CHAPTER-VIII

COMPARISON OF HINDI AND ASSAMESE
FOLK SONGS IN WINTER FALL SEASON

THE WINTER FALL SEASON:

From December to February, it is the winter season. During these months the days are shorter and the nights are longer. Quite cold, but very pleasant during occasional sunshine, temperature may go below to degrees. This season is typical to tropical and subtropical in regions, because trees actually shed their leaves in this season in tropical areas. This is in contrast to temperature areas where fall starts as early as September. It becomes very cold in Northern plains. There is heavy snowfall on mountains. But in the southern parts of the country, winter is not so cold. In fact, it is quite, pleasant there during these months.

8.1. HINDI WINTER FOLK SONGS:

8.1.1. SANKRANTI KE GEET

The Sankranti of winter seasons is the called as ‘Makarsankranti’.

‘Makar Sankranti’ is a harvest festival. It is perhaps the only Indian festival whose date is always falls on the same day every year January 14, with same exceptions, when the festival is celebrated on January 13 or January 15. ‘Makar Sankranti’ is also believed to mark the arrival of spring in India. The festival of ‘Makar Sankranti’ is highly regarded by the Hindus from North to South. The day is known by various names and variety of traditions are witnessed as one explores the festival in different states. Andhra Pradesh,
Assam, Bihar and Jharkhand, Goa, Gujrat, Himachal Pradesh, Karnataka, Kerela, Kumaon (Uttarakhand), Maharashtra, Orissa, Punjab, Rajasthan, Tamilnadu, Uttar Pradesh and West Bengal.

In the states of Northern and Western India, the festival is celebrated as the ‘Sankranti’ day with special enthu and intense passional feelings. The importance of this day has been signified in the ancient epics, like- ‘Mahabharata’ also. So apart from socio-geographical importance, this day is also holds a historical and religious significance. As it is the festival of ‘Sun God’ and he is regarded as the symbol of divinity and wisdom and therefore, the festival also holds an eternal meaning to it.

On this day children fly kites. Owing to the vast geography and diversity of culture in India, this festival is celebrated for innumerable reasons and in innumerable ways depending on the climate, agricultural environment, cultural background and location.

In Assam, in the Goalpara region a song is present in various way, which is connected with earth and plants and trees and with the grazing of cows -

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\text{'ई लाग् लाग् लाग् ई लाग्, आम, कठाल, लेटुक, पनियल}
\text{लाग् लाग् लाग् ऐलाग्, माराठेर ताक नायवि}
\text{आमार घरटे थाकू थाकू थाकू ई थाकू'}.
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8.1.2. MAGH CHAUTH

‘Magh chauth’ is known as ‘Shattila ekadassi’. People keep the ‘Ekadassi fast’ to destroy the poverty and increase wealth and prosperity and also to gain the good fortune. After all
in the ‘Magh’ month (Jan-Feb) the season become cold which is useful to consume oily foods. Therefore, the man who eat items made by sesamum, gets a good health. In this ‘Ekadassi’ day there is the special greatness to donate black cow and the black corns of sesamum. The fast is kept on the day of ‘Ekadassi’ during ‘Magh’ month of Krishnapaksh (the dark half of a lunar month).

On this particular day people their body by sesamum oil and bath with sesamum water. Also they drink sesamum water and eat ‘Laddoo’ made by it corns. It is believed that distribution of various food items made of the sesamum to the devotees. The persons who keep fast on this day should leave the lust, angerness, jealousy etc and should takes ‘tilpatti’ (a kind of sweet made from season seeds) or fruits as dinner. They should not take the rice as dinner. By sacrifice badle keeping awaking through night. Such person should donate the an earthen water-pot (Ghadha) with full of sesamum, an umbrella, pair of black shoes, black cow, black sesamum corns and various kinds of items made by sesamum, clothes etc to the ‘Brahmana (person of hicrachy in Hindi casticism).

8.1.3. BASANT PANCHAMI KE GEET :

‘Basant Panchami’ is the most leading festival of the spring season. It is the season where the nature’s beauty become more elegant, spring become more crystallised in every branches and leaves, in forests and the gardens and spreads everywhere. Mangoes get blossomed, mastered plants in the field get blossomed land covers with yellow colour. The cooing voice of cuckoos creates the song of the nature and then the spring comes bringing festival on the earth. The festival is celebrated in a grand way in the northern part of India as well as in the western part. It is a seasonal festival. It falls in the month of ‘Magh’ (Feb 14th or 15th March). It marks the end of winter and the beginning of spring.
People worship goddess ‘Saraswati’ on this day and most educational institutions organize special prayer or ‘puja’ for ‘Saraswati’, the god of love ‘Kadadeva’ is also worshipped on ‘Basanta Panchami’ and celebrated in different ways in different parts of the country. The Firozpur it is known as ‘kite-festival’. Children buy Dora (thread) and Gude (kites) in huge quantity to fly. People from all around the world come to enjoy the festival.

