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	<div>Indian Streams Research Journal</div> <div>ISSN 2230-7850</div> <div>Volume-3, Issue-6, July-2013</div> <div><div>“CONTRIBUTION OF NEPALI COMMUNITY TO THE ASSAMESE SOCIETY AND CULTURE”</div><div>Tilak Sarmah , Khagen Sarma</div><div>Research Scholar, School of Humanities & Education Studies, Singhania University, Jhunjhunu, Rajasthan. Professor, Department of Nepali NERLC Research Center, Guwahati, Assam, India.</div><div><div><div><div>Abstract: Assam is a land; full of natural resources, bio-diversity and also the geographical existence of this state is very beautiful. In Assam people of various Tribes, Castes, races, communities live altogether harmoniously coping with each other in their joy and happiness. A flow of advent had started to this geo physical attractive land during the days of Puranas and Mahabharata, pre-ahom period and the British region also. Like others, the Nepalese/Gorkha's had also advent from those days with culture, tradition, custom and had become one inseparable part of greater Assamese community. There were a great participation of Napali community in freedom moments at the time of British period. The first Freedom Fighter Chhabilal Upadhyay was the first President at Johrat Joint National Congress Conference which was held on 1921. The Nepali community also contributed their participation by Public Administration. The mostly contribution for the nation by great Gorkha Soldier at the time of Pakistan and China war were mentionable. This community also giving their level best for agriculture and animal keeping fields.</div></div><div>Keyword: Nepali, Culture & Society, Gorkha etc.</div></div></div><div><div><div>INTRODUCTION:<p>In short the history of Nepali/Gorkhali community is very crystal. Some examples are – Narakasur, the adopted son of Nepali king Janak accented to the throne defeating the king of Kamrup – Ghatakasura.</p><p>The name of king Bana is mentioned in the Puranas. He was the king of Sonitpur. King Bana was the devotee of Pasupati, and he was gifted with 12 cows. With due information's Lord Krishna along with his Yadav army attacked the kingdom of king Bana. With the intention of keeping the gifted cows alive, king Bana hided the cows in the house hold of Lord Kuvera in the Himalaya. But Lord Krishna reached there also, in search of the cows.</p><p>Consequently a terrible fight was fought between Lord Kuvera and Krishna. Finally Pasupati arrived there and decided to keep the cows in Nepal.(The above story is mentioned in the ancient book of Bihar named Jayantee).</p><p>Patan, a city of Nepal is full of sculptural art and design. This Patan city was designed and established by Ashoka – the great of this Patan city, Dev Patan was architected by brother in law of Ashoka and Shahabil Charumoti.</p><p>Due to drought, the people of Nepal had suffer a lot. To get rid of that unavoidable circumstances, the kind of Nepal invited the great magician and priest Matshendra Nath of kamrup and asked him to drag rain by the force of his oration(Mantra). He was successful in his work. In this memory a temple was erected in Nepal.</p><p>A trend of going to Nepal by the Mahantas of Asom and coming to kamrup by the Brahmanas was well mentioned in the book by Matshendra Nath's 'Bangshawali', Yogini Tantra' and Samudra Gupta'. A great quality of geographical land of Nepal was occupied by kamrup. During</p></div><div><p>middle age, the king of Nepal Jayadeev(715-750) married Rajyamati, daughter of Harshadev, king of Kamrup. In the 2nd decade of 16th century king of Kochbihar /Malli/Biswasinga married Ratna Kanti, daughter of Nepal king Ratnamalla and once Malla king Pratap Malla married princess from Koch dynasty. Due to matrimonial relations between the two neighbouring nations a cordial, friendly relation was maintained during the days.