



## **CONTINUITY & CHANGE IN THE FOLKLORES IN KUMAUN: A CASE STUDY OF DHAMUS VILLAGE OF UTTARAKHAND**

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### **ABSTRACT**

The topic of the present research work is based on the theme “*Continuity and change in folklores in Kumaun*”: A Sociological study in the context of Dhamus village. Before going further, it is better for us to understand the meaning of the folklore. The word folklores is compound word consists of two parts folk and lore. The term folklores are coined by English man William Thomas in 1846. Here the first word refers illiterate people or peasants. The second-word lore came from the old English word lar which means instructions. He fabricated it to replace the terminology of “popular antiquities or popular culture”. In simple word, folklores may be defined as the traditional beliefs, customs and stories which transferred from one generation to another through vocal or oral means. The German and Dutch cognates take it as the knowledge and tradition of particular groups frequently passed along by word of mouth. The folk group is not individualistic it is community-based nurture its lore in a community. As new groups emerge, modern folklores are created. Folklore as a field of study further developed among 19th-century European scholar who was of contrasting characters with newly developing modernity. Its focus was on the oral folklore of the rural peasant population which were considered as residue and survival of the past that continued to exist within the lower strata of the society. These folklores are the cultural heritage of our society, which comes in its existence when we learn to live in groups after a savage life these folklores are the unique identity of our society.

**KEYWORDS: - KUMANI CULTURE, FOLK LORES, DHAMUS VILLAGE AND MODERNISATION.**

### **INTRODUCTION:-**

These folklores are the cultural heritage of our society, which comes in its existence when we learn to live in groups after a savage life these folklores are the unique identity of our society.

These folklores are broadly divided into three categories Material lores, Verbal lores and customary lores. There is another lore known as child lores.

#### **1. MATERIAL LORES :-**

It includes the entire thing that you can touch, hold, live or eat. They are a tangible object, with a physical presence intend for use either permanently or just at the next meal. Most of these folklore artifacts are single objects which have been created by hands for a specific purpose.

Before the industrial revolution, everything was made by hands up to 19 the century. Just as verbal lore continues to be actively created & transmitted in today's culture, so these handicrafts have taken seen of prestige where extra time & thought is spent in

their creation .i.e. folk art, embroidery, folk costume, food recipes, poetry, handicrafts & woodworks etc.

## **2. VERBAL LORES :-**

These lores are the word in both forms written and oral, which are “spoken, sung voiced forms of traditional trends that show repetitive patterns”. These folklores are the original folklores, as they are the oral cultural tradition of the rural population. It includes Aloha, Ballads, Blessings, Chants, Charms, Curses, Epic Poetry, Fable, Fairy Tale, Folk Beliefs, folk Metaphors, Folk Etymologies, Folk Etymologies, Folk speech, Jokes, Myth, Superstition, Riddle, Sagas etc.

## **3. CUSTOMARY LORES :-**

These lores are the way of remembering or re-enactment of our culture. It is the pattern of expected behavior within a group, “The traditional and expected way of doing things.” Custom can be a single handshake. It can be a complex interaction between multiple folk customs. The traditions are divided into several different categories. Custom can be a seasonal celebration, i.e. New Year. It can be a life cycle celebration of an individual, i.e. Baptism, Birthday, Weeding etc. A custom can also be community festival i.e. Diwali, Holi, Christmas etc.

## **4. CHILD LORES :-**

It is another branch of folklore that deals with the activities passed on by children to another child away from the influence or supervision of an adult. These lores contain artifacts from all the standard folklores generally verbal, material & customary lores. It is, however, child to child conduct. The childhood is social groups where children teach, learn & share their tradition flourishing in the street culture as we have seen that the original collection of child lores & games in the 19 the century was driven by a fear that the culture of childhood would die out. I.e. Traditional games, Riddles, Street game etc.

