Editorial

Imphal, Wednesday, December 23, 2015

For the future: Be our true leader

Not every human being is good. Some have criminal mind. some habitual offenders, some never bother for the suffering of others. Only few are beyond these perception and these few people are the one who will be remembered by the future generation. Fame and fortune by committing abusive activism fooling others will not last long. Everybody knows that, yet people of the contemporary days never bother what the future will say about them. One thing most believed is that - Live a life with comfort and luxury is the need of today's contemporary society, Who cares after death? After all there is no guarantee that we will have a next live or not? If it does happen who cares, nobody is going to remember what they did in their last live. It is this perception that people of today did every odd thing to make huge money using any means

even to the cost of somebody's live.
But thinking about next live is not what we actually should care? It is about our children and grandchildren we should be worried about? Comfort and luxury we brought to them doing things against the society may bring them some happiness but when they are left to live alone the dignity that they used to receive under the protection of their forefather cannot be guaranteed. The Manipuri saying "Huranbagi tarani mapugee nongma" which literally means that one day the mischief will surely be caught if he could bear with it for ten days, is a defecto element that that will haunt the life of their descendants. Once if the people started exposing the dirty criminal activism practice by them to comfort their children has been exposed the effort will be of no use. The very justified answer to his activities "it is all for my children" will go in vain. The so call children at which he had tried to make happy will surely start blaming at them on the very moment when the people started talking the misdeeds of them.

Point being put up here is to remind our fellow politicians and bureaucrats to do good things so that their children could live with dignities in the future. Their corrupt behaviours to make their children happy might bring their children living a frustrated live. It will be wrong to consider this piece of writing as an advice but we have seen many. Everyone knows how some of the politicians had tried to admit their sons or daughter to medical institution using false means, it is still a talk on how some of them had mischievously acquired land or there is still a talk on how some top bureaucrats or head of institution had appointed their sons or daughters from the back door. All they did may have been because of their love for their children. But the misdeed are still a talk and people still laugh seeing their young ones enjoying with what they had done. Till today it may be okay but the next generation good if you want your children respect after you are no longer with them.

2 persons found alive over 60 hrs after landslide

Beijing, Dec 23: Two persons were pulled out alive after being buried for over 60 hours in a landslide that struck an industrial estate in China's Shenzhen city.

The 19-year-old, named Tian Zeming, was rescued by a detachment of the armed police around 6:30 a.m. and rushed to the Guangming New District Central

Also another person who was badly injured was spotted by the rescuers, who made all efforts to pull him out. He has been gravely injured.

Tian, a migrant worker is in stable condition and has been taken to the operating room to receive a surgical debridement, Wang Guangming, president of the hospital was quoted as saying by state-run Xinhua news agency.

One of Tian's ankles had been stuck in the debris and medical

experts are doing their best to save his foot, Wang added. Tian was among the previously

reported 76 missing in the landslide.
Rescuers and armed police identified the exact location of Tian at 1 a.m. today in a collapsed factory building, and found him at 3:30 a.m

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National & International News

Jaintia Hills prepares for the biggest New Year Community Celebration

Shillong, Dec.23: As the year draws to a close and the new replaces the old, invariably on 31st December and 1st January, all over the world, everyone must be getting ready to celebrate this transition with our family and loved ones in our homes, outdoors, in clubs and in neighbourhoods.
Celebrating New Year's Eve and

New Year as a nation and a community has been a regular feature of all societies worldwide but what is unique in this part of the world is that in Jowai town it has assumed epic proportions and has been passed on from generation to generation for many years now, making it probably the biggest single community celebration in the world. Hundreds of residents join in the celebrations on 31st December with "Mega Bonfires" and entertainment all night long, in all the neighbourhoods followed by a "Community Feast" the next day. It does not end with the feast but what lies in store is a Carnival on the roads of Jowai town in the evening accompanied by music and dancing and participated by the young and old, men and women, in the spirit of camaraderie and bonhomie.

