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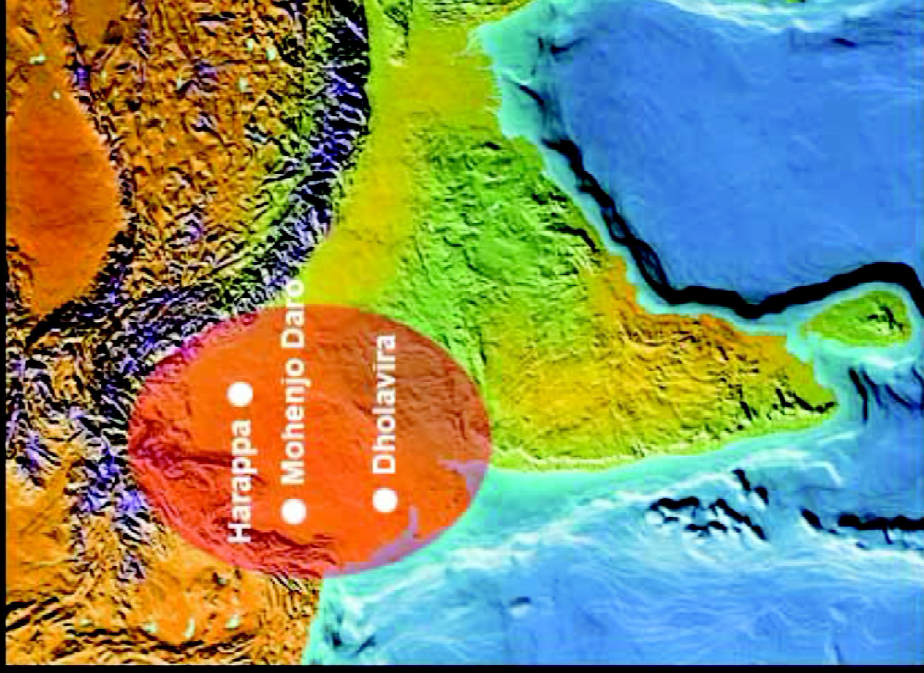
LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

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India's
contribution
to the rest of
the world



Ancient Indus Civilization

When many cultures were
only nomadic forest
dwellers over 5000 years
ago, Indians established
Harappan culture in Sindhu
Valley (Indus
Civilization)

Contents

Editorial	4	38 years History of NRC – a recapitulation	21
KER PUJA	5	Dimapur Celebrates Rakshabandhan Mahotsav - a report	23
Birth Ritual of Wancho	8	Solung celebrated across state	24
Nyaya Chaupal: Redesigning our Heritage	11	Bharat Ratna : Atal Bihari Vajpayee	25
Tripura through the lenses: Images and Human Rights	13	The Monkey and the Crocodile	26
The Nyishi Tribe of Arunachal Pradesh – How do they identify themselves?	16		

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Editor : Amarendra Brahma

Joy Ends in Sorrow

The 72nd Independence Day celebrations on 15th August, 2018 passed off quite peacefully despite the obstinate resistance of the so-called democratic groups who are ceaselessly opposing it by imposing bandhs or boycott calls. The heartening thing that happened this year is the participation of the youth, whose number definitely increased in comparison to the last year. Number of the middle aged and the aged group of people decreased considerably which is not a right sign of a flourishing democracy because they are the people who should act as mentors to the younger generation and tell them about the need for love and respect for the national flag and the significance of the Independence day.

For the sake of integrity and unity of our nation it is essential that on this auspicious month of our independence, we should honestly pledge our love, affection and brotherhood for all our brethren of this nation because the country is passing through a lean patch created by some power hungry groups of people, many of whom appear to be acting as paid agents of the enemy countries to destabilise our nation and create insurmountable hurdles for its progress towards the pinnacle of development. The latest additions to a long list of anti-national entities of our country are the Maoists, who are indulging in fratricide and working for disintegration of our motherland. In past the Maoists had little influence limited to the tribal populace of forested regions of Himalayan foot hills. Today, they are fabulously armed and enjoy the support some neo-intellectuals of our country who are not averse to the idea of anarchy and annihilation of our nation. God only knows who supplies them the money to purchase the arms and provide abundant resources for engaging costly lawyers, who can force open the doors of the Supreme

Court at midnight to get verdicts in their favour.

The month of August this year will also remain etched in our minds and memories for ever, for it robbed us 'Bharat Ratna' Atal Bihari Vajpayee, one of our most loved and one of the best Prime Ministers India from us. Vajpayee's stature was larger than life but he remained humble and amiable in nature all his lifetime. He was above all social dogmas and a man of determination. Starting his career as the Editor of 'Rashtradharma' in 1947, the tumultuous year of independence and partition of India and graduated to politics by joining Bharatiya Jana Sangha founded by Shyama Prasad Mukherjee. The name of his party changed but he never changed his ideologies and dedication to the cause of service to the motherland. A poet in heart and a politician by practice, Atalji always believed in synergic foreign policy, friction less cordial relations with neighbouring nations, a peaceful world order of co-existence and above all immense love for the humanity at large. The world will remember Vajpayee the 3 time Prime Minister of India and 12 time Parliamentarian for a period spanning over 62 years, as a most farsighted politician India ever had, an untiring crusader for peace and amity, a true patriot beyond definition and a soft hearted, loving politician without borders. Let us pay our obeisance to this great soul by reciting a para from one his own poem and follow the path he urged us to pursue for survival of our motherland.

बाधाएं आती है आएं
घिरै प्रलय की घोर घटाएं, पावों के नीचे अंगारे,
चिर पर बरसें यदि ज्वालाएं
निज हाथों में हंसते हंसते, आग लगाकर जलना होगा।
कदम मिलाकर चलना होगा ॥

Editor

KER PUJA

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

Part-II

1. In the earlier article on “Ker Puja” of Tripura, I had mentioned that this festival is like the European festival called Lammas or Lughnasadh. Interestingly both the words Lammas and Lughnasadh are Sanskrit words which we shall analyze subsequently. To understand this, we will have to understand the European social structure and culture. Scholars have, by and large accepted that Sanskrit is the mother of all Languages and so are the Indo-European languages. Majority of the European society celebrates the festival of Lammas or Lughnasadh on 1st of August and so we shall briefly cover and analyze the name, the date of celebration and the ceremonies.

2. Social structure of Europe: - Celts and pagans have great influence on the European society and culture, apart from many other tribal groups. We shall concentrate on Celts and cover some other groups too.

3. Who are the Celts and Druids: the Celts have their cultural influence on British Isles? At present day context the six known Celtic regions are Ireland, Isle of Man, Brittany of France and in UK, they are Scotland, Welsh and Cornwall. The Celts have influence in Spain and Portugal too. The famous war fought in the European history was between Julius Caesar and Gaul. The Hallstatt in Austria has ancient Celtic sites. In general, one can find the influence of the Celtic culture in whole of Europe. A balanced view of the evidence suggests that Druidry is best conceived as a Tradition, a set of beliefs and practices, whose roots lie both in the Indo-European ancestors of the Celts, and in the native megalithic culture. Both undaughterly carried with them a formidable corpus of mathematical, astronomical, engineering and philosophical knowledge which fused together in Ireland and Britain and probably only subsequently in Gaul, to form the powerful and multi-faced group

of Bards, Ovats and Druids that are referred to in the classical text. (The Druid Tradition by Philip Carr-Gomm)

4. What is Eightfold Calendar and Lammas or Lughnasadh?

Lammas or Lughnasadh is one of the major festival for them and is part of their eight-fold calendar. These important eight festivals are also called yearly cyclic calendar. Interestingly these eight festivals are Hindu festivals too. Celts and Hindus have many similarities. The Celts have their main God called Dagada, which is Bhagwan Persuram and is describes by them as the god with Battle Axe and Cauldron. The eightfold festival scheme lies at the heart of Druidry, and indeed the Western Pagan Tradition, of which Druidry is one manifestation and Wicca another. Both Druids and Witches celebrate these eight festivals, although in a different way, and with different rites. Of the eight times, four are solar and four are lunar, creating thereby a balanced scheme of interlocking masculine and feminine observance. The solar observances are the ones that most people associate with modern-day Druids, particularly the Summer Solstice ceremonies at Stonehenge and the other three are Winter Solstice, Spring Equinox and Autumnal Equinox. The four Lunar festivals are Imbolc on 02 February, Beltane on 01 May, Lughnasadh on 01 August and Samhuinn between 31 October and 02 November. All of these festivals are Hindu festivals and Church has the same with different names.

5. How Lammas or Lughnasadh is celebrated in Europe by Celts and Pagans?

a. The festival of Lammas and Lughnasadh, as the name suggests, is for the god Lu’ or Lugh. It is a seasonal festival of harvesting. The celebrations involve

Date	Solar Feast Celestial	Fire Feast Pastoral	Celtic Name	Hindu Festival Name
February 1 st		Candlemas	Imbolic	Rath Saptami
March 21 st	Vernal Equinox			Chetichand
May 1 st		May Day	Beltane	Akshyatritya
June 21 st	Midsummer's Day			Daksiyana
August 1 st		Lammastide	Lughnasad	Hariyali Amawasya
September 21 st	Autumn Equinox			
November 1 st		All Hallows	Samain	Shradh
December 21 st	Midwinter's Day			Uttrayana

feasting, trading, matchmaking and even visiting sacred wells, something like we have in Bharat. There are Holy Wells in Europe too and there are many groups identified with their wells. There is bull sacrificing at many places. Rituals involve feasting of the new food and offering the first fruits to the god Lugh. Alters are decorated as per the beliefs and rituals with fresh grain and fruits. This tradition of offering the fresh grain and fruit is like what the people in Bharat do and specially the tribal communities. Candles are lit, which is also like lighting a Diya (Lamp). People prefer celebrating on hill tops or mountains. Climbing a hill to a sacred spot is a favorite activity. Fairs are organized at many places. This is the day to pay respect to ancestors, which is similar to the rituals and believes in Bharat.

b. The traditions, rituals and beliefs of Celts, pagans and Hindus are almost similar.

