

DISCOVERY OF KANGLEIPAK

(2)

By:

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**The following is the Chapter VIII-A of the book
'From the pages of History : THE MEETEI AND THE BISHNUPRINYA'
by the same writer :**

CHAPTER – VIII A

**From the experience of the writer as member of
THE COMMITTEE AGAINST THE CLAIMS OF
THE BISHNUPRIYAS (CONSPIRACY angle detected)**

The writer Wangkhemcha Chingtamlen of the book, From the pages of history : THE MEETEI AND THE BISHNUPRIYA published in 1999 A.D. now producing IIInd edition of the book, was selected as a member of THE COMMITTEE AGAINST THE CLAIMS OF THE BISHNUPRIYAS by the Government of Manipur. The following Xerox of the order may please be seen :

Xerox - 6

GOVERNMENT OF MANIPUR
SECRETARIAT : EDUCATION DEPARTMENT
(SCHOOL SECTION)

ORDERS BY THE GOVERNOR : MANIPUR
Imphal, the 16th December, 2002.

No.18/6/2002-SE(S)/LD : The Governor of Manipur is pleased to order that a Committee entitled " COMMITTEE AGAINST THE CLAIMS OF THE BISHMUPRIYA " is hereby constituted with the following persons to protect the identity of Manipuris in general and Manipuri Language in particular with immediate effect.

1. The President/Chairman - Minister-of State(Edn/S)

OFFICIAL MEMBERS:

1. Commissioner/Secretary(Education/School)-Convenor/
Member Secretary.
Secretary.
2. Secretary(Law) -Member.

NON-OFFICIAL MEMBERS:

MANIPUR :

1. H.Guno Singh, Keishampat Thokchom Leikai
Tel. No.222390(R).
2. Prof. M.S. Ningomba, Bashikhong Khongman.
3. Prof. Ch. Manihar Singh, Keishampat.
4. Wangkhemcha Chingtamlen, Sagolband.
5. One representative, Manipur Sahitya Parishad.
6. Ngangbam Nongyai, Advocate, Chingamathak,
Imphal West District, Tel: 226659(R).
7. Ningombam Ojit, Advocate, Bashikhong, Imphal East
District.
8. Konsam Langamba, Advocate, Kongpal Porompat
Opposite DDK, Tel: 440943(R).
9. AK Mirabai Devi, Taobungkhok Awang Leikai,
M.C. Road, Tel: 440076(R).

TRIPURA

1. Yumnam Gopika Singh, - Kameshwar, District
Advisor, All Tripura Dharmanagar, State-
Manipuri Students' Assn. Tripura, Tel: 31963.
2. Prof. L. Robindra Singh, - Tripura University.

P.T.O.

20/1/03 ✓

The writer was selected along with important persons from Manipur, Tripura and Assam. Among the members of the Committee in number and importance, the Manipuri Sahitya Parishad

dominate the Committee. The name of the writer is seen at Sl. No. 4 of the non-official members from Manipur in the above Xerox.

The terms of reference of the Committee are seen at Sl. No. 2 of the order below the non-official members from Assam.

One expert Committee meeting was held on 27-5-2003. The agenda of the meeting was the following

1. To discuss the judgment of the Honorable Gauhati High Court under Civil Rule Nos. 1439/96, 4499/96 & 3146/96.
2. To discuss the matters pertaining to the following :
 - (a) SLP(C) No. 8864 of 1999
 - (b) SLP(C) No. 9280 of 1999
 - (c) SLP(C) No. 9282 of 1999
 - (d) SLP(C) No. 8862 of 1999
 - (e) SLP(C) No. 9046 of 1999

The writer as member of the Expert Committee received the following documents amongst the records mentioned in the agenda :

- (1) Civil Rule No. 1439/96 (two copies of judgment and order)
- (2) Civil Rule No. 3146/96 (two copies of judgment and order)

These are High Court Cases.

- (1) SLP(C) No. 8862 of 1999 (paper book)
- (2) SLP(C) No. 9046 of 1999 (paper book)
- (3) SLP(C) No. 9046-47 of 1999 (Rejoinder Affidavit on behalf of the Petitioner State of Manipur)

These are Supreme Court Cases.

The writer here will draw attention to the esteem readers only to SLP(C) No. 9046-47 of 1999(Rejoinder Affidavit on behalf of the Petitioner State of Manipur).

