



Government of Tripura
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Dated Agartala, ____/____/____ 20

Metric 3.2.2

Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

As per the DVV suggested inputs regarding the Metric 3.2.2, the Cover pages, content pages and first pages of the books and chapters in edited volumes/books published and paper published in national/international conference proceedings per teacher during the last five years are enclosed with the following documents.

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Principal 9.9.24

Women's College

Agartala, West Tripura

Metric 3.2.2

Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

2016-17

1. **Gopal Debnath:** Longtarai: ek Mehenati Janajati Karun Kahini published in Uttar Purber Bangla Sahitye Marxiya Darshan: Prasanga Tripura
2. **Dr. Samhita Bhaumik:** Characterization of manganese (IV) complexes derive from N and O donor schiff base ligand by spectroscopic and electrochemical studies published in Status of Research in Physics in North East India.
3. **Dr Soma Banik:** Adsorption behaviour of a cationic dye onto nano clay platelets in layer by laser self assembled film published in Status of Research in Physics in North East India.
4. **Dr Soma Banik:** Adsorption of protein at air-water interface in the presence of two xanthene dyes published in Status of Research in Physics in North East India.
5. **Dr. Amitabha Saha:** Metachromatic interactions of sulfated orange (Citrus Sinensis) peel polysaccharide with cationic dyes published in Status of Research in Physics in North East India.
6. **Dr. Jayanti Bhattacharjee:** Edited Book of Proceedings of National Seminar on Infrastructural Development in India with special reference to North-Eastern States.
7. **Dr. Nivedita Dhar:** Tripurar Sahitye Marxiyo Darshan: Prasongo Sudhanya Debbarmar Hachuk Khurio.

2017-18

1. **Dr. Soma Datta:** Non Timber Forest Products and Tribal People of Tripura published in Tribal Life and Forest Resource Management.
2. **Dr Somali Saha:** Edited Book titled Empowerment of Tribal Women
3. Lili Debbarma: Edited Book titled Empowerment of Tribal Women by Tribal and Cultural Institute, Govt. of Tripura,
4. **Dr Somali Saha:** Empowerment of Tribal Women in North-East India- A Subaltern Study published in Edited Book titled Empowerment of Tribal Women by Tribal and Cultural Institute, Govt. of Tripura,
5. **Dr. Somali Saha:** Insurgency in North-east Literature- A Study of Tamsula Ao's These Hills Called Home- Stories From A War- Zone published in North East India Before and After Partition: Issues and Experiences.
6. **Anuradha Debbarma:** Stri vimarsh ke vividh sandarbh published in Indian Research Bulletin.
7. **Anuradha Debbarma:** Samkalin kokborok kahaniyon mein samaj ka swaroop published in Samanvay purvottar

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8. **Dr. Ratnabali Ray Sengupta:** The queens of Tripura: Women Beyond the Epoch published in Edited Book titled Empowerment of Tribal Women.
9. **Nibedita Dam:** Indegenous People and Its Changing Face of Life(Status of Women in Uchoi Tribe) published in Edited Book titled Empowerment of Tribal Women.
10. **Dr. Srimanta Ray:** Edited Book titled Bangla Katha Sahityer Dersho Bochhor. Tulsi Publishing House. ISBN: 978-93-85713-11-8

2018-19

1. **Dr. Jayanti Bhattacharjee:** Book titled Explaining South Asia's Economic Growth: An Empirical Analysis published by Lambert Academic Publishing. ISBN: 978-620-2-07740-8
2. **K.V Geetha:** Taxonomy and Diversity of Longhorned Beetles(Insecta: Coleoptera: Cerambycidae) of Tripura published in Biodiversity Conservation:Strategies and Applications by South Eastern Book Agencies, Guwahati. ISBN: 978-81-937-3274-8
3. **Dr. Champa Taran:** Student and Motivation published in Issues on the Comprehensive Development of students of Tripura by Vyasdev Prakashani. ISBN: 978-81-909689-2-6
4. **Dr. Amitabha Saha:** Metachromasia induced in Cationic dyes by neem (Azadiracta indica) Polysaccharide
5. **Dr. Srimanta Ray:** Academic Co-Relation between Schools and Colleges in Dhalai:An educational Problem published in Issues on the Comprehensive Development of students of Tripura by Vyasdev Prakashani ISBN: 978-81-909689-2-6
6. **Dr. Srimanta Ray:** Edited book titled 'Patralekha: Sromon **Dr. Srimanta Ray:** Tulsi Publishing House. ISBN: 978-93-85713-15-6
7. **Dr. Soma Datta:** Sericulture: A challenging and prospective livelihood for tribal women in Tripura published in Tribal livelihood: Issues, Challenges & Opportunities by Research Tribal and Cultural Institute, Govt. of Tripura.
8. **Dr. Somali Saha:** Widening the Horizon of Dalit Literature to Contemporary Indian Literature- An Analysis of Selected Dalit Women's Autobiographies in Translation published in Macaulay's Ghost: English Studies in a Postglobalized World by Papyrus books and beyond, Guwahati. ISBN: 978-93-81287-99-6.
9. **Anuradha Debbharma:** Samkalin kokborok kahaniyon ki visheshtayen published in Nutanvagdhara.

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2019-20

1. **Dr. Nivedita Dhar:** Parjalochanaraloke Bimal Singher chotogalpo published in Tripurar Bangla Chotogalpo o Galpokar by Book World. ISBN: 81- 8266-117-X
2. **Dr. Nivedita Dhar:** Chandrasekhar ernamkaran' published in BankimChandrer 'Chandrasekhar'by Nayapustakmahal. ISBN: 978-81-937255-6-6

2020-21

1. **Dr. Nivedita Dhar:** Book titled Tarashankar, Sarojkumar O Obodhutergalpouponyas 978-81-945048-1-8e rarer jonajibon" published by Tulsi Publishing House. ISBN: 978-81-945048-1-8
2. **Dr. Somali Saha.** Edited a book titled 'North East India: A Cultural Revaluation by Eastern Book Publishers. ISBN: 978 93 88881 38 8
3. **Dr. Ratnabali Ray Sengupta.** Redefining early bronzes of Tripura in the light of some recent discoveries published in North East India A cultural Revaluation by Eastern Book Publishers. ISBN: 978 93 88881 38 8
4. **Remruatpuii Tochhawng:** Edited Book Title of the book: Tribal youth Issues Challenges and Perspectives published by Tribal Research and Cultural Institute, Govt. of Tripura. ISBN: 978-93-86707-31-4
5. **Dr Jayanti Bhattacharjee:** Lockdown-A Short Story (2020, Single Author) published by Amazon.
6. **Sri. Manoj Nath.** Chapter 8 entitled "Fish and Duck Farming-an ecologically viable and economically profitable integrated fish farming-A Review" in a Book entitled 'New Researches in Science. Humanities and Social published by EBH Publishers (India) ISBN: ISBN:978-93-90434-26-8.
7. **Dr. Saumen Chakraborti.** Chapter 32 entitled "A report on the occurrence of fungal pathogen Saprolegnia parasitica on a freshwater fish Puntius(Ham.) in a pond ecosystem of Tripura" in a book entitled Biological Sciences: Impacts on modern civilization, current and future challenges published by New Delhi Publishers, Kolkata.
8. **Dr. Khumtia Debbarma:** Himanshu Joshi ke Katha sahitya me samvedana ka swar published by NE Printing and Translation Servicing, Shillong. ISBN: ISBN:978-81-953436-5-2

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9. Dr. Khuntia Debbarma. SwatantryottarHindi Upanyason me Janjatiya Samaj pulished in NE Printing and Translation Servicing, Shillong. ISBN: ISBN: 978-81-947417-9-4.
10. Dr. Saumen Chakraborti. Chapter 8 entitled "Fish and Duck Farming- an ecologically viable and economically profitable integrated fish farming-A Review" in a Book entitled 'New Researches in Science. Humanitics and Social published by New Delhi Publishers, Kolkata. ISBN: ISBN: 978-81-947417-9-4.
11. Chapter 5 Taxonomy Of Scarabaeidae (Insecta: Coleoptera) Of Tripura, North East India in the book titled: THE FAUNAL WEALTH OF TRIPURA
12. Chapter 5 Taxonomy Of Scarabaeidae (Insecta: Coleoptera) Of Tripura, North East India in the book titled: THE FAUNAL WEALTH OF TRIPURA : A Compilation published by Tripura Biodiversity Board. ISBN: ISBN: 978-93-5473 528-8

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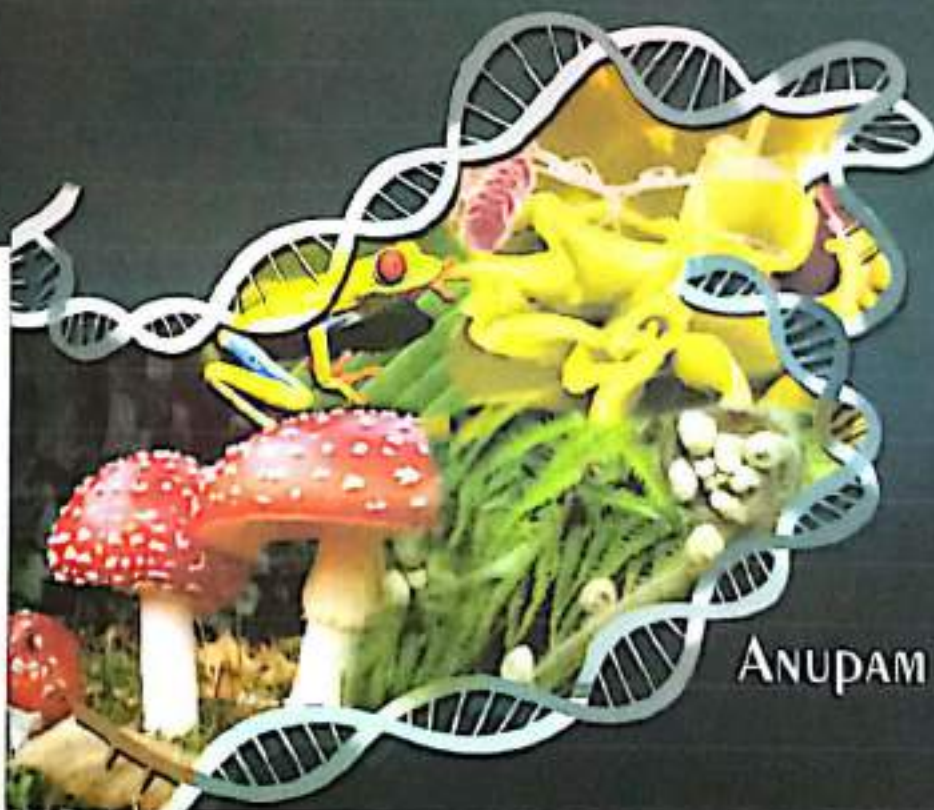
Biological Sciences

Impacts on Modern Civilization,
Current and Future Challenges

Biological Sciences

Impacts on Modern Civilization,
Current and Future Challenges

ANUPAM GUHA



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Biological Sciences: Impacts on Modern Civilization, Current and Future Challenges

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A report on the occurrence of fungal pathogen *Saprolegnia parasitica* on a freshwater fish *Puntius ticto* (Ham.) in a pond ecosystem of Tripura, India

Saumen Chakrabarti

Department of Zoology, Women's College, Agartala, Tripura, India

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Abstract: The present observation makes a report on the occurrence of an aquatic fungal species *Saprolegnia parasitica* on the epidermis of a freshwater fish *Puntius ticto*(Ham.). The fungus infected fish was collected from a pond ecosystem of Tripura, India during a period from September 2018 to February 2019. The appearance of *Saprolegnia parasitica* was cotton-fibre like tufts of mycelium and observed on the muscle epidermis, fins and caudal region of the fish. A deep ulceration was observed on the base of the pectoral fin of the infected *Puntius ticto* .Important biotic and abiotic(water quality) features of the studied pond were also noted during the occurrence of this fungal species on the body of fish. During the occurrence of this fish pathogen, pond water showed lower temperature (9-16°C), alkaline pH (7.6-8.4 ppm) and moderate levels of dissolved oxygen (6.2-7.8 ppm).The prevailing biotic as well as suboptimal water quality characteristics indicate the development of stressed condition in the pond ecosystem which might be helpful for the occurrence of *Saprolegnia parasitica* over the epidermis of *Puntius ticto*.

Keywords: *Saprolegnia parasitica* ; *Puntius ticto*; water quality; freshwater pond; Tripura.

Diseases in freshwater fishes are a great threat to achieve optimum production and become a limiting factor to economic success of aquaculture^[1]. In aquaculture, large scale fish mortalities occur due to infectious microbial and parasitic diseases caused due to high dense culture or by pollution mediated environmental stress^[2,3]. The open water capture fish has been suffering such as epizootic ulcerative syndrome(EUS), septicaemia, tail and fin rot disease, gill rot disease, viral disease, bacterial disease and fungal disease^[4,5]. Fungal infection of fish by oomycetes commonly called water moulds are widespread in freshwater and represent the most important fungal group

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Debadatta Adak
Runu Dhar

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Editors

Dr. Debadatta Adak

Dr. Runu Dhar



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Guwahati-1

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Fish cum Duck Farming- an ecologically viable and economically profitable integrated fish farming technique—A Review

Saumen Chakrabarti

Manoj Nath

Abstract

The integration of fish and duck farming is considered as a means of reducing the cost of feed for ducks and an inexpensive way of fertilizing fish ponds. Fish pond being a semi closed biological system with several aquatic animals and plants which provides an excellent disease free environment for the ducks and in turn, ducks consume juvenile frogs, tadpoles and dragon flies etc., thereby making a safe environment for fish. Raising ducks over fish ponds fits very well with the fish polyculture system, as the ducks are highly compatible with cultivated fishes. Water surface of ponds can be put into full utilization by duck raising. The mutual beneficial effect of combined fish culture and duck raising decreases the input cost (60%) on fish culture operation. The daily waste of duck feed serves as fish feed in ponds or as manure, resulting in higher fish yield. By virtue of the digging action of ducks in search of benthos, the nutritional elements of soil get diffused in water and promote plankton production. Ducks also serve as bio aerators as they swim, play and chase in the pond and this disturbance to the surface of the pond facilitates aeration. At harvest in addition to fish, duck eggs and duck meat is also become available to the farmers as an additional source of income as also nutritional security to his family. No additional land is required for duck farming. It ensures high profit through less investment. This integrated fish cum duck farming technique enables the farmer to be productive

हिमांशु जोशी

के कथा साहित्य में संवेदना का स्वर



डॉ. खुमतिया देववर्मा

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डॉ. खुमतिया देववर्मा

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इस पुस्तक के सर्वाधिकार सुरक्षित हैं। प्रकाशक या लेखक की लिखित अनुमति के बिना इसके किसी भी अंश को, फोटोकॉपी एवं रिकॉर्डिंग सहित इलेक्ट्रॉनिक अथवा मशीनी, किसी भी माध्यम से, अथवा ज्ञान के संग्रहण एवं पुनर्प्रयोग की प्रणाली द्वारा किसी भी रूप में, पुनरुत्पादित अथवा संचारित-प्रसारित नहीं किया जा सकता।

प्रकाशक : एन.ई.प्रिंटिंग एंड ट्रांसलेशन सर्विसेज, शिलांग, ईस्ट खासी हिल्स, मेघालय

ग्राफिक एवं टाइप सेटिंग : संगीता दे, लाईटमुगगह, शिलांग, मेघालय



स्वातंत्र्योत्तर हिन्दी उपन्यासों में जनजातीय समाज

डॉ. खुमतिya देववर्मा



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पूर्वोत्तर एवं पूर्वी भारत की भाषा, साहित्य एवं समाज केंद्रित पत्रिका



कोंकबरक लोक कथाओं में जनजातीय समाज एवं संस्कृति

डॉ. खुर्मातिया देववर्मा

त्रिपुरा उत्तर-पूर्वी सीमा पर स्थित भारत का एक राज्य है। यह भारत का तीसरा सबसे बड़ा राज्य है। इसके उत्तर पश्चिम और दक्षिण में थांलादेज स्थित हैं, जबकि पूर्व में असम और मिजोरम हैं। यहां की विभिन्न जनजातियाँ विभिन्न रंगों से भरी अपनी संस्कृति एवं समाज को अपने साथ लिए हुए हैं। त्रिपुरा में भी अनेक जनजातियाँ हैं जैसे-त्रिपुरी, देववर्मा, नवातीया, गियांग, खोन्तल, भोन्तौ, खोन्तल आदि। इन जनजातियों में मुख्य रूप से कोंकबरक भाषा ही बोली जाती है। कोंकबरक दो शब्दों में मिलकर बना है-कोंक+बरक अर्थात् कोंक का अर्थ है भाषा और बरक का अर्थ है व्यक्ति अर्थात् व्यक्तियों की भाषा। आज इस भाषा को यहाँ के सभी लोग जानते हैं। तमिलनाडु समान ऐसा समाज है, जो भारत के पहाड़ी, मैदानी, पठारी और जंगली इलाकों में पाये हैं। जन्म की प्रत्येक जनजाति का अपना समूह है और प्रत्येक समूह का एक निश्चित भू-क्षेत्र है। उन की एक विशेष प्रकार की भाषा है और साथ ही धर्म, प्रथाएँ और परंपराएँ भी हैं। उदा. उदाहरण के तौर पर बनता है, उस में अनेक परिवारों का समूह, अपनी एक समान भाषा, अपना एक विशिष्ट रूप, एक निश्चित भू-भाग और सांस्कृतिक तत्वों जैसे-भाषा, धर्म या लोक विश्वास में एक समानता पाई जाती है, जिसके कारण यह अन्य समूह से अलग अपनी विशिष्टता बनाए रखता है। त्रिपुरा प्रदेश की जनजातियों का अपना एक इतिहास है। अपनी एक संस्कृति है और अपना एक अस्तित्व है। जहाँ तक इस भाषा के लोक साहित्य का प्रश्न है इस का अस्तित्व बना आज की ऐतिहासिक परंपरा में ही सुरक्षित है। लोक कथाएँ यहाँ के लोगों के लिए अस्तित्व के स्वरूपपूर्ण साधन हैं। लोक कथाएँ जनजातीय साहित्य हैं। इन में विभिन्न प्राकृतिक वस्तुओं, पशु-पक्षियों, पेड़-पौधों, नदियों और ग्रुष्टि की रचना आदि के विषय में आदिम मनुष्य का विश्वास समझा जाता है। साथ ही इन लोक कथाओं के माध्यम से 'बरक' जनजातियों के गुण-दुष्ट, सामाजिक संरचनाओं के रूप, धार्मिक विश्वास, उनके इतिहास, संस्कृति आदि का भी हमें ज्ञान प्राप्त होता है। लोक कथाएँ ही इन के लिए केन्द्र, पुराण, उपनिषद् और गीता हैं यह कहा जाए तो कोई अतिशयोक्ति नहीं होगी, क्योंकि इन का सारा जीवन, दर्शन लोक कथाओं पर आधारित है। 'बरक' जनजातियों को संस्कृत रूप से अतिशयोक्ति लोक कथाएँ ज्यादा लोकप्रिय हैं। वृद्ध और उन में लगने वाले 'फूल' इन पर निवास करने वाले पशु-पक्षी उनके साथी हैं। ये गुण-दुष्ट में इनका

