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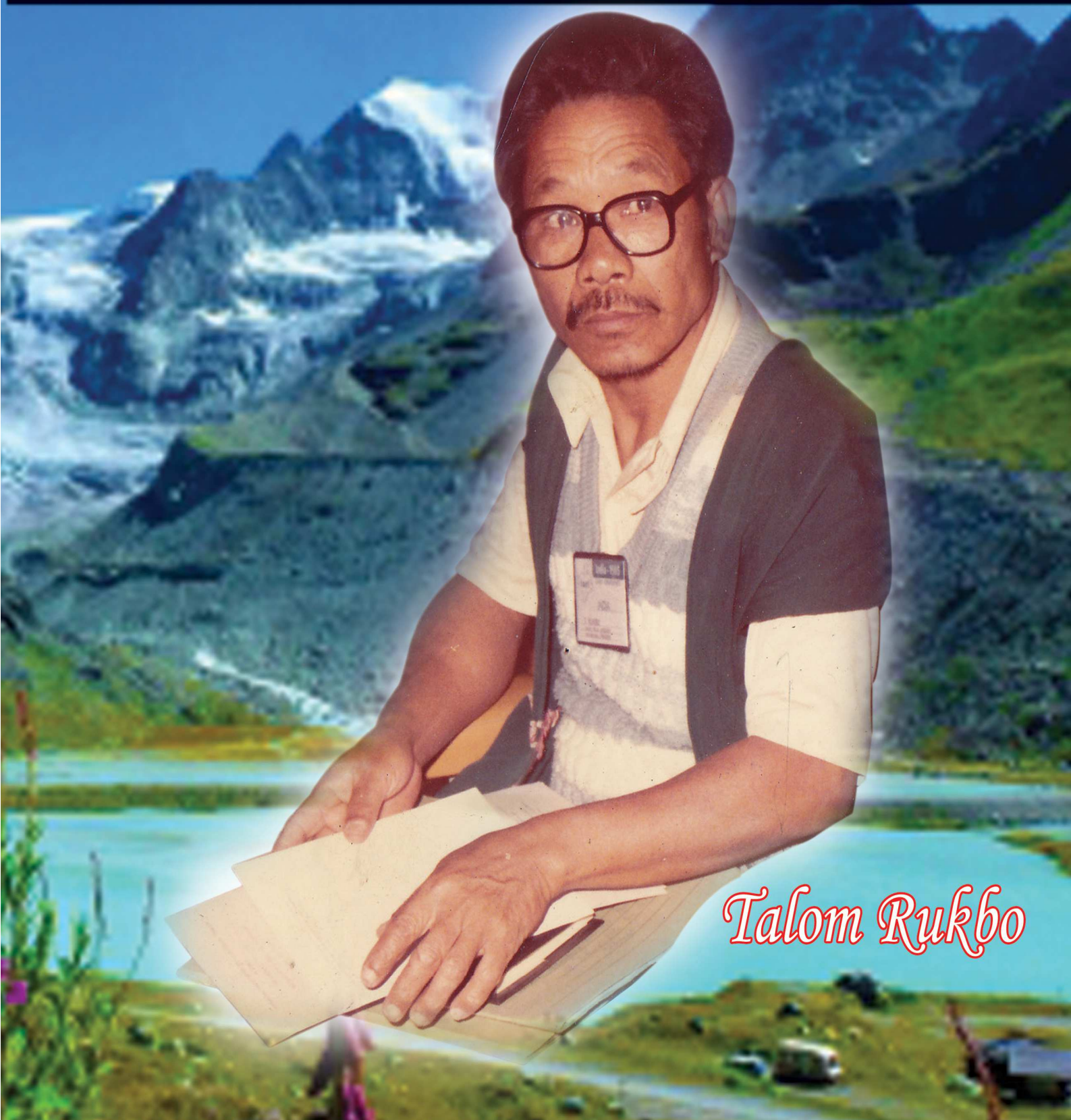
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HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

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Talom Rukbo



1915-1973

Eminent English philosopher
and one of the most widely read
prolific writers of the twentieth
century.

Alan Watts

It is, indeed, a remarkable circumstance that
when Western civilization discovers

‘Relativity Theory’ it applies it to the
manufacture of atom-bombs, whereas Oriental
civilization applies it to the development of
new states of consciousness.

Source: *The Legacy of Asia and Western Man* - by Alan Watts

*

To the philosophers of India, however, **‘Theory of
Relativity’ is no new discovery**, just as
the concept of light years is no matter for
astonishment to people used to **thinking
of time in millions of kalpas**,
(one kalpa is about 4,320,000 years).

Source: *Spiritual Practices of India* - by Frederic Spiegelberg



1770-1831

One of the greatest German
philosophers and writers, his
Historicist and *Idealist*
account of the total reality as a whole
revolutionized European philosophy.
His philosophical works provided the
theoretical frameworks and
conceptual blueprints which were
influential in the creation and
formation of government structures.

Friedrich Hegel

India has created a special momentum in
world history **as a country to be searched for.**

Source: *A Survey of Hinduism* - by Klaus K. Klostermaier

*

Without being known too well, India has existed
for millennia in the imagination of the
Europeans as a **wonderland**. Its fame,
which it has always had with regard to its
treasures, both its natural ones,
and in particular,
its wisdom, has lured men there.

Source : *Contesting the master narrative*,
by Jeffrey Cox, Shelton Stromquist

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The country is under Intolerance!

A western educated lawyer, by nature non-believer of dogmatism in religion, all of a sudden shouted 'Muslims are in danger'. It was a period of 1936-46, when the country was going to attain her freedom at the cost of blood and torture during the 90 years of people struggle against the British. But that sudden shouting took away the sentiments of a section of people leading to the tragic partition of the country. What Gandhi Ji and common people thought of freedom of India and what came out of it. The rest is equally a tragic part of history now. A similar cry of recent past, with no visible rhymes and reason, viz. 'The country is under Intolerance'. This so called intolerance was prefaced by a minority section of people returning their Academy awards for a cause irrelevant to the Academy and its Awards. The immediate effect came out as the political result in Bihar where two personalities, diagonally opposite in deed, thought and action win the race and the third one won its existence their in grace. But this latest slogan does not die out with Bihar election. It re-echoes the slogan of partition in a new battle. They now are trying to create to terror-psychosis emanating from Hindutva, which in fact rests on Sarva Dharma Sama Bhava', and believes naturally, culturally, historically India i.e. Bharat as a monoblock Nation with colorfully cultures and religions. The country accepts them one and all as her own treasure, because it is the Heritage of the country inherited by its people from their learned and wise and illuminating forefathers. So the message for the day is: The vulture will fly over your head. You cannot prevent it. But it will nest on your head that you can certainly prevent it.

Editor

Indian Woman shall Unite to bring Glory to the Nation

- Atul Jog, Jyoti Prahsad Kalita

In the month of October, I was on course of a voyage traveling on a train. It was an early morning, as habituated, my eyes scanned over the newspaper looking for the headlines, amidst sips of my morning cup of tea. The train blew its horn and shortly afterwards, the chimes of people could be heard. I looked out of the window and noticed that we arrived at the Raipur station. A boy selling newspaper could be heard shouting, "Indian wonder girl cyclist Deborah sizzles in Taiwan". This news grabbed my attention. At first I could not get into the heads and tail of it, curiosity got the better of me and I soon signaled the boy selling newspaper and got a copy for myself. I went through the news as soon as I could lay my hands on the newspaper. As I went ahead with the news I was amazed.

In the recently held Taiwan Cup, an Indian girl named Deborah belonging to the Nicobari tribe of the Andaman & Nicobar Islands, situated on the Bay of Bengal; has created history by claiming 1 gold, 3 silver and 1 bronze medal.



Earlier, she became the first Indian Girl to register a win in 'Elite Division' of the competition which took place during the first week of October at the Hin Chu city Belodream thereby proving her pedigree in the international stage. It should be bared in mind

that this 19 year old cyclist grabbed 2 gold and 2 silver medals in the 2014 National Track Cycling Championship held in Delhi.

This is the same Deborah whose entire family had to face the devastation of the 2004 tsunami. She was just 9 year old at that time having merely saved her life by climbing up a tree, onto which, she clung on for a whole day. Today, this very Deborah, devastated by the gruesome tsunami as a young girl, is dealing deathblows to every obstacle that lies in her way as she sets out to bring glory for her nation.

As I was reading the news I was forced to think about the hardships that this young girl from the Nicobari tribe must have faced on her way to the top. Poverty, illiteracy and hurdles owing to geographic conditions are not merely hurdles that stood between Deborah and her dreams; they posed themselves as insurmountable challenges, but our girl wonder put her bare feet on the chest of those challenges and 'sped' her way towards her destiny.

Then I remembered having read a similar news story about a 14 year old girl named Malavath Purna belonging to the Langwada Tribe of Telengana who climber her way to top of the Everest. The real name of Mount Everest is Sagar



Matha (Sea Head) which is still very much in use is Nepal's vernacular. At that time Malavath was a student of Class IX and is the World's youngest ever to have successfully climbed the Sagar Matha.

To the eyes of the adventurous and the courageous these mountain peaks have always posed themselves as challenges. As if they stand as an open invitation for mankind to test their strength and grit.

Before this, in 2011 a 24 year old girl named Tine Mena from Roing village of Arunachal Pradesh held the record of being the youngest conqueror of Everest. Soon after that, another young woman from Bomdila, Arunachal Pradesh named Anshu Jamsenpa earned glory by having climbed the Everest twice. At this juncture, it is noteworthy that at that time. Anshu was a mother of two.



There is no dearth of people who believes that Women are fragile. Putting a serious question to this general idea, the great fighter named Miss Mangte Chungneijang (M. C). Mary Kom has emerged, taking the World Women Boxing by storm. Mary belongs to the Kangethel village of North Eastern India's State of Manipur. It amazes me just to think of a woman from this remote place, riding on the steed of



determination, wills that she has to learn boxing. Having her will fixed, she learnt the basics of boxing in just 15 days. Mary cut her way through countless obstacles, excelled herself in various categories of the game and went on to bring glory to the Indian Tri Color during the Olympics. Today this living example of raw talent and steely determination stands as a True Champion of World Boxing.

