PHOTO GALLERY

Informant, Hemchandra Goswami, Bhellar chowk, Bamunbore, Namati, Nalbari (01-14-2016)

Informant, Deuri, Dhamdhama, Nalbari (Gar kah Sarania Kachari priest (Dhamdhama, Nalbari dist), He is a priest of a Shiva temple. He gives blessings to Sarania Kacharipeople and other kachari people only, not other caste Hindu. )
Informant, Bhellar Chowk, Bamunbori

Badan Das, Informant, Gaoburha, Bhalukdanga, Baksa

Thapona, Sarania Kachari household, Bhalukdanga, Baksa
Jagannath Mandir, Saania Chuburi, Mahapara, Baksa (26-03-2014)
Folklore and Identity of Sarania Kachari:

Jakoi nritya, Mahoripara, Baksa (26-03-2014)

Jakoi Nritya
Jakoi nritya competition during Central Bahgohai Utsav, Dhamdhama, 2014, Nalbari

Polu poha nritya, Mahoripara (26-03-2014)

Women during *Pani Tola* of Sarania Kachari marriage ceremony wearing green mekhela chador.
Sarania Kachari women in a loom, Bhalukdanga, Baksa (05-31-2015)

Presentation of a welcoming gate during the third biennial Conference of Sarania Kachari Student Union of Baksa district, Mahoripara, Baksa

Sarania Kachari women (informant), Borimakha, Baksa (04-30-2014)
Sarania Kachari *tuloni biya* (puberty marriage), Borimakha, Baksa (04-30-2014)

Social gathering during a *tuloni biya* (puberty marriage), Borimakha, Baksa (04-30-2014)

*Tuloni Biya* (puberty marriage), Borimakha (04-30-2014)
Marriage Ceremony, Nij Juluki

Bah Gohai Utsav, Tamulpur (04-27-2014)

Bah Gohai Utsav, Tamulpur (04-27-2014)
Celebration of *Bah-Gohai* puja (worship of Bamboo God) by *Hom Yogya* (a tradition of Vedic Hindu religion). (04-27-2014)
Bator Puja, dimlipaar-Haap Kata, Tamulpur, Baksa (05-31-2015)

Bator Puja, Haap Kata, Tamulpur, Baksa (05-31-2015)

Bator Puja, Haap Kata, Tamulpur, Baksa (05-31-2015)
Bator Puja, Haap Kata, Tamulpur, Baks (05-31-2015)

Burha burhir than, barimakha, Baks district, Assam.

Informant, Gar Bhitor, Baks (10-06-2015)
Bambolpita Dance during a meeting, Baksa.

Jakoi Nritya during bohag Bihu celebration of All Assam Guwahati Student Union, Guwahati, 2014.
Jol Devatar Puja (worshipping water God), Karemura, Baksa (05-31-2015).

Showing food preparation during a T.V. programme., Karemura, Goreswar (05-31-2015)

Fried Kare insects, Karemura, Goreswar, Baksa (05-31-2015).
Cooked Pork and Silk worm, kare mora, Goreswar, Baksa (05-31-2015).

Cultural Procession, 12th biennial conference of Sarania Kachari Student Union, Baroma, Baksa, (24-12-2012)

Social gathering during a public meeting, Boroma (24-12-2012)
Presenting Jathi by a Sarania Kachari man during a meeting, Dhamdham, 2013

*Aag ana* (agricultural ritual), Juluki, Baksa (11-09-2012)

Mukh Bhanga, Nij Juluki, Baksa (11-09-2012).
Arabinda Rajkhoa (a surrendered ULFA Candidate) during a meeting of Sarania Kachari.
অভিজ্ঞতা,
কেরিমেট উচ্চ সামরিক অসামরিক চর্কার, বিশপুর ( খসাদ )
বিভাগ— নরিয়ার সংবাদঘাট অনুষদ ইত্যাদি ক্ষেত্রসমূহের বিভাগ পুনর্ব্যক্তি করিয়া সংবাদঘাটে কীভাবে প্রদত্ত প্রচেষ্টার পরিস্থিতি প্রদান।

সদৃষ্টি অসামরিক দূতার সহায়তা
মুখ্য কর্মকর্তা— গোবেন্দা-7৫১ জীক
কার্যকর্তা অষ্টম অষ্টম
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The chairman & members of parliamentary joint committee on the scheduled caste and scheduled tribes orders (Amendment) Bill, 1979.

Sub:- Inclusion of sermia sub-caste in the schedule of primitive tribes of Assam.

Submitted by
The Sdho Assam Saraniya Sena, Gorakhpur.
Date 12-5-79.
MEMORANDUM

From:-
The Shriswor Amorn Saraniya Samtha
Vill & P.O.-Gorawar,
Dist.- Kamrup, Assam.

