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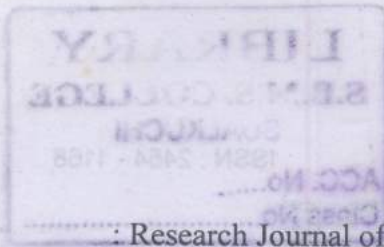
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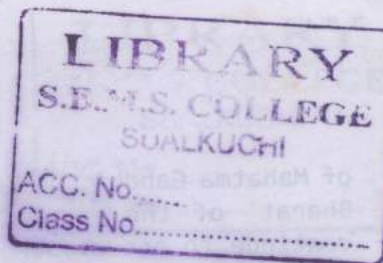
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Preface

UNTOUCHABILITY

Is untouchability a social practice in India still today? Though considered as social vice, curse or crime, it is still in vogue in some of Indian society.

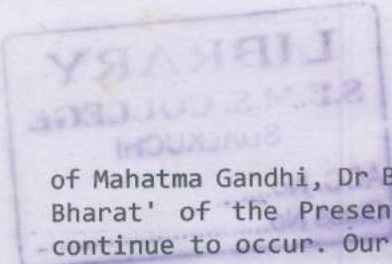
I am shocked to know that even highly educated section and youths of Dalit communities in India are being victim of this social menace. Cho Dharman, a Tamil writer who writes prose, hails from a Dalit community. He presents alarming facts of social injustice from his own life and family. No government law or act is able to protect their life and self prestige of the Dalits in India.

Cho Dharman observes: "There is still oppression, it is in different form, and no longer visible or less visible as it was before. Take my son, who finished his M.Sc. in Biotechnology, but unable to find a PhD guide, because he is from a schedule caste. They ask, 'What are you going to do with a PhD?' Students who want to do PhD on my work are told, 'If you take his stories, I will not be your guide.'

Cho Dharman's view on class which presents in terms of metaphor, is quite interesting. Few days back he told in a Sahitya Academy Writers' Meet as this: "I may be a Dalit by my birth, but do not segregate my writing. Why do you need reservation in writing? When a lion writes its biography, unless it writes the biography of the hunter, its own story is incomplete. So, how can I write only about myself? Do you know how much hostility for writing about an Iyer in my book? I know readers will find my stories unusual. If I write regular stuff in a regular way, it will be read like news. I have to create, work hard, and package the message into an art. And the writing has to become a classic. So even when I am writing about Dalits, I have to tell new and unusual stories. I cannot retell old histories and prejudices."

While I am pondering hard upon this social injustice I received haunting news about social behaviour of people belonging to so-called 'high class' of the present day Indian society. Two educated youths were brutally killed in Pashrukhi village in Munger, Bihar. And the cause of their killing was that they belonged to Dalit community.

If this sort of social menace continues what will happen to the dreams



of Mahatma Gandhi, Dr Baba Saheb Ambedkar? Even the mission of 'Swachh Bharat' of the Present Prime Minister will fail if such incidents continue to occur. Our own behaviour is dragging us behind and we are not able to show our face to world nations. Will educated society of India, educational institutions in India take it as a serious issue? Perhaps we have hardly any time in hand, as now, it the time for action.

Dimbeswar Saikia
Dr.Chittaranjan Das

am shocked to know that even highly educated section and youths of Dalit community are being victim of this social menace. The Dalit community, writes prose, haits from a Dalit community. He presents alarming facts of social injustice from his own life and family. He government had set its aim to protect their life and self prestige of the Dalits in India.

The Dharma observer, "There is a difference, it is in different form, and no longer visible in the world as it was before. Take my son, who finished his M.A. in Botany, but unable to find a job, because he is from a scheduled caste. They ask, 'What are you going to do with a M.A. degree, who want to do PhD on my work and cold, 'If you take a doctor, I will not be your guide'.

The Dharma's view on this which presents in form of a story, is quite interesting. The day he was born in a Scheduled Caste, he was Meet as this "I was born in a Scheduled Caste, but do not segregate my writing. He does not have reservation in writing when a friend writes his biography, unless it writes the biography of the hunter, its own story is incomplete. So how can I write only about myself? Do you know how much hostility for writing about an Iyer in my book? I know readers will find my stories unusual. If I write regular stuff in a regular way, it will be read like news. I have to create, work hard, and package the message into an art. But the writing has to become a classic. So even when I am writing about Dalits, I have to tell new and unusual stories. I cannot retell old histories and prejudices."

While I am pondering upon this social injustice I started thinking about social behaviour of people belonging to so-called 'high class' of the present day Indian Society. Two educated youths were brutally killed in Bhubaneswar village in Orissa. Behind the cause of their killing was that they belonged to Dalit community.

If this sort of social menace continues what will happen to the dream

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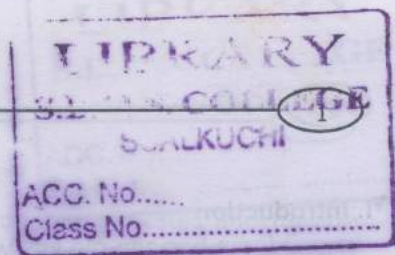
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--- ড° মনালিছা বৰা



India's Silk Trade with ASEAN: An Analysis

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ABSTRACT

India has age-old link with Southeast Asian countries in cultural, social as well as political field. The relation between two regions have deepened and widened in the last two decades since the inception of Look East Policy (LEP) by the Indian government. Apparently South Asian countries are traditional market for Indian silk. Considerable Indian settlements used to consume substantial quantities of sarees and therefore these markets were active for saree imports from India. Malaysia, Singapore Fiji islands top the list of traditional market for Indian silk (Koshy 2011). As silk exports to the traditional destinations are declining, the Indian silk exporting community is now looking out for new avenues for survival. Indian exporters are trying to look for new markets like Scandinavian countries, Latin America, Russia, South Africa and small markets of Asia Region. Various initiatives to boost trade between India and ASEAN regions have already been initiated and this paper would discuss how silk trade can be enhanced in the changing scenario. Proposed study of trade link in the silk sector of Indo-ASEAN is based on the secondary resources collected from various government and nongovernment agencies. Related data are collected from UNCTAD database, ASEAN Statistical yearbook (different edition), CSB publication etc. The analysis is confined to the period of 2001 to 2013 and it is basically based on merchandise trade. The concept of revealed comparative advantage (RCA) is widely used to judge the competitiveness of Indian silk in the ASEAN market. The main focus of the study is to find out ways for silk trader to penetrate ASEAN market on the basis of the analysis of time series data.

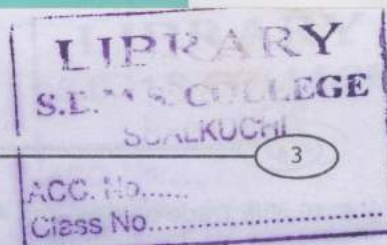
Keyword: Silk Trade, ASEAN market, Competitiveness

I. Introduction

India has age-old link with Southeast Asian countries in cultural, social as well as political field. The relation between two regions have deepened and widened in the last two decades since the inception of Look East Policy (LEP) by the Indian government. It is a fundamental fact of geography that India is the immediate neighbour of 10-member Association of Southeast Asian Nations (ASEAN). Both share land and maritime borders with the Myanmar, Indonesia and Thailand. In 1992, India became a sectoral dialogue partner of ASEAN. However mutual interest in wider engagement led ASEAN to invite India to become a full dialogue partner of ASEAN and eventually the country become a member of ASEAN Regional Forum (ARF) in July 1996. To enhance economic tie, ASEAN-India Economic Linkages Task Force (AIELTF) were constituted and steps were taken to increase intra trade between the two giant regions of the world. The India-ASEAN Trade in Goods Agreement was signed in August 2009 and it had come into force in 2010. Since the endorsement of LEP, volume of trade between the regions has increased manifold. India stood in the top 10-markets of the ASEAN and merchandise trade has more than tripled which put forth the infinite potential for increased economic relation between the region (Raghuramapatrni 2012). The trade Intensity Index (TII) between India and ASEAN shows a higher degree of trade relation in the last decade and it has been growing over years. As of 2013, India-ASEAN trade volume stood at 6787.1 million dollar and India exports 2.1 percent and imports 3.3 percent of total ASEAN trade. The target has been set at USD 100 billion by 2015 for ASEAN-India trade.

South Asian countries are traditional market for Indian silk. Considerable Indian settlements used to consume substantial quantities of sarees and therefore these markets were active for saree imports from India. Malaysia, Singapore, Fiji islands top the list of traditional market for Indian silk (Koshy 2011). India exported 12.79 million USD silk to the ASEAN countries and imported almost 3.84 million USD silk from ASEAN in the year 2013-14.

In this paper, India's silk trade with ASEAN nation has been highlighted. It is noticed that as Free Trade area (FTA), the region can contribute much to the growth of silk business of India in the recent year as country's traditional big market such as USA, UK are shrinking in recent year. As silk exports to the traditional destinations are declining, the Indian silk exporting community is now looking out for new avenues for survival. Indian exporters are trying to look for new markets like Scandinavian countries, Latin America, Russia, South Africa and small markets of Asia Region. Various initiatives to boost trade between both the regions have already been initiated and this paper would discuss how silk trade can be enhanced in the changing scenario.



II. I Methodology and Data Source

Analyzing of trade operation between two regions necessitates information regarding external trade. Proposed study of trade link in the silk sector of Indo-ASEAN is based on the secondary resources collected from various government and non-government agencies. Related data are collected from UNCTAD database, ASEAN Statistical Yearbook (different editions), CSB publication etc. ITC (HS) code and SITC (Revision 3) of commodity group of silk are used for calculation in the study. The analysis is confined to the period of 2001 to 2013. The concept of revealed comparative advantage (RCA) is widely used to judge the competitiveness of Indian silk in the ASEAN market. The RCA indicates whether a country is in the process of extending the products in which it has a trade potential, as opposed to situations in which the number of products that can be competitively exported is static. The original RCA index, formulated by Balassa (1965) can be written as

$$RCA_{ij} = (X_{ij}/X_{it}) / (X_{wj}/X_{wt})$$

Where X represent exports, i is a country, j is a commodity, t is a set of commodities and w is a set of countries. RCA is based on observed trade patterns; it measures a country's exports of a commodity relative to its total exports and to the corresponding export performance of a set of countries. If $RCA > 1$, then a comparative advantage is revealed. Vollrath (1991) offered three alternative specifications of revealed comparative advantage. The first of these measures is the Relative Trade Advantage (RTA), which accounts for imports as well as exports. It is calculated as the difference between Relative Export Advantage (RXA), which equates to the Balassa's index i.e. RCA, and its counterpart, Relative Import Advantage (RMA):

$$RTA = RXA - RMA$$

$$\text{where, } RXA = RCA \text{ and } RMA = (M_{ij}/M_{it}) / (M_{wj}/M_{wt})$$

where, M represents import.

$$\text{Thus, } RTA = [(X_{ij}/X_{it}) / (X_{wj}/X_{wt})] - [(M_{ij}/M_{it}) / (M_{wj}/M_{wt})]$$

Vollrath's second measure is simply the logarithm of the relative export advantage ($\ln RXA$); and his third measure is revealed competitiveness (RC), defined as:

$$RC = \ln RXA - \ln RMA.$$

The advantage of expressing these latter two indices in logarithmic form is that they become symmetric through the origin. Positive values of Vollrath's three measures, RTA, $\ln RXA$ and RC, reveal a comparative/competitive advantage.

II.II. Limitation of the Study

The study is delimited to India and ASEAN trade tie and silk sector only. In the analysis ASEAN's trade link with other economic group or individual country other than India is not taken into consideration for the analysis. The study is basically based on merchandise trade.

III. Silk Trade of India and ASEAN

India is the world's second largest producer with unique output of four varieties of silk - Mulberry, Tasar, Eri and Muga. Silk accounts for nearly four percent share in total Indian exports and almost twelve percent share in total textile exports in 2011-12. The fabrics, made-ups and readymade garments are the major items of the exports, which account for about 96% of the total exports. ASEAN nations also import a considerable volume of silk item from India. Table-1 shows the amount of silk, India is trading with ASEAN since 2001. Though the particular trade is marked with ups and downs, India always has trade advantage i.e. export is higher than import. If we look at the total trade volume of India and ASEAN, the picture is different otherwise. India's total merchandise import is always higher than the merchandise export. It shows that though India registers trade deficit in total trade with ASEAN, but in case of silk the case is different. The average growth rate of export and import of India with ASEAN nation in the last thirteen years is 11.27 and 32.28 percent respectively. The compounded annual growth rate (CAGR) of total merchandise export and import of India with ASEAN recorded 18.99 and 18.82 in the study period. Worldwide economic meltdown of 2008 has taken severe toll in the silk trade of India and that is reflected in the ASEAN field too. However the sector is gradually gaining momentum from 2010 onwards at slow pace.

Table.1: India's External Trade with ASEAN

Million US Dollar

YEAR	Silk Export	Silk Imports	Total Export	Total Import
2001-02	20.64	1.53	3457.01	4387.22
2002-03	17.29	0.60	4618.54	5150.17
2003-04	18.29	0.89	5821.71	7433.11
2004-05	20.65	0.70	8425.87	9114.66
2005-06	21.43	1.30	10411.3	10883.67
2006-07	16.40	1.11	12607.43	18108.48
2007-08	13.25	1.16	16413.52	22674.81
2008-09	9.85	2.44	19140.68	26202.96
2009-10	13.93	5.98	18113.71	25797.96
2010-11	24.29	10.21	25627.89	36607.96
2011-12	12.22	6.40	36744.35	42158.84
2012-13	13.98	3.98	33008.21	42866.36
2013-14	12.79	3.84	33133.55	41278.09
Average Growth in %	11.27	32.28	18.99(CAGR)	18.82 (CAGR)

Data at ITC HS code(2 digit level)

ASEAN country's silk consumption are also marked with significant changes over the period. Out of ten member nations Singapore, Thailand, Malaysia and Vietnam are the strong silk trade partners of India. In 2001 total silk export of India to ASEAN stood at 7027 thousand USD at SITC 3 digit level. However rupee depreciation at dollar value has lowered the export earnings of India from ASEAN region. Total trade volume in terms of quantity in unit was 1.357 billion at ITC (HS) 2 digit level in 2012-13. In this total volume, lion's share was occupied by Thailand and Vietnam. In fact both countries are occupying either second or third position in India's top ten export destination of silk at SITC 3 digit level since 2011. Throughout the study period except 2009, India's export trade of silk with Thailand remains consistent and it is always a favorable export market for India. Indian silk export trade with Vietnam is also very satisfactory. On the other hand Singapore which was traditionally a strong silk export destination of India has reduced its import from the country. Singapore's increasing silk trade link with Western country and China is the main reason behind the shrinkage.

Table2: Total World Import of Silk of ASEAN Nations

Thousand US Dollar

Country/ Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013
Brunei Darussalam	75	37	68	21	77	xx	45	103	80	76	141	xx	128
Cambodia	161	xx	14	29	7	1	78	30	103	1	27	xx	38
Indonesia	563	548	379	605	1297	3524	755	4303	2819	6250	104	52	27
Lao People													
Dem. Rep.	xx	1322	733	1330	1009	569	191	150	xx	191	156	98	54
Malaysia	75	115	46	124	121	152	175	60	167	212	31	56	48
Myanmar	xx	865	757	1132	762	1019	1459	1691	1629	410	4917	4941	7076
Philippines	205	173	167	52	19	28	81	26	17	2	12	211	9
Singapore	2507	751	1136	1137	758	954	790	1913	3463	258	20	75	169
Thailand	11077	4732	2560	3825	6389	8100	5416	6435	1727	2204	4184	2357	2944
Viet Nam	16888	15456	16473	24460	36037	28236	27854	30189	25811	46047	43569	48863	68353
Total ASEAN	31551	23999	22333	32715	46476	42583	36844	44900	35816	55651	53161	56653	78846
Import from India	7027	2925	911	802	2522	5383	3363	2155	252	472	1962	1687	1547

Source: Compilation from UNCTAD Trade Data Base, Data at SITC Revision -3 (3 digit level)

" XX- Data not available

However it has been noticed (Table-2) that, in the study period the total world silk import of ASEAN countries has become more than doubled. In 2001 total ASEAN silk import

was 31551 thousand USD and it stood at 78846 thousand USD in 2013 by registering 7.3 percent CAGR. Surprisingly the CAGR of ASEAN import from India within this period has registered a negative growth i.e. -10.99 percent at SITC 3 digit (Rev-3) level. From 7027 thousand US \$ of 2001, the import of silk item from India to ASEAN nation declined to 1547 thousand USD in 2013. It clearly shows that India needs to explore more market avenues with ASEAN as the trade gap is still very substantial after starting mutual co-operation of enhancing trade tie with different trade measures.

IV. Revealed Comparative Advantage of Silk Industry

To measure comparative advantage of silk industry of India and ASEAN country four indices have been used in the analysis. The four indices defined above are computed for silk over a period 2001-2012. The data are supplied by UNCTAD database at the three digit level of SITC. Information revealed from the indices shows that though India has

Table 3(a) : Revealed Advantage of Silk (India's Perspective)

Year	RCA	RXA	RMA	RTA	RC (ln RXA-ln RMA)	Year	RCA	RXA	RMA	RTA	RC (ln RXA-ln RMA)
2001	5.179	5.346	4.605	0.741	-0.134	2007	1.076	1.077	4.084	-3.007	29.404
2002	1.900	1.914	6.980	-5.066	2.362	2008	0.632	0.630	3.452	-2.822	3.125
2003	1.117	1.118	6.297	-5.179	19.391	2009	1.131	1.134	5.211	-4.077	16.916
2004	0.845	0.844	4.921	-4.836	12.131	2010	1.786	1.490	4.546	-3.056	4.254
2005	2.207	2.235	4.891	-2.656	1.413	2011	1.035	1.091	3.208	-2.117	24.462
2006	2.371	2.406	3.279	-0.873	0.684	2012	1.980	1.453	4.419	-2.966	4.613

Source: Author's Calculation, * Comparative advantages are shown in bold

comparative advantage of silk production in Balassa's index i.e. RCA, other indices shows that the competitiveness of industry in the world market at a stake. Radical changes of India's attitude to the foreign trade have not yields any positive outcome in the silk trade.

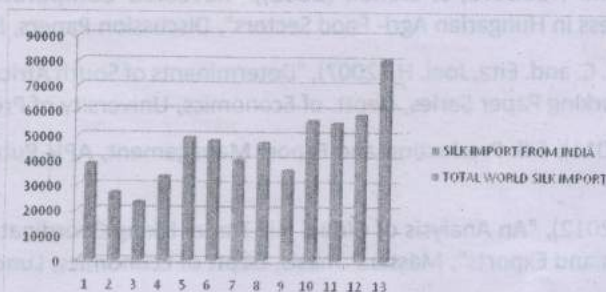
Table 3(b) : Revealed Advantage of Silk (ASEAN's Perspective)

RCA						RC (In RXA-In RMA)					
YEAR	Indonesia	Malaysia	Singapore	Thailand	Vietnam	YEAR	Indonesia	Malaysia	Singapore	Thailand	Vietnam
2001	0,040	0,057	0,283	0,881	1.465	2001	-1.621	-1.321	-0.124	-1.117	-2.391
2002	0,062	0,005	0,090	0,595	5.017	2002	-1.221	-2.664	-0.161	-0.702	-0.961
2003	0,119	0,004	0,134	0,130	2.532	2003	-0.042	-0.980	-0.263	-1.690	-1.718
2004	0,174	0,008	0,112	0,080	0.665	2004	-0.320	-1.246	-0.383	-2.552	-3.431
2005	0,014	0,007	0,084	0,152	1.416	2005	-3.122	-1.325	-0.040	-2.118	-2.852
2006	0,047	0,004	0,132	0,323	1.879	2006	-2.997	-1.872	-0.300	-1.577	-2.156
2007	0,010	0,020	0,040	0,113	0.358	2007	-0.646	-0.583	-0.798	-2.303	-3.667
2008	0,007	0,002	0,146	0,174	0.302	2008	-4.843	-3.366	-0.317	-1.950	-3.788
2009	0,004	0,002	0,525	0,192	0.629	2009	-5.328	-2.951	-0.128	-0.794	-3.026
2010	0,001	0,033	0,017	0,052	2.531	2010	-4.488	-1.110	-1.267	-2.822	-2.902

Source: Author's Calculation, * Comparative advantages are shown in bold
 ** Calculation for 2001-2010 only

The trend of ASEAN nation in exporting silk is also not very good otherwise. Out of ASEAN-5, only Vietnam has shown revealed comparative advantage for few years. The region has shown negative competitiveness of silk industry in the world silk market. From India's perspective the revealed comparative advantage in silk trade has been identified. It clearly depicts the need of more robust trade arrangement in silk trade for Indian part. To capture the ASEAN market research and development process has to be initiated in India for further penetration of ASEAN market.

