

ISSN : 2278-3466

THE QUEST

Vol. XII . December, 2019



**A Bilingual Peer Reviewed
Research Journal of
Jorhat College Teachers' Unit**

Editors

**Monisha Deka
Tarun Luying**

THE QUEST : A Bilingual (Assamese & English) Peer-Reviewed Research Journal of Jorhat College Teachers' Unit,
published annually by Jorhat College Teachers' Unit.

ISSN : 2278-1466

Price: Rs. 300/-

Editorial Board

Advisors :

Dr. Devabanta Sharma, Principal Jorhat College
Mrs. Rupamoni Datta, Academic Vice Principal, Jorhat College
Mr. Utpal Datta, Associate Professor, Deptt. of History
Mrs. Rupali Bora, HOD, Deptt. of Political Science
Mrs. Minoti Gogoi, HOD, Deptt. of Philosophy

Editors :

Monisha Datta
Tarun Loying

Members :

Mr. Paragjyoti Sarkar
Dr. Minachandri Mahanta
Dr. Saumitra Patra
Dr. Diganta Kumar Phukan

Address : M. G. Road, Na-ali, Jorhat, Assam, PIN-785001
E-mail : bjorhatcollege@gmail.com
Website : www.jorhatcollege.org

Printed at : INKRA, K. B. Road, Jorhat

CONTENTS

1.	অসমীয়া জাতিৰ পৰিচয় : পুৰণি আৰু নতুন অসমীয়া জাতিগত পৰিচয় <i>Dr. Meghna Barua</i>	7
2.	Shifting of River-Course and People's Displacement <i>Dr. Diganta Kumar Phukan</i>	34
3.	Chekhov's <i>A Marriage Proposal</i> through Aristotelian lenses: An Elucidation <i>Subrajit Chanda</i>	49
4.	"Prufrock's" perplexity and Eliot's religious sensitivity: A Critical Study <i>Dr. Gitanika Goswami</i>	57
6.	অতিৰিক্ত মুক্তিৰ বাবে বিপ্লৱ : এটি শব্দ ব্ৰজ বৰুৱা	65
5.	Impact of Neo-Vaishnavism on Social harmony among Thengal Kacharis of Assam: A Case Study <i>Manmohan Gogoi</i>	80
7.	Migration of Khasis and Jaintias to India's North East and their Contribution to the Freedom Struggle <i>Dr. Bijay Barua</i>	92

ঐতিহাসিক মুন্সিফকোটথল মিটিংসকল :
এটি পনিচল

Figure 1

© 2004 Blackwell Publishing Ltd *Journal of Internal Medicine* 255: 111–117

Copyright © 2006 by John Wiley & Sons, Inc.

[illegible]

ସୂଚନା ଦିଆଯାଇଛି ଯେ ଉପରୋକ୍ତ ବିବିଧାବିଧ ସେବା ସମ୍ପର୍କରେ ଯିଏ ଯାଏ ସେ ସେବାଗ୍ରାହୀଙ୍କ ସହଯୋଗୀ ଭାବରେ କାର୍ଯ୍ୟ କରିବେ ଏବଂ ସେବାଗ୍ରାହୀଙ୍କ ସହଯୋଗୀ ଭାବରେ କାର୍ଯ୍ୟ କରିବେ ସେ ସେବାଗ୍ରାହୀଙ୍କ ସହଯୋଗୀ ଭାବରେ କାର୍ଯ୍ୟ କରିବେ—

Figure 10.10: A graph of the function $f(x) = \sin(x)$ on the interval $[-\pi, \pi]$.

1999-2000

THESE **THESE**

0-000 000 0000 11 0000 0000

[illegible]

*All percentages have been rounded.

কাম কুলি তৰে মিনি অসম তহুৱী ।।” (পৃষ্ঠা ৭৪)

শতাব্দেৰ আৰু মাজভাগৰ লিভেৰেই শাক্তবোজন কালত ৰচিত “মহা
কামল” গ্ৰন্থত ভগৱান বিষ্ণুৰ দেহৰ বিভিন্ন অংগৰ লগা জটিল-অনজটিল উল্লেখ
কোৱাৰ বিষয়ে উল্লেখ আছে। বিষ্ণুৰ “শূৰীত মিনি”ৰ জন্ম হোৱা কুলি জাতি
উল্লেখ কৰিছে। যুগ তথা মন্ত্ৰোক্তা মিনি শব্দটোৰ উল্লেখ পোৱা যায়।

