

## **Folk Culture and Folk Songs of South Assam: On the Special Reference of Goalpara**

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**Abstract:** The area of folk culture is now vast. Folk culture has been associated with the development of human civilization for ages, culture of Assam and culture of folk culture coordination. There are different types of culture are observed from place to place. Different form of folk culture and folk songs can be seen from different parts of Assam.

The main theme of this research paper is to discuss the folk songs and folk culture of Goalparia. Most aspects of deities, devotions, art of goalpara, ornaments, folk songs etc. Prevalent in undivided Goalpara district have been discussed analytically. The practice of social by exploring all aspects of a nations historical, geographical, ethnic, cultural etc.is very essential for todays generation. So efforts were made to analyse everything and study the above subject. The issue is that a small effort has been made to end the folk songs and folk culture of Goalparia. Hopefully this article will able to make some headway to the field of folk songs and folk culture as well as to the future generation.

**(Keyword:** Folk culture, Goalpara, Social system, Ethos, Folk perceptions)

### **Introduction:-**

The main theme of these paper is to discuss folk culture and folk songs of Goalpara. The research paper specifically details folk culture and folk songs in Goalpara. Referring to the folk culture and folk songs of goalpara, this research paper gives a detailed description of the folk culture of Assam. The background of the emergence and development of folk culture is generally folk society i.e, 'Folk Society'. The society that is present before the city is called the peoples society. Assamese folk culture, like Assamese culture is also created on the poundation of the coordination process. Assamese folk culture was born in Borluit in combination with cultural issues of different ethnic groups just as they were created in borluit through the waters of different tributaries.

The undivided Goalpara district is spoken of while speaking the folk culture of Goalparia and folk songs. The culture and folk songs that are currently being widely published all over India with this name are mainly and fundamentally western and central Goalparia. The deities of the pator Thakur are vedic basic, no matter what the worship, devotional prayers but wordliness dominates. Therefore the jute of thakur is the main organ of the Goalparia culture. This jute divided into many parts and branches. This culture is actually a vast and very ancient culture.

Like various cultures and folk songs of Assam, the folk songs of Goalpara are also particularly notable. The practice of the peoples society that can make society a reality by exploring all aspects of a nations historical, geographical, ethnic, social, cultures etc is very beneficial for todays generation. Therefore it was considered to study the above subject keeping inview the need of the hour by taking all the similities. Efforts will be made to covor folk culture and folk songs of Goalparia.

### **Folk Culture:-**

The term 'folk cultuire' is commonly used in Assamese to explain the term folk culture. On the other hand the term 'folklore'- 'Folk' means 'Education'. The background of the emergence and development of folk culture is generally folk society. The term culture is particularly associated with reforms. Folklore is a mass literature that has been going on from the primitive state of the nation to the civilizes level. It has been created and preserved in the face of society for ages, both in prose and in the form of songs. Religion, worship, folkfaith, rules, mythology dance drama, acting, sports, comedy are all a combination of folk culture.

### **Origin of folk culture:-**

The real thinking of folk culture really begins in the first part of 19<sup>th</sup> century AD. In the forwards, the term folklore is the synonym of culture than the term folk culture. Edward.B.Tyler first used the word culture in 1965 in English. Like Assamese culture is also created on the basis of coordination process. Most of the inhabitants of Assam are farmer. Their way of live customs, behavior wordly vision are tradition. Assamese culture is a part of folk culture.

### **Part of folk culture:-**

Folk culture can be devided into four parts, e.g.

A)Oral folklore or folk culture .

B)Social folklore or 'ethods'

C)Physical culture

D)Folk environment Art

A) Oral folk or folk culture:- Oral folk culture covered folklore, folk poems, folk tale, folk epics, folk sayings and folk languages.

B) Social folklore or ethods:-Social folklore or ethods ranges from festivals, sports, folk meditation and folk religion.

C) Physical culture:- Physical culture include the essential physical things of life. Utensils, houses, ornaments, architecture ,cooking,painting etc. All are related with the physical culture.

D) Folk environment art:- Folk art of folk environment sits in folk drama, folk music and folk dance.

### **Origin of the name of Goalpara:-**

In the year 1982 a book named 'Uttrayan' published from goalpara revered Tarinikant Sharma has expressed two views about the name goalpara from the name 'Gwalitiplika'

Mizanath's 'Daharisthan ghaibi' had a family near the khutaghat in ghagavagar or goalpara. From this name the name later became goalpara. From Sonkosh (a river) to Manah, the music and dance of this culture in this area is called goalpara.

