

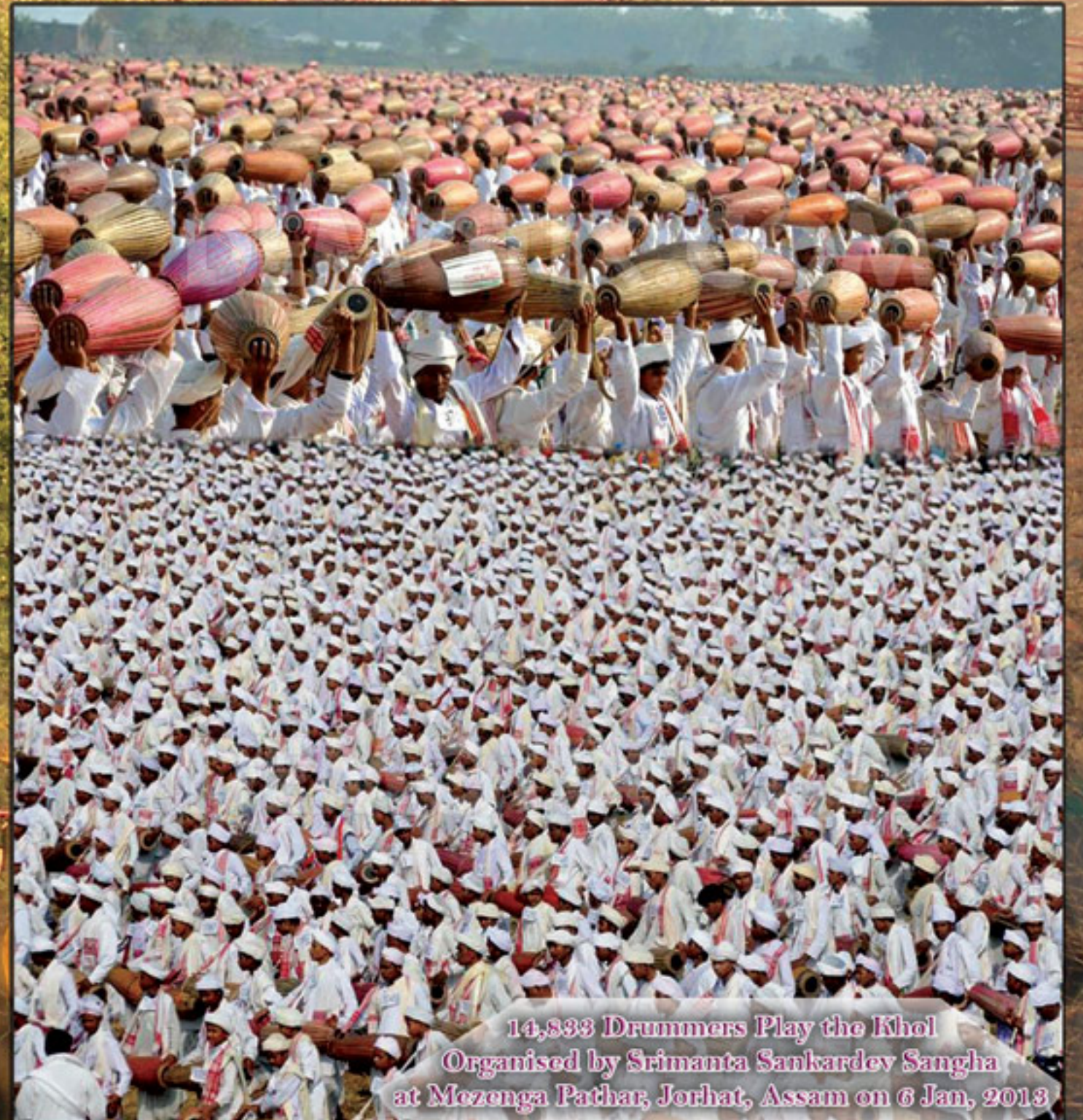


HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES
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A Monthly News Bulletin

National Conference of A.B.V. Kalyan Ashram. 24-26 Dec. 2012, Ujjain, M.P.



14,833 Drummers Play the Khol
Organised by Srimanta Sankardev Sangha
at Mezenga Pathar, Jorhat, Assam on 6 Jan, 2013

Contents

<p>National Conference of Kalyan Ashram Concluded at Ujjain, MP P-4</p> <p>Workshop by 'JANJATI FORUM' Concluded at Haflong P-5</p> <p>U Kiang Nangbah Remembered in Meghalaya P-7</p> <p>The Myth Behind the Name of Kaziranga P-8</p> <p>Mother Language 'Sanskrit' Needs Urgent Protection P-9</p> <p>Save Indigenous People from Illegal Bangladeshis P-11</p> <p>Will Completion of NRC Update Take More Time? P-12</p> <p>KSU Fires Religious Conversion Salvo at Minister Akon Bora P-13</p> <p>German Publisher Brings out Book on Sankardeva P-14</p>	<p>Hinduism- the Third Largest Religion of World: Pew Research P-15</p> <p>In Swaziland, Women Wearing 'Rape-Provoking' Mini-Skirts & Jeans Risk Arrest P-15</p> <p>K.Thawaijao Died in Train Accident P-16</p> <p>150th Death Anniversary of Freedom Fighter Kiri Daloi P-17</p> <p>Mathematician Ramanujan's Birth Anniversary Observed P-19</p> <p><i>गुवाहाटी में बीस हजार संदिग्ध रिकशाचालक नगर निगम, डीजीपी को हाईकोर्ट का कारण बताओ नोटिस</i> P-20</p> <p><i>पाकिस्तान में जारी है हिन्दु दमन!</i> P-21</p> <p><i>चीन के छद्म मैत्री से सावधान</i> P-22</p> <p><i>जन गण मन ...को उमड़ा जनसैलाब कानपुर से उठा राष्ट्रभक्ति का ज्वार सामुहिक राष्ट्रगान में पाकिस्तान का रिकार्ड तोड़ा</i> P-23</p>
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THE EASTERN CONCEPT VIS-A-VIS THE WESTERN CONCEPT OF CULTURE

- H. Onderson Mawrie

The Culture of a Race

Every race or people have a Culture of whatever form it might be. Culture forms the very character of the Race and it is through it that the Race expresses itself. If the Race has a Soul then Culture is its body. Culture is basically the product of the Past; it is the one we have inherited from our forefathers, and which has become our Heritage and which has flowed down from one generation into another and down into us to make us what we are. It is the one in which we grow and we breathe and from it we draw our life-principles and life-governing ideas and through it we identify and maintain ourselves as a Race. We are its products and the blood of our forefathers is right here inside us to become our Heritage to build us and to steer us as a Race. We are what we are because of our Past and we can never leave it behind. On the rock of our Heritage we are to build ourselves and if we are to remould it we are to do so with an insight into all profundities and with an awareness of the demands of our age.

Culture has both Form and Substance. The Substance is the essence of the Race and it consists of the life-principles and life-ideas which determine the life-forces and life-energies and which represent the inner character of the Race. The Form is an outward expression which externally reflects what the Race is, what it thinks, what it feels and what its aims are. The Form is but a partial image of the Substance. The Race is judged normally by this outward Form of Culture and therefore it is the bounded duty of every race to see that its actions and activities are in conformity with the cultural values it cherishes. The Race must therefore make a proper note of what it shows itself into the World. Culture is not a cloak or a robe that one can put on and off as one wishes. It is not the one that can be imposed from without, nor a thing that can be bought or borrowed; it is the

thing that grows from within to form the character of the Race.

The Culture of a Race is not just skin-deep, but it lies deeper than we realise and much deeper than we can explain. As an example: it is only a Naga and lie alone that can feel 'Naga', think 'Naga' and be 'Naga' and it is quite an impossible thing for a Khasi to feel Naga, think Naga and be Naga nor is it possible for a Khasi or a Naga to feel English, think English and be English and so on and so forth. Culture is one's birthright and therefore we can not exchange it for another. Gone are the days when we are made to think that we can take over other people's cultures and that we can throw away our cultures as easily as we can take off our cloak or robe. The World itself has now come to realise that things are not as easy as that and that if any race should throw away its culture it would destroy part of itself to become morally, socially and psychologically disillusioned and disintegrated. Imitators are there in every race but they are not the one to decide the destiny of the Race; they are there to remind us that, as Rabindranath Tagore says, "Imitators are but rag-pickers in other people's dustbins" to make themselves the mockery of the Race or Nation.

The Triangle of Three Life Forces

The Eastern Thought in general and the Indian Thought in particular have it that Religion and Philosophy ate the Soul of Culture and it is they that feed and nourish it for the Race, and these two ate therefore inseparable from each other but are rather correlative and interpenetrative. They are like a horse and carriage which you cannot have one without the other and they are also like the two faces of the same coin which when one side is effaced, the whole thing is destroyed. In the words of Sri. Aurobindo - "Religion is enlightened by Philosophy and Philosophy is made demonic by Religion" and one draws inspiration

from the other. That is exactly the part played by the Hindu Philosophy in our Country which assigns a reason to every thought and action. The Indian Religious draw all their characteristic values from the spiritual Philosophy to mould the life of their followers and to shape their cultural heritage accordingly. It is all one with Buddhism that is there to spiritualise every Buddhist basic teaching and so it is with other religions.

As per Indian Thought, the whole objective of Religious Philosophy is "The Knowledge of the Spirit" and other things are made secondary. It is the knowledge of the spirit that forms the highest significance of Religion. Thus according to the Indian Thought, the THREE namely Religion, Culture and Philosophy form a 'Compact Trio' which may be termed "The Triangle of Three Life-forces" and it is these Three that make the Race what it is. Life—forces" and it is these Three that make the Race what it is. A Hindu is a Hindu because of his Culture and should he change his religion to be a Muslim he becomes religiously and culturally a Muslim and he would no longer cherish the thought of being a Hindu. A Khasi is a Khasi because of his Culture and should he change his religion to become a Christian, in the name of the religion he has adopted he would be too, happy to throw away his Culture and his Heritage and lie would be too glad to parade himself as a member of a new people, the Church people.

Christianity has no Culture of its own

There is no such thing as Christian Culture. Of all major religions of the World, Christianity is one religion that has no culture. Some of the modern Bible Scholars are of the opinion that Christianity is more an ideology than a religion. If at all it is a religion, it is pure and simple a religion where all other things are made subordinate into it. This has been so circumstantially and the reason is not far to seek. We can never create anything out of

nothing and a religion is not a thing that simply drops from the sky or that it comes out by itself. It has to come out of something; it has to be initiated by man either individually or collectively. It must have both a historical and a geographical background and it must have both human and divine elements. A people or race must be there in the background. Apparently Christianity may be said to have a Jewish background but it is not so. The Founder of the Christian church, Apostle Paul, was a Jew and he wanted to found the Christian Church upon the Jewish Background. He started the work in Jerusalem but he soiled and to enable him to do so he had to move out of Palestine.

The New Testament of the Bible tells us that if it was not for his timely appeal to Rome by right of being a Roman citizen, Paul would have been flogged by the Jews for repudiating the Mosaic Law and it was his Roman Citizenship that saved him from the whips and perhaps from execution. In despair he had to cry out, "Beware then that the message of God's salvation has been sent to the heathens". Christianity had thus: no place in Palestine and it is so even today where the Christians form only 2 ½% of the total population. Having been rejected by Palestine it had to be nurtured somewhere else and such a place was Rome, a city of polytheism and of the Pantheon, a city of emperor-worship and a city marked by the absence of any religion worth the name. It is not surprising at all that Rome should claim that the Christian Universal Church should be the Roman Catholic Church with the Pope of Rome as its supreme head. Should circumstances permit, Christianity should have taken the Roman Culture but that could not be and so eventually Christianity had to be built on the Jewish Background with some additions to make it more pompous and more attractive by borrowing elements from religions of neighboring countries.

That was the reason why Christianity had been made to have no

Culture of its own and as it has no Culture of its own wherever it goes it simply rides roughshod over the cultures and traditions of other races and peoples. When such is its character and background it is but inevitable that it has to cut off Religion from man's social life and activities excepting of course Politics which has become its handmaid. The Roman Catholic Church here in Meghalaya from time to time through its Church News-papers declares that it is here to uphold our Khasi Culture and they never know that it is a far cry. What it wants is simply to fool people for the sake of conversion or just to make good for the loss it has been made to feel. What emanated from the European Conquest was not only physical conquest but also cultural conquest and those who have made themselves victims have been uprooted from their Culture and Religion and they have been made to make a clean break from the Past to become detribalised.

There is no such thing as Christian Philosophy

Again, Christianity is one religion in the World that has no Philosophy. There is a tendency in some Roman Catholic and Protestant forms of Christianity to use reason for the defence of their faith but basically the trend is to keep Philosophy out of Religion. Apostle Paul himself, the founder of the Christian Church, says, "We are fools for Christ's sake" and he also says, "Beware lest any man spoil you by Philosophy". Martin Luther, the father of the Protestant Reformation, says, "Reason should be destroyed in all Christians' The word "Knowledge" with all its theological meaning as per Eastern Thought is not there in the Western Thought. The word, Gnosis' which means 'Knowledge' is there in Gnosticism, a Branch of Christianity which flourished in the early centuries of the Christian Era but it had been stamped out by the Roman Catholic Church. The Bible Scholars of our Age say that if the word 'Gnosis' had had a place in Christianity then Christianity would have been a Vedanta Christianity where Philosophy

would have its due place and Reason would be there for it is Reason alone that can reconcile man to his daily life and existence.

The Fate of Western Civilisation

Europe's Civilisation is no other than the Christian Civilisation which is in its totality a material-civilisation and which has miserably failed to spiritualise the West. It is the Civilisation in which Religion, Culture and Philosophy have been compartmentalised and a Civilisation in which Religion has been nonchalantly made a matter of convenience. What appeals now is that the West has become spiritually stranded and it is looking now to the East for spiritual guidance. Churches have been locked or sold and some have been converted into temples of the Eastern Thought. The West has forgotten that man is never a complex if we know how to locate him and that there are two aspects in him—the 'spiritual' and the 'natural' and it is the spiritual that is his ultimacy. Man is an entity where the life-forces play and interplay and if he is to maintain that unity, apart from other things, the Triangle of three Life-forces must be there to uphold him.

The Khasi Concept of Culture

The Khasis as a Race go by the Eastern Thought or Eastern Concept where Religion, Culture and Philosophy form a compact trio to make us what we are. Our Culture and Religion are sisters twain and they form a structure based on Philosophy. Ours is a circumscribed triangle of theocentricity and in all Our actions and existence God is there at the centre. We never go to God without a reason and God would not listen to us if we don't have a reason. Our Culture is a Religious Culture and through it we have been able to preserve and maintain ourselves through the Ages. True it is that we have been made to face the impact of the West that has been effected through the British Administration, Christianisation and Westernisation but we have been able to vindicate ourselves that we are a Race with a destiny.

(Contd. to Page 6)

National Conference of Kalyan Ashram Concluded at Ujjain, MP

- Narayan Dev Sarma

On completion of 60 years of its inception, the Akhil Bharatiya Vanvasi Kalyan Ashram has organised a grand conference inviting all the different Janajati communities and social workers from across the nation on 24-26 Dec.2012 at Ujjain, the important place for pilgrimage. Some of the delegates reached from the far-flung areas of Arunachal Pradesh by travelling 5 days from their villages. 2335 delegates from more than 400 different Janajati communities from all the states participated in their colourful attires.

