



PROCEEDING



UGC Sponsored

National Seminar

On

Folk-Culture in the Context of Northeast
India: Tradition and Change

উত্তৰ-পূব ভাৰতৰ প্ৰেক্ষাপটত লোক-সংস্কৃতিঃ পৰম্পৰা আৰু পৰিৱৰ্তন

Date: 29th & 30th March, 2013

Organised by

Department of Assamese,

Sonari College, Sonari- 785690, Sivasagar (Assam)

In Collaboration with Sonari Sakha Sahitya Sabha



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1.0 SCHEDULE FOR SEMINAR

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1.0 SCHEDULE FOR SEMINAR

Date 29th March, 2013

9.30 a.m. – 10.45 a.m. **Inaugural Session**

1. Lightning of Lamp : Prof.(Retd.) Robin Ch Konwar And Mr. Dimbeswar Gogoi, President, SSS, Sonari
 2. Saraswati Bandana : Dr. Reeta Dutta, HOD, Dept. of Assamese, Sonari College and her party.
 3. Introduction of Chairperson and Resource Person and taking of their seats and felicitation.
 4. Welcome Address : Prof. Arpon Kr. Boruah, Principal i/c, Sonari College
 5. Inaugural Address : Dr. Jyotshna K. B. Rout, HOD, Dept. of MIL, Gauhati University
 6. Key note Address : Dr. Probin Ch. Das, Retd. Professor, Dept. of Folklore, Gauhati University
 7. Speech of Chief Guest : Dr. Irom Gombhir Singh, Associate Professor, Monipur University
 8. Speech of Chairperson : Dr. Rajen Tamuli, Retd. Principal, Sonari College
 9. Vote of thanks : Raghunath Kagyung, Co-ordinator, National Seminar Organizing Committee
- 10.45 a.m. – 11.00 a.m. Tea Break

Venue: Auditorium

11.00 a.m. – 1.00 a.m. **Technical Session – I**

- Chairperson : Dr. Irom Gombhir Singh, Associate Professor, Monipur University
Resource Person : Dr. Probin Ch. Das, Retd. Professor, Dept. of Folklore, Gauhati University
 Presentation of Papers
Rapporteur : Lindy Goodwin & Pronita Kolita
1.00 p.m.-2.00 p.m. Lunch Break

2.00 p.m.- 3.30 p.m. **Technical Session – II**

- Chairperson : Dr. Probin Ch. Das, Retd. Professor, Dept. of Folklore, Gauhati University
Resource Person : Dr. Irom Gombhir Singh, Associate Professor, Monipur University
 Presentation of Papers
Rapporteur : Lindy Goodwin & Pronita Kolita
3.30 p.m.– 4.00 p.m. Rapportteurs' Report
 End of the First day Programme

Venue: Room No. 7

11.00 a.m. – 1.00 a.m. **Technical Session – I**

- Chairperson : Dr. Nilakshi Boragohain, HOD, Dept. of English, SPP College, Nanti, Assam
Resource Person : Dr. Jyotshna K. B. Rout, HOD, Dept. of MIL, Gauhati University
 Dr. Mamoni Borah Khargharia, HOD, Dept. of Assamese, SMD College, Charing
 Presentation of Papers
Rapporteur : Lucky Chetia
1.00 p.m.-2.00 p.m. Lunch Break

2.00 p.m.- 3.30 p.m.

Technical Session – II

Chairperson : Dr. Jyotshna K. B. Rout, HOD, Dept. of MIL, Gauhati University
Resource Person : Dr. Mamoni Borah Khargharia, HOD, Dept. of Assamese, SMD College, Charing
Dr. Nilakshi Boragohain, HOD, Dept. of English, SPP College, Namti, Assam

Rapporteur : Lucky Chetia

3.30 p.m.– 4.00 p.m.

Rapporteurs' Report
End of the First day Programme

Date 30th March, 2013

Venue: Auditorium

9.30 a.m.-12.00 Noon

Technical Session – III

Introduction of Chairperson and Resource Person and taking of their seats and felicitation.

Chairperson : Dr. Manik Saikia, Associate Professor, Dept. of Assamese, J B College, Jorhat,

Resource Person : Dr. Irom Gombhir Singh, Reader, Monipur University

Address by Resource Person

Tea Break

Presentation of Papers

Rapporteur : Dr. Anita Konwar

12.00 Noon – 1.00 p.m.

Lunch Break

Venue: Room No. 7

9.30 a.m.-12.00 Noon

Technical Session – III

Chairperson : Dr. Prodip Hazarika, Retd. Prof. Moran College, Moran, Assam

Resource Person : Dr. Probin Ch. Das, Retd. Professor, Dept. of Folklore, Gauhati University

Address by Resource Person

Tea Break

Presentation of Papers

Rapporteur : Pronita Kolita

12.00 Noon – 1.00 p.m.

Lunch Break

1.00 – 3.00 p.m.

Discussion on papers

3.00 – 3.30 p.m.

Draw of Action Plans

3.30 - 4.00 p.m.

Valedictory function:

1. Introduction of Chairperson and Guest and taking of their seats and felicitation.

2. Speech of Guests

3. Distribution of Certificates

4. Remark of Chairperson

5. Vote of thanks

2.00 KEY NOTE ADDRESS

DR. PRABIN CHANDRA DAS
RETD. PROFESSOR, DEPT. OF FOLKLORE,
GAUHATI UNIVERSITY

INTRODUCTION

The term North-East India- or simply the North-East- obviously refers to the geographical location of the region. But there are many other ways in which the term holds great significance.

Topographically, the north-eastern zone- consisting of lofty mountainous terrains moderately high hilly tracts interspersed with plateaus and river-fed valleys. While this geographical and topographical situation has made north-eastern India into a naturally homogeneous zone, the partition of the sub-continent literally cut it from the rest of the country-barring a narrow corridor-accentuating, as it were, the specificity of the region.

The specific character of the North-East, however, extends beyond its physical features; it has its own distinctiveness also in respect of its population component and cultural pattern. Since very early times North-East has been the home of the Kiratas or Indo-Mongoloids. Although Austric and Dravidian sub-strata have been discerned by scholars in the racial and cultural have swept over parts of the region- particularly the valleys in Assam, Manipur and Tripura – the predominance of the Indo-Mongoloid racial and cultural features in much too obvious. Although the Indo-Mongoloids had not occupied a centre-stage position in the history of India's civilization, they have never been off the stage either.

Apart from the fact that the Aryan-Hindu religious and cultural norms have been a dominant influence, there is also the living presence in the region of Buddhism of both Hinayana and Mahayana sects, of Islam, and also of Christianity in more recent times.

Because of the presence of an almost bewildering racial and cultural variety, the North-East has often been referred to as the anthropologist's paradise. With equal, if not greater, justification the region could be called the folklorist's paradise: the stock of folklore material, both verbal and non-verbal, of the great number of groups inhabiting this region is virtually inexhaustible.

This is a region where tradition had held its sway till very recent times. But unusually heavy influx of people from outside the region has of late disturbed the demographic and cultural balance of the region. Spread of education coupled with the waves of development and modernization has also played its part in changing the region's cultural contours. There have been problems of identity crisis tending to give rise to various kinds of movements aimed at self-assertion. Not only gas there been a new concern with folklore but there have been even revivalist tendencies also.

With international borders on almost all sides-China on the north, Burma on the east, Bangladesh on the south and west, and Bhutan on the north-the North-East is also most strategically placed and is, thus, geo-politically a very sensitive area.

While there is no denying that there are considerable diversities within the region, yet the fact remains that a there is a basic unity characterizing the seven units making up North-East India-Assam, Manipur, Meghalaya, Nagaland, Arunachal Pradesh, Tripura and Mizoram. Presently is also

a realization of this unity among the people of the constituent units and the term "Seven Sisters" to designate the seven units reflects that sense of unity and togetherness running through them.

- a. There was the distinction between high and low. Although the chief had full political authority over his subjects, in social life he was as much a commoner as others, The land belonged to the community, not to individuals; and the crop was shared.
- b. There was an elaborate code of chivalry called plawanghmaina according to which one's conduct was to be led by consideration for others and the spirit of mutual help.
- c. Zawlbuks or bachelors' dormitories constituted a most vital institution in the society. In the Zawlbuks adolescent boys not only slept but also got trained in discipline and service to the community.
- d. An inherent spirit of self-help was nurtured.

Widespread acceptance of Christianity and a high percentage of literacy have caused the Mizo society to move pretty fast along the path of modernity. But there are many indications to show that they are also not in favour of fully giving up traditional ways.

III. THE DISTINCTIVE CHARACTER OF THE SOCIO-CULTURAL MILIEU OF NORTH-EAST INDIA

An appraisement of the role of the Mongoloid peoples in the development of the composite Hindu or Indian culture, the peculiar line of development of this culture in its expansion in North-Eastern and Eastern India through Mongoloid contact or participation-should be looked upon as an important line of enquiry tracing the history of Indian civilization.

North-East India has been, and still remains, the traditional homeland of the Indo-Mongoloid population of India. But neither the region nor the contribution of its people to the culture and civilization of India received adequate notice, much less appreciation. Rather it is not unusual to hear it suggested, both overtly and covertly, at different times and in different contexts, that the north-eastern region is removed from the Indian mainstream. If we leave aside the political implications of such suggestions (which, when applied indiscriminately) to the people of this region at large, is open to serious challenge), and confine ourselves to the socio-cultural ones, we might as well agree that they some show reflect shades of historical and contemporary reality. The north-eastern region does have a special character of its own: The North-eastern region does historical and contemporary reality. The north-eastern region does have a special character of its own: the socio-cultural milieu of this region holds up in the present day, as it has done on the past, a picture that somehow distinguishes it from the rest of India. As such, this special character cannot be understood, much less assessed, in terms of the commonly accepted standards of what is believed to constitute the Indian mainstream.

What we want to suggest is that the socio-cultural pattern of the north-eastern region should be studied in a frame of reference which is specific for this region and which, although not being in full conformity with the all-India frame of reference, need not be considered un-Indian or even less Indian than the other one. This is true as much of the general character of the population of the

region as of the cultural traditions which include the folklore material. There is so much here that is peculiarly North-East Indian.

One of the outstanding peculiarities is the fact that the process of assimilation and absorption of tribal communities into the Hindu fold, which had stopped working in other parts of India quite some time ago, has been operative in this region till comparatively times and cannot be said to have completely ceased to work even today.