Fig: ASEAN Silk import: World and India



V. Conclusion

In the post liberalization era, strategic shift of exim policy resulted tremendous growth of external trade of India. Initiation of Eastward strategy has also enhanced merchandise trade with Southeast Asian countries. India's trade with ASEAN region has also recorded substantial growth. Silk sector, a constituent of textile group is a major contributor of foreign export earning of India. Potential of silk trade between the regions are still untapped. Different indices assert that in comparison to ASEAN nation, India enjoy comparative advantage in silk export. To dominate vast silk market of Singapore, Thailand, Vietnam, Indonesia, Malaysia and other member nation of ASEAN, cooperation between the silk trading agencies must be enhanced. In this regard Indian government should take decisive steps for promoting Indian silk in the ASEAN region. Geographical proximity of both regions has given enough potential for export and import business. The analysis on RCA of India and the ASEAN nations put forth the advantageous position of Indian silk industry to capture the silk trade. But in reality we have seen the growth of silk business with the ASEAN region is very tardy. This sluggishness reveals that our silk sector is either under utilized or not given due attention. Effort must be initiated to grab the potential of silk export promotion in the Southeast Asian region. Proper direction of capacity building and synchronized strategy to boost the silk trade is the need of the hour. All stakeholders of the silk sector must come forward to grab the export potential of Indian silk with time bound strategies to save the glory of the heritage industry. ❖

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Fusion of Hindu-Brahmanical and Tai Culture in relation to India and South-East Asia

Seema Dutta

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SUMMARY:

The Tais possessed a unique culture which was interspersed with a blend of Indian culture juxtaposed by Hindu elements. This was the result of a concatenation of events relating to large-scale migration and contact with the aborigines, economic activities and political domination. The confluence of the two cultures depicts an interesting saga of unbelievable similarities in religion and social customs. The essay also reveals the permeation of certain Sanskrit words which were assimilated into the Tai language with certain modifications. It is a study of inter-relation of cultural perspectives vis-à-vis India and South-East Asia.

Key words: Culture, Religion, Tai, Indian, Hindu-Brahmanical, assimilation.

Methodology: References from Secondary Data, like books and journals have served as the source materials.

The Tais inhabiting the SOUTH-EAST Asian countries and Southern China, along with North-East India evince sufficient Indian influence in different aspects of their life. It was during the Pacific war of 1941-45 (though there are certain variations on the probable date) that the term 'SOUTH-EAST Asia' was coined. Coede used the term 'External India', 'Hinduised states' or 'Indianized states' to refer to all the SOUTH-EAST Asian states, including Burma. Though among the Tais certain Chinese influences are projected, and

their original cultural traits have been kept intact, yet Indian influences play a major role in moulding their life-style, particularly the Thais of Thailand. They imbibed many features... of Hinduism through the influence of the Khmers and the Mons who were in the past highly Hinduised people. Their ancient beliefs on animism and ancestor-worship were modified in the light of the Buddhist religion from India. Buddhism also influenced the Tais of SOUTH-EAST Asia, Thailand, and also those of North-East India comprising the Khamtis, the Phakes, the Aitons, the Turungs and the Kamjangs. Both Hinayana and Mahayana Buddhism are replete among the Tais.

As opined by Hall it is not without difficulty to distinguish between Buddhism and Hinduism on perusal of the influence of religion in South-East Asia. In Siam, Burma and Cambodia, Brahmins play an important ceremonial part, particularly at the court despite the prevalence of Hinayana Buddhism, a term replaced by Theravada (or religion of the Theras).

The relation between the western parts of SOUTH-EAST Asia and India was quite old, dating perhaps to the pre-historic times. There are allusions to the regions east of the Indian Ocean in Sanskrit classical verse and also Tamil court poetry. The Ramayana mentions Yavadvipa (The island of gold and silver), while the Vayu Purana mentions Malayadvipa. Bradell equates the latter with Sumatra. There are references to certain parts of SOUTH-EAST Asia in the Ramayana as Swarnadvipa and Swarnabhumi. The Jatakas relate to certain voyages to Swarnabhumi. However, the theory of Van Leur stands contrary to the belief that cultural dissemination came through trade and traders who, he believed could not have been promulgators of scholarship and wisdom, an assignment typical to the Brahmins. But, all the same, it was doubtless that vital connections were made possible through trade, but that again by the dominant position occupied by rulers and nobles in foreign land. This was applicable to the Indonesian prototype wherein the princes evinced a keen desire to invite the Indian priesthood to their courts. As such, it is evident that the Indian transmitters of culture permeating South-East Asia were court functionaries rather than missionaries. Hall suggests that an ambitious ruler bearing an inclination to adopt the grandeur of court culture, employed Brahmins at the consecration ceremony. Even while subordinating other rulers, it was essential to perform the consecration in that manner whereby the king's sanctified personality was personified through the 'linga' or for that matter Siva himself. Coede believed that the process of Indianization in Thailand and other parts of SOUTH-EAST Asia and the Thais in general was due to cultural permutations.

Thailand wherein Buddhism was predominant had a good deal of Hindu influence. To speak of the religion, it was a concoction of animism, Buddhism and Hinduism. It is believed that there existed a particular community called the Brahmin. This appellation is however the prerogative of those few who have had their initiation in Brahminhood. The

Royal priest, or in his absence the Huana Phrām (or the Chief of the Brahmins) enjoy the privilege of initiating the incumbents. The Royal priest is also selected from amongst the Brahmins by the King himself. The Royal secretariat consults the Brahmins who forward their opinion in the matter. The names are then sorted out by the in-charge of the Royal secretariat and placed before the king who randomly appoints one among them. The Brahmins thus appointed, were awarded an annual stipend by the king. Since the amount did not suffice, the Brahmin resorted to supplementary avocation. There was no age-bar for initiating oneself to priesthood. However, no Brahmin below the age of twenty one could conduct the rites associated with initiation. The rites which the Brahmin performed were many, the prominent being the ones associated with the royal coronation, the presentation of an elephant with marked differences from normal ones, the change of robes of the Buddha, the ploughing rites and the annual worship. The attire of the Brahmins distinguish them from the rest of the population, which include a white coat, a lower garment, socks and shoes. They wore their hair in a big tuft at the back of their head. The Brahmins played a significant role in the coronation ceremony and all other royal paraphernalia. The changing of the robe of the idol of Buddha in the Temple of the Emerald Buddha was done ceremonially thrice a year by the king himself but the ceremony preceding it was the sole prerogative of the Brahmins. There prevailed a custom in Thailand wherein a white elephant or for that matter an elephant with extraordinary marks was to be presented to the king and the formal rites accompanying the custom were performed by the Brahmin. Again, relating to the performance of the ploughing rites, the Huana Phrām, after consulting the Almanac allocated a certain date for the purpose. The ceremony would commence with obeisance to Gauri, Ganga and Dharani accompanied by the custom of mixing different types of food-grains besprinkled with water. This part of the ceremony bore the Sanskrit name Seka. At an auspicious moment, the food grains were shifted to the sprawling fields of Sanam Luang near the Temple of the Emerald Buddha, by the Brahmins. The Royal ceremony would then commence with the king's nominee (who was a dignitary) called the Phaja Raikna worshipping the bulls, the plough and the earth with the help of the Huana Phrām. Preceded by the Brahmins and accompanied by a few maids carrying some auspicious items, the royal nominee would move ahead holding the ploughshare. The final note ended with the bulls being guided to a place where wine, grass, black sesame seeds, water, corn, paddy and pulses were offered them. If the bulls happen to savour the corn, paddy and pulses first, it was assumed that the yield would be good; if they partake of the water there would be floods; if they take grass or sesame seeds, the yield would be moderate; while the bulls heading for the wine would forecast draught and disaster.

It was a belief among Brahmins that Isvara (equivalent to Siva) descended to the world. In association with this belief annual worship to placate Isvan or Siva (Triyampavāya)

and Visnu (Tripavāya) was done. The former is said to have been of South Indian origin where it was pronounced as Tiruvenpavāya (in Tamil) corresponding to the Thai Triyampavāya. It was performed annually between Pausa and Magha, the period approximately between December to mid-February. In the Sukhothai period, the ceremony was performed corresponding to the Nakshatra. The Triyampavāya had three stages, first, to invoke Isvara to descend to earth; second, to place the Lord on a swing and make offerings; third, to invoke Isvara to occupy the celestial swan to carry Him back to heaven. On the 6th (sixth) of Pausa, Brahmins perform the self-purification, followed by Bhusuddhi and the Bhutasuddhi. The Brahmins thereafter vow to follow certain austerities in course of the ceremony. During this period, initiation of incumbents to Brahminhood is accomplished through the Huana-Phrām. From the seventh to the fifteenth Pausa, Ganesa, Uma and Siva were worshipped starting with an invocation to the Nine Planets.

The Tripavāya was dedicated to Lord Visnu. It was a phonetic variant of Tamil Tirupavāya. On the sixth of Magha, ablutions were offered to the Lord with the Rajguru reciting the Vedas.

It seems evident that Hindu influence on SOUTH-EAST Asia revolved round Siva and Visnu. Siva the creator and destroyer was the incarnation of creative energy. His cult involved the veneration of stone dating from Neolithic times. He was depicted as wearing a curly chignon adorned by a crescent. His forehead had a third frontal eye, and four arms held a trident, a trimbel, a bow and a club. Nandi, the bull served as his steed. His Tamil version, common in South-East Asia, shows one arm blessing, one with open hand, one with an axe, and one with a small deer springing from it. The Tamil project him as seated on a tiger-skin in deep trance. He had two wives representing the dual aspects of his sakti, Paraiti (the benevolent) and the grim Durga (the Dark one). This feature of Saivism featuring a goddess as sakti became a strong feature of Tantric Buddhism in SOUTH-EAST Asia which came to play an important part in thirteenth-fourteenth century Indonesia.

Although allied to the Chinese in blood and living under their political allegiance for centuries, the Thais of Yunnan were subsequently brought under the influence of Indian culture. The region was also known as Gandhara in Indo-China; one part of it was called Videha-rajya with its capital at Mithila, the denizens using an alphabet of Hindu origin. There were many other Thai states to the west and south of Yunnan. The Chinese allude to the Brahmana kingdom of Ta-tsin to the east of the mountain ranges bordering Assam and Manipur and another beyond the Chindwin river. A group of Thai states conglomerated into a federation, which occupied the region between the Salween and the Irrawady, known as Kausambhi and the southern part known as the Shan states (the Shans being a branch of the Thais). To the east of these were Alāvīrāshtra, Khmerarāshtra, Suvarna-grāma, Unmārgasilā, Yonakarāshtra, Haripunjaya and many others which were recorded in the Pali chronicles, which provide an avid description of the ruling dynasties

and the religions foundations which, leaving aside the nature of the chronicles, authenticate Indian source of the Thai states. That the Thai were profoundly influenced by Indian culture and civilization may have been largely due to the fact that the Hindus had established colonies or had settled in those regions. Moreover, in ancient times an incessant flow of Indian emigrants traversed the route from India to Indo-China, thereby spreading Indian culture.

While examining the Indian colonization theory, Leur and Bosch, surveying Indonesia could take it further to the precincts of the other Hinduised states of SOUTH-EAST Asia. Herein, Bosch brings into consideration the two immigration theories, the Kshatriya hypothesis, and the Vaishya hypothesis. The former was propounded by Prof. C.C. Berg who believed that the permeation of Indian culture was accountable to the activities of Indian warrior immigrants who played the role robber barons described in the Javanese Panji cycle of narratives, marrying native women and breeding a royal society of mixed blood. Moens sought to associate the accession of new Indonesian dynasties to the fall of dynasties in India followed by the hypothetical emigration of their scions to the Archipelago. According to the latter hypothesis, expounded by Prof N.J. Krom, the Indian penetration began with traders who married native women and settled down which gradually led to the percolation and assimilation of Indian culture and the higher Hindu civilization. Apart from the sea route, which paved the way for infiltration of Indian influence into South-East Asia, there was also a northerly land route from India to China through Assam, Upper Burma and Yunnan. Historical evidence corroborate this and assigns it to a period as early as 128 B.C. when Chang Ch' ien discovered the products of Szechwan in Bactria. In 69 A.D. China founded the prefecture of Yung-Ch'ang across upper Mekong. In 97 A.D envoys travelled along this route from eastern Roman empire to Yung-Ch'ang. I-tsing relates that it was used at the end of the third century by twenty Chinese monks who visited the court of Sri Gupta.

The Hinduised Thai kingdom of Gandhara developed into a powerful state, engaging in frequent skirmishes with China till 1253 A.D. when it was conquered by Kublai Khan. Thereafter perhaps there was great exodus of the Hinduised Thais towards the south and the west which resulted in consolidation of Thai kingdom in those regions. However, it is believed that the gradual penetration of the Thais had begun long before the conquest of Gandhara by the Mongols. This is supported by the date of the foundation of the Mogaung principality to the north of Bhamo in 1215 A.D. and of Mone (or Muong Nai) in 1223. In 1228, the Thais conquered Assam in the north and advanced upto Arakan and Tannasserim in the west. The Thais were partially Hinduised even in their ancestral home Like Burma, Siam preserved Indian culture through language, literature, art and religion. In Burma, there was an evident proclivity to give Indian names to cities. The Thai art, although evincing certain elements which may be termed as classical art, had also certain influences of Hinduised art of Kamboja and Dvāravati. As observed by a scholar of

repute, Siamese minor artifacts with silver work, lacquer work, carving and textile show definite Indian origin and affinity.

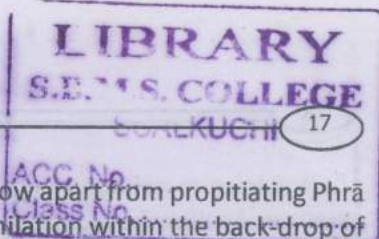
The mushrooming of Indian colonies in Cambodia, like those in other parts of Indo-China, and subsequent Hinduization are mostly found in the annals of legends and traditions. The earliest Hindu kingdom in Cambodia is known as Fu-nan corresponding to what the Chinese called it. Chinese history records an embassy sent to Fu-nan in 357 A.D. by a Hindu (or Indian), who eventually adopted the title of king of Fu-nan. The Hindu name may have been restored as Chandra (or Chandan). According to Levi, he might have been a scion of the Kushana royal lineage who might have come to Fu-nan in search of his fortune, having been dispossessed of his territories in Eastern Indian. The History of the Liang Dynasty records Kiao-chen-ju (Kaundinya) ruling over Fu-nan towards the end of the fourth and the beginning of the fifth century A.D as a Branana hailing from India. Chinese texts mentioned the Indian monk, Na-kia-sien (Nagasena) to have referred to the dominant cult of Mahesvara in Fu-nan. The Indian religion in the colonies of the Far East (except Burma and Siam) was profoundly the neo-Brahmanical religion and not the Vedic religion, with Siva predominating. It is recorded in old Javanese texts about the existence of two Dharmādhayakshas who were the superintendent of the Saiva institutions and of the Buddhist institutions separately. The Puranic form of Hindu religion had its stronghold in Kambuja. SIAVISM was the most dominant form of religion, though worship of Visnu was also very popular. Even the philosophy of the Upanishads and the magical Tantric rites were seen. The 9th and 10th centuries A.D. made the highest water-mark in Sanskrit literature in Kambuja. Besides exuding developed Sanskrit rhetoric and prosody, they denote an intimate knowledge of the Indian Epics, Kāvya, Puranas and a profound insight into Indian philosophy and spirituality. They were thoroughly conversant with the Mahabhashya and the Ashtadhyāyī. Reference is also made of Susruta and Vatsyāyana. The propagation of Sanskrit was made possible to a large extent by the Indian Brahmanas and other Indians. It is proved that the mighty king Sanjaya had installed Siva (in Linga form) atop a hill for the peace of his country. There is evidence of learned Brahmanas visiting India. Yama (the Lord of the underworld) and Surya (the Sun-god) were also worshipped along with certain serpent-gods. Under the influence of Hindu religious philosophy the people of South-East Asia also believed in the philosophy of Karma.

As referred to earlier, Kublai Khan's invasion of Ta-li had resulted in mass migration of the people into the Shan state of Upper Burma and the Upper Menam Valley in Siam. The Tais of Siam are referred to as Shans by the Burmese. The Shans of Burma were called Sām in Assam which was modified in course of time into Sanskritized Syām among the Assamese Hindus. The appellation 'Ahom' was applied to the pre-British Tai rulers of Assam, as opined by Padmeswar Gogoi. Pelliot refers to the Chinese Hsiang-lung (or elephant-dragon), both of which were equivalents to the Sanskrit Nāga. The dragon was synonymous to rain, clouds, and water, and its Indian counterpart was the Nāga. The Burmese used to

call the Shans of the country east of the Salween as Yun-shan, wherein the word 'Yun' was perhaps the Sanskrit derivation of Yavana or Pali meaning barbarian or foreigner. Owing to the great westward movement of the race, an independent and powerful Tai kingdom was established in Assam in the early 13th century. Among the Ahoms, Brahmanism infiltrated their culture since Siu-dang-pha. A particular sect of the Ahoms even now follow Brahmanical ways. Certain Pali and Sanskrit words seem to have crept into their language, as for instance the word 'Tham', probably a Pali derivation of dhamma was modified into Tham, omitting 'ma'. The Ahoms are seen to have used the Sanskrit terms like Ban-Puthu (Budh), Ban-Sakha (Sukra) and Ban-Sani (Sani) for certain denominations of week days. There is a distinct concoction of the old Ahom religious belief with Hinduism, and Thervada and Mahayana Buddhism.

Myriad Brahmanic Hindu elements had cropped up in the composite Tai culture. In Thailand, Vaisnaism was seen to have had its stronghold. Among the Ahoms, both Saktism and Vaisnavism had played significant role. As mentioned earlier, there existed trade contacts between Siam and India. These contacts matured into cultural exchange whereby Indian elements came to be merged along with the local culture. The Thai court culture was imbued with certain features of Brahmanism, not to leave aside the adoption of cosmological idea of heaven and hell. The Sukhathai period ushered in a wave of Brahmanical influence. However the reign of Ramkhamhaeng saw a glorified period of Brahmanic culture. It is no less wonder that the Thai word 'Songkran' owes its origin to the Sanskrit version 'Samkranti'. The festivals of Songkran and Lai Khratong bear Tai and Indian elements. The Tais and the like of South-East Asia had adopted the Songkran as the new year's day from the Indians. The Shans observe Din Ching month of the Tai calendar according to the Agrahāyana of Hindu calendar as new-year's day, which is applicable to the Ahoms as well, though with the adoption of first of Vaisakha of the Hindu calendar, the latter finds place at present. Again, the harvest festival of Assam and the Ahoms is akin to that of SOUTH-EAST Asia and China. It is believed that the Songkran festival entered Thailand and after parts of SOUTH-EAST Asia through Sri Lanka and the Buddhist Tamils through the process of migration. In the arena of literature, Ramayana was a popular Epic among the Tais, known as 'Ramakien' in Thailand, and as 'Lik Chow Rama Mang' or 'Lik chow Lama Mang' among the Tais of North-East India. However, the Tai content and diversifications to the Indian story cannot be ruled out. Even the Buddhist Jatakas and Hindu mythologies assumed Tai characteristics on their contact with the Tais and their culture. Besides, the propitiary rites performed for the new-born (one-month-old infant) and also for the three-month-old, the top-knot cutting ceremony, the swing ceremony, Sivaratri and the ploughing ceremony are very much akin to the Indian traditions which were observed by the people of Thailand and other Tais of Laos Vietnam and Myanmar.

But it is doubtless that in course of the process of acculturation, the Ahoms, although largely Hinduised with the passage of time, continued to venerate Khao-Kham,



Leng-don, Ja-sing-pha, Jan-sai-hung, Lang-Kuri, Nang-si-chow apart from propitiating Phrā (Isvara) as opined by Lila Gogoi. Yet their process of assimilation within the back-drop of their Shan-Tai heritage, was one in which they were cautious not to uproot the culture of the autochthones, which can be considered as the accelerating factor in their state-building process. Furthermore, the Assam-Burma border was the intersecting point of races, culture and languages of South and South-East Asia.

