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Legends in Assamese Literature: Bhakti to Modernity

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Abstract

Assamese literature, rooted in northeastern Assam, is a significant yet underappreciated part of India's literary heritage. Throughout centuries, it has evolved from ancient epics to modern novels, shaping India's literary landscape and highlighting its unique aspects. Assamese literature, originating from 'Charyapada songs' from the 8th to 12th centuries has evolved through key periods like the 'pre-Vaishnavite' and 'Vaishnavite eras'. The Vaishnavite era, often referred to as the golden age, features prominent figures like Srimanta Sankardev and Madhavdev. Modern Assamese literature encompasses prose, poetry, novels, short stories, and historical chronicles like the 'Buranji'. Contemporary writers continue to contribute to the rich tradition of Assamese literature. Banikanta Kakoti (1953) divided into three eras: Early Assamese, Middle Assamese, and Modern Assamese. The paper is an attempt to discuss the development of Assamese literature from bhakti to modernity in the hands of Assamese legendary writers.

Keywords: Assamese literature, Bhakti, Modernity, Jonaki etc

Introduction

Assamese literature is a rich, culturally significant body of work that reflects the historical and linguistic identity of Assam, India. Its progression is clearly mapped across three major phases: Early Assamese Period (9th–15th Century A.D.): This foundational era saw the emergence of texts like the 'Charyapada', mystical poems by Buddhist monks and laid the groundwork for the Bhakti movement. Middle Assamese Period (15th–19th Century A.D.): This era was dominated by the religious fervor of the Bhakti movement, producing devotional works centered on Lord Krishna. Distinct cultural forms also flourished, including the sophisticated historical chronicles maintained by the Ahom court. The Anom dynasty patronized the flourishing of Assamese literature, leading to the creation of "Buranjis," chronicles on the other hand the dramatic tradition of 'Ankia Naat' and 'Bhaona', written in the artificial literary language of *Brajavali* by Sankardeva. Modern Assamese Period (late 19th Century Onwards): Driven by Western education and missionary activity, this phase ushered in romanticism (Jonaki era) and a shift toward modern literary genres. Following this, Post-Jonaki and contemporary literature evolved to embrace realism, social commentary, and psychological depth, demonstrating the genre's continued diversity across poetry, novels, and drama. It is also noticed that Assamese literature dates back to the early medieval period, influenced by various dynasties and cultural events

Review of Literature

On the basis of review of literature the following scholarly works are noticed by the researcher:

Primary Focus: Review the scholarly literature on Srimanta Sankardev and his immediate disciples (Madhavdev, etc.).

Nivedita Lahkar's (2024) "An. Assessment Regarding the Contribution of Sankaradeva and Madhabadeva in the field of Language, Literature, Culture, Religion and Philosophy" She has stated that Sankaradeva and Madhabadeva, prominent figures in Assam's Neo-Vaishnavism movement, promoted devotion to Lord Krishna, enriched Assamese culture through literature, devotional songs, Ankia Naat, Bhouna, and cultural hubs.

Niranjana Das's. (2020)^[5]. "Role of Mahapurusha Srimanta Sankardeva in Language, Literature and Culture of Assam: A Critical Perspective." He has mentioned in his paper that Sankardeva's contributions to Assamese language, literature, and socio-cultural milieu have enriched the region but have failed to maintain its original tradition, leading to the infiltration of Neo-Vaishnavism and multiple biographies.

The Transitional or Colonial/Jonaki Era (Late 19th - Early 20th Century). Review literature on the romanticism and nationalism of the Jonaki group (Laxminath Bezbaroa, Chandrakumar Agarwala, etc.)

Gultaz Yesmin's (2024) "The Language Crisis of Nineteenth Century and Perspective of Lakshminath Bezbaruah" Yesmin has mentioned in her paper that Lakshminath Bezbaruah, a prominent intellect in the late 19th and early 20th centuries, emphasized the development of Assamese language and literature as the ultimate means of promoting his own culture and addressing conflicts within the language. Polyshtree Pegu's (2018) "Chandra Kumar Agarwala as a Romantic Poet of Assam." She has rightly pointed out that Chandra Kumar Agarwala, a prominent figure in Assamese literature, significantly influenced the Romantic movement in poetry through his blend of romantic idealism, patriotic fervor, nature worship, and philosophical introspection.