Another significant fact is that almost the entire tribal population of the region and a very sizeable proportion of the population absorbed into the non-tribal society through Sanskritization (or otherwise detribalized) are drawn from the Indo-Mongoloid or Kirata stock, making for a kind of homogeneity in the midst of the apparent heterogeneity. True, the Kiratas have been relatively late arrivals in the Indian scene- some hordes coming in the recent centuries (although the earliest arrivals date back to the Vedic times); but that cannot mean that they have been cut off from the main currents of Indian history and culture. Concentrated in the eastern and particularly the north-eastern peripheries of the sub-continent, they have participated in the course of Indian history and contributed to the evolution of Indian culture in no small measure.

While the Hindu-Aryan element is fairly strong in certain sectors and traces of the Austric and Dravidian element linger on from a remoter past, the dominant presence of the Indo-Mongoloid element in the culture of the north-eastern region is a reality that cannot be brushed aside easily.

From the cultural point of view, the population of this region could be divided into three categories:

- 1) Those tribal communities living in the rather distant hills, more or less isolated and free from the impact of 'Sanskritic' or other 'organised' cultures (except in the case of tribes with Buddhistic connections).
- 2) Those tribal groups, both in the hills and the plains, who have retained their tribal group identity but who have been acculturated in various degrees as a result of living in close proximity or contact with the 'non-tribal' Sanskritized majority, or though the impact of Buddhism or Christianity or Islam.
- 3) Those societies which are more or less fully Sanskritized, where the population is almost wholly (as in case of the Meiteis) or substantially (as in the case of the Assamese made up of erstwhile Indo-Mongoloid stocks. Local Muslims of this region, although not Sanskritized from the religious point of view, are culturally a part of this milieu.

In the process of Sanskritization of the latest category of the population two agencies have been at work: the Hindu religion and an Indo-Aryan language (chiefly Assamese, and to a lesser degree, Bengali). While in the case of Assamese society both the Hindu religion and the Assamese language have worked simultaneously, in the case of the Meiteis it is almost entirely the religion that has been responsible for this transformation, their language continuing to be of the Kuki-Chin group of the Tibeto-Burman family. The Bishnupriyas stand midway between the two: religion-wise they are Sanskritized and at the same time their language contains elements both of the Indo-Aryan Kamrupi and Kuki-Chin Meitei.

Even the Sanskritized Hindu communities of this region retain elements which according to orthodox standards are patently tribal. For example, the caste system in the Assamese society is flexible and fairly liberal. While Brahmins (and one or two other castes) do occupy a higher position in the society, they do not dominate the scene. All non-Brahmins are lumped together as sudirs (Shudras) among whom there is considerable inter-caste mobility; and there are practically no untouchables. Castes are not profession-oriented and caste-based disabilities are few. In the Meitei society also there are just two broad caste divisions- the Brahmins and the Ksahtriyas; and Brahmins can take non-Brahmin brides and vice. Although there are trades and professions traditionally practiced by particular family groups, such functional specialization is not integral to the caste system. In both the societies, far from being a degrading occupation, weaving is a most honoured and desired skill for women of all categories, unlike in any other part of India. Similarly in the matter of food: not to speak of non-Brahmins and non-Vaishnavas, even the purest Assamese Brahmin has no scruples about eating fish and meat, while the Meitei Brahmin would restrict himself to fish.

In the field of religion, side with the Brahminical gods and goddesses of pan-Indian affiliation hosts of pre-Brahminic deities continue to receive veneration and propitiation. While in the Assamese society belief in, and worship of, such deities are more or less confined to the semi-Sanskritized peripheral communities, in the Meitei society Sanamahi, Pakhangba and a very big number of other lais (gods) are still intimately associated with the Sanskritized core- the best evidence being provided by the famous Lai-Haraoba festival. Non-Brahmin priests and spiritual mediums (deodha and deodhani Assamese and maiba, and maibi in Manipur) and their shamanistic dances and other activities are met with in both Assamese and Manipur societies.

Again, although Vaishnavism has deeply touched both the societies, Saktism and more particularly Saivism continue to prevail in different forms. Apart from Bathou-Brai and Mouthansri of the Bodos, Gira-Girasi of the Deuris, Pha-Mahadeo and his consort of the Tiwas, and so on, which are original tribal versions of Siva-Parvati, the influence of Siva-Parvati on the Assamese society is evidenced by the big number of Siva temples and the innumerable Bura-Buri hrines scattered all over rural Assam, whereas in the Manipuri society it is discernible through such myths and legends as the story of Nongpokningthou-Panthoibi and that of the origin of the Rasa dance.

Thus Hinduism has assumed in this region some peculiar features through the processes of syncretism.

The process of "universalisation" and to a certain extent that of "parochialisation" have also been at work. What is important is that such processes are still operating, however imperceptibly, in certain fields. It may be pointed out that in this region even Islam and Christianity have taken characters which have local flavours.

In the field of material culture- which in folkloristic parlance is "physical folklife"-there are certain distinctive peculiarities. Much of the traditional pattern of life in the hills centre round jhuming or shifting cultivation which at best makes for a bare subsistence economy, gradually giving over to settled cultivation which at best makes for a bare subsistence economy, gradually giving over to settled cultivation in the plains, even where the indigenous economy is hardly above subsistence

level, professionalism and trademindedness not being the strong points of the local population. Weaving of exquisitely coloured and designed textiles by the womenfolk in their indigenous looms is a distinctive feature common to the lives of all the communities of the region, including the "Sankritized". What is more, even the dress worn by the women has a basic similarity-the Assamese mekhela, the Manipuri phaek, the Karbi pini, the Bodo dakhna, the Rabha ruphan, the Mising gaseng, the Adi gale, the Mizo puan, and so on, are practically variations of the same basic format.

All this-and many other traits-make the distinction between the tribal and the non-tribal lose much of its relevance in the context of the socio-cultural milieu of the north-eastern region. And from the midst of the seemingly incompatible diversities there emerges a pattern that is characterised by a certain "commonness" and "togetherness"

It is against this background of commonness and togetherness in the midst of variations and distances that we have to study the folklore material of the north-eastern region-without, of course, losing sight of the broader of all backdrop. Although many of the items cited above themselves folklore material highlighting the common perspective for the north-eastern region, we shall take some random examples from verbal folklore items to illustrate the point we have made above.

A big number of tales and other narratives available among the different communities in this region are found to have identical types and motifs. The tiger being scared by an imaginary dreadful thing (Dighal-thengiya in Assamese and Tapta in Manipuri), the old man and the women being cheated by the cunning animal (the jackal in Assamese and a number of tribal versions and the monkeys in the Manipuri version), the simpleton who is plotted against by jealous relatives and who successfully turns the table against them (Assamese, Karbi, Naga and other versions), the step-mother's ill-treatment of the step-children and the ultimate prevalence of justice (Assamese, Manipuri and various tribal versions) are just a few cases in point.

It is true the existence of tales and other narratives with identical types and motifs even among widely separated communities is the rule rather than the exception. However, certain cases of the appearance of some particular types in a few communities of this very region to the exclusion of others calls for some special attention. For example, the story of Harata Kuwar of the Karbis has a almost exact parallel among the Bodos (Alsiya Konwar), but the types has not been noticed elsewhere. Again, the story of the brother's incestuous infatuation with his sister has been found in three communities- the Bodos (Raona Raoni), the Misings (Bijuli Aru Dharekani), and the Bishupriya (the story of Pani and her brother). The Bishupriya tale starts with the same motif as the Mising tale but ends in a different note. Incidentally, a Mising mythical story about how the sky, once very low, happened to go high up being hit by a rice-pounding flail has an exact parallel amongst the Bishupriyas while the Assamese version has it that a broom, and not a flail, was used.

Speaking of myths, I may be pointed out that there is a remarkable similarity in the patterns of stories about the creation of the world as obtaining among the various groups of the region, both tribal and "unofficial" Hindu: the world arising from a primeval ocean the world coming from a great personage or a tree, the world directly created by a heavenly being, creation coming out a cosmic egg and earth and sky being born of a universal mother, etc. As has been brilliantly brought

out by Verrier Elwin, "such traditions can be paralleled in both the classical and the tribal literature in India".

But apart from such examples of "commonness", what is interesting is that many myths and legends exemplify the idea of "togetherness" that we spoke of earlier. Quite a number of tribal myths about the creation of man are concerned not only with the coming of the first progenitors of the respective communities but of those of neighbouring communities as well, not excluding the "non-tribals" in the plains. For example, a Karbi myth speaks of the eggs laid by the mythical bird *woplakpi* out of which come the first men- a *nega* (Naka) and of course a Karbi. There is a Bugun (Khowa) creation myth in which a Bugun marries a girl from the Assam plains. In a Dhammai (Miji) tale one of their earliest progenitors becomes the Raja of Assam. A Taraon (Digaru) Mishmi tale speaks of how the first human children were carried by water to the plains and how all others except the oldest son remained in about how the different races including the Assamese came down by ladders made of different materials. The Hrussos have a similar but more elaborate story. According to one Wancho tale: "At first there were no different clans or tribes. Then at that time a great flood poured over the hills of Assam and leveled some of them and the land became flat. Since there was not enough water in the hills, some of the children of the Wanchos went down to the plains and became the Assamese." The Taraon Mishmis have a tale about the first human boy who got from the tusk of his elephant father his wife and also many soldiers from whom came the Assamese, the Akas, the Daflas, the Miris and the Mikirs.

A story very widely distributed among the tribes of this region "attempts to explain how it is that the tribes are illiterate, while the plains people, through not such talkers, can read and write." According to this story, all knowledge was at first written on animal skins which were distributed among all communities. While the plainsmen preserved their skins and so the knowledge of reading and writing, the hungry tribesmen boiled and ate their skins resulting in their illiteracy. There are also various traditions current among the different tribes of Manager about the common origin of, or close connections between, the tribes of the hills and the non-tribals of the valley.

Some myths, legends and tales certainly point to the awareness of the tribal people of the region about the "togetherness" we have been talking about.

There are also many which reflect on the 'peculiar' socio-cultural standards of the Sanskritized people.

