

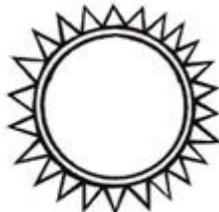
## DISCOVERY OF KANGLEIPAK

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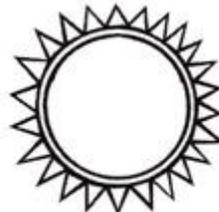
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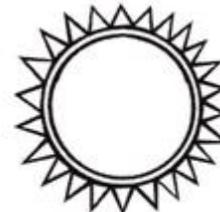
### The Strength of the Culture of the Meetei Race of Kangleipak



Sun-God



Surja-Deva



Numit

My Id. Readers have seen three names of the same thing presented by the humble writer above. Can you say, which is the most scientific name of the three names? Please ponder over the question posed by the humble writer for some time. We, on the earth, see every day one very bright object floating in the sky, generally called sun by the west, and Surja by the Indo-European Indians. We, the Meetei Race in Kangleipak called it 'Numit'. The west called the sun in a respected name 'Sun God' and the Indian call it 'Suja Deva' in that way. We the Meetei Race of Kangleipak called since immemorable times the Sun as 'Numit'. We never add God or Deva or Lai as prefix or suffix to the name 'Numit'. These things are general knowledge of the people of the world. The humble writer further questions the Id. Readers of this Article, 'Please answer now which is the most scientific name of the three names of the same floating bright object in the sky'.

The Answer !

The most scientific and cultured name is 'Numit' of the Meetei Race of Kangleipak ! not disputable.

Sun is the source of every energy on the earth, light, heat etc. all. Not to talk of our sight (seeing things), when the sun dies, that is, when the sun eventually dies and fails to emit any light, heat etc. not only the lives on the earth, the earth itself will die, if the earth is a living being.

When the light of the sun falls on any object on the earth, and the light reflected from the object falls on the Retina, the man sees the object. This is the process of seeing (sight). This is not a common sense, but a scientific discovery. The first thing, Universal God Father gave to the universe for further creation, is the Fire. Then water, then air, then the earth, then the space (Nongthou). The 6<sup>th</sup> thing (object) is the sun, given by the universal god father. The sun is an object like any other things, like

the earth, moon .... stars subject to the nature of decaying in time. The sun is never a god beyond natural decaying of all things of nature. The Puya, which was written in about 1500 B.C. during the reign of the King Maungyangpa of Kangleipak, writes as : “6 ti Inunglonna Koilou Haina Koukhale, Khunung Lonna Numit Haina Koukhale||” the rough English translation is this : The 6<sup>th</sup> (created object) is called Koilou by Inunglon, and by Khununglon it is called Numit. The sun is simply a celestial physical object made up of five elements known by the Meetei Race of Kangleipak in the early times of human civilization. It is 6<sup>th</sup> in order of precedence of the creation of the Universal God Father.

This Natural fact, now the science of physics knows, was known by the Meetei Race of Kangleipak many thousands years before the world knows as of today.

So, brothers and sisters, now you know most probably, among the three names of the same celestial object, sun, by the west ‘Sun God’, by the Hindus of India ‘Suja Deva’, and by the Meetei Race of Kangleipak ‘Numit’, ‘Numit’ is the most scientific and cultured name of the names of the same celestial object, Sun !

### **The Strength of the Culture of the Meetei Race of Kangleipak**

A very recent article webcasted on Nov. 2008 on the ‘A white paper on Kangla and Sanamahi Faith’ written by (Rtrd.) Professor of the D.M. College, H. Dwijasekhar Sharma, expresses the following in an Anguished and Panicy Languages :

- (i) The Professor writes ; “One need not easily skip the origin of the Meitei as traced by R.B. Pemberton in his report on the Eastern Frontier of British India : 1835”:

“Rejecting, as totally unworthy of attention, the Hindoo origin claimed by the Munee-Poorees of the present day, we may safely conclude them to be descendants of a Tartar Colony, which probably emigrated from the North-West borders of China”

- (ii) The Professor writes ; “By the 1940s Manipur saw a manifest attempt to go back to the past and assert the Manipuri identity. Then it was more to do with the decline of monarchical edicts on the social, religions and cultural affairs.”

