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**INTELLECTUAL
PROPERTY INDIA**

भौगोलिक उपदर्शन पंजीकृति,
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जी.एस.टी. रोड, गिण्डी,
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**Geographical Indications Registry,
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GOVERNMENT OF INDIA
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OFFICIAL NOTICES

Sub: Notice is given under Rule 41(1) of Geographical Indications of Goods (Registration & Protection) Rules, 2002.

1. As per the requirement of Rule 41(1) it is informed that the issue of Journal 124 of the Geographical Indications Journal dated 24th October, 2019 / Kartika 02, Saka 1941 has been made available to the public from 24th October, 2019.

NEW G.I APPLICATION DETAILS

App.No.	Geographical Indications	Class	Goods
630	Thingpui Mizo Ginger	30	Agricultural
631	Mizo Phuihnam	31	Agricultural
632	Mizo Hatkora	31	Agricultural
633	Passion Fruit	31	Agricultural
634	Mizo Chow-Chow	31	Agricultural
635	Kashmir Saffron	30	Agricultural
636	Dalle Khorsani	30	Agricultural
637	Mizo Banana (Long Cavendish)	31	Agricultural
638	Tripura Jackfruit	31	Agricultural
639	Dekang	31	Agricultural
640	Naga Cucumber	31	Agricultural
641	Tirur Betel Leaf (Tirur Vettila)	31	Agricultural
642	Harmal Chilli	30	Agricultural
643	Judima	33	Agricultural
644	Pithora	2 & 19	Handicraft
645	Mau Saree	24 & 25	Textiles
646	Coconut Vinegar	30	Food Stuff
647	Lahaul Socks and Gloves	23	Textiles
648	Uttarakhand Aipan Craft	27	Handicraft
649	Uttarakhand Jyan Salt Tea	30	Agricultural
650	Kumaon Chyura Oil	30	Agricultural
651	Munsyari Razma of Uttarakhand	31	Agricultural
652	Uttarakhand Ringal Craft	27	Handicraft

653	Uttarakhand Tamta Product	27	Handicraft
654	Uttarakhand Thulma	27	Handicraft
655	Goan Khaje	30	Food Stuff
656	Manjusha Art	16	Handicraft
657	Tikuli Art	16	Handicraft
658	Sohrai Painting	16	Handicraft
659	Soh-Shang	31	Agricultural
660	Kuttiattoor Mango (Kuttiattoor Manga)	31	Agricultural
661	Agra Stone Craft	19 & 20	Handicraft
662	Edayur Chilli (Edayur Mulaku)	31	Agricultural
663	Chinnor Rice	30	Agricultural
664	Aligarh Locks	6	Handicraft
665	Bakhira Metal Product	21	Handicraft
666	Banda Shazar Patthar Craft	14	Handicraft
667	Nagina Wood Craft of Uttar Pradesh	20	Handicraft
668	Pratapgarh Aonla	31	Agricultural
669	Nagri Dubraj	30	Agricultural
670	Amroha Dholak	15	Handicraft
671	Mahoba Gaura Patthar	14	Handicraft
672	Hathras Hing	30	Food Stuff
673	Mainpuri Tarkashi	20	Handicraft
674	Sambhal Horn Craft	20	Handicraft

PUBLIC NOTICE

No.GIR/CG/JNL/2010

Dated 26th February, 2010

WHEREAS Rule 38(2) of Geographical Indications of Goods (Registration and Protection) Rules, 2002 provides as follows:

“The Registrar may after notification in the Journal put the published Geographical Indications Journal on the internet, website or any other electronic media.”

Now therefore, with effect from 1st April, 2010, The Geographical Indications Journal will be Published and hosted in the IPO official website www.ipindia.nic.in free of charge. Accordingly, sale of Hard Copy and CD-ROM of GI Journal will be discontinued with effect from 1st April, 2010.

Registrar of Geographical Indications

G.I. APPLICATION NUMBER – 572

Application Date: 14-12-2016

Application is made by Seuj Satirth, Central Cultural Building, Kachumari, Dehajan, Dimow-785 662, District: Sivsagar, Assam, India for Registration in Part A of the Register of Chokuwa Rice of Assam under Application No. 572 in respect of Rice falling in Class – 30 is hereby advertised as accepted under Sub-section (1) of Section 13 of Geographical Indications of Goods (Registration and Protection) Act, 1999.

- A) Name of the Applicant** : Seuj Satirth
- B) Address** : Secretary, Seuj Satirth,
Central Cultural Building, Kachumari,
Dehajan, Dimow-785 662, District: Sivsagar,
Assam, India

Facilitated By:
Assam Agricultural University,
Jorhat, Assam – 785013, India.

- C) Name of the Geographical Indication:**

CHOKUWA RICE OF ASSAM



- D) Types of Goods** : Class 30 – Rice

- E) Specification:**

“Chokuwa rice of Assam” is a unique gift of nature. This class of rice is not known in any other parts of the world. Chokuwa rice is a special class of semi glutinous winter rice (*Sali* rice in vernacular) of Assam which is in cultivation from time immemorial. This group of rice is characterized by low amylose content (12-17%) of the grains. Chokuwa rice varieties are tall, photosensitive and long duration varieties with low yield potential. However, this class of semi glutinous rice differs from other Sali rice varieties in its plant and grain characteristics.

The average plant characteristics of Chokuwa rice varieties are given below:-

1. Plant height: 158 cm
2. Panicle number: 9.2
3. Days to maturity: 160 days
4. Number of filled grain: 158
5. Number of chaffy grain: 15

The average grain characteristics of Chokuwa rice varieties are given below:-

1. Kernel Length: 6.6 mm
2. Kernel breadth: 2.4 mm
3. Kernel Length /breadth ratio: 2.75
4. Kernel shape: Long bold
5. Kernel colour: white to light red
6. Amylose content (%): 12-17

F) Description:

Rice is a major crop of Assam which provides food and nutritional security to more than 3 crore population residing in the state. The crop is grown in a wide range of diverse situations in Assam like the hilly slopes of Karbi Anglong district to deep water areas of Dhemaji district. North East India is widely recognized as a secondary centre of origin for rice and as such Assam is known for its rich diversity of rice cultivars too. Among the various indigenous rice landraces of Assam some of those have certain unique characteristics which are rare to find in the common rice germplasm across the world. There are certain rice varieties in Assam which exhibit glutinous properties and are known as Waxy rice. Waxy rice is an important class of rice and is classified in two groups viz., Bora (glutinous) and Chokuwa (Semi-glutinous) based on amylose content.

Chokuwa rice is a specialty rice of Assam which is known for its low amylose content. The amylose content of Chokuwa rice varies from 12-17%. Whereas the amylose content of other rice varieties ranges between 20-27%. In terms of taste and cooking quality Chokuwa rice varieties are intermediate between glutinous rice and non-glutinous rice.

