

Ramani Kanta Sarmah.

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THE COTTONIAN, Ramani ka
a. e. m. s.

Vol. XIII. }

SEPTEMBER, 1934

{ Part I.
C.

Editorial Notes.

It is gratifying to note the increase in the number of the students of the College this year. It has on its rolls 799 students including 27 lady students.

The Nowgong flood of the last rainy season was a calamity of serious nature. The Staff and the students of the College contributed liberally to the relief funds raised for the benefit of the sufferers whose houses and belongings were washed away and who were reduced to destitution by the mighty flood.

We congratulate Professor S. K. Bhuyan on his appointment as Honorary Provincial Director of the department of Historical and Antiquarian studies on Mr. Bentinck's retirement from office. We congratulate Maulavi Abul Fazl Syed Ahmed M. A. (Cal. & Dac.), Lecturer in Islamic Studies, on his appointment to succeed Prof.

Bhuyan in the office of the Honorary Assistant Director for the Assam Valley Division.

We congratulate Professor B. C. Sen Gupta on the conferment of the title of Rai Bahadur on him on the occasion of the last King Emperor's Birthday.

In the last B. A. Examination of the University, Haliram Datta of our College stood First Class first (Bracketed) in Mathematics. He has secured the coveted Ishan Scholarship. In the B. SC. Examination, Sudhirchandra Ray stood second in the First Class in Chemistry. In the Intermediate Examination in Arts, Karunananda Dutta stood second in the University. We congratulate them on their brilliant achievement.

We are delighted to learn that Debabrata Chatterjee, an old student

of the College, has stood first in the First Class in Botany in the M. SC. Examination of the Calcutta University this year and Jogiraj Basu has also secured the first position in the First Class in Sanskrit in the M. A. Examination of the Calcutta University this year. It may be remembered that Jogiraj stood first in the First Class in the B. A. Honours Examination in Sanskrit from our College, two years ago.

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Satischandra Kakati and Radhanath Datta of the Third Year Class have been appointed Student Editors of the Cottonian for the session, 1934-35. We hope that they will justify their appointment by unflagging zeal and industry in the performance of their duties.

* * *

The Executive Committee of the College Union Society in its last Budget meeting raised the grant for the 'Cottonian' from Rs. 540/- to Rs. 600/- for the year. The Editorial Board will take measures for the improvement of the magazine with the help of this increased grant. We thank the Executive Committee for the enhanced grant.

* * *

The Executive Committee of the Cotton College Union Society in the same sitting on 16th September last, under the Chairmanship of Principal D. E. Roberts, appointed a sub-committee composed of the student members of the Executive Committee and the Student-Editors to

frame a revised constitution of the College Union Society, by virtue of which the Union activities would become more representative of the students of the College and the various departments of the College Union would be run and managed by the students. We warmly welcome this resolution as it will give the students a very valuable training in the management of their own affairs. We hope that this sub-committee will be able to evolve a workable and sound constitution for the College Union Society.

* * *

It is exceedingly gratifying to note the creditable triumphs of the College Football Club in the recent competition, Both Maheswari and Serawgi Shield and Manickchandra Barua Shield have been won by the College this year.

* * *

We intend to send to the Press articles for the next issue of the magazine immediately after the College reopens after the Puja holidays. We hope to receive articles of a high standard from present and old students of the College as soon as the College reopens after the Puja holidays. The First and Third Year students will do well to devote some of their time during the holidays, to original thinking and to try to embody in their articles the results of their thought and imagination and to throw fresh light on the familiar topics of the day.

The Study of Journalism

By

KARUNANANDA DUTTA, Third Year Class.

The question of the introduction of Journalism in the curriculum of studies in the University of Calcutta has been of late engaging the attention of the leading Journalists as also of the laymen. The scope of this essay does not permit us to deal with the subject in all details and only its most salient features as an education factor will here receive our attention.

It is scarcely possible to over-emphasise the importance of a systematic study of journalism in view of the growing interest the subject is attracting in all educationally advanced countries. The first step towards the making of journalism a branch of regular study was taken by the University of Missouri as early as 1878, when that University adopted courses of journalism. The first school of journalism was also established by that University in 1908. We need not enter here into the detailed history of the development of this important branch of learning which has now grown to be one of the dominant factors in the public life of any civilised state.

The immense influence exercised by a well-organised and ably-managed journal over all important public concerns can be fully realised from the tribute paid by President Roosevelt to the journalists by inviting them, by wise criticism of his measures, to help him in the work of improving the

country's welfare. The part played by Mr. Kincaid in making Lord Morley consent to the passing of the Press Act of 1909 may also serve as an example of the power of the Fourth Estate in moulding the policies of the Government.

The most important effect of journalism as an educative institution is its capacity for training the mind and the cultivation of the intellect to its utmost perfection. The daily work of a journalist, be he a reporter, sub-editor, leader-writer, or editor—involves some of the highest qualities and intellectual ability of a high order, and the constant display of these qualities cannot fail to bring them into prominence. The power of analysis, shifting of the essential from the heap of non-essential details, the insight into human character, prompt decision, incorruptibility, a high sense of public duty and responsibility, a love of freedom—these are some of the noble qualities which are nowhere else so highly developed as in the daily work in a good newspaper press.

It is true that a successful journalist is one who is specially gifted with a capacity necessary for the proper fulfilment of the functions necessary for the profession and that it is not a sign of great intellectual ability; for a man may be highly intelligent and even a brilliant writer and turn out but a poor journalist. On other hand it is

not possible for a man in the street without any learning to be a successful journalist. A journalist must be a man of learning with extraordinary common sense, quick appreciation and just decision, and a power of lucid expression. The powers combine with the effect produced by a daily acquaintance with the great development of the world to make the journalist a man of deep culture, a fine specimen of humanity. This moral and spiritual qualities are also greatly developed by constant adherence to facts which is one of the basic principles of journalism.

Not only does journalism improve intellectual and moral qualities of the men directly engaged in the profession but it serves as a great educational factor among the people as well. The press is predominantly an organisation for formulating, educating and expressing public opinion, It educates the people in the most vital concerns of the day and helps them to think a right and have a clear idea of the pressing problems of the day.

A newspaper, by publishing the tidings of important happenings in the political, religions, social and economic life of even the most distant country in the world, helps to bring down the barriers of nature between the different countries and promotes intellectual intercourse among the people of different nationalities.

These are but some of the most important educative influences of journalism, a consideration of which cannot fail to lead us to the conclusion that journalism as a course of study

will implant its virtues in the students and help to improve its educational value in this country which has made but little progress in that direction in comparison with the more advanced countries, occidental as well as oriental. We need not enter here into the possibilities of the absorption in the newspaper offices of all students of journalism turned out by the university should such a course be adopted as a part of its teachings, but we may assert that the qualities which a course of journalism will develop in the students are themselves potent enough to warrant such a step.

The absence in India of a powerful organ for expressing and asserting public opinion such as exists in the more civilized countries may be ascribed to more causes than one. The absence of a good system of educating the prospective journalists in the vital principles of the profession accounts for this more than any other single factor. The financial question is also a dominant factor, which has reduced intelligence to a state of servility to capital. This has not only been an impediment to the full realisation of the capacities, latent in our men but also is a negation of the country's advancement. The ignorance of the masses is responsible for the poor circulation of the journals at present existing in the country and any attempt at improving India's standard of journalism must be accompanied by a spread of enlightenment among the masses and extension of primary education.

Gleanings

By

RADHANATH DUTTA, THIRD YEAR CLASS.

*Presented to the
Cotton College
Library
Pradip Saitia.*

To live well is within the reach of all. It means, speaking broadly, to develop oneself to the full—body, and mind and spirit; to be a good citizen, a good friend, a good man; to preserve vigour of body, freshness of mind, purity of soul, and to use all these to the forwarding of the happiness of all one's fellow men, without distinction of class or creed. To do this is indeed "to live well."

—Grenville Kleiser.

Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul, that is, in the force of thought, moral principle, and love, and this may be found in the humblest conditions of life.

—Channing.

Misery is the exception, happiness is the rule. No rational man ever heard a bird sing without feeling that the bird was happy, and that if God made that bird, He made it to be happy, and He takes pleasure in its happiness, though on human heart should share in its joy.

—C. Kingsley.

"I do not work for increases of salary. I do not want to become one of the plutocrats of socialism. I work for an ideal and not for pay."

—Mussolini.

All superiority and preeminence that one man can have over another, may be reduced to the notion of quality which, considered at large, is either that of fortune, body, or mind. The first is that which consists in birth, title, or riches, and is the most foreign to our natures, and what we can the least call our own of any of the three kinds of quality. In relation to them, quality arises from health, strength, or beauty, which are nearer to us, and more a part of ourselves than the former. Quality, as regards the mind, has its rise from knowledge or virtue; and is that which is more essential to us, and more intimately united with us than either of the other two.

—"The Spectator"

Thy lengthen'd hopes with prudence
bound
Proportion'd to the flying hour:
While thus we talk in careless ease,
The envious moments wing their
flight;

Instant the fleeting pleasures cease,
Nor trust to-morrow's doubtful light.
—Francis.

Be calm, my Delius, and serene,
However fortune change the scene,
In thy most dejected state,
Sink not underneath the weight;
Nor yet, when happy days begin,
And the full tide comes rolling in

Let not a fierce unruly joy
The settled quiet of thy mind destroy
—Anon.

A sacred burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadily.
—Frances Anne Kemble.

Cotton College

University Results, 1934.

B. A. Honours

English.

- 1 Nalinikanta Barua class II,
- 2 Golokeswar Barua „ (N. C.)

Sanskrit.

- 1 Tirthanath Sarma class II,
- 2 Purneswar Dehingia „

Economics

- 1 Gobindaram Kalita Class II. (N. C.)
- 2 Ramprasad Khound „
- 3 Harendranath Bhuyan „
- 4 Rajendranath Barua „
- 5 U. Maniwell Singh „
- 6 Prangopal Ch. Das „
- 7 Ghanakanta Barua „

Philosophy

- 1 Golokchandra Barua Class II.
- 2 Md. Mahibul Hussain „
- 3 Nandeswar Barua „
- 4 Santadeb Goswami „
- 5 Rameshchandra Dutta „
- 3 Ushalata Bhattacharyya „
- 7 Chandranarayan Jha „
- 8 Nirmaleswar Sarma „
- 9 Basudeb Das „
- 10 Ramapada Das „

Mathematics

- 1 Haliram Dutta, Class I.

PASSED WITH DISTINCTION

1. Harakumar Chakravarty (N. C.)
2. Birendranath Sarkar

Pass Course

- 1 Amber Ali
- 2 Phanidhar Bara
- 3 Bhadrakanta Barua
- 4 Profulla Ch. Barua
- 5 Sricharan Barua
- 6 Jitendrachandra Basu
- 7 Madhabchandra Bejbarua (N. C.)
- 8 Kalipada Bhattacharyya
- 9 Dambarudhar Bara
- 10 Jitendranath Bujarbarua
- 11 Pabitrakumar Chakrabarty
- 12 Sarojkumar Chakrabarty
- 13 Kaliprosad Chanda
- 14 Gargeswar Das
- 15 Hirendranath Das
- 16 Narayan Chandra Das
- 17 Arunoday Datta
- 18 Prophulla Chandra Dutta
- 19 Lilabati Debi
- 20 Rajat Chandra Debsarma
- 21 Dayananda Goswami
- 22 Kalinath Goswami
- 23 Sureshchandra Goswami (N. C.)

- 24 Birajmohan Guha
- 25 Narendranath Hajarika
- 26 T. Iboongotombi Singha
- 27 Dharmakanta Kakati
- 28 Kamar Ali
- 29 Binaykumar Lahiri
- 30 M. Zahirul Hussain
- 31 Bakul Majumdar
- 32 Moksood Ali
- 33 Nasiruddin Ahmed
- 34 Nuruddin Ahmed
- 35 Ramanath Raychoudhury
- 36 Carlton Reade
- 37 Jatindra Nath Saikia
- 38 Padmeswar Saikia
- 39 Jatindranath Sarma
- 40 Mahendranath Sarma
- 41 Purneswar Sarma
- 42 Upendranath Sarma
- 43 Mahendranath Sarmaphukan
- 44 Darsanpati Sen
- 45 Santosh Sen
- 46 Padmapalashochan Senapati
- 47 Prabhat Srutikar

**B. Sc. Honours
Chemistry**

- 1 Sudhir Chandra Roy Class I.
PASSED WITH DISTINCTION

- 1 Abanikanta Bhagabati
- 2 Prasanna Ch. Choudhury
- 3 Madanchandra Goswami
- 4 Bimalendu Majumdar
- 5 Nazibuddin Ahmed
- 6 Gauridas Sengupta

Pass Course

- 1 Abed Ali
- 2 Binodchandra Barua
- 3 Samarendranath Chakrabarty
- 4 Jugalkumar Das
- 5 Mohinimohan Goswami (N. C.)
- 6 Khwairakpam Gopimohan Singh
- 7 Thanesar Nayog

I. A.

First Division

- 1 *Karunananda Dutta (S)
(2nd in the University)
- 2 *Madhusudan Pradhan (M)
- 3 *Sisirkanti Bhattacharyya (S)
- 4 Praneschandra Kar

- 5 Sk. Muhibuddin Ahmed
- 6 Jnanadaprasad Sarmah
- 7 Gopal Ch. Sarmabarua
- 8 Asoke Mohan Sen
- 9 Rajanikanta Debsarma (S)
- 10 Kshitischandra Bora
- 11 U. Donelton Passah
- 12 Dandeswar Gogai
- 13 Sitaljit Rajkumar
- 14 Hemkanta Sarmabarua
- 15 Hareswar Goswami
- 16 Riazuddin Ahmed (V)
- 17 Kusadev Goswami
- 18 Hiranmayi Barua
- 19 Lakshmikanta Bora
- 20 Kesabnath Sarma
- 21 Dulal Chandra Bhuyan
- 22 Chandrakanta Goswami
- 23 Sudharenu Datta
- 24 Md. Anwarur Rahman
- 25 Raza Karim
- 26 Kamalakanta Barua
- 27 Bhabendra Ch. Medhi
- 28 Dimbadhar Konwar
- 29 Sunilkumar Ray
- 30 Ramakanta Das
- 31 Mahikanta Deb Goswami
- 32 Paban Chandra Sarma
- 33 Narendranath Gangopadhyay
- 34 Bhuban Chandra Sarma

Second Division

- 1 Akram Hussain Saikia
- 2 Anjuman Ali
- 3 Baharuddin Ahmed
- 4 Nidhiram Bora
- 5 Lalit Ch. Barbarua
- 6 Probodh Ch. Barbora
- 7 Jogendranath Barthakur
- 8 Krishnaprasad Barua
- 9 Lakshmidhar Barua
- 10 Premodhar Barua
- 11 Adyanath Bhattacharyya
- 12 Nandeswar Bhuyan
- 13 Amodechandra Barmedhi
- 14 Chidananda Bara
- 15 Hridayananda Bora
- 16 Kinaram Bara
- 17 Chingakham Radhacharan Singh
- 18 Debendranath Das
- 19 Mahes Chandra Das (N. C.)
- 20 Muraricharan Das

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|----|----------------------------|----|------------------------|
| 21 | Tarunchandra Das | 8 | Subobh Ch. Ray (C) |
| 22 | Makhanbala Dasgupta | 9 | Sailendra Mukhopadhyay |
| 23 | Prabhat Ch. Debgoswami | 10 | Nagendranath Gagai |
| 24 | Mahendranath Deka | 11 | Jyotikanta Barua |
| 25 | Sarat Chandra Deka | 12 | Jogindranath Barua |
| 26 | Fariduddin Ahmed | 13 | Santosh Mukhopadhyay |
| 27 | Bhumideb Goswami | 14 | Devicharan Das |
| 28 | Satis Chandra Kakati | 15 | Dharanikanta Sarma (V) |
| 29 | Khathing Tankhul Naga | 16 | Praphullakamal Das (V) |
| 30 | Chandranaayan Konwar | 17 | Jibanram Deka |
| 31 | Baldwin Conrad MacDonal | 18 | Tulsinath Bardalai |
| 32 | Md. Abdus Salam | 19 | Satyanath Barua |
| 33 | Chandrakumar Majumdar | 20 | Parameswar Sarma, |
| 34 | Maziruddin Ahmed | 21 | Kamalapada Chetia |
| 35 | Md. Nazmal Haque | 22 | Monoranjan Das |
| 36 | Md. Nazmal Hussain | 23 | Bipin Chandra Deka |
| 37 | Anadar Nath | 24 | Dijendranath Nabis |
| 38 | Bhupendra Ch. Nath (N. C.) | 25 | Keisham Lampel Singha |
| 39 | Taranikumar Nath (N. C.) | 26 | Debeswar Barathakur |
| 40 | L. Madhab Ch. Ray | 27 | Gopal Chandra Barua |
| 41 | Mahendranath Saikia | 28 | Kanak Chandra Hazarika |
| 42 | Bhabes Ch. Sarma | 29 | Dhrubabhusan Barua |
| 43 | Chandranath Sarma | 30 | Digendranarayan Ghosh |
| 44 | Dharmanath Sarma (N. C.) | 31 | Sambhuprasad Ghosh |
| 45 | Ghanakanta Sarma | 32 | Khagendra Chandra Das |
| 46 | Gopeswar Sarma | 33 | Bimalendu Chakravarty |
| 47 | Jhillinath Sarma | 34 | Pennel Roy |
| 48 | Ramanikanta Sarma | | |
| 49 | Thokchom Lalgopal Singh | | |
| 50 | Charles Thomas | | |

Third Division

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|----|------------------------------------|
| 1 | Akram Ali |
| 2 | Manomohan Bharali |
| 3 | Basantakumar Bhattacharyya (N. C.) |
| 4 | Harinath Das |
| 5 | Binaybhusan Datta |
| 6 | Durgaprasad Hazarika (N. C.) |
| 7 | Mukundaram Medhi |
| 8 | Pritilal Sengupta |
| 9 | Sharibul Hussain |
| 10 | Syed Aminul Haque |
| 11 | Zafiruddin Ahmed |

I. Sc.**First Division**

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|---|------------------------------|
| 1 | *Prasunkumar Sen (CM) |
| 2 | Sibabrata Chattopadhyay (Ph) |
| 3 | Anandeswar Barua (M. Ph) |
| 4 | Moslehuddin Ahmed (C) |
| 5 | Kamallochan Bara (C) |
| 6 | Sibaprosad Sen |
| 7 | Satyendranath Sen |

Second Division

- | | |
|----|------------------------------|
| 1 | Abdul Mannar |
| 2 | Sures Chandra Bardalai |
| 3 | Nilaranjan Barthakur (N. C.) |
| 4 | Bharat Ch. Bhuyan |
| 5 | Upendranath Bhuyan |
| 6 | Nilimchandra Bora |
| 7 | Pabitrafran Changkakati |
| 8 | Bharat Chandra Das |
| 9 | Lohit Chandra Das |
| 10 | Hemantakumar Datta |
| 11 | Radhanath Datta |
| 12 | Debendranath Kakati |
| 13 | M. Biramani Singha |
| 14 | Md. Mafizuddin Ahmed |
| 15 | Md. Nawab Ahmed Singha |
| 16 | Parasuram Patowari |
| 17 | Trailokyanath Saikia |
| 18 | Mahendranath Salai |

Third Division

- | | |
|---|-----------------------|
| 1 | Chandranath Borgohain |
| 2 | Banganath Barua |
| 3 | Thirmal Deka |
| 4 | Prasannakumar Sarma |

A Gem from amid the Froth

By

DHUMRA ROY, Second Year Class.

