



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS | ISSN: 2320 - 2882

An International Open Access, Peer-reviewed, Refereed Journal

The Board of
International Journal of Creative Research Thoughts
Is hereby awarding this certificate to

Rajib Sarmah

In recognition of the publication of the paper entitled
Ramayanasya Upajeebyatvam: Ekam Adhyayanam.

Published In IJCRT (www.ijcrt.org) I & T 97 Impact Factor by Google Scholar

Volume 7 Issue 2 | Date of Publication | April-2019 | 2019-04-12 (07.04.19)

PAPER ID IJCRT1134042

Registration ID : 207098



EDITOR IN CHIEF

Scholarly open access journals, Peer-reviewed, and Refereed Journals. Impact factor 7.97 (Calculate by google scholar and Semantic Scholar | AI-Powered Research Tool). Multidisciplinary Monthly Journal



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS | IJCRT



An International Scholarly, Open Access, Multi-disciplinary, Indexed Journal

Website: www.ijcrt.org | Email id: editor@ijcrt.org | ESTD: 2013

रामायणस्य उपजीव्यत्वम् : एकम् अध्ययनम्

राजीव शर्मा

सहकारी अध्यापकः, संस्कृत विभागः

जाँजी हेमनाथ शर्मा महाविद्यालय

शिवसागर, असम।

प्रस्तावना:

विश्वसाहित्ये वाल्मीकेः रामायणं आदिकाव्यरूपेण परिगण्यते । वाल्मीकिरपि आदि.शब्देन ज्ञायते । आदिकाव्यत्वमिति शब्दस्य आदि शब्देन श्रेष्ठं वा प्रथमं बोध्यते। रामायणं महाकाव्येषु श्रेष्ठं वा प्रथमञ्च । अतः रामायणं आदिकाव्यम् इति पण्डितानां मतम् । घटनैका अस्ति यद् एकदा कदाचिद् महर्षिः वाल्मीकिः माध्यन्दिनसवनाय स्वाश्रमस्य समीपस्थितां तमसानदीं प्राप । तत्र रमणीयकं स्वच्छप्रसन्नसलिलं सवीक्ष्य विचारितुमारेभे।तत्रैव केनापि निषादेन काममोहितं क्रौञ्चयुगलादेकं वध्यमानं दृष्ट्वा कवेः शोकत्वमागतः । अपि च सहसा मुखारविन्दात् शोकतरंगिणी वाणी श्लोकरूपेणैवं निःसृतवती -

‘मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥

महर्षे मुखनिर्गलितं करुणामयं चेदं पद्यं भारतीय काव्यस्य आदिकविता जाता । अतः वाल्मीकि आदिकविरिति आख्यां लभते । परमकल्याणमयीं वाणीं श्रुत्वा स्वयं ब्रह्मा समुपस्थितः वाल्मीकिं रामायणं रचयितुं अकथयत् । अनया प्रेरणया एव महर्षिः रामायणम् अरीरचत् । रामायणः भारतीय आर्यसमाजस्य यथोचित् चित्रणं अङ्कितो भवति । पिता पुत्रयोः सम्बन्धः, पति पत्न्याः प्रेम्नः, ज्येष्ठः कणिष्ठयोः स्नेहश्च यथा रामायणे वर्णितो भवति, न अन्यस्मिन् काव्ये । प्रजापालकरूपेण रामायणस्य नायकः रामस्य या भूमिका सा अतीव महती । रामस्य चरित्रस्य यत् सौकार्यं महत्वञ्च, नान्यत्र कस्मिन्नपि महाकाव्ये । सत्यरक्षणमेव मानवजीवनस्य श्रेष्ठो धर्म इति यद् दृश्यते रामायणमहाकाव्ये, तदेव सनातन हिन्दुधर्मस्य मुख्य लक्ष्यम् ।

वाल्मीकेः रामायणं संस्कृत काव्यसाहित्यस्य नेतृत्वं करोति । रामायणमहाकाव्यस्यादर्शं संस्कृतसाहित्ये बहुनि काव्यानि विरचितानि अभवत् । तेषु कानिचन् महाकाव्यानि, कानिचन वा दूतकाव्यानि, कानिचन वा चम्पूकाव्यानि भवन्ति । रामायणकथामाश्रित्य महान्ति काव्यानि संस्कृत साहित्ये विरचितानि भूत्वा संस्कृत साहित्यस्य प्राचुर्यं वर्धयन्ति । अस्मिन् गवेषणापत्रे अहं संस्कृत साहित्ये रामायणस्य प्रभाव विषये तथा रामायणस्य उपजीव्यत्वम् इति विषये आलोचना कर्तुं चेष्टां करोमि ।

विषयस्य आलोचना:

महाभारते तथा पुराणसाहित्ये रामायणस्य प्रभावः - रामायणाश्रितेषु काव्येषु प्रथमतः महर्षि व्यासदेवस्य महाभारतस्य नाम उल्लेखयोग्यं भवति । महाभारतस्य वनपर्वेषु, शान्तिपर्वेषु च रामकथायाः विस्तृत विवरणम् अस्ति । पुराणग्रन्थेषु अपि रामायणस्य प्रभावः सुषुष्टं दृश्यन्ते । हरिवंशे पुराणेषु च अपि रामायणी कथा प्राप्यते ।

अग्निः, विष्णुः, गरूड, भागवत, ब्रह्माण्ड, स्कन्दादि, पुराणेषुऽपि रामायणस्य नायकः रामचन्द्रस्य वीर्यकर्माणि प्रशंसितानि ।

रामायणकाहिनीमवलम्ब्य विरचित रामायणग्रन्थाः -

रामायणस्य कथामाश्रित्य परवर्तीकाले अनेकानि रामायणग्रन्थाः विरचितमस्ति । तानि यथा -

- 1) अध्यात्म रामायणम् ।
- 2) अद्भुत रामायणम् ।
- 3) अगस्त्य रामायणम् ।
- 4) आनन्द रामायणम् ।
- 5) मयन्दरामायणम् ।
- 6) भुसुण्डिरामायणम् ।

काव्यग्रन्थे रामायणस्य प्रभावः

महाकवि कालिदासः रामायणं पठित्वा एतावत् अभिभूतः भवति यत् स रघुवंशस्य काव्यमेव विरचितवान् । स स्वयमेव वदति -

"अथवा कृतवाग्द्वारे वंशेरस्मिन् पूर्वसूरिभिः ।

मणौ वज्रसमुत्कीर्णं सूत्रसेवास्ति मे मतिः ॥ (रघुवंशम्, 1/4)

रघुवंशम् उनविंशति सर्गात्मकं महाकाव्यम् । अत्र रघुवंशस्य कथा निबध्दा । दशमसर्गादारभ्य पञ्चदशसर्गपर्यन्तं रामस्य कथा वर्णिता । तदुत्तरं रामवंश्यानां तत्तृपानां चरितान्युपन्यस्तानि । अन्तिमः सर्गं गर्भान्धस्याग्निवर्णस्याभिषेकेण समाप्यते

‘तस्यास्तथाविधनरेन्द्रविपत्तिशोकाद्रष्णौर्विलोचनजलैः प्रथमाभितप्तः।

निर्वापितः कनककुम्भमुखोज्झितेन वंशाभिषेकविधिना शिशिरेण गर्भः ॥

कवि भट्टिः रामायणकथामाधारीकृत्य भट्टिकाव्यं विरचितवान् । द्वाविंशति सर्गानां महाकाव्यमेतद् प्रकीर्णं, अधिकार, प्रसन्न, तिङन्तेषु इति चतुर्षु काण्डेषु विभक्तमस्ति । तत्र सर्गपञ्चकाश्चित्ते प्रकीर्णकाण्डे व्यामिश्ररूपाणि सामान्यविशेषकार्यप्रदर्शनपराणि तिङन्तरूपाणि प्रदर्शितानि। सर्गचतुष्टययुतेऽधिकारकाण्डे पाणिनीयाश्चकस्याश्चिकारसूत्राश्नुसारेण बहुप्रकाराणि लक्ष्यरूपाणि लोचनगोचरीकृतानि। सर्गचतुष्टयाश्लंकृते प्रसन्नकाण्डे समीचीनया विधया गुणाश्लंकारप्रदर्शनं विहितम्। एवं सर्गनवकविलसिते तिङन्तकाण्डे चतुर्थे लडादीनां नवानामपि लकाराणां विशिष्टरूपाणि प्रकृष्टमतिवैभवेन निदर्शितानि। इदं काव्यं रावणवधनाम्नापि प्रथते । कविः काव्यच्छलेन अत्र रामायणस्य प्रसिद्ध रावणवधकथां वर्णयति । मर्यादापुरूषोत्तमस्याश्नुपमशमदमाश्शदिविलसितस्य रघुकुलचन्द्रस्य भगवतः श्रीरामचन्द्रस्य जन्मतः प्रभृति रावणवधं यावदनुष्ठीयमानस्य लोकोत्तरचरितस्याश्त्र निबध्यमानत्वादस्य महाकाव्यस्याश्शदौ रावणवधम् इत्येवाश्लिधाकं स्यादिति संभाव्यते।

भट्टिकाव्यं यद्यपि व्याकरणलक्षणप्रयोगज्ञानाय रचितमासीत् तथापि काव्यस्यास्य साहित्यिकं किमपि विहद्रञ्जकमेव विद्यते । काव्यस्य द्वितीयं सर्गं शरदः, द्वादशसर्गं प्रभातस्य च रमणीयं वर्णनं विद्यते ।

कुमारदासस्य जानकीहरणं भारतीय वाङ्मयस्य उल्लेखयोग्यं काव्यम् । ग्रन्थेऽस्मिन् रामायणीकथा चमत्कारितया निबध्दाऽस्ति । काव्यमिदं पञ्चविंशतिसर्गेषु विभक्तमस्ति। काव्यस्य प्रथमसर्गे दशरथवृत्तान्तम्, द्वितीये रावणपराजितानामिन्दादि देवानां नागलोके विष्णुसमीपोपसदनम्, तृतीये ऋतुवर्णनम्, चतुर्थे पुत्रेष्टि नयागो रामस्य जन्म शिक्षाग्रहणं, वसिष्ठाज्ञया राक्षसवधोदयोगश्च पञ्चमे वसिष्ठाधिष्ठिततपोवनवर्णनम्, षष्ठे मिथिलाप्रस्थानम्, सप्तमे विवाहः, अष्टमे रामसीतयोर्मधुयामिनीवर्णनम्, नवमे वरवधोः, अयोध्याप्रत्यावर्तनम्, दशमे रामवनवासः भरतकृतं तत्प्रार्थनं, सीताहरणञ्च, एकादशे गरूडरावणयोर्युद्धं गरूडवधः सुग्रीवसखादिकञ्च, द्वादशे शरद्वर्णनम्, त्रयोदशे सीतावियोगे रामस्य विलापितम्, चतुर्दशे सेतुवन्धनम्, पञ्चदशे रामेण रावणं प्रति सन्देशप्रेषणञ्च, शेषभागे रामायणकथैवानुसृता ।

महाकवि क्षेमेन्द्रः रामायणकथामाधारीकृत्य रामायणमञ्जरी नाम एकं काव्यं विरचितवान् । क्षेमेन्द्रस्य तथा रामायणमञ्जरी काव्यस्य भाषा मधुरा, सरसा सुवोधा चासीत् ।

