

Sunday Special
Poetry Section

A rainy night

By- *Dr Nunglekpam Premi Devi*
Indepent Scholar

Leaves patting *taap taap and taap!*
Pleasing Fresh as monsoon rain showers;
Cold and chilling, rain drops patter and taping;
Dark and fuzzy, days' becoming shorter;
Alone I stand weakly; alone I sit down aimlessly;
No dreams are counting; no days work is busy;
Cold and numb my hands, trembling bitter my feet;
I tried comforting warm my holy body,
With those entire one ply 'phaneek' and 'phi matek';
Shaken as I step out in the breezy verandah;
Open and cold, drizzling rain scatters flashing;
Eagerly waiting for 'his' return back home late evening;
My body's trembling, three months post natal period.

Never did I worry, cold and calmly I pretend;
The night's too young, can't sleep mesmerizing;
Captivating and bewitching, entrance door unlocked;
Hugging around my sleeping child I stayed up night long;
Eight o'clock, ten o'clock, twelve o'clock;
Where will he be? I puzzled hundreds
The 'hour' of the night is haunting me one after another;
Alone and afraid, I walked up and sit down,
Electric lights gone off too early, darker as blind outside;
'Feeding and tending' my whole night duty;
Every single minute I watched over again and in;
Every single sound I did trap hearing attentively;
Tick-tock tick-tock, three o'clock struck the clock;
Oh! No he wasn't here, with a lantern in my hand;
I peep outside and stand cold.

Tried and exhausted, I give up waiting 'him',
Feeling sleepy, when its dimmer the cloudy sky;
Its three pass half minute, I heard banging steel gate;
I startled completeness and my veins blood flowing,
Looking outside, I saw a shadow coming towards in;
I tried brightening up the lantern and throws light brightly;
No one coming inside home; he isn't home yet,
Open door remains quite still awhile,
I walk down the stairs and tried searching for;
No objects moved and no living swinging,
Ah! He was there lying, all wet and all muddy,
All drench and all whimpering with those low voices;
I heard 'him' but I fear 'him' not;
I stand still and I call him to eat dinner.
Angry as he busted, tangle as he stand up;
He fell down slipping thousands *thump thump and thump*;
Crazy as he to something, started throwing objects,
Flower pot and fire wood and grasses and plants he could reach;
Here and there scatter, broken earthen flower pots,
Courtyard a dumping ground in a minute,
Started the baby, I tried putting him back to sleep;
I dare afraid to hit by; I walk and I caught hold him comfortably;
He fell down muddy as he throws cracking;
What a night I had to deal with? Faster my heart beats,
Swiftly I took cleaning up into the rain, before dawn;
It's all a truth covered up, sweeping 'shumang'.

Imphal Times, the only English Evening Newspaper in Imphal, provides a platform to researchers, academicians, professionals, and students in all areas of social, political, economy and human interest issues to express their views. This newspaper aims to fill the gaping hole that exists in the society. Article submitted should not be more than 2500 words.

Editor

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Hinduism in Manipur: A Political Perspectives

By- *Rinku Khumukcham*

The arrival of Hinduism to the Manipuri Society during the 17th Century is the root of all this confused state of my mind. Various Manipuri scholars, historians and social activists had interpreted the entry of the Hinduism in their own views and perspectives. Some said it was the beginning of a new Manipuri civilization but some said it was an invasion. As found at some of the writings of social scientists - the arrival of Hinduism during the reign of Meidingu Pamheiba (1709-1748) had brought tremendous change in the religious practices of Manipur.

I am neither a scholar nor a social scientists, I am simply an insignificant person who always look forward to perform the rituals of being born to my parents. And I am more in touch with my parents and my grandparents rather than those great great grandparents.

In his letter to his daughter Indira Gandhi, the first prime Minister of India wrote - Gods comes as a product of the fear of mankind. If scientists have succeeded in making a time travel machine, where we could go back to the prehistoric days, all sorts of confusions would have been solved. Even though we don't have the opportunity to go back to the pass we could still pulled the series of events that might have happened during the days.

Scholars say - early people had to struggle hard for their survival. Professor Ratan Kumar Singh of the Manipur University while presenting his famous paper - "God in Manipuri Literature" in the Oxford Round Table Conference during April month in 2011 vividly explain the life our ancestors. As according to his presentation the early people were surrounded by hostile forces of nature and the environment. Their living conditions, to a great extend were influenced by the forces beyond their control. And they had a need to provide some explanations and accounts for the good and the bad things which happened to them along with those of the favourable and the adversaries. It is a very interesting fact that many of the forces were often personified and given name and personalities. This phenomenon was perhaps the first step for having beliefs and religious rituals. And consequently a number of gods and goddess representing the various elemental forces and qualities appeared.

The reason for bringing up this piece of write up is to remind that religions and rituals are the product of human civilization. Be it metiesm Sanamahi or the Hinduism or the Christianity - they are product of the human civilization.

To my perception my foremost ancestors might not have a god or a religion as they were yet to begin a civilization. The great grandparents of my great grandparents who were survived before the reign of Meidingu Pamheiba might have been following a religion which was counterproductive of their ancestors. May be after force conversions or willy-nilly adoption, my ancestors, who were born after the reign of Meidingu Pamheiba have become Hindu. In course of time the Hindu rituals finds its way to the veins of the Manipuri society and become a part of it. The rich culture of the region which were flourished since Meitei civilization became into existence began to establish in a new outlook. These new traditions, along with the ancient indigenous traditions, were in existence simultaneously in Manipuri Culture. To the words of Professor Ratan - It was in some aspects we find a beautiful amalgamation of pre-Hinduism and Hinduism element in Manipuri Culture.