To:

The chairman & members of the parliamentary joint committee
on the scheduled caste and scheduled tribes orders(Central) Bill, 1970.

Respected sir,

We, the undersigned on behalf of the Saraniya people and Assam
Amorn Saraniya Samtha are very much delighted to have this rare opportunity
of presenting our case before the august committee for favour of consideration
and necessary action to include the saraniya caste in the list of scheduled
tribes pala in Assam. The reasons are stated below.

1. Historical background:

Before the coming of the Aryans people the state of Assam was
inhabited by the Asurans and Kiratas. So far we have come to understand that the Asurans and Kiratas were nothing but the aborigines
such as Kochri, Rabha, Loba, Baori etc.

In course of time the mighty Ahoms entered Assam with a view
to establish kingdom. This mighty race gradually conquer all of
Assam defeating the Kochri and others kings. The Ahom kings
were attracted to Hinduism and then took up Hindu Religion as
their religious faith.

If might be during the reign of Ahom many of the aborigines
viz., Kochri, Rabhas, Loba, etc., accepted Hindu Religion (though
not by all), thus their ethnic identity merged. In the process of
social coalescence many of the tribes took Assamese language
including the Bodos i.e., Ahom. The religious spokesman excepted
them with much reservation and that is why they retained their
separate old way of life and culture. This section of the tribes
people are called saraniya as this name was given by religious
spokesmen.

Sir, such process of religious transformation is nothing new
or unique to the saraniya alone. Many such tribal people took to
a new Hindu culture namely Brahmo which originated in the later
part of the nineteenth century in west Bengal & many of them took
Christianity and in upper Assam almost of the Kochri people had
taken Hinduism many centuries ago which are known as Sonowal
Kochri just like saraniya in lower Assam.

2. Evidence list and concurs:

The saraniya found distinctive mention together with the
kochris, the Machis, the Rabhas, Loba, etc. in the earlier list of
aboriginal tribes up to the census of 1981 but suddenly in
the census of 1971 from the earlier list of aboriginal the distinct
mention of saraniya missing. This has created a sense of shock and apprehension in the mind of the saraniya people for obvious reasons.
5. Native language & culture:

As we have mentioned above about the acceptance of Hindustani several centuries ago, gradually this sub-caste has lost their original language like that of sub-caste Rabhas, language and culture. So in course of time the language prevailing in the state becomes our mother language. The other culture of the sub-caste remains same as was before. Due to acceptance of Hindustani we are marching towards the assimilation with the other people of the country. Now the political which hitherto had from time to time tried to discover something conspiracy in the process of religion assimilation is in conversion of the tribes. The present generation should not be put in the dock for something done by the predecessors.

4. Proposed list of scheduled tribes:

Sir, we are glad to inform you that the present Janta Govt. of Assam have been pleased to include the sarmin sub-caste in the proposed list of scheduled tribes of Assam. In schedule we are mentioning sarmin kachari. We have no objection about this, but the fact remains that not only some kachari become sarmin but from Lalongs and Rabhas also become sarmin. So, it is mentioned as sarmin kachari some sort of injustice will have to be done to Rabhas and Lalongs. Therefore, we request you consider the term sarmin kachari as sarmin which will cover entire sub-caste as we cited above.

5. Economic condition:

The economic condition of this sub-caste is beyond expectation. They have no businesses, no industrialist, no skilled workers simply all of them are cultivators. Many of them have sold their lands to others and in this way they gradually become laborers and reduce to poverty.

Secondly until now they have only a handful of lower category staff in various Govt. departments. They are economically so backward even seventy percent of their children have to give studies due to financial conditions from class VI or VII. The percentage of Matriculate and degree holder is terribly low. The sarmin are not fully aware of the various department plans and programmes of the Government for the betterment and upliftment of the scheduled tribes due to their ignorance about it.

6. Political status:

In 1971 census from the ethnic list of aborigines the sarmin are missing so the actual population of this sub-caste can not be ascertained. However, the sarmin people will be little over the 4(4) lakhs within the state of Assam. It present we have two representatives from the reserved seats in the legislative Assembly of Assam state.
Our students and people have already experienced trouble and humiliation when they approached the authority concerned for issue of caste certificates with a view to put application as scheduled tribes. Such a situation has directly caused hardship to this community.

Sir, we hope, we have been able to make our points clear and now we request your honour to be pleased to recommend immediate inclusion of the names of the persons as a distinct caste of Scheduled Tribes as per the provisions of the Act, so that we may not be deprived of the benefits and privileges of the government and constitutional facilities.

