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# প্রকল্প লিখন প্রণালী

*(Project Writing)*

(স্নাতক ষষ্ঠ ষাণ্মাসিকৰ বাবে)

EDU-HC-6026

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ড° বর্নালী ৰাভা

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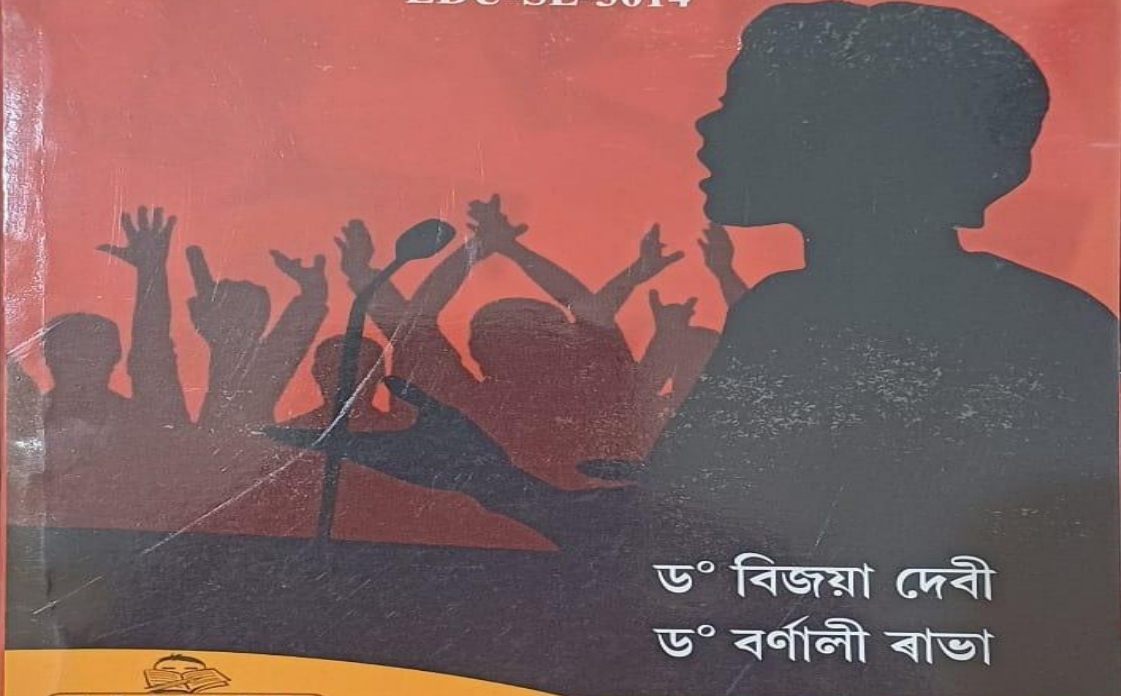
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# The North-East Cultural Identity

Editors :

**Dr. Rupali Rongpipi**  
**Dr. Anupama Rabha**



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## ৰাভা লোকবিশ্বাস

ড° অনুপমা ৰাভা

সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, লক্ষীপুৰ মহাবিদ্যালয়

### সাৰাংশ :

বিভিন্ন জাতি-জনগোষ্ঠীৰ মাজত লোকবিশ্বাস প্ৰচলন হৈ আহিছে। ভিন্ন জাতি জনগোষ্ঠী হ'লেও লোকবিশ্বাসৰ ক্ষেত্ৰত কিছুমান সামঞ্জস্য দেখা যায়। অৱশ্যে জাতি জনগোষ্ঠীভেদে আচাৰ-ব্যৱহাৰ, ৰীতি-নীতি, ইতিহাস পৰম্পৰা পৃথক হোৱা হেতুকে পাৰ্থক্যও নথকা নহয়। লোকবিশ্বাস লোকজীৱনৰ লগত জড়িত।

আমাৰ আলোচনাত আমি উত্তৰ পূৰ্বাঞ্চলৰ এটি লেখত ল'বলগীয়া জনগোষ্ঠী ৰাভাসকলৰ লোকবিশ্বাসক সামৰি লম। বিশেষকৈ গাঁও অঞ্চলত থকাৰ ফলত বৰ্তমানেও কোনো কোনো ৰাভা বসতিপ্ৰধান অঞ্চলত বৈজ্ঞানিক প্ৰভাৱ পৰা নাই। যান্ত্ৰিকতাৰ পৰা বহু নিলগত থকা ৰাভা জনগোষ্ঠীয়ে চিকিৎসালয়ৰ পৰিৱৰ্তে ঘৰুৱা বিধানৰ ওপৰত বৰ্তমানেও নিৰ্ভৰশীল। সন্তান প্ৰসৱৰ সময়তো ঘৰুৱা বিধানৰ ওপৰত তেওঁলোক নিৰ্ভৰ কৰে। বহু ৰাভা লোকে বৰ্তমানেও লোকবিশ্বাসক বুকুত সাৱটি লৈ যান্ত্ৰিকতাৰ নিলগে নিলগে সংগোপনে জীৱন বাটত খোজ দি আগবাঢ়িছে।

