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Contents

Pathways To Peace And Harmony	P 5	Wisconsin Catholic Franciscan Center Hosts Yoga	P 19
THE LAND AND FOREST OF THE APATANI VALLEY	P 7	Indigenous Land Rights	P 20
Netaji Subhas Bose's Historic Visit To Nagaland	P 9	Zimbabweans Embraces YOGA	P 21
Peace Initiatives At Assam-Nagaland Border	P 11	Manipur Bomb Blast Kills Two Army Jawans	P 21
Arunachal Vikas Parishad State Conference - A Report	P 12	Golaghat Women Fight For Alcohol-Free Assam	P 22
India's Initiative To Save Mother Earth	P 14	Seminar On Dying Traditions Of Kukis, Dimasas & Karbis – A Report	P 22
Alcoholism Derailed Countless Households	P 15	Shiva Temple In Trincomalee Rooted To Tamil Eelam	P 23
Success Story Of A Women Entrepreneur	P 16	CM Khandu Urges Youth To Preserve Indigenous Culture	P 24
The Earth Needs Your Help	P 17	Myanmar Non-Cooperation In Foreigner Identification	P 24
AAPSU Protest Against China's Claim On Arunachal	P 17	Ao Tribe Celebrates Moatsü	P 25
Is The Dalai Lama A Threat To China?	P 18	The Time For Germany's Largest Hindu Temple Is Running Out	P 25
		The Monkey and The Crocodile	P 26

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NE Environment Is In Crisis

Despite nature's bountiful gift, the green belt of India better known as the land of the forest and tribal communities, the entire north east region is now in the grip of a calamitous environmental and ecological degeneration endangering the life of not only the human beings inhabiting the area but also the flora and fauna that were the crowning glory of this region. The ecosystem of the region consisting of all the living things -plants, animals and organisms as also the non-living environment is no more safe as it was some fifty years ago. Every other day the news papers and the media are telling us loudly about the arsenic and fluoride contamination of underground water, polluted river water, damage and destruction of the arable lands due to crude oil exploration, open cast mining of coal and minerals, deforestation and destabilization of the habitat of the animals that are dependent on the naturally growing plants and foliage in our forests. Forest cover is fast declining because of harvesting for fuel wood, indiscriminate felling of trees for industrial and domestic use and systematic destruction of forest land for expansion of agricultural and human habitation. Experts specializing on matters relating to the environment and ecology have in one voice opined that the environmental degradation in our region is adversely affecting the soil fertility, quality of water, forests, wildlife, fisheries and destroying even the purity of air that we must inhale to remain alive. It is also a known fact that degradation of forests, decline in forest cover, degradation of agricultural land, loss of biodiversity and resilience in ecosystem is bound to create

livelihood insecurity for the rural poor, particularly the tribal societies. The final outcomes of this environmental degradation are air pollution, global warming, climate change, water scarcity and rise in the level of toxicity of water.

It is sad that the north eastern regions of our country which was almost like environmental heaven on earth with maximum rainfall every year, green trees and foliage everywhere, abundant cultivable land and clean river water, is no longer a location for healthy living. Though this region is officially branded as industrially backward area, the few existing industrial activities related to coal mining, crude oil exploration, petroleum refining, fertilizer, paper and cement production are enough to destroy the veneer of ideal environment and ecology. In addition to the above the astronomical population growth due to unabated influx for foreign nationals and fast increase of a section of local population is putting great stress on the region's capacity for a balanced human and natural green cover ratio.

While our country in particular and the world in general are going through an environmental crisis, the North East India, though seems to lack any threat, a close look would reveal that the region too has not been spared the experience of an environmental crisis.

It is high time that not only the Government but the conscious citizens of our region too should seriously think about the impending crisis and act for its resolution.

Editor

Pathways To Peace And Harmony

Dr. Ranga Ranjan Das

THE words 'peace' and 'harmony' are two most significant, suitable and appropriate terms in the contemporary world. Their inner meaning is mostly felt due to their absence in our surroundings: be at individual level, micro level, macro level or at a global context. Both the English words have similar intrinsic co-existence but 'peace' signifies wide dimensions subjugating 'harmony'. Meaning of the terms is known to all though it need refocus in the present circumstances. According to Dictionary peace embodies a situation or a period of time in which there is no war or violence in a country or an area, the state of being calm or quiet, the state of living in friendship without arguments while harmony is a state of peaceful existence and agreement. There are a few million dollar questions: where are peace and harmony, what are pathways to peace and harmony? Emphasis will be made on some other issues and challenges relating to peace and harmony in the north east Bharat. These questions are disturbing but meanings of both the terms make a pleasant resonance. In Hindi, words like *shanti*, *aman*, *chain* and *ek tal ek lay* are used to denote peace and harmony respectively. In musical parlance, the word harmony is perhaps more appropriate.

Human being is the greatest creature on the earth. Human society differs from animal society due to various aspects. One of the important aspects is that human society has learnt to live peacefully and harmoniously as soon as they know the art of cultivation during the prehistoric age. See the time frame and age sequences, history, and gradual but increasing utility of human brain, development of science and technology, gradual increase of inner tendencies, psychological developments, growing aspirations and materialistic needs, overpowering self centric attitude, degradation of humane and moral values and what not. It is said 'we have earned a lot but lost our peace'. Historically, it happened in the past and still going on. There are stories of kings and sages wandering and meditating for inner peace. It is not easily retrievable. It comes at the end. One has to

struggle with various factors and forces. It is believed that without studying conflict, peace cannot be restored. Peace and conflict are contradiction to each other. So, this subject basically identifies and analyses violent and nonviolent behaviour as well as the structural mechanisms of conflicts towards understanding those processes that lead to a desirable condition.

Globally, peace is encouraged by Nobel Prize. Except a few forces, everybody desires peace and harmony. For these few forces, such prizes are not sufficient perhaps. GPI (Global Peace Index) is such a reflection. It is quite surprising to look at the '2016 Global Peace Index' (GPI). India stands on 141st positions as a country in the list. It branded countries like Iceland, Denmark, Austria, Portugal, New Zealand as the most peaceful countries while Syria, Afghanistan, South Sudan, and Central African Republic to be the least peaceful countries. Our neighbouring country Bhutan is placed on 13 as one of the leading peaceful country. This index is an attempt to measure the relative positions of peacefulness among the nations, based on three broad parameters: the level of safety and security in society, the extent of domestic and international conflict and the degree of militarization and is significant in the contemporary global scenario. There are often deliberations, summits, initiatives for fostering peace and harmony at international level. At the same time, there is competition of acquiring sophisticated weapons and nuclear power. The emergence of religious fundamentalist as well as terrorist organization at various parts of the globe has made the situation more critical. Large numbers of innocent people have lost their lives due to various barbaric attacks. We may divide the people into two categories in the globe: one who lead a peaceful life and allow others to retain peace and harmony and the other group who enjoy destroying peace and harmony of the people, having some blind superstitions, inner psychological animal centric tendencies of smelling raw human blood and something beyond that cannot be expressed in words.

Peace and harmony has multiple implications according to time and space. It is important to emphasize at individual level. Are we happy what we have achieved? Do we have a peaceful mind? Do we have any contribution for harmonious co-existence? Look at us, at our families, our routine life. We blame our immediate society, forgetting that it is our own creation. We have adopted such lifestyles where there is hardly any space for peace and harmony at individual or family level. We cannot satisfy our near or dear ones. Hypothetically, the concept of peace and harmony is germinated at the family level. At the present time it has become difficult to maintain harmonious co-existence at the family level. How can we then ensure this at social level?

Pre-Independence north east Bharat was almost like one family in terms of geographical existence. People of diverse ethnic groups were happy and led a peaceful and harmonious life because they knew the art of harmonious co-existence since time immemorial. This culture is still in existence with some exceptions. However, post-Independence period have witnessed scores of conflicts ranging from separatist movements, inter-community clashes, communal and inter-ethnic conflicts. If history is to be relied on it will be seen that this is not due to ethno-cultural diversity. It is alleged that the north east is territorially organized in such a manner that ethnic and cultural specificities were ignored during the process of delineation of state boundaries in the 1950s, giving rise to discontentment and assertion of one's identity (See Heinrich Boll Stifting, <http://in.boell.org>). The secessionist tendencies led to emergence of militant outfits. It made the region more violence prone. Many people with their families became victims of various militant violence in the states of Manipur, Nagaland, Tripura and Assam. If we look at the region as a whole, it will be seen that there are various disturbing issues and concerns affecting peace and harmony. These have been well documented and amply reflected in print media, electronic media, seminars, workshop etc.

In Assam, there are issues of ethnicity, demands for separate statehood, illegal migration that affects peace and harmony. In a study on 'ethnicity, peace

and conflict', Omiyo Kumar Das Institute of Social Change and Development, Guwahati, the researchers focused on collective violence in western Assam during July 2012, its causes, accounts and consequences. Their study nicely outlined the issues in the state politics, practicing models of autonomy in ethnic lines, migration during the colonial and post-colonial period, the resultant demographic transformation and the series of ethnic riots between different communities of the state in the last few decades. Further though, there are various other issues like scheduled tribe status for six communities of Assam, appropriate implementation of Assam Accord, population explosion, boundary disputes with neighbouring states of Assam, imposition of AFSPA Act in Manipur, recent hue and cry over reservation of seats for women in Nagaland and other states, we can see a continuous decline of the spirit of peace and harmony in the north east Bharat over the last few years. One of my friends once pointed out the statistics of the discords, which are not that atrocious for the people of the region. We have a glorious history of peace and harmony amongst ourselves. Our emphasis now should be to refocus, review and rethink over our inherent qualities by bridging the pathways to peace and harmony.

