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Ethnic Folklore Expressed in Moran Bihu Geet: At a Glance

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1. INTRODUCTORY:

1.1. Introduction of Study:

In North East India's land of Assam, the ancient tribe Morans, at present, has been residing in the districts of Tinsukia, Dibrugarh, Sivsagar, Jorhat, Dhemaji, Lakhimpur and in different places of Namsai District of Arunachal Pradesh. This Moran tribe's soul like culture "Bihu" i.e. Bohag Bihu. The Moran Bihu, in Tinsukia District and in Arunachal Pradesh, Assam-Frontier area, tradition is substained actively. The Bihugeet of Morans has notably been contrbuting to the Assamese culture.

1.2. Aim of Study:

Ethnic folklore expression in Moran Bihu Geet: A glance: "Titled subject's aim of study -

- of the Moran tribe.
- To study about folklore related with religion of Moran
- To study about folklore related with cooking of Moran
- To study about folklore related with agriculture of the Moran tribe.
- To study about folklore related with society of Moran
- To study about folklore related with different subject of Moran tribe.

1.3. Importance of Study:

"Ethnic folklore expression in Moran Bihu Geet: At a Glance" Importance of study of the subject. One of the resources of Moran tribe is in Moran Bihu Geet, publish through folklore of Morans about life-style system, to know about culture and folklore, there is pertinent importance of study of the subject.

1.4. Method of Study:

For study convenience of the subject, descriptive method is being taken while doing ready the study letter. According to requirement analytical help is being taken.

1.5. Area (Region) of Study:

For the advantage of study and ligibility of suject, the discussed subject prevalent in vast area extensively and used "Bihu - Geet beneath tree" is being taken within study area (region).

1.6. Source of Subject:

On the basis of the book *Heramoni Hedangot* compiled by Smti Rupeswari Gohain Dangaria, Moran Jonagusthir Bihu Geet collected by Shri Himat Duwarah and published by Shri Arunjyoti Moran, President, All Moran Students' Union.

Ethnic Folklore Expressed in Moran Bihu Geet:

Morans are one of the ancient tribes of Assam. They (Morans) have been living since time immemorial which is unable to trace out by the history even. It has clearly been mentioned in history about meeting of Morans while Ahoms came. The contribution of Morans In the formation of great Assamese Race is admitted. One of the tribes, amongst different tribes live in Assam, the main festival of Moran also 'Bihu'. of course, Bohag bihu is celebrated with great pomp To study about folklore related with festival-ceremony by Morans but Magh Bihu and Kati Bihu are partly celebrated.

> During past, the devotee of Shakta, Morans have been celebrating the Bihu from the Tuesday of Bohag# as Uruka, Goru bihu on wednessday and Manuh# bihu on Thursday this way on account bihu has been celebratin (If 1st tuesday falls on Sankranti, then Uruka on next tuesday). Although Bohag bihu is related with agriculture, Morans have also been celebrating it as a relegious festival.

> Song-lyrics, dances, dresses, musical instruments and in tune-fusion-rhythm etc. ethnic Individualism of the tribe is seen. Morans are much rich in Bihu-geet. In Gos tolor bihu (bihu, beneath the tree) along with Hunsori or relegious hunsori, Rati bihu, Log bihu, Jeng bihu, geet also being sung. As per different of environment, the expression style of bihugeet also different.

> Rati bihu, log bihu, jeng bihu, gos tolor bihu, or in any kind of bihu geet, some ethnic folklores or manner-behaviour or expression of tradition are seen.

> In the discussion letter, especially about expression in bihu geet is studied. For advantage of study, folklores can be divided as mentioned under -

Festival-ceremony related folklore.

Religion related folklore.

Cooking related folklore.

Folklore related with life.

Folklore related with Folk Art.

Folklore related with agriculture.

Society related folklore Miscellaneous floklores.

1.1.2. Festival Ceremony Related Folklore:

In different festival-institution, Ceremony etc it is seen the ethnicity of Moran, expressed in Bihu Geet. Marriage ceremony, worship-veneration etc related with folklore are called as festival-ceremony related folklores. Bohag bihu is observed by Moran tribe as Uruka on Tuesday, Goru bihu on Wednessday. (Uruka - day before goru bihu, Goru bihu cow/cattles' bihu)

"Hasoti oi chot, bisoti oi chot Budhe birosoti Mongole uruka Bihu goi ashili kot"

(Heramoni Hedangot, Page – 01)

(Hasoti - A piece of towel like cloth, used for binding betle nut items to carry with.)

After marriage in Moran society, 'Ghor utha' and 'Randhoni luwa' ceremonies are observed. There is a traditional rule to go to father-in-law's house by carrying a 'Haho bhar' and its preservance expression can be seen / heard in Moran bihu geet too.

"Bogi Hah kandhot loi tukenu aagot loi kehanike jaboloi pam,

amare ghorote Toi randhi diya

Kehanike khaboloi pam."

(Heramoni Hedangot, Page - 19)

Among the Moran Ethnic group, marriage and festival ceremonies related can also be treated as a part of religious customary policies involved herein.

