



The Autobiography of the Female Heart in Goalparia Folk Songs: An Analytical Study

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ABSTRACT

Folk songs are an invaluable resource of folk literature. These folk songs contain the feelings of the simple heart of the peasant mind. There are many economic aspects including social lifestyle. There are many ways in which the poets of the time have preserved various images of human life in their songs. Folk songs reflect many aspects of women's lives. In this discussion, we attempt to discuss Goalpara folk songs as an autobiography of women's hearts: an analytical study.

Introduction:

The folk songs are the priceless assets in Assamese folk literature. Folk songs are the heartbeat and integral part of the Assamese folk life. Folk songs are the eternal feelings of life, happiness and sorrow, laughter and tears, love and separation. Folk songs are the songs spoken by the illiterate peasants. There is no specific name of composer in these folk songs. These are usually born out of folklore and beliefs, and are created amidst daily activities. The folk songs are the magnificent essence that has enriched the store of Assamese literature. There are many different types of folk songs in Assamese literature containing customs and rites that the people of Assam perform since their birth till death. The folk songs depict the national identity of the Assamese people that beautifully reflect their livelihood, tastes, desires, hopes, aspirations, joys and sorrows. The dialects of the lower Assam are divided into two broad categories, the Goalparia dialect and the Kamrupi dialect.

In fact, the Goalparia dialect refers to the former undivided Goalpara district. The Goalparia folk songs play a pivotal role field of Assamese folk literature. The Goalparia Folk songs comprising of

simple language, domestic images, regional expressions, open expression of emotions and profound beliefs.

Objectives of the Research:

The aim of the topic "The Autobiography of the Female heart in Goalparia Folk Songs: An Analytical Study" is to discuss how the thoughts of the female heart can be understood through Goalparia folk songs.

Research Methodology:

The research on "The Autobiography of the Female Heart in Goalpara Folk Songs: An Analytical Study" has generally been conducted using analytical methods.

Discussion of main topics:

There are many different types of folk songs in the field of Assamese folk literature. The distinctive melody of the Goalparia folk songs give an intrinsic taste to every heart. These songs touch the hearts of everyone, young and old, regardless of their heart-touching melody. Two notable categories of songs are 'Bhawaiyah' and 'Chatka'. These songs are rich in distinct rhythms.

To learn about the 'Bhawaiyah' and 'Chatka', we should note what the renowned singer Padma ShriPratimaBaruaPandey said- "As far as I know, there was no song in Goalparia culture. It was a proposal of narrative or various kinds of songs uttered by the common illiterate people. There is no denying Bhupen Da (Bharat Ratna Dr. BhupenHazarika) in terms of naming it as folk songs."

At every stage of life, people seek the necessary happiness of life, even from the depths of nature. Human life is full of diversity. Folk songs have played a special role in this diverse life. One such type of folk song is the Goalparia folk song. The river bank, the buffalo farm, the elephant mahal etc. are the platform for expressing their love. In Bihu songs, the lover is referred to as friend, chenai(love), husband and so on. Similarly, in Goalparia folk songs the lover is referred to as bondhu(friend), kolija (heart), kajal, bhomora, mahut, maisal, baisal, etc.

For convenience of our discussion, the topic "The Autobiography of the Female Mind in Goalparia Folk Songs: An Analytical Study" is divided into three categories:

- A) Love songs
- b) Songs of sorrow and misery
- c) Work songs

A) Love Songs:

Folk songs are the transparent expression of the souls of the peasants and illiterate people. Folk songs are the perfect mirror of folk life. The mirror shows the living picture of life. These songs highlight intense feelings of women's heart. This autobiography expresses a deep sense of life-

“Choto kale hoisebiare ,
Moishalboyoshbhatigelo
Na hoilongsawarmao
Mormoneroiledukhmoishal re
.....
Bathansarobathansaro re
Moishalghuriaaisho re bari
Golarharbesia dim mui
Oisakerirkorimoishal re”

