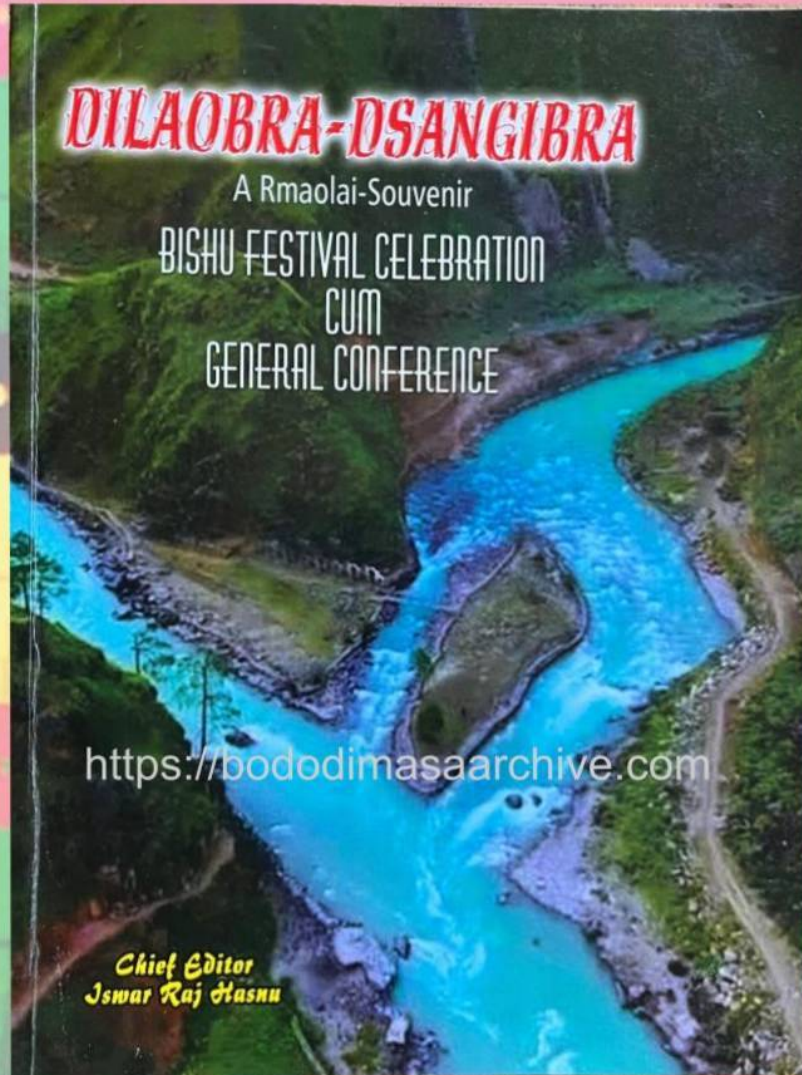




Bodo and Dimasa Heritage Digital Archive



Title of the book: Dilaobra-Dsangibra
Editor: Jswar Raj Hasnu

Photographed by: Sumaiya Ferdusi
Location: Assam University

DILAOBRA-DSANGIBRA

A Rmaolai-Souvenir

BISHU FESTIVAL CELEBRATION
CUM
GENERAL CONFERENCE

Chief Editor
Jswar Raj Hasnu

Dilaobra-Dsangibra

[A Rmaolai > Souvenir]

BISHU FESTIVAL CELEBRATION, 2024 CUM GENERAL CONFERENCE

Organised by

**Barman Dimasa Kachari Socio-Cultural Organization
&
All Barman Dimasa Kachari Students Union**

Venue : Khoirabari Mahiranga Faothinashali

Dist. Udalguri, BTR

Date : 9th & 10th March, 2024

*Bishwajyoti Barman
Turaibarbhuia
Bylane - I, Rongpore
Pt. IV, P.O. - Rongpore
PIN - 788009.
Sitalchoukashou,
Assam
Barman
16/03/2024*

Chief Editor

Iswar Raj Hasnu

THE RMAOLAI : A Souvenir brought out on the occasion of Bishu Festival Celebration cum General Conference jointly organised by Barman Dimasa Kachari Socio-Cultural Organization & Barman Dimasa Kachari Students Union, North bank of Brahmaputra Valley at Khoirabari Mahiranga Faothinashali, Khoirabari, Udalguri, BTR on the 9th & 10th March 2024.

Compiled, Printed and published by Iswar Raj Hasnu on behalf of Souvenir's Editorial Board of Reception Committee.

Board of Editors :

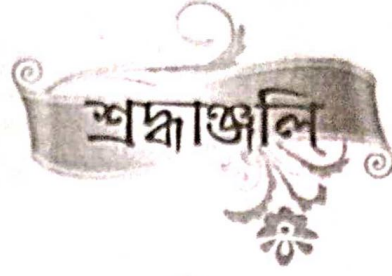
Mukteswar Kemprai
Premananda Bodosa
Iswar Raj Hasnu
Mahanta Barman
Purna Barman

The front page cover of the 'Rmaolai' is adorned with the Dilaobra-Dsangibra river's confluence,

Price : Rs. 100/-

Printed at :

H.D. Offset
Khoirabari, Udalguri



ভাৰতৰ
স্বাধীনতা সংগ্ৰামী
প্ৰয়াত জানকী ৰাম বৰ্মণ,
প্ৰয়াত মায়াচৰণ বৰ্মণ, প্ৰয়াত মুক্তা বৰ্মণ,
প্ৰয়াত ভুবন বৰ্মণ, প্ৰয়াত অখিল বৰ্মণ আৰু বৰ্মণ
কছাৰী জনগোষ্ঠীৰ বিকাশত যিসকল নিভীক
শুভাকাঙ্ক্ষীয়ে নিজৰ জীৱন উছৰ্গা
কৰিলে সেই সকলৰ প্ৰতি
নিবেদিছো আমাৰ
শ্ৰদ্ধাঞ্জলি।

—সম্পাদনা সমিতি

Smt. Nandita Gorlosa,
MINISTER, ASSAM,
Power, Cooperation, Sports & Youth
Welfare and Indigenous & Tribal Faith
and Culture Departments



Office Address
'D' Block, Ground Floor
Janata Bhawan,
Dispur, Guwahati-781006,
Office: 0361-2237032
e-mail: nanditagorlosa77@gmail.com

Message

I extend warm greetings to all participants, organizers and attendees of the General Conference cum Busu Dima festival organized by All Barman Dimasa Kachari Socio Cultural Organisation and All Barman Dimasa Kachari Students Union scheduled to take place on 9th & 10th March, 2024 at Khoirabari, Udalguri BTR.

The organizations steadfast commitment to fostering cultural and spiritual values is commendable. Your tireless efforts to organize conferences that promote harmony and understanding among diverse communities truly exemplify the ideals of unity in diversity. As we gather to celebrate the shared heritage and values at this year's conference, we recognize the profound impact that such initiatives have on fostering goodwill and mutual respect.

The theme of this year's conference, centered around celebrating spiritual and cultural diversity, resonates deeply with the principles that our nation holds dear. In this era of rapid globalization, it is essential to recognize and celebrate the richness that our diverse cultures and spiritual traditions bring to our collective identity.

As we embark on this significant gathering at the Busu Dimasa festival, I wish all participants fruitful deliberations and interactions. May this celebration be a source of enlightenment and inspiration, fostering a deeper understanding of the cultural and spiritual mosaic that defines our great nation. Together, we can build a society that cherishes its traditions while embracing the dynamism of change. I encourage all participants to actively engage in the discussions and activities and participate in the festival, contributing towards the shared goal of fostering unity and understanding.

May the General Conference cum Busu Dimasa Festival of All Barman Dimasa Kachari Socio Cultural Organisation and All Barman Dimasa Kachari Students Union be a resounding success, leaving a lasting impact on the hearts and minds of all those who participate.

It is also a welcome effort on part of the organizers that they are going to publish a souvenir to commemorate the occasion. I wish that the souvenir will be published in a benefitting manner. I convey my warmest wishes for the successful completion of the conference.

Nandita Gorlosa
(Nandita Gorlosa)

Sri Pramod Boro
Chief Executive Member
BODOLAND TERRITORIAL COUNCIL
Kokrajhar



Bodoland Territorial Council,
Bodofa Nwgwr, Kokrajhar
Phone No.: 03661-286800



MESSAGE

I am happy to learn that All Barman Dimasa Kachari Socio-Cultural Organization and All Barman Dimasa Kachari Students' Union are going to organize a general conference and celebrate "Busu Dima Festival" along with publication of a souvenir christened "DILAO-BRA – DISANGI-BRA" on 9th and 10th March, 2024 at Khoirabari, Udalguri, BTR.

I wish this scheduled organizational convergence and celebration of the festival and also the release of the said souvenir a grand success.

With regards.

(Pramod Boro)
Chief Executive Member,
BTC, Kokrajhar

To,
Sri Binay Krishna Hapila
General Secretary,
North Brahmaputra Valley ABDKSU

Rupesh Barman

Chairman
Barman Dimasa Kachari Dev Council
Assam, Guwahati-781006
Mobile: +91 9531480656
E-mail: rupeshbarman1980@gmail.com



Office Address:
O/O the Director, Tribal Affairs(P),
Assam
Rukmini Nagar, Guwahati-06

Residential Address:
Adl: Nehru College Road,
PO-Pailapool, PS-Lakhipur,
Dist-Cachar, Assam, Pin-788098

By: Rupesh Barman

Date:

MEASSGE



I am extremely happy to learn that "All Barman Dimasa Kachari Socio-Cultural Organization" & " All Barman Dimasa Kachari Students Union" are going to celebrate Busu Dima Festival cum General Conference on 9th & 10th March, 2024 at Kholrabari, Udalguri BTR, Assam. I am also glad that on this happy occasion a Souvenir is being brought out to commemorate this event.

I appreciate all the event organizers for their sincere efforts to be able to come up with such an incredible initiative that would possibly create new consciousness among the people about the festival & our community. I wish & hope that the students union & Socio-Cultural organization will continue with its good work, meeting the aspirations of the indigenous tribal people of Barman Dimasa Kachari, Assam.

I hereby extend my best wishes to the celebrations and souvenir for its great circulation and also for the successful completion of the conference.

(RUPESH BARMAN)
Chairman
B.D.K.D. Council, Assam

Sri Kati Ram Baro
SPEAKER
BODOLAND TERRITORIAL COUNCIL
LEGISLATIVE ASSEMBLY
KOKRAJHAR



Bodoland Territorial Council
Legislative Assembly
Bodofa Nwgr, Kokrajhar
Mobile No.: 9435726092
Gmail : katirambaroofficial@gmail.com

BTCLA/SPK/1/2021/P- 792
Dated - 05/03/2024



"শুভেচ্ছাবাণী"

বৰ্মন ডিমাছা কছাৰী ছাত্ৰ সন্থা আৰু সদৌ ডিমাছা কছাৰী ছচিয় সাংস্কৃতিক গোষ্ঠীৰ উদ্যোগত কাম বচু ডিমাছা উৎসৱ অহা ৯ আৰু ১০ মাৰ্চ তাৰিখে দুদিনীয়া কাৰ্যসূচীৰে অদালগুৰি জিলাৰ খৈৰাবাৰীত আয়োজন কৰিব বুলি জানিব পাৰি যথেষ্ট আনন্দিত হৈছো।

উক্ত উৎসৱৰ লগত সংগতি ৰাখি "চতীনৰ" নামেৰে এখন স্মৃতিগ্ৰন্থ প্ৰকাশৰ যো-যা চলোৱা বুলি জানিব পাৰি অত্যন্ত সুখী হৈছো। কাম বচু ডিমাছা উৎসৱ উপলক্ষে উদযাপন সমিতিয়ি প্ৰকাশ কৰিব ওলোৱা "চতীনৰ" স্মৃতিগ্ৰন্থখনে সফলতা লাভ কৰাৰ লগতে ৰাইজৰ মাজত যথেষ্ট সমাদৰ লাভ কৰিব বুলি আশা ৰাখিছো।

Sri Kati Ram Baro
Speaker
Bodoland Territorial Council
Legislative Assembly
Kokrajhar

OFFICE OF THE
All Assam Tribal Sangha
Regd.No. 504/1976-77

H.O.Tribal Rest House, Solapur, Paltanbazar, Guwahati-781008



Sukumar Basumatary
President
Ph.:86380-41198

Aditya Khakhlari
Secretary General
Ph.: 94350-63098

Date: 01/03/2024

Ref.No.

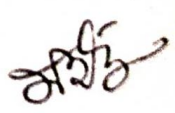


MESSAGE

It is glad to know that "*All Barman Dimasa Kachari Socio Cultural Organisation*" and "*All Barman Dimasa Kachari Students Union*" is going to be celebrate the *General Conference cum Busu Dima Festival* on 9th and 10th March, 2024, at *Khoirabari, Udalguri BTR, Assam* and in relation with the programme a Souvenir "*Dilao-Bra-Disangibra*" will be published. I hope the souvenir published on this colorful programme will depict the objectives of the celebration, irrespective of caste, creed and religion.

I convey my sincere gratitude and best wishes for the success of the programme.

To,
Sri. Maheswar Barman Hasnu
President
North Brahmaputra Valley
ABDKSU


(Sukumar Basumatary)
President
All Assam Tribal Sangha

Diganta Jarambusa Barman
All Assam Tribal Sangha
President Cachar District



Silchar-788001, Cachar
Ph No.: 7637930045
Email:
digantaemail44@.com
Date:24/02/2024

Message

It gives immense pleasure to know that the 1st BUSU DIMA festival celebrating by BDKSCO, BDKSU at Udalguri, Koirabari 9th and 10th March 2024.

As I am informed that to mark this special occasion BDKSCO, BDKSU is going to publish it's mouthpiece. I think BDKSCO, BDKSU is common platform of the Barman Kachari of north Brahmaputra Valley and this organization working relentlessly in the progress and development of the indigenous tribal people Barman Kachari of Assam.

I convey my sincere gratitude and best wishes for the success of the BUSU DIMA festival. Also, I hope that the mouthpiece of the organization will depict the future plan and outcomes, which is to be taken for the development of the Barman Kachari community.

A handwritten signature in black ink, consisting of a stylized 'D' and 'B' followed by a long horizontal stroke.

Diganta Jarambusa Barman



OFFICE OF THE
KHASPUR DIMASA ROYAL CAPITAL DEVELOPMENT COMMITTEE
HO.: KHASPUR, PO: THALIGRAM – 788031
DIST.: CACHAR, ASSAM

ESTD: 2005

Regd. No.: RS/CA/243/P/36 of 2019-20

E-mail id: kdrpc.2005@gmail.com

Rama Ranjan Barman
President

Samir Barman
Secretary

Date: 26/02/2024

Ref No. _____

To,
President/Gen. Secretary
Barman Dimasa Kachari Socio-Cultural Organisation
North Brahmaputra Valley,
Khoirabari - 784522, Udalguri
Bodoland Territorial Council.

MESSAGE

Ho-Rao-Lim

Sgangthaoha "Barman Dimasa Kachari Socio-Cultural Organization, North Brahmaputra Valley" Ne Jini NGO Gedeh Niprang Hamjaoma-Khasaoma Yaophaladu.

Udalguri Zila Ni Khoirabari Ha Barman Dimasa Kachari Socio-Organisation, North Brahmaputra Valley Hosom Jahi Phaiyaba Sainrikhi 09/03/2024 ode 10/03/2024 Khali Nohkha Saingni BUSU-DIMA Salaibakhe Knahi Ode Bo Busu-Dima Salaiyaba Mel Ha SOUVENIR Laisi Khaikomani Slaidu Thihi Knahi Jing Hamsining Khajaladu.

Bo Busu-Dima Ni Darajang Jing Krib Dima Jadini Ode Mulukni Subung BHOSUDHOIBO KUTUMBAKOM Jahi Khusi Gjebdaoma Ode Jarni Jadini Dara-Disa, Mlaothai-Mnithai, Baithai-Luthai, Kharimin-Jarimin Buthu Khe Hamdaohi, Sganghi Thangphalangma Thihi Jing Asha Jaladu.

Odejang, Jing Khaspur Dimasa Royal Capital Development Committee Gedeh Niprang Nishi Khrib Hosom Ni Dangluguthurao Ode Udalguri Zila Ni Khrib Barman Dimasa Raone Busu-Dima Ni Hamjaoma-Khasaoma Yaophaladu.

Juhthal

Rama Ranjan Barman
Rama Ranjan Barman
President

Samir Barman
Samir Barman
Secretary



The Halali Progressive Welfare Society

Head office- Sengya Tularam Raji (STR), Haflong

Dima Hasao District DHD, Assam

Pin- 788819

Message



It gives me a great pleasure to know that the Barman Dimasa Kachari Socio-Cultural Organisation and All Barman Dimasa Kachari Students Union jointly organised a Bishu Dima Festival a two days programme on 9th to 10th March, 2024 at Khoirabari Town, Udalguri, Bodoland.

In this connection, a Souvenir bring out in the name and style of Dilaobra-Dsangibra so as to record of history of the origin of the Dimasa Kachari.

"The Kachari are distributed throughout the Brahmaputra and also in North Cachar District of Assam." They scattered over the State of Meghalaya like Garo Hills, Khasi Hills, also in Tripura and Mymensing in Bangladesh.

The Kacharis were scattered by various names in various places in North-East India. They all belong to the great Mongolian group. North East India is known as the land of various culture, tradition, custom and others.

"Barman-Kacharis are one of the groups of Dimasa, who migrated to Cachar district and settle there from the hilly areas of North Cachar hill district"

I wish the festival cum General Conference, a grand success.

May Almighty God Sibrai bless and guide the organising committee to make it a grand success for the betterment of Barman Dimasa Kachari as a whole.

Ho Rau Lim

Juthai

With best wishes from

Dilip Nunisa

President

The Halali Progressive Welfare Society



Office of the
Hirimba Justice Forum
HO-Maibang, PO-Maibang, PIN788831.
Dist.-Dima Hasao, Assam

Ref--hjf/nbn/dhd/nmng/bksc/udlg/Assam/01

Date-2nd March, 2024.

"Message"

It is a very glad to know that Barman Dimasa Kachari Socio-Cultural Organization, HO-Khoirabari, PO-Khoirabari, Dist.-Udalguri, BTR, Assam and Braman Dimasa Kachari Students' Union, HO-Nayabasti, PO-Nayabasti, Dist.-Baksa, BTR, Northern Bank of Brahmaputra Valley, Assam is going to be held The General Conference Cum Bishu Festival on 9th to 10th March, 2024 at Khoirabari Town in Udalguri District in Bodoland Territorial Region (BTR), Assam with a two days colourful programmes.

In this connection, the Souvenir will be bringing out in the name and style of "Dilaobra-Dsangibra", a Rmaolai in Dimasa language mean Souvenir signified that enlighten and focus the Socio-cultural, Languages, Traditions, History and Custome and pasty continous clues of Barman Dimasa Kachari of Northern Bank of Brahmaputra Valley related with Dimasa Kachari living in Southern Bank of Brahmaputra Valley in Assam. They were migrated to the Northern Bank of Brahmaputra Valley, Assam after death of Raja Govind Chandra Hasnusa of Hirimba Kingdom for the existence of their lives and Identity. They are the Dimasa Kachari mainly in a reality in a base.

The General Conference of Barman Dimasa Kachari Socio Cultural Organisation and Barman Dimasa Kacahri Stuent's Union signified that the togetherness, Harmony, Unity and Strengtheness amongst them.

The first Crop of the year offer to Brai Sibrai and asking a peace, unity and refrain from natural calamities and diseases called **Bishu** in Dimasa word. Bi, a Dimasa word mean Pry and Shukh>Shu, a Dimasa Word mean asking a peace, Unity and refrain from Natural calamity and Diseases.

I wish them, who organised the General Conference Cum Bishu Festival, will be a grand success one.

Namaskar>Juhthai to all.

Etika Diphusa

Etika Diphusa
President
Hirimba Justice Forum

President
Hirimba Justice Forum
H.O-Maibang, P.O-Maibang, PIN-788831
Dist.-Dima Hasao, Assam

"Ho Rau Lim"



Sibrai Daikho Hosom

Dimabang Halali,

HO-Doyapur, Dimapur, Nagaland.

