

孟加拉国汉语教学与孔子学院管理论丛

Teaching Chinese in Bangladesh and Confucius Institute Management Forum

孟加拉国 汉语教学研究

RESEARCH ON TEACHING CHINESE
IN BANGLADESH I

周铭东 张高翔 主编

Zhou Mingdong Zhang Gaoxiang Chief Editors

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编者的话

孟加拉国南北大学孔子学院 2006 年 2 月 14 日正式挂牌并启动,是南亚第一所孔子学院。国内合作院校为云南大学。现有下设汉语教学点 5 个,年注册人数超过 2 000 人次。建院以来,在孔子学院总部直接领导下,合作两校积极合作、共同努力,因地制宜,克服困难,勇于创新,坚持立足大学、服务社会的宗旨,积极开展汉语教学和各种文化交流活动,取得了丰硕成果。

2011 年,孟加拉南北大学孔子学院建立了云南大学汉语国际教育硕士生实习基地。基地的建立,不但为学生搭建了海外实习与锻炼的平台,同时也有效地解决了孔子学院师资短缺的问题。这是自南北大学孔子学院成立以来云南大学和南北大学合作交流工作的又一新起点。当年 7 月,云南大学派出首批志愿者——纳入计划的云南大学留学生院汉语国际教育专业硕士生(10 名)。志愿者教师的到来为孟加拉南北大学孔子学院增添了新的活力。她们在孟加拉进行汉语教学和传播中国文化的同时,积极参加孔子学院关于孟加拉国汉语本土教学、教法以及教材等的研究,指导自己的实践教学和完成学位论文。短短 10 个月的任期,她们一边辛勤工作,一边认真研究、积极探索,最终均顺利通过硕士毕业论文答辩。其论文内容主要是根据调查统计数据,对于孟加拉的汉语教学现状进行了初步分析和研究;通过教学实践,对听、说、读、写这四个教学基本内容的本土化教学,提出了颇有参考价值的论点和建议。为孟加拉国汉语教学研究提供了第一手资料。

为了进一步研究孟加拉国汉语教学,以更好地指导当地的汉语教学,我们对 10 位志愿者教师的硕士论文进行了修改和编排,并最终编写成册。对于南亚地区的孟加拉国汉语教学进行全面系统的研究尚属首次。以此仅为引玉之砖。

为便于读者阅读和研究,本书将每篇论文编排成英文摘要和中文正文两部分。其中,主要修改和精练了各论文的英文摘要;除对必要的文字处理外,基本保持了论文原型及正文内容。谨以期望那些即将和正在进行第二语言教学、孟加拉国汉语教学的同仁们和我们一起共同探讨,共同为汉语国际推广事业贡献自己的力量。

最后，借此机会，特别感谢本书的另一位编者张高翔教授。张教授是孟加拉南北大学孔子学院的第一位中方负责人，多年来一直关心和指导着孔子学院的发展，并为本书的出版撰写了开篇文章《孟加拉国历史文化论纲（古代时期）》，为本书的出版起到了点睛之用。亦正是受张教授的启发和敦促，本书才最终得以成型。在这里，还要衷心感谢孔子学院总部、云南大学和孟加拉南北大学；感谢我尊敬的合作伙伴外方院长伊利亚斯博士、云南大学留学生院的袁焱院长；感谢这 10 位硕士生的导师们，感谢南北大学全体师生，感谢所有关心和支持孟加拉国汉语教学的朋友们。

由于能力有限，书中的错误和纰漏在所难免，请各位专家和学者批评、斧正，并提出宝贵的修改意见。谢谢！

周铭东

（现任孔子学院中方院长）

2012 年 12 月 23 日于孟加拉国达卡

Editorial

Confucius Institute at North South University in Bangladesh, the first Confucius Institute in South Asia, was officially established on February 14, 2006 in partnership with Yunnan University. At present, it has five affiliated Chinese teaching sites, with annual registered learners exceeding 2,000. Since its inception, under the leadership of Confucius Institute Headquarters, through robust cooperation and joint efforts by the two partnering universities, Confucius Institute at North South University has been actively engaged in Chinese teaching and cultural exchanges, and achieved great results, adapting to local conditions, overcoming difficulties, blazing new trails, and adhering to the guidelines of serving the society with firm foothold at the university.

