

## ‘DOWRY’ IN BENGALI PROVERBS OF ASSAM

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**Abstract:** Most witty expressions of the experience of the community of the earth are called as “Proverb”. Be it is a product of the experience of the community, it is born more in the mind than in heart; it is cerebral in nature. A proverb, the sense and experience of the community people, so many social acts and facts has been being the subject matter of the that since its inception. Dowry is one of them. In the Bengalee Communities of Assam a evil culture of this society called ‘Dowry’ system in the marriage has been going on since five to six hundred years ago. How the evil systems effect the mind, life of human and mentality of the people of the society in various ways and how it destroys the peace and tranquility of the family and society, each and every proof, history and sentiments are stillexisting in the body the Proverbs.

**Keyword:** Dowry, Assam, Marriage, Proverb, Experience, Bengali, Bengalee, Community, Evil, society, Culture, Man, Women.

**About ‘Dowry’:**Dowry is a horrible system that was set up which just hurts the girl in the relationship more and she continuously gets to hurt. The system itself is so backward in the sense that it reduces the value of the women of the dowry she can bring to the family.

In Indian marital system ‘dowry’ is a social evil of society which has caused and unimaginable tortures and crimes towards women. In India it has its root in medieval times when a gift in cash or kind was given to a bribe by her family to maintain her independence after marriage in that family. At present like his other states of India in our Assam state dowry still remains in the society but its significance is keep changing time to time. For some castes the dowry system is becoming like a business till now.

**About Indian Society:**India is a country where so many castes cultural details reach customs and civilizations are there. But in this relation, it is important to state here that in Indian society and many traditions has been narishing so many social evils other than dowry. These are female foeticide, infanticide, gender equality domestic violence, child marriage etc.

**About Literature:**We know that literature is mirror of society people and culture. It in it reflects the society it's good value and its ills. Literature as an intimate human action after presence a picture of what people think say and do in the society. In basic consequence we know that literature has two types one is polite literature (srithosahitto) and second one is folk literature (lukosahitto). Polite literature is that literature which was written and consumed by polite society of Geogian era. This wire works of literature that was written for the soul purpose of being enjoyed by the audience. There is a grammatic guideline of this types of literature. All the vice versa folk literature is oral literature or oral tradition. In that literature only traditional knowledge and beliefs are there. Literature can be in the form of proverbs, idioms, songs myths,stories and other artful forms of knowledge which passes from generation to generation.

**Caste and tribes of Assam:** Assam, a state from the North East India is the meeting ground of various races, traditions culture. The state has a large number of tribes and each have a unique in its tradition, culture, dress and own literatures. Diverse tribes like boro, kacharika, miri, mishmi, rabha co-exist in Assam. Bengalees are the second largest community in Assam just after Assamese community. As per the 2011 census 28.92% of Bengalee people staying in this state. Bengali community of the state has own culture, rituals, traditions, polite as well as folk literatures. Like the polite literature of Bengali language folk literature are also the mirror of Bengali society in large extend.

**Folk Literature:** It has various types like myths and legends, fairy tales, fables, folk songs and proverbs. In the society of Bengalees of Assam all types of aforesaid literature are available. In polite literature how we can able to know the overall history of the society including the evil things, social problems cultural history etc. the oral created literature i.e., folk literature is also the proof of various incidences, of so many other other things. The type of folk literature known as ‘proverb’ is also a deed of the Bengalee society of the Assam in so many extend. As we know that being as a word of experience proverb is born more in the mind than in the heart, it is cerebral in nature.

**Dowry in Proverbs:** Proverb expresses truth. It deals with the multi dimensional aspects of life. The proverb is “Saying usually short, that expresses a general truth of the life”<sup>1</sup> There are many associated with aspects of life which do not attract sufficient attention particularly those of a women's life. As the construction of proverbs have originated in the alleys of our livelihood. So, in the mirrors of the proverbs these are reflected. There are so many aspects are there like as torture of women, women's education child marriage etc. Dowry is also a one of major issue in this regard.

Dowry system of the society of the Bengali Community living in the Assam takes a grater place in the body, sense and meaning of the Bengali Proverb. We Know that marriage is joining of two heart, two opposite sex human being, two families to stop polygamy. This institution is very important for and forward for the society . But it not far from some complications imposed by the society on going customs like ‘Dowry’. The custom ruinous for the daughter’s parents. And for that the daughter and the parents of the daughter makes a mindset that –

**“Kori/Kodi charasasurbarijawa jay na”**(Hailakandi)  
**(can’t go the in laes place without money)**

In proverbs of Assam also fleshed in the meaning that if girl the scene color of the body of the girl is more blackish/dark than dowry will be demanded more from groom family. A proverb in the relation is as follows;

**“Kala meye ki go thgakboghore  
Sob bikaibo bazaar dore”**(Cachar)  
**(Dark girl will not remain at home  
All will be sold at market rates)**

A renown social activist Taylor expressed his view by saying that “A proverb is a terse, didactic statement that is current in tradition or, as an epigram says, the wisdom of many and wit of the one”.<sup>2</sup> In this relation we may say that there is no value of life of the Girl, if her Parent could not able to give some dowry. A proverb in the context is as follows, -

**(Pon Chara Biya  
Kita hoitoeikoinnaniya”**(Goalpara and Barpeta)  
**(Marriage without dowry  
Why brigh such a Girl at home)**

From the day of the marriage bride have to say permanently at Groom’s house leaving his paternal house. For the separation between groom and her parents both of they feel heartfelt pain. But In a Bengali proverb a pathetic scene highlighted, -

**“Koinnar Maye Kandey  
R TakarputliBandey”**(Dhubri)  
**(Brides mother weeps  
And ties moner in bundle)**

Without these a horrible scene reflects in a proverb. This proverb shows how the grooms guardian brige the dowry from bride’s parents house. The proverb is,

**“HandiAnbayBajaiya  
Koinnaanbaysajaiya”**(Karimganj and Hailakandi)  
**(Buy Pitcher after sounding it  
Bring bribe after she is well decked)**

At last, we may conclude by saying that the original sources of the proverb were spontaneously expressed in the minds of the people and it is akin to the adage but is more tightly knit and it is also imperative to state here that it is not possible to comprehend the true meaning of the proverb without a close association with the environment where it is born.

**References:**

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