</p><p>In Yoginitantra the geographical boundary of Kamrup is described as follows:</p><p>“Nepalashya kangkanadrima Brahmaputtrashya Sangamama</p><p>Kartiya Sabharamya yabata Divakara Bashinim. Uttarangsha kunjagiri karatushya pashima Tirtha Shrestha Dikpurbeem purbshya Giri kanboke Dakhiney Brahmaputtrashya Lakshyabaha Sangamabidhi Kamrupa iti – Khyata Sarbashya Shrenunishita.”</p><p>The assembled place of the mighty river Brahmaputra is near the hill side of Kongkan river of Nepal. To the west Karatuwa river and to the east Divakar (Digaru) river. To the north Kunjagiri hill and to the south the following mighty river the Brahmaputra. This particular geographical lang is called or known as Kamrup. It is mentioned in various sacred books and is regarded as a holly place.</p><p>During Lichhabi period king of Nepal came to Kamrup to visit the Kamakhya temple and appointed a wisest Nepali Brahmin as a pujari. The trend of appointment of the priest/pujari of Kamakhya temple is still continued. The 5th king of Nepal Shri Prithivi Narayan Shaha, prime minister Bhimsen Thapa, Jang Bahadur Rana visited Kamakhya temple and continued the trend of appointment of priest here. In 1814 a war took place between the Britishers and Nepal.</p></div></div></div><div></div></div>	<div>“CONTRIBUTION OF NEPALI COMMUNITY TO THE ASSAMESE SOCIETY AND CULTURE”</div> <div>Tilak Sarmah , Khagen Sarma</div>
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<div>“CONTRIBUTION OF NEPALI COMMUNITY TO THE ASSAMESE SOCIETY AND CULTURE” Tilak Sarmah, Khagen Sarma</div>	<div>Indian Streams Research Journal</div> <div>ISSN 2230-7850 Volume-3, Issue-6, July-2013</div> <div><p>The bravery, courage of the Gorkha soldiers dragged the attraction of the Britishers. Due to this war a trity was signed in 1815 which is known as “Sugowlee Sandhi”. During the British reign 80,000 Gorkha cadres were recruited to the British troop. The Britishers had established 11 regiments where only Gorkhalee cadres were recruited. In 1824, under the leadership of David Scott and with the co-operation of 'Selate-light-infantee', the Britishers were able to defeat the Khasi and the Jayantia king. At that time a war was going on between Ahom and Burmese. Finally the Ahom king sought military help from the Britishers. British started mission with 80% Gorkha army and became victorious, due to this victory a trity was formed which is known as Yeandaboo trity of 1826. With the help of bravery Gorkha army Britishers were able to expand their kingdom defeating Naga king, Lushai Garo, mikir, Manipur hill etc.</p><p>Due to the Sugoulee trity of 1815, a great quantity of geographical land of Nepal starting from western Nepal i.e. Mahakali to Kumaun, Garowal, Himachal, Dehradun, Darjeeling, Duarch and mechi-kochi came under British-India reign.</p><p>Their were no particular political boundary of India and Nepal. That time it was known as Jambudeep, a neighbouring of Himalayas. People of that time were not civilized and static. They used to move here and for spreading the message of peace, harmony, pilgrimage. As soon as civilization and stable life started people faced different types of problems such – problem of basic needs, socio-economic problem, political problem etc. The tremendous attractive land of Assam attracted the eyes of travelling people who were struggling for their existence. A trend of migration flowed to Assam mainly for two reasons – (i) for pilgrimage and (ii) for existence. At present, the Gorkhalese, maintaining their socio economic traditions are mixed up with the people of Assam, its land, air, water solely. According to the famous historian Late Benudhar Sarmah the ancestry of the 'Matak' community were originally from the Pasupati khetra of Nepal. Dr. Maheswar Neog is of the opinion that Nepali speaking Gorkhalee community should be regarded as Assamese, as they have been residing in this land sharing its land, air, water. In the book “A study of early history of Assam” Kanaklall Baruah quoted, the process of assimilating Nepali into the indigenous society was much quicker”. According