Estd-20th June, 2000 AD.

Ref. No.-sd/dpr/dmr/ngd/mss to prdt/bdksco/krbr/udgr/btr/ol-Date-27th February,2024

"Message"

It is a very immense pleasure to know that Celebrating of Bushu Dima Festival cum The General Conference of Barman Dimasa Kachari Socio-Cultural Organization, HO-Khoirabari, PO-Khoirabari, Dist.-Udalguri, BTR, Assam and Braman Dimasa Kachari Students' Union of Northern Bank of Brahmaputra Valley, HO-Nayabast, PO-Nayabasti, Dist.-Baksa, BTR, Assam is scheduled to be held on 9th to 10th March, 2024 at Khoirabari Town in Udalguri District in Bodoland Territorial Region, Assam with a two days colourful programmes.

In this connection, the Souvenir will be bringing out in the name and style of "Dilaobra-Dsangibra" Khoirabari, Udalguri District, Assam by Barman Dimasa Kachari Socio-Cultural Organisation and Braman Dimasa Kachari Students' Union, HO-Nayabast, PO-Nayabasti, Dist-Baksa, Boro Territorial Region (BTR), Northern bank of Brahmaputra Valley, Assam.

The General Conference of Barman Dimasa Kachari Socio Cultural Organisation and Barman Dimasa Kachari Students' Union signified that the togetherness, Harmony, Unity and Strengtheness amongst them.

The first Crop of the year offer to Brai Sibrai and asking a peace, unity and refrain from natural calamities and diseases called Bishu in Dimasa word. Bi, a Dimasa word mean Pry and Shukh>Shu, a Dimasa Word mean asking a peace, Unity and refrain from Natural calamity and Diseases.

the Souvenir named Dilaobra-Dsangibra signified that enlighten and focus the socio-cultural, Languages, Traditions, History and custome and pasty continous clues of Barman Dimasa Kachari of Northern Bank of Brahmaputra Valley related with Dimasa Kachari living in Southern Bank of Brahmaputra Valley in Assam. They were migrated to the Northern Bank of Brahmaputra Valley, Assam after death of Raja Govind Chandra Hasnusa of Hirimba Kingdom for the existence of their lives and Identity. They are the Dimasa Kachari mainly in a reality in a base.

They are taking hard works and great pains in organising to hold a General Conferenc cum Bishu Dima Festival, There will be a grand fruitful success with the two days programme of the General Conferenc Cum Bishu Dima Festival, organised by Barman Dimasa Socio-Cultural Organisation and Barma Dimasa Kachari Stutens' Union with a good participants, delegates, Guest of Honours, Special Gueste, Chief Guest and others.

Namaskar>Juhthai to all.

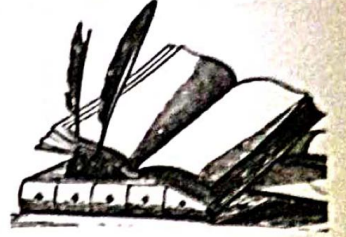
Mukteswar Kempral

Mukteswar Kempral

President

Sibrai Daikho Hosom.

সম্পাদকীয়



অসম হ'ল বিভিন্ন জাতি-জনজাতিৰ বাসভূমি। ইয়াৰ ভিতৰত তিব্বত বৰ্মীয় মঙ্গোলীয় জনগোষ্ঠীৰ লোকসকলেই ইয়াৰ প্ৰাচীনতম জনজাতীয় গোষ্ঠী বা ভূমিপুত্ৰ। আৰ্যসকল ভাৰতত প্ৰবেশ কৰাৰ আগেয়ে উত্তৰ-পূব কোনেদি অসমত প্ৰবেশ কৰিছিল মঙ্গোলীয় গোষ্ঠীৰ লোকসকল। মহাভাৰত তথা অন্যান্য সংস্কৃত গ্ৰন্থসমূহত মঙ্গোলীয় লোকসকলক কিৰাত বুলি উল্লেখ কৰা হৈছে। এই মঙ্গোলীয় জনগোষ্ঠীৰ লোকসকল বহুতো শাখাত বিভক্ত। এই জনজাতীয় গোষ্ঠীসমূহৰ এটিৰ লগত আন এটি জনজাতীয় গোষ্ঠীৰ ভাষা, কৃষ্টি ও সংস্কৃতিৰ প্ৰায়ে সমিল মিল থকা দেখা যায়। এই সকলৰ ভিতৰত ডিমাচা, বড়ো, গাবো, লালুং, বাভা, কোচ, সোনোৱাল আদি। এওঁলোকৰ দেহৰ গঠন, মুখৰ আকৃতি, আচাৰ-ব্যৱহাৰ, কৃষ্টি-সংস্কৃতি, পূজা-পাৰ্বণৰ নিয়ম নীতিবোৰো সমিল মিল থকা দেখা যায়।

উত্তৰ ব্ৰহ্মপুত্ৰ উপত্যকাত বসবাস কৰা বৰ্মন কছাৰী সকলেও অসমৰ ডিমাছ জনগোষ্ঠীৰ এটা অংশ বা ঠাল আৰু অতি প্ৰাচীন জনগোষ্ঠী। এওঁলোকৰ সকলোৰে হিন্দু ধৰ্ম গ্ৰহণ কৰিছে। এওঁলোকে নিজকে “ক্ষত্ৰিয় বুলি পৰিচয় দিয়ে আৰু লক্ষ্যো লয়। জনজাতীয় আচাৰ-নীতি এওঁলোকৰ মাজত দ্ৰুতগতিত হ্রাস পাবলৈ ধৰে।” কিন্তু তথাপি উত্তৰ ব্ৰহ্মপুত্ৰ উপত্যকাত থকা বৰ্মন ডিমাছ কছাৰী সকলে ৰাজনৈতিক, সামাজিক, অৰ্থনৈতিক আদি নানা পাকচক্ৰত পৰিও নিজস্ব সংস্কৃতি বৰ্তাই ৰাখিবলৈ সক্ষম হৈছে। প্ৰাচীন পৰম্পৰাগত নিয়মেৰে চলি অহা বৰ্মন ডিমাছ কছাৰী সকলৰ মাজত য'ত বিচাৰি পোৱা যায় তেওঁলোকৰ নিজস্ব কিছুমান পৰম্পৰা, ভাষা-শৈলী, আচাৰ-ব্যৱহাৰ, তত্ত্বগধুৰ ভাৱধাৰা।

বিভিন্ন ক্ষেত্ৰত লক্ষ্য কৰিলে বৰ্মন কছাৰী সকলৰ যি প্ৰাচীন পৰম্পৰা তাত এটি এবাৰ নোৱাৰা সংস্কৃতিৰ সোঁত বৈ আছে তেওঁলোকৰ সংস্কৃতিৰ মাজত। পদ্মনাথ গোসাঁই বৰুৱাদেৱে কোৱাৰ দৰে ‘সাহিত্যই জাতীয়ত্বৰ আচল চিনাকি,

সাহিত্যই জাতীয়তাৰ প্ৰকৃত জীৱন আৰু দাপোন স্বৰূপ, সাহিত্য অবিহনে কোনো জাতিৰ অস্তিত্ব টিকিবৰ সম্ভাৱনা নাই।" সেয়ে বৰ্তমানৰ যুৱ প্ৰজন্মই অস্তিত্ব আৰু জাতীয়তাৰ গভীৰ চিন্তা কৰিবৰ বাবে বাৰুকৈয়ে দায়িত্ব আৰু কৰ্তব্য; অন্যথা জীয়াই থাকিও মৰাৰ দৰে হ'ব। মৃত্যুমুখৰ পৰা জীয়াই তুলিবলৈ আগুৱাই আহিব লাগিব বৰ্তমানৰ ছাত্ৰ সমাজ। যদি ছাত্ৰ সমাজে তেওঁলোকৰ নিজস্ব পৌৰাণিক সমলবোৰ সংৰক্ষণ নকৰে তেনেহ'লে এদিন এই বৰ্মন কছাৰী সকলৰ আপুৰুগীয়া সম্পদবোৰ বিলুপ্তি হ'ব ই ধুকাপ। গতিকে বৌদ্ধিক মহল, নৱ-প্ৰজন্মক সংস্কৃতি সংৰক্ষণত ওলাই আহিবলৈ আহ্বান জনাইছোঁ।

সৰ্বাংগসুন্দৰ 'স্মৃতিগ্ৰন্থ' এখনি সম্পাদনা কৰাটো আমাৰ বাবে এক বিশাল প্ৰশ্নবোধক চিন। আমাৰ দৰে অনভিজ্ঞৰ হাতত 'Dilaobra-Dsangibra' য়ে আপোনালোকক কি দিব পাৰিব সেয়া আপোনালোকৰ বিচাৰ্য্য বিষয়। স্মৃতিগ্ৰন্থখনি সম্পাদনা কৰোতে যিসকল লেখক-লেখিকাই প্ৰৱন্ধ-পাতি দি আমাক সহায়ৰ হাত আগবঢ়ালে তেখেত সকলৰ লগতে সম্পাদনা সমিতিৰ সভাপতি প্ৰমুখ্যে বিভিন্ন দিশত দিহা-পৰামৰ্শ দিয়া উপদেষ্টামণ্ডলীলৈ এই চেগতে কৃতজ্ঞতা জনাইছোঁ। আমাৰ আশাক বাস্তৱত ৰূপায়িত কৰি স্মৃতিগ্ৰন্থ 'Dilaobra-Dsangibra' অৰ্পণ কৰা এইচ. ডি. প্ৰিন্টাৰ্ছৰ স্বত্বাধিকাৰী শ্ৰীমাধৱ দেৱনাথ লগতে কৰ্মচাৰী শ্ৰীশুকদেৱ ব্ৰহ্মলৈ আন্তৰিক ধন্যবাদ থাকিল। শেষত, অনিচ্ছাকৃত ভুল ত্ৰুটিৰ বাবে সকলোৰে ওচৰত ক্ষমা বিচাৰিছোঁ।

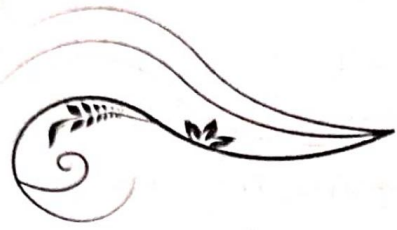
ৰৌজাংদং-

“জয়তু বৰ্মন ডিমাছা কছাৰী হাৰি”

ঈশ্বৰৰাজ হানুছা

সম্পাদক

স্মৃতিগ্ৰন্থ 'Dilaobra-Dsangibra'।



Contents



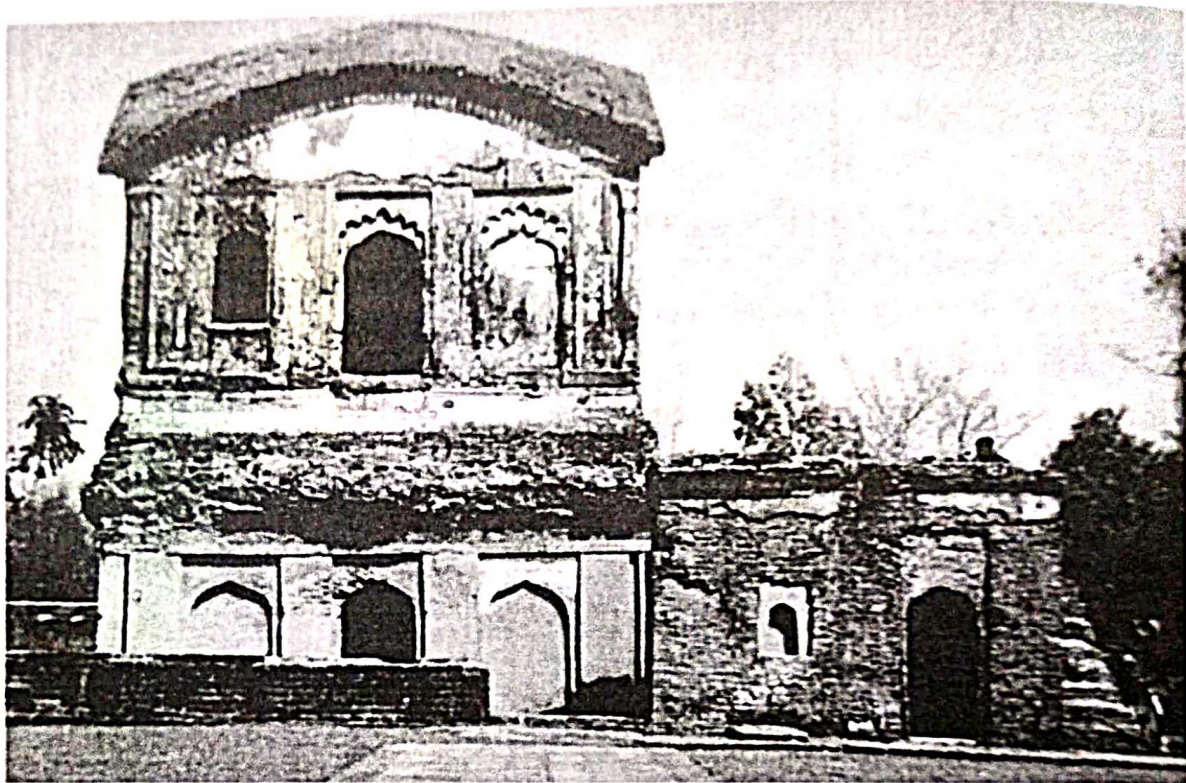
প্রবন্ধ (PROSE) :-

পৃষ্ঠা

1. A Brief Description on Barman Kachari	Tribal Reasearch Institute Guwahati, Assam	19
2. RAISING DAINSOLAIBA— The legendary Mass-Crossing	Uttam Chand Barman Hagjer	24
3. A Note on the Dimasa Kachari	Mukteswar Kemprai	28
4. ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকল	অধিবক্তা ব্ৰজেন কাকতি	42
5. A Note on the Bishudima Festival	Late Minist Jigdung	44
6. Regarding festival Bishudima or Busudima	Biswajyoti Barman Daolagajau	54
7 কছাৰী ৰাজ্য, বৰ্মণ, ডিমাছাসকলৰ ইতিহাস	প্ৰেমানন্দ ব'ডছা	57
8 The Constitution Scheduled Tribe Order (Amendment) Bill 2019		59

-xxx-





Dimaraja Baroduwar House, Khaspur Capital



Stone House, Maibang

A Brief Description about Barman Kachari

Tribal Research Institute
Guwahati, Assam

1. Introduction:-

Barman Kachari are one of the Ancient Tribes of Assam. They were scheduled as Barman only in Cachar of the Barak Valley since 1950, but according to the Government of India Register No-3304/2003 and the Scheduled Caste and Scheduled Tribes Order (Amendment Act.,2002 No-10 of 2003, on 7th January, 2003, the Gazetted of India extra ordinary order and Govt. of Assam Dept. Plains Tribes and Backward Classes No.-TAD/BC/87/45 dated 1st April 2003) Barmans are Scheduled as Plain Tribes all over Assam. Other than Barak Valley the present abode of the Barman Kacharis in the Brahmaputra Valley is confined mainly into the districts of Udalguri, Baksa, Chirang, Kokrajhar, Darrang, Goalparar, Nagon, Kamrup, Lakhimpur, Dehamji, Biswanath Charali etc and rests are found in large and small quantity.

B.M. Das also writes that "The Kachari are distributed throughout the Brahmaputra and also in North Cachar District of Assam."-1.Sepra Sen, Tribes and Castes of Assam, 1999, Page-123.

Apart from these two Valleys there are good number of Barman Kachari villages scattered over the State of Meghalaya like Garo Hills and Khasi Hills and also in Tripura. Prior to Independence of India, there were several Barman kachari settlements in Mymensing and Syllet districts of present Bangladesh (Erstwhile East Pakistan). But the parttion of the country had resulted in migration of these people to then undivided Assam. Whatever might be their original place of habitation, it would conclusively be said that the Barmans like the other tribes of North East had been living in this part of the country including some areas of present Bangladesh, which was once an integral part of India, from time immemorial although due to various socio-political, historical and economic reasons, they had migrated within a apecific areas either voluntarily or out of compulsion.

Though, the Kacharis were scattered by various names in various places. They all belong to the great Mongolian group. North East is known as the land of various cultures perhaps there is no other place in the world where such a great number of tribes are found in Assam, which was once a big State comprising

Arunachal Pradesh, Nagaland, Meghalayay etc was the natural habitat of many tribes those poured over this region over centuries from various places. From the Ancient Book. Mahabharata and other Hindu mythological scriptures and along from the writing of experts, Historians Reserch Schoolers, Literaturs, Pshychologist, Travellers, We get to know that the Indian Aryans had addressed the people inhabiting these areas as Asura, Danava etc. The Kacharis may perhaps be decribed as the Aborigin or earliest known inhabitants tribes of Assam and in whole North East.

The Mongolians migrated to Assam and North East from China-Tibet through Hwang-Ho from the middle of Burma. So, these people were called us Tibet-Burma Mongolian and Tibeto-Burmese language people. Narak, Ban, Bhagadutta etc were the kings of these group of people. The historians opined that from the time of Kumar Bhaskar Baramn, we get a glimpse of ancient Assam history.

This Mongolian People in North East in different times fragmented and were known as various names in different places in due course of time. According to Dr. Bani Kanta Kakati, "Among the Tibeto-Burman people, the Bodos were the most powerful, they build up strong kingdom among veying for times the Chutias, Kacharis, the Koches etc. They held away over one of the another part of North Eastern India during different historical time" 2-Agradoot news paper, February-17, 2005, Page-7 of Hinduism by the tribal people.

So, it seems that this Barmans of Kachari origin lives in whole Assam, North Bengal, West Bengal, Tripura and also in some areas of Bihar with different names and identity.

According to Dr. Suniti Kr Chatterji, "The Bodo, who spread over the whole Brahmaputra Valley and North East Benagl as well as east Bengal....." 3-Chatterji, Suniti Kr, Kirat Janakriti, 1974, Page-45.

According to the History of Assam, Kumar Bhaskar Barman was a strong and powerful king of this descend. It is also found from the account of the Chinese traveller, Heun Tsang that Bhaskar Barman was the king of Kachri Origin.

According to S.K. Chatterji, "Bhaskar Barman's rule was before the first half of 7th Century AD and proably during the early days of the Gupta Empire, Pragjyotish or Kamrup has entered into the home of Hindu States with his Dynasty of Hinduised Indo-Mongoloid (proably Bodo) ruler..... "Heuen Tsang by mistake described Bhaskar Baramn as a Brahman, but he was just a new Khatryas member or Hinduised Mlecha or Non-Hindu Indo-Mongoloid, which had been accepted within the fold of Hindu Orthodoxy." 4-Chatterji, Suniti Kr, Kirat Jana Kriti, 1974,

Page-91.

We get to know that to convert the Tribal people into Hinduism, the Aryans applied different rules and regulations of Brahmin's method. We see that in 17th and 18th Century, there was a rapid progress detribalisation or religious conversion. In this process most of the tribal communities were hinduised by Brahmins and priests and they were made to discard own surnames, Languages, Culture, Customs, Dresses, festivals etc.

According to Dr. Sibanath Barman, "After the adoption, they were recognised as Khattriyo. But it is a matter of regret that the status of these people remained below from all other Hindu Castes. Though, these people were hinduised no marital relationship even no feasting and interchanging was done among the other castes." 5-Dr. Sibanath Barman, Asomar Janajati Aru Janajatiya Dandhar Oitihāsik Bichar, Year Book, 2003, Page-66.

Again B.N. Bordoloi and G.C. Sharma Thakur states that "Kachari King Krishna Chandra Hasnu had accepted the surname Barma and Barman identified himself a Khsatriyo after the purification from Brahmin." 6-Bordoloi B.N., & Sharma Thakur G.C., Tribes of Assam, Part-II, 1988, Page-2-5.

In 1700 BC, in the days of Raja Krishna Chandra Hasnu and Govinda Chandra Hasnu was hinduised by the Brahmins and recognised the higher family status of 'Khsatriyas'. This Kacharis had adopted the surname of Barman.