The observation of Coede would serve to aptly summarise the long-drawn process of assimilation of Hindu as well as Indian elements at large, among the Thais when he accredits them of possessing a unique capacity to assimilate the local culture of the region in which they settled, thereby adopting the cultural traits which went a long way in earning themselves the honour of being the most enlightened among the people of the region of their adoption. ❖

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Rural Labour Market – Contemporary issues

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1. Introduction

Rural labour market generally covers the market of agricultural labour comprising both waged and unwaged services as well as non-agricultural labours basically engaged in small and cottage industries. The rural labour force consists one of the largest work force in India like the rest of the world having the specific characteristics of remaining the most backward, unorganized, disadvantaged and deprived section of society. Rural labours also include household labours, who are self employed petty cultivators and thereby half peasants, and half labourers.

During the recent decades, the rural labour force whether in agriculture or non-agriculture, has been growing at a faster rate even than the population growth in rural areas. However, a structural change has been observed in the rural labour market during the recent years by the popular trend of globalization of the world economy. The main impact of globalisation on the labour markets in developing countries has been on the growth of employment in the informal sector. As a result of declining employment opportunities in the formal sector, new entrants to the labour force are basically forced to work in the informal sector.

1.1 Definition of Rural Labour

The report of the Government of India (GOI) and National Council of Rural Labour (NCRL) published in 1991 define rural labour as, "A person who is living and working in rural area and engaged in agricultural and / or non-agricultural activities rendering physical labour and getting wages or remuneration partially or wholly, either in cash or kind or both during the year of such own-account workers like small farmers and artisans who

are not usually hiring in labourers but are a part of the petty production in rural areas". Under the above circumstance it can be focused that the rural labour families have very little access to the minimum needs like primary education, health care, potable water, food-grains from the fare price shops etc. Moreover, rural labour is also denied most of the social security benefits like old age pension, maternity and sickness benefits, compensation for accidents etc. despite their immense contribution to the development of agriculture and rural areas. However, on 15th October, 1999 the Government of India decided to set up the National Commission on Labour (NCL) with Mr. Ravindra Verma as the Chair Person and the commission submitted its report in 2002 recommending to ensure a minimum level of protection and welfare to the rural labours improving the effectiveness of social security.

According to the Planning Commission Report (2002) the volume of total workers in India was 336.75 million in 1999-2000, out of which 308.64 millions (91.66%) were covered by the unorganized sector which is basically concentrated in the rural sector. Assetlessness and high population growth are the two major factors for the increase in the number of people offering themselves as wage labour in rural areas even under unfavourable conditions.

Moreover, latest study conducted by Arjun Sengupta (2007) reveals that, the volume of total workers in the un-organised sector in India was over 340 million in 2006-2007 and they contribute about 60% to the national economic output of the country.

1.2 Characteristics of Rural Labour Market:

1. The predominance of the informal economy, which accounts for over 90% of the workforce.
 2. A high proportion of self employed and part time workers.
 3. The virtual absence of unemployment benefit and other social benefits.
 4. The phenomenon of the working poor whereby official unemployment rates (5%) are artificially low and many people work for an extremely low income e.g. those involved in casual labour.
 5. The prevalence of socially unacceptable forms of unemployment, e.g. bonded labour and child labour.
 6. A gender bias in education and other human development indicators, leading to its adverse implication for women in labour market.
 7. The importance of social background in determining access to employment and income from employment, particularly in the informal sector.
 8. Prevalence of high rigidities.
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1.3 Theoretical Backgrounds of Rural Labour Market

Although a number of theories regarding the labour market such as the Mercantile Theory, The Wage Fund Theory, Marginal Productivity Theory, Neo-Classical Wage Theory etc. have been developed by different economists, only a few of them are specifically related to rural labour market. Amongst them one is the standard demand and supply model. Here the demand for labour depends, among other things, on the going wage i.e. paid to the hired employees. If the going wage falls, the demand for labour should be further stimulated so that the resulting demand curve is downward sloping. On the other hand, the supply curve of labour is derived by a calculation of the costs and benefits of working. A higher going wage serves as better compensation for the use of labour, because it will encourage a larger number of workers to enter the labour market. Therefore supply curve of labour is upward sloping.

However, the standard demand and supply model has some disturbing features in relation to rural labour market. Basically the rural labour markets are characterized by substantial uncertainty or seasonality in agricultural production. Suppose that rainfall levels are uncertain, it will affect the size of the harvest and thus the total demand for harvesting labour will also be affected, which means labour demand curve itself is uncertain.

Another important theoretical concept which needs to be studied is the concept of capacity curve which shows the relationship between nutrition (income) and work capacity implying that higher the nutrition or income higher will be the working capacity and better will be the rural labour market.

Piece rate is another concept which is required in the study of rural labour market. Piece rate refers to the payment on the basis of tasks completed, say 10 rupees per harvested bushel.

The nutritional status model is also related with rural labour market. According to this model, sustained ability to carry work depends not only on his current consumption of nutrients but also on history of that consumption.

2. Review of Literature on Contemporary Issues of the Rural Labour Market

During the recent decades social thinkers and researchers throughout the world have developed their studies on several contemporary issues of rural labour market as mentioned below.

2.1 Migration and rural labour market

Study conducted by Emanuel Marx (1986) reveals that migration of labour affects the lives of millions in every corner of the global economy. Basically the labourers from

the rural labour market leave their homes and families periodically in order to work in a mine, a plantation or a factory, often in appalling conditions. The prolonged separation between 'home' and 'the place of work' causes great suffering to them. Labour migration has engulfed millions of households in West Africa, the Middle East and wealthy states of America and their capitalists require manual workers to exploit natural resources, although they do not wish to pay the full price of their labour. Under this circumstance they don't hesitate to import even unskilled workers from under-developed regions. The necessary outcome of such a flow of labour is that-

1. The workers' households maintain themselves often at incomes that would be considered unacceptably low in employing country.
2. The workers' labour is withdrawn from their country of origin and hampers the growth of an indigenous economy.
3. The workers' remittances to their families back home are therefore mostly spent on the acquisition of consumer goods such as houses, appliances, and furniture.
4. The cost to the country of employment as distinct from the individual employers is very high, as the labour migrants undercut the wages of local manpower and cause unemployment.

Under such a situation the migrant labourers themselves and their families carry a heavy burden, because he is the main source of the family's income. It separates the worker for extended periods from his family. Security becomes a major concern of labour migrants. In the absence of men, women play an important role in maintaining the secure home base. They guard the property and keep the productive resources going, even at a reduced rate.

However, in another study conducted by **R. Srivastava** (1998), discloses that recent trend in population mobility indicates a decline in the rates of migration. Nevertheless, it needs to be mentioned that the main sources of data, viz. the Census and the National Sample Survey (NSS), seem to underestimate labour mobility, as they provide low estimates of labour circulation in community. Conversely in the source areas, increased labour mobility has contributed to breaking down the isolated nature of rural labour markets. On the other hand in the destination areas, labour migration is principally to the rural and urban informal sectors, as migrant labour is easier to control, is elastic in supply and lower wage costs to employers. Its specific modes of employment and recruitment had lead to segmentation and fragmentation of the labour market.

R. Mahesh (2006) in his study on labour mobility in rural areas, conducted in the Pallichal panchayat of Thiruvananthapuram district of Kerala analysed that the rural labour market in Kerala is undergoing significant structural changes. Decline in the area under rice cultivation, fragmentation of land holdings consequent on agrarian reforms, and

partitioning of land holdings of households have reduced the average size of the farms to a few cents. These and similar changes have brought about rapid changes in cropping and land use patterns. The recent slump in rubber prices has led to retrenchment of workers. An important casualty of these developments is the displacement of farm labour. A survival strategy adopted by some such displaced agricultural labourers has been to lease in wet land for cultivation of seasonal cash crops such as banana, ginger, green vegetables and betel vineyards.

2.2 Rural labour market and child labour

Child labour consists of children below 14 years of age and is defined by the International Labour Organisation as "the type of work performed by childhood and their dignity, which hampers their access to education and acquisition of skills and which is performed under conditions harmful to their health and their development."

Moshe Hazan and Binyamin Berdugo (2002) in their study explored the dynamic evolution of child labour fertility and human capital in the process of development. In early stages of development trap child labour is abundant, fertility is high and output per capita is low. Technological progress, however, increases the wage differential between parents and child labour, which decreases the benefit from child labour and ultimately permits a take off out of the development trap. Gradually parents find it optimal to substitute child education for child labour and reduce fertility.

The result regarding the negative relationship between fertility and income is also well established in the literature of **Becker et al (1990)**; **Galor and Weil (1996)**. As for policy, they suggested the introduction of compulsory schooling in a given period and a redistributive taxation from the adults to the olders. The need for such a policy arises since **Baland and Robinson (2000)** claim the inter generational contract where the parents allow their children to study their entire childhood and in exchange, children promise to compensate their parent in the next period, when adults cannot be enforced. **Basu and Van (1998)** find that a ban on child labour is not Pareto improving since, in the equilibrium without child labour firms profits are lower. In contrast **Baland and Robinson (2000)** show that a ban on child labours can be Pareto improving if it induces certain changes in children's wages in the current and next period and in the supply of efficiency units of labour in the next period.

In another study **M. Vlassoff (1979)** viewed that conventionally population growth has been viewed as a check to the development of economically backward countries. Some writers have postulated a 'low level population trap' which maintains income per head at bare subsistence levels. Moreover, several other scholars have also demonstrated that significantly higher rates of economic growth could be achieved with lower rates of population increase.

However, a number of authors have also put forward an opposite view which has considerable appeal to common sense that at micro-level, an increase in the number of family members constitutes a utility, rather than dis-utility to the household. More recently, the labour input of children in agriculturally based populations has been examined in quantitative terms and it has been shown that children do make contributions to the household at early ages. Among such writers, **Mamdani** (1986) investigated the relationship between the economic value of children and fertility in a village in Western India. His study confines to the amount of child labour, and its relation to demand for labour within the household.

2.3 Rural labour market and role of women

The nature and pattern of women's work in subsistence economies present a complex set of issues. Co-existence of wage and non-wage labour and absence of markets in the developing countries makes it difficult to measure women's work with definitions already developed and used in advanced capitalist countries.

In a study, **Shakti Kak** (1994) viewed that the participation rates in economic activity by women are largely a function of socio-economic conditions inter-linked with the stage of development. Withdrawal of women from labour also needs to be studied in relation to the segmented labour market for women. Whenever women do manage to pull themselves out of these social restrictions, lack of education and skill formation relegate them to the lower rungs of the job market as unskilled casual workers. Over last four decades rural female labour force is being dominated by casual wage labour at a much faster rate than of male labour force. Women keep getting in and out of the rural labour market due to seasonal nature of employment in the agricultural sector. They act as the reserve army of labour to be employed at peak times on low wages. The rate of increase in agricultural workers has been higher as compared to women workers.

Sudha Pai (1987) in her study found that the status of female agricultural labour has been eroded. The new technology has by-passed them, it does not offer anything to women in agriculture either in terms of increase in employment opportunities, better jobs, higher wages or standard of living. According to Sudha Pai the Green Revolution has led to the strengthening of the ideology of patriarchal gender relations which has been reinforced by the type of development taking place in the countryside. It is the low access to and the limited knowledge of modern technology in the case of female agricultural labours (FAL) which has provided the material basis for sustaining patriarchal relations and creating the double oppression.

Another important study was made by **A. Balakrishnan** (2005) in which he analyses that with structural transformation of the rural economy in the context of decentralized

development, employment of rural female labour is expected to decline overtime. He has also quoted that employment of rural female labour has declined during the reform period 1993-94.

Estimates reveals that rural female work participation rate has declined in India and in almost all the states excepting Assam, Gujarat, Karnataka, Kerela, Madhya Pradesh, Punjab and West Bengal during 1993-99. Indian states have exhibited wide variation in rural female labour. It is observed that more and more a state is economically and educationally backward more and more the utilization of rural female labour in the state. State-wise analysis of NSSO (Government of India) report shows that rural female work participation rate was lowest in Punjab (37 per 1000 female) in 1993-94 and in Haryana (33 per 1000 female) in 1999-2000. Among the states Andhra Pradesh has utilized more rural female labour in the globalization era in India.

2.4 Rigidities in Rural Labour Market

Several contemporary studies have been developed on the rigidities of rural labour market, which commonly mention three types of rigidities. Firstly, studies conducted by **Rudra and Mukhopadya (1976)**, **Bardhan (1973, 1979a, 1979b, 1979c)**, **Ryan Et al (1980)** reveal a constraint on how much labour will be hired by rural employers at prevailing wages, i.e. high involuntary unemployment rates. Secondly, **Rao (1971)** in his study discloses a quantity constraint on labour availability in the hired labour market, i.e., an inability to hire adequate amounts of labour from the market. Thirdly, studies conducted by **Rao (1971)** and **Sen (1981a)** indicate a constraint facing cultivator households on how much hired labour may be supervised because of a limited number of family members available.

The presence of such potentially binding constraints in the labour market is often hypothesized to influence the decisions in the land market (for e.g. **Rao, 1971**) **Bardhan (1977, 1979a)**, **Ghose (1979)** and **Sen (1981a, 1981b)**.

One of the earliest studies that attempted a direct test of constraint in rural labour markets was conducted by **Bardhan (1973)**. He estimated the marginal product of labour and compared it with the market wage and found that the market wage was less than the estimated marginal product. The research in the paper contributes to the literature in three, major respects; (1). Tests of hypotheses about labour market constraints are conducted using the participation decision, (2). The micro-economic model used to generate testable hypothesis on the presence of potentially binding constraint in the agricultural labour market is similar to the models in the rationing literature (**Tobin and Houthakker, 1951**), **Polemarchakis (1981)** and **Pencavel (1986)** and (3). The ICRISAT data base, a rich source of micro-economic household data, is used in the study as opposed to state level aggregate data.

2.5 Health Status in Rural Labour Market

Study conducted by **Sharanjit and Sisira Sarma** (2007) on the health status in rural labour market reveals the intricate relationship between the health status of the elderly and their labour market participation in rural and urban India. Using probit regression it was found that chronic illnesses and disabilities negatively impact labour market across all models specification and their effect is stronger in rural labour market than urban market.

Moreover, **Rosenstein Roden** (1943) in his study focused on training to raise the skill of rural labourers. He said that well-nourished workers are of great long term advantage to their employers, provided that there is some way to guarantee that such workers remain the employers keep. In the absence of such guarantees, the collapse of nutritional status in a poor rural labour market can be comprehensive. Other investment having beneficial impact include firm, provided health insurance as well as financing for technical training and higher education.

2.6 Role of agricultural sector for reviving the rural labour market

The **World Banks World Development Report (WDR)**, 2008 says that agriculture must be given a more prominent place in government and donor priority. "Greater investment in agriculture in transforming economies like India is vital to the welfare of 600 millions rural poor, mostly in Asia, says the WDR which has focused on agriculture after a gap of 25 years.

The Report titled **Agriculture for Development** warns that the international goal of halving the extreme poverty and hunger by 2015 will not be reached unless neglect and under-investment in the agricultural and rural sector over the past 20 years is reversed.

The Report has in fact call for a slew of steps to revive Indian agriculture including stepping up investment in this sector, crop insurance for farmers, more realistic charges for water and power, reducing environmental footprints of intense agriculture and creating greater opportunities in the non- farm sector to absorb displaced agricultural labourers.

The Report also suggested that there is a need to invest in rural infrastructure. Moreover intensive to diversify into high value horticulture, poultry, fish and dairy products via pricing reforms and then overhaul of subsidy support for cereals offer an opportunity to diversify farming system. The Report also suggested for a major investment in soil and water management and in agricultural research for overall rural development, seeking intense co-operation of different agencies, institutions etc.

2.7 Economic reforms and rural labour market

R. Ravindrapirabu and Dr. C. Thangamuthu (2006) in their joint study found that the marketisation reforms in farm sector may force the farm labour to seek non-farm employment, whatever little institutional bonds left in villages may be slackened, freeing the agricultural labour to seek contractual employment either in the farm operations or in the non-farm operations within or without the villages.

The post liberalization period has witnessed a rapid increase in the migratory character of the rural population into urban areas. This migratory character has taken different shapes. There is another segment of the rural population that migrates to the cities on a periodic basis, because it has arrangements for stay here. Thus it will be seen that the post liberalization period has been witnessing an employment oriented rehabilitation and realignment of population in the country with a pasture tilt towards urbanization.

They have also found that increasing opportunities for employment in agriculture would help to improve rural income distribution, the opportunities for wage employment in agriculture seen to be limited due to decreasing size of land holding and increasing landlessness. The alternative is to develop agro-industries in rural areas based on locally available raw materials, which would strengthen the linkage effects of agricultural growth on rural employment. This is likely to promote many other activities like, repairs and maintenance, small scale business and other tertiary activities

The strategy of agricultural growth must contain the elements of not only growth and efficiency but also equity and sustainability. For proper output growth, diversification of agricultural activities must be stepped up into areas such as dairy production and other animal products, horticulture and floriculture, where demand is more elastic than that for food-grains.

The experience in rural non-farm employment in India in the post reform period has not been quite encouraging. Observation during the recent years provides a disappointing employment scenario for the rural workers in general and rural female workers in particular. In this regard, it is relevant to study the role of non-farm activities as a vital segment of rural economic structure. It is very relevant to study the dimension involved in the contribution of this sector to the farm households, their growth, employment pattern, income level and resource generation.

In another study made by A. Balakrishnan (2005) it was found that the consequences of these reforms in several countries is the significant rise in unemployment rates and poverty levels and the decline in the social expenditures by the governments. Also the increase in inequality in income has given rise to the phenomenon of the new poor emerging from the middle or lower middle-income groups. Economic reforms, among

other things, by freeing the factor markets are expected to bring the prices of factors of production, such as- capital and labour in alignment with factor endowments. This implies that in the Indian rural setting, where capital is scarce and labour is abundant, the relative prices of factors would be such that there would be incentive to employ more labour in relation to capital. This in conjunction with higher rate of investment expected in the economy as a result of economic restructuring should result in growth of employment.

3. Conclusion

From the above review of literature it can be summarized that there has been significant development in the share of rural labour market during the recent years specifically after the economic reform in India. The World Bank's World Development Report, 2008 has also given importance on the development of agriculture, investment in rural infrastructure, soil and water management etc. for the overall improvement of the rural sector.

However it needs to be mentioned that although various measures have been taken, economic reform has not been able to yield expected result in growth of employment specifically in the rural sector. While the income distribution and consumption pattern are changed drastically as a result of liberalization and marketisation, the prospects of labour use may not be encouraging due to relative factor price. Economic reforms and globalization yielded enrichment of the few and the impoverishment of the majority. The participation of women in the rural labour market is also declining in general during the recent years.

Another problem related with rural labour market is the control of politics within this market. The present political policies of the government have resulted in serious distortions in labour market and crises in the entire sphere of the economy. Crises offer an opportunity for creativity, innovations and newer initiatives. The people affected may discover newer ways to tide over the problems and use their new discoveries for ending it. Moreover, India should not adopt the policies followed by other countries where population is low. It should design policies which can provide employment to large section of the society. Following strategies may be undertaken for improving the rural labour markets in India.

(a). The Ministry of Labour need to bring about Amendment to Contract Labour (Regulation and Abolition) Act, 1970 to incorporate all social security benefits to labour community as all corporate, public undertakings are resorting to use of casual labour.

(b). Plantation products in free trade agreements need to be moved to limited quota access to restrict dumping by neighbouring countries. This will save millions of workers in plantation sector.

(c). Investment in public infrastructure need to be undertaken as this create the needed infrastructure for agricultural as well as industrial growth.

(d). Policies should be advocated to bring in technological advancements to employ more labour, as India needs job opportunity to millions of population.

(e). Small scale industries, tiny and cottage industries need to be encouraged in rural sector to give greater employment to skilled or un-skilled labourers of agricultural sector during lean season and in years of monsoon uncertainties.

The above discussion widens an immense scope for further research on the rural labour market as summarized below—

(a). Examining the efficacy of experiences on un-organized labour by agencies/institutions with a view to identify the critical factors that contributes to their sustainability and adaptability. The different agencies or institutions include (i). Non government organization (NGO), (ii). Community groups and (iii). Research institutions like national labour institute etc.

(b). Analyzing the growth and differentiation of peasantry since 1980 in terms of (i). Changes in land holding and land use pattern, (ii). Credit and other input facilities, (iii). Studying the effectiveness of co-operativisation on rural labour, (iv). Assessing the potential of rural non-farm employment sector, (v). Undertaking action research for organizing labour for economic activities, (vi). Examining the trends in wages, employment and poverty in rural areas, (vii). Assessing the efficacy of the existing social security system for agricultural labour and (viii). Critically examining the social security mechanism at work in the rural sector. ❖

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Morphological Difficulty in Learning English Vocabulary : A case Study of Assamese Learner of English

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ABSTRACT

The paper attempts to focus on some of the morphological difficulty related to learning of English vocabulary items concerning a brief survey of difficulty of Assamese medium learners (Class V to VII) in Assamese medium schools of rural Kamrup district of Assam. We will deal with mainly the problem areas of acquiring English vocabulary items from the point of view of word-structure. We will restrict ourselves to the inflexional and derivational morphological difficulty confronted by basic level Assamese learners of English. It also points out some of the central pedagogical issues related to the problem areas of basic issues on morphology.

