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HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

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Great British philosopher, mathematician, best known for his work in mathematical logic and philosophy. He co-authored the epochal '*Principia Mathematica*' with Bertrand Russell.



1861-1947

Alfred North Whitehead

Vedanta is the most impressive metaphysics the human mind has conceived.

Source: *Trypamine Palace: 5-MeO-DMT and the Sonoran Desert Trail*
by James Oroc



Great Welsh physicist, the youngest Nobel laureate and head of the *Mind-Matter Unification Project*; credited for the prediction of the *Eponymous Josephson Effect*; highly inspired by Vedanta and Smakhya philosophy.



(1940 -)

Brian David Josephson

The Vedanta and the Sankhya hold the key to the laws of mind and thought process which are co-related to the **Quantum Field, i.e. the operation and distribution of particles at atomic and molecular levels.**

Source: *Go! Talks With Arjuna*, by Paramahansa Yogananda

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The fable of three monkeys: a new version

A well known fable of three monkeys one closing his eyes, one shutting his mouth and the other blocking his ears with the motto see no bad, speak no bad, hear no bad (*bura mot dekho, bura mot bolo, bura mot suno*). Its latest version is seen in the JNU (Jawaharlal Nehru University) episode of recent origin.

There came out many “intellectuals” to cry foul in the action of police arresting or rather booking under law of the land, the students who raised slogans against the Nationhood of the Nation : what were the slogans : Afzal Guru Zindabad, you are killed, your killer is alive, one Afzal Guru dies, thousand Afzal Gurus take birth, Kashmir must be independent, Manipur must be independent. India must come down to pieces, and many more for such utterances that is too in one of the most prestigious University of the country. Law should not do anything except perhaps happy spectators is what the intellectuals mean. Otherwise they would have condemned the acts of the students (of course they are minority in the University) unequivocally. But instead, they oppose the action of the law. They name it suppression of the democratic rights of the students. On dissection we see these “intellectuals” belonging to an ideology of Hatred to (present) establishment. That is why they play the monkeys of the fable in present day presentation.

These handful of students of JNU did not care for the Heritage of the University they are studying in, which was named after the first Prime Minister of the country. It is generally known that JNU is a work place for leftist ideology. That is good if used for the Nation. But the Jehadi elements intruded into it – That the students could not imagine or expect. Now cat is out of the bag. JNU as a whole-students, teachers, researchers alike has learnt a lesson from a practical point of view. Hope JNU will work on to maintain its Heritage intact of serving the Country in coming time.

Editor

Me-Dam-Me-Phi (The Ancestor Worship of the Ahom People)

-Dr.B.K.Gohain

In almost all the traditional societies in the world, worship of the ancestors is prevalent in their own characteristic ways. The Tai Ahoms who originally came from Mong Maolung of South China as back as in 1228 AD are no exception. While their compatriots and kin in South China, particularly in the Yunnan province of China are called Dai or Tai, the people who came with Prince Chao Lung Siu-Ka-Pha in 1228 AD and settled in present upper Assam are known as Tai Ahoms (one of the main branches of Tai Long i.e. Big Tai or Thai).

The ancestor worship among the Ahoms is called Me-Dam-Me-Phi. Literally, 'Me' means worship, 'Dam' means the dead and 'Phi' means god. That is, the dead ones are; worshipped as gods by the Ahoms. This belief in the divinity of the dead is an ancient one and all the Tai (Thai) speaking people have had the custom of worship their ancestors as gods in their own way. The Ancestor worship is related to the idea of the soul living forever; after one's death, his soul would leave his body and go back to the place in heaven where his ancestors live. Many Tai families offer sacrifices to "Heaven, earth, king ancestor and teacher" in the central room of their house. When people get gifts from relatives or any kind of fresh products, they consecrate it first to the ancestors and then eat.

According to the Tai Ahom belief, man is not reborn after death. After death, the person

becomes a god and goes to the assigned place in one of the several heavens and lives with his relatives. It is believed by them that if the close kin or the society as a whole observes the ritual of ancestor-worship (Me-Dam-Me-Phi), the dead ones, particularly the parents and grandparents who stay in heaven, come down to the earth to bless their offspring and accept their offerings. Like the Tai Ahoms, the red Tais of Vietnam believe that the heaven is stratified and divided into several provinces and each clan has its own habitat in heaven. Po' Then-Kham, the lord of heaven remains with other gods and goddesses and under each god or goddess remains the 'Phi' or the souls of the dead.

One of the important customs among the Ahoms is that the dead body is not burnt but kept in a box and buried. The burial mound is called "Maidam". This custom is also prevalent among the other Tai people like the Tho of north Vietnam. They bury the dead in the burial ground in wooden coffin like the Ahoms. They hold rituals of worship of the dead after 49 days and 100 days.

It is stated in Ahom history that when the heavenly princes Khunlung and Khun-Lai were sent down from the heaven where the reigning deity Lengdon ruled, Goddess Jasingpha gave them this advice, 'Lord Lengdon, your grandfather is sending you down to the earth from the heaven to rule the earth. When in the month of Din-ha, the sacred flower

'Chinkara' will blossom, then you select a day in that month to propitiate Lord Lengdon and other gods and goddesses and make offerings of sacrifice of animals and other good things for them. Then Lord Lengdon and eight hundred thousand gods and goddesses will go down to the earth and bless you.' This was the dictum of Lord Lengdon to the king of the Tais and the Tai people. The practice of the worship of ancestors was started by the first Tai kings on earth, namely Khunlung and Khunlai, the progenitors of the Tai royalty including the Ahom royalty.

It is also recorded in history that Chao lung Siu-Ka-Pha the first Swargadeo (heavenly king) of the Tai Ahoms observed this sacred ritual of Me-Dam-Me-Phi and sought the blessings of his forefathers in the new place. The nobles and the soldiers collectively worshipped their ancestors in the Me Dam Me Phi ritual with their king and the collective Me Dam Me Phi ritual started from his days and was observed by his successors. After his death, Chaolung SiuKa-Pha was buried at Charaideo as recorded in history and Me-Dam-Me-Phi was observed by his son Siu-Teo -Pha who became the king after him. As all the kings and queens of the Tai Ahoms got buried in this sacred place, Charaideo became the Jerusalem of the East for all the Tai-speaking people and the designs and techniques of the Moidams are drawing the attention of the scholars both

national and international, as the architecture of the Moidams is unique in its own way and is comparable to the Egyptian mummies.

There are historical references of yearly observance of 'Me-Dam-Me-Phi' by all the Ahom kings from Siu-ka-Pha. Only during the reign of Jaydhwaj Singha, the ritual was not observed. When Jaydhwaj Singha was defeated by the Mughal army led by Mirjumla, the King said to the Prime Minister, Atan Buragohain, in deep anguish and grief, "Gohain, gods have forsaken me". Gohain then said, "Swargadeo, do not grieve. Victory and defeat are two sides of the same coin. When gods will favour us, then Swargadeo will defeat the outsiders with his own might".

After the death of Jaydhwaj Singha, his younger brother Swargadeo Chakradhwaj Singha thought that the mighty Ahom King was defeated by the Mughals as gods were not favourable to his elder brother because he neglected their worship. This king, realizing the importance of this ritual, celebrated Me-Dam-Me-Phi at Charaideo with pomp and glory under the direct supervision of Langcheng Borgohain and with the active assistance and participation of Deodhai, Mohong and Bailung. Chakradhwaj Singha won the war of Saraighat and re-established the glory of the Ahoms.

As has already been stated, it was Swargadeo Siu-Ka-Pha who first introduced Me-Dam-Me-Phi ritual in this part of the country. He observed it more than once. He observed it after crossing Nam-Kiu (Irawaddy) on way to this country. After crossing Doi-Kao-Rong (the present Patkai range),

he again celebrated this festival on the bank of Buridihing at Namrup (Namruk) with the prayer to his forefathers and Lord Lengdon and other deities to give him victory and a new kingdom which he could rule with good governance. He once again worshipped his forefathers at Langtekwat at the lower side of Charaideo. Siu-Ka-Pha observed this ritual at Charaideo while establishing his permanent capital there to seek the blessings of his forefathers and gods.

By the end of the thirteenth century almost all the Tai people of China, Myanmar etc. got converted to Buddhism (Heena Jaana Panth). But even after the conversion, the Tai people did not give up the practice. Khamti, Khamyang, Phake and Aiton of the North East India offer flowers and rice to seek the blessings of their forefathers, Similarly, Lao, Thai of Laos, Myanmar, Thailand and Lu, Zhuang and Dai of South China observe the ritual even after becoming Buddhist. The Thais, who profess traditional religion and have remained non-Buddhist like Taidam, Taihkao, Nang, Nung of North Vietnam, also observe the ritual by offering meat and other eatables to the dead. Zhuangs of Yunnan, China used to offer buffalos as sacrifice to appease their ancestors. Now-a-days they are vigorously following the tradition of worshipping the ancestors.

The other Ahom kings also celebrated Me-Dam-Me-Phi with pomp and grandeur as an annual festival. Dihingia Raja, Pratap Singha, Gadadhar Singha and Prarmattha Singha also celebrated this festival. The tradition and belief in Me-Dam-

Me-Phi got resounded in the words of Chakradhwaj Singha; "My brother Siu-Tam-la (Jaydhwaj Singha) did not get the blessings of Pha-Nuru and other gods; as he did not observe the ritual of his forefathers. That is why our country got ravaged by the attack of the Mughals and our soldiers also got killed and disgraced". This festival continued to be celebrated up to the reign of the last king Chandrakanta Singha with pomp and glory.