## **AN INTRODUCTION TO KUMAUN REGION OF UTTARAKHAND**

Kumaun is among one of the two divisions of Uttarakhand. It is the counterpart of gharial in the west side of Uttarakhand. It is the region of charms and natural beauty with full mountain ranges and endless mountain peaks. The Kumauni culture is immersed in folklores and infinite tales of god and goddesses. There is a mountain or a river that is associated with one folk tale or another. The people living in this region are called kumauni language. This language forms one of the subgroups of Pahari languages. The kumauni languages have around 20 dialects including dunpuriya, gangola, Johari, sirali, askoti, kumaiya, majh kumaiya, eachhaie.t.c. The peoples speaking kumauni are shrinking rapidly, and these languages is in danger in the UNESCO, S atlas of the world. The kumauni society is a patriarchal society with the eldest male in the family as the head. The women folic however hold importance in the society as they are an integral part of the workforce. Working in fields as well as doing household work.

## **FOLKLORES IN KUMAUN :-**

The Kumauni culture is immersed in folklores and countless tales of god and goddesses. Uttarakhand is known as “The abode of Gods” or Devbhoomi. The region of kumaun is full of folklores of god and goddesses including the local gods and war heroes who have taken the form of god to the people now. Almost every place in

kumaun is connected with a god or goddesses and a marvellous story about it. The favourite god in kumaun includes Airy whose eyes are on its head and who takes care of the animals of the villagers. Haru the king of Champawat, who was worshipped as a god after his death and Gwalla or golu devta who is known as the god of justice, where everyone takes his problems for solutions. The goddesses include Naina Devi the Kumauni goddess the famous deity of this religion. It is believed that as the Indo Greeks migrated to this place. They brought their religion with them. The goddesses Naina is supposed to be a deity from which Naina devi originated. The other famous goddesses of this religion are Naina Devi a name for the goddess Parvati

#### **FESTIVALS AND FAIRS OF KUMAUN:-**

People of this region celebrates a good number of fairs & festivals, unique to the region these fairs & festivals reflects the traditional custom & colorful culture of the region. These fair & festivals are intricately linked with the simple lifestyle of the natives out there& after great occasions for joys in family gatherings. Most of these fairs & festivals consist of many distinctive rituals in which the people of the region participate zealously.

##### **1. PHOOL DEI UTSAV:-**

Phool dei is a beautiful harvest festival of Uttarakhand heralding the beginning of the spring season. This festival is celebrated most proudly on the first day of the Hindu month Chaitra (Mid-March). The young children of the regions (Village) take part in this festival. They go round the neighborhood distributing the plates full of rice, jaggery & flowers to the various houses. They also convey good wishes to the household members, who in return gift them money jaggery & rice. Decorating the doorstep with flowers & rice singing various melodious springtime songs as Phool die, chamma dei.

##### **2. BHITTAULI :-**

This festival is celebrated with immense in the Hindu month of Chaitra. The celebration starts with the start of Sawan month. During this period of time, the brother pays a visit to their sister in- laws house to ascertain the material bliss & pay gifts to their sister.

##### **3. GHEE SHANKRANTI OR OLIGA:-**

It is a vital harvest festival of Uttarakhand & a regional one. This festival is celebrated on the most spectacularly by the agricultural communities who exchange the gifts of the tools, i.e. metal callipers, datkhocho, (metallic toothpick), binai (Oral harp), axes & newly harvested vegetables & ghee. This festival symbolizes the greenery of nature & celebrated in the month of Bhadrapada ( Mid Aug ). During this festival time, people consume Urad daal, Ghee Stuff, Fried Chapaties (Puri) & smear their forehead with ghee.

##### **4. GANGA DUSSEHRA:-**

It is also known as Dussar in a local language. This festival is celebrated in the month of Jayeshta ( May/June ) on the tithi of shukla dashmi. During this time pooja is offered to the goddess Ganga, it is believed that on this day the goddess Ganga descended on this earth from the heavens. During this period the peoples ( devotees ) engage in ritualistic baths, Chants holy mantras on the river banks. Peoples decorate

their houses as well as temple doorways with colourful Dushera posters & float clay diyas in the river in the evening time.