যি কি নহ'ওক বিশ্বায়নৰ প্ৰভাৱে তথা বিজ্ঞানৰ দ্ৰুত উন্নতিয়ে কিছু পৰিমাণে হ'লেও ৰাভাসকলকো চুই নোযোৱা নহয়। যাৰ ফলত মাটিৰ গোন্ধ থকা এই লোকবিশ্বাসবোৰ লাহে লাহে পাহৰণিৰ গৰ্ভত লীন হ'বলৈ ধৰিছে। সেয়েহে আমাৰ আলোচনাত বিভিন্ন শ্ৰেণীত বিভক্ত কৰি আটাইবিলাক লোকবিশ্বাসক সামৰি ল'বলৈ যত্ন কৰা হৈছে।

### ০.১ অৱতৰণিকা :

লোক-সংস্কৃতিৰ এটি উল্লেখযোগ্য বিভাগেই হৈছে লোকসাহিত্য। লোকবিশ্বাস



## **Shifting Cultivation and the Karbis : Cultural Perspective**

***Dr. Rupali Rongpipi***

*Assistant Professor, Department of History,  
Lakhipur College, Goalpara*

***Abstract :***

*The main objective of this paper is to study the economy and cultural identity of the karbis where more than 50% of the population practiced jhum cultivation in Karbi Anglong to sustain their economic life.*

*The present study mainly focuses on the historical background of shifting cultivation and its cultural identity of the Karbis. Shifting cultivation resembles as a distinct stage in the history of economic development of the Karbis and it was generally practiced in the hill slopes. Jhuming is very much part of Karbi life and culture, particularly in the hilly areas. The Karbis were completely depended on jhuming earlier and still some are depended on it. The Karbis followed a traditional system of shifting cultivation and this cultivation has a linked with the Hacha Kekan and Rik Nong Chingdi Kekan which is performed with great enthusiasm and traditional gaiety.*

***Keywords :*** Karbis, Jhumming, Shifting Cultivation, Karbi Anglong.

## নামনি অসমৰ চৰ-চাপৰিৰ অভিবাসী মুছলমান : লোকজীৱন আৰু সমাজব্যৱস্থা

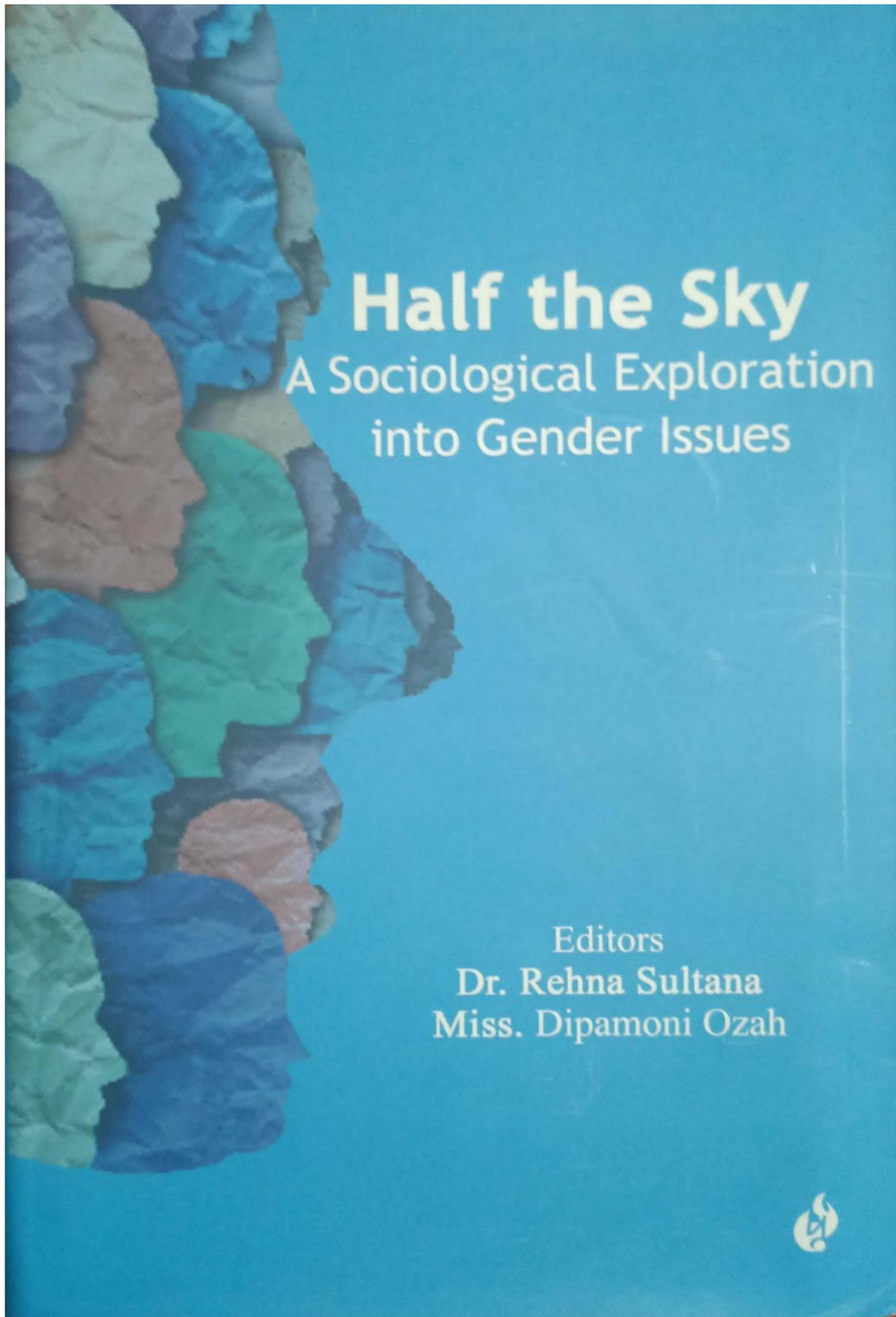
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অসমত জনপ্ৰব্ৰজন নতুন কথা নহয়। আদিম কালৰ পৰাই ইয়াত বিভিন্ন জনগোষ্ঠীৰ প্ৰব্ৰজন ঘটিছে। বিগত ডেৰশ বছৰত ভাৰতৰ অন্যান্য ঠাইৰ পৰা চাৰিটা বৃহৎ জনগোষ্ঠীয়ে অসমলৈ প্ৰব্ৰজন কৰিছে। ইয়াৰ দ্বিতীয় জনগোষ্ঠীটো আহিছে তদানীন্তন বংগৰ পৰা। তেওঁলোকৰ প্ৰায় ৯০ শতাংশই মুছলমান, বাকীসকল হিন্দু। পশ্চিমৰ পৰা হিন্দুৰ পূৰ্বপুৰুষসকল বা পূবৰ পৰা আহোমসকল যিদৰে অসম উপত্যকালৈ আহিছিল, চৰ চাপৰি সমাজৰ অভিবাসী সম্প্ৰদায়ৰ পূৰ্ব পুৰুষেও বিভিন্ন কাৰণত বিভিন্ন সময়ত অসম উপত্যকালৈ প্ৰব্ৰজন কৰি আহি ইয়াৰ মাটিক খামুচি চিৰস্থায়ীকৈ বসবাস কৰিবলৈ ল'লে।