Dam-Phi or Phi Dam ritual is, now-a-days observed in two different ways. One is public Me-Dam-Me-Phi which is held collectively by the Ahoms with new vigor every year on 31st January and the other is the Dam-Phi or Phi-Dam at the family level. This ritual observed in the household in the kitchen near the main post (Pho'kam) where, according to the Tai Ahoms their ancestors dwell till they get emancipated by regular worship of them by the members of the family is still prevalent in the families of the priestly clans of Tai Ahoms (Deodhai, Mohan, Bailung). On the occasion of Magh Bihu and Bhogali Bihu, the family observes it with great devotion with offerings of food, rice beer and chinkara flower and betel-nut as they think that their ancestors protect them more than the celestial gods. So they sing the hymn in Assamese eulogizing their ancestors thus:

Chale nerakhe, bere nerakhe nerakhe tridasar deo, Ghardeoye nerakhile rakhotaa nai aru keo' meaning, 'Neither the roof, nor the walls nor the gods in heaven can protect the family if not protected by their

(Contd. to Page 23)

Bir Chilarai Divas

- Arnab Ghosh

Guwahati, Feb 22, 2016 : Assam has a past and heritage involving the rise and fall of legendary dynasties. Some of these great rulers are still fondly remembered by the people of the state for their heroic deeds and achievements. One such example is Bir Chilarai – a legendary general hailing from the Assam Koch royal dynasty. He played a key role in expanding empire of his ancestors. His greatness and bravery has made Bir Chilarai a respected figure among the Koch Rajbanshis of India and adjacent countries. His birth anniversary is celebrated every year as the Bir Chilarai Divas with much gusto and fervor in South Asia.

Life and achievements of Bir Chilarai (1510 – 1571 AD)

Bir Chilarai was born as Shukladhwaj, the third son of Maharaja Viswa Singha who is credited with setting up Koch dynasty of Assam. Shukladhwaj became a great warrior just like his brothers. Along with Malla Dev, his elder sibling he went to Varanasi to pursue higher education. There they picked up skills in various subjects including literature.

After demise of Maharaja Viswa Singha, Malla Dev assumed the name Maharaja Nara Narayan and ascended the throne of Koch dynasty. Shukladhwaj became his army commander and thereafter he played a key role in expanding the kingdom to all sides. He proved

to be a brave warrior as well as a skilled general. His speed and agility which resembled that of a kite in air earned him the name 'Chilarai'.

Bir Chilarai assisted King Nara Narayan in attacking the Ahom kingdom crossing River Brahmaputra, The famous battle in which he defeated the King took place in 1562 AD. Later the



warring sides signed a truce. The Kochs under leadership of Bir Chilarai also overpowered the Kachari Kingdom. He also played a major role behind many strategic wins of the dynasty.

Later, Bir Chilarai collaborated with the Mughals and invaded into Bengal. He succeeded in dividing Bengal between Koch and Mughal Empire. It took place during the reign of Mughal emperor Akbar. Thus, he took the Koch or Kamatapur Kingdom from strength to strength in his lifetime through numerous wins and truce with other rulers. The only time he tasted a defeat was during the first invasion of Gour.

A patron for the talented

Bir Chilarai is not only

remembered and respected for his achievements in warfare. He is also known for recognizing talents and patronizing them. He was instrumental in offering shelter to Vaishnavite saint Sankardev after the latter was evicted by the Ahom rulers. Under the patronage of King Naranarayan and Bir Chilarai, the saint was able to complete his literary work. Chilarai was a learned man himself and dabbled in Sanskrit literature.

Bir Chilarai also rebuilt the iconic Kamakhya temple along with his brother King Naranarayan. A stone image of the warrior is still there inside the temple. It was during the second invasion of Gour in 1571 that Chilarai was afflicted by pox which led to his untimely demise. Later King Naranarayan divided the kingdom in two sections and gave one to the son of Chilarai, Raghudev.

Celebration of Bir Chilarai Divas

Every year the birth anniversary of this legendary warrior of Assam is celebrated in Assam and adjoining states. Starting from 2005, Bir Chilarai Award is being conferred by the government of Assam for acts of bravery. Every year, the event is celebrated in presence of prominent politicians, leaders and the Rajbongshis.

(<http://www.nelive.in/assam/history/bir-chilarai-divas-assam/>)

The battle of Kikrūma

Fought between Kikrūma Nagas and British in 1851

- K. Puroh

In the middle of the 19th century, a very significant and historical battle took place in the North Eastern Frontier hills between the Britishers and the Kikrūma Nagas. Historically speaking, this was the only battlefield worthy to be mentioned as far as the Britishers ventured to this part of the Naga region. They fought the bloodiest battle in the entire North-Eastern frontiers hills on the 11th February 1851 at Kikrūma.

Kikrūma village is situated at the extreme south west of the present Phek district of Nagaland. Villagers belong to the Chokri speaking group of the Chakhesang tribe, erstwhile Eastern Angami. The Chokris called them Phügwumi, meaning old village people or early settlers, the Khezas called them Sumi meaning people who live in the centre. The village name appeared as Kekremah for the first time when Lieutenant Vincent filled his report after his 1st and 2nd Military expedition in November 1849 and March 1850 respectively. The nearest village to Kikrūma that he could reach was Pushumi (Pudunamai) of Mao tribe. In Mao dialect, literal meaning of Kekremah is early men. Since then, the village is officially known as kikrūma. Interestingly, the people of this part of the Nagas in those days did not name their own village by themselves but the name given by the neighbouring villages becomes their recognised name of the village. By then Kikrūma village had more than 1000

households having more than 2000 warriors as reported by lieutenant Vincent. -Among those warriors some had the records of having taken more than 70 heads, they were dreaded by their neighbouring village, even the then most powerful Raja Gumbhir Singh of Manipur was afraid to take on them. It was sometime early 1851, by then, the Britishers were already at Mezoma village, defending the Jabeilie clan against Neitholie's clan and already had contacted the villages around Mezoma, many became friendly except Khonoma village and Neitholie clan of Mezoma. The people of Kikrūma having heard the affect of their stay at Mezoma, sent message to the Britishers, challenging them to come and fight, saying; "why not the Sipahes come and fight us?" Curious to know who were these people, on 3rd February 1851, the Britishers under the command of Capt. Reid and Lt. Vincent along with 1st and 2nd Assam Light Infantry proceeded for the first time, with "two 3powder guns, two mortars and a hundred armed personals" to discover 'that large village' Kikrūma. On their way the Britishers came across the villages situated below the foothills of eastern side of Mt. Japfü, present southern Angami villages and faced some minor resistance but eventually subdued them to their side and halted at Pudunamai (Puswumi) village of Mao tribe. -From this village, one can have a Panoramic view of Kikrūma village*When Capt. Reid revealed his destination to the

villagers, the dreaded side of the Kikrūma Nagas was told to him by the locals. At one point of time, Capt. Reid decided not to proceed further under the pretext of difficulty in provisioning the troops and transporting the armours.

But on February 5th, 1851, two young men from Kikrūma village once again brought a message from their people challenging them to come to their village and prove who had the greatest power in these hills. Till then, there was no power known to have challenged the superiority of Kikrūma Nagas. The two men having no knowledge about the firepower of the Britishers, scornfully declared that they did not care for their weapons and said; "your sipahes are flesh and blood as well as we are and we will fight with spears and shields and see who are the best men; here is specimen of our weapon," and handed over a handsome spear to Capt. Reid. The Britishers too seemed afraid to take on them, because that was the first time they had been challenged openly by a Naga village in their history. However, to save the honour and image of the British Empire and mostly to avoid the injurious effect to return to Mezoma without accepting the challenge, which would have been attributed to fear, Capt. Reid determined at once to uphold the name and honour of his country, decided to accept the challenge, he immediately prepared himself with full caution by availing all the arms and personnel under his command. He also heard that

four other villages might join Kikrüma Naga, therefore, "the greatest caution was necessary" so he sent for Lt. Campbell who was still at Mezoma. Lt. Campbell along with 50 armed personnel in their way to Mao mobilised 800 Nagas from those villages earlier subdued by his captain to fight on their side. This was possible within such a short span of time only because Naga warriors of Kikrüma had taken many heads of the many neighbouring villages in the past and these villages were waiting an opportune time like this to avenge their deaths. Having fully prepared, Capt. Reid along with his reinforcements marched out from the "Sopfüma village" on the 9th February 1851 towards Kikrüma through Kidima village, a distance of 3kms from kikrüma village, with Sidzü river in between.

Meanwhile, the Kikrüma Naga Warriors were preparing themselves to fight from the West, at a particular location which give them great advantages and their enemies were expected to come from that direction, they had to climb a steep hillocks in order to reach their village. Accordingly, boulders and logs were dumped on the edge of the hillocks to be pushed and rolled down at their enemies as and when they come up from that direction. But Capt. Reid took noticed from Kidima village that the People of Kikrüma were busy in making impediments from that direction, so he decided not to attack from the point and proceeded further North towards Kezoma village and encamped below that village on the banks of Sidzü river in 10th February night.

The much awaited and only

expected entry point of their enemy did not take place and at one point of time the people of kikrüma once thought the Britishers were not coming because they were seen marching downward beyond Kidima village at the same time they never expected their enemy would take on them from the northern end of their village.

