Heritage Information

Unique Id:

BGD-45.72.2023.00001

Section-1: Identification of the element

Heritage Location

Division

Mymensingh

District

Netrakona

Upazila

Details Address

Geolocation(Latitude)

24.88608

Geolocation(Longitude)

90.729141

Community Category

Small Ethnic Groups

Community

Hajong

Name of the Heritage, (as used by the community or group concerned)

Deuli festival of Hajong community: customs and rituals.

Short title of the Heritage, (preferably within 200 words)

Deuli is one of the festivals of Hajong. Netrokona Haluaghat, Kamalakanda and Durgapur celebrate this festival in the month of Kartik through various rituals.

Concerned Community(ies)/Group(s), (who recognize the element as part of their cultural heritage)

Physical location(s) of the element/how often it is practiced

Hajong is one of the indigenous people of Bangladesh. Hajongs in Haluaghat, Netrokona, Kalmakanda, Durgapur and Sunamganj areas of Bangladesh are celebrating a very limited number of their own cultural festivals 'Deuli'. Currently, the Diwali festival is being influenced by the Hindu festival of Diwali, as a result of which the Hajongs are not able to observe their own rituals of the Diwali festival. Most Bangladeshi Hajongs now celebrate it as a Diwali festival for Hindus.

Short description of the Heritage, (preferably within 350 words)

Hajong is one of the distinct indigenous peoples of Bangladesh and has its own festivals and customs. Hajongs are usually influenced by Hindus, all their festivals are like Hindu festivals. Similarly, Deuli festival is like the Hindu Shyama

festival. Many Hindus light the Shyama Utsav and worship it. They call this illumination Deepavali or Dipannita. The Hajongs call this enlightenment Deuli. At one time agriculture was the only recourse of the Hajongs. He also depended on cows for plowing On buffaloes. Because buffaloes were stronger than cows, they kept a large number of buffaloes. Once Deuli The festival was organized in the buffalo herds. The Hajongs used to make an earthen altar in one place and put four banana trees in its four corners. Then a mound of clay was made on the altar, the symbol of the goddess Shyama (because the gods and goddesses of Hajong are formless). In the language of Hajong, it is called 'Thaiban'. During the puja, the buffaloes of Bathan are adorned with lamps. Rows and rows of lamps are lit around the Bathan. Then the buffalo's bells kept ringing. At this time, the shepherds also show the rehearsals of the war as a part of the face-to-face and festival. The Shyama festival of the Hindus ends with Puja and Diwali. But there are a few episodes in Hajong Deuli festivals.E.G Thuba Shyama Puja Aloksojja Charmaga Eating To collect or collect thuba money. Thuba was first arranged for one night. Those who take part in cultural activities, who go from house to house singing rhymes that night to collect money for worship. Each participant holds a light bamboo or wooden stick in his hand. With it, they beat the rhythm by reciting melody and rhythm in one place on the ground. No one hits the injury site until the specified day. Thuba collection rhyme: Thuba maga ailam re Ek teka pailam re Guy Kiniba Jalam re Gaila namee tara bati Dudh dey atharo bathi. Deuli or Shyama Puja is performed a week after Thuba. Hajongra lights lamps in the houses that night. For seven days after the Deuli Puja, the Hajongs sang and performed continuously. Hajongs call this seven-day cultural activity Charmaga(??????). During this time, the Hajongs perform mime in groups and also perform war exercises as part of the festival. After that, Hajongs eat together.

Domains of the Heritage (applicable fields)

- [ ] Oral Traditions and Expressions
- [ ] Performing Arts
- [x] Social Customs and Traditions
- [ ] Knowledge and Practices related to Nature and Universe
- [ ] Traditional Craftsmanship
- [ ] Food

Section-2: Characteristics of the element

Practitioners(s)/performer(s) directly involved in the representation or practice of the Heritage (including roles, name, age, gender, social status, and/or professional category etc.)

We sought the help of the Mousumi Hajong of the Hajong community. She is a student and she is studying at university. She and her family celebrate Deuli every year. His family celebrates Deuli according to their traditional customs and rituals.As the current generation, Mau doesn't know much about the festival, he has passed on the details of the Deoli festival in their own way to the elders of his family.

Other tradition bearers (individuals/groups and their roles))

During the Deuli festival, some of Hajong people go to raise money. When they go from house to house to collect money, they do different kinds of dances and songs.

