CHAPTER – II

DR. BHUPEN HAZARIKA AS MUSIC COMPOSER AND SINGER:
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Dr. Bhupen Hazarika is well known in the world of music. He had shown an incomparable proficiency as a musician. He conquered the field of the Assamese musical world very successfully and diligently since his childhood.

All the songs of Hazarika are like poems. The songs composed by him are symbols of love and reflect emotion of an artistic creation with perfect rendition. In his songs people can beautifully find out the real picture of hopes of all the people. On humanity the feelings of Hazarika are born out of his concern for motherland. It is found that the analysis of Hazarika’s songs is not an easy task as they touch the inner aspect of human life. An attempt would be made here to urmark the real person that was Dr. Hazarika. So all aspects of his songs would be covered. Through this overall analysis one can hope to find the real Dr. Bhupen Hazarika.

Art for art and for the art of human being which is the point of view related to the art of Dr. Hazarika is a clear expression of his deep concern for humanity which has been reflected through all the works, thought and creation. “Dr. Bhupen Hazarika himself wrote that Karl Marx, Mahatma Gandhi one side and in the other side he wrote about an influence which had come from the consonance of the attachment of Sankerdev, Jyoti Prasad, Bishnu Prasad of Assam. For the sake of freedom of the country, I am a spark of age of fire said by himself. He also said that he can prepare weapon of skeleton of human by which he determine to kill the criminals. The teenaged
dreamer of the freedom and to make the whole world ready for social revolution he took
the art as a slogan.”¹ Dr. Hazarika did use his creations as a slogan for social
revolution. For its simplicity in expression it has made his creations great. It is really
remarkable to know the way Dr. Hazarika had reflected the responsibility in social life
through his songs. He drew attention to fight against the evils prevalent in the social life
and to be practical. From the above people can acquire knowledge about the feelings for
humanity of Dr. Hazarika. All are really unique and he did a commendable job in this
dimension. In his songs it is observed that the lifelong intimacy of the lovers and a
secret feeling of their hearts. Breaking the rules of so called society and having
happiness for an active social life, those are the subjects that had also been touched by
his songs.

For composing music Dr. Bhupen Hazarika had been inspired by the high
cultural family support, from the literature of Lakshminath Bezbaruah. He was very
well versed in composition of modern Assamese songs as well as folk songs of Assam
alongwith Shastriya Sangeet from his childhood onwards. But it is interesting to know
that all of his songs tried to reflect the social life of Assamese community. He began
writing and composing songs on Srimanta Sankardev and on the sacrifice for the
motherland by Maniram Dewan, Piyoli Phukan and also about the ideology of Mahatma
Gandhi. Overall Dr. Hazarika had given his first step very dedicatedly to the field of
creative artistic world. This dedication remained throughout his life. All his songs were
carefully composed by him and the songs are deeply rooted on the thought about
communism, teenager’s emotion and hopes and aspirations. A sensitiveness of freedom
of the country was found in his songs. Bhupen Hazarika said many things to the people
through his songs and the medium was for him is music. Music had become all in all for Bhupen Hazarika, it was everything in his life,

"Unknowingly music has become my life and profession-said to himself by Hazarika. In my entire life many songs I have written, many songs created controversy and about that I don’t want to say anything as because it’s the view of people but as a composer I have written for the sake of common people and tried to convey my main aim and some of them I wrote instantly, some of them have been made to adjust with the story of a drama, film and for recording purpose. I have written some of them as an expression for freedom and to fight for the country to aware the people about the problem of the country. Some of them I wrote to explain about some individual and personal emotion. So each song has its own value. My main aim of composing music and my songs should be song of people. Therefore I hope that in future too some of my songs will make a way to change social life which I hope will give strength and power to the people. It’s not my explanation about my music it’s the realization of mine. Perhaps for the innovative creation I always have been given respect by my listeners. I have been also trying to bring change through my composition of lyrics." ²

The protest against the social evils in Dr. Bhupen Hazarika’s songs:

Dr. Hazarika felt that it was possible to protest through art. One can reflect the love for motherland, responsibility for the country through music. He dedicated the whole life pursuing for this goal and occupied the highest place in the history of Assamese music world. He had combined Assamese music with folk music and had
brought before the world. He has brightened up all people with emotional feelings by performing from his heart. Some songs had controversies also.

About Dr. Hazarika’s songs it reflects that he was inspired by Sankar Madhab, Bishnu Rabha, Phani Sarma, Jyoti Prasad and Paul Robeson, when he thought about Assam and Assamese. It has made his songs bold and evergreen. *Mahabahu Brahmaputra*, here he used Brahmaputra as a messenger of attachments. In this song, Sankardev, Azaan Fakir, Lachit Barphukan, those are not only some old names, they are symbols of togetherness and their ideologies are inspiring people like the Brahmaputra.

_Padma nadir dhumhat pari kat haijan_ Hundreds came braving the storm in the
ahile

_Luitar duyupare katanu atithi adarile_ The Luit received them in either bank

_Kisu lobo lage_ To meet and merge, give and take

_Kisu dibo lagey_ As did Rabindranath say.

_Jeenjaboloi holey_

_Milibo lage milabo laage_

_Rabindra natheu kole___

The process of making a vast Assamese Society with assimilation of different communities which was started under the guidance of Sankardev, it was carried on by Dr. Bhupen Hazarika during his time. Hazarika warned the people of Assam that they should not be arrogant. They should be open hearted considering humanitarian point of view, _Jui Loi Nekhelibi_ (not to play with fire) and _Manuhe Manuhar Babe_ (Man for the
help of men) through this song Dr. Hazarika deeply expressed about the feeling respectively like this:

**Upadhai, Tripathi, Afaz tamiz**  
Upadhayay, Tripathi, tamiz

**Aru Karmakar chah bagichaar**  
-all labour of the tea garden are

**Asomik aakwali patise monor kotha**  
-embracing each other

**Bhasha noba Asomiyar**  
And talking in Assamese.

**Manuhe manuhar babe**  
If humans do not care

**Jadihe akonu nebhabe**  
About humans at all

**Akon sahanubhutire**  
With a bit of sympathy

**Bhabibo kunene kawa, homoniya?**  
Who else will care? Say o mate.

About Mahatma Gandhi also Dr. Bhupen Hazarika sang **Mahatmai hasi bole Ram o Rahim** (Mahatma say laughingly Ram or Rahim) about the symbol of togetherness. According to Dr. Bhupen Hazarika, Mahatma Gandhi was a person who embraced Indians, irrespective of caste creed and culture.

Dr. Hazarika’s songs had taken incredible part to pass the message of different communities to the nation very effectively. After Gopinath Bordoloi and from the time of Bismu Ram Medhi, from the hill to down, the string of divided community was on the verge of break but Dr. Hazarika had succeeded to keep the string intact. The songs **Chiyangore Galong, Liyen Makow, Kohimare adhunika Dalimi, (The modern Dalimi of Kohima) O Mising dekati, (O Mising boy) Diphu hol tomar naam, (Your name is Diphu), Bordoi silane sorudoi sila** (It is the big fierce wind or the small fierce wind) through those songs he had achieved special credit in this field. “It was not the Assam of today,
but the broken Assam which took place in the heart of Dr Bhupen Hazarika it was Assam who dreamt of a greater Assam. *Bordoi silla ne sorudoi silla* the song has reflected very successfully the thought of the tempest which comes at the time of Bohag. *Bordoi silla ne sorudoi silla* is the symbol of the power of the tempest.