1.1. Introduction

The knowledge of morphology is a major concern as far as the learning of English vocabulary is concerned. It has its difficulty value for Upper Primary level Assamese medium learners of English of Class V to VII. Awareness of word-structure would imply that the basic free morphemes and the bound morphemes would be recognized and understood. For example, 'unavoidable' = 'un' + 'avoid' + 'able'

1.2. Affixes in English

Knowledge of affixes and root has two values for a learner of English:

1. It can be used to help the learning of unfamiliar words by relating these words to known words, to known prefixes and suffixes. In production, derivatives of a word would be familiar. For example, 'avoid', 'avoidable', 'avoidance', 'unavoidable', etc.
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2. It can be used as a way of checking whether an unfamiliar word has been successfully guessed from context. Most of the content words of English change their form by adding affixes. These affixes are typically divided into two types: inflexional and derivational. The inflexional affixes in English are all suffixes. Inflexional suffixes in English include the following types: —
- The plural suffix in Nouns: '-s'.
 - The genitive or possessive suffix in Nouns: '-s'.
 - The third person singular number present tense suffix: '-s'.
 - The past tense suffix: '-ed'.
 - The present participle suffix: '-ing'.
 - The past participle suffix: '-ed'.
 - The comparative suffix: '-er'.
 - The superlative suffix: '-est'.

Inflexional suffixes which serve some grammatical functions are equally important as derivational or lexical suffixes for basic level Assamese learners of English. As far as the problematic areas of acquiring English vocabulary from the point of morphology is concerned, some irregular patterns of various types of inflexional suffixes are found which cause difficulty to Assamese learners of English.

As far as derivational morphology is concerned, we can say that knowledge of a word includes the learners' ability to decompose the word into its morphemes. This can facilitate the recognition of a new word and its subsequent production. For example, the learner of English, if becomes familiar with the meaning of the suffix '-dom' and the word 'king', then he will, definitely be able to recognize the meaning of 'kingdom'.

1.3. Problematic Areas in Inflexional Morphology :

It is found that Assamese learners of English encounter problems basically in so-called irregular patterns of word structure. These are shown as the following:

In plural suffix formation in Nouns, they tend to use -(e) s in spelling as well as in pronunciation irrespective of the phonological variations. For example,

'mouse' / m Q u s / ~ 'mauses' / m Q u s e s /

'goose' / g u : s / ~ 'gooses' / g u s e s /

'foot' / f u t / ~ 'foots' / p h u t s /

'ox' / T k s / ~ 'oxes' / T k s e s /

'calf' / k Q : f / ~ 'calfs' / k a p h s /

'sheep' / f i : p / ~ 'sheeps' / s i p s /

Their prior knowledge allow them to add the pertinent inflexions to newly learnt nouns even where the result may not be the conventional form as in the above mentioned noun plurals.

In case - suffix formation, Assamese medium learners of English do not make any distinction between singular genitive and plural genitive. They use singular genitive for both the genitive cases. For example,

Singular - genitive

boy → boy's

girl → girl's

Plural - genitive

boys → boy's

girls → girl's

It is observed that in past tense -suffix formation of verbs, basic level learners make confusions. They use -ed in spelling as well as in pronunciation irrespective of the phonological variations. They appear to violate contrast when they replace conventional irregular forms by regularized ones with the same meaning. For example,

Present (base)

Ring

Leave

Cost

Build

Past

ringed

leaved

costed

buildied

Past participle

ringed

leaved

costed

buildied

Their prior knowledge allows them to add the pertinent inflexions to the above mentioned irregular verbs, even when the result may not be the conventional form. They begin to produce a regularized form for the past as seen in the above mentioned examples. Assamese learners fail on irregular forms because they have to be learnt one by one, and this requires time and effort. And when they fail, they have recourse to a regular rule that allows them to construct a past tense form that has been shown in the above examples.

Regarding the comparative and superlative suffixes in English, what is found is that Assamese learners of English are in confusion regarding which construction is to be added after adjectives or adverbs. Is the regular comparative suffix '-er' or alternative comparative prefix 'more' to be used to make a comparison between two? Similarly, in superlative suffix formation also, whether is it by '-est.' or '-most'? For example, if 'small' becomes 'smaller' in comparative and 'smallest' in superlative degree, then why not 'beautiful' becomes 'beautifuler' and 'beautifulest' in comparative and superlative degree respectively. However our main concern is not to investigate the reasons behind these, but to explore the confusions arising out of these irregular patterns for basic level Assamese medium learners of English.

1.4. Problematic Areas in Derivational Morphology:

Regarding prefix-formation, when we put morphemes together into words, we sometimes find changes taking place in the forms of those morphemes. Sometimes our spelling shows those changes and sometimes it does not. For example, 'in-' is a negative prefix meaning not, in the words like 'inactive', 'indecent', etc. But when we put 'in-' in front of a word, beginning with a 'p' and 'm' in the words like 'possible', 'moral', etc., it automatically changes to 'im-'. Instead of writing 'impossible' and 'inmoral', we just write and say 'impossible' and 'immoral'. The Assamese learners of English encounter problems as to what affixes can go on what words. For example, the following examples will reveal the fact:

'impossible'	=	im	+	possible
'illegal'	=	il	+	legal
'irregular'	=	ir	+	regular
'incorrect'	=	in	+	correct
'disagree'	=	dis	+	agree

In the above mentioned examples, 'im', 'il', 'ir', 'in', 'dis', etc. all are negative prefixes. For the lack of proper knowledge or failure to retrieve the appropriate form from memory, they fell in confusion and are unable to use the right prefix at the right place.

Likewise, in suffix-formation also, they encounter difficulty as to attaching affixes to words. Affixes are selective and there are many different suffixes which form nouns from verbs. For example,

<u>verbs</u>	<u>nouns</u>
arrive	arrival
depart	departure
destroy	destruction
enlighten	enlightenment
justify	justification
laugh	laughter
marry	marriage

The Assamese learners of English encounter problems as to what affixes are added to what words in order to make nouns from verbs. Probably they are unaware of the restrictions or they make errors for their failure to retrieve the appropriate forms

from memory as there is a gap of listening English as seen in Assamese medium schools of rural areas.

When we talk about suffix formation, suffix '-er' expresses agentive meaning in the words 'rider', 'reader', 'farmer' etc. Assamese learners of English find it difficult to learn the words that have similar meanings (agentive), but different structures. For example, 'bicyclist', 'cook', 'musician' etc. words that share the elements of meaning, but not form with members of a paradigm are liable to be regularised by Assamese speakers. For example, 'bicyclist' is replaced by 'bicycler' and 'cook' is replaced by 'cooker' by Assamese learners of English. There is a need to anticipate error.

As far as deceptively transparent words are concerned, it is noticed that Assamese medium learners of English assume that the meaning of a word equals the sum of meaning of its components as they regularly come across in transparent words. Here 'components' are not real morphemes.

Regarding confusions in similar lexical forms, the basic level Assamese medium learners do make errors in the following categories. Since they are exposed to limited number of vocabulary, they may not even be exposed to one synform of the pair of sets at the same time.

- (a) Synforms those are identical in all their phonemes except one vowel or diphthong in the same position. For example,

Affect	/	effect
Weak	/	week
Pray	/	prey

- (b) Synforms which differ from each other in a vowel sound present in one synform, but not in the other. For example,

Quite	/	quiet
Principle	/	principal
Idol	/	idle

- (c) Synforms those are identical in all the phonemes except one consonant. (sometimes two). For example,

Price	/	prize
Extent	/	extend
Accept	/	except

It is observed that for Assamese medium learners, the most problematic synforms are those that are identical in consonants but different in vowels. However some synformic confusions are also found in synforms that are identical in phonemes except one or two consonants. No synformic confusion is found as such in synforms differing according to suffixes.

2.0. Pedagogical Issues:

As far as teaching of forms of English vocabulary is concerned, the teacher should highlight of regular and irregular forms. In the classroom, teachers need to clarify regular forms and common irregular forms for their students. These will merit considerable attention: irregular verbs, irregular plural of nouns, comparative and superlative forms of adjectives and adverbs, etc. The teacher should spend enough time on the plural and possessive forms of nouns at the upper primary stage. The teacher should maximize teaching vocabulary by word families instead of individual word forms. When teachers introduce a new word, they should mention the other members of its word family. The teachers may eventually ask students to guess a new word's derivatives at the time of introduction. Regarding prefix- suffix formation the teachers should teach the learners the high frequency affixes of English so that they can relate the meaning of the affixes to the meaning of the whole word. He should guide the learners to :

- 1) decide which affixes their learners should know.
- 2) test to see if their learners know them .
- 3) design a range of activities to help them learn the affixes.

The teacher should be aware of the range of factors which pose difficulty in recognising and using word parts. He has to teach his students some generative rules corresponding the formation of words with affixes. He has to treat the derivatives as individual items and teach those which are most important for their productive vocabulary. He has to equally anticipate error of the students. The teacher should teach the learners to study word parts, but at the same time he should be cautious that his students do not mistranslate a word according to its morphological components as it is deceptively transparent. Knowing the problem of deceptively transparent words, teachers may warn students not to rely on word morphology too much and not to draw conclusions on the basis of the sum of meanings of the individual words, as some words are pseudo-familiar. Students should be taught not to resort to this strategy without checking the meaning against wider context. Synformic confusions can be handled by teachers with his explicit teaching. But he should not teach several new synforms together; instead he should have the students practice them after all members of the pair or group have been encountered individually. ❖

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Appendix(A)

Construction of Test

Morphology:

We select words so as to make the students of the chosen class answer in order to investigate the so called difficulty of English word-structure, inflexional and derivational morphology, and confusion arising out of similar lexical forms.

- 1.Q:— What is the plural form of 'boy, girl, mouse, goose, foot, ox, calf, leaf, sheep'? (e.g. boy— boys)
2. Q:— What is the possessive form of 'boy, boys, girl and girls'? (e.g. boy— boy's)
3. Q:— Write the past tense of verbs 'play, live, eat, ring, leave, cost, build'.

(e.g. play— played)

4. Q:— Write the comparative and superlative form of 'small, big, beautiful, good'.
(e.g. small— smaller— smallest)

5. Q:— Write the negative form of 'possible, moral, legal, regular, correct, agree'.
(e.g. possible— impossible)

6. Q:— Choose the suitable suffix from the box and add them with the following words:
tion, ment, ure, al, er, age, ation arrive, depart, destroy, enlighten, justify, laugh, marry.

7. Q:— Write the agentive form of the following words:
'read, write, ride, farm, bicycle, music, cook'. (e.g. read— reader)

8. Q:— Select the suitable words from the following brackets:

- a) There are seven days in a ——. (weak/ week)
- b) He is very ——. (weak/ week)
- c) We —— God. (pray/ prey)
- d) The tiger is a —— of beasts. (pray/ prey)
- e) Please keep ——. (quiet/ quite)
- f) He is —— a fool. (quiet/ quite)
- g) What is the —— of the pen? (price/ prize)
- h) I got the first —— in the competition. (price/ prize)
- i) Mr. Sharma is the —— of our school. (principle/ principal)
- j) He is a man of ——. (principle/ principal)
- k) I —— his help. (except/ accept)
- l) There are seven persons —— him. (except/ accept)
- m) Don't —— to be sick. (affect/ effect)
- n) The —— is seen positive. (affect/ effect)
- o) Don't sit ——. (idol/ idle)
- p) There is an —— of goddess in the temple. (idol/ idle)
- q) He will —— the building. (extend/ extent)
- r) The —— of the building is repaired. (extend/ extent)

An Analysis of the Bioethical Issue "Euthanasia" Is it Morally Permissible?

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ABSTRACT

Medical ethics is an important area of applied ethics and euthanasia is one of the important concepts of it. Euthanasia presents some difficult dilemmas for doctors, patients, family members and moral philosophers. Euthanasia is defined as "a deliberate act undertaken by one person with the intention of ending life of another person to relieve that person's suffering and where the act is the cause of death". Assisted suicide is defined as "the act of intentionally killing oneself with the assistance of another who deliberately provides the knowledge, means, or both". In 'physician-assisted suicide' (PAS) a physician provides the assistance. Euthanasia may be 'voluntary', 'non-voluntary' or 'involuntary'. Euthanasia is voluntary when the suffering person has requested and consented for ending life. It is non-voluntary when the suffering person has neither requested nor consented for ending life. And it is involuntary when the suffering person has requested contrary to ending life. It has been claimed that advances in life-sustaining medical technology have renewed interest in euthanasia again. The people practicing medicine should have an analytical viewpoint while having a debate on euthanasia. There is a need to understand the arguments and counter arguments given for euthanasia so that formal guidelines can be worked out regarding this vital issue, for the primary goal of all the medical practitioners is to infuse control in all patients to live gracefully and to die peacefully.

KEY WORDS: Bioethics, euthanasia, mercy killing, active and passive euthanasia

INTRODUCTION:

Bioethics as a branch of Applied Ethics studies the philosophical, social and legal issues arising in medicine and the life sciences. The term 'Bioethics' is for the first time used by Van Rensselaer Potter of Winsconsin University in 1970 in his book "*Bioethics, a bridge to future.*" Apparently bioethics like medical ethics, traces its roots to early ethical

codes of conduct such as Hippocratic Oath. Hippocratic Oath is an ethical code attributed to the ancient Greek Physician Hippocrates, adopted as a guide to conduct by the medical profession throughout the ages and still used in the graduation ceremonies of many medical schools. Many of the current issues in Medical ethics are due to the advancement of science and technology. No doubt these advancements have helped a lot in treating and preventing diseases, but also have given rise to many new questions and prominent ethical issues in medical science. Among the very bioethical issues, the issue of euthanasia is a very appealing one. Here in this paper an attempt has been made to discuss about the moral permissibility of euthanasia. Euthanasia presents some difficult dilemmas for doctors, patients, family members and moral philosophers. Euthanasia is also called "Mercy killing", act or practice of painlessly putting to death the persons suffering from painful and incurable diseases or incapacitating physical order. Because there is no specific provision for it in most legal systems, it is accounted either suicide if performed by the patient himself, or murder, if performed by other. A physician may however, lawfully decide not to prolong life whether there is extreme suffering, and he may administer drugs to relieve pain, even though he knows that this may shorten the patient's life. Sometimes a patient has got so poor condition and little hope of recovery that death seems to be better than life. In these circumstances there may arise questions; "Is it morally permissible to allow such patients to die by withholding treatment?" "Is it justifiable to kill them?"

ORIGIN OF THE PROBLEM:

"Euthanasia is a compound of two Greek words 'eu' and 'thanatos'- meaning literally a good death."¹ Generally euthanasia is defined as a 'gentle' and 'easy death' to a person who suffers from incurable and painful disease. According to the historian N. D. A. Kemp, the origin of the contemporary debate on euthanasia started in 1870.² Euthanasia is known to have been debated and practiced long before that date. Euthanasia was practiced in Ancient Greece and Rome, as for example, hemlock was employed as a means of hastening death on the island of Kea, a technique also employed in Marseilles and by Socrates in Athens. Euthanasia, in the sense of the deliberate hastening of a person's death, was supported by Socrates, Plato and Seneca, the Elder in the ancient world. But Hippocrates appears to have spoken against the practice. He wrote, "I will not prescribe a deadly drug to please someone, nor give advice that may cause his death."³

The first apparent usage of the term "euthanasia" belongs to the historian Suetonius, who described how the Emperor Augustus, dying quickly and without suffering in the arms of his wife, Livia, experienced the 'euthanasia' he had wished for. In a medical context the word "euthanasia" was first used by Francis Bacon in the 17th century, to refer to an easy, painless, happy death, during which it was a 'physician's responsibility to alleviate the 'physical sufferings' of the body." In his work, *Euthanasia*

Medica, he chose this ancient Greek word and, in doing so, distinguished between *euthanasia interior*, the preparation of the soul for death, and *euthanasia exterior*, which was intended to make the end of life easier and painless, in exceptional circumstances by shortening life.

The concept of euthanasia in the sense of alleviating the process of death goes back to the medical historian, Karl Friedrich Heinrich Marx, who drew on Bacon's philosophical ideas. According to Marx, a doctor had a moral duty, to ease the suffering of death through encouragement, support and mitigation using medication. Marx also stressed the distinction between the theological care of the soul of sick people from the physical care and medical treatment by doctors.

Euthanasia in its modern sense has always been strongly opposed in the Judeo-Christian tradition. Thomas Aquinas opposed both and argued that the practice of euthanasia contradicted our natural human instincts of survival. Despite opposition, euthanasia continued to be practised, involving techniques such as bleeding, suffocation, and removing people from their beds to be placed on the cold ground.

OBJECTIVES:

The main objectives of this paper are the following—

- To understand the genesis of the idea of euthanasia.
- To look into the historical chronology related to euthanasia.
- To learn the arguments and counter arguments given for this idea.
- The moral permissibility of euthanasia.

METHODOLOGY:

The methodology of the paper is analytical and descriptive. This paper is based on secondary data, which is mainly based on books, research papers and internet sources.

DISCUSSION AND RESULT:

Generally it is considered that taking of one's life is morally wrong. Medical ethics states that a doctor's duty is to save the life of his or her patient. But some form of euthanasia is not morally wrong from the view point of mercy for a hopelessly ill and suffering patient. Hence now a days there is popular support for some form of euthanasia and considers it as morally defensible. But before determining the moral permissibility of euthanasia we are to discuss its various forms. There are three different types of euthanasia, each of which raises distinctive ethical issues. They are voluntary, involuntary

and non- voluntary euthanasia.

Voluntary euthanasia is actively helping a patient to achieve death. This type of euthanasia is carried out by a doctor at the request of hopelessly ill patient or patient's legal representatives for the sake of the patient himself or herself. The doctor may kill the patient by administering the lethal injection or by withdrawing life-sustaining treatment after consultation with the family of the patient and the member of the health care team. It is euthanasia with patient's consent or request. It is suicide with the help of another person. Assisted suicide is legal in Switzerland and the U.S. states of Oregon, Washington, Montana and Vermont.

Involuntary euthanasia is euthanasia over patient's objections. The very rare form of involuntary euthanasia is the killing of conscious patient who has not consented about the matter either because the patient is not asked or because the patient is asked but withholds consent as he may want to go on living but his consent is ignored. Though the patient wishes not to die, his wish is ignored.

Non- voluntary euthanasia is applied to the patient when he or she is a handicapped new-born infant or he or she cannot choose between life and death because of severe illness. Here death is not asked for because the patient is either unconscious or too young to speak.

From the standpoint of the methods taken, euthanasia may be distinguished as active and passive. When one brings about other's death by administering a lethal injection it will be active euthanasia and when allows the other to die by withdrawing life-sustaining treatment, it will be passive euthanasia. All kinds of euthanasia can either be active or passive. As for example, a lady had reached the stage where she was almost totally paralysed and respirator is needed to keep her alive. She was suffering considerable distress knowing that there was

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with her family and members of health care team doctor administered asked for lethal injection and she died. This is the case of voluntary euthanasia; alternatively if we make certain changes in this example, we will get the example of passive voluntary euthanasia. Here, the patient asked the doctor not to put on a respirator when her breathing would fail and the doctor agreed with her and instructed the nursing staff accordingly and consequently she died. This is the case of passive voluntary euthanasia.

As death is actively brought about in active euthanasia, it is said to be an action while passive euthanasia is an omission where death occurs. Active and passive euthanasia can also be interpreted as killing and letting die respectively. The administration of a lethal injection would be a case of killing that is, death directly intended whereas not putting a patient on a respirator or taking her off would be an example of letting die, death merely foreseen. Many thinkers hold that there is a distinction between active and passive euthanasia, as in the case of active euthanasia the doctor has full contribution to the death of the patient. While in passive euthanasia the doctor allows the nature to take its course. So to kill a person is worse than allowing a person to die. Under normal circumstances to kill someone or to let someone die is morally bad. But in the context of euthanasia we are to consider the fact that death is the person's best interest rather than continued life. Its motive is to relieve the patient from painful feeling. So it is an insignificant question whether a doctor is active or passive in killing a patient in the context of euthanasia.

