

গান্ধীবৰালা—যৈণীবনো আৰু কি হব? পেটৰ অসুখটোহে হৈছে ।

হৰকান্ত—পেটৰ অসুখ এই গুণেশ্বৰ । ইয়াৰ যৈণীয়েকৰ আৰু কি হৈছে অ' ?

গুণেশ্বৰ—হৈছে আৰু কিবা এটা ।

হৰকান্ত—কি কিবা এটা হৈছে অ' ?

গুণেশ্বৰ—হব লগাটোৱে হৈছে মাজু বাবু ।

হৰকান্ত—কি হব লগাটোৱে হৈছে অ' ?

গুণেশ্বৰ—ইয়াৰ যৈণীয়েকৰ যক্ষ্মা বেমাৰ হৈছে মাজু বাবু ।

হৰকান্ত—যক্ষ্মা হৈছে ? আৰু যক্ষ্মা বেমাৰী থকা ঘৰৰ পৰা আনি ঘৰে ঘৰে ই গান্ধীৰ বিক্ৰি কৰে । এই গান্ধীবৰালা তই বাক কেনেকৈ গান্ধীৰ বিক্ৰি কৰ চান নহয় বাপেকে ?

গান্ধীবৰালা—নহয় শইকিয়া বাবু, আপুনি নোক টকা দিব নেলাগে । এই কথা যেন কাৰো আগত নকয় ।

হৰকান্ত—কাৰো আগত নকম । কালিয়েই এই কথা মই পঞ্চায়তত উলিয়াম আৰু তোক দুশ টকা ফাইন কৰিহে এবিম ।

গান্ধীবৰালা—নহয়, শইকিয়া বাবু, মোৰ সৰ্বনাশ নকৰিব । আপোনালোক দুখীয়া গৰীবৰ বন্ধু । আমি গোৱাল সন্মিলনে আপোনাক ভোট দি জয় যুক্ত কৰিম । নিৰ্বাচনৰ খবচৰ বাবদ আপোনাক মই দহ টকা বৰঙনিহে দিলো । (টকা টেবুলৰ ওপৰত থয়) ।

হৰকান্ত—বাক বাক গান্ধীবৰালা, এতিয়া তই যা । তোৰ কথাটো মই ভাবি চাব লাগিব । (গান্ধীৰ -ৱালা যায়)

গুণেশ্বৰ—মাজু বাবু । মই কৈছো নহয় আপুনি চিন্তা নকৰিব । বুদ্ধি আছে যেতিয়া বাট আপোনা আপুনি ওলাব ।

হৰকান্ত—ঠিক কৈছ গুণেশ্বৰ, ঠিক কৈছ । তোৰ গুণৰ মই প্ৰশংসা কৰিলো । সঁচাকৈয়ে তই মোৰ বিপদৰ বন্ধু । বাক যাচোন যা, মোৰ কাৰণে ভালকৈ একাপ চাহ কৰি আন । (গুণেশ্বৰ যায়)

(এনেতে মঞ্চৰ ভিতৰত মাত শুনা যায় বাবুজী, 'অ' বাবুজী' আৰু ক্ৰমে মঞ্চত প্ৰবেশ কৰে)

হৰকান্ত—তই কাৰ হুকুমমে ভিতৰমে আতা হাই ?

নাপিত—কিচকা হুকুম নেহি লেটা হাই বাবুজী । হামি

লোকটো বৰাবৰ অন্দৰমে আপোনাৰ চুলি কাটিছো । হৰকান্ত--হা, হা, কাটাটা হাই । কিন্তু আজিটো চুলি কাটিবৰ টাইম নাহি হাই ।

নাপিত—চুল কাটনেকে নেহি আয়া বাবুজী, তলব লেনেকো আয়া ।

হৰকান্ত—হ তলব লেনেকো আয়া । এই গুণেশ্বৰ, গুণেশ্বৰ ?

গুণেশ্বৰ—(ভিতৰৰ পৰা) গৈছো, মাজুবাবু । (প্ৰবেশ)

হৰকান্ত—গুণেশ্বৰ এই বিপদৰ পৰা উদ্ধাৰ কৰ । ই কিন্তু নিজেই এপালি ।

গুণেশ্বৰ--(সম্মুখে নাক মুখ মোহাবে) এই বিপদ— বাপেকে মই একেপাত শবতে ধাৰাশায়ী কৰিহে এবিম । এই নাপিতং ।

নাপিত—হা, বাবুজী বলিয়ে ।

গুণেশ্বৰ—তুম চিৰাপ ভাটিত থাকাতা হাই ।

নাপিত—হা, বাবুজী ।

গুণেশ্বৰ—তোমাৰ ঘৰত তোমাৰ আপোনা জননা হাই ।

নাপিত—হা, হা, বাবুজী ।

গুণেশ্বৰ—তাইব দহ-বাবু লেবকা লেবকী হাই ।

নাপিত—হা বাবুজী ।

গুণেশ্বৰ—তোমাৰ জননা হালখীয়া শাবী পিচ্ছাতা হাই ।

নাপিত—হা বাবুজী ।

গুণেশ্বৰ—হাতত চুৰিভি পিচ্ছাতা হাই ।

নাপিত—হা বাবুজী ।

গুণেশ্বৰ—ভৰিত নুপুৰভি লগাতা হাই ।

নাপিত—হা বাবুজী ।

গুণেশ্বৰ—তব থিক হাই । তুম কো লিয়ে পাচ ৰূপয়া তোমকা জননাকে হাতমে দি মই অতি আহিছো হাই ।

নাপিত—থিক হাই বাবুজী । মে জাতা হ ।

(নাপিত যায়)

হৰকান্ত—(খুব গহীন ভাবে) গুণেশ্বৰ ?

গুণেশ্বৰ—মাজু বাবু ।

হৰকান্ত—পিছে এটা কথা অ' গুণেশ্বৰ ?

গুণেশ্বৰ—কি নো কথা আকৌ মাজু বাবু ।

হৰকান্ত—তোক হলে মই এন্ এন্ এ হবলৈ নকও । মই ভাবিছো....

গুণেশ্বৰ—কিনো ভাবিছো মাজু বাবু ।

হা কান্ত—ভাবিছো কেহেলিপাৰা হাইস্কুলৰ হেড মাষ্টৰ জন খেদি তোকহে হেডমাষ্টৰ পাতিম । আজি কালি স্কুলীয়া লৰা-ছোৱালীবোৰে গুৰু-গোসাই নমনা হ'ল । তোৰ নিচিনা সমৎকাৰ বুদ্ধিব মানুহেহে সিহতৰ ডিঙিত টিলিঙা লগাব পাৰিব । (এনেতে বাহিৰত ৪টা বজ্ৰাব ঘণ্টা পৰে) সোৱা মঞ্চায়ত অফিছত ৪টা বজ্ৰাব ঘণ্টা পৰিছে । বাক যা গুণেশ্বৰ মোৰ চাহ কাপ লৈ আহ । মই বাতৰি কাগজখনকে অলপ পঢ়ি চাও । (গুণেশ্বৰ যায় । হৰকান্তই বাতৰি কাগজ পঢ়ে আৰু মাজে মাজে তলত দিয়া ধৰণে মন্তব্য কৰে) ।

হৰকান্ত—বানপানী, বস্ত্ৰৰ মূল্য বৃদ্ধি, ভেজাল খাদ্য, ছাত্ৰ আন্দোলন, নগা বিদ্ৰোহীৰ দ্বাৰা বেলত বোমা বিস্ফোৰণ, পহৰাদাৰী পুলিচৰ ওপৰত মিছো বিদ্ৰোহীৰ গুলিবৰ্ষণ । গুছিল, গুছিল, দেশখন একেৰাৰে বগাতলে গ'ল । (এনেতে বাহিৰত বাবুজী বাবুজী মাত শুনা যায় আৰু লগে লগে কান্ধত এবোজা কাপোৰ লৈ মানুহজন মঞ্চলৈ সোমাই আহে । এটা পাঞ্জাবী চোলা উলিয়াই হৰকান্তৰ টেবুলত থয়) ।

হৰকান্ত—ওলালিনে তয়ো পইচা সাধিবলৈ । ঠিক কৰি কিস্ত এই চোলা কাৰ । (এটা ফটা পাঞ্জাবী চোলা দেখুৱায়)

ধোৰা—আপোনাৰ আছে বাবু ।

হৰকান্ত—মোৰ । ঠিক কৈছেতো ?

ধোৰা—হা ঠিক বলচা হাই বাবুজী ।

হৰকান্ত—ইয়াৰ দাম কিমান জান তই ?

ধোৰা—নাজানিছো বাবু ।

হৰকান্ত—নাজানিছ । ইয়াৰ দাম নগদ পোন্ধৰ টকা । ই ডাঙৰ মানুহৰ ডাঙৰ চোলা আছে ।

ধোৰা—হা হা বাবুজী! এইটো ডাঙৰীয়া মানুহৰ ডাঙৰ ডাঙৰ চোলা আছে ।

হৰকান্ত—ডাঙৰীয়া মানুহৰ এই ডাঙৰ চোলা কোনে ফালিলে ?