Yours faithfully,

Sincerely yours,

1. Bhawana Nath Das, President,
   All Assam Students' Association
2. Madhav Deb, General Secretary,
   All Assam Students' Association
4. Jyoti Deka
5. Krishna Deka
6. Himanta Kumar Deka
7. Mamtah Ali Deka
8. Sonambar Deka
9. Bhusonbar Deka
10. Naren Deka

Note: 

Copy to:
1. All Ministers of Assam
2. All I.A.S.,s of Assam
3. All M.L.A's of Assam
4. Prime Minister of India
5. Prime Minister of India

Date: . . . . . . . . . .

for favour of information
necessary action.

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MEMORANDUM

SUBMITTED TO

THE PRIME MINISTER OF INDIA

ON

THE DEMAND FOR REINCLUSION OF THE SARANIYAS IN THE PLAINS SCHEDULED TRIBES LIST OF ASSAM

BY

THE SODOU ASOM SARANIYA SANTHA

FEBRUARY 11, 1981
GOESWAR-781366
ASSAM
To

The Prime Minister of India, New Delhi

Dear Madam,

On behalf of the Sodou Assom Saraniya Santha, the only Socio-Cultural Organisation of the Saraniya tribe living mostly in the plains of Assam, we express our sincerest gratitude to you for allowing us this opportunity to present this memorandum on the demand for 'reinclution of the Saraniya tribe as a separate and independent' tribe in the list of plains scheduled tribes of the state of Assam.

We may be permitted to mention that the Saraniya tribe is an offshoot of the great Indo-Mongold race like the Rabhas and the Kacharis. In the first nation-wide census of 1871 this tribe, was returned as aboriginal along with the Rabhas and the Kacharis because of their living condition, customs and backwardness. Mr. W. W. Hunter who based
his book "A Statistical Account of Assam" on this census report, brought out a number of tables on ethnical division of the people of Assam. There also in the tables for the districts of Kamrup and Lakhimpur he had shown the Saraniyas as aboriginal tribe along with Garo, Kachari, Rabha, Lalung, Mikir, Miri and others. (vide at Pp. 30 and 307 in vol. I of A Statistical Account of Assam, reprinted edition of 1975, published by B. R. Publishing Corporation 461, Vivekananda Nagar, Delhi-110032). Since then on, even after Independence the tribe has been treated as scheduled tribe in Assam and until 1961 the name "Saraniya" occurred in the list of Scheduled tribes and the Saraniya people enjoyed all the constitutional privileges as such. (vide at P 52 of the Census Handbook for Assam 1961 for the list of scheduled tribes).

It is really regrettable that suddenly in 1971 the Saraniya tribe ceased to occur in the list of Scheduled tribes of Assam plains without any reason whatsoever. It is certainly not a feat of magic that the Saraniya people have overnight advanced in all directions at such a speed that they have far surpassed their counterparts in the list and become on par with other advanced communities. The following statistics would rather prove to the contrary.
Of the five lakhs and odd souls of the Saraniya tribe only 06 percent are educated, a percentage much lower than of the Boro Kachari, which also is a Scheduled tribe of Assam plains. Their service holders constitute a meagre 01 percent while 70 percent of them have no land to till. Although almost percent of them are agriculturists, 5 percent have lands of their own. 80 percent of them are compelled to live under peonage. They are thus economically still in the backwater of ages and much more poorer than the other plains scheduled tribes of Assam.

Culturally however they have no language of their own. Like the Sonowal, Lalu, the Rabha and a sizeable section of the Boro Kachari, all plains Scheduled tribes, they too have forgotten their original mother tongues viz. a dialect of the Bodo group of languages, owing to long disuse. But the Saraniya tribe has still retained its old customs and beliefs, though like most of the scheduled tribes (plains) of Assam they too have centuries ago adopted Hinduism as their religion.

From the above circumstances, it would certainly convince you Madam, that there was no justification however in excluding the Saraniya tribe from the list of Assam’s plains Scheduled tribes. One can very well imagine what would be the plight of the
Saraniyas if such a state of affair is allowed to continue any further.

We do hope your honour would appreciate the gravity of the situation and take all necessary steps to include the Saraniya tribe in the list of plains scheduled tribes of Assam as a separate independent tribe.

We would feel ourselves highly rewarded if decision on the matter is quickly taken.

