

# Case Study of Karbi Youth Festival and the Society

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## Abstract:

A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that particular community and its religion or traditions. It is often marked as a local or national holiday, mela or eid. A tribe is viewed, developmentally or historically, as a social group existing outside of or before the development of states. A tribe is a group of distinct people, dependent on their land for their livelihood, who are largely self-sufficient and not integrated into the national society. Here the distinction between tribal and indigenous people is important because tribal peoples have a special status acknowledge in international law. Here Karbi community gains a character and a personality of its own, because of the culture of its people. The paper focus on Karbi Youth Festival celebrated in the month of February every year.

**Key words:** *tribal culture, preparation and performance of the Karbi festival.*

## Introduction:

People from all over the world come to India due to its reputation of being a country with unity in its great diversity. While embracing modern thoughts the country as well as the region upholds its rich culture and heritage as well. Throughout the year different states and regions display the country's vast diversity in their own unique way through different festivals. The varied artistic expression of each of these celebrations live up the region and shed light on the culture they celebrate. From the tribes of the Northeastern region to the culture of India's southern states the celebration includes every community and the festivals that accompany them prove this. To experience of tribal culture and festival of the north east India its tradition, and cultures have some festivals in the respective region<sup>1</sup>. Since from its initiation of the Karbi festival, mission has been to promote and share the culture and heritage of all people of Karbi descent with the global community. This Youth Festival is not only entertaining events but an educational experience. From this region and from outside you can explore the cultural village following a variety of ethnic foods, cloths, instruments, etc. This big Festival honours culture, tradition and family. From its initial celebration of KYF a section of people attracted across the regions over the Karbi hills and even outside. The Karbi has been learning or learned and passed from the older generations to the newer ones. Language, art and religion or serve as the symbolic means of

<sup>1</sup> <https://www.wandertrails.com>, 15 Art and Culture Festivals in India. Accessed date on 24<sup>th</sup> January.

transfer of cultural values between generations. The customs and traditions we follow, the festivals we celebrate, the kind of clothing they wear, the food they eat and most importantly the culture values they adhere to, bind them together. The cultural values help develop a sense of belonging and a feeling of unity in the minds of the people of Karbi culture<sup>2</sup>. The festival mission has been to promote a share the cultural heritage of all people of Karbi descent with the global community.

### **History of Karbi Cultural Society:**

In 1971, 1972, 73, 74 and so on emergence of Roman script. For this Roman script movement the youth force are Roy Enghi, Lowrance Teron, etc. arrested put in jail. Inside jail they discussed effectively about the Karbi movement on state demand, Karbi festival, Roman script, etc. as well as culture and language and its identity. Karbi Youth Festival has been recognised as the North-Eastern India's largest ethnic festival. It features is over 5000 cultural activities during these 5-day in mid-February. It characterised national and regional musical entertainment more than 1million visitors over 2000 exhibitors, foods vendor's stalls and exhibition, fun shopping and many more. In 1974 a handful of Karbi Youth organise for the first time at Diphu Town, headquarter of the district. Till then never thought of by others. Initially it was a small festival. But within a few years information and news spread the entire district. This now become a major incident in Karbi Anglong as well as in Northeast and it has not only become an annual event which the entire Karbi Anglong examines. But it has redefined the Karbi Art and Culture from a new and progressive viewpoint. After three years Karbi Cultural Society (KCS) was born on January 30, 1977. And since the responsibility of organising this festival was passed on from the hands of a few enthusiastic youth to a body representing the entire Karbi people. KYF is celebrated as the Karbi cultural heritage held on the beautiful and evergreen Taralango near Diphu town as its permanent venue. Its area has 1086 bighas of land and two-three stages built on Greek model have been constructed in it. Such stages namely- SING MIRJENG, LONG MIRJENG and newly SEMSON SING ENGTI. This facility that surround a greening scenic beauty of the cultural complex has a series of highly raised bamboo and thatched called (Hem thengsong) Chang-Ghars depicting the typical houses of the Karbi people. People attract a section of society from the entire Karbi Hills but also from all over India and even outside. Since from its initiation of this festival, mission has been to promote and share the culture and heritage of all people of Karbi descent with the global community. This Youth Festival is not only entertaining events but an educational experience. From this region and from outside you can explore the cultural village following a variety of ethnic foods, cloths, instruments, etc. This big Festival honours culture, tradition and family. People are unforgettable experience a unique Karbi Youth Festival which encourages individuals from all ethnic backgrounds to share in the beauty of Karbis the rich history, art, music and foods which also attracted the

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<sup>2</sup> [https://:historyplex.com](https://historyplex.com). A Brief Overview of the Importance of Culture. Accessed on 24<sup>th</sup> January 2018.

