



CHINTAN

A Space for Thought

MULTIDISCIPLINARY
PEER REVIEWED E-RESEARCH JOURNAL

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[AUTONOMOUS]

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EDITOR-IN-CHIEF

Dr. Rousonara Begum





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Furkating College (Autonomous)***



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EDITORIAL

CHINTAN

A Space for Thought

A Note from The Editor-in-Chief

The publication of the inaugural issue of *Chintan: A Space for Thought*, the peer-reviewed e-journal of Furkating College (Autonomous), marks an important milestone in the academic journey of the institution. It is with great pleasure and a deep sense of responsibility that we present this first issue, which reflects our commitment to promoting research and scholarly excellence. We are especially delighted to publish this inaugural issue on the occasion of the 46th Establishment Day of Furkating College (Autonomous), making it a meaningful celebration of the institution's long-standing dedication to higher education, research, and intellectual development.

Chintan has been established to provide an open and inclusive platform for the publication of original, high-quality research across a wide range of disciplines. The journal seeks to encourage academic dialogue, support interdisciplinary engagement, and promote the exchange of ideas. Through a fair peer-review process and a commitment to academic ethics, we hope to contribute to the creation and dissemination of knowledge while fostering a vibrant culture of research and scholarly collaboration.

This vision is rooted in our belief that research occupies a central place in the mission of higher education. Beyond generating new knowledge, research cultivates critical thinking, deepens understanding, and contributes to the progress of society. Guided by this conviction, *Chintan* seeks to publish original, peer-reviewed scholarship that is intellectually enriching, ethically grounded, and socially relevant. While remaining attentive to the realities and concerns of our region, the journal also welcomes broader perspectives that enrich academic discourse and encourage meaningful engagement with contemporary issues.

The realization of this inaugural issue has been made possible through the collective efforts and unwavering support of many individuals. We express our sincere gratitude to our esteemed advisers, Dr. Apurba Saikia, Principal of Furkating College (Autonomous), and Dr. Amulya Kr. Borah, for their guidance, encouragement, and vision in bringing this initiative to fruition. Our heartfelt appreciation is extended to the contributors whose scholarship forms the substance of this volume, the reviewers whose insightful evaluations have strengthened its quality, and the members of the Editorial Board whose dedication and meticulous efforts have guided every stage of the publication process. We are equally grateful to all the faculty members of the college for their constant support and cooperation.

As its title suggests, *Chintan* is envisioned as more than a journal. It is a space where reflection inspires discovery, where ideas are examined with openness and care, and where scholarship serves as a bridge between knowledge and society. We hope that each issue will encourage readers to engage thoughtfully with contemporary questions, appreciate diverse perspectives, and contribute to the ever-evolving pursuit of knowledge.

We warmly invite researchers, academicians, professionals, and students to join this growing intellectual community through their contributions, insights, and engagement. Together, let us cultivate a tradition of inquiry that values excellence, encourages intellectual diversity, and reaffirms the enduring transformative power of research.

Welcome to *Chintan: A Space for Thought*.

Dr. Rousonara Begum
Editor-in-Chief

Chintan: A Space for Thought

A Multidisciplinary Peer-Reviewed E-Research Journal
Furkating College (Autonomous)

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Language Politics in Assam



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ABSTRACT

This paper explores the complex dynamics of language politics in Assam, focusing on its historical roots, particularly during the colonial period and its evolution in post-independence society. Language serves as a crucial marker of collective identity in Assam, reflecting cultural consciousness and political mobilisation. Historical analysis reveals that colonial policies worsened linguistic tensions by imposing Bengali as the medium of administration and education, marginalising Assamese. This led to a cultural awakening and the eventual assertion of Assamese nationalism, culminating in significant milestones, such as the restoration of Assamese in educational institutions in the late 19th century. The post-independence period witnessed intensified linguistic nationalism, culminating in the Assamese Language Movement and the enactment of the Official Language Act of 1960. This movement was driven by aspirations for cultural recognition, political representation and socio-economic advancement among Assamese speakers, while simultaneously fostering tensions with Bengali-speaking communities and other ethnic groups. The Act institutionalised Assamese as the sole official language, deepening existing social divides and prompting demands for autonomy among hill tribes. This study highlights the complex interplay of language, identity and power dynamics in Assam, providing a nuanced understanding of ongoing linguistic and ethnic contestations in the region.

KEY WORDS: Language Politics, Assamese Nationalism, Linguistic tensions

INTRODUCTION

Language is not merely a medium of expression; it serves as a fundamental marker of collective identity. It reflects the emotions, sense of belonging and cultural consciousness of a community, while also functioning as an instrument of political mobilisation and social assertion. In multilingual societies such as India and, more specifically, in Assam, a persistent tension often arises as different linguistic groups attempt to assert the superiority and legitimacy of their respective languages. In Assam, language is intricately linked to issues of social recognition, access to economic opportunities and the exercise of

power. The trajectory of Assamese nationalism also emerged in part as resistance to colonial linguistic policies.

Language politics, therefore, is not a recent phenomenon in Assam's socio-political landscape. From the colonial period to the present, language has remained a central and often contentious issue. This article examines the evolution of language politics in Assam by analysing its historical origins, underlying causes, and broader socio-political consequences.

COLONIAL LEGACY AND THE ROOTS OF THE LANGUAGE PROBLEM IN ASSAM

The language problem in Assam has deep historical roots dating back to the colonial period. The emergence of linguistic tensions in the region was not accidental but closely linked to the administrative strategies and economic interests of the British colonial state. Colonial policies of governance, migration and language standardisation fundamentally altered the socio-cultural fabric of Assam. The establishment of the Assam Tea Company formed a crucial part of the colonial strategy to utilise so-called "wastelands" and create new avenues for the investment of foreign capital. The tea plantation system in Assam represented a mechanism of British capitalism aimed at extracting surplus through exploitation, supported by the colonial state machinery. The British generated enormous profits from the tea industry with minimal capital investment, maintaining high profit margins by paying labourers extremely low wages. These labourers were brought under near-coercive conditions from impoverished regions such as Bihar, Orissa, and the Madras Presidency. Although local Assamese people were initially employed in the tea plantations, this practice was soon discontinued due to growing signs of resistance and discontent among them in the early years. In contrast, immigrant labourers could be exploited and mistreated with minimal resistance or impact on the surrounding society. Consequently, the colonial administration actively encouraged large-scale immigration into the tea gardens of Assam.

In addition to plantation labour, the colonial administration promoted the migration of Bengali Muslim peasants from Bengal to Assam, particularly in the early nineteenth century. These migrants were encouraged to adopt more intensive and advanced cultivation methods, especially in jute, vegetable farming, and *ahu* rice production. Over time, this state-sponsored migration significantly transformed the agrarian landscape of Assam. While it contributed to increased agricultural productivity, it also led to anxieties among the indigenous population regarding land alienation and cultural displacement. Further, the indigenous population came to perceive that this open-door policy towards migrants could reduce the Assamese people to a linguistic minority within their own homeland. These colonial agrarian policies, under the guise of economic development, facilitated demographic changes that later became a source of linguistic and ethnic tensions in Assam.

Historically, the Ahoms, who ruled most of the Brahmaputra Valley prior to British annexation, spoke a language belonging to the Tai family (Sarmah, 1980, p. 1321). However, colonial linguistic policies significantly altered the linguistic landscape. The imperial administration aimed to suppress local languages and create artificial administrative uniformity for the sake of convenience and cost efficiency. These policies had a profound impact on the emerging Assamese middle class. Moreover, the colonial state required English-educated personnel to manage documentation, administration and revenue

collection. Since Assam came under British control nearly seventy years after Bengal, the administration relied heavily on English-educated Bengali clerks who were brought into the province. As a result, Assamese did not receive official recognition in administrative or educational domains. In April 1836, the British introduced Bengali as the medium of instruction in schools and as the court language in Assam. This decision was justified on administrative grounds, including the difficulty and cost of replacing Persian officials and the perceived convenience of using Bengali. However, this policy dealt a severe blow to the development of the Assamese language and identity, hindering the growth of Assamese nationalism and even threatening the survival of Assamese linguistic identity.

The imposition of Bengali and the marginalisation of Assamese led to a growing sense of linguistic and cultural threat among the Assamese people. This, in turn, generated a wave of intellectual and cultural awakening among the educated sections of society. Assamese language remained suppressed as an official language from 1836 until 1871, during which time opposition to colonial linguistic policies steadily intensified. In response to sustained opposition, administrative reconsideration eventually followed. The Deputy Commissioner, George Campbell, "unhesitatingly decided on 9 April 1873 that Assamese be introduced in the courts and schools in the valley of the Brahmaputra, subject to the condition that when a class of twelve or more boys wished for it, Bengali might be separately taught as a language" (*Political History of Assam*, Part I, p. 141). This decision marked a turning point in the language controversy and led to the formal restoration of Assamese in official and educational institutions. However, "Assamese historical narratives of the nineteenth century typically refer to the period when Bengali was Assam's official language as a "dark" period for the Assamese language. Literature and Culture" (Baruah, 1999; pg. no. 71).

The resolution of the controversy was widely perceived as a victory for the Assamese elite, who had long advocated for linguistic recognition. However, this achievement also highlighted the need to consolidate and strengthen the Assamese language. The restoration of Assamese required more than administrative sanction, it demanded active efforts to develop literature, particularly the publication of books and reading materials for students at different levels of education. In this context, the establishment of the *Asamiya Bhasa Unnati Sadhini Sabha* (Assamese Language Improvement Society) on 25 August 1888 by a group of Assamese students in Calcutta emerged as a significant milestone in the history of the Assamese language. The organisation played a crucial role in promoting literary activities and fostering the growth and standardisation of Assamese, thereby contributing to the consolidation of linguistic identity in the post-restoration period. The goal of the Sabha was to promote the Assamese language in Assam.

A prominent early voice against this policy was Anandaram Dhekial Phukan, who strongly advocated restoring Assamese as the medium of instruction. He argued that the continued use of a foreign language in education posed a significant barrier to the intellectual development of Assamese students. He also proposed practical measures such as publishing a series of books on various subjects in Assamese, establishing teacher-training institutions, and introducing mobile libraries to disseminate knowledge among the masses (*Political History of Assam*, Part 1, pp. 122-123). Importantly, Phukan did not advocate the complete exclusion of Bengali. As noted in his observations recorded in Mills' *Report on the Province of Assam*, he stated:

"By the substitution of Assamese, we do not mean to suggest that Bengali should be altogether abolished from the schools. On the contrary, we are of the opinion that it should be cultivated as a language indispensable to complete the course of vernacular education, and that standard Bengali works should be introduced in the higher classes. We are only opposed to its exclusive adoption as the medium of instruction in literature, science, and other useful branches of knowledge" (Mill, 1984, p. 106).

In conclusion, the colonial language policy in Assam not only marginalised the Assamese language but also laid the foundation for long-term linguistic tensions. These developments contributed significantly to the rise of linguistic consciousness and the assertion of Assamese identity in the later period.

ASSAMESE LANGUAGE MOVEMENT IN POST-INDEPENDENT ASSAM & 1960S OFFICIAL LANGUAGE (ASSAMESE ONLY) ACT

The politics of language in post-independence Assam represents a critical site for understanding the intersection of cultural nationalism, state power and ethnic contestation in Northeast India. The Assamese Language Movement, culminating in the Official Language Act of 1960, was not merely a linguistic assertion but a broader socio-political project aimed at redefining identity, access to resources and the structure of power within the state. At the attainment of independence in 1947, the political context of Assam underwent a profound transformation. The withdrawal of colonial authority created new opportunities for regional elites to shape state policy. At the same time, the reorganisation of Indian states along linguistic lines reinforced the idea that language should serve as the primary basis of political and administrative organisation. In Assam, this shift intensified the aspirations of the Assamese-speaking middle class, who sought to translate their cultural capital into political dominance. The early post-independence policies of the Assam government reflected this orientation. Notably, the decision of 26 September 1947 to introduce Assamese as a compulsory second language in schools marked an important step toward institutionalising linguistic preference (Goswami, 1990, p. 90).