Yours faithfully

1. Manik Ch. Das, M.L.A., Adviser
2. Balkuntha Nath Das, M.L.A., do
3. Surendra Nath Das, Ex-M.L.A., President
4. Debakanta Mazumdar, Vice-President
5. Duli Ram Deka, do
6. Haladhar Das, Gen. Secretary
8. Kanak Ch. Choudhury, do
9. Ramesh Ch. Das, do
=বার্ফ পত্র=
সুদীর্ঘ অবস্থান পার্থক্য হতে লাগ।

পত্রপ্রিয় মহাশয়ের জন্য এই অঙ্গের আবার পুনর্নির্দেশ প্রতিষ্ঠানের যাত্রীদের প্রতি প্রত্যেক পরিকল্পনায় সমর্পিত হয়েছে।

বিষয়ের মতো ষষ্ঠ পর্য্যায়ের সমর্পিত।

মৃত্যুর দিন ১৯২৬ জানুয়ারি ১১
বিবরণ— সকল সম্পাদক অস্বয় দ্বারা অনুপ্রাণিত কর্মকান্ড পূর্ব অথবা পরের পুরুলী প্রকাশিত পাবলিকের জন্য এই বিষয়ের সমালোচনা।

অনুমোদন—

সম্পাদক সুকুল বিদ্যা হীরা সেন অভিষেক শ্রীকবি 

বিষয়কর্তা— সমালোচনা সম্প্রদায় অস্বয় দ্বারা অনুপ্রাণিত কর্মকান্ড 

পূর্ব অথবা পরের পুরুলী প্রকাশিত 

প্রকাশিত পাবলিকের জন্য 

এতে বিষয়ের সমালোচনা।
নিম্নলিখিত বিষয়ে আলোচনা করা হবে।

নিচের বিষয়গুলি আলোচনা করা হবে।

নিচের বিষয়গুলি আলোচনা করা হবে।

নিচের বিষয়গুলি আলোচনা করা হবে।
lectured upon the purity of Hindu religion and the case with which they can acquire salvation and a position in Hindu society if they give up their habits of eating pork and other forbidden foods and drinking strong liquor and conform to Hindu usage, when after some time they show some initiative in becoming Hindu the Gouzin gives them the option of simply taking a "Koch" and remaining "Koch" in their eating habits (this is the status of Saranaj Koch) or of becoming perfect Hindu (Saraj Koch) and convert to Hinduism. In respect of the Koch I would point out that the terms has very much the same meaning as shahk among Mohammedans in upper India, that is it is used to denote converts from non Hindu tribes to Hinduism. It does not immediately in close all converts when a Koch takes a shahk he discards certain of his old habits and adopts Hindu usage he becomes a "Koch" and after some generations his descendants especially if well to do can in at least in part of Kamarup become "Koch."
3. 275 on the 10th Oct... through the chief Secy. to the
Prime Minister.

4. 1981 to the Prime Minister:

5. 25th June, through the
Chief Secy. to the P.M.

6. 25th July. Deptt. for
Chief Secy. to the P.M.

7. 1982, 11th August, to the
Director of Research.

8. 1983, 10th August, to the
Chief Secy. of R.A.S.

9. 1983, 14th August, to the
Director of Research.

10. 1983, 18th August, to the
Chief Secy. to the P.M.

11. 1983, 20th August, to the
Chief Secy. to the P.M.

12. 1983, 22nd August, to the
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13. 1983, 25th August, to the
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90. 1984, 27th November, to the
Chief Secy. to the P.M.
ভারতীয় সাহিত্যে সংবিধিত কবি খা কাপ্তানিক মন্দাবী, এই সময় এসআরএ অষ্টাদশ বছরের সংস্কার প্রকল্পের মূর্তি হিসেবে নেতৃত্ব অর্পিত করেন। অর্থ বিদ্যমান হার স্বাভাবিক এই পাঠান্তর জেলার। আমি গুরু, স্ত্রীলিঙ্গ চক্রকে চলমান সংস্কৃতিক পথের সামুদ্রিক প্রত্যাহারের মাধ্যমে যুক্ত হয়ে সংগঠন করি আমি এই প্রকল্পে সামর্থ্য প্রদান করি যাতে সমাজকে আরো ভালো হয়।

আমি দেখি বিশ্বের আলাদাভাবের ধারণার বিষয়ে কাউন্টার দাতার একটি তৎকালীন সু-বান্ধব আশাকর।

**সংযোগ—**

<table>
<thead>
<tr>
<th>নং</th>
<th>কীর্তিমূলক প্রেক্ষাপট</th>
<th>সংযোগকর্তা</th>
<th>মূল্য এক্রথ</th>
<th>প্রকল্পকর্তা</th>
</tr>
</thead>
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<tr>
<td>১.</td>
<td>কীর্তিমূলক প্রেক্ষাপট</td>
<td>সংযোগকর্তা ১</td>
<td>২০ লক্ষ, ২০০০ টাকা</td>
<td>প্রকল্পকর্তা ১</td>
</tr>
<tr>
<td>২.</td>
<td>কীর্তিমূলক প্রেক্ষাপট</td>
<td>সংযোগকর্তা ২</td>
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<td>প্রকল্পকর্তা ২</td>
</tr>
</tbody>
</table>
Our students and people have already experiencing trouble
and humiliation when they approach the authority concerned
for issue of caste certificate with a view to put application
as scheduled tribe. Such a situation has already caused hard
in this community.