In the same way we all heard a name during the 2012 Commonwealth games held in India. Long Distance Runner Kavita Raut from Nasik, Maharastra won the Gold Medal for her country in the 10,000 meter challenge, that too in record time. Kavita continues to bring glory for her Nation in the world of Athletics.



In the field of Archery, Chekrovolu Swuro from Dzulhami village of Nagaland proved her mettle at the World Archery Competition held in Turin, where she brought glory for her nation by wining a Silver Medal. After that she went on to represent India in both Women's individual and Team Archery at the 2012 Summer Olympics. Chekrovolu



is also serving her nation as the D. S. P (Deputy Superintendent of Police) in the N a g a l a n d

Armed police (N. A. P). It is noteworthy that in a sporting event organized by Kalyan Ashram a girl named Sumanlata Murmu displayed her talent in the Archery Division of the event. Today Sumanlata represents India in World Archery and also serves her nation as an official of the Bangalore Police.

The story of Mrs Shanti Lakda who belongs to Andaman & Nicobar Islands and who is a



recipient of the 2011 Padmashree award in the category of 'Others Nursing' is similar in many ways. Shanti Teresa Lakra was born in a small hamlet called Rangat in the Middle Andamans, the Andaman and Nicobar Islands on 1st May 1972. After completing her studies in Nursing, she started her career in 2001, as an Auxiliary Nurse and Midwife at the Directorate of Health Services, Andaman and Nicobar Administration. Her initial posting was at the Public Health Centre at Dugong Creek, the land of Onge people. She worked there for five years during which the Tsunami of 2004 caused devastation to the settlements. Shanti is reported to have lived in an open tent for two years away from her own child, who was living with her mother in law during those days. A UNICEF trained health professional, Miss Shanti Lakra worked with the Onge people which are known to have had a positive effect on the

life expectancy of the dwindling Onge population..

As recognition to her services, the Government of India honoured her with the Padmashree Award, which is India's 4th highest civilian award. She also won the internationally famed Florence Nightingale Award as the Best Nurse of the Year.

18 years ago, members of the Reang tribe of Mizoram were ousted from their resident villages forcefully. About thirty thousand members of this tribe thus turned into refugees took shelter in the adjoining states of Assam and Tripura. There, in such unfortunate times, this tribe met with the Vanvasi Kalyan Ashram. Kalyan Ashram co-operated with them, thereby seeking help from the Government and civilians to help these panic stricken brothers and sisters recover from their plight. Help finally reached them and refugee camps were set out for them along with basic supplies like food, water and cloth. Children, having been compelled to bid adieu to their studies, were sent to various parts of the country to resume their studies. One such student's name is Donirung Reang who started her studies in one of Raipur's boarding schools. Her diligence in studies saw her complete the BNYS (Bachelor of Naturopathy & Yoga Sciences) which certified her as a Doctor. She is currently undergoing further studies, pursuing her M. D. degree. The institute where she was conducting her studies and research has sent her to Germany for further research in her field.

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The bright sides of Ahom Rule in Assam

Labanu Kr. Borah

With the treaty of Yandabo coming into force on the 24th February 1826, the Sun did set for the 600 years old rule of the Ahoms and Assam lost its sovereignty. Along with a few other north eastern states Assam went under the British rule which continued till the 14th of August 1947, the day India got liberated. Yet the rule of the Ahoms in Assam for long 600 years with varying power is a historical wonder. What caused fall of the kingdom was severe infighting among the nobles of the state in later part of their rule. Secondly in later parts of its rule, clash with the Satras (religious centers spreading Vaisnavism in Assam) gave rise to civil upsurges in the kingdom in the shape of Moamorian Rebellion which weakened both the political power and the socio-economical structure of the state rendering total incapability to the Ahom force to resist foreign aggressions particularly the aggressions of the Burmese (Maan) which broke the backbone of the Ahom monarchy.

The style and functions of the Ahom rule in Assam was not purely a monarchy system but an aristocrat government formed by the nobles namely (Borhagohain, Borgohain, Barpatragohain, Borbauah and Borphukan), and the king was more or less a nominal head of the state.

The Borhagohain was the prime minister of the state and he was responsible for guiding the king (Swargadeo) in the matter of ruling the kingdom forming both internal and foreign policies of the

state. Though theoretically an aristocrat government is a very good form of government can be called a semi-democratic form of government in those days, that system in Ahom kingdom is observed to fail measurably in later parts of its rule because of power crisis among the Gohains. The swargadeos were accepted as divine representatives but the power of selecting the kings rested with the ministry of the nobles a liberalized form of monarchy system. The ministry could even dethrone a king at its sweet will. So there remained a scope for corruption by the ministry, and it so happened during the middle and later part of the Ahom regime. Evil minded and power crazy ministers and nobles like Lalukhola Buragohain, Badan Barphookon, Kirti Chandra Barbaruah, through their misdeeds, were directly responsible for decay of the monarchy.

The Ahom rule was again single feudal system where the land was owned by the crown only; the nobles and the subjects were simply user of the lands. The economy in the state was purely agricultural based. This mono feudal system facilitated a widespread control of the monarchy over the subjects. On the other hand as the land distribution was almost uniform and no other feudal in between, the subjects in those days were less exploited. Introduction of Paik system in the kingdom can be termed as a systematic exploitation of Ahom rule.

However in the middle part of the Ahom rule, there were land allocations to the Satras and other religious shrines of Assam in the shape of Devottor lands. As individual paik system could be organized by the satras, this land allocation empowered enough the Satras even to conflict with the king and even to organize a revolt.

Chao-Lung Hso-Ka-Hpa, the founder king and the father of the Assamese nation

In the year 1228, Hso-Ka-Hpa entered into Saumar (the then eastern part of present Assam) with some 9000 followers comprising of nobles, scholars, chiefs and soldiers. He founded his first permanent capital at Charaideo (the Che-Rai-Dei).

He was a man of outstanding personality and man with vision to build a big nation in Assam valley uniting all the local tribes here under the banner of the Ahom kingdom. He paved the way for national unity and solidarity for greater Assam and a greater Assamese society.

He did not adopt hostility but diplomatic means to win over the local tribes like Barahi, Moran, etc. excepting the Nagas with whom he, of course, had to fight with extreme hostility. He accepted brides from Barahi and Moran tribe and extended brotherhood and friendship to all the tribes subjugated by him. As there was no caste system and untouchability in the Ahom social system, incorporating of these local tribes into the Ahom social fold was very easy. He even

appointed the Changmais (the royal cooks) from the Barahi communities. As the Ahom were a very few in number at that time and their Tai language was very tough to be learnt by common people, Hso-Ka-Hpa developed a common dialect of the Borahi and the Moran tribe to a language or lingua- franca to be used in the royal court and in communicating to the subjects. Thus the Assamese language was born in the Brahmaputra valley.

Hso-Ka-Hpa also set the foundation of the base of the greater Assamese culture through assimilation of the local tribes without disturbing their originality and without imposing any Tai culture on them. But in spite of that there was a free flow of Tai culture and customs into the main streams of Assamese culture, and Tai culture is seen to form the main core of the Assamese culture. As all the subjugated local tribes were taken into royal confidence, their governance was not disturbed and their religion and cultures were not interfered by the Ahom monarchy, Hso-Ka-Hpa could earn immense popularity as a king and leader of the great nation. Social and religious tolerance was the key of success for Hso-Ka-Hpa, the great.

Warring Technique: As population at that time in Ahom kingdom was not enough, sufficient manpower was never got for serving as soldiers in the battles fought against enemies invading the land. The Ahoms, therefore, adopted some improvised warring techniques to fight the enemies. They raised ramparts to resist movement enemy cavalries. The Ahom

soldiers were expert in river battles. So by erecting ramparts they used to call the invaders to river battles so that the enemies were controlled and defeated easily. They were even known to have use under water ramparts to resist movement of enemy boats by suspending big blocks of stones from catenaries made of canes, etc. The Ahoms adopted mostly guerilla warfare techniques in fighting the enemies. In most of the battles, fought against the Mughal forces, the Ahoms could organize supports from the local tribes. The weapons used in those days were Hendang(a typical Ahom sword), spears, bows and arrows, Bortoops (Ahom canons),etc. The Ahoms could not maintain a regular army. The same paik who is basically a cultivator had to fight in the battle field when there was any foreign aggression on the land. This was a serious drawback in Ahom military set up. When a large section of the paiks joined the Moamoria Rebellion, it is seen that Monarchy failed to arrange a force with sufficient number of soldiers to resist the revolt. So was the case during the Maan attacks.

Monuments of Ahom age and their architecture: The monuments of the Ahom age - Karen-gharTatatal-ghar(the Royal palaces), Rang-ghar, Dols, Silar hanku(stone bridge),etc. all bear a sign of an improved building technologies of that time. The multi storied constructions with underground chambers with bricks are definitely unique from technical and architectural point of view. These constructions rested on load bearing walls and

the roofs were supported by arches, they were all made of flat bricks reinforced with steel rods. The stone bridge on the river Namgdang is a monolithic structure curved out of a single stone bears a sculptural beauty. Digging of giant size tanks on natural springs at various places of Assam is again a sign of improved technology of those days. There were experts to locate the right underground springs of water and there was a proven technique for it. A few important roads were also constructed during Ahom reign like the Dhodar- ali and Garh-ali, etc. As constant foreign aggressions were there all through, the Ahom kingdom could not develop a strong and steady economy in the kingdom. As such, the monarchy could not extend wide range of social service to the subjects. In spite of that whatever the structures, the Ahom kings built, are quite notable and are important historical monuments of Assam.

Agriculture: The Ahom economy was basically agrarian. Swargadeo Hso-Ka-Hpa himself was a good cultivator who introduced cultivation of Sali rice to boost up rice production in Assam. He used to call Assam, a land of golden fruits-Mong Dun Sun Kham .

