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HERITAGE EXPLORER

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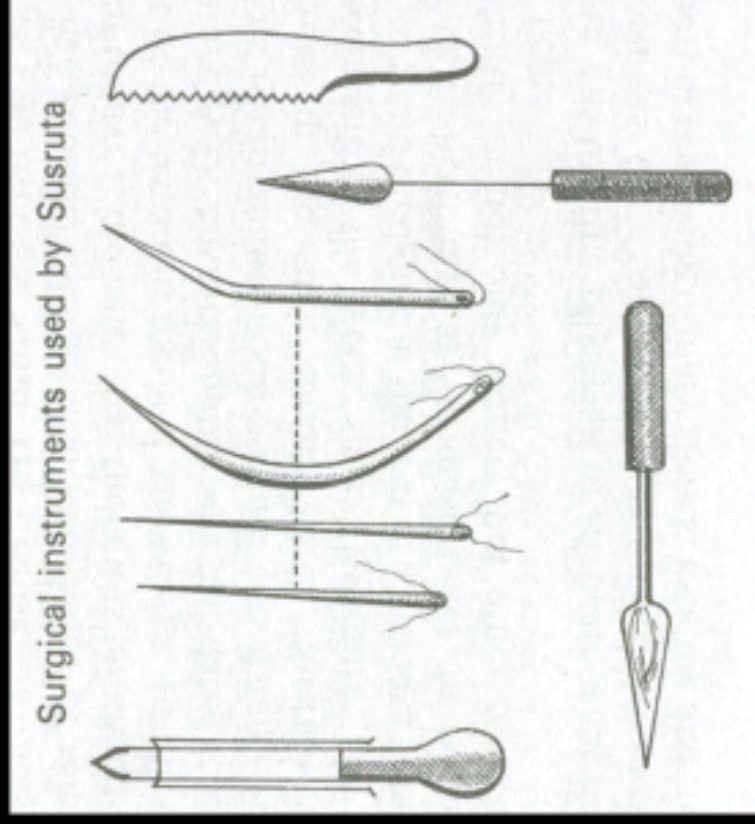
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India's
contribution
to the rest of
the world

Over 125 surgical equipment were used



Deep knowledge of anatomy, physiology, etiology, embryology, digestion, metabolism, genetics and immunity is also found in many texts

Courtesy : <https://www.siltechara.net/jitendraadhikari/indias-contribution-to-the-world>

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Editor : Amarendra Brahma

The power of Shakti

The summer this year was a tale of woe for most part of our country. Torrential rains lashed the country side without respite resulting in landslides and devastating floods inundating vast areas of plantations and habitations. The roads and rail links were disrupted at various locations cutting of all supply routes resulting in steep rise of prices of all essential commodities. The common low income group of people, most of whom were uprooted from their home and hearth and were sheltered in relief camps, were the worst victims of nature's fury. Their urban counterparts were no better placed because they were hit hard equally due to abnormal price rise and communication disruptions. The meek animals, both domesticated and wild were not also spared as if the nature god was bent on punishing every living thing for their crimes against her including 'gods own country' Kerala. The terror and mightiness of the nature god were dreadful and we mortal human beings, with so much pride in our wealth, scientific and technological advancement, were reminded once again that we are no match for Her.

In this nightmarish backdrop – Durga Puja, the worship of the Shakti, is knocking at our door. We must remember that the God has created this world through Srishti-Shakti (creative power) and is preserving it through Sthiti-Shakti (preservative power). He will finally destroy it through Samhara-Shakti (destructive power). God and Shakti are like fire and heat of fire." The Devi Purana states that the original purpose and objective of Durga Puja was very high and noble. "This is a great and holy vrata, conferring great siddhis, vanquishing all enemies, conferring benefits on all people especially in great floods." In Devimahatmya, the mother goddess says 'by listening with devotion to my greatness in the great annual puja performed in

autumn, a man becomes free from all troubles and becomes endowed with wealth and agricultural produce by my favour." Despite these spiritual sermons, it appears that the high and lofty objectives of Durga Puja are on the wane. The overall trend and the mindset of the people who organise the Pujas in public pandals are extremely disheartening and a time may come when people will start disassociating with these endeavours. Let this day not come as otherwise the society will lose such a joyous occasion to mingle with others and share love and affection.

When we contemplate on the happenings around us that saddens our hearts, a question arises in our minds as to whether the mother goddess has decided to annihilate the humanity for their insensitivity to pain and sufferings of others, aggression to establish superiority, merciless exploitation of the nature for material gains. The answer appears to 'yes'. Our scriptures say that She is not destroying the world that was, She is creating the world that shall be where truth will prevail, peace and prosperity will be the order of the day, where progress will not be synonymous with the rat-race and rivalry, where nature will supplement human efforts for harmony. We cannot inherit this state of existence by singing vande mataram alone or making a mockery of idol worship. We need to do something better.

In this auspicious month of Shakti Puja let us adopt a superior mantra to invoke the blessings of the mother Goddess, a Mantra that is uttered within. When this ultimate Mantra for the regeneration of our motherland is uttered together by all her sons and daughters of this sacred land, the closed hands of our Mother will begin to open ushering in a future of peace, happiness and plenty.

Editor

KER PUJA

Mr. Dilip Dev Burman &
Major S. N. Mathur (Retd)

(continued from last issue)

1. What are the similarities between “Lu” and “Indra”? (“Lu” – (<http://en.wikipedia.org/wiki/Lugh>))

a. Name: Lú is Lugh

i. “Lu” as God: Lú is an Irish deity represented in mythological texts as a hero and High King of the distant past. He is a reflex of the pan-Celtic god Lugus, and his Welsh counterpart is Lleu Llaw Gyffes, “The Bright One with the Strong Hand”. Lughnasadh itself is a celebration of Lugh’s triumph over the spirits of the Other World who had tried to keep the harvest for themselves.

ii. God of thunder and rain and a great warrior: Lugh’s name was formerly interpreted as “flashing light”, a sun god and a storm god:

iii. Skilled in many arts: Lu had mastery of all arts and is described as the “inventor of all the arts”.

iv. Lu’s weapons and armory: He is known as Lamhfhada meaning “long arm”, for his skill with a spear or sling. He had a magic spear (named Areadbhar)

v. Lord of Rainbow: Lugh’s sling rod was the rainbow and the Milky Way which was called “Lugh’s Chain”.

vi. Trickster: He appears in folklore as a trickster.

“Indra” – <http://en.wikipedia.org/wiki/Indra>

vii. Name : “Lugh” is “Lu” and “Lu” means “Indra” in Sanskrit

viii. Indra as God: Indra is the King of the demi-gods In the Rig Veda, Indra is the king of the gods and ruler of the heavens. He leads the Deva (the gods who form and maintain Heaven) and the elements, such as Agni (Fire), Varuna (Water) and Surya (Sun), and constantly wages war against the opponents of the gods, the demon-like Asuras.

ix. God of thunder and rain and a great warrior: Indra is the god of thunder and rain and a great warrior, a symbol of courage and strength. As the god of war, he is also regarded as one of the Guardians of the directions, representing the East.

x. Skilled in many arts: Indra is celebrated as a demiurge

that pushes up the sky, releasing dawn. Horses, all chariots, the villages, and cattle are under His supreme control; <http://en.wikipedia.org/wiki/Demiurge>

xi. Indra’s weapons and armory: Indra’s weapon, which he used to kill Vritra, is the Vajra, though he also uses a bow, a net, and a hook. In the post-Vedic period, he rides a large, four-tusked white elephant called Airavata. He rides a chariot pulled by four horses capable of traversing through the air. When portrayed having four arms, he has lances in two of his hands which resemble elephant goads. When he is shown to have two, he holds the Vajra and a bow. He lives in Svarg (Heaven). <http://en.wikipedia.org/wiki/Vajra>

xii. Lord of Rainbow: In Hindu mythology, the rainbow is called “Indradhanush”, meaning the bow of Indra, the God of lightning, thunder and rain.

xiii. Trickster: Indra also appears as a trickster in many of mythological folklores.

2. We find many similarities between God “Lu”, “Lugh” and “Indra”. The God “Indra” lives in heaven and so does the God “Lugh” and “Lu”. The place of the High King “Lu” is “Tara”, which is also the most sacred city of the Druids (Dvij).

ii. Ammas: means No Moon day or Amawasya. In many places in Bharat Amawasya is called Ammas.

iii. Asad: It is the name of the Hindu calendar month
b. We find that all the names are in Sanskrit and closely related to Hindu beliefs and practices. Therefore, we can say that

i. Lu’ + Ammas = Lammas, means worshipping of the god Lu’ on Amawasya or No Moons day

ii. Lughnasad = Lugh + Asad , means worshipping god Lugh in the month of Asad

c. Both the names are for the same festival and are Sanskrit words and means and celebrated during the same time when “Ker Puja” or Hariyali Amawasya is celebrated in Bharat.

2. Dates of celebration

a. Dates in Bharat: The festival of “Ker Puja” or Hariyali

Amawasya is celebrated on No Moon / Amaswasya in the lunar month of Asad (South India) and the same day falls in the month of Srawan in North India. The date is same, only the name of the month differs. The chart below gives the date of the festival in Bharat.