sound of traditional drums beat, music, songs, traditional music sound beats your bottom heart<sup>3</sup>. The Karbi Cultural Society was formed making as a parent body of Karbi Youth Festival. Initial years of the KYF there no any governing body to serve KYF after 3 years the Karbi people come to know that without controlling authority as well as lack in administering such festival there were some confusion and disorder happened. The formation of KCS is nothing but to record the events of the festival program that perform every year such as Karbi Youth Festival at taralangso and the Zonal Karbi youth festival at various places likely constituency wise. Here, Karbi Lammet Amei (KLA) has some relation with the KCS. Here Lammet means 'literature' without literary works the performance and celebration of festival every year is meaningless. KLA received and record the events of every Karbi festivals. In earliest time, the Karbi did not have any written record but now Karbi people come up to have scholars, writers, authors, etc. written in various articles, magazine, pamphlets, newspapers, etc. which has been recorded and collected easily. It is possible to say that without literary works a culture and festival of one tribe like Karbi could not be preserved for the development of one and another culture distinctively. Literary works is the fruits and roots of Karbi culture and traditions. The Karbi culture is very simple and distinctive in nature and character while it is very colourful in its performance and there is no similarity with other tribal's culture and tradition based on costume in the North East India. No other culture is as socialised as other then Karbi tribal people in the north east.

**Table: 1. KCS (Karbi Jutang Jubat Asong) Beginning to till date:**

Sl. No.	Date and Year its initial & end	Meiphu (President)	Chunbang (Secretary)
1.	30/01/77 – 10/07/1982	Lunse Timung	Roy Enghee
2.	10/07/82 - 20/08/1975	Pari Rongpi	Sing Kro
3.	20/08/75 - 01/02/1988	Lowrance Teron	Babu Rongpi
4.	01/02/88 – 16/02/1992	Babu Rongpi	Chandra Kanta Terang
5.	16/02/92 - 04/02/1995	Dr. Sarsing Terang	Chandra Kt. Terang
6.	04/02/95 – 11/01/1997	Chandra Kt. Terang	Dharam sing Teron
7.	11/01/97 – 31/01/2000	Chandra Kt. Terang	Chandra sing Kro
8.	31/01/2000 - 15/02/2003	Chandra Kt. Terang	Chandra sing Kro
9.	15/02/03 – 19/02/2007	Chandra Kt. Terang	Chandra sing Kro
10.	19/02/07 - 16/06/2013	Chandra sing Kro	Sai sing Rongpi
11.	16/06/13 – 21/10/2016	Chandra sing Kro	Sanjay Killing
12.	21/10/2016 to till date	Chandra sing Kro	Bidya sing Rongpi (Ex-EM)

<sup>3</sup> <https://Karbiyouthfest.wordpress.com>.

**Source: Field Study**

Till date KCS president Chandra sing Kro and Bidya sing Rongpi as Secretary working into it. Work for the preservation and conservation of Karbi culture and tradition from this KCS parent body to influence the Karbi religion strong and active performance.

At present Karbi Lammet Amei is held at Hanjanglangso Sport Association playground of Donsuri aklam which we called the 26<sup>th</sup> Annual Conference in between 18<sup>th</sup> - 21<sup>st</sup> of January 2018. In this conference people will be benefitted on the basis of language and literature.

**Karbi National Anthem:**

Oh ne kachinghon pilongri	(I love my territory)
Oh ne kachinghon so Karbi	(I love my Karbi people)
Mumang nangtang joparni	(I look at you day and night)
Tang dorde chere ongti dei.....	(The) Scenic beauty of Karbi territory)
Karbi Langpi Kolong Kopli	(Karbi Langpi, Kolong, Kopli)
Bharali Huvonhiri	(Bharali, Subansiri)
Singhanson pen Putsari	(Singhanson to Putsari)
Borkang lapen Inlongkiri	(Borkok to Inlongkiri)
Khonbamon pen la Amri	(Khonbamon to Amri)
Chingthong Rongkhang Dumrali	(Chingthong Ronghang and Dumrali)
Dengse Than'ak Kunduli	(Dengse Than'ak to Kanduli)
Bhoi Kachari pen Joyanti dei.....	(Ri-Bhoi Kachari to Joyantia)
Mintate Elam eki.....	(Faithfull language)
Jutang pen porom puthi	(Culture and religion)
Poho seleng pindeng suri	(Wearing thousand of 'seleng' cloth)
Karbi tangte isi dei..... <sup>4</sup>	(We unit Karbi)

**Karbi Cultural Society Anthem:**

Kardom dengtha oh Karbi an	(Felicitate to Karbi people)
Kardom pinpo habe sarlar ovemi – an	(Felicitate to all youth, adult man and habe pinpo)
Kardom deuri, dehuide lunse	(Felicitate to diviner, drummer and singer)
Lunsepi, uchepi, klengdun – klengsarpo – an.	(Female singer, unchepi, youth and deputy chief)

<sup>4</sup> Whatapps. Date access on 11<sup>th</sup> September 2017.