The trajectory of linguistic nationalism in post-independence Assam must be understood in continuity with earlier cultural mobilisations led by institutions such as the Asom Sahitya Sabha. The Sabha played a foundational role in shaping Assamese linguistic consciousness with the motto "*My mother language-eternal love*" (Baruah, 2022, p. 138). Over time, however, its cultural agenda took on a more assertive form, reflecting a tendency to consolidate and impose Assamese linguistic identity across diverse social groups. This shift marked the transition from cultural revivalism to a more politically charged form of linguistic nationalism.

In the post-independence period, Assam witnessed a significant and historic phase of language-based mobilisation, culminating in the 1960 movement. This development must be situated within the broader context of the linguistic reorganisation of Indian states, which sought to align ethnicity, territoriality and political authority. In this framework, numerically dominant linguistic groups began to assert stronger claims over state resources, administrative control and cultural representation. Since 1947, the emerging Assamese middle class has increasingly sought to utilise its influence within the state apparatus to assert the primacy of Assamese cultural identity. This process was closely linked to the desire to achieve economic and social parity with the Bengali middle class, which had historically occupied a relatively

advantageous position in administration and education. The Assamese-dominated Congress government, which assumed power after independence, was committed not only to regional development but also to enhancing the socio-economic position of Assamese speakers through the strategic use of state power. An early manifestation of this policy orientation was the government decision of 26 September 1947, which declared Assamese as a compulsory second language in schools where it was not the primary medium of instruction. This measure reflected an attempt to institutionalise linguistic preference within the educational system. As political influence expanded, middle-class Assamese leaders began to assert linguistic nationalism more forcefully in administrative, educational and economic domains.

In this phase, organisations such as the Assam Jatiya Mahasabha and the Asomiya Sangha played a crucial role in articulating and advancing linguistic demands. The Assam Jatiya Mahasabha, in particular, emerged as a vocal advocate for the recognition of Assamese as the state language and as the primary medium of instruction. Under the leadership of Ambikagiri Roy Choudhury, the organisation submitted a memorandum to Gopinath Bordoloi, urging the government to concede to these demands. (Goswami, 1990), (Talukdar & Kalita, 2022). The memorandum framed the issue within the broader principle of self-determination, asserting that every nationality had the right to protect itself from exploitation by groups perceived as external or uncommitted to the region. It also offered an expansive definition of "Assamese," suggesting that anyone who identified with and worked for the welfare of Assam could claim inclusion. Nevertheless, this inclusive rhetoric coexisted with demands that reflected underlying concerns about migration and competition. The key demands articulated in the memorandum included:

1. The restriction of the influx of outsiders.
2. Adequate representation of Assamese interests in central government institutions.
3. Full recognition of Assamese in all spheres of administrative activity and
4. The adoption of Assamese as the medium of instruction in educational institutions.

Similarly, leaders like Chandra Kanta Phukan of the Asomiya Sangha advocated preferential policies favouring Assamese speakers in employment and commercial activities, further underscoring the close relationship between language and economic opportunity.

Indeed, the official language question in Assam cannot be reduced to a purely cultural issue, it was deeply intertwined with concerns over employment, access to education and socio-economic mobility. Consequently, it became a major point of contention between the Assamese and Bengali communities. While Assamese groups emphasised linguistic primacy as essential for cultural preservation and economic advancement, Bengali-speaking populations demanded parity between the Assamese and Bengali languages to ensure equality of opportunity, particularly in government employment.

From 1950 onwards, the Asom Sahitya Sabha intensified its campaign to secure official recognition for Assamese. It systematically presented its demands to the state government and advocated introducing Assamese as the medium of instruction across all districts, including linguistically diverse hill regions. The observance of 16 July 1951 as "State Language Day" marked an important moment in the movement's popularisation. Through meetings, processions, and public appeals, the Sabha mobilised broad-based support and encouraged cooperation with government initiatives to expand the use of Assamese.

However, the movement was not without tensions. Following the observance of State Language Day, unrest was reported in the Nowgong district. These events were widely covered in both local and Calcutta-based newspapers, often with significant exaggeration. Reports highlighting alleged violence against Bengali Hindus contributed to an atmosphere of fear and mistrust. In many cases, relatively minor incidents were amplified in the press, creating the impression of widespread conflict and thereby intensifying inter-community tensions.

CONCLUSION

In conclusion, the Assamese Language Movement of the post-independence period evolved as a complex interplay of cultural assertion, political mobilisation, and economic competition. While it was rooted in legitimate concerns about linguistic identity and historical marginalisation, its trajectory also revealed the challenges of negotiating diversity within a multi-ethnic society. These developments ultimately set the stage for the enactment of the Official Language Act of 1960, which institutionalised Assamese as the sole official language of the state, while simultaneously deepening existing social and linguistic divisions. Moreover, while the Official Language Act was adopted in 1960, it was not well received by the hill communities of Assam. Along with other tribal groups, the two major hill tribes, Khasi and Garo, do not accept the imposition of Assamese as the sole official language. They perceived it as a threat to their linguistic and cultural identity. As a result, in subsequent years, these communities began to demand separation from the state, leading to the formation of separate states such as Nagaland, Meghalaya and Mizoram. Further, the implementation of the language policy created bitterness and hostility among the tribal people.

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Patriarchy, Gender, and Resistance



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ABSTRACT

Gender refers to the idea that is constructed by society, which is not fixed and abrupt. In the patriarchal society, gendered roles are based on the traditional practices and belief system, as they consider men as superior and women are considered as the inferior ones. But women also have their basic rights and rational thinking capabilities like men. But the society delves into some dilemma that women are considered the weak creatures; as a result, they are deprived of some basic entities. Patriarchy becomes the taboo for women, which leads to their mental, physical and psychological trauma. In the patriarchal domain, women are considered objects in society and directed to follow the conservative rules and regulations. The Feminist writers write to resist inequality.

KEY WORDS: Patriarchy, Gender, Resistance, Conservative rules, Inequality.

INTRODUCTION

Every individual has the individuality and identity in their life to live in a society. They are not born as a male and female, but the patriarchy identified the newborns as a male and female. In which Simone de Beauvoir said that one is not born but becomes a woman. The irony is that society created some rules and regulations on the basis of its traditional norms. The stereotypical norms differentiate the gender roles between male and female. The individual identity is shaped by the society, which leads to the discrimination and creates gendered biasness. As a result, males become powerful and are considered superior beings; on the other hand, women are considered inferior creatures. Indeed, women are brutally exploited, and manipulated, and the patriarchal norms are imposed upon them, and they are directed to follow those rules in their lives.

OBJECTIVE

The objective of this paper is to examine the patriarchal taboo in the society and the effect on both the genders (male and female) and the nature of resistance against the patriarchy.

METHODOLOGY

This paper is analytical and based on both the primary and secondary sources.

ANALYSIS

Patriarchy is a system in society in which men are considered rational beings and superior beings but women are identified as irrational ones. Patriarchy is prevailing all over the world, in which women are dominated, oppressed, suppressed, and exploited. Women are deprived of their basic rights; they have tolerated the mistreatment in their lives. They are exploited in every sphere of the society; in the household they are instructed to do the household things, like-looking after the family, feeding them, satisfying them, and behaving like so-called good women. People expect that women should be good in behavior, following the rules that are created by society. But women also have their own thinking capability; they have their rights as equal to their male counterparts. Because no one is born as a superior or inferior creature, and they have the power to think logically.

Gender is a socially created idea. But the conservative norms define their gendered roles, and they are instructed to obey the norms. According to the gendered norms, both male and female have performed their roles. Judith Butler has given the concept of gender performativity in the book *Gender Trouble: Feminism and the Subversion of Identity* (1990), in which they said that society has constructed some rules and regulations and both genders perform their roles in society. Gendered rules are also assigned in the color combinations; for example, the pink color is associated with the girls, and the blue color is associated with the boys. Besides this, women are expected to be humble, kind, and beautiful. Women are restricted in every sphere, unlike men. The way people should behave, dress up, and speak are all things decided by the society.

Women are considered the puppets of male figures because before marriage women are ruled by their fathers and after marriage by their husbands. They always become the victim in which they have lost their educational rights, economic rights, and political rights and suppressed their own desire in life. The inequality between both genders is the main reason for women's suppression. Their identity is not fixed because after their marriage they have taken the husband's identity and surname. Which indicates the superiority of the men in the society, but it also symbolizes the loss of identity of women. Women have faced identity crises and have challenged their own identities.

Feminists writers write about the equality between both the genders and speak for their rights, and writing becomes a weapon for them through which they can speak for women's rights, liberation, and their autonomy. In *A Vindication of the Rights of Women* (1792), Mary Wollstonecraft has talked about the education for women. She argues that women are also rational creatures and they have the rational thinking capability. She also argues that women are essential for the nation because they educate their children and look after their family and their husbands, so women's education is important. She has given importance to both sexes and maintains that women are also human beings and they also deserve equality, just like men. Instead of considering women as an object and ornament in marriage, Wollstonecraft gives importance to equality. In the 18th century in England, women are considered objects and they have the responsibility to ensure that they can attract a male person for their marriage. responsibility to ensure that they can attract a male person for their marriage. Because marriage is a societal institution and a part of

patriarchy in which women are considered an object. Women are not free to choose their life partner. Marriage plays a major role because after their marriage women are dependent on their husbands, economically and also emotionally. But Wollstonecraft resists against the societal expectations and speaks for women's autonomy. The 19th-century writers, like Jane Austen, also satirize the marriage system in society, through the novel *Emma*. The protagonist, Emma Woodhouse, is confident in matchmaking, and she tries to matchmake her friend with Mr. Elton, the local vicar, instead of Robert Martin, a sensible farmer. Because the status of the women is dependent on their husbands so they should be very conscious in terms of selecting their life partners. So it symbolizes that marriage is dependent on the wealth of the male figure, and women are also dependent on their husbands. Which creates the inferiority complex of women. The societal rules and regulations are very rude to women, which creates the psychological trauma. Which is represented through the character of Bertha Mason in *Jane Eyre* by Charlotte Bronte. In which she becomes a victim of patriarchy. She becomes the victim of patriarchy when she marries Edward Rochester. He married her for wealth, and she married him for social status. But when she becomes mad, her husband chooses to hide her, and her destiny is written by him because patriarchal laws give him the right to do so, instead of doing any care for her or public identity. She also loses her own individuality because she is trapped in marriage. On the other hand, her imprisonment by her husband symbolizes how women are brutally bound to their husbands and how women are treated and how they become the puppets of their husbands.

In the modern age also, Virginia Woolf, in "A Room of One's Own" (1929), talks about the importance of money and a private room. A room indicates privacy and freedom. She argues that if a woman worried about food, rent, and pleasing her family, then she could not write. She gives importance to the money and material conditions. She also criticizes male writing over women's writing.

The South Asian feminist writers also give importance to the major problems of women. Gayatri Chakravorty Spivak is a most prominent feminist writer from South Asia, who is known for the most prominent essay, "Can the Subaltern Speak?". She also translated the *Stanadayini* by Mahasweta Devi as "The Breast-Giver", which refers to the violence and exploitation of subaltern women's bodies in patriarchal society, capitalism, and the postcolonial state. In this short story, the protagonist, Jashoda, belongs to a lower-caste family from Bengal. She becomes the professional breast giver for the upper -class family after the death of her husband. Her motherhood is used as wage labor. She feeds 18 children, and her breast becomes a means of production. In the patriarchal society, the body of a subaltern woman is used for their own benefit and then thrown away. In this story also, when Jashoda gets breast cancer, she is abandoned by her family and dies neglected. This short story symbolizes not only the poverty but also how a subaltern woman's body is treated in a patriarchal society by their family, society, and nation. The death of Jashoda indicates and exposes that independence did not free subaltern women from their obstacles.

CONCLUSION

In a patriarchal society, women have faced the obstacles but do not get the path to run away from them. They are exploited, discriminated against, marginalized but do not even get their basic right to live freely.

They always become the victim. The feminist writers resist all the conservative rules and speak for the women's emancipation, equality, and liberty.

