

DISCOVERY OF KANGLEIPAK

(49)

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FACTS GENERALLY THE PEOPLES OF KANGLEIPAK DO NOT KNOW.

- (i) The Kangleipak Forefathers have lived in Kangleipak in Imphal Valley for about 20,000 years B.P. :

Table 1. Stratigraphic and Lithology of Imphal Kangle, Imphal (Manipur Valley) with OSL/TL date

Layer	Depth in' (feet)	Lithology	Archaeo-sediments	Climatic inferences	OSL/TL date, Ka. B.P.
K1	0-3	Red weathered shale, recent infills	all		
K2	3-6	Mottled silty sand, Concretionary iron phosphate	Concretion of iron, Hydrated iron phosphate	Overbank flow deposit on alluvial	
K3	6-1.6	Clayey silt	Bricks, Charcoal of Ruins,	Interpluvial Backswamp, Clay plug & Channel infill,	
K4-5	1.6-4.1	Peaty silt	Potshard, Charcoal	Interpluvial	
K6	4.1-5	Mottled sandy clay	Potshard, Ash charcoal, ritualistic faunal remains(elephant, equus, cervine) at Kangle-Ultra	Warm pluvial	
K7	5 to 7	Grey-mottled silty sand	Weathered red shale, bricks fragments, bricks, potshard	Pluvial with mass wasting	
K8	7-8.5	Silty clay/ Sand,	Phosphate, Goethite, concretions	Interpluvial, Subaerial	
K9-10	8.5-9.8	Peaty Silty clay/ Sand	Thick Black pottery potshard	Interpluvial	
K11-15	9.8-11	Silty clay/ Sand	Wood Xylem, Potshard	Pluvial with mass wasting	19,200 ± 2,000
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, corvus & reptiles	Interpluvial	
K17-18	16.5-19	Silty clay- fine clay.	No potshard Hiatus/End of cultural level?	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wasting	36,300 ± 3,000

Source : Proceedings of the National Conference on Luminescence and its application (NCLA-209) – sponsored by (1) Luminescence society of India, (2) Indian Association for cultivation of science, (3) Central Glass and Ceramic Research Institute.

- (ii) The Indo-European or Indo-Aryans (Indian Hindus) have lived on Indian soil for about less than 5000 years B.P.

(a) **“They spread west and south and east, and one branch of them the Aryans, crossed the Caucasus Mountains into Northern Mesopotamia by 2200 B.C. whence some of their tribes after wandering spread over several centuries in Iraq, Iran and the North Western Frontier of India, India finally come into at period not earlier than 1500 B.C. probably nearer 1200 B.C. than 1500”.** Page 11 of KARITA-JANA KRTI by Suniti Kumar Chatterji **“They brought with them their own culture and religion”** Mr. Suniti Kumar Chatterji says

(b) "So, when the Indus Valley civilization was discovered all scholars were puzzled. They could not term the civilization as Aryans since they already established the theory that Aryans entered India not earlier than 1500"

"Over and above sir John Marshall declared that Mohenjo-Daro was not Aryan and very likely was Dravidian or Pre-Aryan" page 20, 375, the Aryan Hoax by a Parames Choudhury (1995).

(c) The same matter is discussed on Pages 24, 25, of "An Advance History of Indian" by R.C. Majumdar M.A. Ph. Etc. (1963). He said, in the mainland of India scene, the growth of strong political kingdoms is only since 600 B.C. specially in the eastern India (Page 55).

(d) V.D. Mahajan, writer and historian says in his book, Ancient India (Page 2) that the Aryan Kings were still in West Asia in their ways to India in 1435 B.C. (Page 850).

