

**T H E
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2020-21



Mission

“To mould intellectually competent, morally upright, socially committed and spiritually inspired persons capable of building a more human social order within the context of the nation’s plurality of religious diversity of cultures”

Vision

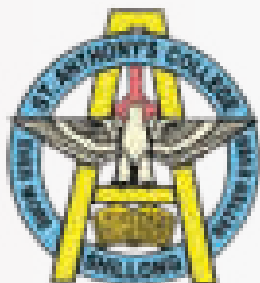
“Providing holistic and quality education within the reach of all”

ST. ANTHONY'S COLLEGE

SHILLONG -793001, MEGHALAYA

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COLLEGE JOURNAL



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The Editor Writes



Dear fellow Anthonians,

It is with great pleasure that we present to you our college annual **The Mosaic** for the year 2020-21 in an online format for the second time in a row. The year 2021 has not seen any respite from the relentless onslaughts of the Covid-19 pandemic. Millions of precious human lives were lost globally and many more were deprived of their means of livelihood. It was indeed a very grim spectacle of human suffering and tragedy from which no one could escape. But thanks to the vigour and the resilience of the indomitable human spirit, people everywhere are struggling very hard to come back and regain lost grounds and this augurs well for a better and brighter future of the human race. That is our firm hope and belief.

The Mosaic 2020-21 comes at a time when the college is slowly but steadily limping back to a semblance of near normalcy as far as academic activities are concerned. The blended mode of classes has made it possible for our dear teachers and students to achieve their set goals and objectives at least to a certain degree of success. It is also gratifying for the Editorial Board of The Mosaic to note that our students and teachers have

come out with their contributions – be it in the form of articles, poems, sketches and paintings - for this edition in a very big way despite the harrowing experiences of the times. I would like to profusely thank every single one of them for these contributions that have enriched further the quality and standards of The Mosaic. I am sure the readers will find the contents of this issue truly edifying and rewarding intellectually.

A unique feature of this year's edition is the Students' Photo Gallery which caters to each individual student of this institution. This is such a mammoth task but which has been adroitly accomplished by the ERP team of the College within record time. I place my sincere thanks and gratitude to the members of the ERP team and also to every Head of Department and every student in the college for rendering their valuable assistance and wholehearted co-operation to the Editorial Board in this regard. The Staff Photographs also add their bit of colour to the Gallery.

In closing, I express my utmost gratitude and heartfelt thanks to



our dear Principal, Rev Bro (Dr) Albert L. Dkhar SDB who is also the Chairman of the Editorial Board and Patron of the Magazine for giving me his valuable advice, constant support and guidance at all times, always encouraging and giving me a huge sense of confidence and a sense of purpose for this very important task. I also convey my sincerest thanks and my deepest appreciation to all my valued and esteemed colleagues in the Editorial Board who have been such rare and privileged assets for **The Mosaic** in the truest sense of the word. Their proven abilities and their dedication

to duty that was assigned to them will always be remembered with gratitude for years to come. But for the untiring efforts and the determination of each member of the Editorial Team, it would have been very difficult for **The Mosaic 2020-21** to see the light of day within this year itself, given the hard and unimaginable constraints of time and circumstance that surrounded life all around.

Wishing all our dear readers and well-wishers
Happy Reading,

*(Prof. TCL Kharmujai)
Chief Editor,
The Mosaic.*



Message from the Principal



Greetings!

Whenever you think of St. Anthony's College (SAC), Shillong, remember the people, whose dreams, vision and hard-work is the foundation of this institution. Remember also the people it serves today- the predominantly middle-class population of this semi-city area, amidst which this institution thrives. It is their dreams and aspirations too, that this institution manifests. Together with them all, the founding body of this higher education institution has constantly weaved ambitious dreams for its progress. Dreams that are not just made up of brick and mortar; but of the aspirations of the people who traverse in and out of its gates.

St. Anthony's College has an eighty-six year old history to live by. For an institution, it may not seem, a period, long enough to be proud of, or worth penning down about. However, every long journey commences with a single step and every step taken thereafter, adds further momentum, to its sojourn towards progress. And in viewing from that lens, one can say, therefore, that its achievements, from eighty-six years ago, till now, has definitely been immense.

When I took over the charge, as Head of the institution, I had my predecessors' extensive dedication and achievements to fall back upon

and be inspired by. The road taken by them leaves a trail of precedents and conventions for us to follow. SAC has always had a strong student population, talented teaching faculty, and a dedicated management team. It is in the bubbling chemistry of their academic interaction, that we pin our hopes for this institution to eternally emerge, "Ever More, Better Ever".

In this post-covid scenario, when we enter our classrooms, we have a generation of students brought up on online platforms. They have long forgotten the art of conversation and the warmth of interaction. Their natural ability to think critically on their own and form unbiased opinions take a back seat in the midst of social media rants and trolls. Teachers are thus set to meet a community of students in their classrooms who are afraid to voice their opinions. They may at times, even tend to forget the sanctity of the boundaries to maintain in campus interactions. This necessitates, teachers learning to restrict the time their students spend on social media and insist on reading extensively, conversing, discussing, and formulating their own opinions. Our students should be educated on a strong code of ethics to distinguish between right and wrong, and then, have the courage to stand up for what they believe in.

I dream of the rise of a generation, with a mind of their own, who will raise their heads and smile when spoken to and who won't have to do a Google search to find out who their neighbours are.

Striving for a vibrant and dynamic academic atmosphere is a wholesome and holistic exercise. This calls for the integration of students in the qualitative processes of the college. It necessitates an innovation ecosystem, to hone the skills of students in diverse programs to mould them to become notable change-makers of the society. The aim is to make learning an enriching, fulfilling, and enjoyable experience through a multidisciplinary approach, combining theory and practice in pedagogy. The focus should be not only on 'what is taught' but also 'the way it is taught'.

Research being an important pillar of academic growth, the thrust has to be on socially relevant, locally need-based, nationally important, and globally significant research initiatives. Creating fertile ground for effective synergies between research and teaching skills, nurturing and fostering critical thinking and problem-solving among students is imperative. Hence, our persistent efforts must be, to leverage the intellectual and emotional capabilities of students, encourage the free and spirited exchange of ideas to celebrate diversity, while ensuring inclusivity.

It should be our collective endeavour to promote an inspirational, motivational, value-based academic, and administrative environment. Our earnest attempt should be towards upholding academic integrity, accountability, sustaining open and transparent systems, and being sensitive to social responsibilities. This could be possible only through a collaborative, shared, and consultative work culture. Building on the strong foundation of the college, let us all strive for cautious, consistent, and catalytic improvement in its overall development, paving way for innovative ideas and thinking. Let us all invoke the blessings of God, our almighty Father, as we march ahead and gear up to a myriad of managerial, economic, societal, and environmental challenges!

In the words of Swami Vivekananda,

“We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet” – (Swami Vivekananda)

This spirit should guide our intent and actions in shaping the destiny of this college.

Long live St Anthony's College!!

Ever More Better Ever !!

Rev. Br. (Dr) Albert L. Dkhar, SDB
Principal
St Anthony's College

College Diary

(2020- 2021)

As I begin the gargantuan task of preparing the College Diary, squinting over details of events that have occurred, I feel hopelessly inept at trying to present these facts in a “humorous” vein. As it is, most of the events listed below were held in the virtual space *a la* the internet given the prolonged Covid situation in our country. These two years have truly felt like a decade and the extra layers in my tummy and my munchkin cat ears are testament to my own struggles during the pandemic years. If you throw digital fatigue, online “goof-ups”, into this mix, it would not be presumptuous of me to call this the rollercoaster ride of a lifetime.

The silver lining in all of this would be the proactive role played by the College and staff in organizing several important and relevant events that helped check the stagnation of knowledge while also ensuring the growth and development of its faculty and students during these difficult times. It would be, however, implausible to give a detailed account of all the events that have taken place; instead only a *few* select events have been featured in this edition of the College Diary.

Even as the world struggled at first to come to terms with the “new normal”, the resilience and stoicism of humanity was witnessed in all walks of life. The staff of this College walked hand in hand with the College administration in order to provide

uninterrupted education to its students. Online conferences and workshops were additionally organized to orient both teachers and students to the changing landscape in education. To this effect, the Department of Education set the proverbial ball rolling by organizing a Virtual Conference from 1st to 2nd June on the topic “*Education in the 21st Century: Adapting to a Changing World*”. Participantss who tuned in to this online programme benefited greatly from the expertise shared by the invited Resource Persons. Likewise, on 12th June the PG Department of Education organized a webinar titled “*Time for Change-Changing Roles of Teachers in a COVID-19 Afflicted World.*” Renowned academicians from the region played a crucial role in illuminating the participants, and in equipping teachers with tools and strategies to become more effective in the ever changing classroom environment. The Music Department of the College soothed frayed nerves and regaled the senses by organizing an Online Music Competition on 21st June for the students of the department to celebrate World Music Day.

An International Webinar on the topic “*Different Cloud Platforms*” was organised by the Department of Computer Science in the month of May. The Department of Mass Media supplemented this by organizing a 4-day online workshop (11-14

College Diary

(2020-2021)

August) on the topic “Educational Video Making Using Smart Phones.” for educators. The IQAC, SAC in collaboration with the Department of Mass Media also organized a Five Day Online Faculty Development Programme (FDP) on the topic “Online Pedagogical Tools and Techniques and Blended Learning”. Eminent academicians from the North Eastern Hill University (NEHU) were invited as Resource Persons for this programme.

Whilst Covid continued to dominate the narrative of webinars and workshops that were held in the College, there were also programmes that were designed to address other areas of need and interest. One such event was *The International Virtual Conference on Identity: Myths, Memories, Communication and Cultural Narratives* that was organised by the Department of Mass Media from 28 to 29 November. Winter was rung in with a National Webinar that was organised by the Department of Zoology in collaboration with IQAC, on the topic: *Intellectual Property Rights and its Applications*. Meanwhile the Department of English held its 8th Annual Rev Fr Noel Kenny Memorial Lecture on 16th December; retired Prof. T. Subba, former HoD, was invited to speak to the students on “Social Realism in Fiction.”

The year 2021 was kick-started by an event of seismic proportions! Naturally, it was the

Department of Geology involved, and it organized on 27th February a Guest Lecture on “Earthquake detection through remote sensing and total electron content (TEC) with special reference to N.E. India”. In its wake followed another webinar from the Department of Geology, in collaboration with India University and Institution Network on Disaster Risk Reduction - National Institute of Disaster Management (IUIINDRR-NIDM) and the North Eastern Space Applications Centre (NE-SAC). The online event titled “*Use of Science and Technology in Early Warning of Disaster in North Eastern Region of India*” was held on 20th May 2021.

The IQAC cell of the College kept up the good work that it had done so far by organizing an Orientation Programme on 7th April for the teaching and non-teaching staff of the College. The topic of the Orientation Programme for the teaching staff was "Implications of National Education Policy (NEP) 2020 for Higher Education", whilst the non-teaching sat through a talk titled "Behavioural Change and Adaptation during the Pandemic Covid-19".

To mark its 87th year of establishment, the Department of English organised an Online Lecture on 18th June, 2021 at 3pm on the topic- “Unmasking Jimmy Porter: A Semiotic Reading”

College Diary

(2020-2021)

which was delivered by Dr. Cherry Kharshiing, HoD, Department of Mass Media and Video Production, St. Anthony's College, Shillong.

The Library Coordination Team, SAC, Shillong in collaboration with Central Library, North Eastern Hill University successfully organised from 16th– 17th September 2021, a Training on Koha Software for the staff of Central Library, St. Anthony's College and members of the Library Committee. This was a step in the right direction towards updating and modernizing the library of the College.

Events like Kargil Diwas and Independence Day were held with great ceremony for both these intervening years and plaudits must go the NCC wing of the College for faithfully discharging their duties even in these uncertain times. Likewise, Orientation Programmes for students were held by the Department of Value Education without fail with a view to briefing them on matters pertaining

to discipline, the facilities available and guidelines on adapting to the changes brought on by the pandemic.

Let me take a leaf out of Wordsworth who in his Preface to the Lyrical Ballads had written about the difficulty of presenting voluminous facts within a limited space. I am aware that I have only scratched at the surface of the corpus of work done during these two years, but to do justice in presenting these “facts would require a space wholly disproportionate to the nature of a” ... college diary. The detailed and complete version of these events will be thus presented in the *Anthonian Chronicles*.

With these words I like to conclude my report while also taking the opportunity to wish everyone a blessed Christmas and New Year.

Happy Reading!

*Compiled by Prof. Aveek Lyngdoh
Department of English*

Shisien la don iwei i Heprit
 iba sah ryngkat bad la u jong
 u paieit (parad). U paieit u dei
 u briew uba im ka jingim kaba
 adkar bha naduh ba u dang rit haduh ka jinglong
 samla bad haduh mynta ba u la tymmen ruh um
 pat ju pynsngewsih ne pynmong ïano ïano ruh.
 Kata ka dei ka jinglong ba nylla jong u. U ju
 sngewtynnad ban pule Kotbah (Bible) man la ka
 step, dang byrngut ka bneng une ha shyngkup
 ïing, halor mula u shong ban duriap bad ban puson
 aiu ka Baibl ka hikai. Kane ka jinglong jong u
 paieid ka la pynskuiñ ïa ka dohnud bashida jong
 u Heprit. Kumta u ruh man ba u lait por um ju
 pynsyrrwa ei, hynrei u pule ïa ka Baibl. Ha kawei
 ka sngi kynsan u la ong, “Paieit kumno phi pule
 Baibl man ka step, phim thait seh paieit? ... nga
 te ngam sngewthuh sngewthaw phi paieit, la nga
 pule katno katno sien ruh”
 U paieit da ka khmat ba phuh sam rkhe u la phai
 bad u la ong,
 “Ale khun bad nga”
 U Heprit ruh khlem da kuman joit u la tur shajan
 jong i paieit,
 “ Peit shane khun phi ïohi ne em katai ka shang
 hajrong u ‘saihon?”
 “Hooïd paieit nga ïohi ... Balei paieit?
 “Khie shim ïa ka.”
 Tang mar ïakut ka ktien une bad la ka shang ha ka
 kti u lah da wanrah.
 “Heh paieit kane ... Uhhh ... ka la ja-ing phi paieit
 ... peit tang da u pring suda.”
 U paieit u shim,
 “Peit shane khun ngan ong ïa phi khie leit
 tongum na wah da kane sa wanrah sha ïing mo ...
 kloï kloï”
 “Hooïd to paieit ...” Kum u thyllah bran khlem
 kyrtiang dien u mareh wut bad tang shiphang u la
 wanphai ... “ Kam long phi paieit peit ym don um

Ka Shang Sop-Pring

shuh wat tang khyndiat ruh”
 “Khie leit biang”.
 Bran u her bad tang shiphang
 une bad la ka shang thylli khlem

um.

Phi tharai ka lah ban long ban rah um ha ka
 SHANG!!!...???

“khie leit biang”, la phai ktien u paieit ...

Bran u mareh...

Kumta shi kumta la u tip ba kam lah ban long
 hynrei um ju pynlah nia, u sngap beit bad
 kohnguh thik kat kumba la bthah da i paieit.

Khadduh u paieit u ong “kein noh khun!”

“ Ale noh hangne...Peit khun ïa kane ka shang phi
 ïohi jingpher eiei ha ka?”

“Em phi paieit”

“Peit bha keiñ”

“Oh ka lah khuid phi paieid mynta, mynne ka
 ïong bha kum ka khiew ra-nei ...”

“Ka dei khun ... phi tip khun balei?”

“Namar ba nga tong shi tong um da ka, kumta ka
 sa khuid”

“Ka dei kata ruh ...”

“Peit shane khun ... ka dohnud jong nga jong phi
 ka long thik kum kane ka shang phi ïohi dang
 nyingkong ka ïong mynta pat ka la khuid.” U
 bteng ban kren

“Ka Baibl ka long kum ka UM ... Lada phi pule
 shi pule ïa ka la phim sngewthuh makna pynban
 kan pynkhuid ïa ka dohnud jong ngi ... ki jingmut
 ba sniew kum ki pring ba ïong baroh kiba don ha
 ka dohnud jong ngi kin khuid suki ... Hangta keiñ
 ngin sdang ban mad ïa ka jingsuk”

Banjoplang Shangdiar
BSc 6th Semester (Mathematics)

Covid Pandemic: From Despair and Despondency to Hope and Opportunities

Tough times never last, but tough people do. Going by this adage, Covid-19 will not last, but tough people will, and succeed too. For students, it is a time that severely tests their emotional toughness and makes them stronger as a result of the storms running riot in their minds. Emotional toughness facilitates easy reorientation, readjustment and realignment that can become handy in order to survive in the new normal that is unfolding a new chapter in our life, almost on a daily basis.

It is always difficult to chart a futuristic approach and plan when everything is uncertain. It is like a new book that no one has read before, so we do not know what it will unfold until we read it. Anyway, the future is uncertain but Covid-19 has made those uncertainties more uncertain as we do not have much historical data and experiences to foresee tomorrow. The turbulences caused by Covid-19 have grounded the dreams of many aspirants due to the drastic upheaval in the job market. These changes were altogether unheard of before and, therefore, the new entrants in the job market are totally caught off guard.

But students currently in campuses everywhere cannot have any excuses of unpreparedness. There is a tumultuous change in the demand-supply situation in the job market. The demand for certain categories of the labour force has drastically fallen, but the supply side is carrying its momentum forward. If the supply side momentum takes them to that segment of the job market where there is a sharp decline in the availability of jobs, we are allowing them to head towards despair and despondency. Travel agent, cashier, printing press

operator, fast food worker, telemarketer, interpreter, translator, disc jockey, financial adviser, librarian, etc. are some of the jobs which would have probably ceased to exist by 2030. Technological advancement and process automation will eat up these jobs. **So moving towards these sectors for jobs will meet with a dead end.**

Many present jobs will remain, but with a demand for a new set of skills. Bereft of those skills, job seekers will stand next to unemployment. Use of robots, artificial intelligence, machine learning and automation will challenge human labour but cannot replace them altogether. Digital literacy and computational thinking will be a must to cross the first stage of scrutiny in the process of hiring for jobs. Even non-corporate entities like schools, colleges, universities and many NGOs won't look at your CV if you belong to the generation where the sets of skills are more conventional in nature and limited in scope, whereas your clients would expect new and innovative sets of skills in tune with the digital age. The outcome from such a situation is compatibility issue and, hence, the application is rejected outright. The present education system will miserably fail to equip you with the required skills. You have to cross over the conventional boundaries of learning to online platforms like MOOCs, Coursera and Swayam to learn, acquire and grow. These platforms provide so many high quality industry-specific and tailor-made courses and many of them are free of cost. It is a different thing that we do not value free stuffs. If you have the purchasing power, then buy offline and online courses that can train you with the much needed skills. The point is, you have to empower

yourself with industry specific skills or face the dreaded situation of being left alone without any sense of security - financial or otherwise. Harsh these words may appear to be, but harsher is the reality. A smart student will always have his sight on the destination, yet equipping himself with the additional skills while acquiring conventional educational degrees. **But job seekers have to be aware that different jobs of different sectors require different skills.**

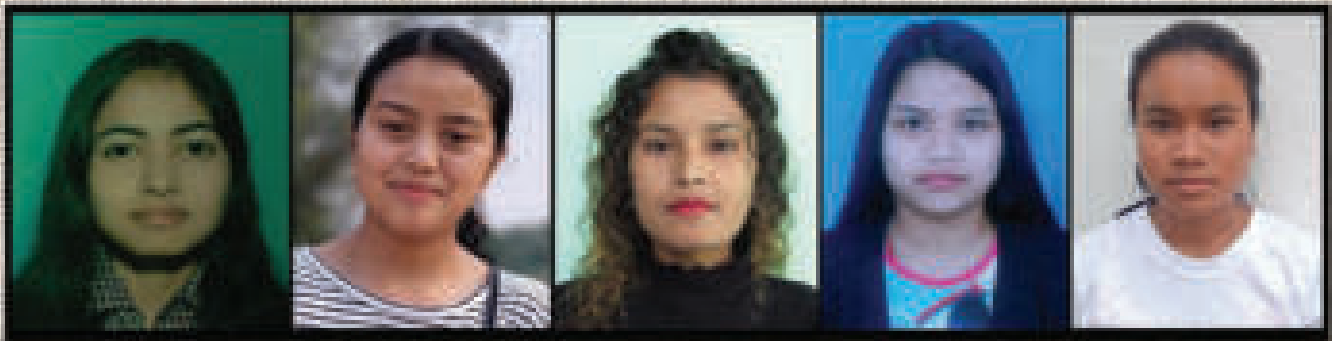
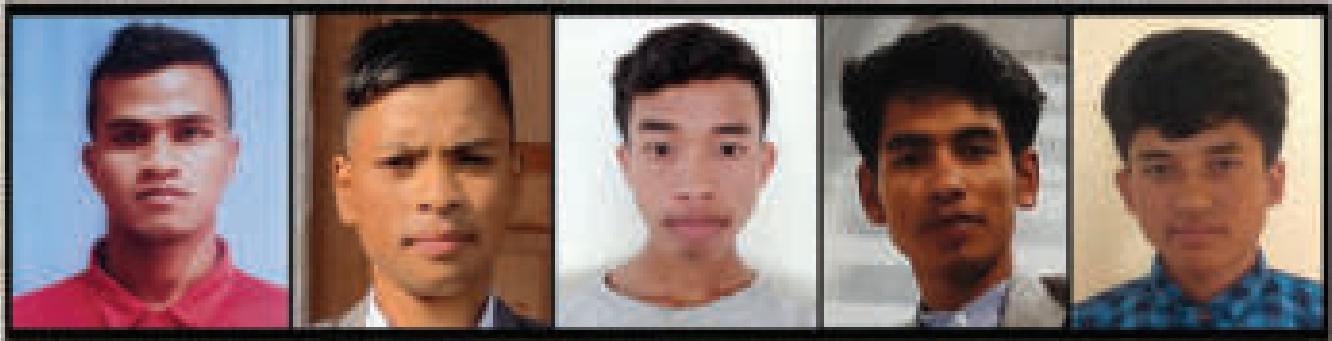
The ongoing pandemic is likely to throw open many new jobs in the market too and likely to raise the demand for modernisation of certain existing jobs. As per the McKinsey Global Institute Report (2021), occupations such as builders, production and warehousing, mechanical installation and repair, food services, health aides, techs, care workers, health professionals, STEM professionals, creatives and arts management, educators and workforce training, transport services and food services will see up to 3 percent change in the share of total employment in India by 2030. Likewise, avenues such as digital marketers, online teachers and trainers, cyber security

professionals, beauty influencers and bloggers and freelance professionals (content writing, graphic designing, etc.) will see a boom in the coming years. **However one needs to be technically proficient to land a good job.**

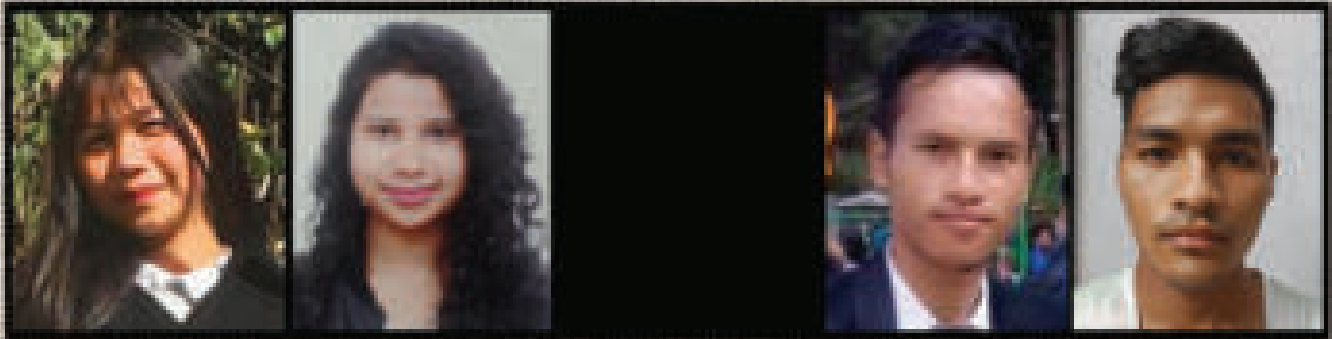
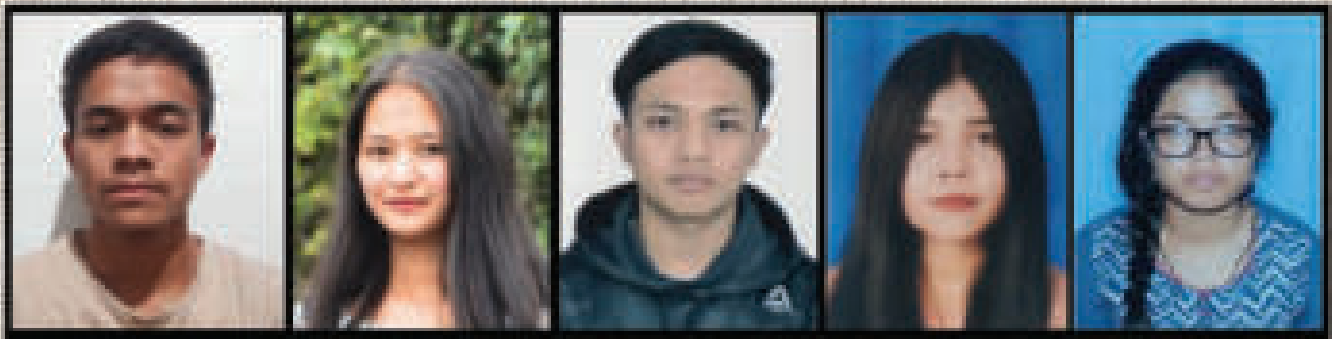
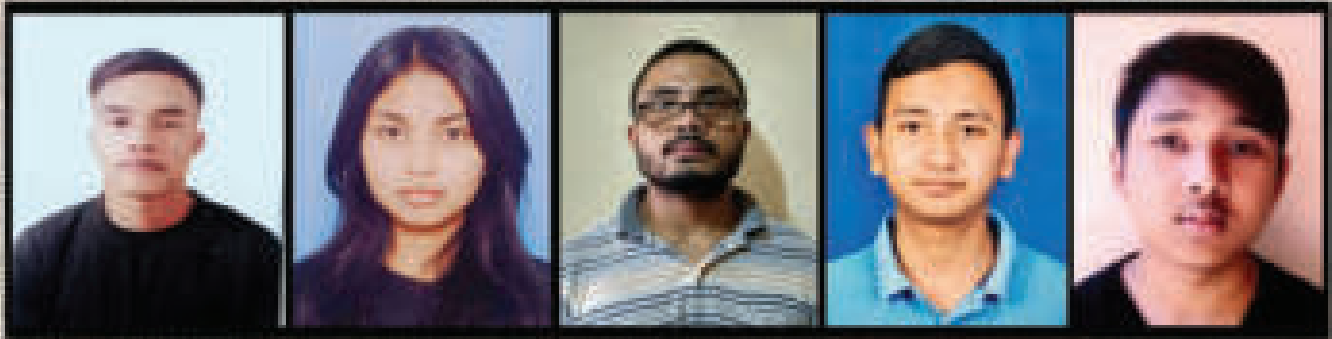
The post Covid-19 job market will continue to hire people across the board who are tech-savvy, versatile and multi-taskers having good leadership, communication, critical and out-of-the-box thinking skills. Prepare yourselves for the changing landscape in the job market, else you will perish. You will perish, not because of the sea change in the landscape but due to your own sluggishness and, worse, your inability to change. If you change, you can see hope and find opportunities. *Change and you will change your fortune, wait and you become redundant.*

*Dr. Kishor Singh Rajput
Associate Professor
Department of Economics*

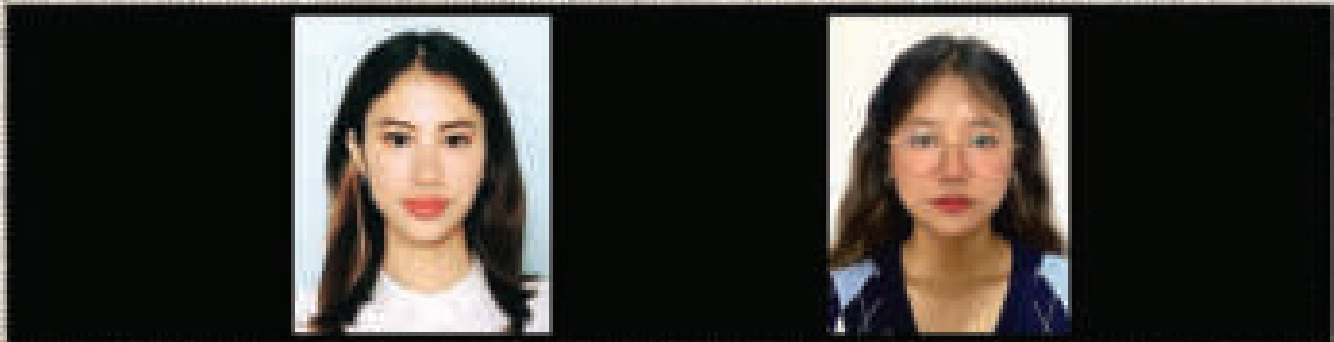
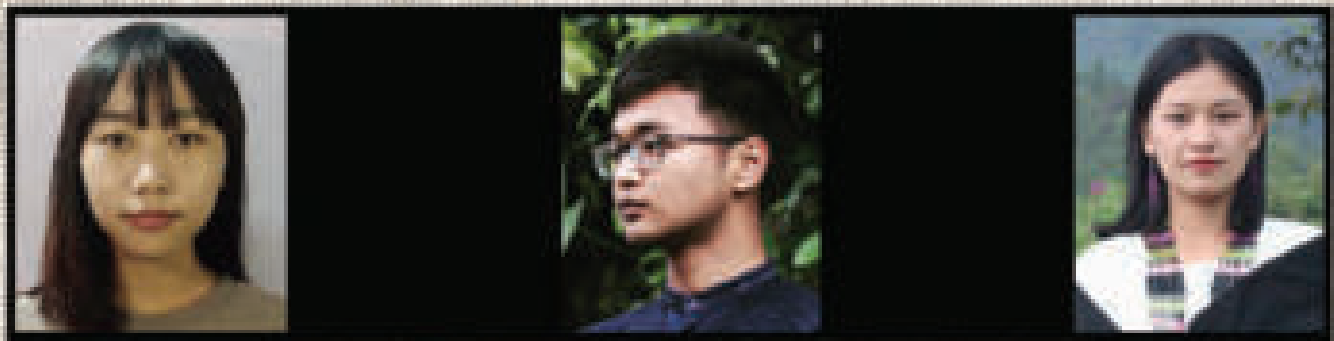
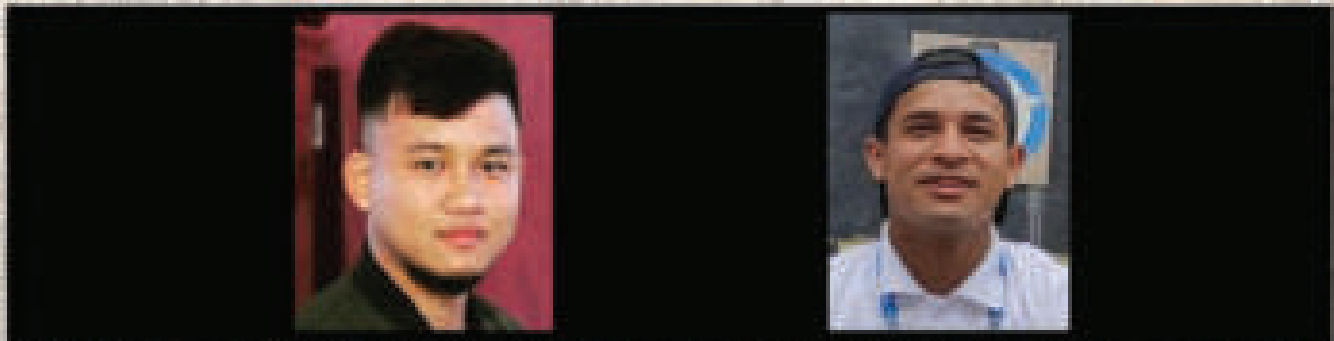
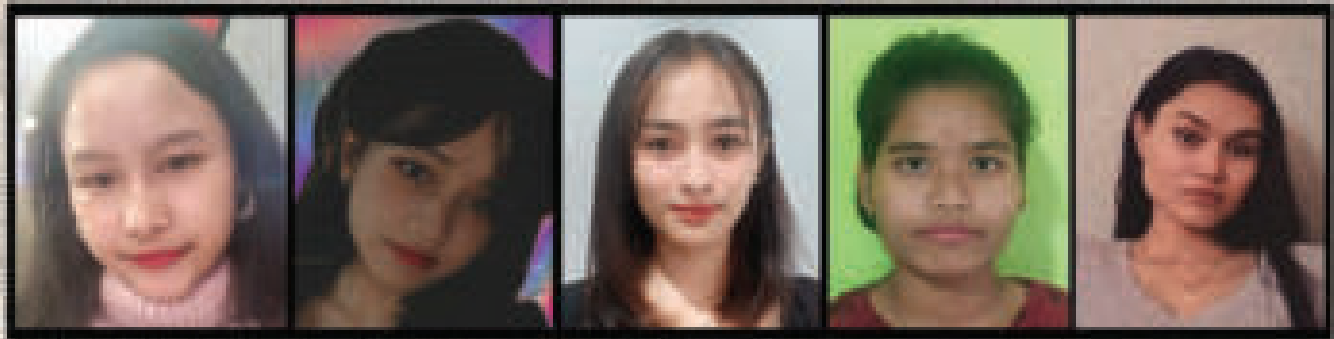
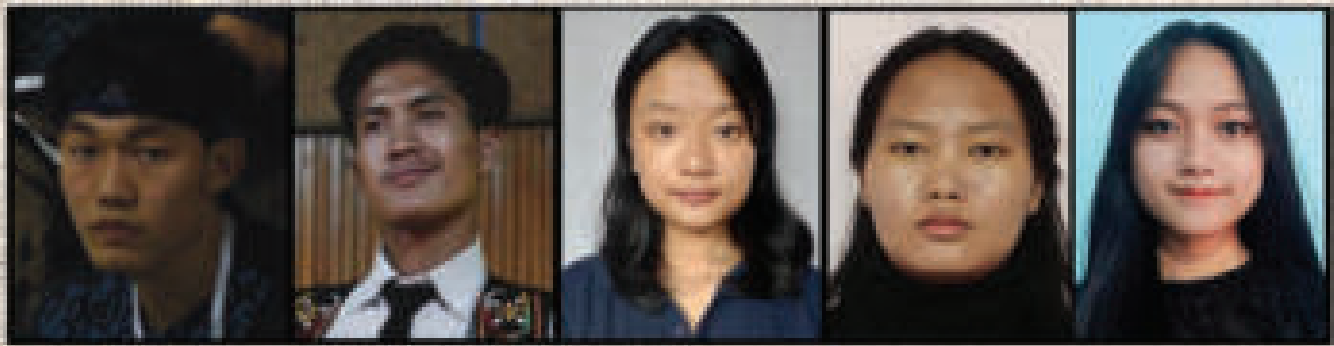
students' Photos



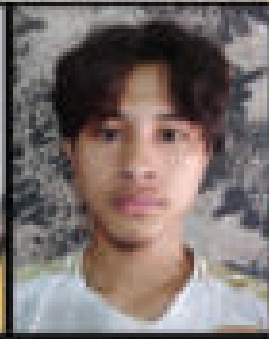
B.A. (Khasi) 2nd Semester



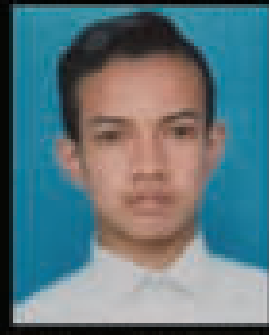
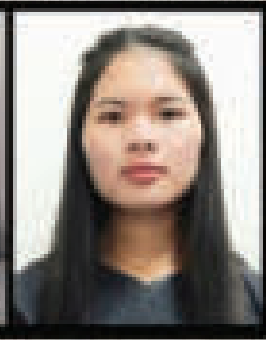
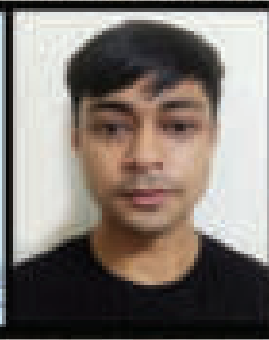
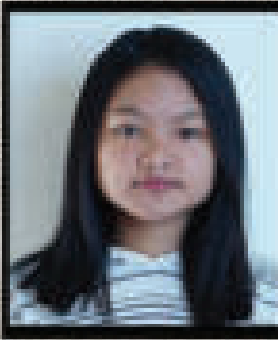
B.A. (History) 6th Semester



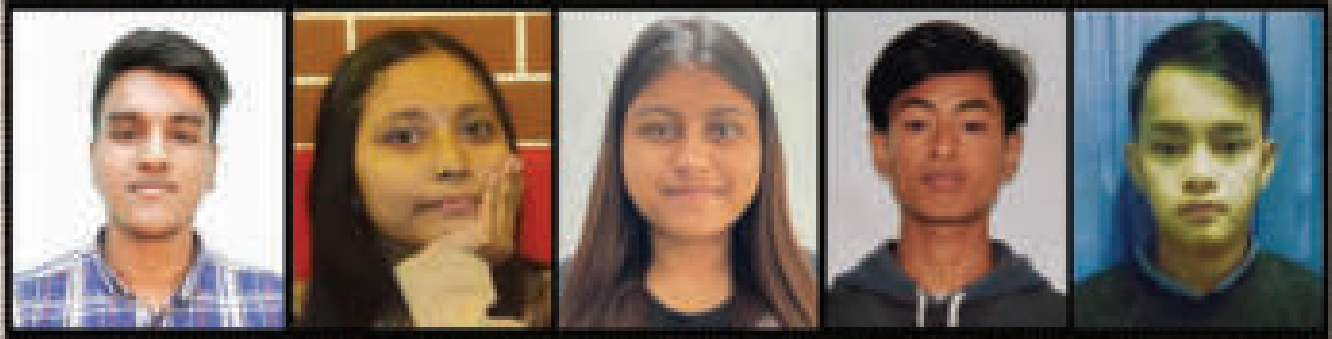
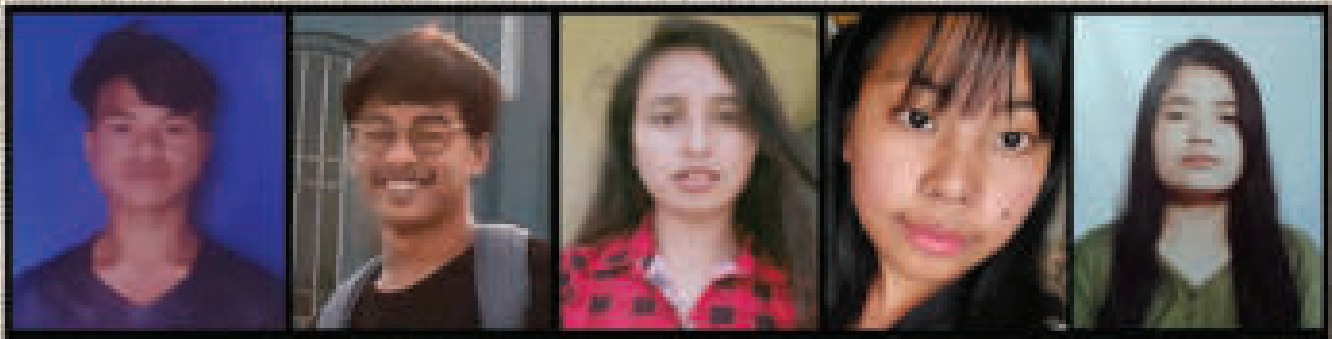
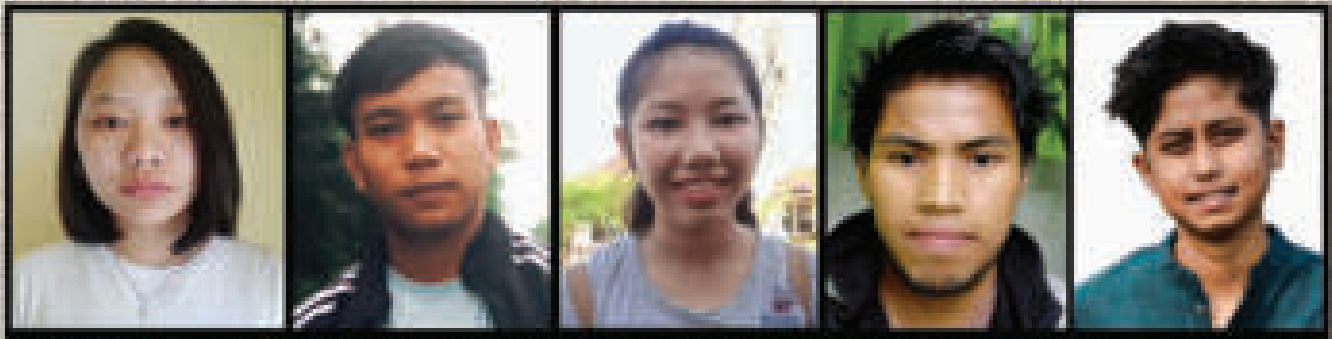
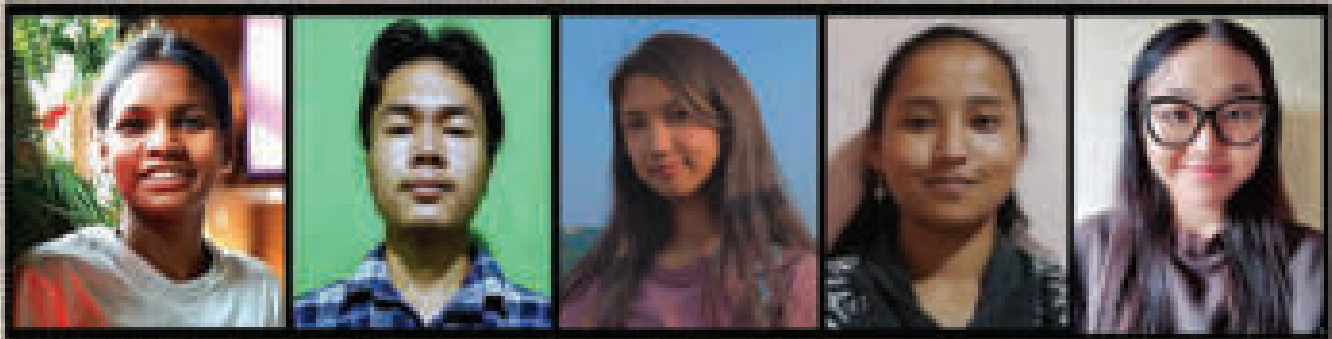
B.A. (History) 4th Semester



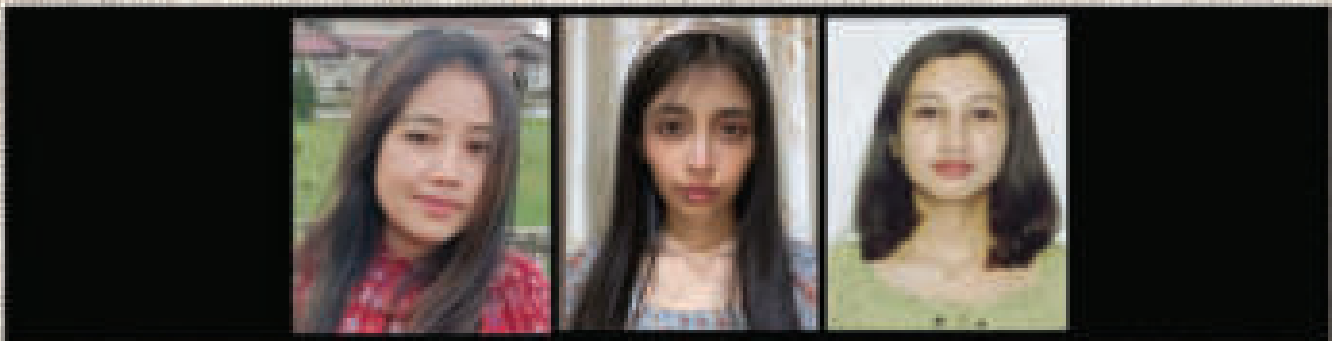
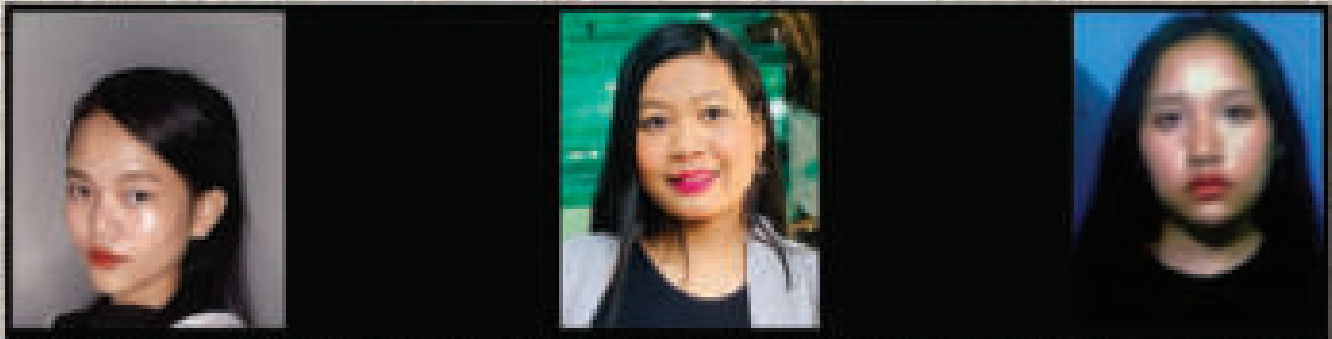
B.A. (History)
2nd Semester



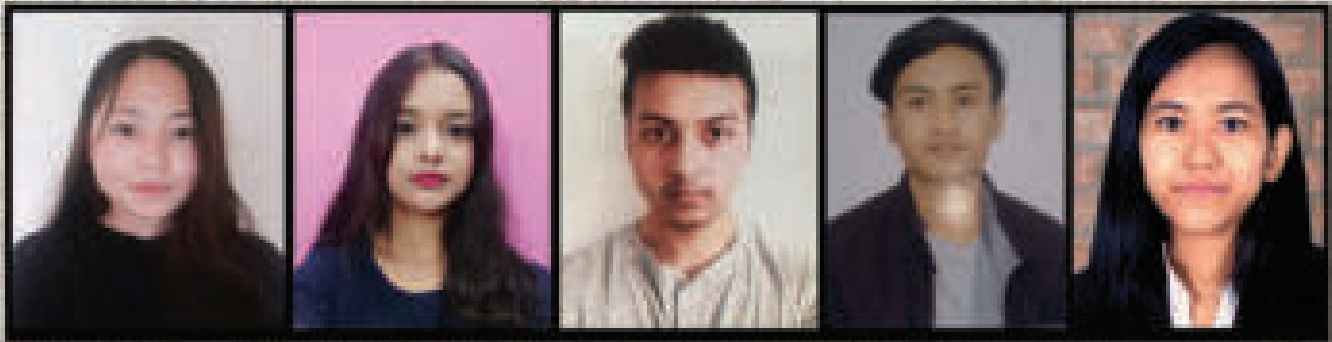
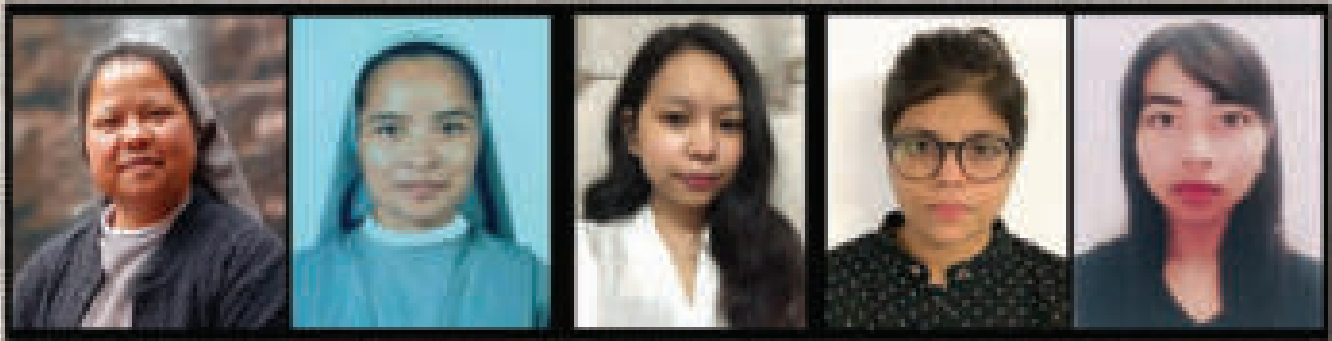
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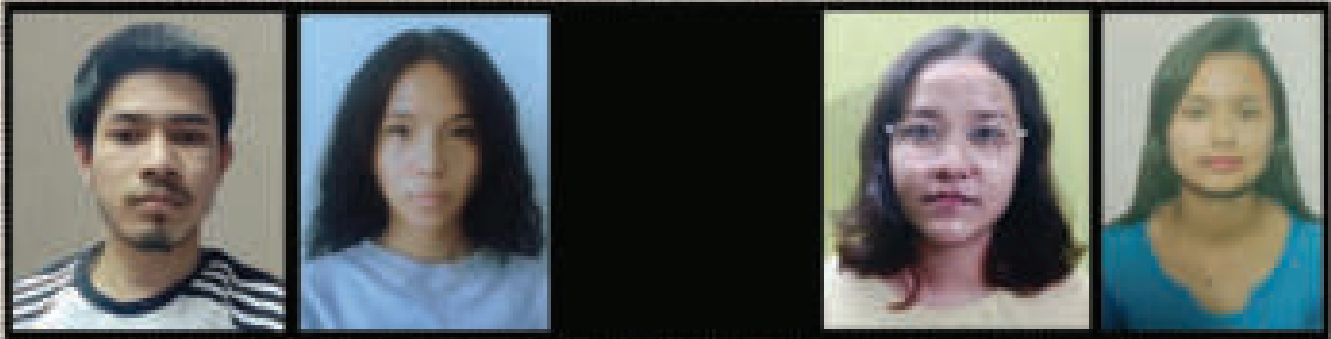
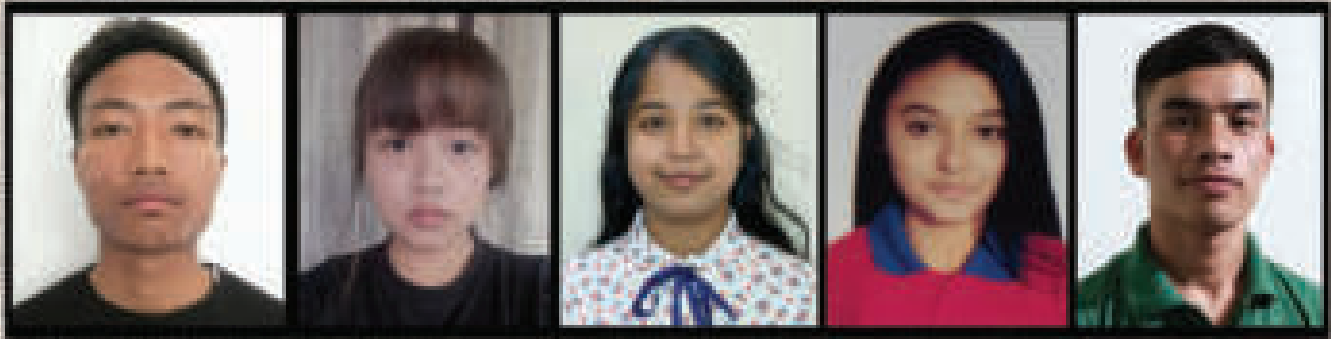
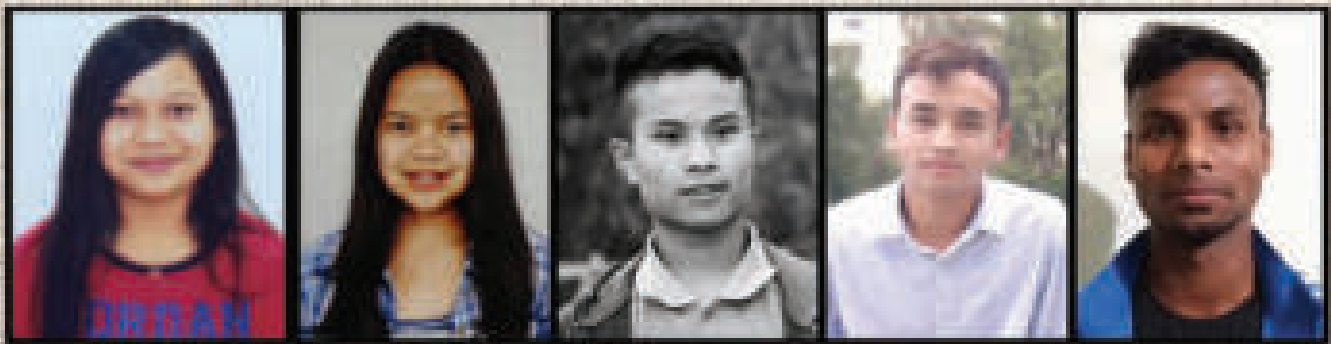
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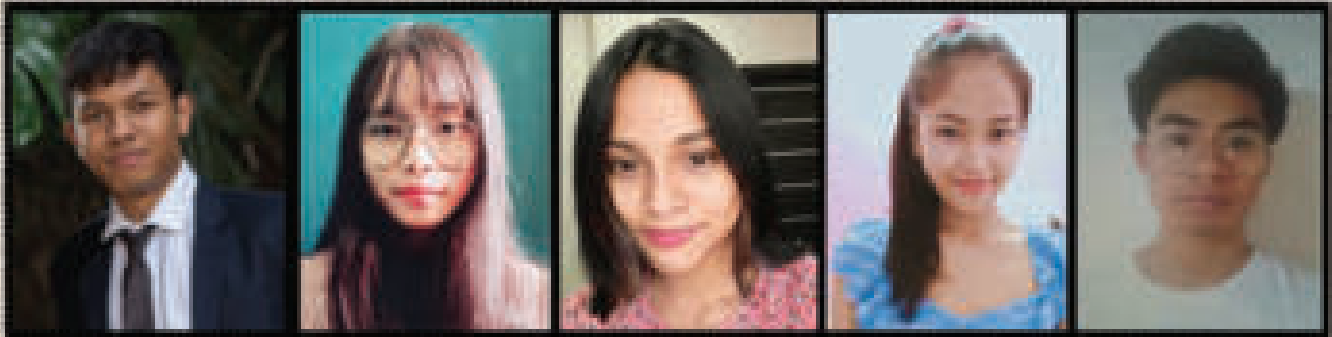
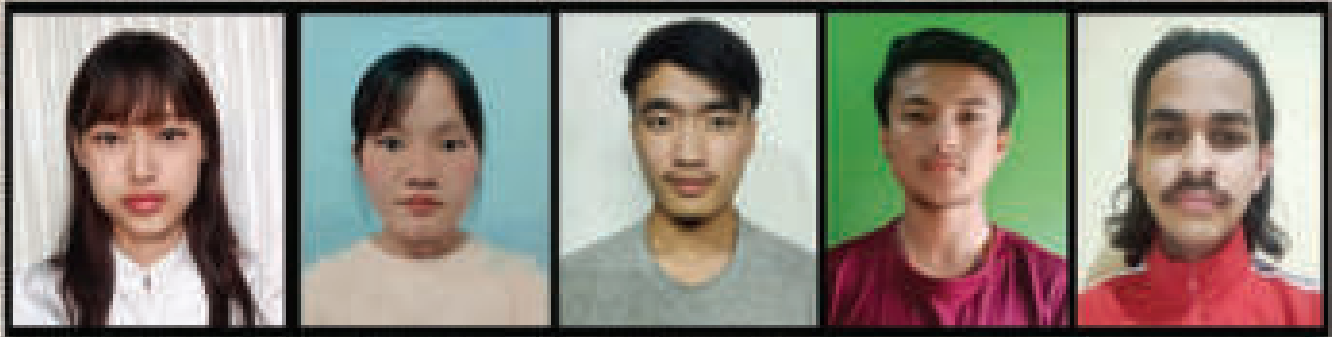
B.A. (English) 6th Semester



