CHAPTER-IV

"THE RELATION OF EPIGRAPHY WITH HISTORY"

The epigraphy, the study of epigraphs, the inscriptions, writings on the imperishable textures, expressing thoughts, ideas and inspirations are the evidence which is trustworthy in the history of fact and reality. Hence epigraphically records are one of the most important source of history. This source provides the time, factual information providing materials in dealing the antiquarian source of history. Thus epigraphy and history are related in various aspects.

Collective epigraphs of type-wise histories

Manipur, being and was a little state and kingdom has a small number with regard to the epigraphically pieces with a little number of items as find in existence as the stone, metal plate, rock surface and coin. As the Manipur was poor and in less resource of natural produce, the total number of inscribed pieces, without accounting the coins stand below 30(thirty) so far concerned to the record of discovery of the inscription. Moreover, this land has no resource of harder stones like quartzite, hypabyssal stone, plutonic stone etc. of larger size and hence, the sandstones are used as the texture of the inscribed stones. As this kind of stone has the course and loose grains in the composition, the inscribed letters and figures are damaged in a great extent to the available records whether of physical survey or consultation and study of documentary information those inscription can be grouped into the collective types of the history as for the representatives of all the species of the inscriptions.

The following sketch of the legends in Manipur of epigraphs is trying to respond the aspects and manners of the relation between the
furnishments of the epigraphic information so far concerned with the assessment of the epigraphic records of Manipur.

1. **Political, historical pieces of epigraphs:**


   C) The copper plate (s) issued by (i) Meitei king Labanyakandra, (ii) Meitei king Bhagyachandra etc.

2. **Social and Historical pieces of Epigraph:**


B) Copper plate issued by: - (i) Meitei lord Labanya Chandra, (lost),
(ii) Raja Chandrakritti Singh at Manipur State Museum, Imphal,
(iii) W. Yuimjao Singh, titled generally as the “Phyeng copper ate (under concealment) and (iv) or copper Amulet of Japanese at the hand of the Leishang Chaoba, Shingjamei, Imphal West District.
C) The above coins in the context of the Political historical pieces which have the depicted legends *1 as:-

(i) Shri (in Devanagari), (ii) Je Shri, (in Devanagari),(iii) Je Shri Garibaniwaza Mekhalesvana Gomati Rnisya (in Devanagari),(iv) Chaitra sushiki Terasvada 2 Samveda 1648 (in Devanagari), (v) Je Shril Rama (in Devanagri) (vi) Jaya Rama (in Devanagari), (vii) Shri Rama (in Bengali), (viii) Ro (in Bengali) (ix) Shri Krishna (in Devanagari) (x) Cha (in Devanagari) for chita Shai; Gourashyam/Maramba with (xi) 1678 Samvada (1756-57 A.D.) (in Devanagi and in gold texture) (xii) 1648 Samvada (1760-61 A.D.) (in Devanagari and in gold texture, (xiii) 1648 Samvada (in Devanagari ) in repetition in Devanagri and in gold texture ), (xiv) 1678 Samuada as the same in silver texture, (xv) Shriman Manipuresvana Shri Jaya Singh Nripavararya Saka 1691 “on the obverse side and Shriman Radha Govinda Padaravinda Makaranda Modhukarasya” on the reverse side (in Devanagari script in gold texture), (xvi) Shri shri Jaya Sngha Nripavarasya Saka 1694 (1772 A.D.)” on the obverse side and Shrimad Radha Govinda paradaravinda Makaranda Modhukarasya and “Shri Shri Govinda Padasumana Madhukarasya” on the reverse side (in Devanagari script in silver texture), Shri Jaya Singh” on the obverse side and “Shri Govind Deva on the reverse side (in Devanagari script in silver texture), (xvii) Jo (in Bengali in belmetal texture), (xviii) Ja (in Devanagari in belmetal texture), (xix) “Manipuresuara” (in Devanagari in belmetal texture), (xx) “Shri Manipuresuara Shri Harshachandra Nripavarasya sake 1721 (1799 A.D.)” on the obverse side (in Devanagari) in gold texture.
(xxi) Lo (in Bangali) in belmetal texture, (xxii) "La" (In Bangali) in belmetal texture, (xxiii) "Ma" (in Devanagari) in belmetal texture, (xxiv) "Shriman Manipuresuara Shri Chourajita Singh Nripavarasya Saka 1731 (1809 A.D.)" (in Devanagari) on the obverse side and "Shrimada Radha Govinda Paradaravinda Makaranda Mano Madhukarasya (in Devanagari) on the reverse side in gold texture, (xxv) Shriman Manipuresuara Shri Chourajita Singha Nripavarasya Saka 1734 (1812 A.D.) (in Devanagari) on the obverse side and "Shrimada Radha Govinda Paradaravinda Makaranda Mano Madhukarasya (in Devanagari) on the reverse side in gold texture, (xxvi) Shri Chourajita Singha Nripavarasya Saka 1726 (1804 A.D.) (in Devanagari script) on the obverse side and "Shri Shri Radha Govinda Pada Sevaka (in Devanagari)" on the obverse side in silver texture, (xxvii) "Shri Chourijita Singha Nripavarasya Saka 1729 (1807 A.D.) (in Devanagari script) on the obverse side and "Shri Radha Govinda Padobja Mano Madhukara (in Devanagari) on the reverse side (in Devanagari) (xxviii) "Herambajita Shri Manipuresuara Shri Marjita Singha Nripasya Saka 1741 (1819 A.D.) in Devanagari script on the obverse side and "Shri Shri Radha Govinda Padaravinda Mano Madhukarasya (in Devanagari) on the reverse side in gold texture, (xxix) Shriman Manipurisuara Shri Marjita Singha Nripavarasya Saka 1741" (in Devanagari) on the obverse side and "Shriman Manipuresuara Shri Marjeeta Singh Nripavarasyas " (in Devanagari) on the reverse side in gold texture, (xxx) "Shriman Manipuresuara, Shri Marajita Singh Nripavarasya Saka 1736 (1814 A.D.)"
(in Devanagari)" on the obverse side and Shriman Manipuresuara Shri Marajita Singh Nripavarasya" (in Devanagari) on the reverse side in silver texture, (xxxii) "Ma" (in Devanagari) in belmetal texture, (xxxii) Ma (in Bengali) in belmetal texture, (xxxiii) "Shri Radha Govinda Charana Sevakasya (in Assamese-Bengali) on the obverse side and Shri Gambhira Singha Nripavarasya Chandrabda 1043 (1831 A.D.) (in Assamese-Bengali) on the reverse side in gold texture, (xxxiv) Ga (in Devanagari) in belmetal texture, (xxxv) Shriman Manipurasuara Shri Nara Singha Nripavarasya Saka 1763 (1841 A.D.) (in Devanagari script) on the obverse side in gold texture, (xxxvi) "Na" (in Bengali) for Naojenglen Nongdren Khomba in belmetal texture, (xxxvii) "So" (in Bengali) for Surchandra in belmetal texture, (xxxviii) "Ka" (in Devanagari) for Kulachandra in belmetal texture, (xxxix) "Ku" (in Bengali) for Kulachandra in belmetal texture.

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D) The Engravements² on (a) stone of (i) Shri Gainilungpou at Khoupum village, Tamenglong district (ii), Counting sings at Loubéi village Salangthel, Churachandpur district, (iii) Humor foot printing and inscription of long bang (Khoupum), Tamenglong districts, (iv) Female genital organ (carving) with counting symbols at Mai-Tai But, (Khoupum valley), Tamenglong district, (v) irregular circle with inscription at Feayanggei, Tharon Village, Tamenglong district, (vi) Dot lines and inscription at Feayanggee, Tharon village, Tamenglong district, (vii) Bhangai range in Tipaimukh, Churachandpur district.

3. Economic Historical pieces of Epigraphs:-

A) The stone inscriptions of – (i) Meitei lord Charairongba at Konthoujam village, Imphal West district, (ii) Meitei lord Garibaniwaza at Ningel, Thoubal district, (iii) Meitei lord Kiyamba referred as life line pracaaimaion at Khoibu Maring village, Chandel district, (iv) Meitei lord Shameirang referred as his abode at Khoibu Maring village, Chandel district, (v) Jubatraja Nara Singh at Haochong Kabui village, Tgamernglong district, (vi) Meitei lord Mayang Namba Singh at Leishangkhong, Wangoi, Imphal West district, (vii) Meitei lord Marjit at Ningel, Thoubal district, (viii) Kabui tribe at Awangkhul village, Tgamnglong district, (ix) Jadu Singh alias Cheenkhomblen Pamheiba at Andhro, Imphal East district (x) Raja Candrakeeritti at Chibu, Churachandpur district.³

³ = (xi) Maharaja Churachand Singh at the site of old market place of Wabagai. (xii) Maharaja Churachand Singh at the site of old market place of Wabagai (another stone).
(B) The coin issued by – (i) Meitei lord Khagemba (Round and blank),
(ii) Meitei lord Charairongba (Round and blank depicted “cha” in round and blank) (iii) All the coins mentioned above in (a) Political and (b) Social historical pieces.

(C) The engravings on – (a) Stones as given above and (b) rock surface as given above in social historical pieces.

4. **Judicial Historical pieces of Epigraphs:-**

A) Inscribed stones of – (i) Meitei lord Charairongba at Kangla (lost), (ii) Meitei lord Kiyamba referred as his life time proclamation at Khoibee Maring village, Chandel district, (iii) Jubaraj Nara Singh at Haochong Tamenglong district, etc.

B) The coins mentioned above depicting judicial heads of the kingdom with indication of issuing authorities by carving either the name or the initial letter of the name for the issuing authority as the judicial head.

