CHAPTER - VI

REVIEW ON THE PROBLEMS OF MUSLIM AND INDIGENOUS WOMEN AND PROSTITUTES
We have tried to discuss the various problems of woman as portrayed in the novels of Assam and Bengal from the beginning to 1950. Of course, it can not be ignored that the discussion of some novels are completely new. It is also noticeable that there is no less problem of woman in the society of Muslim and indigenous woman and prostitutes. Here the picture of problem related to woman belonging to Muslim and indigenous woman and prostitutes is highlighted in the novels of Bengal and Assam (till 1950).

The problems of woman are of course intricately related to the indigenous culture. In discussing these problems focus must be made on the concerned culture. As regards to Bengali culture it has been said,

বাঙালি সংস্কৃতি কোনো অখণ্ড বা অভিন্ন সংস্কৃতি নয়। নানার ভাগে বিভক্ত, নানা পরিচয়ে পরিচিত আমাদের এই সমাজ। সে ভাগ ধর্মের, সে পরিচয় অর্থনৈতিক শ্রেণিবিন্যাসের, সে বৈশিষ্ট্য আবার স্বাবলম্বায়। কাজেই মেয়েদের কথা বলতে গেলেও এই যাত্রাগুলি শুরুতপূর্ণ হয়ে ওঠে।

Women problems got its strength based on those various multilanguage culture in both Bengal in Assam. Same problems are arised in Muslim society also, we will try to focus these problems in the novels of both areas.

A. Problems of Muslim Women:

The supremacy of man over woman was still there before the emergence of Hazrat Mohammad.
Although there were many who don't want to believe this ill condition of woman, Hajarat Mohammad set the woman class to the right path. But the condition of woman began to fall. According to Quran,

Besides this,

Quran permits men to have more than one wife—the permission is conditional—everyone of the wives has to be treated justly not only materially but also love and all other respects. The verses "But if ye fear that ye shall not be able to deal justly with them, then only one—you shall never be able to do justice among wives, no matter how desirous you may be" is more an admonition to practise monogamy then polygamy.

In Bengal the arrival of Muslim took place in the 13th century. It can't be said that the condition of Muslim woman was better than the Hindus. Like the Hindu society, there are many social customs which create problems in the life of woman in the Muslim society. Some problems exist in Muslim society include child-marriage, polygamy, Talak, Slavery etc.
Rokeya Sakhaowat Hussain announced crusade against the conservative Moulabadi for getting the equal status of Muslim woman along with male in the society and the abolition of Purda-Pratha and the education of woman in place of age old and traditional religious education. She writes about the unequal status of man and woman in her article অধূরী, আধুনিক সৃষ্টি হইতে সৃষ্ট্র ও নক্ষত্রের দূরস্থ মাধ্যম, শ্লী তখন ব্যাপিতের ওয়ারের বৈশ্ব-প্রায় (সেলাই করিবার জন্য) মাঝে। অধূরী যখন করলনা সাহায্যে সুদূর আকাশে গহ-নক্ষত্রমালা বেণিত সৌরজগতে বিচরণ করুন, শ্লী তখন রাখনায় বিচরণ করুন, চাউল, ভলে ওজন করুন এবং রুমুলির গতি নির্ভর করুন।

And, Rokeya wishes that women are to be cultured completely through the advantages of education.

On the other hand, the Muslims have also occupied important place in the nearly areas of Bengal, especially, Assam. But in addition to this, it is also noteworthy that here:

কসবাস কথা সবহ সংখ্যক মূলমন জাতে পাতে অসমীয়া: হ পবিত্র দেশগৃহ ব্যাপারী তথা সামূহিক জীবন চার্যাত এই মূলমনক সকলে বিচ্ছিন্ন সূর্যীয় বৈষ্টি বিবাহমান।

As Manu's influence may be seen in the Hindu society, Muslim women in Assam have been influenced by the laws and regulations in Quran Hadis. For example it may be said,
Even it may be said that, the condition of Muslim women in Assam has not any striking difference from that of the most backward communities in Assam. There lies one difference even in the most backward communities women are not relegated, as done in the Muslim community, to the secondary position in the name of religion."

Literature is, of course, intricately related to the social system, and literature reflects the picture of the immediate society concerned. Thus it is evident that since the inception of Bengali literature, it has been influenced by the Muslims who occupies important place in Bengali society. Bijay Gupta's *Padmapuran*, Chandimangal kabya by Mukandaram, Chaitanya jibani kabya, Purba-banga-gitika are important works in this regard. In these works there may be seen a reflection of Muslim society as well as life of the Muslim women.

