

# *Kanoi College Alochani*

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## : SANSKRIT AS AN INTEGRATING FACTOR :

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Sanskrit plays a vital role as an integrating factor in the life of the Indian people. Judged from the different perspectives the importance of Sanskrit for modern India can never be overestimated. Indian culture is basically Sanskrit culture. The linguistic, literary, cultural, political and spiritual unity of India underlying her seeming diversities flows from Sanskrit.

Sanskrit is the grandmother (मातामही) of all Indian vernaculars. Our North Indian Languages may all be described as derivatives of Sanskrit. The South Indian languages equally great in literature and in the expression of the spiritual and emotional matters are developed completely under the tutelage of Sanskrit. North or South, through our common Sanskrit inheritance we possess the same Indian men-

tality. This is something which goes to our very bone and marrow. It would spell disaster if we forget the greatness and the all-inclusiveness of Sanskrit in our national life. If we ever do it, it will be virtually denying the very basis of our culture, i. e., denying our very existence. As we cannot think of the British people without the English language or the French without the French language so we cannot conceive of India without Sanskrit. In his famous book 'My experiments with Truth' Gandhiji makes a memorable observation: "In fact I deeply regret that I was not able to acquire more thorough knowledge of Sanskrit because I have since realised that every Indian boy and girl should possess sound Sanskrit learning. One who would learn good Gujrati, Hindi, Bengali, Marathi or any Indian vernacular must learn

Sanskrit". He adds further ; "I quite agree that the study of Sanskrit is sadly neglected. I believe it is an aid to the study of modern languages. This is more true of Sanskrit than any other ancient language so far as India is concerned,-and every nationalist should study it because it makes a study of provincial language easier than otherwise" An authority on South Indian languages Pattabhi Sitaramaiyya the then Governor of Madhya-Paradesh remarked in 1952, "To us in the South India I donot see how we shall stand to lose by recognising Sanskrit as the national language. We can understand Sanskrit better than Hindi and other derivatives of Sanskrit; in Telegu there is sixty percent Sanskrit admixture and in Malayalam whole Samasas (Compounds) have been incorporated" Sanskrit is the heartblood of all Indian vernaculars. The renowned Indologist of England F. W. Thomas discussing the characteristics of a national language categorically asserts, "Sanskrit was the language of public religious rites, of domestic ceremonies, of education and of science. In modern India Sanskrit can serve these purposes better and there is no reason why it should not be

made the national language of India". In a letter addressed to prof. Dhyanesch Narayan Chakravorty of Rabin-dra Bharati Dr. Friedrich Heiler one of the greatest Indologists of Modern Germany feelingly remarks, "I only regret that the Independent Indian State did not accept Sanskrit as the official language of India. Just as Israel has adapted the ancient language of the Old Testament (Hebrew) to modern conditions, India could do the same with regard to Sanskrit".

When Dr. Rajendra prasad visited Moscow as the President of Indian Union the U. S. S. R. presented the address of welcome to him in Sanskrit, neither in Hindi nor in English because the people of the Soviet Land believe Sanskrit to be the national language of India. There cannot be a living culture without a living tradition. India enjoys the love and esteem of the elite of the West on account of her traditional culture. And this culture is embedded in the treasures of Sanskrit. In the words of Louis Renou the greatest Sanskrit Scholar of France, "Sanskrit and India are inseparably connected in spite of all the transitory harangues of the politicians."

The whole of South India and some non-Hindi speaking states of North India refuse to accept Hindi as the national language. Again, the Hindi-speaking states refuse to accept either English or any other regional language except Hindi as the national language. Thus Hindi or English or any regional language of India fails to enjoy universal acceptance and thus can never solve the problem. Sanskrit alone being at once the unifying parent language and a non-regional language is competent to solve the burning problem and set at rest the fret and fever of bitter strife, blind fanaticism and sordid jealousy. Rightly does the great patriot Jawaharlal Nehru observe,—"Though the country was split up in the past into various political entities, the basic language of Sanskrit and the thought it represented continued to keep and preserve India as a whole." (Poona 1951). Sanskrit provided the most important focal point from which emanated the cultural and political unity of India. Sanskrit being our greatest single national inheritance, the roots of our national behaviour, the pattern of our thought and the source of all ideas are embedd-

ed in Sanskrit, a familiarity with it is necessary for any one who claims to be a true Indian. Sanskrit alone has the pre-eminence which Hindi or any other regional language can never claim over the regional languages enabling her to maintain and uphold in every region of India the supreme claim of Indian unity. This is why the erudite scholar Sri K.M. Munshi says, "without Sanskrit India would be nothing but a bundle of linguistic groups." This is also the reason that Sardar Panikkar the great thinker strikes a note of grave warning when he makes a categorical assertion,—"The unity of India will collapse if it breaks away from Sanskrit and the Sanskritic tradition" (Lucknow 1954). One clause in the resolutions recently adopted by the Union Education ministry reads thus:—"Considering the role of Sanskrit in the growth of Indian languages and its contribution to the cultural unity of India, its study should be liberally helped."

From the Himalayas to the Cape Comorin, from Assam to Gujrat the same Sanskrit Mantras are uttered in all the religious ceremonies like marriage, Sraddha, Upananyana

etc., the same Sanskrit hymns and eulogies are recited in the worship of gods and goddesses the same Savitri or Gayatri mantra is chanted by the twice-born castes, the same vedas, epics, puranas, Gita, Chandi and other scriptures are read whether in original or translation or regional adaption, the same Sanskrit secular literature of Kalidasa, Bhavabhuti etc. are studied, and many identical manners and customs embodied in the Sanskrit Smriti texts are followed. The common beliefs in the immortality of soul, transmigration and rebirth, in the doctrine of divine grace, law of Karma, Moksa or final liberation etc. are rooted in the Upanishads and other Sanskrit scriptures. Again in a particular mantra connected with daily worship whether uttered by a person in the north or in the south, in the east or in the west the waters of all rivers Ganges, Yamuna, Godavari, Saraswati, Narmada and Kaveri are invoked to unite with the water offered in worship.—

‘गङ्गे च यमुने चैव गोदावरि सरस्वति ।  
नर्मदे कावेरि चैव जलेऽस्मिन् सन्निधि कुरु’ ॥

This fact bespeaks a sense of geographical unity and cultural harmony. Many labour under the delusion that Sanskrit is connected with Brahmanism. We must not forget that not only the religious and secular literature of the Hindus but the highly developed philosophical works of Buddhism and Jainism, the schools of Philosophy of Charvaka and other atheists who believe neither in Veda nor in God, the nastika Darshanas are also composed in Sanskrit. It is equally wrong to think that Sanskrit is concerned with spiritual matters. If we care to go through the syllabious of study prescribed for students in the Vedic age as recorded the Brahmana texts and particularly in the Chandogya Upanisad (7-1-2), we shall find not less than twelve secular subjects such as Arithmetic, mineralogy, art of debate, code of conduct, physics, biology, science of politics, astronomy, study of serpents and toxicology, fine arts of music, art of perfume making etc. Mind and matter are both emanations of the Supreme Consciousness, hence there was never any dichotomy between the spiritual and the secular in the Sanatana Dharma. Moreover, Sanskrit attracted the

Christians and Mohomedans as well whose contributions to the development and propagation of Sanskrit literature and language extort unstinted admiration. Sanskrit is the unifying factor not only in India, it is also the greatest and strongest spiritual and intellectual link with the nations of Europe, America and the Far East. India's first heritage is the Sanskrit language and literature

and all that it contains. "This is the magnificent inheritance, and so long as it endures and influences the life of our people, so long the basic genius of India continue." Thus, through its language, literature, spiritual lore, cultural heritage and all unifying power Sanskrit acts as an essential integrating factor in Indian life tiding over the regional differences.

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## —: N. C. C. AND LIFE IN THE ANNUAL CAMP :—

**Shashidhar Deori, 2nd yr. B.A.**

The N. C. C. is playing an important role in our national life by moulding the character of our students and training them to take a share in the defence of our motherland, in case of any emergency. It has been playing a vital role in the reconstruction of our national life. This N. C. C. training has proved to be very useful for building up the body, mind and character of the youth.

When the National Cadet Corps scheme was taken, the real purpose of education was kept in view. With the help of basic military training the scheme aimed at developing in our youngmen and women the strength of character, sense of discipline, spirit of service and capacity for leadership. It was further intended to stimulate a large measure of interest in defence of the country, and build up a reserve of potential

officers for meeting National emergency. The training imparted under the scheme was directed towards developing such qualities in the youth as will make them efficient and useful citizens. A trained Cadet whether in the class room or outside it, is a better and abler person than one without such training. The wholesome effect of the training has particularly been reflected through his habits, attitude and qualities of character.

The most important benefit from the N. C. C. training has been the inculcation of discipline. Every member of the Cadet Corps at the end of the training has displayed increase measure of obedience, control and concentration. His steadiness and seasoned behaviour have impressed the teacher in the class room and inspired the parents and guardians outside. In close contrast, the average non-cadet student betrays dreadful symptoms of restless, disobedience, anxiety and tension. According to the Army officers in respect of training Cadets indicate that they are aware of manifold advantages of Cadet Corps training including "Physical fitness, Military training, development of personality, team

spirit, building of character, qualities of leadership use of weapons, good citizenship and qualification of Army career "

It is precisely here that the chief service of the N. C. C. lies. It is giving to our youth just the right type of approach required in these troubled times. The N. C. C. teaches us great art of living together. It is not drills that the cadet learns on the parade ground or the few rifle movements that we are taught that count so much, as the culture of mind and heart that the N. C. C. Cadet obtains from his training. He is taught about every thing else that he is a member of this great family, that is the N. C. C., and through his training he is given ample opportunity to practise all those qualities which are necessary for happy group life. The N. C. C. Camps are the best training grounds for the Cadets to learn and realize in practice that inspite of wide differences among them in political, religious or ideological convictions, a successful, concordant communal life is possible. "To live and let live" is the basis of all group life and it is essentially this that the



N. C. C. Camps call upon the Cadets to do. Our present day dilemma can be solved only this way and the N. C. C. is putting our youths on the right road.

The N. C. C. definitely enables the Cadets to develop qualities, leadership courage and loyalty. It has been seen, the cadets can clearly be recognised among his brother students in the college by his bearing and behaviour. His stay in the N. C. C. makes him develop almost unconsciously an orderly and disciplined way of thinking and acting. He develops the habits of tidiness in every thing he does.

When a cadet is smartly turned out, his trim apparel gives him a distinctly elevated air and poise. His spirit expands, his heart swells, and he looks with profound good-humoured complacency on the not-so-fortunate, not uniformed pedestrians who cannot even step together. Among his fellow friends at school or college he feels that he belongs to a chosen team and deliberately develops a swagger. He holds out authoritatively on military affairs and feels that the responsibility for defending his country very largely

rests on his shoulders. But it is correct that more than any thing else, the N. C. C. is a way of life and corrective pioneer to our younger generation.

