



## “FOLK SONG OF THE BODOS: A BRIEF DISCUSSION”

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### ABSTRACT:

*The Folk song of the Bodos is being discussed hereby. There are many folk songs in the Bodo community. The songs are mostly related to the life of the people. Through the song a tribe's work style, food habits, sorrows and happiness, thinking pattern, rebukes, jokes, religion, and cultural attics are showcased. The songs are composed by the people living in the villages. The main source of livelihood of the Bodos is agriculture. Along with the natural environment: birds, woods and forest, mountain, rivers and streams, season's festive moments and surrounding everyday's lifestyle, the songs are sung and celebrated. The songs are musical, soothing to the ears and endowed with enchanting melody. Through the songs a community's character and face value is showcase and it strengthens a community in the long run to be alive. Therefore in order to develop the Bodo folk songs it has been analysed hereby.*

**KEYWORDS:** Culture, folk Philosophy, custom of the society.

### 1.1 INTRODUCTION:

Folk songs are a part of the folk literature. Folk song has originated from the mouth to mouth transfer from one generation to the next generation. Through the folk song the people's living style, sorrows and happiness, expressions of hearts are being brought forward. The folk songs can limelight a community's baseline and language, culture and literature is kept alive. It also ensures the development of the Bodo literature. The character and lyrics of the songs are simple and meaningful. The colloquial language of the people has found its significant place in the folk songs. The folk songs have worldwide momentum. The folk songs composed in short choruses are many. The origination and composer of the folk song can be found nowhere. Likewise the world's most folk songs which are being handed down from one generation to the next generation, among the Bodos as well it was flowed down thereon. For which, it has been also said that folk songs are spiritual. Since the time immemorial in the history, aftermath the formation of the society and the idea to farming; folk songs have originated. And it has become one of the most important and undeniable fountain of the Bodo literature. The folk songs are composed by the villagers who are illiterate and simple folks. According to the oxford dictionary, the folk song is a “song in the traditional stage of the country”.

### 1.2 AIM AND OBJECTIVES OF THE STUDY:-

1. To provide wide field to the Bodos in Bodo literature folk songs.
2. To develop the folk songs of the Bodos.
3. To make the Bodos well known in the world.

**1.3 IMPORTANCE:-**

1. It can be known regarding the Bodo society.
2. The language, culture and religion of the Bodos can be known.
3. The socio-cultural phenomenon of the Bodos is highlighted.

**1.4 DATA COLLECTION AND METHODOLOGY:-**

The proposed topic will be accomplished through the analytical and descriptive method. The data will be collected from the primary and secondary sources. The study will be based on the field works, while necessary help will be taken from some references and articles. The primary data will be collected by distributing questionnaires, personal observation and interview. Secondary data will be collected from various reliable sources like books, journals and articles.

**1.5 DISCUSSION:**

The folk songs are divided accordingly and are discussed. It is being discussed by taking into account both the sources of primary and secondary data.

1. AROJ METAI. (HYMNS)
2. HABA METAI. (MARRIAGE SONGS)
3. BWISAGU METAI. (BIHU SONGS)
4. GOTO BURKAINAI METAI. (LULLABY)

**5. KAMANI MAONAIYAO KONNAI METAI (WORK CULTURE SONGS)**

Abad maonai (Cultivation), Hadan sipainai. (Clearing of forest), Dongpang dannai (cutting of trees), Na gurnai (Fishing), Ji danai. (Weaving)

**1.5.1 AROJ METAI (hymns):-** The Bodos root religion is Bathou. In the Bathou Bodo society, through many prayers the Bathou was worshiped and venerated. In the long run, and everyday's day to day life with much faith mantras were recited, prayers were said and likewise the religion was followed. In this way for the welfare of the family and society in larger scale idols were worshipped. Because, the almighty is the creator and source of everything. In the world everything from the environment is the creation of God. Therefore, the Bodo people in order to be away from all sorts of miseries and misfortunes offered prayers and hymns to the Bathou.

