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India's
contribution
to the rest of
the world

"In India I found a race of mortals living upon the Earth, but not adhering to it. Inhabiting cities, but not being fixed to them, possessing everything but possessed by nothing". -
Apollonius Tyanaeus

Greek Thinker and Traveller 1st Century AD



Courtesy : <http://www.siddhanta.net/journalistsandtravelerscontributiontotheworld>

Contents

Editorial	4	Comparative Socio-Cultural Study of Tribal Communities in India	16
Sports in multiple contexts	5	Indian Yoga finds second home in China	20
The Pawl Kut Festival of Mizoram celebrated	7	China-India Yoga College plans expansion	21
NRC and the rights of indigenous population of Assam!	8	Manipur honours its crusader women	21
New Shiva Temple to boost religious tourism	9	'Woman Transforming India Award 2018' – a report	22
'Statue of Brotherhood' unveiled in Arunachal Pradesh	10	The 21st National Janajati Sports Meet, 2018 - a bird's eye view	23
History Writing and Syllabus: Problems and New Perspective with special reference to Assam	11	An US church becomes Swaminarayan temple	26

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Heritage Foundation,

30, F.C.Road, Uzan Bazar

Guwahati-781001, Ph: 0361- 2636365

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Editor : Amarendra Brahma

Jaintia Hills Mine mishap – nature's way of teaching a lesson

The catastrophic collapse of the coal mine at Ksan village by the Lyten River under Saipung police station in East Jaintia Hills trapping 14 workers was waiting to happen for a long time. For near about 40 years the deep and dark rat-hole system of coal mining in east Jaintia Hills is going on without any obstruction or restrictions, creating large cavities below the earth's surface. This not only destroyed the topography of the area but also the beauty of the undulating hillocks and the greenery of the large patches of vegetable cultivations. The air swept coal dust blowing out from the unscientifically harvested and haphazardly transported coal has destroyed the plantations including the grass cover of the area.

The unfortunate mishap of Ksan perhaps could have been prevented had the National Green Tribunal's ban on coal mining from April 2014 been sincerely implemented by the Government of Meghalaya and other stakeholders. The bizarre land holding rights of the state, blessed by our constitution in the name of autonomous sixth schedule areas, gives the locals unlimited freedom to exploit the natural resources at their free will. Here Police, Politicians and coal mafias rule the roost. The local government is least bothered about the happenings in these areas. The calamity has brought to fore the apathetic attitude of the administration, perhaps because these poor miners were mostly from outside the state, are very poor, totally ignorant about the dangers involved in rat-hole mining. It is paradoxical that the local people of the state are so powerful that they stopped the Government of India from mining Uranium, which is exclusively the property of the Government of India as per Indian laws, from Nongstain area whereas they allowed indiscriminate mining of coal without paying a single paise to the government coffers. Here police helps the coal traders in trading their merchandise within and outside the state, even to foreign lands with impunity. If anybody

dares to raise a finger of objection or doubt, he or she is severely dealt with. If the victims seek police protection it is promptly denied on one pretext or the other. Even the RTI activists, Press reporters and social activists are also not spared. They are banished ruthlessly. In short the tradition and culture of nature worship inherent in the psyche of the tribal communities of the north east are nowhere to be seen in Jaintia hills.

It is pertinent to mention here that the Ksan mishap is not an isolated or unforeseen incident. It is one in a series of cases involving illegal mining in the state. In July 2012, some 15 workers drowned in an illegal mine in Garo Hills when an underground stream flooded it. In February 2014 too, four miners were killed in a similar accident. Many more small and big mishaps happened but remained suppressed as the coal mafia vigil prevented all outside intrusion. It is also sad to note that the large scale unauthorised coal mining did not improve the quality of life of the local tribals who are victims of large scale poverty and deprivation. Many a woman of the area are compelled to resort to flesh business to keep themselves alive. The saddest part of the scenario is that the Government remained in deep slumber and the nexus between the coal mafia and government agencies flourished.

Now nobody can say that the details of the mishap did not reach the government eyes because the God has pointed out the truth without any ambiguity. In the shape of the present mishap HE has issued a stern warning to the people of the state that any further tempering with the ecological balance will not be tolerated. This far and no further. The warning applies more to the Government of the state because the failure on their part cost lives of many innocents till date. Silence is not always golden. People should wake up, break their silence and speak up in one voice.

Editor

Sports in multiple contexts

Dr Ranga Ranjan Das

So, New Year begins with new hopes and aspirations. What's new? New work schedule, plans, strategies for upcoming period for those who meticulously work out their entire time, emphasis the value of time for efficacy. People are on the race, hardly time for others. It is also said that real workers' have enough time for all. They manage their time so well that they are capable to devote in multifarious assignments, duties and responsibilities in chronological succession. Hope this year brings new thoughts, ideas for holistic development for all. New Year also brings certain emerging issues to my inquisitive mind to share with the readers. Perhaps, this is on 18th of December last where I got an invitation letter from Akhil Bharatiya Vanvasi Kalyan Ashram for 21st National Janajati Sports Meet, organized by Kalyan Ashram, Assam. It was really a unique sports extravaganza that was quite unfamiliar with me till that date; inspire me to explore an area with multilateral dialogues. On the same day, India lost second test match against Australia in Perth. These two particular things, losing to Aussies as well as invitation to 'janajati sports meet' has been a metaphoric relevance on sports in multiple contexts. India, being a pluralistic society, has been exception not only in various genres of indigenous heritage, rather it has been a place with various traditional games. The discourse of traditional and modern games has not really prompted me to wander the heritage of Indian as well as north eastern games but to the past where I participate many of the games with neighbourhood kids. The hide and sick (luka-chupi) where one have to search other participants in a careful way so that the hide-out cannot touch him/her saying '*dhappa*' to repeat the job of searing again. Finding them one has to address name and '*asprise*'. There had been other games where I was not allowed to participate but remained as an on-looker. A large rectangular box with horizontal line is drawn in the soil. The participants have to move from one box to another without looking it saying '*ama-s*'. If leg touches any demarcated line in the box, one is declared out. In the same box, I had seen playing, moving and kicking a small flattened fragment of clay ware by one leg lifting other leg up uttering '*kut-kut*'.

During Rangali bihu times, various competitions were held. Race with one leg (*ekthengia daur*), sit-stand and others, are some amidst others like football, hundred meter race, etc. As I grow up, opportunity came to participate in Kabadi with mixed group. Later on it entirely shifted to cricket and carom whenever time permit along with study. Even ludo and carom was also enjoyed with my parents after study hour. As I grow, I came to know about other sports that have been played both at domestic as well as international level and their professional categories. India's excellence towards various games like hockey, cricket, kabadi, chess and wrestling has started attracting in many ways. There was a 'golden era' in hockey winning Olympics gold medal for several times. Dhanchand had been portrayed as 'magician in hockey'. Rima Kagi's movie 'Gold' has unfolded some untold story in this particular game. *Chak de India* also is a reflection of struggle of former successful hockey player who fulfilled an unsuccessful dream through a bunch of women players at the international level. Cricket, a gentleman game, which is cinematographically connected with tax payable to colonial government in *Lagan*, has turn into a religion and a force of unity in diversity in this country since triumph in World Cup 1983, gets another momentum at commercial level when Sachin Tendulkar (God of Cricket), started playing cricket at his tender age. It brings a complete cricketing culture in India that fetches money, glory and fame at the same time, attracting youngsters to this game. The advent of ICL (Indian Cricket League) at the beginning and IPL (Indian Premier League) which is still going on took this game towards new height at the professional level surpassing other games in Indian context. No doubt this game has become integral to Indians' nevertheless efforts are also being made to uplift the standard and quality of other games. It is essential for another reason. When we see the medal tally in Olympics it becomes really frustrating. The country with 1.33 billion people seems lack of talented sports person in diversified categories of event. What is lacking? Fund, proper infrastructure or specific sports policy for bringing out the real talent. It is observed that football, badminton and Kabadi, have been taken into professional level

with ownership rights. This is quite right direction. But this is not adequate enough as there are many hidden talents in India which diminishes nip in the bud due to proper exploration and adequate platform. However, the motto of recently concluded 'Janajati sports meet' as stated earlier held at Sonapur, near Guwahati during 27 to 30th December 2018, has found to serve this need to a certain extent as seen in the past record. This is indeed a mega sports events that has a history since 1988 from Mumbai to 2018 Guwahati that emphasis three prime sports at regular intervals athletics, archery and kho-kho and successful to bring out archers like Limbaram, Naresh Damod, Sumanlata Murmu, Dhaneswar Maida (archer trainer), Kabita Raut in athletics, Niyati Hembrem, Sevel Thel, Birlal in the limelight. Such event is of paramount significance to bring out the real talent from the vulnerable sections from the society.

