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HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

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India's
contribution
to the rest of
the world

This fascmle is from the Pancha-siddhantika (Five Principles) dated around the 5th century. This text graphically shows how eclipses are to be calculated. Thus this text foreshadows what Western Astronomers propounded nearly one thousand years later



Courtesy: <https://www.ijerph.in/ijerph14020001.html> draadhikar/indias-contribution-to-the-world

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Guwahati-781001, Ph: 0361- 2636365
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Rongali Bihu amid Tumultuous times

The Assamese New year of 1426 Sakabda is waiting in the wings to usher in as soon as we bid good bye to Sakabda 1425. The beginning and the end of a year always leaves one in two minds, whether to be overeager to welcome the New and be unkind to the year gone by. None of the above emotions is perhaps right because past is the mother of future. The past gives us the platform on which to stand and plunge forward. The past has all the ingredients and qualities to be anointed as the mentor who can guide us out of the morass we are in today. If at all, some part of the past year is to be shown the door, these should be the negative things that hamper our intellectual progress towards divinity. *Tamosho ma jyotirgamaqya*. The best thing to do at this point of time is to forget the bitterness of the year gone by and joyfully welcome the New Year. This should not only be observed but celebrated as the nature does. We cannot miss, even if we wish, the ambience around us. All around us there is a silent change of reawakening and wordless prayer for a bountiful new year. The Nature also appears to be pregnant with hope and expectation for an unheralded celebration. Plants and weeds are waking up from deep slumber and birds have started chirping in new and sonorous tunes. We, the human beings, especially those living in the lap of nature of mother Assam and the northeast, are no exception. The colours of the festival of Holi have spilled over and are trying to colour our mind and the spirit. This is Rongali Bihu, the climacteric end of a year and beginning of the new.

This year the festivities of Rongali Bihu will perhaps be little subdued because of the impending Lok Sabha elections. The first phase of electioneering has only begun. We do not know as yet how our leaders will behave and followers will react. So far the election campaigns were mostly indecent if not ugly. Throwing mud, calling names, levelling unsubstantiated accusations and using unparliamentary words have been the major weapons of the anti-BJP brigade, but frustrations may push these power seekers to go for more

devastating offensives that may kill, maim and permanently destroy the social fabric of our state and the country. The saddest part of the election campaigns this year was the apparent disregard of the love and respect for our motherland and wilful and blatant defamation of the Prime Minister and the Armed Forces of our country. Before elections were declared, the 'Tukde Tukde' gangs of JNU were shouting anti India slogans aided and abetted by Prime Minister(?) aspirant Rahul Gandhi, TMC CM Mamta Banerjee, Pro Paki Indian Cricketer Siddhu, Delhi CM Kejriwal, Ex Kashmir CM Omar Abdulla, Prince the pauper Digvijay Singh, Actor Nasiruddin Shah and Amir Khan, The great JNU crusader Kanhaiya, Assam's Hiren Gohain who earns his livelihood through his intellect and undeniably the greatest agitation master Akhil Gogoi. There are many others amongst us who are birds of same feathers, because India is the best country where traitors and turncoats can breathe easily and live undisturbed. Another disheartening fact this year is the absence of issue based campaigns. There are no debates, only mudslinging and denigrating the opponent BJP. Almost all the opposition parties are resorting to actions and propaganda to prove that the ruling BJP are corrupt and embezzlers and its policies are causing great harm to the economy and overall welfare of the country. They refuse to see the good that has been done by the BJP and the respect it has earned for the country in the eyes of the world leaders and the most advanced economies. This proves that all these opposing forces are mad about grabbing power to continue their political trade and business of profit. People should understand their modus operandi and motives and educate others who are not that knowledgeable.

Amid this tumultuous times, our pledge for the Assamese New Year should be a prosperous Assam, a peaceful and united Assam devoid of hatred, fratricidal wars and ill motivated agitations intended to pull Assam back from its path of progress. Do not allow the dirty politics destroy the joy of our dear Rongali Bihu.

Editor

Assamese New Year and Rongali Bihu

It is known world over that 'Bohag Bihu' better known as 'Rongali Bihu' is the most important festival of Assam as it marks the beginning of the Assamese New Year, which normally falls on 14 April, 2019. As per the Gregorian calendar, Bohag Bihu, the Spring time Bihu, is observed during the month of April and is celebrated with great enthusiasm and grandeur. The etymology of the word Bihu relates it to the Dimasa Kachari language which was spoken by the native Dimasa Kachari tribe of the region. They used to offer the first crop of the harvest to the God they worshipped, Brai Shibrai as a tradition. In the language 'bi' means to ask and 'shu' means peace. In a word, they ask and pray for peace and prosperity from their Supreme God Brai Shibrai.

The second day of Rongali Bihu marks the first day of the Hindu solar calendar and is also observed in Bengal, Manipur, Nepal, Orissa, Punjab, Kerala and Tamil Nadu, although named differently. It is a quintessentially harvesting festival of a predominantly agricultural community. Assam is a north-eastern state of India which is known for its fertile land and vast expanses of tea gardens. Cultivation is the main vocation of the natives of Assam and therefore, their New Year celebration coincides with the beginning of the harvest season. Like any other celebrations of India, Assamese New Year is also observed with great fervor. Although the people of Assam are known for their simple lifestyle, New Year is celebrated with great pomp and show. The celebration is called Bohag Bihu, named after the first month of the Assamese calendar and is the biggest festival of the state. The Assamese Bodo people celebrate Baisago – the rituals being similar to Bihu.

The first day of Bohag Bihu (the last day of the Assamese calendar) is Goru (cow) bihu. The next day is called Manuh (man) bihu. Cattle, Bulls, Cows and calves, which are considered as holy animals, are bathed, bedecked with flowers and worshiped on the day of Goru Bihu. On the eve of Bohag Bihu,

the womenfolk weave gamochas (scarf), clean clothes and prepare special Bihu delicacies like 'Chira' & 'Pitha' while men collect necessary items like 'Tara Pogha' (ropes for the cattle). On Manuh (human) Bihu, the first day of Bohag, the Assamese New Year Day, obeisance is paid to the aged and the elderly relatives. The next day after this is called Gosain Bihu. On this day religious activities take place. It is celebrated with Hussori and distinctive Bihu dances. People are in full form and dance on various Bihu songs (geets). They wear new and traditional clothes like dhoti, gamocha and saadar mekhela. Groups of boys and girls perform traditional Bihu dances. Offering prayers to deities is also an integral part of Bihu celebration. The most noteworthy natural phenomenon of Bohag Bihu is that the South-western monsoon has never missed its date with the vast plains of India for the last thousand years at least.

Although the New Year (Bohag Bihu) celebration traditionally lasts for three days, but the festivities continues for over a month and ends on the last day of Bohag, better known as Baisakh.

In Goalpara and Kamrup districts of Assam where Bihu is referred to as Domahi, the Bihu dance which is part of Bihu in other areas is absent. As a substitute of Bihu, a festival called Bhatheli in some parts and Sori in others is observed in the first week of Bohag. A special feature of this festival is a colourful fair to which people throng from the surrounding villages. In this fair a tall bamboo pole called Paro is erected, decorated with coloured strips of cloth and flags, surrounded by a number of smaller ones. A mock marriage of the paro (Tall Bamboo pole is considered as male) with the rest is solemnised.

In short, Rongali Bihu or Bohag Bihu is the most widely participated festival of Assam for it does not discriminate any one on the basis of cast, creed, religion or language. All are welcome and everyone is ready to share the joys of the festival.

Duty, Democracy and Dream of new India

Partha Pratim Mazumder

Each general election is important. It determines who will govern the State, exercise executive powers, shape the legislative agenda and through all of it, have an impact on the lives of all citizens. But some elections are perhaps more critical than others. With the Election Commission announcing dates for the 17th Lok Sabha elections, this is perhaps one of them. And that is not because of the nature of the contestants in the fray, but because of the position India finds itself in. The country is at the cusp of multiple transitions and the next regime will have the challenging task of navigating us through it. And that is why it is time for the political parties as well as the voters to step back and recognize what is at stake.

Democracy cannot survive without citizens' participation and politicians' accountability. Since the politicians would prefer do nothing to inform the youth about the socio-economic problems facing the nation today and exploit them, it is the responsibility of civil society organisations and the media to educate the youth about the issues involved and their stakes in the fruits of development.

With less than a month to go for the 2019 general elections, all political parties are gearing up for the next round of hectic election campaign, hoping to bag the maximum number of seats in the Lok Sabha. One segment of the electorate, all parties have set their sights on, are the first-time voters, whose numbers are going to go up to a whopping 13.3 crore – twice the size of France's population – by the time the next general polls arrive.

Given this demographic tilt, it is not surprising that even Prime Minister Narendra Modi, in his 2017 Independence Day speech, had especially invoked this electoral constituency. "January 1, 2018 will not be an ordinary day – those born in this century will start turning 18. They are Bhagya Vidhatas of our nation," he said.

