

# Editorial

Imphal, Friday, August 19, 2016

## The greed factor

The one basic thing that could make much of almost everything much easier, simpler and smoother, yet seemingly impossible to accomplish is the act of coming clean. It would indeed take a much greater strength of character to own up to our mistakes and shortcomings, and still greater willpower to refrain from deliberately committing acts we consciously know is wrong and false. The few fortunate ones who have the grit and will to transcend these urges are acknowledged and respected, even revered.

On the other hand, a new breed of "Go-Getters" who would not stop at anything to achieve their goal is on the rise- the pressures of present day society helping in developing and pruning such mindset to perfection. They are the restless, hyperactive and aggressive ones who do not cater to emotions and aesthetics. Modern parents and guardians are increasingly urging their wards to adopt the letter approach towards life in order to carve out a place in the society that invariably results in a level of respect-respect that again is dependent on the earning capacity, the social circle adopted and living status maintained.

Increasing compulsions for security in terms of food, shelter and a step towards a more secure future could be the factors that prompted the collective thinking towards adopting such an attitude towards life.

But then, does that justify the adage "All is fair and love and war"? Is our life becoming a daily struggle, a battle- if not a war, we are destined to wage every single living day of our lives? Where does that leave us with any room or opportunity for improvement- not the financial kind, but a more rounded and holistic one as a person?

The present developments in the society - particularly that of mindless atrocities and lack of considerations that is becoming rampant would be, to a large part, a spill-off of this new approach towards life. Greed takes precedence over everything else, making our lives worse off than when we started. What then could be the panacea for these aberrations that has come to plague our lives of late? The answer lies within us- common knowledge which just needs to be acknowledged, and more importantly to act on. Putting up a façade of make-believe and a show of benevolence and righteousness will not absolve anyone of the crimes and wrongs. This is of utmost importance for everyone, and more so for those who are donning the role of public representatives.

Concepts like beauty, peace and harmony can only be experienced if we can rise above our petty urges and look at life- that of ourselves and the ones around us in a different and totally new perspective- one that does not have anything to do with wealth, power or fame. But how does one explain these "abstract" concepts, even after knowing them to be true, to someone struggling to earn a square meal on a daily basis? Aren't there adequate schemes and programs to alleviate these basic sufferings being borne by a majority of the people in the State? How do these people who are consistently trying to find any menial job just to earn enough to eat come to know of these schemes if they are not informed, and more importantly, assist them in getting their fair share? Who would not want a little extra, even in spite of having more than everything they could possibly ever need in life? The best persons to validate this observation will be in the performance of those in whose hands are the reign of power and affairs of the State.

"The earth has enough to satisfy man's needs but not man's greed": Mohandas Karamchand Gandhi.

### MANIPUR LEGISLATIVE ASSEMBLY SECRETARIAT NOTIFICATION

Imphal, the 18<sup>th</sup> August, 2016

No.1/13(11)/2014-LA(E): It is hereby informed that the viva-voce (interview) for direct recruitment to the post of Reporter Grade-III which was scheduled earlier on 20-08-2016 at 11.00 am in the office chamber of the Secretary, Manipur Legislative Assembly, has been postponed until further notification in this regard due to the prevailing law and order situation in the state. Inconvenience caused is regretted.

Sd/-  
(G. Tapankumar Sharma)  
Deputy Secretary (Admn)  
Manipur Legislative Assembly

### Government of Manipur Directorate of AYUSH, Lamphelpat NOTIFICATION

Imphal, the 18<sup>th</sup> August, 2016

No. DAS(Nomination)/2015: 1<sup>st</sup> Counselling for AYUSH Courses (BAMS/BNYS & BHMS) will be held on 26/08/2016 at Directorate of AYUSH, Lamphelpat. Details can be seen at Notice Board.

Sd/-  
Director (AYUSH)  
Government of Manipur

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## National & International News

# Rio Olympics: Flamenco queen Carolina Marin, PV Sindhu's biggest challenge

**New Delhi, Aug. 19:** PV Sindhu's form has been scorching hot in Rio de Janeiro, and wins over the world No 2 Yang Huiyan and sixth-ranked Nozomi Okuhara have catapulted her into the gold medal singles match of the 2016 Olympics. The 21-year-old entered the Games under the shadow of Saina Nehwal, the world No 5, and has stunned opponents with her exceptional play under the expert eye of coach P Gopichand.

Sindhu is the first Indian in an Olympic badminton final and standing between her and an unprecedented gold medal is the top seed Carolina Marin. Marin, 23, is world No. 1 but her win over Li Xuerui, the defending Olympic champion from China, to advance to the gold medal singles match is significant because

China had been badminton's powerhouse, sweeping all five badminton gold medals at the 2012 London Games. Li's gold was a big part of that dominance, and being beaten by Marin 21-14, 21-16 in less than an hour was a crushing loss.

