



TRANSFORMATION OF THE SOCIETY:RAJBANSHIS OF WEST DINAJPUR

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Abstract

Society can also be described as a group of people who interact based on a common culture, which is a pattern of ideas, customs and behaviours as well as the way of life shared by a particular people or society. Thus, for a long time, living in the same land and same socio-economic and religious environment, a separate caste or community has been formed among the Rajbanshis of West Dinajpur. Thus, a separate society, culture and homeland have been formed by the Rajbanshi people, which is different from the culture of other communities. However, the Rajbanshis have developed their own society based on the regional culture. There is also the presence of primitive culture in this society, as is the presence of Aryan culture. This is known as the traditional 'culture' of the Rajbanshi society. The society has formed by the same language, food, clothing, and rituals which is called the 'Rajbanshi Society'. This Rajbanshi society is a social system that is something different from the larger human society. Since, 1947 the society of the Rajbanshis of West Dinajpur have been changing due to partition and then in the light of modern education and so on. The aims of the paper is to focus the transforming process of the Rajbanshi society of West Dinajpur from 1947-1992.

Keywords: West Dinajpur, Rajbanshi, Cultur, Society and Evolution Etc.

Introduction

Society is a total representation of intricate human relationships that grows out of action. If the number of families with general interest is more or less the share of each other, then the group of family is called a 'Group 'or Clan'.ⁱ But the term of the group or clan cannot be lasting for a long time. So, at the same time, the same purpose, interests, thoughts and equal families or group of people forms together a separate society. It can be defined as collection of individuals united by certain relations or mode of behavior which differentiate them from others who do not enter into these relations or who differ with them in terms of behaviour. H.M.Johson says, 'A social group grows out of and requires a situation which permits meaningful inter-stimulation and meaningful response between the individuals involved, common focusing of attention, common stimuli and or interests, and the development of certain common drives, motivations or emotions.' According to McIvor, 'Society is the system of social relations in and through which we live' on the other hand, Bushee said, 'an association of persons organized, for given ends.' It also refers to the complex organized associations and institutions within a community. Different folk elements are introduced and developed in the Rajbanshi society for urging of their daily life. These folk elements took care among them for generation due to lack of education. At the same, some folk elements of other communities were included with the Rajbanshi society. The old men or women of the Rajbanshi society were the holders and carriers of the folk elements in that community. As soon as they died, they took away all the elements of the Rajbanshi society from the new generation. Thus, folk elements were reduced from the Rajbanshi society. Folk cultural elements are extinct from the Rajbanshi society due to the absence of suitable successor. For example, headache oil reading, scratches of thorns, pain in the eyes of the eyelashes, scratches of the scalp, medicines for the mother of the mother, medicinal plantation medicines, medicinal herbs for fever and medicines for boiling etc.

Structure of The Rajbanshi Society

The main structure of the Rajbanshi society has formed by some components such as Family and Relation, Matrilineal and Patriarchal, Ownership of Property, Judicial System and Mondal Custom.

Family and Relation

Family is a social organization. Among the social organizations, the family is the smallest primary Unit. The existence of the family is observed in each stage of the evolution of human civilization. Before the Vedic period there was an existence of the family. It can be said that the existence of mankind still remains through the formation of a family.ⁱⁱ In this way, the family has emerged as a separate ritual-system since this day. According to Mac Iver, 'The family is a group defined by a sex relationship, sufficiently precise and enduring to the procreation and upbringing of children.'ⁱⁱⁱ It is the nucleus of other social organizations. Frequently in the simpler societies, as well as in the more advanced type of patriarchal society, the whole social structure is built of family units.' It is of necessary a group very limited in size, for it is defined by biological conditions which it cannot transcend without losing its identity.'^{iv} In the history of human civilization, where the society has formed, there the family exists. Every person in the society is associated with family life in different ways.^v



Generally, three types of family are observed among the Rajbanshi society. There are three types of families such as Nuclear family, extended nuclear family and joint family. Besides, monogamous family and polygamous family are also noticed. Once, the Patriarchal family and the matrilineal family were common among the Rajbanshi society.

Family relations are very important among the family members, and close relationships are seen among all members of the family. A person is bound to obey family rules from birth to death. The role of the family is very important to develop any person's personality and character. The nearer relatives of father side are addressed as '*Jnati*' or '*Jnatibhai*' (relatives through blood relation) among the Rajbanshi society of West Dinajpur. If any of the close relatives of the father dies, then all the rules of the ceremony have to be followed. Even if the child is born in the family, it is considered as '*Ashuch*' or 'impaired'. For 1 month, there cannot be done any prerogative or a good work in that family. But these rules are not followed in the case of mother relatives. In the first instance of civilization, the family of each ethnic group was matriarchal. In the Vedic period, the matriarchal society became a patriarchal society. In the Rajbanshi society, after the entry of Hindu culture, the matriarchal society became a patriarchal society.

