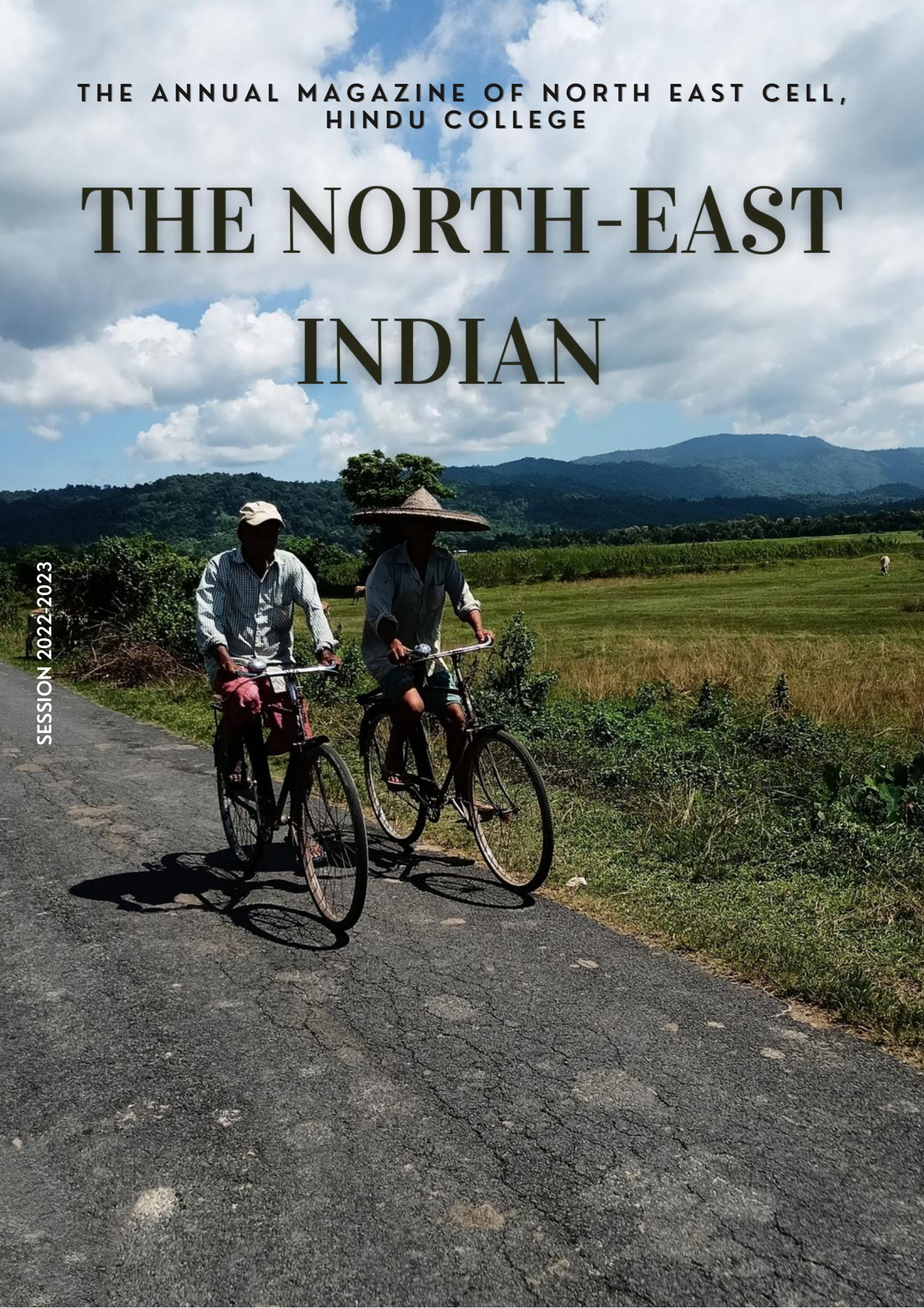


THE ANNUAL MAGAZINE OF NORTH EAST CELL,
HINDU COLLEGE

THE NORTH-EAST INDIAN

SESSION 2022-2023







VOLUME II
EDITION 2022-2023

NORTH EAST CELL, HINDU COLLEGE,
UNIVERSITY OF DELHI

This magazine is prepared completely under the jurisdiction of the Presidents and the Faculty Advisor Prof. N Santakrus Singh of North East Cell of Hindu College, University of Delhi. The facts presented in the magazine are taken from credible sources. The ideas and opinions presented in the magazine are personal to the respective writer and are not intended to harm any individual or group. All the content of the magazine is thoroughly checked and passed by the NEC Council. All the contents of this magazine are the property of North East Cell and should not be reproduced, republished, or recreated in any way. The publication is for educational purposes only. In case of any complaints or doubts, please contact the society through the contacts mention at the end.

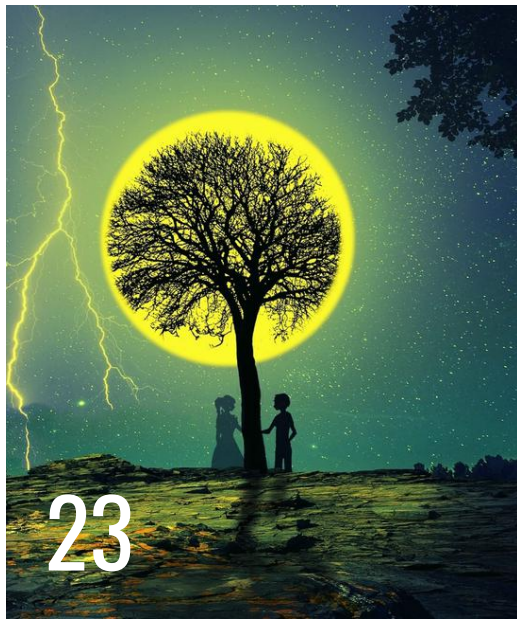
Gmail : hinducollegenortheastcell@gmail.com
Instagram: [@Northeastcellhinducollege](https://www.instagram.com/Northeastcellhinducollege)



18



16



23

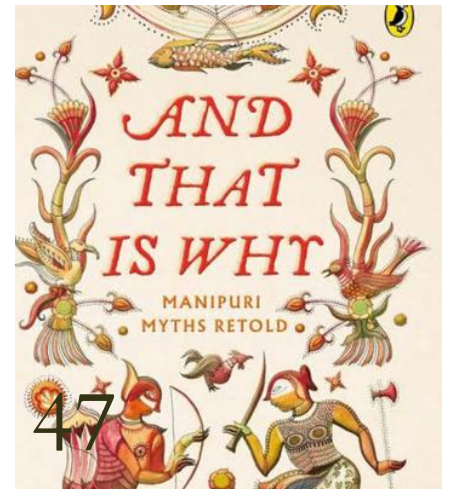


11

Contents

Message from the Staff Advisor	1	Almost Myanmar	10-11
Editors' Note	2-3	Recounting of a Folktale	12-13
President's Note	4-5	Concretization: A Bane upon Guwahati 's Ecological System	14-16
The Editorial Team	6-7	Potential of Growth of Tourism in Nagaland	17-19
Activity Report	8		
Achievements	9		

Contents



The Enchanting Charm of Ladakh: A Journey through Culture and Heritage	20-22
Marvelous Wild Travel	23-27
Dayani—The Title Associated with the Rebel Women of the North East	28-30
Tourism in Assam: Possibilities and Prospects	31-35
Slices from the NE	36-39

NE Beatbox	40-41
Samavesita	42
Pride of the Game	43-44
Paging Through the North East and Ladakh	45-48
The North East & Ladakh on the Silver Screen	49-52
Poems	53-55
North East through lenses	56-58
Winners of the NETym Competitions	59-61

STAFF ADVISOR'S NOTE



Dr. Naorem Santakrus Singh

Staff- Advisor

It is often said that education is the backbone of a nation's growth. The institutes of higher education i. e., colleges and universities are the places where the next generation of leaders is trained, which makes them crucial to the growth and development of any country. In addition to this, individual students also find the platform for their personal growth and development leading to the fulfillment of their aspirations through higher education. The students can use this time to explore their passions and interests while acquiring the knowledge and skills needed for their chosen careers. College life also provides the opportunity to help each other. Collaboration and teamwork are essential in any workplace, and college is a great place to learn these skills where everyone can work on projects, assignments, extracurricular activities together developing a sense of community and mutual support that can last a lifetime. In the present scenario around us, the importance of understanding and appreciating different cultures, identities, and ethnicities cannot be overstated. As we continue to navigate as a society at Hindu, it's essential that we embrace unity in diversity and celebrate the richness of each other's unique backgrounds and experiences. Whether we are at home or away from home, it's crucial to recognize the value of cultural diversity and inclusivity. We all have a role to play in creating a more welcoming and accepting society, and by educating ourselves about different cultures, we can break down barriers and foster mutual respect and understanding. I believe that this magazine will be able to highlight the diverse perspectives and share the unique stories from the corners of our region. From exploring traditional customs and cuisine to examining contemporary issues, we strive to create a platform that celebrates the vast array of identities and experiences that make up our region a mini India. So, join us as we embrace the richness of cultural diversity and work towards creating a more inclusive space for each one of us. Let's celebrate our differences and come together in unity to create a home away from home for all. Best wishes to the team NEtym - 2023.

Dr. Naorem Santakrus Singh

Staff- Advisor

North East Cell

EDITOR-IN-CHIEF'S NOTE



JANHAVI SHARMA

Editor-in-Chief

Working as the Editor-in-Chief had always been a dream for me. As a proud northeastern, I am proud to present to you, The Northeast Indian 23'. Working on this magazine brought me utmost joy. I take this opportunity to thank the magazine team, our supportive TIC and all the people who have contributed to this magazine. We have done our best to curate the best articles and features for our readers. Through this magazine, we hope to educate our readers about Northeast India, to teach them about our rich culture, food, books and many other things. I have learnt a lot of things while selecting the pieces for the magazine, I hope you will too!

Regards,

Janhavi Sharma

Co-Editor-in-chief

EDITOR-IN-CHIEF'S NOTE



SURAJ SINGH

Editor-in-Chief

I am pleased to be writing a note as the Co-Editor -In-Chief at this magazine. I have always been fascinated by the culture and people of North Eastern India. From being here in the cell to being a part of the magazine team, I am blessed to be here!

In this magazine, I have learned a lot of new things in terms of cultura exposure, the traditions, the dance forms, etc while editing and compilation. Evidently, I expect the same immersive extravaganza for my readers as well. Besides, the articles and the beautiful photographs inside this magazine is an icing on the cake for the complete North- East Indian Experience.

We have continually revised, edited and have taken various independently submitted articles and artwork in this magazine for making it a holistic depiction of the things! We are always in search of making our magazine better every year and we have done it too. This is going to be a useful for you! So let's read it and get a read like never before!

Regards

Suraj Singh

Co- Editor-in-chief

PRESIDENT'S NOTE



HIMASWEETA SARMA

Co- President

Dear readers,

I am delighted to welcome you to the latest edition of the annual magazine, North-East Indian of the North-East Cell of Hindu College. As the Co-President of this esteemed organization, I am pleased to present a compilation of our activities, achievements, and contributions over the past year.

In our institution and beyond, our organisation has always supported inclusion and cultural variety. We work to highlight the rich cultural legacy of the Northeast and foster intercultural understanding via a variety of events and programmes. This year has been no exception, as we have planned a number of events and projects that have been overwhelmingly well-received by the campus community. For numerous social problems that have an influence on our neighbourhood, we also organised awareness campaigns and fundraising events. To make sure that our efforts have a significant impact, we have laboured arduously as a team. Thanks to our members and well-wishers, we have gotten a lot of support and encouragement.

This publication serves as proof of our influence and group efforts. Through reading its pages, I hope you will have a greater understanding of the distinctive and varied cultural traditions of the Northeast and the initiatives taken by our organisation to promote them. To everyone who has helped this magazine and our organisation succeed, I would like to express my sincere gratitude. Let's keep collaborating to advance diversity, inclusiveness, and intercultural understanding.

Regards,
Himasweeta Sarma

PRESIDENT'S NOTE



W ROLIN SINGH

Co-President

Dear readers,

As the Co-President of North-East Cell, Hindu College, I am proud to see the incredible work that we have accomplished throughout the session with various activities and events we have conducted and participated in promoting cultural diversity and understanding. It is my honour and privilege to welcome you to our annual magazine, The North-East Indian. In today's world, diversity has become more important than ever. It is what makes our society unique, vibrant, and resilient. When people from different backgrounds come together, we can create a more inclusive, equitable, and just society. I am heartened to see that we have remained steadfast in our commitment to promoting diversity and inclusion. One of the highlights of the year was the successful fundraising campaign we conducted for the flood victims and families in various states of North-East India. We have also conducted various educational seminars, events and actively took part in various activities, events and competitions with the aim of promoting cultural diversity and inclusivity. In addition, we have also been active in promoting the cultures and values of the Northeastern states to the public through social media which received wonderful responses and support from people. The events, activities, and competitions that we organised have not only brought people from different communities together but have also provided a platform for individuals to showcase their unique cultures, traditions, and talents. This, in turn, has helped to create a more inclusive and welcoming environment in the college campus among students from diverse backgrounds. As you read through the pages of this magazine, I hope you take pride in all the initiatives we have undertaken over the past year and be motivated to continue your involvement with North-East Cell, Hindu College and fulfil its aim and values. This year has been an incredibly productive one, thanks in no small part to the dedication and hard work of our members, contributors and supporters. I am incredibly proud of the work that we have done together, and I am excited to see what we will achieve in the years to come.