There are many pathways towards peace and harmony. I may mention about a source book which is actually meant for teacher education and tertiary level education published by Unesco-Apnieve (1998). Apnieve stands for Asia pacific network for international education and value education, an organization formed in Seoul, Republic of Korea in 1995. The source book is important in the sense that it focuses on the ways to live together in peace and harmony. In north eastern Bharat context, it is of utmost importance as it reflects "knowledge and understanding of each other's cultural traditions, beliefs, practices and appreciation of shared values and aspirations, as well as appreciation of each other's differences, thus contributing to the development of mutual respect and tolerance". There philosophy of peace include: love, compassion, harmony, tolerance, empathy, spirituality and gratitude, with its own meanings and

(Contd. to Page 23)

THE LAND AND FOREST OF THE APATANI VALLEY

Mihin Kaning

The land is plain, fertile and having hilly ranges with forest around it. It is, therefore called the Apatani valley. In the valley, there are two small rivers. One is flowing from Supyu to Siiro which has different names at different areas. As the river flows from the place Supyu the portion is called Supyu Kiile. The portion of Langkhii, the Langkhii Kiile, near Tabyu, the Tabyu Kiile, near Seha, the Seha Kiile and near Siiro, the Siiro Kiile. At last it goes to Mahe where electricity is produced from the very river by setting up the Hydel Power station.

Similarly, another rivulet flows from the forest of Kuhi and Lalyi and later it merges with the Langkhii Kiile. It has also different names at different areas. It starts from Kuhi and Lalyi, the catchment area. It is therefore called Kuhi or Lalyi Yasi. Here Yasi means water. Just below it, there is a rivulet called Tayo Yasi. It further goes to Tajang Myolyang and that portion is called Myolyang Kiile. When it reaches the area of Tajang village and that portion is called Tajang Kiile. Later, it merges with the river called Tabyu Kiile.

These two small rivers are the life line of the Apatanis. The people make small dams which is locally called Kiile Pading for irrigation purpose at different areas to irrigate water in their respective agricultural fields. Such diversion of water to different areas is called Bogo in Apatani. Because of these two small rivers, the valley is conducive to cultivation of agricultural products. It gives bumper crops during the season.

This plain and fertile land of the Apatanis is surrounded by many hills and ranges. These hills and ranges have some mythological linkups. Therefore in chanting the prayer, the Apatani priest utters these names for enhancing the spiritual power to heal the patient. The names of these hills and ranges are- Tapang Gambii, Taker Tamu, Dinchii Dinkho, Tagi Taja, Jame Jantii, Hila Chulyu, Jaker Yamer, Lander Piingo, Piinge Taba, Pantii Lantii, Dolo Mando, Siigya Putu, Pepu Elyu, Sala Mado, Narin Bida, Arko Chada, Pyui Myondi, Pulyang Yama, Pai Tajer, Pai Amu, Gyachi Gyatii, Lyube Siigya, Taku Saro, Kiijan Pado, Kuru langkha, Jugo Amu, Mijji

Pengko, Paku Akhii, Pelo Abya, Tabyu Putu, Chogo Saro, Laru Putu, Myolyi Samping, Tabyo Pecha, Kui Lalyi, Bochi Botii, Kiile Lyangse, Nigin Ame and Gyatu Pado.

These hilly ranges are thickly covered with forest. In these forest, there are many tall trees, bamboos, canes and other wild plants growing abundantly almost everywhere. These are Santi, Kiira, Sangkhe, Salyo, Tibe, Tara, Tiijo, Rihiin, Piita, Pecha, Bachin, Diiran Sankha, Riime, Tah Sani, Taro Sani, Samper, Tabe, Tase, Yorkhung, Chanyu and Piisa. There are some trees in the forest which is believed to be owned by the evil spirits. They are Sankha and Saro. The Apatanis believed that these trees belong to Doji who was one of the enemies of Abotani. Therefore, these trees are not touched. Whoever cuts such trees, he is not spared by Doji. One day or another, the person will be killed. Another two kinds of trees are Sari and Tamyo. They are considered as cursed form of tree by god 'Danyi'. The Apatani priest therefore chants, "Sari Tamyo hii iijan anii ka diima laa paka bipa nii". Hence these trees are also not touched. A person who touches these trees will suffer from serious skin disease. Among the trees, Piisa is the most common and popular tree. It is soft and oily. In early time, it was being used as roofing purpose while constructing a house. After the trees are felled, the thin layer of the same are taken out from the trunk of the tree. It is called Hangu Santa. It was made by the people of Hong village. The people of other villages went to Hong village to purchase such timber for roofing purpose. Now such thin layer timber could not be taken out from Piisa (pine tree). Most probably, such species of Piisa is not found any more in the Apatani valley.

But Piisa Yasaò (common blue pine tree) is available at Ziro. It is considered as sacred tree in the valley. It is used as firewood during Murung rite. It has a great spiritual value. Spiritually it symbolises health and wealth. Therefore during Murung festival, Hiirii Khanii (the ceremonial dancers) utter spiritual words like- Sapa sanda dachi mako, tii hiirii miilyaò talyi- Hima koda dalyaò talyi. Here Sapa Sanda

mean Pine tree. What does it mean? It means that where there is no Sapa Sandas (the spiritual meaning of Sapa-Sanda is health and wealth), the Hiirii party will make the performer of Murung healthy and wealthy. The other sacred trees are Piita, Pecha, Semo and Kiira.

In the forest, there are also various types of bamboos. These are Bije, Tabyo, Yahi, Hiijo, Yabin, Bihii, Tajer, Taping and Riijang. Among these bamboos, Tajer and Taping are considered as the sacred plants in the valley. According to the belief of the Apatanis, Tajer was presented by god Hintii. In priestly language, it is said "Hintii aanii ka Karu Murtu mi, Liitii Liimi mi- Taping Loder pa, Tajer loder pa, darbi nii". It means Hintii Anii had given us Taping and Tajer from the fur of His leg and foot for the divine protection of mankind from all evil spirits. Therefore, even today, it is being used in ceremonial rites. With Tajer and Taping, even the evil spirit can be driven out from the body, house and village. Therefore, during big ceremonial rites like Myoko, first the priest performs a rite to drive out the evil spirit with Tajer. In Apatani it is called Tajer chipa nii or Diima Hama Miinii. Therefore, Tajer is considered to be an important sacred item for the Apatanis.

Another important and most common bamboo is Bije. Bije is not available in other parts of the country. It was found only in the Apatani valley. Now it is being planted in other parts of the area. It is also considered as one of the sacred bamboos in the Apatanis. It is believed that this bamboo was presented by god Hintii from His bone. In priestly language it is said, "Hintii Hingku ka, Hingku Anii ka, Lotii Lobu mi, Ayo Dopuò, Dopuò Yaru lu, Siichaò Runii ka, Runu Myogyaò ho, Bidu hogo ho, Biyo hogo ho, Biddu elli pa Bikhan elli pa libi nii". This means God Dopuò Yaru had given the Apatanis Holy bamboo from bone of the legs of Hintii Anii. Here the literary meaning of Biddu and Bikhan is bamboo. But in spiritual language, Biddu and Bikhan has some spiritual and deeper meaning. It is the seed of procreation. Therefore, the Apatanis believe that if the bamboo (Bije) is not in existence, the lives of the Apatanis will be non-existent. Therefore, the Apatanis preserve and protect the Bije very carefully so that it may flourish more and more in the area.

In the forest area, there are many animals .like

bears, wild pigs, deer, monkeys, snake, fox, Tigers, leopards etc. In early time, there were also various types of birds in the forest. Apatanis called them Pengu, Pesu, Parii, Parsing, Paku, Pari Piita, Doji Ropo, Khokhung, Pamu, Tarin, Tapi Ngilla, Puha etc. But these animals have become extinct as some people hunt them for food as well as to display the horns, beaks, hide of their prey as Ekhang (Trophy) in their houses.

Though the modern youths hunt the animals and destroy the forest yet the old people who believe in gods and goddesses always try to protect the forest and wild lives. It is a belief of the people that if there is wanton destruction of forest and animals, god Pulung Hiirro will curse them which may lead to complete extinction of forest wealth in future. Therefore, believing the gods of the forest, the Apatanis offer ceremonial feast to gods and goddesses of the forest during Murung and Myoko rites. Such offering is called More Eha. Offering pleases the gods and goddesses and they will bless healthy growth of flora and fauna.

The healthy growth of flora and fauna is solely dependent on the environment. But ignoring the erstwhile respect and reverence for the environment is inviting destruction now. Wanton destruction of forest areas in the name of development for human habitation which is adversely affecting the natural catchment area. This is turning the erstwhile abundant water sources into draught affected areas. The two important rivers, which hitherto flowed with sufficient water has become rivulets now. What would be the situation of the valley after one or two decades? It is not difficult to foresee the environmental future of the valley. It has therefore become a matter of great concern for every right thinking and sensible person, who feel that they must act fast to protect land, water, flora and fauna, and also the traditional crops of the valley. Most probably it needs systematic and perspective planning so that sustainable development could be achieved without causing further damage to the nature gifted life lines of the people.

(The author of this article is serving as the Principal, Govt. Hr. Secondary School, Naharlagun, Arunachal Pradesh)

Netaji Subhas Bose's Historic Visit To Nagaland

Tapan Chattopadhyay

After decades of state-sponsored indifference common people and historians have suddenly become interested now in the battle of Kohima and Imphal in the context of India's freedom struggle and the end of the British rule. The change of guard at the centre alone is not responsible for this change; there is rethinking on this issue in the west too. A contest organized by the National Army Museum In April 2013 in London voted this battle to be 'Britain's greatest battle' over infinitely more celebrated battles like D-Day and Waterloo. Making the case for Kohima in a debate at the museum, historian Robert Lyman asserted that "Great things were at stake in a war with the toughest enemy any British army has had to fight" and ranked it with Midway, El Alamein and Stalingrad as the main turning point battles of WW II. This is an interesting assessment in the face of every effort made by Nehru and his party to obliterate the contribution of the INA and Subhas Chandra Bose and re-write history.