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The Educational Landscape of Medieval Assam: A Historical Inquiry



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ABSTRACT

The educational framework of medieval Assam embodied a unique blend of indigenous learning traditions, Sanskritic scholarship, and community-centered teaching. Grounded in religious, cultural, and philosophical ideals, it offered both formal and informal modes of education. Institutions like the tols and catuspathis supported advanced learning in Sanskrit, philosophy, and logic, whereas the namghars and satras served as centers for popular and ethical education. Alongside these, specialized expertise in fields like medicine, astrology, polity, and art flourished under royal and societal patronage. This paper explores the diverse nature of education in medieval Assam, outlining its institutional foundations, methods, and subjects emphasizing how this educational system reflected and reinforced the cultural vitality and moral consciousness of Assamese society.

KEY WORDS: Medieval Assam, Education, Satras and Namghars, Sanskrit Learning, writing materials.

INTRODUCTION

Education in medieval Assam transcended mere literacy - it represented a moral and spiritual journey that shaped the society's intellectual and ethical foundations. This system was deeply influenced by both Brahmanical traditions and the Neo-Vaishnavite reform movement led by Srimanta Sankaradeva in the 15th-16th centuries. These influences fostered a dynamic educational atmosphere that emphasized character formation, devotion, and practical wisdom alongside scriptural learning.

The educational institutions of medieval Assam may broadly be classified into two categories - formal and informal. Formal centres of learning included tols, pathsalas, and catuspathis, where higher studies in Sanskrit literature, philosophy, grammar, and other classical disciplines were imparted. These institutions generally received patronage from kings, nobles, and affluent Brahmin families. Alongside them existed

the satras and namghars, which functioned as important informal centres of education. Unlike the Sanskrit-oriented institutions, these establishments disseminated religious teachings, moral values, and cultural knowledge through the Assamese language, making learning more accessible to ordinary people. Together, these institutions created a balanced educational system that catered both to the intellectual needs of scholars and to the broader educational requirements of society.

H. K. Barpujari, in *The Comprehensive History of Assam* (Vol. III), observes that medieval Assam nurtured a vibrant intellectual and cultural tradition. Various branches of knowledge such as Nyaya (logic), Vyakarana (grammar), Mimamsa (philosophy), Jyotisha (astrology), Ayurveda (medicine), and Niti (polity) formed an important part of the curriculum. At the same time, devotional literature, music, and other artistic pursuits also received considerable attention. Education during this period was not confined to the acquisition of scholarly knowledge alone; it was also viewed as a means of shaping ethical values, spiritual awareness, and social responsibility. In this way, education played a significant role in preserving and promoting the cultural, literary, and moral foundations of Assamese society.

OBJECTIVES OF THE STUDY

- To gain insight into the characteristics and operations of educational institutions in medieval Assam, with a particular focus on the contributions of tols, catuspathis, satras, and namghars in advancing education and safeguarding knowledge.
- To analyze how the educational practices of medieval Assam influenced the intellectual advancement, cultural evolution, and ethical principles of society through Sanskrit studies, Neo-Vaishnavite doctrines, local knowledge, and practical sciences.

METHODOLOGY

This research employs a historical research method and utilizes both descriptive and analytical approaches. It primarily draws on secondary sources such as books, journal articles, historical documents, and academic studies related to medieval Assam.

DISCUSSION

Formal Education and Sanskrit Learning

Formal education during the medieval period revolved around the tols and catuspathis¹, which functioned as advanced centers of Sanskrit scholarship similar to traditional Hindu universities found elsewhere in India, such as Nalanda and Mithila. These institutions were usually attached to temples or the residences of learned Brahmins known as adhyapakas or gurus². The royal court and local elites extended generous patronage to sustain these scholars, often providing land grants (devottar or brahmottar) for their maintenance.

The curriculum in these institutions was comprehensive and rigorous. Core subjects included Sanskrit grammar (Vyakarana), philosophy (Vedanta and Mimamsa), logic (Nyaya), law (Smriti), literature (Kavya), and theology (Purana). Instruction was mainly oral, following the gurukul tradition known as "Tola" where students lived in the teacher's household, assisting in domestic chores and receiving both

academic and moral education. One such example of this system can be seen in the fact that Sankaradeva received his education in a tola at Bordowa under the guidance of Mahendra Kandali³. The relationship between teacher and student was considered sacred, characterized by discipline, humility, and devotion to learning.

Intellectual debates, known as tarka-sabhas, formed an important part of the educational culture of medieval Assam. Scholars participated in discussions on philosophy, grammar, and other subjects to demonstrate their knowledge and learning. Such gatherings often received the support of the Ahom rulers, who encouraged scholarly activities. Renowned figures such as Ananta Kandali, Bhattadeva, and Srimanta Sankaradeva emerged from this intellectual environment, contributing significantly to both Sanskrit scholarship and Assamese literature.

Although this system of education was largely confined to the educated elite, it played a vital role in preserving and promoting classical knowledge. At the same time, translations and adaptations into Assamese helped connect these traditions with the local cultural landscape.

Informal Education through Satras and Namghars

Alongside the Sanskrit-based centres of learning, satras and namghars emerged as important institutions of informal education in medieval Assam. Established through the Neo-Vaishnavite movement led by Srimanta Sankaradeva and Madhavadeva, these institutions helped spread religious, moral, and cultural knowledge among the common people, making education more accessible beyond traditional social barriers.

The satras were monastic and spiritual centers established to spread the teachings of Ekasarana Dharma, a Neo-Vaishnavite faith emphasizing devotion to a single deity (Vishnu or Krishna), equality, and moral living. Each satra was headed by a satradhikar (abbot), who oversaw the training of monks (bhakats) and managed educational and cultural activities⁴. Namghars, or village prayer halls⁵, were their community-level extensions where villagers gathered to sing devotional hymns, recite scriptures, and discuss ethical principles.

The satras became hubs for the study of scriptures such as the Bhagavata Purana, Nam-Ghosa, Kirtan-Ghosa, and other Assamese translations of Sanskrit texts. The Bhagavati (scriptural teacher) and Pathaka (reciter) played crucial roles in explaining religious texts to the common people in the Assamese language⁶. This vernacular approach enabled mass literacy and moral awareness.

Beyond religion, the satras promoted performing arts like devotional songs (borgeet), theatrical performances on religious themes (ankiya naat), and classical and semi-classical dance forms (Satriya)⁷. These art forms combined entertainment with moral education and became powerful vehicles of social instruction. Through such community-centered learning, the satras and namghars created a moral and cultural awakening that unified Assamese society across class boundaries.

Scientific and Medical Education

The scope of medieval Assamese education was not limited to philosophy and religion. It extended to practical sciences, particularly medicine and veterinary knowledge. The study of Ayurveda - the ancient Indian system of medicine - was well established. Physicians, known as Bej or Bezbarua, Kaviraja, Vaidya

held an esteemed position in society⁸. They also passed down their knowledge through generations within their families⁹.

The association of healing practices with deities such as Kamakhya and Dhanvantari highlights the close relationship between Ayurveda, Tantric traditions, and local folk beliefs in medieval Assam. Rather than existing separately, these traditions often complemented one another in shaping ideas about health and healing. This reflects the inclusive nature of medieval Assamese education, where practical knowledge and spiritual beliefs coexisted and contributed to a broader understanding of life and well-being.

Veterinary science, too, achieved notable development. Elephants and horses, being crucial to warfare and royal processions, were subjects of specialized studies. During the reign of Siva Simha, the treatise Hasti-Vidyarnava was composed by Sukumar Barkaith with artistic contributions by Dilwar and Dosai¹⁰. This work described the anatomy, training, and treatment of elephants. Another significant text, Ghoranidana, dealt with the breeding and diseases of horses¹¹. The presence of such specialized works indicates a remarkable scientific curiosity and practical orientation in Assamese education.

Incantations and Traditional Healing Practices

Assam's educational culture also preserved ancient traditions of healing through mantras and incantations (mantra-chikitsa). These practices, though rooted in faith, reflected a deep understanding of psychology and ritual symbolism. Numerous mantra-puthis (manuscript collections) have been found, revealing a structured classification of incantations: Dharani-mantra for snakebites, Karati-mantra for pain, Birajara-mantra for protection from spirits, and vyadhir-mantra for general illnesses¹².

The close connection between healing practices and deities such as Kamakhya and Dhanvantari illustrates how different streams of knowledge coexisted in medieval Assam. Medical treatment was often influenced not only by the principles of Ayurveda but also by Tantric traditions and local folk beliefs. Rather than viewing these approaches as separate, people generally saw them as complementary ways of understanding health and well-being. This blending of religious faith, traditional wisdom, and practical medical knowledge reflects the unique character of Assamese society during the period.

The presence of both scientific and spiritual approaches to healing also highlights the broad and inclusive nature of medieval education in Assam. Knowledge was not confined to a single system of thought; instead, it drew upon a variety of intellectual and cultural traditions. While empirical observation and practical experience formed the basis of many medical practices, spiritual beliefs and ritual elements continued to play an important role in everyday life. This coexistence of different perspectives reveals an educational culture that was flexible, diverse, and open to multiple ways of understanding the world.

Studies in Polity, Ethics, and Literature

Education in medieval Assam was not limited to religious studies and medicine alone. Considerable importance was also given to the study of ethics, governance, and social conduct. The rulers of the Ahom kingdom understood that effective administration depended not only on political power but also on the moral and intellectual training of those involved in governance. As a result, works dealing with statecraft and ethical principles gained prominence during this period. Texts such as Niti-Latamkura by Vagisa Bhattacharya and Niti-Ratna by Rudrarama Dvija reveal a growing interest in questions of justice, good

governance, and the responsibilities of rulers. These writings sought to guide both administrators and ordinary people by emphasizing moral values and social harmony.

Ethical instruction was further strengthened through the study of popular didactic works such as the Panchatantra, Hitopadesa, and the Santiparva of the Mahabharata. Many of these texts were translated or adapted into Assamese verse, making them more accessible to a wider audience. Through engaging stories, animal fables, and moral narratives, they conveyed lessons on wisdom, duty, honesty, and human behaviour. Their popularity demonstrates that education in medieval Assam was concerned not only with intellectual development but also with the cultivation of character and civic responsibility. The large number of such literary works produced during the seventeenth and eighteenth centuries highlights the importance attached to ethical education in Assamese society.

Another significant development was the translation movement led by eminent scholars, among whom Bhattadeva occupies a special place. Often regarded as the father of Assamese prose, Bhattadeva made a lasting contribution by translating complex Sanskrit religious texts into clear and understandable Assamese. This effort enabled people who were unfamiliar with Sanskrit to gain access to important religious, philosophical, and moral teachings. His notable works, including the Katha Bhagavata and Bhakti Ratnavali, not only enriched Assamese literature but also broadened the reach of education among the common people. Through such translations, knowledge gradually moved beyond the confines of learned circles and became a shared cultural resource for society as a whole.

Honour and Recognition of Scholars

The intellectual life of medieval Assam was sustained by royal patronage and social respect for scholars. Rulers such as Naranarayana and Rudra Simha actively supported education and rewarded erudition. King Rudra Simha is believed to have founded several schools across various parts of his kingdom and extended patronage to numerous students, enabling them to pursue education at prominent centres of learning beyond Assam¹³. Titles like Kaviraja, Kavisekhara, Sarasvati, Bhagavata-Bhattacharya, and Vidyapanchanana were conferred upon deserving poets and scholars¹⁴.

Writing Materials and Techniques

A distinctive feature of medieval Assamese education was its material culture of writing. The primary medium was sanchipat, made from the bark of the Agar tree (*Aquilaria agallocha*)¹⁵. After careful processing, the bark was polished to produce durable, glossy sheets suitable for writing. Manuscripts inscribed on Keteki Patra have also been discovered in the custody of certain families in Assam¹⁶. These manuscripts were often beautifully decorated with floral patterns and miniature illustrations, demonstrating both artistic and intellectual refinement.