to Tirthanath Sarmah the founder of Teyok Satra was Rati Kanta – a nepali priest. According to Dr. Prafulla Medhi – during the days of Ahom, many wisest priests and astrologers were invited to Assam and were rewarded with land (soil). And the Ahom king them self settle down them. And their prehistory started living here assimilating with the existing society. The nepali speaking gorkhali community has contributed a lot to the formation of greater Assamese community from every nook and corner. It is not possible to discuss vividly even, in this paper use try to play a glimpse on culture, social-co-existence, literature, politics, economics, administration, sports, film etc.</p><p>METHODOLOGY:- The study will be conducted as combination of empirical data method and Secondary data usage method.</p></div> <div></div>	<div></div> <div></div> <div><p>For this propose the study included already published Nepali literature will be considered as Secondary source and in this regard library books, Journals, Research papers, Internet help etc. These will be used as the main secondary source for collection materials for the study and an attempt will be made to collect the unpublished work from various sources also. For the primary data collection a structured questionnaire will be used which will included view on Assam and North-Eastern states in India ,points related to Nepali folk tradition, stage tradition and published drama, Starting and development of Nepalese drama in north-east India, development of Nepali drama in north eastern part of India, Introduction of prominent playwrights and their evaluation etc and these all detailed feedbacks will be collected by respondents who belongs from Assam.</p><p>Analytical approaches will be made to evaluate the collected literary achievement of the Nepali writers in Assam.</p><p>ENTRANCE TO THE SUBJECT MATTER:- India is land of unity among the diversity. Diversity of language, religion, caste, socio-economic, cultural and traditional etc. Assam is also an inseparable part of India and is not vary. Assam is a land of synthesization where people of different tribes, caste, linguistic, religious people live together sharing each others joy, sorrow, happiness mutually. And Nepalese paid a great contribution to the formation of greater Assamese community, of which Nepalese are inseparable part.</p><p>Participation in the freedom movement:- The Assam association which was formed in 1903 had faced distress after the Jorhat conference in 1921 and turned into national congress. Chabilal Upadhyaya, the first president of public meeting of national congress who invited peoples co-operation, dedication and mutual help to fight against British rule. In that conference various organising proposals were taken up and discussed the problems of milk producer Mising and Nepali people of Grajiyas who had been harassed a lot. Britishers persuaded Chabilal Upadhyaya by offering bribe to him so that they could utilised the british policy 'Divide and Rule'. And when Chabilal Upadhyaya denied to cope with them, then they snatched the licensing rifle of Upadhyaya and was pushed behind bar for six months in Tezpur jail. Devcharan Upadhyaya formed a hardcore (a troop) in 1921 and took active part in freedom movement but he was arrested and was sent to Guwahati jail and Jorhat jail respectively. In 1922 he passed away in the jail itself. Dalbir Singh Lohar of Dibrugarh took active part in the 'Flag March' programme initiated by M. K. Gandhi. He was sent behind the bar for a quarter year. The leader of labours i.e. Bhakta Bahadur Pradhan of Digboi who inspired the daily wage earners for the freedom movement. He became prey of victim and sent to the jail for several times. Anantalal Sarmah of Darrang district took initiative to unite the Gorkha solders for the movement. Oman Basnet guided the peace solders of Teliagaon under Sonitpur district in 1936. He trained the troop consisting 50/60 members for 7 years. The training camp was directed by sub-committee of Congress under presidency of Prajapati Rijal and cashier Kemraj Dahal. People of this area such as Govinda Pokhrel, Bhim</p></div> <div>2</div>