Year	Date	day	Hindu Calendar Month	
			Southern India	Northern India
2008	01 Aug	Fri	Asad	Saavan
2009	22 Jul	Wed	Asad	Saavan
2010	10 Aug	Tue	Asad	Saavan
2011	30 Jul	Sat	Asad	Saavan
2012	19 Jul	Thu	Asad	Saavan
2013	06 Aug	Tue	Asad	Savan
2014	26 Jul	Sat	Asad	Savan
2015	14 Aug	Fri	Asad	Savan
2016	02 Aug	Tue	Asad	Savan
2017	23 Jul	Sun	Asad	Savan
2018	11 Aug	Sat	Asad	Savan
2019	01 Aug	Thu	Asad	Savan

a. The Lammas or Lughnasad in Europe is celebrated on 01 Aug and the festival is also called the Lammastide. The date is almost during the festival season in Jul-August in Bharat.

2. Celtic dates of celebrations, the ambiguity: the influence of Church

a. Celtic dates

i. In its most basic - there were no clocks, no calendars and the passage of time was measured in Ireland by the penetration of a sunbeam into designed passages in stone cairns to exactly light up a section of a stone with carvings upon it. This happens even today so the ancestral calendar is still accurate. The same solar alignment that determines the correct time for Lughnasa is also the exact same alignment for Beltine. This means if you were to stand on top of Cnoc Lugh (Lyons Hill) when the Sun rises at 10* of Leo (Lughnasa) and 10* of Taurus (Beltine) and look 60* east of north you would see the sun rise over the Lambay Volcano to shine on to the foundations of an ancient

ceremonial temple on the summit of Lyons Hill. There is no stone cairn with a passage on Lyons Hill today. There are only remains of a stone base that are unexcavated in modern times but possibly rebuilt many time in past eras. (Druids School, Ireland)

ii. Ireland's Druidschool honours Lughnasa by a midday solar ceremony here at noon to 1pm and this is open and free. The Dark Moon Grove has also visited Cnoc Lugh to honour the Sun's alignment over the volcano - this ceremony is closed to the public. It is a time to acknowledge your harvest. But like so many other things from our deep history the truth lies underneath the written word of the monastic scribes. It is not possible to fix the date of Lughnasa as August 1st because there were no calendars at the time. The current calendar in use by the "white civilized" world was only agreed fully in the 1800's. Before that date there was utter confusion and no system of dating days of birth for annual celebrations was available for anyone. Look to the confusion of today's calendar - the Irish August Bank Holiday is the first Monday of

August but the Festival of Lughnasa is on August the 1st. (<http://www.celticdruidtemple.com/solar-festivals.html>)

iii. It appears that the ancient Druidic, approach to the construction of a calendar was somewhat unorthodox, the Druids measuring time in a cyclic rather linear system. This may simply have been dismissed by the later Church and State as irrelevant. It seems that aspects of the Celtic Calendar and other lore were not identified and, not being identified, were not suppressed. Thus, it transpires that so much survives across the centuries more or less intact and the tradition, myths and ancient wisdom can be retrieved and reconstructed from fragments and clues passed on unrecognized through the ages (The Druid Renaissance Edited by Philip Carr-Gomm)

b. Church Influence

i. Although the Bible indicates that Jesus was born in the Spring, it is no accident that the early Church chose to move his official birthday to the time of the Midwinter Solstice, for it is indeed when the Light enters the darkness of the world, and we see again the building of Christianity on the foundations of **earlier belief**. (The Druid Tradition by Philip Carr-Gomm)

ii. In Christianity we really have only one marker for the year, and that is Christmas. Easter and Harvest-time used to be significant, but can hardly be considered so now, when only a fraction of the British population attends Church regularly. Druidry has eight markers, which means that every six weeks or so, we have the opportunity to step out of the humdrum of daily life, to honour the conjunction of Place and Time. (The Druid Tradition by Philip Carr-Gomm)

iii. Imbolic goddess has become Brighid, the Goddess of poets, healers and midwives. And so we often use Imbolic as a time for an Eisteddfod dedicated to poetry and song praising the Goddess in her many forms. The Christian development of this festival is Candlemas – the time of the Presentation of Christ in the Temple. For years successive Popes had tried to stop parades of lit candles in the streets of Rome at this time, until seeing that it was impossible to put a stop to this pagan custom, it was suggested that the populace enter the churches so that the priests could bless the candles. (The Druid Tradition by Philip Carr-Gomm)

iv. Sir Isaac Newton was not a historian, but he was right when he said (in his book on Prophecies) that “the Heathens were delighted with the Festivals of their Gods, and unwilling to part with those

ceremonies; therefore Gregory, Bishop of Neo-Caesarea in Pontus, to facilitate their conversion, instituted annual Festivals to Saints and Martyrs; hence the keeping of Christmas with ivy, feasting, plays, and sports, came in the room of Bacchanalia and Saturnalia; the celebrating May Day with flowers, in the room of the Floralia; and the Festivals to Virgin Mary, John the Baptist, and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the Signs of the Zodiac in the old Julian Calendar.” (The Origins of Popular Superstitions and Customs by T. Sharper Knowlson)

v. The original Lughnasadh customs have obviously shifted to August 15th and additionally into numerous local and regional harvest celebrations. Lughnasadh is the therefore only one of the eight Celtic festivals which did not survive in Bavaria as a compact celebration ON or near the original date (August 1st). Harvest celebrations are instead dispersed over all of August. This might have to do with the geographical situation of Bavaria, where August tends to be a rather warm month, and harvest and fall are a bit later than elsewhere. (<https://www.druidry.org>)

vi. We therefore see that present dates of Lunar festivals on a fixed date are modified dates imposed on Celts.

Conclusion: The festival of “Ker Puja” in Tripura is a very ancient festival and is all like the European festival of Lammas or Lughnasadh, celebrated in the month of Asad for the god Lugh (Indra). Having analyzed the words Lammas and Lughnasadh as Sanskrit words and the similarities in celebrations, gives a logical conclusion that the migration of the ancient Kings of Tripura, may have had influence on the festival celebrations and the traditions in Europe

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- k. <http://www.celticdruidtemple.com/solar-festivals.html>

HERITAGE BREW

Dr Ranga Ranjan Das

The concept of 'heritage brew' has come to limelight in recent times. It is indeed a proud moment for this part of the region, not only being another 'tag' for exploring new genre of tradition but for recognizing an area that has a potential within the identity discourse carrying forward a legacy in the midst of society since time immemorial among the myriad communities inhabiting in this part of blessed land. Heritage, is such a word that is very close to my heart and perhaps able to penetrate its' real meaning for the last five years or so in terms of space, context and in the process of redefining north east. Brew, on the other hand need retrospection in sense of its' meaning, form and content. Dictionary says if it is used as a verb, then it reveals 'to make beer', also used as 'freshly brewed coffee' but the utility as 'noun', is somewhat people is more interested so far as recent development is concerned: 'a type of beer, especially one made in a particular place, home brew'. People may aware of Russian *vodka* and Goa's *feni*. These two are interesting example for enhancing further discussion in this context.

Etymologically and literally, 'heritage brew' is associated with the traditional drink/liquor/ rice beer prepared for consumption within the ambit of socio-cultural and ritual heritage of the indigenous people of this region. No doubt, this region, especially Assam has a worldwide recognition for producing tea, an important hot beverage accepted globally. Soil and climate are the real ingredients for such production while traditional drink is prepared out of rice, in most of the cases, often millet (among a few) undergoing through various processes of fermentation and distillation. Empirically, it is established that the traditional communities of this region possess a tradition of manufacturing home-made rice beer that is part and parcel of folkways. It is going on orally passing across the generations revealing a wonderful excellence within the purview of traditional knowledge system. Mostly it is within the domain of women in traditional societies. It is the real reflection of egalitarian society with self-sufficiency in a holistic

manner. Agriculture, being the prime economy and rice, the important product, provided multiple utilities according to society and tradition; no doubt it has been utilized for preparing various dishes in modern set up. A few, among them is fried rice, and of course, *polow*, *biriani* being prepared as a contribution of Mughals to Indian food heritage, *payasam* (a sweet item) for many Indian communities, while majority prefers 'boiled rice' as main food irrespective caste, creed and communities. Boiled rice is within the principal food menu supplemented by various curries of vegetables, fish and flesh among the traditional societies of this region. Studies assert that food habits consists consumption of rice for three times a day: as breakfast, lunch and dinner. Their folkways are the main reason for differences in food habits. There is a personal narrative. I was part of empirical research as a part of academic curriculum during my early University days and conducted field work in a village named Daglapara, a Garo village, a few km away from Dudhnoi township in Goalpara district. I was assigned to deal with a topic on food habits and hence I had to visit under different time frame to tap the real consequences. That was really a wonderful experience and warm hospitality of simple minded people who accepted us among them and share their real feelings without any hesitation. I am quite sure; it was a morning hours as I left early from our camp at Forest Banglow in Damra. I was in empty stomach as morning breakfast need some time for ready. There was a L.P school teacher who was being my key informant whose reminiscence is still in my heart. I have committed one important mistake that I have to reveal. I was talking with him. His wife brought a cup of tea and rice in a plate with a spoon for us. It was quite surprising for me. I was not habituated to take rice along with tea. But I did as he did. It is pertinent to mention here that a variety of rice reddish in colour (*bara saul*) is utilized as luncheon among Assamese people. Discussion reveals certain important conclusive point in case of agrarian society: 'rice is being the main food item due economy and energy level need to execute hard agricultural work and not found anywhere'. He accepted that they have also tradition

