

DISCOVERY OF KANGLEIPAK

(56)

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The Questions of the POTLOI of the Jagoi Rasa and the Kanglei Puya

“ The Origin Of Manipuri Potloi”

“ They spread west and south and east, one branch of them, the Aryans, crossed the caucasus mountains into Northern mesopotamia by 2200 BC, whence some of their tribes after wanderings spread over several centuries in Iraq, Iran and North-Western Frontier of India, finally come into India at a period not earlier than 1500 B.C- probably nears 1200 B.C than 1500. ”- page 11 fo the book, KIRATA-JAN-KRTI by Suniti Kumar Chatterji.

Mr. Suniti Kumar Chatterji is a famous Bengali scholar, who is taken by the manipuri hindus as their guide and philosopher.

From the clear statement of the manipuri hindu guide famous scholar, Suniti Kumar Chatterji, it is too clear to everybody that the hindu Indo-Aryans were “Nomads” or “Nomad like peoples” upto IInd century B.C.

But please see what the meetei race of Kangleipak did:

“Masi ihan hanna koubru chinggi chingthakta haraoba houkhi, mathangda Nongmaichingda aniraksuba oina haraokhi |” - by R.K Achouba Singh, Silver Jubilee Souvenir, J.N. Dance Academy,1999, page 3.

After several thousands years, the meetei race of Kangleipak on the surrounding mountains of Kangleipak with an appreciable human civilization when the valley was full of water, they came down first to Imphal valley about 20,000 years B.P. and settled at Imphal Kangla building houses, temples etc for the first time and named their Hilly country as Kangleipak.

About 1500 B.C., the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok was written during the reign of king Mungyangpa of Kangleipak.

The above are few facts, the humble writer shows to the world in 2014 C.E. The writer has many facts that show the kanglei meetei’s past superiority over the neighbouring peoples.

The meetei were blinded from those facts by the Puya meithapa of the Hindu kings in the 18th century C.E.

So, the humble writer appeals to all concerned not to open their mouths without thinking much for the Amicable relations of all concerned.

Coming to the ‘ Manipuri Potloi ’

The ‘ manipuri potloi ’ costume came into existence only in the 2nd part of the 18th century during the reign of king Bhagyachandra, who is beleived by the people of the land to have immoral sexual relation with his daughter, Angou sana | Thambal sana who used the potloi costume in RasaDance for the first time in the history of this land called Kangleipak upto 18th century C.E (afterwards manipur). It is also wrong that the ‘manipuri potloi’ costume is used generally by the meeteis as wedding costume. But the converted ‘Hindu Meiteis’, use it generally as wedding costume for the bride.

Some people, even some book say that potloi is used in “Laiharaoba Ceremonies”. The Potloi custume is never used in Umang Lai Haraoba in Kangleipak, even if there was ugly dictatorial regimes during the hindu periods since 18th century C.E.

Some book say “ The costumes and decorations for the Rasa, appeared to the king in his dream with Krishna’s Blessings, were brought to life by Bhagyachandra maharaj after consulting with pandits and scholars.”

Thus, the “manipuri potloi” and other decorations relating to the ‘Rasa’ were brought into existence because of a ‘Dream’ of Bhagyachandra maharaj, after consulting pandits and scholars.

A dream is defined as “sequence of thoughts and fancies, or a vision during sleep: a state of abstraction, a reverie:” etc by many ordinary dictionaries. So, the product of a dream (potloi etc) may be anything like “to hide the pregnant belly” or “Kaina Theibong Pambi” for ‘Shri Shri Govindajee Nirpon’ etc. Bhagyachandra consulted “pandits and scholars”, in particular, VVIP shri Bhaskar, who is a mayang Guru of Bhagyachandra maharaj.

Even the mayang guru, shri Bhaskar tried to call Kainaching as ‘Bhaskar giri’, but it could not come in a reality.

We, the meeteis of Kangleipak know very well that the word | concept ‘Lang-maiching’ which is related to the creation of man, was altered to ‘Nongmaiching’ which is a meaningless word. Even today ‘Selo Langmaiching’ is being tried to change to ‘Selo Nongmaiching’ by some masana masabu Lai oihanjaraba Meeoising.

