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The Novel Namat Majuli kahay sabe reflects the heritage consciousness and socio Culture of Majuli

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Abstract:

The one of the famous novelist Jayanta Madhab Borah in Assamese Literature. His Novel Namat Majuli kahay sabe is the strong Novel in Nineteenth century. The Novel is reflects heritage and socio culture of Majuli. Majuli is known of as the Barghar Satra culture and has a long history of beauty and floods. The country's Independence movement had an impact of the people. Several enterprising young man have played social role in taking the movement forward. People are trying to establish Majuli as a world Heritage site. Therefore it is important to understand these issues. The Novel also tells of the Satradhikar of the Satya participating in the Independence of the Country.

Garhmur Satra Satradhikar Pitambar Devo Goswami wanted to end the superstition, radicals and feudalism in the Satras. After the country gained Independence, however there was little development in Majuli. There is a lack of crops in Majuli, which was once rich in crops. Some People corrupted in Majuli development fund. There are many different cultural programme like Borhabah, Bhona, Rasalila in Majuli. There are many sources of information about the country's economy. The example of Sankardev, Pitambar Goswami also thought the building an equal society by removing cast discrimination. There is a lot of bad culture in the Satra city of Majuli. The invasion of Christianity has brought crisis to the Vaishnove -dominated Majuli. The Novel reflects the emotions, pride etc. of Majuli.

Key words: Majuli, Satra culture, Heritage, Sankardev, Vaishnav.

Introduction:

Jayanta Madhab Bora is one of the strongest novelists in contemporary Assamese novel. The prose writer, who is best known for his Novel Mariahola, has written other novels such as Jalaprapat, Deul, Nisan sahib, Bazar and others. His writings are more popular as a deeply observation writer.

The author himself says in the introduction to the novel that is a fictional novel. The plot is based on some of the history of Majuli and focuses on the events from the 1920s to the present. The Novel is divided in to three parts, each reflecting the natural beauty, biodiversity, socio economic and cultural aspects of Majuli. The Novel covers the history of Majuli from the beginning of the twentieth century to the present. This is the first and only Novel based on the history of Majuli. The two gurus of Assamese culture Sankar and Madhav, first met in Belaguri, Dhowahat Majuli. The Novel tells the story of the tireless efforts and sacrifice of the people of Majuli to establish themselves as the cultural Capital and world Heritage site.

Aim and Objective of the Study:

The aim and Objective of this Study is to examine the heritage and socio-cultural life of Majuli reflects in the Novel. The novel reflects the history and society and civilization of the world Heritage site of Majuli.

Methodology:

Methodology is one of the most important parts of Research. In this Study, data also analyzed from the main source using analytical methods.

Content:

The novel is about the history and socio-cultural life of Majuli, the largest river island in the world. The novel is divided three parts and covers the history of Majuli from the early twentieth century to the present.

The first part novel describes Majuli, a place full of forest and jungle, where there is light of education. There are many people who have taken Majuli, forward in all aspects. Kasharam Bora was jailed for burning foreign clothes after participating in the country's Independence movement. He graduate from Cotton College with BSc. Kasharam who passed and Earned a reputation,

return the post of Hakim given to him by the British government. Pitambar Devogswami, Satradhikar of Garhmur Satra participated in Mahatma Gandhi establish non-violence movement through the cooperative movement.

The novel is about the satradhikars of several satras, other officers and employees and the people going to attend the Congress general assembly held in pandu. Pitambar Devogswami advocated removal of feudalism in the satras and building of a modern society above cast discrimination.

The second part of the novel describes the period after the country's Independence. The country gained Independence on August 15 1947. There are many people who have been involved in the development of Majuli. Majuli, which is rich in crops and fish and countless bird's, is now a flood of sorrow. Majuli was surrounded by different ethnic groups and there was an atmosphere of peace. Every day in non-government Organization, came to the rescue of Majuli. There were led by sociology workers like Sanjoy Ghosh, Ritu, Jennifer, Sarumai, David were his colleagues. But the rebel group Alfa caught sight of Sanjay Ghosh. The Ulfa kidnapped Sanjay Ghosh in collaboration with the anti Majuli circles.

