

## **Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika: A Study**

**Dr. Mulluck Chan Babu**

**(M.A., M.Phil., Ph.D)**

Assistant Professor, Department of Assamese  
SontaliAnchalik College, Kamrup, Assam-781136 (India)

### **Abstract**

The purpose of the study is to investigate the Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika in Assam. The paper presents a study on Assamese literature is the entire corpus of poetry, novels, short stories, plays, documents and other writings in the Assamese language. The present study is focused on the contemporary Assamese society of Assamese language in relation to their Dr. Bhupen Hazarika. This study reveals that there Dr. Bhupen Hazarika was an Indian playback singer, lyricist, musician, poet, actor, anthologist and filmmaker from Assam, widely known as Xudha Kontho. His songs, written and sung mainly in the Assamese language by himself, are marked by humanity and universal brotherhood and have been translated and sung in many languages, most notably in Bengali and Hindi. In the present study, the investigators decided to find out Dr. Bhupen Hazarika aim was to eradicate misunderstandings between the Assamese and the Bengalis. In this present study, the Assamese version of the travelogue has been used to explore and interpret the socio-cultural milieu of Assam as represented in the narrative. Hence, Assamese society of Assamese language & literature has developed tremendously due to the impact of modernity. This paper critically reviews firstly, to explore the way ethnographic information about Assam has been represented in it and secondly, to generate an understanding of the progressive thinking of the writer as evident from it. In the context of Assam, travel writing is an area which offers immense possibilities. Lastly, the paper describes the various problems for utilizing the Assamese society of Assamese language of indigenous knowledge, source knowledge, forms of knowledge etc. and its solutions.

**Keywords:** Recent, Developments, Literature, Assamese, Society, Knowledge.

### **Introduction:**

Globalization is at the centre of diverse intellectual and political agendas, raising ousted questions about what is widely considered to be the fundamental dynamic of our time an epoch defining set of changes, that is radically transforming social and economic relations and contemporary Assamese society in the 21<sup>st</sup> century. It is an ideology that currently dominate thinking, policy making and political practice. Assamese society of Assamese language & literature has developed tremendously due to the impact of modernity. The modernity education system in Assam is the best among the other states of north-east region. In that period the political and social scenario of Assam was unstable and very less importance was given to education sector. Modern education has to serve as a powerful instrument of social, economic and cultural transformation of the society and to keep pace with the advancement of the modern trend.

The charyapad is taken under consideration to be the first evidence of written literature within the Assamese language. These Padas or couplets were composed by Buddhist monks so on market the ideas and conduct of Buddhism among the common mass. These charyapadas are believed to possess been written between the 8th and 12th century A.D. The unbroken heritage of the Assamese written literature took definite shape

only from the later a neighborhood of the 13th century with the benedictory verses written by the earliest poets of Assamese literature are namely Harivar Vipra and Hem Saraswati, in praise of king, Durlabh Narayana of the Kamata kingdom. Durlabh Narayan was an indefatigable patron of poets and students. It had been in his court that the Assamese Language found a trellis to hunt out on for the first time. The king encouraged poets to write down verses in Assamese. Harivar's chief works are Babrubahanar Yuddha and Lava –Kusar Yuddha. Hem Saraswati, an up so far of Harivar, also praised his patron king, Durlabh Narayana, in Pralahad Carita. Two celebrated poets who enjoyed royal patronage on the Kamata kings were Kaviratna Saraswati and Rudra Kandali, authors respectively of Jayadrathabadh and Satyaki– Pravesh. In 14th century Pre-Vaisnavite poet, Madhav Kandali translated Valmiki's Sanskrit epic Ramayan into the foremost graceful Assamese verse. Its to be noted that, of all the versions of Valmiki's great epic, Ramayant he translated word of Madhav Kandali was the earliest. Hindi, Bengali and Oriya versions appeared a couple of century and a half later. Through so early, Madhav Kandali's translation isn't within the littlest amount raw but exhausted a bright and elevated literary style.