However, on the 11th February morning, British troops along with their Naga allies headed toward Kikrüma from the northern end for an inevitable battle that has been awaited them. This time the kikrüma Naga Warriors decided to fight their enemies within their village boundary, because they had not prepared or arranged any other mean of fighting from any other direction other than West end. Meanwhile, in the presence of the British troops the Naga allies of British moral was high and in the process advanced much ahead of the main troops and got themselves engaged in fighting with the Kikrüma Naga Warriors. At that point, many of the British Naga allies were killed. A Naga warrior Müswüri by the name had single handedly killed scores of the allies of Britishers.* However, the arrival of the main troops the Warriors of kikrüma were taken by surprised by the 3 pounder guns mortars and musketeers which they had never come across in their life.

The battle lasted the whole day, leaving more deaths in the side of kikrüma Naga, about 300 of their Warriors including Müswüri were killed. The soldiers of the 1st and 2nd Assam light infantry drove out the Naga Warriors from the village with great difficulty. Although, Capt.

Reid had objected to burning of the village, his Nagas allies actuated by the feeling of revenge, set the village on for from all sides and soon the greater part of the village was burnt along with huge quantity of paddy and other households, only about six households situated in the middle of the village were saved.

Since the battle lasted that whole day, the troops and its allies had to spend the night in the village. So determined and brave were the Naga Warriors of Kikrüma, throughout the night they kept their enemy attack from all sides of the village and killed many of them in the darkness. The troops and its allies had to spend and suffer a miserable night without water and for the injured and for themselves. In desperation they had to fire the 3 pounder guns and mortars blindly so as to scare away their enemies. It had been told that the troops and their allies did believed that the universe; the moon, the stars and the sun too listened and obeyed the wishes of Kikrüma Nagas, because, for the Britishers and its allies, that night the moon and the stars seemed to be standing still making the night much longer than ever.

On February 12th 1851, the next morning, as the troops and its allies were retreating after having fought the bloodiest battle through the south-west west of the village gate, they came to noticed the presence of hundreds of old men, women and children in a secluded paddy field located outside the village where they had been kept while their Warriors were fighting their enemies. The "ruthless barbarian allies" showed

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Islam: The War Within

- Sazzad Hussain

08 January, 2016: The severing of diplomatic ties between Saudi Arabia and Iran and its following by some other Arab states once again widens the gap between Sunni and Shiite factions within Islam, which has been on since the tragedy of Karbala. However in modern times, it has been a political manoeuvring favouring certain strategic interests which have put Islam to be in war with itself. In a time when the world has been experiencing the dichotomy between Islam and the rest of other faiths because of Islamist terrorism, the Saudi-Iran spat reveals the paradoxes within the so-called Islamic world of the Middle-East and a reality check to the idea of an utopian Islamic world that many Islamists propagate by projecting the faith as an homogeneous entity.

Ever since its formation in 1932 with armed help from British India, the Saudi Kingdom has been officially representing Sunni Islam with its ultra-orthodox interpretation preached by Ibn Wahhab. The possession of the two holiest sites of Islam—Mecca and Medina from the Ottoman rule after World War I enabled the Saudis to propagate Wahhabism to all Muslims of the world because of the annual Hajj. The discovery of oil in the Kingdom in 1939 fastened the then US President Roosevelt to sign a treaty with the Saudis as a partner and this led to the formation of oil company ARAMCO. Since then Saudi Arabia started producing oil with

US armed protection in a system that suits the western demands of uninterrupted energy supplies. An absolute monarchy with the Holy Quran as its constitution and the king as the upholder of the faith, Saudi Arabia evolved as a state without any nationhood. Its official Mufti asks the citizens for loyalty towards the king but allowed rebellion (Jihad) abroad through fatwas. The western establishments in the post-World War II scenario was nervous towards the spread of Arab nationalism spearheaded by Gamal Abdel Nasser of Egypt with the prime objective of liberating Palestine from Israel and turning all the oil-rich Arab monarchies and dependencies into socialist republics. At this backdrop, this Saudi stand with Sunni Islam in the forefront suited the west very much which they are still cashing in.

Iran, earlier called Persia, has been a Shiite bastion for the last thirteen centuries. Many Arab lands like the present day Iraq, Syria, Lebanon, Bahrain has Shiite population. Despite the linguistic differences of Arabic and Persian, Shiite Arabs always looked towards the Shiite seminaries of Qom in Iran as their authority. The pro-western Pahlavi dynasty of Iran posed no threat to the Saudi or any other US allies in the Middle-East. But the 1979 Islamic Revolution, which brought Ayatollah Khomeini to Iran, changed the entire course. The Islamic Republic of Iran, under the spiritual guidance of Khomeini set up to dictat terms on Islam which

were political moves to counter the growing Sunni power exercised by Saudi Arabia ever since the oil boom of 1974. It was the Shiite Arabs of Iraq, Syria, Bahrain and Lebanon who became the first followers of Iran despite the linguistic differences. The eight years Iran-Iraq War (1980-88) was the culmination of that Sunni-Shiite divide which the Saudis and its other Gulf allies backed Iraq's Saddam Hussain to be a war mongering ruler with tacit approval from the west. The Shiite Iranian outreach in this region was successful in the Lebanese civil war (1976-93) when the Shiite group Hezbollah, succeeded in unifying that sectarian country ending western intervention and pulling out of Israeli troops. Meanwhile among the Palestinians, a Shiite group named Islamic Jihad also gained momentum to fight Israeli occupation during the pre-Intifada era. Iran's strong stand against Israeli occupation of Palestine, American intervention in the region and overall anti-west campaign has long been made the country an unflavoured one in most of the western capitals. Its nuclear programme has also been a concern for the west. The most striking stand by Iran on Islam so far is the death fatwa issued against British author Sir Salman Rushdie by Khomeini in 1989 for his novel Satanic Verses.

The Soviet invasion of Afghanistan in 1979 gave the Saudis the ample opportunity to export its Wahhabi-Sunni Islam as

(Contd. to Page 24)

Islamic fundamentalism and Economy of Bangladesh

-Amitava Mukherjee

February 9, 2016: Bangladesh is now at the crossroads.

The war crimes tribunals, set up to punish those who had committed crimes against humanity during Bangladesh's liberation war of 1971, have already sent to gallows three leading lights of the Jamaat-e-Islami (Jel) — Abdul Quader Mollah, Mohammed Qamruzzaman and Ali Ahsan Mujahid — while death penalties have been awarded to Motiur Rahman Nizami, the chief of the Jel in Bangladesh. However, the Jamaat's enormous financial clout has created a dangerous situation for the Awami League-led government.

While the election commission barred the Jamaat from the polls on Bangladesh Supreme Court orders in 2013, several front-ranking Awami League leaders are now demanding its outright ban. But Jamaat has so much financial clout that any attempt to uproot it altogether at this moment may lead to social unrest.

According to Abul Barkat, a professor of economics at the Dhaka University, the Jamaat-e-Islami has created a 'state within a state' and an 'economy within an economy' in Bangladesh. Barkat's study paints a frightening picture. The Jel is now almost everywhere in Bangladeshi society like large financial institutions, household-level micro-credit organisations, madrasas, mass media, information technology, big trading houses and non governmental organizations.

Barkat has calculated that Jamaat's net annual profits from such ventures amounts to about \$278 million and the largest chunk – 27.5 percent – of this comes from banks, insurances and leasing companies. The NGOs contribute 18.7 percent, 10.5 percent comes from trade and commerce, 10.1 percent from pharmaceutical industries and healthcare institutions, 9.4 percent from the education sector, 8.8 percent from real estate business, 7.3 percent from transport and 7.7 percent from the media and information technology business.

Bangladesh Culture Minister Asaduzzaman Nur has recently alluded to Islamic fundamentalists' involvement behind collection of huge funds from mosques and Bangladeshi establishments in London. But the fundamentalists perhaps do not need such collections as nearly 10 percent of Jamaat's annual profit in Bangladesh goes towards funding the party's political activities. It has also been calculated that this 10 percent can sustain nearly 600,000 cadres. As the Jamaat controlled economy is showing a higher growth rate – 9 percent per annum – than the mainstream's growth figure of 6 percent, the fundamentalist bloc can remain assured of a continuous flow of money.

Abul Barkat has calculated that from 1975 to 2012, the Jamaat has earned a profit of \$11 billion.

Jamaat's principal financial arm in the country is the Islami Bank of Bangladesh Ltd. (IBBL),

an organization which was once penalized for money laundering by the Bank of Bangladesh, the country's apex regulatory institution for the financial sector.

Mir Quasem Ali, a Jamaat central executive committee member now awarded the death sentence, was once the IBBL director. The beneficiary of IBBL's alleged illegal acts was no doubt the Jamaat-e-Islami. It is interesting to note that the IBBL was founded in 1975 at the initiative of Fuad Abdullah Al Khatib, the Saudi Arabian ambassador to Bangladesh.

The Jel's penetration into the political economy of Bangladesh is astounding. Apart from the IBBL, Jamaat is in control of 14 other banks which are working mostly in the country's rural sector. In addition, the IBBL is now widely linked with other powerful financial institutions of the Islamic world. Notable among them is the Al Raze Bank of Saudi Arabia.

The IBBL has now become one of the three largest banks in South Asia, with 60 percent of its shares held by Saudi individuals and institutions. Among the rest Kuwait, United Arab Emirates and Qatar have prominence. Moreover, Jamaat has its presence in the insurance sector also and has entered into a collaboration agreement with the Far Eastern Islamic Insurance Corporation.

