

Subtitles of “The Liminal Sense”, Pratyay Raha

(Essence of what they are saying)

1. LOKESH CHHETRI, RANGEET MAJUA DARJEELING

The road from Manebhanjan to Sukhiapokhri is cursed. There have been a lot of accidents in the past on this road. The Llamas came, performed an extensive ritual and requested cab drivers to avoid this particular road after sunset. Recently a driver went into the valley with his car, rolled down the edge of the mountain and died. A lot of drivers say, in one particular area there is a blackout, and the vision gets blurred. Everyone is too afraid to take this road after 4:30 pm.

2. PARVEZ MALIK, DARJEELING

I am Parvez Mallik. I run this curio shop since I passed out from college. This is a historic shop of Darjeeling made in 1890, the first Indian shop in Darjeeling during the British rule. My father was close friends with the Oscar- winning filmmaker Satyajit Ray and my father became an integral part in the making of Ray’s iconic film ‘Kanchenjunga’.

3. MADAN GURUNG, DARJEELING

I am Madan Gurung. I have been working in this heritage shop for 24 years. We have the reputation of selling curio items at a nominal price. We have never cheated any customer by asking for unreasonable prices. Darjeeling is a historic place and ours is a historic shop. A lot of films and documentaries in India and abroad have showcased our work and history.

4. KIRITI MAHATO, PURULIA

I am Kiriti Mahato. I have devoted my life to the research on Kudmali language and Jhumur musical form. My provocation and assumption is Kudmali has deep links with the Indus Valley civilisation and goes back ten thousand years. I am very interested with this project. I feel this creative study of sound can lead us closer to unravelling greater mysteries about our history, language, existence and future.

5. BINOD SUBBA, RANGEET MAJUA, DARJEELING

My name is Binod Subba. I was born and brought up in Rangeet Majua, we are the indigenous population of this place. Our language is Limboo, with different scripts and different written and spoken styles and applications. It is a very old language, we have different rituals in Limboo culture. There are unique ways of life in Limboo culture that are very special. I am a social worker here. I am also a member of the Limboo development board. I am trying to work on the culture of the Limboo tribe and bring this culture to the forefront and provide proper conservation. Sikkim has recognised Limboo as one of the main languages, but in West Bengal, Limboo has not yet received that status.

6. BIBHA SUBBA, RANGEET MAJUA, DARJEELING

I am Bibha Subba, a part of the Subba tribe. I am running this tea shop for more than 20 years. Here, tourism has not yet flourished that much so we don’t have many customers. Our language is Limboo but the children speak Nepali most of the time.

The little Limboo that they know is by listening to us. They don't have the opportunity to learn Limboo in schools, which I feel is not right.

7. KAKA SUBBA, RANGEET MAJUA, DARJEELING

I am Kaka Subba. The young people in this community here are not interested in their own culture anymore. The aggressive market forces and digitisation make them listen to English and Hindi cultures which include shows, music, films and much more. They have forgotten their own roots. I feel depressed to think about the present scenario.

8. SURAJ CHHETRI, NAMCHI, SIKKIM

I am Suraj Chettri. I am an amateur rapper from Namchi, Sikkim. When I first came into this rap game there were a lot of people like me. I didn't come for the fame. I just wanted to say the real things and people would listen. But people always underrated me like I am nothing. So I started a new journey with a new name, "Meeroar" (meaning: mirror). I want to tell people that the "mirror" is like karma, you'll get what you give to others, and you see exactly what it is in the mirror. This rap is about myself. It is like an intro. It says: A black shadow always follows your right side or left side, but it's the biggest liar. The mirror is not like this shadow, it shows you what's real.

9. SANAT DAS BAUL, SHANTINIKETAN

We need to understand the value of our natural environment for our sustainable existence. We need to understand the value of one Banyan tree.

10. BAMA PRASAD, SHANTINIKETAN

This initiative of protecting the environment has to come from the government. Individually this mammoth task cannot be achieved.

11. SHAHRUKH MIA, SHANTINIKETAN

I am Sharukh Mia. I am a Toto Driver. We don't have factories here. Driving tourists around the town is the only source of income.

12. DIPU BAGDI, SHANTINIKETAN

My name is Dipu Bagdi. Nowadays kids get to see proper paved roads and permanent houses from the time they are born. When we were born, we didn't have a thing. Our parents couldn't afford to put us in schools. The posh roads you see today were once impossible to walk on. As kids, we never saw a single house made of bricks, all temporary mud homes. Now, both my parents are dead. They never told me when I was born, they weren't sure. And I never tried to find out.