Habe, pinpo sarlar an	(Habe, pinpo and adult man)
Pangchoi non poho, choi – ik, choi – ang.	(Wearing Traditional jacket)
Basapi hem aripi an	(All village headwomen and housewife)
Nangsik non sangtet, sangtum, banta	(Preparing foodstuff and banta)
Mum non lamdok sarlamthe an	(Motivate with true proverbs)
Pangri non Karbi do - an aphan.	(Give us unity to all the Karbi people)
Lunse, deuri, dehuide an	(Adult singer, diviner and drummer)
Chevan non chengso – chengpi do – an	(Bring all traditional musical instrument)
Lunsepi, uchepi do an	(Female singer and uchepi)
Pini ingduk non tirim	(Today feel rituals of ancestors)
Sai non pengbeng lamki	(Protect the roof from all evils)
Inghun – arve sai nangji	(Clouds, rain should go away)
Klengdun – klengsarlo do – an	(Youth chief and deputy chief)
Chevan non chengburuk barlon	(Bring traditional music and measuring instrument)
Karbi Anglong jaidi anglong	(Karbi Anglong Shifting hill)
Vangnon pini jirjar lo – nang.	(Come together bachelor dormitory)
Oh kaghon nepi Karbi Anglong	(O my beloved Karbi land)
Peham non – pini mekri ningri <sup>5</sup> .	(Give us happiness and shine)

### History of Karbi Youth Festival (KYF):

The genesis of the Karbi Youth Festival was born on 1974 inside the four walls at Diphu jail. Leaders while in custody imagined a new resurgent Karbi youth through cultural initiatives. The history of KYF is not yet developed by some earlier writers etc. Among some of youth force includes Roi Enghi, Pari Rongpi, Lowrance Teron, etc. “Karbi Youth Festival is an annual festival celebrated by the Karbis of Assam. It is celebrated on 15<sup>th</sup> – 19<sup>th</sup> February every year at Taralangso, Diphu. It is the largest and oldest ethnic festival held in northeast India”. Till 2017, 43<sup>rd</sup> KYF was celebrated at Taralangso from the gone years with strong and positive attitudes. Prior to KYF, Roman script movement started in 1971 – 1974 and so on and till 1976 there were no KCS parent body it was Karbi Zonal Youth Festival Committee the founder secretary by Roy Enghi. In 1977 on 30<sup>th</sup> January KCS was formed and founded by President Lunse Timung and founder Secretary by Roy Enghi. In this period it has three parts like 1. KCS, 2. KYFC, and 3. Reception Committee.

<sup>5</sup> KCS, Program invitation card, 2016 zonal Karbi festival Hangjanglangso. Date access on 10<sup>th</sup> October 2017.

In the initial years the KYF was held not in a particular place this was celebrated different places due to some circumstances. The Karbi people were impossible or difficult to come at Taralangso from the entire district in the early days. Every year celebration of KYF change in according to local people demand, during the initial KYF just like a campaign for the Karbi people to perform and celebrate among themselves which can make our cultural heritage enriching further. The main reasons are lack of proper communication by the Karbi people, lack of proper place for festival to celebrate to make a permanent place. The below are the yearly discussion of KYF -

- (1) After the movement of Roman script the first KYF was held at Diphu club, Rongnihang in 1974 but there no KCS body to administer this festival. At that time it was only Reception committee and several others related to this.
- (2) In 1975, Club – wise was participated there were 5 (five) club they are from Dilai, Borjan, Diphu, Jirikindeng and Baithalangso. During this period Sir Lunse Timung work as a judge held at Diphu Club. Till 1980 he works as usual in it. During the 10<sup>th</sup> KYF there were some changes. In 12<sup>th</sup> and 13<sup>th</sup> KYF was held at Bokulia under the President of Dr. Jayanta Rongpi. During the months of December and January KYF was held twice a year 12<sup>th</sup> to 15<sup>th</sup>.
- (3) In 1980 – 1981 festival sri Bidya sing Engleng was formed on Art and Culture Department. There was some discretionary fund for this festival. Higher studies was organise by the Karbi people for upcoming Karbi youths in the district.
- (4) In 1985 – 1986 Karbi Adorbar under the Secretary of Lunse Timung discusses Autonomous State and held a progressive meeting at indoor stadium of KASA (Karbi anglong sport association). Strong decision was promise among the Karbi youths from this meeting. But some leaders agreed to have state goals which have to motivate and educate the masses, but some did not want to motivate these fundamentals goals during the election campaign. There were some conflict and chaos between and among the KSA and from there part KSA was split into two wings towards the two strong party namely – ASDC and Congress likewise. It is a brief analysis of it, in May 1986 around 12noon – 1pm KANCHASDCOM, KASCOM was led by Congress party in the district. In 1988 boycott to congress by the local party and won election by ASDC party and Taralangso land was seize for the festival.
- (5) Boycott to congress as well as KANCHASDCOM, KASCOM was nothing but due to serious reason. The reason such as Karbi Riso Adorbar aim was to destroy the demand of Autonomous state demand goals, while some Karbi youth forces demanded and desired to have the Roman script not Assamese which demanded by the congress youth leaders. The congress leaders who lead in KSA have leisure time lacking awareness in culture, language, traditions and so on but some Karbi youth forces did not

like them very much. Some Karbi intellectuals want the Assamese language which trying to exist and try to use this language in the district. KYF also celebrated chronologically as usual.