The training base for graduate students in international Chinese language teaching from Yunnan University was set up at Confucius Institute at North South University in 2011. As a new starting point of cooperation and exchange between Yunnan University and North South University, it not only provides the students with an internship and practice platform overseas, but also effectively resolves the Institute's problem of teachers shortage. The first batch of volunteer graduate students (10) in international Chinese language teaching from College of International Students at Yunnan University was dispatched in July the same year. The arrival of volunteer teachers infused new energy to Confucius Institute at North South University in Bangladesh.

While teaching Chinese language and promoting Chinese culture in Bangladesh, these volunteer teachers got involved in the Institute's research on localized Chinese language teaching methods and materials in Bangladesh, and completed their post-graduate theses. Based on statistical investigation, their theses made preliminary analysis and research on the present situation of Chinese language teaching in Bangladesh, and put forward valuable ideas and suggestions on localized instructions of four basic skills, that is, listening, speaking, reading, and writing, thereby offering first-hand materials for research on Chinese Language teaching in Bangladesh.

In order to initiate the research on Chinese Language teaching in Bangladesh, to provide better guidance on local Chinese teaching, the theses of the ten volunteer teachers are revised and compiled into this book. To my knowledge, this is the first attempt at conducting a thorough and systematic research on Chinese language teaching in Bangladesh, and perhaps in the South Asia as well. Thus our humble effort is to pave the way for future research.

To facilitate reading and research, each thesis in this book contains two parts: abstract in English and the main text in Chinese. While refining each English abstract, we have maintained the original shape and content of each thesis. We hope our colleagues, who are teaching Chinese in Bangladesh, will join the Confucius Institute at North South University Management Forum and contribute to the international promotion of Chinese language.

Finally I would like to take this opportunity to convey special thanks to Professor Zhang Gaoxiang, the other editor of this book. As the first Chinese Director of Confucius Institute at North South University, Professor Zhang has been providing guidance to the development of the Institute, and authored the opening article “Compendium of Bangladeshi History and Culture (Ancient Times) .” It is also due to his inspiration that this book has come into being. My heartfelt thanks also go to Confucius Institute Headquarters, Yunnan University and North South University in Bangladesh. I thank Dr. Khaliqzaman Elias, my respected colleague and Host Director, and Dr. Yuan Yan, Dean, College of International Students, Yunnan University for their constant support. Thanks also to the teachers of the graduate students, all teachers and students of North South University, and all friends to the Confucius Institute who support Chinese language teaching in Bangladesh.

Errors and lapses are unavoidable and the responsibility is ours. But we always welcome suggestions for improvement from scholars and experts of Chinese language teaching.

Confucius Institute
North South University
Dhaka, Bangladesh
December 23, 2012

Zhou Mingdong
Chinese Director

Foreword

More than four hundred years ago when Francis Bacon (1561 – 1626) wrote, “Reading make the full man, conference the ready man, and writing the exact man,” he included nearly all the four skills of language learning speaking and listening being obviously in the act of conferencing. This statement is true not only of learning one’s native language, but of learning a second language as well.

Teaching a foreign language is even harder than learning it. Teaching has different methods and the teacher has to know the method that will suit the particular student or group of students best. The teacher needs to know a number of other factors including the aptitude, the mind, and the social and intellectual background of the student and the logic of the language which is native to the second language learner. As language teaching theories need constantly to be testified by the empirical application, theory and practice must reciprocate and complement each other, so the methods undergo modification all the time. Depending on the uniqueness of each individual, her/his social milieu, methods of the second language teaching needs also to adjust.

In this volume, a number of research articles have been compiled. These articles are the results of a teaching practicum report that the internship students from Yunnan University wrote out of their own experience of teaching Chinese at Confucius Institute at North South University and at some middle schools in Dhaka. Naturally, the essays reflect the critical firsthand observation gained from the virgin soil of Chinese teaching/learning in Bangladesh.

I am confident that these works will provide useful material for further research on teaching Chinese in a country where colonial legacies of English are too strong to allow the growth of enthusiasm for another language however old and rich and resourceful that language may be.

Ms. Zhou Mingdong, a Director of CI at NSU, has supervised and edited these writings. Having a long experience in teaching Chinese to speakers of other languages

in China, Thailand, and now in Bangladesh, she has developed a commendable skill in teaching Chinese to international students. We are glad to have published this useful book from Confucius Institute at North South University — CI which has a long experience of offering Chinese courses at different levels.