The first time voters, who constitute a little over 15% of the total eligible voters in the country, seem to be holding the key to the making and unmaking of

political parties' electoral destinies. However, to take advantage of this privileged position, the youth need to show up and vote. So far, like in most other places in the world, voter turnout among the young in India has remained disappointingly low. While the overall voter turnout also may not be worth celebrating, young voters' turnout have been five to six percentage points lower than the average turnout since 1996. A recent Indian Express report stated that by April, 2019 less than 30% in the age group of 18-19



years were enrolled as voters in a majority of states. It remains to be seen how many in this age bracket (about 4.85 crore in population) would make it to the polling booths this year.

It is important to remember that instead of always pontificating to the youth about their role and responsibilities, political leaders should remind themselves of their own role in fulfilling the needs and aspirations of the youth, particularly with respect to jobs. If their expectations are not met, a backlash is unavoidable. Once the youth become restive, chaos cannot be far behind. India is in the middle of an economic transition. While the contribution of agriculture to the GDP has steadily declined, the number of people engaged in agriculture remains disproportionately high. The contribution of services to GDP is steadily increasing, but the number of people it absorbs is not enough, given the scale of

the Indian work force. The manufacturing has remained a weak point. So the first big task for the next government will be managing this transition better: improving agricultural incomes; smoothening the transition out of it; creating jobs in manufacturing sector; continuing to sustain the services momentum; and all through improving the social safety net through welfare for the poorest citizens.

India is in the middle of a geographical transition. People are rapidly moving out of rural to urban areas, a number of smaller towns proliferating. Our cities and towns lack the infrastructure to cope with this shift. India is confronting a geopolitical transition. The old international order is crumbling, with the retreat of the US a new order is coming to life, with the rise of China, but its contours are not clear. This presents both an opportunity as well as a threat. India is also in the middle of a democratic transition. Older institutions confront a crisis of credibility and legitimacy but the solution lies in strengthening, not replacing them. The balance between efficiency and accountability is a work in progress. There are similarly

other transitions — in the realm of energy, social values, technology and media — that will have a wide-ranging impact on the way a state is governed.

Arithmetic, alliances, campaign blitz of leaders, issues of identity and political polemics will capture the headlines in the next few weeks. It is time to ask India's political parties what they have in mind to steer the country through the big transitions. This should be the barometer for judging who governs the country for the next five years. And that is why it is important that parties pledge to keep the nature of their conversation informed and civil. All contestants must pledge to avoid hate speech, inflame passions, and instead tell citizens their road map for a better India. Elections are an opportunity to find answers to big questions, educate the public and seek legitimacy of their policies. We call on all stakeholders to raise the bar and strive to make the 2019 election one which does this.

(The author may be contacted at Mobile No: 9706630579)

Orang hosts National Tribal Book Festival

“Writing and carving good literature is an art and a craft that needs to be developed through deliberate practice and study over a long period of time. But the recent trend in the literary society of the nation, where a section of people write poetry, prose or novel to get awards under patronage of politicians, is solely responsible for destroying literature.” This was observed by former general secretary of Aham Xahitya Xabha, Dr. Jagadish Patgiri here at Kalaguru Bishnu Rabha Degree College at Orang in Udalguri district.

Delivering the inaugural speech on the concluding ceremony of the three-day long National Tribal Book Festival hosted by National Book Trust of India and Sahitya Akademi, Patgiri further stated that “We should not have a conservative and fundamentalist mindset. We should join hands and march ahead for a better society.”

Earlier, the 35th Annual Bodo Writers’ Day programme kicked off with hoisting of flag and homage to martyrs. The Bodo Writers Academy also gave away the Ajha Sukumar Basumatari Literary

Award 2019 to Nandeswar Daimari; Asha Rani Mochahary Literary Award, 2019 to Aran Raja Basumatari and Nimati Mochahary Aspiring Writer Award, 2019 to Sushmita Basumatari, at the event on Sunday. The literary awards, besides carrying certificate of recognition, carried cash prize of Rs.10,000, Rs.10,000 and Rs.25,000 respectively.

The second day event witnessed a Bodo Women Poets’ Meet where budding women poets recited their works. The meet was presided over by the Vice-president of Bodo Writers Academy, Bhabani Baglari. National Book Trust of India hosted the tribal writers and publishers meet which was chaired by the President of Bodo Writers Association (BWA), Rajen Basumatari and participated by Binny Kurian from National Book Trust; and former resident BWA, Dr. Dinanth Basumatari among others. On the concluding day, the young writers and poets also participated in three sessions on short story reading, poetry reading and another titled ‘Why do I Write?’ where seminar papers on genre of fiction, drama and poetry were presented.

DISCOURSE OF A REGIONAL Primitive Tribal Group

Dr Ranga Ranjan Das

Reang, a accustomed complete traditional group reflecting in folkways, spreading over three different states of north eastern region (Assam, Tripura and Mizoram), is unique in the sense of economic level, subsistence economy and refractions of socio-political situation at three different geographical context. Scheduled tribe list of Assam has kept 'Riang' (Reang) along with other 37 groups under Kuki tribes considered as Scheduled Tribe in the Autonomous Hills district of Assam¹ an issue of dissatisfaction among the populace for last several decades, and failed to resolve after consistent attempt to consolidate at apex level.

Reang is significant as a regional 'Primitive Tribe' due to inclusion of 'Primitive Tribal Group' (PTG). In India the concept of 'Primitive Tribe' has its own relevance considering the criteria of stagnant and diminishing population, pre-agricultural level of technology and very low level of literacy. Identification of 'Primitive Tribes' were made during the census of 1931. Ministry of Home Affairs identified 52 tribes during fifth five year plan. It was increased later on. Also having an identity as 'Bru', though Reang have trans-regional, trans-border distribution and consideration as one of the 75 primitive tribes in India with recognition as second largest community as per list of scheduled tribe of Tripura as asserted by tribal research department of Tripura. Census reveals that there are 1,88,220 persons belonging to this community residing in Tripura as on 2001. The most encouraging aspect is increasing pattern of population figures in Tripura: 64,722 (1971), 84,004 (1981) and 1,11,606 (1991)². In Mizoram, they are referred to as Tuikuk in Mizoram. This particular term owe its' origin from 'tuikutomi', meaning bathing. They are primarily distributed in the valleys along the banks of the Lengai and Teirei rivers in the Aizawl district, and the Karnafuli river in the Lunglei and Chhimtuipui districts. They are grouped under any Kuki tribes in Mizoram³. Besides Mizoram, their main concentration is in three districts of Tripura: West, South and North, northern part of Mizoram, southern part of Assam and Chittagong Hill tracts of Bangladesh. Ethnically they

belong to Indo-Mongoloid racial stock and linguistically Austro-Asiatic groups under Tibeto-Burman family. Language known as 'kau bru' has a tonal effect of Kuki language though broadly it is Kok-Borok dialect. Regarding their migration and process of settlement, it is revealed that they came from Shan state of Upper Burma (now Myanmar) in different waves to the Chittagang hill tracts and then to southern part of Tripura. The research department⁴ under government of Tripura brings forth various aspects of socio-cultural life of the Reang people. They record two major clan meska and molsoi. It is also found that while Meska group is divided into seven sub-groups: meska, umsa, chorkhy, raikchaoh, wairem, taumayakcho and tuimuiyaphaoh, Molsoi group into six groups, molsoi, apeto, nouhkham, chongpreng, yaohstam and reangkachko⁵. Anthropological Survey of India⁶ finds several clans raicha, charkhi, mocha, chompreang and waireng apart from meska. In Mizoram, they have two major clans known as panqi, each of which is divided into six subclans, locally known as haro: sagarai, dalbong, newkham, apeta, yakstam, chawngpreng, raihchah, charkha, tuimuiafa, musa, wairem and tamyakcha, which are reckoned in the male line. It is also revealed that they practice junior sororate and junior levirate. Cross-cousin and parallel cousin marriages are practiced and preferred by them. Earlier ethnographic accounts reveal that rule of residence after marriage is matrilocal for the first four years. Then, on payment of bride price, the husband can take his wife to his house⁷. However, these facts need further verification in the contemporary context. As per record, traditionally they prefer endogamy and don't like select marriage partner beyond the community. But inter-tribal ties also seen due to love affection as pointed out by some scholars.

Hojagiri, a perfect exhibition of traditional dance exemplifying the act of balancing, slow hip and waist movement during Lakshmi puja, actual performance context, provided the community new height at the global level. Religious beliefs and practices anticipated the existence of various deities like

Buraha, Bonirao, Songragma, Jampira, Lampra etc. They bestow faith on spirits and soul including various female deities like Mwtaikotorma, Tuibuma, Mailoma, Ganga. It is also said that they are influenced by Vaishnavism and also their gods and goddesses have resemblances with Hindu faith.