Thereafter, during the modern period, with the various brunch of literature novels also reflected varied problems of the Muslim woman from different viewpoints. In Bengali novels it is first described in अदुरीयः बिनिमयः of Bhudeb Mukhopadhyay about the Muslim woman, love story of Roshenara, daughter of Aurangajeba. After this Bankimchandra in his first novel दूरदेश नन्दिनी, portrait the love-story of a Muslim girl Ayesha,
Love germinates in the mind of Ayesha while serving the ill Jagat Singha. Though she handed over Jagat Singha to Tilottama in the end. Ashmani is an another Muslim woman in this novel, she is a slave and made.

In the novel কপালকুণ্ডলা Padmabati is converted to Muslim and took the name as Matibibi or Lutfunnessa – the victim of child marriage. She got married at an early age and later on relationship with husband was broken and converted to Muslim and surrendered her to the luxurious life of palace. In this novel, character of Meherunnessa is also remarkable.

Beside this the character of Peshman is also beautifully portraited. After this, character of Dalani Begam in চরিত্রের, Daria and Jebaunnisa of রাজসিংহ are remarkable. It was due to political reasons that the conjugal life of Dalani Begum was affected adversely. She was deeply attached to her husband, but when she went to her brother, Gurgoan Khan so as to defend her husband, her troubles started. At last she had to commit suicide in a tragic situation.

On the other hand in রাজসিংহ, we find the story of Daria and her husband, Mabarak. Mabarak however attached in Jebaunnisa and hence problems started. Mabarak finally leaves Daria, who being frustrated becomes mad and finally kills Mabarak.
Jebaunnisa, in this novel, is a strange character who at first was not in love with Mabarak. Later, however, she was affected by jealousy so enormously that she went even to the extent of murdering Mabarak. Finally, however, she was also changed completely.

The problem of these two Muslim women are those created due to the interference of a third party in their lives. Love, has ruined Daria; but it has changed Jebaunnisha and has made a new women out of her. With this, Daria, Udipuri, Jodhpuri Begam are also mentionable. After all, it has tried to portrayed the problem of conjugal life, the social, love among the Muslim woman character in the novels of Bankimchandra.

Mir Masharaf Hussain enters in to the world of literature in Bengal. His rst is the first novel. In his novel, विषाद मिल विषाद मिल he expresses his hatred towards having co-wife through the character of Jayeda,

Beside this, it contains data related to marriage of Muslims society with reference to Kashim and Sakina. In his उदाहरण पाठांके मनेर कथा, the conjugal life of Doulatunnesa on the other hand was ruined by her excessive devotion to her husband. She knew well the extravagant life of her husband; yet she neither opposed it nor criticized her husband. In addition to this:

इसलाम नारीवारत्ता कृत्यानि अवश्लिषित ओ नारी निर्माण की परिस्थित तार अपर एक टी प्रमाण जड़बि प्रथमा श्री मयंनार जीवन कथा।
Jakir's wife Mayna, again was compelled to offer herself physically to Nilkar Beni; finally, however, she commits suicide.

Again, Rabindranath Tagore wrote short story about Muslim woman, but no problem of Muslim woman has been noticed in his novel,

Going to visit villages, the protagonist in গোরা, realizes how Muslims have been crushed by poverty and exploitation.

Nikhilesh in ঘরে বাইরে was also compassionate to the Muslims.

The depiction of Muslim life and culture is relatively marginal in the stories and novels of Rabindranath. The reason behind this may be explained thus:
Saratchandra states about the special privilege Muslim women occupy in their religion. Mentioning the helpless situation of women in Hindu society, he has written thus in his নারীর মূল্য, exception is only noticed in case of Muslim religion. 

He has shown,

হিন্দু সমাজের বর্ণ বৈষম্য মানুষকে যে পীড়া ও বিপর্যয়ের মুখে ঠেলে দিয়েছে, মুসলমান সমাজে তা নেই।

So, in শ্রীকান্ত, Agradani, Brahman’s wife and the virtuous housewife may be seen speaking to Srikantha.

আমাদের যে কোন উপায় নেই বাবা, নইলে ইচ্ছে হয়, কোন মুসলমানের গ্রামে গিয়ে বাস করি।

In his many novels, the evidence of Muslim male character is found, but not so much the woman character.

