

Assamese Popular Folktale Buri Air Xaadhu's Poetic Lines: An Analysis

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Abstract:

A folktale is a story that has been passed from person to person. It can be used to refer traditional beliefs, myths, tales and practices of a people. In ancient times, people used folktales for their entertainment. It is very important among the society due to its power to influence person's perception, attitude, and behavior to human's life as well as the society. So folktales are very important element for our society. In Assamese language there are so many folktales. They introduce the folk life of Assamese people. It is remarkable the short story was created from folktale. So it is said that folktale are the ancestor of Assamese short story. Assamese folktale *Buri Air Xaadhu* plays an important role in Assamese literature. When we talk about folktale, only *Buri Air Xaadhu* comes to our mind. *Buri Air Xaadhu* is full of poetic dialogue or lines. The poetic lines make *Buri Air Xaadhu* more popular. Because, a long time before villagers are illiterate and they can remember all these by poetic method from one generation to another. Lakhshminath Bezbaruah use poetic line in his edited book as the villagers, story teller or the character of the stories says. So we cannot ignore the importance of these lines of *Buri Air Xaadhu*. Therefore a detailed description and its importance are being made in our research paper.

Keywords: Assamese folktales, *Buri Air Xadhu*, Poetic line.

1. Introduction:

Folktales or oral tale are in use everywhere of the world. Its usage is very much ancient in Assam. The Assamese for an oral tale is *Sadhukatha*. Usually derived from the Sanskrit 'Sadhu', merchant and katha, a tale, meaning there try that the *sadhukatha* is a tale told by a wondering merchant. In the first case, folktales are in use of people. Subsequently, traditionally used tales are formed as written shape. By hearing and talking of folktales, naturally reflect the childlike symptoms or character of every people. In addition to this, the folktales fully embrace the life, customs, and beliefs etc. of a nation in its entirety. All these aspects of Assamese society have come to the fore *Buri Air Xadhu*, which was edited by legend of written Assamese folktale

writer Lakhshminath Bezbaruah. It was published in the year of 1911 with 30th stories.¹ It is remarkable that, through this book is edited, but its language is totally given by Bezbaruah---

*Kintu konto kar ppra lowa gwisil xeitu kowa pxadhya, karon nana rakome likha ekota xadhuke ami keibazpnor ppra paisilu aru eibur porhi milai basi, jog-biyog kori ami nizor bhasat xadhubor xampurna notunkoi likhisu. Swruparthot, teoloke ji bhasa xadhubor likhi porthaisil, xei bhasa ei xadhubort nai bulilei hvi, deibathe konotot esari adsari ase.*²

For the development of child's future, Bezbaruah uses some poetic lines amidst the conversation or paragraph. This poetic lines used to introduce character's mind, customs of society, morality etc. in short. It also revealed the picture of poetic lines are made *Buri Air Xadhu* very much popular. Therefore, in this research paper, we are tried to analysis the use of poetic lines of *Buri Air Xadhu*.

2. Methodology:

Analytical methods have been used in the preparation of this paper.

3. Scope of study:

Buri Air Xadhu consists of 30th story. Among these we take the tales including poetic lines. Our main motive to analysis these poetic lines are as follows---

1. How the custom, faiths of Assamese society reflects through the poetic lines.
2. What kind of language use to create these poetic lines that make the specific tales popular.

4. Discussion:

Analysis of *Buri Air Xadhu*'s poetic lines:

Lakhshminath Bezbaruah has added poetic lines between the words or paragraph in most of the tales of *Buri Air Xadhu*. Some of these are part of folksong and some are dialog of character. Among these, so many real picture of Assamese society are placed. These are as follows---

Sadness of Character: Various tales of *Buri Air Xadhu* shows the life-story of character. Poetic lines are used to reflect character's grievous life and it becomes successful. The most popular tales of Assamese tales or *Buri Air Xadhu* is *Tezimola*. After publish this tale, *Tezimola* become a legendary character. The poetic lines of this tales tells the real picture of *Tezimola*'s life---

*Hato nemelibi lawo nisiqibi
kore mogoniya tvi.
pat kapornor logte
mahi ai khundile tezimplafe mvi.*³

Tezimola who was the daughter of the merchant's first wife died due to harassment of her (*Tezimola*) step mother. *Tezimola* told her father through this poetic lines how her mother planned to die her and got success. After hearing this story of *Tezimola*, Assamese people always show disrespect towards step mother whatever she is.

