

DISCOVERY OF KANGLEIPAK

(55)

by Wangkhemcha Chingtamlen

17/03/14

How the first Human Beings of the Earth called the Lai became the Meetei.

The puwari of the meetei race of kangleipak, the first human Race on the Earth is too clear, since their creation on the surface of the Earth, up to this day in the 21st century CE.

The meetei race of Kangleipak is the first Human Group of People to Invent the writing scripts on the Earth, most probably by the Evidence of the puya, the written scripture of the meetei and by the Evidence of words/concepts used by the meetei upto this day since times Immemorial.

On the top of Koupalu mountain, becoming meeting point between the Nongthou (the space) and the Malem Leisa (the Earth) on the Earth, the first Human Beings (Homo Sapiens) were created on the Earth. The puya, the scripture says “Talang Paopu Peenapa | Eepungloiki Yathangna Oikhipa Mallamna Laiyamsingna Helaole || Eepungloina Halaole || Yaiphapaki Matikpu Laiyamsingna Penchale || Asum touna Loipee cheengki cheengtonta mafam mafam yengtuna Tukawaka Patuna Nung-ngai Thoina Pankhale ||” - (Wakoklen Heelen Thilel Salai Ama-ilon pukok)

“Awang Koubru Asuppa
Leima-lai Khunda Ahanba
Nongthrei Ma-u Lingliba
Irik mapan Thariba
O Lainingthou !”
(The Meetei Folklore)

From the above two Evidences, one written in the puya still in our hands and the other living Folklore of the meetei Race of Kangleipak upto this days, we in the 21st century CE, have a strong Belief that the Eepungloi Apakpa, the Universal god father created the first Human Beings(The Homo Sapiens) on the Kouplu mountain of Kangleipak.

After these two Evidences shown above, we have the following written evidence in the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, confirming the above two Evidences from the same puya and the Folklore of the meetei Race.

Please see what the puya says:

“ Lainingthouti Pangkanpana Huttang-nga Saion Toutuna Cheengpu Huttoktuna Cheengnunghut Haina Koukhipa mafam Atuta Laicha Esingpu Chithokhipana | Kangpa Halle Haituna Kangla Thenpung Haina Koukhale || Kanla Thenpung mafamta Laiyamsingna Lepnaba mafamta Kayatlon Yengtuna Eemsale | Mafam Atupu Kangla Eemfam Koukhale | Kangla Eenfam mafamta Leilon Nonglon Kayat 14 ki Laifam Semkhale || Semkhalepa mafamta Laiyam Singna Panpa Mafamne Haiduna Laifam Haina Koukhale || Laifam Koupa Mafamna Leipa Leipakpu KANGLEIPAK Haina Koukhale ||o|| ”.

The above is a very strong written Evidence from the scripture. No honest people will open his mouth against this, even if he is in the Enemy camp.

From the three evidences shown above by the humble writer, everybody on the earth will agree that the Lai Peoples created on the mountain tops of Kangleipak, had come down to the Imphal Valley, after draining the water by the Huttang-nga god. These Lai peoples had built houses,temples etc at Kangla and then the Land had been named KANGLEIPAK by these Lai peoples.

When the Lai Peoples came down to the Imphal valley, built houses etc at Kangla and named the land Kangleipak? When ?

Now the modern science has come to our help. By an Excavation in the Imphal Kangla in 2009, it was proved beyond doubt that the first Human Beings settled at Kangla was in about 20,000 years BP (Before Present). Then now it is certain that the Lai peoples coming down from the Koubru mountain ranges first occupied Imphal Kangla in about 20,000 years before present and named the land Kangleipak. Then this Lai peoples gradually occupied the whole Imphal Valley, coming down from surrounding mountains of Kangleipak around in 20,000 years Before Present.

So far the puwari of Kangleipak and the Meetei race is too clear beyond any element of Doubt.

Now the Puya gives with further certainty in the puwari of Kangleipak and the Meetei Race, Please See:

“ Kangleipak Koupa mafamta Lainingthou Salail ki Huksang Kayatki Nung-Pung wakhanna Tatuna Thokkhipa Lailup Talet mapu Pakhangpana Pannatuna | Matamki Khongleita Pokkhibana | Khongleiki matung Inna | Nula Iemma Laikok Huimulei Puksi Khompina Ayukki Khongleiki machuna ngangpa matamta | Naosangta Pokkhipana | Nouwapu Mangang Mingthon Fangehieye | Oksangta Thamkhiye ||o|| ”

This is how mangang, the first son of Ipu Athoupa Konchin Tukthapa Pakhangpa was born by Nula Iemma Laikok Huimulei (Huimuleima) Puksi Khompi.