There are two fundamental words in the N. C. C. "Duty" and "Discipline." A question arises: What is Duty and Discipline? Answer is "To obey God's orders as delivered by conscience—that is Duty; to obey man's orders as issued by rightful authority that is Discipline. The foundation of both alike is denial of self for a higher good. Unless the lesson of 'Duty' be first well learned, the lesson of 'Discipline' can be but imperfectly understood."

The aims of N. C. C. is first to develop character, comradeship, the ideal of service and capacity for leadership in youngmen and women. Secondly, to provide service training to youngmen and women, as to stimulate interest in the defence of the country. Thirdly to build up a reserve of manpower to enable the armed forces to expand in a National Emergency. Unity and Discipline is the motto of the N. C. C.

Regarding the annual camp-life most of the boys and girls who have taken part in the N. C. C. can very easily realize the importance of Camp's life. It is actually a very pleasant life for those boys who are by nature social workers and broad-minded. During the period of camp life we get ample opportunities to learn many important things for living a better life. In camp we are taught to bear physical troubles, to maintain discipline, punctuality, obedience and befriend other boys.

In a camp boys are given military training. Through this training they are introduced to military discipline, punctuality and cleanliness etc. When we enter the camp putting on the uniform, carrying kits on our shoulder a strange feeling comes to our mind. We feel that we are no longer students but real soldiers. First it becomes difficult to adjust ourselves with the rules and life of the camp for two or three days. It becomes difficult to pass the camping days in the tents. It is very troublesome to sleep on the cold ground with only two blankets during the winter season as we had not been used to it before, but we

soon get used to it. The N. C. C. uniforms come to our aid. We feel that we have not joined the camp for enjoying picnic or party, but for training ourselves.

The annual camp is generally held for ten days. We are to spend these days by performing many difficult and troublesome tasks. Early morning in the winter season we are warned by the sound of the bugle to get up and get ready for the whole day's work. Though it is very troublesome to leave our warm blankets in the winter morning yet we are to get ready for the physical training. If not, then punishment is waiting our turn.

The day begins with the morning tea. There is a very nice system for having one's tea in the camp. When the UNDER OFFICER whistles, the company or the troops with mugs in hand fall in line and tea is taken one by one. After the tea we are to fall in line and run to the parade ground. Then our USTADS command the P. T. parrade, After P. T. we have to take our breakfast in the same process in which we have our tea

After the breakfast we are to change the dress again to the

parade ground for the foot-drill and arms drills. This is the most troublesome training. We have to drill right from 8 A. M. to 12 Noon. After two hours of drill we get rest for only five minutes. In this training period we can fully realise and enjoy the life in army. Sometimes we are to perform double march, sometimes crawling and sometimes jumping. We get very tired yet we have to continue our drill until we hear the whistle. At the end of our drill we are given rest for having our lunch when the UNDER OFFICERS command their troops for having lunch by saying "parade, KHANA KE LIYE LINE TOR" the face of the boys beam with joy. We have to form a queue for having our lunch. Boys get patient for waiting their turn. If anyone tries to go off the queue he is called back and he is compelled to wait his turn.

After lunch we get rest for sixty minutes. Some boys go to their tent and sleep for an hour. Some go to the canteen to chew "Tamul" and some boys sit in their tents and sing songs. As we do not find drum or musical instruments our

dish and mug serve the purpose. Again at 1. P. M. our CAMP SENIOR UNDER OFFICER whistles two times which means that we are to get ready for the parade ground and rifles and command. Sometimes one may hear "SAV DHAN", sometimes "DAHINE-MUR", and again sometimes Ustadji's warning "EK SATH MILAO - NAHIN TO FIR DAURAUNGA, YAD RAKH." This sounds give us courage to do all the works properly and carefully.

In the evening we get evening tea with orange, biscuit, pakari etc. After tea we are to engage ourselves in games and sports. The boys who have interest in the games and sports go to play and the rest would walk in the camp area. In the evening at 5-30 P. M. the whistle calls us again for the roll-call. Putting on our great coat and cap on the head we fall in line and get the orders and programme for the next day. After rollcall we finish the day's work by singing the National Anthem. Moreover, there are some more duties which the cadet should properly perform. There are Quarter guard duty, Sentry duty, night patrolling etc.

In this way we are to spend our days in the camp. Competition for the different activities is held on the last day. We are to take part in the drill competition, discipline and cleanliness etc. The successful company is awarded prize. On this day a 'BARA KHANA' (Community feast) is also arranged. In the same day camp fire is also arranged. We enjoy it with all the officers and sing and dance together. 'BARA KHANA' day is

the happiest day for us. On the otherhand it is a very sad day too. We have to take leave of our friends after enjoying a happy life in the camp. A sense of friendship and brotherhood is engendered in our heart and it becomes difficult to part from our friends. We all shake hands with one another and leave for our respective places. The sweet memory of the life in the camp is still green and it haunts our memory and pacifies our troubled heart.



## SUCCESS IS COUNTED SWEETEST [A Brief Review on Success]

Prof. M. Salim, M. A.  
Department of History.

Towards the end of last century there died in America a woman named Emily Dickinason, the daughter of rich parents and, as a girl she had everything in life to make her happy. But a great sorrow befeli her at the dawa of womanhood, and from that day she lived the

life of a hermit, seeing nobody, going nowhere.

When she was dead people discovered in her room a number of manuscripts, chiefly poems. So strange, so strong, so wonderful in thought and structure were these

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verses of the lonely woman that some of them were published in a little book, and the book is now a treasured possession of all lovers of literature. But for those verses, written in solitude and solely to ease her own mind, few people would ever have heard the strange story of Emily Dickinson.

Among these rare poems is one which begins in this way:

"Success is counted Sweetest  
By those who ne'er succeed."

She understood, this sad and broken-hearted recluse, the meaning of that memorable phrase "There is only one thing sadder than a defeat, and that is a victory." The soldier who survives a battle never understands so piercingly, so over-whelmingly, the meaning of victory as his dying comrade who hears the bugles blowing far off, and knows that he will never return to his father's house.

But the lonely lady who wrote these verses meant something much more striking than this obvious fact of the battle-field. She was thinking of a different battle field. She was thinking of this whole wide world

where, for hundreds of years, men and women have struggled for success. She was thinking of writers and philosophers, of painters and architects, of sculptors and musicians, of statesmen and scientists, of merchants and tradesmen, of athletes and sportsmen. She thought of all these people struggling and straining, spending all their lives in the one great effort to succeed and she said of them all.

What did she mean? Is it really true that the failures of life know more about success than those who have won its chief prizes? If so, there is food for thought.

When he was a very old man sitting late one night with his hands over a dying fire, Lord Beaconsfield was asked by a friend whether his wonderful fame and all the rich rewards which had come to him were a satisfaction for his long struggle for recognition. His head began slowly to nod between his two hands, and, as if he were talking to himself, the old statesman muttered: "Dreams-dreams-dreams!"

We know from the biographies of many successful people that

old age brought no happiness to their lives, but rather the contrary; they complain of unrest; disappointment, disillusion. We can see for ourselves that success is by no means another word for happiness, Life is not so simple a matter that you can divide the world into rich and poor, and say that the rich are happy and the poor sorrowful. Nor life so foolish a thing that you can make one man happy by sticking a ribbon in his coat or another unhappy by taking a feather out of his cap. Some of the wretchedest people on earth are "successful" millionaires; some of the happiest are poor and humble folk, of whom history will never tell.

***The Desire of the Heart to Reach the Unattainable:—***

Emily Dickinson tried to teach that writer, the musician, the scientist and the athlete struggling for success, are far happier in their struggling than the men who have already won success in these various fields. Happiness lies in desire and work. No earthly reward can ever satisfy the craving for success. No money, no sounding titles, no grand houses, no rich banquets, no fine

apparel, no gorgeous equipage, can ever satisfy the heart that has longed for success. To long for success means that the heart has set its affections on the unattainable.

Life would have no problems worth speaking about if we could satisfy the heart with earthly things. All the difficulties arise from the fact that nothing earthly can satisfy man's heart. Give him a bow and an arrow instead of a club, and he will never rest till you give him a musket, give him a musket, and he will cry for a rifle; give him a rifle, and he will call for big guns, poison gas, and bombs etc.

***The Intolerably Dull Place a Perfect World would be:—***

This is certain; however wonderful may be the inventions of science in the next hundred years, humanity will never be satisfied. One of the greatest thinkers in the last century was suddenly startled by the thought, that, if all the reforms for which he was labouring so hard should come to pass, life would not be worth living. He hated life as it was; he longed with all his soul to make it better; yet,

suddenly, it flashed upon his mind that a perfect world would be intolerably dull and monotonous. Why? Because there would be no struggle in such a world; nothing but enjoyment.

***The True Happiness to be found in Striving and aspiring :—***

No one can be happy in idleness, nor can anyone long be happy in enjoyment. It is as certain as anything in human experience that we can be happy only while we are striving and aspiring. Let the reformer make his world as perfect as he desires, and the next generation would declare the world to be more imperfect than ever—because there was nothing to do in such a world.

It all seems very confusing. If success is a deceiver, why strive after it? Why should we not settle down into such peace as we can attain without worrying, making neither idleness nor undue pleasure, but serenity of spirit our aim? But the confusion vanishes if we pull our thinking caps firmly on our heads, what are we living for?

***Nothing Great Save Man, and in Man nothing Great Save Mind:—***

Now the answer to this question, is becoming more and more certain.

Men have lived long enough on the Earth, and have reflected deeply enough on human experience, to tell us with absolute conviction that the greatest thing in the world is Mind. Well, clearly, if mind is the great thing, no amount of money and titles and houses can satisfy us. These things are all outside the mind of a man. They rather belong to the wind, the sea or the sky.

Almost all the unhappiness of life may be ascribed to this delusion of the human race—the delusion of thinking that “things” can enter into the mind, that the mind can possess material objects. Nothing is more absurd, yet men will spend their whole lives in struggling to make it true. A man who begins life without a shilling and ends up with mansions, estates, titles, is called a success, even if he is ignorant, vulgar, coarse, and finds life a burden to himself; but that man has a mind, is full of darkness.

***The Happiness and Power that life in Knowledge :—***

But what does belong to the mind? Knowledge. And what does knowledge do to the mind? It enables it to grow in Power, in wis-

dom, and in beauty. Every fresh fact we discover enters into our mind. The mind takes possession of it. It becomes a part of our life. It never dies.

The Answer to our Question is clear. Why are we living? To grow in knowledge. It is clear, because it is plain that knowledge is the only thing we can possess. We can possess knowledge which will enable us to handle life with a certain amount of Power, and to live wisely, even beautifully, so that we help others, and so that, when we come to die, we can carry this knowledge with us into another workshop of God.

Plainly, then, there is only one success worth striving after, and that is to develop our minds. If we set out with this intention, and devote ourselves to mental growth and spiritual development, we shall never be deceived by the rewards which come to us, or disappointed by the neglect of fortune. Our happiness will lie in the knowledge that we are really growing; we shall feel in ourselves an increasing understanding, an increasing power, an increasing sense of our own vital intensity.

