

## **THE ONLINE VISIT FOR APRIL 2022 WAS PROPOSED WITH THE FOLLOWING PROGRAM.**

### **Awareness Campaign at**

1. Bihu festivities in Assam, the major festivals of Assam. Cuisine and Traditional Bihu delicacies
2. Visit to tea gardens in upper Assam

### **This was aimed to enhance**

1. Tourist Awareness campaign
2. School students awareness campaign, visit (Online /offline)
3. Tourist Stakeholder Awareness workshop

## **Bihu Festival**



### **INTRODUCTION:**

Tucked away in the far eastern corner of the country and safely guarded by the mighty Brahmaputra River, Assam is one of the most beautiful, serene and magnificent states of India. Bihu is the official state festival of Assam, which is celebrated thrice in a year. Bihu in Assam marks the three distinct phases of the farming calendar.

Bihu is a secular festival that is celebrated by people from all parts of Assam irrespective of caste creed or religious background. The first Bihu is known as the Rongali Bihu or Bohag Bihu, which is celebrated in the month of April. The second Bihu is known as Kati Bihu or Kongali Bihu, which is celebrated during the month of October and finally there is Magh Bihu, which is observed during the month of January.

Bihu is a traditional festival where people cook traditional meals using rice and wear traditional clothes. Dance and music forms an important part of the celebration and the festivities continues for seven days at a stretch. The entire festival is extremely secular in nature and is deeply connected with agriculture.

## **SIGNIFICANCE:**

Assam is a fertile land surrounded by Blue Mountains and replenished by the mighty Brahmaputra River. The occupation of the people here is agriculture and the entire society is agrarian in nature. Bihu is basically a celebration of the change of the seasons. Each of the three Bihu celebrations marks an important phase in the farming calendar of Assam.

## **Bihu – How Did The Name of the Festival Come Up?**

The word Bihu is originally derived from the word known as ‘Bishu’, which means that people ask for prosperity from the Gods during important junctures of the harvesting season. Later on, the name somehow got distorted and the festival came to be known as Bihu. According to another source, it is commonly believed that the festival received its name from two different words, namely ‘bi’ which means to ask and ‘hu’ which means to give. Both these words combined to form the name Bihu.

## **What Bihu Stands For?**

The festival of Bihu gives a unique identity to the Assamese people and makes them stand out in the history of the nation. Bihu besides being a primary identity of Assam is also a harvest festival. It is celebrated thrice during important junctures of the agrarian calendar.

The first Bihu which is known as the Bohag Bihu or Rongali Bihu is celebrated for a period of seven days. It celebrates the onset of spring and farmers on this occasion prepare the field for cultivation. There is a general air of feasting and festivity all around in the atmosphere of Assam.

The next Bihu is known as Kati Bihu and this is more of a subdued occasion. This Bihu is primarily celebrated to seek blessings from the Gods, so that no harm is done to the crops while they are getting ready for harvest.

The last Bihu is known as Magh Bihu. Magh Bihu marks the end of the harvest season. During Magh Bihu, the primary emphasis is on feasting and celebrating, as the granaries are

full and farmers are no longer required to worry about their crops. Celebration of Magh Bihu involves a lot of food and entertainment and is celebrated with much enthusiasm in all Assamese families located in different parts of the World.

Bihu is a very colourful festival of Assam. It is one of those rarest festivals, which is celebrated thrice in a year. It is commonly believed that Bihu originated long before the Aryan race had set foot in India. The history of this festival dates back to the year 3500 B.C. It is commonly believed that the festival originated from the language of Dimasa Kacharis, an agrarian tribe who flourished in this part of the world thousands of years back. For 3500 years, Bihu has been a festival of joy and celebrations that has brought people closer to one another.

The influence of Bihu is not limited to that of farmers and people related to agriculture. It is believed that great writers and composers in the Assamese language were also significantly influenced by this unique festival. Sankar Deva the great hymn composer and Madhav Deva who is known for his Assamese rendering of Valmiki's Ramayana both of whom lived during the 15th century were influenced by Bihu in a big way.

According to some scholars, the origin of Bihu can be attributed to the Sanskrit word "Bisuvan". Bisuvan was popular in ancient culture as a day when people performed fire sacrifices in the hope of having better harvest. This practice according to many scholars was the root of the Bihu festival.

