Original Article ISSN (Online): 2350-0530 ISSN (Print): 2394-3629

ASSAMESE TRAVEL LITERATURE TREND, CLASSIFICATION AND CHARACTERISTIC

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Received 26 October 2023 Accepted 27 November 2023 Published 12 December 2023

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DOI

10.29121/granthaalayah.v11.i11.202 3.5401

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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ABSTRACT

Travel literature is one of the latest genres of literature which has been written only after travelling by human. Basically, the humans' history is traveler's history and it is related to the primitive needs like food, cloth and residence. In the modern world, the purpose of travel has explored the diverse cultures and creates a sense of understanding. Besides all this, people like to travel as per their current requirements in the 21st century. It is mentionable that the governance of Assam has handed over to British in 1826 and a new law and order has formed. Assamese society is changed in all fields i.e. political, economic, social, educational and cultural etc. Due to all these, the people of Assam showed their interest in many fields and necessarily made some internal and external journey. As the result of this, the Assamese travel writings have gradually increased. Assamese travel literature is the next form of that tradition which have a unique identity and characteristics. As time passes through, the tendencies of primitive travel has converted into practical travel and the Assamese people have gathered some experiences which are the main sources of writings. Mentionable that these writings can be perfect travel literature only after merged with literary virtue. It is true even in the context of Assamese travel literature too and the prosperity and development of this genre is proved today. But a deep study of this genre has not done yet and that's why the necessity of the study encourages for this research paper where the pre and post-Independence Assamese travel literature will be analytically discussed as Assamese Travel literature-trend, classification and characteristic.

Keywords: Assamese Travel Literature-Trend, Traveler's History, Assamese Travel Writings

1. INTRODUCTION

Travel literature is one of the latest genres of literature which has written only after travelling by human. Basically the humans' history is traveler's history and it is related with the primitive needs like food, cloth and residence. In modern world, the purpose of travel has explored the diverse culture and creates a sense of understanding. Besides all these, people like to travel as per their current requirements in the 21st century. It is mentionable that the governance of Assam has handed over to British in 1826 and a new law and order has formed. Assamese society is changed in all fields i.e. political, economic, social, educational and cultural etc. Due to all these, the people of Assam showed their interest in many fields and necessarily made some internal and external journey. As the result of this, the

Assamese travel writings have gradually increased. Assamese travel literature is the next form of that tradition which have a unique identity and characteristics. As time passes through, the tendencies of primitive travel has converted into practical travel and the Assamese people have gathered some experiences which are the main sources of writings. Mentionable that these writings can be perfect travel literature only after merged with literary virtue. It is true even in the context of Assamese travel literature too and the prosperity and development of this genre is proved today. But a deep study of this genre has not done yet and that's why the necessity of the study encourages for this research paper where the pre and post-Independence Assamese travel literature will be analytically discussed as **Assamese Travel literature-trend, classification and characteristic.**

2. AIM & OBJECTIVE

The main aim and objective of this research paper is to establish the trend and characteristics of Assamese travel literature so that Assamese people will be inspired for travelling.

3. RESEARCH AREA

The trend and history of World travel literature to Assamese travel literature with special reference to pre- and post-independence period of Assam.

4. METHODOLOGY

The proposed research work will be completed based on introductory method. However, historical method will also be adopted when needed.

5. SOURCE OF THE STUDY

Information will be gathered from two sources- 1. Primary and 2. Secondary. Selected books of selected writers will be brought to analysis as a primary source; essays, books, critical writings by other writers, journals, magazines, websites, reference books, e books etc. will be used as secondary source of information.

6. HYPOTHESIS OF STUDY

Some hypotheses have been ascertained for the proposed research work. These are-

- 1) Assamese travel literature is unique and separate so far as the writer is concerned.
- 2) The art of Assamese travel literature is determined by the style of travel writer
- 3) Assamese travel literature reflects the likes and dislikes of writer's uniqueness.
- 4) Assamese travel literature depends on external experiences and mentality of the traveler.
- 5) The research will show the opportunity of increasing the tourism income by the increasing of readers.

7. REVIEW OF LITERATURE

Travel literature is the latest trend in Assamese literature. The History of Assamese literature has approved of this fact. Discussions on the Assamese travel literature have been made from time to time in the books of history of the Assamese literature. In this context references found for discussions are as follows-

In the essay 'Swadhinotakalor Sahitya' of his book *asomiya sahityar samikshatmak itibritta*1989), Satyandra Nath Sharma has opined that literatures created for the convenience of travelling during the independence of India are readable like novels. Sarma et al. (1989) Moreover, he agrees that information of historical places can be found through the experiences from the visit to the holy places.

