



A history of Jalukbari

Rubaina Sultana

Department of History, Cotton University, Guwahati, India

Abstract

History takes one to its roots and helps reconstruct the past events of places history of places. In this research paper an effort has been made to trace the historical socio- economic, and cultural background of the revenue village of Jalukbari mouza. An attempt has also been made to study and examine how an area which was totally underdeveloped, covered by forests, wetlands, agricultural lands and crematoriums began experiencing urbanization after the establishment of various educational institutions and administrative headquarters, development of transport and communication networks like the construction of highways and bus stands, and due to starting of some new markets. It is significant to note that the process of urbanization occurring in the area is rapid and this in itself has got its good and bad effects. Modern multiculturalism is the basic character of the place. The People belonging to the community of Koch, kumar, kalita, kaivarta, Mali have been living here peacefully. Potter community is one of the most important communities who have witnessed the change of Jalukbari area from a rural one to the urban one. The present paper which is part of an ongoing research work is a micro level history of a place of which many areas have come to be inhabited by people only since last 30 years.

Keywords : Jalukbari, History, Urbanization

1. Introduction

Jalukbari is a developed place of western Guwahati in Kamrup district of Assam, India. It has become an integral part of education and culture of the country. Jalukbari is marching forward embracing natural beauty to its bosom, being embraced by green hills and witnessing new sunshine reflected in the waters of the mighty river Brahmaputra.

Jalukbari Mouza falls under Ward number 1 of Guwahati Municipal Corporation. It has 24 villages under it. The major villages of the area are– Garigaon, Sundarbari, Sadilapur, Padumbari, North Jalukbari Garh– Pandu Kumarpara, Lankeshwar, Gotanagar, Maligaon, Boripara, Kamakhya, Teteliya, Pub Boragaon, Paschim Boragaon etc. Thus Jalukbari is a place which is primarily divided into villages. Its villages too have their own history. Major portion of the population of the area are involved with small businesses, livestock farming etc.

The Map of the boundary of Jalukbari that was

seven decades ago underwent changes – contraction and expansion, bringing new areas under it over a period of time. The revenue village Jalukbari of now is bigger than that of seven decades ago. Jalukbari was separated from Ramcharani Mouza and was newly created now known as Jalukbari Mouza almost 35 years ago. Ramcharani Mouza was one of the three Mouzas that were under Ranibazar. And in this way Jalukbari can be said to be a part of Rani Rajya and its history can be linked with the history of Rani Rajya.

Prior to 1972 the entire Jalukbari area wore a rural look. In the year 1972 it was incorporated with Gauhati Municipal Corporation and hence it began witnessing urbanization. Earlier the people of the area lived an agricultural based life. Job holders were few in number. Even the markets of Jalukbari are not so old.

2. Objectives of the study

- To trace the historical background of Jalukbari

area in ancient, medieval and modern period.

- To study the socio economic and cultural background of the area.
- To highlight the reasons behind the growth of urbanization in the area.

3. Methodology

The method used in this research paper is based on field studies. Micro level study of the villages like Gotanagar, Maligaon, Garhpandu Kumarpara, Padumbari, which falls under Jalukbari Mouza has been done. Before collecting data by field study a number of secondary sources have also been consulted. Souvenirs and Magazines of local Puja committee, Bihu Sanmilan and the Journals of Gauhati University wherein write ups about the local people and institutions comes up were extremely useful in the present study. Archival materials have also been used to give authenticity to the oral sources.

4. Orgin of the name Jalukbari

The source of the name Jalukbari is believed to have been derived from a piece of land where earlier Jaluk or pepper was cultivated in the West Jalukbari area where the present survey school is situated. This is evident as even today pepper is being cultivated in the campus of Assam Police Radio Organisation (APRO). However “when” and “who” cultivated pepper remains a question for further research. It can be assumed that Paiks that were associated with the Kamakhya Temple cultivated these spices to supply it to the Pandas (Priest) of Kamakhya.