### **The main part of Goalparia culture:-**

The main part of goalparia iculture is the Jute of uThakur. The gods of the jute of thakur are vedic- worldly. No matter what the worship, the wordly vision is the worship of devotion. It is very negligible and casual event if it has a Vedesar. In the case of devotion every one public life is spitting on jute. In all cases desires is worshiped for the good of all respects, to worship with flowers to cure diseases, to make good results.

Goalparia culture is actually a vast and very ancient culture. The heritage of this culture is associated with the ancient Pragjyotish Kamrup state. Alpine and Mongol immemorial sages have a contribution. Goalparia culture reflects the forms of that immense culture. The folk culture of goalpara reflects the form of birth, marriages, death, rituals, laughter, moving of roofs, decorating houses, art, ornaments, cultivative farm, trade, food, shant, folkfaith, indigenious medicines, name specialities, conversations, quarrel etc. are notable. The culture and folk song speaks undivided goalpara district. The culture and folk song that are now propagated with great fame all over India are mainly and fundamentally western and central goalpara. The deities of the Pat of Thakur are vedic folk, no matter what the worship devotional prayers but worldly vision dominates the goalparia culture.

### **Part of the folk culture:-**

The folk culture in goalparia is mainly divided into two parts. . The first is (a) Social system is volume and sentiment and (b) Imagination ideal symmetric. The first part is divided into two parts - (a) Social system is volume and sentiment and (b) Imagination ideal symmetric. The first part is divided into two parts -

1. Folk religion and folk instruments.

2. Folk literature including in the second part. The content of folk culture get importance of publishing in folklore. It is filled with the elements like literature, folk tale, proverbs etc.

**(a) Social system:-** The life of "kristi" is the social system. In the social system of society. It is not easy to write down everything in smoothly. Many individual have a relationship between as society both are dependence upon itself. Births, Marriage, Deaths are mainly noteworthy within the social system.

**1. Birth related ethos:-** First child should be born in parents house. So, when a newly married a woman moves in to become mother of child, in exactly seven month a few mother's or relatives come and take the pregnant woman to the mother house. There are two celebrations specially in three months and five months before seven months. These are also important to note.

**2. Marriage ethos:-** In the case of marriage agriculture is expressed in many things. The festival of marriage is particularly noteworthy among the festival of birth and death of the peoples society. The social system of "SanSarik Garo" main area on the south side of Brahmaputra in Goalpara district being a son in law, the groom should stay at home for a few days. In the meantime their own marriage system of the big society of Goalpara is being the changes. For special reason there are multiple marriages and widow marriages are done among the society. Some of the things related to marriage are -

(a) Telarvar.

(b) Kacha kal kati hua biya (Raw banana cutting marriage)

(c) Aag chawal di huwa biya.

(d) Pan chiri bidai diya.

**3. Death related ethos:-** People come out from their house at the moment of death thinking that dying inside the house is bad and sit in front of "Tulsi than" and lay down on the "kush" (in different places people used new dhari and pati also) and a new white clothes cover with Tulsi than the dead body is to be tied with a man by hand or bamboo branch or a with a clothes. According to the folk people if a death man doesn't get it, he is called "Bowtoya".

When the husband died he wiped the woman for head with the thumb of the death husband's toe. At the time cremation relatives of the death man broke his wife's bangles, woman's mekhela or saree torn apart. Later she became vegetarian and she lives a legal life by following the rules and regulations. While the woman is death, the husband is burnt by wearing her 'sendur' and 'bangles'.

**Folk perceptions;-** Social ethics also express a small aspect of the culture of the society. Here are a brief mention of a number of such things-

- (a) Pushna:- A festival similar to Magh Bihu and somewhat similar festival. This festival is celebrated in the month of Poo and Magh. It is called Pushna.
- (b) Naya naowa:- After harvesting Shali and Aahu (one kind of rice seed) rice, an initial festival is held to eat new rice.
- (c) Gasa Deoa, Aagnewa:- The first of this is celebrated while giving the first mattress of Shali Dhan (rice seed) and the second is celebrated in the month of Aghon when the first paddy is harvested and brought home.
- (d) Amati pala:- On the day of Ambubasi purification 'Pak' (kitchen) is wiped out. The pigeons used at home are blown. Widows eat half boiled food for four days and stay holy.
- (e) Jethua:- The child born in the month of Jeth is greeted every year with a jethua festival. It is a celebration of the birth anniversary.
- (f) Womens rituals:- women are get up in the morning earlier than man. The man in the outer courtyard can't get their feet, so in the morning.
- (g) Character:- When a person comes home, the head of the house will talk first. The daughter in law does not come before other man except very close relatives.

**Convensation:-** Talking does not mean language. When you see two known people, a person does not go to someone's house or when a stranger comes to someone's house, greeting and talking various from various country.

