



AIMOL TRIBE



Aimol tribes of India inhabit mainly in two districts of Manipur, one of the seven sister Northeastern states. Their population is distributed in most of the villages of Chandel and Churachandpur districts.

Aimol tribes of Manipur live in their traditionally made houses of bamboo, wood and mud. The roof is made of thatch in a slanting style. Most of the Aimol families are nuclear and comprise parents and children. This tribal society generally follow monogamous and patriarchal system.

They speak Aimol language. Some of the Aimol tribes of Manipur have also settled down in Mizoram and Tripura.



HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

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Heritage Explorer

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Usher in Days of Political Piety Through NAMO HERITAGE

In the HISTORY OF INDIAN POLITICS the present day scenario created by rise of Narendra Modi will be written as “Namo Heritage” in so many ways. War in different forms and under different leaderships right 1857 to 1947 against the British rule, culminated in the Independence of India, though in the saddest way by partition because of some religious fanatics intoxicated with political power.

The cut away part of India got a distinct colour of religious communalism under which it got a government and guaranteed torture and humility at-any-time and all-the-time to the people becoming religious minorities there.

But here in India, too the political system slowly but steadily went into “Parivar Politics”. So called Nehru-Gandhi family came into forefront. The name itself was a misnomer. Nehru line of dynasty ends with himself. One Khana family got the title Gandhi as “Dohez”. And thus begun Nehru Gandhi family. We donot know if other members of that Khan family uses Gandhi as their surname. (Mahatma) Gandhi’s followers used to follow this “Gandhi” family as of his lineage. And there hangs the policy of appeasement in Indian Politics.

It took half a century to get rid of it, by the oath taking of Narendra Modi as Prime Minister on 26.5.2014. Nehru died on 27.5.1964. So, it is half-a-century to overcome the “family affair” to a big way.

Now, it is hoped and expected a clean administration at the centre, which will eventually incite and inspire the state governments to follow the path of rebuilding nation in a more meaningful way, within a stipulated time frame.

The immediate slogan for the country is “Accha din aa raha hei (good days are coming)”. The people to join hands with be new system change to “bring good days to the country “Acche din lane hei”.

If, and why not, these two concepts become complementary to each other, then the history of India, hundred years hence will reckon this period as “Namo Heritage”. Let us feel happy and fortunate to be a part, according to our might, in the building block of the “Namo Heritage”.

Editor

Social Role of the Bhagavad Gita

- Dr Jyotsna Bhattacharjee

The Bhagavad Gita has made a great impact on Indian mind since time immemorial. It is more a philosophic treatise than a religious one. In the Kurukshetra war, as described by Maharishi Vyas Deva in his epic Mahabharata, Arjuna, the third Pandava at the very outset feels dejected at the sight of his relatives, preceptors and friends in the enemy line. He tells his charioteer Lord Sri Krishna, that he would not fight, since he could not possibly kill his near and dear ones. He said kingdom without relatives was useless. Arjuna, even prepared to die in the hands of the Kauravas. That is when the teaching of Bhagavad Gita started.

Lord Krishna took over the role of a preceptor and Arjuna became his disciple. He explained to Arjuna the meaning and duty of human life as well as the immortality of the soul. The Gita's teachings have influenced great many intellectuals and philosophers like Sankara, Ramania, Swami Vivekananda, Sri Aurobindo, Tilak, Gandhi, Radhakrishnan and others. Till now it has played a decisive role in the Indian ethos. Raja Rammohan Roy characterized it as "the essence of all *sashtras*", and said that its main theme is "the praise of work performed without desire for fruits." The person, who performs work without desire for fruits, directing his mind to God, obtains eternal rest. And the person who works with desire for fruits gets inextricably involved. The Gita laid great emphasis on social work.

Swami Vivekananda was greatly impressed by the teachings of the Gita. He was not only a religious head, but was also a social worker. He founded the Rama Krishna Mission in 1897. It distinguished itself as a religious organization in modern India, which adopted social as one of its main themes, and which drew inspiration for this mainly from the Indian tradition. The strong emphasis

of Karma yoga in the entire approach of the Ramakrishna Mission is a clear indicator of the impact of the Gita. While Vivekananda based the doctrine of karma yoga mainly on the Gita, he often referred to the Buddha as an "Ideal Karmayogin".

After wandering throughout India for several years and sharing the misery and privation of the oppressed classes, he asserted in 1892 that to care for the poor and to raise them is the first duty of religion. Subsequently Swami Vivekananda's coining of the phrase "*Daridra-Narayana*" elevated the service of the poor to be equal in importance and value to the service of God. He said, "The only God that exists, the only God in whom we believe ...my God the miserable, my God the poor of all races". He believed that the only way to help the poor was through the spirit of "Niskama karma" of the Gita. His vow was to serve humanity.

The Bhagavad Gita had a very significant role in the life and work of Swami Vivekananda. In fact, in his short opening address in the parliament of religions in Chicago in September, 1895, he quoted a verse from the fourth chapter of the Gita. The most significant elements from the teaching of the Gita which Swami Vivekananda explained to his followers are contained in the publication entitled "*Karmayoga*". Various aspects of karma were discussed by him not only from theoretical angles, but also in relation to life in modern times. One of the main messages which he wanted to convey was the supreme importance of being "ready to sacrifice himself for others, expecting no personal gain in return". Vivekananda spoke about Sri Krishna and the Gita in course of some of his lectures. He saw it in the all-rounded and wonderful activity and "combination of brain and heart". He emphatically declared about the Gita that nothing can approach it anywhere.

Tilak stated that the Gita actually advocates at least three paths of conduct for the seeker of perfection: *niskama karma* or unselfish action, *Jnana* or knowledge, and *Bhakti* or devotion. Tilak said that the concept of "*Niskama Karma*" or "*svadharma*" may be specifically related to the four castes, when such an arrangement existed, as in the Gita period; but it is applicable to all persons of all societies with or without castes. Thus it is obvious that caste rules are not the final sources of duty in modern India: "that duty, which has fallen on one's shoulders or which, being possible, may have been taken up by one as duty of one's choice, becomes a moral duty".

While "*niskama karma*" provides the technique of performing one's duty, "*Lokasamgraha*" provides the Goal, the direction and therefore also the contents of actions that constitute duty. Tilak was the first commentator to have identified and highlighted this important concept, which occurs in the third chapter of the Gita. The word "*Lokasamgraha*" means social harmony, as well as the world of preservation, because its two component words "*Loka*" and '*samgraha*' have more than one meaning each. For example, *Loka*' denotes mankind or the world and '*samgraha*' implies protecting, keeping, regulating etc. '*Lokasamgraha*' thus represent in the Gita the social universal dimension of Sri Krishna's teaching. "*Lokasamgraha*" or the welfare of the world is the special contribution of the Gita. It naturally follows from the doctrine of unattached or disinterested action, which is the central theme of Sri Krishna's teaching. The Gita states, that the object of all actions should be '*Lokasamgraha*' or the welfare of the world.

The social theory behind the *Lokasamgraha* doctrine of the Gita is

more important. The conception of a world, which it is the duty of the individual, to uphold by dedicating his activity towards that end, runs all through the teachings of the Gita. The earlier Vedic religion had no such conception. The Upanishadic thought also did not pay any attention to social development. For the first time the Gita gave a social content to religion and emphasized the welfare of the world as the purpose of all actions.

Tilak's elaboration of '*Lokasamgraha*' was intended to show the social reform-oriented, educated Indians that their attempts at copying the West arose only because they had not understood their own scriptures properly. Because of this misunderstanding the 19th century reformist thinkers were impressed by the social purpose and wide humanism of the West. But Tilak thought that the *Lokasamgraha* approach of the Gita was better suited to India than the social action philosophy borrowed from the West.

Though Tilak broadly accepted the metaphysical concept of *Advaita Vedanta* of Sankara, yet his Gita-commentary being *Karma-yoga*-oriented was different from the *Jnana-oriented* commentary of Sankara, who accepted *sannyasa* or renunciation as a stage of life. Quoting from *Smṛti* Tilak asserted that in the Kaliyuga, that is, after the days of the Kauravas and the Pandavas, the path of renunciation was forbidden. In Tilak's view, the main responsibility of *Lokasamgraha* activities has to be borne by the householders, and not *sannyasins*.

Tilak's contention was that, not only in kaliyuga, but even prior to that, warnings were given about the disadvantages likely to be caused to the society by a widespread recourse to *sannyasa*. This practice of renunciation was encouraged by the Buddhists and the Jains. In the Bhagavad Gita only an attitude of renunciation concerning the fruit of action is recommended, not renunciation of worldly duties as such.

In Tilak's opinion the Gita's method of, harmonizing the two ancient doctrines, '*Pravṛtti*' or *Karma* and '*Nivṛtti*' or renunciation were very beneficial to society.

In later times many people may have taken up *sannyasa* as an easy way of escaping from worldly responsibilities. *Smṛti* writers prohibited *sannyasa* in Kaliyuga. Tilak's '*Gita-Rahasya*' strongly supports this prohibition against *sannyasa*.

Tilak was the first Indian leader to initiate the political application of the Gita to obtain mass support in the freedom struggle. In order to do this successfully, he gave a new interpretation to the overall message of the Gita. He told his countrymen that Sri Krishna taught the Gita not only to Arjuna, but to all the people. The Gita proclaims to everybody, though nominally to Arjuna. Just as Tilak extended the name of Arjuna to include everybody, he applied a similar generalization to '*Kurukshetra*', the place where the battle between the Pandavas and Kauravas was fought. The original Gita speaks of Kurukshetra as "Dharmaksetra" or the sacred ground. Tilak stated that the whole of India is "Dharmaksetra" for the modern Indians. Faced with the oppression of foreign rule, he interpreted '*dharma*' as a relentless struggle against the British authorities and forging of a national movement to restore freedom and the glory of India.

In the pre-Tilak days Sankara and Ramanuja were the most popular commentators on the Gita. While Sankara placed emphasis on *jnanayoga* and Ramanuja on *Bhaktiyoga*, both of them pushed *karmayoga* to the background. Tilak disagreed with both Sankara and Ramanuja and asserted that *karmayoga* represents the essence of the Gita. For him *jnana yoga* and *Bhakti yoga*, which are found in the Gita, are subservient to *karmayoga*.

The concept of '*karma*' *niskama*, as propounded by Tilak as the main teaching of the Gita, is based on the

universality of action that no man alive can avoid. Every man has to perform his *dharma*, directed towards his own release and the welfare of the world. All human actions are motivated by the desire to attain happiness, whether material or spiritual. Tilak takes a realistic attitude towards the problem of happiness and unhappiness in this life and towards corresponding passions of desire and avarice. He analyses human experience and history and comes to the conclusion that man spends most of his life unhappy and discontented. But this discontent is at the root of all human attempts to better his life. He writes, "In short, discontent is the seed of future propensity, effort, opulence and even Release, it must always be borne in mind by everybody that if this discontent is totally annihilated, we will be nowhere, whether in this world or in the next". The Gita itself encouraged the desire of Arjuna which sprang from his discontent. But that was a desire to know the manifestation of the Divine. In other words this was a motivation proper to the *dharma* of Arjuna.

On the other hand, Tilak said, that if a man's desire for something, which ultimately is harmful for his well-being, is not checked, he will end up in great unhappiness. He asserted that only desire less action can give man true happiness. He emphasized repeatedly that for true happiness freedom from attachment to the results of action is essential. Even when we perform our duties for the welfare of the world, it should not be result-motivated but 'should be done' as a *dharma*. '*Lokasamgraha*' is an important duty according to Tilak. But it must not be forgotten that action for the welfare of the people also should be free from attachment. The action becomes meaningful and a source of happiness when they are performed with the desire of dedicating all of them, including the fruits derived, to the Lord. This kind of desire is permitted, since it is a noble desire,

(Contd. to Page 21)

The Lesser Known Truths of 'Ancient Bharat'

- Dr SD Kulkarni

The conventional understanding of the world till today is that India it Bharat is a land of rituals and spirituality, and unfortunately, for long, the doors to its immense contribution in the field of science and technology have remained closed for historical reasons. There is a vast ocean of information about the science and technological heritage of India that lies embedded in the Vedic scriptures, the epics and in several of the technical texts. And a recent research by Shri Dharmpal and others has pointed that the colonial invaders had a vested interest in distorting and destroying this vital information regarding all positive aspects of Hindu culture.

