

DISCOVERY OF KANGLEIPAK

(17)

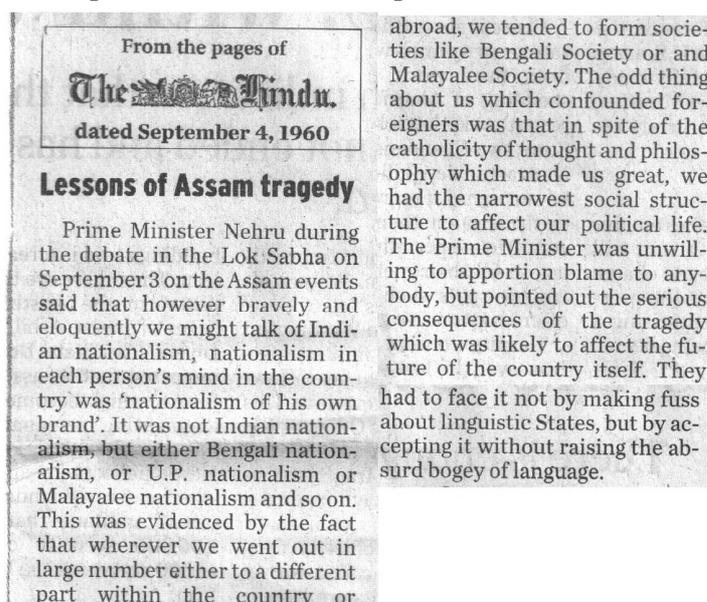
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The conflict of Nationality and Nationalism between Kangleipak and India.

It is on record in the history of Kangleipak that there is a strong and unbridgeable conflict of Nationality and Nationalism between Kangleipak and India since 18th Century CE. This is true of all North East States of India inhabited by the Mongoloid peoples, though it is most prominent in Kangleipak which has a political monarchy for more than 4000 (four thousand) years before Christ, and an Unitary Racial Nationalism for many many thousand years before Christ. This conflict may not come to an end, though it depends upon the success of the Indian Hegemonistic, Neo-colonial policy of the Hindu government in New Delhi, and Indianisation policy of the Administration of India at present.

Prime Minister Nehru comprehended and appreciated this in 1960.

Please see the report of the Hindu dt. Sept. 4, 1960.



(Xerox from the HINDU dated 04/09/1960)

You have seen the statement of Prime Minister Nehru on Sept. 3, 1960. What was clear in the statement of the Prime Minister, was that there was not Indian Nationality and Nationalism by fact by the time. He admitted it, whether he liked it or not. He appeased it without 'fuss' and 'bogey'.

What many not be clear in the thinking of the Prime Minister by the time may be that the then 'India' was a 'hotchpotch', a product of the wistful Hindus to have a great Hindu Empire.

In 1949, in the Indian constitution making process and debate in Constituent Assembly, Manipur was not represented by any Manipuri. It was represented by a Bengali, most probably, Girja Shankar Guha. He represented Tripura and Manipur. Other states are

represented by their own peoples. Merger Agreement was signed in 1949, the fact and legality of which is questioned by many upto this day without success.

Now please see the history of the conflict of Nationality and Nationalism between Kangleipak and India :

This land, a hilly state, now a continent part of the big country, India was Kangleipak upto only yesterday.

“Hiyangei taranithoini sagolsenda Maharaj Joy Singhaga, Bhagyabati Thakurga, Kabo Khunbongcha Maniram Singh Sidanandaga mapu manai ahumna tannaduna Meitei Kangleipak Shak ama lingduna panji thokye!” Page 110, Cheitharol Kumbaba, 1967 Ed. Sahitya Parisad.

It was during the time of King Bhagyachandra in 1760 CE.

Anglo-Manipuri Treaty was signed on 14th Sept., 1762. This treaty was between Jai Singh, Bhagyachand and the British. This was the time from which Kangleipak was known as Manipur officially and internationally, so to say. Manipur is not 250 years old in 2010 CE. But the name Kangleipak was the name of the Ancient Hilly Country since about 20,000 years before present or 180 centuries B.C. This country's name was given by the Lai Peoples coming down from the Koubru mountain tops after the valley was dried up through Chingnunghut, settled for the first time at present Kangla called Kangla Impham in the Puya. So, Kangleipak is 20,000 years old to day in 2010 CE.

So long years, so many thousand years, the Kangleichas, the Meitei Race and their brothers and sisters hill peoples kept Kangleipak as a Sovereign Country upto the beginning of 18th Century CE, upto the advent of Hinduism. This is a fact and this is an evidence of history.

