

# Editorial

Imphal, Wednesday, January 20, 2016

## It is serious: Thangjing cannot be converted into Thangting

The matter is serious and potentially dangerous; Historic Thangjing cannot be converted into Thangting, which does not have any relevance or connection to the age old history of this erstwhile kingdom. If the state government had committed the blunder of issuing a notification for the formation of Thangting sub-division out of ignorance, Chief Minister Okram Ibobi need to furnish an immediate response to the agitators who have been organising bands and blockades at Kumbi and Moirang and also along the Tiddim road. The matter is about insuring the history of this erstwhile kingdom as well as showing disrespect to the indigenous deity of the people of this region. The seriousness of the issue should be well understood and the present government should not make any mistake of stoking the communal tension by remaining silent as this specific issue has the likely possibility of sparking yet another tumultuous time in the state.

Well, it was indeed surprising to guess as to why the government of Manipur had intentionally converted the Historic Thangjing into Thangting. Even a child in the state knows the history, legend and myth that encircle around Thangjing. The very terminology often used by administrators under the Chief Minister Okram Ibobi regime is that 'the formation of Thangting Sub division is solely for administrative convenience'.

But the question being put up by various sections of people including the Meitei is why the name should be Thangting instead of the original name Thangjing.

As according to the Manipur Gazette, the Governor of Manipur passed an order dated August 25, 2014 stating that Thangting Sub Division /TD Block in Churachandpur District has been created in the larger interest of the general public. This newly created sub division consists of 125 villages of Churachandpur district. The governor of Manipur passed the order in pursuance of the cabinet Decision taken in a meeting held on August 7, 2014.

Interestingly the name "Thangting" is not enlisted among the 125 villages mentioned, which means that the district administration has to find a location and name Thangting to establish a sub-divisional head quarter. Or otherwise it is well known that the term Thangjing used by them is nothing but the historic Thangjing which has been associated with the Moirang Kangleiron (History of Manipur).

Another fact is that among the 125 villages which have been enlisted in the so called Thangting Sub Division, village chiefs of around 100 villages had already opposed the idea of naming the sub division to Thangting. According to these chiefs there is no village called Thangting and if the sole purpose of creating the new sub division is for administrative convenience than the name of the sub-division should be Khouabung.

Beside, being centrally located in relation to all the other villages, Khouabung has an inalienable relation with the history of Moirang Kangleiron.

People of Moirang or Kumbi might not have any objection if the newly created sub division is name as Khouabung sub division or any other which does not insult the traditional deity of the Meitei people. Moreover, Thangjing can never be a part of Churachandpur district as the location cannot be divided from the history of Moirang Kangleiron.

Chief Minister Okram Ibobi need to act soon, and decisively at that, before any undesirable and unfortunate consequences arises.

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## National & International News

### 276 Villages Electrified last week under DDUGJY

**PIB New Delhi, Jan. 20:** Ministry of Power has electrified 276 villages across the country last week (from 11<sup>th</sup> to 17<sup>th</sup> January 2016) under Deen Dayal Upadhyaya Gram Jyoti Yojna (DDUGJY). Out of these electrified villages, 139 villages belong to Assam, 25 villages to Bihar,

21 to Jharkhand, 60 to Odisha, 30 to Uttar Pradesh and one village fall in the state of Rajasthan. The progress of ongoing electrification process can be tracked online at <http://garv.gov.in/dashboard>. In view of the Prime Minister, Shri Narendra Modi's address to nation, on Independence Day, Government

of India has decided to electrify remaining 18,452 unelectrified villages by 01<sup>st</sup> May, 2018. The project has been taken on mission mode and strategy for electrification consists of squeezed implementation schedule of 12 months with 12 Stage milestones for village electrification monitoring with defined timelines.

For providing real time updated data of ongoing electrification process to all users and stakeholders, 'GARV' Mobile App was launched by Shri Piyush Goyal recently. The App can be downloaded from the 'Google Play Store' at <https://play.google.com/store/apps/details?id=com.phonegap.kyroidvnt>

### Shillong Geophysical Research Centre inaugurated

**PIB New Delhi, Jan. 20:** The Union Minister for Science and Technology and Earth Sciences, Dr. Harsh Vardhan, has said that he expects the Shillong Geophysical Research Centre (SGRC) to emerge as one of its kind in the world in unravelling the earthquake processes and generating a precursor model for earthquake predictions in the years to come. He was inaugurating the SGRC in Shillong last evening.

