

Editorial

Friday, July 26, 2019

Of human rights and open world

With increase in number of uncontrollable threats to people and communities after the introduction of an order marked by 'open world', the concept of human security has become a vital concern for both academic and human right activities all over the world today. This concern calls for reframing of a preventive mechanism to offer a safety and security of people's livelihood while confronting the 'systematic' socio-economic and political situation shaped by underlying politics of the state. The way this situation has been institutionalized to mellow down the voices of resistance is critical in terms of its potential to turn the world upside down thereby leaving the people into a state of perplexity. Therefore, understanding this underlying politics becomes an inevitable strategy to prevent the prevailing threats from its furtherance in the future. After all, human security is a resultant condition emerged out of socio-economic and political product of the state itself.

The kind of prevailing politics in the Northeast India particularly in the state of Manipur today requires a critical engagement with the issues at the core in order to assess the nature of human security. Recently after neglecting for decades, the region has been projected as an 'economic powerhouse' through its natural resources as well as 'strategic location' for Indian state while multiple issues threatening the livelihood of the people in the region are being kept on the bay.

This write up argues that this projection in long term has been a strategy for the Indian state to fragment the public voices on different issues which turn out to become a causal factor in chain. The kind of ongoing contested claims among different communities are the product of this strategy for which people are to understand the predatory nature of the state. We intend to reflect some of the critical issues on the role of the state in exploring the potential of the region at present. We also seek to focus on the perception of the people while negotiating the elements of the state forces as well as their compelling factors of surrendering their due share for the immediate requirement. It is of utmost need for the government to ponder upon the demand made by almost all section of people for introduction of a legislation which could formulate a mechanism to safeguard the sanctity of the people.

Mathematics

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Mathematics, the science of structure, order, and relation that has evolved from elemental practices of counting, measuring, and describing the shapes of objects. It deals with logical reasoning and quantitative calculation, and its development has involved an increasing degree of idealization and abstraction of its subject matter. Since the 17th century, mathematics has been an indispensable adjunct to the physical sciences and technology, and in more recent times it has assumed a similar role in the quantitative aspects of the life sciences.

In many cultures—under the stimulus of the needs of practical pursuits, such as commerce and agriculture—mathematics has developed far beyond basic counting. This growth has been greatest in societies complex

enough to sustain these activities and to provide leisure for contemplation and the opportunity to build on the achievements of earlier mathematicians.

All mathematical systems (for example, Euclidean geometry) are based on a set of axioms or postulates. The axioms are the basic principles or assumptions that are used to derive theorems. The theorems are the results that can be proved from the axioms. The axioms are usually simple statements that are accepted as true without proof. The theorems are more complex statements that require proof. The proof is a logical argument that shows that the theorem follows from the axioms and other theorems that have already been proved.

This article offers a history of mathematics from ancient times to the present. As a consequence of the exponential growth of science, most mathematics has developed since the 15th century ce, and it is a historical fact that, from the 15th century to the late 20th century, new developments in mathematics were largely concentrated in Europe and North America. For these reasons, the bulk of this article is devoted to European developments since 1500.

Contd. from Yesterday Issue

Hinduism in Manipur

So in order to pacify the minds of the people *Guru Shantidas* advised the king to revive *Sanamahi* worship saying that God was one and *Sanamahi* was the incarnation of *Shri Krishna* and *Rama* was also the incarnation of Lord Vishnu. With these on Thursday 2nd of *Thawan* 1729 A.D. a sacred place for *Lainingthou Sanamahi* was maintained and worshipping started. On the day 11th of *Wakching* the temple of *Lainingthou Sanamahi* was consecrated and worshipped.