For example, in many Assamese tales (and folk-songs) the Brahmin is the butt of ridicule, showing that his position is not all that sacrosanct. In one such tale the Brahmin and his low-caste (often a tribal) attendant sit for their meals in the same room, only a little. Piqued at being given only fish while the Brahmin has the rest of the score of the fishes, the attendant throws the one fish of his lot to the Brahmin's dish. His food thus defiled, the Brahmin leaves everything and the attendant has a hearty meal. There are many other specimens in which the attendant scores over his Brahmin master. In one such story the attendant even marries the daughter of the Brahmin's brother. Apart from providing humour, such tales also highlight the fact of the absence of caste-ridden rightness and the looseness of food taboos here. It can be said that even the famous Sorarel story of the Manipuris, in which the human wife of god Sorarel comes down to her father's house and partakes of forbidden

food and drink, represents a sense of loss of a community with a tradition of meat-eating and liquor-drinking passing into a stage where the consumption of such food and drink is prohibited. A Bishnupriya tale which speaks of the daughter of a non-tribal family being married to a Kuki man and proving to be a better devotee of God than the father himself despite the 'impure' ways seems to contain a tacit admission of the fallacy of non-tribal superiority.

There are other tales in which the physical folk-life of the people is faithfully represented. Jhuming is central to many them. Many others are connected with weaving. There are many etiological tales in which the bright plumage of birds is explained in terms of brightly coloured textiles. For example, a beautiful tale current among the Garos, the Rabhas, and the Bodos tells how the peacock and the peathen got their colourful plumage. Te Tangkhuls have a tradition involving the cicada.

A very interesting example of narratives reflecting the physical folk-life of the region is provided by the Sabin Alun, the Karbi version of the Ramayana. IN this folk epic king Janaka works in his jhum farm; Sita carries rice and rice-beer to him in a basket slung across her head; guests are served betel-nut and rice-beer; being a good weaver, Sita wants the golden deer killed as its skin would make a good seat while weaving ; and Rama dries the deer meat for future consumption, a d so on.

Further, the Misings have tales recounting their descent into the vallry from their original home in the Adi country. Karbis have vivid legends about their heroine Rangpharpi and hero Thong Nokbe highlighting their traumatic experiences under the Kacharis and the Khasis respectively. One song contains a fervent appeal to Karbis to rise against the Ahoms- representing their frantic reaction about the earliest encounter with that mighty power. There are also Naga legends centering round hills plains relations.

True, such material makes up only folk history or ethno-history and cannot be accepted as history proper; but they can certainly supply useful raw ingredients and provide clues to missing links.

There is another class of legends-drawing heavily from the epics and the Puranas- with the instrumentality of which Sanskritized and semi-Sanskritized groups have sought to establish their linkage either with pure Aryan lineage or with one or more Hindu gods or goddesses. One of the best examples of such a legend is linked with the Meitei tradition that they are related to Bahhrubahana born through the union of the Mahabharata hero Arjuna with Chitrangada, aprincess of their land. The Kacharis claim their descent from Bhima though Ghatotkacha who is believed to have been the former's son through his Kirata wife Hidimba. Then there is the tradition prevailing in Assam that the Mishmis are same people whose princess Rukmini was in the remote past married by Krishna himself. The Rakhanshi-Koch people consider themselves to be progenies of "pure Kshatriyas" who had "lost their caste" to Mech (Bodo) women while hiding themselves from the wrath of Parasghurana. Examples could be multiplied. The stories linking non-Hindu kings or royal lines directly with particular gods of the Hindu pantheon and those identifying local deities with Hindu gods and goddesses are of a piece. They are as much the result of the eagerness of newly

Sanskritized groups to be ranked high in the Hindu-Aryan hierarchy as the product of the ingenuity of the Brahmin priests. All those clearly have a common pattern.

This is the overall socio-cultural background against which we have to view the folklore material of the north-eastern region. It is in this broader cultural context that the various folkore material of the region – even individual items belonging to particular groups- can be seen in their proper perspective. As such, the approach in the study of such material should be an integrated one in keeping with the “ special character” of the region.

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2.00 WELCOME ADDRESS

আদৰণি ভাষণ

মাননীয় সোণাৰি মহাবিদ্যালয়ে আয়োজন কৰা ৰাষ্ট্ৰীয় আলোচনা চক্ৰৰ প্ৰমুখ ভাষক, গুৱাহাটী বিশ্ববিদ্যালয়ৰ ফ'কল'ৰ বিভাগৰ অৱসৰপ্ৰাপ্ত প্ৰাধ্যাপক - বিশিষ্ট লোক-সংস্কৃতিৰ গৱেষক ডঃ প্ৰবীণ চন্দ্ৰ দাস, মাননীয় মুখ্য অতিথি, মণিপুৰ বিশ্ববিদ্যালয়ৰ ইংৰাজী বিভাগৰ সহযোগী অধ্যাপক - ভাৰতৰ বিশিষ্ট সমাজভাষাবিজ্ঞানী, ডঃ আই জি সিং, আলোচনা চক্ৰৰ মাননীয় উদ্বোধক, গুৱাহাটী বিশ্ববিদ্যালয়ৰ আধুনিক ভাৰতীয় ভাষা বিভাগৰ মূৰব্বী প্ৰাধ্যাপক - বিশিষ্ট গৱেষক ডঃ জ্যোৎস্না কে. বি. ৰাউত, মাননীয় বন্তি প্ৰজ্বলকদ্বয় সোণাৰি শাখা সাহিত্য সভাৰ সভাপতি শ্ৰীযুত ডিব্ৰুগড় গগৈ আৰু সোণাৰি মহাবিদ্যালয়ৰ প্ৰাক্তন অধ্যক্ষ শ্ৰীযুত ৰবিন চন্দ্ৰ কোঁৱৰ, মাননীয় সমল ব্যক্তিসকল, সোণাৰি মহাবিদ্যালয়ৰ প্ৰাক্তন আৰু বৰ্তমানৰ অধ্যাপক-অধ্যাপিকাসকল, ভাৰতৰ বিভিন্ন প্ৰান্তৰ বিশ্ববিদ্যালয় আৰু মহাবিদ্যালয়ৰ পৰা অহা অধ্যাপক-গৱেষক বিষয়-বিশেষজ্ঞ, আৰু ছাত্ৰ-ছাত্ৰীসকল। জয় জয়তে আপোনালোক সদৌটিলে আন্তৰিক শ্ৰদ্ধা আৰু আদৰণি জনালোঁ।

লোকসমাজৰ যুগ যুগ ধৰি সঞ্চিত জ্ঞান আৰু অভিজ্ঞতা, চিন্তা আৰু চেতনা তথা জীৱন-ধাৰণ প্ৰণালীৰ বৰ্হিঃপ্ৰকাশেই লোকসংস্কৃতি। বিশ্বৰ প্ৰত্যেক জাতি আৰু দেশৰ লোকসমাজৰ মাজতে লোকসংস্কৃতি বৰ্তমান। পৰম্পৰাই লোকসংস্কৃতিৰ বাহন। লোকসংস্কৃতিয়ে একোখন লোকসমাজৰ জীৱন-কলা, বিশ্বাস, ৰীতি-নীতি-প্ৰথা, বাধা-নিষেধ, আচাৰ-ব্যৱহাৰ-লোকাচাৰ, অভিজ্ঞতা সম্পৰ্কে যুগ যুগ ধৰি সঞ্চিত জ্ঞানৰ লগত প্ৰতিটো প্ৰজন্মৰ যোগসূত্ৰ স্থাপন কৰে।

সময় পৰিৱৰ্তনশীল। সময়ৰ পৰিৱৰ্তনৰ লগে লগে লোকসমাজত নতুন নতুন চিন্তা-চৰ্চা, জ্ঞান-প্ৰজ্ঞা, বিশ্বাস-অবিশ্বাস, ধ্যান-ধাৰণা, অভিজ্ঞতা আদিয়ে ঠাই পায়, সেইদৰে পুৰণি ধ্যান-ধাৰণা, বিশ্বাস আদিৰ পৰিৱৰ্তনো হয়। শিক্ষাৰ প্ৰসাৰ, উদ্যোগ-কল-কাৰখানাৰ বিকাশ, বিজ্ঞানৰ অগ্ৰগতি, যোগাযোগৰ সুচলতা আদিয়ে লোকসমাজৰ জীৱন-ধাৰণ প্ৰণালী আৰু চিন্তা-চৰ্চা আদিৰ পৰিৱৰ্তন ঘটায়। এই পৰিৱৰ্তনে লোকসংস্কৃতিৰ বিভিন্ন উপাদানসমূহকো প্ৰভাৱিত কৰে। জাতি এটাৰ আত্ম-পৰিচয়, স্বত্বীয়তা আৰু নিজস্ব জীৱন-শৈলী ধৰি ৰাখিবলৈ লোক-সংস্কৃতিৰ সংৰক্ষণ আৰু সম্প্ৰচাৰতকৈ সময়-সাপেক্ষ সংৰক্ষণৰ ব্যৱস্থা কৰাটোহে অতীব প্ৰয়োজন।

ইংৰাজী Folklore ৰ সমাৰ্থক অভিধা হিচাপে বাংলা ভাষাত কেইবাটিও শব্দৰ ব্যৱহাৰ কৰা দেখা যায়। যেনে- লোক-যান, লোক-শ্ৰুতি আৰু লোক-বৃত্ত। অসমীয়া ভাষাত folklore -ৰ প্ৰতিশব্দ হিচাপে লোক-সংস্কৃতি, জনকৃষ্টি আদি কেইবাটিও শব্দ বহু দিন ধৰি ব্যৱহাৰ কৰি আহিছে।

ইংৰাজীত folk মানে লোক-সমষ্টি বা the people আৰু lore মানে জ্ঞান বা বিদ্যা বা wisdom। গতিকে folk-lore মানে wisdom of the people অৰ্থাৎ লোক-সংস্কৃতিৰ জ্ঞান—, চমুকৈ লোক-জ্ঞান বা লোক-বিদ্যা।

লোক-সংস্কৃতি জন-জীৱনৰ অনুভূতিৰে গঁথা। জন-জীৱনৰ প্ৰতিটো নিশ্বাসত স্পন্দিত হয় লোক-সংস্কৃতিৰ উপাদান। লোক-সংস্কৃতিৰ পৰা আঁতৰাই থ'ব নোৱাৰি গ্ৰাম্য-জীৱন, নিলগাই থ'ব নোৱাৰি জন-জীৱনৰ গভীৰ বীক্ষা —, এয়াই লোক-সংস্কৃতি —, লোকসংস্কৃতিৰ বেহ-ৰূপ বা প্ৰকৃতি। “লোক-সংস্কৃতিৰ সম্পৰ্ক অতীতৰ লগত। ইয়াৰ লালন-পালন আৰু জন্ম গাঁৱতহে হয়। চহৰত নহয়। লোক-সংস্কৃতি হৈছে চহা সংস্কৃতি, ই অনাৰ্থী সমাজৰ মৌখিক বস্তু, সাক্ষৰ সমাজৰ নহয়। সেয়ে, লোক-সংস্কৃতি অনগ্ৰসৰ সমাজতহে বৰ্তি থাকে বুলি ক'ব পৰা যায়। যুক্তিবাদী বা বিজ্ঞানসন্মত মানসিকতাতকৈ লোক-সংস্কৃতি যাদুবিদ্যা, কুসংস্কাৰ, অন্ধ-বিশ্বাসৰ ভেটিত গঢ়া।