After this, Nazrul descended in the world of literature and started writings story focusing on the problem of Muslim woman and engaged in writing novels at the same time. In his novel, বাড়নহারা Rabeya is literate Muslim woman. Though she has respect and love towards husband but she bowed down to him under the influence of intuition. She even criticises her husband. The ideal of conjugal life in a Muslim society has been bloomed in her letter to Nuru. Rabeya writes,
Here Mehebuba, Sofiya are mentionable. In the character of Ayesha, her loyalty towards *Purdah* system is noticeable. In his novel, *Murtujanka*, younger wife, Rubi is also remarkable.

On the other hand, during the starting phase of Assamese literature, the picturization of the problems of the Muslim women is not there in the works of that period, but Muslim life in general has been treated as one of the focal points in some of the works. Narayanadeva's *Padmapuran* and some of the folk literatures reflected the Muslim life and society in them. Shankaradeva also, in his *Bhagawat Puran*, mentions about chrisening Muslims (Turuk) into monoism. Apart from this, Chandsai, one of his devotes, was a Muslim weaver.

Thereafter, during the modern period, in the novel of Padmanath Gohainbaruah and Rajanikanta Bardaloi, though the picture of social life of Ahom Raja has been get but it is rear to get the picture of Muslim woman and their problems.

And the picture of Muslim society is highlighted in the novel *Chhieina* of Abul Fazal and *Bapahi* of Ahmed Shah. Even after, in the novels of the subsequent novelists like Dandinath Kalita, Daibachandra Talukdar etc. the picture of Muslim woman hard one can get. Even Muslim novelist is also rare.
Md. Piyar in his novel, he portrait the picture of Muslim woman. Specially how injustice the act of polygamy, how it can be reformed, how poisoners the system of Talak in Muslim wife, how are these tradition make the life of Muslim woman insecure and its importance of reformation—all these are discussed in his প্রত্যেক-উপহার. The revolt of Piyar against the custom of Talak is found in সংগ্রাম. And the picture of polygamy in a Muslim society is discussed in হেরো স্বর্গ. Sajida, the wife of Majid Saheb requested her husband to remarry.

Again, Along with Talak and polygamy, dowry system also emerged as one of the burning issues in the life of the Muslim women. Of course it is noteworthy to record is that,

ইচ্ছাম ধর্মত যৌনাত্মা দিয়া বা নিয়াব বিবাহধিক কথা হোহ্যে। কিন্তু অসমীয়া সমাজত্ব প্রচলিত প্রথা অনুসত্বী অসমীয়া মুঘলীয় কর্তনারো দবাব ঘোবৈল যাওতে প্রয়োজনীয় সামগ্রিক নিৈ যায়।

In this dowry-system are also discussed in Md. Piyar’s প্রত্যেক-উপহার.

Again, the mother of Rejina said in সংগ্রাম, মুঘলীয় হৈ পাদা ভালবার নাগায়। জানি তুনিোো গুহায় কেন্দোকে করুোো?

In this regard Rafik against Purda-Pratha, পাদা ভাল্বার অবশে মরো নকুোো। টকী চাঁদী যদি পাদা নাগায়, বেল মটুকো যদি যাওতে পাদা নাগায়, পাঙ্কোনো পাঙ্কার্থ কিহব?

Md. Piyar was inspired by Gunabhiram Baruah of Assam and Iswarchandra Vidyasagar of Bengal for their aggressive thought about the widow marriage and this inspiration focused in his novel. Again, we can see
the painful condition of Rajina under the ill-effect of Talak system. She is a mother of three children. It is her crime. After all, her conjugal life was very critical and painful. Of course, in some situation women have protested against the male dominated social system and we can specially mention the character Luchi of his novel.

The portrait of Muslim woman's problem is minor in Assamese novels comparatively with the Bengali novels – because of its social system. The writer of this time, pay much attention to the problem of Hindu woman specially. As a whole, the problem of Muslim woman could not be portrayed vividly.

B. Problems of Indigenous Woman:

On the other hand, it will be unreasonable to say that the tribal or other indigenous women in Bengal and Assam were totally free from problems. Tribal life remains attached to literature from the inception of literature itself. In the Charyapadas also, we find reflection of the indigenous society and culture.