The main concern of Reang tribe is their economic condition. Many of the reports reveal that they still have a tag of nomadic tribe who is compelled to move searching economic alternatives for survival continuing gathering economy, however, at present many of them is maintaining their livelihood by jhum cultivation in the difficult hilly terrain. It is also difficult to generalize such observations in the community context in the present context. Some of the educated and empowered members switch over to other occupations including government job.

Self governing system is the important feature of Reang community of Tripura. Their indigenous institution is well structured and function is well defined. While exploring traditional self-governing institutions among the hill tribal population groups of Tripura, PK Basu⁸ elaborately reveals the structural framework. He pointed out they had fourteen dafas or sections with administrative head each. This include: Tuimui (Roy and Karma), Mursui (Chapia Khan Yakchung), Mechka (Chapia and Yakchung), Apei (Kachkan and Darkalim), Charki (Kachkan and Daiya-Hajra), Masa (Hajra and Kanda), Rai Kachak (Dolo and Khaskalim), Taqma Yakcha (Muria and Khaskalim), Oaring (Daoa and Kangreng), Nak-Qam (Karma and Dukaria), Chameprong (Sengakrak and Khandal), Sagaray (Bhandari and Hajra), Riang (Kachkau) and Darbang (Karma and Kangreng). He further reveals that 'they had twenty-seven administrative heads for fourteen dafas, they had nineteen different designations. These heads together formed the central administrative machinery for the Riangs. The Roy was the King for the whole tribe, while the Kachkau acted as the minister to him'. Internal affairs are settled through their own customary laws.

Reang, though considered as PTG in Tripura, they are facing different situation in different context. In Assam, they are thickly concentrated along the Assam-Mizoram border in southern Hailakandi. A village named Bishuram baste / Bishurampara, inhabited by Reang population in Southern Hailakandi, often come to limelight as epitome and

nerve centre for various socio-cultural activities for its' approximately fifty thousand members residing in Assam. They used to assemble here at different periods for socio-cultural-economic and political needs under different banners for realizing similar objectives⁹. Their prime emphasis is immediate scheduling of the Reang tribe by giving it full-fledged Scheduled tribe status under the Constitution of India emphasizing contemporary ethnographic and historical perspectives. They desire to form a common platform to preserve and cherish the rich socio-cultural aspects, customs, traditions and exclusion of the Reang tribe from the sub-tribe list of the Kukis as maintained on the existing list of STs in Assam and recognition as the most socio-economically backward tribal section as primitive tribal group (PTG) in Assam similar to the status given them in Tripura. The Young Bru Association desires for a special survey in the Reang dominated areas to get the accurate picture of the socio-economic condition of the tribe¹⁰.

While Government of Tripura pointed out social transition and modern wave of life, considerable changes could be seen among Reangs in the field of agriculture and other economic activities, social and cultural life, awareness for education, health and sanitation and considered Reangs are now an aware and progressive tribe of Tripura¹¹ but empirically as asserted they are still lagging behind in many respects. Scholars look PTG in a different way pertaining to their holistic development. They prefer re-evaluation of specific measures adopted for them. P. Dash Sharma observes, 'Of the 75 Primitive Tribal Groups of the 14 states and 1 Union Territory, how many individuals among the Primitive Tribes have got the government jobs since 1975, that is the year when the PTGs have been identified, up to the year 2000, that is for a stretch of 25 years. There is no ready report, year-wise. The government must introspect on this point, and start earnestly to identify the beneficiaries among the PTGs community-wise. The government must develop a PTG care cell especially for the protection of the PTGs, particularly for job reservation, education and for sustainable economic development. However, it must be noted that there cannot be a unified programme applicable for all the PTGs. Each primitive tribe has to be assessed independently for their needs and aspirations'¹². It is observed that Reangs inhabiting in this region has been in a different phases of transition,

development, needs and aspirations. Action plan of re-assessing this group in their geo-ethnic context is the need of hour.

END NOTES

1. Please see List of Scheduled Tribes of Assam and Kuki groups
2. Statistics retrieved from Census in India
3. K.S Singh edited The Scheduled Tribes, 1994, Oxford University Press, p. 1032
4. See <https://trci.tripura.gov.in/reang>
5. Y. Arunima Singha and K. Kalpi Sinha (2017) 'Linguistic and Cultural aspects of Reang', in Language in India, Vol 17: 7, July 2017
6. ibid. KS Singh, p. 1034

7. ibid KS Singh, p. 1033
8. PK Basu, 'Traditional Self-Governing Institutions among the Hill Tribal Population Groups of Tripura' in Atul Goswami edited 'Traditional self-governing institutions among the hill tribes of North-East India', New Delhi: Akansha Publishing House, 2002, p. 89-101
9. 'Bru demand Scheduled Tribe status', (January 23, 2010), The Assam Tribune, Guwahati
10. 'Reangs in State (Assam) demand ST status', (2013, July 29), The Assam Tribune, Guwahati
11. ibid no 4
12. P. Dash Sharma edited Anthropology of Primitive Tribes in India, 2006, New Delhi: Serials Publications, pp. XX-XXI

Thanga Darlong - the ROSEM master of Tripura

The unlettered musical genius from Muraibari, a remote Muraibari tribal village in northern Tripura's Unakoti district, learned to play 'Rosem' from his father, Hakvunga Darlong and was later groomed by his uncle, Darthuama Darlong.. It's been a journey that lasted for over 8 decades. Poverty could not stop nonagenarian Thanga Darlong — all of 91 years — from playing the 'Rosem', a flute-like tribal musical instrument made of bamboo. This labour of love saw him nominated for the Padma Shri, India's fourth highest civilian award, in the Republic Day honours list.

Speaking about the Padma Sree awardee, Talnghninga Darlong grandson of Thanga Darlong stated that his grandfather, father and uncles are unable to do farming due to various reasons including illness and non-availability of suitable land. He further stated that despite having to often starve, his 91 year old grandfather, who is nearly deaf, devotes several hours every day for playing his 'Rosem'. He added that his grandfather's monthly income is only Rs. 700.00, which he receives as a dole from the Social Welfare Department of Tripura Government. The amount is too measly for his four sons and four daughters which compels him to starve often.



Darlongs are a sub-tribe of the Kuki community and on last count their population strength was little over 9,000 strong, They are largely Christians. They prefer to live on hilltops. They are fond of music and dance and work hard as Jhum (slash and burn) cultivators. Now a days they also grow fruit and do farming in the plains and raise livestock. They speak a language which is closely related to the Kuki-Chin linguistic family of the Sino-Tibetan race, writer and researcher Pralayendu Chowdhury said.

Asked about his reaction on the honour bestowed on him, Thanga Darlong stated that he feels greatly honoured that the Central Government announced his name for the Padma Shri award. He lamented that the younger generation of the Darlong community and other tribal communities do not play this instrument anymore and this could hasten the end of this unique musical instrument.

According to Tripura government Principal Secretary Laihliia Darlong, the community has a high literacy rate. Not surprisingly, quite a few from the Darlong community currently hold important government posts.

Bharatiya Family System: A Unique Contribution to humanity

Family system is the precious contribution of our society to the humanity. Due to its uniqueness, Hindu family functions as the basic unit which connects individual to the nation taking the journey towards Vasudhaiva Kutumbakam. Along with being a complete system of social and economic security, family also is the important medium of inculcating samskars and imparting values in the new generation. The multi-centered character of the Hindu society is the main reason for its eternal existence and the family system is one of the effective and important centers.

These days, our family system that epitomises the sacred cultural heritage seems to be disintegrating. The principal reasons for the breakup of the family system are the increasing influence of materialist mindset and self-centeredness. Due to the materialistic thinking, the problems of self-centered and acrid behavior, unchecked desires, greed, stress, divorce etc are on the rise. Today our joint families are turning into nuclear ones. The tendency to keep children in hostels at the very young age is growing. Due to the absence of emotional security of the family, the feeling of loneliness is growing in the young generation. As a result, drug addiction, violence, crimes and suicides are reaching alarming levels. Growing numbers of old age homes, in the absence of the social security of the family, is worrisome.

The ABPS is firm in its belief that there is a need for comprehensive and exhaustive efforts to sustain the lively and value-based nature of our family system. Through our day to day behavior and conduct, we should ensure that our family life works for building character, enriching life-values and strengthening mutual relationships. The family life will be joyous and blissful through eating together, praying, celebrating festivals and going on pilgrimage together, the use of mother tongue, insistence on Swadeshi, nourishing and protecting family and social traditions. Family and Society are complimentary to each other. To instill the sense of social responsibility, encouraging donations for social, religious and educational cause and readiness to help the needy as per ability should become the nature of our family.

The mother is the pivot in our family system. Habit of respecting Matrushakti should be inculcated in each and every family members. Collective decision making should be the norm in our family. Duties rather than rights should become the focus of discussion in the family. The rights of others are protected in discharging one's own duties.