6. Is Lammastide or Lughnasad a Sanskrit word?

We shall analyse this in several steps for a common person to understand. They are very much Sanskrit words. To understand this, we shall need to explain cultural history and significance of European sites. Amongst the Celtic states I mentioned, one important site in Ireland is called Tara.

a. Tara: The site has great significance in the ancient history and culture of Ireland. The place is on a raised ground, more like a mound and has lush green grass and is an open field. There is a big stone standing

almost in the middle and has the shape of Shiva Linga. At the slopes there are ancient wells. Tara was a sacred place and the seat of High King of Ireland. The King who ruled Tara was by and large accepted as the King of Ireland. The seat of Tara was most sacred and can be compared with the sacred seat of King Vikramaditya of Ujjain. This place was also connected with the legendary King Arthur. The King Arthur was blessed by the goddess with the famous sword Excalibur. The King of Ireland was called Lu'. Although Tara was the place for the throne of the King of Ireland, it was also a school (Ashram) of the Druids of Ireland, a city of their own. Druids are the priestly clan of Celts and can be compared with the Brahmins of India and specially the one who are called Dvij. They were the most learned people of the Celtic society and were the advisors to the King or a Judge or a doctor and were most respected in the society. In British Isles they are also called twice born, which is like Dvij in Bharat. Tara had a very special status as far as the place was concerned. Although it was the sacred seat of the King but the place was the School (Ashram) for the Druids (Dvij) and they had full control over the place. They had their own administrative rules and the King had no jurisdiction over them for Tara. King was invited and honored and facilitated by the Druids (Dvij) but he could not interfere in their day to day functioning and other matters. One can imagine this place as an Ashram of Rishis in ancient Bharat. The Kings were

to serve and protect them and facilitate them. It was something like Guru Vishwamitra' took Lord Rama to protect his Ashram, but the King could not interfere into the Ashram activities. King had to protect and serve as per the demand of the Ashram Guru. We can compare this place something similar. Tara is a Hindu goddess and is also the goddess of the Celts. There is a Tara pith near Kolkata. Tara goddess is worshipped mostly by Tantric and also by Buddhists. The word Lu' has similarities with Sanskrit and it means God Indra in Sanskrit too. The sacred beliefs on Lu' is like Indra. In Sanskrit "Lu" means God Indra, the lord of pantheons. One can find the word "Lu" in the Sanskrit dictionary as Lord Indra. He was the most worshiped God during Vedic times. Tara is therefore one can say from Irish scripts as the abode of Indra, the lord of Heaven. In Bharat, Indra is a key deity in ancient scripts but is no longer worshipped in masses. There is description of Indra in Hindu scripts where he is the god of thunder and the famous legendary story about Lord Krishna and Goverdhan Parwat. But I have not come across any place as such which can be identified as the abode or worshipping place of Indra. Off course the Tribes in India and Meena community of Rajasthan even today worship Indra. But there is a sacred place of Indra in Ireland, which is Tara. The importance of Tara is even more relevant as it is described like the famous thrown of King Vikramaditya at Ujjain. Similar legendary stores are there about it. During later part of the Irish history, this place gained popularity with the seat of King Arther with his famous sword Excalibur. So, we say that Tara is a sacred seat of Lu', which is Indra. In Ireland you will find many ancient monuments which are more ancient than the pyramids of Egypt. (<http://en.wikipedia.org/wiki/Indra>)

b. Analysis of the festival name Lammas or Lughnasad: The names can be split as Lammas = Lu' + Ammas and Lughnasad as = Lugh + Asad. There are four words Lu', Ammas, Lugh, Asad and we shall deal with them one by one to prove that they are the words in Sanskrit and closely associated with Hindu scripts. We will also have to understand about the sacred trees of Celts called Oak tree. This tree is something like the sacred Banyan (Vat Vraksha) tree

in India.

i. Oak tree: is the most sacred tree of Celts. The tree has long life and there are sacred groves of Oak where most of the sacred sites were located. Even today the Druids (Dvijs) would love to be close to the Oak groves, as they are nature lovers. Oak is a Sanskrit word too. The Oak tree is also the sacred tree of the Druids and "Oak" means the "Father of the trees". In Sanskrit, Oak is pronounced as "Agh". The difference is not in pronunciation but mainly due to the Roman – English letters. "Agh" in Sanskrit means the "Original Tree". Therefore "Oak" and "Agh" mean the same thing. In Christianity the same word has been written differently as "Ankh", though it has similar meaning. There are names of different species of the trees in Sanskrit that have been derived from "Agh".

(<http://en.wikipedia.org/wiki/Ankh>)

(<http://www.crystalinks.com/ankh.html>)

ii. Lu' and Lugh means God in Irish and Sanskrit:

1. The tree "Oak" / "Agh" / "Ankh" symbolizes creation. The God "Lu" is also the God of the tree "Oak" / "Agh". Therefore "Lu" + "Agh" means the God "Lugh". In Sanskrit Lugh also means God, therefore Lugh is also a Sanskrit / Hindi word and it means God. "Lu" and Indra are same. There are many examples showing that Lugh meaning God for Hindus. These are few examples. There are many Hindu Gods and Goddess whose name begins with Lugh. For Celts, the festival of Lughnasa / Lugasad is for the God Lugh. Similarly, The Hindu god associated with Lugh is Indra, also called Leekarshabh (or Leek or Lek or lugh + Arshab). Indra, the Indian Zeus, is a grand mythical figure. According to the Vedas (Indian Scripture), Indra is the Ruler of the Hindu Pantheon. He is also known as Sakra ("Powerful"), Vajri ("the Thunderer"), Purandara ("Destroyer of Cities"), Meghavahana ("Rider of the Clouds"), and Swargapati ("the Lord of Heaven"). Similarly, Lagnadipati (Lug + An + Adi + Pati) means Ascendant Lord. There are many more such names.

(Contd. to Next Issue)

Birth Ritual of Wancho

(With special reference to Longkai Village of Wakka Circle)

Jatwang Wangsa

Introduction :

Far from the maddening crowd of metropolis, there's an indigenous tribe called '**Wancho**', inhabiting in *Longding* District of Arunachal Pradesh in north eastern part of India. The *wanchos* are known for their rich cultural heritage for ages, time tested ethical treasure of immense values and strong social fabric. The land of this pristine tribe extends from 26 degree 30' north to 27 degree 16' North Latitude and 95 degree 20' east Longitude. They inhabit around 1062 Sq. Kms of land mass. They normally live in foot hills of Himalayan range, 200 to 2000 metres above the sea level.

Longding District, the home of the Wancho tribe, shares its boundary in the south and south-east with Myanmar state. Its boundary to the west and north are shared with the Indian states of Nagaland and Assam, respectively. Towards the north-east is the Tirap District from which the Wancho inhabited Longding district was carved out in 2012. As per 2011 census, total population of the Wanchos in the Longding district is 52719. Out of this, male population count is 26452, whereas female population is 26267. Maximum population of Wancho depends on agriculture for livelihood.

As far as rites and rituals of the Wanchos are concerned, they worship **Jowan'** (the Supreme Being omnipotent, omnipresent and omniscient God). Faith in the powers of the supernatural forces play an important role in the lives of the community. There are rituals for all occasions to be performed before starting of any work like Agriculture, festivals, hunting, fishing, marriage and birth etc.

Birth Ritual :

The type of rituals are different in nature and depends on the rites performed for a particular activity. Birth rituals are distinct in nature in

comparison to other ceremonies, because when a new baby is born, Lady Priest plays a vital role in performing all the necessary rites. As per customs related to the delivery of a child, no male member, even the husband is strictly prohibited as birth attendant. The Wanchos are always known as fearless warriors and head hunters in defending the lives of their women and children. Hence, it may be the reason that if the husbands sit at the side of wives during labour pain or whole delivery process like the modern day husbands, they would become emotionally soft by seeing the pains of their wives. Generally men were always encouraged to stay away from women's activities while hunting animals, fishing, or discussing about warfare, so as to stay tough and strong at heart. Therefore, the whole responsibility in any child birth rests on the shoulders of women only.

Step By Step Procedures of The Ritual :

When a baby is born in any of the household, the first step to be taken by a family was to put the plant-leaves on the roof near the entrance of the house. The particular plant leaves used as whichever for birth ceremony is of two types called '**Gonpho**' and the other one is '**Maaigong**'. The leaves were let to stretch out on roof at least for a week till the umbilical code of the baby is separated from the body. The key reason for putting the leaves on roof was to specify others about the new born child. As per wancho customary rules, another motive behind leaf-setting was to convey the message to strangers, guests and outsiders as a sign language in restricting their entry in the particular house for some days till the birth ceremonial is completed.

As soon as the birth of a child gets confirmed without any setbacks, the male members of the family, usually lead by the head of the household, would decide to go for fishing next day. Especially

when baby boy is born, fishing program is compulsory in order to test the luck in the name of newly delivered child. If they get good catch, it would be used during the baby-naming ceremonial function.

The next stage is of choosing name for the baby. Few names would be sorted out within the family and then put forward before fortune teller locally called as "**Naanpa**", basically it would be of the some ancestral names of same clan, with a sole purpose to keep alive and maintain identity chain. The expert "Naanpa" would use the traditional skills with the help of leaves called "**Naan**" to predict and confirmed the child's name. After thorough assessment one name would be chosen by him. As per wancho traditions no name was kept without the outcome report of "**Naanpa**". The name preferred by '**Naanpa**' would be the final decision. After completion of leaf-astrology handiness, the leftover leaves would be disposed on open place which is treated as sacred location outside the house.

By that time, all the villagers would get informed about the birth of child and eventually people particularly near and dear ones shall come to see the child, mostly females would arrive with handful of rice and small amount of dry fish or meat as a gift in expressing the gratitude on account of the new baby's birth. Eldest of the family most probably grandmother shall receive the gifts from the women visitors.

At the mid of the get-together of ladies, the lady-priest which villager describe her as '**Gamnu**' shall arrive in the house with leaves called '**phonyu**' in her hand. Phonyu-leaves indicate that the newly born baby is a girl. However, in case of baby-boy's birth the '**Gamnu**' shall hold bamboo leaves and enter the house before starting the birth ceremonial service. Either of two different leaves in lady-priest's hands plays pivotal role in identifying the gender of the baby. Before entering the house she would hang the leaves in the main entrance, letting to know others of which sex the child is being born for which she would perform birth rituals.

As **Gamnu** (Lady Priest) enter the house, she would begin her job with shaving of baby's hair

making it bald-head which will be assisted by a woman expert in hair cleaning process. A handful amount of hair in top middle portion of the baby's head would be left unshaved. That un-cleared hair was called as "**Khotong**". Nevertheless, she won't start her work without fire ash in an earthen pot called "**Chikkuh**" that should have constantly flow of smoke from that container. As believed by Wanchos, the reason behind the putting on fire and smoke was to chase away the evil spirit that may exist in the surroundings. If observed in modern context the fire-smoke does help in riding out microbes like virus and bacteria from air.