লোক-সংস্কৃতি গ্রামীণ সমাজৰ চহা - জীৱনৰ উপাদানেৰে সমৃদ্ধ। লোক-সংস্কৃতিত মৌখিক গীত-মাত, লোকাচাৰ, লোক-কৰ্ম আৰু লোক-বিদ্যাৰ যিমান গুৰুত্ব আছে, সিদৰে পুৰণি সমল লোক-ধাৰণাৰো সমানেই গুৰুত্ব আছে। কিন্তু, লোক-সংস্কৃতি অকল অতীতৰ প্ৰতিধ্বনিয়েই নহয়, সি বৰ্তমানৰ বলিষ্ঠ কণ্ঠও।

লোক-সংস্কৃতি এবিধ সমল, এই সমল এটা প্ৰজন্মৰ পৰা আন এটা প্ৰজন্মলৈ, এটা যুগৰ পৰা আন এটা যুগলৈ হস্তান্তৰিত হয় পৰম্পৰাগত ভাৱে - হয় মৌখিক বচনৰ দ্বাৰা, নহয় প্ৰথা বা অভ্যাসৰ দ্বাৰা। লোক-কলা, লোক-বিশ্বাস, লোক-হস্তশিল্প, লোকায়ত আহিলা-পাতি, সাজ-পাৰ, লোকায়ত চিকিৎসা-পদ্ধতি, লোকায়ত বন্ধন-প্ৰণালী, লোক-গীত, লোক-নৃত্য, লোকায়ত ক্ৰীয়া, লোকায়ত অংগী-ভংগী, লোকায়ত বচন-ভংগী আৰু লোক-সাহিত্য বা বাচিক কলাই হ'ল লোক-সংস্কৃতিৰ উপাদান বা সমলসমূহ।

উত্তৰ-পূব ভাৰত, অৰ্থাৎ চিকিমকে ধৰি, অসম, অৰুণাচল প্ৰদেশ, নাগালেণ্ড, মণিপুৰ, মিজোৰাম, ত্ৰিপুৰা, মেঘালয় যথার্থই লোক-সংস্কৃতিৰ সাৰুৱা পথাৰ। লোক শিল্পৰ ক্ষেত্ৰত উত্তৰ-পূববাৰ্ধলৈ এক বৈচিত্ৰ্যময় আৰু বৰ্ণময় ৰূপ পৰিস্ফুট কৰি তুলিছে। মৃৎশিল্প, পুতলাশিল্প, বাঁহ-বেত, কুঁহিলা, মুখা-শিল্প, কাঠ আৰু হাতী-দাঁতৰ শিল্প, ধাতু শিল্প, চিত্ৰকলা আদিৰ ক্ষেত্ৰত ভাৰতবৰ্ষৰ ভিতৰতে উত্তৰ-পূববাৰ্ধল অতি চহকী। মৃৎশিল্পৰ ক্ষেত্ৰত মাটিৰ পাত্ৰসমূহ যেনে- চাকি, মলা, চৰু, কলহ, টেকেলি, ঘট, থাল, গিলাচ, বান, ধূপ-দানি, গাগৰী, দুলাড়ী মঠিয়া বা মুটকি ইত্যাদি বাঁহ-বেত-শিল্পৰ ক্ষেত্ৰত চালনী, খৰাহী, পাচি ডুলি, ডলা-কুলা, জোখ-মাপৰ দোণ আৰু তুলাচালনী, পানী জাপি, গৰখীয়া জাপি, হালোৱা জাপি, বনুৱা জাপি, ফুলাম জাপি আদি, কুঁহিলা শিল্পত দেৱ-দেৱীৰ মূৰ্তি, দৰা-কইনাৰ মুকুট-মুৰিয়াল আদি, বয়ন শিল্পত তাঁতশালত একঠীয়া গামোছা, চাদৰ, চেলেং, বৰ কাপোৰ, তিয়নি, চুৰীয়া, বিহা, মেখেলা, চোলা কাপোৰ, কপাহী কাপোৰ, এড়ি কাপোৰ, মুগা আৰু পাটৰ কাপোৰ, হাতী দাঁতৰ শিল্পত হাতী দাঁতৰ ঘাইকৈ ফণী, কাঁকৈ, মূৰত মৰা শলা, পিঠি খুজোৱা, হাতোৰা, লাঠি, লাঠিৰ মূৰ, টেমা, সফুঁৰা আদি ধাতুশিল্পত বাঁহী, বাণ-বাঁহী, মাইহাং, পাণ-ধোৱা বাটি, বাণ-বাটি, লোটা, চৰিয়া, বটা, শৰাই, গছা, চাকি আদি সোণাৰি শিল্পত তাল পতা, বিৰী, ঢোল-বিৰী, গেজেৰা, ডুগডুগী, কেৰু-কৰীয়া, লোকাপাৰ, বাণফুল, খাৰু, গাম খাৰু আঙুঠি আদি, মুখা শিল্পত অসমৰ লোক নাট্যানুষ্ঠানত বিশেষকৈ ভাৰীগান, ঢুলীয়া ভাউৰীয়া, খুলীয়া, ভাউৰীয়া, মথনী, মহোহো আদি অনুষ্ঠানত ব্যৱহাৰ কৰা মুখাৰ কথা এই ক্ষেত্ৰত বিশেষভাৱে উল্লেখ কৰিব পৰা যায়।

বিশ্ববিদ্যালয় অনুদান আয়োগৰ অৰ্থ-সাহায্যত, অসম সাহিত্য সভা, সোণাৰি শাখাৰ সহযোগত সোণাৰি মহাবিদ্যালয়ৰ অসমীয়া বিভাগৰ উদ্যোগত আয়োজিত 'উত্তৰ-পূব ভাৰতৰ প্ৰেক্ষাপটত লোক-সংস্কৃতিঃ পৰম্পৰা আৰু পৰিবৰ্তন' শীৰ্ষক ৰাষ্ট্ৰীয় আলোচনা চক্ৰত উত্তৰ-পূব ভাৰতৰ বৰ্ণাঢ় লোক-সংস্কৃতিৰ বিষয়ে বিস্তৃত আলোচনা হ'ব বুলি আশা কৰিলোঁ। লগতে লোক-সংস্কৃতিৰ পৰিবৰ্তনৰ দিশৰ লগতে সংৰক্ষণৰ সম্পৰ্কেও ইতিবাচক আলোচনা হ'ব বুলি আশা কৰি আলোচনা চক্ৰৰ উদ্বোধনী সভাৰ উদ্বোধক, বিষয়-বিশেষজ্ঞ, ভাৰতৰ বিভিন্ন প্ৰান্তৰ বিশ্ববিদ্যালয়, মহাবিদ্যালয়ৰ পৰা অহা অধ্যাপক-গৱেষক আৰু ছাত্ৰ-ছাত্ৰীলৈ আন্তৰিক আদৰণি জ্ঞাপন কৰি আদৰণি ভাষণ সামৰিলোঁ।

পুনৰ শ্ৰদ্ধাৰে-

ইতি-

অৰ্পণ কুমাৰ বৰুৱা

অধ্যক্ষ, সোণাৰি মহাবিদ্যালয়

4.00 PROCEEDING

29th March (Friday), 2013

Inaugural Session:

In 29th & 30th March, 2013 held a UGC sponsored national seminar organized by Department of Assamese, Sonari College, in collaboration with Sonari Sakha Sahityo Sobha on the topic of 'Folk Culture in the Context of North-East India: Tradition and Change' (উত্তৰ-পূব ভাৰতৰ প্ৰেক্ষাপটত লোক-সংস্কৃতিঃ পৰম্পৰা আৰু পৰিৱৰ্তন)

In the first day, Inaugural session was opened by Lighting of lamp at 9.30 AM. and Mr Dimbeswar Gogoi, president of Sonari Sakha Sahityo Sobha and Robin Ch Konwar, Retd. principal of Sonari College, lighted the lamp. This was followed by Saraswati Bandana singing by direction of Dr Reeta Dutta, HOD, Assamese. Mr Raghunath Kagyung, Co-ordinator of the National Seminar, introduced and felicitated to the honorable Chairperson, Resource Person and distinguished Guest of honour. The session was chaired by Dr Rajen Tamuli, Retd. Principal of Sonari College and Mr Arpon kr Boruah, principal, Sonari College, delivered his Welcome address. Inaugural and Key note speeches of the seminar were given by Dr Jyotshna K B Rout, HOD, Department of MIL, Gauhati University and Dr Probin Ch Das, Retd. Professor, Dept. of Folklore, Gauhati University respectively. Dr Irom Gombhir Singh, Associate Professor, Dept. of English, Monipur University has attended the seminar as a Chief Guest. Mr. Suresh Das, Retd. Principal, Sonari College and Mrs. Bani Devi, Retd. Librarian, Sonari College, both attended the seminar as Honorable Guests.

The session came to an end at 12.00 noon with the vote of thanks from Mr. Raghunath Kagyung, Co-ordinator of the National Seminar.

Date: 29th March (Friday), 2013

Room No – Auditorium

Technical Session – I

After the tea break, the Technical Session was started parallel in Room's no. 7 & the auditorium. The session in the auditorium was chaired by Dr. Probin Ch Das, Retd. Professor, Dept. of Folklore, Gauhati University. Dr Irom Gombhir Singh, Associate Professor, Dept. of English, Monipur University delivered his valuable speech as resource person. Immediately after his speech, started the presentation of seminar paper by the participants.

In the first, Anupal Saikia, Research Scholar, Assam University, Diphu Campus, has presented a paper on the topic of '*Prospect of Oral Literature in Subaltern studies: A study with reference to Assam.*' He explains widely the role of history on the common peoples. In this paper he focused on some important aspects related to folk literature and subaltern studies. On the other hand folk literature is essentially an important source of subaltern studies in Literature.