If information from across the border is to be believed, the

(Contd. to Page 24)

Jesus Christ was a Tamil Hindu, claims book

MUMBAI: A controversial book penned by brother of Hindutva ideologue V D Savarkar, claiming Jesus Christ was a Tamil Hindu, is being re-launched 70 years after it was first published.

The book, penned by Ganesh Savarkar, elder brother of V D Svarkar, will be re-launched here on February 26, the death anniversary of the Hindutva icon, president of the Swatantryaveer Savarkar National Memorial Ranjit Savarkar said.

The book, first published in 1946, also claims that Christianity was initially a Hindu cult and that Jesus died in Kashmir.

It claims that people from the Essene cult rescued the crucified Christ and revived him with medicinal plants and herbs from the Himalayas. It also says Christ attained 'Samadhi' in Kashmir.

The book — Christ Parichay — goes on to claim that Jesus was a "Vishwakarma Brahmin" by birth and Christianity was a sect of Hinduism.

The Marathi book is being brought out by Savarkar National Memorial, a trust that preserves and propagates the Savarkar brothers' literature and ideology.

The book claims that the present day Palestinian and Arab territories were Hindu land and that Christ travelled to India where he learnt yoga.

The book says Christ's real name was Keshao Krishna, Tamil was his mother tongue, and his complexion was dark.

Asked about the claims in the book, senior priest and director of the Bombay Archdiocesan Heritage Museum, Father Warner D'Souza, said such books will not shake the faith of Christians.

(<http://economictimes.indiatimes.com/news/politics-and-nation/jesus-christ-was-a-tamil-hindu-claims-book-by-v-d-savarkars-brother/articleshow/51107248.cms>)

NBT to boost tribal literature in northeast

Agartala, March 2 : The National Book Trust (NBT) has taken an ambitious plan to boost tribal literature in northeast India, trust chairman Baldeo Bhai Sharma said here on Wednesday.

"As a first step of our programme to boost tribal literature in northeast, the NBT is organising a four-day workshop on tribal literature in Agartala," Sharma told reporters.

"The workshop has started on Tuesday in presence of many important tribal and non-tribal writers, poets, researchers, academicians, illustrations experts and artists," the chairman said.

He said: "If we find encouraging response from the litterateurs of both tribals and non-tribals and support from the state governments in the northeast India

such workshop would be held in each northeastern state."

According to Sharma, the NBT, an autonomous body under the human resource development ministry, has so far published over 24,000 titles in 32 languages.

He said that the NBT also operates an innovative scheme of exhibition of books through mobile vans across the country.

To make books accessible to all people in remote, rural, tribal and difficult areas since its launch In 1992, the "books on the wheels" drew huge public attention and attractions in all parts of the country.

A book carrying exhibition bus is now on tour to the northeastern states.

The NBT has set up a National Centre for Children's Literature (NCCL) in 1993 to monitor,

coordinate, plan and aid the publication of children's literature in various Indian languages.

"The NCCL is mandated to conduct surveys and research work related to children's literature," the NBT chief said.

India's northeast region, comprising eight states, is one of the most colourful and culturally rich communities of India.

The region is considered as one of most culturally diverse regions of the world, with the habitation of more than 200 fascinating tribes and many have rich literature.

Tribals make up 27 to 28 percent of the northeast region's total population of around 45.58 million.

(<http://dailyworld.in/nbt-to-boost-tribal-literature-in-northeast/>)

DCs Directed to Take Strict Action against False NRC

- R Dutta Choudhury

GUWAHATI, Feb 23 - Strict instructions have been issued to the deputy commissioners of all the districts to take action against those found to be involved in providing forged and fake papers to get their names included in the National Register of Citizens (NRC).

So far, a large number of such forged documents have been detected and those responsible for submitting them are likely to face legal action.

persons and a large number of irregularities have already been detected, as undeserving persons tried to use different methods to get their names included in the NRC with forged papers. A majority of the forged papers were submitted in Lower Assam and also in the Barak Valley districts. In a number of cases, the List-A and List-B documents submitted did not match. List-A contains pre-1971 documents and List-B contains documents to establish linkage.

knows till date whether such birth certificates were really issued in Nagaland or manufactured somewhere in Assam itself. The NRC coordinator's office has written to the Government of Nagaland to verify the same, while, the Supreme Court has also directed government of the neighbouring state to cooperate with the process.

The second area of concern is submission of the certificates issued by the Board of Secondary

Strict instructions have been issued to the deputy commissioners of all the districts to take action against those found to be involved in providing forged and fake papers to get their names included in the National Register of Citizens (NRC).

Talking to The Assam Tribune, the State Coordinator for updating the NRC, Prateek Hajela said that those involved in submitting forged and fake papers can be booked under the provisions of the Indian Penal Code for forgery, while they can also be booked under the provisions of the Citizenship Act. The NRC Coordinator's office has asked the concerned officers to take action against those involved in such forgery, while the Government has also written to all the deputy commissioners to take action against such persons. So far, 14 FIRs have been registered against persons involved in such unscrupulous acts.

Till date, the NRC Coordinator's office received field verification report of 25 lakh

So far, the highest number of fake papers were detected in Gazarikandi area of Dhubri district and Lanka area of Nagaon district.

Replying to a question on the types of forgery detected so far, Hajela said that forged birth certificates is a major issue and a good number of such papers have been detected. He revealed that birth certificates of Nagaland was a major cause of concern. It is understandable if a few persons of the districts of Golaghat and Karbi Anglong submit birth certificates of Nagaland as these districts have inter-state boundaries. But if a good number of people from the districts of Barpeta, Nagaon, Morigaon, Karimganj etc submit birth certificates of Nagaland, it gives rise to suspicion. No one

Education (SEBA) as such documents are forged. Hajela said that the documents have been sent to the SEBA for back end verification and already a substantial number of forged documents were detected. The modus operandi used by the unscrupulous elements is that the certificates of the SEBA are scanned and names were changed keeping the centre code and roll numbers the same. However, after back end verification, such forgeries have been detected.

The unscrupulous persons even resorted to forging of ration cards, copies of electoral rolls and refugee certificates and a number of such cases have been detected.

(The Assam Tribune 24.02.2016)

Hindu priest Jogeshwar Roy hacked to death in Bangladesh temple attack

The 50-year-old priest was killed and two worshippers who attempted to help him were injured in the attack

21 February 2016: A Hindu priest has been hacked to death during an attack on a temple in Bangladesh's Panchgarh district.

Police said two people on motorbikes fired guns at Jogeshwar Roy as he left the temple, which attackers had been throwing stones at.

The men on bikes also set off explosives, injuring two other Hindu worshippers who were attempting to help the 50-year-old priest after he was attacked with what with police officer Kafil Uddin described as a sharp weapon.

The two men fled the scene following the murder, which comes less than a year after a string of similar attacks on secular bloggers. No group has claimed responsibility so far for the killing.

However, previous attacks on religious minorities in the majority-Muslim country have been carried out by Isis or other militant groups.

Although the government does not believe there to be an Isis presence in the country, Islamist groups Jumatul Mujahedeen Bangladesh and Ansarullah

Bangla Team operate in the area and are believed to have carried out at least seven attacks on foreign and minority people, killing seven people last year.

In 2015, an atheist blogger was hacked to death with a machete, and a British citizen and two other members of Ansarullah Bangla Team were arrested in connection with his murder and those of several other prominent bloggers in Bangladesh.

(<http://www.independent.co.uk/news/world/asia/jogeshwar-roy-hindu-priest-hacked-death-bangladesh-temple-attack-a6887121.html>)

President Pranab Mukherjee sparks fresh debate on his calls for revision of IPC

-Ruchi Dua

Kochi, February 27, 2016: Amidst a national debate over the use of sedition charges against Jawaharlal Nehru University (JNU) students, President Pranab Mukherjee called for a revision of the Indian Penal code to meet the needs of the 21st century.

Speaking at an event in Kochi on the occasion of the year-long celebrations of the 155th anniversary of the Indian Penal Code (IPC), the President said that it has undergone very few changes since its inception.

"The IPC has undergone very few changes in the last 155 years. Very few crimes have been added to the initial list of crimes and declared punishable," he said at the valedictory event on the

occasion of the year-long celebrations of the 155th anniversary of IPC.

"Even now, there are offences in the code which were enacted by the British to meet their colonial needs. Yet, there are many new offences which have to be properly defined and incorporated in the code," he said.

The premier code for criminal law was a model piece of legislation but requires a "thorough revision to meet the changing needs of the 21st century", he said.

President Pranab Mukherjee also said that the police in the country must incorporate inclusiveness and tolerance. He even added that the image of

police depends on its actions and in ensuring prompt, equitable and fair enforcement of laws.

"The Rule of Law is the cardinal principle on which a modern state rests. It has to be upheld at all times. It is incumbent on the law enforcing agencies, particularly the police force, to fulfill its foremost duty of maintaining law and order sincerely and with dedication.

"...The onus is on our law enforcing agencies to work towards transforming the archaic police system and bring it in tune with the requirements of a modern democratic nation," he said.

(<http://indiatoday.intoday.in/story/president-pranab-sparks-fresh-debate-calls-for-revision-of-ipc/1/606716.html>)

ASTD to do away chief guest culture

Dimapur, January 30 : The Ao Senso Telongjem Dimapur (ASTD) on Saturday announced that it has decided to do away the 'chief guest culture' under its jurisdiction in Dimapur. ASTD president, Sobu Jamir addressing media persons at the ASTD treasurer Dimapur said the decision to do away with the 'chief guest culture' was settled at the ASTD general body meeting convened on January 30 here in Dimapur.