But now the power is disappearing from the hearts of Assamese people.” 5 Dr. Bhupen Hazarika speaks on behalf of the general people through songs. Song is the way of life for him. Through songs he stands in front of all people. The life of farmers has also been reflected in his songs. Dr. Hazarika laments and stands beside the poor and neglected farmers.

*Shitore khemeka raati*  
*Chilly is the winter night*

*Shitore khemeka raati*  
*Chilly is the winter night*

*Khemeka shitore raati*  
*The Chilly winter night*

*Shitore khemeka raati*  
*In the smouldering heap of paddy husk*

*Bostrobihin kunu khetiyokor*  
*In the worn-out cottage*

*Bhagi pora pojatir*  
*Of a peasant hard up for cloths*

*Tuh jui akura*  
*Let me be its glowing warmth.* 6 ...

*Umi umi joli thoka*

*Rakktim jen eti uttap hown...*

A strong feeling of the people is expressed in his songs:

*Misisipir parote*  
*The Negro john sobs on the bank of the Mississippi*
Dr. Bhupen Hazarika as Music Composer and Singer

Kopaahor khetite
In the cotton fields

Nigro jone binaale
Talking of the discrimination of colour

Koi manuhor boronor kotha
Rongmon cries every day

Luitore parore gaonre morikhalit
On the village cremation ground

Rongmone nitow siyore
On the bank of the Luit

Koi buwoti monore kotha...
Talking of the progressive human mind...?

Moi dekhisu onek gogon sumbi atalikar
I have seen rows of colossal skyscrapers

Sharee

Tar satei dekhisu kotna grihohin noro
I have seen lots of tramps under their
naree
shades

Moi dekhisu kisu gharar samuh bagichare
I have seen mansions adorned with
ase bhori
gardens in the front

Aru dekhisu moroha phulor papori
I have seen petals of drooping flowers
falling off early

Okalote pora sori
Having seen menials in so many lands, I
am worried really

Bahu deshe deshe grihadah dekhi sintita
haw bor

In their homes people clear to me have
become strangers
Manar manuh bahutei dekhu gharate So I carry on as a wonderer... hoise Par.

Heye moi eti jajabor...

The feelings of fight for justice have been reflected in the songs of Dr. Hazarika which are strong and sharp more than the swords of Lachit Borphukon. It needs to be accepted that behind those songs, there was emotional touches of Dr. Hazarika of his personal life. At the time, Dr. Bhupen Hazarika dreamt of prosperous social life. He gave serious thought on how to remove the ethnic problems, how these can be resolved without partitions on community and caste, how can he enhance the love and affection in the social life, how it can be made loveable and discreet social life. He did not only reflect the feeling of the downtrodden of the country but also he retorted about all.

The song Paneir Punakon is one of his poetic songs about a life in the society which has been divided into two sections of community. Through the economically suffered character of Paneir and Punakon he wanted to show the detached socialism and the way of Panei and Punakon were suffering. The child Punakon is asking for meal as he is feeling hungry, he is disturbed by seeing his mother’s lean health. As a guard of their empty house, Panei is just checking her son temperature of fever, as she doesn’t have medicine, doesn’t have milk, fruits or anything to give him. So Panei asks her son to have patience. But what is patience, the little child doesn’t understand, he just knows that his mother can’t fulfil his requirement at this time. At the end the child got tired and went to sleep. At that time Panei sang the song to make him sound sleep.
Dr. Bhupen Hazarika as Music Composer and Singer

Amare moina shuboye  Aamare Moina' is an Assamese ballady
Sunali dhanoni daboye  Song- meaning... my child will sleep
No saulare sira bhaji dim  In his dream he will cut the golden paddy
Bati bhorni bhorikhabo a...  Sleep my child...

Panei could eat puffed rice only in his dream, not in real life which has been
clearly reflected by the song. By the song Panei could not remove the hunger of
Punakon due to lack of food and medicine Punakon dies. Panei got the news of the
death of Punakon this way—

Maaj nisha kukuror bhukonit  Panei wakes up at night, hearing the
Dhap dhap bukure koponit  Barking of the dog.
Paneye usop khai  Her heart beats faster
Phota kotha atorai ponatir mukholoi sai ...  She looks at her child, who is no
more...

Sonore putoli basa mur tuli saa
Khuda pojaat katu nai pani topa kha
Basa nemato kelei, ki hol basa...
Deha sesa kelei, soku mel basa!
'O' Mor bukure sone
Tore jironor dokmukalit
Moronore murti saa
Toi morikhalir sitaa juit alfule toponi jaa....
Because of her poor economic condition she lost her lovable son Punakon. At the place of her son’s funeral she was not broken at all. She decided to fight a new war against poverty. She took the dead body of her son Punakon and proceeded towards with many those who had suffered. Panei was also a sufferer in the same way. The whole world has been shivering by the sound of so many Panei’s, with those words Dr. Hazarika said that which Panei needed she got and the picture of it has been drawn in the sky by the sun, it’s the new picture of a socialism. In that society there was no richer, no beggar, they would grab their right. Panei would make new school for all the childrens. She would give books and toys to play to them. She will brighten up all the cottages, where the poor are living, by their smiles. People who have removed the smiles from their face she reflects them this way by her words.

\textit{Bhukot shukabo montrir} \hspace{2cm} \textit{The corrupt kings and ministers will}

\textit{Aru joto ase asur maharaj} \hspace{2cm} \textit{Suffer from hunger and}

\textit{Dhaan bhora gaonre rangdhal akashot} \hspace{2cm} \textit{Under the bright sky I will hoist the}

\textit{Tetiai uruam torei jiwonor dhozza...} \hspace{2cm} \textit{flag of life...}

Dr. Hazarika has succeeded to reflect the determination and hopes of poor people on his songs. Suffered with economic poverty and the death of Panei’s son Punakon’s gave them courage to fight against the profligacy and made them alert about socialism. This incident provided scope for emergence of the idea relating to socialism in their mind.

\textit{Amare moina shuboye} \hspace{2cm} \textit{My child will enliven the society even}

\textit{Chitake khaboti loboye} \hspace{2cm} \textit{After his death...}

\textit{Moronor majedi jiyai tulibo}
Dr. Bhupen Hazarika as Music Composer and Singer

"Mora somajor mon..."

Dr. Hazarika reflected in his songs the profligacy which was happening with the suffering people. Those songs are meaningful to retort against the inequality and injustice.

It is also true that our society is suffering from conflicts and clashes. The common people of the society have been made victims by the oppression of business minded men. He realised about half feudal and half capitalist management which he expressed through his songs. A chariot puller is badly suffering carrying the chariots for long time.

