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BEYOND METHODS : SOCIAL RESEARCH AS EXPERIENCE ¹

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***ABSTRACT :** This paper seeks to underline the importance of experience in social science research. For, it, as the paper will argue, has the potential of interrogating, destabilizing – if not disturbing – the existing frames of Research Methodology. The paper is divided into four parts. While the first part discusses what qualifies as experience, the second and third parts refer to the impact of experience on the subjects and objects of research. The fourth and concluding part points out why it becomes difficult to incorporate the experience into the methodologically governed knowledge, for experience constantly severs the conventionally understood connection between the subject and object of research. We define knowledge in this context as the one that can provide this connection albeit with a varying degree of success.*

***Keywords :** Impact of Experience, Research Methodology, Social Science Research.*

A DIFFERENT NOTION OF PURITY AMONG THE BROKPAS OF LADAKH : AN ALL EMBRACING BELIEF IN EVERY SPHERE OF THEIR LIFE

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***ABSTRACT :** The Brokpa/Drokpas are an agro-pastoral community residing in the valley hills of the Batalik region of Ladakh. They immigrated from Gilgit, Pakistan and their historical origins prior to and belong to an ethnic group called Dard. Though they converted to Buddhism, they continue to follow their pre-Buddhist faith that consists of pagan and animistic practices. They make use of the word 'pure' very often in day to day life, and this notion of purity is the philosophy that has always formed the very backbone of their existence and is cited by the community elders as the most beneficial factors concerning health and well-being of their community. However, this very concept of purity of the Brokpas differs vastly from the notions of purity followed by many other communities as it encompasses practically application of the same concept to the entire Universe. This paper is an investigation into certain intrinsic socio-cultural practices followed by the Brokpa/Drokpas as a consequence of this fervent belief in the system of purity.*

***Keywords :** Culture, Nature, Pastoralism, Purity, Sacred spaces, Well-being.*

TRIBAL REBELLION AND PROGRESSIVE MOVEMENTS IN TRIPURA : AN ANALYSIS

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ABSTRACT : *Tripura, the North-eastern frontier state of Indian nation has had a long history of Princely rulers who had continuously ruled the state for more than 300 years. However, it was first in the 18th century that the state of Tripura came in contact with the English East India Company and then in the second half of 19th century with the British government. All this led to the introduction of several new political and administrative measures particularly in the field of revenue administration as the policy of British was revenue maximisation. This put enhanced burden on the tribal peasants and led to a series of tribal rebellions. Tripura's history particularly in the latter half of the 19th century witnessed a slew of tribal uprisings such as the Tripuri Revolt of 1850, the Kuki raids of 1860-61 and the Jamatia revolt of 1863 culminating in the Reang revolt of 1943 in the 20th Century. The effects of British rule in Tripura were both destructive as well as regenerative. It also inspired a number of progressive movements among the tribes, particularly educational and democratic movements. The present paper is not only an attempt to provide a chronological account of the tribal movements in princely Tripura but to analyse the changing character and objective of the movements.*

Keywords : *Progressive Movement, Tripura, Tribal Rebellion.*

CONFLICTS AND CHALLENGES IN PRESERVATION OF DARJEELING HIMALAYAN RAILWAY, THE FIRST ASIAN INDUSTRIAL WORLD HERITAGE SITE

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ABSTRACT : *Railways are considered as finest examples of industrial heritage that are worth to be preserved as World Heritage Sites. However, preserving a fully functional railway as a World Heritage Site poses many challenges like bringing legal and regulatory changes and aligning policies and processes for meaningful conservation of a functional heritage site. Darjeeling Himalayan Railway (DHR) was established in 1881 as a private mountain railway to cater the growing need of transportation in Darjeeling region of eastern India. In 1999, DHR was inscribed on the World Heritage List, the first industrial site in Asia to be given such prestigious status. This paper deliberates on the contemporary issues and multi-faceted challenges that are still being faced in protecting and preserving DHR as World Heritage Site, even two decades after inscription. The paper also illustrates as how lack of awareness within the state party, absence of adequate legal and institutional instruments to bind various legal authorities and stake-holders, conflict between development and conservation, etc. are posing as major impediments in preserving the Outstanding Universal Values of the site.*

Keywords : *Darjeeling Himalayan Railway, Heritage Railways Preservation, Indian Railways, Railways as Industrial Heritage, World Heritage Site.*

