

সন্পাদক：
গজেন হাজাবিকা

|  | ＊＊ | র্ছেবকীয়ী প্রক小 | ＊ | ＊ | るも゙ใてwi |
| :---: | :---: | :---: | :---: | :---: | :---: |

## এই मংখ्याब

zorgar v

| কেশব‘ पহ | $\\|$ くহ゙পাহ \｜ |
| :---: | :---: |
|  | $\\|$ गাया 斤िগすত ॥｜ |
|  |  |
|  | $\\|$ एম1 প্রর্থন木 \｜ |
| স্রুয়ীল কুমাব গীগt | \｜小ুক্তী111 |
| निত্যীন্দ দত্র |  |




# কটनिয়ান 

## ‘পানেইব পোনা ... ...



বাচা, పৌপান या, ... ...'

Fितो : —ांत्रन शबनाश 84 दायि\# विख्धार


## (शेंणाश

——কশার इহল্ড





गুব আকু কবিতাব হাভ্ব বাউল দৃব কায় ※কনन-বালি পিপাসু-যনব
 জগাব नোরাবে ঠান নিবিড় প্পেমব!





एथाপि मপ卜াन शক চকুব মপিত

: কবিणlব बেঙ্ডিত ব'দাম কেতিয়া ?

## थाना फकाउ








পाशिद सकतত काढड काकोष जामाब गश








## आाजि3 मयत आाছ

## 













 गी:












## ऊฎा थाथ์สा




## 


जाক यदिंB
পৃ氏िবীব ঙ্যাকে ফॉক大
লেট্জী সপোন সাব

．．．．．．．．．．．．Јथाপिচে， दে श़िनो ！


মাথথ ৎপান্।
बी माषू，
बढि क्था，
आাটি जातर সন


ऊ⿰⿱丶㇀⿱㇒丶幺十
：শাত্বি সন্তুান সবে
সयয়ী ब্বাক্কে冋 অাছি

जावा मई


```
\cdots. ... एथ|পिए.क,
                                    क. পृधिबो!
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সময় সサू= প\<<
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যেয়ে কৃলে
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এक/न मि\zetaज्ञ,— ब&ान नौल।,
बফে; জौ\ুन घD\,
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            ठ|প,
            সেছंज,
```



## 猋可971

## —সুশীল কুমাব গীৃগ


แাঁউসौब ইতিহাসষ পাত আওब才ই；

এजिয়া সাবে অাছছ
बढि ※ुक्दा।

## সকু পবাণিত 巨াব


मि बयन जाशय－
ন ুুন शৃথিরীব বহুফ্খ जাগে।
ব巨বব ড্রেলে－ডালে，
বসন্তব গার্তাঁেে，

ক্ষণিকব क্木外লী নিয় বে।
স্থবিব হাব জকননি বুকুত




ইডিছাস তাবেই জারনব＂জাপাটাফ，＂।
निশy ब্রেষ্ নিক্ত পবশ্ত，
অनिর্রাব টকুল্লে টুকি
মাথো ছুমি কান্দিবা：
শ্ভিতবা！
ক‘কু ऊলপ পাচচেই

एक্রালস गহানিশাব বূকু


## आाणिन आामलय

## -निত্যানनদ্দ দত্ত









न হুন Cকাবাছ্।



তোমাব মুথব দরে লাঁগগ নোব নিচেই আగোন ।
ক্তামাব চকুব সেই লিছিিি পাহিতো সোণ



কक्ణना,
এইবোব जাবে ইতিছাস।


गाबन जिःथान 后 योन वलिखा亏



आयान निक






 आানক বলীয়া কてে। বিছ উৎসবব উখল

 ক＇ত ？

জীরন যাত্রান প্রয়োজてন 川াক সমাজ জীরনব




 থাকি সেইবোবব বন্ধনद বেদনাক অয় কবি সনক
 বিশেষ উপল旆 কবি মাহৃহে নানা ঘকর্রা আাক সামাজিক উৎসর পাতে। बইদてেই नाना



























 ঞ্রरয়াছ্রন \হॅছ ।





















凶可


















প্রাণত সাধাবণতঃ পুবণি বিহ উৎসরব উক্ত ছুটা



 বছখ্খিনি কুসংস্কাব；আবস（সইবোবব পালন যিবোবে কবিছিল（সইটবাবে বিশশেষটক পুবণি সংস্কাব 小াব্

 লজ্জা বোব কবিছিল। fিন্তু ক্রুন অাতौয় आত্ন－













 প্রেন মূলक।
 জড়িত（হ（याরীব কাবণ ₹＇ল बই যে জাすীয়




 লাভ কबিৰন，यান সর্ব্বভাবত্যীয় স্বীক্বতি ভাবতীয়

 বিপাকত বঙালী কাতীয়তত লগত স・ロাতব ভিতrব্রি आগবাた্চি লগা ছোরাত বিছ উৎসবব লগত এই সংঘাতব অহভূত্জিজ বর্ত্তুান যুগত কিছু পবিমাণে যুক্ত ২হ পবিল। ইয়ান ফন্নতত

 জাগীিত কবে，অসমবাグ বছুত্য বঙালौব
 কてে ।

 উক্ত সংঘাতব চেতনা স্ব｜ভামিক आ｜িি। fকক্তु川低 गেই প্রতিত্ঠা লাভ কবাত অクসীয়াব
 नाই । जাজি অす্রপ্রজিষ্ঠ জাতীয় জীবনব প্রাণ－


 ব। निবাগ寸 टচउनाउ লুকাই থकা গগোপন

 （platform）万িচাবে বি সক্ল বঙানীয়় লেてে




 প্রচচஜ゙オ পনা সম্পূর্ণ মুক্ত বfব মুক্ত জাতীয়
 পাবিবল ইয়াব ভিতবে斤斤 অगমব ভিতবত থক।







## 9ल पছन्न आクオ


-मতত্যন্দ্দ নাথ শর্ম্ম|





































 সসই স্বাजীক ভাল পাবটৈ বয়স অাষ্ক স্মবিষাও
 ভামপপারাত নর্যী才 সडীত্ব নু जোবাব প্রশ্ন

 নবৌরেকব সছায়ত বামচক্রু লগত নর্রীী









 কাবণে नि








 প্রকাশ পাইছছ।

 সমান্তবান্ডারর এর্ট উ才 fিষয়বস্তু 3 নাট্যকাবে











 স亷所
















 গৈたে 1








 এগবাকो বিবরাক।






 Social Tragedy. ${ }^{3}$

## बमझोड्ञा जत-माशिणত

## भाष-क्या














 जाटनसहता कसा इ'ल।









## ভ．সমীয়｜জন－সাহিত্যত সাধু－কथ।







 लनाटक वगाल क中l नाब भाधू－कषा आ＜উপ－






 जा




 नाबव भूलि क्या इ़ ।







习াन ब্রকাণ कষা इ＇न।
 यছृढ कबशो गाई ।


（२）घाइको－পागज सीविन बायान नि， काॅ্দাन नाशिरन बविग कि？ （उाक 后苟 बक वमान भान，



 जाड़ बोग़ा वाटन，
 শুгন ।
（ง）बक बयम क़ा कनाメ，

এक जधन याव र्ञाँ，

（8）অ’ মাই ছানা，



बवा गाशूश्न বूकढ होटडान，





（山）कादो दो कि：कनि नि：कयि
পৰনেষ্যী बाई।

》वा 不何 चाया॥


लেखা कविय नाटগ घ斤ि
अवत পवाई कब 1


तच भिस़ होंन।
उथाপि नছব ব：ছী বनব সমান d
（6）यि जেশব বি ভার্র，



（बोो মूरा ऊ戶斤 वৌना

 इた नाई 匹वि नाई মूया ग柆，


 रिख़ाइ बान









भক ভाई इक ছাब ।
cোতান गাবক অামাব
Mik，
जাট বাঁ্রক জামাব তাই।

 ইढढা কিছব ছাব ？




 ম โf

 बहि ब्रकाब कबा ছ＇न।















 कथा निषन । निज्य लबा，कि কदिय！

 fि बँभि－5প करल—
＂गधि，
下িবামচד্রক পেनালোঁ। পানীত，


ক্ষনপি নপর্ববেল゙। cোব॥



অই घবটৈ গ’ハে অায়ে আজি fি করে ক’ব

 ．．．．．．．．．


চिবাম $\bar{্}$


বাপা＝পিতা，দেউঅা।
ছানা＝ছান，cপানাनि ।

## आমুলिक অসমীয়া কশিতা

## ：পাশநত丁 অजा下

—মমত গোইাঁ 8 祀 वाधিক কলা।



凶ाधूनिक जगनীয়া কবিতাব প্রতি ব巨্তব কল্পিত


 नाগिय।
 পবা বোরা ঐতিছ স্ক সানি জীয়াই थাকিব










（৩）অ৭पदটাব—邓ত



মুই बব এটা মন্তব্ बণি氏ানযোগ্য— ‘এটা
 ভেত্ত্যা সেই যুগী যুগধর্স্মব প্রডাবত উত্তব


 निरক্ষপ কてে । जামাব ব্বামান্টিক যুগ寸 কনি－ সকঢল শঙ্কবী ঐতিছব পবা এইবাবেই ফালবি


 প্রণ্রাবব পবাও মুক্ত \ছ আছিন। কাবণ

 কবাব অসুধিধা जাব 《রামার্টিক ট্র্রিড্য়ান जবक্ষ ।

ไৈষ্ণてোত্তব যুগব অসমীয়া কবিতাই fিয়া





 अगনীয়া সমাজব মানসত যি নতুন নতুন উপা－
 প বিপুন প্রকাশীব বাবে নিশ্য় ভাবতীয় ঐতিছ্গীত




 প্রকাশডঙ্গীৗ বিভিন্न てৈভরবে লিথনীব শক্তি खুদৃছ़ কবি ঢুলিনে। পুবণি অনমীয়া সাছিত্য


আধুনিক তসমীয়া কবিতা：পাশ্চাত্য প্র্ডার

 সাबিবটল বাটি দেখুবাই দিてল। পাশ্চাত্ড


 এফলীয়া। পাশ্ডাত্যব প্রডাবব ফনততেই মানব－ ডাবাদাদব পুনর্জণ্ম হ＇ন বাল্মিকিব দেশব এক্কাণত।


 পাশ্চাত্যব টটক্，নলজ্রকেল，गড্যতাই সকলো দেশ－

 ক্পায়ণণ বাৰে পাশ্চাত্যাব বীতিয়েই উপযুক্ত।
 অ㑤न কबा नাই।


 এনন সংস্কাব ঘাই ছেঙাব। এই কথাটট।



 চিঙ্তাধাবা ঘাইてক এই বাতাবনবে নিয়ম্রণ কবিঢছ，


 সাম্মিক চিন্তাক্রোতব সফন সমন্বয়ী उপবত।












 সমूइ্ব পার্থका বজাই বfधिব। পাশ্চাত্যা


 नइः ।














 நूबय



















 ब|উ










 পबाढ़ পाख






পশ্চিমীয়া বুলি নোকোরাই ভাল। অার্ধুनिक
 बहा সাধাवণ बननম। अभমব कবিসকलব



















 অ'y!











## আধুনিক অসমীয়। কবিতা : পাশ্চাত্য প্রভার





 निड্ভশীগ। नতুন কবিতাব প্রতীকব बर्थব





 ( 'Death by water'; Waste Land) I
















 ‘‘্জানমানিনী’ব দてে এই কন্নচিত্রসমূহ বর্ণনামূলক নছয় । নব বক্বাব ‘আçলিব অালিবাটব গানন’
 आँ|किएে।
 （সইবাবেই এলিয়ট गছয়，ডাব্লু，বি，ইয়েট，ছ，ব কবিজাたনা এনनকি রার্ডচ্রার্থব কবিতাটটা











































 नाই এfি刀口｜


















 गাছিত্য বচনাত এই কথা সনত बথ্রটটারেই সুবুক্ধিব







## एना

## 


亠ম বাयিক কলা
"Camerado this is no book,
Who touches this tono hes a man...."












 जीवन বिबाङ্যাन ।














 সেই সকলোবোবてক 6েন পেলাইছিন্ন সাঝাবণ



















 Liacs Last On＇The Dooryard Bloomed．＇







 बたছ প্রভার বিশ্তের ক্বিছিন
































 सगतन निखा बातन'हनो ※निताई ; जरनकि































































 —二小5




 इইくतেす।
 ब्ब
























 প্রक巾



 beginaing of a preat cateer．＂











'Of Life immense in passion, pulse, and power Cheerful, for freest action formed divine under the lars The Modern Man I sing.'











'The Eiternal 「'rogress, the Kosmas, the modern
reports.
This then is life,'


















'The smallest sprout shows there is really no death,
And if ever there was it led forward life and does not wait
at the end to arrest it
and ceased the moment
life appeared....'




























＇A breed of full－sizel men
－$\cdots$ unconquerable and
sinuple．．．＇


















＂I announce nat．aral persons
to arise
I announce justise trimmphant I announce the uncompromi－ sing liberty and equality ．．＂














＇I advance from the peop＇e in their own spirit．．．＂
ज！で —
＂Walt whiteman，a Kosmos
Of Manhattan the son，
Turbulent，fleshy，sensual eating，
drinking atid breediug， No sentimentalist，no stander
above men or women or apart from them No more modest thau immodest＂
位抲




＂I speak the passward primeval， I give the sign of
democracy
By G）d！I will accept notling which all cannot have their counterpart of..$"$





".. I am the poet of the women
the same as the man And I say it is great to be a women
as to be a man1..."



 (Nature's procreant urge) गोरूश



























万ु




 প্রুচাব করিতছ ।














 2'ल:
'Arm'd yar - year of struggle No dannty rhymes or sentimental

verses for you terrible year

I repeat you, hurrying, crushing,
sad, distracted year.. '

 শ|f可क यूध











 C.
"Lork down fair moon and bathe this scene Pour softly down uights nimbus flocds On faces ghastly, swollen, purple, On the dead on their backs with arms toss'd wide, Pour down your unstinted nimbus sacred moon."







 जाए巨 ।

 कनिक्नि ! "Come up from the fields








 गাবनী


















 लाগिব।







 পাてす ।









 র্बাচত হহছিল ।







are never fixed and finished but are always suggesting something



 সাनाব9 কনি
＂I Saw in Louisiana a live－oak growing，
．．．．．．Without any companion it grew there uttering joyous leaves of dark green



 Sparkles from a wheel आय3 Now the Great Organ Sounds नाघন कবিত







不隹








## 


'Last of ebb, and daylight waning, न ন শাক जাবিকাব কধিছিন, বিপেশী জাষাব
 smells of sedges and salt

With many a half-caught voice sent up from the eddies...'


#  

## —নলিনौ কুমাব শর্ম্ম|

গয় বাষিষক বিজ্ঞ্ঞন

 पॉादए
 কার্যাআইলী আদিব fিষয়ে \হ যোরা অালোচন সমূহ্ जালম টৈढয়ই आমাবে এই অানোচনা

 य্যক্ত কfব জন-সনাজ্র মাজ্ত তাক সমুজ্জন





 ভাওना কবে বুলি জना याध । গাखকে, प্অসমীয়া নাটব ब্রন্ম পঞ্ছদশ শতিকাব শেষ

 নাটী সংস্কৃতব এক অঙ্কব নটটিব নগত কিব1 সম্বন্ধ থাকিব পাবে । সংস্কুতব ঐতিহ্ পকা


 এক 凹ঙ্ক থকা ভাণব লগত শ্রামাব অঙ্কীয়া ভাওনাব কিনা স্বন্বন প্বাকিব পাtব।'












অक्षীয়｜নাট जাব স্রূধ্ধাব






 তিनि শ্রেণীত বি巴ক্ত ।












 ब्रथォतত थका－



‘सू




कबा そそしら－

> ‘্রিরানরায়া ভকতি সুজ্রান ।
> কবারত 夾ষ্ণ নাট निবমাণ॥




































 সামীজিক রनाক＇বুলি অাবষ্জ ক氏ি，গীত－বচন
 পবল্পবা অাব তাব সম্ত্রারিত তাৎপর্য্য বুজ｜ই所水
＇স্রূত্রাবী ছ’ল خनর্বगক্তিক নাটিকত নাটাকাব জबব প্রতিনি氏ি＇। স্রূত্রাব্ প্রযোজনাব কণা



 কবি স্র্রধাবে হবিভকত্বিব মাছমাব কटিয়া পা九ে 1 গায়ন－ব！য়নব তাटল ऊাरল গীত－বাদ্যব মাঢজ্রে斤 ‘সামাজ্রিক লোক’ সকনব অন্তবব নিক্দ



 স্ন্রধাবব যোগেগিয়েই নািাকাবে fিদ্ধি কবে





仰水 1














 মহিম কি কহব’—স্রূর্রধাరব বুজাই निएছ। লগে লগে এই মগিমাব অধীশীবক লাভও উপায়ে：
 （বাল＇।





功招可 এখনত जাঙ লি বুनाই বুজাই मिয়াব


 চকু ডাঙি ধরব।



 बनाভउ जোপীব মাজ্গ丁 গোমাই＇नानाবিধ

 ছয়া যমুনাক তীবে তীবে চায়া ক্বষ্ণক বিচাবি হাবাথু বি খাই









# অशুঅাদত অসষ্ঠয়া সাহিত্য 

## -শ্ঠামভর্র ब্মধ

২য় বাষিক বিজ্তান


 সাছ্তি্য जাক जামাব অসনীয়া সাছিত্যব বর্ত্তমান




 অগগ寸 পবাই অఖ্যাদত অসনীয়া সাহিত্যক চছকা





প্রাক্টিঞ্ণর যুগ বা আাদি যুগ, そৈষ্ণব যুগ ব।
























 ভাষান প্রথম ছপা পুখি।

 जिখक जাব ব্যক্তিগত প্রবन্ (literary



















 অभ্ৰানত অনি পান কি? পাম, fिদেশা









 जোরারে।

ক্রানো কোননারে ক'ব পাবে বে মীীলিকতা-






অনুবাদত অসমীয়া সাহিত্য
 जসনীয়াব निিিনা ভাষা এ্টাত অহুবাদ সাছিত্যব আরশ্যক্রাব বিসয়্যে বহলাই লিষাব সকান নাই । जজি जকল जসমীয়া সাছিত্যঁত নহয় জগতব
 বিষて়ু টপলক্কি করে। সকরলে জাতিয়েই বিদেশী

 ককানো জাতিব সকরো মাহৃহেই পণ্তিত নহয়
 বান সম্পদ যি সাছিত্যতত ননথাকক তাてকে নিজব
 そन অগগঢ়াই স্রুবিবেচক সাছিত্যিক সক্লব কাম হ’ব।

এই প্রमঙ্গてত অাক এটি কথা মন কবিব নগীয়া＜ে কল্পনাশক্তি অাক প্রকাশ ভঞ্গী সকরলা৫ব
 তাব কাবণ বাজ্রননতিক，অর্থটৈতিক আপি ছ’্ব পাৰে । সি যি নइওক，বহুত লেখকব বা লেখক ছ＇বটল ইচ্ছ। থকা ব্যক্তিব বিফলতাব ইয়ো এটা কাবণ। গাছিত্যিকব সহজ্জাত শক্তি


 কथ্ जনখtটট । কিন্তু অন্য ভাষাব পবা অহ্যুবাদ
 ককিব言 निজব কল্পনা শক্তিব আর্র্ডক নছয় ।

 বাদত পািশ্রম সিগান নছয় অাক সময়ো সিমান नেলাতগ；অথচ निজ সাছিত্যও ইয়াব গ্বাবা ষनौ इয় 1 बইদてেই বিশ্ব সাছিত্যব তোবাদ সকৃলোরে উপভভাগ কfি সনব প্রসাবত বঢ়াব


জুক্না（ছারা দেশ এখてে মून बচনাব লঢে
 ক্ষতি（হারাব সশ্তার্রা খুব কন প্রথমে কিতাপ লিশি উলিয়ানেই（ে পেই
小াই। জর্ণপ্র্রয় নহরে কিতাপব বিক্রিও কম

 নগীয়া इয় আাত এনেবোব কlবণীত লেখক বা প্রক｜শকবে। উৎসাছ কমি অ！ছিবটিন ধবে！ কिক্ত্র দেশ বিদেশব ভাল ভাল পুণি অ斤িি
 সেইবিলাক বচনাই জনধ্রিয় বুলি আযগেয়েই খাঁি লাভ কবিতছ，বিশ্ব সাদিত্যত সেইবিলাকব
 বিলাকব অহুবাদ बनপ্রিয়（ছারারতা স্বাজারিক।
 ＇Translation should be accurate and convey the spirit of the origin，＇


 で উ উठ ।
 পালি ইত্যাদি fিছুনান ভাষাব কিছুমান কিতাপ

 बেছি ভাগেই গ四，উপন্যান নাইবা बীবনौ। ইতিছাস，ডূগোল বা fিজ্ঞানব কিতাপববাবব पूই
 रোবা नाई।
 खाমি आমাব काषা आक সাছিত্যত বর্ত্তুমান বিশ্ব－সাছিত্যতত ঠ্ঠাই পোরা পৃথিষীব জ্ঞানীযলাক






 फबাব বাট মুকল⿵ কíব Fिएছ। … মানব-























 बান্ত্জ্গাতিক ভাষা বুলিয়েই ইংহাজ্জীढ জগত্য







 শািি সাছিত্যে পदা বি পবিমাঢে জানিন পাবেঁ।


 जরস্থ, সুঈ, ছঈ্খ অহুভূতি ইত্যা|িব ছবি आমাব












 ब'निय fिनिময় घটায়। बनেটेक शৃणिধীব

 শানী निधকব অ






बगनীয়া बनসাধাবণণ न’ব পাবিব লাগিছিল।















 बামাব অगব બাব বুছাবব কাবণে ，बসনীয়া ভামাত













 ন্চোই নাক，বান जা斤ি সকরো ঠtইত 巛াঁfি


 भूनीয়া কथा এहा そَ下िन，＇It is fun to play with words but not at the cost of clear communication．

नढून শम आइयवंक जारु बति गन





 ज্বা অান্তজ্জাতিক ভাব fिनिসয়ভ ভাষা শক্তিশালী






 यমাব ভাষাত নাই বা থকাटবা cকাৰনা সম্তা－
















 কমশিক্ষিত জনসাধাবণব মাজত প্রচাব কবি बাকর্ষף কবে چাকু তাব দ্বাবাই উচ্চ সাছিত্যে



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অষ্যাপক (মমনাদ্দ গাহাब (েঁঁホबণত;
                    জন্ম, জুলাই ১৯০৭; মৃত্যু, ১৬ ফেব্রুরাধী, ১৯৫৬ ।
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## কট্টনয়ান