(e) In a very recent book "The Founders of Indus Valley Civilization and their Later History" by Dr. Naval Vidyoti (2003) says

1. At page 134 : "1. That from about 1769 B.C. the Aryans began appearing in western Asia",

2. On the same page "The above data would lead us to the conclusion, that the Rigveda is later than 1400 B.C. or that the Aryans of Western Asia were less cultured or less advanced in the science of Language than the early Aryans of India though they were in fact the later migrants"

3. at page 123 "A. Harappa culture (Mature Phase) – 2500-1900 B.C." according to e-14 Radio Carbon Laboratory of the University of Pennsylvania in 1965 A.D.

From these written evidences about Hindu Aryans on the Indian soil, we are compelled to come to the conclusion, that the present Indians are living with the Mongoloid peoples of Asia for about 4000 (four thousands, years only as neighbours, and that the Indian Aryans are more civilized and cultured than the west Asian Aryans, because of their nearness to Asia Mongoloid peoples.

(iii) Singli Pefan, Singli Pafal 108, Kangla Pafalli 108, Kangla Laipham 108, Pakhangpa Pafan :

Singli Pafan, Singli Pafal 108, Kangla Pafali 108, Kangla Laipham 108 are written very clearly in the Kanglei scripture called Wakoklon Heelel thilel Salai Ama-Ilon Pukok Puya. The writer will show some quotations from the Puya:

1. “Taláng Ipung Loinapa Apakpa Masana Oipa Mihun | Sam | Tu | Khucinna Chingpa Singli Pafan 108| Mihun 84|Tangsamli 27|Thapung 10 ki Ifa Imenpham | Thonglon 9 | Pankhei8 |Ilam7 |Kayatki ka 6 makhoisung Ipung Loinapa Apakpaka Loinalipa Masenne | Atuki Malamna Singli Pafan Koupane ||”

Please see under τ Eeyek in the Puya.

2. “Kayat 11 | Amati Singli Pafa 108 ki Luchingpa Pafanli 10 Ne | Khonglam 9 Ne | Pankhei 8 ne | Ilam 7 ne|”

Please see under ϵ Eeyek in the Puya.

3. “Asum Touna Sitapa Mapuki Huksang Filep Oilapa | Kangla Pafalli 108 Pu Khutolli | Kapsing | Khutup | Lamsing | Thana mapali 7 Makta Kanglaki Laifam 108 Maki Matik Mayai Pumnamak | Fafalli ki Kayat Phileppu Takpikhiya 11011”

The three quotations are from the Puya mentioned above.

The first quotation says Mihun (Pulse) Sam (Hair), Tu, Singli Pafan 108, Mihun 84 etc. are all in the Body of the Ipung Loinapa Apakpa (The ultimate God Father) Therefore it is called Singli Pafan. Singli in the Kanglei Meetei Dialect, is the Nerve in English.

In the Second Quotation also, the same thing is meant.

In the 3rd quotation, the Puya says that the present Imphal Kangla Laiphamlel, Kangla Pafalli 108, Kangla Laipham 108 etc. are the Mapuki Haksang Filep (God’s Body Figure).

Pafan, Pafalli etc are all Rooted in the Puya, Kanglei scripture conceptually in the Kanglei society and Kanglei ancient culture. Pafan, Pafalli, Singli Pafan etc. have no slightest meaning, implication of Serpent, Snake, Snake Figure etc. in the Kanglei Cultural History of Kangleipak.

4. Now we will turn to the origin of Pafan or Pakhangba Pafan or very kind of Pafan associated with a figure of snake (so called Lairel in Kanglei Hindu society).

a) Please see the serpent and ourboros originated from Europe.

The Celtic symbols of serpent (Xerox from the originals)



‘Every ancient mythology has some form of world serpent.’
 ‘The serpent represent the cyclic nature of life.’
 ‘Thus, many ancient people believed snakes are immortal.’
 ‘The serpent also is a phallic symbol, but ironically, serpents also are one of the older symbols of female power in the celtic religion.’
 ‘The coiled snake with its tail in its mouth is some times known as Ourboros, and is thought to represent the circle of the continuity of life.’