Mridul Kr Sahari, librarian . LGBRIMH and Shekhar Jyoti Neog Library Assistant, LGBRIMH in their paper, '*Role of public Libraries in preservation and disseminations of folk culture: with special Reference to Sonitpur District.*' In this paper they discussed folk culture and its preservation and dissemination in public library. According to them, folk culture is our own ethnic identity. So, we must protect and preserved it through the help of public library.

From 1.00AM to 2.00 Noon stopped the Technical Session due on lunch break.

Room No – Auditorium

Technical Session – II

After the lunch break, Beethik Borgohain, Jorhat has presented a paper on the topic of '*Shapawng yawng Manav Poi Festival of the Singphou Tribe*'. According to her, this festival is a prayer offered to their ancestors wearing traditional dress and singing traditional songs. This Shapawng Yawng Manau Poi is one of the important festivals of the singphou tribes of North-East India. This festival is associated with the preservation of singphou culture and customs.

Partha Pratim Phukon, Research Scholar of Dibrugarh University and Leena Sharma Research Scholar of Gauhati University jointly presented a paper on the topic of '*Lokbiswas aadharita asomor tholuwa puja-parvon*' (The local belief and rites and rituals of Assam.) In this paper, they discussed thoroughly about the folk belief of Assam. On several devisa- Taal Puja, Khartika Puja, Graha Puja, Tulahi Puja, Aai hobah, Ganesh Puja's are discussed in this paper. They proved that four believes and rites and rituals have no any scientific ground, but all the peoples of Assam has been believing it traditionally and socially from the past.

Mrinali Kagyung, Asstt. Professor of N.N. Saikia College, Titabor and Jugal Ch Sonowal, HOD, Dept. of Assamese, Pithubor Girls Degree College, jointly presented a paper on the topic of '*Misingsokolor haj par: porompورا aaru porivorton*' (The Misings dress : tradition and change) They analysed about the traditional dress code of the said community. In this paper they elaborately discussed on the different dresses worn both by man & woman of the Mising community. It is proved that the traditional dress has been changing slowly due the impact of globalization.

Khanikar Mout, Research Scholar of Dibrugarh University, presented a paper entitled '*Nogasokolor mundo chikar: porompورا aaru porivorton*' (Head Hunting festival of the Naga society : Tradition and change'. In this paper prepared on some sub-title : Traditions of Head Hunting System in the world, the Naga's Head Hunting system, Traditions, Customs and Faith of the Naga society, the Martial Art

relationship with Head Hunting of Naga Society, Social status of Head Hunting in Naga Society, Bad impact from Head Hunting in Naga Society. In this Paper he discussed largely about the Head Hunting System in Naga Community. They proved that Head Hunting System is one of the traditional cultures of Naga Community.

Beauty Boruah and Karabi Baruah, Jorhat Kendriya Mahavidyalaya Jointly presented a paper on the topic of '*Mising lokudsov aali-aaye-ligang aaru po-rag udsov: eti udsov*' (The aali-aaye-ligang and po-rag folk festival of the Mising Community). In this paper they proved that Po-rag and Aali Aaye ligang festival is the important and significant folk - festival than other festivals of the Mising society. It's mainly related with customs, traditions and beliefs.

Jaya Kalita, Research Scholar of Dibrugarh University Presented a paper on '*Asomor nepali jonogusthir poromporagota khadyabhyash porivortonor dis: Eti khetrobhittik adhyoyon*' (Traditional food culture of the Nepali community and change). She discussed different food preparing methods of Nepali society, that's silati, Tilon Achar etc. Nane Muka Sardha And Bambo also use in different food items in their day to day life. She provides a clear idea about different food included in different festivals.

Bandipa Saikia, Research Scholar of Dibrugarh University, presented her paper on the topic of '*Majulir poromporagota loksilpochorcha aaru loksilposomuhor samprotik dis*' (Traditional Folk-Art of the Majuli and its present condition.) In this paper she discussed different traditional art: traditional mask-art, traditional soil- clay-art, traditional ship-making art and other handicrafts etc. Mrs. Saikia pointed out some factors for improving the quality of above mentioned folk-art. She proved that traditional folk-art is the main source for earning money in Majuli. In fact, the folk-art is the hub of Majuli for identification.

Monika Chutia, Research Scholar of Gauhati University, presented her paper on the topic of '(Folk-tale in North-East India and Lakhsminath Bezboruah). Here, thoroughly discussed on folk-tale and folk-tale of Assam. She specially referred a book 'Burhi Aair Sadhu' collected by Lakhsminath Bezboruah. Lakhsminath

Bezboruah was a great Folkloristic of North-East India. He collected many folk-tales on field visit among the common people by hard labour. This paper provides the positive side from folk-tale in present context.

Munmi Morang, Asstt. Professor of Sarupothar College, Sarupothar and Amit Kr Upadhyay, Research Scholar of Gauhati University, presented a paper on the topic of '(Jyoti Prasad Agorwala's drama in the light of folk-culture of Assam). This paper discussed on Jyotiprasad Agarwall's drama: Karensor Ligiri, Nimati Konya, Rupalim, Lobhita, Sonit Konwari etc. They reveal that Jyotiprasad Agorwala wrote his drama mainly on ground of folk-culture and folk-elements.

Sabnam Hazarika, Research Scholar of Dibrugarh University presented a paper on the topic of '(laku' festival of nokta community" The Laku festival of the Nokte community has relation with cultivation. The Laku festival is the important festival of the Nokte community and was originally arranged for five days: 1st day- Phumlam Programmed, 2nd day-sinlit programmed, 3rd day- Bongmong Programmed, 4th day: se-necp Programmed, and 5th day -Lo-Tjun Programmed. The Loku festival was arranged in the month of Katimah (Oct-Nov) and the month of Maghmah (Jan-Feb) since traditionally.

Durlobha Sensuah, Research Scholar of Dibrugarh University presented a paper on the topic of '(A Study of Bohag Bissu of Bon-Gonya Deari community). Bohag Bissu festival and its different customs and rituals are discussed thoroughly in this paper.

Dr. Anjumoni Devi, Asst. Professor of Jorhat Central Collage, Jorhat, presented a paper on the topic of '(Joonas: A satyre Ballad of Assames). Dr. Devi has discussed in this paper, the oral songs of folk literature known as joona. There are many different kinds of joona in Assames literature: Kopahor Joonas, Nanselor Joonas, Tantir Joonas, Posolar Joonas etc. Kopahor Joonas are based on mainly humors and satire which are very closely related with customs, rituals and beliefs.

Chitra Duwarah, Asst. Professor of C.K.B College, Teok, Jorhat, presented a paper on the topic of '(Folk-belief and tradition of Serdukpen community of Arunachal Pradesh based on 'Lingzik' novel written by Yese Dorje Thongshi). Yese Dorje Thongshi is a renowned writer of Arunachal Pradesh. But he writes in Assamese language. 'The Linghzik' is a very popular novel for Assamese readers. Traditional Arunachali belief, customs, faith, superstitious and regional thinking are deeply picturised in this novel.

Kanan Deka, Kakajan College, Jorhat, has presented a paper on the topic of '(Traditional Dress of Assamese and its change). In this paper the author discussed the different types of traditional dress, the process of its preparation. Prof Deka showed that traditional belief is also related with traditional Assamese dress.

Sagarika Borgohain, Kakajan, Jorhat has presented a paper entitled '(Religious Beliefs of Sinsphou Community: A field Study). This paper is prepared on the ground of field study in specially two Villedges 'Enthem' and 'Ketatong' under Tinsukia District of Assam. Prof. Borgohain elaborated different rituals and customs of day to day life of Sinsphou people. On the other hand, she discussed broadly and deeply on folk festivals, folk-dances and folk-songs of Sinsphou community.

Chandra Kamal Chetia, Research Scholar of Dibrugarh University has presented a paper on the topic of '*Ujoni asomor poromporagota haj par*' (Traditional dress of Upper Assam). In this paper he discussed about different dress culture of five ethnic communities; these are traditional dress of Deori society, Mech Kachari society, Moran society, Tai Phake society and Sinsphou society. Mr Chetia proved by this paper that the above mentioned communities of Upper Assam's traditional dresses are very rich and colorful.

Shirumoni Dihingia, has presented a paper on the topic of '*Asomiya loksongskritit biyanam: etei somu aalukpat*' (The Assamese mirage song in the context of Assamese folk-culture). Here, she discussed thoroughly different perspectives of 'Biya-Naam' (Marriage Song), Biya -Naam has been singing in

Assamese marriage ceremony. Belief, faith, customs and superstitions of Assamese are distinctly focused in these songs.

Shikhamoni Kakoti, Research Scholar of Dibrugarh University has presented a paper on '*Gulokikoronor potobhumit asomiya poromporagota khadyabhasor porivorton*' (Change in Assamese food culture due to the impact of Globalization). In this paper discussed about the different changes in food-culture for Globalization, Privatization, liberalization and Industrialization. She said that, the modern life is bringing drastic change in traditional food-culture very quickly.

Nayana Buragohain, Research Scholar of Dibrugarh University, has presented a paper on the topic of '*Asomor chah jonogusthiya somajot prosolit lokbiswas: porompura aaru porivorton*' (Folk-belief of Tea Garden community: tradition and change). This paper is prepared on the basis of the visit among the tea garden peoples of Tinsukia District of Assam. It was a field based research paper. Mrs. Buragohain provided folk-beliefs are deeply inscribed in the hearts of the tea garden community's in their day to day life.

Rakhi Rajkumari, Research Scholar of Dibrugarh University, presented a paper on the topic of '*Asomiya loksahityot lokjivonor protipholon*' (Reflection of folk-life in the Assamese folk-Literature). The paper presenter said that folk-literature of Assamese is a unique character. The Assamese folk-life is reflected on folk-literature of Assamese very clearly and beautifully.

Lucky Gohain and Deepsikha Buragohain, Research Scholar of Dibrugarh University presented a paper entitled- '*Asomiya anusthanmulok lokgeetot bikhadbudh*' (Tragedies in folk song of Assamese). Here presenters specially discussed the 'Mirrage Song' and 'Bihu Song' of Assam. The Mirrage Song is written on the ground of sorrowful message and context. On the other hand, Bihu-Song has very tragic moment and hopeless Scenario. In this paper, it was established that Bihu-Songs are not reflecting joyful life only, but reflect sadful life too.

Nibedita Boruah, Central College, Jorhat, prepared her paper topic on '*Asomiya buronjimulok malita- etei chomu adhyoyon*'. (Assamese Historical Ballad). In her

paper, she clearly elaborates about the life and folk thoughts related with Moniram Dewan. Moniram Dewan was a freedom fighter of freedom movement of India during British Rule . Maniram Dewan Ballads has been singings in Assamese society from many years to present time.

