

Sunday Special
Poetry Section

Latrine

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Open and airy; wide and empty;
As I remember again and least;
Somewhere in the corner; somewhere at the edge'
Down far distance, away from house into the bush;
Into the wilderness, into the bamboos, into the woods;
Into the shrubs, into the forest and into the back mound;
And behind the banyan tree and behind the mango tree;
This places a sacred one, that spots a secret entity;
Swiping across time; those places' a good storage;
Men! Never bewildered, changes too quickly
One upon the other, one upon another;
Heaps into heaps; pile upon pile;
How fascinating I was into those days;
Wasn't available any latrine hut, a close one;

No wonder, all see through all empty still unseen;
Into the leaves guarding; standing tall trunks,
Into the ground, behind the mound occupying;
Holding tightly grasping onto as never let go off;
Firm and quietly; sitting and holding onto as never fall off;
Steps so clear, steps too committed step upon not;
Behold! And secure those edges boundary,
Spot them through not into the leaves;
Notice them through not into the wild greens secret;
Seeing all prohibited; seen is unseen and ignored,
Watch them clear; aware them exactly;
Oh! Those hanging piece of cloth,
Phanek! A signal, a truth of compromise
It's an engage; and it's a reservation
How fascinating I was into those days;
Wasn't available any latrine hut, a close one;

I still recalled those memories, so heavily concern;
One part to be performed without fail,
All once at a day, all while privately and discreetly;
Oh! That entity, feeling too awkward, can't imagine
Sunny day still a foul day all dried up still in the sun;
Strong pungent breeze carried across sharing;
Flooding! A disaster to them
Pouring out all those full heaps into the road;
Scattered out into the lane, it's a tragedy dilution;
Water its agency, floated and carried away,
Wet and bubbly, dare step upon them too many;
So wild and so barbarian, I doubt not;
Too primitive as we grow so naive natural;
How fascinating I was into those days;
Wasn't available any latrine hut, a close one;

The Manipur Nagas

It is interesting however, to note that the Nagas of Manipur did not take part in the plebiscite of 1951, which was considered as the bedrock of the Naga independence movement. (KAMEI, GANGMUMEI. Ethnicity and Politics in Manipur, in *The Imphal Free Press*, Eight Anniversary Special. Supplement, 2004, P.37.) National Movement. Accommodating him as advisor to the Manipur administration pacified him. Besikho Chamai, a Sephou Naga from the northern hills of Manipur became the first volunteer from the hills of Manipur to join the Naga Army in 1956. In January 25, 1952, the Nagas in Nagaland under the banner of NNC launched civil disobedience movement. As a part of it, the first Indian elections to the Parliament and the Electoral College of 1952 were successfully boycotted. On the other hand, in Manipur all the ethnic groups took active part in the said elections and a Tangkhul was elected from the Outer Parliamentary Constituency of Manipur.

The Naga insurgency started in 1956. In response to it the Government of India created the Naga-Hills Teunang Area (NHTA) in 1957. Later, the GOI made an agreement with the Naga People's Convention in 1960 and subsequently formed the sixteenth state of the Indian Republic in 1963 to be named as Nagaland. In 1964, the Indo-Naga ceasefire was extended in Manipur in its three subdivisions namely, Tamenglong, Mao and Ukhrul. The extension was the beginning of the legitimisation of the Naga ethnic territory. It is noteworthy that many of the prominent leaders of the tribes who were later to be identified as Nagas stuck to the stand of remaining with Manipur instead of acceding to Nagaland. The All Tribal Delegation went to Delhi in May 1970 for demanding statehood of Manipur. The following are some of the members of the said delegation:

- 1). Daiho, Ex-Finance Minister, Manipur Assembly, 1948;
- 2). Stephen Angkano, Ex-President, Tangkhul Long (TL);
- 3). K. Kalanlung, President, Zeliangrong Regional Council (ZRC);
- 4). Shoukthohang Ashon, Ex-MLA. On 31st August 1972, the process of Nagaisation got a boost when the United Naga Integration Council (UNIC) was merged with the All India Congress Committee (AICC) with an agreement that the Congress party did not "oppose the Naga Integration movement" and did not consider it as "anti-party, anti-national, anti-state and unconstitutional activity". (K. SANATON, *Manipur Territorial Integrity and MPP* (Imphal: 35th MPP

Foundation Day Organising Committee, 2002, P.5.)