	<div>Indian Streams Research Journal</div> <div>ISSN 2230-7850</div> <div>Volume-3, Issue-6, July-2013</div> <div><p>Koirala, Nemang Subba, Ramanath Nirola, Rabilal Luitel etc. joined in different programmes initiated by Chabilal Upadhyaya. Many people sacrificed their lives for mother land showing their patriotism in Dhekiajuli in 20th September,</p><p>1942. The movement was leaded by Naik Phanidhar Das. A troop of 50</p><p>Gorkha solders rushed into Dhekiajuli police station, but they were consulated by the leaders finally.</p><p>In Bura Chapari of Tezpur 'Graziers Association' was formed under the leadership of Prasad Sing Subba in 1933. 'Seva Dal' was formed under the direction of Prasad Sing Subba with collaboration of Chabilal Upadhyaya, Pupalal Upadhyaya, Mahadev Sarmah, Mahikanta Das, Chandra Prasad Agarwala, Jyoti Prasad Agarwala, Lambodar Kalita, Bijoy Chandra Bhagawati etc. various programmes meetings were organised in Sootea and Jamuguri area with the active initiation of Homnath Chamlagain, Narad Chamlagain, Lila Kanta Kafle, Hari Bhakta Adhikari, Tikaram Parajuli, Bhimlal Tewari, Shriman Timsina, Narayan Dhakal, Nara Bahadur Chetry, Narapati Upadhyaya, Bal Bahadur Chetry, Nityananda Upadhyaya etc. They tried to shake the heart of people for the great freedom movement.</p><p>'Hard Core' and 'Peace Troop' were set up in Biswanath Chariali in collaboration with Kunja Hazarika, Nabin Chandra Hazarika, Cheneran Das, Sadananda Parajuli, Dilliram Sapkota. Under the leadership of Bhadreswar Saikia and Binit Borah a troop of patriot consisting Chabilal Gajurel, Mahendra Kafle, Lt. Ranjee Gewali, Tikaram Upadhyaya proceed to Sootea police station to hoist the tri-colour flag.</p><p>In Behali, Tileswari Mahanta, Bogiram Saikia, Mohanlal Sarmah, Prasanna Dutta, Sarada, Magur Baruah, Nareswar, Rabiram, Phanidhar Borah etc. guided the move. Patriot Kanaklata there itself. In 1942, Hari Prasad Upadhyaya, Bishnulal Upadhyaya, Ramlal Upadhyaya, Premananda,</p><p>Chabilal Upadhyaya, Bhogamaya Devi were sent to the Tezpur jail. Lakheswar Hazarika, teacher of Behali High School was to be hided in cattle</p><p>farm (khuti) of Rangalal. A large number of people from neighbouring areas such as Batiamari, Gamiri, Dipura, Teleni, Bihupuriya took active part in the freedom movement.</p><p>Public Representative:- Being a native of the land, the Nepali speaking Gorkhali community had contributed a lot to the public administration by becoming politically conscious and by active participation on politics. The sign of political consciousness had been reflected prior to independence, when Dal Bir Singh Lohar became MLA of Tinsukia LAC in 1946. He was the pioneer of Tea Tribe Labour Union. Chabilal Upadhyaya was nominated as a member of Tezpur local Body in 1948. And in 1950, Bishnulal Upadhyaya was nominated for the same portfolio. In 1952, Dal Bir Singh Lohar was elected from Shoikhowa LAC. In the second general election Bishnulal Upadhyaya was elected from Gohpur LAC in 1957. Again in 1962 and 1967, Bishnulal Upadhyaya was elected from Gohpur LAC.</p></div> <div><p>Chandra Bahadur Chetry was elected from Digboi LAC in 1972. In 1978, Ram Prasad Sarmah from Gohpur, Bishnulal Upadhyaya from Behali, Kul Bahadur Chetry from Mergherita, and Padum Bahadur Chowhan from Tamulpur LAC elected to Assam Legislative Assembly. Padum Bahadur Chowhan from Tamulpur LAC and Kul Bahadur Chetry from Mergherita LAC elected in 1985. Swarup Upadhyaya of Behali was elected as M.P. for Sonitpur Parliamentary Constituence in 1991 and Kul Bahadur Chetry was elected as MLA from Mergherita LAC. In 1996, Rudra Parajuli from Borsola LAC, Mani Kumar Subba from Nawboicha LAC, and Kul Bahadur Chetry from Mergherita LAC were elected as MLA's. Mani Kumar Subba was elected from Sonitpur Parliamentary Constituency (M.P.) for three successive consecutive terms i.e. from 1998 to 2008. At present Sanjay Raj Subba from Nawboicha LAC and Tanka Bahadur Rai represent the Nepalese in Assam Legislative Assembly (2006). It is worth mentionable that Tanka Bahadur is the first Nepali speaker of Assam Legislative Assembly. Likely, taking part in politics Nepalese are contributing a lot to the formation of great Assam.