

# TEEN S and TWENTIES

## History of Valentine's Day

### Will You Be My Valentine?!

ROMANS celebrated on February 15th the feast of Lupercalia. This spring holiday was held in honor of the god Lupercus, protector of the herd and crops. The people entreated to Lupercus to protect their flocks and keep animals and people healthy and fertile through singing and dancing.

On the eve of this festival, young women would put their names in a ceramic jar and every young man would pick a name. They would be partners in the festivities and dances, off times they would not need to participate in this particular event the next year.

Christian legends believe that Valentine's Day is the Feast of St. Valentine, who was beheaded on February 14th under the orders of Roman Emperor Claudius II. The Emperor believed that if his men remained single his army would be larger. He wouldn't lose men to wanting to stay home with the family. Valentine was arrested and beheaded because he would secretly marry people forbidden to wed. He became known as the patron saint of lovers.

Believing that Valentine's Day exists to celebrate the memory of a saint who valued love and romance, many exchange love notes or Valentines. Others believe that Valentine was later confused with the Norman French word 'galantin' meaning lover of women. Through the passage of time, the two have merged with the result of St. Valentine being remembered as the patron saint of lovers.

dandelion - love's oracle  
Lotus flower - estranged love  
Joy - marriage  
Provence rose - my heart is in flames  
yellow iris - passion

Dog rose - pleasure and pain  
Christmas rose - relieve my anxiety  
Filbert - reconciliation  
Spanish jasmine - sensuality  
Peony - shame  
White poppy - sleep

Honey flower - sweet and secret love  
Pansy - thoughts  
Zinnia - thoughts of absent friends  
Forget-me-not also means true love  
White and red rose together - unity  
Marigold - vulgar minded  
Rosemary - your presence revives me  
... and more follows:  
Red rose Love  
Yellow rose Friendship  
White rose Fear  
Pink rose Indecision  
Green rose I am from Mars  
Lily I am dead  
Dandelion I am very cheap  
Dandelion going to seed I am very cheap and I am dead  
Buttercup I do/don't like butter (rubbed on chin)  
Chrysanthemum I have periodontal disease  
Carnation I ripped this off of some guy's tuxedo  
Sunflower I am hungry  
Crabgrass I just escaped from a mental institution  
Scallion I am clueless



### Say it with flowers!

THIS whole flower language started in Constantinople in the 1600s, and was brought to England in 1716 by Lady Mary Wortley Montagu who had spent time in Turkey with her husband. The interest then moved to France (of course) where the Book Le Langage des Fleurs was printed with over 800 floral signs. Many were toned down in the English translation at the time of Queen Victoria because they were quite lusty and risqué!

Holly - Am I forgotten  
Deep red carnation - Alas! for my poor heart  
Deep red rose - bashful shame  
Full red rose - beauty  
Burgundy rose - unconscious beauty  
Unique rose - call me not beautiful  
Turnip (!) - charity  
Chrysanthemum - cheerfulness in old age  
Buttercup - childishness  
Great yellow daffodil - chivalry  
Lettuce - coldheartedness  
Moss-rosebud - confession of love  
Red poppy - consolation  
Red tulip - declaration of love  
yellow sweetbrier or yellow rose - decrease of love

Here goes the flower language:  
White rosebud - heart ignorant of love  
Crocus - abuse not  
Rhubarb! - advice  
Indian jasmine - attachment

