

THE PORTRAYAL OF AGRICULTURE AND FARMERS IN THE MEDIEVAL BENGALI LITERATURE

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Abstract

Literature is a reflection of social life, just as it is of human life. It is not possible to create literature without society. As a result, unconsciously or subconsciously, the literary work of a writer reflects contemporary politics, religion, economy, society and culture, which then becomes part of history and is deliberated as one of the sources of history by historians. At the beginning of the medieval period, various Mangal Kavyas began to be composed; such as Srikrishnakirtana, Chandimangal, Manasamangala, Dharmamangala, Chaitanya-Mangala, Chaitanyach-aritramrita, Shivayan or Shivmangala, Annandamangala etc., portrayed various aspects of contemporary social life, culture and social history. Although many descriptions of these literary contents are not considered direct sources of history, various socio-economic and political descriptions have been directly and metaphorically expressed. The main component of contemporary society, agriculture and the daily activities of farmers, are reflected in these literary pieces. Therefore, medieval Bengal literary elements are cherished as one of the most important documents in the history of Bengal as well as the Indian sub-continent. Furthermore, various rudiments of history are hidden in literature like diamonds exploration and application. In this article, attempts have been made to shed light on Bengal's agriculture including agricultural production, the condition of the farmers with their social life and daily activities which are found to have been portrayed directly and symbolically in the available medieval literary works.

Key Words: Agriculture, Bengali Literature, Farmer, Mediaeval Bengal, Portrayal of Agriculture and Farmer.

Introduction

In the development of human civilization, agriculture is one of the important contributing factors. Since the beginning of civilization, food procurement and production have inextricably been linked with human life for subsistence and daily needs. Humans gradually mastered the tasks of

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food production processes and gradually shifted agriculture to civilization. The Bengal nation is just as much a part of this global civilization. Since ancient times, the people of Bengal have worked for the development of agriculture to fulfill their needs. The effort of the hardworking Bengali people was coupled with the blessings of rivers and seas, courtesy of the geographical location. Hence, Bengal has been known as an agriculturally dependent nation since the distant past. The social life of agricultural Bengal was, and still is, dependent on agriculture and farming society. Therefore, agriculture and farmer society has been one of the regularly discussed topics amidst the social life of Bengal. The main field or medium of this discussion is literature. Literature is considered a mirror of human life and society. It is almost impossible to compose literature by omitting the subject of society and culture. Therefore, various events and flows of contemporary society and human life were depicted in literature, be it consciously or subconsciously. These subject matters have become parts of history due to the thorough analysis of historians, and that trend is still continuous. In this article, an attempt has been made to depict contemporary agriculture and the lifestyle of peasants found in the various literary accounts of the medieval period. For this reason, this article aimed at analyzing the direct and metaphoric references present in medieval Bengali literary texts on contemporary agriculture and peasantry. For this purpose, an attempt was made to analyze and interpret the literary texts written in the medieval ages- *Shreekrishnakirtana* Kavya written by Baru Chandidas, Kavikankan Mukundaram Chakravarti's *Chandimangal*, Bijay Gupta's *Padmapurana*, Kshemanandadas' *Manasamangala*, Ghanaram Chakrabarty's *Dharmamangala*, Shree Lochanadas' *Chaitanya-Mangala*, Krishnadasa Kaviraja Goswami's *Chaitanyacharitamrita*, Rameshwara Bhattacharya's *Shivayan* or *Shivmangala*, Bharatchandra's *Annadamangala* and more. This particular article uses analytical and descriptive methodology of historical research. Its validity has been ascertained in light of historical data and contemporary literary content. An attempt has been made to depict a picture of contemporary Bengal's agriculture, agriculture technology, agriculture production, agriculture system, farmer's condition and position, farmer's social life and activities. Utilizing many original texts and secondary sources has been an objective of this research, but due to the unavailability of some literary texts, it has not been possible to review all the confirmed sources, which may be considered a weak point of this research.

Geo-natural Features and Peasants of Bengal

Since ancient times, Bengal has been geographically dominated by hills, forests, plains and flowing rivers. As a riverine alluvial basin, Bengal is famous as plain land for which historically it's known as agricultural counties. Mythologically, the beginning of Bengal is described as a *Janapada* (town) surrounded by the Himalayan daughter Ganga/Padma. But historically also Bengal cannot be imagined to exist without the Himalayas (except the Ganga/Padma and Brahmaputra river plains). (Schendel, 2009, p.3) That is why, from the mythological description of *Shivayan* holding the Himalayan daughter Ganga on Shiva's head, the description of His settlement, initiation of life and farming in Bengal like other *Janapadas* (towns) in India indicates agriculture as the main source of livelihood for the people of Bengal. (Bhattacharya, 1193 BY, pp.199-242). On the other hand, the description found in *Chandimangal*, Kalketu's clearing of forests and establishment of cities indicates the poison of clearing forests for crops outside the riverine plains in our medieval society. (Chakrabarti, 1993, pp. 49- 65) ¹Similar description of Bengal can be observed in the account of *Jahangirnama* and *Ain-i-Akbari* which depicted the geo-natural description of Bengal as similar to the previous portrayals. (Jahangir, 1909, pp. 209-214; Allami, 1873, pp. 520-521)² From the above literary and historical accounts it's shown that from ancient times the ownership of land was in the ruler's hand. The permission of ownership and cultivation of land by the peasants was through payment of taxes to the rulers in Bengal which existed till the beginning of British rule.

The Portrayal of Agriculture and Farmers in Medieval Bengali Literature

Although most of the literary sources of the medieval period served as the basis for contemporary Bengal's religious practice and theology, contemporary social and public domain and activities are often observed even among the religious-based written texts. Therefore both the everyday life and activities of farmers and the agriculture management as being the main guarantor of contemporary society have come up in these writings, albeit scattered. The following is a summary of the impact of agriculture and agriculture management on contemporary society and state, as depicted in medieval Bengali literature:

Agriculture

Agriculture Production Methods

An understanding of contemporary agriculture production methods and management can be depicted through Bengali literature of the mediaeval period. Various literary and historical accounts show that paddy was the core crop of Bengal farmers back then, akin to modern times. According to the description of Ibn Battuta, paddy was cultivated the most during that time. (Battuta, 2016; p. 867; Battuta, 1957, p.276) That type of description is also depicted in the *Shibayan* or *Shivmangala* in various chapters. (Bhattacharya, 1193 BY) Usually during the middle of the month of Chaitra, after ploughing, the soil was broken with a ladder to make the land fully suitable for cultivation. (Bhattacharya, 1193, p.225)³ The Moimonsingha Geetika's 'Malua', mentions three types of rice, Shali, Binni and Aman (winter rice), produced in the mediaeval period.⁴ (Sen, 2017, p.102 and p.116) Among these three types of paddy, Aman was considered one of the main crops. In almost all the regions of Bengal, this paddy was, and still is cultivated during the rainy season. Binni paddy grows well in red soil regions (Barind) and still has widespread demand amidst Bengalis for use in *pitha-payesh* (cake-sweet rice). For the suitable cultivation of *Shali* paddy, the Bengali months of *Kartik* and *Agrahayan* have been mentioned. It has also been mentioned that going to the paddy field in the morning to care for and water crops will produce good crops. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp.92-93).¹ This rule used in agriculture mentioned in 'Malua' is still in force today. Usually the farmer wakes up early in the morning to do all types of farm work such as watering, caring for the crops and cleaning weeds. As per the account of *Chandimangala*, the month of *Agrahayan* has been mentioned as a suitable time to harvest various crops including paddy and mustard, and the farmers will be better off in *Poush* and *Magh* winters if good crops are produced. However, it has also been regretted that there is no one more unfortunate than the one whose land does not have crops. (Chakrabarti, 1993, p.293) In the poem *Lailee-Majnu*, there is a reference to a new harvest in the month of *Agrahayan*, akin to modern times. (Khan, 2019, p.201)² Furthermore, it has been mentioned that farmers will be delighted with the sweet juice of mango in the month of *Jaishtha*. (Chakrabarti, 1993, p.293)³ Usually the cultivated paddy would be suitable for harvest in *Agrahayan*, which resulted in widespread marriage ceremonies after the harvest. (Sen, 'Malua' 2017, p.108). Medieval Bengali literature gives us

knowledge about the period of plantation, cultivation and harvest. This seasonally diverse Bengal has gone past, the mediaeval period Even in modern times, it enjoys the harvest of crops during *Kartik-Agrahayan* and celebrates new paddy harvest festivals in every home. The *Shunya Purana* also gives an idea of cultivating crops and the development of crops as per the season. This shows that in the month *Srabon*, the seedlings of the paddy are nourished and in *Bhadra* the paddy develops a beautiful outlook, in the rainy month of *Ashwin* the paddy sheaves sway, and even if *Kartik* is not appropriate for harvest, the crops develop a golden hue in *Agrahayan* and the farmers cut crops to fill their warehouse. (Pandit, 1336 BY, p.186)⁴ In the scorching heat of *Joishtho*, the people of Bengal taste the sweet nectar of ripe mango, berry, and jackfruit. To increase the production of *Shali* paddy, the farmers would prepare the land in muddy and soft soil, and after planting the seedlings they would guard the crops in shifts in the month of *Poush*. It is also known that if the fields were irrigated early morning, it would yield more crops. Many a time, farmers would light up a fire to seek refuge against the chills of *Magh's* winter. Farmers had to collect hay to tend and maintain the health of cattle used for land cultivation. This hay would be chopped and mixed with salt water in a big clay pot to feed the cattle. In this way, domestic animals were taken care of in Bengal. (Sen, Moimonsingha Geetika, 'Dewana Madina', 2017, pp. 388-189)

Irrigation System

Water is an essential component of crop production. Generally the water required for cultivation would be channeled from nearby ponds, ditches, canals and rivers using irrigation. In addition, to ensure that rain or flood does not destroy crops; canals would be dug to allow excess water to flow out. Such methods were prevalent in ancient Egyptian civilization for massive agricultural production. In contemporary literature and historical materials, there is mention of methods such as irrigating the land, digging canals, building dams on rivers, etc. In medieval Bengali literary sources, it is known that the land would be irrigated for crop cultivation, and that for good production of fruits and flowers, irrigation would be required. (Sen, Moimonsingha Geetika, 'Kanka O lila', 2017, p.308) In *Moimonsingha Geetika's* 'Malua', the description of building dams to hold water for *Shali* paddy production indicates that usually, the farmer had to

wait for rainwater to be used alongside irrigation, and if there was sufficient rain, a hefty amount of crop would be produced. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp.92-93) Although farmers generally depended on rain for cultivation, they would also use a type of irrigation called *kucchamor* (a component of irrigation) to irrigate the paddy fields. (Chakrabarti, 1993, p.172) In Ibn Batuta's descriptions, these types of irrigation systems were found on both sides of the Meghna River. (Battuta, 2016, pp.870-871;1957, p.271); Furthermore, the description of crop failure due to heavy rainfall sheds light on the agricultural system of contemporary Bengal. Due to the floods caused by heavy rainfall in the month of *Ashwin*, crops were often destroyed and farmers would be severely affected. As a result, it has been mentioned that farmers would go without food all year round. (Sen, Moimonsingha Geetika, 'Malua', 2017, p.94) Even today, almost every year during this time, floods caused by heavy rain result in crop loss in different parts of Bangladesh. To protect the crops from excessive rain water, the north side of the land was kept high and the south side was sloped so that in case of heavy rains the water accumulated in the land would not cause loss of crops which is usually used in the modern land cultivation systems too. (Bhattacharya, 1193 BY, p.225)⁵ 'Dosshu Kenaram's Pala' shows that like heavy rain, droughts would also cause loss of crops, resulting in a shortage of food in households and even cause deaths due to starvation. (Sen, Moimonsingha Geetika, 'Dosshu Kenaram's Pala', 2017, p.230).⁶ Agricultural productions are almost entirely dependent on nature. Therefore, the irrigation system is very important in times of flood, heavy rain and drought. To overcome such wrath of nature, in the mediaeval periods, worshipping for rain, making vows, sacrificial offerings or singing devotional songs to God is commonly evidenced in contemporary literature.

Agricultural Products

Descriptions of various crops produced in Bengal in the mediaeval period have appeared in contemporary literature. Innumerable kinds of food grains, some types of lentils, vegetables, fruits, varieties of spices, etc., were produced by farmers for their sustenance and sale. A description of *Chandimangal* shows that *Mashkalai* (one type of pulse), mustard and sesame-fragranced rice were produced in Bengal at that time. Besides that,

farmers would produce different types of vegetables such as bean, eggplant, gourd, radish, potato, coriander, *karanja* (red or crimson like the color of fruit), drumstick, yam, plantain, bean, fig, snake beans, *pui* spinach, *notey shaak*, *helencha shaak* (kind of herb), spinach, *kora shaak*, *kalmi shaak* (edible aquatic plant leaves), *nalita shaak*, *bothuwa shaak*, *thupi kochu*, jackfruit, mango, chilli, turmeric, ginger, mustard, *mung* (a kind of pulse; *phaseolus mungo*), *musoor* (a sort of lentil), sesame, gram, pulses, jute, betel nut, sugarcane, sugar, etc., for their own need and for commercial purpose (Chakrabarti, 1993, pp. 25-26, 37, 39-40, 44-45, 68, 160 and 215).