*The Only Success Worth while is the Peace that Passes understanding:—*

There is a wonderful saying of Emerson's which we should take into our minds and weave into the tapestry of all our thinking. He says: "Beware what you set your heart upon, for it surely shall be yours." Many are coming to see the truth of this great warning. Sooner or later we do get, in one form or another, what we have eagerly longed for.

There is danger, then, in longing. It is easy to want the wrong thing. There is only one treasure, one boon, on which we can safely set our hearts, and that is character. It is not what we do that matters; it is the spirit in which we do it, for the doing shapes our character. Set your heart on money and if you really long for it in your heart, money will probably come to you, and when it has come to you, you will find that it cannot buy you peace or rest. But set your heart with hunger and thirst on spiritual things—on knowledge, on love, on wisdom, on sympathy, on mercy, on moral strength—and



when these things are yours you will find; whether the world counts you a success or a failure, that you

have the only success worth while, the Peace that passes understanding.



## —THE ASPECT OF MODERN CIVILIZATION—

Hiren Gogoi, 1st Yr. B. A.

\* "Where has National Interest led us ? To an arsenal of ugly weapons, which cost humanity 200 thousand million dollars [200 Billion] a year ; to the greatest historical deadlock between Big Powers that the world has ever seen ; north-south, east-west, ideological, racial and economic clearages ; to a belt of divided countries to a series of smoldering or active conflicts stretching across the globe."

(U. Thant at 25th Anniversary of U. N. .)

If National Interest leads mankind to such conditions then what is the value of modern knowledge and civilization in the various countries ?

But what is civilization ?

Civilization means knowledge plus human behaviour. —It is the approximate and the narrowest definition of civilization. Its source is human life and its closer relation to the ever increasing products of nature.

Then what's human life ? Human life is nothing but 'a series of inspired follies.' This conscious (?) definition of life made by Shaw has been well justified by the aspect of modern civilization. But how ? How a climaxed civilization itself proves now that human life is a series of folly ? It is because that

the civilization itself is creation of mankind which is a compound of folly, jolly and worry. Men from their origination on earth have been building up this monument of civilization for their existence and subsistence on earth. The struggle for existence of mankind begins just after the creation of Adam and Eve, the first couple in the world. And as their offspring began to spread the problems too became more and more. They required the skill and knowledge of living as a result of which they invented and discovered certain ways of life. As human willings are endless they felt the need for some higher standard of living. Thus human civilization had grown and developed gradually to its climax of modern age.

But even then mankind is not happy with it. It has not been able to keep pace with modern civilization. It is strange enough. The man made civilization cannot be followed by man. Why? It is because that the civilization is not a solid substance whereas it is an ideal, a stream of knowledge and thoughts. Mankind has builded it up consciously, or rather unconsciously. Because " do any of us under-

stand what we are doing? If we did, would we ever do it?" Impression of ages on mankind changes their knowledge, thoughts and behaviour and with these changes the civilization also takes its different forms. And thus the most ancient man's nudity has been covered with beautiful garments in the modern age, the unconstruable dialects have been replaced by the languages that are sweet to hear etc. Mankind has improved all and every elements of ancient civilization with some additions and substractions in modern age. But has it been able to improve all? Not one but all and that is human nature. Human nature and instinct are unchangeable through all the ages and time. There is another thing which mankind has been unable to avoid and that is the barbarism of ancient times. This barbarism held by the aborigines on earth usually had destroyed the growing civilizations of the groups of people among the aborigines themselves. The barbarians never gave any chance to any group of people to become civilized. But as soon as the number of people increased and at the same time this civilization also scattered over them,

these barbarians could harm them no longer. But still the civilized people could not get rid of this barbarism. Even to-day this prevails upon the whole surface of the world. Modern barbarism is a black spot in the bright face of the up-to-date civilization which mankind has not been able to remove so long.

Up-to-date mankind is heard to cry- "stop the world I want to get off." Why such pessimistic cry is to be made by mankind and heard by mankind? Because, the evergrowing civilization has deterioration to-day like a tide springing very high again comes down to the sea-level. To-day's civilization is a polluted civilization. The world is full of hate, violence, fear and trouble. The societies are busy at mutual hate and clash. This is because the societies though civilized have imitated the ways of ancient people who are the foot of civilization. Not to seek far but the Aryans, civilization reminds us all. The mutual hate between the Aryans who are white and civilized and the Non-Aryans who are black and uncivilized, is a burning example which the Americans, the topmost civilized men follow even to-day.

Even in India and other places untouchability exists. Though Gandhiji tried to reform such a nuisance notion, the people did not come to the right path. In Southern India there are such people who hate the white Europeans. They throw away their buckets though costly if the buckets are touched by the Europeans. Again, in Calcutta and in some other places the people ride on the carts drawn by people. Moreover, the rate of street beggars are increasing so speedily in Calcutta and in most parts of India that Indian civilization has already been polluted by them. All these are nothing but the curse of age upon humanity as well as upon the civilization.

Again, as the time changed human behaviour also changed. Through many evolution man has become at last a finished refined product on earth. Men were at first in complete nude. As time passed they learnt to wear bark garments and now these garments have been reduced to fine silken garments. But even now some places are there on the earth where the people keep themselves undressed. Some vulgar, illiterate people in the Andaman

Nicobre Islands and also some tribal people remain so. These are the cases of uncivilized races. But why then this complete nudity is found even in the most civilized countries like England, America, India and nearly in all the civilized countries. This nudity is mostly seen in the cine-industries. In most of the English films the girls commonly appear in topless or half dress. They sometimes appear in complete nude also. Such indecency (?) has been prevailing over India also and that is also either in the night clubs or in the cine studios. An English film ( named Oh Calcutta' ) produced in Calcutta is a burning example of modern people's nudity. The cinemas are supposed to be the medium of education. But is this show of nudity is an education ? This is another curse of age on modern civilization. People have progressed far from their origin. And now being at the top of progression again stoops to the origin which imply reverting to the origin.

But the most contemptible thing to which the world has been clinging is war or violence This war is also a creation of the aborigines. Perhaps this mutual clash first ori-

ginated among the people for the sake of food and place. The person who was strong and stout defeated the others and enacted from them food or place and thus he became the leader of them. But as the number of them grew more new leaders came out and waged war group wise. Their weapons were perhaps the spears, the pointed stones or the axes cto. But the people began to acquire new knowledge and civilization, their weapons as well as the policies of war also developed And in the modern age all these attained their climax of improvement

The war has been a long stream not knowing any end and taking away the lives of men and devouring the civilizations of the world. War has been invogue from time immemorial, even to-day and even now. Its harm to the world's civilization as well as to the mankind is beyond the range of expression. From the growth of civilization, war has been stinting its course and many old civilizations were destroyed by war. But the harm of modern war to mankind is heavier and grievous. The world war I and the world war II remind the some very clearly. For any country and for

any generation of mankind on earth the tragedies of Hiroshima and Nagashaki are the matters to be remember for ever. The scourge of war, its exterminating power and its demonic appetite are fully revealed there in Hiroshima and Nagashaki. An atomic bomb was dropped in Hiroshima on 6th August 1945 and it destroyed the whole city together with about 280,000 lives and leaving about 100,000 lives injured, diseased etc. Another bomb was dropped in Nagasaki after three days, i. e., on 9th August which caused the death of the major portion of the city and many lives. What these deaths result? A destruction of thousand years man made civilization together with knowledge, culture and literatures. Every thoughtful man can imagine what a gravious loss these destructions made towards the next generations. But even then has war come to an end? The answer is an emphatic 'No'. It is because that the up-to-date people on earth are more civilized. "Men or governments want something wealth, power, social solidarity and if the device of war is known to them and other means have failed, they use war as a rational means to get what they want."

This shows the civilized heart of modern people who are always prone to envy, clash and destruction. This is proved accurately by the ever running modernized wars, Some unceasing and some dormant wars that are scattered over the world even to-day adorn (!) the modern civilization. The ever going Vietnam and Cambodia wars are active yet. Again some dormant volcano like wars are even at the hearts of the Middle East, Sino-Sovet border, India-Pakistan border China-India border ect. ect. As to these wars there is no matter; but the harm they do is noteworthy "War continues to directly cause many social ills long after peace treaties are signed. Divorce reached an all time American record in 1946 resulting from increased promiscuity during the war years. Inflation invariably follows war, as a result of massive deficit spending. Malnutrition often results from destroyed housing breakdown of agriculture and transfortation or lack of money. The present war in Vietnam has resulted in youth riots and division at home." These effects of war on America and Vietnam will represent the effects of war in all the countries of the world.

The weapons to day are nuclear war heads. All these weapons are more ferocious and harmful than those that were used in World war I or II. The whole world is busy in producing more and more dreadful arms. These arms production and their explosion have made the air pollution, water pollution, food pollution and the atmosphere also. Though I M B scientists have tried to clarify the common air by establishing satellites in the atmospheric region, yet the water pollution and food pollution will make the common people suffered.

All these are nothing but the results of man's increased unlimited knowledge. As man's knowledge increased, the problems also increased. These problems are produced consciously or unconsciously, by men themselves. With their higher knowledge men have solved many critical problems but at the same time they have produced some unsolvable problems also. The continuance of war is such a problem which the world has not been able to solve. The U. N. O. has been trying for about two and half decades to solve the same problem; but even now

no good result it has achieved. On the other hand man has landed on the moon, traveled the mars but they are unable to remove the human discontent, troubles, evils and other problems. Modern knowledge is just like "being stranded on a raft in midocean. Water every where, but not a drop to drink!" Men have produced strokes of books containing higher knowledge and philosophies; they have advanced further in science. But have they solved human problem. No, they have not solved all human problems. This higher knowledge, indeed, has created a crass materialism. By this people have been reduced to some automations who are devoid of love, happiness and true values as a result of which the problems like social inequality and social discontents have arisen. Human adventure is unable to solve these problems. Why? Because, man have misused their adventures. With the increase of knowledge men have taken resort to idle expenditure of their unruly adventures. If these adventures are used for the purpose of solving social problems then conditions of societies will surely be improved. That's why Jawaharlal Nehru also said—

"With plenty of joy and free and a free development of the human spirit open to us, we get starve in misery and have our spirits crushed in a slavery worse than that of old. Let us do our bit to change this, so that human beings may become worthy of their great inheritance and make their lives full of beauty and joy and the things of the spirit. The adventure of life beckons and it is the greatest adventure of all.