After the baby is clean shaved, its hair would be collected on bijao leaves. In wancho, there is no rule to dispose the shave-out hair of the baby anywhere in the open carelessly. The removed hair packed in the leaves would be hung under the roof somewhere in corner of the house with small Ginger-garland attached to it. The perception behind collecting and packing up the removed hair was to avoid any kind of sufferings to the baby. Grey hair is the sign of long life, so while doing such process the baby would be blessed by bestowing good wishes for long and prosperous life. The purpose of ginger-garland was also to gain good wishes from the onlookers to the child, so that it can grow up and spread the siblings like the way ginger grows.

The next occurrence would be of making a small hole in the baby's ears. Ear-piercing event was considered as part and parcel of Wancho custom. The lady priest shall initiate the work no matter how loud the child cries. Though it sounds complicated but in practice it takes only few minutes to accomplish the ear-hole task. Still today apart from names, Wancho people can be identified by ear-hole which is on both ears at the tip bottom point. In fact it is the unique identification mark for Wanchos. Another valid reason for Ear-piercing was for wearing typical ear rings, beads (for girls), and other object called '**Naa-thung**' (for boys). The ear-hole event is locally called as '**Natook**'.

After that, if baby happen to be a girl, then the lady priest would hold a stick (**Keathoh**) in her hand and start her footsteps from middle of the house

and move up to a second door line (**Vaak-p hang**), which would be accompanied by a girl (Child-care-taker) who would also carry a baby on her back. On reaching the line, the lady priest shall step up her left leg, then cross the **Vaak-phang** and return back to the starting point. In case of a male child, lady priest (*Gamnu*) shall hold spear on her hand and as usual cross the same line with right leg. This system is locally referred as '**Vaak-phang Kau Kaai**'. Subsequent to this rite, a child is thereafter allowed to be kept at any corner of the particular house. The same thing would be repeated for the second time but in that, instead of lady priest, baby's mother and the care taker girl will carry the newly born baby on her back and return back to the starting point.

The next episode is of food serving ceremony. The newly born child's mother would be served with a meal that would contain items like rice, curry and meat on a locally made food-stand named as '**Taap-khung**', while the mother would be sitting with the baby on her lap ready to take food. Before eating, the Lady Priest (*Gamnu*) shall offer prayers by chanting mantra for the sake of the child. She would hold a cup of dry bamboo-shoot's curd and spin her hands with it around the head of baby's mother. Then, she would give it to the milk feeding mother to let her drink the bamboo-curd. After that, a cup of millet wine would also be served to the same mother. Normally four types of liquid meals are served to baby's mother, which are known as 1) *Gamnu Soichi* (Lady Priest's homemade curd), 2) *Gamnu Zu* (Lady Priest's homemade wine), 3) *Ko-Kau Soichi* (Paternal uncle's homemade curd), 4) *Ko-Kau Zu* (Paternal uncles homemade wine). These four liquid food items are to be given through the hands of the lady priest to the same milk feeding mother only at the naming ceremony of the newly born baby. The interesting point to be noted is that, the bamboo-shoot-curd are prepared or cooked on a small special earthen pot. It is believed that, serving such curd and millet-wine to baby's mother would help produce adequate and healthy milk for the child. Moreover, mother has to eat sufficient food on the occasion as a part of the ritual. Her leftover food would be packed in a leaf and hung it somewhere in the corner of the house.

Lady Priest (*Gamnu*) would be given the chance to enjoy food after finishing her task of rituals. Ten numbers of leaf-package-meat (*Mai-jot*) would be given to her. Out of total ten, five would be wrapped up using front side of the *Bijao*-leaves and other five by using opposite side of same leaf species. The front side of the leaf is termed as '**Dann-nyak**' and opposite side of leaf is called '**Dann-thau**'. She would be given fifteen pieces of meat to eat. The village elders would issue strict instruction to the effect that no one is authorized to eat leftover food of lady priest. Therefore, she has to take home her own leftover food items completely, from the house of birth ceremonial programe.

The assignment of lady priest (*Gamnu*) in carrying out the birth rituals is almost over when she finishes her food, but the concluding part would follow in this way; she would leave for her home carrying her own belongings, but as she crosses the '**Vaak-phang**', she would invoke with a loud voice thrice and say, "The name of the Baby is...XYZ.." (Whatever). The voice of reply as "yes" would be proclaimed from inside the house twice. In that way, the responsibility of '*Gamnu*' comes to an end pertaining to the birth rituals. However, community feast to the participants or visitors would be served after the departure of the lady priest.

Conclusion:

With the passage of time and influence of other cultures, the future generation of Wancho community may embrace different type of life styles but the basic thing which has to be kept in mind is that "The rites, rituals as well as culture and traditions were born according to the relevance of the land and its environment". Certain things may evolve by nature but total abandonment of all cultures and ethos that were followed by the forefathers of the community may lead to disastrous consequences in the days to come. The practice of ear-hole tradition of the Wanchos may be cited as an example, which helps others to clearly identify them. If this practice is abandoned the future siblings of the community are destined to suffer identity crisis.

(The author is the Assistant General Secretary of Arunachal Vikash Parishad Longding District Unit)

Nyaya Chaupal: Redesigning our Heritage

Dr. Ranga Ranjan Das

On 17th of May, 2018, I got an invitation from one of my closest friend in academic discretion to attend a workshop on a topic *Nyaya Chaupal*. Term like 'nyaya' has been an inherent interest due to professional legacy. On the other hand, for the first time the word 'chaupal' appears to be a discontent, perhaps due to lack of complete approach of Hindi vocabulary. My inquisitive minds always push me to move for the quest for knowledge. It was indeed a wise decision to take part in the workshop held in 19th of May. Pamphlets, deliberations, discussions, reactions and sharing of the experiences by the participants, prompt me to share my views for larger dimensions. As good listeners, I was attentive enough to interpret the entire concept of nyaya chaupal and its' relevance in the present context. The interesting part of this workshop is the participation of a cross-section of the society belonging to diverse professional groups like legal, political, retired civil servant, engineers, social and child activist, academicians and others from north eastern states like Assam, Manipur, Arunachal Pradesh, perhaps from Manipur, not quite sure. But eco of some of participants view penetrated through ear and rest in the mind. The entire idea behind such an initiative has nicely been elaborated during its' inaugural speech.

This attempt starts with the note that the entire concept is remarkable and a praiseworthy attempt in the present circumstances where number of conflicts, cases are going on increasing day by day, huge number of cases are pending at the apex and lower judiciary. The modern justice system has also asserted its' limitation due to various factors and forces though there are various ways of minimizing and solving number of conflicts and disputes under the aegis of alternative dispute redressal mechanism. The concept of nyaya chaupal, is a kind of social initiative for dispute resolution. *Nyaya* means justice. The present justice system or modern justice system in India is the reflection of British administration of justice as revealed by many. One cannot deny the existence of a parallel justice system in India which is embedded

in our heritage. The name, form, structure, function may vary from one society to another, one region to other. Even such mechanism is still functioning among various societies in different parts of the country including north east. Settlements of various dispute, conflict, problems in rural context is accomplished. This system is very effective to save time and money at the same time contrary to modern justice system. It is observed that the concept, is nothing but redesigning the legacy of our own heritage that has been affected by urbanization, modernization, mechanization and materialism. The genesis of the concept is that a problem can be sorted out by discussion and mutual understanding without the interference of modern justice mechanism, when someone comes forward to help and facilitate voluntarily. The concept note of nyaya chaupal reveals (*see Pamphlet and also visit www.nyayachaupal.in*): " as the name indicates, has its focus on utilizing community spaces for the purpose of resolving disputes. In rural life, chaupal conveys a very special meaning, since it is the common place where people can sit, talk freely, celebrate, share their griefs and problems and sort out their differences and disputes in a cordial and informal atmosphere.. motto represents people coming together, helping people to resolve their disputes by mutuality (signified by the shaking of hands)...(vivaad nahi, samvaad)... 'dialogue, not dispute', further makes it clear that discussion and dialogue can help resolve a difference and prevent it from assuming the shape of a dispute or a police/court-case".

The essence of such an initiative is always significant in the present societal context. The nature of problems, disputes and conflicts are of diverse nature. Minor disputes, matrimonial problems, cases of civil nature are some the areas where it is of a great help. It not only resolves the disputes between and among the parties, rather it is helpful to maintain peace and tranquility amidst society. The philosophy, behind as reveals, "satisfactory resolution of disputes between persons is essential for maintaining harmony

and order in society, traditionally, in India, most disputes used to be resolved informally and amicably through efforts of a body comprising local elders..". Pointing out the consequences of present legal system and its limitations in Indian context, it says, "The British introduced adversarial system of dispute resolution and applied system of adjudication for all kinds of disputes. This system results into the decision of a dispute as opposed to complete redressal of grievance and satisfaction of all parties. Often, at least one of the parties remains dissatisfied. Multiple channels of remedies not only add to the woes of the litigants by resulting in huge costs-both of time and expense, but also mount a heavy load on overburdened courts.... all this begs the question- is court adjudication the only method of resolving disputes and whether such resolution is the most satisfactory and conducive to the wellbeing of society? Can another mechanism be evolved to effectively resolve disputes without resulting in the undesirable effects of litigation? ..".

Indeed, it is noble attempt. The first sitting as stated earlier during May bagged overwhelming responses from the participants. North east India is the home of diverse tribal groups. Most of them are having their own set of mechanism in the form of traditional laws as a part of socio-cultural heritage. Some of them have pointed out this particular facet in the context of rural context. The various processes of oath and ordeal as a part of indigenous justice mechanism are also bringing forth. Among all the views expressed during the workshop, the most relevant pertaining to the objectives of such an initiative was made by an academician-cum-advocate and a retired civil servant. Their narrations were interesting and relevant in the real context. Retired civil servant narrates, 'I have settled permanently in an urban hood of Guwahati. In our colony most of persons are from civil services and some are associated with sound business. In the same colony, a couple with their siblings used to stay. They are financially sound with huge multi-storied building. The problem is that there are often conflicts and maladjustment between the couple. Police often has to play its' role. Sometimes, the husband was apprehended and has to a night behind the bar as per complaint of the wife. That happens at regular intervals and breaks the peaceful atmosphere of the

locality. Initially, I pointed out it to our other co-habitants. They are reluctant to pursue the matter as it is personal familial matter. We have a development committee to look after the various affairs of the neighborhood. In a meeting, I raise the issue with other members of the committee and convince them to call a meeting by inviting the couple in conflict. Initially, the couple hesitated but our continuous persuasion compels them to come. They came and share their problems. We suggested many things in a constructive way. They understand their differences within and followed our suggestions. Since then there is no any problem among them". The other one says, 'my students share and discussed many problems and disputes from familial and personal perspectives. Initiative like nyaya chaupal will be of great help for addressing many issues of diverse nature.' One of the participants have raised the questions relating to the feasibility and applicability of such initiative in its' practical sense.