W Rolin Singh

(Co-President)

North-East Cell, Hindu College

THE TEAM



JANHAVI SHARMA Editor-in-Chief

Janhavi is a third year student in sociology department of Hindu College. She is also the Vice-President of the Northeast Cell. She hails from Gangtok, Sikkim. Her hobbies include cooking and baking.



SURAJ SINGH Editor-in-Chief

Suraj Singh is a 3rd year student from Hindi Department at Hindu College. He is the Editor-in-Chief of the NE magazine and also an author, founder and an NCC Cadet in the college.



ARYAN JAREDA Assistant Editor

Aryan Jareda is a second-year student at Hindu College seeking a bachelor's degree in economics and English. He became a member of the cell in 2022 and has been an active member ever since. Coming from the beautiful city of Jaipur, His hobbies include cuisine, design, and research.



S. BANGSHING PANJA Assistant Editor

S. Bangshing Panja is a 2nd Year student currently pursuing his bachelors degree in Philosophy. He also holds an executive position in the Cell, as the Content Head. Hailing from the hills of Nagaland, he is also a model and shares much love for fashion journalism.

THE TEAM



RISHABH ARYA Design Head

Rishabh Arya is a second-year student pursuing philosophy honours from Hindu College. Currently, He is serving as a social media head in the core team of NEC and as the Head of design in the magazine team of NEC. He loves literature and takes pride in celebrating the diversity and inclusivity.



NAMAN VERMA Assistant Design Head

Naman Verma is a second year student pursuing BA Hons Political Science from Hindu College. He is the Assistant Design Head for *The North-East Indian* magazine. He hails from Delhi and his interest lies in Graphic Designing, dancing, cooking, pistol shooting and traveling.



MEGHA DAS Assistant Design Head

Megha is a second year student of BA English Honours. She hails from Tripura. She is the Assistant Head of Design for *The North-East Indian* magazine. She loves clouds and has pinterest as her escape from reality.



NILOY KURMI Editorial Board Member

Niloy is a first year student pursuing B.A. (Hons.) English at Hindu College. He loves writing fiction and is constantly looking for soulful stories everywhere and anywhere. His short stories have appeared in popular publications such as *Tinkle*, *Champak*, *Children's World* and *The Assam Tribune* (the leading English daily in North East India).

ACTIVITY REPORT

North East Cell, Hindu College, established in the year 2011 has been actively in role to provide a firm platform to provide a homelike environment for the students from the North Eastern States and provide a friendly and safe space.

North East Cell, Hindu College had another successful year of functioning in the session 2022-23 wherein the Cell organised and participated in various events. The Cell organised various informative events such as sessions with professors, workshops on writing SoPs, and hosted Instagram Live Sessions with prominent personalities such as Avitoli G Zhimo, Dr Anju Kapoor, etc. The cell has remained actively enthusiastic in promotion different art form by organising competitions for dances, choirs, and solo performances in various college hosted events, 'Flavors and Fragrance' and 'Himalayan Day' to name a few of many.

The Cell also welcomed the freshers of 2022-23 on a cheerful note, organising an orientation program and freshers' day wherein all cell members made acquaintances with one another, carrying forward the Cell's vision of being a family away from home one step forward.

The cell had throughly participated in creating reels on social medium for active outreach of the North East tradition and culture to the whole world!

Overall the impact was evident by the impact it casted in people's heart and also on its Instagram Handle's growth.

ACHIEVEMENTS

The members from North-East Cell of Hindu College have shown exemplary performances in various activities of different institutions. The past glory still continues with even amplified tempo! Here are the few notable achievements of our members.

- Imandar Saikia a 1st year Mathematics student from Assam was selected into the top 16 of Indo-Pacific Quiz Competition-2022 organized by US Embassy in India among 8 Indo-Pacific countries all over the world.
- Malati Devi, 2nd year Political Science from Assam got 3rd position in Debate competition of Political science department at Ramjas (Awaz Do), got 1st Position in 2023 Debate competition organised by Northeast cell (Octet) at JMC, won 1st Position (2023) Essay competition by ARSD College, got 1st Position(2023) Cultural performance competition by Ramjas College, and also represented Assam and secured First Position (2023).
- Mrinav Murari Mazumder, A 1st year student from Assam got 3rd price in poster making competition organised by department of adult, continuing education and extention(DACEE), University of Delhi under the event - professionalization of adult education and lifelong learning in Indian universities under new India literacy programme (2022-27) and new education policy 2020.
- Pranoy Baruah, a 2nd year Political Science Student from Assam was lart of a dance-drama titled "Dhonyo Toho Srimanta Sankara", directed by Adhyapak Dr Bharbananda Barbayan Ji, in collaboration with National School of Drama (NSD)
- Limsangkai Lhungdim, a 2nd year student of BA Program from Manipur participated in Football 7a side (motilal North East tournament)
- Ananya Kashyap Narzari, a 2nd year student of Botany from Assam was coordinator in Abyas,the Internship cell of Hindu College where she showcased her graphic design intellectuality and the love for art apart from necessary corporate skills in the tenure. Justafter 6 months of joining it, she has been appointed as the new President WICCI France Council for the 2023 tenure. Right now, she is finding her expertise most fit as social media designer for which she have got many testimonials from peers to different societies.
- Megha Das, a 2nd year student of English literature from Tripura had won Social science exhibition Nationals 2016 Group Dance and had also won social science exhibition regionals 2018 group dance and theatre. She has won several first positions being part of the choreography society in thematic group dance competitions in du fests and others.

These are the briefs of few people who could put something substantial about themselves right now. But there are many cell members who are full of energy and dedication to make their name come here in this section of next edition. Happy reading and best wishes to all for their future endeavors!



ALMOST MYANMAR

Zenitlian Hanghal

B.A. Programme, Indraprastha College for Women

On the 13th of June 2019 , I embarked on a journey to the Manipur – Myanmar Border. I was accompanied by my parents , younger sister and two of my cousins. Our travel destination was Tamu, a town in Myanmar which borders Manipur. It was the most memorable journey I've ever had. We travelled by a Maruti Van. Our journey started at four in the morning from my hometown in Manipur which is Churachandpur. During that time, the sky was still dark. Eventually we witnessed sunrise on our way. The roads we encountered were hilly making the ride bumpy. I would often feel car sick. It was truly a roller coaster ride. When we reached Moreh, the last town of Manipur, we got down from the van.

There was a gate located in Moreh which would lead us to Myanmar. On reaching the gate, the security officials allotted us an entry pass. That pass determined where we could travel. That gate was crowded with market goers and traders. The businessmen would buy stuff from Myanmar at bulk and then sell them to markets in Manipur. After crossing the gate, we passed by Namphalong Market. Since we were all hungry, we stopped by a diner located in the middle of the market. We ordered soupy noodles and Bubble tea. I still crave for the noodles I ate at Namphalong Market. On the 13th of June 2019 , I embarked on a journey to the Manipur – Myanmar Border.

I was accompanied by my parents , younger sister and two of my cousins. Our travel destination was Tamu, a town in Myanmar which borders Manipur. It was the most memorable journey I've ever had. We travelled by a Maruti Van. Our journey started at four in the morning from my hometown in Manipur which is Churachandpur. During that time, the sky was still dark. Eventually we witnessed sunrise on our way. The roads we encountered were hilly making the ride bumpy. I would often feel car sick. It was truly a roller coaster ride.



When we reached Moreh, the last town of Manipur, we got down from the van. There was a gate located in Moreh which would lead us to Myanmar. On reaching the gate, the security officials allotted us an entry pass. That pass determined where we could travel. That gate was crowded with market goers and traders. The businessmen would buy stuff from Myanmar at bulk and then sell them to markets in Manipur. After crossing the gate, we passed by Namphalong Market. Since we were all hungry, we stopped by a diner located in the middle of the market. We ordered soupy noodles and Bubble tea. I still crave for the noodles I ate at Namphalong Market.

The shopping continued for an hour. We would occasionally witness drizzle while we were shopping. It was around four in the evening when we decided to leave Tamu. We headed towards the same gate we entered from. When we exited the gate, we were looking for our van driver. It turns out he was waiting for us at the house of a random stranger. During our return journey, we entered many arm checkpoints. For every 2 km we travelled, we came across one checkpoint. I am presuming that was being done to catch drug smugglers. Since I was extremely exhausted from our journey I took a nap inside our van. By the time we reached Churachandpur, my hometown, it was dark.

After eating at the diner, we found an auto. Fortunately, the auto driver fortunately happens to speak our language. He agreed to be our tour guide. We reached Tamu, which was our target destination. On reaching Tamu, the first thing we did was explore the historical monuments present there. We saw temples which seemed as if they were inspired by Buddhist architecture. It felt like we were in Thailand. We entered inside of the temple compound; before we climbed the stairs of the temples our tour guide reminded us to remove our shoes before entering the temple building. The temple was inside; I saw only the priest there.

This journey was truly an unforgettable experience. Fast forward two years, and that city is under military rule. I hope I can visit it once again to try the mouth watering food. This trip will always have a special place in my heart.

After spending time at the temple, we went shopping at the flea markets around Tamu. Our tour guide waited for us at the parking lot while we were shopping. We purchased mostly garments for me such as jeans and dresses. The prices there were a fraction of what it would have cost in India. Most of the shopkeepers we met understood Hindi, which was fortunate for us.



RECOUNTING OF A FOLKTALE

*Lucy Chingneihoih,
B.A. (Hons.) History, 3rd Year, St. Stephen's College*



On a cold rainy day in a shaded room in my hometown Lamka, my dearest pipi [1] in her lean posture sits on a wooden chair beside me. My relentless persuasion to hear her narrate a folktale came into fruition then as Pipi recounted one of her treasured folktales to me with a glint in her eyes and her usual soothing voice tone. The tale that she narrated was that of Khupching leh [2] Ngambawm which is shared by several Zomi cultures, with each version offering a sublimely unique interpretation. [3]

The folktale is a timeless, fabled love story about the protagonists' Khupching and Ngambawm. The story begins with an episode in which their mothers were best friends and both were expecting babies at the same time. Pipi described the protagonists' unconditional love for one another as beginning in their mothers' wombs. The mothers' experienced severe discomfort in their bellies, which was relieved by stroking either of their bellies. The profound love shared by the two unborn babies, who would eventually become inseparable, was thought to have triggered this pain. Recognising the depth of their babies' emotions, the mothers agreed to arrange for their children to marry if they were born of different genders. Precisely as they anticipated, the children developed feelings for one another as they grew into young adults, and their love only grew stronger with time.

Unlike the mothers' initial vow, neither of the couple's families approved of their growing love. Due to their opposition, the couple eloped to a forest, which became an act of defiance from their end in the face of persistent hostility. However, their resistance was brief because basic necessities like clothing and food were difficult to come by in the forest, forcing them to return to their own homes. Both families rejected their relationship, but Khupching's parents were especially harsh, which Ngambawm could not bear because he loved her. To counteract and gain her parents' consent, he devises a foolish plan where he plucks a strand of Khupching's hair and creates a beeswax image of her with the hair embedded in it, and places it near a tui luang. [4]

Khupching becomes gravely ill as a result of his action, prompting her parents to make numerous offerings to their gods in an attempt to save her from the life-threatening illness, but all of their efforts seemed to be futile.

Out of desperation, they eventually offer their daughter's hand in marriage to whoever cures her. Ngambawm responds quickly and proceeds to remove the image near the brook, relocating it elsewhere which heals Khupching completely. Ngambawm approaches Khupching's parents again, recalling their promise of marriage yet was rejected. He was compelled to repeat the spell but Khupching succumbed to her illness and died as her beeswax image disappeared during a territorial downpour.

The story reaches a new climax when Khupching from the other world contacts the dispirited Ngambawm and advises him to plan his own demise in order to prepare for a life in the land of the dead and, finally attain their happy ending. Thus, at the very end, with the help of a wild cat couple who pluck the zamzo flower planted on Khupching's grave which grew from her decomposing remains—Ngambawm formally departs the world of the living and enters the world of the dead. Both protagonists' travel to the afterlife and find eternal happiness.

The story ends on a crisp note and *pipi* gets on with the rest of the day's duties. In the brief time we spent together, I came to appreciate the depth and beauty of our folktales, as well as how they are mainly preserved orally, making them all the more valuable.

Notes

Translation of Simte terms to English.

[1] *Pipi* means grandmother.

