



**SIMA LIFE STYLE NARRATION WITH RESPECT TO THE REGION OF
RAAYALA SIMA, NARRATED IN THE SONG NIDDARINI IRISESI REPPLNI
TERICHANU & EDABOINADO...- A SONG FROM ARAVINDA SAMETHA – A
TRANS-CULTURAL STUDY**

Dr.A.PavaniSasidhar, PhD,Mphil, MBA, PGCTE.

Head-Training & Associate Professor,
Vignan's Lara Institute of Technology & Science,
Vadlamudi, Guntur.Ph.No:9494239560, Mail:
trainingvignanlara@gmail.com/pavaniganji.79@gmail.com.

Abstract:

According to the pre historic cultural resources the Andhra Pradesh geographically divided into three major chunks they are namely KostaRayalasima and Telangana. After the separation of Telangana, the costal and Rayalasima both have been taking dynamic role in making Andhra Pradesh stronger in all the aspects. Both the zones of Rayalsima and Telangana have varied with respect to geographical and cultural perspectives. Majorly, one can easily trace out the uniqueness in both the parts of Andhra in the language and food habits. This paper majorly focuses on the one of the cultural aspects of living conditions in the society with reference to a song from the film titled AravndaSametha. The song lyrics is composed by RamaogayyaSastri and sung by Kala bairava. This movie showcases the life style of Rayalasima region people. Though there are many other Toly-wood movies with the concept narrating of Rayalasima life style like Anthapuram, I have limited my view point with only one movie that is AravndaSametha. In this paper, I have focused and studied the life style of Rayalasimapeople completely. The total song narrates how a wife craves for the arrival of her husband by the evening as the husband involves in faction rivalries. Hence, I have focused on the factionism, how the faction people get involved in fighting and how they quarrel among themselves with the revenge and how they end their lives. All these views I have shared in this paper by exemplifying a song from AravndaSametha. This paper also throws light on the tragic life of the typical Rayalasimawoman as portrayed in the song. I have limited my research with only one song from the above said movie and there is a huge scope and broader views can be thrown in to light if one can extend the study in this area.

Key words: Typical woman, Exemplifying, Geographical, Uniqueness.

Full Paper:

This song completely sung in the representing men especially the heads of the families, (in this song husband), who has involved in the factionism and waiting to take revenge on the opponents to kill brutally by carrying a big sword. The women, that are the wife eagerly, curiously and terrifyingly await her husband's arrival as she suspects that he would be killed by the enemies. The theme of the song goes like this

NiddariniirisesiReplniterichanu –Theme:

I abandoned my sleep and opened my eye lids in the deep sleep

Spread my eyes eagerly in search of you on your pathway

Please do come on cart safely

Be careful and watchful while coming on the narrow and *kattach* roads



Oh *Penimiti*!!!(husband) how many days passed away
Of seeing you wholeheartedly and gladly
Please do remember my shivering heart
And do visit our house by coming once and caring us
As I cooked your favorite dish
Please do visit the home to taste the favorite dish
The pitch dark night, and the delicious *sankati* (porridge)
The red firing fire hood and the warming bed sheet
Nightingale is only one singing for its better half
It sings by making the heart as voice
So please do come home soon.
By knowing that you have crossed the city outskirts
I become breathless with fearful thoughts
I always treat as a child though you are like a weapon
As my heart says to safeguard you like a child
Kindly neither neglect my words nor pay deaf ear
And request you not to have permanent departure from me
Please do come by remembering the holy bond
Which you tied to my neck at the time of our wedding
You are a man of iron to every one
But you are an invisible man to me as you appear
Once in a blue to moon at house
You might be under deep ray of the Sun
Or you might be in the pool of blood
I am much worried where you reside or where you sleep or eat
You might be sleeping some where



By pillowing of a sword

Please do come at least by seeing the face of our son.

Edaboinado...Theme:

This song is sung in the voice of a lady who lost her husband in the faction related quarrels. She cries with a loaded hearts as she is completely worried till then about the arrival of her husband, when the time comes, she eagerly waits for him to see him to be lively. But unfortunately, the fate smiled at her, she could find only the dead body of her husband, the song represents the pain and sorrow of the dead person's wife and family members. She always suspects that he would be injured or been killed in the faction quarrels, which comes to be true. The song clearly narrates, how she recollects the days with him and how finally the rituals are done after the death of a person.

The wife sings for her husband and says these words in this way, where he might be collapsed, on which branch of a tree he reached, it is unknown where he reached, and where he was.

He might have gone to the world, where there are no troubles and problems. He might be disappeared due to the attack of the vultures which are eagerly awaiting his death.

She mourns that all the difficulties have become our relatives, no parents nothing, the God of fire has become our relative, and your body lied on the banks of the rivers.

The crossing borders of *Naraka and Swarga* (Hell & Heaven) which are the fictional places by crossing the all sorts of these *Muhurthas*(the auspicious days)according to the regional and traditional rituals.

The food is served for you with others; all feel sad and tragic by seeing your absence in the house (as he is dead).The death has covered with its lid around very village and its waiting to spread its wings. Who will count or measure the weight of your tears. The blood scars which are dried at the edge of the sword, where is the holy water to clean all the scars of blood.

She says that let the heart be given or released and give the chance to breathe. The sky without the stars may ask for the reasons. Her sons have donated food gifts as reminiscences on the death of their father at obituary ceremony as an honorarium. The whole family is blessed with the villagers on that occasion, and the pundits blessed the dead with all sorts of *Moksha* (Perfect fulfillment) by saying rest in peace.

Both of the above songs represent the sorrowful life of the wives of a particular region that is *Rayalasima*, where the male are frequently involve in the quarrels in order to take revenge against their enemies.

**Conclusion:**

This paper is exclusively means for a woman especially the wife of a *Rayalasima* husband who deeply involves in the rivals. Hence, the portrayal of the belligerents has been clearly narrated with the voice of the woman, as she is very much eager to see her husband to be back from there. She immensely seeks for the peaceful and normal life with her husband and children as a common human being. But due to the rivalries, and quarrelsome life where killing of people and taking revenge against each other made people chaotic and terrifying as well.

References:

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