The Modern Period from Mid-20th Century to Present

Jayanta Pathok's. (2019) "A True Illustration of the Pursuit of Human Liberation: Birendra Kumar Bhattacharya's Mrityunjay." He pointed out that Birendra Kumar Bhattacharya, a prominent Assamese novelist, poet, playwright, and editor, was the first Assamese to receive the Jnanpith award and the only Assamese President of the *Sahitya Akademi*. His notable works include 'Yaruingam' and 'Mrityunjay'.

Rubi Bora's (2019) ^[4]. "Rural Society and lifestyle in Homen Borgohain's novel: A Discussion" Here in this research paper she has stated that Homen Borgohain is a prominent contemporary novelist, renowned for his vivid depiction of social life, particularly rural life. His works showcase the mundane realities of these people, including fisherman's lifestyles, upper class behavior, women's struggles, and prostitutes' lives.

Methodology

The current investigation delves into exploring the essence, setting, and importance of written works and past events through qualitative methods. This approach employs an analytical technique rooted in history to study literary trends by categorizing them into distinct periods such as *Bhakti Era*, Transitional Period, and Modern Age along with delineating their unique historical and societal settings. A method entails examining closely written foundational materials alongside detailed analyses by other scholars to uncover thematic elements, changes in ideology, and various writing styles. Key primary data includes writings by notable authors like 'Kirtan Ghosa', 'Naam Ghosa', 'Borgeet', along with plays in 'Ankia Natyashastra'. Other resources encompass thorough analyses, scholarly thesis papers, as well as archival materials related to culture and history. Methods for gathering data encompass reviewing existing studies stored in archives as well as consulting resources housed at libraries. Data gathered will undergo examination through techniques such as content analysis, comparison of various elements, and study of communication patterns. This research endeavors to comprehend how society constructs its concept of sainthood through historical narratives during the Bhakti to modern era and their impact on contemporary Assam's literary production.

Scope

The study will concentrate on the major, essential literary figures that form the core of Assamese literary history, rather than providing comprehensive coverage of every author.

Objectives

The main objectives of this paper are to describe: (i) Explores the evolution of Assamese literature from the medieval Bhakti era to the modern age. (ii) Highlights the Vaishnavite Tradition, with a focus on Srimanta Sankardev and Madhavdev. (iii) Analyzes the *Jonaki* Era, led by Lakshminath Bezbaruah, focusing on themes of nationalism, patriotism, social issues, and Romanticism. (iv) Evaluates the contributions of other key literary figures, including the 'Legends', to the development of the Assamese language and its genres.

Significance of the study

The research paper "Legends in Assamese Literature: Bhakti to Modernity" is significant since it examines the evolution of legends across two transformative periods in Assamese history and literature. It highlights the *Bhakti* era Foundation, which adapted 'Puranic' and local legends to promote egalitarian religious and social philosophy. The paper also examines the transition to the Modern era, which saw a shift from religious themes to nationalism, social issues etc.

Brief Trace on Assamese Literature

During this era, Hema Saraswati emerged as the first Assamese author, celebrated for his literary contributions including 'Prahlad Charita' and 'Hara Gauri Samvada'. Among other significant pieces of work is the translation of 'Jayadratha-Vadha' and 'Satyaki-Pravesa', featuring localized accounts and artistic enhancements. Harivara Bipra wrote 'Babhruvahanor Yuddha', 'Laba-Kushor Yuddha', and 'Tamradwajar Yuddha', drawing inspiration from both the Mahabharat and Rama stories. Madhava Kandali's composed Saptakanda Ramayana and it is the first interpretation of the 'Ramayana' within India and later translated by other scholar's in other different Indian languages. In Assam's poetic tradition, the 'pada' meter evolved into an established style within lyrical compositions, enriched by regional characteristics while focusing on everyday themes. The celebrated Bakul Kayastha authored 'Kitabat Manjari', an anthology of poetic mathematical texts focusing on arithmetic, surveying, and book-keeping techniques. The masterpieces of his work served as benchmarks for managing royal finances and were followed by others *Kayasthas* in the *pre-Sankara* era. Shankardeva, a prominent figure in Assamese literature, contributed significantly to the Neo-Vaishnavite movement, introducing new forms of music (Bargeet), theatrical performance (Ankia, Bhawna), dance (Sattria), and literary language (Brajavoli), and influencing various genres. Initially penned in Tai-Kadai, these Ahom court documents called *Buranji* gradually shifted towards using Assamese for official communication within their courts. During the seventeenth century, numerous historical records of court proceedings were compiled. Assamese literary history saw its inception during this era marked by the establishment of the Journal *Jonaki* by Laxminath