There were cultural presentations, observation of rituals and puja to exhibit how each of the communities make their offerings to Almighty God and intellectual discussions on different topics. Beside the above many resolutions were also passed in the



Conference to show its concern to the Nation. An important resolution that was passed in the Karyakari Mandal (National Executive Committee) on 'Land Acquisition and MMDR Bill 2011' read as follows:

'Bill replacing the Land Acquisition Act (LAA), 1894 is under consideration of the Parliament since 2007 and the Mines and Minerals (Dev and Regulation) MMDR Act, 1957 is pending since 2010. Vanvasi Kalyan Ashram (ABVKA) has resolved its views earlier on both these issues after due consideration but we are considering these again in view of fresh developments on the issue.

'Standing Committee of both the houses has returned the Land Acquisition, Rehabilitation and Resettlement (LAR&R) Bill, 2011 to the government after long-deep discussions and deliberations which has been put on floor of the Lok-Sabha to replace the LAA, 1894. ABVKA too raised many issues concerning the STs and demanded necessary amendments in the Bill and the Committee accepted them. Following

are some of the provisions which have undermined the interests of Scheduled Tribe, in the bill which has, presently, been tabled.

'Provisions related to rehabilitation in this Bill will be applicable only if the land being purchased or acquired by Private Company is 50 Acres or more in the Urban Area and 100 Acres or more in the Rural Area. This discrimination is unfair when we see that basic resources like Water, Coal, Iron-ore and lime are available in the rural areas, particularly in the tribal

areas. Moreover, governments are giving so many tax concessions and similar rebates in order to encourage industrial development in such areas. Consequently, many mega-ancillary industries like Steel, Cement, Power generation and Mining are installing in tribal areas at large scale. This particular provision of the Bill will deny benefits to the Rural/Tribal PAPs because R&R package will not be provided if the land being acquired is 100 Acres,

'All the disputes arising in matter of LAR&R have been kept out of the jurisdiction of the existing Civil Courts and Special Courts called Authority will hear them. Serving or Retired Judges shall be appointed as Presiding Officers (POs) in these Authorities. "Number of such Authorities in a State" and "every district will have this Authority or not", is not clear in the Bill. This will not only affect independence and impartiality of the judiciary but the victims-the displaced people will have to roam out of their districts for justice and it is bound to be more hard and costly.

'KKM of the ABVKA therefore

demands the Central Government that:

'Provisions of protection and rehabilitation of the proposed law should be applicable equally to the Rural and Urban Areas and discriminatory ceiling of 50 and 100 acres should be removed, when a private company purchase or acquire land.

'Only those Judges in Service should be appointed as POs in the proposed Special Courts-the Authority and make it sure that no victim-displaced-affected person will have to travel out of his home district for justice.

'In the case of R&R-the Rehabilitation Package, provisions of the proposed law should be made applicable with retrospective date-the date of the year 2007 on which the Bill was first introduced in the Lok-Sabha and

'Land Reforms should be made in Tribal Areas across the country and all the STs should be issued instruments of Land-Rights (Patta) in a time bound manner.

'So far as MMDR Bill 2011 is concerned, ABVKA wants to say that provisions of compensating Project Affected Persons (PAPs), due to mining, will be shared the profits in the mining activities, have been proposed in order to compliance of the National Mining Policy, 2008; directions of the Apex Court in the Samatha Versus State of Andhra Pradesh (1997) and in line of similar principles of profit sharing followed in countries like Australia, Canada, USA, Norway, Botswana and Papua New Gunnies across the world where they are sharing profits with the PAPs ranging from 20 to 30%.

'Growing opposition of people against indiscriminate land acquisition and mining activities in tribal area, earning huge profits of billions of rupees by these miners on one hand and denial of two square meals of the PAPs whose land are being used for

(Contd. to Page 6)

Workshop by 'JANJATI FORUM' Concluded at Haflong

A Workshop was organised at Boro Haflong on 15-17 Dec, 2012 in which 150 delegates from 4 different Janajatis (Dimasa, Hrangkhoh, Zeme and Karbi) of the district participated. The topic of the Workshop was 'Philosophy & Spirituality of Eternal Religion & Culture. (Sanatan Dharma-Sanskriti) of Janajati of Dima Hasao'.

It was an assembly of elders and enlightened people of major and minor Janajati communities of Dima Hasao district. During three days of thorough discussions, the following points were discussed- (a) Various aspects of philosophy and spirituality of our Sanatan Dharma (Eternal religion) and Sanatan Sanskriti (Eternal culture) (b) Its native origin and by virtue of its originality, its connection and similarity with Vedic philosophy (c) The threat posed to our rich cultural heritage and our Sanatan dharma by alien forces and the strategy to evolve the defense mechanism and (d) To evolve such mechanism of organizing such assembly of learned and awakened people who will endeavour to cement dissensions and restore mutual confidence inside a particular community, between different Janajati communities and also between Janajati and non-Janajati communities.

Inaugurating the Workshop Shri Ramkuiwangme Zeme expressed his feelings during his welcome speech as, 'I am happy to welcome the dignitaries present on dais and all the delegates from Dimasa, Jeme, Hrangkhoh and Karbi communities hailing from different villages and towns of Dima Hasao district. I also extend my hearty welcome to our well-wishers from Haflong town. We are happy to assemble here leaving behind all differences if any. On earlier two occasions, this workshop was postponed due to the reasons beyond our control. However, believe that this workshop will achieve its assigned goal due to collective effort and

organized move by all the concerned forgetting any community consideration.

'The Janajati community of Dima Hasao district has been faced with many problems. In the very recent past, our district has witness a mass upheaval resulting into killing of over scores of innocent people and rendering over a thousand families' homeless from various communities. This has left a scar of wounds. It has shaken the mutual confidence and harmonious living. There have been some invisible alien forces which has reportedly created misunderstanding causing irreparable loss our age old family relations between various Janajati communities and non Janajati brethren as well. Much harm was caused particularly between Dimasas and Jemes. I am happy, to witness that the elders and prominent citizens of both the communities worked overtime to restore the normalcy and because of their honest efforts, we are reaping the fruits of communal harmony and mutual confidence.

'The other misery which the Janajati community of this district is experiencing is the storm of mindless westernization and conversion to alien religion through proselytization, allurements and threat. Our people have been in dark about the rapid changes globally in general and at national level in particular. These changes are sometime not in tune with the needs of the society and these are harmful. The westernization and conversion are some remarkable changes which have a serious threat to the very cultural and religious existence of Janajati communities. The conversion accompanied with western education has shattered the family structure and society fabric. It has given rise to hedonic consumerism and crisis of morality. This has threatened our language, culture, customs and religion as well. This conversion is violence.

'This threat is also to plain societies in different states but they are able to resist and repel the threats because of the strong cultural foundation backed by world Renowned Vedas, Smritis, Puranas and unparalleled epics like Rāmāyan and Mahabharat. The plain societies could sustain the threats because of Sanskrit and Hindi literature filled with world's ancient civilization, philosophy, Science, astronomy and glorious history. The literacy, rate is high there and economic condition is exceptionally better. They are reaping the fruits of advanced technology which our here are still witness and confront.

'Due to lack of suitable education, prevalent sufferings because of poor economic condition, lack of sufficient meritorious literature on glorious history, religion and culture, custom and tradition and in other human aspects of life etc., our people are very much vulnerable to these alien and hostile forces. For miserable condition of Janajati communities of these regions, the central government and state Government are undoubtedly responsible.

'But, the societies affected by such miseries are no less responsible. They are required to identify the friends and foes of the societies and accordingly the matching fence is required to be erected. From time to time, the elders of the society are required to assemble and prescribe certain norms, which cause the reformation and necessary improvement. In this process, the evil practices and outdated socio-cultural practices slowly and gradually die out with the passage of time and a new set of code of conducts are evolved which are more scientific and relevant to the all-round development and enlightenment of the particular society.'

In the workshop, everyone were much encouraged and participated in the discussions.

(Contd. from Page 4)

National Conference of Kalyan Ashram concluded...

mining can't be termed as inclusive growth or sustainable development. If this situation is exploited and results into terrorism-unrest, it can never be a healthy and harmonious environment for the development. People belonging to Scheduled Tribe have suffered the most due to mining and displacement.

'The Group of Ministers (GoM) on this Bill at the Centre accepted the principle of sharing of profits by the PAPs and after long deliberations approved that all mining industries across the country will have to share 26% of their profits with the displaced-PAPs. The GoM Chaired by the then finance minister Sri Pranab Mukharjee accepted this proposal along with other things and sent them to the Law Ministry for necessary amendments in the old Act on 03rd January, 2011. But the things turned with the reshuffle in the Council of Ministers at the center and surprisingly, the GoM recalled its recommendations dated 3rd Jan; 2011, reviewed and reverted it! The GoM now mandated that all miners except the Coal will share with PAPs an amount equivalent to Royalty paid to the State Governments for their mining. The Coal miners will share 26% of Profits after

deducting their Taxes, with the PAPs. Now the Coal Companies say that they too should be charged at par with other miners-amount equivalent to Royalty to share with the PAPs, and the Industrial Federations taking clue of it are stating that the Coal Miners should be charged just 26% of the Royalty.

'KKM of the ABVKA demands the Central Government that:

'In order to assure inclusive growth and sustainable development, provisions in the MMDR Bill 2011 should be made that all miners including Coal and Captive Coal Blocks shall share their 26% of profits (after deducting Payable Tax) with the PAPs;

'After receiving such share of profits, the proposed District Mining Foundations (DMFs) will directly deposit 30% of amount so received into Bank Accounts of the PAPs, 65% shall be used for infrastructural development (Roads & Bridges, Electricity, Communication etc) and Social Services (Higher and Technical Education, Medical and Health, Drinking Water and Sanitation etc) for the mining area of the PAPs and remaining 5% for Administrative Expenses of the DMFs.

'This Act should be made applicable from 03rd January 2011 when the GoM principally approved idea of profit sharing, though the Bill is pending since 2010.

'Though there is provision in the previous Act that once the mining work is over the acquired land may be given back after converting the land for cultivation to the original land owner, but nobody is following this provision of the Act. In such circumstances provision should be made in the proposed bill that every Mining unit create a Reserve Fund with certain portion (3 or 4 %) of its profit every year. This Fund will be utilized solely for said purpose and the Funds will be operated only with the permission of District Collector.

'Thousands of Janajati People have been organizing protest Rallies in many Districts across the country supporting this demand. KKM appeals all the Members of Parliament in General and Janajati Members of the Parliament in Particular to make all out effort to pass the bill in the parliament with above mentioned amendments'.

(Contd. from Page 3)

THE EASTERN CONCEPT VIS-A-VIS THE WESTERN...

The Resurgence in the North East of India -

The North East of our Country is a conglomeration of various indigenous peoples and races with distinctive cultures and religions and with their own traditional values. They form an India within India and all have a rich heritage and a glorious Past. Though the West has chosen the Region as a field for cultural conquest yet it has not been successful. As it is with other indigenous people of the World, the tribal of the North East have come to realise that it is they and they alone that can guard the national souls of their laces. They have also come to realise that if they are to keep their heads high they must build

themselves on their own foundation and on their own ground. They have now set before them a new ideal and a new goal and they are new already on the match with their proud heritage as people with a pilgrimage.

They have respectively organised themselves for a common fight and for all concerted at have now a common platform known as the Indian Tribal Cultural Forum with its centre in Guwahati. Festival after festival and conference after conference are being held now throughout the North East and through these festivals and conference they are showing the World that they have their own concept of life and that they want to go by what is already their in their blood. Not a few of those who

have crossed the fence to foreign religions are now staging a come-back. They have come to a realisation that all has been an infatuation—a mistake that must be corrected. They are now sharing the good things together in a spirit of brother hood unprecedented before. They have become now one with the Nation with the same destiny.

(Based on the Speech of Shri H. Onderson Mawrie at Guwahati on the 2nd November, 1984 in 'The Personality Development Camp' organised by the Akhil Bharatiya Vidyarthi Parishad, Bombay'. Published by Shri P. Lag Khongwir, President of the Seng Samla of the 'Seng Khasi', Mawlai, Shillong. 793008.)

U Kiang Nangbah Remembered in Meghalaya

- Reigning Lyngdoh

Shillong Dec.30: Have we ceased to get inspired by the lives freedom fighters? This concern was raised during the 150th death anniversary Meghalaya's freedom fighter U Kiang Nangbah here on Sunday.

Nangbah had played a great role in inspiring the Khasi-Pnar community in their brave bid to drive away the British from Jaintia Hills in the war of 1862-63.

"In my opinion, as years go by, lives freedom fighters of the state seem to have little influence. If we have been fairly inspired by the life of U Kiang Nangbah and others freedom fighters like U Tirot Sing Syiem and Pa Togan N Sangma, things would have not happened like what is happening today," observed Meghalaya deputy chief minister Bindo M Lanong while addressing the occasion held by Seiñ Raji Shillong at Qualapatty.

"Our leaders have struggled so much for our cause, but up to what extend has Kiang Nangbah's and other freedom fighters have inspired and influenced us and the whole community," he wondered. MLA and former president of the Khasi Students' Union (KSU) Paul Lyngdoh, who spoke on the "Relevance of U Kiang Nangbah Today", regretted that the history of resistance movement against the British rule did not find even a footnote in the history of India.

Lyngdoh recalled how U Kiang Nangbah had resisted the diktat of the British who denied access of justice to the people besides imposing of tax and curtailing the right to worship and practice of religion.

Stating that money played spoilsport to the freedom struggle which brought defeats to freedom fighters and leaders in the midst of resisting the British might, Lyngdoh pointed out that it was the corrupt influence of money which destroys the society at present times.

"I think the influence of money is quite similar then and now. Because of the influence of money, it is difficult to see clean governance and development. In many constituencies,



Meghalaya deputy chief minister Bindo M Lanong (2nd right) gives away the Kiang Nangbah Sesquicentenary Commemoration Award to Dr Shobhan N Lamare, associate professor of history department in NEHU, at 150th death anniversary of freedom fighter U Kiang Nangbah, in Shillong on Sunday.

many well qualified candidates could not come out as leaders due to role of money power," Lyngdoh said.

Lyngdoh also called for unity among the Khasis and Jaintias, saying the two communities cannot exist in division which is microscopic.

"Our population is very small and we are even lesser in number than those 14 lakh people who joined the funeral precession of Shiv Sena supremo Bal Thackeray at Mumbai in Maharashtra in November this year. Lyngdoh expressed concern over the the degradation of environment and pollution of rivers due to mining activities in Jaintia Hills, the homeland of the freedom fighter.

Earlier, Lyngdoh released a book "The Sacrifice," a sesquicentennial tribute to U Kiang Nangbah while Lanong handed over the Kiang Nangbah Sesquicentenary Commemoration Award to Dr Shobhan N Lamare, associate professor of history department in NEHU. On the occasion, floral tributes were paid to the triangular monument of U Kiang Nangbah unveiled on December 6, 1985 on the premises of the State Central Library here.