ধোৰা—আমি লোকে চাফা কবিতো ফালিলো বাবুজী ।

হৰকান্ত—চাফা কবিতো ফালিলি! ভালো ভালো ইয়াৰ পৰা বাহিৰ হ । তই মোৰ কাপোৰ ধুই দিব

নালাগে ।

ধোৰা—হা হা বাবুজী হামাৰ পইচা দিভীয়ে । আৰ আপুকা কাপৰা নালাৰ ।

হৰকান্ত—কাপোৰো ফালিবি আৰু পইচাও লবি । নহৰ নহৰ সেই কথা নহৰ । ভালো ভালো ইয়াৰ পৰা বাহিৰ হ । নহলে বাপেকে দিম মজা পালি ।

ধোৰা—হা হা । ঠাইয়ে—গৰীৰ অদমীকা পইচা । মে চলুতাছ ।

(ধোৰা যায়)

হৰকান্ত—চৰ বদমাইচৰ দল । কেৱল প্ৰৱৰ্ত্তনা, কাৰ্কে-ফুকা আৰু জুৱাচুৰি । এইখন দেশ কেতিয়াও ভাল হব নোৱাৰে । কিমান কষ্ট কৰি দেশ স্বাধীন কৰিলো । সেই স্বাধীনতাৰ কাৰণে এই মানুহবোৰ আজিও উপযুক্ত নহ'ল । হেৰৌ তহঁত খাবলৈ নেপাই নমৰি মৰিব কোন ; আমি দেশৰ নেতাসকল মৰিনে ? আমি বৃটিছ সিংহৰ নাকত ধৰি চাকত ঘূৰোৱা মানুহ ; আমি নমৰিম । আমাক মাবোতা বীৰৰ এই ভাৰতত জন্ম হোৱা নাই । বৰি বাপেকে । এইবাৰ যদিহে এম, এল, এ হব পাবো, তহঁতক ভালকৈ এশিকনি দিম । ধোৰা, নাপিত, গোৱাল—তহঁত সকলোৰে ওপৰত গধুৰ টেক্স বহুৱাই দিম ।

(এনেতে গুণেশ্বৰে ভিতৰৰ পৰা মাজু বাবু, মাজু বাবু বুলি মাতে আৰু লাহে লাহে মঞ্চত প্ৰবেশ কৰে)

গুণেশ্বৰ—মাজু বাবু ?

হৰকান্ত—কি হল গুণেশ্বৰ ?

গুণেশ্বৰ—এইমাত্ৰ তিখক গুৱাহাটীৰ পৰা আহি পাইছে ।

হৰকান্ত—তিখক আহিছে ? পিছে কি হ'ল গুণেশ্বৰ —কছোন ।

গুণেশ্বৰ—কি হব আৰু—আপুনি যি ভাবিছিল সেয়ে হ'ল । আপোনাৰ বোলে নিৰ্বাচনত যুজিবৰ কাৰণে কংগ্ৰেছে মনোনয়ন নিদিলে ।

হৰকান্ত—মনোনয়ন নিদিলে ? চৰ অকৃতজ্ঞৰ দল । চৰ প্ৰবৰ্ত্তকৰ দল । এইখন দেশৰ একো উন্নতি হব নোৱাৰে । একো উন্নতি হব নোৱাৰে । উন্নতি হব নোৱাৰে । নোৱাৰে । নোৱাৰে । নোৱাৰে । ই হৰকান্ত শইকিয়াৰ ভবিষ্যত বাণী ।

—যবনিকা—

সম্পাদকীয়

সাম্প্রতিক অসমীয়া সাহিত্য :

যুদ্ধোত্তৰ অসমীয়া সাহিত্যৰ উঁহাল টনকিয়াল হৈছে বুলি কব পাৰি। বিশেষকৈ গল্প আৰু কবিতাৰ ক্ষেত্ৰত এই কথা প্ৰযোজ্য। এই ছোৱা কালৰ অসমীয়া গল্পলেখকৰ জীৱনবোধ আৰু প্ৰকাশ ভঙ্গীৰ অভিনৱ মনকবিবলগীয়া। নানা আদৰ্শ আৰু মূল্যবোধৰ সংঘাতৰ নাভেৰে পৰিভ্ৰমণৰ সমাজ এখনৰ অন্তৰ ধৰ্ম প্ৰকাশ কৰিবলৈ আধুনিক সন্মুখীন হোৱা অসমীয়া গল্পলেখকসকল গমৰ্থ হৈছে। অৱশ্যে এনে প্ৰতিভাৰ লেখক সবহ নহয়, বহুতৰে অভিজ্ঞতা অগতীৰ। সেইহেতু শব্দৰ মায়াভ্ৰালত তেওঁবিলাক বন্দী। কবিতাৰ ক্ষেত্ৰত এটা কথা উল্লেখযোগ্য। আনাৰ সাহিত্যত প্ৰথম আন্তৰ্জাতিক মনৰ পৰিচয় আমি আজিৰ কবিতাত পাওঁ। সেই সকলৰ মনৰ দিগন্ত বহল। লেখক লব লগীয়া কবি আৰু কবিতাৰ সংখ্যা তাকৰ হলেও, দুৰ্বোধ্যতাৰ অভিযোগ থাকিলেও এই কথা নিশ্চিত যে বৰ্তমান অসমীয়া কবিতা পৰীক্ষা-নিৰীক্ষাৰ স্তৰ পাব হৈ এটা প্ৰকৃত কপ পৰিগ্রহণ কৰিছে। কেইজনমান কবিৰ নিষ্ঠা মনকবিবলগীয়া।

যোৱা কেইবছৰ মানৰ ভিতৰত ভালেকেইখন উপন্যাস বচিত হৈছে। “তাৰ ভিতৰত কিছুমানত কপুৰমনৰ পৰিচয় উৎকট ভাবে দেখা দিছে। এনে উপন্যাসৰ পৰা পাঠকৰ বিশেষকৈ কোমলবয়সীয়া পাঠকৰ বগছ বিকৃত হোৱাৰ সম্ভাৱনা থাকে” (ডঃ সত্যেন্দ্ৰ নাথ শৰ্মা)। এনে সাহিত্য ক্ষনস্থায়ী, সময়ৰ সোঁতত সি আপোনা আপুনি নাইকিয়া হব। অৱশ্যে আকৰ্ষণীয় উপন্যাসো নিশ্চয় ওলাইছে। মালিক, যোগেশ দাস, বীবেশ্বৰ ভট্টাচাৰ্য্য, চন্দ্ৰপ্ৰসাদ শইকীয়া, নৱকান্ত বৰুৱা আদিৰ উপন্যাস অসমীয়া সাহিত্যলৈ উল্লেখযোগ্য বৰঙণি।

এই সময়ছোৱাত উল্লেখযোগ্য নাটক বচনা নোহোৱাটো দুখৰ বিষয়। ইয়াৰ কাৰণ সম্ভৱতঃ বঙ্গমঞ্চৰ প্ৰতি মানুহৰ অবহেলা। তথাপিও নতুন বচনা শৈলীৰে দুই এখন সামাজিক আৰু ঐতিহাসিক নাটক এই কালৰ সাৰ্থক সৃষ্টি। পাশ্চাত্য নাট্য সাহিত্যত এলিয়টৰ কাব্য নাট (Poetic drama) মেটাৰলিঙ্কৰ প্ৰতীকধৰ্মী নাট (Symbolic drama) আদিৰ পৰীক্ষা আমাৰ সাহিত্যত এতিয়াও হোৱা নাই। চিনেমাৰ যুগ হলেও নাট আৰু নাট্যালাৰ উন্নতি নহলে জাতীয় নাট্যসাহিত্য বিকলাঙ্গ হোৱাৰ সম্ভাৱনা থাকে।

বম্য বচনা, প্ৰবন্ধ, জীৱনী সাহিত্য, শিশু সাহিত্য আদিৰ ক্ষেত্ৰতো সম্ভাষণজনক অগ্ৰগতি হৈছে বুলিব নোৱাৰি। এই বিষয়ে অসমীয়া লেখক তৎপৰ হোৱা প্ৰয়োজন। সৰ্বাতোকৈ অভাৱ হৈছে সমালোচনা সাহিত্যৰ। দিক নিৰ্ণয়কাৰী সমালোচনাৰ ভূমিকা অনুপেক্ষণীয়। সমালোচনাই পথ প্ৰদৰ্শন নকৰিলে সাম্প্ৰতিক অসমীয়া সাহিত্য কুপথে যাবলৈ বাধ্য। নিষ্ঠা, সাধনা, আৰু প্ৰতিভাৰ বলত অসমীয়া সাহিত্য নিশ্চয় এদিন বিশ্ব সাহিত্যৰ দৰবাৰত ঠিয় দিব পাৰিব। এয়ে আমাৰ ঐকান্তিক কামনা।

সমস্যাৰুহল অসম :

ভাৰতবৰ্ষৰ পূব প্ৰান্তত অবস্থিত সুজলা সুফলা শস্য শ্যামলা অসমৰ ৰূপ গুণত যে অকল অসম বাসীয়ে মুগ্ধ এনে নহয়, গোটেই পৃথিবীয়ে মুগ্ধ । হৰিণাৰ মাংসই বৈবী হোৱাৰ দৰে অসমৰ গুণ গৰিনাই বৈবী হ'ল । শান্তিনিকেতন অসমত আজি অশান্তি । শস্য ক্ষেত্ৰৰে পৰিপূৰ্ণ অসমৰ কৃষক ভাই সকলে আজি বুকুৰ তেজ পানী কৰিও দুবেলা দুমুঠি ভাতৰ কাৰণে অভাৱ অনুভৱ কৰিবলগীয়াত পৰিল । গোটেই ভাৰত-বৰ্ষতে খাদ্য সমস্যাই আজি প্ৰলঙ্কৰী মূৰ্ত্তি ধাৰণ কৰিলে । অত্যন্ত পৰিতাপৰ বিষয় যে ভূস্বৰ্গত বাস কৰা অসমীয়াৰ ওপৰত চলিছে শোষণ শ্ৰেণীৰ তাণ্ডব নৃত্য । খাদ্য আন্দোলনৰ প্ৰতিবাদত শিলং আৰু শিৱসাগৰৰ গুলীচালনাত দেশৰ বিসকল দুখীয়া ছাত্ৰই অকাল মৃত্যু বৰণ কৰিলে সেইসকলৰ স্মৰণীয় ত্যাগে আমাক দুৰ্নীতি বিৰুদ্ধে ঠিয় দিবলৈ নিশ্চয় প্ৰেৰণা দিব ।