</p><p>Contributions as Gorkha Soldiers:- Gorkha soldiers had contributed a lot to the safe guard of Indian sovereignty. Many brave Gorkha soldiers had sacrificed their precious lives for the sake of motherland by joining in Assam Rifles, Border Security Force, Central Reserve Police Force, Assam Police, Indian Army and in different troops of pera-military forces. The Honourable President on India honoured the Gorkha soldiers who sacrificed their lives in the battle of India-Pakistan partition(1947), India-China war(1962), war with Pakistan (1956) and 1971 with the military award Parambir Chakra, Mahabir Chakra, Surya and Sena medals respectively. The President of India awarded with the highest military award i.e. Parambir Chakra to the bravest martyr Lt.Col. Dhan Sing Thapa, who died in China war in 1956, Bir Chakra to Habildar Tilak Singh of Shillong and Naik Subedar Tez Bahadur Gurung respectively.</p><p>Labour Trade Union:- For justice and legal demands of labours various organisations were formed under the leadership of Bhakta Bahadur Pradhan and with the co-operation of Chittaranjan Das, Jeet Bahadur etc. In 1937, Pt. Jawaharlal Nehru invited all the Trade Union leaders to be assembled for the fight for legal right, equality of labours in Digboi. Bhakta Bahadur Pradhan and Dal Bir Singh Lohar started a mission of labour Trade Union to awaken the people to attract them to Labour Unions and to co-operate for the Freedom movement. The Tuco were assisted aspirated by Jibaram Phukan, Parsuram Dutta etc. Ram Prasad Joshi, Kamal Bahadur, Bal Bahadur Newar, Ram Bahadur Chetry took active part in various organisation such as Assam Railway and Trading Company, Tea Tribe Labour Union, Assam Oil Company Ltd etc.</p><p>Social Organisations: - 'Gorkha League' was the mother organization of the Nepalese amongst various social organisations. The 'Gorkha Sewak' and 'Pravat' – periodicals of Gorkhas played significant role in unification of the Mass people for various propaganda, programmes and especially</p></div>	<div>“CONTRIBUTION OF NEPALI COMMUNITY TO THE ASSAMESE SOCIETY AND CULTURE”</div> <div>Tilak Sarmah, Khagen Sarmah</div>
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The Student Union submitted a memorandum to the Prime Minister of India in 24th July of 1980 citing some burning problems of Assam such as crisis of identity, threat of existence, problems of migration etc. The main objective of Assam movement was socio-economic development of Assam. Many patriots sacrificed their valuable lives for motherland in this movement. Amongst them were Dhan Bahadur Chetry of Bako(Kamrup), Khirod Bahadur Tamang of Goalpara, Kul Bahadur Chetry and Padma Bahadur of Lakhimpur, Boijayanti Devi of Tezpur, Bhim Bahadur Tamang of Gohpur etc. Prof. A. K. Baruah said, “The Nepalese slowly got the assimilation with Assamese. H. K. Barpujari was of the opinion that the settlement of the Nepalese could not be a problem at all. During the time of constitutional recognition of the Nepali language Dr. D. P. Baruah Ex. V.C., G.U., Tirthanath Sarmah, Principal, Lakheswar Brahma, President of Bodo Sahitya Sabha, Md. Akram Hussain, MLA supported a lot.</p><p>Contribution in the Area of literature:- The first written document of Nepalese in Nepali language was published in 1893 by Tulachan Aaley. That was a heroic poem narrated on natural disasters such as earthquake, war, cyclones, nature description and small battles etc.</p><p>The Nepali community contributed a lot in literary writings in 'Chetana'(1919 – 1927), Abahan (1929 – 1954, 1974) and in Ramdhenu (1950 -59-67).