Changes are inevitable. In this fast changing world conflict and disputes become parts and parcel of day to day life. There are various ways and means of addressing such conflict, disputes and problems. It is observed that people developed a tendency to invite interference of modern justice system even in its' pitty cases, matrimonial conflicts and others. Doctor's also provide remedy by diagnosing diseases of a patent. Patent must approach doctor. In case of initiative of nyayachaupal, it may also be reverse. Sometimes the facilitator may knock the door of family having dispute and problems. One of the participants of the workshop was a former minister of north eastern states. He says, 'he has to go to solve disputes in his localities when invited' and asked, he cannot involve without 'invitation'. It was an interesting question. It was revealed that 'nyayachaupal' provide an identity by empowering some sort of authorities to its' members as facilitators to address various conflicts and disputes. Further, it is also asserted that there is no any clear cut rule or guidelines for doing the same. It is entirely based upon the experience of the members depending upon various situations. The only directive is to bring the success story in written form, if it happens. It is believed that such stories help in developing the rule for future endeavors.

(Contd. to Page 20)

Tripura through the lenses: Images and Human Rights

Sunil Kalai

Abstract:

Image perception is subjective. An image is a substance of a subject and message it carries is relevant to particular time, place and event. This study looks at the human rights discourse in Tripura, Northeast India, representation and perception through images as a construct. The discussion illustrates on how subject captured through lenses acts as visual medium that forcefully portrays the human rights issues in Tripura and produced such intensification. Images through the lens have the potential to highlight politics behind the origin of the violation of human rights in Tripura and social evil shaped by certain people. The study critically reveals that camera has the potential to sustain human rights issues, and images it produce are visualized in the culture of politics. The study found that subjects represented through the camera are highly political and one cannot understand subject outside politics. The denoted visuals are iconic but images are connoted in cultural politics. The study makes an analysis of selected images of Tripura and interprets through interdisciplinary visual analysis theories. The study has ample scope for further research and concludes by making few suggestions.

Key words: **Constructed images, iconic visuals¹, political images, subjectivity.**

Introduction:

“How images we produced or images of us produced by others are highly political”—Edward Said.

A picture is said to be worth more than thousand words, but we need to know how to read the constructed images to gain understanding of it at all. Camera is the device or apparatus for obtaining photographic images on a motion picture film for cine or television use (Media Asia, 1975). It is generally accepted fact that seeing is believing and believe in what we see; we see what we are asked to see and what the society asked us to see. As teacher educators, we often believe that our classes are changing the

way students think and act on important social issues (Kalai, 2014). Images effectively convey the right messages as it portray reality. Images constructed through the lenses are meant to mirror reality, and both reality and messages are unchanging. In this context images are referred to visual elements captured by the camera both photography and videography. Seeing comes before words (Berger, 1972). It is visual that established our place in environmental world and we explain most of our world through images. Images are constructed and these messages are tuned in the cultural politics. The study attempts to find out how the images produced through the lenses are effective to portray human rights issues and problems in Tripura, Northeast India. It is important to study the effectiveness of the medium and the constructed images in order to build the relationship between the camera and human right through visuals. The study of human rights through visuals will find suitable place, as visual literacy has become one of the fundamental goals in preparing students for today’s world. There are several questions designed in order to establish the relationship between the camera and human rights in Tripura. It is important to understand the concept of human rights issues and problems in Tripura and the effectiveness of the images in constructing human rights issues in Tripura. Whether Images captured by camera has the potential to portray issues of human rights in Tripura and how the constructed images are perceived. What types of effects it has on society? Video is not a magic wand that will remove poverty, social discrimination and other socio-economic problems of a developing society at one stroke (Banerjee, Videotape- a handy- dandy Communication tool, 1976). Images by themselves are not powerful to bring changes but they are very effective communication tool in visualizing human rights issues and problems in Tripura.

Objectives:

The study attempts to critically analyze and interprets on the selected images captured through the lenses

and looks at how effective these constructed images are in establishing the relationships between these constructed images and human rights in Tripura. The study will undertake a look at the human rights discourse in Tripura and how subject captured through lenses acts as visual medium can forcefully portray the human rights issues and problems in Tripura. The study also aims to clarify whether Images through the lens have the potential to highlight politics behind the origin of the violation of human rights in Tripura and social evil shaped by certain people. The study will critically find out the potential of camera to sustain human rights issues, and how images produced by a camera are visualized in the cultural politics. The study will try to find out whether this research will provide scope for further research in future. There are certain specific objectives framed as question to be answered:

1. How the selected images constructed through the lenses relate with human rights in Tripura?
2. How the constructed images are perceived and what types of effects it has on society?
3. Can we read the selected visuals? Do the pictures say anything on human rights in Tripura? How are the messages of human rights conveyed?
4. What do the images through the lenses say? How does it say? How symbols and objects construct images and acts as language?
5. How well the images through the lenses are effective in highlighting the issues and problems of human rights in Tripura?

Methodology:

Choosing a research methodology means developing research questions in mind for the study and finding tools and generate evidence and data for the answer (Kalai, 2015). The study has developed certain objectives and research questions primarily and identifies, "Tripura Bleeds" a documentary film from Tripura and selects other few images as sample. The study has designed certain parameters, objective and methods to proceed with the research. The documentary film is first reviewed and its various elements are critically examined and analyzed in order to interpret and relate the images and human rights. The study conducts content analysis as content

analysis is based on number of rules and procedures that are systematically followed to analyze the images or text to be reliable to interpret. Content analysis offer clear method for engaging systematically with large numbers of images (Gillian , 2012). Certain visuals analysis theories are applied in order to built relationship between the images and human rights in Tripura so that interpretations are made possible. The concern of selecting coding and analysis of large numbers of images require rigor and constancy (Kalai, 2015). A systematic framework is developed based on the selected documentary film and other selective images captured by camera. Firstly images captured (whether images are of Tripura); the images itself; which is the content and the messages and tools of human rights and the site where the visuals encounters the human rights.

The first part of the study discusses the framework of the images and human rights in Tripura. The second looks at ways of understanding the issues through various visuals elements and other sound elements. The third looks at the approaches to these materials and elements of images. The fourth examines the ways these elements and materials are constructed and perceived by means of considering various techniques of interpretation such as: Semiotics, Psychoanalytic Theory, Sociological Theory, Marxist Theory, Feminist Theory, Ethical Criticism, Literary Theory and Aesthetic Theory. These theories are applied in order to draw a conclusion while establishing Human Rights and Tripura through the lenses.

Human Rights, Images and Metaphor:

What defines human rights? That's a good question to be answered; there are thousand answers and definitions of human rights by thousands of people. The term 'Human Rights' referred to the fundamental rights that humans have by the fact of being human and that are neither created nor can be abrogated by any government (Kalai, 2014). Human rights can be studied by means of analyzing the images through systematic coding and inferring in the case of building relationship in Tripura's case. Simplified version of the thirty articles of the Universal Declaration of Human Rights has been constructed especially for the young people that we are all born free and equal. We should not discriminate, we have the right to life, no



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 duvaucelii 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 तंबुओं 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।



ऑयल एण्ड नेचुरल गैस कॉर्पोरेशन लिमिटेड

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slavery, no torture, we have rights no matter where we go, we are all equal before law, human rights are protected by law, no unfair detainment, the right to trial, we are all innocent till proven guilty, we have the right to privacy, we have the right to move, we have the right to seek a safe place to live and the right to nationality and so on. In this scenario, images can be said to be in a journey, with their own “careers” unfolding in the context of their movement through the time (history), space: social, economic, political, symbolic spheres and use: construction of meaning (Butcher, 1999). Observing human rights through images in Tripura within pictorial landscape provides a creative platform from which the complexity of political problems can be approached and contextualized. Images constructed by social activity, relationships of human rights and Tripura, power theory, individual and collective perceptions are implicit of cultural dynamics and politics as well. Audience derive meaning from audio visual media by using a perspective oriented by belief, common sense and local everyday practice in which visual codes play an important role (Butcher, 1999). Human rights in Tripura through visual representations; images are constructed and perceived in a codified narratives and linked to a local cultures and the question remains on who creates these images and how what is constructed is read by whom. Human rights can be simply said to be the rights that human being have. The contextualization of human rights in Tripura depends on assertion that our eyes are not innocent, what we see are interpreted. Interpretation of text or images deal with the methods of inferences such as induction, deduction and abduction thus constructs meaning through various visual analysis theories. At first there was no concept of human rights, it was Cyrus the great who came with the concept and spreads across the world that was called natural law which latter on was known as human rights. If people have all these rights, why is Tripura suffering in the crossfire of mainstream political parties and virulent ethnic conflict?

Ruled by Communist party of India, Tripura witnessed serious human rights violations reported by both the security forces and the armed opposition groups in 2005. If people have the right to live anywhere they like for safety, why is Tripura

facing serious displacement problem. If all people are equal before law why some people felt unsafe and demand separate state in Tripura. If there are right to education, why the tribes in particular continued to suffer from lack of access to education, healthcare and food? Images creatively construct all these issues of human rights aesthetically and highlights before us. This is a potentially important point, but it is hurriedly and even carefully made. It is indeed a fact against simple assertion of all works of art as ‘ends in themselves’, that a major part of modern cultural production is commercially organized, and at least some work has from the beginning this commercial intension (Williams, 1989).

Reading Images:

“An image is a sight, which has been recreated or reproduced. It is an appearance or a set of appearances, which has been detached from the place and time in which it first made its appearance.”

- John Berger

Every image is constructed from certain viewpoint, a particular way of seeing by someone that has been selected from infinity of other possible ways. The images that we encounter are visual representation not of everyday real life, but forms that our culture has defined visible. Notion such as three dimensional associations, colour and its psychological associations, time and its depth, cues that are open and forms that are bounded, sensual and perceptual theories, signs and symbols and the types of codes a society makes of them, mental activities like memory projection, expectation, selectivity, habituation, salience dissonance and cultural orientation all play a part in image construction and perception. We can only see what we allow us to see, what we are made to see and what the society allows us to see. According to Dani Cavallaro, “Images contribute vitally to our sense of who we are and to our daily negotiations with the world.” In the tradition of western culture it is said that images are meant to mirror reality. In this situation, images of Tripura in Northeast India will show reality of human rights violation through the constructed images and reality will remain unchanging.

(Contd. to Next Issue)

The Nyishi Tribe of Arunachal Pradesh – How do they identify themselves?