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स्त्री-विमर्श के विविध संदर्भ (समकालीन हिन्दी एवं कॉकबरक कहानियाँ)

अनुराधा देबबर्मा
हिन्दी विभाग,
त्रिपुरा विश्वविद्यालय, अगरतला

हमारे देश में आदिकाल से ही नारी को शक्ति रूपा माना जाता रहा है तथा नारीशक्ति की पूजा की जाती रही है। आदि शक्ति दुर्गा तो नारी शक्ति की स्रोत मानी गई है। नारी ने सदैव अपनी शक्ति के द्वारा शत्रुओं का दमन किया है। पौराणिक कथाओं तथा इतिहास में इसके अनेक उदाहरण मिलते हैं। परंतु बदलते समय के साथ-साथ नारी को उपेक्षित दृष्टि से देखा जाने लगा। पुरुष प्रधान मानसिकता के युग में नारी को अपनी अस्मिता के लिए संघर्ष करना पड़ रहा है। वह युगों से उपेक्षा की शिकार होने के कारण खूँटे से बँधी गाय की तरह समझी जाने लगी। उसे 'अबला' माना जाने लगा। समाज द्वारा उसका तिरस्कार किया गया। स्वतंत्रता के बाद नारी शिक्षा एवं नारी सशक्तिकरण के प्रयासों से नारी ने अपने स्वरूप को पहचाना तथा परिणाम स्वरूप उसमें एक नई ऊर्जा का संचार हुआ आत्मविश्वास पैदा हुआ।

यह सर्वविदित कि नारी में युग परिवर्तन करने की क्षमता होती है और नारी-शिक्षा के कारण अब नारी में अपने को वास्तविक रूप में स्थापित करने की क्षमता आने लगी है। आज ग्रामीण तथा नागरीय परिवेश में साँस लेने वाली नारी अपने निर्णय लेने में सक्षम है। वह हर क्षेत्र में पुरुष से आगे निकलती जा रही है। अब वह परिवार का मूल आधार मानी जाने लगी है। पुरुष ने भी उसकी श्रेष्ठता का अहसास किया है, परंतु पुरुष प्रधान समाज उसे उसका उचित सम्मान देने में एक झिझक महसूस कर रहा है। परिणाम स्वरूप 'नारी मन' अंदर से एक घुटन का अहसास कर रहा है। नारी-विमर्श पर सबसे महत्वपूर्ण विचार 'श्रृंखला की कड़ियाँ' में महादेवी वर्मा कहती हैं कि—“नर यदि भर्ता है तो नारी भार्या, नर यदि गृहपति है तो नारी गृहलक्ष्मी, नर यदि कर्त्ता है तो नारी क्रिया।”¹ मानवीय गुणों की दृष्टि से विचार करें तो पुरुष से ज्यादा नारी में अधिक मानवीय रही हैं। यही वजह है कि वह पुरुष का आदर्श भी है। इस संदर्भ में प्रेमचंद्र कहते हैं कि “पुरुष विकासक्रम में नारी से

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अनुराधा देबबर्मा

कोकबेरक कहानियों में समाज के स्वरूप विषय पर लिखने में पहले उन सभी परिस्थितियों को जानना जरूरी है जिनसे समाज प्रभावित होता है। पुरानी पीढ़ी तथा नयी पीढ़ी के अंतराल में आधुनिक समय में बहुत तेजी से अनुभव किया जा रहा है। यदि पहले पीढ़ियाँ दस या बीस वर्षों बाद अपने बीच परिवर्तन का अंतराल अनुभव करती थीं तो आज यह अनुभव पाँच वर्षों में ही हो जाता है। व्यापक स्तर पर बढ़ती औद्योगिकीकरण, तकनीक का विकास, वैज्ञानिक उन्नति के कारण नये उपकरण, नई मशीन मनुष्य को जीवन जीने की नई स्थितियाँ प्रदान करती है। विदेशों में इस विषय को लेकर अनेक नई खोजें हुई हैं। कि औद्योगिक सभ्यता में विकसित होता महानगर का नया जीवन परिवेश किस प्रकार मनुष्य के मूल्यों और धारणाओं को बदलता है। यांत्रिकी विकास, मशीनीकरण, किस प्रकार हमारे संबंधों के बीच एक शून्य को जन्म दे रहा है इनका भी बहुत गंभीर अध्ययन, विश्लेषण हुआ है। इन बदली हुई जीवन स्थितियों का आत्मीय संबंधों व रिश्तों पर यह प्रभाव पड़ता है कि आत्मीय संबंधों का धुरी प्रेम समाप्त होता चला जाता है और उसके स्थान पर रिश्ते अर्थाश्रित होते चले जाते हैं। संबंधों का अर्थाश्रित और सुविधापरक हो जाना आज के जीवन की सभी दिशाओं और स्तरों पर घटित हुआ है। विज्ञान और तकनीक के विकास के कारण ही दुनिया भौगोलिक दृष्टि से बहुत छोटी हो गयी है, विश्व के विभिन्न देशों की दूरियाँ द्रुत गति के वायुयानों आदि के कारण बहुत कम रह गयी हैं। परिणाम स्वरूप विश्व के किसी भी देश में घटित परिवर्तन संपूर्ण विश्व पर प्रभावित होता है। मुदा स्फीति और मुदा अवमूल्यन आदि अर्थव्यवस्था में प्रभाव छोड़ता है। पश्चिमी विचारधाराओं, दर्शन, सिद्धांत आदि का प्रभाव साहित्य तथा समाज पर प्रभाव पड़ रहा है।

1. परिवार संबंधी अवधारणा : परिवार के बदलते स्वरूप एवं मानदंड, संस्कार एवं मूल्य संकट

सामाजिक दृष्टि से संयुक्त परिवारों का टूटना हमारे परिवेश में संबंधों के प्रति बदली हुई दृष्टि का एक और बड़ा कारण है। शिक्षा का प्रचार प्रसार उन्नत शिक्षा प्राप्त

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डॉ. अनुराधा देवचर्मा

लोककथाएँ कब से कही जा रही हैं यह कह पाना बहुत कठिन है। शायद लोककथाएँ जब से मानव ने समाज में रहना सीखा होगा, तभी से किसी कहानियों के रूप में कही जाती रही होंगी। अर्थात् लोक कथा कहने और सुनने की परंपरा बहुत पुरानी है। जब लोग शाम को थके हों अपने काम को खत्म करने के बाद चौपालों में बैठकर दिनभर की थकावट को मिटाने के लिए एकत्र होते होंगे तब ये तमाम प्रकार के किस्सों कहानियों को एक दूसरे को सुनाते होंगे। उस वक्त टीवी, रेडियो आदि मनोरंजन के आधुनिक साधन नहीं थे, तो मनुष्य समय काटने के लिए इसी तरह कहानियाँ सुनाते होंगे। लोक कथाएँ इंदु धनुष की तरह रंग विरंगी होती हैं। यह भूत-पिशाच, गजा-गनी, सेठ-सेठानी, पशु-पक्षियों के रूप में होती हैं। लोक कथा सिर्फ मनोरंजन के दस्तावेज नहीं है यह प्रत्येक समाज और प्रदेश की संस्कृति तथा इतिहास भी दर्ज करता जाता है। चूँकि इसमें अधिकतर मनोरंजन के ही तत्व हैं परंतु यह भी मानव समाज से ही जुड़ा हुआ है इसलिए उस विशेष प्रदेश के खान-पान, रहन-सहन, वेश-भूषा, लोक मान्यताएँ, त्योहार-पर्व, अंध विश्वास आदि इसमें दर्ज रहते हैं। एक तरह से लोक कथाएँ काल्पनिक होते हुए भी उस विशेष समाज की प्रतिच्छाया होती हैं जिस समाज की लोक कथा हैं। इन्हीं सब कारणों से यह समाज शास्त्रियों द्वारा अध्ययन का विषय भी बनता है।

त्रिपुरा की आठ जनजातियों के द्वारा बोली जाने वाली भाषा कॉकबरक है। कॉकबरक लोक कथाओं में भी त्रिपुरी समाज के लगभग सभी पहलुओं का वर्णन मिलता है। सिवाय उन सभी कथाओं, गजा-गनियों, भूत-प्रेतों और राक्षसों आदि को छोड़कर। कॉकबरक भाषा साहित्य बहुत ही समृद्ध है इसमें साहित्य लेखन के प्रारंभिक दौर से ही लोक कथाओं को लिखा जाने लगा था। इन लोक कथाओं में भी विश्व की अन्य भाषाओं की लोक कथाओं के समान ही यहाँ की पारंपरिक चित्रण बेहद सुंदर ढंग से हुआ है। कॉकबरक लोक कथाओं में वर्णित त्रिपुरी समाज पूर्णतः कृषि पर निर्भर समाज है। यहाँ के लोग कहीं समतल जमीन पर, तो कहीं पहाड़ों में जूम की खेती करते हैं। त्रिपुरी लोग बहुत ज्यादा परिश्रमी होते हैं। सूर्य के उगने से पहले ही घर का सारा काम निपटाकर थोड़ा बहुत खा पीकर दोपहर का भोजन पोटली में बाँधते हुए खेत की ओर चल देते हैं। काम करते-करते जब दोपहर हो जाती है, तो गायरिंग (मचाननुमा झोपड़ी जो कि खेतों के बीच या जूम के जमीन के पास बनी होती है) में बैठकर खाना खा लेने के बाद थोड़ी देर सुस्ता लेते हैं। जब थकान कम हो जाती है, तो वापस काम में लग जाते हैं, तब तक काम करते रहते हैं,

नूतनवागधारा नूतनवागधारा

वर्ष : 12 (मार्च, 2019)

यह प्रंक.....
श्वोकर मास्त से...

नूतनवागधारा

आग, जो शीतलन करे, किन्तु ठंडी न रहे!!

संपादक

डा. वि. सु. शर्मा शुक्ल

अध्यक्ष संपादक

डा. अ. सु. मिश्र सहपाठ्य

समकालीन कौकबरक कहानियों की विशेषताएँ

अनुराधा देवबर्मा*

'कौकबरक' त्रिपुरा की प्रमुख आठ जनजातियों द्वारा बोली जाने वाली भाषा है, जैसे-रियांग, जमातिया, त्रिपुरी, कलई, मुरासिंह, उर्चल, नोवातिया तथा रुभिरी जिनकी संख्या बी लाख सत्तर हजार है। भाषाधियों के अनुसार यह भाषा बहुत समृद्ध एवं संपन्न है। कौकबरक भाषा का उद्भव सिनोतिब्बत भाषा े हुआ है। यह एक गतिशील भाषा है। यही कारण है कि इसमें चीन की हान जनजाति द्वारा बोली जाने वाली हान भाषा के प्रभाव के साथ-साथ इसमें भारत की समान भाषाओं सहित अंग्रेजी को भी आत्मसत्त करने की क्षमता है। उदाहरण के लिए इसने हिंदी में प्रयुक्त होने वाले कई शब्दों को अपना लिया है, जैसे- साड़ी, चम्मच, कैची, रिक्शा, कलम, बैग, छाता, टेबिल, चेयर आदि।

जहाँ तक कौकबरक साहित्य का प्रश्न है, इसका विकास अन्य भाषाओं की तुलना में बहुत बाद में दिखाई देता है। इसका पहला लिखित साहित्य सोलहवीं-सत्रहवीं सदी में मिलता है, किन्तु इसका यह विकास खंडित है। इसमें क्रमबद्धता का भी अभाव है। बीच-बीच में छिटपुट रचनाएँ जरूर लिखी जाती रही। वस्तुतः कौकबरक साहित्य का प्राचीन और समकालीन रूप केवल वाचिक परंपरा में ही उपलब्ध है। यह लोकगीतों, लोककथाओं, लोक-सुभाषितों एवं लोक-गाथाओं में ही अपनी पारंपरिक और सांस्कृतिक अवस्थिति दर्ज करता है।

कौकबरक साहित्य का परिमिश्रित स्वरूप आधुनिक काल में दिखाई देता है। भारतीय लोकतंत्र के उदय के साथ कौकबरक कथा-साहित्य का भी विकास उन्नीसवीं सदी से माना जाता है। उस समय का कहानी-लेखन कलात्मकता के घातल पर अपरिपक्व था, तथा उसमें जीवन संघर्षों की झलक भी उस रूप में दिखाई नहीं देती थी। प्रथम पाँच दशक तक कौकबरक कहानी लेखन लाभ नहीं के बराबर रहा। श्री बीन 'कोताल कथ्या' पत्रिका का प्रकाशन सन् 1953 ई. में हुआ, जिसके माध्यम से कई कथाकार सामने आए तथा कहानी-लेखन में गति आई। इन कहानीकारों के लेखन में शिल्प की दृष्टि से कुछ परिपक्वता के भी दर्शन हुए। सातवें दशक में श्री गोंड जमातिया की कहानी 'राथर्ड' से मौलिक कहानियाँ लिखने की परंपरा शुरू हुई। इसके बाद कौकबरक कहानियाँ विभिन्न समस्याओं को लेकर लिखी जाने लगीं।

समकालीन कौकबरक कहानियों की प्रवृत्तियों पर वर्गीकरण से पहले समकालीनता की अवधारणा को यहाँ स्पष्ट करना

अवश्यक है। समकालीनता नवलेखन से संबंधित एक प्रचलित और परिचित शब्द है। साहित्य की प्रायः सभी विधाओं के साथ समकालीन शब्द का प्रयोग होता है। इस संदर्भ में हिंदी के प्रसिद्ध विद्वान डॉ. गंगाप्रसाद विमल की व्याख्या विशेष महत्वपूर्ण है। उनके अनुसार- समकालीन का अर्थ यह नहीं है कि दो व्यक्ति एक विशेष कालखंड में जी रहे हों और संयोग से रचनाशील भी हों...जिस समकालीनता का अर्थ है कि 1960 के बाद की कहानी के स्वरूप में जीवन-बोध शब्दार्थ की धारणा से संबंध नहीं है, अतः जीवन-बोध धार पर समानधर्मा रचनाकारों के लेखन का प्रयोग होता है।

अतः समकालीनता एक युग-विशेष के लिए नहीं, बल्कि एक लंबे समय से समाज में एक ही स्थिति वाले परिवेश से है। क्योंकि बीसवीं सदी के प्रारंभ में जिन समस्याओं का सामना भारतीय तथा विश्व समाज कर रहे थे, अब भी उन्हीं समस्याओं को देख सकते हैं। गणेश चोप्रा ने अपनी किताब 'समकालीनता और साहित्य' में समकालीनता के अर्थ को इस प्रकार व्यक्त किया है- समकालीनता एक ऐसा पद बन गया है, जिसे अपनी सुविधा के लिए चाहो तो स्वर की तरह साज सों या नखबर की छिन्निका की तरह बहुत छोटा कर लो। उसे कभी ठीक ठीक परिभाषित करने की जरूरत नहीं उठाई गई इसलिए रचनाकार तो या आलोचक अपनी सुविधा के हिसाब से इसकी व्याख्या करता रहा है। व्याख्या करने की वैचारिक मसरत से बचते हुए ही इस पद का अक्सर इस्तेमाल किया जाता रहा है।

समकालीनता का सामान्य अर्थ एक ही समय में होना या घटना है। समकालीनता स्थायी होते हुए भी एक गतिशील मूल्य है।

अनुक्रम

आचार्य पुस्तक : सामयिकी

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संपादकीय : आग, जो शीतल करे, किन्तु ठंडी न हो

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AT

THE ICEFAI UNIVERSITY, TRIPURA

Kamalgat, mohanpur

INSTITUTION:- *Women College*

Position : *Runner (sw)*

Event : *Tug of War*

Date : *30th August, 2016*


(V.V.P.R. S.D.)
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EVENT : *Basket ball (G)*

POSITION : *Runner-up.*

Place : *Agartala*

Date : *11 November, 2016*


(V V Prasad)
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Camp Commandant

**Proceedings of National Conference
on
Recent Trends of Research in Physics
(NCRTRP-2015)**

Organised by
Department of Physics, Women's College
23-24th July, 2015

**Status of Research in Physics
in North-East India**



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Metachromatic interactions of Sulfated Orange (*Citrus Sinensis*) Peel Polysaccharide with Cationic Dyes

Amitabha Saha

Department of Chemistry, Women's college, Agartala-799001

Abstract

Sulfated orange peel polysaccharide(S-OPP), a polysaccharide with equivalent weight(463 ± 5) induces metachromasia in more aggregating thiazine dye 1,9-dimethylmethylene blue (DMMB, $1 \times 10^{-5} \text{M}$) but fails to do so in potentially less metachromatic dye toluidine blue (TB, $2 \times 10^{-5} \text{M}$) and methylene blue (MB, $2 \times 10^{-5} \text{M}$). S-OPP induces strong metachromasy (blue shift $\sim 110 \text{nm}$) in dye pinacyanol chloride(PCYN, $1 \times 10^{-5} \text{M}$). Half plateau values signifying destruction of metachromatic compounds to the extent of 50% correspond to 16% and 24% ethanol for DMMB- (S-OPP) and PCYN- (S-OPP) systems respectively. Negative ΔS values for the DMMB-(S-OPP) and PCYN-(S-OPP) system indicate the formation of ordered structures during the formation of dye-polysaccharide complexes.

