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## An Acid Test for the P.M.

### Editorial

Kashmir- the holy land of sage Kashyapa, is very recently under the wrath of Nature which lasted for a fortnight. Otherwise a paradise of snowclad mountain peaks and beautiful DAL Lake, Kashmir was enundated with flood water. The water rose upto the height of a two-storeyed building. All that happened are unprecedented and some say that it has occurred after 106 years.



The three wing of the Defence Forces swung into action, in no time; day in and day out and rescued nearly 2.50 lakh of people to safety. Food, medicine and medical help followed hand in hand. Figuratively speaking, 86 transport aeroplanes, and also army helicopters, 30,000 Jawans were deployed. Poonch the most difficult area to approach was overcome before long. NDMF (National Disaster Management force) worked hand and gloves with the Jawans in rescue operations.

Interestingly, the separatist leaders as well as the state government machineries were not sighted during the rescue operation in the valley. Perhaps many of them were in to-be-rescued groups.

The central govt. has declared it as Natural calamity and has released 1000 crores for the relief work. Other states like UP (10 crores), Rajasthan (5 crores) and Assam (5 crores) have advanced their helping hand for rebuilding the affected area of the state of Jammu and Kashmir.

The Prime Minister Narendra Modi, has to his credit the rebuilding of Gujrat which was hit by a severe earthquake in 2001. The party BJP replaced sitting CM of Gujrat by Narendra Modi. He took charge and in record time restored devastated Gujrat to a developed Gujrat.

Destiny has the design that she wants to take once more an acid test of Narendra Modi, of his ability, capability and statesmanship from the present capacity.

In case of Gujrat, CM Narendra Modi got support from within and without Gujrat. Specially pravasi Gujratis poured their assistance like anything.

In case of Jammu and Kashmir, PM Narendra Modi is getting and will be getting full support from his government and the Nation as well. Pravasi Bharatiyas will certainly come forward in unison to rebuild the Kashmir valley to its old serene glory - to that glory, as poet says, "*if there is Heaven, then this is it, then this is it*". The Prime Minister has already two agenda in hand-Varanasi and the Ganga. Now it is added by Destiny Kashmir.

Emotionally interpreting Kashmir has had been accumulated with so many sins, sighs and series of sad-events. These deserve costly cleansing. But motionally speaking the extremists will raise their heads (as per news, they have started it by snatching relief materials from the parties and have distributed them on their behalf) against government's rebuilding works. The state government is still in a place of doubt. Pakistan will try to prevent the progress by hook or by crook (their PM is going to raise Kashmir issue in UN, on the platform in UN created by Nehru long back in 1948). But for PM Modi, these are known hurdles. We do hope, Kashmir-in-rebuilding, will remain as the crown of mother India in all time to come, and put the last nail in the coffin of hope of Pakistan. After all this is an Acid Test of Modi's will power.

Editor

## Social Role of the Bhagawad Gita

- Dr Jyotsna Bhattacharjee

The Bhagavad Gita has made a great impact on Indian mind since time immemorial. It is more a philosophic treatise than a religious one. In the Kurukshetra war, as described by Maharshi Vyas Deva in his epic the Mahabharata, Arjuna, the third Pandava, at the very outset feels dejected at the sight of his relatives, preceptors and friends in the enemy line. He tells his charioteer Lord Sri Krishna that he would not fight, since he could not possibly kill his near and dear ones. He trembled and dropped his bow on the Chariot. To arouse him (and any depressed one) for his destined work as Kshatriya, Sri Krishna took to advise him. That is when the teaching of the Bhagavad Gita started.

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

Swami Vivekananda was greatly impressed by the teachings of the Gita. He was not only a religious head, but was also a social worker. He established the Rama Krishna Mission in 1897. It has distinguished itself as a religious organization in modern India, which adopted social service as one of its main themes, and which drew inspiration for this mainly from the Indian tradition. The strong emphasis of Karma Yoga in the entire approach of the Rama Krishna Mission is a clear indicator of the impact of the Gita. While Swami Vivekananda based the doctrine of Karma Yoga mainly on the Gita, he often referred to the Buddha as an "real Karmayogin".

After wandering throughout India for several years and sharing the misery and privation of the oppressed classes, he asserted in 1892 that to care for them and to raise them is the first duty of religion.

Subsequently Vivekananda's coining of the phrase "*Daridra-Narayana*" elevated the service of the poor to be equal in importance and value to the service of God". He said, "The only God that exists, the only God in whom we believe my... God the miserable, my God the poor of all races". He believed the only way to help the poor was through the spirit of "Niskama karma" of the Gita. His vow was to serve humanity.

The Bhagawad Gita had a very significant role in the life and work of Vivekananda. In fact, in his short opening address in the parliament of religions in Chicago in September 1895, he quoted a

verse from the fourth chapter of the Gita. The most significant elements from the teachings of the Gita, which Vivekananda explained to his followers, are contained in the publication entitled "Karmayoga". Various aspects of karma were discussed by him not only from a theoretical angle, but also in relation to life in modern times. One of the main messages which he wanted to convey was the supreme importance of being "ready to sacrifice himself for others, expecting no personal gain in return". Vivekananda spoke about Sri Krishna and the Gita in course of some of his lectures. He saw in the Gita the all-round and wonderful activity and "combination of brain and heart". He emphatically declared about the Gita that nothing can approach it anywhere.

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

While "*niskaama karma*"

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

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

Tilak's elaboration of '*Lokasamgraha*' was intended to

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

Though Tilak broadly accepted the metaphysical concept of Advaita Vedanta of Sankara, yet



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

Tilak's contention was that, not only in Kaliyuga, but even prior to that, warnings were given about the disadvantages likely to be caused to society by a widespread recourse to sannyasa. This practice of renunciation was

encouraged by the Buddhists and the Jains. In the Bhagavad Gita only an attitude of renunciation concerning the fruit of action is recommended, not renunciation of worldly duties as such. In Tilak's opinion, Gita's method of harmonizing the two ancient doctrines, '*Pravṛtti*' or Karma and '*Nivṛtti*' or renunciation was very beneficial to society.

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

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

In the pre-Tilak days Sankara and Ramanuja were the most

popular commentators on the Gita. While Sankara laid emphasis on jnanayoga and Ramanuja on Bhaktiyoga, both of them pushed Karmayoga to the back-burner. Tilak disagreed with both Sankara and Ramanuja and asserted that Karmayoga represents the essence of the Gita. For him Jnanayoga and Bhaktiyoga, which are found in the Gita, are subservient to Karmayoga.

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

On the other hand, Tilak said,

that if a man's desire for something, which ultimately is harmful for his well-being, is not checked, he will end up in greatest unhappiness. He asserted that only desirless action can give man true happiness. He emphasized repeatedly that for true happiness freedom from attachment to the results of action is essential. Even when we perform our duties for the welfare of the world, it should not be result-motivated but 'should be done' as a dharma. 'Lokasamgraha' is an important duty according to Tilak. But it must not be forgotten that action for the welfare of the people also should be free from attachment. Actions become meaningful and a source of happiness when they are performed with the desire of dedicating all of them, including the fruits derived, to the Lord. This kind of desire is permitted, since it is a noble desire, because result-oriented. The peace and happiness which arise from the act of dedicating everything to the Lord is not tied to the fruit of action. So long the man is not free from the acquisitive sense, he will remain a slave to his acts. Those who are enlightened, perform their actions till death with the idea of dedicating them to Brahman. Tilak interprets this as the final culmination of all yogas— Karma, Bhakti, as well as Jnana.

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

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

Tilak is the first commentator on the Gita to write in such detail in the importance of 'Lokasamgraha'. In the Bhagavad Gita Sri Krishna advised Arjuna regarding the duty and goal of mankind. In addition to the individual goal of 'sreyas', wider goals ranging from social harmony and social responsibility to the world preservation are introduced. The purpose of karma or human action gets a new meaning from Sri Krishna's statement that he himself works for 'Lokasamgraha' and that if he did not do so, the world would be destroyed. So one should work for the welfare of humanity according to his aptitude. Let us see what the Gita says about caste distinction. The Gita states that 'guna' (quality or aptitude) and 'karma' (function) constitute the basis of 'varna' system. Radhakrishnan commented that the emphasis is on 'guna' (aptitude) and "karma" (function) and not on *jati* (birth). The varna or the order to which we belong is independent of sex, birth or breeding. A class determined by temperament and vocation is not a caste determined by birth and heredity. The present morbid condition of India broken into castes and sub-castes is opposed to the unity taught by the Gita, which stands for an organic as against an atomistic conception of society.

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*(The Sentinel 24.08.2014)*

## The Inclusive Nature of Hinduism

- Ashok Vohra

The term 'religion' is derived from the Latin word '*religare*' which means 'to bind together'. Each religion does so by developing novel and exclusive devotional practices, and adhering to a code of conduct. A common feature of all major religions is the belief that there exists a supernatural being that may be called 'God'. The other feature is having a specific sacred scripture like the *Torah*, the *Bible* or the *Quran*, for example.

Hindus do not profess allegiance to any one book, scripture or doctrine. *Charvakas* and *Samkhayas* did not even accept the authority of the vedas. There are no pre-determined religious practices. You may worship once or twice daily, weekly, monthly, annually or never! You may be vegetarian, non-vegetarian or even an Aghori, who eats human flesh and excreta, and who continues to be a Hindu.

One may fast on certain days of the month, on the birthdays of the innumerable gods and goddesses, or on some other special day. Or never keep a fast and still be a Hindu.

