

## **Social Evidence for Assamological study in Tilottoma Misra's novel Swarnalata**

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**ABSTRACT :** *Assamology is a concept prevalent in the present day. Assamological study is studies about language ,literature and culture of Assam. It is collectively studies about Assam. Concept of Assamology is based on Orientology and Indology. It is a methodological study about language, literature, culture and society of Assam. In this methodological study retrieves and reinterpretation with new point of view about Assam. Tilottoma Misra was a significant writer of Assamese literature. She was novelist of novel Swarnalata. The story of novel Swarnalata is based on the life of Gunabhiram Barua's daughter Swarnalata Barua. It is a biographical Assamese novel. The novel Swarnalata was first published on January, 1991. Novelist Tilottoma Misra announced in preface that she tried to see the history was gradually. Story of novel is based on Swarnalata's life although the history of nineteenth centuries Assam is also reflected in the novel . It's reflected the various aspects in society of nineteenth centuries Assam.*

**KEYWORD :** *Assamology ,Swarnalata, Women's Education, Women's Status,Widow life, Nineteenth Century Assam.*

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### **I. INTRODUCTION**

Swarnalata is reflected in the various social form of nineteenth century Assam. It's light on the system of society, system of education, religious impact on society, social status of women, superstition of society, women's education, work of Christian Missionaries and impact of Bengal renaissance on Assam. Swarnalata was a daughter of Gunabhiram Barua and Bishnupriya Devi. Gunabhiram Barua was one of the significant intellectual person of nineteenth century Assam. The story of the novel is carried forward by Swarnalata's childhood. Novelist Tilottoma Misra announced in preface that she tried to see the history was gradually. A lot of evidences for the society of Assam is reflected in this novel.

### **II. OBJECTIVE OF THE STUDY**

The main objective of this research is to an analytical study about social evidences for Assamological Study in Tilottoma Misra's novel Swarnalata. Nineteenth century Assam in significant from political, social perspective. This century is also significant for Education of Assam. The novel Swarnalata was significant for Assamological Study.

- This study is necessary to know the evidence of Nineteenth Century Assam reflect in the novel Swarnalata
- View point of intellectual people on women's education in Assam in reflect in the novel.
- This study is necessary to know the status of women in Nineteenth Century Assam.
- Social history of Assam will be inaugurated by the study of this novel.

### **III. METHODOLOGY**

The methodology followed in this study is historical and analytical. The study is based on both primary and secondary data. Primary source used here are contemporary literature and journal etc. The secondary data including critical reference and journals.

### **IV. DISCUSSION**

Various content for Assamological study is reflected in Tilottoma Misra's novel Swarnalata. Mention about the work of Christian Missionaries in this novel. Missionaries help the common people of Assam, School for boys and girls education has been built at various places in Assam and Christian religion is spread from house to house. They have written various books in Assamese language .At nineteenth century Missionaries established the school's in Assam. Assamese people did not send girl to that school. Assamese people are believed that girls will abandon their own religion after going to that school and adopt the Christian religion.

The impact of religion on society mentioned in the novel. Tora and her mother Gulapi represent the Assamese taking the Christian religion. The novel also mentions the rigid discipline of Brahmin religion.

Widow marriage was not prevalent among the people of Brahmin religions, but child marriage was prevalent. Gunabhiram Barua therefore renounced the Brahmin religion before marrying the Brahmin widow Bishnupriya. Instead of Brahmin religion he adopted Brahma religion. Through that, it is clear at that time many people of Assam had adopted Christian and Brahma religion. The generosity of Brahma religion is highlighted in the novel.

