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Women's place in Lullaby and its influence on the children's heart

Rajlakshi Dutta

Research Scholar, Guwahati University

Abstract---Lullabies are the main component of folk-literature. In this paper, we are going to discuss about different kind of lullabies using in assamese culture. Through this paper, we come to know how the women express their love for child using lullaby.

Keywords---Lullabies, folk-literature, women, imagination, cradle.

Introduction

Folklore is a document of human history. The traditional folk literature has become popular among the illiterate farmers from ancient time. Folk literature is the mirror in which the society can see itself. Imagination of the human mind, heart and life are revealed through folklore literature. In the past people used to sing, create stories etc, to express their inner feeling in the midst of work in the old port. The people lived in agrarian society expressed their happiness, sorrow, peace etc through their traditional song. Both man and women of the agrarian society involved for creating this kind of traditional song. Specially, the song created by women such as “aai naam”, “dhai naam”, “biyanaam”, “lakhimi sobahar naam”, bhukulir biya naam” etc are remarkable. Assamese folk-literature can be categorized into there category according to the subject-matter and writing style:

- Lukogeet (Folk-song)
- Fokora-jojona, sathor-patantor(Phrases- idiom)
- Xadhukotha (story)

Again, Folk songs of folk literature can be divided into three parts:

- Ceremonial
- Work related
- Narrative

Among three, the song related to work are “garakhiya geet” “Naokhelor geet”, “Dhainam” etc. lullaby is an invaluable asset to assamese literature womens

used Lullaby as a weapon to reveals the anxieties, emotions, feeling, love, beauty etc.

Content

Lullaby or cradle songs are the main component of the assamese folk literature. These songs are mainly used to cuddle small child. In addition, lullabies are usually used to give happiness and to make stop crying for infants. Perhaps, one of the most important used of lullabies is as a sleep aid for infants. Lullabies are miracle. The miracle contents of cradle songs like sun, moon, birds, flowers etc added a special beauty and create an imagination world in the mind of infants. It is seen that infants are look very happy and enjoy the lullabies. They feel like the character of lullabies are alive, as if they can speak main character. Usually infants are lived in imaginary world and they enjoy the different characters that played in lullabies. That is why, lullabies are create with lots of virtual character. In assamese society, if we observed the subject- matter and lyrics of “Lullabies”, we can hypothetically say that the creator is women.

Hemachandra Goswami categorized Lullabies into three parts -- a) Lora xua Naam (child sleeping song) b) Lora Nisukua naam (child cradle song) c)Lora Umalua Naam (child cuddle song). Basically, child sleeping songs’ are used as an aid to sleep child. For infants arousal and regulation of behavior “child cradle songs” are used. To get attention and cuddling “ child cuddle songs” are used. There is another Lullaby, that used to praise baby. In assamese society, lullabies reflects the motherly emotions of a women. No one can read the heart of an infant better than a women. So women sings cradle song with utmost all emotions. Lullabies are the precious asset of assamese music and folk culture women heart are naturally soft compare to men , women’s are emotional and that is the reason they can understand the need and happiness of child perhaps, this is the reason why women’s seek the help of lullabies to expressed their emotions, imagination and love. Lullabies are soothing and melodious. The language and words used are pure and extensive abundance of the imagination of the narrator. Sometimes a lullaby goes on and on together some unrelated persons, animals, things etc. For example :- This very common and popular lullaby in Asomiya house hold goes as:

“Amare Moina Xuba aa,
Barire Bagari Ruba aa
Barite Bagari Poki Xaribo,
Amare moina butali khabo”
[“Our baby is sleep
He will Grow jujube trees in the garden,
The jujube from the garden will ripe
Our baby will eat jujube”]

Above is the popular lullaby used by the mother or grandmother at the time of sleeping. This is a melodious lullaby that touches everyone heart. The character in lullabies mostly taken from the things around us or we used in day –to- day life like Sun, Moon, butterfly, Star, Tiger, Rain, Birds etc. They can be taken divine character, cosmos or from nature to narrate an imaginary picture in child’s mind. In old days, grandmother cuddle her child and hums as:

“junbaie aa eti tora diya,
 Eti tora nalage duti tora diya
 Pat nai sot nai kihotkoi dim
 Halodhiya soraiye bao dhan khai
 xaudar puteke nao meli jay
 Naoe bule tulung bhutung
 Bothaye bole bao
 Godhulite godhulite doba bojay”
 [Elder Sister moon , give me a Star
 Please give two star , not one
 There is no leaf wherein I give
 Yellow birds eat bao rice
 Son of merchant goes sailing boat
 The boat is in topsy – turgy
 The oars are to row
 In the evening is beaten drum.]

“junbai aa , beji eti diya,
 Beji nu kelei, mona silabolai,
 Monano kelei, dhon bhorabolo
 Dhonno kelei, hati kiniboloi
 Hatinu kelei, uthi furiboloi.”
 [oh moon, give me a needle,
 Needle for what , to sew a bag,
 Bag for what, to keep cash
 Cash for what , to buy an elephant
 Elephant for what, to ride --]

Some lullabies are used to cradle, child in various situation like to stop crying, relaxing. It is seen that there are some lullabies in assamese language where they used food name as follows ----

“Sou Moina Sou
 Nakandiba dou
 Deutai kol anibo
 Pokile khaba dou.”
 [hush baby hush
 Don't cry baby
 Father will bring banana for you
 Eat when ripen]

Every mother dream is to see her child as a successful and great- person and it reflects in the lyrics of their lullabies. Here is a popular lullaby used in assamese culture as—

“Mur bopai saru	rakhe bor garu
Esari heruay kande	
Anor dhane khabo	kubabo kilabo
Laruay anibo garu.”	
[My little son	looks after cows

As the infants has fear about fox, so grand mother's are used this lullaby to stop crying.

Conclusion

Every child is lovable for her mother. Every women can connect with child. Women treat her child like a king. She is using lullaby to express her feelings. In some lullabies mother praises her child and in other she compare star, moon, sun to arouse the child . lullabies are the integral part of the assamese folk literature women express their heart out through lullaby.

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