So, BN Bordoloi had called; Plain Dimasas' to the Barman Kacharis. Due to the attack of British and Maan, many kachari people had to flee away from Maibang or Cachar to Sylhet, Mymensing, Rangpur and in the areas of Garo Hills in order to save themselves. As a consequence, the Barman Kacharis were scattered in various places of Assam. We see that a small group or some portion inhabit in the Brahmaputra Valley as Barman Kachari.

Again, According to Sibanath Barman, "Barman Kacharis are one of the groups of Dimasa, who migrated to Cachar District and settle there from the Hilly areas of North Cachar. All of them had adopted Hinduism. These people had identified themselves as Khsatriya and takes sacred thread (Laghun). The traditional rituals and customs of this people are on the way of extinction. 7-Barman, Dr. Sibanath, Asomar Janajati Aru Janajatiya Dandhar Oitihāsik Bichar, Year Book, 2003, Page-669.

The Origin of the term 'Khsatriya' is very difficult to trace and the term is unknown to the people themselves.

According to JD Anderson, "It is a name given to the people by Hindus. The

people belonging to the Mongoloid group were called Kirata in the Sanskrit Scriptures like Kalikapuran, Jugini Tantra, Mahabharata etc. in the earliest time, the term Kachari was given to them by the neighboring Hindus in subsequent times." 8-Bordoloi BN, The Dimasa Kachari of Assam, Guwahati, 1984, Page-2.

After these people had accepted the rites and rituals of the Hindu Brahmins, These Kiratas were addressed as Kacharis by the higher caste Hindu and Brahmins.

L.A. Wadell States that the Kachari are semi Hinduised Mongloid Tribe. 9-Supra Sen, Tribes and Castes of Assam, 1999, Page-123.

Again, Bereft of any written records, the early history of the Kacharis Prior to the advent of the Ahoms, can be regarded as a guess work. From their old legends, it can be assumed that the Kacharis after entering Assam through the north-east settled in the hills and slopes of the upper course of the Brahmaputra. They gradually moved towards west and extended their settlements even upto the Mymensing district of present Bangladesh." 10-BN Bordoloi & Sharma Thakur, GC. Tribes of Assam, PartII, 1988, Page-5-6.

Migration:-

We can acquire from the early evidence that the Kacharis after the year 1825 in the days of Govinda Chandra Hasnu, the Kachari King along with some reputed family had to flee Khaspur and after that Myemnsing to Sylhet. Due to the attack of Ahoms and Minipuri armies, the Kachari King had to leave his capital where on the other hand, there ere the attack of Burmese too.

In the year 1826, the Kachari King returned to Homeland after signing the Treaty of Yandaboo with the British. As per the record of that time, Assam had gone to the hands of the British. Kachari King Govinda Chandra Hasnu died in the year 1830. We still find the surname Barma among the Barman Kachari community in some places.. The People of Kachari origin, who still retain the title of Barma and Barman had to migrate from East Bangaldesh to Sylhet and Mymensing due to the oppression of Muslims. Notably, before Independence, Sylhet, Myemnsing and Cahcar were parts of Assam. Several freedom fighters of the Indian Independence movement are found among the Barman Kacharis. 11-"Phurungi" Souvenir, 1st Central Conferece, All Barman Kachari Students' Union, 2011, Page-9.

In 1708 AD, the time of Raja Tamradhwaj, the Kachari people first time adopted Hindu custom. In 1770, the Kachari King Krishna Chandra Hasnu and his

brother Govinda Chandra Hasnu both ablated from Brahmin's formal declaration that they were Khsatriya descend from Bhima. At that time, by Manipuri attacked King Kachari then and the Kachari King fled to Sylhet with his people and the appeal to the British to help them, Assam was attack by Burmese last by Yandaboo Treaty, 1826. After entering Sylhed, The Bodos spread to Myemnsing, the area was captured by Aryan Langaue come from East Benagl and spread among the Agricultural Comminities, who are non-Aryan Bodo and made them Aryanised. Again language was spread through all lands of Sylhed between the Bodos of east and those the local Bodo Chiefs were the name pedigree a rulling house of the Kachar as the name speech Bhima and Hidimba's son Ghototkocha, take their Ancester." 12-Suniti Kr Chatterji, Kirat Janakriti, 1974, Page-125-127.

Due to different Political and Social Circumstances, The Barman Kacharis later had to confine to Meghalaya and Garo Hills through Goalpara and thereafter in different district of Brahmaputra Valley. We can come to certain conclusion about the Barman Kacharis from the other Aryans that they are the Ancient inhabitants/son of the Soil/Indigenous people of Kamrupa or Pragjyotishpur, now Guwahati, Assam. So at present, Barman Kacharis are found in Meghalaya, Bangaldesh, in bordering areas and Hilly areas of Assam and also in some places of Tripura.

RAISING DAINSOLAIBA Legendary Mass-Crossing

An extract from the book "The Dimasas and The Ancient History of India, *The Saraswati, a lost River and The Dimasa, a lost Nation*. Volume-1 written by **Uttam Chand Barman Hagjer**, Tarapur, Silchar, Cachar, Assam.

Harupeswar (Modern Tejpur) situated on the Northern Bank of River Brahmaputra, while Koundilya Nagar situated on the southern bank. As goes a legend, there was a mass-crossing of the subjects from the northern bank to the southern following the transfer of the capital, which was found unavoidable as the southern territory formed the larger part of the domain Koundilya Narayana got after partition.

The Event of Mass-Crossing called the Raising Dainsolaiba by the Dimasa is still a much talked about story in every house of the Dimasas. But, the story would appear to have been distorted by time and generation, thus differing from one writer to another.

According to N.K. Barman **Kemprai**, Parvadhan Nasodao is said to be the ruler at that time (ibid,P.38), While Uday Bhima is suggested by Manicharan Barman (Heramba Bhasa Prabesh). N.K. Barman **Kemprai** narrates the event of Mass crossing as follow:-

And the Kachari ruler, said to be Parvadhan Nasodao by name, resolved therefore to leave his ancestral seat of domain and to come over to the southern region by crossing the Brahmaputra near Gauhati. (at Biswanath the point of crossing. For Mass crossing, plan of a big scale had to be made. Big Sundi canes, Riasing' They Called it were procured and log of wood and bamboos were gathered together into big raft. Hundred of such rafts were coupled together into a continuous trail by a strong sundi canes transforming the train of raft into a floating bridge. One end of the chain raft was tied to giant wooden post, while on the other end, the upstream one, about a mile long rope was tied and it was stretched to the other bank by a towing raft.

The appointed day and time had been announced by beating of royal drums. Intending migrants, the followers of Royalty gathered massively on the bank.

The upstream point of the raft was pushed afloat. Men power and elephants worked on the other bank and towed the trail of the rafts to reach the opposite bank. An indigenous pontoon bridge was thus obtained.

The King followed by his courtiers, chieftains and retinue first shuffled across the pontoon. So large was the number of follower that rash and bustling among the emigrants followed. Every clan under their Chieftains was too eager to reach the other bank, giving little or no thought of the limited capacity of the pontoon. And amidst the on-rush and bustling, the pontoon was almost giving way. The King looked back, apprehensive and in consternation, And no sooner masses under seven different clan landed the other bank than the trying ropes broke down at different coupling points and adrift the detached trails of the raft floated down, with unfortunate human folks clinging on them. A considerable number of people were drowned while others adrift on the straying rafts or splinters (ibid,pp.38,39).

In giving the description of the mass-crossing, NK Barman would appear to have sewn some fanciful creations in his accounts, Firstly, the site of the Mass-crossing has been suggested by him to be somewhere at a place near Gauhati which does not bear on fact. In this connection, it may be put in mind that the Kingdom was divided while rulling at Harupeswar in the 10th Century. Barman himself was suggested the date of disintegration approximately between 916 Ad to 1030 AD. (ibid,p.38).

The Capital, it may be recalled was shifted from Pragjyotishpur (Gauhati) to Harupeswar by king Harjra Barman in the 9th Century. Under these circumstances, it would seem more probable that the point of crossing was fixed at Biswanath which was nearer to Harupeswar under the royal command of Koundilya Narayana. Secondly. It is remarkably a point to be noted that no Bodo followers would appear to have got across the Brahmaputra, though in fact the Bodo people acknowledged the Dimasa Kings as their Kings and no wonder, they do so even to this day. The Bodo people held their territory in the Lower Kamrup and it is still a number of surmise, if, they had ever acknowledged the Pala or Koch Kings as their Kings. Had the point of crossing been fixed at or near Gauhati, the Bodos would have followed King Koundilya Narayana and come across the river to live under him.

It is also fit to be noted that They do not seem to have a memory of the Mass Crossing, while, on the other hand, the connected legend is found in vogue among the people of the upper Kamrup kingdom now known as the Sonowals, Chutias, Tiwas and the like who had at later times, formed their separate principalities carving out of the kingdom. This suggests that the site of the mass-crossing was

invariably at Biswanath near the capital of Harupeswar.

Thirdly, the way, Barman has put a vivid description of the construction of the pontoon bridge, it would seem such that he has yield to a freak of imagination in his descriptive note. But speaking plainly, nothing specific can be visualized now about the pattern of construction.

Fourthly, the contention made by NK Barman that the ropes broke down at different **poin** and the detached Raft went adrift down the current, causing many unfortunates to be drowned, would seem to lack in consistency since the tradition does specifically say that the pontoon bridge was cut broken isolating the people. The event of Mass-crossing is called by Dimasa as "Raising Dainsolaiba" which tells us unambiguously that the sundi canes were broken obstructing further passage (Raising=Sundi canes, dainsolaiba=cut broken and obstructed). Hence, it would be a redundant thing to say that the tying ropes went broken down due to on-rush and bustling.

It would further appear that NK Barman has used a tread of imagination and texture some Bodo surnames such as "Basumatari, Hajowari or Khagriari and such village names a Nalbari, Khgrabari, Palashbari and so on" by saying that these surnames and village names are the aftermaths of the doleful incident of the mass crossing. We quote below some of his lines :-

Thus drifting down for long distances some of the rafts touched the shallows or got stuck up in the reed clumps and the rocks of the river banks, and thus most of the drifting people could land ashore. But they drifted down too long a distance to be able to rejoin the main batch of their kinfolks. They made settlement, therefore, at different points of their fortunate landing.

These survivors of the emigration incident had since been commemorating the event, either by surname or in names of their settlements. They keep memory of that doleful tale by such surnames as Basumatari, Hajowari or Khagriari and by such village names a Nalbari, Khgrabari, Palasbari and so on (ibid, p.40).

The above view does not agree with the traditional story. The common and traditional belief, as already discussed above, is that the ropes were broken. There is no valid ground to dismiss this popular belief. Even supposing for the sake of argument that the ropes had turned torn and the people went adrift, yet there remains a question to be asked as to why the people had opted for building new settlements at the points of their fortunate landings instead of returning to their homes. It may therefore be called in question whether at all people went adrift as claimed by Barman. It therefore seems to be more agreeable to reason that after

the intake of considerable number of people on to the southern bank, the stream of the people was prevented and the pontoon bridge was cut broken. Destruction of the temporary floating bridge was probably considered necessary lest in invited misfortunes. It may be comprehended that people had converged in an endless stream on the bank in confusion following a rumour that might have been set afloat that their villages on the northern bank, no more belonged to Koundilya Narayan after partition. Such rumour was perhaps not without a probability since there had been a quarrel and division of people between Koundilya Narayan and Brahma Pala.

The Kingdom of Dimabang Halali (Upper Kamrup) was very vast in extent. It extended beyond the Borail Ranges and included Tripura and Mizoram in the South. Probably, it also embraced some parts of the Surma and the Kushiya valleys now in Bangladesh. Therefore, from the fact that Koudilya Narayna had built his capital at Sadia in the North Eastern border, it tends to give an indication that the kingdom spread widely over the North Eastern region covering the present Arunachal Pradesh and Nagaland; else there could perhaps be no reason behind the building of the capital at the foot of the Himalayan mountain ranges.

Further disintegration :-

The names of the kings who ruled after Koundilyanarayana are not known to history. However, according to a tradition, Meghabanarayana is said to be the last king to rule at Koundilyanagara. While ruling here, the nation lost further cohesion as the kings gradually failed to keep up their authority over the frontier tribes living in the northeast. As a result, many tribes such as the Wanchos, Noctes, Tangsas, Tsangphos - to name a few - inhabiting the mountaineous region became segregated. In the plain valley, the tribes such as the Sanowals, Chutias, Morans, Motoks Borahis and a band of Barmans asserted themselves and formed their independent prinipalities or chiefdoms severing their allegience to their kings. After the disintegration thus caused by the above cesessions, the continuance of the capital at Koundilynagara in the eastern border lost its justification. So, Meghabalnarayana shifted his capital to Dimapur in the last part of the 11th Century. The Dimasas ruled at Koundilyanagara for about two hundred years.

"A Notes on the Dimasa Kachari"

Mukteswar Kemprai,
President,
Dimasa Writers' Forum.

An Unseen and Almighty God was willing to step down from his abode to the Pharlang, a Dimasa language mean Universe in English language. While, the God came down to the Universe, the Universe was darkness one and a full of water.

So, the God was taking shelter on the water in the universe. The God was then became an owner of the Vast and Long Pharlang/Universe. So, The God, an owner of the Universe/Pharlang called Bangla Raja in Dimasa Language.

Gbang, a Dimasa word distorted later as Bang mean more and plenty in English term and Glao/Lao/La, a Dimasa language mean Long in English term.

The God, an owner of more and length of the Universe called Bangla Raja. Raja derived from Grah Jah. Again, Grah, a Dimasa term mean measure one in English term and Jah, a Dimasa Language mean become in English term. Both words Grah and jah distorted later as (Grah+Jah>Raja), Raja, a Dimasa word mean measure one, and Grah-ni-Jik, a Dimasa word mean a wife of measured one distorted later (Grah-ni-Jik>Rani) Rani, a Dimasa Language.

While Raja Bangla was taking shelter on the water first, then he (God) brought his Rani/Queen was taking shelter on the shadow of the God of her husband on the water. An Queen having shelter on the water under the shadow of her husband called Sai-ni Aar-khe Rikhi-hi Di-bsau-ha Dongba, a Dimasa Langugae distorted later as (Sai-ni Aar-khe Rikhi-hi Di-bsau-ha Dongba>Aar-khe Rikhi-hi Di-bsau-ha dongba>Arihidima in Dimasa Language.

Seven sons were born from the God Raja Bangla and Rani Arihidima, they were named as 1.Raja Sibrai, 2.Raja Waah, 3.Raja Doo, 4.Raja Naikhu, 5.Raja Gungyung, 6.Raja Braiyung and 7.Raja Hamyadao.

The Offsprings of Arihidima>Dimasa was lived, once a time on the bank of Nile river, Nile mean Nah-ni-Lama, a Dimasa Language mean the up and down way of Fish distorted later as Nah+ni +Lama> Nile.

Dilaobra-Tsangibra>Dsangibra, mean in a confluence of Dilao and Tsangi>Dsangi river.

First Assembly of the Dimasa Kachari held in the Confluence of Dilao and Tsangi> Dsangi river before sixty thousand years ago. Dimasa built was at the Dilaobra-Tsangibra, the lower regions of the Dilao and Tsangi where they arrived in batches of countless people a month and where the sea-beach glittered with radiant sands sparking like garland beads of gems. This was the land which was washed and irrigated by countless branches, sub-branches and rivulets of the great rivers-Dilao and Tsangi>Dsangi-flowing into the Bay of Bengal and where the Dimasas built their new home and then ruled and held National Assemblies.

It seems certain that they had ruled here in the pre-Ramayanan age, because, it is evinced that the city of Pragjyotisha, the later seat subsequently built by the Dimasas after shifting from the Dilaobra-Tsangibra is found mentioned in the Ramayana (Kishkinda Kanda). The various nomenclature-place names and river names all will go to establish the Dimasa as the earliest settlers on this eastern part of India.

A popular legend among the Dimasa peoples says that an ancestors of Dimasa were living at the confluence of the rivers Dilao>Tilao>Dlao and Disangi>Tsangi>Sangi. In those beautiful places, there was a large Baniyan tree, the shade of whose foliage covered the land entirely; the tree was the abode of many birds and animals.

That very fertile land was situated on the coastline, Lush with profusely growing maize and reed plants. As a result, the place was perfect for establishing a territory and finally a Kingdom.

Raja Hayungdao Bodosa conducted a great Assembly under the Big Baniyan tree on the bank of Dilaobra and Tsangibra>Dsangibra>Sangibra river before Six thousand years. Once a time. A Gisiya, an administrator and Chief Priest of the Country helped the Raja Bodosa since the inception. A few tiltles holder such as Gisiya, Nunisa, Thaosen, Hojaisa, Daolagajao, and Daolaguphu of Dimasa Community attended in the great Assembly.

It became gradually over populated and the Native tribes decided to leave the places and settled in adjoining areas as well as places for apart. Some peoples stayed back, but most of them undertook a journey towards the Nilachal Hills with the upstream flow of the Tiny-Dsangibra>Tsangibra>Sangibra (Brahmaputra) River (Guha-1910-49-50).

The Dimasa Kachari lived in Mongolia is to be known as Indo-Mongoloid after entering in India, another term of Dimasa. Dimasa mean an inhabitant of the Big River's Bank.

They lived on the bank of Ho-Yang-Ho River and Tyang-Si-Kiang river in China, known as Indo-Chinese.

They went up to the Di-Bodo, a Dimasa Language mean frozen water/ a unit of water/Ice areas after the Natural calamities of both the rivers in China.

Di-Bodo, a Dimasa word mean frozen water/unite of water/ice distorted later as Dibodo>Tibodo>Tibed>Tibet. It was known later as BOD in the historical term, to be known as the Country, which derived from Dibodo>Tibodo>Tibed>Tibet.

The Dimasa Kachari is an Indo-Mongoloid, Indo-Chinese group and Tibeto Burman linguistic group.

Bod or Tibet was a country, the King of Bodo or Tibet called as Bodofa. A son of Bodofa called Bodosa. Bodofa had two sons named Elder one is Dauhamdao I Bodosa and Younger one was Mrihamdao Bodosa.

Dauhamdao Bodosa, an elder son of Bodofa of Tibet had a planning to cross the Himalayan Mountain Range after the discussion with his Father Hayungdao Bodofa.

Where the place, the Bodo live called Bhutan. Bhutan derived from Bodo Hathan> Bothan>Bhutan. Hathan, a Dimasa term mean place in English Language.

Dauhamdao Bodosa, a elder son of Bodofa of Tibet, a Royal family had crossed the Himalayan mountain range with a ten thousand peoples, lived on the bank of Streams in the Himalayan Range, then, they came to be known as KACHARI as a Limbhu Legend before Ramayana age and Younger son Mrihamdao Bodosa remained as a Bodofa in Tibet.

Kachari mean an inhabitant of Small River or Streams. Kachari derived from Dikhong-Kharo-Sa-Hari, a Dimasa Langauge mean an inhabitant in the confluence of Small river/stream. It is distorted later as Dikhong Kharo Sa Hari>Kharo Sa Hari> Kasari> Kachari.

The Kachari has many contributions to the existence of Indus Valley Civilization like Mohenjodaro and Haraoppa and Gangatri Civilization near Sundarban areas in West Bengal area and Brahmaputra Valley, Dhansiri Valley and Barak Valley in Assam.

Our Ancient Ancestral was KHAM, a Dimasa Term mean established and RUBA, a Dimasa Term mean continue gradually in the North East India first be-

fore Ramayana Age. Both word toghetering KHAM-RUBA became later as KAMRUBA>KAMRUPA.

They (Kirat) planted PRAB, a Dimasa Word mean Baniyan trees on the bank of DISA, a Dimasa Word mean small river/ Stream and lived with FUR/PUR mean freely and merrily. It was known later as PRAB-DISA-PUR and its later became known as Pragjyotishpur in the Sanskrit word.

We were the first settlers of Kamrupa Kingdom of then period and came to be known as KHITARAOBA> KIRAB > KIRAT. Kirat, a Dimasa Word mean bold, brave and defend against the dangers.

Devi Hirimba is an ancestral mother of Dimasa Kachari. Devi Hirimba Temple and Tripuri Temple bear the fame and Glory of Historical places situated at Dungri in Monali area in Himachal Pradesh in Northern India.

