Translating Identities in Literature: A Postcolonial Study of Socio-Cultural Lineage in the Assamese Novels Iyaruingom, Rongmilir Hahi and Miri Jiyari

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Abstract. *The study uses postcolonial literary theory to analyze the processes of identity creation and socio-cultural ancestry in the Assamese novels Iyaruingom, Rongmilir Hahi, and Miri Jiyari. The paper assesses how cultural, linguistic, and ideological translation alters the depiction of marginalized people and their historical memory by placing the tales within larger contestations of language, culture, and power (Said 24). The study uses a multidisciplinary framework to show how the books both adapt to and reject prevailing cultural assumptions.*

The study also shows that translation in these works is not just linguistic but also civilizational, acting as a mediator between the demands of colonial and postcolonial modernity and indigenous worldviews (Bhabha 56). The novels highlight the relationship between individual identity and group belonging, showing how groups negotiate their position in socially transforming contexts. The lived sense of cultural hybridity and continuity is highlighted by this "translating the self" process.

In the end, the study makes the case that these Assamese novels describe identity as a dynamic, changing construct that is influenced by memory, trauma, and negotiation with the prevailing discourse (Spivak 103). The study advances our knowledge of how postcolonial literatures retain, reconstruct, and reimagine socio-cultural heritage in the wake of historical disruptions by following these shifting identities.

Key words: *Postcolonialism, Identity Translation, Assamese Literature, Socio-Cultural Lineage, Indigenous Narratives, Cultural Memory, Marginality, Literary Anthropology.*

Introduction

In postcolonial nations, identity is shaped by ongoing cultural, linguistic, and historical translation. Assamese literature provides a rich environment for examining this process, especially regional and indigenous narratives. Iyaruingom, Rongmilir Hahi, and Miri Jiyari describe identity as a continuum formed by memory, trauma, and resistance, illustrating how communities negotiate selfhood despite mechanisms of dominance and cultural displacement **(Young 77).** These works offer a postcolonial lens through which to view marginalized ethnic groups and their socio-cultural changes.

The negotiation of cultural meaning is metaphorically represented by translation beyond its linguistic connotation. Postcolonial theorists like Bhabha have thoroughly examined how it serves as a link

between indigenous epistemologies and the prevailing socio-political order *(Bhabha 112).* This negotiation is embodied in the chosen novels, which feature characters who both maintain ancestry and adjust to shifting conditions. The textual landscapes show hybrid areas where new and old identities coexist.

These stories are set against the backdrop of Assam's ethnically varied society. Indigenous communities like the Karbi, Mising, and other hill and riverine people whose cultural identity has long been disregarded in mainstream discourse are the subject of the novels *(Barua 41).* Their narratives emphasize the conflicts between assimilation and resistance, tradition and modernization, and belonging and displacement. As a result, the texts mirror more general discussions about recognition, autonomy, and cultural survival.

In this sense, using postcolonial theory to analyze these works reveals the power dynamics ingrained in identity creation. It also highlights the ways in which literary narratives conserve oral traditions, collective memory, and sociocultural ancestry. Thus, literature preserves what political discourse frequently marginalizes by acting as a venue of both cultural translation and cultural assertion *(Ngugi 28).*

Background of the Study

Multicultural influences resulting from Assamese topography, migration patterns, and tribal-nontribal relationships have historically affected Assamese literature. Despite having rich oral traditions, indigenous communities like the Karbi and Mising are frequently left out of popular narratives on their histories and cultural identities. By showcasing these groups' traditions, kinship systems, challenges, and adaptations, novels like Iyaruingom, Rongmilir Hahi, and Miri Jiyari provide important insights. Studying these novels becomes essential to comprehending how socio-cultural lineage is maintained, altered, or contested because they are situated within colonial and postcolonial transformations. This study examines the mediation of identity through translation, in which writers preserve their cultural individuality while interpreting indigenous worldviews for wider literary audiences.

