
JUDIMA, THE TRADITIONAL RICE WINE AND THE DIMASA COMMUNITY: A GEOGRAPHICAL REVIEW OF DIMA HASAO

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ABSTRACT

Judima is a traditional rice beer/wine prepared by the Dimasa tribe especially the women of the Dima Hasao district of Assam. The consumption of rice beer/wine brewed from different varieties of rice is a routine practice among different tribal communities of Assam including Dimasa. The making of Judima wine has become an integral part of their cultural and social life for generations. Though the drink fulfills the criteria for the Geographical Indications (GI) tag, it is still waiting for its GI status. The main objective of the study is to identify and analyse the challenges faced in achieving GI for the Judima traditional rice wine of Dima Hasao and its cultural uniqueness. A household survey was conducted through snowball sampling in 2019 in the Dima Hasao district of Assam, India. After the analysis, it was concluded that if Judima can achieve Geographical Indications status, the Dimasa tribe will get a new identity.

KEYWORDS: Dimasa Tribe; Fermentation; Geographical Indications; Identity; Judima

RESUMEN *Judima, el vino tradicional de arroz y la comunidad de Dimasa: un análisis geográfico de Dima Hasao*

“Judima” es una cerveza/vino tradicional a base de arroz elaborada por la tribu Dimasa, concretamente, por las mujeres del distrito Dima Hasao de Assam. El consumo de la cerveza/vino de arroz destilada a partir de diferentes variedades de grano es una práctica común entre las comunidades tribales de Assam, incluida la tribu de Dimasa. La elaboración del vino Judima se ha convertido en parte integral de su vida cultural y social a lo largo de generaciones. Aunque la bebida cumple con los criterios para convertirse en una marca de Denominación de Origen, aún está esperando a ser reconocida como tal. El objetivo principal de este estudio es identificar y analizar los desafíos a los que se enfrenta el vino de arroz tradicional Judima de Dima Hasao y su singularidad cultural para alcanzar el estatus de marca Denominación de Origen. Para ello, se ha llevado una encuesta domiciliaria a modo de muestreo multiplicador en 2019 en el distrito de Dima Hasao en Assam, India. Tras el análisis de los resultados, se ha llegado a la conclusión de que de alcanzar la categoría de Denominación de Origen para Judima, la identidad de la tribu Dimasa se transformaría por completo.

PALABRAS CLAVE: tribu de Dimasa; fermentación; indicaciones geográficas; identidad; Judima

Introduction

Rice is the staple crop of Assam and Dima Hasao where the Dimasa tribe brew their native rice through the process of fermentation called judima, then it is stored in a bamboo pot (Deb, 2017; Singh et al., 2010). Judima contains an ample amount of carbohydrates, proteins, and free amino acids along with an immense amount of antioxidants (Gogoi, 2016). Judima has become an inseparable segment of their life; from birth until death, and even in marriage (Chakrabarty et al., 2014). Its taste is unique amongst the rice beers/wine from all the tribes that extend geographically from Imphal to Leh (Das et al., 2012). Indigenous, tribal, and local lifestyles play an important role in the growth and development of their rich ancestral knowledge (Hagier, 2013). Song, music, clothes, food and so forth, are a part of their daily life (Tamang et al., 2011). The tribal community shares a close association with its surroundings and their culinary tradition, which plays a key role in their region (Business Standard, 2017).

The cuisine of the tribal communities is distinct in Northeast India (Arjun et al., 2013). The use of locally available products is prevalent in many food methods such as the case of judima wine, where the bora variant is the most preferred rice (Sarma, 2016). Judima wine has different kinds of health and psychological benefits as it is eco-friendly and doesn't have any negative impact such as hangover effects (Parvez, 2011). Judima wine was first served to Lord Shibarai or Madai or Lord Shiva, which is commonly worshipped by local deities among the Dimasa tribe, and then the local tribe proceed to consume it (Jayaraman, 2017). A bottle of Judima wine is often given as a gift which signifies a symbol of love and all the noble ideas connected with these emotions and spirits (Lim, 2018). The Dimasa tribe shares a close association with their surrounding nature, therefore their cuisines have an intimate relationship to the place of origin and territory in which they live (Terangpi et al., 2013). Despite all these factors, the Judima traditional rice wine is pending its Geographical Indications label (Soam and Hussain, 2011).

The Geographical Indications (GI) Act of 1999 developed an opportunity to identify, protect and register goods that have a certain value from their place of origin (Arjun, et al., 2014). Some places are famous for certain products such as Banaras Brocades and Sarees of Varanasi and Darjeeling tea of Darjeeling (Prakash et al., 2012). Banaras Brocades and Sarees are fine, motif-dominated, and antique from any other saree (Gogoi, 2016). These characteristics make it unique and consumers favour its different results (Sarma, 2012). GI certificates play an instrumental role both for the consumers and producers as it protects original producers from their duplicates or copy (Reddy and Chatterjee, 2007). The act curtails misleading information about the place of origin of goods and connects consumers with those products that carry a genuine symbol of GI (Mazzocchi and Sali, 2012). GI certificates support indigenous production and act as a vital economic means for the improvement of the living standards of tribal, rural, and native communities (Srivastava, 2004). The tag can never be given to any individual or company, and can only be given to a community, and for this reason it is referred to as a community right, apart

from being a territorial right (Bikram, 2014). If Judima rice wine could get a GI certificate, then its producers that is Dimasa tribe can use their GI mark collectively (Gogoi, 2017). They will sell it not only outside their place of origin but also export it to different parts of India and abroad wherever it has suitable demand (Barman, 2017).

