

*Sunday Special*  
**Poetry Section**

**The Flying Flag of India**

(A Tribute to Atal Bihari Bajpayee)

By- Parthajit Borah

Wreathing a garland of new aspiration  
running the kite in the horizon.  
Eyeing on the evils flowering  
the zeal of life.  
A latent flame of emerald sea  
rising from the profundity.  
A sentinel of the flag lighting  
thousand hopes for countrymen.  
A spotless moonlight of Indian sky  
flickers vigorous dreams for us.  
A nomadic cry of state frames  
the constitution of love.  
Appealing poem of India  
for lighting the flame again.

**Reacquaint with reality**

IT Desk

With the increase in reach and dependence on information technology in the present world, detailed descriptions and knowledge on any subject matter can be had at the touch of a button. The virtual world has shrunk to such an extent that anyone can receive and relay information on someone or something as it happens, anywhere in the world. This has led to an unexpected broadening of one's views and opinions of other people, places, religions, beliefs and customs. A more tolerant temperament is the result of the ever shrinking virtual world today. The world as we know now is ever evolving and changing, and it is upto us to adapt and make the best of it. But just as everything that is continually changing, there emerges a breed of hardliners who are insisting on carrying on with the traditional way of life, and even thinking. While the concept of preservation of culture and tradition for posterity and more importantly, for the preservation of one's own identity and those of the community is without doubt, a vital part of our responsibilities to the future generation, yet the insistence on keeping up and following the traditional way of thinking, to restraint ourselves to the set dogmas and beliefs is nothing short of denying ourselves the freedom to grow- spiritually and intellectually, to think and use our rationality and to pursue our dreams. It is basically denying ourselves the freedom to life as we see fit, so long as our beliefs and practices does not infringe on that of others. Change is inevitable, and the sooner we accept and embrace it, the better will we be prepared to face the future, uncertain and unpredictable as it will be. Resisting change and attempting to cling on to the old ways of thinking which at one point of time would have served its purpose or even prove vital for survival would prove futile and even regressive. Our way of life changes with the changing times. What was once a necessity, like the caste system which was vital for preservation of communities and races, becoming more rigid to keep the increasing intruders and invaders from mingling and diluting a particular race, has now become a major roadblock in the effort to integrate the nation which is intrinsic to its progress. The time to walk the line without questioning the rationale behind the diktat is well and truly past. It is time to develop and encourage a scientific temperament which questions and provides a reason for the things we do and think. Tolerance and understanding other's point of view, while, at the same time, retaining the liberty to follow and practice one's beliefs and principles will pave the way for a more inclusive society bound by trust and understanding. How one lead one's life should not be a subject of discussion, it should rather be an accepted personal judgment that needs to be respected. There are more important and pertinent things to occupy our minds and collective concerns in these volatile times. Progress is not made by adjusting the changes to suit our needs and beliefs. It is through accepting facts and adjusting ourselves to the best we possibly can to these changes that we can prepare for a better future- our true gift to mankind.

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**Unconscious Development**

By - JN Lai (Asst. Prof. International College, the University of Suwon, S Korea)

When arrows become missiles, drum signals grow into internet, and horses are being taken over even by the flying cars, the interpretation of "Development" remains a crucial deal. Recently in Manipur too, there has been a noise about Development and Look/Act East Policy.

To understand Development rationally, first, I would like to pop up a small fact that - very surprisingly Korean summer hit 41°C this time, and over the last few years, more air-conditions have been installed to exhale more heat into the outdoor air. In fact, people don't like to connect the things - the steaming heat, environment pollution and their causes we trigger.

In order to move market economy active and go consumerism alive, the world emitted 37 billion tons of CO2 in 2017 (CarbonBrief), and the extraction of natural resources increased from 22 billion tons in 1970 to 70 billion tons in 2010 (Reuters).

The wave of the consumerism in the battle of the market economy is proved that exhaustion of the resources is leaving an uncertain future to our offspring. Consequently, global solid waste generation is on pace to increase 70% by 2025, rising from 3.5 million tons in 2010 to more than 6 million tons per day in 2025 making unclean the mother earth. The global cost of dealing with all that trash is rising too: from \$205 billion a year in 2010 to \$375 billion by 2025, with the sharpest cost increases in developing countries (World Bank).

In the operation of the liberalization, privatization, and globalization, the sweeping majority of us are disable to escape from the profit making forces controlled by a minority of extremely rich people. Very shockingly, how come in such

developed nations that about 2.5 million homeless children out of about 3.5 million homeless people have surfaced in the USA landscape (AIR and NCH) and more than 1.5 million Brits are living in destitution in which 365,000 of them are children (Mirror). About 125,000 people in Australia, 150,000 in France and 5 million in Russia encounter homelessness. Habitat for Humanity estimated in 2015 that 1.6 billion people around the world lived in "inadequate shelter".

In the fourth industrial revolution wave, we look losing grips of hope, and confusing ourselves what the happiness is. A whole bunch of products and gadgets are nothing but becoming very momentary pinch of glee. It can be pertinent that, in my part of the world, we did not have all these toys and games. Even we could not afford a real football; so, Nobaab/pomelo gave us full joy of soccer play.