of preparing rice beer (*chu*) but in that particular village it was lacking as they adhere to Christianity. However, one or two families adhering to traditional beliefs and practices were continuing the tradition for consumption at family level. He asserts, 'our Christian ideology don't allow us to continue such tradition of drinking rice beer anymore by interpreting its' negative consequences. I am quite sure Christian Garos hardly drink. But choices of new generation are open. There is wine shop at Damra.' The mistake that I commit that I never met him again. Coming back to main concern, nevertheless, it is also alleged that one of chief reason of poor economic condition of traditional societies is due to consumption of rice beer. Perhaps, tribal Christian people are taught to abandon this tradition. This is the direct impact of Christianity that cannot be ignored. Leaving behind such impact, if we examine 'culture of food', we must admit how 'rice culture' has made a nice carve in the midst of society and factors compelling them to develop a tradition of preparing rice beer as a part food and beverages in indigenous society. They know the art of nurturing knowledge as a part of tradition without knowing its essence and utilities. We are aware of their timing of food and its' contextual relevance. In modern society, people embrace different food items according to time and situation. Various other items are prepared from the rice grain. Among Assamese society, people has a tradition preparing various rice cakes (*pithas*) during two important bihus: *magh* and *bohag* which is not found among traditional societies. But such societies has tradition of manufacturing rice beer that possess socio-religious significance but not seen among Assamese caste societies. But the Ahoms has a legacy of preparing rice beer known as *saaz pani* and also among Tiwas, among Bodos it is known as *madh* or *jou* while among Karbis and Dimasas, it is popularly known as *horlang* and *judima* respectively. Same drinks are available in the form of apong among many Arunachali tribes, among Wancho, it is known as *ju*. The poro-aping and sai-aping of Mishing community glorifies their rich and vibrant heritage. Empirically, it is established that every groups has its' own heritage of preparing beer, no doubt, there is variation in names, process of brewing, and other necessary ingredients necessary for fermentation and distillation. It is revealed that they have own knowledge of plant diversity required for proper brewing without any negative effects. The

common elements apart from rice or millet, some known leaves of plants, need for preparing a special kind of medicine which is prepared drying in the sun rays. Such medicine is added proportionately in order to maintain its' taste and efficacy. Such knowledge is an important area of study.

A comparative analysis of traditional and modern society asserts certain pertinent observations. There are mushrooming growth of wine shop in the nook and corner of this region. Such growths assert increasing number of alcoholic people day by day. In a modern context, psychological social worker pointed out that people develop such habits due various reasons and varies from person to person. One accepted reason of 'controlled drinking' is to get rid of stress and strain, as a part of escape mechanism from ground realities and often rejoice sorrow or happiness and to fetch mental and physical comfort. There might be another reason. In traditional society, it is perhaps faith or believe on tradition, to express happiness and get rid of tiredness of their continuous hard work at agricultural field, has been key factors for maintaining such tradition. It is part and parcel of their indigenous faith, believes and practices. It is observed that presence of rice-beer is paramount significance in all the rites and rituals associated with rites-d-passage, birth, marriage and death ceremony along with feast and celebration of festivals. Apart from using as one of the ingredient commodities of bride price, it is utilized as a item of fine in traditional justice delivery mechanism. Further, it is also asserted that such traditional drinks have medicinal utility and help in recovering many diseases and ailments. Under such circumstances, the tag of 'heritage brew' is very significant. The commercial potentiality of such drinks in the line of *feny* and *vodka* was pointed out a decade or so. The recent initiatives regarding Assam's traditional drink varieties *saaz pani* and *judima* for commercial brewing not only add another feather to heritage, rather it has global dimensions for the custodian of community knowledge and preservation of their tradition, if it happens as thought. In this regard, it is suggested to fetch geographical indication under IPR (intellectual property rights) for legal protection for the rights of traditional knowledge holders. Hope, adequate attention is also shifted towards' the traditional brews of other communities residing in this part of the country in the days ahead.

Agriculture: The Source of Livelihood

Dana Moyong

The main occupation of the people belonging to the Adi Tribe of Arunachal Pradesh, India is Agriculture. The Adi Tribe is one of the major tribes of Arunachal Pradesh mainly found in Siang Belt, Dibang Valley, some pockets in Lohit and Anjaw Districts. The type and nature of cultivation of crops is dependent on the factors like – climatic condition, topography, soil condition, location, market demands, ritual value, social demands, food habits etc. Every festival of the Adi tribe is directly or indirectly linked with agricultural activities. The festival is the identification of the Adi community which has survived through the agricultural activities. Hence without agriculture the existence of tribal identity is not possible.

On the social point of view, festival is the character for identification of a tribe. For example, if an unidentified person starts living amongst an Adi village, but celebrates and observes Solung as his own festival, then it can be concluded that the unknown person belongs to the Adi tribe because only the Adi tribe observes Solung festival. The Solung is a festival which is celebrated after transplantation of paddy. Hence, agriculture is the mother of all Adi festivals and festival is the social element of the Adi community.

So far as ritual performance is concerned, the Adi community offers rice paste, Apong, Ginger, Egg etc to Goddess Kiine-Naane on the open ground for healthy crop and bumper harvest. So without agriculture the offering to Kiine-Naane is impossible. Thus, there is a strong relationship between agriculture with ritual performance which is like an inheritance since time immemorial.

In the context of culture, agriculture is equally important for the Adis. During the Ponung/Delong festival the dancers wear traditional dresses, ornaments. During Ponung/Delong the Miri (Priest) attired in traditional dress invites the goddess Kiine-Naane by chanting and try to please her for bumper crop, Doying-Bote for wellbeing of the human and Daadi-Bote for welfare of the domesticated animals. Ponung/Delong dances are main items and components of the festival. To be precise the festival

is completely based on agricultural activities which proves that agriculture is an inseparable part of their culture.

In the economic context agriculture is the main source of income generation for the Adi Tribe. During the earlier days there was no Government job, no ideas about business, no contractual works, but they could purchase costly and valuable Brass Plates, Beads, Mithun, Pig, Landed Property, sometimes even slaves out of the income generated by agricultural produce. Through agriculture the Adis used to secure a respectable position in the society like other tribes by virtue of their working nature. In the present day too, there are many Adi families who are completely dependent on agriculture for their livelihood and are able to send their children to expensive schools, meet the medical expenses, purchase necessary household items and live comfortably.

Adis believe that fortune favours those whose granaries are full of grains. With such people the crops never fail even under adverse climatic conditions. Further the domesticated animals like Mithun/Pig/Poultry/Cattle grow healthy despite attacks by diseases. All members of such families are ever happy and lead a very peaceful life. Their children grow more disciplined because they know that the source of their income is agriculture that calls for hard work.

The cultivation of bamboos, Toko-patta trees in large scale for domestic as well as for commercial use is one of the most common sources of additional income for the Adi community. They also generate handsome income by exploiting the natural resources of cane and bamboo by using them for handicraft products. Handicraft is also a common livelihood source for the landless amongst the Adis. The Adi women weavers also add to the income of the family by weaving their distinctive textiles.

The Adi community also relies on domestication of animals like Mithun (*Bos Frontalis*), the State animal of Arunachal Pradesh, to generate income in addition to meeting their domestic requirements of

(Contd. to Page 21)

Women's Empowerment Workshop Calls for Cultural Preservation

A three-day workshop on women empowerment, organized by the Women Wing of Indigenous Faith & Cultural Society of Arunachal Pradesh (IFCSAP) was held on and from 8 September, 2018 in Nahargun in the premises of Bharat Scouts & Guides Training Centre, Polo Colony with a clarion call to the womenfolk to play an important role in preserving one's own culture.

In the course of his presidential speech, IFCSAP chief Sri Tajum Tasung stated that the condition of women in the society still remains limited to traditionally assigned roles. He said we want to see women power in the days to come starting from this program onwards. Terming the womenfolk as the torch bearer of the society, he endeavoured to motivate the participating women to continue to maintain the culture of the indigenous society. He also urged them to steadfastly visit and offer prayers at Namlos, Ganggings etc for their spiritual wellbeing. "As a family, we need to fight social evils and taboos that are prevailing in our society", Sri Tasung added.

Chairman, Department of Indigenous Affairs (DIA) of the Government of Arunachal Pradesh, Sri Nabam Atum, who was the Chief Guest of the inaugural function of the workshop, said that we, the men, create chaos in the family and society, but it is the women who solve it. Exhorting the participants, he said onus is in the hands of women to make or break the society. Calling Nyedar Namlo as 'character building centre', Sri Atum said that one cannot understand the spirituality until and unless the womenfolk goes there to worship with her family members. Sri Atum urged "Dedicate yourself for the

prayer centre, share the problems of others', live peacefully with other faiths, and then only people will come to know about us,". Assuring all possible help and support from his end, the DIA Chairman further asked everyone present to make connect and reach out to people who are practicing indigenous belief system.

DIA Secretary Sri N T Glow, in his short address, asked everyone to freely visit the office of DIA for any help. He also assured to bring the grievances faced by the Society to the notice of State Government.



Earlier, the IFCSAP Women Wing President Smt. Maya Murtem gave the welcome address, highlighting the objective of the workshop. It's the keynote address was delivered by the secretary Smt. Yamek Mize.

Around 200 women from different districts of Arunachal Pradesh participated in the workshop. Among others, senior founding members of the Society, Director DIA Sri Tai Taggu, IFCSAP Youth Wing President Sri Nabam Ruja, and members of ABVP, RSS, Seva Bharati and Sanskar Bharati attended the inaugural programme.

Kakching World War II Memorial Run 2018 – An overview

On September 9, 2018 World War II Memorial Ultra Marathon (25 Kilometer) and Fun Run was held at Kakching District, which was organised by the Kakching Runners aided and supported by the Assam Rifles. The run was hosted for the first time with the dual objective of bringing peace and uncomplicated world order to be remembered by our future generation as well as to pay homage to the memories of the valiant Soldiers of Allied and Japanese Forces, Azad Hind Fauj & Common People of Manipur, who laid down their lives in 1944. Manipur Governor Dr. Nazma Heptulla flagged off the run, which were held in different categories, from 28 Sector AR Camp. The memorial run was followed by a public function attended by the luminaries of the state with Dr. Nazma Heptulla gracing the function as the Chief Guest.

