

# KOCH RAJBONGSHIES BETRAYED



**Ambika Choran Choudhury**

**Thus spake Sri Sri Thakur Anukul Chandra  
(1888-1968 A.D.)- the founder of Satsang**

1. The Source of all 'Isms'  
Is existentialism --  
no existence  
no 'Isms'.
2. To uphold one's own life and growth  
with that of others is Dharma.  
What makes anything stand on  
with life and growth is Dharma.  
Upholding urge of our existence is Dharma.
3. That which protects, nurtures and  
fulfils the uphold of existence is politics.
4. He who is loyal  
to his own prophet  
is loyal to all prophets.
5. গুণহীন, দ্রব্য যেমন ভাবা যায়না  
বৈশিষ্ট্যহীন ব্যক্তি ও গোষ্ঠী  
তেমন থাকেনা। --শ্রীশ্রী ঠাকুর

**Koch Rajbongshies  
Betrayed.**

**Ambika Chorán Choudhury**

UNIQUE PRINTERS  
in Road, Bongayon-783 380 (Assam)  
to 94358 01219 (M)

***Koch Rajbongshies Betrayed*** - Containing the chequered history of deprivations of and conspiracies against the seniormost sons of the soil of Assam & North-East India in brief, with special reference to the democratic struggle for Scheduling; by **Sri Ambika Choran Choudhury**, of Bongaigaon, Assam. Retd. Principal.

**Published by**

Sri Sambhu Choran Barman  
Kharija Dolaigaon;  
Dist. Bongaigaon, Assam;  
1st Jan./2009 A.D.

**Cover photo** : With Courtesy of 'Asomiya Pratidin'  
Dt. 9th Dec./08

**Price :** 50/- only

D.T.P. & Settings :

*Sri Suresh Barman*

**Printed at :**

M/s. UNIQUE PRINTERS

Main Road, Bongaigaon-783 380 (Assam)

Hello-94358 01219 (M)

## Forwarding Note

This small book may appear as pungent, irritant, bitter and thought provocative; but actually will help destroying the hook-worms inside the intestine of the socio-political leaders in power, especially after Independence of India. If this book written in simple language can help rejuvenate our decaying Hindu Society, my labour will be rewarded.

The idea in writing this book flashed in my mind, when I worked as a member of three men Expert Committee constituted by Govt. of Assam in Sept./2008 vide Memo No. AIRTSC (ETH NO-Rs) 68/08/29- A dated 15<sup>th</sup> Sept./08 for preparing and submitting an Ethnographic Report on the Koch Rajbongshies of Assam in connection with the Scheduling Issue which is pending and hanging with G/I and Parliament since 1968, undecided. This inordinate delay is due to ill-conceived leaders concerned and the chronic cancerous health of Hindu Society.

Apart from my personal knowledge I have taken the help of N. N. Bosu's "Social History of Kamrup" and S.C. Sanyal's "The Ranbansis of North Bengal." This book when published may serve as Resource book for the research Scholars on Sociology and Ethnography.

The omission & commission are expected.

Bongaigaon  
Christmas Day  
25th Dec./2008 AD.

  
(A. C. Choudhury)  
Author

The first batch of seven member deputatons headed by Sri Ambika Choran Choudhury & formal discussion held with Govt. of Assam in 1967 at Conference Hall of Assam Civil secreteriat, Shillong; leading to the conduct of Socio-Economic Survey of Koch-Rajbongshis.



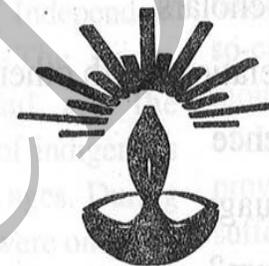
Sitting :- From Left to Right-

Late- Jonardon Krishna Roy, Kokorajhar. Sri- Ambika Choran Choudhury of Bongaigaon (leader), Late- Dwarikanath Dihidar, Gossaigaon. Late- Romoni Kanta Roy, Baregarh (Kokorajhar).

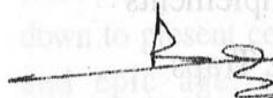
Standing :- From Left to Right -

Sri- Tukeswar Barman, Choutara. Late- Girish Ch. Roy, Nehalgaon (Basugaon). Late- Hari Choran Roy, Sakati.

## Dedication



This humble book  
**“Koch Rajbongshies Betrayed”**  
is Dedicated to the Suppressed, Oppressed  
and  
Deprived Sons of the Soil  
of North-East India.

  
(Ambika Choran Choudhury)

Date- 01-01-2009  
Bongaigaon (Assam)

## Contents

	<u>Pages</u>
○ The Koch Rajbongshies Betrayed	1
○ Koches in the eyes of Scholars	6
○ Koches: their Ethnic Relations with other Tribes.	11
○ Koches after Independence	18
○ Koch Rajbongshi Language	31
○ Deliberate Insult to whom?	36
○ Is not a definite heinous Conspiracy?	38
○ House Plan	41
○ Houses	42
○ Features of Rajbongshies	43
○ Agricultural Implements	46
○ Transport	47
○ Spinning & Weaving	48
○ Fishing Implements	49
○ Hunting & Traps	52
○ Music & Dances	53
○ Worship of deitis	55



## The Koch Rajbongshies Betrayed.

### 01. Preface :-

The Koch-Rajbongshies of Assam betrayed by the rulers of Independent India after 1950 A.D. The Koch-Rajbongshies were and are the seniormost ethnic group of indigenous people of Assam through ages. During 16th. Century A.D. there were only two prominent empires in entire Bharat Varsha (subsequent India). One was the Koch empire of Moharaj Naranarayana (1509-1587 A.D.) and the other was the Mughal empire of Akbor. History speaks in details. These Koches traversed in different places of entire Asian continent right from pre-Vedic period to Jan./1950 A.D. After Independence of India the Koches alias Koch-Rajbongshies of north-east India were and are subjected to deliberate exploitations and deprivations, politically, economically and also in the field of observing Hindu rites and rituals, taking advantage of their ignorance, lamb-like simplicity, untottering loyalty to ruling authority, and strongly maddening believe in unforeseen heavenly force and fortuitous

fate. So most of them have now converted to 'drawers of waters and hewers of woods' at the doors of other so-called upper castes, elite and chance mongers, especially after Independence of India. The welfare constitutional provisions also failed to ameliorate their sufferings due to deprivations even after sixty years of Independence, which bespeaks the failure of educating the masses.

### 02. Introduction :-

The word 'Koch' alias 'Koch-Rajbongshi' means the group of people belonging to 'Koch-race-an ethnic group of indigenous peoples of Asian continent mainly falling within Mongoloid stock; who traversed in different places of Asia from pre-Vedic and pre historic period down to present century. During Vedic and epic age, these ancientmost indigenous peoples were known as Asurs, Mlechachas, Kiraties, Non-Aryans, Pani-Koches. During Pauranic and Tantric age, this peoples were mentioned as Ku-Vachas (users of evil

language) and subsequently in course of time these Ku-Vachs alias modern Koches had concentrated in the geographical area known as ancient Kamrupa Rajyya and during medieval age as Kamata alias Koch-empire and in modern age as north-east India and during the last part of 19<sup>th</sup> century as 'Assam province' since 1874 A.D. which was created by British Govt. consequent to Sepoy Mutiny in 1857 A.D. So Koches were and are the most ancient ethnic group of people of present Assam through ages.

### 03. Koch-Rajbongshi explained :-

Some of these Koches, especially in western most part of Assam province and the area known as Koch Behar alias Cooch Behar Kingdom, now known as North Bengal after 1<sup>st</sup> Jan/1950 A.D; are popularly known as 'Rajbongshi' an honourific socio-political title adopted after 1912 A.D. due to social reformation movement launched by late Panchanon Sarkar alias Rai Saheb Panchanon Varma alias Thakur Panchanon of Cooch Behar (Feb. 1872 to Sept./ 1935 A.D.) This socio-political movement was launched as a mark of protest against the atrocities and exploitations of the so-called upper caste named Brahmin and Kayastha of

Bengal province. Since then the social organisation named 'All Assam Koch-Rajbongshi Sanmilloni' started using 'Koch Rajbongshi' for sentimental unification. Thus the word 'Koch-Rajbongshi' came into use in popular parlance. Actually 'Rajbongshi' is not an ethnic name; it is an adjective of some Koches which means belonging to the royal families of the Koches, as a mark of false aristocracy. They are now constitutionally known as S/C in Cooch Behar (North Bengal); Tribals in Garo Hills district of undivided Assam which is now a part of Maghalaya State after 1970 A.D.; M.O.B.C. in undivided Goalpara district of Assam; O.B.C in other Districts of Assam and caste Hindu in Karbi-Aanglong district of Assam. Thus the Koches alias Koch-Rajbongshies are now house divided due to political conspiracy of upper caste evil minded politicians of Assam and Centre during post independent period as evident.

### 04. Socio-Economic Survey :-

Then Chief Minister of undivided Assam late Bimola Prosad Chaliha, who kindly arranged a formal Joint Discussion between Govt. of Assam and the representatives of All Assam and

Koch-Rajbongshi Sanmilloni in Shillong the then Capital of Assam. Subsequently this discussion was held in the Sectt. Conference Hall. Govt was represented by Tribal & W.B.C. Minister late Chatrasing Teron, Secy. of T.A. & W.B.C. Deptt. Director of Planning and Development Deptt. late Sarada Sarma, Joint Director of Statistics, late Debi Charon Das. The Sanmilloni was represented by Sri Ambika Choran Choudhury (leader), late Janardon Krishna Roy (Genl. Secy.), late Dwarikanath Dihidar (V/P), late Romoni Kanta Roy (Orgn. Secy.), late Girish Ch. Roy, late Hari Choran Roy and Sri Tukeswar Barman. As a result of this day long discussion, Govt. of Assam agreed to conduct Socio-Economic Survey on the Koch-Rajbongshies, first in undivided Goalpara district. This Survey Report was published by Govt. after three years; but the findings in the Survey Report hopelessly failed to satisfy the Sanmilloni.

### 05. Scheduling Issue :-

As a mark of protest against the deliberate conspiracies of the so-called upper caste politics of Assam and India, and to get justice the 'All Assam Koch-Rajbongshi Sanmilloni' submitted

memorandum to the Chairman of Joint Committee of both the Houses of Parliament for Scheduling. Awaited many deputations, met all the authorities concerned in New Delhi, first under the leadership of Sri Ambika Choran Choudhry-- the then General Secy. of All Assam Koch-Rajbongshi Sanmilloni. The first batch of deputationists to New Delhi were Late Jonardon Krishno Roy Kokorajhar; (2) Late Dwarikanath Dihidar of Gossaigaon; (3) Late Girish Chandra Roy of Basugaon; (4) Late Padmo Kanta Deka of Sonapur-Dhopguri (Kamrupa district); (5) Late Romoni Kanta Roy of Baregarh (Kjr); (6) Late Bongshidhar Talukdar of Polasbari (Mouzader of Rani); (7) Sri Tukeswar Barman of Choutara and (8) Sri Ambika Choran Choudhury of Bongaigaon. There after many leaders and office bearers awaited several times deputations at Shillong, Bombay, New Delhi, Guwahati, Kokorajhar, Bongaigaon, Dibrugarh etc. places. The Sanmilloni launched demonstrations, observed Road Blocked, Assam Bandh, organised Mass Rallies at Guwahati, Bongaigaon, Kokorajhar where even Prime Minister of India & other Honourable Central Ministers addressed the Rallies. Ultimately at the special

initiative of late Karmasree Hiteswar Saikia, then Chief Minister of Assam an Ordinance was Issued by the Honourable President of India, declaring the 'Koch-Rajbongshis' of remaining Assam as Scheduled Tribes. An Ordinance was promulgated by the Hon'ble President of India on 27<sup>th</sup>. Day of Jan/1996. But this Ordinance could not be regularised by G/I within the specified time due to dissolution of the House of the People. Hence the issue of enscheduling the Koch-Rajbongshis is still hanging before the Parliament inspite of repeated reminders. Perhaps this is the only solitary instance of lapse of President's Ordinance and as such this may be treated as an insult to our Honourable President.

#### **06. Starting de-novo :-**

At the instance of a few ill-conceived politicians headed by Sri Joyanta Rongpi, and a few ill-conceived Tribal M.Ps, subsequently raised objection in regularising the lapsed Ordinance & therefore Register General of India (G/I) farther started de-novo to examine the availability of the criterias for declaring the Koch-Rajbongshis of smaller Assam as S/T. The main objection raised by the above two

hon'ble M.Ps is that Koch-Rajbongshis have long ago became the followers of Hinduism & as such lost all the qualities of becoming legally declared Tribals by Govt. of India & the honourable Parliament. Accepting Hinduism cannot be a crime. If it is a crime then followers of Islamism, Christianity, Buddhism should also be treated as criminals. If 'Ism' is treated as 'Religion' then terrorism, separatism, communism, nihilism, individualism should also be treated as religion. When Govt. of India followed secularism as the administrative policy; why Koch-Rajbongshis of smaller Assam should be punished for following the path of Hinduism. As a matter of fact 'Change' is the only truth in this scientific world.

#### **07. The Change :-**

As a matter of fact culture and traditions are changeable with the march of time due to gradual scientific advancements. Culture is transmitted from senior generation to junior generation with addition and omission. In this process many communities have abandoned their pristine cultural faith, traits and tradition in favour of new. As for example, many Nagas, Khasis, Mizos, Garos, Kocharies etc. have

adopted Christianity, rejecting their traditional customs & traditions. Major sections of the Bodos, Karbis, Garos and many other tribes of North-East India have adopted different isms (religions) abandoning their pristine Isms (religions); yet these tribes are enumerated as legally declared tribes. Therefore although the Koches have adopted Hinduism abandoning their traditional tribal faiths, rites & rituals; they should be enlisted as scheduled tribes when their counterparts in West Bengal and Meghalaya State are enscheduled by Govt. of India. Even through the Koches following the path of Hinduism they are even today using their traditional foods namely Sidal, Chutki, Kachundi, Pantabhat, Jokora bhat, Sima bhat, Chunga pitha, Karai-Chira, Sukuna laru, Usha laru, Takeli pitha, Puwa pitha, Banni Chira, Gura Chira, Bhukuli gura, Dhan Chira, which are peculiar food items of the Koches even today, along with rice. The rapid physical and psychological changes consequent to increasing scientific advancement are directly telling upon the age old traditional customs, traits and taste of all ethnic group of people. Such chainging trend of mental make up has also influenced the Koch-Rajbongshi;

though they are the seniormost ethnic group of present-day Assam. This imperative influence has badly told upon their hitherto marriage system, upbringing of their children, food habits, language, dress and ornaments, social performances, folk culture, disposal of corpse and religious rites and rituals. The present superficial trend of globalisation is also responsible in obliterating the hoary peculiarities and particularities of many ethnic groups of ancient people.

The enclosures (Annexure are I to IVX) will give a brief view on the Koch-Rajbongshis of Assam touching Notes and pictures on (i) Koches in the eyes of scholars; (ii) Koches and their ethnic relations with other tribes; (iii) Koches after Independence; (iv) Rajbongshi language; (v) House plan of Koch-Rajbongshis; (vi) Houses of Rajbongshis; (vii) Physical features (appearance) of Rajbongshis; (viii) Agricultural implements; (ix) Spinning and weaving; (x) Fishing Implements; (xi) Hunting and traps; (xii) Music instruments & Dances; (xiii) Deities, rites and rituals. And last but not the least the speeches of hon'ble members of Parliament named Shree Raghubans Shing (now Central Minister) and Shree Madhab Rajbongshi both were hon'ble Members of the preceding Lok Sabha.