The Chokuwa rice is grown in Assam from time immemorial to cater the household needs of the farmers. Chokuwa rice of Assam has significance in social and religious ceremonies and forms a popular daily breakfast diet in rural Assam. However, this is not used for regular consumption. Highly valued delicacies are prepared from Chokuwa rice. The most important feature of this group of rice is that, the parboiled Chokuwa rice become soft on just soaking in ordinary water. Though Chokuwa rice varieties with low amylose content (AC) exhibit soak-n-eat character, it is also reported that not all low AC rice show soak-and-eat property. That is why Chokuwa rice is used extensively for instant preparations. Its preparations are very popular in community feasts and festivals in Assam. Soft rice, which is locally know as “komal chaul” is prepared from this class of rice by soaking the rice either in cold or hot, water for a brief period of time. For this ‘soak and eat” characteristics of this rice, this class of rice is metaphorically termed as “magical rice” also. Moreover, rice powders and rice flakes prepared from Chokuwa rice are very tasty too and preferred by the local people of Assam.

G) Geographical area of Production and Map as shown in page no: 13

Chokuwa rice varieties are grown in various parts of Assam except two hill districts during *Sali* season (June/July-October/November). The districts in which Chokuwa rice is grown are Tinsukia, Dhemaji, Dibrugarh, Lakhimpur, Sivsagar, Jorhat, Golaghat, Nagaon, Morigaon, and Sonitpur between the latitude of 26.00° N to 27.50° N and the longitude of 93.96° E to 95.00°E.

The latitude and longitude of the Chokuwa rice growing districts are:

Darrang: 26.4523° N, 92.0273° E
Dhemaji: 27.6087° N, 94.7692° E
Dibrugarh: 27° 29'N, 94° 54'E
Golaghat: 26° 31'N, 93° 58'E

Jorhat: 26° 45'N, 94° 13'E
North Lakhimpur: 27° 14'N, 94° 07'E
Majuli: 27.0016° N, 94.2243° E
Marigaon: 26.2600° N, 92.2630° E
Nagaon: 26° 21'N, 92° 41'E
Sibsagar: 26° 59'N, 94° 38'E
Sonitpur: 26.6739° N, 92.8577° E
Tinsukia: 27° 30'N, 95° 22'E

H) Proof of Origin (Historical records):

The Statistical Account of Assam written by W.W. Hunter (1879) mentioned 87 varieties of rice. Among these *Chokuwa* are so soft that the people in Assam used to them un-boiled just soaking in water which was then called *komal Chaul* (pp. 250, 253,300). The same document also revealed the presence of Chokuwa varieties of rice like 'goru chakua', 'saru chakua' and 'bar chakua' (page 370).

(William Wilson Hunter (1879). A Statistical Account of Assam. Published by Trübner & co., London, pp 250, 253,300)

The military systems of Ahoms of medieval period specifically mentioned Komal Chaul, a product of Chokuwa rice, as soldiers' food as referred by famous historian of Dr S K Bhuyan in his book "History of Assam" published in 1965. It was stated in that book that "The food menu of an Assamese soldier was extremely simple. He had in his kit a bag of specially prepared raw rice, soaked in water, - Komal Chaul as it called - and he thrust morsels into his mouth from time to and thereby satisfied his alimentary need."

I) Method of Production:

Chokuwa rice of Assam is "winter rice (*Sali* rice)". It is transplanted in puddled soil, mainly, in the *Sali* season (June/July — November / December). The chokuwa rice plants are tall, have long duration (160 days) and are photosensitive. Chokuwa rice has an average grain yield of 2.5t/ ha.

The Chokuwa rice is grown along with the staple rice varieties by farmers for their home consumption during special occasions during the *Sali* season. The actual area of production of Chokuwa rice is not available it is clubbed under *Sali* rice with traditional landraces. The productivity of these photoperiod sensitive, tall traditional Chokuwa cultivars is not more than 1.0t/ ha in farmers field. Moreover, Chokuwa rice is grown in relatively marginal lands. Since the inception of the Rice Research Station at Titabar, germplasm collection drives had been made and a number of varieties were collected at the station. Since 1924, about 23 Chokuwa rice cultivars were collected from different parts of the state and were conserved in the station.

Assam is bestowed with certain unique agro ecological features for which Chokuwa rice is successful in this region. Assam is one of the seven states of northeast India, which is located between 24° N and 28°18' N latitudes and 89°4' E and 96°00' E longitudes. The State is surrounded by Arunachal Pradesh, Nagaland, Manipur and Myanmar in the East Mizoram, Tripura and Meghalaya in the South Bangladesh and West Bengal in the West and Bhutan and Arunachal Pradesh in the North. The state is surrounded by many hills in all directions. The total geographic area of Assam is 78523 sq. km with a population of 31 million as per census 2011. The climate of Assam is of humid subtropical nature with warm humid summer and cool dry winter. Due to unique geographical location coupled with varied physiography, the state has wide array of climatic conditions. Soils in the Assam valley are acidic and high in available phosphorus and potassium and moderate in organic matter and nitrogen. The most typical characteristics of Assam soil is acidity, where pH of the soils generally ranges between 4.2 to 5.8. The annual

normal rainfall is 2431.9 mm of which 1550.0 mm occurs during the months of June to September. Most of the Chokuwa rice cultivation is under the mercy of monsoon rain during *Sali* season (June/July - Nov /December). The mean annual maximum temperature varies from 23.6^o C to 31^o C and minimum temperature varies from 10 to 25.20 C. Chokuwa rice is grown in marginal lands, uplands or on *Sali* seed beds after uprooting the seedlings, late in the season. Harvesting of crop is done after attaining the physiological maturity after cultivation as a transplanted crop.

Raising of Seedlings:

Land is thoroughly puddled and seed beds of 1.0 m length and 1.25m breadth are prepared with 30 cm gap in between the beds. The length of the bed may vary according to convenience. Seed beds are mainly fertilized with dry cowdung. The nursery is raised by wet method. Germinated seeds are used for sowing in the well prepared nursery bed and adequate irrigation facilities are provided. The nursery bed is drained occasionally to encourage production of vigorous seedlings with short roots. Seedlings will be ready for transplanting 25-30 days after sowing.

Field preparation:

Field should be prepared thoroughly by ploughing 4 to 5 times followed by harrowing and laddering. Ploughing should be started at least 21 days ahead of transplanting so that weeds are dried up/decayed. Well rotten FYM or compost @ 10t/ha has to be applied during field preparation. In addition, the inorganic nutrients are also suggested at rate of 20N: 10P₂O₅: 10K₂O (in Kg/ha) in areas with moderate fertility level. Since Chokuwa rice cultivars are less responsive to chemical fertilizer and inaccessibility of chemical fertilizers to many farmers results in very limited application of chemical fertilizer in Chokuwa rice. Seedlings are transplanted @ 2-3 seedlings per hill in rows at a gap of 30-35 x 20-25 cm, at a depth of 3-4 cm in medium land situation. Farmers hardly apply in chemicals for pest control, since traditional varieties of Chokuwa rice have moderate level tolerance to major pests. The crop has duration of 135-165 days. The temperature between 28^oC and 30^oC during flowering and dough stage are ideal for grain filling.

Harvesting:

Harvesting of crop will be done after attaining physiological maturity. This usually coincides with November- December months. Upon attaining physiological maturity, panicles are selected using strict quality standards using characteristic morphological features of the Chokuwa rice for the collection of seeds for the next season. Threshing of the harvested panicles is done by rubbing with feet in a clean and dry place. After threshing manually, seeds are cleaned and dried in sunlight to a moisture level of 12 to 13 per cent. Storing the seed in "*Toom*" after proper drying and cleaning.