Speaking on the occasion, Chief Guest Dr. Najma Heptulla, Hon'ble Governor of Manipur appealed the gathering to remember the sacrifices of those soldiers who died in Manipur during the Second World War. They were the valiant soldiers of the Azad Hind Fauj who fought for India's independence, soldier of the Imperial Japanese Army and those of the Allied Forces. Adding that both sides lost heavily and thousands were killed during those few months in what is recorded as Britain's biggest land battle during the Second World War. They laid down their lives far away from their homes in this place, which most of them never knew it existed, before they were sent for the battle.

The Hon'ble Governor said that the event was to remember those people of Manipur who suffered during the war, as Kakching occupied a prominent place in the history of the Second World War fought in Manipur. There was heavy deployment of the Allied Forces in and around Kakching and its Airfield. It served as the nerve-centre of the supply line and offensive moves of these forces as Kakching was the target for the Japanese forces, she added. She also mentioned that the battle in Manipur had a unique feature as the Azad Hind Fauj fought for India's Independence alongside the Japanese forces and on the other hand, Indian soldiers were also fighting for the British. Many of them were martyred along with the Japanese and the British soldiers.

The Governor complimented the participants from various countries whose citizens had died in Kakching, for the trouble they have taken to take part in the run. This shows that even if the historical misadventure occurred more than 70 years back, their countries and people have not forgotten them. War throughout history have rendered millions dead and many more injured, besides damaging the economy of both the victor and the vanquished, she added.

The Governor stated that in war there is no victory in true sense, as both sides suffered tremendous losses not only in terms of human life but also in terms of damages to environment and disruption of political, social, cultural and economic systems. With time, the horrors of the Battle of Imphal have eroded and now the opposing parties have become friends. For the Indians, they were on both sides. The Chief Guest urged the gathering to pray for the departed souls for all those who were killed and not for a particular side or nationality.

She praised Kakching and its people, saying that war was the thing of the past, the place is now considered as one of the most progressive towns in Manipur. It is also known as the granary of the State. She was impressed by the people of Kakching as they are enterprising and hard working. These positive qualities manifest in the challenges they have taken up in any sphere of life, she added. She appreciated the Kakching Runners and the Assam Rifles for organizing the Run in memory of the Second World War Martyrs. By bringing both sides together, a significant platform for reconciliation, understanding and peace has been created. She was glad that the Runners from Chennai, Delhi, Bangalore, Punjab and foreign participants from Dubai and Kenya have come together to join the Run and pay homage to all those who were killed in the battle. It is praiseworthy that the organizers have made no distinction from whose side the brave soldiers fought. Let us all strive for attaining the ideal of global peace where violence is eschewed in all its forms, she added.

Expressing admiration of the elderly man and women who participated in the function, the Hon'ble Governor said that this shows that age has no

(Contd. to Page 22)

A Glimpse of Traditional Karbi Administrative System And It's Governance

Dhaneswar Engti

Karbis are the principal tribal community living in the district of Karbi Anglong of Assam. The then Mikir Hills District, later renamed as Karbi Anglong Autonomous District, was created in 1951, and it was administered under clause (b) read with clause (e) of sub-paragraph (3) of paragraph 1 of the Sixth Schedule to the Constitution of India. The Karbi Anglong Autonomous District Council, the then Mikir Hills District Council, was formally inaugurated on the 23rd June, 1952.

The Karbis are also known as Mikir, the term given to them by their Assamese neighbors of the plains before the renaming of Karbi in due course of time. But the Karbis in general feel congenial to call themselves as 'Arleng', which means a man. Another meaning of the term 'Mikir' is originated from the term – 'Meng-kiri' which means 'searching of a cat' in the hills during migration period of this peace loving 'hills tribe' of Assam. But, some scholars try to establish of the fact that the word 'Karbi' comes from the terms of "Me-Akar Kebi" means - keeping of fire at a hut in the jhum field while some other scholars want to say that, - the word "Karbi" comes from the terms of "Thekar Kebi" which means offering of benefaction to deities during family ritual to be performed by them.

The Karbis never call themselves as "Mikir" but like to call themselves "Karbi" and sometimes they also like to call themselves as "Arleng Aso" which literally means, son of a man. The Karbi Langpi is the essence of Karbi life. It is the civilization and cultural heritage of the Karbis. The Karbi Langpi is the sorrow of humanity, the tears of love, the pangs of anxiety, and the joy of mankind; - it is the symbol of unity and integrity. It is the songs of honesty and truthfulness of Karbi culture to be remembered at all times. It is the history of the racial affinity, establishment of original home and the early migration history of the Karbi tribes.

There is a traditional Karbi kingdom which exists since then in the present West Karbi Anglong District. The capital of this traditional Karbi Kingdom is called - Ronghang Rongbong, Rong Arak. This traditional Karbi Kingdom is divided into 3 (three) provinces. Those three important provinces are - 'Ronghang Rongbong', 'Chinthong Rongbong' and 'Amri Rongbong' and there is one Lindokpo for each province to look after the governance of their respective provinces. Those three provinces are ruled by the Lindokpos as per the Karbi Customary Laws. The 'Ronghang Lindok' is the chief of Ronghang Rongbong, 'Chinthong Lindok' is the chief of Chinthong Rongbong and 'Amri Lindok' is the chief of Amri Rongbong. But, among those three traditional heads, Ronghang Lindok is the supreme head and he is also called "Kong Lindok". He is the Karbi Recho, His Holiness, the King of the Karbi Traditional Kingdom.

Karbis of Karbi Anglong have got their own traditional self-governing institutions, which is consisted with three tires system of administration and it is still popular in the three Karbi traditional kingdoms of Ronghang Rongbong, Chinthong Rongbong and Amri Rongbong and it is still administering in the present West Karbi Anglong District of Assam.

The Karbi traditional system of governance is in fact monarchical, whereby the traditional King or Lindokpo enjoys the power of administration at the apex body and it is followed by Habai (Head of the region) and Rong Asar or Sarthe, the Headman of the village. The local level decisions are still attended by these traditional institutions, which can be considered as a democratic body and this democratic body can resolve all petty cases at their levels in a democratic way.

The Karbis also have got a tradition of bachelor dormitory locally known as – 'Riso -Aterang'. Another

important aspect of bachelor's traditional institution is – 'Jirkedam'. It is a training institution for all kinds of social activities under the leadership of 'Klengsarpō', the chief of the youths, which is appointed by Basapo or Rong Asar.

The traditional Social Administrative System and traditional Karbi King still exist in Karbi Anglong. The customary Karbi King is also called as Lindokpo or Karbi Recho. It is a time honored customary institution of the Karbi tribe. The Lindokpo (Recho) or King has a strong control over all socio-cultural and religious activities within his territorial jurisdiction.

Rong Arak, Ronghang Rongbong, is the capital of Karbi traditional kingdom. The present Capital (Rongsopi) of Karbi King is situated at Ronghang Rongbong, Rong Arak. It is situated in the present West Karbi Anglong district of Assam, which is a few kilometers away towards south from Hamren town. It is a historical place of the Karbi kingdom where many past histories could be unearthed from 'Rong Arak'. It is located at Ronghang Rongbong in the western part of Karbi Anglong district of Assam. Ronghang Rongbong is surrounded by green forest and ancient trees. It is a very beautiful and pleasant place to live in the heart of natural splendor covered with tall trees and innumerable wild grasses all around the areas.

Three Tier Administrations:-

There are 3 (three) tier Traditional Self governing institutions in the administrative system which is existed in the traditional Karbi kingdom. In this traditional self governing institutions, there is the 'King' or locally known as 'Lindokpo' or 'Recho' at the apex body. His council of ministers are called - 'Pinpomar' and at the middle level there are 12 (Twelve) Habais or administrators; one each for 12 'Longri' (Regions) and at the bottom there is 'Mei' or Village Council. All such petty cases related to customary nature are tried and settled by the village Headmen, called 'Rong Asar' by calling 'Mei' in the village Council's levels.

King/Lindokpo:-

In the present West Karbi Anglong district, there are three traditional local kings with their traditional

territorial jurisdiction at Rongkhang, Chinthong and Amri territory. Locally all of them are called 'Lindokpo', meaning 'king'. Among them the 'Lindokpo' of Ronghang Rongbong, Rong Arak, is considered to be the supreme and thereby he is treated as 'Kong Lindok' or 'Karbi Recho', the Karbi traditional king of the traditional Karbi Kingdom.

In a hierarchical design the Lindokpo has got several subordinate Lindokpos. The King of Ronghang Rongbong, Rong Arak, has been treated as supreme among the other kings. There are three subordinate kings namely of – Rongchaicho Lindokpo, Kiling Lindokpo and Rongpi Lindokpo. The King of Chinthong Rongbong has two subordinate kings namely- Nongloda Lindokpo and Nongphli Lindokpo.

Thus, the King of Amri Rongbong also has got two subordinate kings namely of – Du Lindokpo and Nongkirla Lindok po.

Power and function of Lindokpos:-

The power and functions of Lindokpos are governed by the Parliament locally known as Pinpomar. The structures of the senior most functionaries are hierarchal as follows:-

1. Bordili :- Bordili is locally called as the Prime Minister of the Karbi traditional King or Karbi Recho. He is the primary functionary of the king or Recho.

2. Kathar Bura:- Kathar Bura is locally known as 'Priest'. He is the royal priest of the traditional Karbi Kingdom. He is responsible for performing rituals of "Minu Kekur" for invoking the goddess of rain for timely monsoon to the mother earth.