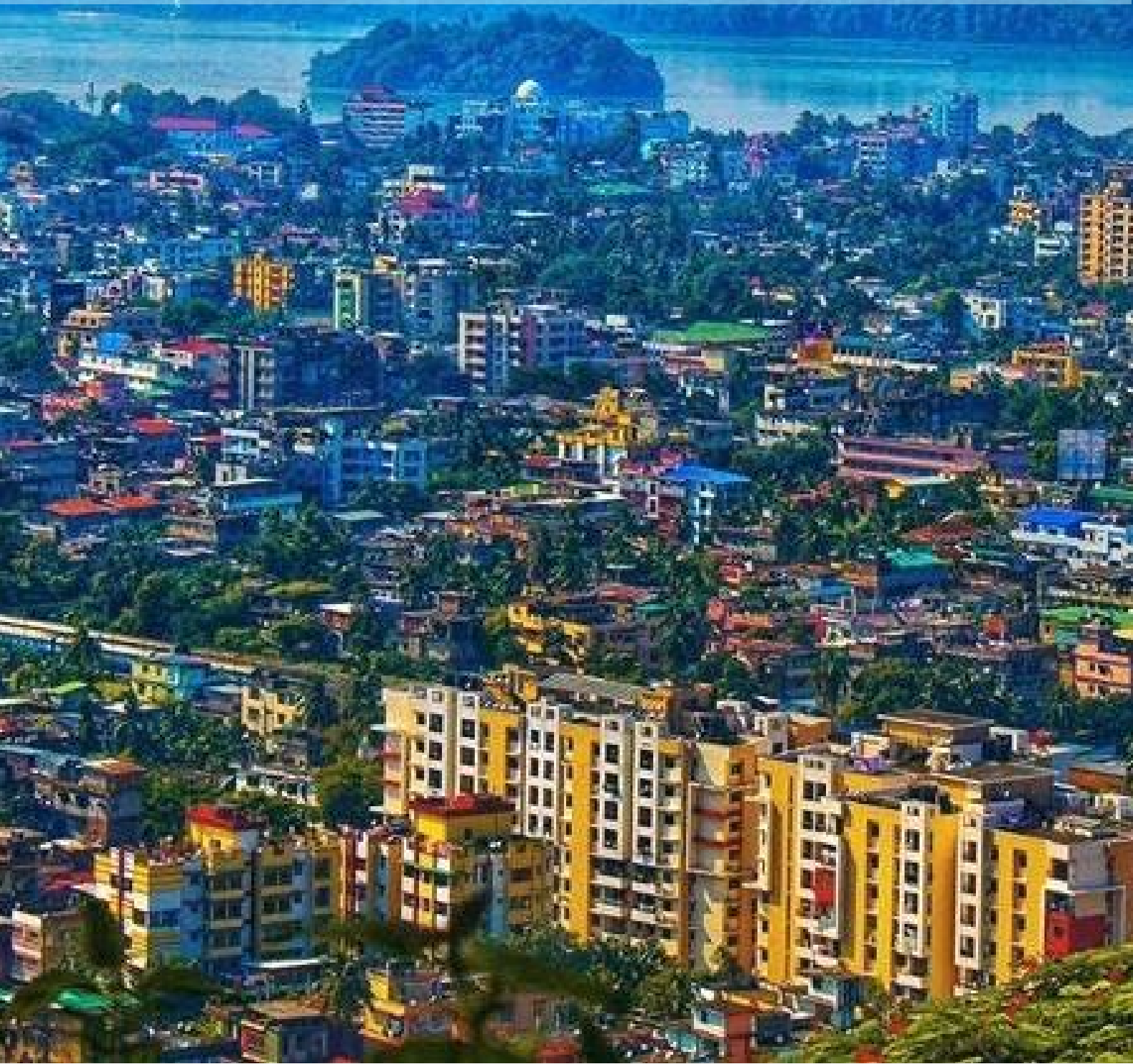
[2] *Leh* means and.

[3] *In this light, almost all of the tribes under the Zomi (CHIKIM) umbrella have passed down stories and songs through generations owing to their cultural and linguistic similarities.* [4] *Tui* refers to brook and *Luang* means 'running'. Running brook.

CONCRETIZATION: A BANE UPON GUWAHATI'S ECOLOGICAL SYSTEM

*Drona Sankarsan,
Under-graduation in Sociology, Cotton University*

Assam, the land renowned for its scenic resplendence and lethargically pleasant atmosphere, has wooed tourists and nature enthusiasts for years with its alluring aesthetics. Yet, lately reports saw the state's city of Guwahati rising up the rank among the most polluted cities and it has caused quite a ripple among the residents of the states.



Levelling of hills in an atrocious manner for infrastructural and industrial purposes, lack of efficient amount of rainfall and the extensive development projects initiated throughout the city without apt implementation of environmental norms have produced a debilitated change in the ecosystem of the state. Moreover, unrestrained concretization of the cities and town has further aggravated the impairments that afflict the ecological sphere.

Guwahati has been subjected to heavy concretization over the years, which has been accounted to cater to the demands of industrialization, urbanisation and population explosion. Developmental projects profoundly aim at cementing the sandy banks and the large expanses of soil to ensure building of infrastructures and industries. Furthermore with the rise in the population, tall rising buildings and apartments are given preferences over the traditional shelters and gardens, open-fields are extensively blanketed with layers of cements and tiling for purpose of realising the envisioned objectives.

Concretization causes carbon stored in soil to escape and be oxidised in the atmosphere to form carbon dioxide which is a major greenhouse gas. Excess carbon sequestration leads to surge in atmospheric temperature, bringing forth climate change. There is the enunciation of “Urban Heat Island Effect” wherein replacement of natural cover in cities is tended to by substantial construction of concrete buildings, roads, bridges, pavements which absorbs heat. Cities thus experience pyretic conditions, which intensifies at night. Effects of the phenomena generate abnormalities in air qualities along with medical infirmities.

A birds-eye view of Guwahati would reveal the diminishing green cover and emergence of non-forest area. In fact, a study conducted by Chandra Kant Pawe of Pragjyotish College and Anup Saikia of Gauhati University indicate a fifty per cent drop in forest area of Guwahati. To articulate the variety in concretization would be a tiring endeavour given the way the city is turning into a big, conglomerated block of cement formations which has conceived several ecological



insecurities that not only threaten the environment but, also the health and lifestyle of locals.

Concretization resulted in the disappearance of wetlands and open space for rain water to be soaked into the ground or to escape into the rivers through natural canals, henceforth the city is inundated within the short period of time occurring flash floods and disrupting the lives of human beings anytime it rains. Furthermore, trees are being deprived of room for aeration or growth and felling evergreens in large numbers have jeopardized the atmospheric kelvin-scale ensuing, an insurrection of a feverish climate. Even rainfall has grown to be erratic and untimely, adding to the woes of the public. The concrete surfaces and buildings build-up on the heat such that, nights have become hotter than before. Concretization alongside water bodies hampers the aquatic ecosystem and creates imbalance in physio-chemical composition of water, thus endangering the fishes and turtles. Unchecked concretization creates the possibilities of catastrophic disasters while, dust particles resulting from excessive construction further pollutes the air leading to severe allergic reactions among people along with a surge in respiratory and heart diseases.

It is unfortunate how the city's scenery and natural assets are facing a threat of extermination as an outcome of unethical human intrusion and unwarranted exploitation. Moreover, the inaction of state aperture against such violations is depressing. Theodore Roosevelt once quoted "The conservation of natural resources is fundamental problem. Unless we solve that problem, it will avail us little to solve all others."

The infra-politics around development should be reviewed to ensure the circumvention of violations against existence of natural resources. Moreover, population and accommodation ought to be judiciously monitored and means need to be

conceptualised for regulation of analogous socio-economic deterrents. Residents should be heedful of preventing annihilation of the land's ecological system and stringent measures call to be meted out against those who fail to stick to environmental and eco-friendly norms-regulations in pursuit of their covetous priorities. Refurbishment of human life without soliciting the conservation of city's plant life, water bodies along with soil and air quality would push the population towards an unprecedented peril and the current large-scale architectural progressions shall lay purposeless for greater good.



POTENTIAL OF GROWTH OF TOURISM IN NAGALAND

*Ranjana,
B.A. (Hons) Political Scienc, 2nd Year, Hindu College*





Introducing it with the natural beauty of glowing, North East is known for its scenic beauty. Among the seven sisters, Nagaland has been a unique tourist attraction known for its bewildering diversity and Blue - Green hills providing home to thousands of exotic and endangered species. Nagaland, A 'Land of Tribal' is also known as the Falcon Capital of the World.

ASPECTS OF TOURISM IN NAGALAND

Historical Tourism - As There are various hidden historical facts and archeological surveys yet unexplored, such as:-

Kachari Ruins : or Dimasa Kachari Ruins are beautiful spots which are marked by a series of Mushroom Doomed Pillars.

War Cemetery: It is graveyard consisting of 1400 graves in the memory of martyrs of Second World War located in Kohima.

State Museum: The State Museum covers the art and culture, the traditional weapons used by the Nagas.

Eco tourism- also known as Ecological tourism. It is the most important aspect as it is known for its natural beauty.

The Amur Falcon Conservation: The Amur Falcon is the world's longest distance migratory bird arriving in Nagaland. And The Village Pangti was declared as " Amur Falcon Capital of the World" .

Migratory Siberian Cranes : A famous lake named Shilloi Lake which is shaped like a footprint is visited by the Siberian Cranes.

Lohwo: The twin lake located in Khezhakeno village is known as " Ancestral Village of Nagas' '

Doyang : It is the largest river of Nagaland giving shelter to huge aquatic flora and fauna. Others are Japfu Peak and Ghosu Bird Sanctuary.

Cultural Tourism- Nagaland is Known for its unique and interesting culture. Tourists travel to Nagaland to experience its diverse culture practiced by different Tribes.

CHALLENGES FACED BY TOURISM

Insurgency: North East has faced many secessionist movements and suffered a lot. This insurgency and security issues has been a backdrop of Tourist Attraction. The (AFSPA), Armed Force Special Prevention Act is one of the Example.

Restricted Area Permit : It was issued by the Central government that any foreigner entering the North East requires a RAP, which one has to apply before traveling to the North East which is a long process.

Lack of Infrastructure: Lack of Better infrastructure such as good hotels, lodges, restaurants and inefficient transport facilities, has been a backdrop in the growth of Tourism in Nagaland.

Absence of Tourist Guide and inefficient marketing :the untrained tourist guides and The ineffective role played by the media in marketing is one of the main reasons for lagging behind the tourism sector.

POSSIBILITIES TO TACKLE THESE PROBLEMS

Development of Infrastructure - in this Improving and developing the infrastructure can lead to growth of the Tourism sector and better Hospitality Service .

Role of government - Certain targets should be fixed in order to achieve those and make a specific goal to achieve growth.

Promoting Rural, Ethnic, cultural, Ecological and adventure tourism through government policies and initiatives.

The Recognition of the department of tourism and reconstructing the same.

Thus, Nagaland offers an abundance of tourist attractions around every corner of the individual districts. However, the myths should be cleared through reasonable datas and facts. Truly, Nagaland with its rich historical, cultural and panoramic landscape is a travelers' paradise.



THE ENCHANTING CHARM OF LADAKH: A JOURNEY THROUGH CULTURE AND HERITAGE

*Yashwi Saini,
B.A.(Hons.) Economics, Kamala Nehru College*



A visit to Ladakh is not only about the picturesque mountain ranges, the mesmerizing Himalayan lakes, or the ethereal gompas that make every tourist's heart sing. Ladakhis and tourists are quite enchanted by their cheerful disposition and their rich cultural heritage, which can be viewed in their festivals and simple lifestyles.

In addition to Tibet in the east, the Xiniang province of China to the north, Pakistan in the northwest, Kashmir to the west, and the Lahaul and Spiti valleys of Himachal Pradesh to the south, Ladakh's culture, economy, and society have been influenced by many factors.

Ladakhians are generally quite different from Indians in general, like the land itself. There are more similarities between the faces and bodies of Ladakhis and those of Tibetans and Central Asians than between those of Indians and those from Tibet. Indus and Gilgit regions may have been the source of the original population, which was made up of Dards, an Indo-Aryan race.

Over the last millennium, the Dards have lost most of their racial characteristics and culture because of immigration from Tibet. The majority of the population in eastern and central Ladakh is Tibetan. Those in and around Kargil, further west, appear to be of mixed heritage.

Buddhists make up the majority of the population in Ladakh, which has been deeply influenced by Tibetan Buddhism based on Mahayana and Vajrayana schools. Buddhism in these forms recognizes Buddha as a deity who has achieved Nirvana (liberation from death and rebirth). Monasteries also worship Bodhisattvas, which are incarnations of Buddha.

Tibetan Buddhism's mythology is full of stories about spirits and demons. The annual festivals of various Gompas in Ladakh depict representations of both good and evil qualities through masks, which are performed as masked dances.

Ladakh's first monasteries were founded by Tibetan missionaries in the 8th century. Over the years, monasteries have been an integral part of Ladakh's religious and cultural life. The region is home to over 60 monasteries, each with its own history and character. There are monasteries nestled in remote valleys or perched high on rocky cliffs with breathtaking views of the surrounding area. The structures in other villages are more modest and blend in with the surroundings. Ladakh's rich culture relies heavily on these monasteries, regardless of their physical appearances.

Monasteries in Ladakh play a significant role in the region's cultural heritage in addition to being religious institutions. The architecture and artwork of Ladakh's monasteries reflect the deep spiritual traditions of the region for centuries. Artists, musicians, and writers are drawn to their festivals and traditional dances. Numerous centuries-old artifacts and paintings can also be found there. It is also common for monasteries to have impressive libraries containing rare texts and manuscripts.

It is not as well developed as in Kashmir when it comes to artistic craftsmanship, and most luxury articles are imported from abroad. Among their products are tea pots, chang pots, tea cups and lids, hookah bases, ladles, bowls, and occasionally, silver chortens for temples and shrines around the world.

Generally, craftsmanship is limited to making domestic items. It is woven by traditional weavers on portable looms set up in the winter sunshine or in the shade of trees in summer using locally produced wool, spun by women on drop-spindles. Pattu, the rough, warm, woolen material used for clothing, is made from wool produced locally. Woven from willow twigs or a particular variety of grass, baskets are used for transporting any kind of burden. A major part of Ladakhi woodwork is the production of pillars and carved lintels for their houses, and low carved tables or Chog-tse that adorn their living rooms.

