

DISCOVERY OF KANGLEIPAK (18)

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What is a Puya?

Generally the peoples of Kangleipak do not know what is a puya; the problem is further worsened by the interference of some peoples for their partisan ends to mislead the peoples of Kangleipak. A puya is a hand-written document written thousands years before Christ, about the origin of Mankind, the Creation theory of the Meetei Race, Origin of the Kanglei Meetei 18 scripts, solar system, astronomy, Astrology etc, about the cosmos and its origin etc etc. The Meetei Race had many ‘Lailiks’, which we generally call books now a days. We had lailik (lairik), hand written documents in all spares of life. We had Polpilang (not Pombilang or Ponbilang) about life and death; we had Kham-oi Yang-oi Sekning (about re-birth and continuities of life); Wachusetlon Pathup (Secrets of life and death). But these hand-written documents, Kanglei Meetei scriptures and many more than scriptures, which the ancient Kanglei Meetei Race generally called Puyas, were reduced to ashes in 18th Century CE since the days of Pamheiba Garivaniwaz completely destroying the Relics and Evidences of an Early Civilization on the Earth.

Now we have some secretly copied puyas just before the burning of puyas (Puya Meithaba) during the reign of Pamheiba Garivaniwaz. In one of the puyas we had in hand, Wakoklon Heelex Thilel Salai Ama-Ilon Pukok, which was declared as most ancient and sacred puya of the meetei race in 2009, says in the beginning of the puya as under :

“Amati Chak Mali Asiki Manungta Oingamlakpa Kayaki Malanpu Apoi Nana Macha Maichoupu Wali Lipi-o Haina LEIPAK Miyamki Ningthouna| Maichou Maliki Amati Apoi Nana Machaki Maphamta Wakatcheiyex|| Nana Maichouna Wali Liye – Chakpalam Macha Michouna Laiki Chei Thapiyex|| Atuka Maichou Ahumsu Tapiyex||”

This puya was narrated by Apoi Nana Macha Maichou to other four Maichous – Chakpalam Macha Maichou, Luwangcham Macha Maichou, Wahingpam Macha Maichou, Chinkangpam Macha Maichou along with King Mungyangpa (Mungyamba of the Cheitharol Kumbaba?) and his peoples of Kangleipak at Paotak Hiten on the Bank of Imphal River in the East of present Imphal Kangla. The puya was written by Chakpalam Macha Maichou as narrated by Apoi Nana Macha Maichou.

In the Kham-oi Yang-oi Sekning Puya, in the last lines of the puya, the following is written :

“Lailik asiki ichelpu leipak miyamne, khakempa Ningthoune Pumnamakki maphamta Apoi Nana Macha Maichouna Wali Lilaka Chakpalam Macha Maichouna laiki Chei Thatuna Ikipane|| Lailik Asipu Lailapa Mishingo Sipa Masak Khangloitane Khangpio||”

In the Wachtelonn Pathup Puya in the last lines the following are written:

“Lailik Asiti Salai Talepki Ahan Talepna Langkonta Luwang Ningthou Punsipaki Maphamta Wachtelon Pathupu Khakpa Leitana Apoi Nana Maichouna Mapuki Likhun Malampu Ahan Talukki Maphamta Lipane|| Punsilokta Langkon Lukhoi na Laiki Cheipu Thanana Ichapane||o||”

As we find as a certain written evidence, that puyas were written before the Advent of Hinduism before Charairongba King; in writing a Puya, Puya Expert Maichous were involved; in writing a puya, the King was involved; in writing a puya generally other peoples of Kangleipak were involved.

After the advent of Hinduism, when the Hindu Mayang Gurus like Santi Das Gossai, Vaskar etc. became the overall controllers of Religious Affairs, Royal Library, even Military Affairs etc. in the Kingdom of Hindu Kings, can there be any circumstances, situations for narrating, hearing, writing a Puya? The answer is a very definite ‘No’.

Puya means Puya = Pu + Ya = Pu means ancient kanglei ancestors represented by Maichous + Ya means Yanaba further means consented, agreed by the Maichous, Kings of Kangleipak. It does not mean Lairiks (Books), handwritten or anything left by ancestors before present.

Therefore, every Puya is a pre-Hinduism in Kangleipak, and further as a corollary, the puya must be written in Kanglei Original 18 alphabets. And as a further corollary those handwritten documents written in 35/36 alphabets claimed to be puyas are not Kanglei Puyas, may be Hindu Purans; as we are very sure that 35/36 alphabets are introduced in place of 18 alphabets since the advent of Hinduism in 18th century CE.

Most probably, the Readers might have known what is a Puya from the foregoing paras.

Now the writer will draw Readers’ attention to **‘WHAT IS NOT A PUYA’**

Now we have in the Market hundreds of handwritten books in the name of ‘Puya’. But these are not ancient Kanglei Puyas, but fabricated books/documents in the name Puyas to mislead the present and future Kanglei generations.

The writer will give some fabricated books in the names of Puyas (Printed in Bengali alphabets):

1. Ponbi-lang by N. Manijao, Sahitya Siromani.

ঐ হুঙ হুঙ অতিংকোক, কৌপরু, শী মরী
চক কারসি, চক কুমপং মালেম.

These two lines are the first two lines of the book mentioned above. The writer of the book claims that the book Ponbi-lang is copied from a book written in 'মইতৈ' alphabets long long ago. This is a clear example of a fabricated book. The first symbol ঐ Anji is a sanskrit symbol and Anji is a sanskrit word. In the two lines more than 50% of the words are not Kanglei words.

2. খংঙোই যাংঙোই শেকনিং by (late) Pebam Ibomcha.

In the name of real Kanglei Puya Kham-oi Yang-oi Sekning (Death and Birth) a book called Khang-Ngoi Yang-Ngoi Sekning is fabricated and circulated among the Kangleichas. This Khang-Ngoi Yang-Ngoi Sekning is a good example of a fabricated book by the name itself. The book contains words like 'Guru', 'Kuru', 'Shri Hari' etc.

From these two examples of books flooded in the market by now, it may be very clear that any book handwriting or printed in the 35/36 'Meitei' alphabets containing 'Anji' and any known sanskrit or Hindu words are fabricated books in the names of Kanglei puyas.

Any book containing the phrase 'Meina wai tangna sam' is also a fabricated book. 'Meina wai tangna sam' means 'After Burning (of the Puya), it is written (in the model of Hindu's).

The writer humbly feels that this short article will clear the difference between a Puya and a fabricated so called Puya. The essential element in the Puya is that in writing a Puya, the presence of Maichous, the experts and High Intellectual and Learned Personnels of the Kingdom are necessary. In the above examples of Puyas, in writing WACHETLON PATHUP, seven Maichous including Apoi Nana Macha Maichou are involved. In writing Kham-oi Yang-oi Sekning clearly two Maichous names are openly indicated. In writing Wakoklon Heeel Thilal Salai Ama-Ilon, 5 maichous are involved.

But in writing Khangoi Yangoi Sekning, no writer etc is mentioned. In writing the so called Puya Panthoibi Naherol by Shri Naorem Amuyaima Singh, Pandit Achou Sana Konung, no Maichou of Kangleipak is involved.

In this way, there is a very clear dividing line between a Puya and a so called Puya.