Other materials included tulapat, a handmade paper made from cotton pulp, and leaves of the plantain tree used by beginners. Inscriptions on stone and copper plates recorded royal grants and religious dedications. The ink used for manuscripts was prepared from natural ingredients such as silikha fruit mixed with cow or bull's urine to produce a deep, lasting black pigment¹⁷. Writing instruments were crafted from bamboo or goose quills. Students practiced alphabet. using kharimati (chalk) or on banana leaves before progressing to permanent materials¹⁸. References to such practices can be found in texts like the Katha-Gurucharita, which provide vivid glimpses into the everyday learning culture of medieval Assam.

Broader Cultural Impact of Education

The educational system of medieval Assam had far-reaching effects beyond intellectual advancement. It strengthened the moral and cultural fabric of the society by promoting harmony, discipline, and spiritual unity. The Neo-Vaishnavite education in particular emphasized equality and collective participation, breaking barriers of caste and gender. Women too were indirectly benefited as the vernacularization of education allowed them to access religious literature and participate in cultural events within the namghars.

Education also played a crucial role in the development of Assamese language and literature. The translation of Sanskrit texts, the creation of devotional songs, dramas, and prose works, and the preservation of manuscripts all contributed to the standardization of Assamese as a literary language. Moreover, the integration of practical sciences with spiritual teachings encouraged a balanced worldview that valued both rationality and faith.

CONCLUSION

The educational system of medieval Assam was a comprehensive and culturally rich institution that harmonized classical learning, religious instruction, and indigenous knowledge. The *tols* and *catuspathis* preserved the intellectual heritage of Sanskrit scholarship, while the *satras* and *namghars* democratized education and brought moral teachings to the masses. Side by side, the study of Ayurveda, veterinary science, polity, and ethics showcased the region's scientific curiosity and practical wisdom.

This synthesis of diverse streams of knowledge made medieval Assam a vibrant center of learning in eastern India. Education was not limited to an elite pursuit but was seen as a means of personal growth, community service, and moral upliftment. The reverence for teachers and scholars, the artistic beauty of manuscripts, and the integration of faith with reason all point to a society deeply committed to learning.

In essence, the educational culture of medieval Assam stands as a testimony to the region's intellectual vitality and spiritual depth. It nurtured scholars, poets, and healers, but more importantly, it created an enlightened community guided by knowledge, devotion, and ethical values - a legacy that continues to inspire Assam's cultural and educational traditions to this day.

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নব্য মাধ্যম আৰু অসমীয়া সাহিত্য



ৰবি চাহু

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বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ দ্ৰুত অগ্ৰগতিৰ লগে লগে নব্য আৱিষ্কৃত বিভিন্ন আহিলাসমূহ যেনে- কম্পিউটাৰ, লেপটপ, স্মাৰ্টফোন আদিত ইণ্টাৰনেট সংযোগৰ সহায়ত বিশ্বৰ বিভিন্ন প্ৰান্তৰ, বিভিন্ন ভাষাৰ লোকৰ মাজত তথ্যৰ আদান-প্ৰদানৰ জৰিয়তে যোগাযোগ সম্ভৱপৰ হৈছে। ইণ্টাৰনেটৰ সহায়ত তথ্যৰ আদান প্ৰদান কৰিব পৰা প্ৰযুক্তিনিৰ্ভৰ এই অনলাইন যোগাযোগ ব্যৱস্থাক নব্য মাধ্যম (New Media) বুলি অভিহিত কৰা হয়। বৰ্তমান সময়ত নব্য মাধ্যমৰ অন্তৰ্গতভাবে বৈদ্যুতিন আলোচনী, ব্লগ, ৱেবচাইট, ৱিকিপিডিয়া, বিকাশপিডিয়া, ফেচবুক, ইনষ্টাগ্ৰাম, টুইটাৰ, ইউটিউব, ই-মেইল আদি নব্য আৱিষ্কৃত মাধ্যমসমূহক সামৰি লোৱা হয়। নব্য মাধ্যম সমূহে ভাষা, সাহিত্য, সংস্কৃতি, অৰ্থনীতি, ৰাজনীতি, শিক্ষা আদি সমাজৰ বিভিন্ন ক্ষেত্ৰত গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰি আহিছে।

নব্য মাধ্যমৰ ধাৰণাটো পৰিৱৰ্তনশীল। তথ্য-প্ৰযুক্তিৰ দ্ৰুত উন্নয়নৰ লগে লগে নতুন ধৰণে সংযোগ স্থাপন কৰিব পৰা নৱ নৱ মাধ্যমৰ উদ্ভাৱন হৈছে। ছপাযন্ত্ৰৰ আৱিষ্কাৰৰ লগে লগে জন্ম হোৱা বাতৰি কাকতসমূহক এটা সময়ত মানুহে নব্য মাধ্যম হিচাপে গ্ৰহণ কৰিছিল। কিন্তু পৰৱৰ্তী সময়ত ৰেডিঅ', দূৰদৰ্শনৰ আৱিষ্কাৰে বাতৰি কাকতক পুৰণি মাধ্যমলৈ পৰিৱৰ্তিত কৰিলে। সম্প্ৰতি তথ্য-প্ৰযুক্তিৰ দ্ৰুত উন্নয়নৰ ফলত সৃষ্টি হোৱা ইণ্টাৰনেট সংযোজিত মাধ্যম সমূহে নব্য মাধ্যম হিচাপে পৰিচয় লাভ কৰাৰ লগতে ছপা মাধ্যমৰ স্থানো প্ৰায় অধিকাৰ কৰিবলৈ ধৰিছে। কম্পিউটাৰত আঞ্চলিক ভাষাত আখৰ লিখাৰ কাৰিকৰী অসুবিধাৰ সমাধান হিচাপে 1991 চনত আমেৰিকাস্থিত 'ইউনিক'ড কনছ'টিয়াম' নামৰ অপেচাদাৰী সংগঠনে আৱিষ্কাৰ কৰা ইউনিক'ড পদ্ধতিৰ প্ৰয়োগৰ ফলত বিভিন্ন আঞ্চলিক ভাষাৰ লগতে অসমীয়া ভাষাও নব্য মাধ্যমত বিকাশ লাভ কৰিব ধৰিলে। ইণ্টাৰনেটত অসমীয়া ভাষা লিখিবলৈ বিভিন্ন লিখন সঁজুলি, যেনে - জাহ্নবী কী-বৰ্ড (উৎপল ফুকনৰ) লাচিত কী-বৰ্ড (মৃদুল শৰ্মাৰ), ৰ'দালি কী-বৰ্ড (ভাষা প্ৰযুক্তি বিকাশ পৰিষদ, অসম), শব্দ কী-বৰ্ড (শব্দ ডট অৰ্গ-ৰ) আদি আৱিষ্কাৰ হোৱাৰ পিছত নব্য মাধ্যমত অসমীয়া ভাষা লিখাটো সহজ হৈ পৰিল। ফলত অসমীয়া ভাষাৰ সাহিত্যো নব্য মাধ্যমত প্ৰচাৰ আৰু প্ৰসাৰ লাভ কৰিব ধৰিলে। নব্য মাধ্যমৰ উপকৰণ সমূহত অসমীয়া সাহিত্যৰ প্ৰকাশন বা সংৰক্ষণৰ বৈশিষ্ট্য অনুযায়ী নব্য মাধ্যমৰ অসমীয়া সাহিত্যক প্ৰধানকৈ এনেদৰে ভাগ কৰিব পাৰি -

বৈদ্যুতিন আলোচনীত অসমীয়া সাহিত্য

ছপা গ্ৰন্থৰ ই-সংস্কৰণত অসমীয়া সাহিত্য

ই-বুকত অসমীয়া সাহিত্য

ই-আৰ্কাইভত অসমীয়া সাহিত্য

ব্লগত অসমীয়া সাহিত্য

ই-বাতৰি কাকতত অসমীয়া সাহিত্য

ছ'চিয়েল নেটৱৰ্কিং চাইটত অসমীয়া সাহিত্য

ৱিকিপিডিয়া, বিকাশপিডিয়া আৰু ৱিকিউৎসত অসমীয়া সাহিত্য

বৈদ্যুতিন আলোচনীত অসমীয়া সাহিত্যঃ

একবিংশ শতিকাৰ অসমীয়া আলোচনীৰ ইতিহাসত নব্য সংযোজন বৈদ্যুতিন আলোচনীসমূহে অসমীয়া সাহিত্যৰ প্ৰচাৰ-প্ৰসাৰ ক্ষেত্ৰত বিশেষ ভূমিকা পালন কৰিছে। এই আলোচনীসমূহে সৃষ্টিশীল সাহিত্যৰ অন্তৰ্গত বিভিন্ন বিধা, যেনে চুটিগল্প, উপন্যাস, শিশু-সাহিত্য, অনুভব লেখা

লিমাৰিক, অনুবাদ আদি প্ৰকাশ কৰাৰ লগতে ইউনিক'ড জৰিয়তে পুৰণি লেখকসকলৰ সৃষ্টিশীল ৰচনা সমূহৰো ই-সংৰক্ষণৰ ব্যৱস্থা কৰিছে। ইউনিক'ড যোগে প্ৰকাশিত প্ৰথম অসমীয়া ই-আলোচনী হ'ল হিমজ্যোতি তালুকদাৰৰ সম্পাদনাত 2010 চনৰ 13 মাৰ্চৰ পৰা প্ৰকাশিত এনাজৰী ডট কম (<http://enajori.com>)।¹ ই অসমীয়া সাহিত্য-সংস্কৃতিৰ এক বৃহৎ আৰ্কাইভে। এনাজৰীৰ ই-লাইব্ৰেৰীৰ শিতানত শংকৰদেৱৰ 'গুণমালা', লক্ষ্মীনাথ বেজবৰুৱাৰ 'জুনুকা', 'ককা আৰু নাতি ল'ৰা', ৰজনীকান্ত বৰদলৈৰ 'নিৰ্মল ভকত', 'দন্দুৱা দ্ৰোহ', ভূপেন হাজৰিকাৰ দ্বাৰা সম্পাদিত আলোচনী 'বিন্দু'ৰ প্ৰথম খণ্ড, গুণাভিৰাম বৰুৱা সম্পাদিত 'আসাম বন্ধু'ৰ প্ৰথম বছৰৰ প্ৰথম সংখ্যা (1885) আদি গ্ৰন্থ-আলোচনী সংৰক্ষিত হৈ আছে। ফেচবুকৰ 'অসমীয়া কথা বতৰা' গোটৰ দ্বাৰা প্ৰকাশিত এখন গুৰুত্বপূৰ্ণ আলোচনী হ'ল 'সাহিত্য ডট অৰ্গ' (<http://www.xahitya.org>)। এই আলোচনীখনত প্ৰকাশিত নলিনীধৰ ভট্টাচাৰ্য্যৰ আত্মজীৱনী 'মৌসনা সোঁৱৰনি'ক ইণ্টাৰনেট যোগে প্ৰকাশিত প্ৰথম অসমীয়া আত্মজীৱনী বুলি জনা হয়। 'সাহিত্য ডট অৰ্গ' আলোচনীখনেই সম্ভৱ International Standard Serial Number (ISSN2321-5097)প্ৰাপ্ত প্ৰথম অসমীয়া ই-আলোচনী।² সম্প্ৰতি প্ৰায় 50 খনতকৈ অধিক অসমীয়া ই-আলোচনী প্ৰকাশিত হৈ আছে। ইয়াৰে বহুকেইখন অসমীয়া ই-আলোচনী নিয়মীয়াকৈ আৰু কিছুসংখ্যক ছেগা-চোৰোকাকৈ প্ৰকাশ হৈ থকা দেখা গৈছে। ইয়াৰে কেইখনমান তাসমীয়া ই আলোচনী হ'ল-আই (<http://www.aai.ind.in/>), অন্যয়ুগ (<https://www.anyay> চিন্তা (<https://muktosinta.org>), মনিকূট (<https://manikut.wordpress.com>), সমলয় (<https://www.somoloy.org>), যাত্ৰা (<https://jaatra.in>), নীলা চৰাই (<https://nilacharai.com>), আমি অসমীয়া (<https://www.amiasomiya.com>), সৃষ্টিৰ জিলিঙনি (www.Sristirjilingoni.wordpress.com), অনুভৱ (<https://anubhov.com/>), আখৰ (<https://www.aakhar.in>), সন্ধান (<https://xondhan.com/>) আদি।