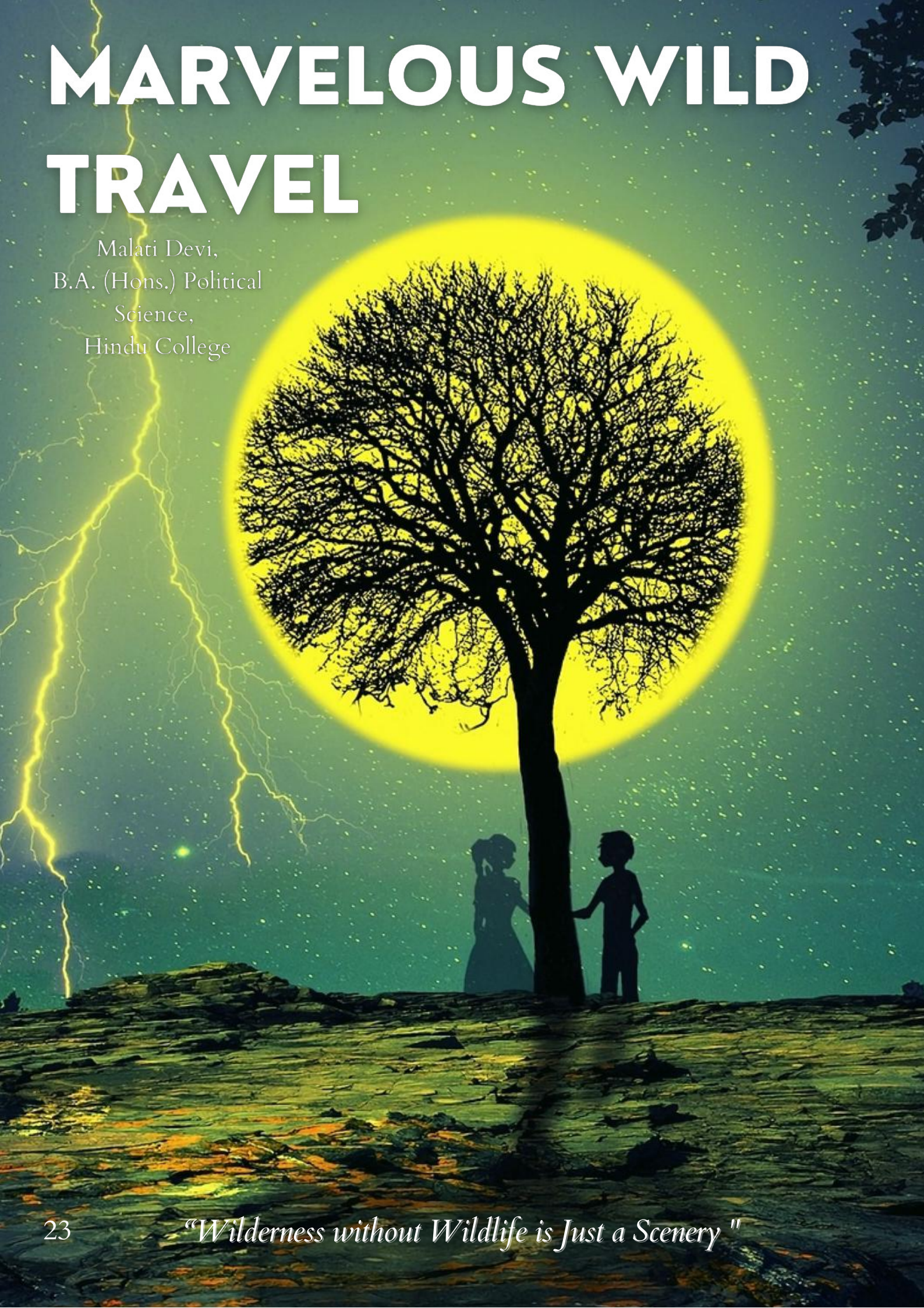


In Leh, the Government Handicrafts Centre offers many of these items, including newly introduced varieties. Additionally, to traditional items, you can find shawls made from pure pashmina, which are rougher than those made in Srinagar, and carpets with Tibetan designs. Choglamsar Tibetan Refugee Centre also sells carpets of similar quality. A department of thangka painting is also located in the Handicrafts Centre. Icons on cloth are crafted following strict traditions passed down from generation to generation.

In conclusion, Ladakh's unique geography and history have given rise to a rich cultural heritage that is fascinating to explore. From the region's stunning natural beauty to its deep spiritual traditions, Ladakh offers visitors a truly unforgettable experience. The monasteries, festivals, and traditional crafts all provide a window into the region's unique way of life, while the warmth and hospitality of the Ladakhi people make every visitor feel welcome. For those looking to escape the hustle and bustle of modern life and immerse themselves in a different world, Ladakh is an ideal destination.

MARVELOUS WILD TRAVEL

Malati Devi,
B.A. (Hons.) Political
Science,
Hindu College



Wild Travel is an exchange-based journey. While we learn from local communities, we also share the hidden side of globalization that subsumes traditional ways of life more appropriate for the region. This also helps to bridge the disconnection between wildlife and humans. Hearing numerous stories of animal-human conflict as well as connections between them and their behavior as I have grown up has been pretty fascinating to me. Wild travel is a dream of all those who feel a bit connected to nature, as it means connecting with the wildlife in their own habitat. As soon as one hears the term "wild travel," their imaginations conjure up risky, dangerous travel. However, this is much more interesting.

WILD TRAVEL : DANGEROUS AND EXCITING

As a solo male traveler on the adventure of a lifetime my father was no stranger to extreme situations. He had moments in rather remote places and had to seek refuge in a culvert as well to avoid the dangerous and risky situation. There were also near death experiences, as he spent many days in Bura Chapari Jungle at Assam. I would love to jot down some of his experiences.



Credits- Hummingbird News

My father used to work in the cooperative sector, where he owned around 150 cows and buffaloes and had to take care of them, etc. However, the place where the cows and buffaloes were inhabited was on the outskirts of the city, and one had to reach there by crossing a dense jungle. Thus, passing through that forest was a day-to-day activity. Early in the morning, he went to experience the thrill of the jungle and went into the dense forest of Bura Chapari. While enjoying the beauty of the birds' chirping (Bengal flamingo, Black-necked stork, Mallard, open-billed stork, teal, Whistling Duck, etc.), he was mesmerized by the sunrise and the view. Though the beauty of wild travel is intact, a few dangerous experiences are guaranteed! A huge one-horned rhino was aiming at my father as he entered their habitat. Though he was in a state of fear, he somehow managed to jump aside from his cycle and got some cuts as well. In his state of unconsciousness, out of fear, he noticed the rhino was near him and just smelled the body and left. It was surprising that it didn't hurt or kill him, but it taught us the lesson as well that animals are not as dangerous as we assume. They won't really hurt until and unless we interfere with their habitat, behavior, and day-to-day functioning.

Imagine on a dark night, you are passing from a dense forest covered by large trees and inhabited by wild animals like rhino, tiger, wild elephants etc. The imagination which gives you goosebumps was actually my father's day to day activity and practice.

He took me once to the forest when I was 17 years old. Thrilled with the excitement about watching the wild animals live, I was walking on air (feeling extremely happy). It was one of the most beautiful experiences of my life as I could experience so much biodiversity in one go. Though, I visited zoos as well as parks, the environment is altered in these places and is not as wild as the animals actually live and show

their behavior in real terms. I witnessed the rainbow of butterflies, beehives, the giant wild elephants sprinkling water over each other, tiny insects and squirrels etc.

I could feel the essence of spirituality in the density of the forest, the essence of kind and unconditional love from the innocent wildlife, I could feel the unselfish world who are happy functioning in their own space and food chain. They won't interfere with your life unless you interfere in theirs.

EXPERIENCES : BETTER THAN STORIES

Due to my upbringing in a natural setting and close proximity to shelter, I encountered a variety of environmental and social concerns while backpacking around India and came to understand that I was emotionally related to them. Through our trips, I visited and learned from communities and programmes in various

areas of Assam and Meghalaya, Himachal Pradesh, Uttarakhand, and Arunachal Pradesh. I met people successfully working on real-life environmental and social challenges caused by climate change. Exploring the village areas and participating in exciting activities including farming, building with earth, skill exchanges, and workshops on systems thinking, among



others, were the best experiences. In learning from local communities and through these activities, I could see myriad possibilities to contribute towards sustainability, conservation, and biodiversity protection. I too experienced a festival that would prompt wild travel, like the Hornbill festival of Nagaland, which, along with showcasing the culture, gave us a lesson about conservation. Though I don't have much experience in exploring the wildlife and talking much about these issues, it is the interest

and curiosity to explore which draws me towards nature and wildlife. Now the issue has become quite pertinent and efforts are required to explore this real jungle and gain the real experiences of the beauty of nature and wildlife as these both are connected.

LOOK DEEP INTO NATURE
AND THEN YOU WILL
UNDERSTAND EVERYTHING
BETTER

-Albert Einstein





Wild Travel is a real and beautiful experience to explore wildlife, biodiversity and nature. It is exploring the real wild and wilderness of the world .Wilderness is necessary for wildlife, both to survive and to exist freely. Regrettably, because of growing human activity and expansion into the ecosystems they call home, many animals are struggling to survive. Thus, wild travel must be encouraged to actually feel connected to these wild animals and bridge the gap between us and them. However, human intervention into the wilderness of these wildlife can be harmful as they can feel uncomfortable. Thus, the wild travel should be in a limited manner with various protection measures and ensuring the comfortability of these wild species.



“

DAYANI
THE TITLE ASSOCIATED
WITH THE
'REBEL' WOMEN OF THE NORTH EAST

Kanishka Chaturvedi,
Deen Dayal Upadhaya College

The North-eastern part of the subcontinent is known for its adherent association with separatists groups, student movements, the electoral politics abiding through the seven sisters and Sikkim. It has been some of the major events north-east territory being discussed and discoursed upon through mainstream India apart from its designation of being of a territory of exotic nature.

The mainstream media, be it the prime time running through the television or be it the national daily, have subsequently ignored the rise in the belief of witches and the supernatural powers.

The reports and subsequent data provide a fact check on these. The report by business standard provides data as to 161 deaths in Assam of women as of in the last 18 years. The assertion by the locals for the murder of these women is to associate them with the suspicion of practising witch-craft.

There are various paradigms and facets to the association of the 'rebellious women' being attributed for being witches. The women who are exiled from their own home, space and territory and even ostracised from their social, religious settings have been often seen as the one who questions the status quo and the patriarchal norms in a certain way or other which leads them to being ostracised by the patriarchs with a title of being a 'Dayani', as said in the local dialect.

In Saralpara, a region close to the Indian Bhutan border lives Swito Basumatary, a woman who has been living in exile since the last eleven years away from her mainland home. She narrates the real story was a rift between two families over some land and it was some relatives who accused her of being witch over the land dispute. The villagers often used to throw cow dung in the well from which they sourced water from. The women who are attempted to be titled as 'witches' are often also boycotted from the government schemes by the locals.

Raneshwari Rabha, another woman who was titled 'witch', narrates as to how the villagers who were their then neighbours gathered around

their house and tried to attempt vandalism, stating 'no mercy' for the witches. She further states as to how she had to pay a fine to live at her parents' hometown because of the same accusation.

'Shaman' are known and popular among the locals for their healing powers. This healing power is often associated with curing some form of sickness caused by spirits and to cure the witches. The superstition method of healing proves problematic as it misleads; the general entities and the rituals associated with it are nothing but regressive, which often come as the consequences for the most vulnerable, disenfranchised group of the society—that is the women of colour, Dalit women, and women hailing from an indigenous tribe.

The women who identify themselves as 'shaman' or with that of the healer and associate themselves with the healing practices are mostly associated with being *Dayani*. On the contrary, the men are often titled 'Ojha' for practising the same profession and hold an imperative position among the locals and the villagers for their healing attributes as they claim to be. The paradigm of traditional healing is problematic inspite of its claim of being healing, as its regressive state negates the imperative nature of medical philosophy. And it comes down at the cost of entities' life not only physically but also mentally due to ostracization from their own native place, land and community, and sometimes stooping down to inter-generational discrimination too for their other family members or associates.

Birubala Rabha, a Human Right Activist and a recipient of India's fourth highest civilian award, speaks volumes in this subject as to how the patriarchal bounds and the social condition leads to women being ostracised from the community for being rebellious and for being associated with healing. She started with the movement called "Mission Birubala" in 2011 to eradicate witch-hunting, to emancipate women from the social evil, and to claim their assertiveness and their disposition back in the society. Birubala's work was instrumental in establishing and the passing of the bill against witch hunting.

The Act is named as the Assam Witch Hunting (Prohibition, Prevention and Protection) Act, 2015, which aims to provide for more effective measures to prohibit witch-hunting and prevent and protect persons from witch-hunting and to eliminate torture, oppression, humiliation and killing of such persons by a section of the society by providing for punishment by trial of offenses relating to witch-hunting and for the relief and rehabilitation of victims of such offenses.

The abettor or identifier shall be punished with imprisonment for a term up to seven years and with a fine up to Rs.5,00,000/-

Anurita Hazarika, a women's rights activist and part of North-East network, a women's right activist organisation based in Assam. She narrates as to how women who usually belong to the age group of 20s and 30s and 40s and are single, are the ones who are assertive as to their social disposition in the society and are aware of their rights are the ones who are deemed to be tagged as witches. The paradigm of mid age women being targeted is that this is their age of acquiring property and inheritance with legal claims which again abides according to the law of land.



