

NARASIMHA As Depicted in the Bhagavata Purana

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Among the ten incarnations of Lord Visnu नरसिंह i.e. Man-Lion is one. The origin of the concept of नरसिंह can be traced back to the vedic literature. The first complete exposition of the myth of the नरसिंहावतार is found in the Harivamsa. The concept of नरसिंह gradually developed to its full extent only in the puranic literature. Wherever there is a decline of righteousness and the rise of unrighteousness he manifests himself in the world. He says in Gita -

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत
अभ्युत्थानम धर्मस्य तदात्मानं सृजाम्यहम्। (IV-7)

The number of अवतार of Lord विष्णु is said to be ten by most of the puranas. The वराहपुराण says -

मत्स्यं कूर्मं वराहञ्च नरसिंहञ्च वामनम्।
रामं रामञ्च कृष्णञ्च बुद्धश्चैव च कल्किनम्॥
एवं दशावताराञ्च पूजयेभक्तिसंयुतः।

लिङ्गपुराण and अग्निपुराण also present the same order

of the ten incarnations. But in the भागवतपुराण we found sixteen to twenty four अवतार in three different places.

In the 1st स्कन्ध twenty two अवतार are named. They are 1) सनक and his brothers 2) वराह, 3) नारद, 4) नर and नारायण, 5) कपिल, 6) दत्तात्रेय, 7) यज्ञ, 8) सूषम, 9) पृथु, 10) मत्स्य, 11) कूर्म, 12) धन्वन्तरि, 13) मोहिनी, 14) नरसिंह, 15) वामन, 16) परशुराम, 17) व्यास, 18) राम, 19) बलराम, 20) कृष्ण, 21) बुद्ध, and 22) कल्कि. While most of the puranas have mentioned the नरसिंहावतार as one of the incarnations of Lord Visnu.

The भागवतपुराण gives the details of the story in first ten chapters of its 7th book. According to this पुराण Jaya and Vijaya were the two gate-keepers of Lord विष्णु. One day the sage सनन्द and his three brothers went to वैकुण्ठ (heaven) to visit the Lord. They were actually the sons of Brahma. They appeared to be five to six years old. Both the gate keepers

stopped them and because of this being annoyed, the sages cursed the gate-keepers to fall down from Vaikuntha. They were born first as हिरण्यकशिपु and हिरण्याक्ष, the two sons of दिति. हिरण्याक्ष, the younger one was slain by वराह (i.e. Boar incarnation) and हिरण्यकशिपु, the elder one by नरसिंह (i.e. Man-lion incarnation) of Lord विष्णु. In their 2nd birth the two brothers were born as रावण and कुम्भकर्ण killed by the Lord in his श्रीराम incarnation. In their third birth they were born as शिशुपाल and दत्तावत्र were slain by the very Lord in his कृष्णावतार.

It is stated in the भागवतपुराण when हिरण्यकशिपु's younger brother हिरण्याक्ष was slain by Visnu in his Boar incarnation he was greatly agitated with wrath and grief. He ordered the demons to oppress the gods and people. But he consoled his mother, sister-in-law and his nephews with highly philosophical words. In order to make himself invincible and immortal he practise penance in a valley of mount Mandara. He continue tapas for one hundred divine years. As a result his arms uplifted and his eyes turned towards the sky and touching the ground only with his toes. Finally the demon was covered with ant hills, grass and reeds and his skin, flesh and blood were eaten up by a large number of white ants. At that time a smoky fire came out of his head. It was harmful for whole cosmic order.

Brahma goes to the demon, tells him that he is pleased with his marvellous penance. He is ready to grant him boons. Brahma sprinkles holy water from his 'Kamandalu' on the body of Hiranyakasipu eaten up by white-ants. As its reward he received from Brahma several boons including the one that no created being would ever be able to kill him

nor with any weapon nor during the day nor at night. Let me not killed by demons or great reptiles.

After attaining the desired boons Hiranyakasipu acted up to his hostile feelings against Visnu. He carried on a tyrannical rule over all beings. He had four sons. Among them प्रह्लाद was eminent all in point of virtues. The भागवतपुराण describes the good qualities of प्रह्लाद in as many as seven verses in detail.

Two sons of शुक्राचार्य named षण्ड and अमर्क were appointed for प्रह्लाद as a teacher. The teacher tried to teach प्रह्लाद all the subjects. प्रह्लाद learnt them all but he constantly recited the name of Lord Visnu. So he was tortured by his father and ordered the demons to kill प्रह्लाद. But प्रह्लाद could not be killed. The महापुराण gives a long description as to how प्रह्लाद was tortured by his father. Ultimately out of anger हिरण्यकशिपु asked प्रह्लाद where his Lord Visnu was? प्रह्लाद answered that Hari is omnipotent. Then हिरण्यकशिपु asked him, if Visnu was present everywhere why was he not visible in the pillar of the Hall. हिरण्यकशिपु out of rage, struck the pillar with his fist in a terrific crash. That very moment, with a terrible sound Lord Visnu came out of that pillar taking the form of a man-lion. A fierce fight took place between हिरण्यकशिपु and Lord नरसिंह. Lord नरसिंह caught by his hair and knocked him down. At the time of setting sun, the Lord slew हिरण्यकशिपु.

After the death of the demon हिरण्यकशिपु, the देव tried to calm him by prayers. They were afraid of seeing his terrific figure. However, प्रह्लाद approached him without any fear and bowed down with his body. Seeing the little child falling at his feet, the Lord placed his lotus

hand on प्रह्लाद's head. प्रह्लाद with tears of sheer joy in his eyes said a long prayer to the Lord नरसिंह to pacify him. प्रह्लाद was placed on the throne as the king. Lord नरसिंह disappeared and all other gods and goddesses returned to their own abodes.

Conclusion :

God is omnipresent and omnipotent. If we pray god by heart than he helps us in every moment. There is no bar of age for worship god. The little boy Prahlada is a great devotee of Lord Visnu.

According to him Visnu is the root cause of all creation and destruction. He himself is the origin of this universe. So there should be no alternative than to worship him. Though he was tortured by his father Hiranyakasipu by various means he was uninjured. His mind was filled with thoughts of Hari and he came to recognise his real identity. We should always be away from violence, untruth and pride. One who goes against God can not rise in his life. So we should always try our best for work and never for the fruit.

कमण्येवाधिकारस्ते मा फलेषु कदायन।■

METAPHYSICAL POETS

JOHN DONNE AS A 17TH CENTURY POET

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The aim of this paper is to make a comprehensive study of John Donne as a seventeenth century poet.

Donne first wrote three Satires in the year 1593. The next four years from 1595-1598 he wrote a number of songs and sonnets. During the next period from 1600-04 Donne wrote poems of more complex structure and of a super craftsmanship. John Donne wrote his best poems in between 1593 and 1612. The first volume of his selected poems 'songs and sonnets' appeared two years after his death in 1633. Donne also wrote various kinds of verses. His religious poetry was written after 1610 and the greatest the nineteen Holy Sonnets, and two lyrics such as 'A Hymn to God to Father' after his wife's death in 1617. Some of the verses were Satires, Songs, Lyrics, Elegies and Marriage song. Donne is chiefly popular as a writer of Love songs, Satires and Holy sonnets. Holy sonnets were a collection of poems written by John Donne during the 17th century. The theme of the Holy sonnets are penitence

and death. In the year 1611 John Donne wrote the famous Annivassaries 'An Anatomy of the world' and 'The progress of the soul'. John Donne's poetry can be broadly divided in to two divisions -

1. *Secular*
2. *Religious*

Donne's love poems are the uninhibited and curiously annotated record - passionate or ironical, tender or teasing. Donne's genius temperament and learning gave to his love poems power and fascination. There is a depth and range of feelings unknown to majority of Elizabethan sonneteers and song writers. His love poetry is complex. Donne's love poetry is characterized by passions, irony, obscurity, complexity and the use of conceit and wit.

In his religious poetry. Donne's wings were somewhat dipped. Donne's religious poetry is therefore considered by some to be inferior to his love poetry. But even when he writes under certain self-imposed restrictions,

Donne retains his ability to use brilliant conceits and wit and to experiment with different forms to suit his subject matter. His religious poetry retains the same self-consciousness and some dramatic qualities that surprise, shock and delight the readers as in his Love poetry.

Donne's style reveals an elaboration of figure to the farthest stage of which ingenuity can carry it, a rapid association of thought, telescoping of images and multiplied association, heterogeneity of materials compelled into unity by the poet's mind and a language which is simple and pure though the structure of the sentences is far from simple.

The subject matter of Donne's poetry differ from Elizabethan. Elizabethan poetry was smooth and melodious. It was characterized by a melliflousness of verse. Sonnet was the dominant form of poetry in Elizabethan age. Elizabethan sonneteers wrote sonnet sequences. The dominant subject matter was love. In this context the Elizabethans were influenced by the concept of love as depicted in the sonnets of Petrarchan. In other words the treatment of love in the sonnets was that of courtly love. In this convention of courtly love the lover always pined for a beloved who was cold, cruel and indifferent. The sonnet sequences mostly expressed the lovers anguish and complains about the inconstancy of his mistress. The concept as found in Elizabethan was an idealised form of love sonnet employed different poetical figures of which the chief devices used were simile, metaphore, pun and Petrarchan conceit. The best of the Elizabethan sonnets was a fine expression of emotional outpouring. But majority of the sonnets were mere imitation of Petrarchan sonnets.

But Donne revolted against the Elizabethan tradition in manner and in matter. Donne's poetry is characterized by originality and ingenuity both in subject matter and style. His poetry has a fusion of passionate feelings and logical arguments. In Donne's poetry we find

lavish use of metaphors, hyperboles and verbal verbosity and puns. Donne experimented with different types of meters and poetic forms. His poetry is characterized by wit and dramatic quality. His poetry is relatively more complex than the Elizabethan. It wanted to express new thoughts in a new way. It reveals a union of mind and soul, of thought and emotion. It is characterized by irony and paradox.

Donne's poetry is Characterized by a syllogistical pattern and also exhibits logical development of thought. For example, in "Death be not Proud" a syllogistical pattern of the first stanza is

*Sleep and rest gives pleasure
Death resembles sleep and rest
So, Death gives pleasure.*

But these two elements are not found in the poetry of 16th century poets.

16 century poetry is characterized by hyperboles. But it had a traditional content in it whereas Donne's hyperboles are marked by originality of thought and hence they were more forceful than most of his predecessors.

As an illustration we may cite Shakespeare's sonnet 130.

*My mistress' eyes are nothing like the sun;
Coral is far more red than her lips' red :
And we can take the example of Donne's poem*

'Song'

*Goe, and catche a falling starre,
Get with child a mandrake roote*

Comparing these two poems we can come to a conclusion that Donne's poetry is more forceful than that of Shakespeare.

John Donne is popularly known as a metaphysical poet. Before discussing Donne as a metaphysical poet, a discussion of the term 'Metaphysical' is inevitable. The term 'Metaphysical' refers to a speculative science which is a part of philosophy. It studies the first principles of nature,

creation of universe, man's place in it, the concept of God and man's relationship to him. Metaphysical subjects, like the nature of the Universe, the creation of man and his relationship to Universe, the nature of soul, its functions in body and whole relationship of man to God. It is largely lyrical and analytical. It is also concerned with psychological subtleties and complexities. It explores the remote aspects of human consciousness. The style of metaphysical poetry is passionately harsh, unbane, hard surfaced and granite. Some features of metaphysical poetry are abrupt beginning, simplicity of diction, obscurity, dramatic element, logical progression, argumentative note, conceits, allusion of philosophy and science etc. Metaphysical poetry has an abrupt or aggressive beginning. The abrupt beginning is used as a technical device to grasp the attention of the readers. Obscurity arises in metaphysical poems due to the great amount of learning that goes into the poem. Methphysical poetry is essentially dramatic. Logical progression and argumentative note, these two are very closely related. The thesis is put forward and then the thesis is synthesized by giving arguments. The conceit is the most striking feature of metaphysical poetry. According to Helen Gardiner - 'a conceit is a comparison whose ingenuity is more striking than its justness'.

The term metaphysical was applied in modern sense by Dryden, from whom Johnson borrowed it. Dryden said "Donne affects metaphysics." Dryden and Johnson apply the term to Donne's imagery. Donne is metaphysical because of his style, wit imagery and intellectualism. Donne's poetry is further remarkable for its fusion of passionate feeling and logical argument. Chief characteristics of Donne's metaphysical poetry are ----- complexity and obscurity, conceits and imagery, dramatic form, argumentativeness and rationality, abrupt beginning, logical progression etc. But some critics do not want to

recognise him as a metaphysical poet. They say that if we interpret the term 'metaphysical' in its strict philosophical sense then Donne cannot be regarded as a true metaphysical poet. Grierson said that 'A metaphysical, philosophical poet, to the degree to which his contemporaries sir John Davies or Fulke Greville might be called such, Donne was not.' His main concern in his poetry is not thought but feeling. The central theme of poetry was his own intense personal moods, as a lover, a friend, and analyst of his own experiences. So, he is not metaphysical in the sense in which Dante, Epicurus, St. Thomas are. But if we use 'metaphysical' as a term to define a specific style not a philosophy, then Donne is certainly the leader of the Methaphysical School of poetry. Still the debate goes on but no one is able to suggest an alternative epithet which would be acceptable to all.

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CONCEPT OF MAYA OF SAMKARACHARYA

DREAMSEA DAS

Mayam tu prakrtim vidyat

Mayinam tu Mahesvaram

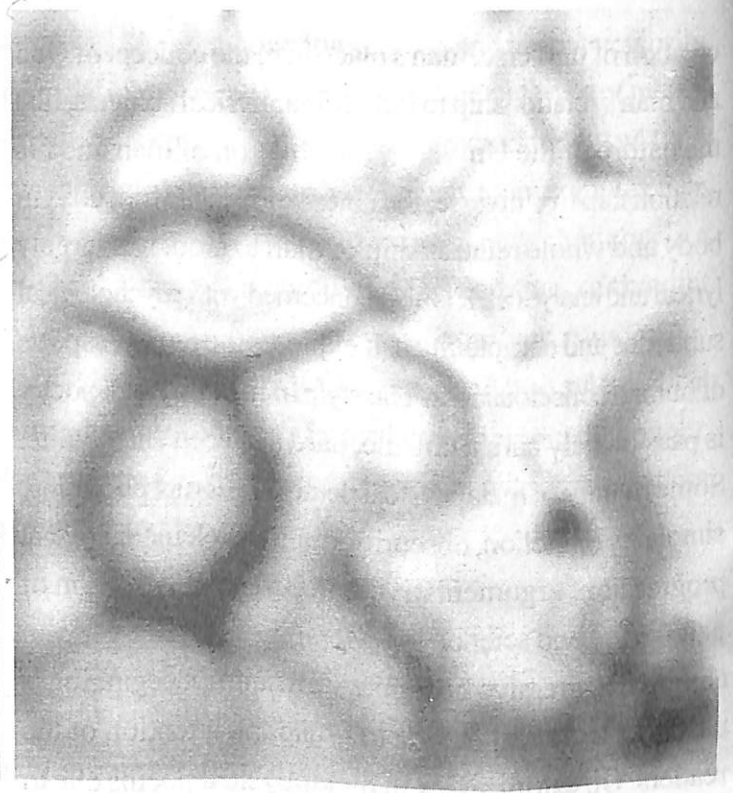
[Maya inheres in the origin of the prakrtti and maya is the power of Mahesvara.]

Samkaracharya, the famous Advaita Vedantin depicted a clear picture of maya in respect to the concept of world and Brahman in Vedanta Philosophy. Before going to discuss the Samkara's conception of maya, we should first of all know what is called maya in general. Maya is the power by which the real nature of a thing is presented to a jiva as something else. Maya is wrong or illusory appearance of the world-object.