From the above classified tabulations it is brought to light that the epigraphs of stone, metal plates and some coins of Manipur have the legends of the social historical aspects by inscribing the prayer symbol of Anji ( ) and depicting the names of the devoted state God or the goddess of wealth and treasures. But this classification is made on the points of view of the aspects for the referred accounts in the literary text of the concerned inscriptions.
The study in Primary Discussion

The objective of this study is to find out the historical materials in the literatures of the inscriptions. As every words of the legend of epigraphs is valuable as the words of chronicles as the style and technique of chronicle writing keep the precious cult behind each and every word of the society, kingdom etc. as the concealed treasure. Hence, to discuss or study of all the contained materials or contents of the legends of all inscriptions will not be permitted by the space of this book. So some specimens are taken up as the examples to show the relations of the epigraphy with history to evidence for further ensuing due study:

1) Stone inscriptions.

Inscribed stone of Meitei lord Charairongba.

Legend of Facimile.

LAILEMMA CHIMTHAM LAHIMABHU II KHA (KH) A (KH) I (KH) A (KH) INAMBHANA KHANDATUNA HATHAKI AM NAM-E AKIBHU II KA (K) I-------------------------------
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THOU HARADA E II LABAIMTHOU CHALA ILOMBHANA MABHUKI WADA YADUNA II KARATHOU CHAMBHU II NUMITA THA ALI LA (L) INA (N) IDI THOUNA KU/PUDA II MAIBHA HI (M) KAII KHAPHAM LU PBHAKA II LAMLA (L) I KABHA KHURACHAU NA AIBHANE II LAI LEMMADA KALOUYE NE II HAOKUDA II NAMUM- A II
Reconstruction: -

Pray unto thee ANJI – Laiemma Chengthang Llimabu.

Kha khagee Khageengamba Khongaduna Khurarumba kai-e II Thoudabaga Mayang Namme II Asingibnee Khagee

Thau Nairade II Anji I = Laiyiimthou Charairembana Mapugee veada yaduna konthoujanbu Numit Tha Anina Leirneidi Thouna kude (ye) II Maiba Hidangga
Khabam Lupaka II Lamkitakpa Khurachau 2na Ibane II Lairemmada kahou ene II Haokuda Namum – O II.

Transcreation into English: -

Praying rute thee, oh! Goddess Anji II knowing the graceful greatness in the bestowal of power and success of divine goddess Cheengthang – Leima, Khagemba, the conqueror or of the southern part of, the Chinese, but probably, the chinese observed the adoration of the divinity. After the veneration he was succeeded to defeat the Mayang. Hence, Khagee do not attend the (state voluntary) duty; Revine Anji ! II being admired the inspiration of divine power of the goddess. His divinely Chariromba exempts to attend the state social voluntary duty of the konthoujam family so long as both the sun and the moon are enduring. It is written by the two personel, viz. “Khabam Luppa”, the Assistant to the State Priest and Khurachau the administrator of Lanlei estate. It has already been devoted to the divine goddess. It is to conduct as t taboo to the Haoku tribal people.
Study of the contents in the legend:

(A) Political historical aspects:

Meitei lord divine Khagemba (1597-1652 A.D.), as the legend provides, had defeated the Mayang people after seeking moral power by worshipping the divine goddess Cheengthangleima. In the history of Manipur it is narrated that "The Kachharee people under the command of Yaktarela 3 had invaded Manipur three times 4 in 1603, 1604 and 1606 A. D.s 5. The former two invasions were in the successes of the two Mayangs. Meitei lord Khagemba escaped from the capture of the enemy and took shelter at the Sekta village 6. And Leikai village 7. But in the last invasion of 1606 A.D. Meitei lord Khagemba and his army defeated the allied army of the Mayang and Muslim Pangal, severely at the battle of Yangger (Bishnupur) 8. This political historical account is proved and evidenced with the statement of the legend furnished above. Even though the date of the account of defeating the kachhari is not afforded, the account of the episode of the Mayang invasion and defeating them are produced in the factuality of the actuality. Hence, it is to be treated as the factual proof of the account of the political history of Manipur.

7. Ibid: P 18
The legend also gives the name of the inscriber or engravers of the stone in the identities of Maiba hi (dang) Khabam Luppa and Lamlei Lakpa Khurachou. The identifications of the two personnels, “Khabam Leepa” and “Khurachaei” are introducing with their ranks. Maiba hidang” (assistant to the state Priest and “Lamlei Lakpa (administrator if the political divisional estate, called Lamlei) in the ports and portfolios of the political, social etc. and administrative institutions of the kindom. Hence it proves that there were political organizational institutions during the regime of Meitei lord Charairongba (1697 – 1709 A.D.) in the proper, efficient and adequate norms of the institutional organization in the political historical fundament.

Again the entitlement of “Laiyingthou” (divine) to the adorn “the sweet name of the Meitei King as the pretitle on the title holder of the divine right theory of Kingship” in the social contract theory of political science, embraced and introduced by Meitei lord Khagemba in 1608 A.D. and confirmed in 1622 A.D. was in continuity as the legend of this inscription provided as “Laiyingthou Chatai-longba” in the subjective inauguration of the second part of the legend referring to Meitei lord Charairongba. Hence, it is one of the most important political historical information with regards to the history of Meitei kingdom. Etc.etc.

(B) Social/cultural historical aspects:

As given above Meitei lord divine Khagemba had defeated the Mayang after he had worshipped to divine goddess Cheengthangleima for rendering power to defeat the Mayang. As the faith to the divinity goes to the devotion Khagemba’s faith was increased and arrived at the level of initiations and introductions of different Meitei native cults, such as Sanamahee, Marajeeng, Koubrout, Nongshaba, Thangchung, Kasa/sorarel,

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Nongpok ningthou and Pangthoibee cults. This divine goddess cheengthangleima is more other than the konthoujam lairemna is Wangban leima Nahuinu. alias Chinpuron Nahuinu. and she was the second consort of divine sorarel and the nursery other of divine Khagemba in the Meitei cultic heritage. as the divine Sorarel is the king of general divinities excepting the super divinities like Guru Sidaba, Ashiba, pakanga- Yoieren- Tompokpa and their consorts. Cheengthang leima is the queen of the general divinities. So her virtue, power etc. are greater than the general divinities as she is their mistress. As divine Sorarel is prescribed as the incarnation of divine lord Ashiba, the creator, sustainer and dissolutionist of the solar universe. Therefore, even when the powers of this consort if she return to her primal premenal divinity, are not wholly permissible to the empowerment divine goddess Cheengthang Leima has upmost capabilities. Hence all these related accounts are nothing other than the trends and traits of the norms and sermons of the social history of the socio-religions and cultic cultural heritages of Manipur.

As the worship was carried out by Meitei lord divine Khagemba it is also aspired and expected some native cultic rites and rituals as it were universally approved as the basic needs of the veneration. Therefore, it is observed that even though the materials were of indigenous kinds of items and prescriptions, there were cultic fundamental organizations and institutions

16 = Irom Amubi Singh : leihou Naophamlon (Imphal 1981) : P 27
This expectation is further emphasizes in the second part of the legend of this inscription by words of the post name “Maiba Hidang (The Assistant to the State Priest)” mentioned above in the account of the political historical aspects.

Again the lost commentating remarks “Haokuda Namung – O” (let it be conducted as a taboo to tribal peoples of the Haoku ethnic group) is exhibiting the socio-cultural customary of the “Taboo” the behavioural norms of the “ritual isolation of person or thing as sacred or accused” or prohibition by social custom in the then Meitei society. Hence, it is further infolds out that there were cultic celebrations, ceremonies, observances, performance and festivals in which the ethnic people of the Haoku tribe were treated as untouchable and unsocial ones. Thus it shows the social restrictions in the customary code tradition and conventions endures them in Manipur as the important information endured tem in Manipur as the important information of the social conduct rule in the historical of the Meitei/Manipuri social heritage. Etc.etc.

(C) Economic historical aspects:

Meitei lord Khagemba as mentioned above, had fought and defeated the Mayang invaders. It is generally agreed to the context that if war is fought expenditure during battling period is incurred and the income is ascertained after the final decision of the succeeded and defeated over are accepted or in certainty with the collection of compensation war booty (in the premodern times). Therefore Meitei lord Khagemba and his kingdom had to expand some of the state fund in the State economy to meet the incurred expenditures for the armed personnel
in the tune of supplies of weapons, rations etc. again after the success of
the battle of Yangoi 1606 A.D. he and his warriors had collected fund as
described in the royal chronicle as 17 .......... Heiram Khomjam
Manshamgee Kum Saka 1528............. Laiyemthou Khagembana
Mayam Namlou – e II........II Shamu 30, Nommei 1000, Pamnan Para
1000, Than Shaba, Konshaba, Khut heiba, Pere, Pumton, Kapei shabee,
Dhabee Shagor Shenba, Shamu Shenba, Asikheibik Lakhlu-e II Pamnal
Achouba Khebikti Loisham Ama Limlou e II 1000 Phai – e II.

**Transcreation:**

Divine lord khagemba had crushed the Mayang invaders.
.........and collected 30 elephants, 1000muskets, 1000 Bangalee
Mussalmans, blacksmiths, vessel mouldess, artisans, cailed, trumbet,
small drums, ladle makers, washerman, horse tenders, elephant rearers as
war booties in 1528 Saka (1606 A.D.) sponsorial year of Heirang
Khongjom Monsang. The alive captives of bangalee nationality had
formed into an organized institution. Thus the total captivated prisoners
are enumerated as 1000.

During these days war booty and tributes were the most important
source of the State economic fund as it were the universal law permit it.
This account is to speak the truth on important information for the
economic historical account of Meitei lord Khagemba who could collect a
large sum of State fund in respect of the state economy of Manipur in
1606 A.D.