On the day of marriage. bride-groom are bathe with black lopment gram and termeric (by grinding), such a traditional rule is also prevalent. In 'Borbiya' (marriage) its utilization is coparatively more. This tradition is inserted in Bihu Geetlike this way -

nuwabo dhuwabo "Tur biya dina Gate mah halodhi ghonhi,

jome dhul bojabo Mur biyar dina

Habitoli huwani kori."

(Heramoni Hedangot, Page – 39)

1.1.3. Religion Related Folklore:

Moran tribe is encircling by religion all around. In every folklore religious influence is visible. Folklores involved with religion are called religion related folklore. Although the folklores are divided into different ways, it is seen the influence of religion impregnated with. Influence of religion in bihu geet is reflected like this way -

"Ga dhui bhokote guru hewa kore

Ghatoiye hewa kore nao,

Moi sinta koru mure senamuwak

Kenekoi okole pao."

(Moran Jonagusthir Bihu Geet, Page – 59)

1.1.4. Cooking Related Folklore:

Including kitchen, the folklores related with food items are called cooking related folklore. In case of cooking system Morans are much more aware traditionally.

Foods and vegetables of jungle loving tribes are mainly wild trees-grass-creapers. Mechaki-Megenga etc. are endeared vegetable to Moran people at present too. It influenced in bihu geet unknowingly -

"Ara heramonit mechaki-megenga

Burha heramonit kosu,

moinak nedekhu Ataike dekhilu

Kinu senduluka souk."

(Moran Jonagusthir Bihu Geet, Page – 24)

(Mechaki - a kind of tree like vegetabke, Mejenga - tree like vegetable which is having some small thorn on its branches. Tender leaves are eaten)

Like that way Ketahi Jemuna and cucumber are also expressed in bihu geet.

"Koitalit gojile ketahi jemuna

Dhanonit lagile siyal,

adinhe goisilu Ture oi ghorole

Bapere bulile hiyal."

(Moran Jonagusthir Bihu Geet, Page – 52)

(Ketahi Jemuna - A kind of tomato having furs around it which mainly grows in the porch of the house)

In some bihu geets Ethnic restriction and awareness mentality are also revealed, as an example-

"Outenga nekhabi kakini potuwa

Kotari nolobi khanri,

nindai thoi nejabi Muke beya buli

Ghorot hobigoi banri."

(Moran Jonagusthir Bihu Geet, Page – 13)

(Kakini potua - A single leaf is found in elephant apple, i.e. called Kakini potua by Moran people).

No any other lady is allowed to enter into the kitchen. A daughter-in-law is taken as cook with traditional and customary law is allowed to enter through a ceremony called 'Randhani luwa' (taking as cook) is given to with due permission publically. 'Taking as cook' also involved with religion which is one of the religious folklore. This folklore actively expressed in bihu geet as under-

"Toiye hijai diya kham kehanike

Kola joha saulor vat,

Luta lo buli hate dhu buli

Kundina logabi mat."

(Moran Jonagusthir Bihu Geet, Page – 50)

1.1.5. Life Related Folklore:

Birth and death etc. of life which involved with folklore are called life related folklore. Birth is eternal rule of nature. While taking birth, nothing has been bringing along with. It has beautifully been expressed in bihu geet in this way-

"Jonom loi ahungte okole ahilung

Logot loi nanilung kaku

Hongkharot jonom di tule loge palung

Aribo nuwara holung."

(Heramoni Hedangot, Page – 17)

OR

"Ahisung okole jamgoi okole

Pare hoi jibonor hakun,

Ture nu morombur pahoribo nuwarim

Jimandin hongkharot thakun."

(Heramoni Hedangot, Page - 60)

Birth related customary policies found among Morans tribe are clearly expressed in bihu geet -

"Aaiye jonom dile agoli patote

Sesure katile nari,

Abate panite aaiye ga dhuwale

Pothali kulate dangi."

(Heramoni Hedangot, Page – 27)

1.1.6. Folk Art Related to Folklore:

Denotation of Folk Art related to folklores prevalent in Moran society like - Pepa, Dhol, Gagana etc are related with instruments and industrial commodities can be treated as Folk Art related with Folklore.

'Toka' is the main instrument of Gos Tolor Bihu (Bihu beneath the tree). Using of 'Toka' in bihu geet where customery or folklore is expressed -

"Oti moromere tokati dilahi

Bihu nam oi gaboloi buli,

Bihu nam gaboloi nejanung oi moromi

Nehanhibi okora buli."

(Heramoni Hedangot, Page – 04)

'Pepa' flute of baffallo horn is another main instrument of moran bihu geet.

"Mohor hingor pepati nobojabi kokaiti

Tihinti tihinti kore.

Doroi gaonr suwali nanibi oi kokaiti

Gusi jang gusi jang kore."

Bamboo and cane have got pervasive relation with Moran tribe. Different types of fishing equipments made of bamboos are like- (Jakoi, polo, Dinga, sepa and khuka etc) are related traditionally. Different types of skillful processes are seen for fishing, it is also sings in Bihu geet - 'Aliti kati jamg sepati pati jam', 'Jakore majote jakoi bai asili' etc.

