

## **Manipuri Language and its influence on the Manipuri Community**

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### **(Abstract)**

Both speaker and listener are involved in the process of communication of a Language and it is said to be social phenomenon .The main fact is that both speakers way of saying and listener way of understanding are important. And every communicative event is directly or indirectly linked to any social event or context or that type of situation. Both time and place of communication play a important role along with the its social context.

The traditional Meitei language has given rise to the Manipuri languages origin . This language is used since ancient time is proved by its use in the speech of prominent people , or legends .Moreover this language is also used in the articles and the songs which are found from ancient times. Since, Manipuri language is an ingredient part of the Manipuri society and culture; and itself maintained the societal and cultural values of the Community. Thus in this paper we tries to focus on the socialization pattern and cultural values of Manipuri language which are seen in the Manipuri Community will be discussed.

**Keywords:** language, social, culture, influence and values.

## **Manipuri Language and its influence on the Manipuri Community**

### **Introduction:**

Both speaker and listener are involved in communication of any language which is a social phenomenon . Both the way of speakers presenting and the understanding power of listener play an important role. , And every communicative event is directly or indirectly linked to any social event or context or that type of situation. For every communication act there is a relevance to social situation and is universally accepted fact.

The traditional Meitei language has given rise to the Manipuri languages origin . This language is used since ancient time is proved by its use in the speech of prominent people , or legends. This language plays an important role in the life of people of Manipur and also has its own cultural values for its community. We will discuss here the values of the Manipuri language in the life of people of Manipur.

### **The Manipuri Community:**

A group of people having same common values or who are living in the same area form a community. The importance of relation can be understood from the people of Manipur community as they are joined with each other by special bonds of relation The words ‘Mee’ + ‘Atei’, ‘Mee’ means ‘man’ and ‘Atei’ means ‘other’ gives rise to the name Meetei .This is a

mixed lot of people some are Meeteis .The Meetei include Mangang (Ningthauja), Luwang, Khuman, Angom, Moirang, Khaba-nganba, and Sarang-Leishangthem', Manipuri Bramhins (Meetei Bramhon), Manipuri-Muslims (Meetei Pangals) and Lois (slaves or dependent group of Manipuris i.e. Manipuri SC) etc. The main tribes are Mongoloids, Australoids, Austro-Asiatics, and stains of Caucasoids, among this the Mongoloid are very important . The Manipuri people are the pillar for the Mongoloids. They originated from the *Kuki-Chin* group of the Tibeto-Burman family of the Mongolian race. Among them are also found some of Aryans and other blood groups which have mixed with the people of Manipur . Different groups of people came and settled here due to its location and also because of political and social interations

### **Manipuri Language:**

The The Meitei language has given rise to Manipuri language .From the ancient time this language is used by many politicians and intellectual people and it is also used to write research articles and also the songs related to Manipur. This language has come from the collection of Kuki Chin race found among the Tibeto-Burman type of people Only Manipuri language has its original script known as i.e. Meitei-Mayek . It has it existence since 1<sup>st</sup> century A.D till date . This can be depicted from the coins of *Wura Konthouba* (568-658A.D). How important the language is can be seen from the scripts. The people of Manipur had a good command on writing their own script. The script of Manipur are found to be of scientific system .The remains of the coins , stone and the inscriptions on the metal prove the existence of this language at the ancient time . For this language Dr M. Kriti (1980) has written that -“ Meteilon has got its place as the language of the Manipur state from the 3<sup>rd</sup> century A.D., Many proofs of this language can be got from the coins , royal chronicles ,edicts and copper plates written in language .” (Devi Chanambam Sarajubala 2002:4). Meitei-Mayek was only the form in which the Manipuri language records were found. Manipuri Language is the lingua franca of the state. In Manipur, there are 29 different tribal ethnic groups recognized by the Government of Manipur. Since these tribal groups having their own language, they used Meiteilon as a lingua franca for the purpose of inter-tribal communication. So, most of the tribal people living in Manipur speak and understand Meiteilon. Although the language is spoken by different group of people , each has a different method of speaking and also this leads to the union of many people and words of different kind .Much from this has been incorporated in the original language of Manipuri people . During the Hindunisation in eighteenth century much of the literature was lost and some destroyed . Moreover it has contributed to he enrichment of Indo-Aryan languages which are originated from Sanskrit during the eighteenth century and also the English language which are come from the nineteenth century .