("Toom" is a container made of bamboo covered with straw. Straw used in Toom should be of the same variety used for storage).

Traditional knowledge associated with Chokuwa rice of Assam:

- I. Farmers know the art of selection of proper site for cultivation.
- II. Farmers have the traditional knowledge on the method of cultivation.
- III. Farmers possess the traditional know how on issue relating to plant protection of Chokuwa rice.
- IV. Use of traditional know-how and skill in preparing various products from Chokuwa rice.

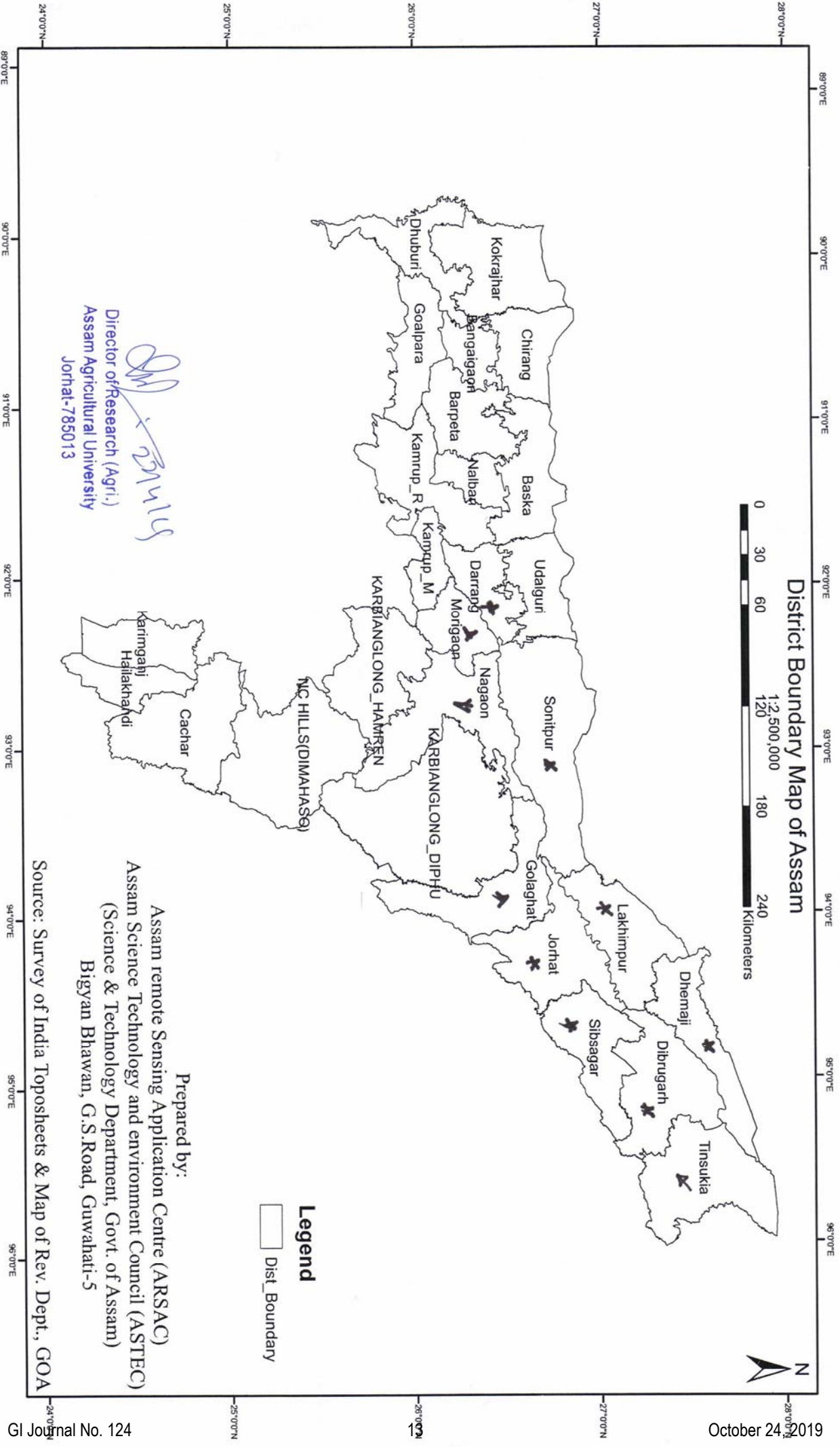
J) Uniqueness:

- I. Chokuwa rice is a particular class of waxy rice with low amylose content, traditionally identified and selected by farmers.
- II. "Chokuwa rice" is a unique gift of nature. This group of rice exhibit "soak and eat" characteristics for which instant preparations like "soft rice (Komal chaul) can be made. For these "soak and eat" characteristics of this rice, this class of rice is metaphorically termed as "magical rice" also.
- III. Chokuwa rice varieties belong to traditional *Sali* rice varieties which are photosensitive and long duration (160 days) varieties exclusively grown in Assam. This class of rice is not known in any other parts of the world.

K) Inspection Body:

1. Director of Research (Agri), Assam Agricultural University, Jorhat or his nominee.
2. Chief Scientists, Regional Agricultural Research Stations of AAU in Titabor, Lakhimpur, Nagaon.
3. District Agriculture Officers in concerned districts
4. Representative of Seuj Satirth
5. Two representatives from the Producer Group.

L) Others:



District Boundary Map of Assam

1:2,500,000

0 30 60 120 180 240 Kilometers

Legend
 □ Dist_Boundary

[Signature]
 Director of Research (Agri.)
 Assam Agricultural University
 Jorhat-785013

Prepared by:
 Assam remote Sensing Application Centre (ARSAC)
 Assam Science Technology and Environment Council (ASTEC)
 (Science & Technology Department, Govt. of Assam)
 Bigyan Bhawan, G.S.Road, Guwahati-5

Source: Survey of India Toposheets & Map of Rev. Dept., GOA

G.I. APPLICATION NUMBER – 594

Application Date: 16-10-2017

Application is made by Institute of Handicraft Development, Dhodang (Lawbhoga) P. O. Barua bamun gaon, District: Golaghat – 785 618, Assam, India for Registration in Part A of the Register of Gamosa under Application No. 594 in respect of Clothing goods falling in Class – 25 is hereby advertised as accepted under Sub-section (1) of Section 13 of Geographical Indications of Goods (Registration and Protection) Act, 1999.

- A) Name of the Applicant** : Institute of Handicraft Development
- B) Address** : Institute of Handicraft Development,
Dhodang (Lawbhoga) P. O. Barua bamun gaon
District: Golaghat – 785 618,
Assam, India

Facilitated By:
Assam Agricultural University,
Jorhat, Assam – 785013, India.

- C) Name of the Geographical Indication:**

GAMOSA



- D) Types of Goods** : Class 25 – Clothing

- E) Specification:**

Gamosa is a traditional textile of Assam. It bears great significance for the people of Assam. Gamosa is one of the unique identities of Assamese Society. It is a symbol of Assamese culture. This is a handloom product which has high esteem and wide usage in Assamese culture. In earlier times “Gamosa” was also known as “Phali”. Furthermore, as it was used to wipe face that is why it was also known as “Mukhosa”. Gamosa with red border (*Par*) and floral motifs in both sides is used by gents and ladies as head gear and is wrapper around the waist during Bihu festival. Normally it is used as wrapper in neck or hang on the shoulders while going to Namghar (temple). Moreover, in all rituals, related to “Puja” and “Nam Prasang”, “Gamosa” is wrapped around the neck by both gents and ladies. Gents normally use “Gamosa” as head gear while working in paddy field or in kitchen garden. During Bihu festival, the younger offer “Gamosa” to elder people to show respect to seniors and love to dear ones.