Wreaths were also laid at the monument of U Kiang Nangbah built at Syntu Ksiar, Jowai beside Myntdu river in Jaintia Hills. U Kiang Nangbah was born to Ka Rimai Nangbah at Tpeppale in Jowai.

The exact date of his birth is not

known but it is said that he was a child at the time when the British annexed the Jaintia kingdom in 1835. He defied the superior British might with hit-and-run tactics rallying forth from the jungle hide-outs to vanish again into their deep recesses.

The British managed to seize Nangbah by trickery while he was lying sick at Umkara on December 27, 1862. On December 30, 1862, he was hanged in public at Jowai and from the scaffold, he said to his countrymen, "If my face turns eastward when I die on the rope, we shall be free within 100 years. If it turns westward, we shall be enslaved forever."

U Kiang Nangbah's words proved prophetic indeed. The dying patriot's face turned eastward and India became free in less than 100 years, on August 15, 1947. (Seven Sisters Post 31.12.12)

Pune Remembers Kiang Nongbah's Martyrdom

SHILLONG Jan 03: A group of citizens from Pune marked the 150th Death Anniversary of legendry Meghalaya freedom fighter Kiang Nongbah at the historic venue of Bharat Itihas Sanshodhak Mandal in Pune on December 30 last year.

The program "Smaran Purvanchalati Krantiveerache - Kiang Nongbah yancha 150 va Balidan Smaran Din" to remember the Meghalaya freedom fighter's martyrdom was organized jointly by Pune based Raje Shivray Pratishtan and My Home India, a NGO working for students and youths of North East in rest of India.

Sunil Deodhar, founder of My Home India, delivered a speech on the heroics of Kiang Nongbah against the British government and his valuable contribution to the freedom struggle of India.

"Many freedom fighters from North East India, like the revolutionary Kiang Nongbah laid down their lives fighting the British government for the freedom of India. However, their history is untold. There is a need to tell the history of

(Contd. to Next Page)

THE MYTH BEHIND THE NAME OF KAZIRANGA

- Dhaneswar Engti

The name 'Kaziranga' is famous for its 'One-horn Rhinoceros'. It comprises the areas adjoining to the Northeastern part Karbi Anglong district of Assam. The areas known by its present name is associated with the popular myth behind the given name of 'Kaziranga'.

According to a Karbi legend, Hok Ronghang established a Karbi Territory around the present 'Kaziranga Park'. The name of his wife was Bong-e Teronpi who gave birth to three children, - two daughters and one son. The names of those two daughters were Kading Ronghangpi and Kazir Ronghangpi while the name of her only son was Khoi Ronghang. Between the two sisters, Kazir Ronghangpi, the younger one, was very beautiful and angelic to look at. She was looking like an unassuming amazing fairy of the heavenly abode.

One day, Kazir Ronghangpi had a quarrel with her parents and ran away from her home. She was seven years old then. The little Kazir Ronghangpi was feeling hungry and thirsty and she was roaming here and there alone in the jungle. Finally, she saw a beautiful river flowing with cool and clear water. She went near the river to drink there. Meanwhile, seven beautiful angels had seen little Kazir and highly impressed by her divine soul in her. The seven beautiful angels took her to the abode of God, she spent there for twenty-four years, and thus she had attained her divinity in her young age.

Meanwhile, Hok Ronghang became old, he had handed over his territory to his son, Khoi Ronghang to rule his kingdom, and thus he got retirement from the affairs of the state's administration. In the meantime, some misfortunes took place in the kingdom of Khoi Ronghang. Khoi Ronghang

was found missing from his kingdom. Finally, it had come to know that the enemy of Khoi Ronghang, the ruler of territory, had killed him very brutally in a chunky forest. Thus, Hok Ronghang and his wife, Bong-e Teronpi, had to live a solitary and miserable life during the old age. In the meantime, their younger daughter, Kazir Ronghangpi, came down from the abode of God and she had revived her brother's life from his bereavement through her divine powers.

Kazir loved her brother and other members of her family very much. Therefore, she asked all gods and goddesses to look after her family on earth. She came down to this earth from the abode of God with one horned Rhinoceros and Sarsomon Ronghang (Kartik). Her purpose of bringing one horned Rhinoceros and Sarsomon Ronghang to this mother earth was to make him cultivate paddy (Rice) cultivation with the help of one-horn Rhinoceros on this earth. Kazir had brought this one-horn Rhinoceros (Kindu) from the abode of God. She brought them with her from the heavenly abode as per good advice of the seven beautiful angels to help out in the paddy fields of Hok Ronghang for plowing at the present Kaziranga area.

Thus, Sarsomon Ronghang started to cultivate paddy with the help of one-horn Rhinoceros and started to feed rice to birds, animals, insects, butterflies and bees, etc. Meanwhile, Sarsomon Ronghang finished harvesting his paddy and was ready to go to his heavenly abode. He tried to take the Rhinoceros (Kindu) with him but the animal refused to comply it and ran away to the thick jungle along with other animals, birds and

living creature. Thus, Sarsomon Ronghang left for his heavenly abode without taking Rhinoceros (Kindu) with him. Therefore, Karbi people came to believe that one-horn Rhinoceros (Kindu) is here on earth at Kaziranga since then. Its thick skin believed to be the thick cushion clothes and rope used by Sarsomon Ronghang while plowing in the paddy field. In addition, Rhinoceros (Kindu) still believed to be the symbol of 'LAKSHMI', which brings a good harvest to the farmers. It is the symbol of wealth and riches as per Karbi's believe. Hence, killing of rhinoceros is a great sin for humanity as per the Karbi's faith and credence.

After passing out for a few years, Kazir's parents, Hok Ronghang and Bong-eh Teronpi, died. Her sister, Kading Ronghangpi also got married. Therefore, Kazir Ronghangpi had to perform the last rites of her parents according to Karbi customs and traditions.

After the performance of the dead ceremony of her parents, one day, she thought of going back to the abode of God and finally she flew to the abode of gods and goddesses for eternally.

Kazir Ronghangpi proclaimed just before her going back to the abode of God by saying so, - "This land of my birth will be known as the 'Territory of Kazir Ronghangpi' after my name from now and the years to come, because this land has blessed me to live with the Gods and Goddesses in the abode of God." Thus, the Karbis used to call the name of the village of Kazir Ronghangpi as 'Kazir Arong' in due course of time.

Thus, the present name of 'Kaziranga' has appropriately derived from the popular story of a legendary divine soul of Kajir Ronghangpi.

(Contd. from Previous Page) **Pune Remembers Kiang Nongbah's...**

freedom fighters from North East to the rest of India. It will encourage national integration and make people aware of the freedom struggle in North East India," said Deodhar.

On the occasion, Dr Ganesh Raut, a well known historian and professor from Pune, expressed the need of including chapters on social leaders and freedom fighters from North East India in the academic history books in Maharashtra.

Meanwhile, a group of Meghalaya students in Pune sang patriotic song during the program. Dr Bhanudas Deshmukh, Mahesh Pawle, Shivaji Kharat and writer Shashidhar Bhave were also present on the occasion. (Meghalaya Times 4.1.2013)

Mother Language 'Sanskrit' Needs Urgent Protection

- Hemant Goswami

If we want to preserve our heritage, the indifference towards Sanskrit has to stop.

"SANSKRIT," THE mother of all Indo-Aryan languages, which has also helped in development and enrichment of almost all languages across the globe is fighting a tough battle in its own country of origin, India. The language, acknowledged and documented to be the most structured and scientific language in the entire world, and which was the lingua-franca. has now been reduced to a vanishing minority with just about 14,000 speakers left, across a country of over one billion.

Why this plight of Sanskrit?

It took nearly 200 years of systematic attack on Sanskrit to reduce it to such a pitiable and marginalised position. It all started with the advent of the Britishers in India and their desire to control the entire country. The transgressors identified that India is so evenly structured that it was almost impossible to enslave the country. The British identified the social structure and the lingua-franca Sanskrit, which was also the language of scriptures, as an essential founding block of this unity in all the diversity of India. A systematic and strategic propaganda about the social structure and class division was started and an onslaught on Sanskrit was initiated. With the entry of T. B. Macaulay, who was the 'Secretary to the Board of Control' and looking into the affairs of India, things changed very fast. Macaulay advocated that for taking complete control of the country teaching of Sanskrit has to be stopped and only English should be promoted.

He argued that support for the publication of books in Sanskrit (and Arabic) should be withdrawn, support for traditional education should be reduced to funding for (the Madrasa at Delhi) and the Hindu College at Benares, but students should no longer be paid to study at these establishments. The money released by these steps should instead go to

fund education in Western subjects, with English as the language of instruction. He said, "...that we ought to employ them in teaching what is best worth knowing; that English is better worth knowing than Sanskrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic; that neither as the languages of law, nor as the languages of religion, have the Sanskrit and Arabic any peculiar claim to our engagement; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed."

This policy resulted in the Education Act of 1835. Thereafter, all Sanskrit schools and institutions lost to the British policies and bureaucracy and Sanskrit suffered irreparable damage.

Reinterpretation of Hindustan's scriptures and documents

A battery of British scholars started learning Sanskrit and based on whatever they could learn of Sanskrit in a year or two, they started translating the ancient scriptures and documents in English. While in India they started a propaganda claiming that Sanskrit was a dying language; but ironically Sanskrit was being introduced in almost all universities in Europe. The tardy and incorrect translations based on desultory learning of the British scholars became an introduction of Hinduism and Sanskrit to the rest of the English-speaking world. Selected works with twisted translations which presented Hinduism and India in bad light were promoted with full vigour to highlight how bad the system of India was. The language of instruction of Sanskrit for higher education in India was changed to English and almost all top positions of Sanskrit professors were occupied by Europeans. The neo-scholars of English language of Indian origin, who could not be educated in Sanskrit, also started relying on the English translations by the European authors,

which also got referred in all subsequent works. Unfortunately, if one picks up any Indian textbook on History, the same propaganda continues. Among the list of books referred to prepare any History textbooks; one can find that 80 per cent of them are by foreign authors and rest are using their work as leading references. Nearly 200 years of this kind of propaganda not only polluted our culture but also almost destroyed the learning of Sanskrit.

Sanskrit Post-Independence

During the framing of India's Constitution, there were long debates on official language of the Country and the role of Sanskrit. The 'Constituent Assembly' and the sub-committee formed on 'Languages' highlighted the need to undo what the Britishers had done and emphasised on the need to make Hindi as the language of the State so that the common man can be empowered and made a part of the Government. Article 343 of the Constitution specifically provided that English as a State language would be phased out in 15 years period and Hindi would be the State language. Sanskrit was also considered to be made the official language, but it was felt that the country should wait for some more time before initiating such an effort. In the same spirit, Article 351 specifically mentioned that for enriching Hindi language, Sanskrit would be used. The Constitution of India directs under Article 351 that wherever necessary or desirable, for development of Hindi vocabulary, it shall be expanded primarily based on Sanskrit and secondarily on other languages.

The then political leadership was fully aware about the importance of Sanskrit and a handful of our leaders did highlight their concerns then and now. While underscoring the importance of Sanskrit, first Prime Minister of India, Pandit Jawahar Lal Nehru said;

"If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would

answer unhesitatingly - it is the Sanskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue."

However, the efforts and dreams of the Constitution framers could not be fully realised even after over 60 years of Independence. The resistance did not come from the people but from the English-speaking bureaucracy and the foreign-trained English speaking politicians of the country, who continued to look down upon Hindi and Sanskrit as lesser languages, and as the languages of uneducated people.

Present state of affairs

Various commissions and committees have highlighted the importance of Sanskrit and the need to restore it to its old glory. All our texts, documents and scriptures are in Sanskrit; losing the language would be losing our roots. Besides, Sanskrit is the most structured and scientific language spoken anywhere in the world. In its syntax, grammar and structure, no other language can match it. 'Sanskrit Commission' which was set up by the Government of India, in its 1957 report specifically pointed out that Sanskrit is one of the greatest languages of the world and it is the classical language par excellence not only of India but of a good part of Asia as well. The report states the Indian people look upon Sanskrit as the binding force for the different people of this great country and described this as the greatest discovery made by the Commission as it travelled from Kerala to Kashmir and from Kamarupa to Saurashtra. The commission, while so travelling, found that though the people of this country differed in a number of ways, they all were proud to regard themselves as participants in common heritage and that heritage emphatically is the heritage of Sanskrit.

India's official education policy specifically mentions that facilities for the intensive study of Sanskrit has to be encouraged. Still, the apathy, neglect and propaganda against

Sanskrit has been so much that the Supreme Court of India had to intervene in 1994 to declare that Sanskrit has to be a part of education. However, the various States of India are still disadvantaging, discouraging and discriminating education in Sanskrit at School, College and University level. Sanskrit learning has been stopped in many schools in want of teachers and funds. In Colleges and Universities, courses are being closed down and students are being discouraged; indirect discouragement and strategic discouragement is caused by limiting financial resources. Though Sanskrit is a subject for appearing in Civil Services, the State and Universities are providing no facilities to students for preparing for civil services in Sanskrit, whereas other subjects are being patronised.

As a result of this systematic propaganda against this great heritage, offensives of the British rulers, and poor support for Sanskrit post-independence, the language has now been reduced to a poor minority. According to the 2001 census of India, there remain only 14,135 speakers of Sanskrit in Hindustan. According to the Indian Census policy, if the total number of speakers of any language is reduced to less than 10,000, it wouldn't even be reported as a separate language.

What needs to be done :

The situation is emergent and Sanskrit now urgently needs special protection. The Constitution of India provides for special protection to minorities based on distinct language, script or culture as per the provisions related to minorities contained in Article 29 and 30. Through a gazette notification issued in 1993, the Union Ministry of Welfare notified only five religious communities viz; the Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis) as minority communities. Linguistic minorities have not been considered for the purpose of awarding protection and the consequential "Minority" status either by the Union of India or the States. This needs to change. Despite being a language of the masses once upon a

time; Sanskrit now needs this necessary protection, as available to minorities.

If Sanskrit is accorded "Minority" status, it will ensure a right to all Sanskrit-speaking communities and students to ensure learning in Sanskrit from primary level itself (Article 350A). Minority status also ensures the right to conserve the language, independence in structuring and managing institutions of Sanskrit learning, right to establish and administer educational institutions of their choice, protection from arbitrary acquisition, additional funds for running institutions and printing/ publishing of books in Sanskrit; and scholarships and other funding for students learning Sanskrit; etc. Besides according "Minority" status to Sanskrit, every State must also follow directions contained in Article 351 of the Constitution and declare it as the second/ third language of the State.

It is absolutely essential that Sanskrit be taught as language in all schools and institutions of higher learning. State must ensure that institutions of higher learning produce good Sanskrit teachers and also ensure that all vacancies of Sanskrit teachers in schools are filled-up immediately. At individual level, all parents should also ensure that their children learn Sanskrit, so that they can taste and appreciate the genius and depth of India directly in their basic mother tongue, without relying on corrupted interpretation of their own texts by a third person.