Key words: Metachromasia, Chromotrope, Sulfated polysaccharide, α -band, β -band, μ -band.

Introduction

Metachromatic color of a dye is developed due to formation of metachromatic compound. Metachromatic compounds are formed of certain cationic dyes and polyanions. Formation of a compound involves two types of bonds: 1.the electrostatic bond due to the columbic attraction between the dye cations and the attraction between the dye cations and the anionic sites of the the polyanions, 2.the interaction between the adjacent dye cations bound to the polyanion. The secondary interaction is responsible for the metachromatic color change.¹

The substrates inducing metachromasia in suitable cationic dyes are known as chromotropes. Chromotropes are usually polyanionic in nature and may be animal products like chondroitin sulphate, heparin² etc.; plant products aliginic acid, pectic acid,

Characterization of manganese (IV) complexes derived from *N* and *O* donor Schiff base ligand by spectroscopic and electrochemical studies

Samhita Bhaumik

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Abstract

Manganese(IV) complexes $[Mn^{IV}(slth)(A)]$ [$A = py(1)$, 3-pic(2) and 4-pic(3)] are synthesized by the direct reaction of tris(hydroxymethyl)-*N*-salicylideneamino)methane ($slthH_4$) with $Mn(OAc)_3 \cdot 4H_2O$ and pyridine bases in alkaline methanolic medium in (1 : 1.5 : 1) molar ratio. All the complexes have been characterized by cyclic voltammetry, infrared, electronic and electronic spin resonance (ESR) spectral studies. IR spectrum of the complexes indicate that the ligand form bond with the metal centre through alcoholic-OH, phenolic-OH and azomethine N-atom. Mn(IV) complexes show three spin allowed d-d transition bands which indicate their octahedral geometry. ^{55}Mn hyperfine structure is well resolved for the resonance near $g=2$ with average coupling constant 96G. The electrochemical studies show two reversible one electron reduction waves in the region -189 to -377 mV. On the basis of spectral and electrochemical evidences, octahedral coordination around manganese(IV) have been proposed.

Introduction

Manganese, an essential element for human, is widely distributed in nature and is second in terms of its terrestrial abundance among the first row transition metals¹. In bio-system several enzymes namely superoxide dismutase (SOD)², oxalate oxidase³, lipoxxygenase(LO)⁴, catalase⁵ etc. require manganese as cofactor for their catalytic activities. In biological reactions manganese sometime acts as a Lewis acid, on the other hand, it could participate in redox reactions by flipping its +2, +3 and +4 oxidation states⁶. Hence it has plural roles in bio-system. However, the role of manganese in oxygen evolving complex (OEC) of photosystem-II (PSII) is unique². Coordination chemistry of manganese has been exploited for the structural and functional modelling of metalloprotein e.g. mimicking of OEC in PSII⁷. Other applications are catalytic activity studies⁸ and synthesis of photo labile metal nitrosyl complexes⁹. Stabilization of manganese oxidation states has been implicated in manganese toxicity¹⁰. However, our curiosity originated from the great demand of manganese chemistry with N and O donor

Adsorption behaviour of a cationic dye onto nano clay platelets in layer by layer self assembled film

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Abstract:

Porphyrins serve as a significant class of synthetic building blocks for functional nano materials. Owing to their excellent photophysical, photochemical, electrochemical and structural properties, they have potential applications in diverse fields. Under various conditions porphyrins form J-aggregates due to hydrophobic π - π stacking and the electrostatic interactions between the anionic and cationic groups. Inorganic nano clay platelets have shown a great promise for the construction of hybrid organic/inorganic nanomaterials due to their unique material properties, colloidal size, layered structure and nano-scale platelet shaped dimension. Electrostatic adsorption of cationic porphyrins onto anionic nano clay platelets also results in the flattening of porphyrin moieties. The red shifting of the Soret band position with respect to the aqueous solution is a signature of the flattening of the meso substituent groups of the molecule.

In this work, we have studied the adsorption behaviour of a tetra-cationic metalloporphyrin, Manganese (III) 5, 10, 15, 20-tetra (4 pyridyl)-21 H, 23 H-porphine chloride tetrakis (methochloride) (MnTMPyP) onto nano clay platelets in Layer-by-Layer (LbL) self assembled film. Upon adsorption onto the clay surface MnTMPyP molecules get flattened and the flattened porphyrin molecules tagged nano clay platelets were further associated to form molecular aggregates in LbL film. The spectral characteristics have been studied in the light of UV-vis absorption spectroscopy.

Keywords: Metalloporphyrin, Adsorption, Flattening, J-aggregates, Layer-by-Layer self assembled film

Introduction

Porphyrins are one of the essential chemical units indispensable for living beings. Many biological molecules such as chlorophylls of chloroplasts, heme of hemoglobin

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সাহিত্যে মার্কসীয় দর্শন :
প্রসঙ্গ ত্রিপুরা

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গোপাল দেবনাথ

উত্তর-পূর্বাঞ্চলের একটি ছোট্ট পাহাড়ি রাজ্য ত্রিপুরা। এখানে অনেক জ্ঞানী-গুণী মনীষী বাংলা সাহিত্যকর্মে অনবদ্য কীর্তি রচনা করে গেছেন। এরূপই একজন মহান ব্যক্তিত্ব হলেন বিমল সিংহ, যিনি বাংলাভাষী না হয়েও বাংলা সাহিত্যকর্মে যে অনবদ্য প্রতিভা দেখিয়েছেন, তা বিরল। অবশ্য প্রত্যেক মানুষের মধ্যেই রয়েছে অনন্ত সুপ্ত সম্ভাবনা। সেই সুপ্ত সম্ভাবনার বিকাশের জন্য প্রয়োজন আত্মদর্শন, আত্মবিশ্বাস ও অধ্যবসায়। যারা তা পারেন তারাই শ্রেষ্ঠত্বের শিরোপা পান, যশের অধিকারী হন, মহৎ হন। যদিও মহৎ ব্যক্তির কখনো যশের কামনায় সৃষ্টিকর্মে বা সেবামূলক কর্মে নিয়োজিত হন না। তারা শুধু কর্তব্যের জন্য কর্তব্য করে যান। বিমল সিংহও ছিলেন এরূপই একজন মহান ব্যক্তিত্ব, যিনি ত্রিপুরার গ্রাম-পাহাড়ের জাতি-উপজাতিদের বুঢ় বাস্তব সত্যটিকে সাহিত্যের ভাষায় উপস্থিত করেছেন। তিনি উপলব্ধি করেছিলেন যে, যদি সত্যিকারের জনসেবা করতে হয়, তাহলে গ্রাম-পাহাড়, লুজা-উপত্যকায় বসবাসরত প্রত্যেক মানুষের জীবন ও জীবিকাকে জানতে হবে, তাদের মনের ভাষা বুঝতে হবে, তাদের সুখ-দুঃখের অংশীদার হতে হবে এবং তাদের হিতার্থে কাজ করতে হবে। এজন্য তিনি ত্রিপুরার গ্রাম-পাহাড় সর্বত্র বিচরণ করে যে অভিজ্ঞতা সঞ্চয় করেছিলেন, তারই প্রতিফলন ঘটে তার বিভিন্ন উপন্যাস ও গল্পে। আমাদের আলোচনা মূলত ‘লংতরাই’ উপন্যাসকেন্দ্রিক, যেখানে প্রতিফলিত হয়েছে ত্রিপুরার একটি পিছিয়ে পড়া জনজাতির হাসি-কান্না, বেঁচে থাকার কঠোর জীবনসংগ্রামের বাস্তব কাহিনি।

‘লংতরাই’ উপন্যাসটি ত্রিপুরার লংতরাই পাহাড়কেন্দ্রিক। এই পাহাড়ের উঁচু-নীচু, এবড়ো-থেবড়ো টিলার গায়ে ছড়িয়ে ছিটিয়ে রয়েছে জুম খেত। আর তারই পাদদেশে বা উঁচু ভূমিতে বসবাস করে ত্রিপুরার আদি জনজাতির বা উপজাতিরা। এই পাহাড়ই তাদের আশ্রয় দেয়, বেঁচে থাকার খাদ্য দেয়।

বাংলা কথাসাহিত্যের
দেড়শো বছর

সম্পাদনা

ড. স্বপন শর্মা

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তুলসী পাবলিশিং হাউস

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প্রকাশক

সুমন্ত সরকার

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প্রাপ্তিস্থান

তুলসী পাবলিশিং হাউস, কৃষ্ণনগর, নতুনপল্লী, ছাত্র সংঘ, আগরতলা, ত্রিপুরা

প্রথম প্রকাশ

নভেম্বর, ২০১৭

সর্বস্বত্ত্ব সংরক্ষিত

প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনো মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুৎপাদনের সুযোগ সংবলিত তথ্য সঞ্চয় করে রাখার কোনও পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনও ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা যাবে।

প্রুফ রিডিং

শচী চৌধুরী

অক্ষর বিন্যাস

তুলসী পাবলিশিং হাউস, ডি.টি.পি ইউনিট।

প্রচ্ছদ

পার্থ গাঙ্গুলি।

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আমি রাইকিশোরী

প্রবৃত্তি-মানসিকতা-ভালবাসার দ্বন্দ্ব

ড. শ্রীমন্ত রায়

“আপনি কখনও মেয়েদের হোস্টেলের ভেতরটা দেখেছেন কোনো দিন ? একদম ভেতরটা যাকে বলে অন্দরমহল ? যদি না দেখে থাকেন তবে রহস্যময় এক বিচিত্র নারীজগৎ আপনার অজানাই থেকে গেল। হিংসায়, প্রেমে, স্নেহে, স্বার্থপরতায়, কুরতায় ভরা এ এক বর্ণময় পৃথিবী।” — এরকম একান্ত নিজস্ব অনুভূতির কথাগুলো বলছে ‘আমি রাইকিশোরী’ উপন্যাসের কেন্দ্রীয় চরিত্র রাইকিশোরী একজন সংগ্রামী মধ্যবিত্ত নারী, শুধু শরীরে নয়, — মন ও মানসিকতায় সে একজন সম্পূর্ণ নারী।

কৃষ্ণনগরের প্রায় গ্রাম্য পরিবেশেই রাইকিশোরীর বড়ো হওয়া এবং শিক্ষা-দীক্ষা। পারিবারিক সংস্কারকে বজায় রেখে নিজের মনের মানুষ ‘স্বপ্নের নীলাঞ্জন’-কে বিসর্জন দিয়ে এক অসার্থক বিয়ের শিকার হয়েছিল মেয়েটি। তখন মৃত্যুকেই সে মুক্তির পথ হিসাবে মেনে নিয়েছিল। কিন্তু মৃত্যুর মুখ থেকে ফিরেই রাইকিশোরীর মধ্যে লুকিয়ে থাকা সত্যিকারের মানুষ সচেতন হয়ে ওঠে। মৃত্যু নয় রাইকিশোরীর অন্বেষণ জীবনের প্রতি।

রাইকিশোরী নিজের ভাগ্য-গড়বার জন্য কলকাতায় আসে, চাকরি করে বর্তমান প্রজন্মের আর দশজন নারীর মতো। ‘ওয়ার্কিং উইমেন হোস্টেলে’ সকলের সঙ্গে মিশিয়ে দেয় নিজেকে। হোস্টেল ও চাকুরিস্থলে সে কাঁকন, শূভ্রা, ব্রততি, ত্বমীরাদি, কাকলি, ডোমা, শার্লি, ক্রিশ্চিন ইত্যাদি বহুজনের সংস্পর্শে এসেছে; জেনেছে এই মেয়েদের জীবন ইতিহাস। পরিচিত হয়েছে এদের নীতিবোধ ও চিন্তা ভাবনার সঙ্গে। অত্যন্ত বাস্তব ঘাত-প্রতিঘাতের মধ্য দিয়ে রাইকিশোরী চিনেছে জীবনকে ও তার বেঁচে থাকার সঠিক পথটাকে। আমূল পরিবর্তনও এসেছে তার চিন্তায় ও মননে। সে কারণে রাইকিশোরী নিজের অনুভূতির কথাগুলো নিজের জবানিতেই ডায়েরি লেখার ভঙ্গিতে লিপিবদ্ধ করেছে। আসলে বর্তমান সমাজে ঘটে যাওয়া রোজ রোজ সংবাদ মাধ্যমের মুখরোচক বাস্তব গল্পগুলো লেখিকা সুচিত্রা ভট্টাচার্য মানবীয় দৃষ্টি দিয়ে অনুভব করে রাইকিশোরীর জবানিকে অবলম্বন করে লিখেছেন বর্তমান নারীদের কথা, নারী-পুরুষ সম্পর্কের কথা, সমাজের কথা।

‘আমি রাইকিশোরী’ উপন্যাসে মেয়েদের জীবনকথাকে কেন্দ্র করেই বর্তমান

ভুলে নতুন করে ভালোবেসেছে সিদ্ধার্থকে। আসলে নারীর “ওই দীর্ঘশ্বাস চেনে না পুরুষ। জানে না কত অভিমান, অপমান আর যন্ত্রণা গোপন করে নারী ভালোবেসেছে তাকে। যুগযুগান্তর ধরে।”

সহায়ক গ্রন্থ—

- ১। সূচিত্রা ভট্টাচার্য; আমি রাহিকিশোরী ; অঞ্জলি প্রকাশনা, কলকাতা, প্রথম সংস্করণ ১৯৯৭, দ্বিতীয় মুদ্রণ, ১৯৯৯।



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THE FAUNAL WEALTH OF TRIPURA- A Compilation

Tripura Biodiversity Board



THE FAUNAL WEALTH OF TRIPURA- A Compilation

Compiled & Edited By:

**Dr. Dvijendra Kumar Sharma, Dr. Basanta Kumar Agarwala,
Arjun Adit, Amit Debbarma & Biprajit Roy**



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Research Article

TAXONOMY OF SCARABAEIDAE (INSECTA: COLEOPTERA) OF TRIPURA, NORTH EAST INDIA

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ABSTRACT

Beetles of the family Scarabaeidae, commonly known as dung or rhinoceros beetles, can be easily identified by their lamellate or clubbed antennae and stout body. These insects are very important, ecologically and economically, both. They act as nature's scavengers and enrich the soil by recycling human feces and dung of animals in the soil. Some of the beetles are plant eaters, and are serious pests of agriculture, forestry and fruit trees. This study reports 19 species of scarab beetles belonging to 17 genera under 13 tribes and 5 subfamilies from the state of Tripura, north east India. These include 9 species and 12 genera as new reports from the state. Taxonomic keys for the identification of subfamilies, tribes, genera and species are provided by studying the morphological characteristics of the specimens that were collected from different locations of the state.

Keywords: Scarabaeidae, Taxonomic keys, New records, Tripura, Northeast India.

INTRODUCTION

Scarabaeidae is one of the largest families of Coleoptera belonging to the super family Scarabaeoidea (Lamellicornia) commonly known as dung or rhinoceros beetles, and can be easily identified by their characteristic lamellate antennae and stout body. The family contains about 30000 species under 2000 genera from the world (Chandra *et al.*, 2012; Jansson & Moron, 2001). Sharma *et al.* (2002) were reported 2500 species from the Indian sub-region.

The beetles are economically important as some of them are serious pests of agriculture, forest and fruit trees whereas others act as nature's scavengers by feeding on dung and decaying vegetative and animal matters. A large number of beetles of this family are nocturnal in habit and hide during the day time and few are diurnal. They are found all over the world but are very common in tropics. The knowledge of Indian Scarabaeidae is based mainly on the contributions by Arrow (1917), Arrow (1910), Balthasar (1963), Bhattacharyya *et al.* (1997), Biswas & Chatterjee (1987), Brenske (1898), Chatterjee *et al.* (2007)

and Mittal, (1993) who worked on the scarabaeids of Arunachal Pradesh, Silent valley in Kerala, Meghalaya, Nilgiri Biosphere reserve, Orissa, West Bengal, Meghalaya, Manipur, and Mizoram. Chandra (2000, 2002, 2008 & 2009) and Chandra & Gupta, (2012) made substantial contributions to the Scarabaeidae fauna of India based on studies in Madhya Pradesh.

Compared to the knowledge about the scarabs in other parts of India, there is little information on scarabs of Tripura. Based on a collection made till 1984, Chandra (2008) reported 34 species under 12 genera belonging to 4 subfamilies from the state but it was not possible to validate that report in the absence of specimens of that study. Also, that report did not provide taxonomic note or photographic evidence of the reported taxa. The aim of this study, therefore, was to explore different locations in the state of Tripura to expand the knowledge regarding the taxonomy and diversity of scarab beetles. Diagnostic characters and taxonomic key for the identification of different taxa are included.

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MATERIALS AND METHODS

Live specimens were collected from different locations of the Tripura state by using white light trap and by hand picking from weeds, cow dung or soil. Collected specimens were kept in killing jars lined in the bottom by plaster of Paris containing potassium cyanide to kill insects. In the laboratory, all the specimens were washed thoroughly in water to remove dirt. Specimens were individually pinned using stainless steel insect pins and kept in an incubator at 35°Celsius until these were dried. Pinned specimens were labeled with details of collection locality, scientific names, dates of collection and host plant, if known, and then transferred to insect boxes for preservation.

The specimens were studied under stereo zoom microscope (Leica model M 205C) for morphology, morphometry, photography, and their identification. Photographs were taken through microscope-mounted

digital camera (Leica model DFC 295) and Canon DSLR camera depending on the size of individual specimens. Specimens were identified using the key characters provided by Arrow, (1917) and Arrow, (1931). Voucher specimens of the reported species are preserved in the Ecology and Biodiversity Laboratories, Department of Zoology, Tripura University.