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Again, it is stated in the second part of the legend of this inscription that “Lailemmada Kalouyene” meaning. It has already been devoted to the divine goddess. This statement as treated by the scholars of the proceeding generation as the offering of land or grant of land in the name of the divine goddess and as the land covered by arbour where the shrine of the divine goddess is establish and is standing was reserved but in the language of M. Bahadur and P. Gunindro Singh is “Only the station of the Goddess was saved? by tenure of kingship of Meitei lord Charairongba (1697-1709 A.D.) From study and consultations of the then Meitei code of land law with special reference of the land revenue system it is presumed that it is the first and foremost record of land grant with regard to the reverential Meitei deities apart from the royal palace compound of the Kangla cantonment so far the records of land grant in this respect is concerned. This land grant was nothing but the sanction of a piece of immovable property of the State government, means a reduction of property for the welfare and development of the Meitei cultic affairs. Even though the balance in the state account of fund for grant and welfare. Therefore these transactions were effected in the economy and economic historical account of Manipur.

*18 = Ibid : P 36
Further the legend of same part also stated that “Konhoujambu……………… Thouna kude” means “the family of konhoujam are given in the worth particiation of the voluntary State service of “Lallup” in turn by execution of work in manual, mental etc. of where military or evil nature as the State needed man power from time to time. The lallup, even it serve as state military force or militia during the wartime and state emergency days, was the institution of labour and work participation in the field of industries, public works, revenue collections, etc. in the development, welfare, improvement etc. programmes. If a family or a sub clan was exempted the earnings of the total peoples of the family was reduced from the State income, which would enroll it, State economic policy and programme. Hence it is also recommended to affect the State economy. So it is also to be treated an information of the economic history of the regime of Meitei lord Charairongba.

(D) Judicial historical aspects: -

In old days, prior to the advance of the modern standard of written laws, the order of the clannish chief was the version(s) of judgment or the instrument to decide dispute arbitration etc. hence edict, royal proclamation etc. which were written were treated as the judicial transactions to bring out the judicial business in the history of judiciary. Such order on the version of judicial affairs were set on the durable materials and posted on the public places of the general information of people. In this regard of judicial version for the administration of justice or grants of privilege, prestigious, status, dignity, land, property, etc. the stone inscription at Konhoujam village referring to Meitei lords divine Khagemba and even auspice grantor or surety king Charairongba states that-
(i) "Konthoujambu Numit Tha Anina Leirigeidi Thouna Kuda(ye)" meaning "the people of the family name konthoujam or the dwelling land estate of divine goddess konthoujam Laiemma were granted the exception of the participations of the compulsory duty of the voluntary service and militia so long as the son and the moon are enduring together to the State in forced in Manipur" On the points of legal view it is justified that the people of Konthoujam family or the participants or worshiper of the Konthoujam Laiemma enjoyed the legal protection and judicial permission of the exemption of the compulsory of the voluntary duty of the kingdom of Manipur forever under the authority of the judicial head of the kingdom of Manipur as offered by the appropriate authorization in conformity with the informed laws as conferred by the order of the chief justice of the honourable keechu supreme court of Manipur, flourished and established during the regimes of the Meitei lords "Tubee Charairongba (1697-1709 A.D. and Laiyangthou Khagemba (1597-1652 A.D.) 19

(ii) "Laiemmadada kolou-ge-ne" meaning already been offered to the divine goddess" is the grant of law or judicial transaction affairs has the jurisprudential ordain as cited in the preceding care of [D(i)]

(iii) "Haokuda Namum" means keep taboo to the people of Haoku tribe" It is a social forbidding remark to the notice of all the spectators of the Meitei social traditional heritage. The Haoku tribal people as they were described a their first existence and abode was a village of the same nomenclature on the right/western bank of the river Lenwai, just on the north of the present Tangkham village, imphal East District. 19

19. Ibid., P.36.
They are described as the human beings of accursed and unholy tribe.  

This social taboo of restriction to the haoku tribe was passed and ruled by the judgement order of the judicial chief court of Manipur provided during the reign of Meitei lord Charairongba. The recommendation of the judicial contempt is enhanced by the fact of treatment of this inscribed stone as the royal edict of the Meitei lord Tubu Charairongba.

From the above-referred cases of the judicial quarry it reveals that the cases are of civil nature. But any one whosoever disturbed the normality and of offered and conferred provision of grants is desirable to bring out a crime to happen another inferred case of criminal nature on the other hand this epigraphical stone may be treated as a testimonies of the flourishing of the divine Chungthang leima as the Kongthoujam Lairemma, whose divine power and nature were recognized by Meitei lord Khagemba and upgradation, exemption and grant to the Konthoujam family, its individual people their diety and warning of taboo to be followed by the Konthoujam family people and in the area the estate of the divine goddess.

The inscribed copper plates: -

The copper plate inscription of Raja Chandrakeerti Singh, KC.S.T. This inscribed copper plate is at present in the custody of Manipur State Museum, on the south eastern fringe of the main pologround, at the heart of Imphal town. The plate has the following legends on its obverse side.

21 The family belongs to the chenglei/sharing Leishangthem Yek (or colour totemic/ symbolized ethnic group) or clan and multiplied its population to the size of a sallai (or common ancestral group) or sub clan.
23 Ibid, P.15, Same as found in the physical verification enceping some difference in transliteration of the literature.
Shiman Manipura Purandara Shri Panchajukta Candrakirti Singh
Maharaja Mayamtaki Meitei Thaklakpata Sna Thoukal Phachatuna
Arompa Jaya Singha Manaö Ghana Singha Animapu Shrijuta Maharajata
Sna Chai Ama Kuttuna Tokhantaki Khapam Sankhupata Tillalle Asita
Yaopa Anampa Shri Wamkheirakpa Shri Anoupampa Shri Sna Senapati
Shri Sna Mantri Shri Thoukanao Pukhrampa Shri nongthoupa Shri
Laipham Lakpa Sanlakpa chacoa Snapa keisa Tensuhandpa Phamtou
Apumpata Sana sun Anina Wakheire II.

Shaka 1772 Mahe kartika Sukla Navami Puya Juba Semki Chaithapa
kumta Beem Bara II.

**Reconstruction of Modern Manipuri**

Shriman Manipur Purandara Shri Panchajuka Chandrakeertti Singh
Maharajana Mayamdagi Meitei Thoklakpada sana Thougal phamjaduna
Aamba(m) Jay Singh, Manaö Ghana Singh Animapu Shrijut/Maharajda
Sana Chai Ama kattuna Tempkhandagi Khabam Sainkhubada Telhalle II
Asida haoba Anamba (Shigndi) Shri Wangkheirakpa, Shri Angoupanba,
Shri Sana Senapati, Shri Sana Mantri, Shri Thounaojam Pukhramba, Shri
Nomthonba, Shri Angoupanba, Shri Sana Senapati, Shri Sana Mantri,
Shri Thounaojam Pukhramba, Shri Nomthonba, Shri Laipham Lakpa,
 Sailakpa Chaeoa snaba, kaisa(m) Tensuhandba, phamdau Apumbada Sana
san Anina Wakheire.

Saka 1772 Mase Kartika Skukta Navame Puya(m) Jeeba Singhgi
cheithaba kumda, Pum Boro II Transcreation into English: - When
respected name was entitled to adorn with the word of honour or
honorific ornamentation fine tunes. His Majesty Chandrakeertti Singh
had returned from the foreign land of the Mayang, both Aamba(m). Joy
Singh and his younger brother Gana Singh who had rendered sincere
great service to his honorably grateful royal highness were granted to upgrade from their retaining prevalent status and standard of the Tengkhal officials into the dignity of office scheduled class to the status dignity and standard of khabam Shangkhuba office in the general class of the entire peoples in the total population of the clan Manipur with the offer of the mohur of gold (as the court fee) on the day of the proclamation of the royal ordinance. The courtiers, in presence as the witnesses of the upgradational declaration and award of the testimonial document were. Honorable governor of the Wamkhei urban sub-division, respectable Angao clannish chief, the chief justice of the honorable Cheriap Court, Admirable Royalistic Prince, the Commander in Chief of Army, Honorable Royalistic Prince, the Chief Minister, Respectable Thounajamba, the Minister of food and civil supply, Honourable Minister of Finance, Respectable Governor of the Laipham political division of the valley of Manipur, Regardful Soubam Chaoba of the valley department of Laipdham division and keisamcha, the Head of office of the Archery who were also offered two sons (half of a Maheer) to each of the as the fee of witness in the legal order of promotion.

It is held at 12 noon on the 9th day of the Hindu lunisolar month of kartika (corresponding to the Meitei lunisolar month of Mera or the last week of October) in 1772 Saka (1850 A.D.), the sponsorial year of puyam Yuba/Tuba Singh.
Study of the contents in the Legend:

This testimonial regal order of status upgradation, discovered and collected from the small town of Bishnupur and written in the Bengali Assamese script is not recorded in the royal chronicle as it were done in the case of such copper plate inscribed certificate issued by Meitei lord Labanyachandra (1798-1800 A.D.) in 1794 A.D. But its validity as a material of information in the history of Manipur is provide by its own legend, which is dated clearly.

Political historical aspects:-

I) The legend of this copper plate inscription is inaugurated with the entitle of “Shriman Manipura Purandara” (or the honorable his lordship, the owner/Master of Manipur). The entitle adorned to the entitlement of the ownership of the kingdom defined the type of the Meitei kingdom as the “monarchial kingdom under the regal power and government of a monarch the sovereign in autonomous independent of the State administration affairs”. Hence, the political view of the nature of the State/kingdom of Manipur up to the date of issue of this documental testimony is purely and clearly reflected.