3. Pator:- Pator is also known as the assistant to the Kathar Bura; he has to assist the Katharbura in all activities including religious matters, like "Minu Kekur" and "Botor Kekur" rituals which are performed annually at Ronghang Rongbong, Rong Arak, with much pomp and gaiety. In those annual rituals, the participation of all Habes and Pinpos under the administrative control of Lindokpo or Kong Lindok, the traditional Karbi Recho, are rather mandatory.

4. Dengja:- Dengja is the adviser to the traditional Karbi king, Karbi Recho. He advises the king regarding the religious matters. All the important religious



Adi Community

रुडयार्ड किपलिंग ने
उन्हें अपनी कल्पनाओं
में बसाया और अब हम
उन्हें बसा रहे हैं,
एक नए परिवेश में।



“ओएनजीसी बारासिंघा (ईस्टर्न स्वैम्प डीअर) संरक्षण परियोजना”
एक दुर्लभ प्रजाति को विलुप्त होने से बचाने के लिए
ओएनजीसी की सीएसआर पहल।

असम में पाये जाने वाले बारासिंघा या ईस्टर्न स्वैम्प डीअर (*Rucervus dussumieri ranjitsinhi*) आज विलुप्त होने की कगार पर है। प्रसिद्ध लेखक रुडयार्ड किपलिंग ने जिस से मंत्रमुग्ध हो कर उसकी सुन्दरता को अपनी दूसरी किताब 'द सेकंड जंगल बुक' में कैद किया हो, उस जीव के लिये यह काफी दुखद स्थिति है।

ओएनजीसी ने इस प्रजाति को विलुप्त होने से बचाने के लिये अपने कदम बढ़ाये, और वो भी बिल्कुल सही समय पर।

इसके पहले चरण के अन्तर्गत इनकी अनुमानित आबादी, अनुकूल पर्यावरण, पशु-चिकित्सा अंतःक्षेप एवं सामान्य अध्ययन और जागरूकता अभियान किया गया। इनके स्थानांतरण के लिये मानस राष्ट्रीय उद्यान को चुना गया, जो इनके रहने के लिये बिल्कुल उपयुक्त स्थान था।

काजीरंगा राष्ट्रीय उद्यान से 19 बारासिंघो को मानस में स्थानांतरित करना बहुत ही कठिन काम था। योजना के इस अत्यंत कठिन दूसरे चरण को दक्षिण अफ्रीका से बुलाये गये वन्यजीव विशेषज्ञों ने बहुत खास तरीके से अंजाम दिया। 19 बारासिंघो का स्थानांतरण खास तंबुओ में किया गया, जिनको अन्दर से उनके प्राकृतिक आवास जैसा ही बनाया गया था। कुछ ही महीनों में 6 नवजात बारासिंघो ने झुण्ड में जुड़कर, स्थानांतरण की खुशी को दुगना कर दिया।

इस योजना के विस्तार के तीसरे चरण के अन्तर्गत 20 अतिरिक्त बारासिंघो का स्थानांतरण किया जा रहा है।

यह परियोजना संतुलित पर्यावरण की ओर ओएनजीसी की एक शुरुआत है। लुप्तप्राय प्रजातियों का संरक्षण करने के लिये प्रेरित, हमारा संगठन प्रकृति की असली सुंदरता को बनाये रखने के लिये प्रतिबद्ध है।



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activities are performed as per the advice of Dengja for the betterment of his subjects living in his traditional kingdom of Karbi Longri.

Functions of Lindokpo:- The king or Lindokpo and his officials (Pinpomar) exercise several social and traditional administrative functions. The king alone cannot work thus it is the responsibility of the Pinpomar to assist him. All the posts in the Pinpomar have their own specific allotted functions and those allotted responsibilities are duly assigned to them by the 'Karbi Recho, the Karbi Traditional King of Ronghang Rongbong, Rong Arak.

Administrative Function:- The king is the Head of the Administration under his Traditional Karbi Kingdom and all the Pinpomars have to discharge their assigned duties faithfully and they have to work loyally under this Council. The King and his council have been allotted with some administrative level of duties and they have to exercise the power and function on behalf of their king for upholding good governance in the Karbi Kingdom. It is the responsibility of the king to allot eligible persons to perform in different posts of Pinpomar. Being the head of the council, all the Provincial Heads, Headman of villages and Longris have been subordinated to him and also they have to obey the decisions given by him (the Karbi Recho). All the administrative activities are executed properly in the name of the Karbi king, called Lindokpo or Kong Lindok.

Judicial Functions:- The King has to attend to all the social matters and settle all disputes referred by the Habais or Habes and other Lindokpos. He is assisted by Bordili; the Prime Minister of the King, Karbi Recho and Bordili is assisted by Pator. If a case has been settled by the Habai, it is the responsibility of the Habai to inform immediately with a bottle of Horlang (Rice beer) to the King (Karbi Recho). If the king is satisfied with the judgment given by the Habai, the case is considered as settled. If the king is not satisfied with the judgment he may ask the Bordili to have a second look at it. If Bordili finds it difficult to arrive at a judicious decision then it is referred to the king and the judgment provided by the king is considered as final. Therefore, the decision of Karbi Traditional king, Karbi Recho, is accepted as the final law giver of the land.

But, at the same time, he is more of a symbolic figure head of the entire set up. He is not a dictator, since he cannot take any decision individually. It is with the advice of the Pinpomar and the Councilors of the wise men to take decisions in the judicial matters.

According to Stack and Lyall the original abode of the Karbis was the eastern portion of the Khasi and Jaintia Hills bordering on the Kopili River. But, according to Joigyoram Gogoi, on the other hand, the Karbis originally had inhabited in the hills called Nongpilar, which was located in the North-Eastern region, and from where they came down to the plains and settled in the hills called Lumbajong lying between Dimapur and Diphu.

The Karbi are the most underprivileged tribes of the hills. There is no written history of their own, but, there are sufficient historical monuments to display for claiming of their possession over the Karbi lands. These historical monuments can help a lot to establish precisely that these lands were once belonged to the Karbis in the olden days. It was very difficult to have a correct assessment of their history of migrations. As such, we have to depend mainly on the adequately available folklores and folk songs of the Karbi tribe. Those folk lores and folk literatures could be the most authenticated evidences to be trusted and it could help a lot in writing the correct migration history of the Karbis. According to B. N. Bordoloi and two others, namely - G. C. Sharmah Thakur and M.C. Saikia as mentioned in the book, (Tribes of Assam, Part – I), - "it is very difficult to trace the history of the early settlement of the Karbis bereft of any written documents and other evidence like archeological remains, etc." But, G.C. Medhi had to assume that the early habitat of the Karbis was in the hilly region between the Nagaon and Sibsagar (present Jorhat) districts in and around Kajiranga forest. He further says that the very name of Kajiranga was derived from Kajir-Arong, meaning the village of the Karbi lady Kajir. In this regard, N.N. Barua also opines that the area between Dimapur and the Kapili River called Hayong was inhabited by the Karbis in the course of their earliest migration.

It could be learnt from the folk-lores of the Karbis that, - during long past, they used to live on the banks

of the rivers the Kalang and Kopili and including the entire present Kajiranga area, the famous National Game Sanctuary of Assam.

However, according to some historians, - during the reign of Kachari kings, the Karbis were driven to hills and some of them entered into Jaintiapur, the erstwhile Jaintia kingdom and lived under the suzerainty of Jaintia kings for a long time. But, a section of the Karbis remained in the Jaintia kingdom and others moved towards north-east by crossing the river Barapani, a tributary of the Kapili and entered into the Rongkhang Ranges. Finally, the Karbis got a permanent place to live and had established their capital at a place called - Socheng.

Today, some interested historians would like to say that, - old chronicles and Buranjis are the main sources of knowing the past history of the Karbis. The folk-tales and folk-lores are the only dependable sources of evidences to help knowing more about the early history of Karbi tribes of Assam.

Therefore, the legends are the testimony of migration history of a tribe. There are so many strong legendary episodes, which could help us contributing to establish the fact that, once the Karbis had established their kingdom in the Socheng province and Rongkhang province in the later part of West Karbi Anglong. Karbis were the indigenous early settlers of this soil.

The Karbis are proud to have their own Autonomous District Council, and, today, they are living within the specific jurisdiction of the Karbi Anglong District with full autonomy power guaranteed under the Sixth Schedule to the Constitution of India. As a result, there is an Autonomous District Council and it is empowered to govern by the elected representatives represented by their own people. The Karbi Anglong District, the then Mikir Hills District, was created on 17th November 1951. Before that, there was no separate district for the Karbis in the hills of Assam. It was possible to create a new Mikir Hills district for the people of Karbi Anglong due to the sacrifices and great efforts of Semsonsing Ingti and Kharsing

Terang, the first MLC and the first Chief Executive Member of the then Mikir Hills District Council. The contributions and sincere initiative of Sri Gopinath Bordoloi, the then Chief Minister of Assam, could be ignored easily. Without his wisdom and sincere efforts, the very dream of Semsonsing Ingti and Kharsing Terang would not have fulfilled so easily. According to official report, - The United Mikir & North Cachar Hills District was created in 1950 with the areas of the Mikir Hills Track, parts of Nagaon, Sibsagar and united Khasi & Jaintia Hills of the then undivided state of Assam. A Commission was constituted as provided under clause (b) read with clause (e) of sub-paragraph (3) of paragraph 1 of the Sixth Schedule to the Constitution of India in order to create the then “United Mikir & N. C. Hills District” of Assam. The Mikir Hills District (Present Karbi Anglong District) was formed and officially declared on November 17, 1951 by the then Govt. of Assam. The then Mikir Hills District Council was formed with Khor Sing Terang as its first Chief Executive Member of the then Mikir Hills District Council and it was officially inaugurated by the then Chief Minister of Assam, Sri Bishnu Ran Medhi, on 23rd June 1952. After that the then Mikir Hills District was renamed as Karbi Anglong District on 14th October 1976.