At that time there was less prevalence of women's education in Assam. Elite people mistook sending their daughters to school. At that same time, Missionaries established the school for women's education in Assam. Still people did not send their daughters over there. They believed that house work is more important for women than studies. If the girls studying at that time did not get a groom for marriage. Intellectual people like Gunabhiram Barua also had to start studying his daughter at home instead of sending to school. Panchanan Sharma was a teacher who taught Swarnalata at home. Despite being an educated person, Panchanan Sharma did not have complete agree about the education of women. This makes it clear that all the educated people of that time did not agree in women's education. Very few people are agreed it. Panchanan Sharma opined that girls have no need to study. ( Jiyekok Christian Schoolot Mastoroni koribo khujise neki? Ramayana, Mahabharat pohiboloi jikon sikhsa lage, Mak-Bapeke Suwalik Gharate dibo paresun. Aji bade kailoi ji joni suwali aghorole uliai diboi lagibo. Taik Randha-Borha, Tat-Hut, Buwa adi Grihakarmabur hikabo lage. Misate Gonit-Byakoron pohuai homoi nosto korar Sharmai kunu aboishokota nedekhe.<sup>1)</sup> When Gunabhiram said about teaching Swarna, then Panchanan Sharma thought that wants to teach daughter to become teacher of Christian School. As much education is required to read Ramayana, Mahabharata Parents can give their daughter at home too. If not today, then tomorrow one day the daughter who has to leave from home what benefit is there by teaching her. Daughters should be taught to do household chores. Panchanan Sharma brought up his daughter Lakshmi Priya as the ideal housewife of Assamese Society. By the character of Lakshmi Priya reflect that status of Brahmin girl in Assamese Society.

Child marriage was prevalent in Assam at that time. Panchanan Sharma also get married his daughter Lakshmi Priya in the method of child marriage. Child marriage was more popular among Brahmins. The result of child marriage has been reflected by character of Lakshmi Priya. She was widowed even before she entered her husbands house. (Ajak tiruta ahi taik durbhogia, purakopali buli usso swarat bilap koriboloi dhorile. Lakshmi a lahe lahe kotha tu bujibo parile. Kintu tair sokur pora atupal pani u nulal. Ji jon swamik tai kunu din bhalkoi dekhai nai taur babe tair huk kanekoi lagibo? Aru bidhaba yantrana bujiboloi tair atiyau baki ase.<sup>2)</sup> At the age of childhood when girls don't know the meaning of their life very well. At the same time, Lakshmi Priya had to accept the strict discipline of widow life. Seeing the painful life of Lakshmi Priya, Gunabhiram Barua and his wife Bishnupriya decided not to give child marriage to their daughter Swarnalata. They sent Swarnalata to Kolkata Bethune School at the age of nine to get education.

At that time a man in Assam could marry another one even after his wife was alive. (Prathama potni jiyai thakuteu itsa kora hole aru ajoni anibo parilehaten. Aru patni biyugor pasot purush manuhe ditiyo bibah koratu homajor prasalito niyom.<sup>3)</sup> But the death of the husband was not allowed for his widow to remarry. The widow did not consider marriage as a society. (Mota manuhe Jodi dubar biya korale aku nohoi, tiruta manuhe koralenu ki hoi?<sup>4)</sup> Gunabhiram Barua was married to Bishnu Priya after her husband Parashuram Barua's death. Gunabhiram was considered bad by the Assamese society for marrying a widow. Nobody invited those people to social rituals. Assamese society's false discipline and superstition has been reflected in the novel.

The intellectual circle create in Assam due to the influence of Bengal Renaissance is mentioned in the novel. Swarnalata getting the education of Bethune School and the intellectual circle of Bengal is also mentioned in the novel.

## V. CONCLUSION

The novel has highlighted the rules of Assamese society and nature of education in Assam. Character of Lakshmi Priya represented the status of Brahmin girl in Assam. At that time, people of Brahmin religion of Assam supported child marriage and opposed widow marriage. Through Lakshmi Priya reflects the painful life of Brahmin widow's. But Lakshmi Priya resumed her studies leaving the rigid discipline of the widowed. Character of Lakshmi Priya had the courage to go against the fake discipline of the Brahmin society. It is clear that some people of that time supported women's education. Main character Swarnalata too has married second after the death of her first husband. Character of Tora has demonstrated the impact of Missionary education in Assam at that time. She was become a teacher at Missionary School. The positive and negative impact of the Missionaries work has resulted in the novel. The study of the novel by Assamological studies gives a lot of evidence of that time. The Swarnalata novel is a evidence of Assam's social life. The novelist reflects in the novel the punitive conditions see in the area of education and society in Assam. At the end we get some findings

- Various evidence of the study of Assamological study in Assam is found in the novel.
- At that time, significant incident of Assam have reflected in the novel.

- Novelist has tried to show the positive results of widow marriage.
- The work of Missionaries has two consequences. Missionaries spread education in Assam but the purpose of these people was not to educate Assamese. To spread Christian religion was the main objective of those people.
- The novel mentions the influence of Christian and Brahma religion in Assam at that time.
- The evidence found in the novel will help to inaugurate the social history of Assam at that time.

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