कवि धनञ्जयस्य राघवपाण्डवोयम् काव्येऽपि रामायणस्य प्रभावः सुस्पष्टः। अत्र अष्टादशेषु सर्गेषु रामायणमहाभारतयोः कथे महता चातुर्येण निबध्दे। कविराज माधवभट्टः अपि द्वादशशतकान्तभागे राघवपाण्डवीयं नाम अन्यम् एकं काव्यं विरचितम्। रामचरितं महाकाव्यस्य प्रणेता अभिनन्द आसीत्। तस्य कृतिः रामचरितं नाम महाकाव्यं 36 सर्गेषु विभक्तमासीत्। तद्धि सम्प्रति स्वरूपेण तु मैवोपलभ्यते किन्तु तद्धि भोजराजः महिमभट्टः च स्मरतः। अस्य पदावली सरला सरसा च वर्तते।

माधवभट्टः विरचित राघव पाण्डवीयं काव्यमपि रामायणकथामाधारीकृत्य विरचितं भवति। राघवपाण्डवीयं हि रामायणमहाभारताश्रितकथासम्बद्धं विसन्धानकाव्यं त्रयोदशसर्गात्मकम्।

वत्सगोत्रोयस्य कोमटीयञ्जवनः पुत्रो विद्यारण्यस्य शिष्यो वामनभट्टबाणः त्रिंशत्सर्गात्मक रघुनाथचरिताख्य महाकाव्यं प्रणीतवान्। अस्मिन् काव्ये रामस्य चरितं निपुणं चित्रितमस्ति।

रघुवंश - कुमारसम्भव - मेघदूत - किरातार्जुनीय - शिशुपालवध - नैषधादिग्रन्थानां व्याख्याता मल्लिनाथो रघुवीर चरितम् नाम महाकाव्यमपि प्रणीतवानसीदिति ज्ञायते, किन्तु ग्रन्थे लेखकत्वेन न कोऽपि समुल्लिखितः तथापि ग्रन्थोऽयं मल्लिनाथ प्रणीत इति आप्रेकटबृहत्सूच्यामुल्लिखितमस्ति। ग्रन्थेऽस्मिन् सप्तदशसर्गाः सन्ति यत्र हि रामस्य वनगमनादारभ्य राज्याभिषेकपर्यन्ता घटना वर्णिताऽस्ति। प्रसादमाधुर्यगुणसम्मतमिदं काव्यं सजातावुत्कृष्टस्थानं निदधाति । 1680 मितवक्रमाब्दमभितः स्थितिमतो मधुरायास्तिरूमलनायकाश्रितस्य चक्रकवेः जानकीपरिणयमहाकाव्यं प्रसिद्धम्। रामायण कथामाश्रित्य विरचित अत्र हि अष्टासु सर्गेषु रामस्य सीतया सह विवाहो वर्णितः।

नाट्यसाहित्ये रामायणस्य प्रभावः

रामायणाश्रितेषु नाटकेषु प्रथमतः भासस्य नाटकानां नामानि उल्लेखयोग्यानि। भासस्य नाटकत्रयोदशेषु व्दे प्रतिमानाटकम्, अभिषेक नाटकं च रामायणे मूले भवतः। प्रतिमानाटके रामायणप्रोक्तं रामस्य पूर्वचरितमुपनिबध्दम्। अभिषेकनाटकं प्रतिमा नाटकस्योत्तराध्दम्। अत्र हि रामायणे किष्किन्धा सुन्दरयुधकाण्डगता कथा संक्षिप्योपवर्णिताऽस्ति। इदमेव बालिवधसंज्ञयाऽपि व्यपदिश्यते। कालिदासस्य समकालिकः कविः भवभूतिरपि रामायणकथामाश्रित्य महावीरचरितम्, उत्तररामचरितं चेति व्दे प्रसिद्धे रूपके विरचितवान्। महावीरचरितं वीररस प्रधानं नाटकं, यत्र सन्ति सप्ताङ्काः। नाटकमिदं रामायणीयां रावणवधान्तं कथामाश्रित्य विरचितम्। कथ्यते भवभूतिना कवित्वाभ्यासकाले नाटकमिदं रचितम् । अत्र रामायणकथायां नाटकोपयुक्तं परिवर्तनं कृतम्। अत्र राजनीतेर्विवचनाश्कारणविसृता कियतांशेनाव्देगामिव जनयति। पात्राणां दीर्घदीर्घैर्भाषणैः कथावस्त्वन्तरितमिव प्रतीयते। चरित्रचित्रणदृष्ट्यारूपकमिदं न तथा प्रशंसनीयं यथेदमीयं रूपकान्तरम्। तत्र भवभूतेः उत्तररामचरितस्य कथानकं वाल्मीकि रामायणम् एव अनुसरति, पद्मपुराणस्थ रामकथायाः अपि प्रभावः नाटके दृश्यते । उत्तररामचरितं नाम श्रेष्ठा कृतिः किल भवभूतेः। प्रौढिप्राप्तेन खलु तेन इदं

प्रणीतमिति तावत् तस्यै शब्दब्रह्मविदः कवेः परिणतप्रज्ञस्य वाणीमिमाम् (उत्तररामचरितम्, 7,20) इत्युक्तया स्पष्टम्। निर्मूलादपि लोकापवादाद् भीतेन रामेण गृहाद् रामायणे (उत्तरकाण्डे) पठ्यते सैवास्य नाटकस्य विषयः, परं नाटकोपयोगाय भवभूतिना बहुशः संस्कृता

त्वेषा स्नातप्रसाधिता उहाद्या षोडशीव नूनमुद्रासते। तत्र भवभूतिनिर्वर्तितासु परिवृत्तिषु मुख्यतस्तु - 1. चित्रदर्शनम् 2. अदृश्यया सीताया वासन्तीरामयोः कथालापश्रवणम् 3. वासन्तीसमश्रं रामेण स्वानुरागस्य सीतागतत्वस्वीकरणम् 4. लवचन्दकेतुयुद्धम् 5. वसिष्ठादेः प्राचेतसाश्रमागमनम् 6. रामसमक्षं तस्यैवोत्तरचरितस्य नाटकेन प्रयोगश्चेत्येतावत्य इह नाम्ना कीर्तनमर्हन्ति। सप्ताङ्कमये नाटकेऽस्मिन्कविना करूणस्य पाकः परां नीष्टां नीतः। वस्तुतस्तु विषयेऽत्र भवभूतेः प्रकर्षः काव्यन्तरेणानतिशयितो निशाम्यते। उत्तररामचरिते पाषाणाहृदया अपि द्रवन्ति रूदन्ति च। एको रसः करूण एव निमित्तभेदात्, इत्यादिना कविः स्वयमेव स्वगुणं स्फोरयतोवेत्याभाति।

उत्तररामचरिते च रामायणोत्तरकाण्डगता कथा भवभूतिः नाट्यरूपं दीयते। करूणरसप्रधानं नाट्यमिदं सप्ताङ्कम्। सीतापरित्यागः, रामविलापः, लवकुशप्राप्तिः, सीतास्वीकारश्चास्येतिवृत्तस्य मुख्यांशाः।

कवि राजशेखरोऽपि बालरामायणं नाम एकं नाटकं रामायणकथामाश्रित्य विरचितवान्। अत्र रामचरितमेव सविशेषं चित्रितमस्ति। बालरामायणमस्य दशाङ्कं युक्तं नाटकम्। तानि दशाङ्कानि यथा - 1. प्रतिज्ञापौलस्त्यः 2. रामरावणीयः 3. विलक्षलङ्केश्वरः 4. भार्गवभङ्गः 5. उन्मत्तदशाननः 6. निर्दोषदशरथ 7. असमपराक्रमः 8. वीरविलासः 9. रावणविद्रवणः 10. सानन्दरघुनन्दनः।

कवि मुरारिः रामायणकथामाधारीकृत्य अनर्घराघवं नामकं नाटकं रचयित्वा तस्य पाण्डित्यं प्रकाशयति। अनर्घराघवं सप्ताङ्कः नाटकम्। अत्र हि रामायणगता विश्वामित्रस्य रामलक्ष्मणनिमित्तं दशरथप्रासादोपस्थितित अरिभ्य रामराज्यभिषेकपर्यन्ता कथा चित्रिताऽस्ति। नाटकमेदं साहित्यस्य मेरूदण्डो व्याकरणनैपुण्यस्य परोक्षानिकषमपि मन्यते।

प्रसन्नराघव नाम नाटकस्य रचयिता कवि जयदेवः आसीत्। अस्मिन् ग्रन्थे रामायणस्य कथोपनिवध्दा। नाटकीयता दृष्ट्याऽतथासफलमपि काव्यसामान्यदृष्ट्योत्तमेऽस्मिन्ग्रन्थे सन्ति सप्ताङ्काः। अत्र हि रामस्य प्रसिद्धा कथा स्वानुकुल्येनोपस्थापिता नवीनकल्पनयोद्भाष्य, नाटकमिदं पद्यबाहुल्यमतोऽत्र नास्ति कथायां गद्यात्मकतया तथैवाभिनेयता च।

कवि दिङ्नागः कुन्दमाला नामकमेकं रूपकं विरचितवान्। अत्र रामायणोत्तरकाण्डगता कथा निवध्दाऽस्ति। इयं हि कुन्दमाला रामायणस्योत्तरकाण्डगता सीतापरित्यागकथामाधारीकृत्य लिखिता। बाल्मीकेराश्रमपरिसरे गोमत्यां नाम नद्यां वहन्ती कुन्दपुष्पमालां निरीक्ष्य रामस्तदभिज्ञानेन सीतां विज्ञातवानितिकथाभागमूलकंमस्य कुन्दमालेति नामकरणम्। ग्रन्थोऽयं षट्स्वङ्केषु विस्तृतः। इदं सुखान्तमेव नाटकम्।

कवि शक्तिभद्रेण आश्चर्यचूडामणिनामकं सप्ताङ्कविशिष्टं रूपकं प्राणायि। शक्तिभद्रस्य कविताशैली नितान्तसरलसरसा। अद्भुतरसप्रधानोऽस्मिन्नाटके आश्रमवासिप्रदत्तरत्नसाहार्येन रामो हि राक्षसप्रयुक्तमायातः स्वं राक्षितुं प्रभवतोत्यस्य संज्ञाऽऽश्चर्यचूडामणि इति।

रामायणकथामनुसृत्य हनुमन्नाटकनाम्नाऽपरं काव्यं लभ्यते। कथ्यते हि अस्य काव्यस्य प्रणेता पवनतनयो हनुमानासीत्। ग्रन्थेऽस्मिन् दशरथवर्णनादारभ्य रामाभिषेकपर्यन्ता कथा यत्र तत्र स्वकल्पनया संस्कार्यापि वद्यवाहुल्येन वाक्येन वर्णिता। अत्र प्राकृतभाषा, विदूषकादिपात्राणि च नैवं दृश्यते।

चम्पू साहित्ये रामायणस्य प्रभावः

चम्पू साहित्ये अपि रामायणस्य प्रभावः सुस्पष्टमस्ति। चम्पू साहित्ये प्रख्यात ग्रन्थः रामायण चम्पू। चम्पूरामायणं हि चम्पूग्रन्थेषु सर्वोत्कृष्टकाव्यम्। अस्य प्रणेता भोजराजः। किस्किन्धाकाण्डपर्यन्तं काव्यमिदं भोजराजेन विरचितम्, शिष्टं काण्डत्रयं लक्ष्मणभट्टेन कृतम्। चम्पूरामायणस्य साहित्यिकं गौरवमतिमहत्त्वपूर्णम्। भोजस्य शब्दगुम्फः स्वभावसरलः अर्थराशिश्च चमत्कारातिशयशाली। अस्य वाल्मीकिकाव्यप्रशंसायां लिखितं