*Hey dola hey dola, hey dola hey dola*  
*He dola he dola, he dola, he dola*

*Eka beka batere korhiyau*  
*We trudge along winding paths.*

*Bor bor manuhor dola*  
*And carry the grandee’s dola.*

*Hey dola...*  
*Hey dola. 9...*

As a people’s singer Dr. Hazarika has alerted the man who carries *Dolah* (the cart puller) for the rich people who never understand that without poor man they can do nothing the way the poor people are being explained-

*Juge juge japi diye metmora bojati*  
*“For ages the deadweight thrust on us*

*Kandh bhangu bhangu kore, hey kore*  
*Almost breaks our backs*

*Bor bor manuhe dolat tuponyiyai*  
*The grandee dozes off in the dola*

*Amarhe ghaam bor sore*  
*It is we who sweat*

*Ukhokoi paharor tingti uthisu*  
*Up we are trudging the steep hilltop*
Dr. Bhupen Hazarika as Music Composer and Singer

Bhalloi khojti mila  
Be in step with us

Amar kandhor pora pisolibo lagile  
If it slips from our shoulders

Bagori poribo dolah.  
It will tumble down

Roja moharojar dolah  
The dola of the grandees

Bor bor manuhor dolah...  
The dola of the great Kings. 

Dr. Bhupen Hazarika rendered Bengali songs for a long playing record named *Ami ek jajabor*. He even began writing and singing revolutionary songs in his youth like, *Agni jugor phiringoti moi* and those songs made sensation. His songs are more powerful than the swords of Lachit Borphukon, which depict protest against the crime, domination, torture and to aware the people who are suffering. The song like *Noro Kongkor astra saja shokhonkarik bodhim*, (*I will kill the exploiters with the arms made of human skeleton*) *Hezar Panei siyori uthile Prithibi uthile kopi*, (*The cries of a thousand ‘Panei’ shake the earth*) *Ronaklanta nahou sangram aan eti naam jiwonore*, (*I will not get tired in battle-war is another name of life*) infused fire in the minds of society.

The freedom of India had given satisfaction to Dr. Hazarika but often he was unable to bear the imposturous acts in the country happening from time to time. So when the war of liberation of Bangladesh won, he wrote and sang *Ganga amar maa* (*Ganges is our mother*) drawing attention of Bengalese of all over the globe.

“Dr. Hazarika’s heart always felt the spirit of the composition of Nazrul Islam about mobilising people Dr. Hazarika’s rendition is straight and powerful which is globally appealing. He said *Geet gai kopam diganta* (*I will cause the horizon to quiver*)
Dr. Bhupen Hazarika as Music Composer and Singer

by singing songs) because of those ideals he expressed proudly saying *Hridoye amar Rabindra Nath, Setonai Nozrul.* (Our heart is Rabindra Nath, Najrul is our senses).”

Dr. Bhupen Hazarika was influenced by Kolaguru Bishnu Prasad Rabha to compose songs against the oppression for the protection. This feeling to fight against the oppression always took place deeply in the heart of Dr. Hazarika. To eradicate the problems of the poor people Hazarika created many songs, poems and lyrics on the subject.

It can well be said that in a country a large number of people are not getting their rights, all the leaders are cheating the common people. The mason who makes building with marble stone and with costly wood lives in and empty cottage only. Therefore the poor are always far from the basic facilities. For example the weaver always prepares cloths for many persons but they remain without clothes. In this country it is seen that there are many who are sitting, eating and sleeping in gold made furniture but in that society the ordinary people do not get proper food also in time. They spend life very painfully. To draw attention of the society Dr. Bhupen Hazarika had defined in his song *Ujai bure dile* (To go upstream and get drowned).

*Tatire kapore jogotkhon jurile*  
*Tothapi tatir gaa udi*  
*Da- dangoriyai deshoke thogile*  
*Korino kotona budhi*  
*Khenuwe sonore hinghakhon hajile*

*The weavers provide clothes for others*  
*But she has to remain*  
*Uncovered due to poverty*  
*Politicians have cheated the people...*
Khenuwe bhukote, khenuwe shokote rol...

Poverty can be removed if all the people get together and the leaders are pressurised to apologise and respect the strength of them.

He writes songs depicting the power of courageous young men’s obligation, in the announcement in his word:

_Bahur saktire sushon kora baat_ I am flying the flag by

_Huhokai thoi moi homoyor alitir_ destroying the evils of society...

_Nishan urau_

_Shukan dukhit bayu phali phali..._

In his life time Dr. Hazarika sang on behalf of the people who break stone or for the hard labour of the worker a road constructor. Who by taking labour as a foundation always go ahead in the song _Bhang shil bhang_ (Break, break the stones) Hazarika wrote-

_Nij hatere khukan mati khand_ You dig the dry hard sail and build

_Horu shilere henduri ali bandh._ roads with stones

_O’ Toi nij haate gorh diya alitire aha_ Down the roads you build

_Jugar sobhyatai aag barhe_ civilization advances

_Toii shilere itihakh rosuta_ You are the one who forges history

_Toii haimor rohan sanuta..._ with stones

_You are the builder of the heaven of equality._

Page | 53
Fighting for freedom of all he wrote and sang songs like:

- Muktikami lokhyajonor (Have you not heard the mute expressions)
- Mowno prokash hunisane nai (Of the freedom Loving Millions)
- Jiwonor akakhot notun sahosor (Have you not seen the effulgence)
- Porise jyoti dekhisane nai? (Of new found courage)
- Kiman pala nepala kiman (That has lit up the firmament)
- Hisab nokorila konu khyoti nai (It matters little)
- Ahise Somay Gononaro Din (That you didn’t make a tally)
- Koriba Prokash Kuno Trakh Nai... (Of what you got and what you didn’t)
- But before you stretch the days of reckoning,
- Days when you can speak without fear.¹³...

The human life is full of suffering. The most complex aspect is how to live.

One has to struggle to lead a life. One has to struggle, even if one gets tired. It is a must.

The feelings of thousands of people are well expressed in his songs.

- Songram jodi jiwonor aan eti nam (If struggle is another name of life,)
- Sei songram howk tor priyo (Let the struggles be my favorite Don’t)
- Dui hate soku duti dhaki dhori toi (Cry look at the sky-and face the)
- Akole usuponu kiyo? (Challenges...)
- Aghatei jodi tor jiwon pothot
- Nitow nitey sahasor hoi
Dr. Bhupen Hazarika as Music Composer and Singer

Bedonai jodi nisthur bhabe

Okalotei ane porajoi

Tene songram kori kori akasholoi sai

Thiyo toi nohowonu kiyo...

One can find the picture of social life in some of his songs. But only picture is not drawn there lie criticism of the society—criticism of the rulers of the society which can be never helpful in the development of the society. It is evident in his songs that one should be conscious about reforming the society.

