

National Consciousness In The Poetry Of Jyotiprasad Agarwala And Haribhakta Katuwal

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ABSTRACT

Introduction:

Jyotiprasad Agarwala is one of the poets and litterateurs who have taken forward their literary careers with patriotism and national consciousness as the theme in the world of Assamese literature. The spirit of liberation is strongly blown away in the writings of Jyotiprasad Agarwala(1903-1951). The Indian society that he enjoyed was a subjugated society, which was only ruled and exploited by the British government. Therefore, he devoted his entire work to the liberation of Mother Assam and Mother India. If we look at the poems in which his nationalist thoughts are strongly blown out– ‘KanchanjunghaBuranji’, ‘LachitorAahban’, ‘JayamatirAatmarUkti’, ‘Kanaklata’, ‘GanworJiyori’, ‘AxomiyaDekarUkti’, ‘AxomiyaSuwalirUkti’, ‘Na-Jowan-E-Hind’, ‘AxomorNabeenJowanXangkalpa’, ‘BhantiyarorDukh’, ‘JyotiShangkha’, ‘PuhororGobon’, ‘Eta MatuwalBonuwa’, ‘Eta PogolaKhetiyak’, ‘JanatarAahban’, ‘XawodhanXawodhan’, etc.

Just as Jyotiprasad's poetry and compositions in Assamese literature brought national consciousness in the same way, that consciousness can also be seen in the literary works of HaribhaktaKatuwal in his contemporary Nepali literature. Born with a short life expectancy like Jyotiprasad Agarwala, Haribhakta Katuwal (1935-1980) is also known for his nationalist thoughts. A total of his 30 poems and 40 songs have been published. ‘JouJindagiKhouJindagi’ (poetry) was published in 1972 and ‘BadnamMera EAakhaharu’ in 1989. Apart from this, ‘Sanjhana’, ‘Bhitti Manse BolloKhojja’ and ‘Xudha’ (narrative poetry) are notable works. Haribhakta Katuwal's poetry created a stir after 1970s. The main purpose of this paper is to discuss how the spirit of nationalism has blossomed in his poetry.

Key words: National Consciousness, Revolutionary Consciousness, Jyoti Prasad Agarwala, Haribhakta Katuwal.

Research Methodology and Resource:

According to the requirement analytical methods have been used while preparing the research paper. In the field of resource collection primary resources have been adopted mainly, but as a secondary source, other books related to the topic have been used.

The Objective and Significance of the subject matter:The purpose of this paper is to emphasize the following objectives:

1. Highlight how the spirit of nationalism is depicted in the poetry of Jyotiprasad Agarwala.
2. To discuss the spirit of nationalism in the poetry of Haribhakta Katuwal.
3. To analyse the nationalism that blossoms in the poetry of the two poets.

Discussion of the Main Topic:

A strong national consciousness can be seen in the poetry of Jyotiprasad Agarwala. The national consciousness has emerged in the works of Jyotiprasad Agarwala as a conscious person who stepped in the social field since his teenage. He had a strong attachment to his motherland and mother tongue. This eagerness can be seen in his writings. The India that he got was a subjugated India. Therefore, the wish for the liberation of his motherland came again and again in his mind. The spirit of liberation that was swinging in his mind inspired him to compose literature with nationalist thoughts. The freedom movement led by Mahatma Gandhi

influenced Jyotiprasad Agarwala which is mentioned in the preface of the play 'ShonitKonwari' as follows- 'In college life, especially in 1921, the Non-Cooperation movement provided a strong inspiration for nationalism at heart.' The spirit of nationalism that arose in his heart at that time, later took the form of a banyan tree through poetry.

Jyotiprasad Agarwala, who has been involved in various fields such as songs, plays, poetry, children's literature, film, music, art, etc., is a person of high nationalist thought as a poet. If we look at his poetry, we see that both the humanist revolutionary consciousness and the nationalist revolutionary spirit are expressed in his poetry. Through the poetry of Jyotiprasad Agarwala, the nationalist revolutionary spirit can be shown as follows- Through the poem 'JyomotirAatmarUkti', the picture of the ruler and the exploiter is shown as follows-

*'Efalesoshak Dole
Sojjito Hoi Jorhobijnanar
OstreXodol Bole
Prithibi Jot Nispeshitak
ChirodashKorile
BhagBhag Kori Prithibikhonoke
ProtidondiAanSoshakar Sate
Mara JujeJuje
AkasheAkashe
XagoreXagore.*

The exploiting class has always dominated the weaker sections of the society. Jyotiprasad always protested against this. It is a strategy of how to bind the weaker sections with slavery every day by using new techniques. He says-

*'Rojanunmad, Projanunmad
UnmadJataSaxok-Soshakdol
UrhBijnanarXongharLeelai
BuwaleTejorDhol.
In the poem 'XabodhanXabodhan', he roars like this-
'XubidhabadirDol
Tur Misa Hobo Koushal,
RaijorToiXewaChuri Kori
BorhaboKhujisoBol'.*