“ Life is mostly froth and bubble,
Two things stand like stone :
Kindness in another's trouble,
Courage in our own.”

Charles Kingsley.

Kishen—Well, Madan, I am sure, you labour absolutely under delusion ; you can never say that men receiving education here in Indian Universities are so many fools. Why then so much worry for going to England if you mean only to have an effective and true education ? Your Oxford is good in its own way, but our universities here are good in their own way too. There is no use replacing the Himalayas by the Alps.

Madan—Yes, my friend, you are right. But you know, I do not want to replace the Himalayas by the Alps, but I mean to go to the Alps and see it for myself. There lies the gap between you and me.

Kishen—Could “ I mean to go ” or “ wish to do ” and all other things akin to that, do any thing at all, the world would not have been the world any more. It sounds sweet ; yes, it does ; but you know the complications thereof when you want to translate your plan into action. These are things that can hardly be neglected. By the by, have you approached again that Zamindar of S——, who almost gave the promise of providing you with all expenses of graduating yourself in the Oxford

University ? If you have had, what news about that ?

Madan—Kishen dear, everyone is a hero when the bull is far away, but it is only a few who do not turn tail when the beast drives at them. Moreover, what interest of his is injured if he does away with this unnecessary addition to the credit side of the account. Never mind, Kishen ! That dream-land of mine, that holiest shrine of twentieth century, that magic land ! Oh ! I must, I must go there, or life is useless, barren, and devoid of relish.

* * *

Three months have elapsed since the above conversation between the two friends took place. They are now graduates of K—University. The K—Gazette of 19th A——contained among other things the following notice.

“ Mr. Madanmohun Singha who has secured the highest number of marks among all the degree candidates of this year in all the subjects—Arts, Science and Commerce of K—University, is awarded the stipend for further studies in the United Kingdom according to the promise of the Government contained in K—Gazette of

18th February, 18..... The stipend is worth £ 300 annually and will continue for three years subject to the rules and regulations about the enjoyment of the stipend."

It is very little necessary to note how Madanmohun prepared for the momentous journey, how every one of his family parted with him with a heavy heart, how he could only manage to embark by the latest England-bound ship which must reach him in England just on such a date that would enable him to join the Oxford University on the last day for admission for the current session. This concerned him most, but it was too late to mend. A variety of causes prevented him from starting even a minute earlier than when he did, as said before.

Be that as it may, almost all clouds have cleared away from the horizon excepting a small speck and we are quite hopeful that it also will be dispelled very soon. Variegated dreams were now haunting our scholar hero. He could little observe the vast expanse of the blue Bay of Bengal.

The 'oaken leviathan' was speeding its way tremendously near the centre of the Bay of Bengal and a distant verdant isle attracted the attention of all the passengers. Just then, Providence knows how, a little child of four dropped suddenly into the sea from among the passengers of the deck in front of Madanmohun. His dreams vanished in the twinkling of an eye and the unfortunate child was very quickly followed by Madanmohun. No body knew where the sky-touching ambition of Madanmohun had gone, nor did any one know nor bother about Madanmohun's whereabouts, the leviathan becoming more and more speedy.

It would require a great volume to narrate how Madanmohun swam up to the nearest isle with the child in his arms and became a Twentieth Century Robinson Crusoe with the difference that he had with him a child to be brought up and nourished. We, however, leave the latter part of the history for abler hands and nobler minds, and say good bye to our readers.

My Joy and Sorrow.

By

MAHESWAR NEOG, First Year Class.

'Tis not a lovely day,
The peot's heart not dancing ;
'Cause no rosy-bosom'd
Buoyant Spring is smiling.
The jocund sapphire sun
Kindles the heart no more,

But pours showers of heat,
And shuts his mildness' door,
The dull day is fading,
Hot beams are dazzling yet,
But I was mov'd to see
The lovely sun to set.

The rose-red sun there
 Stooped,—a bashful bride—,
 And folds of rosy cloud
 With great care did it hide.

Or if you like to say,
 Say, some Silas Marner
 Did weave a pretty texture—
 Dreams of a happy dreamer.

The sun, half reluctant,
 Left region of happiness ;
 As a happy labourer content
 Works and dies in harness.

His smile of happiness
 Refracted, danced in glee,
 Over the wide, wide breast
 Of Lohit, son of the sea.

The joyous happy waves
 Laugh'd with their hoary heads,
 Moving as a tipsy man
 Tumbles with irresolute treads.

There came Miss Evening then
 And drew a black curtain ;
 Hills moved up, the sun
 Went down, his strength to 'ttain.

Nature turned her eyes
 To th' comely, welcome guest,
 Who to the tired world,
 " Night birds will bring thee rest."
 * * *

My mind was fully fir'd
 Half with joy, half sorrow,
 Sorrow—to bid good-night
 Joy to think of the morrow.

Sufism.

By

KAMAR ALI. B. A.

Sufism is a form of pantheistic mysticism within Islam. A Sufi is he, who devotes his time to the contemplation and meditation of God and His attributes as seen in His manifestation. He leads a pure and pious life caring very little for the comforts and discomforts of life. Generally he keeps himself aloof from worldly affairs bearing at the same time no hatred to any creature, man or animal. His life is one of Love, harmony and beauty. His views are broad and he is above the pettiness of an ordinary mortal.

The occidental writers generally hold that Sufism is not a part and parcel of

Islam. It is a conglomeration of Greek, Vedanta and Persian philosophy adopted and assimilated by the Muslims. This they say, because the term (Sufi) was not in vogue during the life time of the Arabian Prophet nor did he preach Sufism and they derive the word 'Sufi' from the Greek word 'Sophos' which means wisdom. According to them a Sufi is he, who seeks after wisdom.

On the other hand, Muslim writers trace its origin to the days of the Prophet. When the Prophet migrated to Medina with his Meccan followers, amongst them there was a number of destitutes,

They were allowed to stay in the newly made mosque. They lived on charity and passed their time only in devotion to God. These people were known as 'Ahlussuffa' meaning the people of the bench which signified poverty. By and by these Ahlussuffa became renowned throughout Arabia for their piety, wisdom, courage and spiritual attainment. They were respected and held in great esteem and in no time disciples flocked round them from all parts. Thus it formed into an institution where spiritual and divine knowledge was imparted to its adherents. In this way the cult of Sufism has been continuing having been handed down from generation to generation by its adherents. Some of the Muslims derive the word **Sufi** from 'Suf' which means coarse cloth as it formed the uniform of that particular class of devotees in later times. Some also say that the word has come from 'Safa' which means 'pure' and from this an infinitive noun has been formed as 'Pasawwnf' meaning 'purification'. That is to say, purifying one's self from every thing ungodly and cultivating every attribute that is godly.

The aim and object of Sufism is to attain the highest degree of beatitude (Nirvana) through spiritual means and Divine knowledge. This, the Sufees admit, may be attained by means of both Subjective and Objective Sciences, but they may prefer the former, as according to them, the

subjective method is safer and surer than the objective method in respect to matters spiritual. Thus 'Sufism' includes Psychology, Ethics, Metaphysics, and other spiritual services. They are, of course, means and not the end.

It has been hinted above that some of the occidental writers think that Sufism is some thing originally foreign to Islam, but the truth is on the other way. Sufism is the philosophy of Islam and may truly be called the spirit of it and it embraces the essence of all religions in as much as its very aim is finding out of the Truth.

It is, no doubt, a fact that the cult of Sufism thrived immensely in Persia chiefly at the hands of the great Sufi or mystic poets whose number is a legion. Not to speak of Sufism, Islam itself more or less owes its success and prosperity, intellectual or otherwise to the people of Persia.

There is no difference in the cardinal points between the Islamic creed and Sufism as some seem to have thought. If there is any it is this—the Sufi gives more stress and importance to the esoteric and realistic side of the "Quoran" and "Hadis" whereas a non-Sufi sticks to their esoteric and superficial side only. A Sufi must essentially be a good Muslim and any Muslim may be a great Sufi without the designation.

In this article I have tried to give only a rough outline about Sufism without entering into its details.

Three "Keertans" at Barpeta.

By

PRAPHULLACHANDRA DAS, Second year Class.

It is quite evident, that every creed or community, whether savage or civilised, has its most popular celebrations, which it can take pride in.

The Assamese have, no doubt, their most enjoyable national celebrations, such as "Bihus" and "Keertons".

The name Barpeta, as it has come to be used to-day, has an interesting tradition. The tradition is that, long ago, the present town was covered up by a "Barpit" (huge moor) which vanished in course of time, along with the progress of civilisation and thus the present name "Barpeta" began to be used most commonly.

During the time when Mahapurush Sankardeva and Madhabdeva lived, Barpeta became very famous as a centre of religious activity. Mahapurush Sankardeva, before he passed away, entrusted his missionary work entirely to Madhabdeva.

Madhabdeva did his work so very well, that all Assam rang with his praises. Indeed, he is the man who laid a strong foundation of Sankardeva's doctrine in Assam. The foundation was so strong, that even continuous onsets both from inside and outside could not do any harm to it.

These "Keertons" are three in number; the first and the second being respectively of Mahapurush Sankardeva and Madhabdeva whose name and manifold activities in the field of religion and literature loom large in the mind of every man who worships merit.

The last is that of Mathuradas Ata, whose temple-policy and ecclesiastical impetus might well be said to have been associated with a democratic principle. This was one of the remarkable features of early Assamese Society.

Truly speaking, these "Keertons" are the best manifestation of genuine and sincere devotion to the long-departed great souls. And as long as they are continued to be celebrated in our society the names of these lofty souls will be ever memorable.

These "Keertons" are celebrated through many-sided activities of head and heart together with unthinking mirth and jollity. And really, these activities are the essential marks of the festivals; and the people who overlook them will find very little pleasure in them. Now we shall deal with these multifarious activities in order.

Sankardeva's "Keerton":—This "Keerton" or, more comprehensively speaking, anniversary day is celebrated with due pomp and grandeur for the remembrance of a sublime and magnificent soul—whose playful boyhood, youthful imagination, and thoughtful old-age were unanimously dedicated to the wide diffusion of sweetness and light in the country, where the darkness of ignorance, and absence of religion were rampant.

This festival is held on the tenth day from the full moon; and all these nights previous to the day of the festivity the

approach of the festival is greeted by "Bargit" and "Ojah-palee" with the accompaniment of some musical instruments, such as "Tal", "Khol" and "Manjuree" inside the temple.

Men and women, boys and girls with unlimited enthusiasm join this preparatory item to worship the "Mahapurush". This function is known as "Gitar-pala" (the turn of songs) and it is, no doubt carried on with undivided attention in all the nights. The "Bargit" and "Ojah-palee" make all these nights equally enjoyable and interesting and attract almost all the people to witness it. On different nights different "Khels" (groups) conduct the affairs.

Besides this, another preparatory item to worship the "Mahapurusha" merits special mention. This celebration is made by the "Student Community" in a huge meeting which is attended by almost all the students and the gentlemen of the town. Essays and poems are read out and valuable lectures are delivered by some learned scholars to make a keen discussion of the life and work of the great soul and to pay a tribute of reverence to the departed soul.

But above all, the day of the festivity is remarkable not only for its religious motive, but it is also a delightful day to us as well as to our surrounding neighbourhood. Men and women, boys and girls, young and old without any restriction or elimination, elbow their way to the prayer-hall, just at the break of day, and take their seats in different places in order to devote the holy morning to "Namkeerton" (prayer). This morning becomes practically a morning of devotion. All sorts of daily

activities are suspended on this day as far as practicable. The ploughmen do not go to the field, the day-labourers stop their going to work and even the government institutions remain closed for this day. In short, the day becomes practically a holy day, and so people think little of domestic affairs. This scene of the sacred devotion is indeed worth seeing and even the people who neither follow nor embrace any religious faith, will be moved for the time being, and in ecstasy devote themselves to the same. And after passing long hours the large crowd of men and women make a common distribution of the "Prasadas" and then the gathering melts away.

The distribution of "Prasadas" has however, a very great aim behind it. Every creed or community sits together and enjoys the same privilege. No social distinction is observed. No question of untouchability can arise and pollute the great aim; but all the more, people think it to be a sanctuary and so all people without any distinction regarding caste or creed are entitled to enjoy it. This democratic feeling of the elderly people may very well be ascribed to the liberal principle of promoting social union.

Boat-race :—The boat-race is amazingly interesting and the next item to worship the magnanimous personality and his salvatory deeds.

Boats meant for the purpose, are specially and with considerable care, made. A peacock is chiselled at the head of each boat together with other various beautiful creepers around its body. Again the owner of the boats makes them most glittering

* "Prasadas" are offerings of fruits and other things to God.

by painting them in a variety of colours. Then they are rowed to "Khatkhatee" the spot where they gather together. The boatmen sit orderly to row simultaneously and then the boats begin to compete with one another. The competition goes on very vigorously until all the boats but one are defeated; and thus the ultimate triumph comes to that very particular boat. People with earnest eagerness fill up the spot and the whole surface of water seems to be a vast field of human heads and innumerable boats. Even entry at this time is difficult to secure. Any stranger who becomes once acquainted with this stimulating sport and its purpose, cannot help admitting its worth and interest.

This competition and huge crowd of inquisitive spectators rouse a popular spirit of divine worship.

Again, this influences the people very remarkably. The mind becomes purer, heart and soul become strong and undaunted to face any imminent danger and to fight out what is good and true like the Mahapurusha. The aim of life rises high, and at least for that day, the people think that holy sport to be a salvatory means of the soul. Its enthusiasm and encouragement with some divine songs spontaneously fascinate the poet who in the like manner tunes his own emotion with the boatmen and sings. And when the race comes to an end, the large throng dissolves and the spot is invariably quitted by all. The vanquished boats, down with despondency and utter hopelessness, make a sad return and the victorious one, on the other hand, celebrates its magnificent triumph singing and dancing and makes

a happy and glorious return.

"Karbhar" :--- Another great and equally interesting function is the "Karbhar" which is paid by us as a tribute and homage on account of sincere and undiminished devotion to Sankardeva. The "Karbhar" is made out with a variety of eatable things, such as rice, oil, plantain etc. The management of this "Karbhar" is conducted by a party of men, appointed by the temple-authority. The people of Brindavanhati take part in it at the anniversary of Sankardeva. The "Karbhar", after being arranged is carried on to the "Keertonghor" in a large procession accompanied by "Nam-Keerton" and "Ojhpalee".

Men and women, young and old, boys and girls without any exception join this huge procession. Then the procession entering into the compound of the "Keertonghor" begin another enthusiastic "Namkeerton" at the courtyard and bring the festival to a close for that year by the common distribution of the "Karbhar" like that of the "Prasadas".

Madhabdeva's "Keerton" :--- This "Keerton" or the anniversary day of Mahapurush Madhabdeva is celebrated with the same view and with none the less usual pomp and splendour of head and heart.

Another great and additional function of this festival, deserves special mention. This is "Guru-kar" and it has a very great significance together with an allusion. The "Guru-kar" means an annual tribute or homage which is duly paid in honour of Madhabdeva. This tribute is paid to this great soul

not under any compulsion, but it is a moral obligation to the people of Barpeta and their suburbs; any one failing to pay it deems it morally sinful. Thus a large purse accumulates and this purse is spent in the management of all sorts of possible moral and religious affairs. The allusion, on the other hand is that almost all the people of Barpeta and the surrounding neighbourhood became the disciples of this life-long bachelor; hence the tribute, paid in his honour is titled "Guru-kar".

Atar "Keerton":--- This "Keerton" also may be interpreted as an annual anniversary of Mathuradas Ata on whom Madhabdeva bestowed the preceptorship as well as the managing proprietorship of Barpeta "Keertonghor", and its affairs. This festival is also

solemnised with no less vigour and enthusiasm.

But in this festival one very striking function deserves special notice. This is the illumination-night. People of Barpeta take part in this happy and joyous celebration. The plantain trees are planted on either side of the Uttarhati road. The body of the plantain trees is decorated with hundreds and thousands of earthen candles, prepared with oil and threads. Thus, the illumination ceremony is celebrated outside the "Keertonghor". Again there are so many "Gases" inside the "Keertonghor". Each "Gas" belongs to a particular "hati" or "khel" the members of which decorate it with candles. This night becomes truly an enjoyable night.

Atonement

A STORY.

By

GOPAL CHANDRA SARMA BARUA, Third Year Class.

