

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

Tutumoni Das

Research Scholar, Assamese Department, Gauhati University, Assam, India.

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. As folktale *Buri Air Xaadhu* play 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.

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.¹It is remarkable that, through this book is edited, but its language is totally given by Bezbaruah---

*Kintu konto kar ppra lowa gvisil xeitu kowa vxadhya, karon nana
rpkome likha ekota xadhuke ami keibazpnor ppra paisilu aru eibur
pvrhi milai basi, jog-biyog kpri ami nizor bhasat xadhubor
xampurna notunkoi likhisu. Swpruparthot, teoloke ji bhasa
xadhubor likhi pthaisil, xei bhasa ei xadhuborot 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*.

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

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.

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 *Tezimbla*. After publish this tale, *Tezimbla* become a legendry character. The poetic lines of this tales tells the real picture of *Tezimbla*'s life---

Hato nemelibi lawo nisiñibi

køre møgøniya tvi.

pat kaporør lögøte

*mahi ai khundile tezimblahe mvi.*³

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

Silønir ziyekør xadhu is another popular oral tales of *Buri Air Xadhu*. In this tale, we see that the daughter of *Siløni* (kite) faced malignance of her co-wife. So when the merchant has gone for businss, 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.

siløni aye mok dañi dhørile.

xundør kowøre mok biya køale.

*xat xətiniye mok dumət besile
dume mok sukan mas rəkhiya kərile.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. *Phəij* is this type of character. Fortunately he awarded for his unknowing words as *Xərbəzan* (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) *Səmpawati* 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 diji kutekurai.
make uttər dile, ---
ai mor zowaye məni 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 mərəmər Teza.
ebeli pasoloi sa.
hera mor lahəri 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 ziyekər xadhu*.

Another popular tales where poetic lines are used to know folk custom of Assamese people is ---*Ezəni 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, tortorawə kiyp?
Bhekuli- bopa-kəkar ritito məi erim ba kiyp?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 bophilbhabe
xomadritø hoi rowar ek pradhan karøn høl bhasar jadukøri
saktito. Ei xadhuborø bhasa nirah-nipani khati xxiya bhasa.
Xadhuborø bønito pøisthiti, pøibes aru saritaborø lögøt
bhasato xundørbhabe røzita 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 køthar pøril or.
tamole melile dali.
kone kølai 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) *kansønmti ai, kansønmti ai,
xøbafivløi jai ne nejai?¹⁰*
b) *køkaideu køkaideu,
o mor køkaideu,
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 bolali thot?
Kaurie uttar dile,-
kasøni bai, mvi vati kauri, eku khai nobolao
thot.¹²*

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

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

Conclusion:

It is clear from the above discussion that the poetic lines of *Buri Air Xadhu* is 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. 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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