Terming the long term practice of 'chief guest culture' mainly with

the intention to extract benefits primarily in cash, the ASTD stated that it will no longer promote the practice among unions affiliated to ASTD.

"The unions affiliated to ASTD will not entertain any chief guest with immediate effect for any social gathering and if they would want to do so then they can do that in the guise of resource persons but not with the intention of monetary benefits," said Sobu Jamir. He further added that the decision was unanimously decided by the ASTD in its

general meeting with their main target on work culture where it will encourage the involvement of the Naga society.

The ASTD further reaffirmed its decision not to endorse any fund-raise/donation drive through sale of calendars and lottery tickets by its units without the permission of ASTD and if any individual is found violating the resolution on both, the ASTD will take necessary actions.

(<http://www.easternmirrornagaland.com/astd-to-do-away-chief-guest-culture/>)

Lost civilization in Mizoram?

-Gaurav Das

Guwahati, Feb 4, 2016: A team of archaeologists excavating the mysterious megalithic structures at Vangchhia in Champhai district of Mizoram was of the opinion that a city belonging to a greater lost civilization might have once existed there. The excavations concluded on Wednesday.

Vangchhia is Mizoram's only ASI-protected site.

Sujeet Nayan, assistant superintending archaeologist at ASI Delhi and director of the excavation at Vangchhia, said this was one of the most important archaeological finds of the present time. He said the site held the key to hitherto-unknown facts about Mizoram and the northeast.

The team documented more than 50 structures at Vangchhia and will return soon for further

research and study. It collected fragments of charcoal that will be sent to specialized laboratories for carbon dating and other scientific analysis.

"We were exploring what lay beneath the bushes and thick foliage. The entire site could hold traces of a lost city or a greater lost civilization. It is amazing to stumble upon so many things. We need more time and research to reach a final conclusion," said Nayan.

The team came across burial sites that seemed like water pavilion and terraces that were reminiscent of palatial buildings. The retaining walls or terraces were made of big stones and the average height of each terrace ranged from 10 to 25 feet.

"The terraces might have

served as burial sites, but this can't be ascertained as of now," Nayan said. "There are nine terraces. We explored around eight. We also found evidence of what seems to be a water pavilion. We presume people here liked their environment and the water pavilion is comparable to those found in Mughal structures," he added.

Vangchhia is close to the Myanmar border and comprises rolling hills and thick forests. The excavation was conducted after the director general of ASI visited the site in November last year and the objective was to study the structures that have floral, animal and human depictions on them.

(<http://timesofindia.indiatimes.com/city/guwahati/Lost-civilization-in-Mizoram/articleshow/50844613.cms>)

Bathou-Kherai Festival held in Kokrajhar to Recall Mech Royal Heritage

KOKRAJHAR, February 17: A grand Kherai Festival was organized by the Gudi Bathou Religious Union at Choudhury Ghat near Songkosh River under Gossaigaon subdivision in Kokrajhar district with a two-day programme that concluded on Tuesday. Bathou followers, religious leaders of Assam, West Bengal and Nepal attended the religious festival.

Participating in the grand open meeting, the president of Royal Union of Koch Mech (RUKM) Prithviraj Narayan Dev Mech said in the year 1562 AD the prominent Mech (Bodo) King Haoriya Mech and his royal descendants worshipped Kherai at the Sankosh river before starting for the battle with the then Ahom king. The king and his royal descendants worshipped the Mech (Bodo) traditional Kherai festival to gain blessings from the almighty for victory.

Recalling the Mech (Bodo) royal heritage after about 500 years, a grand celebration of the Bodo traditional Kherai festival was organized at the Sankosh River bank at Bollomjhora Chowdhury Ghat of Jamduar nearby Gossaigaon area in Kokrajhar district. This programme highlighted various Bodo traditional culture and customs as well as recalled the ethnic history of the Bodo community people. This Kherai was specially organized to recall the golden Bodo history.

The programme continued for two consecutive days on February 15 and February 16. This grand celebration also hosted an open session and mass gathering. The mass gathering was graced as well as attended by representative of various Bodo organizations, political leaders, Bodo intellectuals and renowned special guests.

The Royal descendant of Bodo royal dynasty, Kumar Prithviraj Narayan Dev Mech said that history only speaks the truth and the genuine history of the Bodos could only unite the greater Bodo race. He added that Bodo people had their own history and heritage along with their historical kings. In the same programme, Kumar Prithviraj Narayan Dev Mech was given a grand welcome with a series of Bodo traditional and cultural events. Dev Mech was also honoured as the present royal of the Bodo community.

Kumar Prithviraj Narayan Dev thanked the Greater Dularai Gudi Bathou Afad for taking the lead role to recall the Bodo royal heritage at the Sankosh River after many centuries. The programme was attended by more than 50,000 Bodo people.

In the same mass gathering, Hiracharan Narjinari, the president of the World Bodo Historical Society (WBHS), said that the Bodo community should

continue their historical research as well as remain united forever without any division by religion. Daorao Dekrebh Narzary, the working president of Bodoland Janajati Suraksha Manch (JSM) said that Bodo history was golden and could never be challenged by anyone. He also thanked the present royal descendant Kumar Prithviraj Narayan Dev Mech for his significant steps for the glory of the Bodo society.

The meeting was also attended by the 18th royal descendant of Mech (Bodo) royal dynasty, Pradip Narayan Dev Mech and his wife Champak Lata Devi Mech, former MP of Kokrajhar Lok Sabha constituency, Sansuma Khungur Bwismuthiary, MLA of Gossaigaon constituency Magendra Brahma, MCLA of Dotoma Constituency of BTC, Jyatirindra Brahma alias Jumwi Wary, Bodo writer and Professor Dr. Subungsha Mushahary, army chief of NDFB (P) Chila alias B Sudem, president of Dularai Gudi Bathou Afad Sangraja Narzary along with various Bodo intellectuals and senior leaders of the Bodo organizations. Many leaders of the Bodo Sahitya Sabha, ABSU, Bodo Samaj, Bodo Harimu Afad, Janajati Suraksha Manch, World Bodo Historical Society and other Bodo organizations also attended the mass gathering.

(The Sentinel 18.02.2016)

Karbi Dehal Festival of Assam

- Arnab Ghosh

Feb 15, 2016: Assam is home to several tribes who adhere to their age old customs, traditions despite influx of western culture. One of these is the Karbi tribe. Originally belonging to the Mongoloid groups, their ancestors lived in Tibet and Burma. From the areas belonging to present day China, they migrated to Brahmaputra river valley. They are found in parts of Assam and Arunachal Pradesh these days. In Kamrup district, a large number of Karbi people are found.

changes. In terms of linguistics and culture, they have become somewhat influenced by the neighboring tribes.

Karbi Dehal

For the Karbi community, Dehal used to be a very big festival. Over the years, it has become Dehal-Rongker. This is an annual festival that they celebrate with much respect and vigor. There is a divide as to how the festival is held. The Karbis living in the hills call it Rongker. Karbis residing in plains worship Tamlong Sarpo Sarpe - their major deities in this festival. It is held for 3 days.

Nuances of Dehal

Karbis living in plains perform Dehal and its main purpose is eradicating evil luck or preventing it from affecting the community. The place where the worship takes place is called 'Dehal Ghar'. It takes place in Falgun month. The men and women of the



community wear colorful and traditional attire. They also indulge in performing their traditional songs and dances.

The community people offer animal sacrifice to their deities at night during this festival. They also pay homage to other deities. To diminish rising differences between Karbis living in various places, the community leaders decided to call the festival as Dehal-Rongker. Usually, Tamlong Sarpo Sarpe, the main deity of Karbis is equated to Shiva and Parvati. This became more evident as Hindus were incorporated within the tribe.

(<http://www.nelive.in/assam/art-culture/karbi-dehal-festival-assam>)



The Changes in Karbi community and culture

Over the passage of time, the Karbis who migrated to areas of Assam and adjacent North Eastern States underwent cultural

Ex-Interim Body member Tokheho gets Padma Shri

DIMAPUR, JAN 26 : Former Nagaland Interim Body Member (IBM) Tokheho Sema was among the 112 individuals chosen for this year's Padma Awards. Tokheho Sema was conferred the Padma Shri for Public Affairs. The awards are announced on the occasion of Republic Day every year.



These awards are conferred by the President of India at ceremonial functions held at Rashtrapati Bhawan usually around March/April every year.

(<http://m.dailyhunt.in/news/india/english/nagaland-post-epaper-nagalandpost/ex-interim-body-member-tokheho-gets-padma-shri-newsid-48936822>)

Naga tribes of Manipur celebrates Lui-Ngai-Ni festival

- Wahengbam Rorrkychand

Feb 16, 2016: Lui-Ngai-Ni festival, the seed sowing festival of Manipur's Naga tribal community has been observed on Monday across the state.

The festival is being observed every year on February 15 for a bountiful and bumper harvest. During the occasion, people of the community seek blessings for a prosperous year ahead. The state government declared the day as state holiday.

With Chief Minister of Mizoram, Lal Thanhawla as Chief Guest, the main function of the festival was observed at Manipur's Ukhrul.

Addressing the gathering, the Chief Minister of Mizoram said that the Lui-Ngai-Ni is not only a celebration of seed sowing but also an important platform to showcase the rich cultural

heritage of Naga tribes of Manipur.

While extending his warm greeting to the people, President of United Naga Council, Gaidon Kamei in his presidential speech urged the Naga community to unite and respect their cultural



and moral values.

