

Discovery of Kangleipak

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by Wangkhemcha Chingtamlen

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One of the Learned Readers of the humble writer sent the following “Ujabu ahanbamaktada khurumjari. Eina khangjaningba wa amata sengna takpiyu Ujabu Punsigi kaojaroi. Eikhoi Pakhangpana pokpa salaige macha masuni hainei adu oiradi Sanamahina semkhiba midugi chada naoda kadaida leibage ?” Through the writer’s Email_id: chingtamlen@gmail.com.

The question put to the writer by the learned reader is very interesting and will be very happy to answer the question!

The question put to the writer gives the writer a knowledge of the General Meetei People’s Dim understanding of their own Identity after the Reign of the Hindu Kings and the Notorious Episode of the puya meithaba in the 18th Century C.E.

The Meetei Race of Kangleipak, or to say in another way, the Meetei Peoples living in Kangleipak (at present Manipur) and all over the Earth, are the sons and daughter of Ipu Athoupa Konchin Tukthapa Pakhangpa who reigned in Kangleipak after same time, they came down to Kanglei Valley, some People’s also called Imphal Valley from Koubrum Mountain, some times 20,000 (twenty thousand) years B.P. present Imphal Kangla as their Capital, naming the Hilly country as Kangleipak.

Ipu Athoupa Konchin Tukthapa married seven Lai Ladies (in the Puya Lailup Talet, some called Lai Nura Taret). The Seven Lai Ladies’ names (Seven queens names) in order of Seneority are:

1. Nula Ipepma Laikok Huimulei Puksi Khompi gives birth to the first son Mangang,
2. Nula Ipepma Huimu Leima gives birth to the 2nd son Luwang.
3. Nula Ipepma Laikhumpi Mawai Thong-ngaillepi gives birth to the 3rd son Khuman.
4. Nula Ipepma Laiyek Pithet Leima gives birth to the 4th son, Angampa Angom Palpa.
5. Nula Ipepma Leima Ulum Khaochao Tompi gives birth to the 5th son, Moilang.
6. Nula Ipepma Leitham Tali Leima gives birth to the 6th son, Khapa-Nganpa or Kha-Nganpa.
7. Nula Ipepma Nonghainu Lili Leima gives birth to the 7th son, Salai Leisangthem.

These 7 sons of the Ipu Athoupa Konchin Tukthapa Pakhangpa - Mangang, Luwang, Khuman, Angompa Agnoupalpa (Angom), Moilang, Khapa-Nganpa and Salai Leisangthem are called Salais and the Prognitors of all the Meetei Peoples on the Earth.

One thing to be clearly understood is that we are the Meeteis who were created by the God in his own Image, not the Meitei, the concept of which was born in the 2nd part of 20th century C.E to Destroy our superior Identity over the Neighbouring Peoples.

The question of the learned reader: “Sanamahina semkhiba midugidi chada naoda kadaida leibage?”

Now the writer will answer the question, not only to the particular person who put the question, but also to all the meetei Peoples who are the sons and daughter of the Ipu Athoupa Konchin Tukthapa Pakhangpa, who are living all over the surface of the Earth today.

Please see what the puya says in its pages:

“matou Asumna Leilapaka mapalisu chaolakle || mapapungki yathang thoiya ningthipana hailakle-machaki mafamta-- (Pali Eepung-ngo! Konsen tulei sengpa! Talang Laipaoki Matung-inna | Pali Nangki Nathou Nangam Taipang Meepu Sapa Houlo Haina Takpile ||”

The above quotation is from the Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya.

In the above quotation, ‘mapabung’ (‘mapapungki’) is the Salail Sitapa, and the ‘macha’(‘machaki’) and ‘konsen tulei sengpa’ is the Sanamahi, Sanamahi Lainingthou who creates the Human beings in our Kanglei Tradition.

Besides the Puya, every kangleicha heard the traditional story that the Sanamahi Lainingthou creates Human Beings (Sanamahi Lainingthoua Mee Sai).

The above quotations says the order of the God father, Salail Sitapa to his son Sanamahi Lainingthou to create man (Human Beings).