पद्यं नितान्तहृदयम् -

‘वाल्मीकिगीतरघुपुङ्गवकीर्तिलेशै स्तृप्तिं करोमि कथमप्य बुधानाम्।

गङ्गाजलैर्भूवि भगीरथ यत्नलब्धैः किं तर्पणं न विदधाति नरः पितृणाम्’॥

सीताया अशोकः वाटिकायां तिष्ठन्त्या दशां वर्णयति कविः -

‘उपघ्नवृक्षस्य परोक्षभावादाश्रित्य भूमिं सुचिरं लुठन्त्याः।

नक्तञ्चरस्त्रोमुखकर्शितायाः सीतालतायास्त्रिजटा जटाश्भूत्’॥

तदिदमतिचमत्कारि चम्पूकाव्यम् ।

कविः वेङ्कटाध्वरिः उत्तरचम्पूकाव्यं रामायणकाहिनीमवलम्ब्य विरचितम्। उत्तरचम्पूकाव्ये रामायणोत्तरकाण्डगता कथोपवर्णिताश्चिन्ति।

दूतकाव्ये रामायणस्य प्रभावः

दूतकाव्यमपि रामायणमाश्रित्य रचितं भवति। मेघदूतं कालिदासेन रामायणमनुसृत्य कथनं नासत्यम्। कालिदासः स्वयमपि तथ्यमिदं गोपयितुं नैच्छत्। यद्यसौ तथ्यमिदं गोपयितुमैषिष्यत् तदा स्वकाव्ये ‘इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा’ इति पद्यं कथमपि नायोजयिष्यत्। धोयी कवेः पवनदूतमपि रामायणमनुसृत्य रचितमासीत्। काव्येश्मिन् काचिदगन्धर्वकन्या लक्षणसेनं पवनहारेण प्रणयसन्देशं प्रेषयति।

परिशिष्टम्

रामायणः संस्कृत काव्यसाहित्यस्य वाल्यरूपमस्ति। अश्वघोषस्य रचनासु एव रामायणस्य प्रभावो दृश्यते। जैन कवेः विमल सूरिणः पउमचरितम् इति काव्येश्पि रामायणस्य प्रभावः सुस्पष्टः। सन्ध्याकरनन्देनो रामचरित काव्येश्पिपालवंशोद्भवस्य रामपालस्य भगवतो रामस्य च वर्णनं श्लेषमयभाषयाश्कारि। ततः आधुनिक भारतीय भाषासु रामायणस्यानुवादग्रन्थाः, तथा रामायणस्य कथामाधारीकृत्य विरचिता अन्ये ग्रन्थाः, च भारतीय वाङ्मय साहित्यस्य गौरवं वर्धयन्ति। आधुनिक भारतीय भाषासु रामायणं सर्वप्रथमं तामिल भाषायाम् ईशवीय एकादशशतकश्नुदितम्। अस्य पश्चात् त्रयोदशशतके माधव कन्दली नाम्ना पण्डित प्रवराणा असमीया भाषायां रामायणं अनुदितम्। तुलसीदासकृत रामचरितमानस नामक ग्रन्थो वाल्मीकिरामायणमेवाश्रितम्। किमधिकं मैथिली भाषायां विरचितम् अस्मिन् ग्रन्थं रामायणादपि अधिकतरं प्रसिद्धिं अलभत्। अधुना भारतस्य काश्पि भाषा नास्ति, यत्र रामायणस्य अनुवादेन न जातः स्यात्। न केवलं भारतीय भाषा, परन्तु वैदेशिकी भाषायामपि रामायणस्य अनुवादेन आत्मानं धन्यं मन्यते। ततः ईशवीय तृतीय शतके तिब्बत - चीनदेशयोः भाषायोरनुदितेषु बौद्धग्रन्थेष्वपि रामस्य वीर्यकर्माणि वर्णितानि। वर्मा (Indo - China) प्राच्याव्दीपादि भूभागेष्वपि रामायणं लोकप्रियत्वं प्रापत्। यव (Java) व्दीपे लाराजांग्राड - पमवनन - पनरतन नामक स्थानेषु शिवमन्दिरेषु देवगढस्थे विष्णुमन्दिरे च शिलासु रामायणवृत्तान्ताः शतव्याधिकसंख्यका उत्कीर्णाः प्राप्यन्ते। यव मलयव्दीपयोः साहित्येषु रामस्य चरितं वर्ण्यमानं दृश्यते। रामायणस्य पात्राणि नायकीकृत्य श्याम - बाली प्रभृति देशेषु दृश्यते साहित्यसृष्टिः।

रामायणस्य हि सम्प्रति चत्वारि संस्करणानि लभ्यते। तेषु हि दक्षिणात्ये 643 सर्गाः, ओदीच्यपाठे 664 सर्गाः, गौडीयपाठे तु 500 सर्गाः दृश्यन्ते।

रामायणमाश्रित्य विभिन्नसम्प्रदायेषु समये समये रामायणस्य अनेकाः टीकाः समभूवन्। अस्य ग्रन्थस्य रामवर्मणस्तिलकारव्यटीका, अज्ञातकर्तृका कनकाख्या, नागेशभट्टस्य रामीया, माहेश्वरतीर्थस्य रामायणतत्वदीपिका, श्रीरामस्य अमृतकटकाख्या, गोविन्दराजस्य शृंगरभूषणाख्या, रामानन्दोतीर्थस्य रामायणकटाख्या, अहोवलस्य वाल्मीकिहृदयाख्या, अप्यदीक्षितस्य रामायणतात्पर्यसंरणिः, वरदराजस्य विवेकतिलकञ्चेति व्याख्याग्रन्थाः इति प्रसिद्धाः।

एवं प्रकारेण भारतीय तथा वहिर्भारतीय साहित्य जगति अपि रामायणस्य प्रभावः अपरिसीमः। अतः उच्यते -

"यावत् स्थास्यन्ति गिरयोःसरितश्च महीतले ।

तावत् रामायणीकथा लोकेषु प्रचरिष्यति "।। इति शम्।।

उपयोजित ग्रन्थसूचिः

1. Mishra, Acharya Ramachandra, Sanskrit Sahiteitihasa, Chowkhamba Vidyabhawan. Varanasi
2. पाण्डेय, मिथिलेश. गाइड बुक, उपकार प्रकाशन, आग्रा -2
3. शर्मा, थानेश्वर. संस्कृत साहित्यर इतिवृत्त, चन्द्र प्रकाश, पानवजार, गुवाहाटी -2.
4. गोस्वामी, देवमोहन, संस्कृत साहित्यर वुरञ्जी, बुकलेण्ड, पानवजार, गुवाहाटी -2.
5. ठाकुर, रवीन्द्रनाथ. प्राचीन साहित्य, विश्वभारती, कलिकता -1970
6. भट्टाचार्य, विमानचन्द्र. संस्कृत साहित्येर इतिहास, कलिकता, 1382
7. त्रिपाठी, राधावल्लभ, संस्कृत साहित्य का अभिनव इतिहास, विश्वविद्यालय प्रकाशन, वाराणसी.
8. Agrawal, H.R.A. Short History of Sanskrit Literature, Delhi.
9. Bhatt, G.K. Sanskrit Drama, Delhi, 1985.
10. Chatterjee, S.K. Ramayana, Calcutta, 1970
11. De, S.K and Dasgupta, S.N. History of Sanskrit Literature, Vol I. Calcutta, 1980
12. Vaidya, C.V. History of Sanskrit Literature (Vedic) Poona.1930

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

CONTENTS

- Truth and Non Violence in Light of Gandhian Concept
Dr. Nirupama Bhattacharyya 1
- Women Empowerment and Assam State
Rural Livelihood Mission (ASRLM):
A Study on Titabor Block, Jorhat, Assam
Mira Bala Borah 12
- "Identity Crisis among the Ethnic Groups of Assam
and Emergence of sub-nationalism" - A Sociological overview
of certain ethnic groups in the Area.
Dr. Birinchi Kr. Borah 25
- The Mythic Urmila in a Modern Construct:
Impressions in the Writings of Troilokya Bhattacharya
Rajlakshmi Basumatari 32
- Collection Development in Sivasagar District
Library and Jorhat District Library: A Brief Study
Bondona Borah 38
- Myth and Belief associated with the Chaklong Marriage
Ceremony of the Tai Ahoms of Assam
Ananya Saikia 42
- A Study on the Historical Geography of Assam - Early Period
Amar Jyoti Gogoi 51
- Temsula Ao's Short Story "Laburnum for My Head": An Eco-critical Study
Dr. Akashjyoti Saikia 57
- Negotiating identities in the contemporary times
Manurima Bhagawati 65
- Role of Women in Environmental
Conservation and Sustainable Development
Krishnakhi Saikia 75

Temsula Ao's Short Story "Laburnum for My Head": An Eco-critical Study

Dr. Akashjyoti Saikia

Assistant Professor

Department of English, Jhanji HNS College

Abstract: The short story "Laburnum for My Head" written by Temsula Ao has been read in a number of ways since its publication in 2009, but it was felt that ample scope is there for its study from the viewpoint of Eco-criticism which is basically the study of the relationship between literature and the physical environment. Nature is a dominant theme in the story. Here, Ao examines the longing of Lentina - the protagonist to be buried beside a laburnum tree with its buttery yellow blossoms, instead of a headstone. Her longing to be buried in the lap of nature signifies our innate desire to be immortalised through nature. Lentina's love for plants and flowers, instead of a headstone at her grave is her ecofeminist way of becoming part of nature. She breaks several traditions to be one with nature. She thinks over man's attempt to defy death by erecting stone monuments, as though trying to bring the dead back to life, and understanding the futility of such efforts, she takes the stand of an ecophilosopher, turning back to the lap of nature after death. The yearly flowering of laburnum symbolises resurgence and new life. It is a sign of hope in the existence of life. Life is not an end; but it is a passage to eternity. This mystery of life and death, flowering and withering in nature, gives great significance to Lentina's yearning to be commemorated every year when her laburnum blooms. The story has, by the ethical stand it takes, contributed to the understanding of the natural world. It does not simply incorporate nature as a mere theme. The protagonist's ecophilosophy runs as a central motif in the story,

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

ACADEMIA - UGC Approved
Annual Bi-lingual Multidisciplinary Research Journal
Published Yearly By : Jhanji HNS College, Jhanji, Sivasagar (Assam)

EDITORIAL BOARD

President

Dr. Manjit Gogoi, Principal, Jhanji HNS College

Editor

Dr. Debajeet Sharma, Associate Professor, Deptt. of Economics

Members

Mrs. Mamani Borgohain, Vice Principal, Jhanji HNS College
Mr. Bidyadhar Boruah, HoD, Deptt. of Business Management
Dr. Birinchi Kumar Borah, Associate Professor & HoD, Deptt. of Sociology
Mr. Sanjib Kumar Dutta, Associate Professor & HoD, Deptt. of Assamese
Mr. Tirtha Baruah, Assistant Professor, Deptt. of History
Mr. Jibamoni Nath, Assistant Professor, Deptt. of Assamese
Mr. Basanta Handique, Assistant Professor, Deptt. of Political Science
Dr. Akashjyoti Saikia, Assistant Professor, Deptt. of English

Published By

Jhanji HNS College
Email : jhanjicollege@gmail.com

Declaration : All the views, opinions, statements expressed in the articles/research papers of this journal are of the authors. Neither the publisher nor the editorial board is responsible for the opinions expressed by the authors.

