

SYMPHONY



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A Handbook of Kocha-Rongdani-Assamese-English Language

**A Compilation of Common
Vocabularies**

**Romeo Rwtin Lokobok
Anupama Rabha**



পূর্ণিমা
প্রকাশন

Min. Adab. Al-Arabiya al-Waz'ifiyah
Part-II

The book '**A Handbook of Kocha-Rongdani-Assamese-English Language, A Compilation of Common Vocabularies**' is a work on basic and common vocabularies of the Kocha Rabha and Rongdani Rabha dialects with a translation in Assamese and English compiled and prepared by Romeo Rwtin Lokobok and Anupama Rabha and Published by Purbayon Publication, Panbazar, Guwahati-781001

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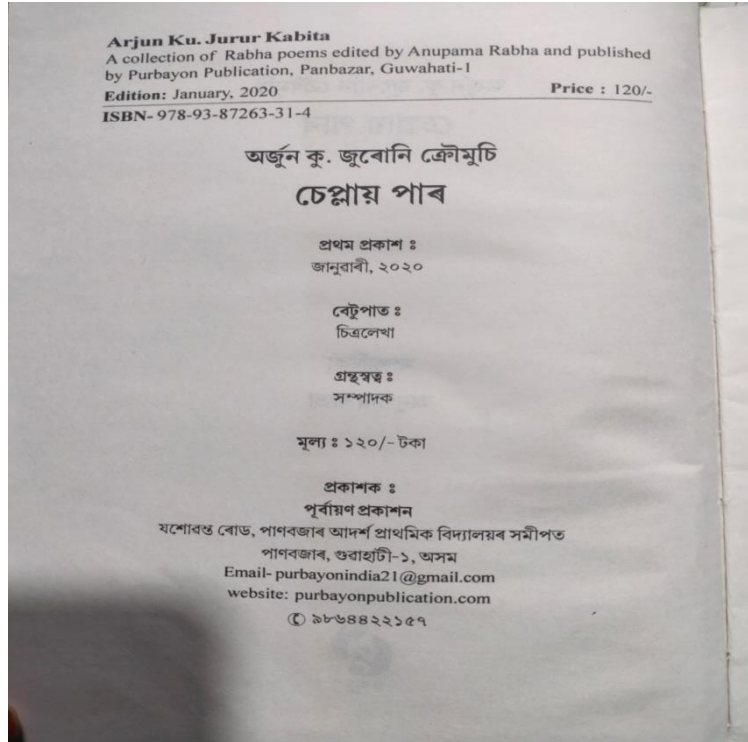
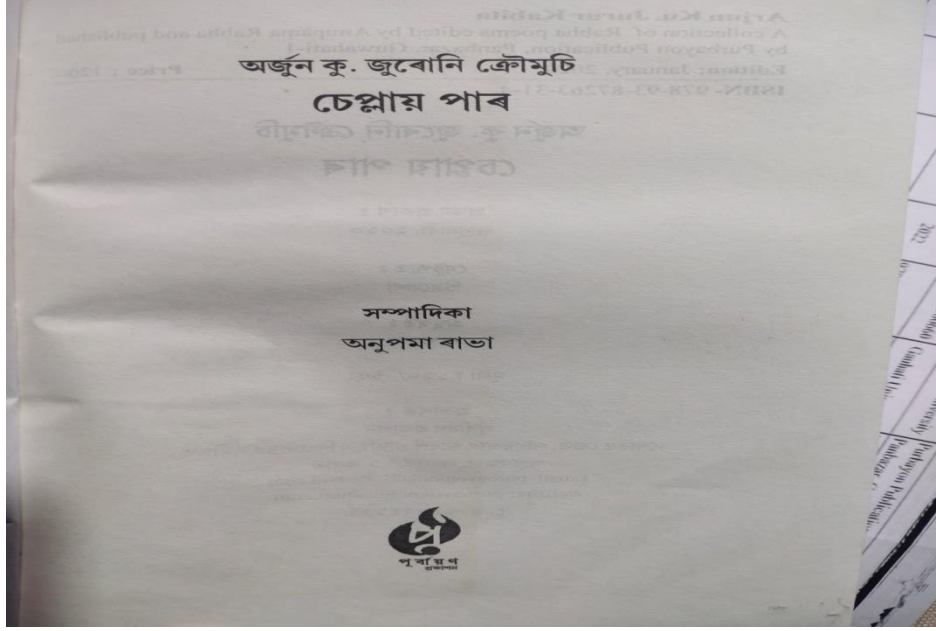
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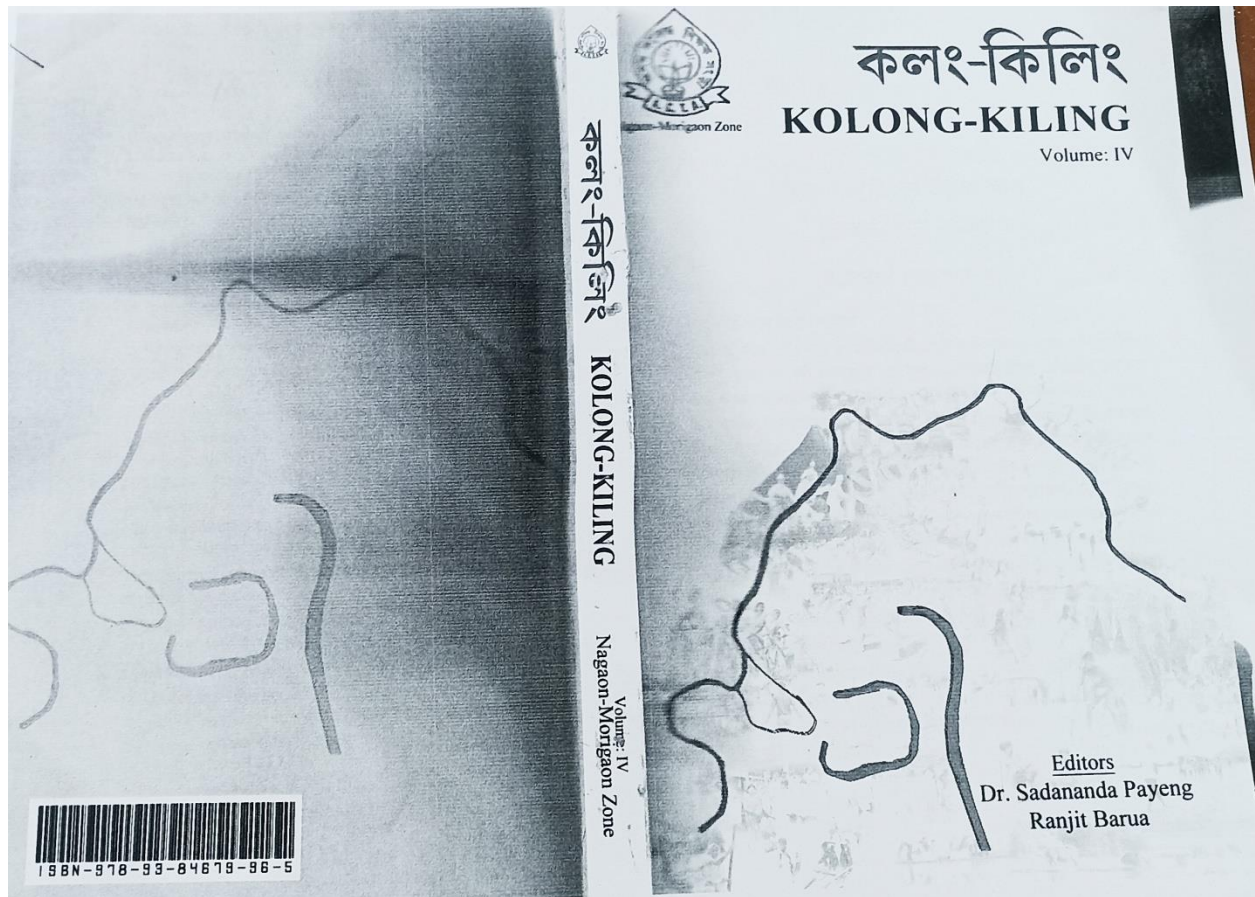
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Marriage System of Boro-Kacharis