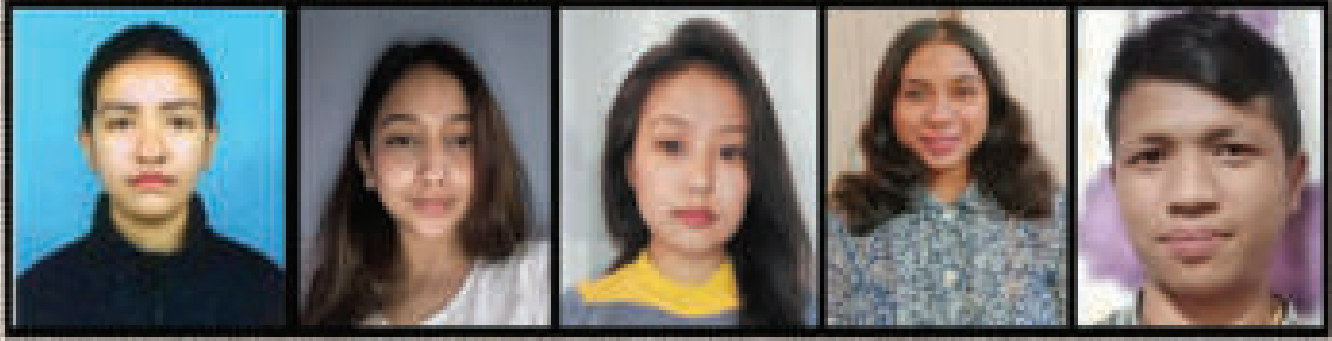
B.A. (English) 6th Semester



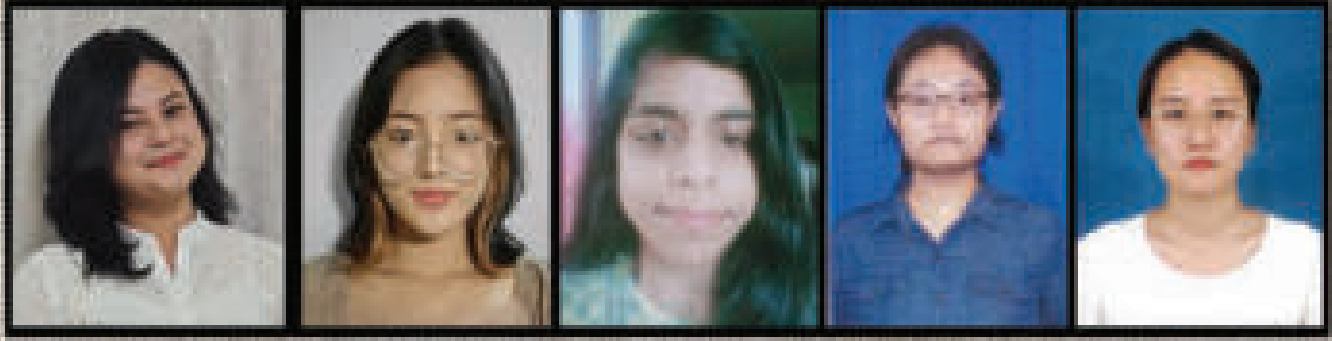
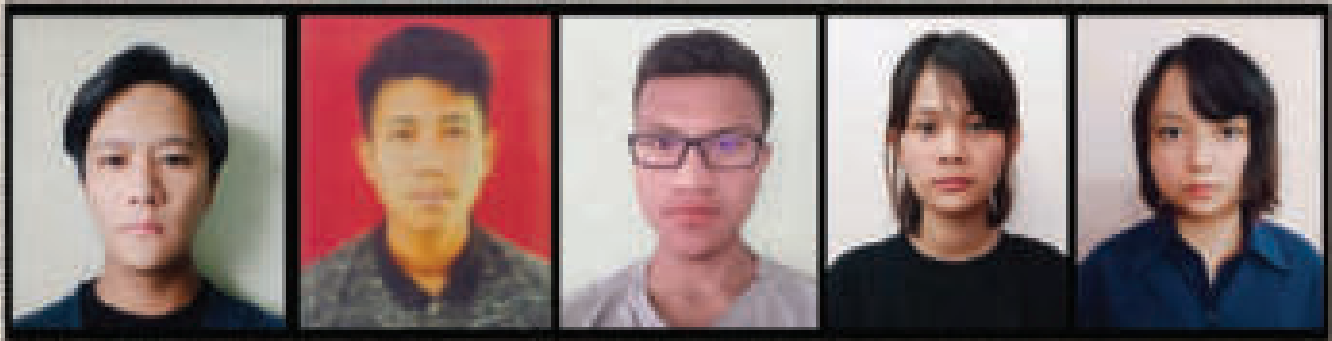
B.A. (English) 4th Semester



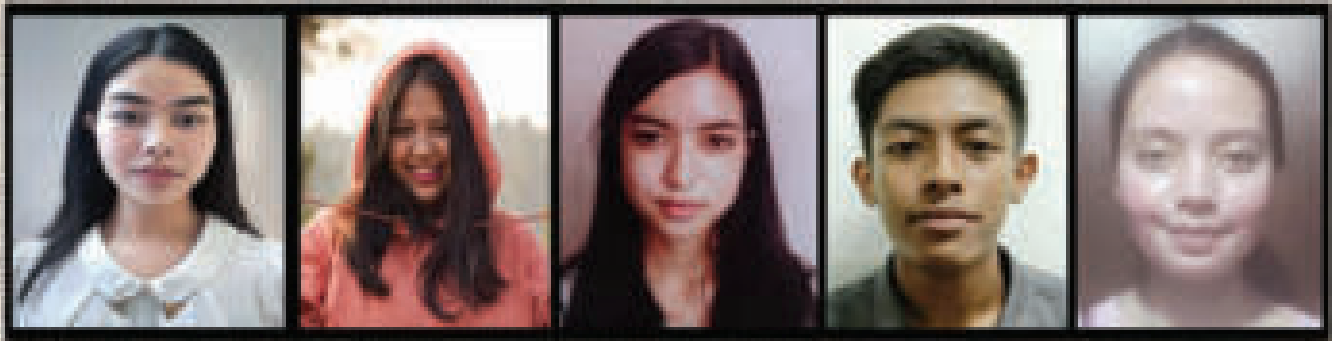
B.A. (English) 4th Semester



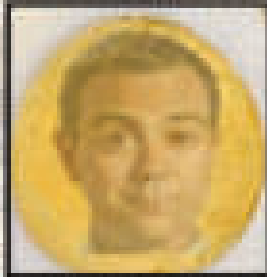
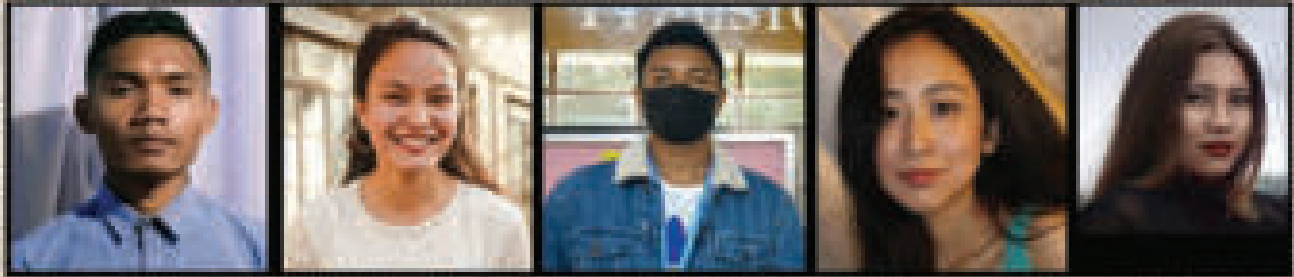
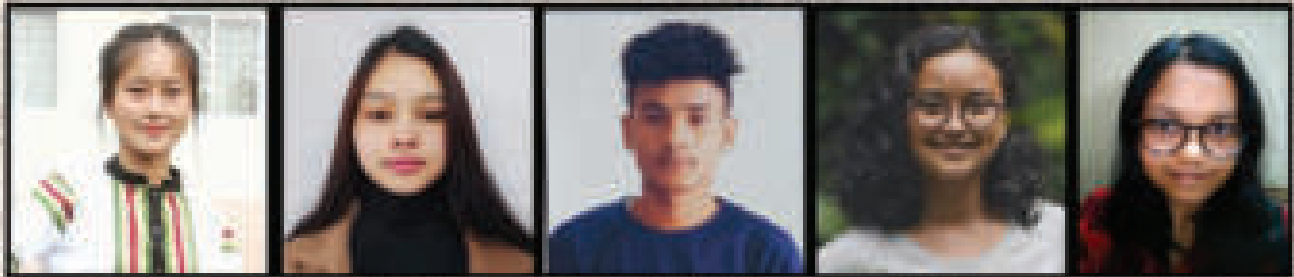
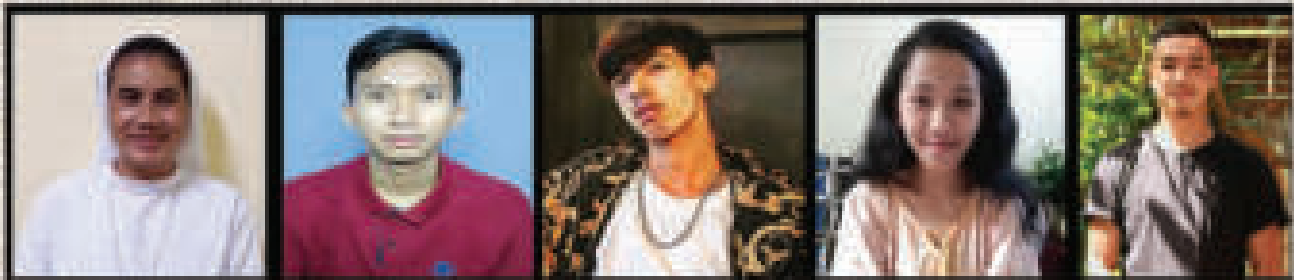
B.A. (English) 2nd Semester



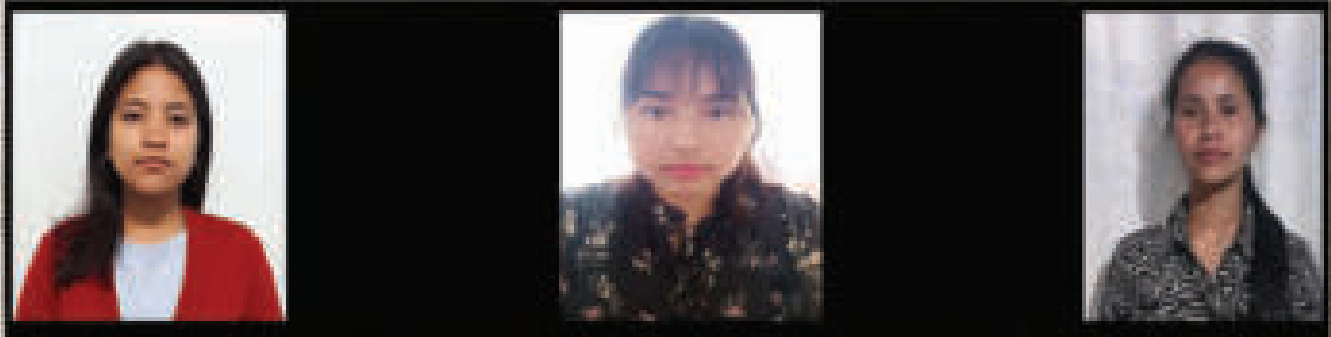
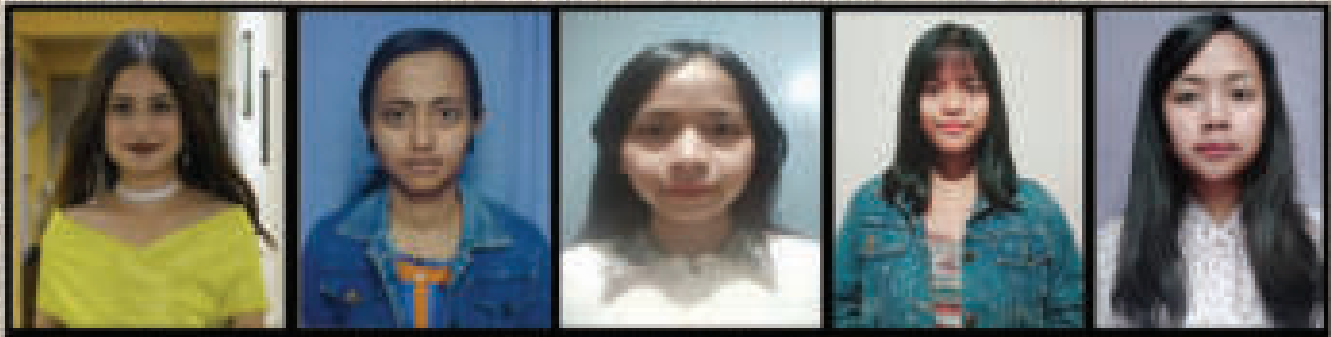
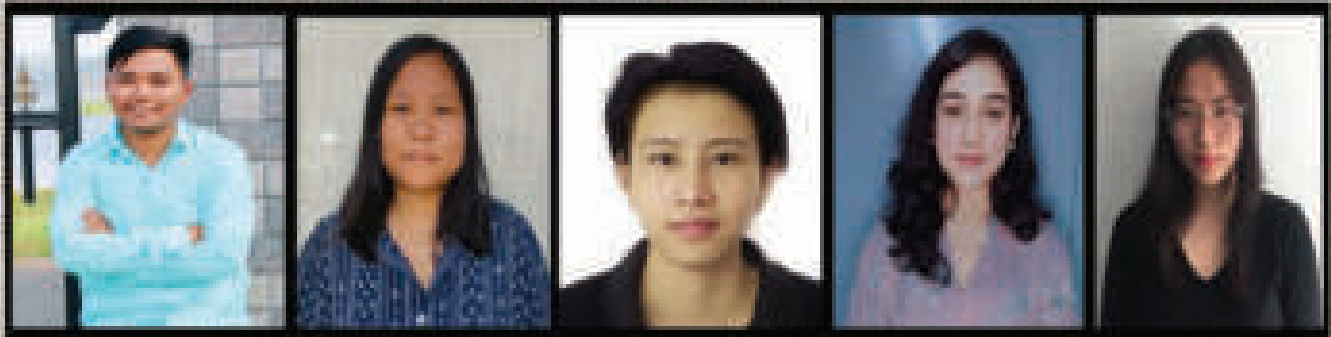
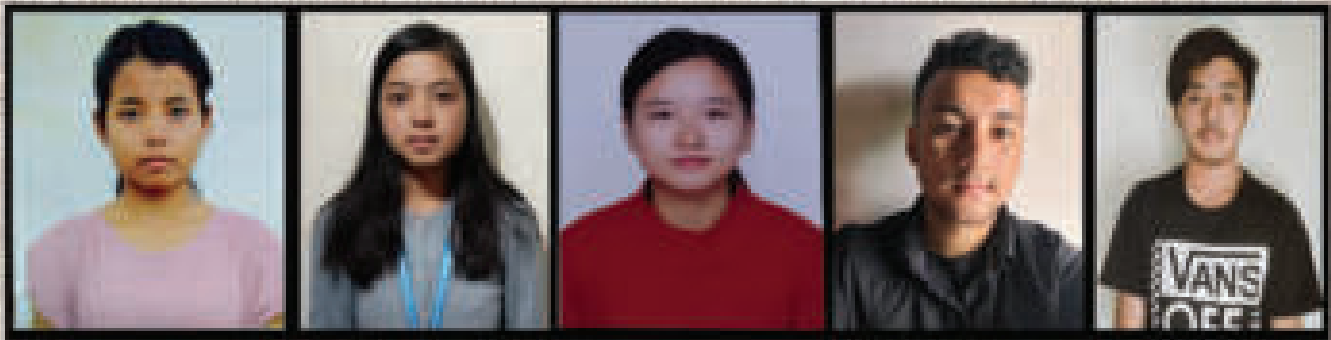
B.A. (English) 2nd Semester



B.A. (English) 2nd Semester



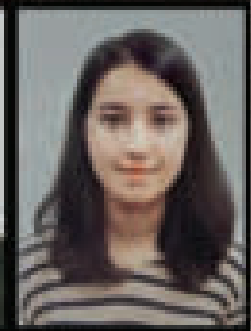
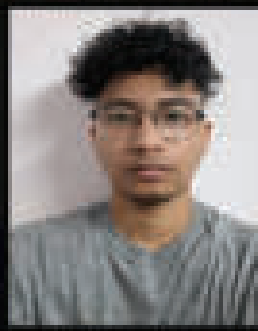
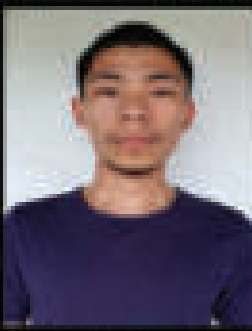
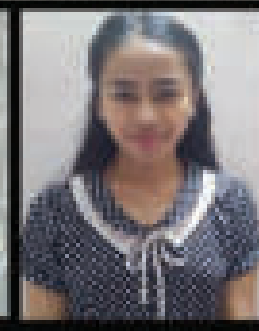
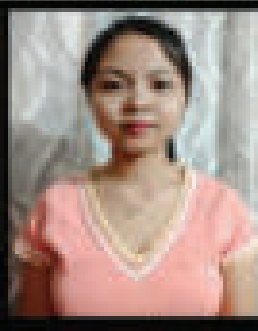
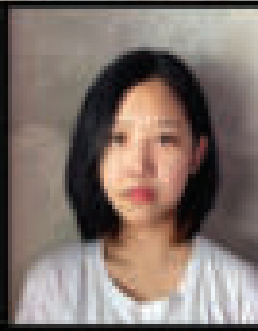
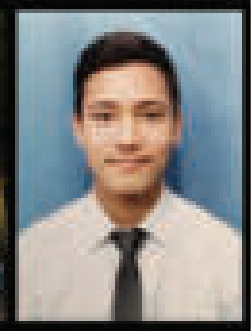
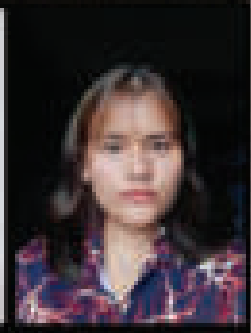
B.A. (Economics) 6th Semester



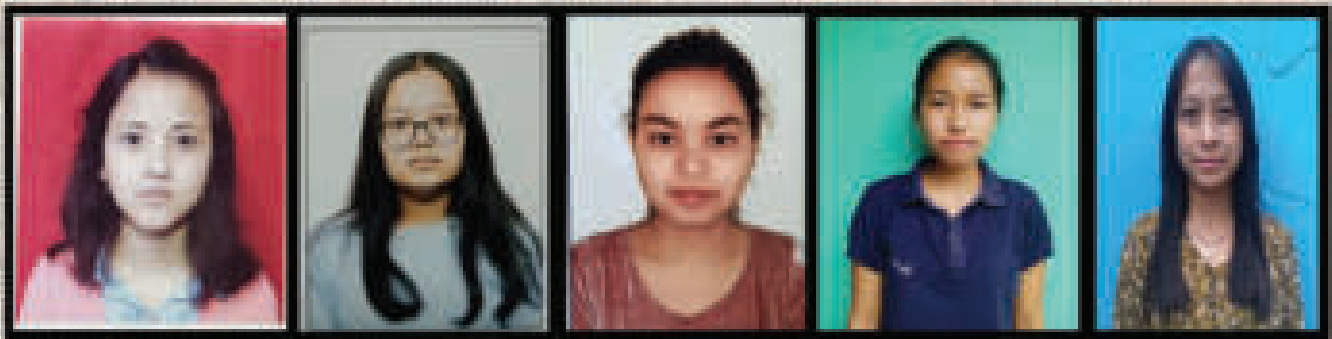
B.A. (Economics) 4th Semester



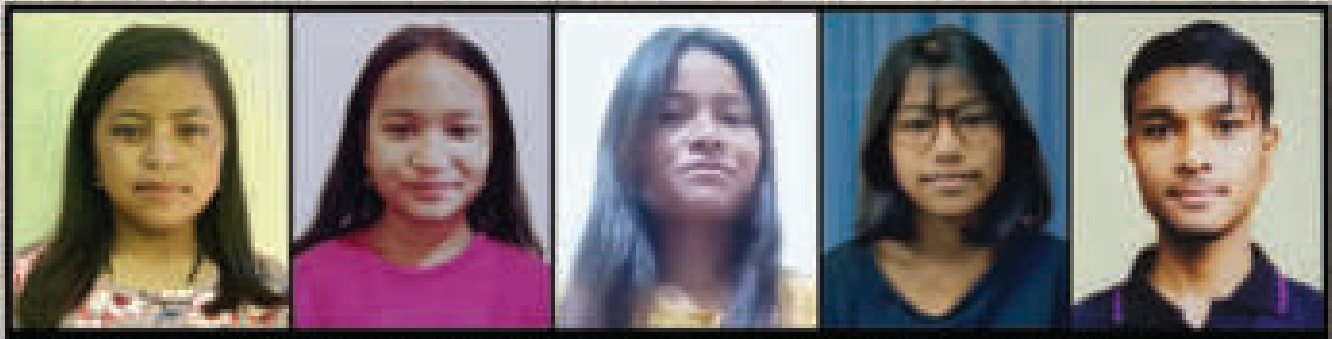
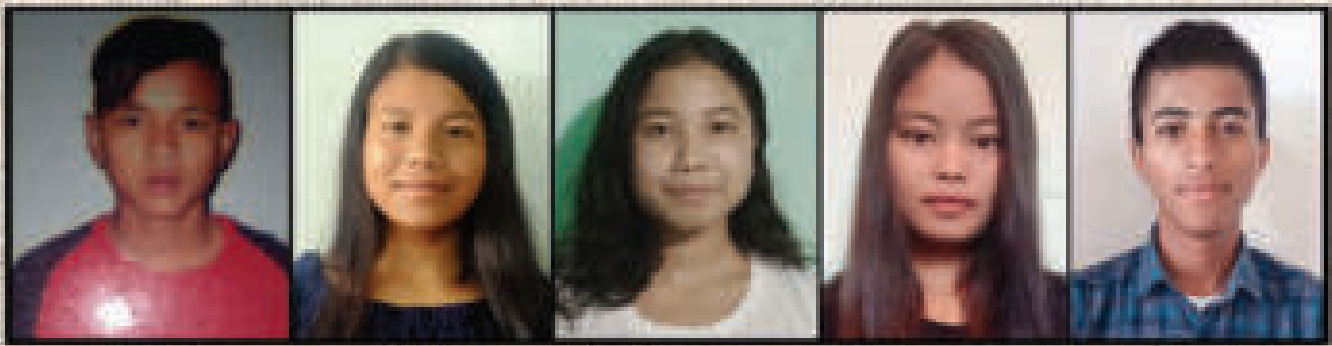
B.A.
(Economics)
2nd Semester



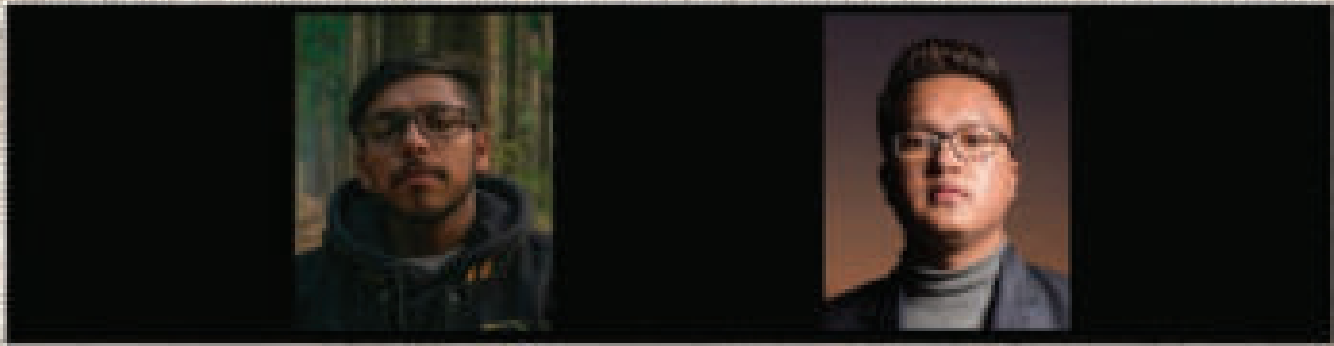
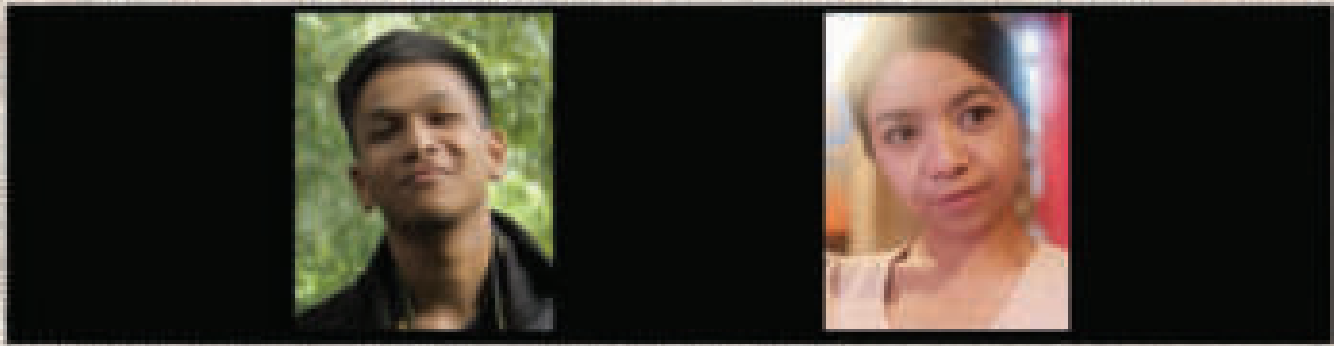
B.A. (Economics) 4th Semester



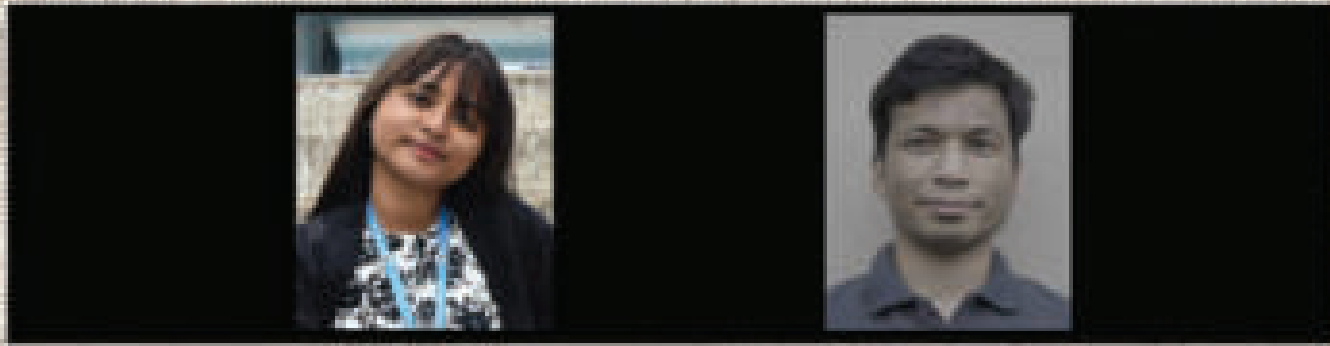
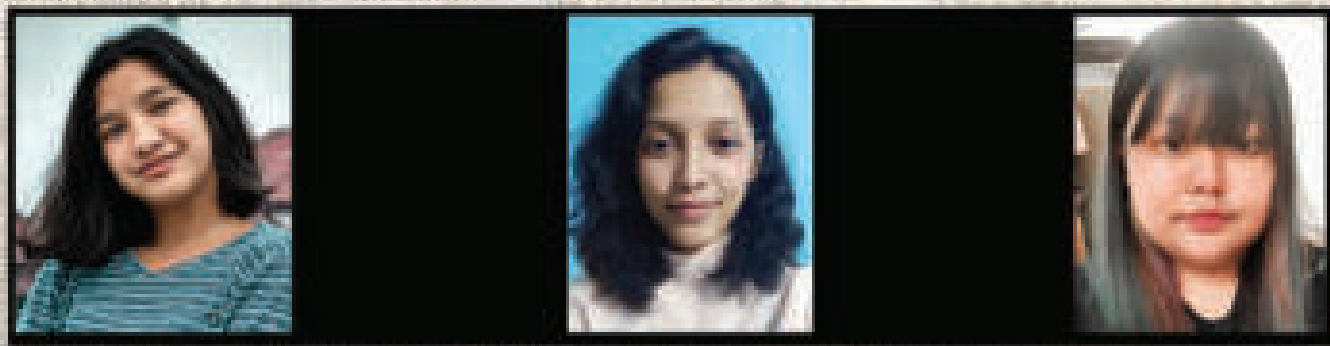
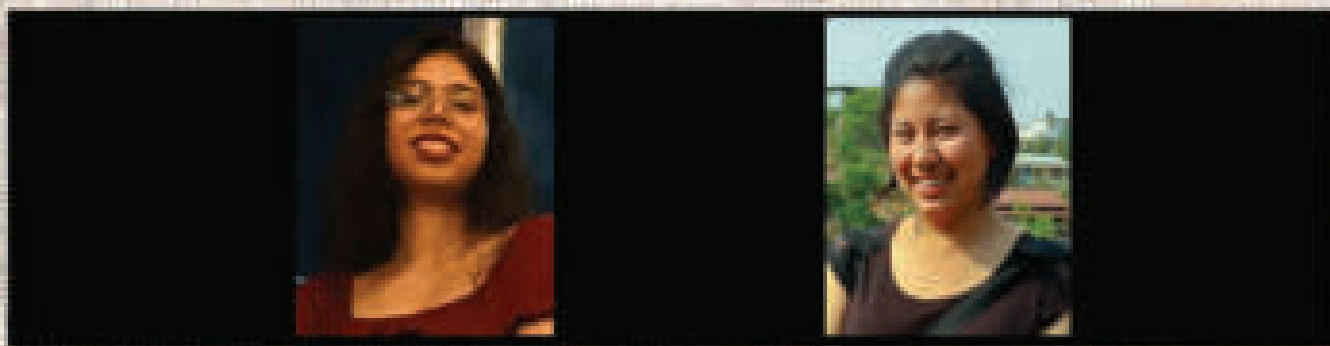
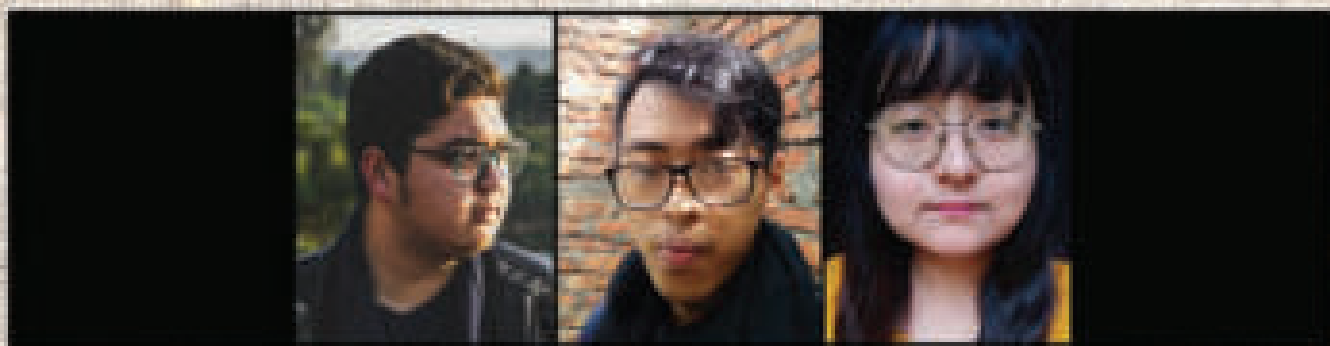
B.A. (Economics) 2nd Semester



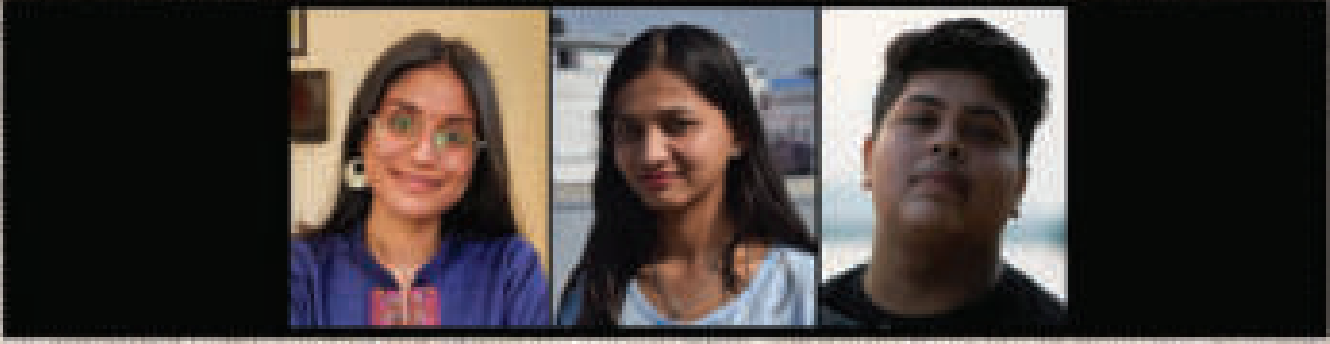
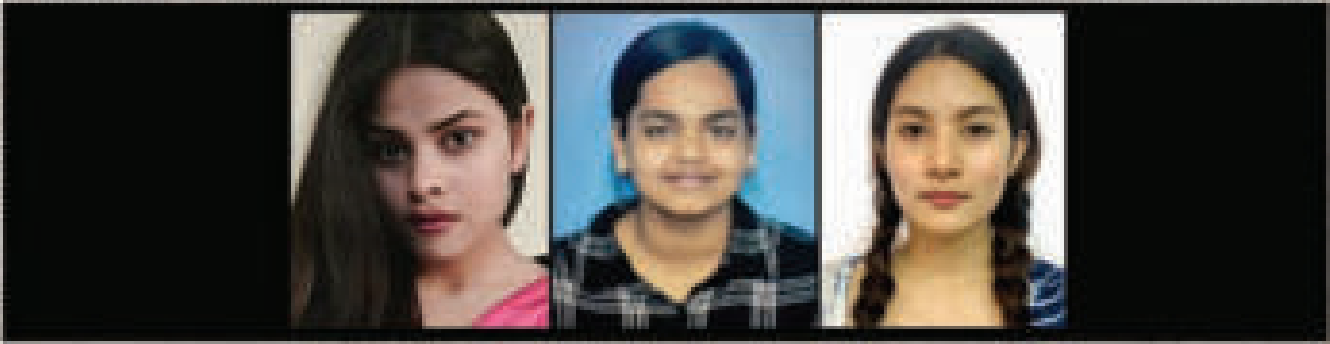
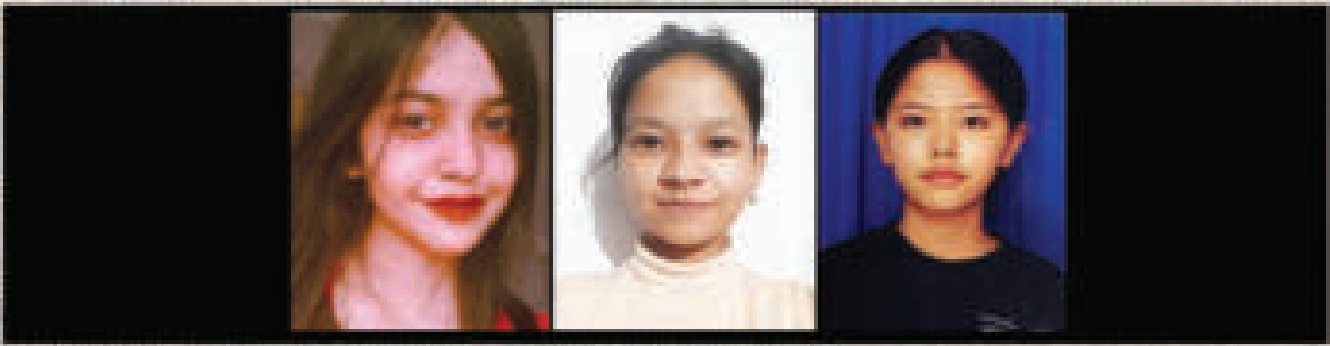
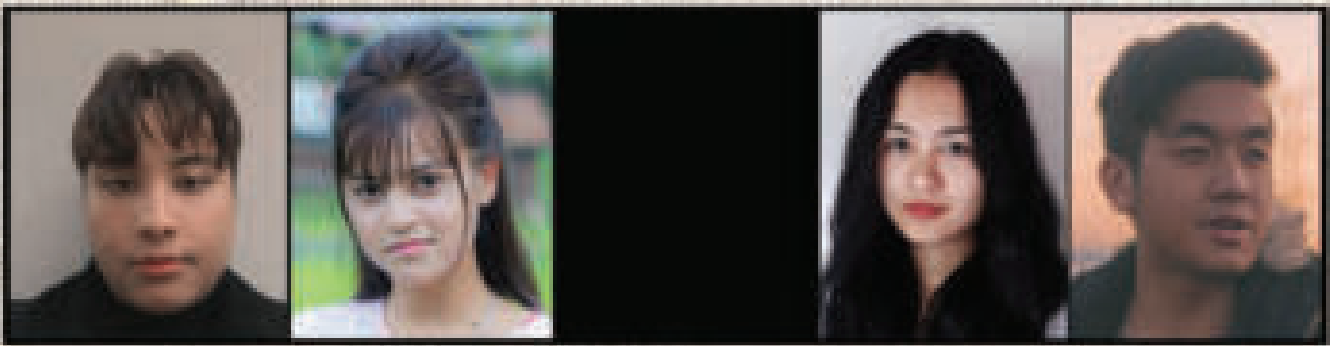
B.A. (Khasi) 2nd Semester



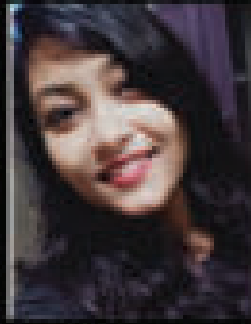
B.A. (Media Technologies) 6th Semester



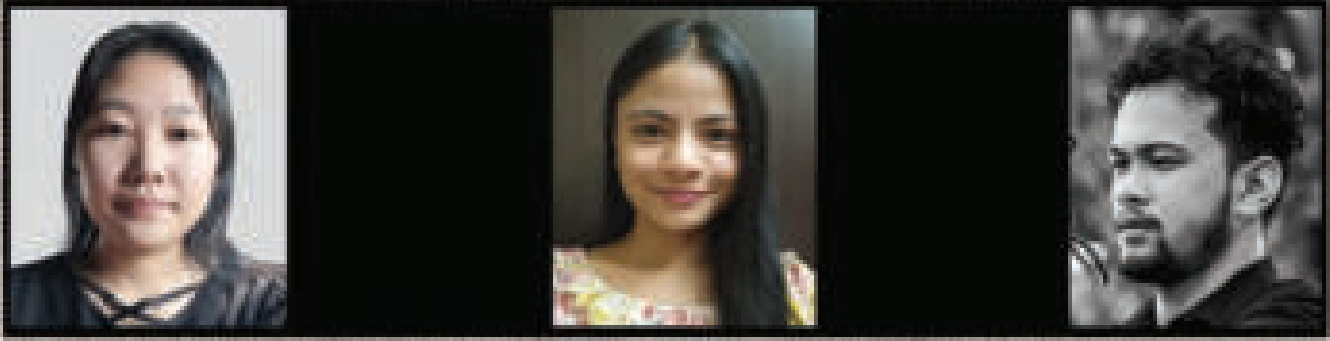
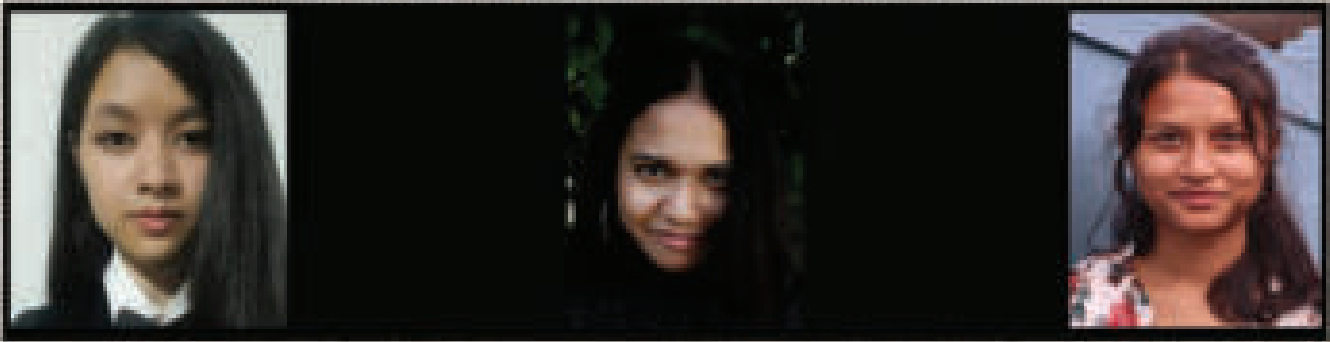
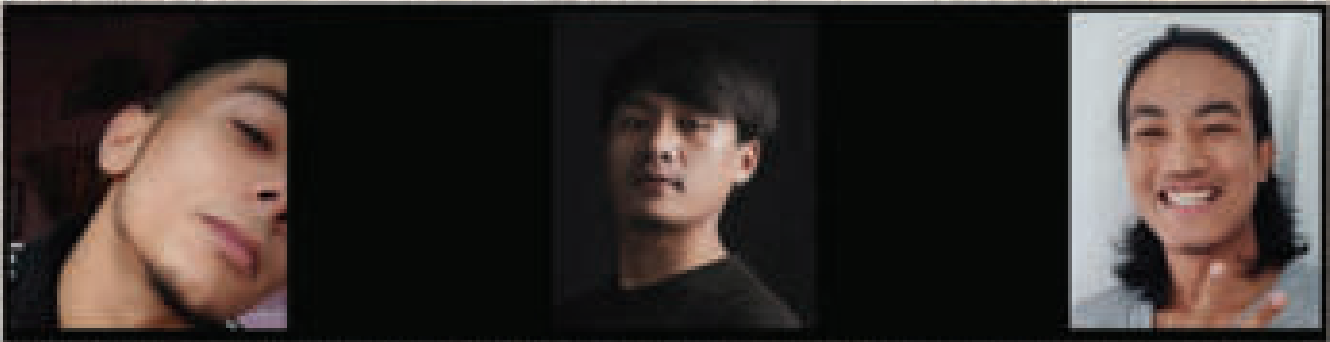
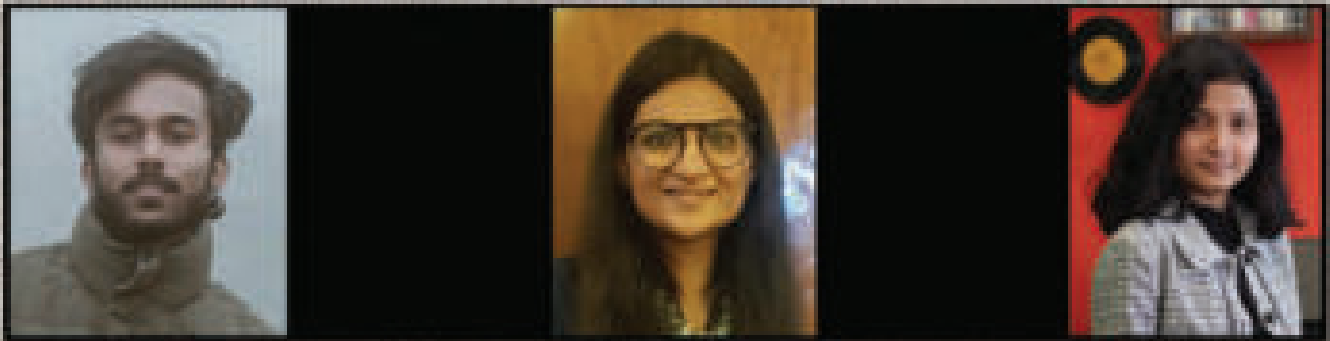
B.A. (Media Technologies) 4th Semester



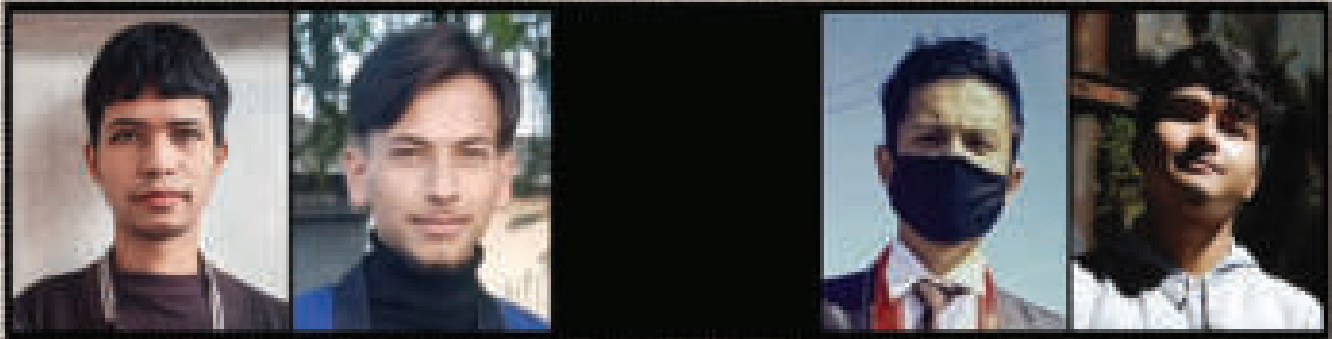
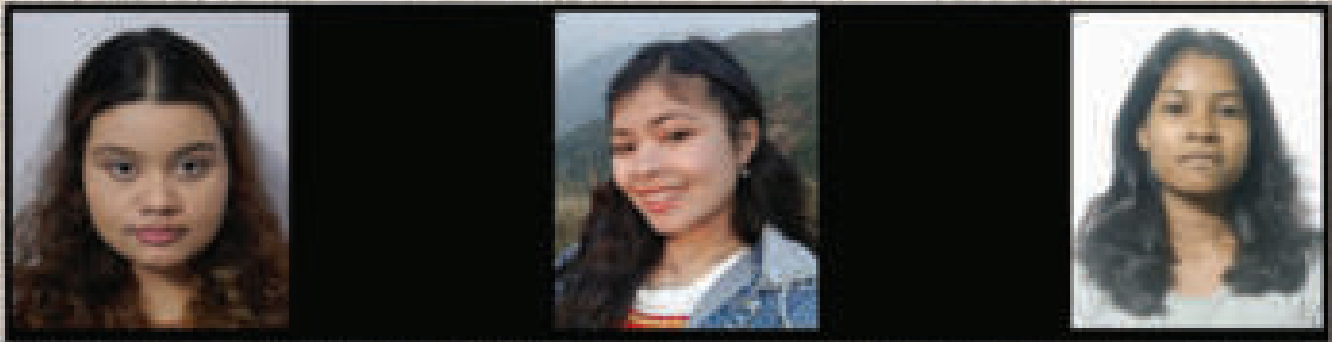
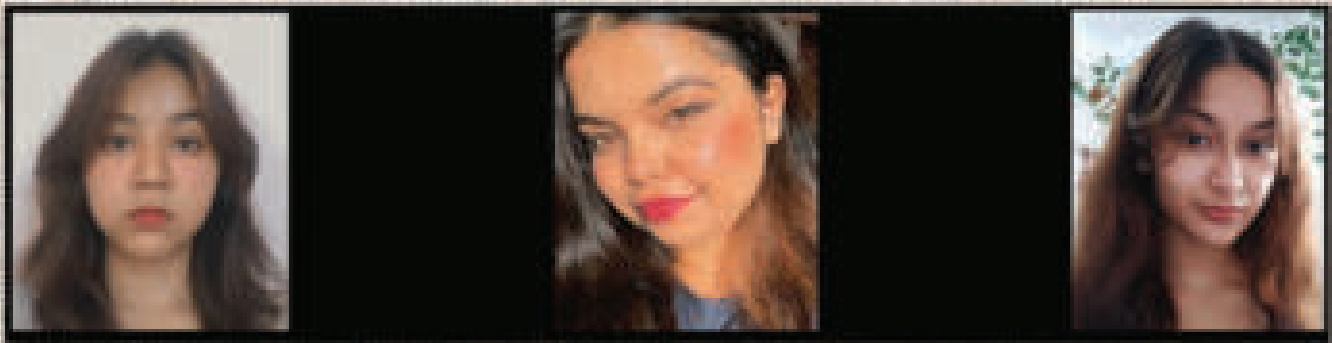
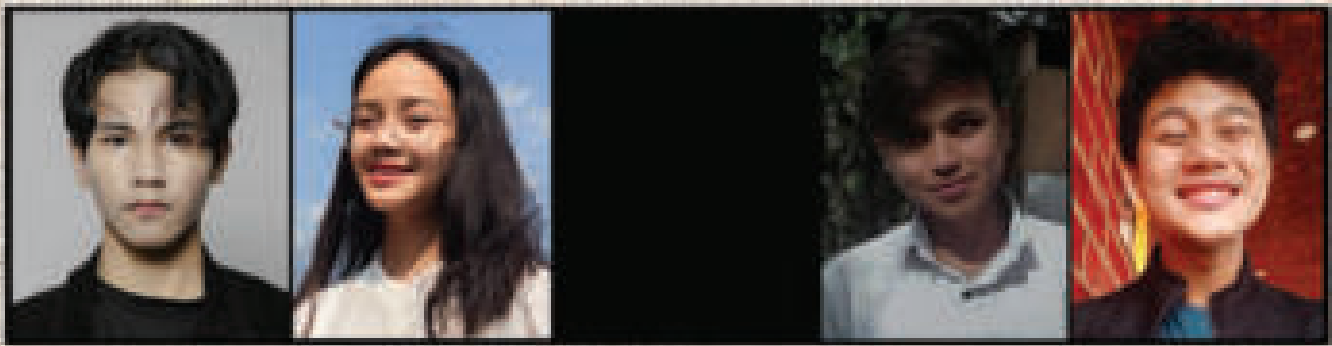
B.A. (Media Technologies) 2nd Semester



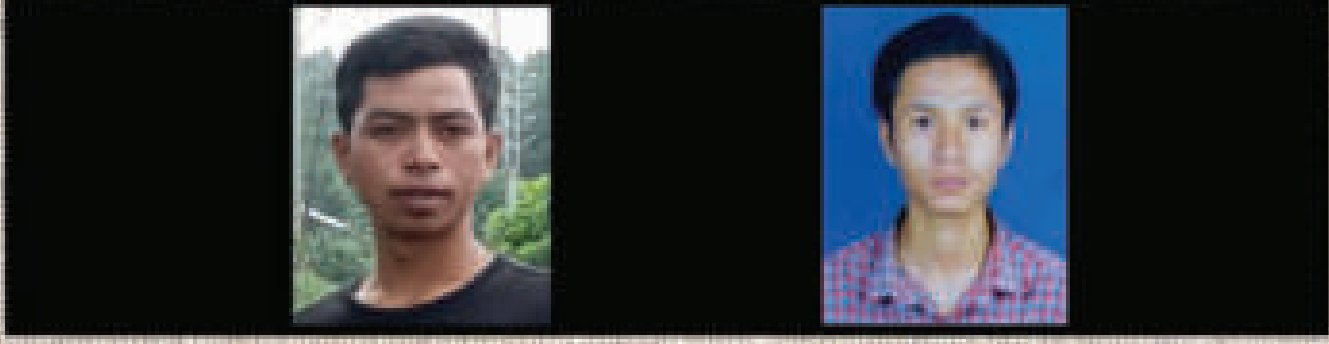
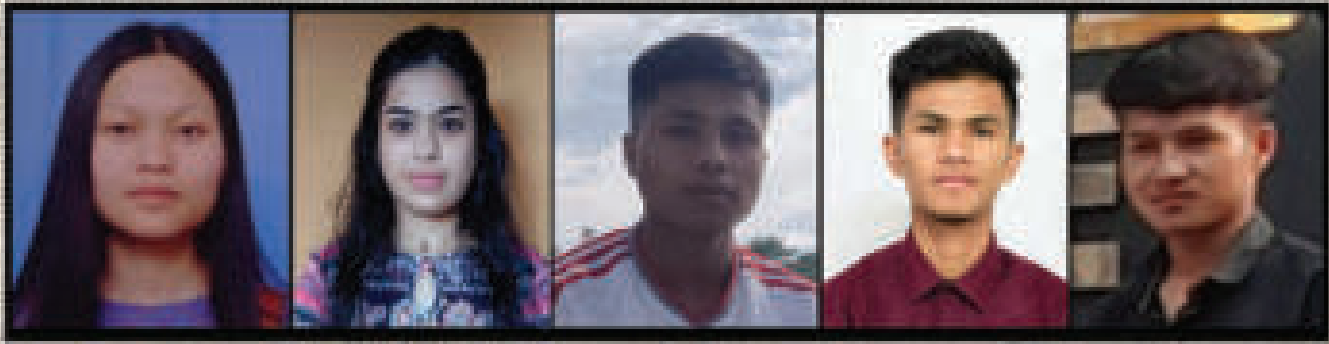
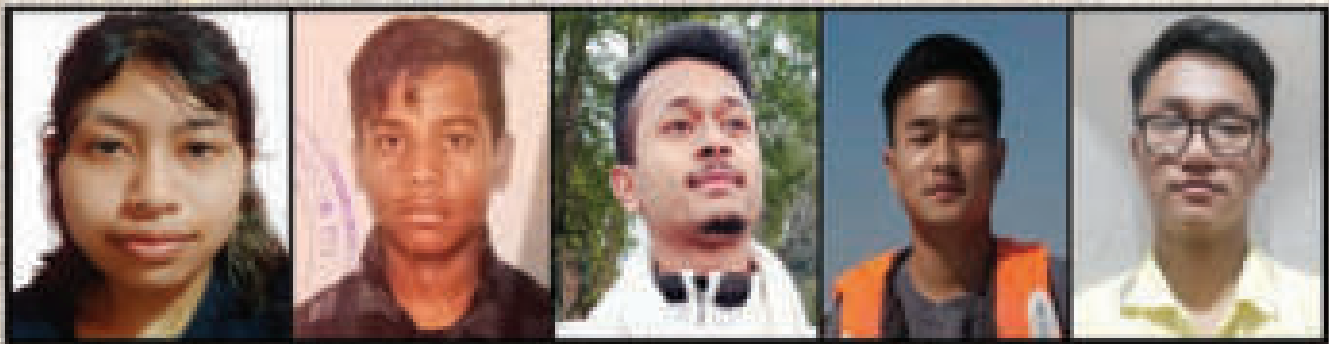
B.A. (Mass Communication & Video Prod.) 6th Semester