With the passage of time, some distortions and rigidity have crept in our society. Ill-practices like dowry, untouchability and discrimination, ostentatious and extravagant spending, superstitions etc are creating obstacles in the all round development of the society. The ABPS calls upon the entire society, starting from our own families to make efforts in uprooting these evils and work towards establishing a value based and harmonious society.

Revered saints and social, religious, educational and intellectual organisations have always played an important role in the social development. Pratinidhi Sabha urges them to take into account the seriousness of the situation and make every possible effort to strengthen the family institution. Various platforms of media can be an effective tool in imparting values to the society. The Sabha appeals to the eminent personalities in this field to make films and various programs with a positive message to strengthen the roots of the family system and contribute towards the bright future of the new generation. Pratinidhi Sabha urges all governments to constructively consider the need for strengthening the family system while formulating the education policy and making family related legislations.

Those who are forced to stay in nuclear families due to the circumstantial compulsions should keep their contacts alive with the ancestral family and spend some time with them collectively on regular intervals. To remain connected with the ancestral place is like connecting with the roots. Therefore, activities like being there together as a family, undertaking some service projects etc should be taken up. Elementary education of children should be conducted in the local environment to nurture family and social bonds. Organising community festivals and programs in our residential areas can be useful to cultivate the sense of larger families. Initiating

activities like Baal-Gokulam and Samskaar-Varg for young and adolescent children will also be useful for their balanced development.

The life based on sacrifice, restraint, love, affection, cooperation and mutual complementarity is the foundation stone of a happy family. The family consisting of all these qualities will ensure a happy life for all its constituents. Akhil Bharatiya Pratinidhi Sabha calls upon the entire society, including the

Swayamsevaks, especially the younger generation, to take all necessary steps to make the invaluable family system more lively, vibrant, and value-oriented.

(The article is based on the Resolution No. 1 adopted in the Akhil Bhartiya Pratinidhi Sabha of Rastriya Swayam Sewak Sangh held in Gualior on 8th to 10th March 2019, Phalgun Shukla, Yugabd 5120.)

Manipur hosts ‘Discover North East – A Cultural Yatra’

The North East Zone Cultural Centre (NEZCC), Ministry of Culture, Government of India and the Department of Art & Culture, Government of Manipur in collaboration of district administration of Chandel and district administration of Kakching recently organised a three-day programme called ‘Discover North East – A Cultural Yatra’ with great success.

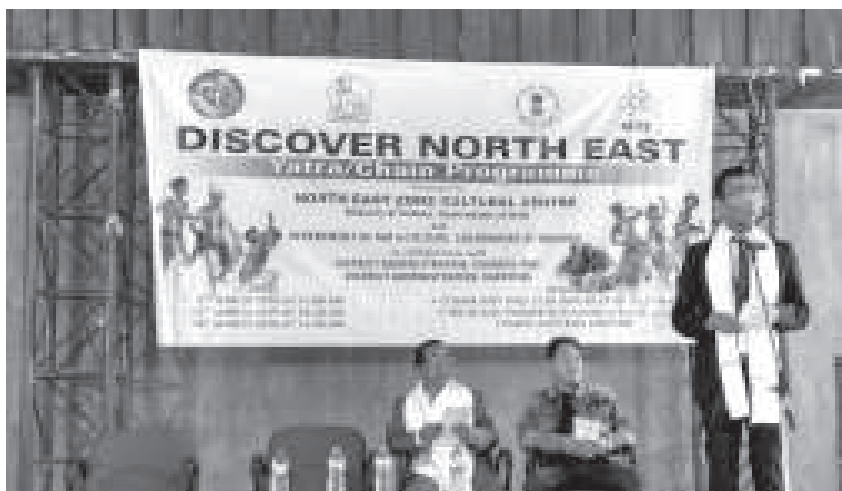
The programme was formally inaugurated at the indoor stadium of Chandel district headquarters, about 65 km south of Imphal in Manipur on 12 March, 2019, Tuesday. Deputy Commissioner Shri Krishna Kumar of Chandel District, former Chief Executive Officer Shri T S Kothar Monsang of Chandel Autonomous District Council and Program Officer NEZCC Mr. Oliver attended the inaugural function.

Speaking on the occasion, Deputy Commissioner Shri Krishna Kumar said that it’s a big opportunity for the district to witness performances of different cultural troops from different parts of the country. He opined that our country is a unique example of unity in diversity. Citing the example of large number of cultural troops present in one venue he said that there are so many varieties of cultural dances, so much diversity in their composition but still we are one. He stated that today’s event showcases our country’s uniqueness, that is, unity in diversity.

In his introductory speech, Mr. Mr. Oliver, Programme Officer of NEZCC said that NEZCC started working in the year 1987 with the objective to preservation, innovation, promotion,

projection and dissemination of the art forms of the north-eastern region. It also aimed to highlight the rich diversity and uniqueness of various art forms with the objective of upgrading and enriching the consciousness of the people about their cultural heritage. Another important objective behind the formation of the NEZCC was to make special efforts to unearth the ancient tribal art forms and to frame special programmes for their preservation, documentation and promotion with a view to protect various dying art forms of the region from vanishing altogether.

Tuesday’s programme was participated by various cultural troops from different parts of the country including troops from West Bengal, Assam, Tripura, Jammu and Kashmir, Arunachal Pradesh and many local cultural groups. The second and third day’s programme was held at Sugnu and Pallel on March 13 and 14 respectively.



Release of 33 Stamps depicting the Glorious Roots of Hinduism



Laos 1971 Matasya fights with Hanuman

Engagements4685

अयंबन्धुरयनेतिगणनालघुचेतसाम्

उदारचरितानांतुवसुधैवकुटुम्बकम्॥

–Maha Upanishad 6.71–75

वसुधैव कुटुम्बकम्, a Sanskrit phrase found in Hindu texts such as Maha Upanishad means that ‘the whole world is one single family’. The phrase reminds us of entire humanity’s kinship. Hinduism is arguably the oldest religion in the world, dating back to over 4000 years. It is followed by 15-16% of the global population, numbering over 1.1 billion people. India is the birthplace of Hinduism and along with Nepal & Mauritius, India is the 3rd Hindu majority country in the world, and Hinduism is the religion with the largest number of adherents in several other countries, e.g., Fiji Islands. Hinduism and its reach are noticeable in the immediate neighbourhood, with a deep influence on Sri Lanka, Bangladesh, Bhutan & even Burma. However, in South East Asian countries such as Cambodia, Indonesia, Laos, Mauritius, Malaysia, Thailand, Singapore, Vietnam; the influence of Hinduism is even more obvious. Hinduism has also spread to other corners of the world and is followed in many more countries globally.

Ramayana and Mahabharata are two of Hinduism’s greatest epics, and Upanishad, the Vedas and Bhagavad Gita propound its tenets. Brahma, Vishnu, Maheswar (Shiva), Durga, Parvati, Saraswati, Ganesha etc. are some of the Hindu deities worshipped by its followers. The avatars of these deities include Rama, Krishna, Matsya etc. too are revered by Hindus across

the world. Over the centuries, Hinduism has inspired intellectuals and common people alike and formed tight bonds with the native cultures of the countries in which it took roots. Across the world, Stamps are used to honour a nation’s heroes, momentous events, symbols and culture. Stuck on envelopes, they travel the far reaches of the country as well as across the world and propagate their message. The Hindu deities have similarly managed to assimilate themselves in the popular culture of many countries and have found a place on the face of many stamps. Country after country expressed pride in their association with the principles, symbols and stories of Hinduism. Let us begin with Laos, which is a tiny South East Asian country with a predominantly Buddhist population has less than 1% of its population as Hindus. However, it has released several stamps on Hindu deities. In 1955, Laos released a set of 6 stamps on Ramayana depicting Lord Rama, Sita, Raavan & Hanumaan.



Laos 1955 -Sita, Rama, Ravana, Hanuman

In 1969, Laos again issued a set of 8 stamps which featured scenes from the Ramayana.



Laos 1969 – Ramayana

In 1974, Laos issued a set of 3 stamps depicting Saraswati, Indra and Brahma.



Laos 1974 – Saraswati, Indra, Brahma

In 2004, Laos issued a set of 4 stamps featuring scenes from Ramayana.