The Minister assured that the government would extend full support to new initiatives of this kind that will make India a world leader in scientific research. He drew parallels to the support already extended by the government to many new initiatives within the ministry that have been yielding beneficial results to the society. Dr. Harsh Vardhan said that young researchers and students should aim big and work hard to achieve their goals.

Indian Institute of Geomagnetism (IIG) is a premier research organization under Department of Science and Technology and is involved in research on Geomagnetism and allied fields. Its Headquarters is located at New Panvel near Mumbai. It has two Regional Centres and twelve magnetic observatories located across the length and breadth of the country. IIG has taken a new initiative in establishing the Shillong Geophysical Research Centre (SGRC) as its third regional centre. The focus of research at this newly formed centre at Shillong would be on deciphering the pre- and co-seismic signatures in various atmospheric regions over the North-East using a variety of observational techniques aided by numerical modelling tools. The proposed multi-parametric study to be initiated at the Shillong regional

centre, in an across the discipline manner, is a modest attempt towards identifying the anomalous seismic zones in North-East India to understand the generation mechanisms of great earthquakes in the region. As is widely recognized, the north-eastern part of India is located at the centre of one of the most active earthquake prone regions of the country. The region is quite vulnerable as was evident during the recent Manipur earthquake of January 2016. Studies to be undertaken at SGRC will contribute to a better understanding of the earthquake sources and their generation mechanisms leading to an improved characterization of earthquake occurrence and hazards in the North-East and assessment of threats they pose to the local population. Any early warning signals emerging from the earthquake preparatory zones that can be detected in the observational tools to be deployed at SGRC will help in mitigating the effects posed by impending

earthquakes in this region. The ultimate challenge is to develop an earthquake precursor model based on varied observations of the atmospheric and ionospheric response to earthquake occurrence in order to build an Integrated Earthquake Precursory Signal System (IEPSS). SGRC would strive to serve the needs of the NE region as a prominent seat of geophysical research and learning in the NE region. The Member of Legislative Assembly of Mylliem Constituency, Mr. Ronnie V. Lyngdoh, Director, IIG Prof. D.S. Ramesh, Chairman, RAC Prof. Abhijit Sen and Padmini R. V.P. Dimri, speaking on the occasion highlighted the importance of SGRC in the context of geophysical research pursued on the North-East region by IIG and stressed the need to upgrade this facility to a state-of-the-art world class research centre. The Vice-Chancellor of NEHU, Prof. Sri Krishna Srivastava, emphasized the need for understanding the underlying processes. In this context, he recalled

the discussions that took place during the Lithosphere-Atmosphere-Ionosphere-Magnetosphere (LAIM) workshop organized by IIG in the NEHU campus yesterday morning. After formal inauguration of the Shillong Geophysical Research Centre, Dr. Harsh Vardhan inspected the research facility and ongoing scientific experiments. He also interacted with the staff and students of the Centre.

Dignitaries from various state and central government organizations including the GOC 101, Shillong and other Services personnel representatives from local community and other scientific organizations like IMD, NESAC, NIC and NEHU were among others who attended the inaugural function.

**Bupenda Meitei calls on Dr. Karan Singh**

**IT News**  
**Imphal, Jan. 20:** Ningombam Bupenda Meitei, Founder of *The Nehruvian*, called on Dr. Karan Singh, Member of Parliament, Rajya Sabha at his official residence, located at 3, Nyaya Marg, in New Delhi. The courtesy visit made by Bupenda Meitei, on the 17th of January, 2016, went through with half an hour intellectual conversation with Dr. Karan Singh. Dr. Karan Singh, a recipient of Padma Vibhushan, served as Sadr-i-Riyasat and Governor of Jammu and Kashmir. He is the son of the last ruler of the erstwhile princely state of Jammu and Kashmir, Maharaja Hari Singh.

### Two guerrillas killed in gunbattle with security forces in Pulwama, Kashmir

**IANS Srinagar, Jan. 20:** Two separatist guerrillas were killed on Wednesday in a gunfight with the security forces in south Kashmir's Pulwama district, a police official said. "Two militants belonging to the Hizbul Mujahideen - identified as Riyaz Naik and Lateef Dar - were killed in a gunbattle with the security forces today (Wednesday) in Naina Batpora village," the official told IANS in Srinagar. He said the house used as a fortified bunker by the separatists was destroyed in the gunfight.

"We suspect the body of a third militant was buried under the debris," he added. Troops of the 55 Rashtriya Rifles, 182 and 183 battalion of Central Reserve Police Force and special operations group of the state police surrounded the house of Abdul Salam Wani in Naina Batpora on Tuesday evening after a tip-off on guerrillas hiding there. When the security forces asked the guerrillas to surrender, they resorted to indiscriminate firing that triggered the gunfight, police said.