According to the Vedic time tables, though various forms of civilization existed for millions of years, the first record of an organized and developed society was reflected in the Vedic culture that arose in ancient India with the Indus Sarasvati civilization, and then spread out around the world. Its seers who made valuable scientific contributions in Vedic times made India, a home to many scientific inventions.

One such philosopher of the Indian Physics School was Shri Vallabhacharya who enlightened the world by his spiritual understanding and scientific prowess. The founder of the Vaishnavite cult of Rajasthan and Gujarat, he was born of Lakshmana Bhatta and Illamma in 1479 A.D. at Champaranya, Raipur, in Madhya Pradesh, and was a Telugu Brahmin and a contemporary of Sri Krishna Chaitanya Mahaprabhu. His contribution in Indian physics that considers both the objective universe, which is atomic, and the subjective universe of the observer which is taken to be non-atomic was in explaining how an attribute need never be confused for matter because it is not attributable.

The ancient Hindus had highly evolved technologies in textile

engineering, ceramics, printing, weaponry, climatology and meteorology, architecture, medicine and surgery, metallurgy, agriculture and agricultural engineering, civil engineering, town planning, and similar other fields..

There are about 44 known ancient and medieval Sanskrit texts on a technical subject such as chemistry alone.

The Iron Pillar in Delhi is believed to be cast in the Gupta period around circa 500 AD. The pillar is 7.32 meters tall, tapering from a diameter of 40 cm at the base to 30 cm at the top and is estimated to weigh 6 tones. It has been standing in the open for last 1500 years, withstanding the wind, heat and weather, but still has not rusted.(Box)

The archaeological remains of the Indus Valley reveal knowledge of applied sciences. Scientific techniques were used in irrigation, metallurgy, making of fired bricks and pottery, and in measuring areas and volumes.

Mathematics

By the third century B.C. mathematics, astronomy and medicine began to develop separately. In the field of mathematics ancient Indians made three distinct contributions, the notation system, the decimal system and the use of zero. The earliest epigraphic evidence of the use of decimal system belongs to the fifth century A.D. Before these numerals appeared in the West they had been used in India for centuries. They are found in the inscriptions of Ashoka in the third century B.C.

Indians were the first to use the decimal system. The famous mathematician Aryabhata (A.D. 476-500) was acquainted with it. The Chinese learnt this system from the Buddhist missionaries, and the western world borrowed it from the Arabs when they came in contact with India. Zero was discovered by Indians

in about the second century B.C. So far as Algebra is concerned both Indians and Greeks contributed to it, but in Western Europe its knowledge was borrowed not from Greece but from the Arabs who had acquired it in turn from India.

Physics

From ancient times, Bharatiya philosophers (Vaisheshik Darshan, Rishi Kanada) believed that except ether or space, all other elements were physically palpable and hence comprised of small and minuscule particles of matter. They believed that the smallest particle which could not be subdivided further was paramanu a Sanskrit word. Paramanu is made of two Sanskrit words, *param* meaning ultimate or beyond and *anu* meaning atom.

Shipbuilding & Navigation

J.L. Reid, a member of the Institute of Naval Architects and Shipbuilders, England, at around the beginning of the 20th century got published in the Bombay Gazetteer that "The early Hindu astrologers are said to have used the magnet, in fixing the North and East, in laying foundations, and other religious ceremonies. The Hindu compass was an iron fish ('*Matsya-Yantra*') that floated in a vessel of oil and pointed to the North." This clearly shows that technology of shipbuilding and navigation practices were well developed and were used for trade and transportation over long distances across seas.

Medicine & Surgery

Ancient scholars of India like Atreya, and Agnivesa have dealt with principles of Ayurveda as long back as 800 BC. Their works and other developments were consolidated by Charaka who compiled a compendium of Ayurvedic principles and practices in his treatise Charaka-

(Contd. to Page 21)

A Historical Note on Nyapin

- Sandip Kaviswar

The Nyapin town in Arunachal Pradesh came into existence just after the seven years of India's Independence. Shri R.G. Mengesh, the then political officer inaugurated it on 14 January 1953. The word Nyapin is misspelt and mispronounced due to mixing of modernity and tradition, dialogues and languages, tribal and none tribal people. The present name of town 'Nyapin' penetrates the sentiments of local people and causes a lot of pain to locals, the existing name has not only changed its name phonetically but its original meaning too.

There is a story behind its name which narrates how and why it was baptised so. Actually, the word Nyapin is combination of two words i.e. 'NYO' and 'PING' which literally means 'land' and 'to pluck out' or sketch out respectively. Therefore, NYOPING means a patch of land, which has been plucked out (sketched out) for someone else for specific purpose. Keeping in view the meaning of original name the town's name should be written and spoken as NYOPING; not NYAPIN.

The name NYOPING is originally comes from a woman called CHANGHA YAJUM. She is the character who comes down on the earth and creates the world. She was *hangchi* (second wife) of BAJI. GYAMAR BAJI had another wife too, named ROTANG YAIN of today's Tai clan. She is *hangtey* (first wife) of BAJI who belongs to Sangram circle of the Kurung-Kumey district.

Rotang Yain and Gyamar Baji got married in accordance with Nyishi traditional system of holy marriage. The initial phase of their married life passed off very happily. The couple was blessed with a baby son after some years named CHAYANG. The following year again ROTANG YAIN gave birth to another son named CHAJA. When they grew up they were found to be abnormal with hearing and speaking impairedness. Young BAJI and his beautiful wife

became extremely anxious about their future. They prayed to Almighty and performed religious rituals to get one more child from ROTANG YAIN but god did not listen to their prayer and consequently they became quite upset.

In spite of their abnormalities, both the children of BAJI and YAIN were so naughty that they never let their neighbors' be at rest. The children killed their neighbours' domestic animals and birds and their own too. They ate up flesh of the hunted animals half roasted. Besides they would set the villagers' burns on fire and in this way, they caused a big damage to their houses and harvests. Their acts were no way excusable, but seeing their miserable condition the people took pity on them and for gave them. They went to their parents and advised them to take some precautionary measures, and hoped that the parents' strict vigil on them would surely work. Mr. BAJI did everything to put a check on them but of no avail. He then consulted with priests, diviners, and performed rituals to pacify deities or sprits afflicting them. Every effort made by Mr. BAJI went in vain and he thus got disappointed.

The regular mischief by these kids of GYAMAR BAJI stirred a wave of anger in every heart and soul in the villagers and when they realized that MR. BAJI'S sons' behavior went beyond all limits. Mr. Baji and his wife could well read the displeasure on the faces of the villagers when they looked into the eyes of theirs. One morning Mrs. Yain saw her husband extremely distressed so she asked warmly about his problem. She appealed to him shearing would reduce the weight of problem on his heart. Mr. BAJI, being over whelmed with grief and love, embraced his wife and thought hard about the future of their beloved children.

One day both husband and wife decided themselves to exile their lovely kids for the good of their society

without any consultation with the village folk. It was a beautiful sunny morning when Chayang and Chaja served delicious food and asked to go jungle with parents for hunting. Mr. and Mrs. Baji packed food, took their children on their backs, and set out towards a dense forest. On the way they told interesting tales to their children and sang rhymes and melodies with the help of sign language to them. In the evening, they reached a beautiful valley surrounded by high hills and they decided to leave their children there. Before that, they collected wild vegetables and fruits' for their children. In addition, they served them tasty food and meat. They stored ample of cooked food and uncooked food. Mr. and Mrs. Baji made fire in a cave and asked the children through sign language to eat as much as they desired until their returns to them.

This is how they left their beloved sons in the valley surrounded by Twin Mountains, which the mountains is now known as CHAYANG and CHAJA mountains, and the valley in between those mountains is popularly known as CHAYANG-CHAJA valley today and it is situated near *Palu* and *Kidding* river of Nyapin.

After many years, Mrs Rotang Yain advised her husband to marry again so that he could have an heir or successor but Mr. Baji refused to do so. One morning Mr. Gyamar Badu, who was elder brother to Baji, invited him and gave the same suggestion of marrying another woman as his wife Mrs. Rotang Yain had insisted on. He wanted that BAJI should leave at least one descendent of his own after his death. In this way he should follow the law of god, god has created us to create our own generation for the beautification of our Mother Earth. All kinds of obstacles are but an interview from god's side and he blesses only those with happiness who overcome the hurdles of life, he added. BAJI was convinced to marry again another woman and his second

wife after Rotang Yain was his sister in law called CHANGHA YAJUM.

But, how did all that happen? There is a story about his second marriage. Accordingly, Mr. Baji shared the suggestion of his elder brother with his better half. Mrs Yain, seconded the suggestion, few days passed when Mr. Baji purposed Miss Changha Yajum, to be his wife but she refused. After that, Baji told all about of it, to his elder brother and his wife Rotang Yain. Simultaneously Rotang Yain and Baji started planning to kidnap Changha Yajum for a forced marriage. As per the plan, Gyamar People requested Changha people to make Subuk (traditional grouped fishing) at Bukba in Kiding River. The request for group fishing was accepted and the date for traditional grouped fishing (Subuk) fixed. According to the custom females were engaged in collecting (Kujang) material for checking flow of the river and males were busy to change the course of the river. At the same time, some strong and energetic youths hid in the nearby to carry out their mission of kidnap. Then came the favorable chance and the damsel was lifted and taken away to Pumtey village of Gyamar and

marriage ceremony was performed before the Changha people came to know all about. They went to Pamtey village but could not take back their sister Yajum because the marriage rituals (PAHI) had already been performed.

Being the wife of Mr. Baji Mrs. ROTANG YAIN narrated the true-life story of Baji and herself to them. They also sacrificed a Mithun and a pig as a part of honour to Changha people by virtue of relation established in between the two communities.

On knowing everything about biography of Baji and Yain, Changha people sketched out a patch of their own land from Langne Bukchi (an spall stone by nature) of Oyii-Suku up to the confluence of kidding and Panui rivers and gave it to Baji as holly gift in the name of Yajum on which the coming generation could thrive and blossom forever. Such an act of giving land to bride by bridegroom is known as NYOPING. However, traditionally a female has no immoveable property right from her parent since the immemorial. This was the first land property given to female community in Nyishi Society or other tribal society. Therefore, we are proud that a Changha person hits the Bulls eyes of those days and crack the history

of IMMOVABLE PROPERTY RIGHTS FOR FEMAL COMUNITY. In this way, the beautiful name NYOPING to this town came into existence.

Keeping in view, I being the local self-government leader as an Anchal Samity Member (ASM) of 77th Lower Nyapin, is dreaming to constitute a grope of intellectuals to establish a Women Property Right Statue (Women Empowerment Statue) at Nyapin in the name of "ANE YAJUM/ YAIN/BAJI (NYOPING) MEMORY" with the motive of empowering women in reference to immovable properties.

Hence, it is my pleasure to appeal every section of societies and the readers of this piece of writing to honestly suggest your valuable views to enable the DREAM. Further, for any misinformation on the above synopsis, I warmly welcome for correction and please send your suggestion in written, address to Tadar Chachung (ASM) Lower Nyapin, D-sector, Near Krishi Bhawan Naharlagun and on tcchera@gmail.com. Contact no. 094360-68098 please.

God Knows, Who Says? "Ngul Nyoping Hey India Ham Koiya" But Am Sure They Must Be Crazy Disciple Of Mother And Mother Land.

Hindu Households, Temple Attacked in Bangladesh

DHAKA, May 5, 2014: A mob of nearly 3,000 attacked Hindu households and a temple in eastern Bangladesh after two youths from the community allegedly insulted the Prophet Muhammad on Facebook.

Police on Monday arrested 17 people, including the principal of Bagmara Madrasa, for the attack on the temple and over two dozen households at Homna in Comilla district, about 100km south east of Dhaka, last week.

"We so far arrested 17 people and some of them made confessional statements regarding the attack. A manhunt is under way to arrest the rest of the culprits," police chief of Homna, Aslam Shikdar said.

He said suspected mastermind of the attack Nazrul Islam is still on the run.

The local police chief said steps were under way to put the accused on trial on charges of attacking the Hindu households and the temple under a planned manner.

A makeshift police camp was setup at the village where the incident took place on April 26 following rumours that two Hindu youths had allegedly insulted the prophet in a Facebook post.

Earlier reports said culprits mobilized attackers mostly belonging to fundamentalist Jamaat-e-Islami and several other ultra-right groups who ransacked the temple and the nearby households and

looted some valuables.