Technology:

May be primitive but the technologies developed by the Ahoms in the field of metallurgy, architecture, etc. is quite notable. The Ahoms created separate separate clans to develop each field of technology. The Kharghorias were good gun powder makers, the Jawkhorias made nitres, and similarly there

were carpenters, blacksmiths, goldsmiths, stone curvers, tailors, etc. The giant size canons were casted processing iron ores in traditional crude methods but it worked. The canons are still rust free even though they are centuries old. Nitre was prepared from goat's urine. The Hengdangs and weapons were suitably heat treated and nitrated for hardening and resisting corrosion. The Ahoms had a good set of blacksmiths developed as a clan for the job. They could prepare Bio-cement mixing eggs, rotten fishes, lime stone powder, jute fabric and molash, etc. All the monuments of the Ahom age were built with this Bio-cement which was undoubtedly of exceptional quality. The thin plate like bricks could give lateral stability to building structures, and these bricks are still strong. The Ahoms adopted a good technique for searching the sources of spring water and digging giant size tanks there. They were also expert in digging canals and tunnels, erecting bridges, constructing ramparts and under water fences. The multi storied maidams they built can be called the pyramids of the east.

Promotion of language, literature, art & culture: Mass education was not there in the Ahom kingdom. Even most of the nobles and kings were unschooled. The princes, of course, used to receive training in warfare and in administration. Perhaps the economy of the state did not permit opening schools for the masses or it might be the wish of the crown to keep the common subjects unschooled. However, the Ahom priest clans namely the Deodhais, the Bailungs and the

Mohans continued their schooling in Ahom language, they also wrote Buranjis (history/ royal diaries) in Ahom language and Ahom language continued to be the court language almost to the end of the Ahom regime. The practice of writing Buranjis started from the days of the founder king Hso-Ka-Hpa. So Assam has the credit of writing history first in India quite systematically and scientifically. Assamese language, which was developed as lingua-franca during the regime of Hso-Ka-Hpa, was further developed into a full fledged language during the Ahom rule adding Sanskrit roots to it gradually. Hasti bidyarnav, a pictorial Hand-Book on elephant written in Assamese during the middle part of the Ahom regime is a master piece of its kind in the whole world. Another remarkable literary work of that time was translation of the great epic Ramayana to Assamese language by Madhab Kandali in the fourteenth century under patronage of the Barahi king, Mahamanikya.

Even though the Royal house did not impose anything of their Tai culture and social customs on the subjects, yet all the good customs and culture flew into the Assamese culture thus a strong fabric of national cultural assimilation was woven. The Assamese musical instruments dhol (drum) was brought by the Ahoms from the Shan country, Maolung. Maihang, Bankahi, Banbati, Sharai, etc. the dishes and utensils used by the Ahoms became popular among other communities of Assam, as well. Assamese ornaments like Jangphai, Jonbiri, Gam Kharu

etc. and dresses like Khingkhap, ahom Mekhela are all of Ahom origin. Muga silk worms were first reared by the Ahoms. The costumes prepared with Muga golden silk fabrics are still regarded as the dresses of national honour and dignity in Assam. The plain Janpis and floral Janpis used by the Ahoms became popular headgears for other tribes also. Maan-dhora system (honouring the seniors and the visiting guests) in Assam came originally from the Ahom culture.

There is rise and fall with every monarchy but the biggest prize the Ahoms could give Assam was resisting powerful Mughal attacks for as many as seventeen times, otherwise the history of Assam would have taken a different turn. Credit must be given to the tribal friendly Ahom monarchy in diluting the caste system in Assam and removing untouchability, in particular, to a great extent. The Ahom kings are noted for sacrifice of their own Tai culture and own Ahom language in the interest of the greater Assamese nation. This fact perhaps nobody can deny. Some of the Swargadeos definitely had big hearts, and that is why they are still remembered with honour by the present Assamese generation and perhaps they would be also remembered in days to come. One can definitely learn the ethics of co-existence, brotherhood, social and religious tolerance from the Ahom monarchy to embolden the fabric of the great Assamese society to march forward with glory.

(<http://www.voiceofassam.com/LK%20Borah1.htm>)

Remembering the Battle of Imphal- Kohima

- Silvester Phanbuh

On winter afternoons, if one can sneak into the premises of Shillong's famous St. Edmund's school, it is an enjoyable experience. The din and clamour of students are missing and a walk into the courtyard near the stone building reveals a bit of history. Rewind back seven decades, and the din and clamour of the Second great war had taken over. As a stretched Axis force planned to descend from the hills of present day Manipur and Nagaland, Shillong became a center of activity. These very stone walls at St. Edmund's served as an infirmary for Allied soldiers stationed on the South East Asian corridor of the Eastern Front.

Between March and July of 1944, the North Eastern frontiers of India were the scene to some of the most decisive battles in the war that created the world we know. Along with immeasurable death and destruction, modern aviation, mechanics and post colonial development accelerated due to the industrial and political circumstances of the Second World War. The so-called isolated hills of North East India were key to many a strategy that would have changed the face of the whole subcontinent. Yet, these globally important events have been polished over by school textbooks bent on protecting the patriotism of India's independence movement from being diluted with bravery of Allied Indian troops. But the truth takes no sides, for just like the brave-hearts who fought the Raj, there were equally heroic and tragic tales of battles, soldiers

and local populations caught in the crossfire, fighting for the British Allied forces as well as the Axis.

Just like Stalingrad signalled a change in the order of the Western Front, Japan's invasion of India was thwarted permanently in the Burma campaign, with Imphal and Kohima setting the stage to the bloodiest battles in history.

The details of the war are now solely a subject mainly historians and aficionados of war history discuss. Such has been the neglect of these incidents, that the current population of the NE know of WW2 as a distant event and probably they will have images of battle-scarred European landscapes from war movies in their heads rather than the smouldering ranges and artillery hit hills of their own backyard.

It was a cruel stage for Indian Allied soldiers, who battled not only the Japanese imperialists, but also their own countrymen, who fought for Subhash Chandra Bose's Indian National Army. One has to empathise with both sides as some fought to free their nation and the others fought to fight off an army capable of cold massacre, as Nanking was witness. While Imphal lay under siege, the body count increased and war's brutal neutrality was the winner as the INA succumbed and the under-resourced Japanese lost a significant amount of troops and supplies. The battle cries of the victors resonated for years as many of the British Indian divisions lived on

as part of the new Indian army post 1947.

As Imphal was battered, miles north, the Battle of Kohima was fought. This was a battle that would enter the annals of war history as one of the greatest fought. Author Leslie Edwards would coin this the British Indian Thermopylae, referring to the famous battle between the Spartans and the Persians. While waiting for reinforcements from distant posts, 1500 British, Indian and Gorkha soldiers fought off more than 13,000 Japanese. The then District Commissioner's bungalow and the tennis court was where some of the most intense combat was seen as the Japanese tried to gain control of the ridge on which it was situated. The Allied troops at Kohima held on as reinforcements arrived, and the Japanese fell eventually – away from their supply and without air cover. The local populations of the region played a crucial part by not helping the invading Japanese troops with supplies, the factor that led to their defeat. With Kohima won, Imphal was liberated soon. The battle of Kohima is considered as important as the battles of Stalingrad and El Alamein; however, it never received the kind of attention that the other two conflicts did. Today, the fallen lay still, in the war cemeteries in Imphal and Kohima, the epitaph in the latter cemetery sombre in its reminder that reads, "When you go home tell them of us and say for your tomorrow we gave

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Governor Presents Tulsi Plantation Awards

GUWAHATI, Oct 27 - Governor of Assam and Nagaland PB Acharya today presented the Tulsi Plantation Awards to the winners of the tulsi plantation contest organised by Aashray, a nature organisation of Dergaon, which was held on the occasion of Kati Bihu.

The first prize, Yoga Guru Patanjali Award with Rs 5,000 in cash, a citation and a certificate, was awarded to Ranu Hazarika; the second prize, Astronomer Aryabhatta Award consisting of Rs 3,000 in cash, a citation and a certificate, was awarded to Papori Bora and the third prize, Ayurvedic Surgeon Sushruta Award consisting of Rs 2,000 in cash, a citation and a certificate, was bagged by Mala Goswami.

All the other contestants were also presented with certificates.

The Governor and the First Lady also planted tulsi saplings on the Raj Bhavan premises to mark the occasion. The First Lady also chanted a tulsi shloka and spoke to the gathering on the importance of the tulsi plant.

The Governor, in his speech, said that the tulsi is a precious plant which has been scientifically proved. In fact, he added that India is full of herbs and plants with great medicinal values, which are good not only for human beings but also for the atmosphere and the environment. He said that



ancient rishis and religious men of India had scientific minds and people today should inherit their legacy. While appreciating the efforts of Aashray, he said plantation of tulsi plants should also be taken up in right earnest in all the districts and sub-divisions.

(The Assam Tribune, 28.10.2015)

Construction of dam by China over Brahmaputra will affect Northeast India: Tibetan PM Lobsang Sangay

- Bikash Singh

GUWAHATI, Nov 3, 2015: Tibetan prime minister in exile Lobsang Sangay has warned that construction of dam by China over river Brahmaputra will have serious ecological and livelihood consequences in Northeast India.

Recently the \$1.5 billion Zam Hydropower Station, the largest in Tibet is built by the Chinese government raising concerns in Northeast India.

Great Bend is referred to the place in Tibetan plateau where Yarlung Tsangpo (Brahmaputra in India) takes sharp "U" turn before entering India through Gogring village in Arunachal Pradesh. From the great bend which is at

about 4000 meter above sea level, Yarlung Tsangpo travels about 70 km before the river enters India.

Speaking at the fifth All India Tibet Support Groups Conference in Guwahati on Sangay said that, "We Tibetans have been raising this concern for quite sometime now. China has admitted about dam construction. There is also talk of China's plan to divert water from rivers in Tibet for significant number of population. China is facing shortage of fresh water, the diversion of water from rivers in Tibet is set to become a reality in coming days."

Asking New Delhi to be vigilant,

he said that India must make its concerns on dam more pronounced.

He said, "Tibet is the source of 10 major rivers in Asia including Brahmaputra. Assam and even Bangladesh is green because of Brahmaputra. Already Tibet's glaciers where most of these rivers originate are fast depleting. There is deforestation and exploitation of water resources through dam construction and other activities. Downstream countries are going to bear the brunt of Tibet's ecology destruction."