This time, round the Jaintia Tourism and Environment Society (JTES), a group of tourism entrepreneurs and facilitators in Jaintia Hills, are taking the event to another level altogether with an open invitation to everyone from outside Jowai to visit Jowai town on 31st December and 1st January to witness this annual Jowai New Year's Community Celebration. The Jaintia Tourism & Environment Society is making a "Special Offer to all visitors. They will get the opportunity to win special tour packages including Flight and Stay for a couple to Goa, Kaziranga or

Cherrapuniee!! Consolation prizes which include Sponsored stay at CTC Orchid Inn Thadlaskein, Pine Breeze Guest House at Ialong and Eco Lodge at Ialong Tourism village will also be given out to the lucky ones. This is a festivity that every individual will not regret to be a part

The JTES invites each one to experience this Grand Community Celebration in its unique way. Lucky draw coupons for the sponsored Holiday Package will be available at the JTES Pandal specially set up for visitors on the 1st January 2016 at Iawmusiang, Jowai to provide access to the Community Carnival

NIA gets custody of 4 accused

New Delhi, Dec 22: The NIA was today given a week-long custody of four accused allegedly responsible for gunning down of two BJP leaders in Gujarat's

Bharuch district.
All the four accused identified as Inayat Patel, Mohd Yunus Shaikh, Abdul Samad and Abid Dawood Patel were given custody by a court in Ahmedabad till December 29, a NIA spokesman said here.

Of them, Abid Patel, who is considered an aide of underworld don Dawood Ibrahim was arrested earlier this month at the Indo-Nepal border by central security agencies

with the help of Nepal Police. Two unidentified gunmen had shot dead former BJP Bharuch district president and senior RSS member Shirish Bangali and the Bharuch district general secretary of BJP's youth wing Pragnesh Mistry on November 2

Contd. from yesterday issue

The Cave Born Tribes of Manipur and Tangkhul Literature

Y.L. Shimmihas also traced the origin of Moirang Laiharaoba saying the affinity of Moirang with the Tangkhuls is the Lungka Tangkhul village. He says (2013:61). "Tangkhul legend tells that a deer, a dog and a man were devoured by a large stone. In distress, the second wife of the man stood nude in front of write of the man stood nude in front of the stone. That was the origin of the MoirangLaiharaoba ritual...the stone laughed at the nude appearance of the woman. But the laugh means the mouth of the cave was opened. The legend tells that the man, the dog and the deer came out... It may be too much to say but the Tangkhuls claim that the legendary king

of Manipur, Pakhangba who ascended of Manipur, Pakhangba who ascended the throne of Kangla in 33 A.D. was born of a Tangkhul woman. M.K. Shimray (1967:59-64) tells a story (trans. mine): "When the Tangkhuls migrated from Makhel, they settled at Rainam. The chief of Rainam village had a beautiful daughter called Chihui who was married to a man. Unfortunately after the birth of a son, ber bushond died. One fine day Chihui her husband died. One fine day, Chihui took bath in the village pond which was in the middle of the village and lo! the river god in the form of a good looking man came out and took her as looking man came out and took her as his wife. In course of time, a son was born to her and Chihui brought up the two boys lovingly. There was no boy in their peers who could defeat the two brothers in every game they played. In their frustration to defeat the two brothers, the village boys would often call them fatherless children. So they asked their mother to show them their asked their mother to show them their father. Their house was neatly cleaned, spread a mate and told the boys not to be scared. When the Python god came out, the elder brother was too scared and ran away. But the younger brother hugged the Python god and from then noward he was called, "Pakhangba". The Python god went to the Chiharlaunrei (Irilturret) and went towards Imphal valley. The Meitei said that Pakhangba came down from the north. When the Python god left in the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. When the Python god left was the pakhangba came down from the north. father. Their house was neatly cleaned, the north. When the Python god left the Rainamriver, Pakhangba was told in a dream that their father had left the place. So the two brothers left Rainam place. So the two brothers left Rainam village and settled at Khongrei. The younger brother went down to Seiphung and settled there. He followed his pig which went down to the valley to give birth. The place where the pig gave birthher pigglingswas called Oknaonokui rows reamed as Oknaopokpi, now renamed as Yaingangpokpi. From Oknaopokpi, he moved down to Phaknung which is near Chingâlen and south of Seihomphung. Chingálen and south of Seihomphung. Phaknung was the first settlement of Meiteis. Seed sowing, LairouHouba was first done wearing Tangkhul dresses, baskets and implements. The elder brother would often go down to see his younger brother and whenever he went down to the valley he carried some vegetables and the younger brother would often ask him to bring brother would often ask him to bring here. brother would often ask him to bring vegetables from the hills. And in course