Contextualizing the Geographical Indications for Judima

Geographical Indications (GI) of goods is an indication that recognizes goods made from a certain region, locality, or country that depicts unique quality or status owing to its geographical origin (Nomani and Rahman, 2016). GI is one of the elements under Intellectual Property Rights (IPR) which is under the umbrella of Trade-Related Aspects of Intellectual Property Rights (Kumar, 1998). GI protects goods, be it handicraft and handloom, agriculture produce, food items, and other manufactured goods (Acharya, 2018). Generally, GI bears assurance of high quality and uniqueness which is typically owing to territorial origin (Nair, 2011). Once GI status is given, no other community can misuse and misrepresent its name or sign or symbol to sell similar, counterfeit, or fake products in the name of genuine ones (Vats, 2016). It ensures the best price for authentic products, in terms of sales and exports (Silva and Peralta, 2011).

The GI Act guarantees monetary compensation against any kinds of violations and imposes fines as per provision under the Geographical Indications of Goods (Registration and Protection) Act, 1999, hence protecting the rights of authorized users. The act provides all rights to producers to start any case against the sale or production of duplicate products and their sale in the name of genuine those GI goods on any market. It assures authentic goods where complete assessment and accreditation are ensured. Further, it strengthens the local communities' hold over the product with an effective price controlling of those products for the welfare of their society. Empowering local communities like Dimasa may also boost tourism and recreational activities in a geographical region (Rahman, 2016). Promoting tourism may help in generating an alternative source of employment and much-needed support to the local economy. The process involved in the preparation of Judima is discussed below (Fig. 1 and 2).

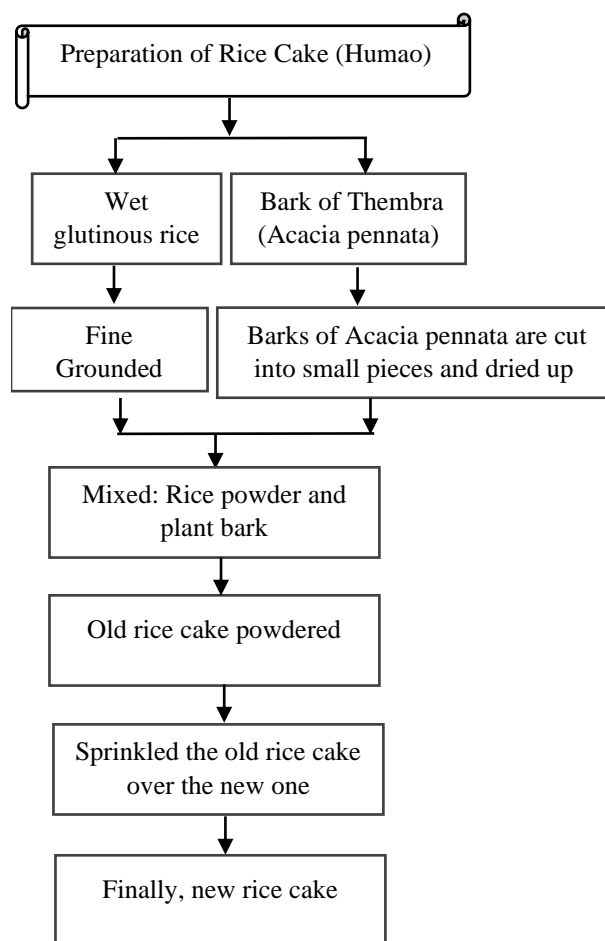


Fig. 1 Preparation of Judima Rice Beer/Wine (Adopted from Arjun et al., 2013, Prepared by author, 2020)

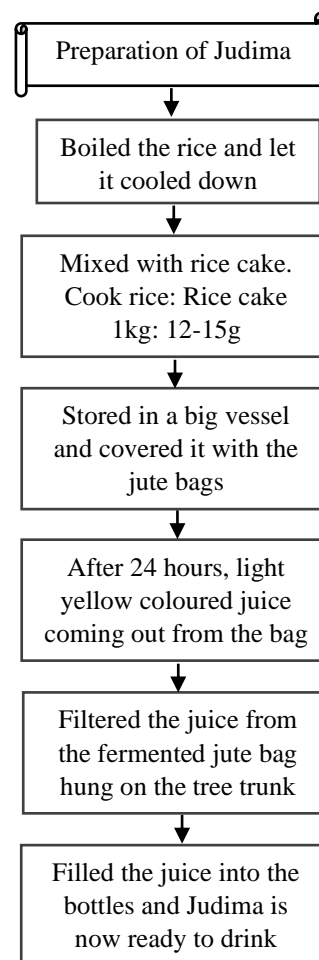


Fig. 2 Antioxidant action of plants to Prepare Judima (Adopted from Arjun et al., 2013; Prepared by author, 2020)

Database and Research Methodology

The perception of the Dimasa tribe was discovered and explored through a qualitative methodology which included interviews. The present study is based both on primary and secondary database. A primary survey was conducted in the Dibarai village of Dima Hasao, Assam, in November 2019. A snowball sampling was used during the primary survey, whereby about 50 respondents were surveyed. A snowball sampling, also known as chain sampling, was used for data collection. The technique was adopted due to the nature of the field and paucity of time. The questionnaire was divided into 2 sections, via personal information (8 questions) and their cultural association with Judima (10-12 questions). Respondents belonged to an age group ranging from between 20 to 80 years, and who were involved in the daily practice of collecting raw materials from the nearby forest to earn their livelihood. Informal interaction was held with the available responders to comprehend the cultural importance and benefits of the traditional

drink. During these informal discussions, each interviewee was given 10-20 minutes to think about what she/he wanted to reply to, which allowed a very thoughtful and rich narrative process. Our analysis is based on an analytical and descriptive analysis of what was discovered during this survey processes. The interviewees' observations and responses were used in the discourse and the analysis process and respondents' exact words were quoted accordingly.