Heerak Jyoti Nath
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Introduction

The Boros or the Boro-Kacharis are the most distinctive section of the different ethnic groups settling in the North Eastern part of India particularly in the Brahmaputra valley. Sidney Endle first used the terminology 'kachari' in his ethnographic account on the Boros. Scholars like Grierson used the term 'Bodo' and 'kachari' to refer to this ethnic group in Assam. Grierson in 1903 identified the origin of the Boros from the Indo-Mongoloid stock belonging to the Tibeto-Burman Language family. Racially they belong to the Mongoloid stock of the Indo-Mongoloids or Indo-Tibetans. A section of the Boros migrated towards the east and crossed the river Brahmaputra, got settled in the North Cachar Hills district. Gradually, with the passage of time many changes crept in their language and culture and they acquired a new identity called the Dimasas. Some of them moved further and in course of time got crystallized into distinct communities such as Morans, Borahis, Chutias, Thengal Kacharis, Sonowal Kacharis, etc., inhabiting the eastern part of Assam. (S.K. Brahma, 1992: 4-5) In order to understand the social processes functioning in a society, it is important to know the socio-cultural milieu of the society in which they are rooted. Thus, to get the necessary insights of the

Boro distinctiveness, it is essential to have some acquaintance with the marriage system of the Boro society.

Objectives

The specific objectives of the study are as follows:

- i. to study the different marriage forms among the Boro-Kacharis
- ii. to analyze the factors influencing the Boro-marriage system on the Assamese Society

Methodology

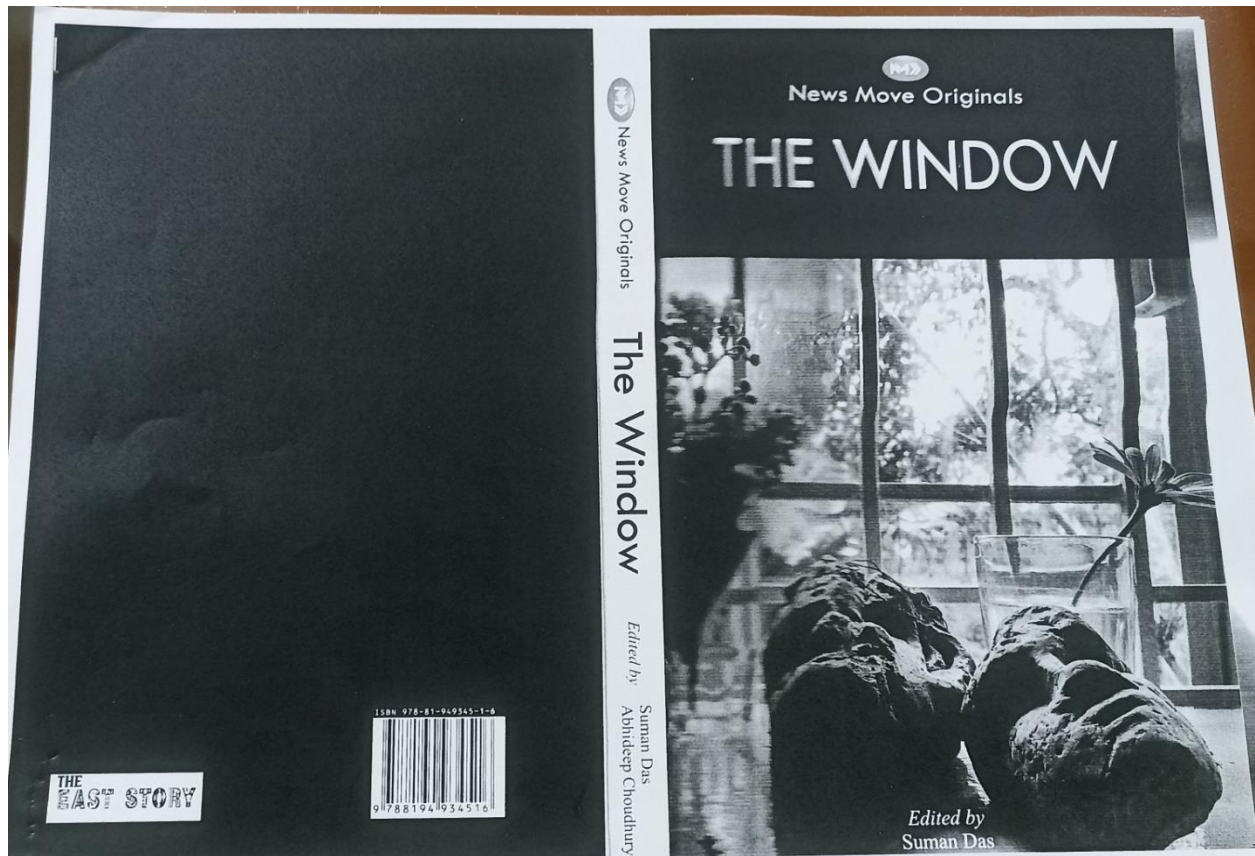
There are two types of sources for preparing this paper, which are primary sources and secondary sources. The data are collected from various published books on marriage system among the Boro-Kacharis, periodical evidence of important journals, research paper and newspaper.

