

The cover of the magazine 'Heritage Explorer' features a vibrant photograph of students in school uniforms engaged in a tree-planting activity. The students are shown from various angles, some kneeling and some standing, as they carefully place young saplings into the soil. The background is a lush green field with trees, suggesting an outdoor educational or community project. The magazine's title and ISSN are prominently displayed at the top, along with its subtitle and publication details.

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HERITAGE EXPLORER

"LET KNOWLEDGE COME FROM ALL THE SIDES"

A Monthly News Bulletin

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India's
contribution
to the rest of
the world

SHASTRAKARMA THE ART OF SURGERY



AYURVEDA
THE SCIENCE OF
LONGEVITY

Courtesy : <http://www.slideshare.net/jitendraadhikari/indias-contribution-to-the-world>

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The Environment Day resolutions

The foods we eat, the air we breathe, the water we drink and the climate that makes our planet habitable all come from nature. For instance, each year, marine plants produce more than a half of our atmosphere's oxygen, and a mature tree cleans our air, absorbing 22 kilos of carbon dioxide on daily basis, releasing oxygen in exchange. Despite all the benefits that our nature gives us, we still mistreat it. To address this anomaly, the world conscience felt the need for united action to avoid further degeneraton of the ecological balance of our planet earth. World Environment Day, which we observe on 5 June every year since 1974 is the fruit of this universal desire.

India has been celebrating the environment day since time immemorial albeit without a nomenclature and a calendar date. Vedas, the most precious Indian heritage and the most ancient source of wisdom in the world contains several references of environment conservation, ecological balance, and weather cycle. In ancient India, protection and cleaning up of the environment was the essence of Vedic culture. In Hindu philosophy forests, trees and wildlife protection held a place of special reverence. The Vedas attached great importance to environmental protection and holistic purity. It insisted on safeguarding the habitation, forests and non-pollution of water, soil and environment. In fact, exploiting nature for material gains was forbidden and all human beings were taught to live in harmony with nature and recognize that divinity prevails in all elements, including plants, animals, air and water. The Rishis of the yore had a great respect for nature for which they preferred to leave their urban homes and start living in the forests for their meditation and spiritual contemplation. When we look at our gods and goddesses, we see that everyone of them have an assigned animal flag bearer, who are equally venerable and a devotees must pay their obeisance to these animals also to please the Gods of their choice. Vedas also prescribe different plants, leaves, grasses and flowers for ritual worships and spiritual performances, endowing a special sanctity to them. If we look at the significance behind these associations, we will come to the conclusion that our ancient Rishis and Sages wanted that a human being must carry deep reverence for all animals and plants that constitute the inseparable part of the environment and ecology. Even if we are unaware of the scriptural prescription for a perfect living on this

earth, we need only to chant the Shanti Mantra, which tells us in easily understandable words the importance of environment and ecology. For example when we chant "*Om Dyau Shantih, Antariksha Shantih Prithvi Shantih, Apah Shantih Ausadhyah Shantih, Vanaspatayah Shantih Vishwedevah Shantih, Brahma Shantih, Sarvagang Shantih, Shantirevah Shantih Samashantiredhi; Om Shantih Shantih Shantih*", we are actually saying that "Unto the heaven be peace, unto the sky and the earth be peace, peace be unto the water, unto the herbs and trees be peace, unto all the Gods be peace, unto Brahma and unto all be peace. And may we realize that peace. Om peace, peace and peace." This is nothing but nature worship. To be precise, Shanti Mantras are the real "Save Environment Mantra", and we must practice them in spirit and action to save the earth, without caring for a date, time or occasion. We must not forget that the earth is the only planet in the solar system capable of offering the environment and eco system appropriate for mankind to remain alive. If we destroy the environment and destabilise the ecological balance of our only habitat, then we are lost forever. No technology, no economic affluence, no health science excellence can help us salvage our only home.

Against the backdrop of the horrible environment scenario, both in our country and around the world, do we have any realisable alternative to save our mother earth? The answer is 'yes'. The reply may not carry much conviction but it should not also be thought as impossible and absurd. We know that the nature has a unique ability of self-repair and procreation, if necessary by mutation, provided reasonable time is given to it to heal its wounds. The tribal communities of North East India, who has lived very close to nature for time immemorial knows the trick of maintaining a balance between the triangular bond of culture, ecology and economy. Though modernity and lure of the lucre has seeped into their psyche to some extent, yet they can be restrained from further destruction of the elements of nature, because their ancestors may not have left any material wealth for them, but have left behind the unique knowledge of living with nature. Let us resolve this environment day to learn and spread this knowledge for the salvation of the mankind.

Chief Editor

Tiananmen Square: The Ugly and Brutal Face of Communism in China

Facts:

Tiananmen Square is located in the center of Beijing, the capital of China. Tiananmen means “gate of heavenly peace.” In 1989, after several weeks of demonstrations, Chinese troops entered Tiananmen Square on June 4 and fired on civilians. Estimates of the death toll range from several hundred to thousands. It has been estimated that as many as 10,000 people were arrested during and after the protests. Several dozen people have been executed for their parts in the demonstrations.

Date-Line:

April 15, 1989 : Hu Yaobang, a former Communist Party leader, dies. Hu had worked to move China toward a more open political system and had become a symbol of democratic reform.

April 18, 1989 : Thousands of mourning students march through the capital to Tiananmen Square, calling for a more democratic government. In the weeks that follow, thousands of people join the students in the square to protest against China’s Communist rulers.

May 13, 1989 : More than 100 students begin a hunger strike in Tiananmen Square. The number increases to several thousand over the next few days.

May 19, 1989 : A rally at Tiananmen Square draws an estimated 1.2 million people. General Secretary of the Chinese Communist Party, Zhao Ziyang, appears at the rally and pleads for an end to the demonstrations.

May 19, 1989 : Premier Li Peng imposes martial law.

June 1, 1989 : China halts live American news

telecasts in Beijing, including CNN. Also reporters are prohibited from photographing or videotaping any of the demonstrations or Chinese troops.

June 2, 1989 : A reported 100,000 people attend a concert in Tiananmen Square by singer Hou Dejian, in support of the demonstrators.

June 4, 1989 : At about 1 a.m. Chinese troops reach Tiananmen Square. Throughout the day, Chinese troops fire on civilians and students, ending the demonstrations. An official death toll has never been released.

June 5, 1989 : An unidentified man stands alone in the street, blocking a column of Chinese tanks. He remains there for several minutes before being pulled away by onlookers.

June 5, 1999 : Approximately 70,000 people in Hong Kong take part in a memorial vigil.

June 1, 1999 : The National Security Archive publish “Tiananmen Square, 1989: The Declassified History.” The archive includes US State Department documents related to the events that took place during the demonstrations.

January 2001 : Two Chinese scholars publish “The Tiananmen Papers” amid controversy. The papers are presented as a collection of internal government documents including transcriptions of notes, speeches, meeting minutes and eyewitness accounts of the historical disaster. The Chinese government call the papers fabricated material.

February 2006 : Former journalist Yu Dongyue is released from prison after serving 17 years. He was arrested during the Tiananmen Square protests for throwing paint at a portrait of Mao Zedong.

More than 10,000 protesters were brutally killed on Tiananmen Square in China’s Capital Beijing on June 3-4, 1989. Most of them were pro-democracy students. In this article we would recall that bloodbath first and then have a look about the larger issues of “Black deeds of Communist regimes” across the globe.

June 4, 2009 : Tens of thousands of people commemorate the 20th anniversary of Tiananmen Square at a gathering in Hong Kong. In Beijing, journalists are barred from the square while the government blocks foreign news sites and Twitter.

April 2011 : The National Museum of China in Tiananmen Square is newly renovated and open to the public. The building contains no exhibits mentioning the events of June 1989.

2012 : One of the organizers of the Tiananmen Square protest, attempts to return to China by turning himself over to the Chinese embassy in Washington, DC. The embassy does not answer the door.

June 3, 2015 : Twenty-six years after the uprising in Tiananmen Square, a State Department Spokesperson issues a statement calling for the release of those still serving “Tiananmen-related sentences.”

October 15, 2016 : China is set to release Miao Deshun, the last known prisoner of the uprising, according to Dui Hua, a San Francisco-based human rights organization.

Events leading up to the Tiananmen protests

From April 1989 people from across China gathered in Beijing’s Tiananmen Square to mourn the death of the liberal Communist Party leader Hu Yaobang and share their frustrations about the slow pace of promised reform. The gathering turned into peaceful protests which spread across the provinces of China as demonstrators, mainly students, began to call for an end to official corruption and for political and economic reform.

A million demonstrators on the streets

On 13 May, hundreds of student protesters in Tiananmen Square went on hunger strike in order to push for talks with Communist Party leaders. It is estimated that one million people joined the protests in Beijing to express their support for the students on hunger strike and to demand reform.