5. Historical background of Jalukbari

Jalukbari was an integral part of Assam as well as India in all the periods of History. The history of western part of Guwahati which includes Jalukbari is mentioned in many historical texts but it is apparent that the name Jalukbari is not available in any rock edict or copper plate inscription. However in ancient text like Kalika purana of 11th century we do find reference to the place pandu and pandunath Devalaya (temple). Medieval chronicles like Tabaqat - i - Nasiri and Baharistaan-i-Ghaibi also have written of Pandu been Occupied and its forts seized. According to Gait “Gauhati was chosen headquarter of Barphukan, pandu and saraighat were strongly forfeited.” Researchers have opined that in Medieval times, present Jalukbari was under the jurisdiction of Pandu.⁵ Thus, according to many scholars who based their assertion on ancient texts and medieval chronicles put forward the view

that the name Jalukbari is of recent origin.

5.1 Ancient period of history

Present Jalukbari's reference in little is found in eleven-century Kalika Purana. In the Kalika Purana, references of ancient religious places are found of which Kamakhya, Pandunath, Lankesh Shiv temples are also mentioned. Thus during Tenth to Eleventh century, Jalukbari was a village with various religious places. Pandunath devalaya is situated on the bank of the river Brahmaputra. It is a form of Sri Vishnu. Ganesha is a part of Lord Vishnu. Legend related to Ganesha is attached with this devalaya. During the year of incognito, the Pandavas and their mother Kunti stayed in Pandudham for a few days and always offered puja to Pandunath and Ganesha. That is why worship of Ganesha is prevalent even today. According to the legend, Pandavas worshipped Kamakhya after worshipping Pandunath and obtained blessings regarding their win in a war with the Kouravas which eventually become true. It is believed that the two demons Madhu and Kaitabha were killed at the Varaha Hillock by Madhava i.e, Bhairava of the mother Goddess kamakhya.

In the 62nd Chapter of Kalika purana it is mentioned:

*Baraha Pandu Nathakya Sthitastatra Harirjato
Joghane Shirosi krita joman Madhu kaitabha*

The yogini tantra, on the other hand says that Trilochana (Shiva) resides on the Pandu Shila and that pandunath is located on the south bank of the Lauhitya (Brahmaputa):

*Lauhitya Dakshinon Gata Baibed kulparbat
Tasya Paschimdighbag Pandunath Mahabali*

Mill's report is an important source of land administration of British occupied Assam. In his elaborate report submitted to Mill on April 29, 1853, collector of Kamrup E.A Rowlett stated that keshawananda Bhattacharya was in charge of collection of revenue of Pandunath temple. There were sixteen villages under the temple. Total land mass was 182 puras, One katha and seven lecha. Total revenue generated was 103 rupees 15 annas.

5.2 Medieval period of history

Darrang Rajvamshavali provides ample source for the reconstruction the history of medieval Jalukbari. Tradition says that Kalapahar, A General from Bengal destructed the Kamakhya temple in 1564 AD. Then it was reconstructed by Koch King Naranarayan. He appointed seven classes of paiks for the services of

the temple. The garlanders or the malis were established in Maligaon area of Jalukbari. King Naranarayan granted vast areas of land to the temple and also granted brahmottar land to the Brahmins of the temple as well as to the serving paiks. Darrang Rajvamsavali states:

*Brahmana doivajna nata bhata tanti maali
Kamara kahara barhoi dhoba salei teli
Sonari kumar heera koivarta samar
Musiar haari adi dila nirantar...*

All the profession holding people mentioned above lived in the Maligaon village under Jalukbari mouza. The name Maligaon too has come from the word mali which means florist or garlander. Medieval Chronicle Baharistan-i-Ghaibi gives detail of his invasions and mentions places like Rani, Pandu, and Garal which are places present today in and around Jalukbari. During Mirza Nathan's time also there were several mud forts and stokades built. It was a historic place which witnessed the Battle of Saraighat and subsequent defeat of the mighty Mughals. A good numbers of forts were built during the reign of Ahom Kings. The famous Momaikata Garh was built during the days of Lachit Barphukan is near Jalukbari. During the campaigns of Mirza Nathan, Jalukbari was a place of numerous battles. Many other Generals like Mirjumla, Ram Singh etc. dragged the state to battles and Jalukbari was a witness to all of it.