The concomitant result of the keeping the country Kangleipak as a sovereign country for so many thousand years upto 18th Century CE is the development of a strong Kanglei racial integrity (Nationality) and a strong patriotism and Nationalism for the country Kangleipak.

Though some immigrants and their descendants blatantly try to show Pamheiba Garivaniwaz was the Hero and conqueror conquering vast lands of Kabo Burma (Myanmar), by facts and history witnessed 5 Khuntakpas since 1755 to 1825 CE, some years after the death of Pamheiba Garivaniwaz in 1751 CE.

This Khuntakpa, complete devastation by the Burmese army, in reality it is a complete desertion by the peoples of Manipur, from the territory of Manipur from fear of the Burmese Army. The last Khuntakpa, from 1819 to 1825 CE was for 7 years and this is called by the peoples of Manipur as CHAHI TARET KHUNTAKPA.

“In 1755 and 1758 Alaungpaya raided Manipur. The Manipuris call this ‘The first devastation’ and say that he was unspeakably cruel; but he was only doing unto them as they had done unto his people (page 123). He left garrisons in permanent stockades at Tamu and Thaugdut. His successors continued to raid Manipur until 1819 depopulating the country and stamping out Manipuri civilization so completely that it is now impossible to tell what their social and political conditions were like” – Page 133 of the ‘Outline of Burmese History’ by G.E. Harvery published in 1926, published simultaneously in London, New york, Bombay etc.

This is a great gift of the Hindu administration of Kangleipak (Manipur) since 1709 (1714) CE to the people of Kangleipak.

“Living in an obscure valley, knowing nothing of the outer world, they thought themselves heroes, able to take their pleasure of Burma when they willed. They did not realize that Burma was several times the size of their country, that they were laying up for themselves a frightful vengeance, and the only reason never seemed to come was that Burma happened to be under an incapable King” – Page 123 of the Book of GE Harvey.

This is a befitting comment on the Hindu Kings of Manipur and their adventurism against Burma since the time of Pamheiba Garivaniwaz. What these Kings are doing these things are from sheer foolishness or intentional course of actions to destroy Kangleipak’s past glory, this is to be ascertained by future Kanglei Historians.

From these historical evidences, we know now that Kangleipak was destroyed during Hindu days. For the writer, it is strongly believed that the Hindu Kings provoked Burma intentionally for a desired result, that is, destruction of the glory of past Kangleipak to rebuilt a new Hindu Nationality and Nationalism in Kangleipak.

One startling fact was that upto 1834 CE. no king or prince of Manipur died in fighting Burma army. They ran away to Kachar as soon as the Manipur Army was about to be defeated. King Marjit triggered the 7 years Khuntakpa. But Marjit ran away to Kachar leaving his army during the Battle. R.B. Pemberton comments on page 48 of the book ‘Report on the Eastern Frontier of British India’, “The contest was at length terminated by the retreat of Marjit who deserting his troops fled precipitately towards cachar.”

Important personalities in the beginning of Hindu Rule in Kangleipak were Santi Das Gosai, Vaskar. During their days, the administration of Kangleipak was completely under their control, the Kings of their time were pawns in their hands. They knew very well that unless the civilization and culture of Kangleipak, that was developed and built up in thousands years, were destroyed, a new Hindu Entity cannot be developed. They conspired to destroy Kangleipak as soon as possible.

To destroy Kangleipak by provoking the Mighty Burma was their first plan. They were successful.

This is the beginning of a cruel conflict of Nationality and Nationalism between Kangleipak and India unfolded by history today.

This conflict was in foreign relations.

Now please see in the home front during Hindu Rule.

As soon as Pamheiba Garivaniwaz became King of Kangleipak in 1709 (1714?) CE. he burnt all written records of Kangleipak including scriptures called Puya by the Kangleichas. He renamed Kangleipak as Manipur. He banned learning of Meetei Eeyek, instead imposed 35/36 Bengali scripts. He imposed Ramandi Dharma. You remember ‘Nongkhrang Iruppa’ etc very well. Pamheiba Garivaniwaz forcibly took 5 married women killing their husbands. You have heard killing of Irom Chaopa, and his wife Thangjam Chanu Irom ongbi Thambal (Gomati), 5 months pregnant woman taken as wife of Pamheiba and her son Sanahan Moramba.

These are cruel forms of conflict of Nationality and Nationalism between Kangleipak and India during Hindu Rules in recent past.

Pamheiba Larei lathap says :

“Meehat Meepun Touduna Leechat honghanbadi matam kharatagine, leipak meepum faba oithokloiye” – Louremba Khongnangthaba.