RESULTS AND DISCUSSION

A total of 50 specimens were collected and examined in this study (Table 1). Taxonomic study of the specimens revealed that these belonged to at least 19 species under 17 genera, 13 tribes and 5 subfamilies. These included 9 species and 12 genera reported here as new records from the state of Tripura. These are denoted by single asterisk (*) and double asterisks (**), respectively (Table 2). The remaining 11 species and 5 genera were previously reported by Mukherjee *et al.* (2004).

Table 1. Names of collection locations and number of specimens collected from each location.

Districts	Collection location	No. of specimens
West Tripura	Amali	04
	Blubabon	01
	Jachachandanagar	10
	Suryamaninagar	10
	Agatla	10
	Indranagar	07
	Lankamura	01
North Tripura	Dharmanagar	01
Sepahijala	Sepahijala	01
	Sonamura	01
South Tripura	Trishna Wild Life Sanctuary	02
Dhalai	Ambasa	02
	Total	50

Table 2. Subfamilies, tribes, genera and species of the Scarabaeidae collected from Tripura.

Subfamily	Tribe	Genus	Species
1. Scarabaeinae	1. Gymnopleurini	1. <i>Paragymnopleurus</i> *	1. <i>sinuatus</i> **
	2. Coprini	2. <i>Catharsius</i>	2. <i>molossus</i>
		3. <i>Helicocoris</i>	3. <i>sagax</i>
	3. Oniticeellini	4. <i>Oniticeillus</i>	4. <i>bucephalus</i>
	4. Onitini	5. <i>Onitis</i>	5. <i>cinctus</i>
	5. Onthophagini	6. <i>Onthophagus</i> (<i>Digitonthophagus</i>)	6. <i>falcatus</i>
		<i>Onthophagus</i> (<i>Onthophagus</i>)	7. <i>gazelle</i> **
		7. <i>Caccobius</i> *	8. <i>quadridentatus</i> **
	6. Cetoniini	8. <i>Protaetia</i> *	9. <i>sp</i>
	7. Taenioderini	9. <i>Coilodera</i> *	10. <i>fusca</i> **
		10. <i>Ixoroda</i> *	11. <i>mearesi</i> **
	8. Dynastini	11. <i>Xylotrupes</i>	12. <i>mouhoti</i> **
	9. Oryctini	12. <i>Oryctes</i> *	13. <i>gideon</i>
			14. <i>rhinoceros</i> **

	10. Sericini	13. <i>Maladera</i> *	15. <i>castanea</i> **
4. Melolonthinae	11. Melolonthini	14. <i>Apogonia</i> *	16. sp
		15. <i>Leucopholis</i> *	17. sp
5. Rutelinae	12. Anomalini	17. <i>Anomala</i> *	18. spp
	13. Adoretini	16. <i>Adoretus</i> *	19. <i>compressus</i> **

Taxonomic key to the subfamilies of the family Scarabaeidae

- Onthophagini

Spiracles in the posterior segments of the abdomen situated on dorsal side of the segments -2

Spiracles in the posterior segments of the abdomen situated on the lateral sides of the segments; hind tibiae with one spur each; middle coxae widely separated -Scarabaeinae

2. Labrum membranous, not visible -3

Labrum sclerotised, visible -4

3. Mandibles not visible, fore coxae vertical -Cetoniinae

Mandibles visible, fore coxae transverse -Dynastinae

4. Claws unequal -Rutelinae

Claws equal -Melolonthinae

Subfamily Scarabaeinae (Latreille, 1802)

Diagnosis: Body oval or oblong, rather depressed to highly convex; antennae 8- or 9-segmented, antennal club consists of three closely compact segments; scutellum very minute, sometimes absent; elytra covering the body, sometimes excised behind shoulders; middle tibiae with 1-2 terminal spur, hind tibiae with a single terminal spur. The world fauna of the subfamily Scarabaeinae includes approximately 5000 described species under 234 genera.

Taxonomic key to the tribes of subfamily Scarabaeinae;

Elytra emarginated on lateral margins; middle tibiae with single terminal spur; antennae 9-segmented; middle coxae obliquely placed -Gymnopleurini

Elytra never emarginated on lateral margins; middle tibiae with single or double terminal spurs; antennae 8- or 9-segmented; middle coxae parallel or slightly convergent in front -2

Antennae always 9-segmented; elytra with 9 striae, 9th one close to epipleural carina -Coprini

Antennae always 8-segmented; elytra with 8 striae, 8th one close to epipleural -Oniticellini

Basal pits on pronotum round, oblique or elongate; scutellum clearly visible -Onitini

Basal pits on pronotum absent; scutellum not visible

Tribe Gymnopleurini(Lacordaire, 1856)

Diagnosis: The side edge of each elytron of the beetles of this tribe has a characteristic shape that exposed the underlying pleural sclerites; the fore tibiae bear a terminal spur, four tibial teeth, and tarsi; the middle and hind tibiae are mostly long and thin. The tribe comprises of about 110 species fewer than 4 genera.

Genus *Paragymnopleurus*(Shipp, 1897)

Diagnosis: Body broad and rather depressed, hind part narrowed; clypeus with anterior margin bi-lobed; elytra rather flat with sides deeply excised on the sides, exposing the sides of the body beneath.

Paragymnopleurus sinuatus (Olivier, 1789)

Diagnosis: Body black or very dark coppery black; club of antenna bright yellow; clypeus acutely notched in the middle and produced into an acute or rounded tooth on each side; pronotum is feebly convex, lateral margins abruptly angulated in the middle and nearly straight to the front; long slender legs, front tibia armed with three acute teeth placed close together in the terminal third of the tibia, remaining two thirds finely serrate; in males hind tibia strongly curved at its extremity.

Material examined: 1♂, coll. Majumder, 09.viii. 2013, cow dung, Bhubanban, West Tripura.

Geographical distribution: India: Chattisgarh, Haryana, Himachal Pradesh, Karnataka, Madhya Pradesh, Maharashtra, Tamil Nadu, Uttar Pradesh, Uttarakhand, and West Bengal (Figure 1).

Tribe coprini (Leach, 1815)

Diagnosis: It comprises of shiny black, medium to large bodied beetles averaging 9.5 mm to 30 mm long. This tribe is known by 400 species under 10 genera from the world (Chandra & Gupta, 2013).

Taxonomic key to the genera of tribe Coprini

First segment of antennal club entirely pubescent

-*Catharsites*

First segment of antennal club shining not pubescent

-*Helicocoris*

Genus *Catharsius* (Hope, 1837)

Diagnosis: Supplementary lateral carina present in place of g^{th} striae upon each elytrum; additional transverse carina present at the outer edges of the middle and the hind tibiae; scutellum absent.

Taxonomic key to the species of genus *Catharsius*.

Head with a small smooth area adjoining each eye

- *molossus*

Head without smooth area adjoining each eye

- *sagax*

Catharsius (*Catharsius*) *molossus* (Linnaeus, 1758)

Diagnosis: Body broadly oval and strongly convex, black and partially clothed with reddish hair beneath; head broad, ocular lobes densely and coarsely granular with a small smooth shining area adjoining inner margin of each eye; a median horn present in males; pronotum densely granulate with a sharp declivity in front and its upper surface forms a sharp ridge, weakly convex in the middle.

Material examined: 1 ♂, coll. T. Das, 08.iii.2006, light trap, Shanmura, Lankamura, West Tripura.

Geographical distribution: India: Andaman and Nicobar islands, Arunachal Pradesh, Assam, Bihar, Chattisgarh, Haryana, Himachal Pradesh, Karnataka, Kerala, Madhya Pradesh, Meghalaya, Orissa, Sikkim, Uttar Pradesh, Uttarakhand, and West Bengal (Figure 2).

Catharsius (*Catharsius*) *sagax* (Quenstedt, 1806)

Diagnosis: Body black, broad, oval, partially clothed with reddish hair beneath; head broad, clypeus transversely rugose, ocular lobes densely and coarsely granular, cephalic horn present; pronotum granulate; elytra finely and lightly striate, rugose.

Material examined: 2 adults ♀♀, coll. Sinha, 06.vii.2015, soil, Suryamaninagar, West Tripura.

Geographical distribution: India: Andhra Pradesh, Bihar, Chattisgarh, Haryana, Himachal Pradesh, Madhya Pradesh, Maharashtra, Punjab, Tamil Nadu, Uttar Pradesh and West Bengal; elsewhere: Bhutan (Figure 3).

Genus *Heliocopriss* (Hope, 1837)

Diagnosis: Large and broad body; pronotum lateral fringes stiff and erect, with rough surface and a complete basal groove; scutellum absent; fore coxae prominent, middle coxae long, opposite mid-coxae not widely separated, nearly parallel.

Heliocopriss *bucephalus* (Fabricius, 1775)

Diagnosis: Body broad, about quadrate in shape; head rather small, male with a slender, pointed, slightly curve horn at centre; pronotum opaque and rough, unevenly

rugose, with a sharp straight carina in the front, feebly toothed at each end; elytra black, shining, with lower surface usually deep red; legs and parts of lower surface covered with reddish hairs.

Material examined: 1 adult ♂, coll. Sinha, 06.vii.2015, soil, Ichachandannagar, West Tripura.

Geographical distribution: India: Bihar, Chattisgarh, Haryana, Himachal Pradesh, Madhya Pradesh, Maharashtra, Rajasthan, Uttar Pradesh and West Bengal; elsewhere: Myanmar, Malay Peninsula and Java (Figure 4).

Tribe onitellini (Kolbe, 1905)

Diagnosis: Members of this tribe are characterized by the presence of 8-segmented antennae and a small visible scutellum; body elongate, usually quasi-rectangular, but tapering posterior.

Genus *Onitellus* (Servillet, 1825)

Diagnosis: Body elongated; head short and broad; scutellum present; elytra rather flat, not completely covering the abdomen; legs stout.

Onitellus (*Onitellus*) *cinctus* (Fabricius, 1775)

Diagnosis: Body oblong-oval, not very convex; head without carina and upper surface smooth and shining with a slight metallic green luster; pronotum smooth, with a deep median longitudinal line on posterior half; elytrum pale yellow, deeply striate; males with clypeus weakly excised in the middle of the front edge.

Material examined: 2 adults ♂♂, coll. Sinha, 04.vi.2016, light trap, Suryamaninagar, West Tripura.

Geographical distribution: India: Chattisgarh, Haryana, Himachal Pradesh, Madhya Pradesh, Maharashtra, Tamil Nadu, Uttarakhand, Uttar Pradesh, and West Bengal (Figure 5).

Tribe onitini (Laporte, 1840)

Diagnostic characters: The members of this tribe are adapted for tunneling in soil; antennae nine segmented; scutellum is present; fore tibiae with four teeth.

Genus *Onitis* (Fabricius, 1798)

Diagnosis: Body deep colored, oblong in shape; head not very broad; pronotum with basal impressions, scutellum small; front tarsi absent.

Onitis *falcatus* (Wulfen, 1786)

Diagnosis: Body black or nearly black, with a clothing of reddish yellow hairs upon the legs and lower surface; head smooth and shining; pronotum finely punctured, without a well-marked median groove or line, the base strongly rounded but not distinctly lobed; elytra and pygidium subopaque; males - front tibiae elongate and each armed with four short external teeth.

Material examined: 2 adults ♂♂, coll. Barman, 17.ii.2007, cow dung, Sepahijala, Sepahijala district, Tripura.

Geographical distribution: India: Arunachal Pradesh, Assam, Gujarat, Haryana, Karnataka, Meghalaya, Manipur, Rajasthan, Tamil Nadu, Tripura, Uttaranchal, Uttar Pradesh, and West Bengal; elsewhere: Bangladesh, Malaya Peninsula, Philippine Island and South China (Figure 6).

Tribe onthophagini (Burmeister, 1846)

Diagnosis: Antenna always 9-segmented; scutellum invisible; fore tibiae with four teeth; species separation is based on horns, ridges and clypeal indentation on head, sculpturing of pronotal disc, and on punctuation or granulation of head, thorax and abdomen. The tribe includes over 2200 species distributed in 40 genera, of which 345 species are so far reported from the Oriental region.

Taxonomic Key to the genera of Tribe Onthophagini

Head provided with horns or tubercles; four posterior tarsi not broadly dilated
-*Onthophagus*

Head without horns; four posterior tarsi broadly dilated
- *Caccobius*

Genus *Onthophagus* (Latreille, 1802)

Diagnosis: Very small to large species of extremely varied form and colour; body smooth or clothed with hairs or setae; clypeus fused with the ocular lobes and variable in shape (round, bi-lobed or acuminate in front); scutellum absent.

Taxonomic key to the species of the genus *Onthophagus* (Latreille, 1802): A pair of blunt processes present on the smooth pronotum; elytra pale -*gazelle*

A pair of short pointed horns present on hind margin of clypeus; elytra dark
-*quadridentatus*

Onthophagus (*Digitonthophagus*) *gazelle* (Fabricius, 1787)

Diagnosis: Body darkish yellow, broadly oval and convex, smooth and moderately shining, with a thin clothing of yellow setae present on legs and lower surface; female without horns, instead with a transverse ridge, males with 2 short, upward curving horns at base (from literature); front of pronotum vertical in the middle and forming a pair of strong slightly divergent, blunt processes in females; scutellum absent; elytra brown, finely striate with intervals flat and impunctate.

Material examined: 1 ♀, coll. Sinha, 09.viii.2015, cow dung, Tuisangma, North Tripura

Geographical distribution: India: Andhra Pradesh, Chattisgarh, Delhi, Gujarat, Haryana, Himachal Pradesh, Karnataka, Madhya Pradesh, Maharashtra, Punjab, Rajasthan, and Tamil Nadu; elsewhere: Africa, Arabia, Madagascar, Pakistan and Sri Lanka (Figure 7).

Onthophagus (*Onthophagus*) *quadridentatus* (Fabricius, 1798)

Diagnosis: Body black, smooth and shining, broadly oval and moderately convex; antennae and mouth parts yellow; clypeal margins evenly rounded and strongly reflexed, separated from fore head by a slight rounded carina and hind margin having a pair of horns in males; pronotum finely and sparsely punctate; elytral striae closely punctate; tarsi reddish.

Material examined: 2 adult ♂♂, coll. U.D. Barman, 17.ii.2007, light trap, Ambasa, Dhalai district.

Geographical distribution: India: Arunachal Pradesh, Bihar, Chattisgarh, Himachal Pradesh, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Orissa, Punjab, Rajasthan, Tamil Nadu, Uttar Pradesh and West Bengal; elsewhere: Sri Lanka (Figure 8).

Genus *Caccobius* (Thomson, 1863)

Diagnosis: Body short and compact, convex, nearly metallic colored; scutellum absent; front angles of the thorax have a deep hollow beneath; legs short, front tibia very short and broad, with terminal tooth projected straight and forming a right angle with the inner edge of the tibia; males may be armed with a single short horn, a pair of horns, or they may be entirely without armature

Caccobius sp.

Diagnosis: Body black coloured, small, oval, compact and moderately convex; pronotum finely punctate; each elytron with red spots on the upper portion near the outer margin.

Material examined: 1 adult ♀, coll. Sinha, 08.vi.2015, light trap, Suryamaninagar, West Tripura. (Figure 9)

Subfamily Cetoniinae Leach, 1815

Diagnosis: Body somewhat flattened, cephalic horns absent; mandibles and labrum weakly developed, hidden by clypeus; antennae 10-segmented, antennal insertions visible from above; pygidium exposed; tarsal claws simple (not forked), and nearly of equal size.

Taxonomic key to the tribes of Cetoniinae

Mesosternal epimeron dilated above, reaching the dorsal surface
-Cetoniini

Mesosternal epimeron not dilated above, not reaching the dorsal surface
-Taeniodorini

Tribe Cetoniini Leach, 1815

Diagnosis: Pronotum without baso-median lobe, scutellum visible; meso-epimeron distinct; meso- and meta-sternal protrusions developed; elytra glabrous, with post-humeral emargination distinct.

Genus *Protactia* (Burmeister, 1842)

Diagnosis: Body elongate, gradually narrowed posteriorly; elytra with distinct pale markings, apical spines in male.

***Protactia fusca* (Herbst, 1796)**

Diagnosis: Body broad oval, dorso-ventrally flattened; colour dull dark grey-brown to black; clypeus broad, anterior margin entire; elytra with distinct pale markings; front tibia of males with 2 external teeth.

Material examined: 1♂, coll. A. Majumder, 07.vii.2015, light trap, Indranagar, West Tripura.

Geographical Distribution: India: West Bengal, Assam; elsewhere: Australia, Burma, Hawaii, Malaysia, Mauritius, Philippines, Thailand, Hong Kong (Figure 10).

Tribe Taenioderini Miksic, 1976

Diagnosis: Base of the pronotum forming ridges; meso-sternalepimera not dilated; elytra broad in the front and tapering towards the apex.

Taxonomic key to the genera of tribe Taenioderini

Pronotum triangular, yellow, with two transverse ridges dividing it into three parts
-*Coilodera*

Pronotum rounded, black, with a yellow band in the middle placed longitudinally
-*Ixorida*

Genus *Coilodera* Hope, 1831

Diagnosis: Pronotum triangular in shape, yellow, with two transverse ridges dividing it into three parts.

***Coilodera mearesi* (Westwood, 1842)**

Diagnosis: Elytra with several yellow spots, two pairs of light yellow spots present adjoining the elytral suture, a pair of bright yellow spots at the tip of the elytra, a series of 5 very small yellow spots at the margins of elytra; pygidium entirely yellow.

Material examined: 1 adult (sufficient literature not available to identify the sex), coll. D.L. Laskar, TrishnaWLS, 16.v.2010, hand-picked from weeds.

Geographical distribution: India: Assam, Tripura; elsewhere: Nepal, Thailand (Figure 11).

Genus *Ixorida* Thomson, 1880

Diagnosis: Pronotum rounded in shape, black, with a yellow median band traversing longitudinally reaching the scutellum.

***Ixorida mouhoti* (Wallace, 1868)**

Diagnosis: Pronotum somewhat rounded, with middle yellow band and lateral black bands; elytra two lateral spots on each side; two yellow patches joined in the middle of the sutural line of elytra; pygidium yellow.