Jyotiranjani Mili, Research Scholar of Dibrugarh University, presented a paper on the topic of '*Misingokolor lokbadya: Ek bislekhonatomok adhyoyon*' (Folk-Instrument of the Mising Community). The Mising society is very rich their folk-Instrumentations. Pempa, Gungang, Dumdum, Lu:pi, Taak-Taaks are important folk-Instruments of the Mising society. In this Paper it is broadly Discussed.

Binita Saikia and Nirjumoni Changmai, Research Scholar of Singhania university of Rajasthan, presented a paper on the topic of '*Globalisation and Assamese folk-Culture: Role of Public Library in Preservation and dissemination*'. The Public Libraries are very responsible for readers. Public Library is the hub of preservation of culture. Assamese folk-culture is the heritage of Assamese Society. Folk-culture has been lost their heritage and characteristics day by day on due to impact of globalization. In terms of condition public library has valuable responsibility to improve the presentation on folk-culture.

Amar Saikia, Research Scholar of Dibrugarh University, has presented a paper on the topic of '*Asomor chah jonogusthiya somajot prosolit lokbiswas: porompora aaru porivorton*' (Folk-belief of Tea Garden community: tradition and change). This paper was prepared on the visit among the tea garden peoples of Tinsukia District of Assam. It was a field based research paper. Mrs. Buragohain provided that folk-beliefs have deep impact among the tea garden communities in their day to day life.

Maini Chamua, Research Scholar of Dibrugarh University, has presented a paper on the topic of '*Misingokolor haj-par aaru aa-alonkar*' (The traditional dress and ornaments of the Mising society). Her analysis was about the traditional dress code and ornament of this community. In this paper they deeply discussed on the different dresses worn both by man & woman of the Mising community. It is proved

that the traditional dress and ornaments has been changing slowly due the impact of globalization.

After end of the presentation programme, the research paper are elaborately discussed by Resource person with Participants. Miss. Pronita Kolita read the rapportteurs' report and the programme was ended with comments and suggestions of the chairperson.

Date: 29th March(Friday), 2013

Room No – 7

Technical Session – I

After the tea break, the Technical Session in the room no. 7 has been started under the Chairmanship of Dr Jyotsna K B Rout, HOD, Department of MIL, Gauhati University. Dr Nilakshi Borgohain, HOD, Dept. of English, SPP College, Namti and Dr Mamoni Borah Kharghoria, HOD, Department of Assamese, SMD College, Charing both has taken the resource persons seat on Technical Session- I. In beginning time the Chairperson and the Resource Persons have given their lecture in front of the Research Scholars. After their lectures the Research Scholars have presented their research paper one by one.

In the first, Profulla Borah, research scholar of Assam University, Diphu Campus, presented a paper on the topic of '*Folk culture of the khamtis of Arunachal Pradesh with special reference their Song and Dance-Drama*'. This paper based on folk-song and folk-drama of Khamti community. The khamti's are one of the culturally advanced societies in north-east India. In the field of music, dance and drama the khamtis are the most advanced of all the ethnic people of Arunachal Pradesh. The Khamti's songs and folk-dramas refer to the Buddhist culture and religion. In the paper, he elaborately discussed about it .

Atul Ch Gogoi and Tulumoni Chetia, Asstt. Professor of Sapekhati College, presented a paper on the topic of '*A Historical background of the Sonowal Kacharis*

of Assam and their culture, specially folksongs and folklores'. In this paper, they described about the Sonowal Kachari community, they come to Assam, their folk-culture, their beliefs, customs and folk-life. They referenced this data from folk-songs and folk-tales of Sonowal Kachari society.

From 1.00AM to 2.00 Noon stopped the Technical Session due on lunch break.

Room No – 7

Technical Session – II

After the lunch break, Ritamoni Chutia , Asstt. professor of Sapekhati College, Sivasagar, presented a paper on entitled '*A Glimpse in to the social and cultural aspects of the Bodos living in the Sivasagar District of Assam.*' Mrs Chutia said that Sivasagar is one of the important district of Assam which is considered as the paradise of colorful communities. More than six thousand Bodos have been living with their distinct features in the Sivasagar district . According to their oral history they migrated to Sivasagar district in the mid of the 19th.The traditional Bodo culture is a part of the great Monguloid culture. The bodos are the follower of their traditional 'Bathou' religion. Khaeri, Baisagu, Domashi, Kati Gasai etc are their most interesting and popular festivals which they observe whole heartedly and with a pure mind and soul. Professor Chutia said after broad discussion the Bodos, one of the important communities of Assam is rich in their social-cultural life.

Pronab Pathori, Reseach Scholar and Jyotirupa Bora, Asstt. Professor of Golaghat Commerce College presented a paper on '*Folk-culture and political role of the Mishing 'Kebang'*'. According to paper, the Mising society is a patriarchal society and they like to follow the joint family pattern. They have own indigenous culture like folk-song, folk-dance, folk-dress, ornaments, a bamboo tier house. 'The Kebang' is an important institution of the Mising community of Assam which are maintained by village level socio-cultural means. The Kebang is a popular institution of the Mising society of Assam. The kebang is an village organization which is supreme social body

of village. All the adult persons of a village, headman of family, married and unmarried persons may participate in such kebang. They described on the paper, that the Mising kebang is a socio-cultural and political institution.

Dipen Boruah and Shiromoni Bhuyan, Reseach Scholar of Gauhati University presented a paper on '*A study on the dress-culture of the Tai-Ahoms of Assam.*' According to the paper, the Ahoms, originally a group of Tai Mao people from Mong Mao, in the present southwestern Yunnan in P.R. China, came to the Brahmaputra valley in the early 13th century A.D. At the time of the migration, the dress of the Tai-Ahoms was the same as the one worn by their Kingsman. It is mentioned in the Buranjis (Ahom Chronicles) that at the time of their arrival their clothes were black Mekhela (Pha-Sin) and Kun-bin and kun-kha. This kun-bin and kun-kha, comprising the upper garment and Lower garment, was the traditional formal dress of Ahom. In this paper, they thoroughly discussed about different dresses of Men's & Women's and weavings and ornaments of Tai-Ahom of Assam.

Dibakar Mout, Asstt. Professor of the Tingkhang College, Dibrugarh, presented a paper on '*Folk-culture in the context of North-East India: Tradition and Change.*' In this paper, he elaborately discussed about on meaning of folk-culture, classification of folk-culture and context of change of folk-culture of North-East India.

Juri Kataki and Hamida Begum, Asst. Professor of Demow College, presented a paper on '*Shankardevar rosonat lokbiswas*' (Folk-belief in Shakardeva creations). In this paper, they discussed thoroughly about the folk belief on Shankardevas literary work.

Dr. Ranu Gogoi and Geetanjali Borah, Associat Professor of Demow College, both presented a paper on '*Dr. Lila Gogoir Noi-Boi-Jaai Uponyasot protipholita lok-songskritir etie chomu aalukpat*' (a brief discussion of folk-culture in the novel of 'Noi-Boi-Jaai' written by Dr. Lila Gogoi). According to the paper, Lila Gogoi was renowned writer of Assamese literature. His publication 'Noi-Boi-Jaai' novel is a

most popular novel. They described the scenario of folk-culture and belief of Assamese society which are reflected in this novel.

Brojen Sarmah, Jyan-Bijyan Academy of Dibrugarh, presented a paper on the topic of '*Bivortonot Asomiya lokkotha: Moukhik poromporar pora likhita poromporaloi*' (folk-speaks of Assamese its change: From oral tradition to written tradition. In this paper, he discussed on the relation between the oral literature and written literature of the Assamese. According to this paper oral literature has been merging from oral tradition to written tradition now. Its changing trend is an important remarkable side of oral literature of Assamese people.

Biplobiyoti Rajkhowa and Deiji Chutia, Asstt. Professor of Rajgarh College, Dibrugar, presented a paper on '*Asomor lok-songskritit Ramayonor probhab*' (Impact of 'Ramayana on Assamese folk-culture). In this paper, they elaborately discussed about the theme of religions, Songs, Dances, Dialogues, Proverbs, Art & Crafts, Folk-Belief etc of the Ramayana and its impact on folk-culture of Assamese society.

Jelsing Yein, Asstt. Professor of U.M.K College, Nayabazar, Jorhat, Presented a paper on '*Mising Somajor poromporagota lok-biswas aaru ieyar porivorton*' (traditional folk-belief of the Mising community and its change). In this paper, he thoroughly discussed about the folk-belief of the Mising peoples.

Kalpana Boruah, Asstt. Professor of Mahmara College, Lohit Gogoi, Asstt. Professor of Sonari Commerce College, presented a paper on '*Tai Ahomsokolor Bibah poddhoti Choklong: Etie porjaluchona*' (The Saklong: A marriage system of Tai-Ahom community'. In this paper, they thoroughly discussed about the whole process of 'Saklong'. The main theme of Saklong, Regulation of Saklong, Rule of priest in Saklong, preparation arranged for saklong and pointed to some change of the Saklong system of marriage.

Moniprobha Borah, Associate Professor and Dr. Prapti Thakur, Asstt. Professor of Sorupothar College, presented a paper on the title of '*Uttorpurbancholor pahariya jonojati karbi lok-songskritir porivortit poristhitir sadhukotha somporkot ek somajtatwik aaluchona*' (A sociological discussion of folk-tale in context of change

of Karbi folk-culture of North-East India. Here, they thoroughly discussed about different types of folk-tale of Karbi community living in hill area. The traditional beliefs, customs, religions and faiths are elaborately described in this paper.

Bobita Dutta, Asstt. Professor of Sarupothar College, presented a paper on the topic of '*Asomor tai bouddho somajor udsov*' (festival of Tai-Buddha Society of Assam). In the paper, she elaborately discussed about several types of festivals the Poisanken, Poi-Akwa, Poilens/Myafeng, Poi Kante Sangha etc. Here, she described the faith on the background of different festivals of Tai-Buddha community.

Bijumoni Dutta, Asstt Professor of Sapekhati College, presented a paper on the topic of '*Asomor lok-geetot narimonor protipholon*' (Reflection of women mentality in the Assamese folk-songs'. In this paper, she specially discussed about two folk song- 'Biyanam' (Marriage song) and 'Nisukoni song' (sung to make a baby sleep). Biynam and Nisukoni song are purely sung for women and children. In this two song reflected the mentality of Women.