But the efforts for conversion to *Ramandi* religion never ceases. *Shantidas* thought that until and unless the priceless old manuscripts called *Puyas* were destroyed people would not accept his religion. So on Sunday 17th of *Mera* 1732 A.D. all the *Puyas* were collected and put to flames in front of *Kangla Ura*. This incident is called *Puya Meithaba* in the history of Manipur. In this fire around 120 different *Puyas* were burnt but it was presumed that the actual number of manuscripts were much more than this. The names of the 120 destroyed *Puyas* were written in the *Puya* called *Miyar*. But it can be said that these 120 *Puyas* were not totally lost. Some *puyas* which were copied and some others which were kept secretly remained. Some *puyas* are still there which need to be read only at night with no one around. Some *Puyas* which were considered to be destroyed in the fire are still found today. They may be considered to have been written again after *Pamheiba* was no longer the king. This is possible because most of the Meitei *Puyas* are related with religious chanting which are used frequently by the Meitei Priest or *Maichous*. So they learn everything by heart. Be it *puya* or *Lai - Haraoba* the priests / Priestesses always say the chanting without looking at a book or manuscript. The *Puya Numit Kappa* and *Tuenglon* were used as chanting for *Chupsaba* and the Priest would recite everything without looking at the *puyas*. The long Epic *Khamba Thoibi* which took many days to sing by *pena* or *Khongjom Parbasingers* did not require a book or script to look at. Local storytellers called *wari liba* would learn the stories of **Ramayan** and **Mahabharata** by heart and they could tell it continuously.

However hard *Shantidas* and the king tried Meitei religion could not be totally replaced by the new religion. This forcible conversion led to a great rift between the king and his people. Seeing the situation *Shantidas* adopted new measures to appease the people.

The statue of *Lainingthou Sanamahi* which was destroyed in the month of *Thawan* 1733 A.D. was made again by casting in bronze. (*Lainingthou Sanamahi* is still worshipped today at *Haying Khongban* near 1st Manipur Rifles). People were then allowed to worship **Sanamahi** at their homes as before. Worshipping of *Umang lai* was again revived. By doing so the minds of the people got pacified. At the same time many Hindu Religious festivals were introduced to the land. The festivals were happily accepted by the people and they became a part of the people's lives. A book called *Sanamahi Laikal* was written to commemorate the revival of *Sanamahi* religion.

How Manipur was named: With the introduction of Hinduism this land had seen many changes. On the advice of *Shantidas* this land was named Manipur. Before this the land was given different names by its neighbours as for example *Kashe* by *Awa (Samshok)* and *Kate* by *Sans; Mekhali* by *Takhel* and *Tekhaos; Mogali* by *Mayang Cachhar; Meckley* by the British (in their maps) etc. In the old

Manuscripts names like *Poirei, Poirei Meitei, Poirei Sana Pungmayon* were used as names for this land.

In the manuscript called *Sakok Lamlat* it was mentioned that in the ancient age called *Hayichak* the land was called *Tilli Koktong Ahanba*. In the age called *Khumungchak* it was called *Mira Pongthok Lam*. In the *Langpa Chak* the land was called *Hanna semba konna loiba*. In the *Konna Chak* it was called *Muwa palli*. In the manuscript called *Sading* it was written that between two sacred places in *Kangla viz, Nungkoibi* and *Taipongthong* a precious stone (*Maniyau*) was believed to be found. So the land was called *Mani Sana Leimayon*. Not only this the land was also called *Mayai Koirenthak Namthak Saron Pung*. With the coming of *Poireiton* the land came to be known as *Poirei Meitei*. The reason why *Shantidas* called the land Manipur was written in *Sanamahi Laikal*.

The brief meaning goes like this – The land is blessed with six seasons. It is no ordinary land. The king of the land belongs to the clan of the Sun - *Surya Vans*. A cave lies within the *Kangla*. So let this land be named Manipur. If people ask how then the answer lies in the story of the *Mahabharata*. After the *Mahabharata* War *Arjuna* was killed by his son *Babrubahana* while he was performing *Arshamedha Yaga*. *Babrubahana* was the son of *Arjuna* and *Chitrangada* the daughter of king *Chitrabahan* whom *Arjuna* married during the 12 years exile. When *Babrubahana* came to know that *Arjuna* was his father, he went to *Patal*, the nether world to seek the powerful *Gem (Mani)* from *Ananta* the many headed Snake king. With the help of the *Gem Arjuna* came back to life. It was believed that this powerful *Gem* lies in this land. So this land should be named as *Manipur (Mani - Gem)*.