“Already social dramas, Shumang Leelas and other creative literatures opened up as vista for a revivalist movement in Manipur”

- (iii) The Professor writes – “without doubt, the true Index of a cultures vitality is its adherence to its language, historical memory and religious traditions like

the Tibetan culture, Sanamahi has also lived through ages despite Vicissitudes.”

The Professor is right to expressing Anguished and Panicky Languages for those who ruled Kangleipak (Manipur) for 2/3 centuries by cheating, concocting, Manipulating history, culture, literature etc. regarding the true origin, history, culture etc. of the Meetei Race of Kangleipak since 18<sup>th</sup> century C.E.

For further anguish, panic and fear for those peoples who spread lie in the past 2/3 centuries in Kangleipak as the professor expressed, the humble writer quotes the following para from the linguistic survey of India Vol-III Part III page 8 by G.A. Grierson :

“I. Meithei

Meithei is the chief language of the Manipur valley, and has apparently had a long and independent development. The Manipurians are mentioned in the Shan Chronicles so early as 777 A.D. probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing peculiarly Archaic Character. Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue’ Meithei is the official language of the state which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probably that a closer examination will show that the apparent gulf between Meithei and the other Kuki-chin language is filled up by intermediate dialects. But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development. It sometimes agrees more closely with Burmese, and even with Tibetan, than with the Kuki-Chin language proper.”

My Id. Readers please examine the underline sentences of the above quotation from the linguistic survey of India by G.A. Grierson carefully with full attention.

The first two words in the underlined quotation “Literary language” means written language (using Alphabets, Scripts) and is closely connected with the words “ancient stages of phonetical development” in the last underlined sentence in the quotation. These expression by a linguist like G.A. Grierson who studied Indian languages further mean more early development of Phoneme and script by the Meitei Race of Kangleipak than the Indian did, and we know very clearly now that the Indian Hindus arrived in their present home at about 3500 years B.P. as neighbour of the nongaloid Meetei in Kangleipak. For the Meetei Race of Kangleipak, they had lived in the Imphal Valley for about 20,000 years B.P. after their civilization was developed in the

surrounding hills of Kangleipak. We know now very well with strong Archaeological Evidence and written evidence.

The Kangleicha Meeteis have a Funga Wari (Fireside Story) as the following : One Langkon Lukhoi, a Former Maichou who had been expelled from his Maichou Post by the Hindu Kings, one day called out his neighbours and told them that he would set a black dog against the moon and the dog would swallow it and they would see it swallowed. The people came out and saw the moon half swallowed by the black dog of Langkon Lukhoi.

This was a Lunar Eclipse predicted by the Former Maichou, discredited and expelled from the post of Maichou by the Hindu Kings.

The Meetei Race of Kangleipak knew one with thirteen zeros (14 digits) before 3500 years B.P. This is written clearly in the Puya. The humble writer has written this fact many times in his books and articles published so far.

Further, the writer has shown in many books and articles that the Meetei Race of Kangleipak knew the Extra Terrestrial of origin of life before any people on the Earth. Big Bang Theory is known before any people on the earth about 4000 years B.P. etc. In such status of the Meetei Race of Kangleipak in Astronomy, Physical Science, Chemistry can anybody on the earth say easily the former maichou Langkon Lukhoi's event was a Disinformation and a Manipulation?

In an event of Saka Era 1765 “Thanin Nong Leipakpokpata meereipakki Panditna Chandragrahan Tougani Hairakye|Manipurgi panditna Touroi Haiye|Toukhide|” Page 259, Cheitharol Kumbaba, 1967 Edition (It was in Inga Tha) English Translation : the outside pundits informed the Royal court of Manipur that there would be Lunar Eclipse on the Full Moon day Tuesday, the Manipur pundits said that there would be no Lunar Eclipse on that day. No Lunar Eclipse happened on that day.

In the above quotation “Meereipakki pandit” (outside Pandit) was most Probably “Pandits of Nabadwip”.

This written evidence of Cheitharol Kumbaba cannot be easily discredited because of the higher status of the Meetei Race of Kangleipak in Astronomy by the time.

The humble writer will conclude this article after giving the Ld. Readers of this article with an event in which Maichou Khongnangthaba and Mayang Dharma Guru Santidas Gosai Quarrelled between themselves, who was older between them.