Language(s), register(s), speech level(s) involved

The word Deuli comes from the Hindu festival of Diwali/Dipavali. The two words Deuli and Diwali/Dipavali means Aloksojja.

Associated tangible elements used (if any)

The dhol are played as musical instruments at the festival, as well as the hajongs wear their traditional attire.

How are women and people of other genders associated with this Heritage?

Hajong women celebrate the 'Deuli' festival as part of their own cultural practices according to their own customs. At the same time inspiring the new generation to celebrate their own cultural festivals.

Division of labour during the practice of this Heritage

There is no division of labor in these festival.

Elements to which other customary practices or practices may be connected or accessed in any respect of the heritage (if any)

There is no problem

Modes of transmission to others in the community

The festival of 'Deuli' celebrated down from generation to generation.

Organizations concerned (non-governmental organizations and others)

None so far

Section-3: State of the element (viability)

Threats to the enactment

Enactment Threats Description

The Hajong festival is about to disappear Cultural heritage too. They have gradually become an endangered tribe. They have lost land due to crop failure, lack of land , political instability, pressure from the majority, etc., as well as financial viability. Over time, where the struggle for livelihood and survival has become paramount, how can the cultural heritage be preserved! At present, the Hajong community here has become a backward community in terms of wealth, education and initiation. While the converted Garos have lost ground in the socio-economic co-operation of Christian missionaries, including education and health, they have turned to the blessings of education, but the Hajongs have not received significant support. Although a number of Hajongs have converted to Hinduism, they are not getting any benefits. There are also influencers: majority pressure, scarcity, etc.

Threats to the transmission (if any)

Being an ethnic minority, they are being hindered from celebrating their own festival culture.

Threat to associated tangible elements and resources (if any)

Influenced by the Diwali festival, the new generation is losing interest in their own rituals.

Viability of associated intangible elements (if any)

The entire cultural heritage of the Hajong community is now under threat. They are losing their identity.

Have been taken any safeguarding measures to preserve this Heritage practices? (if any)

So far no such action has been taken. However, some organizations are trying to work. i.e. ACEEPH

Section-4: Data gathering/documentation, Consent and preparation of inventory entries

Consent of community/group/individuals concerned for data collection with a view to inventorying

Verbal consent was obtained during the conversation with Mousumi Hajong of the Hajong community. She assured verifiability and gave information about 'Deuli Festival' with great pleasure. She signed on a white paper and sent it through facebook.

Restrictions on use of collected data, (if any)

no restrictions were found.

Section-5: Resource Person

Data provider/Resource person (persons/groups, community representatives)

Information provided by Mousumi Hajong (25). she had given the information before pandamic at Jatiya Kabi Kazi Nazrul Islam University and she also studied in these University.

Date of data collection

Place(s) of data collection

Jatiya Kabi Kazi Nazrul Islam University

Section-6: Safeguarding techniques

Existing safeguarding techniques adopted by the community for the safeguarding of the Heritage

No existing efforts have been made in the community to preserve the heritage.

Suggestions for safeguarding of the Heritage from the community

Preserving this heritage is possible only if the current generation of the community can be made aware of the heritage.

Section-7: References to literature, discography, audiovisual materials or archives

References to/in literature

1.Bangladesher Hajong Somproday- Ali Ahmed Khan Ayub 2. Hajong Somaj o Sanskrit - Babu Rahman and Protibha Rema Sompadito 3. Upajatider Itihash o Jibondhara- Md. Aynal Haque 5. Bangla pedia

Audiovisual materials or archives

N/A

Discography or archives

N/A

Section-8: Modalities for updating the information contained in the inventory entry

Data Compiler (persons/groups, including community representatives, who compiled the information)

Tania Talukdar of ACEEPH will be supporting the Hajong Community.

Date of Community Consent

Consent of community/group/individuals concerned for data collection with a view to inventorying

consent from Mousumi Hajong

Present Condition of Heritage

Threatened with extinction

Brief description of Present condition of the Heritage, (if any)

Threatened with extinction

Section-9: Community suggestions

Brief description of suggestions for safeguarding of the element by community members/experts/holders, (if any)

1. Hajong culture is practiced under the patronage of government and other government agencies. 2. To nurture and preserve their culture. 3. The largest society should come forward to preserve the Hajong society culture. 4. We should get out of the tendency of Hajongs to enter museums.

Restrictions on use of collected data, (if any).

Not applicable

Section-10: Upload Document