

# Picture of Women's Heart in Nirmalprabha Bordoloi's Songs

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## ABSTRACT

The history of Assamese musical literature is very ancient. The initial form of Assamese musical literature is hiding in the Biyaanam, Bihugeet, Nisukonigeet which were written in the oral era. Gradually by the written culture, the Assamese musical literature able to grow. From the Borgeet of Mahapurush Sri Manta Shankadeva and Sri SriMadhabdeva and passing through Jonaki, Uttar Junaki, Assamese musical literature reached in this position. In this long journey, various lyricists made the immense up-gradation of the Assamese music industry by composing numerous songs. In this golden journey of musical literature, NirmalprabhaBordoloi made an own introduction by composing numerous songs. Her feeling and language of the song make the mind of Assamese pleasant.

In our discussable research work, we try to express the condition of women's heart in the song of Bordoloiespecially the pathetic picture of happiness and sorrow which are produced in women's heart by her song.

**KEYWORDS:** Musical Literature, NirmalprabhaBordoloi, Women's heart, Marriage, Song

## INTRODUCTION

NirmalprabhaBordoloiis considere done of the most successful lyricists of Assam, whose brilliant creations of songs have made an immense up gradation in Assamese musical literature. The ornamentation of language and rhyming of speeches have uplifted her song to a new level. She was very punctual and simple-minded and had written more than1500 songs in her whole career. Most of the songs were written for broadcasting in Radio, Telefilm, Gramophone, CD, etc. Being a woman, she was conscious of the sensitive temperament of women and their feeling that being suppressed within women which can only be felt right through the writings of Bordoloi. Especially the predicament of a women's mind of the moment of getting married the hardships of becoming a part of a new family as a new bride; the sympathy that is felt like a human after seeing diagnosed people; the consciousness of beauty of women as its worshiper; the rebellions that arise in the minds of women against the rights of equality and social injustice and the long inner of a woman in the absence of her beloved, all these feelings have been worthy elucidate by the author in her songs. The songs of Bordoloi have not only manifested but also given the images of women | NARIR HRIDOYOR CHITRA| of these diplomatic situations.

## Aim of the study:

1. This research aims to locate the position of NirmalprabhaBordoloi in Assamese musical literature.
2. To describe the representation of women perception (NARI HRIDOYOR CHITRA) in the context of NirmalprabhaBordoloi's song.

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## Importance of the study:

In present times, the subject regarding women has an immense significance in the field of contemporary literature. The study also focuses on the works of different lyricists of Assamese literature since they grasp strong positions in it too. The research work enhances to point out certain anonymous sections of Assamese musical literature and Assamese social life as well. The main aim of this research is to depict women's sensibility and images [NARI JIBONOR CHITRA] in the songs of NirmalprabhaBordoloi.

## Research Methodology:

This research has been conducted through the close reading of the primary source. It is qualitative research. Quantitative data have been collected from secondary sources like articles, journals, and other forms of publications.

## Range of study:

This study is an attempt to represent woman sensibility in the poems of NirmalprabhaBordoloi.

## Introduction: Nirmalprabha:

Bordoloi is one of the prominent names in Assamese culture and literature. She was born in Sivsagar on 25 June 1933. Her father's name was Dharmeswar sarma Bordoloi and her mother's name was Muktabala Devi. Her primary schooling started at2 no. primary Vidyalaya, Sivsagar and high school education in Fuleswari High school, Sivsagar. After passing I. A. from Joysagar College, She achieved a B.A. degree from Handique Girls College and M.A. degree in Assamese from Gauhati University.

After serving as a professor for a long time in B. Barooah College, She was appointed as professor of Assamese at Gauhati University. From this University; she retired as professor of Jawaharlal Nehru Asana.

She was mainly engaged with poems of women awareness. The foremost books of Bordoloi are – Bon foringor rong, dinor pasot din, xampipeshu, Astharanga, xudirgha din aru rati, xonboroni aai, xurujmukhi. Her song's book is Fulore melate. Her important research books are Devi, Shiva, and surjya. She was the president of Axom sahitya sabha, 1991. She had received sahitya academy award in 1983 for xudirgha din aru ritu. She passed away in 2004.

### The speciality of the song of NirmalprabhaBordoloi:

In the songs of Bordoloi, we can explore various issues of a society; and it also entangles multiple proportions of images which are used to complete her songs. Literary critics, after analyzing her poems, have brought out the veiled pieces of an artistic entity from her songs. Her book, "Nirmalprabhargeetarunarijibon", DillipKumarDutta edited and divided her song into thirteen parts –

1. DeukabihinbondibihogorGeet, 2. HerowaNodirGeet, 3. ProkritirGeet, 4. MatrisnehorGeet, 5. Deshpremmulok, 6. NarisoktirGeet, 7. JibonNodirnotungotipothorpoth, 8. NariHridoyorGeet, 9. PremGeet, 10. Bon Geet, 11. NisukoniaruOmolaGeet, 12. KothasobirGeet, 13. Onyannyo Geet.

Researcher Ramen Thakuria also divided Bordoloi's song into fifteen categories-

1. Prokritir Geet 2. Prem aru Birohor Geet 3. Swadesh Premor Geet 4. Adhyatmik Geet 5. Natok Natikar Geet 6. Radio aruBolsobirGeet 7. Samprতির Geet 8. Nari Hridoyor Geet 9. Shishu Geet 10. Manav Premor Geet 11. Lok Jibon Adharit Geet 12. Anushthan Protisthanor Babe rosito Geet 13. ProtibadorGeet, 14. Doito aru Somobeto Geet 15. Bideshi Geetor arhit rosito Geet.