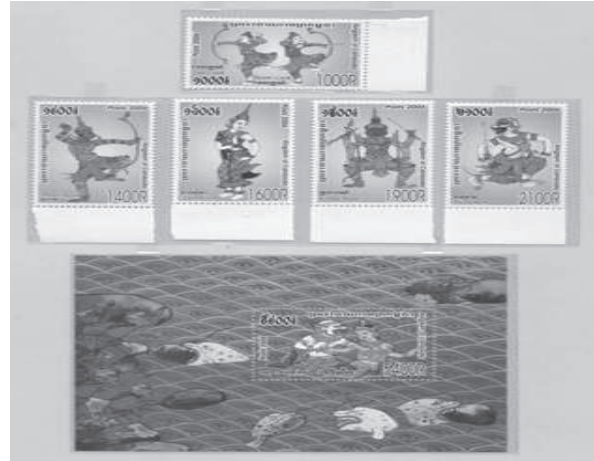
Laos 2004 – Ramayana

Another small country in South East Asia; Cambodia, too has brought out several stamps on Hindu deities. The strife-torn country has Buddhism as its main religion (nearly 97% population is Buddhist). Hindus account for less than 0.2% of the overall population. However, Cambodia has clung to its Hindu past and issued several stamps on the same. In 1964, Cambodia issued a set of 5 stamps on Hanumaan.



Cambodia 1964 – Hanuman

In 2006, Cambodia issued a set of 5 stamps depicting Luv Kush, Lord Rama, Sita, Raavan and Hanumaan. It also issued a miniature sheet featuring Matasya with Hanumaan.



Cambodia 2006 – Luv Kush, Ram, Sita, Hanuman, Matsya

Indonesia, the island nation in South East Asia is a Muslim majority nation with 87% of the population following Islam. Hindus form less than 2% of the overall population. However, this has not stopped Indonesia from honouring Hindu deities and issuing stamps after them. In 1962, Indonesia issued a set of 6 stamps on Ramayana depicting Jatayu, Hanumaan, Raavan, Maricha, Sita and Rama.



Indonesia 1962 Jatayu, Hanumaan, Ravana, Maricha, Sita, Rama

In 1971 it issued a set of 2 stamps which depicted Rama hunting Maricha.



Indonesia 1971 Rama Maricha

In 1974, Indonesia issued a set of 3 stamps on Mahabharat which depicted Baldeva, Krishna and Bhima.



Indonesia 1974 – Baldeva, Krishna, Bhima

In 1994, it issued a set of 3 stamps on Hindu deities which included Ganesha.



Indonesia 1994 – Ganesha

In 2010, it issued a set of stamps which depicted characters from Ramayana and Mahabharat.



Indonesia 2010 Arjun, Krishna, Hanumaan

In 2012, Indonesia issued a miniature sheet to celebrate the World Stamp Championship in Jakarta. The sheet depicted the 5 Pandava's; Bhima, Arjuna, Yudhistrta, Nakula, Sehdeva and the Pandava Lima.



Indonesia 2012 Bhima, Arjuna, Yudhistrta, Nakula, Sehdeva

In 2016, Indonesia celebrated the Chinese year of monkey by releasing a set of 3 stamps featuring Sugriva, Angad and Hanuman.



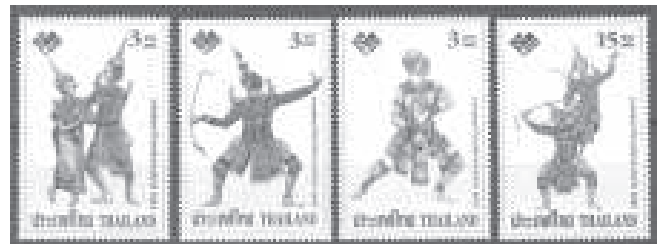
Indonesia 2016 Sugriva, Angad, Hanuman

Thailand, another country in South East Asia has nearly 95% of its population practicing Buddhism. Hindus constitute around 0.03% of the total population. However, the effect of the Hindu culture is heavily reflected in its philately. In 1973, Indonesia issued a set of 8 stamps depicting various scenes from Ramayana which included Ashoka Vatika, Ravana's Parasol, Vanara Sena crossing the sea etc.



Thailand 1973 – Ashoka Vatika, Ravana's Parasol, Vanara Sena crossing sea etc

In 2005 it issued a set of 4 stamps which depicted Rama meeting Sita, Ravana, Hanumaan and Ram fighting Ravana.



Thailand 2005 – Ram meeting Sita, Ravana, Hanuman, Ram fighting Ravana

In 2014, it issued a set of 2 miniature sheets depicting Ganesha. (Pic 17). In 2016, it issued a set of 2 stamps as part of a joint issue with Indonesia, depicting scenes from Ramayana.



Thailand Indonesia Ramayana 2016

The depiction of Hindu deities in stamps is not restricted to Asian countries only. Even several European nations have issued stamps of Hindu deities.

The Czech Republic in 2007 issued a stamp which depicted Shiva, Parvati and Ganesha.



Czechoslovakia 2007 -Shiva-Parvati-Ganesha

In 2009, it issued another stamp which depicted Rama, Sita and Hanuman. (Pic 20).



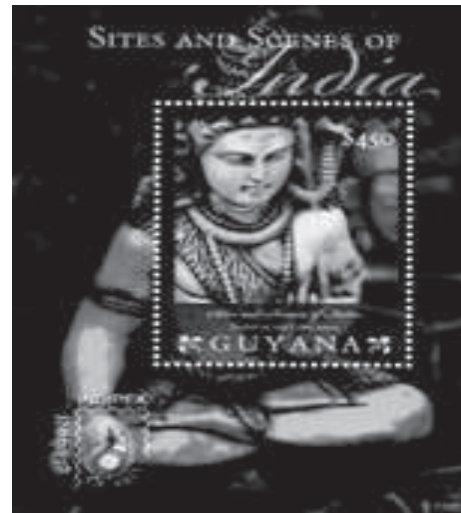
Czechoslovakia 2009 – Ramayana

The erstwhile East German issued a set of 4 stamps in 1979 which depicted Durga, Mahavira, Todi Ragini, Asavari Ragini.



East Germany – 1979 – Durga, Mahavira, Todi Ragini, Asavari Ragini

Some of the Caribbean nations too haven't been far behind. Guyana which has nearly 25% of its population as Hindus, issued a stamp on Shiva in 2011.



Guyana Shiva 2011

Antigua and Barbuda, a Christian dominated country (over 75% of its population is of Christians), issued a miniature sheet on Garuda in 2013. It also issued another miniature sheet which depicted Rakshasa, Indra and Vaayu.



Antigua and Barbuda – 2013 – Garuda



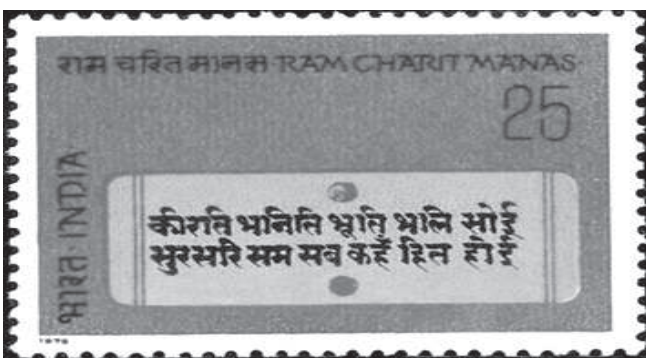
Antigua and Barbuda – 2013 – Rakshasa, Indra, Vaayu

India has the largest number of Hindus in its fold with over 1 billion people comprising nearly 80% of its total population practising Hinduism. However, struck by the secular zeal since independence, India rarely, if ever, honoured its deities on its stamps. 23 years after independence, in 1970 India issued a 20 paise stamp on Maharshi Valmiki depicting a scene from Ramayan.



India 1970 Maharshi-Valmiki

It took another 5 years for India to wake up from slumber and issue a 25 paise stamp on Ram Charit Manas in 1975.



India 1975 Ram Charit-Manas

3 years later, in 1978, India issued a 25 paise stamp on Bhagawadgeeta.



India 1978 -Bhagawadgeeta

Post this, there was a resurgence of Indira Gandhi in national politics and the Indian National Congress enjoyed a brute majority in the Parliament and over most things in India. The era was marked by a rise of minority appeasement and trampling over the rights of Hindus and relegating them to secondary citizens in India. This phase continued for nearly 3 decades. And for nearly 3 decades, no stamp on Hindu epics or deities was issued in Hindu majority India. However, stamps were merrily issued honouring the Nehru – Gandhi family. 15 stamps were issued on Jawaharlal Nehru, 5 on Indira Gandhi, 3 on Rajiv Gandhi. Even Kamla Nehru and Sanjay Gandhi were honoured with a stamp in their memory! Things changed when Narendra Modi came to power in 2014. In 2017, India Post brought out a set of 3 sheets depicting scenes from the Hindu epic Mahabharat. (Pic 28, 29, 30).



India 2017 Mahabharat

It also brought out 2 sheets depicting scenes from the Hindu epic Ramayana.



India 2017 Ramayana

To commemorate the ASEAN India summit in 2018, India Post again issued a sheet having 11 stamps depicting various scenes from Ramayana.