Gamosa is very close to the culture of Assamese people.

The altars of the temple and Satras are decorated with “Gamosa” with floral motif along with words “Krishna”, “Ram”, “Hari” as butties all over the field of Gamosa.

Assamese people when they go to / visit temples, to any religious place, and pray God to bless them; carrying Gamosa around neck and shoulder is must. “Gamosa” is one of three “Vastras” of “Bhakats” and “Baishnavas” without which they are not entitled to enter ‘Namghar and Satras.

Gamosa unites the whole Assamese people. It is the symbol of feeling & belongingness, welcoming people, respecting elders, love and care to loved ones.

Different types of Gamosa, their uses and significance are given below:

1. Uka Gamosa-

Uka Gamosa is generally used for daily uses. “*Uka*” means plain. That is why this type of Gamosa has two red borders in both the sides and in *Anchal* (ends) without any design. The length and width of Uka Gamosa is 150cm×70 cm respectively. The type of yarn used is kecha suta of count 26’s, 30’s, 40’s. The absorbency of the ‘Kecha Suta’ is comparatively more, so it is frequently used to wipe face and body after bath and also during celebrations of rituals specially ‘puja’.

2. Phulam Gamosa-

Phulam Gamosa is the most adorned piece of Assamese weavers. It can be considered as “Regional Clothing”. The size of Phulam Gamosa is 150 cm (length) and 70 cms (width). Phulam Gamosa is considered special because the love, affection, feeling and the respects of weavers are entangled and interlaced with the weave of this Gamosa. Yarn count of 2/80 is normally used to produce the “Phulam Gamosa” of very fine texture. Red colour is the symbol of confidence and strength. That is why it is used in Phulam Gamosa. Furthermore, most of the flowers of spring season are of red colour and they beautify the earth. So, red colour is used in Phulam Gamosa to make the environment more beautiful. Other than floral motifs, traditional Assamese jewellery designs, bird’s design, animal motifs, dancing girls and boys, boys and girls of fishing community etc are being included in the design of Phulam Gamosa. Phulam Gamosa is offered to show respects to elders, guests, respected persons in meetings and gatherings, showing love and affections to loved ones, temples, priests etc.

3. Bihuwan-

Bihuwan is a type of Gamosa which is closely associated with the regional festival of Assam - “Bihu”. It is the festival in which the Assamese people celebrate the onset of the Assamese New Year i. e., the beginning of the month of “Bohag” (Mid April). That is why, it is known as Bihuwan. The size is 150cm× 70cm. Bihuwan is gifted to family member at the time of ‘Bihu’ celebration. We can break the word Bihuwan as Bihu+Maan (respect). During Bihu festivals, in rural areas, there is an unannounced competition among young girls on the designs of Gamosa like who will gift the best ‘Bihuwan’ with large red coloured motifs to her lover. Even mother-in-laws wishes to present attractive ‘Bihuwan’ to her son-in law(s) on the day of ‘Bihu’. The position of ‘Bihuwan’ is very high in the society. The name ‘Bihuwan’ derives its importance from its association with Bohag- Bihu (also called Rongali Bihu), the main regional festival of Assam. On such occasion, respect for elders, affection for young, love between young men and women blossom into ceremonial expression. The expression takes the form of a presentation of the ‘Bihuwan’ also.

4. Tioni Gamosa –

The size of the ‘Tioni’ is 200cm×100 cm of the plain weave. It is most widely used by people of Lower Assam. ‘Tioni’ reaches the knee from waist. Therefore wearing this Gamosa helps to

work in paddy field or in kitchen garden without any disturbance. Some people use it as 'Lungi' when they are at home. No design is used in this type of Gamosa. The yarn used in this Gamosa is always pure cotton, so that it absorbs water easily and can be laundered frequently.

5. Pani Gamosa-

Normally senior people in some rural areas of Assam use, this type of Gamosa. The length is 200 to 280 cm and width is 90 to 100cm. It is weaved out of pure cotton yarn of count 20's, 26's, and 32's. The use of 'pani Gamosa' has started during 'Ahom reign'. Only the 'Royal family' could wear the dress below the knee. The general public wear Gamosa above the knee. Pani Gamosa is also known as 'Adho Vastra' because it comes below the knee. After the destruction of Ahom kingdom, the general public standard wearing this 'Gamosa' in their day to day life.

6. Anakota Gamosa -

The length of Anakota Gamosa is 175-200 cm and width is 76cm. The significance of this 'Anakota Gamosa' is that only single piece of gamosa is weaved at one time. The Gamosa is separated from the loom without cutting the warp yarns. The bride and bridegroom use 'Anakota' Gamosa throughout the day of wedding while performing the rituals. The people of Assam believe that the use of 'Anakota Gamosa' protects the bride and bridegroom from negative energy.

7. Telos Gamosa

The size of Telos Gamosa is 200cm×117-122cm. At the time of marriage of Assamese people, there is a ritual of taking bath in a special and traditional way. The bodies of the bride and bridegroom are washed with holy water after using the paste of black gram and turmeric along with mustard oil. After taking bath 'Telos Gamosa' is used to wipe their bodies. After the marriage is over and when the new bride enters to Groom's house then for few days after the marriage the boy (groom) has to wear 'Telos Gamosa' as a part of the rituals of the society.

8. Dora Boron/ Jor Gamosa

The size of this Gamosa is 175 cm× 70 cm. Dora means bride groom. The significance of this Gamosa is that the dresses sent by bride's home to groom's home are accompanied by this Dora Boron/ Jor Gamosa.

The warp yarns are cotton of 2/80/ 2/100 and the weft yarns are silk. Sometimes this Gamosa is decorated with gold threads. Both the edges of Gamosa are finished with a special Dahi known as 'Keresi'. This decoration increases the beauty of Gamosa. A special yarn is used in 'Keresi' as a tradition. Floral designs are used in both sides of the Gamosa (across border). The people of Assam believe that the body of Lord Bhisnu had both the character of man and woman- right side is for man and left side is for woman that is why floral designs are used in both across border. It means a boy merges in the life of a girl.

9. Xadharon Gamosa

The size of this Gamosa is 130 to 185 cm× 60 cm. This type is used for daily use- such as wiping face and body, during cultivation as head gear, Shepherds use during their work, household work and also for fishing.