Free translation: Persecution and killing to change religion will not be successful, it is for the time being, it cannot change the whole country.

“He Ningthou-O Napuk Chetna Tao-O! Nongchupcha Lamboiba Khibikna Chakni Fini Laklaga Ningthou Phamjao Kakhibana thou-ong ma-ong oikhare. Mayang Lamboibana maningtamna thembabu kari khangdabage. Madu khangda maningtamna thembabu khudam khangnaba Ningthem koloi mingthol pibiramge!” – Louremba Khongnangthaba.

Free translation : O King ! hear with great attention ! western people monks coming as beggars sleeping on the big beds of the King changed the social atmosphere. Persuading (you) freely by the mayang monks, why (you) do not know. To perpetuate this (forever) as an example (I) will name (you) as Ningthem.”

These are stark realities during the time just after the advent of Hinduism in Kangleipak. These are cruel forms of conflict of Nationality and Nationalism between Kangleipak and India from indigenous written evidences.

Please see the same fact of cruel conflict from foreign written evidences :

“Religious dissent was treated with the same ruthless severity as was meted out to political opponents, and wholesale banishments and execution drove the people into acceptance of the tenets of Hinduism.” Page 95, the Meitheis by T.C. Hodson.

It is to be understood very clearly by every reader that the anthropological, archaeological and palaeontological data of the the Kangleicha meetei race, other hill indigenous peoples of Kangleipak are very different from those of the Hindu peoples what the Kangleichas called Mayang.

Mareover these mayangs came to Indian sub-continent only less 4000 (four thousand) years before present. But these Kangleichas had settled this land Kangleipak for more than 20,000 (twenty thousand) years before present.

Because of all these factors, there are wide differences of race, nationality, nationalism etc. between Kangleipak and India. The Kangleichas have common anthropological, archaeological and palaeontological data telling you the Asians are of the same family of men.

Now coming directly to present relation between Kangleipak and India.

The Armed Forces Special Power Act, 1958.

Army Generals before the Home Minister, repeatedly and reportedly, uttered their opinions not to lift the Act, 1958 from these special areas. The Home Minister recently uttered the Act, 1958 will not be lifted from these areas in support of the Army Generals. If we compare the menace of the Maoist and the menace of the NE revolutions, the loss of man and property in the NE caused by the revolution is Negligible in relation to the menace of the Maoist. The Maoist killed 76 CRPF personnels in one day and in a strike.

The Indian administration says they will not use the Act, 1958, whereas they are not willing to lift the Act, 1958 from NE and Kashmir.

This is the Indian Administration's open Division of the peoples of India into Indians and Non-Indians (treated as foreigners) on the principle of Nationality and Nationalism. Indian Armed Forces mean to fight foreigners interfering and attacking India. This is open and naked conflict between India and States inhabited by Mongoloids and others who were not original Indians before the 2nd half of 20th century CE. This is a real conflict on matters of nationality, patriotism and nationalism.

Future Human Resources of these areas attacked and stalled.

In this respect, the writer will give only for Kangleipak (Manipur) where he was born and living for many decades with intimate knowledge of the land.

The Armed Forces Special Power Act, 1958 has been enforced in the North East and Kashmir with two objectives to be achieved by Indian Mainland:

1. Replacement of the indigenous mongoloids and others by the mainland Indians or Indianisation of the original indigenous peoples by way of constitutional backing, captured educational institutions etc and by hook and by crook.
2. To crush the back-bones of the indigenous peoples to have a psychological helplessness in every sphere of life to toe the Indian lines to follow whatever the India orders; to keep the indigenous peoples in a psychology of inabilities to keep their own mind and thinking, to keep everything in society in a 'state of disturbed conditions by means of threats etc.'

These sort of psychological conditions in the Kanglei society attack very seriously the future human resources of the indigenous populations of this area. If this psychological conditions further prevail, the indigenous populations will produce only labour class populations, not genius, not educationist, not social thinkers etc.

We thought very hopefully that all National parties shall do and say something about the Armed Forces Special Power Act, 1958, about the world known Sharmila, the Iron Lady of Kangleipak who is fighting this uncivilized Act every moment risking her life.

The establishment of 3 market places to widen Markets of Indian Products, because Kangleipak (Manipur) and North East have no industries to produce modern goods for the people. This is to send more mainland Indians as shop keepers and street vendors as we see in the present KHWAIRAMPBAN KEITHEL.

It seems the National Parties have nothing in their AGENDA for Development of Kangleipak etc, except that of Indianisation of the North East etc.

The Armed Forces Special Power Act, 1958 is cover firing to send infiltrators to the NORTHEAST.