"The attack continued for some 20 minutes but during the time, the culprits preferred not to injure anyone ... our initial investigation found it was a pre-planned attack as they used loudspeakers and distributed leaflets to mobilize the attack," Shikdar said.

People at the neighbourhood said nearly 3,000 attackers, mostly from outside the locality, staged the attack as the village elders were set to hold a meeting to resolve the issue of the alleged defamation of the prophet.

Shikdar said police immediately rushed to the scene but reached the remote village only when the attackers had fled.

(The Assam Tribune 6.05.2014)

Bangladeshi Infiltrations – A Silent Invasion

- Nithin Sridhar

Bangladesh, officially the People's Republic of Bangladesh was formed in 1971, under the leadership of Sheikh Mujibur Rahman after the bloody Bangladesh Liberation War, in which it was supported by India. But, today Bangladesh had become home for Islamic terrorist outfits like Harkat-ul-Jehad-al-Islami (HuJI), Jagrata Muslim Janata Bangladesh (JMJB), Jama'atul Mujahideen Bangladesh (JMB), Purba Bangla Communist Party (PBCP). North-East India's separatist outfits like ULFA [Assam], ANVC [Meghalaya], NLFT [Tripura], NSCN [Nagaland], PLA [Manipur] have their camps in Bangladesh. These organizations are involved not only in creating chaos in India but also ethnic cleansing of minorities in Bangladesh. The Hindu population of Bangladesh [then East Pakistan] in 1947 was 29.17%, but it decreased to 2.5% in 2001.

According to the 2001 census report Indian population is 1,027,015,247. Of this, 1.5 crore people of Bangladeshi Infiltrators who are living in India. The Intelligence Bureau has reportedly estimated, after an extensive survey, that the present number is about 16 million. The August 2000 report of the Task Force on Border Management placed the figure at 15 million, with 300,000 Bangladeshis entering India illegally every month.⁶ It is estimated that about 13 lakh Bangladeshis live in Delhi alone. It has been reported that

1 crore Bangladeshis are missing from Bangladesh [August 4, 1991, Morning Sun] and it implies that those people have infiltrated India. These infiltrators mainly settle in North-East India and in West Bengal. This is shown by the fact that there has been irregular increase in the Muslim population in these states and many of the districts have become Muslim majority. The proportion of Muslims in Assam had increased from 24.68% in 1951 to 30.91% in 2001. Whereas in the same time period the proportion of Muslims in India increased from 9.91% to 13.42%.⁷ In West Bengal, the Muslim population in West Dinajpur, Maldah, Birbhum and Murshidabad percentage wise in 36.75, 47.49, 33.06 and 61.39 respectively according to 1991 census.

This has not only caused the burden on the Indian Economy, but also threatens the identity of the indigenous people of the North-East of India. In Tripura, another north eastern state of India, the local population have been turned into a minority community over time by the sheer numbers of cross border migrants from Bangladesh. In 1947, 56 per cent of Tripura's population consisted of tribal (or indigenous) population. Today this stands at a quarter of the total.⁸ In many districts these infiltrators are the one who decides the outcome of elections. Outcomes of the 32% of Vidhana Sabha seats in Assam and

18% of seats in West Bengal are decided by them. This is due to the fact that political parties are helping them to get Ration Cards and Voters ID and hence using them to win elections.

North-Eastern region is connected to rest of India by a small strip called "The Siliguri Corridor" or "Chickens Neck". The militants have planned to isolate North-East of India from the rest of India and to create a new Muslim nation called "Islamistan". This Operation is named as "Operation Pin code". For this they have planned to infiltrate 3000 Jihadis into North Eastern region. Jan 15, 2005, The Pioneer. The "Mughalistan Research Institute of Bangladesh" has released a map where a Muslim corridor named "Mughalistan" connects Pakistan and Bangladesh via India. According to the task force, there are 905 Mosques and 439 Madrasas along Indo-Bangladesh border on the Indian side.

These clearly indicate the intensity of the problem. Bangladesh with the help of ISI is silently invading India. If we do not take necessary measures India will undergo another partition. The present laws to counter the infiltration issues are not enough. We need to enact stringent laws. Indians should economically boycott them and create a hostile situation for them.

(http://www.ivarta.com/columns/OL_070304.htm)

Nearly 5,000 Hindus from Pakistan Migrating Annually to India

Islamabad, May 13, 2014: Around 5,000 Hindus migrate from Pakistan to India every year, a Pakistan Hindu Council (PHC) official said.

Six incidents of religious desecration were reported within the last two months in the Sindh province. Most of the incidents involved burning of the Holy Quran and the Hindu community being accused for it, Dawn cited Ramesh Kumar Vankwani, founder of PHC, as saying Monday in the Pakistan National Assembly.

Vankwani said it was the constitutional right of every citizen of the country to practise his or her religion freely but minorities still suffered in the Muslim-majority Pakistan.

Vankwani urged the government to take necessary actions against a few influential people who were forcefully converting Hindu girls into Islam in some interior parts of the Sindh province.

State Minister for Parliamentary Affairs Sheikh Aftab Ahmed said that the government would ensure the rights of the minority communities are protected as provided for in the Pakistan constitution.

(http://zeenews.india.com/news/nation/nearly-5-000-hindus-from-pakistan-migrating-annually-to-india_931827.html)

Bangla Migrants in India Estimated at 6 Crore

- Kalyan Barooah

NEW DELHI, May 8 – The size of illegal Bangladeshi migrants in India is estimated at 6 crore and the biggest problem the country is facing is on the economy and security front is due to continuous migration from Bangladesh.

A book, *Bangladesi Migrants – A Threat to India*, on the problem of illegal migration from Bangladesh, authored by former Addl Director General of BSF PK Mishra, highlighted this problem.

This is the first time that a number has been put on the size of the illegal migrants, that too by an official, who was responsible for guarding the country's border.

The last time the government had given out an estimate was in the report

on internal security released during the NDA regime. The figure then was put at 120 million.

The rising population, non-availability of land, unemployment, floods and cyclones, push Bangladeshi migrants to India for a better economic opportunity and good education, analysed the former top official of the BSF in his book released by former DG of BSF Prakash Singh last evening at the Vivekananda International Foundation.

The presence of about six crore migrants have posed maximum threat to India's security and the country has failed to deal with the problem. And those involved had political interests.

The size of the illegal migrants will

open the eyes of political leaders to understand the gravity of demographic changes noticed in Indian border States, the book claimed.

The author remained deployed with the troops in the border of Indo-Bangladesh from 1971 till 1990. As DIG BSF Nagaland and Manipur and then as IG Border Security Force, Shillong, he was responsible for the security of the Indo-Bangladesh border in Assam, Mizoram, Nagaland and Manipur. He supervised the border fencing and floodlighting in the border of Assam, Mizoram, Meghalaya and some char islands in River Brahmaputra.

(The Assam Tribune 9.05.2014)

Council of Islamic Ideology Declares Women's Existence Un-Islamic

Islamabad, March 15, 2014: The Council of Islamic Ideology (CII) concluded their 192nd meeting on Thursday with the ruling that women are un-Islamic and that their mere existence contradicted Sharia and the will of Allah. As the meeting concluded CII Chairman Maulana Muhammad Khan Shirani noted that women by existing defied the laws of nature, and to protect Islam and the Sharia women should be forced to stop existing as soon as possible. The announcement comes a couple of days after CII's 191st meeting where they dubbed laws related to minimum marriage age to be un-Islamic.

After declaring women to be un-Islamic, Shirani explained that there were actually two kinds of women – *haraam* and *makrooh*. "We can divide all women in the world into two distinct categories: those who are *haraam* and those who are *makrooh*. Now the difference between *haraam* and *makrooh* is that the former is categorically forbidden while the latter is really really disliked," Shirani said.

He further went on to explain how the women around the world can ensure that they get promoted to being *makrooh*, from just being downright *haraam*. "Any woman that exercises her will is *haraam*, absolutely *haraam*, and is conspiring against Islam and the Ummah, whereas those women who are totally subservient can reach the status of being *makrooh*. Such is the generosity of our ideology and such is the endeavour of Muslim men like us who are the true torchbearers of gender equality," the CII chairman added.

Officials told Khabaristan Today that the council members deliberated over various historic references related to women and concluded that each woman is a source of fitna and a perpetual enemy of Islam. They also decided that by restricting them to their subordinate, bordering on slave status, the *momineen* and the *mujahideen* can ensure that Islam continues to be the religion of peace, prosperity and gender equality.

Responding to a question one of the officials said that international standards of gender equality should not be used if they contradict Islam or the constitution of Pakistan that had incorporated Islam and had given sovereignty to Allah. "We don't believe in western ideals, and nothing that contradicts Islam should ever be paid heed. In any case by giving women the higher status of being *makrooh*, it's us Muslims who have paved the way for true, Sharia compliant feminism," the official said.

The CII meeting also advised the government that to protect Islam women's right to breathe should also be taken away from them. "Whether a woman is allowed to breathe or not be left up to her husband or male guardian, and no woman under any circumstance whatsoever should be allowed to decide whether she can breathe or not," Shirani said.

(<http://www.pakistantoday.com.pk/2014/03/15/comment/coucil-of-islamic-ideology-declares-womens-existence-anti-islamic/>)

Revisiting Vamuzo's Appeal to Muslims

Niketū Irālū, 10 May. 2014: "Wounds and hurts not transformed are always transferred". The soon-to-conclude fight for the Lok Sabha seats has revealed again the terrible truth in this observation, and how the transferring can go on and on.

Zahiruddin Mohammad Babur, also called Babar, the founder of the Moghul Empire, built the Babri Masjid in Ayodhya in the 16th century. Many Hindus believe he built the mosque on the site where Ram was born. The BJP organized the Rath Yatra across India to build Ram Temple on the site of the Masjid. The campaign to build the Temple tells the story of the hidden outrage in Hindus against the humiliation inflicted on them by Muslim conquerors down the centuries. The Masjid was eventually demolished by right-wing Hindu extremists in the Yatra during Narasimha Rao's tenure as the Indira-Congress Prime Minister. The demolition revealed the untransformed bitterness still in many hearts that energizes Hindutva's Hindu nationalism that easily starts to cry for revenge and honour if it is raked up for politics. What Narasimha Rao the consummate power player really knew and thought about the demolition that took place not all that far from Delhi will be known only to him and Ram and Allah. That's a related story.

Watching on TV the "Wave" stirred up by 'Modi the Hindutva polarizer' calling himself Mr. Development yet

igniting fear and producing a Muslim counter wave provoking a greater wave in turn from the Hindu masses, one recalls the appeal Vamuzo, who had just taken as the new Chief Minister of Nagaland, tried to make to the Muslims of India. (Vamuzo and the Naga Politics by Zapra Chakhesang, 2001. NV Press, Kohima.)

One of the first initiatives VP Singh took after he became the Prime Minister was to call a conference of all the Chief Ministers of India to evolve a consensus on the crisis created by the upheaval over Babri Masjid.

The first thing Vamuzo did on reaching Delhi was to call on the Shahi Imam Bukhari of the Jama Masjid, the leading Muslim voice in the crisis at the time. The members of the powerful committee for the protection of Babri Masjid were also present with the Imam. After paying tribute to the magnificent, many faceted heritage so evident all over Delhi that Islam has bequeathed to modern India, Vamuzo said:

"Our voice and our numerical strength are insignificant in the present dispute between the two contending giants, the Hindus and the Muslims. But on behalf of my people, the Nagas, I would like to say that to countless millions of devout Hindus, Ayodhya, the birthplace of Lord Ram, must be what Bethlehem, the birthplace of Jesus, is to us Christians. So we can understand what they feel. I venture therefore to humbly but urgently appeal to you to please make an inspired gesture that

will touch and satisfy the hearts of the Hindus without harming the dignity and message of Islam. Indeed in doing what is right for Hindus on this issue will be strong affirmation of the true greatness of Islam. Such a generous gesture would lead to the followers of all the religions of India offering to help our Hindu brothers and sisters to build a temple for understanding, healing and true worship. In view of the rising communal tension in the country, allow me to make this fervent appeal to your Eminence for high statesmanship".

Cutting across the palpable tension in the room and looking straight at the Muslim leaders Vamuzo spoke from his heart. Shahi Imam Bukhari listened quietly and nodded gently in response revealing the burden of history weighing on his shoulders. The editor of an Urdu paper in UP who had acted as interpreter said, as he escorted Vamuzo to his car, "I was so moved by the challenge of the appeal from the Naga people that you expressed, I found it difficult to speak. Thank you for thinking of us and trying to help us."

