

## Bengali Language And Literature Vol 1

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In its struggle for independence, Bangladesh became the focal point of world attention in the early 1970s. It emerged victorious, but its development was hindered by the after-effects of the war—the destruction of much of its infrastructure, problems of governmental change, and the enormous difficulties faced by government and aid officials in assembling a data base for long-range planning. Professor Rashid's book—the first major comprehensive geographic inventory of Bangladesh—provides the key elements for such a base. Emphasizing the rural and agricultural characteristics of the country, it also covers in depth its physiography, hydrography, climate, soils, land utilization, migration and settlement patterns, transportation infrastructure, and human and natural resources.

"The Muhammad Avat?ra: Salvation History, Translation, and the Making of Bengali Islam reveals the powerful role of vernacular translation in the Islamization of Bengal. Its focus is on examines the magnificent seventeenth-century Nab?va??a of Saiyad Sult?n, who lived in Arakanese-controlled Chittagong to affirm the power of vernacular translation in the Islamization of Bengal. Drawing upon the Arabo-Persian Tales of the Prophets genre, the Nab?va??a ("The Lineage of the Prophet") retells the life of the Prophet Muhammad for the first time to Bengalis in their mother-tongue. Saiyad Sult?n lived in Arakanese-controlled Chittagong, in a period when Gau?iya Vai??ava missionary activity was at its zenith. This book delineates the challenges faced by the author in articulating the pre-eminence of Islam and its Arabian prophet in a place land where multiple religious affiliations were common, and when Gau??yaVai??ava missionary activity was at its zenith. Sult?n played a pioneering role in setting into motion various lexical, literary, performative, theological, and, ultimately, ideological processes that led to the establishment of a distinctively Bengali Islam in East Bengal, while yet shaping a distinctively Bengali Islam. At the heart of this transformation of a people and their culture lay the persuasiveness of translation to refresh salvation history for a people onoin a new Islamic frontier. The Nab?va??a not only kindled a veritable translation movement of Arabo-Persian Islamic literature into Bangla, but established the grammar of creative translation that was to become canonical for this regional tradition. This text-critical study lays bare the sophisticated strategies of translation used by a prominent early modern Muslim Bengali intellectual to invite others to his faith"-- This book foregrounds the subjectivity of 'acting women' amidst violent debates on femininity and education, livelihood and labour, sexuality and marriage. It looks at the emergence of the stage actress as an artist and an ideological construct at critical phases of performance practice in British India. The focus here is on Calcutta, considered the 'second city of the Empire' and a nodal point in global trade circuits. Each chapter offers new ways of conceptualising the actress as a professional, a colonial subject, simultaneously the other and the model of the 'new woman'. An underlying motif is the playing out of the idea of spiritual salvation, redemption and modernity. Analysing the dynamics behind stagecraft and spectacle, the study highlights the politics of demarcation and exclusion of social roles. It presents rich archival work from diverse sources, many translated for the first time.

This book makes a distinctive contribution in intertwining performance studies with literary history and art practices within a cross-cultural framework. Interdisciplinary and innovative, it will appeal to scholars and researchers in South Asian theatre and performance studies, history and gender studies.

This text is an introduction to the full range of standard reference tools in all branches of English studies. More than 10,000 titles are included. The Reference Guide covers all the areas traditionally defined as English studies and all the field of inquiry more recently associated with English studies. British and Irish, American and world literatures written in English are included. Other fields covered are folklore, film, literary theory, general and comparative literature, language and linguistics, rhetoric and composition, bibliography and textual criticism and women's studies.

Bangla (Bengali), an Eastern Indo-Aryan Language, is the national language of Bangladesh with 150 million speakers and the state language of Paschim Banga (West Bengal) in India with 90 million speakers. There are sizeable communities of Bengalis scattered all over the world. Altogether, the number of native speakers make Bangla the fifth or sixth largest language in the world. Like Hindi and other South Asian languages, Bangla has subject-object-verb word order, postpositions, causative and compound verbs. Unlike Hindi it has no gender. This volume presents a systematic overview of the language, from the sound system to parts of speech, syntactic categories to reduplicative features and some short text passages. The book is written in transliteration throughout to provide ease and convenience to non-Bengali as well as to Bengali linguists and students. In order to connect linguistic analysis with the living language, the book is furnished with plenty of real language examples, demonstrating the spirit, grace and wit of the Bangla language.

Kangla Lanpung is a platform to provide an avenue to social scientists, academics, and common man to express their views on various issues confronting the society at large particularly Manipur and its neighbours. The views expressed by the contributors are their own and do not necessarily reflect that of the publisher. Kangla Lanpung welcomes articles either in English and Manipuri in both Bengali and Manipuri scripts.