Martial law declared

Party leaders visited the student protests on 19

May. The protesters ended their hunger strike that evening. However, the next day martial law was declared in Beijing to ‘firmly stop the unrest’. In the weeks that followed the declaration of martial law, hundreds of thousands of people once again protested on the streets of Beijing, with similar demonstrations taking place in cities across China.

Military open fire on civilians

‘The troops are by no means targeted at the students. Under no circumstances will [the troops] harm innocent people, let alone young students.’ (Official New China News Agency, 1 May 1989). Overnight on 3 to 4 June, the government sent tens of thousands of armed troops and hundreds of armoured military vehicles into the city centre to enforce martial law and forcibly clear the streets of demonstrators. The government wanted to ‘restore order’ in the capital.

As they approached the demonstrations, troops opened fire on crowds of protesters and onlookers. They gave no warning before they started shooting. ‘The first casualty in the square was rushed away - a girl with her face smashed and bloody, carried spread-eagled towards the trees. Another followed - a youth with a bloody mess around his chest.’ (John Gittings, *The Guardian*). As the troops kept firing into the crowds, some of those running away were shot in the back. Others were crushed to death by military vehicles. No one knows the death toll from Tiananmen that night. ‘We took the wounded on stretchers and went down [Tiananmen] Square. As we went down the side of the Square, we saw soldiers with large plastic bags. They were putting people in the bags. I could not tell how many people... ‘There were also people surrounded by soldiers, being kicked by them. I could hear shouts and the odd gunshot. I thought there were around 200 young people. In early July, I heard from Public Security [police] sources that they had all been executed on 9 June in a rural district near Beijing. They included students and residents of Beijing.’

Tank Man

The Tiananmen protests were immortalized in

Western media on 5 June through the image of a lone man in a white shirt carrying shopping bags, facing an imposing column of military tanks sent by the government to disperse protesters. The man is known simply as Tank Man: his identity has never been confirmed. The Tank Man would not let the military vehicles pass. He succeeded. Eventually, he was pulled out of the way of danger by onlookers. But the image of unarmed man versus tank quickly came to symbolize the struggle of the Tiananmen protesters - peaceful protest met with military might.

‘It demonstrates one man’s extraordinary courage, standing up in front of a row of tanks, being prepared to sacrifice his own life for the sake of social justice’

Crackdown following protests

Immediately after the military crackdown, the Chinese authorities began to hunt down those involved in the demonstrations. Thousands of people were detained, tortured, imprisoned or executed after unfair trials charged with ‘counter-revolutionary’ crimes. The Chinese authorities have never disclosed the total number of people detained, tried or executed throughout China since the June 1989 crackdown.

In the climate of terror which followed the massacre, the relatives of those killed were not only unable to seek justice for their loss; they were even unable to mourn openly the dead, who were officially described as ‘rioters’.

Tiananmen remains a banned subject in China

Tiananmen and the 1989 crackdown remains an official taboo topic in China. There is no official death toll. Attempts to discuss, commemorate and demand justice for what happened have been forcefully curbed, with no public discussion allowed. Since 1989 many people have been imprisoned for commemorating events or questioning the official line. Only recently a court in Changshu in eastern China found Gu Yimin guilty of inciting state subversion after he tried to post images of the post-Tiananmen crackdown online and applied to stage a

protest on the 24th anniversary.

(Sources: CNN, BBC, The Guardian, New York Times, Washington Post, British and US archives)

Communism: Crime, Terror and Repression

Many archives and witnesses prove conclusively that terror has always been one of the basic ingredients of modern Communism. Let us abandon once and for all the idea that the execution of hostages by firing squads, the slaughter of rebellious workers, and the forced starvation of the peasantry were only short-term “accidents” peculiar to a specific country or era. Our approach will encompass all geographic areas and focus on crime as a defining characteristic of the Communist system throughout its existence.

Exactly what crimes are we going to examine? Communism has committed a multitude of crimes not only against individual human beings but also against world civilization and national cultures. Stalin demolished dozens of churches in Moscow; Nicolae Ceausescu destroyed the historical heart of Bucharest to give free rein to his megalomania; Pol Pot dismantled the Phnom Penh cathedral stone by stone and allowed the jungle to take over the temples of Angkor Wat; and during Mao’s Cultural Revolution, priceless treasures were smashed or burned by the Red Guards. Yet however terrible this destruction may ultimately prove for the nations in question and for humanity as a whole, how does it compare with the mass murder of human beings —of men, women, and children?

Thus we have unlimited crimes against civilians as the essence of the phenomenon of terror. These crimes tend to fit a recognizable pattern even if the practices vary to some extent by regime. The pattern includes execution by various means, such as firing squads, hanging, drowning, battering, and, in certain cases, gassing, poisoning, or “car accidents”; destruction of the population by starvation, through man-made famine, the withholding of food, or both; deportation, through which death can occur in transit (either through physical exhaustion or through confinement in an enclosed space), at one’s place of

residence, or through forced labor (exhaustion, illness, hunger, cold).

Periods described as times of “civil war” are more complex — it is not always easy to distinguish between events caused by fighting between rulers and rebels and events that can properly be described only as a massacre of the civilian population.

Nonetheless, we have to start somewhere. The following rough approximation, based on unofficial estimates, gives some sense of the scale and gravity of these crimes:

U.S.S.R.: 20 million deaths

China: 65 million deaths

Vietnam: 1 million deaths

North Korea: 2 million deaths

Cambodia: 2 million deaths

Eastern Europe: 1 million deaths

Latin America: 150,000 deaths

Africa: 1.7 million deaths

Afghanistan: 1.5 million deaths

Other Communist movement: 10,000 deaths

The total approaches to 100 million people killed.

The immense number of deaths conceals some wide disparities according to context. Unquestionably, if we approach these figures in terms of relative weight, first place goes to Cambodia, where Pol Pot, in three and a half years, engaged in the most atrocious slaughter, through torture and widespread famine, of about one-fourth of the country’s total population. However, China’s experience under Mao is unprecedented in terms of the sheer number of people who lost their lives. As for the Soviet Union of Lenin and Stalin, the blood turns cold at its venture into planned, logical, and “politically correct” mass slaughter.

...One cannot help noticing the strong contrast between the study of Nazi and Communist crimes. The victors of 1945 legitimately made Nazi crimes

and especially the genocide of the Jews — the central focus of their condemnation of Nazism. A number of researchers around the world have been working on these issues for decades. Thousands of books and dozens of films — most notably *Night arid Fog*, *Shoah*, *Sophie’s Choice*, and *Schmdlers List*— have been devoted to the subject. Raul Hilberg, to name but one example, has centered his major work upon a detailed description of the methods used to put Jews to death in the Third Reich.

Yet scholars have neglected the crimes committed by the Communists. While names such as Himmler and Eichmann are recognized around the world as bywords for twentieth-century barbarism, the names of Feliks Dzerzhinsky, Genrikh Yagoda, and Nikolai Ezhov languish in obscurity. As for Lenin, Mao, Ho Chi Minn, and even Stalin, they have always enjoyed a surprising reverence.

A French government agency, the National Lottery, was crazy enough to use Stalin and Mao in one of its advertising campaigns. Would anyone even dare to come up with the idea of featuring Hitler or Goebbels in commercials?

The extraordinary attention paid to Hitler’s crimes is entirely justified. It respects the wishes of the surviving witnesses, it satisfies the needs of researchers trying to understand these events, and it reflects the desire of moral and political authorities to strengthen democratic values. But the revelations concerning Communist crimes cause barely a stir. Why is there such an awkward silence from politicians? Why such a deafening silence from the academic world regarding the Communist catastrophe, which touched the lives of about one-third of humanity on four continents during a period spanning eighty years? Why is there such widespread reluctance to make such a crucial factor as crime — mass crime, systematic crime, and crime against humanity — a central factor in the analysis of Communism? Is this really something that is beyond human understanding? Or are we talking about a refusal to scrutinize the subject too closely for fear of learning the truth about it?

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Tea boosts immunity to fight against Covid-19?

Om Prakash Basnet

Boosting immunity in our body has once again been proved very essential when there is no medicine invented yet to cure an ailment. The best method to keep ourselves fit and healthy in any circumstances whatsoever, especially when there is no medicine to cure covid-19 infection, is to boost up our immunity level. In this respect habit of drinking tea frequently may help us to a great extent to keep ourselves fit to defeat corona virus by means of immunity boosting procedures.

Although there is difference of opinions regarding tea's medicinal use against corona virus, the fact is that when tea was discovered it was used as medicine. Tea has had a reputation for its health benefits and medicinal properties since its discovery by the Chinese 5000 years ago. Similarly doctors and scientists are reiterating the fact that until any vaccine is invented, the best way is to undertake precautionary measures by boosting our immune system to fight against corona virus. So straight way we cannot deny the fact that drinking tea protects us from corona virus infection by boosting up our immunity system.