But whatever be all these, it can be said that mankind has escalated to the highest step of knowledge in the modern age and at the same time it must be confessed that the morality of mankind also has degraded to a certain degree. Their immoralities manifest in their activities and behaviours. The societies of men, among which man does not care for man, man hates one another, man hurts one another and where there are the classes of high and low, white and black, rich and poor touchable and untouchable, cannot be said morally promoted. These immoralities are as if, the inherited properties of the generations of mankind. Otherwise, why these have not been

removed from mankind since the beginning of the societies in the world up to the modern age? But their existence in modern societies seems to be somewhat ugly. In comparison to the modern knowledge's demand for highness, these degradations of morality must have been removed from the societies. But they do not shake off modern societies. This is nothing but a dirty side of modern civilization. Now a question arises here— if in the modern age of climaxed civilization these immoralities are not removed then when will these be washed off from the societies? Will mankind be able to shake off them, or will they shake off mankind? The answer is not negative, but a plain, far reaching affirmative. In the ultra modern age of super-climaxed civilization it is expected to be so. But how is it possible? By changing human spirit and nature. It is human evil spirit that prompts man to do evil and it is human nature that gives birth to the sense of immorality in human mind. So, if these two things can be converted to good sides all evils and immoralities are hoped to flee away from the societies and there is no alternative

other than this. Because, the layers of knowledge and civilization of the preceding years have proved the same. But the question is whether human spirit and nature can be changed. However, such a question in the modern scientific age is but unconvincible. The modern age, in which man creates man in the testtubes, men changes their sex hearts etc. is governed by science. Scientists have now experimented upon imposing of intelligence and powers of memory in the human brains and it is a matter of ecstasy that they have been succeeded too to some distance. The age, therefore, is not far distant

from mankind when human nature will come completely under the control of man. Men will change their nature and spirit according to their own accord. The remorseless side of mankind's heart will perhaps be reduced to kindness; perhaps the peace age will reign the earth and perhaps the aspect of modern civilization will also be refined. If mankind wishes to be so and if God mercy mankind, then there is perhaps no long gap to sing—"A new world's coming the new one we've had visions of—coming in peace, coming in joy, coming in love."

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## FUNDAMENTAL PARTICLES FORM THE MATTER

Prof. **Madan Mohan Goswami**  
Department of Physics.

Modern physics has established beyond doubt that matter is ultimately formed by some fundamental particles whose distinguishing features from one another are merely physical, such as mass, sign of charge and

energy. Strangely enough, these small particles have so much electron volt of energy which is of fantastic proportion. So far, a lot of fundamental particles have been discovered some of them in cosmic



ray study and in radioactive disintegration of matter. These are electron, proton, neutron and positron, mesons, hyperons etc. A number of theories follow as regards how these particles may form a constituent part of the atom which is the smallest entity where the essential individuality of an element is seen.

We are now-a-days convinced that mere physical differences in the fundamental particles inside an atom give rise to other type of difference between atoms of different elements. This is duly proved by artificial transmutation of one element to other. Rutherford, the discoverer of nucleus, the central core of an atom, converted in actual practice in 1919 nitrogen gas into oxygen gas by bombarding the nitrogen nucleus by high speed L-particle obtained from natural radioactivity. The reaction was,  ${}^7\text{N}^{14} + {}^2\text{He}^4 \rightarrow {}^8\text{O}^{17} + {}^1\text{H}^1$ . By extending this process to many other gases and metals this conversion of one element to another by mere physical methods was definitely established. (In fact, natural uranium after nuclear disintegration becomes ultimately lead. We have up till now

105 elements of which elements 93 and onwards are made artificially)

### *The atom :*

Let us now imagine the atom in terms of these fundamental particles avoiding much debate about details of its inner structure. The atom consists of an inner core known as nucleus, positively charged and around it electrons revolving round it in definite orbits, whose energy levels have been quantised, i.e. of definite energy. The nucleus consists of mainly protons and neutrons. The mass of an electron has been calculated to be  $9.1 \times 10^{-28}$  grams and it is negatively charged. The proton has positive charge of same magnitude and its mass is about 1835 times more than that of an electron. Neutron is neutral and has a mass as much as that of a proton. In fission (which is also a method of obtaining nuclear energy) neutron bombardment upon heavy elements like uranium, thorium plays a vital role.

### *Proton-neutron theory :*

Now the question is in what way the nucleus is constituted of neutron, proton and other particles

like mesons, hyperons etc. According to the generally accepted proton-neutron theory the nucleus must have a very compact structure unlike the extra nuclear family of electrons, although practically the whole mass and the total positive charge of the atom are concentrated in the nucleus and it is constituted of protons and neutrons. As protons and neutrons can be converted to each other in the nucleus they are regarded as two alternative states of a single particle which the name nucleon has been given. The existence of a complicated non-coulombian attractive force. When the particles are within a critical distance is ascribed as the cause of holding uncharged neutron and charged proton united and constituting the compact nucleus.

The B-ray emission from the nucleus makes one think that electron may exist in the nucleus but neither a negative electron nor a positive electron i. e., positron pre-exists in nucleus according to proton-neutron theory. It is accounted for like this. The electron does not pre-exist in the nucleus but is formed just at the instant of neutron to a proton  $n \rightarrow p + e^-$  The positron emission

is like wise due to the converse process i. e.,  $p \rightarrow n + e^+$ . The meson is an unstable particle produced under some circumstances, such as bombardment of nucleus by high energy L-particle (a group of proton & neutron) etc., decays in to an electron and positron. Researches of Yukawa seem to show that meson comes in use in making some sort of interaction between neutron and proton within the nucleus. Just as charged particles interact electromagnetically through the agency of ejected and absorbed protons so may the nuclear particles (proton and neutron) interact through ejected or absorbed meson in some sort of field called meson field. Hyperons or Y-particles are but some excited nucleons.

### *Periodic table and Chemical behaviour of atom:*

Now if we look to the periodic table we get a systematic arrangement of the elements that are available in the universe. First comes the hydrogen, the lightest gas or element, second helium, then lithium and so on. Hydrogen consists of one proton and an electron orbiting round it. Helium atom consists of two protons

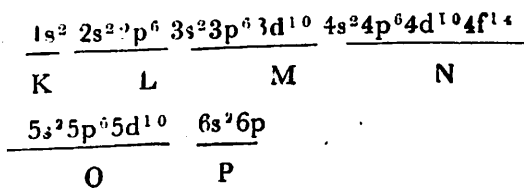
and two neutrons in the nucleus and two electrons in an orbit round the nucleus. Lithium has three protons and three neutrons in nucleus and 2 electrons in first orbit and one in the second orbit revolving round the nucleus and so on. Sometimes addition of a neutron to the nucleus makes an Isotope of that element.

These peripheral electrons were found to be highly organised and responsible for most of the chemical and physical properties of the element while the more wonderfully constituted nucleus gives the essential individuality to the element. How the electrons are organised in different orbits to build up different elements is itself a complicated subject but applying the most convincing vector atom model the gist of it may be put as below.

The electrons will stay in shells or orbits named K, L, M, N, O, P and Q etc. (They are 1st, 2nd, 3rd, 4th, 5th, 6th, 7th .. Nth etc orbits respectively). And the maximum number of electrons that these shell may contain are 2, 8, 18, 32, 32, 18, 7 respectively. This is given by  $2n^2$  but in actual practice O, P, Q etc. Shells contain less not of electrons than maximum which

may be allotted by the formula (i. e.  $2n^2$ ). Each shell consists of sub shells or levels according to the value of quantum number. It is seen that for some elements before being the last sub-shell closed a new sub-shell with higher orbital quantum number begins. The sub shells may be named as s, p, d, f etc, maximum number of electrons they may contain being 2, 6, 10 and 14. The order in which electron subshells are filled with electron is,

1s, 2s, 2p, 3s, 3p, 4s, 3d, 4p, 5s, 5d, 5p, 6s, 4f; 5d, 6p, 7s, 6d, 5f. But in case of particular elements slight irregularity from this order is also sometimes seen depending upon the different shells. So if we now construct the electrons configuration of Thallium with 81 electrons it will be like this.



Here before the fifth O shell is completed the sixth P shell is started.

The origin of transition elements lies in the tighter binding of s' electrons than d or f electrons is in complex atoms. The first element

to exhibit this effect is potassium whose outermost electron is in a 4s instead of a 3d substate. The difference in binding energy between 3d and 4s electrons is not very great as can be found in the configurations of chromium and copper. In both of these elements an additional 3d electron is present at the expense of a vacancy in the 4s subshell.

In such study we get a very fundamental principle in electronic structure viz. the chemical and physical properties of an atom are determined more by the number and an arrangement of the electrons in the outermost shell than by the total number of electrons in the atom.

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## : THE UNQUENCHED THIRST. :

V. Nalinikanta Rao, B. A. I

When all the globe -  
Goeth into an eternal sleep.  
I'd wake up to probe  
Into the thing that made me weep.

This all you see is a vivarium  
In which wander the wildest beasts,  
And I stood in the auditorium -  
To watch the vivarium's beasts.

Temple, Church and Mosque -  
Religious taste of man are grotesque  
Temples full of bats and nests  
Carved sculpture of huge human breasts.

I look all around  
To find an uncommon man  
Whose fame all o'er sound  
And whose villa to me a fane.

Nay! I'd never find  
The man I intend to hand -  
There bloweth a storm in my mind  
When He (The Almighty) waketh me with his wand.

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## —IN DILEMMA—

Bir Bahadur Yadav, 3rd Yr. B. Sc.

Away in the deep sea sunken  
My drowsy thoughts all drooped beneath;  
Few fragments lost in clouds above,  
And body enveloped in filthy seath.

The more I learn the more contrive,  
All flighty nets about fasten me more;  
Tried now and then to escape, but  
Erred from the path, now without a shore.

From the gloomy world lying a side,  
Cries often heard of poor folks;  
Left aback in the long run course,  
Men, yet, ill than beasts or cocks.

Man flies abroad to explore canopy,  
And seeks for life on Mars and Moon;  
Poor lives lose breaths on Mother earth,  
Who does mind Heaven's boon?

Though Nature turns its colour oft,  
Far more multiferious high men adorn;  
All same in bodies, differ in themselves,  
Forgotten the low, born from very corn,

All Nature's play but, what to see?  
Its dazzling prism or darken shadow;  
Often in dilemma amidst apathy,  
My dreamy eyes shut the window.

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# A FEW WORDS OF ACTIVITIES FROM THE SECRETARIES OF THE STUDENTS UNION, 1970-71.

## *GENERAL SECRETARY :*

At the very outset of my secretarial report I would like to offer my heartfelt thanks to all my Kanoians for giving me the chance to serve them as their General Secretary for the session 1970-71.

I took the charge of my office in October, 1970. During my tenure I did my best to perform my duties but howfar I was successful is to be judged by the Kanoian friends.

## *COLLEGE WEEK :*

As usual the most important function of the session was the 26th Annual College Week celebration which commenced on the 9th December and ended on the 15th December, 1970. The college week was running with all success with help and kind cooperation of my Kanoian friends and teachers. In this college function the abilities and talents of students can be shown.

The week was inaugurated by Dr. J. R. Basu, the honourable founder Principal of our college. The college week celebration while my best companion Ajoy Das, Kahiram Gogoi, Mohan Sonowal, Upen Gogoi, Dilip Changmai, Lakhimai, Rumi

Lakheswar Dutta and Makhan Saikia helped me in the reception of the guests for which I would be ever indebted. I feel much pride to mention that my volunteers offered their indispensable service during this period to make all the function successful. Again I offer my heartfelt thanks to Sri Tarun Khaund ex-General Secretary for encouraging me all the way with valuable guidance and suggestion.

