

Place names of Goalpara district with special reference to Bikali area.

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Introduction :

The name of a place is associated with the origin of a particular place. A place name legend reveals how a place is named after a historical event, a person, any geographical peculiarity, a social custom or tradition or a local belief. Place names also shed light on the history of a particular region, apart from the culture, sociology and geography of the place. Place name also indicate the political trends of various historical phases. Information about the institutional condition and social condition of a place can also be reflected in place names.

Place names, whether they belong to rural or urban areas, are not just arbitrary. They are the expressions of the intellectual genius and cultural tendencies of a people (Tavera Cowda 1980). People name, a place or a river according to its special characteristics reflects any particular place. Place name of a region may speak about the geographical peculiarities and topographic features of a locality. Ancient stories, myth and legends become memorable through the place names. Superstitions and belief are also connected with place names.

Statement of the problem:

An attempt is being made in the present study to describe the place names of Goalpara district with special reference to Bikali area under Rangjuli revenue circle in Goalpara district of Assam. It is a common belief of the local people that the name "Bikali" has been derived from the name of an early inhabitant known as 'Bika' Mouzadar. Bikali has an area which covers fifty two villages.

The present Goalpara district was ruled by Ghosh dynasty between the first half of the 11th century to the mid of 12th century. The inscription on a Tamar Patra, recovered in the present day district of Goalpara, states that Ishwar Ghosh was the ruler of 'Gallitipak'. The term "Gallitipak" refers to the people who are diary framers, locally known as 'goal'. The place was therefore named as Goalpara.

The area of the present study is one of the early settled part of Assam, which has always been historically and culturally an important area. Besides, it contains ethnographically divergent groups of people including tribes and non-tribals belonging to different religion, faith and life styles.

The study area is situated on the southern bank of the river Brahmaputra. It is bounded on the north by the mighty river, by the Garo Hills district to Meghalaya in the south and by the district of Dhubri on the West and Kamrup district on the east. According to the census report of 1991, the total area of Goalpara district is 2,8438 square kilometres.

METHODOLOGY :

Myself being a resident of Goalpara district, I was more or less none to any places of this district and I could easily convey the purpose of my understanding the present study to the people of this district and neighbouring villages of Bikali area. A large part of data for the present study have been collected through direct observation and interviews.

It is based on secondary data also, that is printed materials, historical accounts, old Assamese literature, books, magazines, newspapers, journals and souvenirs. At the time of data processing attention has been paid to nature- the influence of (1) different historical factors and (2) religions beliefs and others factors on place names. The researcher tries to observe different patterns in the collected data by considering geographical location, ethnic background and caste composition.

MAJOR FINDINGS :

Place names are often found to be intimately connected with historical, geographical and demographic features of an area. In case of Goalpara district also it is essential to know the historical background as well as topographic and demographic pattern to study the place names of the region. They are also indicative of the cultural and political trends as well as the settlement history of a country. Place names ending with ta, ti and tul are undoubtedly Austric. In the ancient time the Bodo group of tribes built their colonies near about streams and so most of the river names in eastern Assam are of Bodo origin. According to Dr. B.K. Barua, place name suffixes like - Juli, Juri, Kar, Pur, Puri, Vita may have come from the Dravidian language.

The influence of the diversity of flora and fauna of Assam together with natural objects and their uniqueness has been reflected in the etymology of various place names of Goalpara district, some of the examples are - Salbari, Pipolibari, Kachubari, Chitalmari, Kawimari, Dudhnoi, Ambari etc.

The influence of socio-cultural activities of people living in certain places has also been noticed in the process of naming the places. For example Gosainbari, Kalitapara, Rabhapara, Hirapara etc.

There are many place names in Golapara district with which historical events have been used to give significance to the names. A few of the instances are Kothakuthi, Agia, Tukreswari etc.

There are some legends linked with some places which are based on some myths about puranic, epic characters and events. These legends can be regarded as local legends, some instances in Goalpara district are Rangjuli, Dhanubhanga, Dhupdhara etc.

In the 15th century two great vaishnav saints - Sankardev and Madhabdev and their disciples travelled extensively to propagate their religion and this gave rise to a number of place names such as Dalgoma, Pancharatna, Jogighopa, Dhupdhara etc.