Sirs, we hope, we have been able to make our points clear and
now we request your honour to be pleased and to recommend
immediate inclusion of the saraniyas as a distinct caste of
the plains scheduled tribes list of Assam, so that we may
not be deprived of plan and programmes of the Government and
constitutional facilities.

We remain sir,

Sincerely yours,

1. Saradra Nath Das, President,
   All Assam Sarania Association
2. Raja Mohan Das, General Secretary,
   All Assam Sarania Association
3. Pranab Sethi, M.L.A.
4. Jogen Deka
5. Kamak san Deka
6. Kishor Kumar Deka
7. Munirul Islam, M.L.A.
8. Sonalwar Das
9. Basudhar Deka
10. Bharani Nar Deka

Copy to:
1. All Ministers of Assam,
2. All M.L.A's of Assam
3. All M.P.'s of parliament of India
4. Prime Minister of India.
5. Home Minister of India.

Memo No. . . . . . . . . . . . . . . . . . Date. . . . . . . . . .

\*\*\* for favour of information
\*\*\* and necessary action.
3. Neither language & culture.

As we have mentioned above about the acceptance of Hinduism several centuries ago, gradually this sub-caste has lost their original language, like that of sub-caste Brahman language and sanads. So in course of time the language prevailed in the state becomes our mother language. The other culture of the sub-caste remains same as was before. Due to acceptance of Hinduism we are marching towards the assimilation with the other people of the country. For the political witch hunt we have from time to time tried to discover something conspicious in the process of religion conversion of the tribes. The present generation should not be put in the dock for something done by the predecessors.

4. Proposed list of scheduled tribes:

Sir, we are glad to inform you that the present Jaintia Govt. of Assam have been pleased to include the seramia sub-caste in the proposed list of scheduled tribes of Assam. In schedule we are mention as sarania kachari. We have no objection about this, but the fact remains that not only some kocharis become sarania but from Lelongs and Brahman also became sarania. So, it is mention as sarania kachari some sort of injustice will have to be done to Brahman and Lelongs. Therefore, we request you consider the term sarania kachari as sarania which will cover entire sub-caste as we cited above.

5. Economic condition:

The economic condition of this sub-caste is beyond expectation. They have no businessmen, no industrialists, no skilled workers simply all of them are cultivators. Many of them have sold their land to others and in this way they gradually become landless and reduce to poverty.

Secondly until now they have only a handful of lower category staff in various Govt. departments. They are economically so backward even seventy percent of their children have to give their studies due to pecuniary conditions from class VI or VII. The percentage of Matriculate and degree holder is fearfully low. The sarania could not fully avail the various departmental and programmes of the Government for the betterment and upliftment of the scheduled tribes due to their ignorance about it.

6. Political strain:

In 1971 census from the ethnic list of aborigins the sarania are missing as the actual population of this sub-caste can not be ascertained. However, the sarania people will be little over the 50,000 lakhs within the state of Assam. At present we have two representatives from the reserved seats in the Legislative Assembly of Assam state.
MEMORANDUM

From: The Sahoo Assam saraniya samtha
Vill & P.O.: Gorowan,
Dist.: Kamrup, Assam.

TO

The chairman & members of the parliamentary joint committee on
the scheduled caste and scheduled tribes orders (Amendment) Bill, 1970.

Respected Sir,

We, the undersigned on behalf of the saraniya people and sahoo
Assam saraniya samtha are very much delighted to have this rare
opportunity of presenting our case before the August committee for
favour of consideration and necessary action to include the saraniya
caste in the list of scheduled tribes plain in Assam. The reasons are stated below.

1. Historical background:

Before the coming of the Ahoms people the state of Assam was
inhabited by the Asuras and Kiratas. So far we have come to under-
stand the Asuras and Kiratas were nothing but the aribalinds
such as Kochari, Rabha, Lalung, Deori etc.

In course of time the mighty Ahoms entered Assam with a view
to establish kingdom. This mighty race gradually conquered all of
Assam defeating the Kochari and others kings. The Ahom Kings
were attracted to Hinduism and then took up Hindu Religion as
their religious faith.