(http://articles.economictimes.indiatimes.com/2015-11-03/news/67987187_1_northeast-india-yarlung-tsangpo-brahmaputra)

The Singpho Tribe in Arunachal Pradesh

Singpho Tribe of Arunachal Pradesh resides on the banks of Siang and Noa Dihing rivers and spreading to as far as the southeastern part including the land of the Khamtis.

The Singpho Tribe is numerically a minor tribe in North-East India. They are found in Tirap district and some parts of the Lohit district of Arunachal Pradesh and Tinsukia district of Assam. The proper tribal name of Singpho is 'Ching-po'. They are Buddhist by religion. The Singphos are of the Mongoloid racial stock. The dialect used by them belongs to the Tibeto-Burman branch of the main Sino-Tibetan family.

This tribal group is said to be the sub group of the Burmese tribe named Kachin. According to some historians the Singpho were formerly inhabitants of Upper Burma. According to their own belief, they were the inhabitants of the Hukang Valley in the north-east of the Patkai ranges. The Singphos are the most powerful tribe bordering on the valley. They drove out the Khamtis from the low lands under the Patkai hills and settled themselves on the bank of Tengapani, east of Sadia and on the upper Buri-Dihing in Namrup.

The Singpho tribes are segregated into quite a number of clans, each under a leader locally known as Gam. The principal Gams are the Bessa, Duffa, Luttao, Luttora, Tesari, Mirip, Lophae, Lutong and Magrong. The Singpho are also separated into 4 classes, known as Shangai, Myung, Lubrung and Mirip. Their numerous clans have their own leaders, and they live in the houses on stilts. These special

types of houses of Singpho tribes are known as Chang ghar, generally built near a river. They are scattered in villages like Ketetong, Ulup, Dibang, Pangsun, Mungbhon, Bisa, Pangna, Hasak, Namo, Ingthem, Katha, and Kumsai.

Traditionally they are hunter and gatherers. Since hunting is a strenuous work they have resorted to agriculture that has gone to become the main source of livelihood. They are very fond of opium. This habit is a characteristic feature of the Singphos. Traditionally the king is the chief of the Singpho community. There are systems of Gaon Panchayat and Anchal Samity for administrative structure of the community. Gaon Panchayat is headed by village headman. All the Singpho tribes have developed expertise in their professions of being black smiths, largely producing iron artworks of excellence. Mainly the women folks create nicely woven clothes and dress materials. Moreover, the social customs of the Singpho tribes are maintained with honour. Marriage is a valued institution. 'Exogamy' is adept to marriage. However, it is customary that they do not marry within the members of a clan. Only marriages are being confined to definite clans only. Once a man gets married to a clan, it becomes customary for his heirs to seek wives from the same family line only. The members are guided by the chief. It is elected post. The village head is also responsible for settlement of village disputes. They are Buddhist by religion and the Buddhist Monk is a greatly revered figure in the Singpho community.

He plays a significant role as far as social ethos and moral values are concerned.

Singpho tribes are good looking too. They have got a strong physique with prominent Mongolian features. In addition, women embellish their hair with beautiful silver chains. Tattooing is also in vogue amongst the married females. Exquisite tattoos are drawn on the legs covering ankles, knees etc. Man does not prefer to wear jewellery, only the female folk deck up in conventional neckpieces, earrings and finger rings. They carry a sword, locally popular as 'sheathed dao'. The sword that the leader carries has been engrafted with tiger claws.

The people of this community make shields and helmets from buffalo hide and they are decorated with artistic touch. The Singpho males wear coloured cotton jacket to cover their upper portion. Some of the people of this tribal community have also adopted the costume pattern of the Burmese or Shan. The females of this community wear Mekhala that covers the entire body.

The pious Singpho tribes feted festivals in great jubilation. Especially the religious festivals are greatly popular amongst the Singpho tribes. In the month of April, the Songkon festival is a special festival that they celebrate in memorial of Lord Buddha. In their cultural traditions as infested in various art forms like music, dance, festivals, the Singpho tribes maintains uniqueness.

(http://www.indianetzone.com/8/singpho_tribe_arunachal_pradesh.htm)

State level Sports and Games Meet of Arunachal Vikas Parishad

- Hina Nabam Runi

The Arunachal Vikas Parishad (AVP) State Level Sports & Games Meet 2015 has been inaugurated in a grand manner by the leader of opposition Shri Tamiyo Taga at Rono-field, Doimukh. In the inaugural function Hon'ble deputy councillor IMC, Shri Kipa Babu, gave well-come address in the capacity of organising Chairman of the Sports & Games meet and Sh Techu Gobin Vice President AVP while explaining the aims and objectives of the meet said that the Arunachal Vikas Parishad (AVP) is the affiliated NGO to Akhil Bharatiya Vanvasi Kalyan Ashram. It is working for the uplift of tribal people of Arunachal Pradesh in the field of socio and economic and cultural fields. He further stated that AVP organises sports and games competitions from the circle level to the state level after every four years and this program is the 5th in the series. Altogether 680 selected sports persons from 19 districts are participating in the 3 day mega event. Winners of this sport meet in various events and categories will be participating in the national

level sports & games meet scheduled to be held in Ranchi in the last week of December 2015

The Leader of opposition Shri Tamiyo Taga advised the entire sports person to cultivate the fundamental qualities of sportsmanship that is Skill, Strength, Stamina and Speed to be achievers in the sports and games world. He appealed to keep up the qualities by stay away from all bad habits like smoking, drinking liquors and any other harmful drugs. He opined that all the above said qualities can be acquired only by following discipline. Discipline is the first steps to learn and win in every field of life.

All the upcoming youths of our state should not imitate the dirty politics played by the politicians of state rather they should learn the dedication, works done by Arunachal Vikas Parishad for the upliftment of own tribal people of Arunachal Pradesh. No nation stands because of politics rather every nation stands because of welfare activities of nationalistic organisations like Arunachal Vikas

Parishad (AVP). In addition he said that every youth of state need to join Arunachal Vikas Parishad (AVP) in order to spread welfare activities in state for its rapid progress.

The programme began with flag hoisting, lighting of Olympic torch, march past by district teams, band display by the students of VKV Nirjuli in a colourful manner. Sh Tana Taggu, Chairman Local management committee, Sh Jomniya Siram AGS AVP, Sh Nabam Atum, Chairman Central Nyedar Namlo, Sh Taba Hare were among the dignitaries shared the dais.

Sh Pratik Potom President AVP submitted a memorandum demanding affiliation of sports activities of AVP with Sports Department of Govt. of India and Govt. of Arunachal Pradesh.

Convenor of the Sports & games Meet 2015 Shri Hina Nabam Runi thanked the chief Guest and other distinguished guests as well as participants for making the program a grand success.

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Remembering the Battle of Imphal- Kohima

our today."

One will not understand the war as much as the generation that witnessed it. These battles cannot be summarized as the moves and twists of deadly decisions were more complicated than a good novel. As a region looking for relevance and history, let us first study these years of conflict and understand that in those hills and ridges of bamboo and thick forest, an empire fell and another soon after that. Before we further lose our connection to this world shaking event, let us throng our libraries, search those websites and relive with the last of that generation, those fearful and exciting months when the thunder of war shook the hills. Let not others teach you history, instead discover it yourself.

Concern Over Chakma-Hajong Refugees

- Jarpum Gamlin

Tens of thousands of people including the students' community members across Arunachal Pradesh took out massive rallies on October 14 last in protest against the recent Supreme Court judgment of September 17 to confer citizenship to the Chakma and Hajong refugees within three months. This was greeted with silence by the mainstream media as expected and anticipated. Precisely, for this reason, the apex students body, the All Arunachal Pradesh Students' Union that has been spearheading the protests, staged another massive rally at the Jantar Mantar, New Delhi on October 16 last to express grievances and draw the attention of "all those who matter in the power corridor". The huge resentment to this verdict is bound to cause political and law-and-order problems in the days to come. It has socio-cultural aspect that cannot be ignored.

To begin with, the judgment doesn't address the core contention of refugee numbers or cut-off date without which "eligibility" cannot be defined. The fact is, between 1964 and 1969, the refugees were recorded as 14,888 persons of 2,748 households in five sparsely populated town - Chowkham, Miao, Bordumsa, Diyun and Balijan - of the then North East Frontier Agency (NEFA), now Arunachal Pradesh. These refugees were settled on humanitarian ground after the coltmunal tension borne out of India's Partition and the construction of the Kaptai

hydroelectric dam. In 1979, as per the State Government records, the number rose to 21,494. However, according to a largely-quoted White Paper released in 1996, the population was pegged at "contentious" 60,000 in 1995 but as per the Census report of 2001, the same ethnic groups were numbered 42,313 in Arunachal Pradesh. Further, according to political scientist Professor Dr. Nani Bath, there are four different categories of Chakmas: first, the original refugees of 1964-69; second, Chakmas who shifted from one refugee camp to another within the State; third, those who have come/are coming from Assam, Tripura or Mizoram and the fourth group consists of the recent migrants from Bangladesh. Given such valid observations and past history of fluctuating headcounts, the time frame is not only unrealistic but appears to be illogical.

The SC's judgment cited the joint statement issued by the Prime Minister of India and Bangladesh in 1972, to confer citizenship on the Bangladeshi refugees under Section 5 (1) (a) of the Citizenship Act 1955, but this too is contested. According to National Law University, Assam faculty Dr Topi Basar, there are no specific provisions under the Constitution or in other laws or rules enacted by the Central Government which deal with the granting of citizenship to refugees in India. "Hence, Article 5 of the Constitution is not applicable in this case as these refugees came much after 1950," she

says.

Further, the judgment could be interpreted as "forceful" imposition on the indigenous population. The Arunachalees contention is that the settlement of these refugees was not agreed upon by the people or the legitimately elected government but by a third party. Further, these refugees entered India through Mizoram, Tripura and Assam. Hence, Arunachal Pradesh cannot be made a dumping ground without its consent. If that wasn't enough, on October 3, 2007, the Election Commission of India issued guidelines for revision of electoral rolls for the inclusion of the Chakma and Hajong refugees with January 1, 2007 as the qualifying date. The All Arunachal Pradesh Students' Union filed a PIL in 2010 before the Gauhati High Court which was dismissed. "Thus, the right to vote got conferred on them legally even when the complete procedure for conferment of citizenship has not been accomplished yet. Probably this is the first case in India where a group of people was included into the electoral rolls even while the formal conferment of citizenship had not been completed," laments Dr Basar.

