

Abstracts of the papers published
in
Vol-X, Issue-1, 2019

ENGLISH SECTION

RĀMA AND KṚṢṆA THE TWO PARAMOUNT DEITIES OF VAIṢṆAVA BHAKTI

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ABSTRACT : *The present paper is aimed at highlighting a few grey areas of history not at the level of events or actualities by themselves but ideas generally characterising the Vaiṣṇava Bhakti movement in India. Though the movement flourished only since the late medieval period, we are more or less accustomed to trace its history to the distant past when both migration of people and diffusion of ideas from outside together with evolution from within had contributed to making the movement what it is at present. Indology influenced by eurocentrism or nationalism gives priority to either the (Indo-European) Aryan or indigenous sources of Indian culture, but the subject needs to widen the geographical focus to get a fuller view of Indian history. The two paramount deities of Vaiṣṇava Bhakti are Rāma and Kṛṣṇa. This paper is not concerned with examining their history and locating them exactly in their respective time and places. We have instead examined the inspiratory impulse that has left its traces upon the theory of divine incarnation and the conceptualisation of Rāma and Kṛṣṇa against the Indian quest for ontological reality and settling the existential problem of human life on earth.*

Keywords : *Bhakti movement, Paramount deities, Vaiṣṇava bhakti*

CERTAIN SOCIO-CULTURAL ASPECTS OF THE ASSAMESE SOCIETY AND THEIR VEDIC COUNTERPARTS

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ABSTRACT : *The cultural heritage of India is enshrined in the Vedas, which are considered the fountainhead of ancient Indian knowledge and wisdom. The hidden treasures of the vast corpus of the Vedic literature reflect that they have exerted tremendous influence on the moulding of the Indian way of life and thought throughout the ages. The present deliberation is a modest attempt to trace out the Vedic ideals, which have left an abiding imprint on the socio-cultural life of the people of Assam, though the region is characterised by marked ethnic, linguistic and cultural diversities. The religious practices, domestic rituals, the rules of conduct, the prohibitive rules, the social behaviour – all these aspects, which regulate the social traditions, have their origin in the Vedas, and these are ingrained in the Assamese society, since long.*

Keywords : *Assamese Society, Domestic rituals, Religious practices, Social behaviour, Vedic literature*

AHOM PRINCESS OF MUGHAL COURT

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ABSTRACT : *It is popularly believed that the mighty Mughals were never able to conquer Assam during the long Ahom rule. This, however, isn't entirely true. History reveals that there was an aberration once, though not of a long duration. In 1661, Emperor Aurangzeb had asked Mir Jumla, the then Governor of Bengal, to conquer Assam and turn it into a vassal state of the Mughal Empire. The vast Mughal army caught the Ahoms unprepared, and aided by deserters from the enemy camp, they were able to overcome with ease the weak efforts at resistance by the Ahoms. For the first time in Ahom history, an alien force occupied the Ahom seat of government in Garhgaon. A year later, a truce was negotiated and a treaty was signed. As per the terms of the treaty, Assam had to surrender a large part of its territory to the Mughals, and besides elephants, cash and jewels, Mir Jumla took away with him two young princesses, one the daughter of the vanquished king Jayadvaj Singha.*

We trace the journey of this young Ahom princess who would one day take the name of Rahmat Banu Begum and marry Muhammad Azam Shah, son of Emperor Aurangzeb.

Keywords : *Ahom, Azamtara, Barphukan, Buragohain, Emperor, Fouzdar, Garhgaon, Governor, Mughal, Saraighat*

