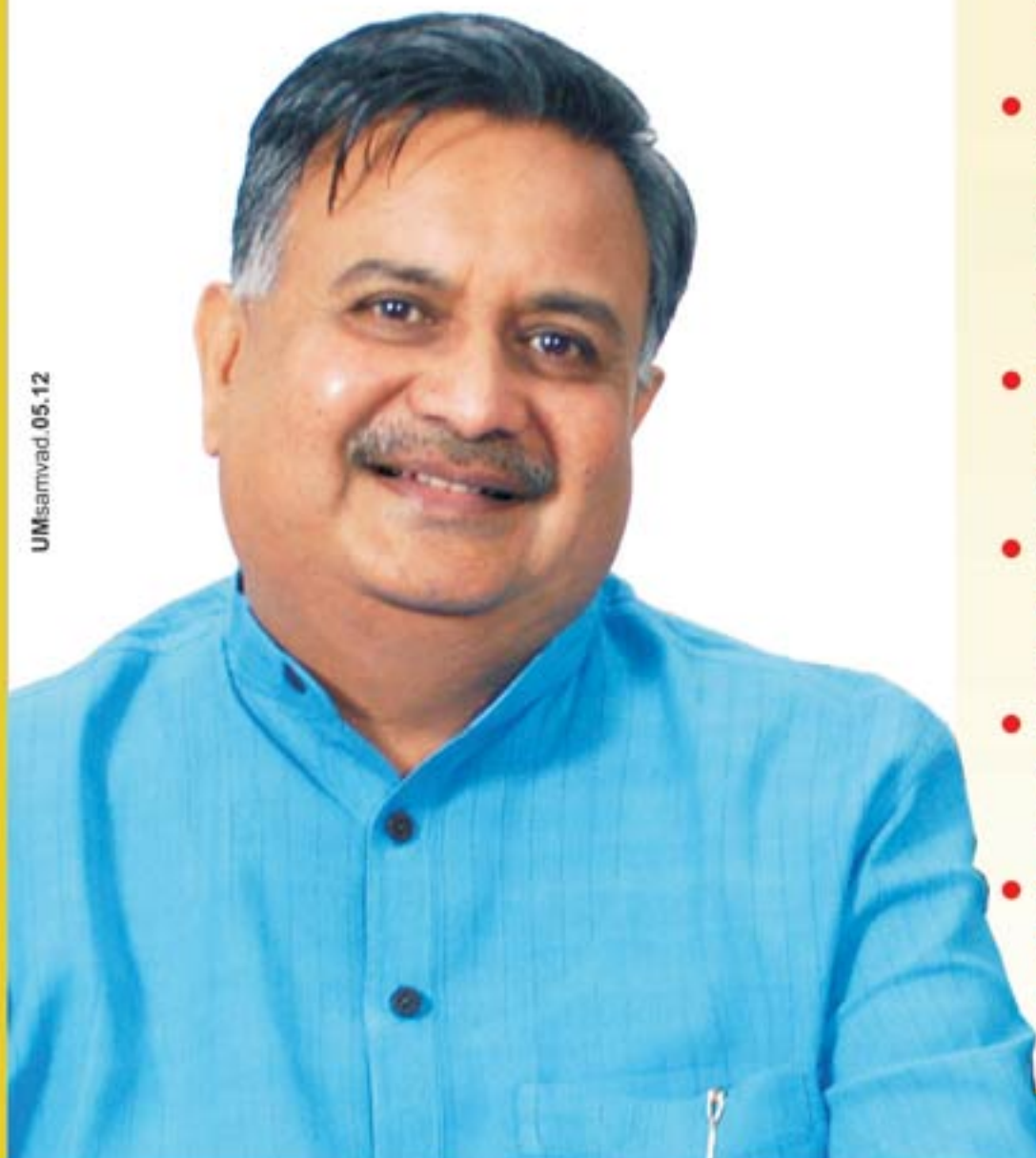


गाँव - गाँव में पक्की सड़कें
हर दिशा विकास से दमके

गाँवों को 2000 करोड़ रु.
लागत से मिलेगी
4100 कि.मी. लम्बी
1217 सड़कों की सौगात



- छत्तीसगढ़ के ग्रामीण अंचल में पक्की सड़कों का जाल बिछाने छत्तीसगढ़ सरकार की नई पहल।
- प्रधानमंत्री ग्राम सड़क योजना के मापदण्डों में नहीं आने वाली समस्त बसाहटों, जहाँ की आबादी सामान्य क्षेत्रों में 500 से कम व आदिवासी क्षेत्रों में 250 से कम है अथवा जहाँ दोहरे सड़क सम्पर्क की जरूरत है।
- सड़कों पर ग्रामीण जरूरतों का ध्यान, हर एक-डेढ़ किलोमीटर में यात्री प्रतीक्षालय, शौचालय, पेयजल की सुविधा भी।
- किसानों को फसल ले जाने के लिए ट्रैक्टर खड़े करने हेतु ले-बाई (Lay-by) भी बनाने की व्यवस्था।
- 2000 करोड़ रुपये की लागत से लगभग 4100 किलोमीटर लंबी सड़कें बनाने का लक्ष्य।
- राजनांदगांव जिले में 190.29 करोड़ रुपये की लागत से 394.40 कि.मी. लम्बी सड़कों के भूमिपूजन से राज्यव्यापी शुरुआत।

सबके साथ सबका विकास

INDIGENOUS NEW YEAR OF NORTHEAST BHARAT



Independence Day Special Issue
Heritage Explorer

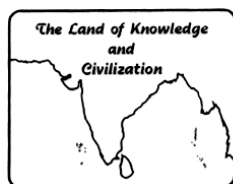
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From Editor's Desk



The Concept behind Indigenous New Year

We are an ancient most Nation on the Earth with having rich cultural heritage. When the entire West population was leading a nomadic uncivilized life and had least knowledge of even agriculture, our ancestors were doing research on space science and spiritual science as well.

The concept behind celebration of a day as 'New Year Day' means a Year has been completed and a New Year is commencing on the same day. Hence, we use to offer *poojas* and have several rituals (at family level and at community level as well) to pray the unseen Almighty for his blessings for our well-being and prosperity, and to have a peaceful life for the entire year to come. Also we pray for the well being of entire living beings on this earth surface with a sense of belongingness with them. As we believe in Omnipresence of God, see His presence everywhere, we show our respect to all the living beings and the Nature as well.

Alas to say, by passing of time we forgot our traditional systems and borrowed a celebration from the West, celebrating it in the **Mid Night** of 31st December (as if the first **Day** of the New Year will start just after the clock passes through the mid night).

We try to see a *DAY* in the *MID NIGHT*!

What we do during this type of celebration? Is there any ritual to it? No! Not at all! We just have merry-makings! Even we drink and dance in western tunes! Should not we see into our glorious past!

The indigenous way of any celebration used to have some rituals and *poojas* without which it is never a festivity at all. On each of the festivals we show our respect to our elders, our ancestors, the village deities and the Almighty Supreme Being at the top.

When we offered this topic to several writers to write on the subject, 'how they count a year and how they celebrate the New Year', many of them faced difficulties in writing on this subject. Many of the communities do not have remembered even if there was any such celebration or counting systems of their own.

In this context also I found some glaring examples which I would like to mention here.

Once I met a person, hailing from Nagaland, who came to the office of Heritage Foundation at Guwahati (some 5 years back) to get their calendar printed. In their tribe they are following the Lunar system of counting which is based on the movement of Moon. He showed me his counting in their calendar. I matched it with the *Panchang* that I had with me. The dates mentioned by him for *Poornima* (Full Moon day) and *Amavashya* (dark Moon day) were found to be accurate. He said that it was derived through their traditional way of counting! It was a surprise for me.

When I visited Shillong, I discussed with a Khasi villager through an interpreter. During our talk the Khasi villager asked me, 'how many nights will you stay in Shillong'.

I asked him, 'why you asked for how many **nights**! You should have asked me for how many **days** I will stay here'. He replied, 'our counting goes with Moon and not with the Sun. Moon comes in the night. So we the village people count it from night only'!

Shri Somodang Tawsik in his article 'Mishmi Calendar and New Year' mentioned, "the Mishmis have their own calendar based on lunar system. The new moon is known as *lai Suet / Halo Lay* and the full moon is known as *Waflang Lai / Diangkya* and after full moon, moon starts to decrease its size which is known as *Ngaow / Graina*. When moon totally disappears (*Amavashya*) it means that month is completed and known as *Lai Hamant / Halo Seyei*.

"The Mishmis are counting their days of months by seeing moon phases and put a mark on stick by cutting a bit. When moon appears first to human eyes, it means it is second day of that month. They use to say, on the first day of month it is not possible to see moon by human being and only animals and insects can see this moon. The entire month is marked on the stick day by day and on its end, the stick is kept aside. In this way, the next month is started to count on a separate stick and like wise every month is recorded on the sticks in proper sequence. The months of the entire year is counted in this method. Moon phase appears in the morning is decreasing order shape and appears in the evening is in increasing shape. When we ask a village old man about his age he replies which may differ from the Modern calendar."

Hence, in many of the communities of Northeast India, they have their indigenous way of counting of months and year and again beginning of a New Year. Accordingly, the New Year Day is different for different community.

When we say a year is complete and the New Year is commencing from today, there must be some basis to it. After all it is based on counting of time- the seconds, minutes, hours, days, weeks, months and one complete year. The first article of this Special Issue which is authored by Shri Suresh Soni, a research scholar, throws sufficient light on different methods of counting of time in the world.

There are two methods of counting the **TIME** in our country – the **Solar** and the **Lunar**. Accordingly, we have two calendars – the Solar calendar and the Lunar Calendar. Solar calendar follows the movement of Earth around the Sun while Lunar Calendar follows the Moon around the Earth.

Solar Calendar: We have 12 *Sankrantis* as per the Solar methods of counting. The counting of the New Year generally starts from 1st day of the month of *Bohag (Baishakh)* which generally falls on 15th of April (Gregorian Calendar) every year.

Counting of a month starts from the succeeding day of a *Sankranti* and ends on the next *Sankranti*. So in a year (12 months) there are 12 *Sankranti*, during which the Earth completes one cycle of its rotation around the Sun i.e. **365 days, 6 hours, 9 minutes, and 10 seconds**.

Gregorian calendar: Though the Gregorian calendar is a Solar calendar having 365 days in a year but it adjusts only the 6 hours by adding one more day in the month of February (once in every 4 years as Leap Year) by making it of 29 days. It does not consider 9 minutes and 10 seconds, which become 24 hours or One Day in a period of 157 years. This is the shortcoming of the Gregorian calendar. In the Indigenous Calendar it is duly adjusted. The result is that, the date (of Gregorian calendar) of Sankranti just advances by one day after a period of 157 years. For

example, the Bohag Bihu which was falling on 14th April is now slowly shifting to 15th April. Hence, the Indigenous way of counting can be taken as more appropriate and more scientific than the Gregorian calendar.

Lunar Calendar: In this method of counting, both the Full Moon (*Purnima*) and the Dark Moon (*Amavashya*) are basis for counting a month. In some parts of our country, the Lunar month starts after a Full Moon (*Purnima*) night while in some other parts it starts after the Dark Moon (*Amavashya*) night. While completing one rotation by Moon around the Earth it creates one Full Moon (*Purnima*) and one Dark Moon (*Amavashya*) and thus the total time taken is counted as one month in this Lunar method of counting. In 12 months, it has 12 Full Moons and 12 Dark Moons to count a year, which comes to 355 days only. The rest of the 10 days, 6 hours etc. are adjusted once in every 3 years by adding one more month (named as *Adhik Mas*- an Extra Month) to that year by making it the year of 13 months.

As it is observed, Solar Calendar is followed in the plains of Assam and Tripura, while in the hill states of Northeast India Lunar Calendar is in practice.

In both the systems of counting, the names of the 12 months remain the same while their day of commencing differs. These 12 months are named differently according to the local dialects, but each of the communities follows either the Solar or the Lunar method of counting the Time.

Sometimes, some of the communities publish their calendars, in their own language, equating their indigenous names of 12 months with the months of Gregorian calendar i.e. January, February, March etc. with the same dates of Gregorian calendar. In fact, it is due to lack of their knowledge in this field. **The period of an Indigenous month (the day of starting of that month and its last day) differs from the months of Gregorian calendar. If our elders do not keep this vital point in their mind, then the time may come when the entire community will forget its Indigenous Way of Counting of Time- the Months, the Years and many more things which we must know and follow.**




Amarendra Brahma
Editor

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Measurement of Time: East vis-a-vis West

 Suresh Soni

When was the world created and till when will it last? These questions have been disturbing man for ages. To get the answers, we will first have to understand time. Time - through which we measure incidents and changes; when did it start?

Stephen Hawking, the renowned cosmologist of modern times, has written a book named "The Brief History of Time". In this book, he writes that universe and time started together when the Big Bang occurred. This resulted in the creation of the universe and the universe came from the unexpressed state into the expressed state. With this, time was also born. Hence, the universe and time started together and shall remain so until the universe survives and shall vanish with it. The second question is "What was there before the universe?" In reply, Hawking says that today that is unknown. However, there can be a way to find out. A star dies when its fuel is used up in the form of light and energy and it keeps shrinking until it becomes a dot. At that time, it acquires such a strong gravitational force that it

can absorb light. It thus becomes impossible to know what is inside. Lack of light is known as darkness. It is probably because of this that such areas are called black holes. Our universe too perhaps was in this condition before being born.

In India, sages contemplated on this and perceived it. Describing the condition before the creation of the universe, the *Naasadiya Sookta* of the *Rigveda* say that there was no truth or untruth, neither atom nor leisure. Then what was there? There was neither death nor immortality, neither day nor night. At that time, there was an element with the power of pulsation.

Darkness was enveloped with the darkness before creation and there was an element which had the power or the strength of penance. It was first the power of the effect of desire that the equilibrium was shattered and the universe was created from the unexpressed state. And the journey of time also began. This is how the journey of time moves on along with the universe.

Defining this, Sages have described it as '*kalayati sarvaani bhootani*' that is one that drives the entire universe or creation. It is also said that this universe is made once and then, gets destroyed, this is not the end. The cycle of birth and death, creation and destruction goes on. The giant wheel of time goes on with its creation, position, change and destruction. The poets of India and the west have described the all eclipsing form of time alike. *Kshemendra*, a renowned poet of India has expressed his views thus -

*Aho kaalasamudraya na
lakshyante atisantataah*

*Majjantontaranantasya
yugaantaah parvataa iva.*

"There is no such interval as compression in the ocean of time; huge mountains like massive ages come to submerge into it." Octavia Paz, the poet who won the Nobel Prize in 1990, has, in his poem '**Into the Matter**', described the all-engulfing nature of time in the following words —

A clock strikes the time
Now it's time
It is not time now,
not it is now

Now it is time
to get rid of time
Now it is not time
It is time and not now
Time eats the now

Now it is time
Windows close
Walls closed doors close
The words go home
Now we are more alone

The shortest as well as the largest unit of time has been described in our country.

There is a reference to this in the *Shrimad Bhagwad Mahapurana*. King *Pareekshit* asks Sage *Shukdev* what is time? What are its minutest and greatest forms? The reply that the sage gives is amazing because in today's modern age, we know that time is an abstract element. We know it because of the incidents that occur. Thousands of years ago, Sage *Shukdev* had said, "*The changing of subjects is the form of time. The element of time expresses itself through it (change). It expresses itself through the unexpressed.*"

MEASUREMENT OF TIME

The minutest part of time is the atom and the greatest is Brahma Age. Explaining it in detail, Sage *Shukdev* gives its various measures-

2 paramaanu - 1 Anu
3 Anu - 1 trasrenu
3 trasrenu - 1 truti
100 truti - 1 vedh

3 vedh - 1 lav
3 lav - 1 nimesh
3 nimesh - 1 kshan (moment)
5 kshan - 1 kaashthaa
15 kaashthaa — 1 laghu
15 laghu - 1 naarikaa
2 naarikaa - 1 muhoort
30 muhoort - 1 day-night
7 day-night - 1 week
2 weeks - 1 fortnight
2 fortnights - 1 month
2 months - 1 ritu (season)
3 ritus - 1 ayan
2 ayans - 1 year

According to the calculations of Sage *Shukdev*, there are 3280500000 paramaanu of time in a day and night; and 86,400 seconds in a day and night. This means that in its minutest measure, one paramaanu of time is equal to 37968th part of a second.

In the *Moksh Parva* in the *Mahabharata*, time has been calculated as under-

15 nimesh - 1 kaashtha
30 kaashtha - 1 kala
30 kala - 1 muhoort
30 muhoort - 1 day and night

There is a slight difference between the two calculations, According to Sage *Shukdev*, there are 450 kaashthaas in a moment and according to the *Mahabharata*, there are 900 kaashthaas in a moment. This implies the different methods of calculations.

These are the units for ordinary time calculations. But to measure the age of

the universe or the changes therein, bigger units will be required. That measurement unit is Yuga.

1. Kaliyuga Era
432,000 years
2. Dwaparyuga Era
864,000 years
3. Tretayuga Era
1296,000 years
4. Satyayuga Era
1728,000 years

The four ages (Eras) together make a Chaturyuga 43,20,000 years

71 Chaturyugas make a Manvantar 30,67,20,000 years

14 Manvantaras along with 15 Satyayugas as a part of the dusk make up a **Kalpa** that is 43,20,000,000 years or **432 crore years** or 100 Chaturyugas of 43,20,000 years.

One Kalpa means one day of Brahma.

One night of His is equally long.

One Brahma lives for 100 years and when one Brahma complete its life cycle, it is Lord *Vishnu*'s nimesh (blinking of the eye), and after *Vishnu*, the age of *Rudra* starts. He is himself a form of *kaal* and is, therefore, eternal. That is why time is said to be endless.

After reading this description of Sage *Shukdev*, a thought that comes to mind is that this

description is fantastic imagination and an intellectual game. What is the significance of such things in today's scientific age? But this is not fantastic imagination. It is related to astronomy. India's calculations of time were made on the basis of a minute study of the speed and changes in the astronomical bodies which means solid scientific truth. Whereas in the calculations of the *Anno Domini era* prevalent today the only scientific thing is the fact that the year is based on the calculations of the time that the earth takes to revolve around the sun. Otherwise, there is no relation between the calculations of the months and days and astronomical speeds.

Let us try to find out something about the Western and Indian calculations of time.

HISTORY OF MEASUREMENT OF TIME IN THE WEST

In the context of the calendar, the Children's Britannica Vol. 3.1964 gives a brief description of its history. Calendar means a way of dividing time on the basis of year, month, days, the movement of the earth and the moon. Luna is the Latin word for the moon. Hence, it is known as the Lunar month. The Latin word for sun is Sol;

therefore we call it a solar year.

Today, it measures 365 days, 5 hours, 48 minutes and 46 seconds. Since there is no co-ordination between the solar year and the lunar year, there was confusion or disorder in many countries. Another reason for this confusion was the lack of knowledge.

Secondly, comes the point of dividing time on the basis of a historical event, Christians believe that the birth of Christ is the deciding event of history. On this basis, they divided history into two parts — (1) BC, which means the period before the birth of Christ and refers to incidents that took place before the birth of Christ, and (2) The events that occurred after the birth of Christ are called AD (*Anno Domini*) which means in the year of our Lord. It is a different matter that this method was not in use for some centuries after the birth of Christ.

ROMAN CALENDAR

Today's AD year is based on the Roman calendar. It started with the establishment of the city of Rome — 753 years before the birth of Christ. Initially it had a 10 month year which lasted from March till December and had 304 days. Later on, King Pimpolius added two months, Jonu Arius and

Februarius to it and made it 12 months with 355 days, but in later years, because of the movement of the planets, the difference kept on increasing. Then, in 46 BC, Julius Caesar ordered a new calendar which had 365 $\frac{1}{4}$ days so as to set the difference right. That is why, in history, year 46 BC is known as the 'Year of Confusion'.

JULIAN CALENDAR

Julius Caesar gave 365 $\frac{1}{4}$ days to a year. Serially, the months were given 31 and 30 days. February had 29 days, but in a leap year, it had 30 days. Along with this, to immortalise his name, he changed the name of the seventh month from its old name Quintiles to July, which had, and still has 31 days. Later on came Emperor Augustus, who changed the name of the eighth month from Sextilis to August to immortalise his name. At that time, August had 30 days but, to show that he was as great as Caesar, he took one day off from February, which contained 29 days then, and added it to August. Since then, the days and the months have continued to remain the same.

GREGORIAN CALENDAR

In the 16th century, the Julian calendar was increased by 10 days and the church festivals like

Easter etc started getting into trouble. So, Pope Gregory XIII issued an order in 1582 to rectify it by observing 4th October as 15th October and the beginning of the year from January 1 instead of March 25th. The Roman Catholics accepted the order of the Pope with immediate effect but the Protestants took some time to accept it. Britain kept following the Julian Calendar and by 1752, there was a difference of 11 days. Hence, to rectify it, the day after September 2 was observed as 14th September. At that time, people used to shout slogans of “Criseus back our 11 days.” After England, Bulgaria accepted the Gregorian calendar in 1918 and then, in 1924, the Greek Orthodox Church also adopted it.

HISTORY OF MEASUREMENT OF TIME IN INDIA

India had the tradition of studying minute planetary movements. Calculations continued to be made on the basis of the movements of the earth, the moon and the sun. To bridge the

difference in the motion of the sun and the moon, there has been a practice of adding an extra month (*Adhik maas*). The various units of time and their reasons have been. Described below in brief:

Day - Saawan day- The earth rotates on its axis at speed of 1600 km per hour. To complete one rotation, it takes 24 hours. That part of the earth which stays in front of the sun for 12 hours has been called *Ahah* and the part that is behind, has been called *Raatra*. This way, there are 24 horas in one *ahoraatra*. It seems as if the word ‘hour’ in the English language is the slang form of the *hora*. *Saawan din* has been called *Bhoo din* (Earth Day).

Saur day - The earth is going around the sun at a speed of 1 lakh km per hour. A one degree movement of the earth is called a *Saur din* (Solar Day).

Chandra Din or tithi - A *Chandra din* or lunar day has been called a *tithi*, for example *Ekam*, *Chaturthi*, *Ekadashi*, *Purnima*, *Amavasya*, etc.. The

movement of the moon to the twelfth part, while going around the earth is called a *tithi*.

Saptaah (Week) - The days of the week and their sequence throughout the world are the same as has been discovered in India. The sequence of the planets was determined as per their progressive distances from the earth. Hence, Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. Of these, the moon is the closest to the earth and Saturn is the farthest. Each planet is the ruler for one hour out of the 24 hours or *hora* day. Hence, each of the seven planets become the ruler for one hour by turn. This cycle goes on and once the 24 hours are complete the name of the next day is according to the planet that is the ruler in the first hour of that day. Since creation started with the sun, hence the first day of the week was Sunday and the other days were named sequentially.

We can easily understand the sequence of the seven days as per the table given below:

Moon	Mercury	Venus	Sun	Mars	Jupiter	Saturn
4	3	2	Sunday 1	-	-	-
11	10	9	8	7	6	5
18	17	16	15	14	13	12
Mon1	24	23	22	21	20	19
8	7	6	5	4	3	2
15	14	13	12	11	10	9

Moon	Mercury	Venus	Sun	Mars	Jupiter	Saturn
22	21	20	19	18	17	16
5	4	3	2	Tues1	24	23
12	11	10	9	8	7	6
19	18	17	16	15	14	13
2	Wed1	24	23	22	21	20
9	8	7	6	5	4	3
16	15	14	13	12	11	10
23	22	21	20	19	18	17
6	5	4	3	2	Thurs1	24
13	12	11	10	9	8	7
20	19	18	17	16	15	14
3	2	Fri1	24	23	22	21
10	9	8	7	6	5	4
17	16	15	14	13	12	11
24	23	22	21	20	19	18 Satur 1

Fortnight - When the moon, while going around the earth, moves 12 degrees it is known as a *tithi*. On the new moon night (*amavasya*), the moon lies between the sun and the earth. This is called zero degree. When the moon moves 12 parts and is at a distance of 180 degrees from the sun. It is called full moon (*Poornima*). The fortnight from the first day after *Amavasya* to *Poornima* is called the *shukla paksha* and the fortnight from *poornima* to *amavasya* is called *Krishna paksha*.

Month- For the purpose of calculations, 27 constellations (*nakshatras*) have been accepted:

1. Ashwini
2. Bharani
3. Krittik
4. Rohini
5. Mrigashira

6. Aardra
7. Punarvasu
8. Pushya
9. Ashlesha
10. Magha
11. Poorva Phalguni
12. Uttar Phalguni
13. Hast
14. Chitra
15. Swati
16. Vishakha
17. Anuradha
18. Jyeshtha
19. Moola
20. Poorvasharah
21. Uttarasharah
22. Shravana
23. Dhanihtha
24. Shatabhisha
25. Poorva Bhadrapad
26. Uttar Bhadrapad
27. Revati

Each of the 27 constellations was divided into 4 quadrants thus there is a total of 108 quadrants. According to the shapes of 9 of these quadrants, the 12

zodiac signs were given their names:

1. Aries
2. Taurus
3. Gemini
4. Cancer
5. Leo
6. Virgo
7. Libra
8. Scorpio
9. Sagittarius
10. Capricorn
11. Aquarius
12. Pisces

In Hindu names are 1. Mesh, 2. Brisha, 3. Mithun, 4. Karkat, 5. Singha, 6. Kanya, 7. Tula, 8. Brischik, 9. Dhanu, 10. Makar, 11. Kumbha, 12. Meen.

The lines of these signs on earth were determined. It was called *kranti*. The lines are believed to be 24° north and south of the equator. Hence, the name of the sign which the sun reaches during the rotation

of the earth is given to that solar month. These months generally neither increase nor decrease.

Lunar Month - The lunar months got their names from the star (*nakshatra*) that is visible throughout the month from evening to morning and in which the moon acquires completeness:

1. Chaitraa
2. Vishaakhaa
3. Jyeshthaa
4. Ashaadhaa
5. Shraavan
6. Bhaadrapad
7. Ashwini
8. Krittikaa
9. Mrigashira
10. Pushya
11. Magha
12. Phaalguni

Hence, on this basis, the months were named Chaitra, Vaishakha, Jyeshtha, Aashadha, Shraavan, Bhaadrapad, Ashwin, Kartika, Maargasheersha, Paush, Magha and Phalgun.

Summer solstice and winter solstice - The earth is tilted $23\frac{1}{2}^{\circ}$ north—westward on its axis. Therefore, $23\frac{1}{2}^{\circ}$ north and south of the equator are the places, where the sun's rays fall vertically. This is called *Sankranti*. The line which is $23\frac{1}{2}^{\circ}$ north is called the Tropic of Cancer or *Karka Rekha* and $23\frac{1}{2}^{\circ}$ South is called the Tropic of Capricorn or *Makar Rekha*.

The line with 90° (the equator) is called the *Vishu Vritt Rekha*. The *Karka Sankranti* is called *Uttaraayan* or summer solstice and *Makar Sankranti* is called *dakshinaayan* or winter solstice.

Measure of a Year - At a speed of about one lakh km per hour, the earth completes one revolution around the sun in $365\frac{1}{2}$ days. This period is considered to be one year.

Measure of an Age - In 432,000 years, all the seven planets leave their Longitude and Latitude and fall in one straight line. The time of this conjuncture is *Kaliyug*. When two conjunctures take place it is *Dwaapar*, when three take place, it is *Treta* and when four conjunctures take place, it is called *Satyayug*. In the *Chaturyugi*, all the seven planets, along with their Longitude and Latitude, lie in one direction only.

The present *Kaliyug*, according to Indian calculations, started 3102 years BC, on the 20th of February at 2 hours, 27 minutes and 30 seconds. At that time, all the planets were under one zodiac sign. In this context, it is worth making a note of what Bally, the famous astronomer of Europe, has to say:

“According to the planetary calculations of the Hindus, the present age, that is *kaliyug*, started 3,102 years ago on the 20th of February at 2 hours 27 minutes and 30 seconds. As such, these calculations were made even to the second. The Hindus further say that all the planets were under the same zodiac sign at the time of *kaliyug* and their tables also say so. The calculations made by the Brahmins prove absolutely correct according to our astronomical tables. This is only because the results have been obtained by direct observation of the planets.”

(Theogony of Hindus by Bjornstjerna, Page 32)

According to the Vedic sages, the present universe is made of five *mandalas* (orbits) — the moon orbit, earth orbit, sun orbit, *parameshthi mandala* and the *swayambhu mandala*. They are progressively moving round the higher orbits.

Manvantara - The time that the sun takes to complete one orbit of the centre of the Milky Way (*Parameshthi mandala*) has been called a *manvantara*. It measures 30, 67, 20,000 (30 crore 67 lakh 20 thousand) years. The difference between two *Manvantaras* (*sandhyaansh*) is equal to one *satyayug*. Therefore,

the measurement of one *manvantara* along with its *sandhyaansh* is 30 crore 84 lakh 48 thousand years. According to modern measurements, the sun completes one orbit of the centre of the Milky Way in 25-27 crore years.

Era — The *parameshthi mandala* is going round the *swayambhu mandala*. This means that our Milky Way is going round the Milky Way above it. The period it takes to do that has been called an era (Kalpa) and measures 4 billion 32 million years (4320,000,000). This has been called one day of Brahma. The day is as long as the night. Hence, Brahma's *ahoratra* is 864 crore years and Brahma's year is 31 *kharab* 10 *arab* 40 crore years. Brahma's age is 100 years. Therefore, the age of the universe is 31 *neel* 10 *kharab* 40 *arab* years (31,10,40,000000000 years).

Studying the calculations of the Indians, Carl Segan, the famous Cosmologist of Europe has, in his book "Cosmos" said,

"The Hindu religion is the only one which is dedicated to the belief that a particular sequence of the creation and destruction of the universe is going on and this is the only religion which has made calculations from the

ordinary day and night to Brahma's day and night of 8 *arab* 64 crore years. Which by coincidence is close to the modern astronomical calculations. This calculation is older than the age of the earth and the sun. Besides, they possess measures for even larger calculations."

Carl Segan has called it a 'coincidence' but in fact it is based on solid planetary calculations.

AMAZING DISCOVERY OF THE SAGES

Our ancestors not only measured time on the basis of astronomical movements. They also formulated an amazing system to join the unending journey of time to the present and for the common man to know about it. We do not generally pay attention to it. In our country, we perform some religious procedures or ceremonies before doing any work-whether it be the beginning of manufacturing something, entry into a new house, birth, marriage or any other work. For this, one first has to take a *Sankalp* (resolution). The *Sankalp mantra* tells us about the state of time from ancient times to the present. So, if we concentrate on the meaning of the mantra, everything becomes clear.

In the Sankalp mantra, we say

**Om asya shri
vishnoraagayaa
pravartamaanasya
Brahmanaam dwiteeye
paraardhe.....**

The mantra means that in the unending wheel of time pioneered by Maha Vishnu, the age of the present Brahma has completed 50 years. *Shweta varaah kalpe-kalpa* means that it is the first day of the 51st year of Brahma.

Vaivasvatamanvantara

- There are 14 *manvantaras* in one day of Brahma. The 7th of these is the *vaivasvat manvantara*, which is going on.

