

Discovery of Kangleipak
(45)

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19/02/2013

Grant of Scheduled Tribe Status by India to the Meetei, acceptable? An Honourable Status?

The answer from the humble writer is an 'Emphatic No'.

The Indian Politics, post – 1947, in Manipur is too intricate for the common people of Manipur to know, many 'Benevolent Schemes' are 'Destructive Schemes' in the guise of Benevolence. Since times before, some men and women including some organizations are demanding 'Scheduled Tribe Status' for the Kangleicha Meeteis and the demand becomes very vocal now-a-days in Kangleipak.

In the light of this demand and in the background of the nature of the demand for a S.T status for the Kangleicha Meeteis, it is very Meet to trace the origin and appearance in the Indian constitution, the Supreme Law of the land, of words/concepts Scheduled Tribe, Scheduled Caste, Depressed class, Minority etc. Without knowing the contents/significances of these words, scheduled tribe, scheduled caste, depressed class, minority, etc., nobody will understand the nature of the demand.

In the Constituent Assembly, the present constitution making body in the pre-independence days of India, the words/concepts/connotations of the words Scheduled Caste, Scheduled Tribe, Depressed Class, Minority were discussed/debated thread-bare by the enlightened members of the Constituent Assembly.

“Ambedkar submitted an exhaustive note on the subject of minorities and fundamental rights. As a leader of the Scheduled Caste, he was primarily concerned with the political and social safeguards for the Scheduled Caste, and with ensuring that the new Constitution provided adequately for their uplift.” Page 748 of the “A Study of the Constituent Assembly Debates”.

“Ambedkar suggested further that the Scheduled Caste should have a minimum share of the posts in the various Public Services” page 748 of the “A Study of the Constituent Assembly Debates”.

Jagjivan Ram debated that “the guarantees should be directed to the protection of racial and religious minorities (for example, Christians and Aborigines) from extinction” page 749 of the “A Study of the Constituent Assembly Debates”.

As a result of the debates and discussions in the constituent assembly, “The Draft articles relating to minorities came up for discussion in the Constituent Assembly on August 23, 1949, when Ambedkar moved and amended article 292 providing reservation of seats in the house of the people for Scheduled Caste and Scheduled Tribes, separately mentioning

the Schedule Tribes in the Autonomous District of Assam and those outside.” Page 774 of the “A Study of the Constituent Assembly Debates”.

Thus came the separate provisions in the present Indian Constitution for the safeguards of the Scheduled Caste, Scheduled Tribe, Minorities, the separate provisions for the reservations in the House of People, offices etc in Indian Constitution came from the realities in India for many centuries’ Backward relations amongst the Indians themselves, making four Vernas, making the Sudras ‘untouchables’, trampling women’s rights etc sowing the seeds for the present Moist uprising etc.

The separate provisions for Scheduled Caste, Scheduled Tribes, Minorities etc in the Indian Constitution is never associated with social conditions in Kangleipak even today in the 21st century, mang-ee, seng-ee, untouchables, etc. were brought by the Hindus since 18th century, even not serious realities in Kangleipak (Manipur). Social contradictions in Kangleipak(Manipur), including contradictions between Hill and Plain, is a product of Hinduism.

It will be very interesting to know for all nationalist Kangleichas that “His Excellency the Governor General of India duly accepted the instrument of accession executed by His Highness and Manipur became a part of the Dominion of India with effect from 15th August, 1947. His Highness also nominated Shree Giriza Sankar Guha as representative of Manipur in the Constituent Assembly.”

Mr. Giriza Sankar Guha, a foreigner to Manipur, by then, sat in the Constituent Assembly of India like a sitting statue without opening his mouth for some years upto 1950, as if Manipur is a part of West Bengal.