'মবা চহবব ভগা বন্দব
প্রানiগঙ্গাব জ্রোরাঝে এদ্দিন উ゙টুরাই ‘লে যক— এই অভিশাপ কিয় निছা, ভগ্,বথ!'
fिল্পী: 化, ङढ ৪র্ধ বাfিক fিজ্ঞান
















 টিলিগাম পাইで। । ．．．．．．

বাইজ সকন，उनমুব নকবিব। মোব চক্রুলৈ চাધ̈क । মই आাপোনালোক্ প্পবভ কিবা बडियোগ তুল্লিব বোজা নাই । जাপোনান্ৈাকক

 পবিবাবব অত্যুব ছুখ্ত আাপপানাたলাকক অধি

 সকল শাকু ইয়াব বাণিন্দাসকলক এবি 乙থ
 অজি ऊারে ক’ব খুজিছো। অর্থনি প্নুলব
 ক’বব উপায় নাছিন।


ইমান অাক্মিকভারে গুচি যাব ব্বোজা



 जাক নই নগడনই নহয়। बোব পা｜িবাবিক







 सूंजिए।




々゙ आা九পানাঢলাকব অד্ত্ত্ত সোমাব পাবিছিলেঁ।।


 बখन সংসাব পাতিবלন । পেই বাटে মঙ़










 দাম্র্র্ত ৎেউঅাকে মূবব 有ন্তা কমাবব কাবণণই







 মোব শ্｜গত এবাবো বিতৃষ্জ। প্রকাশ কবা



 धरिवन ।





 नোবাবে। মোব স্ত্রীয়ে নোবাবিटन । जाশী－
 পटদ পरদ जार्शन 斤ियटन धबिटन তেखिয়t


 नকও̈ बाগिटन । শাनशী স্ুধিবব উপায় নাই；




 গভিকে নানান নিছা কथা，ধেমেলীয়া কথা








 শাत্ত হন। ©
 भাबিব। ছूঈ্ব পাত্াব মানন গিজক পাছবিব









 মনে মনে ছুটামান প্রাইভেট 尼উ坔ন কবিবてへ





 কাবণে এরকা＜ক পাছবিব নোবাবোঁ। এ斤িন


সেইদিনা লোণকণণ কাবণে c（ঔ゙ এবটন






টेका পீ










 मই বাধে বাત্র পোধা কথাব উত্তব व্যাত্য়






















[^0]




সেই斤斤না প্রথন বাব জীবनそৈ ধिকাব
 প্রতি fিবাগ ওপজিল। ননে মনে থিব কবিলো।














 बविয়া সকてৈা लেষ そु গ’न। নই

©


 बেজ্র Ґ才 ज！


 সক্নন পেচী ভাऊ－মুঠিব দাग। চাকবিব

 কবিনनঁ！









 ．．．পেবাছু户 কাবপাবব জ্রপ…। যুদ্ধব সন্য়




 नাटগে। পাটি－কাণপাবব（জ্রে কটাত जাবান


 কেতিয়াবা fিজব cচাनাব রজ্রপটিকেই কাটি
 ＇ไ才何




污 পরে। ডাববব গতি চাই শভিछ্ঞেলাరক বর্ষাব ইল্পিত fि寸 পবাব দবে কেইটিয়ান ঢজে
 কৈ পেলান পাてে゙।

 মবম 〒বে। ハোব ঘব ए’ত মনত নপবে।











 বাटজেন গিয়েই নোক প্রণতিব नগত চিনাকি







 লগীয়：ত পধিছে। उাইব ত্রুলনাত নই বো后 नोธ；কাবণ，তाই এছनो जबला नाषী आयक মই गবল স্রুস্থ পুকষব। बই কথাষাবকেই



 পবা মই ব㕍অ। তিবোতাব মাছৃমুলভ（স্নুহব




 ন－জীৰनব পাতनি রেলিব广ন নোব প্রাণত 斤斤斤ছন घूतীয়াছাडोव बन！











পারেঁ！ণ





 बजজनौ




 ：ৃলन














 পबा इ＇て．．．．．．．！

 यखिए़া অन्कাবব ঢৌবোব নানি






















 नबविल।
 جাई سाइएছ ．．．।＇
 דয় না九ে । পেই গক্চরোর！বয়প寸 পবাই





 कबि खाटन नि कতजनक পान कनि निया










 00000000000000000000

## বালিচব

— কন্দর্প কুমাব কাকাত 8র্थ বার্xিক বিছ্ঞান





 মনত পরে। ককতি়াবা মু⿰丬 মাত শেষ टহ










 नালাগে ব্বাপাই। এর্যেই জু：বিব। সাত পুক্য寸 所ন গ＇न















 পানী পীবব গাত আক’।＇fि эচষব এজ্গনক
 उाश゙
 বিষट়ে ভাবিবৃন দর্কাব নাই। মণিবানব ওপবত

 नाब゙てઉই।














 স্কুলব পবা পালারা কাবনে ঋুব কোবাতে।
 उाद। उथाजिएচাन काद গब गानाभिज 1

 পাইছিল। বাপেকে ছুঈ কবিছিল বাম্রনবাপুব
 गাবিননা कि इ’ব？বাপেকীয়ে নাজাননঁ।



 यায় পানীব ওপटब斤斤
 মাজভ ハनঢদサা \হ যায়।













 পতাত नামি आাছিন न-জोব্রনব মাদকङ।













 কলিমনব দোকানব বাল্দব মার্কা বিবি ছ্গিননে?







 गণিবামব লগত কাবো ক্থা নাই। কबनগীয়াও










 वোব মণিবাম!বা। মনত পবি যায়, তাছানি भिয়ো কেてেৃক गামषবత বোষা গাईছিন, ড








 जौয়াই थ্থকাব, স:সাবত निজ<ক প্র:उत्रा कবাব



 नाtগী याয়।






 वেজ্রব बবা পানীয়েও একো কবিব নোবাবিৈন ।


 বোপাই，ভোব ঘবখন পাতোঁ পাてビা কてো－





 あ ঢাব স＜পানবোব গলি গাি পধি নগ’ল তাক
 পिচलि পবিল। सণিবামব মূবভ সংসাব পধিল।
 अन（

 こन（কানো মাधगীয়া fিয়্রি fি उমালক









 घनाषिन जानम्万। पृপ্তে निশ্ব｜সত जो木न जाष्याग ।















 চ＇न यা寸－।＇

 भ゚ বश্ঘবা 匹fি পढে।













 গোপান্ মूर্তিও サাপনা কবিবে ；एবুবীয়া দছ





 नावि পโिल …।















 কাशাनिও—।









— जिनाब পবা সাহাय্য আছিन, मबব बाছিन, आ|斤্য जाছিन, বেমবো जাছিন।










 মবম নকবে, ভক্তি নকণেে, নকবিবও। গুবি-


 इঠাত্। बীউaাતৈ किবিলি পাবি উटে।
















 অকন নহয় সকরলাববই ...।'
 পাওङ जাকৌ কাহান্ পেউজীয়া বোল

नालाগগ寸－！




 অশ্শুক্রন । নিবাট শুণাতাই বেন ককটপিনন হাহ！কাব কবি উঠিছে।

‘क＇পপळाই’，उাব কুসनीয়া गাতটটাব মাজ্ত गণিবামে বছু বিচাবি পায় । সাইলাী








 পাব こइ গ＇न बই নদীব পাবভ। কিত্তু জীউ－




 \্দনন্যব কথা পাহবি পেলাঙকー।



 শাবতবীয়া লেষ। জ্রোনাকব পোছব x্পীযব























 गजिल।































 fिनिएा च5व！
 ＜্যারা প্রबান্তই ঢাকাব চবকাবী इাইস্কুলত



 পবিল। সানান্য চেনু ঐৈ পাকিস্থান চবকাবে
 ছ゙ाश ছ゙






## 

—ক্নকসেন ডেক｜
－
नয় 1 चाधिय 习习习习 বाशिवে जान शुखिौन








 ब बए ।




 द7
















据才








方序事，















 आশাত ল্যীবিলে ।










 তাব বাহত পবিল।



















































 ब্রথম বাব্ব কাবণণ গোতোনা গেটিটটাণে বাছিব















 পব1 নাছিল । প্রশান্তই निছব গtঁরটৈ ל大




কলিক্তা । ইয়াত তাব অনেক বন্ধू বাক্ধব


 ए下জ্রাব ছেজাব নাबীব মুখてবাব তাব एকুব

 बশান্তই ত্যাপিও दৈर्या ছেকরা नাই। नि
 বিচা氏ি दটাব অাব； लগ পাたল゙ সি অ্অছণ কবিবই । প্রশ＇ন্তই দেছব













 কটাঢল；কিক্তু কোন্া ফালব পবাই কোনো




 ওপবত foঠি এ্রন পবি অাজ্－ーবাধহয় পিয়ন－


 পঢ়িবそৈ नाগि গ小 ।

> 冋ি弓 दছাটটヲ

পুনব স্বানী বুলি সरম্বাধন কবিধখলৈ ভ্য
 সম্বন্ধীয় নমামাইব ঘবত পা゙5 মাহব ধাবণে
 থাকিন नि戶িয়া হ＇ল। চকুटल। לুিি দুকি








 চোতা পাপ। ইতি－
— সौनाক্ষী।



 চেষ্ট কবিলে।





 ডাব ছБকুভ ভাঁFি উঠা পে｜इববোব যেন


## পুষ্কণণ｜｜বহস্য｜｜



চিয়াব गীমান্ত প্রদেশ 1 उ！てত
 জনিদাबী। ডডো चয়সত てৈてে5－ টাভ לৈৈनিক জীবন যাপন কবে।

 निজা জনিদাবী চলাनटৈ नয় । किन्তु






















 সমালৈাচনা কবিছিন । এই সমাত্নেচকব 氏িত্ত
 দাবী কাববাক দেখুবার্গ গ্রিগিিষ কথা ক’বই； —মই গ্রিগবিব দরে 5মিদাবী পঅ নাই । ইংবাজী পদ্ধতি প্রুনন কনি মই ধ্বংস ছ＇বでল
 লগাই জীয়াই जাだ゙।

ছই巨ন প্রতিভাশালৗ মালিকব মাজত প্রতি－


 বাপপকব ইচ্ছা নাই। এলেস্কি সঁচাই ধুনীয়া।


 ＜কানোব｜প্রেয়সীব পাশত অবদ্ধ। उथाপिও ধুনীয়া এলেস্কি গাডর্বব কল্পনাব ধন ।
 স্কিব কথা খুব চিন্তা কতে 1 आन ছোবালীয়ে


 মা冋िनা，সেই কাবণে निচাই এলৈস্কিক পো৷ স্যুযোগ পোব！নাছিন । निচাই नগবীয়া বक्रू－

## डाङनि：

## ভুবন বক্র্গ

## 

७২শ স：थ্যা，১৮१৮ 凶な



本化 ক氏ে।



 यোরাব कथ！সুধিटन ।

小োক ক’বাগি
 す’न













 बाईিছিন।
 क＇．．．













 タাtক নেকি？






 आমাব লগত্ অাছিন।
 কাবোবাব প্রেশত পধিছছ ハেই কাবাে






 চাব寸 কাবণে cনাব গে゙পাহ そৈছে।




 निस जाक दूलिनलेल यांना।
 क्या


 बान मतु विकि ज＇तन ।


 কiবণে বাট চাই थাকিন্গ। निচাব মন উগুল शুগुল। दिज্ প্রেনব ওচনত সকโোतে शান






— ভয় নকবিব।। fি নেকামোবে।


－य斤斤 ভয় লাटগt，মই লগ্গ মাব পাবেঁ।। याग जातना ？
 गকгনাtব সমান অ氏িকাব।

 তুগিব্যেই ডেকা বেবে৮টভ，বোক ঢুমি ক্কা｜ি何吉।







 विखाधन


 কা力 ফूज़ा গোtট！


 © $ে$ ামাব नाন कि？
 এবাই यাবब কারণে চেনী কবিবল।
－নাক একুলিনা，নই cতাযাব দেউতাবাব ఆठबटेन याश！



－মই 《ে 心োমাক जাকৌ नগ পাবব কাবণে そচ্চ। कで゙।

ছয়ো হফারল গ’ল। লिচাই आ⿰亻 দूবउ
 कानि गलाई नास्रिक गকरज़ कथा क’तन ।







 ধ氏িনে।




 लिচাব बবड जগ পাবব কাবণে ইচ্ছা কしে।





 শপত ঈলে।
 রনাব কাবণে য়েষ্ট ।







 গ’न। बनヲ 「ू


















 न＇जन

त्रिগধি घব লোনান । निচो অাচবিত।
 कि ছ＇ल। बোবাইছ किয় ？बোবাজনী fo इ＇न ？এই壮 কাব গাড়ী？



 निसम्रণ কবিছা ？


 कि 9 তু






 हििज सूलिय।



 বাপেকে এক্কা শাপ্ত্ত কবিব নোবাবিব।


 ब＇न





 निজে くে＊্য নাই।

















 मৃだ


 ज্নে কবাব কাবণ সুধিলে। লিচাই কিক্তু
 （জেকচटন ক＇గল 《ে ক＇ল！ছাबধन आटनস্কিয়ে पেてে বুলি जिচাই পাউঈiব গানিছিন।








 हिঠिব जाদাन প্রদাन চनिल। এजজাশা গছব

















 ₹’ব नाগিব।












 कवि ज४न fिति निचिटन।


 মব পাই অরলৈস্কিয়ে ঘোবাব পবা নাঘিল।



 शঅতচ ঢूलि न’ल। । ... ... ...


## স্থाทゅম এकाषाब

## खদাত্পলি：

জি，ভি，মারলক্কাব ：
গঢেশ বাস্ম！দ্র সাব্রনঙ্কাব বোলে গানীব বাবে শিশ্শ，গুজ্রবাটিব সছকর্ম্মীব মাজ্জত দাদ্｜ চাছেব পাক সমগ্র দেশবে जোক সভাব প্রথম
 গঢ় ডোলা丁 মারলঙ্কাবব দান অগীম । लোক


 চনব পাবা ব｜জटৈनতিক জौবন जাবষ্জ কঝে।






 －नाइて，
जাচার্য নবেন্দ Gেה：


 ললাকসকন্ন ব্রিয়মান ౌছ পबিたছ । ভাবতব निচিনা


 こই থাকি ¢েশব সমস্য সমাধানব কাবণে বাজ্র－





 काমना।

## 


 ভাঙ্বীয়াব মৃতুাত जসমে এজন মহান দেশণেবক


 এনন এजন ব্যক্তিব टলাকাস্ত্ব घটাত बামি




## উমাকান্ত প্গেস্বামী：








 ज


## অভার অভিবৈাগ ：

 শিক্ষক ছাত্র উভగ্রেই বঘূてে অভার্ অজিযোগব

 （ছেক্রেটবীব বঢছてঝকীয়া প্রাতববেদনভ এই অভাব－ অভিটোগবৈাব পুবণী কাবণে কন্তৃ পক্ষক সদায়
 बই অডাব অভিযোগtবাব পূবণ কবি：লও





 ছাত্রব দবে শিক্ষ সক্লেও সদায় fকছুমান অস্মুধিষা（ভাগ ক氏িব লগা হয়। बবশেষভ बই অ心ার प্রভভयাগ ब্যাবেই ছাত্র जাবস


 जাব ছাত্র শিক্ষকব মাজ্রত মধুব সম্ম্রী｜fি গাঢ়
 সুফন ！পার্রাব প্রহুব সজ্জাবনা जাঢছ।


 ক্তষষ পাতি যোগান ধবা，কহীবfচয়েল জ্রিঅ’ ब्वाফिব বिভাগ ज্नা，শিক্ষা বিভাগ ধোলা，

 ধূলাব উন্নত্রি কাবণে সাজ－স\＆ঞ্জান মোগান ধবা



 স্সুগম ছ’ব বুनি আমাব বিশ্বাল।

ইয়াব উপণ্বিও fিক্ষকব অভাব্র निি্দিষ্ট

 কবা বিশশষ দর্কাব। आমি কর্ত্রৃপকক অন্ম বোধ
 তাল খ্নब অর্স্থাব উন্নি কবে। এই সমসা－
 কनৈজड পবিণত কবিব বুनि आवा কबিলোঁ।

## কলেজব সং স্ক্রিতক চबা ：

কहたিয়ানব গাজভ স： প্রতি fবশেষ অন্হবাগ পাবলকিত রহান্রাটো


 আ



 निপুণত ফুটাই ঢুন্নিব পালিছিন। এই নবীন









 অহুষ্ঠানব বাকী সকরনা ভারেই ไৈছিন। সম্পা－
 «ঢ়ারারাব সুযোগ কিছুমান বৈ গ’ল；fিてনমাত









 힝নত ঠাই পায়। জ্ঞান পিপাস্র ছাত্রব কাবণে





 বিময়ব ওপবভ এ＜কাটি সাবগর্ভ বক্তৃত্ড fি








 অর্জ্জন কবিব পবা নiই। প্রণিযোগিসকল এই




 সকन সেই ব！ণে ধন্যবা斤ব পাত্র। কলা－প্রদর্শ－
 ছাত্রক উৎৎাহিত কবাব বাてে অধ্যক্ক উেপেন দ্ত্ত ज！ক বিত্ঞানব অধ্যাপক সকলব उচৃক অ伊 ক্ততজ্ঞ।

 উর্দ্যীগত এই ধবণব fিচর্কই প্রথমবাবব কাবণে
 বিতর্কব কলা কৌশল শিকাত বিশেষ ভুৎপ্ত্ত্ত

 সক্নक উৎসাছিত্ত কনিঢছ，ঢেন্বেতব সছায়ব বাবে जামি ब্বত্্ত ।

 ৫োলাই অামাব উদ্দেশ্য। ইতিমধ্যেই ছাত্রসকরল
 निর্স্রাণ কবিたছ—ই গ্গীৗবব কথাই। সমাজত
 বিবর্ত্তনে। শাছিছে। নতুন চিণ্তাই মানর মন

 বচনা কবিたছ，সেই মাুহ সাধাবণ নহয়। নর

 ＇Inspite of everything life is growing broader and deeper，albeit this growth is a slow one because you have nither the strength nor the knowledge to accelerate it．

Life is growing and day by day people are becoming more enquiring．＇মাহুহ দেবতা


 কলা ए্থি্টিব নতুন পথ নতুন কলা cৌশশনব সন্ধান 斤িছে। শিত্ত্যীসফजে নতুন পথ，নতুন
 কটনিয়ান ：


 কিছু পলম ছ＇न। ছাত্রবন্ধুসকনব পই। आfি

यথেঠ পবিমানে প্রবন্ধ পাতি যোগান নেপাঢনা। ＇কট匕নিয়ান’ब কাবণণ ছাত্রব ফালব পবা উপযুক্ত পবিমানে ববঙনি ন্নাপোরাটো বব পবিखাপক

 ब्रবন্ধ পাতি চাই fिছা পবামর্শ fি সহাম


 জনাইてছছ゙।

কেচাহাতব বুল্লনি ক কটনিয়ানব সম্পাদনাত ছুই এiট ভুज ไৈ গ’न। তাব বাবে সহৃদ্য পাঠিক পাঠিকাব ওচবভ মার্জ্রনা বিচান্তিছে।
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Sitting • (. to R.) Profs. D. Mahanta. K. Chetia, A. Dutta, R. Shah (Vice.President ). Principal U. K. Datta (President ), H. C. 'oswami (Vice-President), A. Jalil (Treasurer ), R. Sarma, A. Rahman, Miss. Rokimi (Sery.. Girls' Common Room).
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 . Basumatary (Asstt. General Secy. ), S. Nath (Social Service), M. A. Motin (Minor Games ), S. D. Laskar (Football). : (2nd row L. to R.) Messrs. N. Ahmed (Hockey), S. Dev (Cricket), D. Barua (Tennis), H. Patwari (Boys' Common Room ), S. Medhi (Debating \& Symposium ).
Session 1955-56

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# THE COTHONLAN 

Editor:
Cajen Hazarika

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## Economics

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Prof. S. SARANGAPANI, Department of Economics, Gauhati University.



E ARE ALL SOCIALISTS NOW!' said Gir Harcourt Butler. He couhl have, wilh more appropriatoness, said "we are all faddists now" Slogans, especially the socialist ones, are the lanst fals. Speaking of our own country, we have to admit with a blush that the sermatist stibhoieth holds us, like the Amient Marioer, in its sprll. From Ahimsa is Avadi it was an exhilarating flight of imazation. And from Avadi to Ahmedabal it has been a dizzy gyration. Not content with "The socia listic pattern of socicty" we have chosen the new guiding star of "Socialist structure" Guod aims, these. But the question is how do we set about them. For the first few years we were thinking in terms of mixed economy, with a large private sector and a developing public sector,
working as a sort of coonomic PanchShila. The pablic seetor was anxious not to tread upon the terrain of the private sector, Nationalization was kept in the hackground. Governmental economic activity was mostly confined to supplementary coveraye and rarely was the device of taking crer existing private concerns adopted. In explanation of this atritude it was said that the Government had neither the fumds nor the persomel recquired for any largescaie mationalization. But the real reasun was the evident concern for preserving the major institutions of a system of production and exchange that had been in existence over long years. In short it was a timidity induced by the ficar that if the existing, capitalistic structure and apparatus was interfered with the entire mechanism of
production would break down. There was at the same time the desire to go sucialist. A compromise was struck while the institution of frivate property wiuld continue to be respected the particular forms and uses of private property could, in the interest of public parposc, be legislated away aftor payment of due compensation ; while private enterprise would be allomed its wouted folds, though under some sort of surveillance, the public sector would gradually expund in the non-competitive fields, thus informing the general economic atmosphere with a salutary tinge of socialism. It was a sort of lanhing strategy-the private sector would sooner or later be metamorphosed by the benign influence of the proumbra of sociali-t purpose created by the flanking pabhe sector. The gradual expunsion of the public sector in fields not currently occupied by the private sector was, thereform, the hey for the unfulding of the surtalistic pattern of society. A positiso socialism, some would ball it. But it should be obvious that this type of socialism is at its worst timidity and at it; best poor manoeuver. To try to turn a vast forre of profit greedy private indus. trialists into "good boys" by lobby sermons is to be as foolish as to try to turu the donkey into a musician.

Subsequent to the passing of the socialistic pattern resolution at Avadi, there has, however, been a change which climaxed in the new resolution of "Socialist structure" at Shaheednagar. The content of socialism is now sought
to be increased. Nationalization is increasignly coming to the fore. The nationalizution of the Imperial Bank and the nationalization of the life insurance bosiness as also the proposals to nationalize all basic aud hey industrieb, including mining industry, are the new and bolder steps toward; the milicu which we have visualized. At one slage our Prione Minister thought alond in terms of nationalization of all large-scale indu:tries. This boldness makes refreshing contrast to the earlier timidity.