Secondary data sources such as the Statistical handbook of Assam, Census of India-2011, District of India, Shodhganga, Geographical Indications Registry, Department of Industrial Policy and Promotion were instrumental sources. District Highlights under Office of Registrar General and Census Commissioner, International Food Research Journal, Manupatra Intellectual Property Reports, Indian Journal of Traditional Knowledge, Northeast Now, Livemint, The Hindu, Taylor & Francis Group, Meghalaya Times and Statistical Hand Book-Assam were used for the analysis. The study area is elucidated through the GIS tool Arc GIS 10.2 version software so as to convert the graphical data into the desired map. The number of goods registered under the Geographical Indications was represented through MS Office software that converts textual data into a trend line diagram. Apart from these, several other parameters have been represented through tables, bar graphs, pie charts, and flow charts.

Study Area

The primal inhabitants of Dima Hasao were Mongoloid who opted to live at the top of hills and follow their traditions, cultures, customs, and land rights (Hasnu, 2018). It is an autonomous hill district enjoying numerous provisions under schedule 6th of the Indian Constitution (Census of India, 2011). It is located in the southern part of Assam, lies between 24° 57" to 25° 43" N latitude and 92° 32" to 93° 28" E longitude which is spread over an area of 4888 sq. km (District Census Handbook-Dima Hasao, 2011; Fig. 3). The total population of Dima Hasao district in the 2001 census was 1.88 lakh which has increased to 2.14 lakh in the 2011 census which accounts for 0.69% of total Assam's population, 2011 (Barman, 2014). The total tribal population of the state is 3.8 million and among them, Dimasa constitutes 1.2 lakh which is 3.2% of the total population (Statistical Handbook Assam, 2019). Around 71% of the district population belongs to the tribal community having Haflong as the district headquarter and they speak Kuki, Dimasa, Khasi, Karbi, Zeme and Khelma language (District of India, 2011; Fig. 4). It is one of the 11 districts in Assam that receives financial assistance from the Backward Regions Grant Fund Programme (Office of Registrar General and Census Commissioner, 2011). Dima Hasao district in terms of geographical areas acquired 3rd place in the state after Karbi Anglong and Sonitpur (Statistical Hand book-Assam, 2014).

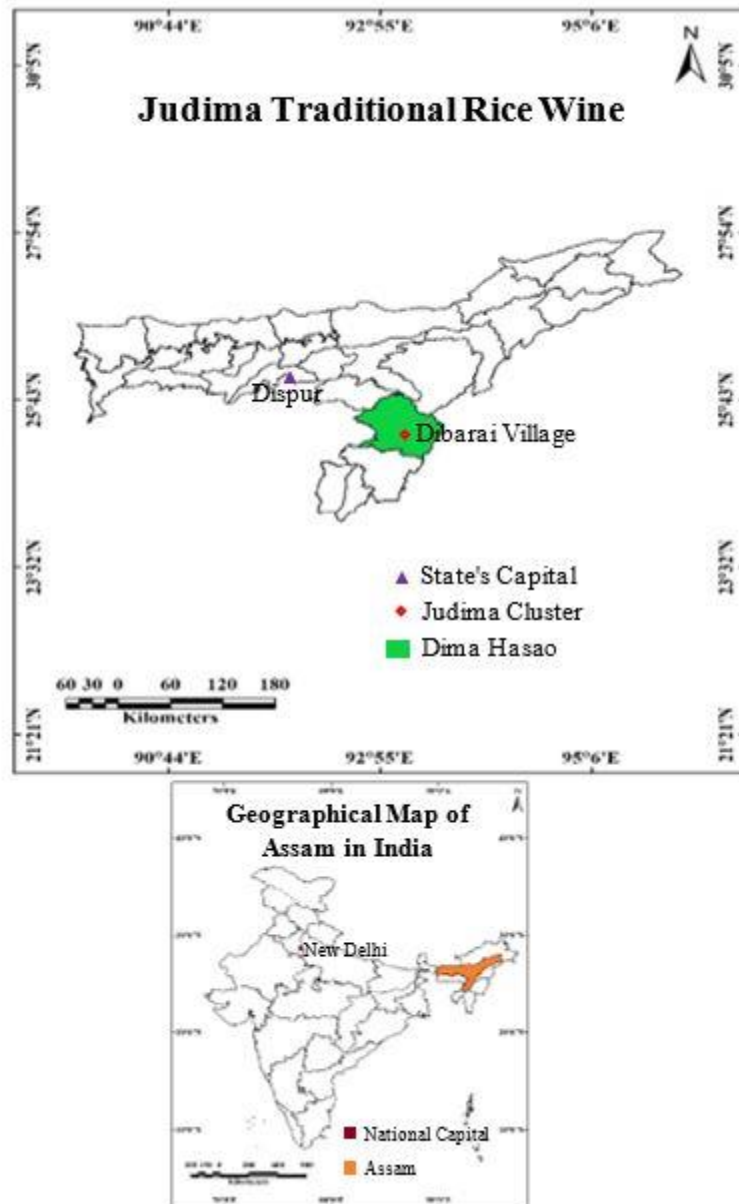


Fig. 3 Locational Map of Dima Hasao and Assam (Adopted from Census of India, 2011; Prepared by Author, 2021)