From an article, the serpent (An Nathair) by Michealin Daugherty. (Source: irelandstown.net/serpent.html)

OURBOROS (Xerox from the original) from Wikipedia, the free encyclopedia

Ouroboros

From Wikipedia, the free encyclopedia

The **Ouroboros** (Greek Ουροβόρος, from ουροβόρος, ós, "tail-devouring snake", also spelled *Uroboros* in English pronounced /ˈuːrəbɔːrɪs/ or /ˈʊʊrəʊbɔːrɒs/), is an ancient symbol depicting a serpent or dragon swallowing its own tail and forming a circle.



The Ouroboros often represents self-referency or cyclicity, specially in the sense of something constantly increasing itself, the atomic value, and other things proceeding in cycles that begin when we see it and see (Phosni). It can also represent the idea of Perennial unity.

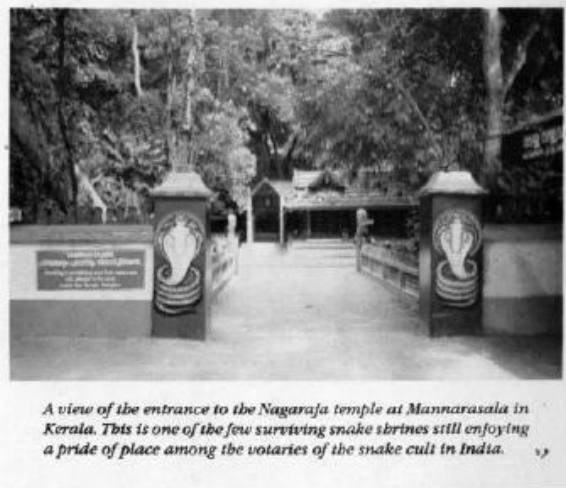
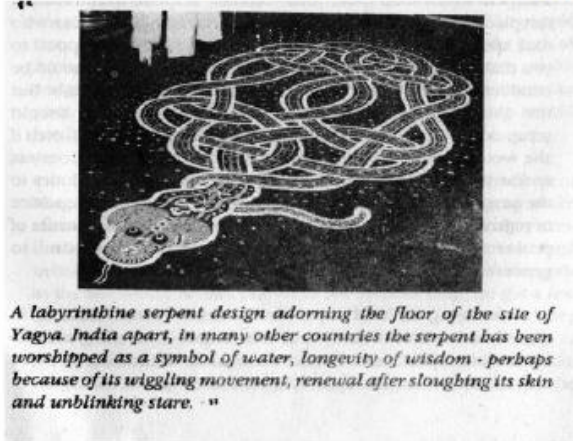
HISTORICAL REPRESENTATIONS, ANTIQUITY

Plato described a self-eating circle, being as the first thing in his universe: an immortal, perfectly constructed circle!

The notion of the serpent or dragon eating its own tail can be traced back to ancient Egypt circa 1000 B.C. From ancient Egypt it passed to Persia and then to the Greeks (Hesiodites, who gave it the name Ourboros (tail devours)).

The above two Xerox prove categorically the origin any kind of fagan connected with any serpent, snake etc. are Europe Origin, Further Mr. Suniti Kr. Chatterji says that the Indo-Aryans brought their own culture and religion from Europe

(b) Please see 2 xerox of snake worship in India from the book, snake worship in India by G. Ravindran Nair.



The two Xerox above, from the book, snake worship in India by an Indian, Prove Categorically snake worships are prevalent in India, Past and Present.

c) Snake worship in Manipur by the Hindus, Please see now :



The above three Xerox are from the works of Mr. Hijam Ibobi as seen in the Xerox. Generally the people have seen the Kangla Pakhangba Pafan in the Pakhangba Temple in Kangla. These are Manipuri Hindu Brand of Pafan in Kangleipak (Manipur) since 18th Century C.E.