THE SILENCE THAT SPEAKS VOLUMES - THE MOTHER'S (MIRRA ALFASSA) TRANSITION FROM MATERIAL REALISM TO DIVINE IDEALISM THROUGH ART

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***ABSTRACT :** Blanche Rachell Mirra Alfassa was an intellectual, a spiritual seeker and an accomplished painter from Paris, France. In her youth, she had a leaning towards the Oriental Philosophy. In search of her spiritual quest, she came to Pondicherry, India. Here she met Rishi Aurobindo who became her spiritual partner and Mirra came to be known as "The Mother". Her artistic creations from her days in France, later in Japan and finally in India went through some specific transformations. This paper is an attempt to depict how her artworks transformed from material Realism to Divine Idealism. This write-up also includes the influence of Impressionistic Art, Occultism, her own spiritual belief, thoughts, ideology of the Oriental philosophy and spiritual realisation on her artistic creation.*

***Keywords :** Divine Idealism, Material Realism, Oriental Philosophy, Spiritual Realisation, The Mother,*

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সৌর বনাম চান্দ্র সংস্কৃতিৰ সংঘাত : (পঞ্চম পৰ্ব) শক্তি আৰাধনা

অমলেন্দু চক্ৰবৰ্তী

ৰবীন্দ্ৰনাথ ঠাকুৰ বিশ্ববিদ্যালয়, হোজাই - ৭৮২ ৪৩৫, অসম

CONFLICT BETWEEN SOLAR AND LUNAR CULTS : PART V WORSHIP OF MOTHER GODDESS

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ABSTRACT : History has been written through myriad interpretations and re-interpretations of the past, legend and myths. In this context one can channelize and situate the 'Goddess' worship and its inception. Looking at the pre-historic times when settled agriculture or the practice of harvest had not started, human beings worshipped the female deity most commonly known as the 'mother Goddess' or the 'Fertility Goddess'. The logic behind this states how a mother reproduces and procreates, in the similar pattern humans worshipped the fertility Goddess believing in magical powers and hopes for better prosperity. Especially in India, such religious practices and rituals became frequent and famous in the Post-Gupta period but not due to fertility, rather feudalism and Brahminic culture. Other historians have also cited the reason being that of the gradual development of agrarian civilisation owing to higher prayers and hopes of productivity and yield. As a backdrop, the Vedic era was characterised by pastoralism where the status of women, as well as the respect was low, for which mother Goddess was not looked at with veneration. Hence, this argument can be proved flawed through the evidences of two cults in Indian history. This trajectory also shows how the worship of Goddess correlated with the respect for women in the society. Here, the conflict between two cults, namely the solar and the lunar becomes the central argument as this is the factor that decides on the worship rituals. In Vedas, one can read the exploitations of Indra towards Usha, which in fact is the clash between two cults. The problematic correlation can be stated primarily through two instances. First, the Goddesses mentioned in the Vedas are neither of the 'fertility' genre nor were ferocious. Secondly, in the Gupta period, with the beginning of the feudal era and the dominance of the Brahmin priest, came the new genre of ferocious and fearful Goddesses which are not the same as the fertility goddesses. Farmers and agriculture did not have a direct relation with the fertility goddess which is why one can show the presence of Fertility goddesses right from the pre-historic times. There was no relation between these scary goddesses and farmers as the worship was carried out by the Brahmins. The introduction of such fearful goddesses came only as feudalism was embarked upon. The motive was to instill fear and exploit the ordinary poor men. To support our argument, Tagore's interpretations have also been showed. This can only be decoded through the constant conflict between solar and lunar cult and the gradual fall of respect for women.

Keywords : Brahmin Priest, Fertility Goddess, Magical Power, Mother Goddess, Respect for Women

বাংলা সাহিত্যপত্র ও বাঙালি মুসলমান : 'চতুরঙ্গ'-র আলোয়

কস্তুরী মুখোপাধ্যায়

বাংলা বিভাগ, দি ভবানীপুর এডুকেশন সোসাইটি কলেজ, লালা লাজপত রায় সরণী, কলকাতা - ৭০০০২০

BENGALI PERIODICALS AND BENGALEE MUSLIMS. IN THE LIGHT OF 'CHATURANGA'