2018 ASEAN Ramayana

The efforts by India Post to correct a historical wrong though commendable are not enough. It is rightly said that “A people without the knowledge of their past history, origin and culture is like a tree without roots.” A civilization widely considered to

be the world’s oldest and epics which have been the fountain of knowledge for philosophers across the world needs to be reflected and projected in all its glory to people across the world. Stamps present just such an opportunity. India must use its philatelic might to project its rich culture. Storytelling using stamps, to quote teachings from its epics, depict major events, deities and their teachings will help even the students to relate and understand their culture and heritage better, engendering a pride so necessary to bolster their purpose and dreams, and progress of the nation. This will also be the propagation of India’s glorious past and its recounting. India Post has a glorious opportunity to take forward India’s legacy of being the spiritual guru of the world, which has inspired people and civilizations globally. All the stakeholders must come together to realize this historic opportunity and resurrect India’s glorious past.

(<https://www.hinduismtoday.com/blogs-news/hindu-press-international/the-world-and-hinduism-33-stamps-that-depict-the-glorious-roots-of-hinduism/16665.html>)

Seminar on Unsung Heroes of NE in Freedom Struggle

A national seminar on the topic ‘Role of North-East in Freedom Movement: Unsung Heroes’, was organised recently by the Department of History, Pandu College under the sponsorship Maulana Abul Kalam Azad Institute of Asian Studies in the college premises.

About 150 individuals, which included noted academicians from different parts of the North East, young scholars and students actively participated in academic deliberations. Interesting presentations were made by different scholars on the topic of the seminar. The seminar, spread over two days, saw four technical sessions in which seventeen papers were presented.

The inaugural session was attended by D. I.S.Chauhan, former Ambassador to Fiji and noted scholar as the Chief Guest. Dr Jogesh Kakati, Principal of Pandu College welcomed the guests. The keynote

address was delivered by Prof Meeta Deka, former Head of the Department of History, Gauhati University. She focused on the unsung heroes of the North East including women, students, peasants and common men whose contributions have not got due recognition.

Prof Sarah Hilaly, HOD, History, Rajiv Gandhi University, spoke about the resistance to colonial rule by various tribes of Arunachal Pradesh which manifested in a series of raids into British territory and culminated in rebellions. Prof Amena N Passah from the Department of History, NEHU, Shillong said it was widely felt that the Khasi-Jaintia people did not participate in the freedom struggle against the British Raj. However, there were valiant heroes who posed a threat to colonial hegemony. She dwelt on the Khasi-Jaintia men who rose to the occasion to defend their motherland.

Manipur Dance Academy observes 65th foundation day

Jawaharlal Nehru Manipur Dance Academy recently observed its 65th foundation day with three-day cultural programme. Inaugurating the foundation day celebration, Manipur Governor Dr. Najma Heptulla said that dance and music symbolizes the joys and jubilation of generations and hold the imprints of their long social and cultural history and tradition.

Dr Heptulla stated that JNMDA was the first dance Institute established in the north-eastern region and has grown into a premier Manipuri dance institute of the country. Initially established as Manipur Dance College, the institution received a major contribution from the Prime Minister's fund during Prime Ministership of Pandit Jawaharlal Nehru. Later, it was renamed to its present name in his memory after his demise.

JNMDA has grown tremendously and has produced many eminent artistes and exponents contributing to the rich cultural spectrum of the State. The Academy imparts different levels of courses in various dance forms of Manipur and the production unit has performed creditably by producing outstanding dance dramas, widely acclaimed not only in the country but

internationally also, she added.

Expressing the confidence that the Institute will not only continue to bring out the best in Manipuri culture but will also pursue various issues relating to it in the world of modern art and culture, she said the artistes and artisans of every generation have interpreted them from different perspectives resulting in value addition which has further enriched the tradition.

Vice Chairman Prof H. Tombi (Retd) who presided over the inaugural function said that the academy is aiming to establish research and documentation centre to facilitate proper documentation of the rich cultural heritage of the State. Two books authored by Haobam Ibochouba and A Chiteshwar Sharma were also released during the day's event.

The Governor distributed gold medals and certificates to the Academy students for the year 2018-19 to Oinam Madanamohan Singh, Leichombam Sapana Devi, Maisnam Pari Meetei, Naorem Chanu Leisembi and Laikhuram Monika Devi. Solo dance by the gold medalists were also performed during day's programme as part of the opening function of the three-day cultural programme.

My Culture My Mother (Integration through Culture)

St. Joseph's College (Autonomous), Jakhama, hosted a very unique programme on Wednesday in the indoor stadium with a team of Soorya organization. Soorya is one the largest cultural organizations in the world with its chapters in 40 countries. The team includes founder Secretary of Soorya, Sooryakrishnamoorthy, Dancer (Mohiniyattam), Scholar and Educator Dr. Methil Devika and Dancer (Kuchipudi)-Kumari Reddy Lakshmi.

Principal of the college Rev. Fr. Dr. Sebastian Ousseparampil, delivered the welcome address and introduced the guests to the gathering. He started with a quote from Shakespeare's 'Twelfth Night', "If music be the food of love, play on..." and said Nagaland as 'Land of Festivals' welcome the guests of artists in the likewise manner.

Speaking on "My Culture, My Mother (Integration through Culture)", Sooryakrishna moorthy stated that

there are lots of definitions for 'Culture' and said that his best definition is, "Culture is concern for others". He went on giving sizable stories and incidents where it indicated what culture is. He further said that artists are people who are different from people like Doctors, Advocates, Soldiers and the likes. Artists are ones who know what is justice and injustice, right and wrong, good and bad, beauty and ugliness. And how one should identify the artists is how we look at them. They will not be with tools like the former ones.

The programme was attended by several VIPS of the state, representatives from department of Art & Culture, Govt. of Nagaland, Rattle & Hum Society, other distinguished guests, members from Abiogenesis Band of Folk fusion Act and the members of the Josephite family. The programme was hosted by, Department of English HoD-James H.K. The programme was initiated by the Governor of Nagaland P.B. Acharya.

ISRO Launches Intel Satellite

The countdown for the launch of EMISAT on the PSLV C-45, in its 47th flight, began at 6:27 am on Sunday, ISRO said. This is the 71st launch vehicle mission for Sriharikota.

Space agency ISRO successfully launched the electronic intelligence satellite EMISAT along with 28 nano satellites of global customers from Sriharikota today. With this, India seeks to give birth to a new surveillance satellite with a special mission of the Polar Satellite Launch Vehicle (PSLV C-45) that has many firsts. EMISAT and the 28 other satellites were successfully placed in the orbit, the space agency said.

Today's launch comes six days after India test-fired an anti-satellite (ASAT) missile in the Mission Shakti operation. "I am very happy with achieving a double bullseye in space, first with Mission Shakti a direct hit to kill of a satellite at 300 kilometre altitude and now, with the help of ISRO, India's EMISAT successfully placed in orbit," Dr G Satheesh Reddy, chief of DRDO (Defence Research and Development Organisation), told NDTV.

Prime Minister Narendra Modi congratulated ISRO scientists for the successful launch of EMISAT. Congratulations to the scientists at @ISRO for the successful PSLV C-45 launch which has put our EMISAT satellite and 28 satellites from 4 countries (USA, Switzerland, Lithuania, Spain) in their respective orbits. This low-Earth orbit satellite that weighs 436 kg, sources say, will monitor and give locations for enemy radar sites deep in their territory. Till now, India was using airplanes as early warning platforms, but this satellite will give a space-based platform to sniff out enemy radars. The mission would see ISRO placing payloads in three orbits and conducting space experiments for the first time. "The immediate mission what we are targeting is the PSLV C-45. This mission is special in

the sense, for the first time PSLV will have a three-orbit mission in a single flight," said ISRO chairman K Sivan.

The PSLV launched today passed through a belt of some 300 pieces of debris left behind by last week's anti-satellite (ASAT) missile launch. EMISAT is aimed at measuring the electromagnetic spectrum, at around 17 minutes from lift off in a 749 km orbit, they would restart the fourth stage again. The launch also carries 28 small satellites of the US, Switzerland, Lithuania and Spain. These include 20 Flock-4A satellites and 4 Lemur satellites of the same variety that gave the controversial images that questioned



the efficacy of the Balakot air strikes by the Air Force.

In this mission, the last stage of the rocket will be kept alive for several weeks before it becomes space junk and it will be used as orbital platform or an orbiting space laboratory where three instruments are attached to the rocket motor. These include a maritime ship identification system, a version of a HAM Sat for amateur enthusiasts, and an experiment to study the upper atmosphere or ionosphere.

For the first time, Indian Space Research Organisation (ISRO) invited common people to view the launch.

The dichotomy of Aryan invasion

B.S. Harishankar

(Continued from previous issue)

Recent studies by D.E. Hawkey on 29 dental morphological features confirm that Indus Sarasvati society shared similarities with Indian Mesolithic hunter gatherers rather than with intrusive pastoral population from the west. The Centre for Cellular and Molecular Biology in collaboration with researchers of Harvard Medical School, Harvard School of Public Health and the Broad Institute of Harvard and MIT, analyzed 5,00,000 genetic markers across 13 states in India. The genetics proved that castes grew directly out of hunter gatherer groups during the formation of Indian society. The study highlighted that it was impossible to distinguish between castes and tribes since their genetics proved they were not systematically different. It also reveals that the current Indian population is a mix of ancient north and south bearing the genomic contributions from two distinct ancestral populations - the ancestral north Indian and ancestral south Indian.