A Major Activity Of The Sahitya Akademi Is The Preparation Of An Encyclopaedia Of Indian Literature. The Venture, Covering Twenty-Two Languages Of India, Is The First Of Its Kind. Written In English, The Encyclopaedia Gives A Comprehensive Idea Of The Growth And Development Of Indian Literature. The Entries On Authors, Books And General Topics Have Been Tabulated By The Concerned Advisory Boards And Finalised By A Steering Committee. Hundreds Of Writers All Over The Country Contributed Articles On Various Topics. The Encyclopaedia, Planned As A Six-Volume Project, Has Been Brought Out. The Sahitya Akademi Embarked Upon This Project In Right Earnest In 1984. The Efforts Of The Highly Skilled And Professional Editorial Staff Started Showing Results And The First Volume Was Brought Out In 1987. The Second Volume Was Brought Out In 1988, The Third In 1989, The Fourth In 1991, The Fifth In 1992, And The Sixth Volume In 1994. All The Six Volumes Together Include Approximately 7500 Entries On Various Topics, Literary

Trends And Movements, Eminent Authors And Significant Works. The First Three Volume Were Edited By Prof. Amaresh Datta, Fourth And Fifth Volume By Mohan Lal And Sixth Volume By Shri K.C.Dutt.

The essays in the volume deal with a broad range factors integral to Indian history in the early modern era. They unfold many facets of the trade, politics and society of the country and offer new perspectives which will help dispel some long held misconceptions. The first part of the book is concerned mainly with trade and commerce in Bengal while subsequent chapters provide an extensive survey of maritime trade in the Indian Ocean and the unique contribution of Armenian communities in Dhaka's commercial and social life of the eighteenth century.

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Volume 4 of 4. Encompassing the whole milieu of early Islamic civilization, this major work of Western orientalism explores the meaning of the life and teaching of the tenth-century mystic and martyr, al-Hallaj. With profound spiritual insight and transcultural sympathy, Massignon, an Islamicist and scholar of religion, penetrates Islamic mysticism in a way that was previously unknown. Massignon traveled throughout the Middle East and western India to gather and authenticate al-Hallaj's surviving writings and the recorded facts. After assembling the extant verses and prose works of al-Hallaj and the accounts of his life and death, Massignon published *La Passion d'al-Hallaj* in 1922. At his death in 1962, he left behind a greatly expanded version, published as the second French edition (1975). It is edited and translated here from the French and the Arabic sources by Massignon's friend and pupil, Herbert Mason. Volume 1 gives an account of al-Hallaj's life and describes the world in which he lives; volume 2 traces his influence in Islam over the centuries; volume 3 studies Hallajian thought; volume 4 contains a full biography and index. Each volume contains Massignon's copious notes and new translations of original Islamic documents. Herbert Mason is University Professor of Religion and Islamic History at Boston University. He is also a poet and novelist; his version of the *Gigamesh* epic was a nominee for the National Book Award in 1971. Bollingen Series XCVIII. Originally published in 1979. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This volume forms a part of the *Critical Discourses in South Asia* series which deals with schools, movements and discursive practices in major South Asian languages. It offers crucial insights into the making of Bengali or Bangla literature and its critical tradition across a century. The book brings together English translation of major writings of

influential figures dealing with literary criticism and theory, aesthetic and performative traditions and re-interpretations of primary concepts and categories in Bangla. It presents 32 key texts in literary and cultural studies from Bengal from the middle of the 19th to that of the 20th century, with most of them translated for the first time into English. These seminal essays cover interconnections with socio-historical events in the colonial and post-independence period in Bengal, including the background to the language movement in Bangladesh. They discuss themes such as integrative aesthetic visions; poetic and literary forms; modernism; imagination; power structures and social struggles; ideological values; cultural renovations; and humanism. Comprehensive and authoritative, this volume offers an overview of the history of critical thought in Bangla literature in South Asia. It will be essential for scholars and researchers of Bengali/Bangla language and literature, literary criticism, literary theory, comparative literature, Indian literature, cultural studies, art and aesthetics, performance studies, history, sociology, regional studies and South Asian studies. It will also interest the Bengali-speaking diaspora and those working on the intellectual history of Bengal and conservation of languages and culture

This first of three volumes focuses on the evolution of Bengal's economy and society before colonisation beginning from pre-historic days. With no documented or authentic history of Bengal, the author examines oral history, bringing us a study that uncovers the roots of the many issues in the colonial and post-colonial eras.