দেশত লাভখোৰ মজুতদাৰ, ভেংগালকাৰী আৰু চোৰাংব্যবসায়ী নিৰ্মূল নকৰিলে সেইসকল ছাত্ৰৰ আত্মাই শান্তি নেপায় । দুৰ্নীতি নিৰাৰণ কৰি অসমীয়ক শক্তি দিবলৈ ছাত্ৰশক্তি এক হোৱাৰ সময় পালেহি ।

বানপানী অসমৰ আন এটি সৰ্ব্বমুহুৎ সমস্যা । প্ৰতি বছৰে বানপানীয়ে অসমীয়া বাইজক জুলুকি-জুলুকিৰে শিকায় আহিছে । বান প্ৰপীড়িত অসমীয়াৰ অৱস্থা পানীত হাঁহ নচৰা । প্ৰগতিশীল ভাৰতবৰ্ষত অসমৰ বানপানী নিয়ন্ত্ৰণ কৰিব নোৱাৰাটো অকল পৰিতাপৰ বিষয়ে নহয় শাসক বৰ্গৰ অযোগ্যতাৰো পৰিচায়ক । ব্ৰহ্মপুত্ৰৰ ধনন কাৰ্য্য আৰম্ভ কৰি বিজ্ঞানসন্মত যুক্তিৰে উপনৈ সমূহৰ মথাউৰি বান্ধিলেই অসমৰ বানপানী নিয়ন্ত্ৰণ সম্ভৱ হ'ব বুলি ভাবিবৰ খল আছে । এই সম্পৰ্কে চৰকাৰে চেষ্টা নকৰিলে বছৰি বছৰি বাইজ জুলুকা হ'ব আৰু পৰোক্ষভাৱে ই দেশৰ শিক্ষা আৰু অৰ্থনীতিকো পঙ্গু কৰি তুলিব ।

স্মৃতি তৰ্পণ :

যোৱা জানুৱাৰী মাহৰ ১১ তাৰিখে ভাৰতবৰ্ষৰ ৰাজনৈতিক আকাশৰ ভোটাভৰা, শান্তিৰ দূত প্ৰধান মন্ত্ৰী লালবাহাদুৰ শাস্ত্ৰীয়ে ভাৰত পাকিস্তানৰ মাজৰ বিবাদ আতৰাই মৈত্ৰী স্থাপন কৰি টাচখণ্ডত মৃত্যু বৰণ কৰে । সেই বিশ্ববৰেণা নেতাজনলৈ আনাৰ আন্তৰিক শ্ৰদ্ধাঞ্জলি আগবঢ়াইছো । তেখেতৰ আত্মাই সদগতি লাভ কৰক ; এয়ে আমাৰ কামনা ।

২৪ জানুৱাৰী তাৰিখে ভাৰতৰ শ্ৰেষ্ঠ বৈজ্ঞানিক উক্টৰ হোমি জাহাঙ্গীৰ ভাৱাৰ ৰক্ষণ মৃত্যু বৈজ্ঞানিক গবেষণা আৰু প্ৰগতিৰ ক্ষেত্ৰত এটি অপূৰণীয় ক্ষতি । ডাঃ ভাৱাৰ আত্মাৰ শান্তি হওক ।

অলপতে অসমৰ ৰাজহমন্ত্ৰী সিদ্ধিনাথ শৰ্মাদেৱেৰ মৃত্যু হৈছে । তেখেত এজন একনিষ্ঠ দেশৰক্ষী, সমাজ সেৱক আৰু ৰাজনীতিজ্ঞ পুৰুষ আছিল । তেখেতৰ মৃত্যুত অসমীয়া সমাজৰ অপূৰণীয় ক্ষতি হৈছে । ভগবানৰ ওচৰত প্ৰাৰ্থনা কৰো যেন তেখেতৰ আত্মাই সদগতি লাভ কৰে ।

এই সংখ্যাৰ কথা :

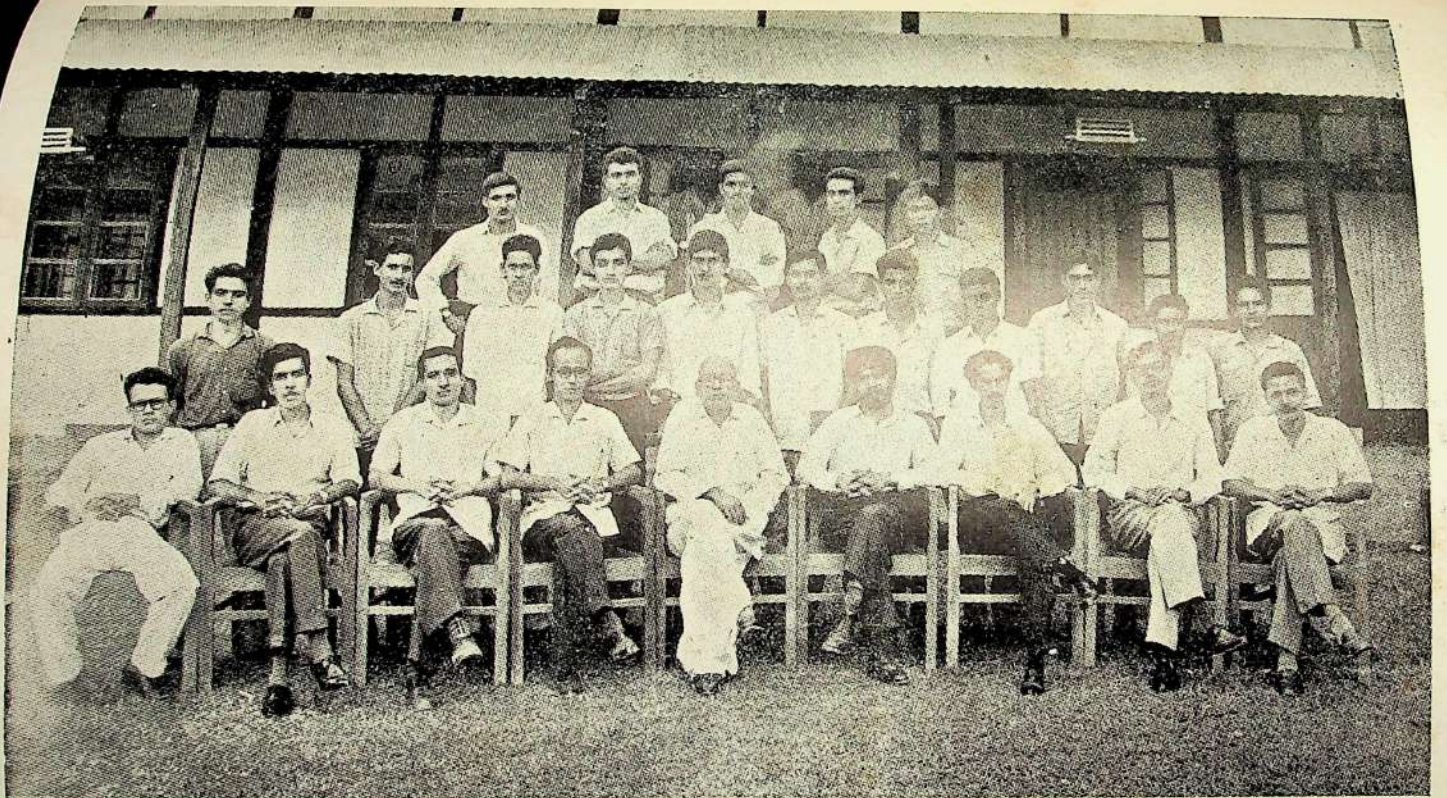
কলেজ আলোচনী এখন সম্পাদনা কৰা কাম তেনেই সহজ নহয় । নানা সমস্যাৰ লগত যুঁজিব লগাত পৰে । ছাত্ৰ বন্ধুসকলৰ পৰা উপযুক্ত প্ৰবন্ধ পাতি সংগ্ৰহ কৰাই প্ৰধান সমস্যা । ছাত্ৰ বন্ধুৰ পৰা উপযুক্ত প্ৰবন্ধ পাতিব অভাৱৰ কাৰণেই ইংৰাজী বিভাগ বিশেষ কৈ টনকিয়াল নহ'ল । তাৰ উপৰিও অৰ্থাভাৱৰ কাৰণে এইবাৰ 'এবিয়াণ'ৰ কলেবৰ তেনেই ক্ষীণ হৈ ব'ল । সেইগুণে 'এবিয়াণে' যে সকলো ছাত্ৰ ছাত্ৰীকে সন্তুষ্ট কৰিব পাৰিব তাত কোনো নিশ্চয়তা নাই ।

এই সংখ্যাৰ 'এবিয়াণ' সম্পাদনা কৰোতে নানা যুক্তি পৰামৰ্শ আৰু সহায় কৰা বাবে শ্ৰদ্ধেয় অধ্যাপক শ্ৰীযুত বাৰানাথ শৰ্মা, অধ্যাপক নলিনীধৰ ভট্টাচাৰ্য্য আৰু অধ্যাপক শ্ৰীযুত উনেশ চন্দ্ৰ চক্ৰবৰ্তীক আন্তৰিক ভক্তি শ্ৰদ্ধা-শ্ৰুতি আগবঢ়ালো । আন আন কামত সহায় কৰা বাবে বন্ধু শ্ৰীউপেন শৰ্মা শলাগৰ পাত্ৰ ।

সদৌ শেষত পলমকৈ হলেও 'এবিয়াণ'ৰ সপ্তম সংখ্যাটি আপোনালোকৰ হাতত তুলি দিবলৈ পাই নিত্ৰকে নিজে ধন্য মানিছোঁ ।

শ্ৰীৰজমৌ কান্ত শৰ্মা
সহকাৰী সম্পাদক "এবিয়াণ" ।

ARYA VIDYAPITH COLLEGE STUDENTS' UNION 1965-66



SITTING ON CHAIR—(Left to Right) Prof. R. Hazarika (in charge of social service), Prof. D. Ghosh (in charge of Major Games), Prof. M. R. Dey, Prof. H. Choudhury (Vice president of culture & music), Principal G. Sarma (President of Union), Prof. A. Singh (Vice-president, in-charge of students' union), Prof. B. Das (in-charge of general sports), Prof. T. Katakai (in charge Boys Common Room) Prof. R. N. Sarma (in charge of Magazine).