These are all present scenarios in Kangleipak today.

In this 21st century C.E. today, the world peoples agree that there are four methods of disposing dead bodies. They are Ishing Potloi, Nungsit Potloi, Fumba Potloi and Burning Potloi. The Hindu peoples agree this, because these ways of Disposing dead bodies are simply natural in the different stages human civilization.

Now please try to know the meaning of ‘Potloi’

In this century C.E. in Kangleipak, when a person come back from the “mongfam” after burning a dead body, if you ask him where did you go ? He will definitely answer “ I went to potloiba of x”. The word/concept “Potloiba” means “ the potloi of the dead person”. This is the scientific analysis of the word/concept potloiba or potloi in the particular circumstances.

The overriding part in the ‘manipuri potloi’ is the word/concept ‘potloi’ used in the ‘manipuri rasa’ which came into existence because of a blessed dream during reign of king Bhagyachandra in the 18th century C.E. This word/concept ‘potloi’ of the ‘manipuri rasa’ costume used by the ‘shija lairoibi’ or ‘shija lailotpi’, daughter of king Bhagyachandra for the first time in cultural history of manipuri; is the word/concept potloiba or potloi is used in the burning of a dead body in content and in meaning. This analysis of the Etymological origin of the

word/concept potloi of the rasa will be accepted generally by the Intellectuals. There is not any other meaning and concept other than the meaning and concept given above by the humble writer.

Potloi= pot + loi= Pot means material things that composed of the body, who was dead and burnt as of today. Loi means Loiba that further means the material things that composed of the dead man were all destroyed, ended his/her existence, lost his/her own entity.

This is the meaning and origin of the word/concept 'Potloi' of the Manipuri 'Rasa Dance', manipuri Rasa Lila, in ultimate etymological analysis. Though some section of the peoples of this land (Kangleipak) at present take the costume 'Potloi' as a symbol of pride, for the people who know the history of Kangleipak well, it is a symbol of Shame, because of the circumstances of origin, the meaning | concepts of the word 'potloi' etc of the costume.

The questions of the kanglei puya

This century, the 21st century C.E. is a century of the Puya of the meetei race of Kangleipak. Even some children who cannot speak well in his own dialect join now the debate and discussion about the Kanglei puya. This is a moment of joy on one side and strong disgust on the other side for the meetei race of Kangleipak.

The humble writer who is writing this article has a puya called Wakoklon Heelel Thilel Salai Ama-ilon Pukok.

A mss sheet of this puya was sent to the government of India, National archives of India, Janapath New Delhi-1 on 15/11/89 and the National archives of India gave its reply on 29/11/89.

The mannaba apunba marup which was sending the MSS sheet asked for scientific testing for the mss sheet to know whether the Puya was copied during the reign of Pamheiba Garivaniwaz, in the beginning of the 18th century C.E. The National Archives of India, New Delhi had replied that it was true, that is, the mss sheet proves that it was of 18th century C.E.

Now the Kangleipak Historical & Culutural Research Centre, Kangleipak Sagolband has printed this puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in sapa mayek, please read the puya which is available with the cultural centre at Sagolband Thangjam Leirak.

In the above mentioned puya, the names of the following puyas are found:

- (1).Koilou Numit Khenchanglon
- (2).Eehilel Thacha Khenchanglon
- (3).Thouwai michak khengchanlon
- (4).Sakok salai thilel
- (5).Khununglon sakok thilel
- (6).Pafal Lampupa yangpi thilel
- (7).Wakoklon Heelel Thilel Salai Ama-ilon Pukok.

The kangleicha meetei has the Wakoklon Heelel Thilel Salai Ama-ilon Pukok (Sl. No. 7). That is also a copy of the original puya, copied just before the puya meithaba in the 18th century during the time of 1st hindu king, Pamheiba Garivaniwaz. The seven puyas became ashes in the 18th century in the hands of the hindu kings.

Can anybody on the Earth say, that in the puyas including Wakoklon Heelel Thilel Salai Ama-ilon Pukok has the words like 'Tantrik, HA RA SA' or any hindu word/concept. Please try it.

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