

Tribal contributions to Assamese culture

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Abstract:

The Assamese culture is the result of the combination of cultures of various ethnic groups, Aryans and non-Aryans who have settled in Assam since ancient times. There are many different types of ethnic groups in Assam. These ethnic groups have come together at different times since ancient times to make the Brahmaputra River vast and flowing. The tribes of Assam do not mean the tribes confined to the political and geographical boundaries of Assam at present. Arunachal, Meghalaya, Mizoram, Nagaland – the tribes of all these countries must also be included.

Hybridization is the intermarriage of one race with another for whatever political or social reasons. Every reader familiar with history knows that during the reign of the Koch, Chutia and Ahom dynasties several centuries ago, intermarriage took place between different castes and other tribal people also passed to the northern classes with royal status.

The Assamese language is originally derived from the Indian Aryan languages. It is believed that the Aryans migrated to Assam from around the first century AD. The Aryan language also entered Assam with the migration of the Aryans. Before that, only the spoken languages of the indigenous tribes like Boro, Chutia, Khasia, Karbi, Missing etc. were spoken in Assam.

The history of Assamese literature shows that the main patrons of old Assamese literature were the Aryan kings. The kings of Komata, Konch and Ahom sponsored poets and translated many books from Sanskrit into Assamese.

There are many tribal elements in the religion and folk beliefs of Assam. Apart from Aryan Hinduism, tribal religions such as Buddhism, Islam and Christianity are practiced in Assam. There are also temples, shrines, viharas, mosques, churches, etc. associated with each religion. Aryan Hinduism is divided into Shaiva-Shakta and Vaishnava. These sections contain various folk beliefs and practices prevalent in tribal societies since ancient times. There is a significant tribal contribution to the beliefs of dreams, journeys, social relationships, oaths, casteless or classless social systems, etc.

Keywords: Caste, Aryan, Non-Aryan, Tribe, Culture, Hybrid, Migration, Tribal, Contribution.

There is a unity between the non-Assamese in Indian civilization and culture, as well as in the civilization and culture of the Assamese of Assam. The Assamese culture is the result of the combination of various ethnic groups, Aryan and non-Aryan cultures that have settled in Assam since ancient times. There are many different types of ethnic groups in Assam. These ethnic groups have come together at different times since ancient times to make the Brahmaputra River vast and flowing. Therefore, it is important to understand the importance of racial assimilation and the tolerance and acceptance of different ethnic groups in the course of time. In addition, the geographical, environmental and ethnic composition of Assamese has given it such a form that it is not easily possible to analyze its separate trends using ethnological or sociological formulas, as is usually done.

Tribes of Assam:

Tribes of Assam are the political and geographical groups of present-day Assam. The tribes confined within the borders cannot be understood. The tribes of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland must also be included. The tribes of these neighboring provinces have been closely associated

with the civilization and culture of Assam since ancient times. Until the middle of the twentieth century, these provinces were within the geographical boundaries of Assam. The tribes of Assam are divided into two groups on the basis of language – Austriatic and Chinese. The Khasis, Jaintias, Chintengs, etc. of Meghalaya are Austronesian speakers; However, ethnological ethnology has identified them as Tibetan. The speakers of the Sino-Tibetan languages are mainly divided into two categories – Tibetan-Burmese and Sino-Burmese. The Tai or Shyam speakers of the Chinese branch are the Ahom, Khamati, Fakial, Nara, Aitnia, Turung, Shyam, etc. The Ahoms came to Assam in the 13th century and ruled for about six hundred years. Later, they abandoned the Tai Ahom language, married our rulers and merged as the Assamese nation.

The Tibeto-Burmese languages are divided into four branches: Tibetan, Himalayan, North Assamese and Assamese-Burmese. The Tibetan and Himalayan branches are small. The Assam branch is dominated by Anka, Dafla, Abar, Miri, Misimi, etc. They have many more branches. Assam Burma is divided into two branches, Boro-Naga and Kuki China. The Boros include Boro, Kachari, Lalung or Tiwa, Dimacha, Rava, Angami, Mech, Koch, Tipra, Chutia, Maran, etc. Nagas, Mao, Angami, Lota, Sema, Nakte, Banchu, etc., Nagas of various tribes. The Karbi or Mikirs are among the Boro-Nagas. Kuki-Chinese branch - Meitei (Manipuri), Lulu – Cochin or Singpho etc.