Fig. 4 Morning View of Haflong, Dima Hasao (Primary Survey, 2021)

Research Objective

Identify and analyse the challenges faced in achieving Geographical Indications (GI) to Judima traditional rice wine of Dima Hasao, Assam, and its cultural uniqueness.

Analysis and Discussion

Dimasa being one of the most popular and seventh largest tribes in Assam have their distinct food habits. The tribe follows a patriarchal society where the father is considered the head of the family and ancestry is traced through the father's lineage. The Dimasa follow three categories of property systems, maternal property, paternal property, and common property. The village tribe is dependent on the local environment which includes the habitat of the nearest neighbours (Table 1). The houses are built using local materials such as bamboo wall, mud-plastered, thatched roofs and timber superstructures. Though remotely located, the village has been electrified, but the electricity supply is very limited and most of the time they live their life in daytime or darkness.

a. The Noble Idea of Judima

The word Dimasa is derived from three words where Di refers to water, Ma depicts big and Sa describes children. Etymologically Dimasa means descendants or children of the mighty river Brahmaputra. The Dimasa are one of the oldest primeval people of land also renowned as Hidimba, who was the wife of Bhima in Mahabharat. As regards how the practice of brewing first came about, oral lore affirms that a Dimasa tribal man packed his cooked rice in banana leaves and hung it on a tree trunk, and went to the field for his work as usual. During the afternoon, when he and his friends came back for lunch, they saw a peculiar liquid in form of droplets oozing out from rice packet. When they tasted the droplets, they realized that the droplets were very different and special. They believed that a particular tree on which the Dimasa man had hung his rice packet could convert cooked rice into a tasty brew. The tree was a variant of the *Acacia pennata* and that particular patch of forest had a very rich variety of *Acacia pennata*, a species that is indigenous to South and South-East Asia. It is a small tree that grows up to about 5m in height. It displays spiny stems and goes by the name of Thembra within the Dimasa tribal community. This accidental discovery produced a product that resembles wine fermented from rotten grapes. This unique discovery of cooked rice and tree barks has taken generations to achieve its present status.

b. Judima Rituals and Tradition

The term Judima comprises 2 words, where Ju means drink and Dima for Dimasa, which is brewed following a sacred ritual. The total number of rice cakes should be in odd number, and the pattern on the entire rice cakes (or Humao in Dimasa language) should be identical, except for the last one. A common practice followed since time immemorial is the naming of one out of seven cakes with a male name. There is a special saying within the Dimasa tribe that goes: *matla rao ni gjer ha humao jla* which means: “when a man is seen among many women” which literally translates as: “middle of all-female is a male cake”. The Assam Dimasa tribe initiated a private initiative to preserve their rich cultural heritage through a festival called Judima festival. It is a two-day fest that promotes Judima tourism in the Dima Hasao district. Dibarai Mahila Samiti and the Youth Association for Development and Empowerment started hosting the festival from 2016 onwards. The Judima is the first ever wine festival in the Assam region which symbolizes the rich culture of the Dimasa tribe and whose aim is to make visitors aware of the indigenous regional knowledge. Organized workshops, panel discussions, and seminars on concern of commercial potentialities are set up, with specialised people from prestigious colleges and universities present. It is followed by brainstorming sessions, which help to evolve new ideas so as to achieve their goals of sustainability.

c. Nutritional Value of Judima

Scientific research on physiochemical properties of the Thembra tree bark discloses that it has 15% soluble alcohol, 10% soluble methanol with a pH value of 7-7.5. The tree's bark gives β -amyrin, β -sitosterol, Duvall, and octacosanal. Other research has identified a mixture of fermented rice with tree bark that includes a collection of phytochemicals such as terpenoids, limonoids, glucosinolates, flavonoids, anthocyanidins, phytoestrogens, carotenoids, phytosterols, polyphenols, and flavonoids. These may confer several health benefits such as the treatment of diseases and prevention from psychological disorder. A mixture of leaf juice and milk is prescribed to infants to avoid indigestion. Locally, Thembra leaves are chewed with cumin and sugar to stop or clot the bleeding gums. Also, the juice of the Thembra bark is recommended as an antidote for serpent poison. Further, it has remarkable health benefits for kidney disorder and is beneficial for heart patients as it is natural and organic.