II) The legend also mentioned many different posts and portfolios, such as monarch or His Majesty, Wamkheirakpa, the governor of Wamkhei municipal sub-division, Angoupanba, the chief justice of the honourable supreme court of Manipur, Senapati, the commander in chief of Manipur kingdom’s army, Mantri, the Chief/Prime Minister Pukhramba, the Minister of food and civil supply Nomthouba,

the Minister of Finance, Laipham Lakpa, the governor of political division of Laipha, Laipha Sanalakpak head of Department of Laipham division and Tenauhanba, the Head of office of Archery, in the light of the administrative posts and portfolios it is vividly seem the development of the political machineries or administrative functionaries of about 150 years (from 1709 to 1850 Ad.) and with the comparative study of the scriptures and subsidiary records will show the newly created and employed posts and portfolios during the period of the 150 years. It will also exhibit the structure and institutions, administrative functions, power and duties, infrastructures of political institutions, natures of employment of the different posts, their honorariums etc.

III) From the above mentioned names of designations ranks etc. also pointed to differences of grades, status, standards and dignities of posts and portfolio so far flourished with the period of the said 150 years.

IV) Again, from above cited names and nomenclatures of the different posts and portfolios, the political divisions of the kingdom of Manipur. As the nomenclatures display it is felt the broad division of the valley of Manipur for the eminent administrative purposes as the town area and the rural area. From the consultation of Meitei scriptures and scriptural records, the urban area of Manipur was divided into four sub divisions under the areas and styles of (1) Khwai (ii) Yaiskul (iii) Khurai and (iv) Wamkhei Leikola Leikai’s (headquarters sub divisions) 25 and the rural area was also divided into four divisions namely – (i) Ahallup (ii) Naharup (iii) Khabam and (iv) Laipham pana’s (Pannas of the Thai) the land divisions 26. As exhibited in the legend of the inscribed copper plate under study it is in the fiends that –

25. Ibid., P.8.

(i) Khabam (ii) Laipham in the rural divisions and Wamkhei in among the urban divisions. Hence, the correctness and factuality of the political divisions and sub-divisions are obviously proved.

The above describe brief notes are under standable account of civil administration in the political affairs of the monarchial State. With regards to the military administration and its institutions, institutional organizations are expressed by the gestural indication of the affording nomenclature of the portfolio namely Senapati or the commander in chief of the Meitei army.

V) As the king was the overall commander of the whole army on the chief of army staffs, Senapati was the Commander in Chief of the army as the representatives of the monarch whose power of commanding the army was delegated with his autonomous power of martial law and court martial, even when the monarch was the final authority to conform the martial judgement, to the Senapati so as to execute and implement the martial laws in forced in Manipur. The portfolio of Senapati was created and appointed for the first time during the regime of Meitei lord Garibaniwaza (1709-48 A.D.) as the portfolio reserved for the royalistic and royal Princes 27 When the Meitei or Manipuree were in contact and ally with the Bretanic military personnel of the (British) East India Company in course of time in 1824 A.D. 28 there were some certain reformation changes,

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27. Ibid., P.8.
especially in the disciplinary reforms in the military institutional reorganization, reformation etc. of Manipuree army bases, military headquarters, ranking designations and arms training with physical exercise trainings. By those days when this testimony of upgradation in the form of the inscribed copper plate was issued, as the literary information, a specially the royal chronicle provides, there were about 8 Batallions with the total strength of about 4500/5000 regular military as army personnel excluding about 8 Majors and other commissioned and noncommissioned army officers. 29 Hence, it may render to show figure of the Manipuree army structural feature, norms and institutional manner which were delivered by army pattern of the Manipur levy”. Manipur Levy was under the training instruction of the Captain F. Grant as the Commissioner and Lieutenant R.B. Pemberton as the Assistant Commissioner of the Levy from 1826 to 1827 A.D. 30 On this later date the Manipur Levy was about to abolish but totally abolished the British system but reestablished in 1835 A.D. 31 under Manipuree’s own way.

Even though the legend of the copper plate inscription did not directly put forth the account of the history of “Manipur Levy” on the regular military force of Manipur, broken up in 1891 A.D. and the military administrative affairs to peruse vividly before the eyes of the hunters of old culture it can be extended to the Manipuree military administrative account from this single word of “Senapati” for the written up regular military history of Manipur, if the mental faculty of study be set to the attempt with on bit of inspired inclination to draw up the

30 Dr. L. Chandramani Singh, Manipur Itthas (Imphal 1970), P.38.
31 Ibid., p.203.
military historical information with comparative justification will lead to find desired aspiration.

VI) The legend of this inscription is hitting to this bull’s eye – “ARAMBA JAYA SINGH MANAO GHANA SINGH ANIMA PU . . . . TEMLHAL TAKLKHABAM SANGKHUBADA TIL HALLE”, meaning – “both Arambam Jay Singh and his younger brother Ghana Sigh were granted to join the office of the higher status named Khabam Saikhuba from their prevalent lower grade office of the Tuhal by the promotion of upgradation”. The office designated as Tumkhal belonged to the lower graded officers which mainly worked and laboured by sanitary and manual earth work in their official duties as prescribed by the code of service conduct rules of the Manipur state compulsory and voluntary contribution and execution of work participation. So by the regal sanction, the two brothers of Arambam family were enjoyed the promoted status, standard and dignity in state business political administration. Hence this information of official upgradation testimony can show the relation of epigraphy and history in the political and historical aspects and respect.

B) The Social historical aspects:-
1) The above-mentioned legend for general information of the testimony of upgradation not only referred to the political or administrative office under the state government of Manipur but also a section of the people in the total population of the kingdom. With regard to this matter of the social aspects of the Temkhan as a community which had the communal mottoes of sectarian group. The perception of the social institutional nature regarding the Temkhals and correlated behavioural characteristic of them in the Meitei society go as:-
(i) . . . "of the Temkhal (Tengkul) the chief duly is gardening. They also have stoves and make vessels of that material both the phoongnai and Tengkul were originally the slaves of Raja".  

(ii) "This population is coposed of different classes. The principal is the Meitei next the Phoongnai, after whom the Tengkul, the Alyokpa, the kei, the Lou and the Mussulman."

From the above quotations it brings to light that the Temkhal are the people of lower class. These lower class people, as provided by the constitutional code of Manipur and its subsidiary, supplementary and inferred books of Meitei pre-juridence as well as customary an cultic conduct, convention and creed rules were treated as below status, standard and dignity in among the socially standard, recognized and acknowledged Manipuree, viz. the Meitei the Kshetri, the Mussalmans from the regime of Meitei lord Khagemba onward. As prescribed by the code of conduct these below standard, etc. on the lower class people were not permitted to participate in any state games or annual sports met of the standard Manipuree population among whom the Temkhan lower to the status of the Phoonganai, the slave class of people. Hence the statement of the legend for the upgradation of the two brothers flashed the social institutional gradation of the Manipuri society by the time of 1850 A.D. is on the date of issue of the testimony. The broad gradation of the general class and lower class the detail classes has obviously seen in the quotation of T.C.Hodson's book "Te Meitheis".

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32 T.C. Hodson, The Meitheis (Delhi 1981), P.64.
33 Ibid., P. 63.
II) The legend mentioned also many honourable personnel and regardful person more then the most honourable monarch whose sweet name is admiringly graceful with adornment of five words of reverential respects and regards of honours. The others are royalistic princes or royal family honourable personnel are honourable royalist, two respectable ministers, one admirable high ranking governor and two regardfully heads of department and office. From this fact of differentiation of portfolios and posts with social distinctive variation of social status grade etc. It brings to the inductive inference that there were difference of social class and grades according or with regards to the inborn social status of high classness and the work or courage fruit social status of high dignitary. There differences of status and standard are responded the social institutional classes of the (a) Royal dynastic (i) Ruling subclass and (ii) unruling subclass (b) Highly dignified nobleman’s class (c) Marshal class (d) General nobleman class (e) urban/municipality residents class, and (f) General class of rural settlers. Thus the social structure of the Manipuri society can be observed at a glance. From all this information of social history on the date of issue of the testimonial copper plate or its near past and future.

III) The employment of the Bangali-Assamese script in this metal plate inscription exhibited the direction of the socio political and political social changes of Manipur and further shown close contact and relation between the Assamese and the Manipurees through the intermediary medium of the San Ahoms. The close relationship between the Ahoms and the Meiteis was established by Meitei lord Bhagyachandra Alias Raja Jaya Singh (1759-61 and 1763-98 A.D.) in 1765 A.D. 34 He himself had sojourned in the Ahom kingdom for two years as a personnel under the
political sanctuary in the face of the rising power of the Burmese empire under the Burmese political hero Alaung Phaya and his successors. This relation brought in some of the Ahom political and social cultures in Manipur since the regime of Meitei lord Jaya Singh. The political culture can be indicated by introduction of the political administrative portfolio “Rajakhawa” (Rajakhwa in Manipuree) of “Ahom monarchial court in the court of Raja Jaya Singh. The influx of social and socio cultural elements of Ahom into Manipur is proved by the adoption of their alphabetic script by the Manipuree Meitei. Hence the legend of writing script of the legend employ to be source materials of socio cultural ad socio history of Manipur in the contexts of the contrast and relations between Manipur and Ahom kingdoms.

IV) The adoption of insertion or installation or beginning of the Sanskrit words in the legend of this inscribed, such as Shriman Manipura Purandara Shri Panhajukta”, “maharaja”, “Shri”, “Saka 1772 Mahe/mare Kartika Shukta Navami” and “Bado” also pointed to the adoption and adaptation, imitation and borrowing, initiation and embrace etc. of the mainstream Indian culture Especially, from the socio religious culture and linguistic loan. As the language is vehicle of expression of whatever is in the mind as inspired by the impulses of sensation feeling etc, the meitei-Manipuri has their own language of the Tibeto Burman family.