"Well Madan, your high office has been able to make you forget your poor friend who cherished much, the hope of passing his days in intimacy with you," said Naren wrenching his hands in agony, his face shadowed by the reminiscence of a number of recent facts.

"Of course there was an intimacy between us two. You helped me consi-

derably for which I express gratitude. But Naren, nevertheless, I donot feel inclined to keep company with you any longer. Make friendship with some one else and wash your hands of all connection with me," replied Madan occupying the easy-chair in his gorgeous drawing room.

"Ay, Ay, is it your final decision ? What a cruel and ungrateful man you

are, O Madan?" saying thus, Noren turned pale, his eyes swam and the head whirled. He was choked with emotion. He could not speak.

A minute later, Noren rose from his seat and stepped out of the parlour, heaving a deep sigh and casting a lingering look behind. He was simple and had no cunning in him. He had contracted friendship with one and only one person and this was Madan. Madan had now forsaken him. He was, therefore, without a friend. This was too much for him. He thought with intense sorrow that his life would be but a dreary blank.

Palpitation in Noren's heart went on for days together. He became quite dejected. Neither could he eat nor sleep regularly. What he most frequently did was but deep sighing, followed by tears trickling down his manly cheeks.

The mighty Brahmaputra flows down at a small distance from Noren's house. Formerly he had been in the habit of haunting Madan's house in the evening, and now, cut off from that habit he could be seen, towards the close of the day, sitting alone on the bank near the large mango-trees whereto very few people ever chanced to go. Noren was often found there singing with occasional sighing. His tune was low but touching. When the whole landscape was enveloped in darkness Noren took his way homeward without being accompanied by any body else.

Just at a few yards' distance from Noren's seat every evening a girl seeming still to be in her teens used to take her place on a smooth slab of stone

and chat with her younger brother who would often put questions to her with all his childish curiosity. The girl's features were keen and regular having a slender waist, aquiline nose, charming eyes, long black hair, and snow-white teeth. She appeared to be a paragon of beauty and modesty. She looked a bit philosophic. When the setting sun was bathing the top of the high trees in all his golden hue, and gilded the waters rolling near by she would often stop talking, look very grave and remain for some minutes, lost in deep thought. She saw Noren in his usual strain. When Noren sang from the depth of his feelings oblivious of all going around, the beautiful girl looked at him—her eyes wide open and heart melted in sympathy quite imperceptibly.

Time rolled on. Noren was still unemployed. He could not help his old parents with money. This grieved him much. Still more was he grieved at the thought that his only friend had played a double game with him. He, however, did not entirely give way to despondency. He would spend the day partly by burying himself in books and partly by consulting advertisements lest a vacancy was occurring. In the evening he would go to the river-side in order to have his usual recreation.

That was a very hot day—there was no wind, no cloud but everything was scorched by the hot rays of the summer sun. School boys put aside their books, officers sat aloof from their clerical work, slumbers tossed about on their beds, cattle ceased grazing. Noren also tore himself away from his books,

lay stretched on his humble bed and somehow managed to pass the languid hours of the day.

With the coming of the evening a gentle breeze began blowing, pacifying and soothing men and beasts as well. Men and women, boys and girls all thronged to the river side. Dejected Noren, the charming maid and her bonny brother took their respective seats as usual. Arrogant Madan, too, in elegant costume was seen on the spot. The very sight of ungrateful Madan imparted fresh sorrow to friendless Noren. Noren's eyes became glazed and the cheeks bedewed with dewy tears.

The beautiful girl—a fine receptacle of humanity—observed all this. She was carefully looking at Noren who, after a short while, turned his eyes towards her. The fascinating eyes of the young lady enmeshed, as it were, the swimming eyes of poor Noren. Noren lost the memory of his sorrow.

Gradually, the breeze developed into a strong wind. The sky became overcast with clouds. The scarlet rays of the setting sun disappeared. The foreparts of the trees and plants moved to and fro. The children danced in glee. The even bed of the mighty river was made uneven by millions of ripples, here rising, there subsiding. The sails of the boats were flung up. The roaring of clouds was heard very frequently. All men, excepting three—Noren, the girl and her younger brother—turned homeward.

The bank became almost lonely. Nobody but the little boy was there to overhear any talk between the

girl and saddened Noren. The young lady seized this opportunity to pour out her heart upon Noren. She cast away her shyness, drew herself near him and said in all humility, "O Noren, although it is the first time that I am going to talk with you, I have been hearing much of you from my elder brother, Madhab whom you perhaps know very well. But ever since I first saw you here, I have been finding you to be quite downcast. Have you lost anything much loved or have you been hopelessly unsuccessful in your life?"

"The world is a desert to me. I am friendless and so desperate," burst out Noren instantaneously.

"Don't you want to form friendship with me?"

"No, the world is full of fraud and deceit."

"You are wrong, Noren. Everywhere by the side of fraud and deceit there are truth and frankness. I go by the name of Kusuma. Noren, make me your permanent friend. I shall ever soothe you and stand by you."

Noren did not answer. "Why don't you answer, Noren? Oh, it is a serious matter, think deeply and make a favourable decision."

"Why do you ridicule me, O Kusuma? You come of a very respectable and wealthy family, and, moreover, you are exquisitely beautiful. Nevertheless you say that you will ever soothe me and stand by me—a mere vagabond, a burden to the family as well as to the society!"

"Taunt me not, Noren. I know who I am and am knowing who you

are. I have found something in you which has led me to love you with profundity of feeling. I am now anxious to know whether my humble love will find a room in the corner of your heart."

"If you are not joking with me, if you are not a disturbing spirit, O lady of celestial beauty! you know it for certain that I am not so blunt as not to love a girl like you. How delighted I shall be to centre all my affection upon you if you do not prove deceitful."

"Never, never. I swear in the name of God that I shall never be disobedient to you. I shall die unhesitatingly if you want me to do so."

"Then, then", cried out Noren, his eyes brightly glowing in indescribable joy and his words being choked up by emotion.

As darkness began settling all around, the three souls dispersed, Noren and Kusuma with feelings of satisfaction in their respective hearts.

The ways of God are very peculiar. Madan also came to love beautiful Kusuma and sued her hands although she could not like to hear his name even. Her father wanted to give her in marriage to a man of good standing. He considered Madan to be fit for his daughter's hand. He upheld, before Kusuma, many bright prospects but this could not attract her at all. She loved Noren with all her heart and wanted to have him as her husband although he might be in the abyss of poverty,

Madan was much shocked. The

fire of enmity against Noren burned in his heart. He could not brook the idea that Noren—a vagabond—would win Kusuma. So, envious Madan began hammering his head in concocting a plan.

To-day the usual time of Noren's arrival at the river-side was over. Kusuma grew impatient and ardently looked towards the way by which Noren used to come.

It was about an hour past the usual time when Noren appeared there with a smiling face to the extreme delight of beautiful Kusuma. Today, Noren had many things to convey to his beloved. So he quickly sat by Kusuma and began talking.

Their conversation continued for a long time. The Sun had set, the night had come with its darkness, men had returned home but their conversation did not come to an end. They talked and whispered on and on. The little boy, Kusuma's brother, felt tired and weary and importuned his sister to return home. Noren and Kusuma rose up. A tranquil silence fell upon the pair and a serene calmness pervaded the whole landscape.

But alas; all on a sudden a change took place. A terrible thrashing sound broke the tranquillity of the atmosphere. Noren making a piteous sound fell down on the ground like a hewn tree. His head was badly fractured and the mouth began bleeding. Kusuma's astonishment beggared description. She was thunder-struck as it were. The little boy shrieked in utter fear and surprise.

A altering voice from dying Noren was then heard;—"I am going, Kusuma. Many a hope I cherished in life but all is gone in an instant. I donot know who has made me leave you and my old parents so soon. I beseech you, O Kusuma, to try your best to assuage my parents' unfathomable grief."

Noren could not speak any longer. He breathed heavily, fixing his partly closing eyes on the face of his beloved Kusuma. Kusuma's tears streamed down from her shining eyes and got mixed with the hot tears of Noren who was already almost dead. The air became hot. Nature assumed a grim look and along with them Noren shuffled off this mortal coil leaving Kusuma and his old parents behind to lament over him. The owl on the mango-tree screamed out plaintively. Kusuma fell in a swoon. Her brother cried aloud in dismay. Soon a big crowd assembled on the spot.

Nemesis lost no time in bringing about the destruction of the assailant. The murderer was no other than ill-willed Madan. He was now ensconcing himself behind the mango tree. He came to realize what a sinful and heinous act he had done. Naren was frank and simple. Madan had despised him and in his utter despondency he won the love of Kusuma who could not like to hear Madan's name even. Repentance for murder cut him to the quick. To avert calumny and everlasting repentance Madan took out his dagger, thrust it right to his heart and thus paid the debt of nature in no time.

The news of Madan's self-slaughter spread far and wide. Madan's relatives raised an uproar of lamentation. The news could not affect Naren's parents who were distracted with sorrow. But Kusuma, hearing of cruel Madan's suicide, laughed out, frantically uttering "Atonement! Atonement!"

The Meaning of life.

By

PADMANATH BARUA, Fourth Year Class.

The problems of youthful Shelley "Whence are we and why are we? of what Scene The actors or spectators?" are, in some measure, the problems of every human being. These are eternal enigmas. They are mysteries of all mysteries. Man is proud of his inte-

lligence and of his highly imaginative faculty but these problems have baffled his intelligence and all. He is imbecile here and that greatly too. Here he is facing something unsurmountable; he stops and here are the problems.

These baffling questions draw the

serious attention of all great men of all ages. And they have arrived at diverse answers from different standpoints. But still they are far from being satisfactory in the sense of being able to secure universal acceptance. The answers to the questions have turned some, theists, some, atheists, some others, moralists and so on. In India the consideration of these questions began at an early date. Some thousand years ago Charbaka after the serious study of these problems preached the following view :—

How is it possible for a body once burnt, to come again ? That being so, life which is a certainty should be enjoyed to the full. In much later times Omar Khayyam of Nisa held the same view :—

Ah, fill the cup :—what boots it to repeat
How Time is slipping under our Feet :
Unborn Tomorrow and dead yesterday
Why fret about them if to-day be

Sweet ?”

The outcome of the doctrine is the denial of the existence of God, religion, morality, etc. According to Charbaka, the introduction of such things is the further vindication of the imbelicity of the human mind. The root-cause of all these inventions is found in the deceitful conduct of men. What is the use of thinking of something which is a non-entity ? This life is a certainty and so enjoy it to its brim ere it passes away.

True it is that Charbaka's view sounds crude and harsh, none the less it has some support though of no marked degree, from the trend of the

development of human civilization in the modern period. The growing tendency towards materialism marks the present age. Everywhere we meet changes of viewpoints from things imperishable to things temporal. This unusual change in human thought tends to support Charbaka's standpoint.

In spite of what we have said in favour of his view, his crude theory lags far behind the satisfaction of men of the average intellect. It may, therefore, be said with some reservation that the introduction of the conceptions of God, morality, religion, immortality of soul, life after death in the history of human thought, is largely due to the attempt at the satisfaction of ordinary human beings. They, as a rule, cannot do without them. They want God as a source of inspiration and help in times of need. There should be religion that would help them in the hour of temptations and they want morality for the pursuit of a holy and pure life and so on. Thus to solve the problem—whence are we—the simple answer is that we are created by God, and to other questions the solution is that we have come to fulfil the functions of God. These answers are enough to satisfy the intellectual cravings of ordinary people but men there are to whom these things seem sheer nonsense.

This clearly points out that the problems of life are still lying unsolved, they are yet the mysteries to human intelligence. So man often cries out :—

“Life ! I know not what thou art !”

Student Secretary's Address

To The Freshmen of 1934 *

By

DURLABHANANDA CHAUDHURI, Student Secretary, C. C. U. S. 1933—34.

Mr. President, ladies and gentlemen,

It is a great honour conferred upon us to be able to extend this day, under the canopy of the blue sky, a cordial welcome to the thirty-fourth batch of students to the fold of this huge Cottonian family.

Dear freshers, it is certainly an auspicious occasion in which we, the senior students of the College, offer our heartiest welcome and warmest affections to you, and our stretching arms embracing you with all the cordiality and sympathy of a happy joint family. Our joys know no bounds to find you enlisted into our role and thus strengthening the golden link of this peaceful institution. It is customary that this sort of address is given every year to the new recruits on this particular occasion. The charm and serenity lying under it have gradually been deepened and broadened by antiquity and long usage. Spring comes every year and every time it comes, we find more and more beauty in it; the sweet and gentle breeze seems more refreshing, the echoing voice of the cuckoo sounds more angelic, and nature appears more charming and pleasant. In a similar way new batches of students bring new happiness to this pretty Cottonian world. There is always a surplus of happiness and joy left behind by those who are going away from the College; and around this cluster the new fabrics of unity and spirit of the delighted young new comers. You are young, sweet

freshers, your spirit and hopes more elastic, your ambitions and aspirations are still higher. Your blending into our midst is hoped to be quite invigorating and more congenial to the institution.

Gentle freshers, please bear it in your minds that you have come to this holy city of "Pragjyotishpur"—the ancient seat of learning. Thousands of people from all parts of India used to flock here, and attained moral integrity and spiritual perfection under the excellent supervision and guidance of scholarly preceptors and patrons of learning. Our Gauhati of to-day is but that same ancient city with all its time honoured serenity and holiness—hoary with age and antiquity. It is the very place where all sorts of fine arts flourished for a long, long time and imparted supreme knowledge and wisdom to humanity with peace and harmony. You will find the reminiscence of its ancient culture and first rate civilisation still well manifested in every slab and monument standing the test of time for centuries together.

Sweet freshers, the sunny landscape of Gauhati is simply a marvel to the eyes of the foreign visitors and pilgrims. All the bounties of nature with all her excellences and fine-fledged feathers are on all sides for your amusement. The evergreen surrounding hills present a most charming scenery which exercises a divine and soothing influence upon the onlookers. The huge gigantic

* Delivered on 8th August 1934 in the freshmen's social held under the auspices of the C. C. U. S.

trees with their extending arms have made the place grave and sober. The lowly lying fields richly bedecked with green, greasy grasses are the special gifts of the rich soil of Gauhati. The river Brahmaputra flows by its side for all the year round in a stately pose : the existence of the beautiful hillocks on the bosom marks his kind and sympathetic fraternal affection. You will find the ripples of waters in successive rows dancing smilingly for ever. When the setting sun approaches his evening repose in the bosom of the stately river, the sunny streaks in the western horizon blending with the purple waters, reveal a transcendental scenery of an exquisitely beautiful palmy landscape — the like of which nature fails to provide elsewhere.

Dear freshers this is that ancient seat of learning, hoary with age, dignified with a glorious past, and abounding in all the treasures of nature ! We extend once again to you our cordial welcome to this holy place. Here stands your honoured institution imparting knowledge and learning to you that have come here. This first and foremost institution of the province is always ready to satisfy all your educational demands. Its laurels are ready before you : its doors to the paths of glory are wide open. The only thing for you is to make a choice of your path, follow it and be victorious. You will easily get your diplomas and degrees : with but little effort you can train up your minds, build up your manhood, and make your passports ready for your voyage of life—this is all you seek to get here, and this is perhaps the sole object of our present-day University.

There is a huge library of books at your

disposal with books on all subjects and topics. You will find there thoughts and ideas of the East as well as the West, ancient as well as modern. There are common-rooms for students of both sexes for use in leisure hours where you will find all sorts of magazines, journals, dailies, and weeklies on all the current topics. Whenever you feel any sort of disagreeableness or monotony in them, leave them aside, come to table tennis, carrom, chess and all that, and beguile your time and energy there, refresh yourselves to your heart's content. This is undoubtedly a better and more attractive method of occupying the spare time of our young students.

After you have finished your College hours, come to the play-ground abounding in all kinds of outdoor games alive with activity, regulated under necessary guidance and discipline. Boys and girls should have interests outside the class room. It is proper that youth has its amusements and its excitements. The chief object of our educational institution is “the advancement of learning” : but it is certain that athletics, sports, or any kind of outdoor games, and a healthy interest in healthy activities are indispensable for the proper development of our University, and to the making of the complete man. You will be dazzled to find in our play-ground the masterly champions in the role of the pucca tennis courts playing in arrogant mood, laughing, shouting, clapping and interchanging all sorts of compliments. Whenever you grow tired of these rich and arrogant fighters fail to fathom their excellence and appreciation bid farewell to them ; a different kind of amusement is waiting for you in the Cricket ground, exhibited by the winners of the college blue, dressed in

theatrical pride in stiff coat and tight cravat, making a careful display of their pose and entireness. Then comes the robust band of veterans in the football ground finely dressed in uniform colours, applauded by the unsurrounding spectators and ready to challenge opponents of any capacity. Next, we will recommend to you, sweet freshers, those vulnerable athletes in the arena of gymnasium modelled under the most up-to-date fashions and instructed by experts. Besides these, you will find dozens of gay champions in Volley Ball, Badminton, Hockey and Daria.

Dear Cottonians, these four years of your stay here constitute the most precious and useful part of your life. During this most receptive period of your life you shall have to form the edifice of your life, give the most powerful turn to its entire intellectual and moral development, and prepare a complete scheme for piloting your affairs in the sea of life. Your facilities in all activities will find a ready field to be directed and devoted to. The College Union Society, the Assamese Students' Literary Club, the Moral and Religious Society of the College with their genuine aims and objects are at your disposal to be exploited.

The boarding houses which accommodate more than 400 students, and which are under strict regulations and discipline are another set of training institutions. Students of all communities, and castes and creeds, coming from different localities reside here having drunk at the same fountain of knowledge. They live here in brotherly feeling like members of the same family, allowing each other to maintain their own identity and treasure their own traditions ; they help each other to conjointly develop

their special culture and genius. Functions of the hostels have the privilege of giving opportunities of cultivating friendly relations with fellow students and Professors, and of smooth exchange of ideas and views in conferences.