In the introduction to her book titled *Adhunik Aaomiya Bhraman Sahitya: Oititjya Aru Silpa*, Smritirekha Bhuyan has discussed the features of Assamese travel literature; further, she is of the opinion that in travel stories, there can be discussions on the topic of research on academic subjects like geography, history, science and the happenings of day-to-day life. Bhuyan (2020)

In the chapter titled *Bharat Barsar Bibhinna Pradeshik Bhasar Bhraman Sahitya* of the thesis *Swarajottor Kalor Asomiya Bhraman Sahitya*, Anima Neog has expressed that travelling has become easier than ever thanks to science and technology; this has given the Indian and Assamese travel literature a new height. Neog (2016). Chitrajit Saikia, in the editorial of his edited book *Aomiya Bhraman Sahitya Samiksha*, has agreed to the task of classification of Assamese travel literature into Internal and External travel literature based on the expanse of subject matter. Saikia (2018)

In his article *Swarajottor Kalor Asomiya Bhraman Sahitya*, Chitrajit Saikia has defined the literatures created out of the experiences gathered by travelling in one's own country as internal Assamese Travel literature; he has also suggested to bring the travel literature written on the experiences of travelling to the northeast region of India. Borah (2021)

Gobinda Prasad Sharma, in his essay *Bbhraman kahineer Swarup aru Prokarbhed* 'Swarnalipi' March 2011, edited by Hridayananda Gagoi in the context of explaining all types of travel literature, has brought the relevancy of other types of literature of the same genre. In this aspect he has approved the traveler's art of the depiction of travel experiences with personal imagination and fantasy. Sarma (2011)

8. DISCUSSION

8.1. WORLD TRAVEL LITERATURE TO ASSAMESE TRAVEL LITERATURE

Travel literature is one of the genres of literature that makes the literature itself versatile and diverse; it has been found as grand literary genre with its unique style. Especially, it is observed that this literary genre has immense importance in literary type's viz., stories, poetry, novels, dramas, satires, essays etc. as reflector of the travel spirit of human beings. It is so because it has the capability of preserving history. Nobody is unaware that history of mankind is the history of migration; and food, cloth and shelter were at the root of it. Time has changed, but human beings have not been able to free themselves from the tendency of travelling. No doubt, now a days travelling is a means of recreation, but at some point, of time it is regarded as

fulfillment of basic needs as well. Life and livelihood is the basic cause of travelling by road, water and air. So, it can be said without any doubt that irrespective of any reason of travelling, be it for livelihood or any other, travel literature had its inception in the very act of travelling. Thompson (2011)

Travel literature is associated with the ancient human habit of migration, yet all types of travelling of the migrators are not relevant to the travel literature. In this context, name of the Historian Herodotus (BC 490-480) is worth mentioning. Probably his travel note with enticing description of various towns was the first travel note in the world. Perrottet (2013) After him, mention may be made of the traveler of BC 138-116, Chang kien. His descriptions about inter-state business activity between China and Assam are very important. Fa-Hien was one such traveler in 399-414 AD. His descriptions have been regarded as the priceless resource for the study and research of Buddha age and ancient India. In Chi- yu- ki, a travelogue by Chinese traveler Hiuen Tsang there can be found descriptions of the social, political, religious and cultural aspects of seventh century Assam. In Indica, written by Turkish traveler Alberuni of eleventh century there are descriptions of socio-political conditions of India. Ibn Battuta, a seventeenth century traveler to India, has given an account of socio-economic condition, intelligence agency system and communication system of his contemporary India.

Marco Polo was one of the remarkable travelers Daley (2014) relevant in travel literature. His books are a source of enthusiasm and inspiration for the neo-European travelers. Travel stories of Nicolo Conti (Niccolo Dei Conti) describe lifestyle of Indian people, discrimination among social classes, religious rituals and thoughts and sensibilities of Indian community. Sir Thomas Roe visited India during the reign of Queen Elizabeth. Descriptions of his experiences during his visit to India can be found in his Journal of Thomas Roe. In travel notes of François Bernier, who visited India during 1658-1668; socio-economic scenario has been vividly depicted. In the travel notes of two of his contemporary travelers namely La chapelo and Jean Baptiste Tavernia much information about India has been recorded. It is pertinent to mention that in the notes of Tayernia mention have been made of the Assam invasion by Mir Jumla. In Fathiya-E-Ibriyya by Shihabuddin Talis, a traveler to Assam during Ahom dynasty a beautiful account of Assam has been given. Captain Welsh, who came to Assam in 1792, has given accounts of Assam relating to politics, sociology, mentality, business and geographical conditions of Assam. Some British travelers who visited Assam are worth mentioning regarding information about various aspects of Assam: Communication, hospitals, conditions of villages and towns, politics, land rule, education, population, judiciary, Natural scenes, economic and social conditions etc. An Account of Assam by John Peter Wed, Journey from upper Assam towards Hong Kong, Ava and Rangoon, Journal of Travel in Assam, Burma, Bootan and Afghanistan by William Griffith, A Sketch of Assam, Travels and Adventures in the Province of Assam by Major John Butler, Report on the Province of Assam by A. J. Moffat Mills and Report on the Eastern Frontier of British India by R. B. Pemberton are important works in this regard.