Tulika Changmai and Hemanta Kr Boruah, Asstt. Professor of Sapekhati College, Sivsagar, presented a paper on '*Dakor bosonot Asomiya choha jeevonor protipholon- etie somikhyatmok aaluchona*' (The Assamese society reflected in Assamese proverb). 80% Assamese people are living in village area. They are engaged on cultivation which is the main source of earning for Assamese common people.

Mridusmita Boruah, Research Scholar of Dibrugarh University, presented a paper on the topic of '*Kingbodontit protipholita Asomor nodeporiya somaj*' (Riverbank life of Assam reflected in legendary). In this paper, she said that the Assamese people lived in two areas-one is the village area and other is the river area. The researcher thoroughly discussed about riverbank society of Assamese Legendary.

Smritirekha Gogoi Gayan, Asstt. Professor of Naharkatiya College, has presented a paper on the topic of '*Asomor Nokte jonogusthir samajik-sangskritik jivonot Dekachangor gurutta*' (Importance of the Dekachang (A traditional house where lived young boys & Girls) in socio-cultural life of the Nokte community of

Assam). She said that the Nokte communities are one of the culturally advanced societies in North-East India. In the field of Music, Dance, Folk-Literature and Festivals the Noktes are one of the most advanced of the all ethnic people of North-East India. The Dekachang is the traditional - cultural symbol of Nokte communities. Here lived their all young boys & girls. According to this paper, Dekachang is the main cultural center of the Nokte society in which they practice the cultural programmes.

Runumi Sonowal, Asstt. Professor of Naharkatia College, presented a paper on the topic of '*Sonowal Kocharir akhyan geet*' (folk-song the ballads of Sonowal Kachari society). This paper was prepared on the background of folk-song of phul-konwar and Moni Konwar. She said that the folk-song of phul-Konwar and Monikonwar reflected the culture, belief and customs of sonowal kachari society.

Deepali Gogoi, Asstt. Professor of Golaghat Commerce College, Golaghat, presented a paper on '*Asomiya kahinigeet songslista poribesya kola*' (Performing Arts related to Assamese Ballads). In this paper, she thoroughly discussed about several types of performing arts related Ballads, These are Boirasi/Bhatt, Huchari, Haidang, Dance, Hugra dance, Bohuwa dance, Naukhel, Ujapali, Dhulbadan etc.

Urbashi Handique, Sivsagar, presented a paper entitled '*Lokbadyojontra- Eyar byovohar aaru porivortit rup*' (Folk-Instruments - its use and change.' According to the paper, there are four types of folk-Instruments.

Himadri Dutta, Research Scholar of Dibrugarh University, presented a paper on the topic of '*Asomor Chah jonogusthi somajor lok-nritya*' (Folk-Dance of the Tea-Garden society of Assam). She analyses about different types of traditional folk-dance of Tea-Garden society, viz. Jhumor dance, Tusu dance, Dondo dance, Pala dance, Dalkhai dance, Rasarkeli dance, Jahali dance, Domkos dance & Saura dance. Here he thoroughly discussed.

Aditi Konwar, Subject Teacher of Shankarijyoti Junior College, Sivsagar,

presented a paper on the topic of '*Asomiya jati-jonojatir poromporagota khadya sombhar aaru uttar purbancholor anyanya khadyabostu, mach aaru mancha*' In this paper, she thoroughly discussed about different types of traditional Fish & a items of Assamese tribal society. Moreover she discussed about the traditional preservation system in this context.

The first day programme was ended with the elaborate discussion on the presented topics and valuable comments from the chair based on the rapporteur report by Miss. Lucky Chetia.

Date: 30th March (Saturday), 2013

Room No. Auditorium:

Technical Session- I

On the Second day, the Technical Sessions have started in two rooms. In the room no. Auditorium has started the Technical Session- I under Chairmanship of Dr. Manik Saikia, Associate Professor, Department of Assamese, J B College, Jorhat. Dr. Irom Gombhir Singh, Associate Professor, Dept. of English, Manipur University has taken the resource persons seat on Technical Session- I. In beginning, the Chairperson and the Resource Person have given their lectures in front of the Research Scholars. After their lectures the Research Scholars have presented their research papers one by one.

In the first, Tankeswar Baruah, Associate Professor and Manuranjan Konwar, Asstt. Professor of Sonari College, presented a paper on the topic of '*Tai Ahomor mangolik anusthan Phuralung*' (The Phuralung: A Religious Ceremony of The Tai-Ahom Community). In this paper they discussed thoroughly the religion of the Tai-Ahom community. The Researchers talked on phuralung philosophy and its relation with philosophy of 'Big Bang Theory' and 'Revolutionary Theory'.

Namita Saikia, Asstt. Professor of Bahana College, Jorhat, has presented a

paper on the topic of '*Asomor tantsal: Porompora aaru porivorton*' (The Weaving Industry of Assam: Tradition and change). The Paper presenter discussed elaborately about the weaving system of Assam. The Researcher said that it's also going to change from tradition day to day now-a-days .

Lambit Khanikar and Swapan Chutia, research scholar of Dibrugarh University Presented a paper entitled '*Tiwasokolor krishibhittik lok-udsov Sogramichawa*' (The Sagramichawa: A agricultural folk-festival of Tiwa Community of Assam). Tiwa is the rich community in the area of culture. 'The Sagramichawa' is a rich and significant agricultural festival. The Researcher discussed thoroughly about agricultural and rituals side of Sagramichawa.

Anjan Hazarika and Bhula Nath Tamuli Asstt. Professor of Sonari Commerce College presented a paper on the topic of '*Asomor Chah jonogusthir poromporagota jivon dharon pronali aaru teulukor songskriti*' (Traditional folk-culture and life style of Tea Garden community of Assam). This paper was prepared on the life style of Tea Garden people in Tea-Garden area of Sivasagar District. The paper presenters established that the globalization has no impact on their simple and traditional life style.

Komi Nokja, Asst. Professor of H.P.B.Girls College, Golaghat, presented a paper on entitled '*Social and cultural life of North-East India: with special emphasis on Tangsa tribes of Arunachal Pradesh*'. This paper was prepared on the ground of field study. She discussed broadly about the folk-life and customs of the Tangsa community.

Bimal Basumatari, Research Scholar of Dibrugarh University, presented a paper entitled '*Borusokolor Bathou dhormor poromporagota riti-niti aaru porivorton*' (Traditional role and regulation of 'Bathou' religion of the Bodo community and its change). Bathou is the central religion of Bodo society. It is the very oldest Philosophy of Bodo people. In this paper he discussed elaborately about religion and Philosophy Bodo society on the ground of 'Bathou'.

Debajit Khound, Research Scholar of Dibrugarh University, presented a paper on '*Majulir mukhasilpa: porompota aaru porivorton*' (Tradition and change of 'Mukha-Silpa' of the Majuli). In this paper, he discussed thoroughly about Mask-Industry and making system of mask-art. Several mask-Industry of the Majuli the rasha, the bhauna, the ankiya nata's are discussed in this paper deeply.

Nibeita Saikia, Research Scholar of Dibrugarh University, presented a paper on the topic of '*Asomiya lok-sahityot buronjimulok malitar sthan*' (The Position of the historical ballad in folk-literature of Assamese). She analyses about the different ballad of Assamese. The research scholar provided that historical ballads of Assamese are important ballads in the Assamese folk-literature.

Amal Ch Das, Asstt. Professor of D.K.D College, presented a paper on the topic of '*Uttor pub bharotor hritukalin udsov Phakuwa*' (The Phakuwa: A seasonable festival of North-East India). The Phakuwa is an important festival of North-East India. It's related with the rasha, the bhauna and other traditional rituals and festivals of N E India. In this paper the researcher analyzed thoroughly about it.

Dr Joytima Phukan , Associate Professor of Dibru College, Dibrugarh, presented a paper on the title of '*Tholuwa biswasot jutiloga machor aukhodi bidhan*' (The tasteful fish and the medicinal Instruction in the Local folk-belief). In this paper, she discussed about different fish and medicinal elements. She explained about 185nos fish and remarkable medicinal elements.

Rekahamoni Gogoi, Tutor of Sonari College, presented a paper on '*Uttor purbancholor lok-bhakha: Etie aaluchona*' (Folk-Speak at North-East India). In this paper she discussed thoroughly some point; (a) Folk-Speak of North-East India, (b) Reflection of folk-speak on the Assamese culture, (c) Role of folk-Speak in present context. She said that the folk-Speak is real reflection of the folk-Life.

Lambuhar Bailung and Brojen Hazarika, Asst. Professor of Sonari Commerce College, presented a paper on the entitled '*Festivals and Rituals of the Adivasies- with special reference to Rongchual pothar area under charaideo subdivision*'. This paper

was prepared on ground of field study of Rongchual pothar area under Charaideo Sub-Division of Sivasagar district, Assam. In this paper, they discussed about different types of festivals and rituals of Adivasi community.

Nabanita Borah, Associate Professor and Pranjal Protim Borah, Asst. Professor of Jhansi H.N.S. College, presented a paper on the topic of '*Asomiya bibahkendrik lukacharsomuhor porivorton*' (The Change of Marriage related customs of the Assamese). In this paper, the paper presenters discussed thoroughly about the Assamese marriage system and the Assamese peoples involved on marriage ceremony etc.

Ranjan Goswami and Bijit Saikia, Assistant Professor of Sonari Commerce College, presented a paper on '*Folk-festival of north-east India.*' The North-East India is very rich on folk-festival. In the paper, they described thoroughly about different types of folk-festival of North-East India.

Pranita Kalita, Asstt. Professor of Sonari College, presented a paper on the topic of '*Lok-songskritir songrokkhyon aaru unnoyonot sikhya bhumika*' (Role of Education in preservation and Development of folk-culture. In this paper, she mentioned some point for preservation and development of folk-culture and the educational responsibility.

Lindy Goodwin, Asstt. Professor of Sonari College, presented a paper on '*Syncretism of organized religion and folk-religion in Assam: A study from the historical perspective.*' The word 'Syncretism' refers to the reconciliation or fusion of two or several different belief systems or traditions. It is also defined as the amalgamation of different religions and cultures. She said that, organized religion is also known as institutional religion. She also said that the process of syncretism between organized and folk religion was a long and complex process, a process in which both forms of religion have to accept change and compromise in their dogma and ideology.