The 3rd Xerox is from the book, Meiting-ngu Lainingthou Paikhomba, by Ning-ngomba Manijao. This is Manipuri Hindu Brand of PakhangbaPafan in the Hindu Times.

The following lines are written in the book. 'মৈতৈ নিংখৌরোল by শরাংথেম বরমনি সিংহ :

“মহারাজগী মপুক্ৰিংদা মবুদৌ পাখংববু উনিংবনা লাংতরুৱদুনা নুংজেং পুস্তিগী ইয়াইদা মমৈবু ময়ানা চিকপা মানা উখিবা মবুদৌ পাখংবগী মুক্তি অদু নিংশিংলতুনা মখুদোম্বীনা লৈমাইদা য়েকলে। লৈমায়দা য়েকলিবা মবুদৌগী মুক্তি অদুদা মপুক্ৰিং চংনা মিৎয়েং তাবদা, খংহৌদনা মবুদৌগী মুক্তি অদুনা থাংঈ শেংবা পাখংবা ওল্লকতুনা মমৈবু ময়ানা চিৱ্ৰস্বদু থাদোক্ৰুগা চোংখংলকতুনা মহারাজগী মরাইবজা চিৱ্ৰস্বগা লৈমায়দা মুক্তি ওইনা অমুক হনজিনখি।

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“গম্বীৱশিংহ মহারাজবু চিকপা পাখংবা অদু পেত্রা পান্দিতনা মিৎখে শোন্দুনা লুপাগী কোৰুদা হাপ্গা ৰাইখৌ মথক তাংজেং পাংতা থাদোকখি, মফম অদুদা তাংজেং পাখংবা ওইনা লৈখি”

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মতৌ অসুমা অয়েকপা, লৈপাকতা য়েকপা মুক্তি লাইরোল শক শোল্লগা লুপা কোমফুদা হাপ্গা থাদোকখিবা হিন্দুগী মতমদা, হৌজিকসু তাংজেং পাংতা “তাংজেং পাখংবা” লৈরিবা জাং ওইৰেকো! উনিংখ্ৰেদকো! লৈপাকতা য়েকপা মুক্তি লাইৰেল পাখংবা ওইখিবা লিলজাওদো!

The humble writer has shown 3 sets of snake figures (snake forms) above.

The first set grouped together 5 snake forms connected with Traditions and belief in ancient Europe or Middle East. The people believed them in the forms of “The coiled snake with its tail in the mouth” are immortal and they called it ‘Ouroboros’ some times.

The world knows very well that Ouroboros and snake forms with a coiled snake with its tail in the mouth are originated in the M.E. and Europe.

The second set grouped together 3 xerox from the book, snake worship in India by G. Ravindran Nair, showing temples of snake worship in India, Past and Present.

The Hindu Indians or Indo-Aryan Hindus entered Indian boundary some times in 1200 yrs B.C. after several countries in Europe and Middle East. They also brought their own culture and religion.

The 3rd set shows 3 forms of snakes connected with worship etc. in Kangleipak (Manipur) in the Hindu days since 18th century C.E.

From these undeniable written evidence, the humble writer concludes that the snake worship in Manipur in any form or figure whether they call it ‘Anji’ or ‘Pakhangba Pafan’ or any name, the Hindu Kings brought them and imposed upon us when they became kings since 18th century C.E.

Please see also what James Johnstone says in his book, Manipur and the Naga Hills “It is greatest mistake to connect them with snake worshippers, ‘Nag Bungsees’ of India. Neither Nagas or Manipuries, or any tribes on the eastern frontier, are addicted to this worship, or have any traditions connected with it and any snake, cobra (Nag) or otherwise, would receive small mercy at their hands.” Page 33 of the book.

The written evidences against snake worship in Kangleipak (Manipur) are overwhelm, snake worship was brought by the Hindus in the 18th century C.E. to Kangleipak (Manipur)

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