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aro jore pod maro, hoga maro, voda maro.

"During the colonial period, Indian intellectuals--philologists, lawyers, scientists and literary figures--all sought to hold a mirror to their country. Whether they wrote novels, polemics, or scientific treatises, all sought a better understanding of society in general and their society in particular. Curiously, female sexuality and sexual behavior play an outside role in their writing. The figure of the prostitute is ubiquitous in everything from medical texts and treatises on racial evolution to anti-Muslim polemic and studies of ancient India. In this book, Durba Mitra argues that between the 1840s and the 1940s, the new science of sexuality became foundational to the scientific study of Indian social progress. The colonial state and an emerging set of Bengali male intellectuals extended the regulation of sexuality to far-reaching projects that sought to define what society should look like and how modern citizens should behave. An exploration of this history of social scientific thought offers new perspectives to understand the power of paternalistic and deeply violent claims about sexual norms in the postcolonial world today. These histories reveal the enduring authority of scientific claims to a tradition that equates social good with the control of women's free will and desire. Thus, they managed to dramatically reorganize their society around upper-caste Hindu ideals of strict monogamy"--

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The First Promise is a translation of Ashapura Debi's novel, Pratham Pratisruti, originally published in Bengali in 1964. Celebrated as one of the most popular and path-breaking novels of its time, it has received continual critical acclaim: the Rabindra Puraskar (the Tagore Prize) in 1966 and the Bharatiya Jnanpith, India's highest literary award, in 1977. Spanning the late eighteenth and early twentieth centuries, Ashapura tells the story of the struggles and efforts of women in nineteenth-century, colonial Bengal in a deceptively easy and conversational style. The charming eight-year old heroine, Satyabati is a child bride who leaves her husband's village for Calcutta, the capital of British India where she is caught in the social dynamics of women's education, social reform agendas, modern medicine and urban entertainment. As she makes her way through this complex maze, making sense of the rapidly changing world around her, Satyabati nurtures hopes and aspirations for her daughter. But the promises held out by modernity turn out to be empty, instigating Satyabati to break away from her inherited world and initiate a quest that takes her to the very heart of tradition.

One of the most popular Indian novels of all ages, 'Ananda Math' was translated innumerable times into Indian and English languages. Five editions were published in Bengali and Hindi during the author's lifetime, the first in 1882. The novel has the backdrop of the 18th century famine in Bengal, infamous as

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"Chhiyattorer Manvantar" (famine of 76th Bengali year, 1276), to narrate the saga of armed uprising of the ascetics and their disciples against the pillaging East India Company rulers. The uprising is historically known as 'Santan Vidroha', the ascetics being the children of Goddess Jagadambe. The saga of 'Ananda Math' is thrilling and best epitomised in the patriotic mass-puller song "Bande Mataram" ('Hail thee, O My Motherland'). The song is still a mantra that stirs imagination of millions of Hindus. The ascetics robbed the tormentors of people – the British rulers and the greedy zamindars – distributed the looted wealth to poverty-stricken people but kept nothing for themselves. Their targets were mostly the Company armoury and supplies. They had a highly organised setup, spread throughout Bengal. It was also India's first battle for freedom, and not the Sipahi Vidroha of 1857.

I wasn't trying to discover new places. I wasn't going to break or create a record. I was going only on an impulse, entirely my own, just out of the natural curiosity that life brings, the delight of living. Was this not a valid enough reason? With curiosity in her heart and a prayer on her lips, Nabaneeta hauled herself on to a truck and set off on a journey to fill her unfilled bag of stories. Sacks, paper cartons, steel cupboards, wicker furniture, baskets of angry, clucking chickens, and a sharp smell surrounded her. How many days in this stench? How many hours? How many endless moments? This is a travelogue of Nabaneeta's journey from Jorhat in Assam all the way to the McMahon line at the Indo-Tibetan border, a trip undertaken on an impulse, detailing her encounters with countless ordinary individuals, their reactions to a middle-aged woman's solo road trip in India in 1977, and the extraordinary events that unfold along the way. Reflective and humorous, the narrative presents travel as an avenue of liberation.

A savage indictment of religious extremism and man's inhumanity to man, Lajja was banned in

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Bangladesh, but became a bestseller in the rest of the world. The Duttas—Sudhamoy and Kironmoyee, and their children, Suranjan and Maya—have lived in Bangladesh all their lives. Despite being members of a small, vulnerable Hindu community, they refuse to leave their country, unlike most of their friends and relatives. Sudhamoy believes with a naive mix of optimism and idealism that his motherland will not let him down. And then, on 6 December 1992, the Babri Masjid is demolished. The world condemns the incident, but its immediate fallout is felt most acutely in Bangladesh, where Muslim mobs begin to seek out and attack Hindus. The nightmare inevitably arrives at the Duttas' doorstep, and their world begins to fall apart.

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