Dear freshers you will find here ample scope and a proper field to exercise all the faculties of head and heart. It is quite gratifying to us to take a legitimate pride in the fact that our College Union Society has done a good deal for the achievement of its true aims and objects. During the session 1933-34, it has collected more than a sum of Rs. 500 which has been contributed to the relief of the ill-fated sufferers of the Behar Earthquake and the Nowgong flood. The Union Society has been doing its best to render help in service as in money to all who deserve ; and we sincerely believe that this honourable and generous feeling of sympathy will continue for all time to come.

Gentle freshers, please note that the College and Hostels constitute more a home than a strictly rigid institution tied up by rules and prohibitions. I think, it will not be doing injustice to the authorities if we say that the standing rules of the College, and more specially those of the hostels which at the first sight make our hearts beat unevenly and heads quite dizzy, are nothing but some instructions laid down stating what is good and what is not, what we should do and what we should not. We are the future hopes of our country : if we aspire to be the leaders of our country tomorrow, we must cultivate and develop this day the spirit of obedience to the lawful authority necessary for true academic discipline.

It is quite gratifying for us to be able to state that you will find a very kind and sympathetic guardian in our present Principal. He takes the utmost care of the students in all their affairs and activities, needs and troubles, and keeps close touch and friendly relation with all. I need hardly stress the fact that our Professors take keen interest in us, and always help to create in our young minds those fine sensibilities which lead to the development of lofty character and high ideals. During the term of my office as the Secretary, I have had the privilege of having from them all sorts of ready support to the society, and I have been highly profited by their constructive suggestions and fore-sighted guidance in piloting the affairs of the society.

Ladies and gentlemen, it is a matter of great pleasure to us, and I dare say to you as well to offer our congratulations and good wishes to those who have been admitted to their degrees this year—many of whom figured highly in the University list. Our results in the Intermediate Examination also have, to our greatest pleasure, been equally gratifying.

But we are passing through stirring times. A grave crisis accompanied by chaos, financial difficulty, and unemployment is heavily passing throughout the country. The most pressing need has been to check the swelling number of our graduates, and to make provision for them. Unless some steps are taken the country will have to face a still graver and more serious situation difficult to solve at the end.

There is a good deal of controversy prevailing throughout the country as to the merits of the present system of education

in India. We can leave it aside for our eminent statesmen, experienced scholars, and patrons of learning to think, examine, and do the needful. Before entering into these particulars we will simply mention the immediate need of the future University of Assam. We have every right to have a separate University for us, and it is the time when our necessity impels us to have it by all means. And, we believe that the finance required for the establishment and starting of the University will, under the circumstances, be best appropriated in the system of education suited to the surroundings of the province. We sincerely seek for a better system of education which will be more practical, useful, and sufficient to solve the question of unemployment existing among the educated class. Mere increase of degree-holders is not, and possibly should not be the object of education. People have been made to swell the number of lawyers being compelled by circumstances. Maintenance of livelihood has been growing more and more difficult and precarious. Hence the authorities should take immediate steps to make room for the unemployed and to impart practical training and education in all branches of study.

Dear freshers, in conclusion, I welcome you once again to our midst, and offer our sincere love and good wishes to you. Sisters and brothers, we pray to God that your stay here for this most precious period of your life will be quite peaceful, happy and fruitful.

And now, ladies and gentlemen, my term of office as the Secretary is fast approaching its end, and the time has come for some members to say farewell. We

sincerely hope that the Union Society will have a still better nourishment and substantial achievement in the hands of the new Executive Committee. We shall watch with interest, pleasure and gratitude the progress of the Society.

Lastly, we beseech you to receive the solemn message of our "Alma mater" which, I hope, will help to make you true and faithful sons and daughters of our Country. May peace and prosperity attend all!

B. A. Akshaya
Pipalibani

Planned Economy

By

SUSHANTA CHAUDHURY, Fourth Year Class.

Planning and management are the catch-words of the Economic world of the day. The Physiocratic doctrine, "laissez faire, laissez passer" propounded towards the end of the 18th century when industry and commerce were shaking themselves, free of restrictive shackles, has been relegated to the limbo of obsolete theories. In a world which calls itself scientific and which can not deny its debt to Science for modern amenities of life and aids to production, it is but meet that increased attention is being paid to the applications of scientific principles in the management of economic activities of the present day. The light of modern knowledge is being focussed and concentrated on business, trade and commerce round which centre the economic activities of this century. The world-war has left a legacy of chaotic political and economic situation which the posterity feels more often than not, more than a match to tackle.

The post war boom was hailed with joy by a host of economists and pseudo-economists till the bottom fell out of it culminating in the Wall-Street Crash in New York. It is only then, they realised that they were so long living in a fool's paradise. Many were hard hit to see their house of cards collapse and all sorts of imaginations were on the wing. The idea of economic nationalisation was already striking root in every country and every one began to follow a policy of "safety first." Prior to the pricking of the bubble of prosperity in 1929 there has been much talk about rationalisation which is only another word for "cutting one's coat according to one's cloth". The cold blast of world-wide depression drove industrialists to put theory into practice.

The belief of the 19th century in the self-regulating and automatic economic system has found an echo in Sir Arthur Salter's **Reco-very**: "within the frame"

work of law and institutions, established by public authorities of each country, of law to repress fraud, of currency to afford a medium of exchange, of order and security, the individual would work for the public advantage by pursuing his private profit.....The strongest of all the motives to arduous work which is common to mankind, the desire for personal gain and fortune, was harnessed to the chariot of public good. The individual, thus specialised and eager, could discover more exactly, and provide more skilfully what others wanted than any planning authority with a wider range and a less stimulating motive."

"First and foremost the word 'planning' stands for a political philosophy which is the antithesis of "laissez faire". At first, the Russian Five year Plan was suspected for its communist connotations, but the western world has now begun to realise that it is something more than a manifestation of Bolshevik doctrine. "Planning," says Sir Basil P. Blackett, "may.....be defined as a necessary corrective of the major waste and frustrations from the unregulated impact of one economic activity upon another; or again as the conscious and deliberate provision by human forethought of means for regulating production in relation to demand: or again as conscious control by human agency of the processes of production, distribution and consumption with a view to securing the maximum opportunities for satisfaction of the greatest possible quantity and variety of human wants; or once again... 'planning'

may be defined as the conscious and deliberate co-operative efforts of free men and women disciplined by an active social conscience to create for themselves and for their fellows the material environment in which to realise their highest potentialities of spiritual development."

The methods adopted for regulating production, consumption and distribution consist, in brief, in directing them to proceed harmoniously hand in hand. But management of currency is by far the most intricate and the most vital section of economic planning. Hence we proceed to dilate at some length, on it to unravel the mysteries shrouding round the monetary policy of the financial authorities of the modern states. Before the war, gold standard was taken to be immutable and endowed with a peculiar property of keeping the internal price level and the foreign exchange stable with unique success. But since the war, gold has misbehaved and the theory of automacity has toppled over. "..... The entire international gold standard System," writes Prof. Gustar Assel, "if it is to have any future at all, mustnecessarily be that of a managed currency. The gold standard must be a rationally managed currency or else it must disappear." The gold fetish is distinctly on the wane. Mr. T. M. Keynes wrote in 1924: ".....If Nature had provided us with a stable standard ready made, I would not, in an attempt after slight improvement, hand over the management to the possible weakness or ignorance of Boards and

Govts. But this is not the situation, we have no ready-made standard, And—most important of all—in the modern world of paper currency and bank credit.

There is no escape from a managed currency whether we wish it or not..." He went the length of saying that, "in truth, the gold-standard is already a barbarous relic. Great Britain went off gold in 1931 (21st Sept) and a number of countries have followed suit. The various lines of management resorted to by different countries are by no means, clear. "In the new monetary policy we do, however, discern a positive aim with a constructive tendency, notably in the general desire of the small countries to link their currency to one of the leading world currencies." (Cassel). Several countries have, at present, de facto, fixed the exchange value of their currencies in a certain ratio to the British Pound. "This movement will be very promising, if only, the British Pound were a currency managed on perfectly clear and definite lines. An excellent programme for such management was in fact, submitted at the London Conference by the British delegation and this programme was confirmed by the Empire Declaration. It was to the effect that the internal purchasing power of the pound in terms of goods was to be stabilised after it had been lowered, by the requisite rise in the general level of prices, to a level which could form a basis, for a stable equilibrium in national economy." (Cassel). But this programme has not been given any

effect to. The dollar now remains to become a managed currency. "..... There is an official programme for its management involving a rise of the level of prices up to that of 1926 and the subsequent stabilization at that level." As there is not much divergence in the policy of management in Great Britain and America, it may be expected that by a parallel and equal rise in prices in both the countries a stable rate of exchange may be established.

The basic idea of a managed Currency will be more than clear to any one from the above survey of the Anglo-American monetary programmes.

The primary objective of a managed currency should be to ensure internal stability of prices and the secondary objective, the establishment of a stable exchange. It may be noted in passing, that in order to give a shape to any scheme of management, index numbers would prove to be the most valuable guide to the currency authority. "Actual Price-movements," writes Mr. Keynes, "must, of course, provide the most important datum; but the state of employment, the volume of production, the effective demand for credit as felt by the banks, the rate of interest on investments of various types, the volume of new issues, the flow of cash into circulation, the statistic of foreign trade and the level of exchanges must all be taken into account."

Managed currencies and exchanges, high protective tariffs and trade manipulations through quotas and collective

bargaining were not unknown before, but in the past five years they have been carried to lengths previously undreamt of. In the U. S. A. "the National Recovery Act" is an attempt to carry Scientific management a stage farther and the world awaits expectantly the result of this great experiment in regimenting all national resources."

'Planning' is not only in vogue in the West but the conception is coming to be familiarised in India as well. The late Finance Member, Sir George Schuster, on the eve of his laying down his office, led the way in March when he gave a survey of the Economic position of India, and indicated lines on which development was necessary. The matter was next, discussed at the meeting of the Federation of Indian Chambers of Commerce of Industry. In 1933, Prof. Bowley and Mr. Robertson were invited to India by the Government to carry on an economic survey of the land. The Bowley—Robertson Report recommends the strengthening of Central and Provincial machinery of Government for collecting statistics, and

the appointment of a staff of trained Economists who will offer expert and disinterested advice to the Viceroy's Cabinet. The head of this staff would be the Chief Economic Adviser to the Government of India. The U. P. is already contemplating to launch an economic plan.

The Sixth International Congress for Scientific management will be held next July in London. The subjects that will be discussed are divided under six main sections : Manufacturing, Agricultural, Distribution, Educational and Training, Development and Domestic. *The Statesman* entertains the hope that India may have her problem of marketing of agricultural produce solved at the ensuing Conference.

To conclude: Planning, in order to be of any moment, must cover every aspect of Social, Political and Economic life of a country. Economic planning must be dynamic—not static, and National Planning must gradually, broaden itself into International Planning.

The League of Nations

By

SATIS CHANDRA KAKATI, Third Year Class.

The Great War of 1914-18 opened a very important chapter in the world-history of the twentieth century. Its horrors and evils are still mirroring in our minds; its severity and loss every country suffered; but out of its unmeasurable evils, came something good, namely "the League of Nations." The history of the "League of Nations" is a history quite known to us as it is an event of about sixteen years ago. It will be interesting, I suppose, to write in brief, its history, organisation and functions, to those who have some curiosity for the international affairs of to-day.

On November 11, 1918, the war ended. And a treaty for peace was concluded at Paris under the strong captaincy of the "Big Four"—namely President Wilson of America, Mr. Lloyd George of Great Britain, Mr. Clemenceau of France and Signor Orlando of Italy. The treaty is known as the Treaty of Versailles. It was principally to cease the great war after a settlement, and not to perpetuate peace for ever. But this Peace Conference was made more important when President Wilson, in course of his "fourteen points," advocated the necessity of establishing a permanent international organisation. He submitted, along with it, a practicable scheme. His noble advocacy was sharply responded to by the victors and vanquished, all alike. Many experts in technical matters were called upon, many sub-committees were held among the statesmen, even private dis-

cussions could not but take place in view of the exigency of the circumstances. After much deliberation a covenant was drawn up to which all member-states were to be pledged. So, the labour of the "Big Four" bore the desired fruit, i. e., the establishment of an international organisation by the name of the League of Nations.

Thus, the League, it is obvious, is a valuable legacy of the Great War. Of course the past European history evidences many signs and symptoms that an international organisation like the League of the current century is a preconceived institution. The Tzar, Alexander I (1800-25) made efforts for such a task. Nevertheless, it is right to say that the League is an outcome of the present-day world, in as much as its foundation is strong enough to command support from all statesmen and politicians.

The aims and objects of the League are undoubtedly enormous. It is an international institution "to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war." To put it more clearly, it aims at preventing war in future, restoring economic prosperity of the war-stricken world, and secondly rooting out the dangerous diseases from the world, making society happier and nobler. There is another organisation under the auspices of the League. This organisation is to raise the status of the

labourers, to look to the welfare of the women and children etc. But the latter aims are secondary in consideration of the former, that is, the world crisis, political as well as economic. "The prevention of war" remarks a prominent Indian advocate of the League, "it need hardly be said, is the chief object if not the 'raison d'être' of the League". To carry out this aim the League spared no pains to organise the Disarmament Conference under the leadership of Mr. Henderson. Many critics have criticised the conference in various ways. They are, however, aware of the fact that to tackle such a problem there are 'Himalayan' obstacles. Germany has to pay an enormous amount to the Allied Powers as reparations and the Allied Powers have to repay debts to America. Germany demanded revision of the treaty which was not agreed to by the Allied Powers, particularly France. The result was the withdrawal of Germany from the League after Herr Hitler became the Chancellor of Germany. The Disarmament conference has been, under the circumstances, indefinitely suspended. The last Sino-Japanese war regarding Manchuria is also a testimony to the political activity of the League. It could not prevent the war, nor has it been able to take any measure against Japan. We do not know how far the League will be successful in this matter; but the great publicist, Huddlestone says, "Disarmament is merely a theme for politicians at Geneva while the military men, working with the responsible governments, are busily strengthening their fortification, developing their armaments, and training their armies."

There has arisen another catastrophe in Central Europe. Many dictators,—Mussolini in Fascist Italy, Herr Hitler in Nazi Germany—have appeared and they are making things complicated. Under such circumstances, the League of Nations will be required to be alive to the dangers. The Austro-German Union—Anschluss—which is forbidden under the Peace Treaty has been a vital problem of post-war Germany. This has run from bad to worse with the murder of Dr. Dollfus of Austria the other day. Let us keep an eye upon the successive developments.

As regards the economic problems, the League is trying its best to solve them. Apart from the economic and political aspects of the League, it has achieved much success in matters social. The women and children welfare committee, the several committees and commissions to prohibit the increase of opium and the like are surely making real services to humanity.

The actions of the League are effected through the instrumentality of an Assembly, of a council with a permanent Secretariat. The Assembly consists of all the State-members of the League, which number fifty-five. Of them 42 entered the League in 1919; 5 in 1920; 3 in 1921; 1 in 1922; 2 in 1923; 1 in 1924 and Germany in 1926. It is noteworthy however that the two great powers—the United States of America and Russia—are outside the League. But it is expected that Russia will soon accept her membership. The Assembly is said to be the organ of the League. At its meeting, each State-member has one vote. The council may be said to be the

Executive Committee consisting of fourteen members, five permanent and nine non-permanent members holding office for three years. The five members are Great Britain, France, Italy, Germany and Japan; the non-permanent members are elected by the Assembly from among the State-members. The Secretariat is a remarkable and unique international unit; its members from the Secretary-General downwards are all servants of the League. They do not belong to any particular state as sovereign authority. Besides these, there are several technical and advisory boards. The League affairs are elaborate and as such the League

requires finance. It is financed by the member-states as each of them contributes a great amount of money every year. In addition to this annual subscription, there are other sources of income too.

Let us consider the League then, to use the language of Madariaga, "not as a religion, not as a wonderful institution in which ecstatic idlers can find fresh emotions, but as a well-conceived organisation to be used soberly and sensibly to promote world co-operation and to assure peace." Will then this co-operation, coupled with goodwill and justice as Prof. Gilbert hopes, prevail in future?

College Notes and News.

Seminars.

A. English.

The English Seminar is becoming more and more interesting every day. No less than seven different subjects were selected for study during the session, each of which helps to survey the development of English Literature from different angles of vision. Of these, three papers *viz* "Romanticism and Classicism," "Chaucer and his 'Canterbury Tales,' and "Spenser and his 'Faerie Queene'" were written and read.

Several new additions have been made to the Seminar Library.—*Reported by Md. Raihan Shah, Secretary.*

B. Economics.

The Seminar is having a brisk session. The nucleus of a Seminar

Library has, of late, been set up and the Secretaries have reason to congratulate themselves on that score. The following essays were read, followed by lively discussion.

Names of Subjects & Essayists :—

1. Rural Reconstruction, by Mr. Sushanta K. Chowdhury, 4th. year.
2. Is India overpopulated? by Mr. Bhupendra N. Das, 4th year.
3. The present condition of Indian Trade and Industry, by Mr. Anadi Chandra Dutt, 4th year.
4. The future of Democracy, by Mr. Satis Chandra Kakati, 3rd year.

Reported by Sushanta Chowdhury and Durlabhananda Chowdhury, Joint Secretaries.

Sports.

Football :—In the "Maheswari Seraogi Shield" competition, the club entered two teams. One was defeated; but, the other reached the final. The final match, which was a Charity match in aid of the 'Flood-stricken' people, was played against the "Collegiate School team."

The 'College team' defeated them and won the shield.