You may believe in one or a plethora of gods or goddesses or in none of them and still be a Hindu. The notion of God is not central to Hinduism. A set idea of godhead has no place here. Underlying the acceptance of multiplicity of godheads and ways of worship is the principle that though the Supreme may be One, It can be attained differently from different standpoints.

This attitude not only removes antagonism but also promotes sympathy, approval and praise for all religions. It makes Hinduism inclusive. It assimilates the gods of other religions and their teachings into itself.

The inclusive character of Hinduism is best illustrated by the description of the genealogy of mlechhas, their language and religious practices in *Pratisargaparva*, Part I, chapter 161 of the *Bhavishyapurana*. Therein it is said that *Adam* and

**Hindus do not profess allegiance to any one book, scripture or doctrine. Charvakas and Samkhayas did not even accept the authority of the vedas. There are no pre-determined religious practices.**

*Eve* (Howwa), following the dictates of Vishnu, were initially living a celibate life in the garden admeasuring about four kosas in the Eastern part of the city provided to them by Him and were always meditating on Him. But *Kaliyuga* in the form of a serpent lured *Eve* to eat the evil fruit.

This amounted to violation of *Vishnu's* orders. Consequently, *Adam* and *Eve* had several sons. They and their progeny are called *mlechhas*. The duties of the *mlechhas* are "to worship *Vishnu*,

fire, and practise ahimsa, performing tapas (penance), and live a celibate life".

The progeny of the mlechhas, the descendants of *Adam* and *Eve*, is traced as follows: *Shweta*, '*Anuha*, '*Keenash*, '*Virad*, '*Hanooka*, '*Matocchil*, '*Lomak*, '*Nyuha*, '*Seema*, *Hama*, *Yakuta*' and so on. It goes on to say "*Moosha* is the chief preacher of *mlechhas* and is responsible for the spread of their religion."

About the origin of the Brahmi script, too, it says that "this script which is written from right to left was invented by *Nyuha* (a descendant of *Adam* and *Eve*) under the direct inspiration of *Vishnu*. (*Nyuha* is corrupt of *Manu*).

According to *Bhavishyapurana* while "The language of the *mlechhas* has four lakh minor variants, *Yavani* (Greek) and *Gurundika* (English) are its chief forms". It goes on to say, "Just as in *Prakrit* language '*paneeya*' (water) is called '*paani*', and '*bubhuksha*' (hunger) is called '*bhookha*', in the English language '*pitr*' is called '*pater* – father' and '*bhrati*' is called '*bathar* – brother'. Similarly '*ahuti*' is '*aaju*', '*jaanu*' is '*Jainu*', '*ravivara*' is '*Sunday*', '*phalgun*' is '*February*' and '*shashti*' is '*Sixty*'."

Its inclusive nature is an exclusive characteristic of Hinduism. To play with it is to rob Hinduism of its essence.

(<http://timesofindia.speakingtree.in/spiritual-articles/new-age/the-inclusive-nature-of-hinduism>)

## HINDU WISDOM

- Vinay Malhotra

The beauty of being a Hindu lies in your freedom to be who you want to be. Nobody can tell you what to do, or what not to do. There is no central authority, no single leader of the faith. No one can pass an order to excommunicate you, or like in some countries, pass a decree that orders your death by stoning for walking with a strange man.

We don't appreciate our freedom because we can't feel the plight of others who aren't free. Many religions have a central authority with awesome power over the individual. They have a clear chain of command, from the lowliest local priest to the highest central leader. Hinduism somehow escaped from such central authority, and the Hindu has miraculously managed to hold on to his freedom through the ages. How did this happen? Vedanta is the answer. When the writers of Vedanta emerged, around 1500 BC, they faced an organised religion of orthodox Hinduism. This was the post Vedic age, where ritualism was practiced, and the masses had no choice but to follow. It was a coercive atmosphere.

The writers of Vedanta rebelled against this authority and moved away from society into forests. This was how the 'Aranyakas' were written, literally meaning 'writings from the forest'. These later paved the way for the Upanishads, and Vedanta eventually caught the imagination of the masses. It emerged triumphant, bearing with it the clear voice of personal freedom.

This democracy of religious

thought, so intrinsic to Vedantic intelligence, sank into the mindset of every Indian. Most couldn't fathom the deep wisdom it contained, but this much was very clear. They understood that faith was an expression of personal freedom, and one could believe at will. That's why Hinduism saw an explosion of Gods. There was a God for every need and every creed. If you wanted to build your muscles, you worshiped a God with fabulous muscles. If you wanted to pursue education, there was a Goddess of Learning. If it was wealth you were looking for, then you looked up to the Goddess of wealth — with gold coins coming out of her hands. If you wanted to live happily as a family, you worshiped Gods who specially blessed families. When you grew old and faced oncoming death, you spent time in contemplating a God whose business it was to dissolve everything — from an individual to the entire Universe.

**Everywhere, divinity appeared in the manner and form you wanted it to appear, and when its use was over, you quietly discarded that form of divinity and looked at new forms of the divine that was currently of use to you. 'Yad Bhavam, tad Bhavati' ... what you choose to believe becomes your personal truth, and freedom to believe is always more important than belief itself.**

Behind all this — was the silent Vedantic wisdom that Gods are but figments of human imagination. As the Kena Upanishad says, "Brahma ha devebhyo vijigye..." — All Gods are mere subjects of the Self. It implies that it is far better that God serves Man than Men serve God. Because Men never really serve God — they only obey the dictates of a religious head who speaks for that God, who can turn them into slaves in God's name.

Hindus have therefore never tried to convert anyone. Never waged war in the name of religion. The average Hindu happily makes Gods serve him as per his needs. He discards Gods when he has no use for them. And new Gods emerge all the time — in response to market needs. In this tumult, no central authority could survive. No single prophet could emerge and hold sway, no chain of command could be established.

Vedanta had injected an organised chaos into Hinduism, and that's the way it has been from the last thirty five centuries. Vedanta is also responsible, by default, for sustaining democracy. When the British left India, it was assumed that the nation would soon break up. Nothing of that kind has happened. The pundits of doom forgot that the Indian had been used to religious freedom from thousands of years. When he got political freedom, he grabbed it naturally. After all, when you can discard Gods why can't you discard leaders? Leaders like Gods are completely expendable to the

(Contd. to Page 18)



## Pnar Language and its danger

- Mr Heibormi Sungoh

Jaintia Hills has about 3,819 sq km with 49,918 number of houses and total population of 2,99,108 male 1,49,891 and female 1,49,217 according to the census of the year 2001. The main occupation of the people is agriculture and to some extends in coal and limestone. Jaintia Tribe follows the matrilineal system since time immemorial. It stretches from 25.3 degree to 25.45 degree North Latitude and 91.59 to 92.45 degree East Longitude.

Jaintia is one of the major Tribe in Meghalaya state. Since the beginning, they have their own king known as Raja, who ruled a vast kingdom. Some of the territories at present fall under Bangladesh. In ancient, Jaintiapur was known as winter capital and Nartiang as summer capital. In Nartiang there lies the temple of Jayanthi Devi which is about 525 years ago. Durga puja is still performing every year in this temple. Furthermore the tallest monolith in the world 27.8 feet, located at Nartiang, brought by Shri Marphalyngki and Shri Luh Laskor.

They were ruled by the British since 1864. They were against the British under the strong leadership of Kiang Nangbah, who was arrested from his hideout at Umpara. (Way to Umpara: Namdong, Khaiñdulia, Mukoiram, Rymphum, Umpara.). He was hanged to death on 30th December 1862. Before he died he prophesied that, "if my face turns to the east, our land will be freed within a hundred years." His

prophecy came true and we got independence on 1947. Today the Jaintias are the owner of their own land and they are developing in all front.

Jaintia Hills is the abode of Jayanti Devi who is worshiped by all over India; we see from the Sanskrit prayer which, "Jayanthi Mangatakali, Badrakali, Kapalini, Durga, Kshama, Shiva, Dhatri, Swaha, Swadha Namosthute." Meghalaya formerly was a part of Assam, but in 1972 it carved as a full fledged separated state. Since that time it is named as 'Meghalaya' which means the abode of cloud.

Meghalaya forms a hill range to the south of Bramaputra valley and North of Barak Valley. The southern side is bordering by Bangladesh. Jaintia Hills is the Eastern most part of Meghalaya. The slope towards Bangladesh is called as 'War area'. And the slope toward South is called 'Bhoi area' and the top plateau is called 'Pnar area'. There are three major variations of languages called Pnar, war and Bhoi. All these three languages are related to Khasi spoken in Khasi Hills. According to the modern linguist the language is belonged to Mon-Khmer group of Asiatic family of languages.

If we analyze the culture, the belief system, religious practices and language have a close affinity with Sanskrit. While the European research scholars have tried to show the relationship of the language with the Mon-Khmer group of languages. A native Khasi scholar named as Sib Charan

Roy in the early of 20th century (1903) has shown the affinity of the language with the Sanskrit and the neighbouring languages Bengali, Assamese and Hindi.

Here are the only few words which are shown as an evidence of similarity.