Another account of *Chandimangal* shows that alongside the daily necessities, *Kamranga* (kind of sour fruit; *averrhoa carambola*), yogurt from buffalo milk, *champa* banana, betel leaf, vegetables, eggplant, *man kochu* (a sort of arum), *shari kochu* (another sort of arum), *ol-kochu* (a vegetable of the turnip group), *mate alu* (one kind of potato), *mung* (a kind of pulse; *phaseolus mungo*), *mashkalai* (kind of pulse having seeds marked with black and grey spot), *phool bori* (chop made of flowers), oil, milk, ghee, flour, *chira* (flattened rice), *kheer*, coconut, coolie (*ziziphus mauritiana*), *koranja* (red or crimson like the color of fruit), *panifol* (water fruit), jackfruit, *karuna* (one kind of orange), orange, *taba* (one kind of lemon), *kankuri/futi* (a variety of melon), *pankal*, *chingra* (small prawn), palm shell, spices and cumin, ginger, fenugreek, coriander, *mahuri* (aniseed), *solpa* (one kind of spice), *khirpai* wicker, *chain* (herbal spice), *johani* (a special type of spice) and more would be found in the marketplace of medieval period. (Chakrabarti, 1993, pp. 158, 160 and 215).⁷

Along with these products, there is mention of *arhar* (one type of pulse), *batula* (a type of pulse), *motar* (pea grain), *dedhan*, *murya*, *koda*, *china* (a type of food grain), *bhura* (a type of food grain), barley, *jana* (a type of food grain), wheat, mango, mango toffee, *kul* (pickle), *mandar* (coral tree; *erythrina indica*) and other agricultural products, in the description of *Anandamangal*. (Raygunakar, 1350 BY, pp. 201 and 240-241; Pasha, 2017b, pp. 59-60 and 103-105).⁸ All these products found in the contemporary market were harvested by the farmers and working class people to meet their own needs and sell the excess produce in the marketplace. From the use of *kahan* coins in the verses of *Anandamangal*, it can be inferred that the *cowry* coin was generally known as the *Kahan*

coin at that time. Besides, one can gain an understanding of contemporary agricultural products from the commercial description of mediaeval periods, which mentions rice, honey, *batula* (another type of pulse), *china* (a type of food grain), *kuranga* (deer), coconut, *biranga* (a type of deworming fruit used in herbal medicine), *shuntha* (dried ginger), *plabang* (rabbit), pigeon, *gachfal*, *boyra*, vermilion, *gunjar* (*kunchfal*), jute-flax, salt, glass, sugar, *alta* (lac-dye used by women to paint the borders of the feet), *shital pati* (kind of mat very cool and soothing to lie on), *haridra* (yellow), *sulfa*, *pag* (turban), *sukta* (dry jute young leaves), sheep, *akanda* (a type of medicinal plant), chlorophyll (mercury yellowish metallic substance) and others produced in Bengal (Chakrabarti, 1993, pp. 196, 209-210, 231 and 254).⁹ *Shunya Purana* mentions a variety of rice produced in Bengal in the mediaeval periods. (Pandit, 1336 BY, pp. 191-194).

From its description, it is known that at that time Bengal had *Muktahar*, *Jeth*, *Pheferi*, *Sana-Khadki*, *Durgabhog*, *Kala Mugur*, *Nagar Juan*, *Tula-Sali*, *Astir*, *Bak-Kori*, *Gotam Palal*, *Pangusia*, *Bhaddamukhi*, *Khmerrao*, *Tulan*, *Birinchi*, *Duduray*, *gujura*, *Boali*, *Dar-hati*, *Panjra*, *Bura Matta*, *Til Sagri*, *Lata Mau*, *Moukals*, *Khejur-Chhari*, *Pabbat Jira*, *Gandhatulsi*, *Dala-Gudi*, *Bandhi*, *Bansgaja*, *Sitasali*, *Hukuli*, *Harikali*, *Kusummali*, *Raktasal*, *Chandasan*, *Rajdal*, *Moukals*, *Urasali*, *Bindhsali*, *Lausali*, *Vadoli*, *Rajdal*, *Azan*, *Sioli*, *Kala Kattik*, *Khir Kamba*, *Ranjoy*, *Kamad*, *Khudd Duduraj*, *Bhajna Bankai*, *Muktahar*, *Pipira*, *Bansgaja*, *Kakchi*, *Madhablata*, *Konga-bhog*, *Jorarangi*, *Kanakchur*, *Lalkamini*, *Solpana*, *Panchcha-bhog*, *Andharkuli*, *Uli*, *Gopalbhog*, *Bansmati*, *Salchati*, *Pasikangad*, *Gandhamalati*, *Amm-Paban*, *Gaya-Bali*, *Pathra*, *Mosi-Lot*, *Jhingasal*, *Tasra*, *Som Dhuna*, *Suya San*, *Tangan*, *Hari-Mahipal*, *Banksal*, *Mangalan*, *Bankchur*, *Puan Bidi*, *Gedhi Gopal*, *Banskata*, *Marich Maipal* etc. types of paddy. Similarly, *Annandamangal* also mentions the cultivation of three varieties of paddy by Bengal farmers—thick, thin and fragrant.

The description of *Annandamangal* mentions many varieties of *Aus* (variety of paddy harvested in the rainy season), *Aman* (paddy of winter variety), and *Boro* (variety of rainy season), rice produced in the Rara region of Medieval Bengal. These are *Dalkachu*, *Orakchu*, *Ghikla*, *Patra*, *Megghasa*, *Kalamana*, *Roy*, *Panitara*, *Kalindi*, *Konakchur*, *Chhayachur*, *Pudi*, *Shua*, *Shali*, *Harilebu*, *Guakhuri*, *Su'di*, *Bishali*, *Poyal*, *Bira*, *Kalamocha*, *Kaijuri*, *Khajur Chori*, *China*, *Dhalbar*, *Dadusahi*, *Banshful*,

fence. Hunted some geese, hunted doves and parrots; cook the curry delicious with eggplants and black cumin.]

Furthermore, the description of jute rope reflected in a lines, gives information on jute production in Bengal. (Sen, Moimonsingha Geetika, 'Mahua', 2017, pp.59-60) According to Barbosa, the most famous agricultural products of that time alongside jute were sugarcane, ginger, pepper, oranges and lemons. (Barbosa, 1918, p.145) In another account, it is evident from the description of *Sail* paddy or *Sali* paddy, that this was excellent rice and well loved by the people. Besides, it is also known that scrumptious *Chira* would be made from this paddy. (Sen, Moimonsingha Geetika, 'Mahua', 2017p. 61; Sen, Moimonsingha Geetika, 'Malua', 2017, p. 92)¹¹ In another account of the *Moimonsingha Geetika*, the mention of cotton blanket proves the existence of cotton production in Bengal, which was already famous for its textile industry. Moreover, the consumption of *Kamranga* (kind of sour fruit; *averrhoa carambola*) and *Sachi paan* (finest betel-leaf) by the common people suggests that these products were readily available. (Sen, Moimonsingha Geetika, 'Mahua', 2017, pp. 76-77).