When we talk about games or sports, emphasis is always made to examine two factors at the early level, physical activity as well as recreation; and later on it transforms into pride and profession besides torch bearer of heritage as part of tradition. India's north east being home of traditional groups always been centre of various sports in socio-cultural context. They have been associated with various festive occasions where people enjoy at their best. The bull-fights, cockfights, bird-fight (*bul-bul* fights in Hajo of Assam), egg-fight (*Kani-juj* in Assamese), Boat race, and many, are going on nook and corner. Due to involvement of birds and animals and vehement protest of animal protection bodies, forum, and judiciary banned certain games involving wild animals. Nevertheless, there are various other games spread out among the different communities which are yet to explore. In a field trip during 2003 in Hatsingimari, Dhubri district, I had the opportunity to enjoy the '*lathi khel*' prevalent among the people inhabiting in the *char* areas. This event basically associated with certain socio-religious context as informed but seen in an artificial context on that trip where people's joy was observed. It is encouraging to note that attempts have been made to document traditional games. Ajit Patowary * has elaborately highlight such an attempt. He reported about a team comprising of two members: Chiranjib Sarma of Uzanbazar, Ugratara area of the city and Gohain Sonowal of Tinsukia has been working since 2011 on discovering and documenting traditional

games of the indigenous people of Assam. They have documented 302 games played among general caste population (192), Karbis (25), Bodos (23), Rabhas (15), Garos (11), Mishing (8), Deuris (6), Dimasas (5), Tea tribe communities (3) and several games among Tiwas and riverine communities, come as two major publications: *Asamor Krira Itihas* and *Sports History of Assam: Traditional Games and Sports* (Vol-I) and assert possibilities of existence of around 400 traditional games among various other groups like Koches, Saranias, Sonowals, Thengals, Meches, Jemis, Meiteis, Bishnupriyas, Hmars, Chutityas, Scheduled Castes population, Naths, Madahis, Mataks, Morans, Hiras, Kumars, Chakmas, Nepalis, Bengali Namasudras, etc. As reported they have a noble mission not only for documentation but aimed at introducing the traditional games of Assam in the state's schools with a view to make the younger generation familiar with the indigenous sports and at the same time to develop their physical and mental faculties besides strengthening the bond of unity among diverse populace.

Sports in multiple contexts have a special significance in India and north east in general, Assam in particular. Be, it a sport, played during in childhood, or it played for pride and for pure professionalism, or be a part of community's heritage, it requires proper enthusiasm, skill, environment and platform. Film industry has been successful in terms of economy by cinematographically represented sports biopic like MS Dhoni-The Untold Story, Marycom, Sultan and Dangal. Such representation itself is a manifestation of sports in multiple contexts. Further the presence of traditional sports among the various indigenous groups of Assam indicates the treasure of various other games among different groups of other states of the region. The significance of such games and 'Janajatiya sports meet', has been overwhelming in the sense that it distinguishes and feasibility of searching real talent from many in terms of skill, stamina and intelligence for competitive event both at national and international level if 'sports policy in India' properly implemented in real spirit.

References:

Ajit Patowary (2018, 11 December), 'Work on documenting traditional games under way', *The Assam Tribune*, Guwahati, p. 8

The Pawl Kut Festival of Mizoram celebrated

One of the most important post harvest festivals of Mizoram, Pawl Kut, was organized by the Social Welfare Department of Mizoram and funded by the Ministry of Tribal Affairs at Lammual in Aizawl recently.

The Pawl Kut Festival is celebrated typically in December for 2 days after harvest. The Festival gets its name from the word "Pawl" which means "Straw" hence Pawl Kut means a straw harvest festival. Meat and egg form a customary part of the feast for the

said is a unique initiative and an innovative concept undertaken by the State in promoting its rich culture and traditions. Remarking about the need to preserve and promote one's cultural and value system, he said people without the knowledge of their past, origin and culture are like trees without roots. He further remarked that despite advancements and growth in all aspects of human life, we cannot replace our genetic and cultural traits, for these are what make us special and distinct. Concluding his speech the



festival. A ritual known as Chawnghnawt is observed during the festival. During Chawnghnawt ritual mother and her children are made to sit on a memorial platform constructed specially for the purpose of Pawl Kut. The mother feeds her children with meat and eggs, and her children in turn feed their mother with eggs and meat.

The festival this year was graced by the Hon'ble Governor of Mizoram, Shri Kummanam Rajasekharan. Speaking at the inauguration of the festival, the Hon'ble Governor congratulated the Social Welfare Department and the Ministry of Tribal Affairs for their concrete efforts in organizing the festival, which he

Hon'ble Governor stated that the need of the hour is that a peaceful symbiotic relationship with other cultures, countries, and communities, which are an inherent part of our cultural value system, should be inculcated, renewed and rejuvenated.

Addressing the programme, Social Welfare Department Minister Dr K Beichua said since Pawl Kut is also a thanksgiving festival, 'I thank the people of Mizoram for electing a new government' He also said that the Government will give its best for the all-round development of Mizoram and its people in all sectors. He further remarked that the festival, next year will be organized in a bigger scale.

NRC and the rights of indigenous population of Assam!

Partha Pratim Mazumder

The National Register of Citizens, NRC in short, is a serious piece of statutory document for the indigenous population of Assam. Citizenship is the best benchmark as that is the basis of the NRC. Foreigners are being identified on the basis of whether they qualify to be citizens or not. Assam, by virtue of the Assam Accord, has taken on the burden of 23 years of additional migrants as citizens. The cut-off date for Assam is March 24, 1971, while it is July 19, 1948, for the rest of India. To rectify this injustice, Clause 6 of the Assam Accord envisages grant of legal safeguards to indigenous people.

While the exercise of NRC (National Register of Citizens) is intended to put an end the uncertainty over citizenship status of a large number of migrants, it will however leave a number issues unresolved. This is primarily because the identification of foreigners is being carried out on the basis of a cut-off date of 25 March 1971 and in the intervening period of 46 years, an additional 50 to 80 lakh infiltrators entered Assam. In July 2004, Union Minister of State for Home Sri Prakash Jaiswal made a statement in Parliament that there were 50 lakh infiltrators in Assam as on December 31, 2001, and from the statement of another Union Minister Kiren Rijjiju in Parliament on November 16, 2016, we find a figure of 80 lakh infiltrators. In such circumstances, the present data of 40 lakh, to be reduced further, nowhere fits in, even if we look at the government figures.

We also cannot overlook the Supreme Court's observation expressing concern over the change in demographic composition in the districts bordering Bangladesh. The court had further observed that Assam was facing external aggression and internal disturbance on account of large-scale illegal migration of Bangladeshi nationals, so greater vigilance and care in the NRC exercise in the border districts, suspecting the dominance of the migrant population there. It is evident that the influx of Bangladesh immigrant to the bordering districts of Assam is high. However, the percentage of exclusion from Final Draft does not match with the population growth. This indicates that

a lot of Bangladeshi immigrants have already registered their names in the NRC, Also, the official estimate of 40 lakh that is likely to reduce considerably after the claims and objections period is over. To make matters worse, the validity of the cut-off date is under challenge and pending hearing of a five-judge bench of the Supreme Court. The moot point is: will the NRC update process help protect the state's indigenous population from becoming minority since three independent studies project that between 2040 and 2051, the indigenous people will be reduced to minority due to the influx from the Bangladesh.