## Annexure - I

# Koches in the eyes of Scholars

01. A few additional remarks on the origin, evolution and development of the Koch race, now found predominantly in Eastern India, with special reference to the present day Assam, are given below which appear to be thought provocative and may help as guide line for the research workers, along with necessary remarks here and there for constructing general idea on the Koches alias Koch-Rajbongshies, Sir George Abraham Grierson :-

(i) *Koches and Kocharies are of the same ethnic group and the true Koches are at any rate represented by the Kocharies who inhabit in Nowgong, Goalpara, Koch-Bihar and the neighbouring country "When we cross the river Brahmaputra coming from Dacca we meet a well marked form of speech in Rangpur and the districts to*

*its north and east. It is called 'Rajbongshi' and while undoubtedly belonging to eastern branch has still points of difference which lead us to class as a separate dialect. The dialect of western and south western Goalpara in Assam, is pure Rajbongshi (25)". "As per Census Report of 1891 A.D. the total population in this region using Rajbongshi language was 35, 90, 342. (26)"*

HUNTER --

(ii) *"The Garos are race similar to Meches or Kocharies and also bear a strong resemblances to the Koches. Tradition relates that in the former days Garo-Hills were peopled by Koches, who were gradually driven from the hills, northwards by the Garos; and it is a fact that to this day the Koches claim land in the Garo hills. These Koches are the*

25. Sir George Abraham Grierson-- *Linguistic Survey of India.*

*Report of 1891 A.D. the total population in this region using Rajbongshi language was 35, 90, 342 (26).*

26. *Ratnapeetha Abhumuki by A. C. Choudhury.*

*same tribe as described by B. H. Hodgson in his work on the aborigine of India, where he speaks of them as having become almost Bengalis. (27)"* •  
Marbaniang--

(iii) *"The Koch is a tribe and their language is allied to the Kocharies, Tripuris, Garos etc. and it belongs to the Bodo language group. (28)"*

(iv) *"Dr. Kakoti-- "The Bodos built strong kingdom and with varying fortune under various tribal names (the Koches, the Kocharies, the Chutiyas) hold sway over different parts of North-East India during different historical periods. (29)"*

(v) *"Dr. Barua -- "Bodo built kingdoms under various tribal names, the Koch, the Chutiya, the Kocharies etc. and the Bodo group included the Koches, the Rabhas, the Kocharies, the Lalungs, the Di-mashes, the Tripurries, the Morans tribes. (30)"*

(vi) Late Padmo Nath Gohain Barua-- one of the famous historian of Assam declared that Koches originally

belonged to the Bodo Kochari tribes and still treated as such by the upper classes.

(vii) Prof. P. N. Dutta in his book 'Glimpse of the History of Assam' also declared that the Koch kingdom of the 16th. Century was founded by Koch tribe (not caste).

(viii) Sir Edward Gait, Hodgson, Dalton and W. A. Waddle- who wrote British history of Assam described on the basis of proofs and cannot be countered followed by Rai Bahadur Kanaklal Barua. Dr. Suryya Kumar Bhuyan and many others who wrote official history of Assam, that Koches belong to the Bodo group of tribals of North-Eastern India.

(ix) *"Anderson-- The language of Koches, the dominant and ruling tribe in the great Koch kingdom, which surveyed, with something of its ancient prestige and power, long enough to be visited by an Englishman Half Fetch, in queen Elizabeth's time. It would seem then that the language spoken in the ancient Koch kingdom which extended*

27. Page 146 W W Hunter's *Statistical Account of Assam, Yol--II*

28. *Assam in a Nut shall by Dr. Iscot Marbaniang.*

29. *Aspects of Early Assamese Literature : Dr. Bani Kanta Kakoti.*

30. *Assamese Literature : Dr. Brinchi Kumar Barua.*

from the Himalayan to the Bay of Bengal was the Koch..... and careful measurement in the Brahmaputra and Surma Valleys ought to show how far the Koch element still persists, how far it has been obliterated by intermarriage with Indian immigrants. (31)"

(x) Dr. Taher-- "An interesting socio-religious picture in Assam is the existence of a couple of open castes in the tribal Hindu social continue to which Hinduised tribal belong. A Garo or a Bodo tribal who accepts Hinduism becomes a Sarania by giving up certain tribal habits, take a Hindu name and elevated to the Koch-Rajbongshi caste in course of time. (32)"

(xi) Dr. Chatterjee -- (a) "The present day Bengali word is Koch or rather 'Kocm' and this can well be formed a middle -- Aryan sources from Kawomca'. Written 'Camoca' which could be properly sanskritised as 'Kamboja' as we noted before. A later sanskritisation of the non-nasalised form of the name Koch, occurs in the Yogini

Tantra as Kuvaca. Another sanskritised form from the name Koca via Kuvacake this of course give good sense as evil speaker or bad speakers. In Sanskrit is found in the Padma Puran.

(b) "Another sanskritised form of the name Koca, viz. Kuvacake is found in the Padma Puran where certain disparaging statement about this people are made showing how they were held in disrepute by the orthodox Brahmins'. (33)"

(c) "The Koch empire under king Narayanana and his brother Sukladhwoja during the second half of the 16th century, another great achievement of the Indo-Mongoloid Bodo people and prepare long for this climacteric rise were going on for some centuries before that age. If the assumption is warranted that the Licchavis, Koliyas and Vajjis of North Behar in the 6th century. B. C. were of Indo-Mongoloid origin, pure or mixed then it is quite easy to think of North Bengal as much as Assam as having an Indo-Mongoloid population from quite early times. (34)"

(d) Chatterjee writes, "The masses of North Bengal areas are very largely of Bodo origin or mixed 'Austro-Dravidian-Mongoloid. They can now mainly be described as Koch i. e. Hinduised or Semi Hinduised Bodo who have abandoned their original Tibeto-Burman speech and have adopted the northern dialect of Bengal.' 'They are proud to call themselves as Rajbangsi and to claim to be called Kshatriyas.' 'Nothing much is definitely known about the Koches of North Bengal which at one time peopled the entire Assam valley from Sodia right upto North Bengal.' 'With the full Hinduisation of the Koches, and the rise in power of their chiefs, Kshatriya origin was, as was natural, found out or suggested for them.' 'Bisw embraced Hinduism and took the name Biswa Singha. He himself was a worshipper of Siva and Durga, revived the Sakta shrine at Kamakhya. This is an old shrine of hoary antiquity and of Mongoloid or possibly even earlier Austro origin.' It witnessed the final Brahmanisation of a pre-Aryan cult. It is a symbol of the final Aryanisation or

Hinduisation of the Indo-Mongoloids of North-Eastern India. (35)"

(xii) O'Donnel - "Another interesting tribe is the Rajbongshi or Koch of North-Eastern Bengal. The localisation of whose racial position has long been a subject of dispute. They are however only the third wave of Mongols who have advanced through the eastern passes, the first being the Chandal, the second the Koch and last the Aham. (36)"

(xiii) Risley-- "That Koch, Koch-Mandi, Rajbongshi, Palia and Desi belong to a large Dravidian tribe of North-Eastern and Eastern Bengal amongst whom there are ground for suspecting some admixture of Mongolian blood. The transformation of Koch into Rajbangsi, the name by which they are now known in Rangpur, Jalpaiguri and Kochbihar, is a singular illustration of the influence exercised by fiction in the making of caste. Now the great majority of Koch inhabitants of Northern Bengal invariably describe themselves as Rajbangsis or Bhanga-Kshatriyas. They keep Brahmans, initiate Brahminical rituals in the marriage ceremony and

31. Introduction to the Koches, page XVII : J. D. Anderson.

32. page 55, Assam and Assamese Mind.

33. page 59 & 61 of Kirate - Jana - Kirti. By Dr. S. K. Chatterjee.

34. K - J - K, By Dr. S. K. Chatterjee, page 60.

35. Page 13 : he Rajbongshies of North Bengal by Charu Ch. Sanyal.

36. Page 262, Census Report of India (1891). Vol. III; O'Donnel.

have begun to adopt Brahminical rituals in their marriage ceremony and have begun to adopt Brahminical system of Gotra. (37)"

In addition to the writers named in the present book many research workers, casually wrote on the Koches, some of whom are H. N. Choudhury, Amanatulla Khan Choudhury, A. Mackenzie, M. Martin, J. A. Vas, J. F. Gruning, H. Beverly, W. H. Thompson etc. There are many Kuchi peoples in some scattered islands of Japan empire who are alike with the Koches.

02. "The Kachari (Koch+Hari) was a species of Koches. The suffix Hari means decedents. So the Kacharies are the decedents of the generic Koches. Garo Pahar (hills) was named after Gara-Koch- a most prominent Koch leader of epic age. The Tura town of Garo Hills

was named after Dura Koch- younger brother of Gara Koch. Dura had become subsequently "Tura" in the phonetics of native people of Garo Hills. So Garos are originally ancient Koches. Like the modern Ravas are the decedents of 'Koch'. In the dialect of Atong Garoes Raba means invited. In olden days thousands of Koch youths of north bank of Brahmaputra river (Dhapa nodi) had crossed the river at the warm invitations of Garo girls of south bank of Brahmaputra river to fill up the place of male members. From the word Raba, the word Rava came to use. So there are very closed and intimate relations including intermarriages amongst Koch-Kochari-Rava etc." (pages 198- 221 of 'An Account of Assam' by Dr. John Peter wade, FRAS, 1800 edited by Benudhar sarma).

## Annexure - II Koches : Their Ethnic Relation With Other Tribes

Here a brief survey is made to show the ethnic relations of the Koches with the legally declared and undeclared tribes of India with special reference to North-East India; as because Koches are mostly found here in primitive conditions even to day especially in the area covered by the ancient Kamrupa kingdom.

The ethnic origin and development of the Koches, who ruled continuously or sporadically, as organised ruling force or as small principalities over a vast empire or at different localities for more than thousand years, is rather shrouded with varied opinions of the historians and scholars of home and abroad, as to their pure Mongoloid origin or blended with the Dravidian stock. From all available historical and traditional records, social customs, observance of religious rites and rituals, linguistic peculiarities and particularities; it can undoubtedly be accepted that the Koches are the most

ancient peoples of India who are now predominantly inhabiting in present day North East India and scatteredly found in Deccan. No historical data can be fixed for their origin because of their antiquity and as such exact period of the Koches, who are of late popularly known as Rajbongshi also in some parts, had not yet clearly been established. This new name 'Rajbongshi' is though misleading, due to social proselytation which continued upto middle of 20th century A.D. for the material gain of the priest-class. This proselytation started from the Koch-Kocharies to Modashi, from Modashi to Soraniya and from Soraniya to Rajbongshi and even thereafter from Rajbongshi to pure Aryan Kshatria. This is how an original Koch, who was also known as Mlechachas - Asuras - Danavas - Kuvachas etc. had been promoted to the rank of Aryan Kshatriya for the priest class Brahmin's material gain.

These Koches came down southeards firstly from Tibetan region, the seat of first human habitation, long ago. When the Austriacs were gradually weakened either due to their conflicts with the Negroids or due to their giving way to pleasure and ease; a fresh invasion of their country started from the north along the whole northern front across the Himalayas. The invaders were a race of people who inhabited the country north of Himalaya and West of China. This region was known as the Bodo, Bod or Borso (Varsha) which means 'Home-land' synonymous with Sanskrit Varsha' (as the Bharat-Varsha the Home-land of Bharatyas i.e. (Indians). There were various parts of that region which were known as Har-Bod, Kush-Bod etc. and in much later times when Budhism spread into that country, the southern part was known as Basti (Lama) Bod which has now been converted into Tibbot (basti-Bod to Ti-bod). The inhabitants of various parts of Bod country were known as Boddo-Ficha or Bodo-Cha (Fica means children) which means children of the various Bod regions and later

known simply as Boddo or Bodacha. Some of them however retained the name of the particular portion of the region from which they originally migrated at a later date. These were the Koches (Kuch or Kus-Bod) who perhaps migrated from the Kocher or Kucha area and Meches who migrated from Meche area. The area from which Kochi and Mechi rivers originated were known as Kocher and Mecher respectively. *"The Koches appear to have been originally a Bodo tribe closely allied to Mechas and Kacharies, but many of them now present the physical characteristics of the Dravidian family. (23)"*

The anthropologists and sociologists are of the view that from about 4000 to 2000 B.C. there was a movements of the Mongoloid population in successive waves from the bank of Hoangho and Yangtsekiang rivers to India through North-Western routes and these Mongolian people along with others who migrated from Northern Burma from the remote past of the bulk of population. Sir H. H. Risley had divided the people of India into as many

as seven main-type, the people of greater Assam mainly belonged to Mongolo-Dravidian type and their linguistic group is called as Tribeto-Burman. According to Dr. B. M. Das the Mongoloid people came in successive waves from the north and north-eastern region. Tibetans call themselves as Bod and subsequently might be deduced as Bhod-Bhot-Bhotan-Bhottanta or in subsequent sanskritised from Bhot+Onta=Bhotanta=Bhotan-Bhutan. These Bod people or now popularly known as Bodo (Boro) people formed the genus and they included many species like Koches, Kocharies (Koch-Harries, Hari means off shoots or descendants); Garoes, Meches (Koches who lived by the side of Mechi river are called Meches). Ravas (Koches who were invited by the Garoes were known as Rabas). Kocha-Ravas; Hajongs (Hajong). Rai Bahadur Kanaklal Barua is of the opinion that these Bodo people were no doubt the Kirats and Meches spoken of in the Mahabharat. The distinguishing features of the Kirats and Meches or Mlechachas were recorded by the Aryan writers. Manu classed the Kirats with Mlechachas. Lord Siva is their family deity and Uma nicknamed

Kirati is their female deity. Uma was a princetine daughter of the Himalayan region.

According to late Nagendra Nath Basu, the modern Kocharies are no other than the descendants of those Ut-Koches and Kirats (Utkoch means Koch hailing from North), who inhabited in the eastern shore of the Eastern Sea mentioned in the Brahmanda & Kalika Puranas. From the prehistoric times the Koches, Rabhas, Meches, Kirates and the like used to live in close proximity to the Koch and Kocharies in the tract of the land at the feet of the Himalayan between the Brahmaputra and the Kochi (Kosi) rivers. The local Nepalee call this vast tract of land as Kocher. There is a popular legend amongst the Limbus on creation. According to this legend one of the two progenitoris of the human race settled in the above Kocher area and he became the father of the Koch, Mech and Dhimal-Tribes. In Brahmaputra valley the Kocharies call themselves as Bodo or Bodo-fisa (sons of Bodos); but in North Cacher Hills area the Kocharies call themselves as Dimasa (Dima-Fisa). 'Di' means 'Water' and 'Fisa' means sons and daughters of the great river Tsangpo

alias Brahmaputra-alias Lohitya alias. Purba-Samudra's feeding and tributary rivers like Kochi, Tista, Korotoya, Manas, Borak etc.

According to Rabha legend Risi-devota who dwelt in Rang-Karnag (heaven) as the creator had created human race in separate group and a groups consisting of four brothers namely Kocheche, Lipchu, Mecheche and Limbu with their respective families were brought down to the Prithimi from Rang-Karang for their settlement. This entire group was re-designated as 'Rabha-Tang'. Here when scrutinised properly 'Rang-Karang' stand for a particular region of dwelling place within Tibbatan pleatu - which is regarded as the roof of the world. Prithimi stood for the country situated on the, it is held south of Himalaya. In the course of time the descendants of the Kocheche-Kochacho-Koch and the Mechiche-Mecho-Mech; the decendants of Lipchu and Limbu are now found in Nepal, Bhutan, North Bengal, Sikkim, Darzeeling, Assam, Arunachal, Meghalaya etc. areas. There is a group of indigenous peoples in Garudachal alias Mandachal alias Garo Hills area,

who are known as Atongs. These Atongs are generally known as Koches i.e. descendants of Kocheche. According to Mr. A. Playfair, in the remote past the migration of the Rugas-Rabas-Rabhas, Koches, Garoes and Kocharies took place from the Tibbetan region to the Brahmaputra valley and hence to the hills of Assam. Playfair said that long before the arrival of the Garoes in the present Garo hills, the Rabhas and the Koches were in occupation of the Garo hills where from they had to come down to the plains. Dalton also hold the same view. According to some modern western anthropologists, the Koches, the Meches, the Rabhas, the Dhimals are all one and the same people having sprung from the common stock. At present we do not however regard the Koch, the Mech, the Kocheries and the Dhimals as quite different people. According to the elite of the present Rabha society the Rabhas regard that the Rabhas and the Koches are same tribe. Even to-day the original section of the Rabhas are known as 'Kocha-Rabha' who are now found to inhabit in Goalpara district, Meghalaya (Garo Hills), Koch-Bihar, Jalpaiguri of West Bengal. The great revolutionary

artist late Bishnu Ram Rabha belonged to this group. Sir Edward Gait observed that at the present day the word Koch is a term of some ambiguity. In Assam proper it has become the name of a Hindu caste, into which are received the converts to Hinduism from the ranks of the Kochari, Lalung, Mikir and other tribes, and as the process of conversion is still continuing, the number of persons described as Koch, is increasing rapidly. In North Bengal and Goalpara, on the other hand, it is a term which is falling into disrepute, and it has, to a great extent, been abandoned in favour of the appellation Rajbangsi. It is here generally regarded as indicative of race, that is to say, as the name of a tribe and not a caste, but the ethnic character of the people so called has been a matter of some controversy. The Koches are frequently referred to as Cuvacha in the Purans and Tantras. The historians of Muhammad Bakhtiyar Khilij invasion at the end of twelfth century (1205 A. D.) says that the 'features of the Koch, Mech and Tharu tribes' resembled those of a tribe of southern Siberia. That acute observer Bryan Hodgson classed the Koch with the Bodo and Dhimal, and the

same view is taken by Buchanan and in the Dacca Blue Book. On the other hand, Colonel Dalton considered them to be Dravidian and Risley, while admitting an intermixture with Mongoloid stock, held that Dravidian characteristics predominate. The divergence of views seems to have arisen from the confusion caused, by the use of the term Rajbangsi. It originally referred to an entirely distinct community of Dravidian affinities; but was afterwards adopted by the Koches west of the Manas river, who attorned to Hinduism, appropriated, the caste name of the most numerous Hinduised community in their neighborhood. So long as the Koch kings ruled, there was a considerable intermingling of the two races in the country subject to their domination. There seems, however to be no doubt that the true Koches were a Mongoloid race very closely allied to the Meches and Garos; and we find that in Jalpaiguri, Koch Bihar and Goalpara; the persons now known as Rajbangsi are either pure Koches who though dark, have a distinct Mongoloid physiognomy or else a mixed breed, in which the Mongoloid element usually preponderates. The Koch

language is now practically extinct, but the traces of it which remain, show that it was almost identical with Garo. In former times the Koches and Meches freely intermarried; but the conversion of the former to Hinduism has now caused the practice to be discontinued, east of the Monas, where there were no Rajbangsis properly so-called the Koches as the dominant tribe, were admitted to Hinduism without any change of their tribal name; but members of other Mongoloid tribes who afterwards followed their example were allowed to do so only by sinking their old designations and joining the ranks of the already Hinduised Koches. There is an excellent paper on the subject by Babu Monomohan Roy, in the J.A.S.B. for 1903 A.D. Colonel Waddle's head measurements fully establish the predominance of the Mongoloid type in the Koches of Assam (24)".