According to Prof. Gangmumei Kamei, identification with the Nagas has been a process of pan-Naga identity. (GANGMUMEI KAMEI, *Philosophy of History and Historiography of Manipur*, (Imphal: Manipur University Research Club, 1997). The term 'Any Kuki Tribe' was deleted from the list of Scheduled Tribes of Manipur in 1956. In the years that followed, there was a deep internal crisis of identity amongst the Kuki-Chin speaking tribal population. A number of the bridge-buffer communities that were oscillating between the Naga and the Kuki-Chin constellations were converted into the Naga fold by the Nagaisation process and they joined the Naga movement. (GANGMUMEI KAMEI, *Ethnicity and Social Change - An Anthology of Essays*, Imphal: P.C. Jain Publications, 2001, P.29). The Nagaisation process was also greatly strengthened by the Naga insurgency. (Ibid.) Marings have come to identify themselves as Naga at the instance of Church leaders and the Naga hostiles. (R.K. Ranit Singh, *Emergent Ethnic Process in Manipur: A Reappraisal*, in eds., B. Pakem, *Nationality, Ethnicity and Cultural Identity in North-East India*, (Delhi: OMSONS Publications, 1990), P.246.). According to Rajat Kanti Das, "The Marings, one of the Nagas of Manipur were motivated to call themselves Naga more by the Church leaders than by any other agency. Their contact with the Naga hostiles was probably more than any other tribes of the region because of the simple fact that the route to Kabaw valley passes through the Maring area." (Ibid.)

Gangmumei Kamei also wrote that Nagaisation process is still an ongoing phenomenon. Instances of tribes being encompassed within the Naga fold were seen even during very recent past. According to V. Sumi and K. Timothy, the Naga nation includes a number of tribes living in Assam, Arunachal Pradesh, Nagaland, Manipur and Eastern Myanmar. (V. SUMI AND K. TIMOTHY, *Cry for Justice*, MIP, GPRN, P.9.) The tribes included are as follows:

- 1)...Aimol; 2)...Anal; 3)...Ao; 4)...Angami; 5)...Chakhesang; 6)...Chang; 7)...Cheril; 8)...Chiru; 9)...Chothe; 10)...Kharam; 11)...Khamungam; 12)...Koireng; 13)...Kom; 14)...Konyak; 15)...Maring; 16)...Moyon; 17)...Monshang; 18)...Lainung; 19)...Lamkang; 20)...Lotha; 21)...Makhoi; 22)...Mao; 23)...Maram; 24)...Sangtam; 25)...Sumi; 26)...Tangsa; 27)...Nocte; 28)...Pangmi; 29)...Pochuri; 30)...Phom; 31)...Poumai; 32)...Rengma; 33)...Tangkhul; 34)...

Tarao; 35) Thangal; 36). Tikhir; 37). Yimchung; 38). Zeliangrong (Zemi, Liangmei, Rongmei and Puime)

Out of the said 38 tribes, 18 tribes are in Manipur. They are - the Aimol, Anal, Chiru, Chothe, Kharam, Koireng, Kom, Maring, Mayon, Monshang, Lamkang, Mao and Maram, Thangal, Poumai, Tangkhul, Tarao, and Zeliangrong. It is interesting to note that 'Hemi' a tribe in which Khaplang, leader of the other NSCN faction belongs to was not recognised as a Naga tribe by the Muivah faction. The Naga movement is also not free from tribalism as there is a tendency to promote one's own tribe over other tribes. (PANMEI NEHEMIAH, *Naga Movement and its Ramifications*, in Eds., Nagas at work, Delhi: NSUD Publications, 1998, P.97.). The Naga ethnic outfits involved either in consolidating or expanding Naga integration are compartmentalised on tribal lines. In a Government of India (GoI) report, there are four Naga outfits (*Does Violence get a Mandate*, published by GoI, 1993.), namely,

- 1). The National Socialist Council of Nagaland, Khaplang faction (NSCN-K); 2). The Naga National Council-Adino faction (NNC-A); 3). The National Socialist Council of Nagaland - Issac and Muivah faction - (NSCN-IM); 4). The Naga National Council - Khadao faction (NNC-K).

The NNC (K) was later merged with the NSCN-IM. The membership of the NSCN-K mainly belongs to the Ao and Konyak tribes of Nagaland. The NNC-A cadres were drawn mainly from Angami and Chakhesang tribes. The NNC-K largely belongs to the Lotha tribe. The membership of NSCN-IM consists mainly of Tangkhul and Sema tribes. (Ibid.)