Bezbaruah in 1889, initiating an age characterized by the emergence of the short story genre. 'Mirijiyori', the inaugural Assamese literary work, saw print in 1894. The modern Assamese literary scene is enhanced through contributions of authors such as Jyoti Prasad Agarwalla, Hem Barua, Atul Chandra Hazarika, Mafizuddin Ahmed Hazarika, Nalini Bala Devi, Navakanta Barua, Mamonni Raisom Goswami, Bhabendra Nath Saikia, Homen Borgohain, Birendra Kumar Bhattacharya. In the later phase The Assam Sahitya Sabha established itself in 1917 as an organization aimed at promoting and enhancing the development of the Assamese language and its literary works. Modern authors encompass, Paritoshna Sengupta, Arupati Kathiya Kalita Mohini Dey Kondoli, Mona Dutta Bhattacharyya, Manasi Sarma Saikia, Jurji Bora Borgohain and Gauravani Bora.

Contributions of Assamese legends: Bhakti to Modernity

Assamese literature has a long and venerable history, characterized by numerous legends that have influenced its path from the medieval *Bhakti* movement right up to the present day. In the following researcher will discuss the contributions of Assamese legends who shaped the Assamese literature from medieval *Bhakti* to modern times.

Srimanta Sankardev (c.1449-1568):

Srimanta Sankardev, hailed as the "father of the Assamese nation," fundamentally shaped Assamese literature, language, and culture through his significant contributions and propagation of the 'Eka Sarana Nama Dharma' (Neo-Vaishnavism), a socio-religious movement, as a true polymath. Sankardev was creative in writing in Assamese and *Brajavali*, a type of mixed language Sankardev used for lyrical and dramatic works. Sankaradeva's exceptional poetic genius was evident at the age of twelve while he was a student at Mahandra Kundali's tol (Sanskrit school) in Barduwa, Assam. After learning only the basic vowels and consonants, he composed an impressive poem without using any vowel sounds, astonishing everyone.

Korotola Komola Komola Dola Noyona,

Bhobodoba Dohona Gohona Boba Shayona

This excellent poem was on praise of Lord Krishna. His most renowned work is 'Kirtana Ghosha', a collection of devotional narrative verses. He was also responsible for translating and adapting the *Bhagavata Purana* into simplified Assamese verse, thereby making the vernacular a strong medium for spiritual and literary works. Sankardev was a transformative figure in Assamese culture, deeply influencing its theatre and music; he pioneered the use of prose dialogues in Indian theatre with his 'Ankia Naats', and his inaugural play, 'Chinha Jatra', stands as a key cultural milestone, while his many 'Borgeets' (devotional songs) are central to Assamese classical music. His choice to write in Assamese contributed to the standardization and development of the Assamese language as a powerful literary medium. Here in the following some literary works by Sankaradeva are:

Poetry: (i) 'Harichandra Upakhiyana' (ii) 'Kurukshetra Balichalan' (iii) 'Amrit Manthon' (iv) 'Rukmini Haran' (v) 'Ajamil Upakhiyan'

Translations Sankaradeva translated parts of the Bhagawat Purana (specifically the 1st, 2nd, 6th, 7th, 10th, 11th, and 12th skandhas) from Sanskrit into Assamese, along with the opening and closing cantos of the Ramayana.

Dramas: (i) 'Keli-Gopal' (ii) 'Parijat Haran' (iii) 'Kaliya Daman' (iv) 'Patni Prosad' (v) 'Ram-Bijay'

Books: (i) 'Nimi Navosiddha Sambaad' (ii) 'Bhakti Prodip' (iii) 'Anadi Patan' (iv) 'Kirtan' (v) 'Gunomala'.

Songs: (i) 'Bargeet' and (ii) 'Bhatima'.