During recent times the importance of a cup of tea was realised immensely when a what's App message from China got viral amid Coronavirus crisis. Making the message a breaking news the CNN story reads 'Dr. Like Wearing, China's hero doctor who was punished for telling the truth about Corona Virus and later died due to the same disease, had documented casefiles for research purposes and had in the casefiles proposed a cure that would significantly decrease the impact of the Covid-19 Virus on the human body. The chemical 'Methylxanthine', 'Theobromine', and 'Theophylline' stimulate compounds that can ward off these virus in a human with at least an average immune system. What more shocking is that these complex words that were so difficult for people in China to understand is actually called 'Tea' in India. Yes our regular Tea

has all these chemicals already in it. The main 'Methylxanthine' in tea is the stimulate caffeine. Other 'Methylxanthine' found in tea are tow chemically similar compounds, 'Theobromine' and 'Theophylline'. The tea plant creates these chemicals as a way to ward off insects and other animals. Who would have known that all the solution to these virus would be a simple cup of tea, and that is the reason so many patients in China are being cured. The hospital staff in China have started serving tea to the patients 3 times a day. And the effect is finally in Wuhan. The center of this Pandemic has been contained and community readmission has almost stopped'. A similar claim was also reported by Sri Lanka's TNL television network during its evening news bulletin on March 24, 2020. Although some media have claimed this news as fake one, but the fact is that tea contains some medicinal ingredients that boost up human immune system. As for the compounds that are supposed to give tea its curative powers against COVID-19 — methylxanthines are organic compounds found in tea, similarly theophylline is a type of methylxanthine; theobromine works as a bronchodilator (dilates the bronchi in the lungs) to soothe some respiratory symptoms — is present only in black tea.

Recently there was an article published in daily pioneer which explained tea as a health adhering agent and said that the beverage not only had a high sustenance value, but had also been proven to endow several positive effects on health. Tea is considered a beneficial agent for relieving fatigue and aiding clarity of thought, besides being favourable for digestion. Although its stimulating effects are derived from its caffeine content, unlike coffee, drinking tea in large quantities does not cause hyperactivity, insomnia, or stomach irritation, as this compound is present in a ratio that is half the level of caffeine in coffee. A 190 ml cup of tea contains approximately 40-50 mg of caffeine, while full flavour coffees

average 110-120 mg per cup. It is also said that green, oolong, white and pu-erh tea infusions contain even less caffeine than black teas. Not only do they undergo lesser oxidation, but it is so because such teas are made with multiple infusions: since water is added more than once, and as the liquor gets poured off, it reduces the content of caffeine. Caffeine is considered safe when it is consumed at a dose of 400 mg or less per day which would include the intake of soft drinks such as colas. Hence, be it black or green tea, whichever it may be, it is safer to enjoy several cups of tea rather than multiple cups of coffee. So the CTC made black tea would certainly get importance henceforth. Health studies do show some positive insights into the antioxidant benefits of this beverage too.

The leaves of the *Camellia Sinensis*, especially the buds and tender shoots of tea contain catechins and polyphenols. Different types of catechins and polyphenols have great value as they serve as antioxidants that neutralise the damage caused by an excess of free radicals in the body. A study at the Antioxidant Research Centre in London published in *Free Radical Research* in February 1999, put forth the following formula: 2 cups of black tea = 1 glass of red wine = 7 glasses of orange juice = 20 glasses of apple juice. The catechins in tea offer the advantage of being an aid for killing infection as they block viruses and bacteria from hooking on to cell walls. Therefore they can help protect against diseases like influenza, food poisoning, dysentery and cholera. By the same measure, we can say that they can kill Coronavirus too, though we don't have any scientific proof yet.

Research suggests that drinking tea can enhance our immune system, due to the polyphenols and theanine present in tea. Most of the health benefits of tea, including strengthening our immune system and immune response, is due to the polyphenols and theanine present in the tea plant *Camellia sinensis*. The fresh, tender shoots of tea, which are used for processing into Black Tea, Green Tea and Oolong Tea, contain significantly high amounts of polyphenols in comparison to other plants. Therefore, regular consumption of these teas, over a long period of time, will enhance immunity. Experts recommend

drinking 4–5 cups of fresh tea per day, to help boost immunity.

Research is on and evidence of the immunity-enhancing benefits of tea and its constituents is growing. One study cited on this topic is a 2007 paper by Harvard Medical School professor and rheumatologist Jack F. Bukowski and team published in *The Journal of the American College Of Nutrition*. They researched a combination of L-theanine and catechins, two constituents of tea, for their immunity benefits and found that tea could reduce the incidence of colds and flu. Their recommendation from the study was to consume five cups of tea a day.

So far Assam tea is concerned now we are getting some good news that frequent drinking of black tea may boost immunity in human body to fight against corona virus. The medicinal value of Assam tea has been able to draw attention of the world despite the fact that tea industry in Assam has already suffered a huge loss due to lock down. Due to the prolonged lockdown, about 35% of plantations have to be skiffed (removal of overgrown tea leaves). Skiffing operation adds to extra costs and requires two to three weeks for recovery to bring the tea bushes into a pluckable condition. Due to this skiffing operation, there is crop loss in April and May.

A recent broadcast on Assam tea, made by some media houses have brought in to light some positive aspects of Assam tea that people and tea growers can be complacent. It is said that Assam tea has the ability to protect human body from Covid-19. Dr Pradeep Baruah, the chief advisor at Tocklai Tea Research Institute, Jorhat, has stated that Assam tea is the best means to boost immunity in human body. He said, Assam tea contains more polyphenols property than any other tea in the world. The Theaflavins ingredient which is excessive in Assam tea helps to boost up our immune system. Bidyananda Borkatoky, the Chief Advisor of 'The North Eastern Tea Association (NETA) said that by drinking black tea frequently, we can boost up our immune system to fight against the pandemic covid-19. It is very essential to strengthen our immune system in the midst of current corona crisis. He said that they have ample scientific evidence that Assam tea can be

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Library System in Ancient Assam

Partha Pratim Mazumder

In ancient time Assam was known as Kamrupa or Pragjyotishpura which had a strong heritage of culture, civilization and education. There were learned pandits in early period in Assam. The rulers encouraged the scholars to write manuscripts on different subjects and these were well preserved. The present state of Assam bears testimony to the scholarship and the high standard of literary achievement of the scholars of Kamrupa of that time and the patronage of the monarchs. In ancient times the rulers of kingdoms evinced keen interest and love for education, books and libraries. From the earliest times the plant leaves, barks of trees and metal plates were used as writing materials. The folios which were made from the bark of Agar, also

literate were attracted for informal education. Sankardeva achieved the great success in this aspect. The Satras, Namgharas and Kirtangharas affiliated almost every Hindu household to one or other of such numerous institutions. The Satras were used to be a repository of books mainly of the followers of the faith.

During the Ahom period the rulers, who were enlightened person also regards the books and library as sacred ones. They used to keep them in a sacred place called "Gandhia Bharal". The practice of writing Buranji, the meaning of which in tai language is "Ignorant learn store" was prevalent in Assam. The writing or compiling of Buranji or Chronicles was

During the Ahom period the rulers, who were enlightened person also regards the books and library as sacred ones. They used to keep them in a sacred place called "Gandhia Bharal". The practice of writing Buranji, the meaning of which in tai language is "Ignorant learn store" was prevalent in Assam. The writing or compiling of Buranji or Chronicles was seriously patronized by the Ahom Kings who ruled Assam for long six hundred years.

known as Sanchipat since sixth century till the beginning of the last century. Bhaskar Barman, the ruler of Kamrupa sent a number of valuable presents to Harshavardhana, the ruler of Kannauj. During the reign of king Naranaryana of Koch Bihar the Vaisnava religion was spreading throughout the undivided Assam. Srimanta Sankardeva the (1445-1566) initiator of Vaishnava renaissance in Assam brought a new movement of Assamese culture and education. At that time manuscripts were written and copied at the patronage of royal sovereigns. The Koch King Naranarayana was a great patron of art and letters. The great saint presented eminent institutions i.e., Satra, Namghara and Kirtanghara, where religious as well as sacred books were kept. Through this system at that time the adult illiterates and neo

seriously patronized by the Ahom Kings who ruled Assam for long six hundred years. Besides compiling Buranjis, Ahom wrote books on subjects of varied interest such as scripture, folklore, medicine, and science of house building and tank excavations etc. A provision in training in manuscripts writing and copying the same was also available owing to the patronage of the ruling king. One such example is found, when Rani Phuleswari Konwari as well as a wife of Sivsingha established one toi (Sanskrit medium school) at Rangapur (Sibsagar town) known as "Barrajar Panthsald. All necessary items such as pen, inkpot, books etc were kept ready for use and the maintenance of those were entrusted with one Gandhia Barua, an officer appointed by the administration. The sacred tradition that prevailed

in Assam during that period, every family took pride in possessing manuscripts historical and religious. It was considered very essential for an Assamese gentleman to acquire knowledge of his country. Another form of manuscripts called Vamsavti which literally means genealogical history were available in Assam. These were compiled with the intention in view to recording of a particular family with the enumeration of its ancestors. These Vamsavali was considered very essential in a Ahom family of positions as it was customary to read family history in their marriage ceremonies.