Hidimba Temple in Manali/Dhungri Temple in Manali is one of the most important temple in the Region. The Four Storey Wooden temple is located in the middle of a forest called the Dhungri Van Vihar. This temple was erected by Maharaja Bahadur Singh in 1553 is dedicated to Goddess Hidimba.

Hidimba, a shakti cult in the Mahabharat has been deified and is worshipped in this area. According to Mahabharat 'Hidimba Rakshak ruled some of the Sub Mountainous tracts of the Himalayas. Here is Rakshak mean Preserver and Protector and not a Rakshak, a eater of human flesh.

Bhima felt in love with Hidimdi, a sister of the ruler. Bhima could marry her only after killing the brother. The pair lived in the Valley for about one year after which Bhima jointed his brothers and Mother. Hidimdi gave birth to a son who was named Ghatatkoch, Till Ghatatkoch was a minor, Hidimdi looked after her Country.

She retired to the inner Hills, for meditation, when her son Ghatatkoch, a great warrior took over the country. Dhungri was the place near Manali where Hidimdi had resorted for meditation. A temple of Hidimba in Pagoda Style was raised and she became Devi Hidimdi.

Hidimdi had supernatural powers owing to Tapashya and was kind to her people. Hidimdi became the patron-deity of the Rajas of Kullu.

The Pagoda type of wooden temple of the goddess at Dhungri is according to Hira Nand Shastri, the antiquarian about 500 years old. No Idol is enshrined and only a foot-print on a stone is kept within.

Hidimdi goddess has been humanized by the people and made their own. On the first of Jaithi or 14th of May, another Mela is held to celebrate the birthday

of the goddess Hidimdi.

This Mela is held in the Dhungri Forest, last for three days. Thousands of men, women and childrens participate in the Mela. Rice-beer (Lungri) flows among both men and women who make themselves merry in music and dance,

On the 14th day, the fair shifts to the temple of Manu in the Village Manali. The Dhungri Forest provides a grand setting to the assemblage of the hill women in their colourful clothes.

In an ancient time, We were united one, But, in time gradual passed, after splitting and separation from KACHARI group, we became several name of Community like Dimasa, Boro, Dhimal, Rai, Limbhu, Lama, Magor, Tamang, Mech, Tipra, Tiwa, Garo, Koch, Rabha, Hajong, Chutia, Deori, Sonowal, Thengal and others.

The term Kachari is commonly used for the group of ethnic Communities that include Bodo, Dimasa, Rabha, Mech, Koch, Dhimal, Moran, Sarania, Hojai, Tiwa, Garo, Hajong, Hills Tipra, Chutia and Moran. (S.Endle-1911-5).

Believed to be among the earliest inhabitant of North East India, the Kacharis are appeared to across North Bengal, Assam and Tipra. (S.Endle-1911-3-4).

The Dimasas are part of the greater Kachari group one of the Ancient Kachari tribe. They live mostly in the Northern half of the Dima Hasao District, an administrative district of Assam, the Indian State that includes the ravines of the Jatinga Valley and adjoining land.

The name 'Dimasa' most probably stands for the children of the big river, referring to the Brahmaputra. Kacharis appear to be one of the earliest Indigenous Ethnic groups of North Eastern India.

Most Independent tribal Communities in the region are of the Kachari origin. The Dimasa Kachari including Hojai Kachari, Barman Kachari of Cachar, Boro, Rabha, Sonowal, Thengal, Garo Kachari in Meghalaya, Hajong, Deori, Chutia, Tiwa/Lalong, Tipra and Barman of Bodoland etc are all of Kachari origin.

Dimasa Kachari are mainly found in the present day of Dima Hasao district, Hojai District, Kampur area in Nagaon District, Karbi Anglong district, Dimapur district in Nagaland and Cachar district, Hailakandi district and Karimganj district and Bodoland in Assam.

In Cachar district, the following the formal conversion of their King Krishna Chandra Hasnusa to Hinduism. These new converts to Hinduism are called Barman of Cachar.

On the other hand, In Nagaon district, The Dimasa have come under the

influence of Assamese Vainnavism and there they are called Hojai, a name of Dimasa Male clan, this term is also stands for the priest.

In Dima Hasao, a section of the Dimasa is confined within the historical village named Semkhor, and eventually became a separate group of Kacharis called the Semsu Kachari.

Kacharis is being one of the Indigenous Tribe of North East India, their history is a son of the soil of Assam.

In Mahabharat and other ancient Hindu scriptures, There are mention about the Foot Hill dwellers of great Himalayas called 'Kirat'.

The Kirat stands for Mongloid Racial communities with the brave men, that nobody conquered them and defends them boldly against the dangers. But some historian believed that it indicated Kachris.

The earliest Kachari settlements were in the foot hills of the Himalayas. From there they moved to Brahmaputra valley through the Gangariddhai>Gangariddhi, now in West Bengal, with their capital Kamruli>Kamrupa, a capital Prabdisapur>Pragjyotishpur.

Sir Edward Gait in History of Assam, 1906 AD is of the opinion that the Kacharis were the aborigines or earliest inhabitant of the Brahmaputra Valley.

After the hundreds of years of rule in the Brahmaputra Valley, a bulk of this Race due to social-political turmoil, were believed to have migrated to South of the Brahmaputra valley and settled in the areas of the present Sadiya of Assam, after crossing the mighty river by planning of Cane bridge, probably Brahmaputra.

This section is now known as Dimasa. Etymologically the children of the great river. Di mean water, Ma-Big and Sa-Children. (B.N. Bordoloi-1988, Gait-1906).

The Geographical area presently under Hojai District and its surrounding area as in the Histroy of the ancient Kamrup, was known as Davaka Kingdom or Kapili Valley Kingdom.

In different sources, this Kingdom is mentioned as Dabak, Kapili and Tribeg. This Kingdom enjoyed Independent Status up to the 6th Century AD.

During the Dabok Rajya ruled by the King Dauhamdao II of Dimasa Kachari under the Hayung Hadao Halali areas included the areas named Gauhati, Marigaon, Nagaon, Jagirod, Kampur, Hojai, Lanka, Baithalangso, Donkamokam, Kherani, Lumding, Bokolia, Daboka at present.

Hojaisa clan is among forty clan of Dimasa Kachari was an Administrator as a Senapati in the Hojai area, once a time.

Hojaisa is one of the clan amongst forty clan of Dimasa Kachari, perform the worship in Dimasa Society.

They came back to Hojai area from Prahsa-Dimdig on the upper portion of Dimakhoru/Dhansirimukh, now in Bongkhai area in Nagaland and Aalumah area in Dima Hasao District, Assam.

Medieval Historical sources mentioned the during the reign of Kashyap (1365-1400 AD) of the Barahi Pala dynasty, there began a new era of Kachri Supremacy in the Kapili-Jamuna Valley.

Birochana, a minister of Kachari Origin in service of King Bhoumapala of Behali area in the North Bank of Brahmaputra had to transfer his Kingdom after a conflict with the King and came to be south bank of Brahmaputra and established a New Kingdom on the bank of the Kalong river, which was Brahmapur or the present day Brahampur and he assumed the name Bicharpatipha. Soon Kachari reign spread to the entire Kapili-Jamuna Valley and name of the Kingdom was known as Kacharipar.

Due to Ahom Kingdom vigorous Territorial expansion, the Kachari Kings came in to conflict with them. During the rule of Kachari King Tamradhwaj Narayan, the Kachari ruled the area.

The word 'Hojai' is of Dimasa Origin. The Priestly class of the Dimasas are known as Hojai or Hojaisa and the place, they inhabited came to be known as Hojai. Even now Hojai area has sizeable population of Dimasas and same of them have the surname Hojai.

Hojai is a metropolis and a Municipal Board in Hojai district in Indian Nation of Assam. It became a part of Nagaon district till 15th August, 2015. Even as its name emerge a modern day district of the Nation. The head quarter of the Hojai district is situated at Shankardev Nagar, which is about 8 kms away from Hojai town. Hojai district is formed from three Tehshils of Nagaon district namely Hojai, Daboka and Lanka.

Hojai is a Dimasa priest and additionally one of the forty male clan. Hojai become a part of Dimasa Kachari Kingdom in Modern instances.

According to Ahom Buranjee, Dimasa Kachari Kigdom stretches from Dikhow river to the Kolong river. The Dimasa Kacharies dwelling in Hojai are known as Hojai Kacharis to others.

Hojai is one of the male clan of the Dimasa tribes, likely the metropolis. Hojai had been given its call from the prolonged own family. It has become made a Sub-Division on 15th August, 1983 AD underneat Nagaon district and after 32

years on the same date. It modified into a contemporary district of the Kingdom. There are small scale Industries in Hojai. It is also large Markets with an amazing deal of monopoly and competition prevailing as there may be boom in all trades.

Rajbari, a place of Monuments and other sculptors established by Dimaraja Dauhamdao II, scattered near Jugijan Railway Station and Nonath Sculptural, Monuments site of 5th and 6th Century of Dimaraja available near Kenduguri Dimasa Tribal village in Hojai district, Assam.

Lanka, a name of the place derived Alongkho, a Dimasa Language mean Zail in English language. Di-Moro river, a Dimasa word mean water flows slowly in English word from Barlangfar hills, East Karbi Anglong through Kaki areas to Jugijan via Hojai town and later both fall at Gobili>Kapili river called Langkhalang in Dimasa language. Lastly, The Kapili River jointed to the Brahmaputra river via Kampur, Raha, Dharamtul, Jagirod and Digaru.

King groups called Grah+Jah>Raja in Hidimba Kingdom :-

1. Bodosa, 2. Thaosen, 3. Haflongbar, 4. Hasnusa.

Defence groups called Daogah in Hidimba Kingdom :-

1. Kemprai Daogah, 2. Sengyungsa Daogah, 3. Phonglosa Daogah, 4. Langthasa Daogah.

Dimasa Kings ruled in Dimapur Capital of Hidimba Kingdom :-

- | | |
|--|--------------|
| 1. Virochana Bodosa -- | 835 -885 AD |
| 2. Vorahi -- | 885-925 AD |
| 3. Prasanta alias Prasadao (Chakradwaj alias Khamaoto Bodosa- | 925-1010 AD |
| 4. Uditya-- | 1010-1040 AD |
| 5. Prabhakar | 1040-1070 AD |
| 6. Kapordwaj | 1070-1100 AD |
| 7. Giridhar | 1100-1125 AD |
| 8. Beeradwaj | 1125-1155 AD |
| 9. Surajit | 1155-1180 AD |
| 10. Ohakdao | 1180-1210 AD |
| 11. Makardwaj Narayan Thaosen alias Rana Pratap alias Raogena- | 1210-1286 AD |
| 12. Bhopal | 1286-1316 AD |
| 13. Purandar | 1316-1336 AD |
| 14. Bicharpatipha alias Prakash | 1336-1386 AD |
| 15. Bikram Madityapha alias Bikaranta | 1386-1411 AD |
| 16. Maha Manipha alias Prabal Thaosen | 1411-1436 AD |

17.Manipha	1436-1461 AD
18.Ladapha Hasnusa	1461-1486 AD
19.Khunkhora alias Dersongpha	1486-1536 AD

Semkhor located in the Di-Harang, a peak on the foot hills of Borail Ranges (Guidai Haju in Dimasa Word) in the Northern Side of Maibang Town with a distance of 35 Kilometers. The word Semkhor derived from two Dimasa words, Sem mean Salt and Khor mean Well or Hole ie Semkhor mean the well where saline water is available.

So, the Semkhor village continues only five Dimasa clans. The group of people living in the warrior of Dimasa Kingdom and called as Semsia ie the Man fully depend on the saline well for their livelihood. The inhabitant area is confined to a small foothill area of Diharang peak of Borail Ranges, now they are scattered in to another five villages namely Makhalu, Grijnapur, Midiger, Sabailing Haphai, Dibra; ie-Semkhor-1, Semkhor-2, Semkhor-3, Semkhor-4, Semkhor-5.

The place was identified by Dimasa King Nirbhay Narayan Hasnusa, the 1st King of Hirimba Kingdom at Maibang in the year of 1540 AD.

Maibang Capital period of Hirimba Kingdom-

1. Raja Nirbhay Narayan Hasnusa	1540-1550 AD
2. Durlabh Narayan Harmeswar	1550-1576 AD
3. Megha Narayan Hasnusa	1576-1583 AD
4. Satrudaman alias Pratap Narayan alias Jaso Narayan Hasnusa	1583-1613 AD
5. Naro Narayan Hasnu	1613-1625 AD
6. Bhimdarpa Narayan alias Bhimbal Konwar	1625-1637 AD
7. Indraballabh Narayan	1637-1655 AD
8. Birdarpa Narayan	1655-1681 AD
9. Garurdwaj Narayan	1681-1686 AD
10. Makardwaj Narayan Hasnusa	1686-1692 AD
11. Udaydhwaj Narayan Hasnusa	1692-1699 AD
12. Tamradhwaj Narayan Hasnusa	1699-1708 AD
13. Rani Chandra Prabha	1708-1710 AD
14. Suradarpa Narayan Hasnusa	1710-1730 AD
15. Dharmadwaj Narayan hasnu	1730-1735 AD
16. Kirti Chandra Narayan Hasnusa	1735-1745 AD
17. Gopi Chandra Hasnusa	1745-1757 AD

Khaspur Capital reign of Hirimba Kingdom –

1. Harish Chandra Hasnusa	1757-1772 AD
---------------------------	--------------

2. Krishna Chandra Narayan Hasnusa	1772-1813 AD
3. Govinda Chandra Narayan Hasnusa	1813-1830 AD
4. Senapati Tularam Hasnusa	1830-1854 AD

1, The Kamrupa Kingdom was a vast area with the capital Pragjyotishpur, ruled by the Kirat Kings including whole present Assam with Bangladesh, Koch Bihar and Bhutan areas before Mahabharat Period to Kachari Kingdom. Our Ancient Ancestral was KHAM mean established and RUBA mean continue gradually in the North East India first before Ramayana Age. KHAM-RUBA became later as KAMRUBA> KAMRUPA.

They (Kirats) planted PRAB mean Banyan trees on the bank of DISA mean Stream and lived with FUR/PUR mean freely and merrily. It was known later as PRAB-DISA-PUR and later became known Pragjyotishpur in the Sanskrit word. We were the first settlers of Kamrupa of then period and came to be known as KHITARAOBA>KIRAB> KIRAT mean Bold man and defend against any dangers.

2. The Kachari Kingdom started from 850 AD to 1854 AD ruled by Dimasa Kachari Kings, covering upper Assam to Kolong Kapili valley including Diyung, Mahur, Daiyang and Dhansiri Valley with the Capital at Domdoma, Kachomari, Barpathar, Dimapur, Prasadimdig, Path, Maibang, Khaspur and lastly Haridikhar>Haritikhor.

Dimasa Kachari was a descendent of Hidimba. Hidimba Devi situated at Manali in Himachal Pradesh, India. Devi Hidimba married with Bhima, the Pancha Pandhab of Mahabharat, gave birth a son named Ghatatkacha. Ahilyavati, also known as Mourvi and Kamkanthika, She was known as Khimkhudimdi in Dimasa Kachari term married to Ghatatkacha, a son of Bhima. Her father was Mura, a king of Pragjyotishpur in Kamrupa Kingdom. Khatushyam>Barbarik, Anjanaparvan alias Hashan and Meghavarna were sons of Mother Ahilyavati and Father Ghatatkacha. Kachari mean an inhabitant of Small River or Streams. Kachari derived from Dikhong-Kharo-Sa-Hari, it's distorted later as Dikhong Kharo Sa Hari> Kharo Sa Hari> Kasari> Kachari.

The Kachari has many contributions to the existence of Indus Valley Civilization like Mohenjodaro and Haraoppa and Gangatri Civilization near Sundarban areas in West Bengal area and Brahmaputra Valley, Dhansiri Valley and Barak Valley in Assam.

During Dimapur period, a Hercule hero Dehmalu Kemprai was in the way

of Boundary expansion of Kachari Kingdom, he had conquered over Manipur, Burma and Thailand. The King of Burma handed over two white elephants as trophy and the King of Thailand was gave also two dazzling diamonds to Veer Dehamlu Kemprai, which fixed to put two diamonds in the front of two holds of Dimapur Rajbari Gate. Of that period and till date, it came to know that the white elephants are available in Thailand before Ahom entered in Assam in 13th Century. He made a mutual relationship with the Kings of Burma and Thailand first in the North East India in the 13th Century. He was born on 11th August, 1201 AD and died on 9th January, 1231 AD.

The boundary of Kachari Kingdom included the areas of the Southern Bank of Brahmaputra river from Sadiya to Khasia hills (Meghalaya) on the bank of Kolong Kapili Valley included the valley of Doiyang (Diyung), Jathinga and Dhansiri areas and Barak Valley of Assam.

The Treaty of Badarpur agreed between Raja Govind Chandra Hasnusa and the British East India Company on 6th March, 1824 AD. Last Dimasa Raja Govind Chandra Hasnusa died on 24th April, 1830 AD and The British East India Company annexed Hirimba Kingdom/Country of Raja Govind Chandra Hasnusa on 14th August, 1832 AD.

The Riots of Raja Krishna Chandra Hasnusa and Raja Govinda Chandra Hasnua began to migrate to the different places in whole Assam after the death of Raja Govinda Chandra Hasnu for the existence of their lives and Identity and few peoples of Dimasa Kachari converted to Muslims living in Cachar District of Assam and in Bangladesh.

After India Independence, The Dimasa Kachari was scattered in whole Assam and living in Cachar District is renamed and known as Barman Kachari; living in Hailakandi and Karimganj District of Assam is known as Rukimi Barman Kachari; living in Hojai district of Assam is known as Hojai Kachari; living in Dimapur District in Nagaland is known as Kachari only; living in Nagaon district of Assam is known as Kolong Kapili Poria Kachari; living in the Northern bank of Brahmaputra river of Assam is known as Barman Kachari; Living in Karbi Anglong and Dima Hasao district of Assam is known as Dimasa Kachari.

The Barman Kachari of Northern bank of Brahmaputra Valley of Assam is a Dimasa Kachari in reality in a base.

3. The British East India Company agreed to hand over to Senapati Tularam Hasnusa by creating a Country Map named Senapati Tularam Country ruled by him from 1829 AD to 1850 AD. His original Country was 2224 Sq Kms. After

Agreement with the British East India Company on 3rd November, 1834 AD, his country was reduced into 1800 Sq kms. He died on 12th October, 1850 AD at his residence of Kachomari village under Bokolia area. Later on, his Country was annexed on 25th October, 1854 AD by the British East India Company.

The boundary of Senapati Tularam Country included the areas of Golaghat, Dimapur, Karbi Anglong, West Karbi Anglong, Hojai, Nagaon, Dima Hasao, Cachar, Hailakandi, Karimganj in the Barak Valley and Syhlet areas of Bangladesh.

In the 18th Century, a Divine Hindu origin was revived for the rulers of the Dimasa Kachari Kingdom and it was named Hirimba, and the Kings as Hirimbeshwar. The name Hidimba continued to be used in the official records, when the East India Company took over the administration of Cachar.

4. National Freedom Fighter Veer Shambhudhan Phonglosa was born on 26th February, 1850 AD at Longkhor village near Maibang in Dima Hasao district. He killed Major Byod, the in charge of Cachar district in 1882 AD during the British period. He fought for his country named Dimaraji against the British East India Company. He died as a freedom fighter on 12th February, 1883 AD at Egraling in Cachar district.

Virangana Sengyajik Joya Thaosen who born on 26th September, 1919 AD at Jorai Bathari Dimasa village in Dima Hasao district, Assam. She fought for her country named Dimaraji Country against the British forces. She could help with the bags and baggages with full of commodities to Netaji Subhas Chandra Bose and came from Dima Hasao to Kohima. She died on 7th April, 1944 AD at the age of 25 years when she met the British forces Khim Kharai disa (Naharbari) under Dimapur in Nagaland.

5. The formation of Assam State was in the land of the Kachari Kingdom and Senapati Tularam Country after the Yandaboo Treaty on 26th February, 1826 AD.

6. The British ruled the Senapati Tularam Country for 93 years from 25th October, 1854 AD to 14th August, 1947 AD. The Kachari Kingdom was never under the control of Ahoms. We, the Dimasa Kachari, the son of the Soil of Assam in the North East India lost the Kachari Kingdom and Senapati Tularam Country for ever.