Ashtaavinshatitame kaliyuga- There are 71 *chaturyugis* in one *manvantara*. Of these, the kaliyug of the 28th chaturyugi is going on now a days.

Kaliyuga Pratham-acharane - The beginning of the kaliyug.

Kalisamvate or Yugaabde - At present, the kalisamvat or yugaabd is 5114 (2012 AD).

Jambu dweepe, Brahmaavarta deshe, Bhaarata bhukhande

Names of continents, region and country.

In such and such place - Place of work.

In such and such *samvatsar* - (Name of the *samvatsar*.)

In such and such *ayane* - (*uttaraayan* or *dakshinaayan*.)

In such and such *ritu* or season- There are six seasons including the spring season.

In such and such month- There are 12 months like *Chaitra* etc..

In such and such *paksha* or fortnight - Name of the fortnight as in *Shukla paksha* or *Krishna paksha*.

On such and such date or *tithi*—Name of the *tithi*,

On such and such day - Name of the day.

At such and such time- At what time of the day.

Such and such person- YOU take your name, then your father's name, then gotra and what work you are going to do and with what purpose- And then, you do the *sankalpa*.

It is with this system that remembering time from the time the *sankalp* is taken to eternity, has been easily brought into normal practice in the Indian way of life.

RELATIVITY OF TIME :

Einstein established the relativity of time in his 'Theory of Relativity'. He said that the concept of time on the various planets varies. Time is related to the

movement of the planet. Hence, the measurement of time on various planets is different.

Time is large and small. We get indications of this in our scriptures. There is a story in the *Puranas* that *Rewati*, the daughter of King *Raiwataka*, was very tall. So, it was difficult to find a suitable bridegroom for her. For a solution, the king took her to *Brahmalok* with the power of yoga. When he reached there, a *Gandharva gaan* (Diving Song) was going on. So, he waited for some time. When the *gaan* was over, Brahma saw the king and asked him how he had come there? The king asked him if he had made any groom for his daughter. Brahma laughed out aloud and said, "While you were here, listening to the *gaan* 27 *chaturyugis* have already passed on earth and the 28th, *Dwaapar* is about to finish. Go back and marry her off to *Balaram*, the brother of Krishna." He also said that it was good that he had brought *Rewati* with him because now, she had not grown older. This story shows the difference in time if one goes at great speed from the earth to

Brahmalok. Even the modern scientists have said that if a person travels in a vehicle which runs at a speed a little less than light, then the process of ageing will be virtually still.. If a 10-year-old human being goes in such a vehicle to the Andromeda Galaxy and returns, then his age will increase by only 56 years, whereas 40 lakh years will have elapsed on earth during that period.

In the *Yogavashishtha* and other scriptures, one finds descriptions of going back into time and experiencing previous births and going into the future too, through *Yoga sadhana*.

In this context, George Gamoa of the Western world has written an interesting poem in his book "One, Two, Three, Infinity"

"There was a young girl named Miss Bright,

Who could travel much faster than light.

She departed one day

In an Einstein way

And came back on the previous night.

(Source: From the book 'India's Glorious Scientific Tradition' authored by Shri Suresh Soni, Delhi.) ■

भारतीय नववर्ष-सर्वाधिक वैज्ञानिक काल गणना

तिलक राज रेजल 'आजाद'

क्या भारतीय काल गणना भी अन्य प्रयुक्त पद्धतियों की भांति ही है अथवा उनसे हटकर कुछ विशिष्ट है? और वे तत्व क्या हैं जो इसे विशिष्टता प्रदान करते हैं? इसे जानना आवश्यक है तभी जन सामान्य इस पौराणिक भारतीय काल गणना को समझेगा व स्वीकार करेगा और इसे लोकप्रियता भी प्राप्त होती रहेगी। अतः वैज्ञानिक, पौराणिक एवं ऐतिहासिक तथ्यों पर आधारित संपूर्ण जानकारी की आवश्यकता है।

कालगणना की विश्व प्रचलित व अधिकृत दो वर्तमान पद्धतियों का प्रारंभ, क्रमशः ईस्वी कैलेंडर वर्ष १ जनवरी से तथा सरकारी वित्तीय वर्ष १ अप्रैल से होता है। इन दोनों पद्धतियों के प्रारंभ का सृष्टि चक्र, सूर्य, चन्द्रमा अथवा अन्य ग्रह नक्षत्रों की गति से कोई संबंध नहीं है, कोई वैज्ञानिक आधार नहीं। न तो इस दिन सूर्य का किसी राशी में संक्रमण होता है न चन्द्रकला का घटना या बढ़ना प्रारंभ होता है। इनका प्रारंभ अपनी-अपनी सुविधा अनुसार किया गया था।

किसी भी काल गणना हेतु कहीं से भी संदर्भ तिथि मान कर गणना करना एक अलग बात है। हम इससे बीते कल की अवधि तो गिन सकते हैं परन्तु कोई वृहद योजना बनाते समय,

कालांतर में प्रकृति का क्या स्वरूप होगा व इसका हमारी योजना पर क्या प्रभाव पड़ेगा, इसका सही आकलन या पूर्वानुमान हम नहीं लगा पाते। हम सबकी जानकारी से वंचित रहकर इन प्रकृति से सामंजस्य नहीं जोड़ पाते।

भारत के पारम्परिक संवत्, भारतीय शैली की कालगणना, जो नक्षत्रों की गति पर आधारित काल गणना है, एक संपूर्ण वैज्ञानिक, शाश्वत, समय की गति पर आधारित काल गणना है, काल चक्र की गणना का गणित है। हमारे दिन, तिथि, वार, सप्ताह, पक्ष, माह, वर्ष, व युग-युगान्तर सभी की वैज्ञानिक आधार है। सबका स्पष्ट तर्कसंगत नाम है, स्पष्ट समय व अवधि के सूचक भी हैं।

तिथि परिवर्तन

रात्रि १२ बजे न तो किसी नक्षत्र परिवर्तन का प्रभाव दृष्टिगोचर होता है और न ही तिथि परिवर्तन का प्रभाव दृष्टिगोचर होता है और न तिथि परिवर्तन का कोई औचित्य। तिथि बदलने के तुरन्त बाद घोर अंधकार एवं निद्रा का साम्राज्य हमें क्या संदेश देगा? यह भी विचारणीय है कि नक्षत्र का स्वामी प्रातः प्रथम घड़ी में बदलने से वार बदलेगा, तो तिथि रात्रि में कैसे बदलेगी? जबकि हमारी मान्यतानुसार नए दिन का प्रारंभ प्रातः सूर्य उदय

(ब्रह्म मुहूर्त) से तिथि परिवर्तन, चन्द्रोदय पर रात्रि एवं दोनों की मिलन बेला को संध्या काल व ऊषा काल माना गया है।

साधारणः काशी के समय मार्तण्ड पंचांग के अनुसार प्रातः छः बजे से नए वार का प्रारंभ माना गया है। नई तिथि का प्रारंभ प्रातः नई ऊषा के साथ, नए उत्साह, नई उमंग व नई प्रेरणा का संदेश लाता है। दिन मानव के उत्थान की कहानी है व रात्रि थक कर लौटा व्यक्ति अपने परिवार के साथ एवं विश्रान्ति में व्यतीत करता है। उस समय निशाचर ही सक्रिय होते हैं। अतः पाश्चात्य कैलेंडर हमारी प्रेरणा का स्रोत नहीं बन सकता।

सप्ताह के दिन

भारतीय वार भी पूर्णतः वैज्ञानिक गणना, नक्षत्रों के आधार पर तय हुए हैं। ब्रह्म पुराण जैसे ग्रंथों के अनुसार वर्तमान कल्प एवं सृष्टि का प्रारंभ चैत्र शुक्ल प्रथमा से हुआ। इस दिन सभी ग्रह मेष राशि में थे जब नई सृष्टि का प्रथम सूर्य उदय हुआ। अतः यह दिन सूर्यवार या रविवार कहलाया। रविवार की अगली प्रातः प्रथम घ के नक्षत्र का स्वामी बदलकर चन्द्रमा होने से चन्द्र-वार अथवा सोमवार कहा गया।

इसी प्रकार क्रम से मंगल, बुध, गुरु, शुक्र, शनि भी प्रातःकाल के नक्षत्र

के स्वामी होने से यही दिनों के नाम रखे गए।

सूर्य, चन्द्रमा व नक्षत्रों की गति के आधार पर सर्वप्रथम भारतीय काल गणना में वर्ष के १२ माह व सप्ताह के ७ दिन मानकर सामान्य व्यवहार में लाए गए। चन्द्रमा १५ दिवस में घटना व १५ दिवस में पूर्णता को प्राप्त होता है। इस घटना को कृष्ण पक्ष व बढ़ने को शुक्ल पक्ष कहा गया है। कृष्ण पक्ष व शुक्ल पक्ष के योग से पूरा एक माह बनता है। इस प्रकार एक माह में लगभग ३० दिन पूरे होते हैं।

सूर्य एक माह एक राशि में और वर्ष भर में जिन १२ राशियों में रहता है उसी अनुसार मेष, वृष, मिथुन, कर्क, सिंह, कन्या, तुला, वृश्चिक, धनु, मकर, कुंभ व मीन ये १२ सौर माह बने। जिन दिन सूर्य मकर राशि में प्रवेश करता है वह दिन उस राशि का संक्रान्ति दिवस कहलाता है।

इसी प्रकार चंद्रमा जिस नक्षत्र में एक चक्र (कृष्ण पक्ष व शुक्ल पक्ष) पुरा करता है उसी नक्षत्र के नाम से वह महीना माना जाता है। चित्रा नक्षत्र जिस माह सायं से प्रातः तक दिखाई पड़ता है उसे चैत्र कहा गया है। इसी प्रकार वैशाख, ज्येष्ठ, आषाढ़, श्रावण, भाद्रपद, आश्विन, कार्तिक, मार्गशीर्ष, पौष, माघ और फाल्गुन नाम से १२ चन्द्र माह गिने गए हैं।

बहुआयामी गणित

प्रकृति सम्मत होने के कारण हमारी काल गणना में ऋतु परिवर्तन के प्रभाव का भी समावेश है। इसी से संपूर्ण चर-

अचर प्रभावित होते हैं। इस प्रकार के ग्रहों व नक्षत्रों की स्थिति से वर्ष, माह व दिन ही नहीं, युग-युगान्तर्ग से लेकर, सूक्ष्म से सूक्ष्मतम काल गणना के इस गणित द्वारा सृष्टि चक्र की संपूर्ण जानकारी ली जा सकती है। प्रकृति के इन गोपनीय से गोपनीय रहस्यों की जानकारी में भी इस काल गणना के सूक्ष्म अध्ययन की अति महत्वपूर्ण भूमिका रही है, जैसे बसंत ऋतु में चर-अचर जीवंत हो उठते हैं।

वर्ष प्रतिपदा

भिन्न-भिन्न अवसरों की स्मृति में प्रारंभ किए गए भारत में अनेकों संवत् प्रचलित हैं। किन्तु सभी सम्वत् चैत्र (वर्ष प्रतिपदा) में ही प्रारंभ होते हैं। अमावस्या के अगले दिन चैत्र शुक्ल पक्ष की प्रथमा को, अंधकार से प्रकाश की ओर अग्रसर होते, प्रथम प्रकाश पुंज से जीवन की प्रेरणा का संचार होता है। सृष्टि का निर्माण होने पर, सूर्य के प्रथम दर्शन की इस बेला का स्मरण कर इसे प्रतिपदा के रूप में मनाया जाता है। ज्योतिष काल गणना के अनुसार एवं सर्वाधिक वैज्ञानिक संवत् / नववर्ष का प्रारंभ चैत्र शुक्ल ही प्रामाणिक माना गया है।

वर्ष प्रतिपदा: चैत्र शुक्ल का महत्व

ब्रह्मा जी ने इसी दिन सृष्टि निर्माण का शुभारंभ किया।

मर्यादा पुरुषोत्तम श्री राम का राज्यभिषेक दिवस।

संत झुले लाल का जन्म दिवस।

राष्ट्रीय स्वयंसेवक संघ के

संस्थापक डा. केशवराव बलिराम हेडगेवार का जन्म।

अंधकार से प्रकाश में प्रथम पदार्पण।

किसानों के फसल पककर तैयार होने से उल्लास का अनुभव।

मौसम में सुहावने परिवर्तन का अनुभव।

शक आक्रमणकारियों को खदेड़ने वाले सम्राट विक्रमादित्य के नाम से २०५६ वर्ष पूर्व विक्रमी संवत्।

नेपाल जैसे हमारे पड़ोसी देश में सरकारी कामकाज भी विक्रमी संवत् के अनुसार होता है। भारत जैसे एक विशाल और महान देश में हम विक्रमी सम्वत् प्रयोग में क्यों नहीं ला सकते? आइए विदेशी कैलेंडर से मुक्त स्वदेशी (विक्रमी) सम्वत् अपनाने का संकल्प लें।

नक्षत्र चाल से समन्वय वाली श्रेष्ठ व पौराणिक भारतीय काल गणना हमारे जीवन पर प्रकृति के प्रभाव का पूर्व संकेत देती है।

अतः इसे अपनाने पर सटीक योजना बनाकर हम विजय श्री का वरण करें। क्या ही अच्छा हो यदि हम अपने पारिवारिक जीवन में किसी शुभ संकल्प द्वारा इस दिवस को स्मरणीय बनाए रख सकें।

तिलक राज रेजल 'आजाद'

२०० गंगोत्री अपार्टमेंट
विकासपुरी, नई दिल्ली-१८

KEH-MEH-HA

A New Year Festival of the IDU MISHMIS

Yingore Linggi & Momai Umpe

Keh-Meh-Ha festival was once a traditional heritage hidden in the granary of traditional and ancient culture which is also quoted as *INUMEH KEMEHA* (Eating New Rice on New Year).

In brief, the *Igu* mythology says that *Inyi Menga-ah* the ancestors of *Kera-ah* had all the necessary live stocks to perform *Reh* except of food grains. Hence *Adizeru* the *Igu*/priest of *Reh* sent the birds *Ipih* and *Peka* (name of the species of bird in Idu dialect) to *Apesha*, where the varieties of crops grew in abundance.

Apesha is believed to be an enchanting place, which shines in golden colour, as the paddy waves beneath the gentle breeze. It is also believed that the “*APEH MILIH*” is the Goddess of the crops and the *APEH.GONLOH* guards the crops from disasters. Therefore it is believed that it was only possible for the tiny birds *Ipih* and *Peka* to bring grains. Further it is believed that bird *Ipih* had brought paddy grains and the bird *Peka* had brought

corn etc from *Apesha*. which was later cultivated and harvested by the *Inyi Menga-ah*.

Along with grain, *Ehuto*, *Eloh* *beh* was prepared and *Epeh* was-crafted, so as to peel and husk the gains for human consumption.

As mythology leads the spider brought the medicine *Kandi- Roh* and *Inyi-Roh*. which were mixed with powdered rice and “*PAH*” was finally prepared.

And the “*PAH*” went through a series of churning in order to extricate the poisonous components. At first the *Ameh Roh* (Chimpanzee) was fed and it is believed to scream, as it had consumed the poisonous content of “*PAH*”. Later the frog was also fed, due to which it lost its teeth, which alas! Indicated the all the poison had been extricated and was finally fit for human consumption.

Atlast rice and *Pah* was



mixed and *yuh* was prepared which was offered to “*Apeh Milih*” of *Apesha* the Goddess of crops and other omnipotent, omniscient spirits believed to be dwelling in the paddy fields house & granary. It is also celebrated with festivity believing that if the guest rejoices in happiness the “*APEH MILIH*” too enjoys and showers prosperity, good yield and further it also increases the life span of the celebrators. From time immemorial the occasion has been handed down and it came to be known as *Keh-Mehjh-Ha*, which is celebrated now-a-days in a broader spectrum and ideology.

KEII-MEH-HA RITUALS AND RITES OF IDU-MISHMI

In brief, the *Keh-Meh-Fla* from Idu dialect means eat new rice, which has a myth believed by the Idu Mishmis that the spirits are omnipresent and the offering is given on the day to the spirits to pacify for the boon for good yield of paddy and health of the family members.

Likewise, the approach of *Keh-Meh-Ha* makes the family members busy in preparation for the spiritual and the woman folks gets busy in brewing rice beer (*YU*) in two

separate bowls. The ritual of preparation is known as *YUH-TOMBO-KOH* which means brewing rice beer for tree stump, where the spirit *APEH MILIH* Of *APESHA*, the Goddess is believed to dwell, and *ANU-AHLU* is omnipresent around the paddy field. The female preparing the *YUH-TOMBO-KOH*, has to observe a taboo of sleeping away from the male, and is restricted from eating mushroom. On the other hand the male folks move out for hunting and trapping of wild birds and animals as well as fishing too, which is termed as *Ampi-Anji* i.e. the day of the

first harvest of the paddy as performed by a ritual offering *YUH-TOMBO-KOH* to the stump of tree in the paddy field as an offering to the *Apeh Milih* of *Apesha* and *Anu-Ahlu*. And later the paddy is reaped and brought home by the mid day, and as soon as the paddy is brought home, a ritual of burning a paddy with straw and offering it on the *Amunyi*. Principal pillar of an Idu traditional home, where the *ASHU-ANDRON* and *H-IRUH* are believed to dwell. And another paddy straw is burnt and offered at the threshold one's home, as it

(Contd. to Page 20)

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The advertisement features a man in traditional Indian attire, including a striped headband and a shawl, smiling. The background is a light gray with a stylized map of India. The text 'SATYAM SUPER TMT' is prominently displayed in large, bold letters. Below it, 'THERMEX GERMAN TECHNOLOGY' is written. Further down, it says 'LARGEST INTEGRATED STEEL PLANT IN NE REGION' and 'MANUFACTURED BY MOST TRUSTED BILLETS'. The website 'www.satyamsupertmt.com' is listed. At the bottom, the company name 'New Tech Steel & Alloys Pvt. Ltd., NH-39, Near CRPF Group Center, Khatkhati, Dist. Karbi Anglong, ASSAM' is provided, along with phone and mobile numbers. A large, stylized 'Fe 500+' is also visible. The phrase '... TRUST FOREVER' is written in a large, bold font across the bottom right. Various logos, including a circular 'S' logo and a square 'ST' logo, are present.

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Indigenous New Year of Nocte Janajati

✍ Wangsan Aboh

The Nocte's Heritage Indigenous New Year was celebrated in the month of October (*Chalo Jang*) by counting of Lunar calendar on 8th day in the second (2nd) week. All the people of the village collect local eggs and bamboo (*Wahpoak*) from some houses and keep them at *Morang (Pangdong)*. On the 9th day of the Lunar calendar, villagers come to *Morang (Pangdong)* early in the morning and one of the head called *Wohnah* break the egg one by one and keep on the leaves (*Nyapchong*) in the name of each farm (*Pit*). All the people ritually examine and identify the eggs one by one and come

to the conclusion that which farm (*Pit*) will be right for cultivation and will protect the people and village from evil spirits and any uneven incident in the whole year. The 9th day is kept a gap. On the 10th day of Lunar calendar small bamboo (*Wahpoak*) was burn on fire in the name of any person of the village to lead the path (*Lamson*). When small bamboo was burn and brats in any person's name, then he will lead the path (*Lamson*) and all the peoples of the village get together and go to *Pitchah (Worship)* towards the farm (*Pit*) and carry the brast bamboo (*Wahpoak*) and keep at

Roamthong (worship place). The 11th day was gap and from 12th day of the month peoples of the village starts cultivation and they finish within a month. In November (*Pitwuat Jang*) and in the last week of December (*Pitrok Jang*) *Jhum* cultivation (*Pit*) was burned out and on the last week of December and the first day of January (*Chhaliwon Jang*) millet crops seeds are swerving on the farm(*Pit*)and started to *Chendah* (cleaning farm) for two weeks. February month is known as *Tukhiat Jang*. On the month of March *Kopkhut* festival was celebrated for growing millet





crops, March month is known as *Kopkhut JANG*.

In the 3rd week of April *Panyaklang* festival was celebrated and worships for the safety of the crop. According to Lunar calendar first (1st) week of May *Woraug Jab* festival was celebrated that millet crops to grow healthy and matured well. In this festival mainly three important persons of the society took part called as Lowang Dong (Chief of Village), *Ngongwah* (*Hondiq* / village Announcer) and *Wangchha Wah* (Leading Village head). They all get together and worship for the peoples of village and millet crops to be harvested well. In the month of June, during 1st and 2nd week, millet crops are harvested. After harvesting the millet crops *Ronghuan* Festival is celebrated in the month of July and August. On the

month of September *Taqwang* Festival is celebrated after *Ronghuan* festival collecting the millet from house to house and is kept in someone's house, who has the capacity to accommodate people. In the 1st week of October *Chalo* festival is celebrated and by which the year ends. On the next day the New Year is celebrated in the *Chalo* festival and offerings are made to the deceased, old things are replaced with new ones for welcoming New Year. According to lunar calendar, it generally falls in the month of October,

Counting of Dajang (month) Calendar

1. *Chaahliwon Jang* (*The first day of the month generally falls in October*)
2. *Pitwuat Jang*
3. *Pitrok Jang*
4. *Chaahliwon Jang*

(Contd. from Page 18)

KEH-MEH-HA...

is believed that a spirit 'AHLEE AHA' is around the compound of the house.

After completing the ritual, the family members prepare different local dishes to be served to the guest invited as well as for the family members and without a comment on the prepared food is dined. Showing gratification as a symbol of satisfaction and the guest as well as the host later, observes a taboo after the feast in their respective home for a night. It is also believed that if the taboo is violated than the particular member is cursed. And believed to be punished by "APEH- GONLOM" whereas if the ritual and taboos are properly observed the Goddess "APER MILIH" is believed to bless the celebrator with peace and prosperity. ■

5. *Tukhiat Jang*
6. *Kopkhut Jang*
7. *Panyaklang Jang*
8. *Worangjab Jang*
9. *Puwi Jang*
10. *Ronghuan Jang*
11. *Taqwang Jang*
12. *Sojah Jang* ■

“ANYANG” YEAR

The Tani concept of Seasons, Year and Months

 Gyati Rana

New Year:

Tanii are so much engrossed in above cyclic activities of the year and absent of script, neither do I remember if there is any tradition and concept of New Year day, or any events on the first day of any month symbolising it. This is an outcome of traditional concept influenced by the modern civilisation, education and other solar calendars. However, as a reference our parents used to refer as new year as “*Anyang niti nyaling lyiku, anii niti jorling dho apu niti puling dho*” which means, new year has arrived hence there is appearance of new leaves and blooming of flower in and around.

In a calendar published by Capital complex Dree festival, it begins with the Month of *Piije Piilo*, the corresponding month of July of the modern calendar. I am apprehensive of misconstruction by the youngsters and other outsiders that July is the New Year of Apatani. Hence, I have divulged into the oral tradition and Myths in the next paragraphs

A myth says that earlier human being was not aware of time period. They neither was aware of season and month nor knew how to organize and associate themselves with the seasons and months. Only in the mythical period of *iipyo* they, were enlightened and associated with season and months and organized themselves.

Son of Great *iipyo Tho*, and grandson of *iipyo Tani* or great *iipyo Talying, Iipyo Dih*u and *Raru*, married the goddess of season and time, *Pudu Biinyi* and *Piinye biinyi* to ceremonised the *Myoko* for the first time. Resultantly, there was visible improvement of the health, growth and advancement of the human being with the abundance of foodstuffs, domestic poultry and cattle.

In the same chapter, other verses says that “*iipyo Tho sanda and sama Aemo Hitu hiling nii, Murung Miitu miiling ni*” means the sons of Great *Tho* of *iipyo*, *sanda* and *sama* ceremonised the *Aem* and *Murung* for the first time amongst the human being.

Here, I find that the

Murung is celebrated in the month of *Murung* corresponding to month of January of modern solar calendar and the *Aemo* is ceremonized in the month of *Aemo* corresponding to the month of November. The two important points to be noted here is that *Murung* and *Aemo* are celebrated at ten months apart. The legendary *Sanda* and *Sama* two brothers who initiated it were not married to *piidu-piinye* the goddesses of season and time.

It is apparent from the saying of our elders, “*Apu Niti puling Lyiku anii niti jorlin lyiku anyang niti alyiku*”. The verses about the first *Myoko* ceremonisation by legendary *Dihu* and *Raru* marrying the goddesses of season and time, *Pudu biinyi* and *Piinye biinyi*. Hence as per myth the *Myoko piilo* (March) is the first month of the year in *Tanii* calendar. I would not be wrong if I say *Myoko* is the New Year Festival of *Tanii* though it is not expressed in tradition.

In other words the Taniis life was perfectly congruent with the season and their

agricultural activities the whole year. When the seasons were chasing each other every Taniis are also chased after by the cycle of agricultural activities assigned as above throughout their life since time immemorial.

“Since time immemorial human has been organising the time and season with reference to many celestial events, nature etc. Hence, many early civilizations have various calendar systems developed according to their specific cultural formats and geographical conditions of their settlement, degree of their knowledge on time element. For example, in summer, the birthplace of the modern sexagesimal system has calendars of 12 months of 29 or 30 days apiece, much like the modern Gregorian calendar. Mesoamerican cultures developed their own intricate calendars; the ancient Maya had two separate years—the 260-day Sacred Round, and the 365-day Vague Year. Classical Greek and Roman cultures also developed calendars; the ancient Athenians, for one, had a lunisolar calendar that lasted 364 days, with an intercalary month added every other year. The

Romans used two different year lengths; the older one had 304 days divided into 10 months; the newer 365 days divided into 12 months; very much like the modern calendar.”

(Source: http://en.wikipedia.org/wiki/Gregorian_calendar)

Time line in oral Tradition

Tanii (Apatani) are native of famous Ziro valley of lower subansiri district, Arunachal Pradesh. They claim themselves to be a descendent of Legendary *Abotani*, the first human being. Though they have no elaborate technique of time management, but their oral tradition reveals that they have divided the time line grossly into six periods namely; *Kolyun*, *kolo*, *Ui*, *ipyu Miido* and *Supung* the present period, similar to that of *Yugas* of Hindu, and other ancient civilizations. But these periods are not quantified like other civilizations have.

PIIDU-PIINYE

Seasons

Similar to many other ancient Tribes, the agrarian *Taniis* (*Apatanis*) also has calendar dividing the year into two seasons viz, *Daru* (Summer), *Dorii* (winter)

like that of medieval Scandinavia .

They follow the plants life cycle and other birds and animal behavior and movement to determine the beginning and end of the season. For instance, our parents use to tell us that the appearance of flower bud and blooming of *Takung* (Peach or Apricot) and *Sembo* (wild cherry) indicates onset of *Murung Pullo*. Blooming of buds into flowers of these trees the singing of the seasonal birds *Tiip-pii-pii*, *Nako kago* and insects like *Lili lilang*, *Danyi chacha*, tells that *Myoko* festival is arriving. Likewise, drying and shedding of leave of plant *Emo Pullo* and pine tree starts shedding its leaves signals onset of *Nenke Pullo* and so on.

Thus, it is also quite possible that *Tanii's* do follow other third calendaring system in conjunction with Lunisolar Calendar and have 13 lunisolar months in a year corresponding to the Cultivation activities and of seasonal birds, animals and vegetation. The names of the thirteen months are as mentioned below have corresponding agricultural, religious, social activities which are given at the forgoing Para of this article:

Apatani month	The first day of the month generally falls in the month
1. Murung piilo	January
2. Pagre Piilo	February
3. Myoko Piilo	March
4. Halying Piilo	April
5. Aenda Piilo	May
6. Piimii Piilo(intercalary)	June
7. Pijje Piilo	July
8. Mielo Piilo	Aug.
9. Halo Piilo (Intercalary)	It is an extra month
10. Bunchi Piilo	Sept.
11. Buntii Piilo	Oct.
12. Aemo Piilo	Nov.
13. Nenke Piilo	Dec.

Quantum of days of a month

Taniis (Apatani) count the days of a moon with four reference point upon the size of moon- *Karbe*, *harbyang/Piilo ajang*, *Duhang/Piilo akha*, *Piilo Kamo*. It starts with the appearance of moon in the shape of thin curve towards horizon and its transition period from that curve to full moon is called "*Karbe*." The brief state of full moon is known as "*harbyang*". Next diminishing transition period from full moon to boat shape upward curve from horizon and goes into darkness is called "*duhang*." The brief state of no moon is known as "*Piilo Kamo*."

Each transition period is grossly constitutes of fourteen days each thereby making a

month of 28 to 30 days. Hence on completion one cycle from dark moonless night to next moonless night is known as one month, "*Piilo bare*" making the total days of the 12 months to 355 days. An intercalary month is added in every three years as 13th month to adjust the remaining days of solar calendar system. Thus, it seems *Taniis* follow the Lunisolar calendar.

It is evident from the routine of agricultural activities assigned to the every month of the year, associating with socio-religious activities confirming that the *Piilo*, months of *Tanii* calendar has also seasonal references.

Murung Piilo: The completion of the construction of new houses

and repairs and maintenance of old one in the month of *Nenke Piilo*; appearance of small buds and leaves at the branches of peach Tree signals the arrival of *Murung Piilo*. The persons blessed with heavenly consent through checking of omens in eggs and chicken liver to perform *Murung*, get busy to ceremonize *Murung* festival. The impact of the participation of his relatives become visible according to their degree of closeness to him. At the end of the *murung Piilo* they conclude the *Murung* with an offering to the deities of Paddys, with ritual of "*Aempi Koniing*", thereafter "*Lido Yagii laling lala emo liche duku*," they break free the taboos by sowing the paddy seeds at the nursery.

Pagre Piilo: Having broken free the taboos by the initiator of *Murung* by sowing paddy seeds at nursery. Whole communities follow them to sow the paddy seed at their respective nurseries. The activities of "*Pagre Kutu*", preparation of the paddy field starts with hoeing, leveling repairing the bounds, channel, slashes etc. for transplantation. The name of the month is derived from the name of these activities, *Pagre*.



(Paddy Field readied for transplantation)

Myoko Piilo: Meanwhile the new buds which appeared in the month of *Murung* blooms completely and nature wears a colourfull sheds of rosy peach flower, reddish wild cherry flower, white flower of *Piita* etc, upon the canvas of nature signaling the onset of *Myoko* festival. *Myoko* is considered as the main Festival of *Apatani*. Entire *Tanii* community become busy whole this month in the celebration.



(Peach flower)

The traditional format of *Myoko* celebration is feted in cyclical manner by creating villages into three groups. The first group is *Hari* and *Bulla*, consisting of *Hao(Hari)*, *Kalung Reru*, *Tajang*, *Lempia* and others. Second group is *Tiini-Diibo* consisting *Michi-Bamin*, *Miidang Tage*, *Hijja-Duta* villages and others. Third group is a single

village *Niichi-Niitii* or *Hong* only.

When a group organises *Myoko*, the group plays the part of host and rest of the villages as guest. It is celebrated for universal peace, prosperity, healthy humanity, its growth and progression wherein *Kirii-Kilo* and entire Spirits both malevolent and Benevolent, Gods and Goddesses are invited and appeased. The host village also invites whole humanity irrespective of caste creed, tribe etc. and enjoys the festivity by serving foods meats and “O”, local rice bear, singing traditional *Ayyu*, ballad songs throwing away all the enmity, grudges against each other and renew the relationship of love, co-operation and establishes peaceful co-existence amongst, living being, spirits and vegetations.