In Pre independent period The British rulers used to establish departmental libraries for their conveniences. Besides the family archives and Satra libraries, collection of manuscripts in village Namghara served the people to a considerable extent in matters of giving religious instructions along with the knowledge of different scriptures. The concept of library in modern period has started in the year 1903 as the Assam Government public library was set up at Shillong during the period of British Raj basically to serve the Government officials. Kumudeshwar Borthakur a retired school teacher was a renowned figure in the growth and development of library services in Assam. He visited the state of Baroda for upliftment of a well established library system in Assam with a great mission. Lokapriya Gopinath Bordoloi the then prime minister of Assam favoured Borthakur in this mission. He was fully cooperated by some other political leaders and social workers in his mission. He organized one valuable meeting for development of public libraries in Assam in Guwahati. A huge gathering including illiterates and scholars attended the same. This was the beginning of Assam Library Association. It may be stated without any hesitations that the association saw the light of the day only because of this great personality of Borthakur. The British ruler had also established some libraries at the district head quarters with different names such as Victoria Hall at Dhubri, Goalpara, Guwahati and Holiday home at Nagaon etc. The concept of library services gradually began to the rural areas. The students of the rural areas took initiative and responsibility of establishing libraries in their respective villages. Different

voluntary organizations had established with a library mission which are still exist in a proper manner. Borthakur attended the All India Library Conferences held at Baroda from time to time and his return from such conferences helped him to imbibe with the idea of establishing more and more libraries in Assam. His fight was alone one but its success was excellent. His contribution in the growth and development of libraries in Assam was not only tremendous but also quite remarkable. Only for his great efforts, Government established various libraries in Assam. However, in Assam Public Library movement had a steady growth. In the year 1938 "Sadow Assam Puthibharal Sangha" Assam Library Association (ALA) was started under the dynamic leadership as well as enthusiasm of the educationist late Kumudeshwar Borthakur. He made vigorous attempt to build up a village library system through voluntary organizations throughout Assam. Annual Conference of the ALA was held at Dibrugarh, Tezpur, Nagaon, Jorhat, Golaghat, Bokakhat and Mangaldoi between 1937 to 1959. The Eighth Conference was held at Gauhati in 1964. Two more sessions of ALA were held at Guwahati in 1994 and 2004. Now the ALA is almost a defunct body as its activities failed to reach the people.

Public Library Services in the real sense of term was initiated in Assam during the First Five Year Plan. India just after independence started a Nationwide Scheme "Free Book Service to All" under the patronage of the first Prime Minister, Pandit Jawaharlal Nehru. The National Government of India after assuming power in the center decided to spend a good amount of money for the improvement of library services in the country. Government of Assam welcomed the scheme "Improvement of Library Services" sponsored by the Govt of India and in 1954 established the first State Central Library (SCL) in Shillong, the then capital of Assam. Thus, by 1955, there were only two Government Libraries. In 1956, the old Public Library was amalgamated with the SCL. Thus, the library movement got a start in Assam. By 1961 all the then existing 7 (seven) districts were covered under the P.L.S viz., at Dibrugarh, Jorhat, Tezpur, Nagaon, Guwahati, Silchar and Dhubri. With a view

to extend the library services to rural areas three Book Mobile Vans were purchased to organize Book Mobile Services i.e. deposit Centres in remote areas. An 1984, the Government of Assam has created a separate Directorate of library services for the improvement of library services through out Assam. At present the state Central library and the office of the Directorate of library services are functioning in the buildings of District library at Guwahati. There are now 2489 Gaon Panchyat and 26,247 (Census 2001) villages in the State and for this the Directorate of library services, Assam proposes to include the villages, under the “Rural Library Scheme” by establishing the Panchayat libraries in a phased manner. At first 50 Panchayats were selected for the purpose. At present 204 rural libraries are taken over by the Government of Assam. A total of 714 village libraries to be taken over by the Government but this were not maintained during short period. A new

scheme “Village cum school libraries” also taken up. At first eight schools has been selected for the project. Model Library scheme also is under process by the Government of Assam. Library Act is a democratic instrument through legal provision for establishing an organized network of public libraries, its structure, personnel, maintenance, services, functions, management etc. for mankind. Various states of India (Total 19) including our sister states Mizoram, Manipur and Arunachal Pradesh have been enjoying the fruits and corns of the Library Act. Starting from the Dr. S.R.Ranganathan’s draft bill for Assam: 1964. Several drafts have been submitted by the library stalwarts to the Government for enactment of Library Act in Assam from time to time. But the Library Act is not yet enacted in the state. So every book lover want the Library Act in our state for all-round propagation of knowledge in the state. ■

(Contd. from Page 8)

Tiananmen Square: The Ugly and Brutal Face of Communism in China

.....The first turning point in the official recognition of Communist crimes came on the evening of 24 February 1956, when First Secretary Nikita Khrushchev took the podium at the Twentieth Congress of the Communist Party of the Soviet Union, the CPSU. The proceedings were conducted behind closed doors; only delegates to the Congress were present. In absolute silence, stunned by what they were hearing, the delegates listened as the first secretary of the Party systematically dismantled the image of the “little father of the peoples,” of the “genius Stalin,” who for thirty years had been the hero of world Communism. This report, immortalized as Khrushchev’s “Secret Speech,” was one of the watersheds in the life of contemporary Communism.

For the first time, a high-ranking Communist leader had officially acknowledged, albeit only as a tactical concession, that the regime that assumed power in 1917 had undergone a criminal “deviation.” Khrushchev’s motivations for breaking one of the

great taboos of the Soviet regime were numerous. Khrushchev’s primary aim was to attribute the crimes of Communism only to Stalin, thus circumscribing the evil, and to eradicate it once and for all in an effort to salvage the Communist regime. A determination to carry out an attack on Stalin’s clique, which stood in the way of Khrushchev’s power and believed in the methods practiced by their former boss, entered equally into his decision. Beginning in June 1957, these men were systematically removed from office... ■

(Sources: www.thenationalistview.com) , CNN, BBC, The Guardian, New York Times, Washington Post, British and US archives. The excerpts are from the ‘The Black Book of Communism: Crime, Terror, Repression’, (Stephane Courtois, Nicolas Werth, Jean-Louis Panne, Andrzej Paczkowski, Karel Bartosek, Jean-Louis Margolin, Harvard University Press, Cambridge, Massachusetts, London, England 1999)

The Threat

Dr Ranga Ranjan Das

I, don't have an idea on whether the threat of Coronavirus (Covid-19), still overpowers the mindsets of the people during the first week of June or not? As when I sat to pen down, it was on 24th of March. That was a complete different scenario when North East seemed to be a safe zone in general, Assam in particular. But I had to sum up during mid May. The statistics have been drastically changed across the world and India in general, Assam in particular. I, left pen for this particular write up when Assam recorded the biggest single day spike on 13th May when 15 more tested positive increasing the tally to 78.

Lets go to March and aftermath. What happened? The 24th March. The day was also important due to government announcements. In Assam, there was lock down from 6 PM, while in Tripura from 2 pm. As, announced, the lock down would continue upto 31 March. In the night, whole scenario was changed. There was entire nationwide lock down in three phases: from 25th March to 14 April; from 15 April to 3 May; from 3 May to 17th May, and from 18th May, 2020.to next, can be only presumed looking at the situation.

There is actually a gap. Every day statistics is changing. I, had actually no plan to speak about it as there are huge narratives on it in recent times. At the same time, I also felt that time was running out. We were in the verge of a difficult situation in the entire north east. Every body felt the threat. In Assam Jorhat bady provide some relief as it was found negative in its' second test. The threat is on everybody. I also felt the threat. I may be one of the victims in spite of my utmost caution who knows! I had the compulsion to attend the office, where subordinates were attending in alternate days earlier and then during 2nd and 3rd lock down phases from 20th March.

I do remember what happened of 24th March. In

Guwahati, public transportation system was paralyzed. I use my office vehicle in a limited way. Sometimes, I fall in a difficult situation due to dependency on public transportation system. In Guwahati, it is not bad. There is always a motive to minimize the own transportation as there is a phenomena of global warming and climate change. Some where I read earth is facing the increase of temperature by 4 degree by 2050. There is also report revealing the melting of ices in different parts of the globe. That is also a major threat. The green houses gases emitted from the vehicles are destroying our atmosphere. How to minimize such effects? How can we contribute for the global well-being for our next generations? Actually we have no time to think on such issue. We are engaged basically to materialize the present situation. The present globe faces several threats in different ranges and dimensions. Some times, there is threat of nuclear war, bio-chemical war, cyber war, extremist threat apart from global warming and climate change. The ongoing threat by rapid spreading of coronavirus has been the most. It is an unseen enemy when and how one can fall victim, nobody knows.