Dr. Babasaheb Ambedkar, in *Who were the Shudras?*, specifically warned against misappropriation of the Aryan Invasion Theory. He observed that the Aryan theory was not allowed to evolve out of facts but facts were selected to prove this pre-conceived theory. Former Tamil Nadu Chief Minister C.N. Annadurai in *Ariya Mayai (Aryan Illusion)* highlighted the fact that there is no substantial evidence to prove that Aryans invaded India and destroyed the Dravidians.

Communists across the globe have a notorious history of abuse of genetic studies to achieve political mileage. James Watson, who won the Nobel Prize for Physiology, has written in his work, *DNA: The Secret of Life*, how genetics played a central role in ugly political episodes, especially in communist regimes. The pseudoscience Lysenkoism flourished in the erstwhile Soviet Union and represents the

most egregious incursion of politics into science since the Papal Inquisition. Trofim Lysenko, a minor technician, was adopted by Joseph Stalin to head the Institute of Genetics within the USSR's Academy of Sciences. He rejected the science of genetics - particularly as developed by Gregor Mendel and Thomas Hunt Morgan - as being foreign, impractical, idealistic and a product of "bourgeois capitalism". Soviet scientists who refused to renounce genetics were dismissed from their posts; thousands were imprisoned. Several got sentenced to death as enemies of the state or starved in their jail cells or psychiatric hospitals.

Renowned journalist Jasper Becker describes in *Hungry Ghosts* how Lysenko promoted the Marxist idea that the environment alone shapes plants and animals. Marxist countries accepted his Law of the life of species which said that plants of the same species do not compete with each other but help each other to survive. This was linked to the Marxist notion of classes in which members of the same class do not compete but help each other survive. The leftists in India, who have inherited this Stalinist heritage, today dig for Aryan bones.

In the context of foreign collaboration in Indian archaeology, Prof. Dilip Chakrabarti pointed out in 2008 that the issues of race and migration have not gone away from mainstream Euro-American archaeology. They have relocated their space in the archaeological scheme under the new rubrics of ethnicity, historical linguistics and archaeo-genetics. Chakrabarti underlined the fact that people working in South Asian Social Science faculties in foreign universities conveniently develop a tacit patron-client relationship with their Indian counterparts in major Indian universities. He was delivering the presidential address on the topic, Globalization and Indian Archaeology at the annual conference of the

Indian Archaeological Society, New Delhi.

In 2014, Chakrabarti delivered a lecture at the Vivekananda International Foundation, New Delhi, on “Foreign Archaeological Collaborations and India’s Security Concerns”. He said that there is strong pressure from interested groups to hand over some major Indus sites to foreign money and foreign participants. The recent excavations at Rakhigarhi by the Deccan College, Pune, with money from an American NGO called Global Heritage Fund, is a suitable case in point. The Tribune reported (April 15, 2015) that Global Heritage Fund, an international organisation, has included Rakhigarhi as Asia’s ten most significant archaeological sites. But GHF is not a conglomeration of academicians or a country’s official archaeological expedition team. Its founder, Jeff Morgan, is a former Silicon Valley entrepreneur.

Chakrabarti also criticizes the Pattanam excavations in Kerala by Left historians with Euro-American collaboration, keeping ASI and Indian Universities out. Similar to Rakhigarhi, the association of Pattanam with Biblical sites in Fertile Crescent and West Asia by KCHR has generated many controversies. There is a similarity between Rakhigarhi and Pattanam. The foreign agencies and their Indian collaborators work hard to associate these two sites with the Fertile Crescent and West Asia which accommodates the major Biblical sites of the world. If Pattanam opts for a maritime route to India from the Fertile Crescent, Rakhigarhi picks up a land route through the northwest. The objectives are now clear.

Chakrabarti’s observations are important as Sunil Menon and Siddhartha Mishra’s cover story in Outlook (Aug. 2, 2018) presents the old theory of Aryan Migration in the Rakhigarhi context. Chakrabarti emphasizes that if foreign academic groups are allowed to control and interpret India’s past, we must be aware of the dimensions which impinge on our long-term national security. We should be cautious that major premises regarding the nation’s past cannot be allowed to be controlled

by foreign groups.

Chakrabarti highlighted attempts to relate prehistoric Indian cultures to various Indian languages. He cautioned about the consequences if these language groups were given fictional linguistic affinities, leaving the field wide open for regional chauvinistic premises. The Deccan College archaeological group is in the forefront of this endeavour, but in the background one detects the money and influence of a Japanese and an American group, warns Chakrabarti.

The first attempt to interpret national elections in India within a racial framework was at the Jawaharlal Nehru University, Delhi, in 2014. On May 27, 2014 a panel discussion was organised by the teachers association to commemorate Jawaharlal Nehru’s death anniversary. Prof. T.K. Oommen, former Prof. of Sociology, pointed out the different voting patterns in the northern and western regions of India, compared to the east and south, since the former areas have an Indo Aryan Population. He meant that the northern and western Indian population have ancestors who migrated to India in 1500 B.C., per the Aryan Invasion Theory protagonists.

Prof. Oommen is a hard core propagandist of the Aryan Invasion Theory. But few are aware of that in 1984-89, he was vice chair, Church and Society, World Council of Churches, Geneva. The World Council of Churches maintains close links with Communist parties and regimes across the globe.

When the Aryan invasion or migration theory is re-launched on a Harappan site with funding from an American NGO, to divide society just six-seven months before the national elections, it surely raises concerns about national security. The Central Government needs to be vigilant in this respect, and the Archaeological Survey of India is also answerable.

(<http://www.vijayvaani.com/ArticleDisplay.aspx?aid=4764#LeaveCmtTitle>)

Chapchar Kut Festival 2019 and unification of all Mizo tribes

While taking part in the concluding ceremony of the two-day celebration of Chapchar Kut, the biggest and the most colourful festival of the Mizo and mirrors the traditional ways of Mizo merrymaking that had almost been eliminated by Christianity, the Mizoram Chief Minister Zoramthanga called upon the Mizo people to start a new beginning for unification of all Mizo tribes living in different parts of the country and the globe. The celebration was held amid pomp and gaiety at the Assam Rifles Ground in Aizawl on Friday, the 1st March, 2019.



The Chief Minister, further stated that the Mizos living in the State have a greater responsibility to play a key role to unify all the Mizo tribes in the country and across the globe. Zoramthanga said “Let this festival bring stronger unity among the Zo kindred tribes in India, Myanmar and Bangladesh”. The Chief Minister Zoramthanga was the ‘Kut Pa’ (father of the festival) greeted the Mizo people across the globe and urged them to unite through the spirit of Chapchar Kut, which was themed ‘Zofate Impumkhatna’ (Unity of Zo kindred tribes).

People from all walks of life clad in traditional attire thronged the streets of Aizawl and the festival venue, Lammual, where cultural dances, traditional games and music were organized on the occasion. As part of the celebration an exhibition was organized where flower, photo and painting, handicraft, handloom, and traditional food items were put on display.

Chapchar Kut has been celebrated in Mizoram for ages. Mizo historians believe that it originated while Mizos settled in Myanmar around 1450 AD. It is

necessary to mention here that after the advent of Christianity in Mizoram, the conservative Mizo Christians started considering every Mizo ritual as pagan. The new converts and missionaries felt most of the cultural traditions of the heathen Mizos, including the observance of Chapchar Kut and other traditional festivals, which were connected with animistic practices and drinking of Zu (rice beer), were unbecoming of Christianity. The newly converted Christians were, therefore, barred from participating in these festivals. However, as a matter of compromise the modern-day Chapchar Kut is a sort of blend of Mizo culture and Christianity.

The most interesting and colourful part of the festival was songs and dances that were presented every day, both traditional and modern. Besides Mizoram, cultural troupes of all the north-eastern states participated in the festival that showcased Mizo dances, songs and music, fashion parades and demonstration of customs and traditions. Delegates from Myanmar, Bangladesh and different States of India, besides domestic and foreign tourists, attended the festival.

Janjatis from all over India congregate at Kumbh Prayag

All India Vanvasi Kalyan Ashram organized a spectacular event, "Janjati Samagam," in Kumbha mela of Prayagraj from 12 to 15 February 2019. This program was organized under the auspices of "Sewa Samarpan Sansthan", the Kalyan Ashram unit of UP. More than 5000 pilgrims from 141 districts of 29 provinces were present from all over the country. The devotees from boarders of Arunachal Pradesh & Tibet also participated. Many representatives of Himachal Pradesh had to walk up to 40-45 km to cross the ice-covered mountains to participate in this gathering. This is the first time that Janjati people from around 100 tribal communities from Kerala to Himachal and from Gujarat to Arunachal had gathered in Kumbh. It was observed, probably for the first time, that so many Janjati (Vanvasi) have represented themselves in the auspicious events of Kumbh.