Samkara holds that maya is the magical power of Brahman. Maya is indistinguishable from Brahman. Brahman is a great juggler who by his jugglery (maya)

creates the world of multiple objects.

Because of maya jiva falls into the grave of Avidya. Avidya means wrong knowledge. When we see the shadow of a person, we think it to be ghost but in reality it is only the shadow of a person, likewise we see the world as multiplicity of objects but in actual fact it is the supreme Brahman's illusory creation. Maya covers the eyes of the jivas by ignorance or Avidya so tightly that they are not able to go to the depth of reality which lies in its bottom. Brahman is just like the Sun of the sky and maya is like the cloud. The cloud may cover the Sun temporarily but this covering is only apparent to our limited vision. Likewise maya covers the reality of Brahman temporarily but not for ever. There are two functions of illusion producing Avidya- First is Avarana and the second one is Viksepa. Avarana means concealment and Viksepa means distortion. Avarana conceals the true nature of reality and Viksepa distorts it



into something else. Maya is deep sleep or Universal ignorance in which the ignorant jiva remains sleeping.

Samkara in his theory mention beginnings some of the characteristics of maya. These are -

1. Maya is less (anadi) : Being the power of Brahman maya is co-eternal with Brahman. Even after destruction it remains in the Brahman in seed form.

2. Mays is God's power (Iswara-sakti) : Maya is the power of Brahman and thus can not be separated from Him.

3. Mays is material and unconscious (acetana) : Maya is material and unconscious like the prakrti of Samkhya. It is opposed in nature to Brahman as the prakniti is opposed to purusa in Samkhya.

4. Maya is destructible through knowledge : Because the cause of mays is wrong knowledge with the acquance of true knowledge maya goes away or disappears.

5. Mays is indescribable : Mays is existent because it is eternal like Brahman and it is non-existent because apart from Brahman it has no existence. In the state of ignorance it is real. In the state of attainment of true knowledge it is unreal. Thus maya is indescribable.

6. Mays is Avidya : Avidya is unmanifested and dependent on Brahman. It is of the nature of maya, the eternal sleep.

7. Mays is Bhavarupa : Mays is Bhavarupa, though it is not real. By calling it Bhavarupa, i.e. of the nature of existence, it is shown that it is not negative. As a matter of fact, Maya has two aspects. In the negative aspect it is the covering of reality and keeps it covered. In the positive aspect it creates the universe as the reflection of Brahman. It is ignorance as-well-as wrong knowledge.

8. Maya is of the nature of Adhyasa (Adhyasa Roopa) : Just as the snake is imposed on rope and the silver on

nacre, similarly the jiva engrossed by maya see the attributesless Brahman as the world of many names and forms. Adhyasa is due to maya or avidya. Hence the maya is said to be Mool Avidya or the basic ignorance. In the form of avidya, it is also said to be Tool Avidya.

9. Mays is Vyavaharika : Maya is Vyavaharika or merely pragmatic reality. It is of the nature of reflection. On the transcendental level only the Brahman is true, Maya is its reflection in the practical world.

10. Mays is the substratum and object of Brahman : May is the substratum and the object of Brahman, though just as the imposition of the blue colour on the colourless sky does not affect the sky itself or just as the magician is not influenced by his magic, similarly, the Brahman is not influenced by maya.

These are some of the characteristics of maya as mentioned by Samkara.

Avidya is the subjective and mays is the objective standpoint. Due to Avidya one perceives a ghost in a shadow, while the shadow appears as ghost due to maya. But maya is not negative in character as in that case projection of something would be imposible. Maya is not negative entity (Abhava) but a positive entity (Bhavarupa).

So far we have stated that mays is the power of Brahman. Let us answer the following question - Is Brahman affected by maya? Samkara said that just as the flame of fire burn others but does not burn itself, likewise maya being the power of Brahman affects others but does not affect Himself. Through maya Brahman creates the wonderful objects of the world and the jivas took it to be real appearance.

Though the power of maya affects the ignorant jivas yet it can not affect those wise jivas who have attained right knowledge and therefore are not

deceived by the world show. They visualize Brahman where others perceive the world of multiplicity. Brahman is not the wielder of maya to them.

Samkara seems to contradict his own view when he first said that maya can not be different from Brahman and later said that they are not identical since the world, which is due to maya is ever changing and Brahman is changeless. Maya is non-different as-well-as non-identical with Brahman. If maya will not exist then the world will cease to exist and if maya exist, it will conceal the reality and put a limit to Brahman. Maya is not real as Brahman but not unreal as the sky-lotus.

The objects of the world is indefinable. We can not say that they are real or unreal. Since the Objects of the world are not eternal and free from contradiction they are not real. But we can not say that they are unreal because they appear to us. Thus it is logical to accept the indefinable maya as the cause of this indefinable world.

From this above discussion of Sankara's mayavada we can clearly come to the conclusion that the whole play of maya is being played by Brahman for his own pleasure. The ignorant jiva's are deceived by creating illusory appearances. If Brahman would not create maya the world would cease have to exist. Thus it is the first and foremost important element after Brahman for the existence of the world.

Criticism :

Ramanuja the propounder of Visisthadaitta school of Vedanta Philosophy criticized Samkara's mayavada in some important points.

First, he asked what is the locus of ignorance? It can not exist in the individual self because individuality is itself produced by ignorance. The cause can not depend on its effect for its existence. Neither can ignorance be said to be in Brahman, because then it ceases to be omniscient.

Secondly, it is said that maya conceals the real nature of Brahman. But Brahman is admitted to be self-revealing. If maya conceal Brahman, His self-revealing nature is destroyed by it and Brahman ceases to be.

Thirdly, the advaitins argues that maya is indescribable, it is neither real nor unreal. But Ramanuja argues that our experience shows that things are either real or unreal. A category which is neither real nor unreal is absurd.

Fourthly, Maya or avidya is said by the Advaitins to be positive ignorance. This is wrong because ignorance means want of knowledge and thus it can not be positive.

Fifthly, It is maintained that with the attainment of the knowledge avidya goes away. But Ramanuja says that then the cessation of avidya can not take place because knowledge of an indeterminate object is not possible. All our knowledge is determinate.

Thus we can say that Ramanuja tried to show that the theory of maya as propounded by Samkara is not fully correct theory. But the Samkarites gave proper justification in defence of the theory to remove the charge labeled against them. They are able to retain the importance of mayavada in the metaphysical sphere of Indian Philosophy. Thus this theory still has relevance in the field of Philosophy. It is still believed that - God always enjoys the bliss of Brahman, while jiva is tortured by the pangs of Avidya : (6)

"So Isho yad vashe maya, Sa jivo yastayarditah"

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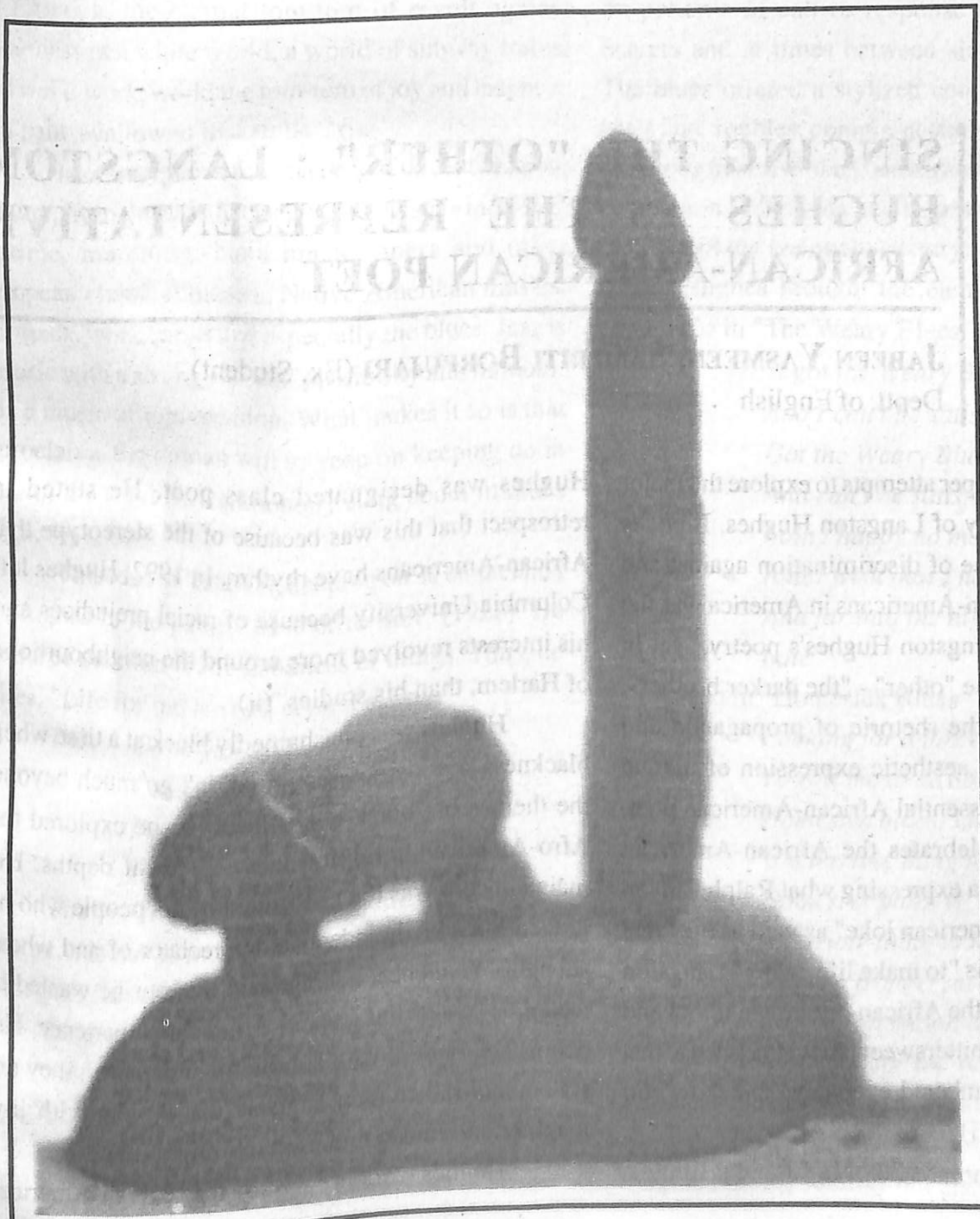
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COWBOY

Stone Cutting.

by

Mridul Sarma



SINGING THE "OTHER" : LANGSTON HUGHES AS THE REPRESENTATIVE AFRICAN-AMERICAN POET

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Assumption : This paper attempts to explore the major concerns of the poetry of Langston Hughes. It posits that although the issue of discrimination against and exploitation of African-Americans in America was the central concern of Langston Hughes's poetry, yet in singing the song of the "other" - "the darker brother", the poet transcends the rhetoric of propaganda and protest to achieve an aesthetic expression of unique beauty. As the quintessential African-American poet, Langston Hughes celebrates the African-American experience in America expressing what Ralph Ellison has termed as "the American joke" as well as the "real secret of life", which is "to make life swing" Langston Hughes's poetry uses the African-American idiom and dialect to express the bittersweet bluesy knowledge that "though we be dismembered everyday, somehow still another day we rise". (i)

While in grammar-school in Lincoln, Illinois,

Hughes was designated class poet. He stated in retrospect that this was because of the stereotype that African-Americans have rhythm. In 1992, Hughes left Columbia University because of racial prejudices and his interests revolved more around the neighbourhood of Harlem, than his studies. (ii)

Hughes was unashamedly black at a time when blackness was demote and he didn't go much beyond the themes of "black is beautiful" as he explored the Afro-American condition in a variety of depths. His main concern was the upliftment of his people who he judged himself the adequate appreciator of and whose strengths, resilience, courage and humour he wanted to record as part of the general American experience. His poems are marked with simplicity and clarity; they are statements rather than suggestions, replete with joy, laughter and music and undercurrents. (iii)

Hughes work is based on the African-American

cultural milieu. He utilized the African-American musical forms - Jazz, blues, spirituals, gospels, sermons etc. with African-American idiom, sometimes modified with standard English. On being asked what makes him do so many jazz poems, he replied, "jazz to me is one of the inherent expressions of Negro life in America, the eternal tom-tom of revolt against weariness in a white world, a world of subway trains, and work, work, work; the tom-tom of joy and laughter, and pain swallowed in a smile". (iv)

Jazz emerged in the first decade of the twentieth century, from the artistic meeting of elements including ragtime, marching, band music, opera and other European classical musics, Native American musics, spirituals, work songs and especially the blues. Jazz is a music with a strong sense of possibility and humour. It is a music of rejuvenation. What makes it so is that it proclaims the human will to keep on keeping on in spite of the troubles traditionally sung about in blues lyrics. (v)

This idea of 'keep on, keeping on' is enunciated by Hughes in the poem "Mother to Son" (1922). He speaks of the faith in the goodness of things. Thus, he writes, "Life for me ain't an crystal stair"

But, *Don't you set down on the steps
Cause you finds it's kinder hard
Don't you fall now -
For I'se still goin honey*

That is in spite of all the odds one has to confront, one has to move on. The idea of struggles of the Negro is crystallized.

Hughes once said to Wallace Thurman that every often, the blues just naturally overtook him like a blind beggar with an old guitar.

*You don't know,
You don't know my mind -*

When you see me laughing

I'am laughing to keep me from cryin. (vi)

The blues evolved during the early twentieth century. It borrowed harmonic and structural devices and vocal techniques from work songs and spirituals. It involved a compellingly rhythmical sound that relief on patterns of call or response between singer and hearers and at times between singer and instrument. The blues offered a stylized complaint about earthly trials and troubles, complaint countered if at all, by the flickering promise of an occasional good time or loving companion. The blues had inspired writers and artists throughout the twentieth century.

Hughes brought the element of blues in his poems - as in "The Weary Blues" (1925)

*"I got the Weary Blues
And I can't be satisfied
Got the Weary Blues
And can't be satisfied -
I ain't happy no mo'
And I wish that I had die"
And far into the night he crooned that
tune.*

And in "Homesick Blues" (1926)

*Looking for a box car
To roll me to de South
Homesick blues, Lawd
'S a terrible thing to have
Homesick blues is
A terrible thing to have
To keep from cryin'
I opens ma mouth an' laugh.*

Negro spirituals are the religious songs sung by African-Americans since the earliest days of slavery. These religious songs were not sung only in churches or religious rituals settings but also during work time,

play time and rest time. Along with a sense of the slaves' personal self - worth as children of a mighty God, the spirituals offered them much-needed psychic escape from the workaday world of slavery's restrictions and cruelties. These offered the singer and hearer's vision of a peaceful, loving realm beyond the one in which they laboured.

Thus,

*I'm gonna tell God all my troubles,
When I get home
I'm gonna tell him the road was rocky
When I go home. (vii)*

Gospel music was a highly percussive, poly rhythmically syncopated and bluesy music which emerged as blues and early jazz styles of singing and playing instruments began to exert a powerful impact on the way church musicians conceived their task. (viii)

In the "Ballad of the Landlord" Hughes shows how a legitimate protest is rewarded with punishment by a racist, pro-White system.

*Landlord, landlord,
These steps is broken down.
When you come up yourself
It is a wonder you don't fall down.*

Rather than the subject of vulnerability of the black man, it is the rhythm infused in the poem that first strikes us. The deliberately anomalous grammar, as generally heard in Negro dialect, adds to the humour of the African-American tenant. The dramatic confrontation between the tenant and his White landlord does not evoke any sense of sorrow nor is any tone of self-pity audible but it is the armor of humour aimed towards himself and the note of acceptance that lends charm to this evidently simple poem.

In "I, Too" Hughes forwards a threatening

promise that the white racial prejudice will someday, in future, submit to the beauty and quality of the black African-American man. Hughes sings of himself as "the American" - 'the darker brother' lesser in no way than his whiter counterpart. It parallels Walt Whitman's assertion in "Song of Myself".

