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- ফতেসিং পরগণা ও ফতে হাড়ির বৃত্তান্ত ॥ পুলকেন্দু সিংহ ১৮
- মঙ্গলকাব্যে বড়এগা অঞ্চল ॥ বালকনাথ ভট্টাচার্য্য ২৫
- কর্ণসুবর্ণ ও তৎসংলগ্ন অঞ্চলে ধর্ম ও সাংস্কৃতিক পট পরিবর্তন একটি বিশ্লেষণ ॥
সোমা ঠাকুর ৩৩
- পাঁচথুপীর যাত্রাপথ ॥ শম্পা লাহা ৩৮
- পাঁচথুপীর সঙ একটি হারানো ঐতিহ্য ॥ ড. প্রিয়নাথ ঘোষ হাজারা ৪১
- শরীয়তি মতে মুসলিম বিবাহ ॥ আতাহার হোসেন ৪৫
- গাজন উৎসব ॥ অজিত কুমার লাহা ৪৯
- চড়ক মেলা ॥ মৌমিতা ধর ৫২
- ইতিবৃত্তে জজান ॥ প্রশান্ত কুমার দাস ৫৪
- প্রাচীন ঐতিহ্য ও জনশ্রুতির কেন্দ্র - কুলি ॥ অভিজিৎ মণ্ডল ৫৭
- ✓ ইতিহাসের আলোকে মুর্শিদাবাদের রোগ-মহামারি : ব্রিটিশ জনস্বাস্থ্য নীতি ও দেশীয়
লোকবিশ্বাস ॥ অরিজিৎ কুণ্ডু ৬২
- শশাঙ্কের আমলে বঙ্গশিল্প সংস্কৃতি ॥ পম্পি সিদ্ধান্ত ৬৯
- কতিপয় গ্রাম সমীক্ষা ৭১-৮১
- যোগীন্দ্রনাথ সরকার : জন্মসার্থশতবর্ষে পুনর্নব ॥ ড. কাকলী ধারা মণ্ডল ৮২
- চিন্তার রাজনীতি ॥ মিন্টু মণ্ডল ৯৫
- লেখক পরিচিতি ॥ ৯৯

ইতিহাসের আলোকে মুর্শিদাবাদের রোগ-মহামারি : ব্রিটিশ জনস্বাস্থ্য নীতি ও দেশীয় লোকবিশ্বাস অরিজিৎ কুণ্ডু

রোগ মানুষের নিত্য সঙ্গী। পৃথিবীতে রোগহীন মানুষ দুর্লভ। বর্তমান কালের ইতিহাসবিদগণ মানুষের ইতিহাস রচনার পাশাপাশি মানুষের নিত্য সঙ্গী বিভিন্ন রোগ-মহামারির ইতিহাস নিয়ে গবেষণা করছেন। মোগল সাম্রাজ্যের পতনের পর ব্রিটিশ শক্তি ভারতে তার রাজনৈতিক আধিপত্য স্থাপন ছাড়াও সামাজিক, অর্থনৈতিক এবং সাংস্কৃতিক ঔপনিবেশায়ন এর পথ প্রশস্ত করেছে। শীত প্রধান দেশের এই বাসিন্দারা যখন ভারতে আসে তখন তাদের কাছে ভারতবর্ষ একটি অস্বাস্থ্যকর গরমের দেশ, যেখান তারা কিভাবে বাস করবে এ নিয়ে তাদের মনে আশঙ্কা তৈরি হয়। ইস্ট ইন্ডিয়া কোম্পানির সৈন্য বাহিনীর শয়ে শয়ে অসুস্থ হয়ে মারা যেতে থাকলে তারা তাদের শ্বেতাঙ্গ শরীরকে কৃষ্ণাঙ্গ জনগণের কাছ থেকে পৃথকীকরণের মত দেন। তারা দেশীয় মানুষের শরীরকে বিভিন্ন সংক্রামক রোগের আধার বলে মনে করত, তাই তারা সামরিক ব্যারাকগুলোকে সরিয়ে স্বাস্থ্যকরে অঞ্চলে নিয়ে আসে। একদিকে ভারতবর্ষের বিভিন্ন পাহাড়-পর্বতে সমতলের গরম থেকে বাঁচতে শৈল শহর (hill station) গড়ে তুলেছিল, আবার সমতলেরই শহরগুলোতে নিজেদের জন্য স্বাস্থ্যকর সাহেবপাড়া (White town) গড়ে তুলেছিল। তারা প্রথমদিকে সৈন্যবাহিনী ও অসামরিক কর্মচারীদের জন্য পাশ্চাত্য চিকিৎসা প্রাণী অনুসরণ করে মেডিকাল সার্ভিস এবং হাসপাতাল তৈরি করে। কিন্তু ঐতিহাসিক ডেভিড আর্নল্ড বলেছেন এতগুলো পদক্ষেপ নেওয়া সত্ত্বেও “... শ্বেতকায়দের স্বাস্থ্যজনিত সমস্যাটি ঔপনিবেশিক রাষ্ট্রশক্তির মূল দুর্ভাবনা থেকেই যায়।” কারণ রোগ মহামারি তো আর ‘boundary’ মানে না, তাই