<b>Jaintia</b>	<b>Sanskrit.</b>
Sotti juk	= Sathya yug
Khyndaw	= Khynda
Bor	= Bale (I change to r, eg school to skur)
Kyrshut	= Gharshan (where Gh change to Kh)
Bha	= Bha
Duk	= Dukha
Doh	= Deha
Sima	= Sima
Hok	= Hok ( hindi)
Jiñ	= joi ( from root ji)
Junom	= Jonma
Yutang	= yugtong
Jaka	= Jagat
Lalot	= lalasa
Moo	= muho
Mon	= mon
Nia	= nya
Neh	= nij
Pyrthe/pyrthai	= prithvi
Sot	= sat- sathya
Suk	= sukh
Sinta	= chinta
Thain	= sthan
Ka ktien	= kathni
Jingknia	= joknyiya
Khriam	= kriya
Niam	= niyam
Bamon	= Brahman
Blai	= Viloi (shiva) (V changes to B)
Trai	= Traihi (Vishnu)
Kur	= kul (I becomes r)
Jait	= jathi

Um	= umbu.
Sikai	= shiksha
Hati	= hasti
Hajar	= sahasra
Myntri	= manthri.
Hat	= hat.
Kamm	= karma.
Lak	= laksha.
Ma	= ma
Maya	= maya
Milai	= Milan
Nakara	= nakara
Noi	= nal
Nam	= nam
Nurok	= narak
Pakha	= pankha
Puja	= puja
Par	= par
Kongka	= ganga
Durka	= Durga.
Ram	= Ram
Lakhon	= Laxman
Por	= prahor
Pyrdit	= pradip
Pap	= pap
Pura	= purna
Phon	= phond
Raikot	= rakshas
Rong	= rong
Rup	= rup
Riti	= riti
Samoi	= samay
Charei	= charai
Sur	= swar
Sing	= singh
Chin	= chihna
Spot	= shapath
Yura	= yugala
Saja	= shasthi
Shida	= shuddha
Thor	= sthal
Thakur	= thakur
Tangmuri	= tamburi
Thok	= thog
Soi	= soijo
Kyrapad	= kripa
Mahadei	= mahadevi
Ronchyndi	= ramchandi (kali)
Ka pyrtuh	= prithu
Kuli juk	= kali yug
Sottijuk	= sathyayug

Pnar language is still an oral language without a script. In the absence of the script of its own, we are at present using the Khasi script which by itself a modified Roman script. Therefore we find it very difficult to represent the Pnar sound both vowels and consonants in the so called Khasi script. Though Grammar book was written by father Grinard from France in 1922, it is not found being used by anybody.

Though a large number of Jaintias people are converted into Christianity, but Ram, Lakhon and Kongka, Durka are highly venerated names among all. The twins are always named as Ram Lakhon for male, and Kongka Durka for female. Traditionally Jaintia people worship Ronchyndi, Biskurom, pyrthat, Synchar (Rajarajeshwari), Syiem sngi (Sun god).

While Pnar, War and Bhoi speaking people belonging to the same group having their origin from the Hynniew Trep descends from heaven through Golden vine under the leadership of Woh Lakriah. There are some minor communities with their own language and identity such as Biate and Bengali.

#### Phonetic Scheme

Our vowels is broadly corresponds to Hrasya, Dirgha and plutha of Sanskrit, in pnar we call it as tbian, pyrdis & jrong i.e., short, long and longer vowels. For example a = short, aa = long and aaa = longer, and the same also to i, ii, iii; u, uu, uuu; e, ee, eee. In composing of the song we use the hynniew skit (Tonic solfa) a, ma, dum, me, pa, ra, khe, which is equivalent to the Indian sa re ga ma and English tonic solfa do

re mi fa so la ti do.

The whole area is also called Khad Ar Daloi, which means Twelve Kingdoms (Elaka). Each Kingdom is administered by Daloi elected for a life time and his council on a republican concept of a Dorbar (Council) consisting of all elders citizen. The community follows the matrilineal system, as the woman plays a vital role in domestic religious and cultural affairs. They inherit ancestral property in the family whereas; maternal uncle is the head of the family. They do not participate in the election of Daloi (King) and the deliberation of the Dorbar (Council).

#### Danger to the Pnar Language

Pnar language is not taught in school as the mother tongue. In school, education is taught only in Khasi medium and English medium.

In Administration there is only Khasi and English medium.

Publication of Books is done only in Khasi and very few published in Pnar, including religious books and pamphlets.

The impact of English and Hindi affects the Pnar daily language. Many Pnar children call Mother 'Mum' instead of 'Bei', and father 'Dad' instead of "Pa".

There is no Television Channel broadcast in Pnar, even though Colonialism and westernization affects the purity and sanctity of the Pnar language in the context of globalizations.

Suggestions for sustain of Pnar Language

In other to improve the language, the All India Radio has

started Pnar broadcast in Pnar language.

A local cable channel called Myntoilang telecast Pnar Programmes has been launched to improve the language.

A development of Script which can correctively and effectively represent the Pnar sound is needed.

In publishing of educational text books, and introduction of language should be in Pnar.

A Regional Doordarshan channel to produce and telecast programmes in Pnar language .

Publication of News paper and periodical in Pnar language.

Uses of Pnar language in administration.

People whose mother tongue in Pnar should be proud to speak in Pnar.

As almost every language has a mechanism of its own to create new words, to express new ideas; Pnar should discover the inherent mechanism of languages to introduce new words to represent the new ideas and discoveries of modern science and Technology.

General Suggestion to the Bhasha Confluence.

The Pnar speakers as well as the other speakers of others languages of Jaintia Hills should joint the Bhasha Movement. And I assured that we the Pnar speakers will not lack behind in any efforts and actions to be taken jointly under Bhasha Movement.

We should have a National body representing each and every Bhasha spoken in our country.

In every Department of Anthropology and Linguistic in University an Anthropological survey of India should take up detail in depth survey of the different communities and the languages spoken.

Scholars and Researchers should be taken up for preserving the languages.

Programmes of presentation of Music, Drama, Poems and other languages related activities should be organized at district level, state, regional and National level giving opportunity to all languages.

It is essential that all the languages should be included in the consent schedule of the constitution.

The ministry of culture should support all the languages for production of literature, and other activities like drama, song etc.

All India Radio and Doordarshan should give due impact to broadcast or telecast programmes in all languages.

As a part of having a Broad National Organization like Bhasha, we should have a Regional level organization, steering committee and monitoring body.

Each language should constitute a body of expert and activist to work for the preservation, promotion and progress of languages.

Though it is an ideal to have Newspaper and periodical in every language, the regional Newspapers and periodicals should dedicate some space regularly for each language spoken in the region.

Central Institute of Languages should allot enough funds and take up projects for enrichment of different languages.

## SANATANA DHARMA

- Dhaneswar Engti

The Hindu,  
It's a religious conviction –  
Propagated by the Supreme Brahma!

It's the very breath of posterity,  
The Revelations of the Vedas –  
The origin of Sanatana Dharma!

It's the 'Esoteric', -  
The mind-born sons of Brahma,  
The Primordial 'Gurus' of the Hindus

The Hindu,  
It's Amrita from the Ocean,  
It's a bore and brunt of hard work  
It's a tenacious penance,

The Redeemer of our ancestors,  
The benefactor of Humanity  
It's the goddess of Ganga  
The purifier of our sins!

The Hindu,  
It's the magnitude of Task,  
The will and the hard work –  
Needed for accomplishment of life

The Hindu, it's Sublime,  
It's a life of discipline,  
A habit of preceding all our actions  
And to foresee possible obstacles

The Hindu,  
It's Sanatana Dharma,  
Synonymous with righteousness  
And Spiritual Values of life!

## AIUDF acting as guardians of illegal migrants: AASU

Guwahati, August 27: The All Assam Students Union (AASU) today trained its gun on the main Opposition AIUDF accusing it to be guardians of the illegal migrants.

“It has been proved that the AIUDF is the guardian and mouthpiece of the illegal migrants,” AASU advisor Sammujjal Bhattacharyya said, a day after the Badruddin Ajmal led party expressed its reservations to the use of the word ‘illegal migrants.’

The AASU expressed its shock at the stance of the AIUDF which even sought a ‘ban’ on the word in the assembly and warned the political party.

“If the issue is not discussed in the assembly, where will it be discussed?,” AASU president

Shankar Prasad Rai and general secretary Tapan Gogoi said in a statement.

“The issue should not only be discussed...but all Bangladeshi nationals and fundamentalist elements should be driven out of the State. We won’t allow anyone to advocate for the illegal migrants,” the AASU leaders said.

Referring to an observation by the Gauhati High Court that illegal migrants have become king-makers in Assam, the AASU leaders said, **“This fact has been proved now that the AIUDF has a soft-corner for the illegal migrants has been substantiated (by the incident in the assembly yesterday). But we will not tolerate anyone defending**

**the illegal migrants.”**

“The illegal migrants will have to go. There is no second opinion on it,” the students’ body said.

Legislators of the AIUDF yesterday had created a ruckus in the House asking the Speaker to expunge the word ‘illegal migrants’.

The AIUDF had come under fire from MLAs of the BJP and BPF who insisted that the issue of illegal migrants was being politicized.

Refusing to expunge the word, Speaker Pranab Kumar Gogoi too had insisted that the problem of illegal migration was very much pronounced in Assam and that the word ‘illegal migrant’ was not unconstitutional.

*(The Sentinel 28.08.2014)*

## No specific estimate of illegal Bangladeshis in the country

SILCHAR, August 23: Kiren Rijju, Minister of State in the Ministry of Home Affairs, has pointed out that there is no correct estimate of illegal Bangladeshi immigrants in the country which include all the 33 States and Union Territories. He gave this information in the last session of the Parliament to a number of questions put up by MPs, Radhey Shyam Biswas, Karimganj, and MK Raghavan. The Union Minister said a number of foreign nationals were found to be overstaying after coming to India on valid travel documents. The State-wise and nationality-wise details of such foreign nationals found to be overstaying during

2011, 2012 and 2013 have been given by him. This indicates that there has been significant presence of illegal immigrants, particularly Bangladeshis, in West Bengal followed by Tripura, Delhi and Andhra Pradesh.