According to Vishu Puran, there was a festival known as Bisuva which was celebrated somewhere in between the winter and spring season, when the sun changed its position from one sign of the Hindu zodiac calendar to another. It is believed that Bihu is the modern version of the Bisuva festival. Recent scholars investigating the Indo-Aryan roots of the Assamese culture hold the opinion that Bihu originates from two different words from the Tai origin known as boi, which meant "the rules of worship," and hu means "cow".

## **BOHAG BIHU:**

Bohag Bihu is one of the most significant and important festivals in the Bihu calendar of Assam. It celebrates the commencement of harvesting season and is also regarded as the first day of the Assamese New Year. The significance of this festival is purely agricultural in nature. It is celebrated with great enthusiasm and joy throughout the state.

Bohag Bihu is the most important Bihu festival among the three Bihu festivals celebrated in the state. The festival is celebrated for seven days during the month of Bohag (Baishakh Month) which falls somewhere in the middle of the month of April. Bohag Bihu is also known as Rongali Bihu in many parts of the state. The name Rongali is derived from the word "Rong", which means happiness and celebration.

The first day of Bohag Bihu is reserved for cattle and farm animals. On the first day, cattle and farm animals are taken to the nearby river or pond and given a thorough bath with a paste of turmeric and black gram. The old ropes tied to their legs are cast away and new ropes are tied. On this day, they are allowed to roam around freely in the field. This ritual is observed to thank

the animals for helping them in the farm work. Prayers are offered to the Gods asking for a productive year ahead.

The next day of Bohag Bihu is known as Manuah (human) Bihu. On this day, people dress up in new clothes and gifts are exchanged. People visit their relatives and seek blessings from their elders.

The third day is dedicated for the Gods and that day is known as Gosai (God) Bihu. On this day people worship their household Gods and seek their blessing for a fruitful year ahead.

During the occasion of Rongali Bihu, people wear traditional attires made from muga silk and sing traditional Bihu songs and perform traditional dance. There is a band of male singers known as Husori, who visit each and every household and sing traditional Bihu songs in the courtyard. They offer their blessings to the household in return of some alms and gifts.



## SEVEN DAYS OF BIHU:

There are three types of Bihu's that are celebrated in Assam, namely Bohag, Magh and Kati Bihu. Among these three Bihu's, Bohag Bihu claims the top position as the occasion is celebrated with much enthusiasm and fanfare throughout the state. The occasion of Bohag Bihu also coincides with the Assamese New Year, which is another reason behind the grand celebrations. The seven days of Bohag Bihu are known as 'Chot', 'Kutum', 'Mela' 'Raati', 'Goru', 'Manuh' and 'Chera'.

1. ***Raati Bihu***- Raati Bihu celebrations start from the first night of the month of Chaitra and lasts till the commencement of Uruku. Celebrations involve a gathering of the local women in an open field and lighting up the torches. Men folks of the villages play an instrument made from buffalo hornpipe during the occasion.



## 2. ***Goru Bihu-***

On the occasion of Goru Bihu, the cattle of the villages is brought to a single water source and thoroughly washed and cleaned with the help of turmeric and black gram paste. The cattle is then offered different kind of vegetables as food and prayers are offered thanking them for their help in giving the farmers a good harvest. In the evening, the animals are brought back to their shed and are tied with fresh ropes made from tora plants. They are offered a garland made of Tangolti leaves and a fire is made in their shed to ensure the flies and the insects do not disturb them. They are offered a special food item known as 'Bor Pitha' made from rice and jaggery.



## 3. **Manuah Bihu-**

On the occasion of Manuah Bihu, people clean their homes and have a traditional bath using turmeric. They wear traditional clothes and visit their relatives and seek blessings from the elders. Gifts are exchanged during this occasion and almost every family offers the elders a



Bihuwan or the Gamusa cloth as a symbol of respect. Other items that are gifted includes dhoti, Chelang, Riha and Mekhela. Many families write Sanskrit mantras on Nahar leaves and hide it behind the roof. This ritual bears a symbolic significance and is done with the intention of seeking Lord Shiva's protection from all elements of nature.



#### 4. **Goasain Bihu-**

On the occasion of Gosain Bihu, the Gods are worshipped and traditional songs are sung in their praise seeking protection and blessing for a good harvest.