সম্প্ৰতি অসমীয়া বৈদ্যুতিন আলোচনীসমূহত ইউনিক'ড ৰূপত অসমীয়া সাহিত্য প্ৰকাশ হোৱাৰ লগতে ছপামাধ্যমত প্ৰকাশিত সাহিত্যৰো ইউনিক'ড ৰূপান্তৰ, আৰ্কাইভ আৰু ই-লাইব্ৰেৰীৰ জৰিয়তে ই-সংৰক্ষণত গুৰুত্ব দিয়া পৰিলক্ষিত হয়।

ছপা গ্ৰন্থৰ ই-সংৰক্ষণত অসমীয়া সাহিত্যঃ

ছপা মাধ্যমত প্ৰকাশিত অসমীয়া সাহিত্যৰ ই-সংৰক্ষণে নব্য মাধ্যমত অসমীয়া সাহিত্য অন্তৰ্ভুক্তি হোৱা কথাই সূচায়। পৰম্পৰাগত পুথিভঁৰালত অসমীয়া সাহিত্য সংৰক্ষণতকৈ ই-সংৰক্ষণ পদ্ধতি বহুক্ষেত্ৰত সহজলভ্য, দীৰ্ঘম্যাদী আৰু বিশ্বজনীন হোৱাৰ সম্ভাৱনা অধিক। ছপা মাধ্যমত প্ৰকাশিত সাহিত্যসমূহো ইণ্টাৰনেটত প্ৰকাশৰ যোগেদি অসমীয়া সাহিত্যক বিশ্বমুখী কৰাৰ ক্ষেত্ৰত নব্য মাধ্যমে বিশেষ অৰিহনা যোগাইছে।

ইণ্টাৰনেটত প্ৰকাশ পোৱা যতীন নিপুণৰ 'মিচিজিলি'ক প্ৰথম অসমীয়া ই-গ্ৰন্থ হিচাপে জনা যায়। অসমৰ মিচিং জনগোষ্ঠীৰ জীৱন আধাৰিত এই উপন্যাসখন প্ৰথমে <https://www.miksijli.com> ঠিকনাত পোৱা গৈছিল যদিও সম্প্ৰতি ইণ্টাৰনেটত উপলব্ধ নহয়। 'মিচিজিলি'ৰ পাছত প্ৰবাসী অসমীয়া পল্লব শইকীয়া আৰু মৈত্ৰেয়ী দাসৰ উদ্যোগত নিৰ্মিত ৱেবচাইট <https://www.xophura.org> ত হীৰেন ভট্টাচাৰ্য্যৰ 'সুগন্ধি পখিলা', 'জোনাকী মন আৰু 'অনুসংগ', 'শইচৰ পথাৰ মানুহ' আৰু বিপুলজ্যোতি শইকীয়াৰ 'মহাকাব্যৰ প্ৰথম পাতত' এই চাৰিখন কবিতাপুথিৰ ই-সংৰক্ষণ প্ৰকাশ পাইছিল। এই কেইখন কিতাপৰ পাছত 2002 চনৰ নবেম্বৰ মাহত কুশল দত্তৰ 'টোকোৰা চৰাইৰ বাহ' নামে কবিতা পুথি ছপাকৰূপত প্ৰকাশৰ আগতেই ইলেক্ট্ৰনিক ৰূপত প্ৰকাশ পায়। বিপুলজ্যোতি শইকীয়াৰ উদ্যোগত <http://www.geocities.com/tokorach> ঠিকনাত 'টোকোৰা চৰাইৰ বাহ'খন 2002 চনৰ নবেম্বৰ মাহৰ পৰা 2009 চনৰ 31 অক্টোবৰলৈকে ইণ্টাৰনেটত উপলব্ধ আছিল বুলি জনা যায়। যদিও বৰ্তমান এই সংকলনখন বিচাৰি পোৱা নাযায়। উল্লিখিত আটাইকেইখন গ্ৰন্থহে আছিল অসমীয়া ছপা গ্ৰন্থৰ ইলেক্ট্ৰনিক সংৰক্ষণহে।

অসমৰ জাতীয় জীৱনৰ প্ৰসিদ্ধ গ্ৰন্থ শংকৰদেৱৰ 'কীৰ্ত্তন-ঘোষা' আৰু মাধৱদেৱৰ 'নামঘোষা'ৰ মূল পৃষ্ঠাবোৰৰ স্কেন কৰি ইলেক্ট্ৰনিক ৰূপ দিয়া হৈছে। তেজপুৰ বিশ্ববিদ্যালয়ৰ অসমীয়া অধ্যয়ন কেন্দ্ৰ (বৰ্তমানৰ অসমীয়া বিভাগ) য়ে এই গুৰুত্বপূৰ্ণ প্ৰকল্পটো ৰূপায়ন কৰিছে। সম্প্ৰতি

ই-সংস্কৰণটি <https://www.tezu.email.in/casms/ekirtar/album/index-asm.html> ঠিকনাত উপলব্ধ।

ই-বুকত অসমীয়া সাহিত্যঃ

তথ্য-প্ৰযুক্তিৰ ন ন উদ্ভাৱনৰ লগে লগে অসমীয়া ছপা গ্ৰন্থৰ ইলেক্ট্ৰনিক সংস্কৰণ বহুকেইটা ছাইটত উপলব্ধ হোৱাৰ দৰেই অসমীয়া ই-বুকো বহুকেইটা ছাইটত উপলব্ধ হয়। <https://www.assamkart.com> এই ছাইটটোৱে বিকশাই তোলা এটা এপেৰে এণ্ড্ৰইড ফোনত এই কিতাপসমূহ পঢ়িব পৰা যায় বুলি জনা গৈছে। 'নিৰ্বানসূত্ৰ পাল্লিকেশ্যন' নামৰ এটা সংস্থাই প্ৰকাশ কৰা আৰু আছাম কাৰ্টৰ অসমীয়া ই-বুক শাখাৰ বহুকাষ বৰকাকতিৰ 'চেতনা', ডঃ ভবেন্দ্ৰনাথ শইকীয়াৰ 'অনুগত ভূত', 'অন্তৰীপ' (দ্বিতীয় খণ্ড) 'আতংকৰ শেষত', 'আশা কৰোঁ তোমালোক সকলো ঠিকে আছা', 'কল্পলোকৰ কাহিনী' গুণাৰাম খনিকৰৰ 'ঘৰুৱা চিকিৎসাৰ নিদান' আৰু অনুৰাধা শৰ্মা পূজাৰীৰ 'ইষ্টেচনৰ আহিন' আদি বিভিন্ন গ্ৰন্থ পোৱা যায় বুলি জনা গৈছে। সম্প্ৰতি অসমীয়া ই-বুকৰ ক্ষেত্ৰখন অতি চালুকীয়া অৱস্থাত আছে। আই-পেড, আই-ফোন, ই বি আৰ, টেবলেট, স্মাৰ্টফোন আদি সকলোধৰণৰ ইলেক্ট্ৰনিক পঠন সজুলিৰে পঢ়িব পৰাকৈ ই-বুকৰ প্ৰকাশ বৰ্তমানলৈকে অসমীয়া ভাষাত দেখা নাযায় বুলিব পাৰি।

ই-আৰ্কাইভত অসমীয়া সাহিত্যঃ

ই-আৰ্কাইভ হ'ল এটা দীৰ্ঘদিনীয়া সংৰক্ষণ পদ্ধতি, য'ত সাহিত্য পাঠ (Literary text) শ্ৰব্য-ৰূপ (Audio), চলমান চিত্ৰ (Moving image) আদি ডিস্ক (Disk), মেগনেটিক টেপ আকাৰে তথা ফ'ল্ডাৰ আকাৰত কপি কৰি ৰখা হয়। ইণ্টাৰনেটত ই-আৰ্কাইভ ৰূপতো অসমীয়া সাহিত্য সংৰক্ষিত হৈ আছে। বিপুল জ্যোতি শইকীয়া উল্লেখ কৰা (জিলিঙণি, নবেম্বৰ 2003) অনুসৰি ইণ্টাৰনেটত অসমীয়া সাহিত্যৰ প্ৰথমটো সংকলন (12টা অসমীয়া গল্পৰ ইংৰাজী অনুবাদ) প্ৰকাশ হৈছিল আমেৰিকা নিবাসী যুগল কলিতাই নিৰ্মাণ কৰি উলিওৱা <http://www.Assam.org> | নামৰ ৱেবপেইজটোত। আছাম পৰ্টেল নামৰ চাইটটো এতিয়াও জীবন্ত যদিও বহুদিন আপডেট নকৰাৰ ফলত ইয়াৰ বহুবোৰ তথ্য পুৰণি হোৱা দেখা গৈছে।

1997 চনত; ভূপেন হাজৰিকা নামেৰে গঢ়ি উঠা <http://www.bhupenhazarika.com> ৱেবচাইটত ইংৰাজী ভাষাত ভূপেন হাজৰিকা বিষয়ক বিভিন্ন তথ্যপাতি সংৰক্ষিত হৈ আছে। 1998 চনত প্ৰবাসী অসমীয়া অভিযন্তা পল্লৱ শইকীয়া আৰু মৈত্ৰেয়ী দাসে নিৰ্মাণ কৰা অসমীয়া সাহিত্যৰ আন এটা অধুনালুপ্ত ৱেবচাইট www.xophura.org ত এটা সময়ত গল্প, কবিতা, ফকৰা-যোজনা, জতুৱা ঠাঁচ, শিশু-সাহিত্য আদি বিভিন্ন বিষয়ক কিতাপ পোৱা গৈছিল যদিও বৰ্তমান এই চাইটটো উপলব্ধ নহয়। ইয়াৰে কিছু সমৃদ্ধ <http://www.xophura.net/> ত উপলব্ধ বুলি জনা যায়।

1998 চনত বিপুলজ্যোতি শইকীয়াই 'Bipuljyoti's Home Page' (www.geocities.com/bipuljyoti) নামেৰে ইণ্টাৰনেটত অসমীয়া সাহিত্যৰ ভঁৰাল গঢ়ি তোলে। 2009 চনৰ অক্টোবৰ মাহৰ পৰা <http://www.bipuljyoti.in> ঠিকনাত উপলব্ধ এই আৰ্কাইভটোত 'কবিতা' সংকলনত আনন্দ চন্দ্ৰ বৰুৱা, দেৱকান্ত বৰুৱাৰ পৰা আৰম্ভ কৰিহেমাংগ বিশ্বাস, কুশল দত্তলৈকে 8 গৰাকী কবিৰ ডেৰ শতাধিক কবিতাৰ ইংৰাজী অনুবাদ সংকলিত হৈছে। 'গল্প' সংকলনটোত চৈয়দ আব্দুল মালিক, ভবেন্দ্ৰ নাথ শইকীয়াৰ পৰা আৰম্ভ কৰি অতনু ভট্টাচাৰ্য, মনালিছা শইকীয়ালৈকে মুঠ 13 গৰাকী গল্পকাৰৰ 19 টা গল্পৰ ইংৰাজী অনুবাদ সংকলিত হৈছে। বিপুল জ্যোতি শইকীয়াৰ এই আৰ্কাইভটোত অসমীয়া ভাষাৰ 42 গৰাকী প্ৰধান লেখকৰ বিষয়ে 42 টা পৰিচয়মূলক টোকাৰ লগতে কেইটামান সাক্ষাৎকাৰো অন্তৰ্ভুক্ত হৈছে। ই-আলোচনী এনাজৰী ডট কম উদ্যোগত বিকশিত প্ৰকল্প সাহিত্যৰথী (<http://www.sahityarathi.com>) ত লক্ষ্মীনাথ বেজবৰুৱাৰ জীৱন আৰু কৰ্ম ৰাজিৰ উপৰি বিভিন্ন ফটোগ্ৰাফ, বেজবৰুৱা সম্পৰ্কীয় বিভিন্নজনৰ লেখা আদি সংৰক্ষিত হৈ আছে। প্ৰসংগ ক্ৰমে উল্লেখ কৰিব পাৰি যে বেজবৰুৱাৰ ডায়েৰীৰ কিছু পৃষ্ঠা আৰু কিছু দুপ্ৰাপ্য আলোকচিত্ৰ তেজপুৰ বিশ্ববিদ্যালয়ৰ অসমীয়া অধ্যয়ন কেন্দ্ৰ (বৰ্তমান অসমীয়া বিভাগ)ৰ আৰ্কাইভ <http://www.Tezu.ernet.in/casms/LNBezbaroadiaries.htm> ত সংৰক্ষিত হৈ আছে। অসমীয়া সাহিত্যৰ বিভিন্ন লেখক-লেখিকাৰ নামেৰে আৰ্কাইভ গঢ় উঠিছে, য'ত লেখকৰ সাহিত্য সম্ভাৰ সংৰক্ষিত হৈ আছে। সেইবোৰৰ ভিতৰত ---

