Influence Of Ramkatha On Conventional Folk Literature Of Assamese Society

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Abstract: Valmiki composed Ramayana is not just popular as an epic but also as a mythological masterpiece, whose teachings have real life values. Teachings of Ramayana are relatable for common people of all ages. The characters present in it are ideal for all section of society where Ram is considered as an ideal man, Sita as an ideal woman, Hanuman as an ideal devotee and likewise Laxman, Bharat and Shatrughna etc are considered as ideal brothers. Each character and every incident of Ramayana offers finest quality of human values and also a source of moral knowledge. Therefore, story of Ramayana is always relevant and its beauty is evergreen. Those old ethics are still shaping paths of new generations into right directions. Influence of incidents of Ramayana on Assamese folk literature is an essential subject.

Index Terms: Influence, Ramkatha, folk literature, folk song, Assamese, society, proverbs, idioms.

1 INTRODUCTION
The Ramayana and the Mahabharata are contributory epics in Indian literature. Gradually many Indian writers had composed their literatures on the events and sub events of The Ramayana and The Mahabharata. As every literature is based on the story telling, it is the starting phase of every kind of literature. In this research paper we will discuss about the “Influence of Ramkatha on Assamese folk literature”. In ancient literature Ramayana is considered as an ‘Adikabba’ and the creator of the Ramayana poet Valmiki recognized as an ‘Adi kabi’. According to Bramha’s advice robber Ratnakar abjured his evil nature and went for a hard penance. After that he got a new life and composed the precious treatise ‘Ramayana’. After seeing the separation of cross bird the sense of melancholy came to Valmiki’s heart. It develop a catharsis and he uttered a ‘Shloka’(verse) and from this Shloka the Ramayana was composed. The Sloka [1] is mentioned below:

“Ma Nîsháda Pratîsthām Tvamagahsāsvati Samah | Yat Kraunchamithunadekam Avadhí Kaamamohitam ||”

There is no such epic or literate in the world that had a positive impact on the ethnic life of Indian people as Ramayana did. When Bramha advised Valmiki to create the Ramayana, at that time Bramha predicted that as long as the nature will be alive the Ramayana will be prevailed in the Indian Literature as well as in our society. The prediction of Bramha turned into reality. At the time of the creation of Ramayana, it prevail the Indian Society.

2 AIMS & OBJECTIVES
This research topic will study about the influence of Ramkatha on different elements of Assamese oral literature. This topic is chosen to discuss about that how the Ramkatha takes place on Assamese folk literature.

3 SOURCE
We have taken study materials such as magazines, books about Assamese oral literature and Ramayana as reference for preparing the Article.

4 METHOD
For studying the different elements of Assamese oral literature and critically evaluate the influence of Ramkatha on it, we adopted analytical and descriptive methods.

5 MAIN THEME DISCUSSION
The creator of the oral literature is the ethnic society. Any kind of literature gets acceptance by all in society when its express all of their feelings emotions in their own way. When a literature reflects the life of every class of people of our society, then this literature will achieve the immortality. The popularity of Adikabba Ramayan is much higher in Indian literature. The Assamese folk literature, especially folk songs, proverb, idioms, folk tales are induced by Ramayana. Influence of Ramkatha on Assamese folk songs: From the past which is traditionally takes place among the peoples of our community are called folk song. Like other songs, there is no specific musical scale in folk songs. There are two specific objects of folk songs. These are 1. Through these songs peoples can express or relate their personal feelings 2. This also expresses the beauty of literature. That is why, the folk songs are the precious wealth of literature, and there are three elements of folk song. These are ‘Anusthanmulak’(occasional specific), ‘Aakhyamulak’(story based) & ‘Vividh bishyok’(songs of diverse).Husori-geet is a part of Anusthanmulak or Vakti-niropekhyana folk song. The Husori-geet is performed to every household with instruments that include Dhole, Pepa, Toka etc. The Husori song starts with name of the God. There is decency in Husori-geet that’s why it has to be presented in front of everyone in our society. These songs are also influenced by the Ramayana story. The Hanuman went to Lanka to save Sita and he burnt the whole Ravan’s kingdom. This incident takes places in Husori-geet. This depicts through following popular Husori song:

“Kalmo Khaote Burha Hanumante
Nogori Korile Soni Oi Govindai Ram”.

The another part of Anusthanmulak folk song is ‘Biya Naam’(songs of marriage) the marriage is the overhauling moment of human’s life. The elderly women called as ‘Aayati’ in marriage function sequently sings a song which is a precious aspect of Assamese folk literature in this marriage

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song the bride and groom are compared like Sita and Ram. The Ayotis through their songs create a imagination that the bride and the groom’s house are in Ayodha and Mithila. The first segment of Assamese marriage is ‘Juran’. This celebration takes place before the day of marriage ceremony. In this marriage ceremony the Ayotis sings a song which indicates the bride that Ramchandra has sent these ornaments, cloths etc for her. This depicts through following popular traditional marriage song.

"Maarar Alonkar Thua Kati Kori
Oye Ram Deotarar Alonkar Thuai
Raam a Di Pothaise Bicitra Alonkaar.
Haat a Jure Kori Lua He".