F) Description:

The origin of the word “Gamosa” had come from Sanskrit word “*Gatro Marjoni*” meaning the piece of fabric used to absorb water / to wipe body after taking bath, the piece of fabric to keep beetle nut, the piece of fabric used as head gear (Hemchandra Baruah). According to Dr. Birinchi Kr. Baruah, Gamosa is known as angvastra, came from the word “Angochha” which means Gamosa. Size and functions of Gamosa are different. The approximate length varies from 1.30m to 1.85 m and width varies from 60 cm to 85 cm. The length wise border and crosswise border with design is normally of red colour which is known as “Anchu”. Originally, red colour was derived from the plant “Anchu”, scientific name *Morinda Angustifolia*. The lengthwise border or ‘Pari’ has three red strips-1/2”-3/4” wide known as “sotia” and in between “sotia” strips of three thin lines (2 times) known as “pooli” are arranged. This is the actual arrangement of pari i.e. lengthwise border. Some selected floral motifs in crosswise borders are used between two typical “kasori” design (creeper with floral motif). The portion between designs of two crosswise borders are known as khioni; other than red colour, green, coffee, brick etc. are used for various purposes. Specifically red colour is related to the colour of blood. It is the symbol of confidence and brave. The unweaved lengthwise yarn in both the ends of “Gamosa” is known as “Dahi”.

There are different types of Gamosa in Assam like Uka Gamosa, Phulam Gamosa, Bihuwan, Tiyoni Gamosa, Pani Gamosa, Aanakota Gamosa, Telosh Gamosa, Dora boronor or jur Gamosa and Xadharon Gamosa.

G) Geographical area of Production and Map as shown in page no: 23

Weaving and production of Gamosa are done in all the districts of Assam.

H) Proof of Origin (Historical records):

“Gamosa” is part and parcel of Assamese culture. Gamosa is inevitable part of all ceremonies in all rituals whether religious, marriage, meetings, welcoming respected persons and guests. Gamosa was widely used in the time of Sri Sri Manta Sankardeva, Sri Sri Madhabdev and Ramananda used “Gamosa” as ‘Headgear’ when they visited Sankardev’s wife to inform the sad demise (death) of Sri Sri Sankardev. It showed their respects to elders and “Guru Patni”. Assamese people used “Gamosa” with red “Anchu” at both the ends, as head gear during the reign of Ahom King Syo-Ka-Pha. (History of Assam, by Mr. Sukumar Mahanta). It is not properly known that, which community had first started using Gamosa in Assam. But the Assamese history says that alpiners might have first started Gamosa in Assam. “Gamosa” is a valuable property of Assam. No important work can be completed without using Gamosa. Guru Asans of Satras and temples; Nam prasang, puja, bihu festivals, musical instruments, everywhere the importance of Gamosa is noticed. It unites the whole Assamese people. It is the symbol of feeling & belongingness, welcoming people, respecting elders, love and care to loved ones. Gamosa with big flower motifs is the evidence and example of the skills of Assamese weavers.

In 1884, S. R. Ward mentioned in her book “Glimpse of Assam”- “The ‘Gamosa’ or handkerchief (though it does not correspond in use with English article), man usually carry with their money and “tamul-pan”-betel leaf and adjuncts, tied in the corner, in a course home spun cloth, with a boarder and fringe at the ends”.

The origin of the word “Gamosa” had come from Sanskrit word “*Gatro Marjoni*” meaning the piece of fabric used to absorb water / to wipe body after taking bath, the piece of fabric to keep beetle nut, the piece of fabric used as head gear (Hemchandra Baruah). According to Dr. Birinchi Kr. Baruah, Gamosa is known as angvastra, came from the word “Angochha” which means Gamosa. The length wise border and crosswise border with design is normally of red colour which is known

as “Anchu”. Originally, red colour was derived from the plant “Anchu”, scientific name *Morinda Angustifolia*. Specifically red colour is related to the colour of blood. Originally Gamosa was known as “Phali” (Dasham – one part of Bhagawat) used to tie in head or hair. It is also known as “Mukhosa” used to wipe face. Red colour is the symbol of confidence and strength. That is way it is used in “Phulam Gamosa”. Further most of the flowers of spring season are of red colour and they beautify the earth. So, red colour is used in Gamosa to make the environment more beautiful. Gamosa is hand woven plain weaved fabric. Though origin is not known properly, history says that in Assam the use of Gamosa had started by Alpines and weaving process as well as techniques probably came from China (History of Assam Culture) Various types of Gamosa are available. Their functions & sizes are different. Assamese people are very brave. During the attack of Mughals and Maans, assamese soldiers showed their brave and boldness during war and Gamosa is the symbol of that strength.

I) Method of Production:

Gamosa is a plain weave fabric. The field or body part is always white or cream colour; border in lengthwise, yarn and floral design in crosswise are always red colour which is known as Anchu. The lengthwise border or pari has three red strips (sotia) of width 1/2” to 3/4” wide. In between ‘sotia’, ‘pooli’ (three red lines at a time) is used for two times. For crosswise border, first three lines of ‘pooli’ then typical ‘kasori’ motif in between Pooli and in between two kasori designs the typical Gamosa design is used. Floral motifs are used either in both sides or in one side. Both the ends of Gamosa are finished by ‘Dohi’ that is the extreme end of lengthwise yarn.

Raw material used:

- Pure Raw cotton yarn which is untwisted and unbleached used for body part. This yarn is known as “kecha Suta”. Starch is used to make it easy to weave.
- Bleached mercerized cotton yarn of count 2/60 & 2/80 which are twisted yarn used for body part. This yarn is known as “Pokuwa Suta”.
- For lengthwise border and design at both the ends, red colour untwisted yarn is used. This is known as “Anchu Suta”. This red colour is always used in “Gamosa” especially during Bihu festival.
- Cotton yarn is used in Gamosa for various purposes, but silks, like, mulberry, muga, tasar and also art silks are used to weave Gamosa. These are used during marriage functions especially for the bride groom. Adhikar’s of satrs, Namghar and the renowned/ famous persons are honoured by silk Gamosa.

Tools used:

- Country loom / fly shuttle loom both are used to weave Gamosa.
- Designs are produced by seeing “Saneki”, “Ghai” or graph paper where the design is drawn.
- Originally, designs were produced by using bamboo stick to measure the lengthwise yarn (in warp) in country loom and then by passing the weft yarn through warp yarn interlacing is completed. The work i.e., drawing and beating weft yarn to the body part of fabric is called ‘Tari Dia’.
- Now a days, in commercial scale jacquard machines and draw boy attachments are used to produce designs. The photographs of designs suitable for Gamosa are attached herewith.
- Other accessories are-*Ugha, Bor khuti, Riha khuti, basoni khuti, Chiri khuti, kumar khuti, kerhoni, kusi, Ranch bindhua, Ranch, Borchiri, Majuchiri, Sholi, Jaat baa pota, Daang, Bor Chereki, Soru Chereki, Letai, Tulutha, bortula Chunga, kurmola, Chokua Maari, Baaghmur, Goroka, kaanot Diya Mari, Durpoti, Chalimari, nigoni Khuti, maku, mohura, Shola, Phool Bosa kathi, liriki mari, Naaki* etc.
- Manufacturing process (eg. Dyeing, drying of cotton yarns, spinning of cotton yarn etc.)
- Weaving etc.

Colour:

The body part or background of Gamosa is always white or cream colour and known as 'khioni'. The lengthwise border and the crosswise floral design at both the ends or at one end are always of red colour. The less twisted yarn of red colour is known as 'Anchu', therefore 'Anchu Phool' and 'Anchu pari'. Generally, the appearance of Gamosa is enriched with '*Bhomoka Phool* (big flower motifs) of red colour at both the ends of it.

Design/Patterns:

Different patterns are used are-

Kasori, Babori Phool, Lota Phool, diamond design, sorai, the word Krishna, Ram, Hari etc. traditional assamese jewellery design, floral motifs, bird's design, animal motifs, dancing boys and girls, boys and girls of fishing community etc. are traditional motifs used in Gamosa.