As per the description present in *Charjagitika*, rice was the staple food of the people of medieval Bengal. (Pasha, Charjagitika, 2017a, p.54) In *Moimonsingha Geetika*, the desire of the sick Naddya'r Tagore to eat rice after recovering indicates the food is a favorite of the people of contemporary Bengal. (Sen, Moimonsingha Geetika, 'Mahua', 2017, p.80) Even in the account of Marco Polo, the staple food of Bengali people was rice, meat and milk. (Polo, 1953, pp. 213-214) And in modern times, this food list is still popular among the Bengali people. Mustard oil, turmeric, cumin, ginger, black cumin, cassava, *jamir* (*gora* lemon) juice, cloves and basil juice were used to make the curry to cook the daily food. (Chakrabarti, 1993, pp. 26 and 35)

Agricultural Technology

Agriculture was mentioned as the prime source of daily earnings for the people of medieval Bengal. Some agricultural technologies made important contributions to the vast development of agriculture in medieval Bengal. Multiple local agricultural technologies were used for agricultural production and the storage and marketing of the products. In one of the descriptions of *Chandimangal*, it can be seen that oxen were used in the mediaeval age to plough the fields. (Chakrabarti, 1993, p.77). In this case,

the Hindu God Shiva's attachment and His description of farming in the practice of family life have been pointed out in this context. The use of plough, yoke, ploughshare, spade, da (blade), ukhun, pashi, etc. in preparation for the start of farming has been highlighted which was a reflection of the then daily life in the production of crops in Bengal. (Bhattacharya, 1193 by, pp. 204-213) In Shivayan, there is also another description of ploughshares being hammered with hammers and burnt by burning iron plates for use in cultivation. (Bhattacharya, 1193 BY, pp. 207 and 216)¹² In *Shunya Purana*, there is mention of some agricultural components for daily use in paddy cultivation. (Pandit, 1336 BY, pp.184-185)

“Shunar je langol koilo, rupar je fal
 Age pichhu langolet ey teen gojal
 Aas joti paas joti angdor boro chinta
 Du-dige dusli diya juale koilo bindha
 Shokol shaaj hoilo porbhur aro shaaj chai
 Gota dosh kua diya shajailo moi
 Tabor dubhite chai dugachhi soli dori
 Chash chosite chai shonar pachon bari
 Magh maashe gonshai pithibi mongolilo
 Jotoguli bhoom porbhu shokoli choshilo.”

[The golden plough has a silver blade, 3 nails in front and back complete it. Binding yokes with ropes (*aas joti-paas joti*) is a worrisome task, but two bamboo bars (*dusli*) might help it fast. Everything is done, but the Lord demands further décor. The harrow has been adored with bamboo pieces, ten or more; the harrow needs two bundles of rope to hold. To plough we need a rake of gold, in the month of *Maagh*, Lord advent's on earth to plough the rest of the land remained.]

In this description, Ramay Pandit quotes God Shiva mentioning agricultural production, which makes use of wooden plow having a blade, *joti* (rope), harrow, yoke (usually a wooden instrument placed on the neck of a cow during plowing) as its main components and also a ladder made of bamboo/wood with ropes. Even today, to make agricultural land cultivable, a ladder is used to properly plant the seeds after the land is ploughed. During that time, for good production of crops, the cultivated fields would be irrigated regularly using *kucchamar* (a type of irrigation device) (Pandit, 1336 BY, p.172). While Ibn Battuta was travelling in Bengal, he saw the water wheel or Al-Nawawir on both banks of Al Nahar-ul-Azrak (*Meghna* or *Surma*). (Battuta, Ibn Battuta Travels in Asia

and Africa 1325-1354, 1957, pp.867-870). This technology was used for water extraction. Usually, same jugs and pots would be tied to the edge of the animal-driven vehicle and as it rotated, the pots and jugs would collect water from the reservoir and pour it onto the field. In addition, the ancient method of irrigating water by tying a rope to the two ends of a pot which was pulled by two people was also mentioned. Through this method of water irrigation, Bengal experienced massive agricultural production. As per the account of Ketakadas Khemananda, the farmers would protect the crops from weeds and insects by cleaning them of weeds regularly after plantation. (Khemananda, 1292 BY, p.25) From the story of *Dewana Medina* which mentions the harvest of paddy in the month of *Agrahayan*, it can be deduced that this month was suitable for harvest and during the mediaeval age, a sharp sickle would be used for cutting crops. (Sen, Moimonsingha Geetika, 'Dewana Madina', 2017, p.94).

After cutting paddy and other grains, they would be transported from one place to another by placing them on the two ends of a *chamor* wood plank held by ropes. (Chandidasa, 2013, p.75) As per the description of Sandhyakara Nandi (*Ramcharitam*), paddy harvest would be laid out on an open field and would be threshed by making the animals go around in circles, and it is assumed that the technology of using bullocks for threshing spread beyond Bengal. (Habib, 2008, p.3) In another account, it can be seen that akin to modern times, the paddy bundle would be spread out and threshed, and then the grains would separate from the husk and debris using a *kula* (an ingredient by which rice and other grains make clean), then cleaned and dried in the sun to make it suitable for storage. (Sen, Moimonsingha Geetika, 'Dewana Madina', 2017, p.388) Paddy and other grains were sifted with a *kula*, and to make it suitable for consumption, it would be crushed under a *dheki* (husking pedal consisting of solid wooden body with a rod or fulcrum fixed to its mouth usually worked use by women with their feet) to give it different shapes. (Chakrabarti, 1993, p.77) It can be observed from *Shunya Purana* that during that time, the paddy would be crushed inside the *dheki* to make rice grains, which would then be boiled with water to make Bengali people's favorite food (Pandit, 1336 BY, p.141) In modern times, rice is usually produced from paddy using machines, but in many villages, it is still the culture of contemporary Bengal to produce rice using *dheki* (paddle husking rice machine), and *dheki* derived rice is considered the healthier alternative.

Land Measurement, Agricultural Products, and Administrative Measures

In the literary descriptions of the mediaeval ages, land measurement methods, administrative activities centered on land and various forms of corruption were mentioned. Medieval history books including *Ain-i-Akbari* notes the issue of land-based acquisition of *Qabuliyat* (recognition from the peasants) and *Patta* (Order of the Government to peasants). *Shivayan* mentioned that the contemporary agricultural system is reflected in Shiva's acceptance of the land lease (*Patta*) from the God Indra, and it is also mentioned here that the ownership and production of the land will not be decent unless the lease is taken from the government, which basically portrays the image of the contemporary social system. (Bhattacharya, 1193 BY, p.111). The account of *Chandimangala* shows that the agricultural lands given by the rulers and landlords of Gaur, Bengal and Utkal were measured. Many a time, the farmers would be deceived into giving less by using corner rope to measure land. Moreover, bribes would be taken to show high lands as low lands on paper, which can be seen in modern times as well while selling lands. To make a profit, the *dihidars* (village rulers) would not allow the farmers to sell their cows, buffaloes, paddy and other crops for money, causing them to suffer to no end. (Chakrabarti, 1993, pp.1-3).¹³ At that time, *ara* (a type of measurement method) was used to measure paddy. Another description of *Chandimangal* shows that the betel nut and other countable consumer durables produced by the farmer were counted as *ga* (10 units = 1 *ga*), *kuri* (20 units = 1 *kuri*), *buri* (5 *ganda* = 1 *buri*), for betel leaf it was bunch and *pon* (80 units = 1 *pon*), and for molasses, ghee and other similar products it was *mon* (40 units = 1 *maund*), for bay leaves and similar spices the measurement was based on how much was picked. Among these measurement techniques, some are still in practice in many parts of Bangladesh. (Chakrabarti, 1993, pp. 42, 45, 53, 132, 158, 160 and 215) The unit of measurement for the large unit was *maund* and the small unit was *tola*. However, from the measurement of bay leaves and spices, it can be inferred that in medieval Bengal the supply of these products were limited hence they were sold at higher prices.