In the marriage song we have acknowledged about Ram and Sita as well as the name of three mothers of Ramchandra:

"Aahise Ramore Mau,
Janakor Jiyori Janaki Sundori
Juran Pindhai Aji Sao."

In the day of marriage groom and his relatives makes a journey to the house of the bride. In this process they sing a song, which have also referred about the Ramkatha:

"Padoli mukhote bakul ful fulile
Oye Ram tar majhe before sharihe.
Suwa mur dagli amar Ramchandra
Oye Ram dekhiya sahurer barihe."

Commonly the life story of Ram- Sita’s are reflected through this marriage Song. The story of behind the marriage (Swayambar) of Ram-Sita where Ram chipped the ‘Haradhanu’ (a bow) is reflected in Assamese marriage song during their marriage:

"Rabhar sariu fale projetag bhose
Lohar pati thoise dhenu.
Einu projetagoni sani porise
Ramehe vangibo dhenu."

Another element of Assamese folk song is “Bhaktimulak” (spiritual) folk song. ‘Gohai naam’, ‘Tulshi naam’ are the vital part of Assamese spiritual songs. The songs which are used for the worship of Tulshi, there is also the reflection of Ramkatha:

"Tulshir gure gure mrigo pahu sore
Take maribako lagi raam a joton kore.
Raam gola mrigo mariba lakhman goila lori
Lankar Rabone pai Sitaik nila hori."

The ‘Shraban-kirtan naam’, ‘Nagara naam’, ‘Diha naam’ are the main aspects of the spiritual songs. An example is given below:

"Ram Lakhman duti vai
Fure bone bone 0
Fure bone bone 0
Panchabati bone sita horile Rabane."

‘Kalpanik geet’ (song of imagination) is a part of Aakhayandharmi folk songs (songs of narrative). ‘Baromahi geet’, is an example of ‘Kalpanik geet’. The sorrowful feelings of the peoples are expressed by this ‘Baromahi geet’.on the basis of its,it can be divided into two categories: 1.”Ram baromahi’ 2.‘Sita baromahi’. In these songs the perspective of Ram and Sita’s about twelve months natural beauty of earth are described. The feelings and emotions of the peoples are changed for the changing circle of nature and seasons which is expressed through ‘Baromahi geet’. This depicts through following popular ‘Ram Baromahi’ and ‘Sita Baromahi’ song:

Ram Baromahi:-

"Diha : uhe pravu Raghunath sansaror sar
Rakshos kulak pravu karila uddhar.
Pada : Aghun masate Rame mone kori chinta
Kimote bonchibiu ami sange loiu Sita.
Kande dashrath raja artanad hoiya
Kousholya Sumitra kande putro lagia."

Sita Baromahi:-

"Diha: kande mur janaki Sita.
Pada: bohagr mahote bapu ashuk re tole
Moi niri nidra goilu urata Sitane.
Jethor Mahat bapu Ravane nei horiya
Indra e dila muktar mala Bramak lagiya.
Ha pravu raghunath sansarar sar
Raksash kulak pravu karila uddhar.
Boisakhar masate nanan puspamoi
Ram raja hobo buli sarbaluke koi.”

Satyendra Nath Sarma even mentioned of existence of “Kousholya Baromahi geet”[2]. Moreover, “Tarapotashwari Geet”, “Lawa-Kusha Geet” and even in “Fulawati Kanya Geet” contains reference of Ramkatha [3].

‘Vividh Vishyok’ folk song (songs of diverse) is another element of Assamese folk song. ‘Nichukani geet’(consolation songs for children) is an example of Vividh Vishyok folk song. These songs are also influenced by Ramkatha. An example is given below:-

“Tuloxir tole tole mrigo pahu sore
Take dekhi Ramachandrai horodhanu dhore.
Nodhoriba horodhanu rojai dise hag
Suborno mala ani boribo tumak.”

Elements of Ramkatha on Assamese Local Proverbs and Idioms: Each and every Local Proverbs and Idioms are hugely reflected in the life’s experience of every individual and also human psychology and philosophy of life is imbibed in these local proverbs and idioms. Always there is a deep meaning in every idioms and local proverbs. There are the effect of Ramkotha on Assamese proverbs and idioms. There are some examples given below:

**Assamese local proverbs:-**
1. “Lanka loi golve sokolo Ravan hoi” (Everyone who gets power, misuses it.)
2. “Ramu nai Ayodhyao nai” (The good old days are gone.)
3. “Ati gorbe hoto Lanka” (Having too much pride is harmful.)

**Assamese idioms:-**
1. “Ghar shtru bhivikhton” (One who is disloyal to his own people.))
2. “Kumbhakarna nidra” (High level of ignorance towards problem.)

6 CONCLUSION
From the above discussion it can be seen that, since the beginning of Ramayankotha, it has a deep impact on the history of Indian literature, philosophy of life, culture as well as on the social life of the every community. In every field of Assamese folk literature, the impact of Ramayana is highlighted profoundly. The universalisation of Ramayana is proved because of its immense popularity in Indian Society.

REFERENCES