It will be further a great interest to Nationalist Kangleichas to know that “A letter extract to Patel as regards proposal to merge Manipur with Bengal:

*“Presidency General Hospital
Woodburn Ward,
Calcutta.
14 January, 1950.*

My dear Sardarji,

With regard to the future of the state of Manipur, it is also to be considered whether it should not be merged in West Bengal for reasons very much like those applicable in the case of Tripura State. The association of Manipur people with the adjoining Bengali speaking tracts has always been closer than with the people of Assam. Besides, by the Vaishnavite traditions, sympathies, etc, Manipur have been closely allied to the people of Bengal. Politically also, both in the interest of the people of Manipur and of Indian Union, Manipur should be better merged and integrated in West Bengal, rather than with Assam.

*The Hon'ble Sardar Vallabhbhai Patel
Deputy Prime Minister of India.*

*yours sincerely,
Niharendra Dutta-Majumdar
Government House, Calcutta."*

By the time, a great Rally was also organized in Manipur against the Integration of Manipur to Assam naming as "Purbanchal Pradesh". The writer was a student of class eight and joined the Rally. This was the Kangleipak of the Indigenous Kangleicha Meeteis and hill peoples, this was the 'Manipur' of mainland Indian Hindus as an Envidable Spot.

Kangleipak was made a fractured body since the 18th century since the time of Garivaniwaz to suit the whims of the Foreigners. Please know who are the Meeteis of Kangleipak before we enter the debate of Granting S.T Status to the Meeteis.

In the more than 4000 years old BP Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, it is written very clearly: "Ating-a sitapaki mamit manungta leipa mitnaha atupu malle haipakipu mi kouye|| mi atupu yengna sakhiye haipakipu mee kouye|| mee atupu khangnanapa haituna atinga sitapaki mamit manungta leipa mamipu yengna sakhipana atei amani khangnanapa haituna mee atei kouye|| mita saion toutuna pokpa sipa taipang meena| Meetei haina koukhale||0||"

Rough English translation: "(as it is like) the pupil in the eyes of Ating-a sitapa (the deathless Sky, Space) it is called Mi (image). (as it is created)Seeing the Mi(image), it is called mee(man). (As it is created) seeing the Mi (image) in the eyes of Ating-a sitapa (deathless sky, space), to know it, it is different from the mi(Image), it is called mee-atei(Man different). Those peoples, who were Incarnations from the mi(image of Ating-a sitapa, Ipa Sorarel, Sky, Space) born and die(on the earth) became called the Meetei."

It is agreed world-over, man is created in the likeness of the God universal Father and but we do not encounter any cogent theory in the field, we feel Kanglei Meetei Race is the first Race on the Earth who theorized it on the Earth. We have the written Evidence in the Puya, scripture written in deep BC.

There is no any people called 'Meitei' in Kangleipak (Manipur) upto this day. Upto 1934 (nineteen thirty four) in the schools of Kangleipak (Manipur), the word taught was Meetei, not Meitei. One particular book for the school, in the time 1934 was "Meeteilongi anisurakpa tamnaba lairik"

The word "Meitei" is only a projected word for the Meetei by some Non-indigenous peoples to blur the past history of the Meetei Race.

Even today some Men are living in Kangleipak (Manipur) who were called themselves Meetei, changed to 'Meitei' and got some 'profitable' jobs patronized by some.

Significance of the granting of and acceptance of the Schedule Tribe Status by the Meetei Race will be:

(1) To succumb to temptations with little awards for their illegal and immoral gains, for which all attempts started since 1709 CE during the time of the first Hindu king Garivaniwaz.

(2) To demand and accept the Scheduled Tribe Status by the Meetei Race of Kangleipak is to accept the Status of Schedule Caste, Schedule Tribe, Minority, Untouchabled, Depressed, Aborigines with the concomitant connotations of the above mentioned/concepts in the Indian mainland scene.

When the Meetei Race who are the majority master Race accepts the Schedule Tribe status, who are the general and majority peoples?

Definitely, the Indian Hindus migrated to Kangleipak (Manipur) as Laborers, Job Seekers, Business men, colonisers and their henchmen, but became Masters today!

(3) To demand and accept the Scheduled Tribe Status by the Meetei Race of Kangleipak is to accept the present Tripura status, to accept voluntarily a Death Penalty before the Trial is over!

Please think over this matter very seriously.

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