It is also observed that the place names are linked to geography to a great extent. It may relate to a particular characteristics of a natural object such as the colour of a mountain, number of chains in mountain or the speed of a river current or may involve Human geography

and associate the name directly to that of the people who are or were. A few example of place names linked with geography in Goalpara district are Dudhnoi, Krishnai, Mornai, Deusila, Balijana, Tukura etc. Usually place names conform to certain set patterns derived by the addition of such suffixes as - para, tari, bari, hat, gaon etc. Thus we have village names of the following patterns.

With para - Golapara, Dubapara, Khekapara, etc.

With Bari - Ambari, Khutabari, Pipolibari, etc.

With Tari - Bakaitari, Kabaitari, etc.

With Gaon - Shamagaon, Kochugaon, etc

In this way, the place name formation has taken a trend in Goalpara district of Assam and around Bikali area. The study of the place names of Goalpara district seems to offer an inviting subject. Now-a-days Goalpara district covers approximately eighty hundred and fifty villages. The name of the villages can be collected from different sources like District Gazatteers, Census Report, electoral rolls and district survey maps. The epigraphical and literary sources for place names are also very much scattered. Dr.Birinchi Kr. Baurah, Benudhar Sharma, Dr. B. Moral, P.Das, P. Deka, Dr. Sarat Kr. Phukan and some other scholars have written some articles about the significance of the place names study of Assam. For proper understanding of culture and its functining in human society, place name should be studied with due attention. Thus, this work may be useful as a stepping stone for further work that might be done in this study area.

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SOCIO-POLITICAL PROBLEMS OF THE IMMIGRANT MUSLIMS OF BARPETA DISTRICT OF ASSAM

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A Demographic Profile of Assam :

India is a vast multi-cultural and multi-religious country. The people speak different languages, believe in different religions, practice different rituals and have different beliefs, observe different social customs show in a deep underlying unity in spite of apparent diversity. Assam is one of the states of the North-East region of Indian Union. It has natural beauty. Its landscape covering with green hills, green forests, rivers and alluvial lands is genuinely the source of attraction for all sorts of people. In view of this context, Assam is a homeland of people of different religions, races, castes, languages and culture. It is the homeland of large population coming from different directions at different points of time. At present the bulk of the population of Assam is made up of the Hindus and the Muslims constitute the single largest religious minority community in Assam¹. There are other groups of religious people in less number representing Buddhism, Sikhism, Christianity and Jainism.

Hindu-Muslim population :

According to 1991 census the total population of Assam was 2,24,14,322. Of this population 1,50,47,293 were Hindus and their percentage was 67.13. The number of the Muslim population was 63,73,204 and their percentage was 28.43. According to 2001 census the total population of Assam is 2,66,38,407 of which 1,72,96,425 are Hindus and 82,40,674 are Muslims. The percentage of the Hindus is 64.88 and the percentage of the Muslims is 30.90².

The Muslims of Assam:

Muslims, the second largest community of Assam is distinctly divided into two categories - (i) the indigenous Assamese Muslims and (ii) the immigrant Muslims³. The indigenous Assamese Muslims grow from the captive soldiers and others who came along with the Muslim invasions during the medieval period along with a few local converts. On the other hand the immigrant Muslims are those Muslims who migrated from erstwhile East Bengal (now Bangladesh) to Assam since the last decade of the twentieth century.⁴ ".....indigenous Muslims and immigrant Muslims, the former having a privileged position in the society not because they accepted Assamese culture which many of the immigrant Muslims too have done, but because of their relatively early settlement in the pre-British era. The indigenous Muslims have also secured access to the streams of modernisation much earlier as compared to the other groups which in turn enhanced their social respectability. In addition, most of them are engaged in trades and vocation which fall in non-cultivating category and which even promoted their economic affluence. In contrast, the immigrant Muslims are pre-dominantly agricultural group and this partly caused their low social ranking in the esteem of their brethren".⁵

The immigrant Muslims are scattering in almost all districts of Assam. They are sizeable in numbers in the district of Dhubri, Goalpara, Bongaigaon, Barpeta, Kamrup, Darrang, Nowgaon, Morigaon and Lakhimpur. The immigrant Muslims came to Assam by steam-boat in particular and rail-road in general in search of food, cloth and shelters and started settlement in the uncultivated low lands of both the banks of the Brahmaputra. These people came to Assam at the initiative of the British rule as a tool of production as the Assamese Hindu people were unwilling to produce corns on waste lands of Assam.⁶