Dr. Hui Tag

Present narration on Nyishi is based on the field interaction which the author had with learned priests and ethno-historians of the concerned communities. Hailing from rural landscape, the author has deep interest on the subject matter of ethno-botany and local culture of the indigenous communities of Eastern Himalayan Region of India and Bhutan. He often conducts field research on ethno-botany and systematic botany, biodiversity and local culture of the indigenous communities of Arunachal Pradesh since last 15 years. For further elaboration on the subject matter related to untold ethno-historical account of the Nyishi Tribe, the author can be contacted through email ID - huitag2008rgu@gmail.com or Mobile No. - 9436224195 (whatsapp).

The Nyishi is one of the largest tribe of Arunachal Pradesh residing in seven districts of Central Arunachal Pradesh and some parts of Assam. Agriculture is the main occupation of this tribe while the traditional Nyishis also practice animal husbandry, fishing and hunting to sustain their livelihood in remote and challenging mountain environment. The Nyishi like any other local tribe of North East India have their own indigenous culture, faith and belief systems. They celebrate three community festivals namely, Boori Boot Yullo, Nyokum Yullo and Longte Yullo in single calendar year starting from the Month of February. They worship nature such as Donyi (Sun) and Phool (Moon) and also worship several supernatural spirits of both malevolent and benevolent nature. The reformed religious sect of Donyi-Poloism among the Nyishi community of Arunachal Pradesh is called Nyedar Namlo whose teaching and philosophy are preached through written scripture called Nyetam.

The Origin of the “Nyishi” Nomenclature

The term Nyishi is made of two words - Nyi means human being and shi indicating geographical landscape where the community resides. The origin of this word is fundamentally based on the local geographical concept of the community which they called Nyim, Nyishi and Nyipak/Nyepak since time immemorial which dates back to legends of their ancestor Abotani. In laymen concept Nyishi means submontane person who dwells in middle elevation of Eastern Himalaya range and Nyim (Nyi + m) means

the Tibetan high land and habitats of highlanders who resides in northern direction of the earth. The best examples of the Tibetan highlanders are Loma/Lama group of people known by the Nyishi in earlier centuries who resides in Tibetan Plateau. Nyipak (Nyi+pak) means a plain dwellers or human community (mostly non-tribal or Non-Nyishi) who lives in plain region located in southern direction of earth. Nyipak muri means a flat land located towards southern direction of Earth. So two words Nyi and shi when combined together appears as Nyishi which means people who lived in middle elevation of submontane range of Eastern Himalayan region who lived in between Nyim and Nyipak, and who identify themselves as Nyishi based on their local geographical concept which they had in their mind in earlier centuries.

Phylogeny and Evolution

As per legend, the origin of the community nomenclature Nyishi dates back to Abotani the great human ancestor who evolved during the initial stage of human evolution on earth. There were altogether seven Abotani born on Earth over several thousands of years ago. The first Abotani was called Kurum Tani (Kurum means time immemorial) which was born out of union between Chiwt (Earth) and Dot (Sky) and nurtured by mother earth (Siichiw/Chiwt) with the help of the sky. The second last Abotani called Nyider Tani (Teen), a truly human form (Nyi) was evolved. It is to be noted that during the midst of evolution, two Abotani came into being on earth, one called Nyaia

Tani (symbolize humanity) and another called Uii or Poi Tani (symbolize spirit form). So Nyishi means these human being (sons and daughters) of Nyia Tani. Based on the folklore and oral traditions, all the clan members of Nyishi trace their origin from the first mythical father Aab/Aath Nyia Tani (also called Abo Tani by other Tani tribes of Arunachal Pradesh). Aab Nyidar Tani was the father of Aath Nyia Tani, and from Aath Nyia Tani, 8 sons were born which include Harin, Hatto, Hogu, Heyi, (Haying), Habin (Habing), Haaj (Hazz), Hogum and Hary (Anyia Hary/Hwr).

As a result of non-existence of any script, the Nyishis of today could remember the genealogies of only four sons and rest of the genealogical knowledge is left with the occult and mysteries shrouded the tribe's history of the past during the time of evolution. As per the ethno-historical narration by the learned priest of the community, present day Nyishi is the descendant of Aath Herin (first son of Aath Nyia Tani. From Aath Herin (Haring), a legendary son called Rindo (Aath/Aab Tado) was born from which the four major phratries of the Nyishi such as Dupum, Dudum, Dol and Nyib originated who are currently residing in seven districts of Arunachal Pradesh and some part of North Lakhimpur and Sonitpur District of Assam. The last son of Aath Nyia was the Anyia Hwri (Anyia Hary) from which Nguri and Ngukha originated. The clans and phratries residing in Kamle and Sinyik (Subansiri) geographical and cultural landscape namely Pei, Peri, Paade, Pat, Chikom, Teli, Tudum, Kumdu, Kangi, Uchu, Uru etc who celebrate Boori Boot Yullo (earlier called Boori Uii or Boot Uii, at village level to ward off epidemic, natural calamities and famine as community festivals and Nyishis living in other districts are descendant of either Aab Dupum, Aab Dudum, Aab Dol and Anyia Heri. They share same linguistic pattern, traditional dress code, rituals and customs with slight variations in pronunciation and wordings due to the long history of group migration from the north (Nyim/Nyem) through different river courses namely Kiwmen (Kameng), Kuru (Kurung), Kwmla (Kamla), Panior (Ranganadi), Pare (main tributary of Dikrong), Singin and Sinyik (Subansiri) who settled in different places over long period of time, cut off from each other for some decades due to the geographical isolation in the form of steep hills, mountain slopes and big rivers but legend, mythology, folklores, language and ritual practices continue to remain same as ever with slight variation which should

not be construed as significant difference in present decade.

Course Correction - Nomenclature and First Official Recognition

Modern dress code has evolved over the time due to the arrival of modernity during the last two centuries which could make these groups look slightly different from one another in the eyes of the rest of the world community in their first sight but in reality they are single cultural group of Abotani descendant replicated through Aath Nyia Tani to Herin, and from Herin to Rindo. Colonial scholars of the past who visited this frontier area as explorers and expedition team of British had given a few alien name to the Nyishi community living in different geographical landscape of Eastern Himalaya during 19th and 20th Centuries which reflects their serious drawback and complete lack of knowledge about Nyishi language, culture and traditions. They had fail to record original migration history and cultural tenets of the community due to language barrier which they had faced during their field visit. Nomenclature used by the colonial scholars were ambiguous and concocted which is nowhere available in our traditional genealogical discourse process and which is complete contradiction to traditional geographical based concept of Nyim, Nyishi and Nyipak popularly and consistently used by the Nyishi ancestors, and linked ourselves through legend of Abotani. During NEFA administration, Nyishi community were officially recorded in different nomenclature such as Daflas, Hill Miri, Nishang, Nisi, Nishing, Bangni and they even attempted to launch a radio dialect programme based on some of these alien nomenclatures. First step in course correction of the name started with Shri Bini Jaipu and Hui Tath who were in constant touch with NEFA administration in Shillong by virtue of their talents and being first generation educated Nyishi of Subansiri Frontier Division in late 1950s and 1960s. In the year 1955, Shri Bini Jaipu, Ex Political Assistant of Subansiri Frontier Division and official agent of the frontier people was the first person who had correctly introduced community name as Nyishi to the then NEFA (Assam) Governor during his brief stay with His Excellency in Shillong whereas NEFA administration continued to use the word Daflas within bracket while issuing commendation certificate to Late Bini Jaipu based on colonial literature records. As a second and most historic

step, Late Shri Hui Tath being pre-graduate student in Arts from Kanoi College, Dibrugarh and having good command over both modern and traditional knowledge, gifted young orator and oral ethno-historian of his own time was invited to Shillong by the Director AIR on the instruction of Governor of Assam related to launching of Radio Programme on local dialect programme for the frontier tribes. The AIR Director Shillong was in favour of launching Radio Dialect Programme in the name and style of Dafla and Hill Miri based on the wrongly published literatures evidence of colonial scholars which was kept as official record by the NEFA administration to rule the frontier tribes. Here Late Hui Tath being aware of the oral ethno-historical account of his own community had played his crucial role and convinced the Director AIR to launch Nyishi Radio Dialect programme instead of Dafla and Hill Miri which is not the indigenous nomenclature and which were never used by the community themselves since time immemorial. He had narrated detail ethno-historical account of the Nyishi tribe of frontier area based on traditional concept of Nyim, Nyishi and Nyipak and then linked these three terminologies to the legends of Abotani and human migration, its immediate descendant clans and phratries such as Dupum, Dudum, Dol etc. which is entirely based on genealogical (phylogeny and Evolution) discourse narrated by the learned priest and orators of the community concern. The Director AIR was finally convinced with oral ethno-historical testimony presented by Late Shri Tath Hui. Based on his first hand information as the first literate and educated member of the society well versed in arts and culture, Govt. of India had launched the first Radio Dialect programme of Nyishi along with other tribes of Arunachal Pradesh which was started broadcasting from Dibrugarh in 1968-69 and Shri Tath Hui was appointed as first Assistant News Editor of Nyishi Dialect Programme in 1969 in Shillong and got his first posting at Dibrugarh in the same year. He then became the first Nyishi Radio News Reader from 1969 onward till his departure for heavenly abode in 11 May 2000 while posted at AIR Tawang as programme executive. He was the intellectual icon of his own time who for the first time correctly and effectively introduced the dialect and culture of Nyishi community of NEFA and beyond through radio programme before the rest of the world community. Such initiative itself was landmark in the history of Nyishi community as the hitherto secluded community got wide recognition

officially through Govt. Radio Broadcasting Programme.

Socio-Cultural Evolution – Festival and Social Cohesion

Because of scattered settlement in different geographical landscape of Arunachal Pradesh, the Nyishi have evolved with a set of linguistic pattern which gives a distinct identity to each of the sub-groups. Shri Hui Tath was the one who had put his best effort to convince his contemporary friends in late 1960s and early 1970s to remain united as Nyishi irrespective of slight variations in dialectical tone which is obvious in East Himalayan landscape due to physical barrier. He was the one who put his best effort to convince his contemporary friends to remain united through celebration of common Nyishi festival in 1973-1974. By first half of 1970s, elite and first generation Nyishi had felt a kind of divisive mode due to slight misunderstanding between the friend which might have been a personal cause. The influence of concocted and alien nomenclatures on the mind of younger generation was started showing their slow effect by late 1970s. To mitigate such social challenge posed by the alien nomenclature (Dafla) on Nyishi community which could pose serious threat to the unity and integrity among the community clan members, student's union movement was started in 1975 which humbly began with social service activities through social awareness campaign conducted in different Bangos of Nyishi area. They had rectified these alien and derogatory nomenclature through series of social movement during last decades which started from 1978 through formation of All Nyishi Youth Association (ANYA). The unity among the Nyishis in the state was seriously felt by the few limited intellectuals, social workers and leaders of late 1970s which gave rise to formation of ANYA in mid 1970. An important resolution was adopted in the 2nd ANYA Conference held at Yazali in 1978 which include good will mission team to visit the Seppa Sub-Division of Kameng District in 1979. They held discussions with political leaders, students and intellectuals of Seppa Sub-Division which was followed by a General Meeting at Seppa Town Club where the people of all the section of the Seppa Sub-Division unanimously resolved that the word 'Bangni' would be replaced by Nishing to strengthen the unity and integrity of the community.