English travel literature had its inception in 18th century. In *A Journey to the Western Island of Scotland* (1775) written by Samuel Johnson where natural, social and cultural aspects of Scotland are beautifully described. Likewise V.S.Naipaul's *A Turn in the South* (1989), D. H. Lawrence's *Twilight in Italy* (1916), *Sea and Sardina*(1921), *Mornings in Mexico* (1927) and *Ethruscan Places*(1932), Robert Louis Stevenson's *An Island Voyage* (1878), *Travels with a Donkey in the Cevennes* (1879) and *The Ameteur Emigrant* are descriptions of travelling to France, Belgium

and America. Lawrence Stern's *A Sentimental Journey through France and Italy* (1768) are based on the experiences of travelling to France and Italy.

American travel literature had begun with Mark Twain's *The Innocents Abroad* (1869). Twain (1869) His *Tramp Abroad* (1880) was written based on his travelling to Europe. Washington Irving in scripted his travelling experiences to Western America with beautiful descriptions in his books and enriched the stock of American literature. American novelist James Fenimore Cooper, in his travelogue *The Pilot* (1823-24) has depicted his experiences of voyages so lucidly that everyone can empathesize with the situation.

The writer who enriched the French travel literature is Francois Rene Vicomate de Chateaubriand. He has enriched French travel literature with his books like *Travel in America (1817), The Martyrs (1809), Itinerary from Paris a Jerusalem (1811)*. Two contemporary French travel writers of his time are Henry Marie Bayle and Andre Gide.

Russian Travel literature had its inception in 15th and 16th century. Mercent Afanasy Nicotine's *The Journey beyond three Sea* Johnson (1775) (1466-1472) is an important book of this genre. A Major part of the descriptions of this book is based on the experiences of the traveler on Indian politics, business, agriculture system, traditions and festivals observed in India.

Indian Travel literature began in the nineteenth century. Ravindranath Tagore's 'Europe Prabasir Patra' Tagore (1879) (1881) is regarded as the first Indian Travel literature. Of late, a book named Varthamanappustakam has been found written in 1979 in Malayalam language. In the following years several travel literatures was written in different languages of India. Among these in Odia Gobinda Rath's Kolkata Varnan(1875), Damodar Patnayak's Kailash Yatra(1885), Fakir Mohan Senapati's Utkala Bhramanam(1892); in Marathi G. C. Bhatt's Europe Bhraman Kahini, Anant Kanekar's Amachi Mati Amache Aakash(1950), Gangadhar Gadgil's Sat Samudra Palikade (1959); in Kannad Akkihebbalu Narsimha Murthy Rao's Aparavayaskana Amerika Yatra; in Sindhi Bherumal Mahir Chand's Sind-joshoi-lani(1923), Latifi Sai etc.; in Punjabi Probhjot Kaur's Ghor O-Bahire(1960), in Tamil Mi Pa. Somasudaram's Akkarai Chimaiyil aru Sarbangkal(1962 etc.; in Sanskrit Rahul Sangkrityayan's Tibbat me Sava Varsh(1933), Meri' Europe Yatra(1935) are worth mentioning.

Assamese Travel literature had its inception in the 3rd decade of 19th century. It can be said that Assamese Travel literature flourished after the independence of India due to development of communication, education, business, employment and political conditions. Since the publication of Harkanta Goswami's Tirtha Kahini (1927) Neog (2016), many travel literature have been written till date. Based on the variety of subject matter Assamese Travel literature had been divided into various sections, viz., 1. Internal and 2. External Assamese Travel literature. An attempt has also been made to classify the Assamese Travel literature based on continental viewpoint, viz 1. Asian 2. African, 3. European 4. American, 5. Northeastern sites and general Travel literature have been observed to be discussed under inland travel literature. Irrespective of different attempts to classify Travel literature, the main focus of such literature is on the experiences of travelers during travelling. The proposed research work undertaken by me will go ahead bringing forth all internal Assamese travel literature under one umbrella. Of course, remarkable Travel literature of the century will be brought forward for analysis when needed.