I celebrate myself, and sing myself.

In his poem, Whitman calls upon his subconscious self for an awakening, so does Hughes in his poem celebrates the darker brother, neglected for years, so that one day -

*They'll see how beautiful I am
And be ashamed -*

And then will come the recognition -

I, too am America.

Till then he prepares -

*But I laugh,
And eat well,*

And grow strong.

Just as Whitman's subconscious 'Me, Myself' says -

I witness and wait.

"The Negro Speaks of Rivers" published in June 1920, in the *Crisis* is considered to be one of the finest of Hughes's poems. In it, his pride in the rich black heritage shines. The legacy handed over since hundreds of years, besides the rivers of the African native-land, Euphrates, Congo and Nile. Uprooted from the native soil, far from the flowing- rivers close to their hearts. The ties with the rivers in homeland find expression besides the Mississippi of America, which reverberates the music of Nile, Euphrates, and Congo, the music that flows through the African-American blood and make their soul "deep like the rivers". Abraham Lincoln had visited New Orleans where the black slaves lived in absolutely inhuman conditions. The emancipation

Proclamation, 1862, that declare the slaves free from January 1, 1863. Thus Hughes says,

I heard the singing of the Mississippi when Abe Lincoln went down to New Orleans, and I've seen its muddy bosom turn all golden in the sunset.

This evokes a rich image of bondage dissolving into liberty.

Hughes believed that "the Negro artist can give his racial individuality, his heritage of rhythm and warmth, and his incongruous humour that so often, as in the Blues becomes ironic laughter mixed with tears". (ix)

*To whirl and to dance
Till the white day is done
Then at cool evening
Beneath a tall tree
While night comes on gently,
Dark like me -
That is my dream!
Night coming tenderly
Black like me.*

In "Dream Variations" (1924-26), Hughes presents his propaganda that the blacks would find acceptance. But what first strikes us is the hope that one day the stark, blinding whiteness of the day will exhaust itself and the soothing darkness of night descend. The beauty of being dark or black suddenly seems to attain a charismatic status - something that is caressingly beautiful and something that raise his poetry to touch the human sensibilities. A simplicity and lucidity is achieved which renders his poems

aesthetically appealing and it transcends his declared intentions.

Hughes's poetry is not didactic. It conjures up images of the plights of the African-American people but with a subtlety that does not impel the reader to sympathize at the first encounter. It is the beauty of expression that attracts the attention and then is the reader sensitized enough to appreciate the ability of the African-Americans to endure the inflictions of life in America.

NOTES AND REFERENCES

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MARRIAGE AND ITS SIGNIFICANCE

URBASHI KACHARI

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INTRODUCTION :

Marriage may be defined as a publicly recognised and culturally sanctioned union between a male and a female. Marriage is a social contract for the satisfaction of physical, biological, psychological and spiritual needs of male and female leading to the formation of a family to bring up children and live together. The words male and female refer here not to physical gender so much as the socially assigned sex role each partner takes in marriage a qualification necessary, because few societies allow someone to marry a member of his or her own sex or even a ghost or spirit.

A number of anthropologists have struggled to formulate a definition of marriage that would apply to all human societies.

1. According to Wastemarck, "Marriage as a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of the parties

entering the union and in the case of the children born of it."

2. According to R. Ember and H. Ember "Marriage is a sexual and economic union between man and women. Marriage is usually associated with ceremony, religious, social or civil with formalities the groups approval."

3. According to D. N. Majumdar and T. N. Madan". It involves the social section generally in the form of civil and or religious ceremony authorizing two person of opposite sexes to engage in sexual and other consequent and correlated socio-economic relation with one another.

4. Jacobs and Stern, "Marriage is a term of social relationship for husband and wife or of plural mates, also used for the ceremony of uniting marital partners."

5. Robert H. Louie, "Marriage denotes those unique vocally sanctioned unions which persist beyond sexual satisfactions and thus come to underline family life."



6. William N. Stephens defines marriage as "a socially legitimate sexual union, begun with public pronouncement, undertaken with the idea of permanence, assumed with more or less explicit marriage contract which spells out reciprocal economic obligation between spouses and their future children."

The above definition of marriage given by different anthropologists may be summed up by saying, marriage is a more or less permanent association of one or more male with one or more female for the purpose of giving social sanction to progeny, satisfaction of biological and social needs and fulfilment.

EVOLUTION OF MARRIAGE :

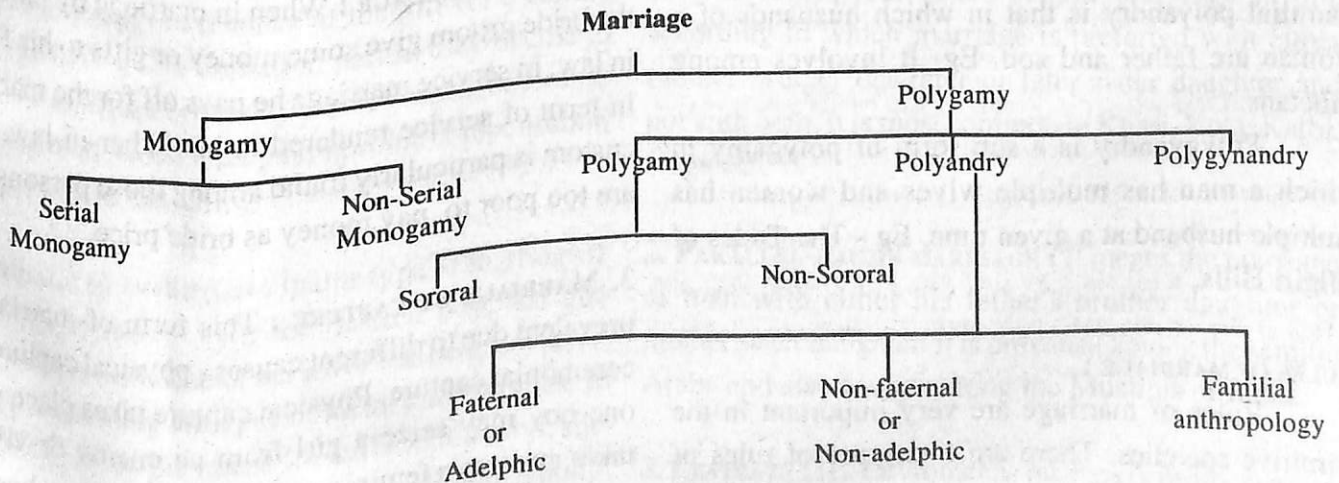
According to social anthropologists, sociologist and historians the institution of marriage in human society gradually evolved to its present stage starting from promiscuous relationship between male and female. According to Morgan one finds exchange of wives giving wives on loan and other such customs in very ancient primitive tribes which has no institution of marriage. Since there is no restriction upon sex-relationship the father was not much important in the family and most of the progeny was known by the mother. Morgan has pointed out that

the institution of marriage was evolved through several stage. Of these the most important stages are following :

1. Cosanguineous marriage : This was the first stage in the marriage institution. In this stage there was the prevalence of endogamy among blood relationships.
2. Group marriage : The next stage in the evolution of marriage was known as that of group marriage. As is clear by the name in this system several brothers married several women as a group among whom the sexual relationship were not defined.
3. Syndesmian marriage : The third stage in the evolution of marriage was the pairing of the male and female which however was only temporary and not controlled by any rules and regulation. This pairing could be broken by mere desire.
4. Patriachal marriage : In this a male could marry several females who would live separately from each other.

FORMS OF MARRIAGE :

Marriage form varies from culture to culture and from society to society. Some of the common known forms of marriage all over the world are monogamy, polygamy and polyandry which have many sub form as shown in the following table :



Monogamy is a form of marriage in which an individual has a single wife at any given time. Monogamy has two sub-forms, serial monogamy and non-serial monogamy. Serial monogamy is that in which individual has several spouses in succession, Eg-The Semangs of Malay forests when in case of divorce or dead of wife, a semang marriage again and again and remain to be monogamous. Non-serial monogamy is that in which individual has the same single spouse life long.

Polygamy is a form of marriage in which an individual has multiple spouses at any time. Polygamy has many sub form: polygamy and polygyandry. Polygyny is the sub form in which an individual has multiple wives at any time. It exists in two specialized variations : Sororal where the multiple wives of an individual are sisters. Non Sororal polygyny where the multiple wives of an individual are not sisters. Polyandry is the sub form of polygamy in which women has multiple husbands at any given time. It appears in three varieties --- Faternal or adelphic polyandry is a variety of polyandry in which the multiple husbands of a women are own brothers. Non-faternal or non-adelphic is that in which the multiple husband are either clan brother or unrelated man. Eg- The Todas of Nilgiri Hill in Tamilnadu and the Khasas of Jaunsar Bawar in U.P. both faternal and non-faternal. Familial polyandry is that in which husbands of a woman are father and son. Eg- It involves among Tibetans.

Polygyandry is a sub form of polygamy in which a man has multiple wives and women has multiple husband at a given time. Eg - The Todas of Nilgiri Hills.

RULES OF MARRIAGE :

Rules of marriage are very important in the primitive societies. There are two types of rules of marriage -

1. EXOGAMY : It is term employed to the rule of marriage in which a man should select his mate from outside his own kin.

2. ENDONAY : It is term employed to imply that man must marry within his own cultural define social group.

Beside this two rules of marriage there is also another rule of marriage -

HYPERGAMY : It is also known Anxlooma. It is a term employed to imply a rule that among the Hindus a man marry a women from his own caste or from the lower caste.

HYOGAMY : It is also known Protiloma. It is a marriage of women of higher caste to a man of lower caste.

Isogamy : It is a rule of marriage in same caste.

WAYS OF ACQUIRING :

There are different ways of acquiring mate among the different tribal societies of India.

1. MARRIAGE BY PURCHASE : The most prevalent method of securing bride in primitive societies is marriage by purchase. The bride price is not paid as the price for the girl but symbolises her utility for the male and the compensation to the parents for giving away their daughter in marriage. It is found among Ho, Santhal, Oraon, Kuki etc.

2. SERVICE MARRIAGE : When in marriage by purchase the bride groom give some money or gifts to his father in law, in service marriage he pays off for the marriage in term of service rendered to his father-in-law. This custom is particularly found among those persons who are too poor to pay money as bride price.

3. MARRIAGE BY CAPTURE : This form of marriage is prevalent due to different causes - physical capture and ceremonial capture. Physical capture takes place when one boy may seize a girl from an enemy or village, takes away as a feminine prize and will marry her. It is among Nagas of Nagaland Ceremonial capture takes

place among the Khorja and the Birhor, a man desirous of marrying a girl whom he cannot acquire by more straight forward method would lie in water for her in a public place or at a fair and then surprise her by applying vermilion mixed with oil to her forehead. This act of the boy is regarded as equivalent to his marriage with the girl.

4. MARRIAGE BY MUTAL CONSENT AND ELOPMENT :

Marriage based on love leading to elopment are socially recognised in some societies. When a boy and girl love each other and their guardians are not agreeable they run away from home. After some time they come back to their village and are accepted as husband and wife. In many tribal societies marriage by love or mutual consent is "Rajikhusi marriage". When the boy and girl are in love and decide to become mates of each other in future they inform the guardians who formally celebrate the marriage.

5. MARRIAGE BY EXCHANGE :

In this type of marriage when a man's son is prepared to marry another daughter, the latter, son accepts the formers daughter in marriage.

6. PROBATIONARY MARRIAGE :

In this system the bridegroom stay in the house of the girl for a certain period. If during this probation period they decide to marry, the marriage ceremony is solemnized, otherwise the young man leaves after paying some compensation to the parents of the girl.

7. MARRIAGE BY INTRUSION :

In this type of marriage if a girl fails to marry with the desired boy, the girl forcibly enters the house of her lover and does not leave it in spite of bearing all types of insult and cruelties. If she does not leave the house for sufficient period, she is married with the young man. It is found among Oraon, Birhor tribes etc.

8. MARRIAGE BY TRIAL :

It implies the recognition of personal courage and bravery of a young man. Some tribes require a young man to provide his power before he can claim the hand of any girl as his wife. In the great epic hero Rama did marry Sita by breaking the heaviest bow.

9. MARRIAGE BY NEGOTIATION :

This is common in all levels of culture. The parents, guardians or relatives of the couple generally negotiate and settle the terms and conditions of marriage, which is later on celebrated ceremonially followed by feasts and marry makings.

PREFERENTIAL FORM OF MARRIAGE :

Preferential marriage as is clear by title is the marriage custom in which some male or females are preferred for establishing matrimonial relationship. It has four forms -

1. CROSS COUSIN MARRIAGE :

It is a kind of marriage which means marriage of a man with either his mother's brother's daughter (M.B.D.) or his father's sister daughter (F.S.D.). The most common marriage is M.B.D. . These are two types of cross-cousin marriage

(a) Symmetrical, when a mother brother daughter and father sister daughter is acceptable as a mate it is called a symmetrical cross cousin marriage

(b) Asymmetrical cross-cousin marriage is one according to which marriage is preferred with either mother brother daughter or fater sister daughter and not with both. It is most common in Khasi, Kuki, Karbi, Naga etc.

2. PARALLEL-COUSIN MARRIAGE :

It means the marriage of man with either his father's brother daughter or mother sister daughter. It is prevalent among the semitic Arabs and also found among the Muslims of India.

3. LEVIRATE :

(L. Levir means husband's brother) when a widow marries her brother-in-law (deceased husbands

brother) the system of marriage is known as levirate. There are two forms of Levirate (a) Junior levirate : when the younger brother marries the wife of deceased elder brother it is known as junior levirate Eg-the vedas, the Muslims.

(b) Senior Levirate : When the marriage takes place between the widow and the elder brother of her deceased husband it is said senior levirate. Eg-the Jurks, Hos, the Bhumijas etc.

4. SORORATE : In Sororate a bereaved husband marries his deceased wife's sister. There are two types of Sororate such as (a) Senior sororate - when the bereaved husband marries his deceased wife's elder sister it is called senior sororate (b) Junior sororate - when the bereaved husband marries his deceased wife's younger sister, it is called junior sororate.

5. FILIAL INHERITANCE : When a brother or a son is permitted to inherit the secondary wives of the dead man it is called filial inheritance. Eg - Sema Nagas. In case of the son, he generally inherits the wives of his dead father either than his uterine mother.

6. NEPOTIC INHERITANCE : When a widow is inherited by a nephew it is called nepotic inheritance.

MARRIAGE PAYMENTS :

BRIDE PRICE : Bride price or bride wealth is a gift in cash or kind which is given to the bride's parents or kin by the groom or his kin. The gift usually grants the groom the right to marry the girl and right to her children. The amount of cash or the number and quantity of kind such as live stock, wine clothes the vary from society to society and according to the status of the bridegroom.

DOWRY : In some societies, payments go other way from the bride's family to the groom's. In present day

India the bride's parents pay a sum to the groom which is known as dowry. For this custom the bride's family is very much taxed and if a family is poor, the girl sometimes are found to have remained unmarried.

RULES OF RESIDENCE :

There are five forms of post-marital residence-

1. PATRILocal OR VIRILocal (L. VIR-MALE, LOCUS-PLACE) : According to this custom the married couple live in the household of groom's family after marriage. In the societies where descent is patrilineal, this custom is generally prevalent.

2. MATRILocal OR UXORILocal (L. UXORI - MALE, LOCUS-PLACE) : Unlike the previous custom the newly married couple in the from live in the household of the family of the bride or her kinman. This is found to be prevalent among the matrilineal societies such as the Khasis, the Garos, the Nopi etc.

3. BILOCAL : A few tribes with little fixed property and weak social organisation leave it up to the newly married couple to settle in either the bride or the groom's family. This practice is known as bilocal residence.

4. NEOLOCAL : When a newly married couple live independently in a newly constructed house, this is called neolocal residence. As the youngest daughter inherits the property, the older daughter among the Khasis leave the parents and settle with their husbands in separate house constructed for the purpose.