5.3 Modern period of history

The Forty First Session of the Indian National Congress was held at Guwahati in 1926. Area selected for the session was about 30 acres of land near Pandu given by the Kamakhya temple. But the whole area was jungle full of thick bamboo bushes and other thorny plants infested by tigers and other wild animals. An amount of 10000 rupees had to be spent in clearing the area. Here the session was held from 26th to 28th of December. The newly built township to hold the session was known as Pandav Nagar. The main entrance was named as swaraj duar and other gates were named after Gandhi and Ansari. The delegates' camp was named Chittaranjanpur. Srinivas Ayengar presided over this session.

Forasoni Begum, a brave woman from Garigaon participated in Indian Independence Movement and won heart of all the leaders. Her father's name was Deberu Sheikh and she was married to Maham Ali of Medhipara. She was extraordinarily brave and business minded. She always went to their grocery shop and helped her son. People called her Burhimai. She took

active part in Boycott movement and helped in burning foreign clothes. For her courage, Deshbhakta Tarunram Phukan felicitated her by a Gamocha. During Pandu Congress of 1926, she went to visit Mahatma Gandhi and other Congress leaders along with some other women. She even took active part in the Quit India Movement of 1942 for which she had to go underground. Of course she was not alone. Gafur Mandal, Halkum Sheikh, Banti Gaonburha, Keshab Mohori, Sadar Ali, Puwaram Das and many others of the area participated in independence movement.

6. Socio economic background

The villages under Jalukbari were divided into khels. The Garpandu Kumarpara revenue village was divided into four khel. Every khel was led by a Shikdar. Some of Shikdars were Yajnaram Kumar Barshikdar of Borkhel, Kaliram Kumar Shikdar (Dorji Bhakat) of Majorkhel, Shambhuram Kumar Shikdar of Sorukhel and Krishna Kumar Shikdar of Banghuri khel. Shikdars had to take the responsibilities of offering grand feasts to public. They were administrators and had to keep accounts of public affairs. So the village had more than one Gaonburhas.

The social life of entire Jalukbari is multi-coloured. Once it was an agriculture based society, but time turned it into an urban society. Its social life is influenced by economic, cultural, religious and educational affects. Economic transition of this area is interesting to study. Prior to 1941, social life of the local people was greatly influenced by various religious institutions like Kamakhya devalaya, Pandu Railway Station, Pandu port, Pandunath devalaya etc. But later it was altered due to various reasons. People who lived to the western side of Kamakhya temple served as aathporiya and they supplied flowers to the temple. But now this work is done by some other locals also. The impact of population growth is fairly visible now-a-days.

Vedic rituals were prevalent in the society. People followed all kinds of rituals during childbirth or death of family members. System of taking annual remuneration either cash or kind (primarily paddy) for various pujas offered in Kamakhya was also prevalent here. People were peace loving. Antisocial elements were ex-communicated and boycotted from the society. People gathered to discuss and solve all kinds of social problems. The old market of Pandu was the centre point of all kinds of marketing activities. In Maligaon, there was a weekly market held every Friday. Here people sold their farm produces and bought necessary things.

In Gotanagar village of Jalukbari mouza, the grocery shop of Dhaniram Kumar was the only shop in the village. Women of the area were expert in all kinds of household works. They helped men in the farmland. They had to manage their kitchens, raise children. They were inseparable part of every festivals organised in the area. Marriages were incomplete without the *biyanaam* and *goranaam* of the women. They were expert in *japathowanaam* and *aainaam* too.

During the fifties of the last century the main castes in Garpandu-Kumarpara village of Jalukbari were Kumar, Koivarta, Kalita, Keot, Koch-Rajbangshi, Haloi, Saral, Nat/Barman, Brahmin and Others.

Members of Kumar and Koivarta community were involved with agriculture. Basically people cultivated in Maligaon pathar and Sadilapur are of Jalukbari Mouza. Some of them were rich and had 2/3 storages (*bharal*). They were self sufficient. They never bought vegetables, milk or fish for their families. Nat/Barman and Brahmins were businessmen. Very few people were interested in govt services. There was a Daroga Puwaram Kumar, a teacher Umakanta Paul and two railway Khalasis who were in govt service.