8.2. ASSAMESE TRAVEL LITERATURE EARLY TO PRESENT

Travel literature is the consequence of travelling and it has its own history. People visit different places with different purposes and out of such visit travel literature is created. Study of world travel literature has provided us such information. It is pertinent to mention that travel writings with features of literary qualities are regarded as travel literature. Travel literatures from the fifth decade unto recent times are eligible for discussion and in this research paper the informative study of Assamese travel literatures have been given from the beginning up to twenty first century. This research study will find out all the Assamese travel literatures which can be covered under two classifications i.e. Pre Independence-Assamese travel literature and Post independence Assamese travel literature. Post independence Assamese travel literature can be referred by two classes as Internal Assamese travel literature and External Assamese travel literature. Internal Assamese travel literature can be discussed as Pilgrimage travel literature, Hajj Pilgrimage travel literature, Mountaineering travel literature, Northeastern travel literature, General travel literature etc. External Assamese travel literature can be discussed as Asiatic Assamese travel literature, European Assamese travel literature, American Assamese travel literature, African Assamese travel literature, Australian Assamese travel literature and Antarctica Assamese travel literature etc.

8.2.1. PRE INDEPENDENCE-ASSAMESE TRAVEL LITERATURE

Pre Independence-Assamese travel literature is a group of the few travel writings by some travelers. In this context some travel literatures are as follows -Tripura Buranji (kingdom of Ahom king Rudra Singha-1696-1742) by Arjun das Boiragi and Ratna Kandali; Brindanab Charit (Kingdom AhomKing Jayaddhaj Singha-1645-1663); Guru Chari Kotha (Seventeen century) by disciple of Sankardev. The travel experiences to Kaberi, kasi, Payoswini, Mahatirtha Koushik, Mukundu Ashram Purubhadra, Sonaru and Kopil by Sankardev and his disciples which are inscripted in the Guru Charit. Besides these, some travel literatures have found as pre Independence travel literature e.g. Amerikaloi Jowa Ajon Nagao Schoolar Chatarar pora Ami ai Jatrar Chithi Palo (Arunodoi, August , 1849), Soumar Bhraman(Jonaki,1890,2nd year 4th -8th issue), Brahma Jatrir Dairy(Jonaki,1894,4th-7th issue) by Ananda Chandra Agarwala, Haridwar Bhraman(Jonaki,2nd year,9th issue) by Golak Chandra Sarma, Japani Jatrir Patra, Japani Chowali (Usha, 1st part 2nd issue and 6th part 9th issue), Naga Paharat Asaptah (Awahan, 1935, 6th year 1st 2nd 3rd 4th issue), Dudinar Bhraman (Awahan,6th year 3rd issue), Tirtha Bhrama Kahinee(Awahan,9th year 7th 8th 9th issue), Prithibi Bhraman (Awahan,9th year 7th issue), Bilatar Chithi(Bahi,1909,1st year 2nd issue), Monipur Jatra(Bahi 3rd year 12th issue) by Gyananda Jagati, Sitakunda Darshan(Bahi, 13th year 2nd issue), Aithan Darshan(13th year 10th issue), Bilat Prabasi Asomiya(Joyonti), Puri Bhraman (Alochani 1910,1st year 7th issue), by Rajani Kanta Bordoloi etc. All these pre-Independence travel literatures represent the early stage of Assamese travel literature by its nature.

8.2.2. POST INDEPENDENCE ASSAMESE TRAVEL LITERATURE

The history of Assamese travel literature mainly is the history of post-Independence travel tendency. Some objectives Reddy (2022) for travel are likebusiness, job, holiday refreshment, pilgrimage, treatment, abroad residential and others e.g. diplomatic, journalism, promotional, mountaineering, research, meet

friends, SAARC meet, play and entertainment etc. Thus, on the basis of the time and environment of travel, the Assamese travel literature can be discussed within so many classifications followed by two i.e. internal and external Assamese travel literatures.