d. Challenges in the Path of Judima

The Assam government is scrutinizing its agricultural, industrial, handicrafts/handloom, and food products for a potential GI label. The traditional rice wine/beer is one such example, and the Assam government is fomenting academic dialogue so as to get Judima registered. The process faces various challenges in terms of gathering old documentary or written evidence on the origin and related history of Judima. Unavailability of much needed historical evidence is hindering Judima

from obtaining a GI of Goods (Registration and Protection) Act. It is not only the case Judima, and the lack of documentary evidences that makes various goods from tribal communities to acquire registration under the act. Similar incidents can be traced back to when India faced trouble when attempting to patent turmeric after two American scientists from the University of Mississippi were granted patents for turmeric. This was subsequently opposed by India's Council of Scientific and Industrial Research (CSIR) and has raised serious concerns. The United States Patent and Trademark department solicited CSIR to submit a documentary report as evidence of proof for multiple usages of turmeric to cure several diseases in India. India's documentary evidence was insufficient on its findings which compelled the CSIR to launch a campaign to translate historical Sanskrit texts which was subsequently represented as evidence of proof and which was then finally accepted. The question, therefore, is: what will happen in a given situation where written history is unavailable or rare? Are goods of a specific origin, therefore, discriminated against when seeking to obtain a register under the Act?

e. Demographic Aspects

Table 1 Demographic Parameters of Dima Hasao

	Parameters	Number of Population
Total Population	People	214,102
	Males	110,802
	Females	103,300
Number of Households	Normal	42,094
	Institutional	141
	Houseless	17
Number of Villages	Total	695
	Inhabited	676
	Uninhabited	19
Sex Ratio (Number of females /1000 males)	Total	932
	Rural	948
	Urban	894
	Persons	26,023 (13.84%)
	Males	10,981 (11%)

Population Growth (2001-2011)	Females	15,043 (17.04%)
Literates	Persons	140,873 (77.54%)
	Males	78,559 (83.29%)
	Females	62,314 (71.33%)
Scheduled Castes	Persons	4,337 (2.03 %)
	Males	2,340 (2.11%)
	Females	1,997 (1.93%)
Scheduled Tribes	Persons	151,843 (70.92%)
	Males	76,520 (69.06%)
	Females	75,323 (72.92%)
Total Workers (Main and Marginal)	Persons	85,028 (39.71%)
	Males	56,323 (50.83%)
	Females	28, 705 (27.79%)
Public Transport	Yes/No	Yes (Minimal)
Electrification	Yes/No	Yes (Minimal)
Health Centres	Yes/No	Yes (Basic)
Government Schemes	Yes/No	Yes (Rare)

Source District Census Hand Book-Census of India, 2011 and Field Survey, 2019

The main occupation of the above respondents is the cultivation and practice of different forms of agriculture. They practice jhum cultivation where slash and burn is predominant. In the past, cottage industry was one of the main sources of their livelihood, but this is now dwindling. The number of artisans involved in cottage industries has reduced due to the informal nature of the labour which provides limited returns. Fishing is another source of livelihood, not only for the Dimasa tribe, but also for most tribes dwelling in the Assam region. The number of landless workers are increasing while land availability remains the same. Land holdings in general get fragmented with every next generation, and this results in those generations who had land becoming landless or possess smaller pieces of land due to this fragmentation. It is also important to note that a very limited number of people within the community had knowledge about the Geographical Indications (GI), yet over time a growing awareness of this is taking place. Nonetheless, it is difficult to get Judima registered under the GI Act, 1999, and one of the reasons for the aforementioned can be identified by the fact that the average literacy in the region is less

than the national average and the percentage of male and female literates is also less than the national average. Apart from this, the male literacy rate both in the year 2001 census and 2011 census is more than the female literacy rate (Fig. 5). The reason for this is that females have less flexibility than their male counterparts to continue their studies. This often depends upon their family condition and family background. It is common that literate parents will push for secondary and higher education supported by family economic condition.

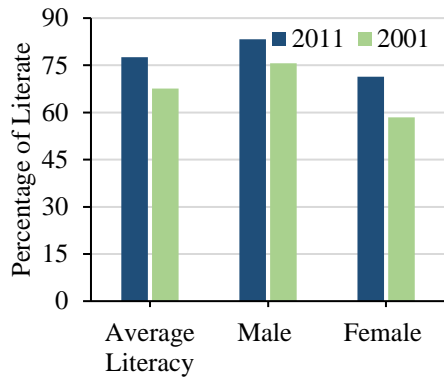


Fig. 5 % of Literates in Dima Hasao (Adopted from District Census Handbook, 2011; Prepared by Author, 2021)

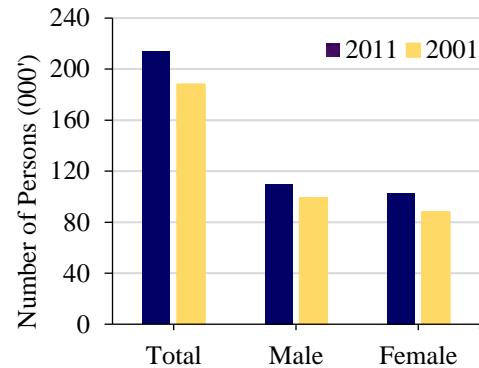


Fig. 6 Population of Dima Hasao (Adopted from District Census Handbook, 2011)

The population of the district is slowly growing (Fig. 6), which displays an increase in both the male and female population, which pressurizes the existing infrastructure and the carrying capacity of increasing population. The increasing population is pushing both skilled and unskilled people to take up any kind of work at their disposal. There is also a trend seen in the rural population residing in Dima Hasao, where there has been a decline from 74% in 2001 to 71% in 2011 (Fig. 7) and which indicates a decadal decreasing of 4.05% (Fig. 8). Similar trends have been noticed at a national level as well, whereby 26% (2001) of the total population residing in urban areas has increased to 29% (2011) which depicts a decadal growth rate of 11.53%. The growth in the urban population is very much in line with a national trend, which is indicative that the region may have a good growth in urban population. This will result in the mechanization of agriculture as less number of farmers will be available to continue the agricultural practices. This trend may open up new avenues of growth in the small scale tertiary sector to absorb the increased urban population.

