

**Revisiting History and Myth through Amitav Ghosh's "The Hungry Tide".**

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**Abstract**

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Literature has always included myth as a fundamental component. From its origins as rudimentary religious narrative to its more recent modifications as a tool for studying the unconscious mind, myth has always played a vital role in human psychology and society. There are two ways that myth can appear in literature: through conscious and unconscious application. Tale or legend with supernatural characters, especially one that is concerned with deities or demigods and explains some practice, rite, or phenomenon of nature is how the Collins Dictionary and Thesaurus define myth.

Modern Indian novelist Amitav Ghosh was born in Calcutta on July 11, 1956. He was raised in Bangladesh, India, and Sri Lanka. He attended the universities of Oxford and Delhi. The great Indian literary genius Amitav Ghosh demonstrated his literary prowess through his novels like "The Glass Palace," "The Circle of Reason," "The Sea of Poppies," and "River of Smoke." Amitav Ghosh's fourth book, "The Hungry Tide," is set in the Sunderbans. His most well-known book, "The Hungry Tide," which was released in 2005, is an example of his mythological and historical concepts.

This article examines "The Hungry Tide" by Amitav Ghosh in the light of mythology intertwined with history. The particular Novel "The Hungry Tide" is written by an Indian native creator and author Amitav Ghosh. This Novel emerged as the consequences of the disastrous Tsunami in the year 2004. Its intrusion into the Indian Ocean, which ravaged the whole area, is the main source of inspiration for this novel. These covetous greedy waves engross predominantly the Sunderbans, an enormous mangrove Jungle which is cleft among Western Bengal in India as well as Bangladesh.

Amitav Ghosh presents the novelistic theory in "The Hungry Tide" that Bon Bibi and his brother Shah Jangoli were previously human beings who lived in ancient days. These people were

raised to the status of divine beings because to their experience, problem solving ability, and their love and care for other people. According to Amitav Ghosh, all goddesses were formerly human. This is also the central notion of Amitav Ghosh's book "The Hungry Tide". Characters like Fokir, Kusum, and Nirmal exhibit a deep sense of faith towards these figures and concepts from mythology. Amitav Ghosh weaves history and mythology together. The author indicates that the goddess intervened to save people who were in danger due to the cry call.

### **The parable associated with Bonbibi**

Based on folklore, Bonbibi is considered to be the actual daughter of Ibrahim, a mystic originated through Mecca. Since his spouse Phulbibi couldn't bear a kid, Ibrahim marries Golalbibi. Nonetheless, to maintain his promise, Ibrahim in order to satisfy his very first better half; he deserts his expecting second wife Golalbibi in the Mangrove forest. His second wife shortly delivers a couple of kids whom she calls Bonbibi as well as Shah Jangali; unable to elevate the twins together, the woman deserts the girl child Bonbibi. Thankfully, the Lucky girl is brought up by a Deer and later grew up to be a very smart girl. Afterwards the family soon gets reunited prior to their visit to Medina. Bonbibi and her brother Shah Jangali go to Medina where they conferred with Fatima, a holy lady regarding their destiny. Listening and perceiving Bonbibis account, the lady gives the girl the potential of preserving forest people on any occasion when they need her support. Therefore, Bonbibi and Shah Jangali go to India where these folks deserve to become ruler of the Marshland. These swamps are occupied by a satanic force, Dakkhin Rai, and his source, Narayani, who assault the twins. Fatima comes to safeguard the girl and also conquers Dakkhin Rai and Narayani. Nonetheless, Bonbibi confirms her benevolence and makes a decision that she would certainly rein solely half of the actual property, forsaking the others to the devil. Next, Bonbibi begins travelling and touring the varied communities to ascertain her rule.

The particular stories associated with Bonbibi are located in a number of books known as the Banbibir Keramati or even the Banbibir Jahuranama. Subsequently it had been printed at the conclusion of the 19th century by an Islamic writer known as Munshi Mohammed Khater associated with Govindapur. In his debut, Khater discloses that the tale isn't his creation, and he basically set it up to poetry on the request of the local people. It really is inscribed in Dobhashi Bangla, a diverse mixture of vocabularies employed by Muslim spiritual classics as well as made up of numerous Urdu and Persian ingredients.

### **Existing congruity associated with Bonbibi**

Death is fairly unknown within the Sunderbans. Therefore its residents, both Hindus as well as Muslims have got worshipped Bonbibi for hundreds of years to avoid the hazards surviving in the Rainforest. She was contacted mainly by the daring enthusiasts, who collected honey and also the woodcutters prior to their intruding the forest for safeguarding themselves from the assaults of tigers. Nowadays, they offer sacrifices associated with sweets in order to get her defense against tigers along with other perils of the dense forest. This is due to the prevalent perception that the devil force Dakkhin Rai conceals in the mask of the Tiger which encounters men.