The type of family relations among the Rajbanshis is similar to the family relations of the Bengali Hindus. For example, younger brother of fathers is called '*Kaka*' or 'uncle' and wife '*Kaki*' or 'aunt' and father's elder brother, '*Jetho*' (uncle) and his wife called '*Jethima*' or '*Jethani*' (aunt). Mother's sister is called '*Masi*' (aunt) and her husband called '*Mausha*'. Brothers of mother are called '*Mama*' (maternal uncle) and mother's father is addressed to '*Aju*' (grandfather) and mother as '*Aiyo*' or 'grandmother'. Father's father is called '*Dadu*' (Grand Father) and mother is called '*Dida*' or '*Thakuma*' (Grandmother). Children's of the sons or daughters are called '*Nati*' or '*Natni*' (grandson or granddaughter).

Joint family among the Rajbanshis was long-running but the increase the rate of education, participation in government jobs, leaving agriculture and entering into business enterprises, and for the sake of leaving the village to work, there is a break in joint family system among them. According to Curvey, "a group of people who generally live under one roof, who eat food cooked at one health, who hold property in common and who participate in common family worship and are related to each other as some particular type of kindred." Most of the Rajbanshi families formed by blood relation, which is called consanguineous family. Horton and Hund called about that the nature of family, 'The consanguine family is founded, not upon the conjugal relationship of two people, but upon the blood relationship of a large number of kinperson.' A Rajbanshi woman called '*Bhasur*' to her husband's elder and to the younger brother, called '*Deor*'. Both of them the relations are called '*Bhasur-Bhausani*' and '*Deor-Bhauji*' respectively. To the child called '*Chhaoya*' and the young boys and girls called '*chengra-chengri*' or more slang '*Dhyamma-Dyamni*' and so on. The elders just father like were called to the younger '*Bahe*' instead of '*Bapu*'. Husband of younger sister is called '*Bhaganpot*' and husband of elder's sister called '*Bahunu*'. Wives younger brother is called '*Shala*' and elder brother is called '*Sambandhi*'.

Matrilineal and Patriarchal

Society of prehistoric India was matriarchal. People lived in groups for protect their life and livelihood.^{vi} At that time there was no specific rule in the society. From the rules, people lived together on their own wish from the law and order. At that time women were only the backbone of the society. People worshiped women in maternal way, their evidence is found in Harappa civilization. The society would be guided by maternal and even children were known in the society as mothers. Matriarchal cultural social system which operated by a woman, where every person gets acquainted with her mother and women enjoys the rights of all property. From the book 'Ancient society' written by Lewis Morgan, it is known that in ancient times, all primitive groups were matriarchal. Frederick Engels accepted this theory. In recent times, evolutionary biologists, genetics, and paleo-anthropologists have tested various tests and said that human society was primarily matriarchal. In the subsequent times, the social system gradually evolved. In the matriarchal society, it is seen that women take responsibility not for children in almost all cases. In many cases, the elderly women are entitled to all property rights. In some cases, the youngest daughter enjoys the rights of all property. The term '*Pritritantra*' is the technical term of the English 'Patriarchy' (Petriarchy). The word literally means 'father rule' Silvia defines 'patriarchy is an interconnected social structure where men are given the opportunity to exploit women.' In the patriarchal society, there was a need for a son to have three reasons. War of victory, to protect survival and preservation of personal property etc. Patriarchy is a social system where men have primary power and dominates the role of political leadership, moral authority; social benefits and property control, in the family, fathers and fathers like aged person of the family receive authority over women and children. Some patriarchal societies are also paternalized, which means that in these societies, property and designation are carried out through men, from one generation to another. Historically, patriarchy has existed in the broad range of different cultures, social, legal, political, religious and economic institutions. The Aryans were defeated to the non-Aryans with infiltration in India and establishes their dominance over the non-Aryans. They arrested to the Indian men and women enslavement. To influence over the non-Aryans, they were establishing property, classification and patriarchal ideals in society. In the meantime, with the learning of farming, the emergence of agro based economy, urban civilization began to emerge. Through the introduction of caste system in society, Vedic Brahmin became strong and made arrangement to lead the entire society according to their needs. The patriarchal ideology of the Brahmin society has been well-established in the society. Thus the father became the head of the family and his sole authority established on wealth and property. However, those who did not accept Vedic religion, they were matriarchal. The women in the Indus