Despite farming, both the Kumars and Koivartas pursued their own professions too. Koivartas caught fish and sold it while Kumars made earthen pots to sell them in the markets of Dhopotol, Beltola, Byrnihat etc. For this purpose they used a special kind of earth known as *kumar-maati*. Thus, Pottery making was done besides agriculture. But after 1974, the scenerio of pottery making was changed drastically as urbanisation penetrated here after the areas inclusion in the municipal corporation. It can be remarked here that these potter communities of the greater Jalukbari area witnessed two worlds. Firstly, they cultivated crops and made earthen pots. But urbanisation made their life easier. Soon they lost their both tradition of pot making and skill.

7. Educational background

Development of education in Jalukbari has been an important aspect of urbanisation in the area. Educational institutions were not only useful in making the locals literate and educated but also provided them with job appointments. People living in Jalukbari had special interest in studies. Scholars believe that it is the place where Durgavara Kayastha wrote *Padmapurana*. According to Kalaguru Bisnuprasad Rabha, the script of Bengali language originated here. But during modern age only primary education facility

was there. A few girls went to study in Sonaram High School for study. To discuss the problem of education, Pandu Navajuwak Sangha organised a meeting on June 5, 1950, where the decision to establish a high school was taken unanimously. Its name was Pandu High school at first, but changed later to Jalukbari High School.

Jalukbari is considered as the educational hub of Assam. From pre-primary to university- every kind of educational institutes are available here. The Gauhati University, which was established on 26th January, 1948 is the epitome of education of Assam. Lokpriyo Gopinath Bardoloi collected a fund raising one ana from common people which were spent for the university. From 1948 to 1955 this university was run in Cotton College but later shifted to its present location. First President of India Dr. Rajendra Prasad inaugurated the Physics department on Feb 22, 1954. Prime Minister Jawaharlal Nehru inaugurated the Chemistry department on Aug 29, 1955. Dr. Krishnakanta Handique was the first Vice-Chancellor of the University. The university has 48 departments. It has other amenities too including a community radio station –Radio Luit. In 1948, Government Ayurvedic Hospital was established in Jalukbari. The college offers both study and medical facilities. Here allopathic treatment is available for patients. Krisnakanta Handique Govt Sanskrit College was established in 1970 which offer facilities to study Sanskrit. Assam Police Radio Operator Centre was shifted to Jalukbari in 1969. Assam Teachers' Training College was established in Lankeswar in 1992. Forest School (1948) is another important educational institute of the area. Pandu College, Lalit Chandra Bharali College, West Guwahati Commerce College, eight higher secondary schools, six junior colleges, 23 high schools, 10 M.E. schools and 30 primary schools are functioning actively in the area till recently.¹⁴ The lower primary school known as Uttar Jalukbari Nimna Prathamik Bidyalay was established on 25th January, 1951. Jalukbari Higher Secondary school was established at the place where the Guest House of Gauhati University is situated now. On 5th February this school was renamed as Jalukbari High School.

8. Cultural background

Religious unity is a remarkable bright side of the cultural heritage of Jalukbari. Both Hindus and Muslims thrive to maintain this heritage since time immemorial. In Kamakhya, Muslim were involved in beating the drums, supplying donas (container made of sheath of

banana) etc. Both the communities worship in the dargah of Jalaluddin Tabriji. Shyamrai naamghar of Gaarigaon, Lankeswar dham, Baneswar dham, Gotanagar satra etc. all reflect the cultural unity of the area.

The larger part of the cultural background of Jalukbari is occupied by Kamakhya Devalaya. Here a theatre was established in 1876 in the eastern side of the devalaya. Moreover the devalaya has its own Gayan-Bayan community. Here acting on the stage was started in 1889 by late Jiweswar Sharma. He established Kamakhya Jouban Suhrid Natya Samiti. Haranath Sharma renamed it as Kamakhya Natya Parishad. The band-party of Kamakhya was famous all over Assam.

Mr. Herbert, an English Officer was charmed by the dramas staged in Kamakhya. The artistes of Kamakhya staged two dramas in Sukleswar Arya Natya Mandir during the period of the First World War and collected Rupees 550 which was donated to the erstwhile Deputy Commissioner of Guwahati, Mr. Bentinck. The Kamakhya Bandhav Natya Samaj was established in 1915.