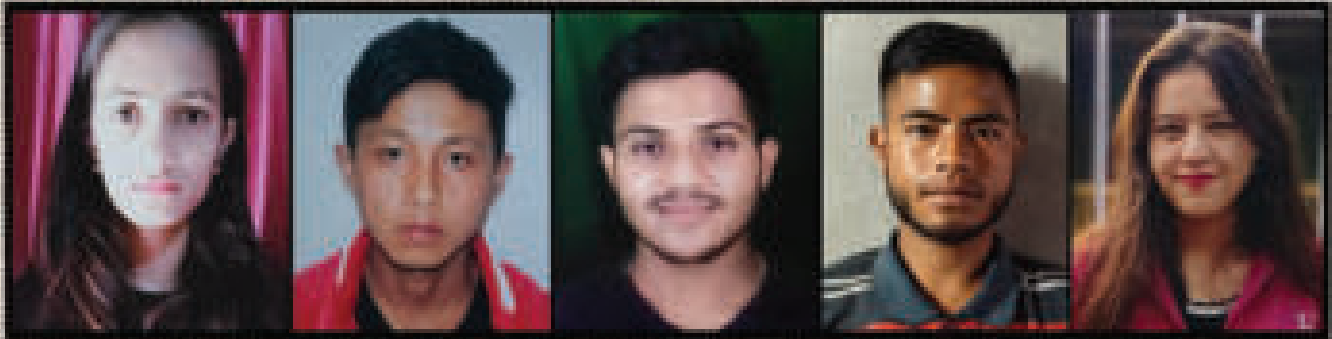
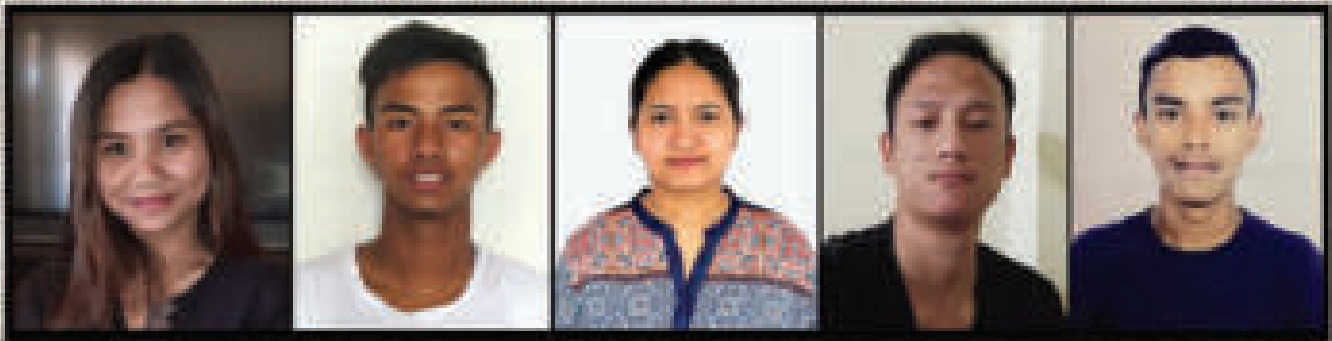
B.A. (Mass Communication & Video Prod.) 4th Semester



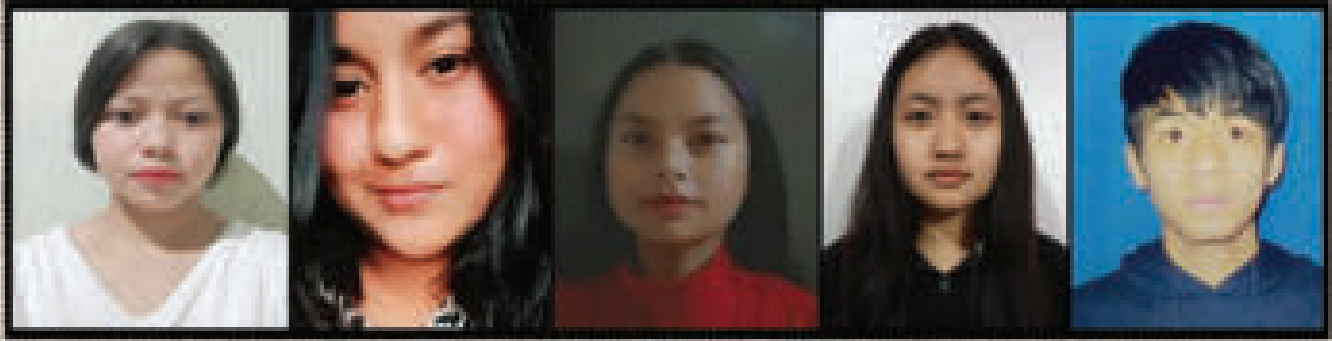
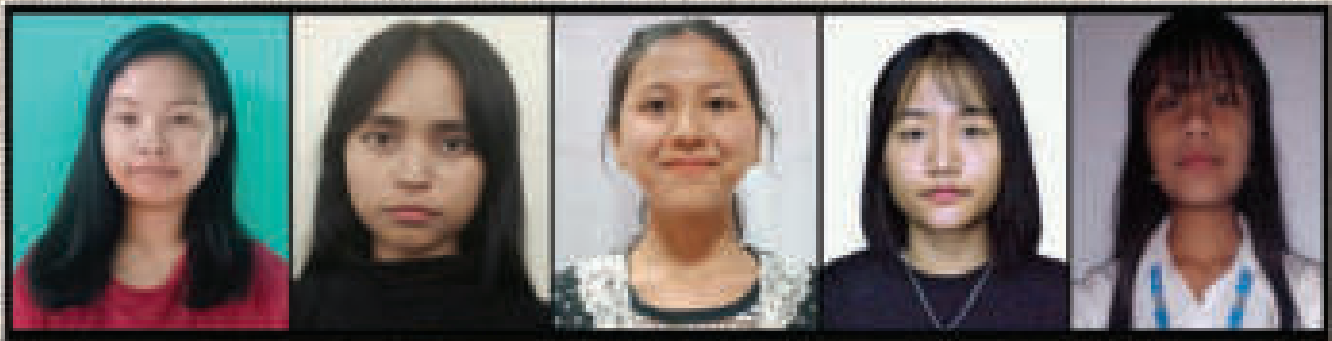
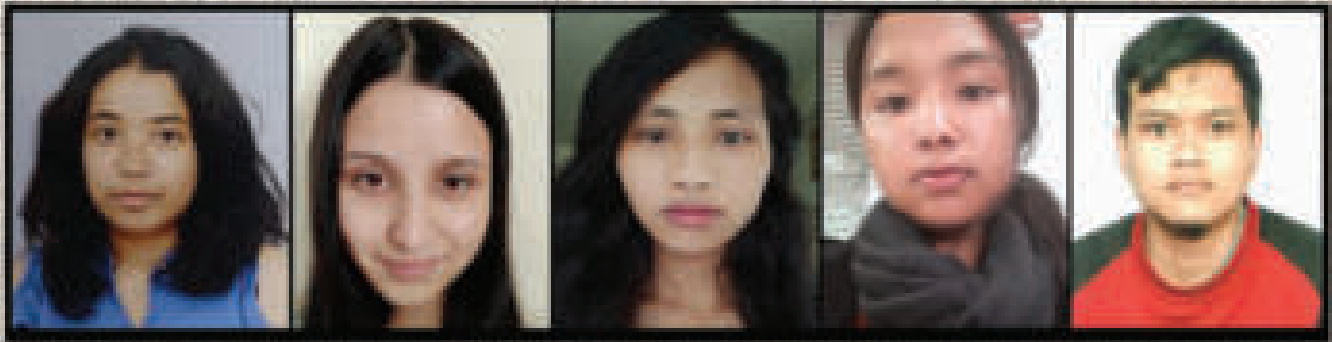
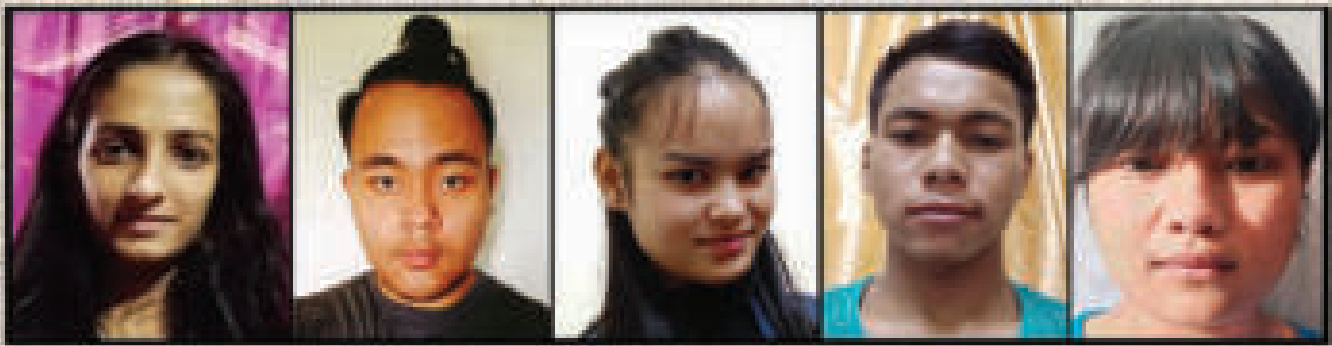
B.A. (Mass Communication & Video Prod.) 2nd Semester



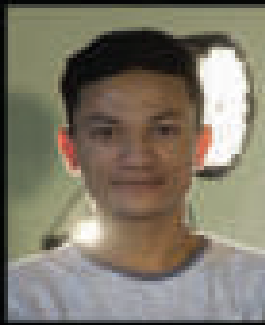
B.A. (Philosophy.) 2nd Semester



B.A. (Philosophy.) 2nd Semester



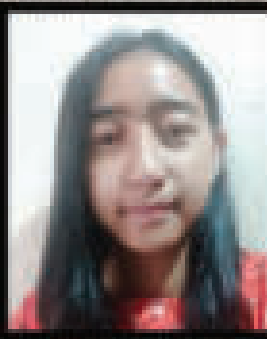
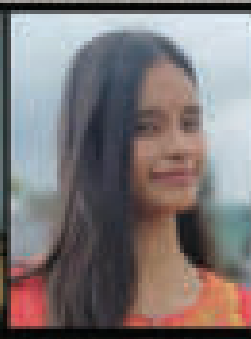
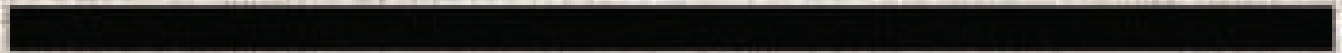
B.A. (Philosophy.) 2nd Semester



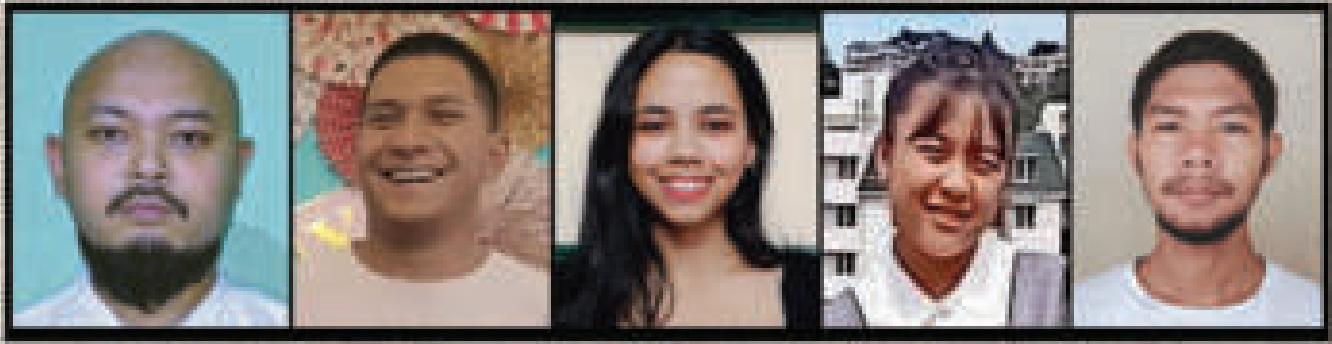
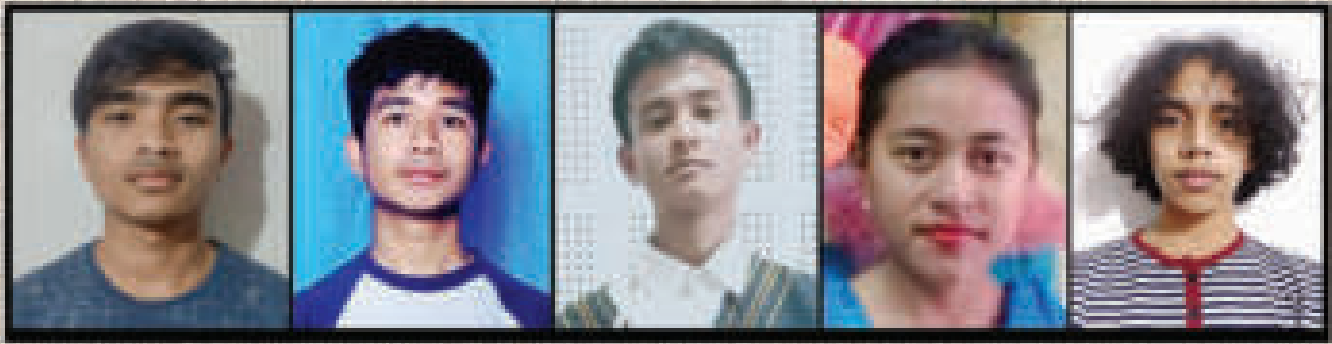
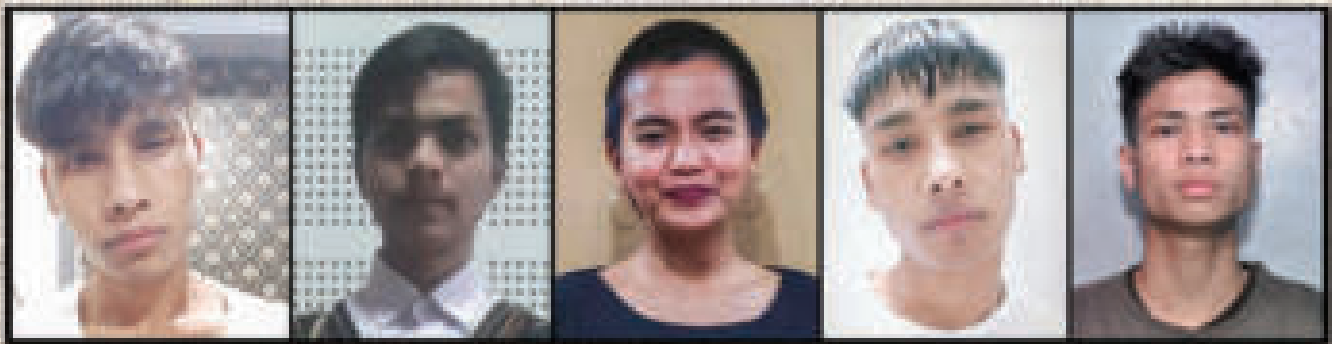
B.A. (Music) 6th Semester



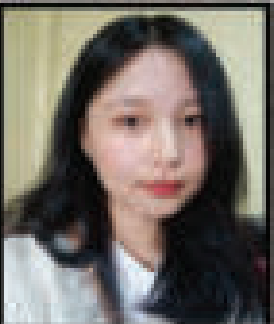
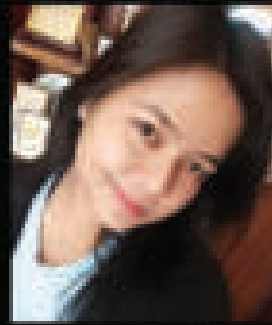
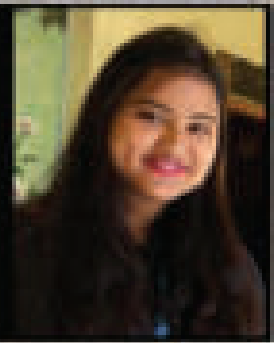
B.A. (Music) 2nd Semester



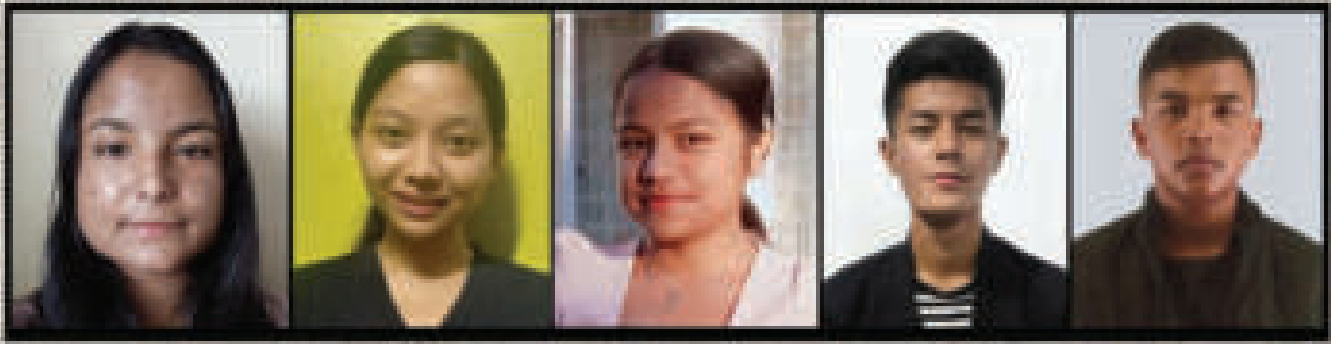
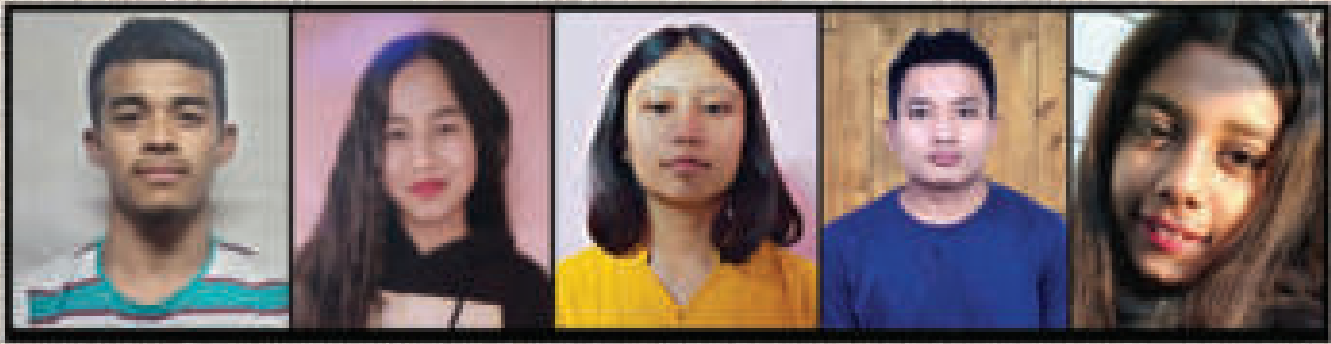
B.A. (Music) 4th Semester



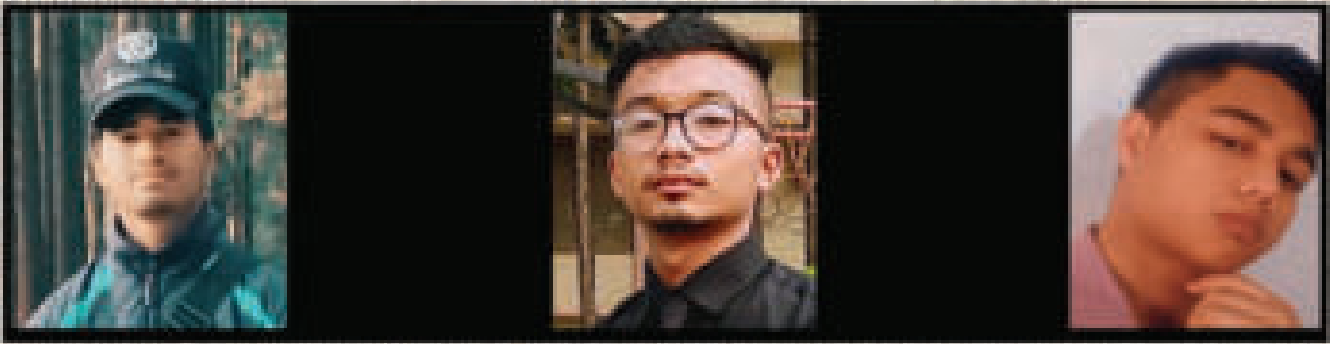
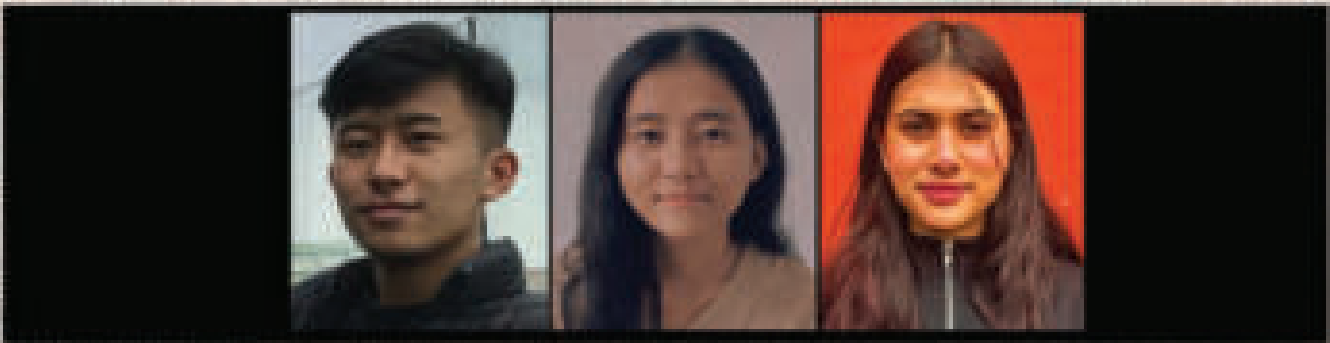
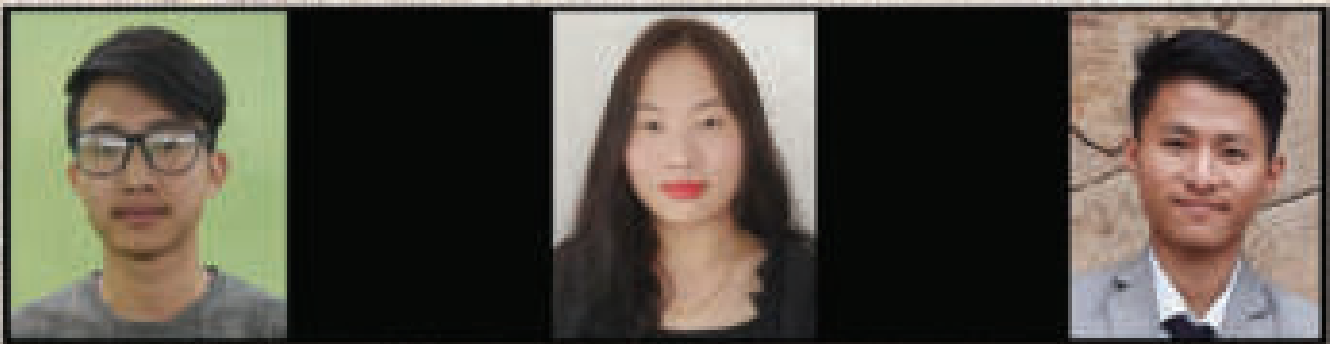
B.A. (Music) 2nd Semester



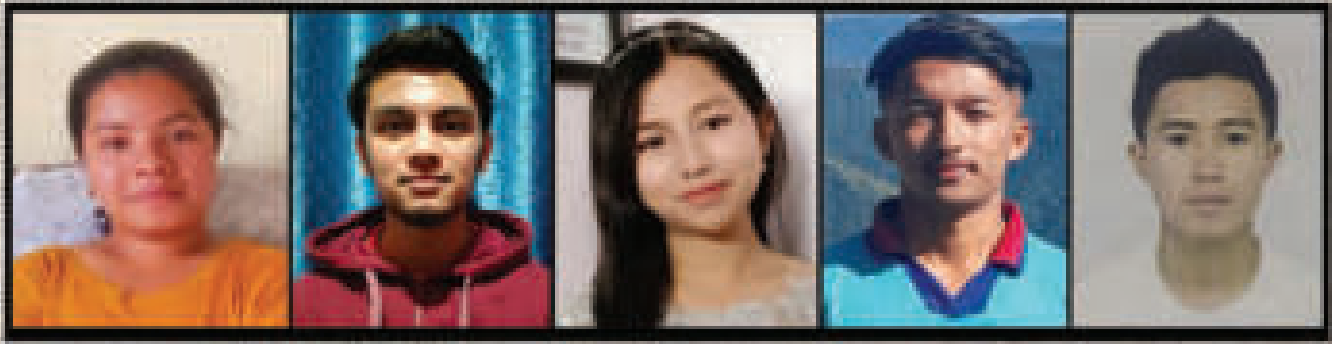
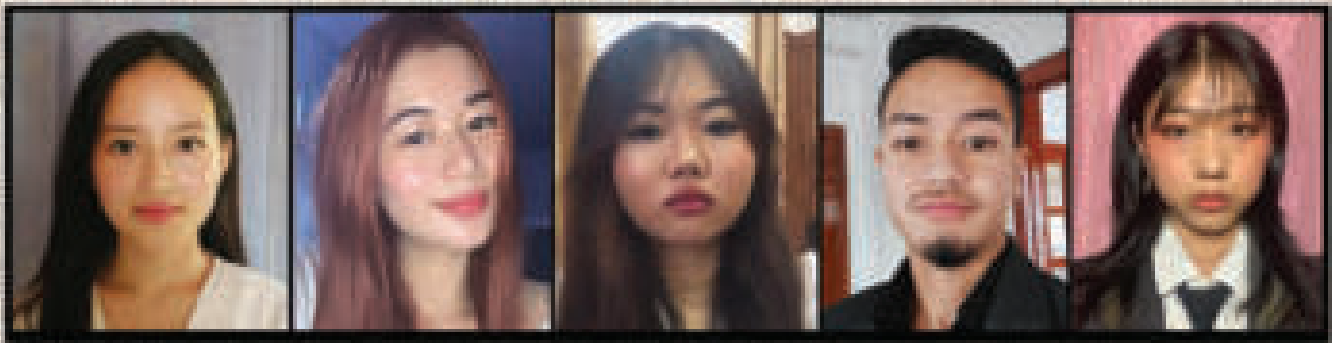
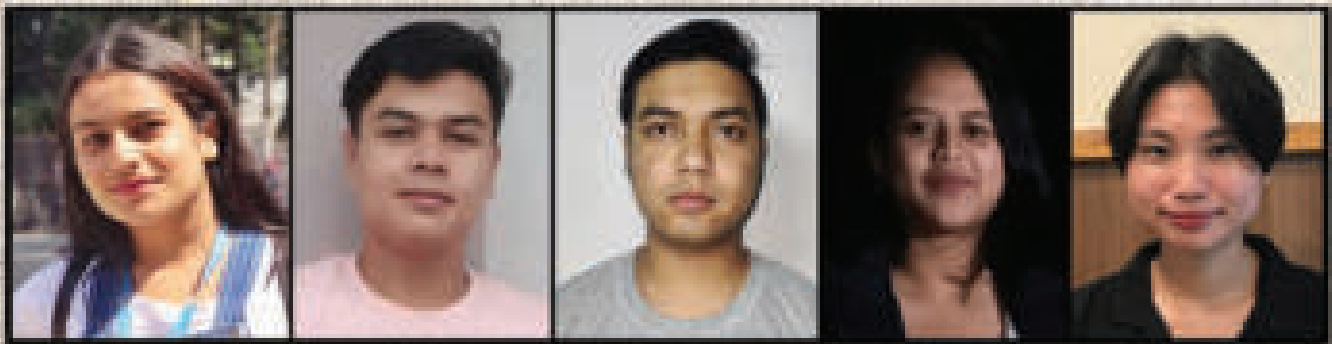
B.A. (Political Science) 6th Semester



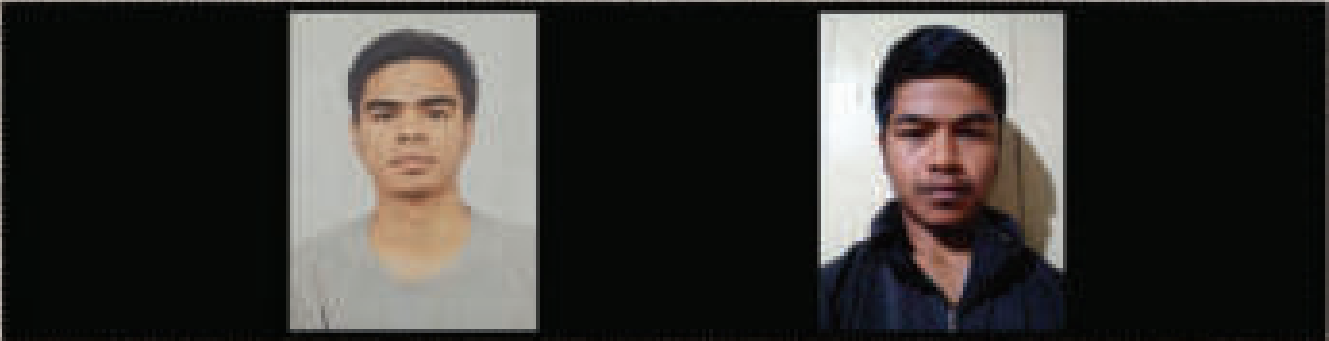
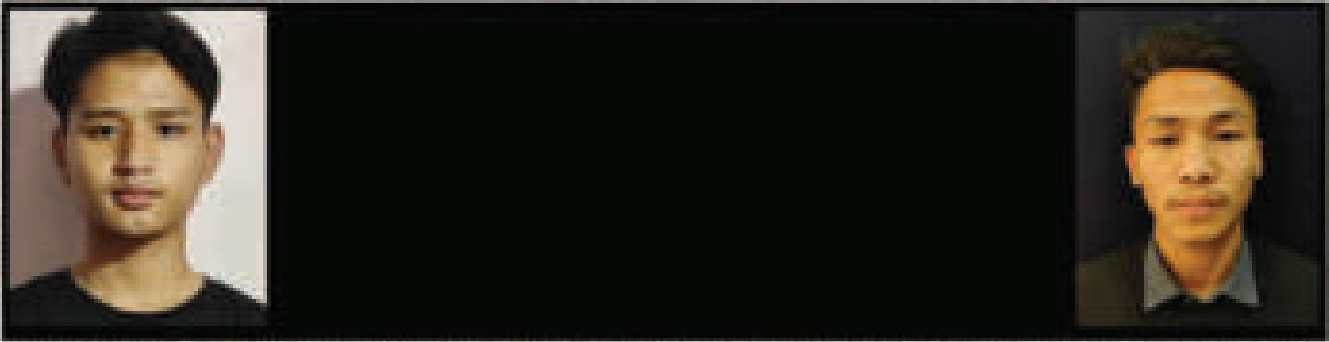
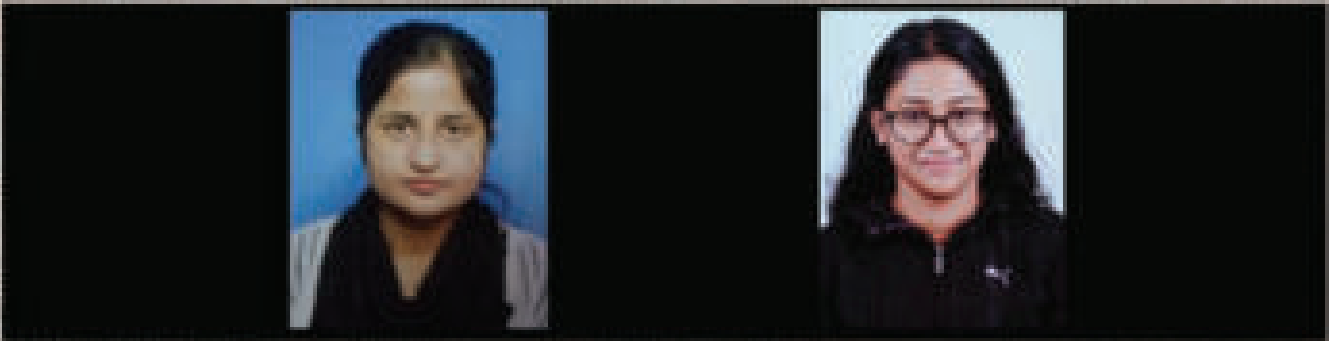
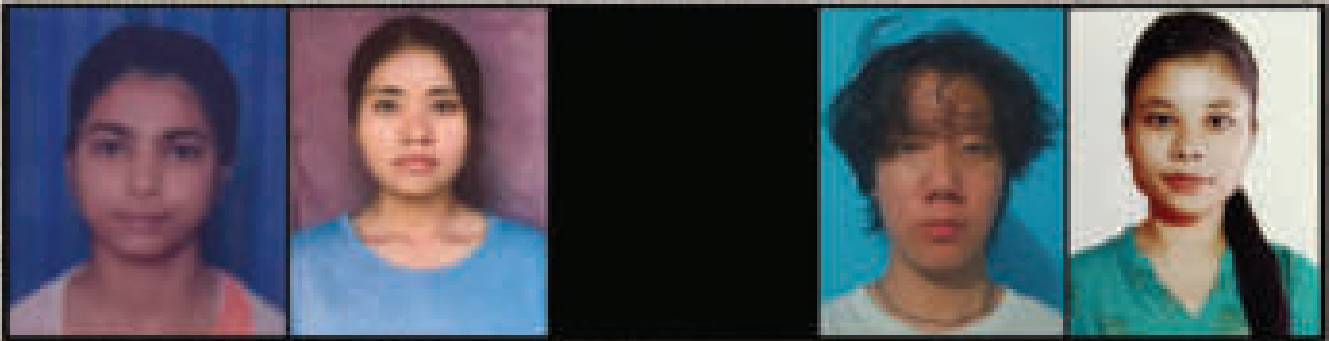
B.A. (Political Science.) 2nd Semester