If might be during the regime of Ahom many of the aribalinds
viz, Kochari, Rabha, Lalung etc. accepted Hindu Religion (though
not by all), their ethnic identity remained. In the process of
social emancipation many of the tribes took Assamese language
including the Ahoms. The religious spokesman excepted them with such reservation and that is why they retained their
separate old way of life and culture. This section of the tribal
people are called Saraniya as this name was given by religious
spokesmen.

Sir, such process of religious transformation is nothing new
or unique to the Saraniya alone. Many such tribal people took to
a new Hindu culture namely Brahmin which originated in the later
part of the nineteenth century in west Bengal & many of them took
christianity and in upper Assam almost of the Kochari people had
taken Hinduism many centuries ago which are known as Sonowal
Kochari just like Saraniya in Lower Assam.

2. Ethnic list and census:

The Saraniya found distinctive mention together with the
Kocharis, the Dhanas, the Rabhas, Lalungs etc. in the ethnic list of
aboriginal tribes up to the census of 1961 but suddenly in
the census of 1971 from the ethnic list of aboriginal the distinct-
ive mention of Saraniyas was missing. This has created a sense
of shock and apprehension in the mind of the Saraniya people for
obvious reasons.

Cond: 2/
MEMORANDUM

TO

The chairman & members of parliamentary Joint committee on the scheduled caste and scheduled tribes orders (Amendment) Bill, 1973.

Sub:- Inclusion of Sarania sub-caste in the schedule of primitive tribes of Assam.

Submitted by

The Sodow Assam Saraniya Sangha, Goreswar.

Date 12.6.73.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Position</th>
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<tbody>
<tr>
<td>1</td>
<td>শ্রী উমেশ দাস</td>
<td>উপদেষ্টা</td>
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<td>শ্রী জীবনকিশোর মেধি</td>
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<td>3</td>
<td>শ্রী কৈলাশ মুখোপাধ্যায় ডেকা</td>
<td>সভাপতি</td>
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<td>4</td>
<td>শ্রী বিশ্বেন্দু ডেকা</td>
<td>সভাপতি</td>
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<td>5</td>
<td>শ্রী বিশেষ চন্দ্র দাস</td>
<td>উপ-সভাপতি</td>
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<td>6</td>
<td>শ্রীমতী ডেকা</td>
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<tr>
<td>7</td>
<td>শ্রীমান্ন শরণীরা, সাধারণ সম্পাদক</td>
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<td>8</td>
<td>শ্রী বিশ্বেন্দু মহিলা, সাধারণ সম্পাদক</td>
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<td>9</td>
<td>শ্রী সীমান্ত দাস</td>
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<td>10</td>
<td>শ্রীমান্ন মানিক দাস, সাংস্কৃতিক সম্পাদক</td>
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<tr>
<td>11</td>
<td>শ্রী অনন্ত দাস, বিজ্ঞান সম্পাদক</td>
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<tr>
<td>12</td>
<td>শ্রী প্রশান্ত দাস, কার্যালয় সম্পাদক</td>
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</tbody>
</table>
আটিকে আকাশে ভিতরে দৃষ্টি করি এই কাজের কারণে বন্ধন বদলে। নরুজ স্বয়ং তোমাদের আদর্শের দ্বারার কাঁপাতে শক্তি নালায় সাধন। এটি মানবীয় অভিকাণ্ড। এছাড়া সাধারণ কাজ বাণিজ্যিক অভিব্যক্তি, নিজে আমাদের সহযোগী কর্মকাণ্ড সমূহ আরো গর্বীকর করে পরিবারের কর্ম আরো জীবন।

অতিরিক্ত অপারেশন ইউনিয়ন মহাসাগর সংস্থার সদর দপ্তরের সুমধুর প্রেমকে উৎসাহিত করতে দাবি করি। কর্মকান্ড আমার দলে অংশগ্রহণ, খুশি সৃষ্টি সৃষ্টি স্বভাব বুদ্ধি পরিশোধ করি। কৃতিত্ব করা সম্পূর্ণ বুদ্ধির ভাব জান না। আদর্শবাদী এই সময়ের সাঙ্গীতিক বৈদিক রোচক নিয়ে ভিত্তি করে কেবল একবিংশ শতাব্দী শিক্ষার বিষয়।