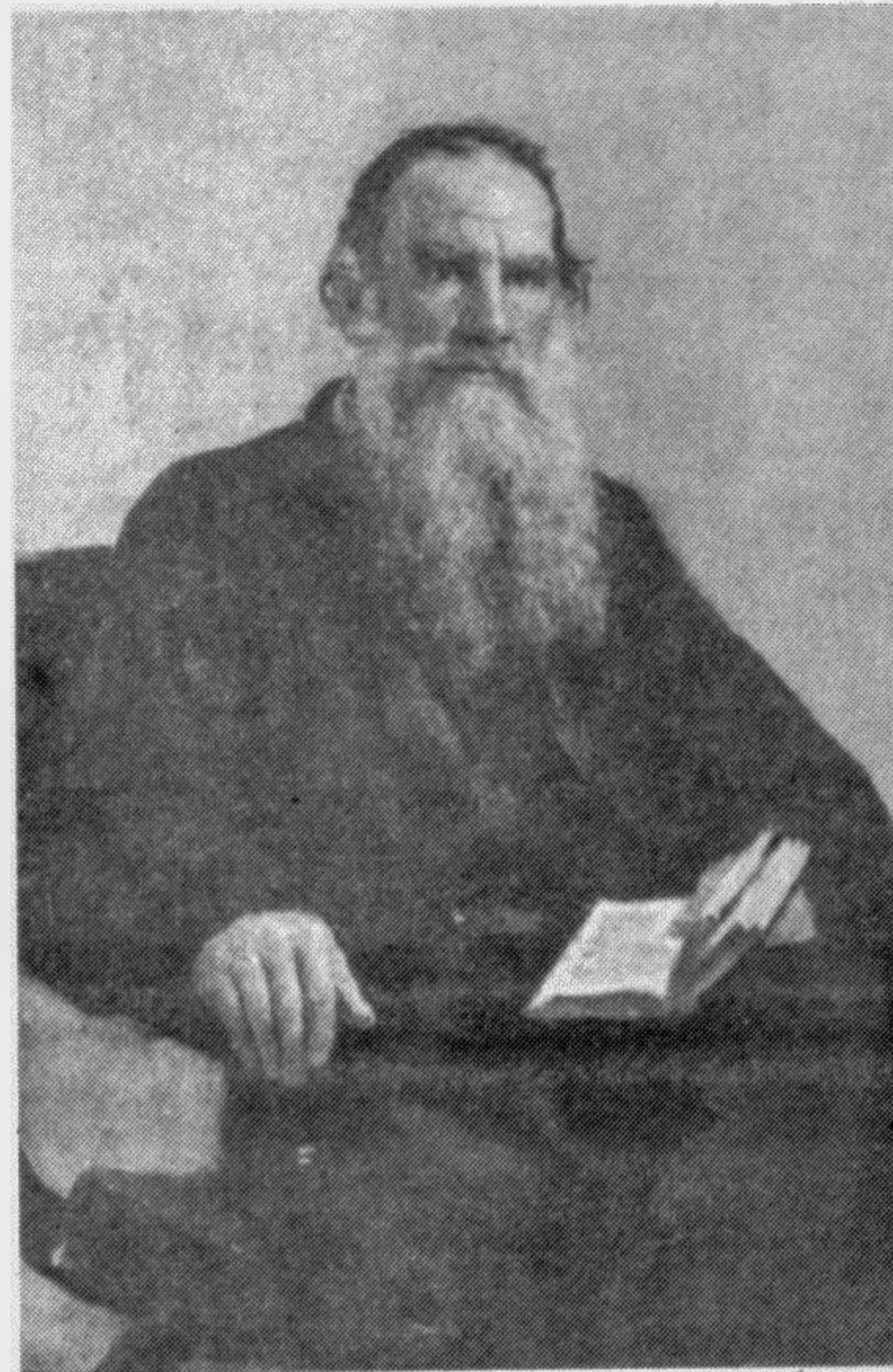
Mistletoe - difficulties, I surmount  
Yellow carnation - rue, disdain  
Thornless rose - early attachment  
Anemone - expectation  
Scarlet poppy - extravagance, fantastic  
Blue violet - faithfulness  
Purple lilac - first emotions of love  
Forget-me-not - hmm...gee?  
Damask rose - freshness  
White rose - I am worthy of you  
Peach blossom - I am your captive  
Iris - I have a message for you  
White daisy - innocence  
yellow rose - jealousy



## Resurrection: A Taste of History, Humanity, Morality Together

by Romel Shahrukh Mostafa

### L. TOLSTOY Resurrection



avorov, though a highly esteemed revolutionist, was engaged in such activities just for 'ambition and desire for supremacy'. Here again the writer uses his protagonist's evaluation to express his own opinions. Tolstoy with this illustration questions the sincerity of some of the revolutionists.

The novel ends with a tragic note. Maslova decides to marry Simonson, a person who has recently paid attention to her. Her final refusal to Nekhlyudov's proposal is understandable; she thinks that her union with the prince will spoil his life and that by marrying Simonson, she will be able to set Nekhlyudov free from his preponderous obligations. Yet a sense of pity is evoked in our heart for this once unprincipled prince who has done so much to redeem himself only to be disappointed in the end.

The success of the novel lies in Tolstoy's unquestionable ability to describe human feelings eloquently. It allows the reader to visualize himself in the place of the protagonist and share his or her pain or pleasure. He is also keen on embellishing the novel with a vivid description of the material world. His portrayal of the wretched town in the very first paragraph of chapter one bears out the fact that the book is indeed a work of a genius. However little can be said about the author's own writing style, for this novel is a translated version. And much credit should go to Louise Maude for his careful translation that makes any English reader comfortable.