Quite significantly, Assam shows a very marginal presence of such illegal immigrants. Details of foreign nationals deported during the same period show 22,246. The number of foreign nationals overstaying came around 1,98,984. Data for the current year has not been compiled, he said. There are also reports of foreign nationals having entered India without valid

documents. The Union Minister admitted as entry of such foreign nationals into the country is clandestine and surreptitious, it is not possible to have a correct estimate of such illegal immigrants in different states of the country.

On the question of effective measures taken or being taken by the Government to check illegal stay and overstaying of foreigners in the country, the Minister said the Central government is vested with powers to deport a foreign national under section 3 (2) (c) of the Foreigners’ Act, 1946. The powers to identify and deport

*(Contd. to Page 19)*

## Design in Mayhem: The making of a mini-Bangladesh

Guwahati, August 17: Smoke still bellows out of the embers of the razed houses at Yampha in B Sector of Golaghat district. Almost all the hard-earned belongings of the Adivashi villagers have been gutted in the raids by marauding Naga miscreants that have taken over eleven lives so far.

"It was on Tuesday morning. They (armed Naga miscreants) barged into our village and raided the houses one after the other. Some of the villagers fled instantly. Those who were inside the houses were assaulted and beaten up. They even fired shots and bombs," recalls Vikram Ekka, who is now taking shelter at a relief camp at Uriamghat.

"They looted all our belongings, including our savings. We have lost everything," he says in despair.

"Surprisingly, they left some of the families unharmed... the Miyas... They migrated here from places like Nagaon and Dhubri. These people also work for them (Nagas) in their fields," Ekka said.

A police officer who led a patrol team to Yampha noticed that while almost the entire village was ravaged by the Nagas, some houses were ostensibly left unharmed and the migrants unscathed.

"In fact, though all the Adivashi villagers ran for their lives in the wake of the rampage, the families of the immigrants are still living in their houses and going about their regular chores without any trepidation whatsoever, as if nothing has happened," the officer

said in a tone of surprise. "Only a few immigrants whose houses were inadvertently set on fire, are now taking shelter in the relief camps at Uriamghat."

The design is clear. The Adivashi settlers own the lands, not the migrants.

"Perhaps, the motive of the Nagas is to gain control of the land from the hands of Adivashis. They left the migrants unharmed, because they will need them to till and cultivate the lands and for other such laborious jobs," said an official of an intelligence agency

**Armed Naga miscreants leave unharmed suspected Bangladeshi migrants, whom they will need later as cheap labour after gaining control over the disputed land**

who is observing the situation.

This pattern has now become common throughout the A, B and C Sectors of the inter-state border with Nagaland.

The population of illegal migrants has been rapidly increasing in the A and C Sector of the border, where they are cultivating the fields for the Nagas.

The B Sector has around 171 villages, of which around 110 belong to people from Assam. The population ratio of Assamese and Nagas is 50,000:25,000. Of late, the population of the illegal migrants is also said to be increasing in this Sector, especially in places like Nokhuti.

Not far from there, the commercial hub of Dimapur is estimated to have several thousand of Bangladeshis and has become a den of illegal migrants. These illegal migrants constitute

the leading labour force in the agriculture sector owned by the Naga community. The majority of rickshaw-pullers, auto-drivers and other manual labourers belong to the Bangladesh-origin Muslim community.

The State population of Nagaland as per the 2001 census had shown a decadal jump from 56.08 per cent in 1981-1991 to 64.41 per cent between 1991 and 2001. The decadal growths were highest in the country.

The decadal growth rate of Dimapur was further high.

Between 1981 and 1991, the population grew by 67.53 per cent. In the next decade,

the growth was 57.35 per cent.

The Bangladeshi immigrants often marry local tribal girls to secure social sanction for their stay in the State. This intermingling has in fact given rise to a new community called Semiyas - resulting from the matrimony between a Sema and a Miya.

It is said that on any Muslim religious holiday, more than half of the shops in Kohima and some 75 per cent in Dimapur remain closed. The control over the business establishments is fast going out of the hands of the local tribals.

According to a survey conducted some time back, 71.73 per cent of the total business establishments in the State are being controlled and run by non-locals. Out of the 23,777 numbers of shops in the State, the local people own only 6,722 shops.

(The Sentinel 18.08.2014)

## State records 7% rise in Muslim population

- Kalyan Barooah

NEW DELHI, Sept 1 – In what is likely to trigger a fresh controversy, Assam is among the states bordering Bangladesh that have recorded a seven per cent increase in the Muslim population in the 2011 census, as compared to the previous census.

The religion-based figures of the 2011 census, which have been under compilation, are finally ready and the results have the potential to generate a storm in Assam. Several districts in Assam have recorded an increase in the growth rate of the Muslim population between five and seven per cent.

According to reports, the office of the Registrar General of India (RGI) and the Census Commissioner finished compilation of the religion-based data last week, with Assam and West Bengal recording a high growth rate.

The data reveals an increase in absolute terms of the Muslim population over the 2001 census data in nearly all the districts of Assam and West Bengal bordering Bangladesh.

In most districts of Assam and West Bengal bordering Bangladesh, the Muslim population has either become a majority or is threatening to become a majority. The uniform increase of 5-7 per cent clearly shows illegal migration has remained unchecked during the last decade, Home Ministry sources were quoted as having said.

According to the 2011 census,

the total population of Assam was 31,169,272. The total population of the State has increased from 26,638,407 to 31,169,272 in the last 10 years, recording a growth rate of 16.93 per cent.

Out of the 27 districts of Assam, eight districts registered a rise in the decadal population growth rate. Muslims dominated the districts of Dhubri, Goalpara, Barpeta, Morigaon, Nagaon and Hailakandi, recording growth rates ranging from 20 per cent to 24 per cent during the last decade. On the other hand, the eastern Assam districts mostly in upper Assam registered around a nine per cent population growth. These districts do not share any international border.

**According to the 2011 census, the total population of Assam was 31,169,272. The total population of the State has increased from 26,638,407 to 31,169,272 in the last 10 years, recording a growth rate of 16.93 per cent.**

Meanwhile, the latest figures have shaken the Narendra Modi Government, with the Ministry of Home Affairs drafting a fresh strategy. It plans to make a presentation before the Prime Minister once the strategy is firmed up, said sources.

Last week, at least two meetings were held, chaired by Union Home Minister Rajnath Singh to discuss the latest census report. The meeting was

attended by Union Home Secretary Anil Goswami and RGI Dr C Chandramouli.

Sources said the strategy being worked out is to expedite the process of updating the National Register of Citizens (NRC). The Home Ministry had given a deadline of three years for completion of the entire process.

The final publication of the updated NRC is expected by December 2016. Citizenship being a subject matter of the Central List of the Constitution, approvals of the Government of India are essential in all aspects of NRC updating. Powers to take decisions on operational issues, however, were delegated by the RGI to an empowered NRC Committee of the State Government on June 17.

The Union Home Minister has now issued fresh instructions to complete the process even earlier for identification of illegal migrants.

Sources said that Singh has further asked his officials to draft a Cabinet note on according Schedule Tribe status to the six communities of Koch Rajbongshis, Ahoms, Morans, Matakis, Chutias and adivasis.

The entire process would be fast-tracked now and the Cabinet note would be part of the presentation to be made to the Prime Minister, confided sources.

The Home Ministry estimates that according of ST status to the six communities is likely to cover about 80 Assembly seats, said sources. ■

## India hands over 71 insurgent camps' list to Bangladesh

New Delhi, August 24: India has handed over to Bangladesh a list of 71 camps of the Indian insurgent groups that still exists in the neighbouring country.

"We have handed over a list of 71 Indian insurgent camps which are still operating from the Bangladesh soil," said Border Security Force (BSF) director general DK Pathak after a four-day Border Coordination Conference with the Border Guards Bangladesh (BGB).

Appreciating the cooperation extended by the BGB against the insurgent groups based in Bangladesh, Pathak sought further cooperation from BGB for taking action against Indian insurgents and safe release of Indian nationals abducted by them.

"We can ensure that

Bangladesh will never allow any anti-national activity from its soil," said BGB chief Maj General Aziz Ahamed.

General Ahamed led a 20-member BGB delegation to New Delhi for the biannual border coordination conference whereas a 24-member BSF team was headed by its chief DK Pathak.

The BSF-BGB conference dwelt on several other critical issues including illegal migration and smuggling of Fake Indian Currency Notes (FICN), gold, arms and cattle.

Ironically, the BGB chief said that there was no illegal migration from Bangladesh to India. "There may be a few illegal crossings here and there," he remarked.

Referring to the border killing incidents, Maj General Ahamed

said, "We appeal India to bring the border killing incident to the zero level."

Highlighting the importance of coordinated border management plan (CBMP) in curbing the menace of trans-border crime like smuggling of drugs and narcotic substances, FICN, gold and cattle smuggling, both the DGs agreed for implementation of the CBMP in letter and spirit. They have also decided for vulnerability mapping every six months and exercising more vigil in maintaining sanctity of the international border in these vulnerable areas.

Both sides agreed to continue close cooperation including sharing of real-time intelligence more effectively in curbing all trans-border crimes.