Madhabdev (1489–1596):

Sri Madhabdeva, born in 1489 in Assam, was an author and saint-poet. He wrote 'Naam Ghosa' and founded the music genre 'Borgeet'. Madhabdev was a devoted follower of socio-religious reformer Srimanta Sankardeva and a preceptor of 'Mahapurukhiya Dharma'. At 32, he joined the cause of 'Eksarana Dharma' and followed Sankardeva's teachings. Madhabdev was a staunch sakta, believing in sacrificing animals to Goddess. Sankardeva used the form of 'Krishna' to preach devotion to a single God. Sankardev and Madhabdev contributed significantly to the development of Assamese community, developing the whole entity. Madhabdev joined the Bhakti Movement initiated by his Guru Sankardev and gradually spread to different parts of India, creating first-class spiritual literary works promoting *Vaishnavism* ideologies. He composed poetry, dramas, songs, 'Guru Bhotima', and theoretical books, emphasizing love, kindness, non-violence, and altruism. His creative contributions were recognized by society. His literary works gave a new life and dimension to Assamese society when Assam was under dark phase of superstitions, caste discrimination and other fake religious prejudices.

Songs: (i) 'Bargeet' (ii) 'Guru Bhatima'

Dramas: (i) Arjjuna Yatra' (ii) 'Bhojana Bihara Jhumura' (iii) 'Bhumi Letova Jhumura'.

Srimanta Sankaradeva and Madhabadeva are credited as the principal architects of Assamese culture, establishing institutions like the *Namghar* and *Satra*, and cultural forms such as *Nritya*, *Bhaona*, and *Borgeet*.

Ananta Kandali (1540–1580)

Ananta Kandali, also known as *Haricharan*, was a renowned Assamese Brahmin poet from the Neo-Vaishnavite time and a follower of Srimanta Sankardeva. His major contributions to Assamese literature include the translation of the *Bhagavata Purana* into Assamese verse, specifically the 'Sixth Skandha', 'Madhya Daśam', and 'Śeṣ Daśam', focusing on Lord Krishna's life. Kandali also crafted independent *kāvya*s such as 'Kumāra Haraṇa', 'Mahīrāvaṇa Vadha', and 'Sītār Pātāl Praveś', which adapted epic and *Puranic* stories for better accessibility. His work was pivotal in promoting Neo-Vaishnavism through popular narratives, showcasing poetic excellence and scholarly depth, and enriching the Assamese literary tradition by making complex theological ideas more accessible to the common people.

Bhattadev (1558–1638)

Bhattadev known as the Father of Assamese Prose literature, significantly influenced Assamese literature and society by establishing a robust, dignified prose style for philosophical and narrative works, distinct from traditional poetry. His major works include the prose translations of the Sanskrit texts *Katha Bhagavat* and *Katha Gita*, showcasing his skill and facilitating access to complex spiritual concepts through a blend of Sanskritized vocabulary and colloquial Assamese. His contributions were pivotal in democratizing knowledge, as he translated sacred texts for the common people, thus challenging the dominance of Sanskrit scholars. Furthermore, his efforts standardized the Assamese language and propagated Neo-Vaishnavism, fostering cultural unity and

social reform in Assam.

Post-Sankari scholars following Annata Kandali and Bhattadev played a key role in the renaissance of Assamese literature between 1700 and 1826. Rama Saraswati is noted for translating the *Mahabharata* into Assamese alongside other works like 'Geeta Govinda. Gopaldev' significantly contributed with plays and devotional literature, including 'Janmayatra'. Ramcharan Thakur compiled 'Kirtan Ghosha', a key work of Srimanta Sankardeva. Purushottam Thakur authored 'Nava Ghosha' and 'Santasaar', while Raghunath Mahanta was known for his adaptations of the 'Ramayana'. Kabiraj Chakravarti translated 'Brahma Vaivarta Purana' and 'Shakuntala', and Suchand Ojha rendered 'Srihastha Muktavali' into Assamese. Sukumar Barkaith translated 'Hastividya' under King Siva Singha. This era also featured the *Buranji* literature, unique historical prose in Assamese in Ahom court.

Modern Period (Late 19th century to present)

Colonial education and nationalist sentiment spurred a cultural and literary renaissance that marked the beginning of the modern period.