## *PARTING SOCIAL :*

The Parting Social of our college was held in the month of Feb. 1971 to bid farewell and to wish best of luck to students of final examination. The meeting was presided over by our honourable principal S. C. Dutta. Some professors delivered lectures by way of advice to the students. Some students too spoke in the meeting.

## *FRESHMEN SOCIAL :*

The Freshmen Social is decided to be held sometime in the month of September 1971. I hope that all my old Kanoian friends will help me in giving a warm welcome to all new comers and pass the function peacefully.

## VOTE OF THANKS

At the end of my secretarial report I offer my heartfelt thanks to our honourable principal S. C. Dutta for his kind guidance and help, Vice-Principal Mrs. L. Dutta and my respected professors for their counsels in performing my duties. And I am

ever grateful to my Kanoian friends whose sincere help enabled me to shoulder this heavy burden.

Long live Kano College Students' Union.

—Sunil Das,  
General Secretary  
Session, 1970-71.

: Secretary, General Sports. :

First I take the opportunity of thanking all my fellow students for offering me the chance to serve them as the Secretary, General Sports

**College Week** :— The celebration of the Annual College Week is an august occasion of our Alma Mater. The organisation of general sports during the College Week sets the hearts of our students at jubilee. On the 9th December, 1970, the annual general sports was inaugurated in Loco field (New Rly workshop) by Dr. Biren Dutta, a prominent sportsman of the A. M. C, Dibrugarh. The occasion was graced by the presence of a large number of well wishers, respected professors including our Vice-Principal Mrs. L. Dutta. Many students, both boys and girls,

took part in various events. In the boys' events Ms. B. N. Doley and in the girls' events Miss. Lalita Rajput and Miss. Kalpana Dasgupta (jointly) were awarded the honour of the best athletes for the year 1970.

**Inter College Sports Meet** :— In the Fourth Inter College Sports Meet organised by Dibrugarh University our college team also took part. It is gratifying to note that our girls team was adjudged as the best girls team of the Meet. Miss Dibya Gogoi was distinguished as the best girl athlete. Our boys too showed promising performances in the various sports events. It is my fervent belief that such distinctions will be bestowed on our college athletes in future also.

*Some inconveniences* :— The long felt need of a play ground in our college needs no mention again. It is high time that something concrete is to be done by the college authority for having a play ground of its own at the earliest

*Vote of thanks* :— I shall be ungrateful if I donot offer my indebtedness to Prof. P. C. Bhattachayya ( Prof in charge ) and Prof. P. Cheria ( adviser ) for their kind and timely guidance in all the sports activities. I am also thankful to Mr Arun Kr. Borgohain ( Manager, inter-college team ), Mr Hiralal Borkakoty ( Captain, inter-college team ) and my

other dear friends for their kind help. My heartfelt gratitude and thanks are due to our honourable President S. C. Dutta, Principal of our College, who helped me, guided me, in all spheres of my activities.

Last, but not the least, the authorities of the local Loco field must be thanked for their permission to hold our sports events smoothly.

Long live our college Students' Union.

**Monohar Singh**  
Secy. General Sports  
1970-71

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### : Minor Games Secretary :

I must at the very beginning offer my heartiest thanks to my friends for giving me the opportunity to serve them as their Minor Games secretary for the session 1970-71.

As the minor games secretary I was entrusted with the charge of celebrating the Annual Volley Ball and Badminton Competitions. I tried my level best to perform my duties smoothly, and improve the standard of the games concerned. But I boubt I might not be able to achieve the

expected success in excuting my duties. And for my inability I beg your apology.

As a girl secretary I had to face certain difficulties which prevented me from arranging my events during the college week although I had a keen desire to do the same. I arranged to run the Annual Volley Ball competition in our college ground from the 19th Dec. to 22nd Dec, '70 I am proud to state here that for the first time cur girl friends



participated in this competition. This indeed is a ground leap in this sphere and is expected much by all to be continued in future. The Annual Badminton competition was started from the 24th Dec. 1970. The competition was held at the local 'Indoor Stadium'. My hearty congratulations to the winners as well as the participating competitors. I would here like to mention that the students of D. H. S. K. College very badly feel the need of a suitable playground of their own. We hope that the college will have a beautiful playground in near future.

I offer my gratitude to our Principal S. C. Dutta, Prof. K. R. Barua (in-charge), P. Konwar (adviser), Prof. P. Chetia, Prof. P. Dutta, and Prof. K. Barua for their kind advice and valuable instructions. My heartfelt thanks go to H. Borkakoty and Arun Bargohain would have proved very difficult for me. Then my thanks go to Sunil Das, Subir Kunda, Shyamal Gupta who extended their helping hands in performing my duties smoothly.

Thanking you all once again.

**Banti Devi**

Minor Games Secy.

Session-- 1970-71

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### : Boys' Common Room Secy. :

Before presenting my report on the Boys' Common Room, I thank all my fellow students for having given me this privilege to serve them as Boys' Common Room Secy.

During my tenure, my best efforts were made to shoulder the responsibility in the fittest manner possible. Even so, I might have made some mistakes for which I beg to be excused.

During the 26th Annual College Week, Table-Tennis and Carrom

Kanoi College Alochani

competitions were held in the Boys' Common Room. Many students took part in these competitions and many came out with flying colors. It is a pity that such a big college as ours does not have a separate Boys' Common room. As a result the boys have to face immense difficulties. Moreover, there is no provision to keep the articles of important games like carrom, table tennis etc. Every year new articles for games are

procured but they are lost for want of safe custody. Therefore, the construction of a well equipped Boys' Common Room is an urgent necessity to which the attention of the college authority is earnestly invited.

My hearty thanks and gratitude are due to our honourable Principal and the Prof-in-charge Sri A. K. Dutta

for their kind and much needed guidance in discharging my duties. Let me also thank my fellow students who were so kind to help me in all spheres of my activities.

Long live D. H. S. K. College Union.

S Jasbir Singh  
Secy, Boys' Common Room;  
1970-71

### : Gymnasium Secretary :

Let me, at first, thank my student friends who had inspired and elected me to serve them as their gymnasium secretary for the session 1970-71. How far I was competent to hold my office I donot know but I tried my best to discharge my duty earnestly.

During the Inter College Sports Meet of the Dibrugarh University, 1970, our college also participated and our Gymnasium team won seven medals and also secured the highest point of marks. In the weight lifting competition our competitors were four in number and all of them won a medal each. In the body building competition two competitors took part from our college

team and each of them won a gold medal. Sri Chatradhor Konwar was awarded the 'Mr Dibrugarh University' title.

During the Annual College Week celebration 1970-71 we organised gymnasium shows. The participants showed marvellous fits in the various items of competition. In this connection I must mention that the credit for thier excellent performance in the Inter College Sports Meet goes to them alone. Without the help of any Instructor the athletes of our college were able to show their ability.

I offer my gratitude and thanks to Prof P. P. Upadhyaya ( Prof-in-charge, Gymnasium ) and Prof. P.

Chetia for their kind and valuable guidance during my office. My hearty thanks are also due to my friends Dulu, Nipoo, Parag, Babu and many others who helped me so much.

Long live D. H. S. K. College  
Students' Union  
Yours Sincerely,  
**Jogendra Nath Gogoi.**  
Secy, Gymnasium.  
1970-71.

## ঃ সাংস্কৃতিক শাখাৰ সম্পাদকৰ প্ৰতিবেদন ঃ

জয়জয়তে মই ছাত্ৰ-ছাত্ৰী বন্ধু-বান্ধৱী সকলক কৃষ্টি শাখাৰ সম্পাদক ৰূপে তেখেতসকলক সেৱা কৰিবলৈ সুবিধা দিয়াৰ বাবে ধন্যবাদ আৰু কৃতজ্ঞতা জ্ঞাপন কৰিছো।

সংস্কৃত মানৱজীৱনৰ এটি লাগ-তীয়াল অঙ্গ। জীৱনৰ প্ৰতি পদক্ষেপতে সাহিত্য আৰু সংস্কৃতিৰ প্ৰয়োজন। যি জাতিৰ কৃষ্টি নাই, সাহিত্য নাই সেই জাতিৰ দৰে অল্পজাত জাতি আৰু নাই। সেয়ে আজি সমগ্ৰ পৃথিৱীতে কৃষ্টিয়ে আদৰ পাই আহিছে।

ডিব্ৰুগড় কানৈ মহাবিদ্যালয়ৰ সাংস্কৃতিক বিভাগৰ সম্পাদক ৰূপে মই কাৰ্য্যভাৰ গ্ৰহণ কৰিছিলো ১৯৭০ চনৰ ১৭ নবেম্বৰ তাৰিখে। এই শাখাৰ সম্পাদক ৰূপে মই কিমানদূৰ কৃতকাৰ্য্য হৈছো সেইটো

ছাত্ৰসমাজে বিচাৰ কৰিব। কাৰ্য্যকাল চলি থকা অৱস্থাত মই কি কি কাম কৰিলো তাৰ এটি খুলমূল আভাস দিবলৈ যত্ন কৰিম। কিন্তু মই প্ৰথমেই জনাই থওঁ যে এই প্ৰতিবেদন লিখালৈকে আমাৰ কাৰ্য্যকাল আধাহে শেষ হৈছে।

১৯৭০ চনৰ ৯ ডিচেম্বৰৰ পৰা ১৫ ডিচেম্বৰলৈকে আমাৰ মহাবিদ্যালয়ৰ ষড়বিংশ মহাবিদ্যালয় সপ্তাহ উদ্‌যাপিত হয়। মোৰ বিভাগৰ বিষয় আৰম্ভ হৈছিল ১১ ডিচেম্বৰ তাৰিখে। সেই দিনাই আমাৰ প্ৰদৰ্শনী মুকলি কৰে জৰ্জ হাই স্কুলৰ প্ৰাক্তন প্ৰধান শিক্ষক শ্ৰীযুক্ত গোবিন চন্দ্ৰ শৰ্মাদেৱে। প্ৰদৰ্শনী মুকলি কৰাৰ আগেয়ে তেখেত আৰু আমাৰ মহাবিদ্যালয়ৰ প্ৰাণীবিদ্যা বিভাগৰ মুখ্য অধ্যাপক শ্ৰীযুক্ত ডিম্বেশ্বৰ চলিহাদেৱে

মানৱ জীৱনত সাংস্কৃতিক আৰু সাহিত্যিক  
আৱশ্যকতাৰ বিষয়ে তৰি সাৰগৰ্ভ বক্তৃতা  
দিয়ে আৰু ছাত্ৰছাত্ৰী সকলক এই প্ৰয়ো-  
জনৰ কথা সেৱাই দি ইয়াৰ উন্নতিৰ  
অৰ্থে কাম কৰি যাবলৈ আহ্বান জনায়।

১১ ডিচেম্বৰ গধূলিৰ পৰা আমাৰ  
একাঙ্কিকা নাট প্ৰতিযোগিতা আৰম্ভ হয়।  
এই প্ৰতিযোগিতাৰ মানদণ্ড যথেষ্ট উন্নত  
আছিল। ইয়াৰ বাহিৰেও ছাত্ৰছাত্ৰী  
সকলৰ মাজত অৱস্থি, সাহিত্য বিষয়ক  
প্ৰতিযোগিতাসমূহ সূচাৰুৰূপে সমাধা হয়।