Like this the name of the land got changed. Not only this King *Pamheiba* also got a new Hindu name ie *Garibniwaz*. The Queen's name changed to *Gomti*. Many of the King's noblemen changed their names to Hindu names. *Maharaja, Maharani, Jubaraj, Mantri* were the new names for King, Queen, *Wangol Ningthou* and *Mathang khamba* respectively. Many Hindu, Sanskrit, Bangla words were introduced. A very sacred place for the Meiteis called *Mongba Hamba* was replaced with *Mahabala* after the placing and worshipping of *Hanuman Thakur*. In the place of *Hiyangthang Lairambi Kamakhya* was placed and worshipped.

According to *Sanamahi Laikal*, the seven clans (*yeek salai*) of the Meiteis changed to Hindu Gotras. Such as

- Meitei Clan
- Hindu Gotra
- Ningthouja
- Sandilat
- Angom
- Kaushik
- Thangyi Chengeleibam (Kha Ngamba)
- Bharadwaz
- Luwang
- Kashyap
- Khuman
- Madhugalya
- Moirang
- Atreya
- Phantek (Sarang Leishang)
- Gautam

The above clans and gotras have some differences with those of today. As for example *Moirang* clan is divided as old *Moirang* and New *Moirang*. Old *Moirang* corresponds to gotra *Atreya* while New *Moirang* corresponds to *Angiras Gotra*. *Bharadwaj Gotra* is for *Khaba* and *Neimisa Gotra* is for *Ngamba*. *Vashishta Gotra* is for *Chengele Salai* and *Angiras Gotra* for *Leishangthem*.

During this time the traditional festivals of the Meiteis got mixed with Hindu festivals thereby losing

its original form.

- *Kongba* *Leithong* *Phatpa* of *Sajibu* got mixed with *Vishnu Sankranti*.
- *Ahong Khong Chingba* of *Engen* got replaced by *Rathayatra*.
- *Langban Chara Tamba* – the ritual of making offerings of food to our ancestors held in the month of *Langban* get replaced by *Tarpan*.
- *Mera Sanduba* and *Nungoibi Lulu Chanba* got replaced by *Kwak Tamba*. This event takes place on 10th of *Mera*.
- *Chanou Tangba* ceremony ie offering of newly harvested paddy of the year got replaced by *Govardhan Pujah*.
- *Jaljatra* *Wakyei Hitongba* ceremony replaced *Hiyangei Hitongba* of *Hiyangei*.
- *Ukai kappa* of *Phairen* was replaced by *Dussehra*.
- *Ougri Chongba* of *Laanta* got mixed with *Holi* of the Hindus.

Introduction of Hindu Books :

The adoption of Hindu religion by *Garibniwaz* led to the writing of Hindu religious books like *Vedas* and *Puranas* in Manipuri language. As *Ramandi* was the main religion at that time, *Ramayana* was considered the main priority. So all the seven *kandas* of *Ramayana* were written in Manipuri. The *Ramayana* written by *Sage Valmiki* was in Sanskrit language. The Manipuri *Ramayana* was based on the *Ramayana* written by *Kritibas* in Bengali. During that time there were many scholars who were well versed in Sanskrit and Bengali. On the royal order of *Garibniwaz* the seven *kandas* of *Ramayana* was written by *Khema Singh Taret Selungba* with the assistance of *Pramanada, Mukundaram, Lakshmi Narayan Irom, Ramcharan and Lakshmi Narayan Saikhuba*. Another *Pandit* named *Angom Gopi* also wrote the *Ramayana Kandas* in Manipuri. He also wrote a small episode called *Parikshit* in *Gangadas Sen's Mahabharata*. On the order of *Garibniwaz Maharaja* *Murari* and *Angom Gopi* wrote an episode from *Kritibas's Ramayana* called *Veerbahu Tuba*. The book mentioned the date and year of writing as *Wednesday 12th of Sajibu* in 1635. The seven *Ramayana Kandas* which were written during the time of *Garibniwaz Maharaja* were lost in the turmoil of *Awa* invasion. But during the reign of *Labanyachandra, Shridam Thoudamcha* wrote again two *Kandas* *Adi* and *Ayodha* *Kanda*. The books written during this time were all in Meitei script and not in Bengali script. They were not the exact translation but adaptations of the original ones. They were written just like the old Manipuri literature work. The language was old Manipuri. There was usage of Hindi, Sanskrit and Bengali words according to the story.