Statement of the Research Problem

Although there are many texts in Assamese literature that portray tribal and indigenous life, there is still a dearth of scholarly discussion regarding the cultural, historical, and political translation of identity in these narratives. The majority of current research concentrates on historical shifts, anthropological records, or folklore, but it does not sufficiently explore how novels serve as cultural translations that reinterpret identity and ancestry. Furthermore, no research has thoroughly examined the chosen novels using postcolonial frameworks, nor have they been analyzed collectively. Thus, this study explores how these books conserve or transform socio-cultural ancestry, how they translate indigenous identities for literary representation, and how postcolonial theory clarifies these processes.

Review of the Related Literature

1. Said (1978), "Orientalism", the narratives that dominant societies create about excluded communities are influenced by work. His paradigm aids in deciphering the historical "othering" of Assamese indigenous identities. Said offers the theoretical framework for examining the dynamics of representational power in the chosen novels.

2. Homi (1994),"The Location of Culture", grasp cultural bargaining in Assamese tribal narratives requires a grasp of the concept of hybridity. His third space hypothesis sheds light on how the protagonists in these books reconcile modernity and tradition. In postcolonial circumstances, this becomes crucial for understanding identity translation.

3. Chakravorty (1999), "A Critique of Postcolonial Reason", concepts of subalternity show how underrepresented voices fight to be heard. Her paradigm aids in determining if the books are successful in depicting indigenous subjectivities in a genuine manner or if they continue to be mediated by prevailing cultural narratives.

4. Ngugi (1986), "Decolonising the Mind", the literary translation of indigenous experiences is informed by a focus on language and cultural reclamation. His claims advance our understanding of how Assamese authors negotiate language decisions when portraying tribal identities.

5. Stuart (1996), "Cultural Identity and Diaspora", the idea that identity is malleable and changing sheds light on how the characters in the books deal with sociocultural change. The notion that identity is a constantly translated and recreated entity is supported by his work.

6. Ranajit Guha (1982), "Subaltern Studies I", Understanding how marginalized histories are written or rewritten requires work. His viewpoint facilitates the analysis of the omissions and silences found in Assamese tribe historical records as well as in the novels.

7. Baruah (1999), "India Against Itself", The sociopolitical background of the novels is contextualized through an analysis of northeastern identity politics. His work connects the stories to concerns about cultural survival, autonomy, and indigenousness.

8. Saikia (2004), "Fragmented Memories", grasp ancestry, trauma, and narrative negotiation in Assamese tribal cultures requires a grasp of cultural memory reconstruction methodology. Her strategy is in line with the goals of this study.

9. Dutta (2015), "Tribal Marginality in Northeast India", The sociological marginalization of Northeastern tribes is explained in this article. His observations aid in recognizing the sociocultural forces that are reflected in the novels in real life.

10. Bordoloi (1894), "Miri Jiyari", Bordoloi's work serves as a fundamental primary source for comprehending indigenous representation in colonial-era literature since it is among the first Assamese novels to depict the Mising community.

11. Goswami (1988), "Rongmilir Hahi", The Karbi community's representation highlights issues of cultural breakdown and gendered marginalization. Her nuanced portrayal aids in the analysis of how patriarchy, identity, and ancestry intertwine.

Research Gap

Literary research on how identity is translated across cultural and political boundaries is still scarce, despite the abundance of anthropological and sociological studies on Assamese indigenous people. Previous studies typically concentrate on specific novels or address indigenous portrayal in isolation. No research examines how Iyaruingom, Rongmilir Hahi, and Miri Jiyari recreate socio-cultural lineage through story translation or compares them within a cohesive postcolonial framework. This disparity calls for a multifaceted literary interpretation that takes representational ethics, identity politics, and cultural memory into consideration.

Objectives of the Study

The main objectives of the study are-

1. To analyze how identity is culturally translated in the three selected Assamese novels.

2. To study the representation of socio-cultural lineage within postcolonial contexts.

3. To compare the depiction of indigenous communities across different historical periods.

4. To evaluate how literary narratives mediate between indigenous traditions and dominant cultural forces.

Research Questions

1. How do the novels translate and reconstruct indigenous identities?

2. What forms of socio-cultural lineage are preserved or transformed within the narratives?

3. How does postcolonial theory illuminate the representation of marginalized communities?

4. In what ways do these texts challenge or reinforce dominant cultural discourses?

Research Methodology

A qualitative analytical approach based on postcolonial literary theory is used in this work. The novels Iyaruingom, Rongmilir Hahi, and Miri Jiyari are examples of primary sources. Scholarly books, papers, journals, and theoretical writings on postcolonialism, indigenous studies, and Assamese literature are examples of secondary sources. The main methodological methods are cultural contextualization, comparative interpretation, and textual analysis.