But an important question can be raised against all forms of euthanasia— Are they morally permissible or morally justified? Let us take the issue of the morality of voluntary euthanasia. Christian morality based on the Ten Commandments will not support voluntary euthanasia. Killing is morally wrong, it is a sin. Voluntary euthanasia would contradict the commandment – “Thou shall not kill”. The consequentialist's principle would permit voluntary euthanasia as morally justifiable. The cosequentialists would take into account the patient's desire. If the patient whose pain is unbearable were to carry on living would experience more pain and may probably die soon anyway. Therefore it is morally right to assist him die a painless death. To lessen his pain voluntary euthanasia is justified. Likewise, Kant's categorical imperative provides a moral justification to voluntary euthanasia. To assist a person to die a dignified death is to treat him as human person with an end and never as a means. However the problem with voluntary euthanasia is that though it may be morally justified, it is not legally justified. Criminal charges may be brought against persons, e.g. doctors who assist the person to die.

In case of involuntary euthanasia, the person killed does not wish to die but his wish is ignored. Under normal circumstances it seems to be equivalent to murder. However involuntary euthanasia is justified by holding that the person who kills the patient against his wish to die does so in order to relieve him from pain which is unbearable.

Euthanasia is non-voluntary when the person is not in a position to make any decision or choice between life and death. As for example, a person who falls into an irreversible coma without expectation of recovery and who is kept alive by a mechanical device that artificially maintains basic life functions such as heart beat and respiration. In that case to allow the person to die by disconnecting all mechanical devices will be non-voluntary euthanasia. Two possible alternatives may arise here. First, the person be kept alive by this mechanical device till he meets with natural death. Few would maintain that human life belongs to God and be taken by Him. Secondly his family members may argue that the patient be disconnected all mechanical devices is non-voluntary euthanasia. Is it morally right to disconnect all the mechanical devices and let the patient die? Now the patient's family members may try to justify their view by bringing the principle of Autonomy. They may argue that had the patient been able to take decision he would never have wanted to prolong his life on life support device and therefore the patient must be allowed to die with dignity by removing the life support device.

Peter Singer in his book *Practical Ethics* holds euthanasia is also non-voluntary when the subject has never had the capacity to choose between life and death, e.g. a disabled infant since birth. "Lois Repouille had a son who was described as incurable imbecile, had been bed ridden since infancy and blind for five years. He was just like dead all the time..... He could not walk, could not talk, could not do anything. In the end Repouille killed his son with chloroform."4 Now the question arises here- Is Repouille's action morally permissible? Peter Singer holds that in this case there is no desire on the part of the infant to die. Here by giving chloroform the father killed the child for his own interest since the child is "just like dead all the time", therefore he is not capable of suffering. And since he is not capable of suffering, therefore death could not be said to be in or contrary to his interest. According to Peter Singer it is not a case of euthanasia but a justifiable ending of human life.

A distinction is drawn between "killing" and "letting die" or allowing to die. This distinction corresponds to the distinction between active and passive euthanasia. As for example we take the case of Baby Doe, Baby Doe the new born infant was born with Down syndrome. The baby also had a hole in the throat that prevented him from feeding. The baby needed an operation to correct the defective throat. The parents unwilling to raise a child with Down syndrome, refused to consent to the surgery that could have corrected the defective throat. As per the request of the parents the doctor refrained from performing the operation and let the baby die or thus allowed the baby to die. On the other hand, if the doctor as per request of the parents refrains from performing the operation and gives a lethal injection rather than allows the infant to die then it would be case of killing.

In another case "A sixty year old doctor who suffered severely from terminal carcinoma

of the stomach, collapsed with a massive pulmonary embolism. He survived because one of his young colleagues performed a pulmonary embolectomy. Upon recovery the doctor patient requested that no step should be taken to prolong his life if he suffered another cardiovascular collapse. He even wrote an authorization to this effect for hospital records.... He thus asked to be allowed to die under certain conditions but he did not ask to be killed.”⁵

Now the question is- are such action as intentionally not trying to overcome a cardiovascular collapse and not performing an operation of the infant which are called cases of letting die and the action of giving a lethal drug to the infant which is a case of killing morally justified? One can say that since the first is the case 'allowed death' therefore it is justified. But the problem is that to accept an action as justified because it is a case of 'letting die' is to accept all cases of letting die or allowed deaths as morally justified. To identify an action as killing and therefore to say that it is morally unjustified is to accept all cases of killing as unjustified. However, the labelling of an action as "allowing death" or "letting die" and the labelling of an action as "killing" does not simply make an action justified or unjustified.

In India passive euthanasia is legalised. On 7 March 2011 the Supreme Court of India legalised passive euthanasia by means of the withdrawal of life support to patients in a permanent vegetative state. The decision was made as part of the verdict in a case involving Aruna Shanbaug, who had been in a Persistent Vegetative State (PVS) for 42 years, until her death in 18th May, 2015. Aruna Shanbaug was a nurse working at the King Edward Memorial Hospital, Parel, Mumbai. On 27 November 1973 she was strangled and sodomized by Sohanlal Walmiki, a sweeper. During the attack she was strangled with a chain, and the deprivation of oxygen has left her in a vegetative state ever since. She has been treated at KEM since the incident and is kept alive by feeding tube. On behalf of Aruna, her friend Pinki Virani, a social activist, filed a petition in the Supreme Court arguing that the "continued existence of Aruna is in violation of her right to live in dignity." The Supreme Court made its decision on 7 March 2011 and rejected the plea to discontinue Aruna's life support but issued a set of broad guidelines legalising passive euthanasia in India. The Supreme Court's decision to reject the discontinuation of Aruna's life support was based on the fact that the hospital staff who treat and take care of her did not support euthanizing her. She died from pneumonia on 18 May 2015, after being in a coma for 42 years. While rejecting Pinki Virani's plea for Aruna Shanbaug's euthanasia, the court laid out guidelines for passive euthanasia. According to these guidelines, passive euthanasia involves the withdrawing of treatment or food that would allow the patient to live. Forms of active euthanasia, including the administration of lethal compounds, legal in a number of nations and jurisdictions including Belgium and the Netherlands, as well as the US states

of Washington and Oregon, but are still illegal in India.

Kantian ethics holds that the motive of an action is far more important than the action itself and its consequences. Those who accept Kantian ethics will say that an action is right if the motive behind the action is good and the only acceptable motive for moral action is a sense of duty. Thus from Kantian point of view actions labelled as "allowing deaths" and action labelled as "killing" will be morally justified provided they follow from a sense of duty and so not violate the maxim, "Act so that you treat humanity whether in your own person or in that of another always as an end and never as a means."⁶

ARGUMENTS AGAINST EUTHANASIA:

It may be argued against euthanasia from the standpoint of J. Gay William's observation that euthanasia is contrary to everyone's natural urge to live. In all the natural processes of our body we can observe the urge of nature to help us to live. But euthanasia is against this urge of nature. As rational beings we are conscious of our nature, but euthanasia denies this self-consciousness of man and man's natural dignity suffers through the act of euthanasia. Again death is that consequence of human life from which we cannot return to our previous existence. So if a doctor commits any mistake in his diagnosis regarding the disease as fatal and apply euthanasia then there will be no chance to reform it. Moreover it may be said that people may choose death emotionally or because of the concern of the family members. Finally it is argued that the practice of euthanasia would deteriorate the quality of the medical care. To save the life of a patient is the ultimate motive of a doctor. But if euthanasia is accepted then the doctor may not try hard to save the patient. It is true that we all desire peaceful death from any severe painful disease. However on the basis of these arguments it may be said that euthanasia is not peaceful death, it is wrongful death, it is not just dying but killing.

ARGUMENTS FOR EUTHANASIA:

Arguments may be put forwarded in support of euthanasia from James Rachel's standpoint who finds moral permissibility of euthanasia through the argument from mercy and argument from golden rule. The argument from mercy is the most famous argument in support of euthanasia. When a patient suffers from terrible pain due to certain disease and reasonably requests for euthanasia, the argument from mercy supports that euthanasia is justified as it puts an end to that unthinkable extreme pain. If a person prefers death as an alternative to lingering on to this kind of torment, it is not immoral to help him die sooner.⁷ Golden rule holds that "Do unto others as you would have them do

unto you." The idea behind this golden rule is that it is universal and hence it may be equally applicable to all. If we are not willing others to apply the rule to us, we should not apply it to others. By the application of this rule to the sphere of euthanasia we may decide whether mercy killing is moral or immoral. It is a fact that we will die one day though we not know when and how. Suppose we are to choose one of the following two alternatives- first, we may die quietly without pain from a fatal injection and secondly, we may die with painful, unbearable and incurable disease. In this circumstance we will choose the first option in which death would peacefully come by lethal injection that is we will want euthanasia. So we should apply this to others also and from this standpoint euthanasia can be accepted. However we are to keep it in mind that when there is any chance of recovery from the disease, extreme care should be taken to the patient. If there is any doubt regarding the recovery, euthanasia should not be considered. But if there is no hope for life euthanasia could be practiced.

CONCLUSION:

Practical ethical problems relating euthanasia illustrates that there are rarely easy answers about what we should do. The patient, the doctor and the family members are also involved in case of euthanasia. Although the important arguments for euthanasia are the pain and indignity suffered by those with incurable disease and the supposed right of the person to dispose of their lives the way they please. Yet the doctor or the medical profession is a better guide in deciding genuine special terminal illness. In some cases patient's immediate family members' consent is necessary for withdrawal or stop of the use of extraordinary means to prolong life.

Some bioethicists have expressed the concern that the legalization of euthanasia would create a perception among some elderly patients that society expects them to request euthanasia, even if they do not desire it, in order not to be a burden to others. Euthanasia in general could not be morally justified due to the concern on sanctity of life, available better alternatives, etc. All this revolves around the interest of the patients, mainly in reducing their suffering towards their end. Palliative care also focuses on the life quality improvement of the patients, delivering and recovering the dignities of life before death. However, when the patient himself shifts his interest from his own to others especially the poor and needy, voluntary euthanasia will become sacrificial euthanasia. In this case, euthanasia is neither akin to murder nor suicide. Instead it is a form of charity towards others, abandoning one's own interest for the sake of others. Prolonging the life of terminally ill people may cause great suffering to the patient as well as his family members and ultimately to the society. Under these considerations it may be maintained that euthanasia is not illogical, morally untenable and in expert hands it may be a humane way to relieve severely ill patients. ❖

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Key to Indian Bhakti Poetry

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ABSTRACT

India has a very rich tradition of Bhakti or devotional poetry. Though this genre of poetry began to be orally composed and presented since the eighth century, but, it flourished in the Middle Ages in both oral and written form. The Bhakti poetry is a break free from other poetic traditions. In this kind of poetry the body submerges into the spirit and he spirit into the body. It is total immersion. God and men unite in an emotional bond.

Key Words: India, Bhakti, Tradition, Body, Spirit, God and Men.

Methodology:

This study will be based on secondary sources. Both analytical and descriptive methods will be adopted.

Introductory Comments:

The poems of bhakti tradition began to take shape in India in olden times. Scholars have tracked its origins in *Svetasvatara Upanishad*, *Bhagavadgita*, *Bhagavata Purana* and other texts.

Bhakti poetry started in the eighth or ninth centuries in India and it started to be composed orally. For this reason Dilip Chitre (1938-2009), who had worked extensively with bhakti poetry traditions of Maharashtra, befittingly used the term 'orature'. Poetic compositions began in the human voice. Its poems are meant to be spoken, sung, or chanted. In almost every instance bhakti poetry is oral poetry, orature is not literature, enunciated by the poet, and written onto the page only later – often centuries later. In

this sense its natural habitat has always been performance.

The word bhakti appears in *Svetasvatara Upanishad* and in the *Bhagavadgita*, a term that denotes love or devotion directed to a deity or a god. *Bhava Madbhakto*, says Krishna: Be my devotee.

This word, a verb, is derived from the Sanskrit word *bhaj*. It initially meant to divide, share, or distribute. Over time the word came to mean partake, enjoy, participate; to eat, to make love. From such personal colourings it took abstract meanings. To experience, to feel, to adore; to serve, honour, or worship. There is also a noun, *bhakta*, meaning a votary, a worshipper, a lover.

Discussion and Result:

The bhakti poets have been drawn largely from the old excluded orders of India's political or social hierarchies, and their songs and subversive beliefs caused upheavals in families and entire clans. At times, revolutions spread across whole kingdoms, propelled by the emotions of bhakti. This kind of poetry began to flourish at distant places far from the capital of the kingdoms and centre for political activities.

In other words, it gave vent to a counterculture. What sets the poets of bhakti apart from their classical Sanskrit or Tamil predecessors – transforming them into a prominent counter-cultural force – is their resolve to match life and poetry: To live by what they sing, no matter the stakes. Some bhakti poets gathered around themselves 'communities of dissent' in their own lifetimes.

The bhakti poetry is not solely poetry about religious emotions; the poets can be seen also as collaborators in the efforts to find the dimensions of human heart and mind.

Bhakti poets broke away from tradition, because tradition appeared to them as the instrument of power; they were opposed to traditional habits of syntax too.

According to the *Padma Purana* bhakti had its first homes in the Dravidian lands. There are three paths of dharma – *gnana*, *karma*, and *bhakti* – the third one is the easiest *marga* and so it became the most popular path.

Over the course of thousand years (measuring from eighth to ninth century Tamilnadu), bhakti took shape in India's west, then spread across the north and eventually surged forth in the eastern regions. A Sanskrit saying runs,

Bhakti took birth in Dravidian lands
ripened in Karnataka, came to
womanhood in Maharashtra, and grew
crone-like in Gujarat.

Reaching Vrindavana she re-emerged
a nubile young woman.

This clockwise 'maturation' and renewal around India, beginning in the south, does not mean that bhakti simply passed from region to region, nor that it spread in an easily charted chronology. It also does not mean – despite the Sanskrit verse's implication – that it maintains one single identity.

Bhakti underwent changes in colour as it travelled through regions to regions. The poet-rebels mostly preferred 'sandhyabhasa' or 'sandhabhasa'. Sanskrit, the language of the power centres, had to bear the brunt of traditions and failed to satisfy the rebellious needs of the bhakti poets. So, they constructed a language for their intense passions.

Already it has been pointed out that bhakti typically existed away from the centres of power. Reading poetry that holds a religious or spiritual charge, one should remain alert to how the old poetry may have been distorted or corrupted to serve the ends of sectarian religions, ethnic exclusions, or nationalism. Bhakti poetry had no state to protect them and no high technology to solidify or render them incorruptible. They remained vulnerable – not just to change, which is part of their living condition – but to manipulation.

Bhakti poetry, orally composed, the poem is to be carried by the poet's voice. No two presentations will sound the same, and the order of images or 'lines' would not necessarily have been fixed. Contemporary singers are a good guide to the fluid order of lines and images. Reading a bhakti poem, keep the drum skin close to hand.

Bhakti poetry has been a highly developed process of thinking in terms of images. Often these images are built on polarities, or held tense by conflict. Contradiction, illogic, paradox, non-casual thought – all are techniques deliberately used by the poet. Laws of non-contradiction do not hold; successions of images may owe their logic to dream, trance, linguistic puzzle, the supernatural, the 'weird', etc.

In bhakti poetry the poet used a minimal art of maximum involvement. Intensity is the key word. Meaning emerges in the poet's passion and fierce involvement in the art; hence romantic, not classical. The poem transfers its energy through conviction and the poet's personal flesh and blood experience of reality, not through rules of compositions or delicate networking of known themes. Honesty preferred to eloquence. The words and music may be rough, vernacular, and simple.

The poet creates a theatre of participants, willing or unwilling. The poem implicates – pulls – the listener into its world. This 'world' is not a figure of speech; it is an alternative society, governed by love not by law.

The poem is an act of both body and spirit. It calls attention to their highest inseparable level: body-and-spirit; otherwise, there will be no complete immersion of one in the other. Dance and singing in group, a potent 'technique of ecstasy', is frequently central to the performance. Even sexuality can be channelled through the poem: a key element in raising the body to a state of vigilance or heightened sensibility.

The poet uses every available figure of language to reach insight or vision, and to

make the vision available to a listener. The poem is neither didactic nor descriptive. Its aim is to transport the listener to the other 'states' or world. The poem is not even expository. It affects the participants and their landscape: time and space made sacred.

The self-revelation that the person is a poet, he can sincerely sing the glory of god— in no way it makes him complacent or ecstatic. Instead the poet begins to suffer from anxiety, doubt, and pangs of conscience. The poet is absolutely honest and remains accountable to himself. The knowledge that he is going to write about god, makes him a restless soul. He has never experienced god. How is he going to praise something that he has not experienced himself? To the bhakti poet, therefore, experience is central. So, yearning for a vision of god becomes the chief theme of bhakti poetry.

The intention of this essay is not to furnish illustration from any poet. As there are thousands of poets of this particular genre, to choose a single poet will be an act of injustice to the others. ❖

Conclusion:

The above are general characteristics of Indian bhakti poetry. No two bhakti poets are identical. Subtle difference is to be there. That is the hallmark of each poet. Each one is separate and unique in character and love for mankind and god is their common identity.

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“A Study On Work And Life Balance”

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THESIS STATEMENT:

A person who wants to set equilibrium between work and life must know to prioritize between his duties in work place and his private life-style accordingly. He must accept as true that work give meaning and flavor to one's life but at the same time he must not accomplish these at the cost of his personal life .

PURPOSE:

To provide with some new thoughts and insights as how the balance of the two can be achieved.

OUTLINE:

I. Introduction

Work – life balance is one's ability to come to a state of complete control over both his professional duties and personal life as well.

II. Body

(a) The balance between work and life concerns two dimensions:

(I) Professional dimension

(II) Personal dimension

(b) Work – life balance in women's life

III. Findings and evaluation

IV. Suggestions

V. Conclusion

INTRODUCTION

Equilibrium between work-life is the concept that deals with the efforts of a person as to how he divides his time and energy between his work- place and his personal life.

Work and life balance is not that something one practices occasionally but rather it is a continuous effort. It is an effort to give time for his family, friends, the community where he lives in, spirituality, personal growth, self-care and other personal activities without foregoing the demands of the work-place where he is in.

Work and personal life is like two sides of a coin. One should learn to give priority to the required sides. The pursuit of happiness achieved in any side is directly reflected in the other side. Happiness here means pride, satisfaction, celebration, love, a sense of well being and hence, joy of life. To be precise happiness is a state of mind which can be also achieved by limiting one's desires, hopes and aspirations. In the book of Genesis, the opening passage states God is the primary worker, busy with the creation of the world. After working for six days He rested on the seventh day.

Man has three basic needs in his journey of life. Those are love, purpose and significance. Human beings attempt to find purpose, love and significance not only in his working life but also in his personal life. Therefore, when he embarks on his journey towards accomplishment of these three objectives, he should maintain the required balance between work and life in order to be successful and satisfied.

Balance between work- life concerns two dimensions:

PROFESSIONAL DIMENSION

It is said that "Work is Worship." Till date the achievement of men are fruits of their hard work over the very long period. Work should be conducted in a way that it produces the highest quality outcome. Work is a reflection of the man himself. It exposes his underlying character, motivations, skills, abilities and personal traits and also how talented, righteous, faithful and excellent he is. Work not only keep the faculties of mind and organs alert, trim and ready but also pushes away worry, sorrow and banishes discouragement.

The Americans spend approximately 50% of their working hours devoted to work. The new parameters that has been set in the present day is "Perform or Perish." This has been creating a lot of tension in the minds of the people. It would be relevant to remember a character depicted by the great writer Kafka in his "The Metamorphosis". The character called Gregor Chamsa is a clerk by profession could not keep balance between his work place and personal life. Tormented by pressing needs of both he suffers intense mental agony and later he transformed into an insect. Hence, people draw solace from the words of Lord Krishna from the Gita : "You have a right to perform your prescribed duty,

but never to the fruits of action. Never consider yourself the cause of the results of your activities and never be attached to not doing your duty."

A person should neither engage in action for the sake of reward nor should long for inaction. He should curve out a liking and sense of amusement from work just like how colour petals comes out of a beautiful flower.

PERSONAL DIMENSION

Life is action and passion. It is expected of a man that he shares this action and passion of his time. Life is not that belongs to oneself only but it also belongs to you family, neighbors and whole society . It is always a privilege to do whatever one can do so as to rejoice in life not for others but for one's own sake too.

Most people have been harbouring a wrong notion that happiness in life is something which can be manufactured ; can be grown under feet. Happiness is a state of mind and it does not grow in void. A hardworking man with lots of rewards from his work place may not be happy as a man who reaps happiness from both his work and personal life.

Life should not always be spent anticipating a reward or endured or anything of the kind but it is to be enjoyed to the best possible way.

WORK-LIFE BALANCE IN WOMEN'S LIFE

Working women are loaded with responsibilities of work place as well as domestic responsibilities. Every day is a challenge for her. Women have come a long way from the time they were thought to be kept at homes and do domestic work only . Today they are educated and self-reliant without letting go of their compassion, tenderness and their loving and caring nature.