In post GoI-NSCN-IM Ceasefire more and more armed Naga groups were proliferating thereby contributing further to the legitimacy crisis to the claim by any particular armed Naga group of representing the collective Naga aspiration, National Socialist Council of Nagaland-Unification was formed by several cadres who broke away from the NSCN-IM led by its one-time 'home minister' Azheto Chohey on 23 November 2007. NSCN (Khole-Kitovi) faction was formed on June 7, 2011. The faction was formed by a dissenting group of cadres of NSCN-Khaplang faction (NSCN-K) under the leadership of Khole Konyak and Kitovi Zhimoni. In recent times also, many Naga armed groups which doesn't toe the line with the dictates and whims of the NSCN-IM such as Naga National Liberation Authority (NNLA), Manipur Naga Revolutionary Front (MNR), and Zeliangrong United Front (ZUF)

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having their own respective territorial control also came into existence

The Naga National Assembly convened by Mr. Isak Chishi Swu, Vice President NNC, and Mr. Th. Muivah, General Secretary NNC, rejected the Shillong Accord as a sell-out and condemned the signatories of the Accord as traitors in October 1975. National Socialist Council of Nagaland (NSCN) was formed in January 1980 by the activists of NNC/Federal Government of Nagaland (FGN) regrouping on the Burmese side of the border, with the declared objective of carrying forward the struggle for Naga national independence. By the beginning of 1988, there were serious differences within the leadership of the NSCN which ultimately led to its split into two- one led by Isak and Muivah and the other led by Khaplang. Apart from NSCN-IM, other armed Naga groups are not giving too much importance and emphasis to the inclusion of 'Naga inhabited areas' of Manipur, Nagaland and Assam to proposed Nagalim. With the NSCN-IM seemingly abandoning the agenda of sovereign Nagaland ever since it enter into peace agreement with the GoI, Eastern Nagaland, to be formed by dismembering the territory of Eastern Myanmar, which earlier constitutes the inalienable part of sovereign Nagaland no longer features in and is conveniently avoided in their demand. In connection with it, Subhir Bhaumik, Editor of Seven Sister Post once commented, "If Eastern Nagaland can go, what is so holy about Southern Nagaland."

Onwards from the early part of the 90s of the passing twentieth century, Naga organizations operating in Manipur both overground and underground have intensely been engaged in ethnic homogenization of territory in Manipur Hills through forced population transfer, mass annihilation, and coercion. V. Sumi and K. Timothy (1997) listed 38 numbers of tribe living in Assam, Arunachal Pradesh, Nagaland, Manipur and Eastern Myanmar as belonging to the Naga nation. Out of the said 38 tribe, 18 tribes are in Manipur. In the early part of 2002, the NSCN-IM suggests a number of 43. Instances of tribes being encompassed within the Naga fold is still an ongoing process. The simple example of it is the Peace Process Annual Calendar, 2008, *Ministry of Information and Publicity, GPRN*, in which the number was expanded to 68.

(To be continued on next issue)

Manipur Super 30 Scores Big

PIB

Indian Army has always been the torch bearer of nation building. In conformity with its finest traditions, a maiden project "Manipur Super 30" was taken up by Senapati Brigade in Manipur. The project was first of its kind in the NE as a joint venture of Red Shield Division and Centre for Social Responsibility and Leadership (CSRL). Under this project quality coaching and guidance to meritorious and deserving students of Manipur for IIT/JEE was provided with an emphasis on providing an opportunity and a suitable platform to the economically deprived children of the society. The pioneer batch of students selected after due process was flagged off to Guwahati in mid-August 2017. The selection process comprised of a competitive written test followed by personal interview by the CSRL



faculty at Leimakhong. The students were provided with exclusive coaching for IIT/JEE along with free boarding and lodging facility at Guwahati. The guidance by the CSRL faculty and

the hard work and dedication of the students has been duly reflected in the IIT/JEE mains result declared on 30 April 2018 wherein a total of 16 students passed. The selected students

were further trained and guided by the faculty of CSRL for IIT/JEE Advance Exams held on 20 May 2018. Out of 16 students, six students have been nominated for IITs. Ten students have qualified for the prestigious NITs.

"Manipur Super 30" has not only provided a stage for these deserving students to realize their cherished dreams but has helped in making a lasting contribution towards the society. Moreover, being the first batch, the results will also inspire other deserving and meritorious students to further work with zeal and seize the golden opportunity to shape their future through "Manipur Super 30" in years to come. The project has contributed immensely in moulding the youth of Manipur towards a better and bright future. Finally the message is loud and clear "Bright future awaits the youth of Manipur. They must grab these opportunities."

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