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ABSTRACT : *There have been noticeable fissures in the bilateral relationship between Hindus and Muslims in the Bengali society not simply because of religious differences, but also due to political and cultural reasons, in spite of sharing the same mother tongue. It is difficult to overlook such an inevitable predicament inherited from the trajectories of nineteenth century modernism. This predicament has left its mark in the pages of the civilized discourse of the printing press; the publishing industry has never been able to avoid questions pertaining to identity. We have been compelled to encounter a set of challenging questions: Whose publication is it? Who produces? Who reads? Who writes? And so on. We have conspicuously classified publications—brought out by Aryans, by nationalist Hindus, by Buddhists, by Christians, by Muslims—by the identity of their authorship. Chaturanga, published for the first time in 1938 in Kolkata under the editorship of Humayun Kabir and Budhhadeb Basu (published by Aatur Rahman), in its sixty-eight years of existence was unique in its approach to identity. While the periodical was never sectarian in the sense that it belonged essentially to the Islamic community, it brought into its focus, among an extensive range of issues, the ubiquitous existence of Muslims across Bengal, in both sides of the border. The periodical was ardent in its responsibility to highlight the plights and struggles of the Muslim community without compromising on its commitment to intellectual rigour and aesthetic erudition.*

This research paper attempts to tackle the issue of Islamic identity primarily by understanding the ways in which the publications brought out in Chaturanga dealt with the literature, culture, class-consciousness, and political dispensations of the Muslim community, and, subsequently, by scrutinizing how the periodical evolved into a comprehensible vehicle of conveying Muslim subjectivity.

Despite being a mainstream publication, Chaturanga consciously drew a substantial section of the Muslim populace under its belt to perpetuate its intellectual agenda. My research paper throws light on how unique and autonomous the periodical was in its approach in contrast to its peers and counterparts in post-independent Bengal.

Key words : *Chaturanga, Islamic Identity, Intellectual Agenda, Humayun Kabir*

কায়াবাদী ভাষাতত্ত্বের আলোকে সাধু ও চলিত বাংলা বাক্যে অসমাপিকা ক্রিয়াপদের বৈচিত্র্য

দেবারতি জানা

বাংলা বিভাগ, প্রেসিডেন্সি বিশ্ববিদ্যালয়, কলকাতা

DIVERSE FORMS OF NON-FINITE VERBS IN HIGH (SADHU) AND LOW (CALIT) BANGLA : WITHIN THE FRAMEWORK OF SUBSTANTIVIST LINGUISTICS

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ABSTRACT : *In the area of Generative linguistics, the emerging approach of 'Kaayaabaad' or Substantivism appears to find a solid foundation. This is a different approach to the familiar formalistic approach known in Generative Linguistics. In the field of phonetics, this approach is called 'Generative Phonotactics' and in the field of morphology, it's called 'Whole Word Morphology'. Our present discussion is limited to the area of syntax. Bangla (also known as Bengali) is a weakly diglossic language, whose High (widespread in written and formal spoken usage a century ago but is highly restricted today) and Low (The educated speaker's full knowledge of Bangla is rooted in the knowledge of the ordinary variety of Bangla acquired in early childhood) varieties have the endogenous names /Sadhu/ and /colit/ respectively. The purpose of this research article is to analyze the variety of non-finite verbs present in High and Low code of Bangla within the framework presented in Dasgupta, Ford and Singh in 'After Etymology: Towards a Substantivist Linguistics' (2000).*

Keywords : *Substantivism (কায়াবাদ), High Bangla (সাধু বাংলা), Low Bangla (চলিত বাংলা), Matrix Sentence (প্রধান বাক্য), Embedded Sentence (আশ্রিত বাক্য), Non-finite Verbs (অসমাপিকা ক্রিয়া).*

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অসমীয়া লোক-ভাষাৰ বিষয়-বৈচিত্ৰ্য আৰু আঞ্চলিক ভেদ : এক বিশ্লেষণাত্মক অধ্যয়ন

বিন্দু ভূষণ বৰা

অসমীয়া বিভাগ, কমাৰ্চ কলেজ, কোক্ৰাঝাৰ, অসম

CONTENT DIVERSITY AND REGIONAL VARIANCES OF ASSAMESE FOLK-SPEECH : AN ANALYTICAL STUDY

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ABSTRACT : *Folk-Speech or Folk-Language is a branch of Folk-Tale. It is called 'Loka-bhasha' in Assamese. It is a style of expression (Bakbhangi in Assamese) by which a person conveys his thinking, opinion, emotion, decision etc. It represents one's experience of the mind. Sometimes we express our thinking by using metaphor, code word, secret word, meaningless word to make the sentence weighty, satirical, ironic, ludicrous, rhythmic and sometimes pleasant to the ears. It is a matter of study under the perceptual dialectology. The main objectives of this research paper are:*