(<http://idrw.org/?p=42448>)

## Islamic extremists will haunt Britain if not stopped: Cameron

London, Aug 17 (The News) British Prime Minister David Cameron has warned that if no action was taken against the militant group Islamic State in Iraq, they could bring terror to the streets of Britain, media reported.

The West is embroiled in a generational struggle against a poisonous brand of Islamic extremism, Cameron warned in an article published in The Sunday Telegraph.

The British prime minister said the world cannot turn a blind eye to the creation of an extremist caliphate in Iraq.

Writing in the newspaper, Cameron said the Islamic State fighters already control thousands of square miles of territory on the

shores of the Mediterranean and if these "warped and barbaric" extremists are not dealt with now, they will create a "terrorist state".

He added that Britain will have to use its "military prowess" to help defeat "this exceptionally dangerous" movement, or else terrorists will target people in Britain.

The prime minister said he fears the struggle will last "the rest of my political lifetime".

"The creation of an extremist caliphate in the heart of Iraq and extending into Syria is not a problem miles away from home. Nor is it a problem that should be defined by a war 10 years ago. It is our concern here and now," he said.

In his article, Cameron said Britain and the West needed a firm security response to the crisis in Iraq and that fighters from the Islamic State (IS) cannot simply be removed by air strikes alone.

He wrote that this must involve military action to go after the terrorists themselves, but also stressed that the government must take uncompromising action against extremists in Britain trying to recruit fighters for jihad abroad.

Cameron added that his government has already taken down 28,000 pieces of terrorist related material from the web.

(<http://www.thenews.co.in/post/view/21959/islamic-extremists-will-haunt-britain-if-not-stopped-cameron#.VBPO5KMzLF8>)

## Rally against killing of Priya Basumatary

KOKRAJHAR, August 25: Hundreds of people, including school students of five different schools, participated in a protest rally on Monday organized by local people at Runikhata in Chirang against the killing school student Priya Basumatary by rebels of the NDFB (Songbijit) faction in Chirang district.

The rally started from Runikhata Boro Girls' High School to Rinikhata Bazaar and back to the school campus where a meeting was held. Leaders and representatives from various organizations like the Bodo Samaj, BPF, Bodoland Students Union (BSU) participated in the meeting. BTC Deputy Chief Kampa Borgoyary, former Transport Minister Chandan Brahma, BTC Speaker Paniram Brahma, EMs and leaders as well as intellectuals took part in the rally.

A Class X student of Runikhata Boro Girls' High School, Priya Basumatary was dragged out of

her house and shot from close range, killing her on the spot, by NDFB(S) militants few hours after five members of the outfit were killed in an encounter with the security forces. The militants suspected her to be a police informer.

The leaders appealed for peace and harmony in the region. They urged all to shun the path of violence. They also appealed to the groups involved in the kidnapping of four Bhutanese nationals from Sarphang area in Bhutan two weeks ago to release them.

Meanwhile, the NDFB (S) on Monday said the killing of Priya Basumatary of Dwimuguri, in the Chirang should not be politicized. The general secretary of the NDFB (S), B Saoraigwra, in a message said it was a political gimmick of politicians. The death of Priya Basumatary should not be politicized, he said. The NDFB (S) leader said according to their sources, Priya was an informer

of the security forces and based on her information the security forces killed five NDFB (S) cadres on August 20. He also said the Chief Minister himself publically proved this by declaring a bravery award for Priya. He also said they do not want to kill any innocent people but during the struggle it was inevitable and he appealed to people to refrain from being used as informers by security forces. However, the general people have vehemently condemned the cowardly act of NDFB (S). They have expressed the opinion that Priya would not have lost her precious life if the NDFB, which was formed with the motto 'Let us die for Bodo nation but not the Bodo nation die for us', had respect for its own people. On the other hand, the NDFB (S) said the harassment of villagers in Ultapani by the SSB was a cowardly act. The NDFB (S) strongly warned the SSB not to harass innocent people.

*(The Sentinel 26.08.2014)*

## Who is the inventor of e-mail?

Washington, August 30: Know who is the inventor of e-mail? The credit goes to an Indian American VA Shiva Ayyadurai who received official recognition as the inventor of the computer program for electronic mail system from the US government on August 30, 1982.

Studying at Livingston High School in New Jersey, Ayyadurai began his work on the email system for the University of Medicine and

Dentistry of New Jersey.

In 1978, he developed a full-scale emulation of the interoffice mail system which he called "E-mail" and copyrighted in 1982.

At that time, copyright was the equivalent of a patent as there was no other way to protect software inventions, Huffington Post reported.

Based on his work, Ayyadurai won a Westinghouse Science Talent Search Award for high

school seniors in 1981.

The official US copyright notice for "E-mail" is now with the Smithsonian Institution National Museum of American History (SINMAH).

However, the claims Ayyadurai made for the invention led to controversy over his place in the history of computer technology, with some other people claiming to have invented e-mail. *(The Sentinel 31.08.2014)*



## Martyrdom of Bir Tikendrajit observed with enthusiasm

SILCHAR, August 13: The All Assam Manipuri Students' Union (AAMSU) and Pari Puri Athouba Ningsing Lup (PPANL) jointly celebrated the 123rd Martyr's Day at the premises of packed District Library Auditorium here today to commemorate the Martyrdom of '1891 Anglo-Manipur War of Independence.' The historic event began with the hoisting of flag, followed by a colourful procession that originated from the venue of celebration and after moving through the town terminated from where it began.

It was the occasion to pay the deepest of homages and tributes to Bir Tikendrajit who was hanged to death by the British. Tikendrajit Singh also known as Bir Tikendrajit and Koireng was a prince of independent Kingdom of Manipur, who led the Manipuri army against the British army in

the Anglo-Manipur War of 1891.

The British army however finally took possession of the Kangla Palace on April 27, 1891. Later, Manipur became a princely State and Churachand Singh, a minor was placed on the throne of Manipur. Tikendrajit and other leaders of Manipur subsequently went underground. Tikendrajit was arrested in the evening of May 23. On August 13, 1891, Tikendrajit and Thangal General were publicly hanged at 5 pm of the same day at Kangjei-bung (Polo ground) in Imphal.

In the open session, O Churamani Singha, president of the memorial function, paying his tributes recalled the historic and revolutionary role of Bir Tikendrajit. Chief-Guest Th Lokeshwar Singh, Hon'ble Speaker Manipur

Legislative Assembly, threw light on the great freedom fighter for the protection of Manipur State from the colonial jaw of the British. Others who spoke on the occasion included RK Ranendrajit, Editor, Freedom, Seram Herajit, president, AAMSU, R K Gopal Sana, advisor, PPANL, and K Gulapi Singh, president, PPANL.

The celebration was enlivened by the release of Khelendra Subedar and Samjirei Magazine. The evening session was devoted to seminar which was moderated by Dr KN Chand and papers on the theme of the day were read by Dr Y Manidhan Singha and Dr Kunjalal Singha. The day-long programme concluded with cultural show...

(The Sentinel 14.08.2014)

## Dipa Champions Girl Power

Indian Ace gymnast Dipa Karmakar scripted history by wearing the crown of the first Indian woman gymnast to get a bronze medal in the recently concluded Commonwealth Games in Glasgow. Dipa, 22, golden girl of Tripura, won the CWG bronze bagging an average score of 14.366 points in comparison to Canada's Elisabeth Black (Silver - 14.433) and England's Claudia Fragpane (Gold - 14.633). She had 13.633 points in Vault 1, the lowest among the total eight contenders. Later, in an amazing comeback, she got 15.100 points which was the highest in Vault



2, bringing up her average point to 14.366. She was away from Silver medal by 0.1. Not being swayed by her grand achievement, Dipa has set her eyes on the coming Asian Games in Incheon, South Korea.

In the midst of her training programme at Indira Gandhi Stadium in New Delhi for the Asian Games, the young gymnast opens up with Priyanka Deb Barman about her struggle in bagging CWG medal and preparations for next target.

(<http://www.easternpanorama.in/index.php/other-articles/2982-dipa-champions-girl-power>)

(Contd. from Page 9)

## HINDU WISDOM...

Indian mindset. They are tolerated as long as they serve the people, and are replaced when needs change. It's the triumph of people over their leaders, and in this tumult, no dictator can ever take over and rule us. Strange how the thoughts of a few men living in forests, thirty five centuries ago, can echo inside the heart of every Indian. That's a tribute to the resurgent power of India, and the fearlessness of its free thinking people.

