



Traditional attire of Tai Ahom of Assam: Artistic art and aesthetic splendor

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Abstract: Culture is the mirror of a nation. It is through culture that the uniqueness of a nation is manifested. All human beings in the world are an integral part of culture, full of their own cultural diversity. Through dress, one can easily guess the beauty, geographical, economic location of a nation, etc. In 1228 Ahom, who had entered the land of Assam, made history in the world with royal rule and also ushered in a change in the cultural background of Assam. The Ahoms' outfit was single and unique. They were dressed in outfits as per social status. Our discussions have also attempted to discuss the dress up of Ahomas in Assam as well as how these garments are produced from. The discussion is being supported by a narrative and analytical approach.

Index Terms - Tai Ahom, Swargadeu, Pat, Textile Industry.

Introduction:

The Tais laid the foundation of a huge culture in Chinese culture. Ahom is a part of this race. The Ahoms belong to the Shyam Chinese language group. In the aftermath of coming to Assam, the Ahoms began to self-employ towards the development of Assam's social culture, language, etc. In the Ahom regime every woman made it mandatory for men to cut yarn as to employ cottage art. The king focused on cutting yarn and weaving clothes by rubbing Pat, Muga and Adi (andi) worm. So the

textile industry, along with other cottage industries, also became a cheat in the Ahom era. So there is a special need to discuss the dress of the Ahoms.

Purpose and Objectives:

Changing social system in the dynamics of time has impacted people's way of life. The impact of globalization today has brought about many changes in the cultural aspects of the nation. In recent times, modernity has led to the need to keep the age-old wealth of our nation's life, the status of the Ahoms, live by their unique characteristics. Therefore, there is no need to discuss the subject. On the other hand, the objectives of discussing the subject are as follows:

- a) To make an identity about the dress of the Tai Ahoms.
- b) To give a thorough discussion on the production process of the garments.
- c) To highlight the ways in which men dress of the Ahoms are, what women's dress is like, what is the dress of the Sadharan and elite.

Methodology and Data Collection:

For data collection in the study we collected datas from field study, books and different types of article.

Introduction to Tai-Ahom:

Tai Ahoms led by Sukafa entered Soumar in 1228 to live permanently in Assam. When the Ahoms came to Assam, Maran, Barahi, Kasari, Chutia Raja lived in a small kingdom in the upper part of the Brahmaputra valley. But the kingdom of Ahom was inspired by the ideal of building a new vibrant nation covering those small kingdoms and nations. After coming down from China, the Ahoms of the Mangolian group did not come to Assam despite their characteristic distinct language literature, religion and culture. They were rulers and tried to build the Barveti of Assamese culture by adopting the language and culture of the indigenous people with a broad liberal view.

Tai Ahom's dress up:

In human civilization culture, dress has been occupying a place as a major and fundamental necessity. The practical aspect of social, cultural progress is largely dependent on geographical location, religion, social customs, origin, financial condition, social status and dignity. Primitive people wore

tree bark, leaves, animal skins to avoid sun showers, cold heat and wild animal infestation and later to prevent shame. Sajpar (dress) has reached today's stage by starting to grow through long ranges from that time onwards. Dress was a feature of the social system of Assam of the Ahom era. The history mentions that the Ahoms wore black Curias, black Lungis and black shirts (Cola), hand-long Colas when they came to Assam. Later, their dress began to change gradually as they moved to Assam. There was a difference in human dress from age, gender, married, unmarried, etc. Agriculture was the main occupation of the Ahoms. Therefore, the dress of Ahom cannot be thought of except agriculture. Through farming, they made the necessary garments with golden, silver threads. The method of producing clothes by rearing Mugas, Pat and Ari palu was seen among the Ahoms. The artistic mind of the ahoms was revealed by these weaving industries. Everyone from the Queen to the common tirowas yarned in a tattocut and loom. There are various facts in old contents that the weavers of Assam had washed cotton, chopped yarn and sent her husband to the battlefield on the same night in the Ahom reign.

Women's dress up of Ahoms:

The Ahoms wore clothes with different interests and pleasures. Ahom women did not cover her head first, wrapped her clothes like a turban. they was wearing a shirt. The common woman used Riha-Mekhela, Seleng. During the Ahom reign, upper class wore Dhalpat, Cikan Pat, Muga Ari, cotton, Mezankari, Sinkhap, Gamseng Mekhela, Riha, Seleng Khaniya etc.

Men's dress up in Ahom:

Among the Ahom era costumes, men wore Colas, Curis and wear Selang clothes on their shoulders. The general category men wore Vaswals, Tongali, Seleng, turbans and cotton Curias. They had to wear a knife up to the top of their knees. There was a rule to take a Seleng or sheet on the left shoulder. Both men and women took Khaniya and Barkada yesterday. These clothes were usually Ari and cotton. During the Ahom reign, upper class men wore Dhalpat, chikan Pat, Muga, Ari, cotton, Mezankari, Sinkhap, Gamseng etc. They lowered the water to the joint and wore a knife and took a challenge by throwing it on both shoulders. They used Mirza and Chapkan Cola mainly. He also used Vaswals, Tongali Hanstis etc. The dress worn by the heavens was very attractive and dignified. Mezankari wore Pat churia, fine jute Cola and on top of it, he wore creepers, flowers, different flowered clothes. They wore various types of turbans. In the days of late Rudrasingh, Mughal pattern edifies, clothes, etc. had come for kings and high officials.

Dress Up Preparation method:

Weaving is an important issue under folk culture in a community. The Ahom kings made the handloom industry more popular and made Muga clothes more popular all over the world. Various schemes were adopted in the Ahom administration for production of yarn like brown coloured Mezankari, Champapatiya, Pat etc. Muga should be provided in the royal courtyard for royal order. Apart from the royal family all the women were mandatory to yarning and shave clothes on the loom. As a result there was no shortage of textiles in Rajbharal or in the house of the common folk. It also opened the way of self-reliance. Exporting yarn strengthened the economic condition of the country.

Conclusion:

The influence of globalization and modernity towards the traditional costumes of the Ahoms got changed a lot recently and some are on the verge of being lost. The national dress of the Assamese nation of the present time has a lot of impact on the dress of the Ahoms. The work of preserving the culture of the past society and handing it over to the north man is an important issue at present. They can establish themselves as great in the history of national life in Assam only if they can make the new generation interested in preserving the heritage of the past and national resources of the race.

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