**5. MAKAR SANKRANTI ( GHUGHUTIYA ):-**

This festival is a sign of seasonal change when sun migrates from the tropic of Capricorn from that of tropic of Cancer. This festival is celebrated during the month of Push ( Jan ). In this festival, people make a local dish known as Ghughuti & distribute Khichari. On the next day, the small children wear the garland of ghughuti around their necks & call the crows to eat those ghughuti by singing the songs like kale kawa kale, ghughuti mala Kha le.

**6. JANOPUNYU:-**

This festival is one of the significant festivals of Uttarakhand in the region of Kumaun. The inhabitants of the region usually celebrate this festival along with the Raksha Bandhan festival. On the occasion of this festival, people attempt to spread love & brotherhood by tying holy threads on the wrists of one another. Excitement & fun is spread all around during this period. On this day the famous Bagwalfair is held at the place named Devidhura in the district Champawat in Uttarakhand.

**7. VASANT PANCHAMI:-**

This festival is celebrated in the month of Magh ( Jan/Feb ) this festival shows the beginning of the spring season when colourful flowers bloom in the region & nature get decked in the most exotic hues. On this festival, people worship goddess Saraswati, use yellow handkerchiefs or even wear yellow clothes & smear their forehead with yellow tilak. On this day people consume food cooked with turmeric & semolina cooked with saffron. In Rishikesh, a fair is organised on this day & lord Bharat Idol is taken out for a real grand procession across the town.

**8. HARELA:-**

This festival is celebrated in the Kumaun region of Uttarakhand. It is celebrated thrice in a year; the first two are celebrated during Chaitra & Sharad Navratri & last in the month of Ashwin. The Shravan ( late July ) Harela is celebrated on the first day ( Kark Shankranti ) ten days before the due date seven or five types seeds are sown in a bucket by the head of the family. Water is sprinkled over them, after the expected time before the actual celebration; the mock wedding is done by small hoes. After that people also worship the clay statue of Lord Shiva & Goddess Parvati known as Dikare or Dikars. The yellow leaves of the new harvest are cut & put on the ears. This festival also symbolises the new harvest & the rainy season. This festival is also a sign of environment conservation.

**9. KUMAUNI HOLI:-**

This festival is also celebrated across the whole region of Kumaun in Uttarakhand. This festival is more musical rather than the festival of colours. The musical performers gather from a different part of the country at the various temples premises to soothe the ears with their melodious renditions. The Holi is categorised into two types Khari Holi & Baithaki Holi. Khari Holi mainly takes place in the rural belts.

#### **10. BAT SAVITRI:-**

This festival is celebrated on the Krishna Amavasya ( dark moon day ) of Jayestha ( June ), on this day married women worship Savitri & the Bat or Banyan tree ( Ficus benghalensis ) & pray for the well-being of their spouses. Women observe fast in the honour of Savitri & Satyavan & remember how Savitri through her intense devotion saved her husband from the claws of death.

#### **11. KHATAURA:-**

This festival acquires great importance for the agriculture as well as pastoral communities of Uttarakhand. People during this period pray for the bountiful growth of crops & also for the excellent health of animals which facilitates the various agricultural activities. This festival held in the month of Ashwin (Mid Sep), during this period people light up the bonfire & the children go around these bonfires dancing mirthfully, holding colourful flags in their hands. Cucumbers are also sacrificed into the bonfires to keep all the evil at bay. The tradition of this festival is said to be started with the Kumaun king victory.

#### **12. NANDA DEVI FAIR:-**

This is a very popular fair held around Sep in Uttarakhand in the Kumaun region. The fair continues for about five days & apart from the main fair held around the temple of Nanda Devi in Almora. This festival is also organized at several other locations of the. Kumaun.