Jalukbari Sahitya Sabha was founded in 1966 by some enthusiastic literary lovers. Persons following every kind of profession were involved with this organisation since its beginning. Hitesh Deka, who became the President of Asom Sahitya Sabha once served as the President of Jalukbari Sahitya Sabha. The first literary meet under the aegis of Jalukbari Sahitya Sabha was held on 24th April, 1966. Thus the literary journey of this Sahitya Sabha was started. Hitesh Deka served as a teacher at the Jalukbari High School. He was the founding President of Jalukbari Sahitya Sabha. Due to his endeavour only, this branch became successful to instil zeal of writing and reading Assamese in the young minds of this area.

Saraighat Sahitya Samaj is primarily a literary organisation. It was founded on 23rd December, 1973. Its first President was Pabitra Kumar Patowari. Its souvenir is Saraighat. The prime aim of this institution is creating a harmonious bond among all caste and creed.

9. Religious institutions

Jalukbari is a place where people belonging to all religion, caste and creed live in harmony. They have setup temples most and Satra Institutions in view to lead life in peace and prosperity. Some of the religious places in Jalukbari are dargah of Jalaluddin Tabriji. Shyamrai naamghar of Gaarigaon, Lankeswar dham,

Baneswar dham, Gotanagar satra, Kalipur Ashram, pandunath devalaya all reflecting cultural unity of the area.

Kalipur ashram was established in 1922 AD by Swami Purnananda Paramhansa. The focal aim of this ashram was attaining salvation through the ways shown by the Vedas, Puranas, and Upanishads etc. with the proper guidance of guru. Swami Bhumananda preached what is self, what is realisation and what is worldly pursuit. Many local people became his disciples.

Assam has been long associated with the shakti cult of worship. The best known centre for shakti worship is the Kamakhya temple of Guwahati. It is considered the holiest and famous shrine of the sect and its worship is associated with various rites, holy chants and even sacrifices. According to Dr. Banikanta Kakoti, the trend of shakti worship in Assam can be classified into four categories i.e., Goddess Kamakhya as symbol of Mother, Goddess Parvati as symbol of Wife, Goddess Tripurasundari as symbol of Virgin and Goddess Kesaikhaity as symbol of Destruction. Thus, Kamakhya Peeth of Neelachal hill symbolizes mother. It is the prime tourist attraction not only of Jalukbari but also entire Assam.

The Gotanagar Satra in the Nambari Colony of Jalukbari was Primarily a sachang of Ratikhowa community. People say that the sachang had some divine power. Since 1972, Raas puja has been organised here by sole endeavour of Late Sharat Kumar. A souvenir, Malini was published on the occasion of Raas in 1978 and 1979. The sachang was renamed in 1982-82 as Srimanta Sankadev Gotanagar Satra. The Legend of a Brahmin named Bheko Bamun is associated with the satra.

There are total 18 sanchipaata book in the satra. One among them was Bhakti Premawali of Narottam Thakur. Local people say that this satra is more than two and a half centuries old. During this period nearly 12 Satrdhikars served here. The legacy of Bheko Sharma, a resident of Deepor beel is associated with it.

Lankeswar dham and Kaleswar dham are two important dhams in the area. The largest Shivalinga of Asia is established in Lankeswar dham. This Shivalinga is created in an igneous rock. Aghor chaturdashi, Shiva chaturdashi etc. festivals are celebrated here with much fanfare. The Kaleswar dham is in the campus of Gauhati University. Here images of Shiva and Parvati are inscribed on a rock. A broken Shivalinga is lying nearby.

The dargah of Sheikh Jalaluddin Tabriji is situated in Fakirpara of Garigaon. It is considered as one of the brightest examples of Hindu-Muslim unity in Assam. It is believed that the 13th century A.D Moroccan traveller IBn Batuta came to visit the saint. Some references of this saint can also be traced in the travelogue of Ibn Batutah.