In fact, the involvement of the Naga patriots who wanted to be free from British bondage in this freedom offensive was assiduously downplayed by both the British and the Congress government to propagate a lie that India was freed by the non-violent means and that the local tribes of Nagaland opposed the INA. Now when the Congress is bent over its back with excess baggage Nehru was so much concerned about, the INA's lost cause is making a new meaning and there is a new interest in Bose.

During and after the war, the British officers like Archibald Wavell, Louis Mountbatten and W. J. Slim smugly created a myth that Gorkha soldiers and the Nagas were totally with them during the offensive when their secret reports and correspondences often told otherwise. They sought to make people forget that it had taken Britain four decades and no less than forty-eight skirmishes to bring the Naga hills under its control and that in 1879 the first deputy commissioner of the newly created district, G. H. Damant, was killed with his entire

escort party of thirty-five soldiers in broad daylight in Khonoma village soon after assuming office.

Bose knew history well and attached great importance to the freedom-loving spirit of the Nagas and the Manipuris. He had a detailed discussion about how to take care of Naga problems and aspirations after independence with the nationalist leader A. Z. Phizo when the latter met him in Burma during the war. It is interesting to note that Radha Binode Kojiam, who became chief minister of Manipur a couple of decades after independence, was in his personal staff. Soon after assuming leadership, Bose sent INA volunteers trained in the spy schools at Kanbe, Thingangyun (Burma), and Sandycroft (Malaya) by land routes and by parachutes to organize support bases among the tribes in Nagaland and Manipur. Activities of these volunteers created panic in the British administration as the classified British records now reveal. The paratroopers and land-based spies of the Thingangyun and Kanbe institutes infiltrated northeastern India in a large number in late 1943 and early 1944 and prepared the ground for the INA's combined offensive.

A frontier intelligence outfit named 'Nishi Kikan' comprising Chins, Kumis and Kukis etc. was particularly outstanding and helped the INA much. Among the most influenced Naga villages were Sangnyu, Nyasia, Nyakuyu, Sankhao, Sahpao, Hwekum, villages to the east of Mokokchung, Melauri, Ruzazho, Chesezu, Chazuba, Chakabama, etc. as available from British records. The Ang (Chief of Konyak Naga tribe) of Sangnyu was particularly acting against the British and propagating in favour of Indian liberation. The British administration often used harsh methods including strafing and execution to subdue the patriotic Nagas. However, British deputy commissioner Charles Pawsey and his men were successful in keeping the majority of the Nagas with them by using various methods; and they came handy in tracking down the enemy.

Bose made it a point to make personal contact and friendship with the local leaders whenever he visited the fronts, which was quite often. In one such foray, he camped for a few days at Ruzazho village of now Phek district of Nagaland in the middle of April 1944, as Er. Vekho Swuro, a government engineer by profession, has claimed in his book 'Discovery of Netaji Subhas Chandra Bose – Delhi Chalo' about his last Camp in Nagaland. His claim is quite plausible because Bose had declared in a broadcast over Nankin Radio in China on 24 November 1943 that he would leave for his headquarters in Shonan (Singapore) that day and would go from there to Burma and then to the Indo-Burmese border, as his position as commander-in-chief of the Indian National Army compelled him to be at the scene of battle.

After the INA crossed the Indian border in Manipur after capturing Tiddim on 18 March 1944, Bose issued a proclamation on 21 March 'from an undisclosed quarter on the Front'. Again, on 21 June 1944 a Bengali broadcast from Berlin Radio quoted a press statement of Bose stating that he was at that time in India with his army. On the same day Radio Rangoon carried an interview of a Japanese war correspondent who met Bose in the Indian Territory. The radio broadcast (21 May 1944) said: "The Japanese correspondent says that Netaji moves freely amongst the men of the Indian National Army and lives the life of a common soldier, free from ostentation or luxury, and that so much of his time is devoted to supervising the organization of the camps, that he often does not get even three hours sleep in the night."

Shah Nawaz Khan, commander of the Subhas Brigade in Imphal sector, has also mentioned in his memoir 'The INA and Its Netaji' that Bose inspected the front again in May and June 1944 and returned to Rangoon on 2 July 1944. During this period the INA was engaged in battles in Nagaland and Manipur which extended to the contiguous back-up regions of Burma. As the theatre of war then was Nagaland and Manipur, it would not be far-fetched to conjecture that Bose was moving in this area. From all reports and indications, he always liked to be close to the

actual battle arena to study things close at hand. About a month after the start of the offensive – on 8 April 1944 – he shifted his headquarters to Maymyo which was close to both Manipur and Nagaland. Earlier on 9 February, about a month before the Kohima-Imphal offensive, he had visited the Arakan front and issued a special order of the day when an INA battalion had captured Buthidang after a spectacular fight.

When the present author was researching about the INA in 1993, he was told by an old Naga gentleman of Chakabama village that he had attended Bose as a boy when he had stayed two nights in the nearby guest house soon after Kohima was besieged. The time of his visit coincides with what Er. Vekho Swuro has mentioned in his book. These villages fell in the line of advance of the Japanese and INA troops from Jessami to Kohima; and the British administration lost its hold on the area till June 1944.

Bose's own desire was that the INA should be allotted one particular sector of the front where he would lead the men on the battlefield. His own choice was the Arakan region close to East Bengal where he had a strong support base to start a partisan war. His idea was that while the Japanese 56th Division would keep a portion of the enemy troops engaged (as it actually did during the Imphal offensive), thirty thousand INA soldiers would advance into Chittagong district. The consequent partisan war would force the enemy to evacuate, first of all, the army personnel to safety, thus releasing their hold on Imphal. The drama of the fall of Singapore would then be re-enacted at Imphal with the Japanese forces besieging it and the abandoned Indian troops of the British army walking over to the INA as a result of patriotic propaganda. The Japanese military leadership rejected this plan on the ground that in the Arakan coastal areas the INA would be faced with simultaneous aerial and naval bombardment. The surmise of the Japanese military leaders was proved wrong by the later events when the Japanese 56th Division actually held the British forces encircled for a few months

(Contd. to Page 13)

Peace Initiatives At Assam-Nagaland Border

At Tsüremen village, located in the foothills of Mokochung district bordering Assam, Moatsu, the premier festival of the Ao Nagas, has become synonymous with the celebration of the bonds of friendship and unity between the states of Assam and Nagaland.

Every year, come May 1, this small settlement surrounded by orchards, plantations and fisheries, will become a meeting ground for two indigenous communities coming together to toast their decades of peaceful coexistence.

In what has become a tradition of sorts, a community of its immediate neighbor- Mogroigaon village under Titabor subdivision of Jorhat, Assam led by its Goanbura will lead a dance troupe to the village to participate in the festival and partake in the games and feast that follow.

“It is like a ritual for me to come here every year to join my brothers and sisters of Tsüremen village to celebrate Moatsu,” Bikash Gogoi, a youth from Mogroigaon village told The Morung Express. Gogoi along with a couple of villagers had walked up to Tsüremen village which is just bounded by bamboo fences with Mogroigaon, for the festival.

As usual, the Mogroigaon youth would be performing a Bihu dance at the ceremonial festival programme. GB of Mogroigaon village, Taisenmong Raj Kumar, a young face, said it was his bounden duty to maintain peace and harmony between the two communities.

There have been instances of third party elements trying to disrupt the peaceful coexistence between the two communities on numerous occasions. “I will not let anyone disrupt the unity between the Nagas and Assamese by any party or elements,” Kumar vowed.

In the same way, Tsüremen village also reciprocates by going down to Mogroigaon during the Magh Bihu festival where Naga dances are performed and a feast held. This show of goodwill is besides the daily interaction they have ever day, being neighbors.

“Tsüremen and Mogroigaon have co-existed like one big village. Besides the festivals, we also participate in games and sports organized by the

villages in Assam on their invitation,” K Bendang Imchen, Tsüremen Village Council chairman said.

One prominent sporting event where other Ao Naga villages like Lirmen, Akumen, Saring etc located at the border, participate with enthusiasm is the Shahit Nobin Gogoi volleyball tourney which is held biennially.

“They have been like true brothers to us. At times like a bandh or conflict situations arising in adjoining areas, the villagers of Mogroigaon would transport in our daily rations from the market,” Yanger, who works in a plantation at Tsüremen said. This becomes necessary for every day provisions; because Tsüremen village depends on the Assam market.

“If any differences occur between the villages, we do not get into confrontation. The Village Defense Party of Mogroigaon and Tsüremen Village Council will met and with all civility resolve the issue,” Yanger added.

This year, local television channels from Assam also joined the celebration in order to broadcast live the Moatsu festival made conspicuous by the story of brotherhood which is the testimony of the two villages.

The SDPO of Titabor, Runa Sonowal who was also a guest at the festival along with Mariani OC urged the gathering on the need for people of Assam and Nagaland to keep on bonding. “Young hearted, lively and spirited, this is what I have seen in the Nagas,” she also said while wishing peace and harmony to the village.

Temsu Jamir, Joint Director of Food & Civil Supply Department, Nagaland, who graced the occasion as Chief Guest urged on the villagers to be advocates of clean election.

“This time, let us not take any money from anyone but instead select a suitable and competent candidate who will genuinely work for the welfare of our people,” Jamir exhorted. Similar message on clean election was also voiced out by other guest speakers on the occasion.

(<http://morungexpress.com/moatsu-keeps-peace-alive-tribal-communities-assam-nagaland-border/>)

Arunachal Vikas Parishad State Conference - A Report

A three day Prant Sammelan (State Conference) of Arunachal Vikas Parishad held in an enthusiastic and inspirational atmosphere at Vivekananda Kendra Vidyalaya, Chimpu Itanagar on 28th to 30th April 2017.