As a matter of fact the word 'Koch' is older than the Puranas and Tantras which were composed in India by the Aryans to malign their opponents. The word 'Koch' came down with these people

when they came downwards from North-China or Siberia region after struggling hard against natural odds and calamities in addition to the opposition from the rival groups in which most of the male members of Koches were killed in the way fightings. This is partly evident from a folk song now occasionally sung by the Kocha-Rabhas which is indicative as to their origin and development. This interesting folk-song, which is mostly forgotten now by the present Rabhas and Koches runs.

"Hulun Lunga Hashong  
Chandong Bandong  
Kocha Mian Chi-ou  
Kocha Aamia Namprangou"

When deciphered the part of the above folk-song the meaning comes that 'Hulun' was the name of a place and a lake under Takingsan province of Mongolia (North-East China). Now this place is a town having Rly. station known as 'Heighlan'. 'Lunga' is also a name of a place by the side of Howangho river which is now known as Loyang. 'Hashong' means at present Hajong or

Ha-jou which means high land and hilly places. The present name of Hajo town under the Kamrup District of Assam has been derived from the original word 'Hashong' as it appears. Chandong and Bandong are the names of two different places located north from Tinsukia town of present Assam at a distance of 525 K.M. from Sodia town of undivided Assam which are now known as Chamdo and Bomdo. Chamdo is located by the side of Mekong river and Bomdo is now known as Bomdila in Arunachal province. 'Koch Mian Chi-ou' means the male members of the Koches died or slain in severe fightings. 'Kocha Aamai' means females of the Koches; 'Namprangou' means bewildered where to go, what to do in helpless condition. The simple, short and direct meaning of the above part of the forgotten folk-song is that the valiant Koches marched downwards from the north via Highlong to Loyang to Chamdo to Bomdo after crossing and over-coming many hilly areas, turbulent rivers and ferocious way-

side plunderers that cost many able bodied male members and the beautiful females of the Koches became helpless and bewildered.

In Brahmaputra valley Koch, formerly, the name of a tribe, has become a caste which admits proselytes to Hinduism from ranks of the Kocharies and other aboriginal tribes. The Rajbongshies or the Koches to use the title by which the tribe is more generally known are common not only in Assam; but in North Bengal also. They appear to be a mixed lineage. On the west their affinities are with the Dravidians stock and on the east with the Mongolians. The centre of Koch power was in Cooch Behar and in the Goalpara where the tribe was in a position to be much affected by the tradition of the ruling race. The Koch Rajas and their courts were in a considerable factor in their lives and the tribes-men have assumed the honorific title of the Rajbongshi or 'men of royal stock'.

### Annexure - III

## Koches after Independence.

The present-day deplorable conditions of the Koch-Rajbongshies of north-east India especially of Assam, Meghalaya and North Bengal areas, after independence of India, have become not only a deep slur to Indian civilisation; but also bespeaks utter lack of magnanimity of Indian leaders and bureaucrats concerned. Incidentally it can safely be said that hundred percent of the Koch-Rajbongshies of the above areas are Hindus and are under the strong grips of Brahmin priests or such Guides hailing from so-called upper castes, in matters of performing religious rites and rituals. It has been now proved that the Koch-Rajbongshies of the above areas are committing serious crimes by remaining staunch followers of Hinduism. From my personal close and long observations on these unsophisticated unfortunate Koch-Rajbongshies of the above areas of post-independent period; it can safely be suggested that their emancipation lie

only with finding out an alternative Dharma (not ism) which is based on scientific knowledge. They should now tarry a while and find out such an alternative. They should stand on their own legs instead of blaming others depending on other's mercy.

It is really surprising to note that an ethnic group of adventurous people of ancient Kamrup region of 'Mohabharata' fame, who marched to Western India and beyond upto Persian gulf and Mediterranean sea kept deep foot-prints at different places of ancient India right from pre-Vedic age established kingdoms and rule sporadically upto the end of 14th century A.D. and systematically and gloriously in entire north-east India from 15th century to 1950 A.D. have now fallen into the abyss of downfall, especially during post-independent period. Consequently due to their utter callousness and surrendering their future at the hands of their priests, the same Koch

Rajbongshies have become Nepalee, Bhutan, Indian and Bangladeshi nationals. Within India they were made Biharees (Puranea District of Bihar State), Bengalees (five districts of North Bengal after 1st January, 1950), Assamese & Meghalayees after 1970. Constitutionally also these same Koch-Rajbongshies have been divided and subdivided by concerned politicians of India declaring them as Scheduled caste in Bengal, Scheduled Tribes in Meghalaya, D.B.C. in Assam, M.O.B.C. in erstwhile

Goalpara district of Assam, General Karbi Awalong and North Cachet districts of Assam. In addition to these divisions and Sub-Divisions Govt. of Assam and India have deliberately given birth to some 'Autonomous Lands like Rabha Hasshongs, Boroland and Autonomous Council etc. on their ancestral home lands and hearts of the Koch-Rajbongshies. It is proved that the leaders concerned either don't have any knowledge of the history of north-east India and Assam, or deliberately sowing poisonous seeds of internal strifes so that leaders can exploit them when needed.

Considering the plight of these dumb-like simple but dogmatic Hindus, who always believe in unseen God and

fortuitous fate, I myself took the lead of approaching Central Govt. and submitted memorandum to the Hon'ble Chairman of Joint Committee of both the House of Parliament (A.K. Chanda, M.P.), met the Prime Minister and President of India on 10th Oct/1968 for enscheduling the Koch-Rajbongshies of Assam also. This memorandum was submitted on behalf of All Assam Koch-Rajbongshi Sanmilloni, organised democratic movements, awaited deputations to all the Prime Ministers of India, all the Chairman of the Joint Committees several times, the Hon'ble Members of Parliament also visited for local studies at Shillong, Dispur (Guwahati), Dibrugarh and Bongaigaon at different dates, organised Assam Bandhs, Road Blocked, Hunger Strikes and Mass Rallies at Guwahati, Kokorajhar and Bongaigaon. In such Mass Rallies held at Guwahati Prime Minister Narasimha Rao and Central Minister Sita Ram Kesori attended and addressed the huge gatherings held at George Field on different dates and assured scheduling the Koch-Rajbongshis, the issue hanging since 1968. Ultimately Govt. of India declared the Koch-Rajbongshies of Assam (except in two districts named

Karbi Awaalong and North Cachar districts) as Scheduled Tribes only for three months by an Ordinance of President of India; vide Ordinance No. 9 of 1996 dated 27th Jan, 1996. After renewing this Ordinance an official Bill was introduced before the Parliament for regularisation of the above Ordinance. The foul game of the upper caste politicians started to undo the scheduling issue of the Koch-Rajbongshies and this Bill is still hanging before the Parliament who ultimately constituted a Select Committee of Hon'ble Members of Both Houses and this Mini Parliament (Select Committee) visited Bongaigaon on 16th Nov/1996 and the leader of this Mini Parliament Mr. Amor Ray Pradhan, M.P. from West Bengal addressed the big gathering assembled in the cultural exhibition of the Koch-Rajbongshies. All the Hon'ble Members of this Mini Parliament expressed surprise at the delay - dalling tactics adopted by Govt. perhaps at the behest of interested corners. The tentatizing approach of both State and Central Govts in respect of scheduling is really unexpectedly pathetic for the Koch-Rajbongshies of Kamrup Rajyya alias Kamata empire alias Assam and North Bengal (West

Bengal State) who were and are the ancientmost sons of the soil; though they are now being threatened as 'foreigners' time to time by issuing deportation notices by Govt. of Assam. This is nothing but irony of fate. It can easily be regarded as the betrayal to the sons of the soil of North-East India, even after 61 years of independence. Likewise after burning many fuels since Oct/1968 to this date, the hanging scheduling issue of the Koch-Rajbongshies, Assam Govt. of late has linked up five additional ethnic groups for scheduling alongwith Koch-Rajbongshies; vide Daily News Paper Agradoot/Khabor dt. 9th, Aug/2006. These five additional ethnic groups are Adibashi Tea Garden tribes of Assam, Tai Ahoms, Morans, Motoks and Chutiyas. This is nothing but maneuvering of issues; because the processing of required criterias for scheduling of the last four ethnic groups will definitely take considerable time which means inordinate delay and the delay bespeaks almost denial due to bureaucratic handling. The demand of the Koch-Rajbongshis and Adibashi Tea tribes of Assam have already been examined & processed and are hanging before the Parliament since 1968. They

of Tai-Ahoms, Chutiyas, Moran Motoks are to be processed and listed and it bespeaks delay for all. This time Assam may be at the strong of Bangla Desh and Pakistanian interests due to bankruptcy of leadership of Assam. It is also surprising to note that a single gentleman has been nominated from amongst the Koch-Rajbongshis of Assam for Rajya Sabha since Independence of India; though these people constitute one third of the total population of Assam. Statistical figures showing representations of these down-trodden peoples in various Govt. and semi-govt. apartments and organisations draw a shabby picture on the honesty of leaders in powers. Without constitutional protection the paper declaration as O.B.C. by the Govt. cannot solve the old problem created by privileged classes belonging to called few upper castes; these Koch-Rajbongshies though were dependents of kings; yet 99% of these peoples remained ignorant of scientific book as they were made to believe that they are the descendents of not only royal families, but also 'Khatriyas' of Aryan and 'Mohabharata' fame. They could

not understand the true and scientific meaning of the words like 'Sorgo' (heaven), 'Bhagawan' (God), 'Asura' (demon), 'Arya' (prone to go ahead), 'Mlacha,' 'Adrista,' 'Brahmin', 'Bipro', 'Lakshmi', 'Saraswati', 'Bishnu', Narada, Parboti etc. dubious words due to utter ignorance. As a matter of fact these words have got very nice and scientific meaning. Sree Sree Thakur (Late Anukul Chandra Chakravorty, 1888-1969)- the founder of Satsang movement, had explained such dubious words very nicely. So after Independence these ignorant peoples have become fish out of water and very soon became "Drawers of waters and Hewers of woods" immediately after acquiring the Kingdoms and Zamindary Estates by Govt. of India after Independence.

So in order to study these down-trodden historic peoples more closely I myself assumed the office of General Secretary of All Assam Koch-Rajbongshi Sanmilloni (like N.G.O.) of Greater Assam area in 1967 and continued as General Secretary till 1983 and then working President for one year and thereafter as President of another term i.e. in total more than 17 years at a stretch. The intimate association for such

longer period enabled me to know the history & socio-political conditions compelled me to travel almost every nook and corners of north-east India and also south-east Nepal and southern parts of Bhutan & collected some materials for writing a book on them i.e. Koches. In 1969 I wrote and published a book on the history and culture of Koch-Rajbongshies right from pre-Vedic period to 1950 in Assamese language limiting the book within 150 pages. Erudite scholars like Dr. Suniti Kumar Chatterjee, National Professor of India and President, Indian Sahitya Academy, Dr. Sukumar Sen, Dr. D.C. Sarkar, Dr. Moheswar Neog, President, Assam Sahitya Sabha, Dr. Birendra Kumar Bhattacharjee, President, Indian Sahitya Academy and President, Assam Sahitya Sabha, recipient of Gyanpith Awards and many others highly praised this book of mine and established me as investigating writer. Indian Sahitya Academy appointed me as Referee for Assamese books in awarding Academy awards to Assamese writers and Assam Sahitya Sabha also honoured me as Guests etc. in Annual Sessions. This book has subsequently been revised and enlarged and republished in 1993 limiting the

book within 426 pages. Now the Research Scholars of Universities of Humanities especially on history and culture value this book most. In connection with the B.A.C. (Bodoland Autonomous Council) movement especially in Lower Assam area, Govt. of India constituted a Three Men Expert Committee led by Bhupindra Sing, Retd. I.A.S. to examine and collect views from various corners and the Committee has requested me to appear and offer my views at Circuit House of Kokorajhar Town on 4th week of April/1991. As all the hon'ble members of Expert Committee were non-Assamese and non-Bengalees and as I am also not fluent in Hindi, so I started writing on Koches with reference to Kocharies (a species of Bodo) in simple English language and hurriedly completed it limiting within 186 pages (when printed in one/eighth size book) and presented three copies to Expert Committee along with my oral comments before the Committee. The name of this hurriedly prepared book is "The Koches Around The World". At the time of offering my comments on the proposed B.A.C. (Bodoland Autonomous Council) area i.e. from Sonkoch river to Panchno

river) i.e. roughly from the north bank of Goalpara District to Darrang District; the total population of B.A.C. would be 18 (eighteen) lac according to Govt. figure, I pointed out the break up of the above 18 lac population as below :-

- Total population in proposed B.A.C. area - 18 lac
- Total population of Plain Tribals in B.A.C. - 6 lac
- Total non-Tribals in B.A.C. - 12 lac
- Total Koch-Rajbongshies in B.A.C. - 7.80 lac
- Total non-Koch Rajbongshies & non-Tribals in B.A.C. - 4.20 lac

So creation of B.A.C. means deliberate deprivation of legally non-tribal Koch-Rajbongshies and I requested the Three Men Expert Committee & suggest Govt. of India to declare the Koch-Rajbongshies as scheduled Tribe first and then create BAC in the name of Bodos, and declare entire Assam as 'Tribal' State. It may be pointed out that- "Bodo" is a generic term and its species are (1) Koches (2) Kocharies, (3) Rabhas, (4) Garoes, (5) Jiyas, (6) Hajongs, (7) Chutiyas

according to sociologists, anthropologists and historians, both native and foreign. So considering population pattern of the proposed Bodoland area I advocated in my public speech delivered as invited Distinguished Guest on 20th June/1992 at Bongaigaon College field before a very large Mass Rally organised by ABSU (All Bodo Students Union) and BPAC (Bodo Peoples Action Council); that BAC should be created covering the geographical area comprising entire North Bengal and present Assam for doing justice to all the indigenous peoples due to historical reasons; vide Daily News Paper "Natun Dainik" dated 29th June/1992. But for reasons not known to us Govt. of India created BAC with 18 lacs of population on 20th Feb/1993; wherein only 6 lacs population belonged to tribals largely Kocharies, as against 7.80 lac are Koch-Rajbongshies who are not yet tribals. Total population of non-tribals within BAC comprises 12 lacks. So for the sake of one-third tribals including Christian tribals; two-third non-tribals including Hindus and Muslims have been sacrificed. This is sufficient to comment that concerned leaders of Govt. of India are either

trouble creators or hopelessly ignorant of the history and culture of north-east India. It is already known to all concerned that thousands of Indian refugees due to violent BAC movement, belonging to Muslims, Adi Bashies and Koch-Rajbongshies from proposed BAC area are yet to be rehabilitated by Govt. run by Regional or All India political party. This is a slur to civilisation.