- (6) In 1964 the first Conference was hope for the Karbi Riso Adorbar as Karbi Students. In 1966 Karbi Lammet Amei was born out and in 1973 ended movement of Roman script. KYF celebrated from place to place but the number of participant club was much increase and this was deleted and Zonal KCS unit was participated for the annual festival every year without stoppage. During the interview Zonal festival celebration was benefitted for the Karbi people at every corner and nook in the district. This is due to market association by the Bengali culture and program like Durga Puja. The Karbi people celebrated festival which they engage, involved and participated our cultural and traditional heritage. This was happened due to the Durga Puja festival some are misconception among the people indiscipline, behaviour involves etc. from one to people.
- (7) In 1992 started zonal committee. Dengjirso Aklam of Donkamukam expansion of zonal festival at various places in the district. Karbi culture becomes a good platform. By 1994 festival and culture need to increase penetrative even from the village.
- (8) The 20<sup>th</sup> KYF of 1994, Roton Engjai one of the volunteers shortage of water supply in it, Karbi Peoples Hall Complex, Taralangso. In it the volunteers themselves had to bring or collect water from the source with “langthe” (bamboos poles used to stored water by Karbi tribes)<sup>6</sup>. This festival was celebrated in the last week of September 1993. In that period Mojari Hanse was the ex- CEM. The 25<sup>th</sup> KYF called Ruptalin (Silver jubilee) beautifully participated at Longmirjeng Achetai held at Taralangso, Diphu<sup>7</sup>.

However, Karbi Youth Festival recognised as North –East India’s largest Ethnic festival, held at Taralangso the Karbi cultural heritage. KYF is not an entertaining event but an educational experience and cultural assimilation. Peoples come to explore the cultural village beautifully called ethnic village is part of tribal’s exhibition showing with a sample of ethnic foods, tradition, shop around the marketplace. Over 5000 cultural activities participated on it during the 5 days and in the 4 stages. The festival encourages individuals from all ethnic backgrounds to share in the beauty of Karbis that rich the history, art, tradition and modern music, and foods. This festival features national and regional musical entertainment more than one million visitors over 2000 exhibitors have fun shopping and much more<sup>8</sup>. At Taralangso, the green scenic beauty surrounding the cultural complex has a series of highly raised bamboo and thatched Chang-Ghars depicting the typical houses of Karbi people. From its initial celebration of KYF a section of people attracted across the regions over the Karbi hills and even outside. The festival mission has been to promote a share the cultural heritage of all people

<sup>6</sup> Facebook KYF posted on 24<sup>th</sup> November at 7:27 p.m. by Surjya Rongphar. Accessed on 20<sup>th</sup> December 2017.

<sup>7</sup> Ibid, posted on 26<sup>th</sup> November at 6:55am. Accessed on 20<sup>th</sup> December 2017.

<sup>8</sup> Ibid, posted on 22<sup>nd</sup> October at 9:20 pm. Accessed on 20<sup>th</sup> December 2017.

of Karbi descent with the global community. Karbi culture and traditions is socialising because they never depress and neglect the other culture and tribe, but other did to them.

KYF is a truly community festival evolved from a popular movement for cultural awareness in the 60s witnessed intense struggle for rights led by Karbi youth and students. The 'Karbi Club' of Rongnihang, Diphu born in 1961 became the centre of activities where youth and student met, discussed, prepared and performed. Issues like 'Hill state', 'Roman Script' and 'wearing of Karbi dress to schools' dominated the agenda. The state responded brutally suppressing peaceful rallies and arresting leaders at randomly. "Karbi Club" hosted the inaugural KYF in January 1974 grew and grew without any official recognition, state presence or patronage but within a decade, it inspired the passion of a generation of youth and students and they dared to dream and struggle and surge ahead. It has said popularly "Jutang helo kheh aharchi, kachingrum helo kheh atiri" means "culture that unites and thrives through unity".

### Organisational Structure of Karbi Youth Festival (KYF):

The organisational structure of KYF can be study under the following table. The table shows the beginning of KYF celebrated different places every year because the local Karbi people desire to see traditional festival since from date and to till date KYF held at Taralungso making the location the KPH permanent home for Karbi cultural heritage.