<http://www.bkbtrust.in/index.php>
<http://www.indragosuaami.com/>
<http://www.hkdeka.com/>
<http://lakshyadhar choudhury memorial trust. org/>
<http://www.drdjborah.in/>

ব্লগত অসমীয়া সাহিত্যঃ

ব্লগৰ আৰম্ভণি 1997 চনৰ 17 ডিচেম্বৰ পৰা হোৱা বুলি জনা যায়। ই World Wide Web ত প্ৰকাশিত এটা ৱেবছাইট য'ত ব্যক্তিয়ে নিজা ডায়েৰী জাতীয় প্ৰসংগ বা অন্য তথ্যমূলক প্ৰসংগ প্ৰকাশ কৰে। ব্লগ শব্দটি ব্লগ (Weblog) শব্দটিৰ পৰা আহিছে। মাৰ্কিন নাগৰিক জন বাজাৰে Weblog শব্দটো প্ৰথমে ব্যৱহাৰ কৰিছিল। ইয়াৰ দুবছৰ পাছত 1999 চনৰ এপ্ৰিল-মে' মাহৰ মাজভাগত পিটাৰ মহোলজ নামৰ এজন ব্যক্তিয়ে Weblog শব্দটি ভাঙি দুটা ভাগ কৰে We আৰু blog। তেতিয়াৰ পৰাই ই সমগ্ৰ বিশ্বত জনপ্ৰিয়তা লাভ কৰে।

নব্য মাধ্যমৰ উপকৰণ ব্লগসমূহে ই-বিশ্বত অসমীয়া সাহিত্যৰ প্ৰচাৰ-প্ৰসাৰৰ ক্ষেত্ৰত বিশেষ ভূমিকা গ্ৰহণ কৰিছে। প্ৰিয়াংকু শৰ্মাৰ অসমীয়া ব্লগ (<http://priyankoos.blogspot.in>) টোক প্ৰথম অসমীয়া ব্লগ হিচাপে জনা যায়।⁴ এই ব্লগটোত প্ৰিয়াংকু শৰ্মাৰ ডায়েৰী জাতীয় কথাবোৰ লিপিবদ্ধ হৈছে। হিমজ্যোতি তালুকদাৰৰ 'মই আৰু মোৰ পৃথিৱী', পল্লব প্ৰাণ গোস্বামীৰ 'বৰ্ণমালা', গীতাৰ্থ বৰদলৈৰ 'বিক্ষিপ্ত', পংকজজ্যোতি ভূঞাৰ ব্লগ, পুষ্পাঞ্জলি দাস দত্তৰ ব্লগ, পল্লৱী ডেকা বুজৰ বৰুৱাৰ ব্লগ 'অন্তৰংগ', ভাস্কৰ ভূঞাৰ ব্লগ 'শব্দ' আদি নিজা ডমেইন নামেৰে গঢ়ি তোলা ব্যক্তিগত ব্লগ দেখা যায়। হিমজ্যোতি তালুকদাৰৰ 'মই আৰু মোৰ পৃথিৱী'ত নিৰ্বাচিত অসমীয়া গীত, কবিতা, ভূপেন হাজৰিকাৰ গীতৰ কথাংশ, সাধাৰণ জ্ঞান, চলচ্চিত্ৰ আদি বিভিন্ন বিষয়ৰ লেখা পোৱা যায়।

প্ৰথম অসমীয়া সমূহীয়া ব্লগ হিচাপে 'সুগন্ধি পখিলা' (হৃদয়ৰ ভাষা) (<http://xugandhipokhila.blogspot.in>) ক জনা যায়। 2008 চনৰ 5 ডিচেম্বৰৰ পৰা এইব্লগটো সক্ৰিয় হৈ আছে। পৰৱৰ্তী সময়ত হীৰেন ভট্টাচাৰ্যৰ ব্লগ পৃষ্ঠা, আশাৰ দুবৰি আদি কেইবাটাও সমূহীয়া ব্লগ সৃষ্টি হৈছে। প্ৰসিদ্ধ কবি হীৰেন ভট্টাচাৰ্যৰ নামেৰে <http://hirenbhattacharya.blogspot.in/> nm ঠিকনাত পোৱা ব্লগটিত কবিৰ জীৱন আৰু কৰ্মৰ আলোচ্যৰ লগতে নিৰ্বাচিত কিছু কবিতা আৰু আলোকচিত্ৰ সংৰক্ষিত হৈ আছে। ইণ্টাৰনেটত বিভিন্ন লেখক আৰু বিভিন্ন সংস্থাৰ সাহিত্য উপলব্ধ কেইটামান ব্লগৰ ঠিকনা হ'ল-

ড° বুলজিৎ বুঢ়াগোহাঁইৰ ব্লগ <http://buljit.blogspot.in/>
 নিবিড় বৰপূজাৰীৰ ব্লগ (BLOG ASOM) <http://blogasom.blogspot.in/>
 ড° কমল কুমাৰ তাঁতীৰ ব্লগ <http://kamaltanti.blogspot.in/>
 শান্তনু কৌশিক বৰুৱাৰ ব্লগ 'তথ্যচিত্ৰ' <http://santanukausik.blogspot.in>.
 অসমীয়া কৌতুক আৰু ব্যংগ ৰচনা সংগ্ৰহ (Gajari: the Best of Assamese Jokes)
 অসমীয়া গল্প (ছাৰ্লক্ হোম্বৰ গল্পৰ অসমীয়া অনুবাদ) <http://uddiptalukar.blogspot.in/Assamse>
 Online: <http://assamese online.com/site/index.php>

ই-বাতৰি কাকতত অসমীয়া সাহিত্যঃ

ইণ্টাৰনেটত অসমীয়া সাহিত্যৰ প্ৰচাৰ-প্ৰসাৰত ছপাকপৰ অসমীয়া কাকত-আলোচনীৰ ই-সংস্কৰণসমূহ শেহতীয়া সংযোজন। মুদ্ৰিত ৰূপত প্ৰকাশিত প্ৰায় প্ৰতিখন অসমীয়া বাতৰি কাকতৰেই বৰ্তমান সময়ত ইণ্টাৰনেট সংস্কৰণ উপলব্ধ হৈছে। ইয়াৰে কিছুসংখ্যক বাতৰি কাকতত সুকীয়াকৈ সাহিত্য পৃষ্ঠাও নিৰ্দিষ্ট কৰি দিয়া পৰিলক্ষিত হয়। এই কাকতসমূহত প্ৰকাশিত সাহিত্যৰাজি ডিজিটেল ৰূপত প্ৰকাশ হোৱাৰ লগে লগে অসমীয়া ই-সাহিত্যৰ পৰোক্ষ অন্তৰ্ভুক্তি হোৱা বুলিব পাৰি। এই কাকতসমূহত গল্প, কবিতা, প্ৰবন্ধ, অনুগল্প, অনুভৱ

লেখা, ব্যংগ বচনা, ভ্রমণ লেখা আদি বিভিন্ন সাহিত্য সম্ভাৰেৰে পৰিপূৰ্ণ। ছপা মাধ্যমত প্ৰকাশিত বাতৰি কাকতৰ ই-সংস্কৰণ উপলব্ধ হোৱা কেইখনমান কাকতৰ নাম হ'ল-

আমাৰ অসম (<http://www.amarasom.glpublishations.in/>)

অসমীয়া খবৰ (<http://www.assamiyakhbar.com/>)

দৈনিক জনমভূমি (<http://dainikjanambhumi.co.in/>)

নিয়মীয়া বাৰ্তা (<http://www.niyomiyabarta.org/>)

অসম বাণী (<http://www.assambani.com/>)

সাদিন (<http://sadin.com.in/>)

বৰ্তমান ইণ্টাৰনেটত প্ৰকাশিত সম্পূৰ্ণ অনলাইন অসমীয়া দৈনিক বাতৰি কাকত এখন হৈছে- অসমীয়াৰ সুখ-দুখ (<http://www.xukhdukh.com/>)

ক'ভিড মহামাৰীয়ে সৃষ্টি কৰা ত্ৰাসৰ সময়ছোৱাত অসমীয়া মুদ্ৰিত কাকত-আলোচনীৰ ই-সংস্কৰণ মুকলিয়ে অসমীয়া ই-সাহিত্যৰ ক্ষেত্ৰত এক নতুন সংযোজন ঘটালে।

ছ'ছিয়েল নেটৱৰ্কিং চাইটত অসমীয়া সাহিত্যঃ

নব্য মাধ্যমৰ অন্তৰ্গত ছ'ছিয়েল নেটৱৰ্কিং চাইট, যেনে ফেচবুক, অৰকুট, ইউটিউব, ৱাটছএপ আদিয়ে ইণ্টাৰনেটত অসমীয়া সাহিত্যৰ প্ৰচাৰ-প্ৰসাৰত বিশেষ ভূমিকা পালন কৰিছে। এই ছ'ছিয়েল নেটৱৰ্কিং চাইটসমূহত কবিতা, গল্প, প্ৰবন্ধ, অনুভৱ লেখা, অনুগল্প, অনুবাদ আদিৰ লেখন-পঠনৰ জৰিয়তে এচাম নতুন লেখক-পাঠকে আত্মপ্ৰকাশ কৰিছে। সম্প্ৰতি ফেচবুক কেৱল যোগাযোগৰ মাধ্যম হিচাপেই সীমিত নাথাকি বহু নবীন-প্ৰবীন লেখকসকলৰ সাহিত্যচৰ্চাৰ মাধ্যম হিচাপেও জনপ্ৰিয়তা লাভ কৰিছে। ফেচবুকৰ বহু অসমীয়া লেখক-লেখিকাই ব্যক্তিগতভাবে তেওঁলোকৰ টাইমলাইনত লেখাসমূহ প্ৰকাশ কৰাৰ উপৰি বিভিন্ন সামূহিক গোট, যেনে- অসমীয়া কথা-বতৰা, অসমীয়া সাহিত্য সন্মিলনী, আমি অসমীয়া আদি গোটত প্ৰকাশ কৰা দেখা যায়।

ফেচবুকত অসমীয়া সাহিত্যচৰ্চা হোৱা গোটসমূহৰ জৰিয়তে অসমীয়া সাহিত্যৰ সংৰক্ষণত গুৰুত্ব প্ৰদান কৰা হৈছে। ফেচবুকৰ 'অসমীয়া কথা বতৰা গোট'ত প্ৰকাশিত নিৰ্বাচিত লেখাসমূহ সংগ্ৰহ কৰি 'সাহিত্য ডট অৰ্গ' নামৰ ই-আলোচনীখনত প্ৰকাশ কৰা হয়। তদুপৰি গোটটিৰ সদস্যসকলৰ সমূহীয়া প্ৰচেষ্টাৰে লক্ষ্মীনাথ বেজবৰুৱাৰ লিতিকাহিকে ধৰি কেইবাখনো শ্ৰব্য-মাধ্যমৰ নাটক সৃষ্টি কৰা হৈছে।