उक्षा उक्षा पाबत तौहि बसइ सवरी बाली।
मोरसि पीछ परहिः सवरी गीवत गुजरी माली॥ ३१

It means,
उचु उचु पाहाड। सখाने शवरी बालिका वास करे। परणे मयूरपुष्च, गलाय, गुजर माला॥ ३२

Apart from this, in Bengal Ramayana, Mahabharata and Manasamangal Kabya also, we find representation of indigenous life and culture.
Likewise, in Assam also, the literatures of the region speak of the life and culture of varied tribal communities of the region such as the Miri, Kuvach (Kochs), Kacharis, Marangs, Lalungs, Dimasas, Rabhas and so on. This Slokā from Sankaradeva’s Bhagawat Puran speaks of these different tribal groups residing in Assam.

Sankaradeva preached his neo-vaisnīte religion just among all these tribal communities. Madhavdeva’s Namghosha also mentions Garos, Miris and Kacharis. In Narayanadeva’s Padmapuran also mention has been made of the Brahmans, Kayasthas, Kawiwartas along with the Kochas and the Harees. With this,

Of course, in the true footsteps of this traditions, the various novels written in both the region during the modern period, faithfully represented the varied problems faced by the tribal womenfolk in these regions. It may be stated that,
Here it may be mentioned that, in Bengali novels sometimes aristocratic family, and sometimes middle class family got importance in the novels of Bankimchandra. In most of the novels of Rabindranath Tagore's, the character are of highly educated and wealthy citizen. But Saratchandra get more importance on village life in his novel. But the local man specially local woman don't get any position in their novels. After this in Bengal, many novels are written on different types, Santal, Munda, Bhutia, Shabar, Paharia, Abuzmria etc. কালিচাঁদী ও হাসুরিবাবুরের উপকথা of Tarasankar Bandyopadhyay; আরণ্যক of Bibhutibhusan Bandyopadhyay etc. are mentionable in this respect.

On the other hand, different indigenous woman got introduction in Assam. And here, in the social system of this region, the life of the tribal women is relatively liberal, because,

জনজাতীয় নারী অন্য (অ জনজাতীয়) নারীতৈষ্ঠতে তুলনামূলক ভাবে অধিক স্বাধীন তথা মুক্ত।

In this regard, it may also be mentioned that,

জনজাতীয় সমাজবাসী নারী কেবল- যার গুণে নারী অধ্যক্ষ অধ্যক্ষ পুরুষ অধিনী নহেরৈ ববং নারী,পুরুষ পরিবারিকা নহলেও নারী নিজে অকলেই স্বাধীনতৃ আক স্বতান্ত্রীয়।
Their freedom is much more along with capability of work and they are self reliant financially too.

The role of Tribal women is emerging most important aspect because of the majority domination in some status of N.E. ... likewise without the empowerment of Tribal women development of Tribal Society can not be imagined.38

It is observed that in literature Rajanikanta Bardaloi wrote his মিবিজীয়ী, about the indigenous woman, specially on Mising Society. With this, Tarunchandra Pamegam's সমাজ শেষ সিমা (1946) is also based on Mising society. After a long gap (after 1950's) many novels are written dealt with indigenous woman, Kailash Sarmah's বিবেকী নগাব হাতত, অনামী নাগিনী; Birendra Kumar Bhattacharya's ইয়াইলেম and Lumber Dai's পাঠাব নিশে নিশে etc. are mentionable in this regard. But as these novels simply were not written within the time specified for our study, these have not been taken up for study here.

In Bengal, Tarasankar's কালিন্দী or হাসুলিবাঁকের উপস্থা has been written on the basis of agriculture-based, almost primitive, and class-divided society of Bengal. In his কালিন্দী Saree's excessive lust for money, ornaments and other extravaganzas may be seen to ruin her blissful conjugal life. Just before her marriage, we may see,

সে বসত্ত্ব ঘর বাঁধিতে চায়, নিজস্ব জমি চায়।39

Finally she surrenders herself in order to satisfy this limitless thirst. However it is also to be noted that,
With this his Suchand of হাসিলিবাঁকের উপকথা is living following the social belief and prejudices, manners and custom, conduct and behaviour of Kahar. He is the symbol ancient history of Kahar. On the other hand, in this novel, the faithlessness of her husband remains at the root of all her problems in her conjugal life. The person whom she does not love i.e. her husband, ultimately left him and reached the house of Karali. So, she thinks that death is better than the shame of loveless conjugal life, disregard and suffering and wants to kill the unfaithful treacherous husband before committing suicide herself.

