



Folk-tales and Cultural Diversity Related to Puthimari River

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ABSTRACT :

River is the symbol of civilization. It's the important relation between river and culture. Culture includes itself all walks of life. Customs and traditions and other types of activities. The great human civilization of the world on the bank of River. In this Research Paper we try to reflect the legends and folk tales related to Puthimari River which flows from Bhutan and ends in Brahmaputra.

Keywords: *Folktale, Cultural History, Puthimari*

I. Introduction:

Culture is a broad term. Culture includes itself all walks of life, customs and traditions and other types of activities. Agriculture and distribution system, family, blood relation, social relation, Political control etc. are the natural phenomenon of every culture. All human beings believe in religion, songs, traditional story telling, art, performing art indicate the aesthetics of human beings.

River is the symbol or sign of a civilization. The great human civilization of the world formed on the bank of the river. For example– the Indus, Nile, Euphrates, Tigris and the Mesopotamians may be mentioned. Mention may be made in case of tributaries too. We also may have an idea of their culture who live near by river. In this regard India is also no exception. It is because the great cities of India are also situated on the bank of the river. As for example– Agra is



on the bank of the river Yamuna, Ahmedabad is on the bank of the river Sabarmati, Kolkata is on the bank of Hugli, Haridwar is on the bank of Ganga, Patna is on the bank of Ganga, Mathura is on the bank of Yamuna, Madurai is on the bank of Valgai, Nashik is on the bank of Godavari etc. In Assam too, the main cities and towns are formed on the banks of the rivers and tributaries. Folk belief, folk culture, folk materialism, performing arts, folk tale, legend, proverbs, riddles, sayings etc. depict the contributions of river of the Assamese society. The culture of the Assamese people nearby rivers provide separate thinking, beliefs and philosophy. While analysing the culture of a river, then we may have the social heritage of that particular area.

II. Significance of the Study :

The study is important to know about the Folk-Tales and Cultural Diversity Related to Puthimari River. It also reflects the social life of the greater area.

III. Area of the Study :

Puthimari river starts on the foot hills of the Himalayas and ends in Brahmaputra. From Assam's perspective, the river Puthimari started from Bagamati in the district of Baksa. In this research paper, particular focus is being laid on the midland area covered under by the Puthimari River.

IV. Objectives of the Study:

The main objectives of the study are-

1. To foreground and reflect upon some of the folktales and folkbeliefs centered in and around Puthimari River.
2. To foreground numerous socio-historical perspectives of those folktales.
3. To reflect upon various thoughts of several communities ground Puthimari River.



V. Methodology:

The study is based on field survey. So, descriptive study method is used to collect data. Also secondary data have been used. Secondary sources include books, various journals and internet websites. The paper is mainly descriptive in nature and it is dependent on verbal sources.

VI. Result and Discussion:

Puthimari river : Its source

Puthimari river starts on the foothills of the Himalayas, i.e. from the Bhutanese hill. Again its main source is from the middle part of Bhutan. From Assam's perspective, the river Puthimari started from Bagamati in the district of Baksa. On the right end of Bagamati, Darrang district is situated while on the left and Nalbari district is situated and flows amidst Kamrup district via Deochang, Uparkhuti, Bangalipara, Dabashila, Aubari, Bholajhar and Bhotbatabari. The river Puthimari is known as Barnadi in the above mentioned area. This very Barnadi again flows via Athara, Dagaon, Lechakona, Hahara, Maukuchi, Bamungaon, Kendukona, Laukuri, Kacharua, Dekarkuchi, Azara, Haberikura, Dalma, Kamalpur, Alta, Soneswar, Maguri, Dwigunpar and Athgaon. From Athgaon the river flows via Ketekibari, Bagta, Kalitakuchi and then Bangalmara. Again the river flows via Andhupara, No. 1 Khalihamari, Baralia and entangled with Pagladia river and leads to river Brahmaputra.

