

# Source Of History In Moran Folk Literature: A Brief Study

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## 0.0 INTRODUCTORY

### 0.01 Introduction of Subject:

In north eastern frontier of India, presently in different places of Assam and Arunachal Pradesh, Moran Ethnic people have been residing who are one of the notable tribe of ancient tribes of Old 'Saumar Khanda'. Moran Ethnic people are much rich in the field of language, culture etc. The field of Moran folklores are being kept active by Bihu Naam, Bihu geet, different types of Kheri or Naam, proverbs, Montra literature, Nichukoni geet or Dhai Naam, Luka geet etc.

Source of history in Moran folklores : A brief study, Titled, 'discussion letter' how the source of history are protected in Moran folksong or folk literature will be studied.

### 0.02 Aim of Study :

"Source of history in Moran folk literature : A brief study" titled- 'study of the subject' are -

- In Moran folksong and folk literature etc. how the sources of history are protected that subject will be studied.
- What type of events and incidents are taking place in Moran folksong and folk literature that subject will be studied.
- To study about the influence of history in Moran Folk Literature.

### 0.03 Importance of Study :

How the sources of history are protected in Moran Ethnic Folksong and Folk Literature or how influenced the history and which events and incidents of history are getting its place and to know about these "Sources of history in Moran Folk Literature: A brief study" Titled- 'Study of the Subject' is important.

### 0.04 Methods of Study:

While preparing the 'Discussion Letter', for convenience of study of subject taking the help of descriptive and analytical method.

### 0.04 Area of Study:

Clarity of the subject and for convenience of study of Moran Ethnic Folk literatures within the vast remote areas' Bihu geet, Bihu Naam, different types of Kheri or Naam, folksongs etc are included within the area.

### 0.05 Source of Study :

Written and verbal both sources are taken as a base for study of the subject.

## 1.00 Brief Introduction of Moran Folk Literature :

Folk Literatures are inestimable property of any one of the tribes. The experience and the sense of beauty of human lives are vested in Folk Literatures. The system of life style reflected in Folk Literatures of any definite tribe or race. In ancient Assam's Saumar Khanda, Moran Ethnic people have been residing in different places of Assam and Arunachal Pradesh are also rich on the side of Folk Literature. Subjected to different in the fields of folklores, Folk stories, Folksongs, proverbs, Etc have been strengthening the preserving folklores. The use of own words and style of presentation in the folklores of the tribe or service style can be seen.

Moran ethnic folk literatures can be divided mainly into two parts :

(A) Fable

(B)Folksong

### (A) Fable:

Among the Moran Ethnic people traditionally different types of folk stories, narrative or legends, Tantra-Montra, proverbs, ethical policies, hathor(quiz) have been prevailing. These can be referred as fable. In courtesy of All Moran Students' Union one or two legends' stories and other stories put together compilations published although Moran Ethnic Folk Literatures and Fable (Luka-Kotha) about not yet been published. Fables of the tribes are confined within oral legends only.

### (B) Folksong:

In the field of folk literature Moran people are more rich in folksong then folk literature. Bihu geet, kheri of different subjects, (Muramoria) Ronua geet etc along with Gayan-Bayan geet or Rag et can be called folksong. Borbiya Kheri, shanti biya kheri, kulaburi nator kheri, Bhekuli biya kheri, sil biya kheri, dhumuha kheri, opeswari kheri, nichukoni kheri, saraswati kheri, hati hikua kheri, gukhai pota kheri, gukhai aadora kheri, gukhai isha hua kheri, bihugeet,, bihu kheri, hunsori pod-ghukha, Ronua nityar geet, etc have been enriched the Moran folksongs.

One or two Moran folksong's compilations along with folksong related to one or two articles also published. Of course, no one can be considered as scientific and auto complete. In endeavour of individual and organisational binding along with two compilations publication and reservation or studies can be considered as the first and foremost steps. In "Heramoni-Hedangot" of Rupeswari Gohain Dangaria and Himmat dwarah's the "Moran Jonogusthir bihugeet" both compilations 2012 and 2011 published accordingly. In addition to this, from Anirudha seat's, the Head of History Department, Dibrugarh

University, Reena Moran's collections different types of agricultural compilation "Kheri" (Moran hokolor Jonogeeti) named, on 2011 in the month of April had been published. In more advance to this on 2008 a compilation namely of "Moranhokolor Lukogeet-kheri" named published by Bengmora Publication and edited by Sri Mohan Moran.