Jonaki Era (later 19th century to early 20th century)

Some pivotal figures and their contributions to the development of Assamese literature spanning the *Jonaki* era to present are as follows:

Lakshminath Bezbarua (1836-1938)

An important figure in Assamese literature, Lakshminath Bezbarua, a versatile literary figure-poet, novelist, satirist, and the pioneer of the Assamese short story-was the driving force behind the *Jonaki Era*, an age characterized by the promotion of romanticism and the revitalization of Assamese writing. He wrote 3 historical plays 'Joymoti Konwori' (1915), 'Chakradhwaj Singha' (1915) 'Belimaar' (1915). His short stories are satires to focus social issues such as 'Xadhukothaar Kuki' (1912), 'Surobhi' (1909), 'Junbiri' (1913) etc. He was also known as 'Rasraaj' since he was a master in writing humorous and satirical issues, poetry, stories of his time. Historical Novel: 'Padum Kunwari' (Lotus Princess) (1905). Some folktales: 'Burhi Aair Xadhu' (1911), 'Junoka' (1910), 'Kokadeuta Aaru Nati Lora' (1912). His contributions are countless to Assamese literature he was also known as 'father of modern Assamese literature'. He was an influential writer and editor he composed Assam's state anthem in 1909:

"O Mor Aponar Dekh,
O Mor Sikhuni Dekh
Enexon Huola
Enexon Hufola
Enexon Moromor Dekh"

Meaning:

Dear country, spotless land.
So pleasant-sounding and so giving.
A country I hold very close and precious

He also fostered it through his work on the literary magazine *Jonaki* and, later (1910-1935), the journal *Banhi*. His works reflect a rational and liberal outlook aimed at the overall growth of Assamese society.

Ambikagiri Raichoudhury (1885–1967)

Ambika Girish Raichoudhury also known as *Assam Kesari* or the 'Lion of Assam', was a prominent nationalist, poet, and freedom fighter influential in the Indian independence movement. His notable work includes the poetry collection 'Bedanar Ulka', for which he received a *Sahitya Akademi Award* in 1965. A strong advocate for economic self-reliance in Assamese society, he initiated projects such as the 'Swadeshi Kinok Sangha' and established the 'Mayabini Chemical Works'. Raichoudhury published significant texts like 'Deka-Dekarir Veda' and 'Ahuti', which communicated his perspectives. During a period of anxiety over Assam's potential inclusion in Pakistan, he was instrumental in forming the 'Assam Self-Defense Force' in 1946-47, which undertook hunger strikes to protest against political actions. His poetry, including the collections 'Tumi' and 'Beena', released in 1915 and 1916, respectively, along with the magazine 'Chetana', launched in 1918, focused on the freedom movement and political topics. Raichoudhury was a multi-faceted figure, contributing as a poet, singer, prose writer, journalist, editor, and social worker. His influential role in the literary community was recognized when he was elected as the president of the *Asam Sahitya Sabha* during its Margherita session in 1950. His diverse contributions extend to writing nationalist songs during his imprisonment in the 1921 non-cooperation movement, marking him as a pivotal leader in India's struggle for independence.

Jyotiprasad Agarwala (1903-1951)

Jyotiprasad Agarwala was an influential Assamese composer, poet, dramatist, filmmaker, and activist, known as 'Rupkonwar'. His commitment to art, music, and India's freedom movement helped shape a distinct Assamese identity and culture. Despite not being a formal teacher, he inspired many through his kindness and desire to uplift others. Agarwala founded Assam's film industry and made significant contributions to women's emancipation in his films. He was imprisoned for fifteen months due to his political activities and produced Assam's first film, *Joymoti*, in 1935. Influenced by nationalist ideas from childhood, he was actively involved in the freedom struggle, and his family's house became a hub for nationalist leaders during Gandhi's visit to Assam in 1921. He also pursued higher education in Economics at the University of Edinburgh in 1926. Some of his literary works are:

Novel: 'Aamar Goan'

Short: Stories: 'Rupahi', 'Bagitora', 'Hondhiya', 'Nela Chorai' etc.

Pomes: 13 poems for children literature. 'Joyti Ramayan'

Songs: More than 300 songs also known as Joyti-Sangeet.

Plays: 'Sonit Kunwari (1925)', 'Lovita (1945)', 'Nimati Konya: (1964)' etc.

Film: 'Joymati (1935)' and 'Idramalati (1939).

Bishnu Prasad Rabha (1909–1969)

Bishnu Prasad Rabha was a prominent figure in the Indian freedom movement, impacting his education as he engaged in activism. He joined Gandhiji's 'Non-Cooperation Movement' in 1930 and opposed landowner exploitation post-independence, aligning with the Communist Party to advocate for the underprivileged. Known as *Kalaguru*, his efforts in promoting a multiethnic Assamese cultural ethos were complemented by his open-minded nationalism. He

envisioned an equitable society inspired by Marx and Engels, aiming to bridge tribal and non-tribal divisions, while emphasizing kindness and unity. Rabha's legacy of fighting against capitalist exploitation and for a classless society remains relevant today, reflecting his dual commitment to cultural and social progress. He evolved from following Gandhi's teachings to adopting Leninist and Marxist ideologies in his revolutionary pursuits. He was a great actor, director and composer. He used to perform drama at *Baan Theatre* at Tezpur.