Books were all written in Meitei script till the reign of *Churachand Maharaj*. But the book *Sangai Phamang* which was written during the time of *Chandrakirti* was in Bengali script in Manipuri language. From 1890 A.D. *Haodaijamba Cheiteinya* started writing books in Bengali script. The original Meitei books like *Samsok Ngamba, Takhel Ngamba, Chothe Thangwai Pakhangba* were also written during the time of *Garibniwaz Maharaj*.

After *Maharaj Garibniwaz* a strong wave of *Vaishnavism* arose during the reign of *Maharaj Bhagyachandra*. By then *Hinduism* had rooted deeply in the soil of Manipur. Statue of *Shri Shri Govind* was erected and *Ras Leela* played. The belief became so strong during the time of *Chandrakirti* and *Churachand Maharaj* that speaking without Sanskrit or Bengali words was considered a sign of uncivilized nature. A form of social division called *Amang - Aseng* (somewhat similar touchability) began to flourish. People who did not

follow Hindu religion were considered as inferior people.

Mixed Culture:

Even though Hinduism became the main religion of Manipur the traditional religious beliefs and customs were not totally lost. The religion followed by the Meiteis is a combination of both Meitei and Hindu religion. It is a syncretic form. In every household a sacred place each for *Lainingthou Sanamahi, Leimareland* and *Eimoinu* is maintained. Even the Brahmins who came and settled in Manipur also worshipped *Sanamahi* in their homes. *Umang Lai Haraoba* still remains as a purely Meitei festival. It remains unaffected by Hindu religion. But the festivals, various rituals from birth till death all exhibit a mixed form of Meitei religion and Hindu religion.

While making houses the Meiteis still follow the traditional manner and practices. Whenever it comes to selection of proper site the Meitei tradition is followed while laying of foundation and consecration are done in Hindu style by consulting Brahmins. Inside the houses *Sanamahi* and *Leimareland* are worshipped, outside the houses the Meiteis worship the *Tulasi (Sacred basil)* planted in their courtyards. Images of Hindu Gods and Goddesses like *Saraswati (Goddess of learning), Lakshmi (Goddess of wealth), Durga (Goddess of war/valour), Vishwakarma (God of skill)* are worshipped from time to time. *Shiv - ratri, Govardhan Puja* are being performed. In the temples of Hindu Brahmins offerings of vegetables called *Sidha Thinba* and offering of *Kheer* to Lord *Vishnu* are made and a purifying ritual called *Shanti Haidokpa* is also done. Along with these the Meiteis also offer vegetables or fruits to *Sanamahi* everyday or from time to time. Whenever misfortune befall on any person ancestor worship is carried out. There is no Hindu influence here. The Meiteis also carried out worship of *Eimoinu* who is the Goddess of wealth. The Manipuri *Ras Leela* is a world renowned classical dance form of India. The main theme is based on the story of *Krishna (Hindu God)* and *Radha*. But the art form, costumes and inner concept all belong to this land.

Rath Jatra is a part of Hindu religion. This is done in Manipur also. In Manipur a big *Rath (Chariot)* is drawn from the palace and this is called *Konung Kang Chingba*. Besides these many smaller raths are drawn in different localities. The tradition followed in Manipur is different from other places. The palace rath should be drawn first before the raths of the localities. During night a song and dance ritual called *Choipt Chongba* is performed and *kichidi* is prepared as prasad. *Choipt Chongba* is actually singing the songs of *Geet Gobind, Das Avtar* of the *Poet Jaydeva* which is accompanied by dancing. Men, Women, Old and young all can take part in this dance which is usually performed in the *Mandap* (a big space in front of the temple). The Meiteis cannot pronounce 'J' and 'D' as them is no such letter in their script. So they pronounce 'J' as 'Ch' and 'D' as 'T'. As a result *Jaydeva* changes to *Choipt*. Even though the songs originally belong to *Jaydeva* they are sung in the tune of the Meitei folk song – *Khutlang Eshei / Khunung Eshei*. The dance which accompany the song is also in Manipuri style. Indeed it is in a mixed form.

The Hindu festival *Holi* is performed in Manipur as *Yaoshang*. It is a big festival which is celebrated for five days. The Manipuri *Holi* is quite different from the original *Holi*, it shows a mixed nature. On one day ahead of *Holi Nong Laoba* and *Yaoshang Meijao* are done.

(ToBeContd.)

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