35 Ibid., P.287.
But as the political businesses and religious transactions being the most forceful agents to influence, effect, affect, change and alter the science, art and culture of the human affairs, national phenomenon and social cultivation and harvest or reaping the cultures, innumerable social and socio cultural changes, reforms land reformation were brought up in and out to suit, pursuit, adjust etc. the rolling time. Hence, the exhibited Sanskrit words and sentences in the legend of this inscribed copper plate afford the hints/signs of socio linguistic, socio religious influences, changes, reforms, reformations etc. to be effected in the social history of Manipur during the period at a radius of 25 years plus and subtraction from the date of issue for this copper plate inscription. All these are nothing but each other supplementing, correlative, collaborating etc. materials between the epigraphy and socio cultural or social history of Manipur.

C) **The economic historical aspects:**

The legend of this copper plate inscription contains the materials relating the source of information regarding the economic historical aspects, respects and prospects. The information regarding the economic historical aspects respects and prospects. The information are described as follows:-

(i)” Shrijuta Maharajada Sera Chai Ama kaottuna” meaning “offering one mohur of gold to his highness whose graceful name is adorned with the work of honour”. In this regard it is to look into the matters of the motto and nature of the offering was made, how the gold has been denominated by its unit “: one mohar” and precious metal was obtained whether there were gold mine and how it was smelted and collected the ones as well as sits uses in the Manipuri society. All these will bring forth an economic history of Manipur with special reference to the gold.
From the royal chronicle it comes to light that collection of dust of gold ore is mentioned for the first time in the chronicle accounts during the regime of meitei lord Khagemba and model of write up version goes as

................ Warn Kheisrakpam Khagigee kum Shaka 1545 Ibemma Sana Khoubu Poke II Sana Khonbasum Adugei Hou-e II.

Transcreation into English:-

Royal princes Sanakhomee is born in 1545 Saka (corresponding to 1623 A.D.), the sponsorial year of Wamkhei rakpa Khagee. The gathering of the silts of dust gold (from the river bed) is also started then.

From the above statement of chronicle with regard to the gathering of sidementary particles of drags gold, deposited and the river beds by current of the water in the form of silt or sedimentary ores of gold, as it were prescribed as the natural mineral resource of Manipur it is conceived that the technique and technology of gold smitting, extracting and melting were known to the Meitei. This conception is confirmed by the knowledge of metallic poroperties and metallurgy retained by the Meiteis during regime of Meitei lord Khagemba as shown by the act and fact of boring the barrel of a muzzle/bruch laden gun in 1550 Saka (1628 A.D.) It is further supported, substenciated and affirmed by the facts of the British officers, writens terms of the agreement between the British as the representative of the East India Company and the Meitei as the representative of the kingdom of Manipur and her monarch signed on 14th September and its revisionary explanation of the agreement signed

as the same 41 respectively and subsequent issues of gold coin
currencies from Meitei lord Gourasham, Raja Jaya Singh, Raja
L.abanyachandra, Meitei lord Chourajita, Marjita and Raja Gambhir Singh
also proved the availability of gold elsewhere within the territorial
jurisdiction of Manipur.

As this history of affairs of the economic and scientific culture of
the gold extraction, melting, casting and minting had effected the
kingdoms economy and economic affairs as it were done elsewhere on
the surface of this globe.

The motto and nature of offer and present of gold as exhibited in
the above legend of the inscribed copper plate is the ways of exchange in
the barter system to purchase the grant of the upgradation and to pay fee
to be the eye witnessed personnel of the upgradation. Nevertheless it
was an exchange of the economic currency to harvest what was wanted as
it was the motto and motive of promissionary wins or notes. Hence
needed in an economic history.

D. The judicial historical aspects:-
The legend of this inscription flashes many aspects of the judicial words,
portfolio designations and port nomenclatures as in forced then in
Manipur. From studies of the arts and science of etymology ands
terminology with regards to the technology, typology and tactics of
 technique and style of names and namings, there were many hidden
canceled and ironically inerectingly bearing, ideas, meanings
determination, denominations etc. in Meitei habitual natures and manners

of those cited preceedingly. The provisioned terms of the
designations in the legend is studying under in their legal protests and
legitimized interpretations of some of them are portraying as examples:-

(i) The legend offers as- “Temkhandagi khabam Sankhubada
Tilhalle” hearing Itthe meaning of granted allowed to join or upgraded
from the status and standard of the official rank, dignity and grade of the
Temkhan scheduled class welfare etc. governmental institution to the
higher status and standard of the departmental rank dignity and grade of
the khabam classy general class welfare etc. governmental institution or
departmental office.” In this regard this upgradation has to be authorized,
authenticated and recognized by the empowerment of law of Manipur
kingdom on the monarch of Manipur. If such empowerments not
obtained the grant to the higher grade is just like a certificate without the
signature of the authority concerned. To speak it is a legitimaization with
the registration under the enforcing judicial cods of lower adopted under
the provisions of the constitutional article. In a monarchical dominion the
king was the constitutional head of the dominion. Hence his grant for any
kind of development welfare, improvement etc. was highly appreciated
by the judiciary and juristic cerencellous. Therefore, this copper plate
inscription as it were the testimony of grant for promotion with the option
and at will of the Manipur monarch can be treated as a lawful land legal
document. Such documents are the remarkable information in the judicial
history of Manipur when she was saving as an independent, autonomous
and sovereign kingdom.

(ii) The portfolio “Wamkheirakpa” denoting the governor or
administrative head of the urban sub division of Wamkhei, the south
eastern portion of the urban area.
As he was the administrative head or administrator of his sub division he was empowered to rule some arbitration cases in the cases of the dispute in his territorial realm. But he was a juro of the honourable cheirap supreme court of Manipur, sitting at the head of counselors seatings on the left side proscenium of the chief justice 42 whose preseating seat was retained at the center of two left and right proscenium of the cheirap supreme court. 43

As all the governmental officers of monarchical kingdom of Manipur were nobleman like Minister, heads of departments, etc. Cheiftaine, like commander is chief, Generals, Majors etc. Justice in their respective estates, urban sub divisional domains and political divisional (rural) realms, juroes of the supreme court [or learned principal justice of kuchu (king) court, Pacha/Paja (females) court and Top Guard or Top Guard (military) court), heads of offices, families, sub clan and clans as well as other socio cultural heads in the socio cultural affairs and business they were to work or execute the allotted duties, functions etc. at least in the three tier system of by deligation and allotment of regal powers. Therefore, they were to carry the burdens of the judicial and legal administration in general and arbitration of disputes in individual confrerments.

So from the nomenclature of the portfolio of Wampheirakpa alone can draw out almost all the legal system and judicial administrative heritage which is needed most to construct a judicial history of Manipur.

(iii) The literature of this inscribed copper plate also put forth the portfolio of Angoupanba, denoting the Angom Clannish chief or the clannish head of the Angom. Regarding the judicial and legal norms of Manipur Angoupanba was none other than the most honourable chief justice of the honourable cheirap supreme court of Manipur. The honourable supreme court titled as “Cheirap” a derivative of “Cheirak” (Penalty’ punishment)” was established, instituted and introduced as the supreme court above the authority of the keechu (Monardch’s) court by Meitei lord Garibaniwaza (1709-48 A.D.) 44 He constituted the jury of this honourable court consisting of 64 jurors 45 presided by a chief justice. The portfolio of chief justice was appointed the angoupanba by the Meitei lord Garibaniwaza so as to reform the dictatorial judicial system to a democratic form of judiciary. 46 Even through the juroes had the bestowals of legal powers by the provision of the Manipuri constitutional code and the distinctive and peculiar influences run the monarch to handle this decision on resolution the Angoupanba was the axis of the Honourable Cheirap Supreme court.

From the above facts it brings to light that the portfolio of angoupanba or the learned chief justice is one of the most important figures in the legal history of the Manipur judiciary. So without having the knowledge of him no judicial history after the regime of Meitei lord Garibaniwaza will be successful enough to deliver or propagate the actual, factual and appropriate informations to keep in the judicial legality and lengalistic judiciary.

44. Ibid: P. 6.
   But jin actuality it is found only from 56 to 60
(iv) The legend of this inscribe copper plate also mentions- "Sana San Anina Wakheire" carrying the sense on meaning of the payment of fee in the time of two San (half a mohar) of gold for the final decision. This payment, as the legend gives, is made for Wakheiba (wa = the problem/situation/condition, etc.; Kheiba = to bring/make to end/solve etc.) and the "Wakheiba" is determined as the court fee, duty or tan/rent/revenue or witness fee etc. in the legal literature of Manipur. Hence this payment of duty is made for the purpose legal justice and collected for the judicial revenue as the present courtfees in the tune of gold install of present payments of currency, revenue stampand other stamps affixed or printed for stamp duty.

From the above facts is brought in the light of judicial view that the kingdom of Manipur had also the tradition of payment of court fees, especially, popularly, preferably, etc. to make in kinds. Hence the close relation betweens the legal history and the epigraphy is boldly shown by the legend of this inscribed copper plate. Honeydews secreted from the reverentially glorious feet of the even auspicious united figures of adorably celebrated with the drink of the vector this coin is issued.

**Study of legend of coins:-**

The coins and other currencies in the form of provisory affidavits are the instruments of exchanges for various articles, commodities, goods, merchandises etc. in different affairs of human acts, activities, deeds, performances, participations etc. like private and public, individual and social, in single and mass businesses, trade and commerce and professions, revenue at taxes etc of all respects and several aspects.
All these are rendering for the substance, subsistence, retainment and substntiation to enlive/vitalize or endure/ exist or grow/originate up etc survive/ or atone, amend, etc the time to time needed and timely necessitated essential demands urgent claims, insistent and peremptory requests, of the time factors in the political, social and economic fields in relations and with regards to the socio political, and socio economic affairs and respects of the country and the mainly society. As the wealth, treasure and property are the sources of energies, powers etc. to be transformed in acts, actions etc. and money is the manifertation of the three sources as swell as money is used in the guises of coins and paunissory affidavits.