Holi starts from the beginning of the ‘Vasant Panchami’ because in this day at Holi colour is played first. Holi gets start in Uttar Pradesh, which is last till the end of ‘Phagun Purnima’ (the twelfth lunar month the Hindu calendar). Krishna is the supreme god of this festival, that is why in Brajpradesh a full celebration of Radha-Krishna’s delightful enjoyments are organised. In this day the peasant mixed the ‘ghee’ with newly grown rice adding gur (boiled sugar) and they dedicate it into the fire in the name of their ancestors.

According to the ancient Brahmana vaivarta purana on this day Lord Shri Krishnna was became pleased and blessed to goddess Saraswati. It is, therefore, a great festival for the students and for the study lovers for the worship Saraswati. In ‘Charuksanhita’ it is written that in this season the ladies should spend times with their lovers and should go for pleasure in the forest. ‘Kamdeva’ is intimate associate of the spring and therefore the rules to worship ‘Rati’ is sustained.

The song of Vasant Panchami is given below –

‘भाघ मास रितु लम्बे बसन्त।
अजूं न आये सखी मोरे कंठ।’²
In another song where it is seen the memory of attachment of mother’s home with the Magh Panchami.

आई पंचमी मऊ की, बॉटी हरियाली जऊ को
आलो मैना चैत को, बाटो बलाई दे मैत को।।

8.1.4. SURYA SAPTAMI KE GEET :

According to the description of the ancient scriptures, it is said that to make happy ‘Surya Narayana’ (Sun God) it should be observed fast on ‘Surya Saptami’ day. The purpose to observe this fast to become free from the bodages of sin and of evil deeds. This fast is to observe during ‘Magh’ month on ‘Sukla Saptami’ day. The other name of this fast is called as ‘sour saptami’ also. By facing to the sun and donate water results physicalness like skin decreases are gone.

The description of the above is quoted below from and ancient Sohar –

मकर में उगले सुरूज देव, सगरो अंजोर भड़ले हो
ललता रे इनक रिकिरिया सोहावन पाप नसावन हो
सुरूज चरन गोहराई पवनदेव मनाइले हो
ललना रे खिचड़ी चढाई देव रिहाई हो, दसह दुखवा तारहूँ है।

Songs indicates to observe the festival in a broader way in next year. An example is given below -

अगिला बरीस फेहू मकर नहायेब राम
गंगा गोड लागेब सुरूज गोहरायेब राम
8.2. ASSAMESE WINTER FOLK SONGS:

8.2.1. MAGH DOMAHI GEET

‘Magh Bihu’ in Assam, the festival is celebrated as ‘Bhogali Bihu’, ‘Magh Bihu’ or ‘Maghar Domahi’ is a harvest festival celebrated in Assam, India which makes the end of harvesting season in the month of Magh (January-February) in Assam. The celebration of ‘Sankranti’ with feasting last for a week. The festival is marked by feasts and bonfires. Young people erect make huts known as ‘Meji’ by bamboo, leaves and thatch, in which they eat the food prepared for the feast and then burn the huts in the next morning. In the Magh bihu different types of sports, like - Buffalo fight, Egg fight, Cock fight and Nightingale fight etc. are held through the day. There are other conventional festivals observed by various ethnic cultural groups. All Assamese people around the world celebrate this tradition on the month of January as per English calendar.

The Uruka comes on 13 January and accordingly Bihu is celebrated on 14-15th January.

During the domahi Before some days the Cow boys goes every home and iccures ‘Haridhwani’ (God’s name) and sung blessing song begging coins, Kadhi and including ‘Mah Dal’, Eggs etc. In the group are boy starts singing and rest of them follows by rehearsing the words haok haok (hadak hadaki). A part of the song is follows-

हिर बोल हिर बोलः अ बोल
हिर बोलः हकः हड़कः
8.2.2. HOLIKA DAHAN OR BANHI UTSAVAR GEET :

‘Holika Dahan’ indicates destroying of misfortunes. Its fire destroys the germs of diseases and to go round the fire to help to destroy highly sticky powerful alive germs of the body. In this regard, Dr. Dimbeswar Sharma has written in his book namely ‘Religious fair and festival of Assam’ about the ‘Agni Puja’ (fire worship) of ‘Banhi’ festival in this way- “This is a relic of the fire worship beqrathed by the so called Aryan race, our ancestors.” The tradition of fire worship in ‘Magh Bihu’ is called allias ‘Agni puja’ of Aryan Hindu society. In addition to this, fire worship or ‘Banhi festival’ of ‘Magh Bihu’ resembles with the Persi community’s worship.