Printed at :

Maa Digital, Singha Doullah Path, Sivasagar

March, 2019

Price : 150/-

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

CONTENTS

- Truth and Non Violence in Light of Gandhian Concept
Dr. Nirupama Bhattacharyya 1
- Women Empowerment and Assam State
Rural Livelihood Mission (ASRLM):
A Study on Titabor Block, Jorhat, Assam
Mira Bala Borah 12
- "Identity Crisis among the Ethnic Groups of Assam
and Emergence of sub-nationalism" - A Sociological overview
of certain ethnic groups in the Area.
Dr. Birinchi Kr. Borah 25
- The Mythic Urmila in a Modern Construct:
Impressions in the Writings of Troilokya Bhattacharya
Rajlakshmi Basumatari 32
- Collection Development in Sivasagar District
Library and Jorhat District Library: A Brief Study
Bondona Borah 38
- Myth and Belief associated with the Chaklong Marriage
Ceremony of the Tai Ahoms of Assam
Ananya Saikia 42
- A Study on the Historical Geography of Assam - Early Period
Amar Jyoti Gogoi 51
- Temsula Ao's Short Story "Laburnum for My Head": An Eco-critical Study
Dr. Akashjyoti Saikia 57
- Negotiating identities in the contemporary times
Manurima Bhagawati 65
- Role of Women in Environmental
Conservation and Sustainable Development
Krishnakhi Saikia 75

Women Empowerment and Assam State Rural Livelihood Mission (ASRLM): A Study on Titabor Block, Jorhat, Assam

Mira Bala Borah

*Associate Professor, Department of Economics
JHNS College, Sivasagar*

Abstract: Antipoverty programme NRLM emphasizes on the dignified rural women livelihood to empower themselves by their innate capacity as they are one of the most vulnerable section of the society. This paper studies the performance of ASRLM programme through the activities of Himalyan Village Organisation of Titabor block, Assam.

Introduction:

With the economic growth and the increasing numbers of corepati to 81 thousand as announced by the central board of Direct Taxes in 2018 the inequality of income increases day by day in India as well as Assam. According to Tendulkar head count ratio method 25.70% and 33.89% persons of rural people are under BPL in India and Assam accordingly in 2011-2012. More over Assam's economic growth rate is lagging far behind than the average India. In this situation to remove multidimensional poverty of the rural people of Assam have to follow bottom up approach for inclusive development. Now every country has accepted that every people have right to live, food and work. Remove poverty, hunger, gender discrimination, spread of education and create environment friendly sustainable developments have become the main goals of UNO. More over women are more victimized form multidimensional poverty due to presence of gender discrimination. To get rid of the multidimensional poverty they must aware about their innate capacity and their rights.

Women form the single largest untapped source of potential in our country. Because only 12% of rural women and 9% of urban women are working women out of total working population ratio. Napoleon Bonaparte said "Give me good mothers and I shall

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

- Social Exclusion and Policies for Social Inclusion
Dr Santana Dutta 84
- Implementation of Primary Education Curriculum in the Tribal area schools of Assam: A study
Raiv Gogoi 90
- Social Status of Rural women In Assam
Indusree Bordoloi 94
- Humanism in the songs of Dr Bhupen Hazarika: An Overview
Indra Sen Baro 98
- পুৰাকথাৰ সমল আৰু অসমৰ আধুনিক চিত্ৰকলা
ড° অৰ্চনা দেৱী 104
- কীৰ্তন-ঘোষাত প্ৰতিফলিত দলিত চেতনা : এটি চমু বিশ্লেষণ
দুৰ্লভ শেনছোৱা 108
- টেলিভিচন চেনেলৰ বাতৰি প্ৰচাৰত ভাষা মিশ্ৰণ : এটি আলোচনা
ৰূপজ্যোতি নাথ 123
- শংকৰদেৱৰ ৰচনাত প্ৰকৃতি-চিত্ৰণ ('কীৰ্তন' আৰু 'দশম' পুথিৰ আধাৰত)
বিজয়লক্ষ্মী দাস 131
- মায়ামৰা টিপুক মূলৰ সত্ৰানুষ্ঠানসমূহৰ স্বকীয়তা বিচাৰ
জীৱমণি নাথ 143
- মাজুলীৰ সত্ৰানুষ্ঠানসমূহত পালন কৰা উৎসৱ-পাৰ্বন : এক ক্ষেত্ৰভিত্তিক অধ্যয়ন
উপেন চন্দ্ৰ দাস 152
- চৈয়দ আব্দুল মালিকৰ চুটিগল্পত মনঃস্তাত্ত্বিক চেতনা :
এক বিশ্লেষণাত্মক অধ্যয়ন (নিৰ্দিষ্ট গল্পৰ আধাৰত)
টুলুমনি গগৈ 166

মাজুলীৰ সত্ৰানুষ্ঠানসমূহত পালন কৰা উৎসৱ-পাৰ্বন : এক ক্ষেত্ৰভিত্তিক অধ্যয়ণ

উপেন চন্দ্ৰ দাস

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ
জাঁজী হেমনাথ শৰ্মা মহাবিদ্যালয়, শিৱসাগৰ

পৰিচয়

অসমৰ জাতীয় জীৱনৰ অপৰিহাৰ্য অংগ সত্ৰানুষ্ঠান। ‘সত্ৰ’ শব্দৰ অভিধানিক অৰ্থ হ’ল ‘অধিৱেশন’ অথবা ‘নিবাসস্থান’। অসমত সত্ৰ শব্দটো বৈষ্ণৱ ধৰ্ম পালনৰ্থে আৰু প্ৰচাৰৰ্থে গুৰু-শিষ্য সমন্বিতে থকা কেন্দ্ৰ অৰ্থত ব্যৱহাৰ কৰা হৈছে। সমাজত সংহতি আৰু সমন্বয় স্থাপনৰ কাৰণ হ’ল ধৰ্মীয় সহিষ্ণুতা আৰু সকলো জীৱৰ প্ৰতি সমভাৱ প্ৰদৰ্শন। এই উদ্দেশ্য আগত ৰাখি মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে অসমৰ সমাজ জীৱনত সত্ৰ প্ৰতিষ্ঠা কৰি অসমীয়া সমাজক আধ্যাত্মিকভাৱে একগোট আৰু সামাজিক ভাৱে একেলগে কৰাৰ মহামন্ত্ৰ স্বৰূপ এই সত্ৰসমূহে অকল আমাৰ জাতীয় জীৱনৰ ক্ষেত্ৰতে নহয়, সৰ্বভাৰতীয় ঐক্য আৰু সংহতিৰ ক্ষেত্ৰতো যথেষ্ট বৰঙনি আগবঢ়াইছে। ধৰ্মীয় দৃষ্টিভংগী আৰু আধ্যাত্মিক চিন্তা-ভাৱনাৰ দৰেই সাংস্কৃতিক সংহতিৰ ক্ষেত্ৰতো অসমৰ সত্ৰ সমূহৰ অৰিহণা প্ৰচুৰ। সত্ৰ সমূহত পালন কৰা বিভিন্ন উৎসৱ পাৰ্বনে সমাজত সংহতি আৰু সমন্বয় স্থাপন কৰি আহিছে। মহাপুৰুষ শংকৰদেৱে পাতি থৈ যোৱা সত্ৰৰ সংখ্যা বেছি নাছিল যদিও সময়ৰ অগ্ৰগতিত ইয়াৰ সংখ্যা যথেষ্ট হয় আৰু একালত গোটেই অসমৰ বাবে এই অনুষ্ঠানসমূহ আধ্যাত্মিক-নৈতিক শিক্ষাৰ লগতে বিবিধ বৈষয়িক শিক্ষাৰো কেন্দ্ৰ হৈ পৰে। ধৰ্মক বাদ দি সঙ্গীত আদি সুকুমা কলাৰ শিক্ষা, চৰ্চা আৰু অনুশীলন হোৱাৰ উপায়ো প্ৰদান কৰি আহিছে। বৰ্তমান হয়তো ইয়াৰ উজ্জ্বলতা-আৰ্কাষণীয়তা কমিছে, কিন্তু জাতীয় অৱস্থিতিৰ অৰ্থেই তাৰ পুনৰ মূল্যায়ণৰ প্ৰয়োজনীয়তা নুই কৰিব নোৱাৰি। সৰ্বসাধাৰণৰ দৃষ্টিত মাজুলী বিশ্বৰ বৃহত্তম নদী দ্বীপ। বৈষ্ণৱ ধৰ্মাৱলম্বীসকলৰ বাবে মধ্যযুগৰ ভক্তি আন্দোলনৰ দিক্-পাল মহাপুৰুষ শংকৰ-মাধৱৰ মিলন ভূমি তথা পুণ্যক্ষেত্ৰ। মাজুলী অন্যতম গুৰুত্বপূৰ্ণ কথা হ’ল ইয়াত বৈষ্ণৱ সত্ৰানুষ্ঠানসমূহ প্ৰতিষ্ঠা। এই সত্ৰবোৰ দুই ধৰণে প্ৰতিষ্ঠা হৈছিল। কিছুমান বৈষ্ণৱ ধৰ্মগুৰুৱে ৰাজ-অনুগ্ৰহত মাটি বাৰী লাভ কৰিছিল। এনে সত্ৰৰ ভিতৰত দক্ষিণপাট, আউনীআটি, গড়মুৰ উল্লেখযোগ্য। দ্বিতীয়তে কিছুমান সত্ৰ ধৰ্মগুৰু বা তেওঁলোকৰ শিষ্য সকলে প্ৰতিষ্ঠা কৰিছিল। মাজুলীত গুৰুঘৰীয়া, ৰজাঘৰীয়া, ধনী-দুখীয়া ভেদে চাৰি সংহতিৰ বহু সত্ৰ আছে। ইয়াৰে আউনীআটি, গড়মুৰ, দক্ষিণপাট ৰাজনৈতিক কাৰণত স্থাপিত সত্ৰ। মাজুলীত অৱস্থিত সত্ৰৰ



Peer Reviewed Referred and
UGC Listed Journal
(Journal No. 40776)