Contd. from previous issue

## The Indo-Naga conflict: a question of internal Indian ethnic conflict or a conflict between two nations?

(Write up produced here is the lecture delivered at the Centre for Manipur Studies by Kaka D. Iralu)

**The Naga worldview:** The Naga worldview, on the contrary, was devoid of any such religious or called divine rights to dominate or rule. Prior to the coming of Christianity in the late 19<sup>th</sup> century, Naga conscience was the only Naga religion. In fact prior to 1875 there was not a single religious or historical manuscript in the possession of any of the Naga tribes! However, solely on the basis of the dictates of their conscience, the Naga forefathers evolved a very pure form of democracy that could put to shame many religion-influenced Democracies or Monarchies in the world. Captain Butler, the British anthropologist and soldier wrote in 1875 that the purest form of democracy exists among the Nagas. In Naga history no one has ever ruled over any other one.

As a result of these totally different worldviews, Nagas and Indians not only think differently and live differently, but they even eat differently and smell differently! (The Naga definition of meat, by the way, is "anything that moves") To stretch the difference to its logical conclusion is this: An Indian culture can never produce a Naga mind neither can a Naga mind ever produce an Indian culture. What I am talking about here is not racism but the simple yet undeniable fact of racial differences. These racial differences

are a global phenomenon. It is also a biological and anthropological fact. It is therefore both a social and scientific truth. To superimpose the Indian national identity on the Naga identity and say that they are one and the same thing is unthinkable and therefore utterly unacceptable as far as the Nagas are concerned. Imagine what would happen if the Chinese would claim "Africans are Chinese and Africa is China!" No nation on earth can even imagine that such an experiment could ever be possible. "Hindustani bhai, bhai" (all Indians are brothers) may make sense to a Gujarati or a Marathi or a Punjabi because whatever their differences they all share a common racial, lingual, and religious background. But "Hindustani bhai, bhai" is total nonsense to the Nagas. Some arrogant Indian Hindu politicians and social thinkers think that the Hindu Pantheistic umbrella can swallow up even other nations into the Indian belly. I have often sat arguing with Hindu intellectuals including Army Officers who just cannot understand why I refuse to be swallowed into what they call the Indian mainstream. They would argue "after all the Indian nation is a multi diverse nation of various ethnic groups, linguistic groups and religious groups." The fact is, whatever the multi diversity of the

Indian polity maybe I simply do not belong to any of them historically, politically, religiously or culturally. To conclude this section, allow me to describe in a few words my political and economic status as a citizen of Nagaland. I am from Khonoma village of the Angami tribe. My political status and identity as a Naga starts from that village level. As stated earlier, here the reader must remember that every Naga village is a sovereign democratic republic with its own sets of laws governing the village. Now within the village, I belong to the Iralu clan. The Iralu clan in turn belongs to the wider clan group called the Meyasetsu clan. (The Meyasetsu clan is comprised of five minor clans). The Meyasetsu clan in turn belongs to the still wider and larger clan group called the Merhüma Khel. (The Merhüma Khel is comprised of three major clans). The Merhüma Khel in turn is one of the three major Khels that make up Khonoma village. (The other two major Khels are Semoma and Thevoma). The Khonoma village in turn belongs to the Angami tribe and the Angami tribe in turn belongs to the Naga nation. My sense of political identity therefore, starts from the Iralu level to the Meyasetsu to the Merhüma to the Khonoma to the Angami and ultimately to the Naga national level. At every level of my political identity I have hundreds of

my clansmen, khelmen, village men, tribesmen and fellow Nagas who have the obligation to protect me as a Naga. I in turn owe the same obligation and allegiance to all these levels of my political identity. This is how the Nagas, though they are a very small nation, had defied the mighty British Empire for over a century and India for over half a century. In actual political reality, no Naga stands alone. Hence if any foreigner harms a Naga, they will find themselves pursued by hundreds of the victim's clansmen crying for their blood! Land ownership of an individual also spreads across all these various levels of clan, Khel, village and tribal lands. The Naga sense of both political and economic sovereignty exists and functions in this way. Every Naga therefore, is a man with many clansmen and many lands. In conclusion, if I were to write all my affiliated surnames it would go like this: Kaka Iralu, Meyasetsu, Merhüma, Khonoma, Angami, Naga. As far as I am concerned, these ethnic and national identities are precious to me. They in fact define my political existence as a man with a country to call his own. As such I can never surrender this birthright to India or any other nation on earth. (To be contd.....)