But unfortunately the drift towards nationalization is not all as it should be. The purpose of nationalization dors mot serm to be service so much as the desperdte resort for securing funds to finance an over-ambitious plan so ill-budgeted. The Enion Finance Minister made no secret of this narrou purpone when he defended the insurane natomalization on the floor of the Lok Sabba, It might be argued that the plan itself is meant to be of great service to the community and that therefore any means of financing it, suche as nationalization, would be justified. But it , hould not he overlooked that nationalization which might ease the difficulties of financing the public sector part of the plan would itself accentuate the difficulties of financing the private sector part of the plan. Thus the insurance nationalizatson which is expected to yield financial surplus to the public sector will seriously jeopardise the already precarious financial resources availability for the private sector. Moreover, there
seems to be a pathetic faith in our country in nationalization. Socialism and nationalization are not co-extensive terms. There can be a large measure of nationalization even under capitalism-that would be State Capitalisin. A true - Socialist structure" of suciety cannot be buitit by mere nationalization of industries. Until the very system of production and exchange is transformed wi do not move from one economic system to another. So long as production is carried on for profit and not for arrvice so long the stracture of capitation arvises. So long as the present chass-rtiationo, as for instance the capitalist worlar nexun, continue it makes Ittle deflerense whether the private authority is the capitalite or the Government is the capitalist. And io an under developed country like ours where a sharp inequality of income and property distribution is an outstanding feature nationalization has litule meaning since the money-bags will pull the political strings and the Governent can hardly be anything
other than a reflex of this pressure. So Iong as the institution of private property is allowed to continue solong there can only be lip homage to socialism. In some quarters the hope is being ontertained that a decentralised co-operative based type of socialisu wonld best suit the pecultar needs and genius of our country. But this sort of associative sucialism has not been nutuch of a success elsewhere and our own experience of over 50 years of co-operation does not fill us with any hope in this direction. The recent effort of the Government to revitalize coperauon through state-integrated banking is very like administering Oxygen-g.ss to a dying person. The ned of the hour is to clearly know our own minds, If it is socidism that we want let us be really earnest abont it. If it is capitalism that we cherish let us uot dilly-dally with eocialist experiments to the alarm of private entcrprise, the vexation of the commonfolk and the impatiene of the extremists.

## 9Dolitics

# Gandhian Ideology <br> Impact on National \& International Affairs 

Prof. RAVKUMAR DAS

BEFORE discussing the impact if Gandhian ideology on natomal and international affars, we chould be closely familar with the idcology useli. What is Gandhan ideology? This questio 1 is to be answered first

Gdindian ideology is a doctrme of phile sophe al anachesm, The doctrme of nonviolence and lowe constitutes the basis of Gandhan anarchism. "Phe state repreaents volence in a concentrated and ageratated form", dechared Gandhij1 "T he indindual has a soul but ds the state is a sontles, machne it fatl never be neaned trom violance to which it owes its veive xistence. Violence of the statc breed, violence of the individual and the litte. sinhs lower in the side of mothts Henere the state is an exil'. Thus the Gandhan rdeal is a stateless society ol non-valent and equal mondiduals "Every body in a law unto humstif and all express thoough their actuon what $1-$ demanded by common good hulh a society alone is consistent with the law of love".

The conomic counterpart of the Gandbidn doctrine is the concept of trustership of property. Gandhi man tained that purate property was always
limited by the recognition of a responsubility to use all goods for the common benefit. He would advier us to confine farselves to our immedine and mollopensable needs, and to a mummum on ount of possession essentad to moral and spritual growth Accordug to ham, privatt property beyond the fimit amounts to theft if it would be possible by nonvoleat means, Gandh would dicposses people of all properties not iecded for the fulfilment of modspen-mble netda. But human nature beng whit it is the re is hitile or no chane of thas aleal being realized thr ugh coustnt. Gatdhe would not rely on furce. Hence hr falls back on the theory of trustechap wipuperty. "Let cserpone regard limerlf an the fathee of the properts he poserges dat let wergbolv employ curle property for the promotwi of common whatc Gandhi dreatis, of a pyehological metamorphosis of the propertud classes. a change of heart and a revolution throurh consent.

Au andyas of tha phalosophy would brang out some alient fratures. To begin with, we may dok--what was the end or the ultumate goal advocated by (abdluji. The concept of Ram Raja becomes relevant in this connertion. A variety of
interpretations is there on this concept. All are not reliable. Some are reliable, but too comprehensive to bury the essence almost completely. Of course, it is not difficult to point out some of the characteristics of Ram Rajya. Economically speaking, Ram Rajya means a world of plentya world which is free from the motive of exploitation. Politically speaking, it is a stateless society, composed of decentralised village Rajes and free from the fear or the possibility of domination of one by the other. From a social standpoint, Ram Rajya will not consiot of antagonistic classes and diversified castes. Speaking from a moral standpoint, it may be said that such a society will be inhabited only by the virtuous citizens -virtuous in the true sense of the term.

This is the sum and substance of Gandhism. We may now discuss its impact on national and international affairs. For a clearcut understanding, we may ask a few questions and attempt. answers to them. The first question is: Has Gandhian ideology become a potent force ? If so, how much has it affected the world in general and India in particular? If not what is the potent force now? Does Gandian ideology help or hinder that force?

These questions may be discussed one after another. The first question is whether Gandhian ideology has become a potent force or not. The answer is negative. Neither the end i. e. Ram Rajya nor the means i. e. non-violence is the talk of the day. Nor the world is divided into two sharp blocks on the issue of Ram

Rajya or non-violence. Gandhism thus is not yet a force. Its impact is not yet sufficiently realized on many parts of the globe.

So, we come to the next question. What is the potent force now ? And, whether Gandism effectively helps or hinders that force. The answer takes us into a discussion of Marxism. Marxism is undoubtedly the potent force today. The world is divided into two camps on the basis of Marxism. Almost all the countries are included either in the Marxian block or in the other-the capitalist one. But what is Marxism? This question is also to be answered. The doctrine of Marxism is a complex one, of which explanatory literaters are not wanting. Misunderstood criticizms are also plenty. Systematic distortion of the doctrine is also not unknown. Yet Marxism can be explained in a comparatively simple and precise manner.

From a study of history Marx concluded that capitalism will collapse because of certain iwherent contradictions. He favoured the establishment of a decentralised Communist Society-a society composed of force and equal men and women living in perfect peace and har-mony-a stage when each will work according to capacity and get according to needs. Apart from this ultimate objective i. c. the establishment of a decentralised communist order, Marx also recommended certain intermediate steps. The overthrow of the Bourgeogie through violent revolution, the liquidation of the classes to bring about a classless society,

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planned production in the interest of the masses and the dictatorship of the prole. tariat are some of these objectives. Faith in planning and dictatorship of the proletariat leads him to recommend centralisation during transition.

Now from a comparative study it appears that Gandhian and Marxian ideologies are similar with regard to the ultinate objectives. The concept of Ram Rajya is not much dissimilar to the cept of decentralised communist order. The two concepts may not be considered as identical twins, they however resemble as belouging to the s.me family.

Put Gandhiji has never recommended contralisation even during the so-called transition. On the other hand, Marx does it. Now it is difficult to understand how Marxian centralised proletariat dictatorship will volantarily liquidate itself in order to give place to a decentralised communist order. This is like arguing that centralisation antomatically leads to decentralisation. Thus Marxian ideology has a logical inconsis. tency while Gandhian ideology is free from it.

Moreover the main difference letween the two idteologies is with regard to the means to be adopted. Marx prescribes violence for the rectification of the capitalist evil. To him end i. e. the ultimate goal is important. Mcans or method of achievement does not matter. According to him, ends justify the means If the end is grod, be will not care whether the means is good or bad. But Gandhian approch is quite different. He
would not recommend immoral means. even for morally desirable ends. Not only ends, but the means also must be pure and justified. So his prescription is different. He recommends non-violence as opposed to violence. Thus Gandhian programme of action is the opposite of the Marxian programme.

Now, a frow words aboul the relative efficacies of the two programmes of action may not be out of place here. In other words, we may consider which one is superior to the other.

It is twic that there are circumstances in which bad means can achieve ends which are on the whole desirable. But it is also true that "effects of the opposite kind occur more frequently"; and the reasons for this may be investigated. Some times "immoral means may he adopted out of the most moral considerations and therc may be a desire to keep the use of such means within the necessary minimum". Bnt if the evil moans is to succerd, then there wouh arise a need for sacrecy; and "once a dark norld of secrecy has been called into existence it generates a corrupting influence of its own. In that undergronnd world people ferr to trust; and fear and suspicion once started rarely kecp themselves within the iniended limits.' Morcover, the character of the means determines the character of the followirs to a great exteme. The means creates it own vebicle and after a priod determines the end towards whub it will led. Thus the "end" reached ma" not bo the and "desired".

The conchasion therefure is that bad
means cannot achieve good ends. Thus the Gandhian ideology proves superior as it argues that both means and ends must be pure and justified. But the theoretical superiority is one thing and the immediate practical success is another.

The above study reveals that $\mathrm{Mr}_{\mathrm{ar}} \mathrm{i}$ em is the prevalent force-a very strong one; while Gandhiom is, a newer force-a purcr one, but which has not yet gathered monentam. Moreover, we have pointed out that the two forces are contradictory. Now fet us consider whether Iudia is on the Gandluan path or on the Marxian way.

The Goverment': economic programme reveala a fath in planing and consequent erntralisation. Euphasis is placed on heasy induntrien and large-seale production. This is a tendency tonards Marxism-and not towotls Gandhism.

Secondly, the Govt. is aboli-ling Zamindaries, impoverishing the rich progressively by means of pogressive taxation, and natomaliaing industric, through legislation. 'Ihs is brause the Govt. cannot hase lath in the "trusteeship of property"--in a psybuplogical metamorphosis and in a change of heart. It may be argued that the Grivt. has discarded violence which is the characteristic method of Marxism. But a true Gandbian will remember Gandhi as ynying, "the state represents violence in a concentrated and aggravateu ${ }^{2}$ form". Folowing Gaodhi we may say thist the legistation by the state means the indication of a potential threat of violence to be ueed against those who may violate the legislation. Thus it
appears that the spirit of non-violence is no longer there.

But this will be to some extent a superficial view. Marxian violence is not violence of the type adopted in India. It is this and something more. It embraces all kinds of violence, crude as well as modified. India has discarded crude violence biat is using only the modified type. Here lics the influence of Gandhiji. Marxian violence unbriddled by Gandhian conscience could have created havoc and disaster thoughont the country. India is saved; and saved so because of the influence of Gandhiji.

In the political firld nothing is yet done to arhieve decentralisation and stateless society. Of course, lip-service to decentralization is not wanting. But ins actual practice centralisation is preferred. The whole administration is a centralised one. Constitution is often amended to increase the power of the state. Large states are preferred instead of small and decentraliaed ores. Thus it seems that the Gandhian idcology is not adhered to. It may be painted out that Indian mity calls for some amonnt of centralisation. But this approwh simply provides an excuse for diregarding the oljective of decentralisation.

In the socirl sphere, Caidhian ideology marks a cursiderable amount of sueves. Co-existence of Hilmrent religions is leing pratised. Hindus and Muslims in India are living happily, and harmoui ously. Religious animusty is rapi lly disappearing. The caste system is also fading
away. The casteless socicty is in the offing.

Gandhian ideology las, however, achieved spectacular success through nonGovt. agencics. The number of self-less workers is increasing. Their quality is improving. Saint like Vinoba Bhave has appeared on the scene. Bhave is a true disciple of Gandhiji and a perfect believer of Gandhian ideulogy. He believe; in Ram hajya, he preaches decentralization and practises now-violence. He also believes in a change of heart and in the trusteeship of property. He is experimenting Gandbian ideology with a deep faith and has acquired a good deal of success.

In the internatioual field, we find that Gandhian ideology has achicved a greater success. Like Buddhism Gandhian ideology is favoured more by the outsiders. In the interuationd economic feld some indirect recoguition has bean given to the idea of "trustecship of property'. Much of it is not very conscions. If the U.S.A. is considered to be the wealthicst of all member nations, then Gandhiji would say that she has a responsibility to use her wealth for the promotion of common welfare of mankind. Yes,--America, not at all conscions, is beharing in a fashion conformiug to the Gandhian idrology. She is offering cco-
nomic aids, development loans, and crisis gifts to the needy nations. Even amongst the moderdeveloped countries, the more developed ones are helping their less fortunate brethren. Of course, much of it is not conscitus. But when actions proceed in the right directions consciousness cannot lag bebind for a long time.

In the international political field, the need fur a world at peace with itself is being gradually recognised. Non violence has become the basis of the foreign policy of many countries, "Five principles" are becoming more and more popular. Of these "five principles" three are corrolaries to the fundamental priseiple of nonviolence. Thus inspite of the dangerous weapons remaining in the armury of the state, there is euough peace as yet.

In the international social field, Gandhian ideology has not achieved anything so far. Colour bar is still there. Hatred against the black is still not climinated. But the intellectuals of alt countries have recognised the necessity of doing away with colour-bar. Under such circumstances it is bound to go.

To sum up the impact of Gandhism is not yet upto our expectation. Marxism is more popular than Gandbism with the very best of ethical fundations.


## India \& World Peace

SHAHABUDDIN AHMED, 3rd Year Arts.



HE term Pcace is so much in currency that, in fart. it bas lost its original significauce. No one understands what it really means. In oblivion has vanished its real import. We hear it mentioned everywhere-in public platform, is university classes, in all forms of political discussions, not to speak of assemblies and parliaments. In these days of democracy and freedom of speech everyone has got the right to give any interpretation to it having, of course, his own ends in view. When Mr. Nehru deliberates on peace he has in his view his Panch-Shila, anticolonialism and antimperidism. When Mr. Dulles talks on peace he keeps in view his NATO and SEATO-check ou communism etc. While Mr. Chou mentions the term in reference to peaceful co-existence which he wants to maintain at all costs except, of course, for the liberation of Taiwan. Mr. Singman Rhec, chiang-Kai-Shek and Diom are the only persons who have banished this term from their vocabulary for ever and never talk of it even by mistake. Thus has been dug the graveyard
of peace, which in ordinary parlance, signifies, nothing but absence of conflicts, and $n$ its place today we have a hyd headed monster which though has reta ed its original name but seeks to mai ain through atombombs, hydrozenbom s and regional pacts. This, indeed, may appear to be too pessimistic a view of I ice in reference to international rela 1 ms.
] this game of power politics in which peac is being sabotaged in the name of peac can't we find out a few nations who heartedly aspiring for peace? Yes, we $n$. Then comes the question as to who position may cone first. Being afra of selfpraising, if we deprive India of 1 d deserving position it would be a grea injustice.
e year 1947 witnessed the birth of Ners ndia, the genuine worshipper of peace, but er birth pangs were so severe that it $t, k$ quite a longtime to get her mov g. The imperialists had made her blee rhite. Even when she put herself on e track, she could not eventually ado ${ }^{-}$herself to the new circumstances.

This gives us the clue to the Vacillating foreign policy of India from the year 1947 to the year 1950. The new India's foreign policy which was wrongly termed as neutralism was also regarded as vacjllating because of the peculiar conditions then dominating the international field. Emerging as a new state, India had to face a world divided into two blocs uuder the hegemony of U.S.A. and U.S.S. R. All the small states; have already joind hands with one or the other. A sort of cold war was going on between them and the relation bet. ween the two was gradually deteriorating, becoming more and more strained. It seemed almost impossible to bridge the gap, between them. Had it been a political marshalling of states the matter would have been easier. Nay, even the economy, culture and ideology-all have been taking two distinct forms on the Jasis of the ideology prevalent in the two blocs. Now what was India to do. She found herself between scylla and charibdis. Although she was formally independent, ber cconomy was fully dependent upon and controlled by the British imperialists. Besides, there were serious internal problems like inllux of refugees, shortage of foodstuffs, unemployment and others. All these together gave her a terrific pull to be inclised to be sided with America at first, but later on she decided to stand alone isolated from all the rest without committing herself to ady bloc. No doubt, the worid was surprised at this attitude of India. This attitude found expression in her foreign
policy and a critical study of her foreign policy would give the actual picture.

Now, coming to the notion about India's foreign policy, in the preliminary stage of her independence, as to neutralism and vacillating, we must say that the author of these wo terms were utterly sophisticated and were lacking even a general knowledge of international dealings. A foreign policy cannot be neutral until there is an gutbreak of war between two powers. India's fureign policy was also not vacillating in character ; it only appeared to be so because the powerblocs themsclves were in a vacillating state. Whatever may be its inherent merits, it must be admitted that India really cut a sorry figure and could do very little in easing the tension of the world. But inspite of these vicissitudes what India had done was more than one could expect from her and her actions went a longway in bridging the gap between the two blocs.

The first notable action in the U.N.O. of India, which drew the attention of the whole world towards lier, was her move to bring on the agenda the policy apparthied of the whols South African Govt. The problem of Indonesia was equally ripe and saturated. The Dutch imperialists after making a lot of lofty promises rounded up all the national haders to stifle the public opinion by extrting must brutal pressures. India not only raised the question before the U.N.O. but imposed severe restrictions upon the flight of Dutch airships over the Indian territory. When Kashmir
problem arosc Indian Govt. brought the matter before U.N.O. and at the same time offered an able resistance until U.N.O. took up the matter and ordered for ceasefire. The Kashmir problem is still pending before UN.O. whirh due to the intngue and conapiracy of the hg powers could rot come 10 any acceptable conclusion. In the Korean field India's role was not less important. A Neutral Nation's Repartriation Commisunon was formed of whech Indat was chairman to restore the pusoners of war to then respective countrien. ligig power intrigues followed, Indsa behame saccessful, but only partially.

After the emergence of China as a powerful grat under the coutrol of the communinls, India found a fathful collaborator by modifying her policy fiom that of passive non-alignment to active policy of peace. The interm changes in the international field proved to be very very conducive factors to the development and succers of India's foretgn policy and she found many big and small states by her side, appteciuting and commending her nuw direction. Thus an undeclared thind wea bas been formed in the game of power poltues in the United Nations. Then comes the histoic Geaeva Conference which was important for more than one reason. It was for the first time that China with more than 600 mulhon souls, the so called "Sleeping Giant" of Asia emerged from the ageold isolation and set foot in an international cougress where ail the big powers were
represented. According to the prowision of the Geneva agreement an international comuission was set up with India as the chairman to supervise the ceasefire and for the first time afior many deades we had a world where there was complete absence of any armed conflict or cival war. But warmongers and jingoish were not at all satisfied at this state of affairs. Thenr earnest hope of a third world war, their much coveted desideratum, has for the time beng, simply faded away much to their disgust.

Reference has already been made that Inda and (hind developed friendly relation. It goes to the credit of lnder's foreign poliey that she could befripod such a powerful neighbour and enlist hee candid suppoil in all her moves to bring about peace which is the adoloyical seality of today. Thur cordial relation is a glaring example of peaceful co-exts-tence-how two mations haviag differunt paraphernalia of soctal, poltical and economic structures and orgamsations can line as most peaceful neighbours and more hand in hand in all matters reldting to international peace. Thear bond of union has been further strangthened by the reciprocal vi-its of the two prome ministers in both the countries. The historic vist of the Chinese prime minster Chou-En-lai on his way back from Generd to India is a landmark in the history of the world as it gave to the world the famots fite principles, embodied in the Nehru-Chou agreement, which have ushered in a new erd in the history
of the international relation. They have been Christened as "Panch-Shila" by the Prime Minister of Indonesia and have become a new basis in the relation between the states. The terms of PanchShila or five principles are: (a) Mutual respect for each other's territorial integrity and sovereignty, (b) Non aggression, (c) Non interference in each other's internal affairs, (d) Equality and mutual benefit, (e) Peaceful ro-existcnce.

It requires sometime to realise the real significance of "Panch-S'aila" because these principles as such do not contain anything wonderful in themselyes; rather many countries previously have entered into such agreements enunciating similar principles but in actual operation they have miscrably failed to abide by, either due to the force of circumstances or due to some fault on their part. The real distinction between these agreements and "MAnch-sfinia', hés in the spirit with which it has been entered in-the conscious realisation of the fact that there is no alternative to co-existence and alio that a victory in the war will mean nothing but a cadmean victory whieh may, if nuclear weapons are apphied mean total extermination, of both the parties. The other feature which underlies "Panch-Shila" is wo less important: it is an antidote and the best counter blast to the capitalist propaganda that it is not feasible to have co-operation amoug communist and non-communist countrics. The capitalist countries especially America have all the time been following the policy of non-co-operation
and seclusion from the comranist countries, alleging that the comm unists want world domination through a archy and subversive activities. "Pancl. Shill' has ldid bare before the whole world that the allegation of the capitalists are not only meretricious but also absurd. It paved the way for a friendly relation among all the countries of the world, no matter on what system her cconomy is based, along what channel her ideology flows.

The doctrine of Panch. Shila soon transcended its local importakee and travelled beyond the boundaries of the two initiating countries. It ras accepted by Soviet Union and the countries of Eastern Democracies. The $N_{\text {ehru-Bulga- }}$ nin Joint Statement issued $i_{n}$ Moscow is a document of immense sighificance-in that it carries forward the doctrine of Panch-Shila or five principle ${ }_{\text {§ }}$ of peace to the status or one or the $\mathrm{d}_{\text {est }}$ "Sfagna Cartas"for the preservation of world peace. It has been proved once again that Panch-Shila are the only Irinciples of universal application, conducive to the developraent of a proper ath ${ }_{\text {nosphere }}$ of peace.

The terror of a devastating Third World war has compelled all the civilised nations of the world to solemnise the Geneva Alom-for-Peace Coufetence. Since the destructive use of atom thas become a sheer non-sense in the pre sent context of the world, the U. N. Gei icral Assembly expressly recognised the urgency of International co-operation in developing the beneficial uses of atomic, energy in
remaving the burden of hunger, poverty, and discase.

India's contribution to the world civilisation consists in her lead or guidence in spiritual matters, which are not dependent in any way upon muadane events. Whether we agree to this point
of view or not, we must concede that India has been taking lead in spiritual matters, in matters of international solidarity and peace. Let the efforts of India eliminate all the turmoils and conflicts from the world.


## We Remember the Death of a Woman:

PROFESSOR Irene Joliot-Curie, Nolel prize winner for chemistry, died on March 17 in Paris, of a sub-acute leukemia (blood disease) following the work on radiations with which she was occupied all her life.

