

KANGLEIPAK

THE CRADLE OF MAN

3rd Edition



ਸੋਮਕਮਚੇ ਚਿੰਗਟਮਲੇ
Wangkhemcha Chingtamlen



The author Wangkhemcha Chingtamlen was born in 1933 in an agriculture family mixing with the poor, and illiterate peoples of the society of his time. It was a time of King Sir Churachand Singh, a hindu authoritarian king who administered the hilly small country with iron hands for his peoples of non-hindu origin. It was a time also of Hijam Irabot, the reputed social revolutionarist and communist leader who revolted against the unreasonable administration of the hindu king. The hindu brahman people were the agents of the hindu kings in the society, whose dictates were social laws at the time.

A youngman that time, who is now an oldman, saw the poor and illiterate men and women of the time and their mute agony, with a deep sense of unhappiness without knowing what to do and what to express. The future writer youngman began to feel some serious injustice for imposing something 'Foreign' to people of different mindset and origin. In such state of mind of the young man, the young man became an M.A. LLB with a better equipment of reading and judging social happenings.

In 1956 at the age of 22/23 years of age, the youngman met Takhellambam Bokul, a great Kanglei Cultural Revivalist and immediately followed him in his social mission.

The youngman with a degree of Master in Political Science and with Bachelor of Law degree began to read every available book connected with the past of Manipur. Most of the books available in the market by the time were found to be fabricated ones in matters of Ancient Culture and History.

Kangleipak: The Cradle of Man

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Kangleipak (Manipur)

*A treatise on the Origin of Man on the Earth,
based on more than the Scientific Findings of
the Archaeology and Paleoanthropology*

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Dedication to

**The Ancestors of the Indigenous Kangleichas and
the Peoples of the World**

INTRODUCTION TO THE SECOND EDITION

This book *Kangleipak: The Cradle of Man* is a unique one. The evidences raised by the writer of this book are all really surprising ones. The scientific findings from Archaeology, Anthropology and Paleontology; and from the evidences of the Mythologies, Folklores, Traditions etc. of the ancient hilly country are evidences of Kangleipak, a geographical area, to be the place of origin on the surface of the Earth of the Homo Sapiens Dispersion as claimed by the writer.

The book, *Kangleipak: The Cradle of Man*, was received with happiness and gratitudes by so many peoples in Kangleipak and in Assam, and by some peoples from outside India also when it was published in July, 2010. The book, *Kangleipak: The Cradle of Man* is really a unique book in the subject.

New Evidences are also emerging after the publication of the 1st edition in 2010.

What is more surprising is that in the few months after the publication of the book in 2011 upto this day, so many new evidences are emerging, helping the writer to his claim that Kangleipak is the original place of dispersion of Mankind on the surface of the Earth.

In this second edition of the book, the writer is incorporating the new evidences Emerging upto this day. The esteemed readers will be very happy to see the book, *Kangleipak: The Cradle of Man* with these new lights.

Kangleipak is a virgin land untreated by the Archaeologists, Anthropologists and Paleontologists upto this day.

The ancient country Kangleipak (Now Manipur since late second half of the 18th century CE) is a spot on the surface of the Earth, abounds with Mythologies, Traditions, Folklores etc. telling

upto this day to the peoples that Kangleipak is the original spot on the surface of the Earth where mankind was created, nurtured and dispersed throughout the surface of the Earth. But this land has not been attended to by Archaeologists, Anthropologists and Paleontologists upto this day in this regard i.e. the place of origin of Homo Sapiens.

In an article entitled "Early Modern Homo Sapiens" (source: www.palomar.edu/anthro/homo2/mod_homo_4.htm) it is written "Artifactual evidence indicates that modern humans were in Europe by at least 40,000 and possibly as early as 46,000 years ago".

In the article 'Out of Africa', 'Noah's Ark', and 'African replacement' models truth are forcefully argued with a scientific findings. They say Human Evolution centre is the African continent dispersing the Homo Sapiens about 200,000 years ago.

A serious criticism comes from the Oxford University againts the 'Out of Africa' model.

"Further criticism of the genetic argument for the replacement model has come from geneticists at Oxford University. They found that the human betaglobin is widely distributed in Asia but not in Africa. Since the gene is thought to have originated more than 200,000 years ago, it undercuts the claim that an African population of Modern Homo Sapiens replaced East Asian archaic humans less than 60,000 years ago."

We, Asian Kangleichas, feel that this criticism is perfectly correct.

In such situations of conflicting opinions regarding the spot of Human Evolution and dispersion on the surface of the Earth, Kangleipak in the South Eastern part of Asia in the westernside of Kunming, the capital of Yunnan Province of China and to the western border of the present Myanmar country offers itself to the enlightened world, to be considered, not to be skipped over, as the place of origin of human evolution and dispersion on the surface of the Earth.