It's on that high that Marin - who has owned the world champion title in women's badminton singles for two years - begins the final against Sindhu. Dubbed the 'Girl Nadal' in Spain and inspired by a love of flamenco dancing and sporting hero Rafael Nadal, Marin has long dreamt of becoming the first European woman to win a badminton Olympic gold. Her success is remarkable, for being a two-time world champion in a sport normally dominated by Asia is quite something. Along the way, Marin has blazed the trail for badminton

in Spain where minority sports struggle for funding and attention in the shadows of the nation's star-studded football teams.

Four years ago at the London Olympics, Marin was beaten in the first round as a 19-year-old by gold medal winner Li Xuerui of China, but much has changed since winning the world championships for the first time two years ago. She retained her world title in Indonesia last year and won the European championships for a second time in May to consolidate her place as world No 1 and the only European player in the top 10.

And despite speaking of the 14-time tennis grand slam champion in reverential terms - she followed Nadal as Spain's flag bearer at the opening ceremony on August 5 - Marin has admitted she has already done more for badminton in her

homeland than even Nadal has for tennis.

"Before Nadal we had already discovered tennis. Manolo Santana was the one that opened tennis to Spain. However, I am the one who has opened badminton to Spain," she had said before the Games. "I feel very proud and fortunate to have done so. Hopefully in the future we will have more Spanish champions."

Sindhu is fully aware of what lies ahead. "My target is gold and I will play my heart out. It will be the biggest match of my career," she said ahead of today's final. For the record, Sindhu had beaten Marin 21-15, 18-21, 21-17 across 72 minutes in last year's Denmark Open final - her first win over the Spaniard in four outings.

India will be hoping for a repeat from Sindhu.

## Anti-India protests erupt in Balochistan

**Quetta, Aug. 19:** Indian Prime Minister Narendra Modi's recent statement on Balochistan has sparked furious protests across the province with Chief Minister Sanaulah Zehri accusing New Delhi of stoking terrorism in the volatile region.

On Thursday, civil society activists and different political organisations staged rallies in Dera Bugti, Lasbela, Nausheki, Chaghahi, Khuzdar, Naseerabad, Jaffarabad, Kohlu, Dera Allahyar, Dadhar, Sibi and Bolan among other cities of Balochistan. The protesters marched through the streets, condemning the Indian premier's Independence Day

diatribe against Pakistan, in which he claimed that the people of Balochistan and Azad Kashmir had thanked him for talking about them. In Quetta, the Pakistan Workers Party workers took out a procession and marched through different roads before ending the protest in front of the Quetta Press Club.

The protesters also set fire to Indian flags to express their anger and shouted slogans against the Indian prime minister while demanding the federal government take up the issue on international forums.

Balochistan CM Zehri said the demonstrations and rallies were evidence that Balochistan's people

did not like whatever Modi had said about the province.

"The Baloch are protesting against Indian prime minister's statement while people in Kashmir are protesting against the policies of India [as well]," he said. "Protests are taking place in Kashmir despite the imposition of curfew."

Zehri said the Kashmir and Balochistan issues were entirely different as people of his province were in favour of Pakistan while people in Kashmir were resisting state-sponsored oppression.

He also castigated Brahmardagh Bugti, the self-exiled head of the banned Baloch Republican Party

(BRP), for thanking Modi for taking up the issue of Balochistan.

Calling him a traitor, Zehri said Brahmardagh should have thought about the friends of his grandfather Nawab Akbar Bugti who had sacrificed for this country. "By saluting Modi, Brahmardagh has proved that he is a traitor," Zehri told the media. "He saluted the man who is responsible for bloodshed in Balochistan."

"Thousands of people resort to protest in Kashmir, but here, Brahmardagh or anyone who supports Indian intervention, cannot manage to assemble 50 people," he added.

### Contd. from yesterday issue

## Kuki Political Stand and The Way Forward

Let us have a look at Article 3 of the Indian constitution in detail. It states that Parliament may by law

(a) form a new State by separation of territory from any State or by uniting two or more states or parts of States or by uniting any territory to a part of any State;

(b) increase the area of any State;

(c) diminish the area of any State;

(d) alter the boundaries of any State;

(e) alter the name of any State;

Provided that no Bill for the purpose shall be introduced in either House of Parliament except on the recommendation of the President and unless, where the proposal contained in the Bill affects the area, boundaries or name of any of the States, the Bill has been referred by the President to the Legislature of that State for expressing its views thereon within such period as may be specified in the reference or within such further period as the President may allow and the period so specified or allowed has expired.

Explanation I In this article, in clauses (a) to (e), State includes a Union territory, but in the proviso, State does not include a Union territory Explanation II. The power conferred on Parliament by clause (a) includes the power to form a new State or Union territory by uniting a part of any State or Union territory to another State or Union territory. States can only give their views on a reference from the President within a specified period. Manipur Government has no moral authority to object to the formation of a separate Kuki State, and the Parliament has power to ignore its views.

