



SEEKS THE SOCIAL CONTEXT OF ASSAM IN RUDRA BARUAH'S SONG

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ABSTRACT

Literature reflects the artistic form of various elements such as intellectual, empirical, imaginative and art-intellectual. A sophisticated form of these elements reflected in various literary forms is 'lyrical literature.' As well as being a means of entertainment, the song also carries cultural values, social responsibility, and historical significance. According to the characteristics and period of Assamese lyrical literature, it can be divided into two categories- ancient Assamese lyrical literature and modern Assamese lyrical literature. Rudra Baruah is one of the leading writers in the field of modern Assamese lyrical literature. Rudra Baruah's songs reflect various aspects of contemporary Assamese social life. Assam's agriculture, nature, rural society, economic society, social reform, humanitarianism and other social aspects can be found in Rudra Baruah's songs. In discussing this subject, Rudra Baruah's song deals with the context of social life in Assam.

Keywords: Rudra Baruah, Song, Assam, Social life.

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1. INTRODUCTION

Literature deals with the search for knowledge of human history and social conditions. Different literary forms are observed at different times according to the signs of literature. Lyrical literature is a literary form of literary outreach related to human history. In lyrical literature, the musicality of the writer, the intensity of personal feelings, the brevity of expression have given some distinction from other literary forms.

Rudra Baruah is one of the leading lyrics writers of Assamese modern lyrical literature. The song of Rudra Baruah echoes deep inspiration and expression of hope. Rudra Baruah's first book of songs 'Kalangpariya Geet' was published in 1968. Rudra Baruah's songs were later edited and published by Ram Guswami in 1984 under the title 'Rudra Baruar Geet'.

Rudra Baruah's song features the home environment of Assam. Assamese cultural heritage and ancient heritage, national unity and harmony, Assamese cottage industry, Assamese social problems have found a place. In this study, various issues related to the social life of Assam are analyzed in Rudra Baruah's Geet. Rudra Baruah's songs cover the context of agricultural life in Assam, rural life of Assam, natural beauty of Assam, folk festivals of Assam, poor economic condition, reforms and humanities, developmental aspects of Assam.

2. AIM OF THIS STUDIES

'Assamese social life in the songs of Rudra Baruah' - The main purpose of the study is the subject matter -

- Assessing the social status of Assam in modern Assamese lyric literature.
- Considering Rudra Baruah's contribution to Assamese lyric literature.
- Attempts have been made to study how Rudra Baruah has presented Assamese social life through songs.
- Assignment of Rudra Baruah's song in Assamese lyric literature.

3. IMPORTANCE OF THE STUDY

In Assamese literature, the lyricist has presented the contemporary situation of Assam through songs. All the songs of the lyricist are an introduction to the prevailing social norms of the time, the social system, the socio-cultural-economic condition of the people. Lyrical literature also helps in judging the social life situation of Assam in the second half of the twentieth century. As a lyricist of the second half of the twentieth century, Rudra Baruah's songs are important in the study of social life sensitivities.

4. METHODOLOGY OF THIS STUDIES

Analytical methods, comparative methods and descriptive methods have been adopted for the study of the subject titled 'Social life of Assam in the songs of Rudra Baruah.'

5. SCOPE OF THIS STUDIES

For the study of the subject, the songs contained in the book 'Rudra Baruahar geet' have been studied. Among the songs, there are examples of songs that cover aspects of the social life of Assam.

6. SOCIAL CONTEXT OF RUDRA BARUAH'S SONG

Different aspects of social life can be found in Rudra Baruah's song. Due to his close association with rural life, various aspects of the village society are reflected in the middle of his songs. His participation in the Indian independence movement has inspired his nationalist spirit. As a result, patriotic sentiments are echoed in many songs. He was also influenced by the cultural atmosphere he acquired from an early age. Rudra Baruah's songs have been recognized as an invaluable resource in the field of Assamese lyrical literature from all aspects of 'sense, language, tone'. In his songs, various aspects of social life are observed. Attempts have been made to analyze those directions by dividing them as follows.