Marriage system of Boro-Kacharis

Marriage creates new social relationships and reciprocal rights between the two new people, between each and the kin of the other, and establishes the status of the offspring's when they are born. The Boro word for marriage is 'Haba'. The Boros have a very high regard and dignified concept of chastity and they live by it. The Boro-Kachari society is patriarchal with a few features of matriarchal society. As a rule, endogamy is absent in Boro-society. One cannot marry a girl from a cognate family. Although they are exogamous marriage with a girl from non-tribal communities is not encouraged by the society. It is considered to be a luxury. One can marry a girl from the same clan. Likewise, a boy from a Bosumatary clan is free to marry a girl from any clan. Marriage between Hindu Boros and Christians is not strictly prohibited. Usually, the married girl is bound to accept the religion of her husband. Cross-cousin marriage is strictly prohibited. Of course, parallel cousin marriage is

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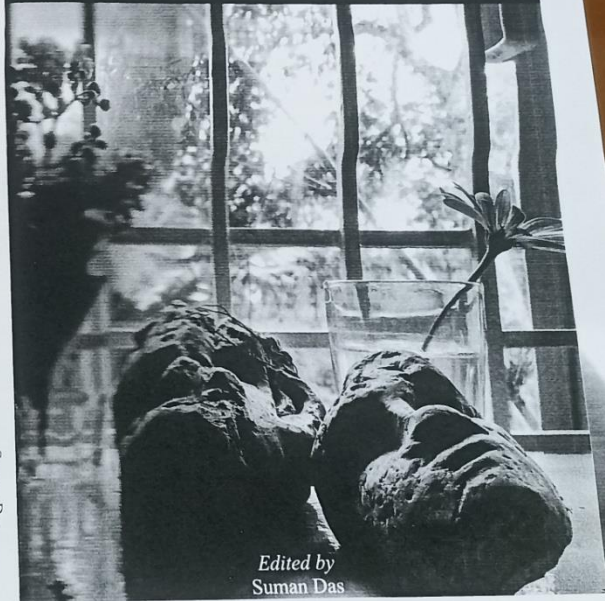
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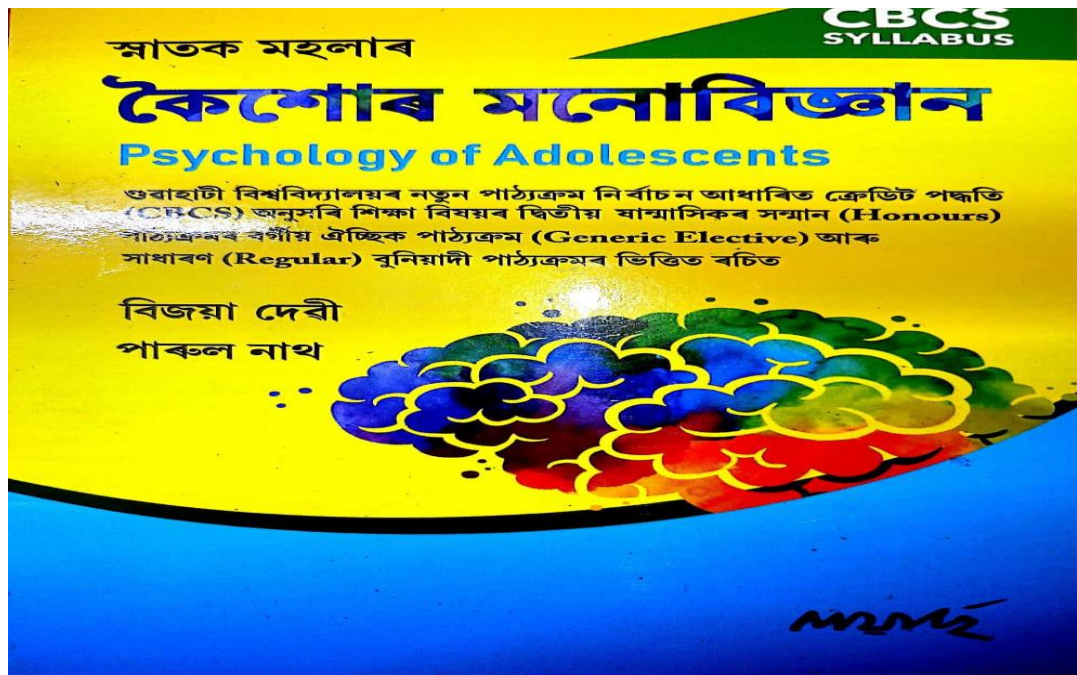
Impact of Modernization and Local Socio-Cultural Element on the Tea Tribes of Assam

