

Editorial

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Revisiting BJP's stand on CAB: it's no issue now

The anti-BJP wave sweeping across the North Eastern states of India seems to give no worry to the BJP. May the BJP leadership under estimated the region even as they have tried when Narendra Modi wave hurled the country in 2014 parliamentary election. Their victory in 2014 had made them so confident that as long as the majority Hindu in the heartland of India can be hypnotized, the BJP is in no way going to lose the election. Of the 29 states, the BJP now seem to concentrate the issues of bigger states which have more number of MPs either in way of hypnotizing the less literate voters or by building unbreakable alliance with political parties so that the number of reinstating a similar BJP led NDA type government could be formed at the center. To be precise, targeting big states which have more numbers of MPs is becoming the agenda of BJP in their effort to bring back Narendra Damodur Modi as the country's Prime Minister again.

Promises to scrape inhuman and outdated legislation or Act are a mere joke. If one remember what the Prime Minister of India Narendra Modi had spoken at Madison Square Graden in New York at which he stated that draconian and outdated laws will be scrape, he or she will certainly think that, "Mr. Modi did know how to make joke". The speech was delivered around 4 years back and till today the draconian Armed Forces Special Power Act is still enforce, the sedition laws make no changes and provisions to protect citizen from detention in the name of potential threat still continue in the name National Security Act (NSA) where a Manipuri Television Journalist Kishorechandra Wangkhem has been detained after court set him free.

The ambitious Act East policy which was renamed after the coming of the Modi government turn out to be another appeasement policy of the North Eastern states. NRC in Assam was supported and after knowing that over 40 lakhs illegal immigrants has been found out, the Government led by Narendra Modi is amending the citizenship act to grant citizen to these people perhaps.

The day when the Contentious Citizen Amendment Act, 2016 was passed in the lok Sabha, there was wild uproar in the entire states of North East. In Tripura protestors were fired.

The Chief Minister of Manipur, perhaps under pressure at least joint hands with some political party urged the Union Home Minister and the prime Minister to insert a clause that would protect the state from CAB, which is neither feasible nor listen by the BJP leadership.

Ram Madav, the General Secretary in Charge of NE states for the BJP and present MP had stated that they are going to present the CAB 2016 and will pass in the Rajya Sabha too. The very statement of the BJP leader without saying anything to the demand of a BJP Chief Minister showed that they care nothing to NE states. After all all the states put together including Sikkim have only 25 MPs. The issue of CAB and the uproar from the people of the state is not an issue as the BJP now shrewdly penetrated to West Bengal which have 42 MPs. Half of this number which the BJP is expecting to get due to the anti-incumbency factor of the Mamta Benerji Government as well as the number of Illegal Migrants which had already entered the city of joy who felt that they will be granted citizenship. Its is not an issue for muslim migrant to convert it to any religion as most entered the country for survival. After all the CAB says persons without any document can also be granted citizenship of the country. There are no marks to any human being to show that he or she belong to any religion.

As per news report appeared at some of the Assam based newspaper bold statement which humiliated the uproar of the public against the Bill showed that NE states is not important to them.

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Scientific knowledge as reflected in the Manipuri Manuscript

By : Dr. N. Debendra Singh

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 Maiboral

The Manipuri term Maiboral 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 Warilibagee Machanupa Yatmaga Nganghabada Mahak Shollabada Konjengba Bamon Ongbina Angang Yeiharabada Mama Yaona Shire // Angangne Angang Natte Haina Tounarabada Ametpa Loishang Kumduna Yengnababu Shirabannina Khangdare Hairabada Bamon Adugee Manai Moirangthembabu // Thang Thahaduna Yengbabu Angangdi Houkhare, Manai Moirangthembabu Mapu Oikhyie //

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 Hairakye // Aigee Lai Laithungpa Ashipu Leibak Khudinggee Maiba Aheiba Kouduna Yenghanbabu Ngamdre // Manipurda Maiba Aheiba Leije Haiba Tajeiye // Amatta Pirak-oo Haina Hangacheiye // Sana Yathang Langojijamba Hema Singhbu, Nang Yenglu Haina Sheekhye // Tha Taruk Yengluraga Tekhao Ningthounggee Laibau Khangdana Narambabu Ngamduna Thorakye //

Translation

On Wednesday the 16th day of Shajiphu in 1770 Saka, the year of Yumnaba Khema Singh's sponcion (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 Langojijamba 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. Langojijamba 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 A.D.). After curing his disease he presented the valuable gold and silver as a gift to the Meitei king and returned to his country.⁴ 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

Ahoraki 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 medicinal 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 Houba is portraying as:

Ching Maming Naibada Houriba U Maming Naiba Singbu Louriduna Urep Chara Oigani. Jatradi Chinghangdagi Ura Oigani, Jatra Mathangdi Wangbrendagi Ura Khein-gani, Upadi Pisumda Houbu Tumitla 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 Tumitla (Cinnamomum Coccidaphne C. Grandiferum 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 Khagemba (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.⁷ While surrounding walling of homestead land with brick walls was started in 1614 A.D.⁸

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 Sangaisien (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	Apaknga	Lunar, Mason, Pauri
5.	Mrgyashira	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	Leomis or Regulus
11.	Purbapahalguni	Ningthou Shamou	Leomis
12.	Uttarphalguni	Shamupicha	Leomis-II
13.	Hasta	Uphong Ngatu	Carvi
14.	Chaitra	Mokang Shalka	Virginis or Spica
15.	Shwati	Luwang Shalka	Bootis or Arcturus
16.	Bisakha	Nanpa Salka	Librae or Libra
17.	Anuradha	Okpuroi	Scorpii or Scorpionis
18.	Jestha	Tauhiweng	Antares
19.	Moola	Tongjeng Nubi	Scorpii, Scorpionis
20.	Purbasada	Thayai	Sagittarii
21.	Uttarsada	Thaton	Sagittarii
22.	Shrabana	Mani-Mamou	Aquiliae
		Sheentaknabi	Delphini
23.	Dhanistha	Harei Maye	Aquarii
24.	Shatabhisaj	Korauun	Pegasi
25.	Purbabhadrapad	Khaba Leining	Andromedae
26.	Uttarabhadrapad	Shilpa Leining	Lunar Mansion
27.	Rebati	Yawa Khuro ⁹	Lunar Mansion

[Note: Meibi Sangaisien or Meibi or Sangaisien, Thawan-michak Mameipanba (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	Nongmaiching	Sun
2.	Chandra	Ningthoukaba	Moon
3.	Mangal	Leipakpokpa	Mars
4.	Buddha	Yumsakeisa	Mercury
5.	Brihaspati	Sagolshen	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 Tauronai, the dragonish python in the cultic heritage of the Meitei/Manipuri.¹⁰

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	Scorpion
9.	Dhanu	Liri Ten	Sagittarius
10.	Makar	Chinglai	Capricorn
11.	Kumbha	Ishing Pun	Aquarius
12.	Mina	Nga Pareng	Pisces

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