#### Assam Movements:

The Assam Prodesh (province) was created by British Govt. in 1874 A.D. prior to this formation Assam Prodesh area was mainly ruled by kings of various ethnic groups of indigenous peoples. Entire Lower Assam plus the present day North Bengal (now West Bengal after 1950) area was ruled by Koch kings as Koch Behar kingdom, Bijni Kingdom (Koch King), Sidli Kingdom (Koch King), Parbat Jowar and Maechpara Zamindary Estates (All Koches), Darrang Rajya (Koch King) alias undivided Darrang district, Beltola Rajya (Koch King) alias greater Guwahati area and Cacher Kingdom (undivided Cacher District) ruled by Koch Kings upto 1693 and thereafter jointly by Koch-Kocharies prince and princess upto 1824 A.D. the

Kocharies ruled in Dimapur i.e. near Upper Assam now within Nagaland and North Cacher District around Maibong. The rest of Assam i.e. Upper Assam area was ruled by Ahoms (Tai) people who first entered this region only in 1228 A.D. from outside Upper Barma (Mungra-Mungri, near China) area as invaders. Only limited numbers of male invaders entered this part of land and never went back to their native place to bring back any females of their original ethnic group. These new comers and their childrens subsequently came to be known as Tai Ahoms alias Ahoms (not Asom). These adventurous armed fighters known as "Ahom" under the leadership of Sukapha vanquished the Borahi Kocharies, Nagas etc. and after mixing up by marriage of local females of then indigenous peoples permanently settled in upper Assam areas, extended their kingdom upto the eastern border of Koch kingdoms. In course of time say within two hundred years these Ahoms lost their original Tai language and culture; though their original ism was modified Budhism. Meantime they became Hindu and adopted Aryan titles like 'Singha'. Briefly speaking the Koches, Kocharies with six species,

Rabhas with five species, Garos with their species, Tiyas (Lalung), Karbies, Chutiyas, Khasiyas and Jayantias were the ancient indigenous peoples of the land subsequently came to be known as Assamese. Almost all these ethnic groups of peoples, except the Tribals either Plains or Hill Tribes of all these ethnic group of peoples Koches are perhaps the ancientmost when there were no caste system in this part of land. All so called upper caste peoples, Muhammandans, Adi Bashies etc. came to this part of land from outside Assam at different periods and thereby constituted Assamese culture and society in course of time and ultimately Assam itself has become a mini India in respect of demographic pattern of population. After Independence the influx from outside Assam was next to invasion on the local language, culture and even on avocations and livelihood and ultimately started threatening the very existence of the indigenous peoples of Assam compared to pre and past Independent period. Hence the crisis of identity movement started in Assam from 1980 in the name of Assam Student Union (ASU) which was popularly known as "Assam Movement" - a covering name

of upper caste movement was gathering strength; a book named "Assam : A Crisis of Identity" - written by Sanjaya (pseudonym) published in 1980 from Delhi and distributed in places other than Assam. At page 10 of this book one Sri B.K. Sharma while showing the distribution of Assam's population as per census Report of 1971 the total population of Assam were 1.46 crores. Out of this total population (1) 43.5 lac indigenous; and 1.02 crore are non-indigenous or others. The others were shown as (i) Tea-garden labourers and families, (ii) Emigrant Muslims, (iii) Bengali Hindus of Brahmaputra Valley, (iv) Tribals of Assam, (v) Bengalees of Cacher district, (vi) Nepalees, (vii) Koch-Rajbongshies of Goalpara district of Assam - totalling 1,02 crores (vide page 10 of the book). From the above figures it is now clear that those upper caste Hindus and others who came to Assam from different parts of India and received patronage and protections from the Koch Kings right from 15th century to 1947 A.D. were or are now more indigenous.

Goalpara District of Assam Province was created by East India Company in 1822 A.D. and till 1947 this

district was ruled by the Koch Kings under British Empire; whereas Assam Province was created by British Government only in 1874. Likewise Chacher district was created by East India Company after 1824 A.D. Prior to this Cacher Rajya was ruled by Koch Kings upto 1693 A.D. and thereafter by Dimacha Kochary kings upto 1824. Govt. of Assam formed under the aegis of ASU issued thousands of Expulsion Notice to Koch-Rajbongshies of Goalpara district alleging them to be foreigners and harassed them physically by Assam Police and financially in the Court of Law. As a matter of fact one Koch-Rajbongshi woman named Srimati Niro Bala Roy of Titaguri village under Kokorajhar Civil Sub-Division of Goalpara district, was extorted by the Police Deptt. of Assam Govt. composed mainly by the upper caste peoples during the period from 1985 to 1990 A.D. The Koches of present Assam especially of northern, central, and lower Assam areas are so much backward that eventhough they constitute 33% of the total population of Assam, they are getting hardly 2½% facilities in Govt. and other avenues. Their poignant condition has also been realised by the Legislators

(MLA's) of Assam and unanimously passed a resolution in the floor of Assam Legislative Assembly 10th Feb./1976 which runs "This Assembly do recommend to the Govt. of Assam to take immediate steps to rationalise appointments of posts in Govt. and Semi-Govt. services so that Sub-Divisional wise population pattern in the State is suitably reflected". But nothing has changed during these 32 years since adopting the resolution because the implementing Govt. officers are mostly from upper castes. The downfall of the Koches in general can well be summerised in the language of a great research scholar of the eastern world named Babu Nagendra Nath Vasu Prachyavidya Maharnava, Sidhanta Varidhi, Tatta Chintamani etc. which runs "It is no mean glory to India that the race of mankind that civilized the eastern portions of Europe by dint of their commercial enterprise and their education had carried their civilization from Pragjyotishpur to modern Kamrupa described in Ramayana. Though all traces of their existence of the Phoenicians who were the originators of European civilization have been bottled out from

the western world; yet their descendants may still be seen in various parts of Assam. They have been brought to such a low stage in consequence of repeated foreign attacks that seeing them, one can scarcely imagine that at one time their ancestors had risen to the pinnacle of civilization. Here we have a glowing example of how a highly cultured society sinks down to the bottom of degradation through vicissitudes of fortune; how the Mlechcha kings came to be deprived of their sacredotal function from the time of king Naranarayana (Maharaj Naranarayana- 1509 to 1587 A.D); though they had been enjoying it from the time immemorial; how respectable and learned Brahmins were taken from Gauda and Mithila for introduction of the manners and customs of the ideal Hindus living in Aryavarta, how the manners and customs of Mithila came to be introduced in Kamrupa and Kamata! how they were reduced to a low stage in consequence of the persecution of Mlchcha rulers" - "It may now be safely asserted that Koch are descendants from the Pani (Pani-Koch) although they have

managed through centuries of social, political and religions disturbances and persecutions to forget themselves the history of their descent and their former greatness and glory. Besides destructive agencies have all along been at work against them. Brahmin authors of the Puranas have spared no pains to represent their ancestors as Daityas, Danavas, or Rakshasas. Systematic attempts have also been made for centuries to keep in a state of perfect segregation, away from the Aryan community. And no one can tell how high waves of oppressions and repressions have rolled over their heads. What a terrible downfall has overtaken the race, which even several thousand years back, attracted the admiration of the whole western world by holding before it a brilliant torch of culture and civilisation! what a pity that descendents of such a race should now be found steeped in ignorance, superstition, illiteracy and barbarism! The Koch furnished an object lesson of what vicissitudes of fortune can do to a nation however great and powerful once." (Pages 3, 7, 82-83 of Vol. 1 - Social History of Kamrupa by N.N. Vasu.)

The Omnipotent God has created everything following a system of laws and his creations big or small, static or mobile are characterised by their inherent peculiarities and particularities. There is nothing in this world which is devoid of respective inherent peculiarities and particularities and there lies the beauty and grandeur of God. To destroy or suppress any peculiarities and particularities of any ethnic race, clan or an individual is definitely a crime against the will of God. So in order to enjoy and appreciate the beauty of God, it should be our sacred duty to preserve such inherent qualities of the Koches at least for the sake of humanity. May I appeal to the world also to study these Koches and help them for ameliorating their abysmal downfall. If there was something utilitarian goodness in the age-old caste system of post vedic India amongst Hindu fold of society, the same was over shadowed by many evils due to utter ignorance of the masses and foul game of the few privileged so-called upper caste peoples. Mother India is now pathetically shedding tears due to evils of present caste system; which must be replaced forthwith by more scientific divisions on the basis of Eugenic science

and compatible marriage to counter-act heterogenous mixture of blood group due to incompatible marriage.

From the chequered history of the Koches especially of Eastern India, it is evident that Koches, though were makers of history for centuries, were never capitalists or despotic monarchs, neither they were selfish and exploiters of any form. They were also not oppressors on other's culture, language and faith; but were fighting force by muscle power and not by intellect. The contributions of the Koch kings and the good qualities of these peoples have never been discussed, not to speak of glorification. Rather it is very interesting to note that History and Geography subjects have been dropped from the core syllabus of High Schools of Assam during the region of Govt. formed by a Regional Party, as it appeared. Of course it is also a fact that history & geography of Assam through ages means mainly the history of Koches, Kocharies and Ahoms. Likewise during the long life of Assam Sahitya Sabha at least more than ninety one years (Est. in 1917) old, have not carried out any research works and brought out any standard book on the Koches and the contributions of Koch Kings in the field

of literature, language and culture etc. of Assam or greater Assam; though the founder patron of Assam Sahitya Sabha was late Nagendra Nath Choudhury of Goalpara district in 1917 A.D. Likewise Assam publication Board & the Guwahati University (1st in Assam) have not done any work on the "Vikramaditya of Kamrup" (Moharaj Naranarayana, 1509-1587) and his brother Generalissimo Chilarai alias Yuvaraj Sukladhwaj - the world hero (1510-1571 A.D.). Both the royal brothers were erudite scholars, wrote valuable books and patronised learned scholars and established an empire named Kamrupa alias Kamata alias Koch empire which extended upto Burma to the east, upto Ganges river to the west, upto Tibbet to the north and upto Chittagong and Bay of Bengal to the south i.e. almost entire north east undivided India. Naranarayana and Chilarai - both the royal brothers were perhaps the highest educated Emperor and Generalissimo that the world has ever produced.

With the above preface I now humbly submit, before the kindself of all peace-loving, philanthropic and conscious citizens of Assam, India and world, the brief history of the Koches of

present day north-east India right from pre-vedic age to 1950 A.D. for their appraisal, appreciation and admiration. Because human nature is very much complex and complicated thing. There is no end to the aberrations and deviations that may take place in the human character. We ignorant people are often deceived by appearances. So we cannot always determine and discern the true nature and character of Men the unknown around us, with whom we have to deal in life. Problems are created due to misunder standing. Let us try to understand and honour each other and find out the hidden greatness in all men. I believe this book will at least serve to provoke fresh thinking and inspire efforts for re-adjustment which will enable us to uphold life of us all and upholding every individual with due nature of both individual and collective life that is called Dharma.

In conclusion, considering the above preface I again humbly appeal all concerned, especially Assam Govt. West Bengal Govt. Maghalaya Govt. India Govt. and the political leaders in power to conduct a sample survey on social, economic and political conditions of the Koch-Rajbongshies of north-east India

by an impartial agency to find out (i) the causes of their abysmal downfall of these unsophisticated but martial peoples during post Independent period; (ii) and to examine if there is prime facie evidence of violation of Human rights. A writ petition to the Chairman, National Human Rights Commission, Sardar Patel Bhavan, New Delhi, was submitted on 21st Oct./1994 by a young unmarried Advocate who was General Secretary of Koch Behar People's Association. This writ petition having strong prime facie was duly accepted by the Commission as it appeared from letter No. 25/110/94 L.D. dated 2nd, May/1995 written by Sri Ranganath Misra, Chairman of National Human Rights Commission, New Delhi. This writ petition is still lying unattended for reason not known to us. May be for

want of following up the case; as the petitioner Mr. Bhabesh Das expired unexpectedly within two years of submitting this writ petition mysteriously. Though Koch-Rajbongshies were once the protectors an patronisers of Arayan culture in north-east India; so that the Planning Bodies of State Govt. concerned and Central Govt. can properly assess the problems and chalk out suitable specific plannings for their improvement. If immediate steps are not taken to protect the peculiarities and particularities of these historic Koch-Rajbongshies the future of north-east India will be, very soon, bleak which may even threaten the existence of north-east India, especially when this area is surrounded by foreign countries and Isms.

যাৰ যহত শাঁখা সিন্দুৰ;  
তাকে কৰিছা ভে'কুৰা ইন্দুৰ।

#### Annexure - IV

## Koch-Rajbongshi Language

১৮৯১ চনৰ গণনা মতে পোৱা যায় যে প্ৰাক্তন গোৱালপাৰা জিলাৰ 'ৰাজবংশী' ভাষাভাষী মানুহৰ সংখ্যা হৈছে ২,৯২,৮০০ জন। এতিয়াৰ ভৌগলিক সীমা মতে পশ্চিমবংগ প্ৰদেশৰ ভিতৰত সোমাই থকা ৰাজবংশী ভাষা-ভাষী মানুহৰ সংখ্যা জলপাইগুড়িত - ৫,৬৮,৯৭৬ জন, কোচবিহাৰত - ৫,৬২,৫০০ জন, দাৰ্জিলিঙত - ৪৭,৪৩৫ জন, ৰংপুৰত (বৰ্তমান পাকিস্তানত) ২০,৩৭,৪৬০ জন। তেওঁ পূৰ্বোত্তৰ ভাৰতত 'ৰাজবংশী' ভাষা-ভাষী মানুহৰ সমুদায় সংখ্যা হৈছে ৩৫,৯০,৩৪১ জন (Page 163 Vol-V, Part-I, Linguistic Survey of India - By Grierson)। ১৮৯১ চনৰ গণনা মতে জনা যায় যে, গোৱালপাৰা জিলাৰ সমুদায় মানুহৰ প্ৰায় দুই তৃতীয়াংশ মানুহে 'ৰাজবংশী' ভাষা ব্যৱহাৰ কৰিছিল আৰু বাকী এক তৃতীয়াংশ মানুহে বড়ো-গোষ্ঠীৰ 'তিব্বতী-বাৰ্মিচ' ঠালৰ ভাষা ব্যৱহাৰ কৰিছিল। যি ভাষাটোক গোৱালপাৰা জিলাৰ দুই তৃতীয়াংশ মানুহে ব্যৱহাৰ কৰিছিল আৰু যি ভাষাটোৰ পূৰ্বোত্তৰ ভাৰতত সমুদায় জনসংখ্যা হৈছে প্ৰায় ৩৬ লাখ (৩৫,৯০,৩৪২ জন) সেই ভাষাটোক এটা ভাষা বা উপভাষা হিচাবে গণ্য কৰাটো অতি যুক্তিযুক্ত। সেই কাৰণে বোধহয় ভাষাবিদ গ্ৰীয়াৰ্চনে ইয়াৰ এটা নিজস্ব নামাঙ্কণ কৰিছে 'ৰাজবংশী' ভাষা বুলি; - "When we cross the river (Brahmaputra) coming from Dacca, we meet a well marked from of speech in Rangpur and the districts to its north and east. It is called

Rajbongshi and while undoubtedly belonging to the eastern branch, has still points of difference which lead us to class as a separate dialect. (Page 153, Vol-I, Part - I, Linguistic Survey of India.) "The dialect of western and South-Western Goalpara in Assam is pure Rajbongshi. (Page 166, Vol-V part- I, L.S.I.)