GEOGRAPHY AS AN OPPORTUNITY : BORDER HAAT IN INDIA'S FOREIGN POLICY PURSUIT

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ABSTRACT : *In 2010, the Government of India and Bangladesh took a decision to open border haats along the Indo-Bangla border. A Memorandum of Understanding (MoU) was signed by the two countries to give a shape to the decision. This paper is an attempt to understand the weight of the MoU by way of looking into the functioning of haats. The paper seeks to analyse the socio-economic significance of border haats in the lives of people residing in border region. The paper contextualises the decision to establish border haats on some location on zero line of international border within the changing geo-political scenario of post 1990. The first changing international scenario in post 90s refurbished interest on border studies. "There are two very different prevalent ways in which we tend to think about borders. From one viewpoint borders are simple facts on the ground or more radically lines on map."¹ From another perspective borders are "complex human creations that are perpetually open to questions."² This group of writers have called for a re-evaluation of the relationship between states, societies and the borders they create. The underlying assumption is that instead of looking at border as a military construct, border thinking should open up to consider the territorial space- the border zone as "dwelling rather than national space."³ This paper looks at two border haats (Kamalasagar and Srinagar border haats) functioning in Tripura along the Indo-Bangla border within this framework. These haats in a way convince one to say in the words of Seglow that people living in the border areas have a "right to a decent life."⁴*

Keywords : *Border haat, Geography is opportunity, Social capital*

বাংলা বিভাগ

স্বরচিত ভজন পদাবলি, জনশ্রুতি ও ইতিহাসের প্রেক্ষিতে মীরা বাঈয়ের জীবন

LIFE OF MEERABAI : IN THE BACKGROUND OF SELF COMPOSED DEVOTIONAL SONGS, FOLK LORE & HISTORY

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ABSTRACT : *The life story of great saint poetess, Mirabai, is imbued with facts and fiction. The story of her disappearance finds a reconstruction in the folk tales long after. This paper is an attempt to frame a comprehensive biography of Mirabai as reflected in her self composed devotional songs, folklore and history.*

Keywords : *Bhakti, Devotional and mystic songs of medieval India, Meerabai.*

উপনিবেশপূর্ব বঙ্গীয় বৈষ্ণব সমাজ : প্রসঙ্গ চিঠিপত্র

পরমাত্মী দাশগুপ্ত

বাংলা বিভাগ, ত্রিপুরা বিশ্ববিদ্যালয়, ত্রিপুরা - ৭৯৯ ০২২

PRECOLONIAL VAISNAVA SOCIETY IN BENGAL : A STUDY THROUGH LETTERS

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ABSTRACT : *The appearance of Shrichaitanya (1486-1534) is remarkable incident in the history of the socio-cultural scenario of pre-colonial Bengal. His religious thoughts and ideas played a key role to reconstruct the society. It may be mentioned that Vaisnavism laid priority to humanity and hence this religion could draw attention of common people. As it became popular gradually, literary compositions in the form of biographies were composed. Later on when various branches were established not only within the periphery of Bengal but also outside, the culture of another form of literary composition i.e. letter writing became popular among the Vaisnavas. This not only became instrumental to propagate the message of the religion but also to communicate the ideas of planning and organizing different branches. The paper is an attempt to dwell on all such materials with special reference to some letters that contributed a lot in modifying the contemporary society.*

Keywords : *Letters, Pre-colonial Bengal, Vaisnavism*

সৌর বনাম চান্দ্র সংস্কৃতিৰ সংঘাত : (চতুৰ্থ পৰ্ব) যজ্ঞানুষ্ঠান

অমলেন্দু চক্ৰবৰ্তী

বাংলাবিভাগ, গৌহাটী বিশ্ববিদ্যালয়, গুৱাহাটী - ৭৮১ ০১৪, অসম

THE CONFLICT OF SOLAR AND LUNAR CULTS : PART- IV THE YAJNA PRACTICE

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***ABSTRACT** : Since the Vedic era, the yajna (Sacrifice) culture got entrenched in the lives of India. Initially, this sacrificial culture was for surrendering to the Divine; however, later on gradually it became the means of materialistic wish fulfillment of individual or community. Across the time, this culture was not only limited to the realm of religious obligation or ritual but became inevitable in the royal life to establish over lordship.*

This change owes to the predominant influence of the lunar cult. With this change, the recognized right of conducting this sacrificial ritual went to the hereditary functionaries of the priests. In the name of yajna – gold, cow and most importantly land were gifted as dakshina to the priest community. As a result of this indulgence, the class of professional priests got rid of physical labour for earning their livelihood and consequently became a medium of exploitation in the society. However, in the subsequent age, resistance from various spheres like the Upanishads, Mahabharata, Buddhists, and most importantly the prime representative of solar cult – 'Krishna' countered the practice of sacrificial rites (yajna) conducted by the unscrupulous attitude of the hereditary priest class. The paper is a humble effort to focus on the gradual change in the practice of yajna.