Danghtar of Pierre and Marie Curie, Irene Joliot-Curie, both throagh her own work and that done with her mother and later with her husband, had a foremost place among contemporary scientists. She was born in Paris on September 12, 1897. In 1914, she entered the Science Faculty of Paris Luiversity, but throughout the 1914 -1918 war she worked almost exclusively in the war zone to equip and maintain the X-ray apparatus of Red Cross dressing stations. In 1926 she married Frederick Joliot-Curie, and worked in close collaboration with him. She was especially concerned in work connected with hombarding atomic nuclei which led to the discovery of the nentron and than to proof of the existence of artificially produced radio-activity. In recugnition of this work she and her husband were awarded the Nobel Prize for chemistry in 1935. Chief of rescarch at the Radium Institute in 1932, she was appointed a member of the International Radium Standard Commission in 1934 and the following year took over the post of Rescarch Director at the National Scientific Research Centre. She was a member of the Astrophysies Research Dept., and in 1937 was appointed Reader in the Science Faculty of Paris University and the same year became a Professor. From 1939 onwards she was a member of the Higher Chincil of Scientific Research, and with the foundation of the Atomic Energy Cकmmissariat in 1946, she became Atomic Energy Commissioner and took part in the organisation of its work. In 1947 she succeeded Dohierne as head of the Radium Laboratory and was appointed to a chair at the Sorhonne. From June to September 1936 she was also Uunder-Secy., of State for Scientific Research,
A genuine lover of peace, Liberty and Fraternity, Irene Joliot-Curie was a member of world Council of peace. We deeply mourn her sad demise. May her sonl rest in peace! --EDITOR.

At : Glance :

# C. Day Lewis 

Prof. T. K. BHATTACHARYA<br>Department of English

0F the four chief junior contempvaries of T. S. Eliot who followed him up around the thirties, and who form, as it were, the second round of English poets of the post-war period, C. Day Lewis is a major figure both as an original writer and a critic. Though he lacks the imaginative sentimentality of Spender, or the natural affinity with the new idiom possessed by Auden, or the tangled nature of allusions of Louis Mac-neice-all his compatriots-yet his writinge, both poetry and prose, possess a remarkable clarity of style, excellence of execution and steadiness of experience. His poetry is the least ridden with obscure allusions. Born in 1905, his fir t collection, "the Transitional Poem:" appeared in 1929. This was followed by "A Hope for poetry," 1934, in which with the help of a fascinating prose style and in a very clear manner he stated the case of the new poetry. "A time to Dance" came out in 1935, and in 1958 was published the "Overtures to Death". His other works include the translation
of the "Georgics" of Virgil, the "Poetic Image" (prose), "From Feathers to Iron", the "Magnetic Mountain", the "Navara", and "O Dreams O Destinations."

Though they only followed up a school of an elder master, (Eliot), and although inspite of individual personal temperament and ability they donot possess great individuality either in technique or otherwise, yet in the poetry of Day Lewis and his co-poets is heard the feelings, fears, regrets and criticism of the generation that came next. The new poetry of T. S. Eliot bade good-bye to the debilitated and decorative 19th century poetic convention, because that convention sounded hollow in the new political temperature and social environmont. The much-vaunted war-aims viz. "war to end all wars," and "war to bring about a brave new world free from fear, exploitation and want," were belied as soon as the first world war was over. Everywhere there was weariness, frustration, misery, want, and unhappiness for the masses, and as for the warlords,
there was a sick attempt to find old bearings which, however, were gone for ever. This was followed in 1929 by a catastrophic economic depression all over the world. In England itself disparities and inequalities in earning and opportunities began to be felt keenly on all hands but a few. Side by side with this in Russia there was growing a mighty people's Government-Communism-which sent powerful appeals to all suffering humanity. And if the young English poets did not exactly subscribe to communism, yet they were at least eonvinced that the bourgeois social order was based on exploitation of the masses. The English poets did not fail in this social crisis. The poet, from his very nature, is the most alive. "He is the most constious point of the race in his time. He is the print at which the growth of the mind shows itself," (I. A. Richards). The English poetic mind racted in this major change of things into modernity. A very complex situation required assessment and interpretation. As Day Lewis himself put it, "It is a terrific problem that faces the poet today-a world that is so in transition from a decayed culture towords a reorganisation of humare evaluations that therc are few common terms, general denominations of speech that are solid enough or that rin.r with any vibration or spiritual conviction." The new poetry could not but be highly intellectual. Life had become complex and busydeisure was gone. Being called upon to express highly complex experiences and
living in the age of science, cinema and hurry, the poct evolved a new diction marked by compression, intellectualism and learning. He made a new demand upon the English language. One poet even defined poetry as an "explora. tion of the possibilities of the language". The modern poct suggests a thing by indirect associations and tries to evoke in the readers' mind, as many things as possible. And to this task is brought the modern poct's vast studies. Anything of any country or people or time may come up and that quite un-expectedly. "Some saying of some unknown or little known dramatis personae of the Elizabethan dramatist or the Latin poets or of Buddhist writing; may make its appea. rance anywhere. It comes because it seems rich in the possibilities of evocative suggestion". The new poetry recognised the sub-conscious and the un-conscious regions of the human mind. Hence in this poetry there is not any logical connection between the lines and the stanzas cxcept that of emotional sequence. "The modern poem does not depend for its effect upon the narrative and argumentative continnity : it is cogent at any step.........Every word is charged to its maximum poctic value so that there may be a simultaneous appeal to all the levels of evocation and interpretation."

If in Eliot's "Wasteland" there is an awareness of nervous exhaustion, mental disintegration, "pathetic groping after the fragments of a shattered faith," in the younger poets, Day Lewis and his friends despair yields to an attempt to cure and
create avew. Day Lewis believes that the Zero hour for the enemy (Bourgeoisie) is coming. In the poem, "You that love England "he says--
"You above all who have come to th: fiar ends, victims
Of run-down machine who can bear it no longer ;
Need fight in the dark no more, you know your enemies.
You shall have leaders when Zero hour is signalled,
Wielders of power and welders of a new world.
.. .. .. ..
Know you seeh a new world....to cstablish
Long-lost hinship and restore the
bloods' fulfilment."
The nature of modern conflicts is brought ont in another pocm, "The Couflict"-
"Yet hving here
As one between two massing powers I live
Whom neutrality cannot save,
Nor occupation checer.
.. .. ..

None....shall bo left alive :
The innocent wing is soon shot down. And private stars fade in the bloodred dasin
Where two worlds strise.
.. .. ..

Move then with new desires.
For ..... only ghosts can live betwern
two firce."
A sick world, love, and the encmy-these are the recurring themes in Day Lewis's
poetry. The odds are so heavy against life that the poet is satisfied with narrow snatches of joy-

Say what endurance gives or death
denics us.
Love is proved in its creation, not eternity.
Like leaf or linnet the true heart's affection
Is born, dies later, asks no re-assurance.
Over dark wood rises one dawn frlicitous,
Bright through awakened shadows
fall her crystal
Cadenzas, and once for all, the wood
is quickened
So our joys visit us, and it suffices.
Even in a world of strife and misery, the port recognises that living is an exhilarating adventure-
"Yet certain we are though
Dying were well mough, to live is
better."
And the astoniohing fact is-
"But we seck a new woth through old workings
Whove hupe lies like seeds in the loins of earth".
Though in the early poems of Day Lewis there was political entanglement, yet latterly the danmerous limitation put on poetry by polities was recognised, and on bebalf of the young group, Spender publicly declared that poctry has a pure Nature.

It the poems of Day Lewis, there is something of a Meredithan solidity. He is a sound and sympatbetic critic. He is a powenful exponent of the new poetry and his own perfomance, comparatively less ridden with untraceable allusionsoffers a happy ground.

# NEHRU'S WORLD HSTOORY 

Prof. JYOTI RAJKHOWA<br>Dept. of Chemistry

dIWAHARLAL, the magic name of the Indian millions, the name that has got a smell of a rose indeed, but so very different from the one obscrved by Shakespeare's Juliet! He is the uncrowned prince of Hindusthan, only the very word monarch gives him a shock and he really belicves that in the long run there will be only two monarchs in this world, one represented by our playing cards, and the other one the former Kaiser-i-Hind, the king of England. When he was a prisoner of the British Government, he wrote long letters to his daughter Indira (Priyadarshini) from Naini prison, and took a strange delight in making fun of the title of the English King. Had Pompey, the bitter rival of Caesar defeated the celebrated hero of Rome, His Majesty the king of England would have styled himself as Pompey-iHind. For he observed that all such titles like Tsar, Kaiser were derived from the name Caesar. The tyranuical rule of the Russian Tsars filled his mind with horrors and with great relief he breathed
when he saw, the mighty Tsar, the great autocrat of all Russians before whom millions trembled, the 'Little Father' of 'Holy Russia' disappeared in the dustbin of history. The lofty walls of the prison could not crush the spirit of the man of action, who hated the British Imperialism from the very core of his heart. In his famous work 'Glimpses of World History,' which made a landmark in the field of history and literature, we get a description of the walls of the Naini prison comparable to the great walls of China ouly with this iifierence that the sun took another extra hour to cross over the wall.

When we go deep into his work we find that in comparison with India's proud and rich heritage or China's civilization and culture, even the Roman culture and civilization may be pushed hackward, and England was illuminated only recently by the old Greek and Roman civilization. Rome, the 'eternal city' with all her warlords, emperors generals and gladiators, styled herself as the 'Mistress
of the World' and indeed all rwads led to Rome. But Nehru was taken aback to wote the amazing ignorance of the Romans. He observed that they had very little howledge of the school geography, and rightly he remarked, 'Tbe Roman Empire was largly a Mediterransan empire and mever went beyond Mesopotamia in the ead. There were bigger and more powerful and more cultured States in China and India from time to time. Bat what was the civilization? It was rich man's civilization and these rich were not even like the artistic and keen witted rich of ancient Grece, but rather a common place and dull crowd, whose chief job was to enjoy themselves. There was pomp and show, and a succession of gorgeous processions and game in the circus and gladiators done to death. But behind this pomp was the misery of the mastes. There was hasy tavations which fell on the common prople chiefly and the burden of work fell on the ineumerable slaves. Even their doctoring and philosophizing and thinking of the great ones of Kume left largely to Greet slaves! There was exceedingly little attempl to educate or to find out fact about the world of which they called themselves the mastars, In the greal. colosseum of Rowe a popular eveperor used to diaplay as many as 1200 gladiator ${ }^{4}$ at a time-slases who were to die to provide sports far the emperor and his pcople.' Such was the Roman civilization and culture as observed by the great Indian.

Perhaps as the history was written
in the British prison. Nchru had some frejudicial views about the English people. Babar, the grandfather of the great Moghal also wrote similar things about the Indian people when he discovered them in 1526. But the Englith randalism "xeceded description when they destroyed the lmperial summer palace of China and forced opium into her throat in 1810. The fire of revolution was bot in him in his privon life and the descripion of the French Revolution only athed fuel to the fire. At one place the great fudian exploded, 'It is surprising how meanly Napoleon was treated. But the Governor of St. Helena was but the tow of his Government and it serms to have been the deliberate policy of the English Guvernment to ill-treat and humiliate their prisoner:. One cannot fail to eath the oustanding quality in Vebra and that is his deon loyse for waviomaksm. Being the bitterest enemy of eapitalism and imperialinm he noted with sorrow, 'Where there is the dominion of one nation over another, one people over another, one class over another, there is bound to be discontent and friction and revolt, and an attempt by the exploited nation or perple or clans to get rid of its exploitation. And this exploitation of one by another is the very basis of our present-ldy sofinz, which is called capitalism, and out of which imperiatism has emerged.' He was an impartial judge and a keen observer when he recorded in his famous work, 'An English general Neill, who marched from Allahabad to Cowupur is said to have hanged
people all along the way, till hardly a tree remained by the roadside which had not been converted into a gibbet. If Nana Sahab had behaved barbarously and treacherously, many an Engish officer exceeded his barbarity, a hundred fold. If mobs of mutiny of Indian soldiers, without officers or leaders had been guilty of crucl and revolting deeds, the trained British soldiers, led by their officers exceeded them in cruelty and barbarity. It is well to remember that the eruelty of a mob is nothing compared to the cruelty of an wranized government when it begins to behave like a mol. Clive and Hastings may be censured, but they are the typiral empire builders and so long as empires have to be forcibly imposed on subject people, and these people exploited, such men will come to the front and will gain admiration. Methods of exploitution way differ from age to age, but the spirit is the same. Clive may have been consured by the British Parlianent, but they have put up a statue to him in front of the India Office in White Latl in London, and inside, his spirit dwells and fashions the British policy in India.' No where in his world history Nehru caught a favourable glimpse of the English nation and he was simply boiling with rage when he wrote about that ruthless general Dyer who disgraced himself and his nation by his senseless show of military strength at Jallianwalla Bagh in Amritsar. Here Nehru observed, 'Some people in England and the government mildly criticized Dyer, but the general attitu de of the British ruling class
was displayed in a debate in the House of Lords in which praise was showered upon him.'

Jawaharlal could not appreciate the I. C. S. officers very much and he thought them to be a class of upstarts, 'arrogant and overbearing and contemptuous of public opinion, narrow and limited in outhok, they began to look upon themselves and the wisest people on earth.' Most probably when he reproduced the story of Hiuen Tsang about a 'Very Wise Man' he had the picture of the I.C. S. officers in his mind. Somewhere near modern Bihar Hiuen Tsang discovered this 'Very Wise Man' who wore copper plates round his waist and on his bead he carried a lighted torch. 'Staff in hand, with prond bearing and lofty steps, he wandered about in this strange attire. And when one asked him the reazon for his curious get up, he told him that his wisdou was so great that he was. afraid his belly would burst if be did not wear copper plates round it ; and becanse he was moved with pity for the ignorant people around him who lived in darkness, he carricd the light on his. head.' Indeed, it is a thousand pity that our Prime Minister has not endured a typical interview with any of the various. Service Commission of today to remisd him of the story of 'A Very Wise Man' once again!

Nehru is the last man to tolerate a national disgrace and his love for lndia is very deep. No one knows or understands India better than Neliru. For he observed in his masterpiece,' Many of
our politicians, learned in the law, think and talk of constitutions and the like, forgeting the human beines for whom constitutions and laws are niade. Politics for the dwellers of our millions of modhuts and town slums means food for the hungry and dothng and shelter.' 'The prisoner of the British Govermment of 1930 was proud to record that India in the eighteenth century was a great manufacturing an well as a great aurricultural conntry and the Indian hand-luont supplied the makets of Asia and Furope. Four thou*and year ofd mumaies in Erypt were wrapped in five Indian muslims. The village communitio or the panchayats of ancient India wore like repub'ies, having nearly everything they wanted within thrmselves. The union of village communities, each forming a separate little state in itself was in a high degree conductive to their happiaes and to the enjoynent oi a greal portion of freedom and independence. Nehru is a democrat of pure blood. Democracy demands that the prople should te educated, for people are not bon erpul. Only democracy oflers then erual chanes and equal opporturitie:, alon treats each one of the people as having an "umal political and social value. Adult suffrase, or franchis: means that every aduit or grown-up ferso: shoull have a vote. Nehru was wis: ecough to note that a vote would be of little use to a lime rry man and that the prople with real power were those wo coull take advantagy of his hunger atid mate him work to do ansthing eise that they wanted to their
cwn advantage. Political power which the vot: is supposed to grive without economic power only end in smuke and rquality does not come from the vote. As sach as long as people in India are not properly eduraterl, demoeracy will only mean 'a goverament of the cattle, hy the cattle and for the cattle Nehru was futly aware of the fact that the wotes of wise people in wor countr: conld be casily counteracted by the rambom votes or this ill-u-ed frachine of the illiterate lathomers of the shops, factorice, tea gardens and conal mines. Here very clever3: Nolurn spoke of Eoriblim to give ecommic: frerdon to the nidating masses. It is evident that Nehru hod a socialistic bent. of mind, and long ano he wanted to carve India into a minit of states comprising of sacialisic patara of societies. He agreed that production and distribution and other important activities thratd be kargely sucialized or controllet by that whate-that was by the people as a whole. 'Thin was Sehru's busic idea of socialism. But it is very rarinus to not. that the same ifrmorat and socialint who wanted to abolish Zamindari system an he found the smell of capi-tali-m and feudalion in it, speaks man-d-diys of imdivilual or privater enterpriees, which will incvitably give rise to a dass of capitalists. Jawaharlal had a complete knowledge of Marxisw and about the class struggles and the exploitation of the bourgeoisic. At some places of his great work he coen tried to appreciate the nobler sewtiments of amarchism! In his prison life Nehru was a mixture
of strange feelings. A non-violent man like him praised a devil like ChangizKhan, who devastated half of the world ! Nehru was hard on the English people and he pushed his prejudicial views to the extreme when he criticized Napoleon, the Man of Destiny and his family affinity, the very thing which troubled and overshadowed the integrity of the great Indian since our independence. To him Napoleon was an upstart and 'he had a curious and vulgar passion for pushing on his family.' Strange that Indira Gandhi finds a place in the Congress Working Committce, and Mrs. Pandit blossoms into an Ambassador ! History repeats itself only in another form. In his 'Glimpses of World History,' Nehru gave a prominent place to the Indian History, but it is very amazing to note that he completely ignored the 600 glorious years of Assam. He even did not mention that a prosperous country like Kamrupa fluorished under King Vaskarbarma when Hieun Tsang visited India and that the famous monarch Hansabardhana himself paid homage to the great king of Assam. Though Nehru wrote a detail about the celebrated poets of the world in a most musical and poetical language and discussed the world literature very wisely, yet with all his beautiful and lucid expressions he did not reveal a poetical bent of mind, only he reproduced poems and verses from other people's work without any emotion. Though with some hesitation, Nehru may be called the greatest politician of to day, one of the greatest in the field of litera-
ture, the demi-God of millions of the world citizens of to day, yet in the true sense of relativity his knowledge of Science was wide but never deep.

It is very difficult to say whether the great Indian had any faith in any of the recognised religions of to-dey. He had a wide grasp and thorough knowledge of all the leading religious faiths of the world. He appreciated Buddhism but failed to see any merit in Brahminism. Really he never failed to observe that Brahminism is the last relic of a very, very old form of imperialism in India. Nehru's feelings were bitter against our presentday caste system, for he wrote, 'when Buddha was born, the old Vedic religion prevailed in India. The Brahman priests had introduced all manners of rites and 'Pujas' and superstitions, for the more there is 'Puja' the more do the priests fluorish. Caste was becoming stricter, and the common people were frightened by omens and spells and witcheraft and quackery. The priests got the people under their control by these methods and challenged the power of the 'Kshattriya' rulers. Buddha came as a great popular reformer, and he attacked this priestly tyranny and all the evils which had crept into the old Vedic religion. He laid stress on people living a good life and performing good deeds, and not performing 'Pujas' and the like.' In fact religion, the opium for the masses, did not matter much for Nehru this reminded him not of heaven or paradise, but of the child who behaved in the hope of being rewarded with jam puff or jalebi!
'If the child is always thinking of the jam puff or the "jalebi," you would not say that it had been properly trained. Would you ?' Strange that Gandhiji tolerated this lover of life with all his atheism. Before telling us about Christianity Nehru focussed his attention on the sixth century before Christ. He was full of hopes for a brighter world when he wrote about Mahavira and Buddha of India, Confucius and Lao-Tse of China, Zorooster of Persia, and of 'Shankaracharya of a later period. Nebru never expressed any bigoted or dogmatic opinion in favour of any particular re'igion. Nehru appreciated Christianity and he wrote, 'Christianity is politically the dominant religion of to-day, because it is the religion of the duminant peoplos of Europe. But it is strange to thank of the rebel Jesus preaching non-volence and 'Ahimsa' and a revolt against the social order, and then to compare him with his loud-voiced followers of to-day, with their imperialism and omaments and wars and worship of wealth. The Sermon on the Mount and the modern European and American Christianityhow amakingly dissimilar they are! It is not surprising that many people should think that Bapu is far newer to Christ's teaching than most of his so called followers in the West to-day.' Inlike a religious man Ňehru looked to Candhiji for inspiration in his hours of dificulties. He showed great respect for Gandhiji when he wrote about Bapu's small viece. 'It was quiet and liw and yet it could be heard above the slouting of the Mul-
titude, it was soft and gentle, and yet there seemed to be steel hidden away somewhere in it; it was courteous and full of appeal, and wet there was something grim and frightening in it; every word used was full of meaning and seemed to carry a deadly earnestness. liehind the language of peace and friendship there was power and the quivering shadow of action and a determination not to subnit to a wrong. No doubt, the great Indian knew that this hall naked Fahir of India, was more than a match for the Britis! imperialism in India. Very succesfully Nehru traced the history of the Indian National Congress from the the vear 1921.

In his masterpiece Yehru wrote about the ups and dorms of countrics and civilization, the rise of European cities, the ways of Governments, reawakening of India, the union of Socialist Soviet Republics, the sise and fall of Germany, about the strange behaviour of money, and on economics, and various other important subjects, but nowhere he caught a favourable gtimpse of England and her prople. After going through his world history, we see that Nehru is the best possible blending of the Festern and Eastern culture and cisilization. It may be said that he is a pure sublimation of arts, literature and science as well. Perhaps when he was only a student at Harrow school and Trinity college, Cambridege, he was thoroughly acquainted with the works of Guethe the German philosopher and poet, Schiller, Heine. Hegel, Marx, Victor Hugo of France,

Honori de Balzac, The French Novelist, Keats, Shelley, Byron and Thackeray of England.

Nehru is essentially a peace-maker and in few expressive sentences he clearly stated the horrors of war, 'The long years of war had brutalized the warring nations, they destroyed the moral sense of large numbers of people, and made many normal persons into half criminals. Pcople got used to violence and to deliberate distortion of facts and were filled with hatred and the spirit of revenge.' Today at Bandasg Conference and in the Dynamo Stadium of Moscow tens of millions of the world citizens heard the great man repeating and championing once again the problems of world peace, 'The question of peace becomes of paramount importance if this world is to make progress or indeed to survive. Peace in our view is not merely abstention from war but an active and positive approach to international relations, leading first to a lessening of present tension and an attempt to solve our problems by methods of negotiation and then growing co-opetion between nations in various ways, cultured and scientific contacts and increase in trade and commerce and exchange of ideas, experience and informations. There is no reason why countries with different political social or economic systems should not co-operate with one another.'

History should not be a mathematical expression of some important dates or accounts of the private lives of kings
and queens or barons. If it doals with the internal situation of country without any reference to its surroundings and people inhabiting it or oth $\mathrm{r}_{\mathrm{r}}$ countries, we get but very little idea of the civilization and culture of that particular period. But on the other hand the Aryans of our country simply made literature out of our glorious past history, for they did not care to record accurately anything about their people or about the world surrounding them. In this respect Nehru's 'Glimpses of World History' made a landmark. He did not bore the patience of the reader by recording only the misdeeds of the successive Roman or Mughal Kings queens and warlords. He did not forget to give an interesting account of the countries, people living in these countries, their ways of living, culture, civilization, merits and demerits of the rulers, kings or queens, economic conditions of various countries, the horrors of bloody battles and their consequences, the relative influence of the Eastern and Western culture and civilization and religion on one another. It is difficult to do justice to the great work by means of scattered q iotations. The real work is known only when one reads it. Nehru's World History disp'ayrd his great scholarship, analytical m nd, his strong character and emotions, sers: of justice, statesmanship, burning patriotism, deep respect for all religions of the world, but also a dictatorial bent of mind with a sound knowled ge of democracy and world situation.