এই ৰাজবংশী ভাষাত বৰ্তমান সংস্কৃতৰ পৰিমাণ আটাইতকৈ বেছি; তাৰ পিছতে উৰ্দু-হিন্দী শব্দাৱলীৰ স্থান। দ্বিতীয়তে চৰ্যাপদত ব্যৱহাৰ হোৱা প্ৰাকৃত আৰু পালিৰ সংমিশ্ৰণত হোৱা শব্দাৱলীয়ে লগ-লাগি এটা নতুন ভাষাৰ ৰূপ দিছে। ইয়েই হৈছে ৰাজবংশী ভাষাৰ মূল উৎস। পূৰ্বোত্তৰ ভাৰতৰ ৰত্নপীঠ অঞ্চলত ৰাজবংশী মানুহৰ সংখ্যাই আটাইতকৈ বেছি গতিকে উক্ত অঞ্চলৰ ভাষাটোক 'ৰাজবংশী' নাম দিয়া হৈছে। এই জাতিৰ বিচিত্ৰ ইতিহাসৰ ফলত এওঁলোকৰ কথ্য ভাষাত কেবাটাও জাতি-উপজাতিৰ ভাষাৰ সংস্পৰ্শই স্থান পাইছে। বিশেষকৈ মেছ (কছৰী) জাতিৰ ভাষাই ৰাজবংশী ভাষাক বেছিকৈ প্ৰভাৱান্বিত কৰিছে আৰু ই অতি স্বাভাৱিক। বৰ্তমান হিন্দী ভাষাৰ সাহিত্যত 'ৰাজবংশী' ভাষাৰ কিছুমান শব্দ পোৱা যায়। তাৰ ভিতৰত 'আওসান' অৱসব, আগিলা-পাছিলা, পুছকৰা, ওড়া (আওৰা), ফিৰ (পুনৰায়), কদু (মিঠা লাও), সন্তৰা, ভাও (মূল্য) ঘাওঁ (ঘা), পহৰা (পৰদিয়া), বগল (কাষ), ফৰক, সমৰা,

নিকলা, জাৰ, বিদুয়া (বিধবা), ভৈস (মহ), কাউৰা (কাউৰী), শুওৰ (গাহৰি), বহিন, সিয়ান (চতুৰ), মুবাদ (শক্তি) ছুৰা-ছুতি আদি বহুত। সেইদৰে প্ৰত্যেকটো প্ৰত্যয় যোগত আমি ৰাজবংশী ভাষাত সুকীয়া শব্দ পাওঁ। উদাহৰণ স্বৰূপে 'ইয়া' প্ৰত্যয় যোগত তলত দিয়া ধৰণে পাওঁ; —

'কট্' শব্দত 'ইয়া' প্ৰত্যয় যোগত 'কট্‌কটোয়া', সেইদৰে খ—খট্‌খটোয়া, গ—গট্‌গটোয়া, ঘ—ঘট্‌ঘটোয়া, চ—চট্‌চটোয়া, জ—জট্‌জটোয়া, ব—বট্‌বটোয়া, ট—টকট্‌কেয়া, ঠ—ঠক্‌ঠকেয়া, দ—দমদমেয়া, ধ—ধৰফৰেয়া, প—পতপতেয়া, পিতপিতিয়া, ফ—ফতফতেয়া, ব—বকবকেয়া, ভ—ভকভকেয়া, ভতভতেয়া, ম—মতমতেয়া, ৰ—ৰঙৰঙেয়া, ল—লকলকেয়া, লুঙলুঙেয়া, হ—হট্‌হটোয়া, হুলহলেয়া ইত্যাদি। ওপৰোক্ত প্ৰত্যেকটো শব্দই একোটা বিভিন্ন অৱস্থাৰ ৰূপ বৰ্ণনা কৰে। এইদৰে প্ৰায় প্ৰতিটো প্ৰত্যয় যোগত একোটা শব্দৰ ভড়াল পোৱা যায় আৰু নতুন শব্দ ভড়ালৰ প্ৰতিটো শব্দই একোটা সুকীয়া অৰ্থ প্ৰকাশ কৰে। এনে ধৰণৰ শব্দ বিলাক কেৱল ৰাজবংশী ভাষাতহে বেছি দেখা যায়। যদিও ৰাজবংশী ভাষাৰ এটা স্বকীয়তা আছে তথাপি এই স্বকীয়তাই সম্পূৰ্ণতা লাভ কৰিছে ওচৰ-চুবুৰীয়া বড়ো, আহোম, চাওঁতাল আদিৰ ভাষাৰ লগত মিলিত হৈ। এইদৰে নানান জাতি উপজাতিৰ সংমিশ্ৰণৰ ফলত এনে এটা স্বকীয়তা গঢ়ি উঠিছে যে সেই স্বকীয়তা আৰু কৌলিগ্যতা আনকি খেল-ধেমালিৰ হিচাবতো প্ৰকট হোৱা দেখা যায়। উদাহৰণ স্বৰূপে ভাৰ্ণটা বা বাটা খেল। অসমৰ অন্যান্য ঠাইতো বাটা খেল আছে; কিন্তু গোৱালপাৰা জিলাৰ কোচ-ৰাজবংশী মনুহবোৰৰ মাজত হলে কেবাবিধৰো বাটা খেলৰ প্ৰচলন দেখা যায়। তাৰ ভিতৰত লাটুম বাটাখেল অতি প্ৰিয় আৰু কৌশলপূৰ্ণ। এই লাটুম বাটাখেলটো নগৰ চহৰৰ ক্ৰীকেট খেলৰ লেখিয়া। বাহঁৰ

মুচাৰ পৰা ক্ৰীকেট বলটোৰ সমান আয়তনৰ এটা বল কাটি উলিয়ায়। দুটা দল হয়; এটা দলে বলটো এডাল ডেৰহাতমান দীঘল মাৰিৰে মাৰি দিয়ে আৰু আনটো দলে তাক ধৰিবৰ বা প্ৰতিৰোধ কৰিবৰ যত্ন কৰে। ইয়াৰ হিচাব কৰা প্ৰণালীয়ো পৃথক; সচৰাচৰ একৰ পৰা দহলৈকে হিচাব কৰা হয়; এক হ'লে একি, দুই হ'লে দুকি, তিন হ'লে তেনা, চাৰি-চাৰা, পাঁচ-পাঞ্জা, ছয়-চল, সাত-ভৌল, আঠ-বাটা, ন-কথা, দহ-মঠা। প্ৰত্যেক সংখ্যাৰ লগে লগে বলটো কোবোৱাৰ পদ্ধতিয়ো বেলেগ আৰু বিভিন্ন ধৰণেৰে কোবোৱাতেই অত্যন্ত কৌশলৰ দৰকাৰ হয়। আকৌ বেলেগ এবিধ একৰ পৰা কুৰিলৈকে হিচাব কৰা বাটাখেল আছে তাৰ হিচাব কৰা সংখ্যা হৈছে - এক হ'লে একলি, দুই হ'লে দুকলি, তেঞ্চি নালা চাৰি চুৰি, ধেসু' কাল্লা, তামটিম, হাৰ্‌সেৰ ডিম, কাঠলেৰ নাঙল ভৈসেৰ শিং কলৰ ঠুৰি উনেশ-কুৰি। এনে ধৰণৰ নিজস্ব ভাষাৰ ঐতিহ্য আৰু কৌলিগ্য সম্পৰ্কে জানিব খুজিলে উক্ত অঞ্চলত যিবোৰ গৱেষণাৰ সম্বল পৰি আছে তালৈ চকু দিলেই যথেষ্ট। গোৱালপাৰা জিলাৰ ৰাজবংশী মানুহবোৰৰ কথ্য ভাষা সম্পৰ্কে বহুতো লিখিব লগা আছে; কিন্তু ইয়াত ভাষাতত্ত্বৰ কথা আলোচনা উদ্দেশ্য নহয়। গতিকে মাত্ৰ কেইটিমান প্ৰেমিক-প্ৰেমিকাৰ মাজত হোৱা প্ৰচলিত জনসংগীত বা লোকগীতিহে নমুনা স্বৰূপে তলত দিয়া হ'ল। ইতিমধ্যে অৱশ্যে স্থানান্তৰে ৰাজবংশী ভাষাৰ কিছু কিছু আভাস দিয়া হৈছে। তলত যিবিলাক লোকগীতিৰ নমুনা দিয়া হ'ল সেইবিলাক ভাষা সচৰাচৰ গোৱালপাৰা জিলাৰ পশ্চিমাংশতহে বেছিকৈ প্ৰচলিত। কাৰণ 'মানভগনৰ' সময়ত উজনি অসমৰ বহুতো মানুহ গোৱালপাৰা জিলাৰ পূৰ্বাংশত বসতি কৰাৰ বাবে উক্ত অঞ্চলৰ ভাষাটো খাটি অসমীয়া ভাষাৰ ফালে বেছিকৈ ঢাল খোৱা। প্ৰেমিক-প্ৰেমিকাই গোৱা কেইটিমান জনসংগীতৰ নমুনা :-

(১) গাৰলীয়া প্ৰেমিকাই-প্ৰেমিকক উদ্দেশ্য কৰি গাইছে:-

খ) নলেৰ আঙন তলে তলে  
খাগৰাৰ আঙন জ্বলে;  
মোৰ নাৰীৰ মনেৰ আঙন  
বাহিৰে ভিতৰে পোড়ে।  
কিমতে জুৰাউ মোৰ হিয়া বান্ধৰ ৰে ॥

খ) লাউ ফুল কুমুৰাৰ ফুল  
সন্ধ্যা হইলে ফুটে;  
অভাগিনীৰ মনেৰ দুঃখ  
সদায় মনে উঠে।  
কিদিয়া নিভাও মোৰ মনেৰ আঙন ৰে ॥

গ) কতনা দুখ কইম বন্ধু  
দুখেৰ নাই মোৰ ওৰ;  
সবাতো অধিক দুঃখ মোৰ  
দুখেৰ নাগাও গোড়।  
হুলহলেয়া উঠে দুখ মোৰ ৰে ॥ আদি

(২) গাৰলীয়া প্ৰেমিকে-প্ৰেমিকাক উদ্দেশ্য কৰি গাইছে:-

একে না গিৰিশেৰ দিন মুঞি আছে শুতিয়া  
কায় আৰ হাকাৰে পাঞ্জা মোৰ বগলে বসিয়া;  
(ওকি) কেৰেৎ কুৰুৎ কৰিয়া ॥ ইত্যাদি  
(গিৰিশ-গ্ৰীষ্ম, শুতিয়া-শুইয়া, কায়-কোনে,  
বগল-কাষত)।

প্ৰেমিকাই মনে খোৱা প্ৰেমিকক বিচাৰি গাইছে:-

কানাইৰে কেমন কৰিয়া হব দৰিয়া পাৰ  
যে নাইয়া কৰিবে পাৰ

তাকে দিব গ'লাৰ হাৰ।

এয়ে তাকে দিব গ'লাৰ চন্দ্ৰহাৰ  
পাৰ হইলে মুঞি নাৰী হইব তাৰ ৰে  
এলুৱা কাশিয়াৰ ফুল  
নদী হইলে কানাই ছলুস্থল;  
পাৰ হইলে কৰবো মুঞি যৌৱন দান ৰে ॥

প্ৰেমিক-প্ৰেমিকাৰ মাজত হিয়াৰ বিনিময় :-

গাইছে- আগা নাওৱে ডুবু ডুবু পাছা নাওৱে বইস;  
ঢোঙায় ঢোঙায় ছাকং জলৰে।  
জল ছেকিতে জল ছেকিতে  
ছিঙিল সেউতিৰ দড়ি;  
গ'লাৰ হাৰ খুলিয়া কন্যাৰে  
ও কন্যা সেউতিত লাগাইম দড়ি।

উত্তৰ দিছে-

তোকসে কঙ ৰসিক কানাই  
তোৰয়ে ভাঙা নাও,  
ভাঙা নাওঁৱে খেৰা দিয়াৰে  
ও তুঞি কেমন মজা পাওঁ।

কানাইয়ে গাইছে-

ভাঙা নহয় ছেড়াও নহয়  
সোণা ৰূপায় গঢ়া।  
ৰাজাৰ হস্তীক পাৰ কৰিছগুৰে  
ও কন্যা তুঞি বা কত ভৰা

আকৌ গাইছে -

এক সুন্দৰীক পাৰ কৰিতে  
নিছোঙ আনা আনা,  
তোক সুন্দৰীক পাৰ কৰিয়াৰে

ও কন্যা খচাইম কাণেৰ সোণা।

সোণাও খচাইম ৰূপাও খচাইম

খচাইম গলাৰ মালা,

ভৰা গাঙে খেয়া দিয়াৰে

ও কন্যা শৰীৰ হইল মোৰ কালা। -ইত্যাদি

ৰাজবংশী ভাষাৰ আন কেইটিমান নমুনা তলত দিয়া হ'ল :-

বিংশ শতিকাৰ শেষ দশকত প্ৰাক্তন গোৱালপাৰা জিলাৰ গাৱে-ভূৱে বিশেষকৈ খুটাঘাট আৰু হাৰবাঘাট পৰগনা অঞ্চলত গ্ৰাম্য মানুহৰ মুখে মুখে প্ৰচলিত হৈ থকা কথ্য ভাষাৰ কেইটিমান সুখপাঠ্য নমুনা তলত দিয়া হ'ল। এই নমুনাটোত পূৰ্বৰ কোচ ৰাজ্যৰ ৰত্নপীঠাঞ্চলত থকা বিভিন্ন পক-পৰুৱা, গছ-গছনি, ওঁৰি মাগন, শ্লোক প্ৰবচনাৰ পৰিচয় কবিতাৰে দিয়া হৈছে। মান্য অসমীয়া আৰু মান্য বঙালী-ভাষাত থকা উক্ত পক-পৰুৱা, গছ-গছনি আৰু চৰাই-চিৰিকতিৰ নামৰ লগত ৰিজাই চালে ৰত্নপীঠাঞ্চলৰ প্ৰচলিত কামতালি বা ৰাজবংশী ভাষাৰ স্বাতন্ত্র্যতা সম্পৰ্কে সম্যক ধাৰণা পাব:-

“প্ৰণামুহুং নাৰায়ণ শ্ৰীভগবান;

সংসাৰতে নাই তাহাৰ সমান।

জীৱেৰ মধ্যে কিছু বড় কিছু আছে চোট;

সংসাৰতে যত জীৱ নাম লম ক'ত ?

জৰেয়া নাৰায়া লাগাইলং ঠোকা;

সংসাৰতে বন্দিম যত কিছু পোকা।

পোকাৰ মধ্যে চেঞ্জাই বাবা চেল বেলেয়া বেৰায়;

নিন্দতে মানুক কামৰায় বিছিনাতে হাৰায়।

দাহ, মহ, জক, বেদেলাং, দিঘিলা কেন্দাই,

বেদেলাং চুবিয়া দাৰুক দেয় কান্দেৰ মেন্দাই।

চোট চোট কেৰেলুৱা গাছেৰ মূগাৰ লাটা,

পাত খাইতে দিঘিলা বাহা বন্দিলে খাতা।

সংসাৰতে যত পোকা তাৰ সংখ্যা নাই,

পছা খুটাতে সোমেয়া থাকে পোকা গঙাই।

পাখিৰি গাছেৰ মজলাই পোকা আৰো পচা ঢোপ,

বৰশি মাৰিবা ভাল পোকা ভুঙ্কা বাশেৰ তপ।

ঘৰেৰ মধ্যে তেলমু পোকা যুগুৰি কেচুৰ যম,

যোৰেয়া-নাৰায়া ভুলে-ভালে পোকাৰ কথা কম।

ৰাঙা চাহি চেমথা চাহি পিপৰা গুন্দাৰি,

কালা পিপৰ বিষ পিপৰ চিকাৰি পোকাৰ দাড়ি।

প্ৰজাপতি পখীলা নাম হৈছে চিতি,

পাখাৰা গঙালি চৰাও কৰে মাহ আহিন কাতি।

জাফৈ পোকা, কড়ি পোকা, হাতাধাকানি, আঙুলি টিকা,

জাফৈ পোকা দাৰুক লাগে চাওৱাৰ পেট ফিকা।

পাহাৰিয়া দুখালি ফ্ৰাৰ খাওয়া কাকোৰ,

দাবুৱা থাকা দিঘিলা জাত নাম দেও কাকোৰ।

ঘুৰুণি, নাচিনি পোকা, নাম বেঙেলেকু,

জেক-বেদেলাঙ দেখা নাপায় শালাৰ নাই চকু।

চৰপানী পোকাৰ গঙালি যম, শালী হালেৰ বেলা,

ভূটা পাকেয়া জুই নিনিলে হালুৱাক দিব ঠেলা।

সংসাৰতে যত পোকা আৰো আছে কুলুঙা,

দেখিবা জলং ফলং বাঘ মাকাৰা।

বিছিনাতে থাকে ওৰেশ তাতে পায় চাৰা,

আপিখনেৰ মাথাত থাকে লেধেৰী খাড়া।

বল্লা, মাখি, মৌ, ভেৰুল, নাম দিন কানা,

পোকাৰ মধ্যে শুল-শুলি গোটায় চানা।

ৰাজা মৌ, মাটিয়া মৌ, নাম তাকৰিয়া,

বিছিনিয়া মাওৰিয়া মৌ আৰো থকৰীয়া।

বাৰা চেচয়া, জুই আঙঠিয়া, নাম নাওৰীয়া, -

পোকাৰ কবিতা কৰিলং ময় ভাওৰীয়া।

ফেৰাদাঙিৰি, উগুৰুঙা, পাতাল পোকা নাম,

চোতালৰ চিটকা পোকা ক'ত ধৰা পাম ?