3. **The inscribed/depicted coins:-**

The first issued gold coin of Raja Jaya Singh (1759-61, 1763-98 A.D.)

The gold coin is circular in shape and has the size of 28.5 mm in diameter and weight of 12 grams. The inscription or depiction is made on the both obverse and reverse sides of the coin in the Sanskrit language and with Devanagari script. No trace of its possession and preservation is yet found but the prescribed depicted legends go as :-

i) On the obverse side.

Shrimana Manipuresvara Shri Jaya Singh Nripavararya Saka 1691

The reconstructed version :-

Shrimana Manipuresvara Shri Jaya Singh Nripavararya Saka 1691.

Translated version:-
When respectable Jaya Singh was swaying as the most honourable lord (fulfiller of all the aspirations) of Manipur it is issued in 1691 Saka (corresponding to 1769 A.D.)

ii) On the reverse side.

Shrimadradtha Govinda Padaravinda Makaranda Madhukarasya.

The reconstructed version :-

Shrimat Radha Govinda Padaravinda Makarainda Madhukarasya.

The transcreation into English:-

When the author, the devotee of self surrendering lone is in the bless of delighting the heavenly, these are treated as the media of exchanger in the trends and norms of monastery materializations under the financial and economic transaction accounts. Thus, the coins and other currencies are recognized and acknowledged as the physical and materials agent or financial regent or exchange of demanded as the essential desired/, required one for the retgainment or regeneration or to bring out and set up anything in the sphere of the social beings.

**Epigraphical Nature of coin.**

The coins and promissory currencies, specially of the kinds made on durable textures have the depictions on the features and style of inscriptions on one side is also treated as or admitted into the species of the epigraphical antiquities. The legend or the symbolized by letter of the depiction on the coin may be of long ones as “I promise to pay the bearer the sum of ten rupees” or short style as”........(DASA P;URAYE)” in the tune of the denominative value of the coin(०) or the shorter form as “(SHRI/SHREE)” in the pattern of connotative inclination to some purpose or the shortest feature as” of the author’ authority of the coin.
All these forms of legend or any one of them are meaning one other interpretation to the mind of the holder of the coin currency in the same, motive, manner nature etc. of the epigraphical antique or antiquated epigraphical material.

In pursuance to the above cited state of affairs of the epigraphical features and phenomena, the legend of coin, according to its content can collect historical information related or correlated to the political, social, economic, judicial and their allied histories of the country, nation, tribe, coin, remarkable and dignified person. It is because of fact that the legends of the depiction on the coin has furnished the informations regarding the date of issue of coin, name of the issuing authority specially the king nomenclature of prevailing adopting era in the land, the denominations, entitled to the coin in term of the value, socio political, socio cultural etc. aspects and respects of the land and people as display by the depicted letters and their alphabetical kind, figure and cursive, general and popular writing style, techniques, model etc. linguistic fashion, lingual kind, vocabulary tradition etc. of the land and people of the particular area as well as the related status, standard and other social aspects and respects of the society affairs. For finding out the true and correct states of affairs in conformity with correlative, co-operative and co-ordinative backgrounds, under ground and open ground ideas, material cultures, cultural, examination and post-mortem are highly essential in the port and present streams, currents and waves of cultures, customary heritages, traditional creeds, conducts and conventions of the different phases stages and phenomena of the society land.
The study of the above legend:-

The legend is to be studied as usual in search for the relation between the history and epigraphy. Hence, the following accountable points under the different historical aspects and portrayed as:

(A) **Political historical view:**

i) The legend of the obverse side of this gold coin furnish as the issue of this coin as “Saka 1691” meaning in the 1691 year of the Saka era. Regarding the date of issue of this coin, the definition; origin and account of the sake era are left out and only the conversion unit to the Gregorean/Christian era or the difference between the Saka and Gregorian era is taking up as 78/79 according to the given Meitei Lunisolar month. Hence the coin was issued in 1769 A.D. Meitei lord Jaya Singh alias Rajarshhi Bhagyachandra, Kartta, Cheengthangkhomba, Nungnangkhomba, Cheengshangkhomba] had reigned two times, i.e. 1759-61 and 1763-93 A.D.s. The issue of the coin is during the later tenure of kingship.

ii) As the legend exhibited the reigning king or the authority who was holding the political power or the administrative head of the kingdom was Meitei lord Jaya Singh. This provision kingship held by honourable Jaya Singh is retained by the words Shri Jaya Singh Nripavarasy “meaning in the kingship or tenure (of office) of kingship or reign/regime of honourable Jaya Singh”. Hence the coin identify the ruling king on the date of its issue, which is the most desired information of the political history in finding out, confirming and affirming the ruling monarch of Manipur in the year 1769 A.D.

iii) On the political points of view the Meitei monarch were highly and belovely respected as the divinity or divine as entitled to be the ownership of the theory of the “Divine Right of Kingship”.
To the much more, Raja Jaya Singh was the first king who embraced the entitlement of the royal title- "Shrimana Navipureevara", meaning "the most honourable land or divinity who fulfils all the aspirations of Manipur. Meitei lord Jaya Singh from his assuming the title of "Navipureevara", means the deity of Manipura" was the first and foremost monarchs who introduced and applied the name Manipur to this State probably in C 1769 itself.

B) Social Historical Aspects:

i) The legend on the obverse side of the coin affords the date of issue of the coin in the saka era as cited above in the "Political historical view”. The saka era is conventionally described as introduced by the kushana emperor kaniska (78-120 A.D.), established to commemorate his accession in the same year of the year of commencement of the era. 49 The saka era is running with the solar year. The Meitei who are the follower of the lunar year adopted the saka era during the regime of Raja Jaya Singh 50 probably 1785 A.D corresponding to the Chaitanyakabda (the era of prophetic chaitanya) after reformation to the era lunisolar year. But the started to date in this chronological Saka era since 4 years after the accession of Meitei lord Pakhangba [(33-12 A.D.). Legend] Just from the

   II) T.S. Ramalingam: History of Indian (Madurai-TSR Publication-upto 1761:
       P. 89.

commencement of the era i.e. 78 A.D. itself. The possibility of the immediate adoption is beyond the measure of the archaeological principle but still now the saka era is use in Manipur in among the astrologers and astrology.

ii) The legend of this gold coin is written in the Devanagari script. This script is hybrid of the subbranches of the Northern Indian, central Indian, eastern and northeastern Indian branches of the Brahmi or Asokan Brahmi. The first and foremost monarch who adopted this script was Meitei lord his Majesty Garibaniwaza (1709-45. A.D.) as shown by his belmetal coins of different shapes, sizes, legends and dates. The alphabet is the older one which retained prior to the introduction of the wardha style of Devanagari alphabet to be recommended as the alphabet of the Indian union or British India.

iii) The legend of this coin is written in Sanskrit language as vividly exhibited by the legend itself. The Sanskrit is the language yielded from the Prakit language (the indigenous speech), which is presumed to have been flourished as the lingua/franca of the primitive Indian people until the arrival of the Aryans and established their settled life, carrying their nomad life by about 1000 B.C. with the admixture of the primary language of the Aryan.

53 Written as, , etc. but the Devanagari alphabet prior to this Wardha/Vardha style is written as Na, etc.
This process and phenomenon of mixing the Prakrit vocabulary and Aryan language was called purification etc. or "sanskrita". This posterior stage of mixing of indigenous Indian Prakrit language and Euro Caucasian Aryan language is witnessed by the Indian language Pali, the vocabulary in which the Buddhist "TRIPITAKA" was written for the first time. The Sanskrit was conventionally and popularly treated as the language of the Aryans, especially for the scholars, academicians and scholarly and scholastic intellectuals. The universally oldest book Rig Veda and its subsequent Vedas are written in the Sanskrit language and hence the Indians appreciate it as the language of the divine beings and divinities. The introduction and adoption of the Sanskrit language in Manipur is formally attributed to the achievements of Meitei lord Garibaniwaza as seen in his coins. Meitei lord Raja Jaya Singh followed the prints of his grand father in this respect of adoption. So it is an evidence of the history of the linguistic study and survey of Manipur in the aspects of socio linguistic heritage and linguistic cultural history of Manipur.

To speak the truth it is valuable material and source of information with regard to the social history, especially in socio cultural and socio linguistic heritages of this land.

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The adoption of Sanskrit prefix words of honour and respectable title to the name and retention of the Hindu Indian culture of religious thought and philosophy of the king as the incarnation or part and parcel of God are obviously reflected from the legend on the obverse side of the first gold coin of Raja Jaya Singh. The manner and nature of such prefix as shown is “SHARIMANA MANIPURESVARA SHRI” meaning “The most honourable godhead of Manipur, respectable” Even though such honorific Hindu title or prefix and suffix was introduced and inaugurated to use by Meitei lord Garibaniwaza55. It is the evidence furnished by the legend of Meitei lord Jaya Singh's coin for the continuity of the culture, which is still living as a traditional inheritance.

This materials information of the social and culture histories can not be set aside by any social and cultural historian.

The legend on the reverse side of the coin under study reads as-“Shri madradha Govinda Padaravinda Madhuranda Madhukarasya,” bearing the meaning, ‘when the author is humming like the bee to such the nectar of bliss saturated from the gloriously divine feet of the even pervadingly elaborated Radha and Govinda in the heavenly union of paradise’ is the most important evidenced materials regarding the socio cultural, socio religious and religious cultural histories of Manipur.