সংবাদ পেয়ে, আমার নিজের পার্শ্বে পুনরুদ্ধার হয়েছে। সাঙ্গীতিক বিষয়ে আমার জন্য করে ইতিপাটিত করা। সৃষ্টি তুলি করি, আমি দূরে তুলির ক্ষেত্রে সৃষ্টি করি।


dd

আমার নিজের মাধ্যমে ঠিক

কবি। অস্থিতিশীল। এই

দীপলীখ। রহস্য মন্ডলী

কৃতি যে তুমি হচ্ছ নিঃর্বাক হল

১। শাব্দিক পত্র: অনন্ত, ১২ জুলাই '৮৬

২। শাব্দিক পত্র: কৃত্তিবাস, জান্নাত, ২৬ জুলাই'৮৭

৩। শাব্দিক পত্র: কব্যীর, ২১ জুলাই '৮১

তাও আমার পরিচিতির দিশায় হল।

১। শাব্দিক পত্র: অনন্ত, ১২ জুলাই '৮৬

২। শাব্দিক পত্র: কৃত্তিবাস, জান্নাত, ২৬ জুলাই'৮৭

৩। শাব্দিক পত্র: কব্যীর, ২১ জুলাই '৮১

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প্রতি,
কেরিনেট উপ-সম্মিতি, অসম চর্চার, বিশ্ববিদ্যালয় (অসম),
বিষয়ে— শেরনীয়া সম্প্রদায়ের অন্যতম ত্রিসমান জনতিতে সাধারণ কৃতি পুনর্নবীকরণ ও সাংবিধানিক বীক্ষণ প্রদান।

সম্হালন,
ওপরের বিবরণ প্রস্তুত সদৃশ অসম শেরনীয়া জাতির সদৃশ কাণ্ডান-লোকের কাহিনী বিজ্ঞান হেতু অর্থনীতিক অধ্যায়নের জন্য অসম শব্দিক। সম্প্রদায়ের এক জনজাতীয় স্থানীয়, ইতিহাসের জন্য অর্থনীতিক অধ্যায়নের জন্য প্রথম নতুন কার্যক্ষেত্র তাঁতেনাুক ১৯৭১ ইঃ চন্দ্র পলও পূর্ব রচনা করে। এই সম্পর্কে ইতিহাসের সময়ে সময়ে সদৃশ অসম শব্দিক সদৃশ অসম অবিলুপ্ত হয়ে চলে আসছে অসম জাতি। এর পরিকল্পনা অসম জাতির জাতিকে জাতিকে পরিকল্পনা করে। কারণ প্রক্রিয়াকরণের ফলে, গোপালগোপী বাংলা কোনো কার্যক্ষেত্র করা হয়।

শেরনীয়া সম্প্রদায়ের অসম সম্প্রদায়ের বিভিন্ন চর্চার কাগজ গল্প, পিয়েল আদর্শ দ্বারা সম্পর্কিত খয়েকনীয়ার সময়ে সময়ে চলে চলে চলাচলের কারণে আগে পড়া যে তার পাশা-পাশির থিয়েটারে জাতিকে। প্রস্তুত সাধনা প্রক্রিয়া চর্চার অনুশীলনে শাখায় কিছু বিশেষ অবিশ্বাস্থে অংশগ্রহণ করার উদ্দেশ্যে বোঝাতে হয়।

জনজাতীয় লোকের মূল্য বিভিন্ন অংশকে এই সম্প্রদায়ের নিজের জনজাতীয় চর্চার প্রকৃতির প্রশ্নের চর্চাতে বিভিন্ন হেতু হাতে। বব পরিকল্পনা বিপ্লবের জনপ্রীতি অধিকারী অবিলম্বে অবিলম্বে করা হয়। আলম বোঝাতে বাংলায় মূল্যায়ন করা হবে কারণ এই সম্পর্কে আমি নেতিবাচক নিয়ম লেখা বিষয়।

আমার কথাকে ঘোষণা করি, চেষ্টা হবে অসম জাতি অন্য দিক দিকে। আমার উদ্দেশ্য ঘোষণা নেওয়া শেরনীয়া জাতি সদৃশ অসম জাতিতে প্রথম চন্দ্র পলও পূর্বের উপন্যাসের সময় জন-গোপাল মিলন শেষ অসম বলি আসম কথার পূর্বে সম্পর্কে ফাঁসি।

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স্নাবক পত্র

প্রতি,
কেরিনেট উপ-সমিতি, অসম চৈতক, বিশপুর (অসম)
বিষয়ঃ শবণীয়া সম্প্রদায়ক অসম ভৈরব জনদন্তীয় তালিকাকে পুনঃ অন্তর্ভুক্ত করা সাংবিধানিক সৌরাষ্ট্র প্রদান।

সদৃশ অসম শবণীয়া হাত্র সম্মত
মূখ্য কার্যালয়— গোবেরহাট-৭৮১৬৬
কার্যালয় । অসম
১৯৮৮ ইং চন
No. MFSC(WPI)2/86/108,  
JULY 18, 1986.