- a) To discuss the contemporary Assamese Folk-Speech.*
- b) To analyse the meaning and structural diversity of Assamese Folk-Speech.*
- c) To analyse the regional variances of Folk-Speech of Assamese speaking people.*

Keywords : *Folk-Speech, dialect, metaphor, jest, idiom*

আধুনিকতাবাদৰ স্বৰূপ আৰু আধুনিক চলচ্চিত্ৰ

সঞ্জীৱ বৰা

অসমীয়া বিভাগ, প্ৰাগজ্যোতিষ মহাবিদ্যালয়, গুৱাহাটী (অসম)

অংকুৰণ দত্ত

যোগাযোগ আৰু সাংবাদিকতা বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়, গুৱাহাটী - ৭৮১ ০১৪, অসম

NATURE OF MODERNISM AND MODERN FILMS

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ABSTRACT : *The concept of modernism, both critically and creatively, denotes the relationship between literary or other creative forms and modes of knowledge and understanding. A dominant ambiguity about modernism lies in the understanding of the aesthetics, which is the meaning of the artistic realm. Modernism includes the array of creative and innovative activities in a wide range of disciplines including art, architecture, literature, religious faith, philosophy, social organization, communication media, which impact on the new economic, social, and political environment with an emerging industrialized world. History of Cinema can be viewed from the perspective of modernism. It is tempting to argue that all films are modernist because cinema itself is an accelerated image of modernity. Hence, almost all of its critics and theorists have drawn on modernist theory in examining it. This paper explores the nature of modernism and its relations with cinema.*

Keywords : *Modernity, Modernism, Film, Nature of Modernism*

অসমীয়া ভাষাৰ নিৰ্দেশক শব্দ আৰু তাৰ বোধগম্যতা : এক প্ৰসংগাৰ্থ বিজ্ঞানভিত্তিক বিশ্লেষণ

দীপামণি হালৈ মহন্ত

অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়, জালুকবাৰী, গুৱাহাটী-৭৮১০১৪

DEIXIS USED IN ASSAMESE LANGUAGE AND IT'S INTELLIGIBILITY : A PRAGMATIC ANALYSIS

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***ABSTRACT :** People use some such type of words in their utterance which are not meaningful by themselves. The context in which those words are used make them properly meaningful. Deixis also belong to this type of words. To understand the deixis used in Assamese language, one should know the context properly first. So an effort has been made in this paper to analyse the role of context for understanding the deixis used in Assamese language.*

***Keywords :** Pragmatics, Context, Speech Act, Utterance, Deixis, Speaker, Listener.*

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A NINETEENTH CENTURY "ACT EAST" POLICY : THE SHAN MISSION OF THE AMERICAN BAPTIST MISSIONARIES

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ABSTRACT : *The East India Company (EIC), having lost its monopolistic tea trade with China in 1833, started tea cultivation in earnest in the newly-annexed territory of Assam. As part of its plans, the EIC invited the American Baptist missionaries in Burma to convert and "pacify" the Khamti and Singpho tribes living in the vicinity of Sadiya, the centre of the fledging tea industry. The American Baptist missionaries, who were interested in converting the Shan tribes, accepted the offer on the assumption they would find a passage to Upper Burma and China, regions they were barred from entering by the respective authorities of those kingdoms, from their base in Upper Assam. In March 1836 Nathan Brown and Oliver Thomas Cutter (and their wives) arrived at Sadiya to start the Shan Mission. Cutter's primary task was to set up the mission's printing press. Cutter however was dismissed from missionary service in 1853. As a result, he has become a disowned and nearly forgotten figure (in contrast to his famous contemporaries Nathan Brown and Miles Bronson), despite his important role as a pioneer missionary and as the man who introduced print into colonial Assam. Intractable terrain and political instability led the American Baptists to abandon the Shan Mission and instead establish the Assam Mission. However, for a period (roughly between the years 1835 and 1841) the short-lived and misconceived Shan Mission generated great hopes. Like its modern versions, this nineteenth-century "Act East" policy (a joint colonial and missionary project) envisaged bringing great changes in Southeast Asia. Based on, among other sources, the few surviving letters of Oliver Cutter, an attempt is made in this paper to reconstruct the hopes and expectations the Shan Mission gave rise to.*

Keywords : *Christian imperialism, Colonial Assam, Missionary printing, Shan Mission, Oliver Cutter*

FATHERHOOD FOR GAIT : COLONIAL ANCESTRY AND THE HISTORIOGRAPHICAL TRAJECTORY IN POST COLONIAL NORTH EAST INDIA.