STANDING 1ST ROW—(Left to Right) Pratap (office peon), D. Sarma (Asstt. Secy of Debating), R. K. Sarma (Sub-editor of Magazine), P. Roy (Secy. General Sports), R. Baruah (General Secy), B. B. Kayastha (Secy Gymnasium), P. Pathak (Asstt. Secy. Boy's Common Room), B. Kalita (Secy. Debating), M. Baruah (Secy. Boy's Common Room), Dharya (Peon) Bahadur (Peon).

(Left to Right) D. Choudhury (Secy. Social Service), D. Choudhury (Secy. Social Service), D. Choudhury (Secy. Social Service), A. Misra (Secy. Social Service)

ARYAN

Arya Vidyapith College Magazine



VOLUME VII
NUMBER 7
1965-66

Editor :
Khanindra Ranjan Das

Asst. Editor
Rajani Kanta Sarma

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Shakespeare and Assamese drama

Prof. Sailendra Prasad Bharali

Perhaps no literature in the world is completely free from the influence of Shakespeare. Assamese literature is no exception to this. Though the Assamese play-wrights drew their materials mainly from those of Bengal, a series of plays based on those of Shakespeare was also written. It is through these plays that the common people have been able to come in contact with the versatile genius of Shakespeare.

The first Assamese play based on that of Shakespeare is 'Bhramaranga'. The play, which is based directly on Shakespeare's "Commedy of Errors" was written jointly by Ratnadhara Barua, Gunjanan Barua, Ramakanta Kakoti and Ghanashyam Barua. It is very often seen that the original beauty of a particular work is lost when it is rendered in some other language. But these play-wrights could retain it to a great extent as they were quite aware of the local colour. The local colour given in the action and the characters of the play led late Satyanath Bora to remark thus—"When one reads 'Bhramaranga' one must have an idea that the incident took place some where in Assam. The characters have been depicted so beautifully that they do not seem like characters depicted by a foreigner at all". The play had such a tremendous success on the stage that even in Calcutta it could attract a large number of people and there was an atmosphere of laughter throughout the performance.

A play based on Shakespeare's "As you like it" was written by Durgeswar Sarma. The play has been named after the heroine, Chandravali, who is the counterpart of Shakespeare's Rosalind. In order to make such a play effective on the stage, the playwright must take liberty in many respects and Sarma has rightly enjoyed that privilege. The playwright has added something to it in order to give a local touch. Three important plays based on those of Shakespeare are 'Bhimdarpa', 'Amor Lila' and 'Tara'. 'Bhimdarpa' based on Shakespeare's 'Macbeth' was written by Devananda Bharali. The playwright has come away from the original play to such an extent that some times it becomes difficult to trace the influence of the origin. It is heard that the play was staged several times but could not attain much success. The dramatist, in his attempt to make it a play of his own, has failed to create that atmosphere which we find in 'Macbeth'. Sri Padmadhar Chaliha's 'Amor Lila' is a fine rendering of Shakespeare's 'Romeo and Juliet'. Though the play is directly based on that of Shakespeare's Sri Chaliha has done it on the background of our society and this has made the play quite successful on the stage. 'Tara' is an adaptation of Shakespeare's 'Cymbeline'. The play was written by Ambika Prasad Goswami and could hold the stage for a long time.

Sri Atul Chandra Hazarika, who cared

more for quantity than for quality with a view to making the Assamese stage free from the predominance of the Bengali plays, translated two plays of Shakespeare into Assamese. They are 'Bonij Konwar' and 'Asrutirtha'—translated versions of 'The merchant of Venice' and 'King Lear' respectively. 'King Lear' is said to be the greatest play of Shakespeare. It is very difficult to make this play effective on the stage and therefore till now only a few attempts have been made to perform it. The dramatist must have some extraordinary qualities in successfully rendering a play like 'King Lear' into any other language. Like all other plays of Hazarika 'Asrutirtha' no doubt, suffers from many limitations, but the limitations in 'Asrutirtha' are not easy to overcome. The play has not been staged at all.

A few more plays based on those of Shakespeare were written and also staged. But these plays still remain unpublished. Notable among them are 'Chandravir' and 'Ranjit'—Assamese versions of Shakespeare's 'Hamlet' and 'Othello' respectively. The first was written by some Patangia who himself it is said, played the role of the hero, Chandravir. 'Ranjit' was written by Sailadhar Rajkhowa who is known both as a poet and a dramatist. The three important characters of the play—Ranjit (Othello), Bijoya (Desdemona) and Haralal (Iago) have been portrayed exactly in the light of those in Shakespeare. Both these plays had immense success on the stage. It has been known that Nabin Chandra Bordoloi also translated two plays of Shakespeare into Assamese. They are 'Bishad Kahini' and 'Danduri Daman'—Assamese versions of Shakespeare's 'King Lear' and 'The Taming of the Shrew'. Whether these plays have been staged at all,

it is not known.

Besides these the influence of Shakespeare is seen in a few characters portrayed by different playwrights. Gajpuria in Bezbarua's 'Chakradhvaj Singha' has been modelled after Shakespeare's Falstaff, the most comic character in the domain of English literature. Bezbarua, known as Rasharaj for his humorous writings, perhaps could not resist the temptation of depicting this immortal character. In the same play King Hall appears as Priyaram. Moreover, some of the devices used by Shakespeare have been adopted by our dramatists. The disguise of girls as boys, for example, is a common characteristic in the romantic comedies of Shakespeare. This device has been applied by dramatists like Padmanath Gohain in his 'Lachit Barphukan' and Sailadhar Rajkhowa in his 'Pratap Singha'.

We will fail to do justice to Shakespeare if we do not speak a few words about the limitations of these plays. It is very difficult to imitate Shakespeare. Shakespeare's style is something which cannot be reproduced by any other writer. The beauty of Shakespeare's language and Poetry cannot be retained in a translated version, however much successful it may be. Moreover, the dramatist must have in his mind the background of his society and the situation will naturally undergo some changes in rendering a play into some other language. Shakespeare has produced an atmosphere, which, if twisted a little, loses much of its charm. So in reading a translated version the reader is not thrilled so much as he does in an original play of Shakespeare. So the proper word to use is not rendering or translation but adaptation.

TO SOME 'ILLUSION'

Ranjit Sutradhar

3rd year B.Sc.

If my speeches
 Make you feel sore,
I shall stop
 Saying no more.
If my songs
 Unpleasant to you to hear,
I shall stop
 Singing no more, my dear.
If my laughs
 Approach you like thorn,
I shall stop
 My laugh not to be born.

If my glances
 Are like insults to you
I shall stop
 Sending no glance, too.
If my person
 Is disgusting to see,
I shall stop
 Even seeing thee.
If my heart
 Wants to rest on you,
How can I stop
 Saying, "I do not love you"

MORNING THOUGHTS

Prof. Fmjad Ullah

The night sings exhausted
Giving birth to a grey morning.
The sun struggles to greet you,
When you vainly try to overcome
A whole nightful of unrest
With a cup of bitter tea.

You rear the day calling
Remorselessly;—gripping you
Like a leopard pouncing on a lamb :
You have no heart
To respond
To fight another futile battle
And to find a foolish ambition mocking
 you.

It's drizzling now.
The landscape gets blurred.
Meanwhile some quicksand devours you
And you lose yourself
In a dull, monotonous humming,
The ghost of a favourite number.

And crowning it all
A persisting, excruciating pain
Pervading all your existence,
While the day moves on in its dull,
 neurotic course

TWO POEMS

Translated by : Prof. Gobinda Prasad Sarma

OPHELIA

Nights are all sleepless, even for God,
 The heart of the blue ocean is
 perturbed to-day,
 And who is that coming with
 furtive steps,
 The fear of one's own soul ?
 What is that lurking shadow,
 Pleased in the hellish peace of Elsinore,
 Sleepless in his endless watch ?
 With the price of blood would bought
 the promised Kingdom of Heaven.
 The watchman of time is aware.
 Let honest thinking and the flame of
 beauty burn again.
 Let the sacred debt of the father be
 paid off with the sacrifice of life.
 There is no time now, Ophelia,
 The bloody darkness of Elsinore has
 spread the world over.
 There is no light either inside or outside
 one's own heart.
 So, pray then to see if in the darkness
 of absorbed consciousness, there is some
 noble sermon of life from the Soul
 Divine—
 the Soul that is visible only after crossing
 the long path of the dark night—
 the darkness of the self that is born in sin.
 Or, the alternative of it—alas ! it is the
 death of humanity.
 There is no hope for peace, life's
 unflagging faith,
 glories of the soul, and love—all these
 are pained to the extreme.
 Light of intellect has failed, inspiration
 for action is meaningless.
 Is then the sure sign of Destiny the
 only reality ?