The Seppa resolution was further placed in the 3rd Conference of All Nyishi Youth Association (ANYA) held

at Naharlagun Community Hall in May 1980 and was unanimously adopted. A memorandum was also subsequently submitted to the then Chief Minister, Shri Gegong Apang, who graced the conference as the Chief Guest for consideration of the government and for onward correction of the nomenclature. After two years, a youth force in the name and style of All Nyishi Students' Union (ANSU) was formed in 1982 to strengthen the unity of the community with inspiration drawn from the ANYA movement and also to fill up the vacuum after ANYA has gone defunct after the 1980 Conference. The first generation educated Nyishis deeply realized that a parental organisation was the need of the hour to lead and guide the community in the right direction at critical hours. As a result, organization in the name and style of Nyishi Elite Society (NES) was formed in 1987 which is now torch bearer and mouthpiece of the community today. There was a serious challenge before the unification mission of ANSU to have course correction of various types of variant local dialects and alien nomenclature such as Nishing, Nishang, Nisi Hill Miri and Dafla tagged on to the Nyishi community living in different districts of Arunachal Pradesh by the colonial scholars of the past kept in the list of ST population register under Registrar General, Government of India. With continuous goodwill efforts of the Nyishi Elite Society (NES), and of the veteran Nyishi leader Shri Kaming Ringu, conveyed a meeting at Arun Subansiri Hotel, Itanagar in the month of August 1998 in which all the Nyishi Legislatures, Political and Student Leaders attended. After marathon intellectual debates for hours, the correct pronunciation of the word "Nyishi" was founded. Before this, the word "Nyishi" were also pronounced as- Nisi, Nishang, Nishing etc. by community member living in different geographical and cultural landscape in Central Arunachal Pradesh. In continuation to the resolution adopted in Hotel Arun Subansiri in August 1998, and tireless efforts put forth by the Nyishi Elite Society, ANSU and all leaders and intellectual of the community, the historic unification Rally called "Ligu Affirmation Day Rally" was held at Ligu Village on 19th December' 1998 under Upper Subansiri District. After Ligu Affirmation Rally, they continued with movement and ultimately realized in 2008 by the act of parliament which permanently done away those alien nomenclatures with correctly founded

indigenous nomenclature called Nyishi which was a landmark in the history of community identity consciousness movement to preserve their correct indigenous nomenclature, identity and culture. The social luminaries and educated intellectual who pioneered the NES movement since 1987-2008 were Dr. Joram Begi, Shri Talo Mugli, Shri Kameng Ringu, Shri Tacho Ligu, Shri Topu Gapak, Shri Dakpe Tarin, Er. Rotom Tebin and Shri Bengia Tolum and many others who have been guiding the society all through these decades in best of their ability. Among the social workers, social scientists and academicians of present decade, contribution of Shri Taba Hare, Shri Nabam Atum, Dr. Tacho Ligu, and Shri Rakhi Tana Tara and Shri Gubin Techu in revival and growth of indigenous cultural knowledge through Nyedar Namlo Movement in entire Nyishi dominated area of the state during last 20 years (since 1998 onward) has been commendable and worthy of historical discourse. Professor Tana Showren, Department of History, RGU, Dr. N.T. Rikam and Prof. Nabam Naka Hina are few young pioneers in social science at University level who have been doing commendable research on ethnohistory, cultural growth and customary laws of the Nyishi community of Arunachal Pradesh. These young social scientists have been doing their best by channelizing the younger generation through their writings which help those youth forces in realising the social and cultural values of our ethnohistorical and cultural knowledges, instilled confidence in them for promotion and preservation of indigenous cultural knowledge system through Nyedar Namlo Movement. The endeavour of those social luminaries have finally realised the One Nyishi Dream of Late Shri Hui Tath who had initiated the intellectual movement in late 1960s and 1970s to entire Nyishi society through his contribution through AIR Nyishi dialect programme. Despite of several personal hurdles and pity differences at individual level, Nyishi society today are free from any embracing issues related to their nomenclature, dignity and identity as community. But challenges laying ahead for the NES, ANYA and ANSU is the growing educated unemployment youth in the urban area some of which are still unaware of their traditional cultural heritage. They are talented, upright and hardworking which must be very precious as future human resource if they are properly channelize through holistic

education and guidance.

Precious Heritage and Future Course

United Nyishi has already entered into high-tech electronic age of 21st century but they must be made to realise the importance of community genealogical and cultural knowledge which will give them sufficient strength to introduce themselves before the rest of the world community, and would help them start their life as responsible and talented future human resource not only for the Nyishi community but for the entire state, region and the country. In this ever interdependent era of 21st Century world due to globalization, a person with both rich traditional and cultural knowledge with scientific outlook can only save the community and vulnerable natural environment from future degradation and disarray. Age-old philosophy of Abotani has the potential to mitigate future challenges of the humankind. Nyishi as one of the responsible community of Arunachal Pradesh and entire North East India should play a role in spreading this holistic moral philosophy of love and respect for the humanity and nature preached by Abotani to the state and rest of the world as wonderful gift to the humankind. Dress code and language is their identity but these are a variable thing created by innovative human mind which will continue to evolve over time, therefore, one should not make any difference out of it but instil the feeling of oneness in the community to ensure bonding through shared genealogical (phylogeny & evolution) knowledge, common cultural values enshrined in ancient philosophical tenets which the community adhered to, whom they cherished together, learn together, eat together and play together and pray together and

sustain together during the auspicious occasion of Boori Boot Yullo, Nyokum Yullo and Longte Yullo and worshipping the same almighty Gods Aane Donyi (Jiwt Aane) and Aath Phool, receiving the same divine blessing at the same time for the common prosperity of all human being, sustainable co-existence between human and nature for ecological security of mother earth.

The Nyishi community has rich repository of traditional cultural knowledge system on ritualism, customary laws, traditional agricultural and livelihoods, arts, handicraft and oral literatures which is precious and unique to the entire world which must be preserved, protected and promoted for posterity and for maintaining future identity of the tribe. However, like any other clans of the Abotani tribes of Arunachal Pradesh, the Nyishi has no written script to express their thought and emotions but their traditional cultural knowledge related to societal ethics and morality, cultural and environmental knowledge has been sustained through oral tradition generations after generations by the learned priest and orators which is still doing a wonderful service in regulating moral codes and conducts in human society, and successfully ensuring sustainable co-existence between nature and humankind. Time has come to document these valuable cultural knowledge still treasured by our few living legends of the society as priest and orator who rarely appear before the younger generation in public forum otherwise their valuable knowledge will be lost forever without direction once they left for heavenly abode.

(The author of this article is currently serving as Associate Professor & Head in the Department of Botany, Rajiv Gandhi University, Doimukh, Arunachal Pradesh,)

(Contd. from Page 12)

Nyaya Chaupal: Redesigning Our Heritage

Bharat is a country with the glory of rich civilization based upon various noble values, virtues and concerns. Various factors and forces overshadow such qualities that need re-designing and re-structuring in the present circumstances. The concept of nyayachaupal is such an attempt to redesign our heritage of maintaining peace and equilibrium in the same manner, not like 'old wine in a new bottle' but 'old

wine in old bottle'. It is believed that it is an initiative by persons who love the country, who want the society as conflict free, who desire a family to be happy, who desire a neighbourhood inhabit in a hassle and conflict free life. It is not all about man as well as money power, rather dedicated and sincere efforts by committed member of the society who voluntarily come forward to be a part of this journey.

38 years History of NRC – a recapitulation

NRC, the official nomenclature of which is 'National Register of Citizens' of Assam has agitated the minds of all sections of people of the State of Assam, for one reason or the other, for last several decades. Several Governments have come since 15th August 1985, the date on which the epoch making Assam Accord was signed between the AASU & Gana Sangram Parishad on one part and the Government of India & the Government of Assam on the other, paving the way for preparation of the National Register of Citizens of Assam based on the NRC of 1951, to identify the genuine citizens of our state and the foreign infiltrators. To be precise, following the signing of the Accord, the intervening Governments formed thrice by the Indian National Congress and twice by the Assam Gana Parishad, did very little to implement the NRC clause. Rather during this period of inaction, aided and abetted by the non-completion of boundary

fencing between Assam & Bangladesh, large number of Bangladeshis infiltrated Assam. Unfortunately, many of these infiltrators have by now succeeded in acquiring valid papers to claim the citizenship of our country by some unidentified means. It was perhaps god ordained that only after the present Government came to power, the preparation efforts of the NRC picked up in right earnest to reach a constitutionally valid conclusion on 30th July, 2018. It is time that every conscious citizen of the state should be aware of the chronology of the events that culminated into the publication of the Draft NRC on last 30th July, 2018. This knowledge is highly essential not for launching another agitation or triggering any bloodshed, but for the sake choosing our future Governments, who should be 'of the people, by the people and for the people.'

Let us have a look at the most important events related to NRC, chronologically listed below.

1980 - 18th January – A memorandum submitted to the Central & State Government by AASU.

1980 - 2nd February – Another memorandum submitted to Smti Indira Gandhi, the then PM, in the meeting with AASU.

1990 - AASU submitted a modality of NRC to Government

1999 - 17th November – An official-level tripartite meeting held Between AASU, State Government and Central Government to review the implementation of the Assam Accord. Centre sanctioned Rs 20 lakh for the purpose and state expense Rs. 5.00 lakh in five year.

2005 - 5th May – An official-level tripartite meeting held among AASU, State Govt. and Central Government.

2005 - Government formed Directorate of NRC and appointed Dipak Sarma as Director.

2008 - 4th August – Tarun Gogoi, former CM, sent letter to Prime Minister.

2009 – Decision of updating NRC was taken on the basis of NRC 1951 and voter list of 24 March, 1971 by addition of Section 4(A) in the Citizenship Act 2003.

2009 - 25th May – The APW moved to the Supreme Court alleging presence of Bangladeshi nationals in voters' list.

2009 - 7th July Case of APW was registered.

2010 – 22nd April – A tripartite meeting among AASU, State Government and G.K. Pillai was held.

2010 - Registrar General of India had taken responsibility of NRC.

2010 - 1st June – Pilot Project initiated in Barpeta and Chayyagaon.

2010 - 21st July – Barpeta incident relating to NRC.