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***ABSTRACT :** Historical research on North East India may be said to have commenced with Edward Gait's Report on the Progress of Historical Research in Assam, Shillong, 1897; (henceforth referred as Report) which reviewed the various studies that had been conducted till just before the turn of the century. Edward Gait (1868-1950) was not a trained historian but a colonial administrator. He belonged to the ICS. Among the important offices held by Gait were Director of Census, Operation, Director of Ethnography, and Lieutenant Governor of Bihar and Orrisa. His 'A History of Assam' remained the first modern historical account of Assam published in 1905. But since then more than a hundred years of passed, the book is found equally useful and more popular among the academic community despite a plethora of similar books available. This paper is an attempt to understand the historiography of Edward Gait and the impact in the subsequent historiography of north eastern region.*

***Keywords :** A History of Assam, Edward Gait, Historiography of North-Eastern Region.*

MIGRATION HISTORY OF THE KARBIS TO KAMRUP : AN ORAL HISTORICAL APPROACH

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***ABSTRACT :** Karbis living outside the periphery of two autonomous hill districts namely Karbi Anglong and North Cachar have been fighting for their legitimate demands of scheduled tribe status and social, economic and political upliftment for the last few decades. Karbis of Kamrup Metropolitan district, more particularly Karbis of Dimoria who had been leading the movement as they believed to be the autochthones ruled the ancient Dimoria in the medieval period. Though Dimoria has been frequently mentioned in the various medieval chronicles of Assam, history is quite silent on the Karbis. In the absence of written historical records, archaeological and material cultural evidence, reminiscence and generational messages of the predecessor is the only way out to reconstruct the lost ethnic history of the community. Endeavour here in this paper is to reconstruct the Migration history of the community by applying the Oral historical methodology in collaboration with the classic folklore methodology of Participatory observation. However, for a broader analytical perspective, conventional historical text in reference is extensively used .*

Keywords : *Dimoria, Kamrup, Karbi, Migration, Oral History.*

THE PARTITION OF INDIA 1947 AND THE HISTORY OF BOUNDARY DEMARCATION IN TRIPURA.

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***ABSTRACT :** Partition is a significant date in the lives of large sections of the people of India and Pakistan, whose impact continues to remain even today. Partition was accompanied by violence and a colossal wave of migration. Different scholars have looked at the Partition of 1947 from various points of view. Partition scholarship in some ways preceded the partition of India. Debates among nationalist leaders on the nature of partition and its desirability marked the first phase of partition scholarship. The second phase began after partition was effected where colonial officials – both British and Indian engaged in writing about the event. The primary focus of their attention was on the causes, inevitability and responsibility for partition of India. The focus of these studies was on the 'high politics' and its British and Indian practitioners. However, recent Partition historiography has attempted to move away from the question of 'why' and examine instead what happened. Such scholars have shifted the focus of historical inquiry from the 'great men', making policy decisions and have instead shown empathy with the common mass in order to reconstruct their varying experiences of Partition and meanings they ascribed to it with the aid of folklores, oral interviews, and fictions (poems, short stories, and other writings), and have tried to highlight the traumatic effect of Partition on the common lives of the nameless, faceless ordinary people. Towards the end of the twentieth century, the focus of scholars shifted from the national to the regional level and from politics to society and culture. Partition scholarship has mainly focused on the experiences of Punjab, Bengal and till recently-Assam, with the Sylhet story, which was the actual site of partition within Assam. The experience of Tripura, which was a princely state during the partition of 1947, remains fragmentary. For Tripura, the partition of 1947 is a history of borders. Not only did the partition fracture Tripura's socio-economic affinity with East Pakistan, but it also provoked violence at the borders. This paper is an attempt to try and understand the experiences of violence that the people of Tripura faced and how the people had no choice but to adapt to these changes.*

