

Purulia district of West Bengal in the return of traditional ancient cultures and multiculturalism

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Abstract: Before discussing multiculturalism, we first need to know what the word culture means? Edward Burnett Tyler on the first page of 'Primitive Culture' wrote Culture is that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society. In Sanskrit सम्- कृ + क्तिन् right to better mind and taste. Moreover, it is a strategy by which the objective is achieved and it is considered a means of satisfying needs with pleasure. Again multiculturalism is the coexistence of many types of culture. In present situation we saw country with country, state with state, district with district as well as area wise culture differences, but respectfully protected and self developed. Different traditional cultures return in Purulia district according to cast or area. But at present it seems to be a matter of enjoyment for all.

Chou nritya, Natuya nach, Nachni nach, Jhumur nach, Tusu parava, Bhadu parava, Karam parava, Chata parava, etc. Various Cultures of purulia. A bit of pleasure in the busy life as well as the beginning of work was the reason for this. Most of them were agricultural, which helped them to work happily. But at present influence of multiculturalism all the cultures of purulia blended in with everyone and have become a subject of enjoyment for all. According to melting pot theory now all the culture entered into all.

Keywords: Culture, Traditionally return, Multi-culturalism, Purulia, Enjoyment, Melting pot.

It is necessary to interact with people of all cultures. Culture is the basis of friendship. Living together, whether necessary or not, is not a habit of modern people, but a habit of living from many years ago. It is very easy to establish coexistence when one's culture is respected by the other. This is also seen in the culture of Purulia district, where people of one area, one society cooperate with different cultures of another area, another society. The main goal of every culture is to create a healthy and happy environment. Culture changes depending on the Place, time and life style of people but it is a discipline for every person to accept it.

Before discussing multiculturalism, we first need to know what the word culture means? Edward Burnett Tyler on the first page of 'Primitive Culture' wrote Culture is that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired

by man as a member of society.¹ In Sanskrit सम्- कृ + क्तिन् right to better mind and taste. Moreover, it is a strategy by which the objective is achieved and it is considered a means of satisfying needs with pleasure. Again multiculturalism is the coexistence of many types of culture. In present situation we saw country with country, state with state, district with district as well as aria wise culture differences, but respectfully protected and self developed. In the present time, there has been a return of traditional culture. But it is very liberal. In fact, the current generation is detached from dogma. As a result, happiness is the real achievement for them. “शृङ्खलाও মাঝে মাঝে শৃঙ্খল হয়ে ওঠে তখন তাকে ভাঙলে সমাজের মঙ্গলই হয়”² As a result, each other's cultures have been mixed and a mixture of cultures has been created. In modern language, this is called multiculturalism. These are remind the people of India- "वसुधैव कुटुम्बकम्" or

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥
समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम्
समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ॥
समानी व आकूतिः समाना हृदयानि व
समानमस्तु वो मनो यथा वः सुसहासति ॥

Sangyan-Suktam (Rigveda, 10.191. 2-4)

Purulia District:

In West Bengal According to Jaina Bhagbati among the 16 Mahajana-pada Purulia is one of them. This low populated district is known as Bajrab-humi.³ this district is also low rainfall region. The traditional culture of this poor district is various types and also reaches. There for almost all the cultures are agricultural or food oriented. But at present time the culture means only enjoyment. Whatever it is, all the cultures that exist have been around for many years. Its seem to be very ancient. In the Chounacha, Ganesh Vandana, Shiva's meditation, Shiva's Tandava, peacock vahana, Sakhi dance and in the Nachni dance, dances like Indra's Apsaras are ancient forms of ancient dances. And being a Vajrabhoomi, most of the cultures seem to be very laborious.

Various Cultures of Purulia:

Different cultures can be seen in Purulia district according to cast or area. Although all events are celebrated together, in some events girls are active like bhadu parava, Tusu parava and in some events men are active like chou nritya, Natua nach. But at present it seems to be a matter of enjoyment for all. All the cultural programs are officially held at various times of

the year (বারো মাসে তেরো পার্বন). But most of the events take place during the winter break. Various cultures of purulia-Chou nritya, Natuya nach, Nachni nach, Jhumur nach, Tusu parava, Bhadu parava, Karam parava, Chata parava, etc. Cultural programs conducted area wise but now it has overtaken the entire district.