The writer of this book, under Chapter V: The claims of the Bishnupriya, from page 32 of this book has printed a memorandum of the Bishnupriya in toto to page 40 of this book. The memorandum is of 1992.

On page 4 of the memorandum and on page 36 of this book the following is written: 'No.-2. The Parishad made available extracts from Linguistic Survey of India Vol. III Part III page 20 as "There is also a degraded class called Kalachaya or Bishnupriya which consists of doms or other Bengalis of low caste. They speak a language which is different from the true Manipuries". This is a complete twisted and distorted version of page 20, Vo. III Part III of the Linguistic Survey of India by G.A. Grierson. The writer has commented on page 42 of this book for your knowledge and the writer will further give you the Xerox of the page 20, Vol III Part III of the Linguistic Survey of India by G.A. Grierson a bit latter in this chapter.

Further you may note 'No-2. The Parishad made available extracts from the Linguistic Survey of India Vol III Part III page 20 as' in the memorandum of the Bishnupriya of 1992. The

'Parishad' here meant Manipuri Sahitya Parishad. The underlying meaning of this sentence in memorandum of the Bishnupriya of 1992 'No.2. The Parishad ————— page 20 as' is that the Manipuri Sahitya Parishad is involved in the twisting and distorting the Fact/Version of G.A. Grierson in the Linguistic Survey of India, Vol. III Part III page 20 by implication.

The rejoinder affidavit on behalf of the petitioner State of Manipur in the Supreme Court Case No. SLP(C) No. 9046-47 of 1999 was signed and verified by A. Sukumar Singh, Joint Secretary, Department of Law, Govt. of Manipur on 10th August, 2000 at New Delhi. This is on record. At Sl. No. 13 of the Rejoinder Affidavit signed by A Sukumar on behalf of the Govt. of Manipur says "13. That the contents of Para 13 of the counter are wrong and denied. It is denied that the 'Bishnupriya' community have their origin from Manipur. The Linguistic Survey of India Vol. III Part III page 20 have reported that 'There is also a degraded class called Kalicha or Bishnupriya which consists of descendants of dooms and other Bengali low caste they speak a language which is different from that of the true Manipuri and is in fact closely allied to Vulgar Bengali.' This statement itself indicates that the origin of their language and place."

This statement of the Rejoinder Affidavit of the Govt. of Manipur in the Supreme Court Case in Sl. No. 13 of the Affidavit is almost the same thing as the Memorandum of the Bishnupriya gave at page 4 of the Memorandum at Sl. No. 2 in 1992 alleging that made available by the Manipuri Sahitya Parisad. This statement of the Rejoinder Affidavit of the Govt. of Manipur also is a twisted and distorted fact /version of the page 20, Vol. III Part III of the Linguistic Survey of India by G.A. Grierson published in 1904. The Rejoinder Affidavit was given by the Govt. of Manipur after 8 years of the Memorandum of the Bishnupriya with dance in the tune of the Bishnupriya. The last sentence of the Sl. No. 13 of the Rejoinder is also of Dubious Nature. It does not directly challenges the origin of the Bishnupriyas. It challenge only their language.

Now you please see the Xerox of the page 20, Vol. III part III of the Linguistic Survey of India by G.A. Grierson with your own eyes to see how it is twisted and distorted :

Xerox – 7

'There are some Sūdra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kālācheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali

The above is the Xerox copy of the page 20 of the Linguistic Survey of India by G.A. Grierson (1904) mentioned in both the Memorandum of the Bishnupriya of 1992 and the Rejoinder of the State of Manipur in the Supreme Court Case SLP (C) No. 9046-47 of 1999. In the memorandum of the Bishnupriya of 1992, the words "Kalachaya or Bishnupriya" are found alleged to be extracted from page 20, Vol. III Part III of Linguistic Survey of India, at the same time in the Rejoinder of the State of Manipur the words "Kalicha or Bishnupriya" are found in the alleged to be quotation from the same page 20, Vol-III Part III of the Linguistic Survey of India. In both the memorandum and Rejoinder the word 'Bishnupriya' in the same spelling as used by the Bishnupriya Community is used found. Though the other word used in the memorandum conmitantly with Bishnupriya is "Kalachaya" whereas in the Rejoinder the word used conmitantly with Bishnupriya is 'Kalicha'

But in the page 20, Vol. III Part III of the Linguistic Survey of India, of which both the memorandum and Rejoinder alleged to be quoted, as you find in the above Xerox are the words 'Kaleichaya or Bishnupuri'. In both the memorandum and Rejoinder both those words 'Kalacheiya or Bishnupuri' are twisted and distorted in the memorandum as 'Kalachaya or Bishnupriya' and in the Rejoinder as 'Kalicha or Bishnupriya'. But in both the memorandum and the Rejoinder one common venture of both is to implant 'Bishnupriya' in history or historical records twisting and distorting the actual historical records in the Vol III Part III of the Linguistic Survey of India.