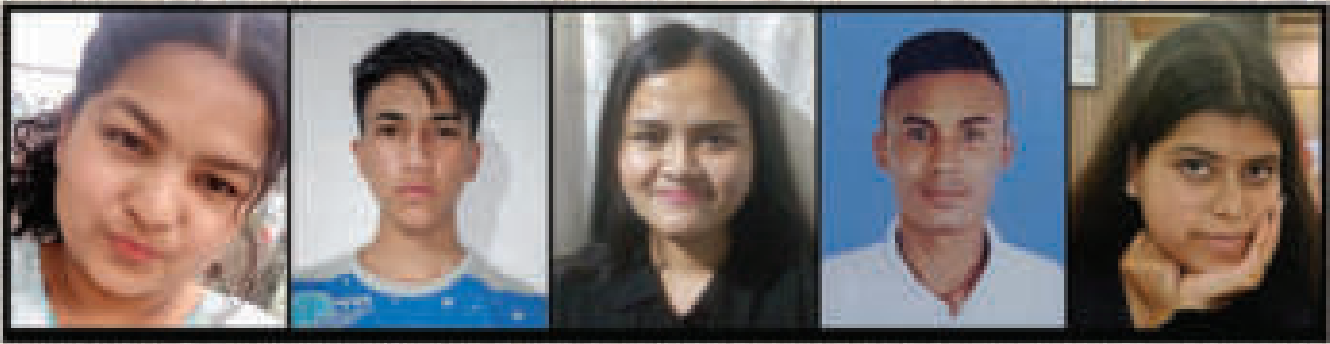
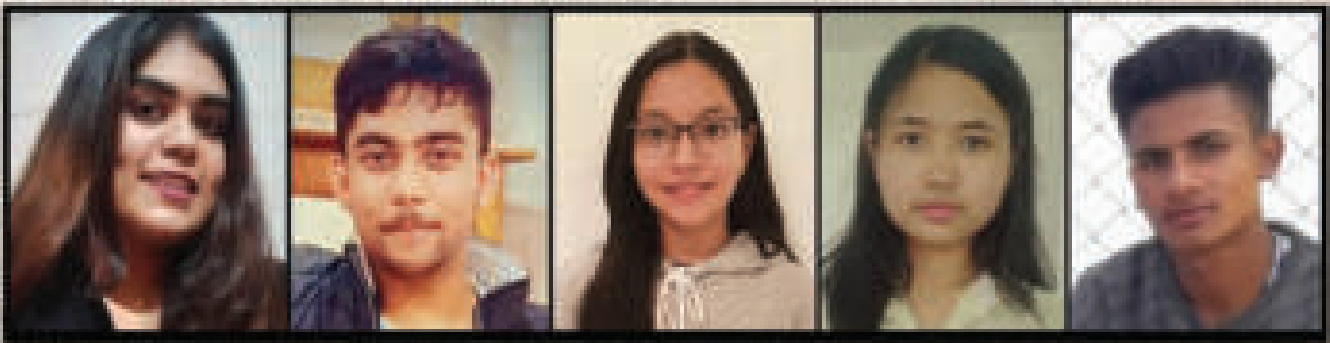
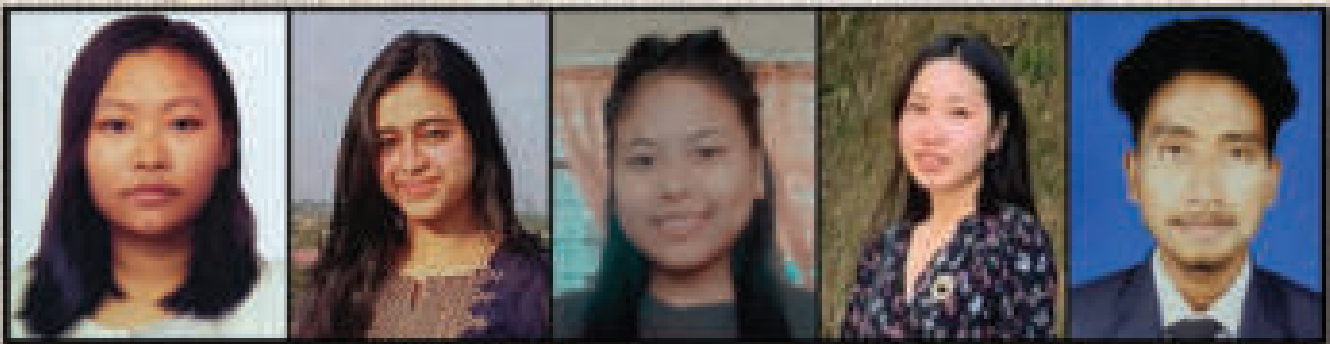
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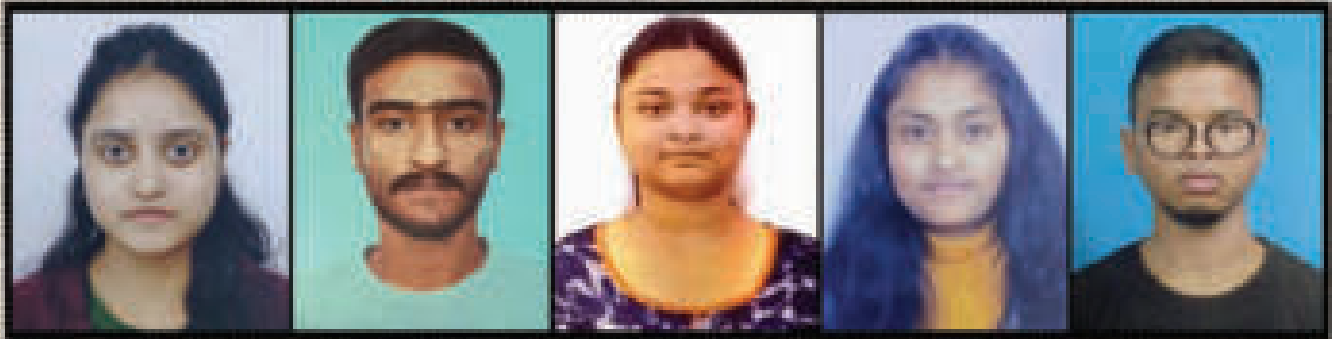
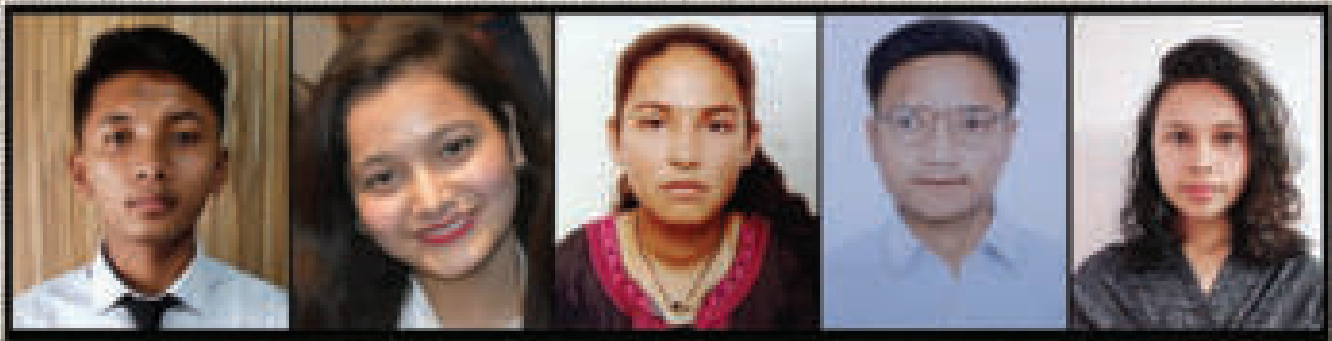
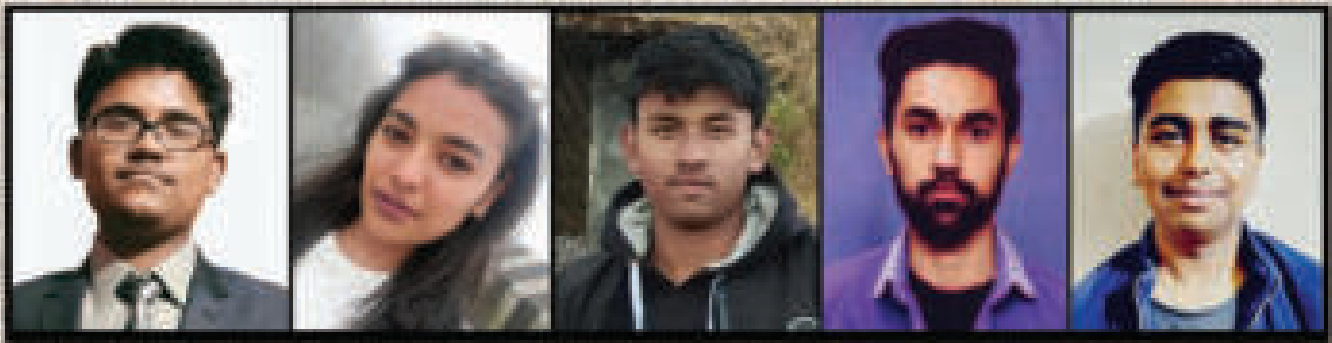
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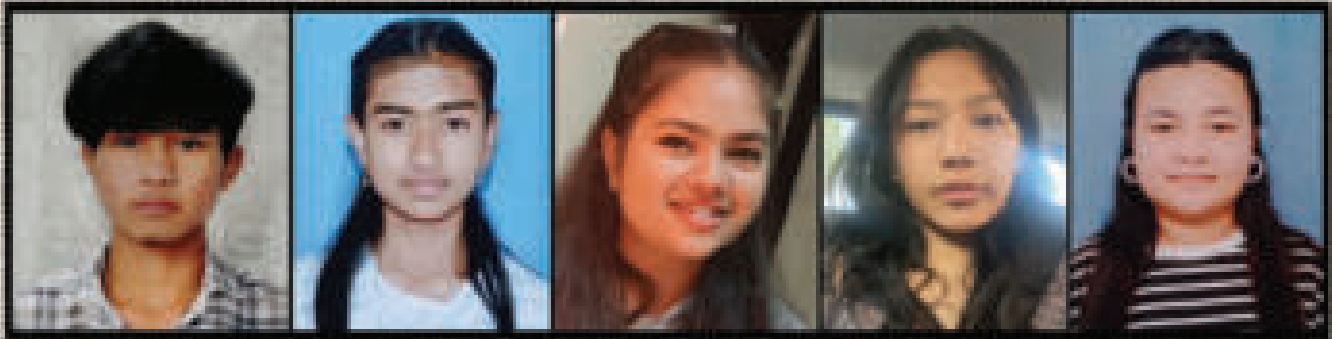
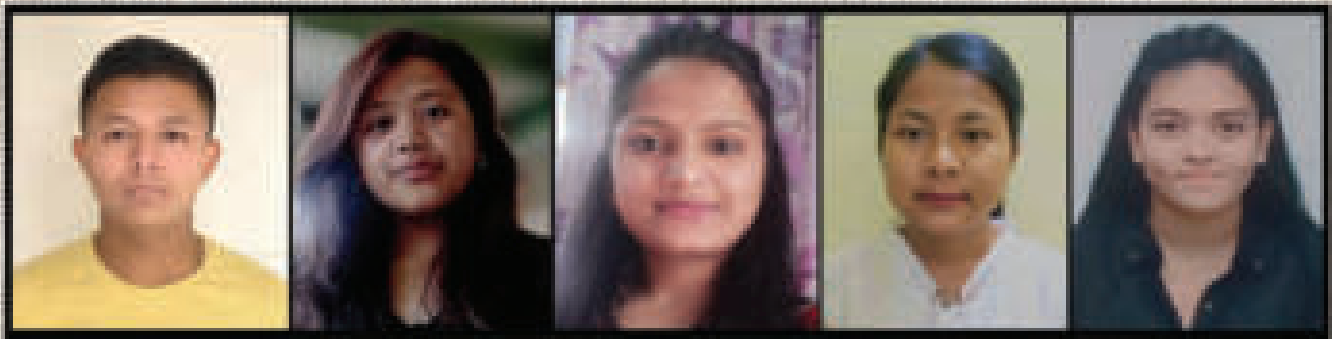
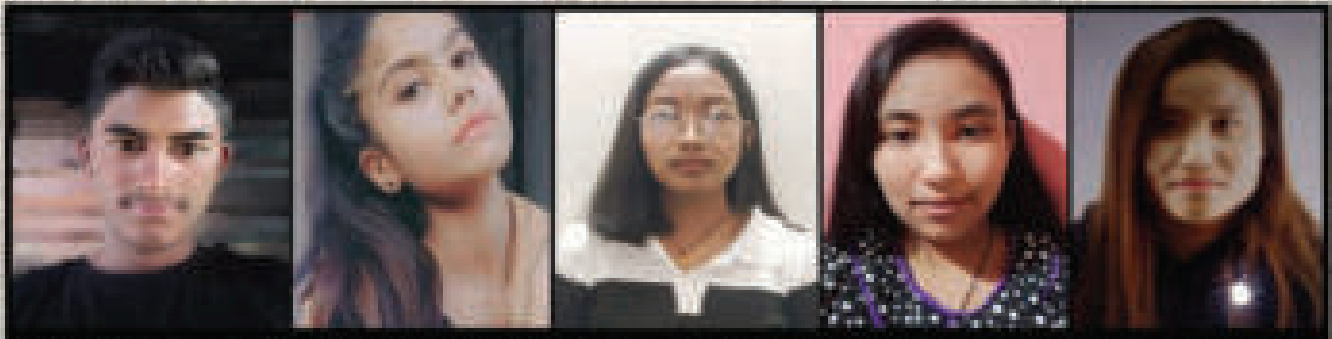
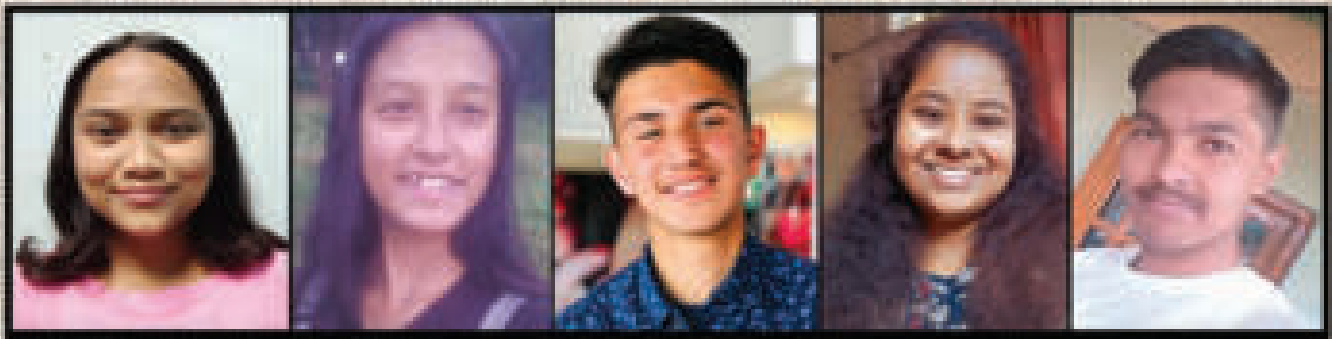
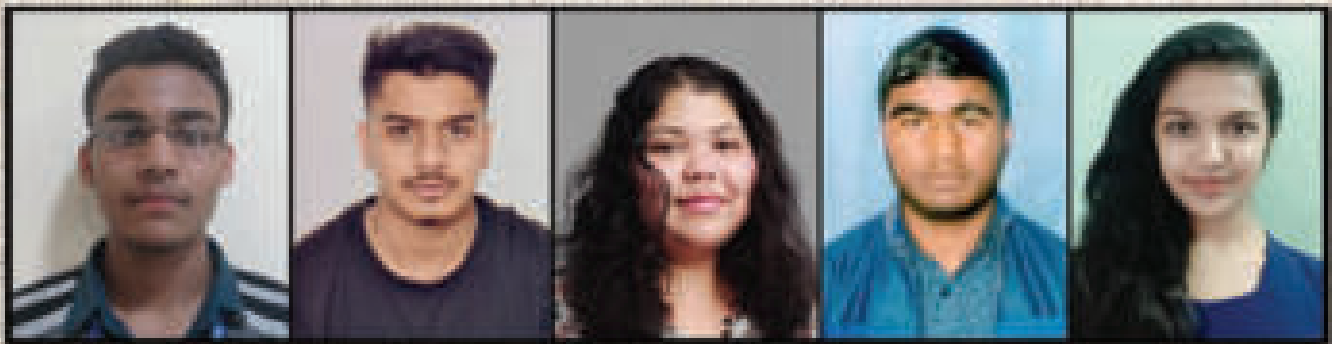
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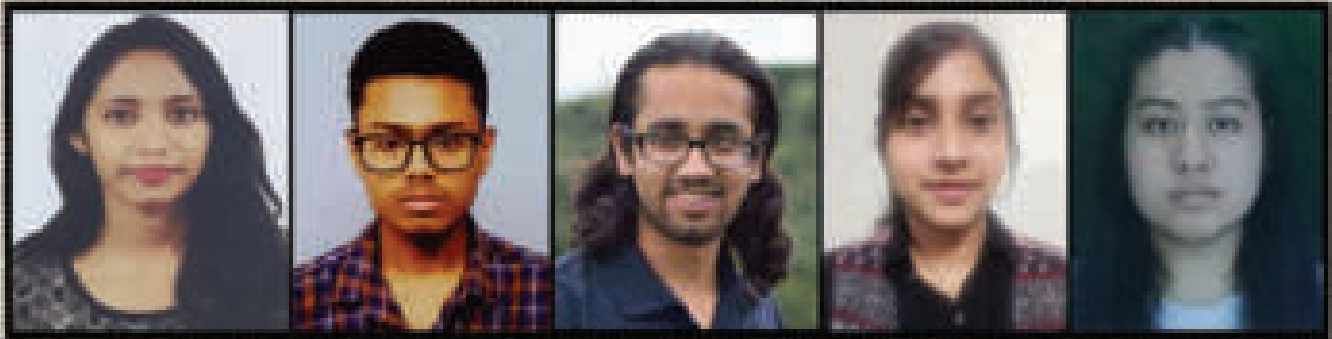
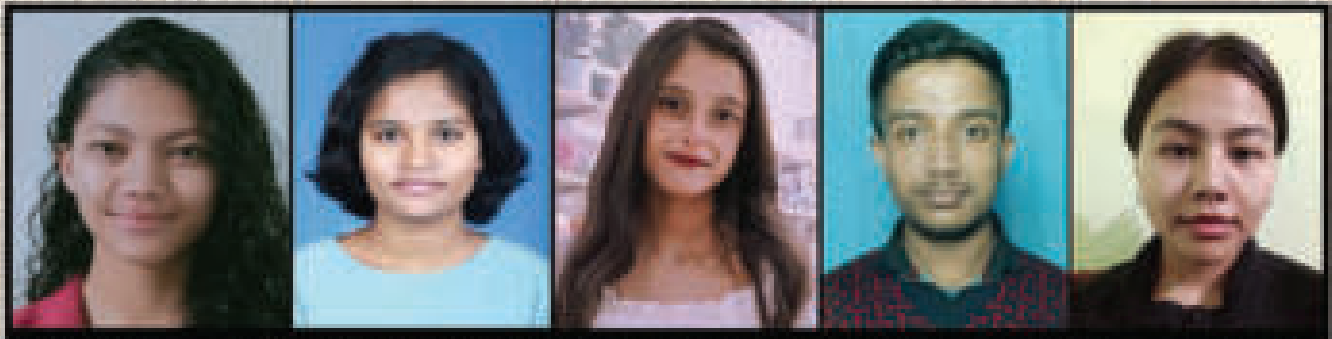
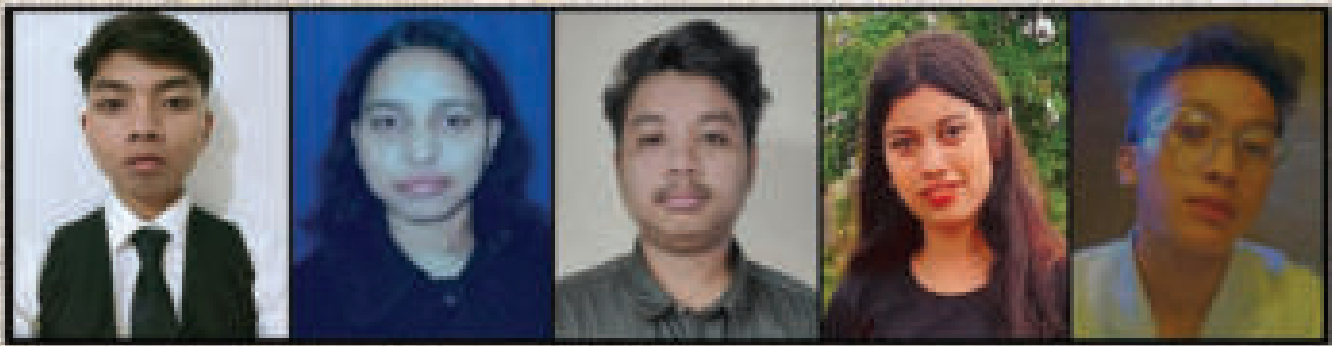
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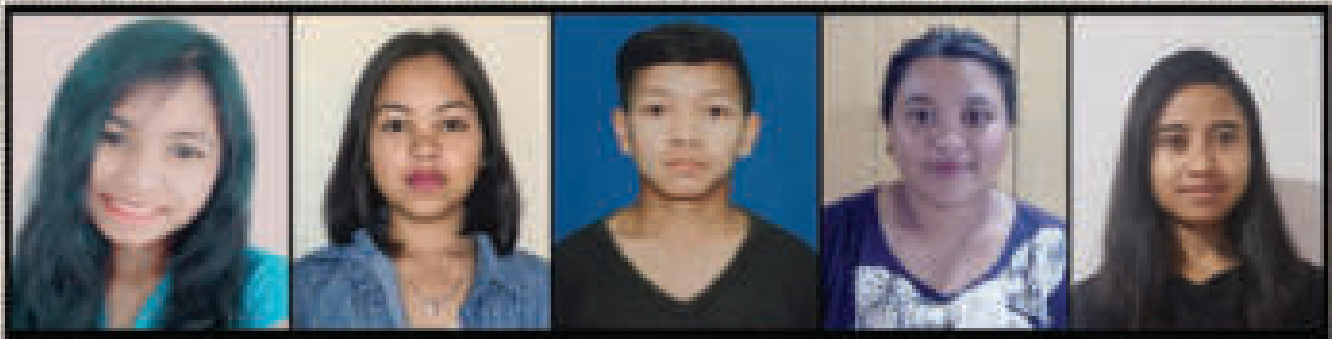
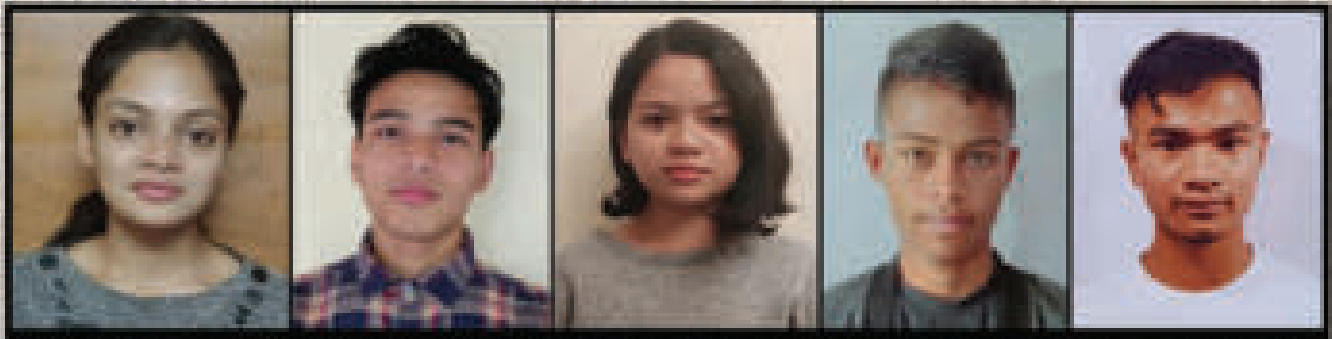
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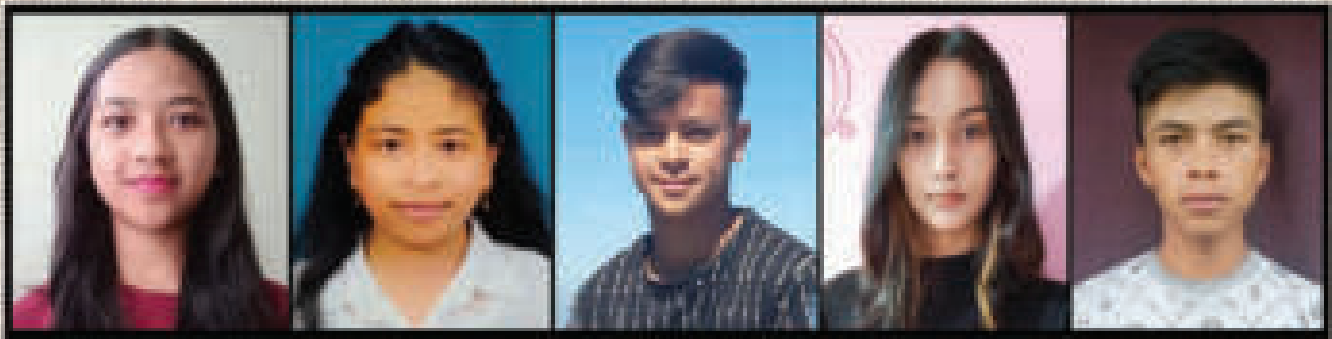
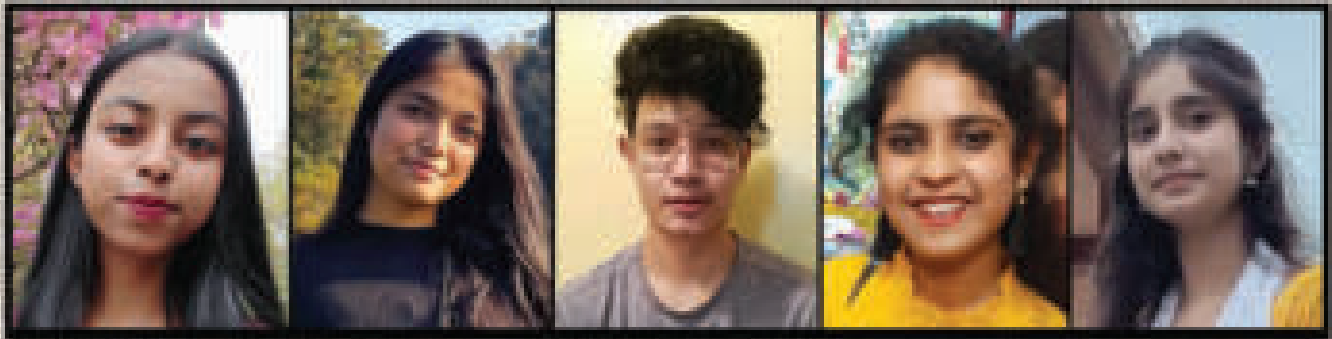
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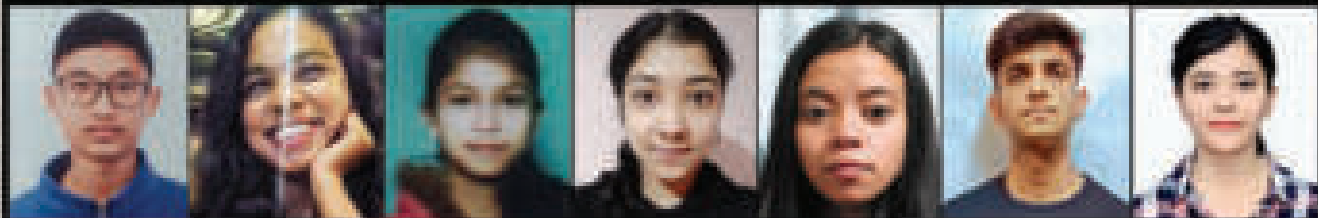
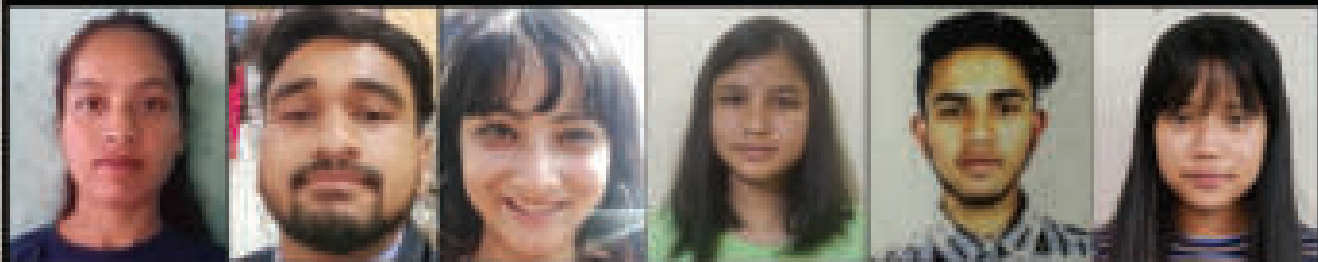
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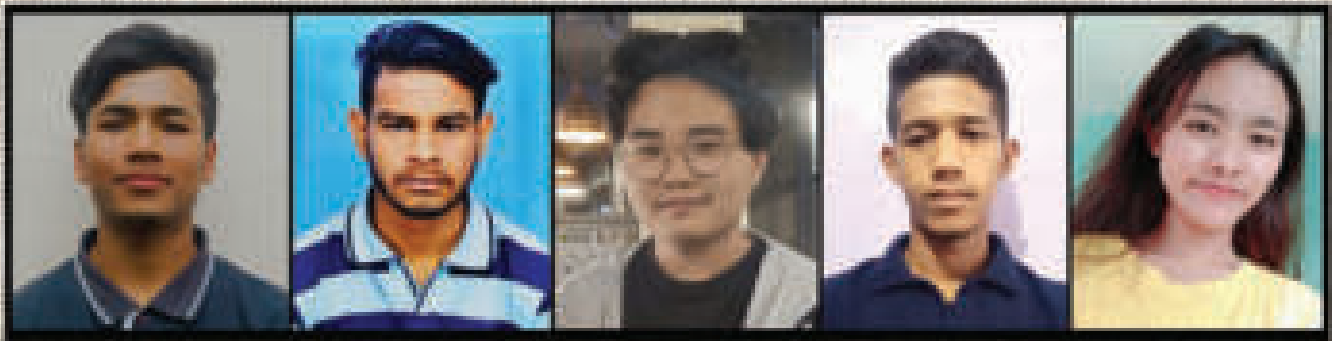
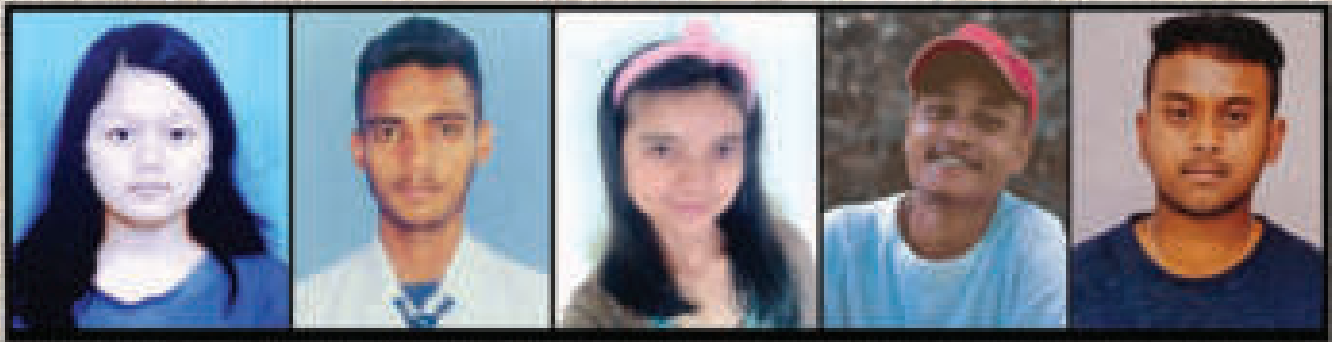
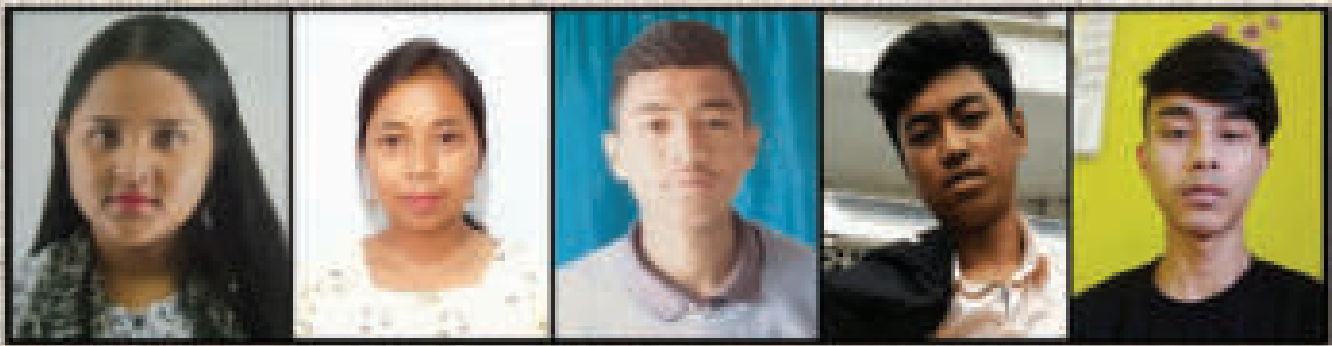
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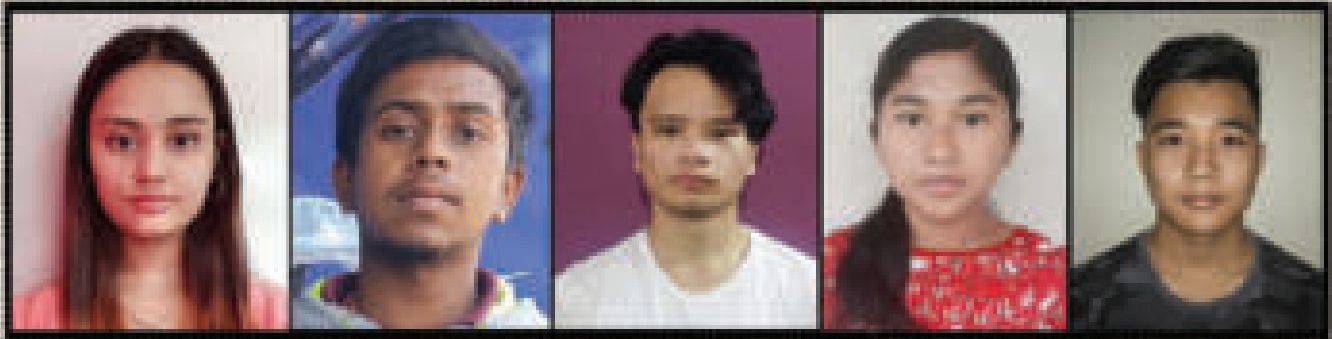
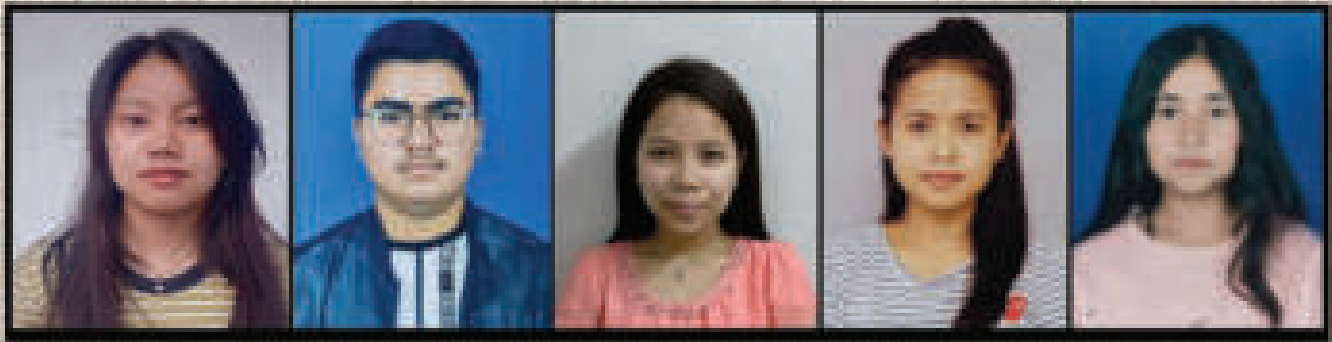
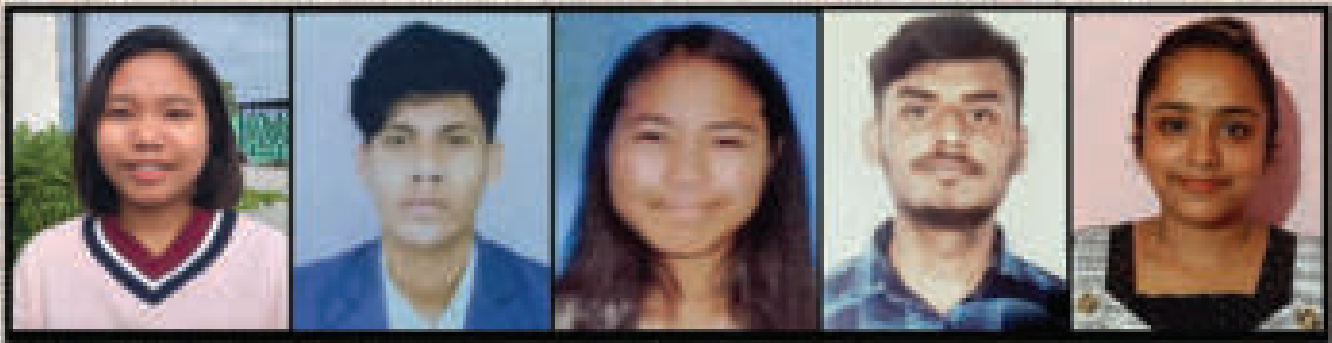
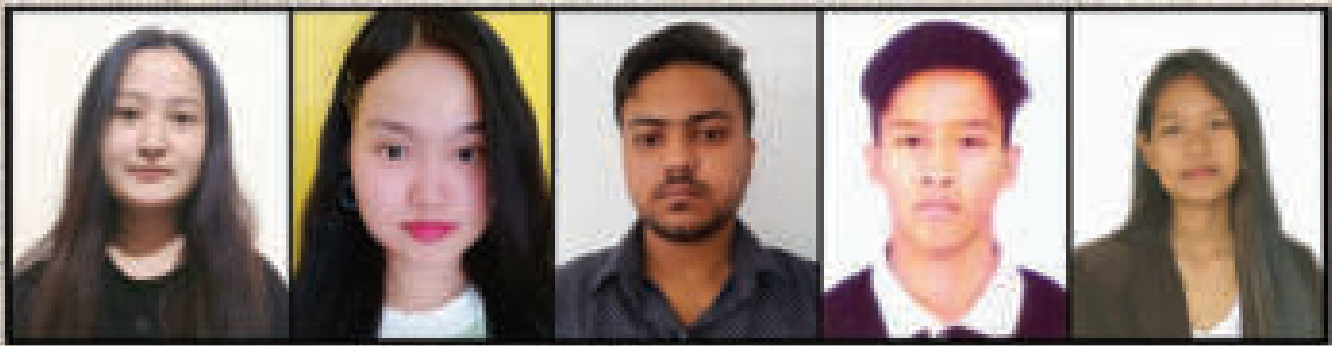
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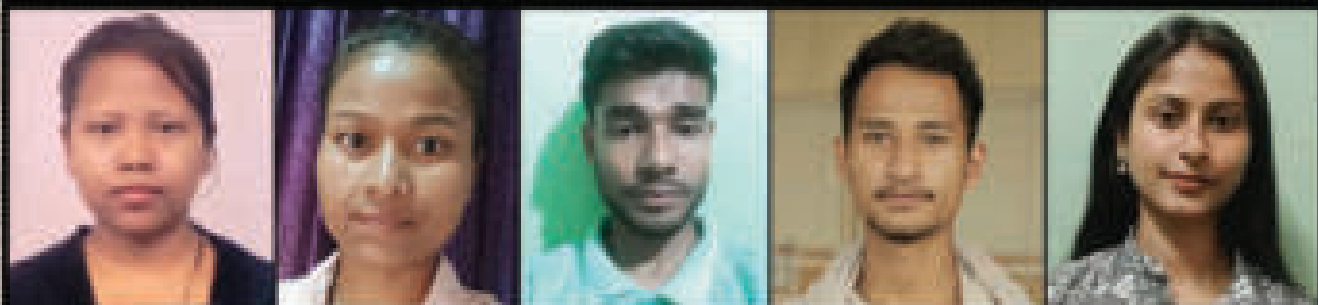
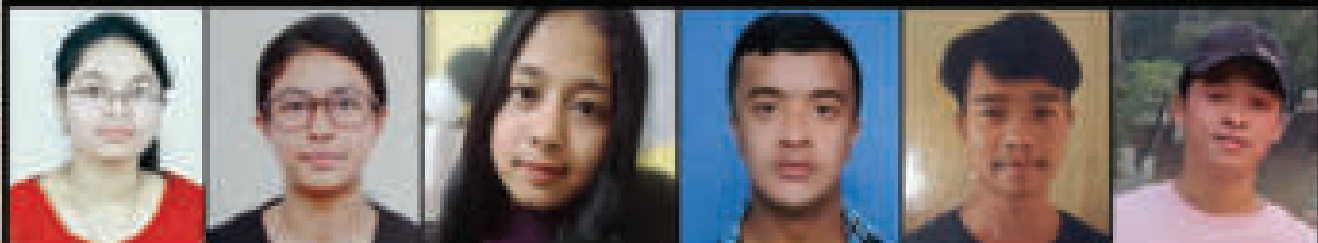
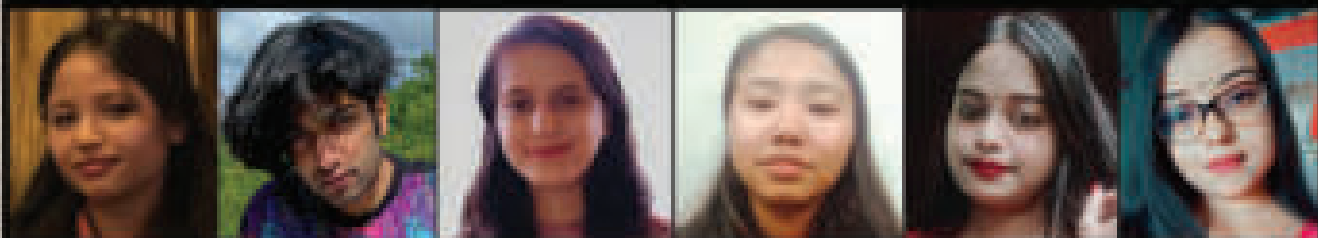
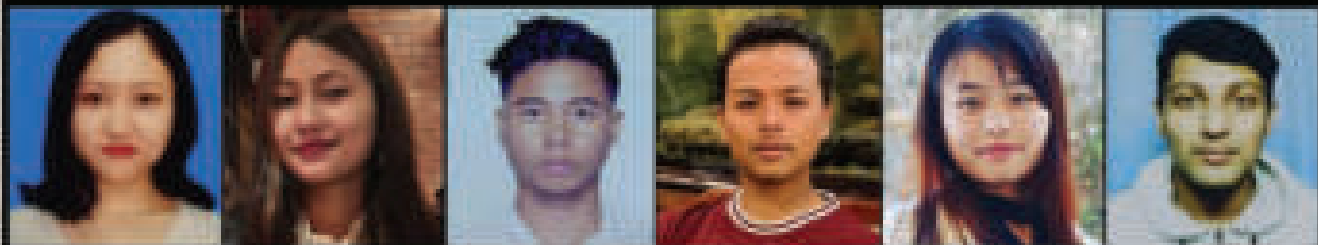
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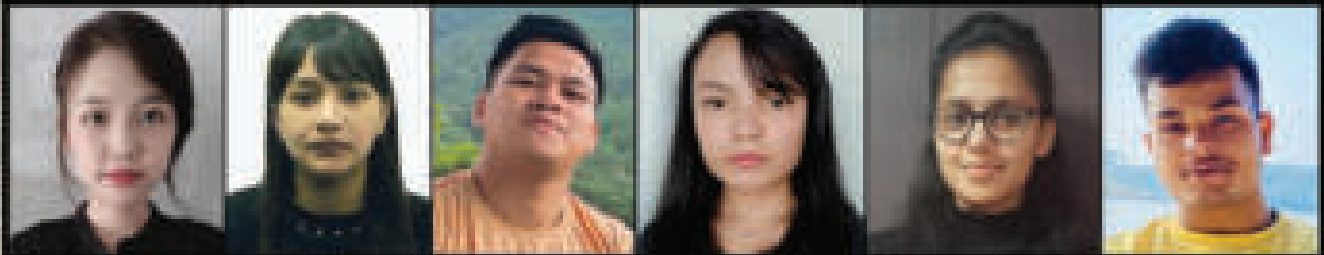
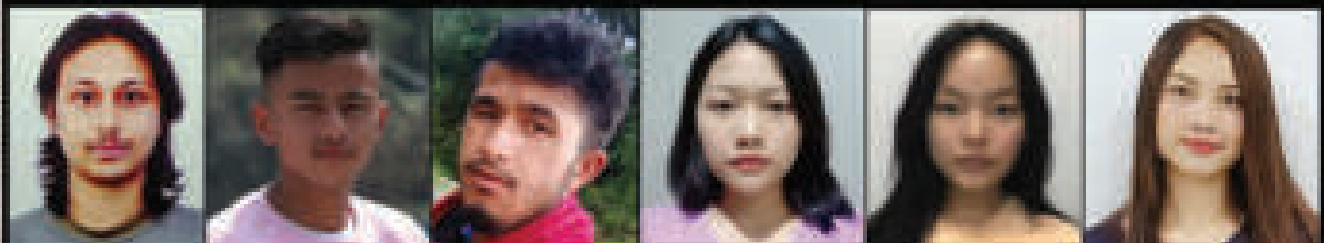
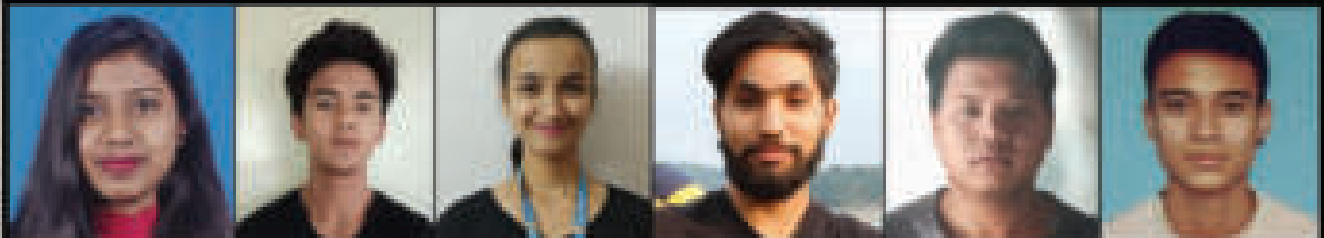
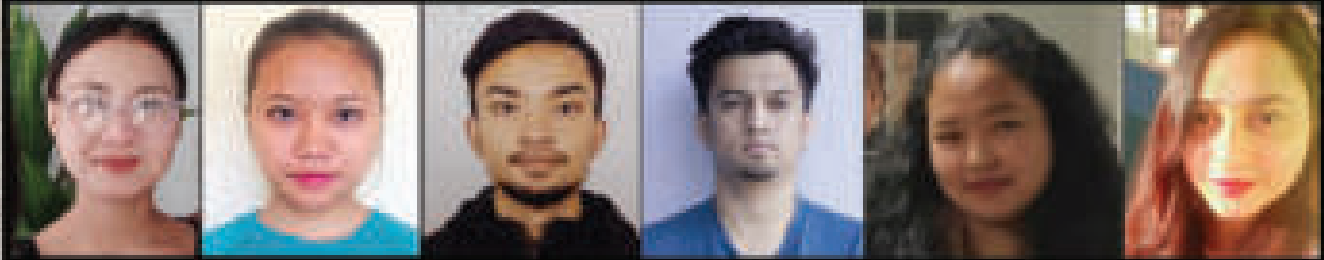
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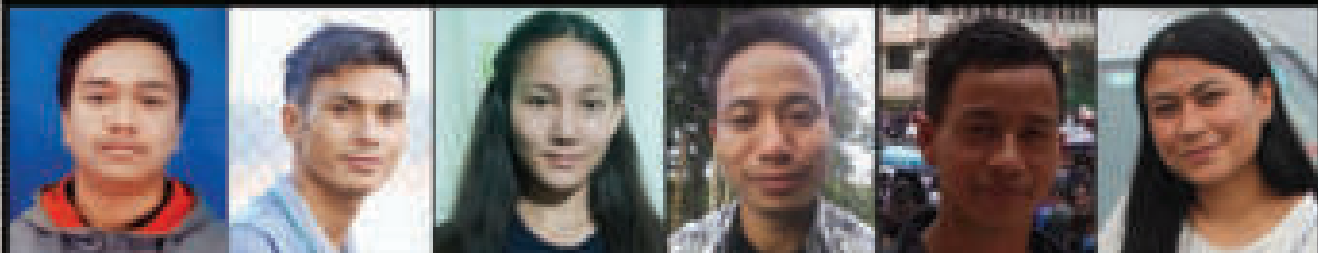
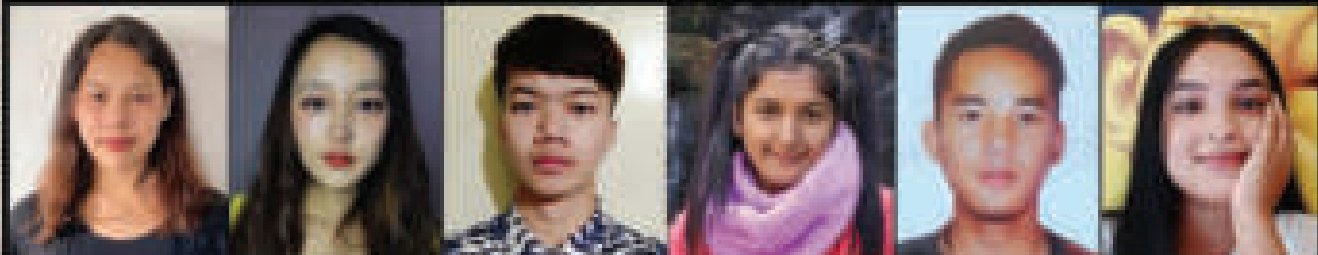
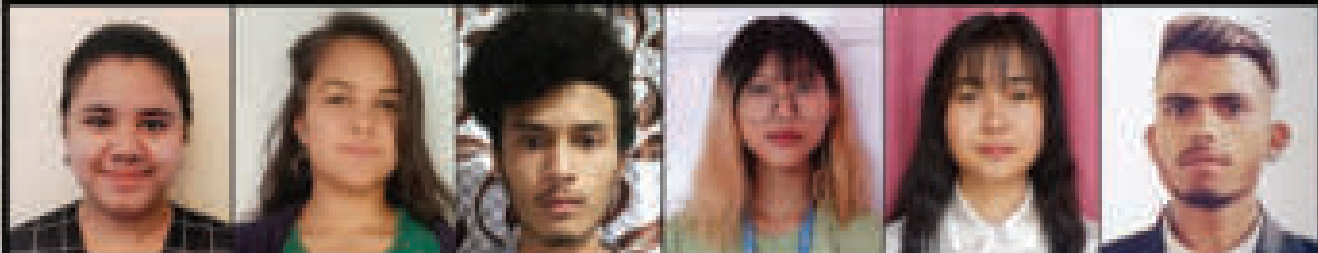
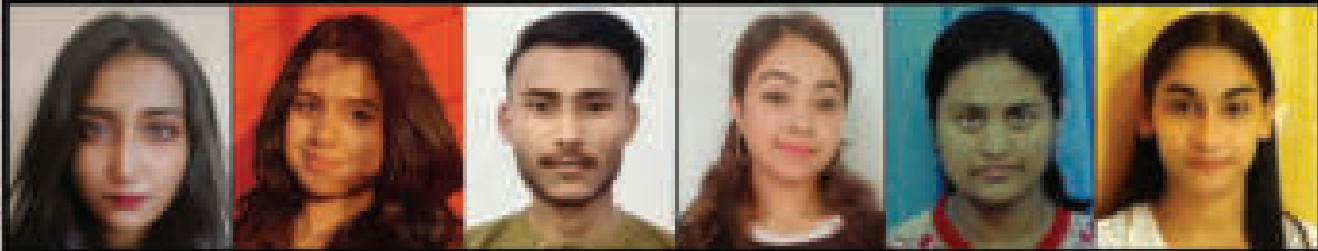
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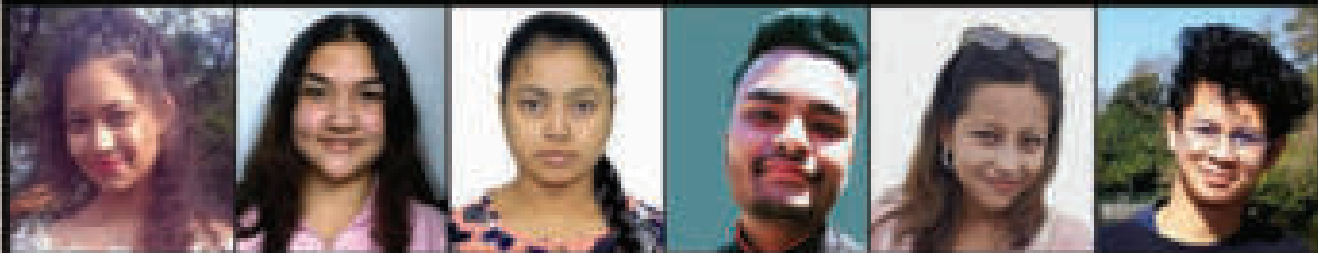
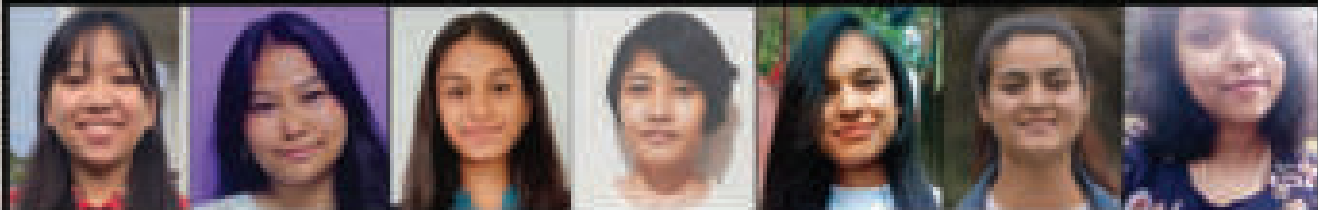
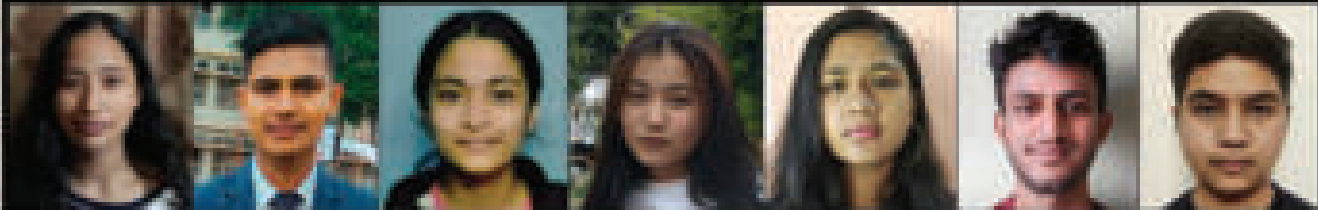
B.Com. 6th Semester



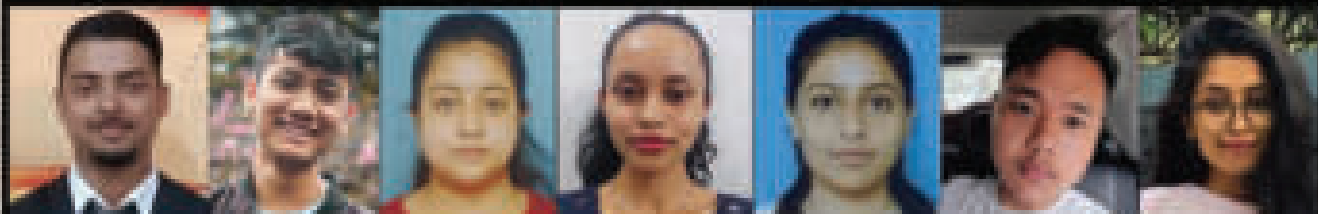
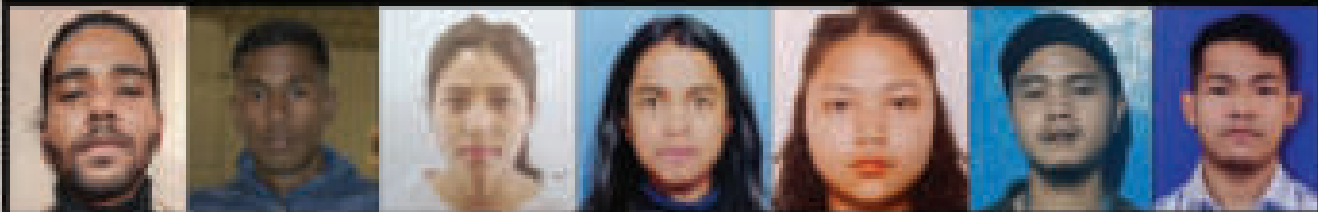
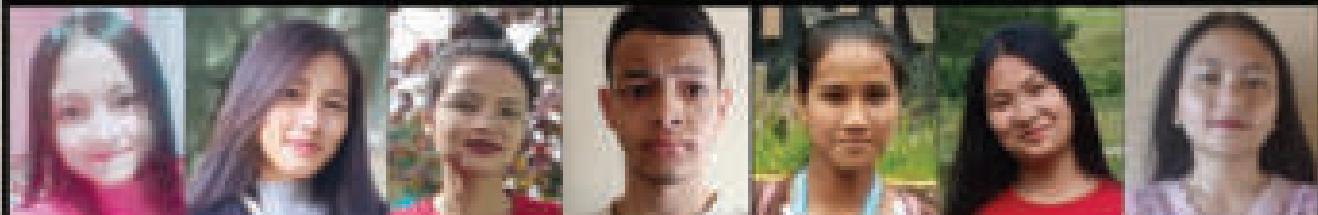
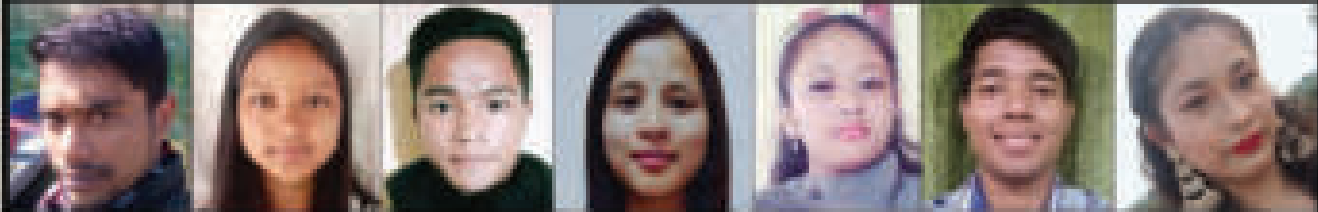
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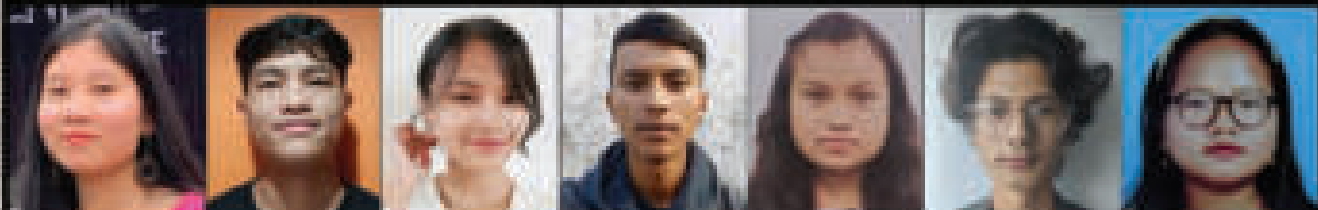
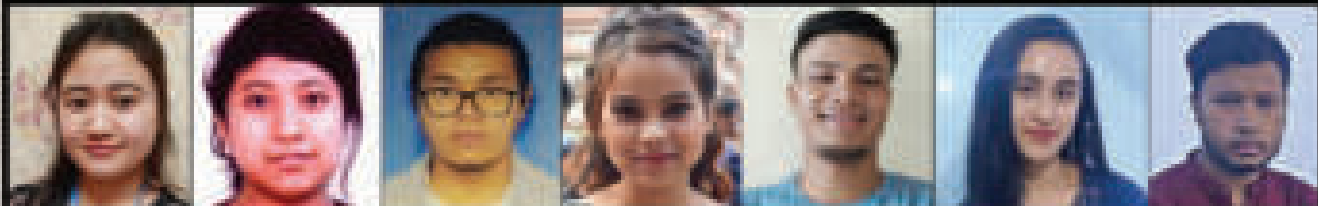
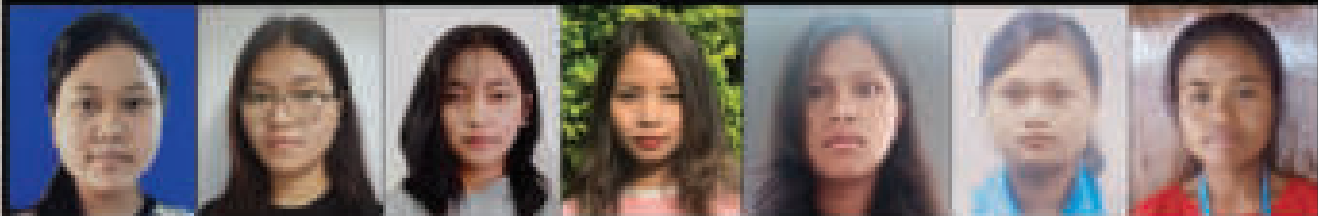
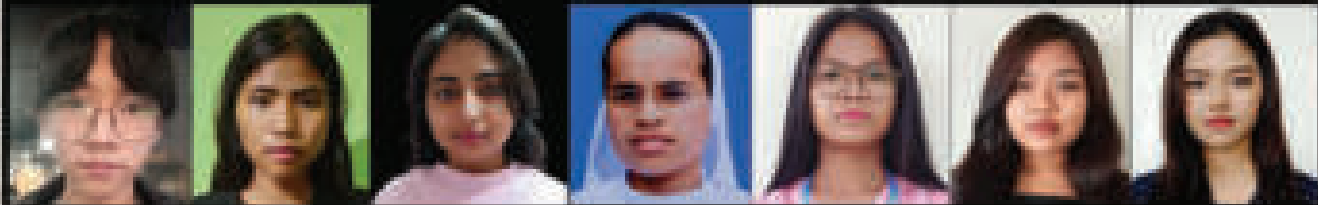
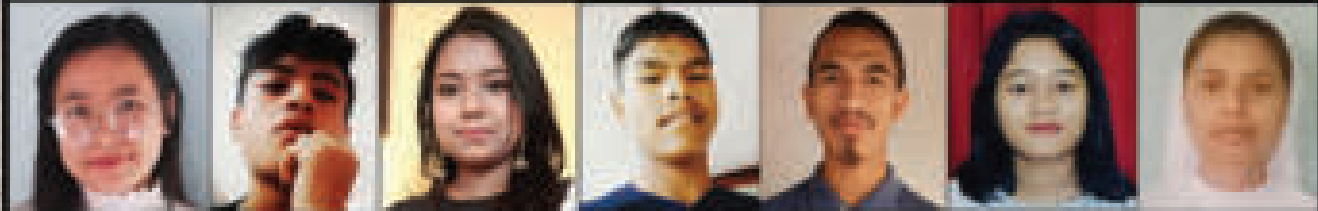
B.Com. 4th Semester



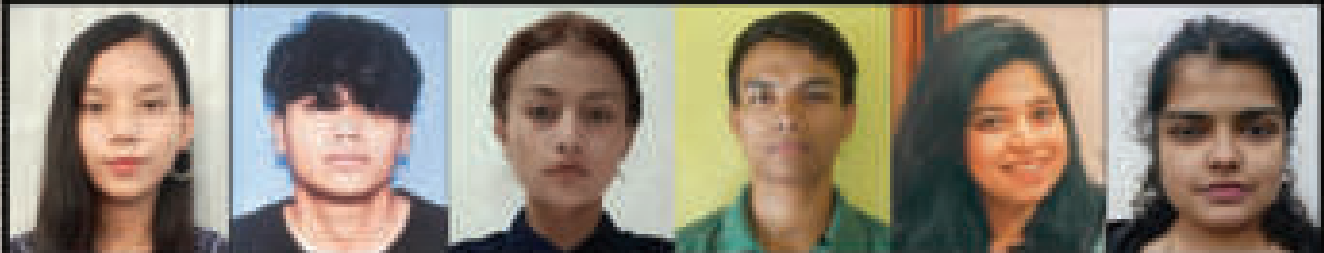
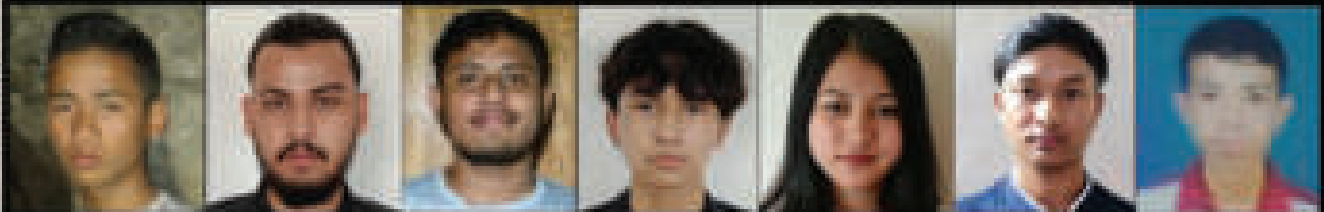
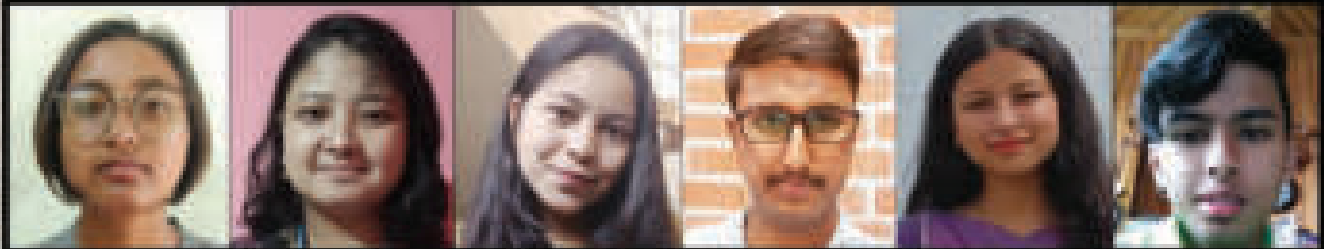
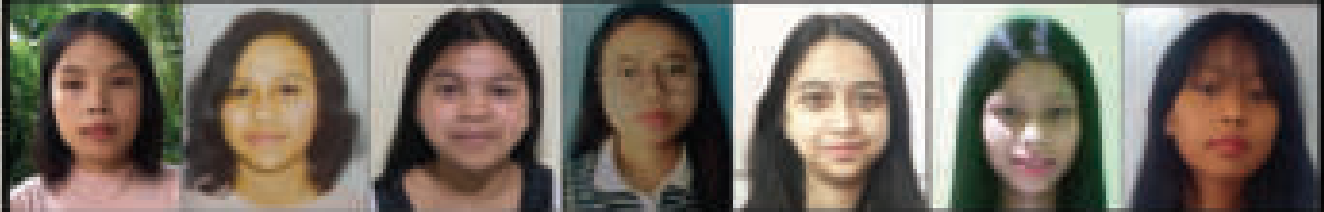
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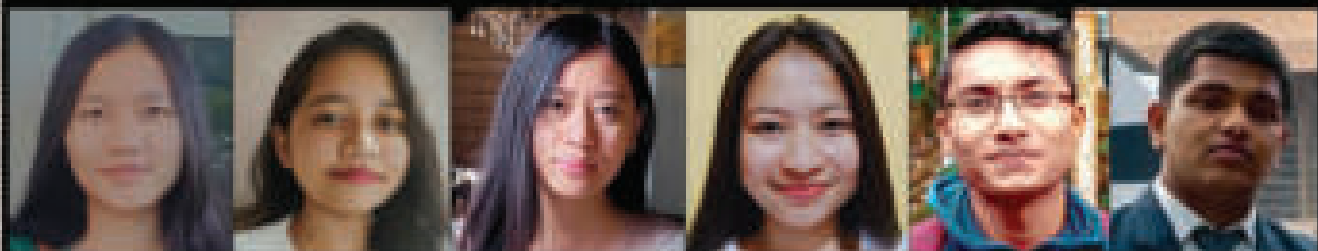
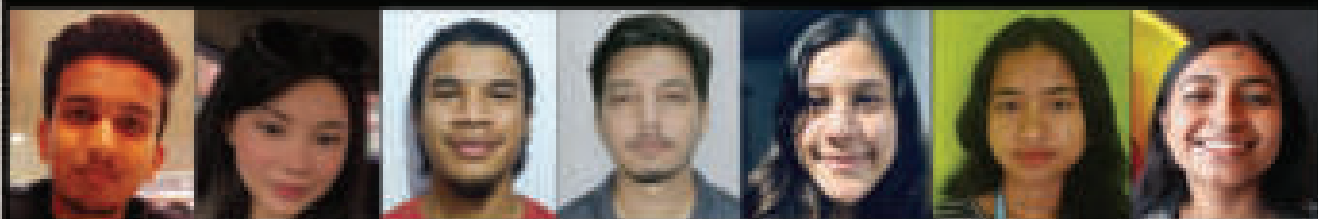
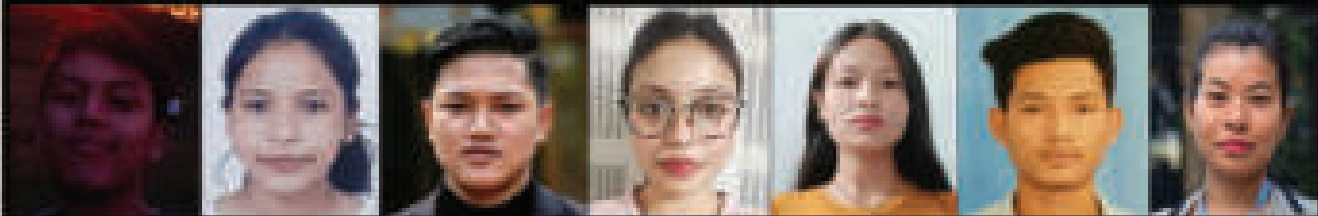
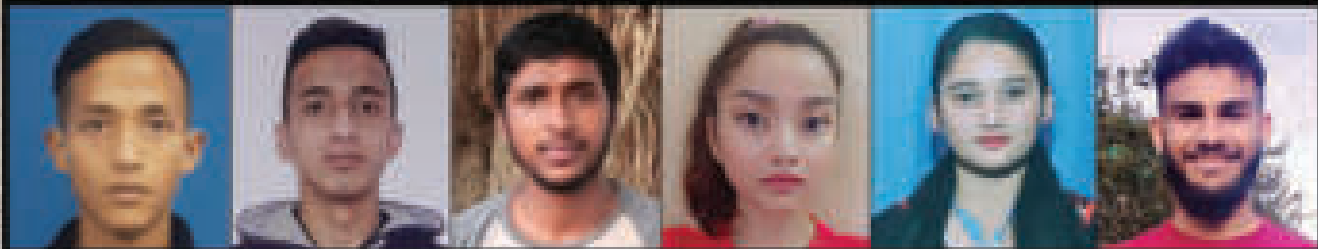
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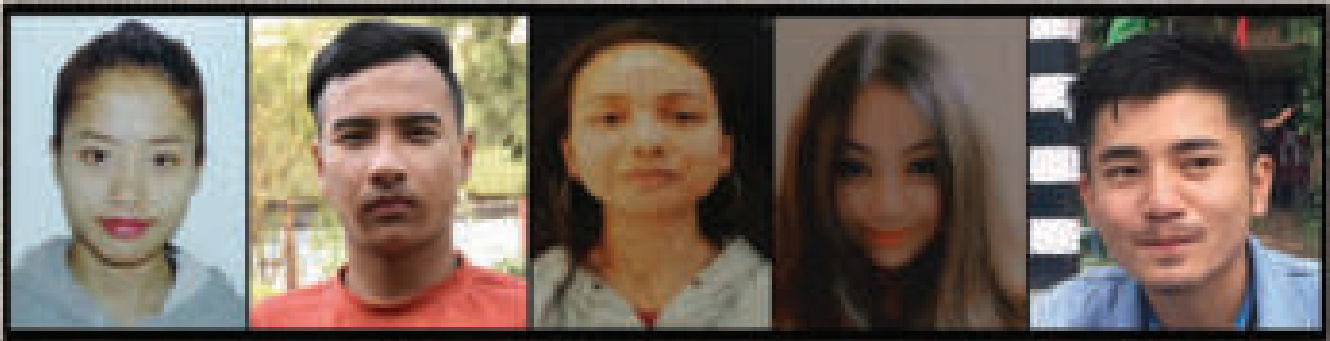
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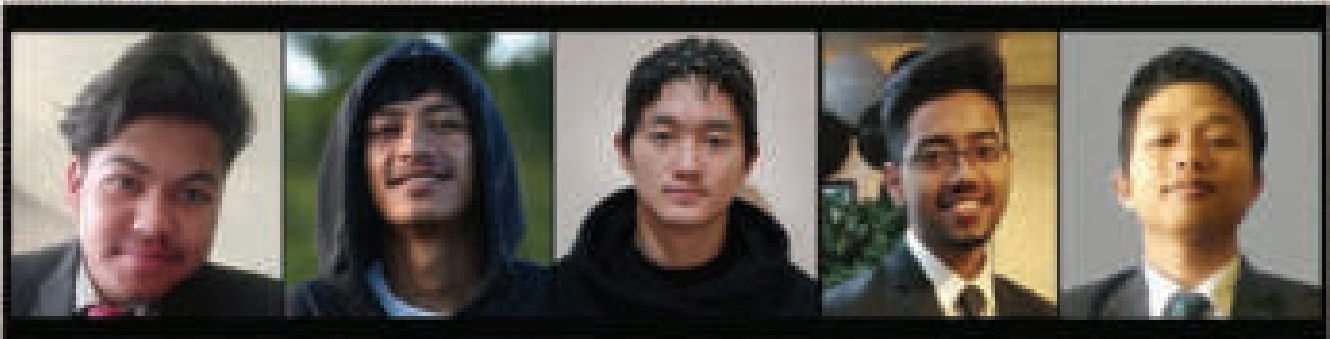
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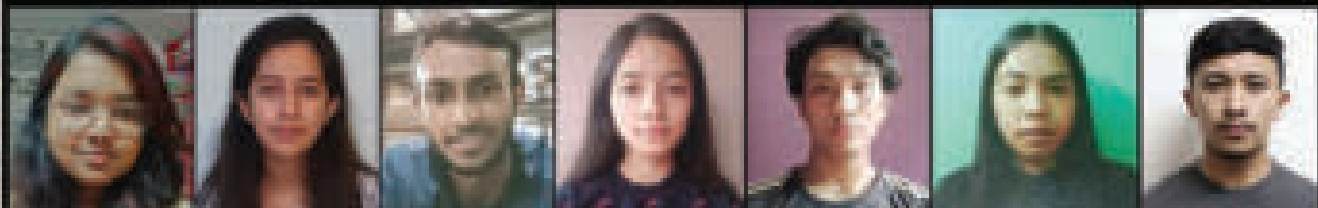
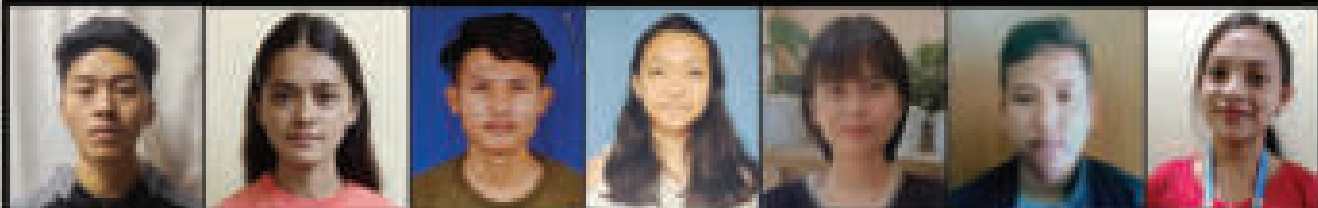
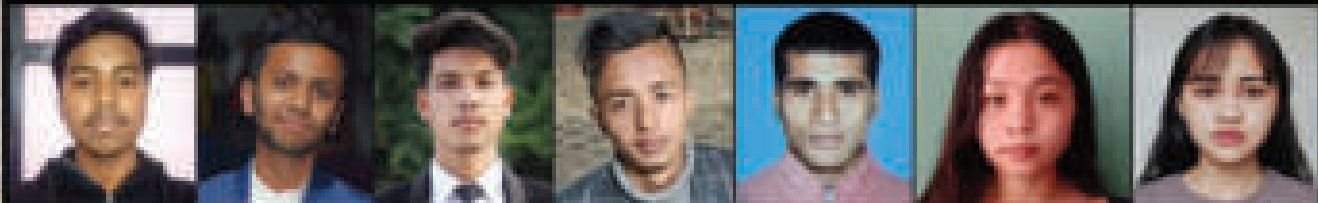
B.Com. 4th Semester