I came out for office on 24th. In the mid way, I had to stop, except auto, there was no any option. From Paltan Bazar, I hired him and indulge a brief chat. He reveals, one 'Corona arrives in the north east. The first positive case is detected in Manipur. From Manipur to Assam, how does it take times, two how we survive? If we don't start engine, we cannot buy foods'. He was expressing on the proposed lock down in the state. I, feel some truth in his expression. He suggested if government provides some food materials and essential commodities to the needy people, they will be relieved. He is basically aware of the governments' approaches to fight combat with this major threat. The present central

and state government is doing their best to tackle the present health scenario. It is our turn how we respond the calls from the government. The numbers of effected person, countries and death is increasing in the global level in general and in India in particular. According to statistics retrieved as on 24th March, 196 countries were effected, 3,82,972 nos. of cases are reported, and no. of death was 16,585; while in India, reported cases were 511, and 10 died. The present statistics may be varying than reported on 24th. On 14th May, the statistics revealed, there were 43, 90,420 confirmed cases, out of which 2,95, 335 died across the world, while in India, the number of effected person and death were 74, 281 and 2,415 respectively. In Assam, the figure was 78 and 2 respectively.

The number increased in spite of best efforts. Our Indian Government is still trying all sort of work in order to avoid the threat. Following central government and other states, the Assam Government is also doing proactive measures since the beginning by shutting down the educational institute much earlier. Besides on 21th March, the government announced The Assam Covid-19 Regulation 2020. Seeing rapid spread, our PM announced Janata Xandhyiya Ain on 22nd March. PM asserted after the successful completion, ‘it is just the beginning, and we have to go long ahead to combat this threat’. It is difficult to understand the mindset of the people. It is observed that most of the people’s are opportunistic. They have a tendency to take privileges, if opportunity comes. The hike of transportation fare, seasonal vegetables and other essential commodities is not acceptable, by revealing artificial scarcities. They are violating the governments’ directives. It is not the time to count profit but to stand as unit by following health measures, prescription as provided by departments of the health of government. The basic rule of cleanliness, health and hygiene, social-distancing, avoiding unnecessary gathering is of paramount significance. After the positive case of Corona at Manipur, it is difficult to imagine upcoming situation of north east in spite of strict vigil and constant efforts by the different states of this region.

The present threat has multiple discourses as revealed by many. Lets’ review the threat in multidimensional ways, the narratives, experiences, realities and also fiction depicted in the book and in the movies. The nature of the present Coronavirus and its’ impact enable to interpret it in different ways. It is a disaster for human civilization. The paramount advances of science and technology and innovative research, and with a hope to settle in the Mars, why we are still unable to check its’ spread. There are many voices in calculation and imagination. The major Kalpurux Panjika, a major treatise of numerology, prevailing in Assam predicts the present threat through it’s’ astrology. There are many Hollywood movies that also depict the advent of some specific viruses those effects on life across the people of the world. Even the story tellers also narrate such threat in their creative writing. During 2008, a book entitled ‘End of Days’written by Sylvia Browne where the author exactly narrates the entire symptoms of coronavirus. Some of the Hollywood movies like Contagion also depicted the impact of a virus in larger dimensions. In recent times, apart from reporting the latest cases and fatality, different authors in this region observe the threat in multiple ways: Basanta Deka ¹ (2020) notes, ‘ in a world that is in chaos politically, socially and environmentally, how can the human race sustain another 100 years? Stephen Hawking raised the question in 2006....Man is proud of his intelligence. Every day man is pushing wider the frontiers of technology....The rulers across the globe are not generally in the habit of feeling at a loss.....The microbe has made the rulers realie how the public health systems never received their desired attention...the weapon industry has pushed the world to a dangerous level of catastrophe...The earth is shattered today. Man is utterly helpless at the destruction of the environment everywhere...’; Bobbeeta Sharma ² (2020) asserts, “many of us had perhaps never imagined that we would be witness to a Covid-19 situation in our lifetime that would brake the world to a screeching halt leading to a complete lock-down of many cities and countries. Starting with mammoth proportions in China and spreading its wings across the seas of Japan, Iran, Italy, Spain along

with the rest of Europe, the United States of America and finally to India, this new virus has been declared as a pandemic (a disease prevalent over a whole country or the world) by WHO”.

The fight against the threat began in the night of 24th March by declaring 21 days nation wide lockdown which was a landmark decision to save 1.30 crore Indians. While at the international perspective, specifically in Europe, it affects the most. I, have been really locked down and had have no options to work at home. The lock down period was supposed to over on 14 April. But the situation and increasing effects of the virus compel the central government to extend for another upto to May 3, in the second phase. We had got our bihu vacation and resume our duty on 20th April. It was Monday. I had no means of communication but attend the office. It was completely a mixed situation that I had experienced on 24th March. A totally new look Guwahati, which was quite unfamiliar to me. Some vehicles with essential service, a few private cars, and two wheelers were operating on the road. People’s inquisitive eyes are visible beyond the musk. While looking to the statistics of gross effects across the world, the various narratives associated with it, and its’ consequences, it put question mark about our future. Media reports exemplify the threat in multiple ways. On 20th April, there were 2, 331,318 coronavirus cases recorded worldwide, death toll from the pandemic was 1,60,502, Europe record itself 1,151,820 infections and death worth 101,398; in USA, there were 39,090 died while 735000 were infected. On the same day, the Ministry of Health and Family Welfare declared that India has 16,116 confirmed cases and 519 died so far. While in Assam, the effected person in Assam was 16, from 34 earlier reported. Failjul Haque Barbhuiyan was the only person who died in Assam. It was followed by death of Deepika Nath at Guwahati. Both the central and state government has put no stone unturned to fight against the threat. No doubt the general lock down paralyzes normal life, but it was the need of the time. The government assures through Pradhan Mantri Garib Kalyan Ann Yojona that no Indian

dies of hunger during the critical period. Meanwhile, governments have eased down the norms of lock down from 21 April. It was essential for large segments of populace: “with a number of lockdown restrictions set to be eased from April 21 onwards, the common man, especially those from the lower income groups, will get a lot of succor. The nationwide shutdown understandably hurt the poor the most and it would have been irrational and impractical to prolong the situation without relaxing the norms.”³ March, April and May Covid- 19 statistic and status is not at all conclusive. It will keep on changing day by day. As the last part of May, the threat was still on. It was not all relaxing.

The threat compelling to lock down for several countries have shattered the world economy. It has made large people job less. Reviewing Indian situation, Archana Datta⁴ asserts, ‘our economy is in severe downturn due to the prolonged lockdowns. The World Bank has reduced India’s growth to 1.5 to 2.8% in 2020-21, one of the lowest since the 1991 reforms. The unemployment rate is on the rise from 7.57% (March 20) to 23.68% (April 30), while the job losses are likely to be around 11.9 crores. All this together will drive one-third of India’s 25 crore households into livelihood crises’. Under such a situation, the threat is really a threat that has overwhelming impact among all vulnerable section of the people across the world. It, is really difficult to assess the future course of action of this pandemic virus. Where it will be stop? By this threat, we the mankind, has real time to rethink our over-dominance on nature and its’ resultant consequences. ■

End Notes

Basanta Deka(2020, March 23), ‘In a world that is in chaos’, *The Assam Tribune*, Guwahati, p. 6

Bobbeeta Sharma (2020, March 23), ‘Corona the contagion’, *The Assam Tribune*, Guwahati, p. 6

‘Easing of curbs’, (Editorial, 2020, 20 April), *The Assam Tribune*, Guwahati

Archana Datta (2020, May 14) ‘Corona and dwindling work space for women’, *The Assam Tribune*, Guwahati, p. 4

Reasons to be proud of being Indians

Er. Rajesh Pathak

Last week a high official associated with central health ministry gave a very notable information over a TV channel. 'From many parts of the world news are coming up regarding research on a Vaccine against corona. Is India also engaged in the race?' When the anchor asked him for a reply, the official answered that India is in no way lagging behind in the race. He further assured that, wherever the vaccine is first discovered the greater part of it will then going to be manufactured in India to fulfill the requirement of most of the countries, as it has proudly emerged as the global hub of medicine manufacture. He then reminded about the of manufacture of Hydroxychloroquine sulphate tablets in India. And the institute, more to add, which is to play prominent part in that is of course 'Serum Institute of India' at Pune, which has the credit of producing maximum numbers of vaccines in the world.

What he meant to say is that despite adverse circumstance born out of corona virus, many things are happening around looking at which we may get to be proud of being Indians. Recently a symposium on the remedy of dental ailments was telecast on Rajya Sabha channel. Along with dental surgeons there were Ayurvedic doctors, notably. On being asked by the Anchor about the treatment in Ayurveda the doctor replied that in many cases patients are treated well with the Ayurvedic medicines and the patients are saved from undergoing the painful process of root canal therapy preferred in Allopath. What is more notable is that till some 4-6 years back in such programme no matter 3 to 4 Allopath are invited for the discussion, but no necessity was felt to have the doctors belonging to Ayurveda to be there. After all this is our indigenous gift to the world and has begun to gain attention in

the country and overseas.