Khaliqzaman Elias
Director

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孟加拉国历史文化论纲（古代时期）
Compendium of Bangladeshi Culture and History
(Ancient Times)

张高翔
Zhang Gaoxiang

PREFACE

On February 13, 2006, as the first Chinese teacher at Confucius Institute at North South University, I set my feet on the land of this mysterious country, both nervous and expectant. Before that, in order to acquaint myself with some basic knowledge about this country, I had tried to collect Bangladesh – related writings, and was astonished to find the rarity of monographs on its history and culture, with only a few writings providing a general introduction on the history, politics, and economy, etc. in Bangladesh. Talking with friends, I was dumbfounded to hear some of them terming it as an African country. After several months of working in Bangladesh, deeply touched by the warmth and kindness of Bangladesh people, the idea of writing a book that provides a thorough introduction on Bangladesh history and culture came into being. After returning home, although Ma Jiaqi and Lu Baiya, my Bangladeshi students, sent me several classics as an encouragement for me to carry on this work, but it deadlocked due to my tight schedule. When I went to Bangladesh to discuss project plans of China – Bangladesh Studies Centre, under the invitation of Ms. Zhou Mingdong, the third Director of Confucius Institute, it was decided that the two of us would write a book titled *Bangladesh History and Culture*, as one of the projects of China – Bangladesh Studies Centre. This project is now under way smoothly.

The *Compendium of Bangladesh Culture and History* was written in haste. Ms. Zhou invited me to join her in compiling a collection of thesis written by graduates

on Chinese teaching in Bangladesh, and asked me to write an article of brief introductory on Bangladesh history and culture. I also wanted to take this opportunity to sort out my thoughts, therefore I wrote it perfunctorily in the form of compendium, based on earlier preparations, to first introduce Bangladesh's ancient history and culture, while its modern and contemporary history will be introduced in successive writings in tandem with the progress of research.

In this article, the historical and cultural development of Bangladesh is divided into Maurya Dynasty, Gupta Dynasty, Ganda Kingdom, the Pala Dynasty, Sena Dynasty, early Muslim rule period, Sultan rule period, and Moghal Dynasty, referring to the classification in *Bangladesh Studies*. I regret that due to shortage of time and limitation of space, the briefness of this article has left many details to be filled up by readers.

一、“孟加拉”一词的来源及早期族群

古代孟加拉地区包括现在的孟加拉国和印度的西孟加拉邦。“孟加拉”一词在英语中有 Vanga (瓦加)、Banga (孟加)、Bangala (孟加拉)、Bangal (孟加拉尔)、Bengal (班加尔) 等不同的写法。^①在中国历代古籍中则有磐起国、鹏茄啰、朋加刺、榜葛刺、明呀喇等称呼。^②印度古籍《往世书》记载,钱德拉族国王巴利有五个儿子,叫恩格、温格、格岭伽、彭德拉和宋木赫。兄弟五人分别建立了自己的王国。恩格王国在今天比哈尔邦的乔塔那格普尔地区;格岭伽王国在今天的奥里萨邦;其余的三个王国都在现在的孟加拉邦境内。其中的温格王国位于帕德马河南岸的帕格尔蒂河和布拉马普特拉河的古道之间。孟加拉这个名字就是由这个王国的国名而来。^③还有一些学者推测,“孟加拉”一词来源于意为太阳神的南方语词“邦加”(Bonga),后又逐渐演变成为“文伽”(Vanga)。在后来的发展中,孟加拉语中的V的发音与B同一,Vanga也就逐渐变为了Banga。根据印度古代梵语史诗《摩诃婆罗多》以及《往世书》和《河利世系》,文伽是文伽王国的创立者的一个养子。古国文伽在今孟加拉国东部和中部,即贾木纳河与博多河之间的地区。^④从上面的说法我们可知,“孟加拉”一词来源于人名,意思可能是太阳神,后变成了王国(其实是部落)的名称。

根据孟加拉学者的研究,早期居住在孟加拉地区的族群(ethnic group)有

① 张汝德. 当代孟加拉 [M]. 成都: 四川人民出版社, 1999: 22.

② 谢福苓, 林良光. 孟加拉国政治与经济 [M]. 北京: 北京大学出版社, 1994: 29.

③ 刘国楠, 王树英. 印度各邦历史文化 [M]. 北京: 中国社会科学出版社, 1982: 62.

④ 刘建. 列国志·孟加拉国 [M]. 北京: 社会科学文献出版社, 2010: 57.