আই গঙালি, বাই গঙালিৰ লেখা জোখা নাই,

গৰুৰ গাওত থাকে চপচপি, আৰো ছাতে।

কুট পোকা থাকে পূৰাত, ঘুন পোকা ছালত,

পানীৰ পোকা বাহা লয় পানী খাওয়া খালত।

কল পোকা, গু খাওয়া, গুৰ ভুঙুৰা,

যত পোকা দেখিলং গঙাই পোকা বুঢ়া।

বুক সেসেবেয়া বেৰায় কেচু আৰো কুচুলাই,

কামৰাইলে বৰ টান্না পোকা মজলাই।

ঘুনঘুনীয়া পাজি পোকা ঘৰেৰ ৰুৱাত বাহা,

বাশেৰ চুঙাৰ বিনে তাৰ কুটিও নাই বাহা।

গান্ধী পোকা, জোনাক গান্ধীৰ টিকিনা জ্বলে,

ছাওয়াৰ পেটত কেচু থাকে তাকে চেৰু বলে।

কিশ্মি চেৰু, বিলু চেৰু, মানুষেৰ ৰোগ,

পেট টেকেলা ছাওয়াৰ নাপালায় ভোক।

ধেনধেনীয়া মাখি দুইজাত আৰো জোখা তাকৰ,

সাৰে ফালে চৰাও কৰে পোকা বিছা মাকৰ।

এত গিলা পোকাৰ কথা ময় কি কম,

কুকুৰেৰ খাওৰ হৈলে মৈশা দৈ যম।

কালা সুঙাৰি, ধাওলা সুঙাৰি পোকা চেনাতি,

দাবুয়াৰ জোৰত যুগুৰি হালেয়া বেৰায় মাটি।

ভেসেৰ গাওত থাকে বগা বগা খাড়া,

জক বেদেলাং লেক পেক শালাৰ নাই হাড়া।

মাছেৰ পেটত কাশিমা, মানুক ধৰে চাহী,

লাটা পোকা উহাইছে আমাৰে মাহী।

দেও ঘণ্টা, বেংৰেঙা, আৰো সোণা পোকা,

নীলা জাত ভোমৰা নাম কাজল ভোমৰা।

কলৰ গাছত থাকে চেৰু, গলসাৰটা ডালত,

বেঙেলেকু ভৰিয়া থাকে বাৰীৰ ভাঙা খালত।

সংসাৰতে এত আছে কালা ধাওলা মহ,

কাণে কাণে আহিয়া কয় সহওঁ হ হ।

কুলুঙা পোকা আজালা, চিকাৰী পোকা চিয়ান;

আমেৰ ভিতৰত পোকা থাকে আমাৰ নহয় গিয়ান।

মাথা ৰাঙা আমুৱা পোকা বৈশাখ মাসত,

কত দেখিবি ঘণ্টা পোকা খুদুনাৰ গাছত।

ঠেং খাওয়া পাতাল পোকা, কমৰ ভাকুৰা;

পৃথিৱীতে বেৰেয়া থাকে মাটিয়া ডুৰা।

পোকাৰ কবিতা শেষ এতে দিলং সীমা।।

ৰাজবংশী ভাষাত থলুৱা গছ-লতাৰ নামাকৰণ :

প্ৰথমে প্ৰণাম কৰং দেৱ নাৰায়ণ।

যায় কৰিল এইসৰ উদ্ভিদেৰ সৃজন।।

বট-বৃক্ষ, ঢোপ, শাল নাম যি যাৰ।

ভুবন বিদিত খ্যাতি ৰাখিল সংসাৰ।।

পৃথিৱীতে যত বৃক্ষ লেখা জোখা নাই।

যি পৰিল মনত তাৰে নাম দিলং ভাই।।

লেওয়া লেউসি আদি যত সংসাৰতে আছে।।

(আৰু আছে)

# Deliberate Insults to whom?

-Vox Populi

## Are not these Insults to :

- A) Koch-Rajbongshies of India &
- B) The Hon'ble President of India?

(I) After Independence of India the Koch-Rajbongshies of North-East region have deliberately been divided & sub-divided Constitutionally as :-

- i) Scheduled Caste in West-Bengal,
- ii) Scheduled Tribes in Meghalaya,
- iii) M.O.B.C. in undivided Goalpara district of Assam,
- iv) Caste Hindu in Karbi Anglong and North Cachar Hills districts of Assam,
- v) O.B.C. in other remaining districts of Assam.

(II) The Koch-Rajbongshies are now divided Geographically as :-

- i) Biharies (Purnea district of Bihar State),
- ii) Bengalees in West Bengal State,
- iii) Meghalayaies in Meghalaya State,
- iv) Assamese in Assam State,

v) Nepales in Maurang & Jhanpa districts of South-East Nepal,

vi) Bhutanes in lower-south Bhutan (Tephus),

vii) Some in Manipur, in Tripura, in Negaland & in Arunachal also, since 16th century.

vii) Bangladeshies in Bangla Desh.

III) Why the Scheduling Issue is hanging since 1968?

**Briefly retold :-** The All Assam Koch-Rajbongshi Sanmilloni first submitted Memorandum on 10th Oct. 1968 to the Chairman of Joint Committee of both the House of Parliament for scheduling the Koch-Rajbongshies of Assam, submitted supporting materials, awaited deputations in Shillong & New Delhi first under the leadership of Sri Ambika Choran Choudhury, Genl. Secy. of All Assam Koch-Rajbongshi Sanmilloni (undivided Assam) and subsequently by other office bearers of the Sanmilloni several times, organised Mass Rallies at Guwahati, Bongaigaon & Kokorajhat towns in different years, observed Road

Blockades, Hunger strikes, Demonstrations, Assam Bandha etc. organised exhibition of Koch-Rajbongshi culture at Bongaigaon which was visited & attended by the 'Mini Parliament' (Members of Select Committee composed of hon'ble Members of both the House of Parliament) at Bongaigaon. Ultimately at the personal initiative of then Chief Minister of Assam late Karmasree Hiteswar Saikia, the Hon'ble President of India issued an Ordinance declaring the Koch-Rajbongshies of Assam as Scheduled Tribes without any specific quota for a period of three months only in 1996 A.D. and this Ordinance was renewed for subsequent three terms of 3 months durations. Meantime new Govt. was formed both in Delhi (Centre) and Dispur (State) replacing Congress Party from powers. The new Govt. in stead of introducing an official Bill for regularisation of the above Ordinance, referred back the entire issue to Govt. of India and State Govt. for clarification of some flimsy points and as a result the entire question of Scheduling the Koch-Rajbongshies of Assam is hanging before the Parliament.

**Question- 1.** Is not this delay-dalling attitude of Govt. Both in Centre & State, a direct insult to the Koch-Rajbongshies?

**Question- 2.** Is not the non-regularisation of Presidential Ordinance, a direct insult to the most dignified Hon'ble President of India?

**Question- 3.** Are not the actions of Govt. liable to be sued in the Supreme Court of India & International Court of Justice under Public Interest Litigation Act & also violation of Human Rights?

**Question- 4.** Where the rich and popular language of Koch-Rajbongshies vanished,- that controlled 6 lacs mighty army under the Supreme Command of Generalissimo Chilarai (1510-1571 A.D.) and golden administration in the entire region covered by Koch-Kamata-Kamrup empire of Maharaj Naranarayana (1509-1587 A.D.) during middle of 16th century-when there was neither Bengal nor Assam Province and language also?

**Question- 5.** Who were the Koch-Kings who sheltered, saved and patronised Lord Sankerdev and other Vaishnavite leaders and why the relics of those are banished from 'Sankerdev Kola Kshetro' of Panjabari (Guwahati) run by public finance?

Let the legal experts & conscious citizens decide. I stand here for Justice.

For Vox Populi  
sd./ Ambika Choran Choudhury  
Bongaigaon, Dt. 20-02-04.

## Is not a definite heinous Conspiracy?

The issue of enscheduling the Koches alias Koch Rajbongshies of undivided Assam was first started with submitting a memorandum on 10<sup>th</sup> Oct./1968 to the Hon'ble Chairman (A.K. Chanda, M.P.) of Joint Committee of both the Houses of Parliament by a batch of six deputationists to New Delhi which was led by me (Sri Ambika Choran Choudhury) on behalf of All Assam Koch Rajbongshi Sanmilloni which covered the area of present day Meghalaya State (created in 1970 A.D.) also. I was General Secretary of the above Sanmilloni for long 14 years, Working President for one year, one year as President and three years as Adviser. So I had the golden opportunity of knowing my people of entire north-east India and south-east of Nepal and this long association helped me in writing some ethnographic books.

Since 1968 much boiling waters have poured down from the Koch Rajbongshi bucket of troubles and tribulations. All these compelled the

unfortunate and poor Koches to pay heavily amounting some crores of rupees for organisational works like deputations, processions, Mass Rallies at different places, hunger strikes, road blockeds, Assam Bandh, medical treatments due to police lathi charges, Court cases, welcoming to the honorable members of Select Committee (mini Parliaments), organising exhibitions for demonstrating their native food, dress, ornaments, folk dances and culture etc. Ultimately the tricky game of delay dallying tactics played by Govt. of Assam and Central Govt. entered into Semi final in Dec./1996 i.e. after 29 years intellectual manoeuvring with the wretched Koch Rajbongshies who were struggling hard for survival. The hon'ble President of India issued an Ordinance (Vide Ordinance No. 9 of 1996) enlisting the Koch Rajbongshies of smaller Assam for a period of 3 months only and it was extended three times. As a matter of fact this Ordinance acted as pleasing sorrow; because it was just like a Pandora's Box.

This Ordinance provided no additional quota for the new comer tribals (Koch Rajbongshi) of Assam. So it added dry fuels to the burning fire of discontentment. The impact of this situation also reflected in the floor of Lok Sabha Session dated 18<sup>th</sup> Dec./2002; vide Twenty Seventh Report published by Lok Sabha Secretariat, New Delhi; Dec./2002 A.D.

On the above context extract of hot speeches in the floor of Lok Sabha Session dated 18<sup>th</sup> Dec./2002 is reproduced below for perusal of all concerned. It contains the speeches of Sri Madhab Rajbongshi, M.P. of Mangaldoi constituency and Dr. Raghubans Prasad Sing, M.P. of Baisali constituency who is now Union Minister of present Central Govt.

**“DR. JAYANTA RONGPI (Autonomous District Assam): He is misleading the House. Koch Rajbongshi is not a Scheduled Tribe in Meghalaya.**

**MR. CHAIRMAN (Dr. Laxminarayan Pandeya): Dr. Jayanta, please take your seat.**

**SHRI MADHAB RAJBONGSHI (Mangaldoi); You see the history. You do not know the history in that case. Koch Rajbongshi is a Scheduled Tribe in Meghalaya. Their name has come**

**on the basis of removal of area restriction. But Koch Rajbongshi's name is not included in this list. Actually, the Ministry of Tribal Affairs has violated clause 2 of article 342 because whereas we are included in the list of ST by a notification, we have been excluded from the list without any notification. Now we are neither ST, nor OBC or a general caste. Why this kind of discrimination and injustice is being done to these people? It is a very serious matter.**

**Now the State Government, the RGI, the Tribal Research Institute, the Standing Committee, the National Committee, everyone has recommended the inclusion of Koch Rajbongshi, yet this is not included in the comprehensive list. What is the reason?**

**डॉ. रघुवंश प्रसाद सिंह (वैशाली) : राजवंशियों की यह दुर्दशा ? मंत्री जी क्या कर रहे हैं ?**

**SHRI MADHAB RAJBONGSHI (Mangaldoi): Therefore, I have given the amendment to include Koch Rajbongshi in the list of Scheduled Tribes. I urge upon all the senior members of this House to cooperate with me to include the name of Koch Rajbongshi in the comprehensive list. This is a very genuine case. We have fulfilled all the modalities. I request**

the hon'ble Minister to include the name of Koch Rajbongshi in the list of Scheduled Tribes."

Last but not the least is the 27<sup>th</sup> Report of the Standing Committee on Labour and Welfare; Ministry of Tribal Affairs (published by Lok Sabha Scett. New Delhi, Dec./2002) may kindly be seen by all the patriotic and conscious citizens of India. This Report (item No. 2.32) will definitely wash the dirty eyes of all concerned by killing the demon named "Dhumro Lochon Daitya" (a Pauranic demon). This is my ardent appeal to the unsophisticated and common people who are often swayed by the eloquence of the so-called upper caste elite few. I also appeal these intellectuals to fight against the luscious 'Brittasur' (also a Pauranic demon) so that they can gladly cherish the ideal--

"Man is dearer than money,

Catch men as many as you can;"

The Standing Committee Report (item No. 2.32) is reproduced below:

"2.32. The Committee note with concern that the Koch community in the neighboring State of Meghalaya which was a part and parcel of erstwhile Assam has been included in the list of Scheduled Tribes whereas

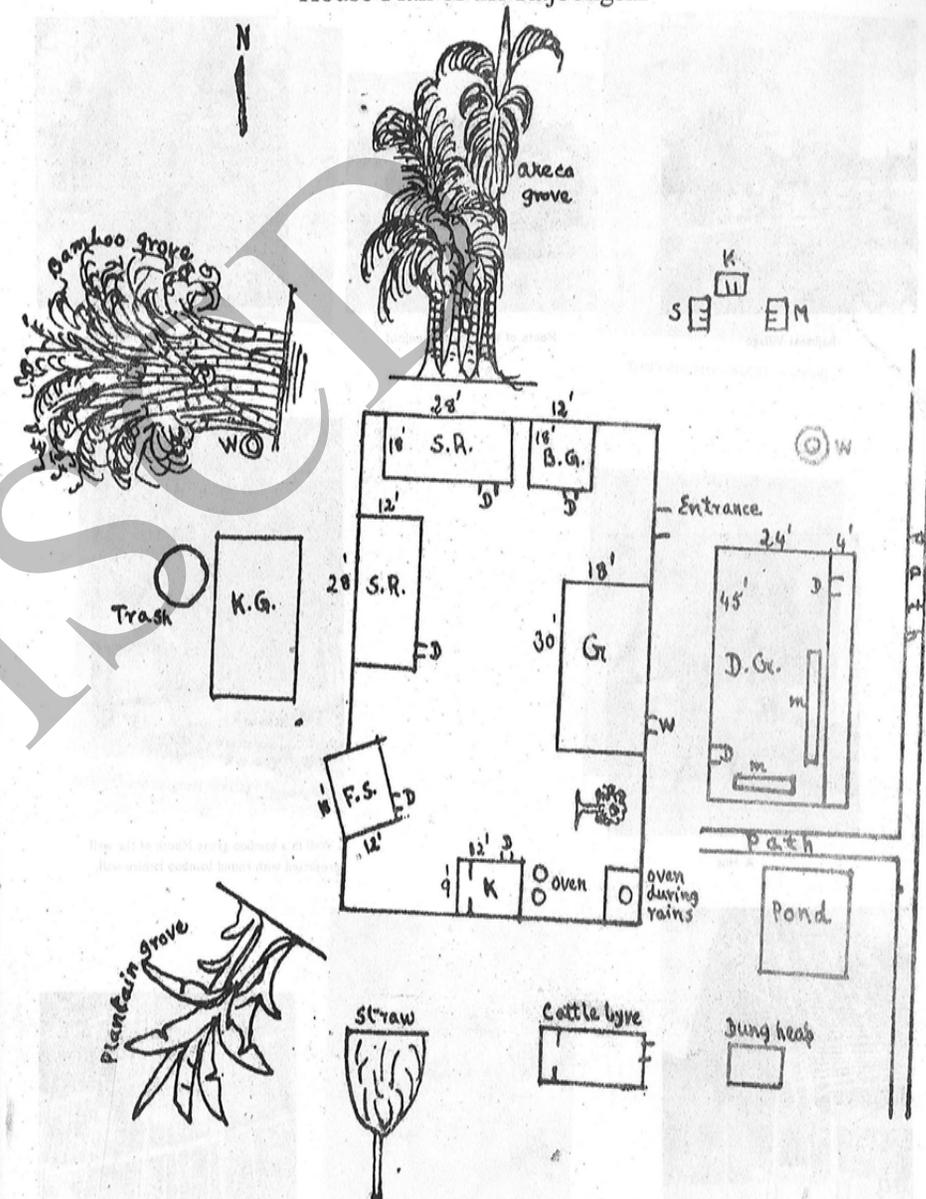
the Koch Rajbongshi of Assam has been deprived of the benefits of Scheduled Tribes status despite the recommendations of the Select Committee of Lok Sabha in 1997. The Ministry has stated that the Government of Assam and RGI had recommended for their inclusion, but the National Commission for Scheduled castes and Scheduled Tribes initially did not favour its specification as a Scheduled Tribe. Now the Committee have been informed that the National Commission for Scheduled Caste and Scheduled Tribes has also agreed to include this community in the list of Scheduled Tribes. The Committee, therefore, recommend that urgent steps should be taken to include Koch Rajbongshi in the list of Schedule Tribes of Assam."

