APPENDIX: I(a)

Sample of translation into English from an original Assamese source:

দেশ তলনৈ গঞ্জ
(সৃতি বেদন বিলাপ !)

(8) বামূণে পড়িলে জ্ঞানব ভাষা
শুধীর কবিশ্রে শত্রুর চিঠ্ঠা
যরনে দিলে বেদাস্ত হাত
ধর্ম নো কর্ত বংল !
হে হবি কি কবিশ্রে ! দেশ তলনৈ গঞ্জ !

(9) 'বাইরেল ' কোবাঙ হিম্মুরে পড়ে,
বোসুল ব্যাঙ্গা জাহাজে কবে,
পুস্ত-পাদঘ যাঙ মজ্জাত
আন্ত নোহোরে বংল !
হে হবি কি কবিশ্রে ! দেশ তলনৈ গঞ্জ !

(10) হিমু হে নাহক-পিয়াজ খাশে,
'ছীলা'-'লিমনোড মুখত চাশে,
অন্তাক্ত হাততব দয়াবো খাশে
ইমন্ত অবিচার হংল !
হে হবি কি কবিশ্রে ! দেশ তলনৈ গঞ্জ !

(11) বামূণর দাই জাতরী পড়ে,
মৎস কৃষ্যব ববসাে কবে,
আমুনংশ এগেনাবেই
বসায়নলৈ গল !
হে হবি কি কবিশ্রে ! দেশ তলনৈ গল !
(২২)
মোতাবে পেলালে কপালব ফেটে,
খোপাতে কাটিলে টিকানগোটে।
গঠ চালব জোতালে পিকিনে!
তাক না কি বাদী বলে।
হে হবি কি কবিলা! দেশ তললে গলে।

(২৩)
ছোরামারোবতা বাহিব উলেমাই,
 লিখা-পড়া সন্তেত শিকাই,
তেনেই অটলা; মতার নাত
একাকালে হে গলে।
হে হবি কি কবিলা! দেশ তললে গলে।

(২৪)
তিবহাই সুবিলে বিদেশ দেশ,
সতুষ ধরিলে বদনার বেশ,
শান্ত শহর ব্যাসীর কথাতো
সুন্দর বিচরা হলে।
হে হবি কি কবিলা! দেশ তললে গলে।

- শ্রী দশ্মী নাথ কলিতা।
The Nation has Fallen Low
(A Lamentation for the Lost Jewel of Memory)

IV

Bāmuns read the language of the Mléss

Xuđrōs discuss the Xastrōs

Yāvāns touch the Vedās

Where does religion remain?

O Hṛi, what have you done! The nation has fallen low!

V

Hindus read Bible-Kurān

Germans comment on Vedānta

Pujās and Yogṇās, nobody

Believes in them

O Hṛi, what have you done! The nation has fallen low!

IX

Hindus eat garlic-onion

Gulp down soda-lemonade

Take medicines from casteless people

Such sacrileges take place

185
O Hōri, what have you done! The nation has fallen low!

X

The Bāmun’s son studies medicine
Is also involved with fish-business
Āṛjyābārxa today
Has gone totally low.

O Hōri what have you done! The nation has fallen low!

XII

Girls have rubbed off the ‘forehead-dot’
Bans have become pony tails.
Wear shoes of cow-leather
What else remains?

O Hōri what have you done! The nation has fallen low!

XVII

Girls have gone out of their homes
Educated in books and songs
Have totally removed all distinctions
Equal to men are they

O Hōri what have you done! The nation has fallen low!

XVIII

Women travel all over the world
Give speeches and lectures
in public places

Argue with in-laws and husbands.

O Hūrī what have you done! The nation has fallen low!"\(^1\)

\(^1\) Bāhī, (month not clear) 1920, Dōndināth Kālītā, Dēx Tōdōdī Gōl: Smriti Rūmōr Bilāp.
APPENDIX: I(b)
Translated passages quoted in the sub-chapter, ‘Reclaiming the Past’ in Chapter:iii (The Subjugated Imagination).

“For progressive nations, history is a ladder given by God; without a national history (“jāti burōnji”) no nation can rise upward ... In today’s world, all civilized people have their histories. They spend considerable time in its study, and because of this, have been able to make their nations last. Those nations which do not possess history, are in today’s world, inferior. If Europeans and Americans can call themselves developed because of the influence of their histories, they cannot be blamed for exaggeration.”

“Bhārāt is a very old nation. In age, Bhārāt is the great grandfather of all nations. When other nations were crawling on their knees, then Bhārāt was an energetic, skilful young man; talented in all fields, healthy in form and physically strong. When others were roaming around, searching for pathways and groping about in the dark, Indrā, the Lord of Heaven had to accept defeat and make his lightening a trusted slave of Bhārāt. When others were ignorant, Bhārāt opened the big bundle of knowledge. When others were in a deep slumber, and therefore, unconscious, Bhārāt had almost completed her responsibilities. When others lived beneath trees, in

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1 Junāki, May 1901, Daturam Dāx, “burōnji Poth”, Department of Historical and Antiquarian Studies, Guwahati.
caves or holes and ate raw flesh, Bhārata had made beautiful temples and
partook of manna from Heaven."  

