

Discovery of Kangleipak

(41)

By Wangkhemcha Chingtamlen

Amazing Findings Further Chaining Already Known Concocted Cheitharol Kumbaba

The Mongoloid Meetei Race, as the western people called us in the 18th/19th century as we are part of the Asian peoples who are all similar peoples, was a Bright star of the East vis-à-vis of the world.

This bright star was about to die because of the Rules of Hindu Kings since 18th century and was freed in 1947 and 1949 by a sudden turns of events of history.

Now the Meetei race is facing Extermination because of the Sham Democratic System of India and Neo-Colonialism in the Guise of Representative Good governance. But the Meetei Race is Forcing Forward whatever be the consequences of Destiny, leaving it to God, the Almighty Father.

Since 1947 when the Meetei Race is freed from Clutches of the Foxes, upto this day, in the short time, we have made Amazing Discoveries of the Ancient Kangleipak. Though we thought, it will be almost impossible to Revive because of the total burning of the Puyas, the Scriptures of the Meetei Race by the Hindu Kings specially in the 18th century.

We have discovered the spiritual form of Religion, of the Meetei Race, Big Bang theory, the Creation Theory, Evolutionary Theory, the scientific Facts of the Semen and sperm, etc. of the Ancient Meetei Race of Kangleipak who had these knowledge; before any Race of the Earth, from the Puya, the scripture of the Ancient Meetei Race.

Still we have today the Soul Theory, more logical and more scientific than any other races of the Earth – ‘He Thouwai Mangamak Miga Thana Tarukmak’, as against the ‘Puncha Vuta’ theory.

Now the humble writer will show to the esteemed readers a Discovery from the Puya of Amazing facts of the Ancient History of Kangleipak which will help Discovery of the Lost History of Kangleipak after the Vandalism of Puya Meithaba in the beginning of Hindu Rules in Kangleipak in the 18th century CE.

“Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane, Lepna Khangpio|| Pamheipa Ningthem Hakthak Faopata; Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana, Numit 15 ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapana; Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek, Khunung Eeyek, Suplapa Houphamki Puyane, Lepna Khangpio ||0||”

This is what we find today in the Introductory portion of the copied Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in the Re-written in Bengoli Scripts form (by the Khuwai Meetei Thoukal Langkal Malup, Sakolpan), with the Punctuations in the Copied Puya, copied in the 18th century.

In the last part of the 20th century, we were overruled by emotion and happiness by the scanty information “Pamheipa Ningthem Hakthak Faopata Maliyapham Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane” taking it as Maliyafam Palcha Era is 3107 years in 18th century during at the time of Pamheipa Garivaniwaz. We took it in 1709 AD. (roughly counting). Our era is 1398 (3107-1709) BC. In this estimation (counting) Our Meetei Era is 3410 years BP. In 2012 CE.

We were happy from the fact that the Maliyafam Palcha Era, the Meetei Era is several centuries more Ancient than the English, Hindu eras.

This fact of Early Invention of the Maliyafam Palcha Era by the Meetei Race was first projected in his book, From the Pages of History: The Meetei and Bishnupriya (1999), and then in his book, An Historical Evidence that proves the falsehood of the Present History, Literature, etc of the Manipur (2000) and in his book, A Short History of Kangleipak (Manipur) – Part I (2005) so on by the present writer.

The humble writer in his first feeling, thought that the age ‘3107’ in the introduction of the Puya copy by ‘Chaopa’ is for the Puya, not of the Beginning of the Era by King Maliyafam Palcha. This was true. But the writer Abandoned this because of Lack of proving Evidences and wrote in his history books as if the age ‘3107’ is of the Beginning of the Era. This is wrong, the first feeling of the Puya Introduction is correct.

Now the writer will Prove this:

The original copy of the Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya was handed over to Khuwai Meetei Thoukal Langkal Malup, Kangleipak by the Longa Koireng People led by it’s Chief of 17th October 1970.

The Bengali version of the Puya (a Bengali script transcription copy) was purchased by the writer in early part of 1972. In the later part of 70s, the witer received a xerox copy of the Original Puya from Dr. L. Bhagyachandra, the then Education Minister of Manipur. Still the writer has this Xerox copy in Possession.

Generally, the writer read the Bengali version.