2010 - A team consisting of ministers was formed under Dr. Bhumidhar Barman.

2011- 23rd February – Supreme Court ready to deliver verdict on the case registered by APW.

2011 – APW request NRC update should be under direct supervision of Supreme Court.

2012 – Assam Sanmilita Mahasangha's application to Supreme Court that 1951 should be the base year for NRC.

2012 – 16th August: Report prepared by Cabinet Subcommittee is accepted in the cabinet of State Government.

2012 – 29th August – State Home Department submitted NRC modality to central home ministry.

2013– 8th May– Government submitted NRC modality to Supreme Court.

2013 – Prateek Hajela was appointed as NRC State Coordinator.

2013 – 23rd August – Additional Solicitor General of India Sri Rajesh Khanna submitted letter of Deputy Secretary Govt. of India to Supreme Court.

2013 – 18th October – Central Government Sanctioned 489 crore to Assam Government for NRC update.

2013 – 25th October – Shambhu Sing submitted affidavit at Supreme Court.

2014 – March – Appointment of various posts for update.

2014 – 4th August – Justice Ranjan Gogoi appointed as Chief Judge of NRC case.

2014 – 23rd September - Prateek Hajela was instructed to submit updated NRC within 18 months.

2014 – 2nd December – Supreme Court provided deadline of updating NRC on 1st January 2016.

2015 – 28th February – Government established 100 NRC Sewa Kendra.

2015 – 27th March – 2500 NSK established all over the state.

2015 – Legacy data is stored in Digital System.

2015 – 23rd May - Supreme Court appointed Court Commissioner regarding border issue.

2015 – June – Application distribution started for NRC update.

2015 – 31st August – Last date of submission of application.

2015 – 1st September – Reexamination process of application started.

2015 – 1st December – Affidavit submitted at Supreme Court for extending deadline of preparation of draft NRC.

2015 – 1st December – Purbottar Hindustani Sanmilon and Asom Sahitya Sabha filed case on NRC at SC.

2016 – 1st January – Special reexamination process started in NSK Centre.

2016 – Pranab Kumar Majumdar filed petition in Supreme Court regarding NRC.

2017 – 28th February – Gauhati High Court declared Panchayat document null and void.

2017 – AAMSU, Jamiyot Ulema E- Hind filed petition in Supreme Court.

2017 – 12 October – Declared 17.4 lakh people are genuine citizens among 47.9 lakhs who submitted documents of Panchayat.

2017 – 27th October – video conference of Registrar General of India Sailash with Deputy Commissioner & SP.

2017 – 2nd November – RGI meet with 8 party and 42 organizations.

2017 – 9th November - Prateek Hajela informed Supreme Court that 1.23 crore documents were yet to be verified.

2017 – 13th November – Turmoil in the State due to a seminar related to NRC held in New Delhi.

2017 – 16th November - Central Government requested Supreme Court to delay the publication of NRC till 13th July 2018.

2017 – 19th November - Prateek Hajela sent letter to centre revealing Ration Card as admissible document.

2017 - 30th November – Supreme Court strictly directed for publication of draft NRC on 31st December.

2017 – 5th December - Supreme Court’s verdict on Panchayat document as acceptable document.

2017 – 21st December – Review meeting in Guwahati in the presence of RGI.

2017 – 6th February – Ten organizations including Asom Sanmilito Mahasanga wrote letter requesting to stop the process of updating NRC until the base year determining foreigners was finalized.

2018 – 11 February – Declaration of Prateek Hajela regarding verification of family tree commences from 15th February.

2018 – 20th February - Supreme Court directed publication of Final Draft NRC on 30th June.

2018 – 8th March – 26 organizations along with All Tiwa Student Union, Deori Sangram Parishad appealed Supreme Court for not publishing draft NRC until base year of detecting foreigners is not finalized.

2018 – 27th March – Supreme Court directed RGI not to interfere in the process of NRC & verification of NRC documents should be completed as on 7 May.

2018 – 8th May - Supreme Court consent on the appeal of Prateek Hajela that the name of people not

incorporated in NRC is not made public.

2018 – 14th May - Prateek Hajela's letter to the Registrar of Gauhati High Court for information of case alleged inclusion of foreigners' name in Draft NRC.

2018 – 4th June – Congress MLA Kamalaksha Dey Purakayastha and Nurul Huda filed petition in Court for inclusion of 'D' voters name in NRC.

2018 – 13th June – Jamiyot Ulema Hind submitted memorandum to Central Home Secretary and Security Adviser for the consequences of 10 lakh people whose names were dropped from NRC draft.

2018 – 18th June - Prateek Hajela's announcement of non publication of final draft as on 30th June for the flood situation of Assam.

2018 – 22nd June – Ordinance issued by Prateek Hajela regarding non inclusion of foreigners' relatives names in NRC is continued by Gauhati High Court.

2018 – 22nd June – United Nations directed Central Government regarding information of steps to be taken for those whose names are not included in NRC

2018 – 2nd July – Supreme Court directed to publish final draft as on 30th June. Supreme Court directives D voter and their son not included in NRC.

2018 – 2nd July - Prateek Hajela's announcement of publication of final draft NRC as on 30th July in New Delhi.

2018 – 4th July: An important meeting under the Chairmanship of Gouba, Central Home Secretary. T. Y. Das, Chief Secretary, Assam Government and Kuldhar Saikia, DGP participated in the meeting.

2018 – 22nd July – A meeting held in the chairmanship of Home Minister Rajnath Singh in the presence of Assam CM Sarbananda Sonowal. Govt. provided fair chance to the people whose name are dropped from NRC.

2018 – 25th July – Central Govt. sent 220 battalion to tackle the situation of Assam during publication of draft NRC and aftermath.

2018 – 27th July – Govt. cancelled leaves of IAS, ACS, IPS, APS and ALRS and police officers.

2018 – 30th July – Final Draft of NRC Published.

Dimapur Celebrates Rakshabandhan Mahotsav - a report

Dimapur Nagar Mahila Samiti of Nagaland Janajati Vikash Samiti Celebrated Rakshabandhan Mahotsav at Durga Mandir Complex at 4pm on 1st September 2018 amidst gaiety and religious fervour. Shri. Sushilkumar Patel IAS, DC Dimapur, Smt. Neena Dutta, Principal St. Mary's Higher Secondary School, Dimapur and Rtd. Prof. Keshav Prasad Avikasisit attended the function as Ati Vishisht Athiti, Vishishta Athiti and Speaker respectively.

The inaugural ceremony of the festival commenced with Deep Prajwalan Mantra, Welcome songs, Bhakti Geet and Rakshabandhan Geet presented by JVSAN Sanskar Kendra Karyakartas followed by the welcome address delivered by Smt. Sanjana Agarwal, President of the Nagar Mahila Samiti of JSVN.

Addressing the assembled audience Smt. Neena Dutta appreciated Jvsn Nagar Mahila Samiti for organising the programme and expressed her gratitude for providing an opportunity to join the function. Prof. K. P. Avikasisit, in his speech, narrated the evolution of Rakshabandhan festival and

appreciated the efforts of Janjati Vikas Samiti's efforts to promote these types of occasions for the cause of national interest and its relevance in the modern times. Addressing the gathering Hon'ble Special Guest Shri. Sushil Kumar Patel, IAS explained various historic occasions, when this social festival brought unity in the society and solved the crisis faced by the people and the nation. He appreciated Jvsn for organising such programmes and urged them to carry on these types of activities for the sake of society and nation. He also advised for organising Janjati Festivals, so that every sections of the society can be brought together for emotional and cultural integration of the nation.

The last item of the ceremony was the 'Vande Matharam' song, sung by Rani Gaidinliu Boys Hostel students.

The meeting concluded with Vote of thanks extended by Smt. Neeta Agarwal, Joint Secy Nagar Mahila followed by light refreshment.

(Contd. to Page 25)

Solung celebrated across state

On 1st September, 2018 Saturday, Solung, the most famous and agro-based festival of the Adi community, was celebrated with traditional pomp and gaiety at Itanagar as well as in Pasighat, Mebo, Yagrung, Sille-Oyan and Bilat areas of the district, besides in Siang, Lower Dibang Valley and Namsai districts.

The festival was inaugurated by Sri Chowna Mein, the Deputy Chief Minister of Arunachal Pradesh by performing “Taku-Tabat” ritual at the festival altar, which was followed by the Solung anthem. He also released the annual Solung Souvenir ‘Digok Roli’. Folk dances and Solung Yokyang (tug-of-war) were also held to add to the attraction of the celebration.

Attending the celebration here, Deputy Chief Minister Sri Chowna Mein called upon the people of the state to keep their rich cultures, languages and literature alive. He reiterated that “Protection of our culture, customs and languages is our own responsibility and we cannot expect some other persons to do it for us.” While speaking about the government effort to help the indigenous people in preserving and promoting the rich cultural heritage of the state, he stated that “In this direction, the government has created the Department of Cultural Affairs last year and also kept fund provisions in this year’s budget for many projects, such as Rs 1 crore for a research and documentation programme in partnership with RGU to capture tangible and intangible cultural heritage of the state; Rs 5 crore for establishment of a digital museum in Itanagar by the research department; and Rs 10 crore for establishment of a heritage village in Itanagar for showcasing the diverse cultures of the state.”

The Hon’ble Dy. Chief Minister lauded the Adi community as being one of the most democratic and secular societies. “Because of this democratic and secular setup, the Adi society can adapt any community among their society,” he said. He added that “A festival is the mirror of the society and it is the occasion for spreading the message of brotherhood, unity and peace and happiness with one another. A festival should also be the training ground for upcoming generations for learning the rituals, traditions and culture.”

Dhemaji (Assam) MLA Ranuj Pegu spoke on the common origin, age-old cultural linkage and similarities between the Adis and the Misings in particular and the Tani clan as a whole. He stated that

“The rich cultural heritage of the state needs to be preserved through structural documentation,” and suggested establishing a mythological park or an anthropological park in Arunachal Pradesh for showcasing the diverse cultures of the state to the outside world. Celebration committee President Sri Getom Borang highlighted the mythology and origin of Solung festival. Mising Baane Kebang President Sri Paramananda Chayengia, and Deputy Speaker Sri Tumke Bagra also spoke on the occasion.

Among others, state BJP president Sri Tapir Gao and Dambuk MLA Sri Gum Tayeng attended the celebration. Several public leaders of the area, including Sri Gamdo Bojen, Sri Taja Jamoh, Sri Bedo Ete and Sri Marpak Riba, and Depi Gaon Burah Sri Nonang Eko spoke, and urged the youths to work for the promotion of their ancestral culture.