Chou Dance:

It is a semi classical Indian dance with martial and folk tradition. It is found three styles named-Purulia Chou, Saraikala Chou, Mayurbhanj Chou. Again in purulia there are two types of Chou- Bandwan tradition and Baghmundi tradition. But at the time of Program in one place two tradition are conducted freely. In that time they forgot their own culture. Which seems to be the effect of multiculturalism. Earlier the subject of Ramayana Mahabharata Purana were acted but now various social issues are also acted. So Chou is now the mass media of the Adibasi community. In Natyashastra of Bharatamuni mention the Tandava dance where the lord Shiva without proper Grammatical process danced but there was a basic joyfully concept.⁴ Similarly, the Chou dance is a charming dance that makes the heart rejoices. Based on the Ganesh Vandana, Shiva's meditation, Shiva's Tandava, peacock vahana etc ancient tradition now Chou dance has been modern.⁵ Perhaps because it was associated with Shiva Puja, there was a special tradition of Chou dancing on the night of Shiva Puja.

Karam Parava:

This Harvest festival is celebrated in Odisha and Purulia district of West Bengal. It is mainly a deity worship festival. Munda, Santal, Mahato, Rajput community mainly celebrated on the Shukla Ekadashi thithi of Bhadra month. But at present influence of multiculturalism all the poor farmer of purulia performed the karam puja with joy.⁶ There is a sukta in the Rigveda called 'Aranyani' where the sage airammada debmuni expresses deep love for the forest. The forest is always friendly to its proteges, it is not jealous of anyone. It is only humans who are jealous of them, yet humans can live in the forest as they wish by eating the sweet and juicy fruits of the forest. The fragrant fruits are easily consumed. The sages used to praise the mother of animals, this forest. And in the same way, this Karam Puja is celebrated in Purulia at one time of the year by worshipping the tree god. It seems to be similar to the ancient tradition.

“न वा अरण्यनिहन्त्यन्यश्चेन्नाभिगच्छति ।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥
आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।
प्राहं मृगाणां मातरमरण्यानिमंशंसिषम् ॥”⁷

Rigveda>Mandal:10>Sukta:146>Mantra: 6.

Nachni Nach:

This dance is very joyful with the accompaniment of Rasika. In this case, only one woman will dance on an stage, and musical instruments such as dhola, madala, harmoniuma, tabla are used. Although the grammatical mudra is not followed here like Parvati's Lasya dance, the dancers have some of their own techniques – hastak, chari, murari etc. This dance was performed with the accompaniment of jhumur focusing on the rasa of Sringara. Although initially, jhumur was composed based on the love of Radha Krishna and Sita Ram or ancient Hero like Krishna. Later, it was seen that daily matters also became the subject of jhumur. Along with this, jhumur centered on politics and advertisement for many things.⁸ In Swarga there was many Apsaras of Devaraj Indra. Their Job was to dance for the royal court and also prevent from tapasya of many stalwarts person by showing off their beautiful face and dancing.

Jhumur Song:

One of the ancient culture of Purulia district Jhumur. There is not grammatical process of traditional song but there is a fascinating thing about this. These are ancient notation. But properly not using that notation in Jhumur. Jhumur had special effect in various place. The joy of the heart is real thing of Jhumur. And this music is just to get relieve of the pain of life. There are many varieties of Jhumur - Satchi, Dhua, Bhaduria, Nachnishalia, Nagjuri and so on. In fact, the various joys and sorrows of life combined with the work of the poor life are the composition of these Jhumurs. Spiritual Jhumur also provide energy for work.⁹ Although Jhumur is now almost extinct at present time, but such a time got special influence in different regions. In the book of Sangeet Damodara says about the Jhumur

"Prāyaḥ śringārabahulā mādhyak madhurā mriduḥ.
Ekaib jhumurirloke varṇādi niyamojjhita."

Song, music as well as dance of joy coexist here. Most people of ancient India believe that from the conversation of Dipaka Raga come Agni and from the conversation of Mallara Raga come Rain. A lot of information comes out only if you believe.¹⁰ So the influence of Jhumuris stills almost the same as it was then. According to Dr. Sukumar sen Jhumur is a type of ancient Natasong which named in Sanskrit Jambhalika. Basically the love songs of vaisnava religion. Therefore in these song use as hero and heroin Krishna and Radha. Bhabapritananda Ojha a famous poet of vaisnabi Jhumur because his maximum Jhumurs based on about Radha- Krishna also Rāmāyaṇa Mahābhārata Purāṇa etc. Spiritual thought attracted him more.