## A $\mathrm{New}_{\text {rend }} \mathrm{In}_{\mathrm{n}}$,

# The Modern Assamese Poetry 

BIRENDRA Kr. BHATTACHARYYA

嫏HE literature of a reople is the fxpression of its inward life. This inwardness has become manifest through the various forms of literature in the wrilings of the master minds. The degree to which a work of literature represents the universal qualities of human nature determines its durability. To the extent the work represents mere the age, it passes for currency with no assured claims to posterity. In poetry, which as a literary form is said to have a bleack future, the two sets of values till now have manifested in a regular maner ; it has been found that the epithet modern is used by every age to indicate its own preferences. These preferences today in poetry, are certainly a correlative of the environmental situation. The modern man aspires to remake the individual by probing deeply into the unconscious of the human mind, with the aid of recent psychological methods and also to create a more rational society
inhabited by new individuals. The poetic process as a whole has been deeply affected by these attitudes and the result is a polarisation of poetry into two extremes of surrealism and collectivism. Our age is characterised by choas and poetry being an attempt to form order out of choas, has suffered the same fate as similar attempts in other human fields have undergone. It would still take sometime more to clear the atmosphere and get light amidst this encircling gloom. Of course, the situation is not so depressing and the modern poetry has been already recovering from its period of incubation in polarisation and taking on a newer and healthier path of creative adventure. It is now an ineradicable part of our life with signs of self-perpetuation in future.

The thirties were a period of political and social ferment. lts cumulative effects on the mind of the young generation was to open a wider vista of new life.

Freud and Marx were for the first time taken scriously by the advanced section of the intelligentia in Assam. Hem Barua's essays on modern literature which were later on to be compiled in a book form, were a stimulating document on the literary thoughts of the times and bore in them the unmistakable signs of a change in direction of literary criticism, which was still based on the revelatory theories mooted either in the Vedic age or eighteenth century England. Munin Barkataky's satirical essay 'The Confcssions' which appeared about this time, was also bold and assertive in its denunciation of the prevailing tendencies in literature. These critical beginnings, however, were not immediately followed by the creative efforts. The lag is explained by the devastating fffrets the second world war left on the state of our literature, when the entire Assam was turned into a battle-field and all magazines ceased publication. The confident experimentation however did not begin till the appearence of the pont-war journal 'Jayanti,' in which several poems written in rythmic prose, everyday speech and unconventional manner made their successful debut. The new technirgue immensely facilitated the self-expression of the young poets who needed a freer idiom to give his epoch 'a local habitatition and a name.' Most of them being the children of revolution and wae wrote socially conscious puetry. Few however chose to remain content as mere poctic spectators surveying the scenes around and trying to communicate' unique perso-
nal feelings' in new rythms and imageries. This effort soon becamc a broad-based movement of new poetry with the emergence of 'Pachowa,' a monthly edited by Hem Barna, whose critical as well as creative efforts in the movement earned for him the diatinction of being the formost pioneer in the field of Assantese modern poetry. The depth of the new fervour can be gauged from the fact that the stalwart of the romantic poetry, Devkanta Barua, fell virtim to the charme of it and actually tried to adapt his poctic techoigue to the needs of the age. The movement took a decade to mature and the critics of modern poetry agree that much of the poetry that has been carreutly published in 'Ramthenu' and other magazines and books, are good from every point of vicw. The total impresion of the movement of the new poetry can be poetically put in the words of the poet thus:

This old world would be reduced to
ashes

The new one would suon arrive.
And make a new leginning.. ....
(Amulya Barua)
A study of modern Assamese poctry reveals that its special note consists in its technique as well as in contents. The new poets have really something new to say in a new way. At its one extreme, it is the conveying of 'unique personal feelings' in a private language with all its obscurity, cacophony and anti-heroics. This is pure poetry. The other extreme is the impure poetry with its political and social contents. The impact of the epoch is keenly
felt in this poetry. Its speeches and imageries are coloured by everyday life both in its flux and eternity.

Poctry written in rythmic prose with its cadenced speeches is something different from prose. Hrm Barua, who is pioncer in this style of poctry, employed this device to roice the aspiration, of the common man for freedom. In orides to highten the effect of speech, he enployed the liliotian terbigique of new allusiveness with utmost suctrs: to quote an instance;

You and me
And a lakh of us all
The bunger of the Ages is ragingr
within our bellies
(Come let us fight and die
And dye this river Brahmaputra red with our Blood.)
Hark Life is calling you.
The line in parenthesis, quoted from Devkanta's 'Lachit Barphukan,' invokes his readers to be willing fighters of freedom just as Lachit Barghukan once did aqainst the invaders. The allusion to the medieaval hero in the body of his verse, arises new associations in the mind of the redders with constquent hightening of poetic pleasure.

The new Assamesc poet, like his counterpart elsewhere, is always in search of new imageries. These imageries are often clothed in startling garbs and they communicate to us the unique, the undamiliar and the audacious by way of suggestion. The obscure references to the
mythical, the metaphy-ical and the ordinary in them make these images often difficult. but give intellectual pleasures, once their meanings art clear. These images cover a wide range of subjects from soul to sociology, 'An image,' says Ezra Pound, 'is that whirh presents an intellectual and emotional complex in an instant of time.' 'It is not the facile presentation of images or pictures ; it is hard, clear, unblured statement whether it uses mentaphor or not, adds J. Issacs. The young Assamese pocts have grown this sense of imaging partly as a result of the realisation of the inadequacy of mere analogy and the conventional forms to express fine nuances of poctic feelings, and partly as a resule of the western Imagist movement in poetry. Of them Hem Barua seems to he bent upon waking his poetry hatder and saner, free from 'the rhetorical din, and luxurious riot of the old romantic poetry. While reading his poetry, one gets the impression that to Barua, the poetry is rather a spoken than a written art, much after the fashion of the Imagist school. A sense of today and the immediate derived probably from his keen. social and political awareness reverberates throughout his cadenced poems, whether they are written in imitation of the Japanese 'Hubku' form ar in verse libre. Here are two short imagist prems written by him in the Hukku style:

## A

Your eyes are of fire
Flaming more than the
Eyes of a leopard,-

Lost in the darkness of the wood:
I am reduced to ashes.

## B

The spring foliage dances
In the snowy ashes of the caves of winter:
I dance in zour despair.
Do I not?
While these poems are read, one is reminded of that Japanese 'stop-short' method where the word stupped and mranng goes on.' Hem Barma's 'fortec is however sochal poetry written in verse libre. The cadenced werse in his poema russ in a lilang, rythme prose over-flosing the contents whthatp images;

Shivering in winter's cold
Unabahed and unseiled enter Falgun
Followed by Bahay Buhu
With them enme the rosy days
Orchid's blossom
A prayw of songs by cuckon and

> 'heteki'

And a rush of floods overllowing hife.
Our world is trembling as the trembling and unknown maiden of first night.
And a biting cold bite us bold.
Sonpahi, my beloved
We and we alone are the translaturs of our dreams
Before us lic the fields,
Mud and water,
Golden saplingg of paddy
And a world to be tilled
This world in the womb of which the pangs of new birth begin. A peasant's

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vision of a new world is embodied in the simple imageries taken from rural life. His another poem 'Simoom' is in essence a poetic advocacy for an Asiatic revolution. the heat of which is being in the forceful dialougr-like verses in hlting rythms of the hot windh. But these rythms are at war with Simoom's greedy wind, for these are not rythms the liferythms of the Astatic man at strife with Death, taming the Simoomic dance?

To amongat those who have striven to keep the tradation of social poetry alive wath distinetion, the verse libre has become the mude of self-expression. Mohendra Bara, who is a fromi-ugg poet, has used this device to expres, the current yearnings for world prace by mankind:

Night's journey" end
Piloted by the Pule Star in the sky
And dawn arrives
The imprisoned earth awakes in the
dungeor
And seas the flying feathers of the doves above
They bring the news of hope.
Here the doves arrive and there the vulture fly
And earth embarks on a new journey. Ataturk, Lenin, Gandhi and Mar-Tre-

## Tung

A bunch of flowers
Offered at the altar of peace by the dying world.

The growing consciousness of Asia's prowess, self confidence of the peoples and the urge to achieve a better world of
good men have shaped the minds of these young social poets and they are with the tune of the times. A chorus of protest against the injustices and the inequalities of the age have been voiced by an increasing number of new poets and their self-expression have been faciliated by the new technical devices. This itself is a tribute to the new movernent of poetry. Assamese verse is now free to become the vehicle of free men.

One of the most notal,le sociological facts about this new poetry movement is that the younger generation hav asserted itself through it. Those who accuse this poetry to be essentidlly urban and high brow, would be amased to see how the rural intelligensia has also successfully expressed itself through this new medium. The following few frotations from Nalimidhar Bhattacharyy would testify to the correcturss of the above observation :

Be fearless
Our dead bones like Dadhici's make
thunder
Thousands of the dead arise in their grave and chains break..... The miserable reality of the life of the white-coloured workers is being reflected in the following line :

The pride of science lie entombed
In the great cemetry of the post-war doom
This is the laby rinth of red-tape
-Redtape that we hold while we sit at the desk from morn till dusk.
We make a commodity of our brain
To make life living....

Sucb acute social consciousness expressed freely through free verses, is, generally, the characteristic of the all sucial poets, who abound in our literature. Strictly speaking, all these poctry are either prophetic or visionary. There is little propagenda poetry in our literature written in the communist sense. The communists, poet Keshab Mahata, who writes felicity of expressions, in a poet of the low-brow, a distinction he holds with Nalinidhar and Biren Barkataki.

Here is an instance from Mahnt's verses

My home?
You want my whereabouts?
My home is everywhere
In Africa, where Malan reigns over his
Ramraj.
In France where ministries rise and fall
In London too. I have a home,
In Newyork, in the Elums......
Here s a good political imaqery from
Barkataki parodying the American aid:
There the bridge over the ocean lies
Ont it embarks the dollar queen
Tr embark on an economic romance
In her copper eyes
The depth of Tennesy Valley lurks....
(11)

On the basis of contents, the modern Assamese poetry can be broadly divided into two categories of social and individual poetry, although sometimes the same poet writes in both the strains. Some ports like Navakanta and Homen Bar Cohain sometimes digress to write social themes, but generally speaking their forte
is individual poetry. Navakanta's poetry being a development on the old poetry, specially in point of technique 'aspire to a condition of music.' His verse libre, though not metronomic, has internal rhymes, assonaces, alliterations and musically hightened speeches. Though it is difficult to catch the original music of his verses, yet it would be evident from the following quotation at least some of the truths of the above statement :

After being so long at the desk with shelf of books besides, After all the austere living at the counter with the strict reconing of coins This week-end is welcome.
How real does this holidaying seem How real this pride of Living's sorrow My sweet pearl, This is the way we hug on to our

> dreaams.

Though an aspirant of pure poetry, his verses often reflects the lower middle class life in its moods of recreations. The above quotation is a fine rendering of the holiday mood of urban lower middle class life at Gauhati.

Navakauta's imageries are mere frescoes on the sculpture of verses. By reading his poctry one feels that one is on a statedrive, while Hem Barua's poetry gives one an impression of an aeroplane flight with all its bumpings and glidings. He delights in coining new words sometimes from his own vocabulary and sometimes from the vocabulary of his poetic mentors. The following of his verses would
give some idea about his conscious craftsmanship :

In my sky hundred disinherited
infantsuns cry
Many a sleepless dream-infants aspire for the day
In my vein do flow the sensation of these all
In my breath cry hundred unborn
babes' pains
I am helpless
If in this winy death life's festval
flowers
(Whose signatures these wet walls
bear ), O sky,
How helpless am I
Let these counting of coins end in your life's blue
No headlines await these trivial deaths

$$
\begin{array}{lllr} 
& & \text { too } \\
\text { Our sky is small give us your sky. }
\end{array}
$$

Certain suggestive indefiniteness gives his verses a symbolist tings and 'the suggestive overtones and the undertones of implications' lie parallel to the surface meaning. But it would be wrong on the basis of this to conclude that he is a pure symbolist poet, when we know that his metaphors or images are often the result of 'the direct treatment of the thing.' To quote two instances :
(a) Tearing a sunder of feathers of

Jatau, the time, brings in its train The timeless Asokan Sudarsana.
(b) Like the firy glances and unbearable
glances of the tigress in the circus This evening in Shillong pierces my beart through. (Evening in Shillong)
The above images are analogies drawn in order to evole a sense of wonder in us, but direct cnough in th meaning to give any idea of suggestive indefiniteness. In Nava Kanta's poems, the dream-works are woven around the musical phrases and words are chosen with the luagist zeal. He, therefore, is an unorthodox architect of words.

Hari Barkakati, who is also a considerable poet like Hem Barua and Nava Kanta, sings rather than writes, his best poems have a felicity of expression that reminds us of the romantic lyricists and in fact is a pure pott of the neo. romantic symbolism. His imageries are rich in their suggestiveness :
(A) $A$ flinter did ignite their
mind's magazine
And the homeless wont wandering
(B) No more of white radiance of
eternity glowing
Church's windows are now painted red
Or, in multi-coloured hue.
(C) Happinesses would arrive in trains Like the doge who lost their masters
A new heavenward journey begins.
Hari Barkakati is an individual poet of fiue nuances of feelings. Sex-love in his hands have become something infinitely COTTONIAN
fine and beautiful, something singular and unique that make life and living alone meaningful :

Thus be sings :
Sonpahi, my beloved
Let those sad pale days linger in the palms of my hands
In the plumbs of my fingers,
Let that malignant and fleeting architect time
Build on the ashes of those days
A memory stone,
Au Aswaclanta.
Leave these the potter's frassing wheel of change
Thousands of footsteps le left on the sands of shore of life
To defy obliteration.
Today you just talk
Today you just talk and I listen
For, it is time to talk and listen
Time's rusts and morn's fresh light
meet
World before us is melting, in fire
gold shines
Read, what is written in lifes water-colour print
'Arrival here is real
Not the departure.,
So, Sonpahi, my beloved,
Let those fleeting tumults of life subside
And roaring waves dic in Life's Falgu. Come, Sonpahi, my beloved
Live these moment: fully.
Let those wild Mohuas bedeck life's path

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Let the yellow moon yonder witness
your bridal home-coming.
Lift me up with the pair of those brown
eyes
0 beloved!
From the ashes of the bygone ages.
And make me reborn in the Phenix. News from nowhere should bother yon and me
You be by my side
And I meet you in conjunction.
And, this carth?
leet il wither away.
One wonders whether Barkakati aspires to be a subtie gallant of a neo-romantic creed in essentially a socially conscious
age; at least the best of his poems make us think so.

Certain junior pocts are in the mean time cropping up. Most of them are individualistic. Even a promising junior like Homen Bargohain, has shown trend that is highly significant. A slow meatamor phosis from a sucially conscious to individual poet is going on in him. This is a trend which is perhaps typical of the recent most phase of modern poetry and a trend that is coming to stay at least for the time being. A host of younger poets are beginning their poetic journey in the virgin soil of creation and in their voice is the undying promise of the future.

## : Siente forld:

# Eifects of Musical Sounds on Plants 

Prof. T. C. N. SINGH, D. Sc., F. B. S.<br>Head of the Dept. of Botany.<br>Annamalai University


#### Abstract

/ This article is a precis of the address delivered by Professor T. C. N. Singh, Head of the Dopt. of Botany, Annamalai University, Annamalainagar (South India) at the Birbal Sathi Inslitute of Palaco-botany, at Lucknow on the 21st January, 1956. Dr. Singh is a budding Scientist who carvied his research work on the above subject and aftor much stencous labour came out successfull wih a novel theory which he has recenly revealed to the science world. Dr. Singh has bepn kind enough to send a precis of the theory in response to our request. -EDrTOR.]


## INTRODUCTION

4
$\frac{4}{4} 5$
$\frac{4}{5} 5$HERE is hardly any literature on the effect of sound in relation 10 the growth of plants. A passing reference was made by Pfeffer in his classieal work. 'The Plysiology of Plants' wherein he says that an attempt to stimnlate the stamens of Cy nareae hy sound waves was without any success. The only other reference in this comnection is by Charles Darwin who had carried on certain experiments ly playing bassoon close to a senitive plant but without success. In
each case oloviously the anthors expected manroscopically spectacular results within a short time. But they never thought of making microscopic study while the excitation was being dosed nor they thought of the cumulative effect of such daily excitations on the growth and flowering of plants.

## MICROSCOPIC STEDIES IN SITU

At the out-et, therefore, experiments were designed in Decemher 1950, and the effect of sound produced by tuning fork on
the protoplasmic streaming in the cells of the leaf of Hydrilla verticillata Presl. and studies were made microscopically.

During early hours of the morning and late in the crening when the streaming of protoplasm is at its lowest ebb, it could be excied into normal movement of streaming by sounding a tuning fork electrically run for ahout 15 minutes. The highest degree of streaming movement was, however, excited by continuing the sounding of the tuning fork for a total continuous period of about 30 minutes. Subsequently several musical instruments like veena, violin, flute, mridangam and even vocal music were severally tried in place of the tuning fork and in each case the streaming movement of the protoplasm was accelerated in a greater degree as compared to the control which was carefully maintained. $O f$ all the excitations, however, induced by musical instruments the sound produced by violin was found to be the most effective and potent in exciting the protoplasm of the cells of Hydrilla verticillata Presl. into a streaming movement during the shortest period of time.

## STUDIES IN GROWTH

Encouraged by these microscopic experiments, experiments were undertaken to investigate the cumulative effect of musical sounds on the growth and reproductive phase of plants in their life histories. They are described as under :

Mimosa Pudica L. : Accordingly an investigation was undertaken on the effect
of maya-malava-gaula-roga played on violin at a pitch of about 5 on the growth of Mimosa pudica L. The experimental plants were excited by playing the above raga for a period of 25 minutes in the early hours of morning betw̌een $6 \mathrm{~A} . \mathrm{M}$. and 7 A. M. The results have been found to be interesting, as for example whereas the percentage in growth in height was about 100 in the control, it was 200 in the experimental ; number of prickles in the experimented plants was about $45 \%$ higher than the control; the branching was more profuse, area of branch-spread was also greater and the total percentage in length of the lranches in the experimental plants was $50 \%$ higher than the control; the numerical leaf production ratio on the experimental plant as compared to the controi was $1: 5$.

SUGARCANE

$C=$ Control
$E=$ Experimental

Ewas excited by playing the sa-pa-sa on sruti box.

Impatiens balsamina L.: Balsam plants were excited exactly as in Mimosa pudica L. by playing maya-malara-gaula-raga on violin. The experimental plants on an average had grown taller to the extent of $15 \%$ and the average percentage increase in the number of leaves was $55^{\circ}{ }_{0}^{\circ}$; besides, the leaves were found to be significantly thicker to touch than the control. The root system of the experimental plants was profusely fibrous with prominent bacterial-nodular shellings on them.

Alcoost similar results have been obtained with balsam plants by harahara-priya-raga played on veena. As for example the average length of shout was $20^{\circ}$. grater than the control and the percen. tage of production of leaves was $72 \%$ higher over the control. Besides, in general the leaf area of the experimental plant was also greater than the control.

Tagetes erecta Linn: Marigold plant; were also excited like Mimosa pudica L . by playing maya-malata-gaula-raga on violin. As compared to the control plant; the experimental plants had grown over $40 \%$ taller, the increase in the number or leaves was $30 \%$ higher but the reproduc tive phase was delayed by about 6 weeks

Hydrilla verticillata Presl: Hydrilla plants raised from cuttings (clones) were excited by playing the single note pa ou violin for a period of 25 minutes in the early hours of morning. Significant increase both in the number of branches and their total length in the experimental plants have been observed respectively
to the cxtent of $45^{\circ}$ and $50_{\%}^{\circ}$ over the control.

Capsicum annum L.: L'inder excitation. of simhendra-madhy ama-raga (evening raga) play'ed on reena the increase in height of the stem was $90^{\circ}$, production of leaves $120^{n} \%$. diameter of stem $50_{0}^{\circ}$ and production of fruit $103_{0}^{n}$ higher than the control.

Saccharum officinarum L.: Under excitation of single note paplayed on violin the grouth in height. of the stem was $60^{\prime \prime}$ o, production of leaves $1200^{\circ}$.u. and formation of tillers $130 \%$, higher than the control. On the other hand under the excitation of bhairavi raga played on violin the growth in height of stem was 25 p.c., prodaction of leaves 30 p. c. and that of tillers 200 p.c. greater than the control ; whereas, under the excitation of masical sounds sa pasa played ou sruti box, the growth in height of stem and production of tillers were $40 \mathrm{p} . \mathrm{c}$., and formation of leaves 50 p . c. higher over the control.

Manihot utilissima Phol (Tapioca) : Lnder the excitation of simhendra. madhyama-raga (eveniag raga) ylayed ou cema, growth in length of stem was $110 \mathrm{p} . \mathrm{c}$., produclion of leaves $80 \mathrm{p} . \mathrm{c}$., diameter of the stem $30 \mathrm{p} . \mathrm{c}$. greater than the control. In experimental plants tuber formation latal taken place even in the seyenth week. whereas there was no tuber formation in the control plants.

Similar positive results as described above have been obtained in the case of Ocimum, Petunia, Cosmos, Angelonia,
onion, garlic, sweet potato. In the case of swect potato, onion and garlic tuberization and bulbing were much more vigorous in the musically excited batches of plants than the control.

## historical studies

Studies were concentrated to investigate whether any histological changes have been brought about in the experimental plants as a result of musical excitations. The results so far obtained under this head are bricfly presented hereunder :

> MARIGOLD


$$
\begin{aligned}
C & =\text { Control } \\
E & =\text { Experimental }
\end{aligned}
$$

E was excited by playing the raga-maya malava on riolin.
Mimosa pudica L.: Under excitation of bilahari raga or single note pa played on violin, stomata per unit area was found to be 55 p . c. higher, palisade cells were 25 p . c. longer, production of starch was much greater and bacterial root nodules
were more profuse as compared to the control.

Impatiens balsaminet Linn.: Under the excitation of bilahari raga played on violin, marked differences were noticed in the structural characteristics namely as compared to the control in the experimental plants :
(a) Number of stomata per unit area was 66 p. c. higher
(b) Epidermal cell walls were thicker
(c) In general the cells of mesophyll were bigger
(d) The palisade cells were about 30 p. c. longer and 50 p. c. broader
(e) An additional layer of palisade cells had beea produced
(f) Raphide crystals were profusely much more scattered particularly in the upper epidermis and the palisade cells
(g) The starch content was higher
(h) Tise number of chloroplasts in in the palisade parenchyma was much greater.
Desmodium gyrans D. C. ( telegraph; plant ): Under excitation of single note pa played on violin, the leaflets of the experimental plants had become much thicker than the control. This microscopic study was found to be due to the elongation of the palisade cells of the mesophyll by about 50 p.c. over those of the control. Even the cuticle of the epidermal cells had been rendered much thicker.