Valley civilization were relatively equal to men. It was a matriarchal society.^{vii} The status of the early Indian women was supposed to be equivalent to men and gradually their position was deteriorated due to Aryanization and even the position of women became worst in the post Vedic period.^{viii} The Indian woman's position in the society further deteriorated during the medieval period when Sati, child marriages and a ban on widow remarriages became part of social life in India. The Muslim conquest in the Indian subcontinent brought the *Purdah* practice in the Indian society. Among the Rajputs of Rajasthan, the *Jauhar* was practiced. In some parts of India, the *Devadasis* or the temple women were sexually exploited. Polygamy was widely practiced especially among the Hindu Kshatriya rulers in north-eastern India. In spite of these conditions, some women excelled in the fields of politics, literature, education and religion.

It is also believed that the people of the Rajbanshis were also involved in the matrilineal society. When they came in contact with the Vedic Brahminic religion, they adopted patriarchal social system as well as performing Vedic rituals. Although the patriarchal system is established in the Rajbanshi society, the role of mother in the society is not less. Women play a special role in the Rajbanshi family. Apart from the work of the household, the work of agriculture or other things of the household is done. In many families, it is seen that women perform all the tasks of the family. Rajbanshi women are very hard working. They can work together and work at home. Rajbanshi women of many families are earning and they mainly manage the family. The women of the Rajbanshis played an important role for their families. They work at home as well as participating in paddy field with male.^{ix}

The status of women in a society is measured in terms of educational level, income level, employment, health status, decision making right as well as the various roles played by them in the family, society and the community. Indian women's status, role and their problems are linked to the history and traditional social system of the country. Women constitute half of the population, yet they are not treated on par with men in many aspects of life. In our country and abroad women usually have been linked to home and hearth. This has usually resulted in their economic dependence; social neglect and political ignorance which in their turn have prevented women from empowering themselves.^x

The Rajbanshi women have to work more than their men folk. They not only manage household chores, but also assist their men in fields regarding transplanting irrigational crops or reaping it. As women are responsible for kitchen, they have to manage kitchen. They collect dry woods for cooking and sell agricultural products in the nearby markets. Thus, the contributions of the women in the Rajbanshi families are significant and results in encouragement of the men folk to tie the knot with more than one wife.^{xi} The women enjoy the rights to make decisions regarding household foods and cooking materials, child education, and societal norms like attending any ceremonial activities, selecting gifts, participating in any political activities among the Rajbanshi society. Though these women exercise some rights at the familial or societal level, they are mostly deprived from their parental heritage. In majority of the cases, they do not enjoy rights to spend household earnings. In case of their own earnings, they enjoy some freedom. In addition, they have to participate in farming work and to run small family business (trade). It is their duty to go to market to buy and sell their products. They are responsible for replenishing rice, pulses, vegetables, salt, oil etc whatever they need in the kitchen. It is the women's role to look after children and serve guests at home. They clean inside and outside the house and the cow shed early in the morning. They keep ducks, chickens, goats and pigeons for economic support. They also save time for weaving clothes, bed sheets, jute mats etc. Looking after cows, feeding and milking them are also the women's jobs. They also prepare fuels for cooking from rice husk, jute sticks, and cow-dung or *chipri*.^{xii}

Role of the Rajbanshi women is important both in economic and non-economic. Women empowerment is an active and multidimensional process,^{xiii} which enables women to realize their identity and power in all aspects of life.^{xiv} The dependency makes them as a burden of a family and lowers their value of life in some of the developing society. Development practitioners are concerned to raise their empowerment level, which make women capable to challenge their dependency or oppressive situation in the family and society.^{xv} Women, in Indian society, are traditionally expected to confine themselves to domestic environs and play a passive role as daughters, daughters-in law, wives and mothers. Women's empowerment of present day society is thought to be one of the main issues when talking about gender equality, economic growth and poverty in the academic world today.^{xvi} Through the light of education, gradually these Rajbanshi women like many other backward class women, having gained self-confidence to a certain level, begun to realize their own rights at familial and societal levels.