#### 5. **Kutum Bihu-**

On the occasion of Kutum Bihu, people usually visit the houses of their relatives and bond together over a meal and exchange new stories.

## 6. Senehi Bihu-

Senehi Bihu is day that is reserved exclusively for lovers. The day symbolises love and reproduction. On this day youths meet their beloved and give them gifts usually known as “Bihuwan”.



## 7. Mela Bihu-

Mela Bihu is the last day of the celebrations. On this day, during ancient times the king used to participate in a fair along with his subjects. This practise is observed even till this date and fairs are organised in different part of the states, where people come and participate in large numbers.



The culture of Assam is predominately agrarian in nature and the main livelihood is dependent on agriculture. Owing to this single most important fact, the New Year as per the Assamese calendar coincides with the beginning of the harvest season, which is also known as Bohag Bihu.

The first day of the Bohag New Year usually falls on the last day of the Assamese month of 'Chait'. On the occasion of New Year people celebrate by wearing new clothes and preparing different Assamese delicacies like 'Pitha' and laddoos. Various groups of young boys and girls perform Bihu dance and the best female performer is awarded the title of 'Bihu Kuwari'.

In ancient days, the festivities used to continue for a month, however now it is limited to just seven days nowadays. During these seven days, Assamese people clean their houses and wash their cattle and offer them with good food as a token of thanks for helping them in the farmland. Cattle is allowed to roam freely for a single day and then their ropes are changed and they are worshipped with traditional prayers and garlands. On the second day of celebration, people concentrate more of themselves and a special prayer service is held in the Namghar or in the prayer hall for the wellbeing of the entire community.

The women in the house prepare special dishes on the occasion of New Year from flattened rice, jiggery and curd. During the period of celebration, Assamese people usually wear only traditional clothes. The traditional clothes for women during Bihu are Mekhala, while that of the boys comprises of dhoti and gamcha.

On the occasion of Assamese New Year, various dance festivals are held and fairs are organised throughout the state and most of the educational institutes and offices remain closed for the period of three days.

## **KATI BIHU**

Kongali Bihu or Kati Bihu as it is commonly known derives its name from the month of Kartik which is traditionally known as Kati. Unlike Bohag Bihu, Kati Bihu is not a flamboyant festival and the festivities are more sombre in nature. This Bihu is celebrated during the time of relocation of the rice sapling during the month of October. The granaries of the farmers usually remain empty during this time, hence it is known as Kongali (poor) Bihu.

The main part of this Bihu celebration involves lightening of lamps or saaki (candles) in different parts of the household or paddy field. The main lamp is lit in the courtyard near the Tulsi plant. The Tulsi plant holds a special significance for Hindu people as it is considered to be very auspicious in Hindu religion. Besides being very auspicious, the plant is known to possess various medicinal properties that can cure a person of various ailments.

On the occasion of Kati Bihu, the plant is thoroughly cleaned and is placed on a 'Tulsi Bheti'. A lamp is lit in front of the plant and various Prasad and prayers are offered to Goddess Tulsi for the wellbeing of the family and for a good harvest. The Prasad is later on shared among various members of the household.

In the paddy field, farmers lit up a special kind of lamp, known as 'Akash Bati' or sky lamp. These lamps are placed high on a bamboo pole or bamboo tree. It is believed these lamps are lit to show our ancestors the way to heaven. Scientifically speaking, these lamps help to attract the various insects or pests in the field. They get drawn to the fire and die, which helps to keep the crops healthy.





## MAGH BIHU

Bhogali Bihu or Magh Bihu is celebrated during the month of January which marks the end of the harvest season. The occasion of Magh Bihu coincides with the celebrations of Pongal and Makar Sankranti in many states. Magh Bihu is the second largest Bihu festival of Assam after Bohag Bihu. On Magh Bihu, the granaries of the farmers are full and there is festivity all around.

On the occasion of Magh Bihu, people start their day early and clean their houses and wear new clothes. They throw away useless stuffs in the fire made from cow dung cakes signifying a new beginning. The main reason behind creating this bonfire is to make the overall atmosphere warm as the weather tends to remain pretty cold during the last winter month. On the occasion of Magh Bihu, a lot of people worship Lord Indra, who according to the Hindu mythology is “God of rains and clouds”. People worship him for good rains in the following months, so that they can enjoy a good harvest.