### 1.00 Sources of History in Moran Folksongs:

Today's or present's events and incidents will become past tomorrow and that past will be remained as history. The passed across times' and that events or incidents and activities are becoming history.

For reflection of society in literature, the literature is called the mirror of society. Folk literature is also a part of literature. In Folk literature also contemporary time's society is vested. Although there is no any definite composer or writer, while coming traditionally from one to another, the contemporary societies' different materials are being included. In Moran Folk Literature also historic sources can be seen of different times. SOURCES OF HISTORY IN MORAN FOLK LITERATURE to study this subject it can be divided into two parts:

- (A) Historical sources of Ahom Period.
- (B) Historical sources during British
- (C) Historical sources after Independent periods.

#### 1.01 Historical Sources of Ahom Period:

In 1228 AD, the period from coming Ahom to Assam upto the British arrival period is termed as the Ahom period although pre-Ahom period while discussed about the sources of Moran Folk Literature included during Ahom period.

In earlier, devotee of Sakta Moran Ethnic people had celebrated in a holy day in Kesaikhati Sal at Sadiya. "First Monday of Bohag is taken as holy day Moran people had been celebrating the bihu. After acceptance of Vaishnava Religion during the days of Guru Sri Sri Satubhuj, the date and day of bihu celebration had changed."1 Instead of Kesaikhati Sal of Sadiya through the Bhaktas of Satra bihu had been started. It is clearly mentioned in the Pod of Dharma Hunsori—

"Sri Chaturbhuj O hori Ram  
Dumahi patile O hori Ram  
Bhakate Furise gai Ram Hori  
Gupala Gubinda Ram" . ( Moran-Motok homaj Sanskriti, Page-174)

In due course of time Moran Ethnic Bihu or Bohag Bihu totally entangled with the religion –

"Sankar Soti Madhava Maroli

Logai hori namor khuta Oi

Gupala Gubindoi Ram" . ( Moran-Motok homaj Sanskriti, Page,174)

In influence of Vaishnava religion Moran Ethnic people had celebrated in dumahi or Choator Sankranti, Uruka on Tuesday, Goru bihu on Wednesday like this way Bihu has been celebrating. In Bihu Pod or Kheri expressed like this way-

"Hasoti Oi Choat, Bisoti Oi Choat

Budhe Birotsoti, Mongale Uruka

Bihu Goi Achili Kot" . (Heramoni hedangot, Page-01)

Moran Ethnic people were expert in catching and domesticating of elephants. It has also been mentioned in golden letters in history about the supply of elephant by Moran people during Ahom kingdom. In pretext of finding false report by the high Officials of Ahom king while Raghav Moran went to submit/offer elephants to the king, he was punished which is well known to all. Moran Ethnic people's Bihu geet its place clearly like this way-

" Hati sikaroloi ulaicho dehi oi

Hatote Edali Fan

Mota Hati thakile bore ghar huwani

Dotale rakhibo maan." ( Moran-Motok homaj Sankriti-180)

1. Guluk Moran, 'Moran Bihu' Oitijya aaru porompura, ( Moran-Motok homaj Sankriti, Page-165)

The people who tempt elephants were treated as rich or aristocrat by the Moran people. Even today elephants are seen in some houses of Moran people. During Ahom reign, salt were found in a village named Mohong. In the marriage ceremony of Moran Ethnic, the grinding of Gathion is prevalent which is expressed in Kheri –

"Sadiya Rajyare Ghanekoi Gathion  
Namoni Rajyare Pota Rame Hori  
Namoni Rajyare Pota.  
Dhabala bilore kojola Hingora  
Mohonga Rajyare Lun Rame Hori  
Mohonga Rajyare Lun" .

( Moran-Motok homaj Sankriti, Page-211)

OR

"Hobodot hunisung beita chohoki  
Hatire Uporat Nibo  
Korjar babot uthon puron dibo

Keru moni gohona dibo".

(Heramoni Hedangot, Page-36)

One of the important events during Ahom reign is Muramoria Bidruh. Different types of geets related to the Mramoria Bidruh have been prevailing among the Moran Ethnic people. Warrior song / geets are most important historical resources of Ahom rein.

"Aei dhenu aei karn Dekadeo dhenu dhar  
Mulung mariboli jaon,  
Bhalkoi guri dhar Moranor Dekadeo  
Bhiora giratire Naon".