Put the question (physical luxury is
 all futile)
 'Get thee to a nunnery'. Mad ?
 Oh, even that is better,
 Sing of the days that are gone.
 In the darkness fraught with the
 ghosts of Elsinore
 Life is only a nightmare.
 Death ? that too, is a fruitless solace.
 —O—

DESEMONA

Forgive the human Male, Oh Woman !
 Swear please with the fierce foolishness
 of compassion.
 I have just taken up the cup of poison
 mixed with blood
 thinking that it is the only way to be
 chosen
 for the absolute peace of the soul.
 I have just pushed aside the
 frontiers of love and faith
 and seen the barren soil widespread
 with their outlines dark, desolate
 and dim;
 But where is open the path ? There is
 only
 the long tunnel without any alternative—
 the tunnel of primitiv bravery
 ruffled with the thirsts of some
 infernal Harpies !
 Excuse the human male, with your Death
 Oh, Woman ! You have mothered, I see,
 faith and love anew.
 And if I have done anything—
 It is my gift of the blood-red armour
 of heroism
 to a loving Death—a petal of
 Summer flower.

Arya

Continuity of Life and its aspects

by Prof. L. C. Bharali

Dept. Zoology

Intellectual curiosity is the mainspring of all scientific enquiry. The applied side of a science is developed afterwards in order to bring about an improvement in human life or society. More than a million different types of living animals are, to-day known to science, and many others are being discovered and added to the list. Besides the living ones, there are types which inhabited the globe in some remote past—and are represented only by their fossil remains buried at the different depths down the earth. The earlier Greek naturalists believed that living things originated spontaneously out of lifeless inorganic substances. People believed living things originated from the "spontaneous generation" had prevailed throughout the "dark ages" of biology after the death of Aristotle in fourth century B.C. It persisted even in nineteenth century. The first serious objection to the conception of 'spontaneous generation' came from the Italian scientist like Redi in 1668, and he proved that life did not originate by 'abiogenesis'. During the nineteenth century, Tyndall in England proved that bacteria cannot generate by themselves unless it is infected with their spores. Pasteur in France 1861, confirmed the theory of "Biogenesis" which states that new life comes only from pre-existing parent individuals.

Biogenesis is the product of reproduction and is the only means for the continuity of life.

The recent advances in human genetics are also of great interest to biologists and have many important potentialities.

The progress of human civilization has, to a great extent in the lines of development of the biological science. Biology is much more important in the service of mankind. Bacterial enemies of man have been discovered and remedies against their spread and destruction are now possible by vaccination and other measures. Penicillin, Streptomycin, Terramycin, Chloromycetin, aureomycin etc. are the gifts of the biological science to mankind. There are many parasites invading man and other animals. Moreover, sufficient biological knowledge is essential for the manufacture of drugs, either from the vegetable or from the animal products.

Modern man, unlike the primitive ancestors, and much more civilized. He cultivates plants and rears fishes, as well as cattle to get his food and other necessities of life. Every animal or the living being requires three important things, food, shelter, and reproduction. This has resulted

in the development of agriculture, fishery, veterinary which are applied aspects of the basic biological science. Now a days study of Entomology has created a great role in the field of biology. Injurious insects pests are exterminated and plant diseases cured or prevented by adequate scientific measures. Domesticated animals, like poultry and the cattle are experimentally breeding for the production of eggs and milk. Control measures are also taken from their diseases and cure them from the diseases.

Next important food for man are the fishes. But the fish market is going dull without the sufficient fishes. Previously man has to depend and catch the food from the natural breed.

Fishes are reared in the fisheries with proper scientific measure for growing them. Fishing industry has been improved in the foreign countries. In India, our Government has taken all necessary scientific measures to develop the fisheries.

We get silk from the silk moths. The silk producing insects are reared in a scientific way. Silk industry has been greatly improved by the sericulture. In this connection, silk moths are experimentally bred with a view to increasing in rigidity, fineness or other varieties of the silk produced by them. Biology, therefore, has contributed largely towards obtaining better varieties and larger yields of foods and other human necessities.

Forest and wild game—animals are the National resources from which man derives useful materials like, timber, fur and even food. Successful plant breeding, animal husbandry and conservation of forests are effective means for checking famine which is a scourge of the human society.

Man has three powerful enemies to fight with them. These are famine, disease, and death. Biology is an effective weapon against each of these three human terrors.

Biology science should form an essential part of the education of every cultured people. Man is always trying to know the unknown one. The study of Biology enables man to study very interesting and beautiful neighbour, the plants and the animals.

Biology introduces man to know the parts of his own body and the functions thereof, so it is most useful for him to know the best use of his physical machinery.

Pope, said that "the proper study of mankind is man". But no one can understand the nature of man's entire development including his intellect, his social customs and behaviours are the biological phenomenon. Biology after all pre-requisite for the study of medicine, Psychology and Sociology.

William James said, Biology only a science which is directly related to life.

The earth we live in came into existence about 200 million years ago by the condensation of red-hot masses, which were torn from some other heavenly body. It cooled down slowly and in course of time acquired a gaseous atmosphere as well as collection of water. Life could never exist in such a severely hot environment. In all probability, the earth became ready to sustain life upon its surface after 1000 million years, although the centre of the earth was still in a red-hot state.

There is controversy regarding the formation of the first living thing. It is assumed that the earliest living things originated spontaneously out of inorganic matter. This strange phenomenon occurred only once due

to the peculiar conditions which prevailed upon the earth at that prehistoric period. There were some impelling causes which converted an inorganic nitrogenous compound into a complex molecule of protein, —which was forthwith transformed into a speck of protoplasm. The pre-historic living things were extremely resistant against the destructive environment and aggregated by

rapid multiplication to produce more complex forms. Animals must have originated later, because they required plant-products for their food.

On the globe the numerous species of beautiful plants and animals which are marvellously adapted to their respective environment. It would be difficult to say about the origin of life. It led to various theories for solving the mystery—namely, the origin of life.

A new animal comes into existence by the transformation of some parts of a pre-existing animal—this is known as reproduction. The animals reproduce their kind by two fundamental methods—

(1) A sexual method—which involves only one parent no special reproductive structures. (2) Sexual reproduction—usually involves two parents and the union of two germ cells of two cells of same kind or of two nuclei derived from different cells. As a result of sexual reproduction a new individual starts life as a single cell. The zygote by repeated mitotic division produces many cells, which is in due time differentiate into the tissue and organs of the developing embryo. This process known as embryogeny and the branch of zoology which deals with the development of individuals is known as embryology. This leads to the continuation of life in the animals.

Fundamental Right under Indian Constitution

Suprakash Das Choudhury

B. A., 3rd year.

In the history of the democracy we find there are many great countries in the world where the people have the Republican form of government in preference to the other ways of life. We are therefore, fortunate for having this form of Government so generously chosen by the framers of our new Constitution. In every democratic country the party in power is the majority party and there is a written Constitution which contains the general laws embracing all spheres of the human conduct. Our Constitution has also conferred some important rights (upon its citizen) which are so fundamental to the growth of the human potentialities that without these man's moral and Spiritual Stature become stunted and consequently the people becomes burden to the nation rather an assets to it. Moreover, these rights are *Sin qua non* for the minority group in democracy for the protection against the passing whims of the majority we are all in the country Indian first and Indian last. We are ruled by our own chosen men. We have empowered our representatives to rule the country in a way as to enable the country to be one in the comity of Nations.

But before the attainment of our National Freedom we were for about two hundred years ruled by the foreign power. Our national leaders had to struggle hard for the cause of the attainment of freedom and in so doing they had to pay much in man and material. Our national leaders were tortured by the British Rulers. Our father of nation Mahatma Gandhi raised a clarion call for throwing out the foreign yoke by launching out Non-cooperation Movement in early thirties. There were many other direct Movement under which the foreign government was hard-pressed. The Indian people sank all differences in the form of religion, race, cast, sex etc and their only objective was then to attain freedom even at the cost of their lives and practically many freedom-fighters sacrificed their lives to pave way for their young generation to live in a free air of our Sacred country. We are, therefore, grateful to the framers of the new constitution for their wise decision that ours will be a democratic country where the people in general can enjoy the natural rights—freedom of Speech and expression, movement equality among all citizens, equal opportunity for all etc. etc. we are

so constitutionally granted for some of our cherished rights. These rights are specifically called 'Fundamental Rights' incorporated in the chapter III of our New Constitution. These rights when studied bear a clear testimony of the earnest efforts our constitution makers made for the protection of the citizen's rights against the party in power. The fundamental Rights cover as many as twenty four Articles. I am in the following lines explaining all the rights under Chapter III of our constitution. These rights are grouped in Seven Categories : These are :

Right to equality : All citizen irrespective of their religion, race, caste, sex or place of birth will enjoy equal rights with regard to access to Shop, public restaurants, hotels and place of public entertainments or to the use of wells, tanks, bathing ghats, rooms and places of public resort. But the State reserves the right to make Special provision for woman and children. All Citizens will get equal opportunity in respect of any employment or office under the State but the State reserves the right to make provision for the reservation of appointments or posts in favour of any backward class of citizens. Untouchability is abolished and its practice in any form is forbidden (Art 17). The article further provides that the enforcement of any disability arising out of untouchability shall be an offence punishable by law. But it should be noted here that the constitution does not say anything as to what constitutes untouchability. The inclusion of these provisions in the chapter on *F/RS* removes some of the gross social evils which so long hindered the growth of a strong national consciousness in the four corners of the country. These provisions are great step towards the establishment of Social democracy without which political democracy becomes meaningless. The conferment of any title by the State excepting military or academic distinction is forbidden (Art. 18). The acceptance of any foreign

title of a foreign state by any citizen is also forbidden but in recent years the Government of India have revised its policy in connection with the conferment of title.

Right to freedom : All citizens shall have the right to freedom of speech and expression, the right to assemble peaceably and without arms, to form associations or unions to move freely throughout the territory and to reside or settle in any part of the territory of India, to acquire, hold or dispose of property and to practise any profession or to carry on any occupation or trade or profession (Arti 19).