**Table: 2. Karbi Riso Nimso Rong-Aje (KYF) Beginning to Till Date:**

KYF Phase	Name of the program	KYF held in the month	KYF held at places
I	KYF	27 <sup>th</sup> – 29 <sup>th</sup> Dec. 1974	Diphu Karbi Club
II	KYF	13 <sup>th</sup> – 15 <sup>th</sup> Dec. 1975	Diphu Stadium
III	KYF	19 <sup>th</sup> - 22 <sup>nd</sup> Dec. 1976	- Do -
IV	KYF	5 <sup>th</sup> - 8 <sup>th</sup> Jan. 1978	Donkamukam
V	KYF	9 <sup>th</sup> - 12 <sup>th</sup> Feb. 1979	Sarihojan
VI	KYF	21 <sup>st</sup> - 24 <sup>th</sup> Feb. 1980	Tarabasa
VII	KYF	20 <sup>th</sup> – 22 <sup>nd</sup> Jan. 1981	Dongkachingthu
VIII	KYF	3 <sup>rd</sup> – 6 <sup>th</sup> Jan. 1982	Dilai
IX	KYF	5 <sup>th</sup> - 8 <sup>th</sup> Jan. 1983	Howraghat
X	KYF	4 <sup>th</sup> - 7 <sup>th</sup> Jan. 1984	Diphu Stadium
XI	KYF	12 <sup>th</sup> – 15 <sup>th</sup> Jan. 1985	Bokolia



XII	KYF	20 <sup>th</sup> - 23 <sup>rd</sup> Jan. 1986	Donkamukam
XIII	KYF	23 <sup>rd</sup> - 26 <sup>th</sup> Jan. 1987	Diphu Govt. College
XIV	KYF	1 <sup>st</sup> - 3 <sup>rd</sup> Feb. 1988	Phuloni
XV	KYF	18 <sup>th</sup> - 21 <sup>st</sup> Feb. 1989	Kheroni
XVI	KYF	4 <sup>th</sup> - 7 <sup>th</sup> Jan. 1990	Chokihola
XVII	KYF	10 <sup>th</sup> - 13 <sup>rd</sup> Feb. 1991	Rasinja Aklam, Dokmoka
XVIII	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1992	Hamren
XIX	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1993	Sarihojan
XX	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1994	Taralangso
XXI	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1995	- Do -
XXII	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1996	- Do -
XXIII	KYF	16 <sup>th</sup> - 19 <sup>th</sup> Feb. 1997	- Do -
XXIV	KYF	10 <sup>th</sup> - 15 <sup>th</sup> March 1998	- Do -
XXV	KYF	16 <sup>th</sup> - 22 <sup>nd</sup> Feb. 1999	- Do -
XXVI	KYF	15 <sup>th</sup> - 19 <sup>th</sup> Feb. 2000	- Do -

Till date KYF was held at Taralangso, Diphu from 15<sup>th</sup> - 19<sup>th</sup> Feb. every year. The beginning of KYF was from 1974 and at present to till 2017 it was at the age of 43 years.

There are 26 (six) KCS zones have been performed in these cultural programs vie for supremacy. (1) Rongketong (Traditional Cultural Procession) means 'Hundred-Drum Ensemble' presented by the artistes. (A) Folk Dances - Ritnong Chingdi/Hen'up Ahi Kekan, Lengpum Sokchon, Nimso Kerung, Hacha Kekan, Banjar Kekan; (B) Folk Songs - Bong'oi- male & female, Mosera Kihir, Kurdidi - male, Oso kebai - katharun/female, Sar kebat Alun - male, Bor'et - male/female; (C) Modern Songs/Dance - Luncheto - chorus, Lunchthak - male/female, Lunchethak - duet/male&female, Lunsampung - male/female, Hamphang kekan - group dance for boys and girls of 6-12 years. (D) Extempore Speech and Quiz; (E) Craft (Ri Saine) - wood Craft, Basketry, Weaving; (F) Folk Music Instrument - Muri Tongpo, Krongchui, Kum Li'eng; (G) Traditional sports - Hambi kepathu, kengdongdang kebat, Bathili ke'ap, hon kejeng, bangphu Soktok chingdi, horling kele; (H) Fashion Show (Mr. & Miss KYF contest) - Phu-Ling-Lang (Open National Level Battle of Bands), Literary Interactions<sup>9</sup>, etc.

<sup>9</sup>[www.thetheumprintmag.com](http://www.thetheumprintmag.com), Accessed date on 22<sup>nd</sup> 2017.