B.B.A. 4th Semester



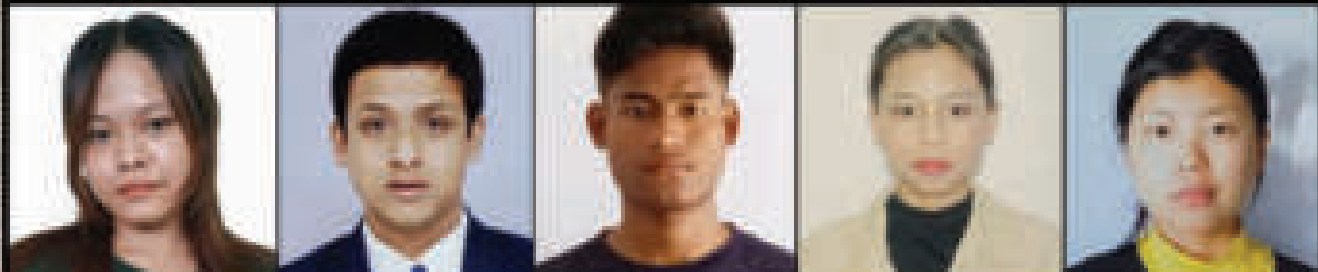
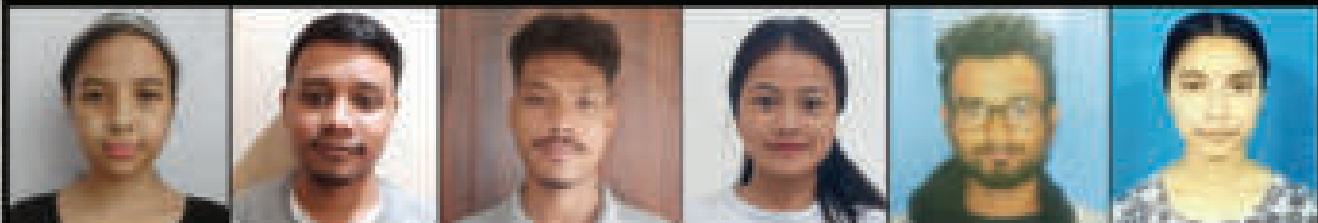
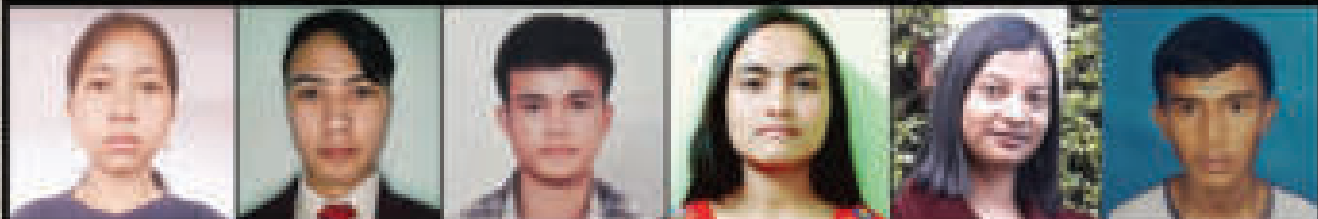
B.B.A. 6th Semester



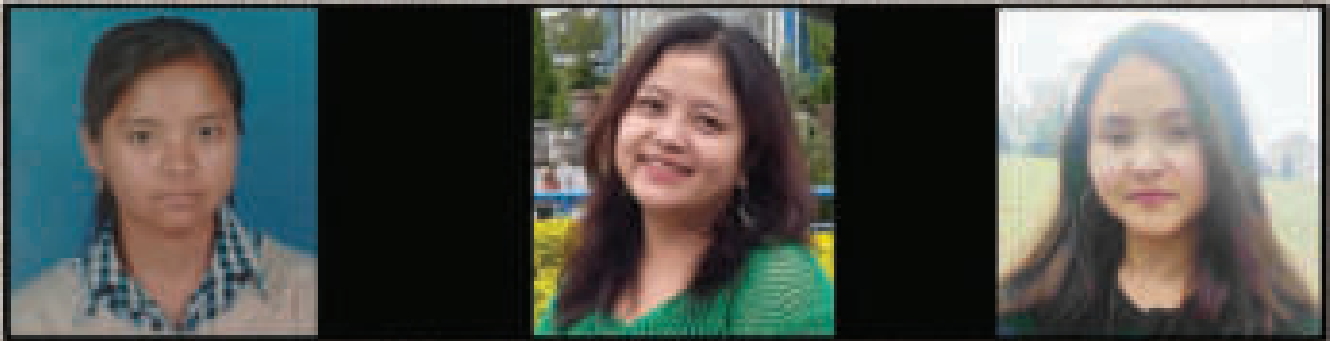
B.B.A. 2nd Semester



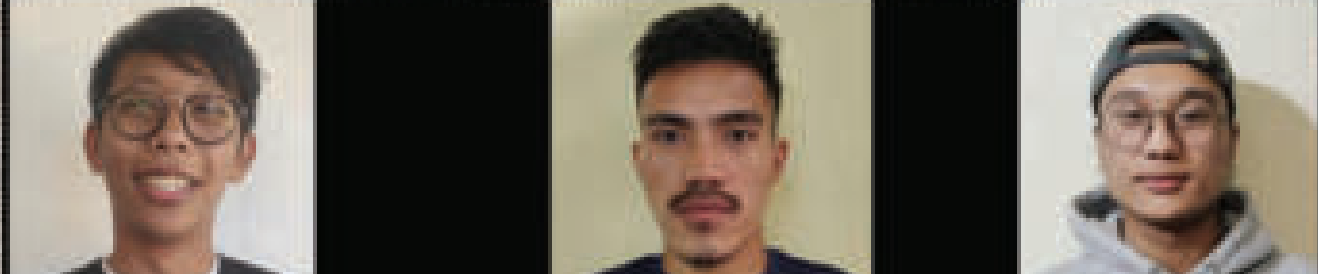
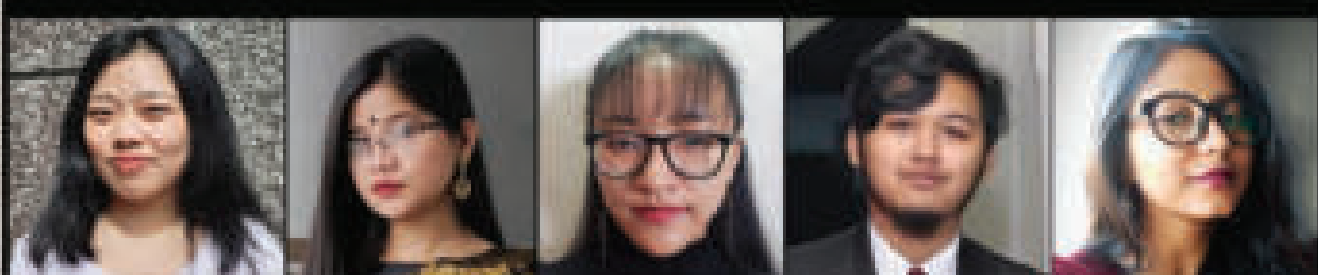
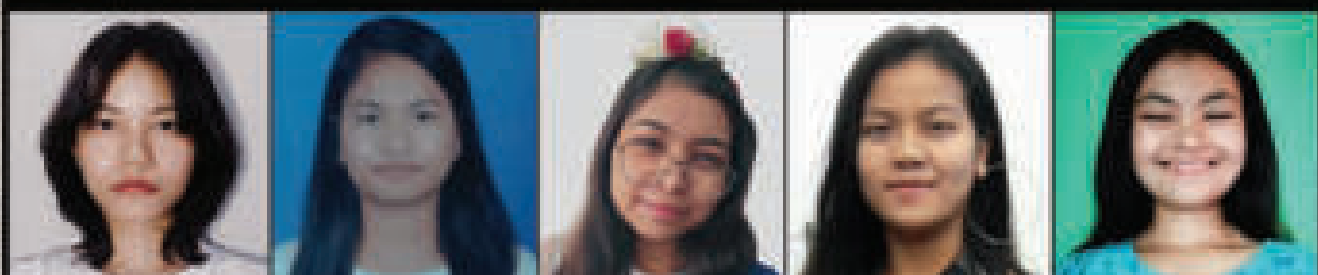
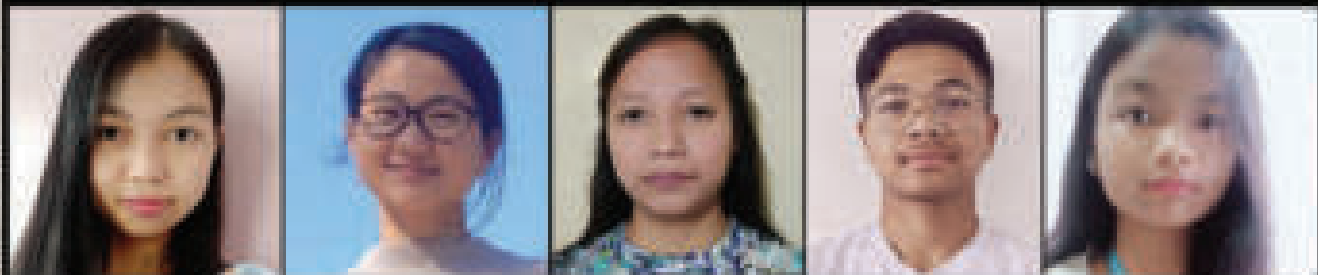
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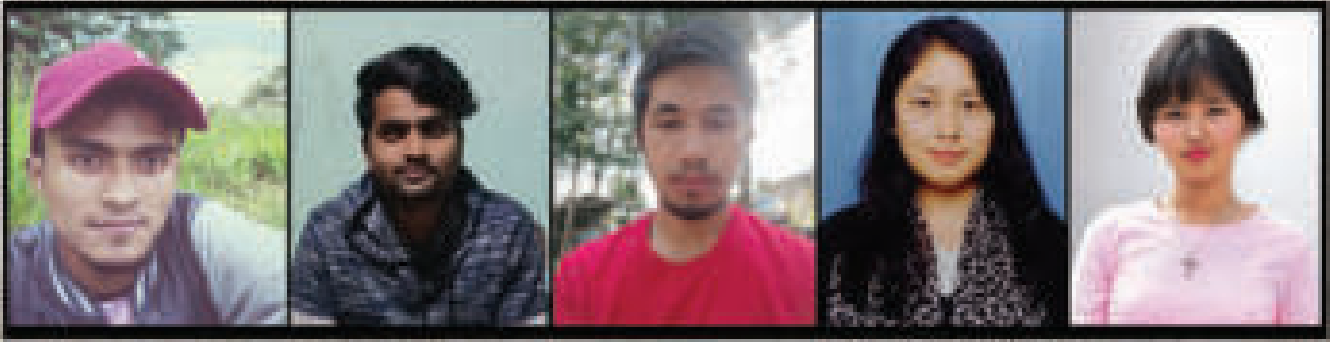
B.Sc (Biochemistry) 2nd Semester



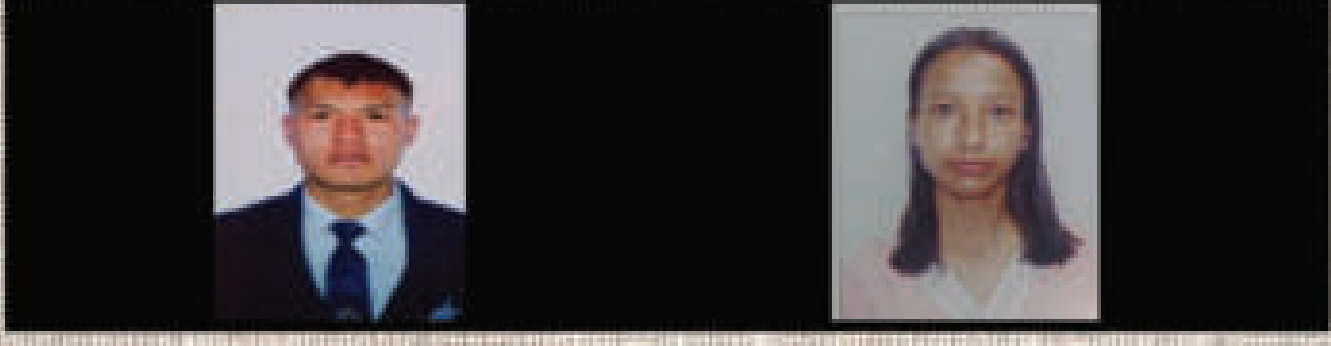
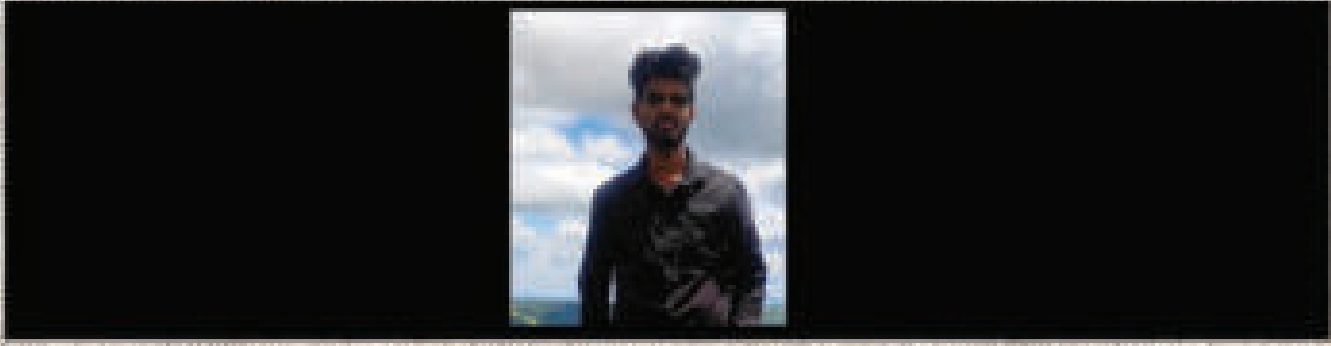
B.Sc (Biochemistry) 6th Semester



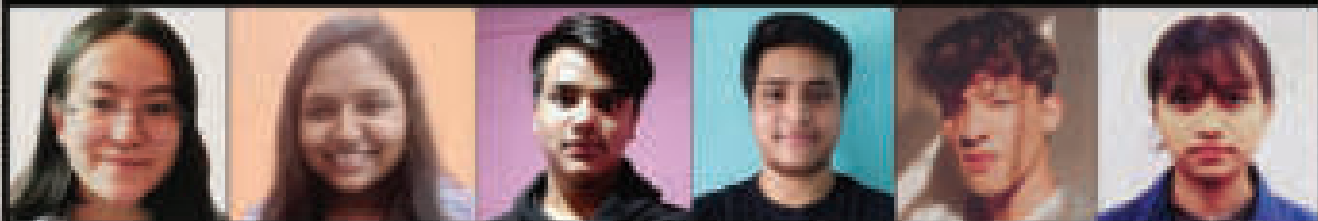
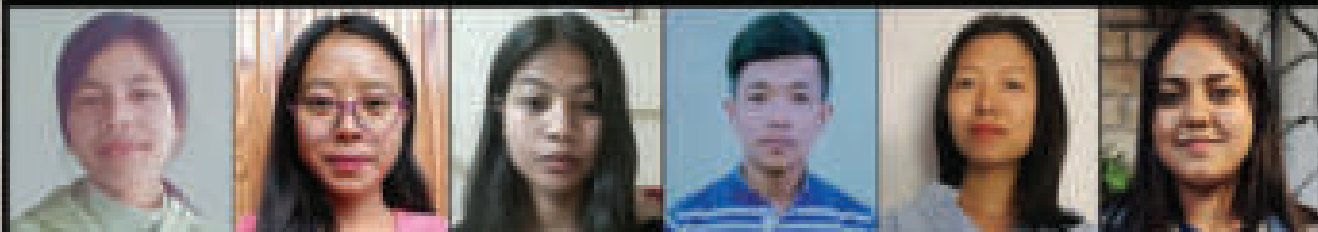
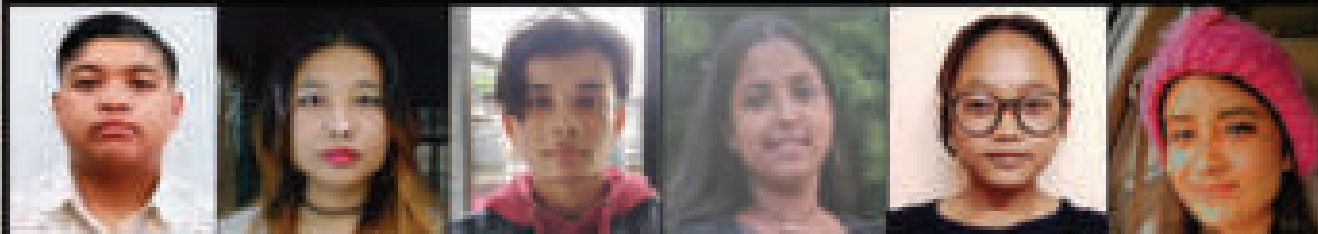
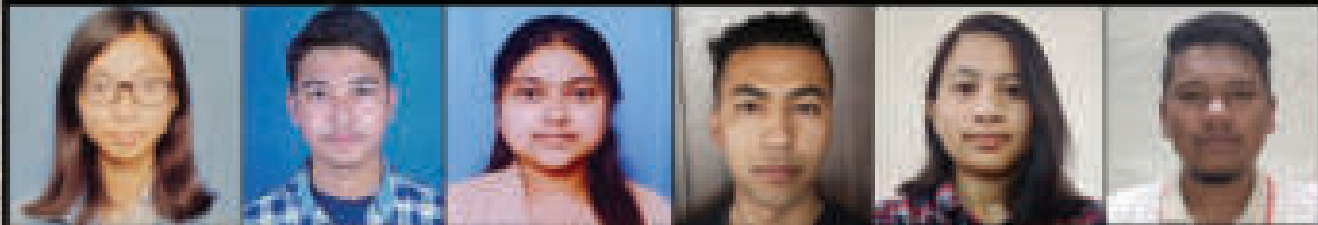
B.Sc (Biochemistry) 4th Semester



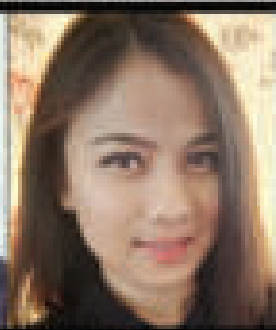
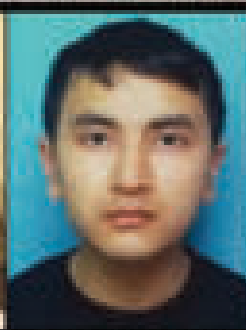
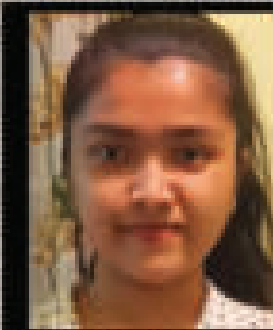
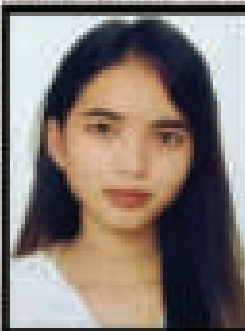
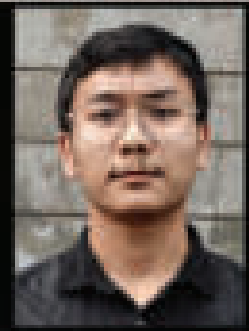
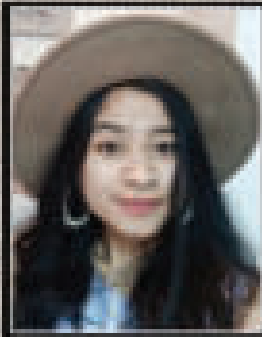
B.Sc (Computer Science) 4th Semester



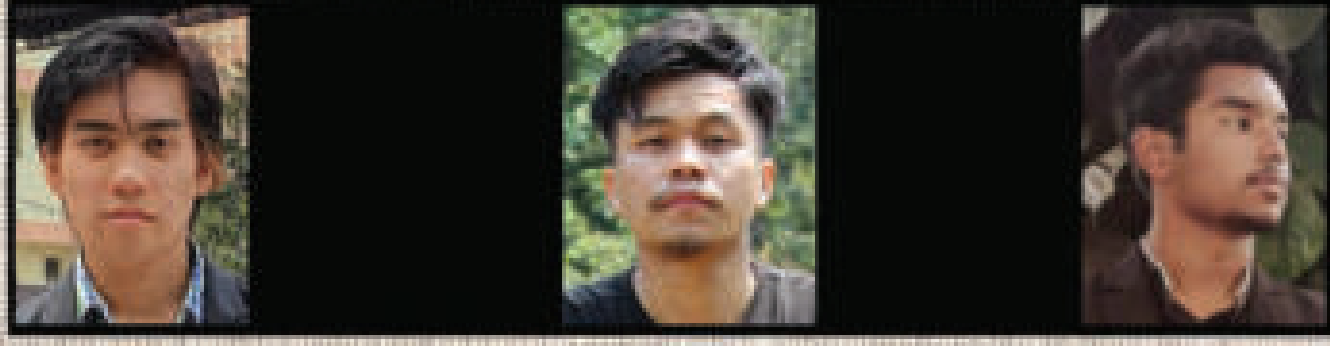
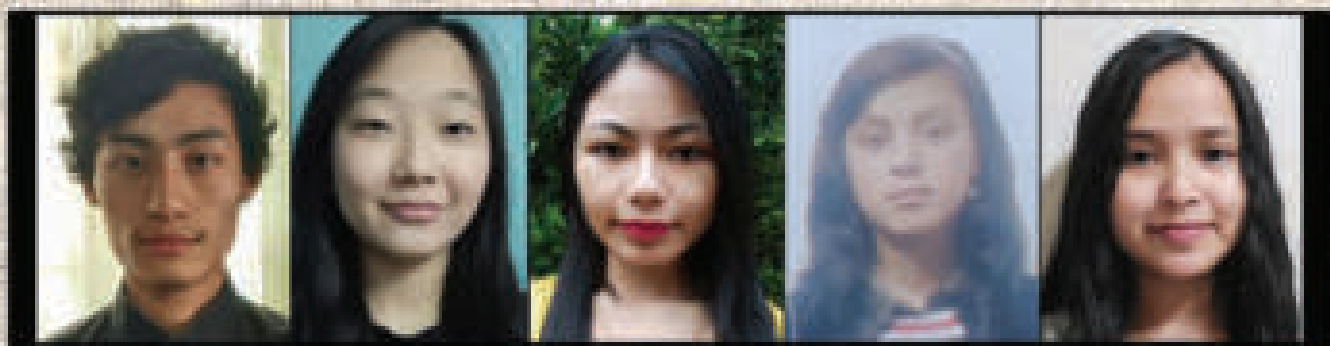
B.Sc (Computer Science) 6th Semester



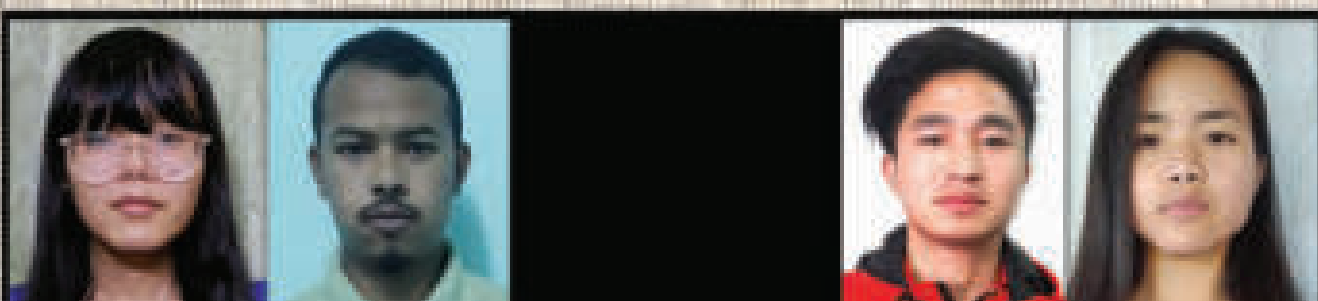
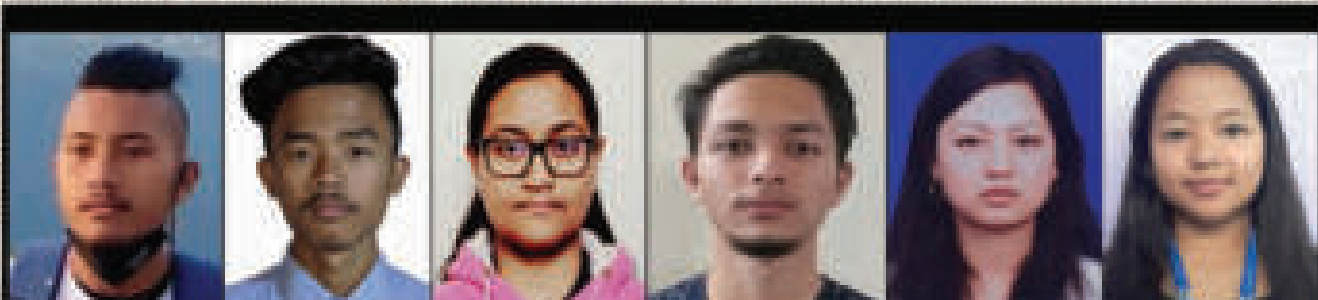
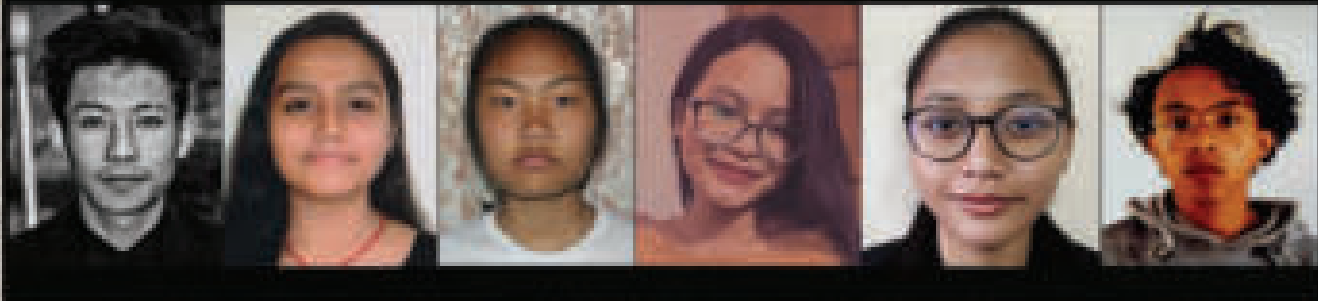
B.Sc. (Biotechnology) 2nd Semester



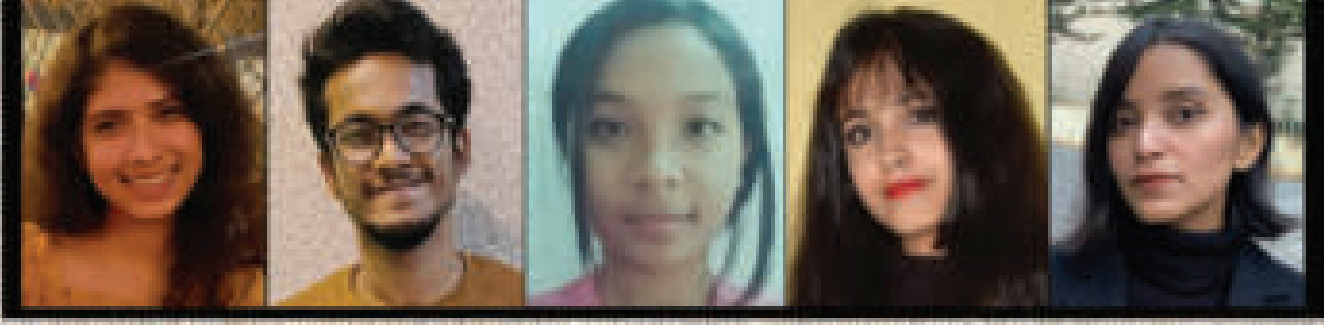
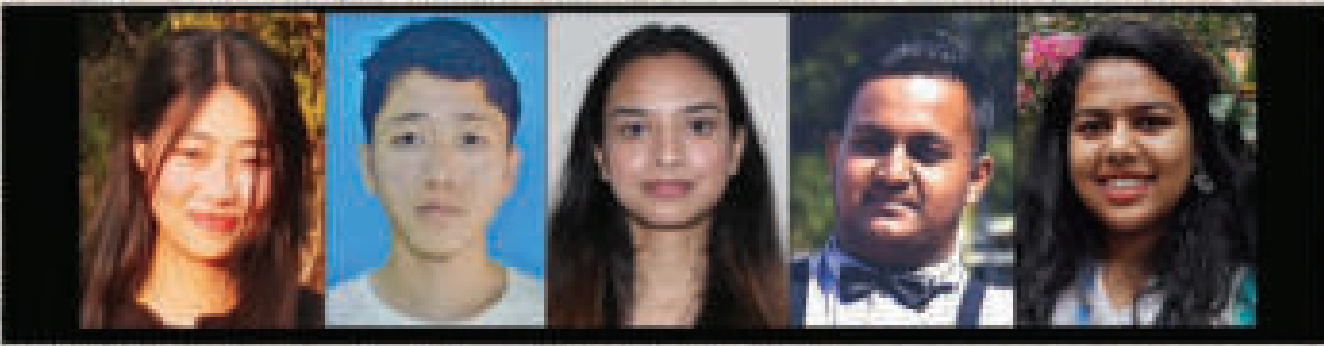
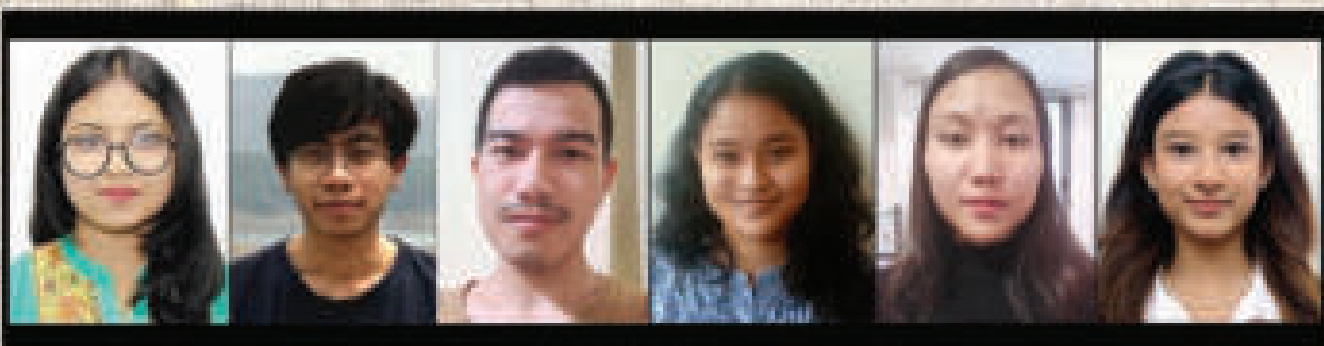
B.Sc. (Botany) 6th Semester



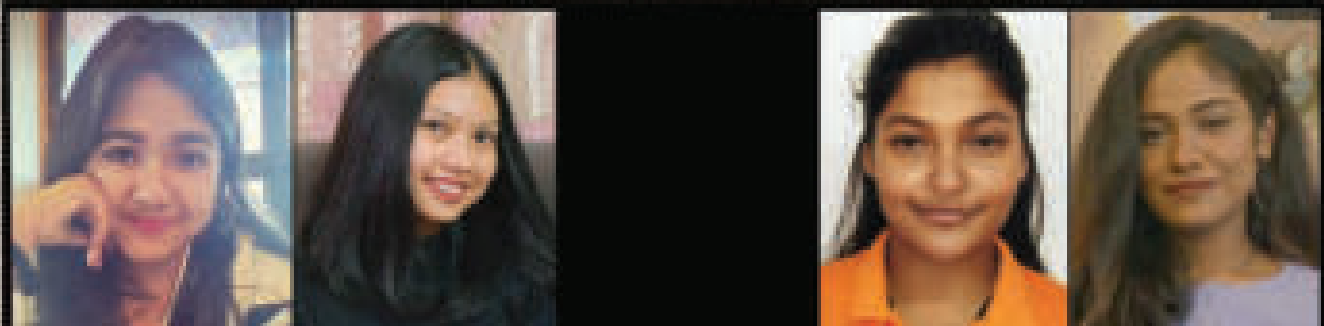
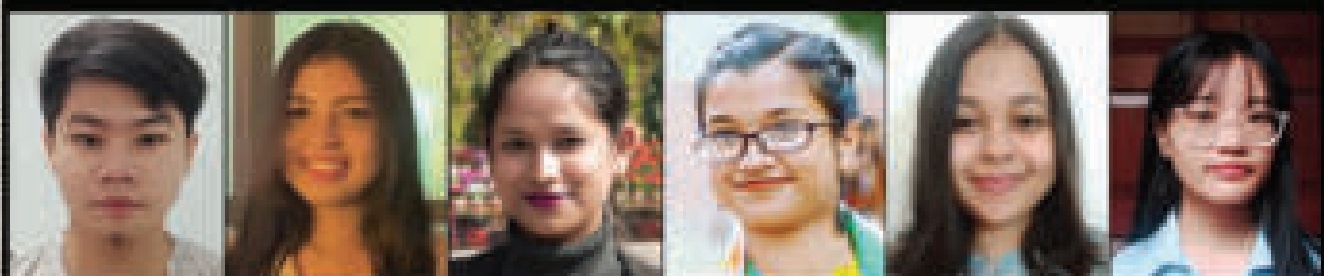
B.Sc. (Botany) 4th Semester



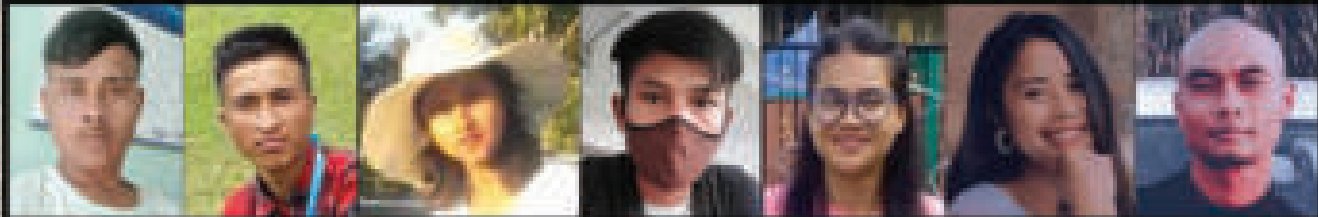
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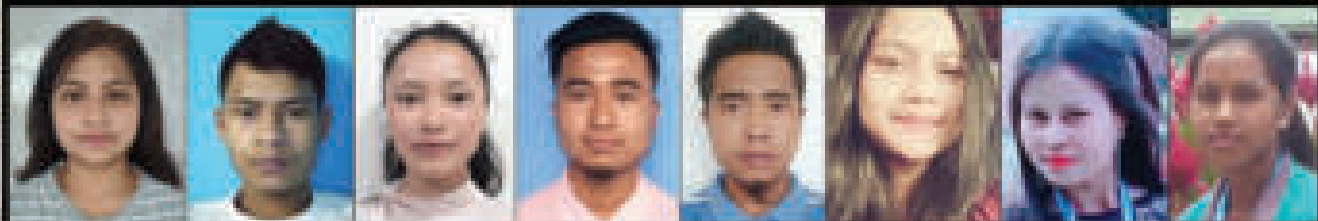
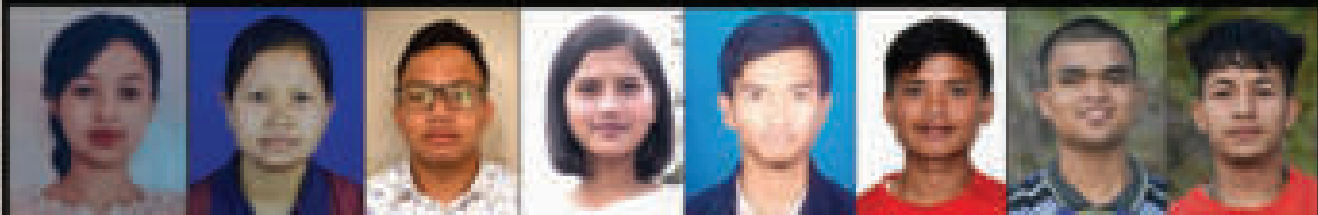
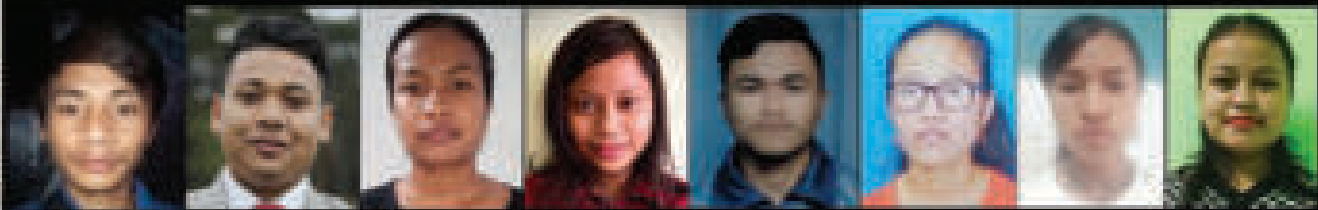
B.Sc. (Biotechnology) 6th Semester



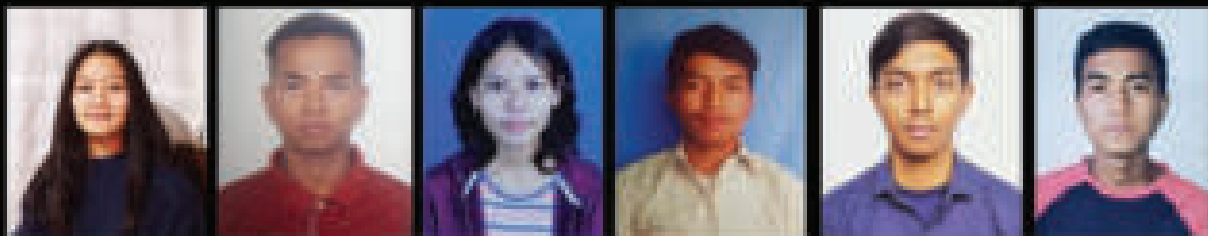
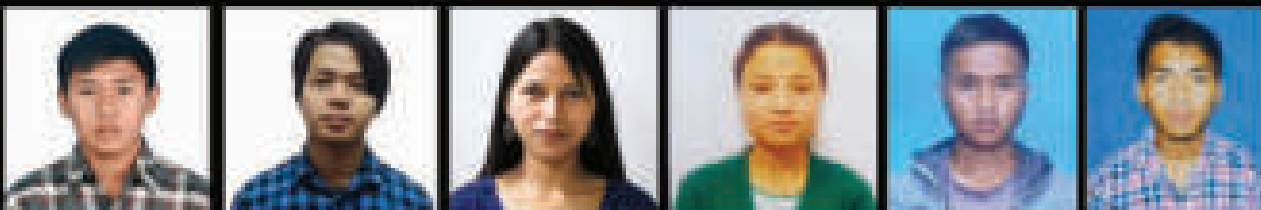
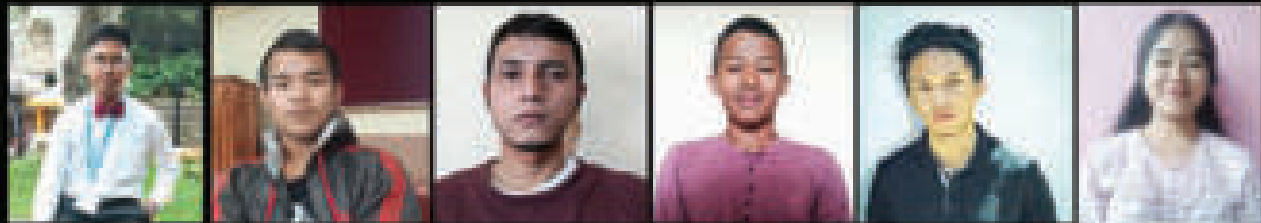
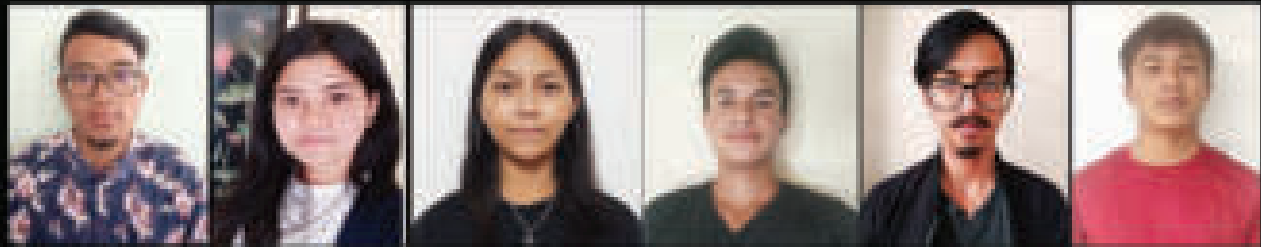
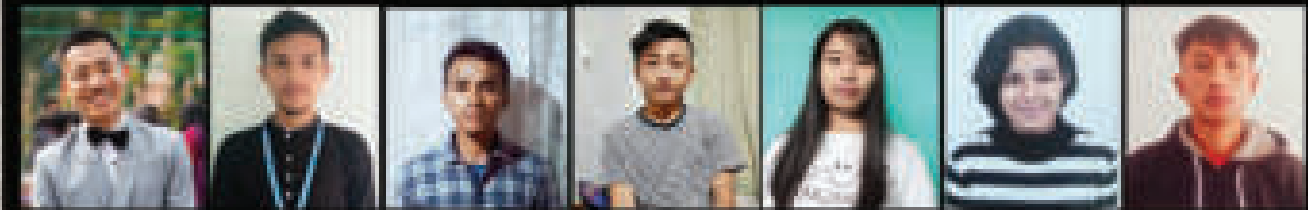
B.Sc. (Biotechnology) 4th Semester



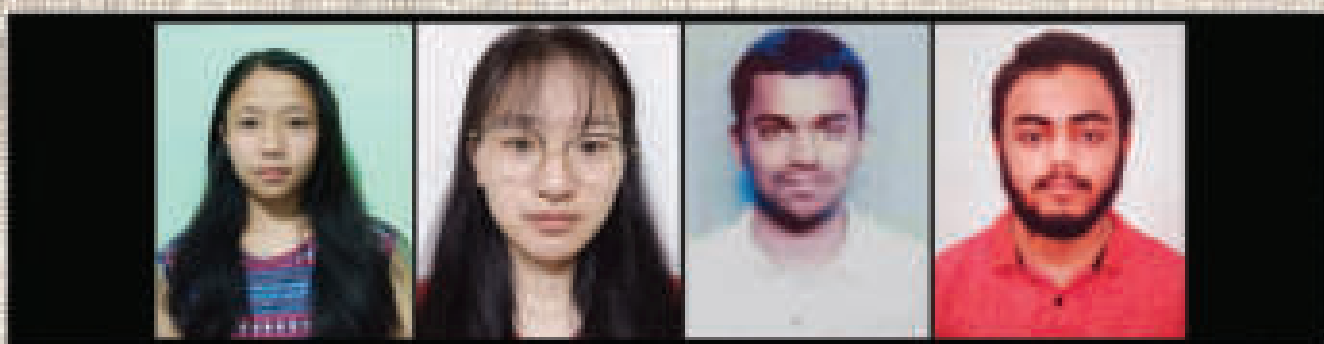
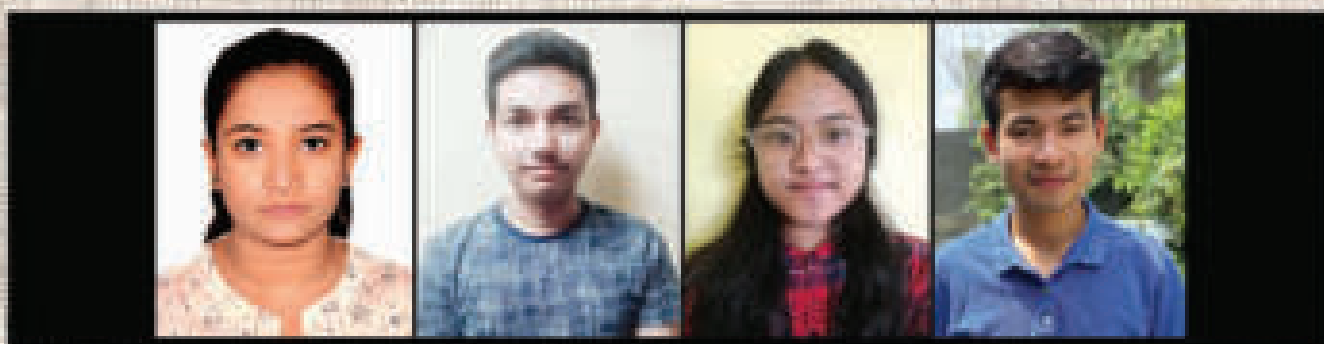
B.A. (Khasi) 4th Semester



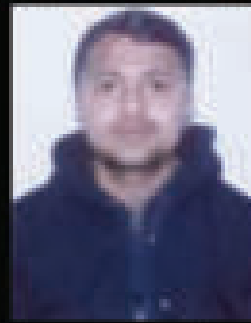
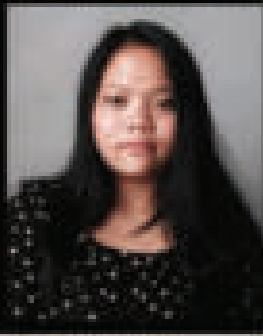
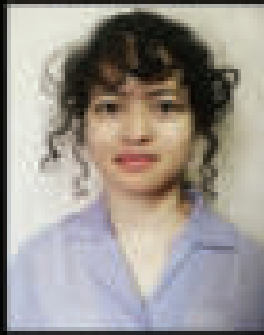
B.A. (Khasi) 6th Semester



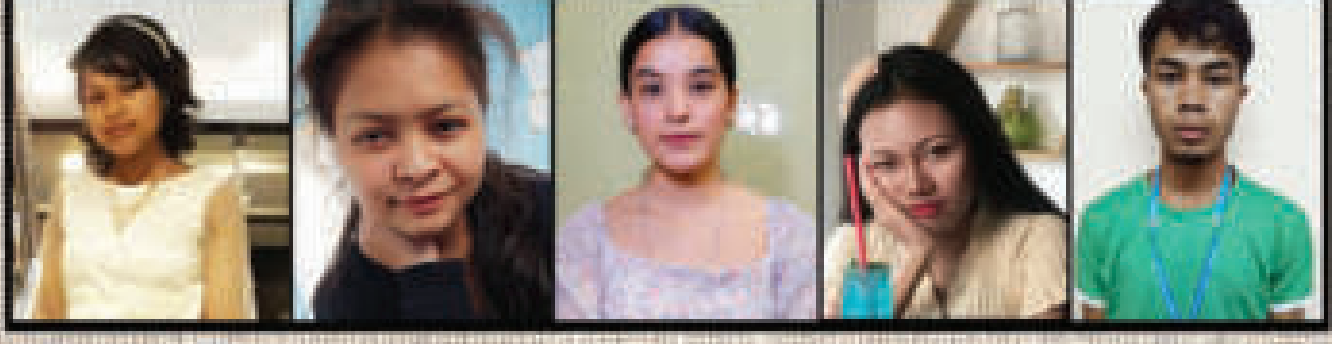
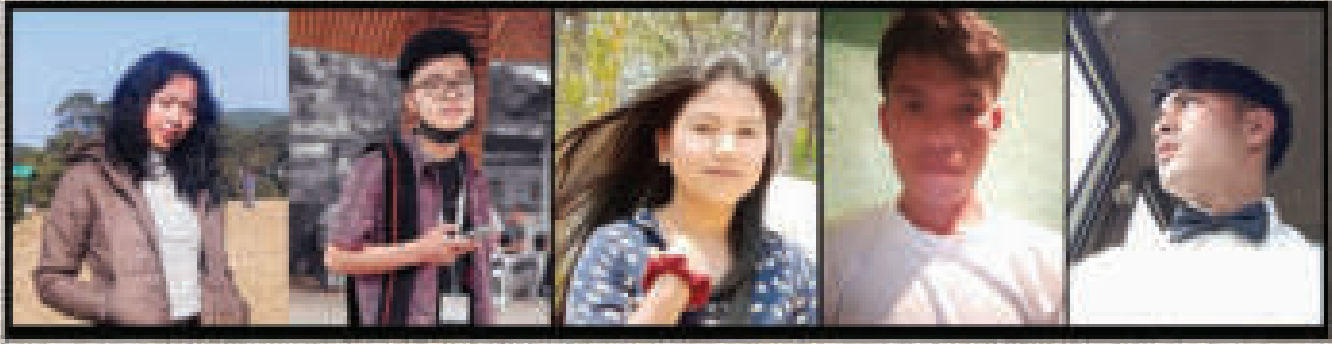
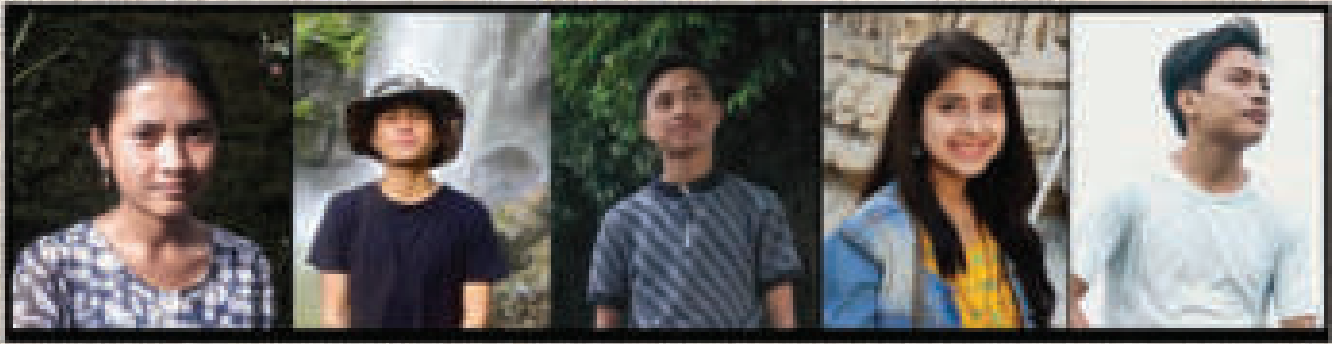
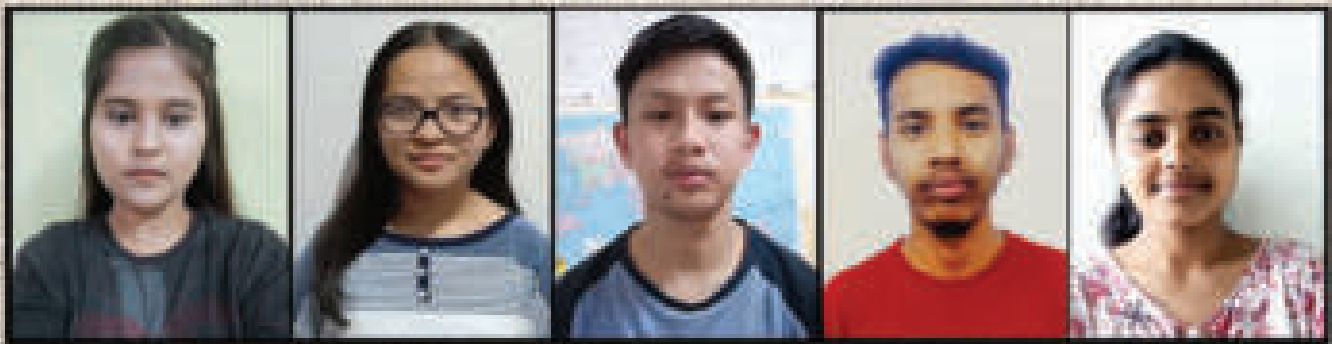
B.Sc (Physics) 4th Semester



