APPENDIX
Appendix 1:

Table 1.15

Name of the selected villages surveyed:

<table>
<thead>
<tr>
<th>Name of Villages</th>
<th>Population composition</th>
<th>Name of the Goan Panchayat</th>
<th>Police Station</th>
<th>Number of Barman Household</th>
<th>Number of the Barmans</th>
<th>Number of Sample houses</th>
<th>No. of the persons of the sample Barman household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Thaligram</td>
<td>Mixed tribal and non-tribal*</td>
<td>Khaspur</td>
<td>Udharbond</td>
<td>60</td>
<td>315</td>
<td>20</td>
<td>98</td>
</tr>
<tr>
<td>2. Harinagar</td>
<td>Non-tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>10</td>
<td>53</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>3. Shiberbond</td>
<td>Non-tribal majority</td>
<td>Khaspur</td>
<td>Udharbond</td>
<td>28</td>
<td>150</td>
<td>9</td>
<td>46</td>
</tr>
<tr>
<td>4. Kumacherra</td>
<td>Tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>100</td>
<td>498</td>
<td>33</td>
<td>151</td>
</tr>
<tr>
<td>5. Bagherkona</td>
<td>Mixed tribal and non-tribal</td>
<td>Khaspur</td>
<td>Udharbond</td>
<td>40</td>
<td>205</td>
<td>13</td>
<td>68</td>
</tr>
<tr>
<td>6. Tikalpur</td>
<td>Non-tribal majority</td>
<td>Khaspur</td>
<td>Udharbond</td>
<td>35</td>
<td>170</td>
<td>12</td>
<td>46</td>
</tr>
<tr>
<td>7. Laburbond</td>
<td>Non-tribal majority</td>
<td>Duhpatil</td>
<td>Silchar</td>
<td>8</td>
<td>41</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>8. Darmanagar</td>
<td>Tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>40</td>
<td>180</td>
<td>13</td>
<td>18</td>
</tr>
<tr>
<td>9. Sadagram</td>
<td>Mixed tribal and non-tribal</td>
<td>Dhali</td>
<td>Dhali</td>
<td>46</td>
<td>260</td>
<td>15</td>
<td>61</td>
</tr>
<tr>
<td>10. Sanpur</td>
<td>Non-tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>25</td>
<td>115</td>
<td>8</td>
<td>42</td>
</tr>
<tr>
<td>11. Dalaicherra</td>
<td>Non-tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>28</td>
<td>150</td>
<td>9</td>
<td>48</td>
</tr>
<tr>
<td>12. Dami</td>
<td>Mixed tribal and non-tribal</td>
<td>Dhali</td>
<td>Dhali</td>
<td>60</td>
<td>298</td>
<td>20</td>
<td>110</td>
</tr>
<tr>
<td>13. Landuma</td>
<td>Tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>65</td>
<td>320</td>
<td>21</td>
<td>108</td>
</tr>
<tr>
<td>14. Langlacherra</td>
<td>Tribal majority</td>
<td>Harinagar</td>
<td>Lakhipur</td>
<td>56</td>
<td>301</td>
<td>15</td>
<td>72</td>
</tr>
<tr>
<td>15. Bilaipur</td>
<td>Tribal-non-tribal mixed</td>
<td>Nij</td>
<td>Lala</td>
<td>68</td>
<td>325</td>
<td>22</td>
<td>120</td>
</tr>
</tbody>
</table>

* Mixed tribal and non-tribal villages are where they each form not less than 40 percent of the population.
Appendix 2:

The story of the Rain Bow:

There were two kings, named respectively Ram and Rab, living in adjoining territories, and independent of one another day by day and placed in heaps. This work was heavy, and the progress made so slight, that the couple at last resolved to abandon the field and take to a jungle life in preference. While collecting the unburnt jungle, they had got covered with black ashes, and as they did not indulge in the luxury of a bath, the colour stuck to them when they took to the forest. In the course of time they developed into the present black ape. There is a common Kachari saying, which runs as follows:— "you can’t clear a jhum (dhan-field) better than a huluk".