**Socio-Economic Status of the Karbi Festival:****Table: 1. Status of Three Zonal Festivals:**

Sl. no.	Zonal Festival location	No. of sample in each zone or unit	Year	Best (KCS) Team
1.	Disobai (DZKYF)	3	2017	Klimso CHingthur, Disobai.
2.	Dengkimo Aklam	3	2017	Ove Chingthur Uttor Phonglok-pet.
3.	Rasinja Aklam	3	2017	Mirjeng KCS, Dhentaghat.
4.	Total	9		

Source: Field Study

**Table: 2. Socio-Economic Background of Disobai Festival - 2017:**

Sl. No.	Name of supporting site	Supporting item availability
1.	Material available	Drum, jambili-athon, etc.
1.	Weather condition	Very poor disturb to participant & audience
2.	Networking	Not good
3.	Financial support by	KAAC,
4.	Sponsored by	Individual people, attractive, hem thengsong & hemtap construction
5.	Playground available	At L.P. school
6.	Sound system	Hired
7.	Lodging & food-ding for Participant	Yes, temporary lodging
8.	House facility	Open stage temporary
9.	Water facility	Sufficient
10.	Electricity facility	Disturb
11.	Road condition	Close to National Highway road
12.	Site of the festival	Near national highway

Source: Field Study

**Table: 3. Socio-Economic Background of Dengkimo Aklam, Festival Centre - 2017:**

Sl. No.	Name of supporting site	Supporting item availability
1.	Material available	Drum, jambili-athon, etc.
1.	Weather condition	Very poor disturb to participant & audience
2.	Networking	Good
3.	Financial support by	KAAC,

4.	Sponsored by	Individual people,
5.	Playground available	Not available
6.	Sound system	Hired
7.	Lodging & food-ding for Participant	Yes, temporary lodging
8.	House facility	Under construction, open stage
9.	Water facility	Poor
10.	Electricity facility	Not good in functioning
11.	Road condition	Close to National Highway
12.	Site of the festival	Rock hilly side, open gallery type

Source: Field Study

**Table: 4. Socio-Economic Background of Rasinja Aklam, Festival Dokmoka - 2017:**

Sl. No.	Name of supporting site	Supporting item availability
1.	Material available	Drum, jambili-athon, etc.
1.	Weather condition	Very poor disturb to participant & audience
2.	Networking	Poor condition
3.	Financial support by	KAAC,
4.	Sponsored by	Individual people, No-Thengpi with bamboo construction in temporary
5.	Playground available	Available near M.E. & High school
6.	Sound system	Hired
7.	Lodging & food-ding for Participant	Yes, temporary lodging
8.	House facility	Under construction, open stage & hilly side stage
9.	Water facility	Poor
10.	Electricity facility	Poor functioning
11.	Road condition	6km from Dokmoka town
12.	Site of the festival	Hilly side, safety stage performance

Source: Field Study

**Schedule no. 2: Interview Study Conducted during the Field Visit:****Interview 1: Disobai Zonal Karbi Youth Festival**

From the year 2000 Nov. 20th onwards Singhason Zonal Committee was started to function the Zonal Karbi Youth Festival. Meiphu (President) Sri Protab Englang and Joysing Teron Chungbang (Secretary) founder of it. Following year Singhason Zonal Committee took active part to celebrate zonal festival at Disobai School playground which creates a good environment. From the initial year, Singhason Zonal Karbi Youth Festival was held under the authority of Singhason Karbi Cultural Society. In 2003, the leaders and workers split between Jutang Chingthur and the Zonal Karbi Youth Festival, the problem arises due to 'party split' in the district and this Jutang Chingthur program was created by the congress party. Realising the demerits of the Karbi culture and festival, they dialectically discuss them properly. The solution comes into effect and therefore, the zonal Karbi youth festival was held in the entire district without any corruption and destruction till today. By 2011 or so the Karbi Jutang Chingthur Amei (Karbi Culture Development Meeting) was stopped or deleted and now this could not function anywhere in the district. Meanwhile addressing Jutang Chngthur Amei which acknowledge towards the interest and politicising Karbi culture by some congress party politicians. Gone are the days KAAC had not provided any financial assistant for celebrating the Zonal Festival but at present in 2016 Sri Prodip Singnar, special contribution. In 2017, Sri Amarsing Tisso, EM, KAAC, contribute for the zonal festival program. In the initial year, various people from each individual and villages have been contributing a sum of Rs. 200/- by active people, Rs. 30/- as house-wise and some government job holder Rs. 500-1000/-, and Rs. (200 - 500/-) contributed by the Gaon Bura and Sorkari Gaon Bura from the respective villages.

Financial support by some Department under KAAC authority had not provided for us. Singhason Zonal (Karbi Riso Nimso Rong-Aje) called SZKYF, a 25 years celebrating Silver Jubilee has contributed by many people in the name of 'Culture and festival'. In this 2017, a sum of Rs. 20,000/- is provided from KAAC to hold the program peacefully. In the mid-1980 or earlier, the Karbi youth wearing their Traditional attire (dress) is very rare to find. After the strength of the Karbi Cultural Society (KCS) functioning we find the traditional attire in the market, some institutions, school student use once a week.