The Golden era of the Assamese literature is taken under consideration to be the vaishnavit period during the 15th and 16th centuries. The amount witnessed the birth of two greatest literary personalities of Assam, Srimanta Sankardev and his disciple Madhavdev, who gave a replacement shape and dimension to the Assamese literature and took it to unprecedented heights of artistic excellence. Sankardev's Kirtan Ghosa, Bhakti Pradip, Bhakti Ratnakar, Madhavdeva's Nama Ghosa, Bhakti Ratnawali, Rajsuya are considered because the important gems of the rich poetic literature of Assam. It's true that the Vaishnavit movement gave a fantastic impetus to the event of Assamese literature in various directions. It had been only his matured writing within the type of Bhagawat Gita which has paved the way for Assamese prose to be recognized amongst worlds renowned prose words and which also won him all round accolades. Another vital quite literature that developed as an offshoot of the resurgence of the voisnav movement under the direct aegis of the Satra institutions was the Choritputhis, the biographies of Sankardev, Madhavdev and other Vaishnava saints. Within an equivalent time one of the foremost important developments in Assamese literature under the Ahoms is that the Buranjis, the chorines of the Ahom court. These Buronjis are yet another wealth of Assam. Assamese could even be an area of the eastern most group of the Indo-Aryan language like many others languages; it's difficult to figure out the first phase of the Assamese language and literature. The earliest Kamrupi literature was unwritten and it skilled generations within the oral form. These oral kinds of the Assamese literature flowed from generation to generation. The expansion is associated mainly with the political history of Assam and progressed at its own pace from the traditional period through socio-cultural and political lifetime of people. The patronages of the Koch kings were the foremost reason for the creation and development of majority of Assamese books and materials. The Assamese language developed out of the Sanskrit language as early as within the century A.D. therefore the origin of the Assamese literature dates back to the 7th century. Although, there was no written specimen from this era but them, the spoken literature by way of spoken words of the folktales and folksong, aphorisms, mantras and tantras (religions hymns) etc. was in practice.

The charyapad is taken under consideration to be the first evidence of written literature within the Assamese language. These Padas or couplets were composed by Buddhist monks so on market the ideas and conduct of Buddhism among the common mass. These Charyapadas are believed to possess been written between the 8th and 12th century A.D. The unbroken heritage of the Assamese written literature took definite shop only from the later a

neighbourhood of the 13th century with the benedictory verses written by the earliest poets of Assamese literature are namely Harivar Vipra and Hem Saraswati, in praise of king, Durlabh Narayana of the Kamata kingdom.

The Golden era of the Assamese literature is taken under consideration to be the vaishnavit period during the 15th and 16th centuries. The amount witnessed the birth of two greatest literary personalities of Assam, Srimanta Sankardev and his disciple Madhavdev, who gave a replacement shape and dimension to the Assamese literature and took it to unprecedented heights of artistic excellence. Sankardev's Kirtan Ghosa, Bhakti Pradip, Bhakti Ratnakar, Madhavdeva's Nama Ghosa, Bhakti Ratnawali, Rajsuya are considered because the important gems of the rich poetic literature of Assam. It's true that the Vaishnavit movement gave a fantastic impetus to the event of Assamese literature in various directions. It had been only his matured writing within the type of Bhagawat Gita which has paved the way for Assamese prose to be recognized amongst worlds renowned prose words and which also won him all round accolades. Another vital quite literature that developed as an offshoot of the resurgence of the voisnav movement under the direct aegis of the Satra institutions was the Choritputhis, the biographies of Sankardev, Madhavdev and other Vaishnava saints. Within an equivalent time one of the foremost important developments in Assamese literature under the Ahoms is that the Buranjis, the chorines of the Ahom court. These Buranjis are yet another wealth of Assam.

Assamese literature, body of writings in the Assamese language spoken chiefly in Assam state, India. Probably the earliest text in a language that is incontestably Assamese is the *Prahlada Charitra* of the late 13th-century poet Hema Saraswati. Written in a heavily Sanskritized style, it tells the story, from the Vishnu-Purana, of how the mythical prince Prahlada's faith in Vishnu saved him from destruction and restored the moral order. The first great Assamese poet was Madhava Kandali (14th century), who made the earliest translation of the Sanskrit Ramayana and wrote Devajit, a narrative on Krishna.

The Bhakti movement brought a great literary upsurge. The most famous Assamese poet of that period was Shankaradeva (1449-1568), who's many works of poetry and devotion are still read today and who inspired such poets as Madhavadeva (1489-1596) to write lyrics of great beauty. Peculiar to Assamese literature are the Buranjis, chronicles written in a prose tradition taken to Assam by the Ahom people originally from what is now Yunnan, China. Assamese Buranjis date from the 16th century, though the genre appears much earlier in the original Tai language of the Ahom. When writers resumed after the war, there was a clear break from the past. Also evident among Assamese writers of this period was the influence of Western literature. Perhaps the area of most unexpected growth was the development of the novel. Noteworthy examples of this form include Bina Barua's *Jivanar Batat* (1944), *On the Highway of Life*, Birendra Kumar Bhattacharya's *Ali* (1960; "Mother"), and Debendra Nath Acharya's *Anya Yug Anya Purus* (1970; "Another Decade Another Generation"). The short story remained a popular genre, although writers began to experiment with an aesthetic that reflected the contemporary world. By the start of the 21st century, other new forms of literature such as the travelogue, biography, and literary criticism had also taken hold in Assam.