#### **13. UTTARAYANI FAIR:-**

This fair takes place in Uttarakhand, but the main fair takes place at Bageshwar. This fair commences from the day of Uttarayani an occasion is often chosen to start some significant political & social movements in the region. This festival also assumed the historical & the political significance because on 13 Jan 1921 B.D Pandey & Hargovind Pant through the registers maintained for keeping an account of “ Kuli Begar” into the Saryu river.

#### **14. JAGESHWAR FAIR:-**

This fair takes place to pay tribute to lord Jageshwar who is none other than Lord Shiva. This temple is located very close to Almora town at a distance of only 30 km from the district headquarters in Uttarakhand. The fair takes place in the month of Shravan ( Mid July ). Devotees gather in the large numbers during this time to pray Lord Shiva & takes their ritualistic dip in the sacred Brahma Kund.

#### **RESEARCH DESIGN:-**

A “Descriptive Research Design” is used for the present study which describes & interprets what are the conditions or relationships that exist, opinions that are held, processes that are going on as it is an empirical study which is ‘exploratory” in nature. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.

#### **TOOLS & TECHNIQUES FOR DATA COLLECTION:-**

In this research work, both primary and secondary data will be utilized to research scientifically by various tools & techniques of data collection.

The primary data will be collected through the Interview schedule.

The secondary data will be collected through books, research articles, journals, abstracts, magazines & internet etc.

**AREA OF STUDY:-**

The area of study is “ Dhamus Village “ at block Hawalbagh, in district Almora of the Kumaun division in Uttarakhand. In this stud, 300 families are to be studied.

**SAMPLE:-**

In this study, the purposive sampling is utilized, which is based on census data. The size of the sample is 30. This represents only 10% of rural households.

**OBJECTIVES OF THE STUDY:-**

1. This study focuses on the folklores which are extinct from the rural society.
2. This study also includes that folklore which is in half practice or transformed form.
3. In this study, we also focus on the folklores which are still present in their original form.
4. Lastly, this study also highlights the awareness among the new buds (young ones) about folklore.

**CONTINUITY & CHANGE IN VERBAL & NON VERBAL FOLKLORES IN VILLAGE SOCIETY**

VERBAL FOLKLORES			NON VERBAL FOLKLORES		
FULL PRACTICE	HALF PRACTICE	EXTINCT	FULL PRACTICE	HALF PRACTICE	EXTINCT
KHARI HOLI	JHODE (BOTH SATIRE & SAD)	HUDKI BAUL	MAKAR SHANKRANTI (GHUGHUTIYA)	PHOOL DEI UTSAV	DHOTI KURTA
BAITHAKI HOLI	RAJULA MALUSHAI	RAMAUL	VASANT PANCHAMI	GHEE SANKRANTRI	JAKAHT (HALF PRACTICE)
MANGAL GEET			JANOPUNYU	KHATARUVA	AANGARI (BLOUSE)
JAGAR SONGS			HARELA	BHITUALI	GHAGARA
			GANGA DUSHERA	BHAKAR (BIG WOODEN BOX)	GHAT (WATER MILL)
			NANDA DEVI FAIR		WOODEN WORKS
			UTTARAYANI FAIR		
			JAGESHWAR FAIR		

SOURCE: - FIELD SURVEY.



### **RESEARCH FINDINGS:-**

After analyzing the data which we collected from the respondents during the research work, we found that a large number of folklores are extracted which are in practice are in transformed forms or I half practice. Only a few numbers of folklore are there which still present in their original form & are present there in full practice.

### **CONCLUSION:-**

In conclusion, we can say that these folklores are in endangered or extinct. These folklores are the treasure of knowledge inherited by our ancestors. So it is not only the responsibility of the govt. To conserve these folklores by literary means but also it is the responsibility of the masses to run up the awareness programmes or start the campaign to aware the people from the grassroots level. If serious steps are not taken in this regard, we may lose this golden heritage of our culture which makes it unique. Lastly this is the need of the time that these folklores should be conserved for our future generation. Otherwise, it will become a Herculean task to get this knowledge of our forefathers

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