Material examined: 1 adult (sexual characters not distinct in the specimen), coll. P.P. Bhattacharjee, 6.v. 2010, TrishnaWLS, handpicked from weeds.

Geographical distribution: India: Tripura; elsewhere: Laos, Myanmar, Thailand, Vietnam (Figure 12).

Subfamily Dynastinae MacLeay, 1819

Diagnosis: Usually black, very rarely brown; males have very prominent horns on the head and thorax; clypeus small and the eyes less prominent; scutellum present; elytra completely cover the abdomen; all the coxae are contiguous in the middle.

Taxonomic key to the tribes of subfamily Dynastinae

Basal joint of hind tarsus similar to those succeeding

- Dynastini

Basal joint of hind tarsus more or less triangular -Oryctini

Tribe Dynastini MacLeay, 1819

Diagnosis: Males bear horns, females hornless; elytra coriaceous (leather-like) in both sexes; combined lengths of fore tibia and fore tarsus longer in males than in female, posterior tarsal segments cylindrical, basal segment with strong apical spine.

Genus *Xylotrupes* Hope, 1837

Diagnosis: Body ovate, moderately convex in shape, with slender legs; clypeus bi-dentate; pronotum acute at the front and obtuse behind; front tibiae strongly tridentate; middle and hind tibia armed externally with strong spines; tarsi simple.

***Xylotrupes gideon* (Linnaeus, 1767)**

Diagnosis: Large sized beetles, uniformly chestnut red or brown; head, pronotum and legs darker; sternum and hind coxae clothed with a fine pubescence; sex dimorphism prominent - females generally darker; head and pronotum rugose, coarsely punctured; males with large bifurcate horns projecting both from the head and the pronotum, females without horns.

Material examined: 1♂ and 1♀, coll. Sinha, 03.iv.2015&13.v.2016, light trap, Agartala, West Tripura.

Geographical distribution: India: Assam, Kerala, Maharashtra, Manipur, Mizoram, Meghalaya, West Bengal; elsewhere: Sri Lanka (Figure 13).

Tribe oryctini Mulsant, 1842

Diagnosis: Posterior tarsal segments (especially first or second) triangularly expanded; combined lengths of fore tibia and fore tarsus similar in both sexes.

Genus *Oryctes* (Illiger, 1798)

Diagnosis: body usually convex dorsally, elongate and somewhat cylindrical to oblong and weakly flattened forms also found.

Oxytes rhinoceros (Linnaeus, 1758)

Diagnosis: Body black with lower surface reddish and clothed with a short pubescence; pronotum as broad as long; scutellum large, with a smooth outer margin; middle elytra much shorter than the hind ones.

Material examined: 1♂, coll. Sirtua, 13.iv.2016, light trap, Agartala, West Tripura.

Geographical distribution: India: West Bengal, Maharashtra, Tamil Nadu; elsewhere: Burma, Thailand, Indonesia, Philippines, Hong Kong, Korea and Taiwan (Figure 14).

Subfamily Melolonthinae (Leach, 1819)

Diagnosis: It is the largest subfamily of Scarabaeidae with 750 genera and 11600 species recorded worldwide. They are dull brown or black in colour with rounded body; some are shiny, many with bristles or scales; antennae 3 to 10 segmented ending in a unilateral club of 3 or more segments; head usually unarmed; labrum externally visible; mouthparts partly concealed; scutellum present; margins of elytra straight; tarsal claws equal, not strongly curved, fore tibiae flattened with 1 to three denticles or outer edge.

Taxonomic key to the tribes of Melolonthinae

1. Tarsal claws tri-dentate; elytra smooth; body covered with scales
- *Leucopholini*
- Tarsal claws bi-dentate or paired; elytra arched -2
2. Antennae 10-segmented
- *Sericiini*
- Antennae 8- or 9-segmented
- *Diplophorini*

Tribe sericiini (Kirby, 1837)

Diagnosis: Body strongly convex, without bristles or scales; labrum faced *vide* clypeus; coxae coxal, instar-like, widened posteriorly; 1 spur each on the hind tibiae near the basal tarsal segment.

Genus *Meloides* (Mulsant and Ray, 1871)

Diagnosis: Small sized beetles; tan brown or reddish brown in colour; pronotum unarmoured; bi-dentate for tibia; antennae 10-segmented, with terminal end 3-segmented; loose lamellae elae; front of clypeus flattened, with long and thin hairs; mid-coxae widely separated; hind femur and tibiae head and far with dentic claws.

***Meloides ruficornis* Arrow, 1913**

Diagnosis: Light chestnut red colour beetles; dorsal surface not convex; head convex with backward projecting hairs; elytral margins straight; front tibia of female more robust than in male; hind tibia wide.

Material examined: 2 adults (sexual characters were not distinct in the specimens), coll. S. Akter, 3.vii.2015, Indragarh, West Tripura, light trap.

Geographical distribution: India: Rajasthan, Gujarat, Punjab, Bihar, Maharashtra, Mysore, Tripura; elsewhere: Korea, China, Russia, U.S. Japan (Figure 15).

Tribe Diplophorini (Kirby, 1837)

Diagnosis: Medium sized beetle; antennae 8 to 9 segmented; mouth parts greatly reduced, except for maxillary palps; labrum globular, not visible in dorsal view, located below the elytra; abdominal segments 1 to 4 approximately equal in length; abdominal segment 5 twice as long as other segments; sixth sternite partially or completely retracted within 5th sternite; meta-femora widened; swollen; meta-tibiae expanded towards apex; tarsal claws paired.

Genus *Apogonini* (Kirby, 1838)

Diagnosis: Body convex; black; head, pronotum and elytra covered with extremely short and poorly visible scales; labrum entirely covered by clypeus; eyes large; pronotum transverse, convex, base broader than apex; scutellum present; elytra anate, innervated irregularly punctate; fore tibia tri-dentate; claws equal in size.

***Apogonini* sp**

Material examined: 1 adult, coll. Barman, 17.V.2015, light trap, Dibrugarh, North Tripura.

Taxonomic note: Females generally are larger in size than in males; pygidium is less convex than males. Since these characteristics can only be compared if enough specimens are available, so assigning the sex of this specimen was not possible (Figure 16).

Tribe Leucopholini Burmeister, 1855

Diagnosis: Large sized beetles; elytra without stria; tarsal claws bi-dentate; body covered with scales.

Genus *Leucopholus* (Dufour, 1833)

Diagnosis: Body ovoid to pear shaped; variously colored; pronotum with anterior and posterior margins smooth; eyes prominent; body covered with scales; meso-sternal spine and pro-sternal processes present; pygidium broader than longitudinal broadly triangular; females larger than males on average; hind tibia spurs broad and spatula like whereas in males they are spine like and pointed.

***Leucopholus* sp.**

Material examined: 1 adult (♂) coll. Suman, 02.vi.2017, Arail, West Tripura (Figure 17).

Subfamily Rutellinae (MacLeay, 1899)

Diagnosis: Enlarged to oval, often oblong; scutellum present; anterior coxae transverse, middle tibia with two apical spurs; hind legs unequal, with independently movable tarsal claws; pygidium exposed.

Taxonomic key to the tribes of subfamily Rutellinae:

Labrum horizontally produced with respect to clypeal apex, distinctly separated from clypeus - Anomalini

Labrum vertically produced with respect to clypeal apex and more or less fused to clypeus - Adoretini

Tribe Anomalini (Blanchard, 1851)

Diagnosis: Extremely varied in their outward form and brilliantly coloured; antennae 9-segmented; clypeus broadly rounded or semicircular, sometimes narrowly produced and snout like, a little excised in the middle; pronotum broadly lobed or narrowly excised in the middle; elytra with membranous border at lateral margin; legs stout or slender, front tibiae with one, two or three external teeth.

Genus *Anomala* (Samouelle, 1819)

Diagnosis: Small to medium-size, slightly oval shaped and convex; antennae 9-segmented; body surface extremely smooth and shining; pronotum not pubescent; labrum horizontal, not visible from above; pronotum transverse, slightly lobed and never excised in front of scutellum; elytra with shallow striations and punctures, rather translucent along sides; front tibia with two external teeth, apical tooth long and de-curved in both sexes.

Anomala spp.

Material examined: 1 adult, 03.vii.2016, Amtali, West Tripura; 1 adult, coll. Geetha, 04.vii.2017, Ichachandanagar, West Tripura; 2 adults, coll. Mrityunjoy, 20. vii. 2016, Ichachandanagar, West Tripura.

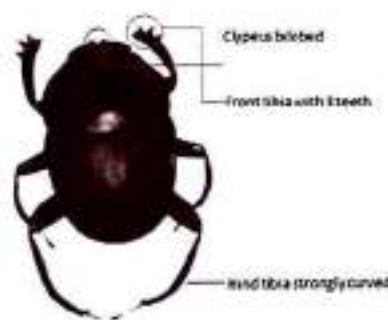


Figure 1. *Paragymnopleurus sinuatus* (adult male).

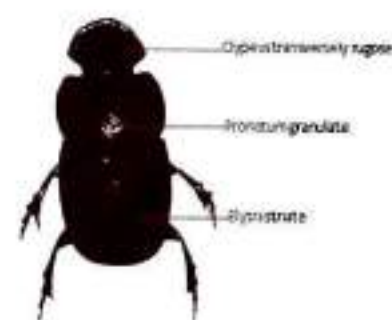


Figure 2. *Catharsius (Catharsius) molossus* (adult male).

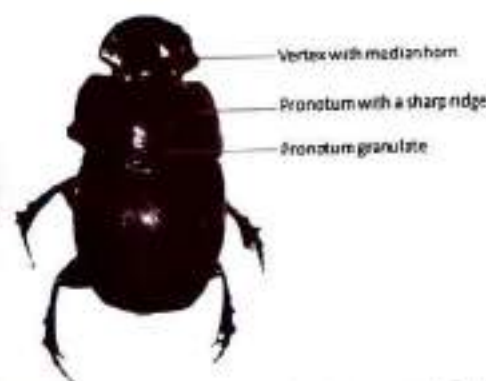


Figure 3. *Catharsius (Catharsius) sagax* (adult female).



Figure 4. *Heliocopris bucephalus* (adult male).

Taxonomic note: Generally for different species of *Anomala* male and female can be identified by observing the difference in the structure of last abdominal segment and last segment (tarsomere) of the foreleg. Here the characteristics are not much pronounced and due to lack of information regarding any other diagnostic features used to identify the sex it is not possible to assign the sex of the specimen (Figure 18a, b and c).

Tribe Adoretini (Burmeister, 1844)

Diagnosis: Small sized beetles, dull colored, body covered with a clothing of short hairs or setae on both surfaces; labrum produced downwards, rectangular or triangular shape with respect to clypeal apex, mandibles separate, maxillae nearly fused to clypeus.

Genus *Adoretus* (Laporte, 1840)

Diagnosis: Body elongate, oval, setose; eyes large sized; hind legs comparatively longer than the other two legs.

Adoretus compressus (Weber, 1801)

Diagnosis: Body elongate, oval; brownish with numerous distinctive, cream-white setae; front tibia with 3 teeth at lateral margin; last sternite of female with apex rounded posteriorly, weakly quadrate in male.

Material examined: 7 adults (3♂, 4♀), coll. Babai, 02.vi.2016, Indranagar, West Tripura.

Geographical distribution: India: Tripura, West Bengal; elsewhere: Sri Lanka, Malaysia, Mauritius, Thailand, Indonesia and Papua New Guinea (Figure 19).

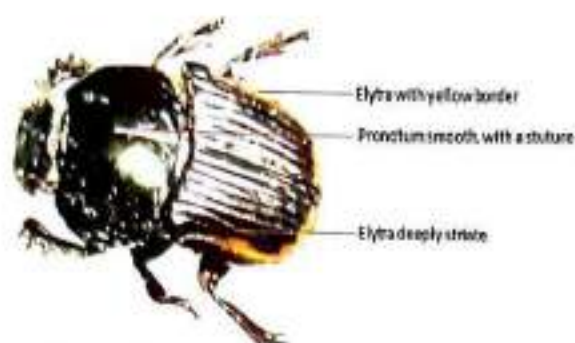


Figure 5. *Oniticeilus (Oniticeilus) cinchus* (adult male).

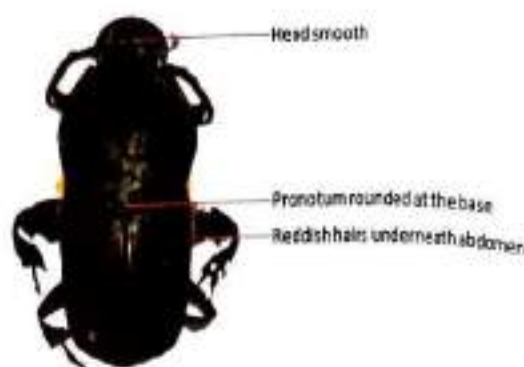


Figure 6. *Onitis falcatus* (adult male).

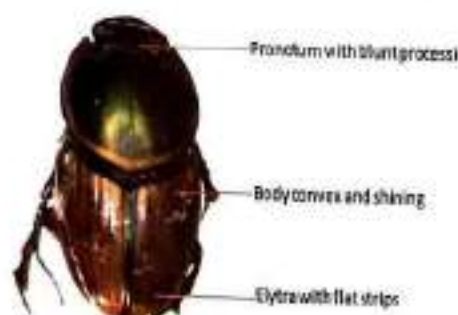


Figure 7. *Onthophagus (Onthophagus) gazelle* (female).

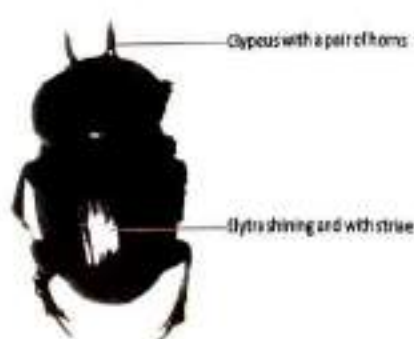


Figure 8. *Onthophagus (Onthophagus) quadridensatus* (adult male).

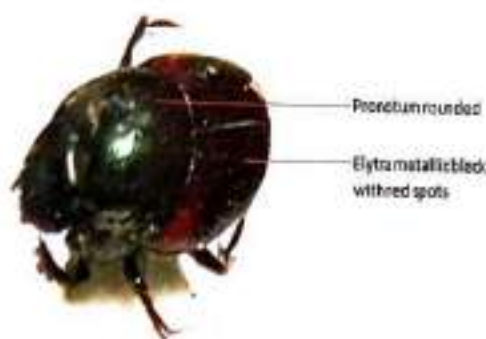


Figure 9. *Caccobius* sp. (adult female).

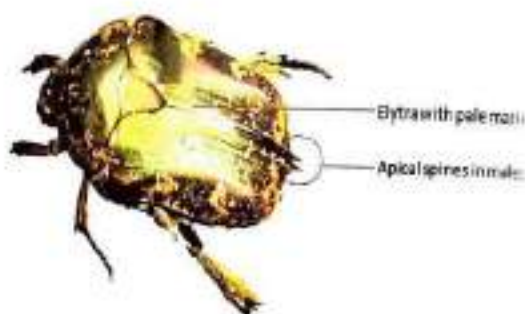


Figure 10. *Protoetia fusca* (adult male).

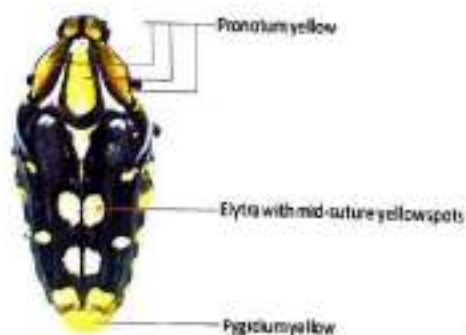


Figure 11. *Coilodera mearesi* (adult sex not specified).

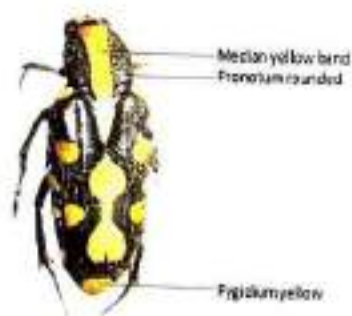


Figure 12. *Isorida mouhoti* (adult sex not specified).

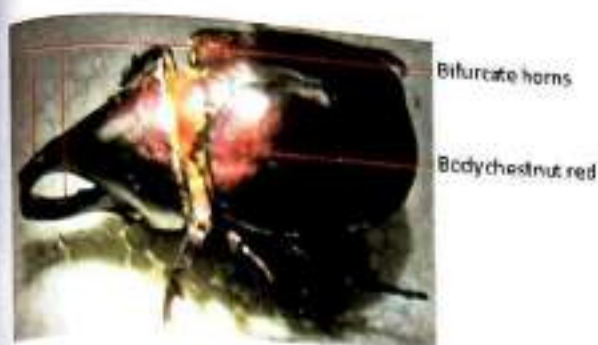


Figure 13a. *Xylotrupes gideon* (adult male).

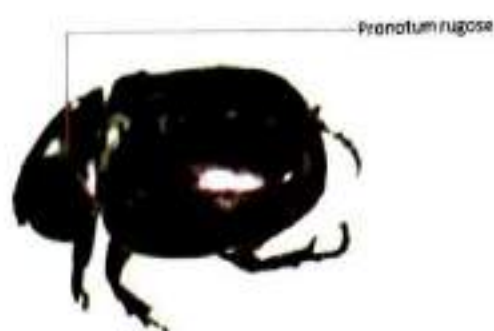


Figure 13b. *Xylotrupes gideon* (adult female).

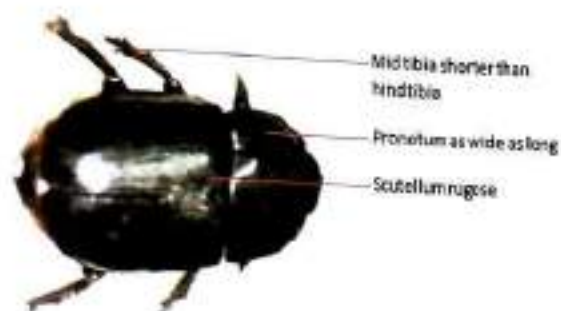


Figure 14. *Oryctes rhinoceros* (adult female).