The six-year long Assam agitation ended with the signing of the 'Assam Accord' in 1985 between the Centre, Assam government and the organizations leading the movement. Under the terms of this Accord, Assam agreed to take the burden of 23 years of illegal migrants — those entering the state from the erstwhile East Pakistan/Bangladesh up to 25 March, 1971. In other words, the government can come up with protective legislation for local population in Assam in terms of reserving resources like land, employment and other benefits. It is because of such legislations that the rest of the Northeast is relatively free from the problem of illegal immigrants. In fact, as a court commissioner appointed by the Supreme Court to furnish a report on the India-Bangladesh border in 2015 recommended protective legislation — only those who are citizens of India and residents of Assam on the basis of the 1951 cut-off year and their progeny should be allowed to buy and sell land. This, in addition to the NRC update, will comprehensively ensure that indigenous people don't become a minority in their own land.

It is true that NRC is mainly base of Field verification but it is unfortunate that these field verifications were not error free. The results of the field verifications were not cross checked at any time, neither under rule 2(3) at the time of first inclusion nor at the time of IMDT under Rule 3(4). The field reports are not digitized. As a result beyond the Circle at the District and State level there is/was no material to undertake quality check. Poor quality of supervision of officers along with possible fraud by

data entry operators has resulted in a large number of rejections at Block level finding their way into the NRC Draft. The quality of personnel employed for field verification left a lot to be desired. Managing a Panchayat election is one thing and to deal with citizenship issues in the format prescribed is another. Quality of other personnel employed, they were forcefully pushed into the job with very little knowledge or training and which has showed up in the poor quality of type two verifications for family tree.

The NRC, therefore, by itself is not a foolproof measure to protect the state's indigenous population (khilanjiya). A large number of declared foreigners by the Foreigner Tribunals have had their names included in the NRC. Those declared to be foreigners

by a judicial process have been identified as citizens by the NRC process. Additional measures are required to stop migration from Bangladesh given that any migration has an economic dimension to it. Measures should also be undertaken to bar illegal immigrants from acquiring land and other assets by the government. In other words, the government can come up with protective legislation for local population in Assam in terms of reserving resources like land, employment and other benefits. It is because of such legislations that the rest of the Northeast is relatively free from the problem of illegal immigration.

The author of this article is an Assistant Teacher in Bhojkuchi MV School, Dist : Nalbari PO : Kazipara 781341 and can be reached at 970663057

New Shiva Temple to boost religious tourism

A huge Shiva Panchayan Mandir near Chewa Bhanjyang along Indo-Nepal border in Sikkim is on the verge of completion to attract devotees as well as tourists from both India and Nepal. The temple is expected to be an important religious centre for devotees and boost the tourism prospect in the state of Sikkim.

The new Shiva temple is situated at the height of 8,500 feet at Sopakha just below Chewa Bhanjyang on Sikkim-Nepal border. The construction of this temple under Maneybong-Dentam in West Sikkim has been going on in war-footing and is on the verge of completion. The most remarkable aspect of the temple is that it is divinely blessed with natural beauty and is all set to become another attraction for Sopakha.

The construction of the road connecting Sikkim and Nepal from Chewa Bhanjyang is expected to make this temple an important attraction for devotees from India and Nepal. This road, which is around 35 KMs from Dentam Bazaar in West Sikkim, will help the devotees from Taplejung, Pheedim, Ilam, and Bhojpur in Nepal side to reach this upcoming temple with much ease.

The construction of the Shiva Panchayan Mandir

at at Sopakha was started under the active initiative of the Sikkim Government and Maneybong-Dentam Area MLA and UDHD Minister Shri N K Subba. All concerned departmental officials are also leaving no stone unturned to complete the construction work at the earliest.

According to sources installation of all statues in this temple is being carried out by the descendants of renowned Mohapatra family of Odisha. The temple will have statues of Shiva, Surya Narayan, Ganpati, Durga, and Shani. Architect of the temple, Shri Kiran Rasaily said that the construction of Shiva Panchayan Mandir was being done for Sanatan devotees of India and Nepal. He further added that the temple on the Indo-Nepal border would boost the pilgrimage tourism. The temple will be another attraction for trekkers on the world famous trekking trail of Chewa Bhanjyang, Phoktey, and Kalpokhari.

A tourism stakeholder Shri Lodey Bhutia from Uttarey in West Sikkim who has been working to promote Sopakha, Chewa Bhanjyang and Uttarey as a tourism destination, informed that earlier Sopakha could be reached on Yaks only but with the road being constructed under Border Road Development Projectm, Sopakha and Bhanjyang can be reached easily.

'Statue of Brotherhood' unveiled in Arunachal Pradesh



Shri Pema Khandu, Chief Minister of Arunachal Pradesh unveiled the 'Statue of Brotherhood', a 10-foot-high bronze statue of the legendary singer and composer Bhupen Hazarika at Bolung in Lower Dibang Valley district on Saturday, the 15 December, 2018..

Addressing the gathering assembled for the unveiling ceremony, the Hon'ble Chief Minister said that "Late Dr Hazarika had touched the hearts of many Arunachalees through his songs and films dedicated to the state. "A legendary icon, late Dr Hazarika had travelled the length and breadth of Arunachal Pradesh and cemented the age-old bond between the people of Arunachal and Assam through his songs, films and literary works," Shri Khandu said. Describing late Hazarika as a true patriot, he stated that "Late Hazarika wrote many songs about the sacrifices made by the Indian Army during the 1962 war."

In the course of his speech, the Hon'ble Chief Minister informed that a proposal to make Assamese a third language in Arunachal Pradesh schools would be taken up in the state cabinet "in order to strengthen the bond between Assam and Arunachal. He further added that "The language will not be made compulsory but the students will be free to choose among the third languages."

Dy. Chief Minister of Arunachal Pradesh Shri Chowna Mein, Assam Power Minister Shri Tapan Kr Gogoi, Asom Sahitya Sabha President Shri Parmananda Rajbangshi, and APLS President Shri Y.D. Thongchi also spoke on the occasion. Dambuk MLA

Late Dr Hazarika had touched the hearts of many Arunachalees through his songs and films dedicated to the state.

Lauding the commendable initiative of the Arunachal Pradesh Literary Society (APLS) for erecting the statue, the Hon'ble Chief Minister stated that "It is the symbol of unity between Assam and Arunachal."

Shri Gum Tayeng and Roing MLA Shri Mutchu Mithi, family members of late Bhupen Hazarika, and members of the AAPSU and the AASU also graced the ceremony.

A legendary icon, late Dr Hazarika had travelled the length and breadth of Arunachal Pradesh and cemented the age-old bond between the people of Arunachal and Assam through his songs, films and literary works

History Writing and Syllabus: Problems and New Perspective with special reference to Assam

Namita Devi & Dr. Bhaskarjyoti Sarma

Introduction:

The primary question on any course which is to be introduced, follows what the subjects cover in reality. Though the term reality has multifaceted connotation, still the basic reality must be cleared before introducing a particular subject. Once we are being confirmed or get answer, second question arises as to why we should learn this particular subject or course. After getting the answer, third and final question emerges- how we should prepare and put up a course curriculum. If these three steps can be crossed successfully than the society will get a clear idea about what they were, what they are and what they will be in future.

First question follows the basic idea of history, i.e., what it means? This is not an easy or simple task to elucidate in a single discourse. It is an obvious perception, that every community, race, nation have their own and unique entity with individual feature. Hence, the history cannot be confined within the sphere of political history.

Theory and theorization of history or historiography:

Let us describe the notions given by some western historian and historiographer, where we can be able to find out great contradiction of what they said and what they did in the name of history or historiography. If we follow the point that R.G Collingwood (2004) mentioned history as- "action of human being done in the past"(Collingwood, 2004,p-9), it can be easily found out the object and nature of history in a broad sense. Similarly, Max Müller noted that "history provides a comprehensive knowledge of all that happened in the past." These two views explicitly show that history is the reflection of all aspects of human life, rather confining it within the political events in chronological order. It is said that Herodotus is the father of history and his time is recorded as 484 to 430 BC. But what the style that Herodotus followed. "He wrote in a style which was at once loose, easygoing, romantic and fascinating, satisfying man's need for entertainment for Marvellous stories.(Sreedharan, A Text Book of

Historiography-500 BC to AD 2000")

There is a meaning of Itihasa in syllable by syllable is Iti-Ha-Asa, i.e., thus verily happened. Thus it means, history is the record what has truly happened. The connotation of Greek word 'Historie' is 'inquiry'. The basic connotation of the two words is far different from each other, where the Sanskrit word 'Itihasa' is more expressive what modern historiographers say on the term 'history'. It means the very term 'history' is being borrowed from the western thought which is not absolutely in conformity with the philosophy of history in the Indian perspectives. Looking into the History does not merely mean the history of political events and events of war rather it is the factual interpretation of cultural, economic, politics, linguistic and as a whole, it is the societal happenings in all aspects. Moreover, it is important to note that the historian of western countries, except few, do not agree to recognize the Indian tradition of historiography, but surprisingly they put their opinion, based on the evidences found in ancient Indian literature.