The story in the novel is told from the perspectives of two people: Kanai Dutt, a middle-aged, single translator and businessman from New Delhi, and his trip to the Indian city of Canning. Kanai is traveling to Lusibari to investigate the cause of his uncle Nirmal's passing. Piya Roy is another individual Kanai meets while traveling by train. Piya Roy is a young marine ecologist from Indo-America. Her purpose for traveling is to conduct a dolphin survey in the Irrawaddy River. In order to study his late uncle Nirmal's notebook, Kanai is traveling to Lusibari to see his aunt Nilima, an NGO activist who manages a hospital on one of the islands. Kanai discovers, upon arriving in Lusibari, that his childhood friend Kusum perished in the Morichjhapi massacre in 1979.

Fokir, Kusum's son, is a fisherman. Moyna, a nurse at the hospital in Nilima, is his wife. Tutul was Fokir and Moyna's son. With the assistance of a boater and a forest guard, Piya had already started the survey, but they stopped it in the midst. Kanai declares his love for Piya Roy on their travel, but the latter turns him down. When Piya travels to Lusibari, she stays in the guest house that social worker Nilima has offered her. Piya, who is conducting research on dolphins, tells Nilima about her plan to track uncommon river dolphins. Horen drives a motorboat that Nilima arranges.

Stories from the past have been handed down through the ages, incorporating myth into literature. The present generation can uncover our ancient treasure by combining mythology and creativity. For centuries writers have attempted to retell the story. Recently, writers such as Amitav Ghosh, Amish Tripathi, Ashok Banker, and Ashwin Sanghi have dabbled in the mythological genre. Mythology has always captivated people because it serves as a link between the past and present. According to the article, visiting the myth has numerous advantages given its popularity in popular culture. The writers explore myth for a variety of reasons, one of which is financial gain. Since mythology is always in style, authors can easily draw readers in by using it as a theme for their novels. The common ground for all artistic forms is myth.

In "The Hungry Tide," a novel by Amitav Ghosh, myth and history are also blended together. The novel is a singular work of myth and history combined. The Morichjhapi revolution (1979) is depicted in "The Hungry Tide" in both its entirety and in portions, along with the historical setting. The Hungry Tide tells the story of Bon Bibi, the Goddess of the Forest, who protects humans from tigers in the forest and is revered by the Sunderbans people as the embodiment of their way of life. An individual by the name of Ibrahim resided in the Arabian city of Medina. Despite being childless, Ibrahim was a devout Muslim who "became the father of Bon Bibi and Shah Jangoli through the intervention of the archangel Gabriel."

The archangel selected Bon Bibi and Shah Jangoli for a holy mission. Both kids were supposed to go to the nation of eighteen tides as part of their mission. But Dokkhin Rai, a strong demon king, rules the nation of eighteen tides. Dokkhin Rai was defeated by Bon Bibi's attack on

him. She divided the forest in two, giving Bon Bibi the remaining portion and King the first portion. She is referred to as the mother of mercy for the impoverished and the Savior of the weak and it is said that she will answer the cry of the needy. People also think that Dokkhin Rai will turn into a tiger or man-eater in order to attack people if he feels the need to do so.

One of the characters in "The Hungry Tide" novel is Kusum. Kusum is also held a strong belief in BonBibbi, the mythological figure. A tiger attacked and killed Kusum's father. The tribal people firmly believe that Shah Jangoli and Bon Bibi will intervene to aid the victim. After a protracted fishing expedition, Kusum's father returns home safe and secure. In addition to money, Kusum's home had more supplies. The mother of Kusum cooks dhal and wanted to cook fish, but there is not enough firewood. In order to get firewood, Kusum's father goes to the forest. He gives the boat a roar. A tiger spots Kusum's father while it is in the forest. Kusum is standing in the embankment with her mother while a large number of other people are there with them.

The wind is blowing in the wrong direction, so her father could not hear Kusum's cries. Kusum's father is attacked by Tiger. To save her father, Kusum prays to Bon Bibi. Throughout this terrible occurrence, she cries "Help, O Mother of Mercy, O Bon Bibi, save my father," murmurs Kusum.(108). Kusum utters the name of Bon Bibi's continuously and nonstop. One of the characters in the book, Fokir, likewise has a deep belief in these mythological figures. Fokir is a man without literacy. However, he is well-versed in Bon Bibi's praise song.

The forced removal of thousands of Bengali refugees who have their residence in the island by the West Bengal government in 1978–1979, is known as the Morichjhapi Massacre incident. They arrive from what is described as more of a prison at a resettlement camp in central India. The refugees believe that the newly formed Left Front government in West Bengal would not oppose their presence. But unfortunately they were mistaken as multiple times the authorities confront them, culminating in a confrontation in May 1979. Since Nirmal kept things from her during that final confrontation, Nilima is unsure if he is in Morichjhapi. Nilima, on the verge of tears, reveals that Nirmal's obsession with the island stemmed from his love for the concept of revolution. Nirmal finds the settlers' willingness to defy the government to be intoxicating.

As Nirmal notes in his notebook's conclusion: "I feel certain you will have a greater claim to the world's ears than I ever had". (278) In the end when the notebook is lost in the storm, Kanai tells Nilima that everything is not lost. He swears that he would publish them, confirming Nirmal's belief in him because he can still recall it. Amitav Ghosh like Nirmal narrates this tale of misery in his book, which is a unique account of suffering and agony where myth and reality combine to create a flawless concept.

#### Works Cited

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