Heerak Jyoti Nath

Tea is one of the most popular beverages in the world. It is one of the oldest industries in India, a large organized sector and has been an integral part of the economic development of the country. The tea industry of Assam had a glorious past and a long history. Tea plants (*Camellia sinensis* (L) O. Kuntze, Family : Theaceae) were discovered in Assam way back in 1823. The indigenous people of Assam were drinking tea for its medicinal properties. The credit for discovery of tea in Assam goes to three persons- Beesa Gam, a tribal head of Upper Assam Village, an Assamese working with the British, the famous patriot Maniram Dewan and Robert Bruce, an English infantry officer. However, Mr. Robert Bruce is widely recognized as the discoverer of tea in Assam. The labour were brought originally from various parts of Bihar, Orissa, Madhya Pradesh and Andhra Pradesh etc. about 150-160 years back and they have now become very part of Assamese society. The impact of growing tea tribe population along with the continued socio-cultural interaction, and embracement with the host community

has had significant bearing in forming the present social fabric of the greater Assamese society. Historically, the society of Assam has been continuously subject to socio-cultural change due to the influx of outsiders as well as due to the internal growth of the population. One such influx of population occurred when the British started the tea plantations in Assam in 1837 and recruited huge number of cheap, hard pressed and illiterate labourers belonging to lower and downtrodden communities such as Santhal, Munda, Oraon, Khond, etc. from famine and poverty-stricken areas of Bihar, Odisha, Madhya Pradesh, Uttar Pradesh, Andhra Pradesh and West Bengal having diversity in respect of their language, tradition, culture, religion and social background on false promises such as higher wages, better life, better living conditions and at the end of contract period they would be free to go. However, the most significant of all these phenomena is the culture that emerged due to the long continued socio-cultural exchange, interactions and assimilations between the British planters, the indigenous Assamese society and the tea tribes. These can be well interpreted in the food habits, language, way of life, work culture, and many other socio-cultural practices in most of the large tea estates in the state.