" jioyao swranghwpwi apa  
 Abonglaori bwrai batwo.  
 Koroni jwngsikwo bwsrangpwi apa  
 Dup duna saonanwi  
 Jeoyari pwjwngnanwi  
 Nwngni swrjinai bibar baonanwi  
 Kulumw jwng arai bwrai batwo.  
 Sonani songsar nangya jwngnw  
 Gwhw hordw de apa  
 Gwjwn raijw janaini  
 Dukutiya nikaori  
 Jetwkwo nwng bwsrangpwidw."

**In English-**

"Bring forth happiness in life o God  
 Almighty god Bathou  
 Remove the heads obstacles god  
 By lighting incense stick  
 By lighting the earthen lamp  
 By offering a flower created by you

We worship you always o God Bathou  
We don't want golden world  
Give us strength  
To live in happiness  
Poor of the poorest life  
Obstacles you sweep away."

**Again,**

Abong laori anan gosai  
Be songsaryao nwnng swejigiri  
Ha dwi bar or.  
Srang kalam kwmsikwo  
Pwjalangdw mulugkwo  
Bwsranglangdw gwjam bwswrkwo  
Rogo biyad kwipwd apwd.  
Alw gwjwn ronja bajaywi  
Lakidw gwdan bswr  
Annai biyw gwhw biyw  
Nwnng bipaniyao jwnng."

**In- English**

Almighty God the father  
In this world you are the creator of  
Land, water, wind, fire.  
Lighten the darkness  
Awaken the world  
Swift away the old year  
Leprosy, diseases, misfortunes and grief's.  
With peace and prosperity  
Bring the New Year  
Love we ask, strength we ask  
In you our father."

**1.5.2 HABA METAI (MARRIAGE SONGS):-** Marriage is one of the social norms of the society. In the Bodo society as well like in any other community, the marriage songs are also trending orally. Through the marriage songs as well the Bodos society, cultural, economic and living style is highlighted prominently. One of the main noteworthy features of marriage folk songs is fun-poke songs. The bridegroom is being tease by the people. The song goes-

Oi hwoya gwdan  
Sanbwlaorini dinao  
Esing konani gwmwting.  
Owi hwoya gwdan  
Nwnngni habani jwoyalai kwitingting  
Okum bwisangni selemala  
Nwnngni habani jwoyalai meleka meleka.

**In- English**

Hey Bridegroom  
In the world of daydream  
Kitchens corner centipede  
Hey bridegroom  
Your marriage drink is sour

Rooftop lizard  
Your marriage drink is greasy, greasy.

In the Bodo marriage system, the Bwirati plays a central role. Without the Bwirati the marriage cannot take place. When the Bwirati distributes beetle nut and beetle leaf in the marriage ceremony; the people sings a song like-

Oi bwirati loliya  
Nwngni kitu erlu erlu  
Goi kaonaikwo jwnglai jaliya.

**In English-**

Hey Bwirati loliya  
Your snithing of betel nut  
By touching your bottom we don't want to consume.

**1.5.3 BWISAGU METAI:** - Bwisagu is the greatest celebrated festival among the Bodos. The songs are related to the festive moments of the season. Through the folksongs of the Bwisagu, the activities and living prospective can be projected; likes and dislikes, imagination, emotions and blissfulness, and economic status of the Bodos are lime lighted. The Bwisagu festival is celebrated in two ways- human Bwisagu and animal Bwisagu (where the oxen's & cows are specially venerated and payed homage). The human Bwisagu is observed at the start or at the first day of the Bwisag month. The animal Bwisagu is observed at the end of the Switro month. The oxen's and cows horns and toes are grease with oil and the body is being tarnish charcoal black with the help of bamboo hollow. The animals are than garlanded with water gourd and Brinjal and are taken to the rivers for bathing. In the meanwhile the cowboys sing the song-

" Lao ja pantao ja  
Bswr bswr ar hanja hanja  
Bimani kiter bipani kiter  
Bima gaide badi daja  
Bipa bolod badi ja.

**In English-**

Consume water gourd, consume brinjal  
Years after years and herds after herds  
Mother's revenge fathers revenge  
Don't be like dwarf mother  
Be like stout father.

At the very end or day or Bwisagu, the bodo women as they do not want to bid farewell to the festive celebration of the festival dances in rhythmic steps by singing-

Sandungbw dungdwng akabw hadwng  
Dwmwilu dwmwilu ma ase mwjang  
Dinwini bwtwralai.  
Bra bra tangtarnwswi  
Bwisagu bwtwralai  
Pwipindw pwindw  
Bwisagu bwtwralai."