Role of immunity and concern of mental health has in fact made the world realize the importance of Yoga and Ayurveda. Of whichever department be the doctor but when he is asked that on which thing patients can rely along with the consumption of medicine, he now prefers to advise Yoga-based life style and for eating habits based on Ayurveda. Now things have gone further beyond. In the country in all seven trials are being carried out for the vaccines of corona virus. Out of these as many as four is being done on Ayurvedic herbs like Ashwagandha, Mulethi, Gundchee, Peepli and Ayush-64.-[Dr. Shekhar Mande, Director General, CSIR]



Just remember what Rahul Gandhi repeatedly say that Modi won the election on the slogan of development of the country. But what he did, adding sarcastically, is that he made the people do yoga, sanitize the locality and open their bank account! Of sanitization and yoga, not only the nation but entire world need any further counseling to know their importance. And just imagine if people do not have a bank account, how much of the sanctioned amount will reach the intended beneficiaries and how much will be siphoned off by the corrupt system. ■

Karbi's Marriage System at a Glance

Dhaneswar Engti

(Contd. from previous issue)

In the Karbi marriage ceremony both the bride and bridegroom parties have to undergo exchange of views with the help of marriage song and they introduced themselves about their purpose of visit to the maternal uncle's house, and thus marriage songs are chanted by the expert Lunsepo, singer engaged or hired for this purpose by both the parties. It is not mandatory to hire the Lunsepo to sing the song of Porom Aluner. It is done when there is problem of chanting the marriage song by them. Here, the groom's side has to carry the 'Horbong-Horthe', other cereals and betel leaves and nuts. These items should be formally handed over to the maternal uncle and his wife and other relatives as required under Karbi Traditional Laws.

Initially, from the bride's side, the maternal uncle, the father of the girl, asks the father of the boy about the purpose of their visit to his house. Thus, the marriage song goes like this;-

"Ju sanglin pen klirme, An sar anghang phuhe
Bongsuk pangpharche, Khima rimro'che
Deng kindu tokche (le), Thelu ahongme
Pot humri nangle?
Palat aphonngme (tong), Lo'humri sangle (ma)
Ahut le' un-e' (tong), Lo' humrima'he
Ne nang thelu kame, Boi pharan kave
Langli karse se, Bi-hai ne kave
Tang chingjin meme (le), Sanglin pen klirme."

The meaning of the above marriage song is – Oh, my most revered brother in-law, in such an old age, what has made you to pay a visit to our dilapidated house, we have nothing to offer you. Is there any important reason of your visit? Your maternal uncle is getting old and I am very poor, I have nothing to offer you. In such a wretched condition how can I dole out to you?

Then, from the groom's side also gives replies to

the father of the girl by chanting the songs of 'Adam Asar Alun' as follows:-

"Ju Thelu lori, Palat aphonngbi
Ne lo' ahut kali., Thelu ahumsi
Kalo' nanghumri., Ne nangsanglin pen klirni
Nonsar anghang kuri, Boi akhen bensu
Nanseng chijadi., Nangli klir lori
Jorlang bochesi, Non singkreg muntali
Themleng arani, Damsar alamsi
Longki akengri (ta), Lo'humri damsui
E'sar e'Longki (bang), Ejeng ejati (pen)
Sami thereri, Tumso arvinsi
Thelu ahumri, Kalo' nanghumri
Lo' Thelu lori.

The meaning of the above song of 'Thelu Alun' is, - Oh my revered Thelu arnam, my maternal uncle, we are not going to any where; we have not come to take rest at your house. We have come to our maternal uncle's house with a righteous purpose. We are growing old; we have no strength to work hard now, our eyes sight also gradually failing to see very much. Therefore, your blessing is required now. We have come to your house with our village headman, 'Rong Asar', all relatives including boys and girls; we have come to your house with kith and kin. Thus both the marriage parties have got to exchange their views through marriage songs till the completion of the wedding proceedings that night.

After reaching the bridegroom party with the bride to their house the next day, they have got to perform all necessary rituals including Hemphu Avur Kematha, offerings to Hemphu Arnam, the Almighty God, then the exchange of views takes place as follows;-

"Ju thelu mandung, Ne nangsanglin mandung (pen)
Nangli klir mandung , arun bochedunke (ke)

ju lamthe lam-mung., Vophri pen vothung (son)
Nathon rinran phun, Kavedet bithung.
Dam-sar pinthedun (ta), Chojak nelitum (le0
Thelu mandung.”

The meaning of this song is as follows;- your brother in-law and your sister are not well-off, we are very poor. Our house is like a dove coat of wild dove and sparrows; it is very ordinary and temporarily built huts. Our economic condition is also not suitable. Therefore, it is a matter of same for us to arrange wedding ceremony (Adam Asar) at our house.

After that ‘Thelu’, the maternal uncle, also gives his replies as follows:

Thelu (Maternal Uncle), “Ju sanglin pen klirme
Nang ju-sengri lamthe (si), Judam pasaine.
Nanghajong hum-me, Rindi hem sive (ra)
Pajo’ve hemthe., Nang hajong bi kethe
Hakir achethe, Ne sok saine un-e’.
Nang dam-sar kapinthe, Nong nam the jume
So-kun chethangle (po) , Sanglin kame.”

The meaning of the above song is as follows; - Oh my revered maternal uncle and my beloved sister, you have shown your limitations just to show your politeness, there is nothing to be worried about. You have nicely received us and entertained us with the best food you have made and we have got to test the best quality of rice beer and arak (wine) at your house which will be remembered for ever..

After completion of all marriage formalities at the groom’s house, the family members of the maternal uncle who accompanied the bride has to return home the next day in the afternoon after having a heavy luncheon there. Before departing from the groom’s house, the maternal uncle gives necessary advises to his daughter as follows;-

“Oh, klirso klirni, La nang harchi –tokli
Acharnam mesi (pen), Jo-adap matowji
Matowle re-li (te), Nang hum-me thirji.
Nang rindi mesi, Phandar palokri
Chek vothung juini., Mo’ singkreng muntali
Nang hum –me humri, Ne lo’humri vangji.
Nang jorlang birti, Hing ahor mesi
Rideng nangbonri, Non klir-so’ klirni.”

The meaning of the above song is this; - My dear child/daughter/sister, your mother-in –law will always advise you for your betterment, during that moment she may use some harsh words, but you should try to bear upon it very nicely, because, she is using these harsh words for your paersiverance and if you follow the advices of your mother-in-law, your married life will be always happy and blissful. When the winter comes we will visit to your house again and shall take maximum relish of your nourishments.

Thus, the main function of the Karbi marriage ceremony is performed as per the teachings of Ve Longbi and Har Longbi who were the architects of the Karbi marriage system according to the Karbi’s folk chronicle, Adam Asar Alun..

6. *Peso Riso Kachithon*: - ‘*Peso Riso Kachithon*’ is the last and final stage to be performed and it is the concluding stage of the Karbi marriage system. It is just a formality to be performed by the parents of the bridegroom to pay a visit to the house of his maternal uncle. It is a formality to return the dresses, especially, the clothes used by the bride during her wedding ceremony, as it was hired from her sister-in-laws for a temporary use as per the prevailing custom and traditions. Hence, it is a very interesting event to be performed and there is ample scope of entertainment to the guests attending the last phase of the wedding ceremony. This time also the groom’s party has to carry ‘*Bongkrok*’

As per the Karbi tradition, a Karbi youth has to marry his maternal uncle’s daughter and it is allowed as per the Karbi Customary Laws. The surname of the girl does not get changed after her getting married to another clan. The married women retain their fathars’ surnames for lifelong even after their marriage also.

Moreover, there is no dowry system in the Karbi society and it is not yet entered in the Karbi’s social order, which is a very good sign for all of us to discourage this evil’s practice of our society. ■

“HAVILDAR HANGPAN DADA”

Ganko Miso

26th May 2020 is the 4th death anniversary of Havildar Hangpan Dada who was awarded India's highest peacetime military decoration award for valour, courageous action or self sacrifice away from the battle field- "The Ashoka Chakra". This most prestigious award was bestowed on Havildar Hangpan on the occasion of 26th January 2017. His action and devotion towards his duty and nation made him a truly entitled soldier for the award. We salute his supreme sacrifice.

Havildar Hangpan Dada known as Dada by his colleagues and regimental buddies was born on 2nd October 1979. He belonged from a small village named Borduria in district Tirap, Arunachal Pradesh. He was very active, smart and naughty (being the youngest) since his childhood. Once while he and his friend were sightseeing by a river, one of his friends suddenly got drowned in the middle of the river. The flow of the river was tremendous but without without a second thought about the river's depth and force he jumped into it and saved his friend from getting killed. He had a deep faith and devotion towards god. He was very patriotic and always wanted to join the Indian Army. Through his intense hard work and excellent performance he made his way to the training of one of the most elite and old regiments of the Army- The Assam Regiment, with a war cry "Rhino Charge". He got himself a part of Special Forces commonly known as "Parachute Regiment". During his service he went to different places of northeast India and few other cities like Lucknow. Finally he showed his interest to be a part of Rashtriya Rifle and soon he was posted to the Kashmir valley as a part of 35 Rashtriya Rifle.