১৯৭০ চনৰ ৩১ জানুৱাৰী তাৰিখে  
শ্ৰীশ্ৰীশ্ৰীগোপালৰ চৰণত এপাহি গন্ধপুষ্প  
দিবলৈ আয়োজন কৰা হয়। সন্ধিয়া  
নামকীৰ্তনেৰে এই উৎসৱৰ সমৰণি মৰা  
হয়। টকা পইচাৰ অভাৱত এই উৎসৱ  
আমি যিদৰে উদ্‌যাপিত কৰিম বুলি  
ভাবিছিলো তেনেদৰে নাৱাৰিলো। তাৰ  
বাবে ছাত্ৰছাত্ৰী সকলৰ ওচৰত ক্ষমা ভিক্ষা  
খুজিছো।

মোৰ কাৰ্যকালছোৱাত ৩ মই প্ৰতিজন  
অধ্যাপক আৰু ছাত্ৰছাত্ৰীৰ পৰা সহায়  
পাইছিলো। বিশেষকৈ অধ্যক্ষ শ্ৰীযুত  
সুশীলচন্দ্ৰ দত্ত, উপাধ্যক্ষ শ্ৰীযুত লক্ষীদা  
দত্ত, অধ্যাপক সকল শ্ৰীভীমকান্ত কোৱঁৰ;  
শ্ৰীডিম্বেশ্বৰ চাহা, শ্ৰীমনোৰঞ্জন শৰ্মা,  
শ্ৰীযাদৱ বৰুৱা, শ্ৰী পি. এন. সিং, শ্ৰীমুনীল

কুমাৰ বৰঠাকুৰ, শ্ৰী পি. উপাধ্যায়,  
শ্ৰীপ্ৰফুল্ল ভট্টাৰ্চাৰ্য্য দেৱে মোক যি সহায়  
কৰিলে তাৰবাবে মই চিৰখনী হৈ  
থাকিম। ছাত্ৰছাত্ৰীৰ ফালৰ পৰা সৰ্বশ্ৰী  
কুমুদবৰ্জনে দাস, মোহন সোনোৱাল,  
কুঁহিৰাম গগৈ, ভদ্ৰকান্ত গগৈ, বনমানী  
গগৈ, দিলিপ চাংমাই, সুনীল দাস, অজয়  
দাস, যশবীৰ সিং, যোগানন্দ পেগু,  
জ্যোতি বৰকাকতী, লক্ষীমাই গগৈ, অমলা  
বৰকাকতি, বেথা বৰুৱা, বিন্তু দেৱী,  
তৰ্ণিমা খাতুন, মাৰাৰাণী সিং, নাছমা  
বেগম আৰু প্ৰাণীবিদ্যা বিভাগৰ সন্মানৰ  
ছাত্ৰছাত্ৰী সকলে মোক প্ৰথমৰ পৰা  
সহায় কৰিছিল, তাৰ বাবে মই কৃতজ্ঞতা  
জ্ঞাপন কৰিছো। তহুপৰি যিসকল  
ছাত্ৰছাত্ৰীয়ে প্ৰতিযোগিতা সমূহত যোগাদি  
অনুষ্ঠানৰ সৌষ্ঠভ বঢ়াইছিল তেওঁলোকলৈও  
মোৰ হিয়াভৰা ওলগ জনালো। শেষত  
কানৈ মহাবিদ্যালয়ৰ ছাত্ৰছাত্ৰী সকললৈ  
মোৰ আন্তৰিক শুভেচ্ছা জনাই মোৰ  
প্ৰতিবেদন ইমানতে সামৰিলো।

কানৈ মহাবিদ্যালয়ৰ ছাত্ৰ সভাৰ  
জয় হওক।

ধন্যবাদ—

শ্ৰীউপেন কুমাৰ গগৈ।  
সম্পাদক, সংস্কৃতি শাখা  
১৯৭০-৭১ চন।

## ॥ বিতৰ্ক শাখাৰ সম্পাদকৰ প্ৰতিবেদন ॥

জয়জয়তে শ্ৰদ্ধেয় অধ্যক্ষ শ্ৰীযুক্ত সুশীল চন্দ্ৰ দত্তদেৱলৈ বিতৰ্ক শাখাৰ সম্পাদক পদৰ প্ৰাৰ্থী হ'বলৈ মোক অনুমতি দিয়াৰ বাবে মোৰ আন্তৰিক শলাগ জনাইছো। ছাত্ৰছাত্ৰী বন্ধু বান্ধবীসকলে সেই পদৰ বাবে মোক নিৰ্ব্বাচিত কৰাৰ বাবে তেওঁলোকৰ ওচৰত মোৰ আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিছো।

বিতৰ্ক শাখা ছাত্ৰ সভাৰ এটা উল্লেখযোগ্য শাখা। এই শাখাৰ অন্তৰ্গত হ'ল তৰ্ক আকস্মিক বক্তৃতা, সাধাৰণ জ্ঞান, দলীয় আলোচনা ইত্যাদি। তৰ্কই মানুহক কোনো এটা বিষয় বস্তুৰ ভাল বেয়া দিশ বুজি লোৱাত সহায় কৰে। আকস্মিক বক্তৃতা প্ৰতিযোগিতাই ছাত্ৰছাত্ৰীক 'উপস্থিত বৃদ্ধি' গুণটোৰ বিকাশ ঘটায়। সাধাৰণ জ্ঞান মানুহৰ প্ৰতি পদক্ষেপতে প্ৰয়োজন হয়। দলীয় আলোচনাই ছাত্ৰছাত্ৰীৰ মাজত একতা ভাবৰ সৃষ্টি কৰে।

এই শাখাটো আমাৰ মহাবিদ্যালয়ত পোন প্ৰথমে সুকীয়াকৈ খোলা হয় ১৯৬৩-৬৪ বছৰত। এই শাখাৰ প্ৰথম সম্পাদক আছিল শ্ৰীযুক্ত নৰেশ্বৰ সোনোৱাল। তেতিয়া আবৃত্তি প্ৰতিযোগিতা কুষ্টি শাখাৰ লগত যোগ দিয়া হ'ল।

১৯৭০ চনৰ নভেম্বৰ মাহৰ দহ তাৰিখে আগৰ ছাত্ৰ সভাই নতুন বিষয়-

বৰীয়া সকলক কাৰ্য্যভাৰ গতাই দিয়ে। সেইদিনাৰ পৰাই আমাৰ কাৰ্য্যকাল আৰম্ভ হ'ল। বৰ্ত্তমান সময়লৈকে (এপ্ৰিল ১৯৭১) আমি কি কাম কৰিলো তাৰহে মাথোন অল্প আভাস দাঙি ধৰিম।

যড়বিংশতম মহাবিদ্যালয় সপ্তাহ' আমি ৯ ডিচেম্বৰৰ পৰা ১৫ ডিচেম্বৰ- (১৯৭০) লৈকে পালন কৰিছিলো। তদুপলক্ষে ১১ ডিচেম্বৰ ১৯৭০ তাৰিখে পুৱা ৮ বজাৰ পৰা তৰ্ক আৰু আকস্মিক বক্তৃতা প্ৰতিযোগিতা, ১৪ ডিচেম্বৰ ১৯৭০ তাৰিখে আবেলি ৩ বজাৰ পৰা সাধাৰণ জ্ঞান প্ৰতিযোগিতা পতা হৈছিল। অধ্যাপক মণ্ডলী আৰু ছাত্ৰছাত্ৰীবৃন্দৰ সক্ৰিয় সহযোগত এই কাম সুকলমে সমাধা হয়। মহাবিদ্যালয় সপ্তাহৰ পাচত আমি কোনো প্ৰতিযোগিতা পতা নাই। আশা ৰাখিছো নবাগত সকল অহাৰ লগে লগে আমি ব্যঙ্গ আৰু লোক সভা, দলীয় আলোচনা তৰ্ক প্ৰতিযোগিতা আদি পাত্ৰিবলৈ সক্ষম হ'ম। এই ক্ষেত্ৰত মই সকলোৰে সহায় সহযোগ কামনা কৰিছো।

**আমাৰ অভাৱ অভিযোগ সমূহ:—**  
কানৈ মহাবিদ্যালয়ৰ বিতৰ্ক শাখাৰ সম্পাদক হ'বলৈ নোখোৱাটোৱেই ভাল। এই উপ-দেশ অগ্ৰাহ্য কৰিও সম্পাদক হ'বলৈ আগবাঢ়িব কষ্টত পৰিছিলো। টকা

পইচাৰ অৰ্থাৎ বীজাণুৰ বিপ্লৱতঃ পথন আৰু প্ৰধানতঃ পথন। যি কটীট টকা এই শাখাৰ বাবে দিওঁ সটীট কটীট কোমো-পথো মুকলি। সেয়ে মোৰ আগৰ সম্পাদক সকলোও তেওঁলোকৰ মনো-বাস্থ্যৰত নপ দি। মোৰ মনো। গতিকে এই শাখাৰ প্ৰতি মহাবিদ্যালয়ৰ কৰ্মীকৰী সত্ৰাৰ সুদৃষ্টি কামনা কামনা।

মই এতিয়ালৈকে প্ৰমোদজন শিক্ষক আৰু ছাবছাৰীৰ পৰা সহায় পাঠি আহিছো। বিশেষকৈ অধ্যক্ষ শ্ৰীযুক্ত সুশীল চন্দ্ৰ দত্ত, অধ্যাপক সকল প্ৰফুল্ল ভট্টাচাৰ্য্য, প্ৰভুনাথ 'স' পি. চি জৈন যাদৱ বৰুৱা, মূলীন শৰ্ম্মা, মনোৰঞ্জন শৰ্ম্মা, কামিনী বৰুৱা আৰু ছাবছাৰী বন্ধুবন্ধবী সকল সৰ্ব্বশ্ৰী, কুমুদচন্দ্ৰ দাস অজিত বৰুৱা, পূৰ্বানন্দ ভট্টাচাৰ্য্য, কঁঠৱাম গগৈ, মোহন সোণোৱাল, লোকেশ্বৰ দাস তৰুণ সেন গুপ্ত চাৰ্গিনা বৰা, ভ্ৰামৰাম শইকীয়া, উপেন কুমাৰ গগৈ, চিৰেন গগৈ, লক্ষ্মীমাই গগৈ, বাঃমুদা খৰুৱা, বাঃমুদা খৰুৱা, অসম