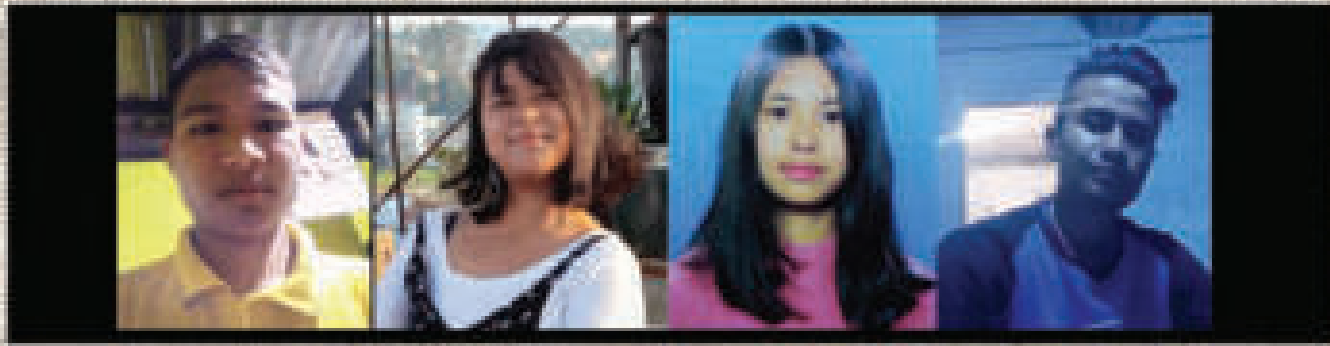
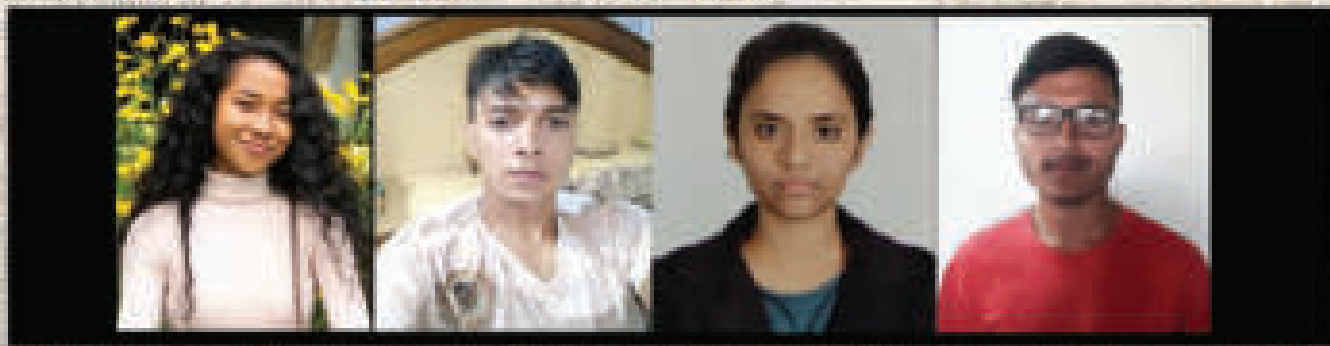
B.Sc (Physics) 2nd Semester



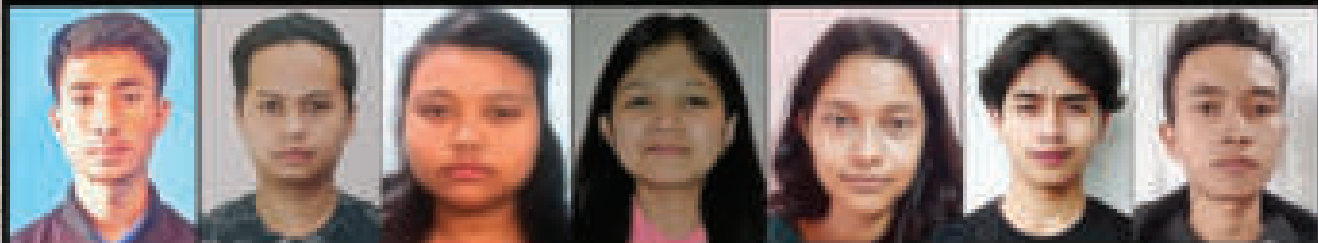
B.Sc (Statistics) 6th Semester



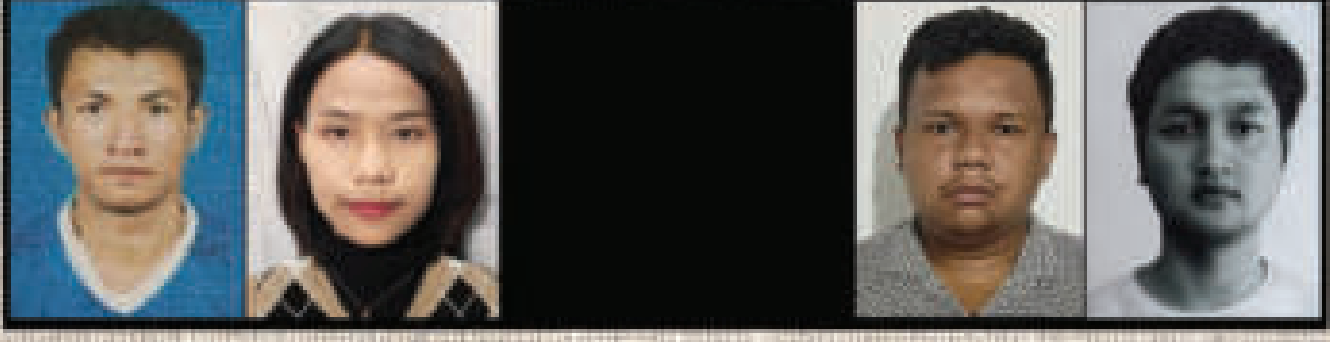
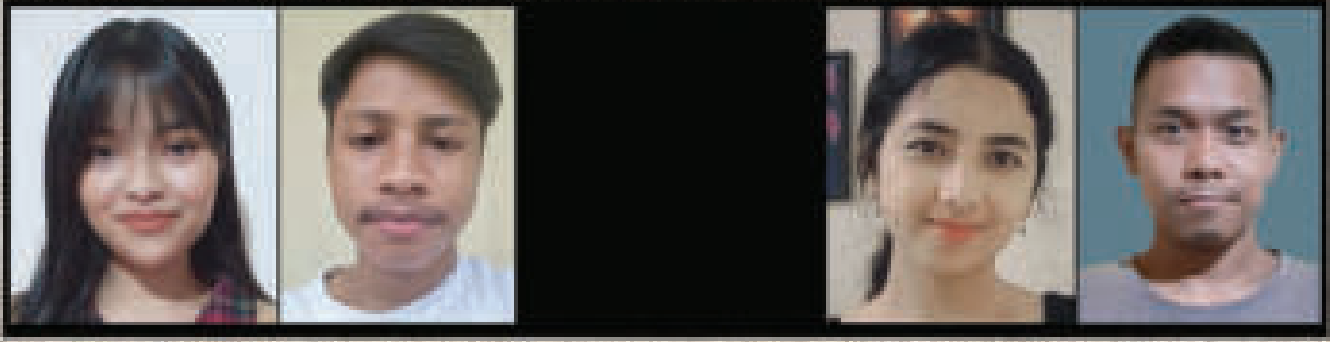
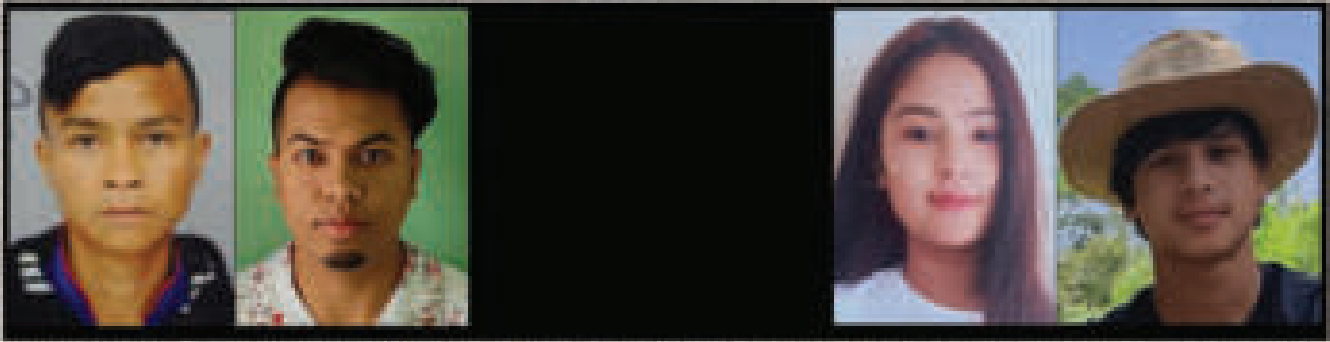
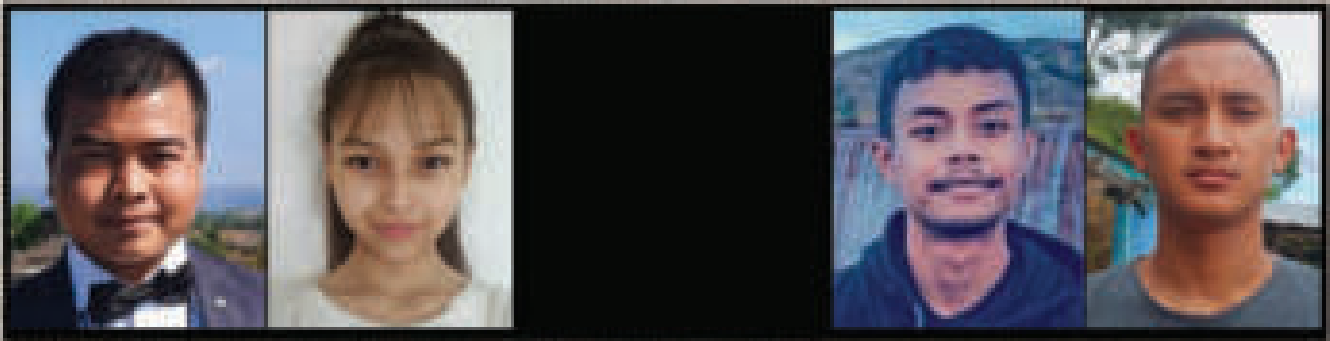
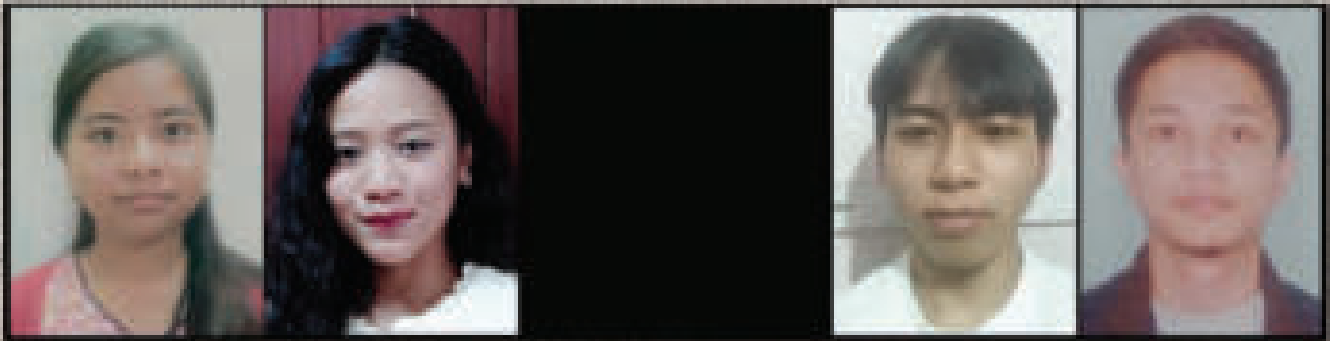
B.Sc (Statistics) 4th Semester



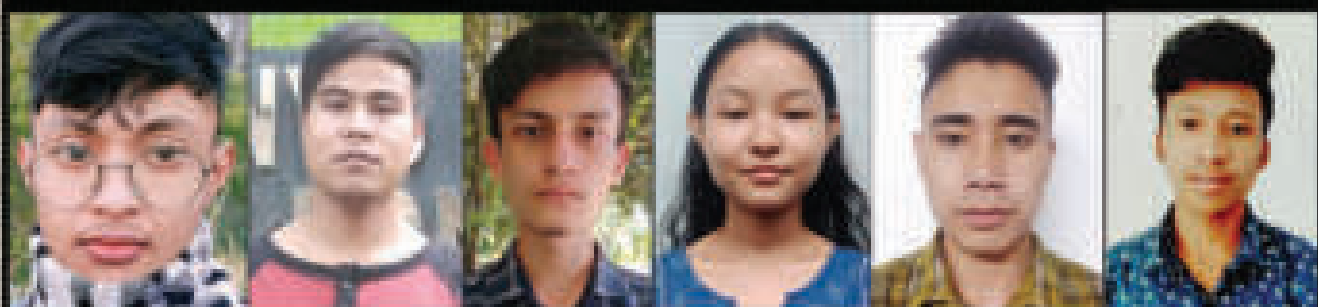
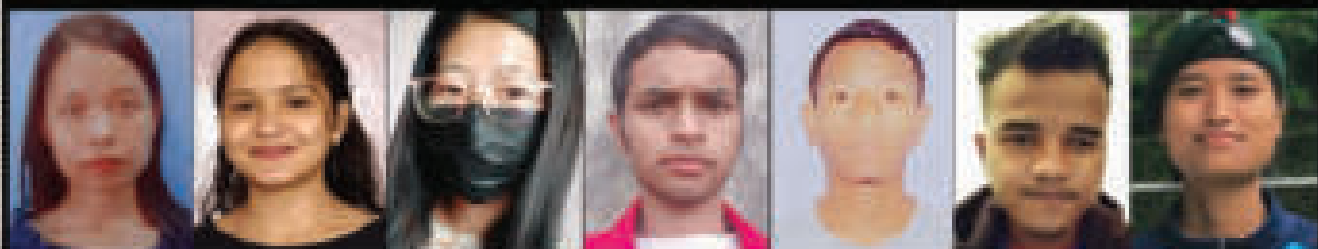
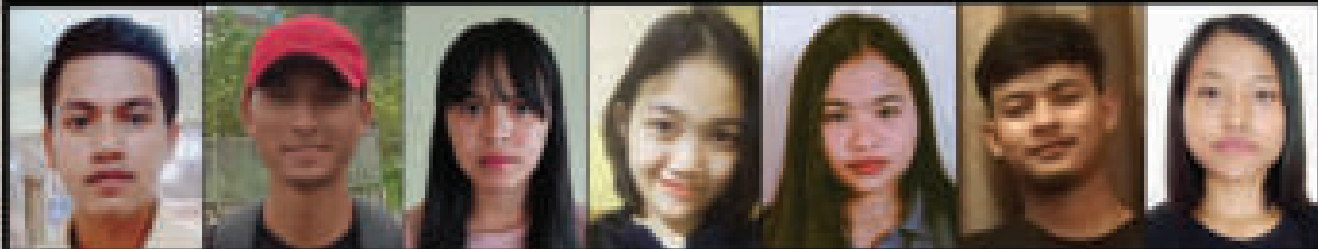
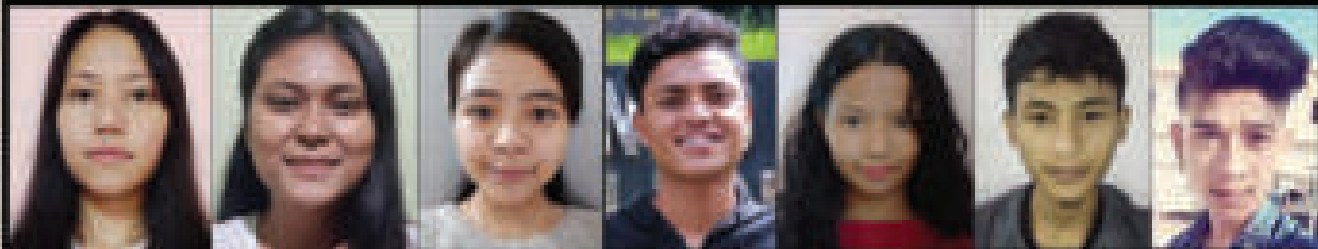
B.Sc (Statistics) 2nd Semester



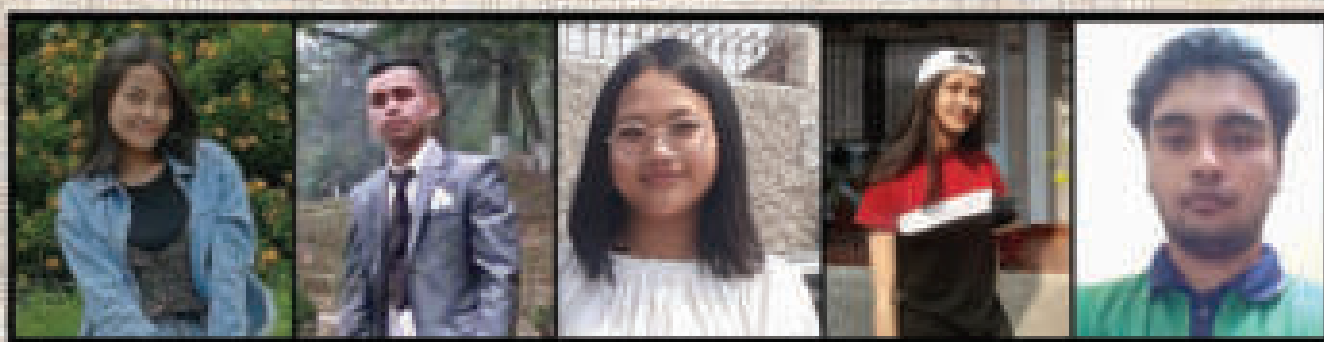
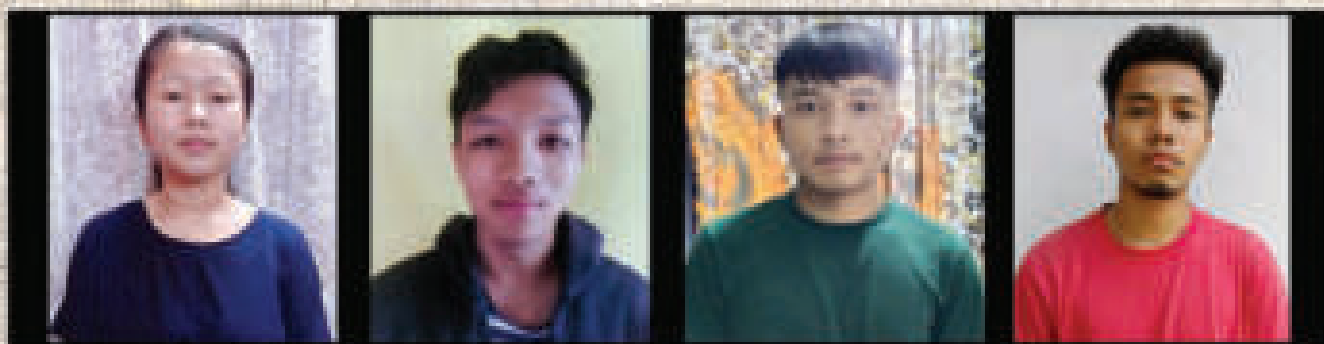
B.Sc. (Fishery Science) 2nd Semester



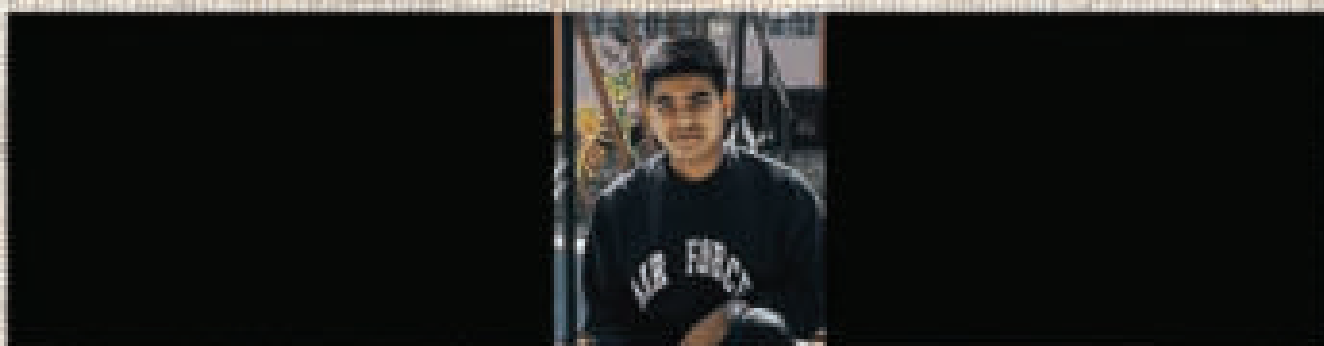
B.Sc. (Fishery Science) 6th Semester



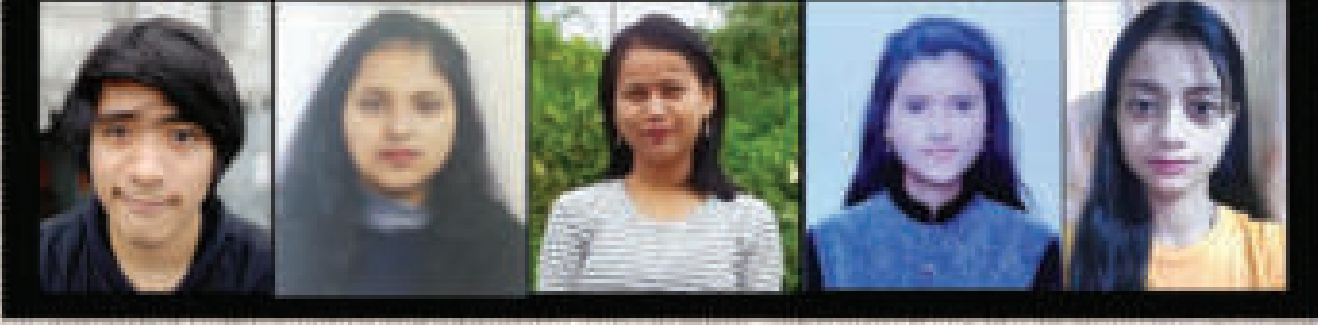
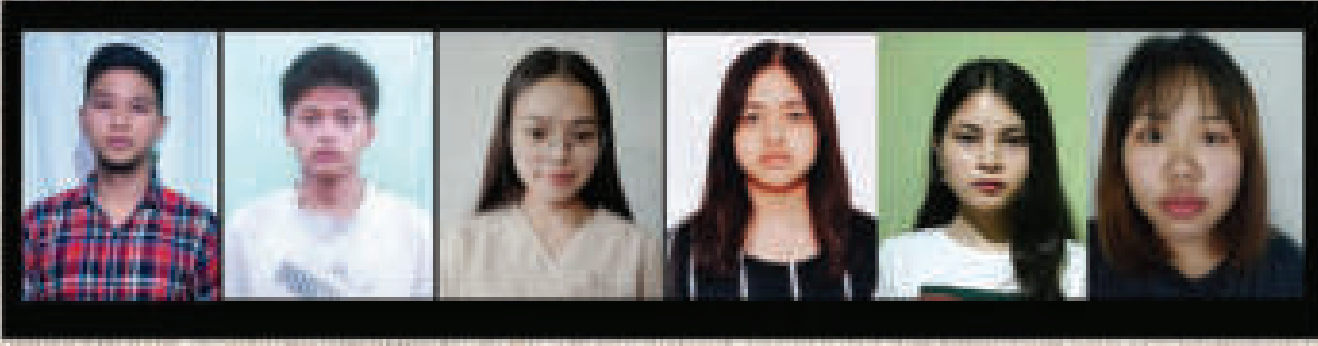
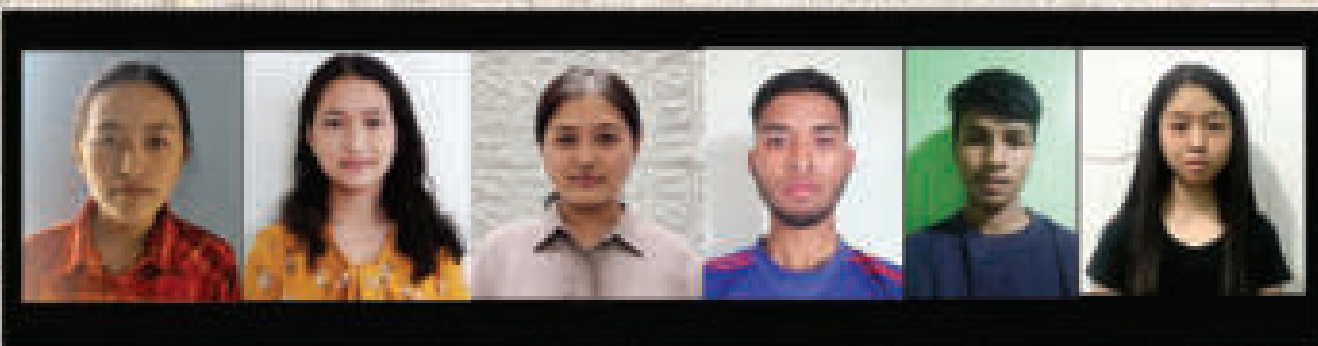
B.Sc. (Fishery Science) 4th Semester



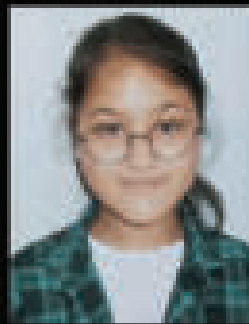
B.Sc (Zoology) 2nd Semester



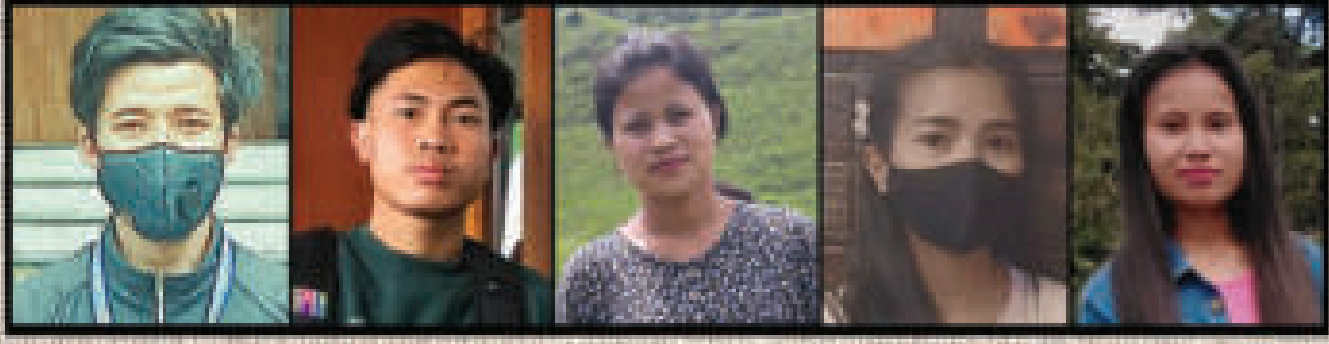
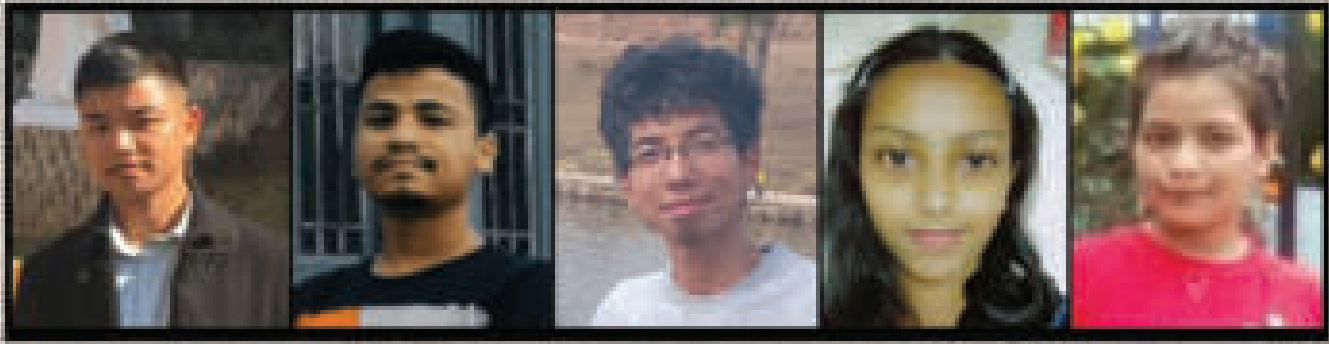
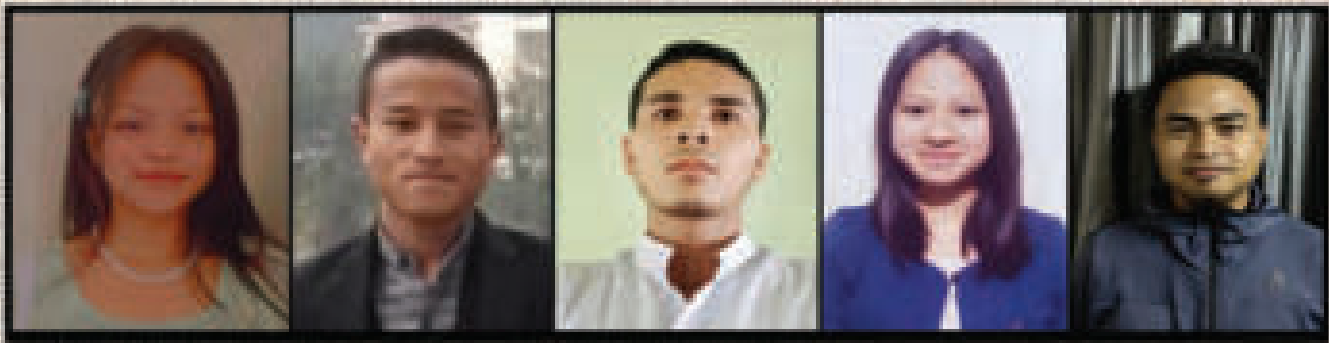
B.Sc (Zoology) 6th Semester



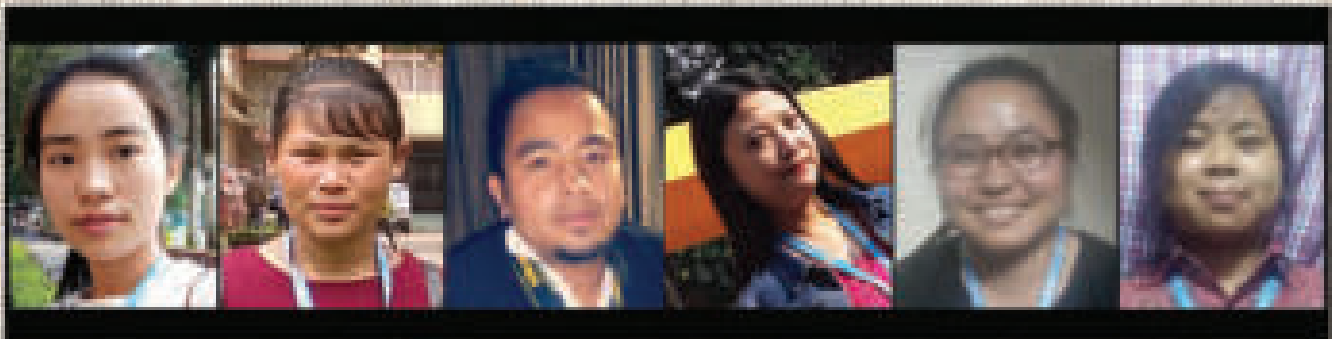
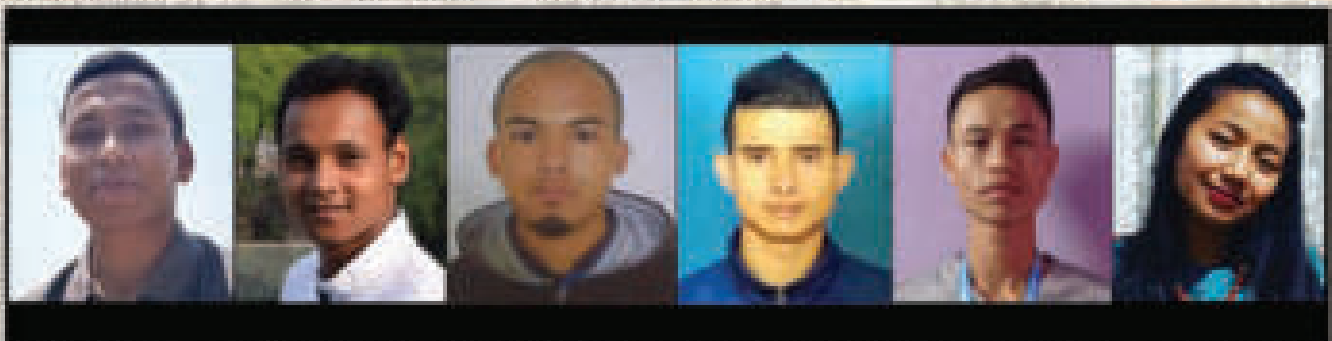
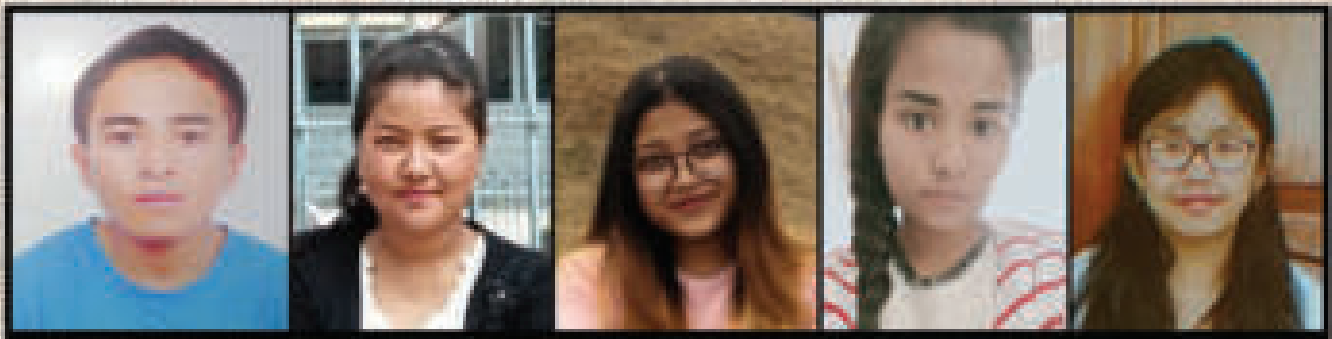
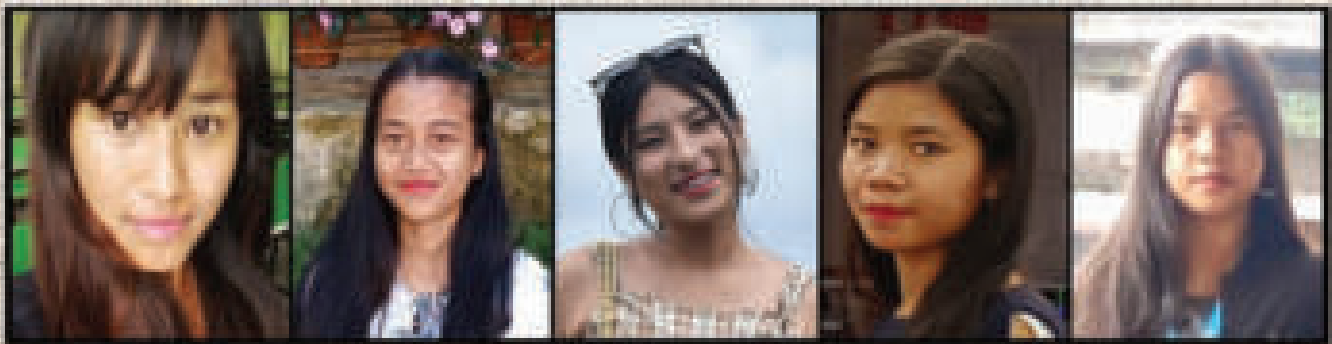
B.Sc (Zoology) 4th Semester



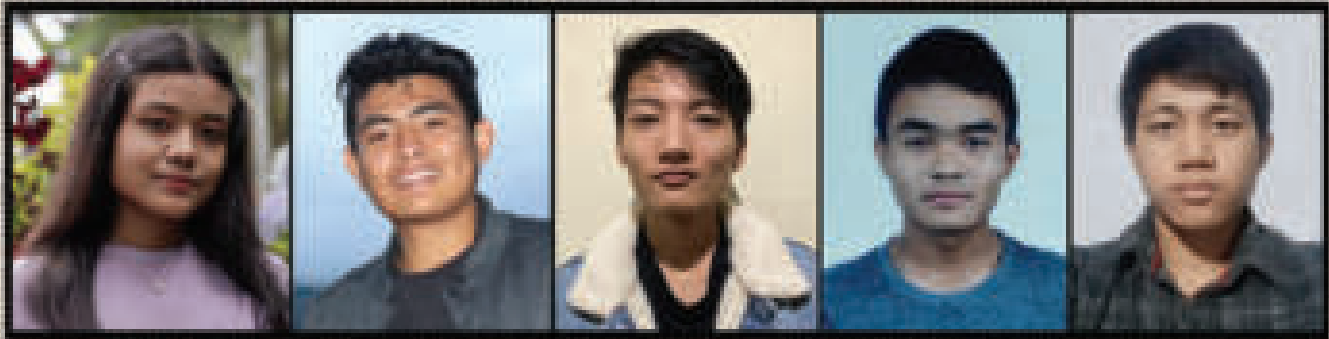
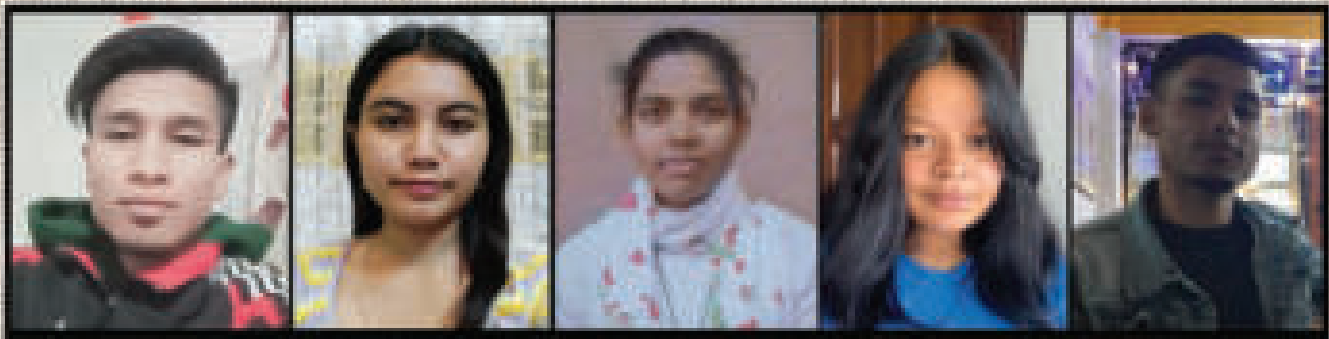
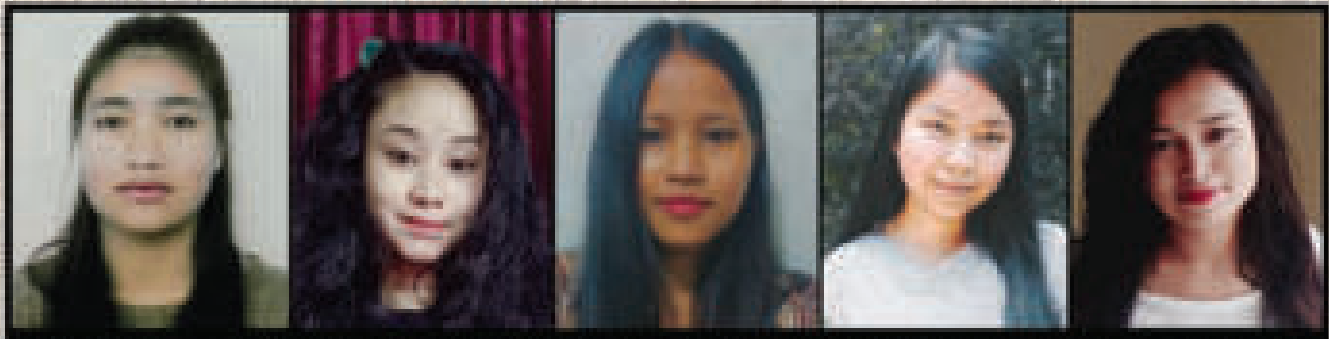
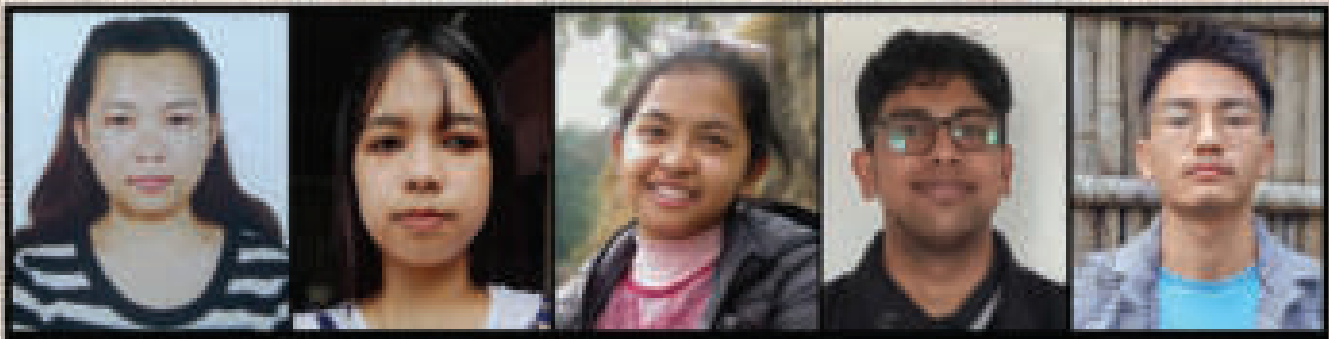
B.Sc (Computer Science) 2nd Semester



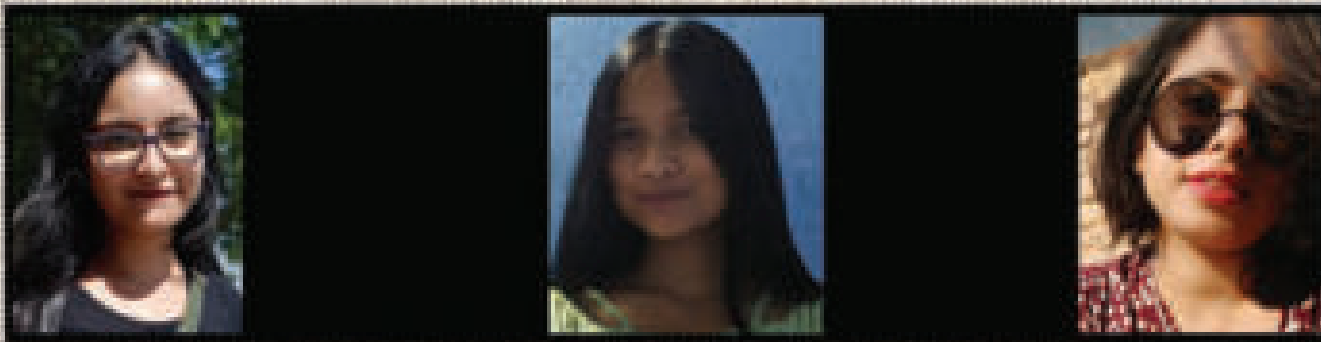
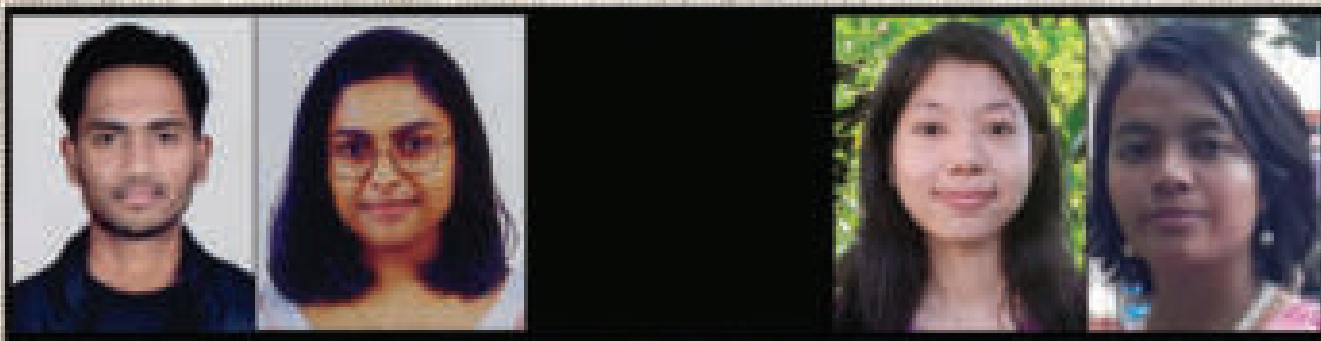
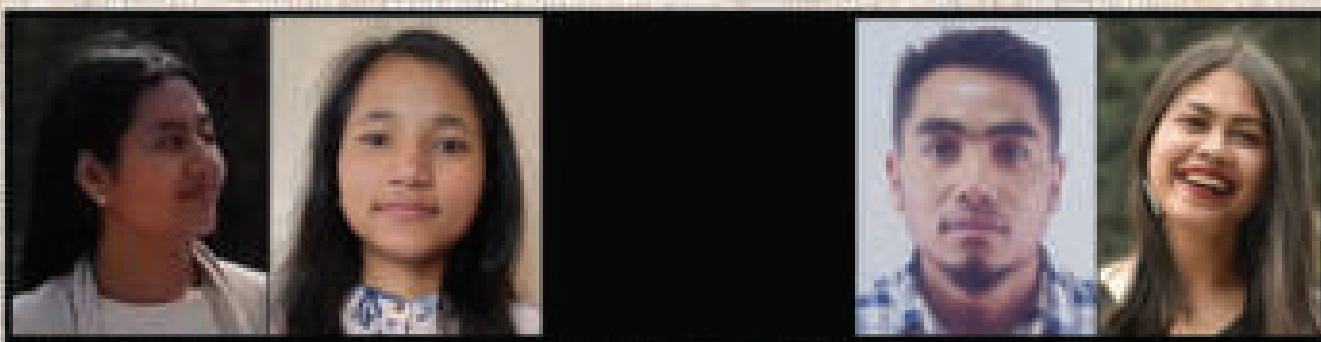
B.A. (Philosophy.) 4th Semester



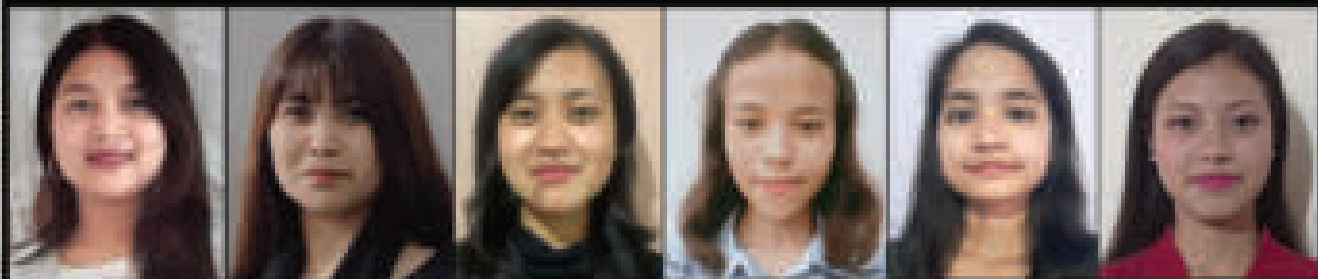
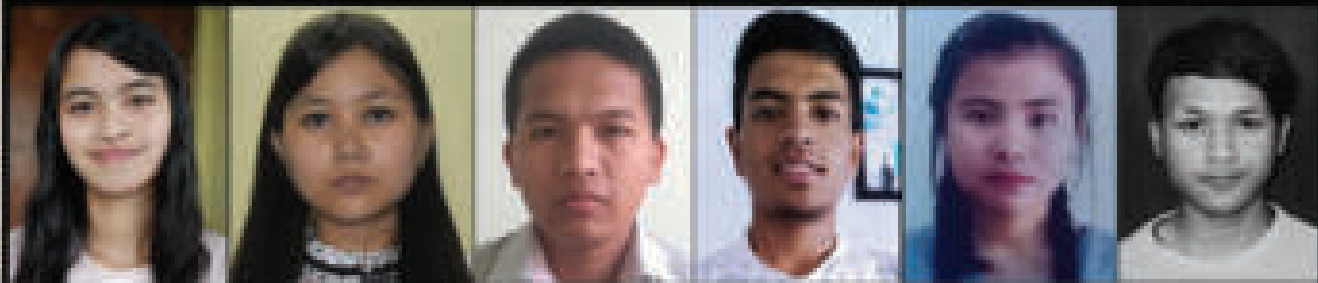
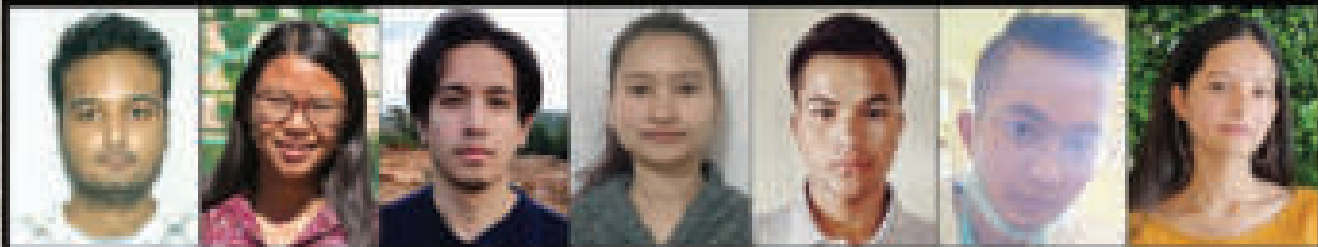
B.A. (Philosophy.) 6th Semester



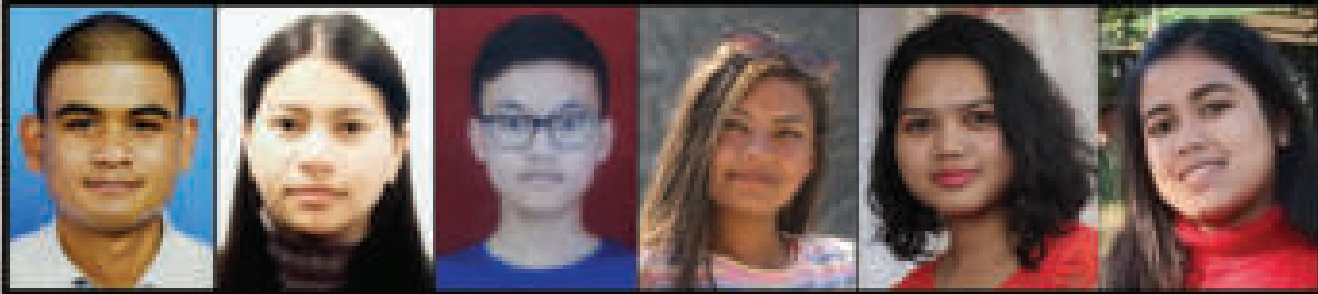
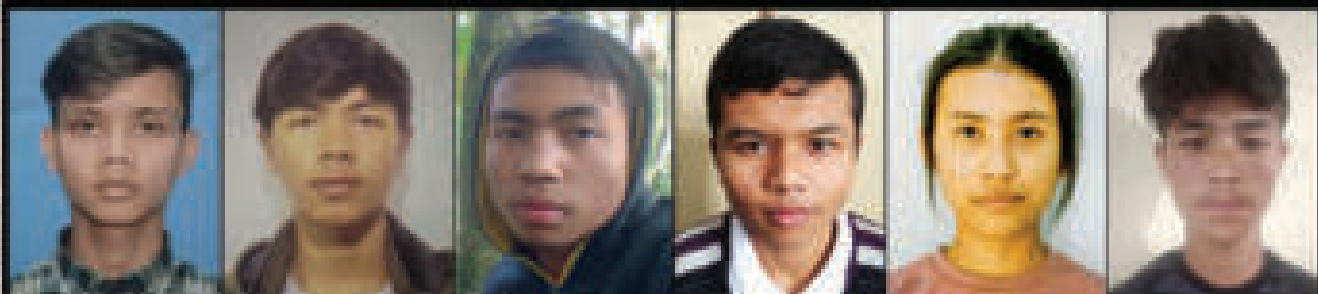
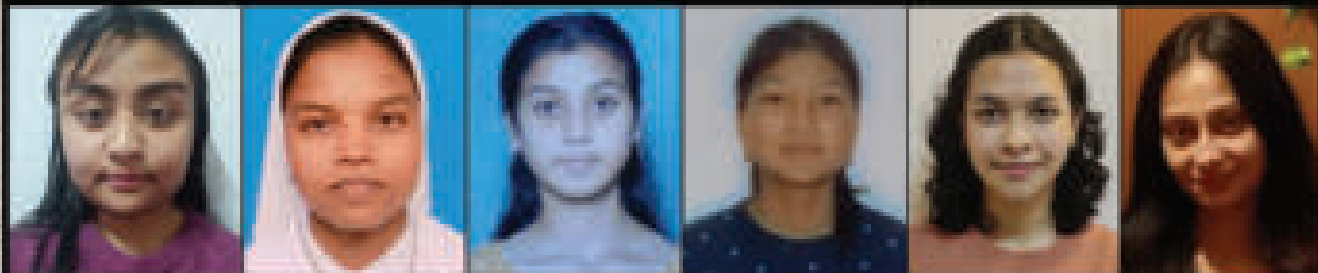
B.A. (Philosophy.) 4th Semester



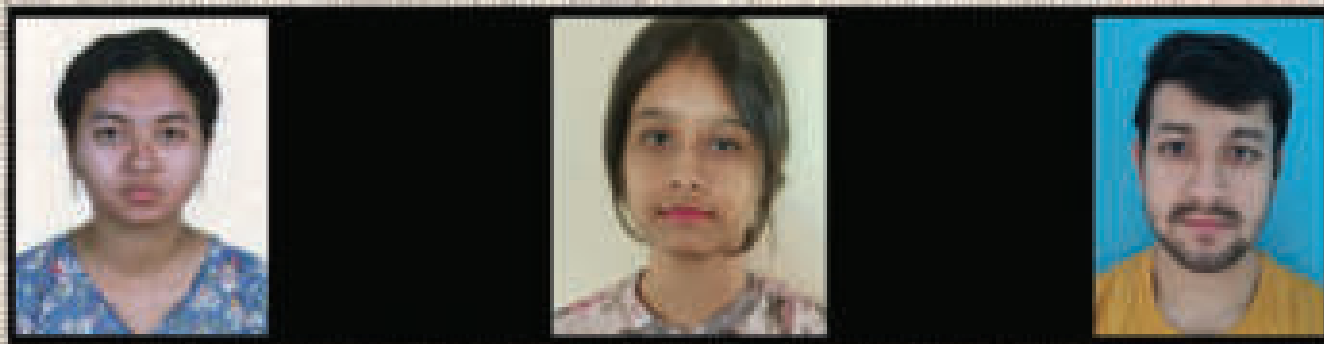
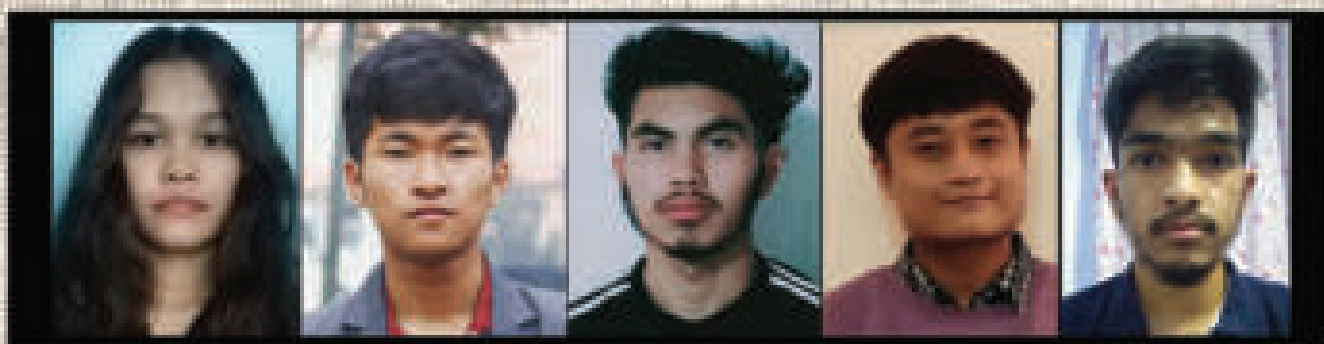
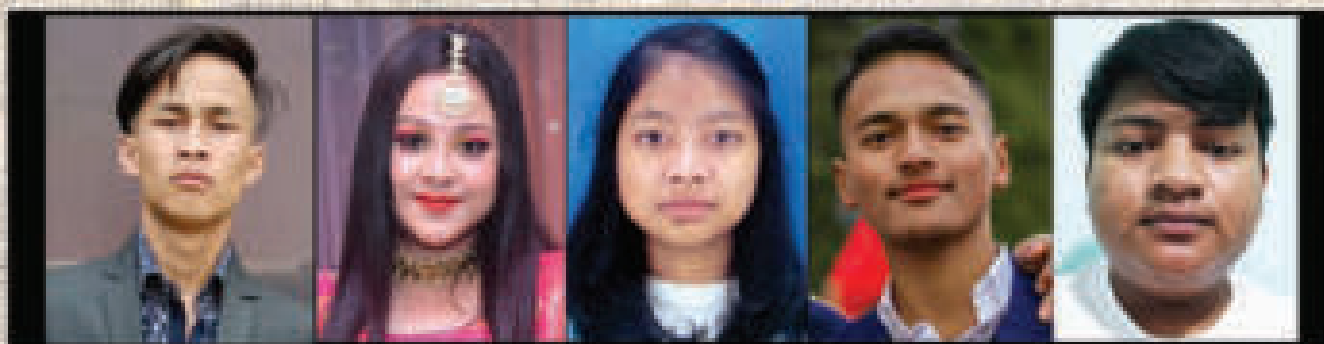
B.Sc. (Chemistry) 6th Semester