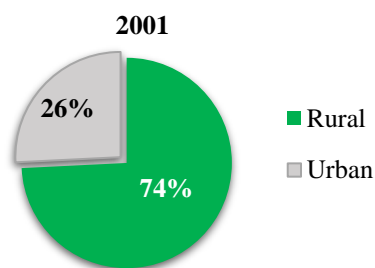


Fig. 7 Rural-Urban Population, Dima Hasao

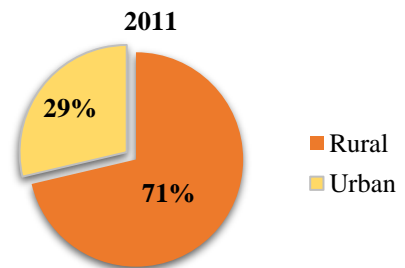


Fig. 8 Rural-Urban Population Dima Hasao

(Adopted from Statistical Handbook, 2011
and Prepared by Author, 2020)

(Adopted from Statistical Handbook, 2012
and Prepared by Author, 2020)

One interesting fact about the Dimasa community is that about 59% of its community members never get married. They believe that the single life is suited to them and they do not wish to take up family responsibilities (Fig. 9). Around 37% prefer to lead a married life as they are more comfortable with this situation. Married life gives them a kind of stability and pushes them forward to take more responsibilities in their life. Widows (3%) and divorced (1%) contribute a very small proportion of population, although, in modern urban life, divorce has become more common.

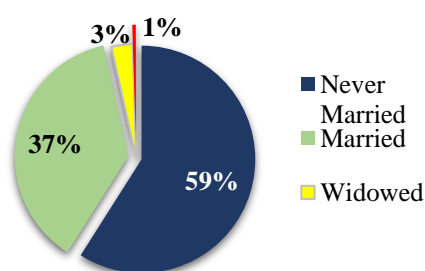


Fig. 9 Marital Status of Dimasa Tribe
(Adopted from Census of India, 2011)

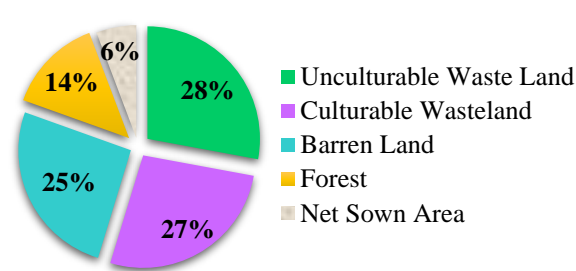


Fig. 10 Land Use Pattern in Dima Hasao
(Adopted Statistical Handbook-Assam, 2012)

The land use pattern shows that about 28% of the total land area is uncultivable wasteland, while cultivable wasteland contributing to some 27%, followed by barren land 25%. The combined percentage of the above three land use categories is 80% of the total; a figure that indicates that land fertility is very low. Forest areas constitutes about 14% a figure that is set against 33% (established norm) and which is around half of the national average. The total net sown area is about 6% of the total land which is available for cultivation and is the lowest among all sectors of land use pattern (Fig. 10).

f. Procedure to Registered Goods under Geographical Indications, India

The procedure in the registering of GI of Goods includes the filing of an application form which carries multiple questions such as the geographical origin of goods and their historical background. These basic queries are followed by site inspections in the region to check whether the goods in question carry characteristics related to the place of origin or not. A seven-member committee is constituted to check the genuineness of the product. Drawing from a group of specialists from varied backgrounds with particular expertise confirms the authenticity of the product and its origin is verified, scrutinized, and checked. The team submits a comprehensive report to Department for Promotion of Industry and Internal Trade (DPIIT) along with their doubts, queries, and questions.

Once questions posed in the report are responded satisfactorily, the product is published in the GI Journal, Intellectual Property Rights, India. If there are any objections to the assigned product, it can be opposed in writing within the given time frame that varies from 3-4 months (Fig. 11). The journal then confirms the process of proliferation that GI status will be given to original producers of products.