In the Prasenjit Cup and in the

M. C. Baruah shield competitions, which are being played at present, the club has entered two teams in each. They have played the first round of both the competitions, and have got to play many matches more, before they can reach the final. In the "Rai saheb" shield competition too, which will be played after these two competitions are over, the club has entered two teams.—*Reported by Lohitchandra Das.*

Tennis:—The game of Tennis has become one of the most interesting games of the college. This time from the beginning of the session the number of players playing in the two hard courts of the College has been increasing. The Cotton College Handicap Tennis Competitions of the Kaliram Dutta Cup Singles and the Khiroda Cup Doubles were played in right earnest. There were forty-five entries in Singles and twelve (pairs in Doubles against twenty eight and twelve of the last year. The Secretary could finish the Tournaments within a very short time. The singles final was played between Prof. P. C. Roy and Mr. Govinda Ch. Barooah on the 30th August. Principal and Mrs. Roberts with other several

distinguished spectators graced the occasion by their kind presence. The play was very interesting. Prof. Roy beat Mr. Borooah at (6-3), (6-4), (6-1). Mrs. Roberts was kind enough to give away the cups.

The Doubles final was played on the 1st September between Messrs. Kamal Barthakur and Govinda Borooah and Messrs. Madhurjya Sing and S. Bora. The former pair won the match at (8-10), (6-3), (6-4), (6-0). The Trophies were given away by Miss Lucile B. Tuttle. The student secretary of this section offers his hearty thanks to those who participated and helped him in, bringing the competitions to a successful close.—*Reported by Bharatchandra Bhuyan.*

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Hostels.

Mess No.—1.

The Freshmen's social was held on July 21st with Principal D. E. Roberts in the chair. The anniversary of Sree Madhabdev was celebrated with customary devotion. The Common Room has been enriched recently with several newspapers and journals. The "Shooting star club" is continuing its work in a new spirit and with admirable vigour in this session. The indoor and outdoor games except badminton, are in progress. The general health of the mess has been good. The improvement of diet is really a happy sign. Mr. D. Das

figured well in the College Handicap Tennis Competition. The mess scored as before, in the last University examinations.—*Reported by Prabhatchandra Goswami.*

Mess No.—II

"Freshers' Social" has begun the activities of this year. The name of our fortnightly union has been changed from "Sunday Union" to "Saturday Evening Union." This union has begun its activities as vigorously as it did in the previous years. Three sittings upto now have been held with much enthusiastic co-operation of

the boarders. Debates on "Humanity has more to learn from science than fear from it" and "Marriage is inevitably a check upon human freedom" were very interesting. As regards the Reading Room some magazines have been added to the last year's number. "Madhabdev Tithi" was duly celebrated. "Malaya", a manuscript of our mess, is on the verge of making its first appearance in this session. Outdoor games are going on smoothly, being conducted by efficient sportsmen. A happy picnic at "Vashisthashram" is awaiting us soon.—*Reported by Kamal Lochan Bora.*

Mess No.—III

The number of mess-members has swollen up to ninety-six the second highest number ever since the establishment of the mess. The messing affair is going on very smoothly. Several functions beginning with the Freshmen's gathering have been performed. Recently, the mess had a picnic outing at Vashishtha. The week-end-union has been progressing satisfactorily. The strength of the Common Room has been increased by subscribing to several magazines not subscribed hitherto. Among the sports, the Volley-ball section is playing the most conspicuous part. Tennis is also no less popular with the mess-members. In the last Khiroda Cup competition one of the winners and the two runners-up were from our mess. In the academical sphere the mess produced very good results this year. All the degree-candidates have been successful, what is more gratifying to note is that from this 3rd mess

Mr. Holi Ram Dutta has stood bracketed first in the first class in Mathematics Honours and has obtained the much-coveted Ishan Scholarship.—*Reported by Gopal Chandrn Sarma Barua.*

The New Mess.

The number of members on the rolls of the hostel is larger than in any recent year. Considerable additions to the Mess Common Room have been made and planned. The Freshers Social was held in due course. The "New Mess Union" has been re-organised on a sounder basis—it had a sitting in the meanwhile. The most novel venture of the Union is the donation of a Silver Medal for a Debating Competition, which would be held at the end of the Session, by Mr. H. Borpujari.

At the same time athletic culture is not at all lost sight of,—volley ball, tennis, badminton etc. are attracting wide enthusiasm. The "Madhavdev tithi" and the "Janmastami festival" were solemnised with due eclat. The play "Nanda-dulal" was staged in connexion with the "Janmastami festival," which was graced by the kind presence of our Principal. It was a tremendous success.

To sum up, a prospect more bright and illuminating looms in the nearest horizon of our Mess.—*Reported by Hemkanta Barua.*

Moslem Hostel.

As usual, our hostel has been busy with its lively sports and mirthful activities, this term too. The Tennis singles hostel championship competition has already been finished, the

title going to Mr. Anjuman Ali. The general health of the boarders is not so bad. The results in the last University final examinations were also, on the whole, good. Mr. Moslehuddin Ahmed, an ex-boarder of our hostel stood first from amongst the Mahomedan students who appeared in the I. Sc. examination, in the Calcutta University. As a diversion from the heavy pressure of College duties our hostel had also, an excursion to "Vashisthashram."—*Reported by Muhibuddin Ahmed.*

Cosmopolitan Hostel.

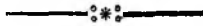
Our hostel has been running smoothly with all its games, both indoor and outdoor. A carrom competition was held. Our debating society

is fast progressing. Already a debate was held under the Chairmanship of the Superintendent.

Every possible seat in the hostel has been filled up this season and all the boarders are constantly working in the real Cosmopolitan spirit.

We have also had a picnic at Vashistha. The general diet of the mess is quite satisfactory.

And, to crown every thing else, we feel proud to report that two of our fellow boarders—Messrs. Sobenshon and R. Tokin Roy Rymbai secured the 'College Certificate' for their distinguished merit in the last promotion examination from the first to the second year.—*Reported by Riazuddin Ahmed.*



Societies.

The Cotton College Union Society:—

The Freshmen Social of the Cotton College Union Society for the year 1934, was held on the 8th, August '34 at 5 P. M. in the precincts of the New Arts Block, Cotton College with the Principal in the chair. The meeting was attended by more than one thousand souls including many distinguished ladies and gentlemen of the locality as well as many ex-Cottonians. The meeting was opened with the College Orchestra. Musical entertainments of all sorts added greatly to the success of the meeting. The Student Secretary of the Society read an address

of welcome to the Freshers which was heartily received with prompt replies from the promising newcomers. The Secretary welcomed the Freshers to all the departments, organisations, and activities of the College. The immediate need of a separate University for Assam of a new model suiting the conditions and environments of Assam of today was mentioned with due emphasis. The Principal, too, heartily welcomed the visitors, the new-comers, and the ex-Cottonians. He gave some important and valuable instructions to the students, particularly to the Freshmen. College certificates were also awarded

to deserving students. Light refreshment with tea ended the function of the evening.

During the session, 1933-34, the Union Society did a good deal for the relief of the suffering people of the Bebar earthquake and the recent Nowgong flood. It collected more than Rs. 300/- for the former and Rs. 202/- and 10 Maunds of rice for the latter, and contributed them through proper channels.

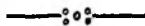
The Music Section of the Union Society was given the privilege of a separate section under the Union with a grant of Rs. 100/- from the annual budget, and with Mr. S. N. Chakravarty M. A. as Hony. Secretary.

The number of Manipuri students in the College having been considerably increased, a Manipuri student was allowed to be nominated to the Executive Committee of the Col-

lege Union Society to represent their interests.

The session 1933-34 of the College Union Society passed smoothly. The members of the Union Society tried their best to develop the Society with every possible care.—*Reported by Durlabhananda Chaudhuri—Ex-Secy.*

The first sitting of the Cotton College Union Society this year came off on the 30th August '34 with Principal D. E. Roberts on the chair. The subject of the meeting was Impromptu debates in which the students seemed to take an active interest. It is impossible to over-emphasise the necessity of such debates as a useful supplement to academic work and we hope the interest shown by the students in these extra-routine activities of the society will be continuously on the increase.—*Reported by Karunananda Dutta*



A. S. L. Club.

The Madhavdev anniversary meeting was solemnized under the presidency of Sj. Bishnu Prosad Dowara B. L. and with Sj. Keshabnarayan Dutta M. A. B. L. as the appointed speaker. The Sankardeva anniversary meeting was presided over by Dr. H. K. Das L. M. S., and Sj. Jogodish Medhi M. A. B. L. was the fixed lecturer of the day. Both the meetings were seasoned by various songs and concerts. The sittings were protracted no doubt

but proved to be very interesting and each of them drew a large audience. The second meeting was attended by more than 700 (seven hundred) persons, comprising invited ladies and gentlemen, and College and School students. It is a matter of great delight to note that the lady students of the College are taking an active interest in the institution.

—*Reported by Gopalchandra Sarma Barua*



Student office-bearers of the extra-mural functions of the Cotton College.

Session 1934-35.

Student members of the Executive Committee of the Cotton College Union Society :—

1. Mr. Pabitraran Changkakati—Secretary.
 2. Mr. Narayan Ram Bezborua—Secretary, Music Section.
 3. Mr. R. Bendrewell— Representative 4th. year class.
 4. Mr. Anjuman Ali— „ 3rd. year class.
 5. Mr. Mujibur Rahman— „ 2nd. year class.
 6. Mr. Nripendra Bhattacharyya— „ 1st. year class.
 7. Mr. Rajkumar Sitaljit Singh „ Manipuri Students.
 8. Mr. Tarani Nath— „ Bengali Students.
 9. Mr. Karunananda Dutta— (Co-opted).
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Student Editors of the Cottonian:-

1. Mr. Satis Chandra Kakati— 3rd. year class.
 2. Mr. Radhanath Datta— 3rd. year class.
-

Sports Captains :—

1. Mr. Lohit Ch. Das— Captain, Foot ball Section.
 2. Mr. Bharat Ch. Bhuyan - Secy: Tennis Section.
-

Secretary, Moral and Religious Society :—

1. Mr. Kushadeba Goswami— 3rd. year class,
-

**Student members of the Executive Committee of the
Assamese Students' Literary Club.**

1. Mr. Gopal Ch. Sarma Barua—Secretary.
2. Mr. Tarinicharan Bhattacharjya—Asst. Secy.
3. Mr. Bhuban chandra Handique—4th yr. Representative
4. Mr. Bhubanchandra Sarma—3rd yr. ”
5. Mr. Golap chandra Das—2nd yr. ”
6. Mr. Moheswari Neog—1st yr. ”
7. Mr. Radhanath Dutta—Editor, “Seuti.”

Secretary, College Gymnasium :-

1. Mr. Hariprosad Rajkhowa—4th yr. Class.
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The Cotton College Mutual Aid Fund.

The Cotton College Mutual Aid Fund was founded in 1919 with a view to help needy students of the college by advancing loans of money to meet their difficulties in respect of college fee, seat-rent, cost of books and examination fees. Students who require help must become members by paying to the fund a very low subscription of Rs. 2/- only which amount they may withdraw, if they so like, when they leave the college. The Fund has been doing real service to the students ever since its foundation. Principals of the college have always taken keen interest in the administration of the fund and what is needed is full and active co-operation of all students. They should all join and increase the

usefulness of such a useful institution.

Mr. F. W. Sudmersen writes to the Treasurer under date 21/8/34 as follows:-
“I was very glad to see that the Mutual Aid Fund which was founded by you many years ago and so vigorously carried on unaided by you has continued to thrive so well. I was much struck with the Balance Sheet in the Collegian. And I know how much of your personality lies behind such a balance sheet and how much work and self-denial such success has entailed on your part. I hope you will not mind my congratulating you upon this brilliant result.....”

Accounts of the fund for April-August, 1934 are published below.

*irauidhar
Shaburia*

*Pipalibari Granadapini
Library*

Cotton College Mutual Aid Fund

Accounts for April-August 1934.

Opening balance.....	Rs.	1448-13-3
Receipts	Rs.	561-11-9
Subscriptions	Rs.	8-0-0
Loan refund	Rs.	445-0-0
Fines etc.	Rs.	25-0-0
Interest	Rs.	81-7-9
Donation	Rs.	2-4-0
	<u>Rs.</u>	<u>561-11-9</u>
Total.....	Rs.	2010-9-0
Expenditure	Rs.	158-0-0
Loan advanced	Rs.	132-0-0
Withdrawn	Rs.	26-0-0
	<u>Rs.</u>	<u>158-0-0</u>
Closing balance.....	Rs.	1852-9-0
Gauhati Co-op. Bank Ltd.	Rs.	650-0-0
P. O. Cash Certificates	Rs.	850-0-0
P. O. Savings Bank	Rs.	322-9-0
Cash in hand	Rs.	30-0-0
	<u>Rs.</u>	<u>1852-9-0</u>

Loan outstanding.....Rs. 424-0-0
Total value of the fund.....Rs. 2276-9-0

Checked and found correct.

D. E. ROBERTS.

Principal, Cotton College, Gauhati.

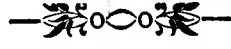
LAKSMINARAYAN CHATTERJEE,

Treasurer,

Cotton College Mutual Aid Fund.

—:—

—दि कटनियान—



असमीया छोरा



सुन्दरर सङ्गान

—श्रीशशीकान्त गङ्गे, प्रथम वार्षिक श्रेणी

तेउ आछिल कवि, जगतब भितबत सिट-
बित है थका सौन्दर्या-बाजि उपभोग कबाई तेउब
काम । कोनोबा दूरणिब बिणि बिणि देखा श्रामल
हाबिखनि देखि, जेनाकबाति सबगर तबा लेखि
आनन्दत आप्लूत है कबिता लेखे तेउ;—चबा-
ईब मात शुनि गाय गान । बसन्तब दृश्र देखि मुक्क
है, लुरू चकुरे चाई धाके एकेफाले । लूहैतब
बगा बालित चिकुन जेनाजिबाति माजनिशाओ
आनन्दर सुब बाजि उठे कविब बाहीत । शब-
तब पबिकाब आकाश—ताब वुकुत खेले असंख्य
तबाई; श्रामल बाहनित बहि कबिये चाई धाके
तालैके । सुक्यब किरणत बाबिषा पानीब अकनि
अकनि ढोबोबे नाना बण्डेबे साजिकाचि नाचि-
बलै धबे,—नाचोन देखि कविब मुखत बिबिडे
एटि मूह हाँहि—तात सना धाके बिखर सकलो
सज्जीबता, सकलो मधुबता । बताहत जाउवनबोब
हालि-जालि वेतिया लूहैतब पाबत अपूर्ब दृश्रब
सृष्टि कबे वेतिया कवि धाके ताब माजत ।
आनन्दर माजतेहै—सौन्दर्यब माजतेहै—आछिल
तेउ । तथापिओ तेउब हियात केतियावा एटि

प्रश्न उठि चिन्ताब बेखाबे कपाल डबाई पेलाय ;
“अत माधुबीब स्रष्टा महासुन्दरब रूप कि ?—तेउ
कत ?” अनेकदिन एहै प्रश्नटोरे तेउब हियात
खुन्दियाहैछिल, किन्तु उठब नापाई बाध्य है मनो-
निवेश कबे आन कथात । * * दिन
आछिल वेतिया कबिये एहैदबेहै कटाब पाबि-
छिल, किन्तु समयब लगे लगे एहै प्रश्नटोरे कविब
वुकुत बहबाले एटि द चाब—आक सहजे इयाक
आंतबाई पेलोरा हल असुन्दर ।

सेहैदिना आछिल पूर्णिमा । शबतब पूर्णचन्द्रहै
नीलआकाशत असंख्य तबाब माजत धाकि, उज्जल
किबनेबे जगत उड्ढासित कबिछिल । कवि वेतिया
एधानमान कुटाबटिब समुखब सुन्दर फुलनिखनिब
माजत । हातत एटि बाही—ताबेहै सुब तुलि-
छिल जगत नचुराई तोला । बाहीब सुब धम-
किल—एहाटि जूब बताह वै गल—शेबालि जेपाब
फुल सबिल जिब, जिब, जिब । कविब मुखत
चिन्ताब बेखा जिलिकिल,—हाचनाहाना आक खबिका-
जाँहैब प्राण मतलीया कबा गोकुले ताक कवि
दिले गडीबतब । कबिये कले,—“देबता !

তোমাৰ সৃষ্টিত মনোহৰ ৰূপ, বসু গন্ধ-স্পৰ্শৰ সমা-
বেশ।—কিন্তু সুন্দৰ, তোমাৰ ৰূপমাধুৰী যোৰ
দৃষ্টিৰ বহু নিলগত। হে দেৱতা! এটিবাৰ—
মাথোন এটিবাৰ—যোক তোমাৰ মোহন ৰূপ দেখু-
ওৱা। তাৰ পাচত চিৰদিনলৈ তোমাৰ সেইৰূপ
কল্পনালোকত ধ্যান কৰিয়েই মই স্থখী হম প্ৰভু।”
কবি নীৰৱ হ'ল; ছচকুৰেদি বৈ গল ছধাৰি চকুলো।

কবি নিৰুদ্দেশ হ'ল; তেওঁ সুন্দৰৰ সন্ধানত
কোনোবা অজান দেশলৈ গুচি গল—কলৈ গল,
ক'ত কোনো নাই! কোনোৱে বলিয়া হ'ল
বুলি, কোনোৱে পানীত পৰি মৰিল বুলি বিধে
বিধে মাথোন মন্তব্য দিলে। কিন্তু প্ৰকৃত সত্য
জানোতা কোন?

সেইদিনটোও আছিল সৌন্দৰ্য আৰু মাধুৰ্যৰে
ভৰা। ওপৰৰ পৰিষ্কাৰ আকাশৰ বুকুত দীপ্তিমান
সূৰ্য; শুকুলা ডাৱৰৰ চকলা—মহাসাগৰত যেন
একোখন জাহাজ। কবি আছিল তেতিয়া এখনি
ধুনীয়া হাবিৰ মাজত এজুপি সুবিশাল আহঁত
গছৰ তলত। তাৰ কাষেদিয়েই লুইত নদীয়ে গুৰু
গৰ্জন কৰি বৈ গৈছে,—আৰু সোঁতত নিছে অসংখ্য
কাঠ বাহ। কবিয়ে এধান এধান চৌবোৰৰ
ওপৰেদি চাইছে সিপাৰৰ গছৰ শাৰীটো।—মুখত
এটি মধুৰ হাঁহি। বননিৰ নিস্তৰুতাই, লুইতৰ
গৰজণে, নানা চৰাইৰ মধুৰ গানে আৰু বিব্
বিব্ কৈ বোৱা মলয়াই তেওঁক টোপনিত পেলালে।
দেখিলে এটি সপোন.....