Views on ancient Indian History and Historiography:

Most of the so called recognized historians and historiographers of modern India follow and prefer to follow the models and methods of historiography conveyed by the western historians and historiographers. They totally ignored Indian perspectives. Perhaps, Alberuni was the first person who remarked that the Hindus do not pay much attention to the historical order of things, they are very careless in relating the chronological succession of their kings and when they are pressed for information are at a loss, not knowing what to say, they invariably take to tale-telling". But surprising matter is that the principal source of his writings was the genealogical evidences of different dynasties, picked up from the Puranic records. There are bunch of views given by different historians, which are quite against the existence of historical sense in Indian ancient literature. It is also unfortunate that not only history and historiography of ancient India are being

ignored, but the deep and substantial source of historical elements are also intentionally ignored or eliminated by the historian to keep the people of India in the dark of their past.

It will not be worthy to analyse the history of ancient India in the eyes of the historiography of Greece, Roman and Persia in comparison to the history of ancient India, but it is worth mentioning that there is no question to eliminate the historical facts and features of ancient India, a deep rooted civilization of the world. The history of ancient Greece, Rome and Persia was basically the political history, which is called War History, where as the Ancient Indian historians includes all aspects of the history, i.e., Political, Social, economic, cultural and so on. It is also a startling matter for us that knowing the fact that every age of every country have their own shape of history and history is shaped by the distinctive nature of events, situations and facts of particular country and civilization, where some of the historians want to shape other history from their own concept and some historian follows other theories and conceptions to look into their own history.

Likewise, Maharshi Panini is the pioneer of modern linguistics, and American top ranked linguist, Leonard Bloomfield recognized his work - *Astadyaee* as a monumental work, but his name is just mentioned in the course curriculum of Master Degree level, particularly in the Universities of Assam. It is really unfortunate that we are studying the history and development of Indian languages without having minimum knowledge of Panini, Yask and other Indian linguistics.

Historical base of western historiography:

Collingwood noted that 'ancient Greek thought as a whole was uncongenial to the growth of historical thought, for it was based on a rigorously anti historical metaphysics' (E. Sreedharan, 2003, p. 8). Despite this Herodotus is accepted as the Father of Modern history and our ancient writings are called as the myth. If we looking back to the Herodotus methods of historical (484-430 B.C.) writings, it is clearly found that-

- Uncongenial to the growth of historical thoughts
- Following of anti-historical metaphysics
- Greek history since the Trojan War, the ancient

Greek historians hardly knew anything and producing any authentic documents, relating to the facts at all.

- Mostly depends upon 'Logographers'- based on simple prose of oral tradition and legend related literature.
- Subject was local history and source was local myth.
- Ballads and Epics are recognized as the historical elements of Pre-classical period of Greek for the western historiography.

There are lots of arguments that the ancient Greek historiography incredibly follows the anti-historiography of so called historical writings.

Critical analysis of the opinion on the ancient Indian historiography:

L.J.Trotter and W.H. Hutton noted that "...the old Hindus produced, not one historian of even the smallest mark" (Dr. Binod Bihari Satphaty,p.4) . No sensible historian will accept such kind of absurd remark. Because, it is already accepted by those western historians, that genuine materials are available in every aspects of ancient India. It is a crucial fact that some of the Indian and foreign scholars are in confusion about the historical values of ancient Indian literature. There are some reviews presented by some western scholars where we find in favour of the historical sense in ancient Indian literature.

German scholar Maurice Winternitz (1927), asserts that "one must not believe as it has so often been asserted that the historical sense is entirely lacking in the Indians. In India, too there has been historical writing and in any case we find in India numerous accurately dated inscriptions which could hardly be the case if the Indians have had no sense of history at all".

Similarly, A.B.Keith states that "To the old complaint that India has not historians and no historical sense it has recently been objected, doubtless with a measure of truth, that there is certain amount of writing and a number of facts attesting a degree of sense for history. In view of the antiquity and the developed character of Indian civilization it would indeed be ridiculous to expect to find India destitute of historical sense..." According to Keith, The *Puranic* genealogies, the *Pattavlis* of the Jains and the works of the Buddhists, are of considerable historical value.

In his estimation, the biographical works of Vakapatiraja Padmagupta, Bilhana can be expressed greater historical value. Likewise, the chronicle of *Kings of Kashmir* is the significant approach of historical writing and author Kalhana of Rajatarangini is called by Keith “a true historian”, who is not an appropriate match for Herodotus.

The genealogies, biographies and chronicles of kings are not only the elements of history but also other materials of history that received the attention of the ancient Indians, what Radha Kumud Mookerji rightly says that, “History is not merely political and chronological and is not to individual and datable facts and events. History is more important and interesting as a history of thought. It is social and cultural history.” The positive evidences found in the era of Chandragupta Maurya, who appointed many officials for collecting in details of all important events and directed to put them in writing, which are considerable repository of historical evidences of that time. In Arthasastra of Kautilya, we found truly recorded testimony where, official charge of record keeping is given to a Gopa (in-charge of five or ten villages). A Gopa is directed to keep the record of everything that happened in the villages, including agricultural product, trade and commerce and had to show social groups, class and caste, and different professionals and occupational groups and also to register the total number of the *Kshatriya*, *Vaisyas* and *Sudras*, farmers, traders, artisans, labourers and slaves.

There are lots of evidences which can be recognized as the historical in ancient India. In general, it can be noted that a great civilization, like Hindu, it is no way to pass through the thousands and thousands years with deeper and extensive values of mankind, with well organized social structure and tremendous achievements and development of scientific research, philosophical ideas, highly developed literature without proving historical evidences.

Tradition of Itihasa Purana in ancient India:

Historical tradition of ancient India begins with the tradition of Itihasa-Purana. It is constituted by three foremost elements viz, Akhyana (narratives), Itihasa (past events) and Puranas (ancient lore or tale). Akhyanas present old events in narrative style, Itihasa, in Indian thoughts presents the facts in true sense appears in various Indian literature which are

not only a database of past events but the record of reliable source of contemporary happenings relating to culture and civilization of Bharatavarsa. Puranas are the tales of primeval antiquity or ancient stories and it can be considered as quasi-historical recourses. It is undoubtedly true that the earliest form of *Itihasa* based on real or oral tradition emerged in the Vedic age.

Restructuring of Indian History:

Most of the established western historian and historiographer ignore or intentionally eliminate the Indian Historical thoughts, facts and features, past evidences. Again it is no matter that the Greek or Roman theory and historiography should be followed in Indian historical perspective. Moreover, the idea, philosophy and meaning of Itihasa formulated in Indian perspective can be a notable base by which the Indian historiography can be evolved and in true sense, Indian history and historiography should be evolved on the basis of Indian philosophy.

Another important point is that, in the course curriculum from school to University level, there is no mention regarding the Indian historical thought based on ancient Itihasa Purana.

For preparing or reconstructing the syllabi of history in Indian perspective, following points may have significant importance-

1. Sanskrit literature is the mother of all historical facts and resources found in ancient India. Without having profound knowledge in Sanskrit, it is hardly possible to restructure the Indian historiography. Hence, Sanskrit scholars should essentially be a counterpart of reframing the Indian history.

2. In present situation single handed effort of history writing is a difficult task, because the history is closely allied with many other subjects that are taught in institutional curriculum. Consequently, a scholastic group of related subject has to be formed for preparing the Indian history.

3. Every aspect of the Indian Civilization should be reinvestigated and group of researchers should be engaged for investigating the historical facts and each and every pockets of India should revisited without leaving a single community.

4. It is really surprising to comprehend the comments of western historiographer on the historical sense in ancient India in terms of so called

chronology or recording time of historical events of ancient India, where the concept of year date time etc were calculated in a distinctive way. Hence, the Indian time calculation (Bharatiya Kal Ganana) is one of the very significant points to find out the genealogy and chronology of historical fact.