Keywords : Solar and Lunar cult, Yajna.

অসমীয়া বিভাগ

ৰুছ-ভাৰত সম্পৰ্কৰ ঐতিহাসিক নিদৰ্শন আৰু ৰুছ দেশত ভাৰত-চৰ্চা

সীমান্ত দাস

অসমীয়া বিভাগ, কামাখ্যাবাম বৰুৱা ছোৱালী মহাবিদ্যালয়, ফটাশিল, গুৱাহাটী, অসম

SOME HISTORICAL EVIDENCES OF RUSSO-INDIAN RELATIONSHIP AND THE STUDY OF INDOLOGY IN RUSSIA

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ABSTRACT : From ancient period there was very good relation between India and Russia. Sufficient historical documents also speaks a lot on friendly relation between these two countries. With the passage of time such age old relation paved the way to understand each other by initiating the study of Indology in particular.

This paper is a humble attempt to through light on this line with special mention of literary exchanges of medieval and modern ages.

Keywords : Indological Study in Russia.

আধুনিক অসমীয়া কবিতা : ১৯৫৬-৭১

প্ৰাঞ্জল শৰ্মা বশিষ্ঠ

অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়, গুৱাহাটী - ৭৮১ ০১৪

MODERN ASSAMESE POETRY : 1956 - 71

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ABSTRACT : The journey of modern Assamese poetry began in about 1938, the year that witnessed the "Charioteer of Romantic Assamese Literature" Lakshminath Bezbaroa's (1864-1938) demise, and got consolidated in 1956, when the poet and critic Mahendra Bora (1926-96) brought out Natun Kabita, an anthology that gave the final recognition to its varied trends, especially to the trend set after the poetry of TS Eliot. The second phase of modern Assamese poetry (1956-71) followed as a continuation, though not without attempts at experiments for setting new trends at different times. The phase was of some kind of decadence, which was discernible in the poetry of the senior poets writing since the first phase. However, young poets of the phase compensated for it with their innovative ways of writing.

The present paper investigates the literary, social and intellectual influences on the second phase of modern Assamese poetry, looks at the poetic environment and tendencies of the period, and points out the positive and negative features and trends of the phase. While doing so, it has employed the analytical and the comparative methods.

Keywords : আধুনিক কবিতা, প্ৰগতিশীল চেতনা, এলিয়টীয়-পাউণ্ডীয় আৰ্হি, অৱনমন, নতুনত্বৰ স্বাক্ষান।

পাৰিপাৰ্শ্বিক সাহিত্য সমালোচনা আৰু মহিম বৰাৰ চুটিগল্প : এটি অধ্যয়ন

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ECO-CRITICISM AND SHORT STORIES OF MAHIM BORA : A STUDY

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ABSTRACT : *Ecocriticism has emerged as a prominent theory in the field of literary criticism in recent time. It has taken shape as a literary theory on the basis of the concerns about environmental issues around the world. In literature, description of nature has always been a significant theme. In Assamese literature too, the same trend can be seen imbibed right from oral literature to down lane.*

The Ramdhenu age has produced a good number of creative writers of extraordinary traits. Among them Mahim Bora plays a significant role. Apart from novel, poems and others he wrote good number of short stories where eco-criticism has received special attention. This paper is an endeavour to throw light on this aspect as reflected in some of his short stories.

Keywords : *Assamese literature, Eco-criticism, Environmental consciousness*