8.2.2.1. INTERNAL ASSAMESE TRAVEL LITERATURE-

1) Pilgrimage Assamese Travel literature

Post Independence Assamese travel literatures is a large group of two trends of travel writings by a large traveler which can called Internal and External travel literature. Internal Assamese travel literatures have been written by practical experiences of the Assamese author. In this reference, the first line travel literature is Pilgrimage Assamese travel literature e.g. Tirtha Kahini (1927) by Harakanta Goswami, Himtirtha Badrinath(1962) by Subrata Baruah, Tirtha Pathat (1964) Binod Chandra Borah & Debeswar Deva Sarma, Bharatar Tirtha Darsanar kahiee (1967) by Shreenatha Deva Goswami, Alokanandar Pora Sagar Tirthaloi(1978) by Hemalata Dutta, Devabhumi Badrinathar Pora Devikanyakumariloi (1982), Boishno Devi (1986) by Nirupama Kotaki, Bharat Tirthar Bate Bate (1982) by Subarnalata Thakur, Dakhinabaree (1983) by Dharmadatta Sarma, Punyabhumi Bharatbarsa (1984) by Sarada Devi, Prayagar Pare Pare Bindhar Are Are (1992), Kumbha Melar Madhur Smritit, Smritir Papari Meli, Mandir Nagari Bhubaneswar by Dipika Bhattacharjya, Alokar Sandhan(1995) by Khirada kumarai Baruah, Sagar Tirara Pora Mandirara Desaloi (1996) by Girish Nath etc. These travel literatures reflect not only the spiritual status of righteous people but also reflect the social, political, cultural, communication and other environmental state of the concern.

2) Mountaineering or Himalaya centric Assamese travel literature

Internal Assamese travel literatures have some another subject variation which are Mountaineering or Himalaya centric e.g. *Himalayar Sikhare Sikhare* (1993) by Pranay Bordoloi, *Gomukh*(1995) by Amulya Das, *Devatirtha Himalaya*(1992)by Bhabesh Baruah, *Trikuteswari Boishnodevi* (1993), *Mohania Kumaunar Prantare Prantare* (1998), *Aparup Kinnar* (1999), *Giritirtha Kedar Badri*(1987) by Dipika Bhattacharjya; *Ruptirtha Kumaun Himalay*(1995), *Himalayar prantare Prantare* (1989) by Anil Kumar Bhuyan, *Himalaya Darshan*(1997) by Subhash Singh Choudhury, *Durgam Giritirtha Muktinath*(1998) by Kusum Uzir etc. These travel literatures reflect the adventurous and bold mind of travelers.

3) Northeastern centric Assamese travel literature

Northeastern centric Assamese travel literature has a large contribution in Internal Assamese travel literature. These travel literatures automatically have covered the food, cloth and the living styles of people of the Northeastern States. Mentionable some such travel literatures are *Michimi Paharar Ransinga*(1965) by Lakeswar Sarma, *Simantar Mati aru Manuh*(1963) by Leela Gogoi, *Sikim*(1972) by Mustafizur Rahma, *Snehar Arunachal:My Hill So Strong*(1976) by Maheswar Neog, *Seujia Paharar Maje Maje* by Hemalata Borah, *Lamekingar Pora Etanagaraloi*(2006) by Chandra Bordoloi, *Aparupa Arunachal* (2018), *Namchangar Antespur, Aranyatur Bhraman katha*(2015), *Barnil Arunachal*(2012), *Mohamoyee Arunachal* (2016), *Amazing Arunachal* (2013), *Aranyar Cha Pohar*(2003) by Soumyadeep Datta, *Tawangat Dah Din*(2012) by Lohit Deka, *Pahar Nadee Sagar aru Manuh* (2019) by Arupa Patangia kalita, *Beli aru phular Desat* by Abhijit kalita etc. All these travel literatures may be acted as the guidebook for future travelers by its nature and style.

4) General Assamese travel literature

Internal Assamese travel literature makes the Assamese travel literature wealthy by its heritage and nature. These are always colorful with reflection of author's metal art and physiological vision. Collectively reachable some such types of travel literatures are Aparupa Andaman (1993) by Utpal Dutta, Andaman Nikobar Dwip Punzar Bhraman Kahinee by Dharanidhar Basumatary, Udita Surjyar Dweep Andaman (1989) by Phul Bora, Kaberir Pare Pare (1963) by Hemata Kumar Sarma, Tusar Marur Prantat by Mustafizur Rahman, Parbate Ringiai Mikir Paharak Bhumuki(1972) by Amiya Kumar Das, Bharat Bhramilo (1972) by Ataur Rahman, Bhraman Kahinee (1964) by Khagendra Nath Das, Bharatar Bheti Bichari (1968) by Rohinee Kumar Saikia. Bharat Bhraman by Harinarayan Dutta. Bharat Darsan (1972) by Rama Barthakur, *Rajtarangini Kashmir* (1984) by Debendra Nath Baruah, Sei Jatra Joy Jatra (1981) by Leeladhar Baruah, Samannay Setu Rajgir (1990) by Bidyakanta Hazarika, Himkanya by Rohini Kumar kakoti, Dillir Dukhuria Chabi by Anu Baruah etc. Execpt all these some Internal travel literatures have been published regularly in current papers or magazines by which the list of general Assamese travel literature will be certainly long and large.