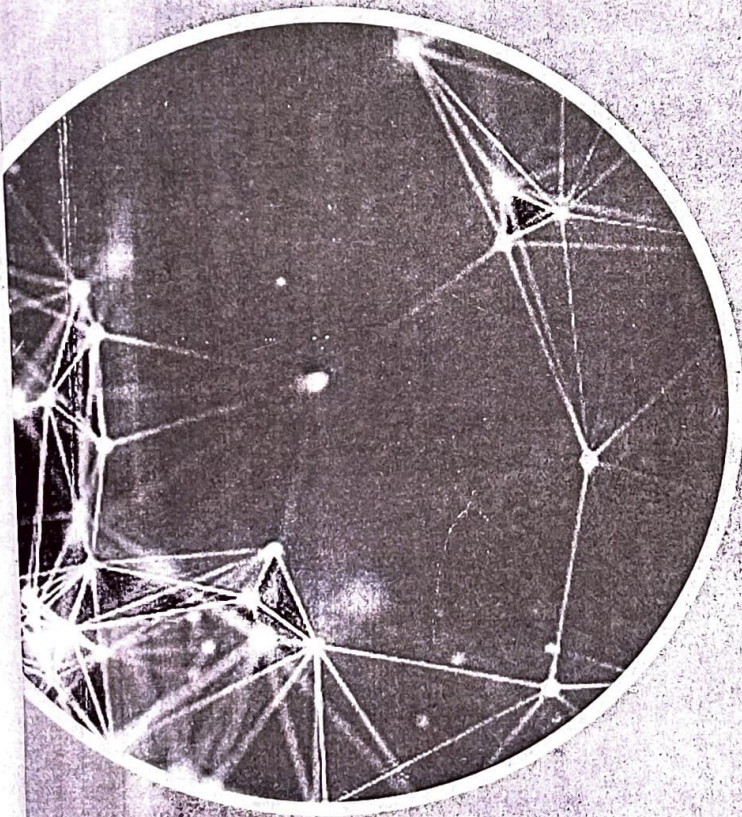


AJANTA

ISSN 2277-5730

*AN INTERNATIONAL
MULTIDISCIPLINARY
QUARTERLY
RESEARCH JOURNAL*

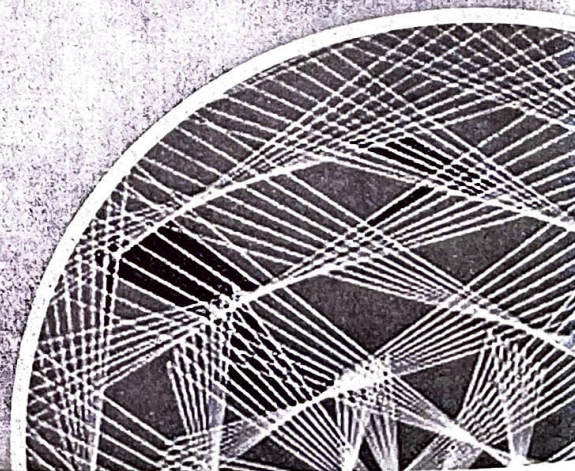
Volume-VIII, Issue-II
April - June - 2019



Impact Factor / Indexing
2018 - 5.5 www.sjifactor.com

**Ajanta
Prakashan**

[Handwritten mark]



ICT in Education Sector : A study on Opportunities and Challenges in India

Dr. Pallabi Saikia
Assistant Professor, Department of Education
Jhanji H.N.S. College, Sivasagar

Abstract :

Education plays a significant role in present era. Without education a person cannot get far in life. Presently higher education in India is experiencing a major transformation in terms of access, equity and quality. The presence of ICT has a significant role in to this transformation. The objective of the paper is to study the integration of ICT in Education, advantages of ICT in Education and challenges of implantation of ICT.

Keyword: Education, ICT

Introduction:

Education plays a major role in everyone's life. Without education a person will not get far in life. Education prepares a person to adapt to new skills and value that will be very essential in today's society. Presently higher education in India is experiencing a major transformation in terms of access, equity and quality. This transition is highly influenced by the swift developments in information and communication technologies (ICTs) all over the world. The introduction of ICTs in the higher education sector has intense the accessibility of higherinterims accessibility, availability, equity, management, efficiency and quality.

Objective of the Study:

The following objectives will be considered for the study-

1. To study about the ICT's Integration in Education.
2. To study about the advantages of ICT in Education.
3. To study about Challenges of Implementing ICT in Education.

Methodology:

The study is done in the basis of secondary data available in books, journals etc.

Discussions

1. To study about ICT's Integration in Higher Education

India has won the first battle in improving the education level of the general population by ensuring adequate educational coverage. In the next level for improving of quality of Education where ICT has most directly been involved recently. India has prolonged history of using technology in Education sector

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

- Social Exclusion and Policies for Social Inclusion
Dr Santana Dutta 84
- Implementation of Primary Education Curriculum in the Tribal area schools of Assam: A study
Raiv Gogoi 90
- Social Status of Rural women In Assam
Indusree Bordoloi 94
- Humanism in the songs of Dr Bhupen Hazarika: An Overview
Indra Sen Baro 98
- পুৰাকথাৰ সমল আৰু অসমৰ আধুনিক চিত্ৰকলা
ড° অৰ্চনা দেৱী 104
- কীৰ্তন-ঘোষাত প্ৰতিফলিত দলিত চেতনা : এটি চমু বিশ্লেষণ
দুৰ্লভ শেনছোৱা 108
- টেলিভিচন চেনেলৰ বাতৰি প্ৰচাৰত ভাষা মিশ্ৰণ : এটি আলোচনা
ৰূপজ্যোতি নাথ 123
- শংকৰদেৱৰ ৰচনাত প্ৰকৃতি-চিত্ৰণ ('কীৰ্তন' আৰু 'দশম' পুথিৰ আধাৰত)
বিজয়লক্ষ্মী দাস 131
- মায়ামৰা টিপুক মূলৰ সত্ৰানুষ্ঠানসমূহৰ স্বকীয়তা বিচাৰ
জীৱমণি নাথ 143
- মাজুলীৰ সত্ৰানুষ্ঠানসমূহত পালন কৰা উৎসৱ-পাৰ্বন : এক ক্ষেত্ৰভিত্তিক অধ্যয়ন
উপেন চন্দ্ৰ দাস 152
- চৈয়দ আব্দুল মালিকৰ চুটিগল্পত মনঃস্তাত্ত্বিক চেতনা :
এক বিশ্লেষণাত্মক অধ্যয়ন (নিৰ্দিষ্ট গল্পৰ আধাৰত)
টুলুমনি গগৈ 166

Social Exclusion and Policies for Social Inclusion

Dr Santana Dutta

Asstt. Professor

Jhanji H.N.S. College, Sivasagar

Introduction:

Social exclusion is the process in which individuals or people are systematically blocked from various rights, opportunities and resources that are normally available to members of a different group. It is defined as social process which involves denial of fair and equal opportunities to certain social groups in multiple spheres in society, resulting in the inability of individuals from excluded groups to participate in the basic political, economic and social functioning of the society (S.Thorat & N. Sadana 2010). Social Exclusion is mainly a group concept. It is a multi-dimensional concept and has varied dimensions which are reflected in people's - livelihood, security, employment, income, property, housing, health, education, skills, and cultural capital, citizenship and legal equality, democratic participation, public goods, family and sociability, humanity, respect, fulfillment and understanding (Panda. 2016). The concept involves a remarkably wide range of social and economic problems. It is much graver than just living in poverty and a definite violation of basic human rights. Social exclusion is a social disadvantage and relegation to the fringe of society, a social phenomenon by which the minority or sub-group is systematically excluded.

In all societies some groups are socially excluded. However the groups affected and the degree of discrimination vary from one society to another. In India unique forms of social exclusion are observed, where certain groups like the Dalits, Backward classes, Women and religious minorities experience exclusion in regard to accruing the disadvantages of development. Inequality and discrimination have been pervasive features of Indian society. Narayan (1999) calls it a norm and process that prevents certain groups from equal and effective participation in the social, economic, cultural and political lives of the societies. Discrimination, inequality and isolation are the main features of social exclusion which negatively affect the quality of life.



Women Empowerment

For Girl's Education in
21st Century

Volume : II

Jayanta Mete
Rimjim Borah
Rakesh Manna

Title & Author	Page No
WOMEN EDUCATION: A COMPARATIVE STUDY IN VIEW OF TAGORE AND GANDHIAN PHILOSOPHY <i>Somnath Gupta & Dr. Sunil Kumar Baskey</i>	319
THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND ACADEMIC PERFORMANCE OF UNDERGRADUATE STUDENTS WITH SPECIAL REFERENCE TO KAMRUP METRO, ASSAM, INDIA <i>Sudeshna Nath & Professor Dr. Polee Saikia</i>	327
IDENTITY POLITICS IN ASSAM: A STUDY OF TAI AHOM COMMUNITY <i>Mr. Basanta Handique & Dr. K. C. Das</i>	336
LEARNING DISABILITY-AN OVERVIEW FROM PSYCHO-SOCIOLOGICAL AND EDUCATIONAL VIEWPOINTS <i>Sraboni Chatterjee</i>	341
ACHIEVEMENT OF 9 th STANDARD STUDENTS IN MATHEMATICS IN RELATION TO THEIR PROBLEM SOLVING ABILITY <i>Dr. Praveen, R. & Padmavathi, H.M.</i>	353
IMPACT OF PEER HARASSMENT ON SCHOOL CONNECTEDNESS OF SECONDARY SCHOOL STUDENTS IN SIKKIM <i>Ranita Chakraborty & Dr. Vimal Kishor</i>	360
NEPALESE IN ELECTORAL POLITICS OF ASSAM: A STUDY OF MARGHERITA SUB-DIVISION <i>Jitu Borah & Dr. K. C. Das</i>	371
INVOLVEMENT OF SCHOOL MANAGEMENT COMMITTEE (SMC) IN THE LINKAGE BETWEEN SCHOOL AND SOCIETY <i>Vikram Kumar</i>	378
AWARENESS OF RIGHT TO INFORMATION ACT (2005) AMONG B.ED. PUPIL-TEACHERS IN KANGRA DISTRICT <i>Dr. Pallvi Pandit & Dr. Dharam Pal</i>	389
THE ROLE OF SOCIAL SUPPORT IN THE ASSOCIATION BETWEEN LONELINESS AND DEPRESSION IN OLD AGE <i>Dr. Jayashri Roy</i>	397
A CRITICAL APPRAISAL OF CONTINUOUS AND COMPREHENSIVE EVALUATION IN THE LIGHT OF PRESENT SYSTEMIC EXAMINATION REFORMS <i>Dr. Shazli Hasan Khan</i>	403

Women Political Participation in Assam Legislative Assembly Elections (2001- 2016)

Basanta Handique

INTRODUCTION

Women participation in the field of politics is very important for the success of democracy. India, the largest democratic country in the world, has a glorious history of women political participation in its independent movement against British. Women leaders like Sarojini Naidu, Vijayalakshmi Pandit, Rajkumari Amrit Kaur and Aruna Asaf Ali were played a decisive role in the freedom struggle. The history of women participation in Assam was also encouraging in the field of politics. Women personals like Jaimoti Konwari, Borraja Fuleswari, Rani Ambika, and Sati Sadhoni had a big impact to the political history of Assam. Leaders like Kanaklata, Bhugeswart Phukononi were inspired to the Assamese women to join the freedom struggle actively. However women representation in the decision making process of the state is not satisfactory at all.

The constitution of India gave special emphases for the improvement of women status in different field. Because comparing to male counterpart, women in India has been facing a lot of problem within their family as well as in social life. Women are not treated as equal to men in every sphere of life. Realizing the sex inequality, the framers of the Indian Constitution introduced some provisions in the constitution in order to overcome discrimination related to women in society. The Indian Constitution gives equal political rights to both men and women. But the picture of women representation in Parliament as well as state legislatures is very poor. For the improvement of their status, it is very important to increase the number of women representation in the decision making process of Centre as well as in states. Considering the importance of women political participation in decision making process, here an attempt is made to highlight the positions of women in Assam Legislative Assembly elections from 2001 to 2016. Emphasis is also given to find out the challenges to women political participation in Assam and its remedial measures.

The historical background of Assam Legislative Assembly was coined under British rule in pre-independent period. As the implementation of the Govt. of India Act 1935, the bicameral Assam Legislative Assembly came into being on 1937 with the strength of 108 Legislative Assembly (Lower House) and 22 Legislative Council (Upper House) members. The bicameral Assam Legislative Assembly became unicameral with the abolition of the Assam Legislative Council in 1947. In the post independent period, Assam was divided into several small states. With the changing geographical boundaries, the strength of the Assam legislative Assembly (ALA) reached to 126 members in 1978 Assembly which has continued till today.