26th May 2016 Dada was posted somewhere above 12,500 feet where his team spotted movements of 4 terrorist, trying to make their way into the Indian territory. They tried to neutralize them but somehow they managed to escape from their range. The Army therefore opted to conduct a search

operation in which one of the team was led by Havildar Hangpan Dada. He kept on keeping the moral of the boys as high as possible to locate the intruders before the sunset. Soon they located the intruders and in a fierce encounter shot down three of the four heavily armed terrorists. He was leading the team from the front but before he managed to spot the last one a bullet passed through his body. But he was not the one to be shot down by a single



bullet. He tried to hold on and aim towards the enemy but another bullet hit his body so hard that he lost his consciousness and fell down on the battle ground. Soon the fourth one was shot down by his buddies but it was too late to bring Dada back life. It seemed

(Contd. to Page 23)

ASI discovers 9th century Shiva linga in Vietnam

The Archeological Survey of India (ASI) recently discovered a monolithic sandstone Shiva linga from the 9th century CE, during the ongoing conservation project at Mù Sôn — a cluster of abandoned and partially ruined Hindu temples in Quãng Nam province in central Vietnam. The 9th-century fully intact Shivling is part of a complex of Hindu temples which were constructed by the Champa Empire between 4th century CE and 13th century CE in My Son sanctuary, in Quãng Nam province, central Vietnam. Internationally renowned and award-winning marine archaeologist Robert Stenuit claimed that residents of the Cham civilisation were great sailors and builders. He added that the Cham society also most likely practiced Shaivite Hinduism.

External Affairs Minister S. Jaishankar also applauded the ASI on the discovery, calling it “a great cultural example of India’s development partnership”. He also said that the artifacts reaffirmed the “civilisational connect” between India and Vietnam. The Minister of External Affairs further added that the excavation was a part of a recent conservation project where India’s ASI is also involved. It is notable here that India has been helping several South-East Asian nations in preservation and restoration works of ancient sites.

When President Ram Nath Kovind visited Vietnam in 2018, he began his journey from Da Nang, where the world heritage site of Mù Sôn falls — a place believed to have strong civilisational connect with India and majority Hindu population.

My Son sanctuary, Vietnam

My Son sanctuary in Vietnam is a designated UNESCO world heritage centre and a home to a cluster of Hindu temples built over 10 centuries. The temples there are dedicated to Lord Shiva, known under various local names, the most important of which is Bhadrashvara.

The UNESCO site describes the ancient complex as follows: “Between the 4th and 13th centuries, a unique culture which owed its spiritual origins to

Indian Hinduism developed on the coast of contemporary Viet Nam. This is graphically illustrated by the remains of a series of impressive tower-temples located in a dramatic site that was the religious and political capital of the Champa Kingdom for most of its existence.”

2000-year old shared history between India and Vietnam

India and Vietnam share a long, rich civilisational history that dates back to 2,000 years, when the latter’s first civilized society was established. “The oldest artifacts of a distinctly Cham civilization—brick flooring, sandstone pillars and pottery found at Tra Kieu in Quang Nam Province—date back to the second century A.D,” a 2014 report in the National Geographic said. The Champa civilization or the Cham civilization occupied what is today known as central Vietnam. India’s influence on the Cham civilization ranges from its archaeology to language with city names like Indrapura, Simhapura, Amaravati, Vijaya and Panduranga. “The oldest artifacts of a distinctly Cham civilization—brick flooring, sandstone pillars and pottery found at Tra Kieu in Quang Nam Province—date to the second century A.D,” a 2014 report in the National Geographic said.

Internationally renowned and award-winning marine archaeologist Robert Stenuit claimed that residents of the Cham civilisation were great sailors and builders. He added that the Cham society also most likely practiced Shaivite Hinduism. Till today, archaeologists continue to discover citadels in this cluster and about 25 temple sites have survived in Vietnam.

According to the official website of the Vietnam National Administration of Tourism, “Many of their shrines honour Shiva—often shown as a linga, while their carvings depict all manner of Hindu deities. Hindu doctrines were blended with homegrown beliefs, such as their conviction that they were descended from a goddess named Po Nagar, born from heavenly clouds and sea foam.” ■

Hindu temple in Karachi provides Livelihood to Muslim youths

Enterprising Muslim youths of Pakistan's largest metropolis Karachi have turned the 200 year old local Hindu temple, an important place of worship for the minority Hindu community, into a source of their livelihood.

Members of the Hindu community visit the Shri Laxmi Narayan Mandir located at the Native Jetty bridge close to the Karachi Port regularly for worship and during religious festivals, and this has given an unusual livelihood for the local Muslim boys.

The temple is important for the Hindus as according to Ramesh Vankwani of the Pakistan Hindu Council it is also a sacred place for performing funerals and other religious rituals by the sea.

"It is the only temple located on the banks of a creek in Karachi," said Vankwani, who is also a member of the National Assembly. "This temple is important because we Hindus need access to seawater as one of the essential things to perform worship. We throw many objects into the seawater as part of our rituals," said the lawmaker from the ruling Pakistan Tehreek-e-Insaf (PTI) party led by Prime Minister Imran Khan.

Shafiq, a local Muslim youth, said Hindus who come to the temple throw many things including valuables into the

seawater under the bridge as part of their rituals and this means the local boys can earn their livelihood by collecting them from the Arabian Sea. Shafiq, 20, and 17-year old Ali along with some others dive into the sea from time to time to retrieve the objects thrown by the worshippers and visitors to the temple. According to Shafiq, the boys have found gold jewellery, silver ornaments, coins and other valuable objects from the seawater. "We have now trained ourselves and become expert divers, swimmers and can keep underwater and hold our breath for a long time as we search for the objects," he said. Asked whether the visitors to the temple or its caretakers object to them retrieving and taking away objects given as part of religious rituals, Ali said sometimes they shout at us asks us to go away. "When the heat is on we disappear for a few days but return to our spot under the bridge. We remain here till the temple is open for worship. Throughout the day we are in the seawater searching for the thrown objects," he said. Asked what they did with the objects retrieved from the sea, he said they sold them.

"We have found many things in the sea in the last few years. The Hindus who come here are very devoted in their worship and to their rituals," Shafiq said. But Ali

complained that these days there was no rush at the temple due to the coronavirus pandemic and it has made their livelihood more difficult. "Nowadays there is less rush because of the coronavirus problem. We also follow social distancing from the devotees. We don't allow more than four or five people into the temple at same time," explained Vivek, one of the caretakers at the ancient temple.

Eight years ago, the Sindh High Court stopped the Karachi Port Trust authorities from demolishing the temple when a big recreation spot and food court, now known as Grand Port, was being built close to the temple.

Pakistan is home to several temples revered by Hindus. The Katas Raj temple in the northeastern Chakwal district and Sadhu Bela temple in southern Sukkur district are the two most-visited sites by Hindus, who form the biggest minority community in the Muslim-majority Pakistan.

According to official estimates, 75 lakh Hindus live in Pakistan. However, according to the community, over 90 lakh Hindus are living in the country. Majority of Pakistan's Hindu population is settled in Sindh province where they share culture, traditions and language with their Muslim fellows. ■

Brus (Reangs) refugee rehab in jeopardy

The surprising as well as disturbing developments consequent upon the letter written by the Chief Minister of Mizoram Zoramthanga to his Tripura counterpart Biplab Kumar Deb requesting him not to initiate moves for rehabilitation of the Brus in Jampui Hills and its adjoining areas of Tripura, has added a new twist to the ongoing controversy over rehabilitation of the Reang refugees.

Zoramthanga in his letter expressed concern over the proposed resettlement of Reang refugees in Jampui Hills of Kanchanpur sub-division, which is traditionally inhabited by the Mizos. Citing ethnic tensions between the Mizos and the Brus (Reangs), both in Mizoram and Tripura, he said that any strain in Tripura between the two communities will have repercussions in Mizoram and vice-versa. In view of this, he requested the Chief Minister of Tripura not to rehabilitate the Brus in Jampui Hills and its adjoining areas.

The Union Home Ministry had signed an agreement on January 16, 2020 that over 33,000 Reangs who were evicted from Mizoram more than two decades ago will be rehabilitated in Tripura. Accordingly, the State government selected 11 places where these Reang refugees will be resettled. Recently, the officials of the State administration along with Reang refugee leaders started visiting the proposed locations which was met with severe protest by the locals. Amid serious protest, the officials had to abandon their visits in Chailengta and Manu areas where thousands of people staged a demonstration. Recently, a team of officials tried to visit a proposed location in the Jampui Hills in Kanchanpur, mostly inhabited by the Mizos and faced similar demonstrations. The officials returned and the Sub-Divisional Officer Chandni Chandran told the agitating leaders that the District Magistrate will call a meeting on June 3 to discuss the matter. She also assured that all the stakeholders in the controversy will be invited to the meeting. ■

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“HAVILDAR HANGPAN DADA”

that he accepted to be amongst the many that chose to sleep peacefully in the lap of Bharat Mata.