অসমৰ জাতীয় জীৱনত এক বিশেষ স্থান দখল কৰা অভিবাসী মুছলমানসকলৰ পূৰ্বপুৰুষ জন্মস্থান আছিল অবিভক্ত বঙ্গ। এওঁলোকৰ শতকৰা প্ৰায় নব্বৈ ভাগৰেই পূৰ্বপুৰুষ ধৰ্মান্তৰিত মুছলমান। কে'বাটাও যুগ আগতে এওঁলোক হিন্দু ধৰ্মৰ পৰা ধৰ্মান্তৰিত হৈছিল। এই ধৰ্মান্তৰিত মুছলমানসকলৰ শতকৰা নিৰানব্বৈ ভাগেই এসময়ত নিম্ন বৰ্গৰ হিন্দু আছিল। আৰ্থিকভাৱেই এওঁলোকৰ অৱস্থা তেনেই শোচনীয় আছিল। বঙ্গৰ উচ্চবৰ্গৰ হিন্দু ৰজা আৰু জমিদাৰৰ তলতীয়া প্ৰজাৰূপে জীৱন নিৰ্বাহ কৰোঁতে নিম্ন বৰ্গৰ হিন্দুসকল সামাজিক জীৱনত যথেষ্ট পৰিমাণে অৱহেলিত হৈ ৰজা জমিদাৰৰ



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## Plight of Assamese Brahmin widows as depicted in Indira Goswami's *The moth-Eaten Howdah of the Tusker* (Dontal Hatir Une Khowa Hawdah)

Dr. Rokibul Islam  
Dr. Asma Easmin

### Abstract:

The moth-eaten howdah of the Tusker is a novel written by Indira Goswami popularly known as Mamoni Raycham Goswami. Goswami's the moth-eaten howdah of the tusker deals with the life of three widows this novel, she writes about Assam Brahmin widows in the religious institutions of Assam called Satra.

The themes are the socio-economic decadence of the feudal institution on the threshold of the independence of India. The Sattradhikar Gohain Mahaprabhu's sister Durga, his brother's wife Saru Gossainee and his young daughter Giribala offer the different pictures of Brahmin wider hood. It is very alarming to note that the Gohain families which occupy the highest cast status in the society oppress its women. The status of women during the Vedic is through the Aryan invasion.

**Keywords:** Sattradhikar, Brahmin Howdah, Hinduism.

### Introduction:

The Moth-Eaten Howdah of the Tusker is a novel written by Indira Goswami, popularly known as Mamoni Baideo. She wrote the novel in Kamrupi language. The book deals with different social issues of mid twentieth century Kamrup. Published as Dontal Hatir



# RETRACING GOALPARA

Editors  
Dr. Mainul Hoque Chaudhury  
Himani Devi



Assam College Teachers' Association  
Goalpara Zone



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Panbazar, Guwahati- 1, Assam, India

# **Tourism in Goalpara : Experience the Un-Explored Paradise**

**Dr. Rupali Rongpipi**

*Asst. Professor, Department of History, Lakhipur College,  
Lakhipur, Goalpara*

## **Abstract :**

*Tourism is one of the fastest growing service industries in the country, with great potential for further expansion and diversification. The tourism industry plays a major role in any country's economic development. It helps the country by creating employment opportunities for a large number of people. This paper tends to review the development of tourism in the Goalpara district and also emphasizes experiencing the unexplored places of Goalpara. This paper just makes an attempt to highlight the different tourism sites in Goalpara district and their importance. This paper is based entirely on secondary information.*