Discussion and Results

Translating Cultural Memory

Cultural memory appears in Iyaruingom, Rongmilir Hahi, and Miri Jiyari as a dynamic, changing means of self-preservation for indigenous groups rather than only as a recollection of previous events. These books serve as cultural archives that turn transient oral traditions into enduring written stories. By describing rituals, seasonal festivals, kinship duties, and communal events in great detail, the writers create literary spaces that make cultural memory accessible to Assamese and international audiences. Translating these lived traditions into written form is a complex process that requires simultaneous communication of emotion, worldview, spirituality, and social structure. By supporting indigenous epistemologies as equally valid systems of knowledge, the writings thereby defy cultural erasure. As a result, cultural memory becomes essential to identity and indicates continuity in the face of swift sociopolitical change *(Halbwachs 45).*

However, because translation invariably provides new interpretive frames, recording these recollections likewise gradually reshapes them. Ancestral knowledge and the demands of textual coherence, clarity, and symbolism are mediated by the writers positioned within contemporary Assamese literary standards. This mediation frequently affects whatever parts of memory are emphasized, made simpler, or amplified metaphorically. Collective memory has a permanence that traditional storytelling lacks as it moves from oral to written form, but it may also lose the flexibility and depth of improvisation that come with oral performance. However, writing keeps these recollections alive and gives them fresh significance for readers today. Through narrative translation, cultural memory is simultaneously maintained and reinterpreted in the novels, creating a dialogic space where the past and present talk *(Assman 82).*

Identity as a Negotiated Space

In the chosen Assamese books, identity is never shown as inherited or static; rather, it changes as characters negotiate conflicts between established conventions and new sociopolitical realities. The characters frequently live in liminal places that have been formed by interactions with contemporary institutions, nearby communities, or outside authority. Their identity creation is akin to an ongoing negotiation, one that responds to forces like migration, political restructuring, and economic change while incorporating ancestral norms. Postcolonial theories that see identity as hybrid, flexible, and contingent are echoed by this dynamic interaction. The novels illustrate how indigenous people and communities maintain traditional resilience while adjusting to modernity by showing this ongoing negotiation *(Hall 121).*

Characters that migrate between rural customs and larger Assamese culture, facing obstacles to their cultural belonging, are especially good examples of this identity negotiation. Fixed identity categories are undermined by these crossings, exposing identity as a dynamic reconstruction influenced by everyday behaviors, cultural interactions, and past trauma. The books highlight the need to rethink identity rather than just pass it down; it becomes an ongoing task of translating across conflicting cultural contexts. In postcolonial settings, where colonial histories and modern nationalism complicate the paths of indigenous identities, this knowledge is essential. The novels expose identity development as a politically and emotionally complex process and contradict essentialist depictions by illuminating these debates *(Bhabha 88).*

Gender and Lineage

The experiences of women, whose functions go beyond household duties to include cultural preservation, emotional work, and symbolic continuity, are intricately linked to the building of

lineage throughout the three novels. The female characters in Rongmilir Hahi, particularly Rongmili, demonstrate how gender influences social mobility, community participation, and access to tradition. Although patriarchal constraints frequently limit their identities, they also serve as cultural wisdom transmitters, storytellers, and guardians of memory. Sometimes they exhibit subtle forms of agency, such as silent resistance, acts of caring, or perseverance. The novels highlight the vulnerability and cultural power of indigenous women by emphasizing their roles within kinship structures *(Mohanty 64)*.