Since the first half of the 18th century CE, the beginning period

of the Hindu Rules in Kangleipak, Present Manipur since the 2nd half of the 18th century CE, Kangleipak was a captured country in Economy, in Education, in Society, in Administration upto this day, the agenda being the Indianisation of the land and the Mongoloid Peoples, by the Hindu Peoples of India.

Upto this day, Kangleipak is an 'outpost' of India.

In such situations of Things in Kangleipak, a little Excavation report and its findings give the Kangleichas a Glimpse of Hope and Happiness.

The following two Photo from the report of "Late Pleistocene Holocene Equids of Kangla, Imphal; Palaeo (climatic and geomorphological) interpretations from the associated Archaeo sediment with OSL/TL dates & XRD analysis "may kindly be examined critically:

Table 1, Stratigraphic and Lithology of Imphal Kangla, 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 Infill's	nil		
K2	.3-6	Mottled Silty sand, Concretionary Iron phosphate	Concretion of Iron, Hydrated Iron phosphate	Overbank flow deposit on ruins	
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(elephas, equus, cervine) at Kangla-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.	Phoscrete, 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	19 299 ± 2 007
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & 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	26 8214 ± 3 029

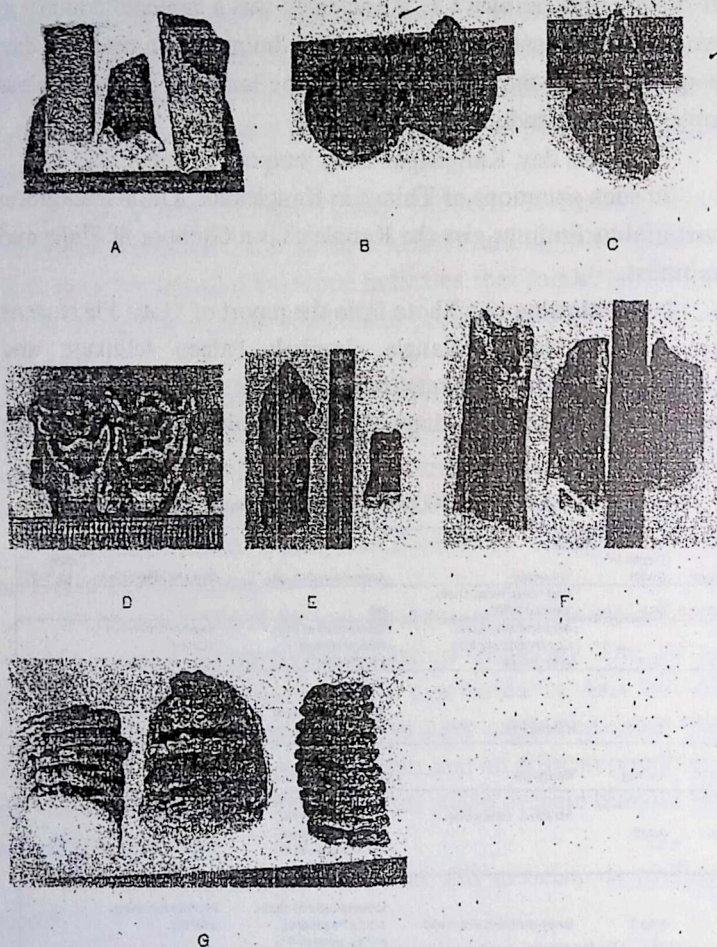


Fig. 32 Associated faunal and archaeological finds. A- Tripod Leg and rectangular leg, B- Grooved bone tool, (tibial tarsal), C,E- Bovine teeth, bones, F- Equine leg bone, G- elephas molars from Kangla and Mahadeva Lok (Ravine).

At page 2 and 3 of the report says "the sediment layer (Table. 1) gives a thermoluminescence (TL) date of 19.299 ± 2.097 K.a. B.P Fig. (2B) in K(11-15) at a sub-surface depth of 11 feet with associated finds of crude Potsherds uncorded rectangular and rounded tripod legs and grooved bone (tool) Fig.(32A-B) signifying human

habitation at Kangla. This diagnostic find can infer that the Imphal Valley was a dry lake bed suitable for human settlement at the close of last greatest Wurmian Ice Age with cool dry climate in Manipur and similar geomorphological conditions that prevailed during the successive cold periods of the ice age of late quarter of the many periods”

Imphal valley might have begun to dry up since about 30,000 years B.P. making it suitable for human habitation in the cool dry climate of the ice age.