সাম্প্ৰতিক সময়ত জনপ্ৰিয় হোৱা ছ'ছিয়েল নেটৱৰ্কিং চাইট ইউটিউবত বিভিন্ন ভাষাৰ গান, কবিতাৰ আবৃত্তি, চলচ্চিত্ৰ, বক্তৃতা, বিভিন্ন অনুষ্ঠানৰ ভিডিঅ' ৰেকৰ্ড কৰি সংৰক্ষণ কৰিব পাৰি। ইউটিউবত অসমীয়া ভাষাৰ বিভিন্ন গীত, কবিতাৰ আবৃত্তি, লেখক-সাহিত্যিকৰ বক্তৃতা আদি সংৰক্ষিত হৈ আছে। অসমীয়া লোকসাহিত্যৰ অন্তৰ্গত লোকগীত, সাধুকথা আদিও দৃশ্য-শ্ৰব্য ৰূপত ইউটিউবত সংৰক্ষণ কৰা হৈছে। ইউটিউবে অসমীয়া চলচ্চিত্ৰক বিশ্বব্যাপী প্ৰচাৰ-প্ৰসাৰ কৰাত অৰিহনা যোগাইছে। ইউটিউবৰ জৰিয়তে বিশ্বৰ বিভিন্ন প্ৰান্তৰ অসমীয়ালোকে অসমীয়া চলচ্চিত্ৰ উপভোগ কৰিব পাৰে।

ৱিকিপিডিয়া, বিকাশপিডিয়া আৰু ৱিকিউৎসত অসমীয়া সাহিত্যঃ

ৱিকিপিডিয়া আৰু বিকাশপিডিয়াত অসমীয়া ভাষা-সাহিত্য-সংস্কৃতি বিষয়ক বিভিন্ন প্ৰবন্ধ পোৱা যায়। অসমীয়া গল্প, কবিতা, উপন্যাস, নাটক, অনুবাদ আদি বিবিধ বিষয়ৰ তথ্য সম্বলিত লেখা পোৱাৰ লগতে অসমীয়া সাহিত্যৰ বিধাসমূহৰ ইতিহাস সম্পৰ্কীয় প্ৰবন্ধ পোৱা যায়। তদুপৰি অসমীয়া বাতৰি কাকত আৰু আলোচনী সম্পৰ্কীয়, অসমীয়া গ্ৰন্থ সম্পৰ্কীয়, অসমীয়া লেখক-লেখিকাৰ পৰিচয় সম্পৰ্কীয় লেখা পোৱা যায়। পাশ্চাত্য সাহিত্য সমালোচনাৰ বিভিন্ন তত্ত্বৰে হোৱা অসমীয়া সাহিত্যৰ বিচাৰ বিশ্লেষণধৰ্মী প্ৰবন্ধও প্ৰকাশ পাইছে।

ৱিকিউৎসঃ ৱিকিউৎস হৈছে ৱিকিমিডিয়া ফাউণ্ডেচনৰ দ্বাৰা পৰিচালিত এক অনলাইন ডিজিটেল পুথিভঁৰাল। ৱিকিউৎসৰ ৱিকিত

ৱেবচাইটত পূৰ্বে প্ৰকাশিত যিকোনো গুৰুত্বপূৰ্ণ লিখনি সংগ্ৰহ কৰি ডিজিটেল ৰূপ দিয়া। প্ৰাক্ শংকৰী যুগৰ কবি হেম সৰস্বতীৰ পৰা আধুনিক অসমীয়া লেখকে বিভিন্নজন লেখকৰ সাহিত্যকৃতি ৱিকিচ্ছুত পোৱা যায়। শেহতীয়াকৈ জ্যোতিপ্ৰসাদ আগৰৱালাৰ শোনিত কুঁৱৰী (উৎস <https://w.wiki/3Vmr>), কাৰেঙৰ লিগিৰী (উৎস <https://w.wiki/5Nd>), ৰূপালীম (উৎস <https://w.wiki/5zN>), লভিতা (উৎস <https://w.wiki/5Lg>) এই চাৰিখন নাটক সংযোজন কৰা হয়।

বৰ্ধিত তথ্য-প্ৰযুক্তিৰ সময়ছোৱাত অসমীয়া সাহিত্যক বিশ্বমুখী কৰি তোলাত নব্য মাধ্যমে উল্লেখযোগ্য ভূমিকা পালন কৰিব পাৰে। নব্য মাধ্যমৰ সাহিত্যই বিশ্বৰ বিভিন্ন প্ৰান্তত বসবাস কৰা অসমীয়া লোকসকলক কাষ চপাই আনিব পাৰে। নব্য মাধ্যমৰ অসমীয়া সাহিত্যক ই-সংৰক্ষণৰ যোগেদি দীৰ্ঘদিন সংৰক্ষণ কৰি ৰখাৰ ব্যৱস্থা আছে। পৰম্পৰাগত গ্ৰন্থ সংৰক্ষণ ব্যৱস্থাত একোখন গ্ৰন্থ দীৰ্ঘদিনলৈ সংৰক্ষণ কৰাটো কষ্টকৰ। ই-সংৰক্ষণৰ জৰিয়তে পুৰণি আৰু দুপ্ৰাপ্য গ্ৰন্থসমূহ পৃথিৱীৰ যিকোনো স্থানৰ পাঠকে সহজতে পঢ়াৰ সুবিধা লাভ কৰিব পাৰে। সকলো মাধ্যমৰে ইতিবাচক আৰু নেতিবাচক দিশ থকাৰ দৰে নব্য মাধ্যমৰ অসমীয়া সাহিত্যৰ ক্ষেত্ৰতো কেতবোৰ নেতিবাচক দিশ নথকা নহয়। নব্য মাধ্যমৰ লেখক আৰু পাঠক উভয়ে সজাগ সচেতন হ'লে নব্য মাধ্যমৰ সাহিত্যই ছপা মাধ্যমৰ সাহিত্যৰ দৰেই ভাষিক, সাহিত্যিক, সামাজিক তথা বিদ্যায়তনিক ক্ষেত্ৰত গুৰুত্ব লাভ কৰিবলৈ সক্ষম হ'ব।

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बर' राव थुनलाइ जौगानायाव मिसनारिफोरनि बिहोमा



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गुबै राव

बर' फोरा सा-सानजा भारतनि हायेन ओनसोलाव थाग्रा फारियाव सोजानाय गुबुन गुबुन हारिसाफोरनि गेजेराव बयनिखुइबो देरसिन हारि। बर'फोरा रावारि बिथिनिफ्राय चीन-तिब्बत-बार्मारि राव फोलेरनि। बिसोरो हारिमुवारि बिथिडाव धोनि हारि। ख्रुस्तान मिसनारिफोरा गुबैयै बर' सुबुंफोरनि गेजेराव सोलोंथाइ जौगाहोनानै बर' थुनलाइ जौगानायाव मख 'जाथाव बिफाव लादोंमोन। बिसोरनि नाजानाया समाजारि सोलायनाय लाबोदोंमोन आरो बर' रावखौ लिरनाय महर मोन्नायाव हेफाजाव होदोंमोन लोगोसे थुनलायारि जौगानायावबो बिहोमा होदोंमोन। बर' राव-थुनलाइयाव होलांनाय बिथामोननि बिहोमाखौ नायबिजिरोब्ला बर' हारिनि राव आरो थुनलायारि दावगानायखौ साबसिनै मिथिनो मोनो।

टेबसुं बिथा: ख्रुस्तान मिसनारिफोर, बिहोमा, जौगानाय, बड 'राव आरो थुनलाइ।

जागायनाय

सा-सानजायारि भारत हादोरा मोनसे रं-बिरनि बिबार बागानबादि। मानो होनना बुडोब्ला भारत हादोरा गोबां हारि-हारिसाफोरनि गुबुन गुबुन राव, धोरोम आरो हारिमुनि जथाय। बे गोबां हारि-हारिसाफोरनि गेजेराव बर' हारियानो गेरेमसासिन हारि। बर'फोरा रावारि बिथिनिफ्राय चीन-तिब्बत-बार्मारि राव फोलेरनि। बर' राव रायजलायग्रा बर' सुबुंफोरखौ गाहायै कक्राझार जिल्ला, बाक्सा जिल्ला, उदालगुरि जिल्ला, सिराडाव जिल्लाआव नुनो मोनो। आसामनि गंफ्रोमबो जिल्लायाव गोसारदलाना थानायनि अनगायैबो नागालेण्ड, मेघालय, त्रिपुरा, अरुनाचल प्रदेश, बांला हादर आरो नेपालफोरावबो गोसारदलाना थानायखौ नुनो मोननाय जायो।

थुनलाइ जोनोम मोननायनि गुदियावनो दं सासे लिरगिरिनि सोरजिलु गोहो। सासे लिरगिरिनो थुनलाइ सोरजिनो राव थाथारनांगौ बे रावनि गेजेरजोंनो हारिनि आंगो सानसिखौ मोनसे रावनि थुनलाइनि बिथा महरै गायसंनो हायो। मिसनारिफोरा हाबफैनायनि सिगां बर' हारिनि राव आरो थुनलाइया लिरनाय महर मोननो हायाखैमोन। बर' रावनि थुनलाइया जोनोम मोनदोंमोन जिगु जौथाइयावसो। मिसनारिफोरा लिरनाय लिरबिदांफोराव थुनलाइनि गोदै बिदै गैयामोनब्लाबो बिथामोननि लिरनाया बर'फोरखौ थुनलाइ सोरजिनो थुलुंगा होनायाव गोनांथार बिफाव लादोंमोन।

थांखि

आयदाखौ सावरायनायनि गुबै थांखियानो जादों-

1. बर' राव-थुनलाइयाव मिसनारिफोरा होलांनाय बिहोमानि सायाव फरायसंनाय।
2. बर' राव-थुनलाइ जौगानायनि सायाव फरायसंनाय।
3. मिसनारि लिरगिरिफोरनि बागै फरायसंनाय।

आदब खान्ति :

आयदाखौ फोरमायलुवारि आदबजों फरायसंनो नाजानाय जादों। खारिखौ लेडाइ फुंखानि हेफाजाबजों बुथुमनाय जादों। लेडाइ फुंखानि थाखाय बिजाब बाख्तिनिफ्राय माखासे थुनलाइ बिजिरनाय बिजाब, लिरबिदां, लाइसिफोर आरो इन्टारनेटनि हेफाजाब लानाय जादों।

मिसनारिफोरनि बिहोमा

बर' राव-थुनलाइ जौगानायनि बागै सावरायनो थाडोब्ला गिबियावनो मिसनारि लिरगिरिफोरनि मुंखौ मख'ग्रोनांगौ जायो। मानोना बिथांमोनानो राव-थुनलाइ बिथिडाव गोदोसोनानै थानाय बर' हारिखौ सिनायथि होनो नाजाजेनजोंमोन। मिसनारिफोरा हाबफैनायनि सिगां बर'फोरहा बर' रावजों लिरजानाय जेबो थुनलाइ गैयामोन। मिसनारिफोरा आसामाव हाबफैनायनि गुबै थांखियानो जादोंमोन। खृष्टान धोरोम फोसावनाय। उनाव बिथांमोना गुबुन गुबुन बिथिडाव खामानि मावनो लायो। सिगांसिन B.H. Hodgson आ 1846-1847 मायथाइयाव गावनि लिरबिदां “ Koch, Bodo and Dhimal Tribes ” आव “ Bodo ” सोदोबखौ बाहायजेनग्रोदोंमोन। बेनि उननिफ्रायनो मिसनारिफोरनि नोजोरा बर' रावाव गोम्लैदोंमोन होननानै लिरगिरि बिथांमोना बुंनो नागिरो। बेबायदिनो बिथांमोना बर' हारिमु, रावखान्ति आरो सुबुं सल'बाथाफोरनि सायाव लिरदोंमोन। गोबां मिसनारि लिरगिरिफोरा बर'फोरनि सायाव लिरनाय बिजाबफोरखौ नायनानै मिसनारि मुगाखौ गुबुन गुबुन सम मायथाइ हमनानै राननायखौ नुनो मोनो। बेफोरखौ गाहायाव होनाय जाबाय-