Moreover, the song of NirmalprabhaBordoloi can be regarded as the mirror to the Assamese society through the form of the poem is different in its nature. Her depictions of the subject matter in an Assamese social life have been visible in the context of literature. She also employed real and imaginary images to provide an accurate manifestation of women sensibility. On the other hand, the language used in these poems is highly influential and has helped her to enhance her writing.

### Picture of women's heart in NirmalprabhaBordoloi'ssong:

In this manner, the various characteristics of the songs of Bordoloi are mentioned above. among them, the key feature of Bordoloi's song is the depiction of women's emotion (NARIR HRIDOYOR CHITRA). The description of women's spirituality is reflected in her various songs. Mostly, she exposes the condition of unmarried women, psychological state of married women, beauty seeking women and the rage of dissent women.

Bordoloi expresses the emotions of an unmarried woman, the pain she undergoes when she leaves her favourite village and home. Since she is born as a woman; she must have to leave her place. After marriage, the girl has to adapt new things which are once unknown to her; spending half of her

life with her parents, she starts a new life in a different home. She was oblivious to certain things while she was residing in her own home. She could do everything of her own and was not encircled with firm rules. But after the wedding, she has to handle all the things with a new environment. She might feel panic and grief at that time however she must get it casually.

NirmalprabhaBordoloi, therefore, has written the songs by expressing these kinds of feelings that can only be felt by women. Among those, the song

" Aaimoixunisu ..... " she expresses the sadness of women's melted heart –

"Kenekoiarimetukemurai o  
Kenekoiarimegaon  
Lukorgharlukorgaon  
Teneiasohuwa  
Kijanikeneba paw

"Kenekearime  
NijorGhorkhon  
Laagemur  
Bhabiledukh  
Aai' o durolainidibimuk

After her marriage, it is obvious that the women remember her house and village. The memory of old colourful days brings several images in women's mind which then she recalls in this manner –

"Sondhiarakakhatbogoliure  
Aaireghoroloimonote pore  
Bahoreagoterodalidule  
Koto kikothamurmonotekhele"

The clash between daughter-in-law and mother-in-law in the Assamese household is an acknowledged thing in Assamese social life. The strict orders of mother-in-law and the fury from her sister-in-law can be seen in a woman life. The bitter experience of daughter-in-law is described by Bordoloi like this –

"MoiBhoritHikoliBondhaPokhi  
HahukKenekoidiuphaki  
Sayaa hoi nonodinitheke"

Thereafter, women wish to have children. The situations of women psyche for motherhood has drawn in Bordoloi'ssong –

"Manabhewaihewaiswaror  
Poromdhormotate  
Aeimontroiamarjibon  
Jibonusorgutate"

In this earth, Humanity is the best religious conviction. The heart of women cries hearing the scream of individuals affected by illness. They sympathize those sick persons; show motherly love towards them and engage themselves as the mother of those ill beings. Assamese women who are very much concerned with human service; they are beautifully presented in the songs of Bordoloi-

They feel isolated and loaded with sorrow while thinking about their husbands who are far away from them. Living by herself in her bedroom in solitude is like living in a cave without sunshine, and that emotion and loneliness can only

be felt by women themselves. No one wants to live far from the love of the love ones. Nevertheless, one has to take away the emotions and feeling to sustain his responsibility. The sadness and unhappiness of women's psyche in the absence of their husband has been portrayed below—

*"Tuminajaba, najabanajaba  
Konduaitumimuknajaba"*

Women love beauty and always seek for attractiveness. They always strive to make their selves more beautiful to draw attention to men. As a woman, Nirmalprabha Bordoloi has pointed out the state of mind and tries to depict those qualities in her songs—

*"Ronga, Halodhiakisaadipindhu  
Kun dhoronorkikhupabandhu,  
Bhoritnupur run junjun  
Kane kanekotha gun gun  
Hatotsurikotoboroniya,  
Rinjinrinjin"*

In the songs of Nirmalprabha Bordoloi, we can witness the cultural and traditional mindset of Assamese women. It is evident in the poems like "teusipinimoi son axomor", "sonowalibutabosaraxomiyapaat" etc.

*"Sonowalibutabosa  
Axomiapaat,  
Jikmikkoresuwa  
Sonalidehat"*

In Indian society, from the early instant, women have been sighted as a weaker being; since every society of Indian culture is patriarchal, men have never thought of giving equal rights to women. They never raised their voice for women to any extent. They just consider women as an object of contentment. But, in this day and age, women empowerment has risen with new education, women have gained autonomy and started to fight for their privileges. Through her poems, Nirmalprabha Bordoloi has outlined the empowered voice of women. –

*"Oxurnasinirupereaaji  
Axomianaarihaje  
Ohinxoekotamohaastro  
Hongramnyajyatar"*

In her other song, we can witness women's revolutionary voice for their rights –

*"Ami hoktiamijukti  
Samatabisari jaw  
Naariajiobolanohoi  
Chetonargeetgaw"*

Moreover, when women witness injustice and unfairness in a society they become rebellious in terms of attaining justice. They always attempt to bring brightness to illuminate dark places. They wanted to establish humanity by throwing out hypocrisy and Miscreant. Bordoloi renders the blazing flame of awareness of women like as following –

*"Amitunohouondho  
Sokuraagote  
Dekhiasuasu  
Duskritikaribhondo"*

4.00: In this way, the representation of women sensibility can be seen in the songs of Nirmalprabha Bordoloi. Through the context of Assamese women, she describes the painful state and the burning flare in the spirit of women. However, numerous lyricists have given an idea about the piteous conditions of women's lives in their respective works; but Nirmalprabha Bordoloi has made it accessible where we can take a quick look on those invisible secrets through her songs.

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