The immigrant Muslims living in the Char (high land formed by river deposit of silt) areas of the Brahmaputra are generally hard-working. They usually like to live in the alluvial Char area to produce various crops and vegetables for their livelihood. The hard-working immigrant Muslim peasants keep themselves engaged in agriculture and produce rice, jute, sugarcane, mustard, gram and various vegetables through out the year. In terms of economic contribution the immigrant Muslims constitute the single decisive factor in upgrading Assam's economy but their appalling illiteracy has sealed their fate at the alter of *Matabbar or Dewani*⁷ (dominating influential person). As an agricultural group the immigrant Muslims and their brethren are still in low social rank and esteem inspite of their vital role in the field of Assam's economy. For their low ranking social and economic condition it is not only Matabbar but also the Assam Government can be apprehended responsible. Because, every except capturing of votes. Moreover due to superstition, illiteracy, religious-dogmatism and imprudence the immigrant Muslims of Assam are still in the verge of deplorable socio-economic condition.

Immigrant Muslims and their ironic names :

The Muslims now living in Char areas of the Brahmaputra are known as immigrant Muslims. Since their permanent settlement in Assam they have been called differently in different times by different persons. Jyoti Prasad Agarwala on 26th April, 1943, called the 'Na-Asomiya' (new Assamese) in his famous poem 'Asomiya Dekar Ukti', Bishnu Rabha also called them as 'Pamuwa Na-Asomiya' in his lecture on 3rd November, 1960. Ambikagiri Raychowdhury began to address the immigrant Muslims as 'Natun Asomiya' and invited to be real Assamese of this land. The term 'Na-Asomiya' given by Jyotiprashad Agarwala was popularised by Homen Borgohain, the eminent writer and journalist. In his popular magazine 'Nilachal' as special article entitled 'Na-Asomiya Musalman' published in 1969, had a tremendous impact in the minds of the people of Assam. But a sense of hatred grew up in mind of the Assamese Hindu people and the Na-Asomiya people when the movement against nationals started in 1979 under the leadership of All Assam Students' Union (ASSU).⁸

The ancestors of the immigrant Muslims coming from erstwhile East Bengal (now Bangladesh) in the early 20th century are no more in existence. Their dead bodies buried in graves are mixed with the soils of this land. Their children and grand-children are now permanent residents of Assam by virtue of birth. Even then, the people living in the Char areas of the Brahmaputra are not regarded as Assamese people. On the other hand, they are in some places called as 'Mymensingia' in some places 'Miah', in some places 'Bhatia' and even in some places they are ironically called

Bangladeshi. This tendency of the Assamese Hindus is antagonistic to the doctrine of assimilation.

Immigrant Muslims and Assamese Society :

The immigrant Muslims have their own traditional culture inherited from their ancestors. In spite of this in course of time by abandoning their own culture and dialect many of immigrant Muslims now have adopted Assamese culture, language, manners and behaviors in day-to-day social activities. If we study the last hundred years history of assimilation of Muslims, it becomes clear that like indigenous Assamese Muslims, the immigrant Muslims are also in the process of assimilation with the traditional customs, behaviours, manners and beliefs of Assamese society. Their traditional language now has been transformed to a new colloquial language with the association and influence of Assamese language. Traditional names of birds, trees and many other things are in the process of abandonment and Assamese names are being used by the immigrant Muslims in their day-to-day social parlance. The most important is that the immigrant Muslims of Assam have abandoned their own language and have accepted Assamese language as medium of instruction. Now-a-days education is imparted through Assamese language in immigrant Muslim society. There is not a single school or college in immigrant Muslims where education is imparted through Bengali language.⁹

Field of Study :

The field of study of the topic on which this research paper is being prepared is Assam in general and district of Barpeta in particular. Hence discussion of the paper now will be concentrated on Barpeta district.

Barpeta is one of the districts of Assam situated to the north of the Brahmaputra in lower Assam. Barpeta is one of the new districts created from undivided Kamrup district of Assam. The district is one of the backward district with a land area of 3245 square kilometre. At present, according to 2001 census the total population of Barpeta district is 16,42,420. Total number of the Hindus is 6,65,476 and the total number of the Muslims is 9,76,974. The percentage of the Hindus is 46% and the percentage of the Muslims is 56.07. The Muslim is the largest community of Barpeta district and the Hindu is the second largest community. The district at present has 2 sub-divisions, 12 blocks, 8 circles, 2 Mahakuma Parishad, 110 Gaon Panchayat and 828 Villages.¹⁰

The Muslims of Barpeta :