According to another tradition, young men of the villages make temporary huts from clay straw and firewood known as Mejis. Around the Mejis, a temporary makeshift accommodation is prepared known as “belagar”. The families stay in the “belaghar” and stay up all night guarding the Mejis. Community feast and cultural programmes are observed all throughout the night. In the morning, people move out of their “belaghars” and take a bath in the river and burn their Mejis. Once the Mejis are burnt down, burnt pieces of wood are collected and thrown into field, which is believed to provide better harvest.





## **ASPECTS OF BIHU:**

### **BIHU DANCE:**

The festival of Bihu is never complete without the traditional Bihu Dance. The root of this form of colourful and vibrant dance is still unknown. The earliest possible documented history of Bihu dance dates back to the time of Ahom King Rudra Singha who invited a group of Bihu performers to perform the dance in the year 1694 at Ranghar fields on the occasion of Rangoli Bihu. The occasion is celebrated during the month of mid-April, which also marks the beginning of the Assamese New Year.

The Bihu dance is quite an energetic form of dance that involves rapid hand and feet movement. The dance emphasises more of the role of the women and the female members maintain a tighter line of movement in comparison to the men folks. Typically in a Bihu dance the men folk enter the stage followed by the female performers. The dance moves are choreographed keeping in mind the roles of both of both the genders.

A Bihu dance performance is never completed without music and the drummers play a vital role during the performance. They usually play a twin faced drum at the very beginning of the performance and set the stage. Flutes made from bamboos are also frequently used in

Bihu performances. Other instruments which are used during the performance include a dhol, Taal, toka, xutuli, pepa, gogona and baanhi.

Bihu performers wear traditional jewellery and clothes during the performance. The male performers wear a dhoti and a gamcha. The dhoti is a piece of cotton cloth with a simple or gorgeous border that is used to cover the lower part of the body. The gamocha is usually worn on the waist or head. The striking colours of the dress make the dance look all the more vibrant and enjoyable. The women performers wear Chador and Mekhala. The Mekhala is like a drape that is used for covering the lower portion of the female body, while the chaddar is worn on the upper part of the body. The attires of the women are usually made from silk, cotton or muga silk, depending on the choice of the performer.

A traditional Bihu dance is a real spectacle and performers of Bihu are invited to showcase their skills in different international platforms.



## **BIHU DANCE COSTUMES:**

Like any other folk dance of India, Bihu is a unique traditional dance that portrays the spirit and culture of the region. Bihu celebrates the commencement of the harvest season in Assam with much joy and fanfare. The dance costume worn by Bihu performers are uncomplicated pieces of clothes that can allow the free movement of limbs and hands. The draping styles of these costumes are usually very simple and uncomplicated, but the clothes used for this purpose are really striking with matching jewellery and other ornaments.

Bihu is performed both by male and female members of the community. Sometimes they dance together, while at other times the dance moves are synchronised as per the gender. The male members of the troop wear a dhoti, which is usually made of cotton. The dhoti is worn in traditional drapes to cover the lower portion of the body. The gamocha is used as a head band or sometimes tied in the waist to give a more vibrant and colourful look to the attire.

The women performers of Bihu wear a traditional lower body garment known as Mekhala, while a chaddar is used to cover the upper portion of the body. Besides the mekhala and Chadar, women also wear jewellery and put flowers in their plaits to celebrate the spirit of spring. The colour of the flowers usually synchronises with their dress, in order to give them a complete look.



## **INSTRUMENTS USED IN BIHU:**

Any traditional folk song and dance performance is never complete without music. Every part of India has their own lineage of traditional music and song, however when it comes to North Eastern part of India, not only are the music and art forms different, but also the very instruments used for creating the music is also very unique and beautiful. Let us now have a look at the various instruments used in the Bihu dance.

### **DHOL-**

Dhol is a traditional instrument that was commonly used by the Vaishnav's in their religious ceremonies. However, the dhol is regarded as the most integral part of the Bihu celebrations. It is a two-sided instrument that is played either with hands or bamboo sticks. The dhol traditionally is a wooden barrel with both the open ends covered with animal skin. The pitch of the dhol depends on how tightly the skin is fastened on both the end of the instrument. This instrument is used for maintaining the rhythm of the festival.