The writer gives the esteemed readers another Xerox from the pages of the Linguistic Survey of India by G.A. Grierson. The following is the Xerox of page 419 'SUPPLEMENT Mayang' of Vol. V Part I (1904).

Xerox - 8

SUPPLEMENT.

MAYĀNG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipuri, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayāngs are indistinguishable from the general Manipuri population. All of them can speak Meithei. They are also known as Bishnupuriya Manipuris, or as Kalisa Manipuris, and are said to be comparatively numerous among the Manipuri population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably $\frac{1}{4}$ of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Meeyang' Vocabulary in Lieutenant-Colonel W. McCulloch's *Account of the valley of Munnipore and of the hill tribes; with a comparative vocabulary of the Munnipore and other languages*; published in the Selections from the Records of the Government of India (Foreign Department), No. 27, 1859.

I have said above that Mayāng is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folktale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Bisharup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plains villages near Bishnupur (locally known as Lamāndong), 15 miles to the south-west of Imphāl.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of

Bengali.

3 H 2

The above is the xerox copy of page 419 of the 'Supplement, Mayang' Vol. V Part I of the Linguistic Survey of India by G. A. Grierson published in 1904. In the Xerox of the supplement, the first four words of the 7th line in the first para are 'Bishunpuriya Manipuris' and 'Kalisa Manipuris'. In the supplement the last three lines in the para last but two paras are 'In the Manipur state, the headquarters of Mayang are two or three plain villages near Bishnupur (locally known as Lamangdong), 18 miles to the south-west of Imphal'. From these findings of historical records, the Linguistic Survey of India and other relevant records, it is firmly established that the word and concept 'Bishnupriya' was not in any historical record or written record in relation to Kangleipak, Manipur since 18th century A.D. On the other hand, it is firmly believed that the word and concept 'Bishnupriya is a product of CONSPIRACY of the Mayangs who were called 'BISHNUPURI' or 'BISHUNPURI' or in other terms 'Kalacheiya' or Kalisa' by the local indigenous people, from the word Bishnupuri, with the great CONTRIBUTION from present Manipur in the 2nd half of 20th century A.D.

There is another very great Fall-out. Shri Ch. Manihar Singh in his book, A CLARIFICATION ON THE BISHNUPRIYAS IN RELATION TO THE MANIPURIS, writes, at page 9 of the book, as under :

"Praying to Goddess Kalimai of the family of Pukhrambam Kala Raja Aribam (the elder one), an account of the origin of this family hailing from the west is given here ——— During the reign of Gambhir Singh, the Meitei king in Saka 1749 the Mayang Kalishas are Christened as 'Bishnupriya' and invested with the sacred thread" giving reference to Kalisharon of the Sanggai Phammang.

At page 16 of the book, Shri Manihar Singh gives the following: "It is, therefore, indisputably clear that the Mayang Kalisha were formerly worshippers of Goddess Kali and not Vishnu. They got the name 'Bishnupriya' only after Maharaja Gambhir Singh conferred it on them along with their admission to the Manipuri vaishnav society in saka 1749 i.e. 1827 A.D."

The saka 1749 is in Christian Era 1827 A.D. (1749 + 78). This is the 3rd year of kingship of king Gambhir Singh. It was 77 years before the publication of the Linguistic Survey of India by G.A. Grierson who published in 1904 A.D. If the Bishnupuri or Bishunpuris or Kalisha or Kalacheiya or Kalachaya, whatever be the name of these war captives, lived in Manipur as 'BISHNUPRIYA' more than 75 years, a very long one generation years, there is no reason why the word or concept 'BISHNUPRIYA' should not be reflected in the Linguistic Survey of India by G.A. Grierson in 1904 A.D. This is a logic or this is a conscience of human kind. No body should dare to challenge!

It is very strongly believed that the word or concept of 'BISHNUPRIYA' is a product of conspiracy in the 2nd half of 20th century A.D. to STEAL THE GENIUS OF KANGLEIPAK by these war captives. ◆