The geographical area of the Mikir Hills District (Present Karbi Anglong District) was 10,347 Km. In this regard, the District Boundary of the then Mikir Hills District,(the present Karbi Anglong Autonomous District), was notified vide Govt. Notification No. TAD/R/31/50/151 dtd. 13.4.1951. It was notified as per the recommendations of the Boundary Determination Commission, headed by Sri Moti Ram Bora, the then Revenue Minister of Assam.

Sri Bishnu Ram Medhi, the then Chief Minister of Assam, had formally inaugurated the “Mikir Hills District Council” at Diphu on the 23rd June 1952. Since then, the people of Karbi Anglong fondly remember this very red letter day as the “Council’s Foundation Day” and celebration of Council Foundation Day is organized on this very special day with much pomp and gaiety on 23rd June every year.

Tripura through the lenses: Images and Human Rights

Dr. Sunil Kalai

(continued from last issue)

Illustration-1 and Illustration-2 are images captured from a documentary film, "Tripura Bleeds." Illustration-1 shows a close up shot of an army man holding a gun in order to protect the international border of Tripura in Northeast India. Illustration-2 is a close shot of a tribal girl speaking to a camera after forcefully gang raped. Making sense visually makes real sense in general and visual communication in particular and visual adds more meaning to verbal communication. Does these two visuals from the documentary say something about human rights? What these images speak and what they communicate visually? Do these visuals by themselves convey any message in a way when someone speaks to us



Illustration-1

verbally? Before going into answering these questions we need to first see the content of the visuals in the documentary film, "Tripura Bleeds."

Pictures had always been considered, as a critical element of documentary evidence by the historians that hold up a mirror to past events. Looking human rights through lenses in Tripura's scenario would suit best, to say, this is not to deny the expressive or imaginative quality of art, treating it as mere documentary evidence; the more imaginative the work, the more profoundly it allows us to share the artist's experience of the visible (Berger J. , Ways of

Seeing, 1972). The way we see these visuals from the documentary: Illustration-1 Illustration-2 illustrates the arm man holding a gun on the international border and a girl speaking to a camera along with subtitles about the gang raped respectively. These are perhaps understood because we have what we called visual culture in reading text or images. The use of the term visual culture refers to this plethora of ways in which the visual is part of social life (Rose, 2012). Reading on what actually those images are and how and why to study is not a question that can be just answered in one way. It required certain methodologies and review of the documentary itself and later we will find how these images are represented and understood. There are countless ways of conceiving images today and the methodological and theoretical discussions are taken by the success of interdisciplinary approaches. There is a difference between analysis and interpretation, analysis generally is held to mean taking a text apart and considering how it's various parts relate to one another (Kalai, 2014). Interpretation, on the other hand, involves the use of some method or discipline such as semiotic theory, psychoanalytic theory, or Marxist theory (Berger, 1995).



Illustration-2

Image Analysis and discussion:

While analyzing these visuals it is important to understand the grammar of camera such as angle of

view, camera movements, camera angles and camera shots. Images in the documentary film focus on the historical background of Tripura in Northeast India and the root causes of the ethnic conflict in the state of Northeast India. The documentary narrates the formation of insurgency by different groups and the effect of the conflict situation in the northeast part of India. It critically revealed the victimization of the



Illustration-3

innocent people by the mainstream political parties and the violation of human rights in the state of Tripura in Northeast India by the military forces and opposition outfits. The documentary aims to create awareness amongst the common people whether ethnic conflict can bring solution. The timing of insurgency movements in Tripura refers to the formation of the Tribal National Volunteers (TNV) in 1987 and latter other groups like All Tripura Tiger Force (ATTF) and National Liberation Force of Tripura (NLFT) (Kalai, *Insurgency Movement In Tripura*, 2014). The documentary consist various filmic elements such as: story elements, sound elements and the visual elements captured through the lenses. The story consists of the structured issue such the background history of the state, the problems and issues of human rights violation in the state. The visual elements are composed of different shots that include various subjects like the close up shots of people speaking on a camera, the montage of various shots that portray different visual elements. The sound elements are of course the music, dialogue, interviews and bites of victims and witnesses. Does through these various elements of the documentary Tripura and human rights are beautifully expressed and expression in the

naturalistic sense simply lacks expression in the spiritual sense, that is to say, the very character of activity and of spirituality, and therefore the bipartition into the poles of beauty and of ugliness (Croce).

The third visuals, Illustration-3, is about the tribal folk carrying a body in a remote village of Tripura. The image explains the lack of transportation facility and miseries of being poor that signified poverty in the state and deprivation from certain rights of the tribes. The tribes of Tripura are under the political hegemony of the mainstream political parties and the tribes are feeling sense of alienation. The image in illustration-3 shows how helpless the tribes are and they feel that they are historically unjustified.

We could clearly see visual of illustration-4 and illustration-5 as violent one as images conveyed clear message of the theme. The relationship between signifier and signified: the cuts and inhuman act signified violation of human rights. Here we can consider the visuals as signifier and the violation of human rights as signified. Signs, we must recognize, take a number of different forms. Words, of course,



Illustration-4

are their most familiar form (Berger, 2012). Semiotics is the science of signs, which are defined as anything that can be used to substitute or stand for something else. Semioticians are interested in how meaning are created in texts, and thus would be interested in the facial expressions of the characters (Berger, 1995). Thus the visuals in the documentary highlights on how Tripura is bleeding for over half a century in the crossfire of vote bank politics and ethnic conflict. Similar to the visuals in illustration-4 and illustration-5, it is reported that according to the Union Ministry

of Home Affairs, many alleged members of arm opposition groups, security forces and civilians were killed in 2005 alone. The documentary film and visuals represented therefore is a violent one and involves many such conflict and inhuman acts. Using Freud's id/ego/superego typology, we would say that people who raped those women and killed those victims are id dominated and killing many people they have no impulse control and lack a superego. Thus violate the basic and fundamental concept of human rights. A Marxist critic would focus on the social and political factors that shape the behavior of the various characters (Berger, 1995). We have confrontation of many politicians and opinion leaders and victims themselves. In view of Bijay Kumar Hrangkhal, "TNV was formed to fight against the Bengali immigrants



Illustration-5

from Bangladesh. How these situation broke out prior to 1980s prior to 1990s, is a mysterious inhalation of our situation around our international borders." In 1974 the government amended Tripura Land Revenue and Land Reforms Act 1960, which made provision for regularization of the illegal transfer of the tribal lands to the non tribal till 1968. In the opinion of Hrangkhal the government or the ruling class is responsible for all activities relating to the conflict and violent. From the feminist perspective, the theme of the documentary is that women were brutally raped. Violent against women increased during those years. The projection of the raped victims gives the picture how they are tortured and how unethical from moralistic point of view. The issue of human rights can be seen for moralistic approach on self justifying by each of the people talking to camera as Jammu Debbarma mentioned, "The extremist are not fighting

for luxury but for their survival for their people and existence." When sociologists would look at individual images, they would concern themselves with the ways they can apply such concepts as roles, status, gender, power, class etc to see the human rights in society. Tripura Bleeds is a documentary that focuses on the role of women, the common people, victims of the conflict, the status of the politicians and their way of thinking as Mr. Jitendra Chaudhury, Hon'ble Member of Parliament quotes:

"The root cause of the rise of the insurgency in the Northeastern region and not only here but whole over the country it takes place, you will find the reason behind is the socio economic problem and the political condition. But unfortunately after the independence, what so ever the development activity was supposed to be taken up was not done in this region."

Aesthetic analysis involves the interpretation of aesthetic elements in the images such as the use lighting, sounds, music, shot selection, cutting editing etc.

Conclusion:

It is found that visual has the rhetoric to convey human rights through the lenses. Camera has the potential to capture both audio and video are represented in the realistic manner therefore images representation are called as representation of reality. Visual rhetoric is the term used to describe the study of visual imagery within the discipline of rhetoric. Picture can say many things, they communicate if we read them, just as words communicate when we hear or read them and understand what they say. Not all visuals in the documentary are accompanied by spoken words yet they are very effective in communicating about human rights issues of Tripura.

Camera has the ability to capture both audio and video therefore visualizing Tripura through its lenses and looking at human rights violation in the state, the images creates reality of the issues by representing what really exist in true sense. The violation of human rights is clearly highlighted in each of the woman character speaking in front of the camera as Manihar said, "If we all stand together united, no one can torture us. The time has come for the children of Tripura to remain united to fight against the torture of the Tripura State Rifles and the government." One could find the word torture in the speech of Manihar

in the documentary and it has created the images of human rights violation. The camera has the potential to tell story as it exist and one of the rape victims also narrated her version of the story while speaking through the lens, "In the evening group of people came with a gun and ordered my husband to go and buy them chicken. On my husband's absent they physically tortured me and they harassed me again and again and finally I was gang raped." Images are selectively constructed through the lenses and build relationship between Tripura and human rights. The images we create are biased as it involve subject. Any picture deals with the subject we composed and composition of frame deals with exclusion and inclusion of the subjects and objects. The existence of exclusion and inclusion do with that of politics of selection and selectivity is part of cultural politics that we construct the image as Camera selectively exposed the images related with human rights. The way we read images of human rights is also shaped in our cultural upbringing. Camera as a device having potential to capture audio and video creates best of human rights images.