Legally speaking, the recent verdict of the Supreme Court, by its direction, has questioned the legal and constitutional validity of the Bengal Eastern Frontier Regulation, 1873 too. Dr Bath is categorical that post-Independence, India retained the Regulation of 1873 even when its

certain provisions are in direct contravention to Article 19 of the Indian Constitution. "The State Government has plenary power to regulate the entry of "non-native" as per the Bengal Eastern Frontier Regulation, 1873. The Government is also empowered to sanction acquiring of land or the product of land within the State," Dr Bath says while pointing out that the Supreme Court could have dealt on the legal or constitutional questions before directing the state governments for direct action.

In continuation with the spirit of the Bengal Eastern Frontier Regulation, 1873, we ought to take cognizance of the legal aspect and recognize the cultural impact on fragile tribal social structure.

Also, the SC's recent quote of Puranic mythology to justify the Hajongs' Hindu lineage hasn't gone down too well with a section of society in a Christian-dominated State. A fissure in religious line has been opened up

by the highest temple of justice in a close-knit tribal structure that doesn't augur well for the SC at all because Chakmas are Buddhists, besides the Hindu Hajongs. Lest one doesn't know, the Arunachalees never contested the refugee problem through the prism of religion.

More than the contested number of refugees or the onus to settle them in Arunachal Pradesh, it is the Chakma refugees' criminal activities including thefts, rapes and their repeated attempts to terrorize locals over cultivable land, besides procurement of illegal arms which are well documented and on record that are causing conflicts. According to the State Government, they have not only caused large-scale encroachment on forests thus affecting the customary rights of the indigenous people over forests adversely, but were also found indulging in illegal activities such as commission of offences under various laws: collection of

arms and ammunition, establishing contacts with extremist groups, encroachments of adjoining lands and straying in other areas for settlement, etc., A similar observation was made by DC Sankhla, Commissioner, Home and Political, Government of Arunachal Pradesh: "It is a fact that in view of the criminal and anti-national activities of these refugees, the local legislators have shown their concern about the Central Government accepting their (Chakmas) demand for citizenship who have been endangering the sovereignty and integrity of the country by doing anti-national activities.

Therefore, let it be crystal clear that the people of Arunachal Pradesh are unanimous in their view that the displaced Chakmas and Hajongs may be granted Indian citizenship by the Government of India but they will not be allowed to settle in the State of Arunachal Pradesh.

(The Sentinel 21.10.2015)

AASAA observes 140th birth anniversary of Veer Birsa Munda

MARGHERITA, November 15: The All Adivasi Student Association of Assam (AASAA), under the initiative of Margherita Regional Committee and with the cooperation of Tinsukia district committee, organized the 140th birth anniversary of Veer Birsa Munda at Margherita India Club.

On Saturday, the first day's programme began with the hoisting of AASAA flag by Ramanus Lakra, AASAA Margherita Regional Committee president. Swahid tarpan was offered by Prakash Urang, AASAA

Margherita Regional Committee secretary. After that various sports events, drawing competition among school children, singing and dance competition were held.

On Sunday the second day's programme started with cleanliness drive by AASAA activists, speeches on Veer Birsa Munda by AASAA leaders and cultural procession from Margherita India Club to Margherita Congress Bhavan where the statue of Veer Birsa Munda was unveiled by Chief

Minister Taron Gogoi.

Ramanus Lakra expressed happiness that the statue of Veer Birsa Munda had



been unveiled at the Margherita Congress Bhavan and lauded this initiative taken by Margherita MLA Pradyut Bordoloi.

(The Sentinel, 16.11.2015)

Garos Hills on the Boil

- Rani Pathak Das

The Garo Hills area of Meghalaya today can be termed as the worst insurgency-affected region in the North-east. During the last few years, Meghalaya's Garo-dominated region has been witnessing a series of bloody incidents in the name of insurgency - something that has escalated in the past few months. Reports of 98 abductions in just six months between January and June 2015), killings for ransom, brutal torture and murders, carried out only to terrify civilians, have raised great concern among citizens. What is more disturbing is the fact that it is difficult to differentiate between the insurgents and criminals and at the same time, many elected politicians are believed to be hand in glove with these miscreants. On several occasions, at the peak of bloodshed and unrest, there are instances when helpless civilian bodies demanded Army operations. The Garo Hills that consists of five districts - East Garo Hills, North Garo Hills, South Garo Hills, South-west Garo Hills and West Garo Hills - share a 443-km porous international border with Bangladesh.

The unabated violence and criminal activities in the region raise several questions. Are these incidents carried out by Garo militant groups only or are they supported by groups active in adjoining Assam? Are these being done by purely criminal gangs? Is there any political motivation or backing behind such incidents of violence? Why are the authorities not able to control the situation? On September 26, 2015, the

Union Home Ministry expressed concern over the deteriorating law-and-order situation in the Garo region terming it as 'disturbing' and offered whatever assistance needed to tackle it. On a visit to Shillong, Union Minister of State for Home, Kiren Rijiju, regretted that militants are on a "kidnapping and killing spree" and that "things are not improving" in the Garo Hills. Only two days before his visit, armed militants of the A'chik Songna An'pachakgipa Kotok (ASAK) outfit kidnapped an Intelligence Bureau officer Bikash Singh and cloth merchant Kamal Saha at gunpoint in South Garo Hills district. Their bodies were recovered from a shallow grave in a forested area in Bolchugre in South Garo Hills on October 24. In another brutal incident, a 35-year-old tribal Garo woman's head was blown to pieces by GNLA militants when she resisted an alleged molestation and rape attempt at Raja Ronggat village of Chokpot in South Garo hills district on June 3, 2014. In September 2015 alone, at least 30 people were taken hostage by different groups in the Garo Hills. On October 27, 2015, a Block Development Officer of Chokpot in South Garo hills was kidnapped by suspected-GNLA militants from Deku Deganggre village, 25 km from Chokpot town, triggering alarm bells in the official circles.

Admitting a sudden spate on the number of incidents of abductions in the area, Meghalaya DGP Rajiv Mehta said that in most of the cases, the persons involved in the crimes do not belong to known militant groups. These are

criminal groups who have somehow procured arms and are spreading their activities in all the five districts. Local MP and former Lok Sabha Speaker PA Sangma has described the situation as "disturbing" and that "there is no government in Meghalaya". When there are police operations in the East and West Garo Hills districts, the rebels move to South Garo Hills which has become a hunting ground for the militants. The rebels commit all kinds of crime and extortion here and easily slip through the porous border the district shares with Bangladesh - their transit point. The situation now has become such that in South Garo Hills, the miscreants brandish their weapons openly whenever there is a refusal to meet extortion demands.. According to reports, a united platform was formed including groups like GNLA (Faction), the Achik National Volunteer's Council (Breakaway), South Gao Hills faction of the United Aclik Liberation Army (UALA), Achik National Liberation Army (ANLA), amongst others, to launch coordinated strikes or activity. People of the area feel that earlier the rebels pretended they were fighting for a Garo land, but now it is plain robbery by any possible means. The miscreants appear to be nothing but criminal gangs rather than insurgents or militants.

Simmering tension continues across the Assam-Meghalaya border near Mancachar area in Assam's Dhubri district. More than 2,000 people staged a demonstration on September 7,

2015, in front of the SDO (Civil) office, Hatsingimari, against rampant killings, extortion and abduction over the past several months in the Garo Hills. The people were protesting against the murder of a 22-year-old mason who was abducted for ransom. At least 20 people from Mancachar and its adjoining area have been abducted and killed by the Garo rebels, some being killed even after their families paid ransom. "People have protested against insurgent activities in the Garo Hills. Most of our people go there for trade and masonry. They cannot pay huge ransoms to the militants," said an activist associated with the Assam-Meghalaya Peace Forum.

It is said that politicians with business interests and rebels control development efforts financed by the State and the Centre to help the villages of the area. The local politicians and

bureaucrats route the government programmes and the money for them through businesses that are linked to terrorist groups. The groups, in turn, assist the politicians with their election aims.

Militancy began in the Garo Hills with the formation of the Achik National Volunteer Council (ANVC) in December 1995 with an aim to carve out a homeland called 'Achik (Garo) Land' in the Garo areas of Meghalaya. While the divide among the tribal residents of the region and the non-tribal settlers appears to be the root cause of militancy, the Sharma Commission which was appointed by the Meghalaya State Government found that economic factors like unemployment are the major causes of unrest. However, after the formation of the GNLA in 2009, the security situation in the Garo areas became more volatile with killing, abduction, extortion,

bomb blasts and attacks on security forces. The failure of the security forces to bring the situation under control has inspired and escalated the incidents of violence in the area. At present, there are 13 militant groups in Meghalaya, out of which eight are active.

Lack of enough security persons poses a huge law-and-order problem. It is surprising that this troubled district has only four police stations — one each in Baghmara, Gasuapara, Chokpot and Rongara. A single police station that covers a vast area with thick forest cover makes it a nightmare for those that want to keep the rebels in check. A concerted effort by all the security forces, including the BSE may work in checking the activities of the rebels and criminal gangs in the area.

(The Assam Tribune 07.11.2015)

Tinkle comics' new superhero is a reluctant 13-year-old North-Eastern girl



Mapui, the "WingStar" has a 'super flight' and

'super strength' but she has her homework to do as well!

November 3, 2015: We've read superhero comics with superheroes (and heroines) all enthusiastic about going out and saving the world but Tinkle's new superhero, to be introduced in November's edition, is a reluctant little girl who is bestowed with superpowers by her father but at the same time is loaded with homework and wants to maintain a social life. Also, she is a 13-year-

old north-eastern girl from Mizoram's Aizawl called Mapui Kawlim.

Mapui, the "WingStar" has a 'super flight' and 'super strength' that's given to her by her father Tashi Kawlim who, by the way, is an inventor with Space Development Arm of the government. But this prowess invested in her seems more like a burden to her than a blessing.