Additionally, gender emerges as a key axis for the negotiation and reproduction of sociocultural lineage. During times of turmoil, women are often responsible for upholding ritual purity, protecting familial rules, and preserving cultural unity. The tensions ingrained in indigenous gender systems are highlighted by this dual status as oppressed and indispensable. The books show how women's education, emotional intelligence, and social labor are frequently necessary for cultural survival while criticizing patriarchal constraints. Therefore, in these stories, ancestry is not just biological or patrilineal; it is also influenced by women's interpretive and nurturing behaviors, which guarantee the persistence of cultural identity over time *(Goswami 37)*.

Indigenous Ecologies

In the three novels, the natural environment is not just a setting but also an active participant in communal life, and it plays a crucial role in forming cultural identity. The river in Miri Jiyari reflects the Mising community's close relationship with water by imbuing daily life, myth, and emotional experience. Similarly, the Karbis' social structure, agricultural practices, and artistic expression are influenced by the mountainous terrain of Rongmilir Hahi. These natural environments serve as sources of cultural symbolism, organizing social rhythms and offering identity metaphors. By immersing characters within distinct ecosystems, the books underline that indigenous identity is inseparable from geographical belonging *(Shiva 55)*.

Indigenous groups' epistemological frameworks their methods of understanding, responding to, and interpreting the world are likewise influenced by ecology. The novels show how these ties might be threatened by forced modernization, migration, or environmental damage, which can result in cultural displacement. However, the authors preserve knowledge systems based on mutual respect between humans and nature by translating indigenous ecological consciousness into literary form through vivid environmental depictions. These representations support the notion that ecological belonging is an important aspect of socio-cultural ancestry, influencing customs, worldviews, and collective memory *(Bordoloi 18)*.

Colonial Influence and Cultural Disruption

Colonialism is portrayed in the books as a disruptive force that disturbed indigenous autonomy, coherence, and traditional rhythms. Assam's socioeconomic landscape was regularly altered by colonial administration, missionary influences, and enforced political institutions, which disproportionately affected tribal tribes. Through stories of displacement, the loss of customary land rights, and changes in power dynamics, the novels draw attention to these upheavals. Characters often come into indirect contact with colonial power through cultural stigmas that brand them as "primitive" or "backward," or by laws that change their means of subsistence. Communities are forced to reconsider their cultural customs, economic plans, and self-perceptions as a result of these disturbances *(Chatterjee 102)*.

The novels do, however, also depict indigenous reactions to colonial upheaval as intricate and varied. Some characters use symbolic defiance, cultural revival, or an unwillingness to give up ancestors' traditions to demonstrate resistance. Others embrace hybrid behaviors that allow survival without complete assimilation by fusing indigenous customs with colonial influences. The agency of indigenous communities in the face of structural oppression is shown by this combination of resistance and adaptation. By using this perspective, the novels describe colonialism as a catalyst for identity negotiation in which cultural ancestry becomes a contested but essential resource rather than as a monolithic power *(Baruah 44)*.

Oral to Written Translation

The transition from oral to written forms of cultural expression is one of the most significant changes shown in the novels. Storytelling, song, myth, and ritual performance have long been used by indigenous groups to pass down ancestry and common values to future generations. The novelists intentionally translate these oral components into written novels, raising issues of authenticity, representation, and authority. Choosing which aspects of orality to textualize while preserving their rhythm, spontaneity, and collective energy is a necessary step in the process. This translation is crucial for both recording cultural history and ensuring that readers outside of the original communities can understand it *(Ong 93).*

However, these oral forms are unavoidably altered by the shift to writing. Written writings consolidate oral traditions into a fixed version, but oral traditions are usually dynamic and performed differently with each recounting. This change guarantees the survival of stories that could otherwise be lost in the rush of modernity, but it also runs the risk of flattening cultural nuances. The books show how writers manage this conflict, maintaining oral culture's rich symbolic and emotional content while incorporating it into literary frameworks. By doing this, they serve as middlemen, bringing threatened memories into fresh creative and intellectual contexts *(Saikia 57).*