No doubt, the title of the novel is most appropriate. It is the 'resurrection' of both the protagonists; with Maslova the redemption is obvious, while a closer look is needed to appreciate the character of Nekhlyudov. When young, the prince is a man of strong principles. However, as he grows up, he blends himself with the flashy aristocrat society and indulges in many immoral activities, until the day he sees Maslova in the courtroom. From then on a new Nekhlyudov emerges with redeemed values.

Compared with War and Peace, Resurrection focuses on purely national problems and strongly criticizes the contemporary aristocrat society. The former pits Russia against France and somewhat evokes patriotism.

Although remarkable, the novel is not altogether impeccable. In the end Tolstoy touches upon meta-physical aspects that many of us find difficult to comprehend. Also, some of the verses he cites from the Holy Gospel seem to have little relevance to the context. And yet, Resurrection remains a classic worth reading. For this is one novel in which history, humanity and morality are ingeniously entwined.

COUNT Leo Nikolayvich Tolstoy (1828-1910), the author of War and Peace, presented yet another realistic novel, Resurrection. Translated from Russian by Louise Maude, this particular master-piece was written during the period 1889-1899, when small uprisings against the tsarist regime were already taking place. To Tolstoy, the private ownership system was unethical. He observed that the gap between the serfs and the aristocrats was yawning, with the estate owners taking away huge percentages from the workers. Those who revolted against social inequalities were crushed, either executed or banished to Siberia. Also, some people were incarcerated for no good reasons.

With all these injustices occurring around him, Tolstoy took a critical attitude to the government rule. He had heard of Owen, Marx, and other Social theorists. Whether he totally agreed with their doctrines can not be inferred from this novel, but the general message of Resurrection is one suggesting an urgency for an insurrection that would culminate in dramatic, social and political reforms. The tsarist censors expurgated the novel savagely, leaving only 25 of the 129 original chapters unaltered. The complete and unabridged text of the book, however, first appeared serially in the Soviet Times in the 1933 edition of 'The complete work of L N Tolstoy'.

What is more appealing than anything else in the book is the story itself. The famous criminal lawyer A Koni had told Tolstoy about one of his cases. And much of the case-story formed the theme of the book. This novel is about Katya Maslova, her fall and spiritual resurrection, and Nekhlyudov, a person who decides to redeem himself, driven by his guilty conscience.

The main story begins when Nekhlyudov, also a member of the jury, recognizes Maslova standing on the dock. It is the same woman whom he once seduced and then abandoned. After she was deceived by him, Maslova had to face the harsh reality: the conservative society did not accept her and she, finding no other alternative, entered into a world of debauchery. She worked as a prostitute until one day when a client of hers was murdered and she became the main suspect. Nekhlyudov, on the other hand, is now the owner of two estates by inheritance and a 'pleasant' fellow who is to be married to the daughter of a distinguished Korchagin family.

A feeling of guilt pervades in Nekhlyudov's mind as he looks at the crest-fallen condition of Maslova in the courtroom. He convinces his colleagues on the jury that she is indeed innocent, but an inadvertent mistake on the part of the jury

leads to her sentence: a four year banishment of Siberia. The prince blames himself for her fate and decides to oblige her for the rest of her life.

The plot of the novel reaches its climax when Nekhlyudov decides to marry Maslova. This proposal creates an impact on her; deep inside this long denigrated woman a sensation of self-importance grows. However, she refuses every time he tells her to consider the proposal. The prince, on the other hand, remains stolid and decides to try her out again in future. Nekhlyudov also undergoes a quick transformation. Having appreciated the enormity of his guilt against Maslova, he now views the world through a different prism — a prism through which the hypocrisies of the rich and other social injustices appear

very distinct. His repeated efforts to get her sentence annulled by higher officials are met with disappointment and he prepares to travel with her to the exile. Before his departure, the prince visits his estates with the intention of giving his land and property away to the workers. Here at this point Tolstoy dwells on the existing socio-economic anomalies and provides his own idealistic views.