## Don't copy us, Mao had told Indian Maoists

New Delhi, Aug 22: Mao Zedong may have clandestinely backed the Naxalite movement but the Chinese revolutionary leader told Indian Maoists in the late 1960s not to blindly copy the tactics that brought him to power. Mao Zedong's advice was given to a four-member delegation of Maoists when they met him and Zhou En-lai in Beijing in 1967, just months after the rebellion in Naxalbari in West Bengal. "Forget everything you have learnt here in China," Mao told the Indian revolutionaries at the end of their three-month stay in China, says a book on Kanu Sanyal, who led the Maoist delegation. "Once back in Naxalbari, formulate your own revolutionary strategies, keeping in mind the ground realities over there," Mao is quoted as saying in the 248-page biography on Sanyal (Sage Publications). A close associate of Maoist legend Charu Mazumdar, Sanyal was the one who announced at a rally in Kolkata the formation of the Communist Party of India-Marxist Leninist (CPI-ML) in 1969. Sanyal committed suicide in 2010 after remaining politically active, despite failing health, almost till the end of his life. Mao also told the delegation that if Maoists seized power in India, "China would amicably resolve the territorial dispute (between the two countries) to the benefit of both the countries". The delegation of Naxalites that went to China illegally via Nepal also included Khokhon Mazumdar, Khudan Malick and Deepak Biswas, the last a confidant of Charu Mazumdar. According to the book, authored by Kolkata-

based journalist Bappaditya Paul, the Indian delegation made it to Beijing after approaching the Chinese embassy in Kathmandu. The embassy sent a Mandarin-speaking guide who helped the four Maoists to enter Tibet from Nepal. After an arduous trek that involved crossing hills, they were transported further inland in Chinese military vans. While in Beijing, the delegation was surprised to meet another Indian Maoist, Krishna Bhakta Sharma, another Charu Mazumdar loyalist who had crossed into China earlier but then disappeared. Sharma told Sanyal that he was about to be shot dead by Chinese soldiers who mistook him to be a spy when he broke down and pointed repeatedly at a Mao badge one soldier had - forcing them to change their mind. Both Sharma and Sanyal's team were given ideological and military training. But Sharma was not granted an audience with Mao, says the book. "Sanyal and his comrades were imparted training in operating machine guns, automated rifles, lobbing grenades and planting mines," the book says. "They

were also given hands-on training in making explosives." But despite being bowled over by Communist China, Sanyal gave it back to a Chinese military officer who told them to "eat as much as you can now" because "we know there is scarcity of food in your country". Sanyal told the author: "His comments hurt my sentiments very deeply and I told the PLA (People's Liberation Army) commandant right on his face that we were in China to acquire lessons on Mao Tse-tung Thought and not because there was dearth of food in India." In 1970, another CPI-ML leader, Sourin Bose, went to China and met Zhou En-Lai and Kang Sheng who denounced Charu Mazumdar's ideological standing and anarchic activities. "On hearing them, an already unwell Mazumdar complained of uneasiness," the book says. "(It) left him extremely disheartened; his health condition deteriorated overnight."

*(<http://news.oneindia.in/india/dont-copy-us-mao-had-told-indian-maoists-1507133.html>)*

(Contd. from Page 13)

### No specific estimate of illegal Bangladeshis...

illegally staying foreign nationals have also been delegated to the State governments and Union Territory administrations. A revised procedure for detection and deportation of illegal Bangladeshi immigrants was communicated to the State governments and Union Territories in November 2009 which was partially modified in February 2011. The procedure includes sending back the illegal migrants after they are intercepted at the border while entering India unauthorisedly.

*(The Sentinel 24.08.2014)*

## Maoist Desperation

It is now clear that Maoists are desperate to have some parts of Upper Assam as their salient base in the Northeast, a region untouched by the menace so far. These parts of Upper Assam — some areas in Dibrugarh, Tinsukia and Dhemaji districts — are notorious for underdevelopment and neglect by successive State governments, especially the tea garden areas where the Adivasis lead life in a veritable hell. But first a recall.

In 2011, the Ministry of Home Affairs (MHA) had confirmed the entry of Maoists in the Northeast and their association with several militant outfits of the region. The MHA document said that Maoists “are making incursions into Assam and Arunachal Pradesh, which will have serious long-term strategic implications”. To a question whether the Maoists had links with other terrorist organizations and foreign agencies, the document said, “The CPI (Maoist) has close fraternal ties with many insurgent groups of the Northeast, mainly the PLA of Manipur. Most of these outfits have links with external forces inimical to India. The CPI (Maoist) has also frequently expressed its solidarity with J & K terrorist groups. These strategic ties are part of their ‘Strategic United Front’ against India. The outfit has close links with Maoist organizations in Phillipines and Turkey and is also a member of the Coordination Committee of Maoist Parties and Organizations of South Asia (CCOMPOSA),

which includes Nepal Maoists.”

The MHA document discusses the steps an ordinary citizen can take against Left-wing extremism. This includes launching an attack on social networking sites like Facebook. The ministry had asked the people to condemn the violent and brutal atrocities of the CPI (Maoist) and other Left-wing extremist groups on innocent civilians through any available media like social networks; learn



to recognize propaganda against the country by Maoist front organizations, ideologues and sympathizers; sensitize fellow countrymen on the dangers of Maoist ideology; and cherish and nurture the democratic way of life as enshrined in the Constitution. According to the MHA, front organizations that are offshoots of the parent Maoist party profess a separate existence to escape legal liability and carry out propaganda for the party, raise funds for the militancy, assist the cadres in legal matters and also provide shelter to underground cadres. “Functionaries of front organizations provide intelligence veneer to the inherent violence in

Maoist ideology. They sanitize the bloodletting and attempt to make the Maoist world-view palatable to urban audiences and the media,” said the ministry document. The MHA document adds that Maoists are in the business of brainwashing and indoctrinating young children, as well as of threatening the poor Adivasi parents who usually prefer to part with their girl children.

The fact of the matter is that the tea garden areas of Upper Assam happen to be one of the most cherished hunting grounds for Maoists by virtue of these areas being mired in the quagmire of chronic poverty and backwardness. It will not be wrong to say that the tea garden labourers — Adivasis — here lead a primitive life. Education and health facilities are terribly short of the requirements. The children of these labourers have nothing to look for in the future. Decent employment is a very, very far cry. In these circumstances, it is only too natural that the poverty-stricken Adivasi youth, with nothing to alleviate their suffering and them having nothing to fall back on in terms of decent means of livelihood and a secure future, should not have any qualms at all about mutating into Maoists — if not for ideological reasons or for staging an armed insurrection against the system that has failed, at least for securing their lives by being able to sustain their lives as Maoists. And naturally, the Maoist leadership eyeing Assam will only be too happy as well.

*(The Sentinel 7.08.2014)*

## Boycotting armed militants on auspicious days

- Nava J. Thakuria

A decade back, when I used to contribute news based articles with photographs for various media outlets, I had an astonishing experience. I sent a photograph relating the Independence Day (I-Day) celebration in Guwahati Press Club for a New Delhi based news magazine. At that time, the observation of I-Day (also the Republic Day on January 26) in the insurgency-stricken northeast India was a mere government programme across northeast India under high security covers as the armed militants imposed strict diktats over the celebrations. The people in general of the region avoided the observation mostly because of militants' threat. So both August 15 and January 26 were assumed as public holidays in the region. Unless on duty, the government officials (not to speak of others) also kept themselves indoors to avoid unwanted situations, as the separatist militants used to enjoy significant influence and support bases at that time.

Naturally, when a group of Guwahati based journalists observed R-Day in 2001 – there were around ten participants – they first hoisted the National flag at Guwahati Press Club and then took out a brief procession on the street. The group had only one Tricolour, carried by senior journalist DN Bezbarua, while marching. Need it be mentioned that the national flag was simply not available in the market during the period.

So, when I sent a photograph of the celebration, a senior editor based in New Delhi responded

with irritation, "What is this Thakuria? Hardly seven participating individuals with one flag and that's also in the background of a curfew like situation.... I am not using it".

I felt dejected, not because my article was denied space in the news magazine, but experiencing the level of awareness about the socio-political situation in the country possessed by the editor. The great editor had no idea that for decades the people of northeast India were deprived of any community celebrations relating to I-Day and R-Day because of insurgents' hard-line decrees.

Of course, the situation has improved a lot today. The media fraternity has taken the lead in organizing both I-Day and R-Day defying the militants' diktat since 1998. The threats from armed outfits still come regularly, but slowly common people start rejecting their orders. The patriotic citizens now-a-days throng in both I-Day and R-Day celebrations organized by the authority and also the communities in various parts of the region.

So it goes this time, when the residents of northeast India joined the celebration of the 68th I-Day on August 15 last with enthusiasm. Defying the militants' diktat to boycott the national festival, the people joined in the festivity. As usual the auspicious Day was observed by Guwahati based media persons and patriotic people in the local press club, where senior journalist Mukul Kalita unfurled the Tricolour. Later the participating

journalist and prominent citizens including Hiten Mahanta, Ranen Kumar Goswami, Sabita Lahkar, Dipen Bayan, Ravi Shankar Ravi, Ajay Dutta, Jagadindra Raichoudhury, Kailash Sharma, Jayanta Gogoi, Pradip Thakuria etc joined in a procession.

Earlier Journalists' Forum Assam (JFA) urged the citizens of the region to defy separatist militants' diktat on the celebrations. The scribe' body argued that every patriotic Indian should observe both I-Day and R-Day to pay their heartiest tributes to the known and unknown martyrs of India's freedom movement for their supreme sacrifices.

The JFA's appeal was an instantaneous reaction to the militants' statements asking the indigenous people not to participate in the I-Day functions as a 'mark of protest' against the Union government in New Delhi.

In a joint statement, United Liberation Front of Assom (Independent), Kamatapur Liberation Organization, National Democratic Front of Bodoland (Songbijit faction), National Liberation Front of Twipra, Hynnewtrep National Liberation Council with six Manipur-based armed groups claimed that New Delhi was pursuing a genocide of indigenous peoples in northeast India silently.

They also declared a general strike (public curfew) starting from midnight of August 14 till the evening of August 15 in order to boycott the celebrations. However essential services relating to medical emergency,

religious activities and media were exempted from the purview of the general strike.