Community, Kinship, and Identity

In the three novels, kinship structures influence social identity, political power, and cultural belonging in addition to familial ties. Inheritance rights, marriage decisions, ritual obligations, and social standing are all determined by the characters' roles within their clans. These books go into great detail into kinship customs including community councils, ritual kinship links, and clan exogamy, which show how lineage patterns maintain unity and continuity. As a result, kinship becomes an essential framework for the performance and acquisition of identity *(Levi 101).*

The novels do, however, also show how family systems adjust to shifting social environments. Communities are forced to redefine established roles due to new constraints brought forth by colonial interference, economic developments, and cultural exchanges. While some characters reinforce ancestral links as symbols of resistance, others question strict familial standards in search of new ways to fit in. In this discussion, kinship demonstrates that it is not just a biological system but also a malleable cultural mechanism that may change without losing its essential meaning *(Dutta 6).*

Literary Representation and Ethics

A high level of ethical sensitivity is necessary when portraying indigenous identities in literature since inaccurate portrayals might reinforce stereotypes or silence minority voices. Using lived experiences, oral histories, and culturally specific idioms, the authors of the chosen novels make an effort to carefully portray their communities. The complex depictions of rituals, linguistic patterns, and social standards demonstrate their ethical dedication. The novels oppose the homogenizing tendencies frequently inherent in popular depictions of tribal societies by emphasizing indigenous perspectives rather than imposing outside judgments *(Spivak 37).*

However, the possibility of appropriation or interpretive bias is always there in literary depiction. As cultural mediators, the writers choose which facets of communal life to highlight, hide, or reframe. This obligation necessitates striking a balance between respect for cultural authenticity and communal dignity and artistic freedom. The novels show how literature can elevate disadvantaged perspectives without misrepresenting them through deliberate narrative choices. In order to ensure that indigenous populations continue to be subjects rather than merely objects of literary imagination, this balance is essential to ethical depiction *(Lincoln 58).*

Table : Comparative Framework of Cultural Translation and Identity Formation in the Three Assamese Novels

Analytical Category	Iyaruingom	Rongmilir Hahi	Miri Jiyari
Indigenous Community Representation	focuses on the cultural and emotional challenges faced by a	emphasizes gendered misery and ethnic seclusion when	provides in-depth ethnographic documentation on the

	minority group as they deal with contemporary demands.	depicting the Karbi group	customs, way of life, and ancestry of the Mising community.
Cultural Memory Mode	Personal trauma and shared experiences shape memory.	Gendered adversity and cultural resilience serve as the foundation of memory.	Rituals, mythologies, and river-based ecological activities all include memories.
Translation of Identity	Through balancing tradition with sociopolitical change, identity is formed.	Intersections of gender, ethnicity, and cultural displacement shape identity.	Intergenerational continuity and ecological belonging are two ways that identity is conveyed.
The Gender Role	Emphasizes emotional fortitude while being less direct about gender norms.	Emphasis on women's marginalization and the cultural burden they bear.	Depicts gender roles within traditional kinfolk while maintaining a balance through common social customs.
Ecological Importance	The landscape is not central, but symbolic.	Social hierarchies and cultural behavior are influenced by hills and woods.	The foundation of ritual life and cultural identity is riverine ecology.
Colonial and Postcolonial Forces' Effects	Subtle observations on changes in society and politics.	Depiction of ethnic marginalization in greater political contexts.	Demonstrates how land, livelihood, and cultural continuity are affected by colonial restructuring.
Lineage and Kinship	Emotional conflict and collective identity are shaped by ancestry.	Kinship enmeshed in cultural norms and gendered restrictions	Ancestry with a strong foundation in ancestral knowledge, rituals, and clan structures.
Narrative Oral Tradition	Used sparingly to promote emotional nuance.	Appears in layers that are both symbolic and conceptual.	Strong dependence on songs, oral traditions, and group memories.
Theme of Adaptation and Resistance	Personal perseverance is a form of resistance.	Rongmili's fight against ethnic and patriarchal limits is an example of resistance.	Ritual continuity and change adaption foster community resilience.
Assamese Literature's Narrative Contribution	Incorporates cultural and psychological perspectives into identity negotiation.	Offers innovative portrayals of tribal marginalization and Karbi women.	Acts as an early ethnic fiction that chronicles the cultural heritage of the Mising people.