Time management is synonymous to self management. It is which lies within. A little effort combined with some smart time management is the requisite key to a challenging day.

When at home office work should be put aside and when at work home should be put aside. Involvements and dedication in both the front is necessary. If I do my office works to the satisfaction of my Boss and the society as a whole a feel good factor would come out and this "feel good " will have to have a positive impact on my personal life too.

Apart from all these women should also take some time out for her. Things which make her happy should be done. She may spend her time in social activities too.

Get pleasure of being both, a homemaker and a professional executive is what is to be practiced .

FINDINGS AND EVALUATION

Noted writer Nirod C. Choudhury once said : If a job of a person determines his or her life then he/she is most unfortunate one. One's job should not decide one's fate . Franz Kafka who inspired great writers like Gabriel Garcia Marquez, Albert Camus regretted having to devote much attention to his Brotberuf (day-job or bread-job). On the other hand the Boss might always say, "No Shanivar (Saturday), No Ravivar (Sunday), No Parivar (family)."

Very importantly we have to find a path in between and perform an act of balancing. As a men and women we have profound enduring power and potential. If we really long for balance between personal life and work place, it is achievable.

The Mother Nature if we observe gives us answer to all our questions. It operates in a balance and if this balance is lost we all know the consequences that follow. We all are components of the Mother Nature. Hence, balance is also very essential for leading a worthy life . We have to have due attention to the required areas like time management , pace of work etc.

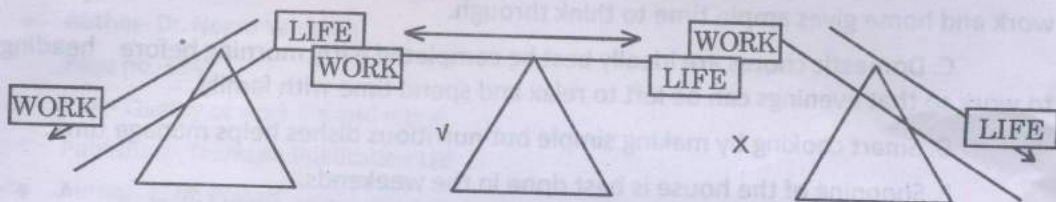


DIAGRAM PROJECTING WORK-LIFE BALANCE

Suppose, a creative man is always actively driven towards literary creativity which produces both inner and outer consequences. This forms the basis of his existence. To prevent this drive from becoming self consuming he must seek a complete balance in real world for he is not theoretically inclined but only practically.

Absence of this balance will bring out trails of problems like stress, distress, physical problem, psychological problems, behavioral problems, rustout, burnout, de-motivation, lack of interest etc. Clarity of roles to be played in both personal life and employment duties should be understood to attain equilibrium.

SUGGESTIONS

1. Prepare a check list of daily dealings of office or home. On completion of a task put a " mark on it. This brings a sense of achievement along with some pleasure.
2. Assign time for your jobs to be done. One might have a long list but at the same time assure oneself that there are many hours/minutes in the day.

3. All have different lives and different priorities. Out of all priorities those that need immediate attention must be segmented and take care of.
4. End of each day think of achievements made during the day. This gives us enjoyment and motivation to work even better the following day.
5. Joy of achieving should be reflected in the job as well as in personal life every day. Pat yourself on the back and appreciate you self with some motivational lines.
6. Relaxing by taking a break, going on holiday tours, physical exercise, yoga, socializing and pampering yourself often will rejuvenate you.

Some recommendations for working women

- A. Time management along with prioritizing is very helpful management tip for working women.
- B. Beginning the day early and skimming through the chores for the day for both work and home gives ample time to think through.
- C. Domestic chores are ideally best be completed early morning before heading to work so that evenings can be left to relax and spend time with family.
- D. Smart cooking by making simple but nutritious dishes helps manage time.
- E. Shopping of the house is best done in the weekends.
- F. Involving spouse in household activities. Both men and women are working these days and hence responsibilities of home front must be shared equally.
- G. When at office keep home aside. Dedicate to work and make sure superior's encouragement and support is received at all times. Be diligent , trustworthy and responsible.
- H. Last but one of the most important tip is to take time out for you self. Grooming, pedicure, manicure, spa etc. can be done. Do something of interest for you-self. This will be like a break monotony of hectic life and will help get freshened up when resumed back to work and life.

CONCLUSION

Work-life balance does not always mean an equal balance. Trying and scheduling equal numbers of hours for work and home is unrewarding and impractical and unrealistic.

Best work-life balance varies over time. The right balance today probably may not be best for tomorrow. The right balance may be different in different stages of one's life.

So, take life as it comes and try to act as situation demands may be made into a Mantra.

Hence, a day's work whether it is of work-place or home must not be taken as a task to be done but a fun. Knowing how to compose life with the correct balance is a bigger achievement than a man who has composed a book, who has taken up cities or won empires. ❖

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অসমীয়া আৰু বাংলা ভাষাৰ বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা

ড° মনালিছা বৰা

০.১ অৱতৰণিকা :

ভাৰতৰ উত্তৰ-পূব অঞ্চলত প্ৰচলিত আধুনিক ভাৰতীয় আৰ্যভাষাবোৰৰ ভিতৰত দুটা অন্যতম সমৃদ্ধিশালী ভাষা হ'ল অসমীয়া আৰু বাংলা ভাষা। ঐতিহাসিক দৃষ্টিকোণেৰে বিচাৰ কৰিলে মাগধী প্ৰাকৃতৰ লগত অসমীয়া আৰু বাংলা ভাষাৰ সম্পৰ্ক দেখা যায়। অৰ্থাৎ, প্ৰাচীন ভাৰতীয় আৰ্য স্তৰৰ পাছত মধ্য ভাৰতীয় আৰ্য স্তৰ অতিক্ৰমি খ্ৰীষ্টাব্দ নৱম-দশম শতিকামানত এই দুয়োটা ভাষাই জন্ম লাভ কৰে। প্ৰাচীন ভাৰতীয় আৰ্য স্তৰৰ জটিল আৰু বৈচিত্ৰ্যপূৰ্ণ ভাষাই মধ্য ভাৰতীয় স্তৰত পালি-প্ৰাকৃত-অপভ্ৰংশৰ মাজেদি অনেক সৰলীকৃত ৰূপ লাভ কৰে। প্ৰত্যেকটো সাহিত্যিক প্ৰাকৃতৰ পৰাই একোটা অপভ্ৰংশ স্তৰৰ সৃষ্টি হয় আৰু তাৰ পৰাই আধুনিক ভাৰতীয় আৰ্যভাষাবোৰৰ জন্ম হয়। ভাৰতৰ পূব দিশত উদ্ভৱ আৰু সমৃদ্ধ হোৱা আধুনিক ভাৰতীয় আৰ্য ভাষাসমূহৰ প্ৰধান উৎস মাগধী প্ৰাকৃত আছিল বুলি ভাষাবিদ গ্ৰীয়াৰ্ছনে মন্তব্য কৰিছে। মধ্য ভাৰতীয় আৰ্য স্তৰৰ সাহিত্যিক প্ৰাকৃত মাগধীয়েই হৈছে ভাৰতৰ পূব প্ৰান্তত উদ্ভৱ হোৱা আধুনিক আৰ্য ভাষা অসমীয়া, বাংলা, উড়িয়া, মৈথিলী আদিৰ প্ৰধান উৎস।^১ মাগধী প্ৰাকৃত অপভ্ৰংশক প্ৰাচ্য, মধ্য আৰু পশ্চিম-এই তিনিটা ভাগত ভাগ কৰিব পাৰি। ইয়াৰে প্ৰাচ্য মাগধী অপভ্ৰংশৰ পৰা অসমীয়া, বাংলা আৰু উড়িয়া ভাষাৰ; মধ্য মাগধী অপভ্ৰংশৰ পৰা মৈথিলী আৰু মগধী ভাষাৰ আৰু পশ্চিম মাগধী অপভ্ৰংশৰ পৰা ভোজপুৰী ভাষাৰ উদ্ভৱ হয়।^২ এইবোৰৰ ভিতৰত প্ৰাচীন ঐতিহ্য, বৰ্ণাঢ্য সাহিত্যৰে পৰিপূৰ্ণ আৰু সভ্যতা-সংস্কৃতিৰে গৌৰৱান্বিত ভাষা হ'ল অসমত প্ৰচলিত অসমীয়া ভাষা আৰু বংগদেশত প্ৰচলিত বাংলা ভাষা।

০.২ অধ্যয়নৰ লক্ষ্য, উদ্দেশ্য আৰু বিষয়বস্তু :

অসমীয়া আৰু বাংলা ভাষাই একেটা মূল উৎসৰ পৰা জন্ম আৰু বিকাশ লাভ কৰা বাবে দুয়োটা ভাষাৰ গাঁথনিক দিশত মিল আৰু অমিল এই দুয়োটাই দেখিবলৈ পোৱা যায়। এই দুয়োটা ভাষাৰ মাজত এনে কিছুমান সুকীয়া বৈশিষ্ট্য সোমাই আছে যিবোৰে দুয়োটা ভাষাৰ বৈসাদৃশ্য প্ৰতিপন্ন কৰি ভাষা দুটাক স্বকীয় ৰূপত তুলি ধৰিবলৈ সক্ষম হৈছে। ভগ্নীস্থানীয় এই দুয়োটা ভাষাৰ ধ্বনিতত্ত্ব, ৰূপতত্ত্ব আৰু শব্দসম্ভাৰৰ কোনো কোনো দিশত কিছুমান সাদৃশ্য আৰু কোনো কোনো দিশত কিছুমান সুকীয়া বিশেষত্ব পৰিলক্ষিত হয়। সেয়েহে

এই দুয়োটা ভাষাৰ মাজত সাদৃশ্য আৰু বৈসাদৃশ্য বিচাৰ কৰি স্বকীয় বৈশিষ্ট্য নিৰূপণ কৰিবৰ কাৰণে ভাষা দুটাৰ মাজত তুলনামূলক অধ্যয়নৰ প্ৰয়োজনীয়তা আছে।

ভাষাৰ অধ্যয়নত ধ্বনিতত্ত্ব, ৰূপতত্ত্ব, শব্দতত্ত্ব-এই কেউটা দিশেই প্ৰধান ভূমিকা গ্ৰহণ কৰে। ভাষাৰ ৰূপতাত্ত্বিক অধ্যয়নত শব্দৰ প্ৰয়োগ, শব্দৰ গঠন আৰু প্ৰকাৰ আদি বিভিন্ন বিষয় অন্তৰ্ভুক্ত হয়। অসমীয়া আৰু বাংলা এই দুয়ো ভাষাতে বিভিন্ন ধৰণৰ শব্দৰ প্ৰচলন পোৱা যায়। অৰ্থাৎ, দুয়ো ভাষাৰে শব্দসম্ভাৰক বিভিন্ন ধৰণৰ শব্দই সমৃদ্ধ কৰি তুলিছে। তাৰ ভিতৰত ধ্বন্যাত্মক শব্দসমূহে এক উল্লেখযোগ্য তথা গুৰুত্বপূৰ্ণ স্থান অধিকাৰ কৰাৰ লগতে দুয়ো ভাষাৰে শব্দ-ভাণ্ডাৰক যথেষ্ট পৰিপুষ্ট কৰি তুলিছে। এই শব্দসমূহৰ প্ৰায়োগিক দিশটো এটা মনকৰিবলগীয়া বিষয়। অসমীয়া আৰু বাংলা ভাষাত ধ্বন্যাত্মক শব্দসমূহ বাক্যত বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা দেখা যায়। দুয়ো ভাষাতে মৌখিক আৰু লিখিত উভয় সাহিত্যতে এই শব্দসমূহ বিভিন্ন পদৰূপে প্ৰয়োগ হৈছে। বিশেষকৈ অসমীয়া আৰু বাংলা ভাষাৰ লিখিত সাহিত্যৰ প্ৰায় সকলো দিশতে বাক্যত বিভিন্ন পদৰূপে ধ্বন্যাত্মক শব্দসমূহৰ বহুল প্ৰয়োগ ঘটিছে। সেয়েহে দুয়ো ভাষাতে এই শব্দসমূহ বিভিন্ন পদৰূপে বাক্যত কেনেদৰে প্ৰয়োগ হৈছে সেই বিষয়ে আলোচনা কৰিবৰ বাবে 'অসমীয়া আৰু বাংলা ভাষাৰ বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা' শীৰ্ষক বিষয়টো বাছি লোৱা হৈছে।

০.৩ অধ্যয়নৰ পদ্ধতি :

আমাৰ এই গৱেষণা পত্ৰখনত প্ৰধানত বিশ্লেষণাত্মক আৰু তুলনামূলক এই দুয়ো ধৰণৰ পদ্ধতি অৱলম্বন কৰা হৈছে। গৱেষণা পত্ৰখন প্ৰস্তুত কৰোঁতে তথ্য সংগ্ৰহৰ বাবে দুয়ো ভাষাৰ প্ৰাচীন কালৰ পৰা বৰ্তমানলৈ ৰচিত লিখিত সাহিত্যৰ পৰা কিছুমান বহু বহু গ্ৰন্থক প্ৰধান গ্ৰন্থৰূপে লৈ তাৰ পৰা ধ্বন্যাত্মক শব্দৰ তথ্য সংগ্ৰহ কৰা হৈছে। পিছত সেই তথ্যসমূহ বিশ্লেষণ কৰি তুলনামূলক পদ্ধতিৰে দুয়ো ভাষাৰে বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দসমূহৰ বিষয়ে আলোচনা আগবঢ়োৱা হৈছে। তদুপৰি বিষয়বস্তুৰ লগত সংগতি থকা আন কিছুমান প্ৰাসংগিক গ্ৰন্থকো দ্বিতীয় উৎসৰূপে গ্ৰহণ কৰা হৈছে।

১.১ বিষয়বস্তুৰ আলোচনা :

কোনো বাস্তৱ শ্ৰুতিগ্ৰাহ্য ধ্বনিক অনুকৰণ কৰি সাধাৰণতে এই ধ্বন্যাত্মক শব্দসমূহ সৃষ্টি হয়। অৰ্থাৎ, কোনো জীৱ-জন্তু, পশু-পক্ষী, চৰাই-চিৰিকটিৰ মাত বা বাদ্যযন্ত্ৰৰ দ্বাৰা উচ্চাৰিত ধ্বনি নাইবা কোনো স্থানত আঘাতজনিত শব্দক সেইৰূপে উচ্চাৰণ কৰি এই ধ্বন্যাত্মক শব্দসমূহ সৃষ্টি কৰা হয়। এই শব্দসমূহ উচ্চাৰণৰ লগে লগে অৰ্থটো স্পষ্টভাৱে ওলাই পৰে। ধ্বন্যাত্মক শব্দবোৰে যিমান স্পষ্টভাৱে অৰ্থ প্ৰকাশ কৰে আন কোনো আভিধানিক শব্দই তেনে স্পষ্টভাৱে অৰ্থ প্ৰকাশ কৰিব নোৱাৰে। গতিকে কোনো বিশেষ ভাব বা অনুভূতি অতি স্পষ্ট আৰু জীৱন্ত ৰূপত দাঙি ধৰিবলৈ হ'লে এই ধ্বন্যাত্মক শব্দসমূহৰ প্ৰয়োগ অপৰিহাৰ্য। কোনো বাস্তৱ ধ্বনিৰ ব্যঞ্জনা দিয়া এই শব্দসমূহ সাধাৰণতে দ্বিত্বভাৱে উচ্চাৰিত হয়। অসমীয়া আৰু বাংলা এই দুয়ো ভাষাত ধ্বন্যাত্মক শব্দ সমূহৰ ব্যৱহাৰ বৰ বৈচিত্ৰ্যপূৰ্ণ। এই শব্দসমূহৰ বিভিন্ন ধৰণৰ প্ৰয়োগে বক্তব্য বিষয়ক ইমান স্পষ্ট ভাবে প্ৰকাশ কৰে যে আন কোনো শব্দৰ জৰিয়তে তাক প্ৰকাশ কৰিব নোৱাৰি। অসমীয়া আৰু বাংলা দুয়ো ভাষাতে পুৰণি কালৰে পৰা বৰ্তমানলৈকে ৰচিত সকলো সাহিত্যত ধ্বন্যাত্মক শব্দৰ বিচিত্ৰ

তথা বর্ণাঢ্য প্ৰয়োগ পোৱা যায়। লিখিত সাহিত্যৰ উপৰিও মৌখিক বা লোক-সাহিত্যৰ মাজতো ধ্বন্যাঙ্ক শব্দৰ প্ৰয়োগ আছে। দুয়ো ভাষাত ধ্বন্যাঙ্ক শব্দসমূহ বাক্যত বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা দেখা যায়। অৰ্থাৎ ধ্বন্যাঙ্ক শব্দবোৰ দুয়ো ভাষাতে ধাতু হিচাপে প্ৰয়োগ হোৱাৰ উপৰিও বিশেষ্য, বিশেষণ, বিশেষণীয় বিশেষণ, ক্ৰিয়া বিশেষণ, ক্ৰিয়া- ইত্যাদি বিভিন্ন পদৰূপে বাক্যত প্ৰয়োগ হয়। তলত অসমীয়া আৰু বাংলা ভাষাত বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দবোৰৰ এক তুলনামূলক আলোচনা দাঙি ধৰা হ'ল।

১.১.১ অসমীয়া ভাষাত ধাতুৰূপে ধ্বন্যাঙ্ক শব্দৰ প্ৰয়োগ:

ধ্বন্যাঙ্ক শব্দসমূহৰ কিছুমান ধাতু হিচাপে বাক্যত ব্যৱহাৰ হয়। এই ধাতুসমূহৰ কিছুমান মৌলিক ধাতু যিবোৰ একক ৰূপত প্ৰয়োগ হয়। নিদৰ্শন স্বৰূপে-ভুক্, ফেঁকুৰ্, ফুচ্, বক্, ফেঁচ্, বক্, কেঁকা, বেবা ইত্যাদি। কিছুমান ধাতু দ্বিৰুক্তিবাচক ধ্বন্যাঙ্ক শব্দৰ পিছত '-আ' প্ৰত্যয় সংযোগ কৰি সাধন কৰা হয় আৰু অসমীয়া ভাষাত এনে ধ্বন্যাঙ্ক ধাতুৰ প্ৰয়োগেই অধিক। এনে ধাতুৰ নিদৰ্শন হ'ল- কল্-কলা (কল্-কল্ + আ), গুণ্-গুণা (গুণ্-গুণ্ + আ), ফুচ্-ফুচা (ফুচ্-ফুচ্ + আ), ধব্-ফৰা (ধব্-ফব্ + আ), দপ্-দপা (দপ্-দপ্ + আ), টক্-টকা (টক্-টক্ + আ), ছট্-ফটা (ছট্-ফট্ + আ), মল্-মলা (মল্-মল্ + আ), কিন্-কিনা (কিন্-কিন্ + আ) ইত্যাদি। ধ্বন্যাঙ্ক ধাতুৰ বাক্যত প্ৰয়োগ এনে ধৰণৰ-

(ক) মানুহজনে জ্বৰত কেঁকাই আছে।

(খ) সাপটো কেৰ্-মেৰাই উঠিল।

উল্লেখযোগ্য যে ধ্বন্যাঙ্ক ধাতুবোৰৰ সকলো কাল আৰু পুৰুষত ৰূপ কৰিব পাৰি। অৰ্থাৎ এইবোৰ এক প্ৰকাৰ নামধাতুৰেই। সাধাৰণ '-আ' কাৰন্ত ধাতুৰ সকলো পুৰুষ আৰু কালত ক্ৰিয়াৰূপ হোৱাৰ দৰে এই ধাতুৰো ক্ৰিয়াৰূপ হয়।^৩

১.১.২ বাংলা ভাষাত ধাতুৰূপে ধ্বন্যাঙ্ক শব্দৰ প্ৰয়োগ :