7. After India Independence on 15th August, 1947 AD. The India Government applied the Divide and Rule policy in Assam and India and tried to create States, Sub-divisions in India by the Indian National Congress Government.

8. The Princely State such as Ahom, Manipur, Tipra had attained the State-

hood Status and Non-Princely State such as Arunachal Pradesh, Meghalaya, Sikkim, Mizoram had got Statehood Status. But, Kachari Kingdom was a princely State had no any regard and no any got as Statehood Status in the North East India after India Independence in 1947 AD except the Dimasa Kachari Kingdom.

9. Many segments were created for others in the land of Kacahri Kingdom/ Hirimba Kingdom/ Senapati Tularam Country by the Govt. of India and Assam under the then Chairmanship of Gopinath Bordoloi, a first Premier of Assam, a successive Government in the Bordoloi Commission.

Many Districts and Sub-divisions were created in the land of the Kachari Kingdom and Seanapti Tularam Country after India Independence, Such as –

1. Siv Sagar district in Assam
2. Dibrugarh district in Assam
3. Tinsukia District in Assam
4. Charaideo District in Assam
5. Jorhat district in Assam
6. Golaghat District in Assam
7. Dimapur District, now in Nagaland State,
8. Hojai district in Assam
9. Nagaon district in Assam
10. Cachar District in Assam
11. Haila Kandi district in Assam
12. Karim Ganj district in Assam
13. United North Cachar Hills District, now Dima Hasao district
14. Mikir Hills District now Karbi Anglong District created in the Senapati Tularam Country area on 17th November, 1951 AD without prior proper Consultation with the Dimasa Royal Community/ Dimasa Society/ Dimasa Organizations, Even no single voices from Dimasa Community.

All Dimasa Students' Union (ADSU) demand Dimaraji State since 8th January, 1991 democratically till date..

The Peoples Supreme Council of Dimaraji (PSCD), a Civil Setup of Dima Halam Daogah (DHD), an Arms Organization and Dima Halam Daogah (DHD) demanded a Dimaraji State by arms struggles since 1994 to till date.

Dima Halam Daogah (DHD) signed a Ceasefire Agreement on 1st January, 2003 with the Govt. of India and signed a peace Agreement of Memorandum of Settlement (MoS) on 8th October, 2012 between the Govt. of India and the Govt. of Assam at New Delhi after holding a Talk with the Govt. of India and the Govt. of

Assam for ten years.

Dimasa Peoples' Supreme Council, (DPSC), a civil setup organization of Dimasa National Liberation Army (DNLA), a Arms Revolutionary Organization, a movement organization for the creation of Hirimba Raji State and Dimasa National Liberation Army (DNLA), an Arms Organization demanded to the creation of Hirimba Raji State, a separated State outside of Assam State.

DPSC/DNLA signed a peace Agreement of Memorandum of Settlement (MoS) on 27th October, 2023 between The Govt. of India and the Govt. of Assam in the Home Ministry Office at New Delhi.

ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকল

ব্ৰজেন কাকতি
অধিবক্তা, গুৱাহাটী উচ্চ ন্যায়ালয়

জনগোষ্ঠীয় বিভিন্নতা উত্তৰ পূৱ ভাৰতৰ এক স্বকীয় বৈশিষ্ট্য। বিভিন্ন জাতি, জনজাতি, মিলি গঠিত উত্তৰ-পূৱ ভাৰতৰ জনগোষ্ঠীয় ভেটি তাহানিৰ দিনৰে পৰা শক্তিশালী ৰূপত আমি দেখিবলৈ পাই আহিছে বা সেই সমূহ কাহিনী আমি পঢ়িবলৈ পাই আহিছে। জাতি, জনজাতি সমূহৰ মাজত থকা শাৰীৰিক, মানসিক, সামাজিক, সাংস্কৃতিক আনকি ধৰ্মীয় দিশতো থকা সামঞ্জস্য নতুবা ঐক্যতা সঁচাকৈ লেখত ল'বলগীয়া। অতি সূক্ষ্মভাৱে চালে এই কথা প্ৰতীয়মান যে উত্তৰ পূৱ ভাৰতৰ যিমান কেইটা জাতি আৰু জনজাতি আজিও জীয়াই আছে ক'বাত নহয় কোনোবা এডাল অদৃশ্য সূতাই সকলোকে আজিও একেলগে বান্ধি ৰাখিছে। হয়তো সেই ভিত্তিতেই "সাতভনী" নামটো প্ৰাসংগিক হৈ পৰিছিল। অসমৰ আন আন জনগোষ্ঠী সমূহৰ লেখীয়াকৈ বৰ্মন কছাৰী সকলো উত্তৰ-পূৱ ভাৰত এটা অতি প্ৰাচীন থলুৱা জনজাতি। অসমৰ বৰাক উপত্যকাত প্ৰাচীন কালৰ পৰা বসবাস কৰি অহা থলুৱা ডিমাছ জনজাতিটোৰ এটা ঠালেই হ'ল এই বৰ্মন কছাৰীসকল। কিন্তু যিসকল বৰ্মন কছাৰী লোকে ব্ৰহ্মপুত্ৰ উপত্যকাত বসবাস কৰি আহিছে তেওঁলোকে কিন্তু নিজকে এটা পৃথক জনজাতি বুলিহে গণ্য কৰে বা চিনাকী দিব বিচাৰে।

বৰ্মন কছাৰীসকলৰ পূৰ্বতে কছাৰী জনগোষ্ঠীয়েই আছিল। সেই বাবেই তেওঁলোকক বৰ্মন কছাৰী বুলি জনা যায়। অসমৰ নামনি অঞ্চল, বৰাক উপত্যকাৰ কাছাৰ, হাইলাকান্দি, কৰিমগঞ্জ, মেঘালয় আৰু ত্ৰিপুৰাত বৰ্মন কছাৰীসকলে প্ৰাচীন কালৰে পৰা বসবাস কৰি আহিছে। মেঘালয়ৰ গাৰো হিলছ, খাছী হিলছত এই জনজাতিৰ লোকসকলক বসতি কৰা দেখিবলৈ পোৱা যায়। স্বাধীনতাৰ আগৰ সময়ছোৱাতো বৰ্তমান বাংলাদেশৰ মৈমনসিং আৰু ছিলেট জিলাতো বৰ্মন কছাৰীসকলে বসতি কৰিছিল। আজিৰ তাৰিখতো বহু সংখ্যক বৰ্মন কছাৰী লোক উক্ত অঞ্চলত বসতি কৰাৰ তথ্য আছে।

ছাৰ এডৱাৰ্ড গেইটৰ "এ হিষ্টৰী অৱ আছাম" নামৰ গ্ৰন্থখনৰ ২৯৯ নং পৃষ্ঠাত লিখিছে The Kacharis may perhaps be described as the aborigines (আদিম অধিবাসী), or earliest known inhabitants of the Brahmaputra valley. They are identical with the people called Mech in Goalpara and North Bengal. These are the names given to them by outsiders. In the Brahmaputra valley the Kacharis is called themselves Bodo or Bodo fisa or (Sons of Bodo). In the North Kachar Hills they called themselves Dimasa, a corruption of Dima fisa of sons of the great river. অৰ্থাৎ কছাৰী সকলক ব্ৰহ্মপুত্ৰ উপত্যকাত তেওঁলোকে নিজকে 'বডো ফিছা' বুলি চিনাকী দিয়ে আৰু ঠিক সেইদৰে উত্তৰ কাছাৰ পাহাৰীয়া অঞ্চলত তেওঁলোকে নিজকে 'ডিমাছ' বা 'ডিমা ফিছা' বুলি চিনাকী দিয়ে। উত্তৰ কাছাৰত থকা ডিমাছ সকলৰ এটা ঠালেই হ'ল এই বৰ্মন কছাৰীসকল। যিসকলক কিন্তু সেই অঞ্চলত অনুসূচিত জনজাতিৰ মৰ্যদা দি আজিও ভাৰতৰ সংবিধানত সুৰক্ষিত কৰি থৈ গৈছে। They were Scheduled as Barman only in Cachar of the Barak Valley since 1950 but according to the Government of India Registe No. 3304/2003 and the Scheduled Caste and Scheduled Tribes order (Amendment Act 2002 No. 10 of 2002, 7th January, 2003, the Gazetted of

India extra ordinary order and Govt. Assam Dept. Plains Tribes and Backward Classes No. TAD/BC/87/45, Dated 1st April, 2003) Barmans are Scheduled as Plain Tribes all over Assam.

সেইবাবেই আজিৰ এই লিখাটোত অৱশ্যে বৰ্মন কছাৰী সকলৰ বুৰঞ্জী লিখাতকৈ জাতিটোৰ সাংবিধানিক অধিকাৰকহে প্ৰাধান্য দিছে। কি পৰিস্থিতিত ব্ৰহ্মপুত্ৰ উপত্যকাত বসবাস কৰা বৰ্মন কছাৰী সকলে অনুসূচীত জনজাতিৰ স্বীকৃতি পোৱাৰ পিছতো সা-সুবিধা পোৱাৰ পৰা বঞ্চিত হ'ল সেই সম্পৰ্কেহে অলপমান আলোচনা কৰিব বুলি ভাবিছোঁ।

ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকলে অনুসূচীত জনজাতিৰ মৰ্যদা উপভোগ কৰা উচিতঃ

১. যিহেতু বৰ্মন কছাৰীসকল অসমৰ আদিম অধিবাসী তথা 'কছাৰী' জনজাতিৰ এটা ঠাল তেনেস্থলত কছাৰী সকলে যি সাংবিধানিক মৰ্যদা লাভ কৰি আহিছে নিঃসন্দেহে বৰ্মন কছাৰীসকলেও সেই মৰ্যদাৰ উপভোগ কৰা কিনিবো সংবিধানৰ অনুচ্ছেদ নং ১৪ অনুসৰি চৰকাৰে সকলোকে সমান চকুৰে চাবলৈ বাধ্য।

২। ভাৰতৰ সংবিধানৰ ৩৬৬ (২৫) অনুচ্ছেদ অনুসৰি সংবিধানত "অনুসূচীত জনজাতি" (Scheduled Tribes) সংজ্ঞাটো এনেধৰণেৰে ব্যাখ্যা কৰি গৈছে-

"Scheduled Tribes" means such tribes or Tribal communities or parts of or groups within "Such tribes or tribal communities as are deed under Article 342 to be scheduled Tribes for the purposes of his consitution." অৰ্থাৎ "অনুসূচীত জনজাতি" হ'ল সেই সমূহ জনজাতি বা জনজাতীয় সম্প্ৰদায় নাইবা সেই জনজাতি বা জনজাতীয় সম্প্ৰদায়ৰ অংশ নাইবা একোটা গোট বা ঠাল। তেনেস্থলত ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকল কি কাৰণত অনুসূচীত জনজাতিৰ অন্তৰ্ভুক্ত হৈয়ো আজিকোপতি জনজাতীয় সা-সুবিধাৰ পৰা বঞ্চিত। কৰবাত জনজাতিটো ৰাজনৈতিক ষড়যন্ত্ৰৰ বলি হ'ল নেকি? আমি সকলোৰে জানো যে বৰ্মন কছাৰীসকল ডিমাছা বা 'ডিমা ফিছা' ৰ এটা ঠাল বা অংশ। তেনেস্থলত বৰ্মন কছাৰীসকল অনুসূচীত জনজাতিৰ সা-সুবিধাৰ পৰা বঞ্চিত কৰি ৰাখিছে কেনেকৈ?

৩। বৰ্মন কছাৰীসকল যিহেতু প্ৰকৃততে কছাৰীয়েই আছিল তেনেস্থলত তেওঁলোকক অনুসূচীত জনজাতিৰ সুবিধা ভোগ কৰাৰ প্ৰতিবন্ধকতা ক'ত?

এটা কথা অনস্বীকাৰ্য যে বিগত কালছোৱাত ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকল অসমৰ সাহিত্য-সংস্কৃতি, ৰাজনীতি, অৰ্থনীতি আৰু সমাজনীতি আদিত যিটো হাৰত অংশগ্ৰহণ কৰিব লাগিছিল সেয়া যেন কোনোবাখিনিত অভাৱ হৈছিল। অসমৰ বৃহৎ কেওট জনগোষ্ঠীটোৰ লেখীয়াকৈ বৰ্মন কছাৰীসকলৰ সাহিত্যিক সকলেও নিজৰ জাত জীৱনৰ দলিল অথবা বুৰঞ্জী লিখাত কোনোবা নহয় কোনোবাখিনিত ব্যৰ্থ হৈছিল। যাৰ বাবেই হয়তো জনজাতিটোৰ বুৰঞ্জীমূলক লিখন আজি আমাৰ মাজত পৰ্যাপ্ত নহয়। তাৰোপৰি জনজাতিটোৰ প্ৰয়োজনীয় ৰাজনৈতিক তৎপৰতাও নিঃসন্দেহে আজিলৈ চকুত পৰা বিধৰ হৈ নাথাকিল। সেই বাবেই হয়তো জনজাতিটো এই ক্ষেত্ৰত পিছ পৰি থাকিল। বিগত কালছোৱাত অসমৰ ইতিহাসত সকলোৰে আমি দেখি আহিছে যে জনগোষ্ঠীসমূহে নিজৰ নিজৰ অধিকাৰ সাব্যস্ত কৰিবলৈ সংঘবদ্ধ গণতান্ত্ৰিক আন্দোলনৰ পথ গ্ৰহণ কৰিবলৈ বাধ্য হৈছে। ব্ৰহ্মপুত্ৰ উপত্যকাৰ বৰ্মন কছাৰীসকলেও নিজৰ অধিকাৰ সাব্যস্ত কৰিবলৈ প্ৰয়োজনত যদি তেনে আন্দোলনৰ পথ বাচি ল'বলগীয়া হয় তেন্তে তেওঁলোকে পিছ পৰি থাকিলে নহ'ব। প্ৰাপ্য অধিকাৰৰ বাবে যুঁজ দিবই লাগিব।

A Note on the Bishu Dima Festival

-Late Minist Jidong,
Amaluma, Dimapur, Nagaland

The Bishu is related with cultivation. While the livelihood became Bishu come with it. In time immemorial Dimasa observed Bishu Dima festival. It is a part and parcel of our society. The Bishu is a important festival celebrated by Dimasa with the celebration of great pomp and splendor among the Dimasa Community. Bishu is celebrated after completion of harvest. Bishu, the word gives the meaning such as Brai-Sibrai or Shiva is a supreme God in Dimasa Society.

Sibrai is a supreme God in Dimasa society. While Dimasa community has began cultivation process in an ancient time. Dimasa has offer first crops of the harvesting to the God Sibrai in every a new year. In this way, BI means Pray and SHU means asking the peace for family, community, relatives, whole Nation and the World and refrain from any danger or evil omen and Natural Calamity.

Another term, Bishu Dima stands on such as "BI" is prayer for well-being individual or society and Nation as a whole and "SHU" stands for entertainment in tune to play bugle called Muri. Again DIMA is emphatic identity of the Dimasa Kachari. Thus, Bishu Dima is a part of entertainment of Dimasa people's obeisance to God and goddess.

In our traditional form of Bishu Dima Festival celebration as per our belief, We pray our obeisance to Sibarai and Gamadi, the preceptor and creator of the Universe and God of tools Bi-Swa-Garma>Biswa Karma for successful cultivation or jhuming (Ha Gojhu-ni Mai mean the rice of the high hill, later distorted as Ha+Gojhu+Mai>Jhu+M>Jhum). So, in any form of Bishu Dima Celebration, worship is performed by Khunang (Gaon Bura). This is called "Mido Garba".

Phanglsa, an artistically designed Gate, is erected at the Village Entrance for the Bishu Festival. Bishu has a three kinds namely 1.Surem Bishu observe for three to five days, 2.Hangseu Manaoba Bishu is observe for seven days and 3.Jidab Bishu is for only one day.

To know Bishu Dima further very replica of Bishu Dima festival is our identity as a tribe and tradition in our wearing traditional costume. A girl or women is adorn with her wearing out fit as Rhigu, Rhijamphain, Rhimai, Rhikhaosha and others.

Her wrist and necklace ornamental items consist of Khadu, Phowal, Chandrawal, Rangbarsa, Lu-jao, Lu-gisim, Jongsama, and Ludima and her supporting ear ring called Khamaothai.

The Bishu Dima festival is celebrated after harvesting jhum or paddy cultivation in the field and before new beginning of life activities for New Year is started. Thus, Bishu Dima festival marks the significant of transaction period in agrarian life of the Dimasa Kachari.

The Bishu Dima festival has its basis of fundamental guiding to love and reconcile each other, creating atmosphere of friendship, courtesy, rejoicing and blessing. During Bishu Dima festival, the following day of sacrificial service, all youths both boys and girls (Naga-Matla) and others married couples seeks blessing from their own parents and used to go from house to house to seeks blessing from "Bainoh or Gajaibaw" and Khunang (village head-man or Gaon Bura) and others elderly persons of village. This is called "Bishu Gaba".

Basically in Dimasa, Bishu Dima is three types, such as (1) Jidab Bishu, (2) Surem Bishu and (3) Hangswau Bishu.

1. Jidab Bishu can be celebrated at any convenient place in a single day and night without adding "Bishu Gaba" and other entertainment programmed, we called "Ringkho Damsa" (Cultural programme).

Gajaibao is selected as a head of the Bishu festival. He conducts all the festival. Meats of the animal and Bird killed are consume in a communal feasts on the very day. Bishu is followed by singing accompaniment of playing by dancing of Kharam (Drum), Muri the wooden Bugle continues first to third days without stop. Man and Woman, Boys and Girls and others with their traditional dress spend whole night by dancing in the festival.

In the Afternoon, Local games like Long Jump, High Jump, Stone throwing is organized in front of Nohdrang in the last day. Bishu Garba is conducted by the Khunang with elders. Any Chief Guest, Invited Guest has to be welcome by playing the Muri and Kharam in any occasion in Dimasa Society.

Among the festival of the Dimasa, Bishu is the gayest and the most important community Festival. The festival is usually celebrated in the month of January, when all sort of Works of the Jhum are completed. Thus, the Bishu is an occasion of relaxation from hard toils. It can therefore be termed as Harvesting Festival or a festival of rejoicing and merry making. Hence, the participation in this celebration is not restricted to anyone.

The festival may be celebration at an agreed time according to the conve-

nience of the village people. But, since 1994 as per the decision of Dimasa Community of Dima Hasao, the North Cachhar Hills Autonomous Council of Dima Hasao had officially declared 27th January as the Bishu Festival Day.

The grand Bishu festival may be divided into three categories:- 1. Bishu Jidab, when the Bishu is celebrated for three days, it is called Jidab Surem Baino. It is observed for five days, it is called Surem Baino Hanfseu Manoaba.

When, it is observed for seven days it is called Hangseu Mamnaoba in all festival, they used to make a "Heih-HO" (Haoba) as to mark the Grand festivities and ceremony. Let us give in details the following categories.

1. Bishu Jidab:- Bishu Jidab is generally observed for one day. It is celebrated under the guidance of the leadership of the Khunang or Gaonburah. The First day is called Mih-staiba meaning slaughtering day of Animals for feast. The Animal is slaughtered in the morning and in the afternoon; they held a Community feast called Khalaima Khamba in the house of Khunang or selected Festival Place.

When the Sun goes down the competition called Baiba Badailaiba consisting of Singing, Dancing and Playing Musicals Instruments of Muree are held in the Court Yard of the Bachelor's traditional house called Nohdrang.

The Bonfire is lit in the middle of the dancing ground which lightens the ground and serves to warm up them from the cold night. The best dancers and Muree Players are given prizes. The whole night is then passed in dancing and merry making.

The Second day is called Bishu Dima, meaning the main Bishu Day. It is on this day the Children or Juniors pay respect and adoration to their parent or elders. It is done individually or collectively.

This kind of ceremonial blessing is called Bishu Gaba and is usually undertaken before the mid noon. The Whole day passed in eating meat and drinking rice beer. In Aftrenoon, the traditional Long-jump called Harang-Baiba and Shot-put or Longthai Lemba are played in a particular selected level area.

The Game is meant only for the senior married persons, naturally householders. Interestingly, the declared Hero or winner has to entertain the villagers with rice beers and meats.

