

Editorial

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India in grave danger : fate of USSR may be faced if people down wake up

Greed ruins not only the captain of the ship but also sink the entire ship devastating all his fellow workers. The changing face of democracy in the country is at the threshold of either in climax or in catastrophe. Greed for being oneness has forgotten existence of 'him' and 'she'. The definition of secularism is confused as the nature of secularism being followed by those in power in either at the centre or at states is interpreted with different understanding. The game players in the battle of power now ride the Hindu chariot. Voice of dissent has been disrespected. Any person who speaks against the ruling government is an anti-national. Person who has been fighting for the cause of the down trodden people are naxals. Human lives are meaningless when it comes to the rights of "Cows". India is changing today.

A boy from Assam was arrested by police for uploading video criticizing the Assam government through social media regarding the Citizenship amendment Bill. A Manipuri Journalist is now detained under NSA for speaking up against the government in Manipur.

Earlier many activists including Varavara Rao, Vernon Gonsalves, Arun Ferreira, lawyer-activist Sudha Bharadwaj and civil liberties activist Gautam Navlakha from various part of the country were picked up by Pune police. A student was arrested for calling fascist to BJP instead of warning or guiding her to the right direction, if felt the girl wrong, has proven how desperate is the ruling regime in suppressing the voice of dissent.

Kishorechand , a Manipuri Journalist is still detained under NSA. The BJP regime is working all possible way to convert the North East region as a dumping ground of the illegal migrants by passing the Citizenship Amendment Act. Armed Forces Special Power Act (1958) is still enforce empowering the Indian army to commit any action on their wishes. And the National Character of the Erstwhile kingdom is slowly distorted using various technic even by forcing the bhaks connecting the history with the mainland Hindu people. Being Hindu does not meant that we (the Aryan and the Mongoloid) have same origin). Many Thai follow Hindu religion, Chinese follows Buddhist religion which have its origin in India. How could history of any community be linked just because they follow the same religion.

It is worth recalling how an RSS leader boasted of Killing 2000 Muslims in Gujarat to avenge the death of 56 Hindu in Godra during a public speech in March 2, 2017; how another leader people stated that crimes can be controlled by stopping eating "cow meat"; how an MLA stated in public that he will help kidnapping girl during a festival at Maharatra, and how a Religious leader put blame the Karalites of eating beef as the cause of the devastating flood, showed that India is Changing. This is not being stated because these people make a change but because the ruling regime takes no action to any of those people who had spewed venom to communities belonging to different religions.

Well coming back to the state of Manipur, the wind that is blowing in the mainland reaches today. The idea of Manipur is seen slowly changing with the idea of fascism. The one time peoples' friendly Chief Minister now face protest from various sections of the society. Rally, Bandh, general strike and sit-in-protest now become a life of the people due to the various hidden agenda of the BJP to wipe out the indigenous people.

Introduction of schemes like go to village, Schools or chief Ministers' scheme for needy people turns out as another irony to the local self government. The devolution of power to the Panchayati raj or the Autonomous District Council is still a dream and is leaving aside from the priority with the introduction of the new schemes which still is not of that help to the people.

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Scientific Knowledge as Reflected in the Manipuri Manuscript

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The Meitei manuscripts are the resources of almost all the knowledge concerned to the Meitei/ Manipuri universe, world and spheres of all the affairs of the public/social and personal (private) individual lives. To the Manipuri's these manuscripts are the Aryan/ Hindu Vedas (knowledge, holy learning or the scriptures of the Hindus) Shastras, etc., which are sources of all the knowledge's of the Aryans of Hindus. The Manipuri manuscripts, even though a few in numbers having only some thousands are written in various fields of different/varied subjects, topics or disciplines and so these may be classed according to their fields/subjects and the classes can be categorized with regard to their topics/disciplines. To study the scientific knowledge as reflected in Meitei/Manipuri manuscripts, even though it is highly essential will be a tedious work of hardship and cover much space. So some exemplified accounts are set for ready evidence.