**The Quarrel is a written evidence from the Sembi Makaklei, Pamheiba Larei Lathup.**

One day, the king Pamheiba, Maichou Khongnangthaba, Dharma Guru Mayang Santi Das Gosai and Royal Court members went to the Loktak lake on a big Royal Boat to eat Thamchet from the Loktak lake.

On the return journey, they were taking rest at Phubala. Suddenly Louremba Khongnangthaba became unconscious and fell on the ground. On question as to what happened to him, Khongnangthaba replied, “Kangla Royal Palace is on fire. I went to save Kangla from the fire. In saving Kangla, I got so much heat from the fire, so I fell on the ground”. On the reply of the Maichou Khongnangthaba, the Mayang Guru Santi Das Gosai told the party of the Royal journey, it was simply a childish. These maichou Khongnangthaba asked the age of the Mayang Guru.

Then Santi Gosai replied “I was an Army personnel in the war of Ram against Rabon of Sri Lanka.”

Then Louremba Khongnangthaba replied : “Adungeigi Wane Palem Nangbu Pokpi Namana Santida Nangbu Pokngamda Sigum Lambi Laklabada Meetei Maichou Koururo haiduna Khongnangthaba Ihakpu Kourare || Hi Kari Matouno Haiduna Ihakna Chatlubada di Mayang Nangbu Pokngamda Amaiba Amaibi Khibikna Karamno Haina duna Leiremle || Nangi Sakei Pumbahou Palem Namana Haijarabada Ina Santidas Nangbu Pokpirambane|Namana Ibu Naming Thonbiram-o Haijabagi Mayang Nangi Namingbu Santidas haina Thonbirambane ||”.

**English Translation :** then khongnangthaba replied :”It was time of yore when your mother could not give birth you, and was about to die (she) requested all to call Meetei Maichou (Khongnangthaba) then I was called. When I went (with unhappiness for your mother), I found your mother was in agony and all persons (including the medical helpers for the birth) were in helplessness. As your mother and all your family members requested me to help, I helped your mother gave birth you safely. As your mother further requested me to give your name, I gave your name Santidas.”

Louremba Khongnangthaba Maichou and Mayang Dharma Guru Santidas were very old men by the time. We all know that Santidas Gosai came to Kangleipak at the time of King Pamheiba Garibaniwaz very old. We also know very well that Khongnangthaba Maichou never had his physical presence at the birth of Santidas Gosai at Sylhet. Our Guess is that how Louremba Maichou knew birth trouble of Mayang Guru Santidas Gosai in Kangleipak.

In the pamheiba Larei lathup, there are some more contests between Maichou Khongnangthaba and Santidas Gosai, but Maichou Khongnangthaba won all the contest. When the humble writer began to read the Larei Lathup in the 1950s, the writer could not believe the Kanglei Maichou Khongnangthaba and his successes against the Mayang Guru, and simply thought that the Narration in the Larei Lathup

are Manipulation. But since 1990s, the writers beliefs in relation to the prowess of knowledge of the Kanglei Maichous have been changed!.

After reading, study and analysis of the Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya since 1970s and found in the Puya the great advances in the knowledge of the astronomy, physics, chemistry etc. in the Pre-Hindu days, before the Puya Meithaba, our knowledge of the past Kangleipak has been completely changed.

Now in the 21<sup>st</sup> century CE, the writer greatly believe that the Meetei Race of Kangleipak was superior to the Neighbouring Peoples in all directions in culture, science etc. before the Puya Meithaba of the Hindu Kings in 18<sup>th</sup> Century CE.

The Culture, knowledge of science etc. of the Meetei Race of Kangleipak in the past before Puya Meithaba were so strong and unsubduable that Greirson and Prof. Dwejasekhar Sharma were right when they say, “Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue;... a more ancient stage of phonetical development: and “... Sanamahi has also lived through ages despite vicissitude” of the Meetei Race of Kangleipak, in their own appreciation in their own times.

Now in the 21<sup>st</sup> century C.E. the Meetei Race of Kangleipak is forcing forward as they know now that they were superior to the surrounding peoples in powers of all knowledge's of culture, science etc. Now the Meetei Race of kanleipak have regained the prowess of their ancestors of the past.

What the humble writer has narrated above is a micro part of the strength of the culture, science etc of the Ancient Forefathers and Foremothers of the Meetei Race of Kangleipak before the Hindu becomes the Kings of the Land.

Please comment !

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