On the eve of the day called ‘Uruka’ (Magh Bihu), the last day of Pus month menfolie, more particularly youngmen go to the field, preferably near a river, build a make shif cottage called Bheashar with the hay of the community feasting everywhere. The
entire night (called night of ‘Uruka’) with spend arrange a ‘Meji’ with people singing Bihu
songs, beating drum, playing games. The next morning they take a bath and burn the main
‘Meji’. People gather around the ‘Meji’ and throw ‘Pitha’ (s) (rice cake) and betle-nuts to
it. While burning the ‘Meji’, at the same time people chant the verse of ‘Hrikveda.’
Regarding the ‘fasting’, it is explained that the nephew of Hiranakashyapu’s maternal
sister who was the father’s sister of Prahalada, was sitting with Prahlada in the fire. As like
every year, today also the ‘Holika’ is fire and celebrating in her name. Whole misfortunes
get destroyed by this fire sacrifice and this is called the festival of ‘Holika’. The notable
and important thing in this festival is that in form of ‘Holika’, it destroys all evils. They,
after their prayer to the ‘God-fire’ and mark the end of harvesting year. ‘Mah kadhai’,
‘Kath Aloo’, ‘Ranga Aloo’ (Corns and different kind of potatoes) etc. are sacrificed to the
‘God-fire’ and chanting the verse of the ‘Rikveda’ as-

अग्नि प्रज्वलितं बन्द्र बात्वेद हुताशात्
सुवर्ण वर्ण ज्वलं ज्योति स्पायते नमः।

The people who don’t know to chant this verse, they can simply pray as- ‘Oh !
God-fire, please accept my oblation.’

The Bodo people of Assam used to call the ‘Bhelaghar’ as ‘Bhelgur’. By burning
the ‘Meji’ and ‘Bhelaghar’ they all stand together around the fire and they sing the song as-

जै जै जै जै जै जै जै | ............ इत्यादि
Some people who have the trust on fire made Holi at home and some take the burned ashes to home. Due to horse laugh, guffaw and uttering of Vedic hymns, sinful ogress gets destroyed.

For the explanation of this fast- Hiranyakashipu’s maternal sister (Elder sister of Prahlada’s father) who was sitting in the fire every year ‘Holika’ is fire. The beliefs is prevailing still today. All the evils get destroy by this fire sacrifice. Therefore, the ‘Holika’ signifies to destroy thr evils.

8.2.3. PUSHURA UTSAVAR GEET:

‘Pushura’ is a popular festival of Muslim community of Balikuchi (lower Assam) in the district of Barpeta. The characteristics of Pushura festival is the fight of bullocks, horse races, ‘lathi’ playing etc. The festival is celebrated on the ‘Sankranti’ day of ‘Paush month’. ‘Pushura’ is derived from the ‘Poush’ or ‘Puh’.

In the beginning of ‘Poush’ month the shephned children takes sticks in their hand and go to every home and sing the song. It is alike to ‘Mahhoho’ festival. Below a stanza of ‘Pushura’ is quoted as -

आइलाम रे भाई उरिया
हातीर कांघे चरिया।
हातीर काण थलमल करे
लम्बा बागुण गाछे धरे।
लम्बा बागुण चिरल भात
राहले खाय करकरा भात।
करकरा भात खाउरे

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The main theme of this song is for the good welfare of the people and prosperity of wealth.

Whatever, the team gets rice, money etc. they used it on ‘Pushurs’ festival in the river bank and organized the feast.

Song

ओ आल्लारे कररे मोमिन
तरी कर यार
तबीर नाम धरिया एड भवनदी
हैया याब पार। हु हु आल्ला रे.....

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It has been observed that ‘Pushura’ festival is celebrated by the Assamese-Muslim community. The difference is that the ‘meji’ burning ceremony is celebrated by Assamese people only but the Muslim people doesnot do this.

8.3. COMPARISON OF BOTH SONGS

8.3.1. SIMILARITIES

In Hindi folk songs of the winter season the ‘Sankranti’s songs, Magh south, the songs of ‘Basant panchami’, the song of ‘Surya saptami’ are prevails. While in Assamese the song of ‘Maghdomahi’, ‘Holika dahan’ song or Banhi festival song, ‘Pushura’ festival songs are famous. Assam and the Hindi belt both the regions are known for harvesting. Their manners and customs, mood and manner and drinking, feast and festival, cultivation and livestocks etc. are similar. Their are festings are similarities. These are similarities are prevails in regions according to the subject matters. People of both regions have internal relationship. Both the regions have same plants and trees, flowers and leaves, hills and forest for which the songs of the people are also similar to each others.