BIRUBALA RABHA



ANURITA HAZARIKA

Anurita further suggests Assam Mahila Samata Society, Birubala mission, students union, North-east Network should come together at a convergence to pave a greater effort to combat the patriarchal social evil and to implement the law in actuality.

Hélène coxious once wrote of women in literature, “if woman has always functioned “within” the discourse of man then it is time for her to dislocate this ‘within’ to explode it, turn it around, and seize it; to make it hers, containing it, taking it in her own mouth, biting that tongue with her very own teeth to invent for herself a language to get inside of”.



TOURISM IN ASSAM: POSSIBILITIES AND PROSPECTS

*Malati Devi and Naman Verma,
B.A.(Hons.) Political Science, Hindu College*





North East, the most unique and culturally diverse area with 145 Tribal communities which provide haven to most endangered and exotic species is known for its natural beauty. The Seven Sisters and one Brother share a deep connection and interrelationship with each other. Among these seven sisters, Assam which is the center of attraction of North East known for its wildlife, culture, Geography and spiritual significance serves as the Gateway of North East. With an extraordinary history and culture, the land of rivers and adventure has remained as a Tourist attraction. The state holds 14 Plain Tribal communities and 15 Hilly Tribal communities in the lap of nature.

TOURISM: ITS MEANING AND SIGNIFICANCE

Tourism is one of the largest and fastest growing industries. It has the potential to enhance the economy of the particular state, provide employment and helps to understand the culture, civilizations and religious aspects of a country. Among the North East states, Assam is considered as the most important tourist spot

which has high potential to grow. The study of the different aspects of Assam's tourism can be divided into different areas which will be broadly discussed. The ungrudging blessings of nature have made tourism in Assam essentially nature-centric, despite the fact there are historical and religious places of tourist attractions. As per Advantage Assam (2018), Contribution of Tourism to Assam's GDP is 5.5 percent and provides 10.5 percent employment.

DIFFERENT ATTRACTION OF TOURISM IN ASSAM

Forest Tourism- Assam is open and exciting for wildlife enthusiasts and is known for its nature centric tourist attraction. The attractive feature of Forest Tourism is its wildlife species which are exclusive to the state found in 7 National parks, 16 wildlife sanctuaries and 2 proposed wildlife sanctuaries. Two of the Seven national parks are declared to be World Heritage Site by UNESCO - Kaziranga National park and Manas National park.

The Kaziranga National park is known as the home for one-horned Rhino along with Sloth Bear, Leopard, Assamese Macaque, Lesser cats, Large Indian Civet, Wild Buffalo, Tiger. Moreover, 480 bird species have been identified in the national park, amongst these are some endangered species as well such as The Baza, Hornbills, Osprey etc which has been a highest tourist attraction.

Manas National park is famous for its unique wildlife scenic beauty and consist of 22 endangered species listed in Schedule 1 of Wildlife Protection Act. More than 200 Species of butterflies and 476 bird species. Dibru Saikhowa National park is known as the habitat of most endemic species. It has been identified as Important Bird Area with 382 species of birds and 36 species of Mammals. Nameri National park, located at the centre of the state has its distinct feature and significance. Orang National park is the oldest game reserve of the state providing shelter to 222 species of birds, Reptiles, and Mammals. Dihing Patkai National park is famous for Assam Tropical Wet Evergreen Forest. The another National park is Raimona National Park.

Historical Tourism : The recorded history tells that since the days of Hieu-en Tsang, the great Chinese traveller, who came to Assam during the reign of Kumar Bhaskar Burman (594-650 AD), Assam has been fascinating millions of people by its aura of myths, mystery, music, mountains, nay, all the gifts of nature. There are many historical places which catch the attention of tourists -- Powa Mecca Powa Mecca, which literally translates to "having a quarter of Mecca's sanctity," alludes to having some of Mecca's holiness. Here is where Pir Giasuddin Auliya, a founder of Islam, is buried. The Madhava temple is close to the Powa Mecca. It was built in 1657, under Shahjahan the Mughal Emperor, by Mir Lutufullah-i-Shiraji. It's also thought that soil from Mecca was used to build the mosque's foundation in this location. -Rang Ghar Rang Ghar, often referred to as the "Colosseum of the East," is one of Asia's oldest still-standing amphitheatres. The term, which translates as "House of Entertainment," was first used in 1746 AD, when the Ahoms ruled what is now Assam. This monument is a significant historical site in

Assam that exemplifies the elegance and accuracy of that era's architecture. One of the most stunning examples of Tai Ahom architecture is the Talatal Ghar, also known as the Rangpur Palace, which is located in Assam's northern area. It is not only the biggest Ahom monument but it also serves as a worthy witness to the lively Assamese culture and its lengthy history.

This Assamese historical site is renowned for its architecture. The upper ground floor of the - Talatal Ghar, also known as Kareng Ghar and boasting a classic Mughal architectural style, served as a live-in palace for the Assamese royal family. -Surya Pahar The holy Sri Surya Pahar is a line of shiva lingas that stretches for up to one kilometre. According to legend, large rocks and boulders formed the lingas. According to popular belief, Ved Vyasa, also known as Krishna Dvaipayana, etched 99999 lingas to create a duplicate of Kashi or second Kashi. -Satras Satras, which resemble monasteries in design, were started by Sankardeva and later developed by his followers. The Satriya Art is one of the many art forms that were and are being nurtured here, in addition to the practice of Bhagawati Vaishnava philosophy. -Maidams Maidams are royal graves with dome-shaped structures.

Sukhapa, the creator of the Ahom empire, constructed this important historical site in Assam. The burial vaults (or maidans) of the king and members of the Ahom dynasty are Charaideo's principal draw. -Agnigarh and Bamuni Hills The derivation of the name Tezpur itself has historical significance and is associated with the mythology. According to legends, Banasur ruled in the district Sonitpur. The battle between the King Banasur and Lord Shiva on one side and Lord Krishna and his grandson, Anirudha on the other resulted in a flood of blood in the whole city. "Tez" means Blood and "Pur" means Full. The archeological excavation of the area led to the discovery of remains of the palace in Bamuni Hills and Agnigarh. -Khaspur, Silchar The ruins of a vast Dimasa kingdom are located here. The Lion Gate, Sun Gate, and the ancient Kings Temple are the principal draws. -Ladai Garh To keep his kingdom safe from the neighbouring kingdoms, King Pratap Sinha built Ladai Ghar.

Cultural Tourism : Assam is a home to various ethnic and cultural groups which is rich in folk dance, music, and food habits. Bihu is the most important festival of Assam which consists of three Bihus- Bohaag Bihu, Kati Bihu and Magh Bihu which has its own significance. It is celebrated with tremendous zeal and enthusiasm across the state. The instruments are also distinct and unique in themselves such as pepa, dhul. The ever welcoming culture and behavior of people attracts the tourists. Moreover, the Pat and Muga silk has its own distinct importance as it resembles the important cultural heritage of Assam.

Transit Tourism : As Assam is the Gateway of Northeast India, the tourist would stay up for at least 1 or 2 days while entering the North East, this is known as Transit Tourism.

Spiritual Tourism : Assam is marked with spiritual and religious places which draws the attention of tourists across the world. Kamakhya holds the most significant place as there are around 1000 pilgrims visiting the temple Everyday. Moreover, the attraction in the month of June is highest because of Ambubachi Mela.

Tea and Adventure Tourism: Assam being the largest producer of Tea in India attracts many tourists with an enthusiasm to feel close to nature and experience the beauty of Tea Gardens. Apart from Tea Gardens, there are many adventurous places in which tourists come to explore.



CHALLENGES FACED BY TOURISM

Assam has a high potential to grow but due to various reasons or challenges, its tourism industry has not been able to progress.

- **Inadequate Government Policies:** There is no adequate tourism policy in Assam, however an attempt has been made in late 1980s which was not successful.

- **Insurgency:** North East has faced many secessionist movements and suffered a lot. This insurgency and security issues has been a backdrop of Tourist Attraction.

- **Restricted Area Permit :** It was issued by the Central government that any foreigner entering the North East requires a RAP, which one has to apply before travelling to the North East which is a tedious process.

Lack of Infrastructure: Lack of Better infrastructure such as good hotels, lodges, restaurants and inefficient transport facilities, inadequate medical facilities has been a backdrop in the growth of Tourism in Assam.

Absence of Tourist Guides: Assam does not have any trained tourist guides with proper and adequate knowledge of the spot.

Lack of Coordination: There has been a lack of Coordination between different departments such as Tourism with that of the Archeological Department.

Inefficient Promotion and Marketing: This is also one of the important reasons for the insufficient growth of Tourism as People are not aware about many places of Assam.



WAYS TO PROMOTE TOURISM THERE ARE SEVERAL WAYS TO PROMOTE AND PROSPER THE GROWTH OF TOURISM :

- Development of Infrastructure - Improving and developing the infrastructure can lead to growth of Tourism sector as it will enhance better mode of transportation, development of Hotels and Restaurants.
- Hospitality Service - Better Facilities should be provided to tourist in order to catch their attention.
- Fixation of Targets - Certain targets should be fixed in order to achieve those and make a specific goal to achieve growth.
- Tourism packages for North East - Tourism in Assam cannot be viewed as isolated . Therefore, certain packages for tourists can be introduced.
- Role of Media- Media plays a very significant role in making the public aware about places and it's significance. Tourism can grow to a certain level if the media and tourism industry goes hand in hand.
- Film Tourism - The shooting of films in the areas of Assam will attract towards it's scenic beauty.
- Including Local People - Local people can be included as it would be another attraction of rural tourism for tourists and the local public can also boost their Economy.

CONCLUSION

Tourism can bring a boon to the economy of a state and has high potential for growth. Government has made certain policies to meet the targets and reach the climax of the tourism industry such as the Act East Policy . Therefore, we can conclude that Tourism is a very productive Activity both for the government and the tourist as well .



SLICES FROM THE NORTH EAST

Aryan Jareda, B.A. Programme, 2nd Year, Hindu College

1. ARUNACHAL PRADESH

The cuisine of Arunachali is highly impacted by the region's many ethnic groups, each having its own distinct culinary traditions. Arunachal Pradesh's primary dish is rice, which is frequently served with various meat and vegetable curries. Bamboo shoots, wild mushrooms, and a variety of greens and herbs are among the components used in the dish. Arunachali cuisine is notable for using a range of meats, including chicken, pig, fish, and wild game like deer and wild boar. Among (rice beer), bamboo shoots fried, smoked pork, fish and wild animal meat, and traditional stews are some popular Arunachali cuisines. The meal is famous for its fiery and tangy tastes, which are enhanced by the liberal use of ginger, garlic, and chili peppers. The cuisine also incorporates fermented items including fish and pork, which impart a distinct sourness to the meals.

2. ASSAM

Assamese cuisine is a culinary style that combines the cooking practices of the hills, which promote fermentation and drying as modes of preservation, with those of the plains, which give a large range of fresh vegetables and greens, as well as an abundance of fish and meat. Both revolve around the major ingredient, rice. It is a mash-up of several indigenous styles, with significant regional variances and some external influences. The cuisine is distinguished by the use of few spices, little cooking over a fire, and powerful tastes derived mostly from the use of indigenous exotic fruits and vegetables, which are either fresh, dried, or fermented.

3. MANIPUR

Manipuri cuisine is the cuisine of Manipur, a northeastern Indian state. Daily meals consist of rice with a few vegetables, fish, and meat side dishes. A typical lunch might include ensaang or athongba, a vegetable stew flavored with dried or fried fish; kanghou, stir-fried vegetables; and a spicy dish such as morok metpa (chili paste), iromba (boiled and mashed vegetables with chili and fermented fish), or singju. (a piquant salad). All savory side dishes are complemented by a selection of fresh herbs known as maroi.

4. MEGHALAYA

Meghalayan cuisine is the cuisine of Meghalaya, an Indian state. Meghalaya is home to three tribes and has a distinct cuisine that distinguishes it from the other Seven Sister States in northeast India. Rice with spicy meat and seafood dishes is the people's primary diet. They raise goats, pigs, poultry, ducks, and cows for meat. Jadoh, Ki Kpu, tung rymbai, and pickled bamboo shoots are Khasi and Jaintia cuisines; bamboo shoots are also a Garos favorite.

5. MIZORAM

Mizoram's basic diet is rice, and Mizos prefer to include non-vegetarian components in every recipe. Mizos enjoy eating fish, chicken, hog, and beef. Dishes are prepared in whatever oil is available. Meals with less oil and more veggies tend to be blander. Most Mizos enjoy boiling veggies with rice, while the younger generation prefers fried and spicy foods; cuisine from various cultures is also popular among many young Mizo. Bai, a popular meal, is cooked by boiling vegetables (the contents vary by home) with bekaang (fermented soybeans) or sa-um, fermented pork, and served with rice. Another popular meal is sawhchiar, made of rice and cooked with beef, pig, or chicken.

6. NAGALAND

The numerous Naga tribes have their distinct cuisines, yet they frequently trade recipes. Rice, a meat dish, one or two boiled vegetable dishes, and chutney/pickles are traditional Naga foods. (Tathu). Rice is the principal carbohydrate source in the Naga diet, and while this area produces a variety of renowned rice types, rice is also imported from neighboring states. Dried/smoked meat is a significant component of Naga cuisine and a practical need for subsistence farmers/foragers and hunters. Smoked meat is frequently stored for a full year in order to offer food security for particular families. Nagas love cooked edible organic leaves and wild forage, which make up a substantial portion of many Naga areas' diets.