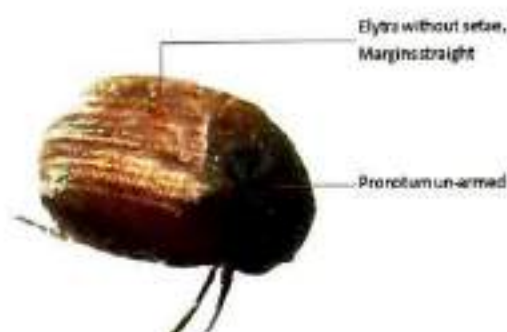


Figure 15. *Maladera castanea* (adult sex not specified).



Figure 16. *Apogonia* sp. (adult sex not specified).

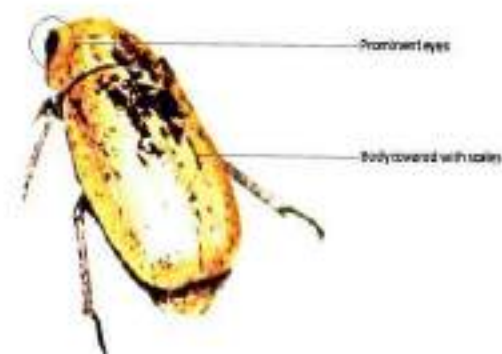


Figure 17. *Leucopholis* sp. (adult male).

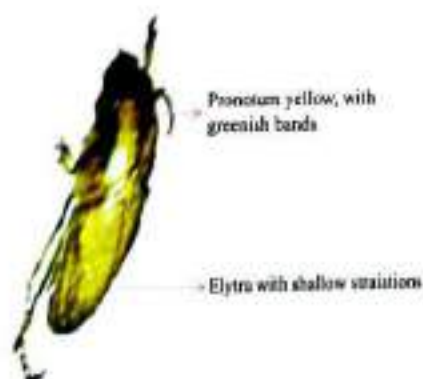


Figure 18a. *Anomala* sp. (adults sex not specified).



Figure 18b. *Anomala* sp. (adults sex not specified).

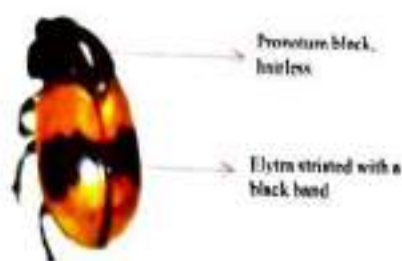


Figure 18c. *Anomala* sp. (adults sex not specified).

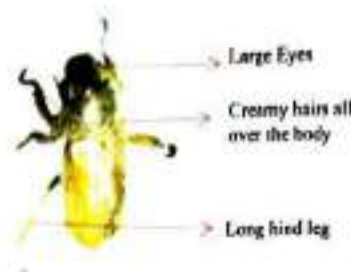


Figure 19. *Adoretus compressus* (adult male).

DISCUSSION

Members of the family Scarabaeidae are distributed worldwide with the maximum species richness and diversity recorded from the tropical parts of the world on both sides of the equator. Indian fauna of the family is known by about 2500 species. In comparison to the knowledge that is available from several parts of India, very little information was available from the State of Tripura in northeast India. This study resulted in the recording of 21 species from a collection of 50 specimens, that is, an average of 1 species for every 2.38 specimens. This is very interesting and suggests that there could be a large number of species of this family that await collection and identification. Among the recorded species, the subfamily Scarabaeinae is represented by highest number of species (9 species), followed by the subfamily Rutelinae (4 species), the subfamilies Cetoniinae and Melolonthinae is represented by 3 species each, and the subfamily Dynastinae by 2 species. The species in the subfamily Scarabaeinae are scavengers (mostly dung eater) whereas the species belonging to the subfamilies Rutelinae, Cetoniinae, Melolonthinae and Dynastinae are phytophagous.

CONCLUSION

A taxonomic study of the family Scarabaeidae from Tripura has resulted in the find of 21 species, 17 genera, 13 tribes and 5 subfamilies. These include 9 species as new records from the state.

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Jayanti Bhattacharjee

Explaining South Asia's Economic Growth: An Empirical Analysis



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Subal Chandra Das
Dr. Chhanda Bhattacharyya
Dr. N. Jibolata Devi

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STUDENT & MOTIVATION

Dr. Champa Tarun

The term "motivation" has been variously defined. Etymologically, to motivate is to induce movement. From this point of view the problem of motivation would include the explanation of behaviour, simple or complex, voluntary or involuntary, nature of acquired. In a broad sense every activity and response is motivated.

Motivation is the very heart of the learning process. Motivation arouses interest, interest is the mother of attention and attention is the mother of learning. No learning is possible without motivation.

Some psychologists identify it with the process of arousing stimulating behaviour, others describe it as a psychological and physiological condition which causes one to work, study or strive to satisfy his need. Some describe it as an internal condition arousing sustaining and directing the intensity of effort, others explain it with reference to external goals and purposes. It is true that motivation has inner and outer, subjective and objective aspects. The inner aspect is the tension which needs and desires create in the individual and which has to be relieved through activity, and the outer aspect is the goal, the element in the environment, which he seeks.

A motive refers to that condition of the organism in which bodily energy is mobilized and directed towards selected parts of the environment. It has two aspects, the drive and the goal.

Goals may be remote or immediate according as they required a long sequence of activity or a short-range effort.

Motive should be distinguished from incentives, such as rewards which teachers frequently employ in school to stimulate effort and activity but they only stimulate a drive which seeks a goal and impels the individual toward it. Thus incentives are objects and situations which may sometimes satisfy the motivating conditions.

North-East India Before and After Partition

Issues and Experiences

Edited by

Nirmal Bhadra

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**'Insurgency' in North-east literature- A study of
These Hills Called Home - Stories from a War Zone
by Temsula Ao.**

Prasanta Chakraborty
Somali Saha

In a nation of mixed ethnic communities, the centre should address her marginalised people properly to root out their discontent, if any. The North-East India being inhabited mostly by the marginalised has become a region of socio-political contradictions because of economic deprivation by the Heartland. Political turmoil leading to horrendous distresses has become part of the life in North-East especially in Nagaland. Besides, AFSPA has been promulgated for a long time here in Nagaland to counter insurgency. The result is violent response and more hostility, of brutalisation and of state-sanctioned terror, minimising the chances of peaceful alternatives. A loss of confidence in the state machinery has increased the incidents of violence. Post independent India witnessed writings in English from North East coming out with poems, short stories, novels etc. describing the tale of their woes.

In her short stories Temsula Ao, an eminent litterateur from N.E. Region, attempts to study this crisis from woman's point of view. The stories depict how the patriarch- both the Indian army and the Naga patriarchal society - impose upon the women inhuman treatment. This paper focuses on how the patriarch treats inhumanly the Naga women and how these poor victims develop a resistance mechanism to counter this patriarch that uses the masque of different characters to unsettle the lives of the women.

Nationalist movements encouraged their members, who were mostly male, to assert themselves as agents of their own history as self fashioning and in control. Women were not so encouraged. They were

marginalised therefore both by nationalist political activity and by the rhetoric of nationalist address.- - - women are cast as icons of national values, or idealised custodians of tradition. - - - In novels, short stories, poems, plays, postcolonial women have for decades sought to overturn preconceptions of Third World women's experience as uniformly degraded, passively oppressed, or lacking in powers of self-determination. Claiming a historical validity for the ordinary, they have situated their work alongside, and overlapping with, conventional narratives of a national, public history. (Boehmer 216-218)

Temsula Ao, a Naga by origin, has joined hands with others to overturn the image of degraded women in her short stories and other writings. Women have traditionally been considered as more efficient peacemakers as they are more adjustable than men and thus more prepared to make compromise and cooperation. At the time of turmoil, they show much more resilience to adjust and at the same time the much needed courage, willpower and intelligence in facing the opposition. In this article, a study of some of the women characters in the stories of Temsula Ao has been undertaken in the backdrop of upheavals in Nagaland in the post- independence India to assess their role in this turmoil-torn state. While doing so, Temsula Ao believes that 'the power structure within the family and society among the Nagas has always rested with the male.(Bhattacharjee 15) She adds further that 'the definition of woman, as the weaker sex , is a male construct; advocated and enforced by man to perpetuate his superiority and prestige in the society. But as the examples from Ao -Naga folklore demonstrates, such a generalisation is often discredited, not only in discourse but in reality too.' (Bhattacharjee 25)

A background study is essential to assess the role of the women-characters in Temsula's stories. As a consequence of the Naga people's reluctance to be included within the Indian Union, the then British Government declared the Naga areas as a Special Backward Area which later changed into an Excluded Area status by the British India Act of 1935 effective in 1937, as the Nagas did not agree to be treated as backward.

Subsequently, a nine-point Agreement was signed between the Government of India and the Naga National Council on 9th June 1947 which shows that the Naga people were willing to enter into a peaceful coexistence with India for a period of ten years, which will be

reconsidered at the end of ten years. So, this was simply a temporary arrangement which was taken to be a permanent settlement as well as a political commitment of the Nagas to be a part and parcel of the Indian union. The Naga leaders read it in a different way and felt cheated. The Government of India felt it right to contain any other explanation of the situation. As a result, dissidence among the Naga people led to armed clashes with Indian military. On July 19, 1947, a Naga delegation led by Dr. A.Z. Phizo met Mahatma Gandhi in Delhi, where, in the meeting, Phizo categorically stated that the Nagas would declare their Independence Day on 14th August 1947. As claimed by Mr. Phizo, Gandhi agreed after a lengthy discussion. The Nagas declared their Independence Day on 14th August 1947. On 27th August 1948, no tax campaign public demonstration led by A.Dihrii was held at Mao-Gate. The 4th battalion of Assam Rifles killed three people on the spot and injured several others. They were the first Naga Martyrs. By the end of November 1949, a Naga delegation met C. Rajagopalachari, the first Governor - General of Independent India, at Shillong. Rajagopalachari advised them that India wants friendly relations with the Nagas and they are free to decide if they want to become part of India or be a separate Nation. On May 8, 1950, the Government of India offered District Autonomy to the Nagas, which made the Nagas insulted. The outraged Nagas were determined to fight against the Indian authority for their independence. With the election of Dr. A.Z. Phizo as the president of the NNC by the year-end of 1950, the Naga Freedom Movement became stronger and stronger. Phizo invited all the Naga people to join 'Non-cooperation' and 'Civil Disobedience' movements. In May, 1951, Nagaland people voted overwhelming in favour of independence. Next year on May, 1952, the Naga delegation met the Prime Minister Pt. Jawaharlal Nehru and informed him about the result of the plebiscite. In the same year, the Nagas boycotted the first Indian general election. In September 1954, Sovereign Republic of Nagaland was formed. On March 22, 1956, Phizo headed the Naga Central Government. The formation of Naga Home guards was also done. This marked the beginning of open serious conflict between the Government of India and the Naga people in March 1956. Rapid mobilization began on both sides. Extreme military repression was sanctioned when other efforts at subjugating their resistance failed. Naga population was relocated, villages 'grouped', civilians fined, arrested and killed.

But wherever there has been dominance, there has also existed some form of resistance. To resist this government sponsored violence, insurgency began to gain ground demanding more autonomy, or more powers of self-rule to counter the hegemony of communities in the ethnic hierarchy. This term 'insurgency' has its common traits which involve deeds of brutal, violent, inhumane actions, loss of home, and keeping an individual life at stake. Chandrika Singh in *North-East India Politics and Insurgency* has defined the term "as a discontent of a group of which uses violence to achieve its goal" (218). In his words, it is "not an association of armed robbers or dacoits. Rather it is born out of some committed ideologies of a particular group, a sect, a tribal or a community, religious or secular" (218). It turns out to be the motive of the marginalized group of people who have been neglected of their rights and "cherished political goals", and hence act out through the means of violence with an attempt to overthrow the existing structure, to replace it with one of their choice. Insurgency has become like a "disease" of the contemporary world which breaks down the security of a nation. It has become a "tool in the hand of the powerless" (Lalthakima 2008) section of the society to use it as a means to work against the powerful by rebelling against the constituted government. As the consequences of insurgency, centre-periphery conflicts, inter-ethnic conflicts or conflicts between the various communities in the Northeast took place where the most affected were the women.

In Nagaland, the early 1950s has been marked by unleashing of violence both by the Naga rebels and by the Indian government. Misunderstanding and mistrust also cropped up within the Naga leadership. In the late fifties, some moderates felt that it would be better for the Nagas to be with the Government of India. The NPC spearheaded the movement to create Nagaland State within the Indian Union with a high degree of autonomy. As a result, on December 1, 1963, Nagaland became a full-fledged state of India. And India effectively and decisively made its presence felt in Naga politics and history. Despite these developments, Armed Forces Special Power Act (AFSPA) was promulgated in several parts of North-East region for a long time apparently to counter insurgency. But 'these forces create more trouble for the common man than the underground revolutionaries. Power at its worst manifestation is ghastly.' (Das 292) Set in this tumultuous historical backdrop of Nagaland, the litterateurs of North East and especially that of Nagaland voice their anger and pain against the neo-colonial force mixed with a sense of disillusionment in their works. The dominance of

patriarchy in different facets - the Indian army being the one- and modes of countering this patriarchy is prevalent in all these writings. The same note is recorded in Temsula Ao's collection of short stories entitled *These Hills Called Home - Stories from a War Zone*. It tells the story of everyday life of men; women and children of the society who struggle to make their survival and see the changes taking place around them. The stories depict patriarchy in one of its worst forms. The paper attempts a feminist study in terms of the representation of women's lives and experience as depicted in the short stories measured against the trouble-torn life in Nagaland in post-independent India where Indian army was looked down upon as a neo-colonial force; of their mode of resistance and the process of reconstruction of their identity.

So, one of the major themes of these fictions is violence perpetuated both by militant outfits and by the armed forces and how the same has been confronted by womenfolk there. Giving an account of the Naga people's dream and frustration, Temsula Ao makes a pertinent observation of their struggle for self-determination in her book *These Hills called Home: Stories From a War Zone*. In context of literature and insurgency, the first story of this book *The Jungle Major* becomes the most relevant which tells the tale of a couple Khatila and Punaba who lived in a land caught in the "new wave of patriotic fervour that swept the imagination of the people and plunged them into struggle" (Ao 2). It gives an account of the Naga struggle for independence as well as shows how an intelligent rustic woman protects her husband and the entire village from the Indian army. Khatila, the bride 'was tall, fair, slim and possessed of the most charming smile. Not only that, she came from a good family and belonged to a major clan.' (Ao 1) But the circumstances in this patriarchal society compelled her to sacrifice her own social status and identity and marry a man who was 'short, dark and had buck teeth. He was a mere driver who knew some mechanics and was employed by a rich man in town to drive a one-ton vehicle - - - . He had read only up to class five.' But she gradually adjusted herself with the new married life.

After a year of their marriage, the Naga youth plunged into a struggle to liberate their homeland from 'foreign rule' (Ao 3). But suddenly out of a sense of insecurity, the Indian army began to ransack and burn villages one after another, regrouped villages and the villagers were herded away into the military camps to flush out extremists. Punaba, Khatila's husband too joined the militant activities and proved his worth.

Intelligent Khatila began reconstructing her identity playing a crucial role in resisting the patriarchal aggression and assisting the underground movement. Her courageous attitude, her cool nature together with her presence of mind gave her character a heroic dimension.

One early morning, as Punaba was in his house with his wife, the military marched to his house taking cue from an informer and cordoned it. But Punaba was informed beforehand of the impending danger. With her presence of mind, Khatila capitalised his ugly appearance to save his life and the entire village. Breaking out of the set patriarchal norms, she began to behave with her husband like a master. She utilised the ugly appearance of her husband, dressed him and began to treat him like her servant scolding him for his negligence of duties: 'You no good loafer, what were you doing all day yesterday? There is no water in the house even to wash my face. Run to the well immediately or you will rue the day you were born.' (Ao 6) Significantly, the words bear double meaning - directing her husband the road to escape and at the same time, adding a warning to quicken his activities lest he might be caught and killed. Simultaneously, she utilised her own beautiful appearance to convince the young military officer that she was not deceiving him at all.

The story ended with the dream of an independent Nagaland withering away when government announced ceasefire. Rightly assessing the reality, Khatila felt it suitable to get Punaba back home safe. Punaba responded to her request and along with others, surrendered to the Indian government. He was rehabilitated as an employee in the State Transport Department. A chronicle of confrontation winded up. Otherwise an ordinary girl, Khatila had no business with the political activities. Her only purpose was to keep her house safe and sound from both the Indian military and the militants. Khatila had to pass through these turmoil-torn days keeping her cool and by dint of her intelligence constructed her identity which she, perhaps, had lost marrying Punaba.