According to Panchanan Barma both of men and women are of equal rank, but they are not identical. They are peerless pair, being supplementary to one another, each helping the other so that without the one the existence of the other cannot be conceived. The concept of self is the most important factor affecting the behavior of women. Self-realization of the potential of women was severely restricted in the pre-independence period due to various socio-cultural conditions and conditioning. The Rajbanshi Women in the present-day society-wives and mothers and working women-are ready to accept an inferior position in the family, society and polity. They were in the fore-front and actively participant in the social and economic life of the county. Their status was reduced to a lower level and were treated inferior to men. Due to this, the social and economic situation of the nation also deteriorated. But Social reformation in the nineteenth century by the light of renaissance women's society of Bengal had been



benefited.^{xvii} By the nineteenth century, Rammohan and Vidyasagar had showed their interest to grow the empower among women through women-education and activities of social reforms, like them Panchanan Barma played the same role for the women in the first half of 20th century Bengal. The main stream of social reforms movement in the 19th century was to develop the social statue of women.^{xviii} Thus, the Rajbanshi women has come to fore-front in the society,culture and economy of the Rajbanshis of North Bengal.

On the other hand, man takes the major economic responsibility of the Rajbanshi households. As they depend on agriculture, so they have to plough the field, sow seeds in time, plant and harvest in time, prepare rice saplings, work in the muddy field, weed the plants and look after the whole crops. During planting and harvesting seasons, the villagers help each others. They keep themselves busy all the year round growing crops and vegetables. They are responsible for social and economic activities. In this way in joint families, father figure manages and controls the family labour arrangement. They also provide guidelines and work assignment to the family members and are responsible for continuity and maintaining the social relations as well.

Ownership of Property

In the current society, the father's property is equal to the son and daughter child, but the rights are recognized only for the sons on the property of the father among the Rajbanshi society. The daughter has no right to the father's property. In many cases, there is also a pattern of sharing equally between the father's property among the son and the daughters. In most cases girls did not get a share of their father's property. In fact, after the girl got married, the relationship with her father's family was relaxed. Then the brothers did not have relations with their sister when the parents died. So, the way to getting the property of the father off would have been completely closed. Moreover, girls did not take legal action to get the property of their father. So married girls did not get or did not have a share of the father's property. But the father's property will not be available to the daughters, there is no such legal recognition. Most of the families of the Rajbanshis are poor and agricultural. So, the girl did not have surplus wealth to give to the girl after marriage. Of course, rich families of the Rajbanshis would write the land in the name of their daughter after marriage. The father used to do this work considering the future of the girl. Most of the Rajbanshi Jotedars would write the land in his daughter's name. Many times, it was seen that the land was transferred to the name of the girl or boys, because of the surplus land fears to vest. During the marriage of Rajbanshis from the sixties of the twentieth century, the practice of cash money offered from the bride family to groom family as dowry.

But since the seventeenth century, the opposite of the system was noticed. In most Rajbanshi *jotedar*^{xix} families, it is seen that the groom family is giving dowry to the bride as dowry during marriage ceremony. After increase the education among the Rajbanshis, the tendency for adoption of dowry also is increased in the marriage ceremony. In this way it is seen that the dowry is compulsive during the marriage among the Rajbanshi society. It is said that this tendency has entered the Rajbanshi society from upper caste Hindu community. Most marital rituals are performed among the Rajbanshis for coexisting with Hindu families. In addition to paying cash as dowry during marriage, gold ornaments, wooden furniture, dish dishes, clothes etc are also provided. The practice of giving dowry to the bridegroom was introduced according to the financial position of the boy's family in the nineties of the century. Most of the father's of the girl failed to give dowry according to their demands. As a result, it is not possible for the rightly disposed women to marry a suitable boy in the absence of money. This trend was not within the Rajbanshis, it was limited to other communities. According to financial needs, many kings have to spend a lot of money to marry a Rajbanshi girl and the girl's family has to pay cash money as well as gold, furniture, bed and utensil etc. So, in the Rajbanshi society, the father's property is not shared after the girl gets married. Of course, every family has not the same. Some Rajbanshi families have shared their father's property to sons and daughters in equally. In the Rajbanshi family there is equal rights among the sons for the father's property. All the sons of the father will share properties in equally. In many cases married daughters take legal steps to get the property of their father.