The Muslims are predominant in number in the district of Barpeta. This Muslim population can be categorically divided into two groups (i) the indigenous Assamese Muslims and (ii) the immigrant Muslims. The big numbered immigrant Muslims and the small numbered indigenous Assamese Muslims are scatteredly living both in the Char area of the Brahmaputra and in other part of the district. It is indeed clear that the indigenous divided into two categories - (i) Permanent Char and (ii) Temporary or non-permanent Char. The Char which has not been eroded by the river Brahmaputra or by other rivers from a period of 10 to 15 years is fallen in the category of permanent Char and the Char which is eroded within a period of 2 to 3 years is fallen in the category of temporary or non-permanent Char.¹¹

Char area of Assam :

According to survey of Char Development Authority of Assam in 1999, total number of Char area of Assam is 2230. The following shows the district-wise number of Char, population, literacy rate etc.¹²

District	No. of Char	Total Population	Nos. of Literate Person	Percentage of literate persons
Kamrup	148	1,05,687	17,965	17%
Barpeta	351	2,75,525	36,333	13.2%
Dhubri	313	2,33,206	25,886	11.1%
Darrang	121	1,35,876	19,430	14.3%
Bongaigaon	150	2,10,215	14,658	13.3%
Nalbari	32	62,892	4,968	7.9%
Morigaon	39	55,581	4,112	7.8%
Nowgaon	43	45,161	3,793	8.4%
Goalpara	144	1,30,007	11,960	9.2%
Dhemaji	149	68,898	4,783	14.20%
Sonitpur	145	92,061	12,888	14%
Lokhimpur	109	1,10,200	15,317	13.9%
Dibrugarh	79	33,034	4,690	14.2%

Social Life:

The immigrant Muslims of Barpeta maintain a social life like all other communities of Assam. The basic structure of social life of the immigrant Muslims is based on custom, tradition and religious beliefs. This people traditionally like to live in joint family although joint family system is diminishing day-to-day. Polygamy (not prevalent much), early marriage, illiteracy, superstition and religious dogmatism are some basic characteristics of their social life. They build traditional arched-type house in four corners of the courtyard. *Chon* (thatching grass), *Kaisa* (long thatching grass) bamboo, jute-rope are used as materials of house-building. Now -a-days pacca house is also built by a few well to do persons. Social unity and harmony is another significant feature among these people. *Somaj* (Group of persons) is the best example of this unity and harmony. They obey rules and regulation of *Somaj* led by *Dewani* or *Matbbar* (dominating influential person) in all social activities.

These people have rich cultural heritages which are composed of various folk songs, games, food-habits, manners, customs, tales, proverbs, riddles etc. Now-a-days, due to long association and assimilation with local Assamese culture to some extent.

Economic Condition :

The immigrant Muslims of Barpeta are predominantly agriculturists. Their main source of livelihood is agriculture. Only a few number of persons depend on trades and services. Most of the immigrant Muslims are very poor. They are required to work as labourer to earn wage to maintain family. As an agricultural group the immigrant Muslims are still in low social rank in spite of their vital economic contribution to Assam's economy.¹³ From the date of settlement in the low-waste land of Assam, the immigrant Muslims produced large scale rice and jutes. The Muslims of Barpeta district also produced rice and jutes by their hard labour and brought a revolutionary change to the economy of the land of Assam. These people borrowed money on interests from Assamese money-lenders and traders to purchase low-land. The landlord of Barpeta district sold low-waste lands to immigrant people. According to Jagannath Bujarbaruah the then Sub-Deputy Collector of Barpeta, it is clear that the landlords of Barpeta sold their uncultivated low-land to the immigrant Muslims at Rupees two hundred per bigha and they became richer within very short time. Some of the land hungry Muslims also become rich by purchasing lands and producing various corns thereof. The rich immigrant Muslims were regarded as *Matabbors*. They were litigant and disputant. However, after the arrival of the immigrant people in Barpeta the administrators, trades and money-lenders become more gainers.¹⁴

Immigrant Muslims are still producing large-scale corns and vegetable in various parts of the district of Barpeta. But majority of the immigrant peasants are living below poverty line.

Field of Education

Barpeta district is backward in education. According to 2001 census the literacy rate of Barpeta is 57.35. But the rate of literacy among the immigrant Muslims is not more than 22%.¹⁵ The reason of low rate literacy is poverty. Social unconsciousness and religious taboo is also another reason of low rate literacy.

