

# ENVIRONMENTAL AWARENESS IN ASSAMESE WORK ORIENTED SONG

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## ABSTRACT

This paper aims to study the utmost necessities of environment in human life through Assamese Work Oriented Songs which reflect environmental awareness. Different folk songs, stories, religion, believe were created to preserve environment long ago. It will be a proper evaluation of environmental responsibility, awareness of ancient Assamese society. In terms of bio-diversity preservation, the role played by Assamese society through Work Oriented songs is significant which scatters environmental awareness. The closeness among various animals with human being reflects the long association to have healthy environment for people.

## 1.0 INTRODUCTION

The inseparable part of Assamese informal Folk-song is the 'Work Oriented Songs'. Among the example of mans creativity and creative power, the place of work is most superior. Closely related with work, one type of song is songs about work. These songs are created for the sake of lessening labor and to have pleasure in work. Amongst the work oriented songs, running in Assamese society 'Omola Geet', 'Gos Kota Geet', 'Hati Dhora Geet', etc. are most worthy.

Amongst work oriented songs, the environmental awareness is best reflected in those 'Omola Geet's (lullaby). Like other folk-songs' these 'Omola Geet's are created due to inducements of time and were running through orally. Children start life through 'Omola Geet's. These songs are related to the childhood of human life. These songs are created while children would play or they are taught to play by superiors. Bringing up a child entails the responsibilities of many. Not only the parents, the other local people, in different times, for different occasion, the children are taken care of. While children are taking care of or during their spontaneous play for the sake of lessening labor and for the mental development, some of the songs were created. The fundamentals of these 'Omola Geet's were the several resources of nature, domestic voices and imaginations. The 'Omola Geet's are those, which got their origin from natural resources and taking the voices of living and non- livings, for amusement of illiterate peoples spontaneous outburst.

## 1.1 Aims and objectives of the study

- To know about proper evaluation of environmental knowledge, responsibility, consciousness of ancient Assamese society.

- It will be a new inclusion of this subject to Assamese folk-literature and it will give a new slanted to Assamese folk- literature.
- In the era of globalization, the influence of environment is infinite. Therefore, the perfect study of this subject will bring definite contribution to present society and literature as well as to the world of science.
- The knowledge can be emphasized on the scientific analysis of traditional environmental perspectives of Assamese folk society and folk-literature.

## 1.2 Methodology

This paper is based on data collected from field study. Also from different sources like research papers, research articles etc. published in journals, periodicals, books and internet.

## 2.0 PRIMARY EDUCATION OF ENVIRONMENTAL AWARENESS

Every folk-song is, included in work oriented songs, from the environmental awareness of old Assamese society which contributed some cultural gift to the national life. The different natural resources colored by imagination, these songs from the perspective of environmental awareness are much precious. Three reason are there, the first is, these are composed for children, secondly these songs are related to the first stage of life and thirdly, the reason is that through these songs, children are well contact with the living and non-living things. In combination of these three aspects, these songs are conscious environmental issue which is completed with different natural elements for children preserved by ancient Assamese society. For that every song of these aspects completed with environmental knowledge is pre-chapter of every Assamese people.

“O Phul O Phul Nuphulo Kio?  
 Gorua Je Aag Khai Moinu Phulim Kio?  
 O Goru O Goru Aag Khao Kio?  
 Gorokhiai Je Mk Narakhe, Moinu nakham kio?  
 O Gorokhia O Goprokha, Goru Norokho Kio?  
 Randhonia Je Vat Nidia, Moinu Rakhim Kio?  
 O Randhoni, O Randhoni,  
 Vat Narandho Kio?  
 Khorikotiai Je Khori Nulure  
 Moinu Randhim Kio?  
 O Khorikotia O Khorokotia  
 Khori Nidio Kio?  
 Borgosjupa Je Kati Thoisu  
 Nuhukainu Kio?  
 O Borgos O Borgos  
 Nuhukaonu Kio?  
 Meghe Je Borkhun Dia,

Moinu Hukam Kio?  
 O Megh O Megh  
 Borxun Dio Kio?  
 Vakulia Je Turturai  
 Moinu Nidim Kio?  
 O Vakuli O Vakuli  
 Turturao Kio?  
 Bupa Kokar Brittitu  
 Moinu arim Kio?"