However, she still considers it as her responsibility to help the ones in need despite being a little laidback.

While what's being considered path-breaking on social media is

a superhero from north-east, Tinkle Comics' editor Rajani Thindiath doesn't believe it's anything new. "In Tinkle, we have always had characters who hail from different parts of the country. Mapui aka WingStar may belong to the Northeast but she's also a regular teenage girl," he told Catch News.

But there is no denying the fact that introducing a North-eastern superhero is a welcome step when the community has been a victim of racial attacks in various parts of the country.

(<http://indianexpress.com/article/trending/trending-in-india/tinkle-comics-new-superhero-is-a-reluctant-13-year-old-north-eastern-girl/>)

Changpang VC reaffirms support to oil operations

GHC STAYS PERMIT ISSUED TO MOGPL TILL FURTHER ORDERS

DIMAPUR, OCT 18 2015 : Changpang Village Council (CVC) has maintained that the PIL filed against resumption/exploration of oil and natural gas at Changpang oil field under Wokha district was "very unfortunate and painful" that any organization or individual went to court without the consent of Changpang land owners and village council.

In a statement, CVC chairman S. Thungjamo Odyuo stated that the PIL filed was against both Metropolitan Oil and Gas Private Limited (MOGPL) and the state government/NPNG rules and regulation in order to "sabotage or deter the exploration and extraction of petroleum and natural gas".

Thungjamo in a statement, pointed out that Changpang villagers and the CVC were willing to cooperate for thousands of reasons for the backward area as oil operations was the only hope of survival of their economic, social, moral and religion.

Asserting that something was better than nothing, Thungjamo said it was their birthright as per Naga Lotha customary law of their village to sign the MoA as per NPNG rules and regulation, which was the first of its kind in Nagaland to expedite resumption of oil and natural gas after a gap of 40 years.

The reaction of the CVC came close on the heels of the October 10, 2015 order of the Gauhati High Court, Kohima Bench over the PIL filed by Lotha

Hoho against the state government/NPNG rule and regulation.

In the judgment order the GHC, stated mentioned that the state government had not made any provision for providing compensation to the land owners and other affected persons for use of the land.

Further, the Court observed that the respondent No.7 (MOGPL) was incorporated on September 14, 2012 and already suffered adverse orders at the hands of Securities and Exchange Board of India (SEBI) and therefore, awarding permit for oil exploration to such a party "is not in the public interest".

On the other hand the respondent's counsel maintained, that the land owners were not opposed to oil exploration by MOGPL.

The Court also contended that as per Article 246 of the constitution of India, dealt with subject matters of laws to be made by Parliament and by the state legislatures. The court observed that in terms of Article 246, the Seventh Schedule to the constitution envisaged three lists enumerating different subjects covered such as –List I being the Union List; List-II being state list and List-III being the concurrent list. The court said as per List-I, subject enumerated under it were within the exclusive domain and legislative competence of the Union Parliament.

It also said "Entry 53 of List 1

deals with regulation and development of oil fields and mineral oil resources; petroleum and petroleum products; other liquids and substances declared by Parliament by law to be dangerously inflammable.

Therefore, prima facie, the court held the view that exploration of oil and natural gas is a subject covered by Entry 53 of the Union List and which meant, that the Parliament has legislative competence to enact laws on this subject.

The court also stated the features under Article 371A that protects and safeguards religious and social practices of Nagas on (11) Naga customary law and procedure, (ii) administration of civil and criminal justice according to Naga customary law and (iv) ownership and transfer of land and its resources applicable in Nagaland unless the state assembly by a resolution so decides.

The court stated "A careful reading of the aforesaid provision would show that no central legislation in respect of the aforesaid subjects shall apply to the State of Nagaland unless the same is adopted and made applicable to the State of Nagaland by the Legislative Assembly of Nagaland" which the counsel for the petitioner relied heavily upon.

While uphold the validity of Article 371A, the court maintained that in its view, the Article 371A did

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It's still the Dark Ages for Odisha's Bonda tribe

- Chinmaya Dehuri

Bhubaneswar October 28, 2015: Despite crores of rupees being claimed to have been spent by the Odisha government over the last few decades for the socio-economic uplift of the endangered Bonda tribe, one of India's most primitive tribal groups, tangible development still eludes them.

Known for their unique culture and traditions, the tribals, divided into two groups -Lower Bonda and Upper Bonda - are till today found semi-nude and perched upon hilly terrain in remote pockets of southern Odisha's Malkangiri district bordering Andhra Pradesh.

Even though the 2011 census has put their population at about 12,000 from 2,565 in the 1941 census, they still reside in 30 villages in the hilly areas spread over 130 sq km of forests and nearly 4,000 ft above the sea level in Khairput Block of Malkangiri. They numbered 9,378 in the 2001 census.

They have their own "Remo" language - sans a script - which belongs to the Mundari group of languages, while researchers believe them to be members of the Austro-Asiatic language family.

While modern civilization has not changed the Bondas very much, they have comparatively preserved themselves unaffected by the march of civilization and still maintain their primitive social customs and traditions.

With superstitions reigning supreme, unique practices of middle-aged women marrying teenagers, half their age, are still

prevalent among the communities, said an official.

However, despite several attempts by the Bonda Development Agency (BDA) - set up by the Odisha government for their development in 1977 - they are yet to be part of the mainstream even as some have accepted the changing systems in society and taking access to education.

"The plans and schemes being implemented by the government should be people-friendly and cater to the exact needs of the local people. The administration should take the tribes into confidence instead of drawing up plans in the (state) capital," Dambaru Sisa, the first legislator from the Bonda tribe, told IANS.

He said the officials at the helm of uplifting the socio-economic condition of the tribe should concentrate on sustainable livelihood and better connectivity in the area.

The state government however claimed that it is taking adequate steps to bring them into mainstream while preserving their very own tradition and culture.

"They would gradually change and be part of society. They have their own tradition and culture and we have to look their comfort. It would take time," SC/ST development secretary Surendra Kumar told IANS.

He said the government has recently decided to spend nearly Rs.800 crore to secure improved

livelihood, food and nutrition security for the Particularly Vulnerable Tribal Groups (PVTG).

The programme, to be implemented in the next five years in all 17 micro-project areas located in 12 tribal-dominated districts of the state, would enable improved livelihood, food and nutrition security for 32,091 PVTG households, 13,965 STs, 5,486 SCs and 10,814 other category people living in 542 villages.

The Bonda tribes are getting assistance under Special Central Assistance (SCA) to Tribal Sub Plan (TSP).

They have received Rs.162.58 lakh in 2010-11 under the plan, Rs.146.16 lakh in 2011-12 and Rs 281.65 lakh in 2012-13, said a report of the SC/ST development department.

Similarly, they received Rs 171.04 lakh in 2013-14 and Rs 195.43 lakh in 2014-15. In the current financial year, the tribes received Rs 177.94 lakh, the report added.

According to government sources, 13 PVTGs out of 75 such identified in India live in Odisha. They mostly live in 542 habitations spread across 20 blocks of 12 districts. These tribes are Boihor, Mankidia, Hill Khadia, Juanga, Lodha, Paudibhuyan, Soura, Kutia Kondha, Dongaria Kondha, Lanjia Soura, Bonda, Diyadi and Chuktia Bhunjia.

(http://www.business-standard.com/article/news-ians/it-s-still-the-dark-ages-for-odisha-s-bonda-tribe-115102800665_1.html)

CMs, bizmen to brainstorm NE connectivity

- Naresh Mitra

Guwahati, Nov 14, 2015: After the successful trial run of the Guwahati-Dhaka and Agartala-Kolkata, via Dhaka, bus services last year, the chief ministers of the northeastern states, industry leaders and infrastructure experts will gather for the second regional connectivity summit in Shillong on Monday.

They will thrash out a comprehensive connectivity and development roadmap for the northeast vis-a-vis the region's proximity to south and South East Asian countries.

Organized by the Federation of Indian Chambers of Commerce and Industry (FICCI), the event will see the participation of representatives from Bangladesh, Bhutan and Nepal, among other neighbouring countries.

"The northeast is an important component of India's Act East policy. Trade between India and

South East Asia remains an important aspect of India's engagement in the 21st century and the role the region can play in this regard is very significant," said FICCI's NE advisory council chairman Ranjit Barthakur.

The FICCI said Prime Minister Narendra Modi's visit to Bangladesh earlier this year laid special emphasis on improving connectivity.

Experts said the renewal of the inland water transport (IWT) protocol, memorandum of understanding (MoU) on the use of the Chittagong and Mongla ports, bus services between Guwahati, Shillong and Dhaka and Agartala and Kolkata, via Dhaka, are aimed to provide a boost to connectivity and trade between the northeast and Bangladesh.

They pointed out that the framework agreement on regional

transport recently signed between India, Bangladesh, Bhutan and Nepal will facilitate easy movement of goods and passengers among the countries.

The northeast's geographical proximity to South East Asian countries has put the region in an advantageous position with respect to trade, experts said. They added, however, that major improvement in connectivity infrastructure, particularly waterways, railways and air connectivity, is a prerequisite for the northeast taking full advantage of its geographical position.

FICCI's last year's report suggested that the northeast's 4,500-km-long border with Myanmar, Bangladesh, Bhutan and China can be a great advantage and has the potential to transform the region in terms of trade activities.

(The Times of India, 14.11.2015)

Facts about the Nongkrem Dance festival

This religious dance of Meghalaya is usually celebrated in the month of November at the village of Smit, the capital of the Khyrem Syiemship, that is approximately 11 kms from Shillong. The festival starts on Wednesday and will conclude on Friday.

Shad Nongkrem is the most important festival of the Khasis. The ceremony is performed by the Syiem of Khyrem who sacrifices a cock to appease the gods of the ruling clan and the deity of Shillong peak (U-Lei Shillong).



The festival is also called 'Ka Pomblang' meaning decapitation of goats since they are sacrificed and offerings made to the ancestors.

The purpose of Nongkrem Dance is to seek blessings of Goddess 'Ka Blei Synshar' for a

huge agricultural yield and welfare of the people.