Vanga、Pundra、Radha、Gauda、Samatata、Harikela 等，都是非雅利安族群。^①关于孟加拉历史的起源，考古发现证明，在西孟加拉各地曾发现了史前的石制工具，说明这一地区在一万年前就有人类居住，他们有可能操南方语或澳亚诸语言，类似于今天孟加拉的一些少数民族所讲的语言。^②中国有学者认为，孟加拉人的远祖是达罗毗荼人，早在公元前 1000 年就已居住在孟加拉地区了。^③早期孟加拉历史至今仍是个需要更多考古资料才能梳理清楚的问题，本文拟从孔雀王朝的统治开始，展开对孟加拉古代历史和文化的介绍。

二、孔雀王朝统治时期（公元前 320 年—前 180 年）

孔雀王朝是南亚次大陆第一个统一的王朝。在孔雀王朝阿育王时期（公元前 273—前 232 年），孟加拉作为一个地区归属于帝国的统治，但相互间几乎没有什么利益关系，以前的几个部落王国保持着相对的独立，隶属于帝国东部省的管辖。

从经济文化上来看，西孟加拉的港口已十分发达，由此出发可以远航到斯里兰卡和东南亚诸国。棉织业已兴起，成为文伽王国重要的贸易项目。

佛教已经传入，并经孟加拉传播到了斯里兰卡。

三、笈多王朝统治时期（公元 320 年—540 年）

从孔雀王朝于公元前 2 世纪衰败到公元 4 世纪笈多王朝兴起，中间经历了 500 多年，我们对之所知甚少。但在公元前 2 世纪—公元前 1 世纪发现的赤褐色的小雕像等物品证明，在巽伽王朝（公元前 185 年—前 73 年）和贵霜王朝（公元 45 年—250 年）时期，孟加拉地区仍十分繁荣，存在一个建都于恒河岸边的强大王国，建有大型的商场，与中国等周边国家保持着贸易往来。

笈多王朝建立后，其第二任国王沙摩陀罗笈多（Samudragupta）积极扩张，印度北部和东部归于王朝的统治之下。孟加拉地区存在的大部分独立王国，除了东部的萨马塔塔（Samatata）之外，都纳入了帝国的版图。南部诸王国虽未被征服，但也都承认了笈多王朝的宗主地位。

笈多王朝在印度古代史上被称为“黄金时代”，政治稳定、经济繁荣。孟加拉地区作为其重要的省份，全面深入地参与了这一发展过程。中国高僧法显曾记载了一个多摩梨国〔今印度西孟加拉邦南部塔姆卢克（Tamluk）一带〕，说其地建有一个巨大的贸易商场。一些钱币和装饰品的发现，也反映了在笈多

① Sirajul Islam. *Banglapedia*, Volume 5 [M]. Asiatic Society of Bangladesh, 2003: 104.

② 刘建. 列国志·孟加拉国 [M]. 北京: 社会科学文献出版社, 2010: 58.

③ 张汝德. 当代孟加拉 [M]. 成都: 四川人民出版社, 1999: 22.

王朝统治下的孟加拉地区经济繁荣。

从文化上来看,这一时期以宗教宽容而著称。笈多王朝的君主们信奉婆罗门教,但对佛教和耆那教也给予了保护。笈多王朝在艺术上也取得了辉煌的成就,对孟加拉独特的雕刻艺术产生了很大的影响。

四、高达王国统治时期 (公元 600 年—625 年)

公元 6 世纪,笈多王朝封臣设赏迦 (Sasanka) 趁王朝衰落之机在孟加拉建立了高达王国 (Gauda)。这是孟加拉历史上第一个独立的王国。设赏迦也因此成为孟加拉历史上第一个独立的国王。在此之前,孟加拉为遥远的孔雀王朝和笈多王朝所统治。在设赏迦的统治下,高达王朝的势力向印度北部扩张,与北印度强大的戒日王朝发生了战争,并最终为其所败。设赏迦死后,经历了一个延续百年的混乱时期。在这一时期,很少有君王能够延续其统治达一年以上。在这种状况下,孟加拉也不断遭遇外来势力的入侵,直到波罗王朝的兴起。

在文化上,因为设赏迦是印度教徒,而其对手戒日王是佛教徒,因此,设赏迦被认为是佛教的迫害者。中国高僧玄奘也曾说,戒日王生来就是为了惩罚设赏迦这个仇恨佛教的人的。但事实上并没有多少证据证明设赏迦曾迫害佛教徒,比如,在设赏迦统治的王国内,曾有包括玄奘曾修行过的、佛法昌盛的那烂陀寺 (Nalanda) 在内的很多佛寺。

五、波罗王朝统治时期 (公元 756 年—1098 年)