# **Migration and Social Change : Role of Youth and Social-media**

( A study of Rabha villages of Goalpara District)

**Imran Mozid**

*Assistant Professor, Lakhipur College, Lakhipur*

## **Abstract :**

*The vivid life of the people, their traditional customs, festivals and folklore have been a rich cultural identity of the tribal community of Goalpara District and they have been some of the components of the rich cultural diversity of Assam as well as India. Though changing social and environmental development makes internal adaptation necessary for better life in all ethnic groups but the Rabha and people were opposed to it for decades. They had a strong hold onto their cultural practices till the last decade of 20<sup>th</sup> century. But, a lot of changes have*

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# **Socio-Cultural Contribution of Mechpara Estate of Goalpara**

**Epsita Chakraborty**

*Assitant Professor, Department of Economics, Lakhipur  
College, Goalpara, Assam*

## **Introduction :**

Mechpara was carved out of Bijni Raj kingdom. According to tradition, due to the conspiracy of Thana Kamal Lochan, an official of Bijni kingdom, Mechpara estate was formed as a separate zamindary. Thana Kamal Lochan is said to have been the founder of this estate, who got this right from Mughal Emperor.

Santo Barman prepared a genealogy in his Ph.D Thesis, entitled, 'Zamindary system in Goalpara District during British rule', where he has shown that Thana Kamal Lochan founded the Mechpara estate in the last quarter of the 15<sup>th</sup> century, which was conquered by Koch king Viswa Singha in the first quarter of 16<sup>th</sup> century. It

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## Women's Education in Developing Countries: Importance, Challenges and Way Forward

Epsita Chakraborty

Assistant Professor, S.R.B. Commerce and Management College, Khetri

### Introduction:

Education is a key that unlocks potential for everyone. Wehmier says education is a "process of teaching, training and learning to improve knowledge and develop skills". It is also a determining factor of a country's economic and political success. The country will flourish more with more educated population. According to research by Chaaban and Cunningham, an educated female is a great benefit not just to herself, but to her community<sup>1</sup>.

Education helps in quality nation formation thereby enhancing growth and development of a country. Development means a progress in the lives of people, place and things (John). Whenever there is a positive growth in something, there is development. Everybody in every nation around the world works for it. A country with dynamic population of young men and women can experience rapid development. The development and competitiveness of a village, state or nation depends on efficiently and effectively utilizing its resources. Human talent is a critical resource and women are half of that resource.

Increasing body of research and, organizations and governments recognize that focusing on women and girls is the most effective way to fight global poverty and extremism, which are some of the prime constraints on the path of development. Organizations such as World Bank, International Monetary Fund, and the U.S. military Joint Chiefs of Staff are some in this regard. Foreign aid is thereby now-a-days increasingly directed towards women and their issues. Gender-focused aid has nearly tripled in recent years, from \$ 2.5 billion in 2002 to \$7.2 billion in 2006. The world is awakening to a powerful truth that women and girls are not the problem, but they, in fact, are the solution to the problems.

There are evidence suggesting that women with more control over resources will spend more money on basic living needs (e.g., food and health) and education. Research validates that investment in women, and more specifically women's education, has numerous positive effects, including:

- reduction in female fertility rates;
- lower infant and child mortality rates;
- lower maternal mortality rates;
- increase in women's labour force participation;
- fosters educational investment in children<sup>2</sup>.

Countries must work to provide women with the same rights, responsibilities and opportunities as men so as to maximize its competitiveness and development potential.<sup>3</sup>

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**Dr. Barnali Rabha  
Sarat Kumar Nath  
Heerak Jyoti Nath**





# Tribal Welfare in N.E. India : With Special Reference to Sixth-Schedule of the Indian Constitution

**Epsita Chakraborty**

*Ph.D. Research Scholar of OKDISCD, Guwahati*

## **Abstract**

*Historically, tribal people and tribal economy has been represented as an economically weaker section of the society. It is mainly because from time to time the penetration of state policies in these economies has been hindered either due to information asymmetry, internal community conflicts or lack of connectivity. However, since independence, India has been trying to bring the tribal population on par with other communities by taking various measures to ensure social security, economic stability and political freedom of these groups. Article 244 (2) of the Indian Constitution provides for the administration of states of Assam, Meghalaya, Mizoram and Tripura through Autonomous District Councils (ADCs) under the Sixth Schedule. But whether the constitutional provision has made any positive impact upon these societies has not been discussed properly before.*

*"We do not want riches*

*We want Peace and Love"- Chief Red Cloud*

**Keywords:** *Tribe, Hill People, Economy, Primitive, North-East India, Sixth-Schedule*

**Introduction:** Regarding the concept and the definition of tribe, many sociologists, anthropologists, administrators still doesn't have the same ground. Arthur Wilke, *et al* in 1979 confirms this by stating that for years, there has been ambiguity trailed in India's official portrait of the tribal people. Adjectives like "aboriginal" or "depressed classes" were used in referring to tribes. These adjectives were dropped post-independence with the adoption of the notion of scheduled tribes or *Adivasi*, as commonly known (Hasnain, 1991).