Right against exploitation : Traffic in human beings and begar and other forms of forced labour are prohibited (Art: 23) but this provision does not in any way affect the right of the State to impose compulsory service for public purposes. Children below the age of fourteen cannot be employed to work in any factory or mine or engaged in any other hazardous employment (Art : 24).

Right to freedom of religion : Articles 25 to 28 deal with the religious rights of the Indian Citizens. All citizens are guaranteed equal rights to freedom of conscience and the right freely to profess, practise and propagate religion provided such profession, practice or propagation does not interfere with public order morality and health. But the provision does not affect the right of the State to regulate or restrict any economic, financial, political or other secular activity which may be associated with Religions practice and to provide for social welfare and reform or to throw open Hindu Religious Institution of a public character to all classes and sections of the Hindus. No religious instruction shall be provided in any educational institution wholly maintained out of state funds (Art : 28). No person attending any educational institution recognised by the state or receiving aid from state fund

shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship against will of such person.

Cultural and educational rights : Any sections of the citizen residing in any part of Indian territory shall have the right to conserve its distinct language, Script or culture of its own. All citizen Shall have rights in seeming admission into educational institution maintained by the State or receiving aid out of the State fund (Art : 29). All classes of minority shall have the right to establish and administer educational institutions of their choice and shall be entitled to State aid irrespective of religions and languages (Art : 30).

Right to property : Article 31 States that no person shall be deprived of his property except by authority of law and on payment of compensation. This right, however, will not prevent a State from making a law for the purpose of imposing or leaving any tax or penalty for the promotion of public health or the prevention of danger to life or penalty or for fulfilling objections in respect to what is declared to be evacuee property.

Article 31 was amended for the first time in 1951 and two additional Articles 31 A & 31 B. were inserted. Art. 31 was further amended in 1955 by the fourth Amendment Act which added four new categories of legislation which shall not be open to challenge or the ground that they are inconsistent with or take away or abridge any of the Rights conferred by Art. 14, Art. 19 or Art. 31. The said amendment also added a new clause (2A) to Art. 31 to take away the jurisdiction of the Supreme Court in respect of the determination of compensation.

Right to constitutional remedies : Article 32 of the Constitution deals with the rights

of the Indian Citizens to safeguard their Fundamental Rights by Constitutional means. Every citizen shall have the right to move to the Supreme Court for the enforcement of the Fundamental Rights. The Supreme Court has been empowered to issue directions or orders or writs such as *Habeas Corpus, Mandamus, Prohibition Quo Warrants and Certiorari* for the enforcement of the F/Rs. Parliament may authorise any other courts to issue these writs and directions within the jurisdiction. Parliament may, however, restrict or abrogate these rights in their application to the members of the Armed Forces in order to ensure the maintenance of the security and integrity of the country. The Central Legislature has also been given the power to validate acts done or sentences passed in any area where martial law was in force. It has been given the sole power to prescribe punishment for acts which are declared to be offences under this part of the Constitution. All existing laws relating to these matters shall, however, continue in force till they are altered or repealed by Parliament.

Now to understand our Fundamental Rights clearly in our constitution it would be necessary to deal with the exact nature of our F/Rs. and its main features.

(1) **It is the most elaborate :** The declaration of F/Rs. in the Indian Constitution is the most elaborate and comprehensive. It covers an entire part (III) containing twenty four Articles (12-35). The provisions are detailed. They not only define the rights but also add a set of limitations and reservations. For example, only one clause is devoted to the enumeration of seven types of freedom whereas the limitations in these provision cover as many as five clauses.

(2) **Positive and Negative Rights :** Another feature of the Indian Bill of Rights is that while some of the rights are negative in charac-

cter, others are positive in content. Negative rights are in the nature of prohibitions and place limitation on the authority of the State, for example, Art. 18 & Art. 17. Other rights such those relating to the freedom of speech and expression etc. are positive in content. The positive rights are accompanied by express limitations.

(3) **No Natural Rights** : The Indian Bill of Rights does not make any mention of what are called "natural rights". In this respect the Indian Constitution differs from the American Constitution. The American Constitution speaks not only of the rights conferred by it specifically but it refers also to the certain other not specifically mentioned therein. The court in India cannot assume the role of a Super-legislature under the guise of any theory of natural rights as in the U.S.A.

(4) **The Rights are justiciable** : The F/Rs. are justiciable. It is the constitutional duty of the court to ensure that the rights of a citizen are not violated. The citizen whose rights have been violated may move the Supreme Court for the enforcement of his rights. The right to move the Supreme court is a fundamental right.

(5) **The Rights are not absolute** : Another important feature of F/Rs. in Indian Constitution is that they are not absolute. The State has been empowered to impose limitations upon the enjoyment of these rights. Under Art. 19, the State can impose reasonable restriction on the rights to freedom of expression, movement etc. in the interest of friendly relation with foreign States, public order, security of State, defamation or incitement to an offence. Finally, the proclamation of emergency involves the automatic suspension of the provisions of Art. 19 and under Art. 359, the President has the power to suspend the enforcement of all or any of the F/Rs.

(6) **Compromise between the judicial Supremacy and Parliamentary Sovereignty** : The

last feature of F/Rs. is that they have expressly sought to strike a compromise between judicial Supremacy and parliamentary Sovereignty. Art 13 empowers the courts to sit in judgement over the validity of laws passed by the legislature and to see whether they violate any of the F/Rs. All the F/Rs. are Subject to judicial review. But alongwith the power of judiciary to declare laws unconstitutional the legislature is also permitted to make these rights void. The Supreme Court of India cannot assume the role of a third chamber like the U.S. Supreme Court. The Indian Constitution has adopted a via media between the American System of judicial Supremacy and the British System of parliamentary Sovereignty.

It is therefore clear from the above study on our F/Rs. that there are so many limitation and reservations imposed on the enjoyment of our F/Rs. May be, it is because of the facts that the political unconsciousness of our Indian people prompted the constitution-makers to set out some clear-cut rules only for the general guidance for the Common citizen. However, we must say that our constitution-makers couldnot Sincerely rely upon the goodsence and Co-operation at the time the constitution came into force.

Nevertheless, it is not less creditable on the part of our Constitution-makers in view of the critical period under which they drafted the Constitution which after the test of long 16 years has now proved to be a Constitutional reality. 'The Unity in diversity—the theme which many of our great national poets, writers and politicians traced out long since now comes to more true in there days of Science and tecnuology which radically change our national character. We must, for this development, owe to our great national architect—Late Jawaharlal Nehru under whose leadership our nascent democreacy could survive steadfastly under so many stress and strain-social, polical and financial.

Arya Vidyapith College Union Society

SECRETARIAL REPORTS 1965-66

General Secretary :

At the very beginning of my giving a report of the Arya-Vidyapith College Union Society, my foremost duty would be to offer my heartiest thanks to my Aryan friends who have given me the opportunity to serve them in the capacity of the General Secretary, A.V.C.U.S. for the session 1965-66. I well remember with gratitude those Aryan friends of mine who often lent me a helping hand in solving various problems of this dear organisation, the A.V.C.U.S.

As usual, the Annual College Festival, Teachers' Day, Saraswati Puja and Freshers' Social and so forth were held with due pomp and solemnity this year. We also got an opportunity to welcome a few distinguished visitors this year as before. Mr. John R. Lepperd, an eminent educationist of America with his wife visited our College on the 1st. March '66 and delivered a lively and general lecture on American Education of which he is a specialist. A troop of American from California visited our institution and enlightened the Students about American system of education. Here ends the conventional report of the General Secretary.

This year is a year of loss; a great loss to the nation. The death of the Prime Minister Lal Bahadur Shastri had been mourned in our college with due solemnity. Also, we had to incur the loss of the great soul of Dr. Homi Bhabha, chairman, of the Atomic Energy Commission. We expressed our heartfelt grief and conveyed our hearty sympathy

to the bereaved families in the condolence meetings organised by the union.

But I don't think that this is all sufficient for a college Union. Indeed the college union is the life of the students of a college. It can inspire the students to pursue the higher ideas of life which are beyond the scope of the text book education. But there are many hindrances also in the smooth working of a college Union which fortunately or unfortunately I had a chance to experience. Sometimes there is lack of facilities, lack of encouragement from the college authorities and in some cases indifference of the students towards the Union activities. We should realise that the Arya-Vidyapith College Union Society is the common property of all the Aryans and it can flourish 'prosperously only, if it gets the active support and enthusiasm of all the Aryans. To achieve this end a good deal of encouragement is required from the college authorities which, I regret very much to say, has been lacking.

It is generally believed that the report of a secretary is never complete unless there is some complaint against the authority. I want to write what I sincerely felt. First come to the hostel facilities. Hostel accommodation is not up to the mark. Secondly, the college Common Room is not upto date to meet the demands of the students. The college authority ought to look into the matters with sympathy. But it can never be denied that something memorable has been done

in this year. The opening of the Canteen and the availability of the hostel are two remarkable steps of our improvement.

Apart from that, it is a fact of overwhelming pleasure that our two Professors Shri Gokuleswar Goswami (Department of Geology) and Shri Binod Goswami (Department of Physics) have gone abroad from our college to persecute higher studies.

At the end of my report, I request my student friends to establish a good record in examination-results, manners and behaviour which is extremely necessary in every sphere of activities of life and which will enhance the glory of the students and good reputation of the College.

Over and above, I am grateful to our revered Principal G. Sarma (Union President), Prof. A Singh (Union Vice President) and Prof. D. Baruah for their right guidance and inspirations; also I am thankful to all the discharge of my duties in various aspects. I am thankful to other office bearers for their kind co-operation.

In fine, once again I offer my hearty thanks to the Aryan- friends and if I make any omission and commission, I hope everybody will excuse me.