Farmer

In medieval Bengali literature, we not only find the portrayal of agriculture, but also see the farmers' joys and sorrows, laughter and tears

in their everyday lives. The aspects of the farmer's daily struggles such as food intake, diseases, hospitality, affluence, poverty, etc., have also been depicted in those descriptions. The following are some of the pictorial aspects of the life of farmers of contemporary Bengal found in medieval literature:

The Daily Life of the Farmer

Farming was the main source of livelihood for the farmers. If one did not cultivate, it would be difficult for him to make a living. (Chakrabarti, 1993, p.25)¹⁴ The farmer used to fulfill his daily needs from agricultural production and cultivation in open lands. For the sake of agricultural production, farmers would often work in heavy rain on the fields and they would be afflicted with various diseases such as fever. At that time the sick farmers would seek medical attention from *Kabiraj* (medical practitioner who follows the Ayurvedic system of treatment) and take rural herbal medicine. In addition, the custom of swearing upon the name of God-goddesses, saints and *pirs* (Muslim religious leaders) to get rid of illness is evidenced in the story of the hero Binod in *Moimonsingha Geetika's*, 'Malua', where Binod's mother sacrificed a pair of Buffaloes to cure her son's fever. (Sen, Moimonsingha Geetika, 'Malua', 2017, p.93) In light of this account, it is evident that superstitions and religious orthodoxy were ingrained in the rural society of that time.

The farmer would be engaged in agricultural activities to fulfill his daily necessities and meet his expenses. However, it is known that the farmers would be severely affected when the paddy fields would be flooded in the month of *Ashwin*, resulting in the loss of crops. With the heavy rain and flood sometimes various diseases of crops are attached in the cultivation. To suppress these diseases, the image of sprinkling Dhutura juice and cow dung on the cropland can also be seen. (Bhattacharya, 1193 BY, p.225) As a result of the devastating flood and diseases, farmers had to go without food the entire year and it was mentioned that during periods of scarcity, 6 *maunds* of paddy was worth 1 taka. Under such circumstances, the farmers would sell their livestock or mortgage their land to moneylenders to save their own lives. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp.94-95)¹⁵ On the other hand, some would go out hunting in the month of *Jaishtho* to ensure sustenance. However, not every poor farmer did this. This would mainly occur as per the different regions, just as we see amidst the small ethnic groups including Mymensingh's Garo, Naogaon, Rajshahi and *Santal* of Dinajpur.

In the mediaeval ages, many landless farmers in Bengal did not have their own land to cultivate. This had to partake in shared cultivation for sustenance. This type of method is still prevalent in present -day Bangladesh and such farmers are called *borgachashi* (sharecroppers). The life of the sharecroppers was always difficult. (Chakrabarti, 1993, p.55) In one of the descriptions of *Chandimangal*, when Fullora fell into severe poverty, she borrowed rice, rice husk or particles from her *Shoi* (girlfriend) and she is seen to use salt or some vegetables to cook the rice for survival. This research mainly portrays the images of the underprivileged people and society of medieval Bengal. In another description of *Chandimangal* it is seen that the poor people used to consume ordinary food such as porridge, unsalted *gima*, *kalmi* leaf curry and eggplant, gourd, pumpkin curry and bean paste void of any salt or oil. (Chakrabarti, 1993, p.141)¹⁶ It can be deduced from the multiple accounts of food being cooked without oil or salt that these two ingredients were not readily available and were considered expensive products in contemporary Bengal. On the other hand, farmers and poor people could not afford to buy these two products as they had to be purchased with *cowry*. The Bengali month of *Magh* was considered a very difficult period for the farmers.

In medieval Bengal, the common people used earthenware for cooking and soil was considered the main facilitator of food. (Khan, 2019, p.144)¹⁷ Due to harsh winter environments and disruption of food production, it is mentioned that a lot of people had to fast. (Chakrabarti, 1993, p.62) Farmers were unable to afford many daily necessary products alongside food. Due to their inability to buy proper beds, the farmers had to sleep on straw beds on the floor during the chilly winter nights of *Magh* month and would keep straw in the *aturghar* (delivery room for women) in order to use them as fuel for cooking. (Sen, Moimonsingha Geetika, 'Kamla', 2017, p.187; Chakrabarti, 1993, p.216). The *Charjagitika* describes the construction of houses using straw and the use of straw is considered to be daily work of farmers. (Pasha, Charjagitika, 2017a, pp.175-176)¹⁸ Sometimes, to live in the society, the farmer had to survive fighting with small but terrible animals like mosquitoes, leeches, and often life was endangered by their bites, as is the case today with diseases like dengue and chikungunya (Bhattacharya, 1193 BY, pp.235-242).

Rice was the favorite food of the people of Bengal during the Medieval Ages. After harvesting paddy the farmer would boil the paddy

p.76)²⁰ It is known that, when crops would get destroyed, there would not even be any *panta vat* (rice mixing with water) and chilli stored in the house of the farmer. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp. 95 and 111). The farming class would consume betel leaf on the regular as a form of luxury. Usually, when someone came to visit the house and during any event or meeting, betel leaf would be served. Lime and *khoyer* (an ingredient of preparing betel leaf) would be served along with the betel leaf. (Sen, Moimonsingha Geetika, 'Chandrabati', 2017, p.154) During long journeys, the people would pack *chira* made from *shali* rice since the people liked to eat these (Sen, Moimonsingha Geetika, 'Malua', 2017, p.95). It is reported that the aristocratic farmers had a more luxurious life than the common folks. Usually a farmer was considered rich when he had 28 *bighas* (twenty-two *aras*) of land, 10 milking cows in the barn, oxen for cultivation and storage filled with rice. Moreover, the aristocratic farmers would have a pond with their houses. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp. 102 and 112)²¹ A content farmer's house would have a lot of wealth, *atchala* (octagonal) or *baroduwari* (12 doors) 20 houses, innumerable servants, 40 acres of farmland, 10 elephants, 30 horses, uncountable dairy cows, buffaloes, goats and sheep's, and hundreds of people eating at the household. Such a farmer's home would be considered a very wealthy family. (Sen, Moimonsingha Geetika, 'Kamla', 2017, p.166)²² Moreover, some well-off farmers used to produce 100 *pura* (grain measuring utensil) of paddy and those who produced this much or more, were considered aristocrats. (Sen, Moimonsingha Geetika, 'Dewana Madina', 2017, p.379) There were more ordinary farmers than aristocratic farmers in society, and because of the contribution of regular farmers, the aristocrats became richer.