The third part of the novel describes the natural beauty of Majuli, its rich culture, the soft sound of khol-tal Ras and palnam held in various festival in satra. Therefore it is necessary to make measure to prevent the floods in Majuli. The only expection was Nripen, who love Majuli wants to work for Majuli and wants to save Majuli. Nripen and Samir dreams of making Majuli a world Heritage site. Nripen is the headmaster of a local high school. Dr Pitambar Devogswami for the permanent protection of Majuli and the preservation of its rich culture. The country gets Independence but no improvement in Majuli. This section describes the light of the people of Majuli due to the lack of a bridge connecting Jorhat and Majuli. The death of Nripen, who spent most of his life thinking for the cause of Majuli, is a notable event in this section.

There is now a wind of bad culture blowing in the Satra city of Majuli. Wine shops are not allowed but you can find them everywhere. Majuli which is bustling with vaishnavism, has now been invaded by Christianity and cultural churches have been established. These are the things that Nripen wrote on paper. After his death his daughter Jinti sees the passion and pride of Majuli, in her father's unfinished novel. But he did not name the novel. So, she gave it is a name 'Namat Majuli Kahay Sobe. This is the end of the novel.

Heritage Consciousness:

The novel Namat Majuli Kahay Sobe is full of the history of Majuli. The victims were identified as Chandrakanta Borpujari a teacher of Jorhat Government High school, who mocked the students from Majuli as Machkhowa Majulian and Kasharam responded with action. He went to Cotton College for the first time from Majuli and obtained his BSc. Kadharam Bora, who passed and thought of establishing a school, had a good idea. The novelist a detailed description of how Majuli was created. Historically Majuli was flooded by the Dihing and Dikhou rivers but it was not a river island in the first place. In 1662 Mirjumla, the Commander of the army of Emperor Aurangzeb of Delhi entered the Dihing River and captured Gargoon via Dikhou. During this time the Dikhou was also flowed westward alongside the Brahmaputra and joined it again at kajolimukh to the east of Dihing. For natural reason the water level of the Buhi Dihing suddenly decreased and the river became almost left.

There are many people who have worked for the development of Majuli. Kasharam Boraheld a fire festival to expel and awakened the entire people of Majuli to join the freedom movement. Therefore it is necessary to take action against these people. The process of acceptance of domestic goods and exclusion of foreign good led by Gandhi also started in Majuli. The revolutionary Dharmaguru Pitambar Devo Goswami advocated the building of a modern Majuli by removing discrimination of cast, upper and lower classes, untouchability and conservatism.

Majuli is also famous in the history of literature and journalism in Assam. The second Satra which was brought by the satradhikar of Auniati, Majuli. Sri Sri Devadutta Goswami from Calcutta newspaper of Assam. Assam biasing was published in 1971 from the Dharmaprakashan Yantra. The novel also tells the story of the establishment of the Garhmur Satra. The Satra was founded in 1660 by Sri Joyharidev one of the royal Satra of the Brahmin community under the patronage of Sri Sri Bonshi Gopaldev, the founder of kuruwabahi Satra.

The novel also occasionally describes the geographical history of Majuli. Majuli is surrounded by canals, beaches and ponds. There are numerous beaches like Gereki, Bhogpur, Matibari, Barkhahuli etc. The colourful bird's came to the beaches. After the country became Independence many changes took place. Government office came to Majuli, buses ran, roads here built, shoes were built and in the meantime Kesharam Bora advocated the opening the colleges. Hiralal Tagore, Rosheshwar Hazarika, Mathura Dutta, Sashi Saikia and others all gave their hands. As a result Kamalabari College was established in the midst of the devastating flood of the land was donated by Hiralal Tagore.

Slowly the floods started in Majuli. Majuli is the second sub division of Jorhat district. There are three sub division Kamalabari, shalmari and Ahatguri. There are five hundred and two LPS in the same place where Kashram Bora and Hiralal Tagore worked hard to establish schools.

The Soil of Majuli began to erode. Once upon a time falls in the year. In the meantime the Ever ad NE came to the rescue of Majuli. Voluntary Organization called Sanjay Ghosh was the main person. He was joined by a number of young men and women from Majuli. The Novel is about the kidnapping of Sanjay Ghosh by a banned Organization. Samir and Nripen published a magazine called Dwipalok in this newspaper they explained the cause of flooding in Majuli a World Heritage site. They invited Dr Sushil Kumar Goswami a geologist from Dibrugarh University and organized a public meeting. Sanjay Ghosh was kidnapped by the banned ULFA group while working on flood control on the advice of the expert. As a result all the members of the Ever ad NE Company left Majuli in grief and anger. This is the history of Majuli.