The festival concludes by bidding fare well to all the Gods and Spirits with the ritual called “*Khelo*” or “*Ui alo*” ceremony. It is followed by appeasement and offerings to the deities of Paddy field, Bamboo garden, groves, and hunting area jungles.

Halying piilo: The next month following the *Myoko* is the month of *Halying*. This month is the beginning of the *Daru*, the

summer season. The cattles which were let free are now confined into the respective “*Luti*”, so that they do not interfere in the process of cultivation. It is time to dress up the paddy fields which are prepared for transplantation, just like beautiful damsel coming fresh from bath to be dressed up. Till then, the paddy seed which was sown at the end of *Murung* also has grown up in the nurseries and are ready for transplantation giving green patches at the barren landscape.



(Paddy Nursery at the outskirts of a Village)

Now the whole valley relaxed and rejuvenated by the festivity of *Myoko*, they for a group (called *Patang*) and starts transplanting the paddy saplings turn by turn in their respective fields. By the end of *Halying piilo* the barren landscape wears a light green clad like beautiful lady, rising from the bed in early morning with partially transparent light green sleeping dress, signifying the completion of transplantation and end of the *Halying Piilo*.

Aenda Piilo: The newly transplanted yellowish



(Newly transplanted paddy saplings)

paddy saplings, after having its root grip into the new prepared paddy field, started showing confidence like that of small child, who for the first time has successfully walk across the room by growing new leaves deepening the green canvas of fields. Now, every youths and males roam around their field to manage the water levels. And ladies busy themselves in the work of first weeding of the field to secure the manures for the saplings.



(First weeding of weeds)

Piimii Piilo: In the following month with the diminishing food stocks, shortage of food supply for the family is felt by every not so well to do taniis. They prepare budget with other belongings and properties to exchange for the food grains. Meanwhile women go for second weeding of the field.



(Clad in greed robes, youthful paddy field)

Piije Piilo: Now it is time for the people whose stock has exhausted to “Diiri” (purchase) food staff from the rich people whose granary has food grains. And it signifies the arrival of Dree Festival an agricultural festival for bumper harvest and to pacify the famines. The Gora (Dree committee) become active and collect contribution for Dree rituals. On the specified day at celebration centre they along with their family members participate in the Dree festival, adorned with intricately designed traditional attire. One of the prominent feature of this festival is that it is celebrated every place wherever Taniis are settled or inhabit. There is a great merry making, dancing etc. followed by community feast.

Mielo Piilo: Having performed the rituals of *Metii-tamu* to kill off the harmful pest and microbes, *Meder* to purify the atmospheres, *Yapung* for optimum rain and ward of

the hailstorm, *Chandii* for better nourishment of the paddy to secure the bumper harvest in Dree festival. In olden days, these three months *Piimii*, *Piije*, *Mielo* is the leanest period of the year for the Taniis. The people, whose food stock have exhausted and have no any mean to “*Diiri*”, purchase grain by selling their service in advance to rich people. Some of them even harvest the Half ripen ‘*Mipya*’ to quench the fire of hunger.

Halo Piilo: The arrival of *Halo Piilo* is understood by landscape cladding itself in greenery with golden patches signifying the ripening of “*Mipya*,” the early ripening variety of paddy. The poor people joyously take the first harvest of the year by hand picking the ripen *Mipya*. Their hearth filled with the fragrances of new rice being cooked to the joy and content of children’s heart.

Bunchi Piilo: By the beginning of this month the landscape slowly turned into greenish golden like young damsel being dressed up for marriage. The paddy of the fields which is in close proximity of the village ripens early. People again form into a group of 10 members known as *Aentii patang*. Having paired themselves

into five and starts harvesting the ripen Paddy of their field turn by turn according to the phase of ripening of Paddy.



(Golden grains spread at the valley)

Buntii Piilo: On arrival of this month entire landscape clad herself in golden rob, as if the grains of gold is spread upon entire valley. The entire Apatani people irrespective of old, young, lady everyone has no other works except to harvest the Paddy with the target to complete the harvesting in congruent with ending of this month.



(Joyously harvesting the paddy)

Aemo Piilo: Having completed the harvest and secured the golden grains into their granary. They welcome the grains and its goddess with offering of “aping gabi” and ritual of *chantung*, *Aemo*, etc. for securing security of food staff for entire year till next harvest. The “*Lutii-Giira*,” where the cattle were confined during cultivation period is now opened to let them graze upon the green grass before it turned grey

on the arrival of “Dorii,” the cold season.

Nenke Piilo: Having secured so, the food stock for whole year until next harvest, now it is time to construct new houses for new couples, to repair the old ones before arrival of cold season. Having completed the building of new houses and repaired the old ones they again fell into the lap of the festivity of *Murung* completing a full cycle a year.

Note: This article is not exhaustive and comprehensive; I have presented the article with data and information readily available at my desk. It is open for constructive discussion and development. ■

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A A R A N- The New Year...


newly born are put symbol on the ears as a sign of belongingness to a particular family. The 5th Day is called the *YAKJONG*. *Ali-ango* (Seeds of grains and vegetables). Aaran is conducted on this day. In the evening young boys carrying beautifully decorated wooden sticks, go around

the village door to door singing *Yakjong so-so-re*. Now-a-days Young girls also actively participate in the *Yakjong*. The house owner presents the *Yakjong* party with smoked and dried squirrels, birds, wild fowls, piece of wild meats, etc. The last or the 9th day is called the *PETPUM*.

Batum Yutmo (Prayer for fertility of domestic pigs and fowls) is conducted on this day

Engo Takar, the first human being according to the Adi Mythology started his new family life on Aaran. As such, Aaran is celebrated to start a new season, a new beginning till today by the Adis. ■

Mishmi Calendar and New Year

 Somodang Tawsik

Traditional Method.

The Mishmis have own calendar based on lunar system. The new moon is known as *lai Suet / Halo Lay* and the full moon is known as *Waflang Lai / Diangkya* and after full moon, moon starts to decrease its size which is known as *Ngaow / Graina*. When moon totally disappears (*Amawashya*) it means that month is completed and known as *Lai Hamant / Halo Seyei*.

The Mishmis are counting their days of month by seeing moon phases and mark on stick by cutting a bit. When moon appears first to human eyes, it means it is second day of that month. They use to say, on the first day of month it is not possible to see moon by human being and only animals and insects can see this moon. The entire month is marked on the stick day by day and on its end, the stick is kept aside. In this way, the next month is started to count on a separate stick and like wise every month is recorded on the sticks in proper sequence. The months of

the entire year is counted in this method. Moon phase appears in the morning is decreasing order shape and appears in the evening is in increasing shape. When we ask a village old man about his age he replies which as per Modern calendar may differ. Identification of month is also done by seasonal flowering plants and trees or seasonal visiting birds.

Kandi/Thanah is first month and *Langong/Wom* is the last month of the year. Why *Kandi* is first month because the system of earth starts changing from this month; all plant and trees starts budding in this month. From this month climate and season start to change. In Mishmi, two main winds of season are *Selam* wind (hot summer wind) and *Sekrong* wind (cold winter wind). During the midst of *Kandi* (*Wom* month), *Selam* wind starts to chase the *Sekrong* wind that is hot wind starts to blow which means summer is arriving. And *Sekrong* wind (Cold wind) starts chase *Selam* wind in midst of *Yatung / Chhang* month.

NEW YEAR: - In olden days of Mishmis, New Year was not celebrated in festive way like these days but certainly *Namsang puja* has been performed in village boundary by all villagers to welcome the newly blossoming plants, trees, seasons, winds etc. (On crops).

All important activities and programmes are to start by seeing moon phases. It is believed, if this is not observed, the results of the work becomes unsuccessful. Some important activities are given below:-

1. Marriage process: - This is very important activity to perform in human life. Elopement or engagement of a girl must do on new moon and the couple makes their first visit on bride's house on full moon only.

2. Construction of house: - The tree meant for house and godown construction should first be cut on full moon and foundations of house also laid on full moon and the lines of pillars must not in parallel to sun ray. House warming or entering of new

house must do on *Makrang/Siyai* or *Langong/Wom*. It is believed, if one enters one *Langong/Wom* there will be less trouble for house members. And if one enters in *Makrang/Siyai* there will prosperity for house members and moreover new born baby will become smart and expert in all life activities.

3. Cutting of Bamboo for House / Godown construction: - If it is in winter (*Kasuong / Kapuikya*) bamboo should be cut when the moon starts to decrease *Ngaow mann/Graina*. If it is in summer season (*Biyow / Kathal*) bamboo should be cut only on full moon day. If this is not followed bamboo used for construction will become powder and not lasting.

Agriculture matters: - All crops should be sowed after full moon (*Ngaow mann/Graina*) and it must be finished before new moon or *Amavasya lai Hamaat/Halo Seyei*. If sowing is done before full moon crop will become dwarf or unhealthy. But harvesting of crops should start on new moon only. If harvesting or reaping is done after full moon grains in the godown will not last. Planting of fruit bearing plants or sowing of fruit

bearing vegetables should be done on new moon only.

Hunting and Fishing: - It is believed, it is good to go for hunting or fishing on *Lai Hamaat* or *Halo Seyei Amawashya*) day. All animals or fishes play full on that particular day, hence hunters use to go for fishing and hunting in this day. For Fishing, 5th, 9th, 16th and 17th day of each month is very good date. If any of these day is full moon's day then that day one will get big fishes from the river.

Festivals and pujas: - It is preferred to do puja or festival when moon is nearest to end of *Lai Hamaat/Halo Seyei (Amawashya)*. It is believed, not good to do puja on *Amawasya* night. The worship to earth in the form of god and goddess must be done on last week of month but more preferable month is *Kandi / Thanah*. Suppose, puja is done on first week of the month and before ending of that month, if there is bloodshed, delivery death, blasting, quarrel, over ride by other pujas all these within the boundary of village, puja performed earlier will become idle (not effective).

IMPORTANCE OF EACH MONTH.

Like other communities,

the Mishmi have their twelve month calendars which are as follows.

1. *Kandi/Thanah*
2. *Makrang/Siyai*
3. *Thamit/Thah*
4. *Halut/Tachai*
5. *Yasi/Puoi*
6. *Yatung/Chhang*
7. *Meya/Mateh*
8. *Tamue/Tagrah.*
9. *Naar/Moh*
10. *Tann/Leum*
11. *Lakup/Rah*
12. *Langong/Wom*

1. The first month *Kandi /Thanah* is not considered a good one. The baby, born during this month will get ill and sick all the time. House entrance programme should not be fixed during this month. In this month people suffer more than in other months.

2. The second month is *Makrang/Siyai* which is treated very good month. It is the month preferable for house entrance. House warm up or entering of new house is done in this month. It is believed, if one enters a new house in this month there will be prosperity for house members and new born baby will become smart and expert in all life activities.

It is believed, if one enters on *Langong/Wom* there will be less trouble for house members. And if one enters in *Makrang/Siyai*

there will prosperity for house members and new born baby will become smart and expert in all life activities.

3. The *Thamit/Thah* the 3rd month of Mishmi is also very important as it is believed that in this month new thought evolves from the brain.

4. The fourth month is known as *Halu/Tachai*. In this month starting of a big project and programmes is treated not well. It is believed, the project or planning taken during this month seldom see success. In this month, no loan recovery is possible. But recovering from ill health guarantees longer life.

5. The fifth month named *Yasi/Puoi* is treated not as a good month. In this month sowing of any crops and vegetables is not good. The trees and bamboos for construction purpose should not be cut during this month. No plantation like bananas, pears, plums etc. during this month. A baby born during this month suffers from skin diseases like pimples, boils etc. It is a common belief.

6. *Yatung/Chhang*, the six month of Mishmi is very good month. In this month, good thought develops, and mind becomes joyfull and contented.

7. The *Tann/Leum* is



(Releasing of 2012 Mishmi Calendar by Arunachal Pradesh Chief Minister, Shri Nabam Tuki.)

tenth month and is treated good month for hunters.

8. The *Langong/Wom* is the last month of Mishmi calendar.

(Note: - Needs to add more after consultation with elderly and knowledgeable person of the community.)

Somodang Tawsik
Additional Secretary,
Cultural and Literary
Society of Mishmi

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DIRECTORATE OF SPORTS & YOUTH AFFAIRS

GOVT. OF ARUNACHAL PRADESH

CHIMPU: ITANAGAR



We are inspired by the lofty ideals of unity, integrity, harmony, patriotism, camaraderie, devotion and discipline through games & sports. We emphasize the need to imbibe in our youth the spirits of professionalism and competitiveness.

For achieving the desired objectives and vision of the directorate of sports & youth affairs despite financial constraint and limitation shall endeavour to:-

1. Creating sports infrastructure facilities by constructing stadium, Indoor hall etc.
2. Provide sports good/equipment to various registered sports club, Association/ District Sports Association etc for promotion of sports & games.
3. Encouraging Conducting district & state level sports events on various disciplines in conjunction with state level sports association/SAA/AOA etc.
4. Conduct selection trial and sending state teams for participating in different regional, national level sports competition.
5. Implementation of PYKKA scheme in state for creating of playfield & promotion of games & sports at block, district & state level.
6. Explore potential towards promotion of adventure sports in the state.
7. Strengthening of office establishment, district sports office in all the district by appointing District sports officer, Staffs (Ministerial/Technical) for successful implementation of Govt. programmes and schemes to promote games & sports activities
8. Employment & incentive to all meritorious sports person by implementing scheme 5% job reservation for meritorious sportsperson in all state govt. departments and 10% reservation under meritorious sportspersons in state police dept. and sports dept.
9. Encouraging in constituting new sports association, clubs etc. considering the prospects and potentialities of the sports discipline in the state.
10. Motivate different clubs in sports activities and encourage the existing sports association to be result oriented by guiding time to time.
11. Promotion of Indigenous sports practice by all section of tribes of Arunachal Pradesh



“FRATERNITY THROUGH SPORTS”

A A R A N - The New Year Festival of the Adis

Aaran is a festival of the Adis to celebrate the beginning of Agricultural activities. It is celebrated to appease the goddess 'KINE NANE' who is regarded as the goddess of fertility and good harvest. Aaran is celebrated on March 7th every year, since 1988. Prior to that Aaran has no fixed date. The village elders usually the Gaon Burhas use to fix an appropriate date by observing the natural cycle of season.

As per the Adi Mythology, *Engo Takar* (*Tani*, The first human being) was alone and nobody to help him. *Engo Takar* (*Tani*) requested *Donying Botte* to approach 'RANNE NANE' the daughter of *KINE NANE* as his bride. Accordingly *Doying Botte* went to *KINE NANE*'S abode to ask for her daughter's hand for *Engo Takar*. The mission was successful. *Doying Botte* went back to *Engo Takar* and told him the good news. *Doying Botte* also told *Engo Takar* to present gifts to *Kine Nane*. *Engo Takar* became so



happy by getting *Ranne Nane* as his wife and sent presents to *Kine Nane* with birds of different feathers, Squirrels, etc. *Kine Nane* was also pleased with the gift of *Engo Takar* that she blessed the couple with fertility and good harvest.

The descendants of *Engo Takar* i.e. the Adis still continue this tradition. The celebration of the Aaran goes on for 9 to 10 days. The first day is called the *PIDUM*. The small children are presented with gifts of different birds, squirrels etc. as a mark to show reverence to the goddess *Kine Nane*. On this day *AKI APONG* is also given. Small

boys and girls are sent by their mothers with finely brewed *APONG* (Rice beer) to the house of *AKI* (Maternal Uncle). In return the *Aki* gifts the young boys and girls with present of wild fowls, birds, squirrels, etc. Thus a strong bond is created between the *Aki* (Maternal Uncle) and the *OMEQ* (Nieces and Nephews). The second day is reserved for preparing *Sotkya* (Rope made of cane). The third day is called the *LUNGAK*. On this day Mithuns and Cattles are brought home and binds with the new *Sotkya* prepared the previous day. Baby mithuns and cattles

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Indigenous New Year of *Adi* and *Mising* Society

 Madhuram Pegu

The *Adi* of Arunachal Pradesh and *Mising* of Assam are from the same origin. The majority of *Mising* clans i.e. *Padam*, *Minyong*, *Milang*, *Pasi*, *Panggi* and *Bori-Bokar* sub-tribes were migrated from Arunachal from the greater *Adi* tribe. Beside, a few clans from *Galo* Tribe of Arunachal Pradesh also migrated to Assam. They all together become the *Mising* community of Assam. In reality, *Mising* people do not have different traditions or mythology than the *Adi* and *Galo* of Arunachal Pradesh.

The *Adi-Mising* people had no written history. So, presently there is no available written method of counting of particular days, months and new year. Anyway, there is counting of days of a week, months of a year and four seasons. This counting system is gradually going out of practice causing identity crisis of the *Adi-Mising* society. It is an urgent need of the time to renovate traditional counting of time before it goes to oblivion.

The name of days of a week :

The word *Longé/Longa/Dí:kong* means day.

<i>Bo: Longé/Dí:kong</i>	-	Monday
<i>Ko:jé Longé/Dí:kong</i>	-	Tuesday
<i>Uté Longé/Dí:kong</i>	-	Wednesday
<i>Po:ro Longé/Dí:kong</i>	-	Thursday
<i>Togung Longé/Dí:kong</i>	-	Friday
<i>Gamruk Longé/Dí:kong</i>	-	Saturday
<i>Bo:mong Longé/Dí:kong</i>	-	Sunday

The names of 12 months and 4 seasons :

The word *Polo* means month and *To:dí Yamo* means season. There are so many sayings and mythological stories connecting seasons and season's influence on human lives.

To:dí ya:mo(Seasons) and *Po:lo*(Months)

(1) *Dongup To:dí* (Spring season) : In the months of 1. *Kombong Po:lo* (This is the first month of the year which generally falls in the month of February), 2. *Galling Po:lo* and 3. *Luking Po:lo*.

(2) *Lo:bo/Diyu To:dí* (Summer season) : In the months of 4. *Lo:bo Po:lo*, 5. *Yi:lo Po:lo* and 6. *Tanno Po:lo*.

(3) *Gedi To:dí*(Autumn season): In the months of 7. *Yi:o Po:lo*, 8. *Yi:té Po:lo* and 9. *Ao Po:lo*.

(4) *Digin To:dí* (Winter season) : In the months of 10. *A:né Po:lo*, 11. *Bí:sing Po:lo* and 12. *Jínmur/Gínmur Po:lo*

ARAN FESTIVAL OF ADI'S

The celebration of *Aran Festival* has deep mythological story about the changing of seasons i.e. farewell to winter and welcoming of spring season as a New Year. Some people celebrate it as *Unying Festival*. This festival is a mark of seasonal *Jhum* cultivation also. According to festival geneology *Aran* was celebrated from 1st part of February to last part of March every year in different village on different dates as per convenience and decision of own village people. This is a annual most valued festival amongst different festivals celebrated in a year. To

bring these different dates of celebration to a common day, the Adi Culture and Literary Society, Pasighat has fixed the celebration date of Aran on 7th March every year for all community in consultation with elders of the society.

Aran is common term of arrangement of any kind of first occasion in Adi society. So, this Aran festival is held in the beginning of every year signifying the ceremony of the arrival of New Year. With *Aran*, people bid farewell to the old year/winter season and welcome the coming of new year/spring season. The celebration of Aran in this seasonal parting date carries a sound philosophical values connecting Nature and human society.

According to mythology Abangs of Bari, winter season is personified as *Nyanyi Mé:té*, an imaginary old lady and she is received with admiration and appreciation as beautiful virgin girl on her way to the land of her husband's home (The Earth) by celebrating Aran on the advent of Spring season. It is considered as marriage of natural world. To harmonise the marriage of *Nyanyi Mé:té* and the Earth, Adi society carries on marriage negotiation of

old and new marriage of daughters, sons, grand daughters and grand sons during this festival periods. Cost of brides are cleared in term of kinds such as meat, fish and *apong* (rice beer). The receiving family distribute such meat, fish and *apong* amongst the same family houses. Besides, matrimonial exchange village households exchange presents, gifts, meat, fish and *apong* each other and celebrate the *Aran* festival with rejoice, singing, dancing and merrymaking.

The first day of Aran festival is called *Dogín Yumé* on which offerings are done to *Gu:mín soyin* (Protector of human kind and there belongings) and other benevolent deities for prosperity and well being of mankind. 3rd day follows the *Lunggak* day by offering and worshipping *Dadi Boté*, the deity of domestic animals. The last day of the Aran is *Yakjong*. On this day, the children, boys and girls in different groups visit house to house by *Yakjong* song and dance with collection of rice and meat from each household for festival feast after the festival at Musup (village community hall).

The main point of the *Aran* festival is singing of Bari Abang by expert elders

sitting around the hearth of houses. Bari Abangs cover appreciation and admiration of *Nyanyi Mé:té*, *Nenem Bari* or *Kojum Kojá* narrates the background and origin of *Aran* festival. Between the lines of Bari songs there is the philosophy of connectivity of winter and spring season – the natural changes and human being and the counting of New Year in Adi society.

ALI AYÉ LÍGANG OF MISING SOCIETY

As Adi society, the Mising people of Assam who migrated long days back to Assam from Adi stock as well as from Adi belt, celebrate Ali Aye Lígang festival on 1st Wednesday of Assamese Falguna month which falls in the middle of February. The philosophical background and type of celebration of Ali Aye Lígang is same with Aran festival of Adi except singing of Bari Abang, the mythological story. The Mising people of present days almost forgotten to practise Bari Abangs after long acculturation in greater Assamese culture. The Lo: lole lole lole ligang song sing during Ali Ai Lígang festival is nothing but appreciation and admiration of nature

(Contd. to Page 39)

THE NEW YEAR OF GALO TRIBES

 Yide Potom

The *Galo* tribe of Arunachal Pradesh is the descendent of *Abo Tani*, the father of human being or first human being on the earth and their population is around one lakh. The *Galos* have rich dialects which help them to trace their origin of migration, mythology and genealogy. But it is afraid that due to teaching of other language and other history in the text book of the institution the richness of dialects are losing/ fading away.

Like other tribes, the *Galos* are also nature believers. They offer prayers to the benevolent and malevolent according to the changing of season like, *Mopin* festival is celebrated in the month of April, Pujas like GENE, PEKA, KEBA YULU, etc. are generally performed just before rainy season that is before the month of June to protect life including domestic animals from epidemic and to give prosperity etc. TOGU (Marriage ceremony with sacrifice of MITHUN) is performed during the month of January, February and March and so on. In older days there were no calendars to fix day and

date, but they had perfect timing to perform their Pujas based on seasonal change.

Unlike, Gregorian calendar, the *Galos* gave the name of months on the basis of changing of the moon's shape and size, which can be considered as Lunar calendars in nature. The new moon is considered as first day of the month, accordingly they have 12 months in a year. The names of *Galo* months are as given below:-

1. *Luki* (generally it starts in the month of April), 2. *Lusir*, 3. *Luyo*, 4. *Tenlo*, 5. *Site*, 6. *Sio*, 7. *Lubi*, 8. *Pira*, 9. *Rate*, 10. *Ralle*, 11. *Deshi* and 12. *Lumi*.

They gave the name of months according to the indication of the seasons; few examples are as follows:

1. *Luki* : This month is indicated by flowering of mother tree (*Tagek gelli*), *Ense* & *Sika* kind of trees which are used in *Mopin* Festival; also blooming during this month is *Castoberry* (*Lukitumli*). Singing of birds like *Takom Papuk*, *Chipiyir*, *Pentir* etc. Animals like bears (*Chotum*) and snacks (*Tabi*) comes out from hibernation and so on.

2. *Lusir*: *Lusir Taktir*- This month is indicated by several kind of trees.

3. *Taktir Luyo*: *Luyo Taglom*- This month is indicated by several kind of trees called *Taklom* and *Luyo Sipom* (Heavy Rain)

4. *Tenlo*: *Tenlo Dodii* (Heavy Rain)

5. *Site*: *Site Dodii E Eri Kopik Na*- Torrential rain uprooted the clump of bamboo means during this month heavy flood occur.

6. *Sio*: *Soi Oi E*- Last rain of the rainy season.

7. *Pira*: *Pira Asar E Ada Kenlo Na*- During this month all the old leaves and decayed branches will fall with the rain).

In this way the *Galos* New Year falls in the month of April, as such the *MOPIN*- the famous festival of *Galo* is celebrated from 5th April. Accordingly the *Galos* have considered 5th April as their "New Year". This *Mopin* festival is celebrated for 4 days w.e.f. 5th April to 8th April every year. In this festival the *Mopin* Goddess is prayed for good harvest, good health, peace and prosperity of mankind. ■

BRIEF SUCCESS STORY OF APIDFC LIMITED

Arunachal Pradesh Industrial Development & Financial Corporation Limited is the only State's premier Financial Institution which has been devoted to the cause of economic amelioration of the poor tribal populace of the state. Although APIDFC looks like a sick institution of the State Government, however, today, it takes the pride to tell its own success stories for public interest.

Despite poor capital base of Rs. 21450 lakhs, APIDFC was able to render Financial Assistance to more than 227 members of first generation entrepreneurs who had no basic knowledge of managing any enterprise. It has financed Rs. 1091 lakhs for various economic activities ranging from transport operator, hotels, shopping complex, fabrication, hollow bricks, File cover/board making unit, Oil & Flour mill, Wire drawing, plastic industry, citronella plant, nursing home transformer repairing, dental clinic, ginger dehydration, PCO-fax-Xerox, restaurant, printing press, medicine, conductor, soap, chopstick manufacturing, tyre retreating, ice cream and candle factory, village & tiny industries like blacksmith, rice hauler, poultry, biscuit and forest based industries like cane and bamboo, stone crusher, plywood veneer and saw mills etc.

- Out of 227 borrowers and advance of Rs. 1091 lakhs as on 31st March 2011 at least 117 borrowers have successfully liquidated their loan accounts and repaid Rs. 1323 lakhs to APIDFC Ltd.
- APIDFC has played a pivotal role in creating real estate assets in capital complex like Akash Deep Shopping Complex, Bluepine Hotel, Arun Subansiri Hotel, Donyi Polo Ashok Hotel, Kosing Hotel, Aane Hotel-cum-KB Commercial, Sunview Apartments, Kara Shopping Complex. Chandni Hotel etc. Almost all have liquidated their loans and employ thousands.
- Hotel Donyi Polo Ashok a Joint Venture Corporation of APIDFC has been earning continuous profit since last 10 years. It has already paid dividend of Rs.40 lakhs.
- Arunsiri Gas Agency a trading unit of APIDFC has also been a profit centre of APIDFC Ltd. Till 31st March, 2011 APIDFC has earned net profit of Rs.78.90 lakhs from this unit and given LPG connections to 22,441 consumers.
- Out of 72 employees, we have retrenched 46 employees under VRS and reduced our monthly recurring expenditures from 10 lakhs to Rs.3.50 lakhs.
- Few years back APIDFC was straddled with heavy burden of outside loan liabilities. However, today we stand clean as we have fully repaid IDBI loan, SIDBI loan to the tune of Rs.1070 lakhs.
- After suffering 30 years loss, APIDFC is already rejuvenated and it has earned net profit of Rs.6.20 Crores in 2007-08 and Rs.13.78 lakhs in 2008-09.
- During FY. 2009-10, APIDFC has restarted its term lending activities under National Scheduled Tribes Finance & Development Corporation (NSTFDC), New Delhi. During the FY. 2010-II APIDFC has sanctioned an amount of Rs.150.68 lakhs to 39 Nos. of units and disbursed an amount of Rs. 140.22 laths to 38 Nos. of units under NSTFDC Scheme.

Indigenous Calendar of the Adis

 Kaling Borang

The seasonal changes of a year are marked with changes in weather, temperature, leaves, flowers, fruits, noises and appearance of different varieties of insects, butterflies, birds and animals etc. in front of our eyes. These changes arouse human emotions, sentiments and many thoughts and imaginations. Man has therefore tried to express them in different ways and forms. Of all the forms expressing the thoughts in the form of songs and dances have been the most popular and easiest way to express the thoughts and imaginations among the tribal people since time immemorial. Therefore, we find the narrations on birds, animals and as such on the seasonal changes also in the Folk song of the tribal people.

The *Adis* of Arunachal Pradesh to which I belong is no exception. They are very poetic and oratory by nature. Therefore like any other tribe, the *Adis* have their own way of expressing their thoughts through songs and dances. The

human emotions in connection with its relationship with the nature and the Ultimate find place in these songs, so also the seasonal changes of a year.

Comparing the full seasonal cycle of a year with a full human life, the folk singers divide the year in to four different seasons. They are (1) *Donggup* (spring), (2) *Lobo* (summer) (3) *Jedi* (Autumn) (4) *Digin* (winter). However the basic principles of such divisions are based mostly on nature. The character of the same is also of “Lunar” system. Thus it is difficult to pin point the traditional months to which English month they could be matched with. It may prove wrong even if we do so because of the English calendar being “Solar” in character.

Same will be the case with the Indian (Hindu) calendar also, because of the differences in the number of seasons. (The Govt. of India publishes the national calendar every year which is less known to people which is based on Saka era and counting of

months and days are as per the indigenous way of counting of our country.) In Indian calendar there are six seasons and so only two months fall in a season. However in case of the *Adis* there are four seasons of three months each. Therefore the calendar of the *Adis* require to be of its own or otherwise a mixture of the tradition, the solar and the Lunar calendar. In this context the later seems to be acceptable.

As a matter of fact the *Adis* have never had a calendar. As stated earlier the *Adis* compare the full cycle of seasons with a full life of a man. The spring season is described as the beginning of the life cycle and youthfulness. The summer as the time of reproduction and prosperity, the autumn as the time of contentment and creativity and the winter as ending and shedding of the earthly possessions in man’s life. Describing the spring season the folk singer sings as “*To di ribunge sutsu tokunam, yaamo pegonge go:sup tokunam, To:di mimume mummo lendakku*

yaamo yameye memo lendakku, Neyicte neyi nengane nganlen dakku, Neyange pu:pune benyong lendakku."

Meaning: "With the joining of the two ends of the year rope and with the making of a full circle of the years seasonal cycle, the year is back to it's youthfulness with the new attires of new leaves and flowers marking the beginning of a new year season."

It is therefore clear from the above that the *Adis* do not have a New Year Day and instead they have a New Year season.

However, the present need is to have an indigenous calendar and have a particular day for a New Year Day. Since we depend mostly on the nature there is no change visible around us in the months of December and January. Therefore we do not have any way to assume that the new year has set in on the first day of January as practiced basing on the Gregorian Calendar. Neither there is any reason to assume the natural change on the Makar *Sankranti* Day when the earth starts tilting upwards or the Sun starts its northward movement (beginning of *Uttarayana*). The *Adis* do not know or

have not bothered themselves with such thoughts on the movement of earth and other planets around the sun and the movement of moon round the earth. To them it is the sun and the moon going round the earth causing day and night. The moon grows by itself and weans by itself. Not knowing about the alignment between the three in the course of the movement. There are not a bit of astronomy attached in the process of determining the New year season by the *Adis*. Therefore, it is to be an Indigenous Calendar, it is required to be based mostly on observation of the natural changes and traditional systems. Therefore the New year season of the *Adis* adequate fall in the Spring (*Donggup*) season. However to determine a possible New Year Day requires blending with the scientific knowledge that we have earned during the course of our education formal or informal.