The Prescription of Maiborol

The Manipuri term Maiborol means the art and science of Therapeutic practitioners. In the socio-political administration of the past monarchical kingdom of Manipur the administrative institution of the therapy and therapists was named "AMETPA LOISANG" and the Maibas (Medical practitioners) were known as Ametpa (literally, masseur, but colloquially; therapist). The institution of Ametpa was established in 1570 A.D., as recorded and the royal chronicle.¹ In the later period the Ametpa Loishang had taken up the treatment of diseases by hymns, spells etc. as in the fashion of exorcism; by medicines as in the pattern of the trend of medicines or medicinal physician, by the measures of treatment of ailing/unwell cases of bone and crude surgical therapy. The records of the last therapeutic measure given as information in the royal chronicle are as follows:

Maisna Deva Sing-Gee Kum Saka 1792 Enga Tha ... 21 Ni Langmaichingda Naoroiba Kut Kee Machanupibu Bamon Warlibagee Machanupa Yaimaga Nangnabada Mahak Shollabada Konjengba Bamon Ongbina Angang Yeitharabada Mama Yaona Shire // Angangne Angang Natte Haina Tounarabada Ametpa Loishang Kumduna Yengnabada Shirabanina // Khangdare Hairabada Bamon Adugee Manai

Translation:
On Sunday the 21st day of Enga in 1792 Saka, the year of Maisna Deva Sing's spouse, (corresponding to June 19, 1870 A.D.) the daughter of Naoroiba Kut (Havildar rank), being impregnated from her elicit connection with the elder son of the Brahmin belonging to the story-telling family died from abortion of her pregnancy by the female abortionist, the family, lineal lady of Konjengbam married to a Brahmin. When dispute arises with regards to the fertilization and development of embryo, the officials of Ametpa Loishang visit and investigate the matter accordingly but they reported that they cannot find it out due to the expiry of the mother, consequently the bone of contention is not valid. Moirangthem man, the servant of the Brahmin in the dispute is rendered to be the person responsible for her demise after the surgical operation find out and proves the truth of her pregnancy with an offspring.

From the above fact and finding, it is brought to light that crude surgical therapy had flourished in the 2nd quarter of the 19th century and other therapeutic measures also prevailed in those days. The name and fame of this art and science of Meitei/ Manipuri therapy spread far and wide even to the then Ahom country as evidenced by the following record of the said royal chronicle.

Yumnaba Khema Singhagee Kum Saka 1770 Shajiphu Tha ... 16 Ni Yumshakeisha ... Tekhao Ningthounga Shreejut Maharajada Hairak-ye // Aigee Lai Laithungpa Ashipu Leibak Khudinggee Maiba Aheiba Kouduna Yenghanbabu Ngamdare // Manipurda Maiba Aheiba Leiyee Haiba Tajeiye // Amatta Pirak-oo Haina Hangatcheiyee // Sana Yathang Langojamba Hema Singhbu, Nang Yenglu Haina Sheekhiye // Tha Taruk Yengluraga Tekhao Ningthougee Laibabu Khangdana Narambabu Ngamduna Thorakye //

Translation

On Wednesday the 16th day of Shajiphu in 1770 Saka, the year of Yumnaba Khema Singh's sponcor (1st week of May 1848 A.D.) the Ahom king sent the message to his majesty telling that he has a dreaded disease which many therapeutic practitioners from various countries cannot treat to cure/heal it and requested to sent one medical practitioner as he had heard that there were many skillful therapeutic physicians in Manipur. So his majesty orders to Langojamba Hema Singh to go to the country of the king of Tekhao (Ahom) to examine and treat the Ahom king to recover his health from his suffering of the disease. Langojamba Hema Singh examines and treated the disease of the Ahom king for six month and he succeeded in healing the disease of the Ahom king. He arrived at the capital.