In all previous states reorganization exercises, state boundaries have been drawn on linguistic and ethnic lines. Having embraced ethno-linguistic political compartmentalization, the Indian state cannot today deny the same

treatment to Kuki people.

Therefore, the Kuki National Organization and the United People's Front, hereby, assert the right of the Kuki people as a distinct ethnic community and equal citizens of India and seek a tribal state to be named Zale'n-gam, Kukiland or Zogam, where they can fully enjoy their Constitutional rights, co-exist in peace and safety with their neighbours and develop in accordance with their own genius and progress in step with the rest of the nation.

### ON KUKI INDIGNITY, WITH SPECIFIC HISTORICAL REFERENCES

In alphabetical order (A-Z), the Kuki people in Manipur includes the genealogically-linked ethnic groups Aimal, Anal, Baite, Chiru, Changsen, Chongloi, Chothe, Doungel, Gange, Guite, Haokip, Hangshing, Hmar, Kippen, Khongsai, Khoibu, Koirao, Koirang, Kom, Lamkang, Lungdung, Lunkim, Lumpheng, Lumpho, Mate, Maring, Mayon, Misao, Monsang, Paite, Purum Ralte, Simte, Sukte, Tarao, Thadon, Thangal, Thangoe, Tuboi, Vaiphei and Zou.

Historians, Majumdar and Bhattacharya, [8] refer to the Kukis as the earliest people known to have lived in pre-historic India, preceding "the Dravidians" who now live in South India. Comparatively, the Aryans, who drove the Dravidians towards the south, arrived in the Indian sub-continent around BC 1500[9]. Nearer home, the Pooyas, [10] the original script of the Meitei people of Manipur, which refer to 'two Kukis Chiefs named Kuki Ahongba and Kuki Achouba were allies to Nongba Lairen Pakhangba, the first historically recorded king of the Meithis [Meiteis], in the latter's mobilisation for the throne in 33 AD.' The statement of Prof JN Phukan supports this record.[11]

If we were to accept Ptolemy's 'Tiladae' as the 'Kuki' people, as identified by Gerini, the settlement of the Kuki in North-East India would go back to a very long time in the past. As Professor Ganguei Kabui thinks, "some Kuki tribes migrated to Manipur hills in the pre-historic times along with or after the Meitei advent in the Manipur valley (*History of Manipur*, p24). This hypothesis will take us to the theory that the Kukis, for the matter, the Mizos, at least some of their tribes, had been living in North-East India since the prehistoric time, and therefore, their early home must be sought in the hills of Manipur and the nearby areas rather than in Central China or the Yang-tze valley. In the second century (AD 90 - 168), Claudius Ptolemy, the geographer, identified the Kukis with Tiladai who are associated with Tilabharas, and places them 'to the north of Maiandros, that is about the Garo Hills and Silhet.' [12] Stevenson's [13] reference to Kuki in relation to Ptolemy's *The Geography* also bears critical significance to its period existence. In the *Rajmala* or *Annals of Tripura*, Shiva is quoted to have fallen in love with a Kuki woman around AD 1512.[14]

According to Capt Pemberton (1853), the Kuki territory stretches from the southern borders of Manipur valley to the Northern limit of the province of Arracan. Meerwarth (1835) observed that the Kukis occupied the hill ranges south of the Naga Hills, to the east the tribes of upper Chindwin and the Chin Hills, on the south those living on the hill tracts of Chittagong, while on the west they are bounded by the plains of Sylhet and the hills of North Cachar. William Shaw (1929) stated that the Kukis live in a large area of hilly country bounded by the Angami Nagas of the Naga Hills District in the North, the Province of Burma in

the East, Lushai Hills in the South and the districts of Cachar in the West. Dalton (1872) had noted that the Kukis are the neighbours of the Nagas in Assam and in contiguity with the Mugs of Arracan. The Hill country occupied by them extends from the valley of the Kolodnye, where they touch on the Khumis to the Northern Cachar and Manipur. DN Majumdar (1944) also observed: The Kuki Chiefs rule over the country between the Karnapuli river and its main tributary, the Tuilampai, on the west, and the Tyao and Koladnye boundary is roughly a line drawn east and west through the junction of the Mat and Kolodnye rivers and their northerly villages are founded on the borders of the Silchar district.

The *Encyclopaedia Britannica*[15] records, 'Kuki, a name given to a group of tribes inhabiting both sides of the mountains dividing Assam and Bengal from Burma, south of the Nantaleik River.'

Sir George Abraham Grierson, Superintendent General, Linguistic Survey of India, 1904[16] marks out Kuki territory as follows:

The territory inhabited by the Kuki tribes extends from the Naga Hills in the north down into the Sandoway District of Burma in the south; from Myiththa River in the east, almost to the Bay of Bengal in the west. It is almost entirely filled up by hills and mountain ridges, separated by deep valleys.

A great chain of mountains suddenly rises from the plains of Eastern Bengal, about 220 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasia, and Naga Hills. The elevation of the highest point increases towards the east, from about 3,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

(To be contd.....)