5. PATRI-MATRILocal : In case of visit marriage the husband and wife live separately. The wife lives with her parents family and she and her children are maintained by her parents. The husband lives in his own house. The Nayars of Kerala practised this custom. The Kulin Brahmins of Bengal also practised this.

Apart from this, there are also two forms of

residence -

1. MATRI-PAIRTLOCAL : In some societies a married couple live for sometimes with bride's family but afterwards live permanently with husband's family. Murdock calls it matrilocal residence. The Islanders of Dobu, Melanesia have a combination of matrilocal and avunculocal residence.

2. AVUNCULOCAL (AVUNCULUS - MOTHER'S BROTHER, LOCUS PLACE) : A small number of matrilineal societies expect the couple to settle in the family of the groom's matrilineal kinsman, particularly his mother's brother house. The Trobriand Islanders of Melanesia practise this custom.

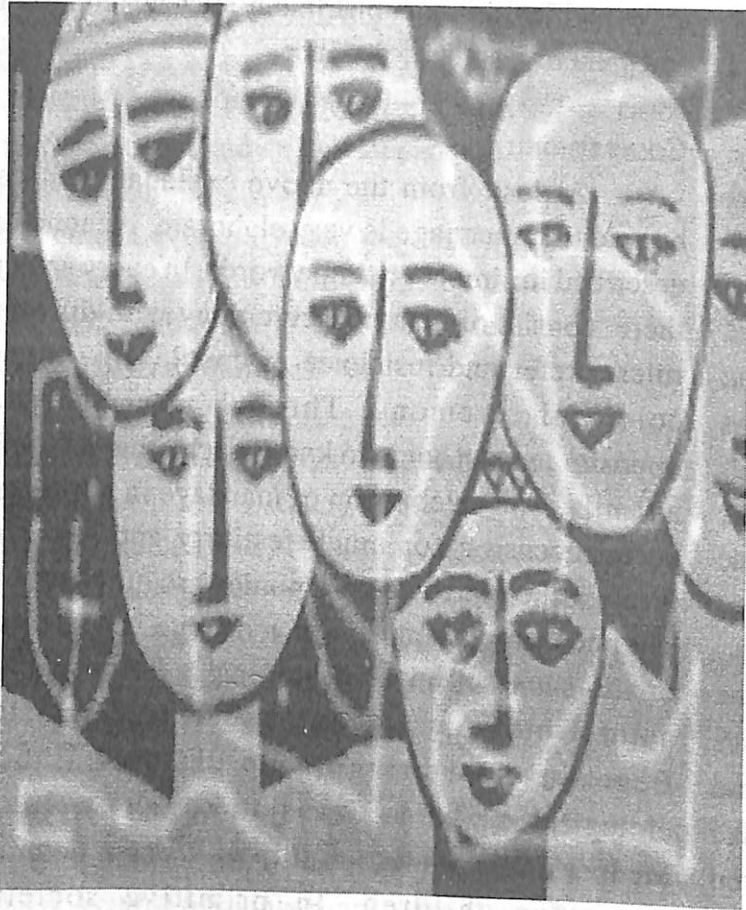
AGE OF MARRIAGE :

The age of marriage in primitive societies depends on many indigenous natural, social and economic condition. The age of marriage in primitive societies however is considerably lower as compared to the civilized society. The age of marriage is generally from 10 to 14 for the female and 12 to 18 for the male. Therefore it can be said that quite a number of tribes practise child marriage. In some tribes like Naga and Kuki the average age of marriage is from 15 to 20 in case of girls and 18 to 25 for boys. However, child marriage as well as late marriage are rare and generally

males and females enter matrimony after attaining youth and gathering some experience.

CONCLUSION :

At last, from the above explanation it can be said that marriage is very elaborate, it cannot be described in simple or single words. In every society there consist of marriage ceremony with different rules, prefer and residence of couple. It is a very colourful ceremony. Through marriage, two opposite sex can come to know each other and form a family. The celebration of marriage in a tribe is a social occasion for much festivity and rejoicing through the marriage ceremonies are quite simple. The most important aim of marriage is biological or the satisfaction of biological needs. Sex is a natural biological need of male and females. Begetting and bringing up children is both biological as well as a social function of marriage. Men naturally want to multiply. Women naturally crave for children. In primitive societies particularly, marriage has an economic aim. The economic function of the male and female are not universally the same but both must share in economic functions. Therefore, marriage is a union of the male and female not only to enjoy together but also to struggle together. ■



HUMAN MIND ACQUAINTED IN CREATIVITY AND SCIENCE

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The human mind is capable of generating new and wonderful ideas. Creativity is an independent and gradual process of analysing novel ideas and is the base of all inventions. Creativity associates new relations between objects and explores its concept to find on concrete unique solution to the traits of originality, non conformity and high level of knowledge.

The process of creativity and the creative individuals were the basic impact on psychology of creativity. The creative process is an impulse of a "sudden flash", almost a moment of realisation and it coagulates a divine intervention among scientists as well as artists, in order to coherent their moment of discovery. The scientists and artists are able to realize the potential of these flashes and are able to recognize, capture and prolong their moments of insight for better

realisation of creative goals.

We are acquainted with the word "Cartoons". It is a popular depiction of a humorous situation representing current public figures or issues symbolically and satirically. The term has evolved from its original meaning from fine arts and is illustrated with varied meaning and imagination. It is accompanied with a funny drawing and caricature.

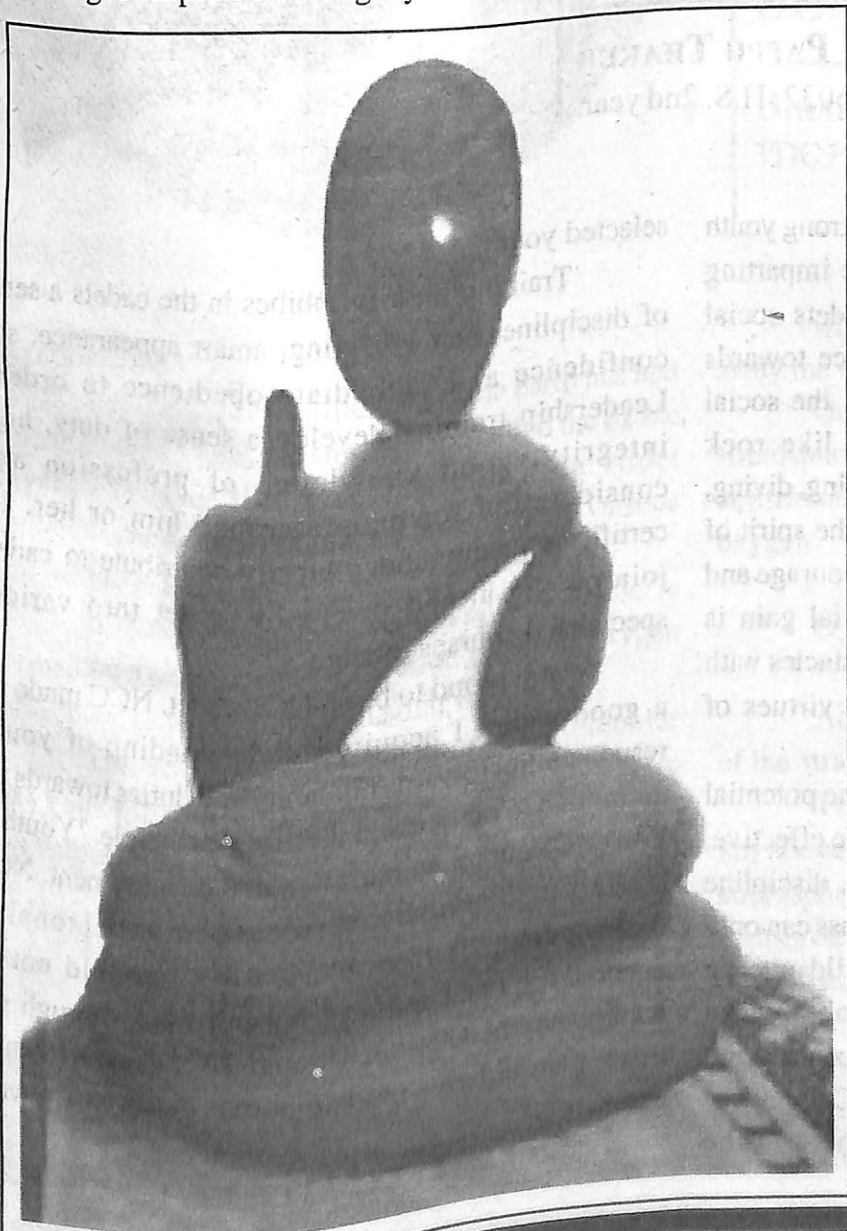
Gradually, Cartoons were used by some thinkers to communicate or disseminate the complex part of science to the general mass and "scientoon" came to the screen. In the broadest sense science refers to any systematic knowledge or practice. Science refers to a system of acquiring knowledge based on scientific method gained through the research on facts. But always science is not understandable to all. "Society needs a proper science communication." "scientoon"

is the best medium for communicating science to the common mass. It has originated in our country and is fast becoming an admired device to popular scientific thinking around the globe.

"Sciertoona" is a novel class of science cartoons that not only evokes laughter but also carries scientific information, diverting one's mind towards a problem in a thought provoking manner. Sciertoons have revolutionized the way through which science can be communicated by making complex and highly technical subject

easily digestible.

The term "Sciertoons" was coined by Indian scientist and artist as well. It is a vigorous achievement and creativity of experts towards communicating complex theories easily understandable and enjoyable to common man. The creative individual has an extremely fluent thought process and has a prolific range of ideas. Infact, the process of creativity is also an excise as the creative genius has continually stretched mental limits to maintain all creative persuits. ■



MOTHER

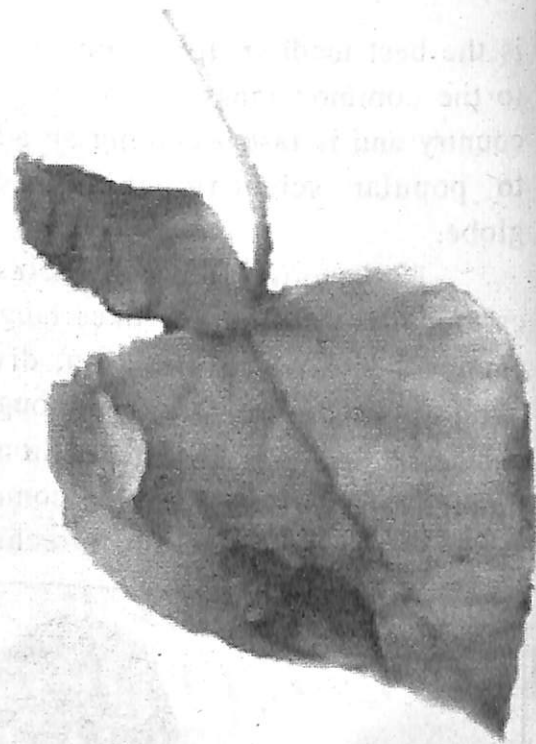
Stone Cutting.

by
Mridul Sarma

NCC - PREPARING YOUTH FOR THE FUTURE

UO - PAPPU THAKUR

Regt. No. ASD/07/26032, H.S. 2nd year.



The main task of NCC is to build a strong youth force that aims at 'Nation Building' while imparting social service, NCC inculcates in the cadets social awareness, it cultivates the ideal of service towards the society. It educates the youth against the social evils. During the adventure activities like rock climbing, soiling, mountaineering, boat pulling, diving, gliding, flying, riding etc. cadets acquire the spirit of adventure, sense of achievement, develop courage and strong determination. Though the material gain is negligible NCC helps to overcome the obstacles with an iron will and courage. It teaches the virtues of sacrifice, spirit of leadership etc.

The aims of NCC is to channelise the potential of youth at a very young age. No law can be effective, unless it is obeyed. Without punctuality, discipline cannot be maintained. Hard work without fuss can only see progress. Lies and excuses can never build a strong nation. NCC enables the cadets to learn to obey with a smile, to work hard, to be punctual and excuses and lies are never entertained. It is only the NCC that coordinates and imparts this practical training to the

selected youth.

Training in drill imbibes in the cadets a sense of discipline, better bearing, smart appearance, self confidence and immediate obedience to orders. Leadership training develop a sense of duty, high integrity, good knowledge of profession and consideration for people around him or her. Its certificate examinations greatly contribute to cadets joining the armed forces or to get into various specialized courses of study.

I am proud to be an NCC cadet. NCC made me a good cadet. I acquired understanding of youth, responsibility towards humanity and duties towards the nation. NCC taught me the basic principle "Youth is Power". Youth generates national development. NCC played an important role in my personality development. It taught me that we should not be decorated by our uniform but our rank, through our own disciplined action. Through NCC I came to know that we should give more importance to our own work and actions.

Long Live NCC. Jai Hind. ■



THE OZONE LAYER DEPLETION

BIRAJ BHATTACHARJEE

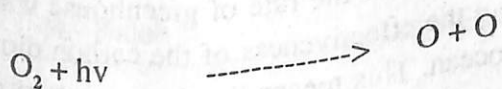
TDC Part III (Sc), Chemistry (Major).

INTRODUCTION :

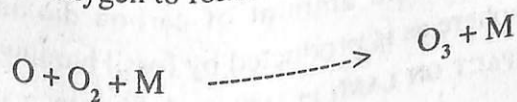
For the last 450 million years the earth has had a natural sunscreen in the stratosphere called the ozone layer. The layer filters out harmful ultra violet radiations from the sunlight and thus protects various life forms on earth.

In the atmosphere (stratosphere) ozone is formed by a photochemical reaction between oxygen molecules, oxygen atoms and solar radiation.

The solar radiation decompose molecular oxygen into atomic oxygen by photolytic decomposition.

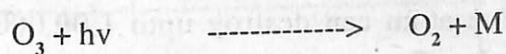


The atomic oxygen rapidly reacts with molecular oxygen to form ozone.



where, M is a third body necessary to carry away the energy released in the reaction.

Ozone thus formed distributes itself in the stratosphere and absorb harmful UV radiations and is continuously being converted back to molecular oxygen.



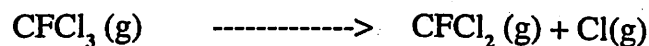
Absorption of UV radiations results in heating of the stratosphere.

The ozone layer is located between 10 and 50 km above the earth's surface and contains 90% of all stratospheric ozone. The thickness of ozone layer is measured in Dobson Units (DU) where 1DU = 0.01 mm of the compressed gas at 0°C and 760mm Hg pressure. Normally over temperate latitude its concentration is about 350 DU, over tropics it is 250 DU whereas at subpolar regions (except when ozone thinning occurs) it is on an average 450 DU. This

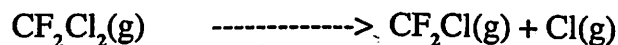
equilibrium is disturbed by reactive atoms of chlorine, bromine etc. which destroy ozone molecules and result in thinning of ozone layer generally called ozone hole. The Antarctic ozone hole was discovered by Dr Joe C Farman and his colleagues in the British Antarctic Survey in early October of 1993.

THE CAUSES OF OZONE LAYER DEPLETION :

1) Chlorofluorocarbons (CFC) are mainly responsible for ozone depletion in stratosphere. In the stratosphere the CFC's increase the concentration of chlorine atom.

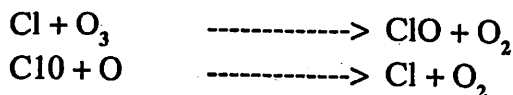


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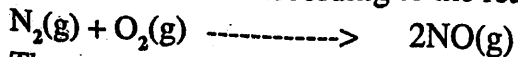
Freon - 12

This then triggers a lengthy C10x reaction chain forming various oxides. This chain steadily eats away the oxygen atoms which would have otherwise refreshed ozone.