The first great Assamese poet was Madhava Kandali (14th century), who made the earliest translation of the Sanskrit Ramayana and wrote Devajit, a narrative on Krishna. Owing to his contributions to Assamese literature, Anandaram Dhekial Phukan is also called the "Father of Assamese Prose". Assam is situated in the north-eastern region of India. It has a glorious past with rich culture, society in north-east India and as such in Assam. Assamese society of Assamese language & literature possessed great freedom of work and movement in the past time. Assamese societal education was limited to the high caste and equivalent castes

only. In the new millennium, the education system in Assam is the best among the other states of north-east region. They are becoming victims of various social injustice and they are not being able to enjoy their due right and status in Assamese society. Like in India, social struggle from early in Dr. Bhupen Hazarika life, he was at the forefront of a social battle against the entrenched forces of casteism that sneered at a member of the Koibarta community making it as a musician of note, and kept him away from the upper-caste Brahmin woman he had loved. Eventually, when the spirited Dr. Bhupen Hazarika did marry, it was to a Brahmin woman, his revenge of sorts against a caste-ridden society. Dr. Bhupen Hazarika, who made fame as a musician, was born on 8 September 1926 to Nilakanta and Shantipriya Hazarika in Sadiya, an interior place of Assam on the bank of river Brahmaputra.

### **Justification of the Topic:**

The paper seeks to examine the contemporary Assamese society how the fantastic encounters of Dr. Bhupen Hazarika protagonist and the mysterious non-human entities challenge the centrality and superiority of the human, and, in doing so, how the text draws attention to the complexities of our lived relations with non-human others. It is becoming increasingly clear that mankind is now facing the most severe crisis in its history. The justification of impact of contemporary Assamese society with to Dr. Bhupen Hazarika in the development of human potentials needs no evidence. There is great need to make provision for adequate funds with which programmes for conducting research studies in different mares a may be carried out for the welfare of Assamese society. It will be important to state in the very beginning how the results of the research will influence educational theory or practice. The urgency and worth wholeness of the research have to be justified the impact of contemporary Assamese society. It will convince the readers about the need and significance of the investigation. The research worker would asses to what extent the solution of the problem would contribute for the furtherance of human knowledge of Assamese society. Hence, the investigator fixed a problem, for this purpose selected the topic, "Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika." It is no use to replicate a study when the stability and validity of its analysis have been clearly established in this paper. The present study is an attempt to analyse the status of impact in various Indian languages and rural development, the urgency and worth wholeness of the research have to be justified by the investigator. Therefore, it has got relevance a study is to investigate the investigator has to indicate the chief purpose of the study at the outset and other subsidiary specific objectives that have compelled his to outset and such an investigation. So, the efforts of the investigators should be now directed towards this area.

### **Review of Related Literature:**

Review of related literature is an indispensable and important part of research process. It establishes the key foundation for the researcher of his problem of research. A review of related literature provides the academic guidance to the researchers. It is considered as a critical variable in educational research. During the period from 10<sup>th</sup> and 14<sup>th</sup> century, the only written Assamese literature was mostly a collection of songs called Charyapada. In the 14<sup>th</sup> century, Hem Saraswati, RudraKandali, HaribarBipra, KavirantnaSaraswati and MadhabKandali created literature in vesee for based on Purana and other ancient Indian epic. MadhabKandali was patronized by Barahi King Mahamanikya. Other scholars were patronized by the king of Kamata. It is important to mention that MadhabKandali translated the Ramayana into Assamese, titled 'Saptakanda Ramayana', which was the first work of translation from Sanskrit into a North Indian language.

### **Statement of the problem:**

Precisely stated the problem in the present study is an entitled as, “Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika: A Study”.

### **Objective of the Study:**

The study was designed to pursue the following objectives;

- (i) To identify contemporary Assamese society towards Dr. Bhupen Hazarika.
- (ii) To investigate the impact of high effective and low effective Assamese society.