Till the decade of forty, all the songs of Dr. Bhupen Hazarika were euphonic, but from the point of view of composition, the songs were not detached from the prevailing situation of time. It has been clearly reflected how he synchronises the lyric with his words of the songs. As a good example one can point out to the song Kopi uthe kiyo Taaz mahol and Agnijugor phiringati moi in the second para of the song Puwoti nishar azanor (The sound of Azaan at dawn) the word when pronounced at the time of singing, sounds as if the Azaan directly comes from the Maszid, the same is the case with the song Agni jugor phiringati. He tried to depict the idea about inspiration to create something new. All these are some brilliant compositions of the period. The incomparable personalities Dr. Bhupen Hazarika has been highly inspired by the musics of Paul Robeson. He literally based on Ol man river and wrote the song Burha Luit boa kiyo and the song We are in the same boat brother translated into Assamese Ami ekekhon nawore jatri.

Similarly Dr. Hazarika’s songs touched the issues of politics, economics, society, geography and philosophy in his songs mixed with emotions. From the point of
view of literature, it can be observed that there is the mixture of emotions and practical life. The depth of emotion, clarity of language, wording and the coining of words, shows the expertness and command of Dr. Bhupen Hazarika on literature.

By the song *Bistirna Parore* Dr. Hazarika wanted to make satire musically on the river terming as *Burha Luit* which just keeps watching and flowing despite the miseries of the people and deterioration of society he also wrote-

*Bistirna parore*  
*Hearing the clamour of countless masses*

*Akhonkhya jonore*  
*In the wide expanse of the vale*

*Hahakar shuniu*  
*O old Luit, mute and quite*

*Nih shobde nirobe*  
*You old Luit, why do you keep flowing?*

*Burha Luit tumi*  
*Morality is though going down*

*Burha Luit boa kiyo*  
*Humanity is though losing ground*

*Noitikotar iskhalon dekheiu*  
*Lazey and brazen, why do you keep flowing...

*Manobotar patan dekhiu*

*Nirlozo alos bhabe boa kiyo...

**Criticising the land lord for oppressing the poor farmers, he wrote:**

*Dhan nidiu rinu nolou*  
*I will not give corn, nor will I take loan*

*Khud nidiu aru*  
*No more interest I'll pay*

*Mohajanor nisthur budhi*  
*Why should I tolerate*

*Khohu kelei baru*  
*The cruel tricks that money lenders on us play*

*Bohutu je gham soralu*  
*I've allowed many a drop of my sweat to trickle.*
Dr. Bhupen Hazarika as Music Composer and Singer

Tezu bukur bohu dilu ... Have also offered much blood of my bosom...
Kasikhonot khan dilu I've now sharpened my sickle
Shaos bhoripore... I'm filled with courage.15...

He urges to protest against oppression by the ruling class:

Jonotar tantror saji lolu astra I took the weapons of democracy
Sotontrotake anim buli to fight for freedom in the hope of
Shukhon jorjor sahasro manuhor bringing back smooth lives for
Artonaad aru nusunu buli. hundred of oppressed people...

Amare deshote folgu sodrikh

Shupto songram sole a solile...

People through collective effort can bring the mad elephant under their control.

He wrote:

Boliya hatiku bolabo pari je If people gather together one can
Raijkhone ekgut hole Even control wild elephant you
Daa-dangoriyaw kaboukoi matisu Leaders why do forget the the
Raijor biloikhon sua. People have made you leaders...
Raijor bolote tumi borti asa
Keleinu pahori jua....

Indicating the torture of the people through songs, he writes:

Khati khua tahotburok Befriending you labour class
Dost kori loi,  
Through dirty manipulation

Tez shuhi loi.  
The demons suck your blood.

Juge juge thog khaiu nubuja holi  
Despite being cheated age after age

Lakh lakh tahat thakiu eku nepali....  
You failed to learn

Though you numbered hundreds of

You received nothing at all in return... 

Dr. Hazarika pleads for a socialistic society through the song:

Toi shilere itihash rosuta  
You write history on stones

Toi hamyor horog rosuta.....  
On equality communism...

He was hopeful that the people will be able to establish a socialistic society.

People never remain in the dark always. There is a reflection about it in his songs.

Referring to a song of Dr. Hazarika, to explain about his concern of social life, a writer, Kumar Nabajyoti said that by breaking the walls among castes and communities, there should be brotherhoodness in the whole world. He wrote the song 

Juwoti Anamika Goswami in the 20th century when the girl Anamika Goswami and the boy Prashanta Das wanted to get married then the whole society went against them, that is why they got married at the temple of Kamakhya Dham society.

He tried to break the so called caste system of society through songs:

Ekoish shatikar prothom puwar jilikoni  
I am eagerly waiting to see the

Shuboloi asu bat sai  
morning rays of 21st century...
Dr. Bhupen Hazarika as Music Composer and Singer

Unobingkh shatikar dhyan dharonai

Binkha shatikat hubha napai.

Aru amibur ei ekobingkha hotikat korisu ki...

Meghe Gir Gir Kore in this song all the farmers are seen putting forward their steps without submitting themselves to the landlords. Same way in the song

Prosonda dhumuhai prosna korile moke

Mumurkha manobok jiwonor biddut If I can give the dying

Kinchitu jodi dibo paru Even a flicker of life.

Akash dhumuhar aru For what I will bow down again and

Bajrak again

Tar babe hotobar pronipat Koru... To the sky, the thunder and the storm.17...

The song ends this way:

The legendary universal artist who stood against the hopelessness of people sings song of hopes and always appealed for humanity and to work for a healthy peaceful society -

Jiyai thaki, ekhon samaj I'll live to raise a society

Gorhibor mor mon ase It's my ardent wish

Jot honatkoiyu manuhor dam I'll live to raise a society

Alop holeu besi ase It's my fervent pledge

Jat honotkaiu manuhar dam Where Man is worth a little more
Alop holeo besi Ase... A little more than gold.\textsuperscript{18}...

With the subject of practical life of a fisherman, the song \textit{Rongmon masoloi gole} (Rongmon has gone for fishing) has reflected the foresight and deep realization of the composer. By the realization of labour an ordinary man who carries the \textit{Dola} he wrote the song \textit{Dola hey dola, dola bor bor manuhor dola}. Again he wrote about those ordinary people spending their lives like a rail. He wrote...

\textit{Jhak jhak jhak jhak} \hspace{1cm} \textit{Jhak Jhak my train runs- whistling}....

\textit{Rail sole}

\textit{Mor rail sole}...

Moreover \textit{Prathom nohoi, ditiyo nohoi, tritiyo chrenir jatri ami} (Not to the first, not to the second we are passengers of the third class) by the song the general people are compared to third class passengers. Same way the song \textit{Auto rickshaw solau ami dui bhai} (We two brothers drive an autorickshaw) gave a picture of the dignity of labour of the educated youths.