Appendix 3:

Tables chart(nos)

Table 1.10 (a), (b)
Percentage of the literate people in India

<table>
<thead>
<tr>
<th>Year</th>
<th>General</th>
<th>Scheduled Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>1961</td>
<td>24.0</td>
<td>34.0</td>
</tr>
<tr>
<td>1971</td>
<td>29.6</td>
<td>39.4</td>
</tr>
<tr>
<td>1981</td>
<td>36.23</td>
<td>46.89</td>
</tr>
<tr>
<td>1991</td>
<td>52.21</td>
<td>48.82</td>
</tr>
</tbody>
</table>
Table 1.11
Percentage of literate people in Assam

<table>
<thead>
<tr>
<th>Year</th>
<th>General</th>
<th></th>
<th>Schedule Tribe</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td></td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>1961</td>
<td>26.98</td>
<td>37.6</td>
<td>15.6</td>
<td>20.1</td>
</tr>
<tr>
<td>1971</td>
<td>18.1</td>
<td>37.2</td>
<td>19.3</td>
<td>26.8</td>
</tr>
<tr>
<td>1991</td>
<td>42.46</td>
<td>39.2</td>
<td>21.3</td>
<td>28.8</td>
</tr>
</tbody>
</table>

Table 1.12
Percentage of literate people in the Barak Valley

<table>
<thead>
<tr>
<th>Year</th>
<th>General</th>
<th></th>
<th>Schedule Tribe</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td></td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>1961</td>
<td>29.6</td>
<td>40.2</td>
<td>15.8</td>
<td>32.0</td>
</tr>
<tr>
<td>1971</td>
<td>30.6</td>
<td>40.4</td>
<td>12.9</td>
<td>30.5</td>
</tr>
<tr>
<td>1991</td>
<td>45.8</td>
<td>51 percent</td>
<td>26 percent</td>
<td>Not available</td>
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</tbody>
</table>

Table 1.13
Literacy Rate of the Schedule Tribe population (0-6 years age group)

<table>
<thead>
<tr>
<th></th>
<th>India</th>
<th>Assam</th>
<th>Cachar</th>
<th>Hailakandi</th>
<th>Karimganj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>52.21</td>
<td>52.89</td>
<td>59.19</td>
<td>53.07</td>
<td>59.71</td>
</tr>
<tr>
<td>Male</td>
<td>64.13</td>
<td>61.87</td>
<td>68.79</td>
<td>64.08</td>
<td>64.05</td>
</tr>
<tr>
<td>Female</td>
<td>39.29</td>
<td>43.03</td>
<td>48.76</td>
<td>41.04</td>
<td>44.76</td>
</tr>
</tbody>
</table>

Table 1.14 (a) (b)
Literacy Rate of the Barmans Only (Census Year)

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Schedule Tribe (General)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1961</td>
<td>30.01</td>
<td>42.72</td>
<td>20.63</td>
</tr>
<tr>
<td>1971</td>
<td>30.53</td>
<td>38.02</td>
<td>22.43</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Barmans Only</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1961</td>
<td>33.92</td>
<td>45.4</td>
<td>21.88</td>
</tr>
<tr>
<td>1971</td>
<td>30.44</td>
<td>37.97</td>
<td>22.56</td>
</tr>
</tbody>
</table>
Appendix 4:
Specimen of the Field Work:

Reports of Information collected by Interview:

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Relation with head</th>
<th>Sex</th>
<th>Age</th>
<th>Marital status</th>
<th>Age of the time of marriage</th>
<th>Education</th>
<th>Occupation Primary secondary</th>
<th>Working place (Distance from the village)</th>
<th>Monthly income</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. House type:
   a) Pucca/Kachha/Assam type/R.C.C
   b) Rented/Own
   c) Electric facility present/absent.

3. Number of rooms (including Kitchen):


7. Sanction: Kachha / Sanitary.


9. Lands quantity:
   a) Amount (in Bigha).
   b) Type of holding-Khas/Patta.
   c) Irrigated/non-irrigated.
   d) Crops Jhum/Ravi/Kharif, others.
   e) Seed Local/H.Y.V.
   f) Use of Fertilizer Chemical.
   g) Any cash crop.
   h) Expenditure (per Bigha).
   i) Technology tractor/plough.

10. Agricultural productions - for own consumption/for sale.

11. Loans:
   a) Source of Loan.
   b) Present debt burden.
   c) Purpose for which money borrowed.
   d) Bank account if any.