There are some persons who have literary contribution to Assamese literature. Late Elimuddin Dewan, Late Atowar Rohman, Ismail Hussain, Dr. Rezaul Karim, Abdul Khaleque, Nabir Hussain, Khabir Ahmed are persons having literary contributions.¹⁶

File of Politics:

The Muslims of Assam have produced great leaders in persons of Sir Sadullah, Moulana Bhasani, Fakuruddin Ali Ahmed, Mainul Hoque Choudhury, Mrs. Anowara Taimur, Abul Fazal Golam Osmani and as a community they have promises to keep for the betterment of Assam.¹⁷ The role in electing representative to the Assam State Legislative Assembly by the Muslims is significant. Muslim being the largest community of Barpeta have been sending several representatives to the Legislative Assembly of Assam since many years back. Our beloved fifth President of India, Late Fakar Uddin Ali Ahmed was elected M.L.A. from Jania Constituency of Barpeta district for several times. Lastly he was elected M.P. from Barpeta Loka Sobha Constituency of Assam. Late

Mohendra Mohan Choudhury who adorned the chair of Chief Minister of Assam had belonged to Barpeta district.

Problems and Prospects :

Every community of Assam has their own socio-economic problems more or less. The Muslims especially the immigrant Muslims of Assam suffer from more socio-economic problems. The problems of the immigrant Muslims of Barpeta are not identical from that of the problems of the immigrant Muslims of Assam as a whole. Analysing the problems we can say that they are mainly social and economic. There are some political problems too. The socio-economic problems as envisaged are -

- (i) Illiteracy
- (ii) Domination of Matabbar
- (iii) Early Marriage
- (iv) Polygamy
- (v) Superstition
- (vi) Religious dogmatism
- (vii) Poverty
- (viii) Dispute and litigation
- (ix) Un-employment
- (x) Floods and Social-erosion.
- (xi) Lack of transport and communication
- (xii) Lack of Medical Facility
- (xiii) Lack of Irrigation and Electricity
- (xiv) Lack of Awareness

Political Problems :

Political problems arise in a democratic country when welfare activities are not carried out in accordance with the provisions of the constitution irrespective of caste, community, race, religion and language. There are some political problems faced by the Muslims of Assam. They are -

- i) Introduction of Line System in 1920 to segregate the immigrant Muslim from the indigenous population including the tribal and the backward classes.¹⁸
- ii) NRC and its impact.
- iii) Introduction of Prevention of Infiltration Scheme in 1963-69.
- iv) Assam Foreigners Movement in 1979-85 and massacre in Neli and other places.
- v) 'D' marked voters in electoral rolls.
- vi) Lack of Ideal Muslim political leaders.
- vii) Lack of political awareness among mass.
- viii) Lack of employment opportunity on population pattern.¹⁹
- ix) Non-issuing of Patta , i.e. record of Rights.

Prospects :

Problems to human cannot be denied by anybody. Where there are problems there are also means to resolve those problems. Resolving problems and establishing peace are main motto of present-day democratic Government. The Government of every country should be interested in finding out the problems faced by its subjects and also should be interested in finding out means and ways to solve those problems. The problems faced by the Muslims of Assam should be neutrally realized by our Government so that they can be resolved at an early date. But regretting is that our Government so that they can be resolved at an early date. But regretting is that our Government is not giving much interest in finding out the problems of the Muslims of Assam in general and the problems of the immigrant Muslims in particular.

The immigrant Muslims since their settlement in Assam have been contributing a vital economic contribution to the economy of the land. The Muslims who constitute the single largest minority community of Assam are perhaps inevitable for all round development of Assam. The Muslims are now one of the ingredients to Assamese language and without the support of immigrant Muslims, Assamese language would not have been medium of instruction in Assam.²⁰

Mutual understanding and communal harmony is the bond of development of a nation. Equal socio-economic development of all communities is also essential for national development. Hence, problems of the Muslims should be solved for better prospect of Assam.

Aims and Objectives of the study

The main aims and objectives of the study may be outlined as follows :

- i. To analyse the historical background of the immigrant Muslims.
- ii. To analyse the present socio-political condition thereof.
- iii. To identify the socio-political of the community under study.
- iv. To evaluate socio-political role of the immigrant Muslims to the political development of Assam.
- v. To suggest remedial measurement as well as to find out ways and means for upliftment of the immigrant Muslims.

Researcher's Questions :

For proceeding to the study of this problem the following questions related with the problems can be discussed.