The 8 states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim form the North Eastern Region (NER). This region can be understood as India's gateway to South-East Asia. The NER has significant economic importance and is geo politically very sensitive given their strategic location. The area is also characterized by a rich



# **GENDER ISSUES and DISCOURSE IN 21<sup>ST</sup> CENTURY**

**Inter and Trans Disciplinary Perspectives**



*Editor*

**GUPTAJIT PATHAK**

## About the Book

It is essential to emphasize and understand gender equality in the 21st Century. Even in the developed countries where females legislatively have equal rights with males, discrimination also appears prominently. The best way of ensuring equality is to start living and asking ourselves what each one of us can do to contribute to an equal society where individuals, regardless of any external attributes, can live and thrive without any distinction.

The present volume titled "Gender Issues and Discourse in 21st Century: Inter and Trans Disciplinary Perspectives" is the outcome of selected research papers from the International Interdisciplinary Webinar, Organized by IQAC, Kanya Mahavidyalaya, Guwahati, Assam and IQAC, Bilasipara College, Bilasipara, Dhubri, Assam on the subject, Gender Issues and Discourse in 21st Century, as a follow up of the UGC Directive.

## About the Editor



**Guptajit Pathak**, IQAC Co-ordinator and Assistant Professor, Department of History, Kanya Mahavidyalaya (Affiliated to Gauhati University), Guwahati, Assam, India is a trilingual contemporary poet, story writer, script writer, lyrics writer, author, translator, reviewer, resource person as well as a prominent editor. His poems, songs, stories, articles, reviews and research papers are published in many regional, national and international journals of repute & ezines and translated into different languages. Mr. Pathak has begged the honour of "Outstanding Researcher in History" Award for his contribution in historical research conferred by Global Outreach Research & Education Association in the 3rd Global Outreach Research and Education Summit on 31st July, 2019 at Bengaluru. He has acted as a resource person in National Seminar titled "Literary Emperor Anna Bhau Sathé" on 1st & 2nd May, 2020 at Arts & Commerce College (Affiliated to University of Mumbai), Phondaghat, Maharashtra, India. At present, he is a Doctoral Research Scholar in the Department of History, Assam University (Central), Silchar, India and the convener of National and International Workshops, Seminars, and Conferences and is working as a Section Editor of INSIGHT: An International Multilingual Journal for Arts and Humanities, Peer Reviewed and Referred, ISSN: 2582--8002, University Research Publications, Ernakulam, Kerala, India.

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# Triple Talaq: Constitutional Rights from Gender Values

**Heerak Jyoti Nath**  
Assistant Professor  
Department of History  
Lakhipur College  
Goalpara, Assam, India

## Abstract

Today, the issues of women rights in Muslim personal Law is highly controversial. Specially, Muslim women rights relating to triple talaq divorce, inheritance, maintenance has got much attention now a days. However, Indian Constitution has guaranteed equality and freedom from discrimination based on gender or religion, but still there are various practices which are based on heartless conservative culture. As we know a large part of Muslim Personal Law is still unmodified and most of the legal decision pronounces by the courts based on the norms mentioned in Quran and hadith. The central debate on interpretation of Muslim personal laws has both positive as well as negative aspects. Some authors has supported that, Muslim personal laws has given various rights to Muslim women such as choice in marriage, inheritance etc. Whereas, some are of the opinion that, there are various practices which is against the spirit of India Constitution. In this paper an attempt will be made to analyze the on-going debate on the implications of Muslim Personal Law in India and suggests various solution to empower Muslim women. Therefore, certain anomalies need to eradicate by giving a true essence of Holy Quran for the benefit of the Muslim women's rights.

**Keywords:** Women Rights, Muslim Personal Law, Triple Talaq, Indian Constitution.

## INTRODUCTION

Many social practices that reflect social inequalities hide behind the cover of religion. Personal laws, under British administrators were drawn from diverse sources. It reflected the gender prejudices of its times since the interpreters of "religion" have been mostly men. The process of reforming regressive practices also began during the British rule. Reformers ended practices like Sati and child marriage. Conservative sections in the society opposed these reforms and insisted that these be preserved in the name of "defense" of religion. There is a rising people's movement within the community to get rid of triple talaq. The Bharatiya Muslim Mahila Andolan (BMMA), a group at the forefront of this campaign for equality, surveyed almost 5,000 women. The results

IDENTIFICATION OF  
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VOL. I

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## Is *Sita*, The Perfect Representation of Indian Women?

Epsita Chakraborty

Assistant Professor, S.R.B. Commerce and Management College, Khetri  
and Research Scholar of OKDISCD, Guwahati

### Introduction:

From the outset of the second wave feminism, representation became one of the crucial areas of feminist debate mostly in the West, where the feminists talked in terms of 'liberation' from the oppressiveness of a patriarchally defined society, with the key site of struggle was the female body itself – its representation and the meanings attached to the bald fact of biological difference. It was argued that the way women perceived themselves and were perceived, was ineluctably shaped by the ways in which images of women were constructed and communicated to the population at large. It was suggested that these images reinforce dominant ideologies of gender difference and the qualities of ideal-type femininity; that they perpetuated such differences and entrenched them in the consciousness of subsequent generations. (Whelehan).