History as a subject of course curriculum: Values and Objectives:

Historians and historiographers affirm some general ideas about the aim, values and objectives to introduce it as a subject in institutional course curriculum. According to S.K. Kochhar, (2006) has pointed out the values and objectives of history as follows—

To promote self understanding: Most crucial question can be arise here, whether the basic objectives, i.e., *self understanding*, can be accomplish by the Indian people, going through the eyes of the Greek, Roman, Persian and many more western methods of historiography and philosophy. To overcome that, we the Indian have to produce or interpret history by perusing the concept of *Itihasa*.

To enable the pupils to assess the values and achievements of their own age: It is another most surprising reality that without having least information of our own civilization and its evolution having in our course curriculum, how is it possible to make understand our pupils about their values and achievements, where as innumerable resources on human values, every aspects of societal achievements and remarkable evidences are preserved in ancient Sanskrit literature. Without contemplating the knowledge of such resources, it is an incredible notion that there is no historical sense in ancient India. Furthermore, it should not be a reason for so called established historians that not having historical sense means there is no history of ancient India at all.

To foster national feelings is another prime objective of history to be taught in course curriculum which is violated by some historians in different angle of historical thoughts. National feeling is an inclusive notion which is achieved by understanding the history of oneself. But the course curriculum of Indian education of history is not succeeded in linking students' knowledge with the granary of writings which possess values and national feeling in greater sense.

Curriculum framework in Indian perspectives:

It is already mentioned that Indian historical thought is not confined within the frame of political standpoint or which is called War History. We have the resource in every aspects of Indian or Hindu Civilization and the scientific knowledge is stored in artistic manner. Now it is the time to formulate and develop the Indian historiography in our won framework.

In course curriculum, every subject includes its own history and development. It is worth mentioning that in ancient Indian philosophy and science, we find the scientific analysis and advancement of every area of knowledge.

Language is another strong instrument, which is an essential counterpart of every knowledge system. It should not be ignored to incorporate the highly developed Indian linguistic advancement and each and every linguistic small community of India can be integrated by knowing the fact of linguistic features and evolution in India.

There are considerable historical elements are preserved in various linguistic community which are still untouched and undiscovered. For this reason, we are far from the reality of our past.

Similarly, there is also some lacking point in the construction of local history. For that also, a new perspective is the need of the time. Sometimes historians, influenced by his bias standpoint fail to discover the contribution of so called subaltern people to some important historical happenings. The new restructuring endeavour has to be impartial enough to incorporate the contribution of each society, community or tribes to the Indian Civilization. For that, we can take an instance-

In the history of Assam, it is mentioned that Robert Bruch is the first person who discovered the tea in Assam and the students are taught about the steps taken by the British for the growth of tea industry in Assam. But the students remain unknown about the Singpho culture, where tea is the common drink of that community. Again, Maniram Dewan is mentioned as the first local tea planter where as Ningrula Singpho, is the first tea planter who, befor Maniram Dewan started systematic tea plantation in Assam. This misconception is established, only because of not having proper investigation on the tribal history of Assam. Many such facts are still in darkness.



Galaxy of leaders on-different occasion during of 21st National Janajati Sports Meet of Akhil Bharatiya Vanvasi Kalyan Ashram



Few moments on opening of Exhibition hall of 21st National Janajati Sports Meet of Akhil Bharatiya Vanvasi Kalyan Ashram



Glimpses of players who successfully reached Victory stand in 21st National Janajati Sports Meet of Akhil Bharatiya Vanvasi Kalyan Ashram



Cultural Program of 21st National Janajati Sports Meet of Akhil Bharatiya Vanvasi Kalyan Ashram

Observation on the course curriculum of Gauhati University (in undergraduate level):

It is not an extensive study of the course curriculum of TDC level but it is taken as an instance what the present syllabus are feeding the students in the name of history. Looking into the course curriculum of history prescribed by the Gauhati University in undergraduate level such as- Paper 1.1 (Major) 'Introduction to History', we find some lacking point. 'Traditions of Historical Writings' are one of the themes of this paper, where the study of Indian Historiography is included. The GU suggested book for this paper are-

1. History: Its Theory and Method, written by B.Sheikh Ali
2. A Textbook of Historiography, 500 B.C. to 2000 A.D.
3. What is History, by E.H. Carr

But in their interpretation they ignored the theoretical and philosophical aspects of Indian historiography. Simply speaking, the meaning of Indian *Itihasa* is ignored.

Likewise, other papers on Indian History cover the time scale from the prehistoric to the modern period up to 1947. The reading list of books covers the name of the following writers.

- a) Romila Thapar
- b) R.S Tripathi
- c) A.L. Barhom
- d) D.D Kosambi
- e) H.C. Raychoudhury
- f) N. Shashtri
- g) K.A.N. Shastri
- h) R.K. Mukhurjee
- i) R.C Majumdar

The above mentioned references are the historian of different ideologies, viz, Marxist, Nationalist etc.

What we need in course curriculum:

As per the objective, mentioned above, i.e., 'to know oneself'— oneself as a nation, an individual or a community, a syllabus of history as a subject should have cover up all these perspectives.

What our syllabus is lacking:

Fractionalization of the different units of the history subject is generally chronologically divided. We learn political history of Harrappan Civilization and Vedic Civilization in separate fraction. So that student loses the historical link of Harrappan polity with that of the polity of Vedic period. Thus, it produce historical delink and jolt to acquiring knowledge flawlessly.

Theoretically, history as a subject divided into different categories, like social, political and cultural and so on. These divisional study structures would mould the knowledge of history in a concrete way in relay with the present existence of Indian entity. Because, it is stated that, 'History is an unending dialogue between past and present' (E.H. Carr). Thus, it should link up the past with the present.

If we mould syllabus as per the theoretical categorization, it would lead us to the objective learning of history. Otherwise, student would have to follow up the writings of subjective writers, such as the writings of Marxist writer or Nationalist or Orientalist etc.

Recommendations and Conclusion:

All the analysis, reveals that the restructuring of Indian history in Indian perspective is the requirement of time. If we have to fulfil the value and objectives of history subject in curriculum, we should have to follow some points as follows-

- Incorporating Indian perspective of theory and philosophy of history along with a comparative study of theories of the other countries.
- Produce impartial history of India, useful for the syllabus according to categorization of history.
- Study of ancient Time calculation system (*Kal Ganana*) must be an integral part of the study.
- As per Indian *Kal Ganana*, the dating of Indian historical events should be reconstructed.
- Provision should be made in the curriculum, particularly in the higher education by which institutions through their students could get opportunity to learn the writing process of history practically and this provision could helped in producing a repository of historical facts and data that would help in constructing history in a composite manner.

(Contd. to Page 26)

Comparative Socio-Cultural Study of Tribal Communities in India

(with Special Reference to Tribal Communities of Himachal and Arunachal Pradesh)

Dr Satish Kr. Ganjoo & Reshma Rekhung

(Contd. from Previous Issue)

In Lahaula, Bodh and Swangla caste and class system prevails in society where marital alliance is mostly preferred within one's own class hierarchy or caste. But this system is not much popular in Arunachali tribes as they are based on clan system (based on same lineal ancestry) which is equal to gotra system in Hindu. However in hindu caste gotra system marriages are not allowed till three or more than three degrees from either father's side or both the parent's side. For instance Swangla of Himachal marriage is prohibited within 3 degrees of relationship on both father's and mother's side as they derive their origin from Hindu Rajput and Brahman caste. Similar traditions prevail in Lahula tribe also. In Bodh Community inter marriage customs can be done in such way: Nono(the ruling class) can marry into Nono and Thakur families, Kharpan(the wazir of the king) into Rajput Bodh families, Lo and Beta endogamous, Chazang into exogamous unit like Naru, Gyazhingpa, Kyonpa, Langzipa, Chepapa et al. Therefore in Bodh community marrying a Gara(blacksmith) woman by an ordinary peasant are frowned upon. The child born out of their union is called Argun, which can marry only into a Lohar family. Such type of hybrid class is not witness in Tangsa, Adi and Nyishi but is prevalent in other tribal community called Wancho society related to class hierarchy originating from the chief's marriage with ordinary class or common class woman. In tribal communities of North East Marriage into different community is frowned upon and disliked by the communities. So even though people do not have societal norms of caste or class endogamy, still it is preferred.

