

Assamese Ballads and colonial Society in 19th century**Rajen Das¹****Research Scholar****Dibrugarh University****1.1 Introduction**

Ballads in Assamese were handed down from generation to generation among rural folk Assam verb a transmission. Assamese ballads present so far recovered are complete and some ballads are fragmentary. We could three categories-Historical, Legendary and Imaginative. Ballads is narrative verse of the whole wide world. Ballads related historical backround. Many notable writer are divided in many types of ballads. Types of ballads are historical ballads, legendary and humourous. Ballads includes are 19th century British Society, Mediaval periods, socio-economic and socio-cultural lots of data given and we understand that time how can people survive the society, right and everyday life. when protest people in the roads policeman comes and firing and government couldnot fine actual death list in The Peasant Uprising (Krishak Bidhuh) Exam Phuloguri Uprising, Pathorughatar Ron. One think is imporant that time some people are singing ballads who are work culivat and they directly saw and create a lyrics... Uper Assam are sometimes called malita (In the 'Malita' term first time Hemchandra baruah includes his dictionary book Hemkosh), probably from Sanskrit mala, garland. In Upper Assam certain satirical specimans go under the name juna which also coveres verses sung at the Springtime Bihu Festival by the Huchari singers when they go from house to house collecting presents.¹ Ballads defination given by Oxford Dictionary A simple, sporited poem in short stanzas, narrating some popular story.² In this Research paper we focus onley so We are selected two most relivent ballads Where reflected History of Colonial Society. They are Maniram Dewanar Git and Dolipuanar(Noruttam Das) Git. Above discussion we help two important Cultural Methods. The name of two theories are Historical Reconstruction Method and Historical Geographical Method.

1.2 Key Words–Ballad, Asaam, History and colonial Society etc.

1.3 Methodology–Historical Reconstruction, Historical Geographical.

1.4 Limitation–Dolipuran and Maniram Dewan Ballads.

1.5 Research Question

Decoding the Art Facts of Assamese Ballad : A Quest for the fraganted history of Coloniel picture in this topic when we discussed started that time comes some questions. That are-

1. How is the coloniel period define Doli puran and Maniram Dewan Ballads
2. What the Main theme of research paper?
3. What the Methods and theory used in the research paper?

1.6 Assamese Ballads reflected the history of colonial Society**1.6.1 Analysis and Findings**

1. Prafulla Dutta Goswami, Ballads and tales of assam, p.9

2. ibid.7

Ballads is the Most of the good parts Assamese poem. In this area not lots of research, but published lots of books, edited books. Assamese folklorist Dr Profulla Dutta Goswami who is the first ballads related topic research under the supervisor of Prof. Brinchi kr Boruah department of Assamese Guwahati University. He wrote the book Ballads and tales of Assam in this books includes Assamese ballads related data, like definition of ballads, different parts of ballads and lots of examples in this books. Lots of Assamese Folklorist contributed in Assamese ballads.

1.7 The history of colonial Society reflected Assamese Ballads

1.7.1 Historical Ballad

Historical Ballads reflected ancient times picture like a home dynasty. Historical Ballads defined lots of Ahom period, British Colonial Society. In This Times Gandhi in Indian leader who leads and Comes in Assam. That time Assam people very inspired because he is the great and independent command in 1947 Bharat Swadhita Anudulan. Assamese people understood British policy who already job under the British government. But one time our people comes and protest the truth and right. In that time Assam place Moniram Dewan are lots of contribution in this Historic movement.

1.7.2 Doli Puran Reflected Colonial Period

Doli puran written by Naruttam Das. In this book reflected British era. And 19th century socio-economical picture clearly defined. "The Doli Puran represents the popular understanding of the patharughat Peasant revolt though some of its narrative and facts are far from being historical fact, yet it represents the Popular consciousness which was passing from generation to generation in the locality" (Source- Peasant Uprising Patharughat in 1894, p.85). Doli Puran books included collection of "revenue. Example-

Radha Nath Tahsildar

Atikoe Adharmi

Rajok Bandhi Bandhi Maare

Gos Lata Chajana

Donar Matit Khajana

Low Doh Taka Doh Ana".

(Radha Nath Tahsildar is a cruel man, he torture the peasants. Revenue of 10 rupees 10 ana is imposed on the land.) (Source- Peasant Uprising Patharughat in 1894, p.86-87)

Otherhand the Revenue record increased in 1834-1869. clearly mentioned bottom of the chart-

Year Revenue collection (in Rs) Total increased (in Rs) Survey Land (in acre) Increased in land (in acre) Chart no-01.

1834-35	1,07,302	-	1,07,778	-
1852-53	1,79,5767	72,274	2,21,849	1,14,061
1865-66	1,94,846	15,270	1,93,465	28,385
1868-69	3,57,768	1,62,922	-	-

(Source-B.C.Allen, Assam District Gazetteer, Darrang District, 1977)

1.8 Moniram Dewan Git, War and Colonial Society

We Are Focus onley Moniram Dewanar Git and Doli Puranr git where refected History of colonial society. Maniram Dewan (He is also known 'Kalita Raja') was hanged for rebelling against the British, fighting against the former Ahom rule and the salvation of the rule-"Maniram started his career as a most loyal servant of the British extending his help to the government even to suppress the early liberation movements organized by the members of the erstwhile nobility against the British regime. He expected progress and prosperity for his countryman under the 'benign' rule of the British. But that was something impossible under a colonial rule. No sooner Maniram realized this than defected from the Government and looked to the past, the erstwhile Ahom Government with its traditional rights and privileges. He brooded hopes of restoring this old Government and looked for supporters. Then came the Great Rebellion of 1857. In the wake of the Rebellion, he attempted to take up arms to overthrow the British rule. But before his plan could be materialized, the secret was divulged. Maniram was arrested and thrown to the gallows along with his lieutenant Piyali Barua in February 1858."(source-Ajit Kumar Dutta, Maniram Dewan and the contemporary Assamese Society, p.1) Assamese Historical Ballads one important part is Moniram Dewanr Git. In this ballads not onley British period, ahom Society it also includes Assamese National festival Bihu's Tone. British Government a few people get in govt job that so he realized his fault one time against the British government. And last time result is Maniram Dewan Hanged in Jorhat 1857, 26 Feb.

Moniram Dewan Git Examples which presented British colonial period. For instance—
"You smoked on a gold hookah, o Maniram,

You smoked on a silver hookah

What treason did you commit to Royalty

That you got a rope around your neck (Ballads and tales of Assam, p.28)

Maniram Dewan who has been wrote of lots of letters'. And he was sentenced to death spread revolt 1857. which we shows peasants consciousness the colonial exploitation and atrocities. example-

Hero Maniram Phulguri Dhewakhon

Hero Maniram Kenekoi Lagile

(Maniram, how has the Phulguri Dhewa Occurred) (Source-Peasant Uprising Patharughat in 1894, p.82)

Findings

- 1. Above discussion clearly define British colonial period.**
- 2. And Doli piuran and maniram Dewan ballads reflected British colonial pictures and 19th century in way of socio-political background in Assam.**
- 3. Doli purans including society of Patharughat and villages and in this village lots of people contributed revolt of Patharughat which are socio-economic platform.**

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