The divine lord Govinda was installed on the altar as the State and royal
dynastic, especial the ruling family god of Manipur in 1779 A.D.\textsuperscript{56} and
Raja Jaya Singh devoted and offered even the throne of Manipur to this
divine idol and declared the divine Govinda as the king of the kingdom of
Manipur.\textsuperscript{57} While Shri Brindavana Chandra and Ramaji Pravu were
offered the designated portfolios of the Jubaraja (crown prince) and
Senapati (commander in chief of army) respectively. \textsuperscript{58} It is also put forth
that this sectarian section is inclined to the Madhurya kind of Prem
Bhakti (self surrendering love of the almighty in devotional essence)
based on the scriptural account of Shrimad Bhagavata and hence, it is
titled as Bhagavata Dharma (Religion of the Bhagavata) also.

From the above facts and circumstances as referred and inferred from
the legends on the obverse sand reverse sides of the coin it comes to the
point that the coin gives lively evidence and information of the social
history during the reign of Raja Jaya Singh i.e. a period from 1798 A.D.

C) \textit{Economic historical aspects}:-

The inscriptions on the coin do not prescribe the value or
denomination of the coin directly with its legends. As it is a coin, even
not describe the denomination before the eyes; it has some economic
value in the conventional motto and motive. As it is a coin of precious
metal, the gold, the economic measure with regard to its value is fixed
according to the time factorial monetary valuations.

\textsuperscript{56} Lm Ibungohal Singh and N. Khelchandra:Op. Cit. : 133: Manipuree Devalaya.
\textsuperscript{57} L. Mangi Singh and Grantha (Imphal 19...): P
\textsuperscript{58} Shri Ranahal Guneshwar: Manipur Gouragovinda Nirpan (Imphal 1998):P 174.
In consultation with the provisions of agreement between the East India Company and kingdom of Manipur on 14\textsuperscript{th} September 162 A.D. and its subsequent affidavit or rectified agreement of 1763 A.D. (mentioned elsewhere above) the value of this coin to be found out in the then agreed foreign exchange credited value in the Anglo India fundament. The value as per referred explanation of the precious agreement was in shale Rupees twelve \textsuperscript{59} in 1763. A.D.

Again, in weight measure of the said gold coin which is rounded under study as provided is 28 mm and 12 gm\textsuperscript{60} Hence it will reveal the socio economic and economic conditions and positions of the time, in the range of 20 years prior and posterior to the date of issue of the coin (1691 saka i.e. 1759-60 A.D.)

D) \textbf{Judicial Historical Aspects:-}

The legends of the observe and reverse sides of the coin and understudy may be treated as the sproclamation of the government of Manipur headed by the monarch by the personal name of Raja Jaya Singh minted and issue the circular gold coin for general and special transactions of exchange to use as an instrument of the monetary give and take or exchange business and affairs to enhance the trade and commerce of the kingdom's economy in public interest. It is further less explanatorily notified for generalization of the adoration of Radha Govinda as the State religion of the Manipuri kingdom even not issued separate declaration.

Even though the Meitei monarch did not referred to any law or the custom code of division of labour participation\textsuperscript{61} in any of the judicial
matter for administration of justice, he started to try a critical question of demand as the referential merit, evidential quanta of the genuine and witnessed affidavit of validity for the validations and vague of the period of the case. The first referential judgement was made by Meitei lord Raja Jaya Singh in C. 1790 A.D. 62.

With regard to the issue of this coin, it is dated in 1691 Saka (1759-60 A.D.) and certified by the name of the monarch as “Shri Jaya Singh Nrepavarasya Sake 1691” to prove the genuine of the empowerment of the coin to be the public promissory currency for general etc. use. Hence in the eye of law this coin is a legal document to satisfy or get rid of the public want in the monitary system of circulation with judicial protection.

The general information given off summoning the public opinion to the effect of the governmental policy of the change of the State religion for the devotional worships from “Shri Rama” to “Shrimad Radha Govinda” was render by this coin for the first time prior to the event of sculpturing and installing the idol of divine Lord Govinda of Manipur 63.

This coin as its legend on the reverse side depicted the two words as “Makaranda Madhukarasya” meaning “when humming like the bee to such the nectar of the bliss” are intending, in the framework of law to seek the approval of the proposed State religion by the public, specially, the general class people in the legal formatting trend of issue of coin.


63. Ibid: Pp 129-30 and 133:-The idol was sculp;tured in 1776 A.D. and installed in 1779 A.D.
From the above finding of study with referential and related events and ideas it is evidenced that the legend of this coin produces the basis and radial attitudes of judicial heritage of Manipur in the indirect expression of the legal point. It is because of the fact that the judicial codes and law of Manipur were tempered and atoned by the religious faiths and beliefs. Almost all the social affairs, political business and economic transactions to be judged in civil or criminal jurisdiction of law were to be referred to the religious matters. Therefore, the legend of the coin may be referentially comparable to the lord Vishnu or Chakrapurusa image depicted coin of the ChandraGupta II or Vikramditya (380-413A.D.) of the Indian Gupta dynasty. In aspiration and conception of depicting the identification of imperial or regal worshipping diets. Both of them had the authenticity and authorization of information related to law or judicial history.

4. Inscriptions associated with Engravings:

The inscriptions of epigraphical portions of engravings have their own historical values it were possessed the properties or capacities by the other items of the epigraphs. These are to be studies as it were found in the inscribed manners and natures with relation to the engraving figures etc. If the epigraphical statement is not related with the meanings or interpretation of the symbols, figures etc. it is to be understood that the inscriptions and engravings were not in simultaneous work of the scribe and the engraver. With regard to such combined art and following specimen is taken for study.

64. Shatruughma Sharan Singh: Early coins of North India(New Delhi 1948): Pp 170-72:b Plate No. XXXVIII.
The stone engraving of Khoupum:

The stone engraving of Lengbang village, Khoupum tampak is in associations of engraved figures of various symbolized natures and intermingling inscriptions 65. The portions of the intermingling inscriptions were found in four places of the engraved surface of the flat megalith66. The legends of the four inscribed places go as under. 67

1) The 1st place - Ipage Mamimdi Shri Humlenam.
2) The 2nd place - Thaina Ipa Ipugi Haktagi Irambani
                Ipugi Mamindi Shri Chaithum Koui
                Adudagi Imana Amuk Ibani.
3) The 3rd Place - Atomba Naga Shri Gogilam Kabui.
4) The 4th Place - Shri Gainilumpou Nagana Kaona Ibani
                Sam Khoubum Kumja puna yembane.

The reconstructed forms:


66. Ibid: P. 18
Transcreation into English:

The legend of the inscription is written in Bengali script/alphabet in the common language of Manipuree. The transcreated meaning goes as:

The first - My father’s name is respectable Hunglingam.
The second - It is the written form retained from the days forefathers.
   The name of my grandfather is respectable Cheithum.
   Then my mother wrote again.

The third - Atomba naga alias Honourable Gogelong Kabui.
The forth - Honourable Gainilungpou Naga writes it in the forgetful mind. Address Khoubum and it is also to be mentioned that the figures are drawn by Kengjapui.

Study of the legend:

The legend is interpreting the identity and identification of the inscriber of the inscription and the sketcher of the drawing to be engraved on the stone surface. So the author and co-author of the epigraphical portion and engraving portion were respectively honourable Gainilungpou Naga and Kengjapui of the Koupum village while the engraver was Atomba Naga alias honourable Gogilang Kabui of the same village as the legend expresses and afforded.

By keeping mind on the points of the legends of the first and second places with their succeeding consecutive legend of the third place and these three legends have closer relations and the legend of the fourth place is appeared as to be the later addition by the two persons cited above as the author and co-author of the engraving.
Even though the legend is of a later date and has little effect in radiating general historical information it may be treated as local ethnic cultural and cultic measured and measurable of the human beings in the same scale.

A) Political historical aspects:

The legend as a whole does not mention any kind of information regarding the aspect of the political history either in general or local views. But when cooperative study is taken up with reference to the symbolic figures engraved in the same plan, pain and atmosphere some sort of idiomatic message can be drawn up as:

As the gun, spear and saber are meant for the war and battle or to hurt people physically, the author of both the engraving and inscription being one in Atomba naga alias Gogilang Kabui, he indicated some past events as the legend of the second place expressed as “Thai-na Ipa Ipugee Haktaktagee Irambani” (It is written since the time of my ancestors/forefathers).

By keeping the Kabui tribal movement against the porter free utilization system against the British government of Manipur in 1931 and destructions of the Kabui villages and massacres at different kabui villages during the Khongjai Lan (Kabui rebellion) of 1916-18 A.D. These political movements and other older struggles in which the engraved pictures of the weapons.

B Social historical aspects:

The legends of inscribed portion of the khoupum Lengbang engraving are containing social historical information to some certain extents. That information is studding within the social historical framework as:
i) The author Atomba Naga alias Gogilang kabui is introducing his father and grandfather by names which their physical bodies and appearances sustain during their life times. The names are Hunglingam and Cheithum respectively. The author is keeping these names of his relative or two proceeded persons in the upper consecutive order of his blood lineal geneology on the engraving so as to keep; them in memory or to remind the spectators, viewers and visitors of the engraved stone the existences of the two persons in different generations to bring forth his existing life. It is in the social norm in a society, which is following prevailing the rules of the paternal system of domestic affairs.