Temsula's next story, *Soaba*, powerfully depicts a different facet of woman during the days of rebellion. The story narrates how the state inflicts violence or disciplinary measures on the Naga people through the predicament of the protagonist, Supiba. This dreaded patriarch enjoyed unchallenged authority over suspected people involved in subversive activities or acting as agents of the underground outfit. Imtila, the wife of

the boss, preferred a peaceful and simple life of a housewife but was forced to adopt one keeping with her husband's new status. (Ao 14) Her visits outside were restricted. Here too, the woman has to surrender her identity to a patriarch but the power drunk patriarch goes on increasingly imposing his personality on her in order to destroy her womanhood completely. 'She became a prisoner virtually. Her friends and relatives too began to avoid her sensing her discomfiture.' (14) When there was a total subversion of her identity, Imtila's maternal affection got an outlet in Soaba, meaning an idiot, who began to stay there. This affection-transferred on the idiot began to have a strange effect on Boss's wife; 'for the first time she began to think for herself and assess the true nature of her husband's work.' (Ao 15) In order to establish her identity, she resists the fearsome patriarch by withdrawing herself to an inner world of her own creating a barricade around her where there is no entry for the patriarch. But this aloofness hardly affected the lifestyle of the boss. The power-drunk boss did not take any notice of the situation. As days passed, the patronage of the Indian army made the boss more boisterous until one night he received a brutal mental blow for killing Supiba with his own gun in a drunken mood. Although Imtila tried to stop her husband from this final action, she failed here too. 'With a piercing cry of anguish, Imtila rushed to the body of the fallen idiot crying over and over again, 'Oh my poor boy, were you born for this? Why did I let you come to this evil place?' she was disconsolate, weeping and muttering these words again and again in a monotonous dirge-like tone.' (Ao 19)

The phrase 'piercing cry' is deliberately chosen. It is the last resort of a housewife, who is so long bearing the inimical atmosphere at home. Imtila was confined to her own world with Soaba alienating herself from her power-drunk husband. But her tolerance-level reached zenith when the boss shot Soaba dead. Her shocking expressions were so much touching that it made even the head strong boss scared. Perceptibly, there was a rapid change in his behaviour. Committed to keep her husband in good humour away from the repulsive atmosphere, Imtila rebuilt her relationship with her husband to keep him in the right track. But whereas in the previous story it was a happy ending, it is not so the case with Imtila. The magic of Boss's fast cars had drawn him into a world where violence was the order of the day and which eventually claimed his life. (Ao 21-22) True, Imtila failed to persuade her husband but through a resistance mechanism that she silently developed around her, she could at

least restrain her husband, though too late for complete recovery. In the process, her identity that was under threat from her unruly husband was regained to some extent.

The last Song, the third story narrates the extent of brutality by the Indian force directly upon women in the name of curbing insurgency and the extent of resistance endured. The Indian army, presupposedly the defender of the lives and property of the marginalised people, are in fact playing a role of the freebooter torturing the common people more and more. On the one hand, compelled by the underground government to pay taxes every year and on the other hand, threats of dire consequences from the armed forces forced the poor villagers to lead a life of constant anxiety. Set in this backdrop, the villagers of a certain village erected a new church in their village, which they are going to open during the Christmas. The Indian army comes to know about the villagers paying taxes regularly to the underground government. They want to punish the villagers on that very special day. When the song of the choir is going on with Apenyo leading, the army comes in and orders to stop singing. Unfazed Apenyo continues her song to be conjoined by other members of the choir quickening thereby the brutal assault of the armed forces on the innocent villagers. The punishment meted on her is the raping of her body by the Captain and few other soldiers. Even her mother who has come to rescue her daughter faced the similar lot after which both are killed. A sample of the brutality is recorded in the following lines: 'But this only further aroused him; he bashed her head on the hard ground several times knocking her unconscious and raped her limp body, using the woman's new *lungi* afterwards, which he had flung aside, to wipe himself' (Ao 28). Two important issues emerge out with the singing of Apenyo - one is the power of women to challenge the power drunk state authority and the other is the extent of heinousness meted out by a patriarchal authority to destruct the unyielding woman. Temsula does not stop here. She even refers to the Naga tradition and shows how inhuman the tradition is as both the mother and the daughter who sacrificed their lives for a great cause were refused their dues from the diehards even after their death. The patriarchal Naga society was quite reluctant to bestow due honour upon the martyrs as they are women. Here, Apenyo uses nonviolence as her resistance against the atrocities of the Indian Army and gradually she and her last song becomes a legend. Her story is the stuff that grandparents narrate to their grandchildren.

In another story, *The Curfew Man*, Temsula depicts the story of another Naga woman Jemtila, the wife of Satemba who helps her husband find a suitable job for himself though it eventually could not favour him till the end. The story talks of the period when the situation was getting worse and the civilians shot dead were reported as unfortunate ones killed in the act of 'encounter' by the underground rebels or the army. Among the many that served to work as the mediator between the two parties, Satemba, a former constable in the Assam Police, in spite of his bad knee served to work as the curfew man who travelled at night to pass on important information. Knowing quite well the job he was handling and the risk in it, he did not wish to think of the future consequences, or the "reasonable payment" he was given elsewhere (Ao 40). In spite of all the trouble he went through to please his superiors, at the end when he decided to resign, he became 'history', unknown to all, and no longer the man who served his service loyally with his two smashed knee-caps.

But Jemtila realised the hard reality that innocent people like them were becoming victims of this ongoing turmoil. So, 'every time Satemba went out at night, she kept a lone vigil in the darkness of their small hut and worried until he appeared at the door.' (Ao 39) Temsula makes her readers share the amount of tension of Jemtila for her husband in this trouble-torn life particularly when he was working as a government informer. At the decision of Satemba's resigning the job 'Jemtila felt unusually light-hearted and free because now that both Satemba's knees were damaged, he would no longer be able to work for the SDO. If the first bad knee had secured him his pension from the Assam police, the second injury truly secured his freedom from a sinister bondage.' (Ao 42) Thus Temsula presented another type of woman who kept her cool and calm, waited for an appropriate moment in this patriarchal society to manage the situation favourably before it was too late. To her, the broken legs of her husband and his inability to earn his livelihood were much better than living a tension-packed life where at every moment there was a chance for her husband to be killed either by the insurgents or by the Indian army.

Jemtila and Khatila followed the same technique of resistance against the ongoing turmoil; both were concerned about the safety of their husbands, which they succeeded to manage by dint of their cool and intelligence. Imtila had her opposition at home - her power-drunk husband. It was different situation for Imtila and she played a different

resistance -mechanism - by dissociating herself from her husband's life and following the path of non-cooperation. But her uxorial responsibilities activated when her husband was in utter distress.

In her next story, *The Night*, Temsula gives a poignant account of a young girl, Imnala, who has strong decision for a good upbringing of her children though she is neglected by the society. She was exploited twice by two suitors and in both the cases; they seduced her which led her to give birth to two illegitimate children. But what is transpired from the story is not Imnala's giving birth to illegitimate children twice but the differential treatment of the Naga patriarchal society towards women. Rupam Gogoi comments, 'We get a clear picture of the customs of a society which often tilt towards men in its judgement.' (Das 295) But Imnala seemed to have gathered sufficient courage by that time to face the Naga patriarchs who in the name of judgement would accuse her although the married man was equally guilty. She was determined to hold her head high. So she vowed, 'Come what may,' she thought, 'I shall devote my life to bringing up these two children in the best way I can. I shall finish my high school, get a job and educate them. I shall spend every ounce of my energy so that they have a better life than mine.' These thoughts seemed to revitalise the woman who had only a few hours ago, grappled with fear and utter despair in the darkest night of her life.' (Ao 54) Both Imnala of *The Night* and Apenyo of *The Last Song* were resolute enough in their belief and action- so much so that the patriarch considered these beauties as a menace for them. So they should be reduced to ashes but like a phoenix these disciples of nonviolence are reborn to confront the patriarchs throughout the ages.

The colonised writer should try to re-establish the right over the culture and the land that is theirs. Through the literary activities, the struggles and passions of the colonised should be represented and at the same time record the resistance of the indigenous. Set in the initial turbulent decades of the Naga insurgency, Temsula's short stories depict how the women struggle to come to terms with their identity, how her women characters evolve a resistance- mechanism in an assorted way with the hostile patriarch always forbidding to break the existing status. The Indian army, the boss and the two suitors symbolise different facets of this patriarchy. Along with the Indian army, the engineer and the contractor work as agents of the neo-colonial force who are appropriately endorsed by the Naga patriarchal society to exploit the women through

their ridiculous verdict. This society put their women in the sacrificial alter in the name of justice though men are found equally responsible for the same guilt. And in all these adverse situations, Temsula's women characters show a presence of mind, a resoluteness and non-violence as their guiding principle to resist the opposition and construct their identity. So 'these stories, together with many others written on similar experiences, may not be considered as 'great literature' from the point of view of literary quality , but in a society that has been silenced and numbed by a neurotic fear of political violence and retributive justice , the voices of the women register some form of protest.'(Gill 253)

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উত্তর পূর্বের বাংলা
সাহিত্যে মার্কসীয় দর্শন :
প্রসঙ্গ ত্রিপুরা

মনমোহন দেবনাথ

Uttar Purber Bangla Sahitye Marxiyo Darshan
A Collection of Bengali Essay
Compiled By: Manmohan Debnath

প্রকাশক

সুমন্ত সরকার

প্রথম প্রকাশ

নভেম্বর, ২০১৬

সর্বস্বত্ত্ব সংরক্ষিত

প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনো মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুৎপাদনের সুযোগ সংবলিত তথ্য সঞ্চয় করে রাখার কোনও পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনও ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা যাবে।

অঙ্কর বিন্যাস

তুলসী পাবলিশিং হাউস, ডি.টি.পি ইউনিট।

প্রচ্ছদ

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ত্রিপুরার সাহিত্যে মার্কসীয় দর্শন-প্রসঙ্গ সুধদ্বা দেববর্মার 'হাচুক খুরিঅ'

ড. নিবেদিতা ধর

সুধদ্বা দেববর্মার 'হাচুক খুরিঅ' উপন্যাসটি ত্রিপুরার ককবরক ভাষায় লেখা প্রথম উপন্যাসতো বটেই সে সঙ্গে কালজয়ী উপন্যাসও বটে। উপন্যাসটি চারটি খণ্ডে বিভক্ত। ১৯৬২ সালে চিন-ভারত সংঘর্ষের সময় কারাবন্দী হয়ে বিহারের হাজারিবাগ জেলে বন্দি অবস্থায় থাকার সময় তিনি লেখেন এই উপন্যাসের প্রথম খণ্ড। জেল থেকে ছাড়া পেয়ে তিনি আরও তিন খণ্ড লেখেন। পরবর্তী সময়ে লেখকের পরিবারের প্রচেষ্টায় এর বাংলা অনুবাদ হয়। তখন এর নাম দেওয়া হয় 'পাহাড়ের কোলে'। এপিক ধর্মী এই উপন্যাসটি রাজতন্ত্র থেকে গণতন্ত্রে উত্তরণ ও জুম কৃষি থেকে সমতল কৃষিতে উত্তরণ-উপজাতীয় জীবনের এই দুই উত্তরণের সন্ধিক্ষণেই রচিত। ত্রিপুরার উপজাতীয় জীবনের ভাঙা গড়ার কাহিনিই লিপিবদ্ধ হয়েছে উপন্যাসে। এককথায় বলতে গেলে জনশিক্ষা আন্দোলনের মহৎ ফসল হল এই উপন্যাসটি। লেখক নিজে কমিউনিস্ট আদর্শে বিশ্বাসী ছিলেন। ফলে এই উপন্যাসে তিনি কমিউনিস্ট পার্টির নীতি, তাদের মহৎ উদ্দেশ্য সম্বন্ধে সুস্পষ্ট ধারণা দেওয়ার পাশাপাশি জনশিক্ষা সমিতি যে পরবর্তী সময়ে কমিউনিস্ট পার্টিতে যোগ দেয় ও পরে জনশিক্ষা সমিতির নেতারা যিনি ত্রিপুরা রাজ্য গণমুক্তি পরিষদ গঠন করে তারও পুঙ্খানুপুঙ্খ বিবরণ দিয়েছেন।

জনশিক্ষা আন্দোলন ছাড়া যেমন ত্রিপুরায় উপজাতিদের মধ্যে ত্রিপুরা রাজ্য গণমুক্তি পরিষদ, কমিউনিস্ট পার্টি ও ত্রিপুরা উপজাতি যুব সমিতি গড়ে উঠত না, তেমনি লেখা হত না সুধদ্বা দেববর্মার উপন্যাস 'হাচুক খুরিঅ'। এই উপন্যাসের মধ্যে দিয়ে জনশিক্ষা আন্দোলনের মূল বক্তব্য কথাসাহিত্যের আধারে ফলিত রূপ পেয়েছে। যারা জনশিক্ষা আন্দোলন প্রত্যক্ষ করেননি, তাঁরা সেই আন্দোলনের অনুবর্তী উপজাতি সমাজের সামাজিক-রাজনৈতিক

ত্রিপুরার বাংলা ছোটোগল্প ও গল্পকার

সম্পাদনা : রাজীব ঘোষ



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ত্রিপুরার সাহিত্যাকাশে বিমল সিংহ (১৯৯৪৮-১৯৯৮ খ্রিঃ) এক বিশেষ মর্যাদার আসনে আসীন। ১৯৪৮ সালের ১৬ অক্টোবর অসাধারণ প্রাকৃতিক সৌন্দর্যে ভরপুর ত্রিপুরা রাজ্যের কমলপুর মহকুমার রূপসপুর গ্রামে বিষ্ণুপ্রিয়া মণিপুরী পরিবারে তিনি জন্মগ্রহণ করেন। কলেজে পড়ার সময়েই তিনি বামপন্থী ছাত্র আন্দোলনের সাথে যুক্ত হন। সাংবাদিকতায় স্নাতকোত্তর ডিগ্রি নেন, আইনের পাঠও নেন, কিন্তু সাধারণ খেটে খাওয়া মেহনতি মানুষের প্রতি ছিল তাঁর অত্যন্ত ভালোবাসা, সহানুভূতি। তাঁর এ স্বভাবই তাঁকে প্রিয় করে তুলেছিল সকল শ্রেণির মানুষের কাছে। আর সে কারণেই ১৯৭৮ সালে মাত্র ৩০ বছর বয়সেই তিনি কমলপুর থেকে বিধায়ক নির্বাচিত হন। পরবর্তী সময়ে তিনি ত্রিপুরা রাজ্যের স্বাস্থ্য, পরিবার পরিকল্পনা ও নগরোন্নয়ন দপ্তরের মন্ত্রীও হন। জীবনের শেষ দিন পর্যন্ত তিনি তাঁর দায়িত্ব নিষ্ঠার সঙ্গে পালন করে যান। দারিদ্র্য ও পিছিয়ে পড়া অসহায় মানুষের প্রতি তাঁর অকৃত্রিম ভালোবাসা ও অমায়িক ব্যবহার আজও ত্রিপুরাবাসীর কাছে তাঁকে জনপ্রিয় করে রেখেছে। অত্যন্ত শ্রদ্ধা, অত্যন্ত ভালোবাসায় প্রকৃত জননেতা বলতে যা বুঝায় বিমল সিংহ ছিলেন তাই। কিন্তু তা সত্ত্বেও বিপথগামী উগ্রপন্থীদের হাতে ১৯৯৮ সালের ৩১ মার্চ মাত্র ৪৯ বছর বয়সে এই অমায়িক রাজনৈতিক নেতা, মন্ত্রী, সংগঠক, বামপন্থী আদর্শে নিষ্ঠাবান দয়ালু মানুষটির জীবনজ্যোতি নিভে যায়, তাঁর এই অকাল প্রয়াণ শুধু রাজনৈতিক জগতে নয় ত্রিপুরার সাহিত্য ও সংস্কৃতির জগতেও যে এক বিরাট ক্ষতির সূচনা করেছে তা আর বলার অপেক্ষা রাখে না। তবে রাজনৈতিক কর্মকাণ্ডের এই ব্যস্ততার মধ্যেও তাঁর মধ্যে সৃষ্টিশীলতা জাগরুক ছিল। ত্রিপুরার গ্রাম পাহাড়, তার অপরূপ প্রকৃতি, বিচিত্র

বাক্সমাচন্দ্রের চন্দ্রশেখর

সম্পাদনা

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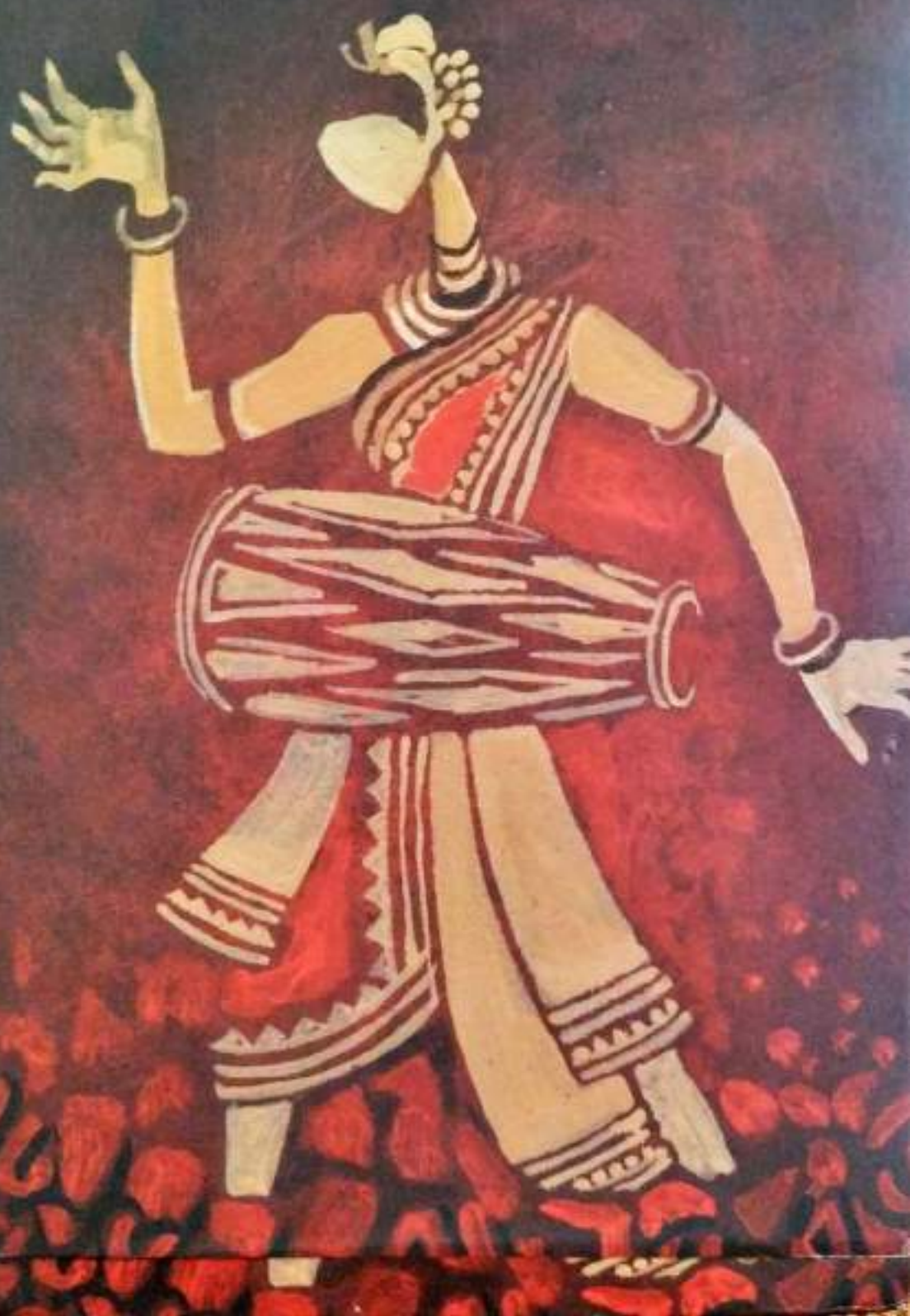
ড. নিবেদিতা ধর