8.2.2.2. EXTERNAL ASSAMESE TRAVEL LITERATURE-

The Prosperous and pace of Assamese travel literature has got an expansion with the contact of External Assamese travel literature. Within the trend the numbers and subject's variants are more than Internal Assamese travel literature. Especially China, Japan, Afghanistan, Israel, Korea, Hong Kong, Thailand, Beijing, America, Africa, Europe and Australia travel base Assamese travel writings are the proof of this statement. Notable that more than half of all published Assamese travel literatures (from nineteenth century to present) are written with External travel centric experiences.

1) America centric Assamese travel literature-

The Assamese people have showed more interest for visit the United State of America in post-Independence time. The state of Assamese travel literature is enriched by some mentionable American travel writings i.e. Sagar Dekhicha (1954) by Hem Baruah, Professor Baruar Chithi(1968) by Birinchi Kumar Baruah, Prithibar ChoupaseApak(1968) by Prafulla Dutta Goswami, Americar Chithi(1964) by Chandra Prasad Sakia, Smritilekha (1980) Arunima Bharali, Americat dahdin(1993) by Nagen Saikia, Diginge Dipange(1993) by Bhupen hazarika, Simar Paridhi Bhedi (1997) by Laksminandan Bora, Mahasamudrar Sipare (1997), Bidesi Bandhur Logat (1997) by Rabindra nath Goswami, Tritiya Biswabasinir America Darshan(1996) and Mon Mur Uronia Pakshi(2003) by Anima Guha, Dese Dese Nana Rang(1993), Sat Sagar Sangam, (1995), Natun Biswar Ratana (1996) by Goutam Prasad Baruah, Hadsonar pora Lohit Ganga (1998) by Kanaksen Deka, Neela Sagar aru Sonali Desh(2000), Letin Americar Bismoi aru Siharan(2015) by Karabi Deka Hazarika, America Bhramanar Manoram Chabi(1994) by Anjali Kakti, Atlantikar Pora Prasantaloi(1995) Benudhar kalita, Atlanta(2000) by Seela Barthakur, Linkanar Desat Atithi(1999) by Pradipta Bargohain, Hridayar Sikharara Pratidhani(2001) by Rabindra Nath Goswami, Range Range Bhara Mor Basundhara (2002) by Rohini Kumar Baruah, Atlantikar Epare-Sipare (2002) by Hemalata Datta, Michichipi Parar Tukura Khabar (2003) by Adip Kumar Phukan, America Juktarastrat Abhumuki(2005)by Tankeswar Boiragi, Des Desantarar Kahinee(2005) by Mukul Kumar Sarma, Akhanar Arar America(2007) by Hiren Gohain, Saponar Europe Dithakar Bhraman(2007) by Ananta Hazarika, Bithophenor Desat Adin(2008) by Jayanti Chutia, Americat Abhumuki(2009) by Haren Chandra Baruah, Bidesar Bate Ghate Lecheri Butali(2012) by Anjali Baruah, Seetar Sesat Obamar Desat,(2012) by Adip Hazarika, Europe Dairy (2015) by Priya Bharali, etc. This trend has reflected the Social, Cultural, Economic, Political, Natural, Historical and Educational with all other literary senses in the America centric External Assamese travel literature.

2) England centric Assamese travel literature

The External Assamese travel literature has fulfilled with the England travel writings. In this concern specially mentionable some writings are Son Rupar Nohoi E Desh (1958) by Prafulla Datta Goswami, Europer Batat (1967) by Lalit Baruah, Great Britenar Kotha (1967) by Ghanashyam Talukdar, Sagar Dekhilo(1967) by Anu Baruah, Sat Sagar Tera Nadee(1989) by doctor Numal Pegu, Annya Ek Diganta(1990), Bidesar Bate Pathe(1990) by Basanti Goswami, Pashimar Pam Khedi(1991), Jor loga Jarmanit (1993) by Laksminandan Borah, Ata Chinaki Dweepar Tatrekha (1990) by Syed Abdul Malik, Sat Sagar Sangam (1995) by Goutam Prasad Baruah, Desh Noi Aru Manuh (2001) by Abani Kumar Bhagawati, Bidesar Dukhuria Smriti(2001), Temachar Duyapar(2002) by Menaka Saikia, Ai Dweep Ai Nirbasan(2003), Sarag Narakar Majedi(2003) by Nirupama Bargohain, Londonat Sangbad Botalote(2004) by Santanu Nandan Sarma, Englandar Dairy(2009) by Ismail Hussain, Defodil Phul Dekhiso (2007), Lailak Phul Phulabar Batar (2011) by Gobinda Prasad Sarma etc. All these England centric travel writings reflect some specific character of the people, their lifestyle, education system, cultural heritage and natural beauty which increase the literary elegance of these travel literatures.