Back in Moscow, the prince joins a group of convicts, including Maslova, and they all set off for Siberia. During this trip, Nekhlyudov witnesses the misery inflicted on the convicts by the soldiers. He also meets a cross-section of people, notably some revolutionists. However, he does not find all of them pleasant. For instance, the prince believes that Novod-

## To My First Love ...

by Ekattur Chowdhury

There are places I'll remember  
All my life; though some have changed  
Some are dead and some are living  
In My Life, I've loved them all...  
— John Lennon

THERE is a saying that you can understand something only when you look at it from a distance. Yes, it is so. I never realised how pretty Bangladesh was when I was living there. Now that I am — heaven knows, may be a million light years — away from home, I realise how pretty our country really is. In spite of all the hundred and one problems we have, I still love Bangladesh. And do you know why?

Nadir epar kohe chharita nishuvu  
O pare-te shaurbo shukh aamar biswas  
— Bangla poem

Yes, while I was in Bangladesh, I thought that the Western life style would be quite good. Who wants to stay in a place where the politicians are always quarrelling and trying to divide the nation all the time? Who wants to stay in a country full of corruption at virtually every level of the society? After all, who wants to stay in a place that's poor? And you could go on and on listing another hundred and one causes, and still you wouldn't seem at all happy with the list — thinking you must have left out something. Yes, that's why we want to go out on an exodus venturing towards the stars, to another solar system even — to the jolly good world of the West. As if that's where our destiny lies — in the West. After all, we do get tired seeing the Sun in the land of East. So, off to the land where all the roads lead to and to

where all the happiness is.

I'm leaving on a jet plane  
— John Denver

So, to the West you go. Get on a jetplane and leave this sacred land of ours. Who wants to see it? I didn't want to — that's for sure. I was quite relieved that I was leaving that hot cauldron called Bangladesh. I really needed an outlet. I just had to say good-bye. The offer was good also. There I was with a full-cost scholarship to an epitome of knowledge in England, and yes to it I was destined and all costs to be paid for by a distinguished body! Just couldn't believe myself once I got the scholarship.

The plane journey was just all. As soon as I got off at Heathrow, I didn't have difficulty in finding out the bus station as I had already been in the UK when I was a child. I quickly made friends with a lady who had done her PhD in Zoology a few years back and was going to visit some old contacts. The journey to the epitome of knowledge was thus not a painful and miserable one. Soon I was in the heaven of knowledge in England, just a two hour bus journey from Heathrow.

The town was simply fantastic. The buildings — their architecture dating back to the Medieval Periods — were simply beautiful, especially when you come to think of it that only the members of the university are allowed in some specific buildings, really does give you a sense of being a kulin brahmin.

However, the beginning doesn't always say the whole story. The longer time went on, the quickly I got myself bored. I've got loads of friends and relatives in this country. So, that's not a problem. I managed to make a lot of friends — so I never felt lonely. The British

people are OK; they respect a person's privacy and are still very polite. However, there was something else that came to my mind. May be it was the weather.

Capitalism and the market economy has really made the people of the West very much cold. Not that they are brutal; it's just that the system has made them so much mechanical that you can't afford think about anybody but yourself. No wonder the concept of the family, that we take for granted in the East, has broken up in the West. Yes, you do tend to feel missed out because you have to fend for yourself. No wonder Karl Marx was correct when he profoundly noticed this inherent phenomenon of rapid industrialisation in a country. I wouldn't like to dub all the people of the West as being self-centred and the like; what I would like to emphasise on is that the system makes you a product of it; there's no escaping from this reality.

It was then that I started to realise how pretty Bangladesh really is. It was then that I started to see the common people of my country. It was then that I started not seeing the corruption, poverty, and all the other things I used to see in Bangladesh. Yes, we may poor. But did you know that, in spite of all of our poverty we can laugh?

Live, Love, and Laugh  
— Desmond Haynes

Yes, this is the thing that I really miss. This is the thing that will never keep me away from my Bangladesh. Aamar shonar Bangla, aami tin shotti tomat bhalobashi. The sun and the moon have made us a laughing nation. We are as wild as the waves of the sea. We are poor and thus have nothing to lose. So we laugh; and so we love; and in the process we live. Yes, no

wonder the Live, Love, and Laugh philosophy has come from a West Indian who also comes from the so-called Third World as we are coined by the people who think they have given this world civilisation and all the good things in life.

If you get the chance, then leave Bangladesh for a period. Only then can you see how pretty Bangladesh really is. Oh I must have missed the 25th Victory Day celebrations. I read on the internet what a bonanza there was in Dhaka, my pretty Dhaka.

Bangladesh...too sweet to resist  
— Author

Bangladesh — know this much — I'll be coming back. Bangladesh, you are too sweet to resist. I'm counting my days till I'll be back home again, and serve my pretty little Bangladesh once again. Yes, there are places I'll remember all my life... In My Life, I've loved them all.