Social Function of Farmers

The farmer societies of Bengal especially represent the common people. In medieval Bengal, spite their difficult life, the hospitable Bengalis would give special attention to any guest visiting their humble abode. Usually, a guest would be given a wooden stool to sit on and a *sheetol pati* (a type of carpet) to sleep on. Furthermore, the custom of fanning with a palm fan and serving the guests was widely practiced by the general population. (Sen, Moimonsingha Geetika, 'Kanka O lila', 2017, p.297). The guests would be served betel leaf and betel nut, which

provides evidence of the hospitality of the people of contemporary Bengal. In another account, we get more information on the hospitality of Bengali guests. (Das, 1299 BY, p.103; Sen, Moimonsingha Geetika, 'Malua', 2017, p.103). As per *Malua's* advice, Binod visited their house and his hands and feet were washed with cold water filled in a *kharam* (wooden shoe) and *lota* (water pot). He was welcomed with fish soup with cumin seeds, fried *mankochu*, koi fish curry, fried fish paste, *shukto* (dish of bitter vegetables), fried chop, *chalta ambal* (cooked round shape acid fruit curry) and 36 types of curry and cakes, *puli pitha*, *pata pitha*, *bora pitha*, *chitai pitha*, *chandrapuli pitha*, *poya chitai* (milk *chitai*) and milk pudding in various flavors. Sweets and *payesh* (sort of food made of rice, milk and sugar) were cooked during weddings, birthdays and other occasions. (Kaviraj, 2006, p.32) To make delicious *payesh*, thick pure milk was boiled with sugar cubes and camphor for aroma. It is apparent from the historical description that there was good food and clove-cardamom after meals in contemporary Bengal society in different social gatherings such as puja celebration, marriage, *mukhe-bhaat* (an occasion of feeding rice to a child for the first time), *Nabanna* (ceremony observed on first eating new rice in the month of *Agrahayan*) and more. (Sen, Moimonsingha Geetika, 'Malua', 2017, pp.106-107)²³

Kali rice was very delicious to eat as well as the *chira* derived from this rice was quite popular. (Sen, Moimonsingha Geetika, 'Kamla', 2017, p.165) *Chira* made of from *Binni* Rice was the favorite food of Bengali people. Wearing *shakha* (conch-bracelet), gold ornaments and colorful saris by the women of rural Bengal was considered desirable. (Raygunakar, Annada Mangal, 1350 BY, p.129) But the women in a peasant's house would often wear jute sari, whereas it is known that the aristocratic women would wear burnt jute sari brought from Delhi. (Sen, Moimonsingha Geetika, 'Malua', 2017, p.135; Sen, Moimonsingha Geetika, 'Dewan Bhabana', 2017, p.214)

Farmer's Festival and Entertainment

Usually farmer's used hookah for entertainment and to decorate the hookah, it was filled with water and tobacco was lit up at the tikka or hookah's head, and this custom is still evident today. (Sen, Moimonsingha Geetika, 'Malua', 2017, p.95) At that time, the household farmers would engage in various festivals after harvest was complete. In one description,

it is observed that the Bengali people would organize boat races and bullfights which would amass hundreds of spectators. (Sen, Moimonsingha Geetika, 'Malua', 2017, p.109) As per *Chandimangal*'s account, the *paji* or *ponjika* (calendar) was viewed before the start of a marriage and other auspicious events. For entertainment and to pass leisure hours, the people would indulge in playing dice. (Chakrabarti, 1993, p.177) Rural weddings would be glamorous as per one's means, and playing dice was a supplement to such weddings. (Sen, Moimonsingha Geetika, 'Malua', 2017, p. 115) Palanquins were usually used to carry the bride to the wedding. (Das, 1299 BY, p.121)

In light of the discussion above, it can be mentioned that the literary accounts of medieval Bengal mirrored contemporary Bengal's economy, society, culture, religion, religion-consciousness, politics and everyday life, sometimes directly or figuratively. The brief descriptions of social activities with the political events of contemporary Bengal in the accounts of historians and traveler accounts coupled with the literary accounts, paints a vivid picture of the society of that era. The description of agriculture, agricultural management, farmer's social and cultural life, which emerged in the literary accounts given in the above discussion, is a reflection of the daily activities of the common people of Bengal. Contemporary literature writings having the description of the many methods of agricultural production, various agricultural technologies and their uses, usage of multiple irrigation methods, a combination of different agricultural products, agricultural land-centric measurement methods and tax management, are just as intriguing as the descriptions of farmer's everyday life, guest hospitality customs, farmer's festivals and entertainment means. All of these undoubtedly portray the agricultural prosperity of contemporary Bengal and its heritage which is still carried on.

Notes

1. “উঠ উঠ বিনোদ আরে ডাকে তোমার মাও। আগণ মাসেতে হইব ক্ষেতে কার্তিকা সাইল।
চান্দ মুখ পাখলিয়া মাঠের পানে যাও। মেঘ ঢাকে গুরু গুরু ডাক্য তুলে পানি।
মাঠের পানে যাওরে যাদু ভাল্য বান্দ আইল। সকাল কইরা ক্ষেতে যাও আমার যাদুমণি।”
(Sen, Moimonsingha Geetika, 'Malua', 2017, pp. 92-93)

2. “মিলিল অগ্রাণ মাস ক্ষেতি অতিশএ।
মনোরঙ্গে নবভোগ অধিক শোভয়া।”

(Khan, 2019, p.201)