Ipomoea batatas Lam. (sweet potato): Under excitation of lara-hara-priya-raga
on veena the piodaction of root system in the experimental plants wa more profuse, the stel: of the root had larger number of vessels (to the extent of 100 p.c.) fer unit area, and tyen lhe lumina of the vessels were rauch birger in the experimental plants than the control. Besides, a very broad zone of the contex encircling the root-stele was heavily packed with starch, whereas in a similar comparative zone in the control plants the quantum of starch was rather very peor.

Monihot utilissima Phol (Tapioca): Under the excitation of simhendra-madh ${ }^{\prime}$ a-ma-saga played on reena, the lamina of the leaf had grown thicker because of the increase in size and greater number of the incsophyll cells in the experimen al plants. Besides, the aceumulation of starch in the ground tissue towards the abaxal (Piloonn) side of the vascular bundle in the patiole of the experimental plant was much greater than the control.

## GFNETICAL STUDY

Seeds obtained from musically excited phants of Mimosa pudica L. and Petunia hybida L. and cutting; and turions of musically excited platr- of Hydrilla rerticilluta Presl. Lave been tested for two generations. And it has been found that the progeny has been belaviag true for the new characters whirh bad been evoked in the parent; by musical excitations. Hence it has been suspected that ecrtain chromosomal abberrations have taken I lace in the exrited plants of the nature of polyploidy. It has, therefore, been felt expident to carry on cytological investigations which are now in progress.

Practical applications of the results of these experiments may have far reaching efforts in revolutionising agriculture. In view of this a scheme has been projected in the well controlled farms of the Shri Aurobindo International University at Pondichery.
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to the extent of $45 \%$ and $50_{0}^{\circ}$ over the control.

Capsicum anmum L. : Einder excitation of simhendra-madhyama-raga (evening raga) played on reena the increase in height of the stem was $90 \%$ production of leaves $100_{0}^{\circ}$. diametor of stem $50^{\circ}$ o and prodaction of fruit $103^{\circ}$, higher than the control.

Saccharam officinaram L.: Inder excitition of single note pa playen on violin the growth in height of the stem was f0\%, production of leaves $320^{\circ}{ }_{o}$, and formation of tillers $130^{\prime \prime}, 9$, higher than the control. On the other hand under , he excitation of bhairari raga played on violin the growth in height of stem was $25 \mathrm{p} . \mathrm{c}$. production of leaves 30 P . c. and that of tillers 200 p. c. greater than the control; whereas, under the excitation of musical sounds sa pasu playrd on sruti box, the growth in height of stem and production of tillers were 40 p.c., and formation of leaves 50 p. c. higher over the control.

Manihot utilissima Phol (Tapioca): Linder the excitation of simhendra-madhyama-raga (evening raga) played on reena, growth in length if strm was 110 p.c., production of leaves 30 p. c., diameter of the stem 30 p.c. greater than the control. In experimental plants tuber formation had taken plate even in the seventh week, whereas there was no tuber formation in the coutrol plants.

Similar positive results as described above have been obtained in the case of Ocimum, Petunia, Cosmos, Angelonia,
onion, garlic, sweet potato. In the case of swect potato, onion and garlic tuberization and bulbing were much more vigorous in the musically excited batches of plants than the control.

## HIstorical Studies

Studies were concentrated to investigate whether any histological changes have been brought about in the experimental plants as a result of musical excitations. The results so far obtained under this head are briefly presented hereunder :

## MARIGOLD


$C=$ Control
E=Experimental
E was excited by playing the raga-maya malava on violin.
Mimosa pudica L.: Under excitation of bilahari raga or single note pa played on violin, stomata per unit area was found to be 55 p . c. higher, palisade cells were $25 \mathrm{p} . \mathrm{c}$. longer, production of starch was much greater and bacterial root nodules
were more profuse as compared to the control.

Impatiens balsamina Linn.: Under the excitation of bilahari raga played on violin, marked differences were noticed in the structural characteristics namely as compared to the control in the experimental plants :
(a) Number of stomata per unit area was 66 p.c. higher
(b) Epidermal cell walls were thicker
(c) In general the cells of mesophyll were bigger
(d) The palisade cells were about 30 p. c. longer and 50 p. c. broader
(e) An additional layer of palisade cells had beea produced
(f) Raphide crystals were profusely much more scatiered particularly in the upper epidermis and the palisade cells
(g) The starch content was higher
(h) The number of chloroplasts in in the palisade parenchyma was much greater.
Desmodium gyrans D. C. (telegraph plant ): Under excitation of single note pa played on violin, the leaflets of the experimental plants had become much thicker than the control. This microscopic study was found to be due to the elongation of the palisade cells of the mesophyll by about $50 \mathrm{p} . \mathrm{c}$. over those of the control. Even the cuticle of the epidermal cells had been rendered much thicker.

Ipomoea batatas Lam. (sweet potato ) : Under excitation of kara-hara-priya-raga
on veena the predaction of root system in the experimentil plants was m re froe fuse, the stels if the roct had largen number of vessels (to the extent of 100 p. c. ) fer unit area, and cyen the lumina of the vessels wese mach bigger in the experimental plants than the control. Besides, a very broal zone of the cortex encircling the root-stele was heavily racked with starch, whereas in a similar comparative zone in the control plants the quantum of starch was rather very poor.

Manihot utilissima Phol (Tapioca): Under the excitation of simhendra-mudhyamaraga played on veena, the lamina of the leaf had grown thicker because of the increate in size and greater number of the mesophyll cetts in the experimental plants. Besides, the accumulation of starch in the ground tissue towards the abaxial (Pbloem) side of the vascular bundle in the patiole of the experimputal plant was much greater than the control.

## GENETICAL STUDY

Seeds oltained from musically excited plants of Mimosa pudica L. and Petunia hybrida L. and cuttings and turions of musically excited plants of II, drilla verticillita Presl. have bren tested for two generations. And it has been found that the progeny has been behaving true for the new characters which had been evoked in the parents by musical excitations. Hence it has been suspected that ecrain chromusomal abberrations have taken place in the exeited plants of the uature of polyploidy. It has, therefore, been felt expident to carry on cytological investigatioun which are now in progress.

Practical applications of the results of these experiments may have far reaching cfforts in revolutionismg agriculturc. In view of this ascheme has been projected in the well controlled farms of the Shri Aurohindo International University at Pondichery.

# The Expanding Universe 

AJIT KUMAR TAMULI

3rd Year Science


HE most powerful telescope at present available, that at Mount Palomar, can penetrate space to a distance of $1,000,000,000$ light years, (A light year is the distance traversed by light at the velocity of about 186,000 miles a second during one year. Since one year contains $31,558,000$ seconds, one light year is equal to $587,600,000,000,000,000$ miles !) and the galaxies still extend as far as can be seen. The galaxies or the nebulae are nothing thit some luminous island universes floating in space consisting of millions of stars having various shapes; our galaxy-the Milky Way-being like a giant donble convex lens, having its thickness at the edge 5,000 light years and at the central position 10,000 light years, the intermediate portions having intermediate values. If a telescope can be made such that space can be penetrated to a distance of $2,000,000,000$ light years, that is double the distance that can be observed at present, more galaxies can be seen. With larger and larger telescopes one should necessarily expect to explore more and of the univese.

Naturally one question arises here. 'Is the size of the universe infinite or does it occupy a very big yet finite volume, explorable to the last star or galaxy by the largest telescope that man will make in future?'

Here, of course, the term 'finite' does not mean its general sense 'limited' or 'bounded' so that there must be a boundary of the universe. One of the properfies of space is that fit can be finite without being neefssarily limited by a boundary. 'The conception of this finite space is, lowever, difficult to grasp. But from certain observations and calculations it has been inferred that our universe is not infinite.

## THE EXPANSION OF THE UNIVERSE

As has already been mentioned, the maximum range of the world's largest telescope is $1,000,000,000$ light years. With still larger telescopes it will be possible to penetrate space to a distance of 2,000 , 000,000 light years. Will still more larger telescopes bring into the inquiring eyes of the astronomers hitherto unexplored regions of space? The answer is 'No.'

Though beyond that distance there may be countless number of stars, we shall never be able to see them. Wo matter how powerful the telescopen of the future will be $2,000,000,000$ loght yeas is the greatest distance that it will ever be possible to look out into spact.

Though it setrue rather cmigmatie, -till it is a fact. The reason is thi. :

Light travels at the enormone vfority of 186,001 miles per sectond. lat the galasies move awdy from the miky way and from one another at preat speeds. This is given by Doppler Chect, aecording to which the spectrum of a star moving atay from an observer will be displaced towards the red while that of the star mosing toward- the obselver will be displaced towards the vioht regin. The 'red shift' of the spectrums of tae stars of the palasice indacate that tiey are receding foom us and hence it is mfered that they are also receding from une anothre. The distant galaxies will le noving away from us at proportionately increased velocity so that, it has been calculated out, at a distance of $2,000,000,000$ light years away this refocity cquals that of Hght with the effect that galdxies beyond that distance would be moving much faster than light. As a result thein light will never reach us and we shall nerex br able to see them at all.

Though it ha; been said that by yond the above mentioned distance the gadaxies will be mosing much faster than light, yet according to Einstein's special theory of relativity no material bodies can move at speeds greater than that of light. But
the morement of the galdaxies is something different from the movement we are used to m his world. Space is expanding as a restalt of which galaxies are receding.

So $t$ ls seen that the univase is expandug. The phesical pretue of this eypansion can be visualised by considermy the fact that when a baloon is gradually swollom, the selative daplacements of the spots wall increate. In the case of the umverse the different spots of the baloon tepresent different galavies.

That the universe is expanding has been prosed lyy the 'red shaft' of th." spectrum of the galaxies. The next quention will be, 'Why the universe $1=$ expandiny? Is it expanding to infinity?'

According to the theory of the continuous creation of matter the 'interstellar gas' ( it ia extremely rarefied, more than the munt perfect vacum ubtainable in a terrestrial laboratory) consisted of pure hydrogen, the amplest of the elements. In other words. everything in the universe cume from hydrogen. Actually this hydrogen was not perfectly pure but was adulterated with minute particles of iron. The theory of the coatinuous creation is that hydresen atom, contmously came into existence in all pats of the space and it is the outward per-ure of the new material that causes the umverse to expand.

According to another theory. a few millions years ago. all the matters scattered through in space observable within a sphere of radius $1,000,000$ light jears, was compressed to sphere of only cight
times the dianeter of the sun, that is $6,912,000$ miles. The density of space at that time, known as nuclear density, was $100,000,000,0000,000$ grams per cubic centimetre. But that densestate did not last lone. At that time the continnous interstellar gas broke into separate gaseous spheres known as stars. The stars when pulled apart by progreasise cxpansion broke into separate stellar clouds known as the galaxies are still receding from one another, into the unknown depths of the univeroe.

The fores responsible for this expansion has already been re ferred is. Whether this expansion will continue up to infmity or stop or even become contraction? Is there any possible chance for the contrac. ting miverse to squeeze us into a pulp ?

It has been concluded that this will never hapen. The miveret is expanding into infinity obeying the law of inertia,'
propounded by Newton, according to which everybody continues in its state of rest or of uniform motion until that state of rest or of uniform motion is changed by some external (and hence also internal) applied force. There is no such force as to retard the expansion of the universe, as far as the prenent kno: ledge of man is conerrned. But nobody can faretell what will happen to the universe millions of years hence. We bnow only this much that the universe is expanding into infinity wilhout any chance of being pulled more closely together again by the force, of gravity. There will be nome to sco the ultimate fate of the universe as humanity will be completely wiped out from the face of the earth in what is known as that fateful catastrephe-the 'doumsday:' Well, that is another story!

# Marvel With Radioactivity 

HIRALAL DUORAH<br>4th Year Science


odern researches are completely devoted to the study of atoms. The radioactive disintegration, nuclear fission, nuclear transmutation are the results of extensive researches in the ficld. This age is widely called the 'atomic age.' The gradual development in the field of science brings us to this stage in which we are trying to build a world, full of prosperity and happiness. We are venturing to make myth only with the help of atomic rescarches. In the field of medicine we are going a step forward.

Radioactivity first came into existence with the discovery of Beccurerel rays. Becquerel found that a double sulphate of uranium and potassium produced a photugraphic effect even in the absence of sunlight. Then there came the $\alpha, \beta$ and $\gamma$ rays. Mime. Curic, by her discovery of ratiam opened a new avenue in the field of rescatch in radionctivity. Over and above, we get delta rays which is mainly due to Sir J. J. Thomson.

The atomic structure of an element is always given by the different quanta levels in which the electrons are moving with a very high velocity. The electrons
are said to revolve at a still faster rate about their own axes. The structure of an atom was given by Bolve in the year 1919. The structure of a hydrogen atom is given below:


Two German chemists and physicists, Hahn and Strasman, at first produced the radioactive isotupe of Barium by hombarding Uranium with Slow moving neutrons. This is however the beginning of the real atomic age. Then Dr. Enrico Fermi came forward to split on atom. He made successful experiments, bringing about an effect of neutrons upon the Thorium and Uraniam. Thus Dr. Fermi's most important experiments helped in making new elements in the laboratory. Neptunium, Plutonium, Americium, Curium, Barkelium and Californium were made. Thus it is believed that gold will
that I didnot expect my pen pal to be so elderly and I certainly would not have recognized her if it were not for the rose on her hair. Her husky voice gently stems the tide of my cloquence with the words:
'Young man, I am not the person you supposed me to be. I was not your pan pal-I consider letter-writting a childish hobby aud I most certainly did not write
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Sri Das began his service-life as an Assistant Master of the Goalpara Gov. H. E. School. Then he was appointed to an administration post ia the Bini Raj Court of Wards Estate, but in view o?
communal representation he was chucked out. Govt., however, offered him a post in the Assam School Service. After taking his B. T. Degree from the Decca Teachers' Training College in 1934, he spent the major portion of his life in the Cotton Collegiate School.

Simple and amiable, Sri Dos was a very successful teacher of English and commondod great lore and admiration from his students and superiors alike.

Sri Dis is the anther of several English and Assamese books and his writings were published in CIETANA, BANHI. AWAHAN and JAYMNTI etc. He lent staunch support for the spread of $A=$ sames language and lIterature in Coalpara, partcularly when there was an anti-suovement.

Sri Dan is now the Tice-Principal of B. Barooah College with which he is associated since 1942. He has been an acquisition to the College.

May God grant him a long. happy and prosperous life!


SR! SURENDRA MOHAN D.AS, M. A., B. T., Prof. of English has athained the age of superannuation after a long Service in the Educational Depatment.

## Around the sports' arena:

## CricketThe Mirror of Life

S. TRIPATHI<br>4th Year Science IIE mobility of the docile game of cricket is such that it carily clings to our ceveryday's pastime and the nature of the game itself has made it possible to become a subject matter on the carpet. It has become pupular inspite of its expensivenere of time, money and space. The reason is foretold and is an open secret. A medical student in his college magazine vary humoronsly chams, 'Cricket is a dierarr. it is infertinounand its germs are known as crickettia' (derived from the typhun germs--lickettia). It is contagious like leprosy (Cutenous diseases :-contagions if eantact be constant. ) Regarding the habitat of patients he very capriciously says that they chiefly shelter in the Brabourn Ward, Eden Ward and Ferozshahkotla Nusring Home. It is highly epidemic in England and Australia although formerly this disease was endemic in Eugland only. The tyros of this disease

were claimed to inbabit England but the contagious nature made it wide spread throughout the world. Regarding the infuction ( popularity) he says that the sources are the radin-sets (commentary), patients (cricketern) and the nurses (coaches and critics ). In a patois view he warns the book-worms not to occupy the sarue room where evern one such patient exists (a hontel life). If in a hostel even one such patient lises he inferts his room-mates first, then the hostel-mates and finully his collegemates. A chrok in its infertion when vis-a-vis a patient is not known. The patient- are known as frickettie (cricketer) and they have their bysteric fits in certain particolar months of the year (winter) etc.ctc.

The game of cricket is otherwise known as, 'The lurds' game.' Yery often it has been misinterpreted and misjoined. Misinformants count the nature of its
expensiveness from the point of view of the expenditures only. They missee and their views are mismated. They are steered away by their impulses and they lack the self-will and confindence to observe the things in their true perspective. They are perpetually perplexed and their views are bascless without any tinge of logical deduction. Actually the saying itself bears some meaning. The beauty and gentilesse cum sporting nature tends it in such a direction that without any hesitancy one puis it on the lead in the arena of sports. That's a plausible interpretetion of the remark of cricket being the lords' game. Of time, space \& money the first one is of great importance. The mix-up of the players for a cuntinued time gives them a sense of ramiflorous collectiveness which is lacking in other games of less and lesser durations. 'space' is a term which at the first look indicates the playing arena only. But then the popular maxim of the sporters, unfold: 'Be a sportsman on and off the ficld' and this lords' game in its own limitarian aspect claims, ' Be a cricketer on and off the ficld.' So if one claims that the play. ing arena itself accounts for the term 'space' he is floored and beaten neck and crop. 'It is not cricket' is a popular saying in Lnglish. This game has succeeded in impressing the humanity to such an extent that the lymph of cricket flows in the atreams of these people. No doubt, cricket has helped in building classless and impressive socicties. You can never differentiate a member of aroyal family and a commoner while playing. In the
long past I came across an article written by Mr. Gurunathan. Though I donot remember his exact wordings, the gist is like this-Those wero the days of '46-47 riots. In Bombay-the rffects of Calcutta has begun to fertilise. In those days of fierce neck hunting, a very interesting match was staged in which players viz. Merchant, Mustaque, Mankad, Hazare brothers and others rarticipaied. The assembly of crowd, numbering thousands were represented by the Hindus. Mohammedans and others. Mr. Gurunatban was a silent observer of the scenc which followed during the match. Whenever any Hindu batsman executed a good shot they, all, no matter whether Ilindu or Mohammedan, applauded for it. On the otherhand when any Mohammedan presented a delighting shot, they still rejoiced. They did not unfold their religious build up there and the whole scene was a panoramic beauty of oneness. That's the power of this game, nay the sports in general, which lays the forndation of a typical sense of socialistic attitude where only brilliance is cashed and not the hypocrisy. This auto-de-fe attitude wath a base, narrow and mean freling, which is roigning now and then in our ociety is a rrime murder in itself and thats why the grame of cricket should be encouraged and taught. It has been rightly said, 'IT IS EASY TO BC A GOOD BATSMAN. EVEN EASY TO BE A GOOD BOWLER AND AT THE SAME TIME EASY TO BE A GOOD FIELDER, BUT IT IS VERY DIFFICULIT TO bE A GOOD CRICKETER.'

# Jhe Laughing Brook 

MONTOSH MUKIIERJEE<br>4th Year Arts

| Why do you langh, lithe brook, | The violets oppning their eyes, |
| :---: | :--- |
| laughing brook | The littleferns ctraightening out their curls, |$\quad$| And jack-in-the-pulpit rise. |
| :---: |

## $\mathfrak{C}$ bout Myself!

M. Bardalof<br>3rd Year Arts

That was 18 th of October
When I was born,
The day was wednes
In the morn.
Now I am Nineteen
Which is runving on,
And, yet to my father
l am his 'litule son.'
The day I became 'Pally'
With the collecge life,
Was the day most remarkable
fa my life.

The aim in $m y$ life
Is to be a lawyer, I shall try, try and try

And shall study with care.
My habbies are few
And common they are,
Singing, painting, playing
And my person's care.
So, think me not a common chap
From all the boys I differ'
I love a 'dame' more than my life
And she is my Mother.

## in Moments' pleasture:

#   

-HENRY D. ROPMAY<br>4th Year Arts



HE clock has struck the half. hour after eleven. I shift my weight to my right foot. I have been putting my whole weight on the left foot for half an hour. It now has gone to sleep, all the nerves have being paralysed. I try to force my blood to circulate again by giving my left foot a few quick energetic jerks, Slowly the numbness leaves it and I can stand again.

I look at my watch. It is thirty five minuies after cleven. Well ...... I have ten minutes more of waiting to do. I study the living panorama before the of busy porters tugging at their loads. They are a fine, sturdy lot and their sweating bodies gleam a rich chocolate-brown under the hot May Sunshine.

A drop of water suddenly falls on my cheek. It is starting to rain, I think. I gaze at the sky to detect any sigu of
the oncoming down-pour, but it is quite clear save a few stray clouds sailing across it like small white sails on the ocean of blue. The Sun is at its fiercest white-heat intensity and beating down me mercilessly on the world of toiling and moiling mortals. Surprising by there is no sign of rain. Water must have leaked out from one of the overhead pipes.

A drowsy numbness suddenly steals over my whole frame. My eyelids droop heavily and I can scarcely open my eyes. I totter to the nearest seat and sit down. I stretch out my legs and rest as com. fortably as the hand seat would allow me to do, with my head lifted upwards, its back resting at the back of the scat. Thus I begin to ruminate. It was the letter I received from my pen friend three days ago that started it all. My pen pal and I have been having correspondence for nearly three month, and though ink
and paper would seem a frail (and even funny) tie to bind two people, who never knew each other before and lived poles apart, into a close friendship, yet that was what prerisely happened in our case. A casual glance through a magazine ${ }^{\circ}$ pen friend section, singling out of an arresting numb with interesting hobbies, the fliyht of a letter to a precarions destination, the returning flight of a epply that started a long, limg chain of letters written with a profusion that would have paled the efforts of any noted letterwriter, past and present, into insignificance -that was how our friendship started and grew. The sun that rose with every new day dad its share in matuing 'the sheltering tree' of frimdship. I soared into the highest realms of ecstasy when three days ayo I rectived a letter from her (for any fiend is a girl) tclling me that she would be payng a visit to my hometowa on Saturday 17th. (which is today) I have heen required to meet her at the station " To prevent any possible mistahe (ain my part as to ber indentity (for I bave never seen her), she said she would le wearing a big red rose on her hair. That was what bronght me to the Motor Station under the burning heat of the summer sun. But I have been waiting here for nearly an hour now and I am feeling bored and tired-tired of the heat, tirid of the noisy bustle of the porters, tired of the eccentric girl who brought me here with a view (who knows) of mathing a fool of me, and who would not send her photograph as a means of identifying her but preferred the idiotic
idea of wearing a rose-and a red one at that! on her hair. She might as well...