For putting the months within the seasons and matching them with the seasons and matching them with the Indian (Hindu) calendar and also with the Gregarious calendar one needs to go through the attributes

given to different months by the tradition, the natural phenomena like weather, and the *Adis*. We cite few examples

(1) The month of Gatling:- *Gatling* month is named after the blooming of blood red flowers of the "*Tagat*" (*Modar* in Assamese). Meaning that it in the month when the flowers of the "*Tagat*" tree bloom.

(2) The month of Di;sang :- *Di;sang* is a traditional practice of the *Adis* for collecting "Aconite" (*Emo*) from the mountain. The operation is under taken in a particular period of time when most of the undergrowth of the dense forest have withered away but snowfall has not started yet in the mountain. The month in which this operation is under taken is also named as "*Di;sang*". If we study the time period during which such conducive situation prevail, we will find that it fall between the months of October and November of the Gregarious calendar.

(3) The month of Gitmur: - There is a saying in the *Adi* society as "*Gitmur pa:pure, Sobo pa:pure*". Meaning *Gitmur* is the month for preparing baskets for storing meat of "*Sobo panam, Sobo Panam*"

is a practice of the *Adis* during *A:ram/Umging* festival where well to do families sacrifice *Mithun* (*Eso Bos frontalis*) and share the meat with all the villagers.

(4) The month of Kombaong:- A few people say that it is the month when the “*Kombong Tree*” (peas) flower but the popular saying is “*Kombong sigule gullen doki*” meaning few small streams start having new flowing water. It happens when there is a good winter rain as a part of North-South west Monsoon. This winter rain causes early germination of undergrowth, which become visible *by Kombong gatling* months.

The other available examples can be left out for the present. Putting all these fact together and also finding a possible New Year Day would probably be able to provide us with an Indigenous calendar of the *Adis*. As stated earlier we need to blend our traditional knowledge with modern scientific knowledge. Our mindset do

not allow us or we are reluctant to accept a New Year Day without any marked transformation change in the Nature. Therefore we feel that the Day must fall within the New Year season when there are visible changes of nature around us.

At this juncture we need to take the help of science. In the course of the movement of earth round the sun. There are two occasions when the time period taken to complete a full day is exactly the same to complete a full night, called equinox. The first one is mid point of Autumn to Winter. The other is from Spring season to Summer. For our present purpose, the later which is known as vernal equinox which fall on 21st March every year could be considered. This is because it falls within the traditional New Year season. This day could be taken as the meeting point of the year rope or the finishing point of the full seasons’ cycle of a year. The day time begins to be longer from the following day i.e.

the 22nd March which could be treated as the first day of the year The New Year Day.

In regards to the number of days in a month we may adjust with or adopt from any one of the established Lunar calendar for our convenience. This justification was mooted long before by the *Do:nyipo:lo* devotees of *Sri Talom Dupak* and as a result a calendar was also brought out. Accepting this justification as the most viable, the central ganging and the *Lamrung* ganging of *Pasighat* have been observing the 21st March of year Day to come since last eight/nine years.

However, the days of the months require further research as to pinpoint the *Adi* Indigenous months and see which month has how many days or just adopt an established “Lunar” calendar for our convenience.

Given the facts above the Indigenous calendar of the *Adis* would look like as follows –

(Contd. from Page 34)

Indigenous New Year of *Adi* and...

connecting mankind.

So, both Mising and *Adi* society have rich tradition of counting of New Year celebrating their most

important 1st seasonal festival *Aran* and *Ali Aye Ligang* on which date New Year begins. ■

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Adi Indigenous calendar in relation to the Gregorian and Indian calendar :

Sl.No.	Adi Months	English Months	Indian Months (Hindu)
1	<i>Gatling</i>	March 22- April 21	Chaitra-Baisakh
2	<i>Kijir</i>	April 22- May 21	Baisakh-Jeth
3	<i>Lobo</i>	May 22- June 21	Jeth-Ashad
4	<i>Yilo</i>	June 22-July 21	Ashad-vado
5.	<i>Tanno</i>	July 22-August 21	Shavan-Vado
6	<i>Yio</i>	August 22- September 21	Vado-Ashwin
7	<i>Yite</i>	September 22-October 21	Ashwin-kartika
8	<i>Diisang</i>	October 22- November 21	Kartika – Aghun
9	<i>Terem</i>	November 22- December 21	Aghun –Pausa
10	<i>Bising</i>	December 22-January 21	Pausa- Magh
11	<i>Gitmur</i>	January 22-February 21	Magh-Falgun
12	<i>Kombong</i>	February 22- March 21	Falgun-chaitra

However this is just a presentation of the idea mooted long before by the *Do:nyipolo* devotees and as has been said is being observed by them every year. It is presented in view to share the opinions and if possible, make a collective genuine approach for bringing out such a calendar in future. We do hope a tradition-based scientific calendar for Adi people will come out soon. ■

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(Distillery Divn.)**

Khatkhati, Karbi Anglong, Assam

Counting of Time in Nyishi Community of Arunachal Pradesh

 Techii Gubin

The Nyishis of Arunachal Pradesh follow the lunar calendar. **The lunar month falls between two Gregorian months or Christian months.** As per lunar months the Nyishi New Year falls on the appearance of New Moon of February (*Liwikiw*). The Moon plays a major role for counting time, period and season. The sun also is the basis for counting the Day and night, Period and season. The Nyishis inhabiting in five districts of Arunachal Pradesh namely; 1. East Kameng, 2. Papum Pare, 3. Lower Subansiri, 4. Kurung Kume and 5. Upper Subansiri district are in this time zone and they follow it uniformly. However, the Nyishis living in Assam and other parts of the country may or may not follow this method of counting since they are in different climatic zone.

Name of the months in Nyishi language :

1. *Liwmiiy*- This is the first month of the New Year of the Nyishis. The first day or the New Year day is, as per lunar calendar of the Nyishis falls on the

appearance of New Moon in this month which generally falls within the month of February.

2. *Liwikiw*
3. *Liwchiwr*
4. *Yill*
5. *Tenle*
6. *So*
7. *Sength*
8. *Piwra*
9. *Liwb*
10. *Rall*
11. *Rath*
12. *Rajo*

The chronological order of activities of the lunar calendar is as under:

1. *Liwmiiy-Liwikiw* (Generally falls in February-March): With the on set of February the agriculture activities start. During this time the plants start blooming after a sleeping period of two months. The peach tree plants are the first plants to blossom in February indicating the start of agriculture. Therefore, Nyokum Yullo Festival is celebrated in this month prior to start of any ground activities for cultivation so as to appease the nature gods and goddesses.

2. *Liwchiwr* (Generally falls in April): During this

period the migratory birds revisit to remind us of the time for sowing seeds and plantation.

3. *Yill-Tenle* (Generally falls in May-June) : A lean period after sowing seeds and seedlings in the field. During this period the seeds germinate, the weeds grow rapidly and insects become very active due to on set of monsoon. There are possibilities of hunger and starvation during this period.

4. *So-Sength* (Generally falls in July-August): The lean period is almost over and the crops and vegetables almost mature and ready to be taken. The male folks get ready to go to the forests for fetching fruits and vegetables as well as hunting.

5. *Piwra* (Generally falls in September): Early crops can be harvested during this time and thus rejuvenation starts after a spell of lean season.

6. *Liwb-Rall* (Generally falls in October-November): Harvesting season for most of the crops like rice, maize and millet. The women folks go to the field and start the harvesting. At the

end of the harvest the last grains of crops are reaped and taken to the granary followed by ritual for escorting the souls of food grains from crop field to the granary called *Jurpi Liwchum nam* and *Chirm Yall Bochum nam*.

7. *Rath-Rajo* (Generally falls in December-January): Another lean period for cultivation after the completion of crop harvest. But during this period there are plenty of foods grains in store. This is the time for construction of new houses, marriage and weddings and merry making.

The other names in the Nyishi language are as follows:

I. Directions :

Sl.No.	In English	In Nyishi
1	North	<i>Adum</i>
2	South	<i>Ako</i>
3	East	<i>Chagia</i>
4	West	<i>Hagia</i>

II. Seasons :

Sl.No.	In English	In Nyishi	During the months
1	Winter	<i>Deka</i>	December-February(<i>Rath, Rajo, Liwmi</i>)
2	Summer	<i>Diwrr</i>	June-August(<i>Tenle, So, Sength</i>)
3	Spring	<i>Dug</i>	March-May(<i>Liwkiw, Liwchiwr, Yill</i>)
4	Dera	<i>Atumn</i>	September-November(<i>Piwra, Liwb, Rall</i>)

III. Period :

Sl. No.	In English	In Nyishi
1	Morning	<i>Arr</i>
2	Evening	<i>Aryum</i>
3	Day	<i>Aal</i>
4	Night	<i>Ayu</i>
5	Week	<i>Soyiq</i>
6	Month	<i>Pol</i>
7	Year	<i>Aenyi</i>

IV. Name of days :

Sl.No.	In English	In Nyishi	Meaning
1	Sunday	<i>Donyi Aal</i>	Creator of energy and strength
2	Monday	<i>Siw Aal</i>	Owner and creator of land mass
3	Tuesday	<i>Pol Aal</i>	Symbol of peace, calm and quite
4	Wednesday	<i>Auj Aal</i>	Creator and owner of wind or storm
5	Thursday	<i>Hayi Aal</i>	Owner and creator of water (Liquid)
6	Friday	<i>Nyai Aal</i>	First creation in human form
7	Saturday	<i>Poi Aal</i>	First form of malevolent and benevolent spirits (<i>Uyu</i>)

(Source : Nyetam of Nyedar Namlo) ■

Shri Tech Gubin
Director of Housing
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Itanagar

Indigenous New Year In Ri Hynniewtrep

 Sumar Sing Sawian

Ri Hynniewtrep land comprising the districts of West Khasi Hills, East Khasi Hills. *Ri Bhoi* and Jaintia Hills of East Meghalaya has its own calculation of the four seasons of a year, based on sowing and harvesting activities of crops specially paddy and also of fruits and other plantation, which varies from one geographical region to another, yet having a common observance of moon rise, full moon and waxing of the moon as it moves around the earth.

The days are calculated according to the holding of the various hosts or markets, having a common peculiarity of eight days in a week. The names of the market days however differ from one region to another, yet corresponding to the market days of *lewduh* market in the state capital Shillong, being the biggest and oldest traditional market in the entire Northeast India.

The average days in a month is 28 days from the day of the new moon, taking 14 days or nights to

form the full round moon calls '*Naj Khadsaw Synnia*' which is usually referred to a handsome person, and then taking another 14 days to the last these off waxing crescent, till another rise of a new moon, taking to a total of 28 days. The adjustment of the days however according to agricultural activities, usually results in having 12 or sometimes 13 months in a year of the four seasons governed by the queen of the four seasons (*Syiem Samoi*) from autumn, winter, spring and summer.

The first month of the year is during the close of the autumn season covering the periods of the Gregorian months of the end of October till November. It is a period when crops especially paddy is harvested, agricultural seasonal year. This closing of the year is also marked by the hibernating period of different insects. The change of the colour and tincture to brown, especially of deciduous, trees, plants and shrubs.

This closing of the year in the autumn season is covered in the close of October which is called *Risaw* in Khasi and also November called '*Naiwieng kin Khasi*. *Risaw* means the red landscape as the entire environment becomes reddish. '*Naiwieng* or November connote the frying of grains including millet in an earthen pot called *WIENG*.

It is in this period when the close of the seasonal year also herald a new seasonal year. The period is marked by important festivals such as the *Nongkrem* Dance celled (*Shad Bad Pomblang Khyrim*) and also when the *Seng Khasi* organization being the custodian of the spiritual, cultural and social heritage of the *Ri Hynniewtrep* land, established on November 23, in the year 1899, celebrate its anniversary, called "*Seng Kut Snem*"

The term "*Seng Kut Snem*" literally connote the end (*KUT*) of the year (*SNEM*) and the advent of a new seasonal year from December onwards called

Nohprah in Khasi, which means lowering of the winnowing basket. November 23 the anniversary day the *Seng* Khasi,

Therefore mark the end of the year and the advent of the INDIGENOUS NEW YEAR, covering the autumn, and the winter months of December and early January, when again farmers prepare for a new seasonal year to sow and plant crops. January is called *Kyllalyrtgkot* which denote the shortening of the days from sunrise to sunset during the cold winter Season called *TLANG*. It is also interpreted as keeping the fireside burning by pieces of shortened (*Lyngkot*) wood, to keep warm.

The month of February called *Rymphang* is

extended to first week March called *Lber*, in which the month of *PONGRAM* is inserted announcing the season of spring called *Pyrem*. It is also a period of intense blowing of the wind and preparation made for jhum cultivation, the month of March, or *Lber* is named after a specie of grass called *Lber*.

Laiong or April is named after the dark clouds of thunder storms occurring during this period. The *Laiong* month is also considered inauspicious for starting any new ventures or business and of conducting marriage ceremonies. May or *Jymmang* is named after a flower of Violet colour called *Jymmang*. June *Jyiliew* means the deep waters caused by monsoon in the summer season

called *Lyuir*, which continue till July called *Nailar*.

In between August called *Nailar* and September called *Nailur*, another month called *NAISIAT* is inserted, the term *SIAT* meaning shoot, as a certain species of grass would shoot sharp pointed plants to passerbys and animals.

The four seasons of the year- Autumn (*Synrai*), winter (*tlang*), Spring (*Pyrem*), Summer (*Lyuir*), the phases of the moon, the sowing and harvesting of crops and plantations, the rulers (*Syiem*) of rain, wind, the benevolence of Mother Earth and Mother Nature, the sun, the queen of heavens, determine and Khasi Indigenous New Year, called *SNEM* (year) *THYMMAI* (new). ■

বৰ্ষ বৰণ

হাজং অৰ্ণব

পৃথিৱী সূৰ্য্যৰ চাৰিদিকে ঘূৰে। সূৰ্য্যৰ চাৰিদিকে একবাৰ ঘূৰে আসতে পৃথিৱীৰ যে সময় লাগে ঐ সময়কে ‘বছৰ’ বলা হয়। সূৰ্য্য কেন্দ্ৰিক সময় গণনাৰ কাৰণে একে সৌৰ বৰ্ষ বলা হয়। কক্ষ পথে সূৰ্য্যকে প্ৰদক্ষিণ কৰাৰ সাথে সাথে পৃথিৱী নিজ অক্ষে আবৰ্তিত হয়। পৃথিৱীৰ পূৰ্ণ আবৰ্তনেৰ সময়কে ‘একদিন’ বলা হয় (ৰাত্ৰি এবং দিবস সহ)।

সূৰ্য্য পৰিক্ৰমা সময়ে পৃথিৱীতে সূৰ্য্যোদয় এবং সূৰ্য্যোস্তৰ অৱস্থান পৰিবৰ্তন হয়, তাই দিবস এবং ৰাত্ৰিৰ হ্ৰাস বৃদ্ধি ঘটে। ফলে ভূপৃষ্ঠে তাপ মাত্ৰাৰ তাৰতম্য ঘটে। তাপমাত্ৰাৰ তাৰতম্যৰ জন্য ঋতু পৰিবৰ্তন হয়।

পৃথিৱীৰ সৰ্বত্ৰ সূৰ্য্যৰ আলো বা তাপ পতিত হয়, কিন্তু সমান হাৰে পতিত হয়না। আক্ষাংশৰ তাৰতম্যৰ জন্য তাপ মাত্ৰাৰও তাৰতম্য ঘটে। ফলে জলবায়ুৰ পাৰ্থক্য দৃষ্ট হয় এবং ঋতুৰ পাৰ্থক্য দেখা যায়। সেইজন্যে পৃথিৱীৰ কোথাও ছয়টি ঋতু আবাৰ কোথাও মাত্ৰ চাৰটি ঋতু অনুভূত হয়। তৰে বৰ্ষ গণনাৰ বাৰটি মাস সচৰাচৰ ঠিক থাকে, আবাৰ কদাচিত ব্যতিক্ৰমও থাকে।

ভাৰতৰ উত্তৰ পূৰ্বাঞ্চলে ‘হাজং’ নামে এক জনজাতি বাস কৰে। এই হাজং সমাজ সৌৰ বৰ্ষ মেনে চলে। তাৰে গণনায় বছৰে বাৰটি মাস। যথা- বৈশাখ, জ্যৈষ্ঠ, আষাঢ়, শান, ভাদৰ, আশ্বিন, কাৰ্তিক, আঘন (অগ্ৰান), পুষ,

মাঘ, ফাগুন, চৈত। সাতটা বাৰ- সম, মঙল, বুধ, বিষ্ণু, শুক্ল, শনি, ৰবি।

সৌৰ বৰ্ষৰ যে বাৰটি মাস তাৰ ভেতৰে বৈশাখ মাসকে বৰ্ষ শুৰুৰ প্ৰথম মাস এবং চৈত মাসকে বছৰেৰ শেষ মাস ধৰা হয়।

বছৰেৰ শেষ মাস ‘চৈত’ এবং চৈত মাসেৰ শেষ দিনটি বা সংক্ৰান্তিকে ‘চৈত হুঙৰানি’ বলা হয়। আগত নববৰ্ষকে বৰণ কৰে নেয়াৰ জন্য এই হুঙৰানিতেই যাবতীয় প্ৰস্তুতি চলে। কাজেই হুঙৰানিকে কেন্দ্ৰ কৰেই আনন্দ উৎসব হয়। এই দিনটি পুৰানো বৰ্ষকে বিদায় দেয়াৰ এবং নববৰ্ষকে স্বাগত জানানোৰ প্ৰস্তুতি পৰ্ব।

চৈত হুঙৰানি দিনে লোকেৰা অতি প্ৰত্যাশে শয্যাভ্যাগ কৰে। নিজেৰ ঘৰ দোয়াৰ, আসবাব পত্ৰ, যাবতীয় ব্যবহার্য সামগ্ৰী ধুয়ে মুছে পৰিষ্কাৰ পৰিচ্ছন্ন কৰে নেয়। সকল বসত বাটী লেপে মুছি পৰিচ্ছন্ন কৰে।

গোয়াল ঘৰও সাফা মুছা কৰা হয়। এবং কিছু পৰিমাণ নতুন মাটি ভৰাত কৰা হয়। গৰুগুলোকে স্নান কৰায়ে গোয়ালে আনা হয়। তাৰে গায়ে ৰঙ লাগানো হয় এবং শিং গুলোতে তৈল মাখনো হয়। তাৰপৰি গোয়াল ঘৰে আগুন জ্বালানো হয়। এই আগুন জ্বালানোৰ জন্য শুকনো সৰিষাৰ গাছ ব্যৱহাৰ কৰে। আগোৰ দিনে চাষীৰা ধান ছাড়াও তিল, সৰিষা, এবং ডাল আবাদ কৰতো। সৰিষা এবং তিল থেকে

নিজেৰাই তৈল তৈয়াৰ কৰে নিত। বাজাৰ থেকে তৈল কিনতে হতোনো। সৰিষা এবং তিল এৰ পৰিত্যক্ত শুকনো ডাটা বা গাছ গুলো জ্বালানি ৰূপে ব্যৱহাৰ কৰা যায়। চাষীদেৰ ঘৰে এগুলোৰ প্ৰচুৰ যোগান থাকাতো। গোয়াল ঘৰে শুকনো সৰিষা ডাটা দিয়ে জ্বালানো আগুনে যে কোন পাঁচ প্ৰকাৰ কাটা যুক্ত উদ্ভিদেৰ ডাল দিতে হয়। যেমন-কুল (বড়ই), কাটা এড়ু (মান্দাৰ), ময়না (মন), কাটা খৰি, মনসা (সিজু) ইত্যাদি।

হাজংদেৰ জীৱিকা কৃষি নিৰ্ভৰ ছিল। চাষাবাদ কৰে যে ফসল ফলাতো তা দিয়েই সাৰা বছৰেৰ খাদ্যেৰ যোগান হতো এবং ঐ ফসল বাজাৰে বিক্ৰয় কৰে জীৱন ধাৰণেৰ অন্যান্য সামগ্ৰী ক্ৰয় কৰা হতো। এই চাষ ছিল লাঙ্গলচাষ এবং লাঙ্গল চাষেৰ প্ৰধান অবলম্বন হলো গৰু। গৰুৰ উপৰেই নিৰ্ভৰ কৰতে হতো। কাজেই বৰ্ষ সমাপ্তিৰ শেষ দিনটিতে ভালাবাসা দিয়ে গৰুকে কৃতজ্ঞতা জানানো হতো।

গৰু গুলোকে গা ধুয়ে দিয়ে, গায়ে ৰং লাগিয়ে দিয়ে, গাভীদেৰ তেল সিন্দুৰ দিয়ে, বলদদেৰ তেল আবিৰ দিয়ে সাজানো হয় এবং ধূপধূনা দিয়ে অভিনন্দন জানানো হয়। তাৰে কাছে জ্ঞাতসাৰে, আজ্ঞাতসাৰে বিগত বছৰেৰ ভুল ত্ৰুটিৰ মার্জনা চাওয়া হয়। তাৰপৰি গৃহকৰ্তা বা গৃহকৰ্তৃ নিজেহাতে গৰুগুলোকে পিঠা এবং ঘাস খেতে

দেয়। এই দিনে গৰুদেৰ দ্বাৰা কোন কাজ কৰানো হয়না।

ধোওয়া মুছাৰ কাজ সম্পন্ন হলে লোকেৰা নদীৰ ঘাটে স্নান কৰতে যায়। স্নানের পূৰ্বে কাঁচা হলুদেৰ ৰস, দুৰ্বা ৰস, গায়ে মাখে। কেহ নিম পাতা সিদ্ধ কৰা জল গায়ে ঢালে। স্নানের ঘাটে গঙ্গা মা এবং বৰুণ দেবতাকে ভক্তি জানানো হয়। তাৰপৰ 'টিপা' নামক এক প্ৰকাৰ শন হাতে নিয়ে পানিতে নামে। টিপা শনের সাতে ফুল বেঁধে দেওয়া হয় এবং এই টিপা পানিতে পুটে ৰাখা হয়। পৰে বৰুণ দেবতা এবং গঙ্গামাকে প্ৰণাম নিবেদন পূৰ্বক পানিতে পুটে ৰাখা টিপাকে সন্মুখে ৰেখে ডুব দিয়ে স্নান কৰে।

হাজংদেৰ প্ৰত্যেকেৰ ঘৰে পূজা মণ্ডপ থাকে। অবস্থা ভেদে এই মণ্ডপ বড় অথবা ক্ষুদ্ৰ হতে পাৰে। এই মণ্ডপকে দেওঘৰ বা ঠাকুৰ ঘৰ বলা হয়। দৈনিক ঠাকুৰ ঘৰে ধূপাৰতি দেওয়া হয়। চৈত হঙৰানিৰ এই দিনটিতে ঠাকুৰ ঘৰে অৰ্ঘ্য উপাচাৰ দিয়ে পূজা দেওয়া হয়।

এই দিনে দৈনন্দিন খাদ্য তালিকাৰ

পৰিবৰ্তন হয়। তিতা জাতীয় শাক পাতেৰ পৰিমাণই বেশী থাকে। তাছাড়া টক জাতীয় খাদ্যও অন্তৰ্ভুক্ত হয়।

গ্রামাঞ্চলে ছেলেমেয়েৰা ভোৰে উঠাই 'ডুমনি পাতা' নামক এক প্ৰকাৰ তিতা শাক সংগ্ৰহেৰ জন্য বেৰিয়ে পড়ে। ক্ষুদ্ৰ ক্ষুদ্ৰ পাতা বিশিষ্ট এই তিতা শাক গ্রামাঞ্চলে সহজলভ্য। এই দিনে পাঁচ সাত প্ৰকাৰেৰ তিতা শাক খাওয়া হয়।

তিতা এবং টক খাওয়াৰ পৰ মিঠা খাইতে হয় এই বিশ্বাস নিয়ে হঙৰানি দিনে লোকেৰা মৌৰস বা মধু সংগ্ৰহ কৰে এনে খেতো। আগেকাৰ দিনে বন জঙ্গলেৰ পৰিমাণ যথেষ্ট ছিল। এই বন জঙ্গলে যথেষ্ট পৰিমাণে মৌমাছিৰ মধু পাওয়া যেত। বৰ্তমানে মধু সংগ্ৰহেৰ জন্য বনে যেতে হয়না অৰ্থ বিনিময়ে পাওয়া যায়।

হঙৰানি দিনে পিঠা খাওয়া হয়। ঘৰে ঘৰে পিঠা পুলি খাওয়াৰ ধুম পড়ে। কোনো অঞ্চলে দই চিড়া এবং বুকনি ভাত খাওয়াৰ প্ৰচলন দেখা যায়।

অপৰাহ্ণে গ্রামেৰ বাহিৰে মাঠে গিয়ে লোকেৰা জড়ো হয়। তথায় বালক এবং

তৰুনেৰা কুস্তি লড়াই কৰে। বিজয়ীদেৰ পুৰস্কাৰ দেওয়া হয়। কুস্তি লড়াইকে 'হুমলি খেলা' বলা হয়। হুমলি খেলাকে এক প্ৰকাৰ শক্তি যাচাইয়েৰ খেলা হিসেবে ধৰা হয়। পৰ্য্যায় ক্ৰমে যে বিজয়ী হয় সে 'মাল' নামে আখ্যায়িত হয়। 'মাল' দেবকে সন্মানেৰ চোখে দেখা হতো।

প্ৰদোষে ভগবদ কীৰ্তনাদি হয়। নতুন বছৰেৰ মঙ্গল প্ৰাৰ্থনা কৰে ঈশ্বৰ সমীপে শ্ৰদ্ধাৰ্ঘ্য অৰ্পন কৰা হয়। এই সময়ে কেবল মাত্ৰ ভগবদ সংক্ৰান্ত কীৰ্তনাদি হয়।

এই ভাবে চৈত হঙৰানিৰ ৰজনী আতিবাহিত হয়। নতুন বছৰেৰ নতুন সূৰ্য্য উদিত হয়। মনে প্ৰাণে নয়া উদ্যম, নয়া আশা ও প্ৰেৰণা নিয়ে মানুষ জেগে উঠে। পৰিচ্ছন্ন ঘৰ বাড়ি, শান্তিময় পৰিবেশ, পবিত্ৰ মন নিয়ে মানুষ সুখ ও শান্তিৰ সপ্ন দেখে। নব বৰ্ষেৰ এই দিনে সকলেই আনন্দ আহৰণ কৰতে সচেষ্ট হয়। এই আনন্দ পোশাক পৰিচ্ছদে, পাণে-ভোজনে, আচাৰ-আচৰণে, অন্তৰে-বাহিৰে সৰ্বত্ৰ প্ৰকাশ পায়। ■

ZEME INDIGENOUS NEW YEAR

 Irang H. Johnny

Zeme people have spread over three states (Assam, Manipur & Nagaland) in North East India. We have our own culture, customs and traditions. However, to celebrate festivals and to perform ritual may be at different dates which differs from village to village according to their convenience except most common festivals like 'Milei Ngi and Langsem Ngi' etc.

NEW YEAR :

According to the Zeme customs, Indigenous New Year is celebrated during December every year with the following days:

Day One: Hechai Ngi Pei - This is the beginning day of the Zeme Indigenous New Year.

Day Two: Heraung Ge

Cheisuk -According to the Zeme traditions, the death rites to respect the departed soul takes one year time. During this period, the family members of the dead will not make any merry making like singing of folk songs and sleeping in the girls' dormitory but boys can sleep in their *morung* with strict discipline.

This day announces the end of the year. On this day, the dead will get his/her share by giving all species which human use by placing on his/her graves and the death rites will end next day.

Day Three: Regole Hang - All men and virgin girls climb up Regole, select one particulars tree chop into pieces and will carry back

in the Village. And, in the evening before sleep all (men and women) will make some certain rites with "Tennei" to mark the sign of blocking the road between the dead and the alive and before going to bed, all will taste a kind of curry known as clean curry which will prepare with only wild bird.

Day Fourth: Kak Di - This is the Zeme Indigenous New Year Day. The day will mark with by cleaning all the household things and its surroundings and the Chief Priest of the Village will declare the beginning of another year.

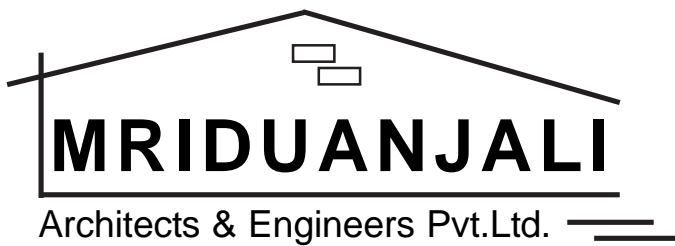
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Meitei New Year (Cheiraoba)

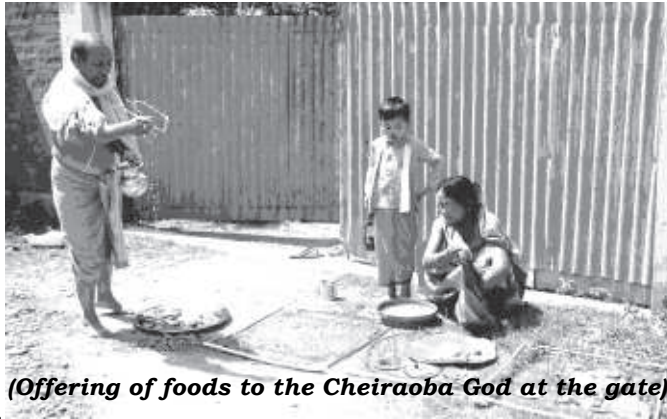
✍ Kh. Rajen Singh

Meiteis have been following a rich tradition since a long time. The written books such as *Cheitharol Kumbaba* (Recording of the counting of years) since 33 AD and many other old books are examples to this claims. The said books are still available and one can see it and verify it. This is not a tall claim, rather re-emphasis of the existing ones. The names of the Months in Manipuris are given below

SI.No. Name of Month in Manipuri, Hindi and English

1. <i>Sajibu-</i>	Chaitra (1 st month of the year)	- March/April
2. <i>Kalen</i>	- Vaishakha	-April/May
3. <i>Inga</i>	- Jestha	-May/June
4. <i>Ingen</i>	- Ashadha	-June/July
5. <i>Thawan</i>	- Shravan	-July/August
6. <i>Langban</i>	- Bhado	-August/September
7. <i>Mera</i>	- Ashvin	-September/October
8. <i>Hiyangei</i>	- Kartik	-October/November
9. <i>Poinu</i>	- Agrahan	-November/December
10. <i>Wakching</i>	- Pousa	-December/January
11. <i>Phairen</i>	- Magha	-January/February
12. <i>Lamta</i>	- Phalgun	-February/March

There are two groups of Meiteis who celebrate New Year. One group who celebrates New Year on the 14 April. The other group who celebrates New Year on the 1st day of Chaitra. The celebration systems both the groups are the same for. During this occasion, every Meitei households are prepared with variety of good food and offer to Gods, mainly at the gate, which is also decorated with the locally available items (clay and flowers). *Mathel Lan-naba* (distribution of curries) among the neighbors starts after the offering of the foods to the God.



