

Jorhat Tourism

NEWSLETTER

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Dear Reader,

Jorhat as the last capital of the Ahom dynasty sports remnants from the era. Raja Maidam is one of the prominent ones, a serene site that commemorates the grand dynasty. The city is also a hub for exquisite craftsmanship of Assamese jewelry, intricate in design and beauty. August also sees the advent of the divine 'Paalnam' festival at Dhekiakhwa Bornamghar. Read through, and keep discovering Jorhat.

Pulak Mahanta, ACS

District Commissioner - Jorhat & Chairman-Destination Management Committee-Jorhat

RAJA MAIDAM

The Ahoms, one of India's longest reigning dynasties shifted their capital cities - Jorhat being the last of them. Kings and queens belonging to the Ahom dynasty were traditionally buried inside hemispherical earthen mounds, unlike Hindus who cremate their dead. This practice originated from the Tai people, from whom the Ahoms originate.

One of Jorhat's important historical sites is 'Raja Maidam', a burial mound for Ahom Kings Swargadeo Kameswar Singha and Swargadeo Purandor Singha. Constructed in 1894 to house the ashes of the last Ahom King, Purandor Singha, the Raja Maidam is a testament to the illustrious era of the Ahom dynasty. The Raja Maidam, like other similar maidams in Jorhat, attracts numerous visitors due to its significant historical legacy.



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DHEKIAKHOWA BORNAMGHAR - PAAL NAM

Dekhiakhowa is an important ‘Bornamghar’ (place of worship) in Assam was established by the saint reformer, Mahapurusha Madhabdev in 1528 (1450 saka) . Considered an important centre for ‘Baishnav’ (Vaishnavite) religion, it has been playing an important role for unity of the people of Assam.

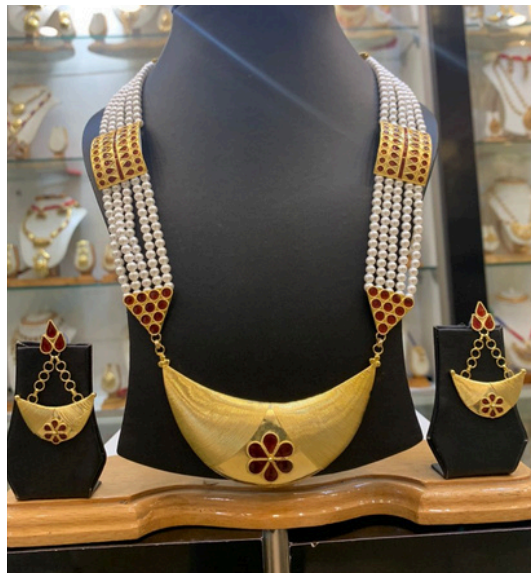
It is believed that Mahapurusha Madhabdev kindled an earthen lamp in 1528, which has been burning since then, refuelled by the priests till date. It is said that the main pillar of the Namghar is made of a ‘Sal’ tree. Legend says that during one night, a bhakat (monk) of the Namgahr saw a dream that the river near the Bornamghar (known as Dhekiyakhua jaan) was flowing in opposite direction and was carrying a Sal tree meant to be for the construction of the Bor namghar. Next day, when people saw that dream to be true, they made the main pillar of the Bor namghar from the tree.

One of the objectives of this religious institution is to motivate the mind of the people through the ritual performances to realize the existence of supreme power by ‘Paalnaam’ and other religious festivals. Paalnaam is a month-long festival of worship in the month of Bhada, usually from mid-August to mid-September. The festival is a characteristic feature of the Vaishnavite Culture’, and includes congregational prayers chanting the name of God.

Location: Dhekiakhowa village, 15km from Jorhat, 3.5 km from National Highway 715.



ASSAMESE TRADITIONAL JEWELLERY



The Ahom kings and queens wore ornaments of different styles and it was under the royal patronage that Assamese traditional jewellery saw a tremendous growth. During the Ahom rule ornaments were worn only by the royalty which was made of gold. Subansiri, a tributary of the river Brahmaputra was abundant with gold dust and became a primary source for the goldsmiths. Jorhat, Sonari, Nagaon and Barpeta became the major manufacturing hubs of Assamese traditional jewellery over the ages.



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Assamese Traditional Jewellery drew its inspiration from Assam's surroundings, nature, things used in day to day life and is the master crafts of Assam. Originally studded with rubies, moonstone emeralds and garnets, they were colloquially referred to as "Dalimiya Pathur"-(The stone colour was compared to pomegranate seeds.)

Traditional Assamese jewellery are completely handmade and perfected by specialized hands. The main frame is made of silver and then covered with very thin gold leaf. This particular kind of jewellery are very affordable and easy to maintain. Gold has always constituted the most-used metal for jewellery in Assam, while the use of silver and other metals too have been there for centuries.

Some of the key features of Assamese jewellery include inspiration from 'Jon Biri' (Half Moon/crescent shaped pendant), 'Lokaparo' (two pigeons placed back to back), 'Jethi Poti' (lizard's tail with a row of small medallions in a 'V' shape and a central pendant), and 'Dhol Biri' (shaped in the form of a drum), among others.

JORHAT DISTRICT DAY

Jorhat district was established on 1st July 1983. is known for its rich heritage in education, literature, and culture. The 41st Jorhat District Day was celebrated with a three-day program from 29 June to 1 July 2024. The Jorhat District Administration, along with various government departments, organized activities including environmental clean-up, book donations, cultural processions, village meetings, and seminars featuring distinguished guests. These events were aimed at fostering "Moromor Jorhat" (Dear Jorhat).



The first day commenced with a mass cleaning campaign across offices, educational institutions, and villages to promote hygiene and environmental awareness. A flag hoisting ceremony was followed by a cultural program highlighting Jorhat's progress and aspirations. A seminar at the Sub-Divisional Magistrate's office in Titabor addressed development and social welfare issues, alongside a tuberculosis and tobacco-free signature campaign.



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On the second day, meetings in each 'Gaon' Panchayat conducted public awareness programs about government initiatives, along with a cycle rally, a health camp for municipal cleaners, and book donation programs across municipalities.



The final day featured a vibrant cultural procession from the District Commissioner's Office, a blood donation camp at Jorhat Reserved Police Cantonment, and an open meeting at Sri Sri Pitambar Deb Goswami Hall of Jorhat District Library attended by several dignitaries including local MLAs, the Jorhat Municipality Mayor, and prominent social workers. The event included cultural performances like Dihanaam and dances, concluding with a concert by popular artists in the afternoon.



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