ইংৰাজ লেখকসকলৰ লেখক মিচিচেকলৰ বিৱৰণ : ইংৰাজ
লেখকসকলৰ ভিতৰত পোনপটোৱেই এডৱাৰ্ড হুইটে ডাণ্টিন “Descriptive
Ethnology of Bengal (1872)” গ্ৰন্থত কথা উল্লেখ কৰিব লাগি। ডাণ্টিন
মতে “The Miris of the plains are off-shoots from the Abors,
and claimed by that people as runaway slaves, but there are
various clans of them differing in Asam for ages. They,
however, keep much to themselves, leading rather a nomadic
life, external appearance, and some of these clans have been
settled in living in houses on stilts built on the precarious
banks of the Brahmaputra and its estuaries or affluents, and
cultivating the alluvial flats of that river. With exception to
the clan called Chutia Miris, the traditions of all of them take
them back to the valley of the Dihong. It is probable they had
advanced from the north, made settlements in the country
now occupied by the Abors, and the latter people, of the same
race but more powerful, following on their footsteps pushed
them on into the plains. There are clans, the Saiengya and
Aiengya, who crop their hair like the Abors, and having done
so the young women attach to the cropped ends an ornament
fringe of cowries and brass, which gives them the appearance
of being wigged in a very fantastic manner. Other clans clothe
themselves and dress their hair more after the fashion of the

Asamese, but they keep their blood pure and have lost none of the physical characteristics of the tribe. They are of the yellow Mongolian type, tall, and powerfully framed, but with a dashing gait and sluggish habits. They have the deep-toned voice and slow method of speaking that I have noticed as characteristics of the Abors.

For a long period under the Asam Government, the Miris managed to keep to themselves the entire trade between Asams and the Abors; and as being thus the only medium of communication between the two peoples, they obtained this name *Miri*, which means mediator or go-between, and is the same word as '*miria*' or '*milial*' used with the same signification in Orissa. Perhaps the *meriah* applied to the sacrifice of the Khasis is a cognate word, the *meriah* being the messenger or mediator between man and the deity.

The Miris in the plains have generally abandoned the vague religious notions of their ancestors, and adopted ideas put into their heads by the Asamese Gossains or Hinduistical priests, that each of them chose to adopt as their Guru or spiritual instructor: but all efforts on the part of the Hindus to win them from their impure mode of living have utterly failed. They eat pig, fowl and beef, and drink spirits and beer, and have no caste notions about the preparation of food. Dances, &c.

They keep the Asam feasts, and during the great Bihu festival groups of Miris are to be found amongst the gayous of the revellers. The *Miri* girls dance the somewhat sensual Bihu dance with great spirit, and they have a dance of their

Valley) যাক বাকি বাকিৰাৰ লুই-লাই ককৰ লগতৰ হাৰ অফিচিয়েলকৰ
 কামৰ লগ হ'ল কলিফ'ৰ্নিয়া ন'ল। যাক কলিফ'ৰ্নিয়া হাৰী কলিফ'ৰ্নিয়া
 কলিফ'ৰ্নিয়া কলিফ'ৰ্নিয়া কলিফ'ৰ্নিয়া কলিফ'ৰ্নিয়া কলিফ'ৰ্নিয়া
 (Tawang Thang Garpo) "In early 7th century A.D., Tibet under
 the Yarlung dynasty became very powerful. The Tibetan King
 Tawang Thang Garpo declared the Buddhism as the state
 religion throughout Tibet which resulted in Bonpo uprisings
 in Central Tibet and Loba (Tani) rebellion in Myang province.
 The Tanis wanted to preserve their age old culture and religion.
 Consequently, the Tibetan King sent troops to Myang province
 and a result of which the Tanis fled to the Tani Country (Po
 Valley), Kham region and India."

এক অধ্যায়ৰ পৰিচিতি A History of Assam নামৰ গ্ৰন্থত
 লিখিছে যে— The Miris are found, both in the plains, where
 they are Miris, peaceable British subjects, and also in the hills
 to the north, where also they are quiet and inoffensive. They
 act as a channel of communication with the Abors, and from
 this circumstance comes the name by which they are known
 in Assam, which means a "go-between". They have never given
 any trouble. (Pp. 417-418)

আৰু এফিল্ড'ৰ কলিফ'ৰ্নিয়া in Abor Jungles of North-East India
 নামৰ গ্ৰন্থত লিখিছে যে— In appearance the Miris of the
 Assam border are Mongoloid, but their faces are by no means
 unpleasant. In general, too, they are strongly built, with finely
 developed limbs, and complexions that often have a distinctly

ably live. They are cleaner in their persons than many of the Indo-Burman tribes, and the more progressive among them appreciate the advantages of an occasional bath. Ever since the advent of the British in Assam, the Miris have shown themselves amenable to civilising influences, though this quality is not shown by the hill tribes who still preserve no little independence.

In the plains the Miris seem to prefer to live near running water, although in doing so they usually frequent the most malarial spots. As a rule they settle upon the newly-formed alluvial inlets in the rivers, in which they fish, or upon the banks of the marshes, where they graze their goats, pigs, and cattle, and support themselves by raising crops of warmer rice, mustard, millet, pulse, and sweet potatoes. In spite of their surroundings, or perhaps on account of their active lives, their diet of fish and flesh, and the character of their houses, they enjoy an enviable immunity from disease. Miri villages are built in two long rows, the houses being as much as forty paces in length, with accommodation for twenty or thirty inmates. They are raised on piles. Unlike an Assamese village there are neither fruit trees nor gardens near them.