“Inspired by the ideals of \textit{Mahapurush Sankardev, Rup konwar Jyoti Prasad Agarwala} and \textit{Kolaguru Bishnu Prasad Rabha}, which carried the seeds of awareness of socialism, they germ at their own time, he wrote his all the songs. The subject of his songs doesn’t coveres everything. Love for his motherland, deep admiration for human life, to remove the differences among communities and caste, rich and poor, sympathy for farmers, labourers, universal brotherhoodness, respect for women he composed
songs who have lost their lives for the country at the time of war, which can give strength to the coming generation.” 19

The reflection of village life in Bhupen Hazarika’s song:

In a number of songs Dr. Bhupen Hazarika gives a real picture and view of a village life. Some subjects always related to the people of village like: stone, crops, river, farmers etc, through which all the people of villages see their dreams. Dependence of the nature encourages the villagers to develop love for the nature. It is reflected this way in Dr. Hazarika’s song;

\[
\begin{align*}
O \text{ Mur dharitry aai} & \quad O \text{ mother Earth- let me salute you- a} \\
Choronote diba thai & \quad \text{Farmer has no other option except the} \\
Khetiyokor nistar nai & \quad \text{So it of this earth. Be kind –my affectionate} \\
Mati bine okhohai & \quad \text{Mother...} \\
\text{Doya kora doyashila aai}... & \\
\end{align*}
\]

The villagers always face trouble and after doing so much of hard labour they wait for the month of winter, which is dearer to all the people of village, who are farmers, Dr. Hazarika wrote:

\[
\begin{align*}
\text{Rod borokhun kati kori} & \quad \text{We toil under sunlight and} \\
Ghaam pelai soh kori & \quad \text{Rain, sweating all time and grow crops} \\
Tomar bukut sone sopau & \quad \text{Like gold but wicked people snatch away} \\
\text{Ane niye karhi} & \quad \text{our crops...} \\
\text{Dhoritry aai mur} & \\
\end{align*}
\]
Dr. Bhupen Hazarika as Music Composer and Singer

Amaak tumi neriba

Tomar cheneh bine aai

Ami nirupai...

The antiquated relation between the farmers and ground has been depicted clearly in another song where the picture of village life is viewed perfectly:

O Ami tezaal gaonliya We are bright young villagers – we refine

Gaonre rakhim maan The earth by ploughing we will keep up

Nangol juwolire prithiwi sojau The fame of our village

Rodot tirebirai jaan.

Lohpohiya muga boroniya

Moloyaat halise dhan

Gaonre rakhim maan....

The picture of a village shows really beautiful, it is to look at when women harvest at the field. Those pictures have been presented this way in the song:

O Ami gabhoru dhunia We are young and beautiful girls the

Seg chai katime dhan Village cowboys stead away our hearts...

Gaonor gorokhiyai pepati bojaai

Khurote hori gol praan

Cheg chai katim dhan...

Dr. Hazarika wanted to create heaven in village. Village is very close to him. It is suitably mentioned in his song:
Dr. Bhupen Hazarika gave a perfect picture of real village life, indicating simplicity in their way of life, thought and deed heart.

**The picture of popular life in Dr. Bhupen Hazarika’s song:**

One can get the various aspects of life of the people in his songs. All the communities are virtually chosen by Dr. Bhupen Hazarika. He was personally attached with the cultural histories of all the communities. So he was loved by the people of all the communities. His songs prove this.

*Asom deshor bagichare suali*  
*I am girl of tea garden of Assam,

*Jhumur tumur naasi koru dhemali*  
*I enjoy dancing ‘Jhumur’*
Hey lashmi nohoi more naam - chameli.  
And my name is Chameli....

Sirish tole dhorbi pahi

Pata lomba pabi boli

Nake pindhi naakfuli juwan bhulali

He Champa nohoi mure naam chameli...

When people listen this song they can get an idea about the life of tea communities, who are born and brought up at tea garden and who are also innocent. One more important part of his song is the reflection of accent and language of the tea communities. A song is trying to make familiar with all people by using the language of the tea garden labours.

Baro masher baro phul  
Twelve different flowers bloom in

Vador masher keyare  
Twelve different months. In the month of ‘Bhado’

Kiba dore sare gel  
The unfortunate girl was left alone...

Obhagini piyare.

O Obhagini piyare...

The community of Mising (plain tribes) has been fully expressed in his songs with reference to Disang river and a Mising youth:-

Bolo.....  
O Missing youth, you have beautified

O Mising dekati

Bojali je pepati  
The evening with your melodious tunes

Khurere khojali dekhu  
At Disangmukh...

Disang mukhor nikhati...
He used some words of Mising (tribal) language. That is why the members of the community have accepted these songs very affectionately and Dr. Hazarika became very near and dear artist to the Mising community.

Mibu galuk solati You are wearing the Mibu
Prerumbong chadarkhan kiyonu pindhili Galuk' shirt
Murot dekhon dumer di gamosa atoli Wrapping the head with
camu
Aru Tore Purush Dehati phuti phuti uthise gamucha
Khuse rongor jiya jiya oinitamte... And your robust body is
...
Ready to perform 'Oinitam'....

The spirit of nationalism in Dr. Bhupen Hazarika's song:

An important part of Dr. Bhupen Hazarika's song is the reflection of love for the nation. He loved his state of Assam, like his mother. His love and affection for Assam have been reflected very deeply in different ways in his songs like:

Asom amar rupohi, gunoru nai shesh Assam, our Assam is lovely so
Bharotore purba dishor surjya utha desh. Her gifts too, make her glow
Gutei jiwon bisarileu The land where the sun rises
Alekdiwash raati Of Bharat's eastern marges
Asom deshor dore nepau Even if I search through my life.
Imaan rokhal maati... Spending countless days and nights
Never never would I find
The spirit of brotherhood of hills and plains has been carried very powerfully in Dr. Hazarika’s songs this way:

Chiyangre galong The Galong of Chiang, khamti of Lohit
Luitore khamti and the Wangsu of Tirap why calling me
Tirapore wangeswe the gateway of Assam is now full of joy
Muk Kiyo maatise There is the market of love and affection...
Asomire poduli udule je muduli
‘Morom chenehor haat bohise -
Apaatani bhonitik dhorilu haboti
Bes rupe nile muk aathe bethe maati...
Monpa kokaitik dhorilu haboti I hugged the Monpa brother
Binimoyot teu dile buddhire muroti In exchange, he gave me an idol of Kole -
juge jugor mitiralir dhavja urise Buddha Saying the flag of O Bohudin
nedekha podom aaru Nokotei relationship of Centuries is ‘ Aah ‘Buli
hiyare appang jasise ... flying...