Around 231 Karyakarta of 15 tribal communities from 57 circles of 19 districts of Arunachal participated in the conference. The conference was inaugurated by Shri Techu Gubin, State President of AVP and Shri Atulji Jog, Joint Organizing Secretary of Akhil Bharatiya Vanvasi Kalyan Ashram in the presence of prominent social workers of the state.

While delivering his welcome speech, Shri Techu Gubin elaborated the history and struggle of AVP in the state, saying that in 1989, Late Dwarkacharya ji, a middle aged Engineer from Andhra Pradesh came here as State Organizing Secretary of Akhil Bharatiya Vanvasi Kalyan Ashram, roamed all over the state and came to the conclusion that instead of starting and establishing big projects, touring village to village, going door to door, contacting man to man and talking heart to heart and supporting the grass root movement is more important thing and need of the hour as the confidence level and inner strength of the local society had gone to lowest ebb; after deep thinking, discussions with local leaders, he decided to follow the low profile path, support the local indigenous faith movement which was started under the divine leadership of Golgi Bote Talom Rukbo and to develop grass root level organization in the state in local flavour. The thousand miles journey began with first step, 'Arunodaya' – a tour programme of Indigenous leaders organized in various places of Bharat under the leadership of Late Talom Rukbo in September 1992. The AVP was registered in 1993, Golgi Bote Talom Rukbo, Shri Jatan Pulu and Shri Dwarkacharya ji shouldered the responsibilities as Founder President, General Secretary and Organizing Secretary of the organization.

The initial stage was full of challenges; there were lots of confusions, doubts about AVP in the general society and among some Indigenous faith leaders also. But the honesty, dedication, hard work and strong will to protect, preserve and promote the Indigenous faith and culture of the state won the confidence and hearts of all. From the very beginning, AVP and Indigenous faith movements were working like two entities – one soul and achieved a lot. He

declared that AVP has resolved to celebrate its Silver Jubilee in the year 2017-18.

Shri Atulji briefed about the history and success stories of Vanvasi Kalyan Ashram all over the country. He informed the house how the hidden talent in sports, education, and art is searched out by the organization by providing platform to them; service mission projects and its outcome, increasing confidence level of tribal communities through efforts of Kalyan Ashram.

Yoga and exercise session held in a pleasant manner by Er. Laxmayya, a Karyakarta of Art of Living. Activity reports and inspiring incidents were presented by the workers from districts; sessions on expansion and consolidation, Jilla Sammelan, future programmes, Shraddhajagan movement, Ayamshah baithak, Silver Jubilee celebration and other topics held in interactive manner in the conference. The teams of various communities presented cultural programmes also. AVP has resolved to hold various programmes like youth and women awareness camps, seminars, district conference, extensive Sampark Abhiyan and to spread the activities in all the circles and communities of the state.

In the Valedictory function, Shri Pema Khandu, Hon'ble Chief Minister of Arunachal Pradesh graced the function as Chief Guest. The auspicious event began with lighting of lamp by the chief guest and prayer song by the followers of Kargu Gamgi. Shri Techu Gubin, President AVP presented a brief report of the conference and informed the house that by efforts and rigorous follow up by AVP and other like-minded organizations the names of two trains have changed, Guwahati-Naharlagun Intercity express is named as Donyi Polo Express and Kamakhya-Murkongselek train is named as Lachit Express. Shri Nabam Tata, renowned Nyedar Namlo priest, writer, actor and philosopher conferred Doctorate by Guwahati University. He also briefed about some of the remarkable achievements of AVP like Arunodaya tour, Seemanta Darshan Yatra (2010), teaching the moral values in primary level at large scale through Balwadis, Sports Meet, Yuwa for Seva, sending the students for free education, contribution in organizing the month long Sampark Abhiyan with flags, lockets and successful Indigenous Youth festivals, Delegation to Delhi on China issue (2013), organizing

the orientation camps for youth to guide them about recruitment in Arunachal Scouts etc.

Shri Atulji Jog, Joint Organising Secretary ABVKA, addressed the gathering saying that AVP and its parent body ABVKA are striving hard for the all-round development of the tribal communities; he cited some success stories like Limbaram- an international archer from Rajasthan, Kavita Raut, an athlete who ran for India in Olympics, both are Kalyan Ashram product; tribal rights protection and role of Kalyan Ashram etc.

Shri Pema Khandu called upon the NGO's, elders to take upon the responsibility to inculcate love, respect and attachment among the younger generation towards their rich indigenous culture and heritage. He said that government alone cannot preserve and propagate indigenous faith and culture; he underscored the role of parents, teachers and elders in this endeavor.

"The role of society is of utmost important in checking the disappearance of our distinct indigenous culture in the near future" he said while opining that westernization in the name of modernization has adversely affected passing down of the state's rich cultural heritage. Shri Khandu appreciated the role of AVP in preserving the rich cultural heritage of the state as well as inculcating a sense of pride in the indigenous communities on their past.

"On behalf of the people of the state, I thank and salute the members and volunteers of NGO's like

AVP, who travel across the length and breadth of the state disregarding their personal comfort and spread awareness on culture and identity," Khandu said. Specifically lauding the activities of AVP not only in the field of faith and culture but also in rendering services in education and health sectors, the CM assured support and cooperation of the state govt. in all noble ventures of the NGO. He advised the workers of AVP, who attended the conference, to take whatever they have learnt to their respective districts and villages and distribute knowledge at the grass root level.

To mark the occasion of Silver Jubilee celebration of AVP, 15 senior social activists who worked a lifetime for the preservation of indigenous faith and culture were felicitated with 'Arun Seva Samman'-2017 by the Chief Minister. The awardees were Shri Jatan Pulu, Shri Tabin Karlo, Shri Pratik Potom, Shri Nabam Atum, Shri Taba Hare, Smt Dishu Mihu Mallo, Smt Tasso Tamiya Santi, Shri Tasaso Yun, Shri Kaling Borang, Shri Mahendranath Chaturvedi, Shri Mihin Kaning, Shri Ngungtim Changmi, Shri Paniram Panyang, Shri Madhuram Pegu and Shri Leki Phuntso Khom.

Swami Vishweshananda ji, Secretary R.K. Misiion, Shri Tony Koyu, Smt Higio Aruni, Shri Tapir Gao, Shri Kipa Babu, Dr Ligu Tacho, Shri Gichik Taaza, Shri Bai Taba and other dignitaries attended the function.

Shri Gyati Rana, General Secretary AVP offered vote of thanks and the programme concluded with prayer sung by the devotees of Tanchaw Kumnya (indigenous prayer centre of Mishmi).

(Contd. from Page 10)

Netaji Subhas Bose's Historic Visit To Nagaland

in the Arakan and a detachment of Shah Nawaz Khan's regiment marched into Indian territory and kept its hold on Mowdak till September 1944 without facing the hazards of an attack from the sea side.

Most people in India have so long been led to believe that the INA offensive was no more than a propaganda bid and useful only as a bargaining chip against the British after its dismal failure. Bose was also projected to have been comfortably ensconced in Tokyo and Rangoon parleying with Japanese high-ups so much so that no one could seriously believe that he ever visited Nagaland or Manipur

during the war. Researchers, preferably local scholars who know people and areas well, should do well to bring the facts to light. In the mean time, the effort of Vekho Swuro to draw attention to the matter must be lauded.

(Eastern Mirror, 14/04/2017)

(Author of this article, Dr. Tapan Chattopadhyay, Ph.D. and D.Litt. in history, is the author of "The INA's Secret Service in Southeast Asia – Its Background, Infrastructure, Resources and Activities During World War II" (Readers Service, Kolkata, 2011). He was Joint Director, SIB, Kohima, in 1993-1995.)

India's Initiative To Save Mother Earth

Pandurang Hegde

The United Nations observed a special day to celebrate Mother Earth on 22nd April. Launched in 1970 with 10000 thousand people, today it covers one billion people in 192 countries. The basic objective is to raise awareness about the obligation of human beings to protect Earth and share its resources with future generations.

The theme for 2017 is to create "environment and climate literacy" to empower the knowledge base of common people towards the issue and inspiring them towards actions to defend the Mother Earth.

According to IPCC (International Panel on Climate Change) India is most vulnerable to the impact of climate change adversely impacting the health, economic development and food security.

In order to address this challenge of climate change India has evolved a comprehensive plan 'India's Intended Nationally Determined Contribution (INDC): Working towards Climate Justice'. This document addresses the issue holistically including the elements of adaptation, mitigation, finance, green technology and capacity building. While implementing these intended actions, it calls for the right of developing countries for an equitable carbon space to achieve sustainable development and eradication of poverty.

The formation of Rs 3500 million or US Dollar 56 million 'National Adaptation Fund' will initiate policies towards renewable energy through multiple initiatives to achieve the target of reducing carbon emissions by 33 to 35 percent by 2030.

The main focus is to revisit the National Missions under National Action for Climate Change (NAPCC) with additional missions on wind, health, water and redesigning missions on sustainable agriculture.

The adaptation strategy is directed towards sustainable use of land and water resources. The implementation of soil health cards across the country, watershed and use of water efficient irrigation programme will pave way towards risk proofing agriculture. The coverage of agricultural insurance of crops through climate change disasters is another

initiative that comes to the rescue of farmers.

The mitigation strategies involves generation of clean and green energy by increasing renewable energy capacity from 35 GW (Giga Watt) to 175 GW by 2022. In addition to the National Solar Mission that targets fivefold increase in solar power to 1000 GW, it also aims to develop smart power grids to enhance the efficiency of power transmission and distribution across the country. To cap the wastage of energy consumption a nationwide campaign for energy conservation is launched to save 10 per cent energy consumption.

While these are macro level policies to address the issue of climate change, the government of India has initiated micro projects that have direct benefits accruing to the poorest groups while contributing to saving energy.

Under the ministry of Renewable Energy, UJALA scheme is launched in which 22.66 crore LED bulbs are distributed that will save Rs 11776 crores while reducing carbon emission up to 24 Metric tons per year.