(Offering of foods to the Cheiraoba God at the gate)

In the afternoon, young boys and girls climbed small hillocks, which is called *Cheirao-Ching*, while married women visit the house of her parents and prostrate (*Khurumba*) to the elders (mother, father, brother, grand-mother, grand-father etc) with gifts. In the evening, elders spray mixtures of turmeric, rice to each rooms as well as surrounding of the house as to drive away evil spirit. for the whole year. There is a saying that on the day of *Cheiraoba*, one should not take more food or less food. ■



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New Year Celebrations of the Five Tribes of Sikkim

 Dr. S. Paljor

Sikkim is also known as “Land of Lightning” because of continual flashes of lightning in the skies. For half the year round the state is mist-enshrouded and blessed with heavy rainfall, it provides ideal habitat for not only exquisitely beautiful orchids but also for large number of flowering plants and animals species, birds, butterflies etc. Sikkim is listed among the world’s ten most critical centers for bio diversity and endemism. It is our motherland India’s most significant biodiversity “Hot Spot” with a bewildering density of biodiversity of just 0.2% of the geographical area of the country. In addition the state has rich Hindu and Buddhist Culture heritage with magnificent Buddhist and Hindu structures.

In this glorious land of Sikkim, live the five tribes of Sikkim with mutual trust and congeniality. The original inhabitants of Sikkim are the Lepchas tribe with cream-skinned,

the second is the burley Bhutia tribe who are said to have been migrated from Tibet and Bhutan somewhere around 15 centuries and are considered true Sikkimese; the other three tribes ever smiling are Sherpas, Tamangs and Limbus migrated into Sikkim between 18 and 19 centuries of Christian Era.

The five tribes of Sikkim: *Lepchas, Bhutia, Sherpas, Tamangs and Limbus* under the different Chogyals worked sincerely and dedicatedly towards the development of Sikkim. With their share of hard work and determination the five ethnic communities contributed a lot in preserving not only the natural resources, traditional farming practices but also their own religion, shamanism, customs, culture and tradition without any external support. India’s one of the greatest leaders Jawaharlal Nehru would have danced to the music and rhythm of three tribes whenever he visited Sikkim

and took part in their celebrations and festivals without any undue interference. Perhaps it is his Divine blessings that these tribes of Sikkim has maintained and preserved their culture and tradition till date. This article presents the glimpse of the New Year celebration of these five beautiful tribes of Sikkim. However, first it would be of great interest to examine the population of these tribes side by side.

Tribal Population of Sikkim : The present status, their total compositional change and growth rate over a period of time is very important to asses the impact of their food, religion culture and tradition. In this particular case the population trend, their compositional change and growth rate per annum for the last 115 years i.e.1891 and 2005-2006 of five tribes of Sikkim have been assessed and the details are presented in Table I.

Table I.
Population trend of five tribes of Sikkim from 1891 to 2005-2006

Sl. No	Name of the tribe	1891	2005-2006	Compositional Change	Annual growth Rate
1	Lepchas	5,762(a)	46,174(c)	701	6
2	Bhutias	4,894(b)	49,837(b)	918	8
3	Limbus	3,356(c)	56,959(a)	1,597	14
4	Murmis/Tamangs	2,867(d)	39,523(d)	1,279	11
5	Sherpas	N.A	25,894(e)	-	-

In 1891 the total tribal population of Sikkim except Sherpas was 16,879 out of total population of 30,458 i.e. in terms of percentage it was 55.42%. In 2005-2006 the total tribal population including that of the Sherpas tribe is 2, 18387 nos. this figure works out to the percentage of 40.38 out of total population of 5, 40,851. There is a decrease of 15.04% in the last 115 years.

New Year celebrations

As indicated earlier the state has rich Hindu and Buddhist culture and traditions. The majority of the five tribes except Limbus practise.

Buddhism: *Vajra yana* which is an offshoot of Mahayana Buddhism. The *Vajra yana* sect has essential teachings of Gautama Buddha mixed along with elements of Tantric tradition. Guru Rinpoche (Padmasambhava) the great Indian

religious saint propagated this unique Buddhism in Sikkim and Today Chief place is given to the Guru in most of the monasteries constructed by the four tribes i.e. *Lepchas*, *Tamangs*, Sherpas and Bhutias of Sikkim Himalayas. Normally the New Year festival of these tribes of Sikkim is preceded by a “*Gutor Ceremony*” which is performed in the monastery of the respective villages. The *Lama* dance known as mask dance is “*Cham*” which starts from 23rd day of 10th Lunar month and concludes in the morning of 30th day of the month. On the concluding day of the ‘*Cham*’ the lamas symbolically destroy the world’s troubles in purifying flames.

This is followed by lamas reciting “*Tashi Melom*” or auspicious prayer and the Head lama blesses the families of the tribes and others. Over the years it

has been absorbed that more and more families from other communities take part in the ceremony not only to watch the Red Hat dance ceremony of the Lamas but also take part in the “*Gutor Ceremony*” and also stay till the blessing ceremony is over. The four tribes are very hospitable and offer their seats to the other communities. It appears that the people of other communities are beginning to understand the teaching of Lord Buddha. It is a universal religion which brings ‘*Shanti*’ calm, peace, prosperity and happiness.

1. Lepchas: New Year Namsoong Celebration.

The Lepcha population in 1891 was 5762 i.e. 19 percent of the total population of 30458, the highest percentage. In 2005-2006 i.e., after about 115 years the Lepcha population increased to 46,174 but they constitutes only 8 percent of the total

population of 5, 81,546. Their compositional change and growth rate is 701 and 6 percent respectively. The study proves that even though the growth rate is small compared to other tribes, the Lepchas tribe is not vanishing.

The Lepcha people also worships Mt. Tendong. *Tendong-Lho-Rum-faat* became their annual feature of traditional festival. Namsoong is another important and indigenous festival of the Lepchas. The arrival of the Lepcha Namsoong is indicated by the view of cherry blossom. It is celebrated as a mark of welcoming the new year, which begins from the first day of the first month of the year and continues for seven days. It is celebrated all over Sikkim, Darjeeling, *Illam* (Nepal) and in some parts of Bhutan. Traditionally a couple of minutes before the beginning of the New Year, *Bongthing* and *Mun* perform rituals by offering *chi fut* (alcoholic beverages) and at midnight the effigy of the demon king *laso Mung Punu* is burnt. Namsoong also marks the farmers rejoice over their harvest celebrations which are usually private among family members and friends and there is an air of festivity all around.

2. Tamangs: Sonam Losar

Tamangs tribe was known as *Murmi* in 1891 i.e. people from mountains of snow. In Bhutia language, Tamang is made up of two words “*Ta*” means horse and “*mang*” is known as rider. In 1891 and 2005-2006 their population in Sikkim was 2,867 and 39,523 respectively. Their compositional change and growth rate per annum over the period of 115 years was 1279 and 11 percent. Almost double than that of the Lepcha tribe.

This year *Sonam Losar* or New Year celebration this time is on Magh 10, 2068 as per *Bikram Sambat* calendar and on January 24, 2012 in English calendar or New Year celebration. This year is the 2848th Tamang's New Year celebration. The Tibetan calendar is made up of twelve lunar months and *Lhosar* begins on the first day of the first month. However, the days of celebration differs in different Tibeto-Burman communities.

Sonam Losar falls on the different dates each year in *Bikram Sambat* and English calendar. This calendar is ancient Tibetan/Chinese lunar calendar. The New Year usually falls on the second new moon after the

winter solstice (rarely in the third if an intercalary month intervenes). That is it is on Magh Shukla Pratipada, under eastern lunar calendar. The last day of 12th month of the year is a time to clean and prepare for a welcoming atmosphere for New Year. The monasteries perform special ritual with mask dance to expel negative forces. The people buy new clothes decorate windows and doors with colourful papers and clothes welcoming positive energy/force to their homes. People get together and have a feast which includes pigs, ducks, chicken and sweet desserts. Musical program and other forms of entertainment are indispensable.

3. Gyalpo Loshar: New Year celebration of Sherpas.

There was no mention of Sherpas population in 1891 may be the population was incorporated under miscellaneous head. However their population recorded in the year 2005-2006 was 25,894. This writer was fortunate to meet sir Edmund Hillary, a great Sherpa tribe lover, in New Zealand and found him designed one of his sitting rooms with colourful costumes, articles, dresses and photos of New Year

celebration of Sherpas in Namchi Bazar in Nepal.

The Sherpa community celebrates Gyalpo Loshar. During the Loshar festival, Sherpa families gather together to consume a soup called '*guthuk*' and special pastries called '*Khapse*'. Sherpas also visit holy Buddhist sites including Swayambhunath and Boudhanath for prayers during Loshar. They celebrate the festival welcoming their New Year with feast, family visits and dancing. During the festival they wear finest clothes and jewellery and give each other gifts. The monks pray for good health prosperity and perform traditional dances at the monasteries. The colourful prayer flags decorate streets and rooftops of houses. Thousand of oil lamps are lit; people throw '*Tsampas*' (roasted barley flour) into the air.

4. New Year Celebration of Limbu

The Limbus follow the *Kirant Mundhum* oral scripture similar to the *Bon*, *Sharman*. However, their religion is also influenced by Tibetan Buddhism and Hinduism. They have their own distinct religion known as "*Yuma Samyo*" or "*Yumaism*". They also have many different classes of ritual specialists, of which "*Phedangma*", "*Yema/Yeba*,

and *Shamba*" are some. Their supreme deity is *Tagera Ningwaphuma*, but the deity *Yuma* (Literally: "Grandmother" or "mother Earth") is the most important and popular among the Limbus and is worshiped in all occasions.

During the past days of Chogyals of Sikkim the Limbus were known as "*Chong*" and the three tribes were considered as *Lho-men* and *chongi.e.Lho-Bhutia*, Men Lepchas and *Chong* Limbus. The *Chongs* used to practice their own religion, customs and culture then. But over the years they have started to follow Hinduism and other cultures.

Now under the guidance and inspiration of Dr.Pawan Kr. Chamling this tribe has been being encouraged to follow their own culture and traditions. A very strong association to protect the religion culture and tradition of the Limbus has been formed and the first place of worship was constructed at the *Yuma SaamMangHeem* at Mangshila in North Sikkim.

The total population of Limbus in 1891 was 3,356 and 56,959 in 2005-2006 and the composition change and growth rate in 115 years were 1,597 and 14 percent respectively. Highest amongst the tribes of Sikkim.

5. Loossong New Year Celebration of the Sikkimese Bhutia/Lhopos :

Gorer (1938) describes the Bhutias as Sikkimese-Tibetans, a name reflecting their origin. The Bhutias are not unaffected by three hundred years of separation from their motherland Tibet now China. The language spoken by Bhutias is called Sikkimese and it is regarded as a language of its own right.

The Sikkimese Bhutia's population 115 years ago was 4,894 less than that of the Lepchas. During 2005-2006 population of Sikkimese Bhutia recorded was 49,837. There is slight increase in the compositional change and growth rate of 918 and 8 percent over the period of 115 years. The annual percentage of growth rate is only 2 percent above the growth rate of the Lepchas. Further research is extremely important to identify the factors contributing to such low growth rate of both Bhutias and Lepchas compared to other tribes and communities in Sikkim.

The Sikkimese New Year festival is normally observed in the first week of the 11th month of the Lunar year corresponding to the month of December to January.

Significance: It is a great event for the indigenous Bhutias of Sikkim. 'Lo' literally means 'Year' and 'Sung' 'celebration'. This event marks the end of the harvest season or farmer's year, which is displayed by offering to gods and merrymaking in the villages. It is also celebrated to greet new Lunar Year depicted by twelve different animal signs to indicate the 12 months that of Chinese style.

It is the day for the Sikkimese to offer prayer to their gods. The traditional *Chaam* dance and archery competitions remain the main attractions of the event.

Chaam dances are performed in the Buddhist monasteries by accomplished dancers among monks. The dancers often dress like Tibetan deities and through their dances the monks narrate stories of good triumphing over the evil as indicated earlier.

The dancers dress in colourful traditional Chaam dance costumes. The dance festivals of *Tsuklakhang* palace, *Phodong* and *Rumtek* monastery attract large number of national and international visitors. The dances are performed to exorcise the evil spirits and since the monks of the

Goompas are mainly performers the dance form is also known as '*lama dance*'. Colourful flags and festoons adorn the path leading to monastery as they said to ward off the evil and usher in good luck.

Loosong is the time to prepare and enjoy traditional Sikkimese dishes. During this time a special dish named '*guthuk*' is prepared which comprise nine ingredients and includes cheese and different types of grains. A special type of Sikkimese fortune cookies is made and these hide items like chili, salt, wool and coal.

Sikkimese believes that the item you'll find inside your fortune cookie will disclose your true nature, e.g. wool depicts the goodness in your heart.

S.G Dokhampa (through personal communication) has almost completed a book on write up of the Sikkimese New Year celebration and according to him the celebration is not only for merry making or dancing but lot of things to learn the emotional aspects of one's life i.e. how to cultivate cheerfulness and happiness and also for respect of water and environment which is becoming a concern for the survival of the mankind. Three auspicious sayings

on the above subjects are reproduced here.

I. How to be happy

"Tashi

DelekPhunsumTshog"

"EmaBhakdroKukhamZang"

"TenduDewaThoparSho"

Meaning: "May all the prosperities be assembled!"

"May your mind be cheerful and healthy!"

"May happiness remain forever!"

II. Care for water

"Se-ChhuKher-Rung

Ngulchhu Lu-Dug!"

"Ngul-Chhu,NgyeThop!"

Meaning: "Golden water has been taken away!

"No matter, But silver water is still left behind"

"And I got the silver water!"

III. Environment

"Teng-Lha-Who Lu-Bhar-Tsen-Sang-So-Loh!"

"M i - T s a n g - N y a m - DhipThamche Sang-So-Lo!"

Meaning: May this incense remove the defilement of the gods, Nagas (snake gods) and Yaksha Devas (demi gods who inhabit the cliffs) may this incense remove all defilements!

Such noble concepts generated by the tribe, we Indian should be proud of and adopt it as a learning process to protect our water source and environment. ■

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Buisu - The New Year Festival of Tripuri People

 Dr. Atul Debburma

The change of year that followed to the next is not only known to human being but also to all the animals and other living things, even the plants could perceive the change of the year, that is why the flowers bloom, bear fruits. The animals realize the changes of the year, that is why birds chirp during changes of particular season, live arrival of spring. Some animals migrate from one region to another region at changes of season which signals the changes of year. Tripuri people were basically agrarians, that is why they are very much dependant on weather, and changes of different seasons. They were experts in anticipating the weather changes, arrival of monsoon etc. and in fact the experienced senior citizens' predictions on monsoon were not far inferior to modern satellite based predictions.

Hari Buisu: The New Year festival of Tripuri people is Buisu. It is used to be observed with pomp and show for three consecutive days, these are 'Hari Buisu', 'Buisu', 'Bisikwtal'. The first day of the festival is called as 'Hari Buisu', this day is dedicated

to the domestic animals. The domestic animals like cows, buffalos, goats, dogs, cats, etc which have served us for the year round without any refusal, are treated as god on this day. The children would go out early in the morning to the near by jungle to collect different types of the wild flowers and they would make garland of it. The domestic animals are given bath early in the morning, they are garlanded with different flowers. A vermilion tilak is also applied by some families, specially to the cows etc. The animals are served with good feeds on the 'Hari buisu' day and even if they do some mistakes by consuming household items they are set scot free and forgiven for the days. The women folk prepare curry with 108 types of different vegetables on Hari Buisu day to be consumed by all the family members. It helps in curing many illness, as these vegetable of 108 varieties combination have different medicinal properties.

The women would take out all the earthen broken pot out of the kitchen and through it out. They would

clean all the house and household utensils. At the same time they would take out all the new cloths from the traditional cane made almirha called 'Khutruk' which are preserved for various occasions and dry those in the sun. The ladies would take out mud from the pond, wet field or river etc and plaster the walls and floors of every room of the house with it. The women folk would arrange all the necessary ingredients and ancillary items for preparing various traditional cakes and dishes on these days.

Buisu: The women would wake up early in the morning before the crack of dawn take bath and start preparing different kinds of cakes from different types of aromatic rices and different types of delicious curries. On the day of *Buisu* the family members remember the near and dear ones who had passed away in the previous year. They offer all these cakes and dishes to the departed souls. The girls who have just married in the last year would come to visit their parents homes on this day along with their respective grooms. The near and dear ones are invited, a grand feast is served. The

families of a para or hemlet would gather in *chokdiri* or village headman's home and have a community celebration of *Buisu* festival. Every household would bring their prepared dishes and they would mutually share all the dishes and cakes with each other and distribute to all those present in the gathering. The younger ones would go house to house to taste different types of cakes. Whereas the elders would relish on different types of homemade beverage till their hearts' content. They would dance and make fun through out the day till they retire in the late evening.

Bisikwtal: The New Year day is marked with new hopes and aspiration. They would make cakes and prepare delicious dishes. The *Goria puja*, a form of Lord Ganesh begins this day that continues for seven days. The household would install Goria's deity in the middle of the courtyard and worship of Goria begins. Among the Jamatiya sub-tribe, the community celebration of Baba Goria begins on this new year day. The young girls and boys would go from house to house to pray and dance in front of Goria's deity and take the alms/ offerings from the household and continue for seven days.

The Buisu Day: The Hari Buisu is celebrated on the

2nd last day of Chaitra month of Indian religious calendar which roughly corresponds to 13th of April, Buisu on last day of Chaitra that is on 14th and Bisikwtal or new year on 15th of April.

History of Tripura Era:

There were more than 550 princely states in India at the time of independence; Tripura is one of the few states which had its own era. The Tripura Era was started by *Hamtorfa* alias *Jhujharufa* alias *Birraj* to commemorate his victory over large part of Bengal covering up to river Ganges in the year 512 Saka era. The Tripura Era used to follow the Saka era (SE) as it was the leading era prevalent at that time. The dates were same as that of Saka era but the new year is on the 1st of Vaisakh instead of 1st Chaitra of Saka era.

Attempt to Christianize

Tripura Era: There was an attempt to Christianize the Tripuri people's New Year celebration Buisu festival by some group of people. A false research was done to discover New Year day of Tripura era by some group, which found that the New Year day of Tripuri people was on 22nd of December. The conspiracy was to merge three days of Buisu celebration with X-mass celebration on 25th of December and indirectly

compel the Hindu Sanatani Tripuri people to celebrate X-mass. There was no historical record, cultural evidence or religious proof of celebrating Tripuri New Year on 22nd of December. It was arbitrarily decided and shrewdly planned to fix just three days before Christmas so as to merge with it.

Tripura Era follows

Saka Era: There are plenty of records to prove that Tripuri new year falls on 15th of April each year other than leap year on which it corresponds to 14th of April. The simple way to find it is search in the royal historical records of Tripura which are available in different libraries. In most of such historical records two dates system were used to be inscribed simultaneously. These records are some 300 years and above years old. Here are some proofs:

(1) In the Rajmala third volume, the royal chronicle of Tripura, (page no.85) a copper plate is mentioned, in which the king Govinda Manikya donated a portion of land to a Brahmin. There the following dates were inscribed 1594 *Son*, 1081 Tripura Era date 7th *Falgun*. The SE and the Tripura Era used the same date and month.

(2) In the fourth volume of Rajmala king Govinda Manikya's another copper plate of land donation had been mentioned. (Rajmala-

Vol-IV, page-132). The date mentioned is 'Saka 1599 son 1089 *Tripura Era* 11 Aswin'. It also proves that the *Tripura Era* followed same date and months of SE, though the era is different.

(3) Another evidence from the king Kalyan Manikya dating 1650 AD also directly proves that *Tripura Era* followed same date and months of SE. (History of the land system and managements by NC Debbarma page-149).

(4) In one more such undisputed evidence the Saka Era, *Tripura Era* and Bangabda or Assam Era having the same date and months can be proved from the book "History of Tripura" by E.F Sandys. He had compared the various calendars and its months and dates. There is record for *Tripura era*, Saka era and Bengali era.

There are numerous examples which provide evidences that *Tripura Era* and the SE had the same counting months and dates in the past. But after the calendar reform of 1957, the date counting were divided into two systems, one for Civil calendar and the other for religious calendar, which resulted difference between the SE and *Tripura Era* dates and months as *Tripura Era* follows the religious calendar.

New Year of Tripura Era: From the historical records it has been proved that the *Tripura Era* and SE followed same months and date, but SE New Year was in the months of Chaitra whereas that of *Tripura Era* was the 1st of Baisakh. It can be proved by the following record.

There is one clear cut document which definitely proves that the new year of *Tripura Era* was on 1st of Baisakh. The list of school holidays 1906 AD of Royal *Tripura* government states that 1st Baisakh is holiday due to New Year day of *Tripura Era*.

Cultural Heritages : The *Bisu* or *Buisu* is a festival of Tripuri people which is celebrated in the 1st of Baisakh. It is nothing but the New Year celebration of *Tripura era*. *Bisi* means year and *Buisu* means New Year festival to welcome the year ahead. The *Bisu* or Bihu is also celebrated by all the tribes of the north eastern states, as the new year festival. This fact can be substantiated by the following facts.

1. The Bodo also celebrates *Bisu* as *Boisagu*, to mark the new year arrival. It has been stated by Thomas Pullopillil and Jacob Allukal in the book 'The Bodos-children of Bullum Buther', "Boisagu a corruption of two formations *Bosorni Agu* meaning

beginning of a year of new year. A great social festival is celebrated in the month of *Baisakha* (mid of April) for seven days beginning from the days of chaitra *sankranti....*"

2. Similarly many other tribes also celebrate the new year arrival festivals Bihu in the 1st of Baisakh. These includes dimasa, various tribes of Naga, the Mizos, the Chakmas, the Mogs, the Arunachali tribes, the Manipuris, the Ahoms and many more. This is illustrated in the book 'Folk Lore of North East India, by Kamal Narayan Choudhuri. There he had mentioned as follows: "Thus it becomes clear that Bihu is originally a Shan and Mongoloid festival which has undergone a process of assimilation and refinement."

3. The fact that the new year festival in the *Baisakh* month is not of the Bengali people trade mark which many of Tripuri people presumes, for which these western minded people are propagating and accordingly wants to translocate the *Tripura Era's* New Year to 22nd of Dec. But it is from this Indo-Mongoloid people that it has been assimilated to the Bengali culture. This theory had been accepted by Dr. Amalendu Mitra in his book 'Rarher Sanskriti o Dhormothakur.'

4. Another documents of 1837 AD also indicates that the new year of Tripuri people was in the middle of April which falls in the 1st of Baisakh. One Englishman Robert Collin mentioned it clearly in his book, 'The journey to India' as follows:

"Hilly Tripura was springly sonorous in the middle part of April. Its people were very merrymaking, singing, dancing to observe their great festival of New Year. They were so homely and pleasures I never witness." (My Journey to India page-120 by Robert Collin).

So from the documents stated above it is clear that the *Bisu* or *Buisu* of Tripuri or the *Boisagu* of Bodos was originally the new year celebration of the greater Bodo/Borok people in the month of *Baisakh*, not of Bengalis, as propagated by many of our foreign influenced Tripuri brothers. On the contrary Bengali sheaking people have assimilated our culture into their one.

New Year celebration of other people of North East India: All the people of the north east celebrate the new year or spring festival in the mid April and it is not only the Tripuri people. The Mog celebrates Sangkrain on the same day, the Chakmas celebrate it as Biju, the Ahoms and all the tribes like

Mising, Rabha, Hajong, Dimasa, Karbi also celebrate new year Bihu on the same day. The Manipuris celebrate it as Chairoba and the Mizo celebrates it as *Chapcharkut*.

South East Asian country's New Year: Like the *Buisu* or *Boisagu* or Bihu of north east people, many South East Asian countries also celebrate their new year in the middle of the April. Their New Year is also celebrated for 3-4 days like our *Buisu* or *Boisagu* which is also celebrated for 3-4 days.

1. Burma-Myanmar New Year: a) "The Burmese New Year, which is based on the Fixed Zodiac system, falls on or around April 16. Thingyan means change. Cula thingyan (or small change) occurs every month. Maha thingyan (or big change) occurs once a year. The Burmese considers it to occur in Meiktha on or around April 13 and lasting three or four days." (source-fathertimes.net).

b) "The Burmese New Year falls on the second week of April. The New Year is ushered by three days of water festivals." (source-myanmar-dotcom.com)

2. Thailand New Year: a) "Thai New Year is celebrated every year from 13th to 15th April. Thai New Year, also

known, as *Songkran* is the time to rejoice for the Thai people all over the world." (source-travour.com).

b) "The Thai New Year celebration: always is held on April 12, 13 and 14 officially but an entire week will be filled with fun in *Chiangmai*." (Source-chianmai.com)

3. Khmer-Kambodia New Year: a) "In Cambodia, Khmer New Year is the greatest traditional festival, and also it is the greatest national holiday because it is three days festival and sometimes can be of four days. Khmer New Year begins on April 13th or on April 14th, depending on the "*MohaSangkran*," which is the ancient horoscope." (Source-ethnomed.com).

b) "Usually, according to the solar calendar, the Khmer New Year falls on the 13th of April although sometimes it falls on the 14th of April." (Source-mot.gov.kh)

4. Laos New Year: "Usually Lao New Year or *Koudsongkhane* organised in April 13 to 16 in every year." (Source-mounglao.com)

From the above stated evidences it has become clear that the New Year celebration the 1st of *Baisakh*, whether in the form of *Buisu/Boisagu* or in any other name is originally of Mongoloid people, within

India and other South East Asian countries, not of Bengali or other wise. So there is no reason to celebrate Tripura Era New Year day on 22nd of December simply to follow the western culture.

Historical back ground of the Tring : Tring is a booklet which is compilation of opinion regarding the New Year of Tripura Era, in the year 1994 by some overenthused groups who wanted to change Tripuri new year. The Tripura Era was used in all the official works during the royal rule in Tripura, continued during post independence till mid 70s but discontinued due to obscure reason. Many distinguished persons of Tripuri people of diverse field were interviewed and sought what should be the New Year day of Tripura Era, in order to revive Tripura Era and in all 21 persons opinion was collected. The opinion of these people can be classified into seven categories and it is given below:

1. So called BE 1st Vaisakh-14/15 April as Tripura Era New year - **5**
2. SE 1st Vaisakh -22/23 April as Tripura Era New year - **7**
3. Either 1st Vaisakh of BE or 1st Vaisakh of SE as

Tripura Era New year - **2**

4. Any day between Kartik-Agrahayn as Tripura Era New year - **2**

5. No comment about it - **3**

6. 1st Pous-15th Dec. as Tripura Era New year - **1**

7. Any day between 15 Dec to 15 Jan of Christian Era - **1**

(BE=Bengali era,
SE=Saka era)

From the analysis of the above tabulation it is obvious that most of the distinguished persons gave their opinion regarding Tripura Era New Year in favour of 1st *Baisakh* of so called BE or of SE. As per the historical records, we know that the date and months were exactly same among the SE, Tripura Era and BE. Most of these persons interviewed were probably unaware of these facts that is why they differed, but as we know it now that the dates and months between SE, BE are now different because of calendar reform, practically all of the dates were same. If we analysis the booklets opinion, one can find that 14 out of 21 people favoured 1st *Baisakh*-(15th April) as New Year of Tripura Era. This opinion of distinguished persons can also be considered to take a

decision about the New Year of Tripura Era and in a largest democratic setup of the world like ours, the majority's opinion should have been accepted, which is 1st *baisakh*-(14/15th April). But this fact was also over looked just to favour the western culture and the compilers of the opinion fixed the New Year date of Tripura Era undemo-cratically on 22nd of Dec, just 3 days before the Christmas to coincide with it.

This is nothing but the desperate attempt to wipe out and exterminate the 5000 years old Tripuri Civilization, culture, custom, religious and historical heritages from the face of world. But the people of this ancient state Tripura did not sit idle and watch as silent spectators of the conspiracy. Many educated and intellectuals protested against the vested interested western people motive. There have been many argument and placement of records and documents through the news papers, booklets and leaflets were distributed to reveal the truth of Tripuri new year and the people were ultimately made aware of their culture and now people are again spontaneously celebrating their new year Buisu in the month of *Baisakh*. Truth alone triumphs! ■

ACHIEVEMENT OF THE DEPARTMENT OF ART AND CULTURE GOVT. OF ARUNACHAL PRADESH, NAHARLAGUN



Arunachal Pradesh “The Land of Rising Sun” with a area of 83,743 sq. Km. is a vibrant state nestling in its wide hills, velleys and plains more then 26 major tribe and 110 sub tribe and minor allied ethnic group Indo-Mongoloid tribes having distinctive Culture, Art & Tradition. Buddhism, Donyi Polism, Christianity, Vaishnuvism thrives side by side with various other Indigenous Faiths. Tradition and the Culture Heritage of Arunachal Pradesh is diverse and vibrant, sustained through a strengthened community life. To keep this rich tradition and Culture alive the Govt. of Arunachal Pradesh has initiated various incentives and infrastructure for the people living in village and small towns through various schemes of state well as centrally sponsored schemes. They are summed up as under –

Schemes for Construction of Cultural-com-Community Hall in the remote villages to encourage people to take part in cultural activities:

1. A total fund of Rs. 2727.90 lakhs has been released under SPA-2011-12 in the month of July / 2012 for Construction of Multipurpose Hall at the following places:
 - i) C/o Community Hall i/c Boundary well, landscaping over head tank and utilities at PL line Aalo – Rs. 90.00 lakhs
 - ii) C/o of Community Hall under 31st Aalo Assembly constituency West Siang Dist. – Rs. 90.00 lakhs
 - iii) C/o of Multi-purpose Cultural Hall at Namsai – Rs. 315.00 lakhs
 - iv) C/o of Multi-purpose Cultural Hall at Mahadevpur town – Rs.90.00 lakhs
 - v) C/o of Community Hall at District H.Q Changlang – Rs.90.00 lakhs
 - vi) C/o of Community Hall at Kako, Gosang, Bomdo, Geling (Norbuling), Halleng & Gobuk village – Rs.90.00 lakhs
 - vii) C/o of Multi-purpose Cultural Hall at Borduria, Tirap Dist. – Rs.90.00 lakhs
 - viii) C/o of Cultural Centre-com-cum-purpose Hall at various places in Lohit and Changlang Dist. – Rs.450.00 lakhs

(P.T.O.)