Long Live our Arya-Vidyapith College,
Long lives students' Unity.

Ramesh Kumar Baruah.

Asst. General Secretary.

In my thinking knowledge at least—
Sincere advice and sympathetic guidance by the Principal, G. Sarmah, and P. Sarma (Head

of the Dept. of Chemistry) for the betterment of the students is memorable one.

Long live Arya-Vidyapith College with its fine glory and tradition.

Chowdhury Singha.

Report of the Secretary Music and Culture.

With deep pleasure and gratitude I remember the day when our Honourable Principal called me to his office and honoured me with the charge of the secretary-ship for the cultural section for the year 1965/66. The elected secretary being absent during the college week, I was selected Secy. for the cultural section a few days before the Annual college week. It was a tough job for a new-comer to do sincere that and you are to judge whether I could prove myself worthy of the choice. I am grateful to all the students of this noble institution for their whole hearted co-operation and love for me. This time also the different culturae competition were upto the high standard the college has established in the cultural sphere within a short time. I thank all the competitors who took part in various cultural competition and made the entire week a lively one. In the one act play competition among a dozen of plays INDHAN was adjudged the best play. Mr. Kumud Roychoudhury and Miss Binita Devi were adjudged the Best Actor and Actress of the year. Mr. Ranjit Sutradhar and Miss Minati Dutta were adjudged the Best supporting actor and actress respectively. Mr. Sailen Talukder was the best Music Competitor of the year. Mr. Gonesh Barua's chorus party was adjudged the best chorus team. The seven-days long programme was graced with the presence of the honourable members of the teaching staff, our gaurdians, respectable guests and the students. We were fortunate

of being able to present a drama show before the All Assam Principals Conference which was held in our college. All the Respected Principals attended the show and appreciated it heartily.

Before I conclude I must convey my respectful gratitude to our Honourable Principal Giridhar Sarmah M. A., Vyakaran Shastri for giving me such an opportunity to serve the noble cause of my fellow-students. I am highly grateful to Prof. Debabrata Chakravarty M. A., Prof. in-charge Music and culture, for his invaluable advice, sincere co-operation and warm love for me. I convey my gratitude to Prof. Hemanta Choudhury, M. Com., Prof. Prabin Chandra Sarma, M. Sc., and Prof. Dinesh Baruah, M. A. L. B., for their invaluable co-operation from time to time. Lastly I convey heartfelt thanks to my Asstt. Secy, Miss. Sunanda Choudhury, I thank you all.

Dhirendra Deb Adhikari.
Secy. Music and Culture.

Report of the Gymnasium Secretary.

At the very outset of my report I would like to convey the heartfelt thanks to the fellow students for electing me as the Secretary of the Gymnasium Section.

Our gymnasium competition was held on the 30th January '66. Though the performance of the competitors was quite creditable, I do not shrink from saying that only a few students participated in the competition; and I think the lack of enthusiasm for gymnasium should be ascribed to the lack of facilities for it in this institution. There are a good number of students craving for accomplishment in physical, culture and I am sure if they receive necessary facilities they will be able to show their skills in gymnasium.

As the most reliable custodian of physical fitness gymnasium is an essential part of education and I hope college authorities will pay adequate attention to the improvement of this Section.

Thanks.

Biswa Nath Bhandar Kayastha.

Report of Sports Secretary.

At the very outset I am offering my utmost thanks to my student friends for giving me the opportunity to serve as their General Sports Secretary.

I am very much glad that this year the general sports of the college was held with great enthusiasm during annual College festival. A great number of students had taken part in several field events and brilliancy was shown at a many of those. In this connection it should be said that a permanent field for sports is very much necessary for bringing out the festival in a success and also for regular practice of the students.

I am offering my utmost thanks to my fellow students whose kind co-operation helped me to carry out my duties well and my thanks also to those students who participated in the annual sports.

My due thanks also to Prof. D. Ghosh Prof. in-charge General Sports and to Sri Nitindra Kishore Chakravarty, Asstt. Secy. whose necessary suggestion & helps had led me bring out the events in a success.

The results of all events are shown below:-

Boys' Events—

10,000 metres race.

1. Naren Nath.



*2nd year Anthropology Students,
Arya Vidyapith College Gauhati
headed by Prof. B. C. Das for the
study of Socio-economic Survey
of the Mikirs of Chakuripa
Khetri.*



A view of Arya Vidyapith Campus



*Our Library cum Reading Room,
aided by U. G. C.*

2. R. S. Gupta.
3. Sushil Bhattacharjee.
4. Surya Kr. Goswami
5. Pradeep Kr. Barooah
6. Dipak Chakravarty
7. Bedanti Bhuyan

5,000 metres race.

1. Naren Nath
2. Jamir Ahmed
3. R. S. Gupta
4. Pradeep Kr. Barooah
5. Sushil Bhattacharjee

800 metres race.

1. Naren Nath
2. Bibhuti Das
3. Bhupen Kalita

400 metres race

1. Bibhuti Das
2. Naren Nath
3. R. S. Gupta

200 metres race

1. Bhupen Kalita
2. Bibhuti Das
3. Naren Nath

100 metres race

1. Bibhuti Das
2. Bhupen Kalita
3. Naren Nath

Shot put

1. Dilip Sarma
2. Arjun Thapa
3. Suresh Dutta

Discuss

1. Dilip Sarma
2. Dwijen Hazarika
3. Suresh Dutta

Hammer

1. Dwijen Hazarika
2. Suresh Dutta
3. Dilip Sarma

Javelin

1. Shibaram Sangma
2. Pranab Kar
3. Suresh Dutta

Broad Jump

1. Dwijen Hazarika
2. Hemanta Kalita
3. Dilip Sarma
Prasanna Choudhury

Hop-step and Jump

1. Dwijen Hazarika
2. Suresh Dutta
3. Dilip Sarma

High Jump

1. Dwijen Hazarika
2. Bhupen Kalita
3. Dilip Sarma
Bikesh Goswami

4 × 100 metres Relay race.

1st Group

- Pradeep Kr. Baruah
Bhupen Kalita

Secretarial Report

Naren Nath
Bibhuti Das

2nd Group

Suresh Dutta
Nitindra Kr. Chakravartty
Dwijen Hazarika
Nurul Alam

GIRLS' EVENTS

1500 metres Walking race

1. Sibhani Dutta
2. Nomita Sarkar
3. Kanan Pal & Sangharitra Mukherjee
4. Shefali Pal

400 metres race

1. Monika Choudhury
2. Sarada Devi
3. Kusum Das

200metres race

1. Monika Choudhury
2. Anita Bora
3. Kusum Das

100 metres race

1. Anita Bora
2. Kusum Das
3. Manika Choudhury

High Jump

1. Monika Choudhury
2. Anita Bora
3. Sarada Devi

Broad Jump

1. Kanan Pal
2. Shefali Pal
3. Sabitri Kalita

Hop-Step and Jump

1. Nomita Sarkar
2. Sabitri Kalita
3. Kanan Pal

Shot Put

1. Sanghamitra Mukherjee
2. Shefali Pal
3. Sabitri Kalita

Discuss Throw

1. Shefali Pal
2. Padmabati Devi.
3. Monika Choudhury.

Javelin Throw :

1. Sabitri Kalita
2. Sanghamitra Mukherjee.
3. Anita Bora.

Three legged race :

1. Shefali Pal & Monika Choudhury.
2. Padmabati Devi & Joginder Kaur.
3. Sarada Devi & Sanghamitra Mukherjee.

Girls' Cricket Ball Throw :

1. Sanghamitra Mukherjee.
2. Kanan Pal.
3. Shefali Pal.

Music Chair :

1. Sarada Devi.
2. Monika Choudhury.
3. Anita Bora.

PROFESSORS' EVENTS :

Shot Put

1. Prof A.C. Choudhury.
2. „ D.K. Bora.
3. „ P.C. Sarma.

Javelin Throw :

1. Prof. D.K. Bora.
2. „ A.C. Choudhury.
3. „ P.C. Sarma.

200 Metres race :

1. Prof. Hemanta Choudhury.
2. „ A.C. Choudhury.
3. „ K. Goswami.

100 Metres race :

1. Prof. Hemanta Choudhury.
2. „ A.C. Choudhury.
3. „ K. Goswami.

50 Metres race :

1. Principal G. Sarma.
2. Prof. D. Baruah.
3. Prof. (Miss) T. Choudhury.

Volunter's 100 Metres race :

1. Jyoti Bora.
2. P. Sampat.
3. Dipak Chakravartty.

Union Exceutive 100 mr. race. :

1. Nitindra Chakravartty.
2. Dhiren Adhikary.
3. Pradeep Kr. Barooah.

(1) Best Athlete :

Naren Nath.

(2) Best Lady Athlete :

Monika Choudhury.

(3) Boy's Best Long Dist. Runner :

Naren Nath.

(4) Boys' Best Short Dist. Runner :

Bibhuti Das.

(5) Boys' Best Jumper :

Dwijen Hazarika.

(6) Boys' Best Thrower :

Dilip Sarma.

(7) Girls' Best Runner :

Manika Choudhury.

(8) Girls' Best Thrower :

Shefali Pal & Sanghamitra Mukherjee.

(9) Best Jumper :

Kanan Pal.

With thanks—

PRADEEP KUMAR BAROOAH
Secy. General Sports.

RESULTS

Weight lifting :

Group 'A' :

- 1st. Tulshi Konger.
- 2nd Dilip Sarma.
- 3rd. Arjun Thappa.

Group 'B' :

- 1st. Swarna Kamal Dey.
- 2nd. T. Shing.
- 3rd. Nripen Deka.

Ashana :

- 1st. Atul Baruah.
- 2nd. Kumud Roychaudhary.
- 3rd. Bedanti Bhuyan.