The President,  
All Assam Tribal Sangha,  
Tribal Rest House,  
Paltan Bazar, Guwahati-8.

I have discussed in detail about the  
Caste Certificate with the Representatives of the  
All Assam Sarania Students' Union. I am in full  
agreement with the Union and hence you are requested  
to kindly issue the Certificates as usual as Sarania  
( Kachari ), Plain Tribes of Assam.

It is hoped that you will do the needful.

B Norah, 8/8  
Minister,  
Welfare of PT & SC's,  
etc., Assam.
Saraniyas if such a state of affair is allowed to continue any further.

We do hope your honour would appreciate the gravity of the situation and take all necessary steps to include the Saraniya tribe in the list of plains scheduled tribes of Assam as a separate independent tribe.

We would feel ourselves highly rewarded if decision on the matter is quickly taken.

Yours faithfully

1. Manik Ch. Das, M.L.A., Adviser
2. Baikuntha Nath Das, M.L.A., do
3. Surendra Nath Das, Ex-M.L.A., President
4. Debakanta Mazumdar, Vice-President
5. Dati Ram Deka, do
6. Haladhar Das, Gen. Secretary
8. Kanak Ch. Choudhury, do
9. Ramesh Ch. Das, do
Of the five lakhs and odd souls of the Saraniya tribe only 08 percent are educated, a percentage much lower than of the Boro Kachari, which also is a Scheduled tribe of Assam plains. Their service holders constitute a meagre 01 percent while 70 percent of them have no land to till. Although almost cent percent of them are agriculturists, 5 percent have lands of their own. 80 percent of them are compelled to live under peonage. They are thus economically still in the backwater of ages and much more poorer than the other plains scheduled tribes of Assam.

Culturally however they have no language of their own. Like the Sonowal, Lalung, the Rabha and a sizeable section of the Boro Kachari, all plains Scheduled tribes, they too have forgotten their original mother tongue viz. a dialect of the Bodo group of languages, owing to long disuse. But the Saraniya tribe has still retained its old customs and beliefs, though like most of the scheduled tribes (plains) of Assam they too have centuries ago adopted Hinduism as their religion.

From the above circumstances, it would certainly convince you Madam, that there was no justification however in excluding the Saraniya tribe from the list of Assam’s plains Scheduled tribes. One can very well imagine what would be the plight of the

Since then on, even after Independence the tribe has been treated as scheduled tribe in Assam and uptil 1961 the name "Saraniya" occured in the list of Scheduled tribes and the Saraniya people enjoyed all the constitutional privileges as such. (vide at P 52 of the Census Handbook for Assam 1961 for the list of scheduled tribes).

It is really regrettable that suddenly in 1971 the Saraniya tribe ceased to occur in the list of Scheduled tribes of Assam plains without any reason whatsoever. It is certainly not a feat of magic that the Saraniya people have overnight advanced in all directions at such a speed that they have far surpassed their counterparts in the list and become at par with other advanced communities. The following statistics would rather prove to the contrary.
To

The Prime Minister of India, New Delhi

Dear Madam,

On behalf of the Sodou Asom Saraniya Santha, the only Socio-Cultural Organisation of the Saraniya tribe living mostly in the plains of Assam, we express our sincerest gratitude to you for allowing us this opportunity to present this memorandum on the demand for reincorporation of the Saraniya tribe as a separate and independent tribe in the list of plains scheduled tribes of the state of Assam.

We may be permitted to mention that the Saraniya tribe is an offshoot of the great Indo-Mongoloid race like the Rabhas and the Kacharis. In the first nation-wide census of 1871 this tribe was returned as aboriginal along with the Rabhas and the Kacharis because of their living condition, customs and backwardness. Mr. W. W. Hunter who based
MEMORANDUM

SUBMITTED TO

THE PRIME MINISTER OF INDIA

ON

THE DEMAND FOR REINCLUSION OF THE SARANIYAS IN THE PLAINS SCHEDULED TRIBES' LIST OF ASSAM

BY

THE SODOU ASOM SARANIYA SANTHA

FEBRUARY 11, 1981
GORESWAR-781366
ASSAM
## APPENDIX-C
### LIST OF INFORMANTS

<table>
<thead>
<tr>
<th>Name</th>
<th>Male/Female</th>
<th>Age</th>
<th>Place</th>
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<tr>
<td>Das Ramesh chandra</td>
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<tr>
<td>Sarania Hiren</td>
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<td>Udalguri</td>
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<td>Sarania Mintu</td>
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<td>Medhi Phuleswari</td>
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<td>Late Das Satish</td>
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<td>80</td>
<td>Former Principal of Barama College, Barama</td>
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<td>Deka binita</td>
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