Borders:

The length wise border and crosswise border with design is normally of red colour which is known as 'Anchu'. Originally, red colour was derived from the plant 'Anchu', scientific name *Morinda Angustifolia*. The lengthwise border or 'Pari' has three red strips-1/2"-3/4" wide known as 'sotia' and in between 'sotia' strips of three thin lines (2 times) known as 'pooli' are arranged. This is the actual arrangement of pari i.e. lengthwise border. Some selected floral motifs in crosswise borders are used between two typical 'kasori' design (creeper with floral motif). The portion between designs of two crosswise borders are known as khioni; other than red colour, green, coffee, brick etc. are used for various purposes. Specifically red colour is related to the colour of blood, it is the symbol of confidence and brave. The unweaved lengthwise yarn in both the ends of 'Gamosa' are known as 'Dahi'.

Size:

The use of Gamosa is different according its type and size. The list of type of Gamosa and its sizes are mentioned below:

Types of Gamosa	Measurements	
	Length (cm)	Width (cm)
Uka Gamosa	150	70
Phulam Gamosa	150	70
Bihuwan	150	70
Tiyoni	200	100
Pani Gamosa	280	16
Aanakota	175-200	76
Telosh Gamosa	200	117-122 (46"-48")
Dora boronor or jur Gamosa	175	70
Xadharon Gamosa	130-185	60

Traditional practices adopted to make Gamosa:

Traditionally, country loom is being used to produce (weave) Gamosa. Various tools made of bamboo were used as loom accessory to weave Gamosa. The loom is fixed on four bamboo post. The main part of the loom consists of warp beam and cloth beam. In Assamese language these two beams are known as 'Tolotha'. Warp beam is used to carry lengthwise yarn i.e., warp yarn and the cloth beam is used to wind the completed fabric after weaving. The beams were made of good quality matured wood. The beams should be very smooth so that it does not hamper while winding cotton yarns which are used to weave Gamosa.

Next to beam, the important part is reed or *rass*. Reed is a sort of comb made of bamboo. Lengthwise yarns are passed through reed. The length of reed ranges from 49" - 60" and width is

3". The reed rests in a sley box. After passing the weft yarn through V shaped sheds of lengthwise yarn, battening the weft yarn to the body of fabric is done by reed.

The next important accessory is 'Shuttle' (*maku*). The term shuttle (*maku*) came from Sanskrit word "moku" meaning 'to travel' or 'in travel'. The weft yarn and the yarns for designs are wound in a small bobbin called 'prim' (*mohura*) which is used inside the Shuttle with the help of a stick and then passed through sheds of lengthwise yarns.

Shuttle is made of Bamboo, length is 17 ½" and width is 1 ½". 'Lease rod' (*siri*) is a flat long stick made from 'Bamboo' (variety: *Jatibaah*) of length 60" – 70" and width 1 ½" to 2".

One end of 'lease rod' is slightly pointed and another end is flat. This is used starting from warping of Gamosa till design construction. The size of 'lease rod' depends on its use- Borsiri, Majusiri, sorusiri, phulsiri.

Healds are made by strong cotton/polyester yarn with the help of a 'Bamboo Tube' (*sunga*) made of bamboo. Bamboo Tube' is made from 'Mokal Banh' (*mokal baah*) and " Jati Baah". The circumference of 'Bamboo Tube' is 9" and length 70". The length depends on the use. The surface of 'Bamboo Tube' should be very smooth while making healds, bamboo sticks in upper and lower part of heald are used, called 'soli'. Heald yarn are interlaced with 'Bamboo Tube' and 'Soli'.

Treadle (*goroka*) is another important part of the loom. Goroka is made from long bamboo and the circumference is less. Wooden 'Goroka' is used in fly shuttle loom. Generally two pieces of 'Goroka' are tied to the heald by help of ropes to produce shed in the warp threads.

'Putal' is used in both the selvages of fabric which are already weaved, to prevent from narrowing it while weaving.

'Sali mari' is used where reed arrangement of the loom alongwith heald is tied. Sali Mari is made of bamboo in case of country loom.

Before weaving the lengthwise yarn, 'soli' is tied first to the 'cloth beam' by the help of ropes which is known as ' Dooa Bandha Jari'.

Weaving: Traditionally, country loom was used to weave 'Gamosa'. The yarns used for 'Phualm Gamosa' have already discussed. 'Digh bati' or *Digh warping* is done by keeping provision to produce shed & according to the number of Gamosa to be weaved. Lengthwise yarns are passed through reed and the reed is passed to another end of lengthwise yarn which is known as 'solua'. This is done to remove unwanted entanglement of warp yarns. Then the heald arrangement is done. Special motifs are used for 'Phulam Gamosa'. Weft yarns are passed through sheds of warp yarns by the help of 'Mako'. Beating of warp yarn to the face of cloth beam is done by reed. To produce design thin bamboo sticks are used to count lengthwise yarn and passing of weft yarn ie. 'Anchu', is done by separate 'Mako'.

J) Uniqueness:

- Material
- Tools used
- Colour
- Designs/ patterns
- Borders
- Size etc.

Material:

Gamosa plays an important role in Assamese culture. Lot of examples can be cited in this matter. Cotton yarn is used to weave Gamosa, because cotton absorbs water immediately, further it is easy to wash. To wipe the body after taking bath or to carry beetle nut, food item to the field or using as head gear and to tie in the waist (Tongali) during Bihu festival, Gamosa serves us in various ways. Cotton yarn (kecha suta) of 40 count with red border (anchu) used in Gamosa (usually floral design) is used to wipe body after taking bath. Yarn count of 2/60,2/80,2/150 or very very fine 1000 count bleached twisted yarn (Pokua suta) is used to produce fine and unique piece of Gamosa with red pari and large floral motifs in both sides to offer to 'Namghar', to show respects to guests and elders, religious functions etc.

Cotton yarn is used in Gamosa for various purposes, but silks, like, mulberry, muga, tasar and also art silks are used to weave Gamosa. These are used during marriage functions especially for the bride groom. Adhikar's of satrs, Namghar and the renowned/ famous persons are honoured by silk Gamosa.

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Besides red colour, green, coffee, brick etc. are used for various purposes. But, for 'Phulam Gamosa' red is must in border as well as in crosswise floral motifs in both the ends. Most of the colours of 'Spring Season' are red colour which beautify the environment. Red is the symbol of confidence and strength. That is why it is used in 'Phulam Gamosa' to increase its strength and richness. Red is the colour of blood and weaving of Gamosa is closely related to the heart and blood of Assamese weavers.

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Different patterns are used are-

Kasori, Babori Phool, Lota Phool, diamond design, sorai , the word Krishna, Ram, Hari etc. traditional assamese jewellery design, floral motifs, bird's design, animal motifs, dancing boys and girls, boys and girls of fishing community etc. are traditional motifs used in Gamosa.