12. Who decides on:
   Marriage settlement / Children’s admission to schools / sale of property? Husband/Wife/both.

13. What do you want your child to become? When he has grown up?
14. Why have you not got your child educated?
15. How often do you go outside the village?
16. Do you attend the following functions of the non-Barmans:
   Marriage/Death rites observances/Birth rites/Other events?
17. Do you invite your non-Barman neighbours to your house on
   the following occasions:
   Marriage/Observances of Birth rites/Death rites/Other events?
19. Do you go alone or with family members?
20. Is there any marital dispute or divorce in the village?
22. a) Is there any inter-tribe marriage in the village?
   b) Is there any Barman-non-tribal marriage here?
21. Reading habit: What do you read?
22. Do you participate in the Panchyat Election?
23. Do you participate in the Assembly Election?
24. Do you participate in the Parliamentary Election?
25. Do you support any party?
26. Are you a member of any Political party?
27. Have you ever contested in an election?
28. Do you think it better for the Barmans to have a
   superbody like Autonomous District Council of the North
   Cachar Hills to control the Traditional Village
   Administrations?
29. Do you think the traditional system of village administrati-
   on of the Barmans should continue to exist?
30. What kind of future you visualize for the system of village
   administration head by the Kunang?
31. If you like it continue to exist, do you like the system to be changed or referred? What kind of changes of reforms do you think should be brought about?
32. Are you a member of any Trade Union?
33. Are you a member of any religious culture?
34. Any observation?
Appendix 5:
Treaty between Govinda Chandra and the British dominion in 1825.

Treaty concluded between David Scott, Esquire, Agent to the Governor General on the part of the Honourable East India Company and Rajah Gobind Chunder Naryn, of Cachar or Herumba, —1825.

Article 1.
Rajah Gobind Chunder, for himself and his successors, acknowledges allegiance to the Honourable Company, and places his territory of Cachar or Herumba, under their protection.

Article 2.
The Internal government of the Country shall be conducted by the Rajah, and the jurisdiction of the British courts of justice shall not extend there; but the Rajah agrees to attend at all times to the advice offered for the welfare of his subjects by the Governor General in Council, and agreeably thereto to rectify any abuses that may arise in the administration of affairs.

Article 3.
The Honourable Company engages to protect the territories of Cachar from external enemies, and arbitrate any differences that may arise between the Rajah and other states. The Rajah agrees to abide by such arbitration and to hold no correspondence or communication with foreign powers except through the channel of the British Government.

Article 4.
In consideration of the aid promised by the above article, and other circumstances, the Rajah
agrees to pay to the Honourable Company, from the beginning of the year 1232 B. S. an annual tribute of ten thousand sicca rupees, and the Honourable Company engages to provide for the maintenance of the Munnipoorean chiefs lately occupying Cachar.

Article 5.

If the Rajah should fail in the performance of the above article, the Honourable Company will be at liberty, to occupy and attach, in perpetuity, to their other possessions a sufficient tract of the Cachar country to provide for the future realisation of the tribute.

Article 6.

The Rajah agrees, in concert with the British local Authorities, to adopt all measures that may be necessary for the maintenance, in the district of Sylhet, of the arrangements in force in the Police, opium, and Salt departments. Executed at Budderpore, this 6th day of March 1824, corresponding with the 24th of Fagoon 1230 B. S.

Rajah Gobinda Chunder's Seal

Sd. D. Scott
Agent to the Governor General.
(—No. XLI
Vol II Treaties, Engagements and Sanads.)
Appendix 6:

To,

SRI P. V. NARASIMHA RAO,
HON’BLE PRIME MINISTER OF INDIA,
NEW DELHI.

THROUGH
THE DEPUTY COMMISSIONER,
NORTH CACHAR HILLS AUTONOMOUS DISTRICT,
HAFLONG, ASSAM.

Our Most Respected Sir,

With most respect and due submission, we, the undersigned, for and on behalf of the Dimaraji Revival Demand Committee and All Dimasa Students' Union, at the very outset, beg to tender our deep love and hearty congratulation for according us opportunity to submit a memorandum urging upon your kindself for revival of a full-fledged 'DIMARAJI STATE' by incorporating all the divided territories of our ancient Dimasa Kachari Kingdom - The HERAMBA KINGDOM so as to enable us to enjoy all constitutional rights and privileges to bring all-round developments - political, economic and social etc. and thereby secure protection, preservation, and peace etc. of our all aborigin Dimasa tribal people through unified self-rule under the same provisions of the Constitution as enjoyed by our immediate neighbour brothers of the North-East Region.

We are hopeful that the Government must pay due attention to the facts and figures furnished herein in support of our grievances and demands and to step up necessary measures giving due justification and sympathetic consideration for the fulfillment of our inevitable and legitimate claims without losing much time and energy.