Impressed by his action of bravery and commitment, he was awarded India's highest peacetime gallantry award—"The Ashoka Chakra (Posthumously)" by the President of India on 26th January 2017. It was received by his wife Mrs. Chasen Lowan Dada on behalf of the entire community and people of the state of Arunachal Pradesh. Dada left behind his wife and two children. A daughter named Roankhin Dada and a son named Sencoang Dada.

It's true that the bullet on the evening of 26th May, may have snatched away a son, a husband and a brother, but could not take away the legacy

left behind by Dada. He will always be in the heart and mind of every soldier and citizens of the nation. It's a matter of great pride for the people of Arunachal Pradesh that they got a son and a brother like Havildar Hangpan Dada. "Our flag doesn't fly because the wind moves it; it flies with the last breath of each soldier who died protecting it."

We believe that there is nothing greater and important than the life and the freedom of Motherland. Blessed are those who get a chance to lay their lives while protecting the frontiers of the nation. Nothing in this world can be compared with the supreme sacrifice made by these brave patriots. They never die because their deeds make them immortal. ■

A.P. initiates process for GI registration of Khamti rice

The Arunachal Pradesh government will soon ink a memorandum of understanding (MoU) with Jorhat-based Assam Agriculture University (AAU) for geographical indication (GI) registration of Khamti Lahi rice, Tawang maize and Adi ginger (Kekir).

The decision to sign the MoU was taken during a meeting held through video conferencing on Wednesday between Deputy Chief Minister Chowna Mein and AAU vice-chancellor (VC) Prof Ashok Bhattacharya, official sources informed here on Thursday.

Besides GI registration of the three products, the MoU, once signed, would also focus on strengthening other agro-technology practices such as processing, packaging and marketing of agricultural produces in the state.

During the meeting, the Deputy Chief Minister said that the Khamti Lahi rice is known for its uniqueness in terms of its taste, aroma, size, shape, colour and cooking method. Mein sought the technical support and cooperation from the AAU for its cultivation, processing, packaging and marketing

and for its Intellectual Proprietary Right protection to help the state generate employment and increasing the income source of its farmers. The Deputy Chief Minister also sought the help of AAU for GI Registration of Tawang maize and local Adi Ginger (Kekir) which, he said has been pending for many years, the sources said.

Stating the major problem faced by the farmers of the state is to do with processing, packaging and marketing of their local produces, the Deputy Chief Minister urged the AAU to help Arunachal with their ideas and suggestions for the same. "The North East region including Arunachal Pradesh has the potential to become the food bowl of the country for which we require proper input of quality seeds, planting materials, promote scientific methods of cultivation and adopt suitable agro-technology practices. This is something which an institute like AAU can formulate and initiate," Mein said.

Prof Bhattacharya assured to extend all support and cooperation to the Arunachal government. The duo agreed to sign the formal MoU in a suitable time soon, the sources added. ■



The Church hails RSS for helping Mizos and others

If any individual or a group of people from one geographical area was worst hit due to the Coronavirus Lockdown, it is the tribal people from North East working far away from their homes. There is a substantial number of working class Mizos in Delhi and in other metropolitan cities. Most of them were left stranded at their place of residence after their supplies ran out. They felt helpless given few unsavoury experiences they have had in the city in the past and the differences in language and region added to their woes. But the RSS stood with the residents of Delhi from North Eastern states as always and has helped them with food, money and materials and has thereby addressed their feeling of helplessness.

Right from the first week of the lockdown, Rashtriya Swayamsevak Sangh's Delhi prant issued a special helpline number for the students of North East. Since then more than 50 families from Northeast, mostly from Mizoram have been given essential items by Sangh Swayamsevaks in Hastal area of Uttam Nagar of West Delhi. About 235 members live in 50 families here. Each of these families were given ration parcels containing 5 kg rice, 2 kg flour, 1 kg dal, 1 kg gram and 1 kg salt. On an average, each family has 3-4 members and the ration can last for upto 10 days.

After getting information from local people, the local RSS Swayamsevaks immediately jumped into the service of those from NE. A list of families from Mizoram who were in distress was made and the

required ration for these families were handed over to the Church. Hastal Nagar Sah Karyavaha Pooran ji and Mandal Karyavaha Ramesh ji took up the responsibility of preparing the list, gathering the ration and distributing the same.

The pastor of Zomi Church, run by the residents of Mizoram, Mr. Pan Khan Khup, thanked the RSS for the timely support and expressed his deep gratitude.

Speaking on the endeavor to help the NE families, Pooran ji and Ramesh ji said, "People of the Northeast are not separate from us, but are our family. They are living far from their home state, but not in a foreign country. This is their own home." When asked for further plans, he said - "Our goal is to provide food and ration to these deprived NE families living in Delhi."

The Hastal area of Delhi has the highest number of North East residents. There are more than 150 families from Northeast having more than 900 members. Ration has been made available to 50 of these families, and survey of other families is also being done by the local RSS units.

While social activists who claim to speak for the rights of the Northeastern people are nowhere to be seen even after so many days of the lockdown, RSS and its patriotic Swayamsevaks have been silently working for all the distressed and marginalized people of the country during these testing times without seeking name, fame or credit. ■

(Contd. from Page 10)

Tea boosts immunity to fight against Covid-19?

regarded as a prime source of immune booster. He also stated that they have submitted all relevant scientific proof to the chief minister of Assam that Assam tea contains all those ingredients that are required to boost up human immune system. He has also disclosed that appeal has been made to the AYUSH Ministry to recognise Assam tea as immune booster in 'AYUSH Immune Booster' list. The main

slogan of NETA is 'Drink tea, boost immunity'.

If Assam tea is recognized as a source of immunity booster by the AYUSH ministry, more than one lac small tea growers in Assam will be benefitted. The proposal of NETA therefore deserves sympathetic consideration of the Government. ■

Assam CM offers floral tribute to martyred freedom fighter Kushal Konwar

On his death anniversary, Assam paid tributes to martyr Kushal Konwar, one of the most prominent freedom fighters of the state who participated in the Quit India Movement (1942-43) against the British. "On this pious day, we are paying our respects to this great man and we should resolve that we should all work towards the upliftment of the nation, and promote unity," Assam Chief Minister Sarbananda Sonowal, who paid a floral tribute to the great freedom fighter in Guwahati's Nehru Park, told media. The Chief Minister also interacted with the prominent freedom fighter Krishna Lahkar on the occasion.

Kushal Konwar, born on 21st March, 1905 at Balijan near Sarupathar, was the only martyr in India who was hanged during the last phase of the Quit India Movement. On 10th October 1942, hidden in the thick fog of early morning, some people removed few sleepers of the railway line near Sarupathar in Golaghat district. A Military train passing by derailed and many

British and American soldiers lost their lives. The British army immediately cordoned the area and started an operation to catch the culprits, and Kushal Konwar was accused as the chief



conspirator. At dawn on 15th June 1943 at 4:30 am, Kushal Konwar was hanged in Jorhat Jail.

The locals of Sarupathar also cherished the memory of the

prominent figure. A solemn ceremony was jointly organized by the Dhansiri subdivisional administration, Dhansiri Freedom Fighter's Association, and local citizens at Rajahuwa Bhavan (Community Hall) premises in Sarupathar. In the program, floral tributes were paid after lighting the lamp on the tomb of the great freedom fighter who sacrificed his life to free the country from the hands of the British.

Underlining the great valour and heroism of Swahid Kushal Konwar, the SDO (C) of Dhansiri subdivision, Dibakar Nath said, "Swahid Kushal Konwar set a great example of human sacrifice through his deep commitment towards the cause of the nation. Those who work for the nation with honesty and commitment are remembered always. The youth must take a lesson from the heroic feats of the freedom fighters and develop strong belongingness for their motherland." Other dignitaries present also paid rich tributes to the martyr and recalled the sacrifices made by him. ■

"Don't see others doing better than you, beat your own records everyday, because success is a fight between you and yourself"

- Chandra Shekhar Azad



**Tree Plantation by Kalyan Ashram Karyakartas
on the Occasion of World Environment Day**

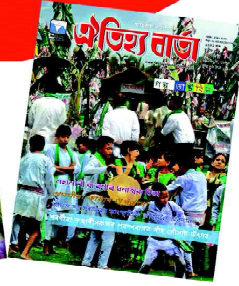
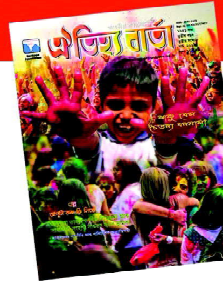
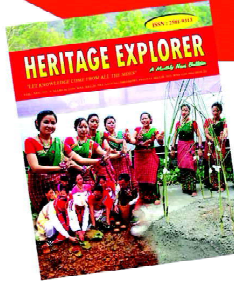
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