The rich heritage of Manipuri Culture and its recognition to the world community is the product of the ancient indigenous traditions streams

through the newly invaded religion called Hindu. The Hindu that has been flourishing to the society this erstwhile kingdom is in no way a curse but rather a boon.

Somewhat I feel that traditional meiteism culture and the newly entered Hinduism adopted by our ancestors as the two sides of the same coin. I see beauty and respect to the rituals of Hindus and I find pride to the rituals of my Sanamahi religion.

But it will be definitely wrong to connect the region with "Dwarka era" as the Hinduism came only some century back.

The adoption of Hinduism by the Meitei people may have been due to political necessities of the time. The political scenario of that time - that is during the reigns of Meidingu Charairongba (1697-1709), Meidingu Pamheiba (1709-1748) and Meidingu Chingthangkomba or Bhagyachandra (1749-1798) was described by historians as - at the most critical junctures. And it was also during the reign of these three successors that the social life of Meitei people was transformed to a momentous changed.

They played very significant roles in the history of Kangleipak. After the death of Paikhomba, his nephew Charairongba, the son of his younger brother Tonsengamba, ascended the throne in 1697. His reign was a transition period from traditional Meetei social situation to a Hindu Meetei society. He constructed several temples for Meitei deities like Panthoibi, Sanamahi and Hindu deities after his espousal with Vaishnavism. The relation with Burma was deteriorated and more strengthened with India after conversion into Vaishnavism.

The compulsion for strengthening of Hinduism to the Meitei society was well debated by Professor MC

Arun of the Manipur University at one of his play "Rajarshi Bhagyachandra". The play was performed by artists of Banian Repertory Theater under the directorship of MC Thoiba.

According to former news editor of the AIR, BB Sharma, Professor MC Arun was trying to depict the reality of the 18th Century, which was a crucial period in the history of Manipur. The problem arises out of animosity and disunity among the Meitei people of the time was well depicted in the play. Prof. M C Arun regarded Rajarshi Bhagyachandra as an icon for cultural Nationalism. He, as a keen observer of the society, culture, ethnicity and contemporary conflicts found a suitable character in none other than

Rajarshi Bhagyachandra to depict his dream of social engineering in present Manipur.

In his play MC Arun asked himself a few questions; firstly, can the people of Manipur sideline Govindajee, who was so dear to their forefathers?; secondly, can we continue the same Vaishnavite faith which is often criticised by the younger generation for creating a rift between the valley and the hill people?; thirdly, is there any alternative to the present crisis in Manipur by way of a synthesis between transcending thesis and its antithetical distractions?

In the play, MC Arun successfully attempted to depict Govindajee through the eyes of a Tangkhul woman. By doing so he made a genuine effort to show a cultural affinity with the west rather as a political compulsion than as a religious one. Admittedly, Manipur's threat then came from the East and not from the West. And as such the Vaishnavite cult in Manipur is an indigenous one and an ingenious product of our soil. Hence, there should not be any conflict among Vaishnavism, indigenous faith and tribal culture in Manipur.

Can we the new generations Meitei skip the reign of Rajarshi Bhagyachandra? Are we - the new generation feed enough to throw away the amalgamated culture called Meitei Veishnavite - for the hate of its origin being from the mainland Indian people?

Before we go ahead with any hard decision we need to think on whether a single mistake committed would sink the whole society of ours - which is famous for its rich cultural authenticity.



Depicting the darker side of women security in India

Excerpt from the writing by Sanskar Dwivedi

Crime against women in India is going side by side to the technological improvement in modern India. Crime against women is of various types and it can happen at any place like home, public place or office. It is extremely serious issue related to the women which cannot be ignored as it is hindering almost one half growth of the country.

Women in the Indian society have always been considered as the things of enjoyment from the ancient time. They have been victims of humiliation, exploitation and torture by the men. Centuries passed, but the plight of women is not likely to change. Time has helplessly watched women suffering in the form of discrimination, oppression, exploitation, degradation, aggression and humiliation. In Indian society, woman occupies a vital position and honourable place. **The Vedas glorified women**



as the mother, the creator, one who gives life and worshipped her as a 'Devi' or Goddess. But their glorification is almost a myth, because at the same time, in India, women found herself totally suppressed in a patriarchal (male influenced or dominated) society. Indian women throughout the countries remained quashed and oppressed because society believed in sticking on to traditional beliefs which has ultimately resulted

into violence which can be domestic as well as public, physical, emotional and mental. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phases of life. In the era of globalization and modernization the present trends of "crimes against women" is on increase. Domestic violence in India is endemic. Around 70% of women in

India are victims of this. **The National Crime Records Bureau reveal that a case of cruelty committed by either the husband or relative of the husband against the wife occurs every nine minutes.** Domestic violence includes exploitation of women physically, mentally and psychologically. **Torture both mental and physical (Sec.498-A -IPC) is a crime.** **This occurs despite the fact that women in India are legally protected from domestic abuse under the Protection of Women from Domestic Violence Act.** Friends, before bringing you to the last point, the very delicate one, which even I am hesitated to discuss publicly (but it should be presented before all), I would present you the map which tells you that how many acts of crimes against women are reported in all states of India (as per data NCRB 2010).

(Contd. on Page 3)