Hemant Goswami is a social activist who recently moved the "Punjab and Haryana High Court," praying for directing the Government to accord protection of "Minority" to Sanskrit language. The High Court has directed the Government to take a decision within two months for according Sanskrit the protection as available to "Minorities." Hemant can be reached at hemant@sanskrit.asia

(<http://goimonitor.com/story/mother-language-sanskrit-needs-urgent-protection>)

Save Indigenous People from Illegal Bangladeshis

PJACBM stages dharna at Parliament Street in New Delhi on Bodoland issue

KOKRAJHAR, Dec 11: The People's Joint Action Committee for Bodoland Movement (PJACBM) in collaboration with NDFB (Progressive) and Borosa Foundation for Peace, Democracy and Human Rights (BFPDHR) on Tuesday staged a five-hour demonstration at Jantar Mantar in New Delhi demanding the creation of the separate State of Bodoland under articles 2 and 3 of the Indian Constitution and protection of tribal belts and blocks. The demonstrators walked towards Parliament Street.

They shouted slogans with posters and banners in their hands demanding Bodoland State and deportation of illegal Bangladeshi immigrants from the Bodoland region. The demonstration was also attended by the representatives of Bodo, Adivasi, Muslim, Garo, Rabha, Gorkha, Karbi, Deori, Sonowal, Barman Kachari and others communities.

The Chief Convenor of PJACBM, Jebra Ram Mashahary, gave the welcome address. Over 1,000 people took part in the demonstration. Others who addressed the gathering were Chairman of Federation for New States, Baba Ram Krishan, Tomar, Loktantrik Samajwadi Party president Raghu Thakur, President of the All Rabha Students' Union (ARSU), Working President of Assam Sanmilita Mahasabha (ASM), General Secretary of the NDFB (P), Gobinda Basumatary, and BJP MP from Mangaldai, Romen Deka. The programme which was anchored by the Advisor of PJACBM, Gangadahr Ramchiary, and Convenor Bhrahman Baglary was also attended by the Chairman of Deori Sangram Samity, Rana Deori, King of Singpo Community, Bisang Singpo, President of Barman Kachari, Matilal Barman, representatives from the Mishing community, Perosing Sherong, Shekar Sharma and Lohit Upriti from Gorkha community and Md. Usuf Ali from the minority community and Sushil Das from the Bengali community.

The leaders of the PJACBM,

accompanied by NDFB (P) general secretary Gobinda Basumatary submitted a memorandum comprising nine points of charter of demand to Prime Minister Dr Manmohan Singh, President of India Pranab Mukherjee and Union Home Minister of India Sushil Kumar Shinde.

The nine demands are – to expedite the process of peace dialogue between the government of India and NDFB (P) at the political level for immediate amicable solution of Bodoland State; to create Bodoland State comprising 32 tribal belts and blocks and Tribal Sub-Plan (TSP) areas covering 25,478 Sq.km in the northern bank of the River Brahmaputra from the Sankosh river in the west to Sadiya in the east under the Article 2 & 3 with special provision to Article 371 (A) of the constitution of India; to grant Sixth Schedule status to the Bodos living in the existing Non-Territorial Autonomous Councils of the Indigenous Tribal People such as Rabha Hasong Autonomous Council (RHAC), Tiwa Autonomous Council (TAC), Deuri Autonomous Council (DAC), Sonowal Kachari Autonomous Council (SKAC), Thengal Kachari Autonomous Council (TKAC) and the Mising Autonomous Council (MAC), to grant ST status to all sons of the soil of Assam who have been deprived of their constitutional rights so far; to grant ST status to the Bodo people living in Karbi Anglong Autonomous Council (KAAC) and Dima Hasao Autonomous Council (DHAC) in the ST list of Assam; to grant ST (Plan) status to the Karbi and Garo people living in the plains of the proposed Bodoland area as well as in Assam who have been recognized as the ST (Hills) of Assam; to detect and identify the illegal migrants on the basis of the census report of 1951 and the electoral roll of 1952 and to deport them in the interest of the security of India in general and for the indigenous people of the Northeast in particular; to clear all the tribal belts and blocks in Assam from illegal occupation and encroachment and to save the Bodos and other sons

of the soil of Assam from illegal Bangladeshis.

Talking to this reporter, the Chief Convenor of the PJACBM, Jebra Ram Mashahary said the Bodos had been fighting for their legitimate right since the last 40 years but the Government of India had not conceded their demand for separate State. He warned that Assam would burn again if the Government of India did not bring any solution to the demand of the Bodo people. He cautioned that the PJACBM would observe indefinite economic blockade from January 1 next year and disrupt the communication as well as transportation to all the north-eastern States if the Government of India failed to bring an amicable solution to the Bodoland demand. He also said that the Bodos would not be able to tolerate on the injustice towards the community.

The General Secretary of the NDFB (P), Gobinda Basumatary said the Bangladeshi immigration problem in the region would come to an end only if the Bodoland State was created. He said the Bodos had been fighting for the survival and identity of the community and other indigenous people of the State and the region. He also said the Bodo and other indigenous people also wanted to live with dignity and honour.

(The Sentinel 12.12.12)

(Contd. from Page 19)

Mathematician Ramanujan's Birth...

Mathematics, but through perseverance and practice he was able to transform himself into an ardent maths lover.

Dr Dilip Dutta stressed the idea of solving problems in maths through hard work and love towards the subject. Dr Bijoy Krishna Deva Sarma, eminent science propagator of national repute, indicated that maths was part of people's everyday life.

(The Sentinel - 23.12.12)

Will Completion of NRC Update Take More Time?

GUWAHATI, Dec 16: Though the All Assam Students' Union (AASU) and other organizations have demanded that the National Register of Citizens (NRC) for Assam be updated before 2014 Lok Sabha elections, the completion of NRC update, it seems, would not be possible before the 2014 Lok Sabha polls given several pending works related to NRC updation.

Recently the cabinet subcommittee of the State government sent the revised modalities to the Central government in regard to updation of NRC, in which it is stated: "The entire process of updation of NRC should be completed within three years."

So, it's clear that completion of NRC update for the State would not be possible before 2016.

Significantly, one of the clauses related to 'D' voters mentioned in the revised modalities sent by the State government to the Central government in regard to updation of NRC, stated: "'D' voters can apply for inclusion of their names in the updated NRC. However, their names would be included only provisionally subject to production/submission of relevant documents as per the illustrative list. Furthermore these names would be finally included only when the appropriate Foreigners Tribunals declare them non-foreigners."

A clause in the revised modalities stated: "Work of NRC updation may be initially taken up in 42 constituencies. The work in the remaining constituencies would be taken up subsequently in two phases."

"Application forms for inclusion of names in updated NRC would be distributed house to house and the same would be collected after they are filled-up. In this connection, it was decided that facilitators would be engaged by the District Registrar village wise for this purpose," another clause in the revised modalities stated.

It may be mentioned that in the earlier pilot project launched for NRC updation in Barpeta and Chaigaon, the

condition of distribution of forms on house to house basis was not there and the people were told to collect forms from the office of the circle officer.

Another clause in the revised modalities stated: "During the NRC updation process, a NRC helpline would be set up to facilitate applicants in filling-up the application forms and in obtaining supporting documents, etc, whichever required."

Illustrative list of documents proposed by the State government for submission in the time of NRC update:

1. Extract of NRC, 1951.
2. Extract/certified copy of Electoral Rolls up to the midnight of 24th March 1971 (midnight).
3. Land records including tenancy records of relevant period up to 24th March 1971 (midnight).
4. Citizenship Certificate issued by competent authority.
5. Permanent Residential Certificate issued from outside the State (which all should be got verified from the issuing authority by the Registering authority).
6. Refugee registration certificate issued up to 24th March 1971 (midnight).
7. Passport issued by the Government of India.
8. Insurance policy (LICI) of relevant period up to 24th March 1971 (midnight).
9. Any license/certificate issued by the any government authority of relevant period up to 24th March 1971 (midnight).
10. Document showing service/employment under government/public sector undertaking up to 24th March 1971 (midnight).
11. Bank/Post office Accounts of relevant period up to 24th March 1971 (midnight).
12. Birth certificates issued by the competent authority up to 24th March 1971 (midnight).
13. Certificate issued by the secretary of the village panchayat countersigned by the local revenue official in respect of females who have migrated to other villages after

marriage. However, this would be a supporting document only. In respect of urban areas, such certificates issued by jurisdictional circle officers would be accepted.

13 A. Certificate issued by circle officer in respect of females who have migrated from an urban area after marriage. However, this would be a supporting document only.

14. Educational certificate issued by Board/Universities up to 24th March 1971 (midnight).

15. Ration cards issued by competent authority with official seal and signature up to 24th March 1971 (midnight).

16. Records/processes pertaining to court up to 24th March 1971 (midnight)

N.B.: Any of the documents specified in the illustrative list of document would be accepted except documents mentioned against Sl.13 & 15 which may be regarded as supporting documents only.

(The Sentinel 17.12.12)

Carry Out Rehabilitation on the Basis of Voters' List: Governor

GUWAHATI, Dec 6: Assam Governor Janaki Ballav Patnaik emphasized that rehabilitation of displaced people in the Bodoland Territorial Area District (BTAD) should be carried out within a definite time frame on the basis of the voters' list and not only on the basis of land ownership. The Governor said that landless people are there in every community in the State and the problem of the landless people is not only limited to BTAD alone.

A Bodo delegation led by BTC Deputy Chief Kampa Borgoiyari met the Governor at Raj Bhavan here on Thursday and appraised the latter of the current situation in BTAD and the ongoing rehabilitation process.

The Bodo delegation also submitted a memorandum to the Governor.

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KSU Fires Religious Conversion Salvo at Minister Akon Bora

GUWAHATI, Dec 22: After the allegation of rampantly issuing no objection certificates to set up industries in Greater Dimoria without taking majority of the local Karbi people into confidence, State Social Welfare & Jail Minister and Dispur MLA Akon Bora seems to be embroiled in another controversy with the Karbi Students' Union (KSU) blaming Bora for patronizing religious conversion in the Greater Dimoria area.

Talking to *The Sentinel*, KSU joint secretary Pardeshwar Tumung said, "Akon Bora has cleverly brought a division among the plains Karbis settled in the Greater Dimoria area by luring a section of plains Karbis to embrace Christianity. These newly converted Karbis are being used as vote bank by Bora. For his devious political benefits, Bora also facilitated the formation of Amri Karbi Development Council for a section of Karbi people called Amri Karbis who are in favour of Bora."

Tumung allege that the so called Amri Karbis are penetrating deep into the plains Karbi society and slowly but steadily converting the Hindu Karbis into Christians, and Bora is the mastermind behind the whole game. "As a local MLA, Akon Bora should object to such religious conversion in the Greater Dimoria area but he encourages it," Tumung fumed.

As Tumung said, "Akon Bora originally hails from Majuli where large-scale religious conversion is taking

place. He has brought the trend of religious conversion to Greater Dimoria from Majuli."

KSU joint secretary said that many small and big churches of different denominations have sprung up in the Greater Dimoria area, mainly in the hill areas bordering Meghalaya in the last 10 years. "Everybody knows that to build church, temple, etc plots of land are required. Who does make allotment of plots of land to build church, temple, etc? Definitely the government and Akon Bora is part of the government. Bora is providing land to allow the churches to open their centres in the Greater Dimoria area," he said.

Religious conversion is not the only trump card used by Bora to take a section of plains Karbi people of Greater Dimoria in his favour. Bora also assured the Amri Karbis of according them Scheduled Tribe (ST) status so that they can be used as vote bank.

"To accord ST status, lots of things should be taken into consideration. But the State government, which constituted an expert committee for preparation of the ethnographic report for inclusion of Amri Karbi Tribe in the ST (H) list of Assam, has included all the non-experts in the expert committee," Tumung said.

According to Tumung, "Amri Karbi National Council president Padum Ingti, Amri Karbi Students' Union president Hareswar Ronghang, Amri Karbi Tsornam Ahartsi president

Gandhi R Kathar and Amri Karbi Bangthe Asem general secretary Khargeswar Marme have been included by the State government in the expert committee. These people are not experts and they do not deserve a place in the expert committee. We doubt that these people have been included in the expert committee following the recommendation of Akon Bora."

In view of the ensuing panchayat elections in the State, the Congress has asked Amri Karbi leaders of Greater Dimoria to select candidates of their choice.

"If these things continue, especially the issue of religious conversion, ethnic clash may take place between the plains Karbis and the Amri Karbis in Greater Dimoria," Tumung added.

Meanwhile, Amri Karbi National Council president Padum Ingti, when contacted, said, "India is a secular country and any person can embrace any religion. We never force people to embrace any religion. The allegation of religious conversion leveled by KSU against us is baseless. If they have any proof, they should furnish it."

On the issue of inclusion of some Amri Karbi members including Ingti himself in the expert committee, Ingti said, "Government knows who the experts are. Government took us in the expert committee as we know the history of the Amri Karbis."

(<http://www.sentinelassam.com>)

(Contd. from Previous Page)

Carry Out Rehabilitation on the Basis of Voters' ...

"The voters' list should be taken as the basis because every voter is supposed to be a citizen of the country and in a democracy, the people's representatives are elected by the registered voters of the country and Bodoland Council has also been a representative of the people of Bodoland. Denying voters their citizenship would mean neglecting the process of elected democracy in our country," the Governor said.

He further added that he was endowed with special powers under the Sixth Schedule of the Constitution of India for the governance of Sixth Schedule areas. He suggested that the BTC authorities should apprise him of the development and other issues regularly from time to time.

Patnaik suggested immediate introduction of the Panchayati System in BTAD which was an essential part of democratic reforms so that the fruits of development could be enjoyed by the people at the grassroots.

On the matter of formation of peace committees, the Governor said that it depends on the cooperation of the BTC and added that there is a deep sense of mistrust among the people. In order to eliminate such mistrust, peace committees should be formed at village levels, he said.

The Governor emphatically stated that he would be visiting the border areas shortly and would try to expedite the sealing of the border so that no further immigration takes place.

(*The Sentinel* 7.12.12)

Ex-IAF Chief Tipnis Blames Nehru for Defeat in 1962 China War

New Delhi, November 20, 2012: A former IAF Chief Air Chief Marshal (ret'd) A Y Tipnis has sought to blame former Prime Minister Jawaharlal Nehru for India's defeat in the 1962 war with China, amid a continuing debate on why air power was not used during the conflict.

Speaking at a seminar 'India and China: After five decades of 1962 war' here, Tipnis also alleged that Nehru had surrendered national security interests to realise his "ambition" to be a world leader.

"It was more or less universally accepted perhaps grudgingly not openly in some Indian quarters that to serve the dubious purpose of political survival that Pandit Nehru with his grandiose vision of a conflict free non-aligned world surrendered vital national

security interest to the ambition of being a world leader," he said.

The remarks made yesterday came against the backdrop of the recent comments by the current Indian Air Force Chief Air Chief Marshal N A K Browne that the outcome of the 1962 war with China would have been different had the IAF been used in an offensive role.

Asked to expand on his remarks, Tipnis today said Nehru was the "major contributor" for India's debacle.

72-year-old Tipnis, who had a three-year tenure as IAF Chief from December 31, 1998 was commissioned as a fighter pilot in 1960, two years before the hostilities broke out between India and China.

