



DISCOVERY OF KANGLEIPAK

(23)

BY:

Wangkhemcha Chingtamlen

The PAKLEI NAMSA of the Kanglei Indigenous Sanamahi Religion

The concept of Ima Leimalel Sitapi, and also called Malem, is a word/concept of the Totality of the Earth. The Hindu call it as Prithibi or Prithi Mata. What we call Ima Leimalel Sitapi (Malem) is known to the Hindus as Prithibi or Prithi Mata, this far the writer knows. Not more than this. But the writer knows every syllable of the Kanglei two words/concepts as a real indigenous son of the ancient Kanglei ancestors.

Ima Leimalel Sitapi:

Ima = the concept of Ima = I + ma = I + mang; here I (sometimes written as Ee) means blood, human blood. Ma = Mang means mangba, further means loss, loss of blood. Therefore the concept of 'Ima' means the loss of blood of a woman during pregnancy in supplying blood from her body to the developing foetus in her womb. Leimalel = Lei + ma+Lel. Here Lei means Leiba, turning itself, further means rotating and revolving; ma means mana, Matomta, further means by herself, the Kanglei Meetei peoples called every married woman as Leima equating to the mother earth, lel here means the best one, the strongest one etc. as in Phirel, Ngarel, so Leimalel means the best woman, married woman, Sitapi simply means Deathless woman.

Malem:

Malem = Mallem = Malle + Ima = Malle means resembles; Ima means Mother. Therefore, the concept of Malem is Imamanbi, a woman resembling mother. In the scripture, the Earth is written as Malem Leikoipung. The concept of Leikoipung is Lei (rotating) + Koi (Revolution) + Pung (a raised portion of the Earth as known today). Our concept and tradition in this regard is universal outlook clear and clear.

In the original traditional concept of Ima Leimalel Sitapi, Malem, Malem Leikoipung, the concept is the totality of the Earth, not a divisive concept like Kangla Thenpung, Khuman Kangla, Brindabon, Nabadwip etc.

Please see the Traditional Dance of a Kanglei Meetei Chanu:



Who can imitate the grace and elegance of this Kanglei Chanu traditional dance?

Can you say anything borrowed from others?

Some man and woman interpret Paklei Namsa as “chandan” and some say further in the Paklei Namsa “imported soil” is used. These things are all products of imperfect knowledge of the unique origin and traditional philosophical foundation of the Paklei Namsa of the Meetei Race of Kangleipak.

The Ever loving deathless mother earth has nothing to borrow and has nothing to take on loan from others for the care and sustenance of Her children ever die and ever born endlessly. Every colour and every hue..... all are available in her. Colour cannot be interpreted as “Chandan”.

During the Hindu Rule in Kangleipak, a permanent damage has been done to the unique culture of the Meetei Race in about two centuries upto King Churachand Singh.

During these days, a ‘Chandan Senkhai’, a chandan text was taken by the King from the people. ‘Gopi chandan’ probably from U.P. Brindaban was brought and forced to use it to every man and woman. A ‘Black Chandan’, black soil was also forced for use for family members of death ceremony of the family. So this colour complex, chandan colour for happiness, wealthiness, well-being etc, and black for unhappiness, bereaveness etc, was imprinted to the peoples’ psychology. So, many people might have used ‘Gopi chandan’ for Paklei Namsa as they are not clear of the Idea of Paklei Namsa.

It is to be mentioned clearly that if Kangleipak was a place on the surface of the Earth where only Blue colour soil, ground, earth material is available, the Meetei Race should have used only Blue Colour in the Paklei Namsa. The earth (soil) of every colour naturally available with the ever loving Ima Leimalel Sitapi, Malem the Deathless Mother Earth can be used for Paklei Namsa.