Socio -Cultural reflections:

The Novel Namot Majuli kohay Sobe reflects the social and cultural aspects of the entire Majuli. The first part deals with a society without the light of education. There was a man who went from Majuli to pass his BSC from Cotton College in 1990, Majuli was a forest area. The roads these of roads, which rich in natural resources, was not good. There are many ways to get away from these things. Kasharam passed his B.Sc. and return the Hakim post given by the British government. Someone again slammed Kasharam with words like melace bijatoria.

The novel is clear picture of social reform. The satradhikar of Garhmur Satra, Pitambar Devo Goswami wanted to build a modern Majuli by avoiding cast discrimination, upper and lower discrimination, speaking out against superstitions and conservatism. He formed the Majuli co-operative banking and purchase call society and created awareness throughout Majuli on here to benefit the common farmers by co-operative farming. He also visited villages, towns, mountains and hills and understood the suffering of the common people and planned to open an ashram called 'Gopaldev Ashram'.

There is much different type of festivals in Majuli. Krishna's janamastami, Nandotsav pachati festivals are held. There is a Rashleela festival on the full moon light. Kesharam Bora served time in jail for burning foreign clothes. When he returns from jail he heard various social criticisms. He says he should be converted. He was angry about who made rules .There was a heated argument with the officials of the Satra. There is no question of cast or religion.

The novel was mentioned some of the rules and regulations of the Satra. Feudal ideas were brought in by later satradhikars. These traditions were first practiced in the satras which were held in the favour of the people, which were filled with the goods of the royal household. Later other satras also adopted these evil traditions. Shankar guru and Madhab guru did not welcome this royal tradition. Shankardev not only preached the ek Sharan religion but also wrote poetry, songs, play, theatre, Namghar and social Organizations .The novel is a thriller about the cultural heritage of Majuli.

As evening approaches, the surroundings of Garhmur Satra are illuminated by the light of clay candles. This is the spiritual atmosphere of the satra city of Majuli Pitambar Devogswami was also imprisoned for his freedom movement. The country became Independent. The people of Majuli also celebrate the victory. The appearance of Majuli has changed day by day. The festivals of Ras, Palnam, Janmashtami etc. Which glorify the Assamese culture continued to be celebrated in the satras. Gradually; terrible crisis came upon Majuli. There are many problems seen as erosion, flooding and breaking of dams. There are many different types of dancers in Majuli including the palnam of Auniati, Garhmur Satra,fakuwa of Bengenaati Satra, Ras of Dakhinpat Satra. Mukhaslipa of chamguri Satra and bhortal dance of Bhogpur Satra. But the new generation of educationist Kesharam Bora social reformer, Pitambar Devogswami, Tarun Pamegam they don't know about these men. Pamegam was a Research Assistant of Mising culture at the University of Guwahati from 1953 to 1965.They used to say from village to village - "People create Culture."

Sanjay Ghosh, who came to save Majuli, urged everyone to try to bring awareness through that people will come out to fell the erosion. This is not only a peoples struggle against erosion; it should also be a Jihad the evil forces of society, injustice and corruption. Only if Majuli survive will its people survive and will its culture and heritage. The novel is a colorful picture of society and culture of Majuli.

Conclusion:

The novel is based on the heritage, traditions and social reform of Majuli, the cultural Capital of Assam. Six decade after Independence, Majuli had not improved much. Majuli has enriched the Assamese language, literature and culture, but no one can do anything for Majuli. Majuli is now in crisis Erosion and flooding are still burning problems. It will become a World Heritage site only if it is biodiversity and natural resources can be presented, to the world. Majuli once a crop blossom is now poor. From morning till evening, the khol tal the Nam Prasanga is going on. But there is now also the influence of bad culture. There is a lack of bridge connecting Jorhat to Majuli. There are many young people like Tajaswita and Aditya who have died prematurely due to lack of proper treatment. Crores from the government the schemes worth chores of rupees enriched only a few people. This is also mentioned in the Novel. The novel is Namat Majuli Kahay Sabe is a pleasant and meaningful work by Jayanta Madhab Bora.

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