of time, this gift turned into 'Shai' paying tribute. When the Meitei king

became powerful, the hill people were called to carry paddies from his fields. So the Tangkhuls would often say, 'What to do! From olden days the elder brother was giving Shai to the younger brother.

In the similar vein Y.L. Shimmi(2013:65-69) has claimed that, "Meitei tradition tells that Pakhangba's ancestor was hung Shitaba. In the dialects of Mao and Tangkhul, the word 'hung' means 'red colour'. Traditionally according to Hungpung 'Ilalge... the term 'hung' is applied to the clan of the Hungdung Chief to mean the 'Red Clan'. However, Meitei clan has translated its name into another language as Mangang clan. As the word 'Ngang' means the 'red colour', Mangang clan means 'Red Clan'. Hungdune and the Meitei clan tells that Pakhangba's ancestor was Clan'... Hungdung and the Meitei clan have a tradition in totemistic belief have a tradition in totemistic belief which tells that they both descended from the mythical serpent. The Meitei clan always refers to Lairembi as Pakhangba's origin which is totemistic. Hungdung tradition says that they descended from the second son of the mythical serpent. Meitei tradition of the Manusca play tells, that their the Mangang clan tells that their ancestors migrated from the Koubru Hill, which is almost the same as Maram

area. While the ancestors of Hungdung said While the ancestors of Hungdung said that they once lived at Hokyashom, meaning the place of the pig, which is exame place where Mayangkhang Thangal village...Meiteis particularly belonging to the Magang clan are the descended from the younger brother of Hungdung Chief..., the younger brother used to get all necessary provisions from Hungdung Chief. But as time went on, the younger brother developed a tendency to forget his elder brother, who, therefore went his elder brother, who, therefore went down to the valley, demanding what he ought to get from his younger brother.. Because of this event, originated HaoChongba. It is the feature of HaoChongba that Hungdung people with the permission of Meite imaharaj, would ransack Sana market in every HaoChongba celebration. So on that particular day, Meiteis would sell only edible articles, notably fried paddy (kabok). In reality, there was exchange of gifts. More than that, Hungdung of gifts. More than that, Hungdung tradition says that in every generation the Meitei king gives a buffalo to Hungdung Chief...from the very beginning there had been rivalies for securing the throne of Kangla. Though the Khumanscould have been the strongest in the valley, Poireiton was unsuccessful in his attempt to secure the trone and why there was comething throne and why; there was something behind Pakhangba... Hungdung Chief, so behind Pakhangba.. Hungdung Chief, so powerful and so near, was living only 40 miles away from Kangla. He could anytime go to help his kinsmen, the Mangangs... In ancient period, Hungdung was the most populous Tangkhul village, which a terror to other communities. At that time there was no such Meitei community as in the present." A Tangkhul village possesses well defined land boundaries. Encroaching on another's boundary invites inter-village

another's boundary invites inter-village dispute/war. Although the Tangkhuls,

they practiced head hunting; collecting/ taking human heads and fought inter-village wars amongst themselves but they had never fought wars with the Burmese and the Meitei kings and also never thought of any invasion from them. They had cordial relationship with their immediate neighbours like Burmese and Meitei kingdoms. Hereis Burmese and Meitei kingdoms. Hereis a Tangkhul benut with els the story of a Tangkhulbeauty who became Queen of Manipur and brought Tangkhulbediet leist hrough her:

Ongalářaozálá, Okongmakůmgareichapshona,
Ongareichapshona,
Ongareichapshona,
Ongareichapshona,
OnavůnaKonsánglováiya,
Okongmakůmgenteivána,
(Into Verse translation by the author)

(Into Verse translation by the author)
Once there lived a lovely girl who was called Yaozâlâ

called Yaozâlâ
The beautiful daughter of the wise chief
of Champhung village
There's none in Wungram and in
Manipur as sweet as Yaozâlâ
The beauty of Yaozâlâ reached the ear

of Manipur king He enquired Meiteis who went up the hills about Yaozâlâ

Meiteis who were earning their livings in the hills told their king, 'Sanâkhyâ, there is no defect from head

to toe in this woman

to toe in this woman
There's none as beautiful as she even in
Meitei kingdom.
The king went up to Champhung to see
the beautiful woman—
To see the beautiful woman with his own
eyes, Xaozālā
Indeed she was beautiful and would want
to make her his wife
So the king asked the Champhung chief
even here. In 45 Wordia.

So the king asked the Champhung chief for the hand of Yaozâlâ. 'Sanâkhwâ, how can a hill woman become a plain woman?' Above all, how can you marry my daughter who's a mere girl?' Give me Yaozâlâ, l'Il make her Maharani! asked the man. 'Ifshe gives me a male issue, I will make king after me.

king after me.' How can a Champhung chief resist the

pleadings of the king? Give me Yaozâlâ and I will make her

The MatieiMaharaj gave his bride-price a Kongsångsåjui Looking back and thinking of her people, Yaocālā oft 'cried Her father was accused, selling her for a Konsångsåjui. She was named Ningthanglembi as Manipur Maharani When the Champhung chief went down to Keithei eversthing was fere .

to Keithei everything was free -'Collect what you desire', the king's word

'Collect what you desire', the king's word to please Maharani. When the people saw the Champhung chief went down to the Valley Many men followed him – Meiteis sell vegetables only Tangkhuls taxed Lamlong Bazar when they went down to the Valley – Many sons and grandsons might have been born from queen Yaozdia? True to his word, the king might have made her son kine after him.

made her son king after him But no word was leaked out about the

By: Dr. H. Shimreingam Asst. Professor, Dept. of English William Pettigrew College, Ukhrul

hill beauty, Yaozâlâ!

In the most immediate recent past, the In the most immediate recent past, the Tangkhuls said that during the Burmese invasion of Manipur valley kingdom generally known as the 'Seven Years Devastation' (1819-1826), a large number of Meitei populace including grown up youths went up to the Tangkhul villages and took refuge there. Some Tangkhul villages all retained the name 'Khunthak' (meaning feeding villages) saythu present Siriarkhong village) saythe present Sirârakhong village was also previously called Khunthak for feeding the Meitei refugees. The following song tells how in course of time, the Meitei girls and the Tangkhul boys had fallen in love with each other and some of them were married and settled there. Thissong was with each other and some of them were married and settled there. Thissong was sung by Meitei girls who had fallen in love with Tangkhul boys but had to return to the valley when normalcy was returned to their land(trans. by the author):

author): Meiteil âva sitma hui, Wungramkashanglaleishiya,

Âlireklaiungsifaya. Nashimphunglimarântheisui, Suikhareireiloinikuiniinikuinâsa

Sukhareireiloinikuininikuinäsa; Thishinglo. O nathanvallähishunglo. Free Translation in English Meitei girl is sad, How lovely is the rich Wungram; How sad to remember the land. The cooking of soya bean in your bours.

Stirring the soya bean shall we two

sing and dance;

sing and dance;
Stand up O
your beloved is waiting.
Wungram is the original name of
Tangkhul. No tolden days, the northern
Tangkhuls were called Luhupas by
Meiteis. Tangkhuls were called
Tushukla in Meitei Puyas and
Akhangba by the Burmese. According
to the legend, said above, the younger
brother living in the valley called his
elder brother's villace as 'Tadasi' elder brother's village as 'Tadagi Khul'. Another story of M.K. Shimray (1967:14-15), "... on the

(To be contd...