Thus this short note gives the information of the internal structural and institutional nature of the Kabui tribal community as the paternal community in which the father is the head of the house hold, family etc. and man has higher position in the community.

ii) The kabui tribe of Manipur have their own language even if not substantial by their own alphabet or script prior to C.1960. On this date the kabui had raised an inscribed stone written in their own script known as Anji Hela (the alphabet of Anji) and language at Awangkhul, Nungba, Tamenglong district. The legend of the inscriptions writes and reads as – “LANGBANGHOU KHULLOMEI HAIPEI CHAMPEI LAIPBUTHE” means “The site of the village gate is the shrine of fire place of the divinely great grandmother Champei, the bestower of good harvest in hunting fishing etc. 67 But why the author of this inscribed portion wrote in Manipurelanguag is the question to be studied as the expression of thoughts and ideas are to communicate and impart that the aspiration is, the author wants to make to understand what he was writing to the viewer or the person who reads it.
So he has to write inscribed to the language to be known to all the people of Manipur i.e. to employ the linguafranca of Manipur. Thus this inscribed portion of the engraver stone of khoupum Lengtbang indicate the lingua franca or the status of the Manipuree. This information not only throws lights on the lines of the linguistic socio cultural aspects of Manipur but also legal sanction of the status of Manipuree as the lingua franca of the Manipur State in both the socio cultural and socio judicial histories of Manipur.

iii) With keeping views on the mixed up or compose nature and manner of the engraving figures of material cultures and cultural materials in respect of the kabui political, social, socio-cultural and economic heritages and inscribed legends at different places, the total entire portion of the legends provides the portrait lights to show a short portrayal of kabui social and cultural history to be perused with a flash of light as a glimpse of only a glance because the engraved figures are

(1) Human footprint of life size, (2) Head of buffalo (two nos.), (3) Wine pot (two nos.), (4) Gang, (5) Symbols (two nos.), (6) Counting lines, (7) Spear, (8) Sabrte (two nos.), (9) Gun, (10) Human figuration of lines, (11) Horse like animal figures (two nos.), (12) Horse like animal with rider in hunting scene, (13) domestic fowl, (14) flower, (15) Wine drinking cups etc. These figures may be treated as illustrating means of expressions of thoughts and ideas as the author states as written by his another or by the later substantiated additional author. Hence, these two lights on the various aspect of the kabui tribal ethnical lives. To speak the through there are the essential information for social history of the kabui tribal people.

C) **Economic historical aspects**:

As cited above the legend, the true epigraph does not sustain any kind of economic account. But as aforementioned in the preceding “Social historical aspects” the information of economic historical information can be collected indirectly through the illustrative line pictures figures. To exist line as a man of vital being food and drink are needed to sustain vitality. As the author states it is written in the true states of pictograph or ideograph the wine pots and cups indicated that people use to drink wine in any kind whether of nourishing one like fermented beers or intoxication like distilled liquors. Regarding the preparation of wines, the rice is also the staple food of the peoples of Manipur. As the economy or economic aspects is the collection, charesting, procuring materials to subsist the livelihood of the human being foodstuffs like rice, meat, vegetables etc. are all economic items. Again from the hunting scene the gathering of meat for food is casted out. Hence, this engravingly inscribed stone renders some services link the respects of information for the socio economic and economic history either of local or entire Manipur.

D) **Judicial historical aspects**: 

As the legend of this partially engraved and partially inscribed stone is certified by a villager of the kabui ethic men both the inscribed message information and the engraved illustration with regards to their tribal, creed, customs and conventions it may be treated as a certified legal documents record in relation to the kabui hill and plain people even if there are some differences and variations due to the ecological and environmental conditions, positions, situations etc.
The concluding observation:

From the above facts it is observed that the stone engraving associated with the inscription and the attested by three persons by giving their signature by names lying at Lengbang, Khoupum valley, Tamenglong district provides some informations regarding the kabui ethnic peoples, one of the India governmental recognized 29 scheduled tribes of Manipur and the information can be put up as the materials for selection, choosing up, consideration and picking up the appropriate qualified, merited, genuine and authentic material for furnishment as the historical materials after justification with the comparative and contrasting scientific and systematic studies.

General Observation

A good scientific history is depend upon the materials contained and sources of the historical materials. As the epigraphical historical materials on the information are conventionally treated as the genuine and factual ones or the eye witnessed evidences, the relation of epigraphy with history is very closed.

The above exhibited items of epigraphy are just examplefied specimens to show the heritage of epigraphy in Manipur. Almost all the legends of the epigraphical items have the contents of all kinds of history so far concerned to the land and people of Manipur since the art of epigraphy was planted in Manipur. The unshown and undiscussed places of the epigraphical Items have follow the same suit or each and every of the has suited contents, properties etc. of the examplifiedly exhibited ones even though some shortages want in one aspects types of history.
But there is no epigraph, which has no information of history nor its any category for local, communal, tribal, ethnic group, national or international standard level. For this statement of general observation and epigraphical piece found and retaining in Manipur is exemplifying here under:-

1. Name - A JAPANESE AMULET


3. Donor or Donated Person- Shri Leishang Chaoba, Ex-SOC(Scout), Shingjamei Makha Leishangthem Leikai,


5. Particulars
   
   i) Shape - Oval form.
   
   ii) Size -
   
      a) Lengthwisely-2.20cm.
      
      b) Breathwisely -1'.50 cm.
   
   iii) Weight - 3.90gm.

6. Texture - Copper (Cu)
7. Discovery site  - The Langol chign village name Kabui
village Tarungkhol on the southern range of the hills, P.O. Lamphel
Post, P.S. Lamphel Police Station, Imphal West district, Manipur

8. Mode of exploration - Unearth model when digging for making
kitchen garden.

9. Explorer - Kamei Keisheng Rongmei, Langol
Tarung Kabui village, P.O. Lamphel Pat, P.S. Lamphel, Imphal West, Manipur.

10. Time and date of Exploration - 6 a.m. of the 1st Apr, 1965.

11. Facial particulars
   i) Obverse engraved of the image of Budha.
   ii) Reverse inscription.

12. Consultants
   a) Japanese scholars under J.N. University
      New Delhi, India.

   b) N. Khelchandra Singh, Uripok
      Ningthoukhongjam Leikai.

   c) A. Herangou.

13. The legend on the Amulet ⁶⁹ - The legend is inscribed in the Japanese
script (alphabet) in Japanese language. The transcribed legend of the epigraph is not found
and only the translated one into English is published. The Japanese research scholars
serving in the Jawaharlal Nehru University, New Delhi rendered the translation into service.

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⁶⁹. Leishang Chaoba: Japan Lanna Shirakpoa Korigee takman Amagee Waree
(Impohal 1993):
The English translated legend:

The "Ten verses of the 'KANNON' (The goddess of Mercy)" for prolonging the life The Goddess of Mercy save us, Buddha, we are with you. There is Buddha involved in the cause. There are Buddha, his truth and his priest in karma, karma always request me to be pure and honesty, in the morning, I pray the Goddess of mercy, In the evening, I pray the Goddess of mercy, Following the heart I give a prayer, And never deviate from the heart."

The legend is on the amulet worn by a Japanese armed personnel who arrived and died in Manipur, probably in 1949-44 during the course of the 2nd world war (1939-45) in the surrounding area of the present Langol Hill Tarung Kabui village where the amulet was unearthed at 6 a.m. of the 1st April 1965. This amulet is said that any one who wears this or such alike amulet will not be hurt by bullet. It is observed in accordance with the belief that the Japanese two aircraftmen or flight officers who flew on a Japanese monoplane over the Imphal area for an air attack on the Koirenggei air field, the then occupied by the military force of the allied force in 1943-44. They were inspect and checked by the troops of the Alied force and they landed the plane, burnt it down and they themselves concealed with the advancing in nightfall. Hence this amulet is expected to have been worn by one of the two Japanese aircraft personnel.

The contents of legend and the related coincided and subsequent circumstances reveal that the amulet and its legend are to be discussed and studied in the Universal context as the international law bids both the countries, viz Manipur and Japan which are foreign to each other.

Because of the fact that the contents of the legend are in the traits and trends of sermons of the Japanese Buddhism and Budhistic faiths, the amulet and its contents in the form of a legend of epigraphical nature are the properties of the land and people of Japan. Hence the donor of this amulet donated to I.N.A. Museum, Moirang had obtained an affidavit of the ownership of this Japanese amulet from judicial magistrate, Imphal on the 16th September, 1980.  

From the above facts it is brought that in the search for the accounts of the Japanese amulet it is found to have been related not only to the local and regional areas of the Langol Hill Kabui village and Manipur State but also to the India and Japan. Hence it is to understand that the Japanese amulet explored in Manipur is an information to be effected in the histories of the world war Indian participation and the Manipurees sufferings, destructions of houses, buildings etc. and devastations of town, villages etc. in the war period as the different places of Manipur were happened to be the battle fields between the allied force and combinedly allied forces of the Japanese army and Indian National Army. The legend of the Japanese amulet is also another important information with regards to the political, social, religious, cultural and more especially the religious aspects of the Japan and Japanese. 

Another example of epigraphical study of Manipur be sprung up to the international and national levels are the remains of the coin currencies of the British India issued during the British, paramountcy in India. Almost all such remainders of the coins are depicted the picture of

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73. Ibid: P. 5
the British authority. Such as Queen Empress Victoria, king George V, etc. and have legends on the both sides in Roman alphabet and English language 74 These coins are also have followed the same suit of the Japanese amulet.

Epigraphical records of Manipur are ready to render services and provide needed informations for any category history within the sphere of Manipur. But the historians or the students of history are not ready to study, collect and draw up the informations what are wanted for a systematic and scientific history of any category. It is because of the facts and finds that the epigraphs are mostly inscribed, depicted and engraved in the antiquated and archaic script and classic and classical language, old fashions, creede antique, etc. to be dealt with the antiquary. To collect the epigraphical documents and to study with the reference to the antiquarians are not easy but hard work is always required and essential. But it must be born in mind that to do something is not easy and so if it is to bring out a good text of history in any of it category the evidence and informations are highly appreciated. Hence practice with hard work will make everything perfect.

74. Shri Manggol Singh: Prethibigee Anishuba Lanjao Amasung Manipur Party