Performing songs in different places of the world:

Dr. Bhupen Hazarika is called a universal artist. He performed his songs in different places of the world and achieved great success. The experiences of performing songs in different places of the world has fulfilled covering New York, Finland, San Francisco, Moscow, Lelingrad, Kampala, Paris, Berlin where Dr. Bhupen Hazarika performed his songs at different times. Bhupen Hazarika recieved gold medal from the
Eleanor Roosevelt for the performance of folk songs when he was a student of Columbia University. In 1979 he performed songs at many different places in America for three months and he was also honoured while singing for Tagore Society in New York. In 1980, a cultural organization of Japan named Rowan invited Dr. Hazarika to performed his songs in Japan, there in Tokyo, Yokohama, Korasika, Imagesi are the different places where his songs were highly praised. In 1984 Dr. Hazarika had great experience by performing his songs in different places of Bangladesh like-the Bangladesh National Press Club, Bangladesh Sahitya Academy, Hritick Silpi Gosthi, Bangladesh Mahila Samiti, Dhaka Club, Bangladesh Silpa Kala Academi, Ittefak Kakot Gusthi and Dhaka University. In the year 1972 the third international music conference was held at Berlin Dr. Hazarika and Jayanta Hazarika both were invited there from India. About the experience after performing in Berlin Dr. Hazarika wrote in an article ‘Later Night at about 2 A.M. lots of gathering. At a huge stage there was an announcement to honour someone who is coming from India right now. The entire hall had a huge round floor the spotlight was on him and Jayanta. For the songs they were given only half an hour, in total forty five minutes after him there came on the stage the most favourite for all, the famous singer of German. He was people’s singer composer, the lyricist - Silver Crupse --.

“When I went to the micro phone and said ‘friends’ then the whole hall was silent. Herbert Gronemeyer the famous singer of Germany was ready with his micro phone at the other side. He was looking at me. At the outset I said a bit about our Indian music. Then after explaining the meaning I started to sing my favourite song Bor bor manuhor dola. I sang with my own emotional way. The song was finished. I stopped playing harmoniyam and when the audience applauded the song in a full auditorium I
again started to sing the song *Ganga amaar maa, Padma amaar maa*. As well as I was explaining how the Indian peace keeping force helped to Bangladesh liberation army... when thirty Lakhs people had died within nine months by having the listener were listening very attentively. Then I started to sing *Bihureno birina*. There was sensation created at the entire hall, the meaning was also explained in German language. The famous American singer Barbara Dan came from New York. By addressing her and extending my honour to the crowd. I sang the song *we are in the same boat brother*. Instantly I started to sing my recent song *Joy joy nowojato Bangladesh* explaining the meaning in English and Germany. They appreciated each word of the song like the assimilation of *Bholga- Ganga- Padma*, Bangladesh liberation army and Indian peace keeping force etc. In midst of the song some of them were reciprocating, some of them were whispering, some of them were clapping and some of them were singing the first line of the song with me."21 The experience of performing songs of Hazarika and from the above mentioned discussion, it can be felt that his music was spread as like ocean. This magnanimity has fulfilled the life of Dr. Bhupen Hazarika. This was a great thing that being an Assamese he performed his songs in different stages in the whole world.

**The political flavour in the songs:**

Dr. Bhupen Hazarika was a patriot. The sensitivities of nationalism of Jyoti Prasad Agarwala, the ideal and philosophy of Bishnu Rabha, inspired Dr. Bhupen Hazarika to develop love for the country Dr. Hazarika had regards for Paul Robeson who sang songs critical of the upper class or middle class and through songs he was focusing the problems of the society during his time. But he was convinced that
protesting through songs is sufficient to remove corruption from the social life. So Dr. Hazarika was in search of a platform to fight against the injustice done to the people of Assam. The people of Nowboicha, specially the youth of Lakhimpur had taken first step to create his political platform. Dr. Bhupen Hazarika was elected as an MLA from Nowboicha Constituency. The songs of Dr. Hazarika carried political sensitiveness, as below:

- Bikhudha biswakonthoi ahuratry chiyore chiyore: The indignant universal voice
- Prosonda agnipinda jalamoyee hoi ure: Rolentlessly screams, screams
- Kiyo ure?: Violent flames flash
- Prithiwitu nohoi proloyor akankhi: And take wing
- Gono manos nohai dhankhor proyakhi: Why do they take wings?
- Tothapitu shikha ure...: The earth never desired
  - Amihilation
  - Humanity has no penchant
  - For destruction
  - Yet the flames talk wing. 22...

In those songs the political point of view of Dr. Bhupen Hazarika is reflected. He himself says:

"I am not a professional politician and don’t want to depend on any political party. I just want to say in the floor that as representative of an Assamese of Assam, we cannot bear that a third party comes and torture the people of Assam. His statement
only reflects the freedom to fight for society, nationalism, political consciousness etc, and this sentiment has been expressed in many other songs." 23

As the sentiment of nationalism reflects in the songs of Dr. Bhupen Hazarika in the same way the awesome reflection of love also can be found in his songs. Dr. Hazarika himself was a typical lover the way a boatman lost his radar of the boat the same way he is also a person who could not have place himself anywhere in love and moved round without having any aim where to reach. So his many songs depicts about love. In a very typical life if someone who is really close can say a simple sentence also of love, its strength and inspiration. So Dr. Hazarika sang -

Akashi Ganga bisora nai I am not looking for the heavenly Ganga
Nai bisora swarna alonkar I am not looking for ornaments of Gold.
Nisthor jiwonor sangramot In this tough struggle of a cruel life
Bisaro moromor maat ekhar... I’m looking for words with love told.24...

A song expressing the feeling of attachment which is found in the case of almost all persons:

Moi jetiya ei jiwonor When I’ll pass away from this world
Maya eri gusi jam Leaving the lure of this life behind.
Asha koru mur sitar kakhot I hope warmly you’ll respond.
Tomar hohari pam Standing by my funeral pyre.
Nelage mor suwarani sabha No memorial mass I want
Nelage misa naam I want no false name
Dr. Bhupen Hazarika as Music Composer and Singer

Tumar etupi sokulu palei

If a drop of your tears I get

Moi pam mur dam...

That would be my real gem. ...

A letter always takes a major part in love. The feelings of lovers, love and affection, all had been conveyed by a letter written few years back. Such a song is:

Tomar dekhu naam potra lekha

Your name I know is Patralekha

Potra tumi nilikha hola.

Yet you’ve stopped writing letters

Hoitu mor purona thikona

May be, you do not remember

Tomar monot nai.

The old address of mine.

Hoitu tumi tomar morombur

May be for someone you have loved

Thoisa hasi karubale.

You’ve kept in store your affection

Gupute gupute.

In which I cannot claim a share

Tat mur bhagei nai

Or may be you do not remember

Kimba mur purana thikana

The old address of mine. ...

Tumar monot nai...

In privacy the married life was not happier for Dr. Hazarika. It appeared his dreams and hopes were shattered one after another. A cloud of despairs surrounded him. He went through a solitary lane in search of love...the following songs can be noticed in this regard:

Shur nogorir shuror kumar

The musician youth of the musicland

Sopun sona ramdhener rohon heruai

Loses the rainbow of his dream....
Dr. Bhupen Hazarika as Music Composer and Singer

Mitha moromor minoti shuni
Sitaloi aguai, rohon heruai...

Mor morome morom bisari jai jai  
My love seeks love
Mor morome morom bisari jai jai  
As the fresh summer floods
Barikhar kesa bone  
Bring for me alone
Morei karone ane  
The river in spate
Notunor bore noi  
With tidings of the age.27...
Jugor botora loi...