However, when I do return back, will I find that my dreams were an euphoria? Will I find that I will want to leave Bangladesh again, like many have experienced in the past? Although time unravels all the mysteries in life, I think I'm willing to take that risk. And something deep in my heart tells me that I won't regret coming back once again to Shonar Bangla.

Dedication: This article is dedicated to the growing generation of readers of The Daily Star. I only hope that the young people who will leave Bangladesh in pursuit of knowledge will come back again to Bangladesh. There's no point: there's no place on earth better than your motherland. It's the only place that belongs to you in the soul.



PHIL COLLINS EXITS

## GENESIS

### AND THEN THERE WERE TWO

ON March 28th 1996, Virgin Records via The Press Association confirmed that vocalist Phil Collins has left Genesis "to concentrate fully on his solo career."

Bassist Mike Rutherford confirmed that this was a completely amicable parting. "I quite understand Phil's reasons for leaving — being in two highly successful outfits is very hard work. When a change like this comes about, it brings something different, and that's what we've found with the new direction our music is now taking. The new Genesis album that Tony and I are working on will be much heavier and darker."

Keyboardist Tony Banks described Phil's departure as "an opportunity rather than a problem. Of course we'll miss him. We have had some fantastic times together. But this gives us a chance to take Genesis to the next stage."

Phil Collins commented: "Having been in Genesis for 25 years, I felt it time to change direction in my musical life. For

me now, it will be music for movies, some jazz projects, and of course my solo career. I wish the guys in Genesis all the very best in their future. We remain the best of friends."

Now Genesis is working on an album, due for release in August 1997, without Phil. The three piece band is now a five piece band.

Here's the new Genesis line-up:  
Tony Banks: Keyboards/Backing Vocals  
Mike Rutherford: Guitar, Bass And Backing Vocals  
Ray Wilson: Vocals  
Nick D'Virgilio: Drums (Session Only)  
Nir Z: Drums and Percussion

They are the 5 people who have already recorded part of the new album tentatively pencilled in for release in Summer 1997.

Formed in 1967, the founding lead singer of Genesis was Peter Gabriel. Gabriel left Genesis in 1975 and launched his charismatic solo career. Since 1975, Phil Collins,

who joined Genesis in 1970 as its drummer, made his way up as its vocalist.

Since Gabriel's departure was replaced by Phil, the band stuck to its original members but the line-up reduced from five member group to four member group.

Earlier, eccentric guitarist Steve Hackette joined Genesis in 1971. Hackette left Genesis in 1978 to build his lesser known solo career as he felt Genesis's music undermined guitars.

Hackette's departure was not replaced. Therefore the number of members reduced to three.

Now after Phil's departure, the band did something it did not do in the last 20 years — recruit new members.

Till today, Genesis fans consider the Gabriel/Collins/Rutherford/Hackette/Banks line-up as the best line up Genesis ever had.

#### NEW ALBUM NEWS

Phil Collins  
Phil's new album "Dance Into The Light" is out now. Phil plays real drums on all the

tracks of the new album!

Phil has been signed to write the songs for Walt Disney Pictures' upcoming feature-length animated adaptation of "Tarzan". The movie is currently in preproduction and is due for release sometime in 1998. Phil has already written 3 songs for the film and is getting involved in the soundtrack.

#### Tony Banks

Tony is busy working on the new Genesis album. He's also been approached by Steve Hackett to work on a new track in the European release of "Genesis Revisited", but it's thought that Tony's work schedule won't allow him to do it.

#### Mike Rutherford

Mike is busy with Tony working on the new Genesis album.

#### Peter Gabriel

Peter is working on a new album at the moment, and has recorded about 40 songs from which some will be selected to go onto the album. He also recently "fixed" some of the vocals on the above mentioned Genesis box set for the live "Lamb" where in the actual concert his vocals couldn't be heard due to the nature of the costumes. This "fixing" was apparently a re-singing of the whole concert, which some of these newly done vocals will be put on where his original voice can't be heard well enough.

#### Steve Hackette

Steve has released an interesting Genesis related album. He has remade seven classic Genesis songs that he was involved in. Joining him on the album are The Royal Philharmonic Orchestra and some friends, some of whom belong to well-known progressive rock bands. The new album is called "Genesis Revisited", which only is available in Japan at this point, but may be released worldwide at a later date.