This song expresses the eternal feelings of women's lives. They convey their unexpressed feelings of life in the narrative style of the song. Having children is a greatest desire a married woman. Maishal's wife, who was married at an early age, is now getting older and is deprived from this eternal happiness. So she tells Maishal to leave the Bathan(buffalo farm). If the owner does not allow her husband to come, he should leave the bathan. The husband is like a valuable ornament to a woman. She is ready to sell her necklace for her husband. A woman's hopes and aspirations for her married life are burning like fire in husks. The excitement of youth, the dream of building a house with her husband, all seem to be disappearing. Financial poverty is the main reason for this. Thus, the self-stories in the minds of women can be seen in the songs of the peasant folk society-

“Tomragailekiashiben
Mormahutbondhu re”

There is a beautiful picture of love in this song. Love is a heavenly feeling. There is an inherent weakness of female nature towards the solitude of men. In real life, Mahut is an economically weak person who lives by working in the house of the elephant owner. When you are in love with this Mahut, you wonder if the Mahut will come back if he is cleansed.

In folk songs, characters like Mahut, Moishal are like flying birds. The flowing river gives a cool kiss to every pier it meets along the way. But it doesn't stop at any pier. These characters can be described like this.

“Oh kimahut re
Piritkoriachariyagailenmoke”
("Oh, mahut, what a pity !you loved and left me)

The love that begins between men and women in youth seems to have lost its stability. The mahut enthralled her wife with love and then left. Her mind screams in passionate love and requests themahut to take her with him.

“Hasthibandhenhasthisanden
Hasthirjanenmaya
Din ratimornarir
Jhuriathakehiya re
Mokniyajamahut
Tor sathe re”

After finding the man of her heart, she cries for that lover day and night.

“Kishermorator
Kishermorpator
Kishermormathaysabonmakha
Mor swami moriagaise
Hosthersakhabhagaise
Sogayjelasakhapindhe
Morselamonkande
Swami dhongaisemorsetha
O kibhagaban, potidhon re
Naimordekha”

This song describes the sadness of a woman's life. After the death of her husband, the beauty of life has disappeared. They express the feelings of life in lyrics. Folk songs are a vivid picture of a society of that time. After the death of her husband, the woman's ornaments are taken off and her conch bangles are made broken. How painful that time is for a woman. When other women wear conch bangles and sindoor, the heart of the woman trembles in deep agony. The songs depict the mental image of a woman.

“O kidayal re
Karjonyerakhisong re sonar joibon
Aar dolamatirholajemon re

Aga holfoldhore
Orreoimotonnarirjoibon dine dine bare re
O kidayal re
Arrathiakolakbalanangkore
O tar bichikhoskhoskore
Orreporpurushokpurushnakong
Nidan kale chare re
O kidayal re
Baluchoraponkhikandere
Doiyalbaluteporiya
Orrebhorjubotinarikande
Palankitesuiya re
O kidayal re”

B) Songs of sorrow and misery:

The human life is full of happiness and sorrows. The clear picture of life plagued by financial deprivation is shown in this song-

“Dine ratithakemorabagorakoriya
Misadoshe mare ahimokduarbandhia
Adhashersaulanemorahazirakhatiya
Haribhorerandhiyamuiapatotdengdhaliya
Pet bhoreyakhaymorasawaksariya”

c) Work songs:

There is also a beautiful sense of the female mind in the songs about day to day work at home:

"Oh morbhaujiwakoy, oh mornanadiyakoy,
Moisundorirandhonjanongna
Kachusaakpaakkoriyadisong,tatnohoideongadahai re,
Tar jonyo mar marilek, chotothakurerdadare”

These songs also depict a perfect picture of rural life and domestic life.

Conclusion:

Folk songs are the feelings of folk life. "The Autobiography of the Female Mind in Goalparia Folk Songs: An Analytical Study" studying the above topic, it can be said that the message of the female mind is indeed hidden in the folk songs. The songs beautifully express the life of simple villages. There are many beautiful songs that express the form of love in the heart of a woman with insatiable desires. In contemporary society, girls were married at an early age, but now all the traditions have changed with the passage of time. Similarly, after the death of a husband, the old traditions have diminished. When a woman is separated from her husband after marriage, the pain is very intense. There was no opportunity to see or even talk until he returned from the day he left home to earn money. But now the opportunity is that one can at least feel like you're meeting with your beloved through smartphone and video calling facility. Finally, there is a lot of space for research among folk songs in Assam.

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