Muscle controlling (Best body) :

- 1st. Hiranakhaya Roy.
- 2nd. Tarun Rava.
- 3rd. Swarna Kamal Dey.

Best Body : Hiranakhaya Roy.

Parrellel Bar :

- 1st. Swarna Kamal Dey.
- 2nd. Sadananda Basak.

Report of Social Service Section.

At the very outset of my report I would like to convey my heartfelt thanks and deep gratitude to my friends who elected me and have given me the opportunity to act as the Social Service Secretary for the session 1965-66.

Like the previous years, we observed a self-help week along with the Annual College festival from 23rd to 31st Jan.'66. During the week our students took part in the social service and proved their spirit and proficiencies in making the fencings, stage, pandals and in the various functions. With great curiosity they performed their work very nicely; therefore I am very glad to inform you that sixteen prizes have been given to those who are recognised as the distinguished workers.

I would like to thank my Prof-in-charge Sri R. K. Hazarika for his advice all along and to my teachers who helped me from time to time. At the same time I am thankful to our honourable Principal for his help and guidance in all works. I am also thankful to our Prof. H. K. Choudhury for his help and advice.

At last I wish for bright future of this section of our college. Long live, Long live, the unity of Arya Vidyapith College Students' Union.

Thanks to all

Achyut Ch. Misra.

Annual Report of the Girls' Common Room Secretary.

I am very much indebted to the members of the Executive body, A. V. C. S. U. and convey my thankfulness to my friends

for providing me an opportunity to serve as your Girls' Common Room Secretary for the year 1965-66.

Our Common Room is I think one of the most essential part of our education. Therefore students should to try utilise it at their level best. Now I want to point out some difficulties regarding our Common Room, which need immediate consideration from the College authority. I have to mention one thing that our existing Common Room is too small in view of the increasing number of students. In summer, for want of space, a large number of them are forced to sit outside. Moreover, there is only one fan in the Room. We all feel the necessity of at least of one or two more fans in the Room. Due to scarcity of space in our Common Room, the Annual Indoor Games competition had to be arranged in the Boy's Common Room. I am really grateful to Mr. Mahesh Barua, the Boy's Common Room Secy., who took immense trouble for the management of the games. Also I am forced to say that our Common Room is not supplied with any sort of magazines news papers, play materials. etc. So, I appeal to the authority concerned to take keen interest in all round improvements of our Common Room affairs.

In conclusion I express my deep sense of gratitude to Prof. (Miss) T. Choudhury, Prof. in-charge for her guidance in different ways in discharging my duties. Also, I offer my heartfelt thanks to my colleagues and Aryan friends for their kind co-operation in carrying out my duties with ease and enthusiasm.

Thanks.

Sabitri Kalita.

Secy. Girls' Common Room
A.V. Collge

Aryan

Report of the Debate & Symposium Secretary

At the very outset of my report I like to offer my thanks to all of my friends for giving me the chance of serving them as the secretary of Debate and Symposium of A. V. C. S. U. for the session 1965-66.

I would like to deal with our participation in the All Assam Inter College B. Borooah Memorial Trophy Debating Competition, in the year 1965, organised by B. Borooah College on 27th Nov'1965.

Our College was represented by Miss Binita Devi of P. U. (Sc) class and Mr. Bhupen Borkotoki student of 3rd year B. Sc. Although we could not get team prize but Miss Binita Devi got the 3rd individual prize.

A Gauhati Inter College Trophy Debating competition was organized by our college. The competition was opened in this year firstly. Seven colleges joined the competition which was held on 20th Dec'65. Sree Gauri Sankar Bhattacharjee was the speaker in the debate. Our college was represented by Mr. Ganga Dhar Gogoi and Mr. Mihir Bhattacharjee. The Trophy was won by the Cotton College. Individual 1st prize was won by Mr. Udyan Misra P. G. Classes and 2nd prize by Shri Jiten Goswami and 3rd prize Shri Priya Boruah both of them from the Cotton College.

During the college week three symposiums were held on three different subjects—

(1) Symposium in "Vitamin and Nutrition" was held at 4 P. M. on 29th January'1965-66. The Symposium was inaugurated by Dr. R. K. Sarmah Gauhati University. Dr. M. G. Nayar, Dr. P. Goswami, Dr. A. Boruah, Dr. H. Goswami were the participants of the symposium.

(2) Symposium on "Indian Foreign policy" was held on 30th January'66. The participants were Shri B. Islam, Shri U. K. Sarmah and Prof. D. K. Sarmah.

(3) Symposium on "English literature" was held on 31st January at 9-30 A. M. Dr. Amaresh Dutta, Head of English Deptt. G. U., Prof. Raja Ram Rao of English, G. U. Prof. Hiren Dutta of English Deptt. G. U. and Prof. T. K. Bhatta. of Cotton College were participants.

There was held a general Debating Competition in our college week on 31st January'65. A good number took part. The best three competitors in order of merit, were Mrs. Sundari Sampath, Mr. Bimalendu Deb Nath and Mr. Bhupen Barkataki.

A Quiz contest was held on 3rd March'66 in Cotton College Union Hall. Our College was represented by Mr. B. Borkotoki, Sd. Z. Ahmed, Mr. A. Basit, Mr. G. Singh Riyat. Lastly, I must take opportunity to thank Prof. A. Sarmah, Prof. -incharge of debate & symposium and Principal G. Sarmah for their kind advice and guidance.

Before I conclude my report I am very grateful to Mr. Deepak Sarmah (Asstt. Secy) Mr. Santi Biswas, Mr. A. Chakrabarty, Mr. A. Rahman Mr. M. Boruah and my other friends for their sincere and active co-operation all through.

Bhuban Kalita,
Debating Secretary A. V. C. S. U.
Session 1965—66.

Secretarial Report

REPORT OF THE SECRETARY, BOYS' COMMON ROOM

At the very outset, I like to offer my thanks to all of my friends, for giving me the chance to serve as the Common Room Secretary, for the session 1965-66.

A common Room is a part and parcel of a modern institution. It is needless to say that Games and Sports, both indoor and outdoor are a necessity of the Students Community in particular. But, I confess, that although, in my tenure, I tried to arrange a separate room for common purposes, to pass the leisure times in indoor games, but all in vain. I was unable to provide, the games like Table Tennis to my friends, and as a result our College did not take part in the All Assam College Sports Festival. In spite of these difficulties I, somehow, managed, to run the annual Indoor games Competition, where many students took part in various games viz—Carrom, chess etc. The competition ran over a month and the different winners, were awarded trophies in the Annual College week festival, and I wish best of luck for their future career in Sports.

Lastly, I offer my gratitude to the principal, Sri G. Sarmah, and my prof. -in-charge T. Katakai for giving me valuable suggestion, in times of need.

It will be improper on my part, if I do not mention the names of the Students who co-operated with me in running the "Annual Indoor Games Competition" and other activities smoothly during the tenure of my office. I wish best of luck to the new Secretary and request him to press the authority for the fulfilment of the above grievances, and by the by I beg excuse of any omissions and commissions done by me during my tenure.

Before switching off my pen I request

the authorities to arrange a permanent Common Room to pass off time.

Thanking you all

MAHESH KUMAR BARUAH
Secretary Boys' Common
Room 1965/66

Result of the Annual Carrom Competition :

Boys' Single :

Champion—Sibnath Mazumdar.
Runner's up—Arjun Thapa.

Boys' Doubles :

Champion—Sib Nath Mazumdar &
Partner Arjun Thapa.
Runner's up—Nipen Deka &
Partner Jiten Das.

Mixed Doubles :

Champion—Sib Nath Mazumdar &
Partner Manju Mahanta.
Runner's up—Dwijendra Kr. Hazarika &
Partner Ranjita Sarmah.

Girls' Singles :

Champion—Miss Manju Mahanta.
Runner's up—Mrs. Subhra Goswami

Girls' Doubles :

Champion—Miss Nomita Sarkar &
Partner Subhra Goswami.
Runner's up—Miss Manju Mahanta &
Partner Ranjita Sarmah.

Result of Annual Chess Competition :

Champion—Ranjit Sutradhar.
Runner's up—Subhash Devnath.

Best Man—Sib Nath Mazumdar (Triple Crown).

Editorial

Students and the present food-crisis :

There has been, of late, a lot of discussions about the role of students in the agitation against hoarders and profiteers, black-marketeers and adulterator. The present food-crisis is really a disturbing factor in the society and people of all classes cannot but be concerned about it. Though the food-scarcity is due mainly to the drought in the country last year and the recent flood in some parts of the country, the fact that the situation has been aggravated by the unscrupulous profit-mongers and dishonest traders, can hardly be denied. There has been a public awareness against these anti-social elements and it is quite natural that the students who form an indispensable part of the society, would respond to such an awakening. After all, they cannot keep themselves aloof from these day-to-day, vital problems of the people.

The students must have, of course, very clear ideas about the part they are to play in such movements. Because the political parties who always try to fish in the troubled waters, are very keen in taking advantage of such situations by misguiding the students for the fulfilment of their own political purposes. The students, therefore, should be very careful in guiding themselves in such situations and they should never join any political issue or take part in violent activities-indulged in by unsocial elements. They should always be guided by a principle or an ideal so that it helps them build their personality in such a way that they may become good and perfect men and women in future both as citizens and as human beings.

About our magazine :

We regret to say that we have not been able to publish our magazine in time. We feel that every issue of the magazine should be published during the college session so that the final year students can have their own copies before they leave the institution. The delay is due mainly to the poor response from the students. However, we hope that the Editorial Board for the next session will try to bring out the magazine in time and thus regularise its publication.

OUR EDITORIAL BOARD

- | | |
|-------------------------|-----------------------|
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LAKSHMI PRINTING PRESS; PANBAZAR; GAUHATI.