The dance is usually performed by unmarried girls and men, who in their most traditional and exotic attire partake. While the girls perform Ka Shad Kynthei in the inner circle of the arena, the men, with swords in their right hand and usually a white Yak hair in their left hand perform the Ka Shad Mastieh in the outer circle while changing beats of the drums and pipes (Tangmuri).

(<http://thenortheasttoday.com/facts-about-the-nongkrem-dance-festival/>)

The Renaissance Man of the Tani People

- Migang Sushen Pao

GOLGÍBOTÉ Talom Rukbo was a man of very special qualities. He was a philosopher, thinker. A dramatist and an actor all put in together. He had written many articles about the contemporary social situations of the Adi society including scriptures and compiled prayer songs and 'A:bangs' and mythological stories, which are very useful for the Adi society as well as other Tani groups of Arunachal Pradesh and Assam. He realized the importance of writing down the scriptures and the 'A:bangs' which were passed from mouth to mouth, since there were no scripts among the society. His contribution in these fields have strengthened the socio-cultural position and remained recorded in written form, which will benefit the coming generation.

Talom's thought and deeds for preservation and promotion of the indigenous faith and culture of the Adi and the Tani group of people by reviving the dormant social faith 'Do:nyipo:lo' has brought a revolution in the history of the Tani society. He was gripped by the fear of the loss of the indigenous faith and culture of the people, especially when alien religious proselytisation started to swarm the Adi and the other group of people in the then the North East Frontier Agency (NEFA). When Mr. Rukbo was serving in the SSB during sixties, I happened to meet him occasionally during our training course and field exercises and we used to discuss about the problem. Mr. K.A.A. Raja, the then Commissioner of NEFA, and who

became the Lt. Governor of Arunachal Pradesh later, had influenced us on the issue of preservation of indigenous faith. Rukbo started to think seriously about the problem of the society and dedicated himself to work for it. He and Late Su:buk Tasung, who was one of the important officers in the Social and Cultural office of Pa:sighat, started collecting and writing down the Adi 'A:bang' and mythological stories etc. and gradually brought them into booklet forms and thus the revolution started to take form.

Since Talom was a dreamer as well as an active worker, he never looked back and began to work for the preservation and promotion of the 'Do:nyipo:lo' faith. He started the campaign single handedly and had faced criticism from many corners but he was not daunted by these. When his office – the office of the Social and Cultural Officer was shifted to Itanagar, he tried the office to be at Pa:sighat but did not succeed. He said Good bye to his remunerative government job and submitted his resignation and decided to remain at home while working for the society.

Do:nyipo:lo, the eternal faith of the Adi and the people of the Tani group was already in vogue in the society and was being practiced by the people in an unorganized manner. In most of the rituals and 'pujas', the name of the Do:nyipo:lo was invoked without which most of the rituals would not be complete; but the people in general did not realize it. To bring the dormant form of

worshipping Do:nyipo:lo, Late Talom Rukbo formed the "Do:nyipo:lo Yelam Kébang"- a society to look after the developmental activities and started to demonstrate mass prayer once a week in Pa:sighat Ganggíng. People were first hesitant to participate in such a form of prayers which was not practiced previously, slowly realized the importance slowly realized the importance of getting together in a particular place, which would be social get together as well as religious prayer meet once in a week and started to participate.

Along with the publication of the prayer books like the "Angun Bedang" series and Do:nyipo:lo Yelam Kébang and now, there is great awareness among them regarding the philosophy of preservation and promotion of their indigenous religion and Culture. Religion is intermingled with Culture and without culture there cannot be religion. Forming various groups of dance and songs and participating himself in many of the One- Act-Plays, dramas, singing parodies in Adi language, he impressed the people greatly. Rukboji went around from village to village meeting people and discussing the serious situation of losing the "Self Identity", if practical actions were not taken to revive and people to construct "GANGGÍNG" (prayer house) in the villages where the Do:nyipo:lo believers gather at least one daily in a week for offering prayer to Do:nyipo:lo. This he said would bring unity among the villagers and at the

same time, a social get together to meet one another. He toured the villages of West Siang, East Siang Upper Siang and parts of Dibang Valley and Lohit Districts.

He also visited many important Mising villages of Assam and spread the message of Do:nyipo:lo which met with enthusiastic response. Encouraged by the philosophy of preservation of one's indigenous faith and culture, many enlightened Mising persons of Upper Assam took up the campaign and the movement has gained great momentum in Upper Assam and the message has reached to all Mising dominated villages. An All Assam Organisation in the name of

"Do:nyipo:lo Yelam Kébang, Assam" has been formed and it is slowly gaining popularity among the Mising people. The Yelam Kébang has been allotted a big plot of land by the District authority of the Dhemaji District of Assam for setting up of a Do:nyipo:lo Culture and Research Center at Akajan.

Thus the path shown by Golgibote Talom will lead the Tani people of Assam and Arunachal Pradesh in preserving and promoting their faith and Culture and preserve their identity as Tani people.

During the last phase of his personal life, Rukbo was living a very difficult life. He was suffering from undiagnosed ailment and

was hard of hearing, due to which he had to round all the places, meeting people with his usual broad smiles and delivering speeches humorous tit bits in his speeches making people laugh and cheer.

Do:nyipo:lo took away Rukbo from us ultimately but his ideals and actions will guide us and it is hoped that the younger generation will follow the path shown by him and that the Tanis will shine in the world as Socio-Culturally rich people.

*(The writer is the former Deputy Commissioner of East Siang District, Pa:sighat).
Courtesy: - ARSI Vol. XVI- 2006*

Contd. from Page 6

Indian Woman shall Unite to bring Glory to the Nation

It brings smile to my face to think of this young girl living in a refugee camp, having fought every challenge that stood in her way is today conducting advanced research in the field of Ayurvedic Sciences in Germany.

Countless such examples could be found. Each of these examples is from the Tribal Women of our

country. It may be said that in terms of Generic Education as conceived by the philosophy of material indulgence they lack behind us, but they are not behind us in terms of Determination, Strength, Power of will, and Courage. Therefore it is said that those who try, are never defeated. In coming times these youths of our Nation will bring glory for her.

I can see the future, the vision is beautiful, and as I continue to be one with this vision the lyric of this beautiful patriotic song echoes in my Mind-

"Bharat ki Mahilaye milkar
Desh ka Maan badayegi, Safal
Nari se Safal Rashtra ho mantra
yehi gunjayenge hum Bishwa
Vijay kar jayenge".

Contd. from Page 18

Changpang VC reaffirms support to oil operations

not confer further competence on the state legislative assembly to legislate on a subject which is within the exclusive domain of Indian Parliament.

The court also viewed that the source of power of the impugned permit in favour of MOGPL was "highly questionable, both legally

and constitutionally and for which felt, that the effect and operation of the said permit be kept in abeyance till the case was decided.

Further the court viewed that respondent No. 7 has failed to show any activity since issuance of the impugned permit.

Respondent No. 7 has also not placed any materials before the Court to show any investment allegedly made by it. "Accordingly, the impugned permit dated 28-02-2014 issued in favour of respondent No.7 is hereby stayed until further orders".

Indigenous Faith Day observed in Arunachal Pradesh

1st December is celebrated as Indigenous Faith Day all over the state in a festive fervor by the Indigenous faith followers under the banner of Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP) by organizing Colourful processions, cultural programme, spiritual discourses and social feasts etc.

This year in Itanagar a mass vehicle rally started from Ramkrishna Mission Hospital helipad in the morning with thousands of people in traditional dresses waving the flags of Indigenous faith in their hands, voicing slogans like

'IMITATION OF ALIEN FAITH IS SLAVERY',

'CULTURE & FAITH ARE TWO SIDES OF THE SAME COIN AND ARE INSEPERABLE',

'OUR FAITH- OUR GUIDE, OUR CULTURE- OUR PRIDE',

'DESH KI RAKSHA KAUN KAREGA, HUM KARENGE HUM KARENGE',

'CULTURE WITHOUT FAITH IS BODY WITHOUT SOUL',

'CULTURE WITHOUT FAITH IS TREE WITHOUT ROOTS',

'LOSS OF FAITH IS LOSS OF IDENTITY',

'MY FAITH- MY SOUL', 'ATURTO AANE DONYI',

'CONVERSION IS VIOLENCE',

'TO DENY OUR FAITH, IS TO DENY GOD'.

The rally culminated at NyikumNiya ground Nirjuli.

The main function started by unfurling the IFCSAP flag in a holy manner. After arrival of Hon'ble Governor of Arunachal Pradesh Shri J.P. Rajkhowa, National Anthem was sung by all, leaded by band troop of VKV Nirjuli. The followers of Ganggiing presented a prayer song while Hon'ble guests lighted the lamp.

Shri Bai Taba Secretary General of IFCSAP welcomed all the guests, indigenous faith followers and public in the celebration. He expressed his sentiments saying that some of the miscreants from other faith removed the banners and posters of IFCSAP. Condemning this intolerant act, he appealed to respect each other's faith and maintain peace and harmony in the society as such type of activities hurt the sentiments of the majority and indigenous faith followers of the state.

Eye catching cultural display was being presented by various indigenous prayer halls of different communities of capital complex and Dolumukh. An amazing mega dance comprising 500 dancers, composed and directed by Sh Delong Padung and choreographed by Tai Riza stole everyone's heart.

In his key note address Vice President of IFCSAP Sh Gichik Taaza elaborated the story and background of IFCSAP, contributions of the former Presidents, Secretaries and other workers, its development and current position in the state. He informed the huge gathering that

it is a voluntary work and all the workers are doing this divine work in every nook and corner of the state with sincerity and dedication. During this Indigenous Faith Month (December) followers use to conduct house to house campaign in more than 1000 villages preaching the importance of our age old faith and culture with distribution of Indigenous flags, lockets, images of Gods, literature etc. A three point memorandum submitted by IFCSAP to Hon'ble Governor including the demand for land for IFCSAP office, Cultural complex and assistance to cultural halls.