Dr Anita Konwar and Lucky Cheita, Asstt. Professor of Sonari College, Both presented a paper on '*folk-beliefs and superstitions in Assamese society: An analysis.*'

In this paper, they elaborately discussed about different types of folk-beliefs and superstitions. They said that, folk-beliefs and superstitions are the special part of common people of Asamese. All kind of beliefs are created from folk-life. They thoroughly discussed this point in this paper.

Padma Kumari Gogoi, Asstt. Professor of Sonari College, has presented a paper on the topic of '*Tai Ahomsokolor Dam Phi: Ek Adhyoyon*' (A study of the Tai Ahoms Dam Phi). In this paper she elaborately described that the Dam Phi is a traditional worship and rituals of Ahom society. It's a family based ritual which is held on yearly. Here, she deeply analyzed about the Dam Phi and relationship of folk belief with Ahom society.

Dr Reeta Dutta, Asstt. Professor of Sonari College, has presented a paper on the topic of '*Sath, Ambubachi aaru Roj udsov: etie lukacharbhattik aaluchona*' (The rituals are based on festivals of Sath, Ambubashi and Raja). In this paper, she said that Ambubashi is an important traditional ritual of North-East India. Its relations with Raja festivals of Orissa. Raja sankranti is also a seasonal festival. According to a popular belief, Mother Earth menstruates like an ordinary woman, which is a sign of fertility.

Deepanjali Gogoi, Associate Professor of Sonari College, has presented a paper on the topic of '*Globalization- The shifting paradigm from folk culture to popular culture in the state of Assam*'. In this paper, the paper presenter elaborately analyzed the positive and negative effect from globalization. She also opined that globalization has impact on folk culture to popular culture quickly.

Raghunath Kagyung, Asstt. Professor of Sonari College, has presented a paper on the topic of '*Misingsokolor prodhan krishibhattik udsov 'Poragor' poromporagotaru aaru porivortita rupor somyok porjaluchona*' (An analysis on traditional and recent form of the 'Po-rag' festival of the Mising community. The po-rag is the chief

cultural traditional festival of the Mising society. In this paper, he elaborately discussed the traditional and recent trend and tendency among the Misings peoples.

Mridu Jyoti Kolita, Asstt. Professor, Kajiranga College, presented his paper on the role of Brahmaputra in Assamese folk literature. In this paper he analyzes the reflection of Brahmaputra in folk drama, folk music and other folk beliefs. It's an attractive paper with adequate example related to Luit on Brahmaputra.

End of the presentation, research paper are elaborately discussed by Resource persons with Participants. Dr. Anita Konwar has read the rapporteurs report.

Date: 30th March (Saturday), 2013

Room No. 7

Technical Session- I

Second day, the Technical Session has started in two rooms too. In the room no.7 has started the Technical Session- I on Chairmanship of Dr Prodip Hazarika, Retd. Professor, Department of Assamese, Moran College, Moranhat. Dr Probin Ch Das, Retd. Professor, Dept. of Folklore, Gauhati University has taken the resource person's seat on Technical Session- I. In the beginning the Chairperson and the Resource Person have given their lecture in front of the Research Scholar's. After their lecture's the Research Scholar's have presented their research paper one by one.

In the first, Pronoti Boruah, Research Scholar of Dibrugarh University has presented a paper on the topic of '*Asomiya manuhor khadyabhasot porompora aaru adhunikotar mishron*' (Assimilation of Tradition and Modernity in food- culture of Assames people). In this paper, she analyzed different types of food preparation process in Assamese society. Mrs. Boruah discussed that the Assamese people use two types of food processes: Traditional and Modern. Borolor Tup, Kol Posala, Pani Mithoi, Khorisa, Namsing, Kholiyai etc include traditional food culture and some of items including modern food culture. In marriage ceremony they use the modern food;

and in festival and rituals they use the traditional food. Mrs. Boruah has defined it clearly and elaborately.

Rajib Borah and Minakhi Hazarika, Asstt. Professor of Nazira College has presented a paper on the topic of '*Asomor thengal kocharisokolor puja patol*' (Worship in the Thengal Kachari Community of Assam). They very elaborately point out the different folk- customs and traditional worship including Hakam, Puja, Parbon, Worship Method and other rituals and religious festivals of thengal Kachari.

Swarna Devi, Assistant Teacher, presented a paper on the topic of '*Borsobah, Bhauna and Rasha – ek lok-songskritir porompura*' (Traditional culture of Borsobah, Bhauna and Rasha in Majuli). In this paper she discussed about different rituals and customs of Majuli and its impact on Bhauna, Borsobah and Rasha. She point out some characteristics of these cultural festivals. In this paper it is proved that Borsobah (A ritual activity), Bhauna (A Traditional Performing Art) and Rasha are important folk-culture of Majuli under Jorhat District of Assam.

Shrajita Saharia, Research Scholar of Ghauhati University presented a Paper on the topic of '*Jonoshrutit Dorongor pukhuri*' (The Dorong's Tank on folk- belief). The Darang's Tank is situated in Darang district of Assam. Many deferent Tanks named Garukamura, Podum, Kamala Kunwari, Sanpara, Koteshi etc are situated at Darang District. The folk-belief is related to all of Tank. So every Tank's name called on function of folk-belief.

Prity Rekha Saikia, Didrugarh, presented a paper on the topic of '*Sonowal kochari lok-geetot narir protipholon*' (Reflection of Women life in folk-song of Sonowal Kachari). All are familiar with Aainam, Lakhimi Sobahor Nam, Apeswara Sobahor Nam, Dhai Nam etc. It's all the popular folk-song of Sonowal Kochari Society. She discussed about different folk-song of where women's character and emotion are reflected very clearly.

Jayanti Panging, Dikhowmukh, under Sivsasagar district, Assam, has presented a paper on the topic of '*Misingsokolor dhormiya biswas aaru porompura*' (Religious belief and tradition of the Mising communities. She discussed the topic broadly and

clearly. In this paper she speaks about different rituals and worship methods of religious ceremony.

Bijoy Krishna Doley, Research Scholar of Dibrugarh University presented a paper entitled '*Misingokolor lok-songskritit griha nirman: porompora aaru lok-biswas*' (Building Construction system reflected in the Mising's folk-culture. In this paper he discussed different techniques and methods of house construction. Researcher elaborately analyses the 'Sangghar' of Mising community which is basically used for young boys and girls on occasion of cultural works and festivals.

Joytimala Saikia, Research scholar of Gauhati University, presented a paper on the topic of '*Asomiya jonojivonor lok-biswasot dhorma sombondhiya puja patolor porompora aaru ieyar porivorton*' (Religions worship in folk-belief of Assamese folk-life: Tradition and change). In this paper, she discussed about different types of worship in Assamese folk-belief. Here, Researcher provided that folk-life of Assamese undoubtedly imitates the folk-belief. Researcher said that folk-belief of Assamese are now going to change slowly.

Shrutimala Pathak, Jorhat, has presented a paper on the topic of '*Bharotborkhor uttorpurbancholor tholuwa luk-kola*' (Local folk-art of NE India). In this paper she discussed about different type and methods of folk-art of Assam and other states of Northeast India. She said that North East India is very rich in folk-art and folk-craft.

Monmi Chetia, Nalinibala Gogoi and Moyuri Borgahain presented a paper entitled '*Monipurisokolor sajpar aaru aa-alongkar: porompora aaru porivorton*' (Dress and ornament of Manipuri Community: Tradition and Change). In this paper they discussed about different types of Ladies and Gents dress of Manipuri people. The paper analyses elaborately different type of Ornament of ladies and gents of Manipuri Society.

Nomita Gogoi and Madhusmita Kalita, both presented a paper on the topic of '*Asomor nepali jonogusthir hritukalin krishibhittik udsov: porompora aaru porivorton*' (Seasonable and agricultural festival of Nepali Community of Assam: traditional and change). Researcher analyses about different types of festivals of

Nepali society. Researchers discussed mainly about 'Asharer Pondra'. 'Tinar festival'. 'Nuwagi festival' etc.

Karunakanta Hazarika, Research scholar of Dibrugarh University, presented a paper on the topic of '*Samprotik prekkhapotot lok-sonskriti: sombhamonamoy dish*' (Folk-culture in the present time: Some Probability). Researcher discussed about different beliefs, rituals and changes occurred during Globalization and Industrialization. He analyzes different elements mainly responsible for change the folk-culture and people.

Tribeni Deori, Research scholar of Dibrugarh University, presented a paper entitled '*Deori jonogusthir aainamot prokasita lokachar aaru lok-biswas: ek somikhya*' (Folk-belief and folk-customs in Aainam of Deori community). This paper was prepared basically on folk-belief and folk-customs of Deori community of Assam. Here, she discussed thoroughly about different rituals and customs related with different ceremony.

Dr. Jyotirekha Gogoi, Borahi Chariali of Sonari Subdivision under Sivasagar district presented a paper on the topic of '*Nepali jonogusthir bibah poddhoti*' (Marriage System of Nepali Community.) In this paper she discussed elaborately different type of Marriage in Nepali Community.

At the end of the presentation of research papers were elaborately discussed by Resource person with Participants. Miss Pronita Kalita has read the rapportteurs report.

5.00 Valedictory function:

The seminar comes successfully to an end with the valedictory function chaired by Prof. Probin Ch. Das, Retired Professor, Dept. of Folklore, Gauhati University. Dr. Irom Gombhir Singh, Associate Professor, Dept. of English, Monipur University and Dr. Manik Saikia, Associate Professor, Dept. of Assamese, J.B. College, Jorhat put their valuable speeches as guests of honour in the function. Their lectures are followed by distribution of certificates among the participants. The Chairperson who had also conducted the technical sessions briefly reviewed the schedules of the seminar and gave some suggestions in drawing follow up actions of the same. He also requested the organizing committee to continue such endeavour in other related topics in future. The valedictory function was anchored by Mr. R. Kagyung, Co-ordinator of the seminar and was ended with his vote of thanks.

6.00 Action Plan:

After a threadbare discussion the following resolutions have been adopted for future action plan.

1. Resolved to publish a Book comprising the selected articles presented in the seminar. The book is to be edited by Dr. R. Dutta and Mr. R. Kagyung, co-ordinator of the National Seminar.
2. Resolved to frame up some measures to preserve the existing folk-culture of the NE India.
3. Resolved to select some focal themes from the topics discussed in the seminar for future research and in-depth studies.
4. Resolved to establish a museum in the college for preservation of the salient components of folk-culture which are going to be extinct from the communities concerned.

* This proceeding is prepared by Mr. Raghunath Kagyung, Co-ordinator, National Seminar.