A shrill blast of a motor horn wakes me from my reverie. I open my heavy eychds and see the first bus, its bright green body with belt of yetlow running breadthwise on buth its sides glinting as the sun's rays make a dircel hit on it and flash bach a reffection, enter the station. The fatigue and drowsiness leaves me and, with a supple spring that a pantler might have covied, I am on my feet in an instant, the act driving away the $\mathrm{I}_{\text {ast }}$ vestiges of sleepiness from me. I am suddenly very alert as I gaze, watchful, at the stream of penple flowing out of the bus. My heart beats faster as Itry to imagine what hind of a person my friend would han out to be. I have no doubt that she would be pretty and attractive; the cainty hand she wrote in her letters suggested a cultured and refined personality. And thoug's 1 do not exrept to find a very Helen, yat I do picture my friend to be some are wortlis seeing, worth meeting and worth knowing.

I subject each face to a minute serntiny and in open violation of 10 my previous instrutions, my eyes rest more on faces than on hads! I see a pretty girl stepping down from the bus with such poise and grace that fairly takes my breath awdy. It serms as if a wingless seraph has desconded from heaven, so divinely beautiful she is. This must be she, think I. I search her hair with my eyes, with the flachering hope of finding the red rose, hut her neatly plaited tressez
are adorned with no flower. I cannot take my eyes off the vision of loveliness before me; I remain rooted on the spot, dumb and spellbound. The next thing I I know, she is standing before me, ier pretty lips curved in an enchantingly sweet smile. Then she speaks something. It takes aeons for her words to penetrate into my foggy brain but finally I 'an make out that she wants me to accompany her to the nearest bookshop where she can get some novels and she is afraid of losing her way as this is her first visit to this crowded town of ours. I can see the nearest bookstall from where I am standing and I have just to stretch my hand and point it out to her for her to find it without any possibility of losing her way. But I hesitate. It is not every day that a young man is privileged to be of some service to a strange lady, especially to such a charming one. Nothing delights me more than the pros. pect of escorting her there personally and finding out for her the books of her choice. And (my mind runs ahead of me) how my friends' eyes will turn green with envy on seeing me in the company of such a charming young personality!

The reply of acceptance is quive ing on my lips when my eyes happen to stray to the direction of the bus which the girl has just vacated and the sight literally freezes me. A fully, an obese, middle-aged woman, the last passenger, is just coming out and, with a huff and a puff, is struggling with her suitcase; and on her black hair which shows some gray strands here and there, is a big red
rose! A painful stab of disappoinment pierces through my heart. This then is my pen friend whom I have been looking forward so much to meet and for whom I have been waiting, patiently and anxiously, for nearly an hour in a cramped and uncomfortable seat. And to turn up at this unseasonable moment-of all the bad lucky I have ever had, this is the worst.

The girl in front of me is looking at me with a curious smile on her lips. She is still lingering, waiting for my reply. For a moment, I am assailed by a great temptation to leave the elderly woman to her own devices and go away along with the girl. How could the woman know that it is I who am her pen-friend and is supposed to meet her? All that she can do is to suffer the disappoinment of having a friend who has failed her. And I could have my time with the girl. But my better self soon excrts itself. I swallow my disappoinment and make up my mind. I hesitate but a moment to get my bearings, then turn to the girl and from where I am standing point out to her the book stall she wants to find, explaining to her that my friend has arrived and I have to meet her. She utters a melodious 'Thank you' and gracefully trips away.

I gaze at her until she disappears around the bend of the road, then turn to my elderly friend and greet her warmly. I tell her how glad I am to meether and thank her for the many nice and interesting friendly letter she has been writing to me. 1 tell her, half jokingly,
that I did not expect my pen pal to be so elderly and I cortainly would not have recognized her if it were not for the rose on her hair. Her husky voice gently stems the tide of my eloquence with the words:
'Young man, $X$ am not the person you supposed me to be. I was not your pan pal-I consider letter-writting a childish hobby and 1 most certainly did not write
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communal representation he was chucked out. Govt., however, offered him a post in the Assam School Service. After taking his B. T. Degree from the Dacca Teachers' Training College in 1934, he spent the major portion of his life in the Cotton Collegiate School.

Simple and amiable, Sri Das was a very successful teacher of English and commanded great love and adniration from his students and superiors alike.

Sri Das is the auther of several English and Assamese books and his writings were published in CIIETANA, BANIII, AWA. HAN and JAYANTI cte. He lent staunch support for the spread of Assamese language and literature in Goalpara, particularly when there was an anti-movement.

Sri Das is now the Yice-Principal of B. Barooah Cullege with which he is associated since 1912. He has been an acquisition to the College.

May God grant him a long, happy and prosperous life !

S.iI SLKEXDR. MOHA'DAS, M. A., B. T., Prof. of English has attanad the age of superannuation after a long Strice in the Educational Department.

# Around the sports' arena: 

## CricketThe Mirror of Liefe

S. TRIPATHI<br>4th Year Science HE mobility of the docile game of cricket is such that it easily clings to our everyday's pastime and the nature of the game itself has made it possible to become a subject matter on the carpet. It has become popular inspite of its expensiveness of time, money and space, The reason is foretold and is an open secret. A medical student in his college magazine very humorously claims, 'Cricket is a disease, it is infections and its germs are known as crickettia' (derived from the typhus germs--Rickettia). It is contagious like leprosy (Cutenous diseases :-contagious if cantact be constant. ) Regarding the habitat of patients he very capriciously says that they chiefly shelter in the Brabourn Ward, Eden Ward and Ferozshahkotla Nusring Home. It is highly epidemic in England and Australia although formerly this disease was endemic in England only. The tyros of this disease

were claimed to inhabit England but the contagious nature made it wide spread throughout the world. Regarding the infection ( popularity) he says that the sources are the radio-sets (commentary), patients (cricketers) and the nurses (coaches and critics ). In a patois view he warns the book-worms not to occupy the same room where even one such patient exists (a hostel life ). If in a hostel even one such patient lives he infects his room-mates first, then the hostel-mates and finally his collegemates. A check in its infection when vis-a-vis a patient is not known. The patients are known as Crickettic (cricketer) and they have their hysteric fits in certain particular months of the year (winter) etc. etc.

The game of cricket is otherwise known as, 'The lords' game.' Very often it has been misinterpreted and misjoined. Misinformants count the nature of its
expensiveness from the point of view of the expenditures only. They missee and their riews are mismated. They are steered away by their impulses and they lack the self-will and confindence to observe the things in their true perspective. They are perpetually perplexed and their views are bascleas without any tinge of logical deduction. Actually the saying itself bears some meaning. The beauty and gentilesse cum sporting nature tends it in such a direction that without any hrsitancy one puts it on the lead in the arena of sports. That's a plausible interpretetion of the remark of cricket being the lords' game. Of time, space $\&$ money the first one is of great importance. The mix-up of the players for a cuntinued time gives them a sense of ramiflorous collectiveness which is lacking in other games of less and lesser durations. 'space' is a term which at the first look indicates the playing arena only. But then the popular maxim of the eportirs, unfold: 'Be a sportsman on and off the field' and this lords' game in its own limitarian aspect claims, 'Be a cricketer on and off the ficld.' So if one claims that the playing arend itself accounts for the term 'space' he is floored and beaten neck and crop. 'It is not cricket' is a popular saying in English. This game has succerded in impressing the humanity to such an extent that the lymph of cricket flows in the streams of these people. No duubt, cricket has helped in luuilding elassless and impressive societies. You can never differentiate a member of a royal family and a commoner while playing. In the
long past I came across an article written by Mr. Garunathan. Though J. donot remember his exact wordings, the gist is like this-Those were the days of $16-47$ riots. In Bombay the efferts of Calcutta has begun to fertilise. In those days of fierce neck lunting, a very interesting match was staged in which players viz. Merchant, Mustaque, Mankat, IIazare brothers and others participated. The assembly of crowd, numbering thonsands were represented by the IIindus, Mohammedans and others. Mr. Gurunathan was a silpot observer of the scene which followed during the match. Whencver any Hindu batsman exccutud a good shot they, all, no matter whetlier Ilindu or Mhammedan, applauded for it. On the otherhand when any Mohammedan presented a delighting shot. they still rejoiced. They did not unfold their religious build uf there and the whole scene was a panoramic beauty of oneness. That's the power of this game, nay the sports in general, which lays the foundation of a typical senve of norialistic attitude where only bralliance is cashed and not the hypocrisy. This auto-de-fe att tude with a base, narrow and mean feelng, which i, reigning now and then in our socicty i; a crime murder in itself and thats Why the game of crichet alnould be encou. raged and taught. It has bren rightly said, 'IT IS EASY TO BL A GOOD BATSMAN, EYEN EASY TO BE A GOOD BOWLER AND AT THE SIME TIUE EASY TO BE A GOOD EILLLDER, 3ULT IT IS VERY DIFFICUL? TO BE A GOOD CRICKETER.'

Some observe, 'Cricket is a game of chance (luch). It is purcly a misconception. Their utler failure in making two and two together is easily detectible when the element of chance or lack in all the games including ericket is weighed in the balance of perspicacity. This piece of misconjecture leads them to a detuor rout where they are lost and knowledge becomes mirksome. 'Practice makes a man perfect' is a saying and this saying is applicable in our every sphere of life. So is with cricket. The more you practise, the more you master the game. Lack of practice is regressive and this attitude will lead you to no where other than the Hell. A vigorously practised team is apt to be a well balauced side and will definitely bring out gigantic and colourful results and surcly find the opportunity of vintage. It has been commendably commented with a note of novelty that an qunce of practice is better than tons of experience. This should be the nucleus theme of every ericketer and he who fails to grasp this hatie idea in surfly to be over-trodden by his fellow cricketers.

International cricket can rightly be said to be a medium of enheartening and enbancing the world peace. So is the case with the sports and games in general. But then every sport carries its own weight and strength of quality, vigour and influence. It is why the nature of the enforcement of sports and games must carry the attitude of cause and effect and this attitude only will bring the glory and the laural home and thereby the
whole mass of humanity will rise to the boundless peace and achieve the highest pinnacles of success. Sri Jawaharlal Nehru has rightly commented, 'Sport is one good way of countering the many disruptive and parochial tendencies...... But if sport and games are played, this must be done in the spirit of the game and with good humour and goodwill. It is necessary because of the comaraderie and esprit-de-corpse which this helps in developing. 'The tour of our National Cricket Team to another country surely brings the two countries closer to each other. The friendliness of the two countries is increased. The Indian tour to Pakisthan in the year- 1954.35 has surely played a a major part in solving some of the political affars of the two countries. Had all the comnties of the world, the big and the small, thet powerful and the less powerful given themsclves to cricket, methinks it would not be a surprise if there would be no use and production of Atom and Ifydrogen bombs and suck other war weapons. Let us very cagerly wait for the day when Russia, U.S. A., Japan, China and all other countries give themselyes to cricket.

Even the diplomacy in cricket is amusing, interesting, gues-ing and intriguing. The grim battle, the high diplomacy played upon the batsman by the bower and upon the bowler by the batsman is a treat to enjoy. It's why it has been rightly said that the spactators must be enough intelligent to derive enjoyment from the game of cricket.

In conclusion, I may venture to say its heavenly qualities and poetic nature that it is only in this game of cricket decply resembles our life. Col C. K. that any comment like, •Poetry flows Naiudn rightly anotates it as, 'The from the blade' has ever been made. Mirror of Life.' Furthermore, this eame of cricket with


## On. Union Society,

## The Annual Reposit

## General Secretary:

THE New Executive Committer of the Cotton College Union Society came to power on the 3 rd. December, 1955 for the session 19;5-56. During this short period the Lexccutive Committee sat for three times including the Budget Session.

It is sad that we had to mourn the deaths of many a great man of India. Condolence meetings were held to mourn the deaths of the Maharaja of Manipur, K. Terrang, M. L. 1., Chief Executive Officer North Cathar and Mimir Hills District Conch, R. K. Choulhary, M. P., a distinguished patriot, Dr. Meghnad Saha, an eminent sifutist and educationist, Acharya Narcndra Deva, a great patriot, educationist and solar and Sheri G. Y. Mavalankar, the fit at speaker of the Lo Sakha. We had the opportunities of arranging one lecture by Erick G. Wickman an S. C. I. worker from Sweeden and another on Gandhian Economy by Dhirendra Mazumdar, President, All India Caria Seva Sangha. We had to bid our hearty farewell to Prof. S. M. Dis, m. A.,
B. T., on his retirement from service.

The Annual College Week celebrations were observed from the 8 th to 12 th. January, 1956. It was a unique success.

But mention must be made of our long felt needs. Much have been done, but much more remains to be done. We had kept aside a considerable amount for College badges in our budget. But due to practical difficulties we have not yet been able to finish the task. Our succescore must do what we leave half done. That there should be a seperate building for Buys' Common Room is again indentable. We therefore press the Govt. for the immediate sanction of an adequate sum a fur the construction of a Union Hall, our most outstanding nevil. The present Union Hall could then le used partly as our Boy's Common Room and congestion in the laboratories can thinly be relieved. So we draw the attention of the authorritics concerned to these and to the varionus difficulties my colleagues shall bring out in their respective report for immediate removal.

SAlLEN MEDHI

## Cultural Affairs:

THIS vear the College week was a grand sucecss with an altractive Art exhibition. We arranged a Cultural Symposium where Prof. Abdul Malik, the famous Assamese short story teller, Prof. Jogesh Das, one of the well known story writers, participated and Sjt. Sreeram Chandra Das a veteran literateur and Prof. Mohendra Borah graced the occassion with their important talks on Assamese Folk Literature and Assamese Modern Puetry respectively. We had to our great pleasure and proud amicl us Principal Hem Borooah and Sjt. Durgeswar Sharmah on the two occassions of the College Week.

We regret that the poor funds given to the Cultural Section does not enable the secretary to hold each and every function though it is necessary for the cultivation of a true culturalspirit among the sludents. Would the autbority look into this mather of primary concern regarding this cultural affairs?

PRANAB KUMAR COGOI

## Debating \& Symposium:

AMID great enthusiam this year Debating and extempore speech passed off smootlly. I am really happy to say that the girls are slowing their best interest both in debating and extempore speech competition.

I hope the Cottonian will take their best interest in acquiring the technique of the art of Debating.

SIIYAMA MEDHI

## General Sports :

I am delighted to see the exhancing enthusiasm of the Cottonians in games and sports. This year even broke the records of the previous year by introducing swimming competition and new events, No doubt, that the Annual Sports of the year was a unique sucers. Our best College atheletes joined the INTFR COLLEGE SPORTS FESTIVAL enthucinstirally, and attained brilliant success in some of the events. If there had becn any convenience of regular practice the Cottonian atheletes could have made the best of their chance in the Sports Festival. But I am really sorry for the meagre fund alloted for the sports' section. This fund does not allow us to open new vistas for the atheletes. I hope the authority will take into account the difficultirs we are facing.

## HAREII: D 4 S

## Cricket :

THE story of this year's cricket in our college is a thrilling one. In the final round, Assam Medical College however succeeded in carrying out the day and we had the credit of being the runners up. Capt. Mr. S. Tripathy, showed his utmost zeal in the organisation of the team. Mr. Kshirod Baishya was again to win the honour of being a member of the state team in the Rauji Trophy Competition.

Mr. Kshirod Baishy and S. Tripathy were proud winners of cricket blue and
best cricketer trophy of our College.
I am very thankful to Prof. Mahanta for his kind help and co-operation.

SUNIL DEB

## Ladies' Common Room:

THE present condition of our Girls' Common Room, as I sce it, is still far below the mark, and the equipments are rather poor inspite of all the complaints and requests jotted down in every annual report. No doubt the great problem of financial deficit is beyond escape, but since the number of girl students is increasing by every new session, it is high time for the College Authority to think over our affairs more seriously. I requests the authority to increase the number of daily newspapers, magazines and equipments for indoor games. I do hope, in the coming session, the Girls' Common Room will be welcoming lots of improvements.

Apart from the short comings and many hardships of the Common Room, I want to mention here, that girls' are showing quite a keen interest in the indoor games; as a matter of fact, each and every girl takes an active part in the games throughout the whole year.
L. ROKIMI

## Gymnasium, Rowing etc. :

THE Annual Gymnasium show and competition was held on 16th January,

1956 at the Sudmersen Hall under the Presidentship of Principal U. K. Datta. The show was highly appreciated by all.

The authority has been kind enough to provide us with a Gymnasium Club with few iuplements. As a secy. of this section I request the authority to equip the club with more implements and to invite famous gymnasts for demonstration of physical feats among the students. This will help the new learner.

HEM CH. HANDIQUE

## Tennis:

TENNIS is a very costly game. The little amount of money alloted for this section devours the spirit of the Tennis players. Two courts for so many hundred students are quite insufficient. If the authority be pleased, the lawn court between the two hard courts may be improved for the bencfit of the students. The lavatory near the court is quite unhygenic and this should be removed in no time and in its place a club house for the players may be erected.

The Annual Tennis Competition will be held just after the vacation. I request my friends to participate in the ensuing Competition.

## DEBAJIT BARUA

## Boys Common Room :

IN my report I like to draw the attention of the authority to the long felt needs of the students. A seperate Common Room for the boys is a burning need. I
request the authority concerned for immo. diate construction of a building which will serve the purpose of oar Uuion Enciety. The present Sudmerson Hall is used as a public Hall for a long period of the season and as a result students get litule scope to utilize it. The paucity of the fund does not allow us to purchas: more implements to equip the common room. This year a table Tennis Board and a carrow have been provided.

I am very thankful to Prof. A. Ali for his kind help and guidence during the tenure of my office.

HARAKANTA PATWARI

## Social Service :

THIS year the number of volunteers including the lady students who joined the Social Service section with full enthusiasm have exceeded the roll of two hundred. With the increase in number of volunteers the activities 'aave been also multiplied. At the very beginning of the session, one group of volunteers went to Gerua to participate in. S. C I. camp for constructing a junior basic school building. During the summer vacation another group under the leader-ship of Bhuban Barua participated in constructing a Leprosy hospital at Umden. During the College week celebration, our volunteers rendered efficient service.

I am proud to say that our college students irrespective of sex have shown great enthusiasm in doing social services despite of the great difficulties they have
to materg. This shows that we are in a state of understanding the importance of social service whith makes mon live as mes.

SWARAJ NATH

## Hockey :

Hockey, the national game of India is just budding in this romote corner of India. At the very budding stage the Cotton College hockey team under the captainship of Tikaram Sarmah could earn praises from the public as the best team playing with a spirit that game is to play, not to win.

By the multiplication of activities and with the poor amount sanctioned for this section, the secretary finds much difficulty in carrying out the duties smoothly. To do away with the difficulties, I hope the college authority will pay proper attention and help in improving the coditions.

## NASHIR AHMED

## Minor Games:

THE Minor-Game Section of the Cotton College Union Society has established an enviable position. It has won unique distinction in the last two University Inter College Sports Festival by annexing the covetable trophies, both the Badminton and Yolleyball championships.

As in the former years the minor game section has had to experience great difficulties in organizing the Annual competitions in Badminton, Volley \& Tennikoit due to the large number of competitors. Thanks,
howerer te the whole hearted co-operation of the chlleagues in the Union, the function had hecon a grand success. I solis it more lely and co-operation from the ladies in minor yames.

Lastly, I bug to =ugrest that in order to popularize the sports, a convenient and consoliddted playing ground should be provided, and, in view of the increasing number of competitors the fund at the dispozal of the section should be proportionately raised. I gratefully acknowledge the help and quidance offered by Profin-charge A. K. Data.

## A. MATIN

## Music :

I feel proud to say that the Music Section of the Cotton College has already built up a tradition. This is partly due to the unbounded zeal and organising ability of the enthusiastic Cottonians.

For the third consecutive year our college team joined the Inter College Music Competition held at Shillong in December, 1955 and has won the much coveted laurel, 'The best team championship' prize for the thired consecutive year.

The Annual Music Social of the college was hehd in an atmospher of calm delight, Principal U. K. Datta was in the chair. A life long votary of Indian classical Music Sri Goswami delighted the audience by hiz demonstration of "Dhrupad.' The programme which was a neat and comprehensive one, included tribal music and dance, and a short dra-
matic performance. I am really thankful to Prof. R. Sarma. for his kind co-operation and help in the management of the music section.

I wish more funds at our dispocal to extend facilitios for coucling in masic to our budding talents.

KAMAL DATTA

## Football:

AS a secretary of the Football section I like to draw the attention of the college authority to the improvement of the field. This field is going from bad to worse. If no step is taken to improve it, our players shall have to suffer great loss. The rlub house which is going to the rack and ruint should soon be repaired. Our College team is carning enviable reputation by winning severals trophies. Mr. N. Ali and M. Bhatta, the beat footballers have farmed the glory by winning the football blue and best footballer trophy respectively. I thank those who have extended their kind help and co-operation in my affairs.

## S. D, LASKAR

## Auditor:

The auditor shall submit a report, this is only a tradition, and my report is not based on factuals or on any experience $I$ have to undergo. This report is simply a warnning to secretaries that they should not lavishly spend their funds which have been alloted by the Exccutive Committoo with a noble mission. The lavish expenditure only proves the ineffeciency of the officer in the management of offairs.

## PHULESWAR DALEY

## Result, Annual Fine Arts Competition

## ESSAYS

Assamese Essay:
1st, Shyamabhadra Medhi
2nd, Apurba Barthakuria
3rd, Padma Bikash Bargohain Judge-Dr. S. N. Sarmah

English Essay :
1st, Mira Kewalran
2nd, Shyamabhadra Medhi
3rd, H. Theick
Judge-Prof. A. Sarmah
Bengali Essays:
lst, Sujit Bose
2nd, Nitish Sarkar

> Julge-Prof. S. K. Sen

SHORT STORIES

## Assamese :

1st, Ramen Phukan
2nd, Krishna Mohan Sarmah
3rd, Dugdba Nath Sarmah
English :
1st, Sujit Bose
2nd, H. D. Ropmey
3rd, Dugdba Nath Sarma
Judge-Prof. R. Shah

Bengali :
1st, Sujit Bose
2nd, Nitish Sarkar
3rd, Chiraranjan Biswas
Judge-S. K. Sen
POEMS
Assamese :
1st, Nilmani Phookan
2nd, Nityananda Dutta
3rd, Sushil Kumar Sarina
Judge--Sjt. Biren Bhattacharyya
Bengali:
Ist, Miss Reba Dutta
2nd. Shahabuddin Ahmed
3rd, Padmabikash Bargohain
Judge-Prol. D. C. Dutta
English:
1st, II. D. Ropmay
2nd, Mantoosh Mookherjee
3rd, Sujit Bose
Judge-Prof. D. C. Dutta

## RECITATIONS

English Recitation :
lst, Tikaram Sarma
2nd, Mantoos Mookherjee

## Fine Arts Competition

3rd, Ramen Phookan
Judges-Profs. A. Sarma, A. Barua, M. Borah, N. Barua.