8.3.2. DISSIMILARITIES

In view of the theme, this songs of winter season of Assam and Hindi region may be similar but their regional charateristes slows regions of Hindi and assamese according to the subject matter of winter seasons, in these after having the similarities also because of having regional some differences in singing rules. In some Hindi folksongs, only women takes part to sing, while in Assam in the winter songs, only male takes the part in Ujapali
song, song of Bahinpuja song, Bullock fight songs etc. Like in Assam the Bodo, Kachari, Nepali, tea garden people are not found in Hindi region. Different dialects of Assamese language is prevails in different communities. Spring season starts from ‘Basant Panchami’ day in Hindi region. While in Assam there is a difference to sing these songs. For example, the Ali-Ayi-Lrigang festival is treated as winter seasonal festival in Hindi. According to Dr. Ganesh Pegu ‘Ali-Ayi’Lrigang’ is a spring season’s festival. ‘Makarmela’ organized in Orissa on the day of Sankranti. Tusu mela also called as ‘Tusu parab’, is celebrated many part of Jharkhand and West Bengal. In winter season people of Tamilnadu worship the cow in this season. But in Assam Garu Bihu (Cow Bihu festival) is celebrated in Assam in Baisakh month. Gujrat, the North Karnataka. Kite flying with community members is also a tradition, drawing ‘Rangoli’ in groups is another popular event among women during ‘Sankranti’. Tribal in our country start their New year for the day of ‘Sankranti’ by lighting bonfires, dancing and eating their particular dishes sitting altogether. Allahabad and Varanashi in Uttarpradesh and Haridwar in Uttarkhand kite flying ceremony is organized and also found in the songs sung in this day, as –

मीठी गुड़ में मिल गया तितल
उड़ी पतंग और खिल गया दिल
जीवन में बनी रहे सुख और शांति
मुबारक हो आपको मकर-संक्रांति

But in Assam, Mahyuj, Kanoyuj, Kukurayuj (Buffelo fight, Egg fight, Hen fight) etc. The tradition to make pitha, ladoo, ladu, Mithe alu (sweets) or kath also prevailing. In
In Assam usually it is not seen the flying of kites like Hindi region. Rather different types of sports like Buffole fight, Egg fight, Cock fight, Nightangle fight etc. are seen in Assam.

The celebration also feature traditional Assamese games such as ‘Tekeli bhonga’ (Pot braking) and buffalo fighting.

8.3.3. CONCLUSION

The study of folk song of the winter season in Assamese and Hindi reveals, that the songs of both the languages have their own identity of their birth place. There are people’s songs. These songs equally express the happiness and sorrow, customs and traditions,
religion and rules, hopes and expectations of both regions. Whatever the dissimilarities are found are external only. Due to the regional and diestional verities of specific characteristics are found in them. New years in Assam starts from the month of Baishakh, whereas it starts in from ‘Poush’ in tribal communities. Same songs have no particular time to sing. Peoples seems to sing song in a pleasant time. Though it is specifically depicted the social and cultural form, and therefore it has a specific role for fultural development of society.

It has been observed that songs represents to spring season of Hindi and Assamese community time and place, any song is sung. Maximum of our festivals falls during rainy and spring seasons. To spent long nights of cold ‘Banzarawa’ song is sung in Hindi. On the other hand ‘Kangri’ is a winter season’s song. Some ‘Kangri’ songs are presented by Dr. Shanti Jain in her book ‘Lakgeeton ke Sandarbh aur Ayam’. Kashmiri people able to live their life depend upon ‘Kangri’ songs. They keeps ‘Kangri’ in their blanked or ‘Kurta’ which gives warm to them. A woman sung addressing to ‘Kangri’ as-

माघ ओवुय द्वारा बोथुय कांगरी
फागुन ओवुय जागुन घोय कांगरी
चिथर ओवुय माथुर घ्योय कांगरी
ब्रह्मक ओवुय रहयक कत्यी कांगरी
जेठ ओवुय बेठ गयरव कांगरी
हार ओवुय लार लाजिय कांगरी।

The bitter winter season has come and now its difficult to meet you. When ‘Phaguna’ then I made a prang against you. In the ‘Jalphui’ time during chait month I did
started ill-treatment with you. In the wind of Baisak, what will you do Kangari? In the month Jeth all your remaining knowledge last and during hot of Ashadh month I tease you with long heavy staff.

The song describe the mental agony of a separated lover (wife) during winter season whose condition is very painful due to absent of her husband. Makar Sankranti and Basant Panchami’s songs are Joyful and pleasant. Most of the winter season’s songs are related with harvesting works.
References

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