It was a creative and imaginative thought projected into the crisis. Shahi Imam did not rise to the appeal. It did not change the situation. But it showed the contribution that thinking and going in the right direction can make despite our many limitations.

([http://www.nagalandpost.com/PostMortem/](http://www.nagalandpost.com/PostMortem/PostMortemDetails.aspx?p=UE0xMDA0MzV5)

[PostMortemDetails.aspx?p=UE0xMDA0MzV5](http://www.nagalandpost.com/PostMortem/PostMortemDetails.aspx?p=UE0xMDA0MzV5))

15 Trafficked Children Rescued from Bengaluru

GUWAHATI, May 8 – In a major operation, the Criminal Investigation Department (CID) of Assam Police managed to rescue 14 boys and a girl in the age group of 9 to 16 years from Bengaluru. They have been brought back to the city today and after necessary counselling and investigation, they would be handed over to their parents.

Superintendent of Police, CID,

Violet Baruah told The Assam Tribune that there were reports that a number of children from different parts of Assam fell prey to the persons involved in human trafficking. As the first step, reports of missing of children from different districts of the State were collected.

She said that the CID came to know that a number of such children were taken to Bengaluru. A team of

CID, Social Welfare and UNICEF went there and rescued 15 victims with the help of Karnataka Police and an NGO. She said that some of the children were taken with the promise of jobs while a few were kidnapped. In Bengaluru, these children were forced to work as labourers and a few had to work as domestic help.

(The Assam Tribune 9.05.2014)

Politics and Pattern of Violence in Bodo Heartland A Different View

- Janak Lal Basumtary

The political analysis of the BTAD, done by Wasbir Hussain, in the Sentinel of 10th May 2014 issue, under the above headline echoes the opinion of the general Assamese intellectuals who are practically sponsoring the Oboro organization to destroy the tribal community and to destroy the tribal political, social and cultural institutions. Before analyzing one should understand the provisions of protection and preservation of the weaker section of the society guaranteed by the constitution of India through reservation, with the exception of even the right to equality.

It is pointless to show the percentage of tribal population and non-tribal population as there is no such specific lower limit in the percentage of population to abolish the tribal institutions in the notified tribal areas. The tribal areas in the plains of Assam were created by tribal belts and blocs comprising predominantly areas populated tribal people in their natural area of habitation, where the tribal people owned their land naturally and not by plundering the land of others. Their land was protected by way of reservation guaranteed in the constitution and tribal belt and bloc inserted in chapter 10th of the Assam Land and Land revenue regulation Act, 1886, as amended in 1947. There is restriction in the property transaction for owning tribal land by unqualified general people in such notified areas. Can the Assamese intellectuals justify the extraordinary increase of the general population by normal increase of birth rate? It is a known fact that there is large scale encroachment of the tribal reserved land as well as of the reserved government land and reserved forest land and riverine areas in the notified tribal areas, by general people

BAC was created in 1993 for tribal local self government in the plains of

Assam and followed by other tribal councils for different tribes. BAC was later converted into BTAD by providing the 6th Schedule of the constitution in 2003. Since then has been a conspiracy to destroy the tribal political institution in the name of majority population, ignoring the fact that reducing the tribal population in their protected area justifies the strengthening of the cause of reservation and conservation of tribal rights by a special provision of the Indian constitution.

Thus the theory of cleansing the ethnic tribal people in the tribal areas by the administration is not justifiable. They do not require a majority to retain the preservation of their political right. The outbreak of every ethnic conflict is found to be sponsored by some powerful hidden hand and the tribal people are cleverly dragged to the conflict to show as if they had indulged in ethnic cleansing. This is the creation of the Assamese and Bengali intellectuals who sponsored the Oboro organization backed by some influential ministers. Their sole aim is the destruction of the tribal community, political, social, and cultural institution of the tribal people and to establish a general rule so that they can legalize the illegal occupation of tribal land by the unqualified settlers. In 2008 the minority militants erected hoisted Pakistani flags in tribal land to establish their occupation and the MUSA, a minority militant outfit was held responsible for the outbreak of the ethnic clashes, as revealed by the CBI enquiry report. This is also the work of the Oboro organization. Similarly ABMSU a militant minority student outfit is held responsible for the outbreak of ethnic clashes in 2012 according to the CBI enquiry report. These clashes were also well planned by the Oboro organization and executed through ABMSU, an

ingredient of the Oboro organization. They tried to blame the Boros for creating law and order disruption and in the mist of clashes they met the Governor and asked him to abolish the BTAD. Thus it is very clear that clashes were arranged in such a way that it showed the breakdown of law and order in the BTAD administration and thus fit to be abolished. Threats from extremist and demand of money are not only prevalent in BTAD but are common in the entire extremist infested areas of the country. But here the main purpose is to destroy the tribal institutions and capture the political power in the tribal reserved constituency.

The recent mayhem is utilized by the Oboro or Sanmilita Suraksha Sammittee who again immediately asked the Governor to abolish the BTAD administration. This appears to be their ploy to make the Boro outfits responsible for the mayhem to achieve their goal.

The blame on tribal leaders for their comment for not polling in their favour was an unlikely cause of such a fatal incident keeping in view the next Assembly election. The Oboro sponsored candidate and the Ulfa leader's henchmen were probably behind such a strike as they displayed violence by destroying 9 EVMs and killed one policeman during the poll day and came to attack polling booths in 10 vehicles during the re-polling day. An impartial investigation by the NIA can only do justice to bring out the actual truth. It may also be noted that one influential minister had met their party chief and told that there will be a dangerous situation after 16th May – the day of election results. Who will create the dangerous situation? The person who is predicting this must know well who will create the dangerous situation. If

(Contd. to Page 21)

In Focus : Ethnic Violence In Assam's Bodoland

- Pranjit Agarwala

Unlike earlier, the recent spate of violence in the Kokrajhar and Baksa districts of the Bodoland Territorial Autonomous District (BTAD) in Assam has been triggered by electoral politics and not over the control of land. Increasing pressure on land brought the indigenous Bodos and the Bengali Muslim immigrants or the Bodos and the Santhal Adivasis into direct conflict resulting in widespread ethnic violence which displaced whole communities and took hundreds of innocent lives. This time the violence has been restricted to the Kokrajhar Parliamentary Constituency where Bengali Muslims have been targeted as they are suspected to have voted against the Bodo Peoples' Front's (BPF) candidate. The BPF is a part of the Congress government in the State and administers the BTAD.

Kokrajhar is a reserved Schedule Tribe (ST) Parliamentary seat. In the recent Lok Sabha elections for the first time in its political history the constituency witnessed a multi-cornered contest because of a fractured Bodo community and a sharp divide between the Bodos and the non-Bodo voters. Several heavyweight Bodo candidates were in the fray including State Cabinet Minister Chandan Brahma (BPF), former Meghalaya Governor Ranjit Shekhar Mushahary (Trinamul Congress), sitting MP SK Bwiswmuthiary who fought as an independent having been denied a ticket by the BPF and Former Rajya Sabha MP UG Brahma also an independent supported by the powerful All Bodo Students Union (ABSU). With the Bodo communities votes expected to be divided among these prominent candidates, the non-Bodo votes had become a crucial factor for winning.

However an umbrella group of twenty-one non-Bodo organisations of the BTAD, who are opposed to the

formation of a separate State of Bodoland, under the banner of Jonogostiya Aikya Manch have lent their support to an independent candidate, Naba Kumar alias Hira Sarania, who was once the commander of ULFA's dreaded 709 battalion which was active in the lower Assam districts. The non-Bodos including other tribes of which the Bengali Muslim community is a major constituent have never won this seat inspite of forming two-thirds of the constituency's population. Out of a total electorate of 14.5 lakh voters in the constituency only 3.20 lakh voters are Bodos. Therefore this time with the numbers in their favour they expect to win. This has caused resentment among the Bodos particularly in the ruling BPF whose bastion is Kokrajhar.

For the time being the violence has been contained with area domination by the security forces. But there is every possibility that the simmering embers will be rekindled and result in a bigger conflagration which may not be restricted to one parliamentary constituency or the BTAD areas only. There is an imminent danger of indulging in political brinkmanship which successive governments both at the Centre and in the State, mainly of the Congress, have been doing while handling issues in the insurgency ridden North-east.

The genesis of ethnic violence in Bodoland lies in the anti-foreigners movement of Assam in the 1980s. The movement gave birth to a powerful regional political party, the Asom Gana Parishad (AGP) which routed the Congress in the 1985 State elections. To destabilise the incumbent AGP government and regain power the then Congress government headed by Prime Minister Rajiv Gandhi at the Centre encouraged the Bodos to agitate for a separate State and indulge in violent militancy to achieve their goal. Reportedly the Research

& Analysis Wing (RAW) even trained some batches of Bodo militants in the use of explosive devices. The Congress regained power in 1991 but were ousted by the AGP in 1996. The campaign of ethnic cleansing in Bodoland began soon after and has continued intermittently despite the efforts of successive Congress governments to control it.

The Assam government and police have blamed the anti-talk Songbijit faction of the National Democratic Front of Bodoland (NDFB) for the recent killings. However the militant outfit has denied any involvement in the incidents. Locals in the affected villages blame the BPF. The involvement of forest guards in the violence have lent credence to these allegations. Many ex-cadres of the Bodo Liberation Tigers (BLT), once the militant wing of the BPF, have been rehabilitated as forest guards.

After Telengana the Bodos demand for a separate State has become more strident. But the demographic equation in the proposed State does not favour the Bodos. The Bodos and other tribals constitute only 20 per cent of BTAD's population. An overwhelming 80 per cent are non-Bodos of which a sizable section are Bengali Muslims many of whom are suspected to be illegal immigrants from Bangladesh.

Though, there can be no justification for the violence perpetrated, the political brinkmanship indulged in by successive governments, mainly of the Congress, in the interests of vote-bank politics also deserves strong condemnation. In reality the Bodos and other indigenous people are a minority in their own homeland. Unless this demographic imbalance is rectified and the problem of illegal immigrants permanently solved, violence and ethnic cleansing will continue to haunt Assam.

(<http://www.organiser.org/Encyc/2014/5/14/In-Focus—Violence-in-the-Bodo->

Heritage Foundation Unveils Calendar with Ancient Dimasa Alphabet

SILCHAR, April 18: Dimasa Historical Heritage Foundation, Silchar, celebrated the New Year 1421 at a function held here on Tuesday. On the occasion, the second publication of the calendar 2014–2015 was unveiled by the president of the Foundation Uttam Chand Barman. It was an important historical event as the ancient Dimasa alphabet were published on the calendar after a great deal of research conducted mainly by Bidhan Chandra Bhattacharjee.

Addressing the assembly, Uttam Chand Barman recalled the past glory of the Dimasa and expressed hope

for revival of the past glory. Bidhan Chandra Bhattacharjee in his speech briefly explained the glorious history of Hairamba dynasty and said that Dimasa were never defeated by Mughals and cited numbers of historical events and examples.

The secretary of the Foundation SK Barman in his welcome address prayed to Almighty for well being and happiness of all people in general. He expressed his gratitude to Bidhan Chandra Bhattacharjee for his research and all pain that he took for the publication of ancient Dimasa alphabet. The function was delightful with the

presence of Brajogopal Barman, Mukul Ranjan Barman, and others.

The Dimasa Historical Heritage Foundation is an integrated NGO for research, projection and preservation of historical heritage of the Dimasas. The last kingdom of Dimasas with the historical remains of the buildings and place of worship at Khaspur in Cachar district is now an important place of historical importance for visitors as well as for teachers, students and research workers to know all about the glorious past of the Dimasa kings and their last bastion of power.

(The Sentinel 19.04.2014)

Khasi Youth Starts Journey on History of Ancestors

SHILLONG, May 4: In the midst of the pro-ILP agitations in the State, one Khasi youth started out on a journey of the history of his ancestors and in the process deliberated on ethnic identity and its related facets.

Wanphrang Diengdoh after the positive response to his first documentary film 19/87, which was released in 2012, has now finished his second film, Where The Clouds End, which was released last month in the State.

The film has been directed, shot

and edited by Wanphrang himself and it has been sponsored by the Tata Institutes of Social Sciences, Mumbai.