Puthimari River : Legend

By the name Puthimari, it is generally meant as a river as well as a vast residential area. Of course, it needs to mention here that Puthimari is neither a revenue village nor a revenue circle. Puthimari is a collection of several village



viz. Maukuchi, Lechakona, Hahara, Athara, Haberikura, Azara, Kamalpur, Alta, Kendukona, Bamungaon, Maharia, Dekarkuchi, Laukuri, Sundarisal, Guiya, Maihati, Dakshin Singra, Guiya, Palara, Athgaon etc. are included in Puthimari area (Ahmed. 2004). Regarding Puthimari river various legends, folklore, tales are available. It is also surprising that the history of this area contributed a lot in enriching its folk literature.

The name Puthimari comes from the sayings of the folks. It is heard that in olden time *Puthimach* (Changunius Changuio) were available. The people caught *Puthimach* and the sang *Puthimach Dharilo>Puthimari Khalo>Puthimarilo>Puthimari*. (We have caught Changunius Changunio>We have taken Changunius Changunio>Puthimari. Then onwards, the area is known as Puthimari. Therefore, it is seemed that from the oral tradition, the form Puthimari comes. As time passed, the area of Puthimari extends. The river Puthimari flows amidst Laukuri, Dakshin Singra, Maguri, Dimu and then leads to the Brahmaputra river. After a few years, the river also flows towards Boromboi hill. The very river is known as Lokhaitora in Athgaon, Boromboi, Bagta and Shatdala (Choudhury. 2011).

There are many myths relating to the name of the river Lokhaitora. Once upon a time, the people of Boromboi were Potter by profession. A widower adopted a boy child named Lakhai and a girl child named Tara. When they grew up between them illicit relations took place. This illicit relations spread among the villagers and then both of them committed suicide by drawing into a stream at Athgaon. With the passage of time, the Puthimari river changes its route and flowed via the stream at Athgaon, and then the river is known as Lokhaitora.



There is another folk-tale relating to the name of Lokhaitora, Once Arimatta the king shifted his capital to Baidyagarh near Rangia. During that period, a girl child named Lakshatora was born to Arimatta's second wife Mayadevi and Phunu Konwar had an illicit relationship of his wife. He beheaded his second wife, Mayadevi at Madoikata village. At this accident, Lokhaitora became very mourn and committed suicide by drawing into Puthimari river and then the name of Puthimari river became as Lakshatora or Lokhaitora (Barman. 2006). Various scholars from diverse field have suggested this argument of the genesis behind the name—Puthimari--of the River. The upper part of the river is known as Lakhaitara and the lower part (downward part) as Puthimari (Mahanta. 2011).

It is seemed by studying the history of Puthimari river/area that the incidents are not coherent but co-incidental. The historical process is a part of historicity. The Mohipal pond at Barlechakona village was dug by Mohipa of Pal dynasty. As time passed, this Mohipal Pond is known as Maipal Pond. In the medieval and later medieval period, the vaishnavite satra, the Pond of Kshudradimu bear the extension of Kingdom of the Ahoms. In the Eleventh century, while the Pal dynasty devalated the Kamata and the Koch kingdom came into more power. The invasion of Turkey and Afgan became more. During this changing scenario, people from Kanouj and Gouda had begun to come, as a result of which a tremendous change was available in society, culture and began to arrive at Puthimari. Sheikh and Khalifa castes were available and some Hindus converted to Islam. During the Burmese invasion the killing of human beings, adulteration, robbery etc. were the daily routine work. Any way, in the freedom movement of India, the contribution of Puthimari area is to acclaim widely. The history of Puthimari bears the smell of culutre, civilization, social institution, educational and spiritual sphere.



Along with the discussion of the folktale around the river Puthimari, we have to examine various folkbeliefs which are widely dispersed among various communities around the river. To worship the River God in various methods by different communities is an age old ritual in Assamese folkculture (Sarma. 2005).

VI. Conclusion:

The entire research and discussions around various folktales and folkbeliefs centered upon the River Puthimari brings forth the idea that there is always a significant relationship consist between the history (socio-economical) of a place and the folkidioms (folktales, folk beliefs etc.) of that particular are. To trace the cultural markers of a region– the midland area that covered under by Puthimari river particularly in this case– it is important to study its folktales and folkbeliefs with respect to its general historiography. Although this research paper tried to reflect upon various issues pertaining some of the folktales around River Puthimari, there are various scope to study the subject.

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