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাত কিছুমান ধ্বন্যাঙ্ক শব্দ বাক্যত ক্ৰিয়ামূল বা ধাতু হিচাপে প্ৰয়োগ হয়। বাংলা ভাষাতো কিছুমান ধ্বন্যাঙ্ক ধাতু মৌলিকভাৱে বাক্যত প্ৰয়োগ হয়। তেনে ধাতুৰ নিদৰ্শন হ'ল-চিন্না, চুয়া, টুপা, হাঁক্, হাঁচ্, ফিক্, ফুক্, কেঁকা, চেঁচা ইত্যাদি। বাংলা ভাষাত কিছুমান ধাতু দ্বিৰুক্তিবাচক ধ্বন্যাঙ্ক শব্দৰ পৰা সাধন কৰা হয় আৰু এইদৰে সাধিত হোৱা দ্বিৰুক্তিবাচক ধাতুৰ প্ৰয়োগেই বাংলা ভাষাত অধিক। এনে দ্বিৰুক্তিবাচক ধ্বন্যাঙ্ক ধাতুৰ নিদৰ্শন হ'ল- কড়্-কড়া (কড়্-কড়্ + আ), গন্-গনা (গন্-গন্ + আ), জল্-জলা (জল্-জল্ + আ), কুড়্-মুড়া (কুড়্-মুড়্ + আ), চড়্-চড়া (চড়্-চড়্ + আ), চুল্-বুলা (চুল্-বুল্ + আ), টন্-টনা (টন্-টন্ + আ), ফোঁস্-ফোঁসা (ফোঁস্-ফোঁস্ + আ), ছড়্-ছড়া (ছড়্-ছড়্ + আ) ইত্যাদি। তলত দুটামান এনে ধৰণৰ ধ্বন্যাঙ্ক ধাতুৰ বাক্যত প্ৰয়োগ দেখুওৱা হ'ল-

(ক) ছাদ থেকে জল চুঁয়ায়।

(খ) বাপির ভিতর সাপটা ফোঁস্-ফোঁসাচ্ছে।

১.১.৩ অসমীয়া আৰু বাংলা ভাষাৰ ধাতুৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা :

সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা দুয়ো ভাষাতে ধ্বন্যাত্মক শব্দসমূহৰ দুই ধৰণৰ প্ৰয়োগ পোৱা যায়—এবিধ হৈছে একক বা সাধাৰণ ধ্বন্যাত্মক ধাতু আৰু আনবিধ হৈছে দ্বিৰুক্তিবাচক ধ্বন্যাত্মক ধাতু।

(২) দুয়ো ভাষাতে প্ৰায়বোৰ ধ্বন্যাত্মক শব্দৰ পৰাই দ্বিৰুক্তিবাচক ধ্বন্যাত্মক ধাতুৰ সৃষ্টি কৰিব পাৰি।

বৈসাদৃশ্য :

অসমীয়া আৰু বাংলা ভাষাৰ ধাতুৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ ক্ষেত্ৰত বৈসাদৃশ্য দেখা নাযায়।

১.২.১ অসমীয়া ভাষাত বিশেষ্যৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দ :

অসমীয়া ভাষাত ধ্বন্যাত্মক শব্দবোৰ বিশেষ্য ৰূপেও বাক্যত প্ৰয়োগ হোৱা দেখা যায়। ধ্বন্যাত্মক শব্দৰ পিছত - অনি প্ৰত্যয় সংযোগৰ দ্বাৰা সৃষ্টি কৰা ধ্বন্যাত্মক বিশেষ্য শব্দ অসমীয়া ভাষাত ব্যৱহাৰ হয়। নিদৰ্শন স্বৰূপে — কেৰ্-মেৰনি, খল্-খলনি, চিক্-মিকনি, জিন্-জিনি, দপ্-দপনি, ভুক্-ভুকনি, বান্-বাননি, ছট্-ফটনি, মৰ্-মৰনি, ছৰ্-ছৰনি ইত্যাদি। তদুপৰি অসমীয়া ভাষাত কিছুমান ধ্বন্যাত্মক শব্দ মৌলিক বিশেষ্য শব্দৰূপে প্ৰয়োগ হোৱা দেখা যায়। তেনে ধৰণৰ শব্দৰ নিদৰ্শন হ'ল- কল্ধপ্-কল্ধপ্, চট্-ফট্, চেলেং-পেতেং, জল্-মল্, টলং-ভটং, ডগ্-মগ্, ধিমিক্-ধামাক, ঢলং-পলং, দপ্-দপ্, ধৰ্-ফৰ্, ফেৰেকা-ফেৰেক্ ইত্যাদি। দুটামান ধ্বন্যাত্মক বিশেষ্য শব্দৰ বাক্যত প্ৰয়োগ দিয়া হ'ল-

(ক) জোনাকী পৰুৱাৰ চিক্-মিকনিয়ে বাষ্টাৰ দুয়ো ফালৰ অন্ধকাৰ আৰু গভীৰ কৰি তুলিছিল।

(খ) পানীৰ পৰা তুলি অনাৰ পিছত মাছটোৱে কল্-টোপ কল্-টোপ কৰিছে।

অসমীয়া সাহিত্যত লোকগীতবোৰৰ এক বিশেষ স্থান আছে। লোকগীতবোৰৰ অন্তৰ্গত বিহুগীতবোৰতো ধ্বন্যাত্মক শব্দৰ প্ৰচুৰ প্ৰয়োগ পোৱা যায়। বিহুগীতত ধ্বন্যাত্মক বিশেষ্য শব্দৰ ব্যৱহাৰৰ নিদৰ্শন তলত দিয়া হ'ল-

আঠিয়া কলৰে

দুডালি ঠাৰি ঐ

ছাঁ পাই লগালা তাঁত,

মাকোৰ ঘিট্-ঘিটনি

গাম খাৰুৰ বাজনি

লগায় কোন ঈশ্বৰে মাত।^৪

১.২.২ বাংলা ভাষাত বিশেষ্যৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দ :

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাতো ধ্বন্যাত্মক বিশেষ্য শব্দৰ প্ৰয়োগ আছে। কিছুমান ধ্বন্যাত্মক শব্দৰ পাছত -ই আৰু -আনি প্ৰত্যয় সংযোগ কৰি বাংলা ভাষাত ধ্বন্যাত্মক বিশেষ্য শব্দ সৃষ্টি কৰা হয়। তেনে ধ্বন্যাত্মক বিশেষ্য শব্দৰ নিদৰ্শন হ'ল- কড়্-কড়ি, চক্-মকি, বান্-বানি, বাক্-মকি, ঠন্-ঠনি, মক্-মকি, গুণ্-

গুণানি, টন্-টনানি, দপ্-দপানি, ঝম্-ঝমানি, ফিস্-ফিসানি ইত্যাদি। তদুপৰি বাংলা ভাষাত কিছুমান ধ্বন্যাত্মক শব্দ মৌলিক বিশেষ্য পদৰূপে বাক্যত প্ৰয়োগ হয়। তেনে ধৰণৰ ধ্বন্যাত্মক শব্দৰ নিদৰ্শন হ'ল- ছম্-ছম্, খিল্-খিল, গজ্-গজ্, খুক্-খুক্, টং-টং, টল্-বল, টাপুৰ্-টুপুৰ্, বক্-বক্, ঢক্-ঢক্ ইত্যাদি। দুটামান ধ্বন্যাত্মক বিশেষ্য শব্দৰ বাক্যত প্ৰয়োগ এনেধৰণৰ-

- (ক) টাকার ঝম্-ঝমানিতে বৃষ্টির ঝম্-ঝমানি কোনমতেই আর শুনিবার উপায় থাকে না।^৬
 (খ) সে বিরক্ত হইয়া গজ্-গজ্ করিতে লাগিল।

বাংলা ভাষাৰ লিখিত সাহিত্যতেই নহয়, মৌখিক বা লোক-সাহিত্যতো ধ্বন্যাত্মক বিশেষ্য শব্দৰ প্ৰয়োগ হোৱা দেখা যায়। বাংলা লোক-সাহিত্যৰ অন্তৰ্গত ধাঁ ধাঁ ত ধ্বন্যাত্মক বিশেষ্য শব্দৰ ব্যৱহাৰ পোৱা যায়। এনে ধ্বন্যাত্মক বিশেষ্য শব্দৰ বাক্যত প্ৰয়োগৰ নিদৰ্শন হ'ল-

আল ঝম্-ঝম্ আল কন্-কন্ আল নিল চোৱে
 আল পৰ্বতের আগুন কে নিবাইতে পারে।^৬

১.২.৩ অসমীয়া আৰু বাংলা ভাষাত বিশেষ্যৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা :
সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা - এই দুয়ো ভাষাতে প্ৰত্যয়যুক্ত আৰু প্ৰত্যয়হীনভাৱে গঠিত হোৱা ধ্বন্যাত্মক বিশেষ্য শব্দৰ প্ৰয়োগ হোৱা দেখা যায়।

(২) অসমীয়া আৰু বাংলা- দুয়ো ভাষাৰে লিখিত সাহিত্যৰ উপৰিও লোক-সাহিত্যতো ধ্বন্যাত্মক বিশেষ্য শব্দৰ প্ৰয়োগ দেখা যায়।

বৈসাদৃশ্য :

অসমীয়া আৰু বাংলা ভাষাৰ বিশেষ্যৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা কৰিলে দুয়ো ভাষাৰ মাজত সাদৃশ্যহে দেখিবলৈ পোৱা যায়। দুয়ো ভাষাতে বিশেষ্যৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ ক্ষেত্ৰত বৈসাদৃশ্য পোৱা নাযায়। মাত্ৰ দুয়ো ভাষাতে ধ্বন্যাত্মক বিশেষ্য পদ গঠন কৰা প্ৰত্যয়কেইটা বেলেগ বেলেগ।

১.৩.১ অসমীয়া ভাষাত বিশেষণৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দ :

অসমীয়া ভাষাত ধ্বন্যাত্মক শব্দসমূহ বিশেষণ পদৰূপেও বাক্যত প্ৰয়োগ হয়। ধ্বন্যাত্মক বিশেষ্যৰ দৰে অসমীয়া ভাষাৰ কিছুমান ধ্বন্যাত্মক শব্দৰ পাছত -ঈয়া প্ৰত্যয় সংযোগ কৰি ধ্বন্যাত্মক বিশেষণ ৰূপে বাক্যত ব্যৱহাৰ কৰিব পাৰি। নিদৰ্শন স্বৰূপে- কট্-কটীয়া, কিন্-কিনীয়া, খিং-খিঙীয়া, গম্-গমীয়া, ঘিট্-মিটীয়া, চপ্-চপীয়া, তুল্-তুলীয়া, ধক্-ধকীয়া, ফেৰ্-ফেৰীয়া, লিক্-লিকীয়া, সৰ্-সৰীয়া, সল্-সলীয়া, হুৰ্-হুৰীয়া ইত্যাদি। আকৌ কিছুমান ধ্বন্যাত্মক শব্দ মৌলিক বিশেষণ ৰূপে বাক্যত প্ৰয়োগ হয়। যেনে- ঘনুক্-ঘানাক্, জল্-জল্ পট্-পট্, থৰক্-বৰক্, ফাচ্-ফুচ্, ৰমক্-জমক্, ভেকেটা-ভেকেট্ ইত্যাদি। দুটামান ধ্বন্যাত্মক বিশেষণ শব্দৰ বাক্যত প্ৰয়োগ দিয়া হ'ল-

(ক) তাইৰ খিল্-খিলীয়া হাঁহি আৰু কথাৰে মুখৰ হৈ পৰিছে চৌদিশ।^১

(খ) নদীলৈ যোৱা বাটৰ দুয়ো শাৰীয়ে মণিৰাজ, যুতি, তগৰ, বকুল, থলপদ্ম, গুটিমালী আৰু শেৰালি
প্রভৃতি ফুল ৰমক্-জমক্ কৰি ফুলি আছিল।^২

পুৰণি অসমীয়া সাহিত্য, লোক-সাহিত্য আদি সকলোতে ধন্যাত্মক বিশেষণ শব্দৰ প্ৰয়োগ হোৱা
দেখা যায়। লোক-সাহিত্যৰ অন্তৰ্গত লোকগীতবোৰত এনে শব্দৰ ব্যৱহাৰ আছে। নিদৰ্শন স্বৰূপে-

আগে লিক্-লিকীয়া বৰশী ডাৰিটি
ৰঙাকৈ বৰলৰ টোপ,
যেই দিব পাৰিব মিনা কৰা খুৰীয়া
সেই নিব পাৰিব মোক।^৩

অসমীয়া ভাষাত প্ৰয়োগ হোৱা কেতবোৰ ধন্যাত্মক বিশেষণ শব্দই অসমীয়া ভাষালৈ জতুৱা ঠাট
প্ৰদান কৰা পৰিলক্ষিত হয়। অৰ্থাৎ কিছুমান নিৰ্দিষ্ট ৰূপৰ লগতহে এনে ধৰণৰ ধন্যাত্মক বিশেষণ শব্দবোৰ
বাক্যত প্ৰয়োগ হয়। নিদৰ্শন স্বৰূপে- টিক্-টিকীয়া ৰঙা, কিন্-কিনীয়া বৰষুণ, টেং-টেঙীয়া মাত, লেং-লেঙীয়া
গছ, ঘিট্-ঘিটীয়া আন্ধাৰ, চল্-চলীয়া চকু, লুং-লুঙীয়া বাট, ঢেং-ঢেঙীয়া পানী, মল্-মলীয়া গোন্ধ, কিচ্-
কিচীয়া ক'লা, দপ্-দপীয়া বৰষুণ, খিল্-খিলীয়া হাঁহি, গল্-গলীয়া মাত ইত্যাদি। জতুৱা ঠাট ৰূপে বাক্যত
প্ৰয়োগ হোৱা ধন্যাত্মক বিশেষণ শব্দবোৰে অসমীয়া ভাষাক এক নিজস্ব বৈশিষ্ট্যপূৰ্ণ ঘৰুৱা ৰূপ প্ৰদান
কৰিছে। তলত বেণুধৰ শৰ্মাৰ 'মজিয়াৰ পৰা মেজলৈ' গ্ৰন্থৰ পৰা দুটামান বাক্য তুলি দিয়া হ'ল-

(ক) জানটোৰ দুয়োপাৰে ডাঠ ইকৰাণি হাবি, তলে তলে লুংলুঙীয়া বাট। (পৃ. ২৭)

(খ) কেতিয়াবা কেতিয়াবা মচুৰ মাহৰ ঢেং-ঢেঙীয়া পানী এটোপা। (পৃ. ২৩৯)

১.৩.২ বাংলা ভাষাত বিশেষণৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দ :

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাৰ ধন্যাত্মক শব্দসমূহো বিশেষণ পদৰূপে বাক্যত প্ৰয়োগ হয়।
বাংলা ভাষাত প্ৰয়োগ হোৱা ধন্যাত্মক বিশেষণ শব্দসমূহৰ কিছুমান -এ প্ৰত্যয়ৰ সংযোগত সাধিত হয়। নিদৰ্শন
স্বৰূপে- কুচ্-কুচে, কট্-কটে, গড়্-গড়ে, গন্-গনে, ঘুস্-ঘুসে, ছম্-ছমে, টক্-টকে, তুল্-তুলে; ধব্-ধবে, ফিন্-
ফিনে, সপ্-সপে ইত্যাদি। আকৌ কিছুমান প্ৰত্যয়হীন বা মৌলিক বিশেষণ শব্দ বাংলা ভাষাত প্ৰয়োগ হয়।
তেনে মৌলিক বিশেষণ শব্দৰ নিদৰ্শন হ'ল- গদ্-গদ, ছল্-ছল, জড়্-সড়, দাউ-দাউ, সোঁ-সোঁ, টল্-মল, ডগ্-
মগ, খল্-খল, ঢুলু-ঢুলু ইত্যাদি। তলত দুটামান ধন্যাত্মক বিশেষণ শব্দৰ বাক্যত প্ৰয়োগৰ উদাহৰণ দেখুওৱা
হ'ল-

(ক) ৰামকালীৰ গৌড় মুখ ৰোদেৰ তাপে এমনিতেই লাল টক্-টকে হয়ে উঠেছিল, এবাৰ আগুনেৰ
মত গন্-গনে দেখাল।^৪

(খ) দাউ-দাউ কৰে আগুন জ্বলছে।

বাংলা লোক-সাহিত্য আৰু মধ্য বাংলা ভাষাতো কিছুমান ধন্যাত্মক বিশেষণ শব্দ প্ৰয়োগ হোৱা
দেখা যায়। বাংলা লোক-সাহিত্যৰ অন্তৰ্গত ধাঁ ধাঁ ত ধন্যাত্মক বিশেষণৰ প্ৰয়োগ পোৱা যায়।

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাতো কিছুমান ধ্বন্যাঙ্ক বিশেষণ শব্দ জতুৱা ৰূপে প্ৰয়োগ হোৱা দেখা যায়। এনে জতুৱা ৰূপৰ নিদৰ্শন হ'ল - কুচ্-কুচে কালো, টক্-টকে লাল, ধব্-ধবে সাদা, ধব্-ধবে ফৰ্সা, মিশ্-মিশে কালো, ছিপ্-ছিপে পাতলা, খিল্-খিল্ হাসি, গন্-গনিয়ৈ আঙুন, ছল্-ছলে চখু, কন্-কনে শীত, তুল্-তুলে নরম ইত্যাদি। এনে ধৰণৰ জতুৱা ৰূপ দুটা মানৰ বাক্যত প্ৰয়োগ দেখুওৱা হ'ল-

(ক) কোনো এটা ঘৰ হইতে মাৰে মাৰে মেয়েদেৱ গলাৰ খিল্-খিল্ হাসি ও কৌতুকৰ কণ্ঠস্বৰ
এবং তাহাৰ সঙ্গে একজন পুৰুষেৰ গলাও শূনা যাইতেছিল।^{১১}

(খ) একটা কুচ্-কুচে কালো বিড়াল বাচ্চা পেয়েছি।

১.৩.৩ অসমীয়া আৰু বাংলা ভাষাত বিশেষণৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দৰ তুলনা :

সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা-এই দুয়ো ভাষাতে প্ৰত্যয়যুক্ত আৰু প্ৰত্যয়হীনভাৱে গঠিত ধ্বন্যাঙ্ক বিশেষণ শব্দৰ বাক্যত প্ৰয়োগ হোৱা দেখা যায়।

(২) অসমীয়া আৰু বাংলা- এই দুয়ো ভাষাৰে ধ্বন্যাঙ্ক বিশেষণ শব্দসমূহৰ এক প্ৰধান বিশেষত্ব হৈছে যে এই শব্দবোৰে দুয়ো ভাষালৈ এক জতুৱা ঠাঁচ প্ৰদান কৰিছে।

(৩) দুয়ো ভাষাৰ লোকসাহিত্য আৰু লিখিত সাহিত্য-উভয়তে ধ্বন্যাঙ্ক বিশেষণ শব্দৰ প্ৰয়োগ আছে।

বৈসাদৃশ্য :

(১) অসমীয়া আৰু বাংলা দুয়ো ভাষাতে কিছুমান ধ্বন্যাঙ্ক শব্দ জতুৱা ঠাঁচৰূপে প্ৰয়োগ হোৱা দেখা যায় যদিও বাংলা ভাষাৰ তুলনাত অসমীয়া ভাষাত জতুৱা ৰূপত প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক বিশেষণৰ সংখ্যা অধিক।

১.৪.১ অসমীয়া ভাষাত বিশেষণীয় বিশেষণৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দ :

অসমীয়া ভাষাত ধ্বন্যাঙ্ক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগ আছে। বিশেষণ শব্দৰ আগত বহি এনে ধৰণৰ শব্দবোৰে বিশেষণ পদটোক অধিক স্পষ্ট ভাৱে প্ৰকাশ কৰে। নিদৰ্শন হ'ল-ধক্-ধকীয়া বগা, টিক্-টিকীয়া ৰঙা, চিক্-চিকীয়া নিমজ, কৰ্-কৰীয়া টান, ঘুট্-মুটীয়া চাপৰ, লেং-লেঙীয়া ওখ, কন্-কনীয়া শুকান, ঘিট্-মিটীয়া আন্ধাৰ, কিচ্-কিটীয়া ক'লা, চেং-চেঙীয়া পানী, মেচ্-মেচ্ কৰে ক'লা, ফিৰ্-ফিৰীয়া পাতল, ইত্যাদি। ইহঁতৰ দুটা মানৰ শব্দৰ বাক্যত প্ৰয়োগ এনে ধৰণৰ-

(ক) তেওঁৰ এই আশাবহিত কন্-কনীয়া শুকান খৰি পেলাই দিওঁতা হৈছে তেওঁৰ ভায়েক বীৰদত্ত।^{১২}

(খ) কোনোটোৱে গাড়ীখনৰ চিক্-চিকীয়া নিমজ বড়ীটোত সন্তপনে হাত ফুৰাই স্পৰ্শসুখ অনুভৱ কৰিছে।^{১৩}

অসমীয়া লোকসাহিত্যতো ধ্বন্যাঙ্ক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগ পোৱা যায়।

১.৪.২ বাংলা ভাষাত বিশেষণীয় বিশেষণ ৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দ :