“Where the Clouds End documents the Khasis’ struggle to claim an authentic ethnicity, racial purity and right to land. It challenges stereotypical notions portrayed by the media of the unwanted ‘outsider’ who threatens traditions, social structures and moral values,” said Wanphrang when spoke about his film.

Explored over three chapters, whose titles are the pillars of the

Khasi traditional faith, Where the Clouds End examines tribal identity as a fluid concept which defies man-made imaginations, historical ideals, political definitions and geographic boundaries.

This documentary film Where the Clouds End after its release and screening in Meghalaya has also been screen in other parts of the country like Delhi, Mumbai and also in Universities in Europe, South America and Australia.

(The Sentinel 05.05.2014)

BTAD Records 3,500 Riot Cases in 5 Years

- Sanjoy Ray

GUWAHATI, May 10 – Peace-keeping in the Bodoland Territorial Autonomous Districts (BTAD) has remained a distant dream, with those at the helm of affairs utterly failing to ensure security of human lives and property year after year, leaving the common man under constant fear.

Nearly 3,500 cases of rioting reported in the last five years have made BTAD by far the most disturbed area of Assam in recent times, if not the country.

Be it incidents of uncontrolled use of arms or spurt in the number of abduction and extortion cases, lawlessness of almost all forms has

become a recurring affair in districts like Kokrajhar, Chirang, Udalguri and Baksa.

While nearly 900 innocent persons (murdered) were killed in the BTAD in the last five years (including those killed in the 2012 ethnic clashes), the damage caused by anti-social elements during the period to villagers’ property will run into several crores of rupees, if at all they can be quantified.

Security forces, during the period, managed to recover about 730 firearms and nearly 3,500 rounds of ammunition. Police also registered 507 cases under the Arms Act during

the period.

The success rate being negligible, BTAD recorded over 1,300 abduction cases in the last five years. Rise in the number of extortion cases also leaves the law-enforcing agencies red-faced time and again.

The ongoing targeted killing in BTAD is further adding fuel to the fire with already 33 lives lost.

Senior police officials camping there said that gun-running is still very much prevalent in the areas and the unabated use of legal and illegal arms has posed unprecedented challenges before the security forces.

(The Assam Tribune 11.05.2014)

National Committee for Birth Centenary Celebration of Ranima Gaidinliu

-Taking Jeme

A meeting was organized Yesterday(04.05.2014) by Akhil Bharatiya Vanvasi Kalyan Ashram in Panchajanya Bhavan, Barthakur Mill Road, Guwahati wherein over 100 dignitaries from the city and outside participated to constitute the National Committee for Birth Centenary Celebration of Ranima Gaidinliu. The meeting was presided over by Shri Jaleshwar Brahma, vice President, Akhil Bharatiya Vanvasi Kalyan Ashram. The assembly marked by the presence of dignitaries like Prof. Gangmumei Kamei, National Fellow, Dr. Nirmal Kumar Chowdhury, Vice Chancellor of Guwahati University(Retd.), Shri J.P.Rajkhwa, IAS and former Chief Secretary of Assam, Dr. Rabin Deb Chowdhury, Former Director General of National Museum, Delhi, Shri Dipok Barthakur, a noted philanthropist and many more.

While delivering introductory speech Shri Atul Jog, All India Joint Organising Secretary of

Akhil Bharatiya Vanvasi Kalyan Ashram stated that Kalyan Ashram is a Philanthropic organization working throughout the country in 325 Janajati districts covering over 400 Janajati Communities and rendering services to them by running 18162 projects at 12828 places. Similarly, Kalyan Ashram has been working in Nagaland since 1997 in close assistance with Ranima Gaidinliu and Zeliangrong Heraka Association.

While speaking on the life of Ranima Gaidinliu Prof. Gangmumei Kamei stated that Rani Gaidinliu was freedom fighter and spiritual leader par excellence from Lungkao village, presently in Manipur state. Unfortunately, her freedom struggle

and sacrifice for the cause of nation did not get much attention from the nation like other freedom fighters. She challenged the mighty British rule and because of that the British parliament described her as a "terror of Northeast". The British had declared a reward of Rs. 500/- to capture her live or dead. Lastly she was surrounded by British Army in Poilwa village of Naga Hills and arrested her on 18 October 1932. She spent her youthful days of 15 long years in various jails at Guwahati, Shillong, Aizawl and Tura etc. She was released only when India got independence. Prof. Gangmumei



narrated many exciting incidents and extra ordinary deeds of Ranima which is unimaginable for common people. This made her a legendary figure giving inspiration to one and all for sacrificing for the cause of Nation.

Shri Ramkuiwangbe Newmei threw light on various programmes of Zeliangrong Heraka Association, an organization of followers of eternal Naga religion, founded by Rani Gaidinliu. He stated that A Mass Rath Yatra was organized for ten days starting from Haflong on 16th March 2014. The Rath Yatra covered 22 Zeliangrong villages in Assam Nagaland and Manipur. He said that several other befitting programmes at village level and Zonal level will be

organized to educate the people about the life of Ranima. He informed the gathering about the Mega programme which will be organized at Haflong on 26th January 2015 to Celebrate Rani Gaidinliu's birth centenary by Zeliangrong Heraka Association.

After that National Committee for Birth Centenary Celebration of Ranima Gaidinliu was formally constituted with Dr. Nirmal Kumar Chowdhury as President, Shri Dipok Barthakur as Working President, Shri Ajit Kumar Jana as General Secretary, Shri Mahabir Prasad Mundhra as Treasurer, Shri Dinesh Goenka as Joint Treasurer, Shri Takeing Jeme as Coordinator and Shri Ramesh Babu as Joint Coordinator. Dr. Nirmal Kumar Chowdhury exhorted every section of the society to cooperate with the committee to fulfill the aims and objectives of popularizing the freedom struggle spearheaded by Ranima Gaidinliu which has so far been not given due attention.

The Vice Presidents are Shri Ramkuiwangbe Newmei (Haflong), Shri Lonki Phangchu (Ghy), Dr. Umesh Chakravarty (Nalbari), Dr. Nandita Chowdhury (Ghy), and Dr. Priyam Goswami (Ghy), Er. Rinomo Sungoh (Shillong), Shri H. K. Damor (Rajasthan), Shri Bhushan Lal Parashar (Delhi), Shri Kripa Prasad Singh (Ranchi), Shri Vinayakrao Irapate(Nagpur), Dr. Jyotsna Bhattacharjee(Ghy), Dr. Bilasini Devi(Imphal) and Dr. Nagendra Nath Sharma(Mangaldoi).

Similarly Joint General Secretaries are Dr. T.K. Sarma (Ghy), Smt Anima Sharma (Jagiroad), Dr. Sudeshna Bhattacharya (Ghy), Shri Nakaulang Jeme (Ghy), Shri Hurui.

(Contd. to Page 19)

Andaman's Jarawa Tribals: A Training Centre Holds Out New Hope

Port Blair, April 17, 2014: A newly-launched training centre here is expected to play a significant role in enabling the endangered Jarawa tribe, one of the oldest inhabitants of the Andaman and Nicobar Islands whose number has shrunk to a mere 400, to decide their own future, an official said.

"The ANTRI (Andaman and Nicobar Tribal Research and Training Institute) has been set up with the purpose of finding solutions to questions that emerge from the field. It is aimed at providing a scientific analysis on issues like what will be the effect of a particular policy or programme on the Jarawas (and other tribes)," Tribal Welfare Secretary G.T. Neethi Dhas told a visiting IANS correspondent. "It will formulate a new policy for the integration of tribals with the developed society, but in their own way and own environment without disturbing their distinct identity and unique culture. For our main aim is to enable the Jarawas to decide their future for themselves and not impose our decisions on them," Dhas added.

The ANTRI will work in synergy with the Andaman Adim Janjati Vikas Samiti (AAJVS), the apex welfare body of the Jarawas, one of the six indigenous tribes in the archipelago of 572 islands - of which only 36 are inhabited - islets and rocks in the southeastern part of the Bay of Bengal that is spread over nearly 800 km. While its ambit covers all the tribe, its focus will be on the Jarawas.

The task is daunting because despite the 1,028 sq km Jarawa Tribal Reserve being out of bounds for outsiders, reports of regular infiltration by poachers and the alleged exploiting of the tribals, including women, have been trickling in every now and then.

While a 2012 video showing Jarawa women dancing to entertain tourists in return for food is still vivid, the year started off with the abduction of eight tribal girls in January, who later were rescued by the police.

Recent media reports claiming there are audio clips of a Jarawa man alleging poachers encroach on the reserve and "chase and hurt the girls and sleep with them" has prompted the administration to order a probe.

"Welfare of the Jarawas is our prime commitment. Whenever there have been violations, we have acted swiftly. We will take action in this case as well, if anybody is found guilty," the islands' Lieutenant Governor, Lt. Gen. (retd) Ajay Kumar Singh, said.

"Our main concern is to ensure their welfare, to ensure their livelihood is not encroached upon. As regards their assimilation into the mainstream, we are not working at that now. It's a gradual process warranting a very cautious approach," he added.

Even though he hailed the government and other stakeholders' efforts enabling the Nicobarese - also tribal inhabitants - to assimilate into the mainstream, Lt. Gen Ajay Singh said the administration was working to make the Jarawas decide themselves about their future.

Inhabiting the island for thousands of years, the nomadic Jarawa tribe lives mostly in small groups with hunting, fishing and collecting plant produce being their main source of living.

Talking about the cautious approach, Anthropological Survey of India regional head (Andaman) M. Sasi Kumar said the administration did not want to indulge in any kind of "misadventure".

"Polarised opinions do exist, some feel who are we to decide that the Jarawa children should roam around naked and grow up without access to education? But at the same time can we afford to attempt anything which may jeopardise their existence?" Sasi Kumar wondered.

While the probe report on the alleged sexual exploitation of the Jarawa women is still awaited, Dhas said the administration was working in coordination with all the

stakeholders, including NGOs, to prevent infiltration into the Jarawa Reserve.

NGOs working in the island for tribal welfare also advocate that the Jarawas' independence should not be infringed upon.

"They are the oldest inhabitants of the islands and they should be left on their own. Their population has declined rapidly, and we are not aware about how they will react to attempts at assimilation. Keeping in mind their thin population, it is best that their independence is protected at all costs," N.M. Bashir of ARPAN, an NGO, said.

With the Andaman Trunk Road (ATR) which cuts through the heart of the Jarawa reserve is facing a lot of flak and was even briefly closed after the Supreme Court orders in 2002, the Andaman administration is working on to develop an alternate sea route.

"There have been misinformed campaigns by some quarters who want stop the traffic. The ATR is the only lifeline for about 150,000 villagers living along the road. We cannot deprive such a large population," the lieutenant governor said.

"Traffic on the ATR is strictly regulated through a convoy system. No individual vehicle is permitted. No interaction with the indigenous group by outsiders is allowed. To reduce traffic, we have plans to develop an alternate sea route, but this will take some time. A person faces three to seven years of imprisonment if he is found guilty of doing anything illegal inside the belt.

"We don't have any predetermined notions and it is for the tribes themselves to decide. They have come a long way, but I can't predict what the Jarawas will want. I think slowly but surely they will decide for themselves," he added.

(http://www.business-standard.com/article/news-ians/andaman-s-jarawa-tribals-a-training-centre-holds-out-new-hope-114041700493_1.html)

Non-violence can Foster Social Unity and Brotherhood

- Vijay Ratnasunder Surishwar

Non-violence and forgiveness are the pillars of unity and brotherhood in any society. And the culture of any nation reaches its zenith only when it adopts the principles of non-violence and forgiveness.

Realizing the immense need for social unity and brotherhood, Lord Mahavir (the twenty-fourth and the last Tirthankara of the Jain religion) presented the world - a new ideology and way of thinking. Not only did he preach that right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct (samyak-charitra) can together help attain the liberation of one's self, he himself became an idealistic figure by following the path of non-violence.

For right conduct, he advocated five vows - non-violence, truthfulness, non-stealing and chastity, for Jains. Since we are witnessing its reverse in present times, the socio-political atmosphere in India is taking an altogether different path. The malaise of caste, racial discrimination and case-based politics are strongly influencing the socio-political atmosphere of the country.

As a result, our social communities are competing with each

other not for progress and development, instead they are falling prey to caste and religion based politics. These unchecked political agendas are not only instilling negative sentiment among diverse communities living in our country, it is also making people more opportunistic and intolerant towards each other. Various sections of society portray themselves to be undeveloped (even if they are not) and backward only to reap benefits from government's schemes. Because politicians are not looking at what influence encouraging such attitudes will have, promoting such sentiment and ignoring its impact could hamper the progress of the society.