Divorce systems are found almost in each and every communities of the world but what is common between the tribes of Arunachal and Himachal Pradesh is the concept and connotation given to it by these communities. The customs attached to this phenomenon is also same. Divorce mostly occur on the ground of bareness, adultery, incompatibility and sometimes when either of the partner falls in love with someone and wants to spent his or her life with

that partner. In Bodh community a ritual called *Kupa-Chadche*²⁷ is performed at the time of divorce (*Che-che*) in the presence of the community. If the husband seeks the divorce and takes initiative, he has to return the dowry if the wife seeks it no compensation is paid. In this *Kupa-chadche* ritual a woollen thread which tied to the little fingers of both the couple is pulled apart by them. Breaking of the thread symbolizes the break. The children have an option of going to either of the parents. In Swangla if divorce occurs or the wife getting married to another husband while the husband is alive the children born of their union will be raised by the husband only. The ritual of *Kupa-Chadche* is practiced both by Swangla and Lahaula communities alike. Exactly in the same way in Tangsa (Muklom) community divorce is called *Wapaaak-Kho*²⁸ meaning splitting of the Bamboo. In reality the bamboo tube is not splitted rather the term of the divorce connotes the meaning. A husband and wife can be thought as a unified whole like one bamboo tube which when get divorce becomes half of each. It is also called *Chikjah-Lop* meaning uprooting of the kitchen hearth (Chulha). This too signifies no established family anymore as a couple when stay together only represents a family. The last child if infant mostly remain with the mother in case of divorce in all these communities. In Adi the last daughter is given to the mother and in Tangsa it depends upon the one who is guilty and who is innocent. In Tangsa if the father is guilty the mother will raise all the children along with her husband's property and the husband is out casted from the family. When the wife is guilty, the children will be raised by the husband. Except in case when the children are in very tender age sometimes the mother has to raise it and give it to her husband when it attains adulthood. The woman will not be entitled to claim any property of her husband by the time of divorce.

One more similar aspect has been observed in all the above communities. For instance when a divorce takes place and the wife remarries another person,

that person has to pay back the bride price paid by the previous husband to the girl's parents. In Swangla it is called *Izzat* money. In every community bride price have to be paid back either by the parents of the woman in case the woman do not remarry or by the new husband if she remarries. But in Muklom Tangsa two prices have to be paid such as one is the bride price to the previous husband and another is a new bride price to the woman's parents. In arrange marriages after marriage proposal is already accepted by the bride's family and betrothal is solemnize, one cannot step back from conducting marriage. If a girl steps back as she wants to marry someone or for some other reason, she has to pay fine as compensation in all communities. In Adi fine is very high as the would-be bridegroom starts serving at his future father-in-laws' house since the marriage is fixed.

Marriage by capture, theft and elopement requires high bride price along with fine in all these communities. In Nyishi it is said that in olden days when somebody would be handicap or introvert or poor but wants to marry a particular girl, in such case marriages by capture and theft was practiced²⁹. In case when someone falls in love with a married woman and wants to marry her then marriages by theft and capture was conducted in Lahaula and Bodh tribes.

Regarding birth and death rituals some of them resemble but some of them differ as a consequence of these customs belonging to a particular religious system. In Lahaula and Bodh Tribal communities when a child is born it is name by the Lamas and in Swangla by the Hindu priests or bhats. The pollution period is observed from 3-7 days. Food is not cooked at house and Lamas and Bhats are required to purify the house by sprinkling holy water and chanting mantras. Whereas in tribal communities of North East India religious Priest or Lamas are not require to name the child or purify the house but certain taboos are observe during post natal period from 3-7 days at least. In Tangsa there are certain taboos such as not touching any particular type of plants and not going to certain places. As already said above *Maang-Thayat* ritual should also be performed if somebody dies in the village during that time.

Death rituals are also performed in respective religious ways. But in North East each of the tribe observes it in their own tribal way. Even though everything is perform through respective religion some beliefs are same at the core. One thing I have

observed is the belief that the dead body can still listen to human voice if something is put into the ear of the dead body. In Bodh and Lahaula communities if a person died is Buddhist, after the dead takes place the body will not be touched by any other person until the lama arrives. The Umzad(the head lama) after arriving would go to the dead body and whisper a few words thrice in its ears. According to local believe the lama convinces the soul of the dead that it has left the mortal body which is called *Phowa*(migration). In Muklom Tangsa also similar believe is there, when somebody dies, an elderly woman or man of the clan will tell the dead body that he/she should go to this particular person(s); by taking the name(s) of the person(s) belonging to his/her lineage who has already died. It is called *limlam baat-kot*³⁰ They will sacrifice a fowl which is believed to lead him/her to *Balim*(the world of the death). Actually the general believe is that whatever will be done to the dead body, it affects him/her in the other world (death world). Therefore in tribal communities of North East every personal belongings of the dead person is given to him or her by burning it along with the body or burying it if the body is buried. And when there is a delay in the fire consuming the dead body it is believe that something important belongings of the dead person is left out somewhere. In almost all of these tribal communities there is a custom to bring some eatables such as rice, sattu or rice beer or chang when some family is in grieve like they might have lost a family member or lost property as fire had burnt it down. In Arunachali communities even house construction materials are also brought by the villagers and built a strong houses within a couple of days for the family those who lost their house in fire.

USE OF FERMENTED ALCOHOLIC DRINKS:

A fermented alcoholic drink called "*Chang*" ³¹by people of Lahaul and Spiti whereas it is called "*Kham*" in Muklom Tangsa, *Opo*³² in Nyishi and *Apong* in Adi and so on. It is a drink made by cooking particular types of grains such as rice or barley and inoculate with an inocula called as Phab/ Dhaeli. But in Arunachal rice beer means fermented drinks made from cooked rice by adding a tablet called "*pi*"(mixture of rice powder and two-three herbs) in Muklom Tangsa, is main alcoholic drink. It plays an important role in the life of tribal people. It is very important whenever there is some ritual or occasion such as marriage, festivals, death, birth or any other ritual in tribal communities. It is regularly consumed, however

its production and consumption are augmented during special occasions or ceremonies or special get together or engagement ceremonies³³. Without this rice beer certain rituals are incomplete. For example when there is some ritualistic puja conducted by the Priest he has to compulsorily offer rice beer along with animal sacrifice. If there is marriage ceremony the spirits are invoke to bless the couple by offering some drops of rice beer on the rice and meat pices offered to the spirit. Even the marriage feast is also incomplete without this drink. At least 200-300 kgs of rice beer has to be prepared before the marriage party is arranged in Tangsa Villages. Meat pieces, glasses of rice beer and plain rice are the main items to be provided to the villagers in Marriage ceremony. When someone dies, rice beer has to be prepared by that time which will be served to the villagers during the purity rituals after a week. Rice beer along with meat will be served to the villagers in order to celebrate a birth of a child by the respective parents. During festivals each household will prepare rice beer at their respective houses to be served to relatives and friends.

Conclusion:

There are many more aspects where similarities and differences can be studied of these communities. But it is not possible to complete it in a single study. Throughout the study I came to the conclusion that similarities are more than differences in these communities which have been taken for study. And even though some of these communities belong to different religious denominations they are very much same at their foundation. The principles, values and world views at the basic level are very much similar to one another even if the ritual may differ. Rituals are just rudimentary tools and ways in order to profess our belief. But still to my amazement most of the rituals are almost similar in both the States such as Mistab or Cheating of Death God, telling something in the ear of the dead body, sacrifices of animals in order to cure illness or misery etc. Resembling from their Mongolian features to their rituals and customs and religious beliefs these tribes of Himachal and Arunachal can be thought of as having same root in ancient period.

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(Joint Author Dr Satish Kr. Ganjoo is Chair Professor (Tribal Studies) of Central University of Himachal Pradesh and Ms. Reshma Rekhung is a Research Scholar in the same department of the University)

Indian Yoga finds second home in China

Yoga is finding a second home in the birthplace of Tai Chi and Taoism in China's Sichuan province. Ahead of the June 21 International Yoga Day, thousands of Chinese have descended on the home of Tai Chi, the traditional Chinese martial art and exercise, for what



is being described as the biggest ever Yoga event held outside of India.