An exhibition showcasing the cultural life of the tribes, religious beliefs, tribal heroes and social reformers etc. was arranged. On 12th February afternoon Puja Shri Raghunathdas Maharaj inaugurated this maevellous exhibition

"Janjati Samagam" was inaugurated by Puja Awadheshanandji Maharaj by lighting lighting the lamp. Puja Swami spoke about his memories and experience of participating in a convention with the Janjati communities of Narayanpur in Bastar. He

further added that the faith and culture of the tribal society is an integral part of the eternal tradition. On this occasion Mr. Kripa Prasad, Vice President of Kalyan Ashram, Shri. Yogeshji Bapat, General Secretary and Shri. Satchidanand Joshi – Member Secretary of "Indira Gandhi National Centre for the Arts" of Delhi, were present. On this occasion, the revered saints of the tribal society were also felicitated. On this occasion biography of freedom fighter Rani Gaidinliu & Haipou Jadonang were released. These books are written by Shri Jagadamba Mall & published by National Book Trust of India.

"Indira Gandhi National Centre for Arts" and the "Seva Samarpan Sansthan" Jointly held a cultural program. In this programme 55 cultural troops performed colourful traditional dances. The program of cultural dance was staged every day from 12th to 15th February. Various speakers such as Shri Birbal Singh, Shri Phoolchand Bhai Kokana, Shri Satumaharaj, Shri Ravi Oraon, and Mrs Aning Zeliang delivered lectures on various issues.

A colourful procession was also organised on the occassion followed by holy dip at Sangam (confluence of holy river Ganga & Yamuna) on 14th February. This celebration was led by Puja Shakanracharya & social leaders of various Janjati spiritual leaders. Slogans like Bharat Mata Ki Jai, Ganga Maiya ki Jai, Prayagraj ki Jai along with songs were sung by the precisionists.

On 15th February, 2019, the last day of the programme Shri Somaiyajulu delivered the concluding speech summing up the overall achievements of the programme. He iterated the importance of Kumbh to the representatives from across the country. While condemning the terrorist attack on 14th February, 2019 at Pulwama, "Janjati Samagam" expressed solidarity with the martyrs' families and observed a minute's silence to pray for the eternal rest of the departed souls.



Nobody should be persecuted by a faith

Maria Wirth

Media is not anymore about giving information. It probably never was. It is about influencing opinion to further the agenda of certain interests and lies are apparently an accepted tool. Lies are often disguised as surveys or even research. Nobody would believe lies if they were too obvious. Yet when a World Watch List, for example, by Open Doors in England gives out a ranking regarding the level of persecution of Christians in the world, and when nobody less than the British Foreign Secretary Jeremy Hunt releases it (in January 2019) and tweets about it, the ranking acquires respectability and credibility, even if it contains plain falsehood.

From now on, people who heard about this list will “know” that the level of persecution of Christians is extremely high in Bharat, higher than for example in Syria or Nigeria. Now this list falls clearly under propagating falsehood in the name of an agenda.

There is no other country where members of other religions are as safe as in Bharat. Hindus always gave shelter to those who were persecuted in their homelands. Jews gratefully acknowledged that Bharat is the one country where they were never persecuted. Syrian Christians under their leader Thomas of Cana (Thomas the Apostle did not come to Bharat) were given refuge in the 4th century. Parsis came in the 10th century to escape the Muslim invaders in Persia. And in 1959, some 100,000 Tibetan Buddhist refugees fled over high Himalayan mountains and found shelter in Bharat—only 12 years after the British had left Bharat— a country that was one of the richest on earth when they seized power and one of the poorest, when they left. Yet now the British Foreign Secretary tweeted that nobody should be persecuted for their faith and obviously endorsed the ranking of Bharat in the “extreme level” category at number 10 out of 50 countries. Of course, nobody should be persecuted for their faith.

Yet an important issue is overlooked. What is the reason for persecution? Who is likely to persecute others for their faith? Naturally it must be those who believe in an ideology which considers the faith of those others as wrong and unacceptable. There exist mainly three such ideologies – Communism, Christianity and Islam, and all three are known for not only persecuting, but even killing dissenting voices in the millions. Communism wants to stamp out religion as such as it considers them as a disease. Christianity wants to obliterate all other faiths except itself, and Islam has the same goal. It considers all others as false and unacceptable to their god. Both won't tolerate other faiths and therefore are likely to persecute them. So the first countries on the list may indeed deserve their rank and indeed persecute Christians. North Korea due to its communism, and then right up to rank 17, all are Muslim majority countries with one exception. On rank number 10 is Bharat with a Hindu majority. How did Bharat get in there? There seems to be an agenda to obfuscate and muddle the issue. Hindu Dharma does not condemn other faiths as wrong and does not persecute others. It never has. It has the most liberal world view possible. Everyone has the right to seek his own truth, and his own connection to the source of his being.

So why is Bharat ranked together with countries where indeed Christians are persecuted? Surely the compilers of the list must have reason to include Bharat, won't they? Was there not a young American missionary killed by tribals in the Andaman Islands recently? And is this not brutal persecution? Yes, it is true that he was killed. The young American was naïve. He knew that the Sentinelese tribe was fully cut off from civilization and hostile, and nobody was allowed to go there. Yet, he went nevertheless, feeling he was called to bring the Gospel to them, as if they were in need of it. His superiors should have

warned him, yet they rather encouraged a possible 'martyrdom'. Yet, this definitely cannot be called persecution of Christians. It was a defense against an unwanted intruder by tribals, who had earlier had bad experiences under the British colonial rule. It also cannot be called persecution of Christians, when villagers occasionally chased away missionaries who had come to convert. These villagers have every right to protest against their gods being called devils and being pestered to leave their ancient tradition. Did the Christian missionaries not cross decent human behavior by not respecting others' views, if those views are not harmful to anyone? Unfortunately, Christian missionaries are notorious for crossing decent human behavior and for putting out blatant fake news.

An example: Swiss friends were alarmed by a forward they had got on 23rd November 2018 and asked me if there was truth in it. It was in German and I translate it here in full:

SAD NEWS: Please pray! Urgent issue for prayer. Pray for the Church in Bharat. Last night 20 churches were burnt down. And tonight more than 200 churches in the Olisabang province are meant to be destroyed. They want to kill 200 missionaries in the next 24 hours. All Christians hide in villages... Pray for them and send this message to all Christians whom you know the world over. Pray to God that He has mercy for our brothers and sisters in Bharat. When you receive this message, pass it on urgently to other people. Please pray for the 22 Christian missionary families who have been condemned to be executed. Please pass on this message as fast as you can, so that many will pray!!!

With love

Joyce Meyer

A Google search shows that this message is circulating since 2010 and is a hoax. Even the province doesn't exist. Would a persecuted religious group dare to spread such blatant, outrageous lies? Would it dare to have a detailed plan like the Joshua Project about how to convert maximum number of Hindus?

So who is actually persecuting whom? Yet instead of condemning the devious agenda of the missionaries, the world accuses Bharat of persecuting Christians. Why?

The west knows that they cannot bully Islamic countries. But in Bharat, which is a high target for conversion, there are enough western oriented Bharatiyas, who will happily toe its line and falsely accuse Hindus of persecuting Christians. In this way, Hindus and Bharat get a bad image in the eyes of the world and Christians receive support and compassion.

Mainstream media has tremendous power to shape opinions. Churches have tremendous financial and political clout. Both obviously cooperate to portray Hindus as intolerant and hateful of other religions – absolutely contrary to facts. There is a third power that wants Bharat to get a bad image the world over, at least as bad as its own image is. It is Pakistan, which is at rank number 5 in the list.

Intriguingly, not a single European or American country is among the 50 top countries where Christians are persecuted. But was there not a shooting in a church in USA? Have Christian refugees for example in Germany not been attacked by Muslim migrants? Does this not count as persecution? And are those French or German or Spanish or English citizens, who are randomly stabbed with a knife or blown up in a terror attack, not targeted for their faith? For not being Muslim?

We need to be clear. Those who are persecuted FOR their faith, are always persecuted by members of a different faith which is rigid and dogmatic and considers those other views as wrong – so wrong that they are ready to even cheat or kill to wipe this wrong faith out. Islam is one such rigid faith, but also Christianity.

So, in a tweet, I suggested to the British foreign secretary a slight change in his comment. Instead of "Nobody should be persecuted FOR his faith" I suggested "Nobody should be persecuted BY a faith".

Will he understand ?



Hojagiri Dance of
Reang





Chapchar Kut Festival of Mizoram