In this atmosphere of negativity, it is a big challenge to promote a single positive idea or thought for the betterment of the society. But, if the vision and ideology of Lord Mahavir is followed and practiced, it can lead to a positive change among people.

Love and compassion towards all living organisms is the very crux of the teachings of Lord Mahavir. It is this compassion that lays the foundation of forgiveness and non-violence and teaches society the positive impact

of social unity and brotherhood.

He said, it takes a lot more efforts to display non-violence than violence. And, it was Lord Mahavir who was the first to teach the world that only, the strongest of all can walk the path of non-violence.

Today, there is an urgent need to develop such an environment based on these thoughts. We need an idea that can bridge the gap between all social communities and set an example for the world.

Since the Jain community is one of the most prosperous communities of India, they can play a vital role in spreading the teachings of the Lord Mahavir to usher 'young India' into a glorious future. One should always remember that to be able to bring about change, one has to face a lot of difficulties and hard work. Temptation and fear will always distract us from our noble path. But we should strive to overcome it and work towards eradicating caste and communalism from our society and follow the right path as was preached by Lord Mahavir.

(<http://organiser.org/Encyc/2014/4/15/Non-violence-can-foster-social-unity-and-brotherhood.aspx?NB=&lang=4&m1=&m2=&p1=&p2=&p3=&p4=&PageType=N>)

India Edges Out Japan

WASHINGTON, April 30 – In a matter of six years, India emerged as the world's third largest economy in 2011 from being the 10th largest in 2005, moving ahead of Japan, while the US remained the largest economy closely followed by China, latest figures have revealed, reports PTI.

"The economies of Japan and the UK became smaller relative to the US, while Germany increased slightly and France and Italy remained the same," according to data released today by the International Comparison Program, hosted by the Development Data Group at the World Bank Group.

"The relative rankings of the three Asian economies – China, India, and

Indonesia – to the US doubled, while Brazil, Mexico and Russia increased by one-third or more," the report said. The world produced goods and services worth over USD 90 trillion in 2011 and almost half of the total output came from low and middle-income countries, it said.

According to the major findings of the ICP, six of the world's 12 largest economies were in the middle-income category (based on the World Bank's definition).

When combined, the 12 largest economies accounted for two-thirds of the world economy and 59 per cent of the population, it said.

The purchasing power parities

(PPPs)-based world GDP amounted to USD 90,647 billion, compared with USD 70,294 billion measured by exchange rates, it said, adding that the share of middle-income economies in global GDP is 48 per cent when using PPPs and 32 per cent when using exchange rates.

The six largest middle-income economies – China, India, Russia, Brazil, Indonesia and Mexico – account for 32.3 per cent of world GDP, whereas the six largest high-income economies – US, Japan, Germany, France, UK and Italy – account for 32.9 per cent.

(The Assam Tribune 01.05.2014)

AVP Mahila Sammelan Concluded

Bardumsa: A three day "Mahila Sammelan" of Arunachal Vikas Parishad conducted from 9th to 11th May at Singpho Heritage Center Bardumsa. About 275 women delegates from 28 villages and 9 circles of Tirap, Changlang, Lohit and Lower Dibang Valley districts attended the Sammelan.

The conference condoled the sad demise of Newalai Tingkatra ex-Minister and popular leader of the State. While addressing as chief guest, in inaugural function Komoli Mossang, Ex-Minister appealed the delegates to feel proud to be a woman as "woman is the back bone of family and society". Without woman there is no family or social life, her role is vital in every aspect of life. But our role is not to struggle or fighting with men society. We have to play the key role in keeping the atmosphere peaceful and inspiring by our words of action.

In her humorous and lucid style of addressing Mossang asked the delegates to be alert and careful about children, as in the name of modernity, vulgarity is taking place rapidly in new generation. She appreciates the program and policy of AVP saying that the workers of AVP are doing selflessly in far flung areas of the

state.

Shri. Sikhetang Singpho H.G.B. address the function as Guest of Honor, he thanked AVP for conducting such noble and inspiring conference in the area.

Shri. Atul Jog Joint Organizing Secretary Akhil Bharatiya Vanvasi Kalyan Ashram, addressed the gathering as speaker of the function. He elaborated the service of AVP in Arunachal Pradesh in the field of health, education, youth awareness and women empowerment etc. He explained how the women of Pasighat worked hard to "eradicate the drug addiction" from the area. He also appealed to set ideal of great women like Rani Ma Gaidenlieu of Nagaland who fought against Britishers to free India in her young age and serve the society after independence till her last breath.

In other sessions, "Role of women in society" addressed by Smt. Yamek Tagu, State Committee Member AVP Itanagar, "Great Women of North East India" by Smt. Bina Borah retired Vice Principal of Degree college Dibrugarh and senior worker of Kalyan Ashram, "Spiritual and Scientific Approach in practice of Tribal society" by Shri. Sandeep kavishwar, State Organizing Secretary AVP, "Women empowerment" by Smt. Koing Somon

Umbon, convener Mahila Sammelan, were the resource persons.

Yoga, patriotic song group discussion, cultural program also held in the function.

The team members behind the success of the program were Smt. Tonko Singpho, Z.P.M. and Chair person of Organising Committee. Smt. Pisilu Singpho, Secy. And Smt. K. S. Umbon, Convenor.

The Sammelan concluded on 11th May. In concluding function Shri S. N. Singpho, ASM Chairperson said that we can't compare any thing with woman. Savitri brought back her husband Satyawar from the hands of Yamdoot. Smt. A. Ngemu, District member of AVP shared her struggle in life, how she tried and won her fight to bring back her husband from drug addiction. Shri B.K. Dubey highlighted the life of Rani Ma Gaidinlieu, a freedom fighter of Nagaland, whose birth centenary is being celebrated this year. He said that AVP is working here not only to serve but to inspire people to serve others. Smt. Tongko Singpho said that now we realized that we must contribute in the noble work of AVP. Vote of Thanks given by Smt. W. Bo. The Sammelan ended with the Shanti Mantra by Smt. Renuka Bo.

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National Committee for Birth Centenary Celebration...

Zeliang(Dimapur), Adv. Binod Jain(Ghy), Shri Chaoba Kamson(Imphal), Smt. Bina Bora(Dibrugarh), Shri Tech Gubin(Itanagar), Shri Pannalal Bhansali(Delhi) and Delhi Shri Jagdamba Mall(Gorakhpur).

An Advisory Board Comprised of highly dignified personalities was also constituted and the members are Avanihati Xatra's Xatradhikari Pujya Dr. Pitambardev Goswami, Swami Sadhananadji Maharaj (Bharat Sevashram Sangh), Dr. Krishna Gopalji (Saha Sarkaryavah, R.S. S), Shri Jagdeoram Uraon (Kalyan Ashram, Jashpur Nagar), Shri Dinesh Chandrajji (Vishwa Hindu Parishad) Smt. Prameelatai Medheji (Rashtra Sevika Samiti, Nagpur), Sushri B. Nivedita (Vice President, Vivekananda Kendra, Kanyakumari), and Shri. J.P Rajkhowa (Former Chief Secretary, Assam, Guwahati), Shri Jaleshwar Brahma (Kalyan Ashram, Guwahati), Prof. Gangmumei Kamei (National Fellow, Imphal), Shri B. B Jamatiya (Janjati Faith & Culture Protection Forum) and Dr. R.D. Chowdhury(Former Director General, National Museum). In addition to the above there are 50 members of this committee.

This high level committee is constituted to organize such programmes throughout the country which will throw light on various aspects of freedom movement and religious awakening programmes undertaken by Rani Gaidinlieu.



2nd Baokhungri Festival Concludes

KOKRAJHAR, April 17: The 2nd Baokhungri Festival which got started from April 11 concluded on Monday at the historic famous Baokhungri hills situated near Kokrajhar with huge flow of visitors from the North Eastern State as well as State from Punjab, Haryana and Himachal Pradesh. The participants from Bhutan also took part. The festival had all enthusiasm with all flavours of ethnic food, hill trekking and indigenous games that attracted the people.

The hill trek competition, competitions of indigenous games, ethnic food festival and para-gliding, which is not seen in other parts of the State, added the essence of the festival. In the hill trekking competition on the hill top of Baokhungri, over 500 participants took part from various districts including competitors from Punjab, Haryana, Himachal Pradesh and Bhutan. The trekking competition was organized separately for male and female. The winner of both categories carried a cash prize of Rs 1 lakh while the 2nd and 3rd position were given Rs 50,000 and Rs 25,000 and Rs 5,000 to each from 4th to 10th position as consolation prize.

Kiranjit Kaur of Bhatinda of Punjab

got the 1st prize in woman category. She finished the 5 km rough hill trekking in 35.35 minutes while Mina Bordoloi of Jagiroad, Morigaon and Baijanti Pathar of Morigaon got the 2nd and 3rd prize. They finished the route in 39.52 minutes and 40.57 minutes respectively. The best 10 position holders who received Rs 5,000 each are— Dipti Chutia of Golaghat, Banu Deka Bordoloi of Digaru, Kamrup, Rabina Mashahary of Baksa, Maya Ramchiary of Baksa, Mofida Hazarika of Nagaon, Sengme Sangma of Kokrajhar and Baita Ramchiary of Baksa.

In the male category, the 1st prize went to Jahidul Islam of Kamrup Mohatoli. He finished the trekking in 28.16 minutes followed by Vikash Kumar of Kalka, Shimla of Himachal Pradesh (28.36 minutes) and Mobarak Hussain of Kamrup (30.04 minutes). The top ten position holders' are—Mansid Orea (Last year's champion) of Tinsukia, Danedhar Narzary of Kokrajhar, Lalchan Ali of Kamrup, Biki Chetry of Kokrajhar, Golab Brahma of Kokrajhar, Ranjit Ramchiary of Baksa and Ambrit Basumatary of Kokrajhar.

Similarly, the champion of Gila

competition, Bhalukjhora of Kokrajhar received Rs 20,000 while 2nd and 3rd position holders—Ghaskhata and Choto Gendrabilw of Kokrajhar received Rs 10,000 and Rs 5,000 respectively. In Batha competition the champion team Udalguri got Rs 20,000 and the 2nd and 3rd prize winners got Rs 10,000 and Rs 5,000 respectively. In Khomlainai, Udalguri district got the highest prize followed by Baksa and Kokrajhar. The Khomlainai competition was conducted in five categories for both male and female.

The 1st prize winners were given Rs 10,000 for each while the 2nd and 3rd rank holders were given Rs 5,000 and Rs 2,500 respectively. Prakash Basumatary, Goleya Tigga, Monoj Kr Brahma and Atowa Tigga received cash prize of Rs 10,000, Rs 5,000 and Rs 2,500 in the live cock fight competition. In Daobo Aithing, one of the most primitive games also carries Rs 10,000 cash prize for first rank which was received by Dharamsingh Basumatary of Baksa while the second and third prize went to Dwithun Brahma of Kokrajhar and Nirnanjan Basumatary of Baksa.

(The Sentinel 18.04.2014)

Moatsu Festival Celebrated in Mokokchung

DIMAPUR, May 1 – Moatsu, the premier festival of Ao Nagas, was celebrated in Mokokchung today. Coinciding with the Moatsu festival, the National Level Folk Dance & Music Festival on "Discover North East" being organised by the North East Zone Cultural Centre (NEZCC) and Mokokchung District Art & Culture Council (MDACC) and Mokokchung District Administration is being held from May 1 to May 3, where artistes from different parts of the country will be participating.

Delivering the welcome speech, Mokokchung Deputy Commissioner Murohu Chotso, thanked the troupes from outside the State for participating in the celebration of Moatsu festival. Acknowledging the initiatives taken by

the NEZCC in organising the festival, the Deputy Commissioner said such an event gives an opportunity to share different culture and to promote brotherhood among the community.

President of Ao Senden, the apex organisation of the Aos, Dr Sangyu Yaden, who delivered the Moatsu greetings, said culture is the backbone of any existing society, saying that it helps in realising and understanding what we are, who we are and what we want to be.

Sangyu also said for the Nagas, it is the culture that brings people together and gives hope for posterity.