The Adi community of Siang valley also celebrated the Solung Festival with traditional pomp and gaiety. Attending the celebration at Ngorlung village in East Siang district, East Arunachal MP Sri Ninong Ering urged the community to preserve their ancestral culture to keep their ethnic identity intact. He stated that the central government has taken steps to promote and preserve the cultural heritage and diversity of the tribal groups of Northeast India.

Pasighat West MLA Sri Tatung Jamoh urged the Adi youths to shoulder the responsibility of preserving their unique culture for the future generations, while retired Secondary Education Director Sri Tapang Taloh said that the festive celebration brings unity and peace among the societies. In Depi Moli village, public leader Sri Karto Kaye said Solung festival showcases the rich customs and faiths of the Northeast region. Stating that agriculture-based festivals celebrated by different tribal groups of the Northeast have the same motto and objectives, Sri Kaye said, “One particular tribe should not be confined to their own faith and belief but should mingle and help other tribes of the state to develop equally.”

Bharat Ratna : Atal Bihari Vajpayee

Dhaneswar Engti

A lover of both rival and friend like a holy man
A great patriot and a true statesman.
A national icon of war and peace in his own right
Gave us the most coveted Pokhran –II might.
A fearless leader who fought from the front,
The most beloved son of our mother land,
Was truly a prime amongst the Ministers and our eternal friend.
A man of wisdom and righteousness,
Ruled us with his beautiful poetic expressions like a bard,
He loved the world and expressed it in poetic diction
He weaved poetry and politics so lovingly
Like a spider weaving in the meadow of humanity!
A brave captain with lion's courage,
His enemies knew it better than anybody,
He never surrendered nor tried to assuage, rather
Forced the world's biggest economic giants to flounder.
He preached and practiced peace for all,
But his foreign and economic policies wanted India to be tall,
Never tolerated any hindrance towards nation's progress,
Always conceding genuine peace and harmony for the human race.
The world will always remember him as a protagonist of world peace,
And a 'Ratna' cradled by Bharat Mata for us and overseas.
A super statesman and a selfless servant of the people of India,
'Bharat Ratna' award was only a small recognition for him,
For he was 'Atal' like the Himalayas,
A developed India was what he saw with his dream-filled eye,
For he was Atal Bihari Vajpayee!

(Contd. from Page 23)

Dimapur Celebrates Rakshabandhan Mahotsav - a report

Prof. Samjukta Bhattacharjee, Executive Committee Member of Mahila Samiti conducted the proceedings of the formal programme. Smt. pushpa Khandelwal, Treasurer of Nagar Mahila Samiti supervised the Felicitation programme and Rakhi Bhandhan of distinguished guests during the

programme. The programme was conducted under the supervision of Smt. Binita Jigdung, President Jvsn and Smt. Kiran Patni, Secretary Nagar Mahila Samiti with the active co-operation and support of Jvsn Prant Samiti & Nagar Samiti Members.

The Monkey and the Crocodile

There was a Jamun (Black-berry) tree on the bank of a river, which was full of sweet Jamun fruits throughout the year. This tree was home to a monkey called Raktamukha. He used to pass his days happily by playing and jumping, and used to eat the sweet Jamun fruits.

One day, a crocodile named Karalamukha came out of the river to take some rest under the Jamun tree. When Raktamukha saw him from the tree, he said, "O Crocodile, this tree is my home and you have come under this tree to take rest. This makes you my guest. Please accept some Jamun fruits."

Raktamukha plucked lots of fruits and threw them in the crocodile's mouth. Karalamukha loved the sweet fruits, and became friendly with Raktamukha. Karalamukha left in the evening after thanking the generosity of the monkey.

Karalamukha started coming to the Jamun tree every day, and they became good friends. They would talk for a long time and enjoy eating the sweet Jamun fruits together.

One day, Karalamukha said to Raktamukha that he wanted to take some of the Jamun fruits for her wife to let her know of the sweetness of these fruits. So, the monkey happily plucked more fruits for the crocodile to take home.

Karalamukha took those fruits and offered his wife to eat them, and narrated the story of his friendship with the monkey who lives on the Jamun tree. The crocodile's wife was overjoyed on eating those sweet fruits.

She said, "O Dear, these fruits are as sweet as nectar. If the monkey eats these fruits every day, I wonder, he would be even tastier. Please bring the monkey's heart for me."

Karalamukha was astonished on hearing this. He said, "O Dear, I cannot kill or deceive the monkey for his heart. He is my friend. It is unfair to think of such a thing"

But his wife pleaded for the monkey's heart. When she could not convince the crocodile of doing it for her, she stopped eating, and insisted that we would rather die if the crocodile refused to do as she wished.

Karalamukha was left with no other choice but to succumb to her wishes. Although he was sad, he devised a plan to catch his friend and went to Raktamukha.

He said, "O Friend, my wife love the fruits very much

and I told my wife about our friendship. Now, she is anxious to meet you. She is angry on me for not introducing you with her earlier. So, she has invited you to our home for dinner. Please accept our invitation."

The monkey accepted at once, but how could he go to the crocodile's home? I could not swim. The crocodile said, "Sit on my back, and I shall carry you to my home"

And so Raktamukha sat on Karalamukha and they entered the water of the river. Karalamukha took him to deeper water where he planned to kill him. At the same time, Raktamukha got very scared with so much water all around him. he pleaded his friend to move slowly.

At this moment, the crocodile knew that he had succeeded in his plan and had the monkey totally under his control. He thought that it was not possible for the monkey to escape from him so he revealed his plan, "O monkey, the truth is I am taking you to make my wife happy. She wishes to eat your heart. She believes that the taste should be even better than the Jamun fruits you have all the time."

Upon hearing this, Raktamukha was taken aback. But he did not panic. Instead, he wittingly said, "O Friend, Why didn't you say that before? It would be my privilege if I could serve your wife with my heart. You are such a good friend, and you should have told me earlier. I keep my heart in the burrow of the Jamun tree. Let us go back and bring my heart at once."

The foolish crocodile believed him, and turned around. Karalamukha took Raktamukha to the Banyan tree believing the monkey to bring his heart from the tree. But as soon as Raktamukha jumped down from the crocodile's back, he climbed up the tree and sat on a high branch. He had finally saved himself from the crocodile's evil plan.

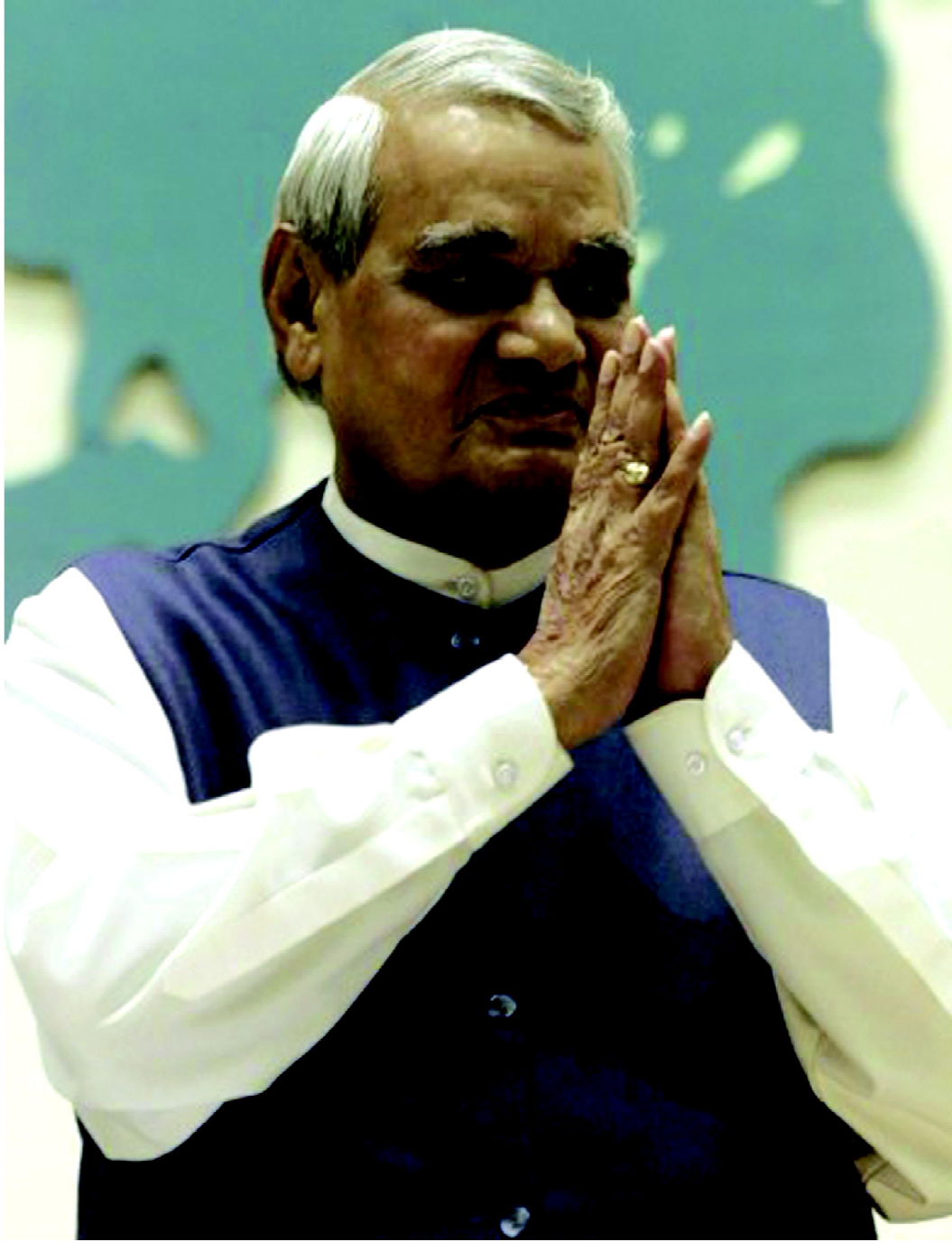
Karalamukha wanted to know, "What is causing this delay? We are getting late, and my wife has been waiting."

Raktamukha answered, "O foolish friend, how can one take out his own heart and keep it in the burrow of the tree? You deceived me to kill me, and in return I tricked you in saving myself. Let this be a lesson to you for being so unfaithful. Go away, and never return back."

The crocodile knew he had been tricked, and felt ashamed for his actions. He went away.

The wise indeed say:

Use intelligence to win in difficult situations.



टूटे हुए सपनों की कौन सुने सिसकी अन्तर की चीर व्यथा पलकों पर ठिठकी
हार नहीं मानुंगा, रार नहीं ठानुंगा,
काल के कपाल पे लिखता मिटाता हूँ गीत नया गाता हूँ।



Solung Festival of Adi Community