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Tang festival of the Sartangs – a report

In the course of his visit to Salari in West Kameng District on 14 September, 2018, Friday to attend the Tang festival of the Sartangs, Sri Pema Khandu, the Hon'ble Chief Minister of Arunachal Pradesh, stated that the granting Scheduled Tribe status to the Sartang community of Arunachal Pradesh is being favorably considered by the Ministry of Union Tribal Affairs and it is expected that favourable orders will be issued soon. He further stated that "The Department of Indigenous Affairs is tasked with the responsibility of preserving, promoting and documenting the cultures and traditions of the various tribes of the state, but the onus of sticking to one's roots and upholding one's culture and tradition lies with the society concerned." The Chief Minister therefore urged the people to assiduously promote their indigenous language to prevent erosion of their cultural heritage.

The Hon'ble Chief Minister also spoke about the salient features of 'Sarkar aapke dwar' programme, which he claimed to be a flagship programme aimed at facilitating various services to the citizens, with the motto 'One-stop solution to multiple problems'. He, however expressed his dismay over the poor performance by some of the districts and cautioned that the state government will not hesitate to take drastic measures to stem the rot.

Welcoming the proposal of the locals to take up the Khoitam and Gangri hydropower projects, which could change the economic condition of the people of the area, the CM assured to take up the projects in right earnest.

Referring to the vexed issue of the 9 Mile-Nafra road, the CM urged the locals to prioritize road communication over personal gains, and suggested that a middle path should be worked out so that the road, for which Rs 75 crore has already been allocated in the first phase, sees the light of the day and the affected people can avoid feeling the pinch by obtaining petty contracts or availing DBT under the PM Awaas Yojana.

The Hon'ble Chief Minister assured to facilitate construction of a playground under the Khelo India scheme. To the demand for creation of two Circle Offices in the Sartang area, he said he would forward the matter to the Chief Secretary for the feasibility report.

MLAs Sri Phurpa Tsering and Sei Japu Deru, and SSB DIG Sri Sonam Yudron also spoke on the occasion. MLA Sri Kumsi Sidisow, Ex-minister Sri Tsering Gyurme, Ex-MLA Sri Rinchin Kharu, and HoDs of Bomdila, Dirang and Nafra also graced the occasion

(Contd. from Page 10)

Agriculture: The Source of Livelihood

animal protein. It is necessary to mention here that the use of Mithun originated from religious and marriage ceremonies. When it becomes a commodity for business the cost of a Mithun aged between 4-5 years will be at least **Rs 50,000/- and above**. Adis believe that If a family is blessed by Daadi-Bote (God Of Animal Kingdom) for the ritual offerings during a festival then the rearing of Mithuns will be easy, its population will grow fast without any disease resulting in a continuous flow of handsome income. Rearing of pigs and poultry for domestic consumption is also very common amongst the Adis. These animals are also often sold to generate extra income for emergency requirements during social gatherings and entertainment of guests and visitors.

Adis being residents of the hills and forested areas live close to the nature. They love to taste the seasonal vegetables and fruits that grow abundantly in the forests. Many of these fruits and vegetable possess medicinal properties and have high demands in the market. Consequently, the Adis make quite an income by selling these items.

The Adis are peace loving and hard working community. The vast fertile land and virgin areas of their villages offer them easy scope for cultivating organic fruits and vegetables which fetch them good money. It is therefore evident that agriculture will continue to remain a source of livelihood for the future generation of their community.

Decline in Church of England followers

(The contents of this article are based on the press release issued by the National Center for Social Research)

As per latest statistical data available the proportion of Brits who describe themselves as 'belonging to the Church of England' is at a record low, halving in the last fifteen years since 2002, falling from 31% to 14%, with the sharpest decline among 45 to 54 year olds (35% in 2002 vs 11% in 2017). The proportion of people who describe themselves as Roman Catholic (8%), belonging to 'other Christian affiliations' (10%) and 'of non-Christian faiths' (8%) have remained fairly stable. 52% of people now say they have no religion, compared with 41% in 2002. Men are more inclined to say they follow no religion than women (57% compared with 48%).

Although religious affiliation has dropped across all age groups, young people are least likely to be religious. 70% of those aged 18-24 say they have no religion. This is an increase from 56% in 2002. 2% of this group view themselves as Anglicans, down from 9% in 2002. In contrast, Brits aged 65 and over are most likely to say they belong to the Church of England (30%). In 2002, 51% of this age group identified as Church of England. This age group has also seen a sharp decline in religious identity, with 34% saying they have no religion in 2017, compared with 18% in 2002. In 2002, 35% of 45 to 54 year olds said they followed the Church of England. The figure for that age group is now 11% - the biggest fall in percentage points across age groups.

The findings also highlight a significant gap between religious affiliations when it comes to church attendance. 21% of respondents who affiliate themselves with the Church of England say they attend church - apart from special occasions, such as weddings and funerals- at least once a month. This is compared with 42% of Roman Catholics. The majority

of Brits who follow either religion attend church less than a month (CofE 78%, Roman Catholics 58%).

The number of Scots who say they belong to the Church of Scotland has fallen overall, from 31% in 2002 to 18% in 2017. In 2002, 14% of those aged 18 to 34 said they followed the Church of Scotland, compared with 4% in 2017. In 2002, 24% of those aged 35 to 54 said they followed the Church of Scotland, the figure is now 13%. 32% of those aged 55 and over say they do so, down from 50% in 2002.

56% of Scots now say they have no religion. Those aged 18 to 34 are the most likely to say this (73%), followed by 35 to 54 year olds (59%) and those aged 55 and over (42%). All age groups have seen a decline in religious identity of between 11-17% in the last fifteen years, which has gone hand in hand with a gradual decline in church attendance at Church of Scotland services. 33% of those affiliated with the Church of Scotland attended at least once per month in 2002 while now only 25% do.

Roger Harding, Head of Public Attitudes at the National Centre for Social Research, said: "Our figures show an unrelenting decline in Church of England and Church of Scotland numbers. This is especially true for young people where less than 1 in 20 now belong to their established church. While the figures are starkest among younger people, in every age group the biggest single group are those identifying with no religion.

"We know from the British Social Attitudes survey that people's views are becoming more socially liberal on issues like same sex relationships and abortion. With growing numbers belonging to no religion, faith leaders will no doubt be considering how to better connect to a changing society."

(Contd. from Page 12)

Kakching World War II Memorial Run 2018 – An overview

meaning, age is a quality of mind, if you left your dream behind, if hope is cold, if you no longer looked ahead, that means you are old but in life if you keep and take

the best, as long as you hold the people you love, no matter how the days go by, no matter how the bird is flying, You Are Not Old.

Where is our Indian Language!

Partha Pratim Mazumder

India has now been a free country for 70-odd years. Over these decades, we have made progress in many spheres of activity but there is one area where things seem to be sharply deteriorating — the state of Indian languages. I am not merely referring to the 220-odd minor languages and dialects that we have lost since the 1960s but the condition of major languages with tens of millions of speakers. This is hardly the first time someone has raised this issue, but the usual thinking is that Indian languages are being hurt by mutual suspicion combined with the apathy of an English-speaking elite.

Late Harivansh Rai Bachchan is one of the most important figures in Hindi literature but his great grand-children are almost certainly more comfortable in English than in Hindi. Many of our modern Assamese parents are proud that their children can fluently speak in English but cannot do so in Assamese. This is neither a unique situation nor can it be blamed solely on lingering colonial attitudes in elite schools. Across the country, this is being experienced by rooted families who are proud of their linguistic heritage. The professional usefulness of English too is not a credible explanation. Indians have long been comfortable with a link language that was different from what they used in daily life. Over the centuries, Sanskrit, Persian and English were used for government, commerce, legal documents, high society interactions and so on. Far from displacing local languages, they enriched them with new words, ideas and themes. This is why the greatest writers and poets in most Indian languages were themselves multilingual and happily borrowed from the link languages.

In my view, the current crisis in Indian languages comes from a set of interlinked factors that are holding them back from evolving with the times. The first problem is that school textbooks are hopelessly outdated. I have personally verified this for Assamese and Hindi, but also asked parents of children learning other languages.

In lower grades, textbooks will have a smattering of folktales, stories from the Panchatantra and the epics, the lives of folk-heroes and so on. These are

acceptable as they are timeless; analogous to nursery rhymes and fairy tales in English. However, the rest of the material seems stuck somewhere between the 1930s and 1970s. A survey of the technology reflected in the stories is quite telling. Forget mobile phones and laptops, you will rarely find television sets and aircraft. It is still a world of steam engines and animal husbandry.

Matters do not improve in higher grades — a great deal of preaching about “good habits” and the need to help the poor. These may be worthy goals but why do Indian language classes need to be specifically burdened with them? There is simply no sense of fun in the material. This is no way to promote a language in a country where the young, including the poor, are so aspirational. Munshi Premchand’s ‘Idgah’ may be a great story but, at the risk of offending his fans, it may no longer resonate with most school children.

The second major problem with Indian languages is that the output of innovative new literature has slowed drastically. Allowing for the odd exception, publishing is increasingly limited to literary novels aimed at winning government awards rather than engaging readers. Once there was a flourishing culture of writing science fiction, detective novels and travelogues in languages like Assamese but these have slowed to a trickle.

Less than a decade ago, pretentious literary writing was strangling Indian English publishing till the arrival of Chetan Bhagat, Amish Tripathi and Devdutt Patnaik. Whatever one thinks of their writing styles, there is no denying that they opened up the field. A similar revolution in popular writing needs to happen in other languages. The steadily improving editorial quality of Indian language newspapers shows that there is demand for good writing.