### **Methodology:**

The method followed in the present study was based on descriptive survey used.

### **Sources of Data:**

For the present study both primary and secondary sources of data are used. The primary data has been collected by field survey based and the secondary sources of data have been the Government reports, documents, official's records, journals etc.

### **Limitations of the Study:**

The present study has been carried out some limitations as following:

- (i) The present study has been confined to contemporary Assamese society
- (ii) The study has been delimited to the Dr. Bhupen Hazarika only.
- (iii) The areas of has been restricted of Assam only.

### **Discussions and Conclusions:**

The following conclusions were derived based on the presentation of the discussions:

It was in Tezpur that Bhupen Hazarika, then 10-years-of-age, was discovered by Jyotiprasad Agarwala, the noted Assamese lyricist, playwright and the first Assamese filmmaker, and Bishnu Prasad Rabha, renowned Assamese artist and revolutionary poet, where he sang a Borgeet-the traditional classical Assamese devotional songs written by Srimanta Sankardeva and Sri Sri Madhabdeva, taught by his mother at a public function.

As a singer, Hazarika was known for his baritone voice; as a lyricist, he was known for poetic compositions and parables which touched on themes ranging from romance to social and political commentary; and as a composer, for his use of folk music. In a poll conducted in Bangladesh, his song, Manush Manusher Jonno Humans are for humanity was chosen to be the second most favourite number after the National anthem of Bangladesh. Some of his most famous compositions were adaptations of American black spiritual that he had learned from Paul Robeson, whom he had befriended during his years in New York City in the early 1950s. His famous song ‘Bistirmo Parore’ is heavily influenced by “Man River” sung by Paul Robeson.

This song is translated in various Indian languages, including Bengali and Hindi and sung by the artist himself, and is still popular. Being inspired from some other foreign ones, he also composed several other songs in Indian languages. He was exposed to the Spiritual, and the multi-lingual version of We are in the same boat brother became a regular feature in his stage performance. At Columbia University, he met Priyamvada Patel, whom he married in 1950. Tez Hazarika, their only child, was born in 1952, and he returned to India in 1953.

During his lifetime, a full-length docu-feature biopic film on his life titled Moietizabor jointly directed by Late Waesqurni Bora and Arnab Jan Deka was launched in 1986 at his Nizarapar residence in Guwahati city. Music for this biopic film has been scored by five-time International Best Music Awards winner only Assamese musician, songwriter, composer and singer Jim Ankan Deka, who also worked as chief assistant director of this film. During the next two decades, the joint directors Late Bora and Deka shot

him live for the film during his various public performances all over India, as well as many private moments in his domestic and social life. Arnab Jan Deka also extensively interviewed him regarding his life and its creative aspects for the film, which had been recorded during their joint travel to different metropolises and remote corners of Assam and rest of India. The film has been under production since 1986 with film negative footage of currently preserved in different film laboratories in Bombay, Calcutta and Madras. The film was targeted for public release during the lifetime of Dr. Bhupen Hazarika in 2008. But, the production was halted after sudden demise of one of the co-directors Waesqurni Bora in November-2008. Eventually, after the death of Dr Hazarika, the film's subject, the surviving co-director Arnab Jan Deka is currently carrying out necessary works to finish the film at the earliest and release for public consumption in several language versions including English, Assamese, Bengali and Hindi, with support from Late Waesqurni Bora's widowed wife Nazma Begum and Dr. Hazarika's bereaved family members including his wife Priyam Hazarika and TejHazarika. Meanwhile, two books describing the unforgettable experiences of the making of this milestone biopic film had been authored by its co-director Arnab Jan Deka titled Anya EkZazabor and Mor Sinaki Bhupenda, first of which had been officially released in February 1993 by Late Sippy, then president of film federation of India and producer of world-record holder Hindi film 'Sholay' at a public function organised by Dr. Bhupen Hazarika himself.

Hazarika was hospitalized in the Kokilaben Dhirubhai Ambani Hospital and Medical Research Institute in Mumbai in 2011. Dr. Bhupen Hazarika was admitted to the intensive care unit on 30<sup>th</sup> June 2011. He died of multi-organ failure on 5<sup>th</sup> November 2011. His body lay in state at Judges Field in Guwahati and cremated on 9<sup>th</sup> November 2011 near the Brahmaputra River in a plot of land donated by Gauhati University. His funeral was attended by an estimated half a million people. Education is the key factor for an Indian playback singer, lyricist, musician, poet, actor, anthologist and filmmaker from Assam, widely known as XudhaKontho and rural development.