**In English-**

Sun is shining rain is pouring  
Cool and calm how nice  
Is today's weather

Wayward it will leave  
Bwisagu festival  
Come back come back  
Bwisagu festival"

**1.5.4 Goto burkainai metai (the lullaby songs):-** The Bodo woman knew how to bring up and take good care her children aftermath her delivery since time immemorial. In order the silence the cry of the babies the grandmother or grandmother or the elder sister sings the folk songs.

" Oi Okhapwr pwi pwi  
Nwng pwiya bwla  
Talir taise hor  
Talir taise horabwla  
Talir tainwi hor."

**In English:-**

"Hey moon come come  
If you don't come  
Give one banana  
If you don't give one banana  
Give one pair of bananas."

**1.5.5 WORK CULTURE SONGS:** The Bodos are expert in different types of manual works since time immemorial. The songs sung at the time of working are also a part of folk songs. The cultivators and farmers keeping in view the context of works usually accomplished their works.

Agriculture is the source of livelihood of the Bodo community. Cultivation of crops gradually leads and develops the families. The agro-based community is also highlighted through the folk songs. At the break of dawn when the sun is about to rise up, the farmers proceeds to the fields singin

Aka naisi naisi  
Perenga gabbwlanw agwi  
Hwlangtargwn anglai hal eonw  
Nwngbw gaidwlwi agwi  
Angbw gaigwnlwi  
Ultanglai paltanglai  
Jwsa maibra.

**In English-**

At the breaking of dawn  
When the king crow sings  
I shall proceed to plough  
You also plant dear  
I shall also plant  
Forward and backward  
Scented rice and sticky rice.

since the olden times the Bodos are expert in cutting down trees (for various household use purposes). The woodcutter is called as badari. At the time of going to cut the trees, brother in law will sing a song in encouragement to cut Sal ( shorea robusta) trees and make weaving articles (gandwi and makku- a weaving appliance).

" Wi gumwi wi gumwi  
Porbod jorayao dongpang dannw  
Tangbwla tangbwla  
Sal gandwi maku  
Labw labw gumwi labw."

**In English-**

"hey brother in law hey brother in law  
In Porbodjora to cut trees  
When you go, when you go  
Sal gandwi makku  
Fetch, fetch, brother in law fetch."

The Bodos are rustic country man villagers. They love to reside by the forest and woods, rivers and streams, hills and mountains, by collecting various edible vegetables from the nature and environment they survive. Therefore during the time of collection of vegetables they sing-

Pwihai lwgwpwr tu hai lwgwpwr  
Ai apayabw haba hora .  
Bida pongbaijwngbw raijlytaoya  
Bwtwra tangyw kwndw kwndw  
Jwngni bwiswyabw bargolangby halw dwilw.

**In English-**

Come dear friends, let's go friends  
Parents don't marry us off  
Cannot talk with the brothers  
Season goes on and on  
We are also getting older and older.

The Bodos woman are also not lacking behind in their task and works. Since the olden times the Bodo women are experts in weaving. Taking in view the beautiful pattern of the natural environment they create various designs. The Bodo maidens try to learn the art of weaving from their mothers by singing song like-

" De hai lggw bima burwini  
Danai lunai agor ernaikwo swlwngdini  
Sikiri bidwi swbnai hai lggw  
Okrangyao dao birnai  
Agor arwi arwi boinibw sigangyao  
Kintani lggw kintani."

**In English-**

Come dear friend  
Let's learn the art of weaving  
Butterfly nectaring the flowers  
Birds flying in the sky  
By making designs in front of the people  
Let us make known dear friend".

In this way through the Bodo folk songs the Bodos lifestyle, customs, traditions, and socio-cultural picture can be depicted vividly.

**CONCLUSION: -**

The folk songs came into being since the time when man became civilised. The existence of folk songs in any community is like an image which is a reflection in the mirror of that community. Because the folk songs portrays the celebrations, food culture, lamentations, laughter, work culture, thoughts, customs and traditions, etc. The socio-cultural phenomenon of the Bodo people is conspicuous. It can be

said that the folk songs of the Bodo people is projection of each and every aspects of the community and its people.

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