</p><p>Agriculture and beast keeping:- The Nepali speaking Gorkhali community has great contribution to the field of agriculture and animal keeping. Cow keeping and milk production is an integral part of Nepali community. Nepali and Mising people kept their cows in Kagiranga Graziers in 1880. The data of keeping cows in the Churma Velley, Brahmaputtra velley was mentioned in 'The North East Frontier of India' Delhi by Mecangi Alexander in 1885. Likely, the trend of cattle farm and milk production in Darrang District by Assamese, Nepali and Bengali people was mentioned by Mr. Darah in his 'Director of Land records and agriculture in 1887. By keeping cattle farm, Buffalos and through milk, Ghee, Butter production, the Nepalese maintained their living standard somehow. And the illiterate cow keeper contributed a lot to the National Income of this land through their small services. Dairy Farms were erected in various places for business purpose. The places were – Digboi, Tinsukia, Jagiroad, Amonighat, Guwahati, Tezpur, Lakhimpur, Biswanath Chariali, Jamuguri, Lower part of Assam Bongaigaon, Nalbari, Barpeta, Tangla etc.</p><p>Likely, in the field of agriculture, the Gorkhalies created records assisted to the economic growth of the Nation by producing rice, mastered, Sugar Cane, Jute Tea etc3. Tikaram Upadhyaya, Dilliram Upadhyaya were appreciated much while they pave way of self establishment by establishing agricultural farm co-operative Samitee in 1954 at Burigang. By expanding the agriculture of Sugar Cane, 'Cane co-operative Sugar mill' was established at Bamungaon (near Dergaon) of Golaghat district. Devi Prasad Upadhyaya of Kokrajhar was rewarded by the Agriculture Department of Assam Government in 1965 while he produced a large quantity of rice from varied seeds. Likely, Kashinath Upadhyaya of Samar Dalani under Sonitpur district was rewarded with cash 7000/- (Rupees seven thousand only) along with agricultural equipments for his distinguished role in the field of agriculture by the Agriculture department of Assam Govt. Motilal Sarmah of Panpur, Bhajkta Bahadur Chetry of Kokrajhar were regarded as scholar of Agriculture. Bir Bahdur Ghising of Golia under Sonitpur district was also rewarded by Agriculture department. From the above cited datas, one thing is crystal that Nepalese have contributed a dignified role through agricultural field and animal keeping to the percapita income and National Income of this state.</p><p>Traditional Dishes:- Every community has their special dishes. So far Assam is concerned the main dishes of Assam are rice and bread (chapaties). The local launch dish of Nepalese is called 'Chambrey'. It is prepared by weting rice corns. By grinding rice in the Dheki Sal, the mixture will be mixed with melted sugar and a special 'Laddu' will be prepared. Locally, these 'laddu' are known as 'Kosher', which is favourite of lord Ganesh. There is a trend of dedicating these 'laddus' to lord Ganesh in the beginning of any religious performance. A special launch dish is prepared from the mixture of rice and maize. The mixture is fried in a pan and is called 'Satu', which is treated as medicine of cold and cough. The pickle of bamboo shoot is favourite amongst the Nepalese. Nepali people are fond of Butter, Ghee, Milk, Milk Juice, Curd etc. Popularly known other Nepali dish is 'Gundruk', which is very favourite not only of Nepali people but also other people who had ever tasted it. It is a dish which is equivalent of the Assamese dish 'Khar'. It is prepared from the leaves of radish. Mastered etc. by preserving it underground for a fortnight. We know that the Nepali community is a combination of the Aryan and Mongolia origin. The people from Mongolia origin use traditional alcoholic drinks prepared from rice which is known as 'Jardh' or 'Lowpani'. People of this origin use this soft drink in their religious performance, homage etc.</p><p>Traditional Dresses:- Nepalese has a distinguish dress pattern. Well known dresses are Nepali cap, Turban, 'Doura – Suruwal' (of gents wearing), 'Guneo-Phariha' (of ladies wearing), 'Cholo' (ladies blouse). The traditional money purse of Nepali is called 'Thailee' which is made of clothes. A traditional belt of cloth is known as 'Patuka'. It is used for tying their body. 'Majhetro' is clothen Shawl of women. The name of soft shawl used by bride groom is called</p></div>	