On the third Day and last day, Young Boys and Girls pay visit to house to house by singing and dancing in the Courtyard of the selected well to do persons of the villages. Whatever, they collect either in cash or in kind from this process is eventually used for their feast. In the evening or at the dawn of the morning according to the Instructions of the Village priest, they end their dance and playing

musical instruments. On behalf of his village, the priest then perform Gerba on the main road of the village for omissions and commission during the festival. This is called Lamphungba and by sacrificing this ritual mean the end of the Festival.

2. Surem Baino Bishu:- It is generally for five days. Surem Baino, unlike the Bishu Jidab is celebrated under the guidance of Gajaibao not of the Khunang or Gaonburah. When a village is supposed to observe the Surem Baino, they would have to elect or select the Gajaibao or Leader or Guardian for it long before the celebration.

The Bishu Celebration is then undertaken in the Courtyard of Gajaibao. The Function like dancing, singing is also held in the compound of Gajaibao whereas in the Jidab, they observe in the Nohdrang. These are the difference between Jidab and Surem Baino.

3. Surem Bishu is celebrated either hosting venue of festival which is called 'Bainoh or Gjaibaw' and it can be celebrated for three or five days. But, the Hangswau Bishu celebration must have a Gjaibaw which is occupying a little bit of higher status than Bainoh and it is celebrated for continuous seven days and night without stopping its playing bugle-'Muri' and Drums- 'Kharam' and dancing of at least one each pair of boys and girls even in case of a person died in the village.

To organize Surem or Hangswau Bishu. All youths of village are to organize themselves into a youth body called Naga-Matla. Naga-Matla shall be headed by its head of command called 'Naga-Hoja' for Boys and Matla-Hoja for girls assisted by each other called 'Pharai' after Naga-Hoja and all others. It's assistances are selected Naga-Matla shall work in village for at least three times to land on to formally select Bainoh or Gjaibaw of village. This Bainoh or Gjaibaw shall now host Naga-Matla or all entire activities of Bishu. The village in turn shall obligatorily organize three times social service in different jhuming process as a mark of conferring the position of Bainoh or Gjaibaw and Naga-Matla shall rendered as much the double services of the village.

Bainoh or Gjaibaw hold command of Bishu festival educate social discipline in as much lives of Naga-Matla remained busy in learning everything to be social, conscious about wellbeing society of culture, tradition and other religious matter and craft works and others. A part from organization of Naga-Matla, some gender wise groups of villagers are organized themselves to work for their success of cultivation called 'Ragai-Dangba'. And it is known as Self-Help-Group in present day life.

Naga-Matla while preparing Surem Bishu or Hangswau Bishu, they need a

and acknowledging the intricate involved in the Hangswau Bishu celebration in such a state of uncertainty, the King passed decree to ban the Hangswau Bishu and youth leader (Naga-Hoja) selection from son of widow and thence on Hangswu Bishu stopped in this region.

Being the ban the Hangswu Bishu, all its entire activities of Hangswu Bishu celebration such as construction of Nohdrang, a house of youth body and construction of Phangsla, a beautiful decorated designed gate made by bamboo without using a single rope or nail and all other activities were stopped altogether in this region hitherto. Not must lather than this incident the capital of Dimapur Kingdom shifted to Maibang presently in Dima Hasao District (Early on North Cachar Hills), Assam where then Kingdom began stable and stared flourishing all the activities of Hangswau Bishu Dima festival in that part of Dimasa inhabited area.

3. Hangseu Manaoba Bishu:- The Bishu, most joyous festival of the Dimasas are celebrated widely through its stages of Jidab or Surem. But, third and the grandest category Hangseu Manaoba is mostly celebrated by a large village where there are large members of Hangseu or Youths.

As Hangseu Manaoba is to be celebrated for seven days or seven nights without stopping of the Kharams (Drums) and Muree (Trumpet), Music, Dance, feasting and drinkings, therefore the undertaking of this particular category needs a sound economy and healthy background of the Village. Due to this, the Youths take initiative to collect fund long before its celebration.

They therefore sometimes engaged as Day laborers in the Jhum of their fellow farmers for fund raising. Some Village Youths sometimes even make a special Jhum for this purposes and thus produce like Vegetables, Pumpkins, Chilies, Paddy etc. Which are used for the occasion. Provision for sufficient quantities of meat, rice beers- Juh-Dima, Paltain Leafs, Pontho-Bamboo Cups, and Firewood for the whole night's Bonfire as well as for cooking for the whole seven days have to be making by the Youths accordingly.

The Bishu is being termed as Community Festival of merriment; generally the entire responsibility of the celebration is born by the Youths of the Village. Throughout the celebration period, the village people observe Holidays called Gerba meaning restricted holiday. During the celebration of the Bishu, the Village people do not go out for work or take up any kind of journey.

Each and everyone have to try their level best not to spoil the festivity spirit but to celebrate in its fullest way, which ought to be made. It is in this Hangseu Manoba as a mark of Festivities and receptions; the Youths use to erect the tradi-

tional Welcome Gate called Phangsla, at the main entrance gate of the Village. Phangsla is wholly constructed with the Bamboo, which is artistically designed and decorated with a splattered bamboo itself. In the by one day, the Phangsla is supposed to be constructed only during the Hangseu Bishu, not on the Surem or Jidab. But, now a day, whether it is Jidab or Surem, one can see the Phangsla in the celebration of Bishu, especially in the Urban areas.

The Celebration of Hangseu Manoba is led under the guidance of selected leader named Gajaibaio. Besides, this leader, they also have Boys leader called Nagah-Hoja and girl's leader called Mathla-hoja. In Dimasa, Young Boys or men are called Nagah Rao and Young Girls or Women are called Mathlarao. Hangseu or Hangso is a Youth Organization of which both the Nagah rao and Mathlarao are members.

They work hard therefore day and Night under the guidance of the said three leaders to make the Hangseu Manoba Bishu a grand success.

First Day:- The first Day is called Hangseu Bishu Raji-ni Meeh Stahiba, which mean the slaughtering day of animals by the Village Elders.. In the morning, the Village Deities are pacified by offering sacrifices either Pigs, Fowls or Goats by the elders group. As each village has its own patron Madais, it therefore is difficult to mention the names of the Madais here to whom the people would offer. But, in every Ritual, Sibrai is remembered, as he is specially considered as the main Deity of Dimasa kachari Society.

Madais are offered sacrifices to bless the celebration of the festivals so that no accident or untoward incidents take place during the time of celebration. After the Ritual Ceremony is over a portion of the Sacrificial meat are then cook in the house of Khunang or Gajaibao and the rest are distributed to each household as per their contribution. Then, the village elder would feast together by eating the meat and drinking the rice beer.

The Youths and Children are not allowed to join this feast, it is purely sacramental one. This is called Mido Garbah.

Second Day:-The Second Day is called Nagah Rao-ni Sthaiba, which mean slaughtering day of the animals by the youths. In the Morinig, the Buffalo which was solely bough by the Hangseus or Youth Members is killed and prepared a portion of the meat for their grand feast and the rest are distributed to each Hangseu members.

Before they eat the cook meat, a handful of the meat curry is offered to the Deity Sibrai. Which offering, the meat to Sibrai, the following sacred songs are

pronounced by one and all, So that, they could have a blessed Bishu :-

Ning-mijing, Ang mijing Sain maiya,
Sibrai riba-ni Sain-maiba,
Sain-jora Doh-ji-jang Sain-maiba,
Hor-jora Doh-ji-jang Hor-maiba,
Wain-musa Gilik-bo Dain donang,
Dimusa gilik bo Dida-nang,
Baithuli haiha-nang Lailadi Adung-rao,
Lu-thilik Lu-hi neng, Lailadi Aajng-rao.
Not by our wishes,
But, because of Sibrai, we see this day,
Let us make merry and be happy,
As this day comes only but once.

After one and all saying, the above songs, on behalf of the Bishu leader Gajaibao and Hangseu Youths Association, they hold a community feast called Suba Jiba. The Whole day, they eat, drink and rejoice. In the evening, when the sun is about to set, the youths hold a Community singing fiesta called Bagaoba.

The song is sung generally in a position of standing in lines in a procession type in the open space as if they recharged the spirit of festivity in their midst. The Following song is one of the oldest songs of the Hangseu Bishu. Which is believed to have its origin from the Zeme Princess (It is said that Once a Dimasa Prince married a Zeme Girl which is traditionally considered to be the source of this song).

Hangseu Manobani Bagauthai :-

Baoring Jiwang Jiwanswe,
Araonjai Baoring jiwang Jingswe,
Jiwang Jiwangswe Sonai Soni Wangselai.
Jawring Gainlao Aki Hangmai Gao,
Heleo Ronjai Mairing Gede Gom,
Aki longo Kilong Longba Meser,
Gesemsa Lairui Nihangloba Meser,
Gesemsa Lairui Lai,
Sengmai Gaomai Senem Bamse,
Baigaoke Atem maigao,
Goke Naisong Naigaoyalao,
Semringpake Ning rimjen Atem,
Baujailang.

This procession is held to call the people to participate in the festival forgiving debts and forgetting grievances, differences and enmity.

The Second day ends in eating, Drinking and in entertaining guests, friends and relatives.

Third day:- The Third Day is called Bishuma. It is considered as the main Bishu Day. On this Day, The children or juniors show respect to their elders and pay ceremonial homage to the elders and offer a Bishu present like a handful of cook meat and a cup full of rice beer. It is done individually or collectively and is usually undertaken within the 12 noon. This kind of ceremonial blessing is called Bishu Gaba.

On this day, not only pay homage to the living, but, they also pay homage to the spirits of the dead of the preceding year. This last offering of food and drink to the dead "Homage Ritual" is known as Makham Garkahuba.

A Community feast is also arranged on this day. Every family entertained people in the house with a handful of meat in a plantain and a Bamboo cup of Juh. In the Afternoon, the Badailaiba or Traditional Sports like Longthai-lemba meaning Stone throwing and Harang Baiba meaning Long-Jump for the elders are held.

The Winners are sometimes given prizes by the selected persons like Maidung and Beseng (Maidung and Beseng are two persons, 1st and 2nd in rank who got more paddy than the others in the preceding year) but traditionally, it is expected that the donations whether in cash or in kind may be used for the feast.

This Competitions held in the spirits of friendship and understanding are meant to entertain and the people have fun and laugh. When the sun goes down on the courtyard of the Gajaibao a bonfire is lit to warm up from the Breezy cold night or to lighten the dancing ground.

The young Boys and Girls. Men and Women then put on their best traditional dresses and ornaments to take part in the famous Baiba dance. They perform various kinds of dances like Baidima, Jauphinba-ni, Daislaiba-ni, Jauba-ni etc.

The Good dancers are offered Prizes. The Boys and Girls merrily dance together to the music of Kharam and Muree throughout the Night, while old men and women and children assembled to witness the gleeful dance of the Youths. While watching the skill of their young ones, old men, old women sometime recalling their sweet bygone days even join the dance for a while just for mirth and fun.

A gallon of drinks like Juh and Juh-dima in a bamboo tube and a bundle piece of meat in a wrapped-up leaf plate are served to them now and then. Drinks

are an essential part of the festival and are distributed in fresh Phontho (Bamboo Tube Cups) while meat is served in plantain leaves. While the Old Aged group cannot take part in the Entertainment, They gather in a Khunang House sitting around the Fireplace, Chatting, Joking and tell Stories, drinking, eating to their hearts Contents. This is how the third day and night passed by.

Fourth to Sixth Days are called Baikhaoba or Jikhaoba. On these days too Community feast are held. The days are spent mainly in eating drinking, singing and dancing and merry making. People go from house to house to share the joy of the festivity and each family provides them with ample food and drinks by each family. During these days they will perform the dances in the Courtyard of the selected well to do family and to the leaders house. This is called Baisingba.

This Social festivity continues till sixth noon. In the morning of the sixth day, the Youths go round the village singing, dancing and playing music. This is called Di-gar-laiba.

For the last dance, they again assembled in the dancing ground by performing the dance in merry go round. In the middle of the arena, they made a pothole in the ground and let a pitch full of water and the blood of an earlier sacrificial buffalo and make watery muddy for playing purposes.

After singing and dancing for some time, the dancers, children along with their bachelors leader Nagah Hoja or Mathla Hoja facing to the main door of the house of Gajaibao (Hangseu Bishu Leader) and proceed as if in the coming and going for three times.

In the same times, some Youths behave like Monkeys and pull out the main door of the Gajaobao's house replace it the new one. Pulling out the door may symbolize the end of the Gajaibao's responsibility. This is known as Derga Khouma meaning the door is pulled off. The pulled Door was then carried in procession to the river. During the procession, they throw the prepared watery muddy at each other in a playful way. This kind of playing with mud is known as Didab Hulaiba. As soon as they each other the river, the door is thrown in to the water and everyone takes their bath. This simply signifies that the festival has comes to an end.

(EOM).

REGARDING FESTIVAL BISUDIMA OR BUSUDIMA

— Biswajyoti Barman Daolagajau

Actually Bihu of Assam, Bisu (Busu) of Dimasas and Tripuris, Chaitra Sangkranti of Bengal and Biju of Chakmas are the same festivals. Though, as celebrate few earlier than Chaitra Sangkranti and ~~On 1st~~ the Bisu or Busu of Dimasa is known as post harvest festival at the same time it marks the change of year. This is narrated in a traditional song as follows —

"Maithaih sihni khara sihni ajukhe khlimnang Maithaih sihni khara sihni adaikhe khlimnang."

Which mean, for a year let us bow to grand father, for a year let us bow to grand mother. Mentionable that, they count the year as per procuring paddy crop. Maithaisini mean 'once procuring paddy.' So, a year mean to them 'a paddy procuring year.'

There are different types of Dimasa's Bisu festival. Namely— Haluri Bisu, Jidab Bisu or Marmi Bisu, Surem Bisu and Hahngseu Bisu. Haluri Bisu is performed on the day of Makar Sankranti in the Dimasa dominated parts of Hojai and Nogaon districts. To the Dimasa-Barmans, in the districts of Barak valley the festival is known as 'sainjora'. Bisu, which performed for only one day is called Bisu Jidab or Bisu Marmi.

Occasionally Surem and Hahngseu Bisu are performed for three or five and seven days respectively. Actually, Surem and Hahngseu are different types of organisations. Hahngseu is greater than Surem. Youths are assembled under the leadership of a Naga-hoja (male youth leader) & Mathlahja (female youth leader) and arrange collectively necessary required materials for the festival by working on themselves. There are also host of the festival, known as Gjaihbau.

Bisu Parba or Bishu or Vishu also is a harvest festival which celebrated in the states and regions of Southern India. This festival also marks the beginning of the astrological or astronomical new year.

Bisu is not only celebrated by the Dimasas of the state of Assam and Nagaland in Dimapur region, but celebrated in another parts of the country also on other date, differ from the date on which Dimasa celebrated. Even it is being cel-

celebrated in the different regions and states of South India. Vishu, a Hindu festival, is celebrated in Kerala as the harvest festival and the astrological new year of the Malayalis. . . . The Vishu has been celebrated in Kerala from the reign of Sthanu Ravi since 844 A D. Besides Kerala, the Vishu is also being celebrated in the Indian states of Tulu Nadu region of Karnataka, Mahe district of Union Territory of Pondicherry, neighbouring areas of Tamil Nadu and their diaspora communities. It is also celebrated as Bisu in Tulu Nadu regions like Kasargod district of Kerala, Mangalore and Udupi district of Karnataka, India. Vishu indicate the movement of the sun to Aries or the Mesha Rashi and marks the day from which the farmers begin the ploughing of land and the other agricultural activities.

In the Dima Hasao, Cachar, Hailakandi, Karimgang, Nogaon, Hojai, Karbi Anglong districts of the state of Assam and neighbouring Dimapur region of the state of Nagaland of Northeast India, Dimasas has been celebrated the Bisu or Busu as post harvest festival. They call the festival as Bisudima or Busudima i.e. Bisu of the Dimasas. The festival of the Dimasas is mentioned as 'Bisu' in the book of renowned Dimasa writer Sonaram Thaosen (History of the Dimasas and Other Writings of Sonaram Thaosen, 2015, Editor Vandana Thousen). During the reign of Dimasa kings Dimasas had been celebrating three types of Bisu (বিশু) namely Dakkinayan Bisu (দক্ষিণায়ন বিশু), Jol Bisu (জল বিশু) and Uttarayan Bisu (উত্তরায়ন বিশু) also. These were celebrated in the month of Ashara, Ashwina and Magha respectively of Bengali calendar by them {Cacharer Itibritta (A History of Cachar) by Upendra Chandra Guha, First Parul Prakashani Edited Edition, 2005, Agartala, Tripura, p. 120}. In the state of Tripura the Tripuris also celebrates Hari Bisu and Bisu festival. They has been celebrated Bisu on Chaitra sangkranti and day before as Hari Bisu. Not only Tripuris, in the state of Tripura the Chakmas are also being celebrated the festival. They call it 'Biju'. Even in the hills areas of Chattagram of Bangladesh, a branch of Mog, namely Barua community also celebrates the Biju festival. In Bengalis also Hari Bisu is prevailing. Also, Assamese are being celebrated enthusiastically the Bisu by slight changing the name. As they pronounce 's' as 'h', they call the festival as 'Bihu'. The Bisu or Bihu festival is being observed on Chaitra Sankranti and first day of Vaishak by the Assamese. The day is equivalent to 14 or 15 April of Gragorian calendar.

At present, Bisu festival is being celebrated on 27 January by the Dimasas only since last decade of the 20th century, which is almost recently fixing date without any significant or background. Most recently i.e in the nineties of 20th century the Dimasa Students' Union (DSU) of North Cachar Hills (present Dima

Hasao) in the state of Assam fixed the common date for Bisu celebration. In this regards a convention was held on 21st February, 1993. Later other Dimasa social and literary organisations recognised this (27th January) as 'Bisu Day'. They also named this festival as Busudima / Bisudima i.e. Dimasa's Busu or Bisu. Earlier, after procuring paddy, in different villages the date of Bisu was fixed as per their convenient and celebrate the festival accordingly. So, Bisu has been celebrated in different days or dates earlier by the Dimasas since time immemorial. The dates were fall on from middle part of December to January months. Now Dimasas are being celebrated Bisu festival on a common date i.e. on 27th January since nineties of 20th century.

Few Dimasas are inclined to claiming that the word Bisu has originated from the Dimasa language itself. According to them Bisu meaning based on its traditional observance i.e. Bi + su = pray + pardon (to beg pardon for unintentionally misbehaving to elders in the past entire year of agricultural work). Some one differ in explaining the word Bisu. Their opinion is that Bi + su = pray + blowing (i.e. blowing traditional flute).

But we do not agree that the term Bisu originated from Dimasa language as Bisu is being celebrated in other parts of India also.

According to Pandits, Scholars 'Bisu' / 'Bishu' / Vishu term is derived from Sanskrit. It is related with Bishuva rekha (equator, equinoctial line). As narrated earlier the term 'Bisu' or 'Vishu' is related with movement of sun to Aries or Mesha Rashi, it marks the astrological new year. In Sanskrit Vishu means equal, which implies the day with equal numbers of day and night or the equinox. Further, during the reign of Dimasa kings as three types of Bisu were celebrated according to solar months, it suggest that the Bisu indicate the movement of sun. So, trying to explain or define 'Bisu' in Dimasa language is nothing but a wrong conception.

So in conclusion, I would like to say that Dimasa's Bisu is also a part of great Indian culture. Dimasa cannot and should not separate themselves from great Indian culture and tradition.