7. SIKKIM

The cuisine combines Tibetan, Nepali, and Lepcha foods from Sikkim's diverse ethnic groups and communities. Sikkimese cuisine is mostly composed of rice and jungle culinary vegetables such as Ningro (Fern), Nakima (Wild Lily), Baas ko Tusa (Bamboo-Shoot), Cheuw (Mushrooms), and others. Organic veggies such as IskusChayote/ Squash), Pharsi (Pumpkin), Pharsi ko Munta (Pumpkin leaves), Iskus ko Munta (Chayote/ Squash leaves), Kinema (Fermented Soybean), Ruk Tamatar (Tree Tomato), and Dalle Chillies (Hot Fire Balls), among others, are also widely utilized. The majority of Sikkimese people consume meat. Almost every meal includes a variety of fresh and processed meats such as mutton, cattle, hog, chicken, and fish.

8. TRIPURA

The region's farming and fishing traditions have greatly affected the cuisine. Tripura cuisine's basic food is rice, which is frequently served with a variety of meat, fish, and vegetable dishes. The cuisine is recognized for its use of fresh, locally obtained foods like seafood, vegetables, herbs, and spices. Tripura cuisine is notable for its usage of fish, which is taken from the state's many rivers and lakes and served in a variety of ways such as smoked, dried, or cooked with various spices and herbs. Mui Borok (a typical Tripura meal made from smoked fish and vegetables), Chak-hao kheer (black rice pudding), and bamboo shoots fried are other notable Tripura foods.

9. DARJEELING HILLS

Darjeeling's native or ethnic food is diverse due to the city's diverse cultural mix. Darjeeling's first inhabitants were Lepchas, who still live there now. The bulk is Gorkhas, Nepalese immigrants. There are many Tibetan immigrants, Sherpas, and Bengalis from the Siliguri region in the lower plains. As predicted, the native food and beverages in Darjeeling have reflected this diversity. Rice, noodles, and potatoes appear to dominate the staple meal here, which is understandable given the cold environment.

10. LADAKH

Despite the harsh conditions, the majority of the inhabitants cultivate their cereals and vegetables. Beetroot, potatoes, beans, pumpkins, barley, and beans are among the vegetables grown here. Non-vegetarian foods such as yak meat, mutton, and chicken are also popular. Tibet has had a significant impact on both its food and culture. This is understandable given that Ladakh was a stopover station on the Silk Road for traders from Tibet, China, and the Middle East. Momos are an example of Tibetan influence on Ladakhi cuisine. Thukpa, thenthuk, and skyu are some renowned Tibetan foods in Ladakh. Apples, walnuts, and apricots are cultivated in rich river valleys.





NE BEATBOX

Aryan Jareda, B.A. Programme, 2nd Year, Hindu College

ARUNACHAL PRADESH

The melodies performed by the people are reminiscent of stories. Folksongs bring the tribes' historical past to life. These songs are legendary and have roots in folklore. Some of the prominent folk songs played at various festivals in Arunachal Pradesh are listed below: Ja-Jin-Ja, Baryi and, Nyioga.

ASSAM

Assam is home to a varied range of ethnic groups and traditions along the Brahmaputra River. This variety greatly contributed to its musical range. The state's folk music may be divided into several genres. Assam is recognized for its rich culture, and this richness can be seen in the various varieties of folk music. Assamese music has flourished since the birth of the great Brahmaputra. Nonetheless, the infusion of Indian Classical music and Religious music by Mahapurux Sankardeva and Madhavdeva has contributed priceless stones to the coronet of Assamese folk music, which stretches back several centuries, with evidence of music practice dating back to the 2nd century.

MANIPUR

The rural love songs Khullang Eshei, the rhythmic Lai Haraoba eshei, which contain lyrics with veiled references to erotic mysticism, and pena eshei, which is accompanied by a pena, an instrument made from a bamboo rod and the shell of a gourd or coconut, are some varieties of folk music from the area. The pena is an old instrument that has become a type of Manipuri national emblem. The women's devotional nupi pala songs, Gaur Padas, sung in honor of Chaitanya Mahaprabhu, and dhob, sung accompanied by the jhal, a huge cymbal, are performed on various important occasions. Another notable genre of song is Manohar Sai, which is dedicated to a 19th-century man of the same name.

MEGHALAYA

Meghalaya is an Indian state with a rich folk heritage. A popular ensemble includes drums, bamboo flutes, and miniature hand-held cymbals. With the introduction of Christianity in the mid-twentieth century, tribal musical traditions began to fade. The Meghalaya music scene evolved over time, resulting in the creation of many outstanding musicians and bands representing both local and non-local genres from Meghalaya. Soulmate, Lou Majaw, Snow White, Plague Throat, Kerios Wahlang, Cryptographik Street Poets, and others are some of Meghalaya's more recent musicians and bands.

MIZORAM

The origins of Mizo music are unknown. As a result, tracing the origins and arranging the historical sequences of Mizo Music's lineage is challenging. However, we have observed certain couplets established during the Thantlang settlement in Burma, which occurred between 1300 and 1400 AD. Dar hla (songs on gong), Bawh hla (war chants), Hla do (hunting chants), and Nauawih hla were the folk songs established during this time, according to B.Lalthangliana. (Cradle songs) The town of Lentlang in Burma, dated between the late 15th and 17th centuries AD, shows a stronger development of songs. Couplets are the first, as previously said, followed by triplets. During the establishment of Lentlang, triplets are discovered. These couplets and triplets are pretty straightforward.



SAMAVESITA

S. Bangshing Panja, B.A. (Hons.) Philosophy, 2nd Year, Hindu College

Shillong's Jared Massar is one of the few members of the LGBTQIA community who has had the audacity to come out into the open regarding her gender affiliation (Jared prefers to use she as a pronoun prefix) Jared identifies themselves as a gender fluid person.

Assam's Bidhan Baruah (who is now Swati), the first ever transgender judge of Lok Adalat recounts her childhood when she says, "My parents never took me as their own child. Rather, they termed me as a "Curse", sometimes defining me as "Hijra"- a term that is hard to explain and painful for me. But their love and affection towards my elder brother was just the opposite and this created a rift between me and my sibling".

Karson (Name changed) from Shillong, Meghalaya is a confident person who is positive about himself and being a gay does not make him any different from others. He says, "Initially, I was not open to telling people that I was gay but gradually I started opening up to people I trusted and they supported and stood by me for who I was. Their support gave me the strength and I was lucky that whosoever I confided in were people who made me feel stronger and better."

Kenny Awomi is the first transgender model from Nagaland. She is currently working as a runaway and a print model on Delhi and have done great amount of work with personalities like Amit Talwar.

PRIDE OF THE GAME

S. Bangshing Panja, B.A. (Hons.) Philosophy, 2nd Year, Hindu College

Assam

Assam's Lawn Bowls player Nayan Moni Saikia, 34, won Gold medal along with her three teammates in the 2022 Birmingham Commonwealth Games. In the Asian Lawn Bowls Championship, Saikia has won gold in women's triples in 2017 and bronze in women's fours in 2018. She was conferred Arjuna Award in 2022 by the Central government. Amlan Borgohain, 24, hailing from upper Assam's Jorhat district, broke the national record in the men's 100 metres race at the inter-railway athletics championships held at Rae Bareilly in Uttar Pradesh in 2022 and became the fastest man in India. He broke the national record by clocking 10.25 seconds. At the 2022 edition of India's National Games, he won the Gold in both 100 metres and 200 metres. Rasina Gowala, a 20-year-old tea plucker from Maijan tea estate in Assam's Dibrugarh won the hearts of the people by clinching Gold medal in the 11th South Asian Ashihare Karate championship at Chalsa in West Bengal. Rasina is a casual worker at Maijan tea estate in upper Assam's Dibrugarh. Five neighboring countries participated in the event held at Chalsa in West Bengal in 2022. Boxer Jamuna Boro, 25, from Assam bagged the silver medal in the 2022 Elorda Cup in Kazakhstan's capital Nur-Sultan. Jamuna, who hails from Dhekiajuli in Assam's Sonitpur district, won Gold medal at the 2nd India Open International Boxing Tournament in Guwahati. She won gold medal at the 23rd President's Cup 2019 Boxing International Open Tournament in Labuan Bajo.

Arunachal Pradesh

Boni Mangkhya, a weightlifter from Arunachal Pradesh, won the bronze medal at the Khelo India National Ranking Women's Weightlifting Championships. Participating in the 55 kg junior weight category, 18-year-old Boni lifted a total of 161 kg (71 kg in snatch and 90 kg in clean and jerk) to win the second bronze for Arunachal Pradesh in the championship. Anshu Jamsenpa is a mountaineer from Bomdila, Arunachal Pradesh. She became the first woman to scale Mount Everest twice within five days. Earlier in 2011, she had achieved the feat of summiting Mt. Everest twice within 10 days, which was followed by her climbing the mountain from the Nepal side in 2013. She also became the first woman to reach the top of Mt. Everest for the fifth time.

Manipur

Mixed martial arts (MMA) fighter Surbala Laishram Devi from Manipur won Gold at the Global Association of Mixed Martial Arts (GAMMA) world championship. Surbala Laishram Devi became the first Indian fighter to win gold prestigious Arjuna Award 2022. In 2022, 11-year-old Korouhanba Urungpuren from Manipur was selected for taking part in the 34 kg category of the Mixed Martial Arts (MMA) World Championship. Korouhanba is a resident of Sagolband Tera Amudon in Imphal and the son of RK Napoleon.

Meghalaya

The Meghalaya Table Tennis Association announced the heart wrenching death of Neha Sinha, a state-ranked paddler, on 2nd May. Sinha, daughter of Harendra Sinha, had passed away in Bangalore. She had represented Meghalaya at various national tournaments in the country over several years. 38-year-old bodybuilder Pynshngain Langpen died on 27th May. He was a former Mr Meghalaya and Mr 7Wasa and used to train and represent Body Zoo Gym. He was admitted to Dr H Gordon Roberts Hospital in Shillong on 26th May and passed away the following morning of Covid-19 pneumonia, the Health Department informed.

Mizoram

Jeremy Lalrinnunga, a weightlifter hailing from Aizawl in Mizoram – won the gold medal in the 2022 Commonwealth Games in the 67 kg category, with a game record lift of 140 kg in snatch and 160 kg in clean and jerk. He lifted a total of 300 kgs (140kg in snatch and 160kg in clean and jerk). Lalrinnunga represented India in the 2018 Summer Youth Olympics in Buenos Aires. He won the gold medal in the Boys' 62 kg category. Ruatfeli is a hockey player from India. She was the part of Indian Women's National Hockey team in Rio Olympics. She is in the defender position and played very well with the team. She was also the part of Indian team at South Asian games 2016. After the Rio Olympics her performance, along with other players from North-East, was honoured nationally and on various state levels.

Nagaland

Viseyie Koso (born 25 March 1984) is an Indian professional Sepak Takraw player from Nagaland. In 2010, Koso became the first Naga sportsman to represent India at the 2010 Asian Games held in Guangzhou, Guangdong, China. He also participated in the 2014 Asian Games held at Incheon in the Seoul National Capital Area, South Korea.^[1] Chekrovolu Swuro is an archer from Dimapur, Nagaland (born in 21 Nov, 1982). She has represented India at various international sports events, viz. 2002 and 2006 Asian Games and 2012 Summer Olympics. She was the second Naga – after a gap of 64 years – to make it to the Olympics in 2012. She made her entry in sports at the age of 13 in 1994. She was in the silver medal winning team in Archery World Cup 2011 in Turin, Italy.

Tripura

Dipa Karmakar shot to stardom after the Rio Olympics. Hailing from Agartala, Tripura (born in 9 Aug, 1993), she is the first ever Indian woman gymnast to compete in Olympics. She missed the bronze medal in the Olympics by a whisker yet scored billions of hearts. She stood at fourth position in women's vault in the Rio Olympics. She has began her training since the age of 6 and made through various national and international events. She made her spotlight appearance on winning bronze at 2014 Commonwealth Games at Glasgow. She has a total of 77 medals from the domestic and international events. Her 'Produnova' vault in the Olympics made her coach Bisbeshwar Nandi proud. Her achievements have made her the recipient of Padma Shri and she has even been featured in Indian postal stamp



PAGING THROUGH THE NORTH EAST AND LADAKH

*Niloy Kurmi,
B.A.(Hons.) English, 1st Year, Hindu College*



Jhumpa Lahiri's immortal quote goes like this: "That's the thing about books. They let you travel without moving your feet." And truly, what better way to teleport to a place than through books? Here's a range of handpicked books from a myriad of genres like family drama, myths, fantasy, historical fiction, young adult and children's fiction, that will take you to the NorthEast and Ladakh. Get these books online or from your local book store and dive right in!

ASSAM

THE HOUSE WITH A THOUSAND STORIES BY ARUNI KASHYAP

It is 2002 and young Pablo, a city boy who has mostly lived a sheltered and privileged life in Guwahati, is visiting his ancestral village, Mayong, for his aunt's wedding. As the wedding preparations gather pace, Pablo is amused as well as disturbed by squabbling aunts, dying grandmothers, cousins planning to elope for love and hysterical gossips. Set against the backdrop of the insurgency in Assam, in the days leading up to the wedding, which ends in an unspeakable tragedy, Pablo finds first love, discover family intrigues and goes through an extraordinary rite of passage.