3) Russia centric Assamese travel literature

Russia centric travel writings have some unique contributions to External Assamese travel literature. Remarkable all these are like Ranga Karabir Phul (1959) by Hem Baruah, Sobhiyet Desat Abhumuki (1958) by Amalendu Guha, Jahar Dinat Tahanir Jarar Desat(1987) by Ajit Kumar Bhuyan, Mor Russia Bhraman(1975) Prafulla Datta Goswami, Majat Mathon Himalaya (1966) by Syed Abdul Mallik, Tolstoyar Desat(1969) by Surendra Mohan Das, Simai Amani Kare(1975) by Birendra Kumar Bhattacharjya, Mouscor pora Preyasiloi(1976) by Bhaben Datta Baruah and Dese Dese Mor Desh(1982) by Nabakanta Baruah etc. All these travel literatures are made readable by the love of heritage, desire of study, patriotism and sense of culture of Russian people.

4) China centric Assamese travel literature

A few numbers of China centric travel literatures make the Assamese travel literature very rich. In numbers it is not more but always remarkable for readers i.e. China Bhraman(1974) by Dilip Sarma, China Chai Ahilo(1974), Akou China Chai Ahilo(1977) by Hemanga Biswas, Chinat Ki Dekhilo by Birendra Kumar Bhattacharjya, Mahachinar Dinlipi(1994) by Nagen Saikia, Lee Aru Howanghor Pare Pare(1995) by Mahendra Nath Borah, Hiuanchangar Desat(1995) by Tultul Borah, Beijing aru Benkok Bhraman(1997) Bhubaneswari Boishya, Chin Desar Ranga Beli(2005) by Tolan Chandra Saikia, Chin Desh Chai Ahilo(2006) by Sunil Kumar Saikia, Chinar Lijiyangat (2019) by Shree Shree Pitambar Deva Goswami, Ni Hao Ma

Ranga Dregonar Desat(2019) by Tapan Kumar Sarma etc. These literatures make Assamese travel literature diverse by its nature.

5) Japan centric Assamese travel literature

Japan centric Assamese travel literature also makes Assamese travel literature large and literary rich. Some not forgettable such travel literatures are *Surjya Utha Desh*(1969) by Mahendra Nath Borah, *Cheriphular Desh Japan* by Nirmal Prabha Bordoloi, *Tokiot Ati Din* by Dipali Datta, *Japan Bhraman* by Harekrishna Barman, *Hyku aru Chamurair Desat* (1991) by Joyanti Chutia *Japanar Abhinaba mahanagar* : *Ad Aru Yangka* (2005) Anuradha Baruah, *Tattachanar Desat* (2002) by Tosaprabha Chetia, *Chingapur, Japan Aru Korea Bhramanar Ananda* (2007), and *Hong Kong Makao aru Dubai Bhramanar Ananda* by Sunil Kumar Saikia etc. These travel literatures help the readers to imagine the socio-cultural picture of Japan.

6) Israel centric Assamese travel literature

Israel centric travel writing is also a part of Assamese travel literature. Some unique writings make the trend exuberant and those are *Israel* (1967), *Mekong Noi Dekhilo* (1967) by Hem Baruah.

7) Hajj Pilgrimage Assamese Travel literature

Hojj yatra is one of the holy works by Assamese Muslim and after completion of such Yatra the righteous Muslim people wrote some Hajj pilgrimage Assamese travel literature. These are very much informative regarding Arab, Islam and its heritage and culture i.e. *Pabitra Hajjar kahini* (1962) by doctor Nurul Huda, *Hojj Jatrir Dairy* by Nabab Danish Muhammad, *Maru Tirtha 79* (1981) by doctor M. Abid ali, *Mur Hojj Jatra aru Tapaswini Rabia* (1981) by Alahaz Jebunnicha, *Pabitra Haojj aru Jiyarate E Madina* (1988) by Alhaz Jehirul haque, *Bali Beli aru jamjam* by Syed Abdul Malik etc. The Hajj pilgrimage travel literatures also have a special contribution to External Assamese travel literature.

