

# **Dr. Bhupen Hazarika's Song and Assamese Society**

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## **Abstract:**

Dr. Bhupen Hazarika was a humanist and he loved his motherland Assam so much. get this sentiment. In other Words he dedicated his whole-life to the people of Assam, its vivid culture and natural beauty. As a singer, Dr. Bhupen Hazarika is known for his wonderfully crisp voice and flawless diction as a lyricist. He wrote and sang his first song at the age of 10 and worked second Assamese film, Indramalati, in 1930, when he was 12 years old. He is considered today the last of the great mass singers and the only great balled singer alive in India.

This paper seek to explain and understand the philosophy of Dr. Bhupen Hazarika 's song among the Assamese society. Dr. Bhupen Hazarika 's song left an impact into everyone 's heart. It is hearting that the time and the voice are now part of the repertoire of unforgettable melodies that together make up the collective musical consciousness of a nation. The paper also examines the historical background in which the D: Bhulpen Hazarika songs were written and composed

## **1. Introduction:**

Dr. Bhupen Hazarika, a multifaceted genius. He was a good poet, music composer, singer, actor, journalist, author and film maker of the very highest repute. He was the only living pioneer of Assam's film industry in the North-East and has been therefore, rightly hailed as the uncrowned king of North-Eastern India's cultural world. 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. His songs, based on the themes of communal amity, universal justice and empathy, have become popular among the people of Assam, besides West Bengal and Banglaldesh. He is also acknowledged to have introduced the culture and folk music of Assam and North-East India to Hindi cinema at the national level. In music his balladic voice coupled with the themes of social consciousness as well as love have made his songs immortal. He is considered as one of the greatest contributor to Assamese Culture after Sankardeva and Jyoti Prasad Agarwala.

## **2. Aim of the Study:**

To find out the impact of Dr. Bhupen Hazarika's song among the Assamese society during different crucial time and also to find out the historical background when the songs were written.

**Objectives:**

1. To study how the songs written and composed by Dr. Bhupen Hazarika influence Assamese society.
2. To examine their role in informing and educating Assamese people.
3. To find out the historical background in which the songs were written and composed.

**3. Methodology:**

This research paper will follow the conceptual analysis method.

**Short Life History of Dr. Bhupen Hazarika**

Dr. Bhupen Hazarika was born on 8 September 1926 to Nilakanta Hazarika and Shantipriya Hazarika in Sadiya, Assam. The eldest of seven children, Bhupen Hazarika was exposed to the musical influence of his mother, who exposed him to lullabies and traditional Music of Assam. He studied at Sonaram High School and matriculated from Tezpur High School in 1940. He completed his Intermediate Arts from Cotton College in 1942 B.A. in 1944 and his M.A. in Political Science in 1946. He earned a Ph.D. from Columbia University in New York in 1952, submitting a dissertation titled "Proposal for Preparing India's Basic Education to USA Audio-Visual Techniques in Adult Education". Few know that, during his time at Columbia University, Hazarika was a friend of Paul Robeson, the great black American singer, actor and civil rights activist. Robeson's passionate crusade for social justice and black pride has permeated Bhupen Da's own worldview. Inspired greatly by Robeson's powerful rendition of the song 'Ole Man River', Hazarika created his song Bistirna parore.

Soon after completing his education, he became a teacher at the Gauhati University. But after a few years, he left his job and went to Kolkata where he established himself as a successful music director and singer. During that time, Hazarika made several award winning Assamese films such as Shakuntala, Pratidhwani etc. and composed evergreen music for many Assamese films. As a film director he won award for the Best Feature Film in Assamese (Shakuntala; Directed by Bhupen Hazarika) in the 9th National Film Awards (1961). The Best Music Director National Award for Chameli Memsab (Chameli Memsab; music by Bhupen Hazarika) in the 23rd National Film Awards (1975). He also won Padma Shri (1977), Padma Bhushan (2001), Padma Vibhushan (2012), Sangeet Natak Akademi Award (1987), Dadasaheb Phalke Award (1992), Best Music Director National Award for Rudaali in 1993, Honorary Degree from Tezpur University (2001), 10th Kalakari Award for Lifetime Achievement in the year 2002, Kolkata, Asom Ratna (2009), Asom Sahitya Sabha has honoured him with the title Biswa Ratna and many more award he had won.

Dr. Hazarika was hospitalized in the Kokilaben Dhirubhai Ambani Hospital and Medical Research Institute in Mumbai on 30 June 2011. He died of multiorgan failure on 5th November, 2011. His body lay in state at Judges Field in Guwahati and cremated on 9 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.

**Bhupen Hazarika's Songs.**

As a singer, he is known for his wonderfully crisp voice and flawless diction; as a lyricist, he is known for poetic compositions and parables that touch on a wide range of themes-ranging from the erotic to social and political commentary; and as a composer for his use of folk music with a touch of the contemporary. He also participated, first as child artist, and later as a director, in the nascent Assamese film industry. He

is immensely popular, touching on reverence, in the states of Assam, West Bengal as well as in neighborhood Bangladesh. In addition to his native Assamese, Hazarika has sung in many other Indian language, including Bengali and Hindi.