A five-day Yoga camp that opened in June last year in Dujiangyan, an ancient city in south western Sichuan province that is also the birthplace of Taoism, attracted close to 5,000 Chinese Yoga practitioners in a reflection organisers said of the rapidly growing craze for Yoga in China. "This is a unique event that brings together Yoga and Tai Chi, and also we hope brings a closer cultural connect between India and China," Zhao Wenqiao, an official in the Dujiangyan Communist Party committee which hosted the event, told India Today. India had arranged for a dozen top Yoga gurus to take lessons over five days, said Sailas Thangal, the Consul General of India in Guangzhou which helped organise the event. "I would think this is one of the biggest Yoga festivals being held outside of India as we mark the second international yoga day this year," Thangal had said.

YOGA BOOM IN CHINA

Among the hundreds of young Chinese practitioners was Elsa Jing, 23, from Guizhou province. "Yoga has changed my life, I feel healthier, I fall ill much less frequently, and I also feel more at peace with myself," she said, adding that many of her age had similarly turned to yoga as a source of relief from the pressures of fast-paced life in China. "Doing yoga can change you as a person, and that happened to me," added Zheng Yuxin, 25, from a town called Yubin in Sichuan. The Chinese students followed with rapt attention at a morning lesson by Iyengar Yoga teacher Zubin, a student of the famed Yogacharya BKS Iyengar whose books have wide following in China.

SIMILARITIES BETWEEN YOGA AND TAI CHI

"There are a lot of similarities between yoga and Tai Chi, and that has also helped in spreading Yoga's popularity here," he said. "I visited last year and I can see that year after year the number of enthusiasts is growing very fast."

In China, the passion for Yoga has also become big business, leading to concerns among some teachers t h a t standards m a y suffer as hundreds of Yoga schools h a v e mushroomed to cater to demand.



"Yoga is definitely a growing art in China," said Zubin. "But I reminded them that just as Confucius said, a superior person knows what is right, an inferior person knows what will sell. So it is important for the Chinese students to recognise this, and we hope to also use our lessons here to teach them this." By bringing teachers to China, India is hoping to fill that void and to also build on what has become a powerful cultural link between India and China. "We are happy to see that yoga is spreading like wildfire in China," said Thangal. "It is really heartfelt for any Indian to see that yoga is finding a second home in China".

China-India Yoga College plans expansion

China's first Yoga college in Yunnan province, which was set up as part of cultural exchange programme between the two nations, has planned to open 50 more branches across the country as the popularity of India's ancient physical and spiritual discipline continues to grow all over China.

The China-India Yoga College was opened at Yunnan Minzu University in Kunming in 2015 after the visit of Prime



Minister Narendra Modi. The announcement came as the college opened its first branch on Saturday at the Yunnan University in the city of Lijiang, state-run Xinhua news agency reported. Considering the demand, the China-India Yoga College vows to further expand its training to various cities. "A total of 50

branches will be set up in the future to boost Yoga education and teacher training, Chen Luyan, dean of the China-India Yoga College was quoted as saying by the news agency. Next to India, a very large number of Chinese yoga enthusiasts take part in the UN's

international yoga day every year on June 21. Chen said that nearly 100 yoga teaching and training centres will also be built to provide teacher training courses, yoga workshops and non-profit courses.

Charge d'Affairs of the Indian Embassy in Beijing, Acquino Vimal participated in the inauguration of the new branch of the India-China Yoga College at Lijiang, Yunnan Province of China. He appreciated the role of the college in promotion and standardisation of yoga education in China.

Manipur honours its crusader women

The history of Manipur is replete with courageous exploits of the Manipuri women. They have always stood strongly against all kinds of oppression and injustice. During the British rule they had raised their voice against unpaid forced labour and free export of the Manipuri rice which left the people on the verge of starvation. They were also vocal about other oppression. On December 12, 1939, they had protested against some British officers in the Imphal Telegraph office. In retaliation, the Assam Rifles troopers bayoneted several women. Since the women could not be suppressed, the British government was compelled to stop the export of rice.

In recognition of the valiant opposition against the

British opposition, the Manipur Government on Wednesday, the 12th December, 2018 paid floral tributes to the intrepid women crusaders who had revolted against the British rule in 1939.

Speaking at the event, Manipur Chief Minister Shri N. Biren Singh stated that "Manipuri women are actively associated with the Panchayat Elections and works. Men should also encourage them to take active part in the law making bodies." Underlining that the women of Manipur are not lagging behind their male counterparts in any field and announced in pride that there are 3 women Secretaries, 5 District Collectors, 9 Superintendents of Police, 10 Additional SPs and Commanding Officers of Paramilitary Forces.

Woman Transforming India Award 2018 – a report

Smt. Kshetrimayum Indira Devi, an extra-ordinary women entrepreneur from Manipur was honoured with the 'Woman Transforming India (WTI) Award 2018' at Pravasi Bharatiya Kendra, Chanakyapuri in New Delhi. The Award ceremony, a flagship event of the NITI Aayog, was organised by the Aayog in collaboration with the United Nations.

Along with Smt. Kshetrimayum Indira Devi, 14 other women Entrepreneurs from across the country was honoured. The winners were selected through an extensive six month long process.

Smt. Indira Devi, who Hails from Thangmeiband Lairenhanjaba Leikai, Imphal, was presented with the prestigious award by the Hon'ble Vice President of India Shri M. Venkaiah Naidu on the occasion of the third edition of Women Transforming India Awards. Naidu also launched the Women Entrepreneurship Platform 2.0 on the occasion.

The eldest of six siblings, Smt. Kshetrimayum Indira Devi is a graduate in Political Science and a professional Diploma holder in Handloom Technology from IIHT, Guwahati. She started her career with Goenka Woolen Mills in Guwahati in 1994. She designed and Developed a diversified Manipuri Handloom product "TALIT" in 2004 with the help of Weavers Service Centre (WSC), Imphal, Ministry of

Textiles for an Israel Buyer, which proved to be a game changer for her as it opened up the path for international reach of her product. Indira's organization Chanu Creations has been successful in reviving the ancient handlooms of Manipur with the help of modern weaving technology and trained weavers.

According to media reports, the nominations for the third edition of the Women Transforming India Awards were opened on March 8, 2018 on the occasion of the International Women's Day by Sri Amitabh Kant, CEO, NITI Aayog and Mr. Yuri Afanasiev, UN Resident Coordinator in India.

The Awards this year focus on 'Women and Entrepreneurship', a concept which has seldom taken root in the national discourse. Concomitant with the launch of NITI's Women Entrepreneurship Platform, the WTI Awards this year aims to go beyond recognizing women who are catalyzing change in their communities.

The 'Women Transforming India' Awards invites stories of exceptional women entrepreneurs, who are breaking the glass ceiling and challenging stereotypes through businesses, enterprises, and initiatives that provide innovative solutions to address key development challenges that Impact communities.



The 21st National Janajati Sports Meet, 2018 - a bird's eye view

The 21st National Janajati Sports Meet was inaugurated on 27th December, 2018 at Tepesia Sports Stadium located in the rural surrounding of Sonapur near Guwahati by Shri Sarvanand Sonowal Chief Minister, Assam as Chief Guest along with Shri Jagdeoram Oran, President, Akhil Bharatiya Vanavasi Kalyan Ashram. The Chief Minister expressed his pleasure for organizing this Sports Meet in Guwahati.



The Sports Meet 2018 included 24 athletic events. The Archery competition started under the searching eyes of Shri Satyadev Prasad, Olympian Archer and Shri Nipan Das athletic coach of Ms. Hima Das. The athletic events included 100mtrs, 200mtrs, 800mtrs, 1500mtrs, 3000mtrs races, long jump and shot put competitions in three age groups. 21kms half marathon and 14 kms road race was organized too. Archery competitions in 20mtrs, 30mtrs and 40mtrs according to sub junior and junior categories for boys and girls were held with excellent performances from tribal boys and girls. On the basis of performance 50 archers were selected for recommendation under “Khelo India” project.