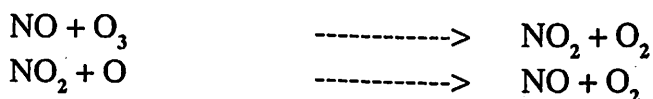
It is found that in the stratosphere, every chlorine atom can destroy upto 1,00,000 ozone molecules. The amount of damage that an agent can do to ozone layer is called Ozone Depletion Potential (ODP). The ODP can have a timespan of 65-100 years. In this way the chlorine goes on to repeat the process and destroy the molecules of ozone.

2) Another cause of ozone layer depletion is the emissions of nitrous oxides from the aircrafts. The burning jet fuels with air at high temperature produce significant amount of NO according to the reaction.



The fact that NO acts as a catalyst for ozone

decomposition suggest that any appreciable increase in NO in the upper atmosphere could deplete the ozone layer.



3) Several other ozone depleting substances are halons, methyl chloroform, methyl bromide, carbontetrachloride and several others.

EFFECTS OF OZONE LAYER DEPLETION :

1) **IMPACT ON OCEANS :-** Increasing amounts of UV radiation will have an impact on plankton and other tiny organisms at the base of the marine food web. These organisms provide the original food source for all other living organisms in the oceans. Plankton are highly sensitive to UV radiation, as they lack protective UV-B absorbing layers that higher forms of plants and animals have. More UV-B radiation reduces the amount of food phytoplankton create through photosynthesis. UV-B also damage small fish, shrimp and crab larvae.

2) **IMPACT ON HUMAN BEINGS :-** Ozone depletion in the stratosphere will result in more UV radiation reaching the earth especially UV-B. The UV-B radiation affect the DNA. Any change in DNA can result in mutation and cancer. Cases of skin cancer which do not cause death but cause disfigurement will increase.

3) **GLOBAL WARMING :-** Ozone layer depletion seems likely to increase the rate of greenhouse warming by reducing the effectiveness of the carbon dioxide sink in the ocean. This means that large amount of carbon dioxide will remain in the atmosphere. A 10% decrease in carbon dioxide uptake by the oceans would leave about the same amount of carbon dioxide in the atmosphere as is produced by fossil burning fuel.

4) **IMPACT ON LAND PLANTS :-** A high increase in UV

radiation may disrupt many ecosystems on land. Yield of viral crops like corn, rice, cotton, soyabean, bean, pea and wheat will decrease.

5) INCREASED EFFECTS OF AIR POLLUTION :- UV-B stimulates the formation of reactive radicals. That react rapidly with other chemicals, forming new substances. These molecules can also produce reactive hydrogen radicals when they absorb UV-B. More UV-B radiation seems likely to cause global increase in atmospheric hydrogen peroxide. This is the principle chemical that oxidises sulphur dioxide to form sulphuric acid in cloud

water, making it an important part of acid rain formation.

6) DAMAGE TO MATERIALS :- UV radiation causes many materials to degrade more rapidly. Degradation of paints, plastics and other polymer materials will result in economic loss.

CONCLUSION :

The ozone layer depletion could be minimised by using the following substituents in place of CFC's and halons. ■

ENVIRONMENT FRIENDLY SUBSTITUENTS		
Items	Chemical to be Phased out	Substitute
Air Conditioners	CFC - 11/12	HCFC - 22
Refrigerators	CFC - 11/12	HCFC - 134A/152A
Fire Entinguishers	H - 1211/1301	None
Aerosols (Medical)	CFC - 12	None
Aerosols (Non-Medical)	CFC - 12	DME, LPG
Precision Cleaning (Used in Electronic industry)	CFC - 113	HCFC - 225
Water coolers	CFC - 12	HCFC - 22

CFC - Chlorofluorocarbon
 HCFC - Hydrofluorocarbon
 DME - Dimethylene
 LPG - Liqueified Petroleum Gas
 H - Halon

AWARENESS OF AIDS CONTROL AND SEXUAL BEHAVIOUR OF YOUTH IN ASSAM STATE

NABANITA DEY



"Health for all by the years 2000". The slogan was raised about half a decade ago with the connection that all the deadly diseases would be conquered by the year 2000. Unfortunately, it was not known to mankind that their effort would go in vain because of a Nuisance, invisible killer 'Acquired Immune Deficiency Syndrome' (AIDS). As a fatal infectious disease, it appeared in the mid-eighties and stands as a challenge to humanity. As evident by its name AIDS is not a single disease but is a failure of the baby's immune system that leaves the affected persons vulnerable to a variety of total diseases. The cause of AIDS, is transmitted through bodily fluids and casts in the body for life, even though the person carrying it may not show any signs of illness until 6 months to 7 or more years after initial infection. Studies reveal the fact that most victims are drug users who share contaminated needles, homosexual and bisexual men, people who have received infected blood and infants who are infected

in the womb and during birth from infected mother.

The number of HIV cases by 31st March, 2002 in Assam is 149. Some more HIV cases are expected to come if all the blood samples are screened properly. But due to reasons of under screening of blood samples, lack of equipment, lack of finances, and some socio-economic constraints proper survey has not been done. It is clear from above that AIDS is a menace in this region due to high propensity to consume intravenous drugs, resulting in the increase incidences of HIV/AIDS.

In the absence of cure to AIDS, the effective solutions remain with prevention. The first step for prevention of the disease is that one should be aware of the disease. Without being aware of it one would not be able to take any preventive step. The level of awareness is absolutely necessary to design strategies for various means that the infections should be disseminated. Though level of awareness of AIDS is

so crucial, there have been very few studies across the country.

To the question "Have you heard about AIDS"? the replies indicate that 75 percent of the population have heard of it. Almost all the male population have heard of it. Contrary to hearing of AIDS only a few people have heard of HIV. The knowledge of the population include the following items :

- * A person having HIV contracts AIDS.
- * There is no vaccine for prevention of AIDS.
- * AIDS infection is caused by virus.
- * AIDS is not hereditary.
- * Any one can get contracted with AIDS infection, it denotes blood.
- * AIDS can be transmitted through mosquito.
- * AIDS can be transmitted by sneezing and coughing of infected person.
- * Medical personnel are at greater risk of getting AIDS.
- * Breast milk of an AIDS patient is infectious.
- * AIDS is transmitted through sexual behaviour.
- * One cannot get AIDS by touching or sharing hands with AIDS patient.
- * Women are vulnerable.
- * Alcoholics are not vulnerable.

* Intravenous drug users are more vulnerable.

Though 75 percent of the total population have heard about AIDS, it is not more than sounds. Male are better informed than their female counterparts. It is seen that awareness depends on information. Media is the potential source of information. Data reveals the fact that media habits of the inhabitants of Assam state are not sufficient enough to bring complete awareness of AIDS.

An inter personal communication package needs to be developed as media habits are not sufficient enough to bring complete awareness of HIV/AIDS. Both government and non-government organisations should come forward to augment the situation and overcome the problems of economic bottle neck and illiteracy. The problem of language in electronic media should be mentioned. The Doordarshan and other channels of Television telecast AIDS programme either in Hindi or in English. So, some of the Bengali or Assamese viewers are not getting the complete message as they can neither understand Hindi nor English. Therefore it is suggested that AIDS awareness related message should be in local language.

Therefore, lastly a quick spread of information and education is suggested on each age of the population specially on the reproductive population of Assam state. ■

CONSTITUTIONAL PROVISION OF S.C. AND S.T. WITH REGARDING TO THE SPECIAL PROBLEMS

MONALISHA GOGOI
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INTRODUCTION :

In the constitution there are many provisions which apply to all Indians but which acquire a special significance in case of some tribal and other backward classes in view of the hardships and disabilities from which these people suffer at present times. These are common, low standard of living, low consumption or use of mechanical energy per capita and low capita output ratio. Because of these similarities, there is a trend of thought in the country that the problems of the backward people can be substantially reduced through development of the underdeveloped regions. In India the recognized backward segments of the society are the scheduled tribes and scheduled castes who constitute about 22 percent of the total population of India.

In view of their low technological development, general economic backwardness and some complex problems of socio-cultural adjustment, they are a special concern of the nation. Alongwith

the common citizens problem, the tribes have some peculiar problems which distinguish them from the others. The most important problems of the Indian tribes are -----

1. Cultural problems
2. Religious problems
3. Social problems and
4. Economic problems

1. CULTURAL PROBLEMS :

Due to contact with other cultures, the tribal culture is undergoing a revolutionary change. Due to the influence of cultural contact with non-tribes, they face bilingualism, disappearance of youth dormitories, changing dress patterns and modes of living has led to the degeneration of tribal life and tribal arts, such as dance, music and different types of crafts.

2. RELIGIOUS PROBLEMS :

Due to conversion of many tribal people to

Hindu and Christian religion, the tribal group have been divided into several sections on the basis of religion. This has shattered their collective life and conflicts; the tribal people are gradually forgetting their own religion which has led to social deorganisation.

3. SOCIAL PROBLEMS :

Due to the influence of Hindu community the tribals are facing the problems of increasing bride price, which has encouraged elopment of girls and their forcible lifting by males. Another social problem created by the tribal contact with Hindus is the evil custom of child marriage.

4. ECONOMIC PROBLEMS :

The contact with the civilized world has disintegrated the entire economic system of the tribal people. They have forgotten their ancient craft. Most of them are working as labours in plantations, agricultural farms, factories and other jobs. The employers everywhere misuse the ignorance of the tribal people, take maximum work from them and give them minimum money in return.

So to get rid of such kinds of problems the constitution of India prescribes provisions to protect them. Special provision for the scheduled tribes and scheduled castes in the constitution of India have been spelt out in 24 articles. Here it is mentionable that over the years a number of modifications have come about in the provisions of constitution and the present discussions based on modifications upto 1968.

The provisions are -

Part III of the constitution deals with fundamental rights. It includes 15, 16, 17, 19, 23, 25, 29 and 35 article. Article 15 deals with prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. Article 16 assures equality of opportunity to all in matters of employment with government. Article 17 abolishes untouchability.

Article 19 grants freedom of speech, expression, residence, acquisition and disposal of property, practice of a profession, free association and free movement. Article 23 illegalizes traffic in human beings and forced labour evils which non-tribal people have encouraged and imposed upon the tribal folk. Article 25 gives the right of freedom of religion. This also the indirect manner ensures equal entitlement of Indian citizens, particularly regarding freedom of conscience. Article 29 grants the cultural and educational rights of minorities. Article 35 deals with the effectiveness of provision of Part III.

Part IV of the constitution includes article 38 and article 46. It deals under directive principles of state policies with special provisions towards the promotion of welfare of the weaker section of the people and shall protect them from social injustice and all forms of exploitation.

Part VI of the constitution of India deals with the states in part A of the first schedule. Article 164 belonging to this part indicates other provisions as the appointment of ministers for tribal welfare. This article provides for a ministry of tribal welfare in each of the states of Bihar, Madhya Pradesh and Orissa.

Part X of the constitution includes article 244 provide for the inclusion of a fifth schedule in the constitution incorporating provisions for the administration of scheduled areas and tribes of various states, other than those in the state of Assam. For Assam tribes the sixth schedule carries administrative provisions.

Article 275 under Part XII of constitution deals with grants from the union to state governments for promoting the welfare of the scheduled tribes and for providing them with a better administration.

Part XIV of the constitution deals with services under the union and states. Article 320 belonging to this part details functions of public service commission ensuring equal treatment for all.

Part XVI of the constitution includes article 330, 332, 334, 335, 338, 339, 341, 342. Article 330 makes special provision for reservation of seats for S.T. and S.C., article 332 makes provision for reservation of seats for the SC and ST in the tribal areas except Assam, in the legislative assembly of every state specified in part A and part B of the first schedule. There is provision for reservation of state for the autonomous districts in the Legislative Assembly of the state of Assam. Article 334 specifies the tenure of reservation of seats and special representation. Article 335 assures that S.T. and S.C. will be given special attention while filling in posts in the services of union or states. Article 338 provides for a special officer for the S.C. and S.T. to be appointed by the president to investigate all matters relating to safeguards as provided. Article 339 outlines contract of the union over the administration of scheduled areas and welfare of the S.T. As article indicates, the president may at any time and shall at the expiration of ten years from the commencement of this or before 10 years requires report. Article 341 deals with mechanism of scheduling castes by public notification. Article 342 deals with the mechanism of scheduling tribes.

Part XI of the constitution deals with miscellaneous matters. Article 366 under this part specifies S.C. means such castes, races or tribes or parts or groups within such castes, races or tribes as are deemed to be scheduled castes. S.T. means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed to be scheduled tribes. Article 371A that came into effect through an amendment, details special provision with respect to the state of Nagaland.

Thus, the safeguards provided in the constitution make provision for representation in parliament and the state Legislatures, appointment of ministers in charge of tribal welfare, particularly in Bihar, Madhya Pradesh and Orissa, appointment of a minister specially in charge of the welfare of the autonomous districts and autonomous regions in Assam, representation in the central and state services, abolition of the practice of untouchability, throwing open of the Hindu religious institutions, admission into educational institution, special provisions for social, educational and economic advancement, banning of traffic in human beings, appointment of special officer to investigate all matters relating to safeguards provided for the SC and ST and the development and administration of scheduled and tribal areas etc.

CONCLUSION :

India has an elaborate democratic constitution which applies to each and every Indian irrespective of who he or she is and where he or she lives. The constitutional safeguards provide a good and useful broad framework; but the details have to be filled in. These details cannot be based on any omnibus theory. Each region has its own typical problems arising from different causes and therefore, details of a reconstruction policy must vary. ■

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HEALTH

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A SAFE SMOKE? NO CIGAR!

It's well known that married men face half the risk of death that unmarried men do (though this does not apply to married women). But this isn't the whole story.

Studying 3682 people over ten years, American researchers found the existing figures hold true, and traditional indicators for marital discord (questions about satisfaction and disagreements) made no difference. But when they added more "Modern" factors things changed; women who said they bottled up feelings when arguing with their husband were four times likelier to die. Men who said home life was disrupted by their wives' coming home upset about work were twice as likely to get heart disease.

This suggest a couple who argue and fight a lot may not be subjecting themselves to harmful stress, while a couple who don't row because they don't know how to resolve resentments might be.

CHILIES HELP YOU SLEEP BETTER

Having trouble falling asleep at night? A new Australian study has found adding chilli to your diet will make you drift off to sleep quicker and leap out of bed with more energy.

University of Yasmania physiologist Andrew Davies put 25 volunteers on a controlled diet for four weeks. They then repeated the eating plan for another four weeks, this time adding 30 grams of chapped uncooked chilli to their daily diet. Participants reported they fell asleep casier with the spicy addition. "Sleep time was shorter of a chilli diet", says Dr. Davis, "and the subjects made fewer movements during sleep, suggesting they may have slept more deeply." Results won't happen with a single spicy meal, Dr. Davis warns stick with the chilli for a little longer.

THE WORLD'S MOST HAUNTED PLACES :
ENTER AT YOUR OWN RISK :- Two of the scariest spaces

from the sixster skill of author Jeft Belanger, *The World's Most Haunted Places*.

THE TOWER OF LONDON :- "The beefeathers live there with their families, and all have had experiences with ghost. One beefeather saw a teddy bear float up in the air.

THE CAT COMBS (PARIS) :- "It's humbling to see endless skulls and bones for 1.6 km (300 km are off limits). You get a sense of being history. But you also find yourself looking behind you now and then."

THE WHITE HOUSE :- "Abraham Lincoln's son died of a typhoid - like disease in the White House and Lincoln's wife Mary Todd, supposedly claimed he

visited her repeatedly. Years later staff said the ghost of a boy walked the grounds."

THE DEANE HOUSE (CALGARY; CANADA) :- "There are stories of suicides when it was a seedy boarding house. A ghost of a man has appeared in the basement. The piano plays on its own upstairs. They hear footsteps all the time."