6.1. Context of Agricultural Life in Assam

Most of Rudra Baruah's songs are based on rural life. At that time, most of his contemporaries were engaged in agriculture. Rudra Baruah's song clearly portrays the hope of the rural agricultural community. Here are some of his songs that accurately describe agricultural life: pakadhanar maje maje haru haru ali, hal bau moi halua halor muthit dhari, barikhare akakhate

meghe guru gajile, jiliye mate roi patote lukai roi, bahal dhanani dara duranir alir pora, heuj bulere heuj banani nile nilakax ,dhum dhum dhum dhum gurung gurung batore bajai dhul etc. paka dhanar maje maje haru haru ali, the song depicts a meaningful picture of the mature paddy path of the aghun month of assam.

paka dhanar maje maje haro haro ali oi

haro haro ali

alit pari geet jure jak bali mahi

Village life is agricultural life and agriculture means busyness. In the midst of this busyness and hardship there is the joy of attainment. His songs beautifully reflect the various aspects of rural life.

dhanar pate kate

tej dunga pate.

teotu amar dokh nai

dhane hanhi hanhuwa

(Rudra Boruahar geet,p.1)

In the song 'Bahal dhanani dara durani alir parar dare', the scene of the village paddy field is captured live –

Thuke thuke hungoti

Batahote hali jali

Hinya mur nachi nachuwai,

Dhanani emure tukura pnajare lani

Doware doware akhare michiki hanhi

(Rudra Boruahar geet,p.38)

Rudra Baruah's songs truly portray rural society through the sincerity and hope expressed by the Assamese common man towards the golden paddy path. The grief of the peasantry is represented in his song. The farmer's frustration is evident in his song when the golden path after endless hardships is washed away by the floodwaters. The song titled 'Hal bau moi halua hatar muthit dhari' expresses the call of the farmers towards the Kapili river.

Ai mur kapili he

Ebaraloi nabarhiba

Mur kheti namariba

Matu kabaw kari

Nahale moi gharar gharuwahi

Ibar galu mari

(Rudra Boruahar geet,p.13)

6.2 Context of rural life in Assam

Many of Rudra Baruah's songs represent rural life and natural images of the village. It gives a glimpse of his passion for the rural way of life and the environment. Among the songs published depicting rural life- 'Buwoti noir parare mur harukoi gau khani, pbube kunar beliye puhar esatire gajale gawe khani mur, Amar gawor gharar padulitur hipare, Kunjan bidhatai gaukhan srajile, O bandhu hamoi pale amar fale ebar ahi jaba' are notable songs. In his song 'Kunjan bidhatai gaukhan srajile', the village life is aptly described –

Gadhuli gawedi garakhiya ahe

Batar dhuli urowai
Pachimar beliye ranga rahan dhali
Fakogori chatiyai
Ganar namegharat daba kanhe baji
Rase kinu paribex
(Rudra Boruahar geet,p.99)

A contrasting picture of the urban hustle and bustle prevails in rural society. A society of cultural values led by Sankardeva is ubiquitous in a village. The chanting in the temple, the sound of conch shells, the burning of chakis in the houses represent the spiritual feeling of the evening.

Ghare ghare jbala handhiyar chakiti
Tip tip tara jen lage
Akax ne matie dhariba nuwari
Kiba kheli meli lage

(Rudra Boruahar geet,p.99)

In rural society, all aspects of folk life are crowded. The rural society of Assam is mainly riverine. Rudra Baruah itself is on the banks of the river Kalang. Therefore, the beauty of Kalang river is included in his songs

Buwoti noir parare mur
Harokoi gaukhani
Matire xarag jen
Xabatukoi xuwoni

(Rudra Boruahar geet,p.29)

O'bandhu, hamoi pale amar fale ebar ahi jaba - The song depicts an unadulterated picture of rural life. Inviting an 'urban friend' to the village, the song depicts the emotions, childhood, and rural environment of a simple-minded villager away from the hustle and bustle of urban life.

Jan bahanar hujug nai
Auhatiya amar thai
Bat bolute haytu bandho
Anek dokhei paba
(amai) anahare din katau
Tat gadhuli puwa

(Rudra Boruahar geet,p.61)

Rudra Baruah has successfully reflected all aspects of the village culture and society in his songs.

6.3 Context of Assam Folk Festival

One of the features of Rudra Baruah's song is the depiction of Bihu, the national festival of Assam. In his songs, all three types of Bihu, which are the traditional identities of Assamese people, are expressed in his songs. Rangali Bihu's song reflects the busyness and joy of her life, as well as the good nature of nature created as a result of the arrival of spring. In this case, songs like - Fagunar a pasuai bahagir batari, bahagi galegoi buli oi, ku ku matile kuli, rib rib kari balil fagunare pasua jak, o 'keteki o' kuliti urukar gadhuli uduli-muduli are notable. Examples –

Kou kou matile kuli
Bahagi ahile buli
Ejoti ulaute akou gabharoe
Hijuti karile bati

(Rudra Boruahar geet,p.21)

In the contemporary rural society of Rudra Baruah, the traditional textile culture of Assam was very prosperous. Most of the garments required for daily life were carried by the shipmen of Assam. The place of gamusa in the village society is very respectable. Gamusa is installed in every house for Bihu. If you can't give your loved one a hand gamusa at Bihu festival, then the life of an Assamese young girl is meaningless. Hopefully, Assamese young girl tries hard to get out of 'gamusa'

Man chti-futi pakhili gabharor

Bihuloi charidin baki.