Judicial System and Mondal Custom

In the Rajbanshi Social system, the tradition of 'Mandal' or 'Morol' was practiced for a long time in every village. Probably this system was started in Rajbanshi villages during the era of Manishi Panchanan Barma. The twentieth century was in force until the nineties. After the advent of politics in Rajbanshi villages, 'Mandal system'^{xx} became increasingly weak. In Rajbanshi village, who is financially dependent or a patron, he is elected as a member of the 'Mandal' by the Gram Sabha. The gram Sabha was formed by the elder members of the village. Then the person who elected as 'Mandal' or headman by the villagers, he took care of the law and order and judicial system of the village. When there was a problem in any family of the village, the 'arbitrator' was supposed to be held with everyone in the village and the chairman of the meeting or 'Mandal' the headman of the village has declared the verdict after discussion of the matter. In a short, 'Mandal' or the headman of the village is the last word of the village. If required, the guilty person was fined in cash, but he was obliged to give according to the decisions of 'Mandal'. There was an exclusive responsibility for the peace and security of the village, on the hand of 'Mandal'. The responsibility of settling disputes towards land or marriage was vested on the hand of a 'Mandal'. At least until the nineties of the twentieth century, village rules and regulations were regulated by the *Mandal* system in the Rajbanshi dominated villages. To keep the peace of the village did not appear before the police station or the court.



Recent Trends of the Rajbanshi Society

People are influenced by the norms and beliefs of their cultures and society. This influence can take a more personal and intimate level or a more general and widespread level that affects large numbers of people. The major components of social structure include culture, social class, social status, roles, groups, and social institutions. Social structure guides people's behaviors. All of these components of social structure work together to maintain social order by limiting, guiding, and organizing human behavior. Social structure is not static. It responds to changes in culture, technology, economic conditions, group relationships, and societal needs and priorities. The structure of societies has changed greatly throughout the centuries. Structural changes can, sometimes, fundamentally and permanently alter the way a society organizes itself. Social change may refer to the notion of social progress or socio-cultural evolution, the philosophical idea that society moves forward by evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism. Accordingly, it may also refer to social revolution, such as the Socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the Civil rights movement. Social change may be driven by cultural, religious, economic, scientific or technological forces.

According to Charu Chandra Sanyal, "The study of folk life and culture of these people has become important when attitudes are changing fast due to impact of western civilization and more so after partition of Bengal when a large immigration of people from lower North and East Bengal is taking place in his area within a very short time a profound culture mixing is sure to take place and some of the age-long customs may disappear altogether." ^{xxi}

The society is a flowing trend and a structured but variable structure. As a social organism, people live in harmony together and interactivity continues. Imitating or following one another. When another person comes near, they develop relationships. There is a mutual relation between the Rajbanshis and social exchanges, but in most cases, it has happened only among Rajbanshis. There is no social or cultural exchange of Rajbanshis with any other community or ethnic group. For a long time, the social change among the Rajbanshis has been done very slowly to keep the system running. Social progress among the disadvantaged Rajbanshis is also taken in slow motion.

If social progress does not happen, social changes are not possible. Once these two processes continue for a long time, it is possible to make social evolution one day. Among the Rajbanshis, the presence of various elements of primitive society had remained for a long time. As the primitive society changed into external pressure and eventually evolution, similarly, since 1947, the social progress and changes both in the external pressure were happening simultaneously. Since 1997, the pace of social change has increased and the evolution of the 1990s which seems completely different from the previous social system. As a result, modern social elements have become an integral part of the old social structure.

Society is changing, so the elements of the society also have been changing day by day. It is important to remember that social system is constantly changing. When two societies and cultures are related to each other, their cultural information or materials are exchanged. As a result, the society is prosperous. People are not an automatic machine, people have a mind, and they have a mind to think. They are exposed to external behavior. There is a difference in the use of language, behavior, customs, and rituals. As a result of social interaction, these changes spread to the entire society. In the same geographical environment, living in the same place for long and following the same language, the use of food, dress and customs, social customs, public beliefs and ideas of people, etc., beyond the greater society, the Rajbanshis have been formed in their own society. At that time various customs and rituals of other communities were introduced in the Rajbanshi society. These customs and rituals have long been well cared for and celebrated by them. By the way, those customs and rituals have become their own customs. Once these customs and rituals were not confined to the Rajbanshi society, it was spread out in the larger society. Other communities of greater society have become update by adopting modern education. But the Rajbanshis could not leave the old customs and customs of the society for their conservative mindset. In the process, the social customs and rituals abandoned by the larger society and those have become the custom of Rajbanshis. Since 1947, the strike came down on the traditional social customs and rituals of the Rajbanshi families. Changes in the traditional social system of Rajbanshis. According to the historian Susovan Sarkar, "The first thing in history is change. Human life does not go on in the same way forever; social system cannot stay for many reasons. But it was the beginning and the end would come. This is about all the institutions and societies. There is nothing permanent or traditional. The scientists have named this system as evolution. This change of society is usually progressing at slow speed, but sometimes the rate of evolution of society is very fast."