কছাৰী ৰাজ্য বৰ্মন, ডিমাছা সকলৰ ইতিহাস

প্ৰেমানন্দ ব'ডছ

তামোলপুৰ

কছাৰীসকল অসমৰ অতি পুৰণি আদিম বাসী। ব্ৰহ্মপুত্ৰ উপত্যকাৰ কছাৰীসকলে নিজকে "ডিমাছা" বা "ডিমা-বাছা" বুলি নিজৰ পৰিচয় দিয়ে আৰু "বডো-নি ফিছ" বা "বডোৰ সন্তান" বুলি কয়। উত্তৰ কাছাৰ পাহাৰৰ কছাৰীসকলে নিজকে "ডিমা-বাছা" বা "ডাঙৰ নদীৰ সন্তান" বুলি কয়।

তেৰ শতিকাত ব্ৰহ্মপুত্ৰৰ দক্ষিণ পাৰে দিখৌৰ পৰা কলঙলৈকে কছাৰী ৰাজ্যৰ আয়তন আছিল। পিচত গৈ ধনশিৰি উপত্যকা আৰু উত্তৰ কাছাৰ পাহাৰো এই ৰাজ্যৰ ভিতৰুৱা হৈছিল। ১৪৯০ খৃষ্টাব্দলৈকে দিখৌ নদীয়েই আহোম আৰু কছাৰী ৰাজ্যৰ সীমা আছিল। সেই বছৰত দিখৌ নদীৰ পাৰতে কছাৰী আৰু আহোমৰ মাজত যুদ্ধ হয় আৰু আহোম সকল পৰাস্ত হয়। তথাপিহে আহোমৰ বাঢ়ি অহা শক্তিক কছাৰী সকলে ভেটা দিব নোৱাৰিলে আৰু ধনশিৰি নদীহে দুয়ো ৰাজ্যৰ সীমা হ'লগৈ।

আহোম ৰজা চুহুংমুঙৰ দিনত, ইং ১৫৩১ চনত, পুনৰ আহোম আৰু কছাৰীৰ মাজত বণ লাগে আৰু আহোম সেনাই কছাৰী ৰাজধানী ডিমাপুৰ লুটি লগু-ভগু কৰে। কছাৰী ৰজা ৰাজধানী এৰি গুচি যায়। এইজন্য গুচি যোৱা ৰজাৰ নাম 'খুনখুৰা' আছিল। আহোমে 'ডেটচুং' নামে এজনক কছাৰী ৰজা পাতে। পাঁচ বছৰ পাচতে ডেটচুং ৰজা আহোমৰ লগত কাজিয়া লাগে আৰু পুনৰ আহোমে ডিমাপুৰ দখল কৰি লুটপাট কৰে। কছাৰী ৰজাক হত্যা কৰা হয়। ইয়াৰ পিচত কছাৰীসকলে ডিমাপুৰ এৰি দক্ষিণে ভটীয়াই গৈ মাইবঙত ৰাজধানী পাতে। এই ঠাই মাছৰ নদীৰ পাৰত।

দৰং ৰাজবংশাৱলীৰ পৰা জনা যায়, ষোল শতিকাৰ মাজভাগত কোচৰজা নবানাৰায়ণ ভায়েক চিলাৰায়ৰ হতত কছাৰী ৰজা পৰাস্ত হয়। এই সময়ত কছাৰী ৰজাক "হিড়িম্বাৰ অধিপতি" বোলা হৈছিল। কোনো কোনোৰ মতে "ডিমাপুৰ" শব্দ হিড়িম্বাপুৰৰ অপভ্ৰংশ মাথোন। কছাৰী ৰাজ্যক কিয় হিড়িম্বা বোলা হয়, সেই বিষয়ে এটি গল্প আছে। এসময়ত পাণ্ডুৰ মাজু ল'ৰা ভীমে দিগ্বিজয় কৰিবলৈ ওলায় আৰু অসমত আহি উপস্থিত হয়। ইয়াতে তেওঁ হিড়িম্বা নামে এজনী গাভৰু ছোৱালী এগৰাকীক বিয়া কৰায়। ভীমৰ পৰা হিড়িম্বাৰ 'ঘটোংকচ' নামে ল'ৰা এটি জন্মে। কুব্ৰক্ষেত্ৰৰ যুদ্ধত এওঁ গৈ পাণ্ডুসকলৰ পক্ষে যুদ্ধত যোগদান দিছিল। তেতিয়াৰ পৰা কছাৰীসকল ভীমৰ বংশধৰ বুলি এটি জনশ্ৰুতি হয় আৰু কছাৰী ৰাজ্যকো হিড়িম্বা বুলি জনা যায়।

সোতৰ শতিকাৰ আগ ভাগতে কছাৰী ৰজা শত্ৰুদমনে জয়ন্তীয়া ৰাজ্য আক্ৰমণ কৰি জয়ন্তীয়া ধনমানিকক কৰতলীয়া কৰে আৰু জয়ন্তীয়া ৰাজকুঁৱৰী দুগৰাকীক বিয়া কৰায়। ধনমানিকৰ মৃত্যুৰ পিছত, যশ-মানিক জয়ন্তীয়াৰ ৰজা হয়। এওঁ শত্ৰুদমনৰ কৰতলীয়া হৈ থাকিবলৈ টান পালে আৰু নিজে বলে নোৱাৰি আহোম ৰজা প্ৰতাপসিংহৰ লগত কছাৰী ৰজাৰ যুদ্ধ লগাই দিবৰ বাবে এটি উপায় উলিয়ালে। তেওঁ প্ৰতাপসিংহলৈ এই বুলি বাতৰি পঠিয়ালে যে, আপোন জীয়ৰীক তেওঁ প্ৰতাপ সিংহলৈ বিয়া দিব খোজে, যদিহে কন্যাক কছাৰী ৰাজ্যৰ মাজেৰে নিবলৈ আহোম ৰজাই প্ৰতিশ্ৰুতি দিয়ে।

যশ-মানিকৰ আশা পূৰ হ'ল। আহোম বজা তেওঁৰ প্ৰস্তাবত মান্তি হ'ল আৰু শত্ৰুদমনে জয়ন্তীয়া কুঁৱৰীক তেওঁৰ ৰাজ্যৰ মাজেৰে নিয়াত বাধা দিলে। আৰু শেষত গৈ আহোম আৰু কছাৰী সৈন্যৰ মাজত যুদ্ধ আৰম্ভ হ'ল। এই যুদ্ধত কছাৰী ৰজাৰেই জয় হয় আৰু জয়ৰ দিন স্বৰূপে তেওঁ কছাৰী ৰাজ্যৰ ৰাজধানী কিত্তিপুৰলৈ স্থানান্তৰ কৰে আৰু নিজে "প্ৰতাপ নাৰায়ণ" উপাধি লয়।

ইং ১৬৪৪ চনত বীৰদৰ্পনাৰায়ণ কছাৰী ৰাজ্যৰ বজা হয়। আহোম বজা চক্ৰধ্বজ সিংহৰ লগত প্ৰথমতে এওঁৰ সম্পৰ্ক ভাল নহ'লেও স্বৰ্গদেৱে ১৬৬৭ খৃষ্টাব্দত মুছলমান আক্ৰমণকাৰীসকলক পৰাস্ত কৰিলত বীৰদৰ্প নাৰায়ণে তেওঁলৈ কটকী পঠিয়াই মিত্ৰতা স্থাপন কৰে। সোতৰ শতিকাৰ শেষ ভাগত আহোমসকল মুছলমানৰ লগত ব্যস্ত থাকে আৰু এই সুযোগতে কছাৰী ৰাজ্য প্ৰায় স্বাধীন হয়। অৱশেষত কছাৰী বজা তাম্ৰধ্বজে খোলাখুলিকৈয়ে কছাৰী ৰাজ্যৰ স্বাধীনতা ঘোষণা কৰিলে।

সেই সময়ত আহোমৰ বজা আছিল স্বৰ্গদেউ ৰুদ্ৰসিংহ। তেওঁ কছাৰী বজাৰ এই ঘোষণা সহ্য কৰিবলৈ টান পালে আৰু কছাৰী ৰাজ্য আক্ৰমণ কৰিলে। তাম্ৰধ্বজে ৰাজধানী মাইবঙ এৰি কাছাৰৰ খাচপুৰ নামে ঠাইলৈ গুচি যায়। ইতিমধ্যে আহোম সৈন্য-বাহিনীত ব্যাপকভাৱে জ্বৰ আৰু গ্ৰহণীৰ আক্ৰমণ হোৱাত মাইবঙৰ ৰাজ অট্টালিকা, দুৰ্গ আদি ধ্বংস কৰি আহোমসকল হুঁহকি আহিল।

জয়ন্তীয়া ৰজা ৰামসিংহই এই সুযোগতে তাম্ৰধ্বজক ধৰি নি আটক কৰি ৰাখে। তাম্ৰধ্বজে গোপনে ৰুদ্ৰসিংহ দেৱলৈ এখন চিঠি লিখি পঠিয়ালে যে তেওঁৰ দোষ মাৰ্জনা কৰিব লাগে আৰু তেওঁক জয়ন্তীয়া ৰজাৰ হাতৰ পৰা উদ্ধাৰ কৰিব লাগে। ৰুদ্ৰসিংহই সৈন্য পঠিয়াই কছাৰী ৰজাৰ অনুৰোধ মতে তাম্ৰধ্বজক মুকলি কৰি নি নিজ দেশত আকৌ ৰজা পাতে। তাম্ৰধ্বজৰ পিচত তেওঁৰ পুতেক সুবদৰ্পনাৰায়ণে কছাৰী ৰাজ্যৰ বজা হৈ ৰাজপাট চলায়।

ওঠৰ শতিকাৰ শেষ ভাগত আহোম ৰাজ্যত বৰ বিপ্লৱ হয় আৰু বহুতো মোৰামৰীয়াই কছাৰী ৰজা কৃষ্ণচন্দ্ৰৰ ৰাজ্যত আশ্ৰয় লয়হি। স্বৰ্গদেৱ কমলেশ্বৰ সিংহৰ দিনত আশ্ৰয় প্ৰাৰ্থী মোৰামৰীয়াসকলক আহোম ৰজাক গতাই দিবলৈ কছাৰী ৰজাক অনুৰোধ কৰা হয়। ৰজা কৃষ্ণচন্দ্ৰই শৰনাৰ্থীসকলক ফিৰাই নিদিয়াত আহোমেৰে সৈতে ৰণ লাগে আৰু সেই ৰণ দুই বছৰ ধৰি চলি থাকে (১৮০৩-১৮০৫) খৃঃ। এই ৰণৰ ফলস্বৰূপে কছাৰী আৰু মোৰামৰীয়াসকলে সম্পূৰ্ণৰূপে পৰাজয় বৰণ কৰিবলগীয়া হয়। কছাৰী ৰজা কৃষ্ণচন্দ্ৰ আৰু তেওঁৰ ভায়েক গোবিন্দ চন্দ্ৰই হিন্দু ধৰ্ম গ্ৰহণ কৰে। ৰজাই হিন্দু ধৰ্ম গ্ৰহণ কৰাৰ লগতে কছাৰী ৰাজ্যত হিন্দু ধৰ্মৰ প্ৰচলন হয় আৰু কাছাৰকে ধৰি কছাৰী ৰাজ্যৰ ডিমাছাসকলে হিন্দু ধৰ্ম গ্ৰহণ কৰি 'বৰ্মণ' উপাধি লয়।

১৮১৩ খৃষ্টাব্দত কৃষ্ণচন্দ্ৰৰ মৃত্যু হয় আৰু ভায়েক গোবিন্দচন্দ্ৰ ৰজা হয়। এওঁৰ দিনত মণিপুৰৰ ৰজা আৰু মানৰজাই কাছাৰ আক্ৰমণ কৰিছিল। বৃটিছে তেওঁলোকক খেদি গোবিন্দ চন্দ্ৰক পুনৰ ৰজা পাতে। এওঁৰেই কছাৰী বংশৰ শেষ ৰজা। মণিপুৰ ৰজা আৰু মানৰজাই কাছাৰ আক্ৰমণৰ সময়ত কাছাৰৰ ডিমাছা বৰ্মণ অধিকাংশ লোক একে সময়ৰ ভিতৰতে আতৰি গৈ ঢাকা, মৈমংসিং চিলেট জিলাত সোমাই আশ্ৰয় লয় আৰু তাৰে কিছু সংখ্যকলোক গোবালপাৰা, কামৰূপ, দৰং, নগাঁও, বৰপেটা, বাৰ্মা, তামোলপুৰ, ওদালগুৰি, লক্ষীমপুৰ, ধুবুৰী, কোকৰাঝাৰ, চিৰাং আদি জিলাত বসতি কৰা দেখা যায়।

THE CONSTITUTION (SCHEDULED TRIBES) ORDER (AMENDMENT) BILL, 2019

An information collected from internet archives found in public domain

THE CONSTITUTION (SCHEDULED TRIBES) ORDER (AMENDMENT) BILL¹, 2019

Introduction

The Bill seeks to amend the Constitution (Scheduled Tribes) Order, 1950 to include certain communities in the list of Scheduled Tribes in relation to the State of Assam. After the enactment by the Parliament, this Act may be called the Constitution (Scheduled Tribes) Order (Amendment) Act, 2019. The Bill seeks to achieve number of objectives² relating to the welfare and rights of Tribal Communities.

Salient Features of the Bill

- * The Constitution (Scheduled Tribes) Order (Amendment) Bill, 2019 was introduced in the Rajya Sabha on January 9, 2019 by the Minister of Tribal Affairs, Jual Oram.
- * The Constitution (Scheduled Tribes) Order 1950 specifies the tribal communities which are deemed to be Scheduled Tribes The Bill amends Part II of the Order which specifies the Scheduled Tribes in Assam.
- * The Bill inserts 41 entries after 14 in Part-II Assam in Paragraph II in the Schedule to the Constitution (Scheduled Tribes) Order, 1950 for granting Scheduled Tribe status to these communities.

STATEMENT OF OBJECTS AN REASONS

Scheduled Tribes have been defined in clause (25) of article 366 of the Constitution as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under article 342 to be Scheduled Tribes for the purposes of this Constitution."

2. Article 342 of the Constitution provides as under:- "342 Scheduled Tribes.- (1) The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or group within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be. (2) Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification."

3. In accordance with the provision of article 342 of the Constitution, the first list of Scheduled Tribes in respect of State of Assam was notified, vide the Constitution (Scheduled Tribes) Order, 1950. List of Scheduled Tribes of the State of Assam has been modified through the Scheduled Castes and Scheduled Tribes Order (Amendment) Act, 1956, the North Eastern Areas (Reorganisation) Act, 1971, the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976 the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002 and the Constitution (Scheduled Tribes) Order (Amendment) Act, 2003.

4. At present, there are seventy-eight numbers of communities and synonyms appearing in the list of Scheduled Tribes of the State of Assam.

5. On the basis of recommendation of the State of Assam, it has been decided for inclusion of the following communities in the Schedule to the Constitution Scheduled Tribes Order, 1950, in Part II.-Assam, in paragraph II, after entry 14, namely:- "15. Chutiya 16. Matak 17. Moran 18. Koch Rajbongshi 19. Tai Ahom 20. Mal Paharia 21. Kawar 22. Lodha 23. Baiga 24. Nagasia 25. Bhil 26. Gorait 27. Halba 28. Majwar 29. Dhanwar 30. Asur 31. Khond 32. Korwa 33. Kherwar 34. Chero 35. Koya 36. Birhor 37. Parja 38. Mirdha 39. Kishan 40. Chik Baraik 41. Kol 42. Saora 43. Pradhan 44. Birjia 45. Damdari 46. Bonda 47. Mahli 48.

Shabar 49. Kharia 50. Gond 51. Munda 52. Oraon 53. Bedia 54. Santal 55. Bhumij".

6. Therefore, it is proposed to amend PART-II of the Schedule to the Constitution (Scheduled Tribe) Order, 1950 relating to the State of Assam to grant Scheduled Tribes status to the communities mentioned in paragraph 5.

7. The Bill seeks to achieve the aforesaid objects.

NEW DELHI;

The 8th January, 2019

JUAL ORAM

LIST OF SCHEDULED TRIBES IN THE STATE OF ASSAM

I. In the autonomous Districts of Karbi Anglong and North Cachar Hills.

1. Chakma

2. Dimasa, Kachari

3. Garo

4. Hajong

5. Hmar

6. Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lynggam

7. Any Kuki tribes including :-

(i) Biate, Biete (ii) Changsan (iii) Chongloi (iv) DOUNGEL (v) Gamalhou (vi) Gangte (vii) Guite (viii) Hanneng (ix) Haokip Haupt (x) Haolai (xi) Hengna (xii) Hongsungh (xiii) Hrangkhwal, Rangkhoh (xiv) Jongbe (xv) Khawchung (xvi) Khawthlang, Khothalong (xvii) Khelma (xviii) Kholhou (xix) Kipgen (xx) Kuki (xxi) Lengthang (xxii) Lhangum (xxiii) Lhoujem (xxiv) Lhouvun (xxv) Lupheng (xxvi) Mangjel (xxvii) Misao (xxviii) Riang (xxix) Sairhem (xxx) Selnam (xxxi) Singson (xxxii) Sitlhou (xxxiii) Sukte (xxxiv) Thado (xxxv) Thangngeu (xxxvi) Uibuh (xxxvii) Vaiphei

8. Lakher

9. Man (Tai speaking)

10. Any Mizo (Lushai) tribes

11. Karbi

12. Any Naga tribes

13. Pawi

14. Syntheng

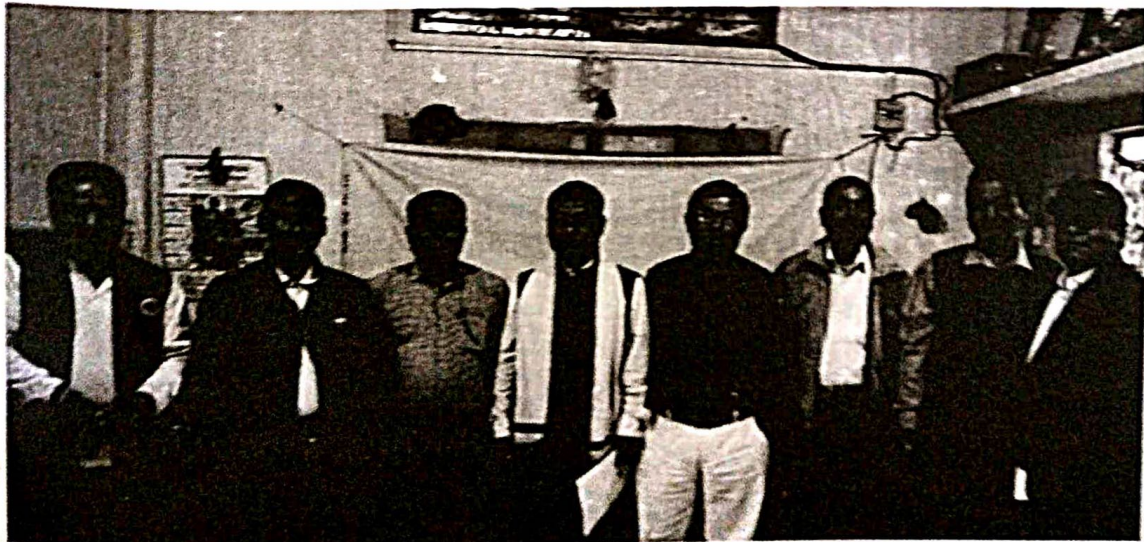
15. Lalung

II In the State of Assam including the Bodoland territorial Areas District and excluding the autonomous districts of Karbi Anglong and North Cachar Hills:

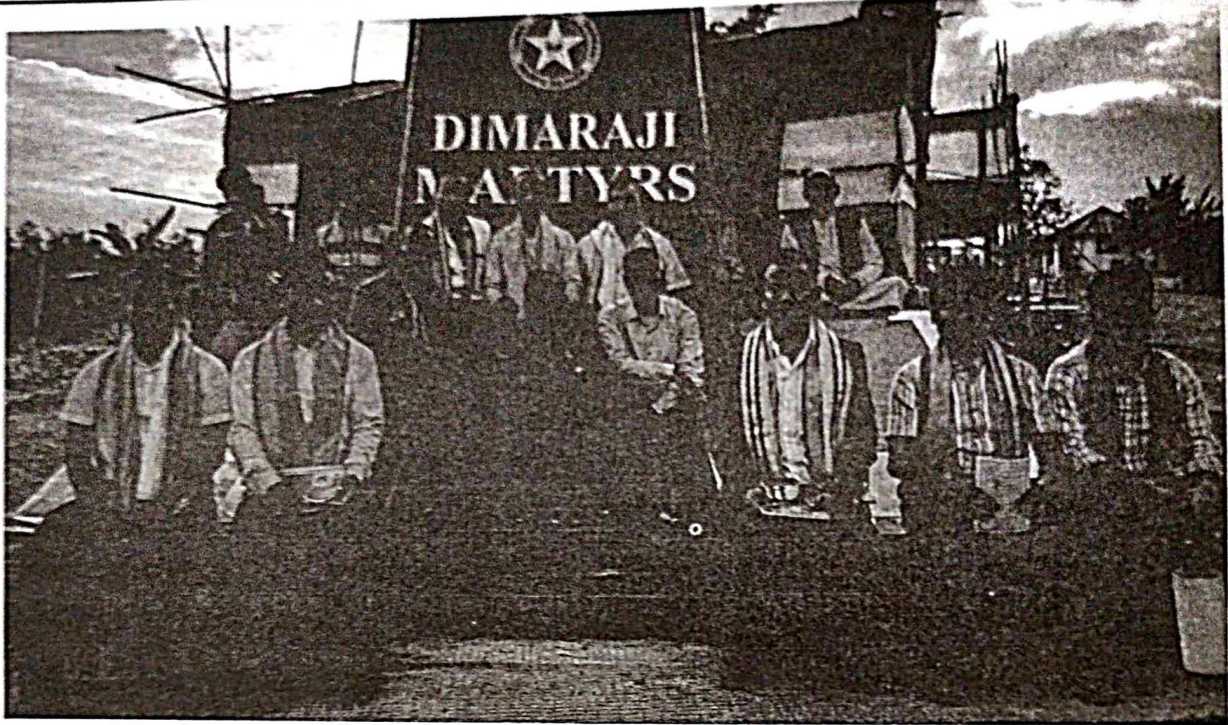
1. Barman in Cachar
2. Boro, Borokachari
3. Deori
4. Hojai
5. Kachari, Sonwal
6. Lalung
7. Mech
8. Miri
9. Rabha
10. Dimasa
11. Hajong
12. Singpho
13. Khampti
14. Garo



From left Mr Uttam Chand Barman Hagjer, Dimasa Historian and writer, Sri Motilal Kemprai, Presdent BDKSCO, Sri Akhil Kemprai, Gen Secy BDKSCO



From left Sri Sanmoni Kemprai, Sri Matilal Kemprai, Sri Akhil Kemprai, Mr. Khogendra Khersa, Gen Secy. NCHBS, Sri M Barman , Sri N Barman , Sri L Barman and Sri Diganta Jarambusa, President, All Assam Tribal Sangha Cachar District.