Dinore dintu fulake basise

Nixau tupani khati.

(Rudra Boruahar geet,p.21)

bohag bihu is involved in agriculture. The bohag month is considered to be the beginning of the year for which agricultural work is to be started. However, farmers who make a living by farming usually do not have enough land to cultivate. At that time, the farmer's bihu was no longer entertaining. Rudra Baruah has reflected the story of such a miserable farmer through bihu song.

Eibar bahutar mukhat hanhi dekhu

Basarar bihuti bahagat

Nijar bulibaloi paiche habala

Mati doi-ebigha patharat.

(Rudra Boruahar geet,p.45)

Not only bohag bihu, Magh Bihu and Kangali bihur are also reflected in the songs of Rudra Baruah. Through bihu, a meaningful reflection of folk-belief, tradition is seen in his songs-

Patharar majate nara kati kati

Tunare harali xanju .

Rati doparat bihur uki mari

Ganyare tupani bhangu .

(Rudra Boruahar geet,p.5)

The true nature of Bihu lies in the village itself. But in the last period of Rudra Baruai's life, many changes took place in Assamese Bihu. As a socio-cultural person, he could not tolerate this change in Bihu. The words of such a change are unbearable in his songs.

Kaloi gol bihuwa kaloi gol dhuliya

Kaloi gol nachanir jak

Nijan pari ase gaware patharkhan

Nuhonu karu je mat

(Rudra Boruahar geet,p.49)

6.4. Context of contemporary women's life

The place of women in Assamese society is very respectable. The psychology of women is very diverse. The life and psychology of women of that time has found a place in the songs of Rudra Baruah. The role of motherhood is very important in all aspects of a woman's life. But if a woman has no children, then there is no end to her misery. Rudra Baruah has painted a picture of such a sad mother of 'jetokibai' in her song-

Haynera jetokibai

Chuli tur pamkali, dantbur xarali

Parar ghare ghare nam-gon gai

(Rudra Boruahar geet,p.35)

Assamese marriage, the character of namati bai (a woman who is skilled in singing devotional songs) has been portrayed very vividly.

In Assamese society, weaving is an integral part of women's lives. Every Assamese girl knows how to weave. The life of a young girl is fulfilled not only by ship, but also by all the household chores. The young girl from Assam is not afraid of work, she is very industrious. Among its folktales, women's performance skills are praised.

Tantar durepati chalai ghanepati

Palakat tulutha ghure.

Kunnu heigaraki chilanir oi jiyari

Chelengnu chakathiya jure.

(Rudra Baruahar geet. P.2)

Assamese girls are proficient not only in weaving but also in all aspects of dawani (a woman reaping paddy), ruwani (a woman engaged in transplantation of seedings).

Ekanthu oi bukate kunenu oi kathiya

Akhiye akhiye tule.

Bharitnu kube pari kanare oi thuriya

Ifale xifale lare.

(Rudra Baruahar geet. P.2)

7. CONCLUSION

Rudra Baruah, the pre-independence period and the post-independence period - these two periods witnessed the transformation of Assam. Therefore, various social contexts of life experiences gained through his own eyes are included in his songs. The following are the conclusions reached in the analysis of the subject matter:

- In the songs of Rudra Baruah, important aspects of Assamese society and culture are beautifully covered.
- He has portrayed the contemporary Assamese society very effectively through his songs. Apart from Rudra Baruah, his portrayal of the Assamese society through songs is very accurate among the few Assamese lyricists.
- His insights into the rural life of Assam have made his songs an unadulterated portrayal of rural society. His songs can be an important tool in the study of contemporary Assamese rural life.
- Assamese folk-culture has given him dignity through his songs. An analysis of Bihu's past and the changes of his contemporaries is reflected in his songs.
- He has given due status to Assamese women's songs.
- He is concerned about the current declining Assamese society. This concern is reflected in many of his songs.

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