ঝাপী কাহার কন্যা হলেও সামাজিক পরম্পরা নিয়ে তার কোনো মাধ্যমে নেই। ব্যাক্তিত্বে সে বিশিষ্ট, জীবনোপে দলছুট। স্বাভাবিক জীবনে ব্যর্থ হলে আত্মহত্যা করেছে সে।

Bhanumati is a Santali lady of Bhibhutibhusan's অরণ্যক. She is doubtless and single boundless.

অরণ্য ও পাহাড় এদের মনকে দিয়েছে মুক্তি, দৃঢ়কে উদার করেছে —
এদের ভালবাসাও সে অনুপাতে মুক্ত, দৃঢ়, উদার বড়ো মন বলে ওদের ভালবাসাও বড়ো।

Satyacharan feels the unhesitating nature of woman and her politeness in behaviours after meeting with Bhanumati. Kunta and Manchi are also remarkable character of this novel. Kunta, the widow has almost lost everything; yet she tries to survive somehow with her offsprings. She is however neglected by almost everyone because she was the daughter of a Baiji. Rasbihari Singh tries to harass her mercilessly; at last, however, she restores her peace at the mercy of Satyacharan. After all she is the example of the woman who, despite varied social and economic barriers,
struggles, defends herself and finally establishes herself. On the other hand, Manchi is also a married woman below the poverty line, but a prey to the class-divided society. Both spirited as well as girlish, Manchi is seen to away from her husband when her son dies.

On the other hand, when  was written, it was the starting point of Assamese novel. During this time, any creative endeavour on the lives of tribal people was almost challenging. And that is why his is one successful attempt in this regard.

The tragic fate of Janki and Panei in this novel moves us to endless pity. Panei's inordinate courage to meet all the obstacles on her way of love for Janki is really praiseworthy.

With this, 's social novel was also written on the basis of Mising life. But issues related to women are not the centre of focus in this novel.

At last it may be said that in both Assam and Bengal, the influence as well as social prejudices prevalent in Hindu society are at work behind the problems in the lives of the tribal women in these regions. It, however, must be added that in the novels of both these areas, tribal women have raised their voices against all the injustices and have struggled hard to solve their problems by embracing economic as well as social liberty.
C. Problems of Prostitutes:

A discussion of the problems of Muslims and indigenous women in Assam and Bengal of course demands a discussion of one important element of the society—the prostitutes. The prostitutes remain a constant topic in literature since very olden times. Here it can be mention that prostitutes are found in literature since the Vedic Era. Prostitutes are to be seen engaged in different works in the castles of Kings and other rich person. In *Mahabharata* when Gandhari became pregnant, Dhritarastra needed prostitutes.\(^{46}\) In *Uddyogparva*, we find Judhisthir welcoming the prostitutes before the war started. In Ramayana, prostitutes were referred in the list of things to be enjoyed or rejoiced at.\(^{47}\)

On the other hand, in Assam, prostitutes have been referred to in *Kalika Puran* and also in the *Ramayana* by Madhava Kandali. In Kandali's *Ramayana*, Bharata is seen to satirize his mother Kaikeyi thus:

\[
\begin{align*}
\text{বার্তুম্ভনাদিবিদ্ভূতত্ত্বেতি কৌল্যময়ী ।} \\
\text{পিশাচিনী আবে বাটী তৈলি অলক্ষনী।}^{48}(2/26/64)
\end{align*}
\]

Apart from this, in *Kalika Puran*, we can find the following in the description of Shabar festival,

\[
\begin{align*}
\text{সুরাসিদ্ধিঃ কুমারীভিভক্ষীভিভির্নিতর কৈত্তথা।} \\
\text{শম্ভুতোর্঩িনাদিনঃ মৃতংং পটেতস্তথা।}^{49}
\end{align*}
\]

It means to say that the menfolk rejoice by singing and dancing in the company of virgins, prostitutes and dancers.

Again at some instances their lives also manifest manifolded problems. They have continuously been exploited by the menfolk.
Women are to be guarded by father, husband and son. When a married or an unmarried woman takes money or gift from married or unmarried man for sensual pleasure except marriage relation, she is regarded as a prostitute. From Arthasastra, Kamasutra and many other books, we come to know that woman prostitutes were in good position in ancient society.

It may be notable that, in the eyes of Kautilya, prostitutes were neither something prohibited nor something to be despised. He simply saw prostitution as a part of the society. But it has been seen that the lives of the prostitutes are storehouses of problems.