- i) The Muslim living in Char areas of the Brahmaputra are called immigrant Muslims. Are they really immigrant ?
- ii) The Muslims living in the Char area are considered to be hostile to our nation. Is this assumption true ?
- iii) The Muslims of Char area are treated as Videshi (foreigner). Are they really Videshi?
- iv) They are considered to be threat to Assamese culture. Is this assumption justified.
- v) The Muslims living in Char area are assumed as hurdle to national development . Are they really hurdle to national development. ?
- vi) The Muslims living in Char are regarded as polygamous and litigant. How far is this justified ?

Methodology

Historical, comparative, interview and questionnaire, methods will be appropriate to collect all relevant data for the study of this topic. Historical method is appropriate to know about the coming and settlement of the immigrant Muslim in Assam. Comparative method will be helpful to study their past socio-political status and their present socio-political status. Interview and questionnaire method will help us to study their present problems, the process of assimilation with Assamese culture and so on. Observation method also will be helpful in collecting data about the location and surrounding, pattern of house building, social environment etc.

Source of data :

Source of data can be divided into four major categories :

- i. Primary data collection from field survey.
- ii. Secondary data collection from Government publication, such as census report, hand book, district gazetteers, bulletins etc.
- iii. Extensive study of relevant books, monographs, journals etc.
- iv. Processing of data and information by statistical method and preparation of tables.

Conclusion :

The topic 'Socio-Political' Problems of the Immigrant Muslims of Barpeta District of Assam' is very relevant both from academic and political points of view. It is also relevant to present-day social condition of Assam. Because, the immigrant Muslims not only play a vital role in socio-political scenario of Assam but also play an important role in the economic growth of the land. Therefore, in order to find out socio-political problems of the immigrant Muslims of Assam in general and Barpeta district in particular a sincere study and investigation will be immense help.

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BELIEFS IN WITCHCRAFT AMONG THE TRIBES

Miss Simashri Daimary

Witchcraft is an important aspect of social folk custom, which is closely bound up with folk belief and superstitions. If we look for the word witchcraft in a dictionary, we will see that it is the art of bringing magical power to bear, or at least of trying to do so. These magical power can be used both for harmful and beneficial effect, but it is the former quality that is most often thought of in the context of witches. The idea that it is possible for human beings to cause harm to their fellows through the exercise of a special power not possessed by other in widespread throughout the world.

Beliefs in witchcraft are the product of the ideas, beliefs, superstitions, customs and attitudes prevalent among the different tribes from the ancient times. These system is more relevant in those tribes who are illiterate and backward. Nearly all societies have some concept of witchcraft, in that certain individuals are thought to have supernatural powers, which may be used to do harm. A witch is often a female, frequently old and poor who uses magical powers for their own end rather than working in harmony with the good powers of the universe and helping their community. Belief in witchcraft is not taken without any reason but there are a number of experiences actually received by the people. That is why modern sciences and education could not remove this belief, it is as strong as ever was among some tribes. According to their believe most of the accidental death and diseases are done by the witches. That is why witchcraft is defined as a crime. It is the reason that when someone is proved as a witch nobody hasitate to beat or sometime kill them, even their own family member own son also.

Alongside the idea of bad witches there co-exists the idea of magic workers who use their powers for the good of the community. In Assamese tradition these are often referred to as Ojha, Baba, Devi, Maa, Kaviraj, Bez etc. They are found in every tribal villages. These magical practitioners are commonly consulted for identifying witches, fortune telling, finding lost or stolen goods and naming the thief, as well as for providing remedies for a wide range of illness. In fact many illnesses and misfortunes are believed to be attributed to the workings of spirits, so that a sick person or animal is considered to be 'bewitched.' It is the job of the Ojha to lift spells and provide antidotes too and protection against witchcraft. The Ojha give amulates and other medicine for the portection or savegaurd from bewitchment.

The idea of witchcraft changed in developed countries. But it is still same among some tribes of India as well as the other tribes of India . This is prevalent in under developed countries. Belief in witchcraft is not a new phenomenon nor it is confined to the tribes of Assam only. There are reports of witchcraft and witchhunting published in the media and news papers.

Thse reveals the gravity of the situation. Witchcraft is a serious social problem which needs serious attention from social scientists, social roganisation and activist. The social scientist can only investingate the situation and suggest measures. It is the duty of the concern social organisation and institution of the community itself that they can play a decisive role in rooting out this type of serious social problem.

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