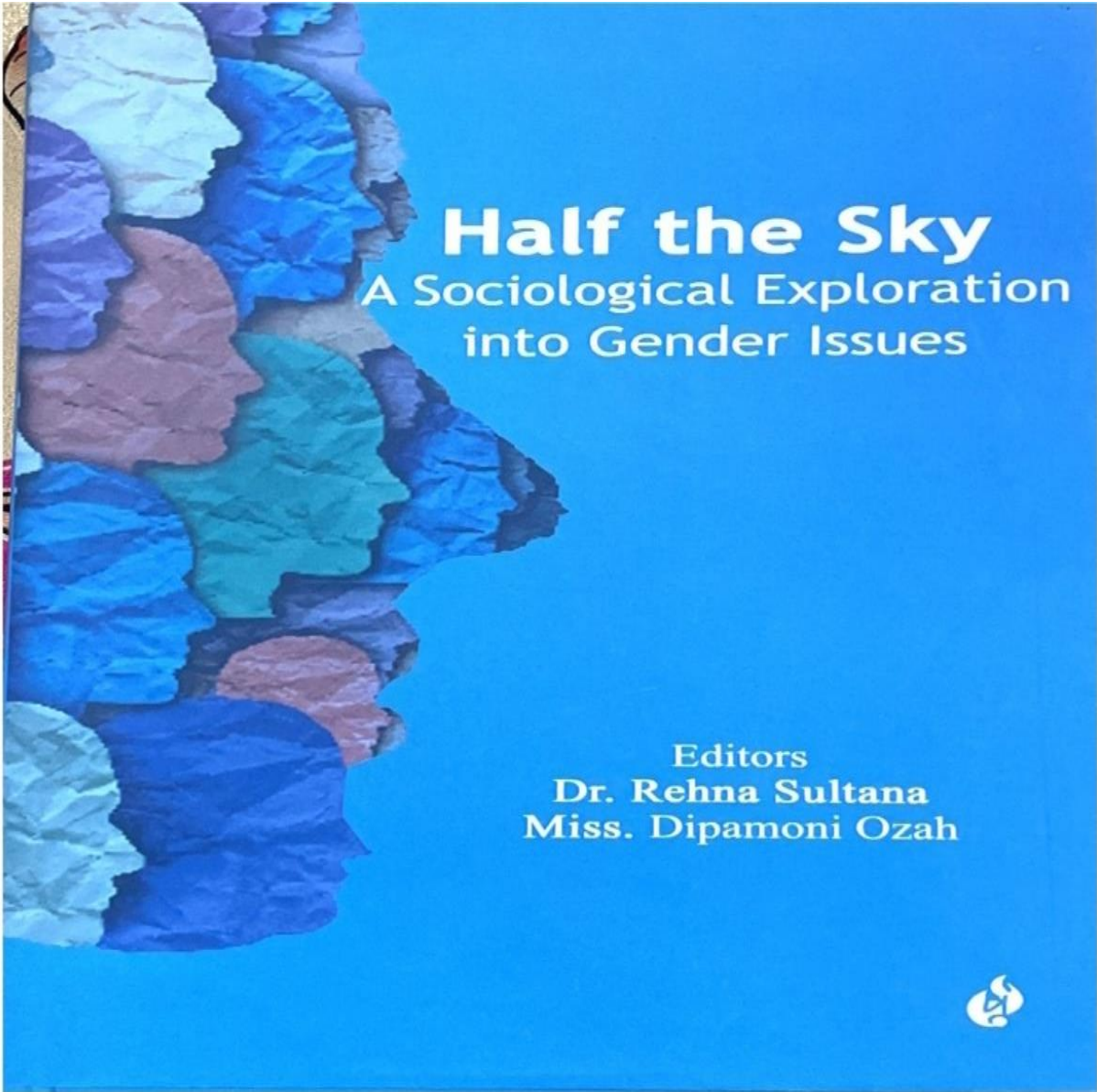
However, in a country like India, representation of women and femininity as docile, meek and subservient to male counterpart has been quite a centuries old. *Valmiki's Rāmāyana* is one of the most popular religious texts of India found in Sanskrit and most vernaculars; *Sita* exemplifies the behaviour of the proper Hindu wife, devotedly following her husband into exile for twelve years (Wadley). The Sanskrit texts, vernacular writings, and oral traditions also define the ideal woman as the one who does not strive to break the bonds of control. For more than 2,000 years the god-king *Rama* has been the Official Ideal Man in Hindu India (Hess). In the opening verses of *Rāmāyana (BalaKanda)*, *Valmiki* asks *Narada*, the greatest sage:

कोन्वसिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।  
धर्मज्ञश्च कुतश्च सत्यवाक्यो हृदयतः ॥ १-१-२

Who really is that person in this present world, who is virtuous and vigorous, a conscientious one, one who is mindful of good deeds done to him, and also a speaker of truth and who is determined in his deed... [1-1-2]

आत्मवान्कोजितक्रोधोद्दुतिमान्कोऽनसूयकः ।  
कस्य विभ्यति देवाश्च जातरोषसंयुगे ॥ १-१-४

Who is that self-composed one, who controlled his ire, who is brilliant, non-jealous and whom do even the gods fear, when provoked to war... [1-1-4]



**Half the Sky: A Sociological Exploration into Gender Issues**

A collection of research articles edited by Dr. Rehna Sultana & Miss. Dipamoni Ozah and Published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India.

