एकता को मजबुत रखना होगा। राष्ट्रीय एकता को मजबुत रखने के लिए सरकार को मजबुत रखना होगा। और मैं नमण करता हूँ श्री अटल बिहारी भाजपायी जी को जिसने 'कारगील' की लड़ाई में सोच समझकर काम लिया। एकता को मजबुत करने के लिए सम्पूर्ण देशवासियों की एकमत होकर भीतरी शत्रुओं की प्रवृत्ति को सर्वदा के लिए मिटा देना चाहिए।

हम सब पहले भारतवासी हैं, उसके बाद मानव हैं, उसके बाद हमारा धर्म, भाषा, रंग, समाज आदि से सम्बन्ध है। हमें भारतीयता की श्रेष्ठ भावना की बल देना होगा। गाँधी जी राष्ट्रीयता में धार्मिक पक्ष को बहुत अधिक महत्व देते थे। उन्होंने राजनीति के साथ धर्म को मिला दिया। उन्होंने कहा है — 'मैं धार्मिक जीवन तब तक व्यतीत नहीं कर सकता जब तक कि मैं समाज में अपना एक विशेष स्थान न बना और समाज में मैं अपना एक उच्च स्थान उस स्थिति में बना सकता हूँ जब कि मैं राजनीति में सक्रिय भाग लूँ। मैं अपनी राजनीति और अन्य सभी कार्यकलापों को धर्म से ग्रहण करता हूँ।'।

गाँधी जी के बात को लेकर हमें चलना है। और एक अच्छी "संगठन" बनानी है। तभी हमारा देश उन्नित करेगा, सारे भारतवासी खुशहाल रहेगों। अतः हमारी राष्ट्रीय एकता निश्चित रूप से बनी रहेगी और हम 'स्वर्गादपि गरीयसी' भारतभूमि की ओर आँख उठाने वालों की आँख फोड़ देंगे।



Teaching Staff of the College with Principal



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A Front view of the College Campus