( Khilonjiya, Page-43)

OR

"Ostobhuje hoptabhuje chaturbhuje rakhe  
Tarei da take Kate  
Tare Hiloi take mare  
Chturbhuje Rakhe".

(Khilonjiya, page-43)

The Ahom king retrieved gold from the Subansiri river. The retrieval of gold from Subansiri is getting place in Moran Bihugeet.

"Subansiri balite kecha hun jilike  
Aakakhot jilike jun  
Ture chun nisina nulabo hobola  
Jene punimare jun".

(Heramoni Hedangot, Page-70)

In Moran Bihu geet, Offering prayers to the Kamakhya Mondir and Godesses also forecasted –

"Kamakhya Mondirok kore Devi Puja  
Hatot Dhupe dhuna Loi  
Mure chun Antorot korung ture puja  
Antorot Chobiti thoi".

(Heramoni Hedangot, Page-80)

Along with the reservation of historical resources of Ahom reign, the Indian history's words are getting its place.

"Homrat Shahjahane Tajmohol bonale  
Jomuna Nodire parot,  
Premore Tajmohol bonam buli bhachung  
Ture mure Jivanor kalot".

(Heramoni Hedangot, Page-28)

"Buronji porikhyat likhibo dichile  
Pani pothor judhar kotha,  
Moi je aajoli likhi thoi aahilung  
Rati dekha hopunor kotha".

(Heramoni Hedangot, Page-28)

Krishna-Rukmini, Ram-Sita, Shiv-Parvati, Usha-Anirudh's marriage stories are seen in Biya Kheri of Moran tribe. Although ancient story, the influence o different period are picturesque in folksongs. Geet of Phul-konwar, Moni-konwar, pogola parboti geet, shiva-paboti geet, etc in different geets also influence of Ahom reign and contemporary Moran Ethnic society also influenced.

### 1.02 Histirical Sources During British Period:

From the arrival period of British to the period of Independent of India, this long period is called British period. On arrival of British, many directions innovated to the social life of Assamese. The new directions have started to touch or influence the Moran Ethnic Social system also. The influence of this can be seen in Folk Literature too.

"Ujaye aahile bilator cahab jon  
Cerap khai pelale chisa,  
Tar pache pache memoni aahile  
Aathur murot mekhela pindha".

( Heramoni Hedangot, Page – 27)

In Moran ethnic areas, planting of tea garden of British Officials scenes also reflected in the Bihu geet of innocent artists—

"Chahabor bongola mudhedi Nongola  
Duarot ingraji likha,  
Monore Aakhati puraboloi nepalung  
Tuloinu thakile Aakha".

( Heramoni Hedangot, Page – 49)

During the British period the system of running train was started in Assam. It is also preserved in Moran Bihu geet-

"Ukiyai ukiyai rel gari cholile  
Stationor mukholoi sai  
Toi jabi jidina moinu kandim hidina  
Toi jua batoloi sai".

( Heramoni Hedangot, Page – 56)

About coming of British is preserved in Moran Bihu Geet-

"Ujaye Aahile Kumpani Jahajkhon  
Serap khi pelale sisa  
Hoke baye bhoni hoke bhaye kokai  
Toye chun nohole misa".

( Heramoni Hedangot, Page – 113)

In aid of British, Tea Tribe people came to Assam are called Bongalee by the Moran Ethnic people. Actually during that period other unknown tribes were also called as Bongalee. Later on Moran people had strengthened their close relationship with the Tea Tribes.

“Tuke Chun nepale Aani lom Bongalee  
Hiye randhi dibo bhat,  
Homoiyor gotike mini buli mati jam  
Hiye hobo moromor mat”.

( Heramoni Hedangot, Page – 113)

The use of motor vehicles and guns in Assamese society were started after coming of Britishers. The use of Gun was also started among the Moran people. Among the Moran ethnic people, resided near the jungle, for self protection or to keep away the wild elephants, have been using gun more or less. It proved in Bihu Geet also-

“Rojar Aali batot sole motor gari  
Upore uruwai dhuli  
Ture Chun pitare muke nibo buli  
Khajise bondukor guli.”

( Heramoni Hedangot, Page – 55)

### 1.03 Historical Sources After The Period Of Independent:

From the time of Independent to present, is called the period after Independent. After the Independent of India many important events had been shaking the social system of Assam. From that events Moran Ethnic people have also been not escaped. Influence of these can clearly be seen in Moran Folk Literature.