Moreover, the Pong king Sao-Ngan-Pha (Choupha Khelong, Khekkhomba's Father) came to Manipur for his treatment. He is the contemporary of Meitei king Ningthoukhomba (1432-67 A.D.), the father of Meitei monarch Kyamba (1467-1508 AD). After curing his disease he presented the valuable gold and silver as a gift to the Meitei king and returned to his country.³ The remedial techniques and measures taken up in therapeutic art and science consists of psychological treatments, science of pulsation and various modes of feeling the pulses, diagnosis of disease after taking/listening case history and investigation and symptoms of the diseases, exercising in medicinal prescriptions, punctual checking with treatments and timely visits, seeking of the responses of medical treatment in time etc.

The Provision of Hidaklon

The Manipuri word Hidaklon (Hidak - medicine; Lon - science; treatise/ discourse or logy) means the science of medicine and medicinal therapy. It is the scientific utilities of the medicinal floral fauna and the minerals produces and their products. The use of spells is a common usage in all kind of Manipuri therapy. The models and motto of the medicine, its preparation and prescriptions for treatments in doses and volumes appeared to have much similarity with those of Ayurvedic practices. Almost all the plural and singular element of the medicinal flora, fauna or mineral items are employed in the standard/ stage of substances or molecular states which are in the dietary balance and so no vitamin is needed to render to keep the normality of the health on the effect or side effect of the medicine. One of such medication provided in the Manipuri manuscripts goes as

Ahoraiki Hitakti // Mapatta Sutuna Thak-o // Lailen Masingkhane // Nungsilne Thak-o //

Translation
Dry gall-bladder of python and alum mixed in water are administered orally for the medication of the leprosy disease. In some other manuscripts of Hidaklon or books on medicinal therapy the proportions and doses of medicaments or medicinal floral, faunal or mineral materials items are

mentioned. These medical practices had guarded the healths of the Meiteis/Manipuris against the diseases and epidemics in the remote and near post centuries.

The Giving of Yumsharol

The Manipuri term of Yumsharol stands for the art of the architecture and science of construction of house/building, bridges, walls, etc. One of the best manuscripts of this subject is "KANGLA HOUBA" or the accounts of construction of building the royal coronation hall. This manuscript gives various information and knowledge with regard to the different species of trees, bamboos and thatches in relation to the botanical information, model and style of buildings of the type of square or rectangular hut flourished into the past days from Bengal to the near south-east Asiatic kingdoms/countries beyond the east and west of Manipur. An exemplification of Kangla Houbas is portraying as:

Ching Maming Naibada Houriba U Manning Naiba Singbu Louruduna Urep Chara Oigani. Jatradi Chingthangdagi Una Oigani, Jatra Mathangdi Wangbrendagi Una Khein-gani, Upadi Pismunda Houbu Tumitila Uningthounga Khin-gani, Ura Humdangdi Thang-ga Karang-gee Wana Woi-o //

Translation

All the post are to be erected with the timbers of the renown trees growing on the well-known hills, the

foundation post will be with the post carved from the timber of the tree growing on Chingthang hills and the post next to the foundation post will be erected with the post carved from the timber of the tree growing on the Wangbren hills. The opposite post of the foundation post will be carved from the timber of the tree called Tumitila (Cinnamomum Cecidaphne C. Grandifolium etc) or Uningthou (Phoebe Hainsiana, etc. Fan Lauraceae). The rafters and ribs of the roof will be carved from the bamboos growing on the hills of the Thangga and Karang.

With regard to the brick works and stone works, the construction of building in square/rectangular house/hut type was started in Manipur during the regime of Meitei Khagenba (1597-1652 A.D.) in 1604 A.D. and the construction of the Burmese/Myanmar Kyang (Dome roofed temple) began to construct in 1704 A.D.⁴ While surrounding walling of homestead land with brick walls was started in 1614 A.D.⁷

KHENCHONGLON

The word "Khenchonglon" means the appearance of heavenly body. The approaching near the orbit of a star/planet by another star/planet or the knowledge of 27 (twenty-seven) specific stars and other heavenly bodies like Sangaissen (meteors and meteoric materials) are mentioned in astrological books like Subika, Thawanmichak Khenchonglon, the khenchonglon, etc. Hence it is the study of the 27 stars mentioned below:

Table No.2

The names of 27 stars in Sanskrit, Manipuri and English			
No.	Sanskrit	Manipuri	English
1.	Ashvini	Sajik	Arietis
2.	Bharani	Thaba	Musca or Arietis
3.	Kritika	Khongjomnubi	Tauri or Pleides
4.	Rohini	Apakna	Lunar, Mason, Pauri
5.	Mrgashira	Shachung Telheiba	Orionis
6.	Ardra	Likla Shaphaba	Orion
7.	Purba-barsu	Chingcharoibi	Geminorum
8.	Pushya	Chungshennubi	Caneri
9.	Aslesa	Ningthou Naga	Hydae or Regulus
10.	Magha	Ningthou Turel	Leonis or Regulus
11.	Purbaphalguni	Ningthou Shamu	Leonis
12.	Uttaraphalguni	Shamupicha	Leonis-II
13.	Hasta	Uphong Ngatu	Carvi
14.	Chaitra	Mokang Shalka	Virginis or Spica
15.	Shwati	Luwang Shalka	Bootis or Arcturus
16.	Bisakha	Nanpa Shalka	Librae or Libra
17.	Anuradha	Okpuroi	Scorpii or Scorpionis
18.	Jestha	Tauhuireng	Antares
19.	Moola	Tongjeng Nubi	Scorpii, Scorpionis
20.	Purbasada	Thayai	Sagittarii
21.	Uttarsada	Thaton	Sagittarii
22.	Shrabana	Mani-Mamou Sheentaknabi	
Aquilae			
23.	Dhanistha	Harei Maye	Delphini
24.	Shatabhisaj	Koraunu	Aquarii
25.	Purbabhadrapad	Khaba Leining	Pegasi
26.	Uttarabhadrapad	Shilpa Leining	Andromedae
27.	Rebati	Yawa Khuro ⁸	Lunar Mansion

[Note: Meibi Sangaissen or Meibi or Sangaissen, Thawan-michak Mameipnaba (Comet), etc. were also there and in the later period the planets were also added with the appellations]

Table No. 3

Name of the nine planets in Hindi, English, Manipuri			
No.	Sanskrit	Manipuri	English
1.	Rabi	Nongmaichang	Sun
2.	Chandra	Ningthoukaba	Moon
3.	Mangal	Leipakpokpa	Mars
4.	Buddha	Yumsakeisa	Mercury
5.	Brihaspati	Sagolshe	Jupiter
6.	Sukra	Irai	Venus
7.	Shani	Thangja	Saturn
8.	Rahu	Shakok	Urenus(Herschel)
9.	Ketu	Shamei	Neptune

The last two (Rahu and Ketu), as assumed/supposed by the Meiteis, are the head and tail of Tauronini, the dragonish python in the cultic heritage of the Meitei/Manipuri.⁹

In addition to these astrological studies, the 'Lagna' (Star-track) in the astrological work is an important matter. The word 'Lagna' corresponds to the period of each Rashi (Zodiac) lying twelve of them/those in a day. In case of the Meitei/Manipuri, the list of the Lagna is given under the name of Sanskrit, Manipuri and English.

Table No.4

Name of Lagna (Star-track) in Sanskrit, Manipuri and English			
No.	Sanskrit	Manipuri	English
1.	Mesh	Hameng	Aries
2.	Brisha	Tanba	Taurus
3.	Mithun	Shaphu	Gemini
4.	Karkat	Waikhu	Cancer
5.	Singha	Nongsha	Leo
6.	Keina	Nura	Virgo
7.	Tula	Pabot Chang	Libra
8.	Brisik	Tilaikhombi	Scorpio
9.	Dhanu	Liri Ten	Sagittarius
10.	Makar	Chinglai	Capricorn
11.	Kumbha	Ishing Pun	Aquarius
12.	Mina	Nga Pareng	Pisces

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