Silbnir ziyekvr xadhuis another popular oral tales of *Buri Air Xadhu*. In this tale, we see that the daughter of *Silbni* (kite) faced malignance of her co-wife. So when the merchant has gone for business, they planned and sold her to a fisher. She has told her life tragedy, betrayal of her co-wife by the following poetic lines---

Kumarøni aye mok utuwai dile.
silbni aye mok danj dhørile.
xundvr kowvre mok biya kpale.
xat xptiniye mok dumvt besile
*dume mok sukan mas røkhiya kørile.*⁴

Show of character's feature: *Buri Air Xadhu* introduce us some character of real life which have no money, education, skill of talking. But fortunately they become popular. *Phviñ* is this type of character. Fortunately he awarded for his unknowing words as *Xvrøbzän* (fortune teller).

In our society, we see some character that cannot see other's happiness or wellness. *Lagi* is also such kind of character. When she sees that after marriage with a python (though it was actually a prince) *Sømpawati* start to get rich, *Lagi* also searches for a python to her daughter and married her with it. And the result exists through these poetic lines---

Ai mor diñj kutekutai.
make uttvø dile, ---
*ai mor zowaye møn pindhai.*⁵

But the greedy woman did not understand that the python had eaten her daughter. As a result she lost her daughter for her own avaricious character.

Customary belief of Assamese society: *Buri Air Xadhu* introduce us social belief of Assamese people. *Tula aru Teza* is one of the tales that reflect social belief. Especially in our society, it is customary to see back to the father's house when the daughter has been married. It is considered bad not to see back to the father's house. This belief is reflected in *Teza's* marriage. When she didn't see back to her father, her father lamently said that---

Hera mor mvrømvø Teza.
ebeli pasoloi sa.
hera mor lahøri teza.
*ebeli pasoloi sa.*⁶

There are so many belief reflects in this tale. These are specially mentioned in case of newly married girl. Through these poetic lines, we are able to know the picture of Assamese society.

Folk custom: In Assamese society, this is mandatory that every girl should know household work before marriage. Society decides her mother's teaching proficiency by her working style. Indirectly this folk custom has seen in *Silbir ziyekvr xadhu*.

Another popular tales where poetic lines are used to know folk custom of Assamese people is ---Ezoni malini aru ejopa phul. A frog is the main character of this tale and he says some ancient folk custom through the poetic lines---

Malini- O bhekuli, o bhekuli, tortorawo kiy?
*Bhekuli- bopa-kokar ritito mvi erim ba kiy?*⁷

Language of poetic lines: The language of Buri Air Xadhu is totally different comparing to other Assamese literature. The reason behind the popularity of these tales is its language. According to Praphulla Kataki:

*Buri Air Xadhubor pathokor dwara jug-jug dhori bophibhabe xomadritv hoi rowar ek pradhan karon hvl bhasar jadukori saktito. Ei xadhuboror bhasa nirah-nipani khati xvviya bhasa. Xadhuborvt bonitv pisthiti, ppribes aru saritaboror logvt bhasato xundorbhabe rozita khowa.*⁸

The language of Buri Air Xadhu formed beautifully due to its poetic line. Poetic lines has some linguistic significant. These are as follows---

1. Poetic lines has shown the end match or rhythmic similarity---

Dhekiyai melile thor.
mor kothar poril or.
tamole melile dali.
*kone kplai zabi?*⁹

2. Some vocative words are used to form the language of the poetic lines. Many of the vocative words are now obsolete. For example—

a) *kansvnmvti ai, kansvnmvti ai,*
*xvbahvlvi jai ne nejai?*¹⁰

b) *kokaideu kokaideu,*
o mor kokaideu,
*tor ghate nasapo nao.*¹¹

3. Some poetic lines are formed questions and answer method. This type of poetic lines reflect character's uncertainty mind, fear etc.---

Kauri, kauri, vati kauri, ki khai bolalithot?
Kaurie uttar dile,-
*kasvni bai, mvi vati kauri, eku khai nobolaothot.*¹²

4. Direct speech is used in poetic lines of *Buri Air Xadhu*. For example—

*O gvs o gvs phul nuphile kiy? gvse uttar dile,---“mvi je phulibv lage gvruweno mo rag khai kiy?”*¹³

5. Conclusion:

It is clear from the above discussion that the poetic lines of *Buri Air Xadhu* are very important. These poetic lines are the main reason for the popularity of *Buri Air Xadhu*. Because

through these poetic lines, the real picture of Assamese society and wealthy language of Assamese of that time has reflected. The poetic lines give a glimpse of the different stage of our society. It has made it easier and simpler to express one's mind in fewer words. It also indirectly expresses the ideals of moral life. The antiquity of Assamese society is also seen¹⁴ and without these poetic lines, tales are not popular. It takes an important role to remember the whole story as it is. Now-a-day, we see that you-tube, facebook etc .in various social media publishes *Buri Air Xadhu's* tales using only these poetic lines. By these we can imagine the intelligibility or remembrance quality of people. Therefore poetic lines are very important for the Assamese tales. After analyzing its importance, we can say that poetic lines are the document of Assamese society or Assamese culture according to that time.

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