What the writer first read and found was following Introduction: “Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane, Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata; Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana, Numit 15 Ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapan; Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek, Khunung Eeyek, Suplapa Houfamki Puyane, Lepna Khangpio ||0||”

From this Introduction, we generally construct and Interpret the age “3107” is the beginning of the Meetei Era by King Maliyafam Palcha. Now the writer knows the construction and interpretation of the Introduction is wrong. This was because of the Defective Transcription in Bengali script from the original Meetei script Puya.

Transcription copy and an original xerox copy are with the writer about 40 years. The knowledge of the Puya and of the collateral facts in culture and history of Kangleipak encountered during the time are manifold increased to the writer now in the 21st century.

What actually written by Chaopa in the 18th century at the time of copying of the Puya before the Burning the Puya was this:

“Puya Asi Ninthem Pamheipa Hakthakta Sinthokpane | Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata † Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana | Numit 15 Ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapana † Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek | Khunung Eeyek | Suplapa Houfamki Puyane | Lepna Khangpio ||0||”

Because of the Imperfect knowlede of the Puya by the Transcribers in 1971 at the time of Transcription, the Introduction was Defective because of using wrong Punctuation symbols.

The readers of the Bengali Transcription will find “... faopata; ...) in the second line and “... yatapana; ...) in the 4th line. This made the Construction and Interpretation of the Introduction of the Copier Havoc.

In the Original copy of the Copied Puya, “... faopata † ...” and “...yatapana † ..” in place of “... faopata; ...” and “... yatapana;...” are written. Realy speaking the Transcribers in 1971 did not know the Punctuation Symbol † of the Meetei Race, and hence they did not know the diference between ; (Bengali symbol) and † (Kanglei Symbol).

The writer explains the Kanglei Punctuation Symbol † to the Esteemed readers. The God Father Salail Sitapa told to His son Sanamahi Lainingthou about the Making(Creating) of Man(Mee) that it is the End of Evolution of all Living Beings, that Namu Taipangmee is the End of Creation, no more Creation will be done after.

The Esteemed Readers will find this symbol † at pages 5, 35 of the Bengali Transcription. Please study.

Even today, the Meetei use “Ee Khakpa”, “Turel Ishing Khakpa”, etc. in the sense of Complete Stoppage, Complete Loss, Complete Annihilation, etc.

The Maichou Chaopa, under Imminent Threat to his life, copied the Puya, He thinks nothing in his mind, Only the Puya! Only the Puya! In his mind. Not only his Fear of his life but for Loss of the Puya forever to the Meetei Race.

So, Chaopa used “!” twice in the 5 lines Introduction we know today that the maichou was under frightening Psychological conditions during the copying of the Puya from the fact that the Maichou left out some Important lines of the Original Puya in the copying, but later corrected with ❖ this mark.

In this very Psychological conditions of the copier Maichou to bring in the Idea of the Beginning of the Kanglei Era at the time King Maliyafam Palcha in the construction and Interpretation of the Introduction of the Copier is out of place and Insensible.

Now, with the psychological conditions of the Copier Maichou at the time of copying in the Mental Background of the writer, the writer re-writes the Introduction adding some words to the original Introduction for easy Construction and Interpretations by the Readers.

“Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane | Lepna Khangpio || (Puya Asi) Pamheipa Ningthem Faopata | Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane || (Puya Asi Eina) Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana Numit 15 Ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapana | Chaopa Eina Sinthoukhoupene || Lailik Asi Eenung Eeyek | Khunung Eeyek | Suplapa Houfamki Puyane | Lepna Khangpio ||0||”

(The Punctuation symbols given above are of the Puya and the words in the (...) are added by the writer signifying the psychological conditions of the Copier.)

In this Introduction, if the writer’s Proposition is agreed, the age mentioned, that is, 3107 is of the Puya.

The Puya is a written Document, and this Particular Puya ‘Wakoklon Heeel Thilel Salai Ama-ilon Pukok’ is written by Chakpalam Macha Maichou, narrated by Apoi Nana Macha Maichou in the presence of Luwangcham Macha Maichou, Wahingpam Macha Maichou, Chinkangpam Macha Maichou, People of Kangleipak in general and King Mungyangpa.