Director, NEZCC, Lipokmar Tsudir, in his speech, thanked the MDACC and the district administration for their participation and efforts made in

organising the festival. He also said "for too long we have failed in understanding our rich culture" and called upon the youth to wake up and realise the opportunity ahead of them by upholding the rich culture.

Other highlights of the programme included, cultural items from Longsa Cultural Club and Ao Kaketshir Mungdang while cultural dances were presented by United Suyim Club, Ungma, Sumi Settsu, Sangtam Union Mkg, Chang Union Mkg and Zeliang folk song from Zeliang Community Mkg.

The three-day festival will include a Fusion Concert on May 2 and National Cultural Show on May 3 at Imkongmeren Sports Complex.

(The Assam Tribune 2.05.2014)

(Contd. from Page 6)

Social Role of the Bhagavad Gita

because it is not result-oriented. The peace and happiness which arise from the act of dedicating everything to the Lord is not tied to the fruit of action. So long man is not free from the acquisitive sense; he will remain a slave to his acts. Those who are enlightened, perform their actions till death with the idea of dedicating them to *Brahman*. Tilak interprets this as the final culmination of all *yoga-karma*, *Bhakti*, as well as *Jnana*.

In Tilak's view the Bhagavad Gita supports punishment for the sake of justice. If it is necessary, a noble person may punish the evildoer for the sake of justice and to establish dharma. God himself takes avatars to destroy evil-doers and to protect virtuous people and thereby bring *Lokasamgraha*. He advocated "measure for measure" and said that

under any circumstances punishing evildoers in the interest of general welfare, as was done by Lord Sri Krishna and is the first duty of the saints from the point of view of Ethics.

Tilak is the first commentator on the Gita to write in such detail on the importance of '*Lokasamgraha*'. In Bhagavad Gita Sri Krishna advised Arjuna regarding the duty and goal of mankind. In addition to the individual goal of '*sreyas*', wider goals ranging from social harmony and social responsibility to the world preservation are introduced. The purpose of *karma* or human action gets a new meaning from Sri Krishna's statement that he himself works for '*Lokasamgraha*' and that if he did not do so, the world would be destroyed. So, one should work for the welfare of humanity, according to his aptitude.

Let us see what the Gita says about caste distinction. The Gita states that '*guna*' (quality or aptitude) and '*karma*' (function) constitute the basis of the '*Varna*' system. Radhakrishnan commented that the emphasis is on '*guna*' (aptitude) and "*karma*" (function) and not on '*jati*' (birth). The Varna or the order to which we belong is independent of sex, birth or breeding. A class determined by temperament and vocation is not caste determined by birth and heredity. The present morbid condition of India broken into castes and sub-castes in opposed to what is taught by the Gita, which stands for an organic as against an atomistic conception of society.

(The writer is a former Head, Department of Philosophy, Cotton College, Guwahati)

(http://www.sentinelassam.com/op_ed/story.php?sec=33&subsec=0&id=166705&dP=2013-08-02&ppr=1)

(Contd. from Page 7)

The Little Known Truths of 'Ancient Bharat'

Samahita that deals with a variety of matters covering *physiology*, etiology and embryology, concepts of digestion, metabolism, and immunity. Preliminary concepts of genetics also find a mention, for example, Charaka has theorized blindness from the birth is not due to any defect in the mother or the father, but owes its origin in the ovum and the sperm.

Around 200 BC all the fundamentals of yoga were collected by Patanjali in the treatise, named *Yoga sutra*. Now, in modern times, clinical practices have established that several ailments, including hypertension, clinical depression, amnesia, acidity etc. can be controlled and managed by yogic practices.

(<http://organiser.org/Encyc/2014/4/19/The-lesser-known-truths-of-%E2%80%98Ancient-Bharat%E2%80%99.aspx?NB=&lang=4&m1=&m2=&p1=&p2=&p3=&p4=&PageType=N>)

(Contd. from Page 13)

Politics and Pattern of Violence in Bodo...

he knows what will happen tomorrow, he must know who is behind the last incident. The NIA may include this angle also. The Oboro organization is sponsored by the minister and the Ulfa leader is sponsored by the Oboro organization and blessed by the minister.

Wasbir Hussain while rightly terming the Ulfa man as a non-Boro candidate did not specify whether he is a schedule tribe or not, as it is an essential qualification to contest in the

ST reserved constituency. For his information the Ulfa leader fraudulently obtained a ST certificate as Boro Kachari community by concealing the fact of his belonging to the Sarania Kachari community, which is not notified as schedule tribe under Article 342(1)(2) of the Indian constitution which faces a great challenge. He is not only a great extremist leader but a great thief too. Thus everything is going against the Boros, so much so that their

existence is in danger in the clever conspiracy of the non-Boros. Ultimately the Boros may have to take resort to the Prevention of SC/ST atrocities Act, 1989 against organized atrocities committed against them through various conspiracies, to grab tribal reserved land and reserved political right and thereby regain their lost land and protect their political right and preserve the honour.

(The Sentinel 15.05.2014)

IIT Guwahati Leads India into Top 100 Global Varsity Rankings

LONDON, May 1, 2014: The prestigious Indian Institute of Technology-Guwahati has made it to the world's top 100 university rankings, bringing India for the first time on the list.

IIT-Guwahati is the only Indian educational institute in the 2014 league table of '100 Under 50' institutions released by the 'Times Higher Education' (THE) magazine here yesterday.

The IIT shares the 87th rank on the list with Portugal's New University of Lisbon and Australia's University of Western Sydney.

The annual evaluation of the world's top 100 universities under 50 years of age had a distinct Eastern stance with South Korea's Pohang University of Science and Technology topping the list for the third consecutive year.

"There has been a great deal of

soul-searching in India over the fact that none of its universities make the World University Rankings' top 200 - a serious concern given the country's great intellectual history and growing social and economic influence," said Phil Baty, rankings editor at THE magazine.

"But this new analysis, which examines the next generation of global university stars, should be encouraging. Of the 'BRICS' nations, Russia, mainland China and South Africa do not make the grade, so it is cause for optimism that the Indian Institute of Technology Guwahati breaks into the top 100," he added.

The '100 Under 50 2014' uses the same comprehensive list of 13 performance indicators that underpin the prestigious THE World University Rankings, but employs an especially re-calibrated methodology to better capture the characteristics of young institutions.

"It looks to the future by examining a new breed of global universities - those that have managed to join the world elite in a matter of decades rather than centuries, and those with the potential to become the next generation's Harvard or Oxford," THE said in a statement.

Asia again makes an impressive showing in the rankings, bolstered by India's inclusion. The top Asian nation in terms of numbers is Taiwan, which has four representatives (down from five), led by the National Sun Yat-Sen University in 40th, the statement said.

Switzerland's Ecole Polytechnique Federale de Lausanne retains second position and at the third position is another South Korean institute - Korea Advanced Institute of Science and Technology.

(The Assam Tribune 2.05.2014)

UK Charity Watchdog Warns of Growing Islamic Extremism Threat

London, April 20, 2014 : Islamic extremism is the "most deadly" threat to British charities, the chairman of the sector's watchdog has warned as he sought Prime Minister David Cameron's intervention to stop those with terrorism convictions from setting up charities.

"The problem of Islamist extremism and charities ... Is not the most widespread problem we face in terms of abuse of charities, but is potentially the most deadly. And it is, alas, growing," William Shawcross, who took on the role at the Charity Commission in 2012, said.

"I am sure that in places like Syria and Somalia it is very, very difficult for agencies always to know what the end use of their aid is, but they've got to be particularly vigilant," he said.

"It is ludicrous that people with convictions for terrorist offences are

not automatically disqualified from serving as charity trustees," Shawcross told the Sunday Times.

The regulator is currently investigating a number of charities raising funds for causes in Syria.

He said he has written to Prime Minister Cameron to ask for changes to the law.

British security services have been tracking Britons travelling to Syria for several years and, with concern growing, are now devoting more resources to this. There have been only a handful of arrests so far; the most serious relates to an alleged plot, while others are for allegedly attending training camps in Syria.

Shawcross said that the commission was taking tough measures against any charity that was "sending cash to extremist groups in Syria" or "dispatching young Britons for training

in Syria by al-Qaida or other extremist groups".

But he said the Charity Commission needed better funding and stronger legal powers to improve.

"We need two things if we're to continue to improve the commission's performance," said the biographer and author.

"We need a more sustainable funding position and we need stronger legal powers to tackle abuse and mismanagement.

"I know public finances are tight but our funding situation is unsustainable.

"We cannot keep responding to continuous salami-slicing of our budget," he said.

(http://www.business-standard.com/article/pti-stories/uk-charity-watchdog-warns-of-growing-islamic-extremism-threat-114042000432_1.html)

Counterpoising China

- Radhakrishna Rao

The 1.3-million strong Indian army which is considered to be the fourth largest in the world, is by instinct and training equipped for an intensive defensive warfare. Channelising its power, India is now gearing for an offensive mountain warfare strategy. This tactic is being considered a counterpoise to Chinese build up especially along the Line of Control (LoC) touching Arunachal Pradesh.

"The restructuring is to ensure better striking capabilities to protect the border areas in mountains. And our thrust has been on surveillance and decision support systems, acquisition of deep strike capabilities with BrahMos supersonic cruise missiles and Pinaka rocket systems, betterment of our artillery and mechanised forces and improving our aviation capabilities," was the observation of the former Indian army chief General VK Singh.

In the context of growing Chinese adventurism, India's Defence establishment has now initiated the process of setting up of two elite mountain corps for deployment along India's international borders with China including Arunachal Pradesh. This new, well equipped elite mountain strike corps has the mandate to attack China if it tries to capture any part of the Indian territory. For tackling Chinese threats, offense seems to be the best weapon to ensure the territorial integrity of the country. And by all means, India should not allow the repeat of 1962 when India had to make ignominious retreat in the face of well equipped Chinese defence forces swarming the Indian borders posts with little resistance.

The new corps will be raised over the next seven years and 80,000 soldiers will be trained and equipped to excel in mountain warfare. To facilitate the process of establishing a road network in power with China, the Indian army has also been

pressing for the rapid development of transport network and infrastructure growth along India's international borders with China. It is widely known that the Chinese side of the international borders with India boasts of a well developed all weather road network and infrastructure including air fields that facilitate the rapid movement of the PLA (People's Liberation Army) troops. Many civilian highways built to the military standards and railway projects linking borders areas with the mainland China happens to be the trump card of PLA's defensive and offensive strategy. On the contrary, the Indian side of the border has poor road network and are far from well developed infrastructure which can impede the mobility of the mountain corps.

For long, the Indian military believed that the poorly developed roads and infrastructure helps impede the incursion of enemy forces into the Indian territory. But this philosophy lost relevance in the context of the changing dynamics of warfare, and the need for developing all weather transportation network and associated infrastructure along India's border with China became a necessity

Though unfortunately, the pace of transportation and infrastructure development on the Indian side leaves much to be desired. If timelines are not met, poor transportation and infrastructure would imply a break in the speed and mobility of the mountain corps.

As envisaged now, the mountain strike corps will need to be equipped with robust aviation assets including attack and transport helicopters, special operations aircraft, an armoured regiment and an artillery regiment with transportable light weight howitzers' for countering Chinese incursions into the Indian Territory. However, if there is equipment shortage, it could prove

be a major hindrance for the corps.

It may happen so because the acquisition of defence equipment under the ten years long "UPA misrule" has been immobilised by a string of "scams and scandals." In the corridors of power in New Delhi, very little concern over the actual shortage of arms and ammunition required by Indian armed forces guarding the borders has been shown by the government.

But if the said happens, the mountain corps will be the largest fighting assets of the Indian army. The 130J super Hercules transport aircraft used by the Indian Air Force (IAF), which happens to be a versatile special operations' vehicle, will be able to carry 200 fully equipped soldiers to mountain areas quickly and efficiently. According to General Bikram Singh, Chief of the Army Staff, the new strike corps is already taking shape. "We have got long borders, disputed borders, porous borders, hostile borders... and we require boots on the ground," he.

But the major area of concern so far as strengthening the combat edge of the elite mountain force will continue to be the painfully slow pace of fighting equipment acquisition. Since the notorious Bofors scam of 1980s, Indian army has not bought a single new artillery system. Indian army's ambitious US\$4-billion artillery modernisation programme haunted by the controversial Bofors deal, continues to progress at a snail's pace.