Keywords : *Atrocity, Borders, Dispute, Maps, Merger, Partition, Survey*

EXPLORING THE POSSIBILITY OF INDIGENOUS ART AS COMICS : GOND ART AND *Bhimayana*

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ABSTRACT : *India has been a land of art and artisans. There have also been cross cultural influences which have shaped/influenced and metamorphosed Indian art. Art has also adapted with the changing need of time, society, culture and market. From stambha iconography, the elaborate temple engravings, the simple and auspicious tribal paintings of the Warlis, to the picto-narratives of the Patuas, art has seen innumerable cultural manifestations in the land. However, the gradual rise of Indian comics has now also provided another fertile ground for art to be explored in new ways and this has imbued indigenous art with new value. That such explorations of art call for its -'mechanical reproduction', mutation, and loss of its 'aura' is an argument that might be given against such an attempt. But it can also be argued, that it attempts to do more than just breaking, it seeks to recreate, it does not mutate art but metamorphoses it into new creative and challenging possibilities, and in doing so it does take away its 'aura' of uniqueness as an artefact but then it also gives it a scope and significance of a different kind. In the light of this observation the paper taking the instance of the comic book *Bhimayana* using Gond art seeks to study the new possibility for indigenous art in the medium of comics (the medium that uses the word and the image as a narrative tool) in a postmodernist age.*

Keywords : *Comics, Indigenous Art, Mechanical Reproductions, Postmodern Interventions*

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বাংলা বিভাগ

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শ্রীবৃন্দাবন দাসের পরিচয়, জীবৎকাল নির্ণয়, 'শ্রীচৈতন্যভাগবত'-এর কাল ও অন্যান্য রচনা

অচিন্ত্য বিশ্বাস

'শুক্তি', এন/৯, শ্রীনগর, গড়িয়া, কলকাতা - ৭০০ ০৯৪

DISMANTLING THE AMBIGUITIES ON THE IDENTITY AND LIFE SPAN OF *Sri Br̄ndāvan Dās* AND DETERMINING THE PERIOD OF SRICHAITANYA BHAGAWAT

Achintya Biswas

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ABSTRACT : *Br̄ndāvan Dās*, is a major poet in Indian Vernacular Literature. His most important narrative poem i.e. 'Kāvya'-'Caitanya Bhāḡwat" is the first Bengali historical biography ('Carit Kāvya' on the great Vaiṣṇava saint Śrī Caitanya Deva (18.02.1486-29.06.1533 c.a.). It also focusses on his master Sri Nityananda (12.01.1473-1550 (?) c.a.) This article tries to fix some important aspects of the lesser-known *Br̄ndāvan Das's* life, birth, about his father, early life with some firsthand documents.

The paper brings to light the life sketch of the great poet, his span of life, authenticity of the newly discovered three (3) chapters (*adhyāy*), published in 1903 by Sri Ambika Charan Brahmachari Bhaktiranjan, also assessed carefully so far.

This article deals with various writings by *Br̄ndāvan Dās*, some of which are not surely by the poet himself, attributed upon *Br̄ndāvan Dās* in the form of Bengali hand written manuscripts.

Keywords : *Br̄ndāvan Dās*, *Caitanya Bhāḡwat*, *Nityānanda*, *Śrī Caitanya Deva*

মানবী-সৰ্প বিবাহ : কল্পনা না ইতিহাস ? প্রসঙ্গ : উত্তর-পূর্ব ভারতের তিনটি লোককথা

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WOMEN-SERPENT MARRIAGE : FANTASY OR HISTROY ? A STUDY OF THREE FOLKTALES OF NORT-EAST INDIA.

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ABSTRACT : *In the present paper three folktales belonging to three linguistic communities of North-East India, have been analysed against the backdrop of ancient Indian Socio-cultural history. The title of the folktales and the respective linguistic communities are – 'Champavati' (Assamese), 'Khumpui' (Kokborok) and 'Banabilas' (Chakma). From the standpoint of Folkloristics all the three tales belong to the group of fairy tale. It is a general theory that the fairy tales are imaginary creations and are full of supernatural events. However, this is only one aspect of fairy tales. Such 'tales' also bear clear signs and signifies the ancient Indian life and lore. An attempt has been made in this paper to unearth historical elements hidden within the aforementioned fairy tales. The central metaphor around which all the three 'tales' are built is marriage of a girl to a serpent. Needless to say, even the primitive people knew that human-snake marriage is an absurdity. Therefore, an attempt has been made to unveil the identity of the snake here by citing examples from ancient Indian literature where a group of non-Aryan people has been termed as Sarpa or Naga or Ahi (snake). Archaeological evidence available at hand also support this inference. There are other elements in the tales under study which further vindicate our inference. After analyzing the embedded hints, we arrived at the conclusion that the three fairy tales do not really belong to the realm of fantasy : rather these are stuffed with elements of oral history, narrated in an allegorical style, which signify the unifying process through marriage between Aryan and non-Aryan group of people in remote past.*