Similarly under the ministry of Petroleum free LPG connections are given to women holding BPL cards. The Prime Ministers Ujjwala Yojana has already reached 2 crores households and it aims to reach the target of 5 crores households by 2019 with an outlay of Rs 8000 crores.

This has direct impact on rural women empowering them by providing easy access to clean energy source that improves their health and reducing the pressure on forest resources as well as reducing the carbon emissions.

The Swachh Bharat Mission is another strategy under which there is initiatives to create energy from the waste in urban areas. Similarly recycling and reuse of waste water is another initiative 23277 millions litre of water per day in 816 sewage treatment plants across the country

Green India Mission is another initiative to reforest barren land with the annual target of

(Contd. to Page 15)

Alcoholism Derailed Countless Households

Salil Gewali

When highway drivers shake it could lead to serious accidents. But, if the head of a household shakes the whole family could be derailed. Usually, this “shaking” happens when one drinks a few “extra pegs”. These extra pegs, which are irresistible to many, might gradually bind both feet and mind. That means, he can’t steadily walk further on the road to progress, and he is more likely to become a slave to the drink. Obsessed with the thought of the drink might result in that state of mind that the boozier’s wheels of creativity and innovation go downhill.

True, the root causes of the highway’s fatalities have finally been identified, though after lot of delay. And, the situation has now forced the honorable Supreme Court to order for the ban on the liquor selling by the roadsides. Indeed, a much awaited welcome move.

But who will notice the derailment of lakhs and lakhs of families due to “excessive” drinking by their bread earners? In the society, we may have seen innumerable households shattered due to alcoholic fathers or husbands. Whether one agrees or not, the consumption of the alcohol is directly

proportional to its availability. Now, with the relaxation of the “distance” in the urban areas, the wine stores, which were shut until a few weeks ago, have again begun to peddle their stuff. People are seen thronging the local liquor shops, because now they need not walk too far to get hold of their bottles of wine. No wonder, if one who originally intended to visit a *temple or church or masjid* to offer his prayers, he might get tempted to walk into the Bars or wine shops located within a few meters of his route. Please note, the temptation never takes refuge in penance.

Many school and college going children have learnt much about the drinking fun through YouTube. Though discreetly, they are already into the drinking habit. Of course, it is the environment that impacts one attitudes, behaviors and conduct. We can’t expect our youths to be sober when the government dots our cityscape with liquor shops and alcohol dispensing restaurants. Is it not horrifying that the government itself is contributing to the promotion of the temptation of the public to have more booze, more easily so the society will fast totter into the pit of decadence?

(Contd. from Page 14)

India’s Initiative To Save Mother Earth

increasing the forest quality and cover in 5 million hectares will sequester 100 million tons of carbon annually.

The traditional Indian culture emphasized the need for harmonious co existence between man and nature. With the concept of “Basudaiv Kutumbakam” all life forms on the Earth is considered as one family and reinforces the concept of interdependence. Before the advent of Mother Earth Day in the modern world, the Vedas and Upanishads considered Earth as our mother and human being as the children. Much before the arrival of climate change crises, our forefathers envisaged the concept of environmental sustainability and to become the trustees of Earth to be passed on to future generations.

It will be appropriate to recall the statement made by Prime Minister Narendra Modi while addressing the United Nations summit in which he said “We should forge a global public partnership to harness technology, innovation and finance to put affordable clean and renewable energy within the reach of all. Equally, we must look for changes in our lifestyles that would make us less dependent on energy and more sustainable in our consumption. It is equally critical to launch a global education programme that prepares our next generation to protect and conserve Mother Earth”.

Thus it is only through creation of environment and climate literacy that will result in global action of changing the life styles that leads to reduction in the carbon emission that we can save Mother Earth.

(The Sentinel 21/04/2017)

Success Story Of A Women Entrepreneur

This is the story of a woman entrepreneur, who completed her studies after getting married and then started a business in making jams, jellies and pickles and has now made a name for herself by making pickles out of fish. Her story illustrates that nothing is impossible for a woman nowadays and that only working in a job is not the only way to financial independence and security. Ilamoni Borah of Jagibhakatgaon of Mayong Block, Morigaon district got married in 1995. After her marriage, she completed her matriculation, XIIth and a degree in Bachelors in Arts. After completing her degree she started to look for a government job, but was unsuccessful. She did not however want to confine herself to household chores and wanted to be independent and carve out an identity for herself. She started her journey towards evolving as a successful entrepreneur by attending a 13-day training organized by NABARD, Morigaon on microenterprise development programme on fruit and vegetable processing. She further augmented her skills through a five-day training organized by DIC Morigaon. After getting trained she summoned her courage, patience and self confidence to start a small business on her own with an amount of Rs 1000 only. During her initial struggle to popularize her products, she had to persuade many shopkeepers who reluctantly agreed. Gradually with time, her products got popular and she applied for a loan and was granted a loan of Rs 5 lakh through the DIC to launch her products on larger scale. With support from her husband Atul Bora, she started a small scale industry preparing pickles, squashes, jams, jellies, pithas and larus. Eventually, her pickles, jams and jellies found a place in shops, bakery and stores of Morigaon district and nearby Guwahati city shops. She was called to impart hands on training in her acquired skills by various organizations like NABARD, DIC during 2015- 16. To add to her glory, she was awarded a certificate by the Superintendent of Police on the 70th

Independence day as a token of recognition of being a successful entrepreneur of Morigaon district during 2016. She then formed a women's group named Rongali thereby motivating the women folk of the village in taking up this business as a tertiary profession during their free hours. Eventually, she started packaging her products under the name 'Trinayan Gramin Food Products' and coined her brand as RUCHI. With rising popularity of her products, she started participating in various exhibitions in the district through ASRLM, DRDA and other organisations. She came in contact with the Krishi Vigyan Kendra, Morigaon through an exhibition organised by the KVK where they were showcasing various technologies and upcoming avenues for agriculture and allied sectors. After coming in contact with KVK, she participated in various exhibitions organised by KVK where she showcased jam, jellies and pickles made from locally available vegetables, spices and fruits. With her desire to walk that extra mile, she requested KVK Morigaon to equip her in making pickles out of fish as it will fetch more money compared to vegetable and fruit pickles. An exposure visit and training on entrepreneurship development through fish pickle making was organized in collaboration with the College of Fishery Science, Raha where Ilamoni Bora with 25 other ladies from Jagibhakatgaon were imparted hands-on training on preparation of fish pickle. Within a month of training she prepared, packaged, exhibited and sold fish pickle at the Vibrant North East 2017 at Guwahati. With vegetable pickles, she was earning Rs 150 per kg. However, fish pickle with more protein content sold at Rs 1200 per kg. With a gleam in her eyes, Ila Bora proudly says her net income from selling pickles in 2016 was Rs3,80,000.00 and this year she expects more with a new technology of fish pickle in her bag. Today, she says every woman should come forward and try to create an identity for themselves.

(The Assam Tribune, 08/05/2017)

The Earth Needs Your Help

As part of the Auxesis, the techno-cultural mega fest of Dibrugarh University, a plantation drive was organised in the premises of the varsity, nearby schools and the surrounding areas.

The event was marked by the presence of Padma Shri Jadav Molai Payeng, the famous self-taught environmental activist and forestry worker.

The Padma Shri recipient planted two saplings within the University campus in memory of former President of India Dr APJ Abdul Kalam and music maestro Dr Bhupen Hazarika. This year the Auxesis will start from October 13 with the theme 'Valiant Virtuoso'.

During the event, Jadav Payeng once again urged upon the youths to add lungs to the society by planting trees for a greener Earth. The Earth, which is the third planet from the Sun, desperately needs your help, he reminded the younger generation. He added that tree plantation must become a habit with the present generation and

reiterated that it must be included in the curriculum from the elementary school level. Saving the ecosystem should be the responsibility of every single human being, he justified.

Payeng further said that with thousands of trees being recklessly cut down to make way for a new dawn in Assam in the form of a highway project, there is an urgent need to make up for the losses as soon as possible through a vigorous afforestation programme.

The event also witnessed the participation of Jiten Hazarika, Dean of Student Affairs, Dibrugarh University, Mukul Chandra Bora, Director of DUIET, Malanch Maiukh Saikia, Student Convenor of the event, Kaushik Das, Faculty Convener of the event, Manash Pratim Dutta, general secretary of Dibrugarh University Post-Graduate Students' Union, professors and associate professors of the university.

(The Assam Tribune, 10/05/2017)

AAPSU Protest Against China's Claim On Arunachal

Sending a loud message to Beijing that Arunachal Pradesh is an integral part of India, student activists' under the aegis of Arunachal Pradesh Students' Union (AAPSU) on Monday the 22nd May, 2017 organized a mass protest rally at Itanagar against China's claim on the state's territory.

Hundreds of students carrying placards and banners and shouting anti-China slogans hit the street of the state capital denouncing China's recent move to rename six localities of Arunachal Pradesh into Chinese, which Beijing claims as part of its territory.

The official names of the six places by China using the Roman alphabet are Wo'gyainling, Mila Ri, Qoidengarbo Ri, Mainquka, Bumo La and Namkapub Ri. The student activists also burnt effigies of Chinese Premier Xi Jinping during the rally which, started at 8am from Akashdeep

complex and culminated at Indira Gandhi Park of Itanagar.

Later talking to reporters, AAPSU President Hawa Bagang said, "Arunachal Pradesh has never been a part of China and Arunachalees hold strongest patriotism for India". "Arunachal Pradesh is an integral part of India and history has revealed that the indigenous people of the state had participated in India's freedom movement and the people of the state have never been under the Chinese Government", Bagang added. Criticising the state government for remaining silent over the issue, the AAPSU president alleged that the government remains busy in politics and doesn't give serious thoughts over the contentious issue. The apex students' body of the state also sought the attention of the Central government to solve the issue of stapled visas at the earliest.

