



Sunday, March 17, 2019

Yaoshang thabal

By-Dr Nunglekpam Premi Devi
Independent Scholar

Feeling awesome, when in I join;
Feeling great, when in I participate;
Feeling good, when in I never missed the moment;
One factual truth I carry, confident;
Never delayed and never lazy,
Season! I knew it and I remembered that,
The breeze, the essence all in the air;
How chaotic! The feelings and the happiness;
How confusing! The eagerness within;
How passionate and tumultuous! Every single soul,
Leaves fallen apart, hairs flowing unbroken;
Come anew spurting, dazzling and colorful;
Red, blue, green and white
Yellow! O yellow, the season of yellow;
Come again showering love and fondness.

Something's rhythmic, something's servicing;
All in all, all in one performing;
Girls! Oh beautiful maiden girls,
Digging and spading, cultivating poles;
Beggings and beseeching money;
Requesting and asking charity;
Inviting and alluring and winning all;
Uniting and compromising and cherishing hearts;
All for a thabal and all for a compromise;
Sailing wildly through the ocean of love;
Amidst the wilderness friends for a friend,
'Color me red, color me not blue;
Color me your passions and
Ease me my emotions, Oh! The unholy,
Laughter and cherishing filled this smoky air.

Feeling awesome, when in I join;
Feeling great, when in I participate;
Feeling good, when in I never missed the moment;
How energetic! The moon lit night
Too shadowy as I emerged thrilling kak-kak-kak;
How lyrical when you merged?
With that green velvety blouse of mine;
Thabal! Oh thabal, yaosang thagi thabal
How graceful! The love hands swings folding,
To and fro, wide and open, Soft and greasy;
Beating those melancholic tunes,
Oh! The drums, those drum sounds,
Echoing hard and again, far and near;
Kicking through the air blushing,

Carry me in and carry me out,
All through the musical lines;
Swinging and swaying, jumping in and out;
Flapping in and out, High and low,
Thumping up and down, so-madly and wildly;
Dancing through the light all I could,
Wasting not a minute dancing,
Holding in my hand so tightly compromising;
Holding me nearer whispering and embracing;
Leave 'him' not; leave 'him' not unattended;
Oh 9'oclock! The clock struck nine,
Hurry! Hurriedly I bade 'him' last good step dancing;
Alas! 'His' holding I released,
Too hard it hurts inside just the way it is.

Lost

I, the undersigned, have lost my Canteen Smart Card, Liguor Card and Gossary Card, on the way between Imphal to Thoubal on 11/3/2019.

Finders are requested to kindly hand over it to the undersigned.
Sd/-
Khalipha Firoz Lbrahim
Unit-26AR C/o 99APO
No.2601936Y

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Meetei Tribe Bears More Tribal Characters Among The Indigenous People Of Manipur

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Meetei Community is one of the main tribes of Manipur and North East India and possesses all the characteristic of becoming a tribe living in permanent society. Though, the majority of Meetei population embraces Hinduisim/Vaishnavism, they do not give up their age-old traditions, cultures, way of life, etc. of their fore fathers. They have been following the rituals of birth, marriage, death etc in the way their fore-fathers were practicing, even before the time of their conversion into Hinduism during the reign of King Pamheiba (1709-1848). This is again confirmed by the census of India 1931, vol-I page-430, it records "Manipuris" as wholly "Hindu Tribe" but retaining their distinctive language and culture". Followers of Sanamahism/Meeteism which constitute over two lakhs population also have been strictly following traditions and cultures of their forefathers till date similar to other Meetei Hindus. The fact that Meeteis are living in a permanent tribal society are borne out by the historic resolution of the International Labour Organization (ILO), a specialized agency of UNO, which adopted its Convention No. 169 in 1989, based on general attitude of respect for the cultures and way of life of indigenous and tribal people, and the fundamental assumption that indigenous and tribal people constitute permanent societies. This landmark resolution, however, contradicts ILO convention No, 107 of 1957 which is based on

temporary tribal societies but obsolete now.