The Pursuance of the order of salail sitapa, sanamahi lainingthou began to create a human being, though actually Sanamahi did not know what was a human being (man). First he created a thing, thinking that it was a man and he put it before salail sitapa for his (Salail sitapa’s) approval. Salail sitapa did not agree it was a human being (man). But salail sitapa gave the first thing that was created by his son Sanamahi a soul and naming it Namu Mitam Nga and sent it to the water. The actual meaning of the words ‘Namu Mitam Nga’ means a fish created in the aim of creating a Human Being’. After the creation of the Namu Mitam Nga, Sanamahi Created Innumerable Fishes, Reptiles, Birds, Animals. All these things were not accepted by Salail Sitapa as Human Beings (man). Lastly Sanamahi created a yong (a

monkey) in the high hope that he had created a human being(Man). But Salailel Sitapa did not agree a yong was a Human Being. Sanamahi Lainingthou was very upset and surrendered to his God father that he could not create a human beings(man). Then, Salailel Sitapa, the God father advised his son,Sanamahi Lainingthou to create a human being(man) by looking his (Salailel Sitap's) own image.

Then Sanamahi Lainingthou created a human being (man) taking the image of the God and Salailel Sitapa accepted the thing created by sanamahi Lainingthou looking at the Image of God as Human Being(man).

The Puya writes “mita sai-on toutuna pokpa sipa tapang meena | Meetei haina koukhale ||o||” Rough english translation “The group of human beings created by looking at the Image (of God),born and dead(on the Earth),are called the Meetei”.

Further the above mentioned Puya, Wakoklon Heelel Thilel Ama-ilon Pukok writes:

“Atukumpa mapali Eepung-ngo Sanamahi na sapa mee atupu leimalel sitapi na Ulupataki lailelpiti sitapi tillang khoitatuna mapuki kontaki tillang atu tukthakhituna leimalel ki khoichi khata tungtuna naopun oina yomtuna pipuknungta Leikhalle || Asum touna leiklapaka mapuki konchiltaki tukthakhipa tillang atusu thapung tala falatuna Taipangpalta faolakle ||o||”

The above recorded statement (Expression) in the puya is very clear. The Puya says after seeing the man created (sapa) by the sanamahi, Ima leimalel sitapi is pregnant and after ten months a child(son)is Born.

The child (son) born is the Ipu Athoupa Konchin Tukthapa Pakhangpa, and the meetei salai taret people's are the sons and daughter of the seven sons of Ipu Athoupa Konchin Tukthapa Pakhangpa. There is no doubt in this matter.

Why Sanamahi is the Elder brother of Ipu Athoupa Konchin Tukthapa Pakhangpa ?

The ‘Sanamahi’ is the sperm with a white liquid, sent by Eepung Loinapa Apakpa or Tingpalpa Mapa to Salailel Sitapa (Ipa Sorarel today) to procreate living beings on the Earth, in the symbol ϑ (called ama by the Meetei Race).The ϑ (without Eelik on the head of the symbol) is the sperm and the Eelik (.) on the head of the symbol ϑ is the Blood sent by the Universal God Father, EepungLoinapa Apakpa to procreate living beings ϑ with the Eelik (.) is the symbol of Sanamahi Lainingthou as ϑ (ONE called by the Meetei Race of Kangleipak).

The symbol ϑ(ONE)is sanamahi as long as it stays with Salailel Sitapa (Ipa Sorarel) and the same Sanamahi becomes the Ipu Athoupa Pakhangpa after going a Journey of Ten Months in the body of Eema Leimalel Sitapi, the Female partner of Salailel Sitapa.

So, the kangleicha Wang-uba takes Sanamahi as the Elder brother and Pakhangpa as the Younger brother.

One thing to know very well is that Sanamahi does not create/make (sapa) a living human beings or any living life form. What Sanamahi Lainingthou creates/makes (Sapa) is a mitam, a prototype of man (Human Being).

The Puya calls it ‘Mee Khaloupa’,a mitam (prototype) which is created looking at the image of the God Universal Father. The mitam(Human prototype) after giving a journey of Ten months in the body of Eema Leimalel Sitapi, the Malem, the Female partner of Salailel sitapa (Ipa sorarel), it becomes a human being, Iputhou Pakhangpa.

There is no any ‘chada naoda’ of the ‘Sanamahina semkhiba midugidi’ on any part of the Earth. The humble writer has answered the questions of the learned readers.

The Kangleicha meetei race as the first civilised human beings on the Earth, their cultural and scientific thinking is unparallel and uncomparable with any group of Peoples, so far as found in Puya. So, a CRITICAL study of the past Kangleipak is very necessary.

Please comment!

Email-ID:chingtamlen@gmail.com