The first Assam Legislative Assembly election was held in 1952 along with other parts of the country. This election was very discouraging for women from the angle of their representation where only one woman was elected to the Assembly. Although the number of elected women candidate have been increasing in later elections, it is not satisfactory in comparing with male counterpart. The table

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

- Social Exclusion and Policies for Social Inclusion
Dr Santana Dutta 84
- Implementation of Primary Education Curriculum in the
Tribal area schools of Assam: A study
Raiv Gogoi 90
- Social Status of Rural women In Assam
Indusree Bordoloi 94
- Humanism in the songs of Dr Bhupen Hazarika: An Overview
Indra Sen Baro 98
- পুৰাকথাৰ সমল আৰু অসমৰ আধুনিক চিত্ৰকলা
ড° অৰ্চনা দেৱী 104
- কীৰ্তন-ঘোষাত প্ৰতিফলিত দলিত চেতনা : এটি চমু বিশ্লেষণ
দুৰ্লভ শেনছোৱা 108
- টেলিভিচন চেনেলৰ বাতৰি প্ৰচাৰত ভাষা মিশ্ৰণ : এটি আলোচনা
ৰূপজ্যোতি নাথ 123
- শংকৰদেৱৰ ৰচনাত প্ৰকৃতি-চিত্ৰণ ('কীৰ্তন' আৰু 'দশম' পুথিৰ আধাৰত)
বিজয়লক্ষ্মী দাস 131
- মায়ামৰা টিপুক মূলৰ সত্ৰানুষ্ঠানসমূহৰ স্বকীয়তা বিচাৰ
জীৱমণি নাথ 143
- মাজুলীৰ সত্ৰানুষ্ঠানসমূহত পালন কৰা উৎসৱ-পাৰ্বন : এক ক্ষেত্ৰভিত্তিক অধ্যয়ন
উপেন চন্দ্ৰ দাস 152
- চৈয়দ আব্দুল মালিকৰ চুটিগল্পত মনঃস্তাত্ত্বিক চেতনা :
এক বিশ্লেষণাত্মক অধ্যয়ন (নিৰ্দিষ্ট গল্পৰ আধাৰত)
টুলুমনি গগৈ 166

মায়ামৰা টিপুক মূলৰ সত্ৰানুষ্ঠানসমূহৰ স্বকীয়তা বিচাৰ

জীৱমণি নাথ

গৱেষক ছাত্ৰ, লোক-সংস্কৃতিৰ গৱেষণা বিভাগ
গুৱাহাটী বিশ্ববিদ্যালয়

সাৰাংশ : ঘাইকৈ উজনি অসমৰ তিনিচুকীয়া, ডিব্ৰুগড় আৰু অৰুণাচলৰ নামচাই জিলাত বসবাস কৰা মৰাণসকল প্ৰায়সকলেই মায়ামৰা খুলৰ টিপুক সত্ৰসমূহৰ সেৱক। দৰাচলতে মায়ামৰা ধৰ্মীয় গুৰু অষ্টভূজৰ সময়ত তেৰাৰ পুত্ৰ কৃষ্ণভূজে প্ৰতিষ্ঠা কৰা টিপুক সত্ৰই বৰ্তমান সময়ত বিভাজিত হৈ চৈধ্যখন সত্ৰত পৰিণত হৈছে। পূৰ্বতে কেঁচাইখাটিৰ সেৱক শাক্ত পৰম্পৰাৰ মৰাণসকলে বৈষ্ণৱ ধৰ্মত পলমকৈ দীক্ষিত হ'লেও তেওঁবিলাকৰ মাজত পূৰ্বৰ আচাৰ অনুষ্ঠানৰ প্ৰচলন এতিয়াও ব্যতিক্ৰমী ৰূপত সংৰক্ষিত হৈ আছে। তেনে ক্ষেত্ৰত টিপুক মূলৰ সত্ৰসমূহেও আন সত্ৰৰ সংহতিৰ পৰা পৃথক হৈ কিদৰে স্বকীয়তা বজাই ৰাখিবলৈ সক্ষম হৈছে তাকেই গৱেষণা পত্ৰত আলোচনা কৰা হৈছে।

বীজশব্দ : মৰাণ, মায়ামৰা, টিপুকসত্ৰ, স্বকীয়তা

১.০০ অৱতৰণিকা :

ব্ৰহ্মসংহতি, পুৰুষসংহতি, নিকাসংহতি আৰু কালসংহতি - অসমৰ সত্ৰ সমাজৰ এই চাৰি সংহতিৰ অন্যতম কাল সংহতিৰ প্ৰৱৰ্তক ভৱানীপুৰীয়া গোপাল আতাৰ প্ৰিয় শিষ্য, শংকৰদেৱৰ খুড়াকৰ জী আজলী আইৰ পুত্ৰ শ্ৰীশ্ৰী অনিৰুদ্ধদেৱেই কালসংহতিৰ অন্তৰ্গত মায়ামৰা খুলৰ সত্ৰসমূহৰ আদ্যগুৰু। বিষ্ণুবালিকুণ্ডিত সত্ৰ প্ৰতিষ্ঠা কৰি পৰৱৰ্তী সময়ত ডফলাৰ আক্ৰমণৰ পৰা ৰক্ষা পাবলৈ মাজুলীয়া মোৱামাৰী বিলাৰ কাষত সত্ৰ স্থাপন কৰি শ্ৰীশ্ৰী অনিৰুদ্ধদেৱ উজনিৰ তথাকথিত, অনুন্নত জাতি-জনজাতিসমূহৰ মাজত বৈষ্ণৱ ধৰ্ম প্ৰচাৰত ব্ৰতী হৈছিল। মাজুলীৰ সেই খণ্ডৰ বান, খহনীয়াৰ পৰা পৰিত্ৰাণৰ উদ্দেশ্যে গুৰুজনাই পিছলৈ লখিমপুৰৰ নাহৰআটীলৈ সত্ৰ স্থানান্তৰ কৰে আৰু তাতেই তেখেত নৰনাট সামৰে। ১৬২৬ খ্ৰীঃত। অনিৰুদ্ধৰ পুত্ৰ মায়ামৰা সত্ৰৰ দ্বিতীয় ধৰ্মাধিকাৰ কৃষ্ণদেৱে এই সত্ৰ যোৰহাট নগৰৰ দিচৈপাৰৰ খুটিয়াপোতালৈ স্থানান্তৰ কৰে আৰু ১৮৩৭ চনত চাবুৱাৰ ওচৰত দিনজানলৈ তুলি নিনিয়া পৰ্যন্ত ইয়াৰেপৰাই সমগ্ৰ মায়ামৰীয়া ধৰ্মীয় সমাজ পৰিচালিত হৈছিল। কোৱা বাহুল্য যে, সপ্তদশ শতিকাত আহোম ৰাজবংশৰ

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER

IJELLH

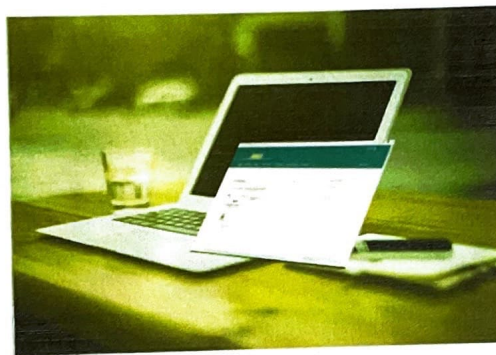
Crossref
INDEX COPERNICUS
INTERNATIONAL

**International Journal of English Language,
Literature in Humanities**

Indexed, Peer Reviewed (Refereed) Journal

UGC Approved Journal

ISSN-2321-7065



**Volume 6, Issue 7
July 2018**

www.ijellh.com

UJELLH
Sima Nath
Assistant Professor
Department of English
Jhanji Hemnath Sarma College
Sivasagar (Assam)
India
nathsima692@gmail.com

Subjugation and Survival in JM Coetzee's *Disgrace*

Abstract:

JM Coetzee's novel *Disgrace* presents a bleak picture of post-apartheid South Africa. Through the character of David Lurie and his daughter Lucy, Coetzee shows how the once dominant group of apartheid Africa has to bear the pangs of subjugation and humiliation for survival in the transitional period. The novel traces David's transformation from a powerful white male to a powerless one. From the position of a professor of English at a technical university in Cape Town, David becomes a volunteer in an animal clinic. Both David and Lucy are compelled by circumstances to accept the reality of their living in a hostile environment without any scope of salvation. The post apartheid era presents a changed social reality where the whites can no longer enjoy the former privilege and the Blacks will no longer remain silent to any domination of the Whites. As a female white settler in rural South Africa, the only option left for Lucy is to live in subjugation and humiliation to safeguard her future. The paper examines the novel *Disgrace* from the perspective of predicament of the whites in post-apartheid South Africa who have no alternative but to live with humiliation for survival.

Key words: apartheid, subjugation, safety, survival

Apartheid is a system of widespread racial segregation which enforced separation of people of different races in South Africa. The period witnessed widespread inequalities and discrimination as the government was mainly committed to function for prosperity and welfare of white population of the country. The Black South Africans were the worst victims as they were discriminated and were denied all the privileges. It was a system of institutionalized racial segregation which mainly benefited the white minority and disadvantaged the majority of the population. The whites held almost all political power,

Vol, IV, Issue-4, 2019
ISSN : 2349-3445

ACADEMIA



UGC Approved
Yearly Bi-Lingual Multidisciplinary
Research Journal

JHANJI HEMNATH SARMA COLLEGE
Jhanji, Sivasagar, Assam
Pin - 785683

CONTENTS

- Truth and Non Violence in Light of Gandhian Concept
Dr. Nirupama Bhattacharyya 1
- Women Empowerment and Assam State
Rural Livelihood Mission (ASRLM):
A Study on Titabor Block, Jorhat, Assam
Mira Bala Borah 12
- "Identity Crisis among the Ethnic Groups of Assam
and Emergence of sub-nationalism" - A Sociological overview
of certain ethnic groups in the Area.
Dr. Birinchi Kr. Borah 25
- The Mythic Urmila in a Modern Construct:
Impressions in the Writings of Troilokya Bhattacharya
Rajlakshmi Basumatari 32
- Collection Development in Sivasagar District
Library and Jorhat District Library: A Brief Study
Bondona Borah 38
- Myth and Belief associated with the Chaklong Marriage
Ceremony of the Tai Ahoms of Assam
Ananya Saikia 42
- A Study on the Historical Geography of Assam - Early Period
Amar Jyoti Gogoi 51
- Temsula Ao's Short Story "Laburnum for My Head": An Eco-critical Study
Dr. Akashjyoti Saikia 57
- Negotiating identities in the contemporary times
Manurima Bhagawati 65
- Role of Women in Environmental
Conservation and Sustainable Development
Krishnakhi Saikia 75

A Study on the Historical Geography of Assam - Early Period

Amar Jyoti Gogoi

*Assistant Professor, Department of Geography
Jhanji HNS College*

Abstract : The study of historical geography now becomes one of the important components for discovery of early history in accurate form. The writers and philosophers of 'Dharmasastra' paid more attention on man's relation with environment- hills, river, trees, birds, animals and so forth. In Assam, people also faith on natures as mentioned in the 'Kalikapurana' where records of early Assam which related to society was given. Assam had little written record for which authors have inclined to geographical factors for formation of history of society. The study of historical geography is to mark out the history of geographical changes of a particular time and space thereby to find out the trend of socio-politico-economic changes for reconstruction of history.