বিশ্বৰ সৌন্দৰ্যৰ সাৰথিনি লৈ সুন্দৰ আহিল

কবিৰ সমুখলৈ হাবিবন জিলিকি উঠিল। অনি-
মেৰ নেত্ৰে কবিয়ে চাই বল—সেইফাললৈকে;
পাহৰিলে—প্ৰাণৰ দেৱতাক এটি প্ৰণাম জনাব-
লৈকো। পিছ মুহূৰ্ত্তত কবিয়ে দেখিলে—এক
সুন্দৰ শত সহস্ৰ সুন্দৰত পৰিণত হ'ল। প্ৰতিখিলি
পাততে, প্ৰতিপাহি ফুলতে, প্ৰতিডালি লতাতে,
এজন এজন সোমাই গল।—তেওঁৰ বিকাশ দেখিলে
চৰাইৰ মাতত, জুৰ বতাহত আৰু লুইতৰ গৰ্জ-
নত। জগত হ'ল সুন্দৰময়। কবিয়ে থোকা-
খুকিকৈ মাতিলে—“প্ৰাণৰ দেৱতা, আহিছিলো এক
হৈ—মুগ্ধ হৈ তোমাক পূজিবলৈ পাহৰিলোঁ!
এতিয়া অসংখ্য, তোমাক পূজিম কেনেকৈ সুন্দৰ?
আকৌ এবাৰ এক হৈ আহাঁ, প্ৰাণৰ হেঁপাহ
পলুৱাই তোমাক পূজা কৰি লওঁ দেৱতা।” কবিয়ে
দেখিলে সুন্দৰে হাঁহিলে, আৰু তাৰ লগে
লগে হাঁহিলে গোটেই জগতে। তাৰ মাজত
শুনিলে এষাৰি মধুৰ মাত—“কবি ভুল নকৰিবা!
চোৱাঁ মই সকলোতে। চোৱাঁ মই গছত—পাতত
ফুলত—জলত খলত। ভোমোৰাৰ গুণগুণনিত
মই—পখিলাং পাখিৰ বঙত মই। মইহীন একো-
কেই, তুমি বিশ্বব্ৰহ্মাণ্ডত বিচাৰি নোপোৱাঁ জগতৰ
সকলোকে ভাল পাবলৈ শিকাঁ,—তাৰ মাজতেই
মোক পাবা।” গব্ গব্ গব্ ব্ ব্ ব্ লুইতৰ
গৰা খহিল—কবিয়ে সাৰ পালে। দেখিলে,—
বিশ্বব্ৰহ্মাণ্ড নতুন—তাৰ সকলোতে সুন্দৰৰ মধুৰ
ৰূপ। কবিৰ মুখত মাথোন ফুট উঠিল—“সু-
ন্দ—ব' 'অ তি—সু—ন্দ—ব'.....।

প্ৰকৃতি

—:~:—

—শব্দ—

লাহে ধীৰে দিনমনি দিবা অবসানে
পথ শ্ৰান্ত পাহু সম অতি ক্ষুণ্ণমনে
প্ৰকৃতি দেবীক যাচি বিদায় বাতৰি
অস্ত গল দৌব্যববি কৰ্তব্য সূৰ্বৰি ।
ৰাঙলি বহণ এটি মেঘব গালত
প্ৰতিলিপ্ত সেই বশ্মি বসুধা বুকত ;
চাই থাকি একেথৰে অপৰূপ জ্যোতি
জনালাে বিবহ ব্যাথা নীৰব প্ৰকৃতি ।

* * *

বিব বিব ববে বয় সাক্ষ্য সমাৰণ
কল কল কঠে গায় বিহগিনী গান ;
জুৰিব সোঁতত তাৰ উঠে প্ৰতিধ্বনি
গাইছে আৰতি গীতি প্ৰকৃতি জননী ।
হালি জালি বন লতা গছ কুঁহি পাত
প্ৰকৃতি মহিমা গাই কৰে প্ৰণিপাত ।

* * *

মিচিকিয়া হাঁহি মাৰি পূব গগণত
হৃদয়ৰ আতুৰতা বাখি অন্তৰত
চাক নিশাকৰ বহি নিজ আসনত
জুৰিটক আত্মকথা কলে গুপ্তত ।
মধুৰ পৰশ পাই ভেটফুল কলি
ওবনি গুচাই চালে প্ৰিয়সুখখনি ।

* * *

নাচিছে প্ৰকৃতি প্ৰাণ হৃদি প্লকত
বিবাজে মিলন সুখ স্বৰ্গ মবতত ।
ধূৰণি বিধিনি নোহে প্ৰেম অন্তৰায়
প্ৰীতিভাবে গোটে বিশ্ব আকোৰালি পায়
নিস্বৰ্ণ উদাৰ প্ৰেম প্ৰকৃতি বিলায়
প্ৰকৃতি জগতে প্ৰেম হয় বিনিময় ।

* * *

প্ৰীতিৰ আধাৰ বাৰ হয় ষিটোজন
নাভাবে কদাপি পাব তাৰ প্ৰতিদান ।
ভাল পায় চন্দ্ৰৰূপ চায়েই থাকিব
তাতে সুখ তাতে শাস্তি কুন্দ্ৰে লাভিব ।

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মোচমাই

—:~:—

—শ্ৰীহৰিনাথ দাস, তৃতীয় বাৰ্ষিক বি-এ শ্ৰেণী

ইংৰাজী . ১৯৩৩ চনত পূজাৰ বন্ধত স্থিৰত পৰা মোচমাইলৈ যোৱাৰ সন্মোগটো হেৰুওৱা নাছিলোঁ। মোচমাইলৈ স্থিৰতপৰা মটৰেৰে যাব লাগে। ই চেৰাপুঞ্জিৰপৰা তিনি মাইল দক্ষিণে, চেৰাপুঞ্জি স্থিৰতপৰা ৩০ মাইল দূৰ।

সিদিনা পুৱা ৯ বজাত কোনোমতে মটৰত টিকত পাই বহি পৰিলোঁ। চাই থাকোঁতে চাই থাকোঁতে ৯৯ বজাত মটৰ এৰি দিলে। আমাৰ মটৰতে বুঢ়া এজনো আছিল। তেওঁ আমাক ছাত্ৰ বুলি ভাবি কলৈ যাম আৰু কেতিয়া ফিৰিম সকলোবোৰ স্মৃতি ললে। তেওঁ এজন নিৰ্ভাঁজ চিত্ৰকৰ, তেওঁৰ ঘৰ পঞ্জাবত। তেওঁ হেনো চেৰাপুঞ্জি আৰু মোচমাইৰ মনোমোহা দৃশ্যবোৰ চাবলৈ যাব আৰু পাবিলে মোচমাই “ফলচৰ্” চিত্ৰটো আঁকাই তেওঁৰ প্ৰধান উদ্দেশ্য। তেওঁৰ কিছুমান চিত্ৰ আমাক দেখুৱাই সঁচাকৈয়ে মুগ্ধ কৰিছিল। তেওঁৰ চিত্ৰবোৰত কি যে এটা সৌন্দৰ্য আৰু পবিত্ৰতাৰ ভাব লুকাই আছে তাক দেখিলেই কব পাৰি। ইয়াৰ উপৰিও ভাল ভাল চাৰ্টিফিকেট কেইখনে বৰকৈ আমাৰ মন আকৰ্ষণ কৰিছিল। আমিও এনেকুৱা এজন চিত্ৰকৰক পাই যাতপৰ নাই আনন্দ লাভ কৰিলোঁ আৰু তেওঁ কেনেকৈ চিত্ৰ আঁকে সেই সন্মোগলৈ খাপ লোঁ।

সেই মটৰতে বঙালী ভদ্ৰলোক এজনেও তেওঁৰ ঘৈণীয়েকেৰে সৈতে মোচমাই আৰু চেৰাপুঞ্জি চোৱাৰ আশাতে বহি আছিল। তেৱোঁ আমাৰ আলাপত

যোগ নিদি থকা নাছিল। আমাৰ ভিতৰত হোৱা কথা-বতৰাবোৰ ইংৰাজীতে হৈছিল।

আমাৰ গাৰী কম বেগত লৰিব ধৰিলে এই বাটটো বৰ বিপদজনক কিন্তু অশুভফালে বৰ সুখ-দায়কো। ই ক্ৰমান্বয়ে ওখ আৰু বৰ বেকা-বেকি! ইয়াৰ বেকা ভাজবোৰেদি যাওঁতে মূৰ ঘূৰি যায় আৰু বমি আহে। বাটটো পাহাৰৰ গাত লাগি থকা, ঠেক আৰু পিচল। ইয়াৰ এফালে আকাশ লজ্জা বৰ ওখ পাহাৰ আৰু আনফালে প্ৰকাণ্ড গভীৰ গহ্বৰ। মটৰৰ ভিতৰপৰা দৃশ্য দেখিলে পেটতে হাত ভৰি লুকায়, গা কঁপিব ধৰে। সেই দৃশ্য মনত পৰিলে এতিয়াও মোৰ গা শিয়ৰি উঠে। আমাৰ চিত্ৰকৰজনৰ আৰু ভদ্ৰ মহিলা গৰাকীৰ মূৰ ঘূৰিল; বমি কৰি আমাৰ বুকু কঁপাই তুলিলে। আমিও ধৈৰ্য ধৰি অতি সাৱধানে তেওঁলোকক লৈ গলোঁ। কিন্তু এই বিপদ আৰু আশঙ্কাৰ মাজতে আমাৰ মনত যেন এটা নবীন ভাবৰ সঞ্চাৰ হৈছিল, হিয়াত যেন আনন্দৰ হিল্লোল উঠিছিল আৰু আকুল প্ৰাণত যেন শান্তিৰ মলয়া মন্দ গতিত প্ৰবাহিত হৈছিল, তাক এতিয়াও পাহৰা নাই। বাটৰ ছই কাষৰ দৃশ্যৱলী—চিৰ নতুন, চিৰ মধুৰ। ওপৰত অতি শুৱনী নীল বৰণীয়া আকাশ, সমুখত বিতোপন পৰ্ব্বত শ্ৰেণী, নানা তৰহৰ সৰুৰ গছ-গছনি, আৰু মাজে মাজে ছটা এটা অতি ওখ টিঙৰপৰা বৈ পৰা জলপ্ৰপাত। ঠায়ে ঠায়ে শিলৰ ওপৰেদি কুলু কুলু স্ৰব তুলি নিজৰা বাগৰি গৈ আছে। শূন্যত শীতল জ্বৰ

বতাহ অবিৰাম গতিত বলি আছে আৰু ইয়াৰ লগে লগে গছবোৰৰ মাজৰপৰা এটা গীতৰ স্তব ওলাই আহি শূন্তত মিল হৈ গৈছে। আহা! সেই দৃশ্য কি সুন্দৰ!—

মাজে মাজে সৰু সৰু ছখন এখন সেউজীয়া ঘাঁহনি আৰু খাচিয়াবিলাকৰ পঁজাৰ দেখিবলৈ পোৱা যায়। ইও এক অতি মনোৰম দৃশ্য। এই দৃশ্য-বলীৰ মাজেৰে যাওঁতে বাটৰ কাষত পাহাৰৰা মালুহবিলাকে ধলুকাঁড় ব্যৱহাৰ কৰা দেখিছিলোঁ। সিহঁতৰ ধলুকাঁড়ৰ কিছুমান খেলাও দেখি মনত বৰ ভাল লাগিছিল। ইহঁতৰ প্ৰধান খেতি আলু কচু আৰু মাকবিজহা। ধান চাউলৰ ব্যৱহাৰ অতি কম।

আমি চেৰাপুঞ্জি প্ৰায় ১২ টাত পালোঁগৈ। মটৰপৰা নামি বজাৰখন আৰু চেৰাৰ বজাৰ ঘৰ ছুৱাৰ চালোঁ। তাৰপৰা ১২১০ বজাত মোচমাইলৈ ৰাওনা হলেঁ। মোচমাইত আমাৰ চিত্ৰকৰজনক আৰু মহিলা গৰাকীক নমাই এজোপা গছৰ তলত শুৱাই থৈ ওচৰতে থকা “মোচমাইফলচটো” চাবলৈ গলেঁ। এই ফলচটো আলিৰ কাষতেই। ই বৰ বহল নহয়। অতি ওখ ঠাইৰপৰা ইয়াৰ পানী থিয়ৈ বৰ দ ওহা এটাত পৰিছে। তাৰ পৰাই চিলেট অলপ অলপ দেখা যায়! আমি ইয়াৰপৰা প্ৰায় পোৱামাইলমান গৈ দূৰৈত চিলেটৰ দৃশ্য স্পষ্টকৈ দেখা পালেঁ। ইয়াৰপৰা দক্ষিণে আৰু পাহাৰ নাই, ইয়াতেই খাচিয়া পাহাৰৰ অন্ত। মোচমাই আৰু চেৰাপুঞ্জিক প্ৰায় সদায় বৰষুণ বা কুৰ্বলীয়ে আৱৰি ৰাখে। তাৰপৰা চিলেট সেই কাৰণে ভালদৰে সদায় দেখা নাযায়। কিন্তু সিদিনা

অলপ সময়ৰ কাৰণে বতৰ বৰ পৰিষ্কাৰ থকা হেতুকে আমি ভালদৰে দেখা পাইছিলোঁ। তাৰপৰা প্ৰায় কুৰি মাইলমান আগুৰি থকা বৃহৎ সেউজীয়া পথাৰখনি দেখিবলৈ বৰ ভাল দেখি। ইয়াৰ মাজেদি চিলেটলৈ এটা পোন বাট পৰি আছে। ইয়াৰ পূবফালে ছখন এখন বিল দেখা যায়। প্ৰায় কুৰি মাইলমান আঁতৰত চিলেটৰ গাওঁ বোৰ ৰিণি ৰিণি দেখা যায়। সঁচাকৈয়ে দৃশ্য অতি ধুনীয়া।

আমাৰ আধামাইলমান পশ্চিমে “ৰোপওৰে”। ই এটা চাবলগীয়া বস্তু। ছদাল ডাঙৰ লোৰ ৰছিৰে মাল বস্তুবোৰ চিলেটলৈ অনা নিয়া কৰে। ই পাহাৰৰ ওপৰে ওপৰে গৈছে। মাজে মাজে একোটা ষ্টেচন্ আছে তাত নানা বকমৰ যন্ত্ৰ আদি ৰখা হৈছে। ইয়াত বেচি মালুহৰ আৱশ্যক নাই। সময়ৰ অভাবত আমি পাঁচ মিনিটমান হে চাব পাৰিছিলোঁ ॥ ইয়াৰপৰা আমাৰ বেমাৰী ছজনক লৈ চেৰাপুঞ্জি পালোঁহি। লগে লগে ওপৰত ক’লা মেঘে আকাশ ঢাকি পেলালে আৰু বৰষুণ আহিলেই। সময়ৰ অভাৱত আৰু বৰষুণৰ বাবে সিদিনালৈ আমাৰ মাত্ৰ চাবলৈ বাকী ৰ’ল বৰষুণৰ পানী জোখা যন্ত্ৰটো। সেই ৰাতিটো তাত থাকো বুলি মন কৰিছিলোঁ। কিন্তু অসুবিধাৰ কাৰণে তাত থকা নহল। লৰালৰিকৈ বেমাৰী ছজনক লৈ আটাইকেইজন মটৰত উঠি বহি পৰিলোঁ। বেচেৰা চিত্ৰকৰজনৰ মুখৰপিনে চালেই অলক্ষিতে হুমুনিয়াহ ওলাই পৰে। আমাৰ মটৰ তিনিবজাত তাৰপৰা আহি যথাদময়ত আমাক স্থিলাং পোৱা লেহি।

মোৰ অসমীয়া অধ্যাপন

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—শ্ৰীহৰিচন্দ্ৰ ভট্টাচাৰ্য্য, বি-এ, (কটন কলেজৰ পুৰণি ছাত্ৰ)

এইবাৰ ষষ্ঠমান (VI) শ্ৰেণীত মোৰ অসমীয়া শিকোৱাৰ পাল পৰিছে। ছাত্ৰসকলৰ 'প্ৰমোচন'ৰ সিদ্ধান্ত দিন হৈ গ'ল। নতুন বছৰ, নতুন শ্ৰেণী, নতুন ল'ৰা। উত্তীৰ্ণ হোৱা ছাত্ৰসকলে হাতে হাতে নতুন বছৰ নতুন কিতাপৰ টোপোলা লৈ নতুন বছৰত নতুন শিক্ষকৰপৰা নতুন ধৰণৰ অধ্যাপন বা শিক্ষা পাম পাম বুলি উৎফুল্লনয়নে হাঁহি-ধেমালিৰ প্ৰসঙ্গ কৰি নতুন শ্ৰেণীত নতুন আমোদেৰে বহি আছে।

অনুত্তীৰ্ণ ছাত্ৰসকলে কবিব কি! একোজনে কিলাকুটিৰ ওপৰত ভৰদি মূৰ গুজি শ্ৰেণীৰ এচুকত বহি নৈবাশ নিফলতাৰ মূৰ্ত্তিমতী আকৃতি বহন কৰিছে। একোজনে গহীন গম্ভীৰ ভাবে মৌনাতি-মৌন ব্ৰত অৱলম্বন কৰি চিন্তাগ্ৰস্ত দাৰ্শনিক পণ্ডিতৰ ভাও দি থৰ লাগি বহি আছে। কেইজনমানে আকৌ কাৰণ অকাৰণ একোকে হুগুণি শিক্ষকসকলৰ ওপৰতে ধাৰাধাৰে অভিশম্পাত ঢালিছে। শত-কৰা পাঁচজনমানে কিন্তু 'অকৃতকাৰ্য্যতাই উন্নতিৰ ভেঁটি' ("Failure is the pillar of success") এই বহুমূলীয়া উপদেশ ফাঁকিকে শিবোগত কৰি লৈ আৰু "গতং ন শোচয়েৎ" বুলি কঁকালত টঙ্গালি মাৰি নববলে সজাগ হৈ নতুন উজ্জ্বল নতুন হেপাহেৰে কাৰ্য্যক্ষেত্ৰত আগবাঢ়িছে।