1. बानेश्वर बसुमतारिया मिसनारि मुगाखौ 1797 मायथाइनिफ्राय 1959 मायथाइसिम होननानै बुदों।
2. नायल'जाल' उजिरा गावनि बर' थुनलाइ मुंनि बिजाबाव मिसनारि मुगाखौ 1884 मायथाइनिफ्राय 1920 मायथाइसिम बिबार लाइसि ओंखारनायसिम हमनो हायो होननानै बुदों।
3. हेरम्ब नार्जरीया जारिमिननि नोजोराव बर' थुनलाइ मुंनि थुनलाइ बिजिरनाय बिजाबाव मिसनारि मुगाखौ 1884 मायथाइनिफ्राय 1924 मायथाइसिम गिबि मुगा एबा एण्डेल मुगा हमनाय जायो होननानै बुदों।
4. रिजु कुमार ब्रह्मआबो बर' थुनलाइनि जारिमिन आरो थुनलाइ बिजिरनाय बिजाबाव फारियै- कमल कुमार ब्रह्म, मन'रनजन लाहारी, ब्रजेन्द्र ब्रह्म, धरनिधर अवारी बिथांमोननि थुनलाइ बिजिरनायखौ नायोब्ला मिसनारि मुगाखौ 1884 मायथाइनिफ्राय 1920 मायथाइसिम मोननाय जायो होननानै बुदों।

बेबायदिनो बर' थुनलाइनि जारिमिनखौ नायोब्ला गुबुन गुबुन लिरगिरिफोरा मिसनारि मुगाखौ गुबुन गुबुन सम, मायथाइ हमनानै राननायखौ नुनो मोनो। जियानो जायामानो 1884 मायथाइयाव बर' रावनि सायाव गिबियै बिजाब लिरजेननायखायनो बे समखौनो बर' थुनलाइनि जुरिजेननाय होनना बुंनो हायो।

मिसनारिफोरा लिरनाय बर' राव-थुनलाइ जौगानायाव बिहोमा होनाय बिजाबफोरखौ गाहायाव होनाय जाबाय-

1. Rev. Sidney Endle: An Outline Grammar of Kachari (Bara) Language (1984).
2. Rev. L.O. Skrefsrud : Short Grammar of the Mech or Boro Language (1889).
3. J.D. Anderson : A Collection of Kachari Folk Tales and Rhymes (1895).
4. L.A. Waddle : The Tribes of the Brahmaputra Valley (1901).
5. Dr. T. Bloch : Archaeological Report for 1902-03 (1903).
6. Dr. George Abraham Grierson : Linguistic Survey of India (1903).
7. A. Christiansen : Grammar and Dictionary of Kachari Language (1904).
8. W.C. M Dundas : An Outline Grammar and Dictionary of Kachari Language (1908).
9. Rev. Sidney Endle : The Kacharis (1911).
10. Rev. A. Kristenser : Bodo Text Book (1930).
11. Rev. S. Holversrud : Boro Grammar (1959).

मिसनारिफोरनि बर'-राव थुनलाइयाव बिहोमा होनायखौ रायखानो गोनां जायोब्ला गिबियावनो रेभारेण्ड सिदनि एण्डेलनि मुडानो सालाय बिजौवाव फैग्रोयो। मोनोना बिथानि 1884 मायथाइयाव लिरना दिहुननाय “ An Outline Grammar of Kachari (Bara) Language ” बिजाबखौनो बर' रावनि बागै लिरनाय गिबि बिजाब होनना बुंनाय जायो। बे बिजाबानो बर' रावनि सायाव इराजी रावजों लिरजानाय गिबि रावखान्थि बिजाब। खूष्टान धोरोम फोसावनो थाखाय सिदनि एण्डेला बर' खूष्टानफोरनि धोरोमगुरु हेजेलमियारनि लेडाइ जानानै 1864 मायथाइयाव आसामाव हाबफैना तेजपुरनि बर' ओन्सोलाव थानो लादोंमोन। बिथाडा धोरोम फोसावनाय थांखिजों हाबफैदोंमोनब्लाबो बर'फोरनि हारिमुखौ नुनानै गोसो गोबोंजों मोजां मोनदोंमोन। बर' हारिनि हारिमु, आसार-खान्थिनि बागै गुवारै मिथिबावनो गोसो जानानै बिथाडा बर' गामि गामि गिदिंनानै बर'फोरनि मावनाय-दांनाय, दानाय-लुनाय, मोसानाय-मुसुरनाय, फुजा-फोबो गसैखौबो नायदिंदोंमोन आरो बाहागो लाफादोंमोन। बेनिखायनो गामिनि बर' सुबुंफोरा बिथांखौ अननानै “ गामि ब्राइ एबा गामि बोराइ ” होननानै गाबजिदोंमोन।

बिथानि गुबुन गांसे बिजाब “ The Kacharis ” मुंनि बिजाबखौ 1907 मायथाइयावनो लिरना फोजोबोदोंमोन नाथाय बिजाबा बिथां थैखानाय उनावसो 1911 मायथाइयाव सेबखांजादोंमोन। बे बिजाबा बर'नि जारिमिन, हारिमु आरो खुगा-थुनलाइनि जथाय। बे बिजाबखौ लिरनायाव J.D. Anderson आ हाजासे हेफाजाब होदोंमोन।

बर'फोरनि राव जौगाहोनायाव बिहोमा होग्रा मिसनारिफोरनि गेजेराव Rev. L.O. Skrefsrud आबो सासे। बिथाडा 1988 मायथाइयाव फैनानै बोसोरसेयावनो बर' राव सोल्लोनानै 1989 मायथाइयाव “ Short Grammar of the Mech or Boro Language ” मुंनि रावखान्थि बिजाब लिरनानै दिहुनदोंमोन।

सिदनि एण्डेलनि उनाव मख'नो हायो J.D. Anderson नि मुंखौ। बिथाडा बै समनि दरं जिल्लानि डिपुटि कमिसनारमोन। बिथाडाबो बर' हारिनि थानाय-जानाय, आसार-खान्थिनि बागै मिथिनो गोसो जादोंमोन। बेनिखायनो बिथाडा हानायमानि बर'फोरनि बागै बुथुमना मोननायफोरखौ लिरनानै गालांदोंमोन। Anderson नि “ A Collection of Kachari Folk Tales and Rhymes ” मुंनि बिजाबा 1895 मायथाइयाव सेबखांजादोंमोन। बे बिजाबाव Anderson आ बुथुमनानै लिरनाय गसै मोनजिस्नि सल', सल'बाथाफोर मोननो हायो। बेफोर जादों- 1. गथ' मावरानि खौरा, 2. माइ आरो दाउखा दन्दानि खौरा, 3. ब्राइ सासेनि खौरां, 4. खुसुं आरो मोख्रानि खौरां, 5. खाना-खुजानि खौरां, 6. सासे आब्रा ब्राइनि खौरां, 7. बिदा-बिनानावनि खौरां, 8. एम्बु बंगलानि खौरां, 9. सास्नि आब्रानि खौरां, 10. ब्राइ-बुरिनि खौरां। बेजों लोगोसे “ The Kacharis ” बिजाबाव सेबखांजानाय मोनस्नि सल'फोरखौबो बेयाव सोफादेरनाय जादोंमोन। बेफोर जादों- 1. दैमै-दैसानि खौरां, 2. माइ आरो दाउखा दन्दानि खौरां, 3. बामोन आरो बिनि साकरनि खौरां, 4. रावना-रावनिनि खौरां, 5. आब्रानि खौरां, 6. मोख्रा आरो सेसानि खौरां, 7. सासे फालांगिनि खौरां।

बेनि उनाव 1901 मायथाइयाव नुजानाय L.A. Waddle नि “ The Tribes of the Brahmaputra Valley ” बिजाबा ओंखोरो।

1903 मायथाइयाव नुजानाय Dr. T. Bloch नि Archaeological Report for 1902-03 आरो Dr. George Abraham Grierson नि Linguistic Survey of India वे गांनै बिजाबाव बर' सुबुंफोरनि सोमोन्दै गुवारै फोरमायना लिरनायखौ मोननो हायो। बेजों लोगोसे Linguistic Survey of India बिजाबाव बर' रावनि मोजाडै नायबिजिरनानै लिरना दोननाय मोननो हायो।

1904 मायथाइयाव सेबखांजानाय A. Christiansen नि" Grammar and Dictionary of Kachari Language " आरो W.C. M Dundas नि" An Outline Grammar and Dictionary of Kachari Language " बिजाबा गांफा गांफा रावखान्थि बिजाब। W.C. M Dundas नि" An Outline Grammar and Dictionary of Kachari Language" बर' रावनि खान्थि आरो सोदोबनि सायाव गुवारै बेखेवनानै होनायखौ मोननो हायो।

1930 मायथाइयाव आँखारनाय Rev. A. Kristenser नि" Bodo Text Book" बिजाबा गांसे फरा बिजाब।

1959 मायथाइयाव सेबखांजानाय " Boro Grammar" बिजाबा Rev. S. Holversrud आ लिरनाय गांसे रावखान्थि बिजाब। बे बिजाबाव बर' रावनि रावखान्थियारि नेमफोरनि बागै फोरमायनाय दं।

फोजोबनाय

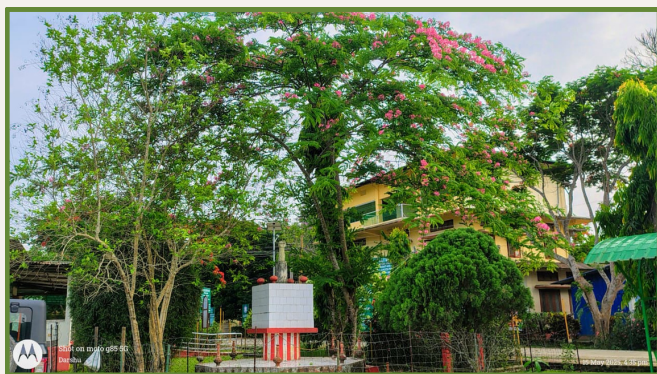
गोजौआव सावरायबोनायनिफ्राय हमदांनो हायोदि, मिसनारि लिरगिरिफोरा लिरनाय लिरबिदां आरो बिजाबफोरानो बर' राव-थुनलाइ सोरजिनायाव बर' लिरगिरि बिथांमोनखौ गोबां हेफाजाब होदोंमोन। मिसनारिफोरा बर'फोरनि गेजेराव गावसोरनि धोरोम फोसावनाय थांखियै हाबफैनानै बर' ओन्सोलाव थानो लादोंमोन आरो बर'फोरनि गेजेराव थानानैनो बर' रावखौ सोलॉना माखासे धोरोम बिजाबफोरखौ बर' रावाव दानस्लायदोंमोन आरो बेबायदिनो खुष्टान धोरोमखौ बर'फोरनि गेजेराव फोसावनो थाखायनो बर' थुनलाइखौ रमान हांखोजों लिरदोंमोन, फरायसालि गायसनददोंमोन आरो गिर्जा न'बो लुनानै होदोंमोन। थांखिया जेखियानो जायामानो मिसनारिफोरा मावनाय गोबां हाबायानो बर'फोरनो मोनफा मोनफा खाबु होदों। बिथांमोननि थाखायनो लेखारोडि बर' फिसाफोरा सोलॉथायनि खाबु मोनदोंमोन।

गोजौवाव सावरायबोनायफोरा बर'नि गुबै रावजों लिरनाय नडैखायनो बेफोर थुनलाइनि सारियाव गोल्हैयाब्लाबो बैफोर सोरजिफोरा गोमोरलानो हमनाय बर' रावखौ फोथांना लाखिनाय आरो थुनलाइ सोरजिनायाव बर' फिसाफोरखौ हाजासे थुलुंगा हाबोदों। बेनिखायनो बर' राव-थुनलाइ जौगानायनि गुदियाव मिसनारि बिथांमोननि आखाइ गैया होननानै रावबो बुनो हाया।

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