With best regards and hopes we remained,

Sir,
Yours Faithfully.

For and on behalf of the ADSU (C.C.)
1. Sri Sunmoni Kempraisa, President,
2. Sri Sanjay Langthasa, Vice-President,
3. Sri Lojo Daulaguphu, General Secretary,

Copy for favour of kind information and necessary action is sent to :

1. Sri Dilip Kumar Diphusa, President,
2. Sri Suthil Phonglosu, General Secretary,
3. Sri Genua Lapthaisa, Joint-Secretary,

168 Le. Haflong, N. C. Hills.
DESCRIPTION OF DETAILED BOUNDARIES OF THE PROPOSED DIIMARAJI STATE TO BE CARVED OUT FROM THE DIFFERENT DISTRICTS OF ASSAM & NAGALAND STATES.

1. **The District of Cachar, Assam.**
   Via NH 44 from Meghalay - Cachar boundary to Bihara (Via state Road) - Borkhola - Dalu - Leurbond - Udharbond - Sanpur - NH 63 - Lakhipur - Talka - Ram Nagar - Kanchanpur - Palangghat - Dhalai (Via Cachar - Mizoram NH 54 & State Road) - Kanglai - Cachar Mizoram Border. (Map - A)

2. **The District of Nagaon, Assam.**
   From N.C. Hills border near Patharkhola Rly Station (Lumding) - Langmailo (Via Forest land) - Langkaijan - Habipur Rly. Station (Via Rly. Road) - Lanka - Hojai - Juglijan - Jamuna Mukh (Via Jamuna river to Karbi Anglong border (Hamren Sub-division). (Map - B)

3. **The District of Karbi Anglong (Diphu Sub-division) Assam.**
   Dimapur (Karbi Anglong & Nagaland border) (Via NH 36) - Dillai (Via Forest land) - Didaola (Langkuku) - below the Khonbaman Hill Range and leaving the village boundaries of P. Taijal - Khaibung - Tuithang - Jorlin Kuki villages - Langrik river - (Through Langrik river) - Lungi river - via Lungi river - Lungi Bridge of Manja- Bakulia NH 36 - via NH 36 - Bakuliaghat - Howraghat Tiniali - via State Road - Era - Dighalpani Gaon Howraghat town - Okreng Gaon - Parokhowa - Karbi Anglong & Nagaon district border. (Map - C)

Hamren Sub-Division of Karbi Anglong district.
Nagaon district boundary to Taradubi - via State Road - Rupa Pathar - Kalanga - Amreng - Panimur - North Cachar Hills district border. (Map - C)

4. **The District of Kohima, Nagaland.**
The Dimapur Rajbari Town Areas bordering Dhansiri river which was earlier included with the district of Karbi Anglong prior to leasing out to Nagaland by the Govt. for 25 years' period through an Agreement. (Map - D)

5. **The District of North Cachar Hills, Assam.**
The whole district of North Cachar Hills is included within the proposed DIIMARAJI state. (Map - E).

*****
3. OUR DEMANDS AND SUGGESTIONS.

In these circumstances, THE DIMARAJI REVIVAL DEMAND COMMITTEE (DRDC) and THE ALL DIMASA STUDENTS UNION (ADSU) have, therefore, laid down below their genuine DEMANDS and SUGGESTIONS as the only way out for peaceful, justified and concrete solution to the problems of the entire Dimasa tribal people in the North-East.

1. Create or revive a full-fledged "DIMARAJI STATE" as per rules provided in the constitution of India by carving out the territories inhabited by the Dimasa people from the district of Cachar, Nagaon, Karbi Anglong of Assam, a few Dhansiripar-Dimapur areas of Kohima district of Nagaland state and whole district of North Cachar Hills Assam, as per size and territories drawn in a map attached herewith for determination of our fate through self-rule according to our own genius.

2. Create an "AUTONOMOUS COUNCIL" in favour of 'TANGMI' or 'RUKHINI BARMANS' people in Karimganj district of Assam by carving out the entire areas populated by them (Rukhini Barmans) for their protection and development through self-rule.