Rādhā Nām dhari jadi bājāo Muralī

Ekhani asibe rai kānana ujali .

Śuni taba baṁśī tān ke dharite pāre prāṇ

Nā heri tomāi hari tei he binay kari.¹²

Thus the ancient pictorial description spread in Jhumur.

Natuya Nach:

This culture is also a famous culture of Purulia district. Generally this type of dance held from summer season to rainy season. This dance is performed with all the instruments of warrior. They express physical strength on the one hand and on the other hand show various techniques of dance. Famous block of Purulia district for this dance Balarampur. The team of Hariram kalindi is very famous. This old dance, which is about 600 to 700 years old, is actually considered to be the initial stage of the Chou dance. This very laborious dance is a form of martial art. It is a dance that expresses the spirit in the style of the ancient Ramayana and Mahabharata wars (Gadayudhha, Kustijudhha etc). The dance is performed with the help of shields, swords, maces, etc. Although currently the Natua dance is almost extinct.¹³ In Mangalkavya there was named Natuya Community. Their livelihood was dancing.¹⁴ From Nata to Natuya. In the Dasharupak Nata and Nrit is same thing that means Gesture. In Natuya Gesture is very powerful and also laborious so basically men are participat In Natuya. नट अवस्यन्दने इति नटे: किञ्चिच्चलनार्थत्वात् सात्त्विकवाहुल्यम्, अतएव तत्कारिकाषु नटव्यपदेशः।¹⁵

Tusu And Vadu Parava:

It is said that Bhadreshwari was the daughter of King Neelmani Singhadeva of Panchakot in Kashipur, Purulia. From there, Bhadreshwari came. From that, Bhadu. The popular story is that Bhadreshwari, the princess of Kashipur, was married. But Bhadreshwari's groom was killed by robbers on his way to the wedding. Bhadu committed suicide in grief. To keep the memory of Bhadu alive, the people of the state started this Bhadu under the patronage of the king of Kashipur. Some say that in the month of Bhadra, the king of Panchakot won the war between the king of Panchakot and the king of Chatna. This song and festival began in that memory. Therefore in this song participated only Kumari (unmarried) girls but now all the women participate in this Parava.¹⁶

Tusu Parava or Makar Parava is a natural and rural life festival that begins on the last day of the Bengali month of Agrahayan and ends on the auspicious day of Paush Sankranti or Makar-Sankranti. Tusu is a folk goddess who is imagined as a virgin, and mainly virgin girls are the main initiates and initiators of Tusu Puja but now the boys' initiative for making charol is remarkable. In this time were new dress and take delicious food.¹⁷ It is an agricultural festival in Purulia district of West Bengal. Although there is no special connection between religion with Tusu but it reminds us worship of the tree in Atharvaveda and Aranyaka,

Bandna Parava:

One of the most popular Parava is Bandna. This festival not only for people but also with the all domestic animals. Here is the coexistence of

nature, this culture is especially prevalent in the rural areas of Purulia district. In the time of Navanna reminds us of the gratitude of the cow etc domestic animals for cultivation. Different colours, ink, oil these are the elements of dressing up the animals. There is an advise of Vedas Gopalana and Gopujana, on that day, people who do not know the Vedas unknowingly worship the cow as a blessing. In this festival there is a connection of one type of song Ahira.¹⁸

Conclusion:

These type of various cultures can be seen in Purulia. Thus, each block of Purulia (ancient Manbhum) had one or two special traditional cultures. These separate cultures changed almost during the British rule or after it. Somewhere systematically and somewhere with a touch of modernity. For example, in Chhau dance, there was no dialogue; it was just an exchange of ideas. In Jhumur or Nachni dance, sophisticated and modern musical instruments are connected. Modern songs or music are also connected. In this way, the combination of separate cultures has also created a fusion in the minds of the people. The invitation to enjoy each other's culture has unknowingly turned into multi-culture. The opposition of cultures has today turned into friendship. So, traditional cultures are coming back in a modern way, much improved and matured, which will actually provide joy. Not only that, but a time will come when everyone will forget cultural differences and enjoy each other's culture

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