However JFA president Rupam Barua argues that the National flag does not belong to the government machineries alone, rather it is a priceless property of the billions of devoted Indians. "Many martyrs of Assam including Kanaklata Barua, Mukunda Kakoti, Kushal Konwar, Tilak Deka, Bhogeswari Phukanani, Nidhanu Rajbongshi, Kamala Miri, Lerela Boro, Madan-Rauta, Hemoram Patar, Gunabhi Bordoloi etc laid down their lives for the honour of the Tricolour," he added.

The north-eastern part of India

gives shelter to nearly 20 active and neutralized armed outfits which are waging a war against New Delhi for different demands ranging from sovereignty to self-rule for the indigenous populace. But many outfits now face splitting while some of them start engaging in peace talks with the governments after thousands of their cadres were killed in the counter insurgency operations carried out by the security agencies and also in factional disputes. Thousands also surrendered to the authority to join in with mainstream society.

Losing fast their support-bases in the last few years, the ant-talk factions of the militant outfits still keep on sending

rhetorical press statements to make their presence felt. Occasionally they also indulge in violent activities and always survive on the extorted money from the 'rich and tainted' residents of the region.

Today, while the threats from the militants are diminishing and the people are not really scared of joining the celebrations of both the auspicious days, I would definitely agree with that version of my senior editor friend if it were true...

Those were the horrible days indeed!

(<http://www.pressenza.com/2014/08/boycotting-armed-militants-auspicious-days/>)

## Mizoram refugees want durable solution to ethnic issue

About 35,000 Reang tribals are staying in six camps in northern Tripura since October 1997

Agartala August 27, 2014: Mizoram's displaced Reang tribals, sheltered in six refugee camps in Tripura for about 17 years, on Wednesday urged a central government team to solve the ethnic problems permanently.

About 35,000 Reang tribals are staying in six camps in northern Tripura since October 1997 after they fled their villages in western Mizoram following ethnic troubles after the killing of a Mizo forest official.

"We have submitted a memorandum to the central government team to solve our 10 point demands, including permanent solution to the ethnic problems," Refugee leader and Mizoram Bru Displaced People's Forum (MBDPF) general secretary Bruno Meshia told IANS

by phone from Kanchanpur, 190km north of here.

The refugees' demands include, economic rehabilitation to the repatriated refugees, adequate security, allotment of lands, employment, free ration for two years, and financial assistance of Rs. 150,000 per family.

The MBDPF leaders also requested the central government team pending their repatriation to Mizoram enhance their relief stuff including rice and improve their living conditions in the makeshift camps.

"Following an order of the Tripura High Court, the union home ministry has recently constituted a seven-member committee headed by Rajiv Gauba, the ministry's additional secretary, to oversee the condition of the refugees in the Tripura camps," Tripura's relief and

revenue department secretary Swapan Saha told IANS.

"The central team visited the refugee camps Tuesday. The committee would submit its report to the Tripura High Court Thursday or Friday," Saha said.

He said the report of the central government team would refer four issues — sanitation and drinking water, health, educational and overall situation of the refugee camps, situated adjoining western Mizoram.

Tripura and Mizoram share a 109-km border.

The Tripura High Court passed its order June 24 following a petition filed by a lawyer.

The court asked the central government to constitute the central team, which also comprises officials of the human resource development ministry,

(Contd. to Page 25)

## Displaced Hindu Bengalis deserve protection

- Jyoti Lal Chowdhury

Addressing a mammoth public rally at Ramnagar near Silchar on February 22, 2014, Narendra Modi, then a Prime Ministerial candidate, said, "If I become the Prime Minister, my priority shall be to scrap 'D' voters proviso." Enough indications were given to take steps for the protection of displaced Hindu Bengalis from Bangladesh, erstwhile East Pakistan, taking shelter in Assam, West Bengal and other states of India. In fact, the problem of Hindu Bengalis has been one of the major issues with BJP and its sister organizations for which they have been vocal for years, demanding 'refugee status' to them.

Do the displaced Hindu Bengalis deserve refugee status? According to United Nations High Commissioner for Refugees (UNHCR), 'refugee status may be granted to people who have been persecuted on the ground of race, religion, civil disturbances or political upheaval.' The 1950 Statute, Articles 35 and 36, 1951 Convention, and Article II of 1967 Protocol of UNHRC provide important guidelines for determination of refugee status. All these provisions at the same time offer a universal code for the treatment of refugees uprooted from their countries as a result of persecution, violent conflict, serious human rights violations or other forms of serious harm. According to Amnesty International, 'a refugee is a person who has fled from his own country due to serious breach and abuses of human rights and

forced to seek refuge or protection.' The Article 14 of the Universal Declaration of Human Rights (UDHR) says, 'any one has the right to seek and get asylum in other countries from persecution.' There are presently 5 crore refugees around the world, according to UNHCR. Among them, the plight of displaced Hindu Bengalis is of deep concern, the UNHCR report says.

### Census Year - Muslim Percentage

1941	70.3
1951	76.9
1961	80.4
1974	85.4
1981	86.7
1991	88.3
2001	89.7
2011	90.4

Seen and considered against the Convention and Protocol of UNHRC as well as the provision of UDHR, the continuing violence upon Hindu Bengalis in Bangladesh since 1946 (Noakhali-Chandpur), 1950, 1964 and 1971 (East Pakistan), 1992, 2001 and 2014 (Bangladesh) by radical and fanatical elements bring out the plight of the Hindus and other minorities of the country. Instead of repeating the cycle of known pattern of persecution as of the past, the post poll violence of 2014 in Bangladesh once again brought out the wide dimension of atrocities on Hindus. They have been subjected to humiliation, intimidation, loot, torture, killing, abduction and even outrage to the modesty of women in order to create a situation that makes their

life difficult and leads to eventual eviction.

In the wake of the demand from Shahbag movement for execution of the frontline and other leaders of Jamat-e-Islam, Delwar Hossain Sayeedi and Abdul Quader Molla among others, for their war crimes during the liberation war of 1971 and following it, Hindus were once again the target of brutal and inhuman attacks. [bdnews24.com](http://bdnews24.com), Prathom Alo, The Daily Star and Dhaka Tribune came out with tell-tale of tortures with heart-rending photographs of the victims of violence, evoking national and international condemnation.

**"As the NDA Government is committed to protect the Hindu Bengalis displaced from Bangladesh, the Cabinet decision will come as a great boost to enact appropriate legislation in the Parliament"**

Besides, grabbing of their lands have been a regular feature for which Hindus have to suffer huge loss of business and property and undergo mental trauma. A research study carried out by Prof. Abdul Barkat of Dhaka University has shown that during the 6 years rule (2001-2006) of Bangladesh Nationalist Party (BNP) alone, under Begum Khaleda Zia, around 2 lakh Hindus have been dispossessed of their 40,000 acres of land and about 40,000 houses. All the political parties including Awami League, police and the hoodlums joined hands in this anti Hindu

operation, the study says as compiled in his book "Deprivation of Affected Million Families: Living with Vested Property in Bangladesh."

All this persecution and dispossession has resulted in a gradual decline of Hindu population in Bangladesh, an indicator of their unsafe and insecure state as well as displacement from their hearths and homes. This is clear from The Statistical YearBook of Bangladesh 2011.

Alongwith that, the population of Christians and Buddhists have declined abnormally between 1941 and 2011. Apart from shelter and protection under the specific guidelines of UNHRC, the displaced Bengali Hindu people need legal protection in the country of their immigration, India. This had been provided to the displaced people migrating from Pakistan between 2004 and 2007 and settling in parts of Gujarat and Rajasthan by an amendment of the Citizenship rules, 2004, in the Parliament. This facilitated grant of Indian Citizenship to such displaced people. In Pakistan, Hindu population has come down to just mere 1 percent from 13 percent in 1941.

Relevant to say, Article 6 of the Indian Constitution and the special provision for migrants from East Pakistan and present Bangladesh made in the Assam Accord of 1985 are clear about the problem of persecution and discrimination against Indians in that country. There can be no dispute about the fair and adequate humanitarian provisions in our Constitution for

the persecuted minorities in Bangladesh who include Hindus, Buddhists and Christians. Significantly, Hindus who had to flee from East Pakistan constitute the majority in Tripura today and run the government there. Immigrant laws in democratic countries of the world do not have any provision of giving asylum to illegal migrants. Sadly enough, refugees and infiltrators are seen as one and the same by some political parties in our country for their vote-bank politics. Among them, Congress is on the frontline.

It is a positive development that a Civil Writ Petition No. 243/2012 under Article 32 of the Constitution of India was filed by the NGOs Swajan and Bimolangshu Roy Foundation in the Apex Court on May 11, 2012, as petitioners and the Union of India and the State of Assam as respondents for granting refugee status to the displaced Hindus and citizenship to them. The Writ Petition is pending before the Supreme Court of India. With the scrapping of Illegal Migrants (Determination by Tribunal) Act of 1983 which was designed more to protect the illegal migrants than their detection and deportation, by the Supreme Court, it is expected that the Apex Court will come out with a favourable judgement on the Civil Writ Petition, facilitating the passage of a Bill in the Parliament. This may also revive the possibility of Immigrants Expulsion (from Assam) Act of 1950 which has specific



provisions in its Section 2 to provide protection to the displaced Hindus forced to leave Bangladesh due to civil disturbances or fear of such disturbances manifesting in their religious persecution.

