

“Folk Culture, Folk Literature And Folk Songs Of Assam: A Surveillance Study”

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Abstract :

A folk culture is an expression of a person’s class or caste or society which prevails in the form of their equitable or living conditions when the ancient tradition of behaving or living in the same way is Sanskrit and through poetry, it is presented to us in a garland of words and it comes in the category of folk literature. Folk literature is basically an expression of the public mind. It is also called the mirror of public life.

There is a wide repository of folk literature in the Assamese Bangali. These stores have been written for a long time. These literature or stores are popular in song form in abundance. In the heart of the common people the strong emotions rising and the expression of those feelings is called folk songs become the heritage of the people, with their innate intellectual, aesthetic and melodious qualities they become the destiny of everyone.

Keyword : Folk culture, caste, folk literature, Assamese, Social, Cultural, Castemary law etc.

Preface :

Folk culture means a person, caste, society, state or nation all those things which are their mind, interest, pickle-thought, art skills and intellectual in the field of civilization indicates growth.

Assamese culture is mainly Aryan culture but its contribution to the creation of non-ethnic castes in which Austri. Dravidian and Tibetetan Baurmese castes are the authorities of special importance. Assam is full of Mongolian tribes. Such as – Naga, Mikir, Miri, Rabha, Garo, Chutia, Kachari, Bodo, Marat or Marak, Ahom etc. Here, the Ahom of the Chinese family have a special influence on the political, social, and culture life of Assam.

Significance of the study :

The nature of folk culture of a caste emerges in its folk literature. The beliefs, rituals, traditions, procedures, processes of the public mind arise from the medium of folk literature. Assamese folk literature is the cultural tableau of Assam’s public life. Even today, there are

various social, religious, cultural practices in Assam, which we get a proper glimpse in its folk literature.

Folk literature is an expressing of the psyche. Through this, it can be called a minor of public life, due to expressing the heartland of ordinary people. The word “Lok” in folk literature does not refer only to “Janpad” or “Gramya”, but those who spreads in cities and villages are the entire population whose base of knowledge is not books. This literature is oral continues to be transmitted from generation to generation due to being written in books. It is entertaining, instructive and free from grammatical rules and practical.

Assamese :-Lao kha, bengena kha, bosore-bosore barhi za

Maar soru baper soru, toi hobi bor goru. (Raichaudhary 2003:41)

3. Title of the study :- The title of the study subject is folk culture of Assam, folk literature and folk song- a surveillance study.

4. Subject of the study :- Under the subject of study exclusive songs are featured in Assamese society, culture, literature and folk mind.

5. Practices and measures used in the study :- The method of study of the study subject presented is analytical poetry works published in the perspective of Assam’s folk culture, Assam’s folk literature and Assamese folklore, and the use of critical works and history texts written on their life, personality and ways of living.

For the convenience of study, all the population literature has been classified into the following genres –

- a) Folk- song
- b) Folk- saga
- c) Folk- tale
- d) Folk- drama
- e) Published- literature
- f) Mantra- literature

a) Folk song :- Folk-song are very strong in the heart of public life and its natural and musical expression. Dr.Satyendra has defined the folk song as follows. The song which is an expression of the folk mind or in which the folk mind will also come under the folk song. Definition of Dr. Sadashiv, Krishna, Fakadi – In order to use of classical rules without special care for the use of common folk behavior, the verses that the human voice instills in the wave of their pleasure are called folk song.

Therefore, it can be said that the natural and spontaneous lyrical expression of the filings of the heart of the public is folklore in which the folk-personality merges into the collective personality. Therefore, it becomes the heritage of the people and alltracts attention sweet beauty etc.

1. Sacramental song :- According to Indian theologians, there sixteen types of law rites. But now-a Days, birth situation, Annaprashan, Chudakarab (Mundan), Gauna, Marriage, death etc are the main rituals in the Assamese society. For example :-

Annaprasan, -- Ho re shabar mama, bhabiya karisa ki ?

Anna khabo lage, shajia aai re tui. (Raichaudhary 2003:47)

2. Folk songs of worship and religion :- Various fasting and auspicious rituals like Ambubachi, Durga Puja and Shakti Puja, Sitala Puja are indicative of this. As are ---

- a. Fasting festival songs :- As Durga Puja, Manasha Puja, aola Puja etc. For example :-

Durga Puja :-Ye Durga tarini ye durgati nashini.

Durgotic naash kora Bhairab Bhabani.

Ye durga tarini ye Shakti sonatani

Sharangatake raksha kora narayani. (Raichaudhary 2003:54)

- b. **Auspicious song** :- Aai naam or Shitala naam (song of Sesak Devi), aai sobah, seat placement, Lakshmi aradhan, subashani naam, opeswora sobah etc.

- c. **Philosophical-spiritual song** :- There are also many types of philosophical, spiritual songs. As are—

- i. Songs of deh-bichar,

- ii. Tokari song,

- iii. Zikir etc.

One example of Zikir is sight as—

Korane purane ek k kaise

Bujia mahot lok

Eei duniyat Aashe dui beshe

Murshide bujib tok. (Raichaudhary 2003:59)

- d. **Devotional songs** :- Devotional songs include the name of Sadashiva, songs of Ramayana, songs of Mahabharata, songs of Jagannatha etc. For example,-

- i. East Dev songs :-

Sharayu bante Raja dasharathe

Hate dhanushar dhari

Sabda anushare Mriga mari fure

Sabdavedi sar pori. (Raichaudhary 2003:76)

- ii. Songs of guru :- One example of Shankardev's songs is sight as—

Jaya jaya borduwa baikuntha dutara

Shehi sthane nij guru, vilonto uday. (Raichaudhary 2003:83)

- iii. Songs of season :- Seasonal songs are like- songs of bhada, Mosquito escape songs, Barahmasa, holi song, Bihu song and Bargeet etc. For example,-

Husori song,- Husori baai o' dolou sorai

Aami j aso husori gaai. (Raichaudhary 2003:95)

3. **Karma folk songs** :- Karma folk songs mainly contain the following songs. As—

- i. Sarbahi geet,
- ii. Songs of sailor,
- iii. Plow songs,
- iv. Flute songs,
- v. Reed songs
- vi. Tree cutting songs
- vii. Paddy munching songs etc. For example –

Songs of sailor,- Baccha nander dulal

Eito rati dhenu sare kar gharor sawal.
Sonor thalote mor pachish khon byanjan.

Kun raati ahi Krishna koribo bhojan. (Raichaudhary 2003:113)

Flute songs : - Asnor bonshi tita

Mor bonshi mitha. (Raichaudhary 2003:115)

4. **Political folk songs** :-

Political folk songs mainly contain the following songs. Like company regime songs, independence songs, songs of Mahatma Gandhi as well as the songs of China attack. For example,-

Sivasagar Sivadoul
China yudha lagi gol,
Tobangole jabolle

Paharedi rasta hol. (Raichaudhary 2003:141)

Conclusion :-

A review of the folk culture, folk literature and folk songs of Assam reveals that the Assamese culture is a grand and widespread culture and its culture encompasses the emotions, enthusiasm and activity of different castes. It is a monolithic and has flowed in its lyrical flow from ancient times till today. Even today, part of the daily life of these great castes is their folklore and the emotions inherent in it.

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