3. “সকল নতুন শস্য অগ্রাহয়ণ মাস
ধান চালু সরিষাতে পুরিবে আমার ।
ধান চালু সরিষাতে পুরিবে আওবাস ।
পুণ্য মাইসর মাস পুণ্য মাইসর মাস
রাজাকে মানিয়া দেব শতেক খামার
বিফল জনম তার যার নাহি চাষ ।”
(Chakrabarti, 1993, p. 293)
4. “সাবণ মাসেত ধান হইলেন গছা ।
ধান দেখিআ পরভুর মনে বোড় ইচ্ছা॥
আসিন মাসেত মেঘে বারিসএ বিসিকানি ।
নদীএ আছেন কৃপজল পুরিত জে পানি॥
ভাদ্র মাসেতে হৈল ধান অতি মনুহর ।
কাণ্ডিকের সোলুঙেতে নাহিক আফুলা ।
ডহর ভান্সর সব একই সুসরা॥
অঘানে পাকএ সিস নামএ পড়এ কলা॥”
(Pandit, 1336 BY, p.186)
5. চৈত্র গেল চতুর্দশ চাষ হৈল পূর্ণ ।
মাঠ করে মৈ দিয়া মাটি কৈল চূর্ণ॥
উচ্চ নীচ চালিয়া সমান কৈল সব ।
উত্তরাংশ উন্নত দক্ষিণ দিক প্লব॥
বৈশাখে বিছাতি খেল সুলক্ষণ দিনে ।
সারবত্তা সারি ভূমি ভূরি বাতে বুনে॥
(Bhattacharya, 1193 BY, p.225)
6. “এমত সময়ে পরে শুন সভাজন ।
আকাল হইলো গো অনাবৃষ্টির কারণ॥
এক মুষ্টি ধান্য নাহি গৃহস্থের ঘরে ।
অনাহারে পথে ঘাটে যত লোক মরো॥”
(Sen, Moimonsingha Geetika, ‘Dossu Kenaram’s Pala’, 2017, p. 230)
7. “মূল্য দিআ পণ দশ জিয়ন্ত কিনিল বাঘ
জরট কমট কিনে রুই
খরসালা কিনে কই কিনিলা মহিষা দই
কামরঙ্গ কিনে পণ দুই ।
কলা চাঁপা মর্তমান সরস গুয়া মিঠা পান
কপূর কিনিল শঙ্খ-চুন
সাক বাগ্যান সারি কচু খাম-আলু কিনে কিছু
বিশা শত আট কিনে লোন ।
নরম কিনে তালশাঁস হিঙ্গ জিরা রসবাস
চঞি মেথি জোহানি মহরি
মুগ মাষ বরবটি কিনিল সরল পুঠি
সের জুখ্যা লয় ফুলবড়ি ।
রন্ধন-সন্ধান জানে পঞ্চাল চিঙ্গরা কিনে
- সৌল পোনা কিনে দুয়া চেড়ি
মান ওল কিনে সারি দুক্ষ কিনে তার চারি
পুঞ্জ দশ কিনিল কাঁকড়ি ।
চতুর সাধুর দাসী আট কাহনে কিনে খাসি
তৈল সের দরে দেড় বুড়ি
তোলা মুলে তেজপাত খির নিল বিশা সাত
আদা বিশা দরে দেড় বুড়ি ।
জুরি দরে নারিকল কুলি করঞ্জা পানিফল
কাঁঠাল কিনিল দুই বুড়ি
কিছু কিনে ফুলগাভা করনা কমলা টাবা
সর দরে ঘৃত ঘড়া ভরি ।
নির্মাণ করিত পিঠা বিশা দরে কিনে আটা
খণ্ড কিনে বিশা সাত আট ।”
(Chakrabarti, 1993, pp. 158, 160 and 215)
8. “ধান চালু মাষ মুগ ছোলা অরহর ।
মসুরাদি বরবটা বাটুলা মটর॥
দেধান মাড়ুয়া কোদা চিনা ভুয়া যব ।
জনার প্রভুতি গম আদি আর সব॥”
(Raygunakar, 1350 BY, pp. 201 and 240-241;
Manshingha-Bhabananda Upakhyana, 2017, pp. 59-60 and 103-105)
9. “কুরঙ্গ বদলে তুরঙ্গ পাব নারিকেল বদলে শঙ্খ
বিড়ঙ্গ বদলে লবঙ্গ পাব শুঠের বদলে টঙ্ক ।
প্লবঙ্গ বদলে মাতঙ্গ পাব পায়রা বদলে সুয়া
গাচফল বদলে জয়ফল পাব বয়ড়ার বদলে গুয়া ।
সিন্দুর বদলে হিঙ্গুল পাব গুঞ্জা বদলে পলা
- পাটসোন বদলে ধবল চামর কাঁচের বদলে নীলা ।
চিনির বদলে দানা-কপূর আলতার বদলে নাঠি
সকল্লাখ পামরী কম্বল পাব বদল করিয়া পাটি ।
হরিদ্রা বদলে গোরোচনা পাব সোলফার বদলে জিরা
আকন্দ বদলে মাকন্দ পাব হরিতাল বদলে হিরা ।”
(Chakrabarti, 1993, pp. 196, 209-210, 231 and 254)

10. “মোটা সৰু ধানের তুল্ল তরতমে । দাদুসাহি বাঁশফুল ছিলাট করুচি । সুধা দুধকলম খড়িকামুটি রাখে ।
 আসু বোরো আমন রাখিলা ক্রমে ক্রমে॥ কেলে জিরা পদ্মরাজ দুদসার লুচি॥ বিষুজোগ গন্ধেশ্বরী গন্ধভার কান্দে॥
 দলকচু ওড়কচু খিকলা পাতরা । কাঁটারাপি কোঁচাই কপিলাজোগ রাখে । রাখিয়া পায়রারস রাখে বাঁশমতি ।
 মেঘহাসা কালামনা রায় পানিতারা॥ ধুলে বাঁশগজাল ইস্তের মন বান্দে॥ কদমা কুসুমশালি মনোহর অতি॥
 কালিন্দী কনকচুর ছায়াচুর পুদি । বাজাল মরীচশালী ভুয়া বেনাফুল । রমা লক্ষ্মী আলতা দানারগুড়া রাখে ।
 গুয়া শালি হরিলেবু গুয়াখুরি সুন্দী॥ কাজলা শঙ্করচিনা চিনিসমতুল॥ জুতী গন্ধমালতী অমুতে ফেলে বান্দে॥
 বিশালী পোয়াল বিড়া কলামোচা আর । মাকু মেটে মখিলোট শিবজটা পরে । লতামউ প্রভৃতি রাঢ়ের সৰু চালু ।
 কৈজুড়ি খাজুরছতী চিনা ধলবার॥ দুধপনা গঙ্গাজল মুনিমন হরে॥ রসে গন্ধে অমৃত আপনি আলুখালু॥”
 (Raygunakar, 1350 BY, pp. 201 and 242-243; *Manshingha-Bhabananda Upakhyan*, 2017, pp. 105-106)

11. “সালি ধানের চিরা দিয়াম আরো সবরী কলা ।
 ঘরে আছে মইষের দইরে বন্ধু খাইবা তিনো বেলা॥”
 (Sen, Moimonsingha Geetika, ‘Mahua’, 2017, p. 61; Sen, Moimonsingha Geetika, ‘Malua’, 2017, p. 92)

12. গাছ কাটি গড়াইব লাঙ্গল জোয়ালি॥
 ঘাত করো ঘরে তারে পাতাইব শাল ।
 শূল ভাঙ্গি সাজসজ্জা করাইব ফাল॥
 বসিবার বাঘছালে জাঁতা দিউক তেয়া ।
 পাবকে ফেলুক শ্রেত চিতাঙ্গার বয়্যা॥
 (Bhattacharya, 1193 BY, p.207)

- In another description also depicted as, জোলুয়ে নেজনা যুড়ি মুড়ে রাখে আল ।
 ঈষ ধরে পাশী মেরে পরাইল ফাল॥
 বাঁট দিয়া কোদালে জোয়ালি দিয়া সলি ।
 পুরস্কার পেয়ে চলে লয়ে পদধূলি॥
 (Bhattacharya, 1193 BY, p.216)