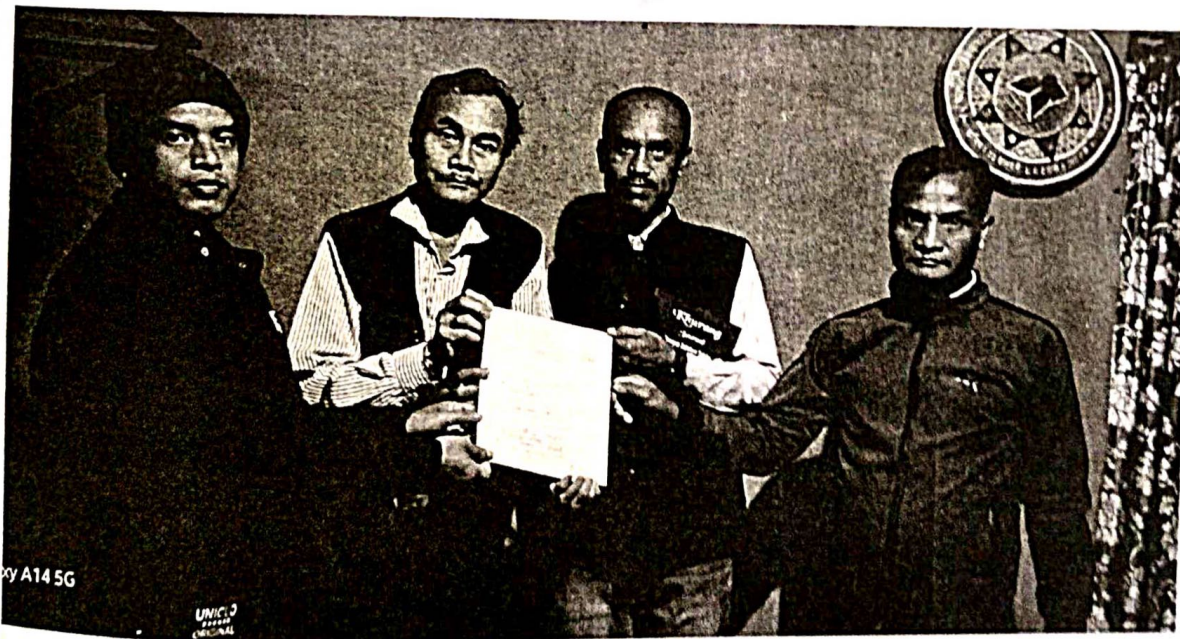
Delegation Team of Barman community in front of Dimaraji Martyrs Pillar at Raja Govind chandra arsh Gurukulam, Dayanand Durg ,Wasaikhong, Diyungbra, Dima Hasao District.



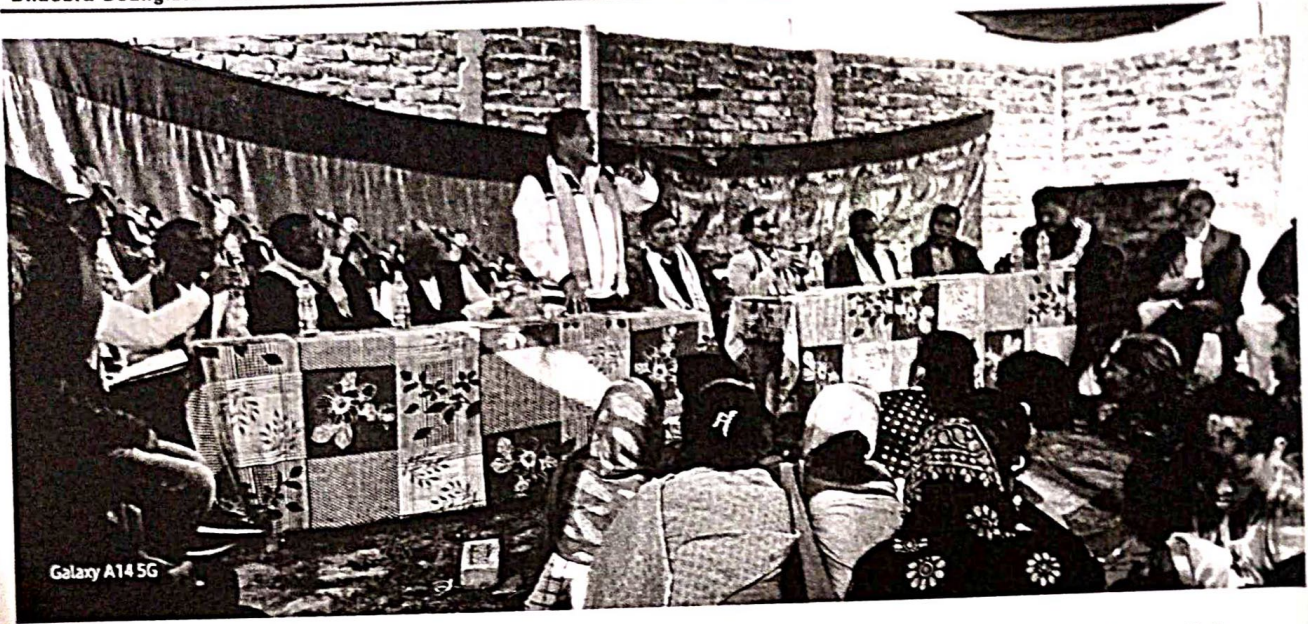
From left Sri Akhil Kemprai, Sri Matilal Kemprai, Mr. Biswajyoti Barman Daolagajau, Writer, Ex-President, Dimasa Sahitya Sabha and Sri Sanmoni Kemprai.



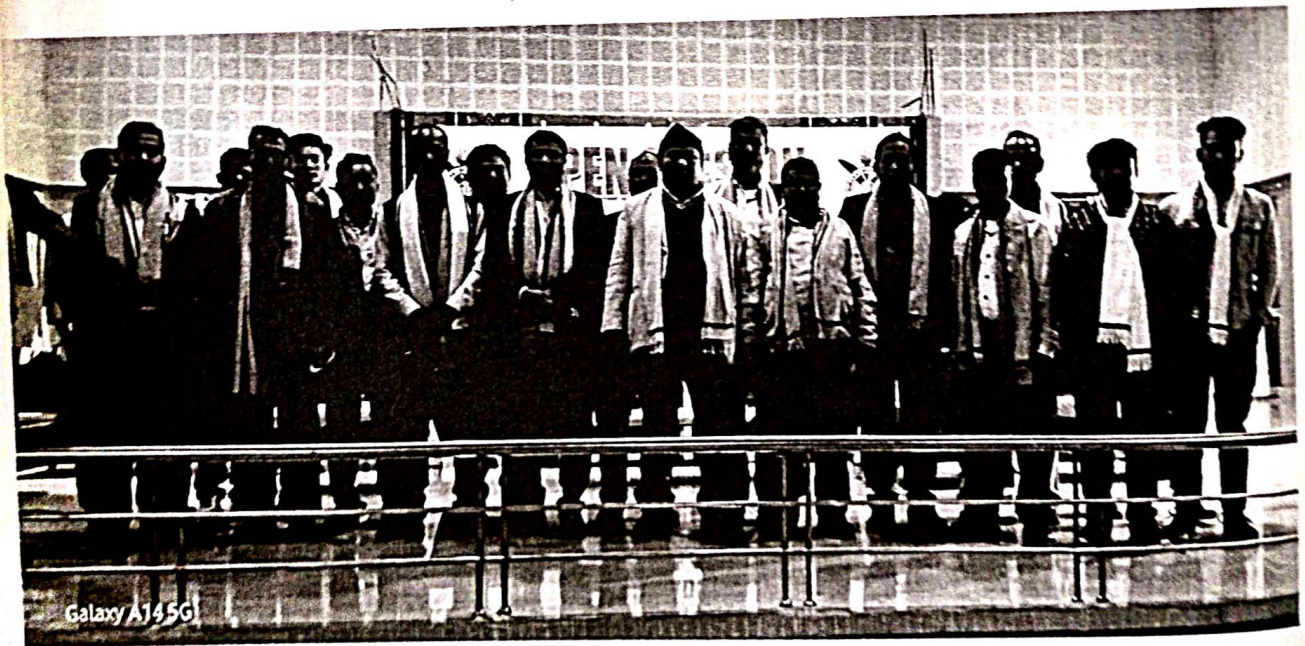
From left Anjit Jigdung, Mr. Kemprai, Mr. Kumud Kemprai, Mr. Kailen Daolagupu, President JNH, Mr. A. Gorlosa, Mr. R. Nunisa, Mr. Matilal Kemprai, Mr. Akhil Kemprai, Sri S Kemprai



From left Mr. Iswar Raj Hasnu, Mr. Mukteswar Kemprai, President, Sibrai Daikho Hosom, Mr. Maheswar Barman Hasnu, President, ABDKSU, Mr. Binay Krishna Hapila.



From left Mr. Upen Barman, Mr. Akhil Kemprai, Mr. Premananda Bodosa, Mr. Sanmoni Kamprai, Dilip Nunisa, Mukteswar Kamprai, Matilal Kemprai, Basanta Barman, Sukumar Barman.



From left Mr. Iswar Raj Hasnu, Mr. Mukteswar Kemprai, President, Sibrai Daikho Hosom, Mr. Maheswar Barman Hasnu, President, ABDKSU, Mr. Binay Krishna Hapila.

RECEPTION COMMITTEE
BISHU FESTIVAL CELEBRATION CUM GENERAL CONFERENCE, 2024

- Advisers** : Matilal Kemprai
Akhil Kemprai
Sukumar Barman
Premananda Bodosa
Maheswar Hasnu
Binay Krishna Hapila
- President** : Malay Barman
- Working President** : Manoj Barman
- Vice-President** : Chandra Barman
Umesh Barman
Swapan Barman
- Joint Secretary** : Ramesh Barman
Napur Barman
- Asstt. Secretary** : Tuni Ram Barman
Purna Barman
Mahanta Barman
- Cultural Secretary** : Keshab Barman
- Executive Members** : Jagatpati Barman, Pankaj Barman, Kamini Barman,
Ratan Barman, Gabinda Barman, Ranjan Barman,
Keshab Barman, Khukan Barman

Finance Sub Committee :

Akhil Barman (Chairman)
Dhan Barman (Vice-Chairman)
Nripen Barman (Convenor)
Gabinda Barman
Suneswar Barman
Sunil Barman
Upen Barman
Shibcharan Barman
Jayanta Barman
Bakul Barman
Bhula Ram Barman
Keshab Barman

Food Sub-Committee :

Suresh Barman (Chairman)
Purna (Kata) Barman (Convenor)
Karun Barman
Ratan Barman
Bichitra Barman
Paresh Barman
Kamini Barman

Pendel & Sound Light Sub Committee :-

Ajit Barman (Chairman)
Tepu Barman (Convenor)
Nikunja Barman
Dilip Barman
Kanak Barman

Cultural Sub Committee :-

Mahesh Barman (Chairman)
Keshab Barman (Convenor)
Ajit Barman
Suresh Barman
Malin Barman
Zubin Barman

Reception Sub Committee :-

Nripen Barman
Sukumar Barman
Niranjana Barman
Binay Krishna Barman
Padumi Barman
Lovely Barman
Purna Barman
Swapan Barman
Pranjal Barman

Volunteer Sub Committee :-

Bakul Barman
Ranjan Barman
Keshab Barman
Akhil Barman
Sukumar Barman
Shyamal Barman
Ram Barman
Arup Barman
Kumud Barman
Biplab Barman
Swapan Barman

Publicity Sub-Committee :-

Narayan Barman
Manjit Barman
Shyamal Barman
Ranjit Barman

Office Secretary

Bhola Ram Barman
Subudh Barman

Editorial Board

Mukteswar Kemprai
Premananda Bodosa
Iswar Raj Hasnu
Purna Barman
Mahanta Barman

GAHAMPHAI

**BISHU FESTIVAL CELEBRATION, 2024
CUM
GENERAL CONFERENCE
OF
BARMAN DIMASA KACHARI SOCIO-CULTURAL
ORGANIZATION & ALL BARMAN DIMASA
KACHARI STUDENTS UNION
NORTH BRAHMAPUTRA VALLEY
ON 9TH & 10TH MARCH, 2024**

**AT
KHOIRABARI MAHIRANGA FAOTHINASHALI
P.O. Khoirabari, Dist. Udalguri, BTR**

To,

.....
.....

INVITATION

Sir/Madam,

Chammachi/Juthai/Namaskar!

It is a great privilege for us to inform you that Barman Dimasa Kachari Socio-Cultural Organization (BDKSCO) & All Barman Dimasa Kachari Students Union (ABDKSU) have jointly organized Bishu Festival Celebration cum General Conference, scheduled to be held at Khoirabari Mahiranga Faothinashali premises, Khoirabari, Udalguri, BTR on 9th & 10th March, 2024.

In this auspicious occasion, we the Reception Committee & organization would like to request your honour to grace the celebration. Your kind presence is highly solicited.

*Chammachi/Juthai
Sincerely yours*

On behalf of the R/C

Malay Barman
President

Manoj Barman
Working President

Ramesh Barman
Napur Barman

Joint Secretary

Tuni Ram Barman

Purna Barman

Mahanta Barman
Asstt. Secretary

On behalf of the Organization

Matilal Barman
President, BDKSCO

Akhil Barman
Gen. Secretary, BDKSCO

Maheswar Barman
President, ABDKSU

Binay Krishna Barman
Gen. Secretary, ABDKSU

PROGRAMME

09/03/2024 (Saturday)

8:00 a.m. Flag hoisting of the Organizations.

8:30 a.m. Homage to Martyrs.

9:00 a.m. Traditional Sports.

11:00 a.m. Lunch.

03:00 p.m. Delegate Session

Chairman : Mr. Maheswar Barman, President, ABDKSU

Co-Chair : Mr. Malay Barman, President, R/C

08:30 p.m. Dinner.

09:00 p.m. Light off.

10/03/2024 (Sunday)

08:00 a.m. Breakfast.

09:00 p.m. Delegate Session.

11:00 a.m. Lunch.

12:30 p.m. Open Session

Chairperson : Mr. Matilal Barman, President,
Barman Dimasa Kachari Socio-Cultural Organization.

Chief Guest : Mr. Dilip Saikia, Hon'ble M.P. (Lok Sabha)
Mangaldai Constituency.

Special Guest : Mr. Biswajit Daimary, Speaker,
Assam Legislative Assembly.
: Mr. Kati Ram Boro, Speaker, BTCLA, BTR
: Mr. Dharmendra Deori, Vice-President,
All Assam Tribal Sangha.

Distinguished Guest : Mr. Jolen Daimary, MLA, Tamulpur Constituency.
: Mr. Rupesh Barman Khersa, Chairman,
Barman Dimasa Kachari Development Council.
: Dr. Dhruva Hojai, Ex-Director, DHS, Govt. of Assam.

Appointed Speaker : Dr. Uttam Bathari, Associate Professor,
Deptt. of History, Guahati University.

: Mr. Dilip Nunisa, President,
Halali Progressive Welfare Society.

Guest of Honour : Mr. Daobaisa Boro, E.M. BTR
: Mr. Ranendra Narzary, E.M., BTR
: Mr. Kailen Daolagupu, President
Jadikhe Naisho hoshom, Haflong, Dima-Hasao.
: Mr. Nobin Johori, President,
All Dimasa Students Union, Haflong, Dima-Hasao.

- : Mr. Shuvit Langthasa, President,
Nikhil Cachar Hidimba Barman Samiti, Silchar, Cachar.
- : Mr. Bhabendra Boro, MCLA, BTR.
- : Mr. Shantanu Langthasa, Chairman,
Integrated Tribal Development Project, Silchar, Cachar.
- : Mr. Subhash Tirkey, Vice-Chairman,
Adivasi Development and welfare Council, Assam.
- : Mr. Promit Sengyung, Gen. Secy.,
Dimasa Students Union (DSU). Haflong, Dima Hasao District.
- : Bishnu Ram Nunisa, Vice President, Assam Olympic Association.
- : Mr. Khogendra Barman, Gen. Secy,
Nikhil Cachar Hidimba Barman Samiti, Silchar, Cachar.
- : Smt. Binita Jigdung, President,
All Nagaland Dimasa Women Welfare Samiti, Dimapur, Nagaland.
- : Mr. Pitush Nabengsa, President, Dimasa Public Organization, Nagaland.
- : Mr. Phuleswar Nunisa, Deputy Inspector of school, Gosaingaon, BTC
- : Mr. Diganta Jarambusa Barman, President,
All Assam Tribal Sangha, Cachar District Committee.
- : Smt. Kamali Basumatary, Ex-MLA, Panery Const.
- : Mr. Lwmsrao Daimary, Ex-E.M., BTC
- : Mr. Etika Diphusa, President, Hidimba Justice Forum.
- : Mr. Jebra Ram Muchahary, Social Worker, Bijni.
- : Mr. Mukteswar Kemprai, Gen. Secretary, Hidimba Justice Forum.
- : Mr. Birendra Daolagupu, Ex-Presidnt,
Nikhil Cachar Hidimba Barman Samiti, Silchar, Cachar.
- : Mr. Sanmoni Kemprai, Ex-President, All Dimasa Students Union.
- : Mr. Momai Boro, Social Worker, Naokata.
- : Md. Akram Hussain, Namkhola G.P.
- : President/Secretary, KAC/ABSU
- : President/Secretary, KAC/ARSU

07-00 p.m. Cultural Programme.

To be Inaugurated by- Mr. Dhruvajyoti Boro, Social Worker, Khoirabari.

Artiste— **MAHESH, KESHAB & PADUMI**

N.B. :

- *****
1. By Train- Silchar→Guwahati→Rangia→Khandikar→Goreswar→Khoirabari
 2. By Road- Guwahati→Baihata Chariali→Goreswar→Khoirabari
 3. By Air- Nearest Airport is Lokapriya Gupinath Bordoloi International Airport.

