



**OFFICE OF THE  
UNITED BODO NATIONALISTS LIBERATION FRONT (UBNLF)**

(Registration No.288 as Registered-un-Recognised Political Party vide No. 56/R/46/89/948 dated 28th August, 1991): HQ : Kokrajhar, Bodoland (A.C.), Assam, Pin - 783370: Address for Correspondence : Mr. K. Narzary, President, UBNLF & Chief of Bodoland A.C., Kokrajhar, Assam

Madam Chair Person,

The undersigned have the proud privilege to place this paper to the United Nation's Working Group on Indigenous Peoples and express a deep gratitude to you for giving this valuable chance to us for representation with the following points.

**Indigenous Peoples and their relationship to land**

Para- 1 : Indigenous Peoples(Original Peoples) who are the inhabitants in their land since the time immemorial cover within the preview of indigenous character.

Para- 2 : In the world such type of indigenous peoples have been placed in better position in different countries, States, Provinces, areas with due recognition with their political rights in distinct identity and polity but in many countries in the world the same categories of indigenous peoples are not yet been given their due positions with identity in separate polity in spite of their demand and urge to the sovereign concerned to their respective countries.

Para- 3 : In regards of this representation to the Geneva Conference of the United Nations Working Group on Indigenous Peoples (UNWGIP) scheduled from July 24 -30, 1999 from the end of the United Bodo Nationalist Liberation Front (UBNLF) a registered regional political party of Assam in India (Registered by the Election Commission of India) which has been democratically fighting for the indigenous peoples political rights in the North East India particularly in the province of Assam for their Bodo Nationality consisting of Bodo group of peoples and their homeland since many years back but not yet been given due justice and recognition in a seperate polity except granting of Bodoland Autonomous Council enjoying maximum autonomy since 20, February, 1993 out of Bodo Accord signed in between the representatives of Bodo Peoples, Govt. of India and the Provincial Govt. Of Assam on that day which also has not yet been fully implemented.

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All facts and figures including the Bodoland Autonomous Council Act, 1993 and the Bodo Accord published in the Bodoland A.C. Gazette have been enclosed herewith for ready reference as it is being a political matter and may be taken up for your consideration and recommendation.

Para- 4 : The reason for non implementation of the said Bodo Accord comes up due to non recognition of indigenous peoples population within the preview of Indo-Mongoloid Bodo Peoples into one Bodo Nationality by placing it in the status of low grade Bodo termed as tribal is a scheme to keep them permanently under slavery which is against the « Human Rights » as the concept of tribal could not include all the clans of the Bodo such as Boro, Mech, Sonowals, Hajong, Hojai, Dimasa, Lalung (Tiwa), Moran, Motok, Modashi, Koch-Raj-Bonshi (Hinduised Bodo) Rava, Datial Kochari, Sarania Kochari, Dhimal Kochaari, Tengal Kochari, Bodo Kochari, Garo (Mande) Tipura and Deuri Chutia, Ahom Chutia, Borahi Chutia, Hindu Chutia, Baqrmans of Kachar as defined in the Linguistic Survey of India Volume No.III, Part-I & II in 1903 & the Kirata Janakriti by Dr. Suniti Kr. Chatterjee in 1951 read with the Mediaval History of Assam by Dr. N.N. Aancharjya Head of the Department of History, Guwahati University, Aassam mentioning that the whole of Assam was the Bodo Kingdom which is also mentioned by Dr. Suniti Kr. Chatterje as stated in the above book that “With the exception of the isolated Kashi and Jaintia Hills, the whole of Assam (barring the eastern parts inhabited by the Nagas and the south eastern parts inhabited by the Kuki-Sins) and North and East Bengal was the Country of the Great Bodo people . But at the present moment, except where some islands of Bodo Speech still remain, The Kirata-Bodos have marched in to the Bengali and Assamese speaking masses Hindu as well as Musalman in the area”.

Para- 5 : From above the glaring example of the denial of the natural justice to the people of Bodo group for joining in their own group of people as right conferred by the International Covenant on Civil and Political rights under Article 27 that »In those states in which ethnic, religious or linguistic minority exists, persons belonging to such

minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language « for which the Bodoland Autonomous Council Boundary protection association has recently challenged in the Supreme Court of India in New Delhi for getting justice in the matter of boundary demarcation of Bodoland by means of Bodo indigenous population as defined in the Linguistic Survey of India by George A. Grierson .

