

PalArch's Journal of Archaeology  
of Egypt / Egyptology

"KHULIA BHAORIA", A FOLK PERFORMING ART OF DARRANG  
(ASSAM)

*Deepjyoti Baruah,*  
Gauhati University. Ph- 7002864341,(Assam)  
Email-deepjyotibaruahsonti@gmail.com

*Bikash Dewri,*  
Gauhati University. Ph- 9101046199, (Assam)

**Deepjyoti Baruah, Bikash Dewri, ; "Khulia Bhaoria", A Folk Performing Art Of Darrang (Assam) -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(9). ISSN 1567-214x**

**Abstract**

The civilization and individual existence of a community / Society being in a region can be determine from the art, plough and culture that particular region/extent. Art plough and culture all three phases originally comes from the similar concept. Briefly/in abridge form, exercise and repeated practice of a subject can be called as culture. The reformed and edited version of plough which is acceptable for the Society is culture and the glorious , splendid and eye catching form born from is Culture. Most of the art and culture of the world has created from folk individual or originated from folk society. It is recognise as a folk performing art. When arts are created by folk society, build itself to perform in front of a particular corporate population/society. In the honour of Assamese folk culture/ Darrang's Khulia Bhaoria occupied a place of precious gem.

In generally, this Art has been performing in Darrang District and its suburbs area. Taking reference from epics with visual and audible medium creates parole and scene. This folk element based Art is called "Khulia Bhauria"

**INTRODUCTION AND RESIDENT**

Darrang is a noteworthy District of North region of Assam. In present time Darrang is transformed into a small area from previously situated glorious "Dourang" kingdom due to political transformation and division exceeding in multiple phase. Currently Darrang District consist of Mangaldai subdivision. There are many opinion which are prevalent about the origin of the name "Darrang".

Some scholars have the opinion about it that , The name Darrang comes from a Sanskrit word "Dourango". When we break the word "Dao" means heaven and "Ranga" means joy, that is joyfull place heaven. Most scholar express their opinion by saying "Darrang" word comes from "Dwarom".

Language expert Dr. G.A Gearson has said that Darrang word is originated from Tibetan-Burmese word "Durong". It means a plain region that can be seen from the mountains.

Now a day's Darrang District is known as the native land of various language speaking people, high class society people like Brahmin Kalita, Keot, Kaiborto and also tribal cast like Bodo, Rabha, Nepali, Kachari etc.

### **AIM OF THE STUDY**

The intrinsic culture of Darrang has a special place in Assamese culture. Darrang's culture is exuberant by many colourful song, lyrics, folk instruments, folk dance. Khulia Bhauria is a basal folk art of Darrang, that causes the main attraction of it. The speedy growth of society and civilization and expansion of Science and technology makes mobile theatre, cinema kind of audio-visual medium easily accessible and attractive. As a result of that ancient art forms are losing its popularity. Day by day it became and unknown art form for the youth of the today's generations. Therefore, through a scientific analysis we want to study about mentioned performing art form of Darrang District and bring it out to the light of the today's world.

For this paper mainly the descriptive method is used and analytical method is also used as requires for the subject. To prepare this paper mainly field based and primary Data is collected and also take help of some reference books, article as required.

### **ANALYSE OF THE SUBJECT**

#### **KHULIA BHAURIA AS A PERFORMING ART CUM FOLK DRAMA**

Originally Khulia Bhauria is made to perform in front of common people. The particularly created harmony of songs, lyrics, dance, dialogues, characters is called performing art. Performing arts may include dance, music, opera, theatre and musical theatre, magic, illusion, mime, spoken word, puppetry, circus arts, performance art. There is also a specialized form of fine art, in which the artists perform their work live to an audience. This is called performance art. These concept prove clearly that following the epic story can be present with characters, dialogues, songs, lyrics and scene among people, Khulia Bhauria has the individual, vital, complete and entertaining quality.

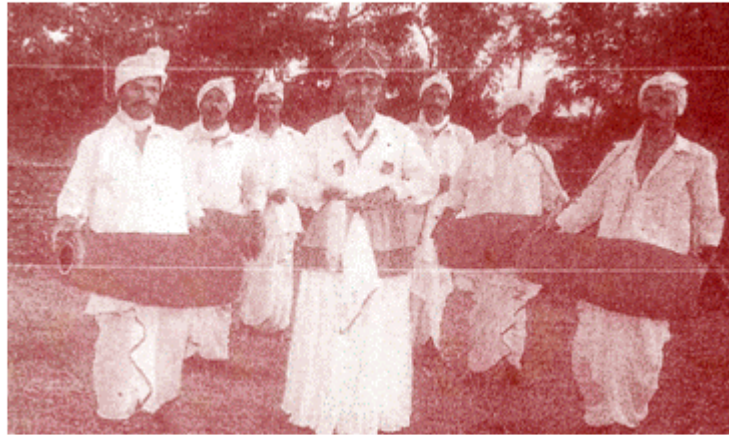
There are many rift about the origin of Khulia Bhauria. Some scholars said that these is a folk drama inspired by Angkia Bhauna of Saint Sankardeva. Prominant researcher of Folklore Dr. Nabin Ch. Sharma has

given a concept that Khulia Bhauria is a "Odra" type Drama. According to him these instinct has been circulating in Pragjyotishpura before 100 B.C. The statement has helped to established the originality of Khulia Bhauria. Khulia Bhauria consist of song, lyrics, acting, dance and some musical instruments like Khol Taal etc. In the performing process "oja" has a big role on it. when we analyse it thoroughly we can see that the contribution of Putola Nach, Dhulia, Oja Pali is more. Does we can say that the origin of Khulia Bhauria is formed of the rules of presentation of Putola Nach, Songs of Oja Pali and instruments of Dhulia and Bahua. Focusing the music element Khol on it many people want to say that it is effected by "Angkia Bhauna'. Though in this case some says that in fact Khulia has formed inspired by the ideology of Dhulia of Darrang. Some notable Person has given an opinion that another performing art has formed in addition to Putola Nach, Byahor Oja with Dhulia performing art. Therefore Byahor Oja is the backbone of Khulia. The songs performed by Oja taking as inspiration , Bhauria write immediate dialogue and use it for make it more dramatic and adding Putola Nach in it make it more vast. So Khulia Bhauria The special folk drama of Darrang and Assam is made from the mixture of rules and rituals of Ojapali, Putola Nach And Dhuliya or Bor-Dhulia etc.