Before the Emergence of these scientific findings of Human habitation etc. at Imphal Kangla by a ‘National Conference on Luminescence and its Application(NCLA - 2009)’ sponsored by 1. Luminescence society of India, 2. Indian Association for the cultivation of science, 3. Central glass and ceramic Research Institute; we have the Puya, the scripture of the Meetei Race written on its pages that a group of human beings called the Lai Peoples inhabited at the Imphal Kangla, coming down from the top of the Koubru Mountain as soon as the Imphal Valley began to dry up. The Koubru Mountain Top of Kangleipak is the place where human beings were evolved and nurtured, and the original dispersion centre on the Earth according to the mythology, tradition, folklore etc. of the Meetei Race of Kangleipak.

Please see what has been written on the Puya page, the scripture:

Handwritten Meitei Mayek script, likely a photo copy of page 53 from the Puya scripture. The text is dense and appears to be a historical or mythological account.

The above is the Photo copy of page 53 of the Puya, scripture Wakoklon Heelex Thilel Salai Ama-ilon Pukok.

The following is the free English translation of the above Puya page:

“Lainingthou Pangkanpa (The God) incarnating as Huttang-nga made a hole through the mountain, and drained (the valley) at Chingnunghut, the place that dried up first and has been called Kangla Thenpung. As decided by the Laiyam (Lai Peoples) at Kangla Thenpung, selecting proper situation, dwelling houses had been constructed. The place had been named Kangla Impham (Kangla residential area). Divine places (temple?) examining 14 Leilon Nonglon had been made at Kangla Impham. The places so prepared, being dwelling place of the Laiyam (Lai Peoples) with their temples, had been called Laipham (Place of the Lai peoples). The Land (the country) where Laipham situated had been named Kangleipak.”

The puya page gives the present generation of the Kangleichas in the 21st century C.E. many historical knowledge of their origin and their dispersion throughout the earth.

This puya page gives the present generation of Kangleicha the knowledge that the first human beings inhabited at the present Imphal Kangla were the Lai peoples who are the forefathers of the present Meetei Race.

The puya page, reading with the Kangla Excavation Report (2009) reporting findings by Thermoluminescence (TL) date of 19.229 ± 2.097 K.a B.P. of human habitation at the Imphal Kangla, gives the following knowledge to the present Kangleichas and the world:

1. The Lai peoples in different parts of the countries of Asia, Pacific areas are the Lai peoples dispersed in Pre and proto-history periods of mankind from Kangleipak, may be pre and post about 20,000 years B.P.

“It is remarkable that the Indonesians of Hai-Nan call themselves Hiao in the centre and Dai in the southern part, and Li and Lai southwestern part, and these groups are said to speak different dialects which might have sprung originally from the same language” page 7 *The Tai and the Tai Kingdoms* by Padmeswar Gogoi.

From this part of the Padmeswar Gogoi's book, we know that Hiao=Dai=Li=Lai.

In this book, *The Tai and the Tai Kingdoms* of Gogoi, in different parts you will find Li=Lai=Loi=Doi=Dioi=Lun=Law=Shan=Day=Tai etc. are all same peoples in different local appellations.

From the knowledge given by the book of Gogoi, it seems almost certain, that all Asians were originated from the Koubru Mountain Tops, the Lai peoples found in the Kanglei Puya, the scripture.

We know very definitely 'Loi' or 'Loi Peoples' in Khurkhul, Sekmai, Phayeng, Andro, Kakching etc. are still living in numerous number in Kangleipak, with original mother-tongue like 'Langmaiching' for Nongmaijing (Sunday) etc. without having much effect of the Hindu Rule in Kangleipak for about 250 years. Please note that there are too many 'Loi' peoples in Asia.

AUSTRALIAN ABORIGINES FROM INDONESIA

The Indonesian Island groups are just to the North of Australia in the Pacific Ocean, only about lat. 10° in the south of the Equator.

"Alan Horne of the Australian National university believes that Australian Aborigines share key skeletal and dental traits with pre-modern people who inhabited Indonesia at least 100,000 years ago" (source: Early modern homo sapiens, article mentioned above at page viii).

Certainly, the Australian Aborigines are the Lai peoples, who migrated in the pre and proto-history periods of mankind, from the Koubru mountain tops to the Indonesian Islands group, further to Australia and neighbouring Islands of the pacific ocean from Indonesia.

PLEASE NOTE

The Philippines Island, Micronesia Island, Melanesian Island, Polynesian Island in the pacific Ocean etc. are inhabited by the Lai peoples who were evolved and nurtured on the Koubru Mountain Tops of Kangleipak and migrated to these pacific Islands.