9. Urbanization

9.1 Migration and settlement

The local inhabitants of Jalukbari were displaced more than once due to various reasons. In 1941, it happened due to the establishment of a military base when Garh Pandu kumarpara and its adjacent areas were evacuated to establish military base there as the WW II was in full swing. Entire area was evacuated within 72 hours. The people of Garpandu-Kumarpara having no other option migrated to Present Gotanagar, Sundarbori, Padumbori, Maligaon etc. As informed by Hasmal Ali, a local resident of Katiyadolong, North Jalukbari area, during World War II their family had to vacate their ancestral land and settle themselves in present North Jalukbari area which was known as Nimurtol. They had to relocate once again for the setting up of Gauhati University and settled in Sundarbori, Garigaon and Dharapur etc. Other local people too had to vacate their land for Gauhati University, Engineering College, Ayurvedic College, Hyper Transmission of All India Radio, Jalukbari Congress of 1959 etc. Some of the families settled in Jarpara and renamed the area as Pragjyotishnagar. They were displaced, indeed, but they never forgot their culture and heritage.

Places in an around Jalukbari namely Maligaon, Shenmela, Garbhanga, Saukuchi, Jyotikuchi, Fatashil, Katahbari, Garchuk, West Boragaon, Ahomgaon, Lalungaon, Bongaon, Pamohi, Mikirghuli and Gosaigaon etc. were originally inhabited by tribes belonging to Garo community. However this people who earlier lived in the plains of Jalukbari Mouza are now residing in the villages of Adingiri and Kalapani villages located in the hill of Maligaon. After the establishment of NFR Headquarter here, they dislocated themselves to Adingiri and Kalapani villages on hilltop. The original inhabitants were forced to dislocate themselves as the city is expanded and its population multitudes along with times.

9.2 Population and urbanization

Before Independence, most of the areas were mainly covered by forests, cultivable lands and

wetlands. Unlike other areas of Guwahati, which developed into towns during the colonial period, Jalukbari remained underdeveloped even during the time of Independence. After Independence, establishment of Gauhati University (1948) and during the 60's developmental works like construction of Saraighat Bridge on Brahmaputra River, N.F. Railway headquarter at Maligaon and various other educational institutions and inter-district bus terminal at Adabari etc. led to land encroachments and conversion of forests, agricultural land and wetlands into urban areas. Due to large inflow from other parts of Assam and neighbouring states, the inhabitants of the area were compelled to sell their agricultural lands. Farmers gradually got displaced from their lands and in turn they are encroaching upon hills and forests lands for their settlement.

Most of the changes have occurred from the 80's of twentieth century. Lands were sold at high rate of prices. People start to construct concrete houses. Youths start to run behind jobs. Most of the service holders served in railways. Problem of urban unemployment became a common phenomenon here. Some of the youths are trying to become self employed, but most of lacked skill due to absence of proper schemes.

The educational institutions like Gauhati University, Assam Engineering College, Assam Ayurvedic College, Assam Forest School, North East Forests Rangers College, Assam Police Radio Operators Training Institute, All Indian Radio Transmission Centre and one each of M.E. and Higher Secondary School has played a pivotal role in the development of township in the area and making the people of Jalukbari area educated who were earlier illiterates except a few who used to go to Sonaram High School in order to receive education.

An important factor of urbanization in Jalukbari was the construction of the Saraighat Bridge. Prior to the construction of the Saraighat Bridge, Pandu-Amingaon port played a pivotal role in communication. Ferry was the only mode of communication to cross the river Brahmaputra. Rail bogies too carried by ferries. Saraighat, the most famous and historic place of Assam is an inseparable part of greater Jalukbari. It was the place that was selected to set up a bridge over the mighty Brahmaputra. The construction work of this bridge was started in 1958 by The Braithwaite Burn and Josep Construction Company Limited, during the premiership of Pt. Jawaharlal Nehru. It was ready to use in 1962. The two storied, rail and road combined

bridge was inaugurated by Pt. Nehru himself. It was opened for goods carriage in October, 1962 and for passenger on June 7, 1963. It took 5 years to complete the bridge, total cost was Rupees 10,65,16891.²²

Time passed and the need of a second bridge over Brahmaputra connecting Guwahati is felt. Construction work of the second adjacent to the previous one has started in October, 2007 by Gammon India Private Limited and completed in 2017. It can be used by motor vehicles only. Its length is 1761 Meters and contains all major facilities like street light, CCTV camera etc. These twin bridges contribute a lot to the growth and expansion of entire Guwahati in general and Jalukbari in particular. Undoubtedly these bridges have changed the face of urbanisation in the area.