Every society has their own socio-cultural practices and traditions and tea tribes are not different. Tea and ex-tea tribe community is a heterogeneous mixture of more than one hundred aboriginal Indian tribes and castes who hailed from different parts of central India. They were composed of three different distinct linguistic elements such as the Kolarian speaking (Ho, Munda, Santhal, Kharia,



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সকলো স্বত্ব সংৰক্ষিত, এই গ্ৰন্থৰ কোনো অংশ গ্ৰন্থৰ স্বত্বাধিকাৰী আৰু প্ৰকাশকৰ লিখিত অনুমতি
অবিহনে অনুবাদ, পুনৰ মুদ্ৰণ, ফটোকপি নাইবা অন্য কোনো ইলেকট্ৰনিক মাধ্যমেৰে ব্যৱহাৰ কৰিব
নোৱাৰিব। অন্যথাই ফৌজদাৰী আইনৰ অধীনত দণ্ডনীয় হ'ব নাইবা দেৱানী আইনৰ অধীনত
ক্ষতিপূৰণ দিবলৈ বাধ্য হ'ব।

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تحت جامعة غوهاتي في ولاية آسام، الهند

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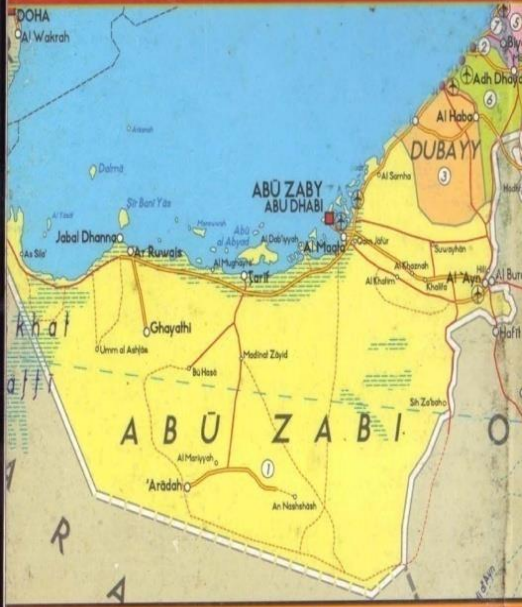
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সমানাময়িক আৰব বিশ্ব

দ্বিতীয় খণ্ড

সমানাময়িক আৰব বিশ্ব

দ্বিতীয় খণ্ড

পাঠ্যপুথি সংকলন আৰু সম্পাদনা সমিতি
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সমসাময়িক আৰব বিশ্ব

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মিজাজুৰ ৰহমান তালুকদাৰ

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ড° বাইজুদ্দিন আলম

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ড° আশ্বাদ লক্ষৰ

আব্দুছ ছাগিৰ আহমেদ

হাফিজুৰ ৰহমান

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SOMOSAMOYIK ARAB BISHWA

PART-III

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সমসাময়িক আৰব বিশ্ব : তৃতীয় খণ্ড

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আছমা ইয়াছমিন^১
ৰকিবুল ইছলাম^২

সাৰাংশ :

অসমত নৱবৈষ্ণৱ ধৰ্মৰ প্ৰৱৰ্তক মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ আছিল বহুমুখী প্ৰতিভাৰ আৰু স্বৰূপ। মাধৱদেৱৰ ভাষাত তেৰা আছিল 'সৰ্বগুণাকৰ যাকোৰি নাহি উপাম।' ৰুক্মিণী হৰণ কাব্য তেখেতৰ আদি বয়সৰ ৰচনা। সাহিত্যিক প্ৰমূল্যৰে পৰিপুষ্ট এই কাব্য ইমানেই জনপ্ৰিয় যে ইয়াৰ বহু পদ বিয়ানামতো ব্যৱহাৰ হয়। ভক্তিকাব্য আৰু লৌকিক কাব্য হিচাপে মূল্যাংকণ কৰিব পৰা কাব্যখনৰ কাহিনীভাগ সংগ্ৰহ কৰা হৈছে হৰিবংশ আৰু ভাগৱত পুৰাণৰ পৰা। মধুমিশ্ৰ দুগ্ধৰ দৰে আস্থাদনীয় কৰি তুলিবৰ নিমিত্তে কবিগৰাকীয়ে মূলৰ কথাবস্তুৰ লগত মৌলিকতাৰ মধুৰ সংমিশ্ৰণ ঘটাইছে। কাহিনীৰ বৰ্ণনা, চৰিত্ৰ চিত্ৰণ, ৰস সৃষ্টি আদিৰ ক্ষেত্ৰত কবিৰ মৌলিকতা সুন্দৰকৈ প্ৰতিফলিত হৈছে। প্ৰস্তাৱিত আলোচনা পত্ৰৰ জৰিয়তে মহাপুৰুষজনাৰ এই জনপ্ৰিয় মূল নিৰ্ণয়তাৰে মৌলিকতাৰ সমাৰেশ সম্পৰ্কে আলোচনা কৰা হৈছে।