- | | | |
|--------|---|--------------------|
| ix) | C/o Cultural Heritage Center at India Gate at Tawang | – Rs. 90.00 lakhs |
| x) | C/o of MPCC Hall at Lhou village | – Rs. 90.00 lakhs |
| xi) | C/o of MPCC Hall at Rho village | – Rs. 90.00 lakhs |
| xii) | C/o Community Hall-cum-Auditorium at Kakukao village | – Rs. 90.00 lakhs |
| xiii) | C/o of community Hall at Jang | - Rs. 135.00 lakhs |
| xiv) | C/o of Community hall at Rumgong | – Rs. 90.00 lakhs |
| xv) | C/o of MPCC Hall at Azu, Noglo & Barap in Tirap Dist. | – Rs. 90.00 lakhs |
| xvi) | C/o Development of Paktu Heritage Center at Aalo West Siang Dist. | – Rs. 180.00 lakhs |
| xvii) | Renovation and Maintenance of Ransom Hum (Cultural Hall) at Khonsa in Tirap Dist. | – Rs. 90.00 lakhs |
| xviii) | C/o of Community Hall / Cultural Hall for Donyi-Polo Gangging, Pasighat | – Rs. 180.00 lakhs |
| xix) | C/o of Multi-Purpose Auditorium Halls in Namsai, Lohit Dist. | – 297.90 lakhs |
2. Organization of inter State Cultural exchange programme where young people from our State have an interface with youth from other states done in collaboration with NEZCC, Dimapur and Sangeet Natak Academy, New Delhi.
- During 2011-12, 4(Four) events were conducted under this programme
- i) Participated in Silver Jubilee Celebration of Zonal Cultural Centres at Panchkula, Chandigarh in the month of March / 2012.
 - ii) North East Folk Dance Festival at Basar in the month of May / 2012.
 - iii) Boder Area Cultural Festival held on 17th & 18th December / 2011 at Walong Anjaw District (A.P)
 - iv) Workshop on Indigenous Musical Instruments Aalo, West Siang Dist. In the month of October / 2011
3. Department of Art & Culture organized State Level Folk Dance Festival at Tuting Upper Siang Dist. On 2nd & 3rd April / 2012.
4. The Department also hosted the first ever “Legendary Artistes Meet” on 29th February / 2012 at I.G Park, Itanagar in collaboration with Arunachal Guild for Cultural Integration where 26 (Twenty Six) Artists from all over the state were felicitated for their contribution in the field of Folk Music and Contemporary Music in Indigenous Languages of the state.
5. The Department of Art & Culture also held a 3 (Three) days Regional Awareness workshop on setting up of Community Radio in Arunachal Pradesh. This event was organized under the Union Minister of Information Broadcasting in collaboration with Commonwealth Education Media Centre for Asia, New Delhi at Itanagar from 12th to 14th March / 2012.
6. Participated in 23rd Krishi Shilp ‘O’ Baniya Mela in Kolkatta in the month December / 2012.
7. Organized study tour to Wayanad, Kerela for orientation on setting up of Community Radio Station w.e.f 29/05/2012 to 02/06/2012 with support from the Commonwealth Education Media Centre for Asia (CEMCA) New Delhi where 7 (Seven) NGO's from Arunachal Pradesh and 3 (Three) officials from Art & Culture Dept. Participated.

Mamata Riba
Director, Art & Culture

ZELIANRONG HERAKA NEW YEAR

 Pautanzan Newme

The primitive Zeliangrong Naga people imagined the Sun as a Masculine in regards to its marvelous radiation and considered it as Superior than the Moon. They also believed, the Moon as a Feminine considering as the Mother of all living beings which is older than the sun. Besides, it is helpful for counting of days and months on its movement showing light which grow bigger and bigger day by day till Full moon (*Purnima*); and again becomes lesser and lesser day after day till the Dark Moon (*Amavashya*). However, due to lack of its own light it was assumed as the second creation of God according to the moral reports of our ancestors. Since then, the Zeliangrong Naga had been counting the time, day, week, month and the year in relation with the periodical movement of the Moon. The method of counting of Zeliangrong Naga New Year starts from 1st day of the New Moon appears just after the day of the Dark Moon of the first Lunar

Calendar Month i.e. 'KEREKEU' which falls in between the month of December and January of Gregorian Calendar. The Zeliangrong Naga considers the Dark Moon (*Amavashya*) as a bad Omen day; hence conducting any worship on that day is generally abstained as per *Hingde* (rules of Heraka).

The Zeliangrong Naga follows the counting method of Lunar Calendar based on the Calculation of 12 full Moon and 12 Dark Moon in a year which come to 355 days only. The rest 10 days, 6 hours etc. are adjusted once in every 3 years by adding one more month named as 'KEHIKEU' (an Extra Month) to that year by making it the year of 13 months as like leap year in the Gregorian Calendar (which adjusts 1 day by making February for 29 days).

Like other communities, the Zeliangrong Naga also observes NEW YEAR on the 1st New Moon day after the completion of the annual Festival (*Hega' ngi*) of the

previous year. On the eve of the New Year Day, the priest or Paine of each village announces to observe the New Year day with full abstention from all daily activities. They observe New Year Day praying to *Tingwang* (Almighty God) for their misery free and prosperous life throughout the year by His grace. The process of praying on that day is as follows:

1. Gathering at Kelumki (Mandir)
2. Collective Sunrise prayer,
3. Prayer by the Priest,
4. Singing a devotional song while entering the Kelumki,
5. Individual's prayer at the holy Altar,
6. Singing a benedictory song,
7. Speech on the New Year day,
8. Exultant prayer by the Priest upon the offertories,
9. Singing five devotional songs followed by Heraka Mantra,
10. Taking of Telau dui (Holy Water).

Name of Days of A Week And Months of A Year:

In accordance with the creative affairs of the Heaven and the Earth (Universe) by the Almighty God, the genuine meaning of the name of the days of the week and the months of the year are described in the Heraka Lunar Calendar as per ancestors' statements are as follows:

Name of days of a week and Meaning :

1. Naimik mai (Day of the Sun): Among the God's Creation, the Sun was believed to be created as First, So, the 1st day of the week was named Naimik mai (Day of the Sun)

2. Hekeu mai (Day of the Moon): On the next day, God created the Moon, So, the 2nd day of the week was named as Hekeu mai (Day of the Moon).

3. Hegih mai (Day of the Stars): On the 3rd day, God created the Constellations to beautify the sky, so the day was named after it as Hegih mai.

4. Ting mai (Day of setting of heavenly bodies:

The other heavenly bodies were created and were placed at different places. So the day was named as Ting mai

5. Kedei mai (Day of the earth: After creating all

necessary celestial bodies, God then created the Earth. So this day was named as Kedei mai.

6. Kering mai (Day of the living things): It seemed so empty though He created the earth. So, God created living things to beautify the earth. Hence, the day was named as Kering mai.

7. Kam mai (Day of completion of His creation):

Now, God had created all necessities of the heaven and the earth. Thus, He himself feel contented and happy that all creations were completed. Therefore, the 7th day was named as Kam mai (Day of completion of all creation).

Name Of Months In Zeliangrong Heraka Calendar :

1. Kerekeu (Month of Stimulation to work):

In accordance with the changing of seasons naturally, the Zeliangrong people also used to calculate months of a year and named them in relation with the nature of agricultural stages of operation. Likewise, our ancestors track out the seasons and stir up in their minds that probably time has come to engage in work. So they named the 1st month of the year as kerekeu.

2. Kena Keu (Month of

season drawing to work in agricultural purposes):

In relation with the changes in atmosphere, the season reveals the time to start agricultural activities. So, this month is named as Kena keu.

3. Kezingkeu (Month of sprouting new seeds):

In this month all-deciduous grasses or leaves of trees are withered away and the new buds sprout off the ground and makes the environment completely green. So the 3rd month of the year is called as Kezingkeu (Month of sprouting new seeds).

4. Keramkeu (Month of crop tilling):

The spring season comes by in the 4th month of the year. In this season, almost all crops should be sowed in field. So this month of the year is named as Keramkeu.

5. Gepeikeu (Month of bushy grasses):

By this month, all the weeds are grown up to hill size and make the land full of thick and rough bushes which hinder the growth of crops in field and also make people reluctance to work in bushy jungle. So this month is named as Gepeikeu.

6. Nchewkeu (Month of crops forming flowers and fruits):

After around three months from sowing of crops in the field, the crops fully grown up and begin to yield flowers and fruits. So this month is called as Nchewkeu.

7. Ndikey (Month of crops starting to mature):

In this month almost all cultivated crops start maturing. So, the 7th month of the year is called as Ndikey.

8. Gepaikey (Month of drizzling season):

This month marks the ending of summer season but light drizzle and foggy weather occur in this month. So, this month is called as Gepaikey.

9. Hechit key (Month of Harvesting):

All the matured crops

are harvested and reaped by this month, So, this month is called as Hechitkey.

10. Hebaikey (Month of storing corn in Barns):

In this month all the harvested crops are collected and stored in the barn or granary. Thus, the month is named as Hebaikey.

11. Kerukeu (Month of lightening agriculture works of the year): After engaging the whole 10 months of the year in agriculture field, people finally get relieved from field works. All young boys and girls recreate themselves and roam hither and thither freely and merrily, so this month is called as Kerukeu.

12. Nduikey (Month of contentment and festival):

After the good result of year long labour, people feel contented with sufficient food and drink as in a festive mood without worries. So the 12th month of the year is called as Nduikey.

13. Kehikey (An extra month):

Unlike the Gregorian English calendar, the Lunar Calendar is quite peculiar and unique. According to Lunar month, there is a leap year after the confluence of every two years, and there is one extra month in every three years which is called as Kehikey (An extra month).



(Contd. from Page 68)

New Year of the Oraons...


festival is started to observe from the eleventh day (*ekadashi*) after the dark moon of *Bhado*. Karam festival is celebrated by singing and dancing the whole night. This Karam puja is observed by both individual family who have carried it as tradition from their ancestors and by community as a whole. The *Karam* festival is celebrated upto the day of *Bijoya Dasami* of *Durga Puja* or *Dasehara* in the month of *Ashin*.

References:

1. Jitu Oraon: "Sindhughati Kurukh Sabhyata aur Janajatio Bhumika"
2. Chauthi Oraon and Mahabir Oraon: "Kurukh Kathain ara Kathaturh"

(Writer is a resident of Banipur, Dibrugarh, a retired Financial Advisor of Industries and Commerce Deptt. of Govt. of Assam and Advisor of Assam Pradesh Kurukh (Oraon) Sangha an organization to reform the traditions of Oraon Society. His contact No. is 9864359472 /03732302982) ■

‘Indigenous New Year’ of the Rangkhoh Community of the Dima Hasao District

 Sumneibul Hrangkhoh

Amongst the different indigenous communities of Dima Hasao district (the then N.C.Hills), the Rangkhoh or Hrangk.bol is one of the earliest inhabitant. The population of the tribe is however microscopic. This Hills District is famous for its distinct culture and tradition. The Rangkhoh Community is also no exceptional in this regard. They have their own custom, culture and tradition, which are still in practice, handed down through generations since time immemorial. They have their own way of celebrating New Year and observance of any other important festivals and occasion.

The Rangkhoh Community follows Lunar Calendar in their day-to-day life. The new moon and full moon are the basis of counting days and month

of the year. There is no any specific date of New Year since it is Lunar Calendar and therefore counting of days and months cannot be equated with the months of Gregorian calendar.

A month starts from a new moon day. Our community celebrates the new moon day of the month Vatchang [falls in between Jan. and Feb. of Gregorian calendar] as the first day of New Year.

During this period, nature is bestowed with the some seasonal flowers and chirping of seasonal birds. The name of months and days of the week in the Rangkhoh dialect are as follows.

Name of the Months:

- 1) Vatchang [First moon between Jan and Feb.]
- 2) Michai
- 3) Irtun
- 4) Thadoi
- 5) Thaphur

- 6) Hmurpui
 - 7) Thajing
 - 8) Tharam
 - 9) Hmarthang
 - 10) Rutlai
 - 11) Birib and
 - 12) Tuolbuol
- Days of the week:
- 1) Pathienni
 - 2) Thanini
 - 3) Siarni
 - 4) Nilaini
 - 5) Thiempuni
 - 6) Rangkhani and
 - 7) Shirneini

In the month of “Vatchang” cutting of Jungle for Jhum starts. Generally in the month of “Michai” no important festival or pujas is performed. This month is considered as bad period as the name of the month itself carries similar meaning. All important and religious functions are held when the moon is towards its full moon or in its full size (*Purnima*). ■

New Year of the Oraons

 Jugeswar Oraon

The Oraons, a tribe of Chhotanagpur plateau now scattering in the states of Jharkhand, Bihar, Chhattisgarh, Odisha, Bengal, Anadaman Nicobar Island, Assam etc. have their own method of calculating months and year. They use the Lunar Calendar. Their marriages and festivals are performed according to Lunar Calendar. The Oraons have 12 months in a year and those are *Cheit*, *Beishakh*, *Jeth*, *Ashar*, *Sawan*, *Bhado*, *Kuwar* (or *Ashin*), *Kartik*, *Aghan*, *Push*, *Magh* and *Fagun*. According to the Lunar, which we follow, a year consists 355 days. Hence, the remaining 10 days 6 hours and a few minutes & seconds are adjusted once in every 3 years by adding one additional month to that year, making it of 13 months, which is called *Mal Mash*. There is a prohibition in observing any ritual or festival in the *Mal Mash*.

Cheit is the first month of the Oraons' Lunar year. Month of *Cheit* starts from the 1st day after full moon (*Purnima*) of *Fagun*. The festival of *Fagua* (*Dol Jatra*)

is celebrated by the Oraons on the following day of *Fagun Purnima*. There is a saying amongst Oraons that the *pitha* (cake) of *Fagun* is eaten in *Cheit*. In *Fagua Festival* the ancestors are remembered and offered *pitha* along with a fowl, *Haria* (rice beer) water etc. *Abir* (colour powder) is put on the altar of the ancestors and they themselves get their faces coloured by *Abir*. This colour depicts the colourful earth with trees of new leave and flowers of different colours.

On any of the odd days i.e. 3rd, 5th, 7th, 9th etc. after the dark moon (*Amabashya*) *Sarhul* or *Khaddi* festival of nature i.e. month earth is celebrated. The *Sorhul* or *Khaddi* festival is observed by individual family in his house as well as by community as a whole in Akhra or in open place. There are designated persons like *Pahan*, *Pujari*, *Baiga* etc. to perform the puja (worship) on behalf of the community. The *Khaddi* festival is said to be the marriage ceremony of earth with sun. As a result of this marriage, mother

earth produces flowers, fruits, vegetable and cereals. No new fruit or leaf is eaten by Oraons until these are offered in the *Khaddi* puja. In this month of *Cheit* rain is inevitable. People tilled their land (Paddy field) and sow paddy (*Gora dhan*) which becomes harvestable in the month of *Jeth/Ashar*. Marriage ceremony is prohibited in the first month of *Cheit*. Marriage ceremonies of Oraons generally take place in the months of *Fagun* and *Baishakh*. Rarely it takes place in the months of *Magh* and *Jeth* also. Dates of marriages are fixed basing on moon. It is fixed on odd days in both full moon and dark moon (i.e. *Sukla pakshya* and *Krishna Pakshya*). Generally people prefer the dates after dark moon as after dark moon the moon grows and they think that it casts brighter fate to the wedded couple. These are the festivals or ceremonies that are performed before they come down for *Sali* paddy cultivation. After the cultivation, another festival called *Karam Puja* comes in the month of *Bhado*. This

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THE KARBI NEW YEAR

 Mondol Sing Bey

As the other tribes of North east India the Karbis also has days for the week and months for the year. The Karbi counting of time is according to both solar and lunar of the year. In this context, it is pertinent to mention here that the Karbi has seven days in a week. It is the 'Urmi' (Monday), 'Durmi' (Tuesday), 'Thelang' (Wednesday), 'Theman' (Thursday), 'Bhomta' (Friday), 'Bhomti' (Saturday) and 'Bhomkuru' (Sunday). There are also twelve Karbi months of a year and the counting of month is according to lunar calendar. It also begins with both the full moon 'Klopleng' (Purnima) and dark moon 'Klolin' (Amavashya) in Karbi.

In the Karbi society the utility of week and months for the year was felt at first time, since the formation of 'Jirsong' (Youth association), Bachelor dormitory and the introduction 'Jirkedam' (collective jhum cultivation) in the hills. The traditional 'Jirsong' had the following office bearers ('jirtum' in Karbi) which was hierarchically entrusted

the responsibility for the smooth functioning of 'Jirsong' for the period of five years.

1. *Klengsarpo* (Youth chief)
2. *Klengdun* (Deputy youth chief)
3. *Sodarkethe* (Chief supervisor)
4. *Sodarso* (Deputy chief supervisor)
5. *Sanghoraike* (Chief of guard of the team)
6. *Sanghoraiso* (Deputy chief of guard of the team)
7. *Chengburup kethe* (Chief of drummer)
8. *Chengburupso* (Deputy chief of Drummer)
9. *Barlon kethe* (Chief of measuring rod carrier)
10. *Barlonso* (Deputy chief of measuring rod carrier)
11. *Motan ar-e* (Right strip)
12. *Motan arvi* (Left strip)
13. *Thana ar-e* (Right hand observer)
14. *Thana arvi* (Left hand observer)
15. *Langbong kethe* (Chief of water carrier)
16. *Langbongso* (Deputy chief of water carrier)
17. *Me apai* (Fire keeper)
18. *Lang apai* (Water keeper)
19. *Kove thok* (Betel nut

supplier)

20. *Bithi thok* (Betel leave supplier)

21. *Chinhak kethe* (Chief of tool keeper)

22. *Chinhakso* (Deputy chief of tool keeper)

23. *Arphek kethe* (Chief cleaner)

24. *Arphekso* (Deputy chief cleaner)

25. *Phankri kethe* (Chief orderly to the chief of youth)

26. *Phankriso* (Deputy chief orderly to Deputy youth chief)

A month begins from the New moon day i.e. next day of Amavashya (Dark Moon). According to Karbi tradition, the first month of the year is 'Thangthang', which generally begins in the month of February every year. As our counting of months is related with the movement of Moon, they cannot be equated with English months.

Thus, the 12 months as per the Karbi tradition are 1. *Thangthang*, 2. *The-re*, 3. *Jangmi*, 4. *Aru*, 5. *Vosik*, 6. *Jakhong*, 7. *Paipai*, 8. *Chiti*, 9. *Phre*, 10. *Phaikuni*, 11. *Matijong* and 12. *Arkoi*. The months are again allotted

works to be accomplished by the Karbi families are as under.

1. Thangthang : It is the first month of the Karbis, its first day generally falls in the month of February of every year.

2. The-re : This month is called 'The-re mamte' which is meant drying of cutted trees and bushes so cleared for the purpose of jhum cultivation in the hills.

3. Jangmi : This month is called 'Jangmi meri' which is meant for searching out fire with rubbing a pair of dry bamboo in the hills.

4. Aru : This month is called 'Aru nong chingdi' (cultivating of jhum by the youths in unison). It is also called 'Aru mamphu' which means exfoliation of old leaves of trees and bushes that already cleared for cultivation in the hills.

5. Vosik : This month is called 'Vosik hen-up kardik' (searching out new shoots of the bamboo in the hills for curry).

6. Jakhong : This month is called 'Jakhong hen-up kardong' which is meant that matured bamboo shoots coming above the earth.

7. Paipai : This month is called 'Paipai sok mandu lutjai' (harvested paddy

keeping in the dove coated house in the paddy field).

8. Chiti : This month has a name 'Chiti hen-up ahi' (keeping acid and condiment tender shoots of the bamboo). It is of two kinds, the first is bamboo shoots cut into small pieces and preserved in water until it becomes acidic, when it is fit for use; other is bamboo shoots dried and reduced to powder. Both are used in curries.

9. Phre : It is called 'Phre sokthe' which means abundant or affluence of matured paddy in the field in the hills.

10. Phaikuni : This month is called 'Phaikuni sokbui pangni' (stacking up reaped and harvested paddy in the open space of the dove-coated house in the paddy field).

11. Matijong : This month is called 'Matijong sokbui chijong' (pointing out the stacking up paddy comparing to one another of it sizes in the open space of the dove-coated house).

12. Arkoi : This month is called 'Arkoi sokroi' (bringing the threshed out paddy from the paddy field to the granary).

'Thangthang', according to the Karbi tradition is the first month of the year. It was rapport with the Karbi way of life and their cultures and traditions.

The Karbi's way of life was influenced by jhuming i.e. shift cultivation. Their culture and traditions are also centered around jhuming. From beginning to end, this jhuming is carried out with festive mood. It is in this month of 'Thangthang' the Karbi would select fertile land for the new cultivation and hence, Thangthang is called 'ritlang' (selection of land for cultivation of jhum in the hills). Thus begins, the Karbi New Year, Thangthang which falls in February of every year.

In the Karbi society, the New Year is observed with worship to 'Hemphu Mukrang', the household godhead for peace and harmony for the year. Also, worship to Rongker (annual Puja) religious festival for peace and harmony for the 'Longri' (the whole region habitat by Karbi community). Besides, *Botor kekur* (invoking the weather for timely monsoon for cultivation).

In the Karbi society, the specific days of the weeks and months plays very important role for jhum cultivation. As in the former time the Karbi people has no other sources of livelihood except the jhum cultivation so long as they are in the hills. ■

INDIGENOUS NEW YEAR OF MAN (TAI SPEAKING) PEOPLE

 Ai Senghun &
Chandan Gohain Shyam

People of the world, no matter from which race or tribe they belong, used to live in groups and later evolved to live in communities. After some time group leaders evolved to form local government to lead political and social life of the communities. Gradually customs were born and people of the community used to follow the custom. As time passed out different customs were born to different tribes and races according to the livelihood and societies of the people and among the many customs New Year Celebration or beginning of the new era custom is generally observed by the communities each year.

So far, we do not exactly know, indeed when and under what political and social circumstances the use of calendar began that would result in the Celebration of New Year Day. Since childhood when we were in school and colleges we generally used to follow the English Calendar which become common to nearly all modern Indian, join the celebration of the First of January. Today, we see

most of the ethno family groups living in North East of India i.e. Assam, celebrate *Songkran* which falls in April.

..... Of many Tai ethno family groups spread among different places of all South and South East Asia, there is one thing unique among these people, that is, the celebration of New Year's Day on the same day falls on the first waxing day of the first Lunar Month or *Nuon Zeing*. In North East India, the Tai Khampti of Arunachal Pradesh and Tai Phakae or Man (Tai speaking) of Assam observe it. It should be mentioned here that earlier other Tai ethno family group living in Assam such as *Aiton*, *Khamyang*, *Turung* even *Tai Phakae* and *Khampti* celebrate *Songkran* in April as "*Poi Sangken*" known as "*Water Festival*",

Gregorian New Year : Tai Ahom are out of picture as they have lost their Tainees and became Hindus. This Gregorian New Year was celebrated after 1183 Buddhist Era. As per Gregorian calendar this year we have entered 1374 year. According to '*Tai Pee Mau*' this year we have

entered into 2106th year.

Tai New Year falls on the *First waxing day of the First Lunar Month*. According to Lunar calendar falls in the Middle of November every year, but also falls in the Middle of December in "*Wa Thaap*" year or Lunar Leap Year. This happens when there are thirteen months in the Lunar year, and there will be two "*Eight Month*". According to Buddhist culture, there is a fasting period for the devotees and Buddhist monks for self purification called as "*Wa*", and that fasting period starts from the month "*Full Moon*" (*Purnima*) of the "*Eight Month*". In normal year observing of '*Wa*' starts from the waxing day of the '*eight month*'; but in the year of '*Wa Thaap*' observance of fasting period will start from waxing day of '*second eight month*'. In this system counting of month start from 29 days and then next 30 days. In 12 month we get six 29 days and six 30 days, which comes 354 days. The rest 10 days are adjusted once in every 3 years, which was called as '*Wa Thaap on*' = two 30 days of eight month. The second after another 3

years, called as '*Wa Thaap lounj*' = two 29 days of eight month.

Since the ancient times, all the peoples of Tai race had marked the First day of '*Nuon Ai*' or '*Nuon Zeing*' as New Year Day. Tai ethno groups of people count the year, the month and the day, according to the star groups or constellations, or according to the season of the astrology by giving its name. This science also is based on the calculation of the movement of the moon. The star groups are called '*Nakkhat*' in Tai or '*Nakhyotra*' in Sanskrit. Tai people call this system as "*Lak Ni*" by basing on the twelve-year-cycle, New Year's Day has been considered to be on the first day of the waxing month of the '*Nuon Ai*' or '*Nuon Zeing*'. As the year Era is call Pi Mounj. Up to this day the Tai race from the North and North East Thailand, Southern China, Laos, Vietnam, Tai in Assam of India still use this calendar system.

"*Lak Ni*" system of year counting is based on the twelve-year-cycle name. It was believed that, there are 10 Mother Years each with name :- 1. *Karp*, 2. *Nap*, 3. *Hai*, 4. *Muang*, 5. *Puek*, 6. *Kat*, 7. *Khut*, 8. *Hung*, 9. *Tao* and 10. *Ka*.

And there are 12 Son Years rather Child year in a year cycle; and each with a

name. They are :- 1. *Jau* - year of Rat, 2. *Pao* - year of Ox, 3. *Ngi* - year of Tiger, 4. *Mao* - year of Rabbit, 5. *Si* - year of Naga or Dragon, 6. *Sau* - year of Snake, 7. *Si Nga* - year of Horse, 8. *Mut* - year of Goat, 9. *San* - year of Monkey, 10. *Hao* - year of Cock, 11. *Mit* - year of Dog, 12. *Kau* - year of Pig/ Elephant.

When the Mother Years are rotationally combined with the Son Years until the last one from each set meets, i.e. the last Son Year *Ka* meets the last Mother Year *Kau*, we get a sixty-year-cycle. It begins, for example with first mother Year *Karp* combining with first son Year *Jau*, and then we get the name of one time, day, month and year as *Karp-Jau*. The next set when the second Son Year *Nap* combined with second Mother Year *Pao*, and then we get second name as *Nap-Pao*. When the third Son Year *Hai* is assigned to the third Mother Year *Ngi*, we get the third name *Hai-Ngi* and so on. When both sets of year run out at the same time, we complete one cycle of 60 years; and we then start again at the year one of *Karp-Jau*, means we begin a new cycle.

In fact, it is not just the year, but also the months and also the days are calculated according to the name of this sixty-cycle. With the existence of this


calendar, there evolved customs and cultures. For example with this sixty-cycle, we get 60 time in a day, 3 weeks in a month, 2 months in a cycle (i.e. 60 days), and 6 cycle in a year.

Besides, the custom of naming the children also bases on this year-name system. Thus while giving the name of Children also starting from *Ai*, *Ngi*, *Sam*, *Sai*, *Ngo*, *Nuk*, *Nak*, *Nuok*, *Nu*, *Noi*, *Lun*, and *Koi*, the final. Daughter will be starting from *Ye*, *E*, *Am*, *Ay*, *Ouk*, *Eit*, *Aat*, *Ot*, *Laik*, *Lah*, *Lun*, and *Koi*, the final. If the parents having more than 12 sons, i.e thirteen numbers of male child, then the title name of that thirteen number of baby will be again from *Ai*. Similarly for the female child also.

Please note that the first two- *Ai*, *Ngi* normal, '*Hsam*' is the number three son, '*Nok*' is Bird, '*Nu*' means Mouse; '*Noi*' means small, '*Lun*' means last, and '*koi*' means final. Therefore Tai calendar is not only simply a calendar, but it concern with our custom and tradition also. It is a rich and unique of its own right. ■

Sri Ai Senghun Weingken,
Nam-phake, Naharkatia
&
Sri Chandan Gohain Shyam
Diphu, Karbi Anglong

The History of Bangla Calendar

 Timir Dey

1. Bengali New Year or *Poela Boishakh* is the first day of the Bengali Calendar celebrated in both *Pashchim-Bang* (West Bengal) and Bangladesh and in Bengali communities in Assam, Tripura and rest of India.

2. The Bengali Calendar *Bonggabdo* or *Bangla shan* is the side real solar used by the Bengali people in their calendar. The year begins on *Pohela Baishakh*, which falls on 14/15 April.

3. According to R.C. Mazumder Bengali Calendar actually might have started with a value one during the reign of King *Shashaanka* of ancient Bengla, who ruled appropriately between 590 C E and 625 C E. the King is credited with starting the Bengali era. His kingdom encompassed West Bengal, Bangladesh and part of Bihar, Orissa and Assam. The starting point of the Bengali era is estimated to be on Monday, 12 April 593 in the Julian calendar and Monday, 14 April 593 in the proleptic Gregorian calendar. The Bengali calendar is derived from the Hindu Solar Calendar,

which is itself based on the *Surya Siddhanta*.

The Bangali calendar consists of 6 seasons with two months comprising each season. eg.

Mash (Month) and Ritu (Season) :

Bishakh-Jaishtho (In between April-June)

Grishma (Summer)

Asharh-Srabon (In between June-August)

Barsha (Monsoon)

Bhado – Ashshin (In between August-October)

Sharat (Autumn)

Kartika-Ograhaeon (In between October-December)

Hemonta (Lata Autumn)

Paush – Magh (In between December-February)

Shit (Winter)

Falgun-Chaitra (In between February-April)

Bashanta (Spring)

The names of the twelve months of the Bengali Calendar are based on the names of the *nakshatra* (Lunar Mansions). Location of the moon with respect to particular stars during the lunar cycle. These names were derived from the *Surya Siddhanta*, an ancient Indian book on Astronomy.

The names of the months are:

1. *Baishakh* after the star, *Baishakh*

2. *Jaishtha* after the star, *Jeshrha*

3. *Asharh* after the star, *Uttarsharha*

4. *Srabon* after the star, *Srabona*

5. *Bhadro* after the star *Purbobhadropad*

6. *Ashshin* after the star *Krittika*

8. *Ogrohaeon* after the star *Mrigoshira*

9. *Poush* after star *Pushsha*

10. *Magh* after the star *Mogha*

11. *Falgun* after the star *Uttorfalguni*

12. *Chaitra* after the star *Chaitra*

The names and appropriate lengths of Bengli months one:

1. *Baishak* – 30/31 days

2. *Jaishtho* – 31/32 days

3. *Ashath* – 31/32 days

4. *Srabon* – 31/32 days

5. *Bhadro* – 31/32 days

6. *Ashrin* – 31/32 days

7. *Kartik* – 29/30 days

8. *Ogrohayon* – 29/30 days

9. *Poush* – 29/30 days

10. *Magh* – 29/30 days

11. *Falgun* – 29/30 days

12. *Chaitra* – 30/31 days

The Bengali calendar incorporates the seven days week as used by many other calendars. Also like other calendars, the names of the days of the week in the Bengali Calendar are based on celestial objects, or *nabagraho*.

1. *Shombar* (Monday) after *shom* a lord Shiva or Moon.

2. *Mangalbar* (Tuesday) after Mangal, Planet Mars.

3. *Budhbar* (Wednesday) after *Budh*, Planet Mercury

4. *Brihoshpatibar* (Thursday) after *Brihashpati*, Planet Jupiter

5. *Shukrubar* (Friday) after *shukro*, Planet Venus

6. *Shanibar* (Saturday) after *shani*, Planet Saturn

7. *Rabibar* (Sunday) after Rabi, Sun

In the Bengali calendar the day begins and ends at Sunrise, unlike in the Gregorian calendar, where the day starts at midnight.

Although the sidereal solar calendar is followed in west Bengal, India the number of days in the months is determined by the true motion of the sun through the Zodiac. In the calendar, seven is subtracted from the year and the result is divided by 39. If after the division the remainder (year -7)* 39) is

zero or is evenly divisible by 4, the year is then designated as a leap year and contains 366 days with the last month, *Chaitra*, taking 31 day. There are 10 leap years in every 39 years. ■

Note & Reference:

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2. Sen, Amartya : *The Argumentative Indian*, ISBN 0-14-101211-0

3. http://en.wikipedia.org/wiki/Bengali_calendar.