Shivsagar College was established, after Independent, on the bank of Jaisagar Pukhuri, the historical monuments of Ahom reigns. About the establishment of Shivsagar College is also preserved in Moran Bihu Geet.

“ Mongoldoi Dhuburi Joisagar Pukhuri  
Tar kakhot kolej khon hol,  
Hei khon kolejot poriboloi nepalung  
Jivan mur Aathole gol.”

( Heramoni Hedangot, Page – 28)

By the earthquake of 1950 badly shacked the Assam along with India and about the Earthquake reveals in Moran Bihu Geet. In the under mentioned bihu geet itself can presume about the devastated earthquake.

“1950 sonot bhumi kompo aahisil  
Dekhore hoisil proloi  
Heiti homoyot ane beya lagisil  
Monot mur porisil tuloi”.

( Heramoni Hedangot, Page – 27)

In background of Chinese aggression of 1962, the Moran youth composing Bihu geet and tuned in Bihu Toli. Even today bihu geets are popular among the youths of Moran tribe.

As an example-

“1962 sonot chine kore aakromon  
Nidiyu nidiyu nidiyu deha  
Aamar hunor Akhom khon  
Bohu deka sohid hol  
Bohu deka pongu hol  
Bohu tejal ...”

(Collected)

AND

“Chin bharotor juddha hobo  
Himani powder lupto hobo  
Himani powder lupto hole  
Bogi Koli bur sin ulabo  
Bogi Kolibur Sin ulale  
Bogi Bogibur Chinai nibo  
Koli Koli bur aamalo robo”.

(Collected)

Expulsion of foreigners or Assam Agitation, Language agitations had deeply touched the Moran Ethnic society along with the great Assamese race. The influence of agitations also composed in Bihu Geet.

### 3.00 Conclusion:

#### 3.01 Decisions:

“Historical source in Moran Folk Literature : A brief study” ‘Titled’– After study of subject in such type of some decisions can be arrived-

- Moran tribe is one of the ancient tribes of Assam, they are much rich in the field of Folk Literature. Different types of Tales or legends, narrative or stories, ritual recitation of verbal Charms, proverbs dialects, instructive advices, riddles, Kheri of Borbiya (marriage), Shanti Biya Kheri (at the time of first Menses), Kheri of Kula burin Nach, Bhekali Biya or Shil Biya Kheri, Dhumuha Kheri, Opeswari kheri, Shipini Kheri, Mugura kheri, zigini kheri, nichukoni kheri, Kandoni kola kheri, Aai Kheri, lakhimi kheri, Saraswati Kheri, Hati hikua or puh mona kheri, gukhai pota kheri, Gukhai aadora kheri, Gukhai isha hua kheri, bihu geet, Bihu kheri, Hunsori pod ghukha, Gayan bayan rag or geet, Ronua nitya geet, etc are enriching the granary of Folk Literature of Morans.
- Among the Moran Folk literatures although preserved the historical sources of different periods, but difficult to identify its definite period or time. Traditionally these have been coming verbally form one person to another and hence influence of different periods can be visible in the Folk Literatures. An event or incidents of the past is tally with the present Folk Literature, mainly presenting among folksongs beautifully.
- In Folk Literatures of Moran Ethnic social system’s contemporary relation with the history of Assam and also reflected about many important directions in Indian history.
- Through the different types of Kheries, Bihu geets, hunsori pod etc. reflects the social

System and life style of Moran Ethnic People.

- Among the folk literature, the patriotism songs of youth and sense of Nationalism also reflected. Yet, in Folk Literature of Moran tribes, love for the history is also reflected.
- The events and incidents of prehistoric of Ahom reign, British period and post Independent are getting place in the Moran Folk Literatures. Such types of Moran Ethnic Literatures are notable history of Assam. Its study will introduced many new directions of Assam history.
- Influenced by the Assam agitation or Foreigner expulsion agitation and language agitation etc among the Folk Literatures in Moran Ethnic social system or what type of reactions were there in agitations or how and what type of influence taken place, its presumption can be seen in the las Bihu Geets.
- In between ULFA and Army many more miseries had to shoulder and infinite numbers of brave youths of Moran Ethnic people lost their lives like Saccharin Ravenna. Is anybody counted its records? The picture of this great crisis also reflected among the Folk Literatures.

### 3.02 Result :

About Moran Ethnic Folk Literatures full with different types of materials have not yet been studied elaborately or scientifically. Vast and deep study of Moran Folk Literatures will highlight the more new information of different direction of Assam history along with the Moran tribe.

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