Notun nimati nyoror nisha  
Tender quiet dewy is the night
Jiwon jilika jonakore nisha  
The moonlight night that brightens life
Aru tumi nisei chinaki  
And so intimate you are
Mor jauwon aji ussol  
My youth is today surging
Jomol khorokhit nase ponkoj kamonar  
In the rippling waters
Poran purna hoi nishati...  
Is swaying the lotus of desire
Soul fills to the brim tonight.28
Notun nagini tumi  
You are the new Snake
Kal nagini  
The black (cobra) snake
Tomak bhulabolo kimanu por  
How long will it be before
Nila gorol piya  
You are subdued?
Moi nilkontho  
I'm the blue necked Shiva
Dr. Bhupen Hazarika as Music Composer and Singer

Oliya boliya moi jadukor... Who drinks the blue venom
I'm the accomplished magician.29...

Tomar ushah kohuwa kumol Your breath is soft as kohua.

Sewali komol hanhi Tender as sewali is your smile

Hanhiye hridoi bhorile sonai The melody of some flute

Eti kiba mitha bahi. Has gluttoned my heart with smiles

Saraidiya senehire Such a slim waist

Kokal iman lahi... My autumn flame has got.30...

Snehe amar sotosrabonor The warmth of our love brings

Dharakhar bristir plabon ane The deluge of countless rainy seasons

Jouwon bakhonar riktupakul The surging flood overflows

Purna kore unmatta bane... The bare shore of youthful desire.31...

Prothom morome jadi hohari napai If first love do not get response,

Bhalpoa kiyo janu morohi jai The love itself fades away. Love can

Ekhon hiya aru ekhon hiyai reach its fullness when two hearts unite...

Mililehe morome purnota pai...

Success in love or failure in love, the theme is reflected very clearly through his songs. The meaningful lyrics of love has added a beauty to his songs. The love songs are soft and utterly melodious. The songs have been appealing. His emotion is expressed from the core his heart.
Dr. Bhupen Hazarika as Music Composer and Singer

Bimurta mur nikhati jen  
*Formless my night seems to be*

Mounotor sutare buwa  
*Woven into a blue sadar*

Ekhoni nila sador  
*By the fibre of silence*

Tarei eti mitha bhajot  
*In a sweet fold therein*

Nissakhore um  
*Lies warmth of breath*

Aru jiya jiya ador  
*And love living*

Ekhoni nila sador...  
*In a blue sadar.*

The affectionate artist of all, made the whole community richer by composing so many evergreen songs. Each song of him is a true example and real picture of emotion. In all songs one can get the stigma of time. The life of Assamese people, the culture of Assamese people, the extreme love for the people of the country, for motherland, humanity, universal brotherhood the soft reflection of heart, the sense of real love, the forest, animals, birds, water, ground all are properly distinct in his songs. Only by his voice and work have brought the whole Assamese community to the greater light and it will be inspiring in the future also.

It’s really amazing thing how the songs of Dr. Hazarika has become so famous which expressed feelings on the heart of the people. All his songs are really powerful as a piece of culture, the perfection of wording, characteristic of thoughts and things and overall have the beauty of his words and sentences who can touch the heart of all people.

Dr. Bhupen Hazarika’s achievement:

National and international award given to Dr. Bhupen Hazarika:
The most popular artiste of present day Assam was the Late Dr. Bhupen Hazarika. The most socially active artiste of the 20th century who became a living legend in the 21st century was a recipient of various awards and numerous felicitations. One can get a glimpse of the towering personality he possessed if one goes through the following list of his awards.

1930: At the age of 5 years, he sang at a public meeting at Cotton Collegiate High School on October 30. His performance moved Sahityarathi Lakshminath Bezbarua who blessed him.

1931: His photograph appeared on the cover page of the Puja issue of a magazine published from Bengal, Record Sangeet along with a write-up Amader Kanishthatam Silpi Bhupen.

1950: He received a gold medal from Eleanor Roosevelt for presenting Indian folk music while pursuing his research work at Columbia University USA.

1952: Returns to India after getting a doctorate degree. The topic of his Ph.D dissertation was Role of Mass Communication in India’s Adult Education.

1961: Got the President’s medal for the direction of the movie Sakuntala.

1964: Made Pratidhwani and got the President’s gold medal for it.

1966: Got the President’s medal for the movie Loti-Ghoti.

1968: Honoured with the title Sudhakantha by the then President of the Asom Sahitya Sabha, Ananda Chandra Baruah at a special function at Banshi Gopal Natya Mandir in Majuli in the month of March.

1967: Dr. Hazarika elected to the Assam Legislative Assembly from Nowboicha constituency as an Independent Candidate. Dr. Hazarika went on a tour to Russia.
1975: He was selected as the best music director for the films Chameli Memsaab and Khoj and was awarded the Rupkaar cinema Award.

1976: Got the Swarna Kamal Award for the best music director for the music of Abdul Maszid- directed Chameli Memsaab, Got the best music director award from the Bengal Cinema Association.

1977: Received the Padmashri Award on April 2.

Received a special award as music director of Bengali film Dampatti from the 'Bengal Cinema Award Committee and Indian Cultural Forum.

Got a gold medal from the Arunachal Pradesh Government for the music direction of the Hindi film Mera Dharam Meri Ma.

1978: Got the golden disc from the HMV Company for the first time for the unprecedented success of the long playing gramophone record in Bengali Aami Ek Jajabar.

Received the best folk singer award of India from the All India Critics Association.

Got the President’s award for the book Bhupen Mamar A Aa Ka Kha. Received felicitation at the Bohagi Bidai festival at Shillong’s central hall.

1979: Received the School of Honour in America. After returning back to India, he was felicitated by the Nikhil Bharat Bangiya Sahitya Sanmilan at Tinsukia.

Got the Dihari award and Ritwik Ghatak award for music direction in two stage dramas Nagini Kanyar Kahini and Mahuwa Sundari. Received felicitation from the Tagore Society in New York on July 29th.

1980: Honoured by the HMV Company at Kolkata on January 8 as the best vocal artiste among six famous contemporary artistes. He was the chief guest among 120 best known
public artistes of the world on 15th September. Got an honour from the journalistic world as a researcher and artiste of the folk music of the world.

1981: Got the title of world’s best music artiste, vocal artiste and cultural ambassador from Rowan, was felicitated by the Moscow News Club at Goury Sadan on March 24 on the occasion of the International World Youth Festival.

1984: Received felicitations from the Bangladesh National Press Club, Bangladesh Sahitya Academy, Hritick Shilpi Gosthi, Bangladesh Mahila Samiti, Dhaka Club, Bangladesh Crafts Academy, Ittefaq Group of Newspaper and Dhaka University Students' Union.

1985: Received Honourary Citizenship from the Mayor of New Jersey city in the USA.

1986: Felicitated by the Bengal Film Journalists’ Association due to brilliant performance as the music director of the film Ek Pal. Nominated as member of the Film Finance Corporation (East India)’s Script Committee for a period of four years. Received the Indira Gandhi Memorial Award from the Bengal Journalists’ Association. Felicitated by the Blue Hills Travels (India) Ltd, Guwahati on August 3rd. Got the National Citizen’s Award (India) in New Delhi.