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Public Health at Colonial Crossroads: All India Institute of Hygiene and Public Health and Singur Rural Health Survey Shamita Sarkar	177
Buddhism in Late-Colonial Bengal: A Historical Overview Karabi Mitra	187
From Schools to Clubs: Circulation of Hockey and Tennis in Colonial Bengal Basudhita Basu	200
Women Empowerment: A Process to Combat Gender Violence Pradipta Mukhopadhyay	209
Memsahib's Memoirs on the Revolt of 1857 Moumita Datta	219
Taming the Tiger and the Bengali Women: Circus and the Alternative 'Masculinity' in Colonial Bengal Arijit Kundu	225
The Hindu Code Bill: its Evolution and the Debate surrounding it (1946-51) Sudeshna Mitra	234
Sindoor Fetish in Hindu Culture Anindita Chatterjee	244
Politics Melted in Music: Towards Constructing History Priyadarsee Chakraborty	255

Taming the Tiger and the Bengali Women: Circus and the Alternative 'Masculinity' in Colonial Bengal

Arijit Kundu

Introduction:

There is the conception among environmental historians that a geo-space is divided into two opposite binary division – wild area and human habitat area. Always there is an interaction between these two spaces. Environmental and ecological historians recently made several studies on the animals in wilderness in historical sequence. They mainly focused how the wildlife was influenced by human's understanding towards them. Mahesh Rangarajan in 'History and Theory' claimed animals have 'rich histories'.¹ In the course of understanding history of animals in colonial India, one can witness British policy towards eradicating the 'pest' like elephants, tigers, wild boars on the one hand; and on the other, their late inclination towards preserving wildlife. While, elephant, wild boar, dog, cheetah, lion became the subject matter of the discipline of history, however, the history of tigers in public sphere with an entertainment value is neglected by historians² in colonial India in general and Bengal in particular.

I have divided my present paper into two sections. In the first section, I intend to look at the tiger, as it was represented in colonial Bengal, especially in late 19th and early 20th centuries. Parallel to this, the image of the middle-class Bengali people in the public world during the same time frame, would surely present a strikingly contrasting picture, not on the terms of their genealogical identities, but on the terms of the characteristics tagged with them. In the second section of my paper, I would like to focus on the sharing of a certain space, that is circus, by these two and the significance of this human-animal interaction for the

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TABLE OF CONTENTS

S.NO	TITLE	AUTHOR(S)	PAGE NO
1	Macroeconomic Determinants Affecting BSE Bankex in India - An Empirical Analysis	M. Jegadeeshwaran & M. Basuvaraj	1-9
2	The Politics of Making Subalterns Through Patriarchy and Tradition in the Blue-Necked God	Jalendra Phukan	10-14
3	Changing Perception of Zoos in India: A Historical Study	Arijit Kundu	15-20
4	Effectiveness of Planned Awareness Programme on Knowledge Regarding Covid 19 among Nursing Students in Selected College in Tamil Nadu	Sujasuresh & D.Santham Sweet Rose	21-26
5	Mapping the Prison: From Testimonios to the Popular, a Contextual Study of Indian Prison Literature and the Film 'Muktodhara'	Manjari Thakur	27-34
6	The Pensive Policy Practices of Credit and Semester System in Indian Colleges and Universities	Sameer Babu M & Subhash PD	35-44
7	Exploring the Journey of Steel Authority of India (Sail) as a Maharatna Company	Neshat Anjum	45-56
8	King Abdulaziz Ibn Saud's Attitude towards Syrian Military Coups (1949-1952)	Abdullatif Elsabbagh & Jamla Mubark Al-Marri	57-76
9	The Impact of Translation Use on EFL And FFL Learning from the Perspective of Grade II Omani Students: A Qualitative Case Study	AlGhaliya AlKindi, Ismail Sheikh Ahmad, Abdul Gabbar Al-Sharafi & Faizah Idrus	77-94