Rajbanshis and the people of other communities of Hindu society came to West Dinajpur district due to political crisis in East Pakistan on the eve of the partition of India. Rajbanshis and the people of other communities of Hindu society were came from different districts like Dinajpur, Thakurgao, Panchagarh, Rangpur, Bogra, Naogaon, Gaibandha, Joypurhat, Nawabganj, Rajshahi of East Pakistan. Rajbanshis who came from eastern Pakistan mainly they took shelter in the house of the Rajbanshis or Rajbanshi inhabited villages if different blocks of West Dinajpur. As a result, there arose social differences between the local Rajbanshis and of the Rajbanshi family coming from different districts of East Pakistan. Obviously, the observing nature of the social customs and



rituals were different among them due to geographical locations. But as long as there is co-existence between them, through exchange of social customs and rituals etc. In this way, the rituals and customs of the Rajbanshi society have been imposed and exposed.

Conclusion

Once only the people of the Rajbanshis lived only in the villages inhabited by Rajbanshi people. The people of other communities have started living the villages of Rajbanshis in West Dinajpur district since 1947. As a result, the customs and rituals of the Rajbanshis have been infiltrated with the customs and rituals of Non-Rajbanshi communities. Thus, the traditional customs and rituals of the Rajbanshi families were not maintained. Gradually, features of the social customs and rituals of the Rajbanshis become limited. The changing of social customs and rituals of the Rajbanshis were done in various ways due to introduce of modern education among them.

Thus, the customs of social reforms, food, clothing, folk technology, folk life and rituals were changed radically from 1947 to 1992. As a result, some traditions rituals and customs of Rajbanshi society were lost, and some of them were added. The social traditions lost from Rajbanshi society are *Sakhapata, Saipapata, BhadarKatani, PaushKatani, Satbhakshan, Haljatra, Aklai* etc. If the older men of the house want to hold these old customs and rituals, no new generation will show their mentality to follow them. As a result, one of the primordial rituals, habits, customs and beliefs were lost from the Rajbanshi society. The Bengali Hindu culture was introduced in the Rajbanshi society instead of those.

Some social customs have been reformed due to introduce and acceptance of modern education among the Rajbanshi society. These are possible, for reasons such as going to the city for higher education, employment, settlement, establishing marital relations with other communities and so on. Therefore, the primordial elements of the Rajbanshi society were abandoned and the customs and rituals of the common people of Bengali Hindu society were included with it.

Thus, some customs of Rajbanshi society have been amended such as *Gaye Halood*, marriage system, *Annaprasan, Sraddhya* etc. The traditions that have been added in the Rajbanshi Society are: *JamaiShasti, Bhaiphota, AkshayDwitiiya, Mangalchandi Puja and Bipattaran Puja* etc. Some other folk foods have been abandoned by the Rajbanshi society, such as *Shuk-Sidol, Tokarai, Palka, Dal Bara and Shutki* etc. Therefore, among the Rajbanshi society, there is no such person as there is no one to prepare all these food items, as well as eating people.

Rajbanshi lived in the village. So, they could be used adequate quantity of available materials in the village for daily life. For the needs of the household, Rajbanshis used to prepare their own intelligence without pedagogy or training. The uses of some worldly thing made by folk technology have been lost from the Rajbanshi society, such as *Dhanki, Chhecha, Berazal, Fowli, Fishing Pallui, Piri, Darki, Tapa, Kerki, Khaichala, Cattle Carriage, Poyal Ponzi, Byada, Bamboo Bed, Gholaghar, Langra, Samiyana, Sikia, Dab OrChhenui, Ladder, Yoke, Plow, Spade Tarui Jal, Hukko, Gachha, Topa Or Gomai, Dhyara, Duli, Bundi, Khalui, Chhoya Or Kakartara* etc.

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 19. Rajbanshi Jotedar, who was the owner of big land lords or lower class of Zamindar, once Rajbanshis were belonged to lower class of Zamindar in Dinjpur and Rangpur area. But after the advent British power in that area, they were ruined due to new regulation of land-revenue system.
 20. 'Mondal System' means the headman of a village called 'Mondal' who controlled all the villagers by law and order unofficially. All the villagers were used to obey headmans law and order through the villages court.
 21. Sanyal.C.C, The Rajbanshis of North Bengal, Asiatic Society, Calcutta, 1965, Introduction page.