MEGHALAYA

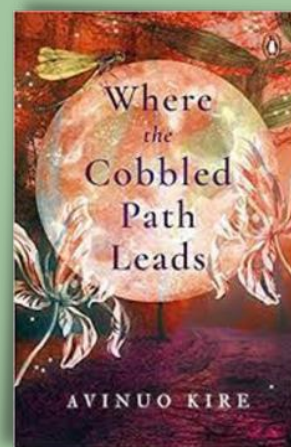
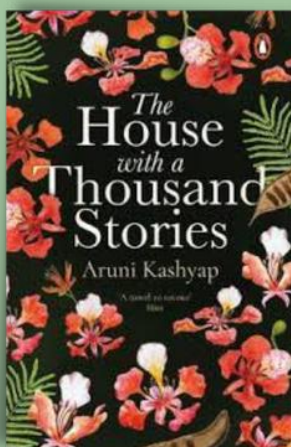
SHILLONG TIMES: A STORY OF FRIENDSHIP AND FEAR BY NILANJAN P. CHOUDHURY

14-year-old Debojit Dutta has a predictable life till he meets Clint Eastwood Lyngdoh, who introduces him to a completely new life: the heady charms of the forbidden Chinese restaurant, the revolutionary sounds of Pink Floyd, and to the coolest, prettiest girl in town—Audrey Pariat. Together the three of them, set out on many adventures. But when tensions between the Khasi and Bengali communities boil over, Shillong becomes a battlefield—old neighbours become outsiders and the limits of friendship are challenged.

NAGALAND

WHERE THE COBBLED PATH LEADS BY AVINUO KIRE

This folk fantasy novel, interweaving fantasy fiction with Naga spirit stories and folklore, follows 11-year-old Vime who is struggling to come to terms with the demise of her beloved mother. She has a special place she frequents—a cobbled footpath near her house which leads to a forest. On the day of her mother's death anniversary, not wanting to return home, Vime follows the cobbled footpath all the way to the deep end of the woods and discovers a magnificent tree, which is actually a portal between human and spirit world. Distressed that her father might remarry, Vime decides to leave her earthly life and join the spiritual world. In the process, she understands what it is to embrace and survive grief...



MANIPUR

AND THAT IS WHY: MANIPURI MYTHS RETOLD BY L. SOMI ROY

This is a collection of endearing and vibrant retellings of Manipuri myths told for the first time ever to the outside world! If you want to know the Manipuri myths behind why man gets wrinkles and a stoop, why the cat buries its poops, why a doll is worshipped in Kakching village, this is the right book for you! Passed down by learned scholars, balladeers and grandmothers over hundreds of years, these twelve magical unknown myths and fables are enriched with beautifully rich paintings by Sapha Yumnam that will transport you to Manipur.

ARUNACHAL PRADESH

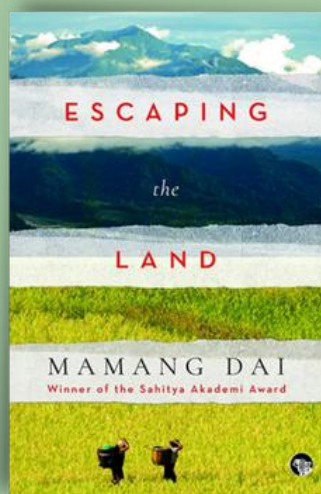
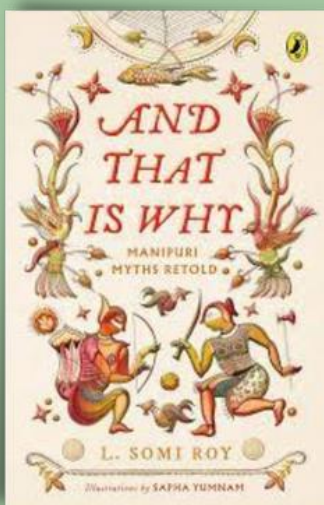
ESCAPING THE LAND BY MAMANG DAI

Combining history, myth and contemporary politics, *Escaping the Land* is a saga of a beautiful but sometimes turbulent land and its people. Maying, a woman who has lived away from the state, returns in order to write a history of the people she has known and who have shaped her land. As she speaks to them and leafs through old records, a myriad of stories and destinies unfold. Lyrical, vital and epic in scale, this novel is the story of a people and a place that is, like the best novels, the story of all humanity.

MIZORAM

WHEN BLACKBIRDS FLY BY HANNAH LAHLANPUII

Life is sweet growing up in Aizawl with his family and friends, and all the narrator wants is a peaceful life. But the independence movement in Mizoram means that regardless of what he wants, he is drawn inexorably into a world where everyone has to choose where to stand . . . Set in the initial stages of the two-decade-long struggle for Mizoram's independence and against the backdrop of the 1966 bombing of Aizawl, this stunning debut novel is a universal story of how individual dreams ad lives are shattered when larger conflicts arise.



TRIPURA

AGIYE CHALO (LET'S MOVE AHEAD) BY SUDHANYA DEBBARMA

Sudhanya Debbarma was a political and cultural activist, a communist leader, a writer and a pioneering intellectual of the indigenous Twipra community of Tripura. His dream to liberate the hilly tribal people from the years of oppression and neglect under the Manikya dynastic rule gave birth to a literary cum freedom movement in Tripura, the Jana Shikhsa Andolan. Agiye Chalo is a play based on many real life experiences of Debbarma, when he was forced to go underground under severe pressure from the king and Indian military combined operations to arrest him.

SIKKIM

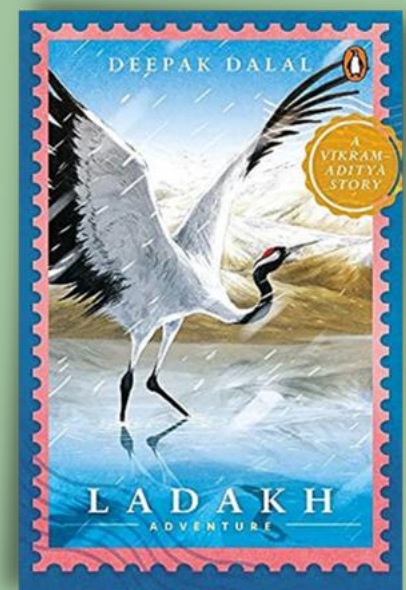
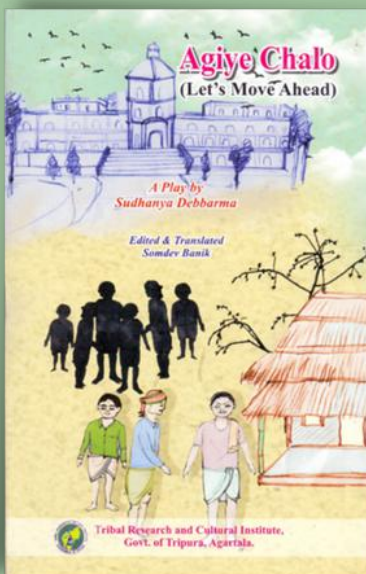
LAND WHERE I FLEE BY PRAJWAL PARAJULY

This novel is about three siblings returning home in Gangtok, Sikkim from different parts of the world to celebrate the 84th birthday of their unnerving grandmother, Chitrlekha Nepauney, who raised them all by herself after their parents died in a car crash. All three siblings guard a secret and harbour the same dual objective: to emerge from the celebrations with their formidable grandmother's blessings and their nerves intact—a goal that will become increasingly impossible thanks to a mischievous maid and a fourth, uninvited guest.

LADAKH

LADAKH ADVENTURE BY DEEPAK DALAL

On their visit to the Changthang plateau of Ladakh, Vikram and Aditya find themselves on the run along with Tsering, a young Tibetan boy they meet while camping on this grand yet barren frontier of India. Determined to protect Tsering from the mysterious band of men chasing him, the three boys traverse the majestic land beyond the Himalayas in search of answers. Who is Tsering? Why is he being hunted with such fierce resolve? Journey to the roof of the world with this enthralling tale set in one of India's most splendid destination.





THE NORTH EAST & LADAKH ON THE SILVER SCREEN

*Niloy Kurmi,
B.A.(Hons.) English, 1st Year, Hindu College*

When it comes to Indian cinema, movies from the North East rarely manage to be in the limelight. But we do have a considerable number of award-winning and critically-acclaimed films coming out from the region. In fact, the first movie from this region, *Joymoti*, an Assamese movie by Jyotiprasad Agarwala, was released as early as in 1935. Since then, the region has been able to produce many films that have carved out a niche in film festivals across the world. And it is only a matter of time before more and more people become aware of the cinematic ventures of the North East. Here's a list of movies from NE as well as Ladakh region that are definitely worth a watch! What's more, many of them are easily available on YouTube, the internet and OTT platforms! So, get your popcorns and happy binge-watching!

ASSAM *Bakul Phulor Dore (The Blooming Bakul)*

Directed by Sanjeev Hazarika; starring Arunabh Hazarika, Layan Ranjan Saikia, et al.

When bright and cheerful Ashim drops out of school, everyone is surprised, including his classmate Nirmal, who decides to get to the bottom of the matter. An adaptation of the best-selling Assamese young-adult novel of the same name, *Bakul Phulor Dore* unravels the devastating effects of poverty and the deep malaise in the educational system that has failed the ones who need it the most. A brilliant coming-of-age story that has won the heart of many, it will be released in theatres very soon.

ARUNACHAL PRADESH *Aaba*

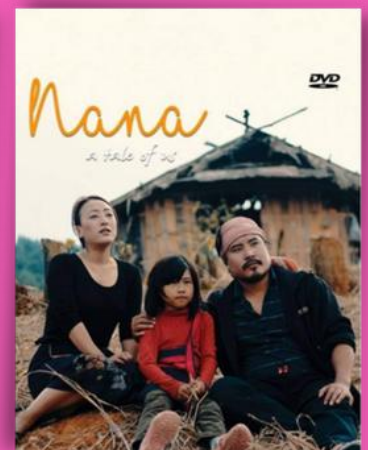
Directed by Amar Kaushik; starring Dani Sunku, Dani Randa, Johram Khopey, et al.

Aaba is set in a remote village of Arunachal Pradesh. An orphan girl staying with her grandparents comes across the news of her grandfather being in the advanced stages of lung cancer and would probably survive just a few weeks. With not much to do, the grandfather spends the rest of his days revisiting his personal possessions and digging his own grave. But then life has its own surprises and does not take the path we plan.

MEGHALAYA *Lorni—The Flaneur*

Directed by Wanphrang Diengdoh; starring Adil Hussain, Elizer Bareh, Poonam Agarwal, et al.

Shem, a down-and-out private detective, is assigned the task of investigating a burglary case that involves stealing objects of great cultural value, the most treasured one being a coral necklace. The investigation takes him on an emotional and mental journey that is filled both with magic realism and past traumas.



TRIPURA *Yarwng (Roots)*

Directed by Joseph Pulinthanath; starring Meena Debbarma, Nirmal Jamatia, Surabhi Debbarma
This movie revolves around the large scale displacement which happened in Tripura when the newly built Dumbur dam submerged huge areas of arable land in the fertile Raima valley about 40 years ago. The protagonist, Sukurai, has just learnt that his wife Karmati had once been the fiancée of his jhum companion Wakhirai. Karmati says she and Wakhirai were to be married but on the night before their wedding a newly built dam submerged her village and separated them forever. Sukurai, himself a victim of the same catastrophe, suggests a reunion between Karmati and Wakhirai. Karmati goes to Wakhirai's house but finds him missing. But the poor woman is ready to face her destiny bravely and keeps waiting...

SIKKIM Pahuna: *The Little Visitors*

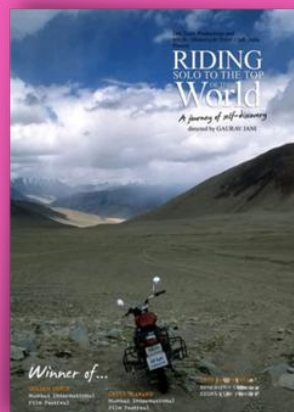
Directed by Paakhi A Tyrewala; starring Ishika Gurung, Anmol Limboo, Manju KC, Saran Rai, et al.

The film follows three children who get separated from their parents while fleeing to Sikkim to escape Maoist insurgency in their Nepali village. After they get separated from their family, Amrita, Pranay, and Bishal join the other villagers making their way to a church in Peling, Sikkim, seeking refuge. The group includes a know-it-all old man called Rai Budo who spins tales laced with false information about Christianity. The young children take his stories seriously and are instilled with deep fear of Christians, specially the church priest. Not wanting to risk their lives with Christians at the church, the children run away from the group and find themselves living in an abandoned bus in the jungle... But will they be able to reconcile with their parents?

LADAKH *Riding Solo to Top of the World*

Directed by Gaurav Jani

Riding Solo is a documentary about filmmaker Gaurav Jani's brave solo motorcycle journey from Mumbai to one of the remotest places in the world, the Changthang Plateau in Ladakh bordering China. As a one-man film unit, he astonishes you, filming the landscape he passes by and the people he interacts with, capturing moments of beauty, pain, love, hardship, self doubt and spiritual triumphs.