Hope the politicians concerned will realise the impact of this report and help the down trodden masses, especially the Koch Rajbongshies, of ever neglected Assam since 1950.

I stand here for justice.

sd./ Ambika Choran Choudhury

Annexure - V  
House Plan of the Rajbongshi

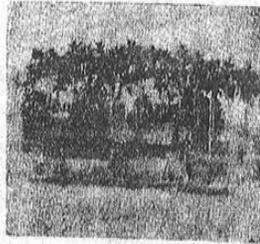


S. R.—Sleeping Room; B. G.—Bastu Ghar; G.—Grannary; D. G.—Dari Ghar; K. G.—Kitchen Garden; F. S.—Fuel Shed; T.—Thakurbari; K.—Kitchen; K. L.—Kali; M.—Manasha; S.—Siva; D.—Door; W.—Window; M.—Machang; W.—Well. (There is no facing of the outer yard)

Annexure - VI  
Houses of Rajbongshies



Rajbansi Village



House of a Rajbansi Landlord



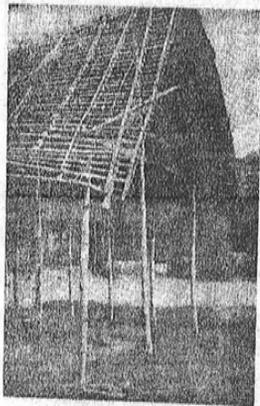
A Complete House



A Hut



A Well in a bamboo grove Mouth of the well protected with round bamboo lathice wall.



Roof in Making



Roof Frame  
1. Bata 3. Sarak  
2. Toorl 4. Rua

Annexure - VII  
Rajbongshies (Features)



SATAL SINGH—age 96



Satal's daughter--ALON (married)



Satal's Grand daughter KIRON BALA (u.m.)



PROFILE VIEW



TARINI PANCHAYET—age 106

Annexure - VII (a)  
Rajbongshies (Features)



BHOJA DAS (front)



BHOJA DAS (profile)



Bhoja's Wife MALANI



MALANI (profile)



A COUPLE TO THE TOWN



WIFE'S PROFILE

Annexure - VII (b)  
Rajbongshies (Features)



Villagers



Villagers



A Cultivator in loin Cloth



A woman out for fuel collection



A woman with her collection



A woman with her child



Paddy Thrashing

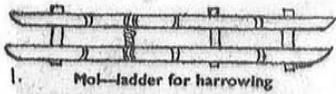


Paddy Husker

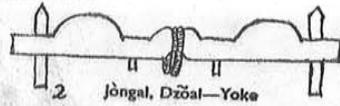


Straw Sellers

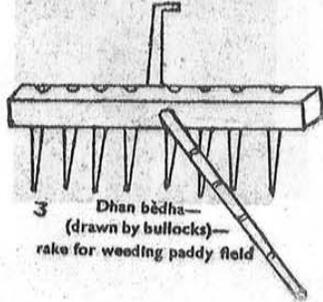
Annexure - VIII  
Agricultural Implements



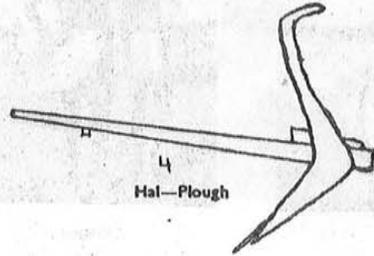
1. Mol—ladder for harrowing



2. Jôngal, Džöal—Yoke



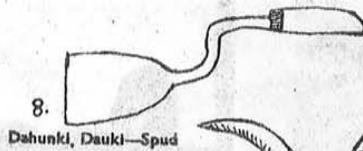
3. Dhan bédha—  
(drawn by bullocks)—  
rake for weeding paddy field



4. Hal—Plough



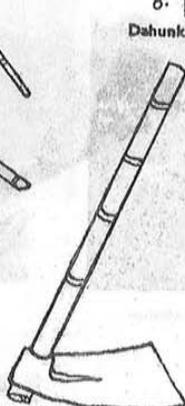
5. Hat bédha—  
(drawn by hand)—  
hand weeder rake



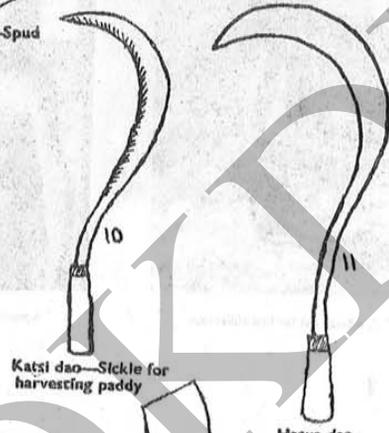
8. Dahunki, Dauki—Spud



6. Phauri—  
Spud to collect paddy  
on the threshing floor



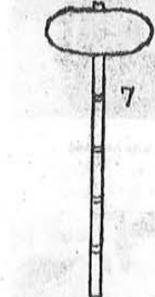
9. Kodal—Spade hoe



10. Katsi dao—Sickle for  
harvesting paddy



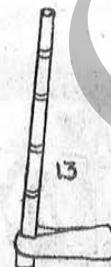
11. Hasua dao,  
Ghasua dao—Sickle  
for cutting  
jute plants or grass



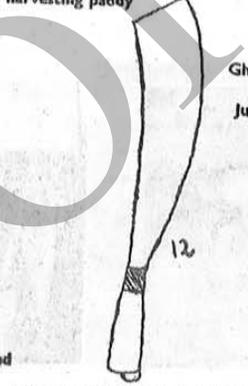
7. Kurus—Club to break the  
clods after ploughing



14. Bozila—Smaller axe for cutting  
and splitting bamboo

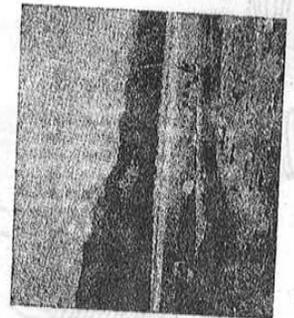
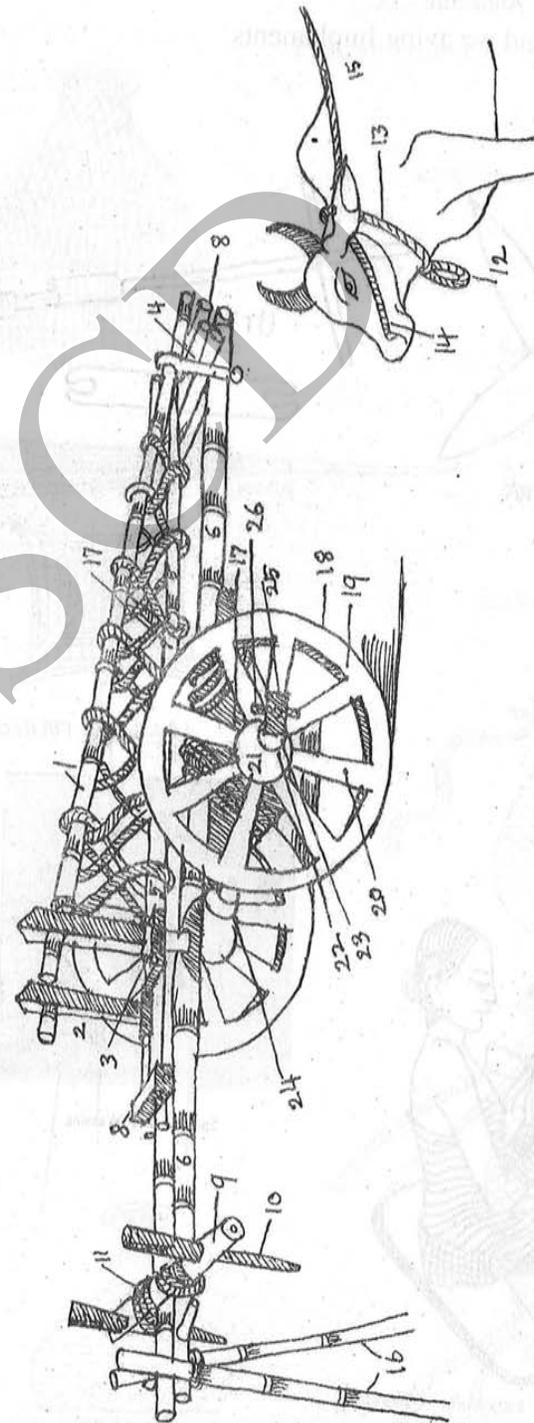


13. Kurhal—Axe for splitting wood



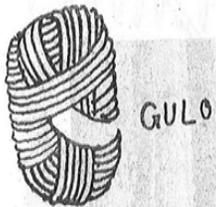
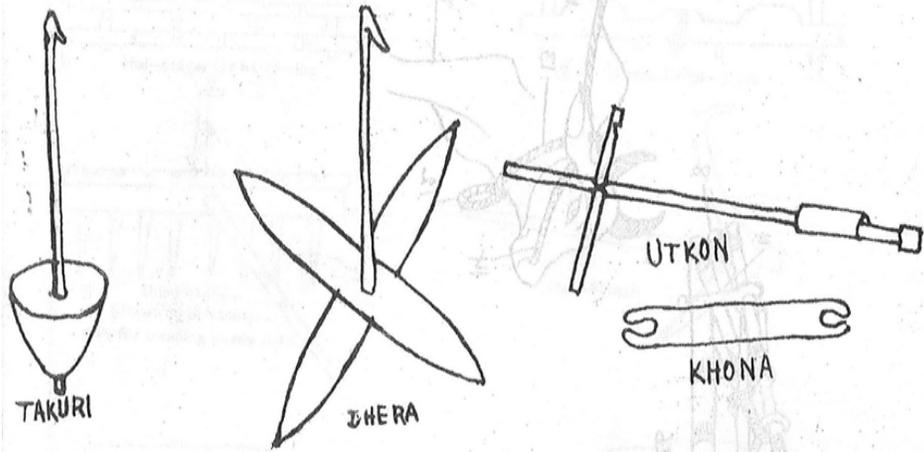
12. Hat dao—Chopper for cutting  
wood

Annexure - VIII (a)  
Agricultural Implements  
Plate XIII TRANSPORT



Water Transport — a dugout canal.

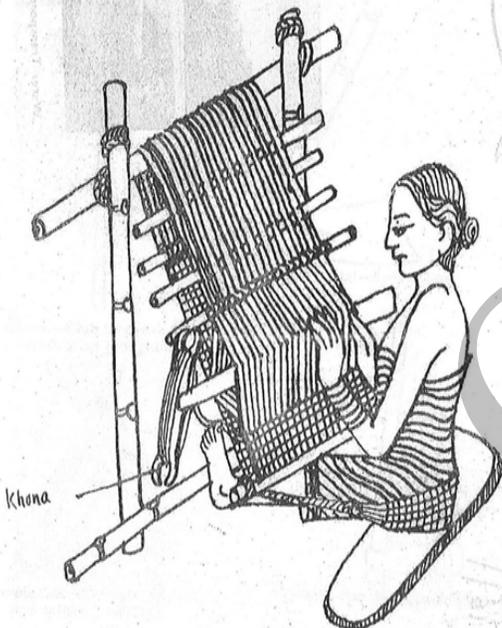
Annexure - IX  
Spinning and we aying Implements



UTKON  
KHONA

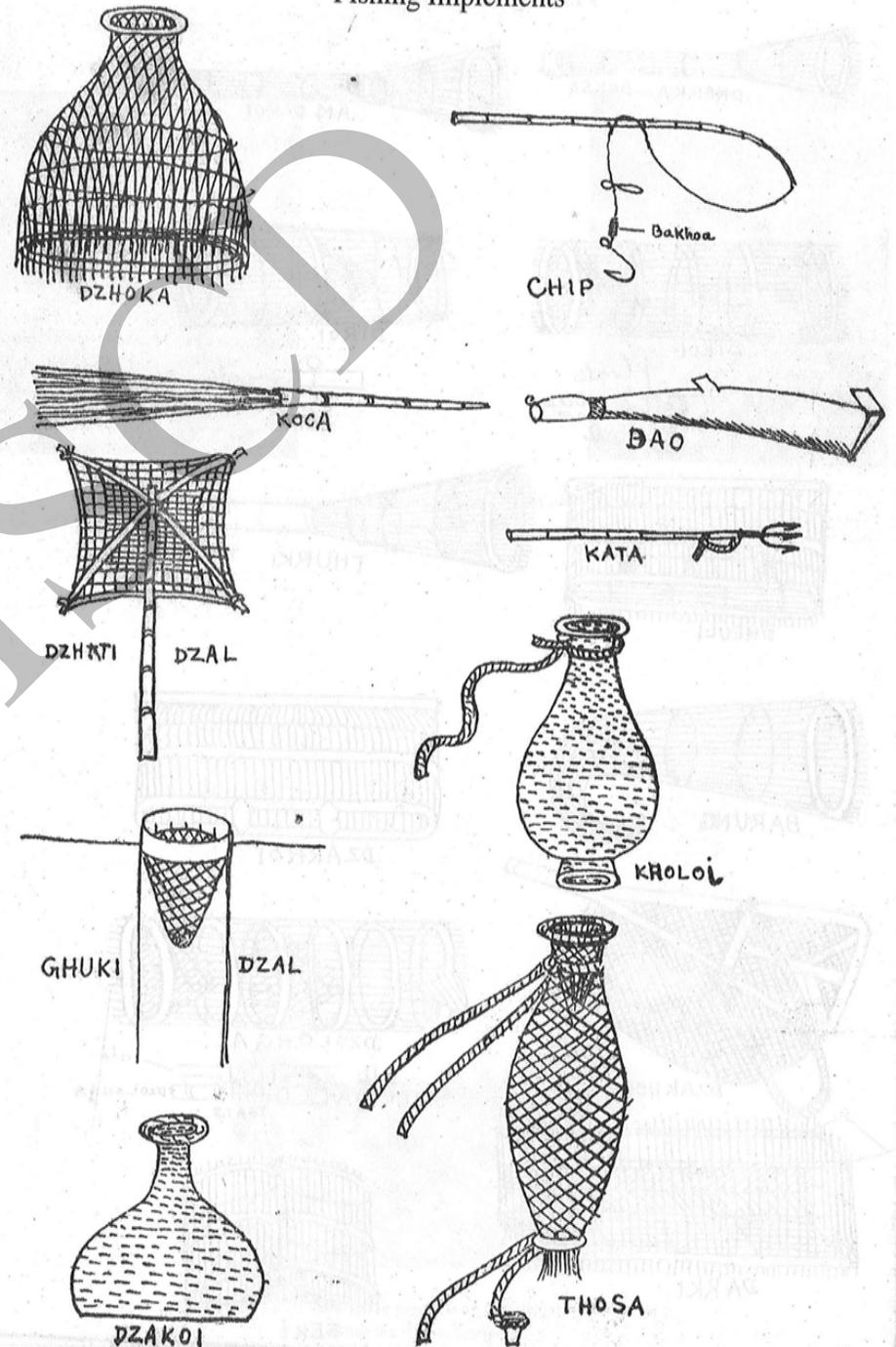


Spinning and Weaving



A village woman weaving a sac cloth (Dhokra)