"People say that the English are superior to us in every way; everything about them is
good, everything about us is bad, they are bigger than us, we are small; they say, our
Assam is backward in all ways when compared to England... In manly courage has
England ever produced someone like our Bhismō, Drōṇa, Kūmm or Č'ṛjun?... In
intelligence, we are equal to the English. If they have invented trains, ships, balloons
and the telegraph, our Č'ṛjun also had his Māyā rōth, ... Kubēr his Puspd and
someone to go around spreading news, Nārōd ... Moreover, we can see that they
copied our Krisnā and made "Christ"... With our cotton they made shirts and
trousers, with our coal from Dibru they move their ships and trains, with our tea-
leaves they are drinking tea with milk and sugar,
... and having made money by selling tea, they are moving around calling
themselves "men".  

2. Bājī, Krisnā Kumār Soudhuri 1915, "Āmār Unnōti", Department of Historical and
Antiquarian Studies.
3. Jumāki, June 1902, Saṅdṛdhōṛ Bōrua, "Ingraz aru ami".
"The events and the morals of the stories are against Hindu society, Hindu customs and behaviour and Hindu thoughts. The main feelings of these novels are sexual in nature; they show the uncontrollable waves of love, the madness of love, the sacrifice of shame and honour for love, the sins committed for love and committing suicide for love. It is easy to understand that the Bengali society has been harmed because of these novels, although some good novels have also been written ...

Novels should be written according to the needs of the time. The character, habits, morals and dialogues of the heroes and heroines should be beautiful, contextual and ethical. The betterment of the Assamese people and the progress of the Assamese society should be the main reasons for writing these novels ... Rām and Judhisthir, Xitā and Xābitrí are symbols of Hindu religion and Hindu ethics; if you throw away Hindu books today, tomorrow Hindu society will be destroyed."

"Like the English, the Bengalis initially came to Assam only for the purposes of trade and commerce. But after the development that Assam made in this field, other Bengalis have come to settle in Assam... Our boundary, meaning the region beyond Goālpāra is Boñāl Dex and the people are Boñālī. Dhākā, Kōlikātā, Kāsi, Bumbai, Pānjāb, Kābul, Ėrup; for us all places are equal.

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2 Junāki. March 1892, LōmbudDr Bōra, "Upānyax aru Ātmābhōtya."
Whether Bāmun, Yāvān or Mlēss, people beyond Goālpārā are, for us, Bonāli.\textsuperscript{5}

"In our opinion, the strength of religion, the progressive nature of religion, and the tolerance of religion can best be seen in Assam than in any other part of Bhārata.\. Those elements which injure the society have been removed from our religion in praiseworthy ways. Unlike other places in Bhārata, we do not marry off our children when they are still at their mothers’ breasts; except among Bāmuns and Gonoks, widow remarriage is also prevalent. No other place in Bhārata enjoys such liberal views.\textsuperscript{6}

"Everybody has to agree that Assamese crafts prospered greatly in the past. We can understand that as soon as we see the old objects.

In sculpture, weaving, making of ornaments and utensils, carving on elephant tusks and deer horns; our ancestors were all more talented than us. These qualities are slowly seeping away from us... With the disappearance of king’s rule

\textsuperscript{5} \textit{Junāki,} February 1897, Anonymous, \textit{খোম অনুসারে বোনাল।}

\textsuperscript{6} \textit{Junāki,} Rāmdāx Goswāmī, October 1890, \textit{প্রতিবাদ: খাদমদর উন্নতি।}
in Assam, the arts of making the images of gods, stone pillars and stone doors in temples have also disappeared."
APPENDIX : ii.

REPORT ON THE PROGRESS OF HISTORICAL RESEARCH IN ASSAM. -E.A. Gait, Assam Secretariat Printing Office, Shillong, 1897, p.(i).

"In connection with the scheme for prosecuting ethnographical enquiries in different parts of India, which was elaborated after the publication of Mr. Risley's work on the Tribes and Castes of Bengal, a suggestion was made by me that in Assam enquiries might at the same time be made into the ancient history of the Province. This suggestion met with Sir William Ward's approval, and in Circular No:28G, dated the 2nd of July 1894, District Officers were requested to give all assistance in their power in the prosecution of such enquiries. Subsequently, Mr. C.J. Lyall, while officiating as Chief Commissioner, recorded a Note (dated the 18th of July 1894), pointing out that the time had come for a sustained and systematic endeavour to arrest, the process of destruction of such historical manuscripts as stills survived in the province; that the burañjis in the Assam Valley districts, and similar materials for history in other parts of the province, might either he acquired or accurate copies made of them; and that arrangements might be made for the translation of the
Áhóm pathis, many of which were believed to be historical value. Mr. Lyall noted that the enquiry might profitably be extended to the libraries of the Sattras or religious establishments of the great Gosáĩňs of Upper Assam, but he was of opinion that the first and most important work to be done was to catalogue and rescue from oblivion the historical records of Assam, and that enquiry in the religious literature might be postponed until some progress had been made with the former.

-National Archives of India, New Delhi.