Tribal Elements:

The tribal cultural elements in Assamese folk culture as a whole are briefly discussed below – Hybridization: One race with another race for whatever political or social reasons Marital union is briefly called hybridization. Every reader familiar with history knows that during the reign of the Koch, Chutia and Ahom dynasties several centuries ago, intermarriage took place between different castes and other tribal people also passed to the northern classes with royal status. According to ethnic classification, the Kochs, Chutia and Ahoms are mainly Mongolians. The post-independence classification of the Constitution of India does not include the Kochs, Chutiyas and Ahoms in the tribal category. although their culture contains elements of the original Mongolian culture. They were able to develop into a co-cultured nation after many years of rule, but the ethnic folk culture traditions continued in the dynasties. Therefore, there was no obstacle to incorporating elements of other non-tribal cultures into their society. Therefore, the influence of the Koch, Chutia and Ahom cultures cannot be ignored. The Ahom Empire was the period of the greatest racial hybridization. The process of Aryanization of the tribal culture of Assam began around the first century AD. For example, according to Banikant Kakati, “Kamakhya” was the mortuary of the Austriatic-speaking Khasis. After the Austriatics, the Lakes of the Kirat or Mongolian Boro-group were influenced, and then, under the influence of Aryan culture, Kamakhya is now famous as the main pilgrimage site of Aryan-Hindu people.

The Assamese language is originally derived from the Indian Aryan languages. It is believed that the Aryans migrated to Assam from about the first century AD. The Aryan language also entered Assam with the migration of the Aryan people. Before that, only the spoken languages of the indigenous tribes like Boro, Chutia, Khasia, Karbi, Missing etc. were spoken in Assam. Although the spoken language could not compete with the written literary language, the coexistence of various Aryan and tribal language speakers led to the influence of the Aryan language on the Assamese language. 60 Banikant Kakati, in his research work “Assamese its Formation and Development”, shows with examples this influence – phonetic, morphological and vocabulary – the influence of the tribal languages on the Assamese language. For example, Sanskrit has two consonants, *murshanya* and *dantya*. As a language derived from Sanskrit, Assamese should also have these two characters. However, under the influence of the Tibetan Burmese language, only dental sounds are found in Assamese instead of these two characters. Tibetan Burmese does not have consonants, but consonants. Similarly, warm sounds – *talvya* - *sh*, *murdhanya* *y*, *dantyas* and *talvya* *ch*, *s*, *j*, *jh*, *j* are all pronounced as dental root sounds. The consonants *sh*, *sh*, *s* in the middle and at the end of a word are pronounced like “b”. It is not yet possible

to determine from which language this pronunciation was influenced. The lack of distinction between short and long vowels in Assamese is the result of the influence of the pronunciation of the Tibetan-Burmese language group. Such symptoms are also observed morphologically. The fifth inflection of Assamese, the addition of the words “mata”-“maiki” to indicate gender, the addition of specific suffixes jan, jani, khan, to, dal, etc. are believed to have been formed under the influence of Tibetan Burmese. The prefixes m, cha, chia etc. added to balam, pekham, rancia, dhepcha, dahechia, kharchia etc. are from the Boro language It is estimated that it has arrived. Therefore, the prefixes era, er, ek – etc. in relational words come from the Deuri Chutia language. In terms of vocabulary, 60 Banikant Kakati has shown similarities of many Assamese words with Khasi, Boro and Ahom languages. The Assamese language is enriched with place and river words from the Boro and Ahom languages and Khasi words. The influence of the local Tibetan Burmese language distinguishes Assamese from other sister languages such as Bengali, Oriya and Hindi. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence The sponsors were the kings of Aryet. The kings of Komata, Konch and Ahom sponsored poets and translated many books from Sanskrit into Assamese. Durlabh Narayan of Komtapur, his son Indra Narayan, Srimanta Tamradhavaj, etc. were patrons of poets of the pre-Sanskrit era. The infallible poet Madhava Kandali was the royal poet of King Mahamanikya alias Mahamanipha of Varaha. Mahamanikya Kachari king. There are many different types of characters in the film, but the most important one is the character of Maharaja Naranarayan and Chilarai. Hindu Brahminism was recognized as the royal religion during the reign of the Ahom king Shiva Singh. The poets were also inspired to translate poetry from Sanskrit into Assamese. He was a royal poet during the reign of Kabiraj Chakravarti, Ramnarayan Chakravarti and Barja Phuleshwari, the authors of several books. The prose of the history of the Ahom period is an invaluable resource of Assamese literature. In short, the main gardeners of the Assamese literary garden are the Aryan princes.