Keywords : *Aryan-Nonaryan intermixing, Folktale, Serpent-Women Marriage*

সৈয়দ মুস্তাফা সিরাজের কথাসাহিত্যে রাঢ়ের ভৌগোলিক প্রেক্ষাপট ও আর্থ-সামাজিক-রাজনৈতিক পরিবর্তনের রূপরেখা

মিন্টু নস্কর

বাংলা স্নাতক ও স্নাতকোত্তর বিভাগ, খড়্গপুর কলেজ, ইন্দা, পশ্চিম মেদিনীপুর, পশ্চিমবঙ্গ

AN ANALYSIS OF THE GEOGRAPHICAL BACKDROP AND SOCIO-ECONOMIC-POLITICAL CHANGES OF RARH BENGAL IN THE WORKS OF SYED MUSTAFA SIRAJ

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ABSTRACT : *Syed Mustafa Siraj found the taste of life, the ingredients of literature inside the open generous lap of Rarh Bengal. The vast open fields stretching unto the horizon by the sides of the rivers Ajay, Mayurakshi, Dwarka, Bhagirathi, the bountiful nature laden with its luscious green backdrop attracted Siraj from his very childhood and called him upon the journey of a Bohemian life. In the mature years, this Bohemian life instigated him to join Alkap, the popular folk-theatre group of Murshidabad — he entered the well-known world of rural myth. Roaming around with Alkap acquainted him with the daily lives, the struggle for existence of the people of Rarh Bengal. He realized the rapid changes in the philosophy, beliefs, traditions and values of rural Bengal owing to the Post-Independence socio-economic-political alterations. The ocular and realistic experience of his concerning the exploitation of the simple, marginalized communities of Rarh Bengal, the narrative of their life struggle which Siraj portrays in his works is not exaggerated in any form. The paper attempts to analyse the socio-economic-political changes as reflected in Siraj's works, by doing a comparative study with the geographical and local history of Murshidabad, census report from post-Independence era and other concerned reports.*

Keywords : *Geographical backdrop, Life-struggle, Local history, Political degradation, Rarh Bengal, Socio-economic-political change,*

নগেন্দ্রনাথ বসুর 'বঙ্গের জাতীয় ইতিহাস' : দেশীয় ইতিহাস চিন্তা ও ইউরো কেন্দ্রিক ইতিহাসবোধ সংক্রান্ত বিতর্ক

শাশ্বতী রায়

বাংলা বিভাগ, সেন্ট জেভিয়ার্স কলেজ (স্বশাসিত), রাঘবপুর ক্যাম্পাস, কলকাতা - ৭০০ ১০৩

NAGENDRANATH VASU'S 'BANGER JATIYA ITIHAS' : A DEBATE OVER INDIGENOUS HISTORIOGRAPHY AND EUROCENTRIC SENSE OF HISTORY

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ABSTRACT : *This paper is an effort to understand the historical debate between Indigenous historical thought and Eurocentric historical method in Bengal [1872-1950]. The focus here is on Nagendranath Vasu's Banger Jatiya Itihas, a large historical project on Castes and Sects of Bengal. This work is based on Genealogical materials from Bengal which is called Kulaji or Kulashastra. The paper also seeks to explore the debate on historicity of Kulaji and studies the contradiction between Indigenous and Western notions of historical evidence. Bengali literati of the late nineteenth and early twentieth century pays special attention to construct 'Itihasa' of Bengal. The Kulashastra had served a very significant social and cultural function for several centuries and has become an object of renewed interest among middle class literati. What is 'authentic history'? Are there any conflicts between 'hard evidence' and 'historical document', 'continuative history' and 'scientific history'? These issues are also discussed in the present article.*