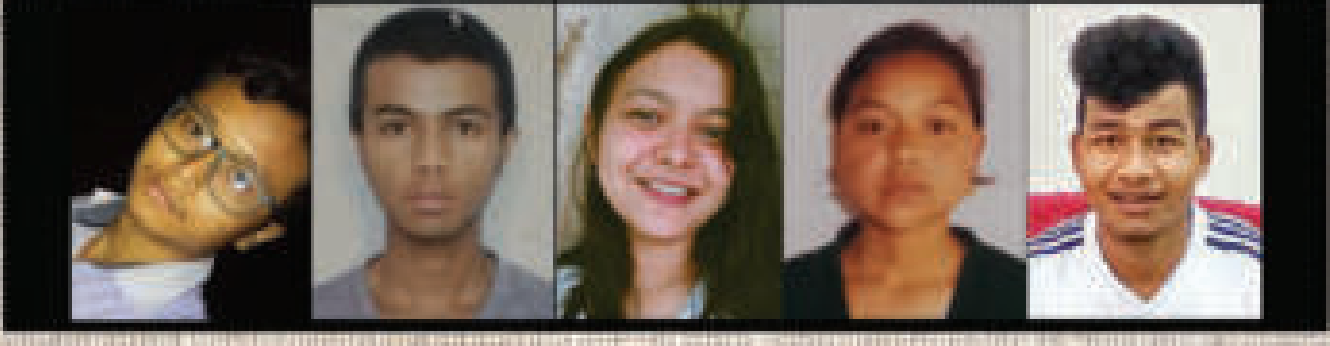
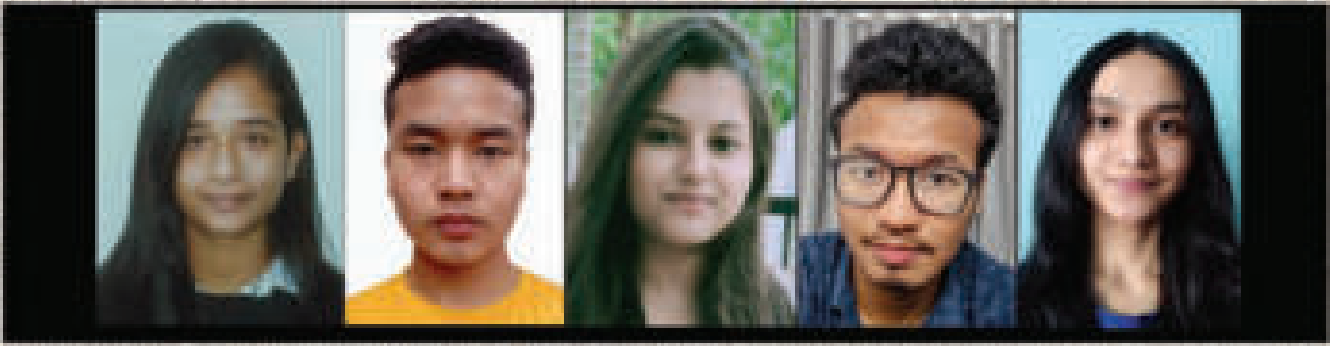
B.Sc. (Chemistry) 4th Semester



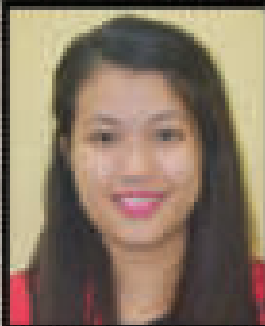
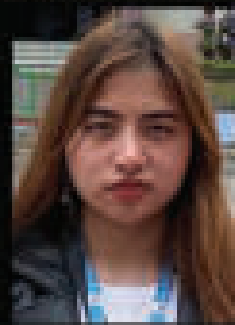
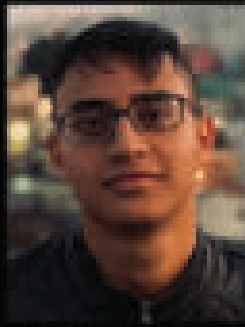
B.Sc. (Chemistry) 2nd Semester



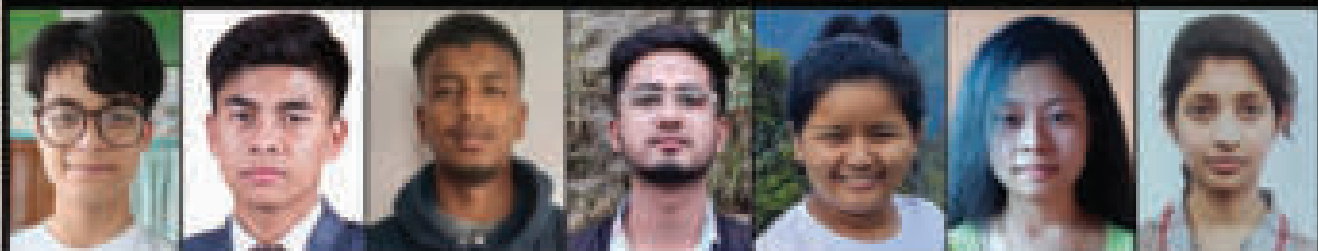
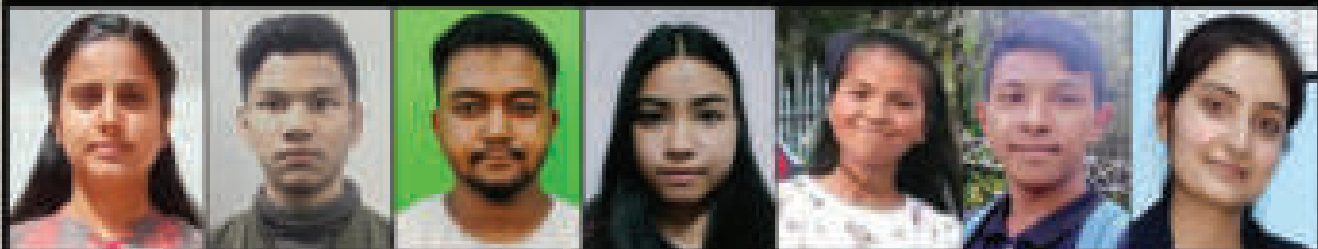
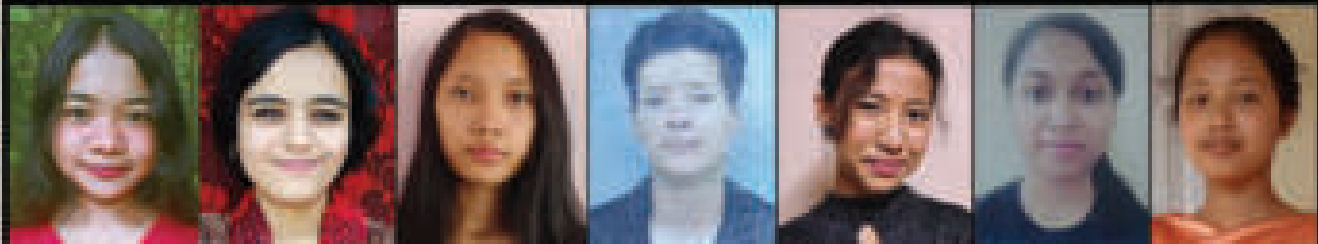
B.Sc. (Geology) 4th Semester



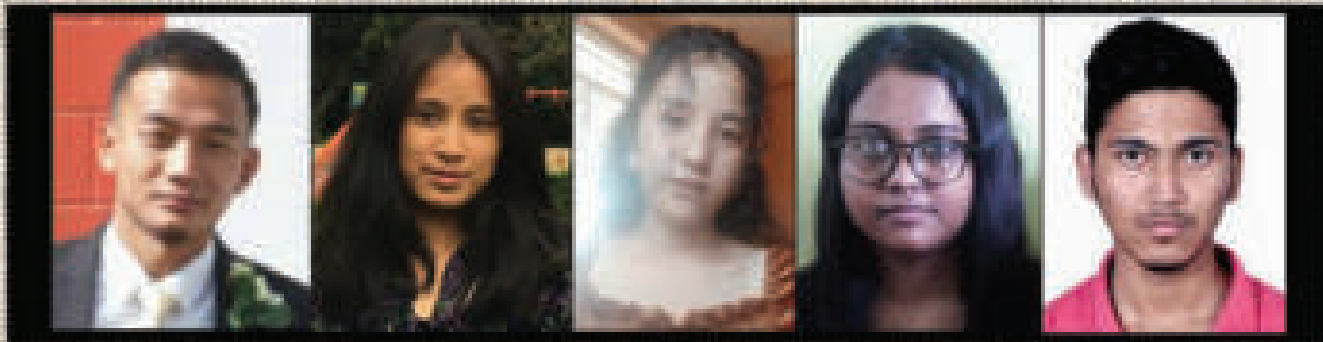
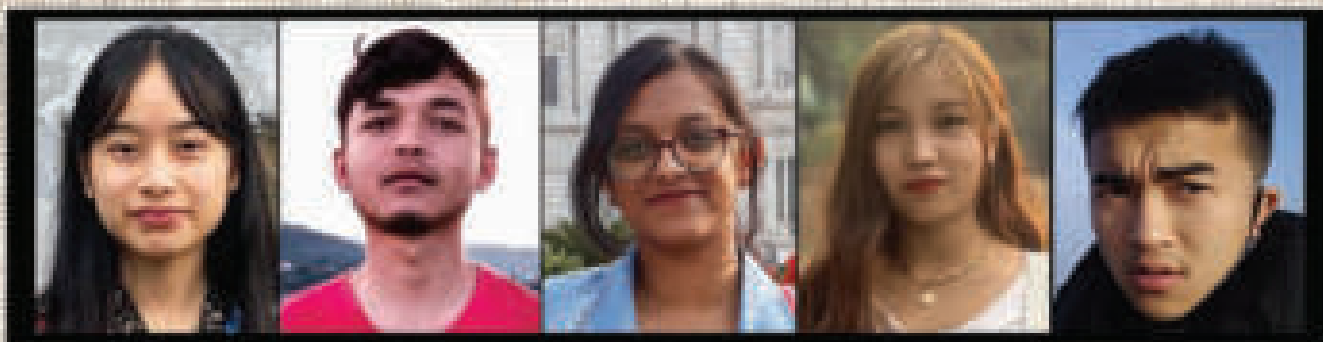
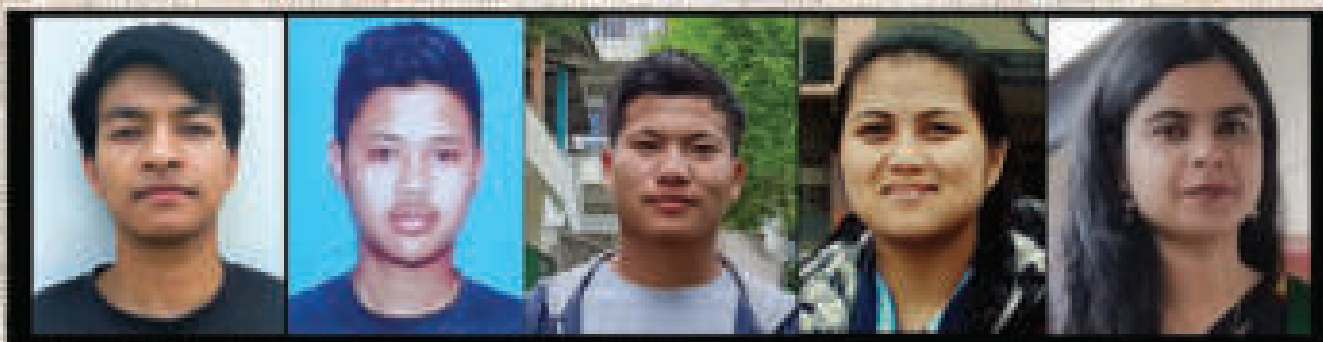
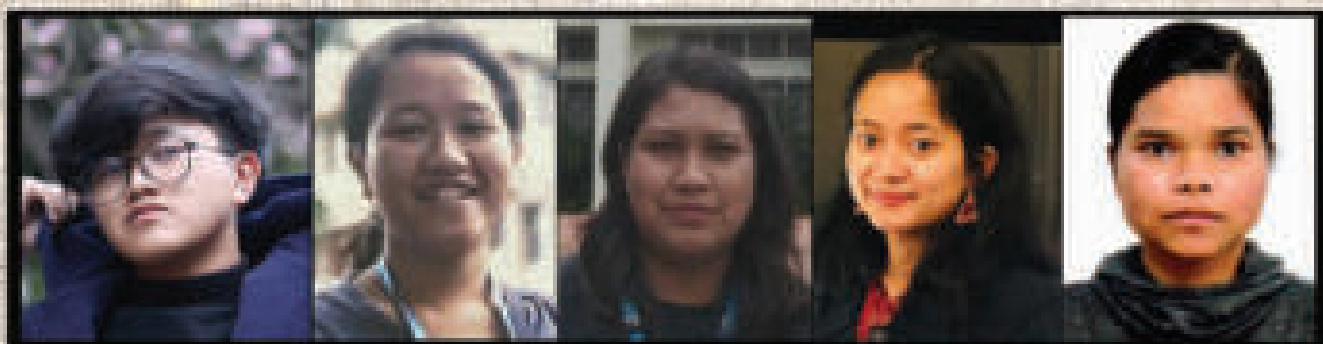
B.Sc. (Geology) 2nd Semester



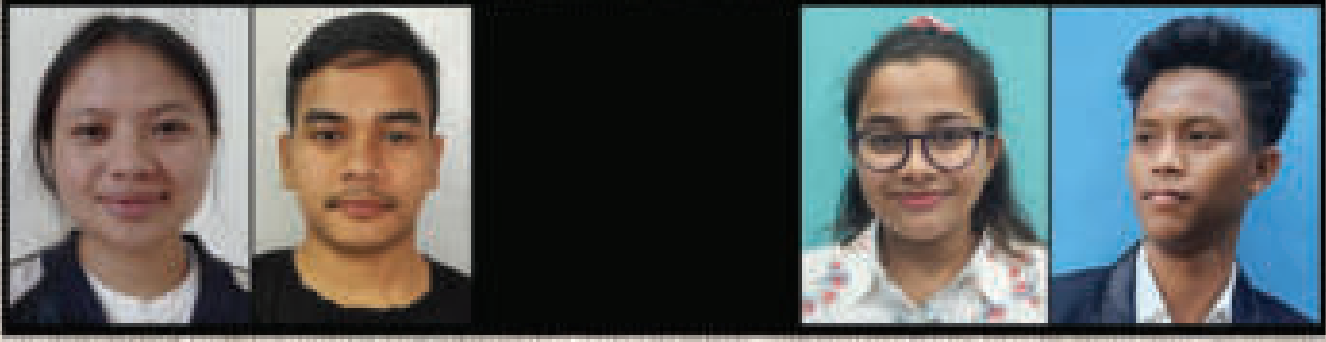
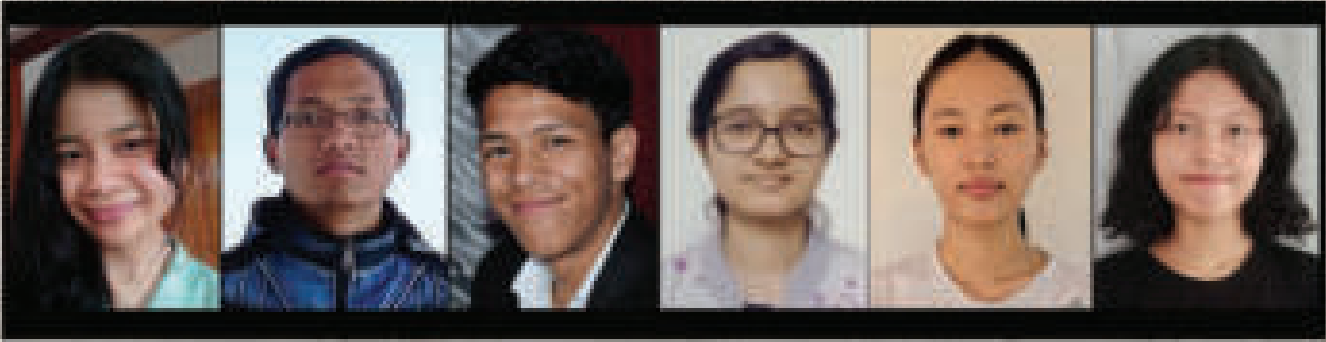
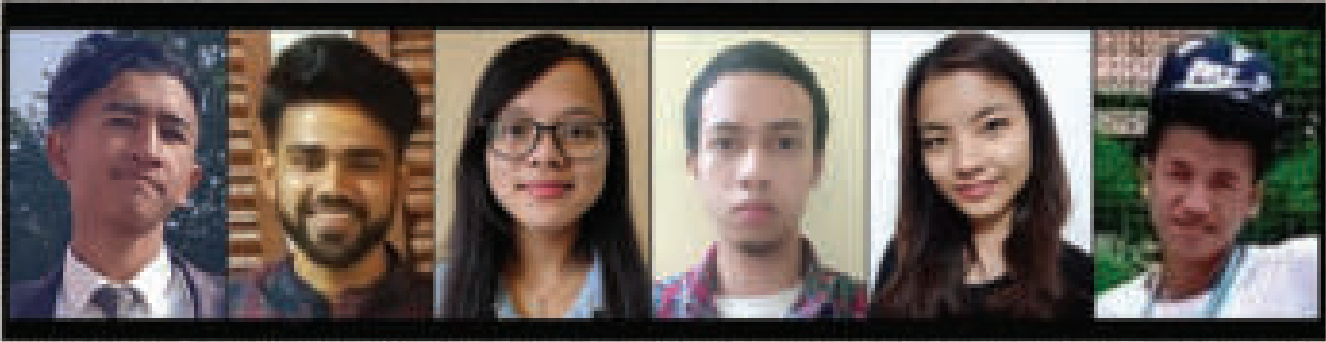
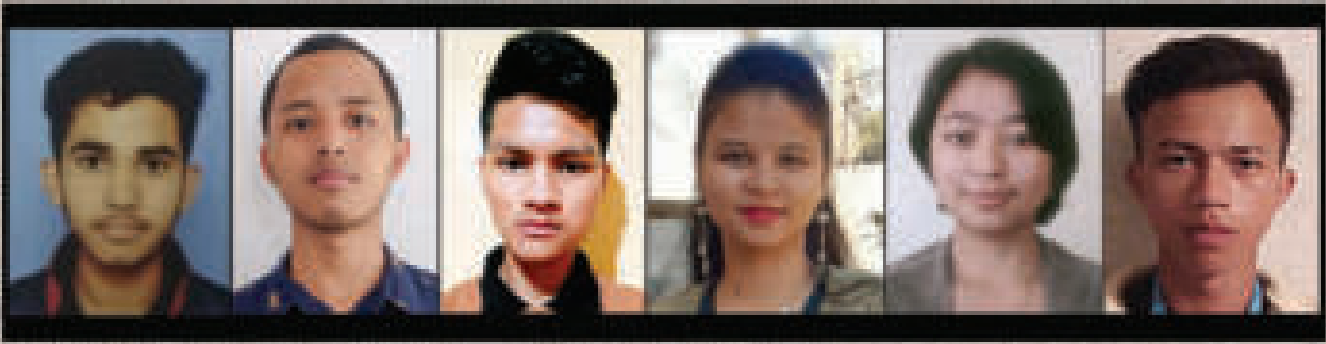
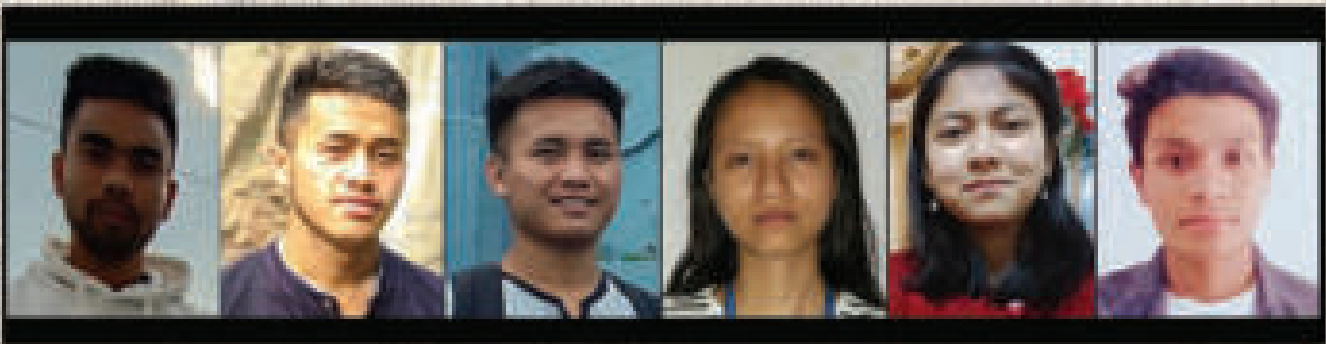
B.Sc. (Geology) 6th Semester



B.Sc. (Mathematics) 2nd Semester



B.Sc. (Mathematics) 6th Semester



B.Sc. (Mathematics) 4th Semester

“Ka Ktien Khasi”: Ka Bishar Lyngkot Halor Jong Ka

*Dorismelincy Byrsat
Assistant Professor,
Department of Khasi*

Ha ka jingbatai ia ka jingmut jong ka ktien, ki la don shibun ki riewstad halor ka ktien, ki riewshemphang bad ki stad-pyrkhat kiba la ai ia ki jingbatai kiba bniah shaphang jong ka. Wat la kam long kaba suk ban batai ia ka, hynrei lah ban sngewthuh ba kano kano ka jaitbynriew kaba don ia ka ktien ka long shisha ka jingai ba bha kor tam ka jong u Blei ha u briew bad ym dei ban pynduh pyndam ia ka. Kata ka ktien kaba la ioh nyngkong eh ka dei ka ktien nongmei nongpa (mother tongue) bad dei ban ñiewkor ia ka, namar ba ka long ka tynrai ka thymmei ba kum ka jaitbynriew ka dei ban snoh. Ka ktien ka im tang lada u briew u dang kren bad pyndonkam ia ka. Ha kane ka jingthoh la wanrah ia ki jingtai bad ki jingbishar lyngkot halor 1) Kaei ka jingmut jong ka kyntien ‘Khasi’, 2) Ka jingbatai halor ka jingmut jong ka ‘Ktien-tnat’ bad ka ‘Ktien Pdeng’ bad ka jingbishar bniah ia ka ktien Khasi.

Ka Bishar Bniah halor kaei ka jingmut jong ka kyntien ‘Khasi’

Ha kaba iadei bad kane ka bynta ki la don bun ngut ki nongthoh Khasi kiba la thir la thain ban pynshai ia ka jingmut jong ka kyntien ‘Khasi’. U R. T. Rodborne ha ka kot kaba u la ai kyrteng *U Khasi* u ong ba: “Ngi ki Khasi ia lade ngi khot ki Synteng, ki Khyrniam, ki Bhoi, ki War, ki Lyngngam bad kiwei kiwei...hynrei ki bym dei ki Khasi ki khot kyrteng ha ki rukom ki bapher kum ‘Kashee’, ‘Khashia’, ‘Khasia’...wat la ki kyntien ki iapher ha ka rukom spel dak bad kynnoh hynrei ka jingkit jingmut jong ka ktien ka long kumjuh (4-.5). Ha ka jingbatai jong i Dr. Helen Giri la shem ba: “Ka kyntien ‘Khasi’ ka kynthup ia u khun Khasi

Khara uba don kajuh ka dustur, uba kren kajuh ka ktien bad uba don kajuh ka jingngait Blei. Kito ki Khasi kiba shong sha mihngi la tip kum ki ‘Pnar’ ne ‘Synteng’, kito ki Khasi kiba shatei la tip kum ki ‘Bhoi’, kito ki Khasi kiba shathie la tip kum ki ‘War’ bad kito ki Khasi kiba sha sepngi lam shatei la tip kum ki ‘Lyngngam’. Ki Pnar ki khot Khyrniam ia ki Khasi kiba na sepngi, bad ki War pat ki khot Nongphlang ia ki. Ki don ruh ki Labang, ki Khyrwang, ki Nongtung bad kiwei kiwei hynrei ia kine baroh ngi khot kyllum lang ‘Khasi’ ”(*U Khasi...*,6). Na kane ka jingbatai lah ban sngewthuh shai ba ka kyntien ‘Khasi’ ka kdup hapoh jong ka ia ka riti ka dustur, ka jingngait, ka niam, ka ktien bad kiwei de, kaba pynpaw ia ka jinglong tylli mlon ha ka.

Ka jingbatai halor ka jingmut jong ka ‘Ktien-tnat’ bad ka ‘Ktien Pdeng’ bad ka jingbishar bniah ia ka ktien Khasi:

Ka jingpule halor ki ktien-tnat ka dei kawei na ki mat jong ka tnat-pule *Sociolinguistics* hapoh ka lyngkha pule *Linguistics*. Katkum ka jingbatai u Edward J. Vajda ha ka jingthoh *Dialectology* ia ka ktien-tnat (*dialect*) la sain nyngkong eh ha u snem 1577 na ka ktien *Latin dialectus, way of speaking*, kaba mut ‘ka rukom iakren’. Kane ka jait jingpule ka long kaba rim bha bad la ju tip ia ka kum ka *dialect geography*. Ha ka kot *Dialectology* 1980, u J. K. Chamber bad kiwei ki nongthoh ki la ai ka jingbatai ba ka jingpule ia ki ktien-tnat ka long naduh ka spah snem ba khatkhyndai. Ha France ka jingpule ia ka ktien-tnat ka long tang hapdeng ka bynta shaphang shatei (North) bad shathie (South),

katba ha *England* pat ka long da kaba bishar bniah ia kito kiba shong ha mihngi (East) bad sepngi (West), kumjuh ruh *North* bad *South*.

Ha ka jingbatai jong u J. K. Chamber ryngkat bad kiwei ki nongthoh ia ka jingmut jong ka kyntien *Dialect* la shem ba: “ka ktien-tnat ka long tang ka kyrteng-batai ba la ai na ka bynta ka jait ktien, khamtam kito kiba kren ha ki jaka ba kham kyndong jong ka pyrthei, ki bym don ha ki dak thoh ne ka ktien thoh” (*Dialectology*...3).

U Adrian Akmajian ryngkat bad kiwei ki nongthoh ki ai ka jingbatai kumne ba: “ka ktien-tnat ka dei kata ka dur ba kyrpang kaba don ka jingiasoh ha ka tynrai ne ka thymmei jong ki kynhun briew kiba rim kiba kren ia ka, kumjuh ruh ka don ka jingiasnoh bad ka imlang ka sahlang ka shnong ka thaw ba ki nongkren ki kren, ha kaba ia ki, la dep ithuh bad la pdiang da baroh. Ha ka jingpule ia ka ktien kum ka saian la shem ba ki ktien-tnat ki pynpaw ia ka jingiapher hapdeng jong ki ha ki dur ki sur, ki kyntien bad ka jingpynbeit ryntih ia ki ha ka liang jong ka *grammar* ne ha kiwei pat ki bynta kiba ym shym la jer hangne” (*Linguistics*, 280).

Ha ka jingpule ia ki ktien-tnat ka bynta jong ‘kaba sngewthuhmarkylliang’ka longkaweinakimat kiba kongsan. U R. A. Hudson u batai shaphang ‘kaba sngewthuh markylliang’ (*mutual intelligibility*) ba: “haba ki nongkren jong ar tylli ki ktien-tnat ki dang lah ban iakren bad ban ia sngewthuh iwei ia iwei, kiba kdew ba kita ki jait ktien ki dei na ka juh ka tyllong” (*Sociolinguistics*...35).

Ha kaba bishar bniah halor ki ktien-tnat la shem ba ka ri Khasi ka don kyrhai byllai ki ktien-tnat bad ka ktien Khasi ka ieng bad kynthup lang ia kiba bun kiwei pat ki jait ktien shnong ne ki ktien-tnat kiba ju kren ha ki thain ka East Khasi Hills, ka

West Khasi Hills, ka Jaintia Hills bad Ri Bhoi jong ka jylla Meghalaya. La kren ruh ia kane ka ktien ha ki bynta jong ka Assam bad shabar ri ha ki jaka jong ka Bangladesh” (*Ki Jait ktien*, 11).

Ha ka jingtrei ban wadbniah ia ki ktien-tnat jong ka ktien Khasi la shem ba dei u G.A. Grierson ha ka kot *Linguistic Survey of India Vol.II*, 1908, uba nyngkong duh uba la sdang ban prat ia kane ka lyngkha. Ha ka jingtrei jong u u la kynthup lang ia ka ktien Khasi bad kiwei pat ki kynhun jong ki jait ktien *Mon-Khmer* ha ka longging *Austro-Asiatic Language*. Une u *linguist* nalor ba u la wad bniah halor ka Ktien Pdeng ba ka ktien Khasi ka don, u la wad bniah ruh ia ki lai tylli ki ktien-tnat kata; ka ktien-tnat Lyngngam, ka ktien-tnat Synteng ne Pnar bad ka ktien-tnat War.

Ha ka kot *People Linguistics Survey of India*, la lum thup ia ki ktien-tnat jong ka ktien Khasi “Ki Jait Ktien bad ki Ktien Tnat jong ka Meghalaya” da i Dr. Badaplin War *et al.* La shem ba la lum bad la buh jingthoh haduh ar phew tylli ki ktien-tnat jong ka ktien Khasi. Kita ki long kum ka Ktien Pdeng, ka ktien Pnar ha Jaintia Hills, ka ktien Nongtalang, Darrang bad Umladang ha ki thain South Jaintia Hills, ka ktien Iapngar, Nongbri bad Mnar jong ka Ri Bhoi, ka ktien Nongkrem ha East Khasi Hills, ka ktien Khadar Blang, Nongshken bad Umniuh-Tmar bad ka ktien Shella jong ka Ri War ha ki thain sepngi jong ki lum Khasi, ka ktien Mawsynram, Phlangwanbroi, Warding bad Mawpen sha ki sharing jong ki jaka pdeng ba kham shathie ha ka ri lum Khasi bad ki ktien-tnat Mairang, Maram, Lyngngam bad Langrin ha ki thain sepngi jong ka ri lum Khasi. Kine harum ki long ki nuksa ba la wanrah ia ki kyntien hapdeng ka Ktien Pdeng bad kiwei kiwei ki Ktien-tnat jong ka ktien Khasi.

1. Nuksa: Ha kaba iadei bad ki *Vocabulary*, ha ka Ktien Pdeng ki ong- ‘wei’, ‘kjat’, ‘bniat’, ‘iing’; Katba ha ka ktien War (Jaiñtia) pat ki ong- ‘mi’, ‘ñia’, ‘l’men’, ‘sni’ (*Linguistics Survey*).
2. Nuksa: Ha kaba iadei bad ki dak-jingkheĩñ ha ka Ktien Pdeng ki ong- ‘wei’, ‘lai’, ‘hynriew’, ‘hynñiew’, ‘khyndai’, ‘shiphew’; Katba ha ka ktien Nongstoiñ (Nongstiiñ) pat ki ong- ‘wow’, ‘le’, ‘hynru’, ‘hynñio’, ‘khynde’, ‘chepho’. Īa u ‘ar’, ‘saw’, ‘san’, ‘phra’ pat ki kynnoh kumjuh.

Lada bishar bñiah ĩa kum kine ki kyntien hapdeng ka Ktien Pdeng bad ki Ktien-tnat jong ka ktien Khasi lah ban shem ba kham bunsien ka jingĩapher ka long tang ha ki rukom pynmih sawa (*phoneme*) bad ha ki kyntien (*lexeme*), hynrei ki jingmut jong ki kyntien pat ki long kumjuh. Kiba bun na kine ki ktien-tnat jong ka ktien Khasi la pyndonkam ĩa ki tang ha ki jingĩakren hapdeng jong kito ki para shnong para thaiñ ba ki don hynrei kine ki ĩeng ban long ka kti kamon ka kti kadiang jong ka Ktien Pdeng. Shibun bah ki kyntien na ki Ktien-tnat kiba ym lah ban ñiewtang lut hangne ki la rung ban pynriewspah ĩa ka Ktien Pdeng kaba long ka ktien ba la pyndonkam ha ka thoh ka pule bad ha kiwei de ki bynta. Ka jingkylli kaba mih nangne pat ka long balei la khot Ktien Pdeng (standard Khasi)?

Ka ‘Ktien Pdeng’ ka mut ka ktien ba la ithuh kyrpang kum kata ka ktien ba lah ban pyndonkam ha baroh ki liang. I Dr. Badaplin War i la ai ki jingbatai ba: “ki riewstad halor ka ktien ha ki por mynshuwa (*Traditional view*) ki shim ba ka Ktien Pdeng ka dei ka ktien (*language*) katba ki bym dei ki Ktien Pdeng pat ki dei ki ktien-tnat

(*dialects*). Īa kaba kum kane ka jingpyrkhat bun ki riewstad halor ka ktien ki la kyntait. Ha ka tnat-pule *Sociolinguistics* bad ka jingpule ĩa ki ktien-tnat ba mynta (*Modern Sociolinguistic view*), kane kam long shuh kumta. Ka kyntien ‘ktien-tnat’ ka kynthup ruh ĩa ka ktien pdeng bad ka ktien kam mut shuh tang ĩa kano kano ka ktien-tnat. Kumta haba ong ‘ka ktien Khasi’ ka mut ĩa baroh ki ktien-tnat jong ka ktien Khasi” (*On Khasi...5*). Lah ban sngewthuh shai ba ki ktien pdeng ki dei hi ki ktien-tnat, hynrei ka jingĩapher hapdeng jong ki pat ka shu long ba kine ki ktien pdeng ki dei ki ktien ba la ithuh kyrpang bad khamtam kiba la pyndonkam ha ka thoh ka tar. Namarkata, ka jingĩohi jong ki riewstad ba mynta halor ka jingpule ĩa ka ktien ka la pynkhylllem noh ĩa ka rukom pyrkhat jong kiba mynshuwa.

Ha ka kot *Process of Standardization of Khasi Language* i Dr. Ailynti Nongbri i batai kumne ba: “ka Ktien Pdeng ka kynthup ĩa ka jaka kaba ĩar ha kaba u nongkren ĩa kiwei pat ki ktien-tnat u don shibun ki jingthmu ban pyndonkam ĩa ka kum ka ktien pdeng ban hikai bad ka subjek ha ki jaka pule ba kham shaneng, ha ki dorbar thaw aiñ, ha ki kot khubor bad ha kaba kren paitbah bad ha ka ban ĩa sngewthuh lang hapdeng ki nongkren jong ki ktien-tnat ba pher” (11). Namarkata, ka Ktien Pdeng ka long ka ktien kaba donkam bha ha baroh ki liang jong ki tnat treikam jong u briew.

Ha ka kot *Sociolinguistics* u R. A. Hudson u la ai ka jingbatai kaba bñiah bha halor ki kyrdan ba ka Ktien Pdeng ka dei ban kot. Da kaba u la ai ĩa ka sengnia (*theory*) halor ka *Standardization*. Katkum une u nongthoh kane ka sengnia ka buh saw tylli ki kyrdan- ka Jingjied (*Selection*), ka Jingbuh beit ryntih ĩa ka grammar bad ĩa ki kyntien (*Codification*), ki Jingpyndonkam ĩa ka ktien na ka

bynta bun ki kamram (*Elaboration of functions*) bad ka Jingpdiang ia ka da kiba bun ki nongkren (*Acceptance*) (...33). Harum la wanrah ia ka jingbishar bniah ba la pynshong nongrim katkum na kane ka sengnia.

Ha kaba bishar bniah halor ka Ktien Pdeng (Standard Khasi) la shem ba ka la ioh jaka na ka daw ba u Thomas Jones (1842) u la shim da ka ktien Sohra ban long ka ktien thoh ktien pule, bad ka jingjied ka long kaba shu jia hi kumto (*natural process of selection*). Hadien jong ka jingjied ka la don ruh ka jingtrei ban buh beit ryntih ia ka grammar bad ia ki kyntien (*codification*) jong ka ktien Sohra. Kumta la pynskhem ia ka dur ka dar jong ka (*Ki Jait Ktien*, 22). Ki kot dikshoneri bad ki kot *grammar* Khasi ki long kum *A Grammar of the Khasi Language* (1891) da u Hugh Robert, *Hints to the Khasi Language* (1900) da u Nissor Singh, *Ka Grammar* (1987) da u Dr. H. W. Sten bad kiwei de. Ha ka liang jong ki kot dikshoneri pat ki long kum *Khasi-English Dictionary* (1928) da u Nissor Singh, *Ka Dienshonhi* (1968) da u Rev. Īarington Kharkongor, *Khasi-English Dictionary* (1973) da u Rev. E. Bars bad kiwei ki long ki sakhi halor kane.

Ka jingroi sted jong ki kot ha ka liang ka litereshor Khasi ba la thoh ha ka Ktien Pdeng ki long ki kot ha ka poitri, ka sawangka, ka parom mutdur, nangta ki kot halor ki subjek bapher kum ka *geography*, ka *history* bad kiwei de. Ki kot ha ki thup-kyntien (*vocabulary development*) kiba batai ia ki jingmut jong ki kyntien ki long kum *Ki Sawa bad ki Dur Kyntien jong ka Ktien Khasi* (2001) da i Dr. Badaplin War, *Ka Shim Kylliang Kyntien ha ka Khasi* (2000) da I Kong Bakhiamon Rynjah, *Ka Batai Kyntien (A Glossary of Literary and Linguistics Terms)* (2015) da I Dr. Antoinette

Kharmalki bad kiwei de kiba long ka jingroi jingsan jong ka Ktien Pdeng.

Ka Jingpyndonkam ia ka ktien na ka bynta bun ki kamram (*Elaboration of functions*): Haba bishar la shem ba ia ka Ktien Pdeng la pyndonkam kum kawei na ki subjek ban pule ha ka pule puthi (*Education*), naduh ki kyrdan pule barit haduh ha ki *High School* lane *Secondary School*, ki *Higher Secondary School*, ki *College* bad haduh ha *University*. La pynrung ruh ha ki skul jingpyntbit ia ki nonghikai kata ka *Bachelor of Education (B. Ed)* bad ka *District Institute of Education and Training (DIET)* bad hawei de.

Ka Ktien Pdeng ka rung ha ki tnat treikam ki bapher (*Administration*), ha ki jaka thaw aiñ (*legislature*) kum ha ki ophis jong ka *Khasi Hills Autonomous District Council* ban iatai iamir jingmut ha ka rai lang ha ka dorbar ha kaba ki kren bad ki pyniaid da ka Ktien Pdeng, kumjuh ha ki ophis sorkar, ki *hospital* nalor ka ktien *English* ki pyndonkam lang da ka Ktien Pdeng. Ha ka synshar khadar, ha ka niam bad kiwei de ki rynsan kum ha ki Dorbar-Dorbar Shnong, Dorbar Raid, Dorbar Hima, ha ki jaka ialap elekshon, ha ki jaka ai jinghikai (*workshop and awareness programme*) ha sor ne nongkyndong bad ha haroh ki bynta jong ka jylla hi baroh kawei la pyndonkam da ka Ktien Pdeng ban iakren iathuhkhana, iathir iathaiñ iaphylliew jingmut ha kaba iadei bad ki kam kiba bun jong ki. Ki lad-pathai ruh ki long ki lad ban pyniar shuh shuh ia ka ktien Khasi.

Īa ka Ktien Pdeng la pdiang (*Acceptance*) da baroh u paid Khasi ba iar ban long ka ktien ba iakren iasngewthuh lang (*lingua franca*) da ki nongkren jong kiwei ki ktien-tnat jong ka ktien Khasi ha baroh ki dong, ki shnong jong ka Ri Khasi-Pnar.

Ha u snem 2005, ka ktien Khasi bad Garo ki la iöh ia ka jingithuh kum ki ktien ba lah ban pyndonkam ha ki jaka treikam jong ka sorkar baroh (*Associate Official Language*).

Ha kaba pynkut lah ban ong ba ki dang don shibun ki jingtrei ha ka ban wad bniah ia ka ktien Khasi. Kane ka jingbishar lyngkot ia ka ktien Khasi ha kane ka jingthoh ka long ka jingtrei ba lyngkot eh ha kaba la sot ruh na shibun ki jingthoh jong ki nongthoh ki bapher bapher ban long ki jingkyrshan ia ka phang jong kane ka jingthoh ba la jied. Ka ktien Khasi ka don la ka jong ka thymmei bad ka tynrai kaba skhem. Ki ktien-tnat, ktien-shnong ki long ki shot shan ba khlain jong ka ktien pdeng kiba long ka spah bah jong ka ktien Khasi. Yn ym lah ruh ban thew diengkot halor ka kyrdan jong ka ktien Khasi namar kumba iöhi mynta ka don ha ka jingiaksaid ban kot rynieng bapura ban ia ryngkat bad kiwei pat ki jait ktien ba la kham san ha ka pyrthei.

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Plants With ‘Z Plus’ Security!!

The title of this article may sound funny, but it's true! Like our VVIPs who are protected by elite commandos of our country, there are some ‘high risk’ plants which enjoy a similar protection by the laws of our country. It is a known fact that human greed has played a determining role in depletion of biodiversity of the earth. Researchers have estimated that because of human activities, every year around 100 per million species of living organisms which exist on earth become extinct! The International Union for Conservation of Nature and Natural Resources (IUCN), has stated that in the last 500 years approximately 902 species have already been extinct mostly due to human interference. The latest ‘Red List’ published by IUCN has listed 7762 species as ‘critically endangered’ which face an extremely high risk of extinction which means that we will lose them in the immediate future unless appropriate conservation measures are taken.

Biodiversity loss has been a major concern for all the leading nations of the world, but India was the first country to take legislative steps to protect wildlife and passed an act called ‘The Wildlife Protection Act’ (WPA) which was effective from 9th September, 1972. Since then, the Act has undergone a number of amendments to accommodate changes for effective protection of wildlife, the last being in 2003. As of now, the Act contains seven chapters and six schedules. The chapters describe various rules and regulations and the schedules contain the names of animals and plants which are given varying degrees of protection. Schedule VI of the Act contains names of six plants which are protected by this Act. The

terms and conditions for the protection of these plants are detailed in Chapter IIIA of the Act.

Section 17A of the Act states that

‘No person shall –

(a) *Willfully pick, uproot, damage, destroy, acquire or collect any specified plant from any forest land and area specified, by notification, by the Central Government,*

(b) *Possess, sell, offer for sale, or transfer by way of gift or otherwise, or transport any specified plant, whether alive or dead, or part or derivative.’*

Cultivation and trading of these plants without a license is prohibited; even purchasing any of these plants or their parts or derivatives from a person without a valid license granted by authority is considered as an offence. The six plants which enjoy a ‘VVIP’ status in our country are:

1. **Beddomes’ cycad:** This plant is a native of India and found only in the Tirupati -Kadapa hills of Andhra Pradesh. It resembles a sago palm superficially. The male cones are used in ayurvedic medicine for rheumatoid arthritis and muscle pain. The threat to the plant comes from local medicinal use and the frequent forest fires. IUCN Red List has included this plant as ‘endangered’.

2. **Blue Vanda:** The Blue Vanda is one of the highly valued orchids used for ornamental purposes. This plant was first reported from the Khasi hills of Meghalaya. The Blue Vanda is priced for its striking blue flowers which are also used extensively in orchid breeding programmes. In India this orchid grows in the wild in Meghalaya, Manipur, Assam,

Nagaland and Arunachal Pradesh. It is also found in Nepal, Burma, Thailand and Yunnan province of China. The species is considered as endangered in the Indian red data book. Threat to this plant is due to indiscriminate collection from the wild and habitat destruction.

3. **Kuth:** Known as 'Kustha' in ayurveda, this is an important medicinal plant found in the Himalayas, Himachal Pradesh and Kashmir. It is used as an anti-inflammatory drug. Alkaloid from the roots is used in skin diseases, asthma, high blood pressure and as carminative and sedative. Roots are exported to countries like China, Japan and Europe. This plant is threatened due to indiscriminate collection for medicinal purpose and illegal trade.

4. **Ladies' slipper orchids:** Due to their uncommon and beautiful flowers, these orchids are highly valued as ornamentals. They are found in India, Southeast Asian countries, South China and the Pacific islands. Like the Blue Vanda, Ladies' slipper orchids are also used extensively in orchid breeding programmes. Many of the Ladies' slipper orchids in India are either endangered or vulnerable due to large scale collection and habitat destruction. These plants have been listed in the Indian red data book.

5. **Red Vanda:** One of the most beautiful Indian orchids found in Manipur and neighboring northeastern states, this orchid also grows in Myanmar, Vietnam and Southern China. It is high in demand for its bright crimson-coloured flowers. Due to unsustainable collection from the wild, the species is considered endangered in the Indian red data book.

6. **Pitcher plant:** An endemic plant of Meghalaya, it is found in isolated areas of Khasi, Jaintia

and Garo Hills. The plant is used in traditional medicine systems and also as an ornamental plant. Habitat destruction and indiscriminate collection for medicinal and ornamental uses are considered as major threats to the existence of the plant.

These six plants are also protected from illegal international trade by a treaty called CITES (Convention on International Trade in Endangered Species of Wild Fauna and Flora) to which India is a party. CITES imposes some control on international trade of the plants and animals which are listed in its three appendices.

Wildlife Protection Act, in its section 51 describes penalties for offenders. The existing penalty is imprisonment for a term of up to three years or a fine of Rs 25000/- or both. However, the Act keeps provisions for using these plants in education and research with prior permission from the Chief Wildlife Warden. Also, individuals who belong to a scheduled tribe in their own district can collect these plants for personal bonafide use.

India's concern about protection of biodiversity and environment is reflected in the Wildlife Protection Act. However, merely having an act cannot protect our threatened plants and animals. All of us need to act actively and responsibly in our own capacities. So, let us educate ourselves about the Wildlife Protection Act so that we can raise our voice against the indiscriminate and illegal collection and trade of these protected wildlife.

Devajyoti Bokolial
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Department of Botany

Oh Dear Mother!

As I walk through the woods,
 I long to see your smile and I long to hear your lullaby.
 My heart has been left broken since the day you left
 The memories of you is now just a treasure
 Oh mother! I smile when I think of you
 Tears gently flow from my eyes in your memory.
 You are in my thoughts every day and that's how it will always be.
 You may be gone but deep down I know that you are always with me.
 I only wish to see you and hear your voice for the last time.
 The day will come
 When at last the angels will come and lead me to heaven.
 Oh dear mother! There in heaven we shall meet
 In your wide open arms I will rest forever.

*Dorikme Dokatchi Ch Momin
 BA 4th Semester (Mass Media - Media Tech)*

"Ko Mei Jong Nga"

Ko Mei jong nga, ko mei babha,	Phi jaw ummat ksiar ummat rupa,
Naduh dang rit phi don bad nga,	Haba nga shem bha ha jingim jong nga,
La ha shitom ne ha shipa,	Kum ka jingieit jong phi te mei,
Phim ju iehnoh keiñ mei ia nga.	Ngan shem naei ha sla pyrthei?

Rai- eh rai- dam phi hap ban mad,	<i>Barness Mylliempdah</i>
İa nga ba phin pynnang pynstad,	<i>BA 2nd Semester (Political Science)</i>
Da ei keiñ mei ngan siew kylliang?	
Tang da burom akor la biang.	

KI JINGSNENG KYLLUM

Wat ju im mynsiem sngew sarong,
Ba ia kiwei phi nang pynking klong;
Kumta ei ei ruh ym long,
Duh ei la ka bainong.

Wat ju im tang ka ktien manga manga,
Wat ju pyrkhath tang ban ioh pisa;
Ba ia phi ka pynlynga,
Bad hadien ka pynsaja.

Wat ju im tang ka kwah noh ioh noh bad leh noh,
Ba dap da mynsiem khohñioh;
Kumta ei ei ruh ym ioh,
Bad duh lut baroh.

Khuid la ka jingmut jingpyrkhat,
Long ki briew kiba smat;
Khuh la ki kti ki kjat,
Tip U Blei Trai Kynrad,
Un nang plie ka lynti ka lad.

Kumta haba bun u paidbah,
Tang ban ioh ialade wat ju kwah;
Ban leh ei ei ialade ruh phim lah,
Kumta phin duh ia kaba phi kwah.

Wat ju lap miet ban ia kren sop sop,
Ba ia kiwei phi nang pyndom;
Kumta ba kam jong phi ruh kan pulom,
Bad phin duh ei ia la ka burom.

Wat ju kwah ban long khristan ka nam soitan ka kam,
Tang ialade kwah bam, ia kiwei khlem iasam;
Sha jingsniew la ngam,
Mynsiem ruh lah dam.

Khamtam kum ki khun ka jingngeit,
Pyrshang ban iaid ka lynti ba beit;
Wat ju iaid sarong kyreit,
Ba ioh kynsan shu shah lyngngeit,
Haduh khlem don shuh ba nud ban peit.

*Bester Bang
BA 6th Semester (History)*

स्कूल के वो दिन (Those school days)

कहने को हम स्कूल पढ़ने जाते हैं
पर घर लौटकर, अपने बैग में
कुछ लम्हें भर लाते हैं।

विद्यालय सभा में खड़े होकर,
स्कूल को कोसने का मजा कुछ और था।
पहली अवधि में सोने का भी,
एक अलग ही दौर था।

अवकाश में दोस्त के टिफिन से,
खाना चुराकर खाते थे।
उसे पता लगने पर,
रोज नए बहाने बनाते थे।

दोपहर के ब्रेक में रोज खेलना,
और थोड़ी सी मस्ती जरूरी थी।
फिर ब्रेक के बाद क्लास,
में बैठना हमारी मजबूरी थी।

शिक्षक के अनुपस्थित होने पर,
हममें अलग ही जोश भर जाता।
बगल के क्लास के शिक्षक से,
डाँट सुनने के बाद हमें होश आता।

अंतिम स्कूल अवधि में जैसा,
कुछ अलग ही माहौल होता था।
कोई बिल्कुल चौकस, तो कोई
अंतिम सीट पर मस्त होकर सोता था।

स्कूल के वे दिन भी कमाल थे,
कभी वहाँ जाने को डरते थे।
और आज वहाँ कुछ पल बिताने को मरते हैं।

काश (If only)

आज मुलाकात हुई है
मेरी, मेरे ख्यालों से,
काश वे थोड़े से नादान होते।

बीत जाने वाली उमर संग ही
गुजर गए हैं मेरे सपने भी
काश वे आज मेरे साथ होते।

वक्त के साथ कदम मिला रहा हूँ
धूल जमी यादों को भूला रहा हूँ
काश वे पल यूँ बेनाम न होते।

याद है कुछ बचपन के दिन
खेलने वाले लड़कपन के दिन
इन्हें भूलने की गलती कर बैठे
काश इतना भी लापरवाह न होते।

इस काश की कशमकश में
ढेर सारी आस लिए बैठे हैं,
ख्वाहिशें कई हैं अंदर मगर
उनकी आवाज दूँढ़ते रहते हैं।

आज उम्मीद से भरे ख्यालों में,
काश ये सारे काश ना-उम्मीद न होते।

विवेक कुमार

Vivek Kumar

बी. एससी, द्वितीय सत्र (कम्प्यूटर सायंस)

B.Sc. 2nd Semester (Computer Science

Department)

इमारत (Building)

मशरुफ शहर मे बीच में
एक इमारत सा खड़ा है
पता नहीं यह कौनसे जमाने से
बंद यू पड़ा है
लगा है एक ताला
और ताले पर लगी जंग है
मशरुफ इस शहर के बीच में
अकेला यह खड़ा है
लगता होगा डर रात के अंधेरे में
टूट जाने का भी तो डर है
खड़ा है ये हिम्मत से
खुदा जो इसके साथ है।

नया एक शहर के बीच में
पुराना इमारत एक खड़ा है
देखा होगा कई चेहरे नए
लोग जो इसके सामने से गुजरे हैं
थक गए हैं लोग इस इमारत से
इमारत को भी अब आती शर्म है
बेशर्म इस शहर में
शर्मिदा सा खड़ा है।

कई दिन गुजर गए
साल भी कई गुजरे हैं
फिर आया मैं इस शहर में
सब कुछ अब बदला है
पर इस शहर के बीच में
अभी भी वह इमारत वही खड़ा है
पुराना है पर कुछ तो नया लगा
अरे! इसके तो दरवाजे खुले हैं
मैं हैरान, पूछा उससे
कि ए इमारत तुझे क्या हुआ है
सदियों के बंद दरवाजे
आज क्यों खुले हैं?