চিকিৎসা মহাবিদ্যালয়ৰ ছাত্ৰ শ্ৰীঅনিল ভৰাণী, ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ পদাৰ্থ বিজ্ঞান বিভাগৰ অধ্যাপক ডঃ বাম প্ৰসাদ দেউৰী দেৱে মোক যি সহায়, উপদেশ আদি দিলে তাৰ বাবে মই চিৰকালী হৈ থাকিম। উপদেষ্টা শ্ৰীযুক্ত হৰীশ কুমাৰ বৰঠাকুৰ আৰু মেহতাৰট্টাৰ আশ্ৰয়দেৱে মোক প্ৰতি যোচ্ছো সহায় কৰিছিল। তেখেতসকলে মোৰ ধন্যবাদ আৰু কৃতজ্ঞতা জ্ঞাপন কৰিছো।

সৰ্বো শেষত মোৰ কাৰ্য্যকাল ছোৱাত যদি কিবা ভুল কৰিলো তাৰ বাবে ক্ষমা খুজিছো। প্ৰত্যেকজন অধ্যাপক আৰু বন্ধুবন্ধবী সকলে মোৰ শুভেচ্ছা জনাই মোৰ প্ৰতিবেদন ইমানতে সামৰিলো।  
ক'লে মহাবিদ্যালয়ৰ ছাত্ৰসত্ৰাৰ জয় হওক।

ধন্যবাদ -

শ্ৰীদিলিপ কুমাৰ চাংমাই  
সম্পাদক, বিজ্ঞান শাখা  
১৯৭০-৭১ চন।

## ছাত্ৰী জিৱণি কোঠাৰ সম্পাদিকাৰ প্ৰতিবেদন

জন্মভূমি ক'লে মহাবিদ্যালয়ৰ অধ্যক্ষ ডঃ বাঃমুদা খৰুৱাৰ সত্ৰাপাৰ্শ্ব শ্ৰীযুক্ত সুশীল চন্দ্ৰ দত্ত দেৱক ছাত্ৰী জিৱণি কোঠাৰ সম্পাদিকাৰ পদৰ বাবে মনোনয়ন দিয়া

বাবে কৃতজ্ঞতা জ্ঞাপন কৰিছো। ছাত্ৰীসকলে মোক সেৱা কৰিবলৈ সুবিধা দিয়াৰ বাবে তেওঁলোকলৈ মোৰ ধন্যবাদ।

মই যিমানদূৰ পাবো চেষ্টা কৰিছিলো  
কাটন মহাবিদ্যালয়ৰ ছাত্ৰী জিৰণি কোঠাৰ  
সম্পাদিকাৰ গুৰুদায়িত্ব বহন কৰিবলৈ ।  
কিন্তু কিমানখিনি কৃতকাৰ্য্য হৈছে তাৰ  
বিচাৰৰ তাৰ ছাত্ৰ-ছাত্ৰীৰ ওপৰত ।

৯ ডিচেম্বৰ ১৯৭০ তাৰিখৰ পৰা  
১৫ ডিচেম্বৰ ১৯৭০ তাৰিখলৈকে কাটন  
মহাবিদ্যালয়ৰ ২৬ তম মহাবিদ্যালয় সপ্তাহ  
পালন কৰা হৈছিল । এই উৎসৱত মই  
টেবুল টোনিচ্ প্ৰতিযোগিতা পাতিছিলো ।  
প্ৰতিযোগিতাৰ ফলাফল দিয়া হৈছে ।  
বিজয়ী প্ৰতিযোগী সকললৈ মোৰ আন্ত-  
ৰিক ওলগ জনাইছো । যি সকলে এই  
প্ৰতিযোগিতাত যোগদান কৰিলে তেওঁ  
লোকলৈ মোৰ কৃতজ্ঞতা জ্ঞাপন কৰিছো ।

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ আন্তঃ মহা-  
বিদ্যালয় টেবুল টোনিচ্ প্ৰতিযোগিতাত  
আমি যোগদান কৰিছো । এই প্ৰতি-  
যোগিতা হোৱা নাছিল এই প্ৰতিবেদন  
লিখালৈকে । গতিকে ইয়াত তাৰ ফলাফল  
ঘোষণা কৰিব পৰা ন'হ'ল । তাৰ বাবে  
মই দুঃখীত ।

আমাৰ মহাবিদ্যালয়খন অসমৰ  
ভিতৰতে এখন পুৰণি মহাবিদ্যালয় । কিন্তু  
আজলৈকে ছাত্ৰীৰ কাৰণে এটা স্কীয়া

জিৰণি কোঠা নাই । এটা কোঠা কলেজ  
কৰ্তৃপক্ষই দিছে যদিও ইয়াৰ কাষত থকা  
কোঠাবিলাকত চলি থকা শ্ৰেণী বিলাকৰ  
পঢ়াত ভালেখিনি ব্যাঘাত জন্মে । সেয়ে  
কলেজ কৰ্তৃপক্ষক মই স্কীয়াটকৈ এটা ঘৰ  
সজাই দি ছাত্ৰীসকলৰ সুবিধা কৰি দিবলৈ  
অনুবোধ কৰিলো । .

সৰ্দাশেষত যিসকল ছাত্ৰছাত্ৰী আৰু  
অধ্যাপক অধ্যাপিকাই মোক প্ৰতি পদ  
ক্ষেপতে সহায় কৰিছিল তেওঁলোকলৈ মোৰ  
ধন্যবাদ জনাইছো । বিশেষকৈ অধ্যক্ষ  
শ্ৰীযুত সূশীল চন্দ্ৰ দত্ত, অধ্যাপক  
কামিনী বৰুৱা, অধ্যাপিকা আভা দত্ত,  
অলকা বৰুৱা, ছাত্ৰ বন্ধু অজয় কুমাৰ দাস,  
সূশীল দাস, কুঁহিৰাম গগৈ, উপেন গগৈ,  
কুমুদবৰ্জনা দাস, দিলিপ চাংমাই, মোহন  
সোমোৱাল, অনিমা ফুকন, তৰুণ খাউণ্ড  
আদিয়ে মোক যি সহায় কৰিলে তাক মই  
পাৰ্হাৰিব নোৱাৰো । কাটন মহাবিদ্যালয়ৰ  
প্ৰত্যেক ছাত্ৰছাত্ৰীলৈ মোৰ ধন্যবাদ আৰু  
গুৰুচেহা জনাই মোৰ প্ৰতিবেদন ইমানতে  
সামৰিলো ।

কাটন মহাবিদ্যালয়ৰ জয় হওক ।

ধন্যবাদ—

শ্ৰীলক্ষ্মীমাই গগৈ ।

সম্পাদিকা, ছাত্ৰী জিৰণি কোঠা

# RESULT OF THE 26th, ANNUAL COLLEGE WEEK COMPETITION. 1970

## (1) Cultural Competition

### 1. *One Act play Competition* ( Stage Drama )

- 1st Group-- PARAJITA PRITHIVI.  
2nd ,, -- JIBON RUPAR  
TRISHNA  
3rd ,, -- Nil

### 2. *Best Actor of the Year—*

- 1st Best Actor -- Jatiadrinath Gogoi  
( Parajita Prithivi )  
2nd ,, ,, -- Jitul Ch. Sarma  
( Natak Aru Nalage )  
3rd ,, ,, -- Jehiruddin Ahmed  
( Jia Kalul )

### 3. *Best Actress of the year—*

- 1st Best Actress—Uzzala Dutta  
( Jiban Rupar Trishna )  
2nd ,, ,, -- Amal Prava Bora  
( Jibon Rupar Trishna )  
3rd ,, ,, -- Lakhimai Gogoi  
( Jagara Mandalar Premavinaya )

### 4. *Best Director—*

Hiralal Borikakoty (Parajita Prithivi)

### 5. *Essay Competition — Assamese)*

- 1st—Kumudranjan Das 1st yr. B.A.  
2nd—Mohan Sonowal, 1st yr. B. A.  
3rd—Hitesh Vikash Gogoi, P.U. Arts

### 6. *Essay Competition — (English)*

- 1st Kumudranjan Das, 1st yr. B.A.  
2nd - Anup Sonowal, 3rd yr B.A.  
3rd - Bir Bahadur Jadav,  
3rd yr. Bsc.

### 7. *Essay Competition ( Bengali )* 1st— Ananda Bandopadhyaya

### 8. *Essay Competition ( Hindi )*

- 1st- Saha Nikahat Shamsi  
2nd—Relina Banu  
3rd—Bir Bahadur Jadav

### 9. *Short Story Competition*

- 1st - Jatiadrinath Gogoi, 3rd yr, B A  
2nd-- Khaneswar Ghosh  
3rd yr, B. A.  
3rd—Hitesh Vikash Gogoi P.U Arts

### 10. *Short Story Competition*

( Hindi )

- 1st—Kishore Prasad Abikashit  
2nd yr. B A.  
2nd— Fromud Kr. Poudy,  
2nd yr. B. A.  
3rd—Bir Bahadur Jadav,  
3rd yr. B. Sc.

### 11. *Short story Competition*

( English )

- 1st—Devdas Kar 3rd yr B. A.  
2nd - Hiren Gogoi 1st yr. B. A.  
3rd—Bir Bahadur Jadav 3rd yr  
B Sc.

### 12. *Short Story Competition*

( Bengali )

- 1st—Partha Sarathi Dutta  
2nd—Sapan Kr. Dev  
3rd—Gita Saha



**13 Poem Competition (Assamese)**

- Ist-- Jatindra Nath Gogoi  
3rd yr. B. A.  
2nd--Durgeswar Changmai  
3rd yr. B. A.  
3rd--Mrigen Gogoi P. U. Sc.

**14. Poem Competition (Hindi)**

- Ist--Promod Kr. Pandey 2nd yr. B.A.  
2nd--Keshaw pd. Abikaishit  
2nd yr. B. A.  
3rd-- { Dilip Kr Sinha P. U. Arts,  
Prabin Kath Barua  
Ist yr B. A.

**15. Poem Competition (Bengali)**

- Ist--Partha Sarathi Putta  
2nd--Hitesh Vikash Gogoi  
3rd--Ananda Bandopadhyaya

**16. Poem Competition (English)**

- Ist. V. Nalini Kt. Rao  
2nd. Devdas Kar  
3rd. { Kumudranjan Das  
Bir Bahadur Jadav

**17. Bengali Recitation**

- Ist. - Sumita Bhaumik  
2nd - Gautam Bhattacharyya  
3rd. - Sumeru shekhar Ghose

**18 English Recitation.**

- Ist. - Dipankar Purakaistya  
2nd. - Rakhi Konwar  
3rd. - { Paulus Pimmamu  
Usha Sharma

**19 Hindi Recitation.**

- Ist. - Ashita Jain  
2nd. - Keshaw pd. Abikaishit  
3rd - { Promud Kr. Pandey  
Ashok Keyal  
Consolation Prize  
Gangaram Mishra

**20. Sanskrit Recitation.**

- Ist. - Ashita Jain  
2nd. - Lambeswar Chetia  
3rd. - Hiren Gogoi.

**21. Assamese Recitation.**

- Ist. - Hitesh Vikash Gogoi  
2nd. - Mamata Das  
3rd - Lambeswar Chetia

**22. One Act Play writing Competition**

- Consolation Prize  
Dev Das Kar.