在经过了百年的混乱之后,瞿波罗 (Gopala) 于公元 756 年建立了波罗王朝,并持续了 400 年之久。据说,瞿波罗是当地民众推举出来的领袖,人们希望他结束孟加拉地区持续的混乱。瞿波罗没有让支持他的人民失望。在他统治的 25 年中 (公元 756 年—781 年), 他不仅消除了动乱,而且使其王国建立在牢固的基础之上,以至于其后继者有能力采取扩张的政策。在二世达摩波罗 (Dharmapala, 公元 781 年—821 年) 统治时期,其领土扩充到了现印度的比哈尔地区,对北印度产生了很大的影响。三世德瓦波罗 (Devapala, 公元 821 年—861 年) 也是个成功的后继者,他不仅增强了王国对周边地区的影响,还征服了北印度的大片土地,包括奥里萨 (Orissa) 和迦摩缕波 (Kamarupa)。德瓦波罗死后,其王国开始衰落。他的后继者常常为继承权而争斗。在接下来的百年当中,其领土在外来入侵之下不断收缩。在摩醯波罗一世 (Mahipala I, 公元 995 年—1043 年) 统治时期,波罗王朝再度兴盛,孟加拉北部和西部的大片领土重新归于王朝的控制之下。他是一个仁慈的君王,十分注重公共福利,为此他被民歌和民间传说长久称颂。摩醯波罗一世死后,王国再次衰落,其领土在

外来入侵下被分为许多小的领地，政权颠簸无定。在罗摩波罗（Ramapala，公元1082年—1124年）统治时期，王国又一次恢复了元气，重新占据了孟加拉北部并扩张到了奥里萨和迦摩缕波等地区。然而，这次复兴十分短暂，没能阻止波罗王朝衰败的步伐。

波罗王朝300多年的统治被认为是孟加拉历史上的黄金时代，孟加拉民族的荣耀和对外影响在这一时期达到了前所未有的程度。在文化上，波罗诸王虔信佛教，提倡佛学，建立了乌丹达普拉和毗訖罗摩尸罗两座寺院。它们与那烂陀寺同为重要的佛学中心。波罗王朝还鼓励对外弘扬佛法与文化，一代高僧阿底峡（Atisha Dipankar）即曾应邀到西藏传教译经，于1054年病逝于前藏聂塘。除西藏外，波罗王朝还将大乘佛教传入不丹和缅甸。在这一时期孟加拉民族的特征开始形成，孟加拉语也作为一种独立语言产生并发展。^①

六、犀那王朝统治时期（公元1098年—1204年）

波罗王朝衰落后，继之而起的是犀那王朝。据说，犀那王族最早居于印度南部的迈索尔（Mysore）地区，是所谓婆罗门—刹帝利（即先是婆罗门祭师，后转变为刹帝利武士）。

犀那王朝的开创者是萨曼塔·犀那（Samanta Sena），但他并不是真正意义上的犀那王朝的建立者，而应该是部落王国的领袖。他的儿子訖漫闼·犀那（Hemanta Sena）、孙子维嘉亚·犀那（Vijaya Sena）都是波罗王朝治下的封建领主。但维嘉亚·犀那在位期间，趁波罗王朝衰落之机，在孟加拉北部和西北部地区取代了波罗王朝的统治，获得了独立的地位，并将其势力范围扩展到了比哈尔和文伽等地，因此可以说，他是犀那王朝的真正建立者。其子伐拉拉·犀那即位后，波罗王朝走向了彻底的灭亡，犀那王朝取而代之。然而，犀那王朝的统治并不稳固。1178年，伐拉拉·犀那的儿子罗訖瑟曼那·犀那即位后，王朝即现颓势，许多独立的首领攫取了犀那王朝的权力。给予犀那王朝最后一击的是穆斯林统治者穆罕默德·巴克赫提亚尔·卡尔积，他击败了罗訖瑟曼那·犀那的军队，将犀那王朝的势力逐出了孟加拉北部和西北部，只保留了东部地区。罗訖瑟曼那·犀那死后，其子维什瓦鲁帕·犀那（Vishvarupa Sena）和喀沙瓦·犀那（Keshava Sena）曾试图恢复王朝昔日的辉煌，但终究无力回天了。

犀那王朝的统治虽然短暂，但在文化上却取得了辉煌的成就。首先，犀那王朝促使印度教的复兴，种姓制度开始在孟加拉推行。其次，犀那王朝扶植梵

^① 刘建·列国志·孟加拉国[M]·北京：社会科学文献出版社，2010：50。