Jyotiprasad's poetry has expressed the hearts of all the ethnic groups of Assam. The contemporary selfish politicians want to gain power by creating caste barriers or destroying the unity of caste. He appealed the people to raise their voice against such exploiting class-

*'MoyeiKhasia MoiJoyontiya
DofolaAabor Oka,
MoyeChingfou Bhoyamor Miri
XowansiriyaDeka.
Bijoyi Ahom KosariKochor
Mechor Kumar Moi
RajbongshiRabha,
KopalotJwole Soto GouravAabha.
MoiLahungChutia, LuchaiMikir Garo,
MisimiKhamti, Naga AngamiBir
PorbotePahareJwoliseShir.*

From the third decade of the 19th century onwards, the feudal thought and consciousness of Assamese national life disappeared. In its place democratic spirit was emerged. This democratic spirit gradually evolved and flourished during Gandhi's Swaraj movement. Such a democratic spirit and modern mind can be found in the poetry of Jyotiprasad. In the poem 'AxomiyaSuwalirUkti'-

*'XokoluXomaj Bola
NijaNijaBisistaXade
BibidhorMajeMaje
BichitroXundoror
EkXuraBahitiBaje.*

Jyotiprasadin invites every Assamese to wake up with consciousness and build a better society. In order to awaken the national consciousness of Assamese society with the same democratic spirit he invites people through the poem 'JanatarAahban' as follows:

*'AajiXarthok Hobo BedotDhwonito Howa
AalokorAgomoni Mantra
Probuddhwa Janata Joy
JoyGanatantra
JoySwatantra
JoyJoyJoy
AalokMantraput
MahaManobtantra.*

The spirit of nationalism that blossomed in Jyotiprasad's poetry had always raised the spirit of change. He wants change in the society. Jyotiprasad, as Rupkonwar, wants to illuminate not only Assam but the whole of India in the light of transformation. Like Jyotiprasad Agarwala, the nationalist spirit seems to have blossomed in the poetry of HaribhaktaKatuwal, a prominent poet, litterateur, lyricist of Nepali literature. HaribhaktaKatuwal is basically a romantic poet but his poetry reflects the nationalist sentiment. His poems with nationalistic thoughts are- 'Uttar TeerKangxaKarayo', 'Ye DeshkoMatuleBhanchha', 'Brahmaputra Xanga', etc.

The poem 'Uttar TeerKangxaKarayo' was written in protest against the Indian-China war from October 20 to November 21, 1962, protesting the Chinese aggression from Tezpur and calling upon the countrymen against China. In the poem, the nationalist spirit is seen as follows-

*KangxaBrittilaiDhangxaGarauneChahiyoHamimaJorh
Shirma Jo ChhaUniNoiAajTupiXamatiBolchha
PiyaneJalmaLukiLukiKapatiBishHalahalaGhanchha.*

(That is to say: when Kangxa shouts in the north, we need the power to destroy the Kangxa, he tries control us at his will because he is above us on our head, and he is so oppressive that quietly he tries to mix poison in the water we drink.) In this poem, it says again -

*'Shun ShunShunHe Bharat BashiAaj Swadesh PremKo
LanchitBhainakBachanBhandaLaxanGunliMrityuNikachh
ChhoroAhingsaKo Brat JogiHoBhogiBhoiChhawaNiska
DeshKoLagiHasiHasiKal Xanga GaiJiske.*

(That is to say: Listen, O people of India, today is the trial by ordeal of patriotism, death is far superior than living in love with humiliation, so leave the non-violence and come out to fight the danger with a smile for the country.)

Poet Katuwal expresses his nationalist spirit through this poem. He is trying to inspire the countrymen who want to flee without fighting against foreigners. In another of his poems 'YoDeshKoMatoleVanacha', the nationalist spirit can be seen as follows-

*'YoDeshKoMatoleVanacha
YoDeshKoSungaleVanacha
HayoPaniRatoRagatEhiBagekoChha
HayoPani Taro PachinaEhiKhachhekoChha.*

(That is to say: the soil of this country also says, the rocks also bear witness to our blood flowing here, the sweat of the forehead has fallen here.) In this poem, it says again-

*'Hami Lai NirdhoNachamjha
PaharKahilaiJhukdein
ChhatimaAatChhadeichh
SagarKahilaiChukdein
DeshokLagiMarekoGhamar Jal ChakhiChha
HamileKe Po ParanouKeGarna Aja BakiChha
Pahar Parbat TehiVanachhaKholarNalaTehiVanachhata.*

(That is to say: don't think of us as stupid as the mountains are never bowing down, just as the sea never dries and the courage just as in the chest, as the Sun and the Moon witnesses who have died for the country. The mountains as well as the rivers say so.)

Here, poet Katuwal wants to give an account of how the people of the entire Indian as well as the Nepali people joined and sacrificed their lives in the national struggle during the country's independence movement.

Conclusion:

Just as Jyotiprasad Agarwala is particularly remarkable in Assamese literature for expressing national consciousness in his poetry, so is Haribhakta Katuwal in Nepali literature. One of the special similarities between the two poets is that their poems are sung like songs. Their poems are very inspiring for us.

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