In a release, Governor of Manipur, V Shanmuganathan also extended his greeting to the Naga people of the state on the occasion.

Apart from the deeply rooted traditional and customary

practices associated with this festival, it has also now gained popularity as a tourist festival, where all communities come together, rising above their differences to join the festivities, said the Governor.

Stating that that the festival is celebrated with rich cultural heritage, where the blessings of the supreme deity is besought on the seeds sown so that they grow to bear fruits for a bountiful harvest, Chief Minister of Manipur, Okram Ibobi Singh wished the festival brings prosperity and strengthens the bond of oneness and brotherhood among all the people belonging to various communities living in the State.

(<http://www.nelive.in/manipur/art-culture/naga-tribes-manipur-celebrates-lui-ngai-ni-festival>)

Ali- Aye-Ligang Celebrated with Pomp and Gaiety in Arunachal Pradesh

Feb 18, 2016: Ali- Aye-Ligang was celebrated with great pomp and gaiety at the Ba-Bu Oiram Bori Dirbi Lotta, Oyan yesterday and people from all walks of life participated to make the festival a grand success.

Ali- Aye-Ligang is celebrated on the first Wednesday of Fagun month (between January and February) every year and is associated with agro-based rites and rituals.

The literal meaning of Ali- Aye-Ligang stands for first sowing of roots and fruits in which 'Ali'

stands for seeds, 'Aye' for Fruits and 'Ligang' for sowing.

Greeting the people on the auspicious occasion, East Siang Deputy Commissioner Isha Khosla paid homage to Babu Oiram Bori, pioneer of Mishing art and culture and said, "Ali- Aye-Ligang" is one of the most colourful and socio-religious festivals of Mishing

community, with age-old culture and traditional value and enthusiasm.

Such festivals bring all the sections of society together

irrespective of caste, creed and religion and promote peace Chief Guest Khosla appealed all to preserve the rich and fascinating cultural heritage for the posterity.

"It is our moral duty to preserve and promote our distinct and rich cultural heritage," she said adding that we should be open to modernization but at the same time, we should ensure that our cultural heritage doesn't get annihilated in the process.

Describing the importance of celebration for identity, she

(Contd. to Page 19)

Traditional Thangka Paintings of Sikkim

Sikkim, the small landlocked state located in north eastern India, has amazed travelers with its natural beauty, wildlife and rich Buddhist heritage. It lures plenty of tourists every year who explore the national parks, sanctuaries and trekking routes. However, the art and craft of Sikkim is no less enticing. The tribes of Sikkim adhere to their rituals, customs and religious ways despite influx of western culture. The Monasteries of Sikkim play a pivotal role behind creation and sustenance of art and crafts in the state.

In almost all monasteries in Sikkim, you will find religious scrolls with pictures hanging on the walls. These paintings are deemed as highly auspicious by

the Sikkimese people and hold much significance for them. The Thangka paintings are worshipped at key Buddhist ceremonies.



The life events of various deities are depicted in these sacred paintings. They often have images of Lord Buddha, Goddess Saraswati, God Chana Dorji and Guru Padmasambhava. With time, several prominent Hindu deities

have made foray into Thangka paintings. Mostly, you will find a major deity depicted at center of the painting who is encircled by deities of lesser significance.

A lot of Thangkas depict the Wheel of Life. In this wheel, the cock represents lust, snake denotes anger and pig stands for ignorance. The wheel's black portion denotes evil deeds while the white portion stands for positive aspects of human life.

Nuances of the Thankas:

The traditional Thangka paintings are made by skilled religious artisans. Paper and cloth canvases are used to create these. Gold thread and

(Contd. to Page 20)

(Contd. from Page 18)

Ali- Aye-Ligang Celebrated with Pomp and Gaiety...

exhorted the younger generation to carry forward this legacy by actively involving themselves in such celebrations so that they can learn and keep the tradition alive.

She fervently appealed to the people to extend cooperation in upholding the sanctity of the festival stating that apart from merrymaking.

She urged the people to maintain cordial relationship with other communities to uphold the feelings of unity and integrity stating that culture cannot create boundary.

The DC advised to think smart and to transform the area smarter by maintaining cleanliness for better and healthy living.

She appreciated Daaying Pao and Jitendra Pait President and General Secretary respectively and their associate committee members too for their tireless efforts in passing good message to the society about the festival in true spirit with sacred feelings.

Before concluding her speech, khosla prayed the almighty for bumper harvest, peace, prosperity and good health on the Guest of Honour Kamlesh Kumar

Jha EE (CIV) OC 1443BCC (GREF) was all praise for the community for preserving their age-old culture and traditions.

He suggested younger generation of the community to play a lead role in preserving their age-old culture and traditions for identity.

Among prominent personalities, Ruksin ADC T Pada, Ex-MP Nyodek Yonggam, Ex-MLA Yadav Apang and Ex-ZPM Padeswar Bori were present on the occasion.

(<http://www.nelive.in/assam/art-culture/ali-aye-ligang-celebrated-pomp-and-gaiety-arunachal-pradesh>)

Tamla Du, A Festival of Arunachal Pradesh

- Moumita Karmakar

Feb 15, 2016: Arunachal Pradesh, a state located at the extreme north-eastern part of India houses a lot of ethnic tribes and their unique cultures. Festivals like Torgya and Si-Donyi have already been told about in Neline India, however on every 15th of February, people from Arunachal Pradesh celebrate their oldest and most unique festival, Tamladu Festival. This festival is celebrated in the Lohit district of the state by its oldest tribes known as the Digaru Mishmis. People across the region come together to celebrate the festival and merry making. The word 'tamla' means enclosure and 'du' means a ritual, so together the festival means a ritual that is carried out in a house in particular or in a village.

Relevance of this Festival –

Since the festival is the oldest among all, it is celebrated to showcase the social, cultural and supernatural beliefs of this tribe.

Diagru Mishmis tribes believes in the fact that only nature can prevent us the human beings from its violence. So they offer prayer to gods of nature, like god of water and earth with the hope



that if satisfied, they would protect their village from any sort of natural disasters. This is also the time when new crops are being sown, this is why on this day, and Lord Jebmalu too is worshipped for the welfare of the new crops, domestic animals and the natives of the village.

Celebration of Tamladu –

Being the oldest of all, Tamladu festival spreads the message of unity and gaiety among all making

a friendly ambience in the place thereby restoring their age old ritual. A fest is arranged wherein people enthusiastically participate in dance and music. Tanggong dance is the popular traditional dance that is performed in this festival. The dancers form a queue like bees and keep on thudding all around. The participants look vibrant in their traditional costumes and jewellery.

The Diagru Mishmis tribes celebrates this festival every year to keep their culture alive. They arrange the festival with the aim to promote brotherhood and peace among the people. Above all, the devotion towards nature and such worshipping of Mother Nature is something which we don't see every day, so Northeast India and its people are really extraordinary in their own ways.

(<http://www.nelive.in/arunachal-pradesh/art-culture/tamla-du-festival-arunachal-pradesh>)

(Contd. from Page 19)

Traditional Thangka Paintings of Sikkim

rich silk are also used for tapestry. These artisans are well versed in Tibetan language. Mostly vegetable dyes and stone colors are used to create the paintings. The different colors used in these paintings also have significance. For example- Blue suggests depth and orange denotes spirituality.

Overall, the intricacy of drawing determines value of such paintings. Generally, it

takes more than a month for a Thangka to be completed. Of course, larger ones may require more time for completion.

Future of the art:

The art of Thangka painting witnessed a decline over time owing to rapid urbanization, lack of interest, and influx of western culture in the region. However, the redeeming thing is some present generation Thangka

painters have resorted to using technology to preserve the art and get more people interested. Through internet based teaching, students from other states and even countries have started learning this age old craft. However, the artists strongly feel the art can be preserved better with government aid and funding.

(<http://www.nelive.in/sikkim/art-culture/traditional-thangka-paintings-sikkim>)

Meditation: Multivitamin For Spiritual Health

- Swami Chidanand Saraswati

In order to maintain inner peace, calm and stability regardless of external circumstances, we need a daily multivitamin of meditation, no reaction and introspection. Meditation is the best medication for all agitations. People have so many troubles today, mainly related to the stress in their lives. To address this anxiety, sleeplessness and discontent, people take pills and fill their lives with excessive, material "pleasures". For example, when people feel stressed they frequently attempt to forget about it by going to the movies, shopping, drinking alcohol or indulging in sensual pleasures.

However, these are not solutions, as they neither address nor alleviate the underlying issues. They are simply first aid bandages to a wound that runs deep beneath the surface.

Meditation truly calms the mind, fills the heart with joy, and brings peace to the soul. The serenity and joy found in meditation last throughout the day and throughout life. Meditation is not a simple diversion which works only as long as you are actively engaged in it. Meditation is not a pill whose effect quickly wears off and carries unpleasant side-effects. Rather, meditation brings you in contact with God; it changes the very nature of your

being. It brings you back to the world from which you truly come: the realm of the Divine.

As you sit in meditation you will realise the insignificance of that which causes anxiety; you will realise the transient nature of all your troubles. You will realise the infinite joy and boundless peace



that come from God and through union with your own divine nature.

Try to make a time each day that is "meditation time". It's no problem if you only have five or ten minutes. Don't worry. Just do it. Do not say, "Well, I don't have an hour to sit so I won't bother." Commit at least a few minutes to meditation each morning. Try to set time aside for meditation in a quiet, serene atmosphere. It's not crucial that meditation be for an extended period of time. What's important is that you get connected.