Also, the Assam Cabinet decision to grant asylum or refugee status to the people who have to flee due to religious persecution and discrimination in their country and seek shelter in Assam and to not treat them as foreigners on humanitarian grounds is also a positive development. Tarun Gogoi, Chief Minister, said the Centre has been moved by the decision of the State Cabinet. This belated sympathy and concern of the Chief Minister for refugees has been welcomed by the political parties and organizations fighting for the cause. As the NDA Government is committed to protect the Hindu Bengalis displaced from Bangladesh, the Cabinet decision will come as a great boost to enact appropriate legislation in the Parliament.

Alongwith that, Tarun Gogoi government on its part has to ensure the passage of Immigrants (Expulsion from Assam), Act of 1950, to put a hold on deportation of the displaced persons, immediate release of those in detention camps and grant of citizenship under the Citizenship(Amendment) Rules of 2004. After the analysis of all the facts, the onus of protecting the displaced Hindus, Christians and Buddhists as well rests on Narendra Modi Government and on whether it will keep its words. One hopes, it will.

*(<http://www.easternpanorama.in/index.php/other-articles/2989-displaced-hindu-bengalis-deserve-protection>)*

## Mizoram CM discusses refugee issue with home secretary

He has requested the Election Commission to delete names of refugees from the electoral lists

Aizawl, August 8, 2014 : The Mizoram government has asked the union home ministry to take up with the Election Commission the issue of deleting from the electoral lists the names of those refugees who are unwilling to leave Tripura camps and return to Mizoram, an official said Friday.

“Mizoram Chief Minister Lal Thanhawla Wednesday held a meeting with Home Secretary Anil Goswami in New Delhi and requested him to take action over deleting the names of those refugees who are not willing to return to Mizoram,” an official told IANS here.

He said, “The chief minister asked the home secretary to approach the Election Commission to take appropriate steps to remove the names of refugees from the Mizoram electoral rolls who are reluctant to return within a specific period.”

“Lal Thanhawla apprised Goswami that while the state government has done its best to take back the refugees from Tripura camps, the state government’s efforts have often been opposed by a section of refugee leaders,” the official said.

The home secretary told the

chief minister that a committee would soon visit Tripura refugee camps to take note of the situation, the official said.

About 35,000 Reang tribals are staying in seven camps in Tripura for the past 17 years after they fled their villages in Mizoram following clashes with the Mizos.

The Election Commission in April made arrangements for the refugees in six of the seven relief camps to cast their votes for the lone Lok Sabha seat in Mizoram through postal ballots.

The poll panel decision angered some NGOs and students groups. They called for a three-day shutdown and an election boycott in Mizoram. The NGOs and the students groups demanded that the refugees must return to their villages and cast their votes in Mizoram.

The Election Commission later deferred the April 9 Lok Sabha polls in Mizoram to April 11 due to the stir.

The Tripura government has been repeatedly asking the central government to take steps to repatriate the 35,000 tribal refugees to Mizoram.

Swapan Saha, Tripura’s relief and revenue department

secretary said: “The home ministry has constituted a seven-member committee headed by Rajiv Gauba, the ministry’s additional secretary, to oversee the condition of the refugees in the Tripura camps.”

The central committee, comprising officials of the human resource development ministry, social justice and empowerment ministry, Tripura government and representatives of three NGOs from New Delhi, West Bengal and Assam, will submit its report to the home ministry and the Tripura High Court by Sep 12.

The central team was constituted following a directive from the Tripura High Court which passed an order June 24 after a lawyer filed a petition.

“The central team will visit the refugee camps before Aug 31 and supervise the sanitation, health, educational and other facilities there,” Saha added.

Only about 5,000 Reang tribal refugees have returned to their homes in the past three-and-a-half years.

([http://www.business-standard.com/article/news-ians/mizoram-cm-discusses-refugee-issue-with-home-secretary-114080800408\\_1.html](http://www.business-standard.com/article/news-ians/mizoram-cm-discusses-refugee-issue-with-home-secretary-114080800408_1.html))

(Contd. from Page 22)

## Mizoram refugees want durable solution...

social justice and empowerment ministry, Tripura government and representatives of three NGOs from New Delhi, West Bengal and Assam.

Right activist and lawyer Mangal Debbarma, in his petition earlier, alleged that miserable conditions of the refugees and the

camps they are living in.

The refugees also demanded to provide all facilities and status to them like that of Kashmiri Pandits and Tamil refugees, allotment of lands to all the repatriated tribals, creation of model villages in Reang tribals’ inhabited areas, ensure better

security and sanitation, health and education to the tribals in Mizoram.

The Mizoram government recently asked the union home ministry to take up with the Election Commission the issue of deleting from the electoral lists the



## Sikkim Newar community gears for Indra Jatra Celebration 2014

- Shital Pradhan

17 Aug, Singtam : A coordination meeting was held at Community Hall, Singtam today to make the final preparation for Indra Jatra, Newar community's biggest festival. The two phase meeting was arranged by Indra Jatra Celebration Committee 2014. Indra Jatra Celebration is a state level festival of Newars that will be held on September 8 at Singtam.

Mohan Pradhan 'Neeraj', General Secretary, Indra Jatra Celebration Committee 2014 was the host of the first phase meeting. Pradhan announced the distribution of work prearranged to different members of Newar Guthis under Singtam – Rangpo Zone. He told in brief about the proposed plan of the Indra Jatra Celebration. HP Pradhan was the Chief Guest of the meeting.

TB Pradhan, President, Indra Jatra Celebration Committee 2014 speaking on the occasion shared the letter send by the Sikkim Newar Guthi informing the

permission to host the Indra Jatra 2014 at Singtam. Pradhan added this is a huge responsibility and above all, Newars of Singtam should be proud of this moment. Bikash Pradhan, Newari Language expert from Namthang threw some insight



about the origin of the Indra Jatra festival that was highly informative to all. Other people to speak on the occasion included MB Pradhan (Duga), Prakash Pradhan (Temi), DB Pradhan (Dung- Dung), LN Pradhan (Rangpo), HP Pradhan and others. Every Guthis had assured full cooperation to make the event a grand celebration.

The second phase meeting was attended by Rohit Kumar Pradhan, President Sikkim Newar Guthi, Suren Pradhan, Vice President, Sikkim Newar Guthi and members of Sikkim Newar Guthi from Gangtok. Highlight of the meeting was talks on different issues related to the successful arranging of the festival.

Rohit Kumar Pradhan, President Sikkim Newar Guthi in his word told this is for the very first time that Indra Jatra Celebration is travelling to any other place other than Gangtok. Since last five years, the existence of Kumari (living goddess) had been staying at Gangtok, now she will be traveling to different parts of Sikkim. Singtam takes the honour to receive the Kumari for the first year and it will be after next eight years, she will return to Gangtok. Now on, Indra Jatra will be held at different places of Sikkim for nine years, he said.

(<http://voiceofsikkim.com/sikkim-newar-community-gears-for-indra-jatra-celebration-2014/>)

(Contd. from Page 25)

## Mizoram refugees want durable solution...

names of those refugees, who are unwilling to leave Tripura camps and return to Mizoram.

"Mizoram Chief Minister Lal Thanhawla earlier this month held a meeting with Home Secretary Anil Goswami in New Delhi and requested him to take action over deleting the names of those refugees who are not willing to return to Mizoram," an

official of the Mizoram government told IANS in Aizawl.

"Lal Thanhawla apprised Goswami that while the state government has done its best to take back the refugees from Tripura camps, the state government's efforts have often been opposed by a section of refugee leaders," the official said.

The Tripura government has been repeatedly asking the central government to take steps to repatriate the 35,000 tribal refugees to Mizoram. Only about 5,000 Reang tribal refugees have returned to their homes in the past three-and-a-half years.

(<http://gulfnnews.com/news/world/india/mizoram-refugees-want-durable-solution-to-ethnic-issue-1.1377387>)



Photos of Tangsa Janajati of Arunachal Pradesh



**MANCHALENGA**  
Locally called Manchalenga, this ceremonial prop is used at the time of performing Farkanti (a ritual ceremony performed in memory of the dead).



**BADUNG/ BADUNG DUKPA**  
Bamboo made musical instrument of the Rabha tribe used at the time of performing Farkanti dance.



**SINGA**  
Singa is a traditional wind instrument of the Rabha tribe used during ceremonial occasions.



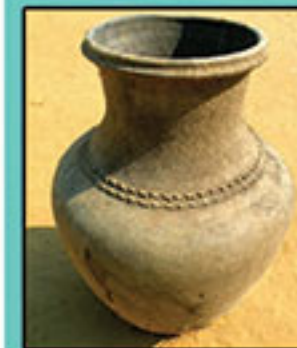
**NOLKARA**  
Long trumpet used by the Rabha tribe with single blowing end and multiple mouth. This wind instrument is played only by the one who held specialised about the use of this instrument in Rabha society.



**BREK**  
Obtained locally from a gourd species popularly known as the bottle gourd, this naturally shaped ladle reserves a special place in the socio-religious life of the Rabha people. This dry gourd spoon used for serving Choko (a locally brewed rice beer) is known as Brek in Rabha language.



**KHOK**  
This is a large size basket with tightly reinforced rim and body structure. It is tightly woven sometimes in two layer and mainly used for the purpose of keeping clothes and valuables.



**Teick/ Tikhar**  
It is used as a container for fermenting rice beer (Choko). For any kind of ceremonies, rituals choko is an indispensable item among the Rabhas.

**Material culture of the Rabha Janajati of Assam**



**CHERENGA**  
A hanging element used for keeping meal.



**JANTHI**  
Beautifully woven with fine splits of bamboo in the form of a tubular container (drinking glass-shaped), Janthi is used for straining and filtering Choko.