THE OLDE ANGEL INN (NIAGARA-ON-THE-LAKE) :- "It's haunted by a soldier who was killed there by the Americans during the war of 1812. They claim that as long as the union Jack flies over the front door, and no American beer is served, he's at peace." ■





DETERGENTS & SOAPS

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DETERGENTS

INTRODUCTION :- The term detergents is usual for synthetic soap like cleansing agents which are also referred to as syndets. Detergent were first introduced in United States and Great Britain in 1920's. The detergent industry soon gained momentum and by 1950's soap was being replaced by syndets for all purposes except toilet use. At the present time the consumption of synthetic detergents far exceeds that of soaps. Syndets now account for over 80% of all detergents used in United States, France & West Germany. In India consumption of syndets is small but likely to develop rapidly within the next few years as the raw materials from petroleum sources are made available.

WHAT ARE DETERGENTS AND HOW THEY ARE CLASSIFIED?

A detergent may be regarded as a chemical formation either sodium salt of alkyl hydrogen sulphates or sodium salt of long chain alkyl benzene sulphonic acids which essentially consist of surface

active agents or surfactant and subsidiary constituent such as filler, builders, boosters etc. The detergents may be in the form of solid, liquid, paste or powder. Eg. a) Sodium Lauryl sulphonates. b) Sodium n-dodecylbenzene sulphate.

CLASSIFICATION :- The detergent could be classified into three types depending upon the ionic charge present at the soluble end of their chains. These are -

- a) Anionic detergents
- b) Cationic detergents
- c) Non-anionic detergents.

SOAPS

INTRODUCTION :- Soap is a synthetic detergent. In India the main source of soap is coconut oil which is available in abundance in the southern states. Palm oil, groundnut oil and cotton seeds oil are also used. Therefore in actual practice, mixture of solid fats (hardened oils) and oils are blended to produce a soap having properties best suited for a particular use.

Soaps can be made from fats blends in two ways

- i) Saponification of fats with alkali solution.
- ii) Direct neutralisation of fatty acids.

The soaps are the compounds which have a tendency to dissolve in water and also in oils and other non-aqueous material under certain conditions. Hence most of them are combinations of water attracting or hydrophilic groups on one end of the molecule with water repelling or hydrophobic group on the other. The hydrophilic or water attracting groups make the compound soluble in water whereas hydrophobic or water repelling groups make the compound oil soluble.

LIMITATION OF SOAPS AS DETERGENTS :

The usefulness of soaps as detergents is limited. While sodium soaps are water soluble, calcium and magnesium soaps are insoluble. Since hard water contains Ca^{2+} and Mg^{2+} ions, sodium soaps when added to it are converted to insoluble calcium, magnesium or ferric soaps.

Thus ordinary soaps in hard water produces insoluble precipitate of calcium and magnesium soap which appear on the surface as insoluble sticky grey scum. This not only results in the waste of sodium soap but also discolours and hardens the fabrics being washed. This is the reason that the use of soaps for home laundrying has decline since world war II.

SUPERIORITY OF DETERGENT TO SOAP :

Synthetic detergent are superior to soap because of their solubility in water. Ca & Mg and other metal ions present in hard water form insoluble carboxylate (Scum) with ordinary soaps decreasing the efficiency of soaps. Detergent on the other hand form Ca & Mg salt which are soluble in water.

HOW DETERGENTS CAUSE WATER POLLUTION? AND ITS REMEDY!

Soaps being sodium salts of long chain fatty acids are readily destroyed or degraded by microorganism in septic tank and sewage treatment tank. They are biodegradable or soft and hence do not

cause water pollution. Unfortunately till 1960's the commonest synthetic detergent was Alkyl Benzene sulphonates or ABS type. It was made from a tetramer of propylene by Friedal Craft reaction followed by sulphonation and neutralisation. The carbon chain in the detergent was highly branched. It was hard and nonbio-degradable. Microorganism degrade long carbon chain by first converting the terminal methyl group to a carboxyl group. Then they consume the rest of the chains, two carbons at a time by further oxidation. Branching in the chain, block this process of degradation and made the ABS detergent 'hard' or 'non-biodegradable'. Such a detergent continued to foam and to make suds, clogging the wastes water disposal plant and then killing fish and wild lives in rivers and streams. The detergent even found way into ground water and thus contaminated by city drinking water. This posed a serious problem.

The remedy was found in 1966 when lineal(or long chain) alkyl sulphonates or LAS detergents were introduced in the market. These are soft and biodegradable LAS detergents are now made from C_1 to $\text{C}_2 - 1$ alkene produced by polymerisation of ethylene $\text{CH}_2 = \text{C}_2$ or by cracking of kerosene fraction of petroleum. These detergents although a bit costly to prepare have solved the water pollution problems.

The modern LAS detergents naturally will not foam in water. But the house wife does not reconcile with it since she associated the formation of foam with efficiency. For her psychological satisfaction the manufactures often add sudding agent to their product.

A packet of detergents contains about 20% of active detergent and an equal amount of sodium sulphate to make up the bulk of the powders. A further 30 to 50% is made up of inorganic phosphates which complex with the calcium and magnesium ions present in hard water and enhance the cleaning efficiency of the detergent. Other ingredients are sodium perborate, a bleaching agent, fluorescers, organic compounds that

make yellow cloths appear white, and foaming agent.

The discharge of detergents with high phosphate content into the rivers and lakes from community sewage system has created a totally different pollution. The excess of phosphates being nutrient promote the growth of algae and weeds which appear as green surface sludge. These plants also deplete the water of available oxygen for fish and other sea animals. It is likely that legislation will have to be introduced to remove or at least reduce, the phosphate content of detergents to eliminate this source of pollution.

SUD REGULATORS :

An ingredient is often used with a surfactant is a sud regulator, either a stabilizer or suppressor.

BUILDERS :

The detergency of a detergent is increased by adding certain builders. The builders are almost exclusively complex phosphates such as sodium tripolyphosphate $Na_5P_3O_{10}$.

ADDITIVE :

Certain inhibitors are also added in order to protect the metal utensils, dishes, and other material from the action of detergents & water. Such as sodium silicate is used to protect metal and washer parts, dishes, utensils etc from the action of detergent and water. These are called Additive.

LATHER STABILIZATION : It is usually done by adding lauryl alcohol derivatives. Stains due to tea coffee, blood etc are removed by adding bleaching agent such as sodium perborate $Na_4P_2O_7$ or sodium triphosphate are mixed as foam extenders. Sodium carboxymethyl cellulose is used for keeping dirt and soil particle in suspensions after detachment from the fabric.

Surfactant, sud regulators and additive make up basic surfactant formulation.

MANUFACTURES OF SHAMPOOS :

Shampoos are hair cleaners, which when

applied, cleanse the hair and scalp. After drying the shampoo make the hair easily combable, quick setting, lustrous and attractive. Shampoos may be perfumed or unperfumed, coloured or colourless and may be made available as solution emulsions, paste or even powder.

Shampoos may be soap based or detergent based. The two classes have more or less the same formulation, but the nature of basic cleansing agent is quite different. Shampoos must not irritate the skin and the eyes and it should act as a hair dresser in addition to hair cleaner. The common raw materials used for the manufactures of shampoos are -

- a) A synthetic detergent such as sodium or potassium lauryl sulphate, alkyl benzene polyoxyethyl sulphonates.
- b) A solubilizing agent such as alcohol urea, sodium toluene sulphonates.
- c) Amine oxides as foam stabilizer.
- d) Disodium salt of EDTA as chelating agent.
- e) Formaldehyde as preservative.
- f) Opacifiers such as propylene stearate.
- g) Lanoline and its derivatives as hair softer.
- h) Lemon juice, which is used as scum remover in case of soap shampoos.

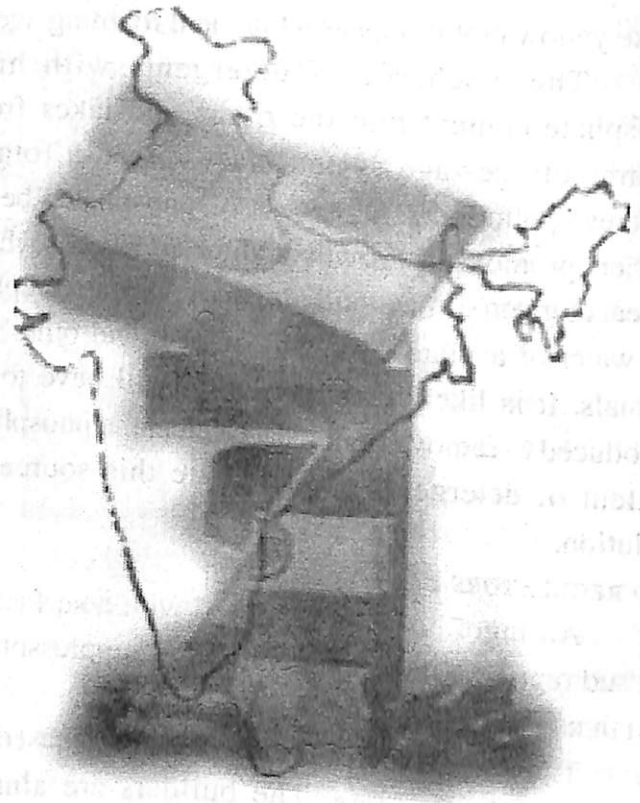
The function of lemon juice is to react with hard water to form ppt of Ca and Mg salt of higher fatty acid in the form of a scum on the hairs. Lemon juice contains acidic materials which dissolve insoluble on the hair and neutralise the problem associated with the use of the soap shampoos in hard water.

In addition to above raw materials some antidandruff agent such as zinc pyrithion or selenium sulphide are also added. Antiseptics such as 3, 4, 4 trichloro carbanilide are added against most skin damaging micro-organism. Egg albumin act as a hair conditioner by softening the detergent action of shampoo through protective colloidal action. ■

INDIA OF MY DREAMS

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A dream is the exposition of sub conscious human mind. It symbolizes the perfection of aims, ideals and aspirations of the human mind.

India of my dreams would be prototype of all that is just, true, egalitarian and beautiful. The splendour that was India and the potential that is India will fuse together to make my dreams of India come true. India of my dreams will be identifiable with the philosophy of 'Satyam, Shivam, Sundaram' and 'Ram Rajya'. She will be a perfect and happy blend of the old and the new, the spiritual and the material, the urban and the rural, the religious and cultural and the scientific and technological. She will be a land of peace, calm, prosperity, progress, wisdom and knowledge.

India of my dreams will be based on the system of an egalitarian society. All will have the basic amenities of life, with adequate food, clothing and shelter. The society will be based on a just and equitable order with no exploitation of the poor by the

rich. There will be no barriers of class, caste, region, religion, creed, faith, race, colour or sex. There will be no Iyers or Nanyars, Sharmas or Verma; no Sikhs, Muslims, Hindus, Christians; Harijans and Brahmins, no black, whites, browns but only human being who will live for the cause of humanity.

The social evils that plague us today, the ignorance, superstitions, blind faith and illiteracy - will be banished from India of my dream. Her people will be self-reliant and will have the utmost faith in action, labour and toil. The India of my dreams will not be guided by 'Stars and Fate' but by dynamic men, who will write their own 'Fate', and 'Kismet' will only be their factotum. Truth, non-violence, virtue, high moral values of life and, above all, integrity of character, will be the hall marks of the Indian society. An all round development of the human personality for the achievement of perfection of the human body, mind and soul, will be the foremost ideal where the mind will be without fear, where the people will be virtuous

and prosperous, where all things big or small, ugly or beautiful will have their own dignity, where there will be no distinction between people, where mankind and humanity will be one and live in a spirit of friendship, fraternity and peaceful co-existence that would be the India of my dreams.

In the India of my dreams, her cultural heritage and its excellence will be the most cherished treasure. Her fine arts, handicrafts, sculpture, architecture, dance, drama, literature, poetry, music - all will have a nimity of perfect models. Her vast expanses of knowledge, the Vedas, puranas, scriptures and many other books will be thrown open to the world. The ancient seats of learning like Taxila and Nalanda will be re-born. Besides, science and technology and the modern, sanctuaries of knowledge and learning will guide and satisfy the human quest for further knowledge and for the betterment, welfare and service of mankind.

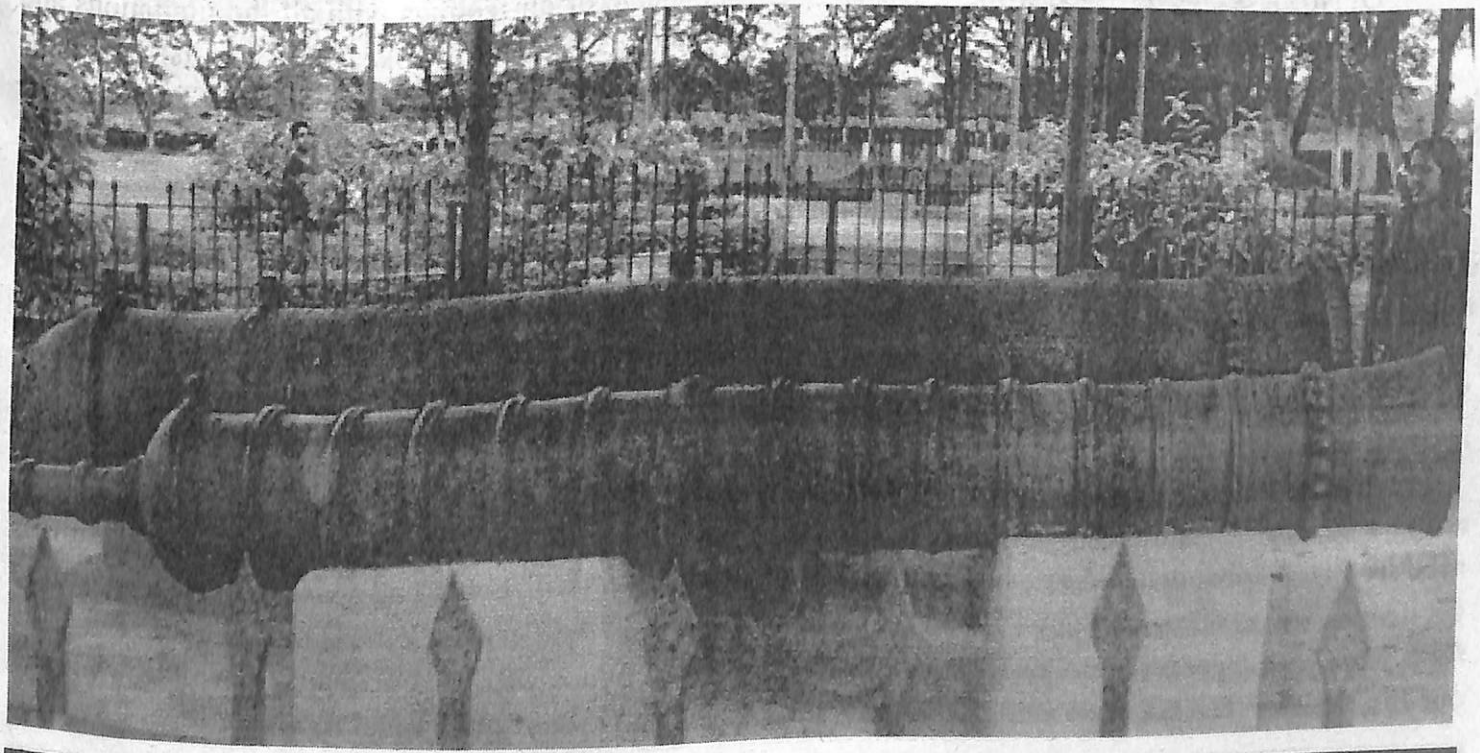
Education in the India of my dreams will be life-long, more practical and meant for character formation and personality development. The old 'Guru-

Shishya' tradition will be rejuvenated. Students' unrest will be unknown. Useless degrees and examinations will be done away with and only those people with an aptitude and talent for higher learning will go in for higher education. Educational institutions will no longer be a playground for dirty politics, corruption, nepotism, cliques and internal rivalries.