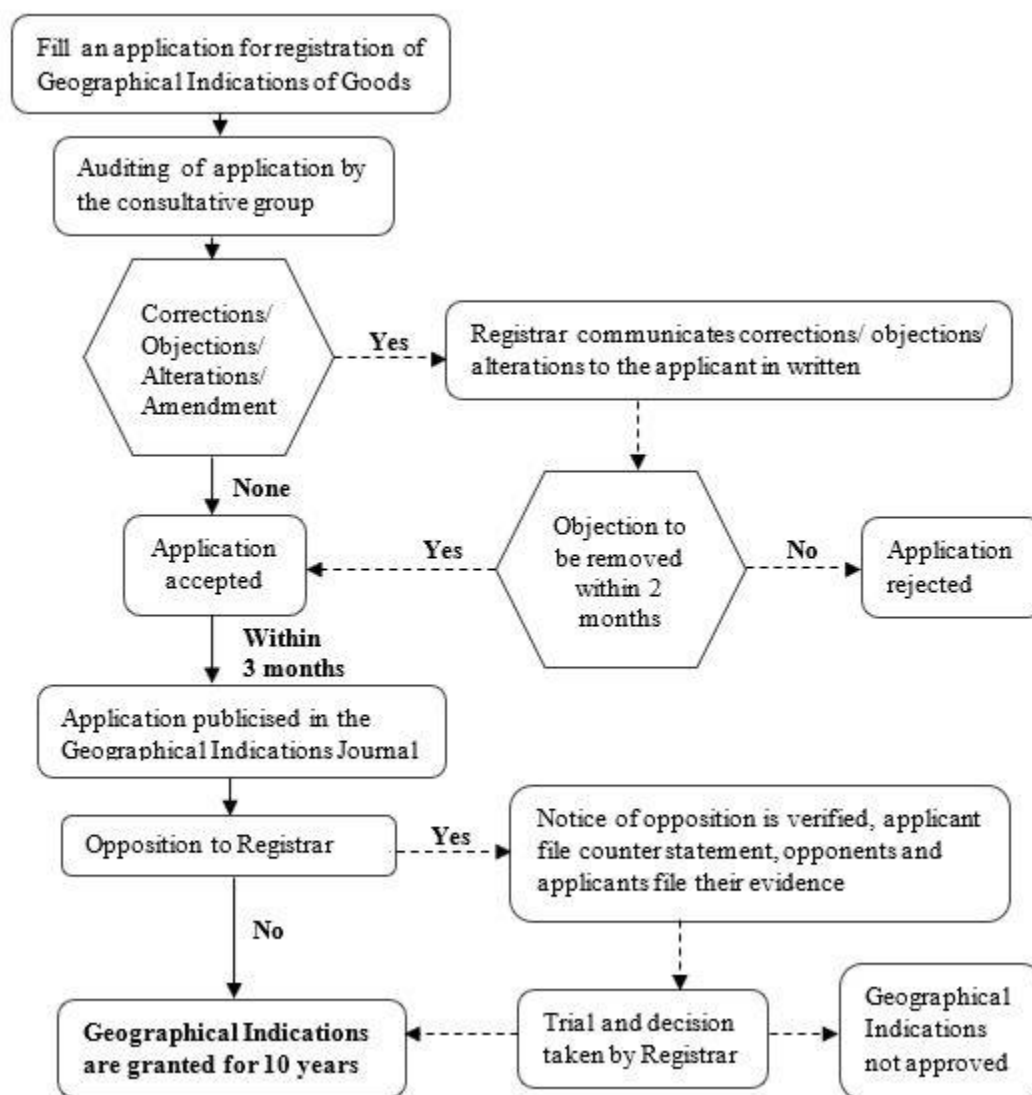


Fig. 11 Procedure for Registration of Geographical Indications of Goods, India (Adopted from Anu Kapur, 2016 Prepared by Author, 2021)

g. Number of Goods Registered with Geographical Indications, India

Darjeeling tea from West Bengal was the first product to receive a Geographical Indications (GI) label, followed by Aranmula Kannadi from Kerala and Pochampalli Ikat from Andhra Pradesh, all being included in the GI catalogue in 2004-05. Dalle Khursani, an agricultural product from

Sikkim and West Bengal, is the latest one to be added in 2021. Until November 2021, around 417 products have been registered under the GI tag (Geographical Indications Registry, 2021). It is noted that south Indian states have a greater number of goods registered with GI than other parts of India. In this regard, Karnataka has the highest number of goods (42) registered with GI followed by Tamil Nadu (41) and Maharashtra (33). Assam has only ten products registered under the GI Act, 1999. It is observed that the lowest number of goods registered with GI was three between 2004-05 and 2006-07 while the highest number is 47 during 2020-2021 (Fig. 12).

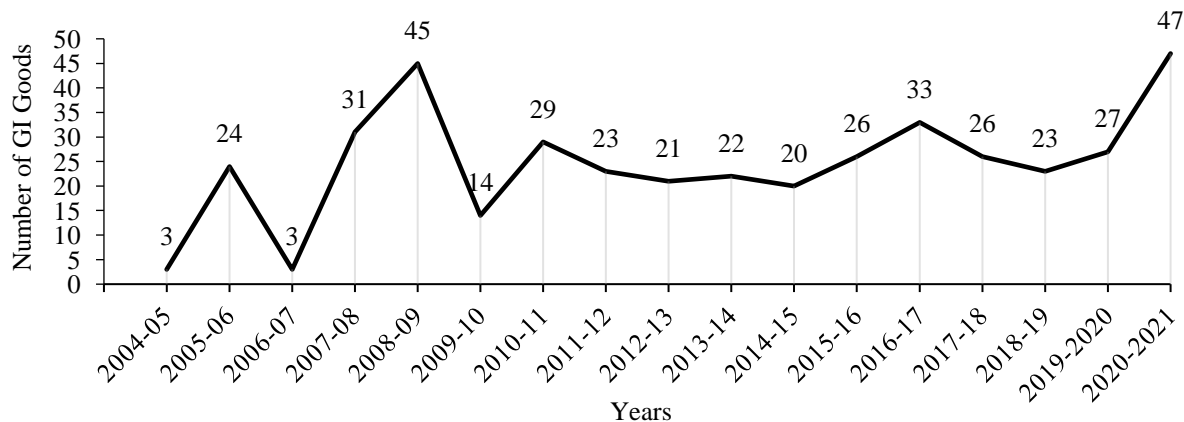


Fig. 12 Goods Registered with Geographical Indications, 2004-2021 (Adopted from Geographical Indications Registry, 2019 and Prepared by Author, 2021)

h. What Makes Judima Unique?