As for its title, there is a huge use of instrument "Khol" in this art form. Considering the use of Khol and adding "Eia" Suffix in it it becomes Khulia (who play Khol) Bhauria. Notably Bhauria means one who can act.

Generally the Oja of Khulia Bhauria plays the main role in it. Nect, nice and well organised Oja wears white Pajamas writing OM on the back. Apart from this special dressing considered as wearing waistband on waist, mite of sandal in forehead, boat designed hat on head, Sowar in right hand and handkerchief on left hand. The Khulias wear Dhuti Punjabi Kurta Hat with a special design round in front side and tailed in back side. On the other hand the Pali s wear white Dhuti Kurta. According to requirement for the characters there are uses of many cosmetics, bright pearl gems, dresses, crown related to the performing drama.

Khulia Bhauria are performed in the traditional events of Darrang, Mangaldai like Bashudeva Puja and in the starting night of Gondha Soupari Sabha. Nowadays this tradition has disrupted though there are few joyful events where this art has performed by artist , like the day before marriage, Deol, Public meetings, annual events, Katimohia events ,death rituals and also in the private events.



### **Drama and its subject**

The stories from epics like Mahabharat are the main resource and substance.

The stories belong to "Bonoporbo" of Mahabharata are converted into drama like Aghasura Badha, Khotasura Badha, Kurukhetra etc.

These dramas are specially circulate in Khulia Bhaoria.

Similarly short stories are mixed with song and dance make a dance drama which is performed before the main drama. This trepidation has seen in modern group of Bhaoria. Though there is no right information about the time from when these traditions are circulating, probably in the last stage of origin and development the performing to be long and entertaining with dance and songs, this traditions has developed dances of Khulia vaoria are circulating through verbal tradition among people. Then these dances forms Got written and the drama written process started by choosung a story from this written dances required. In 1977 famous literary late Gajendra Nath saharia published 'Abhimanyu Bodh' drama to perform Khulia Vaoria

### **Performing style of Khulia Vaoria**

Khulia Vaoria is lively even of Darrang. From starting to conclusion this even is capable of keeping the audience awake for hold night by Performing dramatically.

Entering the Bhoria, the group starts with a special beat in special instruments as an advance notice for audience. This special beat played with Khol and known as 'Robha Salli' or 'Robha Fureni' or 'Khola Fureni' in different places respectively.

The drama even starts after dress up, decoration and makeup of the characters. The next phase is 'Khol ghateni' Khulia and Taluoi enters and greets the audience by special beat 'Tei Ghin Ghin Ghen' and the perfore standing, cheting and moving around the audience. This is called Khol Ghateni and called as 'Khola Fureni' or 'Khola Suwani' in different places. After this, Oja enters with postures and sing 'Bandana' Firstly with matching rhythm with Khol, Tal and then reveals the story summary of the drama through song showing some dance moves and postures. Notably Oja is main singer, director.

The Oja tells the story of upcoming scene through 'Pada' and he also direct the characters to enter or exits. In the end of the 'Pada' the Khulia starts the next scene by playing 'Khol'. To continue the entertainment more and also create laughter 'The bahu' character has created it is an essential character. This is a special aspect of Khulia Vaouria. During dialogue delivery, actor actress dance forward and backward and delivers dialogue. If the speaker goes forward the others step back. Thus they keep maintain the balance with audience. In previous time, the dialogue written in poetic from rhythm, actor used to delivered verbally. But now a day's these are available as written in prose form. To do memories the dialogue there is a 'Smaok'

Thus after performing in this process drama ends and finished by applauding for faults with and acclaim.

During performance, One person enters with funny stuff loading on back and performs the scene where he is going to leave the home because of the quarrel with his wife.

### **Song of Khulia Vaoria**

Khulia Vaoria is originally a song based acting programme influenced by the song based on Ojapali. The songs are divided into three phases, sung by the Bhaouria, sung by the Oja and sung by others. The songs sung by Oja also expresses the story of the main drama song are generally not bound in any particular 'Raga' or 'Tala'

In the beginning Oja sings the 'Struti Geet' and other co-operate with a word 'Hoi Hoi'

The songs sung by the Bhoria and the other characters are generally plea and lament. On the other hand song of Bohua are generally Joyful and entertain with huge applications of Mangaldoi's local language.

### **Bohua**

The modern comedy characters are heavily inspired by the Bohua characters. It is an essential and attractive character of Khulia Bhouria. The main purpose of this character is to give entertainment and create laughter through the events which are somehow related to the main drama. And also some evens from modern society by adding some spice on it.

The incidents happening in rural area's daily life like quarrel of mother in law, daughter in law, husband and wife also explanation of 'Bohua Puran' with scrappy dress and dance postures Bohua tries to make audience laugh and make them filled like sinking in Joy.



### **Conclusion**

From the above discussed topics we got to know about Khulia Bhouria's origin, The origin of the name, essentiality and features and its performing events. This special arts form holds a distinct place of the Assamese culture and it has a great value as a folk performing drama of Assam.

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