Tipnis said he had also seen an Army Chief in those days being "ticked off" like

a school-boy by Prime Minister Nehru for his alleged petulance. The issue of IAF not being used in the 1962 hostilities is still debated by military historians and experts and there is no clarity as to why the air force was not used.

Browne had said the IAF was not allowed to be used in an offensive role and confined only to provide transport support to the Army. "These are open and glaring lessons we should have imbibed," he added.

For the first time in last 50 years, India celebrated the anniversary of the 1962 war with China on October 20 where Defence Minister A K Antony along with the three Services chiefs laid wreaths on the Amar Jawan Jyoti to pay tributes to the martyrs and participants of the war.

(<http://zeenews.india.com/news>)

German Publisher Brings out Book on Sankardeva

- Irfan Khondker

Guwahati (Dec 22): Lambert Academic Publishing, a renowned publishing house Germany, has published an English book on Mahapurush Sankardeva and his contributions.

The German publishing house that has direct marketing in as many as 77 countries and online marketing has published the book titled Srimanta Sankardeva's Contributions.

The book is written by well-known scholar on the Mahapurush and his ideologies, Dr Sanjib Kumar Borkakoti.

Speaking to Seven Sisters Post, Borkakoti said that the articles included in the book deal with the multi-faceted contributions of Srimanta Sankardeva.

"Through these I have tried to bring out the pioneering role played by the saint in both philosophical as well as socio-cultural arena. The Eka Sarana Nama Dharma founded by Srimanta Sankardeva is unique in the absence of a female deity worship, which is found in some degrees in all other

Hindu orders. Not only that, Srimanta Sankardeva was a forerunner of even philosophers like Spinoza," said the author.

He also said: "The curiosity of knowing the saint and his contributions is high abroad. But many complaint lack of reading materials there."

Borkakoti added: "This is a renowned publishing house with a great reach in over 77 countries. And this is not the end. The publisher will print the book all round the year and make the book more available to readers."

Borkakoti, till now, has written over 25 books on the mahapurush.

He added: "The schools of art evolved by Srimanta Sankardeva in painting, dance and music have been recognised as unique by scholars. But this process of recognition has, however, been late due to communication gap between Assam and the rest of the world."

The writer, who had earlier

successfully written Srimanta Sankardeva's Borgeets and Madhavdeva's Namghosha in English, hopes that the present book will go a long way in bridging the gap. The author has explained the process of creation of those cultural assets with ingredients from ethnic groups in the Brahmaputra valley and Sankari culture that bonded the Assamese community together have been shown in the book.

Borkakoti further explains, "Srimanta Sankardeva's activities were not confined to only religion and social reforms but for creating a new social dynamics also. In the book, I tried to bring out the greatness of the great man in management, who used many concepts that are being practiced by management experts."

The ISBN of Srimanta Sankardeva's Contributions is 978-3-8465-1276-0, and is already available for online shopping in amazon.com.

(<http://sevensisterspost.com>)

Hinduism- the Third Largest Religion of World: Pew Research Indigenous Religionists are the Largest in the World

Washington, Dec 19, 2012: Hinduism is the third largest religion of the world after Christianity and Islam and 97 per cent of all Hindus live in three Hindu-majority countries – India, Nepal and Mauritius, according to a study.

India, which accounts for majority of world's Hindus, is also home to almost all the major religions of the world, a Pew research said Tuesday.

Pew demographic study – based on analysis of more than 2,500 censuses, surveys and population registers – finds 2.2 billion Christians (32 per cent of the world's population), 1.6 billion Muslims (23 per cent), 1 billion Hindus (15 per cent), nearly 500 million Buddhists (seven per cent) and 14 million Jews (0.2 per cent) around the world as of 2010.

In addition, more than 400 million people (six per cent) practice various folk or traditional religions, including African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions.

An estimated 58 million people – slightly less than one per cent of the global population – belong to other religions, including the Baha'i faith,

Jainism, Sikhism, Shintoism, Taoism, Tenrikyo, Wicca and Zoroastrianism, to mention just a few, it said.

Pew said overwhelmingly, Hindus and Christians tend to live in countries where they are in the majority.

Ninety seven per cent of all Hindus live in the world's three Hindu-majority countries (India, Mauritius and Nepal), and nearly nine-in-ten Christians (87 per cent) are found in the world's 157 Christian majority countries...

Hinduism, the study said, is the most geographically concentrated of the eight religious groups analysed in this report. Less than one per cent of Hindus live outside Asia and the Pacific.

India, the report said is home to 11 per cent of the world Muslim population – the second largest after Indonesia.

The 10 countries with the largest number of Muslims are home to fully two-thirds (66 per cent) of all Muslims.

The largest share lives in Indonesia (13 per cent), followed by India (11 per cent), Pakistan (11 per cent), Bangladesh (8 per cent), Nigeria (5 per cent), Egypt (5 per cent), Iran (5 per cent), Turkey (5 per cent), Algeria (2 per cent) and Morocco (2 per cent).

Muslims make up a majority of the population in 49 countries.

Nearly three-quarters of all Muslims (73 per cent) live in these countries.

Although Muslims are a minority in India (14 per cent of the total population), India nonetheless has one of the largest Muslim populations in the world.

Pew said India has the largest share (47 per cent) of all members of other religions, including millions of Sikhs and Jains.

Outside India, the largest shares of people who belong to faiths in the "other religion" category are in China (16 per cent), Japan (10 per cent), Taiwan (7 per cent), North Korea (5 per cent) and the United States (3 per cent). (<http://www.deccanherald.com>)

Editor's Note:

Indigenous population is largest in the World

If we go through the concept of indigenous faith followers, the Buddhism, Sikhism, Jainism etc. all are originated from Bharat. Bhuddhism is practiced in China, Japan, Srilanka and many other countries. If we put them all together with the Hindu population, then **Indigenous Religionists** will be the largest of all other religions of the world.

In Swaziland, Women Wearing 'Rape-Provoking' Mini-Skirts & Jeans Risk Arrest

Women in Swaziland are to be arrested if they caught wearing miniskirts, tops which expose part of their stomach or low-rising jeans because their dress provokes rapists, a police spokeswoman has said.

Women in Swaziland, a landlocked kingdom bordering South Africa, have been warned that they risk arrest if they wear mini-skirts or tops which expose part of their stomach, BBC reported.

Police spokeswoman Wendy Hleta said police would enforce a law from 1889 that bans "immoral" dressing if officials receive a complaint.

"The act of the rapist is made easy because it would be easy to remove the half-cloth worn by the women," Hleta was quoted as saying by the Times of Swaziland newspaper.

Women who wear "skimpy clothes" also draw unnecessary attention to themselves, Ms Hleta said.

"I have read from social networks that men and even other women have a tendency of 'undressing people with their eyes'. That becomes easier when the clothes are hugging or are more revealing," Hleta said.

In November, police stopped women in mini-skirts from marching

in Manzini city against rape.

In 2000, the government introduced a law requiring school girls aged 10 years and above to wear knee-length skirts to curb promiscuity as an attempt to halt the spread of AIDS.

Anyone arrested and found guilty of "immorality" could receive a fine of up to \$10 or a jail-term of up to six months if they fail to pay the fine.

However, the law excluded exposure of the body due to breast feeding and wearing cultural regalia.

(<http://www.mid-day.com/news/2012/dec/251212>)

K. Thawaijao Died in Train Accident

-Jagdamba Mall

Late Shri Kamei Thawajao met with an accident on 23.12.2012 at 3:30 pm at Damoh Railway Station between Katani and Sagar in Madhya Pradesh while travelling by Kolkata – Ajmer Express to reach Ujjain in the midnight. He had got down at Damoh railway station to fetch water and rushed back when train started running. Unfortunately, his legs slipped and he fell down. He was badly wounded in both the legs and head. Due to multiple injuries and profuse bleeding, he died before he could be taken to nearby hospital.

Late Kamei Thawaijao was leading the team of 42 Janajati delegates from Manipur to attend a National level Conference of Janajati leaders at Ujjain, Madhya Pradesh on 24,25,26 December 2012. The 220 delegates from Nagaland, Manipur, Tripura, Assam and Sikkim were traveling in the same train to reach Ujjain with great enthusiasm but the said railway accident which swallowed the life of our beloved K. Thawaijao, snatched away our smile from faces and dampened the happiness.

Late Kamei Thawaijao was a District Transport Officer (DTO) posted at Thoubal, Bishnupur and Imphal from time to time before he retired in 1999. He is survived by his wife Smti. Longmeilu Apui, two daughters and five sons.

He was holding the responsibility of Vice President Tingkao Ragwang Chap-Riak Phom (Assam, Manipur and Nagaland), a close associate of Sana Kanung and advisor to Kangla Utra Shanglen. He was actively involved in the celebration of Mera Houchangba at Kangla. He was the convener of Janajati Faith and Culture Protection Forum, Manipur unit. A condolence meeting was organized in his honour in Office of Kalyan Ashram, Chingmeiram wherein celebrities like Prof. Gangmumei Kamei, Dr. Brajkishore Sharma and Shri. Tej Kumarji participated. Earlier, a condolence was offered in the Janajati Leaders' Conference on 25th December at Ujjain.

1000 Chigring Festival by Garos.

- Cosmos Sangma

Tura (Dec 5): The rhythmic sound of the famous four and six stringed bamboo musical instrument "Chigring" reverberated the air on a cold December evening before an audience of over 10,000 people as artistes, young and old, hit the cords to set a record of sorts at the Tura Chandmari field setting the trend for the three-day Ahaia winter festival that begins from Thursday.

The poor lighting arrangement at the venue, however, dampened the much-anticipated show despite a huge gathering. The rhythmic beats of the Chigring was supposed to rend the air when the clock struck 2 O'clock in the afternoon but due to several 'technical' hitches it was delayed and ultimately began just after dark at approximately 5:30 pm when the Meghalaya Chief Minister Dr Mukul Sangma arrived.

By the time the Chigring orchestra began darkness had crept in and the poor lighting at the field reduced the visibility further. The traditional head gear of the Garos comprising of the 'Kotip' including the 'Do'me' was a sight to see but the dismal electrification at the field ensured not many could catch a glimpse of the colorful costume.

The impact of the poor lighting was

clearly visible before the eyes of the invited guests with one senior citizen and former politician Mrs Meriam D Shira calling upon the organizers to ensure such a 'situation' do not occur in the near future. Her calls for a rectification were greeted with shouts of joy from a large section of the crowds including some of the participants.

Despite the glitch at the grand finale, the audience loved every moment of the orchestra which lasted for approximately half an hour. A special tribute was also made for veteran Garo Hills musician of yester-years Late Raphael Marak who spread the Chigring fame far and wide by holding concerts with the bamboo instrument beyond the Garo Hills region.

Meanwhile, the district administration has announced that there are plans to organize an orchestra of 10,000 Chigrings in the coming year in Garo Hills to set a record of sorts within the Limca and Guinness Book of World Records. Wednesday's 1000 Chigring festival would also be telecast before the judges of Limca Book of World Records within a few days time, it was announced.

(Seven Sisters Post 6. 12. 12)

Hornbill Festival Concludes

DIMAPUR, Dec 7 – A colourful and elaborate closing ceremony wined up the 13th Hornbill Festival this evening at Heritage Village, Kisama, around 15 kms from Kohima.

Speaking on the occasion, Nagaland Chief Minister Neiphiu Rio said festivals like this bring people together, to understand one another and foster oneness.

Rio stated that about a lakh of people visited Kisama during the seven-day festival and added that many activities have happened in Kohima and around including Dimapur. He hoped that all those who visited the festival would have warm memories of Nagaland and leave behind whatever unpleasant ones they might have come

across.

A musical drama was presented by the 'Dreamz Unlimited'. Other entertainment items at the grand finale included presentation of special number by a Choir group, musical numbers by various bands and dance presentations. The Heritage in House band also presented a number of songs prior to the start of the formal programme. The grand finale of the Hornbill Fest 2012 concluded with the lighting of the bonfire by the Miss Nagaland 2012 Imlibenla Jamir who was crowned here last evening. Imlibenla won the hearts of the judges by stating that the qualities of a beauty queen should be that of optimism.

(<http://www.assamtribune.com>)

150th Death Anniversary of Freedom Fighter Kiri Daloi (1823-1862)

(A seminar paper presented by Shri Heibormi Sungoh at the National Seminar 2012 at District Library organised by Sein Raj Jwai to mark the 150th Death anniversary of Kiang Nangbah)

Theme: Jaintia Resistance, Venue: District Library Jowai on 29th December 2012.



Kiri Daloi Dhar was the Daloi of Changpung Elaka (territory), Jaintia Hills before independence fought bravely against the British force on

the 5th February 1862 (Raliang market day) in a village known as Changpung. It was almost as a part of Sepoy Mutiny 1857 which ignites the minds of Indian soil.

Kiri Daloi Dhar (Kiri is his name, Daloi means Traditional Chief, and Dhar is his Title) was born in the year 1823 in his native place Changpung village. He is popularly known as Kiri chaliang, because his neck is slightly tilted towards the left. (Literally chaliang means tilted). He has keen interest and love for his own religion and cultural heritage. He was elected as a Malihangot (the leader of sangots, the followers of Daloi) in the traditional institution.

After the death of Riangu Daloi Shylla, the Waheh Khadar nor (elder representatives from each clan) selected Kiri as a new Daloi of the Elaka Changpung to take responsibility for the smooth running and functioning of the whole kingdom. The traditional system of selection of Kiri Daloi is popularly known as Thmat-thohkhyndaw. The meanings of Thmat-thohkhyndaw is the selection of any important person by using a very long chanting and finally smash the egg and read the signs of indication from egg yolk. Kiri Daloi married a very beautiful lady known as Chyndon Papang as per traditional marriage ceremony commonly known as Bia Lampah.

He took charge as the Daloi in the year circa 1852 at the age of 29 confidently. As the new Daloi, he was an able young man who had a strong feeling of patriotism in his heart and properly governed the Elaka.

There were many reasons which provoked the Jaintias to stand against the British forces; some of which included,

(i) The house tax imposed by the British on the Jaintias on 1860.

(ii): The interference by the British in the religion and rituals of the Jaintias, such as the cremating of the dead, Behdienkhlam Festival, Pastieh Festival and many others.

In 1860 a house tax was imposed and within a few months, the people were in open rebellion. Unfortunately a large force of troops was closed at hand and before the revolt could make any head. In Jaintia Hills 310 persons were taxed on whom the whole amount assessed was Rs1259. The highest amount levied was Rs 9 per head, and the rest Rs 5 per head.

The most burning issue of the war was the interference of the British at Pastieh of Yalong on the concluding day on the Saturday 21st April 1860 (Muchai market day) in a particular dance place known as Khliehmyntang, where shield and sword were destroyed and some shields and swords were taken away by the British.

The Shad Pastieh is a religious festival performs during the late of March or early in the month of April. It is performed at different altars located in Raj Yalong such as (i) Kaikso (2) Myntang (3) Kupli (4) Thanglipdang (5) Knein rapati (6) Musko Daloi (7) Blailakroh (8) Moomulang (9) Ha iung u Lyngdoh (in the Priest house) etc.

The people were suppressed but could not resist the Might of the British Empire equipped with sophisticated arms. The people were irked by the ghastly behavioural activities of the British Empire and were totally helpless.