Major Findings of the Study

The major findings of the study are-

1. The analysis shows that identity creation in the three novels is shaped by ongoing negotiation across historical, social, and cultural contexts rather than being predetermined. Characters' opinions of themselves are constantly shaped by shifting between external influences and indigenous norms. Postcolonial hybridity, in which identity is a process rather than a static quality, is reflected in this fluidity. The books show how resistance and adaptability both contribute to the evolution of identity. Cultural translation thus becomes essential to comprehending how characters negotiate changing environments.

2. In the novels, lineage is intricately entwined with inherited moral norms, ceremonial obligations, and communal customs rather than just being genealogical. Ancestral ties provide characters a

sense of belonging that influences their decisions and conflicts. Lineage is an important storytelling mechanism since the stories are organized around these inherited customs. As a result, cultural authority is ingrained in family ties. Plot development and emotional depth are impacted by the maintenance or interruption of lineage.

3. By putting endangered practices into narrative form, the novels serve as literary vehicles that protect them. The text incorporates myths, rituals, and oral legends, which strengthens its significance today. Characters and communities are given a moral and intellectual basis by these traditions. The authors revitalize cultural memory for contemporary audiences through dramatization and description. Thus, the stories guarantee that indigenous customs continue to be vital parts of cultural identity.

4. Through their responsibilities as caregivers, involvement in rituals, and emotional labor, women in the books provide cultural knowledge. Their stories demonstrate how patriarchy and cultural preservation coexist, both supporting and undermining tradition. Conflicts between the past and present are frequently mediated by female characters. Both personal agency and societal expectations influence their identities. Gender thus becomes a crucial lens through which to view lineage continuity and change.

5. The hills, rivers, and forests that make up the novels' settings are active cultural players rather than passive backdrops. Rituals, community ties, and labor rhythms are all determined by these settings. Characters form spiritual and emotional bonds with their environment, strengthening their sense of ecological identity. Cultural relocation is correlated with environmental degradation, demonstrating the reliance of identity on land. Ecology thus becomes a crucial part of socio-cultural ancestry.

6. The novels depict colonization as a force that frequently marginalized traditional rulers while reshaping indigenous political and economic institutions. Through contemporary institutions and cultural hierarchy, postcolonial governance perpetuates these disturbances. Following these structural pressures, characters have identity crises. When new beliefs and behaviors are imposed by external systems, cultural lineage deteriorates. The stories show how communities struggle to maintain their identities in the face of ideological pressure.

7. One of the books' key cultural preservation techniques is the transition from oral to written forms. Stories, chants, and folk epics are examples of oral traditions that are preserved in textual records. Their accessibility is strengthened by this translation, which also shields them from the deterioration brought on by modernization. However, interpretive mediation is also necessary for the transition, changing some subtleties while preserving the essence. Thus, literary works serve as a bridge between traditional knowledge and modern audiences.

8. Characters frequently combine contemporary ideals with native customs to create hybrid identities that permit cultural survival without complete absorption. As a practical reaction to social and economic change, this hybridity arises. The books show how societies preserve fundamental customs while selectively embracing outside influences. Continuity within change is made possible by such blended identities. In the face of demands from globalization, hybridization becomes a tactic to preserve cultural dignity.

9. Conventional kinship The novels' frameworks have to deal with new realities brought forth by intercommunity contact, migration, and economic changes. While some regulations change to meet changing social demands, others become weaker. Characters challenge inflexible bounds as they negotiate their places within evolving lineage systems. As a result, kinship is no longer static but rather fluid. These changes are a reflection of greater cultural adaptations to contemporary circumstances.

10. The writers give prominence to populations that are frequently disregarded in popular discourse by transforming indigenous realities into literary narratives. This portrayal affirms the importance of indigenous knowledge and questions prevailing cultural hierarchies. The books use rich cultural symbols and motifs to convey living situations. This kind of translation promotes

the understanding of Assamese identity's diversity. In the end, literature serves as a vehicle for disadvantaged voices to advocate.