আৰম্ভণি :

মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ যিয়ে পঞ্চদশ শতিকাৰ শেষৰ ফালে নৱ বৈষ্ণৱ ধৰ্মৰ প্ৰচাৰ আন্দোলনৰ ভূমিকা খেলিছিল তেখেত আছিল একেধাৰে সৃষ্টিমূলক প্ৰতিভাসম্পন্ন কবি, কলাকাৰ। শংকৰদেৱে একেধাৰে হৰিশ্চন্দ্ৰ উপাখ্যান, ৰুক্মিণীহৰণ কাব্য, বলিছলন, অমৃত মগ্নন, কুৰুক্ষেত্ৰ, অজামিল উপাখ্যান আদিকৰি ছয়খন কাব্য ৰচনা কৰে। তাৰোপৰি তেখেতে বহুকেইখন অক্ষীয়া নাটকৰো জনক। গতিকে তেখেতৰ কাব্য প্ৰতিভাৰ কথা একেযাৰতে কৈ দিয়া সম্ভৱ নহয়।

শংকৰদেৱ অকল আধ্যাত্মিক পথ প্ৰদৰ্শক গুৰুৱেই নহয়, নিপুণ কলাকাৰো। সেয়েহে বিশেষকৈ সৃষ্টিমূলক কৌশলসম্পন্ন কাব্য নাট আদি কাব্যিক গুণ বিৰজিত নহয়। কাব্যিক গুণ আৰু সেই সৌন্দৰ্য বঢ়োৱাৰ কাৰণে সেইবোৰৰ নানান ঠাইত লৌকিক বৰ্ণনাৰো সমাৰেশ হৈছে। নানা অলংকাৰ আৰু লৌকিকতাৰ বৰ্ণনাৰে সমঅলংকৃত কাব্যৰ নাটকৰো অন্তৰ্নিহিত কথা আধ্যাত্মিকতাহে। অৰ্থাৎ ভক্তিৰস প্ৰচাৰে শংকৰদেৱৰ কাব্য ৰচনাৰে মূল প্ৰেৰণা ভক্তিৰসৰ আলম লৈ তেখেতৰ ৰচনা হাস্যকৰণ আদি ৰসৰ আৱৰণৰ মাজেদি ভগৱদ্ভক্তিৰসৰ

১। গৱেষক ছাত্ৰী, গুৱাহাটী বিশ্ববিদ্যালয়

২। গৱেষক ছাত্ৰ, গুৱাহাটী বিশ্ববিদ্যালয়



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MAPPING MEMORIES

The Cultural Heritage of North-East India

A PEER REVIEWED PROCEEDING OF NATIONAL SEMINAR



Editor
Mukutar R. Saikia

Significance of Assamese folktales in environmental education³³

The last decade has seen an unprecedented sensitivity in matters relating to the relationship between environment and ecology. Through the centuries people have learned how to interact with their surrounding environment and how to survive in a world where nature played a hostile role to the humans and proved itself to be more powerful. People have also struggled hard to make use of their surrounding environment. The human-ecological interaction has been involved multifaceted issues like deforestation, environmental pollution, sustainable development, desertification, loss of biodiversity, problems of sanitation, loss of soil and soil fertility, water shortage and contamination, ozone depletion, population explosion, transboundary pollution, inadequate health care, and water supply, etc.

The human activities triggered by rapidly changing socio-economic patterns due to technological advancement are chiefly responsible for the deterioration of the world's environment. Hence it is considered necessary to successfully instil environmental ethics in the human mind and a comprehensive understanding of environmental issues so that they are prepared to deal with environmental problems in the real world. Countries all over the world have adopted a range of strategies for implementing programmes of environmental education to raise

³³ Heerak Jyoti Nath, Research scholar, Dept. of History, Gauhati University.