Again,

Unlike other professions, this profession originates only from sensual pleasure sought by men; no infant daughter became prostitutes by birth. Even though,
Since ancient times, the condition of the prostitutes remains same till today. In order to make an end to this profession, many persons tried their best in Bengal. They wrote on this issue continuously in many newspapers and periodicals. Out of many literatures written during this period, mention may be made of হতোম প্যাঁচার নুষা by Kaliprasanna Singha. Here we can find thus:

বেশ্যাবাজিটি আজকাল এ সহরে বাহাদুরির কাজ ও বড়মানুষের এলাকাতে পোশাকের মধ্যে গণ্য – কলকাতা সহর এই মহাপুঁথিদের জন্য বেশ্যাসহর হয়ে পড়েছে।

Here, however, their problems have not been focused extensively. Only few novels discuss their problems. Novels of Bankimchandra, Rabindranath disappoint us. But, Saratchandra Chattopadhyay written on them, has tried to solve their problems. In this regard, it may be cited:

শরৎ সাহিতের key question বা key problem
tবা হলো পতিতা নারীর ভাণ্ডার।

Rajlakshmi in শ্রীকান্ত of Saratchandra highlights the painful life of prostitutes. These prostitutes, even if they went to be good, are not allowed by the society to be so; and hence Rajlakshmi says,

পুরুষ মানুষ যে মন্দই হয়ে যাক, ভাল হ'তে চাইলে তাকে ত কেউ মানা করে না; কিন্তু আমাদের বেলাই সব পথ বন্ধ কেন? ...কেন আমাদের তোমরা ভাল হতে দেবে না?

Though Srikanta's love comes to her life, she fails to accept it till the last moment. She is continuously crushed by the conflict of the society and the heart.
On the other hand his Debdas

Chandramukhi’s love for Debdas is not physically; she simply wanted to pass her days peacefully by serving him so that he might be cured and live quickly. She knows it well that Debdas will find peace and service from her, but will not find honour from the society. Therefore, she finally leads herself away from him.

By the portrayal of these prostitutes the writer merely means to say that the fulfilled humanity is greater than chastity. The author realizes that this society, after fulfillment of desire and lust throws them away and thus, smash their humanity. Chandramukhi raises her voices of protest against this feudal society and says,

чннъмлъ эвдъ нэцъ аячциэдъ вэн лёлэъэ бэдъ аячцъ, тэлэхи эцъ аяцъръ тэъра вэдъ нэу. аячцъ кэцрэдъ тэъмаъръ, сэцъръ кэцрэдъ тэъмаъръ. тэъмаъръ вэ бэлдъаръ аэнээцъ бэн, киэнъ тэъра тэ пэъръ нэу. .... тэхэн тэъмаъръ чицъка ёлэ кэлъ вэн оэще – ’клэъкэшъ’! чэънъ чэънъ! 59

This protest of Chandramukhi against the feudal system gives a feeble hint at some solution to the problem of the prostitutes.

On the other hand in Assam, the neighbouring state of Bengal, also display the tragic life of a prostitutes named Elokeshi. Elokeshi is one of the early novels of Assamese literature. Here the widow, Elokeshi
is compelled as a concubine of Kshetramohan. But after the death of Kshetramohan, lots of trouble comes to her life.

Later she accepted Christianity and lived a secret life till the end. Here it is clear that she is compelled to choose this path only because of her economic backwardness. Her life is crushed by utter poverty, and nothing else. Hence, it may be cited here that,

After 

After the novels of Rajanikanta Bardaloi. But Rambha in of Dandinath Kalita is seen to take shelter in a brothel of Kolkata only for satisfaction of her senses. And Nomal in Daibachandra Talukdar's , when left his home in sickly position, he was nursed by a prostitutes at Tezpur. After this follows prostitute's horrible nocturnal expedition and a frustrated prostitutes revenge upon Nomal. All these incidents only reveal the passivity of prostitutes and low propensities. Here it may be worth mentioning that, prostitutes of Assam, as they have been portrayed by these writers, are in pain and suffering strikingly for their thirst for sensual enjoyment. They are not ever seen to try their hands for breaking the barriers that have set them within. They remain passive and are not seen to use their inner strength for any kind of emancipation from shameful slavery of the flesh.
On the other hand, prostitutes in Bengal are relatively far more active in speaking out their problems in comparison to the prostitutes in Assam. Rajlakshmi or Chandramukhi are memorable characters just because of this trait of protest in them.

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