1987: Received the Pramathesh Barua Award from Chitra Jagat Journal of West Bengal. Felicitated by Assam Artist Day Samiti at the Film Festival.

1988: Received the Srimanta Sankardev Award from President R Venkataraman on February 1st.

Received the Sangeet Natak Academi Award for 1988 at Kolkata, Rabindra Sadan on February 6th.

Participated in the India Festival held in Russia on May 24.
Dr. Bhupen Hazarika as Music Composer and Singer

Felicitated at the XVIII All India Athletic Sports for Brotherhood Meet.

Honoured with the Sangeet Surya title at Guwahati’s Nehru Stadium.

Received the National Unity Award.

Received the Sewa Sanman from South Kolkata Sports and Cultural Parishad.

1989: Received felicitations from the Assam Society of America in the United States of America.

Felicitated at the Fargo-Moorhead concert in the North Dakota State University on May 20.

Felicitated by the Vedanta Society, Memphis, USA on May 27.

Greeted by the Assamese community of Hudston (Texas) on June 11, by the Assam Association of North America.

1990: On 19th Dec Honoured with the Kala Shiromani Award by the All India Critics Association at Kolkata’s Birla Academy Hall.

1993: Selected by the Government of India for the Dada Saheb Phalke Award on April 13th.

Felicitated by the Assam Students’ Sanmilon at New Delhi, Assam Bhawan.

Received a special felicitation by the Hiteswar Saikia led Government at Guwahati’s Rabindra Bhavan.

Honoured with the title of Pubor Jyoti by the Panorama at the film festival at Jorhat’s Prabharaj Cinema Hall.

Awarded the Balraj Sahani award for the best music director in India.
Received an award from the *Mitalec Cultural Association* of New York for his unforgettable contributions towards folk music of Bangla.

Felicitated by Kolkata’s *Assam Socio Literary Club* on June 20, *Toliganj Postal Recreation Club* and *Atlanta Club Kolkata* on June 26th 1993.

On August 5th and by the *Kolkata Silpi Sansad* on September 3rd for his music composition in the film *Rudaali*.

He also received felicitations from the *West Bengal Justice Association* and the *world Yoga Society*.

**1994**: Felicitated by the *Assamese Students’ Union, Assamese Cultural Association*, both of *Bangaluru*,

Got the *Dikhari award* from the Bengal Film Journalists’ Association.

**1997**: Presented with the *Golden Citizen of India*,

1947-97 Awarded by the Government of India on the Completion of 50 years of Indian independence.

He was also awarded the *Sur Sangeet Sansad Award* and *Meridian BFJA Award* for his lifelong contributions to music.

**2000**: Received the *Lata Mangeshkar Award* announced by the State Government of Madhya Pradesh on February 18.

On February 25th received an *honorary Doctorate* from Gauhati University.

**2001**: Received an *honorary Doctorate from the Tezpur Central University* in its annual convocation on November 1.

Got the *Padma Bhushan Award* from the Government of India.
Got the *Kalakar Award* from the Cine Advance Group of Publications, published from Kolkata.

**2002:** On January 26, received the *Deshratna Award* for his lifelong contributions to the music world of Assam.

Got a *special award from the Government of Assam* on August 15th on the occasion of 56 years of India's independence.

**2003:** Got the honorific title of *Sangeet Churamani* from the Asom Satra Mahasabha on April 12. Also got the *Prag Cine Award* for his lifelong contributions to the field of music and art.

**2004:** Received the *National Artist Award* from the Prasar Bharati.

**2006:** Received a *special felicitation* from the Gramophone Company of India Ltd. Felicitated by the Indian School of Communication, Pune.

**2007:** Received the *Asom Ratna Award* instituted by the Gurukul Grammar Senior Secondary School, Guwahati on January 24th

Received the *D.Litt Degree* from Dibrugarh University on March 22nd

Received the *Mother Teresa International and Milenium award* from the All India Minority and Weaker Section Council.

**2008:** Received the *Sahityacharya* title from the Asom Sahitya Sabha on February 8th

The state government of Assam conferred on him the *Jeevanjura Sadhana Award* as announced earlier and gave him a public felicitation.

**2009:** The Sangeet Natak Academy conferred on Dr. Bhupen Hazarika its highest award, the *Academy Fellowship and Sangeet Ratna* title on January 10th
On January 29th the Assam Government conferred on him its highest award, the *Asom Ratna* Award.

**2010:** On February 14th Dr. Hazarika inaugurated his *own statue* on the banks of the Dighalipukhuri in Guwahati set up by the All Assam Students’ Union (AASU). Dr. Bhupen Hazarika was carried to the site from his Nizarapar residence in a procession in which thousands of people and 14 young Assamese boys dressed in traditional costumes and seven elephants participated.

On February 15th in a function organized by the AASU at the Latasil playground, *he was felicitated by every community of the North-East.*

**2012:** Posthumously the Government of India presented to Dr. Hazarika with its second highest civilian award the *Padma Vibhushan.*

Dr. Hazarika had worked at different posts in government, non-government bodies and had carried out his responsibilities sincerely. Some of the different positions he held are mentioned below.

**1946:** Was appointed as a *Lecturer* at Guwahati’s B. Borooah College.

**1948:** Worked as a *programe executive* at the Guwahati station of All India Radio.

**1949:** Worked as the *editor* of the mouthpiece of the Indian Students’ Union of New York, New India.

**1954:** Started working as a *teacher* at the Gauhati University.

**1963:** Was elected *President of the Cultural wing* of the 30th session of the Asom Sahitya Sabha Session held at Nazira.

**1965:** Took over as *editor* of the first art journal of Assam, *Gati.* In May took over as editor of the monthly journal *Aamar Pratinidhi.*
1967: Elected as an MLA from the Nowboicha LAC.

1970: Editor of the first Assamese mini journal Bindu.

1972: Worked as adviser of the Atmaram produced movie Yeh Gulistaan Hamaara.

1982: Nominated as the President of the Asom Janasanskritik Parishad.

1983: Took over as the editor of the quarterly magazine, Pratidhwani published by Bani Mandir.

1984: Took over as the Chairman of the jury at Doordarshan.

1993: Took over as the President of the Asom Sahitya Sabha’s 59th session held at Sivasagar on February 6th

1994: Dr. Hazarika was selected as the Chairman of the movie section board of the Indian Panorama at the India International Festival held at Kolkata in January.

2002: Took over as the Chairman of the Sangeet Natak Academy.

2003: Took over as a member of the Prashar Bharati Board of Directors. Dr. Hazarika was selected as the director of the Cultural affairs department of the Viswa-Bharati University at Santiniketon by the then President of India APJ Abdul Kalam.
REFERENCES


2. Ibid, Page 198.


7. Ibid, page, 68.


10. Ibid, page, 74.


30. Ibid, page, 139.
32. Ibid, page, 81.