Shri Somaya Julu All India Organising Secretary of Akhil Bharatiya Vanvasi Kalyan Ashram, who graced the function as Special Guest, said that he is seeing a wave of Indigenous Faith all over the state. He further said that in last few years' assertiveness and confidence could be clearly seen in the workers of indigenous prayer halls everywhere.

Christian Missionaries have created an atmosphere of hatred by abusing the faith of other religions and hatred among the brothers and sisters of the society by calling them 'Saitan'. Even Mahatma Gandhi also warned the Christian missionaries not to convert the innocent people by taking advantage of their poverty and ignorance as it is against the will of God. But now, our society has been awakened, realized this white menace and is taking precautionary measures. Golgi Bote Talom Rukbo had shown us

the easy way of weekly prayer system and it has been mushroomed in more than 450 villages in Arunachal Pradesh and its effect is wonderful.

While speaking on the occasion as Guest of Honour Prof Sh TamoMibang, Vice Chancellor Rajiv Gandhi Central University called the Indigenous Faith Day as 'Special Day' for Arunachalees. He appealed to respect each and every way of worshipping the Almighty. The outer part of human life is controlled by science and technology but for inner regulation the role of faith and belief is important. Our ancestral religion and culture is teaching us the lessons of tolerance, respect to all, compassion, selflessness from the time unknown and there is no need to learn it from alien forces as it is in the blood of the tribal communities. Co-existence is being practiced by every member of the tribal society as he is living close to the nature. Now

the whole world is looking towards our glorious culture, no one can defeat our tradition and cultural heritage.

First Lady of the State Smt. Rita Rajkhowa praised the efforts and work of IFCSAP saying that here is a beautiful fabric of unity in diversity. This noble work of IFCSAP will bring glory to Arunachal Pradesh.

Speaking as Chief Guest Shri J.P. Rajkhowa explained the nefarious designs by the British to invade the North Eastern Region of India through Religion. He said this is the holy land of RisingSun means land of Donyi. Ours is a scientific faith and religion, way of worship, customs and practices. Nothing can survive without 'Aane Donyi' (Mother Sun) on this earth. In modern time, we have to eradicate some of the evil practices by replacing suitable ones without changing the soul of our faith. No temptations,

allurements, threatening shall be given by anyone to others for religious conversion as it is also a kind of violence. He appealed the young generation to participate actively in this movement. Everyone has a right to live a respectful life and no one can restrict from it. We have to respect each other's faith and religion. Shri Tao Tabin, Director Social Justice and Tribal Affairs, SmtKipaKaku, Chief Councillor Itanagar Municipal Council, Revered Swami VishweshanandaMaharaj, Secretary R.K.Mission Hospital, Sh R.N. Thungan Director Art and Culture also graced the programme as Special Guests. Sh Nabam Atum, Dr Tai Nyori, Sh Taba Hare, Sh Y.D. Thongchi ,DrJoramBegi also shared the dais on the occasion.

Sh Gyati Rana, A.G.S. IFCSAP gave vote of thanks and the mega function concluded with National Anthem.

Indigenous Faith Day at Deomali

Today on 1st December 2015 Indigenous faith day was celebrated at Deomali of Tirap District, Arunachal Pradesh. The program was attended by nearly 300 people. At 8.00 am all gathered at rang O hall a disciplined rally was started. It was leaded by Sri Dolee Eshi, Sri Holang Thingnok of AVP Tirap District Unit and many others. Different play cards were displayed and slogans were also shouted by the participants.

The rally was followed by a public meeting. It was also attended by good number of

audiences. Respected Sri Shrikrishna Bhide, the Zonal Organising secretary of Kalyan Ashram came to expecially attend the program as chief speaker.

Public leader Sri Wanglong Rajkumar, told audiences to understand the meaning of the word Indigenous and try to practice it in life. Sri Shrikrishna Bhide told that diversity is our speciality. One should try to find out the innermost unity within. The superficial diversity, which is easily noticable due to different external reasons like whether,

region food habit etc. The teaching told in Indian literature like "MATRU DEO BHAV, PITRU DEO BHAV, ACHARYA DEO BHAVE ATITHI DEO BHAV are still in practice very strongly in each and every part and community of India. We should be proud of it.

Ex-Minister Sri Wangpha Lowang, Sri Wanglong Rajkumar, BJP leader, Sri Ngelang Songthing, ZPM Deomali Block, Panchayati leaders, officers, students, public leaders and many intellectuals attended the function.

The Golden Ladder at U Lumsohpetbneng

- Heibormi Sungoh

So right from the dim and distance, or during the Age of Sotti Juk (the golden Age of purity) a Golden ladder connected the heaven above and the Earth surface at a particular place of U Lumsohpetbneng located in Ribhoi area. The golden ladder was loaded with diamonds shining days and night and golden staircase. The seven families went up and down through this Golden ladder which has been proven by the footprints left by U Hynniewtrep race at the Sanctum Sanctorum located at the summit of the Sacred Hills of U Lumsohpetbneng now in the state of Meghalalaya, India.

Out of his love for his first special creature (man) God creates man at Ka Kop ka Dong Blei (a place where God creates man). So our legends persist for a number of years merely from mouth to mouth and from brain to brain passing from one generation to a number of consecutive generations. Language is the space of storing of any indigenous religion, moral values and usage. Hence if the native language changes, there will be a change in the mind of thought and the subsequent actions.

As the philosophy of Hynniewtrep people there were sixteen families of people living in the heaven above with the universal Creator. This race was initially created by God in such a way that they will abide by three

divine rules and regulations namely, (1) Im tip Brier tip Blei literally means, man conscious and God conscious) (2) Tip Kur Tip Kha (knowing the strong bondage of kith and kin.) and (3) Kamai ia ka Hok, which means to accumulate all the positive attitudes on honesty, goodness etc.

The Hynniewtrep people worked during the day and returned back to their heavenly abode through golden ladder located at u Lumsohpetbneng in the evening. Sometimes after their tiresome working in their field they stayed in their huts for some days on this Earth. God provides them the genuine wisdom and they can make numerous tools for their utility. This receiving of great wisdom from God, it developed a great envy in the minds of devils and therefore it created a great barrier between devils and people. The Devils tried their level best how to have separated Hynniewtrep people from the creator. Where ever devils met themselves discussed about the good mode of conduct done by God to human beings. At last devils convene a general meeting in the dire field, where all the evils spirit such black Cobra, thlen (evil spirit which consume human blood) etc attended the meeting to get unanimous resolution.

At last they passed a resolution to destroy the Golden

ladder during midnight where all people were asleep and take away diamonds. In the next day they assembled at lumsohpetbneng a place where the golden ladder landed its golden foot. Devils with their capacity destroyed Golden ladder from the based, took away the fragments of the golden ladder and black cobra took away some diamonds and fled away, the rest of the diamonds and golden staircase rapidly flew away to heaven. The seven families were sleeping in their own huts and since that time they were totally separated from nine families and God.

God Hurriedly sent away his servants (ki blei) to serve human beings from devils staying in all hills and rivers. This destruction of the golden ladder cut off from the physical link between the creator and the people of U Hynniewtrep resulting the age of darkness.

Hynniewtrep people work hard in their field for their livelihood and remember God as the supreme creator and worship him.

Lumsohpetbneng peak symbolises the sacredness, sanctity and purity of the profound rooted Khasi idealistic faith and belief which is bestowed upon Hynniewtrep by the Creator. The Golden Bridge (Jingkieng Ksiar or Ka Tangnup ka Tangjri) threw the light of sense to the world around about the origin of Hynniewtrep tribe.

The Turtle that fell off the Stick

There lived a turtle called Kambugriva in a lake, who had

soon dry up”.

The turtle was aware of the problem, “It is indeed difficult to live here anymore. Dear friends, please look for an alternate lake which is full of water. Then, find a strong stick from somewhere.”

The turtle continued,

“Once you find another lake, you can carry me to the lake with a stick. I can hold the stick tightly with my mouth, while both of you can hold the stick at either ends and fly”.

As planned, the swans flew to distant places and after some time found a lake which had plenty of water in it. They returned to carry the turtle.

mouth tightly shut all the time. You must not speak, or you will fall off.”

Finally, they started flying. After some time, they had flown some distance when the turtle saw a town below.

The people of the town were staring at the sight of two swans carrying a turtle in the sky. “Look at that! This is a rare sight that two birds are carrying a turtle with the help of a stick”, they shouted in admiration.

On hearing all the

two swans as her good friends.

All three of them would meet on the banks of the lake every day, and exchanged stories, before returning at sunset. They enjoyed each other’s company.

One year, there was no rain and lake started to dry. The swans got worried about the declining water level of the lake, and said to the turtle, “You will not be able to survive in this lake. All the water in the lake will



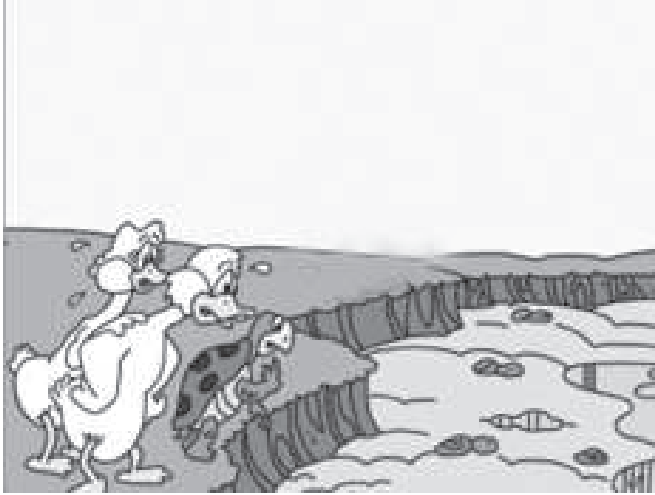
commotion, the turtle opened her mouth, “What is all the commotion about?”, she asked.

Needless to say, she went down the moment she opened her mouth, and the swans could do nothing to stop him from falling down to the earth.

As she fell down, the people of the town captured her to make a feast out of her.

The wise indeed say: Never fail to listen to the advice of your friends.

They prepared to hold the stick from both the ends, and suggested the turtle, “Dear friend, everything seems fine. But make sure to keep your





Arunachal Vikas Parishad (AVP) State Level Sports & Games Meet 2015