Consumerism makes us go shopping for the items we don't need actually. The becoming is, do it with the money we don't have - the credit culture. We buy even we won't use once or weeks later. Soon, we feel bad then buy more to keep aside our boredom a while.

As far as development is concerned, degeneration of our commonsense is unfolded indicating a failed impact of education we have absorbed.

Nonsense lot is everywhere. Environment activists enjoy conferences in Bangkok hotel rooms. They wear jackets and jumpers to turn up the air-condition machines though shorts and T-shirts serve perfect in such hot Thai city. They always depend on the electric consumed devices and

gadgets. Entertain microphones and speakers whereas human voice is loud enough for the purposes. Their eyes are accustomed to dim bright power point projectors' light. Now and again they compromise the plastic bottles and containers for food and drinks. We do not walk where we can - simply saying, "Don't have time." We always want to drive cars to buy McDonald's and KFC food. Step on the escalators and get in the elevators to move up and to go down in the buildings. Then, need to work out and have time too to make lose our weights and keep shapes. Drive cars again to go to the digitized gyms to do exercise.

Should we not ignore this good awareness that - cars, elevators, gyms consume energy, and this energy comes from hydrocarbon, coal and nuclear. Natural environment has been deteriorated so badly in the process of producing energy and making profit for few only in running market economy. Why is it not an absolute absurdity to show that we are too lazy to move our hands and legs? Is it sick of our modern mentality always to use electronic buttons instead?

In the meantime, the opinion from the third world countries reacts that - "Why should we sacrifice our due portions of comforts and convenience by contemplating others' costs? At least, for some time we have to buy cars, use fossil fuel and live in modern/western lifestyle. Europe, America, Japan, other rich countries have to adjust now and pay for it for environmental deterioration and global warming. Even though, at the cost of their past excessive consumerism we are joining the suicidal adventure."

Electric cars are beginning to

disguise as eco-friendly engines for they are not consuming fossil fuel anymore. Where from is that clean energy, anyway? Electricity! Burning coal, nuclear power plants, hydel-dams and fossil fuel and others.

Of late, the solar panels are to spread all over to color the earth clumsy and darken surface. Interesting! The Japanese digitized toilets and Fukushima tragedy, never be able to connect the two stories one another.

The auto-drive vehicles, hands-free machines and robots are to multiply ever more, yet the unemployment hiccups are getting frequented for humans. Whenever, new products are made, they are also made out of natural resource inputs, extracting from the mother earth, in the manufacturing process, they consume energy, give out carbon and other pollutants.

My proposition is that Development is misunderstood. It is because of human mentality of economic-socio-political ideologies in terms of Market Economy, Capitalism, Profit and Greed. Therefore, we are suffering from Consumerism, Environmental Degradation, Inequality, Unemployment, and other socio-psychosomatic challenges.

Thus my advocacy is that there found a great necessity of a symphony to voice for a change in the development paradigm. Hence, a realization is of indoctrination of a better understanding of Development at all the level of formal education and in all the spheres of public awareness; policy changes and implementation at the national, regional and international domains by addressing the root causes.

**Manipur: The Boiling Bowl of Ethnicity**

By- Dr. Aaron Lungleng  
(... Contd. from yesterday)

**The Meiteis**

According to Ibongohal Singh, "The original inhabitants of Manipur were the Kiratas (some tribes of Nagas), by that time, Manipur valley was full of water" (Singh, 1987:10). The present valley inhabitants (Imphal valley) were known by different names by their neighbors prior to being called the Meitei. Shans or Pongs, and the Keratis called the area Cassay, the Burmese Kathe, and the Assamese Mekle. Mythological origin dates back to 1500 BC begin with the reign of the "Konchin Tukthapa Ipu Athoupa Pakhangpa" (Pakhangpa was the name given to him meaning "The one who knows his father"). He gave birth to seven clans. 1. Mangang, 2. Luwang, 3. Khuman, 4. Angom, 5. Moirang, 6. Khapa-Nganba, and 7. Salai-leisangthem. According to *Cheitharol Kumbaba*, the royal chronicle, Nongda Laien Pakhangba (33-154 AD) was the first ruler and the creator of Meeteileipak or Kangleipak (possibly could refer to mosquitoes, 'kang'-mosquitoes, 'leipak'-land as mentioned in the Nagas folklores that the mosquito menace cause to migrate at a higher altitude). He was the first historical ruler whose reign began in 33 AD according to the *Cheitharol Kumbaba*. Contradictions surface when recorded historical facts are referred. The Ningthouja/royal dynasty recorded Panheiba (1720-1751) as the first monarch and Bodhchandra Singh (1941-1949) as the last king of the 16 monarchs of Kangleipak. Therefore, Horam observed that the origin of the Meiteis is obscure (Horam 1990, 4). This has become a subject of endless debate (Tarapat 1993, 62). Kumar states that great controversies still persist regarding the origin of the Meiteis (Kumar 2001, 3). This is because most of their written records

were composed after they became Hindus and therefore are not very reliable (Bhattacharya 1963, 180; Dun 1992, 15).