In this way, the births of seven sons of Ipu Athoupa were written clearly in the Puya, Wakaklon Heelex Thilel Salai Aam-ilon Pukok.

From this Puya, the names of the seven queens (seven lailup ladies) of Ipu Athoupa Konchin Tukthapa Pakhangpa were also known today.

The first Patriarch of Mangang salai is mangang, the first patriarch of Luwang salai is Luwang, the first patriarch of Khuman salai is Khuman, the first patriarch of Angom salai is Angom, the first patriarch of Moilang (Moirang) salai is Moilang, the first patriarch of Khapa-Nganpa salai is Khapa-Nganpa and the first patriarch of Salai Leisangthem (Sarang Leisangthem) salai is Salai Leisangthem.

Thus the origin of the Seven salais of the Meetei at present are the seven sons of Ipu Athoupa Konchin Tukthapa Pakhangpa. The seven salai groups of the Meetei race of Kangleipak at present are called Seven Nouta groups and these seven Nouta groups of the Meetei Race are directly traced to the first political monarch of Kangleipak through his Seven sons by Blood.

Upto the day in the 21st century, the puwari of the Meetei race of Kangleipak is very clear from the Lai peoples of the surrounding mountain ranges of Kangleipak, to the Meetei seven salais mainly inhabiting in the Imphal valley of Kangleipak.

Now the question is how and when the Lai People became the Meetei in the long Puwari of Kangleipak ?

My Id. readers have seen clearly that some part of the Lai people from the surrounding mountain ranges of Kangleipak have come down to the Imphal Valley for the first time constructing houses, temples etc at present Imphal Kangla about 20,000 years ago. By and by they occupied the whole Imphal Valley and their numbers (Population) increased very greatly because of the easy availability of good food in the shape of fish food, animal food, food grains etc and they spent their times more in cultures of mind and thinking. In a few centuries in the Imphal valley, the qualities of life of the Lai people in the Imphal Valley became very high, in contrast to the qualities of life of Lai people in the surrounding mountain Ranges of Kangleipak. This was a real fact because of the great difference of life's circumstances, easy availability of very good food etc.

In a few centuries in the plain of Kangleipak, the lai peoples developed in sciences and culture of philosophy, invented writing scripts etc. Their quality of life was too high that they began to think that they were created in the image of God. Philosophically they theorised as “ Ating-aa sitapaki mamit manungta leipa mitnaha atupu malle Huipakipu mi Kouye || mi atupu yengna sakhiye haipa kipu mee kouye || Mee atupu khangnanapa haituna ating-aa sitapaki mamit manungta leipa mamipu yengtuna sakhipana atei amani khangnanapa haituna mee atei kouye || mita saion toutuna pokpa siba teipang meena | Meetei haina koukhale ||o|| - (Puyadagei louthokpa).

This theorisation of the origin of “ meetei”, the name of our human group was during the reign of king Konchin Tuthokpa Ipu Athoupa Pakhangpa. This was the complete separation of the valley Lai people and the lai peoples of the surrounding mountain ranges of Kangleipak. The lai peoples of the mountain ranges of Kangleipak remained as the lai peoples as they were when some part of them came down to Imphal valley 20,000 years ago. But these lai peoples who came down first became the meetei of the present day during the time of Ipu Athoupa Pakhangpa. so far we cannot exactly know the time of Konchin Tukthapa Ipu Athoupa Pakhangpa because of the mischievous puya meithapa by the hindu kings in the 18th century.

We were all lai peoples, all the hill peoples and plain peoples were lai peoples upto the reign of King Konchin Tukthapa Ipu Athoupa Pakhangpa. There is no room of any doubt in this point.

A little part of the lai peoples on the koubru mountain ranges of Kangleipak came down to the valley at about 20,000 years ago and built, houses, temples etc at Imphal Kangla at the time, and they after some times became the meetei race of Kangleipak of present times during the reign of Ipu Athoupa Pakhangpa. Upto this time, all the hill peoples and plain people are lai peoples including Ipu Athoupa Pakhangpa. So, Konchin Tukthapa Ipu Athoupa Pakhangpa married 7 Lailups(seven lai ladies).