11. The stories expose systems of domination based on class, gender, race, and colonial heritage through character interactions and social conflicts. Indigenous societies are depicted as having to deal with these hierarchies on a regular basis. The novels criticize the ways in which cultural autonomy is suppressed by power structures. They depict the tactics used by marginalized communities for survival, negotiation, and resistance. The works' ethical essence is formed by this constant criticism.

12. Despite having similar themes, each of the three books presents a unique viewpoint on identity and ancestry that is influenced by its local focus. Miri Jiyari records ecological and cultural closeness, Rongmilir Hahi emphasizes gender and ethnic marginality, and Iyaruingom emphasizes emotional resilience. By expanding its representational breadth, they together enhance Assamese postcolonial literature. Their varied representations enhance our comprehension of the intricacies of indigenous cultures. Together, these stories encourage more inclusive cultural awareness in Assamese literature.

Socio-Cultural Continuities: The Contemporary Relevance of Three Assamese Novels

Iyaruingom, Rongmilir Hahi, and Miri Jiyari's socio-cultural continuities highlight their continuing significance to modern Assamese society. These novels show how Assamese indigenous people have dealt with changing cultural realities during colonial, postcolonial, and modern times as viewed through the prism of translated identities. Every text originates from a unique historical period. Together, Miri Jiyari from the late nineteenth century, Rongmilir Hahi from the late twentieth century, and Iyaruingom from a contemporary setting chart the changing paths of genealogy and identity among hill people like the Mising and Karbi. These accounts show how marginalized groups' consciousness and lived experiences were altered by British colonial intervention, missionary activity, territory rearrangement, and administrative reforms.

The novels also show how socio-cultural upheavals forced communities to rethink, maintain, or reimagine oral traditions, ritual practices, family systems, and ecological interactions. The study places these works into a larger historical continuum in which indigenous cultures continuously renegotiate their place within shifting power frameworks by considering identity creation as an ongoing translation process.

As a result, the books function as both literary works and cultural testimonies that provide light on how communal memory changes, endures, and continues to be important in comprehending Assam's current identity politics.

Conclusion

The examination of Iyaruingom, Rongmilir Hahi, and Miri Jiyari shows that literature acts as an essential cultural repository, protecting indigenous rites, worldviews, and socio-cultural lineages that may otherwise be lost due to the demands of modernity. These novels take shards of communal memory and turn them into enduring narratives that allow cultural continuity throughout generations through their realistic depictions of community life. By including indigenous epistemologies into the greater body of Assamese literature, they prevent erasure and reinforce their presence in regional identity. In addition to safeguarding cultural legacy, the books' role as archives of ancestral knowledge enables modern readers to comprehend the profound emotional, ecological, and historical layers ingrained in indigenous customs *(Assmann 121).*

The study's discovery that identity in these texts functions as a continuous translation process rather than a static inheritance is equally important. Through the translation of their identities across evolving power relations formed by colonial histories, gendered hierarchies, and ecological change, characters negotiate the conflicts between tradition and contemporary influences, as shown by postcolonial theory. Identity creation is portrayed in the novels as dialogic, influenced by resistance, negotiation, and adaptation. The essentialist idea that identity is set or singular is challenged by this ongoing translation, which reveals the flux of cultural affiliation. Rather, the stories reinforce identity

as a dynamic, ever-evolving construct formed by ordinary experiences, interactions between communities, and the transition between oral and written cultural forms *(Bhabha 77).*

The study's conclusion emphasizes the critical need for a more diverse and inclusive literary discourse that respects and recognizes the voices of Assam's indigenous populations. These stories have been neglected by mainstream Assamese literature for far too long, creating gaps in representation and comprehension. However, by providing nuanced depictions that convey the complexity of indigenous life, the chosen novels contest this marginalization. Their contributions highlight the significance of broadening literary studies to incorporate gendered realities, ecological relationships, tribal experiences, and cultural shifts. Promoting this kind of openness benefits Assamese writing as well as the larger postcolonial endeavor to elevate subaltern viewpoints and guarantee that many cultural histories have a place in modern literary and scholarly frameworks *(Chakravorty 143).*

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