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাতো ধ্বন্যাত্মক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগ আছে। বাংলা ভাষাত প্ৰয়োগ হোৱা এনে শব্দৰ নিদৰ্শন হ'ল-ধব্-ধবে সাদা, কন্-কনে শীত, টক্-টকে বা টুক্-টুকে লাল, কুচ্-কুচে কালো, মিশ্-মিশে কালো, ছিপ্-ছিপে পাতলা, কৰ্-কৰে টান, তুল্-তুলে নরম ইত্যাদি। এনে ধ্বন্যাত্মক বিশেষণ শব্দবোৰে বক্তব্য বিষয়ক অধিক স্পষ্ট আৰু ব্যঞ্জনাধৰ্মী কৰি তোলে। দুটামান শব্দৰ বাক্যত প্ৰয়োগ এনে ধৰণৰ-

(ক) স্থানে স্থানে জল জমে আছে, বাকীটুকু বালিতে বোকাই। সাদা ধব্-ধবে বালি। ^{১৪}

(খ) শিশুটিৰ তুল্-তুলে নরম গাল।

বাংলা লোক-সাহিত্যৰ মাজতো এনে ধৰণৰ ধ্বন্যাত্মক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগ পোৱা যায়।

১.৪.৩ অসমীয়া আৰু বাংলা ভাষাৰ বিশেষণীয় বিশেষণৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দৰ তুলনা : সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা দুয়ো ভাষাৰে লিখিত সাহিত্য আৰু লোকসাহিত্য দুয়োবিধতে ধ্বন্যাত্মক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগ পোৱা যায়।

বৈসাদৃশ্য :

অসমীয়া আৰু বাংলা ভাষাৰ ধ্বন্যাত্মক বিশেষণীয় বিশেষণ শব্দৰ প্ৰয়োগৰ ক্ষেত্ৰত বৈসাদৃশ্য দেখা নাযায়।

১.৫.১ অসমীয়া ভাষাত ক্ৰিয়া বিশেষণৰূপে প্ৰয়োগ হোৱা ধ্বন্যাত্মক শব্দ :

অসমীয়া ভাষাত ধ্বন্যাত্মক শব্দবোৰ ক্ৰিয়া বিশেষণ ৰূপে বাক্যত প্ৰয়োগ হয় আৰু এনে ক্ৰিয়া বিশেষণ শব্দই ক্ৰিয়াটোৰ দোষ, গুণ, স্থান, অৱস্থা আদি বিশেষভাৱে প্ৰকাশ কৰে। অসমীয়া ভাষাত ধ্বন্যাত্মক শব্দত -আই, -কৈ, -কৰে আৰু -এ প্ৰত্যয় যোগ কৰি ধ্বন্যাত্মক ক্ৰিয়া বিশেষণ শব্দ গঠন কৰা হয়। এনে শব্দৰ নিদৰ্শন হ'ল- গিৰিসাই, খুক্-খুকাই, জক্-মকাই, সো-সোৱাই, টিমিক্-চামাক্‌কৈ, টল্-বল্‌কৈ, চিল্-মিলকৈ, ধক্-ধক্‌কৈ, ফুচ্-ফুচ্‌কৈ, হুক্-হুক্‌ কৰে, ভোঁ-ভোঁ কৰে, টুক্-টুক্‌ কৰে, খিল্-খিল্ কৰে, বখলা-বখলে ইত্যাদি। ধ্বন্যাত্মক ক্ৰিয়া বিশেষণৰ বাক্যত প্ৰয়োগৰ উদাহৰণ দিয়া হ'ল-

(ক) বঙ্গালো সেই পোনে গিৰিসাই ভাগিল। ^{১৫}

(খ) গোটে পৃথিৱী টল্-বল্‌কৈ বতাহ বৰখুণ শিলে খুন্দি পেলালে। ^{১৬}

(গ) লাজ, অপমান আৰু ক্ৰোধত বাপিৰাম থব্-থব্ কৰে কঁপিবলৈ ধৰিলে। ^{১৭}

অসমীয়া ভাষাত প্ৰত্যয় সংযোগ নোহোৱাকৈও কেইটামান ধ্বন্যাত্মক শব্দ ক্ৰিয়া বিশেষণ ৰূপে ব্যৱহাৰ হোৱা দেখা যায়। এনে শব্দৰ নিদৰ্শন হ'ল- ইনাই-বিনাই, গমহ্-গমহ্, চিৰিক্-চিৰিক্, থম্-থম্, থব্-

থৰ, ফুৰ্-ফুৰ্ ইত্যাদি। অসমীয়া ভাষাত কেতিয়াবা কেতিয়াবা কোনো কোনো একাকী ৰূপৰ ধন্যাত্মক শব্দত -কৈ বা -কৰে যোগ হৈ ক্ৰিয়া বিশেষণৰ অৰ্থ প্ৰকাশ কৰে। তলত দুয়োবিধৰে বাক্যত প্ৰয়োগ দেখুওৱা হ'ল-

(ক) ভট্টৰায়ে এই সন্ধিক্ষণত বাল্মিকীৰ হনুমানৰ দৰে শৰীৰ থৰ্-থৰ্ কম্পমান কৰিলে।^{১৮}

(খ) মাকে ল'ৰাটোক চেকনিৰে চেটেপ্টে একেট মাৰিলে।

অসমীয়া ভাষাৰ লোকসাহিত্যতো ধন্যাত্মক ক্ৰিয়া বিশেষণ শব্দৰ প্ৰয়োগ আছে।

১.৫.২ বাংলা ভাষাত ক্ৰিয়া বিশেষণৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দ :

বাংলা ভাষাত ধন্যাত্মক শব্দবোৰ ক্ৰিয়া বিশেষণ ৰূপে বহুলভাৱে প্ৰয়োগ হয়। বাংলা ভাষাতো এই শব্দবোৰে ক্ৰিয়াটোৰ দোষ, গুণ, স্থান, অৱস্থা আদি বিশেষভাৱে প্ৰকাশ কৰে। অসমীয়া ভাষাৰ দৰে বাংলা ভাষাতো -কৰে, -কৰিয়া, -ইয়ে আদি প্ৰত্যয়ৰ যোগত ধন্যাত্মক ক্ৰিয়া বিশেষণ শব্দ গঠন হয়। এনে ধন্যাত্মক ক্ৰিয়া বিশেষণ শব্দৰ নিদৰ্শন হ'ল- কচ্-কচ্ কৰে, খিল্-খিল্ কৰে, ধপাস্ কৰে, ফিক্-ফিক্ কৰে, হন্-হন্ কৰে, সাঁ সাঁ কৰে, কট্-মট্ কৰিয়া, ফৰ্-ফৰ্ কৰিয়া, কন্-কনিয়ে, গন্-গনিয়ে, চড়্-চড়িয়ে, বন্-বনিয়ে, উগ্-মগিয়ে, ধড়্-ফড়িয়ে, ভন্-ভনিয়ে, হন্-হনিয়ে ইত্যাদি। তলত ধন্যাত্মক ক্ৰিয়া বিশেষণ শব্দৰ বাক্যত প্ৰয়োগ দেখুওৱা হ'ল-

(ক) পুঁটি মাছ গণ্ডুমাৰ জলে ফৰ্-ফৰ্ কৰিয়া বেড়ায়।^{১৯}

(খ) চোখৰ সামনে গড়্-গড়্ কৰে চলে গেল ৰিকশটা।^{২০}

(গ) লোকটা হন্-হনিয়ে চলে গেল।

বাংলা ভাষাত চট্-পট্, ধিকি-ধিকি, সপা-সপ, তিল্-তিল্, টপা-টপ ইত্যাদি কিছুমান ধন্যাত্মক শব্দ প্ৰত্যয় সংযোগ নোহোৱাকৈও ক্ৰিয়া বিশেষণ ৰূপে প্ৰয়োগ হয়। ইহঁতৰ দুটামানৰ বাক্যত প্ৰয়োগ এনে ধৰণৰ-

(ক) তুৰেৰ আগুন ধিকি-ধিকি জ্বলছে।

(খ) সপাসপ্ চাবুক চালালেন জমিদাৰ বাবু।

বাংলা ভাষাত ধন্যাত্মক ক্ৰিয়া বিশেষণ শব্দবোৰ একাকী ৰূপতো প্ৰয়োগ হয়। - কৰে, - কৰিয়া আদি প্ৰত্যয়ৰ সংযোগত কিছুমান একাকী ধন্যাত্মক শব্দ ক্ৰিয়া বিশেষণ হিচাপে প্ৰয়োগ হয়। নিদৰ্শন স্বৰূপে- কচাৎ কৰে, কটাৎ কৰে, খট্ কৰে, ফিক্ কৰে, ঝাড়াৎ কৰিয়া, ধুপ্ কৰে, ছপাৎ কৰে ইত্যাদি।

অসমীয়া ভাষাৰ দৰে বাংলা ভাষাৰ লিখিত সাহিত্যৰ উপৰিও লোকসাহিত্যৰ ভাষাতো ধন্যাত্মক ক্ৰিয়া বিশেষণৰ প্ৰয়োগ পোৱা যায়।

১.৫.৩ অসমীয়া আৰু বাংলা ভাষাত ক্ৰিয়াবিশেষণ ৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দৰ তুলনা :

সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা-এই দুয়ো ভাষাতে ধন্যাত্মক শব্দবোৰ প্ৰত্যয়যুক্ত আৰু প্ৰত্যয়হীনভাৱে ক্ৰিয়া বিশেষণ ৰূপে বাক্যত প্ৰয়োগ হয়।

(২) দুয়ো ভাষাতে কিছুমান একাকী ৰূপত ব্যৱহৃত ধন্যাত্মক শব্দ পোৱা যায় যিবোৰ ধন্যাত্মক শব্দ ক্ৰিয়া বিশেষণ ৰূপে প্ৰয়োগ হয়।

(৩) অসমীয়া আৰু বাংলা এই দুয়ো ভাষাত লিখিত সাহিত্যৰ উপৰিও লোকসাহিত্যৰ ভাষাতো ধ্বন্যাঙ্ক ক্ৰিয়া বিশেষণ শব্দৰ প্ৰয়োগ পোৱা যায়।

বৈসাদৃশ্য :

(১) অসমীয়া আৰু বাংলা ভাষাত ক্ৰিয়াবিশেষণ ৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দৰ ক্ষেত্ৰত সাদৃশ্যহে অধিক যদিও একাকী ৰূপৰ ধ্বন্যাঙ্ক ক্ৰিয়াবিশেষণ শব্দ অসমীয়া ভাষাতকৈ বাংলা ভাষাত অধিক দেখা যায়।

১.৬.১ অসমীয়া ভাষাত ক্ৰিয়াকৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দ :

অসমীয়া ভাষাত ধ্বন্যাঙ্ক শব্দবোৰ ক্ৰিয়াপদ ৰূপেও প্ৰয়োগ হোৱা দেখা যায়। অৰ্থাৎ, ধ্বন্যাঙ্ক শব্দবোৰৰ পাছত ক্ৰিয়া বিভক্তি সংযোগ কৰি ক্ৰিয়াপদ হিচাপে বাক্যত প্ৰয়োগ কৰিব পাৰি। ধ্বন্যাঙ্ক ক্ৰিয়াৰ কেইটামান নিদৰ্শন হ'ল-ভুকিছে, কঁকাইছে, বেবাইছে, ফোঁপাইছে, বকিছে, ধৰ্-ফৰাইছে, ফোঁচ্-ফোঁচাইছে, টিং-টিঙাইছে, গিৰ্-গিৰাইছে, ভক্-ভকাইছে, ছট্-ফটাইছে ইত্যাদি। ধ্বন্যাঙ্ক ক্ৰিয়াৰ বাক্যত দুটামান প্ৰয়োগ এনে ধৰণৰ-

(ক) মানুহজনে যন্ত্ৰণাত ছট্-ফটাইছে।

(খ) ছাগলীজনীয়ে বেবাইছে।

ধ্বন্যাঙ্ক ক্ৰিয়াৰ যে অকল আধুনিক অসমীয়া ভাষাতহে প্ৰয়োগ হয় এনে নহয়, মধ্যযুগৰ অসমীয়া ভাষাতো কম পৰিমাণে হলেও এনে ধৰণৰ ধ্বন্যাঙ্ক ক্ৰিয়াপদৰ প্ৰয়োগ হোৱা দেখা যায়। নিদৰ্শন স্বৰূপে-

(ক) কামোৰা-কামুৰি নকৰে দেখি মানুহে জোকাই দিয়াত বাঘে হাওৰিয়াই।^{২১}

(খ) মহাপুৰুষ গুৰু সূনি বোলে বৰা পো লোকৰ ভাটে দেখো ভট্-ভটাইছে।^{২২}

১.৬.২ বাংলা ভাষাত ক্ৰিয়াকৰূপে প্ৰয়োগ হোৱা ধ্বন্যাঙ্ক শব্দ :

বাংলা ভাষাত ধ্বন্যাঙ্ক শব্দবোৰ ক্ৰিয়াপদ ৰূপেও বাক্যত প্ৰয়োগ হোৱা দেখা যায়। বাংলা ভাষাত মৌলিক ধাতু আৰু প্ৰত্যয়ৰ সংযোগত সাধিত ধাতু- এই দুয়োবিধ ধাতুৰ লগত ক্ৰিয়া বিভক্তি সংযোগ কৰি ক্ৰিয়াপদ হিচাপে বাক্যত ধ্বন্যাঙ্ক শব্দবোৰ ব্যৱহাৰ কৰিব পাৰি। তেনে কেইটামান ধ্বন্যাঙ্ক ক্ৰিয়াৰ নিদৰ্শন হ'ল-কন্-কন্নাছে, ধড়্-ফড়াছে, হাঁচে, ধুক্ছে, ফুঁস্ছে, হাঁক্ছে, টন্-টনায়, ধড়্-ফড়ায়, মচ্-মচায়, ফোঁস্-ফোঁসাছে, চেঁচায়, ভুক্ছে ইত্যাদি। তলত দুটামান ধ্বন্যাঙ্ক ক্ৰিয়াৰ বাক্যত প্ৰয়োগ দেখুওৱা হ'ল-

(ক) ঘৰে দাড়িয়ে নয়, ঘৰ থেকে বেরিয়ে চেঁচায়।^{২৩}

(খ) বুকটা ধড়্-ফড়াছে।

(গ) সে রাগে ফুঁস্ছে।

এইখিনিতে উল্লেখযোগ্য যে বাংলা ভাষাত ক্ৰিয়া বিভক্তিৰ সংযোগত সকলোবোৰ একক ধ্বন্যাঙ্ক শব্দৰ পৰা ধ্বন্যাঙ্ক ক্ৰিয়া গঠন কৰিব পাৰি যদিও সকলোবোৰ দ্বিৰুক্তিবাচক ধ্বন্যাঙ্ক শব্দৰ পৰা ক্ৰিয়াপদ গঠন কৰিব নোৱাৰি। ধ্বন্যাঙ্ক ক্ৰিয়া গঠনৰ ক্ষেত্ৰত যথেষ্ট সীমাবদ্ধতা আছে।

১.৬.৩ অসমীয়া আৰু বাংলা ভাষাৰ ক্ৰিয়াৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দৰ তুলনা :

সাদৃশ্য :

(১) অসমীয়া আৰু বাংলা-এই দুয়ো ভাষাতে একক আৰু সাধাৰণ এই দুয়োবিধ ধন্যাত্মক ধাতুৰ পিছত ক্ৰিয়া বিভক্তি সংযোগ কৰি ধন্যাত্মক শব্দসমূহ ক্ৰিয়াপদ ৰূপে বাক্যত প্ৰয়োগ কৰা হয়।

(২) অসমীয়া আৰু বাংলা- দুয়ো ভাষাতে সকলোবোৰ একক ধন্যাত্মক শব্দৰ পৰা ধন্যাত্মক ক্ৰিয়াপদ সাধন কৰিব পাৰি। কিন্তু সকলোবোৰ দ্বিক্ৰিয়াবাচক ধন্যাত্মক শব্দৰ পৰা ক্ৰিয়াপদ সাধন কৰিব নোৱাৰি।

বৈসাদৃশ্য :

অসমীয়া আৰু বাংলা ভাষাৰ ধন্যাত্মক ক্ৰিয়াপদৰ প্ৰয়োগৰ ক্ষেত্ৰত বিশেষ বৈসাদৃশ্য দেখা নাযায়।

২.০ উপসংহাৰ :

অসমীয়া আৰু বাংলা ভাষাৰ ধন্যাত্মক শব্দসমূহৰ প্ৰয়োগলৈ লক্ষ্য কৰিলে দেখা যায় যে এই দুয়ো ভাষাতে ধন্যাত্মক শব্দসমূহৰ প্ৰয়োগ বৰ বৈচিত্ৰ্যপূৰ্ণ। দুয়ো ভাষাতে লিখিত সাহিত্য আৰু মৌখিক সাহিত্য-দুয়ো বিধতে ধন্যাত্মক শব্দৰ প্ৰয়োগ আছে। অসমীয়া আৰু বাংলা-এই দুয়ো ভাষাতে ধন্যাত্মক শব্দসমূহ বাক্যত বিভিন্ন পদৰূপে প্ৰয়োগ হোৱা দেখা যায়। এই বিভিন্ন পদবোৰৰ ভিতৰত বিশেষণ আৰু ক্ৰিয়া বিশেষণ ৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দৰ সংখ্যাই বাংলা ভাষাত সৰ্বাধিক। ধন্যাত্মক শব্দসমূহ বিভিন্ন পদৰূপে বাক্যত প্ৰয়োগ কৰিবলৈ যাওঁতে বেলেগ বেলেগ প্ৰত্যয় বা বিভক্তি সংযোগ কৰা হয়।

অসমীয়া আৰু বাংলা ভাষাৰ ধন্যাত্মক শব্দৰ প্ৰয়োগৰ তুলনামূলক বিশ্লেষণ কৰিলে দেখা যায় যে দুয়ো ভাষাতে ধন্যাত্মক শব্দসমূহ বিভিন্ন পদৰূপে প্ৰয়োগ হৈছে। এইদৰে প্ৰয়োগ হোৱা ধন্যাত্মক শব্দসমূহৰ ভিতৰত দুই-এটা সৰু-সুৰা বৈসাদৃশ্যৰ বাহিৰে বাকী সকলো দিশতে সাদৃশ্য পৰিলক্ষিত হয়। দুয়ো ভাষাতে ধন্যাত্মক বিশেষণ শব্দ জতুৱা ঠাঁচৰূপে প্ৰয়োগ হয় যদিও অসমীয়া ভাষাত জতুৱা ঠাঁচ ৰূপে প্ৰয়োগ হোৱা ধন্যাত্মক বিশেষণ শব্দ অধিক দেখা যায়। সেইদৰে অসমীয়া ভাষাৰ তুলনাত বাংলা ভাষাত একাকী ৰূপত প্ৰয়োগ হোৱা ধন্যাত্মক ক্ৰিয়া বিশেষণৰ সংখ্যা অধিক। অসমীয়া আৰু বাংলা ভাষাত বিভিন্ন পদ গঠন কৰিবলৈ প্ৰয়োগ কৰা প্ৰত্যয় কেইটা দুয়ো ভাষাতে বেলেগ বেলেগ হোৱা দেখা যায়। এইকেইটা বৈসাদৃশ্যৰ বাহিৰে বিভিন্ন পদৰূপে ব্যৱহৃত ধন্যাত্মক শব্দসমূহৰ মাজত সাদৃশ্যই দেখা যায়। ধন্যাত্মক শব্দসমূহৰ ব্যৱহাৰ বৰ বৈচিত্ৰ্যপূৰ্ণ আৰু এই শব্দসমূহৰ প্ৰয়োগে দুয়ো ভাষাৰে ভাষা-ৰীতিত এক সুকীয়া মাত্ৰা প্ৰদান কৰিছে। দুয়ো ভাষাৰে আধুনিক স্তৰৰ সাহিত্যৰ প্ৰায় সকলো দিশতে এই শব্দসমূহৰ প্ৰয়োগ হোৱা দেখা যায়। ভাষাৰ পৰিপূষ্টি তথা প্ৰকাশিকা শক্তি বৃদ্ধি কৰাত এই ধন্যাত্মক শব্দসমূহৰ প্ৰয়োগে এক গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰিছে। সেয়েহে অসমীয়া আৰু বাংলা ভাষাত ধন্যাত্মক শব্দসমূহৰ প্ৰয়োগ অপৰিহাৰ্য আৰু এই শব্দবোৰৰ প্ৰয়োগৰ অবিহনে দুয়ো ভাষাৰে সৌষ্ঠৱ বিনষ্ট হ'ব বুলি ক'ব পাৰি। ❖

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| গগৈ, লীলা | : | বিহুগীত আৰু বনঘোষা, ১৯৬১, লয়াৰ্ছ বুক ষ্টল, গুৱাহাটী। |
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