In Jwai the people under the leadership of U Kiang Nangbah, were actively motivating people from different parts of the Kingdom particularly Changpung and motivated Kiri Daloi to initiate a rebellion against the British Empire. Kiri Daloi convened a meeting of the neighbouring Daloi at lawmuchai

(Changpung market) during Kupli Puja festival, in the late of the year 1861 where the Daloi of Elaka Mynsoo, Daloi of Elaka Raliang, Daloi of Elaka Nangphyllud and Elders of Khonchnong village under the leadership of Long Suiai and others discussed about the suppression by the foreigners. Jwai people played a very active role in convening different regional Durbars to mobilize and revolt against the mighty British force.

The Jaintias held a General meeting at Madiah Kmai Blai, Syntu Ksiar on the Monday 20th January 1862 and unanimously elected Kiang Nangbah as the leader of Jaintia force and Kiri Daloi as the spoke person of the Jaintia Durbar, to have fought against the British force for their own rights. After the General meeting was over, the Jaintias with their brave hearts rised a fierce rebellion and attacked the Jowai Thana where some of the British soldiers were killed and few of them had a narrow escape. This war is popularly known as Thma Jaintia in local Pnar language (which literally means Jaintia rebellion). The wife of Kiri Daloi, Mrs Chyndon Papang narrates the consequences of agitation to Lakhma Sungoh (my grandmother), who told that after exactly two weeks from the Jaintia Durbar, "The British came here and invaded us at Raliang market day".

The Jaintia people burnt the houses of the native Christian in Jowai on the 23rd January 1861 because they were suspected as the informers of the British and also they didn't join the struggling against the British troops.

In Changpung sector British troops were lead by Lieutenant Colonel W. Richardson in guidance of Pator of Nangbah and Changpung people were lead by Kiri Daloi himself. Changpung people fought bravely against the British force with their bows, arrows and muskets as to have resisted the British force.

As soon as Kiri Daloi received the message from his soldiers about the

arrival of the enemies he went hurriedly to his resident to meet his wife and his only son named Kyrsiang Papang in his residence before he went to the battle field. But on reaching home he found that his wife was not at home and his sister in law, named Syiang Papang told Kiri Daloi that she went out to meet him and inspire him before fighting the enemies. During that moment he gave his money bag to her sister so that she will hand it over to his beloved wife but she (Syiang Papang) didn't give the bag to his wife.

The location of the *wyrchakor* (stockade) is along the banks of river Umiurem, a steep sloping landscape divided by this Rivers flowing through Changpung village and joins Kupli River at Testar. Some of the soldiers from both the parties were wounded and even loss their lives during the battle. As per information from Mr Subor Tkhoh Suchiang he told Chyndon Papang there were eleven persons from Changpung who were killed during the encounter and Kiri Daloi was among them. Mr Subor Tkoh Suchiang is a right hand man of Kiri Daloi who was fired by the British soldiers in the encounter at his right knee. Kiri Daloi was shot death in his head at Changpung battlefield on 5th February 1862 (Raliang market day) at 3 P.M in the afternoon. After Kiri Daloi was killed, Changpung people's resistance against the Britishers started losing momentum. The British troops carried the corpse of Kiri Daloi to the western side of river Umiurem for post-mortem. Since that time, that particular place was named as Kaiksang (literally means the washed away the entrails). Kiri Daloi left behind his only three month old son named as Kyrsiang Papang and his beloved wife.

Changpung village was burnt down and the fire raged all through the night. During the incident some old aged and sick persons were burnt alive inside their houses which in-turn traumatised the people of Changpung. The villagers along with the family of Kiri Daloi were chased out and they fled and hid themselves in the eastern part of the village known as Thlumynchong and Chahong. During their narrow escape many crying babies were thrown away,

and some of them died of starvation. The Mrs Chyndon Papang was carrying her three month baby and as she was crying her friends shouted, "hei, *Chyndon noh katu ka khon pharieh wa iam sangko, ia sniaw ka phareng i, ia tyniap ka i pathan du nei daw i iong utu u khon pho*" (Chyndon throw away your son so that the foreigners might hear us and kill us due to your crying baby). On hearing this Chyndon replied "Ban u noh o ia u ni u khon u iongnga bha wa ieh phi nga samen ieh in iap aleh pher re, dieh phi nanglai" (it is better to leave me let me die rather than to throw my own son, please leave me alone). They left her alone and proceeded to a safe place far away from village.

Changpung elected the nephew of Kiri Daloi as the leader to continue the battle against the British. The Changpung warriors came out from their hide out during the night and attacked their enemies with their guerrilla tactics in their camp at Kdohkulei. The British brought the poultries from Changpung and took those poultries at the small cave known as Ksetsyiar for consumed them.

Changpung people were staying at Thlumynchong and Chahong jungles for some months and as a result of which the people suffered tremendously. After which the elders convened a meeting at madan Sniriang (Sniriang field) and elected Shri Kat Suchiang to have lead and surrendered in front of the British force at the base camp at Kdohkulei following which they were taken to Jowai.

During the journey to the base camp of British at Kdohkulei, Kat Suchiang and his followers carried a white flag as a symbol of capitulation to the British Force. Before reaching the camp about a stone throw, Kat Suchiang bowed many times to the British force as a sign of surrender. After an agreement the British promised them to bring peace and stability in the village, but Changpung people have to pay tax. The leader and his followers went back to their hideout and informed people to return back to their village.

Changpung people returned back and found out all their belongings such as gold necklace, bangles, Kpeinksiar (necklace made of gold in the form of

small balls and tied up together with a strong thread) were no more. Domestic animals such goats, cattle, strayed themselves without their own lord.

Taxation is another burden added to the tension of people which trouble them and their daily life. The poor people had to pay their taxes using their utensils, ear rings and other domestic items such rice, clothes, etc.

During the cold night of the Thursday 25th December 1862 (Thymblein market day) at 6.30 P.M British force in leadership of Lieutenant T.R Saddler and Lieutenant EW Walcott from Nartiang lead an army to Umpara village where Kiang Nangbah, and his followers were in place of escape. They were travelling during the night time in full moon night without using torchlight except in the extreme cases and rested during the day. Umpara is a small village of 12 houses inhabited by Pnar language speaking people locally known as Khyrwang, which is within 8hrs to 10 hours of walking distance from Mynser. It is located near a small village known as Rymphum village. The British force were given information by Mon Daloi of Nartiang (Bordaloi or the chief of Daloi) and his right hand man Mr Long Sutnga from Nartiang village itself. The natural route for dynamic operation to Umpara village was guided by Mr Long Sutnga. The British troop and Long Sutnga reached Umpara at 6 A.M early in the morning where almost all the people are still asleep.

The British troop finds a very difficult task to locate the exact house where Kiang Nangbah and his followers are hiding out. So the two Lieutenants send Long Sutnga to have a spying to each and every house. Umpara is a small village divided by a road in the middle so; it is easy for Long Sutnga to perform the task of spying. At last Long Sutnga reached in one hut with a snoring sound of many men. Long Sutnga is a Pnar Language by native shouted and calling the name of Kiang Nangbah and his followers. Kiang Nangbah and his followers awake on hearing a Pnar language with a sense of feeling that they might be their own supportive people in the hideout. People inside the house response to the request of Long Sutnga and open the door and saw him

with an exhaustive mood and shivering of coolness. Long Sutnga on seeing Kiang Nangbah screamed and called the British and suddenly grasp Kiang Nangbah, but he was thrown away due to the strong energy of Kiang Nangbah. The Troop rushes to the spot and Kiang Nangbah took quickly his gun and aimed at the head of Lieutenant T.R Saddlier at a very close range but the gun didn't discharge the flames and bullets. Lieutenant was narrow escaped in this fraction of second and he ordered promptly his troop to fire while Kiang was picking his sword. Kiang was fired in his hand and the British captured and forceful tied his hand to the back. The beloved wife of Kiang Nangbah from Challam clan and his two children also were taken along with him.

After the British force had accomplished the dream they ordered the villagers to prepare food for them in supervising of the British people. At the first instant the local people rejected the order but they had to do it at the gun point. After they had eaten their launch at Umpara British force returned back to Nartiang along with the hostages

In the afternoon of the same day (i.e. 27/12/12) the British returned back and halt at Pnar village known as Nonglaket for a night which situated on the way to Nartiang. In the next day ie on (28/12/62) early in the morning they left Nonglaket and reach Nartiang at 8 P.M in the evening and halted at Nartiang with Mon Daloi and Long

Sutnga for further work and benefit of the British. The British handed over the wife of Kiang Nangbah and his two children (one male and one female) to Daloi Mon for care taking, but these family of Kiang Nangbah vanished away in the hand of Mon Daloi and Long Sutnga. And early in the morning of the next day (i.e. 29th December 1862), they left Nartiang and reached Jwai at 2 PM o clock in the Evening. U Kiang Nangbah was brought in front of Colonel Dunford and he convicted Kiang Nangbah a final trail with death sentence. Jaintia Hills was betrayed by Manik Daloi Pakyntein of Jowai, Mon Daloi of Nartiang and Long Sutnga. British Government promulgated anyone who could give information about Kiang Nangbah would receive a reward of Rs1000/- and for his follower would be Rs 500/-. This reward of Rs1000/- increased the ambition of Long Sutnga which lead to the incarceration of Kiang Nangbah.

Kiang requested Colonel H.F Dunsford to leave him for a week long for meeting his wife, children, family, and others important friends, but sir Dunsford rejected his request and hanged him to death on 30th December 1862 (Musiang market day) at 5 P.M in the evening at Uawmusiang, Jwai, Jaintia Hills, Hynniewtrepland, India.

In the present context of modern society, Kiang Nangbah is an example of strong Divinity faith and belief as to fight against corruption and exploitation of the under privilege. He had a strong commitment and calibre to Pnar

people, and as an example to consecutive future generations with a strong determination, truth and intelligibility of the mind power.

But after India got independence in 15th August 1947 those lives sacrificed for our freedom are forgotten and they are all our FORGOTTEN HEROES.

Information Sources:

(a) From Smt Lakhma Sungoh the granddaughter of Kiri Daloi, Shangpung Jaintia Hills collected in 1986.

(b) From Shri Tokin Rymbai an IAS officer Government of India collected in 1989.

(c) From Shri Jopthiaw Pariat an independent researcher, Jowai Meghalaya 2012.

(d) From local people from Umpara when i and my friends from Thoohtre cultural and film Society, Jaintia Hills in guidance of Mr Jopthiaw Pariat visited the site on March 2008.

(e) From Don mulieh collected in the year 2000 a Harmuid (traditional drummer) of Raji Yalong and from Mr Lomy Pale.

(f) From the travelling Diary of the Commissioner and Governor General'S Agent, North East Frontier, on special duty in the Cossyah and Jynteeah Hills, from Saturday, 21st March, to Saturday , 4th April 1863, inclusive.

(g) From the North East frontier of India by Alexander Mackenzie published in 1884.

(Shri Heibormi Sungoh, Shangpung, West Jaintia Hills, Meghalaya Member of Thoohtre cultural and film Society, Jaintia Hills, email: Heibormis6@gmail.com, Mob.: 96121-62191)

Mathematician Ramanujan's Birth Anniversary Observed

GUWAHATI, Dec 22: abacus, a mathematical society for children, celebrated the birth anniversary of the great Indian mathematician Srinivas Ramanujan today at Maharishi Vidya Mandir at Silpukhuri in Guwahati.

Dr Ranjana Choudhury, founder secretary of abacus, informed that abacus worked for popularization of Mathematics among children so that they get rid of the phobia for maths.

The year 2012 has been declared as the 'National Year of Mathematics' in the country to pay a tribute to the great Indian mathematical genius

Srinivasa Ramanujan.

Dr KD Krori, eminent physicist and former Principal of Cotton College, Dilip Kumar Dutta, a former professor of Mathematics in the University of Rhode Island, Kingston, USA and Dr Bijoy Krishna Deva Sarma, nationally acclaimed educationist and mathematician were present at the function.

Vedic mathematics for children, a book written by Dr Ranjana Choudhury, former Head of the Department of Handique Girls' College, Guwahati, was also released by Dr KD Krori. The

book is an effort to inculcate interest about Mathematics among students, particularly children, and to introduce them to the treasures of Vedic Mathematics, said Dr Choudhury. She also said that the release of her book during the National Year of Mathematics bore significance.

Dr Krori in his speech stressed inculcation of interest for Mathematics and to practice maths in order to love it. Citing his own example, Dr Krori mentioned how he was an average student who was weak in

(Contd. to Page 11)

हिंदू से मुस्लिम बने मोइनुल फिर संजय बरुवा बन गए

सुबह का भूला शाम को वापस घर आ जाए तो उसे भूला नहीं कहते और कुछ इसी तर्ज पर प्रदेश जमियत के पूर्व सचिव तथा हाई मदरसा शिक्षक मोइनुल हक आज इस्लाम धर्म त्याग कर हिंदू धर्म को फिर से धारण कर लिया।

यहां पलटन बाजार सोलापारा स्थित शंकरदेव नामघर में आयोजित एक कार्यक्रम में धुबड़ी के गौरीपुर निवासी मोइनुल हक अपनी पत्नी हसमारा बेगम और चार बच्चों के साथ विधिवत रूप से हिन्दु धर्म धारण कर क्रमशः संजय

बरुवा और अजया बरुवा बन गए।

इस मौके पर मीडिया से बातचीत करते हुए संजय बरुवा ने कहा कि हिन्दुओं में जाति और छुआछूत के भेद से खिन्न होकर उन्होंने वर्ष १९८४ में धर्म परिवर्तन कर मुसलमान बन गए थे। लेकिन बाद में इस्लाम धर्मावलंबियों में फैली भ्रांतियां और अधंविश्वासों के साथ दूसरे धर्म को धर्म न मानने की प्रवृत्ति को देखते हुए उन्हें लगा कि सनातन धर्म ही एक मात्र ऐसा पंथ है जो अपने धर्म की इज्जत करने के साथ

दूसरे के धर्म को भी सम्मान करता है।

संजय ने बताया कि उनका संबंध प्रतिमा बरुवा पांडेय के परिवार से रहा है और धर्म परिवर्तन कर इस्लाम धर्म स्वीकारना उनकी बड़ी भूल रही। उन्होंने बताया कि एक साल पहले ही उन्होंने कोर्ट में शपथनामा दाखिल कर हिन्दु धर्म धारण कर लिया था और उसके बाद से उनके साथ बहुत अत्याचार किया गया और धमकियां दी गई।

(दैनिक पूर्वोदय - ७.०१.२०१३)

गुवाहाटी में बीस हजार संदिग्ध रिक्शाचालक नगर निगम, डीजीपी को हाईकोर्ट का कारण बताओ नोटिस

गुवाहाटी, २९ नवंबर - नगर में संदिग्ध रिक्शाचालकों की बढ़ती संख्या के पुर्व अगप विधायक जगदीश भुयां द्वारा दायर एक जनहित याचिका की सुनवाई करते हुए गौहाटी उच्च न्यायालय ने नगर निगम के आयुक्त और पुलिस महानिदेशक को कारण बताओ नोटिस जारी किया है।