There was a thicket where the crematorium of Dr Bhupen Hazarika is situated.²³ The thicket was called Sonesar jar, named after its owner Sone Shah. It was cleared in 1958 for Congress Session. Fishery Department of Govt. of Assam dug a pond nearby which was used by the locals for bath and swimming competitions of the Gauhati University

Till 20 years back, Jalukbari was a meeting point of four roads. It is the gateway of entire north-east. There was a small bridge (pool) at the road towards north direction of Jalukbari which was known as sorupool. There was another pool called borpool. Both of them were famous for fish. Sometimes even 40/60 people caught fish here at a time. The field of Boripara was known as Assam Field where Ghosh Memorial Shield football competition was held for some years. Near the field was a highland which local people used as crematorium.

Rise in population and expansion of Guwahati city towards all directions has its impact on Jalukbari too. This is evident from Gotanagar, Padumbori, Joymoti Nagar areas of Jalukbari where population grew manifold since last 20 years. The place near the Government quarter of The General Manager of railways is known as Ganesh Mandir as it was the place where Sharat Chandra Kumar established a Ganesh temple on a hilltop. Numbers of families living in this place have grown day by day. Halkhinipara (original name Halthanipara) is another place which witness tremendous changes in the growth of population of the area. There was a farmland in the back side of Don Bosco. It became a colony later. Some businessmen bought the farmland and resold it plot wise. Most of its new habitants are service holders.²⁴

Gotanagar Bordol was a vast farmland. It is near NH 37 and the railway line. The field was deeper than

other farmlands. But during winter it remained dry. Since 60's change has touched the area and nor the farmland has vanished from the vicinity. It became a drain where only dirty waters flow round the clock. Soon it became a nightmare for the inhabitants of Padumbori. The area has changed its colour from rural to urban, but without proper planning and proper sewage system. A new township known as Jaymotinagar is near the satra. St. Mary's School and Don Bosco Technical School are established near the officers' colony. Assam Sanskrit College, two primary schools, library, club, a truck stand was established here. In 1942, the price of land of Gotanagar was 60/80 rupees per bigha, but now its price is over 20/30 lakh per katha. Thus entire Gotanagar has changed from a rural area to an urbanised township.

10. Conclusion

The historic importance of Jalukbari is immeasurable. From the days of Pragiyotishpur to Kamrup Kamakhya, Jalukbari occupied a centre-place in the history of Assam. It is here where some long drawn battles between the Ahoms and the Mughals were fought which find due mention in the Buranjis of Ahom period.

Geographically, Jalukbari is a beautiful place by the mighty Brahmaputra. Every evening its cool breeze soothes the tired souls of Jalukbari. Brahmaputra brings freshness to everyone's mind. The above discussion clearly indicates that Jalukbari was primarily a rural area which has been experiencing urbanization since 1972 when it was included under Guwahati Municipal Corporation. It is found during the study that basically people belonging to farming community fishing and potter community were original inhabitants of the area. However in the present time people belonging to different communities namely – Bengali Hindu from East Bengal, Nepali and Bihari have also settled in the area-some for services and other for permanent settlements. So, there is seen a difference of mentality among the locals inhabitants and the newly settled communities. And it can be said that although the area is becoming physically urban, however the mentality of all the inhabitants has not reached the state of urbanism and modernization.

Time changes and it leaves its irreversible mark on the area of our study. The prime agents of changes in Jalukbari are the premium educational institutions from which thousands of youths passes out and remains prepared to serve the nation. Twenty years before, Jalukbari where the largest flyover bridge stands today

was a small tiniali (meeting point of three roads). But it changes its face gradually due to urbanization and globalisation. Now concrete constructions replace the mud-built bamboo-thatch homes in all villages. High-rise apartments are available here too. Growth of the middle class people is evident. Economic activities too are grown proportionately. Motorable roads, sewage system touch every village. Banks and other financial

institutions to open their branches here along with the growth of population. Here an attempt has been made to examine the growth of urbanization of the Jalukbari Mouza and villages under it along with its socio-cultural history. Every place changes its face along with time. Jalukbari proves it time and again. Once a small place, Jalukbari now surrounds the Kamakhya temple, the most revered shaktipeeth of Assam.