4. Recognise (1) The Barmans, Scheduled Tribe (Plains) community of Cachar, (2) The Tangmi or Rukhini Barmans, S.T. (Plains) Community of Karimganj, and (3) the Hojai Kacharis S.T. (Plains) Community of Nagaon districts of Assam and, (4) the Kacharis, S.T. (Hills) community of Nagaland, as "The Dimasa"(Kachari) (with Hills or Plains where necessary) alone through constitutional amendment for the proper identification the community of same language and culture as already recognised in the two Hills Districts of Assam - Karbi Anglong and North Cachar Hills.

5. Drive out all foreign nationals from the proposed territory of DIMARAJI state to give protection to the Dimasa people from further exploitation.

4. THE CONCLUSION

In conclusion, we the members of the DRDC and the ADSU, are of the opinion that the long deprivation and exploitation which have brought serious set-backs against the mere existence and identity of the Dimasa people have badly hurt our sentiments and prestige beyond toleration. We are therefore, determined to move the Government at the cost of everything for the revival of our lost homeland - the DIMARAJI STATE which is inviolable for our survival.

JAI DIMARAJI STATE
Appendix 7:

Glossary:

A

ANUMA - Surrogate mother.

AKHI - Puffed rice.

B

BANGLA - A type of fever children of ten suffer from.

BISINGJIRIBA - Ceremony of feeding a baby with rice for the first time.

BUSU - The Dimasa harvest festival.

BANGFONG - Bier for the dead.

BIBA - Agricultural work of a family, unable to do itself, done by village boys for a token sum of money.

BARUA - Assistant to the Hojoi or Barman tribal priest

BARUAJU - Assistant to the midwife, Hajuiju.

D

DAOSATHAIBA - Ceremony for bringing new born baby out the house for the first time on the day after the day of giving it the first shaving.

DILO, DILEK - Assistant headman of a Barman village.

DEKINCHA - The spirit of the Jhum land.

F

FUNGA - Near.

G

GUSUJABA - Impure, polluted.

GARBA - Worship of the village deity.
GADDI SAINJARA - Harvest festival on the day of the Kartik Sankranti.

HAGUSUJABA - Birth of a baby.
HABRIBA/JUKUDIMA - Simplified form of marriage rite.

HABISGAO - Office bearer in charge of publicity and public relations.
HEDARI - See Biba.
HOJAI - Barman tribal priest who performs the tribal rites.
HOJAIJU - Traditional Barman midwife.

JULU - Matriclan.
JADDISI - Belonging to the same julu.
JUKUDIMA - See hebriba.
JU/JOO - Rice beer.

KUNANG/KHUNANG - Headman of the Barman village.
KHANAIGUSUGARBA - Ceremonial shaving of a new-born for the first time.
KHILIMBA - The blessings the newly married couple receives from elders.
KALT'I - Bride-price.

LAOTHAILANGBA - Bridegrooms father’s second visit paid to the bride’s parent’s house with 4 bottle gour, skins full of rice beer.
LAMA FUNGA - A ceremony performed just before the bride-groom’s entering the brides village on the day of wedding.

MAYOFA-GARBA - A rite performed to ensure safety of bride-groom’s journey to the bride’s house on the wedding day.

MALOHOJA - Young female join president of the ‘busu’ committee.

MIDOGARBA - Ritual sacrifice of a pig before wedding to propitiate gods to ensure happy married life of the new couple.

MADAI KHILIMBA- Worship of clan gods after the marriage by the Bride-groom’s father.

MINHABA - Bride-groom’s obligatory residence at the father-in-law’s house for a year or a shorter period after the marriage.

MANGPHLANG - Cremation ground.

MANKHAMGARBA - Food offered to the spirit of the dead.

MAGH SAINJARA - A festive occasion observed by the Barmans at the time of the Assamese Magh-Bihu.

NAISODI/NUSODI - God of childbirth.

NANADI-HANGBA - First appearance of the newborn baby outside the house on the day after the day of its first shaving.

NODRANG - Bachelors dormitory.
RIGU - Barman woman's skirt like Mekhla.
RIJAMPHAI - A twisted piece of cloth worn by a Barman woman around the waist.
RIKAOSA - A piece of cloth used to cover the upper part of a women's body.
RISHA - A piece of cloth about 3 feet broad worn by the Barman man to cover lower part of the body from the waist.
RIMASAD - A piece of cloth used by the Barman man to cover the upper part of the body.
SANDIDANGSINGBA- Dimasa bride-grooms parents first visit paid to bride parents with the marriage proposal.
SINGPHONG - Patriclan.
SINGPHONGSI - Belonging to the same singphong.
ZU - Rice beer (ju).