

# Development of Assamese Literature

**Abul Hussain**

Research Scholar, Folklore Research Department, Gauhati University  
 Email: [abulhussain99@gmail.com](mailto:abulhussain99@gmail.com), Phone: 9864858825, 7002064707  
 ORCID ID: 0000-0003-4156-0488, Researcher ID: Z-2360-2019  
 Scopus Author ID: 57199265672

## Abstract

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.

**Keywords:** Assamese, Literature, Charyapad, Development, Sankardev.

## Introduction:

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 on for the first time. The king encouraged poets to write down down down verses in Assamese. Harivar's chief works are BabrubahanarYuddha and Lava-KusarYuddha. 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. It's to be noted that, of all the versions of Valmiki's great epic, Ramayan the 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 Choritpathis, 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. It'll not be an exaggeration to remark that it's

from these Buronjis that modern Assamese prose emerges. In 1826 the Burmese inherit conflict with British in Cachar and, being defeated, surrendered Assam to the Malay Archipelago company under the 'Treaty of Yandabu'. With the advent the Briteshers in Assam, the Assamese literature witnessed a severe downfall. The Britishers left no stone unturned to dislodge the very identity of the rich Assamese literature. British administrators made Bengali the language of the court and thus the medium of instruction within the varsity of Assam. It had been in 1836 that Assamese was thrown out of the law-court and schools and Bengali was installed in its place. At one point of a brief time, it seemed as if, the Assamese literature vanished with the Ahoms and not one ray of hope might be traced.

But the almighty showered his blessing upon the Assamese literature and a ray of hope finally arrived within the sort of the reverend Nathan Brown and Oliver Cutter, who in conjunction with the American Bephist Missionaries showed the world that Assamese as a language is for more endowed and in no way inferior to the other luminaries come the primary Assamese journal Aronodoi which encouraged vernacular writing to an outstanding extent and cause the birth of recent Assamese literature. The main literary stalwarts of the Arunodoi age include- Nathan Brown, Nidhi Lavy Farwell (Nidhiram Keont), Miles Bronson, Hemchandra Barua, Gunabhiram Barua, Anandaram DhekialPhukon and far of more. The romantic age of the Assamese literature was heralded publication of monthly magazine Jonaki(1889) by sort of the Assamese students who studied in Kolkata. Literary resolute of this age were Lakshminath Bezbarua, ChandrakumarAgarwala and Hem Chandra Goswami and far of others.

**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.

**References:**

1. BanikantoKakati – Aspect of Early Assamese literature
2. SuryakumarBhuyan- Studies within the literature of Assam
3. Pinky Jain – Assam Yearbook