Findings:

1. The Puya, Wakoklon Heeel Thilel Salai Ama-ilon Pukok is written in 1398(3107-1709) BC
2. The Puya, Wakoklon Heeel Thilel Salai Ama-ilon Pukok is written during the reign of King Mungyangpa, that is, 1398 BC
3. As Maliyafam Palcha is the 4th Generation King in the line of Salai Leishangthem from the first Monarch Konchin Tukthapa Ipu Athoupa Pakhangpa, Maliyafam Era is much earlier than 3410 years BP., as accepted generally today in 2012 CE.

Practical Effect of This Amazing Finding:

Please refer to sl. 45 of the ‘Meitei’ kings attached at page 695 of the Cheitharol Kumbaba (1967 Edition) Edited by N. Khelchandra, Uripok, written as: “45 Meidingu Mungyamba (sakab-1484-1519), (CE 1562-1597)” In the same Cheitharol Kumbaba at Page 15 “Meidingu Mungyamba ascended the throne at 18 years of age” in “sak 1484”. At page 18 and 19, it is written “Khurai Haoramgi Kumdi shak 1510 da Khaki Meesa Chaba Thoklakye|” of the same Cheitharol Kumbaba.

In the last two lines of the Wakoklon Heelex Thilel Salai Ama-ilon Pukok Puya, it is written “Asum Talapaka | Mungyangpa Ningthouna | Thang Khoupompa | Khamsunaha Tapu Fangchaye | Meitana Koupa Khaki Leipakki Heengchapapu Hatpa Ngamchaye | Lepna Khangpio ||0||”

As the name of the Mungyangpa is found in our Puya, Scripture, it is very clear that Mungyangpa is a Historical Personality. The humble writer has no other way except to presume that the Mungyamba, who is projected to reign in the 2nd half of the 16th Century CE in the Cheitharol Kumbaba, is the Mungyangpa of the Puya in the circumstances. Mungyamba of Cheitharol Kumbaba is Mungyangpa in a distorted and concocted form.

Cheitharol Kumbaba is a Concocted, Imaginery Fake Document of History of Kangleipak during Hindu Rules.

In the ‘DIARY OF MANIPUR’, type written at the state office by Nithar Nath Banerjee in 1904, it is written ‘Mongeanba’ succeed Chalamba in 1562 CE., in the same Date Mungyamba succeeded Chalamba in the Cheitharol Kumbaba.

Both documents ‘Diary of Manipur’, 1904 and ‘Cheitharol Kumbaba’, 1967 are Concocted Fake History Documents of Kangleipak, but Cheitharol Kumbaba borrowed from the ‘Diary of Manipur’, and further changes are Fabricated to make it seen a Seemingly True Documents.

	<u>Diary of Manipur</u>	<u>Cheitharol Kumbaba</u>
1.	Nowkhongba	Naokhamba
2.	Nowkhongba	Naophangba
3.	Nowthong Khongba	Naothingkhong
4.	Konthouba	Ura-Konthouba

Please refer to A Short History of Kangleipak (Manipur) Part I, by Wangkhemcha Chingtamlen for the magnitude of Fabrication to the Cheitharol Kumbaba, the reader will be down with Extreme Remorse after reading the so-called History Book.

Present Cheitharol Kumbaba(1967) has705 pages, did not give any reference whatsoever.

What the writer found in the book “Manipureswar Maharaj Sir Churachand Singh KCSICBE gi Thoujandagi Cheitharol Kumbaba Kouba Lairik Asi Meitei Mayektagi Bangla Mayekta Ingsok 1925 gi Adwaidagi Houna Pandit Singdagi Fangba Hou-I” in the Introduction signed by “Lairenmayum Ibungo-ngohal Singh on 12/6/65. ing” only.

Knowledge of Kanglei History from this Finding:

1. Cheitharol Kumbaba so called Manipur History is thoroughly Concocted and Fabricated Document
2. King Mungyangpa Kanglei Meetei King who reigned about 14 (fourteen) centuries BC is shown to reign in the 16th(1562-1597 CE) century AD in the Cheitharol Kumbaba about 3000(three thousand) years later in Kanglei History.
3. The writer had already discovered 17 Kings of Kangleipak are missing in the Cheitharol Kumbaba(vide Page 35 of the Book “A Historical Evidence that Proves the Falsehood of the Present History, Literature, etc., of Manipur” by Wangkhemcha Chingtamlen, 2000).

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