Though this song is known as playing song, but it has tremendous implication or significance in society. In the song, environmental elements like flower, cow, tree, human being, cloud, frog etc. get expressed and set the relationship and association they have in themselves. The framework that exhibits this relationship is the very source of creations which is called ecological system in environmental science."The study of interrelationship between organism and their environment where they remain as one is called ecological system or briefly know as ecosystem."According to that song, the interrelationship of flowers with cow, cow with human being, human being with trees, trees with cloud or rain and rain with frog are depicted. The important to be noticed in these songs is that even though the elements have varieties or diversities, still they have unity. That is the relationship of human being is not only with trees, but directly or indirectly also with flowers, trees, rain etc. Depending on this unity or interrelated dependence they have among themselves, the environment remains or become beautiful and splendid. In one side, if the flower needs people to bloom, in another side, the same people need trees to live. Without this relationship, the physical environment will be nowhere with the destruction of organism.

The food chain or exchange of energy of ecological system is also reflected through the song. He base of interrelationship is the exchange of energy in them. In the natural world, the influence of energy is very much and the major source of energy is sun. The green trees prepare food and form their physical structure by accepting the sunshine. Grazers eat green trees or grass for living. The energy of sun transmits from trees to grazers and then to the carnivores. According to this, in the song, trees are regarded as 'basic' and other cow, people are regarded consumers. The living and non-living organisms including human being are the two sides of the same coin. All are parts of this balanced system. No one can live alone and all those are reflected in this song. The aspect of reflecting ecological system lullaby is undoubtedly splendid or a work related to environmental awareness.

### 3.0 INTIMACY

Another significant environmental awareness reflected in 'Omola Geet' is closeness and intimacy towards beautiful birds. In almost every perspective of environment from incensement of trees to keep balance in environmental elements by reducing unnecessary creatures from paddy field, the birds

play vital role. Even the illiterate farmers of ancient society are well aware of these things. No one harmed the beautiful birds of forest. Thereby there emerged a close relationship of human being with birds. To utilize the significance of this beautiful association, the ancient Assamese society tried to create love and care towards birds through this ‘Omola Geet’. As a consequence, according to the birds specialist, there are about 8,400 species birds in the world. Among these, about 1200 found in India of which 850 species find their shelter in Assam.

“Kopou Kuo Kuo  
Khud Thoisu Khahi Aah,  
Kenakoi Jam?  
Bengena Gosot Douka Thoi  
Deu Di Di Aah.”

“Kopouti A, Mur Taloi Jabi  
Vat Dim, Hak Dim  
Dalot Pori Khabi,  
Dal Dul Bhangi Toi  
Ura Mari Jabi.”

“Haliki A Rotou Tou  
Vat HolHak Hol  
‘Poiar Kolo Gol’  
Aaikhinite Asile Gubor Khusori  
Hene Loi Gol Dingi Musori.”

“Kopouti A Mur Taloi Jabi  
Vat Dim, Hak Dim  
Dalot Bohi Khabi,  
Dal Dulo Bhangi Thoi  
Talir Taloi Jabi.  
Telia Dibo Tel Gamusa  
Malia Dibo Phul.”

#### 4.0 PRESERVATION OF TREES

The ancient Assamese society was very conscious towards trees along with birds.; For the consciousness, they became aware all about great culture like ‘plantation’ The ancient Assamese society liked to take care of loved the nature and therefore there emerged social plantation as a result of they had. The ancient Assamese society taught the moral values of this intimacy through lullabies from the very childhood.

“Amare Moina Hubo A  
Barite Bogori Rubo A  
Barire Bogori Poki Horibo  
Amare Moinai Butoli Khabo.”

Though the songs are quite simple, but these songs had tremendous value to express mystery of environment. The present society has lost these beautiful songs due to the lack of time to utilize the nobleness of these songs.

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