The political system of the country will be cleansed of all dirt and its maladies will be cured. The field of politics will only be a platform for social service and welfare of the people and the country. The politics of defection will be a forgotten nightmare.

Films and other audio-visual media of mass communication will entertain and educate the people and will no more vulgarise life. Crime and criminals and antisocial elements will be unknown to the society. India will be an example of peace, calm, prosperity, progress and brotherly co-existence, to the whole world.

Thus, the India of my dreams will be a vertible paradise on earth. I have every reason to believe in the possibility. May my dream come true! ■





LOVE ONLY NEEDS AN OPEN HEART

WINKLE NARZARY
H.S. 1st year.

Love is not love
Which alters when it finds alternation
Or bends with the remover to remove
O! No! It is an ever-fixed work.
That looks on tempests and is never shaker.

Sonnets : W. Shakespeare.

Mention the word "Love" and it immediately conjures up a whole gamut of emotions and electric impulses. Love is the fire everyone loves to get burnt with. Love is the eternal sun that dispels the mist of Sadness and despair in us. Love is the quivering spring in every winter's heart.

Yet, is there any emotion more complex and abstract than love? Can we buy a kilo of it when we need it? Can I bribe, demand or coerce it? We don't get it when we need it most but we often pay heavily for it. Still, we hunger for more love every moment of our life. Mother Teresa once said "The hunger for

love is much more difficult to remove than hunger for bread". How can we dig into this enigma called love? Experience teaches that love is the most burning and perishable of all feelings with all the limitations and exaltations that word evokes. Yet, it is the very same love that sometimes inflicts the most festering wound within us when its labour is lost. It can sting like a hornet or stab like a knife. Love has the least amount of pity. In love, even the tiniest things count and nothing is forgotten and forgiven.

We youths are sugar coated with desire and sentimentality, which many of us mistake as love. Yet, is desire love? Certainly not. It is because we have not pondered on all the facets of love we see in nature. Look, how the sun warms every one of us in the morning with its soft dappled beams. Look how it fills the flowers with honey and opens the tender leaves and wakes up the sleepy rose buds.

When we open our hearts to our fellow human beings, we start giving and receiving love. Love can

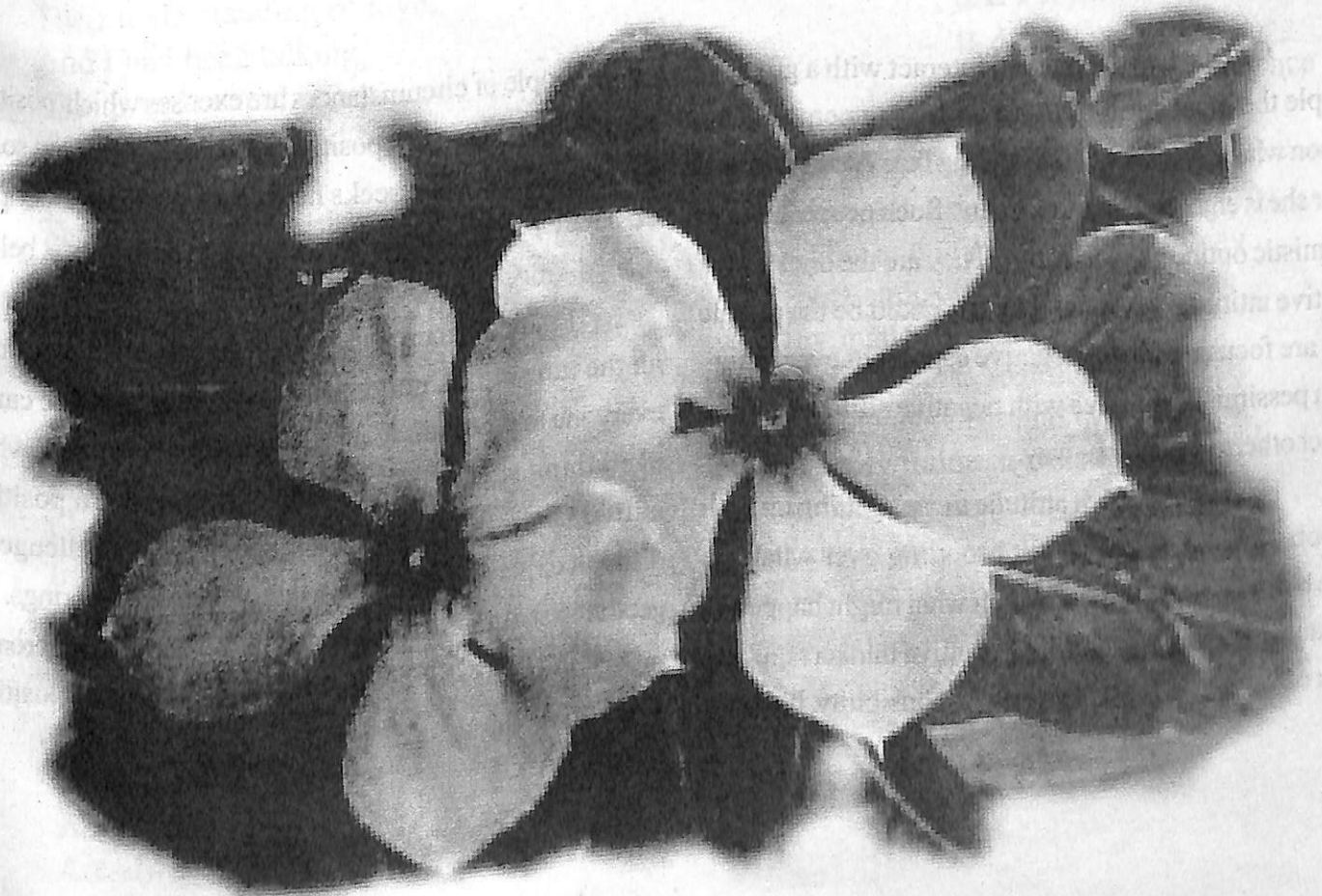
flourish only in the field of human relationship. There is no better exercise to the heart than reaching down and lifting someone up. The greatest obstacle to our progress in love is our self-love, our own ego and our self-regard.

To give understanding we must continue to understand; to give love one must continue being loving. To give a hand to another we must grasp firmly the only hand that has held us. All these underline that our longevity in love is decided by our loving actions.

Love is a well from which we can drink only as much as we have put in, and the stars that are shining from it are only our eyes looking in it. How can we solidify our Love? We should first seek to listen. This is the first duty in love. The second duty is to understand at an emotional level. We can do

this by opening the floodgates of our heart. And the most important thing that love mostly needs is the sacrifice and patience. We should realise that love is a commitment. Without commitment, we can never nurture enduring relationship in our family or elsewhere. Building a family, parenting, caring, nurturing our children, partaking of all the problems at home - all these requires a lot of patience, commitment and sacrifice. Lives of people who do not choose to act in love, who deny love to others out of fear of loss, are barren and empty. Only they are losers.

The strings of love are like the strings of guitar. Once we have learnt the rules we must play with our heart. It then requires no chords or tabs. We only need an Open Heart. ■





POSITIVE THINKING

SUMIT THAPA

B.A. 2nd year

Often when we have to interact with a group of people the most attractive and appealing person is the person who is cheerful, has a smiling face & behaves as if he or she is enjoying every moment. Such people have an optimistic outlook towards life. They are the ones with a positive attitude. In contrast to this could be the people who are focusing on the negative aspects of everything. Such pessimists, the ones with negative attitudes, donot attract others in the same way.

Having a positive attitude means getting on with the job on hand. It means not brooding over what has gone before nor, fearing too much what might happen in the future. If there is a problem positive thinkers quickly think of ways to solve it. Shifting responsibility, blaming

other people or circumstances are excuses which positive people avoid. If such a positive thinker alone cannot solve a problem, he or she seeks help from competent people. To have a positive attitude means not to feel that it is below one's dignity to seek assistance.

Of course, even the greatest optimist cannot smile all the time & feel good. The ups & downs of life cause everyone to feel a touch of melancholy now & then, when everything seems hopeless. But developing a positive attitude helps us bounce back from every challenge & difficult experiences ready to face whatever life brings. To get the best out of life, we owe it to our selves to approach everything work, friendship & relationship with a positive attitude. ■

Never so wrong

PRANAB HAZARIKA

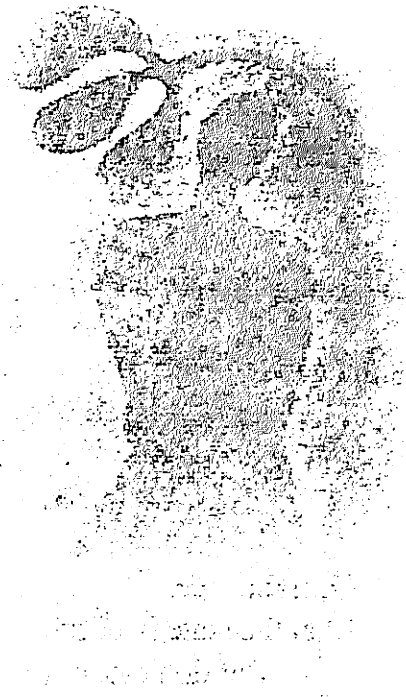
B.A. 2nd year
Deptt. of English

I have seen guys
Who has been so wrong about love,
And I have seen guys
Who has been thought so wrong.

I have tried understanding
Their understanding of love,
And I had been talking
Things below and above.
And sometimes, I had been preessing
So hard
That I had been hurting myself.

I have tried every bet,
But there's a story
Behind every faith.
But being so lover and so free
I couldn't let them into me.
In no case,
I could have understood the process.

But now its on my face
That I see them so strong,
As guys like me,
Are always been thought so wrong.



Memories

JAI PRAKASH DAS

B.A. 1st year
Deptt. of Political Science

Memorable moments of college days
Where we remain happy and gay
New thoughts and inspiration on our way
Sad thoughts and sorrow we throw away
Friends are made forever
Here we remain close together.
Friends are always near and dear
Each and every moment we cheer
Hope and inspiration above the sky;
Here no one is to cry or feel shy
Even if we'll be apart
Sweet memories always remain in our heart.

WHAT IS LOVE?

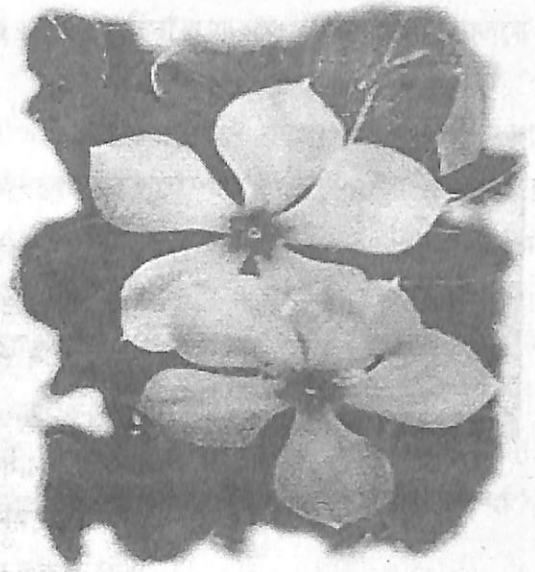
MONALISA BORTHAKUR

B.A. 2nd year, Deptt. of English.

Love is a sweet delight
That every heart wants to cherish.
Love is an intense desire
Love is being yourself with each other
Love is finding a person
Who can love you forever.

Love is missing someone desperately
Love is a feeling that conquers one and all
To love is something but
To love and be loved is everything
Love is an act of endless forgiveness
Love changes everything around.

Love is travelling the journey
Of life together.
Love knows no walls and has no ends.
Love is believing and trusting.
Love works in ways that
Are wonderous and strange

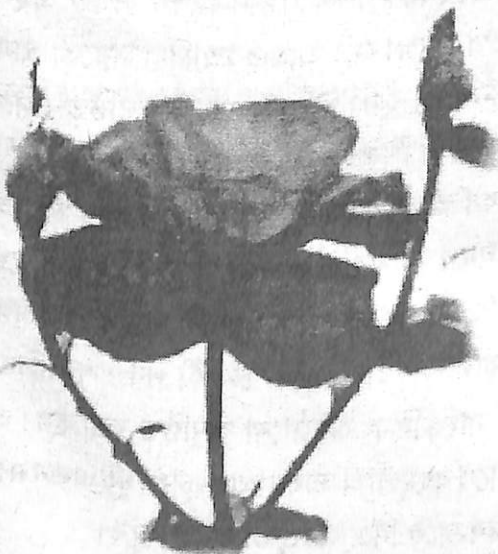


MY DREAM

MONALISA BORTHAKUR

B.A. 2nd year, Deptt. of English.

A dream came to fill my night
With sweetness of my childhood
I saw my mom feeding me,
Dad taking care of me and
My cute sis tickling and playing with me.
Her eyes were filled with joy and hope
When she saw me in mom's arms.
She said, "Ah! Lil Angel has come."
What lovely words were they!
Whenever I would get hurt
Dad would pamper me
And buy me a chocolate.
When I grew lil big
Our family was complete
With a baby boy.
My dream will be complete when
I get my sis a sweetheart Pooh!
Blessed is our family.
Touch wood! Touch wood! Touch wood!



১০. স্থানীয় সরকার পরিদপ্তর কর্তৃক ১৯৭০-৮০০২ : জি.ও. নং ১০০২/৭০
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সংসদে স্থানীয় সরকার পরিদপ্তর



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উপ-সভাপতিৰ দুআষাৰ

অসুৰত নিৰ্হিত হৈ থকা প্ৰবৃতি আৰু প্ৰতিভাক সু-পৰিকল্পিত ভাৱে বিকাশৰ পথ নিৰ্দেশ কৰি নিজকে ভৱিষ্যতৰ এজন সু-নাগৰিকৰূপে গঢ়ি তুলিবলৈ চেষ্টা কৰাজনেই হৈছে ছাত্ৰ বা ছাত্ৰী আৰু সু-শিক্ষা লাভ কৰি নিজৰে শৰীৰ, মন, বুদ্ধি আৰু প্ৰতিভাক কৰ্মতি শিলেৰে ঘাঁহি ভৱিষ্যত জীৱনৰ ভেটি তৈয়াৰ কৰা সময়ছোৱাই হৈছে শিক্ষা জীৱন।

এনে সময়চোৱাতেই ময়ো ডিব্ৰুগড় হনুমানবক্স সুৰজমল কানৈ মহাবিদ্যালয়ৰ তলত নিজৰ কলেজীয়া জীৱন শেষ তথা ২০০৮-০৯ বৰ্ষৰ ছাত্ৰ একতা সভাৰ উপ-সভাপতি হিচাপে মহাবিদ্যালয়খনিত সেৱা আহবঢ়োৱাৰ সুবিধা পোৱাৰ বাবে মই গৌৰাশ্বিত আৰু এই গৌৰাৰ মোৰ জীৱনত সদায় থাকিব।

ইয়াৰ পিছতেই ২০০৮-০৯ বৰ্ষৰ সাধাৰণ নিৰ্বাচনত মোক যিসকল বন্ধু-বান্ধৱী, ভাইটি-ভগিটিয়ে সহায় সহযোগ আগবঢ়াইছিল তেওঁলোকসকলোকে মই আন্তৰিক ধন্যবাদ জ্ঞাপন কৰিলোঁ। দ্বিতীয়তে মহাবিদ্যালয়ৰ প্ৰধান অধ্যক্ষ ড॰ জয়কৃষ্ণ মহন্ত ছাৰ, পূজনীয় শিক্ষাগুৰুসকল, মহাবিদ্যালয়ৰ সমূহ কৰ্মচাৰীবৃন্দৰ লগতে আমাৰ ছাত্ৰ একতা সভাৰ সকলো সম্পাদকলৈ মোৰ আন্তৰিক শ্ৰদ্ধা জ্ঞাপন কৰিলোঁ।