(The Sentinel, 25/04/2017)

Is The Dalai Lama A Threat To China?

No wonder China kicks up a thunderstorm and squall whenever the Dalai Lama or the US Ambassador to India, visits Tawang, or any other part of Arunachal Pradesh. Rumours abound about the Special Services Bureau (SSB) personnel imparting guerrilla training to Tibetans on Chinese soil. The raising of the Special Frontier Force (SFF) – formed by a mainstay of 5,000 Tibetans – initially after the Sino-Indian war of 1962 – was in direct conflict with the Chinese strategic and tactical interests in the Sino-Tibetan perspective. It was a move that countered any goodwill China might have harboured towards India. The formation of the SFF was triggered after hectic lobbying by the Intelligence Bureau (IB), even as the Nehru Government ordered the setting up of the elite force with manpower mainly drawn from the Tibetans. The elite commando unit and specialized mountain divisions primarily comprised Tibetan resistance fighters with Chakrata near Dehradun as their base. The SFF later went on to integrate with the SSB which was the operations arm of the Research and Analysis Wing (RAW) until 2000. The SSB had trained thousands of Mukti Bahini men on guerrilla war-fare in the 1971 Bangladesh Liberation War. Mostly Khampas were recruited at the SFF's new Mountain Training Facility at Chakrata at the outset. If the Tibetan guru spread the message of kinship and brother-hood in Assam and Tawang in the Mountain State facing China, he has drawn anger of the Chinese in the form of terse and stringent foreign ministry statements. The Chinese have changed the names of six places in Arunachal Pradesh into Chinese in support of its "cultural, traditional and administrative hold" over Arunachal.

The visit of the Tibetan leader to Arunachal Pradesh, especially Tawang, around 400 km from Lhasa, the capital of the Tibet Autonomous Region in China – has added to the growing list of problems between the two neighbours. Assertive leaders, heavily equipped armed forces and a history of festering squabbles have been a bane, rather than a boon, for the two nations. The SFF was primarily used for orchestrating clandestine intelligence gathering and commando operations along the Chinese theatre. By the late 1960s, the SFF was organized into six battalions for administrative purposes. Each battalion, consisting of six companies, was commanded by a Tibetan who had

a rank equivalent to a lieutenant colonel in the Army. A Tibetan major or captain commanded each company, which was the primary unit used in operations. Females also participated in the force. They were in the signal and medical companies. During this time, the SFF was never used against its intended enemy, China. However, the unit did conduct limited cross-border reconnaissance operations, as well as highly-classified raids to place sensors in the Himalayas to detect Chinese nuclear and missile tests.

What further galls the Chinese is the fact that the US' Central Intelligence Agency (CIA) was allegedly involved in the raising of the SFF, along with the RAW. It were the Americans, the Chinese say, who provided all the weapons to the SFF. They basically consisted of M1, M2 and M3 machine guns, even as the unit came under the operational command of the Intelligence Bureau and later the RAW. If India could raise an elite force that has been alleged to carry out surveillance and other operations proximate to Chinese territory, it's easy to understand why the Chinese link any visit by the Dalai Lama to Arunachal as a violation of Chinese sovereignty. When the Dalai Lama had fled Lhasa for India in 1959, India sent an IB team, apart from providing the spiritual leader with escort by the Assam Rifles to receive the lama and ensure his transfer to Assam and beyond. The Dalai Lama had left behind a failed insurrection by Tibetan resistance fighters in Tibet. That the Dalai Lama has kept visiting Tawang several times thereafter has rankled the Chinese. Ever since, the Dalai Lama has visited Arunachal Pradesh in 1983, 1997, 2003 and 2009. In 2009, Beijing said the visit undermined Chinese territorial integrity and criticized the Dalai Lama's "scheme to wreck China's relations" with India. And since then China has been volatile about the so called South Tibet.

Chakrata was home to the large Tibetan refugee population and was a mountain town in the foothills of the Himalayas. The SFF commenced six months of training on rock climbing and guerrilla warfare. The intelligence agencies from India and the US also helped in raising the force. Initial training was conducted by the CIA paramilitary officers and the IB's own special operations unit. In 1968 SFF, with the help of the Aviation Research Centre which

(Contd. to Page 19)

Wisconsin Catholic Franciscan Center Hosts Yoga

Hindus have welcomed Franciscan Spirituality Center in La Crosse (Wisconsin), sponsored by the Franciscan Sisters of Perpetual Adoration—Catholic sisters “engaged in furthering the work of the Catholic Church and the Gospel”, for hosting various yoga programs.

This Center is hosting a yoga retreat, “designed to nourish the divine woman within”, from June 8-11. It also hosts Vinyasa Flow Yoga sessions on Mondays, bringing together “physical, mental and soulful balance through the practice of yoga”; Golden Yoga sessions on Tuesdays whose instructor “creates classes that wake up the body and quiet the mind”; and a Vinyasa session on Wednesdays, whose announcement says “Vinyasa Flow Yoga is a moving meditation”.

Welcoming Franciscan Center for hosting yoga programs, distinguished Hindu statesman Rajan Zed, in a statement in Nevada today, urged all the Wisconsin public schools to introduce multi-

beneficial yoga programs in their curriculums.

Yoga, referred as a mental and physical discipline, for everybody to share and benefit from, whose traces went back to around 2,000 BCE to Indus Valley civilization, Zed, who is President of Universal Society of Hinduism, noted.

The Franciscan Spirituality Center claims to be “a sacred place” and “rooted in the Franciscan tradition of hospitality, simplicity and Christian values”. Karen Dunn and Audrey Lucier are Board Chairperson and Director respectively. Franciscan Sisters of Perpetual Adoration, whose history goes back to 1849 and who commit themselves “to building Christ’s Kingdom”, is headquartered in the same street as the Center. Sister Karen Lueck is the President.

(<http://www.worldhindunews.com/2017/05/07/58651/hindus-welcome-wisconsin-catholic-franciscan-center-hosting-various-yoga-programs/>)

(Contd. from Page 18)

Is The Dalai Lama A Threat To China?

provided airlift facilities, became fully airborne-qualified and a dedicated mountain and jungle warfare unit. The decision to lay the religious carpet for the Dalai Lama in Arunachal Pradesh is being seen as New Delhi’s way of showing its resentment and telling Beijing that India has a diplomatic card to play as well. “Most common people in China feel South Tibet (read Arunachal) is part of China since ancient times. The Tibet issue is vital to China’s national interests, its sovereignty and territorial integrity. The Dalai Lama, who said Tawang is a part of India, is a ‘separatist in action’ for the Chinese. China should use all the resources at its disposal, including economic, cultural and eventually military means, for preserving our core interests,” Wang Dehua, director of the Institute for Southern and Central Asian Studies at the Shanghai Municipal Centre for International Studies, has said.

Even as there were indications that the Chinese were preparing a nuclear bomb since long, it did in fact conduct the test from Lop Nor nuclear installation in Xinjiang on October 16, 1964. The event was expected but details were scarce. The CIA later in November, 1964 launched a U2 flight

out of Aviation Research Centre’s Charbatia air-base in Orissa. The CIA also decided to launch an electronic intelligence operation in collaboration with the RAW and the ARC, to monitor China’s nuclear tests and missile launches. The operation was led by celebrated Indian climber, MS Kohli, who along with SFF and CIA operatives, was to place a permanent electronic intelligence device. It was a transceiver powered by a plutonium battery, that could detect and report data on future nuclear tests carried out by China. The plan to install a snooping device was hatched far away in Washington DC, in the offices of the National Geographic Society.

Following the normalization of the Sino-Indian relations after Deng Xiao Ping’s market reforms, the SFF ceased most of their operations allegedly within the People’s Republic of China. Beijing’s anger over the Dalai’s visit could be passed off as diplomatic bluster, but the global environment is altogether different this time around.

Is the Dalai Lama, the messenger of world peace and a staunch Buddhist, a threat to China?

(The Assam Tribune, 24/04/2017)

Indigenous Land Rights

It never ceases to surprise that successive government in Assam since Independence saw no need for surveying land resources in the State. Dispur still gets by with archaic land laws, with the Assam Land Revenue Regulation Act drawn up far back in colonial times in the year 1886. There has been no State government policy in seven decades to protect land rights of the indigenous people. Let alone other parts of Assam, within Guwahati itself there have been instances of tribals being induced or forced to sell off their ancestral land for a pittance and migrate to the city's hills or outskirts. They are thus compelled to relocate themselves again and again with Guwahati expanding rapidly and rapacious land sharks zeroing in on them. Had it not been for occasional eviction drives conducted in the city's hills and forest lands, the broad picture of systematic land alienation of indigenous people would never have emerged. The situation is far worse in other parts of the State with illegal migrants on one side and land developers on the other pushing out indigenous people from their land holdings. Governments in Assam have failed to implement various laws for Scheduled Tribes and traditional forest dwellers to protect their hearths and homes, and the reason is primarily political. For long, most indigenous groups were not politically organised and mobilised into reliable vote banks, so they hardly figured in the radar of political parties. The Congress which ruled this State for the longest period, claimed of giving space to all indigenous groups within the party, but did practically nothing to improve their situation. To the credit of the BJP-led coalition that took over the reins of power last year, it set up a 7-member committee headed by former Chief Election Commissioner Hari Sankar Brahma to recommend changes in existing land laws and rules as well as suggest a uniform policy and measures to protect land rights of indigenous people. Beginning its work in February this year, this panel is learnt to have already discussed issues like task forces for protecting indigenous land rights, allotment of non-ceiling land to landless indigenous people and conversion of agricultural lands for non-agricultural uses.