What role do pre-modern religious traditions play in the formation of modern secular identities? In *Unforgetting Chaitanya*, Varuni Bhatia examines late-nineteenth-century transformations of Bengali Vaishnavism—a vibrant and multifaceted religious tradition that traces its origins to the fifteenth century Krishna devotee Chaitanya (1486-1533). Drawing on an extensive body of hitherto unexamined archival material, Bhatia finds that both religious modernizers and secular voices among the Bengali middle-class invoked Chaitanya, portraying him simultaneously as a local hero, a Hindu reformer, and as God almighty. She argues that these claims should be understood in relation to the recovery of a "pure" Bengali culture and history in a period of nascent, but rising, anti-colonialism in the region. Who is a true Vaishnava? In the late nineteenth century, this question assumed urgency as debates around questions of authenticity appeared prominently in the Bengali public sphere. These debates went on for years, even decades, causing unbridgeable rifts in personal friendships and tarnishing reputations of established scholars. Underlying these debates was the question of authoritative Bengali Vaishnavism and its role in the long-term constitution of Bengali culture and society. At stake, argues Bhatia, was the very nature and composition of an indigenously-derived modernity inscribed through the politics of authenticity, which allowed an influential section of Hindu, upper-caste Bengalis to excavate their own explicitly Hindu pasts in order to find a people's history, a religious reformer, a casteless Hindu sect, the richest

examples of Bengali literature, and a sophisticated expression of monotheistic religion.

Blending fine-grained case studies with overarching theory, this book seeks to rethink 1,000 years of Eurasian history. It was in 1998 that the first of the four volume series of the 'Knit India through Literature project – the volume on the South Indian languages - came out. I certainly did not then feel the fear and trepidation that I do now, as I stand on the threshold of the second volume being published, this one on the East Indian languages. I have had a lifelong acquaintance with the South Indian languages of Malayalam, Telugu, Kannada and Tamil, through the several trips made to the neighbouring states during school holidays to visit numerous relatives. Hence, I did not feel any discomfort during my trips to Hyderabad, Trivandrum or Bangalore to meet with the various writers I needed to meet for the first volume. On the other hand, the trips that I undertook for my research on the eastern languages left me utterly bewildered most of the time. Apart from the usual problems like an unknown language, an unknown region and unfamiliar food habits, I was faced with many a practical difficulty on account of the work itself. There was the problem of communicating with some writers who could not understand English. Then there was the problem of transcribing the cassettes of the interviews several times on account of the different pronunciations. Worse still were the additional trips I had to undertake to far off places like Darjeeling and Imphal when I found that the interviews had not yielded sufficient material or there were doubts that had to be personally clarified with the writers. The project was basically accomplished in three phases. The initial spadework involving research on the language, the field work that involved travelling to the homes of the various writers and interviewing them and then the work of transcribing the tapes on my return to Chennai and editing and writing them up. I took the assistance of others only to transcribe the tapes. While my assistants found the job of transcribing the tapes containing the interviews of the South Indian writers easy on account of their familiarity with the languages, they were somewhat challenged when it came to the Eastern language interviews. As a result of lack of proper communication, the interviews of some important writers have unfortunately been excluded from this volume. Despite sending him two letters, I could not get in touch with the Jnanpith Award-winning Oriya poet Sitakant Mohapatra. I probably had the wrong address and, as a result, the letters possibly never reached him. In the years that have gone by between my fieldwork in the eastern region and the release of this volume, there have been many changes, many losses. Dr. Birendra Bhattacharya and Dr. Jagat Chhetri, who accorded me such a warm welcome and hospitality in Guwahati and Darjeeling respectively, are no longer with us. Mr. Subhas Mukhopadhyay, who was so encouraging, is today able to communicate with others only with the help of a writing board. Although I grieve these losses, I am happy that I was able to interact with these people when they were at their cheerful best. All the trials and tribulations that I had to face in the course of this work are of no matter to me now that the book has been published, after systematic and honest research and through the



co-operation of all the esteemed writers. The foreword written by the Jnanpith Award-winning Malayalam writer M.T. Vasudevan Nair is an ornament that serves to embellish this volume. I am thankful to him and all the others who have made this work possible. My inner soul calls to me at his juncture, cheering me at this halfway mark and encouraging me to proceed undaunted with my efforts to complete this Herculean task. I am confident my inner grit and determination will see me through the tasks of completing the work on the Western and Northern languages shortly. -Sivasankari.