At this point of time, a question is automatical raised in the minds of the readers, that whether king Konchin Tukthapa Ipu Athoupa Pakhangpa married prohibited yek salai ladies as his wives ? The answer is Definitely no.

The puya, Wakoklon Heel Thilel Salai Ama ilon Pukok gives the following as written hard evidence: “ maliyafam palchana | Leima tana pannatuna konthoupa pokye || Konthoupati Haolokpam oikhale || Haolokpam chanu mamomloi konthou eeta satchapi | Tampa chanu Nuchapu Loulupa asita nattana | meetei chanu salailup macha masupu | Lainingthou sitapa salailena loulupataki | Laiyam pumnamakna khuntin yakatuna | Kangla sankai mensangta tenayei senpung yeituna khuntin yaka yathokle || yathokpata | pakhangpana Hailak-i --Ipapung Ipung-ngo sitapa ! Namu taipang chaton sutonsingna | laiki chata naotani haina chatlakatapa asipu kalam haina toukapa | asi wati hailapata | salailenti sitapa | nungpung wakhal toutuna hailak-i-- Ipilio nungsipa | Ichaki chata salailup sakhaisingna Laiki leechatpu loutuna chatpa yaloie | asumnati mapalita hailakye | Laiki Lupna ichaki chata nautapu sok-u-pa asiti laipungthou taletki eeyek taletki matung inna | Ipuna Ngasitaki houna yek haina koulake ||o||

Ichaki chata nautana | Laiki Lupna chatlampa fitam loutuna chatlaklapati | Laika meeka yeknapa | Teinapa|Mounapa|Oisuno || Laipungthou Taletmakka yeknapasung Oisuno || maki maki salailup sakhai pumnamak yeknapasung oisuno || yeknapa asiki matung-inna Eeki chalou moulounapa yaloie ||o||

Asum hailakpata mapali tukthapana hailak-i -- Ipapung Ipung-ngo sitapa | Eeyek yek hailipa asipu amuk hanna takpio hailupata sitapana hailakle--pali Ipung-ngo Tingpalpa mapu koulipa Ipung-ngo mahakka loinatuna leillipa laipungthou taletmata paktuna Eeki ma-ong manna khupi malum chaona akoipa oina pakye || akoipa atupu Eeyek kouye ||o||

Eeyek atuki manungta Eeki phun ama leiye || Atupu Eelik kouye || Eelik Atuka yeknale | yek kouye || Atuki malamna laipungthou taletki masata pakye haituna apakpasung kouye || pali Ipung-ngo| Lailup Taletka Ichaki Eeka tinnatuna pokpa asipuna salai koulake || salaina pokpa asipuna nauta haina koukhale || Naotakki salailup sakhai pumnamakna loulapati yekka yekka Eelounapa Oisuno mana mana toupaa oisuno || Salailup sakhaisingna chalou moulounapa toulapati noutaki suthang taletna lomkaniye haina takpikhiye ||o||”

Prohibition of marriage among the same salai group (salai sakhai, nauta group) is an Royal order after which the prohibition begins. The prohibitions of marriage of the same group begins, only after the prohibition is declared by the sovereign king. At this point of time, salailen sitapa is king sovereign.

Please see the above quotation from the puya very attentively and please try to know what the underlined sentences in the quotation from the puya meant.

The first underlined sentence “Laiyam Pumnamakna khuntin Yakatuna|.....” means ,most probably, all peoples in the Imphal valley are Lai peoples. The second underlined sentence “Ichaki chata salailup sakhaisingna laiki leechatpu loutuna chatpa yaloiye” means the rule of prohibition of marriage between male and female of the same salai group (same salailup sakhai) operates only after this laiyan khuntin in which the prohibition is announced by salailen sitapa. This is very clear.

From the quotation of the puya, it is very clear that upto the marriage of king Konchin tukthapa Ipu Athoupa Pakhangpa and his seven sons, the salai talet, the marriage prohibition was not in vogue, the prohibition operates only since the sons and daughter of the seven salais. Then things are very clear from the last sentences of the quotation which are underlined.

Because of all these facts written clearly in the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, upto to the seven sons of King Konchin Tukthapa Ipu Athoupa Pakhangpa, the yek salai marriage prohibition rule is not violated by any person. Violation of the prohibition of the same salai peoples marriage begins from the salai sakhai groups of the seven seven sons of Ipu Athoupa Pakhangpa.

For Communication please write to E-mail: chingtamlen@gmail.com