CHANGING PERCEPTION OF ZOOS IN INDIA: A HISTORICAL STUDY

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ABSTRACT

Humans captured wild animals for their pleasure from the ancient period. Western European countries developed the modern system of collection of wild animals which was termed as menagerie and later became more popular form of 'zoological garden' or 'zoo'. The coming of colonial British rule in India and its interest in the faunas of the orient led to the formation of zoological gardens in several urban centres of India from the nineteenth century onwards. Public now get entertained by watching different exotic animals from a safe distance without going to forests. The early zoos were mainly based on iron cages with little scope of space for the wild animals. Later on, especially after the Independence, there has been a rapid upsurge of zoos in several parts of India. The design of these zoos are founded with new ideas of broader open air space, concept of park and safari. This paper wish to locate the rise and transformation of zoos of India in a historical time span.

KEYWORDS: Menagerie, Zoo, Enclosure, Design, Safari, Zoological Park, Wild Animals

INTRODUCTION

The anthropocentric bent of history, nowadays, has got its critiques from a tremendous number of historians. The animal historians brought out various unknown hidden past of humans through studying animal or animal spaces. From pre-historical period, human are living with non-human animals. They have domesticated animals for utilitarian perspective, but gradually they invested pastime by capturing and captivating several non-humans animals. In early civilisation of Greece, Egypt, China, the kings collected exotic animals for their pleasure. In India, from ancient time, there was concept of 'pinjarapole' – 'an asylum for animals' of keeping aged or crippled animals by rich and wealthy Jains of the various towns where this sect is prominent. The Indian ancient kings kept deer and peacocks in the gardens of their palaces. In the medieval period, Mughal rulers and other Rajput kings had their own royal hunting gardens and in their royal palaces, wild animals like lions, cheetahs, etc. were kept for the use in hunting.¹ These animals acted as the symbol and prestige of the ruler and it meant the king had the power over wilderness. But during colonial rule in India, the cruel manner of showcasing the caged wild animals for popular entertainment gained well developed form in the name of menagerie and zoological garden or zoo. In India, the rulers of the princely states also has interest in wild animals. The eminent zoo scholar Sally Walker notes down- "Early captive collections and wildlife (or game) parks in India were for pleasure.

¹See, Divyabhanush 'At the Court of the Great Mughals', in Mahesh Rangrajan and K.Sivaramkrishnan's 'India's Environmental History', Vol-I, Permanent Black, 2012; Valmik Thapar, 'In the Court of Emperors', in Valmik Thapar and others edited 'Exotic Aliens: The Lion & the Cheetah in India', Aleph, 2013.

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CONTENT

A Glimpse At The Other Religious Sects:Kartabhaja
Aditi Bose... 21

'Breaking the Silence': Lesbiansm in Kolkata
and the Role of the Sappho for Equality
Apurba Ghosh... 29

✓ Unfaithful Milkmen and their Neglected Cows:
Disciplining the Gowalas in Colonial Bengal
Arijit Kundu ... 37

Women at Crossroads (Crime and Women in
19th century Rarh Bengal)
Dr.Arundhuti Sen (Chattaraj) ... 51

A Historical Survey of Stone Quarrying and Crushing Industry
in Birbhum and its Impact on Life, Labour and Environment
Kesobananda Choudhuri ...61

'Illegal' Migrants in Assam on the light of Migration History
Somenath Nandi ... 77

Promotion and Implementation of Sustainable
Tourism in Remote and Backward Areas of India:
A Geographical Appraisal
Dr. Amit Kumar Mandal ... 88

Unfaithful Milkmen and their Neglected Cows: Disciplining the *Gowalas* in Colonial Bengal

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ABSTRACT: Colonial British Raj in India has taken several steps for the controlling and supervising of people of different tribes and castes for the purpose of making the disciplined subjects. With rapid urbanisation of Calcutta and other towns of Bengal, there was an increasing demand of milk supply for both the British and Indian residents. This actually stimulated the growth of cowsheds in the several areas of Calcutta and its suburbs. The cowsheds or cattle byres of the gowalas (milkmen) of Calcutta were taken into the spot of colonial supervision, official inspection and legislation. Looking into gowalas, their gowalghars and their treatment to their cows, this article wish to locate the picture of unspoken world of gowalasor milkmen and the condition of their milch cows of the city. The objective of the article is to find out three images- firstly, the filthy cow-