বিশ্বসাহিত্যের ইতিহাসে উপন্যাস এক নব আবিষ্কার। বঙ্কিমের পূর্বে বাংলা উপন্যাস লেখা হলেও বঙ্কিমই উপন্যাসের প্রকৃত স্রষ্টা। উপন্যাসমূলত মানুষের জীবনের গল্প যার অবলম্বন নর-নারী, যারা বাস্তবের অগ্নে বস্ত্রে মানুষ। তার সঙ্গে যুক্ত হয় আবেগ ও কল্পনা। ফলে উপন্যাসে নামকরণেরও এক বিশেষ ভূমিকা আছে। নামকরণ প্রধানত দুটি বিষয়ের ওপর নির্ভর করে। প্রথমত নায়ক বা নায়িকার নামানুসারে দ্বিতীয়ত কাহিনীর বিষয়বস্তুর ওপর নির্ভর করে। ফলে বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের 'চন্দ্রশেখর' উপন্যাসটির নামকরণ কতদূর যুক্তিসঙ্গত বা কিসের ওপর নির্ভর করে করা হয়েছে তাই আলোচ্য বিষয়।

'চন্দ্রশেখর' বঙ্কিমের শ্রেষ্ঠ উপন্যাস সমূহের মধ্যে অন্যতম। মীরকাসেম ও ইস্ট ইণ্ডিয়া কোম্পানীর দ্বন্দ্বের পটভূমিকায় স্থাপিত হলেও এই উপন্যাসের কাহিনী সম্পূর্ণরূপে কাল্পনিক। এই উপন্যাসে উপন্যাসিক অতি সতর্কতার সঙ্গে ঐতিহাসিক পটভূমিকা তৈরি করেছেন, সে সঙ্গে সেই যুগের একটা সম্যক ধারণা পাঠককে উপহার হিসেবেও দিয়ে গেছেন, নবাগত ইংরেজ শাসকদের দৃঢ় প্রতিজ্ঞা, দুঃসাহসিকতা ও সকল প্রকার নৈতিক সংকোচহীনতার চিত্রটিও উপন্যাসে খুব সুন্দর ভাবে তুলে ধরা হয়েছে।

'চন্দ্রশেখর' মূলত রোমান্সধর্মী উপন্যাস। বঙ্কিমের অন্যান্য বহু উপন্যাসের মতো 'চন্দ্রশেখরের' প্লটেও ত্রিভুজ-প্রেমের বিন্যাস এসেছে। প্রতাপ-শৈবলিনী-চন্দ্রশেখর এই তিন বিন্দুতে মুখ্য কাহিনী আবর্তিত। এছাড়া আছে দলনী নবাবের উপকাহিনী। যদিও বঙ্কিমের রাজসিংহ, রজনী, বিষবৃক্ষ প্রভৃতি উপন্যাসেও উপকাহিনী রয়েছে। কিন্তু এই উপন্যাসে মূল কাহিনীর সঙ্গে দলনী-নবাবের উপকাহিনীর সংযোজনে অর্থাৎ দুটি করুণ বিষাদময় কাহিনী একসূত্রে গোঁথে উপন্যাসটির সার্থকতা ও গৌরব যে

তারশঙ্কর, সরোজ কুমার ও
অবধূতের গল্প উপন্যাসে রাঢ়ের জনজীবন
নিবেদিতা ধর



Tarasankar, Sarojkumar O Obodhuter Galpo Uponyase
Rarer Jonojibon
By
Nivedita Dhar

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Empowerment of Tribal Women

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Smt. Lili Debbarma Dr. Somali Saha



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ISSUES ON THE COMPREHENSIVE DEVELOPMENT OF STUDENTS OF TRIPURA

**Subal Chandra Das
Dr. Chhanda Bhattacharyya
Dr. N. Jibolata Devi**

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ACADEMIC CO-RELATION BETWEEN SCHOOLS AND COLLEGES IN DHALAI : AN EDUCATIONAL PROBLEM

Dr. Srimanta Ray

ABSTRACT

Tripura is a very remote state in India and Dhalai is the remotest and the most backward of all its districts. This study stems from the researcher's experiences with his students regarding teaching-learning process, its related problems and the challenges faced by them and their academic achievements during the researcher's teaching stint of 4 years in Government Degree College, Kamalpur, Dhalai, Tripura. The Government Degree College, Kamalpur is the primer higher education institution in Dhalai district, established way back in 1987. Now there are 2 more new born general degree colleges and a polytechnic institute in this district. The researcher tried to look into the causes which are related to the good or bad educational achievements of the students and their interest in higher studies vis-à-vis the socio-economic status of their families. The problems which come from the prevailing educational system like co-relation between School and Higher Education system are also delved into. The researcher has gathered some feedback from the students of the college for last 4 years by questionnaire method which is used in this study. Some information is also collected from the 15 schools which are very much academically related to The Government Degree College, Kamalpur, Dhalai, Tripura. The researcher has tried to propose some measures which may help the system to be more student-friendly. **Key words:** Students, Educational problems, Tripura, Internal quality, Future planning, Academic achievement.

INTRODUCTION

Tripura is a very remote state in India and Dhalai is a very remote district too. During the teaching time, since the last 4 years in Government Degree College, Kamalpur, Dhalai, Tripura, I've achieved some experiences with my students and, here, I just try to share my experience with all of you. Government Degree College, Kamalpur is a 29 years old institution in Dhalai district. Now there are 2 more new born colleges

open? Another thing is student psychology; one student tries to follow other students or his/her friends about subject selection, or try to follow his/her guardian's dream. I feel here the counsellor can do his/her job the best.

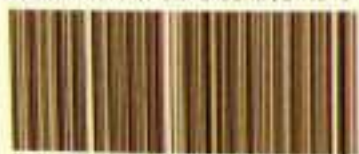
4. College authority should introduce all the subjects which are available in the schools in that district. Then students will be benefitted from his or her result; because basic knowledge is very much essential for higher studies. If any subject is very much new for him or her directly in college in the semester system, that can create very much pressure for that student; and after some time, he or she will be demoralized to learn. We should understand that a student is a human being, and not a pressure cooker.

5. The difference and load of the syllabus is another factor in the upliftment from Higher Secondary to Graduation level. Sometimes, this is found that the syllabus is too lengthy or hard for a student in semester system; he or she has just come from a pond and jumped into a sea. Then the result we get as a number of dropouts from higher education. If I'm not wrong, research methodology says that the minimum area and the maximum exposure is the best for any research area or topic; then why this rule is not applicable for the degree students? We just try to present a big burden of subjects on a student, but, in most cases, after that class, maximum students make some suggestion on that subject. Those who are lucky get the question paper as per their suggestion, and the unlucky ones just cry; and we judge a student as good or bad as per his or her result. I recommend that the syllabus should be light and related to the previous syllabus which they have studied before.

6. Sometimes, I feel that we just try to make a student all square, but the reality is this that, after passing the degree course a minimum number of students can say that they are well known about their subjects which they have learnt in the degree course. We try to produce all square students, but the result is zero, they are not specialist in any subject even after the degree is awarded to them. We should think about this matter according to the reality, not to our dream.



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Taxonomy and Diversity of Long Horned Beetles (Insecta: *Coleoptera*: *Cerambycidae*) of Tripura, Northeast India

K.V. Geetha and B.K. Agarwala

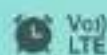
INTRODUCTION

Cerambycidae is one of the largest families of Coleoptera known by 35000 species under 4000 genera in 11 subfamilies from the world (Lawrence 1982). These beetles are often called long horned beetles because majority of these insects possess long antennae which may be as long as or longer than the entire body. Many long horn beetles are large and colourful which has made the group being very popular among collectors.

The family is distributed throughout the world, though predominant in tropics. The tropical wood feeding beetle fauna is very rich and these attack freshly dead wood with intact bark. The diversity of cerambycid fauna in tropics may be due to its consistently warm atmospheric temperatures, with no drastic difference between seasons and all months without frost. The climate of tropics affords a high diversity in floral species which helps in supporting a wide variety of cerambycid species.

The family Cerambycidae includes a vast assemblage of phytophagous and xylophagous insects. These insects play an important role in nutrient recycling in forest ecosystems by breaking down dead wood. This feature, however, makes them serious pests in timber and wood products. Some are insect pollinators on some plant species (Gutowski 1990, Tasen 2001). Some species may be valuable bio-indicators of forest health and useful for conservation as indicators of the destruction or fragmentation of the habitat (Baur et al. 2002, Noerdjito et al. 2003).

Present knowledge of Cerambycidae on a worldwide scale is very patchy and restricted to particular geographic regions. Notable works on Cerambycidae come from Australia (Slipinski et al. 2013), pacific region (Beeson 1941), Ghana (Wagner et al.

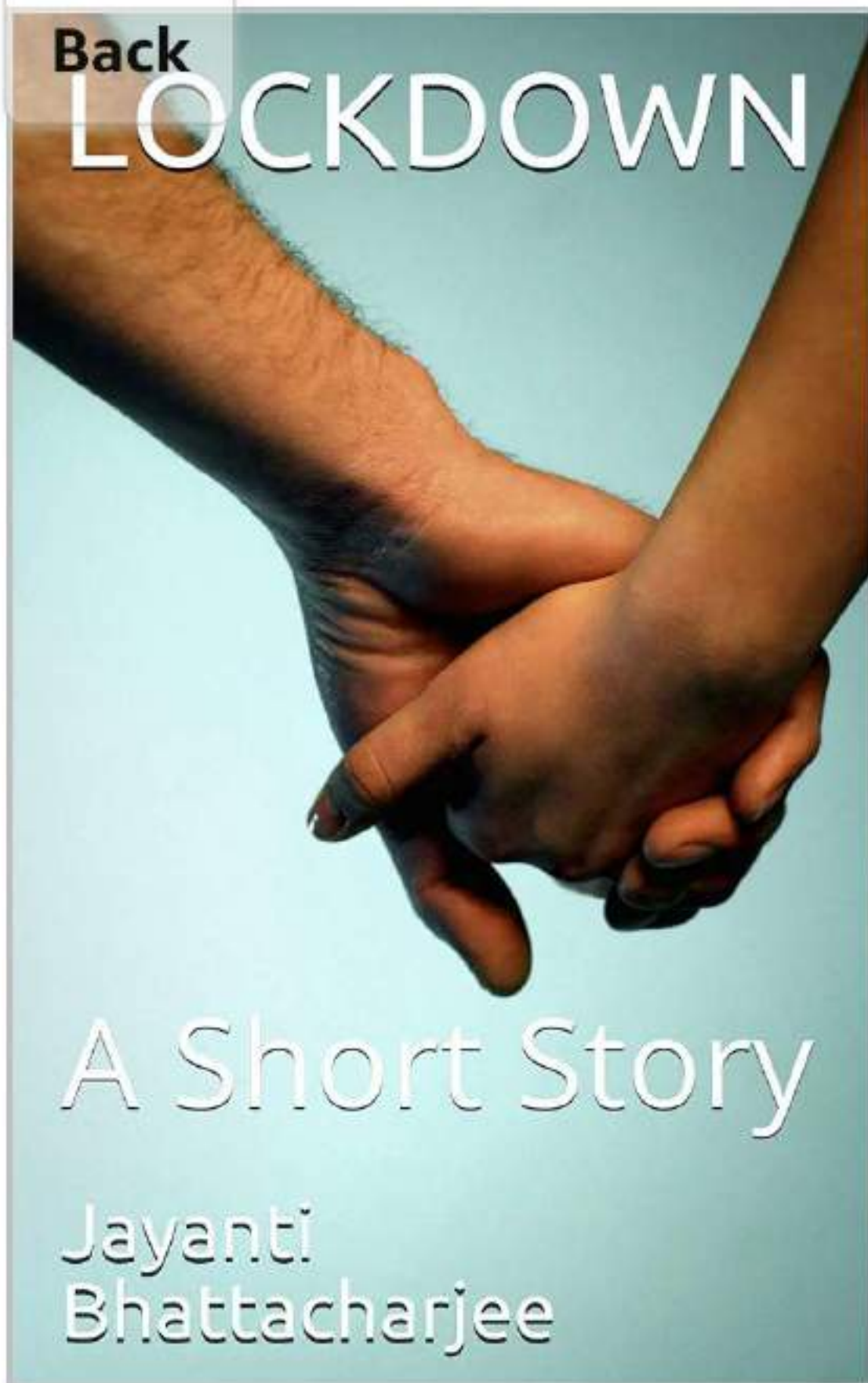


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North East India

A Cultural Revaluation

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Somali Saha

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Redefining Early Bronzes of Tripura in the Light of Some Recent Recoveries

Ratnabali Ray Sengupta

Tripura, one of the smallest states of North Eastern India lies approximately between 22° 56' and 24° 32' North Latitudes and between 91° 0' and 92° 20' East Longitudes¹. At present the province is geographically an isolated region, as it is surrounded on the north, west south and south-east by Sylhet, Comilla, Noakhali, Chittagong district as well as Chittagong hill tracts of Bangladesh. The north-east side of the state is the only link to maintain the relation with the rest of India through Cachar district of Assam. But prior to 1947 the situation was different, from the present time. Tripura was the continuation of plains of South Eastern Bengal with the exception of hilly patches towards the north. The western, southern, south-western and northern parts of this province are adjacent to South Eastern portion of Bengal (present Bangladesh). Tripura experienced its state formation sometimes around 14th century C.E. under the kingship of Hinduised Māṇikya rulers².

The archaeological findings, recovered from this state clearly testify that these regions of Tripura shared the same historical milieu with South Eastern Bangladesh (includes early Samatama and Harikela) before gaining a separate political entity under the Māṇikya rulers. The reference of Samatama occurred earlier than that of Harikela in 4th century C.E. in Allahabad Praceasti of Samudragupta. The term Harikela has come into use by the 7th century C.E.³. A substantial portion of present Bangladesh, Assam and Tripura were included in Samatama and Harikela. Numerous Samatama and Harikela coins, archaeological findings in the form of sculpture and architecture were recovered from various regions of Tripura authenticate the fact.



পত্রলেখা

স্রমণ

পত্রলেখা

শ্রমণ



তুলসী পাবলিশিং হাউস

Patralekha

Sraman

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কিছু কথা

পত্রলেখা কোনো কবিতার ধারাবাহিক বিন্যাস নয়; শ্রমণের নিয়মিত ভাবনার, অনিয়মিত বহিঃপ্রকাশ মাত্র। আবার শ্রমণ -ও কোনো কবি নয়, সে একটা ভাবনা ও চেতনার রূপান্তর মাত্র — সে জীবনকে ভালোবেসে হয়েছে যাযাবর; আর ভালোবাসাকে ভালোবাসতে গিয়ে হয়েছে শ্রমণ। যদি এই অসহনীয় পাগলামি আপনাদের হৃদয় একটুও ছোঁয়, তাহলে শ্রমণ বেঁচে থাকবে আপনাদের ভালোবাসায় ও হৃদয়ে। তরুণ কবি মৃণালকান্তি দেবনাথ ও তুলসী পাবলিসিং হাউসের কর্ণধার মহাশয়ের উৎসাহ ও প্রেরণায় এই রূপ সাহস দেখানোর একটা চেষ্টা করেছি মাত্র। কবিতা-পিপাসু পাঠক হিসেবে ও বাংলা সাহিত্যের ছাত্র হিসেবে শ্রমণের ভাবনাকে কালো-সাদায় রূপান্তরের দায়িত্ব নিয়েছি মাত্র। কোনো ত্রুটি হয়ে থাকলে তা আপনারা মার্জনা করবেন আশা রাখি।

ড. শ্রীমন্ত রায়

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স্বপ্নের সম্ভার —

যেন, হেমস্তের রাতে —

বসন্তের কোকিলের আগমনি গান;

আরো এক সকালের সন্ধান ।

হারিয়ে যাওয়া পাঠশালা আর পুথি

মানিক মাস্টারের উদ্ভাপ হারানো ছরির শাসন

কিংবা —

আম গাছের নীচে ঘর ঘর খেলা

অথবা

অক্লান্ত বটের নামালের দৌল্যমান জীবন—

আজ অস্পষ্ট কুয়াশার জগৎ—

যেন বেদনাময় মসজিদের আজান—

কিংবা সংস্কৃতির শেষ, সংক্রান্তির স্নান —

তবু যদি আবার ফিরে পাই —

জীবনে আজানের শব্দ

বসির মিয়াঁর আলিঙ্গন

কিংবা,

গ্রামের শেষ রেখায় মন্দিরের

শান্তি জলে স্নান ।

অন্তরঙ্গা অবাধ্য শরীর
 থেমে থেমে যায়
 শান্তির কালিমায়;
 কালো রূপ ধরে বার বার
 পথ চলতে চায় না কোনো মতে;
 কলম চালাতেও যেন আজ অক্ষম!
 শুধু ঘোঁয়াশা নামে চোখ জুড়ে;
 হয়তো হাঁপড়েও ধরেছে ক্লান্তি।
 এখন বিশ্রাম আর বিশ্রাম
 সময় হয়েছে ঘুমোবার।
 শান্তি দাও, শান্তি।
 শরীর জুড়ে দাও অকৃত্রিম স্বপ্নময়তা
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Remruatpuii Tochhawng



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