Annexure - X  
Fishing Implements



DZHOKA

CHIP

Bakhoe

KOCA

BAO

KATA

DZHARTI

DZAL

GHUKI

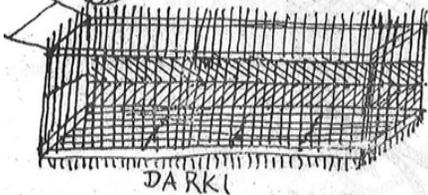
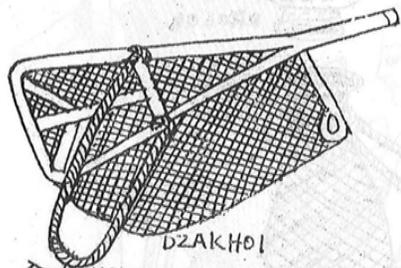
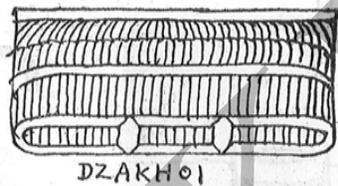
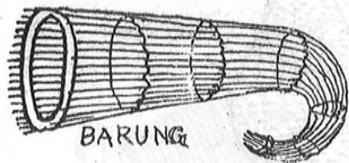
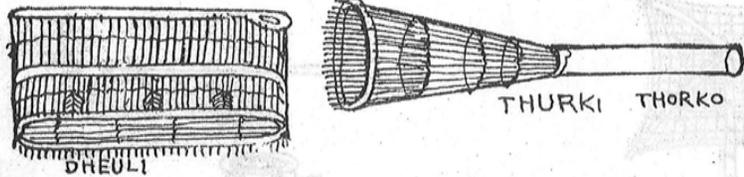
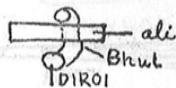
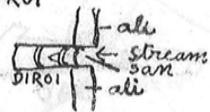
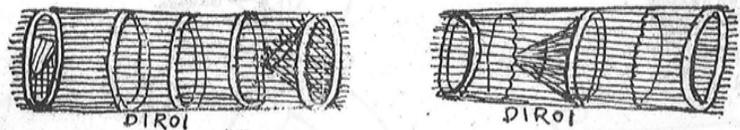
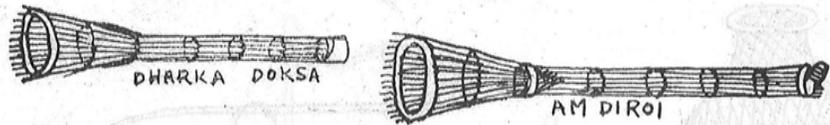
DZAL

KHOLOI

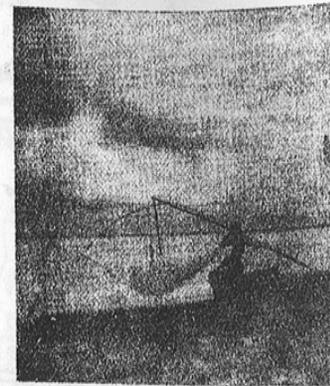
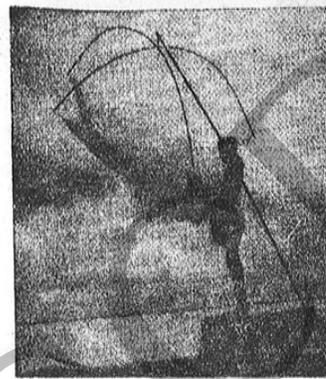
DZAKOI

THOSA

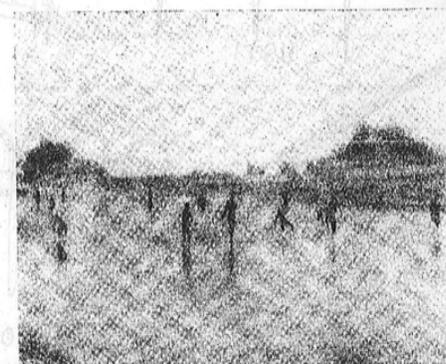
Annexure - X (a)  
Fishing Implements



Annexure - X (b)  
Fishing Implements

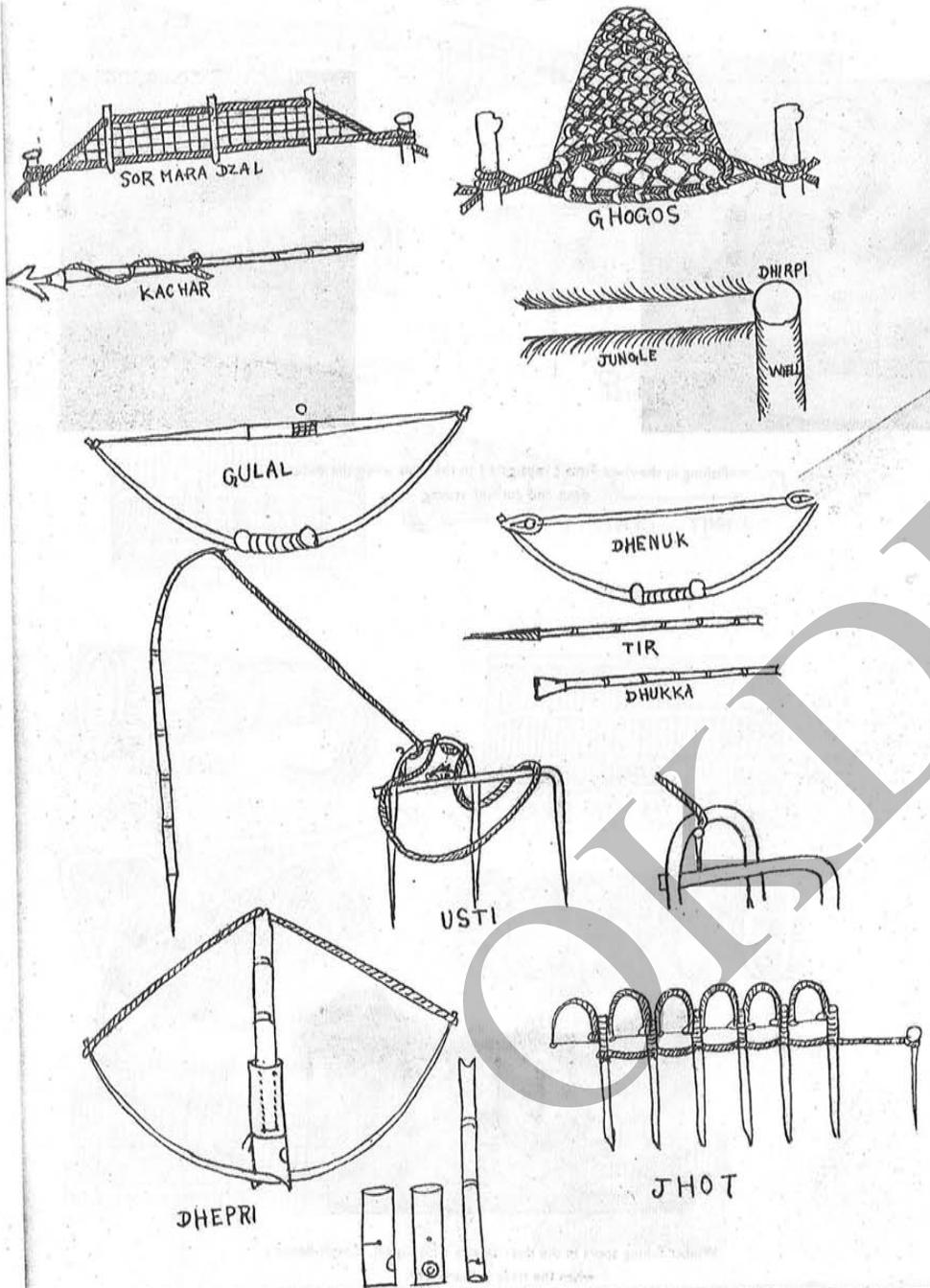


Fishing in the river Tista ( Jalpaiguri ) in the rains when the water is deep and current strong.

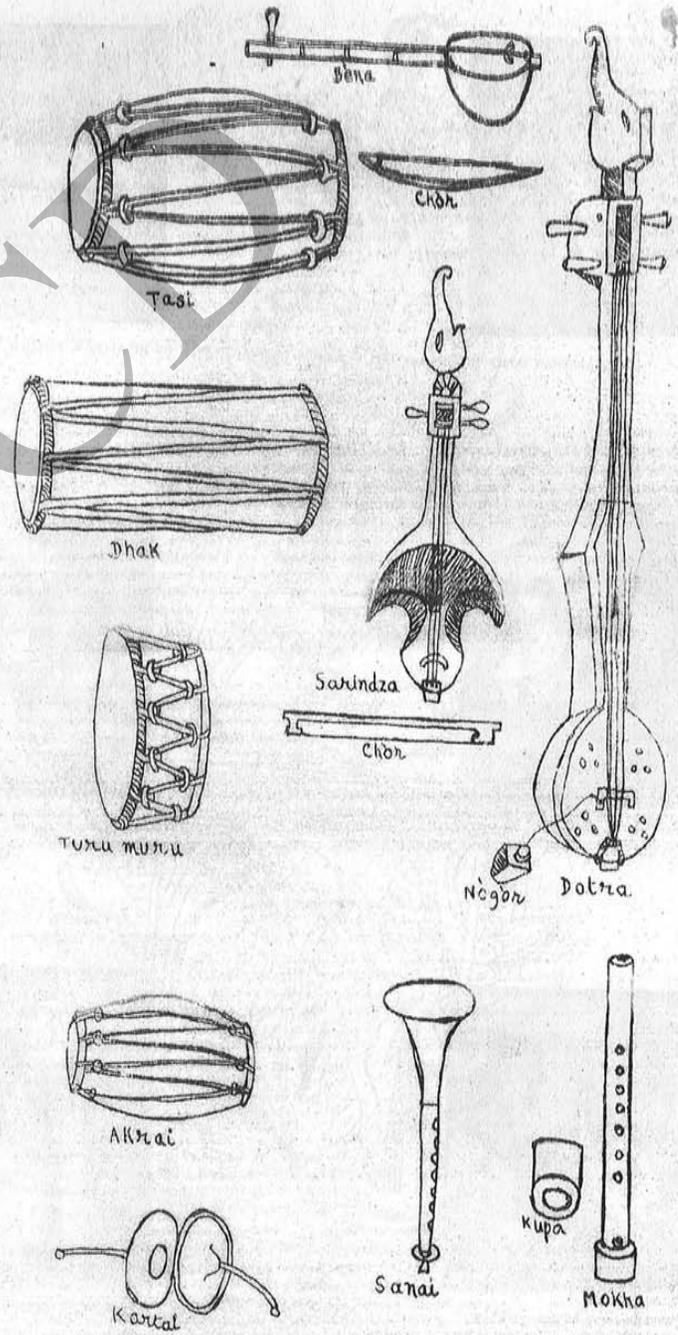


Winter fishing sport in the river Dharla ( Mekligunj, Cooch-Behar ) when the river is nearly dry.

Annexure - XI  
Hunting and raps



Annexure - XII  
Music instruments & Dances



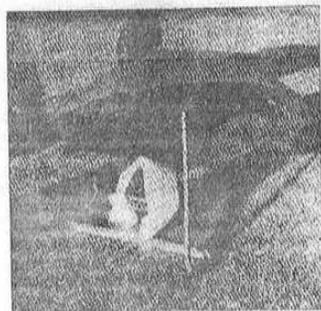
Annexure - XII (a)  
Music instruments & Dances



DANCING AND SINGING WITH PLAY OF MOKHA BANSI IN BISAHARA PUJA



MECENI KHELA DANCE



AN EMBLEM OF TISTA BURI



DHAM DANCE

Annexure - XIII  
Deities, rites & rituals



GITALI BISOHORI

a—Gods ; b—Godani ; c—Beulani ;  
d—Bala ; e—Mermaid  
Drawn from a cork image

Annexure - XIII (a)  
Deities, rites & rituals



BISAHARI ( Baikunthpur Estate )



KANI BSAHARI ( in village )  
Drawn from a cork image



MASAN ( an evil spirit )  
Drawn from a cork image

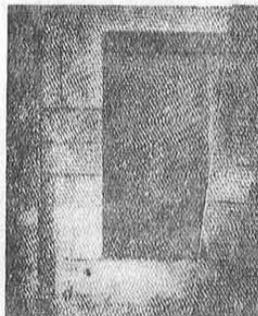
Annexure - XIII (b)  
Deities, rites & rituals



Temple of Mahakal ( Purva Dahar, Jalpaiguri )



STONE GATEMAN (Mutilated)



STONE GATE



Temple of Mahakal, Jalpeswar ( Jalpaiguri )  
By courtesy Jalpes Temple Committee

Annexure - XIII (c)  
Deities, rites & rituals



MAHAKAL (Domohini — Jalpaiguri)



Annexure - XIII (d)  
Deities, rites & rituals



BHADRA KALI (Pandspara, Jalpaiguri)



BHAIUT KALI (Drawn from a cork image)



A 'Moura' suspended in a made of jute-sticks temple



BHANDANI



সাহিত্যিক পেন্সনাৰ অধ্যক্ষ শ্ৰী অম্বিকাচৰণ চৌধুৰী  
দেৱৰ ইতিমধ্যে প্ৰকাশিত গ্ৰন্থাৱলীৰ তালিকা :



বৰ্ষীয়ান  
শ্ৰী অম্বিকাচৰণ চৌধুৰী

- ১) ৰত্নপীঠত এভূমুকি, ১৯৬১ চন
- ২) কোচ-ৰাজবংশী গোষ্ঠীৰ ইতিহাস আৰু সংস্কৃতি, ১৯৬৯ চন
- ৩) বিচিত্ৰা (প্ৰকাশিত প্ৰবন্ধ কেইটামানৰ সংকলন), ১৯৬৫ চন
- ৪) কমতাপুৰত মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ, ১৯৮২ চন
- ৫) নৰকপে নাৰায়ণ, ১৯৯১ চন
- ৬) সংগ্ৰামসিংহ চিলাৰায়, ১৯৮৩ চন
- ৭) ইতিহাস অধ্যয়নৰ নৱদিগন্ত, ১৯৯১ চন
- ৮) কল্কি অৱতাৰ শ্ৰীশ্ৰী ঠাকুৰ অনুকুল চন্দ্ৰ, ১৯৮৮ চন
- ৯) বঙাইগাঁওৰ জীৱন কাহিনী, ১৯৯৪ চন
- ১০) যুৱৰাজ শূৰুধ্বজৰ সাহিত্য প্ৰতিভা, ১৯৯৩ চন
- ১১) কোচ-ৰাজবংশী সন্মিলনীৰ সমীক্ষাত্মক ইতিহাস, ১৯৯৩ চন
- ১২) তপস্বিনী বাণী অভয়েশ্বৰী, ১৯৯৩ চন
- ১৩) মহাপুৰুষ শ্ৰী চৈতন্য দেৱৰ জীৱন আৰু দৰ্শন, ১৯৬৫ চন
- ১৪) শাস্তিৰ দূত হজৰৎ মহম্মদ, ১৯৬৫ চন
- ১৫) আহান (কেইটামান প্ৰকাশিত কবিতাৰ সংকলন), ১৯৯৫ চন
- ১৬) মহাৰাজ নৰনাৰায়ণ আৰু সেতু, ১৯৯৮ চন
- ১৭) শব্দার্থৰ মৌলিক বিশ্লেষণ, ১৯৯৯ চন
- ১৮) শ্ৰীশ্ৰী কালীমাৰ তাত্ত্বিক পৰিচয়, ২০০২ চন
- ১৯) বাংটা গাৰো, ৰাজা মহেন্দ্ৰ নাৰায়ণ আৰু অম্বিকাচৰণ চৌধুৰীৰ জীৱন কৃতি, ২০০৪ চন
- ২০) কাছাৰ ৰাজ্যৰ খাছুছা আৰু ডিমাছাৰ কৰুণ ইতিহাস, ২০০৪ চন
- ২১) বড়ো-কোছাৰীৰ সাংস্কৃতিক পৰিচয়
- ২২) বিজনী, চিদলী, মেছপাৰা আৰু পৰ্বত জোৱাৰৰ ইতিহাস
- ২৩) আমাৰ বক্তব্য, ২০০৪ চন
- ২৪) Satsang- at a glance
- ২৫) Whither the Koches of Chilarai, 1984
- ২৬) Glory: Thy Name is Goalpara, 1997
- ২৭) The Koches Around the world, 1991
- ২৮) Varieties (Collection of some published articles), 1993
- ২৯) Koch Rajbongshies Betrayed, 2009

Ratnapeeth Prokashan  
Borpara : Bongaigaon: Assam