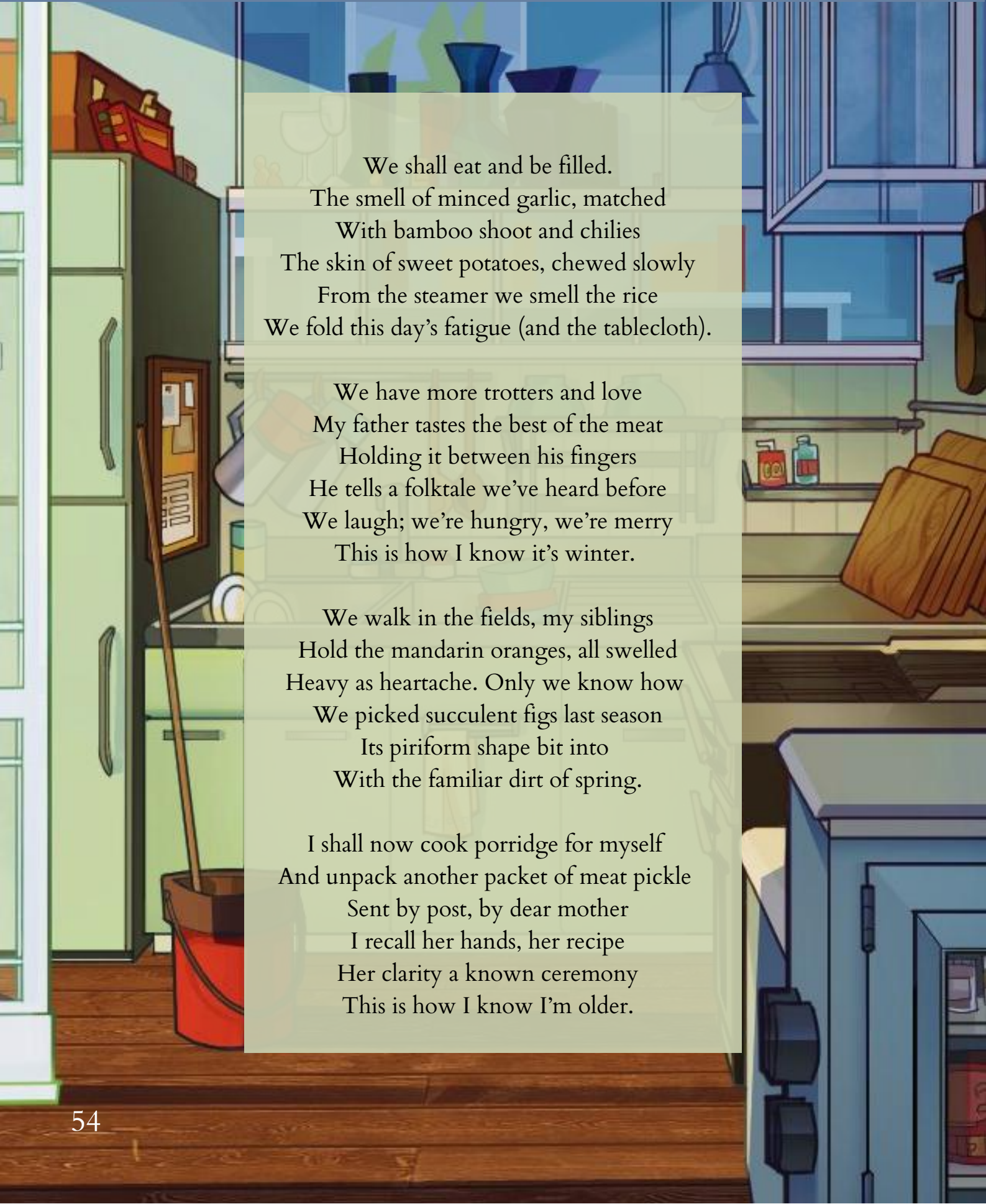
WHERE THE MOUNTAINS MEET THE SOUL

*Muhammed Mubarak C,
B.A. (Hons) Political Science, 2nd year, Hindu college*

High in the eastern Himalayas,
Lies a land that few forget,
With stunning views that always amaze,
And peace that one can't just get.
It's Darjeeling, the queen of hills,
With its tea gardens and lush greenery,
A place that nature herself fulfills,
And fills the soul with sheer harmony.
The misty mountains shrouded in clouds,
And the colorful prayer flags fluttering,
The serenity that it all enshrouds,
Is simply breathtaking and stunning.
The toy train that chugs up and down,
The zigzagging roads that wind around,
The rhododendrons, orchids, and ferns,
Make this place a true paradise to be earned.
From the Kanchenjunga's towering peak,
To the aroma of tea that fills the air,
Darjeeling's beauty is not just skin-deep,
It's a reflection of God's artistic flair.
Oh, Darjeeling, the land of dreams,
A place where every moment seems,
Like a gift from the heavens above,
A place to cherish and forever love.

A HYMN-TO FOOD, TO HOME

*Layola Kengoo Kashung,
B.A. (Hons) Psychology, Indraprastha College for Women*



We shall eat and be filled.
The smell of minced garlic, matched
With bamboo shoot and chilies
The skin of sweet potatoes, chewed slowly
From the steamer we smell the rice
We fold this day's fatigue (and the tablecloth).

We have more trotters and love
My father tastes the best of the meat
Holding it between his fingers
He tells a folktale we've heard before
We laugh; we're hungry, we're merry
This is how I know it's winter.

We walk in the fields, my siblings
Hold the mandarin oranges, all swelled
Heavy as heartache. Only we know how
We picked succulent figs last season
Its piriform shape bit into
With the familiar dirt of spring.

I shall now cook porridge for myself
And unpack another packet of meat pickle
Sent by post, by dear mother
I recall her hands, her recipe
Her clarity a known ceremony
This is how I know I'm older.

THE MAGICAL SEASON

*Yoktaa Mahanta,
B.A. (Hons.) English, Nowgong College (Autonomous), Nagaon, Assam*

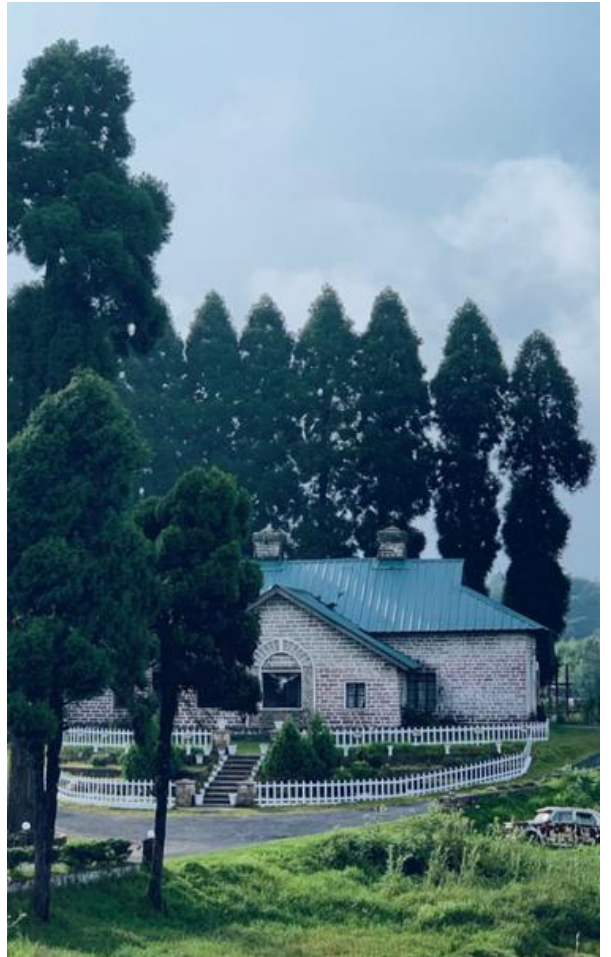
This time of the year,
what we call 'fagun' in Assamese culture;
it's just so beautiful and adorable.
The wind that blows
in the afternoon and evening
touches my face, body and soul.
I can hear the wind saying,
"I am bringing many untold stories from
distant places"
Hearing this I want to unfold all the untold
stories
And flow all my emotions in tears.
As the trees shed leaves,
I want to embrace them and share all my joys
and sorrows with them.
I would term this season as an enigma which
literally touches my soul.

NORTHEAST THROUGH LENSES



ISHAQ RASSEL







STANZIN ZIGMET

JYOTI YADAV



ISHAQ RASSEL



Fashion Fiesta Winner:
Nabam Talam from Hindu college

Photography Competition Winner:
Ishaq Rassel from Nowgong college.

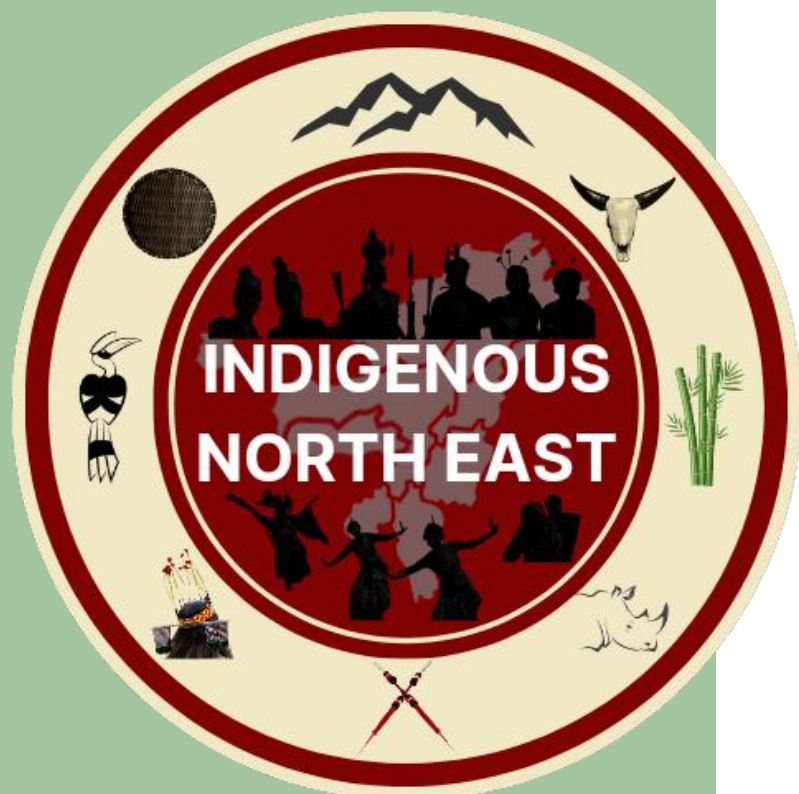


WINNERS
of the
competitions
organised under
our annual fest
NEtym'23



Art Competition Winner:
Namyata from Hindu college

Logo-Making Competition Winner:
Suangouding Guite from Hindu College



THE DISCOVERY OF FREEDOM

Pratyashee Priya

B. Sc. in Anthropology, 4th Semester, Hansraj College

We built this town on shaky ground
We built it up you pull it down
Frank writes a hope everyday
Spills on the world everyday
"I can shake off everything as I write, my sorrows disappear, my courage is reborn"
A flicker of courage we find
So I write a poem,
Of "the discovery of freedom" that is yet to be found.

The famine that led brothers to fight
As Mautam* continued to wreak havoc
Thousands starved and died.

Heraka* abandoned smaller deities
Jadonang* died in the name of amity.
While Gaidinulu* was imprisoned
The land got divided.
The question of belonging arised.
"Are you a Christian or a Hindu?"
Then the Nagas remained stuck between the two.

British couldn't tame the Nagas
Rather they brought Kukis to their hills to Manipur as well.
Let them loose to ruin the bush
Once again a family broke as a traitor was born.

At cockcrow one morning we found ourselves
Belonging to a nation.
A treaty was signed, near the Ayeyarwady river where Yandaboo resides.
Indigenous become immigrant
Homelessness in their own homeland
Assamese called manor-din* and Manipuris as
Chahi-Taret Khuntakpa*
The period of drought that everyone remembers with horror.

The history repeats, the world revolves.
They made us escape from where we belonged.
We called it a racist, fascist and a citizenship law that never bowed.

Some days it is education,
Some days it is a revolution.
Still I would be writing a poem,
Till finally when "the discovery of freedom" we find.

Notes:

**The Discovery of Freedom: Man's Struggle Against Authority*, a book by Rose Wilder Lane

*Mautam', which in Mizo means death of bamboo (mau means bamboo and tam means death), is a strange ecological phenomenon that occurs in cycles of 50 years, causing famine and immense hardship to Mizos who were earlier totally dependant on agriculture.

*Heraka literally means in Zemei pure and not impure. Hera means smaller deities; Ka means fence, or give up, to obstruct, to avoid. So all prohibitions and sacrifices associated with the smaller gods must be fenced out, avoided and only Tingwang must be worshiped.

*The Heraka is a socio-religious movement of the Zeliangrong Nagas. The movement was started by Haipou Jadonang, and his minor cousin Rani Gaidinliu.

*Manor din: The days/period of the Burmese by the Indigenous Assamese people is remembered with horror. The sharp drop in population due both to depredations as well emigrations left the erstwhile kingdom in shambles.

*Burmese invaded Manipur several times, but the most notable was the one in 1819 during the reign of Maharaja Marjit Singh, under the great Burmese general Mingimala Bandula. The Burmese occupied Manipur from 1819 to 1826. During this time, Manipur was devastated and there was Chaos and anarchy everywhere. This dark period in the history of Manipur was known as "Chahi Taret Khuntakpa" or Seven years Devastation.

THE EDITORIAL TEAM 2023