The Miris who have colonised the Assam border describe themselves as Hindus. At the same time they have liberal notions with regard to diet, eating pork and drinking beer without hesitation. Where they are not Hindus, they are Animists sacrificing to the sun, moon, and earth. (page 15-16)

बुद्धि भूमिका मित्र (मित्री) सम्बन्धी प्रश्न १ का उत्तर देते हैं

[illegible]

विश्वविद्यालयी शिक्षण संस्था

[illegible]

[illegible][illegible][illegible][illegible][illegible][illegible]

[illegible]

(iii) **निष्पत्ति का अर्थ**—अर्थ का निष्पत्ति का अर्थ है—

[illegible][illegible]

ভেদেভেদেৰে প্ৰায়ঃ প্ৰায়ঃ প্ৰায়ঃ ৩০০ হোৱা দেখিবলৈ পোৱা যায়।
 সেৱক ৩-ৰ লগি ইতিহাসিক পুষ্টিভোগৰ পৰা নিৰ্দ্ধিষ্টকৰণ অনুসৰণ এও
 নিৰ্দ্ধাৰণত ইতিহাসভাৱী অনুযোজী।

গ্ৰন্থপঞ্জী

অসমীয়া :

- পোহৰজিৱনকথা, লক্ষ্যনাথ : অসমৰ বুৰঞ্জী, অসম প্ৰকাশন পৰিষদ, লক্ষ্য প্ৰকাশ, আগষ্ট, ২০১৯
- কছা, শৰৎ কুমাৰ : অসম বুৰঞ্জী (বুৰঞ্জ ১৬৪৯ - ১৬৯১), বুৰঞ্জী আৰু পুৰাতত্ত্ব বিভাগ, অসম চৰকাৰ, দ্বিতীয় প্ৰকাশ, মাৰ্চ, ১৯৯১
- কুমাৰ, প্ৰবোধন নাৰায়ণ : অসম বুৰঞ্জী, অসম প্ৰকাশন পৰিষদ, দ্বিতীয় প্ৰকাশ, জুলাই, ২০১৯
- কলকতা, ইতিহাস : অসমৰ ইতিহাস, অসম প্ৰকাশন পৰিষদ, লক্ষ্য প্ৰকাশ, এপ্ৰিল, ২০১৯
- কলকতা, প্ৰবোধননাথ : অসম বুৰঞ্জী, অসম প্ৰকাশন পৰিষদ, দ্বিতীয় প্ৰকাশ, আগষ্ট, ২০১৯
- কলকতা, কুমাৰ কুমাৰ (সম্পাদক) : অসমৰ ইতিহাস, কলকতা, অসমীয়া, আগষ্ট, ২০১৯
- কলকতা, শৰৎ কুমাৰ : কলকতা বুৰঞ্জী, বুৰঞ্জী আৰু পুৰাতত্ত্ব বিভাগ, অসম চৰকাৰ, দ্বিতীয় প্ৰকাশ, মাৰ্চ, ১৯৯১
- কী : বুৰঞ্জীৰ বুৰঞ্জী, বুৰঞ্জী আৰু পুৰাতত্ত্ব বিভাগ, অসম চৰকাৰ, দ্বিতীয় প্ৰকাশ, আগষ্ট, ২০১৯

- জাতি-ভাষা-সংস্কৃতি-সম্পর্কিত তথ্য সংগ্রহের ক্ষেত্রে, সংশ্লিষ্ট
সংস্কৃতি সংরক্ষণ, সংরক্ষণ, ২০২০

১৯৯১

- Dalton, Edward Tuite : *Descriptive Ethnology of Bengal*, Asiatic Society of Bengal, 1872
- E. H. Pakyriam : *Census of India*, 1961, Vol. III, Part V, Scheduled Tribes and Scheduled Castes (Reprint from old census reports and special tables).
- G. A. Grierson : *Linguistic Survey of India*, Vol III, Tibeto-Burman Family (Part I), Superintendent of Govt. Printing Calcutta, 1909
- Guizot : Sir Edward : *A History of Assam*, Amar Prakashan, Patna, Ghy, Third edition, 2019
- Hamilton, Angus : *In Abor Jungles of North East India*, Mittal Publications, New Delhi, 2013
- Lego, N. : *Early Culture and Civilization of Tribes of North-East India*, Mrs. Porang Lego, J u m h o Gnan Publishers and Distributors, Upper C-Sector Colony, In Fort Road, Imphal, Arunachal Pradesh, November, 2006
- Mackenzie, Alexander : *The North-East Frontier of India*, Mittal Publications, New Delhi, 2008
- Neelham, J. F. : *Chelone Grammar of the Shorlang Mbr Language*, Mising Agom Kebang, Dheraji, Assam, 2003