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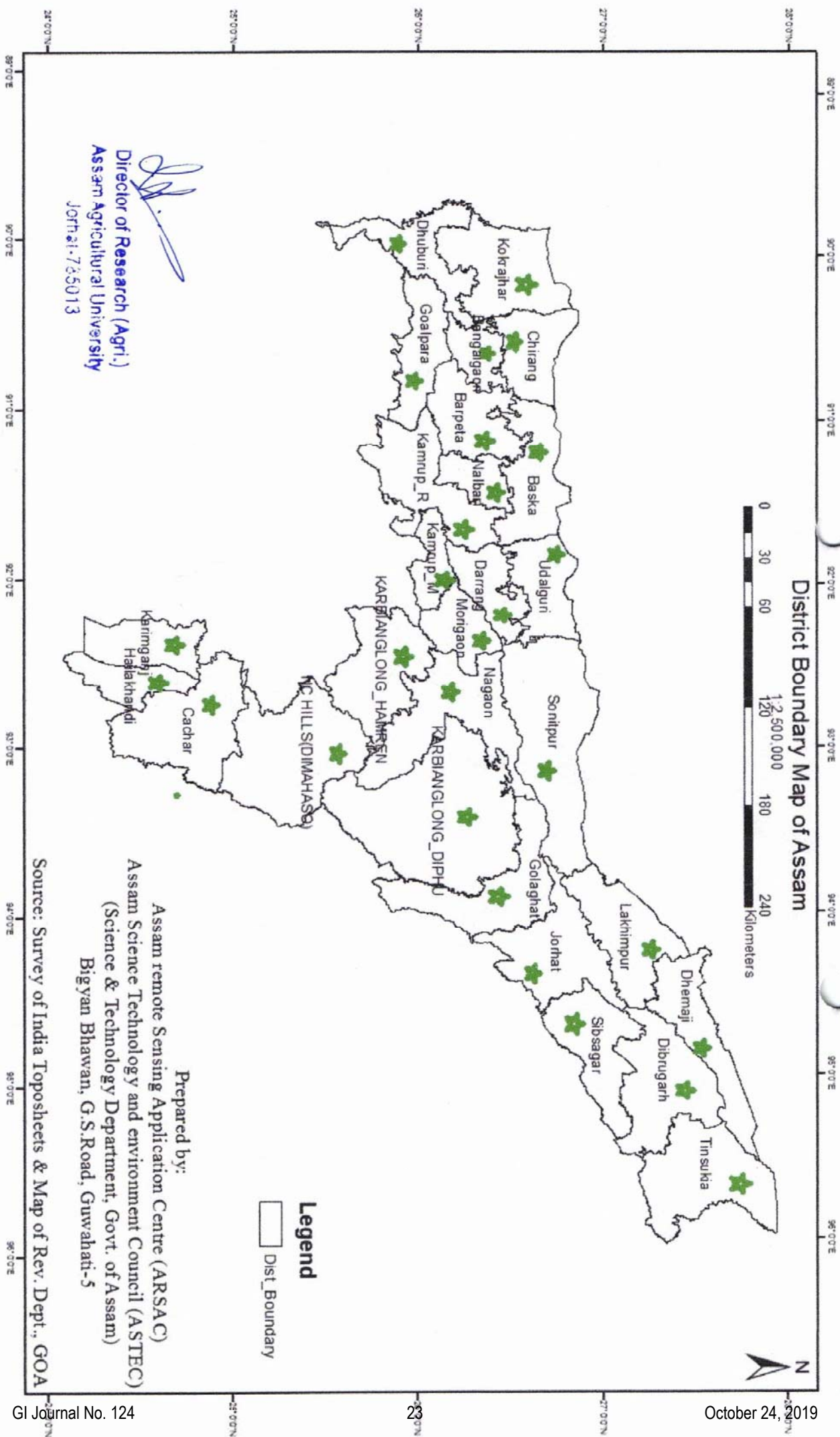
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Dora boronor or jur Gamosa	175	70
Xadharon Gamosa	130-185	60

K) Inspection Body:

- The Director of Research (Agri), Assam Agricultural University, Jorhat, Assam
- The Director of Handloom and Textile, Assam
- The Director of Extension Education, Assam Agricultural University, Jorhat, Assam
- The Dean, College of Community Science, AAU, Jorhat, Assam
- The Head, Dept. of Textile and Apparel Designing, College of Community Science, AAU, Jorhat, Assam.
- Two representatives from the Producer Group.
- Two representatives from the Local NGO supporting the producers.

L) Others:

Gamosa is a traditional handloom product of Assam. This highly esteemed product is of wide usage in Assamese culture. Gamosa is very close to the culture of Assamese people. In other words, Gamosa is one of the unique identities of Assamese Society. There are different types of Gamosa in Assam like Uka Gamosa, Phulam Gamosa, Bihuwan, Tiyoni Gamosa, Pani Gamosa, Aanakota Gamosa, Telosh Gamosa, Dora boronor or jur Gamosa and Xadharon Gamosa. The specifications, uses and significances of each and every kind of Gamosa are different from one another.




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 Assam Agricultural University
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Prepared by:
 Assam remote Sensing Application Centre (ARSAC)
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 Bigyan Bhawan, G.S.Road, Guwahati-5
 Source: Survey of India Toposheets & Map of Rev. Dept., GOA

CORRIGENDA

The Name of the Applicant and Address of G.I. Authorised User Application No. 4794 with respect to GI Application Navara Rice published in the Geographical Indications Journal No. 117 dated March 28, 2019 is hereby corrected to be read as Navara Rice Farmers Society, Kalam, Chittur College P.O., Palakkad – 678104, Kerala, India.

NOTIFICATIONS

An Application was filed on December 12, 2017 by Tea Board, who is the Registered Proprietor of Registered Geographical Indication 'Darjeeling' under G.I. Application No: 1 in respect of Tea falling in Class – 30, to incorporate the amendments in the Registered Geographical Indications under Section 29 (2) of Geographical Indications of Goods (Registration and Protection) Act, 1999.

The same was notified and advertised under Rule 72 in the Geographical Indications Journal 118 dated March 29th, 2019. Since, No opposition was filed within the time specified in Rule 72 sub-rule (2), the Registrar after hearing the Applicant on September 06, 2019 had decided to allow the application to alter the Geographical Indications.

Accordingly, it is hereby notified under Rule 73 that GI Application No. 1 - 'Darjeeling' has been altered as per amendments published in GI Journal No. 118 dated March 29th, 2019.

General Information

What is a Geographical Indication?

- It is an indication,
- It is used to identify agricultural, natural, or manufactured goods originating in the said area,
- It originates from a definite territory in India,
- It should have a special quality or characteristics unique to the geographical indication.

Examples of possible Geographical Indications in India:

Some of the examples of Geographical Indications in India include Basmati Rice, Darjeeling Tea, Kanchipuram silk saree, Alphonso Mango, Nagpur Orange, Kolhapuri Chappal, Bikaneri Bhujia etc.

What are the benefits of registration of Geographical Indications?

- It confers legal protection to Geographical Indications in India,
- It prevents unauthorized use of a registered Geographical Indication by others.
- It boosts exports of Indian Geographical indications by providing legal Protection.
- It promotes economic Prosperity of Producers.
- It enables seeking legal protection in other WTO member countries.

Who can apply for the registration of a Geographical Indication?

Any association of persons, producers, organization or authority established by or under the law can apply.

The applicant must represent the interest of the producers.

The application should be in writing in the prescribed form.

The application should be addressed to the Registrar of Geographical Indications along with prescribed fee.