When you're travelling, maybe on a trip away from your loved ones, you don't need to talk for hours on the phone each day, but you do yearn to call and just

"check in" with each other, to hear each other's voice, to "get connected". It's the same with God. Even though ultimately we are one with Him – He is inside us and all around us – until we can deeply realise this Oneness, we feel separate. As long as that feeling of separateness is there, we need meditation. It is the time in which we reconnect with Him, delving deep into the inner core of our own being, merging and melting into the Divine Ocean of bliss.

Then with practice, slowly you will see that your life becomes meditation. It will not be restricted to one time and place. Even when it is not "meditation time"

or when you are away from your home, away from your "meditation place", do not think that you cannot meditate. Take five minutes at work to simply close your eyes, watch your breath, focus on the Oneness of us all, and connect with the Divine.

Eventually, your life will become meditation and you will become a torchbearer of peace, spreading the light of serenity, love and brotherhood wherever you go.

(The International Yoga Festival is being held at Parmarth Niketan, March 1-7, 2016 in Rishikesh.)

(<http://www.speakingtree.in/swami-chidanand-saraswati>)

Romas: An Integral Part of the Global Indian Diaspora

- Jyoti Prashad Kalita

Who are the Romas?

The Romas are a 20 million strong community spread over 30 countries. According to scholars, the ancestors of the present day Roma community migrated out of India some 1500 years ago.

Today, the 20 million strong Roma community, is spread over 30 countries encompassing West Asia, Europe America and Australia. They are believed to be the decedents of Dom, Banjara, Gujjar, Sand, Chauhan, Sipligar, Dhargar and other nomadic groups of Northwestern India.

According to some scholars, the first migration followed the invasion of Alexander the Great, who carried ironsmith skilled in making weapons in large numbers in the 5th century B.C.

When the Greek scholar Paspatis heard the Roma call the cross Trushul under the clear sky of Constantinople. He realized it refers to 'Trishul', the trident of Lord Shiva, the Supreme Cosmic Dancer. The Roma scholar Dr. Vania of Paris called his people "Ramna chavé" or the sons of Rama.

These people are now known variously as "Zigeuner" in Germany, "Tsyigance" or "Manus" in France, "Tatara" in Turkey and Greece, "Tsigani" in Russia, Bulgaria and Romania, and "Gypsies" in Britain.

However, these people have not been accepted by society in various parts of the world and continuous to face persecution of

various types. They continue to live on the fringes of urban centers.

Perhaps the most devastating persecution of the Romani secured during world War II when they were among the first targets of Nazi atrocities, according to the B.B.C. the introductory paper says, "An estimated two million Romani died in concentration camps and through other means of extermination, and even unethical medical experiments."

An international conference was held in New Delhi amid gaining grounds of evaluating this subject. The three day International Roma conference and Cultural Festival 2016 was inaugurated by India's External Minister Smt. Sushma Swaraj. In her speech Sushma Swaraj said, "You are the children of India who migrated and lived in challenging circumstance in foreign lands for centuries".

ICCR President Lokesh Prasad, Vice President and Commissioner of Culture of the Serbia based World Roma Organization Mr. Valery Novaselsky, President of the world Roma Organistion Jovan Danyanovic, as well as eminent historians, delegates and dignitaries from across the World were present at the conference.

According to a paper presented at the conference by Valery N Novaselsky, prominent personalities of the Roma community include Yul Brynner, Charlic Chaphin, Michael Caine

and Elvis Presley. While film and stage actor Bryner, of Russian origin, started his adventurous life playing guitar in Romany circles and working as a trapeze artist in a Circus, Chaplin was born in a gypsy caravan in the British West Midlands and not Walworth, London, as was believed. On actor Michael Cain, he stated that, "Born Maurice Joseph Mickewhite, it was tradition of his Romanichel Family, to call the first-born son Maurice." Elvis Presley's ancestor went to the U.S from Germany in the 18th century and their original surname was Pressler. Novoselsky further stated that, "they were part of Sinti people commonly known as Black Dutch," also called "Chicanere" and Melungeons ".

Jovan Damjanovic, stated that, "Roma people are an Indian nation, the autochthonous territory of South Eastern and Western Europe, but also in other parts of the world with all attributes that make them a special national entity". At the conclusion of the conference the President of World Roma Organisation stated as such, "We would like to be treated as the Indian Diaspora and make contribution to our 'Country of Origins' growth."

"The conference was meant to create further global awareness about the Romas and provide useful pointers towards developing educational and scientific structures, and help in finding solutions for challenges being faced by the Roma

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Me-Dam-Me-Phi

ancestors’.

In the public Me Dam Me Phi ,the Tai Ahom deities namely Khao Kham (god of waters), Ai-Leng-Din (god of the earth), Jansaihung (the preceptor or Guru of gods), Lengdon, the Lord of Heaven, Chit-lam-Cham(seven sons of Lengdon, the lord of heaven who control nature) , Mut-Kum-Tai-Kum(god of the moon and the sun), Jashingpha (goddess of learning) are worshipped with offerings of chickens, food, rice beer, flowers, betel-nuts with leaves etc. In addition, the Phi Dam (Dam Phi)

is worshipped with the same kind of offerings. Two evil spirits *Rakhin* and *Bakhin* who are believed to spoil the ritual are appeased with the same kind of offerings. While the god of waters (Kaokham) and the god of the earth (Ai Lengdin) are worshipped with offerings on plantain leaves, the other gods and the ancestors are worshipped with offerings on raised platforms. The offerings for Rakhin- Bakhin are placed a little distance from the pavilion for gods/ goddess and the Dam. All the hymns chanted are in Tai language.

The Ahoms thus give importance to their ancestors by worshipping them at home and publicly as they firmly believe that it is the ancestors who not only protect the family but give peace and prosperity to their offspring. Respect to the elders and love to the younger ones which form the basis of a successful family and continuance of the same spirit of love and respect even after death is the hall mark of the social life of an Ahom family . Thus is the Ancestor worship is the essence of the traditional religion of the Tais.

(The Sentinel 31.01.2016)

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The battle of Kikruma

no mercy and once again actuated by the feeling of revenge for the many of their friends killed on the previous day “murdered and exterminated” those defenceless people. The Britishers had to forcibly stopped their Naga allies in committing the murder of the innocents. +It is believed that the numbers of murder that took place on that fateful morning of 12th February was much higher than that of the previous day killed. However , this ugly side of the history was not mentioned in any of the book or writing as usual because, if so

then, the history of British in Naga hills would have been different.

Thus the Britishers and its allies left kikrūma village on 12 th February 1851 after having fought the “bloodiest battle ever fought on the North-East Frontier Hills” on 11th February 1851 ending the 10th and last military expedition in Naga Hills. The effect of the battle had caused much concerned to the Britishers, consequently in the month of March that year the British Parliament adopted the policy of non -interference towards the Nagas, thus leaving

them to decide for their own destiny. And since then the incident that took placed in the Naga Hills were only in the form of ambushes, attacks, raids, punitive measures, etc. except 2nd world war which was fought In an around Kohima in the 20th century

(References: Varrier Elwin, ‘Nagas in the 19th century’, Oral History as told by the villagers and author’s comments)

(<http://www.nagalandpost.com/PostMortem/PostMortemDetails.aspx?p=UE0xMDA2ODAx>)

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Romas: An Integral Part of the Global Indian Diaspora

community across the world”, said Vikas Swarup, spokesman of the External Affairs Ministry, under which the ICCR falls.

The conference has made certain recommendations to the Government. The Government is currently in the process of evaluating those recommendations. The most noteworthy recommendation made in the conference is to “Recognize the ‘Romas’ as part of the Indian Diaspora”.

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Islam: The War Within

America started the Mujahedeen war from Pakistan. The creation of Al-Qaeda, bin Laden, Taliban etc are all the product of this Saudi-US collaboration. Later when George W. Bush invaded and occupied Iraq in 2003, the hitherto secular state became fragmental on sectarian divide between Sunnis, Shiites and non-Arab Kurds (also Sunnis). It was Iran which was immensely benefited from the US occupation of Iraq as its majority Shiites always had an allegiance to them. On the other hand the Saudi-Qatar backed Sunni militias and al-Qaeda mobilized themselves in post-Saddam Iraq which are now metamorphosed to IS. The Saudi sponsored Sunni political outreach provides dual citizenships to all Sunni head of states and provides them asylum

whenever necessary. Remember when Nawaz Sharief was deposed by Gen. Musharaf in 1999, he went to Riyadh. The deposed Tunisian president Zainal-Abedine Ben Ali, former Ugandan dictator Idi Amin, former Lebanese Prime Minister Rafiq Hariri all enjoyed Saudi hospitality because of the dual citizenship.

Saudi Arabia has been confronting Iran for supremacy in Lebanon and Syria which has a large Shiite base and political strength. For this simple reason the Saudis are not fighting the IS in Syria and Iraq but bombing the Shiite Hauthi rebels in Yemen. It also sent troops to Sunni ruled Shiite majority Bahrain during the Arab Spring of 2011 to crush the pro-democracy movements. There have also been reports that

the Saudi plans of allowing its airspace to Israeli jets to bomb the nuclear plants in Iran.

The Saudi-Iran spat reflects the century old sectarian rift within Islam which otherwise provide an egalitarian vision for mankind. It is the typical Middle-Eastern paradox to be sectarian which hardly to be found among Muslims elsewhere. But the important fact is that this divide in Islam has put the Sunnis in side with the western hegemonic designs as it has been for the last eight decades and Shiites with the global forces that oppose it—Russia and China.