अल-अमीन मियां
Al-Amin Miah
बी. एससी, द्वितीय सत्र
B.Sc., 2nd Semester
गणित विभाग
Mathematics Department

अंतिम क्षण (The last moment)

वे लम्हें भी कितने खास थे,
जिसमें बारहवीं के बाद कौनसा कॉलेज जाए सोचते थे हम।
फिर उसी कॉलेज में एडमिशन मिल जाना,
कितना सपनों जैसा था।
यह सोचना कि खूब दोस्त बनाएंगे,
फिर उस माहौल में घुलने में 1 सेमेस्टर बीत जाना।
उन नालायकों से दोस्ती जो कभी क्लास अटैण्ड नहीं करते
और करते भी तो पूरे क्लास के सामने डाँट पड़वाते।

वह सुबह-सुबह की क्लास,
वे दोस्तों के राज,
वे अध्यापकों की डाँट,
वे एनसीसी के क्लास,
और उसमें कुछ दोस्त खास
वे क्रश सी बातें,
कितने खास थे वे पल।

आज वहीं दिन क्यों इतने याद आते हैं?
जब वे थे अपने पास तो कभी कदर ही नहीं की,
आज क्लास भी करते हैं तो वह मजा नहीं आता,
अब तो मोबाइल से भी नफरत होती है।

कहा हम सपने संजोये बैठे थे
कि अंतिम साल में क्या-क्या करेंगे।
आज वे दिन भी कहा नसीब होंगे हमें,
अब तो आईडी भी अपना साथ छोड़ चुकी है।
कॉलेज में ये अंतिम के कुछ पल हैं,
देखो न कितने बदकिस्मत हैं हम
कि हमें वह पल भी नसीब न हुई,
जिसकी आस में जी रहे थे हम।

प्रीतोम चंदा
Pritom Chanda
षष्ठ सत्र, वाणिज्य विभाग
6th Semester, Commerce Department

Once upon a younger earth, when man and animals both talked, life was serene and quiet. Houses made of mud and straw were the ideal home of man, and a little more than a few animals lived underneath the house of man.

One year, while the daisies blossomed, a poor farmer got himself a wife and the rat that lived under his hut did the same. The wives had one thing in common, they were not happy with their lives. The farmer and his wife toiled day in and day out, but they were very poor. And each morning the farmer's wife wished they were richer. Meanwhile, the doe

dreaded their little hole. Her husband gathered diamonds for her, but no number of diamonds could feed them or warm their hole. The diamonds were not cheese enough for the doe, neither was the corn golden enough for the farmer's wife.

Seasons passed and the harvest arrived. The farmer and his wife stowed the corn in baskets in a little barn behind their hut. Then the little doe got busy! She wiggled her way through the hole in the door of the barn. She began to gnaw and chew on a basket until she tasted the sweet juicy corn. Night after night she ate some and took some home. She then made a tunnel from her hole to the barn and laid it with grains of corn.

The farmer's wife didn't realize that her basket had a hole until she had lost so much corn. One evening after a long and tiring day she entered the barn. What she saw broke her heart. The corn in her

biggest basket was half gone and what remained was nibbled at and muddled with mud. She lifted the basket to see a hole on the floor underneath it. She cried, "I do not have much and the little that I have is also spoilt! I will pay back to whoever has done this!"

She sobbed as she dug up the hole and collected back the grains of corn from

amongst the soil. She kept on digging with rage until she heard a squeak. To her surprise, she saw the little doe looking up at her with tear-filled eyes. "Why would you spoil my hard-earned corn?" she asked.

"I was cold and hungry. I had to find a way to live," came the reply.

"But it is wrong for you to break in and steal what I had put my sweat and tears on. You will have to pay for it. Fix it and never come back!" She screamed back.

"Please do not send away. Let me feed on your corn. I have diamonds stored in my hole. I will give you all of it. Only let me have a little food to live," the little doe pleaded.

The farmer's wife was angry and broken, but she was both kind and wise too. She said, "I have lived my whole life as a poor woman. I have learned to live one day at a time and to love work. If I become rich overnight, I will not be the same. I do not want to be a haughty miser. Each year after the harvest I will bring some corn for you. Leave a piece of diamond for me then. I will sell it and

THE DOE, THE WIFE AND THE FORTUNE

keep my household warm during the winter and feed my family as we wait for the next harvest.”

The doe was pleased with the idea. That night they shared what they had and their wishes come true. Years later, the farmer’s wife kept a basketful of corn for the doe as usual, but she did not turn up. She was not anxious though, because she needed no more diamonds and assumed that the doe did

not need more corn. She became richer and her family grew bigger. Years went by, but she always remembered to leave a little corn outside the barn for the little ones to feed on. She also taught her children and grandchildren to always share with love whatever little they had with others.

*H. K. Mavane
BA 4th Semester (Mass Media)*

Civilized Animals

We thought we had more time.
But reality finally smacks us hard
Jutting us from our fantasies
We cringe at the sight
Many play the blame game instead of helping
We've hurt and destroyed
What more?

It hit the folks at all level
Tears, blood, pain
'Grow a tree' they said
But is it enough?
Hmm..possibly but they too need time to grow
In the meantime, should we just stand by and watch this
ship sink?
It's getting hot in here
I thought we lived in a hill station?

Heads are turning after feeling her retaliation
'Uh-uh I think we might have gone too far'
'But who cares we've got a world to compete with!
In the name of modernization, we'll exploit!
Eh, it'll probably refill or "**something**"
We are the literate ones after all'
Shame Humanity Shame!

*Theodora T Pyngrope
BA 2nd Semester (Political Science)*

What if it was you and me who fueled it?

Depression. Well, this word is being used rather often nowadays without shame. We live in a generation where mental health is being embraced and for that, we are very lucky. However, when something is being used too often, we often tend to forget the real meaning of it and it becomes just another fancy word. Normalizing it, or accepting it as something that is part of life that is, is the best gift that humanity has received. But we now have a problem that has developed from it being taken lightly as a result since it being accepted as part of life.

I am not a qualified therapist or anything of that sort, so this article will not have anything based on researches, scientific studies etc. But this will be a reflection on the experiences and observations of a young adult whose frontal lobe has fully developed (which means that I can now analyse things). We may have been using the word 'depressed' rather loosely these days that even when we have had something as trivial as a bad haircut, we would go on to say, "I can't go out like this. I feel depressed." I am not pointing fingers at anyone because I may have done that too. To think of it, it seems rather funny to say something like that. But on a serious note, just to think about what real depression can do to a person, believe me, no thriller movie would compare to it. It is horrifying. No one would want to go through it nor wish it upon anyone. People suffering from it hate waking up and hate falling

asleep and the rest of the day is just complete torture. And yes, as we all know, it doesn't happen in people just like that, there are causes. The causes may differ from one person to another. The cause could be anything or even something that we may least expect. It entirely depends on what could break a particular person completely.

We see campaigns, talk shows, events on mental health awareness, but often, these things are being enjoyed by the less depressed demographic. The thing is, we just don't know who really is depressed. This is because we have misused the term and people post on social media that they are going through depression instead of seeking help while the ones who are really suffering tend to keep it to themselves. All this makes it very chaotic. Not that I am judging the ones who post certain things on social media. If such people are really in need of help, they ought to find real help instead of posting on social media sites. Parents who have children who speak up on such issues may end up annoying them but they should be happy that their children are not hiding such phases in their lives. At least they get to know about what is going on in their lives. Parents should try to get to know their silent children more and get them to be open to them.

As I had mentioned earlier, I am not a mental health expert and all I can say is that one must seek professional help and not rely on google or

hearsay which is the whole point of this article. It is also about us as individuals and our capacities that could help prevent or lessen depression. It may not be huge but it would have an impact, I promise. And of those human capacities is kindness. We might meet a depressed person every day, be it in our workplace or our institutions. It could be our teachers, fellow students, or our neighbours and we just wouldn't know that we did. The saddest part is that you or I could have added more fuel to their depression, unknowingly. It sounds scary but it could be possible that we have been harsh to them or have triggered certain things for them without our even realizing it. A person could have been body-shamed badly and bullied way back in school. Imagine meeting such a person years later in a different setting, and without knowing what he/she had gone through in the past, we say, "Oh my. You've gotten fat." That may not really be a problem for most people but for that person, it's like fueling his or her depression. We may scold our students for being extremely irresponsible and may even say, "Is this how you have been raised?" when in fact the student comes from a broken family. A person could have failed a test whom he or she had been studying all night long for and comes home to the sound of 'moron', 'idiot', 'lazy', 'pig-headed' and so on. A person could have gone through a divorce and is being badly and severely treated by the boss at work. A person may have chosen one picture out of hundreds that were taken to upload on Instagram and get mean and nasty comments.

Yes, we should be strong and should not let criticism get in the way of our lives. But this article is about how certain things may trigger a depressed person. When one is clinically depressed, one is in a very chaotic state and is overly sensitive. So, we

cannot just tell that person to smile and be strong. Its seed may have been rooted in something else, but as it grows it seems to connect with everything and anything that is happening around that person. And the question is, "Who is depressed?" We may talk about it openly but we cannot identify those who are depressed because there are many out there who do not like to talk about it. Since there is no 'Depressed person detector' as of now, we need to use our words wisely and check our actions carefully. That one joke being made on a person's size, intellect, sensibilities, vocabulary and so on, that one nasty comment on a person's Instagram post, that one harsh word that was used against a person, that one behaviour that was being shown to a person, all these things could be the reason of someone's depression.

Hence, you and I could have been unknowingly responsible for someone's depression. Therefore, before we post pictures about mental health awareness, about embracing mental health (which is a very good thing, of course), before attending workshops, campaigns about anti-depression or any other thing of that sort, let us first embrace kindness. May kindness be one of the major preventive measures of depression. Saying to people to be kinder is a cliché and I bet that it has been going on since the pre-historic age. And yes, it is another word that has been used loosely that we forget what it actually means and how to practice it. Saying that the world would be a better place if we become kinder is also a cliché and hearing it can bore us to death. But, if we practiced it, it would not be so. That one depressed person you may have met at work earlier needed kindness more than anyone else in the world. That student of yours whom you called 'lazy' in school today needed to feel the warmth of a parent's

love because he or she never got to experience it. That one salesperson whom you shouted at in a departmental store today had recently lost a parent and got only a day off. Hence, as clichéd as it may be, kindness is the key to a less depressing world. For anyone who is going through depression and this article somehow lands on your hands, you are not alone. You will get through this. You are

the most special person in the eyes of God. You will one day get back on your feet and conquer the world. Thoughts and prayers are with your recovery and healing. To all my fellow humans, we are all special. Live kindly.

*Felereen Adorisa Tariang
BA 6th Semester (Political Science)*

KYNDIT BYNRIEW!

Jynjar keiñ ban mad biang ia ki sngi kiba nylla,
Jai jai ka wah ka tuid, mynsiem jong nga ruh kumta;
Pyrthei ba suk kynjai, ha kper syntiew nga ju thiah
Ka por ka kylla sted, kper syntiew ka la dap shiah.

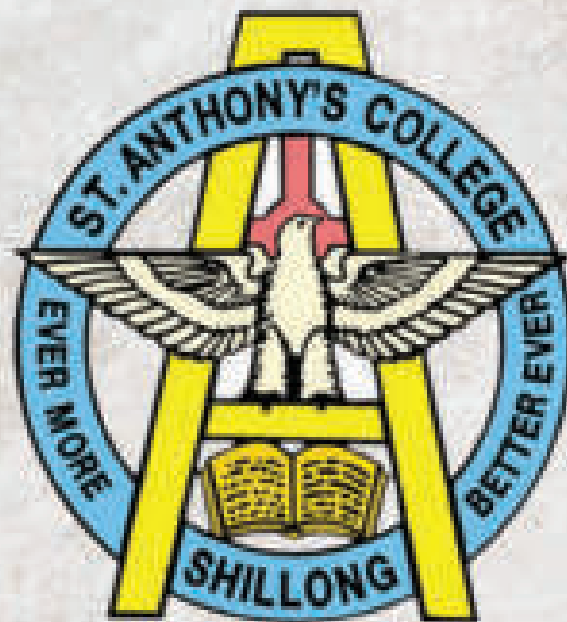
Shano ki aiom ksiar ba khynnah ki ialehkai?
Mastieh sha ki lum bah bad ki kshaid ba noh rymphai?
Mynta lyoh dum u kah ia jingim jong ngi ki briew,
Katba ngi dang bang thiah, kynsan ka khlam ka wan kyrsiew!

Ki jah lut ki jingsngewbha ba ngi ju ioh keiñ barabor,
Khlem lap ba sngew ia jingkloi bad jingiaidsted jong ka por,
Mariang ka ju ud ia jinglehsat jong u briew
Ka khlam dei ka bainong ba baroh ngin hap ban siew.

Shibun keiñ kin ong “dei ki sngi kiba khatduh”
Lyngngai ruh ki don ba dang ngop ha ka lyngkhuh.
Ngi iam paitdohnud ban iohi lah nang khate
Ym sngewmyntoi ka jaw ummat haba ngi leh hi dalade.

Kyndit thiah ko jaitbynriew, ia Mariang wat ia pynduh!
Ki dieng ki siej ka ai iangi ban ring mynsiem pahuh.
Uei keiñ ban sngewtynnad ban deng sah ki jingda-khmut?
Pyrkhat ia pateng ban wan ioh ba lyer khuid kim ioh shuh.

*Wanshanmeki R Syngkrem
BSc 4th Semester (Physics)*



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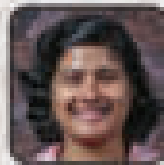
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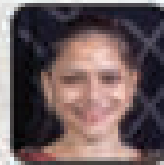
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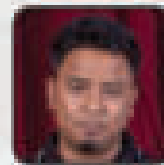
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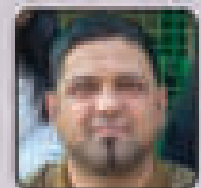
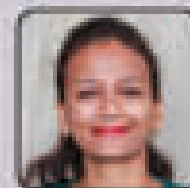
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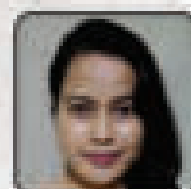
Gerald Marwan



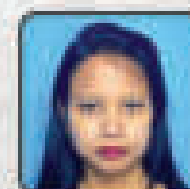
Bacalahung Mawthien



Daniel L. Chalam



Miriam W. Ryzden



Samun Shina Dihar

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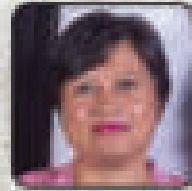
Probstha
Roychowdhury



Fr. John Joseph



Anjan Das



Akasha V. Hojai



Polyna V. Kharbut



Carmel Rapnat



Meenal J. Thum



Kesterken L.
Syiemong



Darvishin Isingram



Batta Lal Rajak



Omprakash Yadav

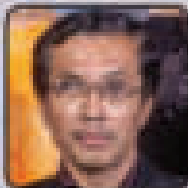


Fr. Ritambar
Bhargava



Amina Sultana

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Tony C. L.
Khemraj



Erica M. Aywa



Cathy Saravite



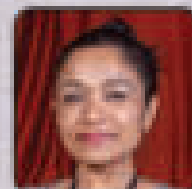
Wangyanyan
Khongai



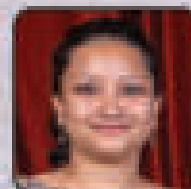
Jacob L. Stella



Averi Lyngdon



Aranda C. Singan



Anita Pile



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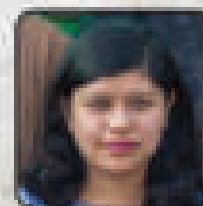


Van Cover G.L.
Stulsi

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Garland Star Swett



Gisellea Charyntee



Rolingzane Wankhar



Violet R. Syrom



Thomas Lyngdoh

DEPARTMENT OF KHASI



Balakumang Lyngdoh



Demerency Sarat



Tracylin Dhyne



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MASS MEDIA**

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• Standing (Left to Right) - Michael Lyngdoh Mawphiang (Lab Assistant),

Nathaniel D. N. Majaw, Thomas Um, D. Junisha Khongwi, P. Gervais Nongdoh, Dondor E. Lyngdoh, Freddie M. Majaw •

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Prabhat Bhattacharjee



James M. Soti



Wannarous Nongdoh



Pyrhunang Lymer



Wamphandehi Dhyang



Erickson Syamleh



David Allison B. Lyngdoh

DEPARTMENT OF MUSIC



Balapokineni Shalaja



Sarita K. Dai



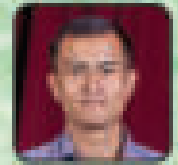
Buddhachandran Lyngdoh



Emmanuel Shengulung



Freddy C. Khamutua



Daniel Morkanang



Christopher Kurubah



Natuzem N. Sangma



Gaylezoac M. Mamoi



Mathurayya Borah



Benedict Hymirewata



Haseelborge Siamleah



Ficoellan S. Meak

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- **Sitting (Left to Right)** - Anlesse Detsong, Morning Lyngdoh, Aloana Chakrobory, Grace Zinanglani •
- **Insert (Left to Right)** - Lunnelhai Shangeo, Mathews Kurubah



DEPARTMENT OF PHYSICS

- **Sitting (Left to Right)** - Meeranta Kharlangor, Simanta Chutia, Njing Brahma •
- **Standing (Left to Right)** - Francis Jeyapriya, Shanta Saha, Vincent R. Shangeo, Doreen Kharlangor •

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Sahal K. Purayavatha



Evangelisty Oñar



Brightstarvel Marbanlang



Records-I Kharbani



Erisla P. F. Lynnah



K. Robinson



Release L. C. Khongri



Ansha Khargor

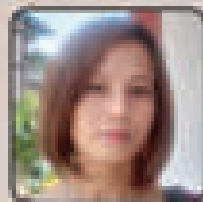
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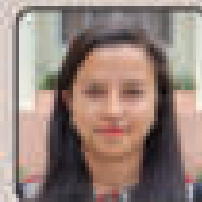
Mahesh Benua



Terku Day



Isaphika Myrmonata



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Jern



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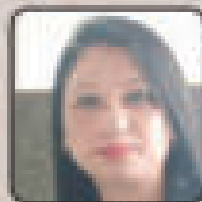


Sr. Sheila M. Nongrie



Albert Nongrum

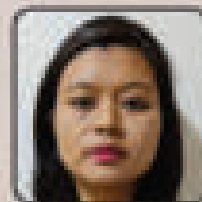
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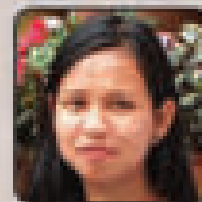
Darhyn Josephine
Khamongum



Alexander Farieta



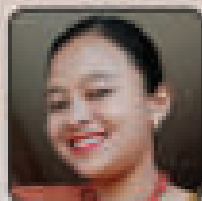
Batsyochia
Nongri



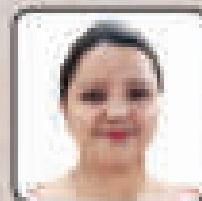
Wannmaya
Kharmanthar



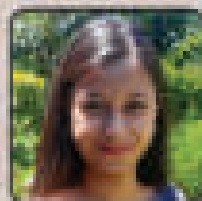
Toba Lamare



Nitang L. Mawling



Gneori Iala Kharbani



Vanessa Vera Kharmanthar

DEPARTMENT OF ZOOLOGY



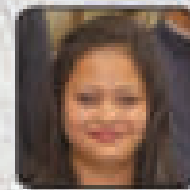
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Beahida Mexasar



Demanbha Lyngdoh



Karen R. Mitsui



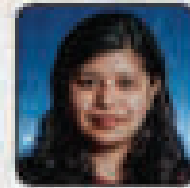
Alan D. Marbesiang



Jerry N. Soren



Garry M. Nanda



Dayomita R.
Khantantaw

STUDENT DEVELOPMENT SERVICES



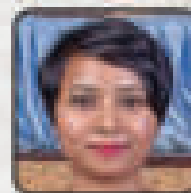
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Fr. Ritambar Kharkongor SDB



Anvita Acharya

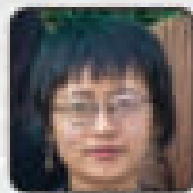


Magdelyn Pyngrope

B.A. AND B.COM EVENING SECTION



Bhanu Nath L. Singh



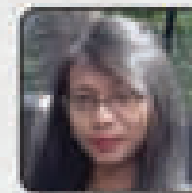
Lunnelhol Thangao



Balachandha Nongkynoh



Raja Paul



Lavinia Kurban



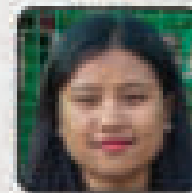
Bekhy Khram



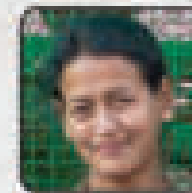
Dayhlatangen Kharmajal



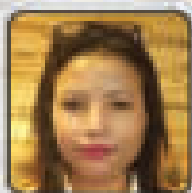
Nancy B. Pyngrope



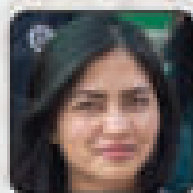
Fortia Lyngdoh



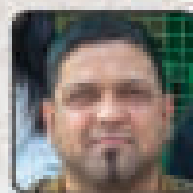
Eveshcha Rynokh



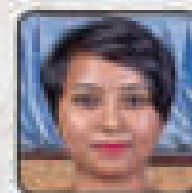
Maghaha Kurban



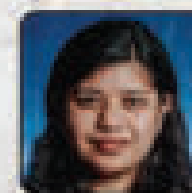
Erelia Rynokh



Shivanaj Bhantawaj



Magdalyne Pyngrope



Dayomita R. Khantantaw

LIBRARY



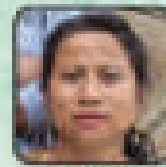
Helen Muktim



Larkashisha Walang



Julia Kharwaning



Maria S. Shat



Silverous Kharumud



Derrell Mawa



Emmanuel Mwa



Baharun Sharma



Richardson Dhan



Hubert S. Panglish

OFFICE STAFF



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Elhabert Moon Khar



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Caroline J. Thabai



Phranggi Majan



Robin Kharhandy



Peter Lynglish



Artillas Larnan



Suzine Lynglish



Leonard Dianglish



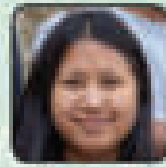
Calirus Khongsh



Mary Kharlongin



John Tebor Pawan



Bawarrishisha Marrgar

MEDICAL

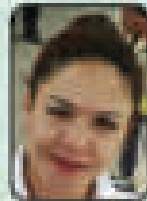


Elizabeth Singwah (Nurse)

GYM

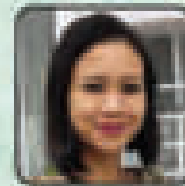


Dalinder Singh (Physiotherapist)



Julie Bacon (Physical Trainer)

HOSPITALITY

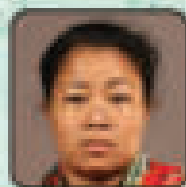


Reza Adalartha Syam



Fr. Ritambar Kharlongin

SALESIAN HOUSE



Elizabeth Moshani

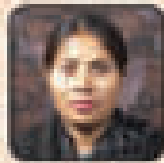


Asunta Lina

LABORATORY STAFF



Aristalis Pyrrgo
(Biochemistry)



Wiliang Shudap
(Biotechnology)



Dambor E. Dihar
(Botany)



Golden Singh War
(Botany)



Helholm Lamara
(Chemistry)



Helborne Shyfa
(Chemistry)



Shaboi Lyngtoh
(Education)



Cosmas Lamara
(Comp. Science)



Edams N. A. Diengtoh
(Comp. Science - NCA)



Giovanni S. Labos
(Comp. Science)



Uspi Pynggo
(Fishery Science)



Ram N. Ray
(Fishery Science)



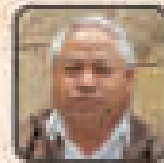
Willy Barn
(Zoology)



Michael Lyngtoh
Mawphiang
(Mass Media)



Edbert L. Kahr
(Physics)



Steching K'Rymmal
(Physics)



Faring Pynggo
(Zoology)



Nicky Wahlang
(Zoology)



Madhurya P. Borah
(Accompanist - Music)



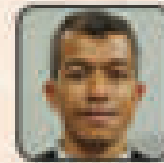
Samson Sumar
(Biotechnology
& Biochemistry)



**Labuktongbam A. K.
Sharma**
(ERP Developer)



**Manish Kumar
Shah**
(ERP Developer)



**Fulstarwell
L. Sohtun**
(NDSU Archive)

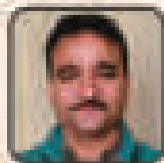


**Bynalang L.
Hongghar**
(NDSU Archive)

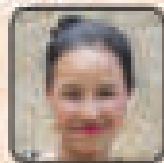
SUPPORT STAFF



Lamber Kharkongor
(Carpenter)



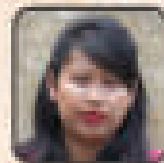
Baburam Sharma
(Cleaner)



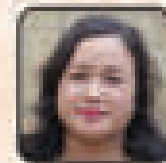
Evalarha Lamara
(Cleaner)



Jugindar Singh
(Carpenter)



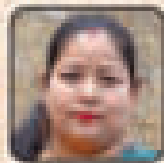
Julie Mary Khawarlang
(Cleaner)



Linda Diengtoh
(Cleaner)



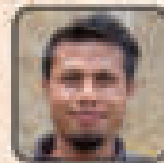
Rajveer Singh
(Cleaner)



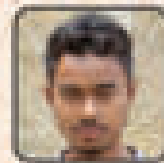
Popy Dai
(Cleaner)



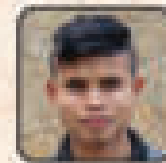
Anjala Dharwar
(Cleaner)



John Nancy Marwein
(Cleaner)



John Telloir Puswin
(Cleaner)



Shaboi Lyngtoh
(Cleaner)

SUPPORT STAFF



Ulma Rujar
(Cleaner)



Karen Lynglish
(Driver)



Thomas M. Lakin
(Driver)



Luzon Mariong
(Electrician)



Selbor Syrentian
(Gardener)



Spairik J. Charruff
(Gardener)



Anthony Palar
(Cleaner)



Madan Thapa
(Security)



Scarler Blessing Pale
(Security)



Awani Das
(Security / Cleaner)



Syndering Kharaswal
(Worm Compost)

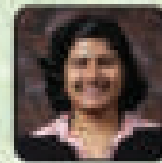
MAMMA MARGARET HALL: GIRLS' HOSTEL



Sr. Berny Marwin MSMHC
Warden



Sr. Sheila Mary Hongnie MSMHC
Asst. Warden



Lisa John
Asst. Warden



Bernika Moolahari



Anjali Samal



Eina Marfina



Herkules Myning
(Security)



Krishna Wallang
(Security)

STEPHEN HALL: BOYS' HOSTEL



Fr. Ribonor Charkongor SDB
Warden



Fr. Mari Kochuponckal SDB
Asst. Warden



Gjal Kalo



Prakash N Sangma



Invictus Kalo



Peter Paul Eka



David Rujar



Dedimus Ryan



Vincent Ryan

Little things

Someone I used to know once told me how the sky reminds him of me. After I left, he says he stopped looking at the sky so much. You know, there are close to sixty thousand thoughts inside a person's head every day. And, I think I've grown to like the idea of surrendering every thought to someone. What a noble cause! A reason to live, another to die.

It's always about the little things, I've learnt.

As I write this, I see maa praying. A sight so holy, so sacred, it can put thousands of mosques to shame. Her voice is like homemade mango jam, the one that nani makes every summer. The smooth, glistening look of it. If the walls of my house could be outstretched any further, if the number of rooms in my house were more than the number of times my lover swore, my house would be home to every homeless person maa knows of. The exact measurements of her heart might come across as far-fetched. So think about a heart, as beautiful as the touch of a man, as wide as the vastness of the sky, as far-reaching as the cry of the rain, as wholesome as the bliss of a gardener.

Until the fifth month of pregnancy maa didn't know there's a child coming. She wasn't expecting

me, she says. I like how her lips move a little to the left every time she smiles. If you're wondering, her revelation didn't make me feel bad. Maybe it doesn't feel as personal as I would've liked it to be.

The last few days, I watched the night break into dawn. There's so much time to think now. It makes less sense to keep reiterating 'what a weird time it is to be alive'. There'll be no better time to be alive. There'll always be a pandemic, out in the world, or inside of us. There'll always be wars and battles, blood on our hands and in our streets. Another traumatic disaster. Another heartbreak. Another loss.

I learnt to bake the perfect banana marble cake. Not that I am keeping count, but I said 'I love you' for the maximum number of times this week. Now that I think of it, "I love you" sounds a little more familiar than my mother tongue. It's an amazing thing to be in love, even better to have someone love you so much, it all feels surreal.

It's always about the little things, I've learnt.

*Saheen Sultana Rahman
BA 6th Semester (English)*

Her Three Year Old Daughter...

I saw a mother gasping for breath. She seemed miserable,
It seemed like she had forgotten even the taste of water.

Or maybe she had shed too many tears,
After she discovered that she and her three year old daughter were both infected with a deadly virus.
She was in a van with a red bulb flickering at the top. The others, uninfected, were all dressed in white.
She maintained her distance,
She was being asked to cover her mouth and nose, but oh was she gasping for a breath of air...
A young mother and scared.

And finally someone offered her help, but it was too late,
As her three year old daughter was already dead!

Payal Das
BCom 2nd Semester

U Tiew Lili

Ha miet synñia nga ioh thiah jai
Jingmut ki phriang ha ri ki rngai
Ko Tiew Lili ka Ri-pynthor,
Balei na nga me dkhat jubor?

Ko Tiew Dohmaw ko Tiew Lili,
Phi nang seh mo ki ktien pharshi?
Lynda thikna balei kumta
Sa aiü pat phi dang duna!

Da khmat sam rkhie ki ktien bajem
Ki nub khohsiew ki shu khylllem;
Nga sngew jingtlot ka shoh kynsan,
"İathuh seh miet balei pha jlan!"

Jinglong Nylla ha phi don lut,
Ka buit akor na sdang ha kut.
Phi ong 'Rympei iaphi ka ai,
Ka long rynieng kaba janai'.

Ki khmat paro hangno ngan shem
U shñiuh rong-ksiar kum ka pyrem.
Hangne marwei nga jah lynti,
Shano ngan wad i'u Tiew Lili?

Khublei shibun khublei iaphi.
Ngan iai kynmaw ko Tiew Lili!
Sa kaei pat ba ngan pynkloi
Phi te phi ong ba 'kam myntoi'.

Balei ki kti jong phi ki sbun!
Ka buit aiü shapoh phi kun?
Hato phi la pyrkhath ne em,
Ka mut aiü jinglong batlem?

Banjoplang Shangdiar
BSc 6th Semester (Mathematics)

JOKES



Today was my first time entering a court.
 The judge shouted, "order order!"
 I was so excited and so I shouted back,
 "Fried rice with chicken, two bottles of cold drinks and a special mineral water."
 I am now locked up in a dark room.
 I am sure they will bring my order soon.

Teacher- I will show you the bird's leg and you have to tell me its name.
 John- I don't know sir.
 Teacher- Failed. What's your name?
 John- Now you see my legs and tell me my name.

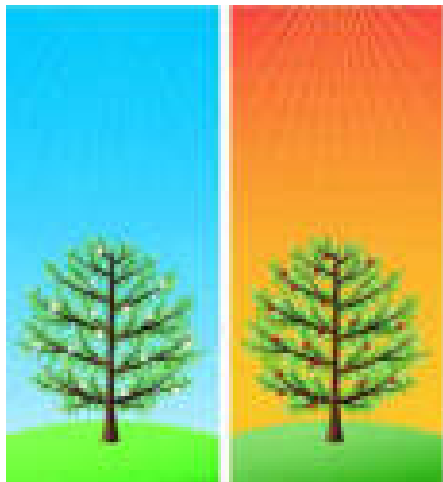
Teacher- Students when I ask all of you a question please answer me at once. What is 4+6?
 Students- AI ONCE!!

Teacher- What is your father do?
 Mark- My father is an I.C.S in summer, and H.C.S in winter.
 Teacher- I've never heard of it. Can you please explain?
 Mark- He is an Ice Cream Seller in the summer and Hot Coffee Seller in winter.

Nick- My father is afraid of crossing the road.
 Friend- Really! But how?
 Nick- He still holds my hand while crossing the road.

*Balawanhun Ryntathiang
 B. Com 2nd Semester*

Ka Aiom Ba Nga Ieit



*Napdeng ki saw aiom ka snem,
Ha ka jingkmien ba nga ju shem,
Ba mynsiem jong nga kam ju pdang,
Kata ka dei ka aiom tlang.*

*Rai-eh rai-dam ngi hap ban shah,
Jingkfriat jinghap ka ior u thah,
Ha nga marwei ka ju pynkmen,
Namar ka dei aiom jingkyrmen.*

*Ko aiom tlang baieit jong nga,
Mynsiem ka hun ka biang bad pha,
Ki niut ki nier ngi la lait lut,
Ki bsein pyrjong ruh la jah lut.*

*Tang shu jah noh ma pha ko tlang,
Mynsiem jong nga katno ka pdang,
Nga khmih lynti phan wan sha nga,
Ha pyrem, synrai nga ap lyngnga.*



*Barnes Mylliempdah
BA 2nd Semester (Political Science)*

This Land...

Your voice is lost, In the noise of the past;
They hate each other, But they love the land, Not the people living there.
Lost are the moments and stories of brotherhood. They tell their children
Stories of hatred and falsehood.
Patriotism has taken over humanity, humanity is lost in patriotism. But they forget what is patriotism.
Hatred has disguised the face of patriotism, Hatred for none but their own brothers.
Why can't they understand?

People of these lands need rest; They want to live!
For once let them breathe, No, not the burnt air
Mixed with gun powder and smoke, Not the smell of blood,
But the air that we breathe in.
Why do we fight then Are we not human,
If yes, why are we unaware then, of our own conscience?

*Al-Amin Miah
BSc 2nd Semester (Mathematics)*

Ka Spah Mynsiem

Ka jinglong u briew ka pyni shaphang ka jingpyrkhat, jingleh bad jinglong jong ngi ha kiwei pat ki briew. Kum ka jinglong briew ngi ibeiñ, thew bad peit shiliang khmat ia kiwei. Ka jingsneng ka jinghikai ka la nang hiar arsut kat dang wan ki sngi. Ka daw bakhraw ba ngi long kumta dei haba ka burom bad jingieit para briew ka kylla long ka jingisih. Ngim dei ban long kiba shah pynbiej ne thaba ha ka spah, ka bor bad ka nam ne ka burom.

Ngim dei ban long kiba sngewrit man ka por bad don mynsiem ba hok namar lada ngi long kiba ngop ha ka jingsngewbha, ka pyrthei kan ialam ia ngi sha ka jingjot. Ka jingleh bha jong ngi ia ka mariang, ki mrad bad ki briew ka pynpher ka jinglong ka pyrthei bad ka jingim suk khlem ka jingshah isih ne ibeiñ. Namar bun ki briew kim don jingsngewthuh para briew, na kata ka daw sa kiew ka jingshah pyniap, ki thma, ka jingshah shoh ne leh beiñ tang namar ka jingbishni ka jingsarong bad jingarsap jong ngi.

Ym tang u briew u pyni kata ka jingleh sbun jong u, wat ka mariang ruh lada ngi leh bha, sumar, leh khuid, ym ban shu pom dieng kulmar, bret jaboh ne thang khlaw namar dei ma ngi hi ki ban sa jynjar.

Ki briew mynta ki long khim jingmut haduh kata kata. Ki thew ki woh ia ka jinglong shimet jong ki briew. Ka jingbamsap ka nang kiew man ka sngi, ka jingshah leh donbor ki kynthai khynnah kat haduh ki tieng ban mih na ki iing ki sem hadien ba la kem dum ka bneng. Ynda bakla mano mano ruh, ha ka jaka ban kren ban iasuk ki shu pyniap ne shoh ha ban da iap. Lada don ba kiew ki kwah ban pynhiar kput. Ki khun ki leh beiñ ki shoh ia la ki kmie ki kpa ba ai jingim bad kiba pyndap pynbiang. Ngim suk ban iohi ba kiwei kin kiew, ngi bishni sat mynsiem. Lada jia ei ei ngi kloï ban kynnoh iwei-ia-iwei hynrei ngim peit ia la ka jong ka jingbakla. Tang na ka bynta ka jingsarong bad ka jingleh bicj, ka ialam sha ka jinghiar dor ka jinglong briew.

Ban long ki briew kiba bha bad kiba kitkhia ngi dei:

1. Ban long kiba leh rit.
2. Ban sngewthuh ia kiwei ha ka jingjynjar
3. Ban burom ia baroh
4. Ban long kiba kloï ban map ym ban buhnud sah.
5. Ban long kiba kloï ban iarap.
6. Ban ym peit shiliang khmat ne kren beiñ ia kiwei
7. Ban ngeit ia ka jinghikai ha iing ha sem bad pyni lynti ia la ki para.
8. Ban icit ia lade bad kane ka dei ba kongsan eh.
9. Ban pyni ka lynti sha ka hok.
10. Ngim dei ban tuh, ne bamsap.

Ngim dei ban long kiba sbun, kiba bha, kiba kitkhia ia la ka kam bad pyni nuksa ia kiwei tang haba ngi leh kumne katno ka pyrthei kan kylla kan duna ki jingsniew ha pyrthei bad dap da ka jingsuk bad jingieit. Ngim dei ban pdiang ia ki briew kumba ki long.

Evadora Syiemlieh
BA 2nd Semester (Khasi)



Orange Sunset

'Twas a lovely evening,
 Rays peeped through my curtains.
 Five days ago a friend had been tested;
 Poor health, she was a victim to the pandemic.
 We lived in closed housing
 And all our mates quarantined.
 First day was chaos, much commotion.
 The news was the cause of shock and stress,
 Momentary panic and excessive steaming.
 There was intensive cleaning and loyalty to hygiene.
 Second day was for phone calls and
 Explanations to loved ones, much needed.
 Then there was mindless eating and binge watching.
 The virus might not have been in our throats
 But it surely was in our head.
 Through prayers and discipline, five days later;
 We were tested and results still awaits.
 Amid the tension, the weather was pleasant.
 The view, amazing!
 I spent the evening with a confidant.
 Minutes after she left, I sat by my window;
 That sunset was ethereal.
 I turned on "Happen" by Heize.
 And watched it turn from yellow to golden
 And totally orange!
 Then I watched it go down the horizon.
 It reminded me of my Creator, my God.
 He had created all these things;
 With a great balance to everything else that exists.
 That orange sunset was like none other
 But in time, it had to go.
 It almost felt like He meant to tell me something:
 There is a time for bliss but also suffering.
 Just like time for success and failure.
 A time for flourishing but also a time for a pandemic!
 Covid still rages in my country;
 But that evening I was comforted
 Knowing that this too shall pass.

M K Soreichon
BSc 6th Semester (Mathematics)

PETUNIA

I'm on the verge of something;
 I can't tell if it's crying or fighting,
 But I'm too tired to start
 Too tired from tending to my broken heart. Noth-
 ing consoles me now, I feel sick,
 I fear I may never recover from this.
 I tried to write back home,
 Tell you of all my broken bones;
 But the letters got lost in translation,
 And there's nothing to show as a lesson.
 I'm old enough to try and be the bigger person,
 Not quarrel when they're only provoking a reac-
 tion:
 But I'm too old to feel this helpless
 And too young and fragile for you to listen.
 I try to remember the teachings
 That everything has an ending
 And so does this hurting:
 But they speak of me in hushed voices,
 Laughter fills the rooms I'm not in, And all my
 loved ones are far away.
 It's clear that I don't have many choices,
 So I sing to keep it all at bay,
 And wait for you to start believing
 So I can come back home to stay.

Buiriti Pohsnem
BSc 4th Semester (Mathematics)

THE MOON, THE STARS AND YOU

Like the moon cannot glow without the sun, I am
 nothing without you.

Like the stars formed first by collapsing, I collapse
 every time I see you.

Like the sun gives brightness to the world, You're
 he one who brightens my world.

Like the cloud always has a silver lining, You're the
 silver lining to my dark world.

Like the rainbow comes with different colours,
 You've made my life beautiful with every colour.

It seems like I fall for things that are far from me,
 Like the moon, the stars and you...

Esther Biakhminghlui
BSc 6th Semster (Geology)

THE 21ST CENTURY: GEN Z

A sea of social media and technology -
 It's the world we're living in.
 Our brains are unprepared
 for the onslaught of such machines.
 The likes are becoming our stimuli for grim and glee.
 The fluctuations of dopamine and serotonin;
 the imbalance between reality and virtual city.
 Everybody wants to be a celebrity.
 Yes, we're the Generation-Z.
 Internet's our hope for Love.
 Swipe right or left to match--
 I do not know.
 But mobile phones are our best friends.
 Our faces hide behind these screens;
 they are the bridge for our connections.
 Yet, they also steal away our dreams.
 We're victims of such dream snatchers and dream crushers.
 We're a silent generation that prefer scrolling
 through others' stories.
 We want our quiet voices to be heard.
 "Just a selfie," is always the caption.
 Spreading self-love and optimism,
 Protest against racism.
 Yes, that's our generation.
 Life's entangled by complications.
 Deluge of stress and depression.
 Reaching out to Mastery
 in a world full of mystery.

Lamdakachwa Pasi
BSc 4th Semester (Mathematics)

Jingieit Bajanai

Jingieit bathiang ba nga la ioh,
 Hynrei dang bun pat ki kyrwoh;
 Lynti ba ngan wan poi sha phi,
 Ki dang sah jngai, ngam lah iohi.

Marwei hangne nga sngew kynjah,
 Ban poi sha phi te ngam pat lah;
 Ki diengpynkiang ba dang khanglad,
 Bad phi baieit ban iaid ryngkat.

Ha miet badum bad basynia,
 Marwei mynsiem ka sngew lynga;
 Haba nga thiah, phi wan kyrsiew,
 Ynda kyndit, dei jingphohsniew.

Por kan sa poi ia nga bad phi,
 Ba ngin sa ioh ban iabat kti;
 Sati jingieit ba ngin pyndeng,
 Jingkyrkhu Blei kan hiar na bneng.

Jingkmen pura ba ngin sa ioh
 Haba ki la hun lang baroh;
 Ngin long kawei ka iing ka sem,
 Jingieit hangta ruh kan nang rhem.

Blei Un kyrkhu kyrdoh ia ngi,
 Haba sha U, ngi wan aiti;
 Un iarap ba ngin lah sngewthuh,
 Ki bor maian ba U la buh.

Nga ieit ia phi bad tang ia phi,
 Jingthaw U Blei ruh ki sakhi;
 Ngan iaineh bad iai ri kyndong,
 Ryngkat bad phi ngan sah ngan shong.

Radising Lawai
BCom 2nd Semester

The world in which we live in is surrounded by sounds, some of which are pleasing to the ear and some are not. Those which are pleasing to the ear can be called musical or melodic sounds but those which are not are regarded as noise. Some of the sounds which are in our surroundings are sometimes not heard due to our attention being diverted to the daily duties and chores of life but if we take the time to listen, we would be surprised to hear many sounds that please our ears.

To hear and understand music, one does not really have to go into the depths of the technical aspects of it like a music student or music professional. A lay man would also be able to understand the language of music by just listening. In this changing world where many are facing distress and suffering, one may take music as a tool for relieving and curing problems relating to mental health as well as physical health. Music relaxes the muscles, reduces blood pressure and stabilizes heart rate and oxygen saturation, particularly when listening to slow and soft ambience style instrumental music. In the book *The Power of Music*, Elena Mannes says, "Scientists have found that music stimulates more parts of the brain than any other human function." These effects of music help stimulate different areas of the brain. In Indian music,

a swara which has
please the heart of
One can say that
can be a medicine

Music and the Pandemic

a musical note is termed as
the ability to
the listener.
a swara itself
or does act

as a medicine to a listener. Every musician will agree that low frequencies help in relaxing the muscles. For example, Indian meditation uses "Ohm" as a source to focus but that syllable has a particular swara within it that vibrates at a lower range. But a person can choose their own special swara that they find resonates with him/her. Any person can do this simple music exercise to meditate and calm oneself. Therefore, music can be a medicine for various ailments and sickness. However music as a generic term and activity must not be mistaken with Music Therapy. Music Therapy requires the presence of a kind of process that is developed between the client and a trained music therapist through personally tailored music experiences which includes listening to live, improvised, or pre-recorded music.

'When the war is over will we go back to every day, every day? Will it be the same again?' (Dave Matthews "Singing from the Windows"). These words make us wonder and question what the future holds for us. Music does give us a better today and a hope for a better tomorrow. The world is at war and people continually struggle to survive at every step along the way. The world is battling not only with a sickness but also with emotions like anxiety, stress, depression and many others. Nutrients and vitamins are the main concern to build up our bodily strength to fight back these challenges, but we do need something else for our spiritual, emotional, and mental health. Some might recommend meditation, some counselling. People need to produce oxytocin, "the love hormone", in order to overcome all these mental illnesses and research shows that when we sing together or listen to music our brain produces oxytocin, since hugging is out of the question now. Study conducted over the years has shown that music is found to be the first that people resorted to so as to cope with stress, anxiety, and depression. Quarantine has led people to discover their many talents and skills hitherto unknown to them and it is through music that the majority of people found a way out to express themselves next to cooking and other forms of art. Music has helped to connect people during their times of isolation through live-streamed concerts, and group

singing sessions via video conferencing. Music be it Western classical, Indian classical, Folk Music or any popular form of music style, has saved many lives and helped millions to remain sane in these hard and trying times.

Hence we can say that Music has done wonders for many people around the world. It affects a person in a very personal way and enables him to live life harmoniously amidst all the discordant notes all around.

SUR Music Club
Department of Music
St. Anthony's College

Wondering of the blue

Wondering of the blue

Let's not talk about people today, or memories, or love. Let's talk about the sky. Yes, the overwhelmingly vast infinity that makes me wonder.

Wonder about the deep blue nothing staring at me, making me feel so insignificant against its gigantic mirage of mockery, as if it were tall men swallowed in their pride, standing still.

I wonder if there is an end to this humongous blanket somewhere, just like people who keep living, loving, hoping without knowing its eternal end.

Wonder how it changes colours.

How it is bright and blue, with the sun's rays piercing through it as if the sky were the eyes of a little Russian girl in her bleached orange dress fluttering through the maze field in the countryside.

And then how it turns pale dank like evil seeking for its thrust to win against the light. And some days it would bring rain, pouring it over from a place unknown, untouched to wash away our sins and differences and just make us love for a minute. Love human life, love the marvels of nature, love the serenity of life in the form of little drops from heaven after a dreadful summer wildness.

I wonder how the sky is constant wherever we go. As if we were all under the giant blue hand of a godfather.

I wonder what the clouds mean. Do they gather to talk and share like humans? Or do they dance along the sidelines like butterflies fluttering through the marigolds.

It has left me wondering for a very long time.

And now that I have done my share of wondering, I can simply breathe through the misty wind and continue looking at the sky.

*Prastuti Deka
BA 6th Semester (English)*



Lost in the ocean of my own thoughts and to
Be free from these; I to myself do implore

Drowned myself in the salty waters of bitter
Recollections

From these deep trenches of adversities, I
Long for a hand to pull me back ashore –

For I fear of temptations that might be
Compelled by these disturbing notions.

In need of a companion, some dose of
Affection and maybe a lil' more
understanding-

To untie my consciousness from these
Chains, to which I'm slowly succumbing,

But the sound of my silence is my cry out for
Help, so I might need a divine
enlightening—

To allure my soul out of this wormhole, for
its
Nothing more than happiness, that I pursue.

I wouldn't want my outweighed soul to
Steer my mind to a tragic end

But what if 'ending one's own pain comes
At the cost of one's own breath'.

*Budamon Kharnaioir
BA 2nd Semester (English)*

Hejdå

Love that was as rare as the Neelakurinji flowers
We meet when we were only flower buds.
It took the cold winter and the monsoon
showers,
To nourish and guide the blossoms of love.

So we bloomed before the bright sun and
The dark side of the moon.
Relishing and eventually relinquishing the
Sweet nectars, that were our boon.
Little had I known of love until I grasped it with
you
And none I had known of pain until I
Received it from you.

But for each of my petals falling I was grateful;
For I bloomed even more in ways I never could,
Until I pronounced the life of a floral lover
distasteful,
And so I decided to revert to being a tree like I
should.

For life was never meant to be enjoyed with
Beauty, then left with haste for me.
It was meant to be treacherous and long but
Fulfilling, for those who found their shelter
beside me.

And so we bloomed, but not for long I'm afraid.
For far too many petals had to fall for me to
accept my fate.
You who were beloved shall always be my love,
And the love you've showered me for this
Lifetime, shall be more than enough.
I wish that the next blossom awaiting you
Surpasses ours very soon.
And as I retreat I still say, you were and
Always shall be a boon.

*Christina Lalsawmzuali
BA 4th Semester (History)*

Corona (Covid-19)

Ban sngew kyrteng u corona,
Mynsiem jong nga ka khiih lynga,
Nga shim khulom bad kot sada,
Poetry nga thoh, ban sah 'khana.

Corona...ah...ko khlam kynsha,
U khñiang jingpang ba jwat shisha,
Um kheĩñ i'u khlaiñ ne i'u tlot bor;
Riewspah ne duk u wan pyntlor.

Shisien b'la ioh un pynkhohñioh,
B'haiing-b'hasem u pynjngai baroh;
Marwei hap im ha jingsngewblaw,
Ha shnong-ha thaw kum ha ri khlaw.

Imlang sahlng u pynjngai lut,
Shyntur hap sop, kumjuh ka khmut;
Ki kti khublei dak burom – akor,
Hap sangeh noh, nguh da khlieh pynkдор.

Tang mar iapoi u Covid kynsha,
Ym myntoi spah, ym myntoi pisa;
Jingnang –jingstad shu sepei lut,
Ki kam pynroi baroh ki la sahkut.

Jingtynjuh hangne ka la sdang ban paw,
Ha jingngeit Blei katno ngi satar,
Social distance ngi hap ban thaw,
Hato I'U Blei ruh ngin thew meter?

Um tang i'u briew u pynñajngai,
Wat I'U Nongthaw u sdang ai daw,
Ki iingmane la khang hi sbak,
Ka kam nguh Blei sa tang ha rympei.



Social distance ngin pyntrei kam,
Shu Blei wat ran to shur pynjan,
Lada I'U Blei ngi thew meter;
Kynmaw arshah ki jingjynjar.

Ki iing nguh Blei hoodid la khang,
Ktien U Blei ha iing ia puson lang,
Pynjur ka dem, ka dwai phirat;
U Blei Un ri Un don ryngkat

Wat sngi tyngshaiñ bad bnai u shai,
Jingmut ka dum ia ki stad ban batai
Dawai pynkoit sa lano pat yn shem,
Ka sngi la dum tliw u bnai u ngen.

*Lisha Sangriang
BBA 6th Semester*

Haba U Saw Shyrtong U La Kynih

*Evangelist N Khongwar
BA 2nd Semester (History)*

Ha sngew ha sngap ko lok, ko kur, ko kha,
İa ki jingjia naduh ki por mynshuwa,
Hyndai ban thoh pule kim nang,
Ki khun u Hynñiewtrep na sdang;
Hynrei ki tip İa jingshisha
Lyngba ki khanatang.

Ka kren khana ki da husiar
Ka thok ka jler sha jngai ki kiar,
Ka ktien shong sbai ka ktien shong Blei
Kim nud ban kren mata madei;
Ki kheĩn ka ktien dei jubanlak
Ha shikyntien ka hok ki bat.

Ki puriskam ki pur khana,
Hyndai Khasi u nguid la kot;
Hynrei ‘lurstep U Blei la phah,
Ban law ban loit ki soh kyrdot;
Napoh ‘liewlep shabar ban sei,
Ban lait shah ibeiñ ha kiwei.

Haba ka miet ba dum la wai,
Ka step phyrngab byrngut ka shai;
Mishoneri ki wan hikai,
Ki khmat badum ba ngin dup shai;
Ba ngin dup nang ka thoh ka tar,
Baroh jingbiej kin jah noh phar.

William Carey nyingkong u sdang,
Lyngba ka Sirampore mishon;
U pyrshang pynkylla Khasi,
Hynrei da ki dak Bengali;
Sa kiwei pat hadien ki wan,
Da buit da bor ki la pyrshang.

Haba ka step phyrnai ka mih,
B’u saw shyrtong la dep kynih;
U Thomas Jones bad la ka mem,
Ki kloĩ ban ieh la İing la sem;
Khlem tieng khlem riej jingeh jingma,
Ki wan ban shong ha shnong Sohra.

Shakri U Blei u long ban rah jingshai,
Ym tang jingshai Gospel um hun ban
ai;

Ban shai ka jaitbynriew ba shah ieh shrah,
Da dak Roman kum dak thoh Khasi u rah;
Ban ryngkat kyrdan bad kiwei ki jaitbynriew,
Ha thoh pule bad liang baroh ban kiew.

Haba ka sngi la sdang ban İeng,
Ka ktien Khasi u nang ban kren;
Kumta u ai ABKD,
Ban long dak thoh dak tar Khasi;
Ka sur jong ki ka İahap bha,
Ban long ktien kot ka ktien Sohra.

Nangne keiñ sdang ka thoh Khasi,
Ka krih kylleng sawdong ka ri;
Ki skul byllai kylleng ki mih,
Jingnang jingstad ngi İoh ban dih;
Arted shaphrang shaphrang ngin kiew,
Kum kiwei pat ki jaitbynriew.

U Thomas Jones ‘Lurstep jong ngi,
U kpa jong ki dak thoh Khasi;
Wat la mynta ba um don shuh,
Ki kam radbah junom kim duh;
Kumta baroh ngin pyrta jam,
Im ka kyrteing bad sah ka nam.

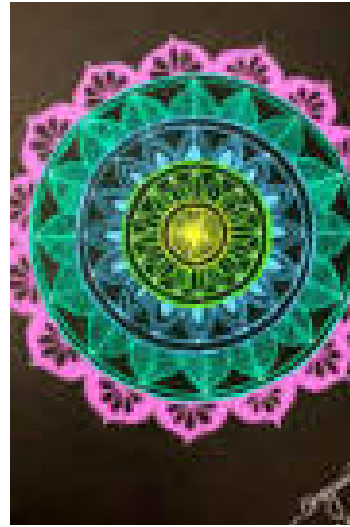
Katba u syiar u dang kynih,
Ka step phyrnai kan nang İai-mih;
Ka jong kiwei wat sngew sarong,
Kynmaw kheĩn kor ka ktien lajong;
Wat shah rongphong kin wan tyllep,
Im slem ko Bri u Hynñiewtrep.



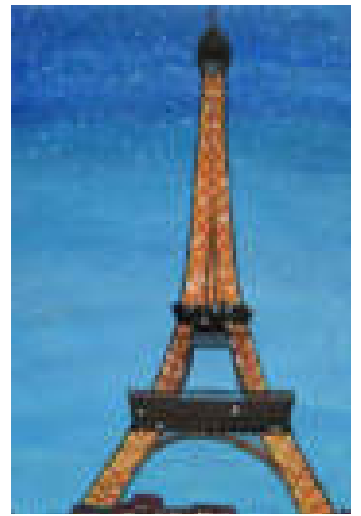
Students' Paintings & Sketches



Archana Boruah 2 B.A (Economics)



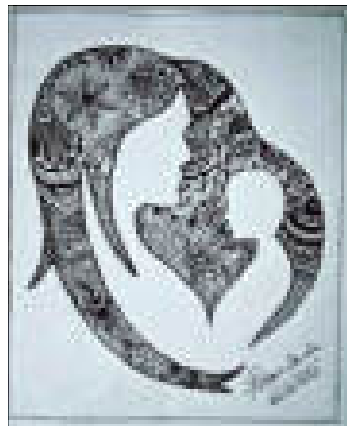
Chayanika Sabaria
2 B.A (Political Science)



Rithika Lal
6 B.Com



Damebalarika Shisha L. Tron
2 B.A (History)



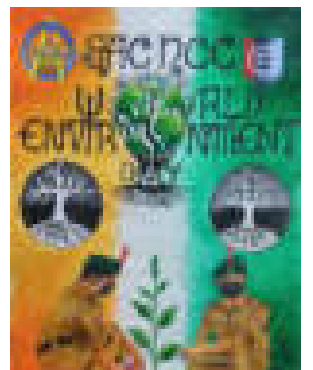
Pritom Chanda



6 B.Com



Pallabi Kalita
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