**Interview 2: Dengkimo Zonal Karbi Youth Festival**

From the very beginning Dengkimo KCS of Zonal Karbi Youth Festival was conducted every year under Bukulia Karbi Cultural Society. Under this DZKYF Aklam 23 times held in it, one each at Langpher of Phuloni and Bahini Adarsha of Bakalia. The recent place is still continues. During Festival program Karbi people came in it including young boys and girls, aged man and women and other interested visitors this making the program

strong and active joyfully. Karbi traditional attire is as colourful as rainbow besides, this had no other tribal cloths is colourful, beauty and simple. Strong functioning of KCS and KYF celebration, our traditional cultural festival has been enriching with some developing stage. We have several instruments like traditional drums like Chengburuk, Chengso, Chengpi, Jambili Athon, Nok (sword), Chong (Shield) etc. provided from Rong Asarthe (Gaon Bura) and traditionally 'Rongketong' was held in the first day of the festival as well as in 'Chomkan' that held. Globally our culture and traditions has been expanding day by day, year after year. But the most important things which we could not get good opportunity to preserve it though we had the knowledge of culture and traditions. During festival Karbi's sole the traditionally food items like roasted pork, roasted fish or fish cook with bamboo, bara rice by steaming, etc. The Karbi traditional identity like Seleng, Poho, Pini, Pekok, Vamkok, Choi-ik Choi-ang, Chepan, No-thengpi, lek, roi, etc. It is rightly said that "No culture, No identity". The original traditional culture we have been used in the earlier days now uses all these instruments and cloths. The Karbi word 'Chikimo' required various important persons like old-aged man and woman, young and delegates and can be seen making traditional hut or hanging house. Chronologically, some selected zonal or units have the chance to participate in the biggest annual Karbi Youth Festival was held at Taralangso, Diphu. The KCS also collected some amount of money which the Assamese people had contributed for Bihu now and then in the same way the Karbi people need to perform "Sok-keroi kekan" item still we could not get some knowledge and experience which is required to know genuinely. In the earliest days the Karbi people inhabitant in the hills side in the same way started in this unit or Club (aTerank) to perform such culture and tradition. The Karbis people had no platform and suffer much difficult to do till today. They think that we must have a single hygiene culture to have a uniform identity. If Karbi could not meet all this gaps and lapses local government must join hands along with the Cultural secretarial authority which can upgrade and settle all the genuine of this culture and heritage. Among the youths come to see or visit in the festival only for fun and enjoyment not their experience and nothing to receive or empty of getting traditional knowledge. The researcher has visited for entertainment and how to create some colourful and permanency, and sees what is there and how people perform in it. Some old aged people and expert come to see how the performance of traditional culture is. Some supporting financial or funds may differ in the zonal festival. Without the government support from the initial years the Karbi people celebrated the zonal festival with hue and cry without good accommodation, without good transportation, no sufficient food, crisis of electricity, etc. When the local government joins hands to support the festival it look like brighting, shining, enlightening the Karbis cultural festival. We support having exhibition in the festival starting from school children to departmental activities including SHG, NGOs, and sole some affordable price including some books and magazine, traditional domestic daily using instruments, etc. this is also part of exploring the Karbi cultural festival and tradition.

To make a grant success of the Dengkimo zonal festival which has been contributed with some amount of money Rs. 500-1000/ or its capacity. The villagers also contributed along with the Rong-Asarthe (village headman), depending upon their capacity for example- rice, vegetables, meat, fish, money, food-ding items, etc. The local MACs, EMs, had contributed for the strengthening of Karbi cultural celebrating the Zonal Festival. From the reliable sources the state government did not support the basic requirement till date. During the festivals salary had not drawn for the government employees, for the contractors, etc. making critical in it. Dengkimo Alkam cultural society has future planning but this year lack of finance and bad weather condition 'Rong Ketong' (Traditional and Cultural Procession) performance is impossible. Therefore, Zonal Karbi Youth Festival is possible to held and organised in the respective places in the district. In this 2017 silver Jubilee, first or best team got by Uttor Phonglokpet Ove Chingthur KCS unit and second team by Ove Chingri Jaipong KCS unit.