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(<http://www.countercurrents.org/hussain080116.htm>)

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Economy of Islamic fundamentalism in Bangladesh

Jamaat has already started taking steps to safeguard its financial interests in the event of a crackdown by the Bangladesh government and line-up the next generation of leaders if Matiur Rahaman Nizami and Mir Quasem Ali are really hanged. For over 40 years, Mir Quasem was Saudi Arabia's 'money man' in Bangladesh and it's is quite probable that pressures will be mounted by the Islamic world of West Asia and the Middle East to stop his execution. He had taken refuge in Saudi Arabia after the birth of Bangladesh. After coming back in 1974 he immediately got a job in the IBBL and soon became its director.

Mir Quasem Ali is a crucial man in the Jamaat chain of commands that extends up to the Middle East and West Asia. He happened to be the chief of the Islamic Bank Foundation (IBF) too, an affiliate of the IBBL. The IBF acts as the custodian of Jamaat's money accruing from various projects and foreign donations. Mir Quasem was also the country director of a Saudi Arabia-based NGO named Rabeta-al-alam-al-Islami. Rabeta, along with other NGOs like the Kuwait Relief Fund and the Al-Nahiyian Trust of Saudi Arabia, used to run many projects in Bangladesh.

Economics professor Abul Barkat has calculated that the

Islamic fundamentalism controlled economy in Bangladesh amounts to 8.62 percent of the nation's developmental budget and 1.54 percent of the national export earning.

In such a situation, the Jel-led Islamic fundamentalist bloc is a reality in Bangladesh and mere hangings of some Jamaat bigwigs may not be enough to wipe it out.

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(<http://www.maeeshat.in/2016/02/economy-of-islamic-fundamentalism-in-bangladesh/>)

South Asian Games (S.A.G) 2016

The South Asian Games (SAF Games, SAG, or SA games, & formerly known as South Asian Federation Games) are a biennial multi-sport event held among the athletes from South Asia. The governing body of these games is South Asian Sports Council (SASC), formed in 1983.

The first South Asian Games were hosted by Kathmandu, Nepal in 1984 and have since been held every two years except for some occasions. In 2004, it was decided in the 32nd meeting of South Asian Sports Council to rename the games from South Asian Federation Games to South Asian Games as the officials believed the word Federation was diminishing the emphasis on event and acting as a barrier in attracting crowd. These Games are often hyped as the South Asian version of Olympic Games.

The 2016 SAG games were originally scheduled to be held in 2012 in Kathmandu, but were postponed to Delhi for 2013 but again, were postponed to late 2015 because of the suspension of the Indian Olympic Association. In 2015 it was decided to further postpone the competition to early 2016, because participating

countries felt the December dates did not present enough time for preparation.

The 2016 South Asian Games, officially called the XII South Asian Games, took place from 5 February to 16 February 2016 in Guwahati and Shillong, India. A total of 2,672 athletes competed in 226 events over 22 sports.

Indian Prime Minister Narendra Modi inaugurated the 2016 South Asian Games in Guwahati on 5 February 2016. The sporting giant of the region, India continued its dominance in the game's medal tally with a staggering 308 medals including 188 gold medals.

On 19 December 2015, 'Tikhor', the baby Rhino was unveiled to the public as the Official Mascot for the 2016 South Asian Games. According to the organising committee, Tikhor carries the message of Peace, Progress, and Prosperity in the South Asian region. This is in line with the official motto, "Play for Peace, Progress and Prosperity".

The anthem of the games was chosen to be a famous Assamese song, "EiPrithibiEkKrirangan" (the world is a playground) by

BhupenHazarika, an Indian lyricist, musician, singer, poet and film-maker from Assam.

Sports

There are 226 events in 22 sports scheduled to be held. A total of 788 medals (239 gold, 239 silver and 310 bronze medals) are on offer in 2016 South Asian Games.

1. Archery (10)
2. Athletics (37)
3. Badminton (7)
4. Boxing (10)
5. Cycling (8)
6. Field hockey (2)
7. Football (2)
8. Handball (2)
9. Judo (12)
10. Kabaddi (2)
11. Kho-Kho (2)
12. Shooting (26)
13. Squash (4)
14. Swimming (38)
15. Table tennis (7)
16. Taekwondo (13)
17. Tennis (5)
18. Triathlon (3)
19. Volleyball (2)
20. Weightlifting (15)
21. Wrestling (16)
22. Wushu (16)



Participating nations

The numbers in parenthesis represents the number of participants each country has provisionally entered.

1. Afghanistan (254)
2. Bangladesh (409)
3. Bhutan (87)
4. India (519)
5. Maldives (184)
6. Nepal (398)
7. Pakistan (337)
8. Sri Lanka (484)

Medal tally of South Asia Games 2016

Rank	Nation	Gold	Silver	Bronze	Total
1	India (IND)	188	90	30	308
2	Sri Lanka (SRI)	25	63	98	186
3	Pakistan (PAK)	12	37	57	106
4	Afghanistan (AFG)	7	9	19	35
5	Bangladesh (BAN)	4	15	56	75
6	Nepal (NEP)	3	23	34	60
7	Maldives (MDV)	0	2	1	3
8	Bhutan (BHU)	0	1	15	16
Total		239	239	310	788

The Lion and the Jackal

There lived a lion called Vajradaunstra in the jungle, who had two attendants, a jackal and a wolf.

One day a caravan was passing by, and one of the camels in the caravan was an expectant female. As she was not able to walk, and was in labour pains, the caravan set her free and left her behind.

Within moments, she fell prey to the lion, and while the three of them were eating. They cut the womb of the camel, from which a baby camel came out.

Since, it was just a baby, and they already had a good meal out of the camel, the lion decided to spare the baby camel's life. He brought the baby camel home.

The lion said to the little camel, "From now onwards you will live with us, and will have nothing to fear from, even me. I will let everybody know that you are under my protection, and you can wander about fearlessly and feed on the green grass of the jungle."

From then onwards, they lived happily. The four of them would tell each other stories, and the camel was always found along with the lion.

One day, the lion returned home badly injured after a fight with a wild elephant. He was unable to even walk, let alone go out and hunt.

Unable to bear the hunger, he asked the camel, jackal and the wolf to go in search of some small animal that he will be able to kill, even in his condition. Thus, the hunger for all three of them would be satisfied. But the three of them returned empty-handed in the evening, even after their efforts to search for an animal.

The jackal began wondering in hunger, "The young camel does not belong amongst us, and he will be able to provide food for many days. But, I have to be cunning to convince the lion to kill him, as he has promised

not to harm him."

He said to the camel, "Our master will soon die of hunger, and so will we. I and the wolf will die of starvation, and some other animal will prey on you after they know that there is nobody to protect you anymore. I suggest you must offer yourself to the lion, and save us from dying. For your sacrifice, you will be reborn in a body twice the size of what you have in this life!"

The young camel agreed immediately, "Had it not been for the lion, I would have been dead long ago. I shall be rewarded hundred-times for my sacrifice, and find a place in heaven. I agree to offer my body."

In the evening, the jackal said to the lion, that the camel will be blessed with twice the size of the body in his next birth, if he killed him and worshipped God before eating him. He explained that the camel was willing to offer his body for this sacrifice.

The lion was convinced by the cunning jackal and he agreed. As soon the jackal was able to convince him, he jumped on the young camel and tore him apart. The young camel died instantly.

The lion remembered that he must worship before eating for the young camel's next life and asked the jackal and wolf to guard over the carcass, while he returned. He then went for a bath and worshiped the gods.

When the lion was gone, the jackal thought, "How can I fool the lion and have the entire camel for myself?"

He thought of a plan, and called out to the wolf, "Hey wolf! I know you are unable to tolerate the hunger anymore. Eat a mouthful of the camel's flesh and I will convince the lion by making up a story."

The wolf started eating some, believing the jackal's words. Just then

the jackal alerted, "Here comes the lion, stop eating now!"

When the lion returned, the wolf had stopped eating. But the lion noticed that his food had been contaminated. He roared in anger, "How is it that my food is contaminated despite it being guarded by the two of you?"

The jackal smiled at the wolf, "I advised you not to eat, but you would not listen. You could not tolerate your hunger and wait for the king's return! You should be ashamed of yourself!"

The lion noticed the blood on the wolf's paw, and attacked it. The wolf, realizing that he would die if he did not flee, ran for his life to never return again.

At the very moment a very big caravan approached. The camels in the caravan had large bells around their necks, and the jingling sound could be heard from a distance. The lion was surprised by the unusual and terrifying noise and wanted to know what made the noise.

At once, the jackal used it as an opportunity. He said, "O Master, it is the same caravan returning. Only this time, it is led by Yama (God of death). He must be very angry on you for killing the camel before the hour appointed for his death. Look, he even brings the camels forefathers and relatives to avenge his death. I suggest you should run away from here."

The lion believed him and was frightened. When he saw the caravan approaching, with so many camels, he ran for his life.

When the jackal had finally gotten rid of the lion, he ate the camel's flesh all by himself. It lasted many days.

The wise indeed say:

Spurn the company of the wicked; else you will come to grief.



Former President of Assam Sahitya Sabha Birendra Nath Datta presents Pranati Barnalaya Art Award 2016 to Artist Sri Radhram Brahma during a programme at Vivekananda Kendra in Gauhati on 22.02.2016



Girls in traditional attire during the observance of Shikharai Divas at Poporngao in Bongaigaon on 22-02-16