### Some Songs:

Aami Axomiya Nohou Dukhiya/Asom Amar      Rupohi/AkaxiGanga/Autorikshawchalao/Bistirna  
Parore/ Bojalije Pepati/ Dil hoom hoom kore/ Foot gadhulite/ Ganga amar maa/ Manuhe Manuhar babe/  
Moi eti jajabar/ O bidesi bandhu/ Sagar sangamat/ Saisabate dhemalite/ Sarodi rani tomar henu naam/

Shitare semeka rati/ Chirajugamiya dhou tuli/ Mahabahu Brahmaputra/ Moi aru mur cha/ Natun purush/  
Pratidhwani suno moi/ Prasanda dhumuhai muk prasna kore/Tomar dekho naam Patralekha/ Kahua bon/  
Gouripuria gavaru dekhilu/ Kalir Krishna buli/ Atukura alasua megh bhahi jai/ Kotojowanor Mritu hol/  
Meghe gir gir kare/ Ami ekekhon naorejatri etc.

### Dr. Bhupen Hazarika's Songs and its Impact on Assamese Society

1. Axom amar rupahi Gunoru nai hekh: The song speaks about the natural beauty of Assam. The lyrics of the songs are composed describing each and every detail of Assam. The word Axom has been given more emphasis to this song the cultural harmony and social condition of Assam has been highlighted. The song was written in 1960 when conflict started, therefore, Linguistic problem was highlighted in the song. He describes that with assimilation of the different language of Assam someone can thing of a prosperous and peaceful Assam.

2. Buku hoom hoom kore mur aai: This particular song was a part of the film Maniram Dewan which was released on 1963. Dr. Hazarika wrote this song in 1961. During that time Assam was in serious problem of Bhasa Andolon (Language Movement). Keeping this into view Dr. Hazarika written this song with patriotic feeling which was later become a part of Maniram Dewan. Most of the time in the song Dr. Hazarika used the term son and mother.

#### Songs based on Human Interest

1. Manuhe manuhor babejadihe akonu navabe: Dr. Hazarika written this song in between 1961-62. The song is considered as the most popular song in Assam. The song has been translated to almost to the Indian language as well as in English. In 1964, violence had wreaked Nagaland, Mizoram and parts of Assam and curfew had been imposed to restore peace in the region. It was his song Manuhe manuhor babe that had struck a chord among the people and brought back normalcy to the states. The same song has now been declared as the song of the millennium by the BBC Bengali Service.

2. Sitore Semeka Rati: Dr. Hazarika written the song in 1966. The entire scenario of Assam during that period of time was completely reflected. Dr. I-lam-ika in this song talks about the poor, suppressed, deprived masses. He used the line like 'Bostrobihin kunu

khetiyokor bhangi pora pojatir turn jui akura umi umijoli thoka raktimjen etiprotap hauk... ' to describe their condition.

**Songs based on Revolutionary change:**

1. Bistirna parore akhainkhyajonore: In this song Dr. Hazarika has used some powerful words for the change in the society like Unmadona, Veer, Pitritto etc. In this song Bhupen Hazarika speaks about the cultural, political, economical, social reform of **Assamese society**.
2. AmiAxomiya nohou dukhiya: In this song Bhupen Hazarika addresses the Assamese people as Thalua and Natun Asomiya. When the song was composed the entire state was confronting with the problem of identity conflict. In this song the message unity in diversity is also highlighted.

**Songs based on Nature:**

- I. Shillongare gadhuli: A very beautiful song narrating the beauty of Shillong and poet's romantic moments hand in hand. This particular song was composed by Dr. Hazarika when he was in Shillong.  
Shillong is one of the most beautiful cities of North-East. It is referred to as the "Scotland of the East" due to its striking similarity with the Scottish highlands.
2. Akashijanere uronia monere: This song Dr. Hazarika reminds of good old days when people used to fly and write poems about it. This beautiful song by Bhupen Hazarika narattes the aerial journey from Kolkata to Tezpur, Assam. In this song Dr. Hazarika in his own words describes how he sees gamusa like Brahmaputra, the Garo hill etc. etc. from the blue infinite above from rendition of a poet in word of little child who is thrilled by his first aerialjoumey sings it to one and another describing all that the origination , aft-pert to his lokhyosthan i.e. Tezpur..

**Songs based on Love:**

- I. Xoixobote dhemalite tumare umola monot ase: In this song Dr. Bhupen Hazarika describes about a love story' of a boy who fell in love with a girl in teen age period of his life. But the girl left him. He uses the word like "gusi gola, dhonor goraki bolila " to give the song a feeling of eternal love. The songs were composed with a indigenous feeling, i.e. the way a village boy show his feeling towards his lover.
2. Tumarpremor Bhogiorati: In this song Dr. Hazarika has express the feeling of a lover in a different way. Here Dr. Hazarika requested her to give him the power to rebuilt, reconstruct the society with affection, humanity, morality and faith so that the society' can make a bridge of assimilation. The girl in this song is potrayed as a symbol of hope and dream. .

**Conclusion:**

Dr. Bhupen Hazarika's songs are now become a part and parcel of Assamese culture. The songs are not only have respect among all class of Assamese society but also played a significance role in educating, awakening and informing them about their own identity, assimilation and harmony. In fact all of his songs are a symbol of unity, brotherhood which helps in constructing the Brihottor Asomiya Jati. Dr. Bhupen Hazarika's voice in his weapon of social reform. The voice that age has not managed to fell or even to lay low, the voice that entire generations of true-blue Assamese boys and girls have grown up on, the voice that has had men and women across all social strata in our pan of the world humming the tunes that he created, for several decades now. Dr. Bhupen Hazarika 's song left an impact into everyone's heart. Finally come to the point of conclusion that Dr. Bhupen Hazarika's song has a deep impact on every step of Assamese society.



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