Who is the Registered Proprietor of a Geographical Indication?

Any association of persons, producers, organization or authority established by or under the law can be a registered proprietor. Their name should be entered in the Register of Geographical Indications as registered proprietor for the Geographical Indication applied for.

Who is an authorized user?

A producer of goods can apply for registration as an authorized user, with respect to a registered Geographical Indication. He should apply in writing in the prescribed form along with prescribed fee.

Who is a producer in relation to a Geographical Indication?

A producer is a person dealing with three categories of goods

- Agricultural Goods including the production, processing, trading or dealing.
- Natural Goods including exploiting, trading or dealing.
- Handicrafts or industrial goods including making, manufacturing, trading or dealing.

Is registration of a Geographical Indication compulsory?

While registration of Geographical indication is not compulsory, it offers better legal protection for action for infringement.

What are the advantages of registering?

- Registration affords better legal protection to facilitate an action for infringement.

- The registered proprietor and authorized users can initiate infringement actions.
- The authorized users can exercise right to use the Geographical indication.

Who can use the registered Geographical Indication?

Only an authorized user has the exclusive rights to use the Geographical indication in relation to goods in respect of which it is registered.

How long is the registration of Geographical Indication valid? Can it be renewed?

The registration of a Geographical Indication is for a period of ten years.

Yes, renewal is possible for further periods of 10 years each.

If a registered Geographical Indications is not renewed, it is liable to be removed from the register.

When a Registered Geographical Indication is said to be infringed?

- When unauthorized use indicates or suggests that such goods originate in a geographical area other than the true place of origin of such goods in a manner which misleads the public as to their geographical origins.
- When use of Geographical Indication results in unfair competition including passing off in respect of registered Geographical indication.
- When the use of another Geographical Indication results in a false representation to the public that goods originate in a territory in respect of which a Geographical Indication relates.

Who can initiate an infringement action?

The registered proprietor or authorized users of a registered Geographical indication can initiate an infringement action.

Can a registered Geographical Indication be assigned, transmitted etc?

No, A Geographical Indication is a public property belonging to the producers of the concerned goods. It shall not be the subject matter of assignment, transmission, licensing, pledge, mortgage or such other agreement. However, when an authorized user dies, his right devolves on his successor in title.

Can a registered Geographical Indication or authorized user be removed from the register?

Yes, The Appellate Board or the Registrar of Geographical Indication has the power to remove the Geographical Indication or authorized user from the register. The aggrieved person can file an appeal within three months from the date of communication of the order.

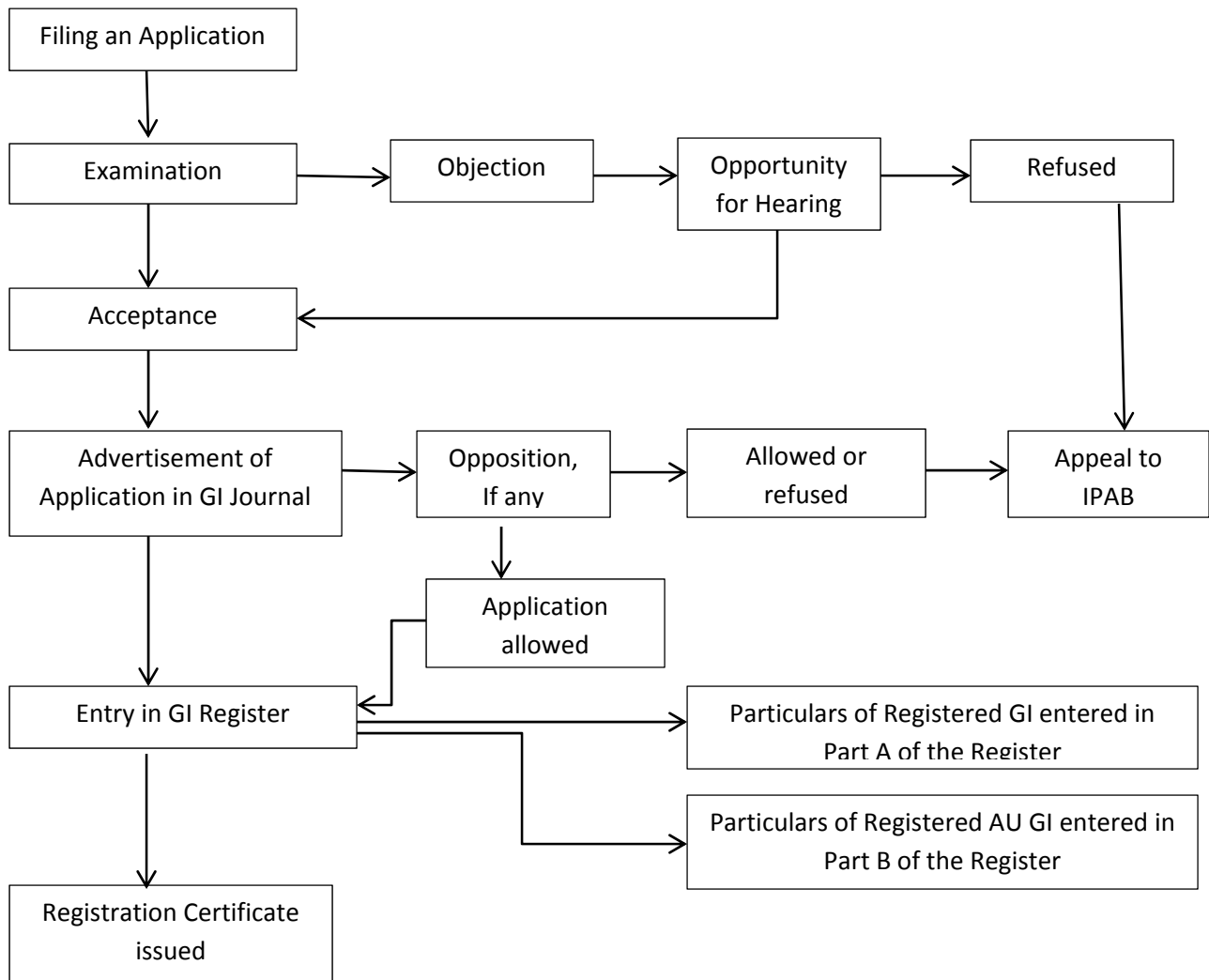
How a Geographical Indication differs from a trade mark?

A trade mark is a sign which is used in the course of trade and it distinguishes good or services of one enterprise from those of other enterprises. Whereas a Geographical Indication is used to identify goods having special Characteristics originating from a definite geographical territory.

THE REGISTRATION PROCESS

In December 1999, Parliament passed the Geographical Indications of Goods (Registration and Protection) Act 1999. This Act seeks to provide for the registration and protection of Geographical Indications relating to goods in India. This Act is administered by the Controller General of Patents, Designs and Trade Marks, who is the Registrar of Geographical Indications. The Geographical Indications Registry is located at Chennai.

The Registrar of Geographical Indication is divided into two parts. Part 'A' consists of particulars relating to registered Geographical indications and Part 'B' consists of particulars of the registered authorized users. The registration process is similar to both for registration of geographical indication and an authorized user which is illustrated below:





अतुल्य भारत की अमूल्य निधि

INVALUABLE TREASURES OF INCREDIBLE INDIA