### **Manipuri Language and its social -cultural values:**

Manipuri language has a long literary tradition. Its literature can be traced back so far as the first century A.D. About one thousand ancient manuscripts consisting of varied subjects such as pure literature, historical accounts, theology etc. have so far been discovered (Sanajaoba,N, 1991:281). The classics of high literature books like '*Nummit Kappa*' (O. Bogeshore,1977),

'*Poireiton Khunthokpa*' (M. Chandra,1979) described the ethical values like- truth, goodness, excellence, honesty and modesty, spiritual equality, egalitarianism (gender as well as social) etc. as prevalent in the Manipuri society.

The Manipuri faith has a strong association with religion, which is essentially an ethics. Manipuris advocated that the highest ethics is the religion of devotion to god. The Manipuris are perhaps the most God fearing people. The God in Meiteilon is understood by three terms: (1) *Chingu* 'the one who see the universe by his divine eyes', (2) *Khoyum* 'one whose abode is in the naval' and (3) *Lai* 'capable of his will in an ease'. In '*Langol*' (W.Yumjao, 1924) it has been said that *Korau nongja khudingbu tauja matik sintha laure* 'our actions are recorded daily by Almighty for assessment' the very sentence exemplifies how the Manipuris visualize the God. Moreover, there are saying like *Laina yadaba* 'that is not accepted by the God', *Laina warakpa* 'to punish by the God, *Dharma leiba* 'religious; in the sense that one should never do wrongs or ills of others', etc which all reflects that the Manipuris pay a great reverence to the Almighty.

The Manipuris has a concept of *Lairamlen* 'Kingdom of God' and it is one of the guiding principles of the Manipuri concept of goodness, which is an essential value. The God according to the Manipuri concept is truth and is always good and unstained. The one who has achieved his goal through right means will win everywhere as is exemplified in the saying- *achumbana mai pak-i* 'truth always triumphs' *Lairamlenda yaibi thawaina hainam leinam oina tinba* 'to get mixed in the air of heaven by the soul' is also one concept of the Manipuris to let the people go in right and God path. In N. Khelchandra Singh's '*Chainarol*'(1968) portrays that the Manipuris are highly patriotic and courteous. In the book he writes, "if an unarmed man is challenged, he would fetch his arms and fix a day for bout." The stories of Paona Brajabasi, who died in Khongjom War (1891) as an example of recent sacrifices is worthy to be mentioned. M. Kriti Singh (1991) advocates that the Manipuri concept of '*Ahimsa*' is extend up to plants and tiny insects even. But killing of an aggressor for self-defiance is allowed. The Gaudiya Vaisnavism religion of 18<sup>th</sup> century cultivates the humility and modesty among the Manipuris. Being the persons *thaugallon* 'etiquette' in the King's court, courtesy and respect for persons of all status are precious like ornaments in personal and social relationship. Rude manners and harsh language are considered uncivilized by them. Manipuri concept of charity is based on sharing the possessions to the needy. The Manipuri saying *arei leita tathok tasin panminnaba* 'to share the belongings between rich and poor' *yenna yenna duna* 'to share the eatables', etc. can be mentioned.

### **Conclusion:**

In conclusion of the study, we came to know that Manipuri language is one of the most insistently an advanced Modern Indian literature and its socio-cultural values are highly remarkable. In the above discussion, we have seen that both ancient and modern literatures of Manipuri language which has flourished from the immemorial time has described about its relation with Manipuri society. All the socio-cultural events and facts narrated and described in the above literatures came to know that this language has a close relation with the Manipuri

society and it always take part in the every affair of the people. This language is an ingredient part of the Manipuri society and culture; and itself maintained the societal and cultural values of the Community.

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