ज्ञात रहे कि श्री भुयां को सुचना अधिकार कानून के तहत मिले तथ्यों से यह खुलासा हुआ है कि गुवाहाटी नगर निगम के पास पंजीकृत रिक्शों की संख्या १६ हजार है जबकि गैर-पंजीकृत रिक्शों की संख्या ५१०० हैं। यानी कुल २१,१०० रिक्शाचालक हैं तथा इनमें से सिर्फ ५४४ चालकों के पास ही वैध लाईसेंस है। शेष २० हजार के पास रिक्शा चलाने के लिए निगम की ओर से जारी कोई वैध लाईसेंस उपलब्ध नहीं है। इसके अलावा निगम के पास इन

रिक्शाचालकों का कोई अता-पता भी उपलब्ध नहीं है। श्री भुयां ने बताया कि सूचना अधिकार कानून के तहत मिले इस तथ्यों के आधार पर उन्होंने पुलिस महानिदेशक जयंत नारायण चौधरी को एक पत्र लिखा था। पत्र के जरिए उन्होंने ऐसे रिक्शाचालकों की नागरिकता की पहचान तथा अन्य पहलुओं पर जांच करने का आग्रह किया था, लेकिन इस पत्र के बाद पुलिस महानिदेशक ने कोई सकारात्मक पहल नहीं की। इसके बाद श्री भुयां ने आखिरकार गौहाटी उच्च न्यायालय में एक जनहित याचिका दायर की।

याचिकाकर्ता श्री भुयां ने बताया कि पूर्वोत्तर के इस प्रमुख शहर में रिक्शा चालकों की संख्या में बेतहाशा वृद्धि हो रही है। इनमें से अधिकांश के बारे में नगर निगम के पास कोई सूचना नहीं है।

उन्होंने शक व्यक्त किया कि रिक्शा चालक के वेष में संदिग्ध बांग्लादेशी नागरिक सहित अपराध जगत से जुड़े लोग यहां सक्रिय हैं। लेकिन न तो पुलिस और न ही रिक्शा चालकों को लाईसेंस देनेवाली नगर निगम को इनकी सुध लेने की फुर्सत है।

नगर निगम को ऐसे रिक्शाचालकों का अता-पता तथा अन्य दस्तावेज की जांच के बाद ही याचिकाकर्ता की ओर से न्यायालय में मामले की पैरवी करनेवाले वरिष्ठ अधिवक्ता बिजन महाजन ने बताया कि न्यायालय ने वृहस्पतिवार को गंभीरता को भांपते हुए असम पुलिस के महानिदेशक और नगर निगम के आयुक्त को कारण बताओ नोटिस जारी कर संदिग्ध रिक्शाचालकों के संदर्भ में स्थिति स्पष्ट करने को कहा है।

(दैनिक पूर्वोदय ३० नवंबर २०१२)

पाकिस्तान में जारी है हिन्दु दमन!

१ दिसंबर, २०१२ की सुबह, कराची के सोल्जर बाजार के डौली खत्ता इलाके में रहने वाले १५० हिन्दु तब सकते में आ गए जब मुहल्ले में हथियारबंद पुलिस और रेंजर जवानों ने श्रीराम पीर मन्दिर और उसके आस-पास के घरों को घेर लिया। उनके पीछे-पीछे धड़धड़ाता हुआ बुल्डोजर आया। हिन्दु पुरुष और महिलाएं कुछ समझा पाते उससे पहले ही फरमान गुंजा - 'अपने बर्तन-भांडे, बिस्तर और जरूरी सामान फौरन बाहर निकाल लो।' हायतौबा मच गई, बहुत दिन से उन हिन्दुओं को सताता आ रहा खौफ सच्चाई में बदलने जा रहा था। बेचारे हिन्दु महिला पुरुष भाग दौड़ कर, अपने बच्चों और जो हाथ आया उसे बाहर सड़क पर ले आए। गर्गहट करता हुआ पहले मन्दिर पर चढ़ा। हिन्दुओं को मामला समझाते देर न लगी, वे मन्दिर में रखी देव-प्रतिमाओं, चित्रों वगैरह को बाहर निकाल लाए। बंदुकधारी पुलिस के आगे एकाध ने हाथ जोड़कर विनती की तो बंदुक के बट खाने पड़े। देखते देखते सौ साल से ज्यादा पुराना श्रीराम पीर मन्दिर ईट के मलबे में तब्दील कर दिया गया। इतना ही नहीं, मन्दिर से सटे चार घरों पर बुल्डोजर चढ़ दौड़ा। माल-असबाब रौंद-रांदकर घंटे-डेढ़ घंटे में 'मन्दिर ढहाऊ दस्ता' निकल लिया। हिन्दु महिलाएं अपने बच्चों के साथ सड़क पर बिलख उठीं, पुरुष सदमे में थे। देव प्रतिमाएं, मन्दिर के बर्तन, पुजा की चीजें मलबे से झांक रही थीं।

यह सब उस बिल्डर ने किया था जिसने कुछ साल पहले वह जमीन खरीदकर वहां रहने वाले हिन्दुओं को 'एंक्रोचर्स' यानी 'जबरन कब्जा करने वाले' बताना शुरू

कर दिया था। हिन्दुओं ने जबकि कब्जा नहीं किया था, वे तो वहाँ बंटवारे से पहले से रहते आए थे। और मन्दिर तो सौ साल से वहीं था, तो कब्जा कैसा? पर बिल्डर ने एक नहीं सुनी, स्थानीय छावनी अधिकारियों से साठगांठ करके उसने हिन्दुओं को जगह खाली करने को धमकाना शुरू कर दिया। लिहाजा अदालत की शरण लेनी पड़ी। श्री राम पीर मन्दिर के राम चंद व दो अन्य ने स्थगनादेश दिए जाने की गुहार करने वाली अपनी याचिका में लिखा कि 'जुलाई २००७ में एक प्राइवेट बिल्डर ने वहां रहने वाले हिन्दुओं को मन्दिर परिसर खाली करने के नोहिस थमा दिए। उन पर 'नाले' की जमीन कब्जाने का आरोप लगाया।' होते-होते मामला सिंध उच्च न्यायालय में पहुंचा। सुनवाई चलने लगी। इस साल १० जुलाई को अदालत ने स्थगनादेश दिया। लेकिन पिछले महीने, १३ नवम्बर को बिल्डर के वकील ने अदालत को गुमराह करते हुए खुद को याचिकाकर्ताओं यानी हिन्दुओं के वकील के तौर पर पेश किया और स्थगनादेश खारिज करा लिया। जबकि सुनवाई करने वाली खंडपीठ के प्रमुख न्यायमूर्ति अकील अहमद अब्बासी ने कराची के सैन्य संपदा अधिकारी की टिप्पणी दाखिल करने की आखिरी तारिख ७ दिसम्बर तय की थी। यानी सुनवाई के बीच ही बिल्डर का बुल्डोजर मन्दिर तोड़ गया!

इलाके के हिन्दुओं में गुस्सा है, पर पाकिस्तान में हैं, सो दहशत भी है। पाकिस्तान हिन्दू काउंसिल ने इस मनमानी के खिलाफ २ दिसम्बर की दोपहर कराची प्रेस क्लब के बाहर प्रदर्शन किया, प्रशासन

की बेसुधी पर लानतें भेजीं। उधर अपने टूटे आशियाने के बाहर सुबकती सविता ने कहा, 'अपनी बेटी के दहेज के लिए जेवर जुटाए थे जो अब मलबे में कहीं दबे हैं। पति बाहर गांव गए हैं, तीन बच्चे को लेकर खुले आसमान के नीचे रात बितानी पड़ रही है।' बांह के जखम दिखाते हुए लक्ष्मण ने बताया, 'मैंने उन्हें रोकने की कोशिश की तो बंदुक के बट मारे। मैंने कहा मुझे मार दो, मन्दिर मत तोड़ो।' भंवरी उस समय नास्ता बना रही थी जब बुल्डोजर घर रौंदने आया था। कुछ ही देर में उसका घर उसकी आंखों के सामने ईट-पत्थर का ढेर बनकर रह गया। चप्पे-चप्पे पर पुलिसिए तैनात थे, चूं तक करने की इजाजत नहीं थी। वहां के हिन्दुओं का कहना है, पुलिस वाले मन्दिर का चित्र वगैरह तो छोड़ गए पर सोने के जेवर और मुकुट साथ लेते गए। बुजुर्ग काली दास ने कहा कि यहां बेचारे हिन्दू पहले ही तरेदें खाते मकानों में पड़े डालकर रह रहे थे। अब तो सड़क पर ही आ गए हैं। पाकिस्तानी हुकुमत की बेपरवाही से गुस्साए हिन्दुओं ने जोर-जोर से चिल्लाना शुरू कर दिया - 'तुम नहीं चाहते कि हम यहां रहें तो हमें टिकट दो, हम भारत चले जाएंगे।'

१९वीं सदी के राजस्थान (भारत) के मशूहर संत राम पीर के भक्तों के हाथों कराची में बनाया गया राम पीर मन्दिर अब बस ईट-पत्थरों का ढेर रह गया है। भगवान के भक्त देव-प्रतिमाओं, चित्रों को अपने बच्चे-खुचे घरों में ले गए हैं। पर उन्हें नही मालुम उनके वे घर कब तक खड़े रहेंगे

(पाञ्चजन्य १६.१२.२०१२)

चीन के छद्म मैत्री से सावधान

- डा० रहीस सिंह

चीन भारत का एक ऐसा पड़ोसी देश है जो भारत के प्रति बेहद रणनीतिक है, लेकिन छद्म मैत्री आचरण प्रदर्शित करने की कोशिश कर रहा है। हालांकि चीन अपनी इस ट्रैक-२ नीति में काफी हद तक सफल भी हुआ है, क्योंकि भारतीय राजनय को उसकी भारत विरोधी रणनीति के मुकाबले उसके साथ व्यापार के आंकड़े कहीं ज्यादा महत्वपूर्ण लगते हैं। इसलिए भारतीय राजनय चीनी हरकतों की अक्सर अनदेखी कर जाता है। वह भूल जाता है कि हम केवल एक अर्थव्यवस्था या बाजार नहीं, एक सम्प्रभु राष्ट्र हैं। आखिर वह कौन सी वजह है जिसके कारण भारतीय राजनय की न केवल चीन बल्कि बेहद छोटे आकार के अपने पड़ोसी देशों के सामने भी धिगधी बंधी रहती है? शायद यही वजह है कि चीनी विशेषज्ञ भारत को रक्षा पंक्ति मजबूत करने की बजाय उसे यह सलाह देने लगे हैं कि वह अपने लोगों की रोजी-रोटी की चिंता करे। लेकिन क्या अब भी भारत कोई उचित जवाब देने की कोशिश करेगा?

चीनी सस्ता प्रतिष्ठान की सोच जाहिर

'ग्लोबल टाइम्स' में शंघाई इस्टीमेट्स फॉर इण्टरनेशनल स्टडीज में दक्षिण एशियाई अध्ययन केन्द्र के शोध विशेषज्ञ लियु झांगजी ने १९६२ की जंग को दोनों देशों के लिए घातक बताते हुए कहा है कि अब दोनों देशों के बीच दोबारा लड़ाई नहीं होगी और भारतीय नेताओं को भारी भरकम रक्षा बजट पर ध्यान लगाने के बजाए अपने लोगों की रोजी-रोटी में सुधार पर जोर देना चाहिए। लिखा है कि इस लड़ाई की ५०वीं सालगिरह को भारत में जिस तरह से मनाया गया उससे लगता है कि भारत के सैन्य नेतृत्व और सामरिक विशेषज्ञों का ध्यान अब भी अपने देश की सैन्य कमजोरियों, पुराने पड़ चुके उपकरणों और खराब साजो-सामान पर ही अहका हुआ है। इस सामरिक विशेषज्ञ ने इस बात को तो स्वीकार किया है कि वह लड़ाई भारत और चीन दोनों के लिए घातक साबित हुयी, लेकिन उसने इसके लिए भारत को ही कठघरे में खड़ा किया। चीन के दूसरे

विशेषज्ञों की तरह लियु ने भी दावा किया है कि चीन को १९६२ में जवाबी हमला करने पर मजबूर होना पड़ा था। लियु का कहना है कि सीमा क्षेत्र में भारत और चीन के बीच पहली मुठभेड़ १९५९ में हुयी थी और इसके बाद चीनी सेना को २० किलोमीटर पीछे हटने के आदेश दिए गये थे ताकि भविष्य में टकराव न हो। इसे देखते हुए भारत ने आक्रामक नीति अपना ली और अपने सैनिकों को विवादित क्षेत्र में गश्त पर भेजना शुरू कर दिया। ऐसे में भारत को बातचीत की मेज पर लाने के लिए 'लाइटनिंग स्ट्राइक' करना ही एकमात्र बिकल्प बचा था।

यह धूर्तता नहीं तो किया है ?

इसे क्या कहा जाए, 'पीस ऑफ रासकैलिटी' या फिर इस चीनी विशेषज्ञ की विद्वत्त ? इसमें कोई संशय नहीं कि इस प्रकार का आरोप धूर्तता से कम कुछ भी नहीं हो सकता, लेकिन सवाल यह उठता है कि भारत की तरफ से ऐसे निष्कर्षों के खिलाफ तीव्र प्रतिक्रिया क्यों नहीं व्यक्त की जाती ? ऐसी सलाहों और आरोपों पर चुप रहना तो दबूपन का परिचयायक है। अगर लियु की बातों पर ध्यान दें तो पता चलता है कि चीन ने वास्तव में भारत को दलाई लामा को शरण देने के बदले में 'दण्ड' दिया था। क्या लियु के कथन की गम्भीरता को देखते हुए भारत को चीन की नीतियों और उसके साथ अपने सम्बंधों की समीक्षा नहीं करनी चाहिए ?

अभी कुछ समय पहले ही अमरीका के राष्ट्रीय खुफिया निर्देशक जेम्स आर. क्लैपर ने भी अपने एक बयान में कहा था कि भारत चीन के साथ सीमित संघर्ष की तैयारी कर रहा है। इस बयान में नेविले मैक्सवेल जैसे लेखक की बात की प्रतिध्वनि दिखी थी जिसने भारत पर चीनी हमले के बाद लिखी गयी अपनी पुस्तक 'इंडियाज चाईना वार' में लिखा था कि नेहरु की अग्रगामी नीति उसके लिए जिम्मेदार थी। यही बात आज लियु दोहरा रहे हैं। लेकिन इसके बावजूद हम यदि उचित जवाब नहीं दे पाये तो फिर इसके लिए हमारा नेतृत्व पूरी तरह से दोषी है। चीन आएदिन भारत को किसी न

किसी प्रकार की धमकी देता ही रहता है और भारत या तो दबे स्वर में उस पर ऐतराज जताता है या फिर 'मीडिया की हरकत' बताकर पर्दा डाल देता है। आखिर ऐसा क्यों होता है ? क्या हम चीन के प्रति उदारता के नेहरु युग से अभी तक उबर नहीं पाए हैं या फिर कोई अन्य कारण इसके लिए जिम्मेदार है ?