The third related problem is a dearth of translations into Indian languages. An Assamese or Hindi writer will be pleased that his/her novel has been translated into a foreign language. While this may be good for the personal reputation of the writer, it does little for Assamese or Hindi. A language is a medium for transmitting ideas and its repertoire grows as it

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National Forest Policy and Development of Tribal

Dr. Nabin Chandra Joshi

Crimes related to wildlife such as illegal trading of body parts have always been the prime reason behind the extinction of rare animal species. To combat this menace, the Government of India constituted Wildlife Crime Control Bureau and has set up 5 Regional Offices in Delhi, Mumbai, Kolkata, Chennai and Jabbalpur and three Sub-Regional offices at Amritsar, Guwahati and Kochi. In addition to the above, 5 border units were also established at More on India-Myanmar border, Nathula on India-China border, Motihari and Gorakhpur both on India-Nepal border and Ramnathpur on India-Sri Lanka border.

Protection of forest and bio-diversity cannot be effective without the support and active cooperation of the public in general. For this it is highly essential that they should be made aware of the value of environment, forest, wildlife and nature. This type of active partnership between local governments and the common people can be achieved through involvement of schools, colleges, non government organisations, community based organisations, public sector undertakings and similar other organisations and institutions. Similarly, to reduce the ill effects of environmental changes on the forest and wildlife, essential changes must be brought in the administration of all areas of forests and sanctuaries and project implementation shall have to be managed in a regulated manner.

Government of India wants that the Public sector entities should invest in rural sector and involve the Tribal communities as partners in their economic and environment protection efforts. Recently, while

inaugurating the first edition of India International Science Festival (IISF) held at Indian Industrial organisation in Delhi, Central Forest and Environment Minister Dr. Harshavardhan urged the Public Sector entities of India to work for solving the Day to day problems of the rural areas. As an example he cited the case of National Innovation Foundation of Ahmadabad, which has identified several grass root level solutions that proved to be highly beneficial for protection and promotion of the sector.

Keeping in mind the dependence of the local tribal communities on environment and geographical diversities, a uniform policy cannot be framed for the entire country. It has been found that the fundamental requirements and developmental goals of the tribal communities living in the desert areas differ with those living in central India, western ghats, north east and cold stretches of Himalayan region. We must ensure that rural development, bio diversity laws and forest regulations should be framed in such a manner that these can be uniformly applied at the same time. Therefore, keeping the forest, local bio diversity, dependence on the forests and forest products in their respective areas in mind, every state should put in place a mechanism of cooperative resource mobilisation, so that the future generation can continue to derive the benefits of regulated services. This is the policy of the Forest and Environment Ministry of the Government of India.

(The author is an officer of the Indian Wildlife Foundation, Chandrabani, Dehradun, Uttarakhand – 248001.)

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Where is our Indian Language!

absorbs material from elsewhere. The success of English lies in the fact that we can read Homer and Kapuscinski without having to learn ancient Greek or Polish. Therefore, inward translation is more important than outward translation. For several languages, translation is an area where government support may be critical to creating a minimum ecosystem of material.

Popular culture depicted in cinema and television is today the most important factors that have kept Indian languages alive. However, these will not be enough in the long run if they do not keep evolving by generating and absorbing new material that fires the imagination of successive generations.

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Manipuris celebrate Heikru Hidongba festival

The 240th Heikru Hidongba festival, the traditional boat race festival was celebrated in Manipur on Thursday, the 20th September, 2018. The festival is observed on the 11th day of the Manipuri calendar month 'Langban' (September) to bring prosperity to the community.

Manipur Governor Dr. Najma Heptulla along with legislators – Sri R. K. Imo (Sagolband), Dr Sapam Ranjan (Konhoujam), Sri O Lukhoi (Wangoi) and Md Abdul Nasir (Lilong), and others attended the festival.

Speaking on the occasion, the governor said that the festival has a great meaning in the field of moral science and political philosophy. "The more we observe and study this public functions, the more we will learn about the heart and soul of our ancestors who sacrificed their most precious lives without the least grumbling for peace and freedom of our people," she maintained.

Dr. Heptulla gave away the Governor's Trophy and

certificates to the winners along with cash prize of INR 15,000 and INR 10,000 to the Champion and the Runner-up team respectively. Thousands of people thronged the Bijoygobinda Moat at Sagolband in Imphal West district to witness the boat race organised as part of the traditional 'Heikru Hidongba' festival.

Religious rituals were performed to predict the fortune of the state, besides paying obeisance to God for bountiful blessings. Introduced in the 1779, the Heikru Hidongba is a festival of great cultural and religious significance where prayers and rituals are performed for prosperity and happiness.

According to organising committee, "a garland is being assembled from one hundred and eight Heikru (Amla) on the day of the race. In between each Heikru, there is a tip of 'hup' interspersing the strand. Another garland is being made out of one hundred and eight rice grains, each grain picked by fingers from its husk."

Keh-Meh-Ha Celebrated

Inaugurating the central Keh-meh-ha festival of the Idu-Mishmi community of Arunachal Pradesh on 24th September, 2018, Monday at Dambuk in Lower Dibang Valley district, the Sports & Youth Affairs Minister Dr Mohesh Chai called upon the people of the state to preserve their own languages for the posterity. He reminded the audience that "Our languages are gifts from our ancestors, and it is our duty and responsibility to hand them down to the younger generations." He urged the elders to encourage the young to speak and adopt their mother tongues to communicate in the society. He further added that "Modernization and westernization are okay; but it should not be at the cost of one's own culture, traditions and language," "Many tribes, like the Galo, Apatani and Adi, have introduced their languages as third language in schools in their respective areas long ago. We should follow suit in order to preserve and promote our language," he said. He also advised the youths to

abstain from drugs and substance abuse. "Work hard, do something good for your society, which will make everyone proud," he said.

Highlighting various government schemes, including the recently launched CMAAY, Dr Chai urged the people to avail the benefits of these schemes. Hayuliang MLA Smt Dasanglu Pul wished everyone a good harvest. "When most of the festivals are celebrated to seek blessings from god, Keh-meh-ha is celebrated to thank god for all we have been given," she said. Dambuk MLA Sri Gum Tayeng said festivals offer "a platform to showcase one's own culture and traditions, share happiness, and foster unity and the sense of oneness."

The Keh-meh-ha mythology was read out by Sri Hiju Menjo. Former ASM Sri Sirang Kolom Mepo also spoke on the occasion. Cultural displays and a performance by budding singer Mr. Michael Migri

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Media Is Silent On The Rapes Of The NUNS In CHURCH

Five nuns from a convent in Kuravilangad in Kottayam district of Kerala. took to the streets alleging laxity in the probe into a complaint of rape filed by their sister nun against a Roman Catholic Church Bishop on September 8th.

During the protest, the nuns said that the victim had been denied justice by the Catholic Church. They even said that not just the police, but even the Government has initiated no action against accused Bishop Franco Mulakkal of Jalandhar diocese. The protest gained nationwide attention as several catholic organisations came out on streets to protest and even sought for the reformation in the church.

A nun said “We are fighting for our sister. She has been denied justice by the Church, government and the police. We are ready to go to any extent for ensuring justice to our sister”. What shocked the nuns was that despite the incident of sexual abuse was reported to the authorities, Bishop Franco Mulakkal was not arrested. Seventy four days have passed since the complaint was lodged against Bishop Franco. The police had recorded her statements several times. But accused Bishop was interrogated only once” she added. The nun, in her complaint, had accused Jalandhar Bishop Franco of raping and having unnatural sex with her multiple times between 2014 and 2016. But when the petition was filed seeking speedy investigation, the Deputy Superintendent of Police, Kottayam, Mr. K Subhash informed the Kerala High Court on August 13 that

the probe was proceeding effectively and impartially.

“It was found that the Bishop allegedly committed unnatural sex and raped the nun against her will” stated the police in a statement based on initial investigation and available evidence. The statement also said that the bishop confined the nun to a guest room in St Francis Mission Home in Kuravilangad in Kottayam district of Kerala.

Joint secretary of Kerala Catholic Church Reformation Movement, Mr. Joseph Varghese said “It is unfortunate that the Church has not initiated any measures against Bishop Franco, though the police have registered an FIR and interrogated him. The High Court also directed the Government to arrest the accused Bishop at the earliest. We will not end the protest until action against the bishop is taken”.

Mr. Aneesh Prabhakaran of Mnushyavakasha Koottayma, a human rights organization stated that “The Church leadership should seriously address the allegations raised by the nun. Though there were earlier instances of allegations of sexual abuse by priests, it is a rare and first-time incident that a nun openly registered protest and submitted a complaint against the bishop”.

Days ago the nun had also said that an attempt has been made on her life. Last week the nun lodged a complaint with the police after someone disabled the brakes on her motorbike at her Kuravilangad, Kerala convent.

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Keh-Meh-Ha Celebrated

were the highlights of the celebration.

Prizes for sports and literary events conducted as part of the festival were also given away during the celebration. The literary competition was conducted by the AIMSU, while the sports competition was conducted by the Naba Ita Pulu Indoor Stadium Committee.

Rajya Sabha Member Sri Mukut Mithi, local MLA Sri Mutchu Mithi, former MP Mrs. Laeta Umbrey, Deputy Commissioner Ms. Mitali Namchoom, and the Dambuk ADC also joined the festival, along with members of the Cultural and Literary Society of Mishmi and the Idu-Mishmi Cultural and Literary Society, GBs, and others.



Heikru Hidongba Festival



Karbi Community