### **Art of Goalpara:-**

The art of Goalpara mainly include Cottage industry, Weaving industry, Kuhila industry & Pottery industry.

### **Cottage industry :-**

The people of Goalpara districts have a habit of making their essentially items that are regularly used in their day to day life. These are mattress, cane furniture, different instrumental items use for catching fishes and many others. They also expert for making earthen toys.

### **Weaving industry :** -

The continue that are used in Goalpara district are different in different parts. They have prepared their costume at home. In western part irrespective of Hindu and

muslim people wear the Bangali style clothes, in middle & eastern part people use traditional Assamese style clothes. Muslim women generally use Borkha .

### **Kuhila industry :-**

Kuhila is kind of plant growing on marshy ground and from which different items are to be made. In Goalpara this industry is grown up at Golokganja area. The artisans has shown their expertise by making different items from this plant.

### **Pottery industry :-**

The pottery industry of Goalpara district is famous in Assam . It can be divided in two parts:

- a) Daily uses items
- b) Toys

Daily uses items includes earthen utensil, items for religious purposes .

Toys include the different play items for children, images of idols also made.

### **Goalpara folk song:-**

Folk song is a simple breath of simple folk life. This is the reason why the folk songs are born in the heart of a person who is over joyed or through the tears of sadness. In general when the heart of a person is overwhelmed or when an indescribable joy makes a melodious rumble in the heart of person, then that grief or joy as a means of expression starts to ignite in the heart. This medium may be prose , may be verse. It is a much easier and softer way of expressing one's influence than prose . Therefore, melody, rhythm and rhythmic songs are used to express that feeling. Folk songs originate from expressing folk life in the same way.

The folk songs of Goalpara give a partial history of the costumes, religions, costums, social systems as well as the economy, politics, etc of different societies. Goalpara folklore has its own style of expression and it is melodic and sweet.

### **The poetic beauty of Goalpara folklore :-**

When we say a song , we are talking about melody and rhythm. Poetry is not a song and a song is not a poem. In lyrical poetry, however, the quality of the song should be the same, but in lyrics poetry the quality of the poem should be the same. So there is also the matter of beauty. Most of the folk songs and dances of Goalpara are also indential : one understandable number of songs seems to be complementary to the other. The language and pronunciation of the song is a must know for most people. Folk songs carefully bloom wild flowers. It's beauty is pure.

### **Lyrics content :-**

In terms of subject matter, Goalpara songs have crossed the boundaries of Ram Radha, Krishna and other famous Puranic character and taken the non mani rich living in the village. The songs describe the daily life of the society. In addition to the descriptions of the worship of god's and goodness such as Kati-Mahadev Hudum Sonaraya Bamboo, Marai Mashan, etc, there are indications of the triumph of human life over individual and social life. Take a look at what Nepal has achieved in individual and social life there is. And there is the deep-seated question of the fulfillment of the hopes and aspirations of the individual and of public

### **Symbols and nature:-**

Although the symbol is not the main one, it is a folk song of Goalpara . Can be seen published

It simply came to our notice then,,

The "Rangila Dalan" is used here as a symbol of the perishable and transient body of man .

The relationship between nature and Kaaba is intimate. The two forms of nature are the creative, majestic, loving mother life, of the conflict between the does and doesnots, the does and doesnots..

from and the subtle, terrifying, cruel, ranchandiri form. Although Goalpara folklore has both farms, it is dominated by the joyous from.

### **The melody of Goalpara folk song :-**

There is not much discussion about the melody and rhythm of Goalpara folk songs. Whatever it is, it can only be called an experimental discussion. It is said in the discussion that emotional songs mixed with sorrow and pain are sung in a melodious tone and thin humorous sentimental songs are sung in a catchy tone. After that and they donot seem to be moving forward in discussing this issue. But, it is difficult to accept the words of all the previous writers without hesitation. This is because there are some deeply painful songs that are sung in a catchy tone.

### **Goalpara folk song lyrics, ornaments, rhythm :-**

A closer look reveals the application of neo-juice in the folk songs of Goalpara. However, adi, composition, punishment, laughter, etc must be acknowledged as predominant. Of, these the greatness adi and karun rasa is particularly noteworthy. Erotic songs are sung by these two races . Every song of love, marital love, extramarital love has a single boss. Achievement is a matter of feeling . It can only be tasted by the taste of feeling . Feelings are transmitted by establishing units of subject matter.

### **Characters of Goalpara folk song :-**

A characteristic features of Goalpara folklore is the portrayal of a gifted character who can represent people from all walks of life. It's not that I don't love you. However, a large number of characters are found in the worldly folk songs of Goalpara depicting human, goddess and animal characters.

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