### **Interview 3:**

Mr. Tarun Taro President of Tekelangjun Karbi Cultural Society unit has been working for 6 years. The Zonal Karbi Youth Festival was held at Tekelangjun High School play ground of Tekelangjun in 1991 for the first time under the KCS Committee by Kamsing Engti President, Dilip Terang Vice President, and Rupsing Timung Secretary. In 1992 to 2017 onwards zonal festival was held at Rasinja Aklam of Dokmoka. During 2002 – 2013 a gap of 11 or 12 years Zonal Karbi Festival could not held at Rasinja Aklam due to influence of political party environment badly. During this period it becomes a deep forest. Among the Zonal committee and members of KCS etc. they disagree, conflicts and misunderstanding due to bad creation of party environment between ASDC and the CPI (ML) and cultural expert people diverted from this environment. Some leaders take their own personal interest and party interest not for the sake of their own regional identity, language and culture protection. Gone years had celebrated the Zonal festival were held at party branch of Dokmoka, Tekelangjun and Dhentaghat High School play ground, etc. was held respectively and conveniently or inconveniently. Due to the turning of political party perspectives the Karbi's could not have to have the confident of cultural festival in a particular platform. The Karbi's people are hue and cry due to crisis of source and material support but with a good people mind the local people themselves contribute and conduct this cultural festival a grand success every year before or without the Council support. Some of the local people are aware of their own culture to develop, to progress with this platform and tradition. Some say 'no culture no identity, no identity no tradition'. It can also be added again that "Nepi alam ne chinghon chenam" means we thoroughly love our mother tongue. In this way the people conceptualised and come across the knowledge of culture and mother tongue to settle and discuss dialectically to meet this gone problems and big gaps. By 2013 they try to continue at Rasinja Aklam but it was inconvenient. By 2014 onwards Zonal Karbi Youth Festival at Rasinja Aklam is

possible to continue to settle a good platform. Various local people come for cleaning including 12 number of villages, sometime by KFA, KEA, etc. For the changes and creation of good environment people from Dokmoka itself like SDO Mr. Bodon sing Tisso had donated Jambili Athon, and two sets of traditional Drum. His feeling wants to inspire the Karbi's traditional instrument like 'No-thengpi' (earring) which was constructed within 9-11 days high above the sky. He is a man of love and faith in his culture and tradition. Without any difficulty the program continue with a grant success. One good 'amply theatre' is under process and under Howraghat MLA constituency which was propagated by Sri. Joyram Engleng. Under the dialectical discussion some problems arises and resolved by producing some instruments such as traditional Drum, Cheng buruk, and some improvement appeared. KAAC had contributed a sum of Rs. 20,000/- under MoS by Kamsing Engti observer of Rasinja Aklam and KCS Central Committee observer. To settle our culture and tradition we must have and produce permanent platform for our future generation. At present, a total of 20 units and above 20-40 members have been participated every year. Originally 'Rongke-tong' program also held in the initial day for this 3-4 days festival. There are 26 (twenty-six) categories which has been sponsored. Some items like first prize Rs. 2500/-, Rs. 1000-1500/- as group second and third and Rs. 500, 1000 and 1500/- as single items respectively. Several infrastructure facilities like building, water, power boundary wall must require immediately. It was one under construction building donated by Sri Lunsing Teron MAC-2017 from Mahamaya constituency. This year 2017 we recently participated Rit-nongchingdi, Bong-oi Alun, etc. some item had cancelled due to bad weather conditions.

#### Photos plate:

All the photos listed below which had been collected during the festivals and interview was conducted in it.



a) No-thengpi (Earring)



d). Ritnong Chingdi dance at open stage.



b) Traditional hut gate, Rasinja Aklam.



e) KCS office, Taralungso, Diphu.



c) Traditional hut gate, Disobai.



f) KCS unit/team participants, Disobai.

### Conclusion:

In brief it can be said that the Karbi Cultural Festival is enriching with the creation and celebration of Karbi festival which is based on indigenous culture. Like other tribes in the north east India the Karbis are practicing day by day to strengthen it. They even thought that the Karbi are the biggest as well as the largest ethnic cultural festival in the region. The Karbi are not migrated nor even invaded from outside land rather they have been evolved or originated from this mainland itself. This is not my experience or knowledge that I have been written in it. Rather this is the knowledge where many of our aged Karbi people had said that if we are coming from outside land into the land of North east India then who are the indigenous people living in it. Therefore, it has been described that 'Karbhis are the Columbus of Assam' which means Karbis are the aborigines of the tribal's of Assam. The Karbi cultural festival has been highlighted that it has enriching indigenous culture with the folk songs, tribal dance, food and different crafting. Like the Naga Hornbill Festival, the Karbi Youth Festival (KYF) is the most famous and largest ethnic people of the North East India festivals. Thus at present 2018 of this year 44<sup>th</sup> Karbi Youth Festival (KYF) is going to be celebrated at Taralungso on 15<sup>th</sup> – 19<sup>th</sup> February 2018 or every year. Not only this but even there were many zonal festival at the grassroots level which is called Zonal Karbi Youth Festival (ZKYF) held at almost every constituencies in the district during the Durga Puja



celebration. Thus, it is described that not only observing our indigenous culture rather it is very important to participate as well performs our original cultural and traditional festival into our own feet. The Karbis cultural festival as well as religious festival has been contributed to Eco-cultural tradition. It has a cause and effect relations likely with culture-environment paradigm.

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