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New Year Celebration of the Bodos

 Nijira Brahma

Bwisagu is one of the most cherished seasonal festival of the Bodos of Assam. The Bodos call this colourful festival as Bwisagu, which means the start of the 'Year' or 'Age' and 'Agu' means starting or start. Hence, Bwisagu is the starting time of the year. It is observed at the starting part of the first month of the Bengali year (first week of the month of Baisakh). It is a time of merriment and feasting continues, in general for 7 days.

The first day is meant for the "Mwshau" or the "Cattle", on which cows are bathed in the rivers or ponds. The ds and second day is meant for the "Manshi" or "Men" but starting with the worship of gods and goddesses. The third day is for "Saima" meant for dogs, The fourth day is meant for "Oma" or "Swine", the fifth day for "Dao" meant for fowl. The sixth day for ducks and other birds, the seventh

day is meant for receiving relatives and friends.

House cleaning, battle rites, worship of Bathou and offering of eatables to their ancestors, wearing of new and washed clothes, receiving and visiting relatives, friends etc., may be said to constitute the formal part of the festival. Worshipping of Bathou is done on the second day of the festival. There is also the ceremony of eating of fowl cooked with bitter herb known as "Khungkha" or other wild vegetables of different taste. They offer it to the visitors also.

Merry making is the integral part of this Bodo Festival. Music and dance becomes a regular feature. Young men play on the "S i p h u n g" (f l u t e) , "Kham"(drum), the four stringed "Serjā", and beat out rhythm with a piece of split bamboo called "Thārkhā", girls dance in bands and play on the Jew's harp called "Gongonā" and small

cymbals called "jotha". Young boys and girls attired in their traditional costumes, go from house to house singing Bwisagu songs, accompanied by several musical instruments. The folk songs associated with the Bwisagu are called Bwisagu Khuga Methai.

The main features of "Bwisagu" festival can be classified as follows;

- 1) Mwasou Thukhoinai or bathing of cattle.
- 2) Worshipping the gods and goddesses.
- 3) Worshipping the ancestors.
- 4) Colourful folk dances and songs sung by the boys and girls.
- 5) Women folk make pithas and larus.(traditional food)
- 6) Gwkha gwkhwi janai (mixtures of wild herbs or vegetables, collected by the young women)

Rites performed during Bwisāgu :

The Bodos perform certain rites on the

occasion me the Bwisāgu festival.

To destroy the eggs of the snakes they produce a particular tune on the flute, the tune is called “Santravali”. The snakes community is believed by the Bodos to be the foe of the human beings and all other creatures, and annihilation of snakes is considered an act me general welfare.

Perform pujas to the deities.

Worship to their ancestors

Bid farewell to the old year.

Pay respect to the Gurus and elderly persons.

Exchange Love and Affection.

Dance and Sing songs.

Worship of God (Burāh

Bāthou Mahārājā) with hope of more and more production and growth me cultivation.

On the seventh day bid farewell to “Bwisagu”.

The names of the twelve months of the Bodo calendar are based on the names of the Nokkhotro (lunar mansions); locations of the moon with respect to particular stars during the lunar cycle. The new year of the Bodo calendar starts with the month of Baisakh, followed by the other months like jet, asar, sawan, bhadro, asin, karthik, ogren, poush, mag, fagun, and then ends with the month of shaitro.

Names of months and their approximate lengths (similar to Bengali calendar) followed by the

Bodos:

1. Baisakh - 30/31 days
2. Jet - 31/32 days
3. Ashar - 31/32 days
4. Shrabon - 31/32 days
5. Bhadro - 31/32 days
6. Ashin - 30/31 days
7. Karthik - 29/30 days
8. Ogran - 29/30 days
9. Poush - 29 /30 days
10. Magh - 29/30 days
11. Falgun - 29/30 days
12. Choitro - 30/31 days

Bwisagu festival is an integral part of the Bodo people’s life and culture. The festivals play the peacemaker of every community. It promotes love and spreads sense of oneness and brotherhood among the people. Hence it is every person’s duty to preserve this festival in their original form and grandeur. ■



আমাৰ নৱবৰ্ষ দিৱস ১ ব'হাগ কিয় ?

ড. শিৱ আচাৰ্য্য

ইংৰাজী ১ তাৰিখক নৱ-বৰ্ষ-দিৱস ৰূপে মানি অহা সমাজৰ মানুহক আত্মবিস্মৃত হোৱা দেখি বুকু ফাটি যায়। বিশ্বত সাংস্কৃতিক জাগৰণৰ তীব্ৰ শংখনাদ চলিছে যদিও আমাৰ সমাজ হ'লে নিদ্ৰাগন্ত হৈয়েই থকা প্ৰতীয়মান হয়। ১ জানুৱাৰীক নৱ-বৰ্ষ-দিৱস ৰূপে উদ্-যাপন কৰাৰ কাৰণটো পিছত বিশ্লেষণ কৰা হ'ব কিন্তু কেইটামান চিন্তনৰ বিন্দু আমি পাঠকৰ সন্মুখত উপস্থাপন কৰিব বিচাৰিছোঁ।

১) আমাৰ নৱবৰ্ষ দিৱস কোনটো ? ১ ব'হাগ নে ১ জানুৱাৰী ? জানুৱাৰীৰ ১ তাৰিখ আহিলেই আমাৰ ভাই-ককাই, বাই-ভনী সকলোৱে বনভোজৰো আয়োজন কৰে। কিন্তু হে বন্ধুসকল, আমি কিছু ক'ব বিচাৰিছোঁ আৰু সেই কথাবোৰ পঢ়িলেই আমি নিজক ধন্য হোৱা বুলি অনুভৱ কৰিম। আমি ভাবিম যে আমাৰ কথাবোৰ পঢ়া হ'ল কিন্তু উচিত-অনুচিতৰ বিচাৰ আমি পাঠকৰ বাবে এৰিছোঁ।

বাৰ মহীয়া বছৰ কেনেকৈ হ'ল ?

পৃথিৱীৰ লগত সম্বন্ধ থকা সমগ্ৰ অন্তৰীক্ষকেই ভাৰতীয় জ্যোতিৰ্বিজ্ঞানে ১২ অংশত বিভাজিত কৰিছে আৰু সেই অন্তৰীক্ষ খণ্ডবোৰক ক্ৰমশঃ মেঘ, বৃষ, মিথুন, কৰ্কট, সিংহ, কন্যা, তুলা, বৃশ্চিক, ধনু, মকৰ, কুম্ভ আৰু মীন নামেৰে নামকৰণ কৰা হ'ল। সেই বাবেই ব'হাগৰ আৰম্ভণি মেঘ সংক্ৰান্তিৰ পৰা

হয়, শাওণ কৰ্কট সংক্ৰান্তিৰ পৰা হয় আৰু মকৰ সংক্ৰান্তিৰ পৰা মাঘ মাহ আৰম্ভ হয়।

এই বাৰমহীয়া কালগণনাৰ প্ৰাচীনতা : এটা বছৰক ১২ টা ভাগত ভাগ কৰি কালগণনা কৰা আমাৰ জীৱন ধাৰা অতি প্ৰাচীন। এয়া ভাৰতৰ বৈজ্ঞানিক চিন্তন আৰু উপলব্ধিৰ পৰিণাম। ভাৰতত জ্যোতিৰ্বিজ্ঞানৰ প্ৰাৰম্ভ পৃথিৱী আৰু অন্তৰীক্ষৰ অধ্যয়নৰ পৰা আৰম্ভ হয়। ৱেদ বাঙ্গুয়ে কৈছে -

“চক্ৰাণাসঃ পৰীণহং পৃথিৱ্যাঃ।

হিৰণ্যেন মণিনা শুভমানা ॥

ন বিশ্বানাসস্তিত্বস্ত ইন্দ্ৰম্।

পৰি স্পৰ্শো অদধাৎ সূৰ্যেণ ॥”

অৰ্থাৎ পৃথিৱী গোলাকাৰ। ইয়াৰ আধাভাগ সূৰ্য্যৰদ্বাৰা প্ৰকাশিত হয় আৰু আধা ভাগ অন্ধকাৰৰ দ্বাৰা ঢাক খাই থাকে। সূৰ্য্যৰ আকৰ্ষণৰ বাবেই এই পৃথিৱী শূন্যত অৱস্থিত। এতিয়া ঋগ্বেদ (১-১৬৪-৪৮)ত চক্ৰৰূপী অন্তৰীক্ষৰ বৰ্ণনা চাওঁক -

“দ্বাদশ প্ৰথমচক্ৰমেকম্।

ত্ৰীণি নভ্যেনি ক উ তচ্চিক্তেত ॥

তস্মিন্ত্সাকং ত্ৰিশতা ন শংকৰো।

পিতাঃ যষ্টিন চলাচলসঃ ॥”

অৰ্থাৎ ১২ টা ভাগত বিভাজিত হোৱা ৩৬০ অংশৰ এটা চক্ৰ আছে। তাত তিনিটা নাভি (শীত, গ্ৰীষ্ম আৰু বাৰিষা) আছে। মন্ত্ৰই কৈছে যে সেই অংশবোৰ অচল।

সেই একেটা কথা অথৰ্ববেদেও (১০-৮-৪)ত এনেদৰে সদৰি কৰিছে।

“তত্ৰাহতাস্ত্ৰীণি শতানি শংকৰঃ।

যষ্টিশচখিলা অৱিচলা য়ে ॥”

শুক্ল যজুৰ্বেদৰ ব্ৰাহ্মণগ্ৰন্থ শতপথ ব্ৰাহ্মণত চাওঁক-

“কতম আদিত্যা ইতি দ্বাদশমাসাঃ

সম্বত্সৰস্মৈৱ আদিত্যা,

এতে হীদং সৰ্বমাদদানা যন্তি,

তস্মাদাদিত্যা ইতি ॥”

(১৪-৩-৫-৬ আৰু ৭) আমাৰ প্ৰচলিত বৰ্ষ গণনাৰ অগণিত তথ্যবোৰ আগ বঢ়াব পৰা যায় যদিও এই লিখাটিৰ উদ্দেশ্য সিমানখিনি হে মাথোন সেয়ে এই বিষয়টিৰ ইয়াতেই সামৰণি মাৰিছোঁ।

ব'হাগৰ ১ তাৰিখ নৱবৰ্ষ দিৱস কিয় ?

এটা যুগ চক্ৰত ১০ যুগখণ্ড থাকে, সেইবাবেই কলিযুগক X ধৰিলে দ্বাপৰ ২X ত্ৰেতা ৩X আৰু সত্য ৪X হৈ পৰে তথা মুঠ ১০X হৈ পৰে। সেই ১০X মানেই ৪৩,২০,০০০ বছৰ হয়। সেই গণিতীয় হিচাবত প্ৰত্যেক যুগৰ আৰম্ভণিত সমগ্ৰ গ্ৰহবোৰ একেটা ৰাশিত অৱস্থিত থাকে। এই কলিযুগৰ আৰম্ভণিৰ হিচাপ দিবলৈ গৈ Theogonies of the Hindus নামৰ গ্ৰন্থৰ পৃষ্ঠা ৩২ ত Count Birnstierna ই লিখিছে -Kaliyuga commenced 3,102 years before the birth of Christ on the 20th February at 2 hours, 27

minutes and 30 seconds, the time being thus calculated to minutes and seconds. A conjunction of planets then took place and their table show this conjunction. It was natural to say that a conjunction of planets then took place. The calculation of Brahmins is so exactly confirmed by own astronomical tables that nothing but actual observation could have given so correspondent a result. ইউৰোপৰ প্ৰসিদ্ধ জ্যোতিৰ্বিজ্ঞানী Bailly য়ে ও শেহতীয়া সমগ্ৰ গ্ৰহৰ যুতিৰ উক্ত সময়কেই ঠাৱৰ কৰিছে। ত্ৰেতা যুগৰ আৰম্ভণিৰ সময়ৰ উল্লেখ কৰি সূৰ্য্য - সিদ্ধান্তয়ো কৈছে অগ্নিন কৃতযুগস্যান্তে সৰ্বৈ মধ্যগতা গ্ৰহাঃ। বিনা তু পাদমন্দোচ্চান্ মেঘাদৌ তুল্যতা স্মৃতা ॥ (সূৰ্য্য সিদ্ধান্ত ১-৫৭)। অৰ্থাৎ - সত্যযুগৰ সমাপ্তি অৰ্থাৎ ত্ৰেতাৰ প্ৰাৰম্ভ হোৱা সময়ত পাদ আৰু মন্দোচ্চ গ্ৰহক এৰি বাকী সমগ্ৰ গ্ৰহবোৰৰ অৱস্থান মেঘ ৰাশিত আছিল। খ্ৰীষ্টীয় কেলেণ্ডাৰৰ অবৈজ্ঞানিকতাৰ বাবেই Bailly আৰু Count এ সেই সময় বিন্দুটো April নাপাই February পালে। খ্ৰীষ্টীয় কেলেণ্ডাৰৰ বৈজ্ঞানিক প্ৰক্ৰিয়া নথকা কথা স্পষ্ট কৰি এই লিখকে লিখা 'আজকো দিগভ্ৰান্ত সমাজশাস্ত্ৰ'ত 'ডিচেম্বৰত গৰম হ'বহি' নামৰ উপশীৰ্ষকত দীঘলীয়া আলোচনা আগবঢ়োৱা হৈছে। ইয়াত বছৰৰ গণনা সূৰ্য্য আৰু চন্দ্ৰৰ আধাৰত কৰা হয়। চন্দ্ৰৰ আধাৰত মাহ, পক্ষ আৰু তিথিৰ উল্লেখ থাকে। আনফালে সূৰ্য্যৰ আধাৰত চলোৱা গণনাৰ বছৰটোত ৰাশি, অংশ,

কলা আৰু বিকলা থাকে। প্ৰত্যেক মাহত ৩০/৩১টা অংশ থাকে। এদিনত সূৰ্য্যই এটা অংশ অতিক্ৰম কৰে। তাকেই গত + অংশ = গতংশ বোলা হয়। উক্ত গত অংশবোৰেই আমাৰ দিনাংক বা তাৰিখ। সেইবাবেই চন্দ্ৰৰ গণনা অনুসৰি চৈত্ৰ শুক্ল প্ৰতিপদা সৃষ্টি ব্দৰ নৱ-বৰ্ষ-দিৱস হয় আৰু সূৰ্য্যৰ গণনা অনুসৰি মেঘ ৰাশিৰ প্ৰথম অংশৰ পৰা আৰম্ভ হোৱাৰ বাবে ব'হাগৰ ১ তাৰিখে নৱ-বৰ্ষ-দিৱস হৈ পৰে।

মহাভাৰতৰ বনপৰ্বত সত্যযুগৰ আৰম্ভণিৰ সময়ৰ গ্ৰহাৱস্থানৰ বৰ্ণনা কৰোঁতেও কোৱা হ'ল -

যদা চন্দ্ৰশ্চ সূৰ্যশ্চ তথা

তিব্যবৃহস্পতিঃ।

একৰাশৌ সমেয্যন্তি প্ৰৱৎস্যতি তদা
কৃতম্ ॥

অৰ্থাৎ যিদিনাখন চন্দ্ৰ, সূৰ্য্য, শুক্ল, বৃহস্পতি আদিয়ে একেটা ৰাশিত অৱস্থান কৰে, সেইদিনাখনৰ পৰাই সত্যযুগৰ আৰম্ভণি ঘটে। একেটা ৰাশিৰ তাৎপৰ্য্যই মেঘ ৰাশিকেই বুজাইছে।

ঐতিহাসিক গৰিমাৰ বিস্মৰণ

বছৰৰ গণনাৰ বাবে আমাৰ মাজত বিক্ৰমাব্দ, শকাব্দ আদি সম্ভৱবোৰৰ প্ৰচলন আছে। আমি সেইবোৰকেই নিজা সম্বন্ধ কৰি ললোঁ। অতঃ আমাৰ কৰ্তব্য অনুসৰি আমি বিক্ৰম আদি সম্ভৱতৰ আৰম্ভণিক স্বাগত কৰাটোত হে আমি নৱ-বৰ্ষ-দিৱস উদযাপন কৰা বুজায়। সেই কাৰণেই আজি তথ্যবোৰ চালজাৰি চাবলগীয়া হৈ পৰিছে, আত্মসাৎ কৰাৰ লগে লগে সমাজৰ পৰা হেৰাব ধৰা ঐতিহাসিক পৈত্ৰিক গৰিমাক পুনৰায় স্পষ্ট কৰিবলগীয়া হৈ পৰিছে।

সংসাৰৰ বেছিভাগ সমাজেই নিজা ইতিহাস হেৰুৱাই পেলাইছে। গ্ৰীক, তাজিক, মিচৰ, পাৰস্য, ৰোমান, বেবিলনৰ ধ্বংসপ্ৰাপ্ত সমাজবোৰৰ ইতিহাস আজি কি হৈ পৰিছে বাৰু? তেওঁলোকে নিজা পুৰাতন ইতিহাস পাহৰি গ'ল, কাৰোবাৰ চিনবোৰ মিউজিয়ামতহে দেখিবলৈ পোৱা যায়। আনহাতেদি আনকিছুমানৰতো কোনো চিন-চাবেই পোৱা নাযায়। যৎ কিঞ্চিৎ অৱশিষ্ট তথ্যবোৰৰ পৰা গম পোৱা যায় যে, সেই সমাজবোৰতো সত্য, ত্ৰেতা, আদি যুগবিভাজন, দেৱাসুৰ সংগ্ৰাম, ৰামায়ণ- মহাভাৰতৰ কাহিনী অলপ ভিন্ন ৰূপত হলেও বিদ্যমান আছিল। আজি অনুসন্ধান চলোৱা বিদ্বান সকলৰ তথ্যবোৰ চাওঁচোন।

১) *The Religion of the Semites* নামৰ গ্ৰন্থত W.Robertson Smith য়ে (3rd Edition, London, 1927, Page-303) লিখিছে "Among the Greeks and Semites, therefore, the idea of the golden age and the faith that in that age man was vegetarian and their live was vexed with toil and sickness."

২) কলিকতাৰ পৰা প্ৰকাশিত *Ancient India as described by Megasthenes, Frag XLII, Calcutta, 1926* ৰ পৃষ্ঠা ১০৩ ত লিখা আছে "That the Jewish race is by far the oldest of all these, and that their philosophy which has been committed to writing preceded the philosophy of the Greeks..... Megasthenes.....writes most

clearly. All that has been said regarding Nature by the ancients is asserted also by philosophers out of Greece on the one part in India by the Brahmanas and on the other in Syria by the people called the Jews.”

৩) খ্রীষ্টপূর্ব মেক্সিকোত থকা মন্দিৰ, ঘৰবোৰৰ ভগ্নাংশ আদিৰ অধ্যয়ন চলাই যাওঁতে গম পোৱা গৈছে যে, প্ৰাচীন বিশ্বত সৰ্বত্ৰে প্ৰত্যক্ষ অথবা অপ্ৰত্যক্ষ ৰূপত আমাৰ বিশাল সংস্কৃতিয়েই সমগ্ৰ বিশ্ব মানৱৰ সংস্কৃতি আছিল। এনে তথ্যবোৰ পোহৰলৈ আহিব ধৰাত খ্রীষ্টপূৰ্ব সভ্যতাবোৰৰ অনুসন্ধান চলাওঁতা অগণিত বিদ্বৎ বৰ্গও আচৰিত হ'ব ধৰিছে। আমি এই সঘন হাবিৰ পৰা বাহিৰলৈ ওলাই নিজা বিষয়ৰ পিনে আগুৱাই যোৱাটোও সমীচীন হ'ব।

হায় ১ জানুৱাৰী

খ্রীষ্টীয় গ্ৰেগৰীয়ান কেলেণ্ডাৰৰ বিশ্লেষণ চলাওঁতে আমাৰ সন্মুখত কেইটামান প্ৰশ্ন উদ্ভূত হয়। এতিয়া সেই প্ৰশ্নবোৰেই চালি-জাৰি চাওঁচোন -

১) আমি বছৰ এটাক ১২ ভাগত ভাগ কৰাৰ অৰ্থটো কলোঁৱেই, কিন্তু খ্রীষ্টীয় কেলেণ্ডাৰত থকা বছৰটোৰ ১২ টা ভাগৰ অৰ্থনো কি? ইয়াৰ কিবা বৈজ্ঞানিক উত্তৰ আছেনে?

২) ভাৰতীয় জ্যোতিৰ্বিজ্ঞানৰ দৃষ্টিৰে সাত, আঠ, ন আৰু দহ নম্বৰৰ অন্তৰীক্ষৰ ভাগবোৰক সপ্তাম্বৰঃ, অষ্টাম্বৰঃ নৱাম্বৰঃ দশাম্বৰঃ বুলি আমিহে নামকৰণ কৰিব পাৰোঁ কিন্তু খ্রীষ্টীয় কেলেণ্ডাৰৰ September, October, November আৰু December নো কি? লগতে Septa, Octa, Nova আৰু Decy ৰ অৰ্থ ক্ৰমশঃ সাত, আঠ, ন আৰু দহ থাকোঁতেও সেই মাহবোৰ কিয় বাক নৱম, দশম, একাদশ আৰু দ্বাদশ হৈ পৰিল বাক? গ্ৰেগৰীয়ান কেলেণ্ডাৰৰ পহিলা মাহ মাৰ্চ (আমাৰ চৈত্ৰ) আছিল। সেইমতে চেপ্তেম্বৰ আছিল সপ্তম মাহ ইত্যাদি। পিচত গ্ৰেগৰীয়ো জানুৱাৰী, ফেব্ৰুৱাৰী মাহ, বছৰৰ আৰম্ভনিলৈ অনাত চেপ্তেম্বৰহঁতৰ স্থান মান হেৰাল।

৩) খ্রীষ্টীয় কেলেণ্ডাৰ মানে কি? December অৰ্থ কি আৰু ঠিক মাহৰ অৰ্থ কি? December মানে দশম আৰু মাহ মানে 'মাস' শব্দৰ ৰূপান্তৰ। আমাৰ এই দাবী আজিলৈকে কোনেও নহয় বুলি কোৱা নাই। এইয়া খ্রীষ্টপূৰ্বতে সমগ্ৰ বিশ্বত প্ৰচলিত থকা আমাৰ কেলেণ্ডাৰৰ আধাৰত অৱধাৰিত দশম মাহৰ কোনো এটা বিশেষ দিনহে মাথোন। গণনাত হোৱা এই সামান্য ভুলৰ বাবেই সেই দিনটোৱে সম্ভৱতঃ মাঘৰ সংক্ৰান্তিকেই ইংগিত কৰিছে।

৪) আমাৰ চান্দ্রমাহৰ কালগণনাৰ আধাৰত সৃষ্টি চক্ৰ প্ৰৱৰ্তিত হোৱাৰ বাবে শুক্ল চৈত্ৰ প্ৰতিপদাৰ দিনাখন সৃষ্টি সম্বতৰ নতুন বছৰ আৰম্ভ হয়। সেয়া প্ৰায়েই মাৰ্চত পৰে, সেই বাবেই মাৰ্চক বছৰৰ প্ৰথম মাহ ৰূপে ঠাৱৰ কৰিলেই সপ্তাম্বৰ, অষ্টাম্বৰ বাস্তৱিকতে September আৰু October হয়। সেয়েহে স্পষ্ট হৈছে যে, এই খ্রীষ্টীয় কেলেণ্ডাৰখন যীশুৰ কল্পনাশ্ৰুত কাহিনী, চান্দ্রমানৰ বৰ্ষাৰম্ভ আৰু সৌৰমানৰ ১২ টা ভাগৰ মিশ্ৰিত ৰূপহে, বৈজ্ঞানিক কালগণনাৰ খ্রীষ্টীয় কেলেণ্ডাৰ নহয়। এনে অবৈজ্ঞানিক, তৰ্কহীন আৰু কাল্পনিক খ্রীষ্টীয় কালগণনাৰ কেলেণ্ডাৰৰ নৱ-বৰ্ষ-দিৱস ১ জানুৱাৰীক আদৰি লওঁতা সকল আধুনিক হৈ পৰিল আৰু বৈজ্ঞানিক তৰ্কশুদ্ধ আৰু প্ৰামাণিক ১ ব'হাগক নৱ-বৰ্ষ-দিৱস বুলি স্বীকাৰ কৰোঁতা সকল অন্ধবিশ্বাসী, ৰুঢ়ীপ্ৰস্তু, পুৰাতনপন্থী আৰু মুৰ্খ হৈ পৰিল। হে প্ৰভু, তেনে আত্মঘাতী চিন্তা কেনেকৈ আতৰি যাব বাক? আজি আমাৰ সাংস্কৃতিক দিব্যতাৰ চিন্তনে বিশ্বৰ বৌদ্ধিক বৰ্গতেই আলোড়নৰ সৃষ্টি কৰিছে। তপঃপূত কঠোৰ সাধনাৰ আচৰণ, মহান সাংস্কৃতিক ইতিহাসৰ অধ্যয়ন আৰু বিশুদ্ধ ক্ৰিয়ান্বয়ন চলিলে বেদত কোৱাৰ দৰে আমি সমগ্ৰ বিশ্বতেই শঙ্খধ্বনি কৰিব পাৰোঁ। ■

In India

Lunar Zodiac was fixed in 1426 B.C.

Month were named in 1891 B.C.

Bentley Hindu Astronomy (London 1825)

সোণোৱাল কছাৰী সকলৰ নৱবৰ্ষৰ উৎসৱ আৰু গণনা

Dr. Khema Sonowal

সোণোৱাল কছাৰীসকল অসমৰ অতি পুৰণি বাসিন্দা। অতীতৰে পৰা তেওঁলোকে নিজস্ব ধৰ্মীয় তথা কৃষিসম্পৰ্কীয় উৎসৱ-পাৰ্বণ, কলা-কৃষ্টি, নৃত্য-গীত আদি পালন কৰি আহিছে। সেইসমূহ আজিও অসমীয়া সংস্কৃতিৰ এক আপুৰুগীয়া সম্পদ। এই উৎসৱ-পাৰ্বণ, কলা-কৃষ্টি, গীত-মাত আদিত এই লুকাই আছে জনগোষ্ঠীটোৰ বৈশিষ্ট্য, চৰিত্ৰ তথা আচাৰ-আচৰণ ইত্যাদি। এনে পৰম্পৰা আৰু গীত-মাত সমূহে একোটা জনগোষ্ঠীৰ ধাৰাবাহিকতা ৰক্ষা কৰাত সহায় কৰাৰ উপৰিও ইতিহাস উদ্ধাৰ কৰাতো সহায় কৰে। সোণোৱালসকলৰ অতীতৰ কোনো লিখিত বুৰঞ্জী নাই যদিও তেওঁলোকৰ পৰম্পৰাগত উৎসৱ-পাৰ্বণ গীত-মাত আদিয়ে অতীতৰ বহু স্মৃতি কঢ়িয়াই লৈ ফুৰাৰ বাবে এই বিলাকৰ আধাৰত পলমকৈ হলেও বুৰঞ্জী ৰচনা কৰাত সহায়ক হৈছে।

সোণোৱালসকলৰ বিভিন্ন উৎসৱ-পাৰ্বণ, কলা-কৃষ্টিসমূহৰ ভিতৰত আটাইতকৈ গুৰুত্বপূৰ্ণ আৰু ঐতিহ্যবাহনকাৰী অনুষ্ঠান তথা ধৰ্মীয় উৎসৱটোৱেই হৈছে ‘বাইথ পূজা’। ইয়াত বাইথ’ পূজাৰ বিষয়ে এই কাৰণে উল্লেখ কৰা হৈছে যিহেতু আলোচনাৰ বিষয়বস্তুৰ লগত এই পূজাৰ পোনপতীয়া সম্পৰ্ক আছে। বাইথ’ পূজাইহে সোণোৱালসকলৰ নৱবৰ্ষৰ

সূচনা কৰে। অন্যান্য জনগোষ্ঠী তথা সম্প্ৰদায়সমূহৰ দৰে সোণোৱালৰ নৱবৰ্ষ চন্দ্ৰ, সূৰ্য, পক্ষ আদিৰ লগত সম্পৰ্ক নাই। ইয়াৰ পৰিবৰ্তে প্ৰকৃতিৰ লগতহে ই জড়িত। প্ৰকৃতিৰ ওপৰত নিৰ্ভৰ কৰিহে উৎসৱ-পাৰ্বণ অনুষ্ঠিত কৰি আহিছে। গতিকে বৰ্ষৰ গণনাও প্ৰকৃতিৰ ওপৰত নিৰ্ভৰ কৰে। সেয়েহে দেখা যায় তেওঁলোকৰ মাহ, বছৰ, ঋতু গণনাৰ পদ্ধতি সম্পূৰ্ণ বেলেগ।

সোণোৱাল সকলৰ পৰম্পৰাগত গণনামতে বছৰটোত তিনিশ তিনিকুৰি তিনিদিন থাকে। তেওঁলোকৰ হুঁচৰি গীতত বছৰটোক বুজাবলৈ “তিনি অঁৰা” শব্দটো ব্যৱহাৰ কৰা হয়। যেনে -

“কণী লিখো অঁৰা অঁৰা
তাৰ মাজত তিনি অঁৰা”।^১

অৰ্থাৎ সোণোৱালসকলৰ বস্তু হিচাপ কৰোঁতে এ অঁৰা, দুঅঁৰা, তিনিঅঁৰা কৰি বস্তু হিচাপে কৰা পদ্ধতি এটা আছে। এঅঁৰাত চাৰিটা থাকে। সেয়েহে বছৰটোৰ বাৰটা মাহক বুজাবলৈ “তিনি অঁৰা” বুলি কোৱা হয়। এঅঁৰাত চাৰি মাহ কৰি তিনিঅঁৰাত বাৰ (১২) মাহ। আনহাতে সোণোৱালৰ পৰম্পৰাগত গণনামতে বছৰত তিনিটা ঋতু থাকে। যেনে- বসন্ত, বৰ্ষা আৰু শীত। ফাগুন, চ’ত, ব’হাগ আৰু জ্যৈষ্ঠ মাহত গছে পাত সলায়, কুঁহিপাত ওলায়, ফল-ফুল ধৰে। এই চাৰিটা মাহ সেয়েহে বসন্ত ঋতুত পৰে। আহাৰ, শাওণ, ভাদ আৰু আহিন

মাহত বৰষুণ বেছি হয় আৰু বাৰিষাৰ ঢল বয়। সেয়েহে ই বৰ্ষা ঋতু। আনহাতে, কাতি, আঘোণ, পুহ আৰু মাঘ মাহত ঠাণ্ডা পৰে বাবে এই চাৰি মাহ শীত ঋতুত পৰে। গতিকে সোণোৱালৰ মতে তিনিটা বতৰত তিনিটা ঋতু। সেয়েহে তিনি অঁৰাত বা তিনি ঋতুত বা বাৰটা মাহত ত্ৰিশদিনকৈ (৩০) ধৰিলে ৩৬০ দিন হয়। আনহাতে প্ৰত্যেক ঋতুতে এদিনকৈ বাঢ়ে বুলি ধৰা হয়। তিনিঋতুত তিনিদিন বাঢ়ি ৩৬০+৩=৩৬৩ দিন হয়গৈ এবছৰত। সেয়েহে সোণোৱালৰ হুঁচৰিত বাৰেমন্ত্ৰেৰে বিহুক স্বাগতম জনাওঁতে কোৱা হয় -