चीन की कुटिलता

तिब्बत को चीन ने जबरन हथिया लिया और तब से लेकर आज तक तिब्बतियों का उत्पीड़न जारी है। अभी भी तिब्बती जिस तरह से चीन के विरोध में आत्मदाह कर रहे हैं उससे चीन का अमानुषिक चरित्र उजागर हो रहा है। लेकिन भारत सहित अधिकांश दुनिया इस पर मौन है। इसका मतलब यह हुआ कि चीन की हरकतों को जायज ठहराया जा रहा है। चीन कश्मीर और अरुणाचल मामले में जिस तरह की नजरिया अपनाए हुए हैं उससे कोई भी चीनी चरित्र का आकलन कर सकता है, लेकिन भारतीय नेतृत्व ऐसा करने में अक्षम है। एक बात यह भी महत्वपूर्ण है कि चीन लगातार भारत को ही सीमा विवाद को न सुलझाने के लिए दोषी मानता है।

खतरनाक सैन्य तैनातिया

कुछ समय पहले सेंटर फॉर स्ट्रेटेजिक एंड बजेटरी एसेसमेंट ने अपने एक पत्र में कहा था कि, ऐसा लगता है कि चीन किसी उद्देश्य से अपनी सैन्य क्षमता का विकास और उनकी तैनाती कर रहा है जो अंतरिक्ष, साइबरस्पेस, समुद्र और आसमान से लेकर हर क्षेत्र में अमरीकी आजादी के लिए चुनौती है। खबरें ये भी थी कि चीन अपने नए सुपर वेपन 'कैरियर किलर' को प्रशांत महासागर में तैनात करने की तैयारी कर चुका है। कैरियर किलर एक 'एंटीशिप बैलिस्टिक मिसाइल' है जिसकी क्षमता २० हजार किलोमीटर दूर तक मार करने की है। इस मिसाइल के अलावा बैलिस्टिक, क्रुज मिसाइल, टारपीडो और समुद्र में मौजूद बारुदी सुरंगों के जरिए चीन पश्चिमी प्रशांत महासागर और फारस की खाड़ी के साथ-साथ भारत की सीमा से

सटे अरब सागर और हिंद महासागर में अपना वर्चस्व स्थापित करने की कोशिश करेगा। यही नहीं, चीन ने दक्षिण चीन सागर के हैनान द्वीप समूह में अपनी नौसैनिक क्षमता काफी बढ़ा ली है। उसने यहां पर परमाणु शक्ति वाली बैलेस्टिक मिसाइल पनडुब्बी (एसएसबीएन) का बेड़ा तैनात किया है। चीन पहले ही (०९४ टाइप) एसएसबीएन पनडुब्बी हैनान द्वीप समूह के दक्षिणी तट पर साय्या में तैमात कर चुका है। पनडुब्बी से छोड़ी जाने वाली चुलांग-२ मिसाइल तुंगफंग-३१ की संशोधित किस्म है। इसे भारत को निशाना बनाने के इरादे से तिब्बत के छिंगहवा इलाके में तलिंगहा सैनिक अड्डे पर तैनात किया गया है। यहीं पर करीब २० तुंगफंग-३१ भी तैनात हैं जो ७२०० किमी की दुरी तक मार सकती हैं। इसके साथ ही है चीन को 'स्ट्रिंग ऑफ पल्स' की नीति, जिसके तहत पाकिस्तान का ग्वादर, मालदीव का मारओ, श्रीलंका का हम्बनटोटा, बंगलादेश का चटगांव, म्यानमार का सिल्तवै, थाइलैण्ड की क्रॉ नहर, कम्बोडिया का रेयम एवं सिंहनाक्विलै चीनी सैनिक अड्डों के रूप में विकसित हो रहे हैं। चीनकी ये टेढ़ी चालें भारत को लगातार चेतावनी दे रही हैं, लेकिन भारत का शीर्ष नेतृत्व हिन्दी-चीनी भाई-भाई या 'चिंडिया' के छद्मवाद में खोया हुआ है।

बहरहाल चीन की गतिविधियां भारत के लिए ही नहीं दुनिया के लिए भी खतरनाक हैं, इसलिए उसके हर एक कदम को उसकी रणनीतिक तैयारियों के रूप में देखा जाना चाहिए।

NE Women are Afraid of Moving out After Sunset in Delhi

New Delhi, January 10, 2013: Monalisa Bora is literally afraid of moving in a private bus after sunset in the national capital. Bora had recently appealed to her office management to allow her to leave the office early.

Bora, who belongs to Guwahati, has been working in an IT company in Gurgaon for the last two years. But after the December 16 brutal gang rape incident in Delhi, many girls fear to travel after sunset to reach their homes.

Similarly, Nizong Hito, a Naga girl, who is working in a private restaurant at Cannought Place, has also appealed to her management to allow her to leave the work place as early as possible.

A recent survey conducted by the Assocham Social Development Foundation (ASDF) found that majority of women has started leaving their offices early after the sunset.

Assocham surveyed 2,500 women in Delhi and NCR, and found that nearly 82 per cent of the women respondents have

started leaving early after the sunset. "The anxiety is more among those women who travel by buses, chartered buses, three-wheelers and metro after sunset," the survey pointed out.

More than 5 lakh people from the northeast have migrated to Delhi and other metros for higher studies and employment opportunities in the last five years.

According to another survey, 15 per cent northeastern people living in the national capital are employed in government sectors while 85 per cent are working in private companies.

Delhi and NCR have 7509 private sector companies which employ lakhs of people in various fields including advertising and public relations, aviation, cosmetics and beauty industry, bio technology, BPOs, among others.

Almost 89 per cent of the women participating in the Assocham survey in Delhi, Gurgaon, Noida and Faridabad said they have begun insisting on

(Contd. to Next Page)

जन गण मन ...को उमड़ा जनसैलाब कानपुर से उठा राष्ट्रभक्ति का ज्वार सामुहिक राष्ट्रगान में पाकिस्तान का रिकार्ड तोड़ा

शशि सिंह

उत्तर प्रदेश का कानपुर शहर कभी लाल झंडे (कम्युनिस्टों) का बड़ा प्रभाव क्षेत्र माना जाता था। विशेष रूप से सुती कपड़े की मिलों की बहुलता वाले इस शहर में कभी नारा लगता था- 'चाहे जो मजबुरी हो हमारी मांगें पूरी हों।' समय बदला, पुरे विश्व और देश के साथ ही कानपुर से भी साम्यवाद की विदाई हो गई। पिछले दो दशक में बदले राजनीतिक, सामाजिक वातावरण का ही असर रहा कि परिवर्तन नामक एक स्थानीय संस्था ने जब सामुहिक राष्ट्रगान का आहवान किया तो विख्यात ग्रीन पार्क स्टेडियम में एक लाख से अधिक लोगों का जमावड़ा हो गया- राष्ट्रगान 'जन गण मन' गाने के लिए।

दर असल सर्वाधिक संख्या में सामुहिक रूप से राष्ट्रगान गाने का रिकार्ड पहले भी भारत के नाम पर था, कुछ साल पहले पाकिस्तान ने इस रिकार्ड को तोड़ दिया। वहाँ एक साथ ४२ हजार लोगों ने सामुहिक रूप से 'कौमी तराना' गाया। तभी से पाकिस्तान का नाम गिनीज बुक आफ रिकार्ड में शामिल था। भारत भी कहां पीछे रहने वाला था, लेकिन पहल की कानपुर की संस्था 'परिवर्तन' ने। इसके संस्थापक सदस्य संदीप जैन बताते हैं कि हमारी संस्था मुख्य रूप से कानपुर को साफ-सुथरा और हरा-भरा बनाने का आहवान करती है। हमने खुद भी शहर को साफ-सुथरा रखने का काम शुरू किया है। इस संस्था से शहर के कई प्रतिष्ठित और पढ़े लिखे लोग जुड़े हैं। संस्था ने कुछ समय पहले सामुहिक राष्ट्रगान का आहवान किया था। तारीख तय की थी नौ दिसंबर, दिन रविवार। स्थान था शहर का अन्तरराष्ट्रीय क्रिकेट मैदान-ग्रीन पार्क। कानपुर के लोगों का उत्साह तो देखिए, सामुहिक राष्ट्रगान का समय रखा था प्रातः १०.३० बजे। लेकिन सुबह ८ बजे से ही ग्रीन पार्क की ओर बढ़ रहा राष्ट्रभक्तों का समूह ऐसा उमड़ कि १० बजाने से पहले ही पार्क ठसाठस भर गया। एक बार लगा कि कानपुर की चारों दिशाओं की राह ग्रीन पार्क की ओर जा रही है। बच्चे, बुढ़े, नौजवान और विद्यालयों के छात्र-छात्राएं- कोई भी पीछे नहीं रहा। पार्क के बाहर सड़कों पर भी भीड़ इकट्ठी हो गई। भीड़ के उत्साह के आगे नियत समय की घोषणा में परिवर्तन करते हुए आयोजकों को राष्ट्रगान 'जग गण मन' समय से पहले १० बजकर ८ मिनट पर शुरू कराना पड़ा।

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कवि विद्यापति की विचारधारा से प्रभावित थे श्रीमंत शंकरदेव: चक्रवर्ती

गुवाहाटी ३० दिसंबर – वरिष्ठ पत्रकार धीरेन्द्रनाथ चक्रवर्ती ने कहा कि श्रीमंत शंकरदेव कोकिल कवि की विचारधारा से प्रभावित थे। श्रीमंत शंकरदेव ने अपने नाटकों में जिन पदों का प्रयोग किया था उनमें और विद्यापति द्वारा रचित पदों में बड़ी सामनता देखने को मिलती है। यही बात साबित करती है कि श्रीमंत शंकरदेव कवि विद्यापति की विचारधारा से किस हद तक प्रभावित थे। श्री चक्रवर्ती विद्यापति चेतना समिति के तत्वावधान व मां कामाख्या विद्यापति सेवा समिति के सौजन्य से जिला पुस्तकालय के प्रेक्षागृह में आयोजित विद्यापति स्मृति पर्व समारोह २०१२ को बतौर मुख्य अतिथि संबोधित कर रहे थे।

चेतन समिति के अध्यक्ष मनोज वर्मा की अध्यक्षता में आयोजित उक्त समारोह के मंच पर बिशिष्ट अतिथि के रूप में हिंदी-मैथिली भाषा के साहित्यकार गौरीनाथ के अलावा डॉ० वाईएल कर्ण और ताराकांत झा भी उपस्थित थे।

दैनिक पूर्वोदय के संपादक सत्यानंद पाठक द्वारा संचालित समारोह को संबोधित करते हुए श्री चक्रवर्ती ने मैथिली भाषा के लिए असमिया-मैथिली-बांग्ला त्रिभाषीय शब्दकोष

बनाने, विद्यापति के नाम पर पुरस्कार की घोषणा करने और जनगणना में अपनी मातृभाषा के रूप में मैथिली लिखवाने का सुझाव दिया। उन्होंने पूर्वी भारत और विद्यापति जैसे विषय पर शोध किए जाने की जरूरत को भी रेखांकित किया।

‘पूर्वोत्तर मैथिल समाज’ के विशेषांक का लोकार्पण करते हुए विशिष्ट अतिथि गौरीनाथ ने कहा कि असमिया-मैथिली की निकटता मन को अह्लादित करती है। पत्रिका का शीर्षक ही असमिया-मैथिली भाषा संबंधों को व्यापक फलक प्रदान करना है। उन्होंने कहा कि भाषा साहित्य के अधिक से अधिक पुस्तक-पत्रिकाएं खरीदकर पढ़ने की आदत डालनी होगी।

राजनेता व विशिष्ट चिंतक डॉ० वाईएल कर्ण ने बताया कि मिथिलांचल की संस्कृति चार हजार वर्षों से भी अधिक पुरानी है। उन्होंने कहा कि भाषा संस्कृति के विकास के लिए विद्यापति के बाद भी बहुत से कवि लेखकों ने अपनी सेवाएं दी हैं। अपने अधिकारों के प्रति जागरूक होने के सलाह देते हुए डॉ० कर्ण ने इसके लिए आपसी एकजुटता को जरूरी बताया। डॉ० ताराकांत झा ने आज के समारोह को दो संस्कृतियों का संगम बताते हुए कहा

कि ऐसा माहौल पवित्र और स्वच्छता को जन्म देता है। उन्होंने अपनी एक खूबसूरत गजल पढ़ते हुए कहा कि बेवहज क्यूं दूर के आभाष की बातें करे, कर सके तो सिफ पास की बातें करे, हम फरेबी-चालबाजी की हदों को छोड़कर, लौटकर चलो विश्वास की बातें करें।

इससे पूर्व अतिथियों द्वारा विद्यापति का चित्र के समक्ष दीप प्रज्वलित कर कार्यक्रम का शुभारंभ किया गया, जिसको सुश्री स्मृता पाठक ने गोसाउनी गीत ‘जय-जय भैरवी’ प्रस्तुत कर गति प्रदान की। समारोह के दुसरे सत्र में पूर्वोत्तर के लोक जीवन की झांकी प्रस्तुत किए जाने के अलावा दरभंगा आकाशवाणी केन्द्र के कलाकार राजीव रंजन झा, सुमन कुमार ठाकुर ने सुमधुर गीत प्रस्तुत किए। स्थानीय नृत्यांगना मेघाली कलिता, काबेरी शर्मा, ज्योतिस्मिता वैश्य, नयनी गुप्ता ने सत्रिय और ग्वालपाड़िया लोकनृत्य तथा जयकुमार मेधी ने विद्यापति पदावली गायन पेश किया। इनके अलावा बिहार के विभिन्न हिस्सों से आमंत्रित कलाकारों ने अपनी बेजोड़ प्रस्तुतियों से देर रात तक श्रोताओं को बांधे रखा।

(दैनिक पूर्वोदय ३१ दिसंबर २०१२)

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जन गण मन ...

समय से पहले शुरु होने के कारण कार्यक्रम के अतिथि व केंद्रीय मंत्री श्री प्रकाश जायसवाल भी उसमें नहीं पहुंच सके। हास्य कलाकार राजु श्रीवास्तव भी ११ बजे पहुंचे। उन्होंने राष्ट्रगान के लिए नया रिकार्ड बनाने पर कानपुर के लोगों को धन्यवाद और बधाई दी। भाजपा के महापौर सिंह द्रौण और विधायक सतीश महाना भी कार्यक्रम में सम्मिलित हुए। गिनिज बुक आफ वर्ल्ड रिकार्ड्स के अधिकारी भी मौजूद थे। शीघ्र ही कानपुर का नाम और सर्वाधिक संख्या में राष्ट्रगान गाने के लिए भारतीयों का नाम इसमें दर्ज हो जाएगा।

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NE Women are Afraid of Moving out

leaving offices on time, immediately after duty hours.

The effect is quite visible in several BPOs and IT companies which employ lakhs of women. The Delhi and NCR region has approximately 2500 IT and BPO companies.

The survey also reveals that the efficiency of women employees had plummeted by almost 40 per cent due to the fear factor.

Although these women have been working in night shifts but after the heinous gang rape they are not interested in night shifts. They say that they are not willing to risk their life for job.

(The Sentinel. 11.01.13)



Delegates in 3 Days Workshop on Janajati Faith & Culture by Janajati Forum at Haflong



Jeme Naga Janajati of Assam