1.1.7. Folklore Related With Agriculture:

Morans are agriculture- centralic tribe. Maximum folklores are involved with the agriculture. Rules and regulations of religious festival ceremony also mainly based on agriculture yet directly involved with folklores are called agriculture related folklores.

'Dheki' (wooden husking equipment) is one of the important resource of villagers of Assamese society. In Moran tribe also many folklores have been using with 'Dheki'. There are some customery laws in making a Dheki. Its little expression is happening in bihu geet -

"Uriam kathore Dheki nehajibi

Uri jang uri jang kore,

Kumoliya suwali biya nepatibi

Gusi jang gusi jang kore."

(Heramoni Hedangot, Page - 21)

1.1.8. Society Related Folklore:

The folklores which are directly or indirectly attached with the society are said to be society related Folklores. Ethics of society, manners-behaviours etc. are society related folklores. Mainly sensual appealing in bihu geet. In maximum bihu geet directly or indirectly sensual indication is seen. To manage the society orderly some customery rules and regulations are formed unknowingly. In different fields of tradition, folklores are placed in bihu geet also.

"Jodiu kokaiti usor homondhiyo

Tothapi tuloihe mon,

Iodi dave dhore Guruve bhokote

Athu di porasit hom."

The use of betel-nut is although involved with religion and food folklore because of its use in every occasion of society that's why society related folklores are treated as internal folklores.

'Kinu tamul khoni thuriyai dili oi', 'Thuriya thuriya tamul kati disili', 'Tamul paribole akunha kasikhon', 'Tamulu noholu fali dekhuwabole' etc. traditional betel-nut culture or folklores preservations are seen.

The girl of Moran Ethnic starts to wear 'Mekhela-Kokalmoraa' (wears on waist) after 1st mansuration. It is social rule of Moran community. This folklore is getting its place in bihu geet -

pindhibore pora "Kokalot mekhela

Nesale nuwarung tuk,

Himanot logori aribo lagile

Esore dekhibo tuk."

(Heramoni Hedangot, Page – 35)

SSN 245 1.1.9. Miscellaneous Subjects' Folklore:

Religion, Agriculture, Society, Folk art, festival-ceremonies etc. in addition to the miscellaneous subject matters involvement with some folklores are also seen; that folklores can be termed as miscellaneous subjects' folklores.

Hooking of fish with bait if wasp was prevalent during past, but this tradition is rare now days.

"Agoloi lehuka borokhi maridal

Ronga borolor tup,

Aaiku arilu bupaiku arilu

Aribo nuwaru tuk."

(Moran Jonagusthir Bihu Geet, Page – 08)

Maximum people of Moran ethnic group are having deep faith in astrology and magic manuscripts (but it is different in case if educated people) its influence is seen in bihu geet -

"Maya hoi jaboloi noholung mayabi

Noholung mayangor bej,

boi moi jaboloi Tejor hire hire

Noholung kolijar tej."

(Heramoni Hedangot, Page – 23)

Weaving-shed is favorite resource of Moran Ethnic women. In addition of weaving own clothes the faith that it is their most important work to wave the clothes for house hold family members. They treat the weaving shed as much holy.

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Different types of folklores are involved in weaving. In opening state of weaving shed, Moran women do not go to anywhere leaving it and this converted into folklore.

"Hamori ahilung tulutha durepoti cheleng sokothia kati, Ture mure kothabur bhabungte Tuponi nodhore rati." (Heramoni Hedangot, Page – 35)

(Tulutha - where rolls the threads, dupoti / durepoti - Used to wave by hand, Cheleng - a kind of cloth having definite its length, Sokothia - six sticks length cloth)

Booming of lawn, rooms and washing of utensils, getting up in the morning is daily rutine duty of the Moran women. It is revealed inbihu geet -

"Sorok sorok kori sutal hari asili

Podulir mukholoi sai,

Podulir mukhote tukesun dekha pai

Monor mur thahoni nai."

(Heramoni Hedangot, Page - 57)

2. Conclusion:

2.1. Decision:

"The Folklores Expressed in Moran Bihu Geet: A Glance" - at the end of study of the subject; in such types of decisions can be arrived:

- Some active folklore is seen in Moran Bihu Geets.
- Festival ceremony related, religion related, agricultural onal Journal related, cooking related, life related, folk art related, in Scientific

society related, miscellaneous subjects' etc. In all types of folklores a religious ethnic entity is encircling.

- Ever things of Moran tribes are refected in bihu geets (religious, culture, agriculture etc).
- In the bihu geets of the tribe, folklores are preserved ans explained in different ways.
- Bihu geets are composed in rhythmic verse and singing presentation is much slow type.
- The subject matter of the bihu geets are instinctive and frequent acquaintance.
- Maximum bihu geets of the tribe are prosperous with Folk Art and folklores.

In different types of bihu geets subjected to folklores of Oldest Moran tribe of Assam is revealed.

Till now, no any study has done with scentific vision. In the field of bihu geet so many directions will be released by the future study.

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