Para-6 (a) The historical background of the indigenous Bodo peoples are clearly depicted in the writings of the above mentioned renowned Scholars and also mentioned in the debates that were recorded in the Report of the Line System Committee 1938 printed at Assam Government press, Shillong in 1938 by the then British government of India where it were mentioned that all source of people (a) Assamese foreigners, (b) to help the indigenous Assamese, especially. People like Kacharis “out of which it is clearly known that Bodo Kacharis are the real indigenous people of the State of Assam which was the entirely Bodo kingdom as conquered by the British”, and the same may be supported by the records of The Assam Land Revenue Manual, Vol. No. I printed at the Assam Govt. Press, Shillong 7 edition, (1965) are the authentic records.

Para-6(b): The Santals, Nepalis and the Mishings are also hailing from the same Indo-Mongoloid stock of peoples being the next neighbour of the Bodos as mentioned in the Linguistic Survey of India.

Para-7 : After independence of India in 1947, all Princely states-Tipura, Manipur, Nagaland, Mizoram, Meghalaya, Aarunachal Pradesh have been created as separate states giving due recognition to the indigenous peoples in the North Eastern Region of India who are all belonging to the Indo-Mongoloid stock of peoples but the indigenous Bodos remain still unrecognised in a separate polity has appeared in the term of that of “Fizy” State which was earlier dominated by the 30 p.c. artificial population over the 70p.c. indigenous Fizian population if the Bodos are not given a Homeland in the name & style of

**“BODOLAND”(BODOHADOT) as they are the original indigenous people of that land in the North East India .**

**Para-8:In India new states are created on the basis of the language distinct historical Background who had kings in the past and as such the Assamese hailing from New Indo-Aryan speech group having recognition from the Indian National Leaderships in the form of the thesis, “Assamese, its Formation And Development” by Dr. Baanikanta Kakoti being regional language and now the Bodo language hailing from Indo-Mongoloid Speech Group recognised as Major Indian Language which is written recently in Roman Script as granted by the State Government of Assam headed by Mr. P.K.Mahanta as Chief Minister and notified in the Assam Gezette on 9<sup>th</sup> March, 1998 by His Excellency the Governor of Assam, Left.General (Retd)Mr. S.K.Sinha and which is also an Associate Official Language of the State of Aassam as being recognised on the basis of the thesis, ”A descriptive analysis of Boro Language” by Promod Ch. Bhattachariya, M:A.PhD. should get a due place in a seperate polity mentioned in the Boro Speaking Area as stated in page No. 11 of this thesis book that ”THE BORO SPEAKING AREAS OF ASSAM, AT PRESENT, STRETCH FROM DHUBRI IN THE WEST TO SADIYA IN THE EAST” so as to develop the distinct Indo-Mongoloid Bodos`culture, language, economy and education of their own genius at par with the other advanced mainstream of Indian Nation.**

### **Health Problem**

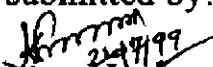
**The indigenous Bodo peoples health conditions are not satisfactory as they always use to live under poverty line due to economic suppression. The Bodos suffer owing to good medical facilities and also caused sometimes communal clashes perpetrated by ruling cliques and forced to remain in the relief camps without food and facilities. So fund may be provided to Bodoland area for All Round Developments including relief and also for the establishment of Medical colleges, Hospitals, Dispensaries, public Health Centres etc... for the improvement of health of the indigenous peoples from UNWGIP favourably.**

### Conclusion:

The ethnical question of the Bodos for Homeland without which the Protection of their land in the North East India is not possible and it should get discussion for redressal of this impunged, unsettled issue resolution with the help from the United Nations Working Group on Indigenous Peoples as being placed by the UBNLF non-violently and economic flow should be provided to improve the existing medical facilities in Bodoland.

Thanks.

Signed and submitted by:

  
Mr. Kanakeswar Narzary  
President, UBNLF

  
Mr. Derhaagra Mochahary  
General Secretary, UBNLF

Dated Geneva, Switzerland, the 24<sup>th</sup> July, 1999.

### Annexes:

- (1) The Constitution of UBNLF,
- (2) The Kirata Janakriti Book,
- (3) Bodoland Gazette, Sept., 1992,
- (4) A Map of proposed Bodoland (BODO HADOT),
- (5) Report of The Line System Committee, 1938 by British Govt. Of India,
- (6) The Bodoland (A.C) Gazette, 1999.