## **WIND INSTRUMENTS-**

Among the list of wind instruments that play a vital role in the folk culture of Assam, the Chipung, Kali, Shinga and Gagana plays an important role. The Chipung is quite similar to the traditional bamboo flute and is played in a similar fashion while Kali is a more elaborate instrument that has striking resemblances with a shehnai, both in terms of looks and mode of playing.



## **KHOL**

Khol is also a percussion instrument and looks very similar to dhol. The instrument is made from clay, with one end having a small head, while the other one having a larger head. It is usually played with both the hands and is strung from the neck using a band.



## **NAGADA-**

The other name of a Nagada is kettle drums that are played with sticks and usually accompanies the Shehnai.



## **SHINGA-**

Shinga is made from the horn of a buffalo with a little pipe made from bamboo thrust into it. The instrument forms an integral part of the Bihu celebrations and the shinga usually has a very shrill sound and is used to announce the commencement of any occasion.



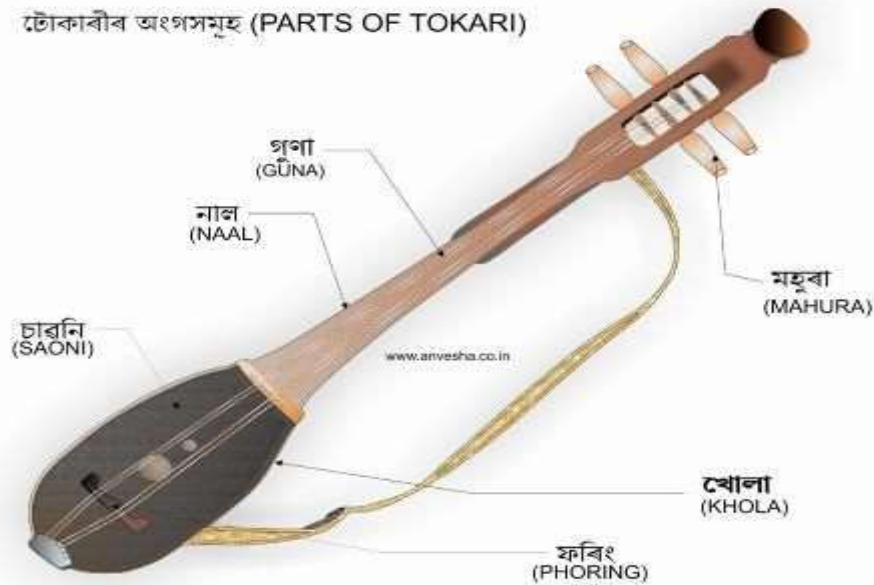
## **GAGANA-**

Gagana is an instrument made from bamboo and is very delicate in nature. Given its delicate nature it is usually played by women using their hands and teeth's. The instrument has a very shrill sound that makes the festival appear very colourful, lively and gorgeous.



Besides these, usual instrument other stringed and solid instruments that are played during a traditional Bihu dance programme include Tokari, Serenda, Been Taal and Kah.

### টোকৰীৰ অংগসমূহ (PARTS OF TOKARI)



## Bihu sports:

Bihu is one of the key festivals of Indian state of Assam and people celebrate it with three names viz. Bogah Bihu, kati Bihu and Magh Bihu. The Rangali Bihu, one of the three Bihus, is celebrated in April while Kati Bihu and Magh Bihu are celebrated in October and January respectively. Among the three Bihu celebrations, Rangali Bihu is the most significant and it is believed to be the beginning of spring festival and also New Year. While the Magh Bihu and Bhogal Bihu are celebrated with full fervour and are celebration of food.

The word Bhog which refers to joy of eating is from where Bhogali Bihu has originated. It is celebrated in the mid of January and it indicates the closing stage of the harvest season. During this festival celebration, since there is plenty of granary, people enjoy to a great extent eating extensively and feasting. Besides that, people enjoy the festivity of this season by playing a great many of sports on this day some of which are Nightingale-fight, Buffalo-fight, Cock-fight, Egg-fight and many more. People play these sports through the whole day and enjoy the merriment of the festival. All the three Bihus are celebrated to worship Lord Krishna and are celebrated by almost all the religious groups residing throughout Assam and irrespective of the caste, creed and ethnicity. The Assamese Diaspora residing in other parts of the world also celebrate Bihu.