Keywords: Assam, Historical geography, Study, Reconstruction

Introduction :

Historical geography covers the domain of geography as part of social-historical formation as both history and geography are very closely related in the process of formation and development of society, polity and economy. According to Herodotus who known the 'Father of History' said that 'all history must be treated geographically and all geography must be treated historically'. Assam is a place where most societies in ancient period had but little written records, like ethnic and tribal communities having multifarious speech forms vastly differing from one another leading to form a complex situation in identification of many ancient site and situations. Therefore attempts have been made to trace out the geographical history of early Assam to focus on the formation of the history of the place names on the basis of linguistic and onomastic understanding. It is also an attempt to study

Prācyā: A Peer Reviewed (Refereed) Annual Journal on Sanskrit and related Studies, of the Department of Sanskrit, M.D.K.Girls' College, Dibrugarh, Assam, published by Dr. Manashi Sharma, on behalf of the Department of Sanskrit, M.D.K.Girls' College, Dibrugarh.

ISSN 2278-4004

ADVISORY BOARD

Dr. Ashok Kumar Goswami	Formerly Professor & HoD, Department of Sanskrit, Gauhati University
Dr. Malinee Goswami	Professor, Dept. of Assamese, Gauhati University
Dr. Dipak Kumar Sharma	Vice-Chancellor, Kumar Bhaskarvarma Sanskrit & Ancient Studies University, Nalbari, Assam
Dr. Dilip Kr. Bhuyan	Principal, M.D.K.Girls' College
Dr. Nava Kumar Handique	Professor, Dept. of Assamese, Dibrugarh University
Dr. Pradip Kr Gogoi	Professor, Dept. of Chemistry, Dibrugarh University
Dr. Mukta Biswas	Professor, Dept. of Sanskrit, Gauhati University
Dr. Sujata Purkayastha	Professor, Dept. of Sanskrit, Gauhati University
Dr. Shyamanad Mishra	Professor, Dept. of Sahitya, Faculty of Sanskrit Vidya-Dharm Vigyan, Banaras Hindu University, Varanasi

EDITORIAL BOARD, 2017-20

Editor-in-chief

Dr. Manashi Sharma
HoD, Department of Sanskrit, M.D.K.Girls' College

Members

Dr. Shekhar Purkayastha
Assistant Professor, Department of Bengali,
M.D.K.Girls' College

Ms. Uma Devi
Assistant Professor, Department of Hindi
M.D.K.Girls' College

Dr. Urmimala Bora
Dibrugarh, Assam

Regional Coordinators

Jyoti N Fauzdar
Hyderabad & Bangaluru

Dr. Surachana Trivedi
Uttar Pradesh & Madhya Pradesh

K. Vidyuta
Chennai & Kerala

Year of Publication : September, 2018

© Editor

Mailing Address : Dr. Manashi Sharma, Department of Sanskrit, M.D.K.Girls' College,
K.C.Gogoi Path, Dibrugarh, PIN- 786001, Assam, India; Mobile:
09435032030; Email : manashi2k@gmail.com

Printed at : INSUI INFOTECH, Dibrugarh University Campus, Dibrugarh-786004.

EDITORIAL

We are proud to announce that humble beginning in the year 2008 a decade with this issue. We are happy to have been able to create a niche among scholars.

The present issue of Prācyā is Purāṇa Special (*Purāṇa Viśeṣārṇ*) altogether sixteen papers covering diverse aspects of the vast Puraṇic literature. Many papers contain ample material relating to governance and political topics. Two papers in this issue are by Dr. Binima Buzarbaruah in her paper on 'Study of variety of measures of royal governance in *Matsyapurāṇa*.'

Dr. Ambarish Adhyapok highlights the royal governance delineated in *Agriṇī*.

The phenomenon of sleep plays an important place in Psychology, Behavioural Science and Anthropology. In his paper entitled *Gleanings of the Purāṇas*, K.G. Sheshadri deals with the philosophical, practical, medicinal and some rituals connected with it as described in the Purāṇas.

While K. Vidyuta presents a study on the solar and mapping performed by the ancient sages in Purāṇas, S. Krishnasharma looks at the solar in *Viṣṇudharmottarapurāṇa* in his paper that the Sun was the main source of

CONTENTS

	Pages
▪ Diplomacy As Depicted in the <i>Matsyapurāṇa</i> ✍ Dr. Binima Buzarbaruah	1
▪ Gleanings of <i>Śayana</i> (sleep) Rituals in the <i>Purāṇas</i> ✍ K. G. Sheshadri	8
▪ Śaivism as depicted in <i>Vāyaviya Saṁhitā</i> of <i>Śivapurāṇa</i> ✍ Dr. Banashree Sarkar	26
▪ A Study of the <i>Vratas</i> as described in the <i>Matsyapurāṇa</i> ✍ Kushal Kalita	40
▪ Geodetic Survey and Mapping in the <i>Purāṇas</i> ✍ K. Vidyuta	64
▪ A Rare Lullaby ✍ Lavanya V Eswar	74
✓ ▪ <i>Paurāṇic</i> Influence on the Assamese Folk Songs ✍ Dr. Jewti Boruah	80
▪ The Solar Energy as Understood from <i>Sāmbapurāṇa</i> ✍ Dr. V. Yamuna Devi	87
▪ विष्णुधर्मोत्तरपुराणे वास्तुविद्या-चित्रकलाश्च ✍ S.N. Krishnasharma	96
▪ Viṣṇu, the Ultimate Reality as Reflected in the <i>Garuḍapurāṇa</i> ✍ Anshuman Adhyapok	100
▪ Viṣṇu Stotras in <i>Garuḍapurāṇa</i> ✍ V. Preethi Maheshkrishnan	109

বৰ্ষ ৯, সংখ্যা ৪, মে' ২০১৯ RNI-ASSASSI/2011/37923 ISSN-2231-0517

এখন নতুন ধাৰাবাহিক
উপন্যাসকৃত জীৱনী

স্বৰ্ণালিপি

Vol 9 ■ Issue 4 ■ SWARNALIPI ■ May 2019, Guwahati



পুৱাৰ পূৰ্বী
নিশাৰ কেতেকী

ভূপেন হাজৰিকাৰ
সাহিত্যকৃতি



পৰিবেশ্য কলাৰূপে নাটক

ডঃ পৰমানন্দ ৰাজবংশীৰ 'কমলা কুঁৱৰীৰ সাধু'



লোকনাট্য পৰম্পৰা
আৰু আধুনিক
অসমীয়া নাটকত
তাৰ প্ৰয়োগ

Swarnalipi

Literary & Socio-Cultural Monthly Research Journal in Assamese
Swarnalipi Bhawan, 36 Mon Akashi Path, Jyoti Nagar
Guwahati-781021, Ph-99571-85835, 7399208091
Email: swarnalipi2011@gmail.com
Blog: swarnalipi literary magazine,
swarnalipi2011.blogspot.com

35/-

স্বৰ্ণালিপি

সাহিত্য সমাজ সংস্কৃতি-গবেষণাধৰ্মী আলোচনী
বৰ্ষ ৯ ■ সংখ্যা ৪ ■ মে, ২০১৯

সূচী পত্ৰ

৪ সম্পাদকীয় ■ প্রকৃতিৰ তাণ্ডব আৰু মানবৰ প্ৰাৰ্থনা

ধাৰাবাহিক উপন্যাস

৪৪ উপকূল ■ আকাশ দীপ্ত ঠাকুৰ
৫৬ শেষ ডাওনাৰ ডাও ■ ডঃ কবী বৰা
৬২ তেখাও লেইমা ■ কৃষ্ণা শইকীয়া

ধাৰাবাহিক উপন্যাসকৃত জীৱনী

২৮ পূৰ্বাৰ পূৰ্ববী নিশাৰ কেতেকী
ডঃ জ্যোতি প্ৰসাদ শইকীয়া আৰু ডঃ কল্পবী নাথ

কবিতা

৩৪-৩৫
মনোৰঞ্জন বৰগোহাঞি, আকাশ দীপ্ত ঠাকুৰ,
হৃদয়ানন্দ গগৈ

পৰ্যালোচনা

৫৩ ডঃ পৰাগ কুমাৰ ভট্টাচাৰ্যৰ উপন্যাস :
'শাখা - প্ৰশাখা' : জীৱনৰ এক জ্বলন্ত
প্ৰতিচ্ছবি ■ ডঃ নমিতা ডেকা

প্ৰচ্ছদ-বিশেষ

৭ লোকনাট্য পৰম্পৰা আৰু আধুনিক অসমীয়া
নাটকত তাৰ প্ৰয়োগ ■ ডঃ প্ৰফুল্ল কুমাৰ নাথ
২০ ছুপেন হাজৰিকাৰ সাহিত্যকৃতি ■ প্ৰমোদ চন্দ্ৰ দাস
৩৬ পৰিবেশ্য কলা কপে নাটক : সমাজ-সংস্কৃতি
উত্তৰণত ইয়াৰ ভূমিকা ■ চিত্ৰা দুবৰা

এই সংখ্যাত

বিষ্ণুনাভাৱ অমৰ সাহিত্য প্ৰতিভা,

কল্প বৰুৱাৰ গীতত এভঙ্গি আদি...

..... লগতে নিৰমীয়া সাহিত্য সম্ভাৱন

ব্যৱস্থাপনা : অণুমান গগৈ

শব্দগ্ৰহণ : নিৰঞ্জন শৰ্মা

হৃদয়ানন্দ গগৈৰ দ্বাৰা মুদ্ৰিত, প্ৰকাশিত আৰু সম্পাদিত

Printed published and owned by Hridayananda

Gogoi and Printed at Swarnalipi Offset Press,

Swarnalipi Bhawan, 36 Mon Akashi Path, Jyoti

Nagar, Bamunimaidam, Guwahati-781021, and

published at 36 Mon Akashi Path, Jyoti Nagar,

Bamunimaidam, Guwahati-781021.