Religion and Beliefs:

There is a lot of tribal element in the religion and folk beliefs of Assam. In Assam A part from Aryan Hinduism, there are tribal primitive religious beliefs, Buddhism, Islam and Christianity. There are also temples, shrines, viharas, mosques, churches, etc. associated with each religion. Aryan Hinduism is divided into Shaiva-Shakta and Vaishnava. These sections contain various folk beliefs and practices prevalent in tribal societies since ancient times. The Vaishnavism prevalent in tribal societies (such as Miching, Nakte) includes the use of fish and meat and apung or wine, these are ancient secularities. The Buddhism of the people of Arunachal Pradesh like the Anka, Manpa, Chutia etc. came from Tibet, while the Buddhism of the Khamati, Singphou and Shyams comes from Burma. Although Buddhism is the same, both the Tibetan and Burmese branches have little in common. The reason for this is the combination of tribal and religious elements according to the place. In Assam, the Brahmins, Kayastha, Kalitas and other Kaslo castes are vegetarians. In the all-India sphere, Brahmins are vegetarians. The Brahmins of Bengal and Assam eat fish and meat. Environmental conditions as well as tribes. Under the influence of the Brahmins, they have become vegetarians. Kamakhya was first the cemetery of the Austrians, then the goddess of cemeteries, then the goddess of the Boros, then the shrine of the Hindus. There are still trials of some non-Aryan Hindu ASHAs in Kamakhya. This is also the result of tribal religious influence. Shiva is the main deity of Dravidian culture. The Kamakhya temple in Nilachal and the Tamreshwari temple in Shadia are now known as Hindu temples but they are originally of Aryan culture. The Boros worship Shiva as Bathobrai or Budha Maharaja, Kamakhya as Ai Gosani or Kechaikhati, Bharalibudhi Lakshmi (Mainaobri) and the Deuri Chutia as Balia Baba (Girachigiri) and Tamreshwari Mother (Pishasidema). These shrines sacrifice ducks, geese, chickens, goats, bulls, horses, etc. People were sacrificed in the Tamreshwari temple. These laws come from the Indo-Tibetan or Kirat people. Non-Vedic rituals such as Jara-Fuka, Tantra-Mantra, Magic etc. come mainly from the tribals.

Festivals:

The Bihu festival of Assam is the result of a combination of cultures of different tribes. The reason why the Burmese or Mongolian culture in Tibet is called "bamboo culture" is that they used a lot of bamboo, cane, wood, etc., and the notes, tambourines, gagna, bahi, drums etc. used by the tribes were incorporated into Bihu. There are many tribal festivals associated with agricultural production and fertility. The similarities of these tribal festivals with Bihu are also noteworthy. The cow bathing during Bihu seems to be an influence of Vedic culture but in reality it is a practice of agricultural people. The use of Bihu, food, drink, household liquor and coconut drinks is a gift of Burmese culture in Tibet.

Food:

We are all the tribes of Assam. Bhoji, upper caste Hindus in other parts of India do not eat fish and meat, but people of all classes and religions in Assam eat fish and meat. "Animal violence is a great sin" – in this ideal, Buddhists elsewhere do not use fish and meat, but Buddhists like Khamati, Singfet, Shyam and others in Assam eat fish and meat killed by others. Kharicha, dried fish, bamboo carrots, peaches and wine are the main foods of the tribal people. In Assam, coconut is used equally among Aryans and non-Aryans, tribals and non-tribals. In addition, collective fishing and wolf hunting on the occasion of festivals are mainly gifts of Tibetan Burmese culture.

Dress:

One of the most notable things about dress is that all-India women wear saris They are made of the same cloth, but all the women of Assam wear two clothes ie mekhela-riha or chadar. The riha-mekhela is derived from the pattern of tribal dress. The dress of the Boro woman is noteworthy in this context. Scholars argue that the ancient Kirat people first came to Assam to trade in silk cloth, jute and velvet. The use of hemp cloth is an exclusive resource of the people of Assam. Mirizim cloth is a donation from the Michings. Apart from these, there are significant tribal contributions to the beliefs in dreams, journeys, social relationships, oaths, casteless or classless social systems, etc.

The elements of tribal culture in Assamese culture – this is the subject of widespread discussion. A true assessment can only be made by a comparative study of historical ethnographic and sociological aspects.

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