The literature shows that the name of the present Manipur was given to this land after the declaration of Hinduism as the state religion during the reign of Pamheiba (1702-1751) whose Hindu name is Garibniwaz, in the beginning of the eighteenth century (Kumar 2001, 1) that the name 'Manipur' came into being. According to Kumar, she (Manipur) had different indigenous names such as Tillikokong Ahanba in Hayi Chak, Mira Pongthoklam in Haya Chak, Hanna samba konna loiba in Khunung Chak and Muwapali Mayai Sumtongpan in early Konna (Langba) Chak. In the later ages of Konna (Langba) Chak, it was popularly known as Kanglei Pungmayol, Kangleipak, and Meitribak. Her other names were Chakpa Langba, then Muwapali, and then Wangang Tengthong Mayung Kuiba Lemthong Maphei Pakpa and, later on she was called Poirrei Meitei after the advent of Poirreiton (Kumar 2001, 1-2).

The Kanglei which is now called "Kangla" was the first capital of the kingdom called "Kangleipak". The "Kangleichas" (the valley settlers now Meitei) were the subject of this small dynasty strictly restricted to the present Imphal valley. During the reign of its 16 royal kings there were no historical accounts of the Meitei invading the Naga country and vice-versa though relatively surrounded by their kingdom. She was instead privilege to have Nagas who strongly instituted socialist democratic village state engaging internecine ferocious Head hunting that sealed any foreign invasion.

Most of the time, Meitribak/Kangleibak was engaged in the game of throne. History would say

that the defeated brother would flee to Carchar or Awa in most of their confrontations to refuge in their kingdom. Gaining their favor, they would come back to Meitrapak either in assistance of the Awa or Chahr or Ahom and in the later British East India Company. There were a number of wars between the discontended royal brothers.

In 1758, the Burmese King Alaungpaya invaded Meeteileipak. Then, Meidingu Marjit (1813-1819) who fled to Awa after defeating Chaurajit by the suzerain Awa King ruled Kangleipak for six years. The catastrophe of Chahi Taret Khuntakpa (the Seven Years Devastation (1819-26) that nearly depopulated was the outcome of annoyance or ungrateful attitude shown towards the Awa (Burmese) King who enthroned Meidingu to Meitribak kingdom. The new king of Awa, Bagyidaw, invited Marjit to attend his coronation ceremony to pay homage to him. Marjit refused to attend the coronation, which offended the Burmese king. Thus, he sends a large force under the command of General Maha Bandula to humble Marjit. Has human grateful attitude learnt Meetrabak/ would never face such catastrophe as that brought about by the Burmese conquest and brought under the rule of Awa for the seven years between 1819 and 1826, which is known as Chahi Taret Kuntakpa in the history of Meitribak until the British East India Company's interest to conquest the southeast Asia surface in 1834 (Anglo Burmese War). Then on, Meitripak fought for British Suzerainty during the Battle of Yangon (May-December 1824), Battle of Danubyi (March-April 1825), Arakan campaign (February-April 1825), 17 September 1825, an armistice and the Battle of Promé (November-December 1825) until the Burmese were forced to accept the British terms to end the war, signing the Treaty of Yandabo in February 1826. Humiliation was not learned yet,

he fled from Meitribak to Cachar. Seeing the kindness of the Chachari prince and weaknesses too, the fleeing prince starts vying conquest to the Chachari territory. In 1819, three brothers occupied Cachar and drove Govinda Chandra out to Sylhet.

Later, Meidingu Gambhir Singh (1826-1834) with help from the British East India Company expelled the Burmese of Awa from Meitribak beyond the Ningshi Turel (Chindwin River) and regained the lost Kingdom. Meidingu Nara Singh (1844-1850) was the second cousin of Gambhir Singh and the regent. Kumidini, mother of Chandrakirti, was dissatisfied with the arrangement and fled to Cachar with her son. At the wish of the people of Meitribak he ascended the throne in 1844 at the age of 51. He then shifted the capital from Langthabal to Kangla where he reconstructed the two statues of the Kangla Sha at Utra made by Meidingu Chaurajit and that the Burmese had dismantled and destroyed. The same story repeats; Meidingu Chandrakirti (1850-86) came from Cachar, defeated Debendra and regained the throne in 1850. During his reign, all the sacred and holy places inside Kangla were developed and maintained. The revolt of the throne would go on until The Anglo-Manipur War of 1891 or known as Manipur expedition. Three columns of troops from Kohima, Silchar and Tamu were sent to Manipur. The strongest resistance from Meitribak took place at Khongjom on 25 April.

Ever since the inception of a princely kingdom known as Kangleipak and adoption of literature to record in its royal monarch ruled, no historical accounts mentioned either animosity nor suzerainty by its kingdom over the hill tribes (Hao) and vice versa. Meitribak might at was successively invaded subjugated three times by the Awa.

(To be continued)