মই ভাবিলোঁ নতুন বছৰত সকলো নতুন হৈ পৰিল যেতিয়া মোৰ শিক্ষা-বিতৰণ প্ৰণালীৰো এটা নতুন বৰস্থা কৰা যাওক। আমাৰ বৰ্ত্তমান অসমীয়া ভাষাৰ অৱস্থালৈ চাই পাঁচদিনাখন শ্ৰেণীত কেনেকৈ ক'ত কিটোনো পঢ়াম গৈ একো মীমাংসা কৰিব পৰা নাই। বন্ধু বা ককাই ভাই এজনলৈ

চিঠি এখন লিখিবলৈ হলে পোনতে আৰম্ভ কৰোঁ My dear—। তাৰ উপৰিও মাজে মাজে ইংৰাজী শব্দ ক'ত যে কেইগুণা সোমাব তাৰ কি ঠিক! up-to-date শিক্ষিত এজনৰ সৈতে one minute's talk কৰিলেও ইংৰাজী শব্দৰ use তো হুবহু লাগিব। নহলে কোনোবাই ধৰি গাৰ্ৰলীয়া ভূত অৰ্থাৎ Rustic, vulgar বুলি দিয়ে যদি! অৱশ্যে এই অভ্যাস কেৱল অসমীয়াৰেই নহব পাৰে; কথাটোহে কৈছোঁ।

আগদিনা নিশা এইবোৰ বাবেবাংকৰা কথা ভাবি ভাবি এইটোকে থিৰ কৰিলোঁ। যে শ্ৰেণীত অসমীয়া পঢ়াওঁতে পৰাপক্ষত মই ইংৰাজী শব্দ প্ৰয়োগ নকৰোঁ। অসমীয়া শিকিবলৈ ইংৰাজী শব্দৰ ব'ত নিতান্ত প্ৰয়োজন হয় তেতিয়াৰ কথা; অৱশ্যে সুকোয়া। ইয়াকে থিৰ কৰি মোৰ দৈনিক অধ্যাপন কাৰ্যত লাগি গলোঁ। পাচে, পঢ়াবলৈ লওঁ অতৰ্কিতে মোৰ নিজৰ মুখৰ পৰাই যেন যেন ইংৰাজী শব্দাবলীৰ প্ৰচুৰ প্ৰয়োগ হ'ব খোজে, যেনে—'যি ল'ৰা Sincere তাৰ জয় অৱশ্যস্তাবী। তোমালোকে সূৰ্য্যৰ যি গতি দেখিছা সি প্ৰকৃত গতি নহয়, দেখাতহে অৰ্থাৎ Apparent। প্ৰত্যেক মানুহৰেই একোটা Position বা status আছে, সেইদৰেই Standard of living। সিদিনা দেখা মানুহজনৰ Personality কম নহয়' ইত্যাদি। এইদৰে ইংৰাজী শব্দবোৰৰ সম্পূৰ্ণ উচ্চাৰণ হওঁ নহওঁতেই আ—বা—বা দি মূৰ জোকাৰি তাক চেপা মাৰি ধৰোঁ। ল'ৰাবোৰে তবধ মানে। পাচে, এনেধৰণৰ একোটা একোটা ইংৰাজী শব্দৰ অৰ্থ প্ৰকাশ কৰিবলৈ এবলকা

অসমীয়া ব্যাখ্যা দিব লাগে। নহলে ভালকৈ বুজাবলৈ টান। লৰাবিলাককো মোৰ মততে দীক্ষিত কৰি সেই একেধাৰি মালাকে জপিবলৈ উপদেশ দিছোঁ আৰু এই প্ৰণালীকে খামোছ মাৰি ধৰি লৈ মোৰ অধ্যাপন প্ৰণালীৰ পাতনি মেলিলোঁ। পাচে উ ! যিমানেই চেপা মাৰি ধৰিবলৈ চাওঁ সিমানেই টেপা খাই অস্বাভাৱিক ভাবে পেটু ওলাই মোৰ নতুন প্ৰণালীয়ে দিনক দিনে বিকৃতকাৰ ধাৰণ কৰিব ধৰিলে।

হুদিনমান পাচতে সাপ্তাহিক পৰীক্ষাৰ দিন পৰিল। প্ৰশ্নৰ অসমীয়া অংশ মই তেনেই অসমীয়া শব্দ প্ৰয়োগ কৰিয়েই কৰিছিলোঁ, যেনে 'তৰ্জমা কৰা', 'অনয় কৰা' ইত্যাদি। প্ৰশ্ন পাই পৰীক্ষার্থীসকল ইজন সিজনকৈ কেবাজনো ত্ৰিয়-দণ্ড দিলে। ইজনে সোধে 'চাব্ তৰ্জমা মানে কি?', সিজনে বোলে 'চাব্ অনয় মানে কি?' ইত্যাদি। কেবাজনেও লুব্জা যেন দেখি মই সনুহতে বুজাই কবলৈ ধৰিলোঁ—'অসমীয়ালৈ তৰ্জমা কৰা' মানে 'Translate into Assamese', 'অনয় কৰা' মানে 'Turn into prose order' ইত্যাদি। যেই ইংৰাজী শব্দেৰে অসমীয়া কথাবোৰ বুজাই দিলো লৰাটোত ঠাহিমুখে টপাটপ উত্তৰ লিখিবলৈ লাগি গ'ল। যয়ো মন কৰি চালোঁ কথাটো হয়, লোৰ মোৰ গাতেই হে। মইতো এইটো ভাবি চাব লাগিছিল যে বৰ্তমান ইংৰাজীয়েইতো আমাৰ শিক্ষাৰ বাহন (medium)। এনেস্থলত ইংৰাজী শব্দ ব্যৱহাৰ নকৰাকৈ স্বাধীন-চিত্তীয়া হবলৈ যোৱাটো মোৰ পক্ষে নিতান্ত অযুক্তিকৰ হৈছে, নিশ্চয়। ভাবি চাইছোঁ ঠিক 'বুজাই সময় পৰি-উন্নৰ কাৰণ' ("বাজাহি কালশ্ৰ কাৰণম্")। পৰীক্ষা হৈ গ'ল। কাগজবোৰ মই হলে খুব টানি চাইছিলোঁ। কাৰণ, মই জানোতে লৰাই ঘৰত অসমীয়া প্ৰায় নপঢ়েই, ঘূহুক-ঘানাক কৈ ইকাণে সিকাণে কেতিয়াবা কেতিয়াবা কোৱামেলাও

শুনো যে ই আমাৰ মাতৃভাষা, গতিকে 'কা-পবোৱায়'। থিয়ালত মই তেনে কৰা নাই। মোৰ প্ৰধান উদ্দেশ্য এই যে অসমীয়া ভাষাৰ আমাক এটা মজবুত ভেঁট লাগে। অতি সোনকালে লাগে। আৰু তাকে কৰিবলৈ হলে উঠি অহা ছাত্ৰদলে ইয়াক মনপুতি অধ্যয়ন কৰা একান্ত উচিত। কাৰণ, হাজাৰে হাজাৰ মুখে বেয়া বুলিলেও "আত্মানং সততং বক্ষ্যেৎ", আৰু এই বিষয়ত ছৰ্ঘোৰ স্বার্থপৰ হোৱাটোহে প্ৰশংসনীয়। "বস্তু-ধৈব কুটুধকম্" বুলি এৰি দিলে সৰ্বনাশ।

এদিন এজন লৰাই লিখিছে 'হে দুৰ্গা দুৰ্গতি নাশিনী!' কথাৰ মই এইদৰে শুধৰালোঁ 'হে দুৰ্গে দুৰ্গতি নাশিনী!' ইয়াত বাজেও অইন শব্দ কিছুমান শুধৰাই দিলোঁ। পাছদিনা লৰাজনে খবৰ কাগজ, আলোচনী কেইখনমান লৈ আহি মই শুধৰাই দিয়া শব্দবোৰৰ বিপৰীত বিপৰীত বানান দেখুই দিলেহি। উঃ! এনে বিশৃঙ্খল! এজনে লিখে 'হে নাৰা', আন জনে 'হে নাৰি'; আকৌ একেজনেই এঠাইত লিখে 'তিক্ষতা', আন ঠাইত 'তিৰোতা', এঠাইত 'চানেকী', আন ঠাইত 'চানেকি'; সেইদৰে 'ওপৰোক্ত' 'ওপৰুক্ত', 'লৰা' 'ল'ৰা', 'চন' 'সন' (year), 'উলিউৰা' 'উলিওৰা', 'পাচে' 'পাছে' 'পিছে', 'হে প্ৰভু' 'হে প্ৰভে' ইত্যাদি, ইত্যাদি। মনতহে বোলোঁ ইংৰাজী, সংস্কৃতাদি বিষয় অতদিনে অত ঠাইত পঢ়ালোঁ, এনে খন জঞ্জালত কাহানিও পৰা নাছিলোঁ। মই কলোঁ যে একেটা শব্দেৰে দ্বিবিধ ত্ৰিবিধ চতুৰ্বিধ বানান বা ৰূপ থকাটো একো আচৰিত নহয়, অইন ভাষাতো আছে। অথচ ছপা হৈ ওলোৱা শব্দ বা কথা মাত্ৰকে আমি শুদ্ধ বুলি সদায় সকলো সময়তে ধৰি লোৱাও অনুচিত। ইয়াত বাজেও এনে কিছুমান শব্দ আছে যি অসমীয়া অভিধানতো নাই অথচ যাক প্ৰকৃত অসমীয়া শব্দ বুলি প্ৰমাণ কৰিব পাৰি। অসমীয়া ভাষাৰ স্বতন্ত্ৰীয়া মৌলিক

শব্দও বহুত আছে। কোনো কোনো লবাই সেই শব্দবোৰ লিখাত ব্যৱহাৰ কৰে। প্ৰথমতে যদিও অলপ দোষোৰ-মোৰ লাগে তথাপি উচ্চাৰণ বুজি সেইবিলাকৰ বানান শুধৰাওঁ। কিছুমান শব্দৰ মূল সংস্কৃত আৰু কিছুমানৰ প্ৰাকৃত। সেইবিলাকৰো মূল শব্দৰ লগত সামঞ্জস্য ৰাখি বানানৰ একোটি সিদ্ধান্ত কৰি শুধৰাই দিওঁ। লবাবোৰক কৈ দিছো যে অসমীয়া শিকাত বিশেষকৈ অসমীয়া শব্দৰ বানান শিকাত সদায় আগ গুৰি ভাবি চাবা। উপযুক্ত সাৰথি বা সম্বল লৈহে তোমালোকে জাতীয় সাহিত্য-পথত আগ বাঢ়িবা। দুৰ্বলে দুৰ্বলৰ আশ্ৰয় লোৱা বিষয় একা। তেনে কৰিলে কৰবাত উজুটি খাই ধৰকাছুটি হেৰুৱাবা চাবা। যদিও বিনা বিচাৰে আৰু যুক্তি লভ্য নহলে কোনো কথাকে সঁচা বুলি মানি লোৱা অন্তিম তথাপি শিক্ষকে শ্ৰেণীত যি শিকায় তাৰ নিঃসন্দেহে সততে সঁচা বুলিয়েই ধৰি লবা। কাৰণ, প্ৰকৃত শিক্ষক বা অধ্যাপকসকলে শ্ৰেণীত সজ্ঞানে কেতিয়াও ভুল নিশিকায়। যুগনীয় ক্ষুদ্ৰ স্বার্থও প্ৰকৃত শিক্ষকৰ একো থাকিব নোৱাৰে। কিন্তু শুনা যায় কোনো কোনো বাহিৰা সাহিত্যিকৰ ভাষা বিষয়ত হেনো পক্ষপাতভাৱে থাকে। তেওঁলোকে বোলে বিনা বিচাৰে কিছুমান শব্দৰ প্ৰয়োগ বলৰে কৰি তাৰ দ্বাৰা তেওঁবিলাকৰ অকণমান ঠাই দুখৰিৰ অস্তিত্বৰ প্ৰভাৱ বজাই ৰাখিব খেজে, ইপিনে আকৌ সহযোগী ভাষাবিদ সকলে প্ৰয়োগ কৰা একে ধৰণৰ অইন কিছুমান শব্দ উত্তম হলেও, ব্যাকৰণৰ নিয়ম সিদ্ধ হলেও তাক থাউকতে ভুল বুলি মুখ বিকটাই দিয়ে। এতেকে সাৰধান।

আমাৰ সাহিত্য-ক্ষেত্ৰৰ বৰসুৰীয়াসৰে গুণি-গাঁথি যুক্তি-যুক্তকৈ যি লিখে লিখক, তাৰ শেৰ সিদ্ধান্ত পাবলৈ আমি বাট চাই থাকিলোঁ। হাতীয়ে হাতীয়ে বা ম'হে ম'হে যুজ কৰক, বেছ। আমি

দেখি সন্তোষ পাম, বঢ়িয়া কথা। কিন্তু মাজতে যে বিৰিঙা বনৰ মৰণ হয় এইটোহে অসহ। বিশ্ববিদ্যালয়ৰ সবল নিৰীহ অসমীয়া পৰীক্ষার্থীসকলে এই যুজ-বাগৰৰ ফল ভুগিব লগা হলেহে সৰ্বনাশ (“দশা-ননো হৰেং সীতাং বন্ধনং শ্ৰামহোদধেঃ।”)।

কোনো এদল সাহিত্যিকৰ প্ৰৱন্ধ আলোচনা পঢ়ি তেওঁলোকৰ মতামতসৰি লবাই পৰীক্ষা কাগজত এক ধৰণে লিখিব, সেয়ে গৈ মত বিৰোধী অইন এগৰাকী পৰীক্ষকৰ হাতত পৰক, তেওঁ ধৰি দিয়ক গোটেইখন কাটি। ফলত অতি উত্তম ছাত্ৰয়ো পাবগৈ হয়তো শতকৰা চল্লিশ। তেন্তে “কঃ পহাঃ?”

এনে বেমেজালিৰ বিভীষিকা দেখি আৰু প্ৰত্যক্ষ উদাহৰণ লাভ কৰি অসমীয়া পঢ়োৱাত মই বৰ সতৰ্ক হৈ পৰিছোঁ আৰু ছাত্ৰসকলকো কৈ দিছোঁ যে ‘চাবা, বিদেশী ভাষাও পঢ়া, কিন্তু সাৰধান মাতৃ ভাষা বুলি অসমীয়াৰ পৰীক্ষালৈ নিৰ্ভয় ভাব নেদেখুৱাবা। বিশ্ববিদ্যালয়ৰ পৰীক্ষা বোৰত ইয়েই কেতিয়াবাকৈ বিপদত পেলাব খবৰ ৰাখিবা; বিপদগ্ৰস্ত হোৱাতকৈ বিপদক দূৰতে ৰখা ভাল। ইয়াক মনপুতি পঢ়া; শব্দৰ যথোচিত প্ৰয়োগ আৰু বানান সম্বন্ধে বিশেষ চকু ৰাখিবা। ভাবি গুণি চাই চিন্তি অতি সতৰ্ক ভাবে নিঃস্বার্থ সাহিত্য-সেৱীসকলকহে অনুকৰণ কৰিবা, লগে লগে নিজৰ বিবেক আৰু বিচাৰ বুদ্ধিৰ সহায় লবলৈ নাপাহৰিবা, আৰু দায়িত্বপূৰ্ণ প্ৰকৃত শিক্ষকৰ উপদেশ লৈহে সাহিত্যিকসকলৰ পথ অনুসৰণ কৰিবা।’

শ্ৰেণীত অসমীয়া শিকোৱা এনে দায়িত্বপূৰ্ণ কাম বুলি মই আগেয়ে জনাই নাছিলোঁ। কিন্তু “ঠেকে য'ত শিকে ত'ত”, ঠেকি ঠেকি অভিজ্ঞতা লাভ কৰিছোঁ। এতিয়া আমাৰ এই কম্পান অসমীয়া ভাষাক ভাল শকত চাই লাখুটি এডাল দিব নোৱাৰিলে কেনিবা দি লুটি খাই বাগৰি পৰে পৰে যেন পাওঁ।

সাধনাৰ শেষত



—মহম্মদ বায়হান শাহ, চতুৰ্থ বাৰ্ষিক শ্ৰেণী

জ্বলি থকা শলাগছি যেতিয়া লুয়াই যায় একাৰত পৃথিবী বুৰাই,
থাকে জানো তেতিয়াও অমিত শক্তি তাৰ দিব পৰা জগত জ্বলাই ?
আকাশত ঘূৰি থকা মেঘত পানীৰ কণা লৈ যায় বতাহে উৰাই
বিমল পোহৰে সজা ইন্দ্ৰধনুখনি হাঁয় দিয়ে তাকো মোহাৰি গুচাই !
বাজি থকা বীণাখনি ছিগি যায় তাঁৰ ডালি স্তব তাৰ যায় লয় হৈ,
পুনৰ মনত আৰু নপৰে বীণাৰ তান কান্দি আৰু মুঠে বৈ, বৈ ।
বাঙ্গলি গুঁঠৰ পৰা কথাৰ মালিতা সৰি পৰি হয় নীৰব যেতিয়া
প্ৰেমৰ বসেৰে ভৰা আবেগৰে ভৰা মাত তাকো হাঁয় পাহৰে তেতিয়া !
ভাগৰি ভাগৰি দেয়ে যেতিয়া নিমাত হয় হৃদয়ৰ বাজি থকা বীণ,
স্বত্বৰ তুলিৰে আৰু নোৱাৰে বোলাব সেই ছবিখনি দুখতে মলিন ।
কৰুণ স্তৰেৰে মাথোঁ বাজি উঠে দুকাণত মিলনৰ গীতৰ সলনি
জলডুবা নাৰিকক অতি অৱজ্ঞাৰে দিয়া বিদায়ৰ শোকৰ বিননি !
হৃদয়ে হৃদয়ে যদি এবাৰো মিলন ঘটে, হয় যদি শাস্তি পোৱাৰ,
অতি যতনেৰে সজা আদৰৰ ঘৰ এৰি হয় প্ৰেম দেশৰ বাহিৰ ।
এৰি থৈ যায় মাথোঁ অভিভূত কৰি সেই বেদনাৰ সখা প্ৰেমিকক,
কৰে পুনৰায় যাতে জীৱনৰ কথা ছুট পৰে ঘূৰি আকৌ মনত ।
প্ৰেমৰ দেৱতা মোৰ, তুমিয়ে সদাই দেখোঁ অৱজ্ঞাৰে চোৱা সকলোকে
কিন্তু, তোমাৰহে দেখোঁ আশ্ৰয়ৰ গছ জুপি অৱজ্ঞাৰ নিবাস সততে ।
এদিনা দেখিবা সখি তোমাৰ গৰব এই ভাঙ্গি ছিঙ্গি নিব অভিমানে,
পূৰ্ণ মনকে সেই ৰাখি যাব, তাকে মাথোঁ চালিজাৰি চাবা পাবামানে ।
তোমাৰ বাহৰ পৰা খেৰকুটা যাব উৰি, উৰি যাব আসন সোণৰ
নিঠুৰ নিয়তি আহি ৰাখি যাব মাথোঁ সেই বিদ্ধি থকা স্বত্বিকে পুনৰ ।
জগত উজলি থকা নামৰ গৰাকী তুমি হলা ভৰি মাটিতো নিদিয়া,
জীৱন বসন্ত আজি মিছাতে আঁতৰি যায় প্ৰেম হ'ল মোল নাইকীয়া ।
গোলাপী বহণ সনা দিলে বাঢ়ি অহা এই যৌৱনৰ উতলা জোৱাৰ,
কিহৰ কাৰণে বাকু এই জোৱাৰক ৰোধি কৰা তুমি জ্ঞানৰ বিকাৰ ?