Addressing the audience and the participants of the sports meet Sri B. Bhagaiya, Sar Karyabah of the Rashtriya Swayam Sevak Sangha said that the Akhil Bharatiya Vanavasi Kalyan Ashram is fully committed to the cause of holistic development of the tribal youths of the country. The proof of this commitment is reflected in the organisation of the present sporting extravaganza. Shri Bhagaiya further stated

that this type of sporting exercise will inspire the tribal youths to take more interest in the games and sports. If they are provided with the right platform, they are destined to shine and bring laurels for the country. He extended his thanks to the Akhil Bharatiya Vanavasi Kalyan Ashram for organising such an event.

An attractive exhibition on traditional games and sports of janjatis of North East was organized in the Sports Meet arena. Another Exhibition of traditional wrestling from Naga and Bodo janjatis delighted everyone present in the ceremony.

A Souvenir in the name and style of ‘Lakshyavedh’ was also released by the Hon’ble Chief Minister of Assam Sri Sarbananda Sonowal during the inaugural ceremony. Taking advantage of the occasion

Assam Chief Minister Sri Sarbananda Sonowal felicitated Sri Satyadev Prasad (Olympian Archer), Ms Anshu Jamseppa (World Record holder Everest), Sri Gulab Rabha (World Champion in Body Building), Ms. Lovelina Buragohain (International Boxer), Athletic Coach of the flying angle of Assam Ms. Hima Das. Sri Nipon Das. In his address the Chief Minister stated that the Vanavasi Kalyan Ashram is giving practical shape to the clarion call of ‘One India, the best India’ of Prime Minister Sri Narendra Modi. He thanked Vanavasi Kalyan Ashram for this unique effort. He further stated that such endeavours will help the tribal youths, especially the talented sportspersons from rural areas to derive great benefits. He also informed that the Government of Assam is implementing several schemes aimed at offering opportunities to the sportsmen to achieve excellence. He also spoke about some of the schemes in details in the course of his speech. He further added that schemes for offering better training are also on the anvil. Speaking about the ‘Young India’ the Hon’ble Chief Minister stated that

if our youths wake up and march forward, than the future of our country will become strong and progressive. He also stated that when our youths will adopt sports as their carrier, it will be an added advantage for the country. Sri Atul Jog, Organising Secretary of Akhil Bharatiya Vanavasi Kalyan Ashram spoke in details about the objectives of the Akhil Bharatiya Vanavasi Kalyan Ashram and it's initiative to encourage sports in the rural areas of the country. He further stated how the Ashram is organising championship events starting from rural level to national level since last four



years with a view to kindle the spirit of competitiveness and help the janajati youths succeed in achieving the stature they deserve. Sri Biswajit Basumatari, Dean of Laxmibai National Institute of Physical Education, Smt. Nilima Tai Pattye, Chairperson of the 21st National Janajati Sports Meet, 2018, Vice Chairman Sri Yogesh Bapat, Akhil Bharatiya Vanavasi Kalyan Ashram General Secretary, State President of Janajati Faith and Cultural Forum Sri Jaleswar Brahma and Sri Sudhir Rabha, President of Kalyan Ashram Assam also graced the Inauguration Ceremony. As a part of the sports meet several tribal dance and music items were presented to entertain the campers, most prominent being the Bodos, Mishings and the Karbis of Assam. The participants of the Sports meet also staged several sporting events popular amongst the tribal communities, which proved to be an added attraction. The sports meet continued for three days and was participated by large number of tribal youths from different parts of the country. 844 janjati sports persons in Sub Junior, Junior and Senior age groups from 33 units affiliated to AKhil Bharatiya Vanavasi Kalyan Ashram (ABVKA) representing 125 tribes of the country participated in this year's national Sports Meet. The most noteworthy participation in this sports meet was from NEPAL, which is accredited as an affiliate of Akhil Bharatiya Vanabashi Kalyan Ashram. Archery, Marathon and Athletics and traditional sports of the tribal

communities proved to be the most patronised events. Cultural presentations on daily evening were also arranged to entertain the sportsmen, camp residents and the local people of the area.

Shri Piyush Goyal, Minister for Railways managing his busy schedule arrived on 29th December, 2018 and recounted many fascinating incidences from last Sports Meet that were held in Ranchi in the year 2014. On the day another exciting and emotive program under 'Matru Hasten Bhojan' was organized where 500 families from Guwahati and surrounding



areas arrived with home cooked food and took their dinner with the janjati boys and girls. Shri Pema Khandu, Chief Minister of Arunachal Pradesh was elated and overjoyed in partaking food with one family in this program.

The spectacular closing ceremony brought curtains down on 21st National Janjati Sports Meet organized by Kalyan Ashram Assam from 27th to 30th December, 2018 at Laxmibai National Institute of



Physical Education (LNPIE), Tepesia, Sonapur, Guwahati in presence of Minister of State, Home Affairs, Shri Kiren Rijiju. As the Chief Guest of the closing ceremony Shri Kiren Rijiju said that the change in society's frame of mind towards sports will bring enormous boost in the quality of sports. With greater striking power India will secure more

number of medals in international sporting events. He was exuberant in expressing his confidence in the sporting talents of the janajati youths of the country who will definitely bring more laurels for the country. He stated that "Khelo India" project will mark out the way for the glittering future of sports in the country.

The closing ceremony started with deep prajwalan and invocation and prayers to Bharatmata. Prayers were offered by representatives of Dimasa Janjati and were followed by enthralling traditional cultural presentations by representatives of Rabha and Tiwa Janjatis. It was an added opportunity for the audience when Shri Kiren Rijiju captivated everybody by hitting arrows in Archery demonstration in the closing ceremony.

Shri Jagdeoram Oraon, President ABVKA, Shri Subhash Basumatary, Director Sports Authority of India (SAI) Guwahati center, international athlete Pakhila Ingtipi from Karbi Anglong, Assam, Shri Jaleswar Brahma, President, Janjati Faith and Culture Protection Forum and dignitaries from ABVKA were present on the dais. Medal winners were felicitated on the occasion. Team Assam made an outstanding performance with 27 medals emerging as the overall champions of the Sports Meet. Sri Kiren Rijiju concluded his speech by stating that "Khelo India" will trailblaze glittering prospects for the country."

The end of the 21st National Janajati Sports Meet, 2018 was symbolically declared by Shri Kiren Rijiju by lowering the flag and Smt. Nilimatai Patte, Vice President, ABVKA declaring the culmination of the Sports Meet, 2018.



An US church becomes Swaminarayan temple

The Ahmedabad-based Swaminarayan Gadi Sansthan has already transformed eight churches across the world, including five in the US, into temples. These include churches in California, Luiseville, Pennsylvania, Los Angeles and Ohio in the US, besides churches in London and Bolton near Manchester in the UK.

A 30-year-old church in Portsmouth in the US state of Virginia has been bought by the Swaminarayan sect and will soon be converted into a Hindu temple. According to a report in the Times of India, the sect has also acquired a 125-year-old property in Toronto, Canada. "It is under the



guidance of our spiritual head Purshottampriyadas Swami that the 30-year-old church was acquired to be refurbished into a Swaminarayan temple. Not many changes would be mandated in the church at Portsmouth, as it was already a spiritual place of another faith. This would be the first temple for Haribhaktis in Virginia," said Bhagwatpriyadas Swami, mahant of the sansthan.

Sources in the Swaminarayan temple said that around 10,000 Gujaratis live in Virginia. Spread over five acres with the building taking 18,000 square feet, the church's parking space can accommodate 150 four-wheelers. The church was bought at an estimated cost of \$ 1.6 million (Rs 11.22 crores).

(Contd. from Page 15)

History Writing and Syllabus: Problems and New Perspective with special reference to Assam

➤ Syllabus should have to create in such a manner that student of every part of India have got an opportunity to learn Indian civilization in a holistic way- covering national regional and local level of history.

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Ms. Namita Devi, Joint author of this article is presently serving as Assistant Professor, Deptt. of History in Barbhag College and can be reached at <devi.namita100@gmail.com>. The other author of this article is Dr. Bhaskarjyoti Sarma, Associate Professor, Deptt. of Language and Linguistics in ABILAC, Assam and can be reached at <bhasdu08@gmail.com>



Matru Hasten Bhojan of 21st National Janajati Sports Meet



Moments of Different Sport Events of 21st National Janajati Sports Meet