Hem Chandra Baruah (1915–1977)

Baruah was acknowledged as the "father of modern Assamese literature and linguistics," owing to his significant contributions in shaping and refining the Assamese language. Among his significant achievements:

The field of lexicography credits him for authoring 'Hemkosh', an early Assamese dictionary released after his death in 1900; this work laid down a standard orthographic framework rooted in Sanskrit influences. His pioneering linguistic study, titled 'Asamiya Vyakaran' in 1859, marked an early milestone as it became one of the earliest extensive grammatical works dedicated specifically to Assamese language complemented by educational materials such as 'Adipath' published in 1873, and 'Pathmala', released in 1882, which set the foundation for standardizing formal education practices in the region. Innovative satirical techniques were employed by him through literary pieces including 'Kaniyar Kirtan' (1861), which critiqued societal problems like opium abuse, alongside his work on 'Bahire Rang Chong,' addressing social norms and moral corruption. Baruah championed the promotion of Assamese as the state's primary language in an era where Bengali held dominance, thereby reinforcing Assam's cultural heritage via his literary works and editorial activities at the newspaper *Arunodaya*. In summary, Hem Chandra Baruah's contributions laid down the foundation for contemporary Assamese literary development by fostering innovative narrative techniques such as satirical discourse and uniform prose style.

Birendra Kumar Bhattacharya (1924–1997)

A key figure in contemporary Assamese literature, Birendra Kumar Bhattacharya is renowned for being the first Assamese author to win the *Jnanpith Award* in 1979 for his book 'Mrityunjay' (Immortal). In addition, he was awarded the *Sahitya Akademi Award* in 1961 for his highly regarded work 'Iyaruigam', which was translated as *Love in the Time of Insurgency* in 2005. 'Aai' (Mother) is another well-known book by Bhattacharya.

There are many others who have contributed equally to the upliftment and development of Assamese literature such as Homen Borgohain, Banikanta Kakuti, Ananda Chndra Baruah, Mamoni Raisom Goswami, Hiren Gohain.

Homen Borgohain stands as an esteemed writer known for his works such as short stories, journals, and essays, receiving recognition through the prestigious *Sahitya Academy Award* in the year 2021, highlighting his significant influence on Assamese literature. Banikanta Kakati is renowned as an outstanding linguistic expert and cultural commentator who had made substantial contributions towards elucidating both languages and cultures within Assam. Mamoni Raisom Goswami is recognized for her significant contributions as an up-and-coming author who vividly captures the soul of Assam's traditions while seamlessly blending them with current trends in literature. Recognized for her versatile skills

in writing, poetry, playwriting, and journalism. Ananda Chandra Baruah highlights the profound cultural identity of Assam via his various artistic endeavors. Finally, renowned as an accomplished contemporary scholar and author, Hiren Gohain excels in providing profound critiques which stimulate substantial scholarly discourse and profoundly impact Assam's philosophical thinking and literature analysis.

Conclusion

Assam, a state in northeastern India, has a literary heritage spanning more than six centuries, greatly influenced by notable individuals whose works have defined several literary eras and molded the socio-cultural identity of the Assamese. The *Bhakti* movement of the 15th and 16th centuries, spearheaded by the polymath Srimanta Sankardeva, elevated Assamese through spiritual works like the 'Kirtan Ghosa' and 'Borgeet', which created new literary genres and established cultural standards. The Jonaki era, which was marked by romantic nationalism and the incorporation of Western literary forms like essays and short stories, was sparked by the fall of the Ahom kingdom and the ensuing British rule in the 19th century. Assamese literature of the present day, represented by figures such as Homen Borgohain, Banikanta Kakuti, Ananda Chndra Baruah, Mamoni Raisom Goswami, Hiren Gohain. The genre's transition from a theocentric tradition to contemporary, diverse narratives is exemplified by contemporary Assamese literature, which tackles themes of communal harmony and post-colonial issues through authors such as Birendra Kumar Bhattacharya, Mamoni Raisom Goswami and others. This summary emphasizes how important Assamese literary legends are in demonstrating the language's resilience and adaptability throughout its evolution from the *Bhakti* era to the present.

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