উদং হিয়াৰ এই শূণ্যতাৰ মৰুভূমি পূৰাবানে সেই কীৰ্তিৰে,
কটাৰানে জীৱনৰ মধুময় দিনকিটি সৌন্দৰ্যৰ উকা গৰবৰে ?
শবতৰ পুৱা যদি যায় ফুল জ'য় পৰি নীৰৱৰ কণাটি শুকাই,
নহয় হেঁপাহ কাৰো ফুল পাহি ল'ব তুলি লুঠে আৰু হাঁহিটি বেঙ্গাই।
সৌন্দৰ্যৰ অভিমানে সৌন্দৰ্যৰ বোজা লই যোৱা যোৱা আঁতৰি দূৰৈত,
হিয়াৰ কবিতা মোৰ শুকাই নোহোৱা হ'ব থাকা যদি তুমি ওচৰত।

যশস্তাৰ বাণী মোৰ ! তোমাৰো যে গুণগান কৰিছিলোঁ। যদি কেতিয়াবা,
গুণৰ কাৰণে মাথো যশৰ ভিখাৰী বুলি অনুগ্রহ কৰি নেভাৰিবা।
প্ৰেমৰ চকুৰে চাই তোমাৰ দেহাত যদি দেখোঁ কিবা চাবলগা গুণ,
দেখিছোঁ, প্ৰিয়াৰো মোৰ তোমাৰ পৰশ পালে চকু দুটি উজলে দুগুণ।
মাহেদুৰ্গত যিটো তোমাৰ মালাই মোৰ শিৰ কৰে উজ্জল শোভিত ;
প্ৰিয়ায়ো মনত ভাবি অযোগ্য নহওঁ মই, মালাবে কৰেহি স্নশোভিত।
আদৰৰ আবেশত লাহৰী হাতেৰে যায় কপালত ৰাজটীকা লেখি,
সি শুভক্ষণত মাথোঁ প্ৰিয়াৰ চকুৰে মই তোমাৰে কৰোঁহি দেখাদেখি।
তোমাৰ বাহৰ বান্ধ মুকলি কৰিলে দেখোঁ আছে প্ৰিয়া বই সমুখত,
আগমনী গীত গাই আদৰি নিবহি খোজে তোমাৰে উজ্জল পোহৰত

চাহাবুদ্দিনৰ আসাম বৰ্ণনা *

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—শ্ৰীললিতবাম হাজৰিকা, ৪ৰ্থ বাৰ্ষিক শ্ৰেণী

আহোম ৰজা জয়ধ্বজ সিংহৰ দিনত বঙ্গদেশৰ গতিকে তেওঁৰ সেই বিবৰণত ১৬৬২ চনৰ আসামৰ
নৰাব মীৰজুমলাই ১৬৬২ চনৰ ফেব্ৰুৱাৰী মাহত অৱস্থা কেনেকুৱা আছিল তাৰ বিষয়েহে বিশেষকৈ
আসামদেশ আক্ৰমণ কৰে। মীৰজুমলাৰ লগত জনা যায়। অৱশ্যে সেই বিবৰণত বহুত সঁচা,
চাহাবুদ্দিন নামে এজন মুছলমান লিখকো আহিছিল। মিছা বা আধা সঁচা কথাও লিখা আছে। মুঠতে
চাহাবুদ্দিনে সেই মুছলমানৰ আসাম আক্ৰমণৰ সেই বিষয়ে ইয়াত সমালোচনা নকৰি মাত্ৰ সেই
সময়ত আসামত যি দেখিলে আৰু শুনিলে তাৰ লিখামতেহে তলত দিয়া গল।
সকলো বিবৰণ বিস্তাৰিতভাবে লিখি থৈ গৈছে। “আসামখন বঙ্গদেশৰ উত্তৰ-পূব কোনে থকা,

বিপদ-আপদেৰে পৰিপূৰ্ণ এখন জন্মলী আৰু জয়াৰ দেশ। এই দেশৰ মাজেদিয়েই প্ৰাকৃতিক সাধাৰণ বিবৰণ। ব্ৰহ্মপুত্ৰ নদী পূবৰপৰা পশ্চিমলৈ বৈ গৈছে। ই দীঘলে পশ্চিমৰ পৰা পূবলৈ অৰ্থাৎ গুৱাহাটীৰপৰা সদিয়ালৈকে প্ৰায় ২০০ ক্ৰোশ; আৰু পুতলে উত্তৰৰপৰা দক্ষিণলৈকে অৰ্থাৎ গাৰো, মিৰি, মিচিমি, ডফলা আৰু লঙাদি পাহাৰশ্ৰেণীৰপৰা নগাপাহাৰলৈকে প্ৰায় ৭ বা ৮ দিনৰ বাট। ইয়াৰ দক্ষিণৰ পৰ্ব্বতশ্ৰেণীয়ে দীঘলে দীঘলে খাচিয়া, কাচাৰ আৰু গণেশ আদি পাহাৰশ্ৰেণীক আৰু পথালিয়ে নগাপাহাৰ পাইছেগৈ। ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰক উত্তৰকুল আৰু দক্ষিণ পাৰক দক্ষিণ কুল বুলি কয়। এই উত্তৰকুল গুৱাহাটীৰপৰা মিৰি আৰু মিচিমি জাতিৰ দেশলৈকে আৰু দক্ষিণকুল নাককাটিবাণী ৰাজ্যৰপৰা সদিয়াৰ ওচৰৰ গাওঁবিলাকলৈকে ব্যাপি আছে। কলিগাবৰৰপৰা গড়গাঁৱলৈ যোৱা আলিৰ ছয়ো পাৰে ফল-ফুলৰ গছেৰে আবৃত বাটঘৰ শাৰি শাৰি হৈ আছে, আৰু মাজে মাজে বাঁহগছৰ আগবোৰক আকাশ দিয়াই সুৰ ডাঙি থকা দেখা যায়। আলিৰ ছয়োপাৰে নানাতবহৰ বনৰীয়া আৰু বাগিছাৰ স্নগন্ধি ফুলে জকমকাই থাকে। সেই বাঁহগছৰ জোপোহাবিলাকৰপৰা পাহাৰৰ দাঁতিলৈকে বহল শস্যৰ পথাৰ আৰু বাগিছা। লাখুগড়ৰপৰা গড়গাঁৱলৈকো সেইদৰে আলি, ঘৰ আৰু শস্যৰ পথাৰ আছে আৰু বেহা-বেপাৰৰ কাৰণে গড়গাঁও পৰ্য্যন্ত ওখ আৰু বহল মঠাউৰি বন্ধা আলি আছে। এই দেশৰ বাসিন্দাবিলাকে তেওঁবিলাকৰ পথাৰ আৰু বাগিছাবোৰ এনেদৰে সমান কৰি ৰাখে যে তাৰ অন্ত চকুৰে মনিব পৰা টান। উত্তৰকুলত মাগুহৰ সংখ্যা আৰু শস্যৰ পৰিমাণ বেচি; কিন্তু ইয়াৰ দক্ষিণকুলত এনে কিছুমান ছুৰ্ভেণ্ড ছুৰ্গ আৰু ৰক্ষাৰ কেদ্ৰহুল

আছে যে ইয়াৰ ৰজাবিলাকে প্ৰায়ে এই কুলতে বাসস্থান কৰে।

“ব্ৰহ্মপুত্ৰৰ ছয়ো পাৰৰ জলবায়ুৰে দেশী-বিদেশী সকলোকে সমানে মানে; কিন্তু নদীৰ আঁতৰৰ জলবায়ু অসমবাসীৰ বাহিৰে সকলো বিদেশীৰ পক্ষে বিষময়। বছৰৰ ব্যাধি। ভিতৰত আঠমাহেই এই দেশত

বৰষুণ; আনকি বাকী চাৰি মাহত জাৰকালিতো বৰষুণৰ হাত সাৰিব নোৱাৰি। জাৰকালি জাৰ আৰু নিমুনীয়া আদি বেমাৰে আৰু জহকালি নানা বেমাৰে এই দেশৰ বাসিন্দাবিলাকতকৈ বিদেশীকহে অতিপাত জুলুম কৰে। এই দেশৰ মাগুহবিলাকে বঙ্গদেশৰ কুঠ, খেতকুঠ আৰু আন আন মাৰাত্মক ব্যাধিবপৰা হাত সাৰি আছে; আনকি সিহঁত আন আন বহুত পুৰণি বেমাৰ আদিৰ পৰাও আঁতৰত আছে। পাহাৰীয়া বতাহ আৰু পানী দেশী-বিদেশী সকলোৰে পক্ষে মৰু-ভূমিৰ বায়ুৰদৰে বিপদজনক আৰু বিষময়। ইয়াৰ সমতলবোৰ পাহাৰাদিৰে আবৃত, গতিকে তাত বসতি কৰা প্ৰায় ভয়জনক।

“এই দেশৰ পাহাৰীয়া আৰু থলুৱা গছ-গছনিবোৰ অতিপাত দীঘল, ডাঠ আৰু শকত। ইয়াৰ নদীবোৰ দ আৰু বহল। বঙ্গদেশৰ শাকপাচলি, শস্যাদি আৰু হিন্দুস্থানৰ নানাতবহৰ ভাল বেয়া ফলমূলৰ আৰু ঔষধাদিৰ গছ এই আসামদেশত উৎপন্ন হয়। এই দেশত এনে কিছুমান বনৰীয়া ফলফুল দেখা যায় যে সেইবোৰ ভাৰতবৰ্ষৰ আন কোনো ঠাইতে নাই। নাৰিকল গছ আৰু নিমগছ অতি বিৰল; কিন্তু জালুক আৰু নানা ৰকমৰ মচলা আৰু নেমু পোৱা যায়। এই দেশত আম প্ৰচুৰ পৰিমাণে হয়; কিন্তু মিঠা যদিও আমবোৰৰ ৰস কম আৰু পোক বেচি। মাটিকঠালবোৰ ঘৰ ডাঙৰ, খাবলৈ বৰ

ভাল আৰু বৰ বস থকা। এই দেশত ব'গী, ক'লী আৰু বাঙ্গী কুঁহিয়াৰ বৰ বেচি; খাবলৈ বৰ সোৱাদ, কিন্তু ইমান টান যে কামুৰিলে দাঁত ভাঙিব লগীয়া কৰে। আদাবোৰত বৰ বস আছে। ধানেই এই দেশৰ প্ৰধান শস্য; দীঘল দীঘল গছৰ নানাতৰহৰ শস্য পোৱা নেযায়। ব'ধান আদি এই দেশত নগজে। মাটিবোৰ সাৰুৱা আৰু ষিহকে সিঁচে সিয়ে ভালকৈ গজে। লোণৰ দাম বেচি আৰু পোৱাও বৰ কঠিন; এই লোণ পাহাৰৰ দাঁতিকাষৰীয়া কিছু কিছু ঠাইত পোৱা যায়; কিন্তু লোণবোৰ তিতা আৰু কেহা। এই দেশৰ কিছুমান মানুহে কলাখাৰ কৰি লোণৰ পৰিবৰ্তে ব্যৱহাৰ কৰে।

“কুকুৰা, ডাউক, ৰাজহাঁহ, ছাগলি আৰু যুঁজৰ কুকুৰা আদি বৰ বেচি আৰু খাবলৈ ভাল।

এই দেশৰ যুঁজৰ কুকুৰাবোৰ এনে আচ-
ৰিত ধৰণৰ যে আনকি নিৰ্কলীবিলাকেও সিহঁতৰ মৃত্যুপৰ্য্যন্ত যুঁজিব পাৰে; সিহঁতৰ মূৰ ছিগি যায় তথাপি কেতিয়াও নপলায়। পাহাৰ আৰু হাবিবিলাকত ডাঙৰ ডাঙৰ, উন্নত আৰু বলী হাতী পোৱা যায়। পহু, ডাঙৰ ডাঙৰ হৰিণা, ৰামছাগলি আৰু নানাৰকমৰ বনৰীয়া পশু-পক্ষী প্ৰচুৰ পৰিমাণে পোৱা যায়।

“ব্ৰহ্মপুত্ৰৰ ছয়োপাৰৰ বালিৰপৰা সোণ ধুই উলিওৱা হয়। প্ৰায় দহ কি বাৰ হেজাৰ অস-
মীয়াক এই কামত নিযুক্ত কৰা
ধাতু আৰু
মুদ্ৰা।
হয়; আৰু প্ৰত্যেক মানুহে বছৰি
১ তোলাকৈ সোণ ৰজাৰ ভৰাললৈ
পঠাব লাগে। কিন্তু এই সোণ আচল জেগখতকৈ
বহুত কম আৰু সেই সোণ এতোলা বিক্ৰী কৰিলে
মাত্ৰ ৮ টকা বা ৯ টকাহে পোৱা যায়। এইটো
সাধাৰণতে জনা যায় যে ব্ৰহ্মপুত্ৰৰ বালিৰ ব'তে

ত'তে সোণ পোৱা হয়; কিন্তু কেৱল অসমীয়াৰ বাহিৰে আন কোনোৱে ইয়াক উলিয়াব নেজানে। এই দেশত প্ৰচলিত মুদ্ৰা হৈছে—কড়ি, টকা আৰু প্ৰত্যেক ৰজাৰ সাঁচত মৰা সোণৰ মোহৰ। তামৰ মুদ্ৰাৰ প্ৰচলন নাই। পহুৰ শিং আৰু হাতীৰ দাঁত গৰগাঁও নগৰৰপৰা ১১১২ মাইল উত্তৰকুলত মিচিমি আৰু মিৰিপাহাৰত পোৱা যায়। সেই পাহাৰবোৰত ৰূপ, তাম আৰু টিং আদিও পোৱা যায়।

“যদি এই দেশখন যোগলসাত্ৰাজ্যৰ নিচিনাকৈ শাসন কৰা হলেহেঁতেন তেন্তে এই অসমীয়াৰপৰা তোলা ৰাজহ আৰু হাবিৰপৰা ধৰি ৰাজহ। অনা হাতীৰ দামৰ পৰা আৰু আন আন উপায়ৰ দ্বাৰা অন্ততঃ ৪০ বা ৪৫ লাখ টকা আদায় কৰিবপৰা গলেহেঁতেন। খেতিয়কবিলাকৰপৰা মাটিৰ খাজানা লোৱাৰ প্ৰথা নাই। কিন্তু প্ৰত্যেক গোটেৰ ভিতৰৰপৰা একোটা পোৱাই ৰজাৰ ঘৰত খাটি দিব লাগে। আৰু যদিহে ৰাজআজ্ঞা পালনত পলম হয় তেন্তে মৃত্যুৰ বাহিৰে তাক অলপ শাস্তি নিদিয়। গতিকেই প্ৰজাবোৰ ৰজাৰ সম্পূৰ্ণ অধীন হৈ চলে।

“অতীতত কোনো বিদেশী ৰজাই এই দেশ দখল কৰিব নোৱাৰিছিল আৰু কোনো বিদেশীয়েও সিহঁতৰ দখলৰ দেশ বুলিব
অতীতত আসাম
আক্ৰমণ।
নোৱাৰিছিল! এই দেশৰ ভিত-
ৰলৈ বাহিৰা লোক আহিব পৰা বা
বাহিৰলৈ যাব পৰা ছৱাৰ বৰ ঠেক। ইয়াৰ ৰজা-
বিলাকে দেশৰ ভিতৰলৈ কোনো বিদেশীক সোমাবলৈ
বা কোনো অসমীয়াক বাহিৰলৈ যাবলৈ নিদিয়।
আগেয়ে একোদল অসমীয়াই ৰজাৰ অনুমতি লৈ
গুৱাহাটীৰ ওচৰত বিদেশীৰ লগত বেহাবেপাৰ কৰিবৰ
নিমিত্তে বছৰত মাত্ৰ এবাৰ যাব পাৰে। (ক্ৰমশঃ)