An internal study by the Indian army reveals a shortage of Rs 60,00,00 million worth of fighting equipment. This constitutes 10 per cent of army's total inventory. Weapons not bought by the army include artillery worth US\$450-million and air defence missile systems worth US\$2-billion. India bought two major weapons after the 1999 Kargil war are

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Why Foreigners can't Pronounce Sanskrit Word 'Sri'

New York, May 1 : Ever wondered why most Britishers could not pronounce the Sanskrit word 'sri' - a common Indian honorific for males - and instead settled for 'shri', a combination of sounds found in English words like shriek and shred?

This is because the brain does not work like a computer when it comes to recognising speech sounds, rather it decides whether or not a combination can be permitted based on words that are already known, a fascinating study has said.

Words that begin with the sounds "sr-" are not found in the English language.

"Our findings have implications for the idea that the brain acts as a computer, which would mean that it uses rules - the equivalent of software commands - to manipulate

information," said David Gow, a clinical instructor in neurology at Harvard Medical School.

"Instead it looks like at least some of the processes that cognitive psychologists and linguists have historically attributed to the application of rules may instead emerge from the association of speech sounds with words we already know," he explained.

Human beings speak more than 6,000 distinct language, and each language allows some ways to combine speech sounds into sequences but prohibits others.

Although individuals are not usually conscious of these restrictions, native speakers have a strong sense of whether or not a combination is acceptable.

"Most English speakers could

accept 'doke' as a reasonable English word, but not 'lgef'," Gow noted.

When we hear a word that does not sound reasonable, we often mishear or repeat it in a way that makes it sound more acceptable, said the researcher.

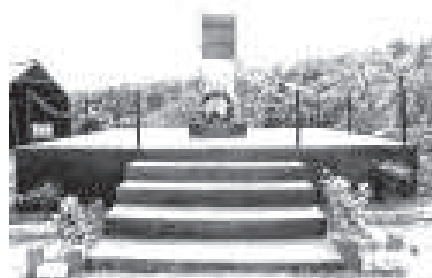
For the investigation, the researcher applied a method that combined electroencephalography (EEG), which records electrical brain activity; magnetoencephalography (MEG), which measures subtle magnetic fields produced by brain activity, and magnetic resonance imaging (MRI), which reveals brain structure.

The study appeared in the journal PLOS One.

(<http://www.newstrackindia.com/newsdetails/2014/05/01/100-Why-foreigners-can-t-pronounce-Sanskrit-world-sri-.html>)

The Hindi Version of "Tale of Unsung Freedom Fighter Widens Ambit" - Book on Khuangchera, the first Mizo to die fighting the British

- Zodin Sanga



Aizawl, May 19: You must stand up to be counted. Mizoram now has a book in Hindi on a freedom fighter whose fame had never spread beyond the state.

The country will now know Khuangchera when they read Shoorvir Khuangchera, a book written by Prof. Laltluangliana Khiangte of Mizoram University and now translated into Hindi by C. Kamlova, an expert in Hindi here.

Khiangte had originally written Pasaltha Khuangchera in Mizo in

1997. The same year, the Mizo Academy of Letters named it the Book of the Year. Later, it was translated into English. The book has been included in the Mizo language curriculum at Mizoram University.

The translated version, a 130-page book, has been published by the Delhi-based Indian Society for Promoting Christian Knowledge and can be accessed from the Internet with its ISBN number: 1978-81-8465-390-8.

"I was eager to have my book translated into Hindi so that the large section of Hindi readers across the country can come to realise that there were people in this remote place who had laid down their lives for the motherland against the British imperialists," Khiangte said.

He felt that Khuangchera should be put in the same league as Subhas Chandra Bose and Bhagat Singh.

"Khuangchera should posthu-

mously be awarded the Bharat Ratna for his role as an Indian freedom fighter. It was not only his bravery but also his strength and righteousness that won the hearts of his people." Khiangte said.

Khuangchera was the first Mizo freedom fighter to lay down his life fighting British imperialism. He was killed while trying to resist advancing British troops in 1890, which saw the British conquest of the Lushai Hills — now Mizoram.

A lesser-known Mizo warrior, Ngurbawng, died alongside Khuangchera in the firing that took place at Changsil near Aizawl. Khuangchera Memorial Committee, which is chaired by Khiangte, constructed a memorial stone at Changsil in 2010.

Mizoram was incorporated into the colonial empire during the last part of

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Vicar Accused of Rape Lands in Police Custody

05th May 2014: A team of Shadow Police personnel from Thrissur took the vicar of the St Paul's (Roman Catholic) Church, Thaikkattussery, into custody on Sunday on charges of raping a 10-year-old girl at his parsonage.

A day before the news about the incident broke in the media on April 25, Father Raju Kokkan, 40, went into hiding, and the Thrissur Archdiocese ousted him from the Church in view of the allegation.

The police had been facing severe criticism from various quarters for not arresting the priest even a week after he went into hiding.

R Sujith Kumar of the Ollur Police Station, where the case has been registered, told Express that Father

Kokkan was taken into custody from Poothappady in Nagercoil at 3.30 pm on Sunday. He was reportedly staying at the house of a relative there.

"The four-member Shadow Police team has now left from Nagercoil, and will reach the Ollur police station by Sunday late night. Thereafter the arrest will be registered," he said, and added that the details of the police operation would be disclosed at a press-meet on Monday morning.

"The Shadow Police team reached Nagercoil by tracing the mobile signals received from the mobile phone of Father Kokkan," he said.

On April 25, the police received a complaint from the girl's parents, residing near the Ollur railway gate. They alleged that the priest had raped

their daughter on a number of occasions after summoning her to his office on the pretext of giving vestments to her. He also took her photographs on his mobile phone while she was undressing.

The police slapped charges against the priest by invoking the Section-376 (1) of the IPC, Section-66 (a) of the IT Act and Section-4 of the Protection of Infants from Sexual Offences Act, 2012, apart from other provisions in the IPC.

Besides that, the Section-66 (E) of the IT Act has been invoked against the priest for photographing the girl.

(<http://www.newindianexpress.com/states/kerala/Vicar-Accused-of-Rape-Lands-in-Police-Custody/2014/05/05/article2206823.ece>)

Man Allegedly Asks Pastor to Rape His Daughter

BATON ROUGE, LA – The pastor of a church has been arrested for allegedly raping a mentally disabled woman; and it gets worse. Authorities say the woman had sex with the pastor at her father's request.

According to an arrest warrant, 43-year-old David Scott Lemley is accused of having sex with a 20-year-old woman "with the medical documentation mental capacity of a

7-year-old" after the woman's father told her to because the pastor's wife had been ill and bedridden.

The woman told sheriff's investigators she had sex with Lemley on several occasions, even though she didn't want to.

Lemley is the pastor of New Harmony Baptist Church. No church for him last weekend; he was booked Saturday on

one count of aggravated rape.

As for the woman's father, he was arrested in November and remains in prison on a variety of sex counts, including aggravated rape.

His name is being withheld to protect his daughter's identity.

(<http://newsfixnow.com/2014/03/04/man-allegedly-asks-pastor-to-rape-his-daughter/>)

Churches Monkeying with Hindu Sentiments and Property



29.04.2014

: Last week churches across Tamilnadu were at their best in swallowing village lands as well as

playing mischief with idols of Hindu Gods. At Injambakkam on the outskirts of Chennai, the local

church enlarged its campus.

by encroaching on common village land to which the Church faced stiff opposition from the poor villagers. Hundreds of villagers gathered in front of the Church demanding the return of their land. The police landed in strength and advised both parties to sort out the issue among themselves. Poor villagers who are the affected party could only simmer in anger. At Madurai, an outfit of the Church calling itself

'Rural Theological Institute' has come out with a cross. Instead of Jesus the person crucified on the Cross is a Hindu God. This the outfit describes as 'Christian Art from India'. It means the Church wants to vilify Hindu idols across the world. Angered Hindus used Facebook extensively to expose this conspiracy.

(<http://worldhindunews.com/2014042922888/indian-churches-monkeying-with-hindu-sentiments-and-property/>)

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Counterpoising China

1000 plus T-90 tanks and Smerch rockets from Russia.

The operational gaps in artillery, aviation, air defence, night fighting capabilities, anti-tank guided missiles and other critical areas could weaken Indian army's combat worthiness, if the issue is not tackled in time. "Indian military transformation has lagged primarily because of the political leadership that lacks the vision and capacity for transformation," said Indian entrepreneur and lawmaker Rajeev Chandrasekhar.

(<http://organiser.org/Encyc/2014/4/24/Counterpoising-China.aspx?NB=&lang=4&m1=&m2=&p1=&p2=&p3=&p4=&PageType=N>)

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The Hindi Version of...

the 19th century. The resistance against colonialism in Lushai Hills was no less intense than in any other part of India. The immediate result of colonial expansion was a rise in the numbers of widows of chiefs, said Mizo historian B. Lalthangliana.

"The Mizo chiefs and their widows were in a dilemma and forced to negotiate with and make certain adjustments with the colonial government. It was during this critical time that many women chiefs, including Ropuiliani, emerged in the colonial archives," he said.

In the post-colonial and contemporary rethinking of the history of resistance against colonialism in Lushai Hills, Ropuiliani has become an ethnic idol of patriotism. But other women who also struggled against colonialism — like Buki, Lalhlupuii, Rothangpuii, Vanhnuaithangi, Laltheri, Darbilhi, Neihpuithangi, Pawibawia Nu, Dari, Thangpuii, Pakuma Rani and Zawlchuaai — remain comparatively unknown. A wider research on them is awaited.

State Bank of India Donates Ambulance to Kalyan Ashram Assam

SBI (LHO, Guwahati) shares the Nation building work of Kalyan Ashram Assam (an organization affiliated to the national organization Akhil Bharatiya Vanavasi Kalyan Ashram, ABVKA) in serving the tribal people of Assam of taking care of their Health, by donating an ambulance, equipped as a Medical Van. The dedication ceremony of the "Medical Van" was held at IIT Seminar hall, Machkhowa, Guwahati on 21.5.2014 at 4pm. Sri Sanjay Magoo, the chief general manager of SBI (LHO, Ghy) attended the function as the chief guest. The well attended meeting was presided over by Sri Mahabir Prashad Mundhra the Vice President of Kalyan Ashram, Assam, Sri Atul Jog, the All India joint organizing in secretary of ABVKA addressed the gathering as appointed speaker. He spoke of the aims, subjects of his organization general and work done in Health & Education sector among the janajati (Tribal) brethren even of Assam and also of the North East Bharat. An octogenarian businessman of the city and an out and out philanthropist, Sri Ramgopal Gadodia was, felicitated on behalf of the city committee of KAA.

In his speech, Sri Gadodia said that well-to-do persons should come forward with open heart to share and promote the social activities of KAA. In the meeting a good number of persons who are actively associated with KAA are felicitated with Arenai (artistic Gamocha of illustrious Bodo weavers) together with bunch of flower. Among the senior most one was Sri Ramgopal Kejiriwal who has been standing in weal and woe of KAA, almost from the very inception of the KAA in 1976 in Guwahati. Sri Magoo in his short but sweet speech praised the work of KAA and felt happy and satisfied at his organization (SBI)'s involvement with KAA activities through the present donation of the Ambulance (Medical Van). He inter alia said that SBI earmarked a fixed percentage of its annual income, for socially useful activities. Sri Magoo said he will feel always happy to get associated with such Nation Building work.

Sri Prem Khajanchi, the member of the city committee compered the proceeding of the meeting with a very novel way of citing a couplet of poem befitting the occasion every time before

an item. The young girls of Rastriyaa Sevika Samity of city branch sang a chorus and Sri Naba Bujurbaruah chanted Shanti Mantras on Mangalacharan at the very out set of the function. The president thanked the SBI and CJM Sri Magoo for their assistance which will go a long way in the Health Care Mission of KAA. Sri Magoo formally handed the Key of the Medical Van over to the president which was greeted by the audience with great applause.

Sri Vinod Jain (Advocate), general secy. of KAA (City) offered vote of thanks to SBI and one and all present there to make the event a historical one and opening a new hope in making the Health Mission still wider with such help and good will. In may be mentioned that in 2000. Sri Mukesh Betala a young entrepreneur of the city gave KAA a Medical Van. This SBI one is second one. The General Secretary of KAA (state), Sri Jaleswar Brahma, attended the meeting.

Sri Parashuram Suriyanarayana a social worker engineered the entire work of establishing a remarkable relation of SBI and KAA.



State Bank of India Donates Ambulance to Kalyan Ashram Assam