References

- Ed: Das Chandra, Haren, 1998 Amara Juri, Souvenir , Sri Sri Kalipuja aru Dewali Utsav, Pandu-Sadilapur, page-13-16
- Ed: Begum Nurjahan, 2018 Aakash, Biswaratna Dr. Bhupen hazarika Shakha Sahitya Sabhar Mohila Alochani, page-102
- Ed: Saikia Kiran, 2010-2011, Taranga, Gauhati University Workers' Union, , 44th Issue, ISSN: 2395-7107
- Gait, Sir Edward, 2014 A History of Assam, Reprint, page-158
- Ali, Adil, 2005 Garigaon: A Socio-cultural Study of a Village in the Kamrup District of Assam, Phd Thesis, Gauhati University.
- Ed: Ali Jyotsna 2016-2017, Golden Jubilee Souvenir of Jalukbari Sahitya Sabha, Sira Senehi Mor Bhasha Janani, page -34
- Ed: Roy Neelmohan, 2012 Souvenir, Pandu College, page-1-13
- Moffat Mills, A .J, 1984, Report on the Province of Assam, Assam Publication Board, page - 346
- Sarma Chandra, Nabin (Ed.), Nov, 1973, Darrang Rajvamsawali, page-112
- Sharma, Dipti, 1993, Assamese women in the Freedom Struggle
- Ed: Ali, Jyotsna , 2016-2017 Golden Jubilee Souvenir of Jalukbari Sahitya Sabha, Chira Senehi Mor Bhasha Janani, page -55
- Das Kumar, Basanta, 1997, Gotanagar Bashir Atit Khowran, Basanti, Sri Sri Basanti Puja Golden Jubilee, Gotanagar, page no- 36-38
- Kumari, Meera, 2003, Memory Narratives of Kumar Potters of Guwahati- History, Politics and Social Change, Phd Thesis, Gauhati University
- Ed: Ali, Jyotsna , 2016-2017 ,Sira Senehi Mor Bhasha Janani, Golden Jubilee Souvenir of Jalukbari Sahitya Sabha, page -89
- Ed: Hazarika Leeladhar, 1989, Saraighat, First Edition, Saraighat Sahitya Sabha, Jalukbari
- Ed: Ali, Jyotsna , 2016-2017, Golden Jubilee Souvenir of Jalukbari Sahitya Sabha, Sira Senehi Mor Bhasha Janani, page -18
- Ed: Borah, Dilip, 1987 Souvenir, Prahari, Silver Jubilee, Assam Type No 7 Boys' Hostel, Gauhati University

Hazarika, Leeladhar, January 2018, Asomor Thair Namat Lokasangskritik Upadan Aru Eyar Oitijya,page -79

Ed: Mustaq Ahmed,2008, Aaraf, Hajrat Sheikh Jalaluddin Tabriji -r Dorgah Swarif Urus Udjapon,page no- 1-7

Hazarika, Leeladhar, January 2018, Asomor Thair Namat Lokasangskritik Upadan Aru Eyar Oitijya,page -75

B.C Allen C.S, 1905, Assam District Gazeteer, Kamrup volume –IV Page-1-52

Ed: Ali, Jyotsna , 2016-2017, Golden Jubilee Souvenir of Jalukbari Sahitya Sabha, Sira Senehi Mor Bhasha Janani, page -51

Ed: Begum Nurjahan,2018 Aakash, Biswaratna Dr. Bhupen hazarika Shakha Sahitya Sabhar Mahila Alochani page -101-103

Das Kumar, Basanta, 1997, Paschim Gotanagar Kothta, Basanti,Sri Sri Basanti Puja Golden Jubilee, Gotanagar, page - 56-60

Ed: Begum, Nurjahan,2018, Aakash, Biswaratna Dr. Bhupen hazarika Shakha Sahitya Sabhar Mohila Alochani, page -101-103