The fact that Meetei (Manipuri) is tribe/Principal tribe of Manipur and N.E. India is authenticated by many official records, gazetteers, publications, memoirs books, etc. Mention may be made of Census of India 1891, 1901 and 1931; Imperial Gazetteer of Bengal and Assam (1909); Gazetteer of Manipur by Caption EW Dunn (1886), Gazetteer of Bengal and N.E. India (1909); Statistical Accounts of the Native State of Manipur, the Hill Territory, under its Rules by Dr. R. Brown, Political Agent in Manipur (1873); the New Encyclopedia Britannica; Ethnicity and Social Change by Prof. Gangmumei Kamei, among others. History of the Tangkhul Nagas written by A.S. W. Shimray mentions Tangkhuls and Meeteis are descendants of the same progenitor and that ancestors of the Tangkhuls and Meeteis are brothers. The Meiheis" written by T.C. Hodson, late Political Agent of Manipur (an Anthropologist) mentions Meitei as a tribe, so on and so forth.

On the other hand, people in the hills, except few thousands Zeliangrongs, almost 99% of the population have embraced Christianity but have abandoned their traditional cultures and ways of life. In other words, the old rituals of birth, marriage, death, etc. of their forefathers which were in practice before embracing Christianity are no longer in practice. They are living in the way true Christians of the West are living, forgetting the old tradition and culture of their forefathers. However, in the midsts of strong influence of Christianity in the hills

and Hinduism in the valley area of the state, sizeable population of the Meitei and Zeliangrong are still following their all cultures and traditions of their forefathers, in the name of "Sanamah" and Tingkao Rangwa. That is why, UNO describes such communities, who have been following the old cultures, tradition and way of life of their ancestors as "Permanent Tribal Society". Again, Meetei being a bonafide indigenous people of the state and following old cultures and traditions of their forefathers are scheduled tribe, according to the Supreme Court of India, the highest Court of the country, as per its judgment (Criminal Appeal No.11/2011 (Special) Leave petition No. 10367 of 2010) of 5th, 2011, which state "Scheduled Tribes or Adivasis are the original inhabitants of India and constitutes about 8% of our total population. Again, Meetei qualifies the old and new criteria laid down by the Govt. of India/ Ministry of Tribal Affairs. The old criteria are:

1. Indication of Primitive traits.
 2. Distinctive culture.
 3. Shyness of contact with the community at large.
 4. Geographical isolation.
 5. Backwardness.
- The new criteria (under consideration) proposed by Panda Committee 2014 are:
1. Autonomous religious practices, although practicing the Hindu way of life would not be a bar.
 2. Marital relationship with other tribes (majority in the tribe should marry within the tribe or with other tribes not with non Tribals).
 3. Distinctive culture.
 4. Historical and Geographical

isolation.

5. Socio- economic and educational backwardness.

6. Distinctive language.

Meeteis having been officially documented as a tribe or principal tribe earlier, qualify both the old and new criteria of being a tribe in the context of Article 342 (1) of the Indian Constitution, and accordingly Meetei can be enlisted in the ST list of the state/country and receive constitutional safeguard for Manipur Valley where Meeteis can inhabit in scheduled Area in the same manner as that of the hills areas of the state by hill people. This way fertile Imphal valley area which is producing tasty and substantial food grains, vegetables, fishes, etc. can be saved for livelihood of both the people living in the hills and valley. Had Meetei been enlisted in the ST list along with our brethren in the hills, without indulging in corruption by the then so called educated people of the state to the visiting members of Minority Commission of the Govt. of India in 1950, the present situation of mistrust and seemingly hill-valley divide among the people in the state would not have been existed but a peaceful, progressive and harmonious tribal society of a hill state called Manipur. We can achieve this status of Manipuri society in near future if the Meetei are given ST status by Government of India under Article 342(1) of the Indian constitution. We should remember that the indigenous people in the state are looked upon as tribes by the people of North East, India and world over except few immigrant STs.



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