13. “ধন্য রাজা মানসিংহ বিষুপদে লোল ভৃঙ্গ সরকার হইল কাল খিল ভূমি লিখে নাল
 গৌড় বঙ্গ উৎকল মহীপ বিনি উবগারে খায় ধুতি
 অধর্মী রাজার কোলে প্রজার পাপের ফলে পোতদার হইল যম টাকা আড়াই আনি কম
 খিলাত পাইল মামুদ সরিপ । পাই লভ্য খায় দিন প্রতি ।
 উজির হইল রায়জাদা বেপারি বৈশ্যের খদা ডিহিদার আবুদ খোজ টাকা দিলে নাঞি রাজ
 ব্রাহ্মণ বৈষ্ণবের হইল ঐরি ধান্য গোরু কেহ নাহি কিনে
 মাপে কোণে দিয়া দড়া পনর কাঠায় কুড় ...
 নাঞি মানে প্রজার গোহারি । প্রজা হইল বিকলিত বেচে ধান্য গোরু নিত্য
 টাকা দ্রব্য দশ দশ আনা ।”
 (Chakrabarti, 1993, pp. 3-4)

14. “মিথ্যা কাজে ফিরে পতি নাঞি চাষবাস
 ভাত কাপড় কত না যোগাব বার মাস ।”
 (Chakrabarti, 1993, p. 25)

15. “আইশনা পানিতে মাও সব শস্যি গেছে॥ কি দিয়া পালিব মায়া কুলের ছাওয়ালা॥
 মায়ে কান্দে পুত্র কান্দে সিরে দিয়ে হাত । আছিল হালের গরু বেচিয়া খাইল ।
 সারা বছরের লাগ্যা গেছে ঘরের ভাত॥ পাঁচ গোটা ক্ষেত বিনোদ মাজনে দিল॥”
 টাকায় দেড় আড়া ধান পইড়াছে আকাল ।
 (Sen, Moimonsingha Geetika, ‘Malua’, 2017, pp. 94-95)

16. “পুরান খুদের জাউ কিছু আছে কোন বাগ্যনের খারা লাউ কুমড়া বাকলা
 সকল বেঞ্জে বঁজি না দিআছে লোন । গড়াই মাছের পৌটা মুড়া তায় মেলা ।
 রাষ্ট্রায়ে পুড়্যাতি গিমা কলমি কাঁচড়া খল্যের বেসারি দিআ জাল দিআ দড়
 কড়াই খুদের কীছু তুলিয়াছে বড়া । তৈল লোন নাই তায় সান্তলন বড় ।”
 (Chakrabarti, 1993, p. 141)

17. “মিত্তিকা সমান সংসারেত নাহি দান ।
মিত্তিকাতে অনু জন্মে অন্তে পরাণে
মিত্তিকার ভাণ্ড কুস্তকারের নির্মাণ ।
কেহ কিনে কেহ বেচে যাএ আনস্থান”
(Khan, 2019, p.144)
18. “ডাহ ডোষী খরে লাগেলি আগি ।
সসহর লই সিঞ্চি প্রাণী ॥ ধ্রু ॥
নউ খড় জালা ধূম ন দীসই ।
মেরু-শিখর লই গঅণ পইসই ॥ ধ্রু ॥”
(Pasha, Charjagitika, 2017, pp.175-176)
19. “আইজ বানায় তালের পিড়া কাইল বানায় থৈ । হাঁড়ীতে ভরিয়া রাখে ছিক্কাতে তুলিয়া ॥
ছিক্কাতে তুলিয়া রাখে গামছা-বান্দা দই ॥ ভালা ভাল মাছ আর মোরগের ছালুন ।
শাইল ধানের চিড়া কত যতন করিয়া । আইজ আইব বইলা রাখে খসমের কারণ ॥”
(Sen, Moimonsingha Geetika, ‘Dewana Madina’, 2017, p. 386)
20. “বাণিজ্যে লক্ষীর বাস তাহার অর্ধেক চাষ
রাজসেবা কত খচমচ ।
গৃহস্থ আছয়ে যত সকলের এই মত
ভিক্ষা মাগো নৈব চ নৈব চ ॥”
(Raigunakar, 2005, p.76)
21. “সরু শস্যে ভরা টাইল গোলা ভরা ধান ॥ বাইস আড়া জমীন তার সাইল আর আমন ।
ঘরে আছে দুধবিয়ানী দশ গোটা গাই । ধনে পুত্রে বর তারে দিছে দেবগণ ॥”
হালের বলদ আছে তার দুগ্ধ নাই ॥
(Sen, Moimonsingha Geetika, ‘Malua’, 2017, pp.102 and 112)
22. “চৌচালা আটচালা তার ঘর যতখানি । দশ গোটা হাতি আর তিরিশ গোটা ঘোড়া ॥
সুন্দি বেতে বান্দা আর উলুছনে ছানি ॥ বন্ধ ভইরা চড়ে তার যত দুধের গাই ।
পাঁচ খণ্ড বাড়ি তার বিশ গোটা ঘর । মইষ ছাগল মেড়া লেখাজুখা নাই ॥
হাজারে বিজারে খাটে দাস্তর গাবরা ॥ টাইল ভরা ধান আর গোয়াইর ভরা গরু ।
খামারিয়া জমী তার আছে চল্লিশ কুড়া । বছরে বছরে বান্দা এক পুরা সরু ॥”
(Sen, Moimonsingha Geetika, ‘Kamla’, 2017, p. 166)
23. “লোটা ভইরা শীতল জল দিল খরম পানি । পাঁচ ভাইয়ের সঙ্গে বিনোদ পিড়িত বস্যা খায় ।
পাঁচ ভাইয়ের বউয়ে রান্ধে পরম রাঙ্গুনি ॥ এমন ভোজন বিনোদ জন্মে নাহি খায় ॥
মানকচু ভাজা আর অম্বল চালিতার । শুকত খাইল বেনুন খাইল আর ভাজা বরা ।
মাছের সরুয়া রান্ধে জিরার সম্ভার ॥ পুলি পিঠা খাইল বিনোদ দুধের শিস্যায় ভরা ॥
কাইট্রা লইছে কই মাছ চরচরি খারা । পাত পিঠা বরা পিঠা চিত চন্দ্রপুলি ।
ভালো করে রান্ধে বেনুন কাল্যাজিরা দিয়া ॥ পোয়া চই খাইল কত রসে ঢলঢলি ॥
একে একে রান্ধে সব বেনুন হস্তি জাতি । বাটাভরা সাচি পান লং এলাচি দিয়া ।
শুকনা মাছ পুইড়া রান্ধে আগল বেসাতি ॥ পাঁচ ভাইয়ের বউ দিছে পান সাজাইয়া ।”
(Sen, Moimonsingha Geetika, ‘Malua’, 2017, pp. 106-107)

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