## **Bihu cuisine :**

Any festival in India is never complete with some unique delicacies of the region. The food along with the music gives the festival a unique regional flavour that gives it a distinct identity. Bihu is basically a festival that is centred on the harvest calendar of Assam. People usually made food items from rice, coconuts, jaggery, sesame and milk products. These ingredients are locally available during the occasion of Bihu and play an important role in preparing different festival delicacies. Let us have a look at the three unique Bihu recipes that bears a stamp of rural Assam.

Here is a list of three popular Bihu recipes that is prepared by every Assamese on the occasion of Bihu.

### **Coconut Laddoo**





## Til Pitha



## Murir Laru



## **Jalpan:**



## **Conclusion**

Bihu is one of the main features of Assamese cultures. The Assamese diaspora around the world celebrates Bohag Bihu as it is touted as the most important festival of the state. Bihu is also seen to be celebrated abroad. Many Bihu associations or committees exist elsewhere. Where this festival is celebrated with enthusiasm. Although the traditional song and dance may not always be performed in all corners of the globe but greeting each other and sharing fellowship meals is a common feature. Bihu unites the people forgetting all jealousy, illfeeling and previous misdeeds done to others.

## TEA GARDEN OF UPPER ASSAM



### ORIGIN OF TEA IN ASSAM:

The discovery of the Assam tea plant is attributed to Robert Bruce, a Scottish adventurer who is supposed to have seen the plant growing wild in some hills near Rangpur (near present Sivasagar) the then Ahom capital of Assam, during his visit in 1823 on a trading mission. You should know that tea plants were abundantly available in Upper Assam jungles and indigenous people of Assam used to drink the brew even before its discovery.

The Singphoes and Khamties who came from Northern Burma (Myanmar) to Assam and settled here in the pre-historic past were well acquainted with tea plants and drank brew from the tea leaves. Anyway, Mr. Bruce who was a fortune hunter was in close touch with Maniram Dutta Baruah, popularly known as Maniram Dewan, local Assamese nobleman. Maniram introduced Mr. Bruce with a friendly Singpho Chief Beesa Gam and made an arrangement with him to supply some tea plants and seeds during his next visit. But it did not materialize due to his death.

However, in 1824, his younger brother, Charles Alexander Bruce met the Singpho Chief who supplied him some tea plants and seeds. Mr. C.A. Bruce was in charge of the British Gunboat division in the war with the Burmese occupying Assam in 1824 and posted at Sadiya.

Mr. C.A. Bruce was in charge of the British Gunboat division in the war with the Burmese occupying Assam in 1824 and posted at Sadiya. Mr. Bruce planted the tea plants in front of his bungalow at Sadiya on experimental basis for the first time. Some were sent to Commissioner Jenkins at Gauhati (Guwahati). A few leaves of these plants were sent to Botanical Gardens in Calcutta. Dr. N. Wallich, who was then the Superintendent of Botanical Gardens, identified the leaves as belonging to the *Camellia* family but did not consider them to be of the same species as the China tea plant.

## **TEA GARDENS IN ASSAM:**

Undoubtedly, China was the first to introduce a refreshing beverage. But during the colonial rule in India, Robert Bruce was the first who notice tea plants growing near Rangpur in 1823. Then, the leaves were examined and the consequence was something fruitful as the species was similar to that grown in Chinese tea gardens. Mr. Maniram Dewan was the first Indian tea planter who establishes the first-ever commercial plantation as today we know as the Assam tea. By 1862, the Assam tea industry comprised of around 160 gardens.

In Assam, the first tea garden was set up in Chabua. It is situated in the upper region of the state. The establishment was initiated in 1837. This town is located in the district of Dibrugarh. The distance from Tinsukia town to reach Chabua is 20 kilometers and from Dibrugarh town is 30 kilometers. Hence, Chabua lies between Dibrugarh town and Tinsukiatown. The British East India Company took the initial step in the starting period of the year 1820 to begin a large-scale tea production in Assam. The Singpho tribe is the original creator of the vision and the variant of tea

However, the British East India Company was successful in taking over the region

This happened because of the introduction of the Yandaboo Treaty. Later the commercialization of tea in the Assam region was started by the Assam Tea Company

Gradually, the industry of tea started to flourish extravagantly capturing vast areas of terrain for plantations of tea. Consequently, Assam turned out to be the steering tea producer in the global world. Chabua has a very hot and humid climatic conditions with heavy rainfall, in turn, making it a suitable place for producing good quality tea. The term 'Chabua' can be literally understood as 'chah' which means, in the native language, 'tea' and 'bua' which means 'plantation'. Along with being the initial tea garden

Assam's 555 tea estates of the total 803 registered estates are located in the 9 upper Assam districts with Dibrugarh having the highest numbers with 177 tea gardens, followed by Tinsukia with 122 and Jorhat with 88.