The present study is an attempt to analyze the status of modern philosophical and environment literature in terms of various indicators such as access to education, India's recorded and unrecorded culture and civilization are rare features in the course of world history of Dr. Bhupen Hazarika songs, based on the themes of communal amity, universal justice and empathy, are especially popular among the people of Assam, West Bengal and Bangladesh. He is also acknowledged to have introduced the culture and folk music of Assam and north-east to Hindi cinema at the national level. He received the National Film Award for best music direction in 1975, the Sangeet Natak Akademi Award (1987), Padma Shri (1977), and Padma Bhushan (2001), Dada Saheb Phalke Award (1992), the highest award for cinema in India and Sangeet Natak Akademi Fellowship (2008), the highest award of the Sangeet Natak Akademi. He was posthumously awarded both the Padma Vibhushan, India second-highest civilian award, in 2012 and the Bharat Ratna, India's highest civilian award, in 2019. Hazarika also held the position of the Chairman of the Sangeet Natak Akademi from December 1998 to December 2003. In conclusion therefore, the researcher ardently hopes that this important field of investigation would be continued and carried over with the passage of time.

### **Conclusion:**

Some of the most characteristics of the fashionable trend of Assamese literature are opposition to the romanticism from the sooner period, seeing the old believes during a progressive way, expressing the life and therefore the world with a replacement philosophy. This sort of literature originally was engaged within the magazine Jayanti which was published in 1936. Since then the fashionable Assamese literature has been enriched with the superb and artistic move of the many eminent literary personalities like Devakanta Barua,

NavakantaBarua, Birendra Kumar Bhattacharya, HomenBargohain, Syad Abdul Malik, Nilamani Phukan, Nirmal Prabha Bardaloi, Banikanta Kakati, Dimbeswar Neog, Maheswar Neog, Styendra NathSarma, Hiren Gohain, Nalinidhar Bhattacharya, AjitBarua, Hirendra Nath Dutta, Silabhadra, Saratkumar Chaliha, Nirupama Bargohain, Mamoni Raisom Goswami and lots of others, who have earned National repute.

### **Suggestions:**

Keeping in view the above obstacles the following suggestions are forwarded to increase the extent of contemporary Assamese society. Future research based on a social representation approach is needed to allow teachers and stress management practitioners a shared understanding of stress, mental hygiene and mental health. Therefore, reflective study involving large and different population, as also follow-up study may be undertaken to establish the validity of findings of the present study. Therefore, a further study to cover more variables should be urgently needed.

### **References:**

1. Aggarwal, J.C.,1983. Landmark in the History of Modern Indian Education, New Delhi: Vikas Publishing House Pvt. Ltd.
2. BhupenHazarika., 2019.The Bard of Brahmaputra. Hindustan Times. 17 September 2019.
3. Chitnis, S.,1994. First Survey in Social Sciences New Delhi: ICSSR.
4. Chawla, D and Sondhi, N.,2011. Research Methodology Concepts & Cases. Vikas Publication House Pvt Ltd,Noida-01.
5. DebrajMookerjee, 2011. Bhupen Da done in by the popular, The Pioneer, 12 November 2011.
6. Hazarika, S.K.,2008. “Dr. BhupenHazarika”, published by S.H.Educational Trust, ChandrakantaHazarika Path, Tarun Nagar, Guwahati-5.
7. ManjitGogoi, 1999. The Life History ofDr. BhupenHazarika. Indian Journal of Social Science and Science,Vol.2, No.5.
8. Mohanty, A., &Hazary, N., 1990. Indian Prison System.Ashish Publishing House.
9. Nehru, J.,2004. The Glimpses of World History.Penguin.
10. Purandare, V.,2019. Savarkar: The True Story of the Father of Hindutva. Juggernaut Books.
11. Suriya, K.H., 2008. Dr.BhupenHazarikaRachanawali (PrathamKhanda),M/S LabanyaPriniting Press &Chandrakanta Press Pvt. Ltd. Tarun Nagar, Guwahati-5.
12. Saraf. B.P. &Saraf, A. K.,1987. Assam Jail Manual: Complete Law Relating to Jail Administration in Assam. GLR Publishing House.
13. UNESCO, 1972.“Learning To Be: The World of Education Today and Tomorrow”. New Delhi: Sterling Publishers Pvt. Ltd.