“তিনিশ তিনিকুৰি তিনিদিনৰ মূৰত
বলি ৰজাৰ দোমাহী (বিহু)

আমি ভাত নাই পানী নাই বুলি ফুৰা
নাই

যুগৰহে নীতি নিয়ম কৰিছো।”^২

ইয়াৰ অৰ্থ হ’ল সোণোৱালসকলৰ জনশ্ৰুতি মতে সোণোৱাল সকল প্ৰাচীন ভাৰতীয় অনাৰ্যমূলীয় প্ৰহ্লাদৰ নাতি বলিৰজাৰ বংশধৰ বুলি বিশ্বাস কৰে। সেয়েহে তিনিশ তিনিকুৰি তিনিদিনৰ মূৰত অৰ্থাৎ বিষ্ণুৰ সংক্ৰান্তিৰ সময়ত বলিৰজাই নিজৰ উত্তৰাধিকাৰীসকলক সান্ত্বনা দিবলৈ মৰ্ত্যলৈ আহে আৰু যায় বুলি বিশ্বাস কৰে। ভাত- পানী খাবলৈ নাপাই ঘৰে ঘৰে হুঁচৰি মাগি ফুৰা নাই বৰঞ্চ যুগে যুগে চলি অহা নীতি-নিয়মহে

পালন কৰা হৈছে বুলি হুঁচৰিৰ আৰম্ভণিতে গৃহস্থক জনাই দিয়া হয়। ইয়াৰ উপৰিও সোণোৱালসকলে মন্ত্ৰত “শুভ্ৰমুনি কৌটাল” বুলি উল্লেখ কৰি অনাৰ্য দানৱসকলৰ গুৰু শুভ্ৰাচাৰ্যক স্মৰণ কৰে আদিম গুৰু হিচাবে। এইদৰে সোণোৱালসকলৰ হুঁচৰি গীত, বাৰেমন্ত্ৰ আশীৰ্বাদ আদিৰ পৰা পৰম্পৰাগত বৰ্ষ গণনা কৰিব পাৰি।

যি কি নহওক, সোণোৱালসকলৰ মতে নতুন বছৰৰ হিচাপৰ মূল আধাৰ বা ভেটি হ’ল বাইথ’ পূজা। যিহেতু তেওঁলোকে বিশ্বাস কৰে যে শিৱ-পাৰ্বতীয়ে বুঢ়া-বুঢ়ীৰ ৰূপ ধৰি মাধপুৰুষ আৰু সুৰেশ্বৰী নাম লৈ গৰখীয়া সকলক ফৰিং বলি দি বাইথ’ পূজা কৰিবলৈ শিকালে। কিৰাতৰ আচাৰ-ব্যৱহাৰ শিকাই মিলাপ্ৰীতিৰে আৰু শৃংখলাবদ্ধভাৱে জীৱন নিৰ্বাহ কৰিবলৈ শিকালে। কালক্ৰমত গৰখীয়াসকলে হাবিত কৰা এই পূজা সোণোৱালৰ গাঁৱৰ মাজলৈ আহিল। তেতিয়াৰ পৰাই সোণোৱালসকলে নতুন জীৱন পোৱাৰ দৰে ভাবি সকলোৱে মিলিজুলি সমূহীয়া ভাবে বাইথ’ পূজা আজি পৰ্যন্ত পালন কৰি আহিছে। সেয়েহে বাইথ’ পূজা আবিষ্কাৰৰ দিনাৰ পৰাই সোণোৱাল সমাজলৈ নতুন দিনৰ আবিৰ্ভাৱ হোৱাৰ ৰূপত সেই দিনটোৰ পৰাই নৱবৰ্ষৰ সূচনা হোৱা বুলি ধৰা হয়।

বৰ্তমান বাইথ’ পূজাৰ মূল মন্দিৰ ডাঙৰী অঞ্চলৰ বৰ পথাৰ গাৱঁত অৱস্থিত। এই মন্দিৰত কেন্দ্ৰীয়ভাৱে সমজোৱাকৈ বাইথ’ পূজা চাৰিদিনীয়াকৈ পতা হয়। ইয়াৰ উপৰিও কিছুমান গাঁৱত এদিনীয়াকৈও পালন কৰা হয়।

উল্লেখযোগ্য যে বাইথ’ পূজা শিৱৰাত্ৰিৰ পিছৰ দৌল পূৰ্ণিমাৰ পিছত দ্বিতীয় সোমবাৰৰ পৰা অনুষ্ঠিত কৰা হয়। অৱশ্যে আগদিনা অৰ্থাৎ দেওবাৰৰ সন্ধিয়াৰ পৰাই দেও নমোৱা অনুষ্ঠান আৰম্ভ হয় যদিও মূল বাইথ’ মন্দিৰত সোমবাৰেহে পূজা আৰম্ভ হয় বাবে সেই দিনটোকেই নৱবৰ্ষৰ প্ৰথম দিন হিচাবে ধৰা হয়। কেতিয়াও কোনো পৰিস্থিতিতে এই পূজা শিৱৰাত্ৰিৰ আগত পতা নহয়। ইয়াৰ পৰা দেখা যায় যে সোণোৱালসকলৰ বছৰটো আৰম্ভ হয় ফাগুন মাহৰ পৰা।

প্ৰত্যেক জনগোষ্ঠীয়ে নৱবৰ্ষত বিভিন্ন ধৰণেৰে নৱবৰ্ষৰ উৎসৱ পালন কৰাৰ দৰে সোণোৱালসকলেও বাইথ’ পূজাৰে নৱবৰ্ষক আদৰণি জনায়। সোমবাৰৰ দিনা অৰ্থাৎ মূল বাইথ’ পূজাৰ দিনা প্ৰত্যেক গাঁৱৰ মানুহ আহি উলহ-মালহেৰে মন্দিৰত গোট খায়হি। প্ৰত্যেক গাঁৱৰ বাৰিকে^৩ বাইথ’ পূজাৰ উদ্দেশ্যেৰে এখন ভাৰ আনে। এই ভাৰত শাক-পাচলি, চাউল, দাইল, তেল, নিমখ, এবটল মাধপুৰুষৰ ৰস^৪ (মদ) আনে। এই ভাৰসমূহক “বাইজ ভাৰ” বুলি কোৱা হয়। সন্ধিয়া সদৌটি বাইজ গোট খাই মূল মন্দিৰত সেৱা জনাই পূজা আৰম্ভ কৰে। পূজাৰীৰ বৰঘৰত এটি তামৰ পাত্ৰত প্ৰতি গাঁৱৰ পৰা অনা মাধপুৰুষৰ ৰস, আৰৈচাউল, টংলতি পাত আদিৰে শান্তিজল তৈয়াৰ কৰে। বিভিন্ন গাঁও আৰু বিভিন্ন ব্যক্তিৰ দ্বাৰা জমা দিয়া মাধপুৰুষৰ ৰস মিহলি কৰাৰ অৰ্থ হৈছে-নদ-নদী, জান-জুৰিৰ পানী লগ হৈ সাগৰৰ সৃষ্টি হোৱা আৰু সাগৰৰ পানী বাষ্পীভূত হৈ বৰষুণ হৈ

পুনৰ জান-জুৰি, নদীৰ সৃষ্টি হোৱা। অৰ্থাৎ পূজাৰ দ্বাৰা যাতে জাতি অজৰ-অমৰ হয়।

সেই দিনা অৰ্থাৎ নৱবৰ্ষৰ প্ৰথম দিনা বিশ্বব্ৰহ্মাণ্ডৰ চাৰিমুঠি জীৱৰ (উৰণ, বুৰণ, গজন আৰু ভ্ৰমণ) কল্যাণৰ বাবে গোটেই নিশা বলি-বিধানৰে বিভিন্ন দেৱ-দেৱীক পূজা-অৰ্চনা কৰা হয়। মূল মন্দিৰত পূজা আৰম্ভ হোৱাৰ পিছত ভুৰুলী^৫ শালৰ পূজা আৰম্ভ কৰে। এই পূজা প্ৰকৃতিৰ পূজা। বাহিৰৰ মুকলি ঠাইত বৰ্গক্ষেত্ৰাকাৰে টিপ সাজি চাৰিওফালে খাগৰিৰ বেৰা দি ভুৰুলী শালখন বনোৱা হয়। এই শালত ৩৩ কোটি দেৱতাৰ নামত পূজাৰ ভাগ দিয়া হয়। শেষত ভুৰুলী-হাবুকীৰ^৬ নামত এজোৰ পহু বলি দি পূজা সামৰে। কিন্তু পৰম্পৰা মতে আজিও বলিৰ ডিঙিত ৰেপ্ দিহে বলি দিয়ে। যিহেতু গৰখীয়াহঁতে প্ৰথম বাইথ’ পূজা কৰোঁতে উলুখেৰৰ পাতেৰে ফৰিঙৰ ডিঙিত ৰেপ্ দিছিল^৭।

মঙ্গলবাৰৰ দিনা পূজাৰ প্ৰসাদেৰে পূজাৰীৰ বৰঘৰত ‘বাইজভাৰ’ত অহা চাউল, শাক-পাত মিলাই ভাত ৰান্ধি সাতখেলৰ সাতজন ভকত বহুৱাই এসাঁজ ভাত খুৱায়। ইয়াকেই ৰাজহুৱা ‘বুঢ়া পোহা’ বুলি কয়।

মঙ্গলবাৰৰ দিনা খাই-বৈ আহি পূজাৰীৰ বৰঘৰৰ বৰচাঙৰ পৰা হাইদাং গীতৰ সামগ্ৰীসমূহ নমাই আনি মূল মন্দিৰৰ পৰা হাইদং গীত গাই গাই পূজাৰীৰ বৰঘৰৰ ভিতৰত গীত সামৰি সঁজুলিসমূহ শোধায় থয়হি। আনহাতে ডেকা-গাভৰুহঁতে পূজাৰীৰ বৰঘৰৰ ভিতৰত দুৱাৰ বন্ধ কৰি বিহুমাৰি থাকে।

হাইদাং গীতৰ দলটো সোমাই যোৱাৰ লগে লগে ডেকা-গাভৰুহঁতে বাহিৰলৈ ওলাই আহি চোতালত বিহু মাৰি বিহু নমায় ৮। হাইদাং গীতৰ দলটোৱে হুঁচৰি নমাই হুঁচৰি গীত পৰিবেশন কৰে। সোণোৱালসকলে সেইদিনাৰ পৰাই বিহু হুঁচৰিৰ আখৰা কৰিব পাৰে। হুঁচৰি শেষ কৰি মন্দিৰলৈ গৈ প্ৰসাদ বিতৰণ কৰি বিদায় লৈ ঘৰাঘৰি গুচি যায়।

বাইথ' পূজাৰ শেষৰ দিনা অৰ্থাৎ বুধবাৰৰ দিনা গাঁৱৰ কাষৰ হাবিত নিৰ্দিষ্ট কৰি থোৱা ঠাইত ৰাইজ গোট খাই বাঘদেও পূজা আৰু গাতিগিৰি পূজা কৰি প্ৰসাদ খাই বাইথ' পূজা সামৰে।

গতিকে দেখা যায় যে সোণোৱালসকলে অতি উলহ-মালহেৰে, মিলাপ্ৰীতিৰে একগোট হৈ চাৰিমুঠি জীৱৰ মঙ্গলৰ বাবে চাৰিদিনীয়াকৈ তেতিয়া কোটি দেৱতা আৰু বিভিন্ন দেৱ-দেৱীৰ নামত পূজা দি নৱবৰ্ষৰ উৎসৱ পালন কৰে। অৱশ্যে অতীতৰে পৰা প্ৰত্যেকজন সোণোৱালে বাইথ' পূজা অতি শ্ৰদ্ধাৰে পালন কৰি আহিছিল যদিও ১৭ শ শতিকাত যেতিয়া নেকি এক বৃহৎ সংখ্যক সোণোৱালে মহাপুৰুষীয়া বৈষ্ণৱ ধৰ্ম গ্ৰহণ কৰে, তেতিয়াৰ পৰা সেইসকল সোণোৱালে বাইথ' পূজাভাগ ত্যাগ কৰি নাম প্ৰসঙ্গেৰে ধৰ্মীয় আচাৰ পালন কৰে। ফলস্বৰূপে কালক্ৰমত তেওঁলোকে বৰ্ষ গণনা, নৱবৰ্ষৰ উৎসৱ পালন, তিথি আদি হিন্দুৰ পদ্ধতিৰে বৰ্তমান প্ৰচলিত অসমীয়া দিন পঞ্জিকাৰ মতেহে পালন কৰি আহিছে। সেয়েহে

বৰ্তমান সোণোৱাল সমাজত দুয়োটা পদ্ধতিৰে নৱবৰ্ষ পালন আৰু গণনা কৰা দেখা যায়। এটা ফাগুন মাহত বাইথ' পূজাৰ দ্বাৰা আৰু আনটো ব'হাগ মাহৰ ৰঙালী বিহু উৎসৱৰ যোগেদি। অৱশ্যে এইটোও এটা বিচাৰ্য্যৰ বিষয় যে সোণোৱাল সকলে যদিও নিজস্ব কিছু ৰীতি-নীতি পালন কৰি আহিছে তথাপিও ইতিমধ্যে বৃহৎ অসমীয়াৰ লগত বিলীন হৈ গৈছে। অসমীয়া জাতীয় জীৱনক সমৃদ্ধ কৰি তোলাৰ ক্ষেত্ৰত সোণোৱালসকলৰ অনাবিল অৱদান সৰ্বজন স্বীকৃত। বৃহৎ অসমীয়া মহাজাতি গঠনৰ স্বার্থতে হওঁক কিম্বা বৰ্তমান পৰিবৰ্তনমুখী সময় আৰু সংস্কাৰৰ লগত মিলি যাবলগীয়া অৱশ্যন্তাৱীতাক গ্ৰহণ কৰি জীৱন-ধাৰণ পদ্ধতিৰ সামগ্ৰিক দিশকে মিলাই ল'বলগীয়া হৈছে। ফলত পুৰণি অনেক ৰীতি-পদ্ধতি হয়তো পালন নকৰিলেও তাৰ প্ৰতি আন্তৰিক শ্ৰদ্ধা অটুট ৰাখিছে। সেয়ে আলোচনাৰ প্ৰাসঙ্গিক জেৰ টানি কোৱাৰ থল আছে যে বৰ্তমান প্ৰায়সকল সোণোৱালোকেই অসমীয়া দিনপঞ্জিকা বা ইংৰাজী কেলেণ্ডাৰৰ গণনা কৰাতহে অভ্যস্ত হৈ পৰিছে।

প্ৰসঙ্গ পুথি আৰু টোকা :-

- ১। প্ৰমোদ সোণোৱাল
- ২। গগন চন্দ্ৰ সোণোৱাল : সোণোৱাল সৌৰভ, পৃষ্ঠা-১০৭
- ৩। 'বাৰিক' মানে গাঁৱৰ ধৰ্মীয়, সাংস্কৃতিক, দহা-কাজ আদিৰ পৰিচালক।

৪। মাধবপুৰুষৰ ৰস মানে "ম'দ"। শিৱই মাধবপুৰুষ নাম লৈ হাবিত বসবাস কৰি থাকোঁতে প্ৰথমবাৰৰ বাবে সোণোৱালসকলক ম'দ বনাবলৈ শিকোৱা বুলি সোণোৱালৰ জনশ্ৰুতিত আছে। মাধবপুৰুষে শিকোৱা বাবে ম'দক "মাধবপুৰুষ ৰস" বুলি কোৱা হয়।

৫। "ভূৰুলী" মানে কেচাইখাঁতী অৰ্থাৎ পাৰ্বতীক বুজোৱা হয়।

৬। "হাবুকী" মানে হ'ল বৰদৈচিলা।

৭। গৰখীয়াসকলে গৰু চৰাওঁতে শিৱই গৰু-গাই সমূহ নিৰাপদে থাকিবৰ বাবে গন্ধসৰৈ গছৰ গুৰিত নিতৌ ফৰিং বলি দিবলৈ পৰামৰ্শ দিছিল। তেতিয়া বলিৰ ডিঙিটো উলুখেৰৰ পাতেৰে কেৱল ৰেপ্‌হে দিছিল। সেয়েহে আজিও বাইথ' পূজাত বলিৰ ডিঙিত উলুখেৰৰ মালা পিন্ধোৱা হয় আৰু দাৰে কেৱল ৰেপ্‌হে দিয়া হয়।

৮। সোণোৱালসকলৰ বাইথ' পূজাত হাইদাং গীতৰ সামৰণি পৰাৰ পিছতে বিহু নমোৱা পৰ্ব আৰম্ভ হয়। প্ৰথমে বৰদৈচিলাৰে প্ৰতীক ৰূপে ধনু-কাঁড় সজাই লৈ নৱ-বসন্তৰ আগমনিৰ মূল উপাদান স্বৰূপ মৌচুমী বতাহক বৰদৈচিলাৰূপী এগৰাকী দেৱীক কল্পনা কৰি আনুষ্ঠানিক ভাৱে সেৱা এভাগী আগবঢ়াই লৈ আদৰণি জনায়। ইয়াকে বিহু নমোৱা বুলি কোৱা হয়।

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ৰাভা সকলৰ নৱবৰ্ষ উৎসৱ

শ্ৰী চাৰুমোহন ৰাভা

এখন হাবিত বিভিন্ন ফুল-ফলেৰে জাতিষ্কাৰ হৈ থকাৰ দৰে ভাৰতৰ উত্তৰ পূৱ প্ৰান্তৰ ৰাজ্য অসমৰ বিভিন্ন জাতি জনজাতিৰ মাজত ৰাভা সকলো অসমৰ লেখত লবলগীয়া আদিম জনজাতি। অসমৰ বিভিন্ন জনজাতিৰ দৰে পালন কৰা বিভিন্ন উৎসৱ অনুষ্ঠানৰ ভিতৰত **বিছাৰ-পিদান** (নতুন বছৰৰ উৎসৱ) ৰাভা সকলৰ এটা উৎসৱ। ৰাভা সাধাৰণতঃ কৃষি জীৱি। কৃষিৰ লগত সম্পৰ্ক থকা সকলে কৃষি কাৰ্য কৰাৰ আগে আগে জেঠ মাহত কৃষি উৎসৱ পালন কৰে। এই উৎসৱৰ লগত সঙ্গতি ৰাখি ৰাভাসকলে সাধাৰণতঃ জেঠ মাহত পালন কৰে আৰু জেঠ মাহটোক ৰাভা সকলে বছৰৰ প্ৰথম মাহ হিচাপে গণ্য কৰে। নতুন বছৰৰ আৰম্ভণিতে ৰাভাসকলে বছৰটোৰ ভিতৰত অপায়-অমঙ্গল দূৰীকৰণৰ বাবে ৰংদানি সকলে লাঙা-মহাদেৱ (ঋষি)ক পূজা কৰে। কোচ বা কোছা সকলে জগো (চাৰিপাক) দেৱীৰ পূজাৰ আয়োজন কৰে। আনহাতে মাইতৰী সকলে নতুন বছৰৰ মাহ ‘বায়খো লাংগ্ৰে’ বায়খো মাহ হিচাপে পালন কৰে।

সকলো জাতিগোষ্ঠীৰে নতুন বছৰটো এটা ৰং ৰহইচৰ উৎসৱ হিচাপে ধুম ধামেৰে পালিত হৈ আহিছে। অসমীয়া নৱবৰ্ষৰ প্ৰথম দিনটোত ৰঙালী বিহু পালন কৰা হয়। ৰাভাসকলৰ কৃষি দেৱতা গ্ৰিমবুদাৰ পূজা আহিন মাহত

পালন কৰা হয়। এই পূজা কৃষি কাৰ্যৰ শেষত সম্পন্ন কৰা হয়।

ৰাভা সকলৰ নতুন বছৰত অৰ্থাৎ জেঠ মাহত বায়খো উৎসৱ পালন কৰা হয়। ৰাভাসকলৰ বায়খো পূজা প্ৰথমে হাবাঘাট অঞ্চলৰ আঠিয়াবাৰীত অনুষ্ঠিত কৰা হয়। পৰৱৰ্তী কালত বায়খো পূজা বা উৎসৱ দামাং (মহাদেৱ) পাহাৰৰ নামনিত য’ত ধনৰায় আৰু চিদৰায় নামৰ দুটা নিজৰা বৈ আহি এক সংগ্ৰম স্থল হৈছিল আৰু লগ হৈ তাৰ পৰাই ৰংছাই নামেৰে নৈখনৰ সৃষ্টি কৰিছে, সেই নদীৰ সঙ্গমত ৰাভাসকলৰ বায়খো পূজাৰ স্থান স্থাপিত হৈছিল। এই স্থান ৰাভাসকলৰ এক তীৰ্থস্থান হিচাপে পৰিগণিত। ৰাভাসকলে সুবৃষ্টি, সু-স্বাস্থ্য আৰু ভাল বতৰ হৈ ভাল খেতি হওক অথবা ভূমিকম্প আদিৰ দ্বাৰা ক্ষয়ক্ষতিৰ পৰা ৰক্ষাৰ বাবে নৱবৰ্ষৰ সময়ত এই পূজাৰ সময়ত সমূহীয়া ভাবে প্ৰাৰ্থনা কৰে। এসময়ত দামাং পাহাৰত পাহাৰৰ সকলোতকৈ ওখ শৃঙ্গত এই পূজাৰ ব্যৱস্থা কৰা হৈছিল। আজিকালি মানুহৰ নানা সমস্যা আৰু অসুবিধাৰ বাবে সেই বিশাল পাথৰ “দোৰং” সলনি নিজৰ ৰুচি অনুযায়ী গাঁৱৰ কাষত নিজৰাৰ পাৰত সমূহীয়াভাৱে পূজাৰ ব্যৱস্থা কৰি আহিছে। বায়খো দেৱী বাবে গাহৰি, কুকুৰা আৰু পঠা বলি হিচাপে আগবঢ়োৱা হয়। কোনো অঞ্চলত ৰাভাসকলৰ ৰংদানি শাখাই বায়খো

পূজাৰ সলনি হাছং পূজাৰ ব্যৱস্থা কৰিছে আৰু কোচসকলে বায়খোৰ সলনি ‘সঙৰাই’ৰ পূজা কৰি আহিছে। ইয়াৰ মূল কাৰণ এইটোৱে যে বায়খো পূজাৰ বাবে কঠোৰ ব্ৰতৰ প্ৰয়োজন। অগ্নিস্থানৰ প্ৰয়োজন। বায়খো পূজা বৰ্তমান ৰংদানিৰ মাজত বায়খো পূজাৰ প্ৰচলন কম হ’লেও মায়তৰী সকলৰ মাজত বৰ্তমানো প্ৰচলিত হৈ আহিছে। বায়খো পূজাৰ বাবে নৈষ্ঠিকতাৰ বৰ প্ৰয়োজন।

দেৱী পূজাৰ বাবে ৰাভাসকলে আগৰে পৰাই ব্যস্ত থাকে আৰু জেঠ মাহৰ দেওবাৰে এই পূজা কৰা হয়। আচলতে, জেঠ মাহকে ৰাভাসকলে বছৰৰ প্ৰথম মাহ হিচাপে মান্যতা কৰি ব’হাগ মাহতকৈ জেঠ মাহত ৰং ৰহইচৰ আধিক কৰে। জেঠ মাহৰ বায়খোৰ সময়ত অসমীয়া বিহু গীত আৰু বিহু নাচ নচাৰ দৰে ৰাভাসকলৰ মাজত বায়খোৰ ছাথাৰ গীতৰ প্ৰচলন বেছি। ডেকা গাভৰুৰ প্ৰেম-প্ৰণয়ৰ সূত্ৰপাত ঘটে আৰু জেঠৰ বায়খোৰ সময়ৰ ইজনে-সিজনক মনৰ ভাৱৰ ইঙ্গিত দিয়ে আৰু কেচা যৌৱনৰ বলীয়া বানত উটি যাবলৈ প্ৰয়াস কৰে। বায়খো গীতৰ এফাঁকি আছে -

“জেঠ মাসি ৰাং ফাকায়
চিকাধল বকে ৰিবিজো
বায়খোনি হাদামিছে মান্দায়
নাঙি নুখাং নুকজো।”

(অনুবাদ :- জেঠ মাহৰ বৰষুণ বানৰ
বগাকৈ ঢল নামি আহিছে, বায়খোৰ
থানতহে তোমাক লগ পাইছোঁ।)

পাতি ৰাভাসকলৰ মাজতে জেঠ
মাহৰ নতুন বছৰ আৰম্ভণিতে লাঙা
পূজাৰ ব্যৱস্থা কৰা হয়। এই পূজাৰ
পিছত সকলোৱে বৰ আনন্দ উল্লাহৰ
মাজত দিনতো পাৰ কৰায়।

গীতৰ মাজেদি তাৰ উমান পাব
পাৰি।

জেঠ মাহ বতৰত,
পানী আহিল ঢল
লাঙা মাৰা পূজিবাকৈ,
ওৰায় গতি চল।
কাপোৰতে পিন্ধা চাদা গামোছা,
গলত ৰাঙা ফালি
ভাল কৰি পূজিবা দেউৰী,
নাযাবা যেন ভুলি।
ধূপধুনা কলপ্ৰসাদ,
লোৱা হাত কৰি
বাগে ভাগে দিবা যেন,

নাযাবা পাহৰি।
আমি পূজা কৰং,
লাঙা দেৱতাক
সকলো বেমাৰ সকলো আজাৰ,
পালায়া যাক ইয়াতে।
বায়খো উৎসৱ উদ্‌যাপনৰ লগত
কৃষি কেন্দ্ৰিক সভ্যতা আৰু কৃষি কেন্দ্ৰিক
তৎপৰতাৰ উমান পোৱা যায়।
ৰাভাসকলৰ বায়খো পূজাত কৃষি নিৰ্ভৰ
সকলৰ সভ্যতা, সংস্কৃতিৰ লগতে ধৰ্মীয়
দৰ্শনৰ আভাস পোৱা যায়। ■

শুভেচ্ছাৰে..

জ্যেষ্ঠ সাংবাদিক ধীৰেন্দ্ৰ নাথ চক্ৰৱৰ্তীৰ সম্পাদনাত প্ৰকাশ পোৱা
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পঢ়ক আৰু পঢ়ুৱাওক।

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Assamese New Year Day Celebration

✍️ Narayan Dev Sarma

Bohag Bihu is the most important festival of Assam as it marks the beginning of the New Year. As per the Gregorian calendar, Bohag Bihu is observed during the month of April and is celebrated with great enthusiasm and abundance. The etymology of the word Bihu relates it to the Dimasa Kachari language which was spoken by the native Dimasa Kachari tribe of the region. They used to offer the first crop of the harvest to their worshipping God, Brai Shibrai as a tradition. In the language 'bi' means to ask and 'shu' means peace. In a word, they ask and pray for peace and prosperity from their Supreme God Brai Shibrai.

It marks the first day of the Hindu solar calendar and is also observed in Bengal, Manipur, Nepal, Orissa, Punjab, Kerala and

Tamil Nadu with different names. It is a quintessentially harvesting festival of a predominantly farming community. Assam is a northeastern state of India which is known for its fertile

land and vast expanses of tea gardens. Cultivation is the main vocation of the natives of Assam and therefore, their New Year celebration coincides with the beginning of the harvest season. Like any other celebrations of India, Assamese New Year is also observed with great fervor. Although the people of Assam are known for their simple lifestyle, New Year is celebrated with great pomp and show. The celebration is called Bohag Bihu, named after the first month of the Assamese calendar and is the biggest festival of



the state. The Assamese Bodo people celebrate Baisago – the rituals being similar to Bihu.

The first day of Bohag Bihu (the last day of the year) is Goru (cow) bihu, next is Manuh (man) bihu. Cow being the holy animal is washed, bedecked and worshiped on the day of Goru Bihu. On the eve of Bohag Bihu, the womenfolk clean clothes and prepare special Bihu delicacies like 'Chira' & 'Pitha' while men collect necessary items like 'Tara Pogha' (ropes for the cattle). Manuh (human) Bihu on





1st Bohag, the New Year Day on which homage is paid to elders and relatives. The next day after this is called Gosain Bihu. On this day religious activities take place. It is celebrated with distinctive Bihu dances. People are in full form and dance on various Bihu songs (geets). They wear new and traditional clothes like dhoti, gamocha and

saadar mekhela. Groups of boys and girls beat drums and perform their traditional dance. Offering prayers to deities is also an integral part of Bihu celebration.

The South-western monsoon has never missed its date with the vast plains of India for the last thousand years at least.

Although the New Year

(Bohag Bihu) celebration traditionally lasts for three days, festivity continues for over a month.

Apart from Bohag Bihu, there are two other Bihu festivals also celebrated in Assam. The other major Bihu festivals of the state are Magh Bihu or Bhogali Bihu (middle of January) and Kaati Bihu or Kongali Bihu (in October/November). ■

শুভেচ্ছাৰে..

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और होगी एक नयी शुरुआत - देश की पहली नदी तालाब जोड़ो योजना

बुंदेलखंड के हजार साल पुराने चंदेलकालीन तालाब एक नया जीवन पाएंगे नदी तालाब जोड़ो योजना से। टीकमगढ़ जिले में धसान और जामनी नदी में बरसात के पानी को रोककर, हरपुरा वियर से नहर निकालकर तालाबों को भरा जाएगा। 44.28 किलोमीटर लंबी मुख्य नहर और 13 किलोमीटर शाखा नहर से 12 चंदेलकालीन तालाब भरे जाएंगे। मुख्य नहर के दोनों ओर 12 कुओं का निर्माण होगा। इससे 1980 हैक्टेयर में खरीफ और रबी क्षेत्र में सिंचाई होगी।



शिवराज सिंह चौहान
मुख्यमंत्री

जयंत मलैया
मंत्री
जल संसाधन, पर्यावरण

विकास की नयी लहर मध्यप्रदेश



मध्यप्रदेश जनसम्पर्क द्वारा जारी

महिलाओं के सम्मान की सुरक्षा और गांव के बेहतर स्वास्थ्य के लिए

मर्यादा अभियान

इस अनूठे अभियान से न केवल खुले में शौच जैसी अस्वच्छ, बीमारी फैलाने वाली बुरी आदत दूर होगी बल्कि महिलाओं के सम्मान की सुरक्षा भी होगी।

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गोपाल भार्गव
मंत्री
पंचायत एवं ग्रामीण विकास
तथा सामाजिक न्याय



- ✓ घर में शौचालय के लिए ₹ 9000 की मदद मिलेगी, खुद लगाने होंगे बस ₹ 900।
- ✓ हर स्कूल में होगा शौचालय और फोर्स लिफ्ट पंप से आता पानी।
- ✓ अगले तीन सालों में सारा प्रदेश निर्मल होगा और रोगों से मुक्त सुंदर जीवन होगा।

पंचायत एवं ग्रामीण विकास विभाग, मध्यप्रदेश शासन

मध्यप्रदेश जनसम्पर्क द्वारा जारी

खुशियों की छांव - साफ-सुथरे गांव