The world created by the legacies of empire and colonialism now confronts some deep crises of civility, precipitated by globalization and climate change. In this volume, Dipesh Chakrabarty examines these distinct—but interrelated—issues side by side. Varied ideas of civilization and humanism have shaped notions of a global humanity in the lingering twilight of the European empires. Detailing these ideas, in the section titled 'Global Worlds', Chakrabarty outlines the conflicts and connections that arise from global encounters in our postcolonial age. The second section, 'The Planetary Human', on the other hand, explores the significance of planetary climate change for humanistic and postcolonial thought. Chakrabarty argues that such change demands not only critiques of capitalism and inequality, but also new thinking about the human species as a whole—our patterns of justice, writing of history, and relationship with nature in the age of the Anthropocene. The global is human-centric in construction; the planetary involves many other actors and thus includes the thorny question of how we go beyond the anthropocentric to discuss and conceptualize the agency of the non-human.

An original and compelling account of the Hindu partitionist movement in Bengal.

Volume 2 of 4. Encompassing the whole milieu of early Islamic civilization, this major work of Western orientalism explores the meaning of the life and teaching of the tenth-century mystic and martyr, al-Hallaj. With profound spiritual insight and transcultural sympathy, Massignon, an Islamicist and scholar of religion, penetrates Islamic mysticism in a way that was previously unknown. Massignon traveled throughout the Middle East and western India to gather and authenticate al-Hallaj's surviving writings and the recorded facts. After assembling the extant verses and prose works of al-Hallaj and the accounts of his life and death, Massignon published *La Passion d'al-Hallaj* in 1922. At his death in 1962, he left behind a greatly expanded version, published as the second French edition (1975). It is edited and translated here from the French and the Arabic sources by Massignon's friend and pupil, Herbert Mason. Volume 1 gives an account of al-Hallaj's life and describes the world in which he lives; volume 2 traces his influence in Islam over the centuries; volume 3 studies Hallajian thought; volume 4 contains a full biography and index. Each volume contains Massignon's copious notes and new translations of original Islamic documents. Herbert Mason is University Professor of Religion and Islamic History at Boston University. He is also a poet and novelist; his version of the *Gigamesh* epic was a nominee for

the National Book Award in 1971. Bollingen Series XCVIII. Originally published in 1972. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This book reopens the debate on colonial nationalisms, going beyond derivative , borrowed , political and modernist paradigms. It introduces the conceptual category of samaj to demonstrate how indigenous socio-cultural origins in Bengal interacted with late-colonial discourses to produce the notion of a nation. Samaj (a historical society and an idea-in-practice) was a site for reconfiguring antecedents and negotiating fragmentation. Drawing on indigenous sources, this study shows how caste, class, ethnicity, region and community were refracted to conceptualise wider unities. The mapping of cultural continuities through change facilitates a more nuanced investigation of the ontology of nationhood, seeing it as related to, but more than political nationalism. It outlines a fresh paradigm for recalibrating postcolonial identities, offering interpretive strategies to mediate fragmentation.

First published in 2000, Dipesh Chakrabarty's influential *Provincializing Europe* addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standard, capitalist transition in the third world has often seemed either incomplete or lacking. *Provincializing Europe* proposes that every case of transition to capitalism is a case of translation as well - a translation of existing worlds and their thought-categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how many it may be renewed both for and from the margins. -- from back cover.

Modernity has always laid claim to universal certainty--which meant assigning a different and lesser significance to anything deemed purely local, non-Western, or lacking a universal expression. This book makes those very non-Western, non-universal elements the tools for fashioning a more complex, rigorous, and multifaceted understanding of how the modern comes about. Focusing on the making of modernity outside the West, eight leading anthropologists, historians, and political theorists explore the production of new forms of politics, sensibility, temporality, and selfhood in locations ranging from nineteenth-century Bengal to contemporary Morocco. Topics include the therapeutics of colonial medical practice, the multiple registers of popular film, television serials and their audiences, psychiatrists and their patients, the iconic figure of the young widow, and the emergence of new political forms beyond the grasp of civil society.

This work, first published in 1968, presents the fabulous world of Hinduism in its entirety in two volumes. It is the first general encyclopedia of Hinduism covering every major aspect of Hindu life and thought, embodying the results of modern scholarship yet not ignoring the traditional point of view. It contains over 700 articles, each of which gives a comprehensive account of the subject, and by a system of cross references interlinks all topics related to it, so that a single theme may be traced in all its ramifications through the whole book. An index of over 8,000 items, which in itself forms a veritable treasury of Sanskrit terms and names, will further assist the researcher finding their way among the lesser topics treated in the work.