Assamese Recitation :
1st, Bayon Holder
2nd, Ramen Phookan
" Nityananda Dutta
" Podmabikash Bargohain
Judges-Profs. U. Lekharu, A. Barua, M. Borah, N. Barua.

Bengali Recitation :
1st, Ashoke Bosc
2nd, Bayon llodder
3rd, Dipti Guhancogi
4th, Krishna Sarhar
Judges-Profs. N. Parma, M. Borah, A. Barua. A. Sarma

Hindi Recituion :
1st, Miss Mita Kcwalram
2nd, Styanardy
3rd, Bayon Holder
Judgrs-Profs. N. Barua, A. Barua, U. Jchharu.

2nd, Sankar Dass
Judges--K. Changkakati, S. Bardoloi, J. Dass.

## Violin:

1st, Aradhana Das
Judges-K. Changkakati, S. Bardoloi, J. Das

Khol :
lst, Dulan Nath
2nd, Nirmal Goswani
Judges-K. Changkakati, J. Das,
S. Bardoloi

Dhol:
lst, Chida Das
2nd, Phuleswar Doley
3rd, Dulan Nath
Judgen-P. Chaliha, Dr. MI. Neog
VOCAL MUSIC SECTION
Khryal:
1st, Diptiblusan Cuhunengi
2nd, Krishat Sarkar
" Pramabesh Jeadhar
Judges - Y. Barua, J. Das, Hcmanga Biewas
Bhajan:
Sanslirit Recit"tion :
lst, Apurha Borthakuria
Judges-irof. U. J.ekharn, Dr. M. Neng
Inctumentil MUSIC SECTION
Tabla :
Iat. Prafull. Chadra Kalita
2n:l, Pranabesh Inaddar
Julges--K. Cuaphahati, S. Bardobi,
J. Las

Sitar:
1st, Miss Arati Makuika
32nd Issue, 1956

Iat, 1) prtibhusan Guhaneogi
© Mifir Bard:, ki
2nd, Naren Da;
3rd, Kabita Hazarika
Judges-II. Barua, J. D.rs, II. Biswas

Rabindra Sangeet:
lst, Miss Kabita Hazarika
2nd, Diptibhusan Guhaneogi
3rd, Pranabesh Juaddar
Judges-H. Biswas, T. Das
Bargeet -
1st, Miss Kabita Hazarika
2nd, Benoy Das
Judges-P. Chaliha, M. Neog
Modern Song:
1st, Shamsheed Khalida Begam
2nd, Apurba Das
3rd, Naren Das
" Kabita Hazarika
Judge-M. Barua, T. Das, H. Biswas
Bangeet :
1st, Shamsheed Khalida Begum
2nd, Naren Das
3rd, Dwijen Goswami
Judges-Mukal Barua, Mabeswar Neog,
T. Das

Dehbisar:
1st, Binoy Das
2nd, Kumud Sarma
3rd, Khanin Das
Judges-M. Neog, P. Chaliha,
M. Barua

Bihugert:
1st. Kabita Hazarika
2nd, Bhola Gogoi
3rd, Rajani Sarma
Judges-M. Neog, P. Chaliha
Bianam :
1st, Rajani Sarma
2ud, Benu Sarma
3xd, Kabita Hazarika
Judges-P. Chaliha, M. Neog

Tribal Song:
1st, Bisnu Brahma
2nd, Kabita Hazarika
3rd, Ram Charan Narjari

Judges-H. Biswas, P. Chaliha

## DANCES

Modern Creative Dance:
Consolation Prize to Chida Das

## GENERAL

Pencil Sketch :
Ist, Bayon Holder
Judge-Dr. Maheswar Neog
Water Colour :
lst, Miss Anjali Barua
2nd, Bayon Holder Judge—Dr. Maheswar Neog
Photography :
1st, Rabin Barua
2nd, Dinesh Barua
3rd, Nitish Sarkar
Judge—Sri S. N. Dey
Embroidary:
1st, Sri Rajen Ch. Das
2nd, Miss Mira Kewalram
Judge--Prof. K. Roy
General Memory Testing :
Ist, Tikaram Sarma
,. Apurba Barthakur
2nd, Nirmal Choudhury
3rd, Hiren Dutta
Judges-Profs. M. Boraly, R. Shah, A. Jalil

Bestman in Fine Arts competition:
Sri Sojit Bose

## The Tlewels of $\mathbb{O}_{\text {ur }}$ Colleye

The promising Culturists are blooming in the Cottonian fold


Sujit Bose,
Bestman in Fine Arts Competition

The Mirror of Our College
K. Baishya \& S. Tripathi, the best players, who dazzled the position of our College in Cricket
-

From left to right:
Khirod Baishya (Cricket blue)
Satyanarayan Tripathi (Best Cricketer)


## The ©Dride of (Put Coollege

K. Sanowal \& N. Barthakur, the best Athlets of our College are winning glory for the year 195t, in General Sports.


Nirmala Barthakur,
Bestman in Lady's Event.


## The Pillers of the College

## Bringing Lacrel To Otr Institution <br> Football Section



Sitting: (L. to R.) : A. Rahman (In-charge, Football).
D. Bhatta (Best Footballer).

Standing (L. to R.) : N. Ali (Football blue).
S. D. Laskar (Secy., Football ).

By courtesy of : Prof. A. Rahman,


[^1]
## Annual General Sports, 1956

l. 10,000 metres Race: lst Haragobinda Das 2nd Doyamoy Sarker 3rd Khirod Baisya
4th Tikaram Sarmak 5th Mohendra Baruah 6th Badan Baruah
2. 5000 metres Race
lst Maragobinda Das
2nd Mohendra Baruah
3rd Pijush Kanta Deb
4th Dinamoy Sarker
3. 1500 metres Race:

1st Haragobinda Das
2nd Mohendra Baruah
3rd Sarat Patwary
4. 800 metres Race :

1st Mohendra Baruah
2nd Kuldhar Sonowal
3rd Sarat Patwary
5. 400 me'res Race :

Ist Kuladhar Sonowal
2ad Mohendra Baruah
3rd Ashutosh Ghosal
6. 200 metres Race:

1st Kuladhar Sonowal
2nd Ashutosh Ghosal
7. 200 metres Race (hurdles):

1st Kuladhar Sonowal

2nd Padmeswar Buragohain
3rd Anil Das
8. 110 metres Race (hurdles)
lst Padmeswar Buragohain
2nd Kuladhar Sonowal
3rd Tikaram Sarmah
9. 100 metres Race :

1st Kuladhar Sonowal
2nd Padmeswar Buragohain
3rd Anil Das
10. Swimming :

1st Dayamoy Sarker
2nd Sushil Kumar Sarma
3rd Rati Hazarika
4th Phuleswar Doley
5th Hem Hari Chetia
11. Speed Cycle Race:

1st Mohendra Barua
2nd Haragobinda Dds
3rd Dilip Dutta
4th Kumud Sarmah
12. Slow Cycle Race :
lst Tarun Sarmah
13. Running broad jump :
lst Sura Ranjan Chatterjee
2nd Padmeswar Buragohain
3rd Dina Nath Deori
14. Hop step \& jump:

Sura Ranjan Chatterjee

2nd Kuladhar Sonowal
3rd Dina Nath Dcori
15. High jump :
lst Kuladhar Sonowal
2nd A. Jangshi Aier
3rd Naba Kumar Baruah
16. Polvault:

1st Hem Chandra Handique
2nd Bijoy Kumar: Sonowal
3rd Haragobinda Das
17. Javelin Throw:

1st Kuladhar Sunowal
2nd Lalpuliaua Sailo
3rd Phulewar Doley
18. Discus Throw:

1st Dumbatudhar Saikia
2nd Kuladhar Sonowal
3rd Lalpuliana Sailo
19. Shot put:

1st Lalpuliana Sailo
2nd Lahhunsfula Sailo
3rd Kuladaar Sonowal
20. Hamar Throw:

1st Dambarndhar Saikia
2nd. Wodmeswar Buragohain
3rd inuladhar Sonowal
21. Such Rlace:

1st Thavam Sarmah
2ud Bipen Barua
3rd ${ }^{\text {Prabin }}$ Leka
22. Thrce lagged Race:
lst Maren Chakravarty
, Sarun Sarmah
2nd Dabajit Barwah
" Girin Golain

3rd Hem Handique
Phuleswar Doley

## 23. Relay Race :

lst (all lst year class)
Padmewar Buragohain
Kuladhar Sonowal
Anil Das
Sura Ranjan Chatterjee
Bestman in men's event :
Kuladhar Sonowal
(FOR GIRLS)
I. 2 miles walhing Race:

1st Kumari Nirmala Barthakur 2nd Nani Devi
3rd Patima Kanangoe,
4th Pratima Kanangoe
2. 400 metres Race;

1st Nirmala Barthakur
2nd Leena Das
3rd Pratima Kanangee
3. 200 motres líace:

1st Nirmala Barthakur
2nd Pratima hanangoe
3rd Leena Das
4. 100 metres Race:
lst Fratima Kamangoe
2nd Nimala Barthabur
3ad Leena Dan
5. 80 metres (hurdies) Race:

1st I.ecla Rhuyan
2nd Pratima Kanango
3rd Pratima Kanangoe
6. Bolance Ruce:
lst Nitmala Barthakur
2nd Nani Devi
Pratima Kanangoe
7. Sack Race :

1st Pratima Kanangoe
2nd Krishna Sarkar
3rd Nirmala Barthakur
8. Three legged Race:

1st Nirmala Barthakur
,, Pratima Kanangoe
2nd Kabita Hazarika
, Krishna Sarkar
3rd Leena Das
,, Leela Bhuyan
9. Relay Race :
(all lst year class)
1st Kabita Hazarika
2nd Pratima Kanangoe
3rd Leela Bhuyan
4th Krishna Sarkar
10. Running broad jump :

1st Leena Das
2nd Nirmala Barthakur
3rd Pratima Kanangoc
11. Javelin Throw:

1st Pratima Kanangoe
2nd Pritima Kanangoe
3rd Nirmala Barthakur
12. Discuss Throw:

1st Leena Das
2nd Nirmala Barthakur
3rd L. Nora
13. Shot put :

1st Leena Das
2nd Pratima Kanangoe
3rd Nirmala Barthakur
14. Arrow shoting :

1st Chhingi
2nd Pratima Kanangoe
3rd L. Nora
15. Music Chair:

1st Leena Das
2nd Leela Bhuyan
3rd Kabita Hazarika
16. Tag of war (Executive) :

Winner-New Executive
17. Tag of war (Prof.):

Winner-Profs. of Science Departments
18. Prof. Race :

1st Prof. J. Pajkhowa
2nd Prof. D. Mahanta
3rd Prof. B. Das
19. Volunteers Race:

1st Sunil Deb
2nd Hara Kanta Patwary
3rd Ramesh Deka
20. Manials Race :

1st Aftab
2nd C. Deka
3rd Bikram Mali
21. Go as you like:

1st Biren Das
2nd Swarnalata Datta
Bestman in Lady's event :
Nirmala Barthakur


Ramani Barua, Champion in Table Tennis

## Results, Gymnasium Competition

1. Weight lifiing :

1st M. K. Singh
2nd H. Handique
3rd M. Rahman \& B. Kakati
2. Chest Expanding:

1st D. S. Gohain
2nd M. Rahman
3rd N. Khogendra Singh
3. Ground Exercise:

1st Mozibur Rahman
2nd N. Khogendra Singh
3rd Banamali Kakati
4. Parulel Bar:

1st M. Rahman
2nd D. S. Gohain
5. Muscle Controlling:

1st D. S. Gohain
2nd N. K. Singh
3rd B. Kakati
6. Best Body :
lst D. S. Gohain
2nd B. Kakati
3rd N. K゙. Singh
ㄱ. Skipping :
1st Boyan Haldar
2nd P. Day
3rd N. K. Singh
Bestman in Gymnasium Compettion : Dimbeswar Borgohain


Dimbeswar Borgohain, Bestman in Physical Culture.

## Revierrers Pornct:

"Tales of a Grandfather from Assam"-Translated by Mrs. Aruna Dexi Mookherjee from
the Original Assamese "Kakadeuta aru Natilora" by L. N. Bezbaruah.

'TNLES of a Grandfather from Assam' is a collection of thirty-three folktales translated into English from Assamese by Aruna Devi Muhherjee. Thu jllustrations are also done by hernelf. These stories wore originally coflected in Assamese by her illustrions father Lakshminath Bezbarua, and done into a book called "Kakadenta arn Natijora' by him. Aruma Mukherjee has done well by presenting them in lenglish to a wider reading public, and she has done the translation admirably well. The get-up of the book is attractive, and the printing too.

It is our common kuowledge that when the barrier of language dissolves, one country naturally fund itself nearer to another, and it is more so in the case of folk-tales and other folls-ereation, since the appeal they have. by its very nature, is bound to be universal. It is the same imagination that worhs in the different processes of the hman mind, though separated by distaners, and it is this unanimity of imaginative creation that invents a world of 'pleasant illogicality', as Tagore used to say, and invests it with simple themes of animals using human language, giants super-imposing themselves on men, and human beings tossed about, this way or that, on the chess-board of life.

Every nation has its own folktales; it is often found that they resemble one another, of course maialy in their broad outlines, but the details that are woven into them are bound to be individual and characteristic of the soil in which they thrive and grow. There are instances often. of English, Russian, Chinese, Indian and Japanese folli-tales possessing considerabie areas of agreement so far as the theme element is concerned; they differ only in the wealth of details and the spirit of enviromment. I was astonished to find a striking resimblance between the story 'Kon and Mon' in 'Tales of a Grandfather from Assam' with a Russian story called The Muzhik and the Bear.' In the first, it is two brothers trying todeceive one another while in the Jatter it is a human being that tries to deceive an animal, hat the process of deception is the same. In their surroundings and inspiration, one is as much distinctly Assamese as the other is Russian. And why it is so? It must be sither due to the fact that they must have a common source, or it might be that they travelled from one country to the other, or because folk-imagination is of a pattern, since the pattern that constituted life in those times was one and the same.

Folk-tales always have a symbolic significance. It is evident in Arma Mukber. jee's 'Tales of a Grandfather.' Almost all of them are rich in their symbolic expression and suggestive power. One of the inevitable things that is suggested in the 'tales,' as in the folktales almost of other countries too, is the ultimate trimmph of good over evil, justuce over injustice, virtue over vice, however insurmountable the difficulties on the way might ar first appear to be. 'The Story of a Sanyasi,' 'The King and the Barber,' 'The Old man and his five sons,' 'Kon and Mon,' 'The two princes,' all these enact a grand principle of life, the world they poriray is a world of fantasy, but the principle of life they enact is one of deep reality that overshadows injustice with justice, and conquers darkness with light. The barber in folk-tales is invariably a sly creature as the fox is. In 'The King and the Barber,' the barber with all his cunning is outwitted whereas in 'The King's son and the Jackal,' it is the fox that outwits the prince and in both the cases it is the sence of justice that leads to these inevitable conclusions. In The Wise

Old Man,' 'The Stork and the Brahmin,' there are moral lessons richer than sermons; they not only inspire but also ennoble.

The world of solk-tales is very often than not a world of wonder, of giants, of goblins and spirits : the giant is generally cruel, and he is a malign force out to disturb human life and happiness. In 'The Giant Astrologer,' 'The Giant Teacher' -The Six friends and a Giantess,' the giant is invariably outwitted and ultimately his purpose is successfully foiled. The Giant moves on his magic pipe in 'The Giant Teacher,' as he does on magic carpets in folk-tales of some other countries and this possibly shows the longing of the ancient man to conquer time and space. The animals in folk-tales talk; the fox, the elephant, the owl and the eagle in 'Tales of a Grandfather,' all talk, and human beings in distress are helped out of trying circumstances by their gallant assistance. There are romantic folk-tales like 'Nomal and Sonpahi,' 'The Dumb princess,' 'The princess with thirty-two lucky signs' in the book also ; they have thcir owa charm. ${ }^{*}$

HEM BARUA

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## Notes by the Editor

Wid dMGTLiAd OfF THE ARENd, PEACE LOOMG IT TIEE MaRIZON:


Uhing the year uader reviaw, certain momentons developments have takea place in the Ioternational firld whel have brourht the prospect of world peare nearer than ever it was. The Soviet Union, has tahern a serites of lond and spectacular mones to eace international tension and to make the ca!! of peace irresistible even to thase who thll the other day thought only in trems of war. The visit of the Gnitet fraler tol. K.. the dissolution of tha Comminfurm, the normali-ing of the relntions with Yogoshavia and therement derision of the E.S.S.R. to reduce inr armed foress are some among these. The effect of these moses on the [. S. forcign policy thoush not yet profonal, is significant. Even lodalers like Mr. Dubles are begining to helieve in the peaceful ialentions of the Sovict Limion. That the Soviet Foreign Policy has deep roots in the domestic situations is amply proved ly the recent denunciation in the country of the cult of personality represenzed by J. V. Stalin. The faith in the possibility of a peaceful sobution of the
interatinnal problems has also foum exprea ssion in the recent atterences of president Eisenhowre. Mr. Eispnhowrés contribntions to world peace are nuw widely recognised. His exit ferm the politiol sceue, threatened by recurrent ilherss, would be a serions tons for the calue of work peare. Incpite of these fanourable developments there are still a number of dangerons spots in the international secue. Wis refir to Korea. Indo-China, ilalay, Eormosa, hashmir, athl Mrica an! the Middla Eat. The foundatio: for slable world peare will traly be laid when these dangerots spot- are climindted and the problem of colonidism is effutrly and atisfactorily solved.

Talking of coluniatism tar turn the the Bandmg (ionference. The Confrene?, tho first of its kind in the history of the world rings the death knell of coloniaham. The endmial powers are semed with the montal fear of their imminmt death, and ther are imposing mutitary pacto, to create tensim, instability and division among the Asian nation: to krep themedran in power. Dark as these deeds are, they ouly portend the break of the dawn-the dawn of human freedom. Tho recent Cionference of the Afro-tian Studente in Bandung has cone as a lugical
complement to the historio Danlung Conference that preceded it. By reiterating fath in co-existence, the Bandung Conference of stulknts has taken upon itself the responsbility of achioving world peace that tully belongs to the vutnger generation.

Release of Ceyton from the clut hes of conseratism is alon in the fiture of things, promising healthier relations with her neighbours.

## INSIDE INDIA:

Here in India, the publication of the report of the S. R. C was followed by considerable unrest and commotion. All these are to be deeply deplored. India is engaged in the colossal task of national reconslruction. The firat Five Year plan with its many imperfections and lapses has definitely made many contributaons to the national welfare. The Second Five Ytar Flan is now on the start of its ron. In such a crucial juncture, the energies of nations camot be wasted in domestic feuls and bickeings. For the present unhapyy turns of events our leaders must also share the resposibility. Their part in the states reorganiation isan has heen market by indecisions and hesitatime. Iudia has already carned the estecm of the worlitho the role sho has played in the inter. national affairs. It will be a matter of sorrow if domestic situations reveal tendencie: which are conuter to the India, lofty professions in the international sphire.
ASSAM-A LAND OF PROBLEMS :
So far Ascam is conecrned the verdict of the S. R. C. must be considered as genc.
rally ati-factory. Regret, no doubt, will be filt for the failure of the commisoion to recogaise the validity of Aisam'a clam on Coarth Behar and Manpar. On the other hand, there will be a feeling of thanks giving tor the summary rejection of West Bengel in her unjust chim on Goalpara.

The outbreak of a siolent movement in the Vaga Mills han come as another majur headacher to the nation. The movement, at the time of this review is showing signs of wearing down. For this, our congratulation= are due to the Naga prople who have on the whol. refued to be carrided away by the unrealistic demand: for Naya independence. Ne, however, feel thit as the Prime Minister has also done, the Saga problem is essentially a political problem. The wrievances of the Naga people must be examined with sympathy and core and the provisions of the sisth schedule of the constitution should be revised if neceseary to meet the hill people's legitimate demands for a fuller measure of autommay. The Naga probleria must specdily and satisfacturily be solved.

The entire resources ant energies of the state mant be mubisisid for the solution of other pressug problems. One canmot hel; almitting that the Second liar Year plan has dessaponted the people of Assam by not giving due inportance to the long standing need for indu-trialisation. Nut a single majur industry has been planned in the public sector. Nothing has been promised for the solution of the tranaport bottleneck which has been a strangle hold on the state's of economic progress.

Without rapid industrialisation the people of Assam will never taste the trats of economic progress.

THE BEDDHI LIVES AGAIN:

Considering the present movement of the wheel of Time, When the world appears as a chadrancuro of hope and fear, and of doubt and fath, the celebratios of the Buddha Joyanti is a significant ereut of this centuy. The ritual of the celcbration of the $2500 i h^{2}$ birthidy of The Buddha may not be mpontant; but it is simuficant; because it bits brougit The Buddha of ctarnty to the limuts of time. The Buddua lives again, not as d hero of the pist, but as a moral force gruding the future. This has been indicated by the events leading finm Geneva to Bandung, from the Kremhn to the White Hall. Even vocabulary of the Buddha has been accepted in the polnical thought of this age. Let us hope that the Dharma Chakra oi the Buddha whech has been translated by Dr. Rhys Davids ds the "royd charsot wheel of an Lumersal cmpre of truth or righteousness', be set rolling once more.

## ENCOURAGING RESULTS BY OUR

 I. Sc. STUDENT'S.The prestige of our college has gone high up by the result, of our intermediate Science students in this year. Our college
has sccured seven places out of the first ten. -first, second, fourth, fifth, sixtly seventh and ninth. Morpoyer, four students of our College have secured highest marks in Mathematics, Psysics, Chemistry and Butany. Over $\&$ above that, the percentage of pass in Gauhati is the highest of all being 57' o, compared to University's $11 \cdot 7^{\circ}{ }_{0}$, We congratulate the student on their grand success.

## THE COTTONIAN:

The Editorrial Pourd is really sorry to note thit the collection of articles contributed by the students fell short of our expretation in this year. We request the students to contribute more artucles for sithefactory editing of The Contonion The paucuty of the fund is another difficulty which prevented us from tatrodaring many new and essential features. We request the authority to fanction a larger amount so as to meet the needs of the students. Inspite of all these difficultes the Editorial Board tried to mahr The Cottonan the highlight of the College Union. We donot know how far we have been surcessful in altaming the desired goal. The Elitor is gratini to those who have extended their kind hilp and Co-operation in bringing ont The Cottonan to hght. A few prouting mistaks might have crept in here sad there, tie Editor afologises. fir this.

## $\tau_{1 r e} E_{n d}$

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[^1]:    Sithing (an chair L. : R R.) : Prof Atting ( ('round L. to R.) : D. Bhatta \& G. Das
    
    M. Barna, P. Deka.

[^2]:    *Broadcast from the Calcutta Station af the All India Radio