Keywords : *Authentic history, Continuative history, Eurocentric history, Genealogy, Hard evidence, Historical document, Indigenous history, Kulashastra, Scientific history.*

সূচক শব্দ : ঐতিহাসিক উপাদান, কাণ্ডজে প্রমাণ, কুলজিশাস্ত্র, দেশজ ইতিহাস, ধারাবাহিক ইতিহাস, পাথুরে প্রমাণ, প্রকৃত ইতিহাস, বিজ্ঞানসম্মত ইতিহাস

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বীৰাংগনা থেং ফাখ্ৰীৰ সন্ধানত

প্ৰসূন বৰ্মন

বাংলা বিভাগ, কটন বিশ্ববিদ্যালয়, গুৱাহাটী - ৭৮১ ০০১, অসম

IN SEARCH OF VIRANGANA (HEROIC WOMAN) THENG PHAKRI.

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ABSTRACT : *Indira Goswami was an Indian author known by her pen name Mamoni Raisom Goswami. The source of the plot of the 'Theng Phakri Tehsildaror Tamor Torowal' (The Bronje Sword of Theng Phakri Tehsildar), the last work of fiction written by her in Assamese, is a popular Bodo legend. Here Theng Phakri is drawn as a protagonist. She is a quiet but feisty widow, is a woman of few words who takes on misogyny in an unassuming way. Goswami chronicles her journey from village girl to tehsildar and later as a rebel against the colonial rulers through her thoughts and actions.*

Relying on oral sources, Goswami's book is an endeavour to reconstruct Theng Phakhri's extraordinary life. In the process, she touches the socio-political history of the Bodo.

In this paper, we would try to study how Mamoni Raisom Goswami reconstructs Theng Phakri's life in her fiction in the absence of conventional documentation.

Keywords : *Tehsildar, Theng Phakri, Virangana*

অসমীয়া গ্ৰন্থ সম্পাদনাৰ শিপা সন্ধান

লিপিকা তালুকদাৰ

অসমীয়া বিভাগ, আৰ.জি. বৰুৱা কলেজ, গুৱাহাটী - ৭৮১ ০২৫

EXPLORING THE ROOT OF ASSAMESE BOOK EDITING

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ABSTRACT : *The Sankarite Period is one of the most important and significant era in the history of Assamese literature. This period is enriched with the contributions and influences of Sankardeva. A trend of writing and editing books was developed in this period. The disciples of Sankardeva engrafted themselves in this trend. Sankardeva himself had edited the “Saptakanda Ramayana” by Madhab Kandali and Madhabdeva edited the “Kirtan-ghosa” by Sankardeva. Undoubtly we can say that the seeds of editing Assamese books were germinated in this period. It's an attempt to discuss about the editing of books in Sankarite period in the article.*

Keywords : *History of Assamese Literature, Kirtan Ghosa, Madhav Kandali, Sankarite Period*

স্বৰাজ্যোত্তৰ অসমত সত্ৰ আৰু শ্ৰীমন্ত শংকৰদেৱৰ সংঘ : জনগোষ্ঠীয় প্ৰসঙ্গ

মিলন নেওগ

অসমীয়া বিভাগ, এডিপি কলেজ, নগাঁও - ৭৮২ ০০২

ROLE OF THE SATTRA AND SRIMANTA SANKARDEVA SANGHA ON THE ETHNIC GROUPS OF POSTCOLONIAL ASSAM

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ABSTRACT : *The neovaishnavite movement of Assam initiated by Sankardeva has been flowing through the ages as a living culture basically among the people of Assam. In this regard, the role of Sattra and village Namghars are significant. In this process of inheritance of Mahapurushiya culture from generation to generation, many socio-political barricades have been emerged and in colonial period due to the introduction of new administrative system, the wave of enlightenment, new education etc. the tradition of mahapurushiya culture and religion has been also impacted. After independence the establishment of Sankar Sangha is significant. It is also observed that after the establishment of colonial rule in Brahmaputra valley the Sattras became more and more conservative which had forced the conscious personalities to organise another organisation like Sankar Sangha.*

This paper is going to make a critical study on the role of these two organisations on the socio-cultural life of Assam, basically on the ethnic groups, regarding the social mobility vis-a-vis changes of socio cultural and economic situation through the implementation of Mahapurushiya tradition.

Keywords : *Ethnic groups, Post-colonial Assam, Sattra, Srimanta Sankardeva Sangha*