First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Criticism of Bengali literature of the late 19th and early 20th centuries; a study.

The Rāmāyana, an ancient epic of India, with audiences across vast stretches of time and geography, continues to influence numberless readers socially and morally through its many re-tellings. Made available in English for the first time, the 16th century version presented here is by Candravatī, a woman poet from Bengal. It is a highly individual rendition as a tale told from a woman's point of view which, instead of celebrating masculine heroism, laments the suffering of women caught in the play of male ego. This book presents a translation and commentary on the text, with an extensive introduction that scrutinizes its social and cultural context and correlates its literary identity with its ideological implications. Taken together, the narrative and the critical study offered here expand the understanding both of the history of women's self-expression in India and the cultural potency of the epic tale. The book is of interest equally to students and researchers of South Asian narratives, Rāmāyana studies and gender issues.

Reprint ed.

Society, Representations and Textuality: The Critical Interface brings together papers from various critical perspectives of Humanities and Social Sciences. The work (a) takes stock of the recent developments in critical theory and cultural studies; (b) studies the impact of these developments on the understanding of social reality and the human predicament in India; and (c) brings together scholars from North East India who are engaged in the project of understanding society and communities in their chosen intellectual practice. The book is the first-ever attempt to establish a dialogic encounter between critical practices in Humanities and Social sciences, hitherto considered to be autonomous in their own disciplinary boundaries. Further, the volume addresses issues of identity and autonomy of a multicultural India, particularly with reference to the interface between hegemonic cultures and politically and culturally persistent smaller communities. A significant feature of this book is its attempt to theorize and describe the myriad manifestations of the critical interface between society and literary or cultural productions.

This book examines the politics and culture of eastern India's landed chiefs.

Since time immemorial, India has been an ocean bed over which numerous stories have flowed and enriched the world. Storytellers from Tulsidas to Rohinton Mistry have added their magic to this magnificent repository. Inspired in part by Somadeva's Kathasaritasagara, William Radice collects these timeless tales of India, and tells them anew through his unique idiom. Like itinerant storytellers, he fills these tales with emotion and wit, bringing them alive for the contemporary reader. In Volume 1, the first section begins with the creation myth of Prajapati, while the Mahabharata section starts with



Sakuntala's story, going up to the founding of Dvaraka by Krishna. In Volume 2, the first section begins with the Hindu myth about Brahma's creation of bodies, while the Mahabharata section starts with the notorious dice-game and ends with the death of Abhimanyu. True to India's diversity, the third section of both volumes comprises legends and folk tales from Hindu, Muslim, Buddhist, Jain, Christian and tribal sources. The volumes of Myths and Legends of India are a treasure to delight in and cherish.

The Mortal God is a study in intellectual history which uncovers how actors in colonial India imagined various figures of human, divine, and messianic rulers to battle over the nature and locus of sovereignty. It studies British and Indian political-intellectual elites as well as South Asian peasant activists, giving particular attention to Bengal, including the associated princely states of Cooch Behar and Tripura. Global intellectual history approaches are deployed to place India within wider trajectories of royal nationhood that unfolded across contemporaneous Europe and Asia. The book intervenes within theoretical debates about sovereignty and political theology, and offers novel arguments about decolonizing and subalternizing sovereignty.

Land of Two Rivers chronicles the story of one of the most fascinating and influential regions in the Indian subcontinent. The confluence of two major river systems, Ganga and Brahmaputra, created the delta of Bengal—an ancient land known as a centre of trade, learning and the arts from the days of the Mahabharata and through the ancient dynasties. During the medieval era, this eventful journey saw the rise of Muslim dynasties which brought into being a unique culture, quite distinct from that of northern India. The colonial conquest in the eighteenth century opened the modern chapter of Bengal's history and transformed the social and economic structure of the region. Nitish Sengupta traces the formation of Bengali identity through the Bengal Renaissance, the growth of nationalist politics and the complex web of events that eventually led to the partition of the region in 1947, analysing why, despite centuries of shared history and culture, the Bengalis finally divided along communal lines. The struggle of East Pakistan to free itself from West Pakistan's dominance is vividly described, documenting the economic exploitation and cultural oppression of the Bengali people. Ultimately, under the leadership of Bangabandhu Mujibur Rahman, East Pakistan became the independent nation of Bangladesh in 1971. Land of Two Rivers is a scholarly yet extremely accessible account of the development of Bengal, sketching the eventful and turbulent history of this ancient civilization, rich in scope as well as in influence.

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