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## **Understanding Intersectional Feminism: The Indian Experience**

**Rubina Sarkar**

### **Abstract:**

Intersectionality is a nexus of different identities that overlap with each other, which decides the degree of our oppression. In this paper we will be looking at the emergence of Intersectional Feminism at global level and then its impact and how it is viewed in the context of India. We will be looking and discussing about the different views of different feminist scholars regarding the concept of intersectional feminism in India. We will be looking into some examples and lived experiences of women belonging to certain marginalized communities and sections to understand why it is important to have intersectional understanding of feminism in India. We will have discussion of intersection of caste, class, religion, ability, region and gender. In the last section of the paper we will discuss about how there are certain confusions and disagreement about the concept of intersectional feminism in the third world countries and why there is an important need of Intersectional Feminism in India. I have tried to explain why it is important to understand the narratives of the extremely marginalized sections of women in India, as it will help us to understand about Intersectional notions of third world Feminism from a micro level perspective.

**Keywords:** Intersectionalism, Feminism, Marginalized, Women.



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# THE DEVELOPMENT OF WOMEN EDUCATION IN ASSAM

A study of the contribution of Christian Missionaries

Rubina Sarkar  
MA (NET), Jawaharlal Nehru University

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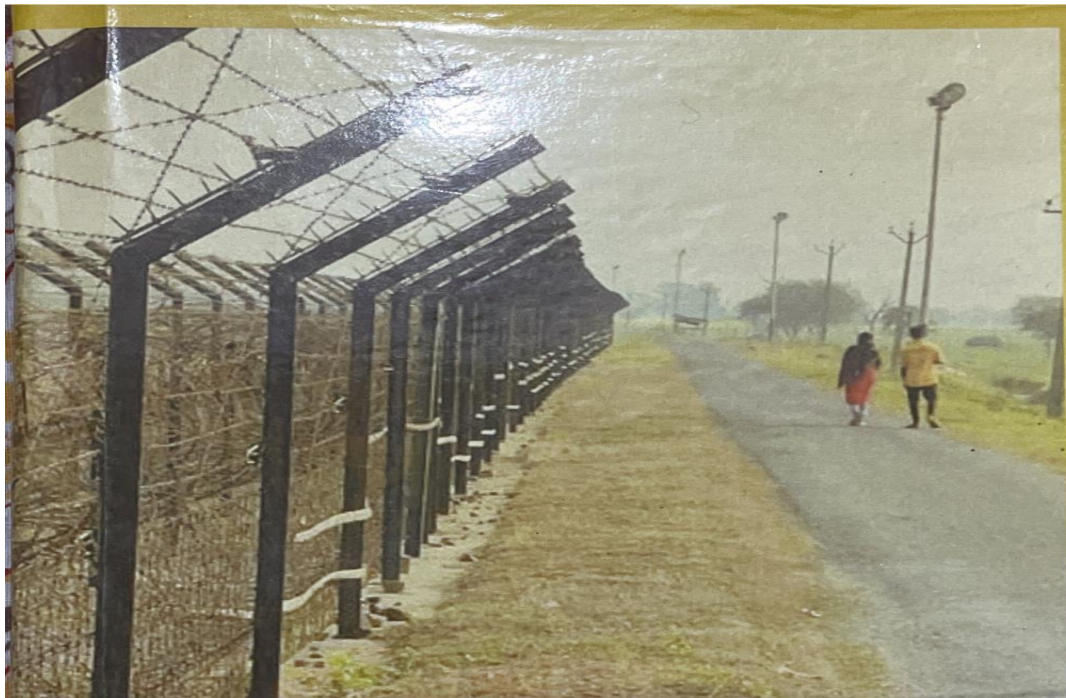
### **Keywords:**

*Women education,  
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Gender gap*

### **Abstract:**

Education is the foundation of any society. But that education should not be based on gender. For the development of any society, women education is as much needed as men's education. Like most of the states in India, Assam too has a huge gender gap in the field of education. This has been continuing since ages. Though there were some initiatives

taken by certain people during the ancient times in Assam, but the concept of female education got importance only after the arrival of the East India Company and followed by the British Missionaries. This paper attempts to analyse how the arrival of the Christian Missionaries became a turning point of the female education. In the first part of the paper we will look into the education system of Assam in the ancient times and the contribution of certain people to the women education. In the second part of the paper we will look into the arrival of the Christian Missionaries and their works and how it impacted the female education system particularly in Assam. In the last part of the paper we will look into the present situation of women education in Assam and how it developed over the period of time.



# Revisiting North-East India

HISTORY, SOCIETY AND ETHNICITY

*Edited by :*  
**Habib Fazlul Basid**  
**Tarun Kumar Halder**



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## NATIONALISM IN ASSAMESE SOCIETY, ITS VICTIMS AND THE RISE OF SUB-IDENTITY POLITICS

RUBINA SARKAR\*

The year from 1979 to 1985 was a period of unrest in Assam. During that period Assam witnessed unity, diversity, violence, hatred, mass killing, protests etc. Though the movement started as a peaceful non-violent movement mainly by the middle class people of Assam, but it didn't take so long to turn the movement into a violent one. The issue of illegal immigrants has been there in Assam since it became a constituent state in 1950. But during the period of 1979-1985 the issue became more of a matter of concern mainly because of the inclusion of 'foreigners' in the electoral rolls. Moreover the movement came to an end in 1985 with the signing of Assam Accord. But the concern of the protection of the identity of Assamese people still continues even after the Assam accord, which led to many kinds of violence between the ethnic Assamese people and so called illegal immigrants. Later on, many tribal groups also started to agitate against the ethnic Assamese people as they started to fear losing their own identity.