As to who qualifies to be called 'indigenous', Brahma had then clarified before the media that

'people born and brought up in Assam before March 1971 as per the Assam Accord and are Indian citizens would be considered as indigenous people'. He had then spoken about accessing Revenue and Forest department data as well as satellite imagery to find the extent of land available in the State and levels of encroachment. Given a 3-month timeframe to submit its report by June this year, the Committee on Protection of Land Rights of Indigenous People is touring the districts, discussing with various stakeholders including MLAs, deputy commissioners, local revenue collectors and village headmen, and receiving representations from indigenous groups. These are early days to speculate over the outcome of this survey and fact-finding effort, but Hari Sankar Brahma himself has given an indication of the huge challenges that lie ahead. Speaking to the media recently, he revealed that 90 percent indigenous people in Assam possess no permanent land deeds, that there are 7-8 lakh families without any land whatsoever. While indigenous people seek land deeds for decades in vain, outsiders manage to do so overnight, he rued. In this context, he mentioned Nagaon district where as much as 70 percent land is already in the hands of non-indigenous people, the highest in the country. According to Brahma, 63 lakh bighas of government land in the State is already encroached upon. Though these are preliminary figures, these go to show the kind of problem the Sarbananda Sonowal government is faced with. The Chief Minister has earlier assured that land deeds will be given to indigenous people residing on the same plot for decades without such papers, and that the rest will be covered in subsequent phases. The fact that many indigenous people lack land documents came out during the NRC application stage itself, leading to a huge outcry. Once the panel report comes in, Sonowal has to deliver on his promise. After all, the ruling coalition secured the backing of indigenous voters in large numbers with its 'jati, mati, bheti' slogan. The hunger for land has been at the root of the Bangladeshi influx problem that has bedeviled Assam since the Thirties. There should be a comprehensive law to ensure that land rights of the indigenous are safeguarded, for only that will ensure their identity and way of life.

(Editorial, The Sentinel 02/05/2017)

Zimbabweans Embraces YOGA

Yoga is reportedly becoming very popular in Zimbabwe.

Reports suggest that there are over a dozen yoga studios and fitness-pilates studios/gyms/health-club/sports-club/wellness-centre offering yoga in Harare.

There are few yoga places and Yoga teachers in Bulawayo. Yoga facilities in Mashonaland East, Yoga opportunities in Victoria Falls area are also very scarce and occasionally the classes are held in Mutare. A "7 Days Luxury Yoga Safari in Zimbabwe" has been advertised for US\$23,200. Few other similar offers are also being made by other organizations from time to time. A lodge in Masvingo highlights "enough space in the living area to conduct a yoga class", reports add.

The Art of Living reportedly has centers in Harare, Bulawayo and Kwekwe; while Brahma Kumaris Raja Yoga Centers are in Harare and Bulawayo. The Hindoo Society Harare conducts twice-weekly yoga classes and there is Ananda Marga Zimbabwe Yoga Society. Embassy of India in Harare celebrated open-to-all International Day of Yoga in June last year.

Welcoming the reported interest in yoga in Zimbabwe, distinguished Hindu statesman Rajan Zed, in a statement in Nevada (USA) today, urged Zimbabwe government to introduce multi-beneficial yoga in Zimbabwe schools.

Yoga, referred as "a living fossil", was a mental and physical discipline, for everybody to share and benefit from, whose traces went back to around 2,000 BCE to Indus Valley civilization, Zed, who is President of Universal Society of Hinduism, noted.

Rajan Zed further said that yoga, although introduced and nourished by Hinduism, was a world heritage and liberation powerhouse to be utilized by all. According to Patanjali who codified it in Yoga Sutra, yoga was a methodical effort to attain perfection, through the control of the different elements of human nature, physical and psychological.

According to US National Institutes of Health, yoga may help one to feel more relaxed, be more flexible, improve posture, breathe rhythmically, and get rid of stress. According to "2016 Yoga in America Study", about 37 million Americans (which included many celebrities) now practice yoga; and yoga is strongly correlated with having a positive self image. Yoga was the repository of something basic in the human soul and psyche, Zed added.

Landlocked Zimbabwe, between Zambezi and Limpopo Rivers and known for Victoria Falls, is described by Lonely Planet as "one of the safest, friendliest and most spectacular countries in Africa".

(https://www.hindujagruti.org/news99535.html?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+hindu_news+%28Hindu+News+Daily+%28Hindujagruti.org%29%29)

Manipur Bomb Blast Kills Two Army Jawans

Two jawans of 165 Battalion Territorial Army were killed while two others sustained injuries in a bomb attack at Lokchao in Manipur's Tengnoupal district bordering Myanmar on Monday, sources said.

The incident took place when two improvised explosive device which were believed to have been planted earlier, exploded simultaneously when an Army truck in which a road opening party of Territorial Army were returning to their Lokchao post about 85 km from Imphal along the Imphal-Moreh highway at around 5.30 am, sources said.

One jawan Arjun Baral of Koubru Leikha in Kangpokpi district was killed at the spot while another jawan Varesho Hungyo of Leishipung in Senapati district succumbed to the injuries. The injured jawans, identified as T Chandra of Churachandpur and Y Govind of Kakching, were undergoing treatment at an Army hospital in Manipur. Both the two deceased

and injured jawans were from Manipur, sources added. The front glass and body of the Army truck were damaged during the explosion.

Soon after the incident a massive manhunt was conducted with the arrival of additional forces in and around the Lokchao area to arrest the attackers. However, there is no report of any arrest till the report goes to the press. At the same time, no armed group operating in the State claimed responsibility for the incident.

Condemning the incident, Chief Minister N Biren Singh in a Facebook post said, "I strongly condemn the cowardly act of ambushing a convoy of 165 TA B.Coy at Lokchao..."

The vehicular movement along the Imphal-Moreh highway was also suspended till 10 in the morning in view of the day's incident.

(The Assam Tribune, 09/05/2017)

Golaghat Women Fight For Alcohol-Free Assam

Various women's organizations came out on the road and staged massive protests in Golaghat to demand an alcohol-free Assam on Wednesday.

The activists of women's body like Nari Sangram Samiti, Mahila Saminiti, Hamdoiporia Nari Suraksha Samiti, Birangana Nari Shakti Dal, Mohila Samiti and Scheduled Caste Students' Union got together near Deputy Commissioner's office of Golaghat and staged massive protest rally against the State Government for demanding ban on alcohol in Assam.

Addressing the gathering, the President Mod Mukta Asom Davi Samittee, Prabin Das said, "The BJP-led Sarbananda Sonowal government is planning to kill youths by providing liquor in rural areas. Despite development of the people of the rural areas, the government is permitting sale of traditionally-made liquor openly which is harming the poor families," he added.

Taking part in the protest rally, the presidents and secretaries of Birangana Nari Shakti Dal, Rupa Das and Namita Hazarika and Hamdoiporia Nari Suraksha Samiti's president Rinkumoni Rajkhowa said that illegal desi liquor and other illegal alcoholic materials and drugs harm the new generation. Many families

in village areas have been destroyed due to alcohol abuse. They demanded stopping the illegal business of desi liquor in village areas. The two organizations strongly demanded to make Assam an alcohol-free State.

The president of Golaghat AASCSU, Dhruvajyoti Bharali said that after declaration of ban on all liquor shops within 500 metres of national and State highways across the country by the Supreme Court, the liquor shops were being set up in rural areas, which was a very bad sign for society. As a result, increase in alcohol consumption will lead to increase in crimes like rape, theft and robbery.

The organizations slammed the role of some Gaon Panchayat officials for allegedly issuing permission for setting up liquor shops in gaon panchayat areas. The anti-alcohol demand organizations threatened that they would launch massive protest against the Gaon Panchayat officials who were involved in giving permission for liquor shops. Golaghat AJYCP, ATTSA and AASCSU also took part in the protest rally.

(The Sentinel, 04/05/2017)

Seminar On Dying Traditions Of Kukis, Dimasas & Karbis – A Report

A seminar-cum-workshop was held recently by the Institute of Research & Documentation of Indigenous Studies (IRDIS), Assam under the aegis of the Ministry of Culture, Government of India, on "The culture and the threatened and dying cultural traditions of the Karbi, Dimasa and the Kuki communities in the Karbi Anglong district of Assam" at the premises of the Jirsong Asong, Diphu.

Dr. Deepa Dutt, Executive Director, IRDIS, in her introductory remarks, said that this seminar-cum-workshop was the last of a series of seminars organised by IRDIS in the State with the involvement of various members of ethnic communities and cultural experts at the grass root level to deliberate on their traditional cultures and the threat perceptions to their rich cultural and social heritage with the passage of time. The earlier two seminars were held at Morigaon and Goalpara districts.

The two sessions of the seminar-cum-workshop at Diphu were chaired and moderated by Dharamsing Teron, writer and Director of the Centre

for Karbi Studies. The resource persons viz., Dr Paul Chonzik, Head of the Department of History, Assam University Diphu Campus, Dr Motilal Nunisa and Sikari Tisso, researchers and cultural experts of the Dimasa and Karbi communities respectively, dwelt on the various cultural traditions practised by the Kuki, Dimasa and the Karbi people of Karbi Anglong and expressed their apprehensions at the gradual changes that have crept in with time, the reasons thereof, and the genuine fear that these changes may herald the extinction of their true cultural practices, traditions and beliefs. They further expressed the need for such deliberations with a view to unearth the manifold threats to their culture and traditions and to strive unitedly for the revival, restoration and the depiction of the cultural practices of the three communities in their right perspective.

The seminar was widely attended by researchers and cultural experts, students and research scholars and participants from the Karbi, Dimasa and Kuki communities.

(The Assam Tribune, 10/05/2017)

Shiva Temple In Trincomalee Rooted To Tamil Eelam

Recently a resident of Seruvila had sent a photograph of the ruined temple to Manimaran, an officer attached to the Regional Archaeological Department – Jaffna.

The Architecture and the Art traditions observed in photograph resembled closely with the 2nd Sivan Temple of Pollonnaruwa and urged the authorities to undertake a field visit to this temple.