এতিয়া কথা আহি পৰিল মোৰ দায়িত্বৰ কালছোৱাত মই কি কৰিলো বা নকৰিলো। এই কালছোৱাত মই বা আমি ছাত্ৰ একতা সভাৰ সকলো সম্পাদকে এক উপযুক্ত আৰু উন্নত সেৱা মহাবিদ্যালয়খনক আগবঢ়োৱাৰ চেষ্টা অব্যাহত ৰাখিছিলোঁ। আৰম্ভণিতে আমি মহাবিদ্যালয়ৰ সপ্তাহ আৰু শ্ৰী শ্ৰী সৰস্বতী পূজা সুকলমে পালন কৰাত সক্ষম হৈছিলোঁ। ইয়াৰ পিছতেই গোলাঘাট জিলাৰ ডি আৰ মহাবিদ্যালয়ত অনুস্থিত হৈছিল যুৱ মহোৎসৱ। অশেষ কষ্টৰ মাজৰে আমি আমাৰ কেইজনমান প্ৰতিভাশালী ছাত্ৰ-ছাত্ৰী বাবে আমাৰ কানৈ মহাবিদ্যালয় হৈ অংশ গ্ৰহণ কৰাৰ বাবে সুযোগ পালো। সেই যুৱ মহোৎসৱত আমাৰ এই প্ৰতিভাশালী ছাত্ৰ-ছাত্ৰীসকলে নিজৰ উন্নত প্ৰদৰ্শন আগবঢ়াই। হুঁচৰী দলে প্ৰতিযোগিতাত দ্বিতীয়, ঢোল বাদন প্ৰতিযোগিতাত তৃতীয় আৰু পেঁপা বাদন প্ৰতিযোগিতাত প্ৰথম পুৰস্কাৰ লাভ কৰি আমাৰ মহাবিদ্যালয়লৈ এক সুনাম কঢ়িয়াই আনিছিল। আমাৰ কালছোৱাত মহাবিদ্যালয়খনে এনে সফলতা অৰ্জন কৰাৰ বাবে আমি আজিও আনন্দিত আৰু গৌৰাশ্বিত। ইয়াৰ বাবে মই সেইসকল প্ৰতিভাশালী ছাত্ৰ-ছাত্ৰীক নিজৰ ফালৰপৰা আন্তৰিক অভিনন্দন জ্ঞাপন কৰিলোঁ।

ইয়াৰ পিছতো সকলো নীতি নিয়মৰ মাজেৰেই আমি মহাবিদ্যালয়ৰ কৰিবলগীয়া

পৰম্পৰাগত কাম-কাজ যেনে নতুনত্ব আদৰ্শগি সভা, স্বাধীনতা দিৱস আদি যথোপযুক্ত উন্নতভাৱে পালন কৰাৰ চেষ্টা কৰিছিলোঁ। ইয়াৰ লগতে ড০ জয়কৃষ্ণ মহন্ত ছাৰৰ অশেষ প্ৰচেষ্টা, আমাৰ ছাত্ৰ একতা সভাৰ সহযোগ আৰু পৃথিৱী মাৰি দেৱে দিয়া অনুদান সবকাৰে মহাবিদ্যালয়ত এক নতুন কনফাৰেঞ্চ হল গঢ়ি উঠিল।

লগতে মহাবিদ্যালয়ৰ চাৰিওফালে থকা পকীদেৱালখন ওখ কৰি দিয়া হ'ল। ইয়াৰ উপৰিও আমাৰ ওচৰত বহুত পৰিকল্পনা আছিল, বহুত কৰিবলগীয়া কাম আছিল যিবোৰ বাস্তৱত ৰূপান্তৰিত কৰিব পৰা নহ'ল কাৰণ আন বছৰৰ তুলনাত আমাৰ সময়ত মহাবিদ্যালয়ৰ সাধাৰণ নিৰ্বাচন কেইমাহ মান আঙুৱাই দিয়া হ'ল।

তথাপিও মহাবিদ্যালয়ৰ বাবে যিখিনি কৰিব পাৰিলোঁ সেইখিনিকে লৈ মই সুখী।

ইয়াৰ পিছত আমাৰ মহাবিদ্যালয়ৰ সকলো ছাত্ৰ-ছাত্ৰী লৈ মোৰ এক বিনীত অনুৰোধ, যেনে তেওঁলোকে আমাৰ এই ডিব্ৰুগড় সুৰজমল কানৈ মহাবিদ্যালয়ৰ বৰ্তিত সন্মান আৰু বৃদ্ধি কৰাৰ চেষ্টা কৰে।

ইয়াৰ পিছতো মোৰ কালছোৱাত যদি কিবা ভুল ত্ৰুটি কৰিছিলোঁ তাৰ বাবে সকলোৰে ওচৰত ক্ষমা প্ৰাৰ্থনা জনাইছোঁ।

কানৈ মহাবিদ্যালয় দীৰ্ঘায়ু হওক। এই কামনাৰে —

“জয়তু ডি হ সু কানৈ মহাবিদ্যালয়
জয়তু ডি হ সু কানৈ মহাবিদ্যালয় ছাত্ৰ একতা সভা।”

বিশ্বজিৎ চেতিয়া

উপ-সভাপতি, ২০০৭-০৮ বৰ্ষ

মোৰ কাৰ্যকালৰ সময়ত সজ উপদেশ আৰু গঠনমূলক দিহা-পৰামৰ্শৰে সহায় আগবঢ়োৱা মোৰ মা-দেউতাৰ লগতে বিভাগীয় উপদেষ্টা এ. কে. দত্ত ছাৰ আৰু অনুৰাধা ভূঞা প্ৰমুখ্যে সমূহ কৰ্তৃপক্ষলৈ মোৰ আন্তৰিক শ্ৰদ্ধা আৰু কৃতজ্ঞতা জ্ঞাপন কৰিলো। লগতে মোৰ কাৰ্যকালৰ আগত আৰু পিছত বিশেষ ভাৱে সহায় কৰা আৰু প্ৰেৰণা দিয়া সকল হৈছেঃ মোৰ ভাতৃ জয়ন্ত, বৰ্ণালী বা, গু, স্বৰ্ণ, প্ৰতীক, প্ৰাণজিৎ, দীপু, অংকুৰ, নয়নমণি, কৃষ্ণ দাদা, ডেভিদ দাদা, ৰামকৃষ্ণ দাদা, ৰাজ, মানস, কুকীল আৰু মোৰ সমূহ স্কুল-বান্ধৱীলৈ কৃতজ্ঞতা জ্ঞাপন কৰিলো।

শেধত আমাৰ মহাবিদ্যালয়ৰ দীৰ্ঘায়ু কামনা কৰি মোৰ এই প্ৰতিবেদনখনি সামৰণি মাৰিছো।

“জয়তু ডি হ সু কানৈ মহাবিদ্যালয়
জয়তু ডি হ সু কানৈ মহাবিদ্যালয় ছাত্ৰ একতা সভা।”

ৰিম্পী গগৈ

হুমিউজিক সম্পাদিকা



REPORT OF THE BOY'S COMMON ROOM SECRETARY

Dear Kanoians,

At the very outset, I pay my gratitude and heartfelt thanks to all the "Kanoians" for giving me the opportunity to serve as their "Boy's Common Room Secretary" for the session 2007-2008 of this great educational institution i.e. D.H.S.Kanoi College, a well known temple of education in the entire North-East.

As a part of the Student Union Society, I took my oath before the college authority to able the rules and regulations of the college and to maintain its prestige in every possible way. After taking charge of my office, I step forward to promote the different sports activites which were under my department.

During our session, we organised the 62nd College week festival which started ____ January, 2008. The different competition of my department was started at the first day. Carrom, Chess, Table-Tennies and Traditional dress competition.

This was really a very great chance and opportunity for me in my college life.

Lastly, I would like to thanks to our Principal, Dr. J. K. Mahanta, Mr. U. Mohan (Prof. in charge), the teachers, the student Union Members and all my friend and all the student for helping me in making this year a success by taking part in one way as the other.

In conclusion, I wish a happy, bright and prasperous future to all the Kanoians.

**Long Life D.H.S.K. College,
Long Life Student's Union Society.**

With Love -

Bidyut Kumar Gogoi
Boy's Common Room Secretary
2007 - 2008



REPORT OF THE MINOR GAMES SECRETARY

I am extremely grateful to all the Kanoians for electing me and entrusting upon me the duties and responsibilities of the Minor Games Secretary of such a prestigious educational institution, i.e. D.H.S.K. College, Dibrugarh.

I tried my best and left no stone unturned to fulfil the trust that was bestowed upon me. I am very thankful to my friends, members of the Union Body and all the Kanoians for co-operating and helping me to perform my duties successfully.

On the occasion of the 62nd college week, 2007-2008, I had the responsibility to organise the badminton and volleyball competitions of various categories. Boy's events, girls events and mixed events were conducted in badminton competition and boy's volleyball and girl's volleyball competitions were held under volleyball competition.

I may not have been able to perform my duties successfully without the proper guidance of my professor-in-charge Basmet Sir, my teachers, Principal Sir and without the help and support of all the Kanoians. So it was due to their support and guidance that all the events under my department were conducted successfully.

Lastly, I would like to wish all the Kanoians, a bright and prosperous future.

With love and gratitude

Rajib Lochan Dutta
Minor Games Secretary

Results of the Powerlifting and arm wrestling Competition, College Week, D.H.S.K. College.

Men Armwrestling Result

Men Below 50 Kg

1st Prize	-	Ezaz Hussain
2nd Prize	-	David Gogoi
3rd Prize	-	Dinesh Doley

Men 50kg to 55kg

1st Prize	-	Chou Cosand Gogoi
2nd Prize	-	Chandra Kamal Borsaikia
3rd Prize	-	Manoj Dutta.

Men 55kg to 60 kg

1st Prize	-	Manab Jyoti Boragohain
2nd Prize	-	Jibon Sonowal
3rd Prize	-	Arabindo Mahilari

Men 60kg + above

1st Prize	-	Phukan Raj Gogoi
2nd Prize	-	Bitupan Gogoi
3rd Prize	-	Durlov Jyoti Hazarika

Woman Armwrestling Result

1st Prize	-	Sanguri Rajkumari
2nd Prize	-	Normoda Doley
3rd Prize	-	Monalisa Borthakur

Result of Powerlifting :

56-60 category

1st Prize	-	Biky Bora
2nd Prize	-	Sumit Dehingia
3rd Prize	-	Bidyut Gogoi

61-65 category

1st Prize	-	Arabindo Mahilari
2nd Prize	-	Bijyo Gogoi
3rd Prize	-	Mrinal Gogoi

66-70 category

1st Prize	-	Pukham Raj Gogoi
2nd Prize	-	Bishwajit Chetia
3rd Prize	-	Mandip Thapa

80-95 Heavy weight category

1st Prize	-	Azahar Ali
2nd Prize	-	Santanu Dutta

Strong Man :

Azahar Ali

Results of the Boxing Competition, College Week, D.H.S.K. College.

Fly Weight :

Winner - Kalpa Ranjan Bora
Runners up - Anjan Jyoti Bora

Bentum Weight :

Winner - Chandra Kamal Borsaikia
Runners up - Ravi Thakur

Light Weight :

Winner - Sunit Dehingia
Runners up - Kukil Kumar Konch

Light Weltar Weight :

Winner - Manas Jyoti Gogoi
Runners up - Durlav Jyoti Hazarika

Results of the various events held under the minor games department

Badminton Boy's Singles :

Winner - Chandra Kamal Barsaikia.
 Runner's up - Basanta Saikia.

Badminton Girl's Single :

Winner - Farhana Begum Hazarika.
 Runner's up - Deepa Singh.

Badminton Boy's Doubles :

Winner's - Rajib Lochan Dutta and Anwar Ali.
 Runner's up - Mandeep Thapa and Ganesh Changmai.

Badminton Girl's Doubles :

Winner's - Farhana Begum Hazarika and Mitali Gogoi.
 Runner's up - Narmada Doley and Binita Gogoi.

Mixed Double's Result :

Winner's - Biswajit Chetia and Farhana Begum Hazarika.
 Runner's up - Rupam Dutta and Mitali Gogoi.

Volley Ball (Boy's competition) :

Winner's - (Little Stars)

1. Supantha Bhattacharjee
 2. Ganesh Changmai
 3. Bijoy Changmai
 4. Mandeep Thapa

5. Manjog Pao
 6. Sandeepan Duarah
 7. Samarat Sengupta
 8. Rupam Dutta.

RESULTS OF LITERARY COMPETITIONS, 62ND COLLEGE WEEK, D.H.S.K. COLLEGE.

Runner's up - (Dhoom VI)

1. Bibhuti Bhushan Baruah
2. Shekhar Saikia
3. Pranab Jyoti Panging
4. Dipankar Neog
5. Nayan Moni Sonowal
6. Jitul Sonowal
7. Sumit Thapa
8. Lord Dihingia
9. Ujjal Chetia.

Volley Ball (Girl's competition) :

Winner's -

1. Tulika Barman
2. Parashmoni Dangoria
3. Deepshikha Borgohain
4. Deepa Singh
5. Farhana Begum Hazarika
6. Monalisa Borthakur
7. Mitali Gogoi.

Runner's up -

1. Narmada Doley
2. Dipti Deori
3. Moonmoni Moran
4. Usha Krong
5. Binita Gogoi
6. Sanjuri Rajkumari
7. *Jita Phukan.*

Short story :

- | | | |
|-----------------|---|----------------------|
| 1 st | - | Prodeep Borah |
| 2 nd | - | Manas Prateem Chutia |

Poem:

- | | | |
|-----------------|---|---|
| 1 st | - | Bhaskar Jyoti Das |
| 2 nd | - | Rintu Chetia |
| 3 rd | - | Jahnabee Sonowal
Manalisha Borthakur |

Essay (On the Spot) :

- | | | |
|-----------------|---|------------------|
| 1 st | - | Rintu Chetia |
| 2 nd | - | Shubhashia Gogoi |
| 3 rd | - | Domuk Kardong |

Letter to the Editor (On the Spot):

- | | | |
|-----------------|---|-------------------------------------|
| 1 st | - | Saurabh Jyoti Gogoi |
| 2 nd | - | Shubhashis Gogoi
Deepjyoti Gogoi |
| 3 rd | - | Rintu Chutia |

Best Literary Person of the year:

Rintu Chutia

সংগীত প্রতিযোগিতাৰ ফলাফল

বৰগীত :

প্রথম	-	ৰুণজুন দত্ত
দ্বিতীয়	-	দিপ্তী বৰুৱা
তৃতীয়	-	সংগীতা গগৈ

খেয়াল

প্রথম	-	ৰিণ্টু চেতিয়া
দ্বিতীয়	-	ৰুণজুন দত্ত

গজল

প্রথম	-	দিপ্তী বৰুৱা
দ্বিতীয়	-	সংগীতা গগৈ
তৃতীয়	-	জাহ্নৱী সোনোৱাল

ভজন

প্রথম	-	সংগীতা গগৈ
দ্বিতীয়	-	মনালিছা বৰুৱা
তৃতীয়	-	গাৰ্গী শৰ্মা

লোকগীত

প্রথম	-	ৰিণ্টু চেতিয়া
দ্বিতীয়	-	মনালিছা বৰুৱা
তৃতীয়	-	জাহ্নৱী সোনোৱাল

জ্যোতি সংগীত

প্রথম	-	গাৰ্গী শৰ্মা
দ্বিতীয়	-	অনুৰূপা কাকতী
তৃতীয়	-	মনালিছা বৰুৱা ৰিণ্টু চেতিয়া

ভূপেন্দ্ৰ সংগীত

প্রথম	-	গাৰ্গী শৰ্মা
দ্বিতীয়	-	

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