**23. Fine Arts Competition  
Oil paint**

- Ist - Hari Agarawalla  
2nd - Makhanlal Saikia  
3rd - Amarjit Dowarh

**Water Colour**

- Ist. - Makhanlal Saikia  
2nd. - Amarjit Dowarh  
3rd. - Anjan Agamacharyya

**Pencil Sketch**

- Ist. - S. Jaman  
2nd. - Rana Barua  
3rd. - Jogen Gogoi

**Photography**

- Ist. - Siba Dowarh  
2nd. Ashok Das

**Paper Cut**

- Ist - Mohan Paul  
2nd - Makhanlal Saikia  
3rd - Anjan Agamachayya

**Pen and ink**

- Ist - Amarjit Dowarh  
2nd - Rana Barua  
3rd - Makhanlal Saikia

### *Craft*

- Ist— Alish Sharaoo  
Ist— Mira Phukan  
2nd— Anjan Agamacharyya

### *Model*

- Ist— Ashok Das  
2nd— Gita Saha

### *Collection*

- Ist— Ranjit Barua  
2nd— A. Burma  
3rd— Ashok Das

### *Cartoon*

- Ist— Anjan Agamacharyya  
2nd— Migen Gogoi  
3rd— Mahesh Dutta

## (2) Debating Competition.

### I. (English)

Subject:— "In the opinion of the house, our Five Years Planes have failed to better the lot of common man, who stands furstrated and disillusioned."

- Ist Dilip Sinha (P. U. Arts).  
2nd— Partha Sarathi Dutta  
3rd— { Harpal Singh 3rd yr. B. A.  
{ Kesh w pd. Abikaishit  
3rd yr. B. A.

### 2. Assamese:—

Subject:— "আজিব সদনৰ মতে, সমগ্ৰ দেশ-  
জুৰি লোক সভাৰ মধ্যকালীন নিৰ্ব্বাচন পতাটো  
চৰকাৰৰ পক্ষে যুক্তিসঙ্গত হব।"

- Ist— Aji. Kr. Barua 2nd yr. B. Sc.  
2nd— Dilip Kr. Changmai  
1st yr. B. A.

- 3rd Hitesh Vikash Gogoi

P. U. Arts.

### 3. Extempore Speech:—

- Ist— Dilip Kr. Sinha P U .Arts.  
2nd= Hitesh Vikash Gogoi  
P. U. Arts.  
3rd— { Lakeswar Das 3rd yr. B. A.  
{ Sumeru Sekhar Ghose  
3rd yr. B So.

Consolation Prize

Miss Pranati Phukou 2nd yr. B. A.

### 4. General Knowledge

*Competition.*

- Ist— Mohan Sonowal 1st yr. B. A.  
2nd— { Durgadhar Barua  
1st yr B. A.  
{ Jagat Ch. Barua 1st yr B. A.  
{ Dilip Kr. Sinha P. U Arts.

### (3) Music Competition.

1. *Borgeet*  
1st— Anjali Barua  
2nd— Nirala Pathak  
3rd— Husna Khurshid
2. *Jyoti Sangeet*  
1st— Anjali Barua  
2nd— { Kabita Das  
          { Meghanath Knowar  
3rd— Husna Khurshid
3. *Bhajan*  
1st— Biswanath Bhattacharyya  
2nd— Kabita Das  
3rd— Ashita Jain
4. *Rabindra Sangeet*  
1st— Anjali Barua  
2nd— Biswanath Bhatta  
3rd— { Kabita Das  
          { Subrat Gupta  
          { Krishna Majumdar
5. *Loka Geet*  
1st— Anjali Barua  
2nd— Kabita Das  
3rd— { Nirala Pathak  
          { Meghanath Knowar
6. *Modern Song*  
1st— Anjali Barua  
2nd— Kabita Das  
3rd— Khagen Baglari
7. *Gazal*  
1st— Kabita Das  
2nd— Mohd. Nomaan  
3rd— Madhuri Rajkumari
8. *Nisukani Geet*  
1st— Anjali Barua  
2nd— { Kabita Das  
          { Safia Ahmed  
3rd— Meghanath Konwar
9. *Bongeet :*  
1st— Anjali Barua  
2nd— Kabita Das  
3rd— Nirala Pathak
10. *Aai-Nam :*  
1st— Anjali Barua  
2nd— Utpala Dutta  
3rd— Prabhat Sharma
11. *Bihugeet :*  
1st— Anjali Barua  
2nd { Ranjana Dutta  
      { Budheswar Dutta  
3rd— Meghanath Konwar
12. *Chorus :*  
1st— Mintu Mahal & his party  
2nd— Kabita & her Party  
3rd— Gautam & his Party
13. *Qawali :*  
1st— Boys Hostel  
2nd— Dilip Sinha & his Party  
3rd— Gautam & his Party
14. *Huchari :*  
1st— Beau Gogoi & his Party  
2nd— Bhadreswar Dutta & his Party  
3rd— Girls Hostel
15. *Tabla :*  
1st— Utpal Choudhary  
2nd— Devi Pd. Chakravorty  
3rd— Jitul Sharma

**16. Dhole :**

1st— Kuhu Ram Gogoi  
(Glorious three years)

2nd— Meghnath Konwar

3rd— Khagen Baglari

**17. Peps :**

1st— Anil Rajkhowa

2nd— Khagen Baglari

3rd— Chatradhar Dowarh

**18. Bahi :**

1st— Chatradhar Dowarh

**19. Guiter :**

1st— Bijon Hazarika

2nd— Siva Dowarh

**20 Mouth organ :**

1st— Siva Dowarh

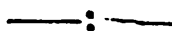
2nd— Kiron Barua

Mr. William

Cosolation :— Siva Dowarh

**21. Best Singer .**

Anjali Barua



**Minor Games Competition.**

**Badminton Competition :**

**1. Boys Single ;**

Winners—Hiralal Borkakoty

Runners—Biren Chetia

**2. Boys doubles :**

Winners {Hiralal Borkakoty  
          {Bimal Bhatta

Runners... {Ajoy Borbora  
              {Samarandra Barua

**3. Girls Single :**

Winners— Mina Gogoi

Runners— Sephali Sinha

**4. Girls Doubles :**

Winners {Mina Gogoi  
          {Banti Borkatoky

Runners {Sephali Sinha  
          {Deepa Dutta

**5. Mixed Doubles**

Winners— {Hiralal Borkakoty  
              {Deepa Dutta

Runners— {Bimal Bhatta  
              {Banti Borkakoty

**6 Triple Crown**

Hiralal Borkakoty

**Volley Ball Competition**

1. Winners - Sailesh Bhatta & his party.

2. Runners-- Tarun Khaund & his party

3. Consolation prize of Girls Volley Ball team.

## (5) Gymnasium Competition.

### 1. *Skipping for Girls*

- 1st - Anjali Sonowal  
2nd - Niru Devi  
3rd - Uzza'a Dutta

### 2 *Dead Lift*

- 1st - Aparna Handique 160 lb  
2nd - Ranu Changmai 150 lb  
3rd - Lakhimai Gogoi 140 lb

### 3. *Best Body Competition*

- 1st - Benudhar Gogoi  
2nd - Khagen Baglari  
3rd - Anil Rajkhowa

### 4. '*Asana*' Competition

- 1st - A. hok Dewrah  
2nd - Khagen Baglari

3rd - Anil Rajkhowa

Benudhar Gogoi is selected as "Mr. Kanoi" and most muscular man' D. H. S. K. College for 1970-71.

### *Lifting Competition*

Group 'A' (Light Weight)

- 1st Dilip Bharali 425 lb  
2nd Anjan Dutta 370 lb  
3rd Hiranya Gogoi 350 lb

Group 'B'

- 1st Budhin Bora 470 lb  
2nd Khagen Baglari 400 lb  
3rd Anil Rajkhowa 390 lb

Consolation prize

- Prabhat Goswami 390 lb

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## (6) Result of the Girls Common Room Secy.

### *Table Tennis competition*

- Single Winner Rakhee Konwar  
" Runner Rajee Konwar

Double Winner

" Runner

- { Rakhee Konwar  
Rajee Konwar  
Deepa Dutta  
Chitralekha Gogoi

## (7) Result of the Cultural Secy.

### *Tithi of Sri Sri Sankardeva.*

#### 1. *Eassy Competition*

- 1st Kumud Ranjan Das 2nd yr. B. A.  
2nd Mohan Sonowal 2nd yr. B. A.  
3rd Lambeswar Chetia 3rd yr. B. A.

#### 2. *Borgeet*

- 1st Ranee Sharma 1st yr. B. Sc.  
2nd Amala Borkakoty 2nd yr. B. A.

#### 3 *Loka Geet*

- 1st Manju Gogoi P, U. Sc.  
2nd Nilima Chaudhary  
2nd yr. B. A.  
3rd Gopal Dutta

#### 4. *Bhajan*

- 1st Prodip Gogoi 2nd yr. B. A.  
Consolation Prize  
Samsher Ali. 1st yr. B. A.

# ॥ प्रान्तन सम्पादक सकल ॥

॥ काँन कलेज आलोचनी ॥

- इर्वादत ( प्रथम संख्या, १९४७-४९ )  
विनन्द बकरा ( द्वितीय-तृतीय संख्या, १९४९-४९ )  
डूपेन्द्रनाथ बरपुजारी ( चतुर्थ संख्या, १९४९-५० )  
लक्ष्मी बरा ( पञ्चम संख्या, १९५०-५१ )  
नबेन्द्रनाथ गोरामौ ( षष्ठ संख्या, १९५१-५२ )  
खगेन्द्र मोहन ( सप्तम संख्या, १९५२-५३ )  
नित्या शास्त्रिका ( अष्टम संख्या, १९५३-५४ )  
हूर्गादत्त वागरी ( नवम संख्या, १९५४-५५ )  
डूजलचन्द्र शईकौरा ( दशम संख्या, १९५५-५६ )  
यामिनी फुकन ( एकादश संख्या, १९५६-५७ )  
लुशील हूरवा ( द्वादश संख्या, १९५७-५८ )  
किरण शर्मा ( त्रयोदश संख्या, १९५८-५९ )  
विश्व बकरा ( चतुर्दश संख्या, १९५९-६० )  
ललितचन्द्र दास ( पञ्चदश संख्या, १९६०-६१ )  
अनिलकुमार शास्त्रिका ( षष्ठदश संख्या, १९६१-६२ )  
लक्ष्मण बकरा ( सप्तदश संख्या, १९६२-६३ )  
हेम ओज्रा ( अष्टादश संख्या, १९६३-६४ )  
मुकुटसिंह फुकन ( नवविंश संख्या, १९६४-६५ )  
बज्जनीकान्त चूतीया ( विंश संख्या, १९६५-६६ )  
कलना दत्त ( एकविंश संख्या, १९६६-६७ )  
तकण कुमार गंगै ( द्वाविंश संख्या, १९६७-६८ )  
भौमकान्त बरगोहात्रि ( त्रयोविंश संख्या, १९६८-६९ )  
( चतुर्विंश संख्या—प्रकाश नह'ल । )  
मोहन सोनोराल ( पञ्चविंश संख्या, १९७०-७१ )