8) Mixed Assamese travel literature

Assamese Travel literature has prosperous with some other variant of travel writings. Mentionable all those are Annya ek Diganta(1997) by Basanti Goswami, Atlantikar Bukut Abachar by Digambar Das, Akash Pothedi Bidesaloi(1954) by Gyanbala Devi, Europar Madhur Sowaran(1980) by Nirupama Phukan, Europar Prantare Prantare (1986) by Suren Goswami, Europe Bhramanar Dinlipi (1993) by Lakhimi Baruah, Europe Bhramilo (1974) by Trishna Mahanta, Europar Batat by Lalit Baruah, Europe Bhraman by Jibakanta Gogoi, Switzerland Bhraman (1948) by Birinchi Kumar Baruah, Jorloga Jarmanit (1993) by Laksminandan Borah, Denmark (1966) by Dharma Datta Sarma, Dese Dese Mor Desh, Silpir Desat (1993) by Goutam Prasad Baruah, Pub Europe Bhraman, Farachi Bhraman by Bhuban Mohan Das, Farachi Briteinir Syamali Upakul by Kamala Ray, Bilatar Galpa(1982) by Prabhat Chandra Sarma, Baraphar Desh Bhiyena (1971) by Muhammad Mosud, Boichitramoi Europe (1979) by Pabitra Talukdar, Barlinat Ki Dekhilo (1969) by Bagmibar Nilamani Phukan, Simai Amoni Kore (1975) by Birendra Kumar Bhattacharjya, Sagarrani Lisbon (1996) by Mahendra Nath Borah etc. After the study and analysis, the trend of travel literature, one statement has come out that the travel writing always has begun after completing the travel or tour and it makes fruitful by author's creativity and its uniqueness.

9. SOME COMMON CHARACTERISTICS OF ASSAMESE TRAVEL LITERATURE

Today, Assamese travel literatures are written knowing or unknowingly by someone and publish it in many papers or magazines. So, including all these some basic characteristics can be extracted through this study. The remarkable common characteristics are as mentioned below-

Firstly, Main source of mentioned travel literatures are the real experiences of the tour which represent socio-cultural, political, educational, historical, geographical and environmental aspects of any location or site.

Secondly, Assamese travel literature is a prefixed literary come out of one or more places travelled or visited.

Thirdly, as Gobinda Prasad Sarma said Assamese travel literature is limited by the nature of time and site. 18

Fourthly, Assamese travel literature is purely a literary interpretation and cognition of a specific tour or wander.

Fifthly, author's physiological impression has an unforgettable role for state determination of Assamese travel literature. It is an aesthetic combination of author's inner-outer thought and vision.

Sixthly, Assamese travel literature is a real pictorial form through which a reader can imagine the origin view of the site or location without going physically.

Seventhly, Assamese travel literatures are preferably written in first person of past experience by the traveler own self.

Eighthly, Assamese travel literatures are enriched with some special national and international data, fact or information which makes it perfect travel book for coming generation.

Ninthly, using of regional words, Assamese travel literature has got more acceptances among readers.

Tenthly, using of symbol, illustration and analogical words make the language of Assamese travel literature clear and impressive.

Eleventh, Influence of foreign words like English, Arabian, Chinese, African and others make diverse the language of Assamese travel literature.

10. CONCLUSION

Above mentioned study and analysis literarily exposes that Assamese travel literature is data centric, literary and artistic expression where social, cultural, political, educational, economical, intellectual and others all concern are reflected. Any travel writing has begun after visiting any site or location which is always time bounded. It is worth mentioning that writer's empirical description makes it pleasant to read. So, hopefully travel writing will gradually enrich the Assamese travel literature in future and it will increase the travel tendency among Assamese people which will reflect in tourism income of the country or world. After all some findings can be pointed as below-

- 1) Assamese travel literature is enhanced by the characteristics of world travel literature, and it can be the key work for world tourism income.
- 2) Assamese travel literature has its own heritage and tradition.
- 3) Assamese travel literature has some unique characteristics.

- 4) Assamese travel literature has covered a huge area of Assamese literature.
- 5) Assamese travel literature has scope for future full research.

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

I acknowledge with thanks to Bipul Rabha, Subject teacher of Patacharkuchi Vidyapitha Higher Secondary School, Patacharkuchi and Dhiramani Deka, Assistant teacher of Natun Dehar Moza Milan Higher Secondary School, Khukhundi, Nalbari, Assam for their help and co-operation on concern data collection.

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