Dimasa tribal women mainly brew Judima despite the fact that the Dimasa follow a patriarchal family system where the male is head of the family and all important decisions are taken with his consultation. Fermentation is fundamental in the Judima process. The fermented wine is produced using indigenous knowledge from locally available materials through a natural process. It contains suitable microorganisms that break down raw materials biologically into an edible product and is a process that is socially and culturally acceptable to all. It enhances the nutrition value of Judima besides enhancing its health benefits. It is 100% organic and no chemicals or artificial materials are used. The higher mineral contents in it indicate a fortified mineral property that fulfils the tribe's daily diet of essential mineral intake. It has 0% sugar and those who have sugar problems can drink it without any bad effects being registered on their health. Judima is also renowned as Zu which is a soft alcoholic beverage with an antique sweet fragrance. After the preparation of the drink, the remaining rice is locally renowned as Jugap which is further be distilled to produce good quality wine with a higher alcoholic content.

Zu is drunk with water or without water as its flavour differs with each woman's recipe. It is served with meats in many festivals and traditional rituals. According to the tribe's mythology,

it is a traditional women's diet, and is believed that it supports them to boost and regain body strength. More affluent families prepare the best quality Judima and this fact points towards existing social division. The hue of the drink depends on the type and quality of the rice, wherein the taste is quite smooth with no noticeable hangover effects. It is also considered a holy drink, whereby during a child's birth, one drop of the drink is put in the mouth of a new born baby. It is believed that this will protect the child from evil forces. It is also a traditional practice that if a newly married bride goes to her parents' house, she must bring some Judima. When she returns to her in-laws' house, she is once again expected to offer some Judima in lieu of tribal tradition. Tribal communities sell Judima at local markets; a large segment of tribe is economically dependent upon these sales. Its cost ranges from ₹50- ₹55 per 750 ml bottle which is within the reach of most people's budget.

Conclusion

Judima is a Dimasa brew that fits the requirements to be catalogued as GI. A cursory glance at wine from Goa (called Feni) and which was registered under the Act in 2009, evidences that both Judima and Feni are wine-making regions. Despite this certificate, however, cashew Feni can be sold only in Goa, although this may pave the way for its illegal sale in other parts of India. In the case of Judima, there also exists a strict regulation on sales and purchases outside the geographical territory of production. The actual problem for Judima to be certified is the lack of documentary proof and historical evidences within the Dimasa tribe. This evidence is necessary so as to provide proof of place of origin and to thus confirm the relationship between goods and a specific territory by the GI registry which is headquartered in Chennai. Due to the cultural diversity within India. The North-eastern region has an abundance of oral traditional art and culture, but is lacking in a chirographic culture. Hence, we suggest that the GI registry not solely rely on written texts as evidence as proof. Our claim is that the registry should also emphasize intergenerational indigenous age-old local practices, which generates a sense of common ownership among tribes, as in case of Judima.

Recommendation

It was very obvious from the local response that the Dimasa community wants their pious brew to be given a GI tag as it qualifies all designated criteria except for the necessary documentation. The community must be given access to good market facilities and adequate logistical support so as to sell their traditional rice wine. It needs to be assured that the local community has a role in deciding the cost of the brew. The prices delineated for a particular quantity should be incremented by 15% to 20% at an interval of three to five years or with the inflation rate. The community should regulate

markets themselves as they know all technicalities involved. Proper checks and balances regarding the brew need to be implemented so as to maintain its quality and taste. Complete elimination of brokers would also help in the better development of Judima. Huge investment is required for the development of physical infrastructures such as good quality all-weather roads so that transportation facilities can be easily strengthened.

Limitation

In light of our analysis and discussion, we conclude that throughout the conducting of our current research study several constraints and limitations were faced. The main limitations were the availability of concrete and reliable secondary data and respondents. In this regard, the collection of primary data was a very challenging and learning experience, and in this respect local help was sought. Preferably, male participants were interviewed as female participants were not very comfortable in the presence of the interviewer and as such were not ready to participate in the interview process.

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¹ The tenure of UGC fellowship is five years and it commences from the date of declaration of the National Eligibility Test (NET) result or from the date of admission under M.Phil./Ph.D. or from the date of joining M.Phil./Ph.D. programme, whichever is later. The summary of financial assistance offered under the scheme is mentioned at annexure I available on www.ugc.ac.in/netjrf along with other annexures. The awardee is required to get admission and registration for regular and full time M.Phil./Ph.D. course in a University/Institution/College recognised by UGC at the first available opportunity but not later than two years from the of issue of the award letter. University/Institution/College is requested to process for award of Junior Research Fellow (JRF) based on the letter, in accordance with procedure available on www.ugc.ac.in/netjrf. It may be noted that the fellowship amount (₹31,000) shall be disbursed through Canara Bank account of the awardee (any bank) directly. UGC has developed a dedicated web portal (<https://scholarship.canarabank.in/AdminLogin.aspx>) for capturing data of the awardee.