Ph:9957185835, Email: swarnalipi2011@gmail.com

Editor : Hridayananda Gogoi



ভূপেন হাজৰিকাৰ সাহিত্যকৃতি

▶▶ প্ৰমোদ চন্দ্ৰ দাস

১.০ প্ৰস্তাৱনাঃ

ভূপেন হাজৰিকা নামটো জনাৰ লগে লগেই প্ৰথম সৃষ্টিতে তেওঁক এগৰাকী সঙ্গীত শিল্পী আৰু বোলছবি কলাকাৰ হিচাপে জনা যায়। বিশেষকৈ সঙ্গীতশিল্পী হিচাপে অসমীয়া সাহিত্য আৰু সাংস্কৃতিক জগতখনত তেওঁৰ এখনি অনন্য আসন আছে। কাব্য, হাজৰিকা আছিল একাধাৰে যশস্বী গীতিকাৰ, সুৰকাৰ, গায়ক তথা নিপুণ বাদ্যযন্ত্ৰী। এইক্ষেত্ৰত গীতি সাহিত্যৰ শ্ৰেষ্ঠ আৰু সঙ্গীতৰ সাধকৰূপে তেওঁৰ যি পৰিচয় পোৱা যায়, সেইটোকেই তেওঁৰ শেষ পৰিচয় নহয়। হাজৰিকাই জীৱনৰ বেছিভাগ সময় সঙ্গীত আৰু বোলছবি সাধনাতেই ব্ৰতী হৈ আছিল যদিও গল্প প্ৰবন্ধ, কবিতা, শিশু সাহিত্য, চিত্ৰনাট্য আদিও বচনা কৰি অসমীয়া সাহিত্যলৈ অনবদ্য অবদান আগবঢ়াইছিল। তদুপৰি 'পতি', 'আমাৰ প্ৰতিনিধি', 'বিন্দু' আৰু 'প্ৰতিজন' আদি চাৰিখনকৈ আলোচনী সম্পাদনা কৰিও তেওঁ নিজৰ লগতে অন্য লেখকবোৰ নন লেখনি প্ৰকাশ কৰি অসমীয়া সাহিত্যৰ উৰাল সমৃদ্ধ কৰি থৈ গৈছে। আমাৰ এই প্ৰবন্ধটিত হাজৰিকাৰ সাহিত্যকৃতি সম্পৰ্কে সম্যক পৰিচয় দিয়া হ'ব।

২.০ গীতিকাৰ ভূপেন হাজৰিকাঃ

জ্যোতিপ্ৰসাদ আগৰৱালা, বিক্ৰমপ্ৰসাদ ৰাভা আৰু ফণী শৰ্মাৰ দৰে সাংস্কৃতিক ক্ৰিমুৰ্তিৰ সান্নিধ্য লাভ কৰি ভূপেন

গীতি সাহিত্য আৰু গদ্য সাহিত্যৰ শ্ৰেষ্ঠ ভূপেন হাজৰিকাই গীত-গদ্যৰ সমান্তৰালকৈ কাব্য চৰ্চাও কৰিছিল। তেওঁ স্বৰচিত কবিতাসমূহৰ উপৰিও অনূদিত কবিতাসমূহৰ জৰিয়তেও অসমীয়া কাব্য সাহিত্যত এগৰাকী সফল কবি হিচাপে মৰ্যাদা লাভ কৰিছিল। কিন্তু হাজৰিকা সঙ্গীত, বোলছবি আৰু গদ্য সাধনাত বেছিকৈ ব্ৰতী থকা হেতু তেওঁৰ সকলো শ্ৰেণীৰ কবিতা সমসাময়িক বিভিন্ন কাকত-আলোচনীৰ পাততেই সিঁচৰতি হৈ আছিল। সেয়ে হাজৰিকাৰ জীৱিত কালত গ্ৰন্থ আকাৰে কোনো কাব্য সংকলন প্ৰকাশ পোৱা নাছিল।

হাজৰিকাৰ শিল্পীমন হাইকুশীয়া জীৱনতে পুৰঠ হৈ উঠিছিল। এইসকল মহান মণীষাই শিকোৱা সঙ্গীতৰ সুৰ আৰু তেওঁলোকৰ সঙ্গীতত কঠনমন কৰাৰ অতিজ্ঞতাৰে হাজৰিকাই জন্মবহুতে গীত বচনা কৰিবলৈ অনুপ্ৰেৰণা লাভ কৰে। এনে অনুপ্ৰেৰণাৰ ফলস্বৰূপে তেওঁৰ কাপোৰে সৃষ্টি হ'ল নিপুণী প্ৰথমটো গীত 'কুসুম্বৰ পুৰ' শ্ৰীশঙ্কৰ গুৰুৰে ধৰিছিল নামৰে জান'— বচনা কাল ১৯৩৭ চন। ভূপেন হাজৰিকাই এই গীতেৰেই তেওঁৰ গীতিকাৰ জীৱনৰ পাতনি মেলে আৰু জীৱিত কালতে গীতৰ কেইবাখনো অমূল্য পুথি বচনাবে অসমীয়া সঙ্গীতৰ উৎকৰ্ষ সাধন কৰে। সেই পুথিকেইখন হ'ল—

ক। 'জিলিকাৰ লুইতৰ পাৰ'

প্ৰকাশকঃ জাতীয় গণনাট্য সংঘে, অসম শাখা।
প্ৰথম প্ৰকাশঃ ১৯ ফেব্ৰুৱাৰী, ১৯৫৫ চন।

খ। 'সন্ধ্যাৰ লগে আজি'

প্ৰকাশকঃ অমৰ হাজৰিকা। গতি প্ৰকাশ, ওৱাহাটী। প্ৰথম প্ৰকাশঃ ১৯৬২ চন।

গ। 'আগলি বাহৰে লাহৰী গণনা'

প্ৰকাশকঃ গতি প্ৰকাশ, ওৱাহাটী। প্ৰথম প্ৰকাশঃ নৱেম্বৰ, ১৯৬৪ চন।

ঘ। 'বহিমান ৰুক্মপুৰ'

প্ৰকাশকঃ সূৰ্য হাজৰিকা, বাণী মন্দিৰ, ত্ৰিভুৱাড়া। প্ৰথম প্ৰকাশঃ নৱেম্বৰ, ১৯৮০ চন।

ঙ। 'WHERE SEAS MEET'

Translated By : Pradip Acharya ,
Compiled by : Ratna Ojah
Lawyers Book Stall, Panbazar, Guwahati.
First Edition : 1993 (January)

ভূপেন হাজৰিকাৰ 'জিলিকাৰ লুইতৰ পাৰ', 'সন্ধ্যাৰ লগে আজি', 'আগলি বাহৰে লাহৰী গণনা' আৰু 'বহিমান ৰুক্মপুৰ' শীৰ্ষক গীতৰ পুথিকেইখনিত সন্নিবিষ্ট গীতসমূহ অসমীয়াত বচনা কৰা। কিন্তু ইয়াৰ বিপৰীতে তেওঁৰ 'WHERE SEAS MEET' শীৰ্ষক পঞ্চমখন গীতৰ পুথিত সন্নিবিষ্ট গীতসমূহ ইংৰাজী-অনূদিত গীত। কিয়নো হাজৰিকাৰ প্ৰথম চাৰিখন গীতৰ পুথিত সন্নিবিষ্ট আৰু পৰবৰ্তী সময়ত ৰচিত গীতসমূহৰ মাজৰপৰা মুঠ পয়ষষ্ঠিটো গীত প্ৰদীপ আচাৰ্যই ইংৰাজীলৈ অনুবাদ কৰে আৰু বহু ওজাই সেই ইংৰাজী-অনূদিত গীত কেইটক ১৯৯০ চনত 'WHERE SEAS MEET' নামৰ গ্ৰন্থত একত্ৰে সংকলন কৰি প্ৰকাশ কৰে। বহু ওজাৰ সঙ্কলিত ইংৰাজী-অনূদিত এই গীতকেইটাৰ মূল অসমীয়া গীতসমূহৰ উপৰিও হাজৰিকাৰ সমগ্ৰ গীতসমূহৰ তেওঁ অসম, ভাৰত তথা বিশ্বৰ বিভিন্ন খণ্ডনা-পৰিখণ্ডনা আৰু সমকালীন সমাজ-জীৱনক

বিষয়বস্তুৰূপে আধাৰ কৰি বচনা কৰিছিল। উল্লেখ্য যে, হাজৰিকাৰ প্ৰথম চাৰিখন গীতৰ পুথিৰ লগতে পৰবৰ্তী সময়ত বচনা কৰা অশ্ৰুপলিত গীতসমূহকো অসমৰ বিভিন্ন গ্ৰন্থ প্ৰকাশক 'বাণী মন্দিৰ'ৰ হাজৰিকাৰ সূৰ্য হাজৰিকাই ১৯৯০ চনত একত্ৰে সাক্ষৰি 'গীতাৱলী' নামেৰে সম্পাদিত ৰূপত প্ৰকাশ কৰিছিল। তদুপৰি ২০০৮ চনত সম্পাদক হাজৰিকাই উক্ত 'গীতাৱলী' গ্ৰন্থখন পুনৰীক্ষণ আৰু সংশোধন কৰাৰ লগতে আৰু ভূপেন হাজৰিকাৰ ৰচিত অন্য কিছুমান নতুন গীত সংযোগ কৰি '৩' ভূপেন হাজৰিকাৰ গীত সমগ্ৰ' নামেৰে এটি নতুন সংকলন প্ৰকাশ কৰে। এই সংকলনটিত হাজৰিকাৰ ৰচিত প্ৰায় ৪৪০ টা গীতৰ উল্লেখ পোৱা যায়। অসমীয়া গীতি সাহিত্যত এক নতুন মাত্ৰা প্ৰদান কৰা এই গীতসমূহৰ সম্পৰ্কে অসমৰ প্ৰথিতযশা সাহিত্যিক-সমালোচক ড° সত্যেন্দ্ৰ নাথ শৰ্মাই এনেদৰে মন্তব্য কৰিছিল—

'হাজৰিকাৰ গীতসমূহত সুস্থ শিল্পীসুলভ কবিতাৰ আবেদন নাই যদিও যথেষ্ট প্ৰীতি, নিঃশব্দ অৱস্থিতৰ প্ৰতি মৰদ, সময়ৰ সুৰ, অতীত যৌনৰ প্ৰতি সজ্ঞত সৃষ্টি আৰু ব্যক্তিগত ধ্যান-ধাৰণাৰ প্ৰকাশ ঘটিছে।'

৩.০ গদ্য সাহিত্যৰ লেখক ভূপেন হাজৰিকাঃ

এগৰাকী সঙ্গীত কলাকাৰ হিচাপে ভূপেন হাজৰিকাই জীৱনৰ বেছিভাগ সময় সঙ্গীত আৰু সুৰ সাধনত ব্ৰতী হৈ থকাৰ স্ৰিহেতু-নিপাত্তে উৰণীয়া শৈৰৰ লগে যাবলী জীৱন কটাইছিল যদিও তাৰ মাজতে তেওঁ গদ্য সাহিত্যত চৰ্চা কৰিছিল। এই প্ৰসঙ্গত হাজৰিকাৰ কেইবাখনো গদ্য গ্ৰন্থৰ সংকলক-সম্পাদক তথা সাহিত্যিক ৰতিমোহন নাথ কল্যাণ কৰিছিল—

যিহেতু, তেওঁৰ এই যাবলী জীৱন সজিত হৈছিল তেওঁ অকল গীতৰ ভাষা আৰু সুৰৰ মাজেৰে বহুত ইয়াই থকা নাই— তেওঁ তাক ছটিয়াই দিছে স্বতীয় ভাষা শৈলীৰে লেখা কলাসমূহত গদ্যসাহিত্যৰ মাজেৰে— যি মনোৰম গদ্য সাহিত্যই তেওঁৰ আন এটা শক্তিশালী পন্থাৰ লবী কৰে.....।'

সেইবৰে 'বাণী মন্দিৰ' প্ৰকাশন গোষ্ঠীৰ স্বৰ্ণাধিকাৰ, সাহিত্যিক সূৰ্য হাজৰিকাই ভূপেন হাজৰিকাৰ গদ্য সাহিত্যৰ সম্পৰ্কে উল্লেখ কৰিছিল—

'কলা-সাংস্কৃতিক বৰ্মনৰ বিপুল জগতখনত বিহ্বলকৰ সৃষ্টি-প্ৰতিভাৰ অধিকাৰী ভূপেন হাজৰিকাৰ পৰিচয় পৰিচয় অকল কণ্ঠকলাকাৰ, সুৰকাৰ, কবি-গীতিকাৰ, চিত্ৰকৰ, চলচ্চিত্ৰকাৰ আৰু চিত্ৰনাট্যকাৰ আদি বিশেষপৰেৰে মাজতেই সীমিত নহয়— মনোৰম গদ্য সাহিত্যৰে এগৰাকী কৃতবিশ্ব সাহিত্যিকৰূপে তেওঁৰ এক সূৰ্য্যীয় পন্থাৰ আৰু। শিল্পীস্বৰূপে গদ্য সাহিত্যৰো অনুশীলন আৰম্ভ কৰিছিল