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	<div>Indian Streams Research Journal</div> <div>ISSN 2230-7850</div> <div>Volume-3, Issue-6, July-2013</div> <div>'Pachewri'.</div> <div>Traditional Ornaments:- Ornaments are generally used by ladies. The ornament used in the forehead by women is called 'Shree Phul', Shree Bandi'. Nasal ornaments are called 'Nake Bulaki', 'Phuli'. The chain like ornaments used in neck is called 'Chandrahar', 'Nowgeri', 'Potey', 'Kanthi' etc. Ear rings are called 'Dhungri', 'Godabari', 'Chetptey Sun', 'Kan Phuli', 'Kundal' etc. The bangles are known as 'Chura', the anklet is known as 'Kalli' and ring as 'authi'.</div> <div>Traditional belief and custom:- There is a lot of traditional customs, belief, social rituals, hereditary customs etc. like other communities. These are similarly between Nepali and Assamese community of their marriage ceremony, social rituals etc. The trend of worshiping animals, trees, Sun, Moon, rivers assumed to be god is existed both in the communities. The flow of taking bath in the Brahmaputtra, Subanshiri, Akashi Ganga, Bhoirab Kunda, 'Hot water pond' (Dewpani/Golaghat) is regarded sacred by both the communities. The cow is regarded as god and is worshiped by Nepalese during their ' Tyohar Festival' and by Assamese during their 'Bihu festival' (Baisagi). Snake is regarded as god and is worshiped as 'Nag Devota' by Nepalese and as 'Monasha Puja' by other communities. If drought occurs, then the Nepali people arrange a marriage ceremony of Frogs for heavy rainfall. If a Cat meows and passes from ones way, then it would be regarded as bad sign. If a crow chirps changing its sitting place, then it would be regarded as a bad massage. If an Owl chirps then people believe that they might hear an unfortunate news etc. No one community of the world is combined of a single element. Assamese community is also a combination of Aryan, Mongolia and Ostrich origin. Likely, Nepali community is combination of Aryan and Magnolia origin. There is a similarity amongst the people belonging Mongolia origin in their physical structure, dishes, dress-up and behaviours. Both the Assamese and the Nepali language are originated from Charryapada, the family of Sanskrit. Though there is diversity and difference between Assamese and Nepali community yet they originated from Charryapada the same Hindu Family.</div> <div>REFERENCES i.Mackenzie Alexander ,(1885), “The North-East Frontier of India, Krishna M. Mittal publication”. ii.Kanak Chandra Deka ,(1989), “Asomor Prasiddha Mukti Juzaru, Bina Library”, Ghy. iii.Dambaru Dhar Chetry (edit), (1995), Akhil Bharatiya Nepali Bhasha Samittee”, Philobary. iv.Dr. L. P. Parajuli, (2001), “Nepali Katha Sahitya ma Uttarpurbiya Bharatko Yugdan”, Geeta Parajuli, Singri. v. Bishnulal Upadhyay, (1948), “Dugaraki Mahan Bibhuti – Adikabi Bhanubhakta aru Mahapurush Sankar Dev – Sonitpur. vi. Bishnulal Upadhyaya, (1990), “ Aajeeban Sangrami – Bhakta Bahadur Pradhan”, Nepali Sahitya Parisad, Assam. vii.Purusttom Bhandari ,(1995), “Freedom Movement and role of Indian Nepalese (1800-1950)”, Jagiroad. viii.Lil Bahadur Chetry ,(1999), “Jhaurey Partima lagda – Pankaj Pallav Prakashan”, Ghy.</div>	<div>ix.Agni Bahadur Chetry (Translated), 2001, “Itihakhar Adharat Asomar Nepali”.</div> <div>x.Dr. Khemraj Nepal ,(2007), “Asomiya Nepali Janajiban, Basanta Smriti Prakashan” , B. Chariali.</div> <div>xi.Mr. Tilak Sarmah ,(1998), “Siva Bhakta Sarmah ko Jibani Byaktitya Kritittyta, Bidur Prakashan”, Kathmandu.</div>
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