### **BENEFITS OF TEA CONSUMPTION:**

- IT CONTAINS ANTIOXIDENTS
- PROTECTS HEARTH HEALTH
- BOOSTS ENERGY
- MAY AID WEIGHT LOSS
- SUPPORTS MENTAL HEALTH
- MAY FREGULATE BLOOD SUGAR
- AIDS DIGESTION



## ENCHANTING TEA ESTATES OF ASSAM

Here is the list of some popular tea gardens/estate of upper Assam:

*HALMARI TEA ESTATE*: Location: Moran District, Assam | Area: 374 hectares |

Tea Estate is situated in the beautiful district of Moran, Assam. This tea garden is one of the steering tea producers. It has its existence for over a century leading to great experience and mastery in tea-production. The estate covers a total landmass of 534 hectares.

The quantity of tea manufactured in the estate is remarkable for its variant in tea. It makes sure to cater to the requirements of the domestic markets after that it fulfils the necessities required by the international markets.



*MANGALAM TEA ESTATE*: Location: Sivasagar, Assam | Area: 118-hectares |

Amidst the Sivasagar district of Assam, there exists a remarkable tea-estate named Mangalam Tea Estate. The total area of the entire tea garden is 118 hectares. The tea plants are planted close to each other resulting in a distinct tea plantation pattern.

The estate produces a smoother tea compared to the production of the other estates. This is what makes Mangalam Tea Estate unique and popular. This estate also provides roads after each one acre of tea plantation so that it becomes easier to access and to have efficient working in the tea garden





**MANOHARI TEA ESTATE:** Location: Dibrugarh, Assam | Area: 340.12 hectares | Owner: Not Known Dibrugarh district in Assam provides an opportunity to experience life in tea estates. It is remarkable as it has an incredible tea estate named Manohari Tea Estate. It is famous as the tea city of Assam as it is the portal to the three tea-producing districts that include Tinsukia, Dibrugarh, and Sivasagar.

Manohari Tea Estate is famous for the most expensive variety of specialty tea. The tea estate was successful in providing tea that has several health benefits. These benefits made Manohari Gold a favorite go-to beverage for those who are concerned about their health and fitness



**BEESAKOPIE TEA ESTATE:** Location: Tinsukia District, Assam | Owned By: McLeod Russel India Limited.

In the Tinsukia district of Assam, close to the Burmese border, the beautiful Beesakopie Tea Estate is located. The reason behind this is the frequent occurrence of heavy rainfall and also due to a hot and humid day-time temperature that creates a perfect environment for the cultivation and manufacturing of such high-quality tea.

Beesakopie Tea Estate is said to be the third-largest tea estate in India. It is also home to one of the largest tea factories in the state of Assam. This tea garden is under McLeod Russel India Limited. It is tremendously popular for producing well-balanced tea with a rapid infusion. The tea produced here is CTC which means that it undergoes the production method of cut, tear and curl.



*BORPATRA TEA ESTATE*: Location: Sivasagar district, Assam

Borpatra Tea Estate is found in the Sivasagar district of Assam. Due to its proximity to the famous wildlife sanctuary known as Panidihing Wildlife Sanctuary, it enjoys a heterogeneity of exotic and raw flora and fauna. Advanced and proper waste management techniques have been used by them. Their efforts against anti-poaching are also commendable. Anti-poaching is an act of countering or preventing the poaching of wildlife. It can generally be stated as one's efforts against the illegal deeds done to the wildlife.

Besides, the estate has also adopted sustainable agricultural practices. Thus, Borpatra Tea Estate directs its focus on the manufacturing of long-term productivity but with less impact on the natural habitat.



## **CONCLUSION**

Assam is a suitable place for the cultivation and manufacturing of the best tea. The state is equipped with a tropical climate and suitable conditions for tea cultivation. The temperature here is very warm throughout the utmost part of the year which contributes to the development of the bold character found in Assam teas. The best element of the place is its soil which is enriched in minerals, clay, and gravel making them more fertile.