During the early part of last month we, along with the Officers of the Archaeological Department, Manimaran, Kapilan, Project Director of the Jaffna Region Central Cultural Fund, Chanthana Maithripala undertook a field visit to the temple.

This temple is located in a jungle area called Lingapuram, lying about 10 miles from the main road in Kiliveddi area. Prior to 1985 this area was called 'Thirumangalai'.

Although, this area was densely populated earlier, post 1964 days saw people from this area started migrating to other places abandoning the area with around 7 mile circumference to be consumed by forests. As we were alerted about wild elephants infesting the area after 3 p.m. we were able to inspect the area for a short time.

However as we were able to observe a Tamil Epigraph in the area we decided to continue our exploration there. Along with students from the Archaeology special students and the officers from Archaeological Department, Manimaran and

Kapilan we undertook an exploration for six days.

From these explorations, it was identified that a grand temple had been ruined and larger parts of it buried in soil. Ruined foundations, granite pillars and bricks found all around the temple premises, confirm that this temple which had been constructed with granite and bricks, to contain Sanctum Sanctorum, 'Antharazham' Front hall, flag post, Sub-temples, and a boundary wall.

The sanctorum and its dome had been fully ruined and currently a small mound is found in its place. Except for the 'Komuki' linked to the sanctorum, no alters, statues of deities or sculptures had been found so far.

Although the architecture, art tradition and the design of the pillars reminds us of Pollonnaruwa Sivan Temple, it could be determined that this is much bigger in construction. Several granite pillars are found scattered around in the temple yard. Several pillars are found buried in the soil. Five Epigraphs had been found from among them.

There are all the possibilities to find more epigraphs here. They are found to be valueless treasures in the research about history of Tamils and religion of the Tamils.

(https://www.hindujagruti.org/news/100068.html?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+hindu_news+%28Hindu+News+Daily+%28Hindujagruti.org%29%29)

(Contd. from Page 6)

Pathways To Peace And Harmony

broader dimensions. Love signifies self-worth, self esteem, trust and respect, positive self-criticism, openness, deep sense of responsibility, concern for others, fidelity, loyalty, sense of sacrifice, sense of reconciliation, courage, gentleness, endurance while compassion emphasize kindness, moral strength, fortitude, sensitivity to other's needs, good will, nurturing, supportiveness. W

hile harmony reflects mutual trust and understanding, sense of belonging, collaboration,

effective communication, concern for common good, sense of reconciliation, desire for consensus, tolerance means caring and sharing and interdependence. The sons of the soil of the region possess such qualities in abundance since time immemorial. These are our strength of unity in diversity. We cannot allow other forces and agencies to disturb it. These inherent qualities should be maintained at all cost to retain our age-old tradition of peace and harmony among the people of the region.

CM Khandu Urges Youth To Preserve Indigenous Culture

Expressing concern over the growing distance between the indigenous communities and their culture, Chief Minister Pema Khandu exhorted NGOs working in this direction, elders and seniors to take upon the responsibility to inculcate love, respect and attachment in the younger generation towards their rich indigenous culture and heritage.

Speaking at the valedictory function of the three-day Prantiya Karyakarta Sammelan of the Arunachal Vikas Parishad (AVP) held on 30th April 2017 at VKV, Chimpu premises, Khandu asserted that the government alone cannot preserve and propagate indigenous faiths, beliefs and culture. He underscored the role of parents, teachers and elders in this endeavour.

“The role of the society is of utmost importance in checking the disappearance of our distinct indigenous culture in the near future,” he said while throwing caution that modernity has adversely affected passing down of the state’s rich cultural heritage.

He pointed that today people in the West have realized that rapid modernization had taken them far away from their culture and roots and therefore have started researching their past and trying to get nearer to their roots with pride.

“In that sense Arunachal Pradesh is lucky. We have not lost all. Therefore, it is up to us to help preserve and take pride in our rich culture which are distinct to each community of our state,” Khandu said.

He further said that visitors from outside do not come to Arunachal Pradesh to see its materialistic development but to see, explore and learn about the rich culture, traditions and customs of the indigenous communities.

Specifically lauding the activities of AVP not only in the field of culture and faith but also in rendering services in education and health sectors, the Chief Minister assured support and cooperation of the state government in all noble ventures of the NGO.

He advised the volunteers of AVP who attended the training camp from Oct 28 to 30 to take whatever they have learnt to their respective districts and villages and distribute the knowledge at the grass root level.

To mark the occasion, 15 senior social activists who worked a lifetime for preservation of indigenous culture and faith were felicitated with Arun Seva Samman-2017 by the Chief Minister. The awardees are : Jatan Pulu, Tabin Karlo, Paniram Panyang, Pratik Potom, Nabam Atum, Dishi Mihu Mallo, Taba Hare, Tasso Tamiya Santi, Tasso Yun, Kaling Borang, Mahendranath Chaturvedi, Mihin Kaning, Ngungtim Changmi, Madhuram Pegu and Leki Phuntso.

Also present on the occasion were BJP State President Tapir Gao, ABVKA All India Joint Organizing Secretary Atul Jog, Partho Maharaj of RKM, AVP State President Techi Gobin and AVP State General Secretary Gyati Rana.

(<http://www.arunachaltimes.in/cm-seeks-to-preserve-indigenous-culture-through-younger-generation/>)

Myanmar Non-Cooperation In Foreigner Identification

At a time when Dhaka is extending less cooperation to India in verifying the credentials of its citizens kept in different detention camps in Assam for deportation, the response of the Myanmar government in verifying credentials of its citizens held in the State detention camps is nil, making their deportation to their country of origin almost impossible. The problem has added to the woes of Dispur which has been grappling with the illegal Bangladeshi migrants issue for long.

As part of official procedure, after the detection of illegal foreigners, they are put in detention camps by the State government and their original addresses are sent to the governments of their countries of

origin through the Government of India for final verification. If that particular country finally verifies the credentials of these persons sent by the Indian government, he or she can be officially deported to that country.

In Assam, there are presently 28 illegal Myanmar citizens who are languishing in different detention camps in the State due to non-cooperation of their country’s government.

Sources said Dispur has approached Myanmar through the Government of India in this regard but no response has been received from the Myanmar government till date.

(The Sentinel, 04/05/2017)

Ao Tribe Celebrates Moatsü

The Moatsü festival is a special occasion for the Ao community. It is a festival that seeks to celebrate the highest pursuits of an individual, the family and community, towards the attainment of prosperity and peace, according to Commissioner of Dimapur police Limasunep Jamir.

The police official was addressing the Moatsü celebrations organised by the Ao Senso Telongjum Diphupar (ASTD) which was celebrated with the theme 'envisioning today's cultural values for tomorrow' on Tuesday, May 2 at the Diphupar local ground of Dimapur.

'There is a time for everything and a season for every activity under the heaven. Diphupar since the start of this year has gone through a lot of pain, emotions and loss but today is a time of celebration and we understand from the Bible that the secret to peace is to discover, accept and appreciate God's perfect timing,' Jamir said.

The officer appealed to the gathering to 'come together in peace and unity,' in mutual trust and cooperation so that together 'we can take the district forward.' 'It is indeed a blessed day when we could all come together to celebrate Moatsü in the right spirit of brotherhood and forgiveness and oneness,' he added.

Lanutoshi Pongen, chairman of the Diphupar Village Council, greeted the community and said Diphupar comprises 12 villages. Therefore, it is very important to maintain peace and harmony among the people, he said. The village is not only inhabited by Naga tribes but also communities beyond the Naga community and celebrating each other's festivals and cultures will bring understanding and progress, said Pongen.

(<http://www.easternmirrornagaland.com/ao-tribe-celebrates-moatsu-amid-calls-for-peace-and-unity/>)

The Time For Germany's Largest Hindu Temple Is Running Out

The Ganesha temple in Neukoelln's Hasenheide Park, planned to become Germany's largest temple is in jeopardy. In 2006 hopes were high to finish the temple construction, punctually for soccer's World Cup. But nothing came of it. In 2007, the faithful celebrated the solemn beginning of construction with priests from India flown in for the event. The former Neukoellner mayor Heinz Buschkowsky also sat happily among the incense sticks and flowers. Buschkowsky had ensured that the Hindu society received the lease on the Hasenheide site.

The temple still does not exist today. Only the 56 foot high entrance portal has been finished. The architect, an Indian temple builder, traveled to his homeland last October when Germany became too cold for him. In April he will return. Of course there have been a number of serious problems in the past few years, most quite earthly. The Indian temple builders were not well acquainted with German

construction law. The Neukoelln authorities expressed their unhappiness about the slow progress on the construction site. Next year the building permit expires. By then the temple must stand, at least as a shell.

Vilvanathan Krishnamurthy is standing in front of the scaffolding and looks up. "We have already come a long way," says the 64-year-old temple founder and vice president of Sri Ganesha Hindu Temple. Krishnamurthy smiles. Not a word of anger because the construction is going so slowly, no swearing over the delays, no dissatisfaction. "The gods set the pace," says Krishnamurthy. Specifically, Ganesha. "He has patience. Ganesha works slowly, and that's normal. "Sometimes it takes 20 years. In Britz there is also a Hindu temple. The construction lasted for five years there. "It is dedicated to God Murugan," says Krishnamurthy. "Murugan is fast, he's in a hurry." It's that simple.

(<http://www.worldhindunews.com/2017/04/28/58560/neukoelln-the-time-for-germanys-largest-hindu-temple-is-running-out/>)

The Monkey and The Crocodile

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

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

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

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

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

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

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

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

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

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

He said, "O Friend, my wife love the fruits very much and I told my wife about our friendship. Now, she is anxious to meet you. She is angry on me for

not introducing you with her earlier. So, she has invited you to our home for dinner. Please accept our invitation."

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

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

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

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

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

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

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

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

The wise indeed say:

Use intelligence to win in difficult situations.



Moatsu Festival Celebrated in Assam-Nagaland Border





Apatani Tribes from Arunachal Pradesh