### **The Background of the Anti-Foreigners Movement in Assam**

It is so tough to discuss about the background of the anti-

\* M.A. (Political Science), Jawaharlal Nehru University.

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**Identification of Abusive Relationships and Prevention of Domestic Violence (vol.1) • 6**

# নারী আৰু চিন্তন



সম্পাদনা

আৰতি বসুমতাৰী ।। ড° বৰ্ণালী কাকতি



## নাৰী আৰু চিন্তন

সম্পাদনা  
আৰতি বসুমতাৰী ৱ ড° বৰ্ণালী কাকতি



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এম আৰ পাব্লিকেশ্যন  
পাণবজাৰ, গুৱাহাটী-১

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# বেজবৰুৱাৰ ঐতিহাসিক নাটকত নাৰী চৰিত্ৰ : 'জয়মতী কুঁৱৰী' নাটকৰ বিশেষ উল্লিখনেৰে

শিল্পা হাজৰিকা

'নাৰী' শক্তিস্বৰূপা তথা সৃষ্টিকাৰিণী; 'নাৰী' মমতাময়ী তথা সংহাৰিণী;— নাৰীৰ এনে বিভিন্ন স্বৰূপ দেখা পোৱা যায় বেজবৰুৱাৰ সাহিত্যত। বেজবৰুৱাৰ সমগ্ৰ সাহিত্যৰাজিত বিচিত্ৰ বিষয়ৰ সমাহাৰ ঘটিছে আৰু এই বিষয়বোৰৰ ভিতৰত তেওঁ নাৰীৰ জীৱন গাঁথাক সুক্ষ্মমনস্তাত্ত্বিক আৰু গভীৰ অন্তদৃষ্টিৰে পৰ্যবেক্ষণ কৰিছে। এই পৰ্যবেক্ষণৰ আঁৰত হয়তো লুকাই আছে নাৰী জীৱনৰ বিভিন্ন ঘাত-প্ৰতিঘাত সম্পৰ্কে তেওঁৰ মনত ওপজা চিন্তা। অসমীয়া নাৰীৰ জীৱন জগত সম্পৰ্কে থকা বিভিন্ন চিন্তাৰ প্ৰতিফলন ঘটিছে বেজবৰুৱাৰ সাহিত্যৰ বিভিন্ন ৰাশিৰ দৰে নাট্যৰাশিতো আৰু এই পাৰদৰ্শিতা স্পষ্ট ৰূপত প্ৰকাশ পাইছে তেখেতৰ ঐতিহাসিক নাটক 'জয়মতী কুঁৱৰী'ত। এইগৰাকী স্নানামধ্য বেজবৰুৱা যিদৰে এজন বুদ্ধিদীপ্ত নাট্যকাৰ আছিল, ঠিক তেনেদৰে তেওঁ আছিল একেধাৰে গল্পকাৰ, ঔপন্যাসিক, কবি, প্ৰবন্ধ লেখক, তাত্ত্বিক সমালোচক, গীতিকাৰ, ব্যঙ্গলেখক আদি অনেক বিশেষণেৰে বিভূষিত।

তেওঁৰ তিনিখন ঐতিহাসিক নাটকৰ ভিতৰত 'জয়মতী কুঁৱৰী' তেখেতৰ অন্যতম জনপ্ৰিয় নাটক। য'ত বেজবৰুৱাই ঐতিহাসিক নাটকৰ

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# LAMHAT

## MIN ADAB AL-ARAB

(Glimpses of Arabic Literature)

Part-VI

In Accordance with the Revised UG-CBCS Syllabi  
2019 of Gauhati University for B.A. Arabic 6<sup>th</sup>  
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Part-VI

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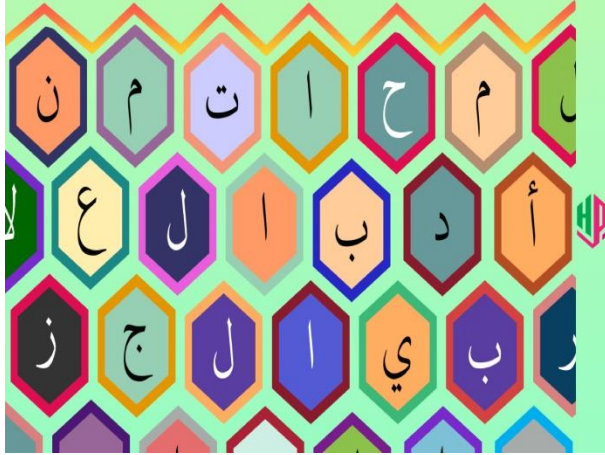
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و

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الجزء السادس

و

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Min Adab Al-Arab, Part-VI

&

# AL-MUNTAKHAB

Min Al-Arabia Al-Wazifiah, Part-II

In accordance with the Revised UG-CBCS  
Syllabi 2019 of Gauhati University for B.A.  
Arabic 6<sup>th</sup> Semester (Honours)



Dr. Abdus Sagir Ahmed  
Former Guest Teacher  
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# **LAMHAT**

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# স্পোকেন এৰাবিক

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তৃতীয় আৰু চতুৰ্থ ষাণ্মাসিকৰ বাবে  
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(Honours & Regular)



**Dr. Abdus Sagir Ahmed**  
Former Guest Teacher  
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