The peoples of Kangleipak and the peoples of these islands have a common birthmark of being the same peoples of the same ancestry, the Mongolian Blue Spot upto this day.

PLEASE FURTHER NOTE

"About 4 - 6 % of the DNA of the present New Guineans and other Melanesians appears to have inherited from the Denisovans (December 23, 2010 Nature). This would imply that their ancestors interbred to some extent".

The present peoples of the New Guinea and Melanesian Island, very near to Australia, have common DNA with Denisovans, in the Siberia, in the North of the Russian Federation, does not mean the Siberians came to the Pacific ocean very near to Australia, but may mean their common Ancestors were from the Koubru Mountain Tops of Kangleipak, both to New Guinea and neighbouring Islands and Denisova of Siberia.

Mongoloid peoples in the New world might have reached there through Siberian Land Bridge or through Pacific Ocean Islands specially from Melanesian and Polynesian Island groups, the scientists opine today.

This dispersion of the Lai Peoples from the Koubru Mountain tops to the Asiatic continent and other parts of the Earth was before 19.299 ± 2.097 K.a B.P. as the Lai peoples, who were evolved and nurtured on the Koubru Mountain Tops, had already have the art of making pottery and using fire on the Koubru Mountain tops before coming down to the present Imphal Kangla around 19.299 ± 2.099 K.a B.P as the Puya is very clear in this matter.

(2) The Homo Sapiens (The Lai Peoples) that had arrived at the present Imphal Kangla around 19.299 ± 2.097 K.a B.P had come down from the Koubru Mountain Tops with the following knowledge:

(a) The art of making sheltering House (a basic human need):

The last two words of the seventh line and the first two words of the 8th line of the Puya says "Kayatlon Yengtuna Im Salle". These four words mean "Dwelling house has been built seeing arrangement

of rooms" we call now a dwelling house "Yum", but in the time of yore, it was called 'Im'. Even today the Kuki-chin group of peoples who are also the Lai peoples from the Koubru Mountain Tops, call a house 'In'. We do not know well how an 'Im' becomes a 'Yum' at present. We know from this Puya page, written in 18 alphabets, that the Lai peoples when they came down to the present Imphal Kangla from the Koubru Mountain Tops, they came down with the knowledge of building a sheltering home to protect themselves from the cold weather, hot weather, rain and snow etc. before 19.299 ± 2.097 K.a B.P.

(b) The Lai peoples who were the forefathers of the present Meetei Race came down to the present Imphal Kangla with the knowledge of making pottery and the knowledge of using fire.

Please refer to the Photo 'Fig. 32' and Table 1 above.

'A tripod leg and rectangular leg' potsherd in the Photo are examples of making pottery for domestic use and using of fire to make the pots stronger and durable.

These knowledge of the Lai peoples are traits of a fairly civilized peoples before about 20,000 year B.P.

(c) The 3rd and most important Historical written evidence is that of the first naming of the present Imphal Kangla (Kangla Thenpung in the Puya), which was the seat of Governance of the country Kangleipak for several centuries BCE, giving the name of the country of the present Meetei Race as Kangleipak.

The knowledge of reading the Puya page, along with the finding of the National conference on Luminescence and its applications (NCLA-2009) dating human habitation at the present Imphal Kangla 19.299 ± 2.097 K.a B.P. is that the naming of the present Imphal Kangla and giving the indigenous name of the country Kangleipak were at about 20,000 years B.P (*before present*).

(d) We have the further knowledge that these peoples throughout the Earth having Mongolian spot or Mongolian blue spot at Birth, both in the old world and new world, are the Lai peoples who migrated from Kangleipak before and after 19.299 ± 2.097 K.a B.P., the age of scientific finding of the first settlement of the Lai peoples

at the present Imphal Kangla, who were created and nurtured on the tops of the Koubru mountain ranges of Kangleipak.

Upto this day, babies born of Indigenous peoples of Kangleipak, both in the hills and plain, have this birthmark at the time of birth, that is the Mongolian spot or the Mongolian blue spot.

So today, the Mongolian spot or the Mongolian blue spot at the birth has become a birthmark of the peoples, the Lai peoples originated from the tops of the Koubru Mountain Ranges of Kangleipak.

THE WORD/CONCEPT "NAOMI" IN THE BIBLE

The word/concept 'Naomi' is found in the Bible.

The Holy Bible of 'Bible Education Beams' of the Bible Education and Missionary service Gulfport, Mississippi, USA at page 309 at chapter-I of the 'The Book of Ruth' verse 3 says "And Elimelech Naomi's husband died; and she was left, and her two sons" and in the next page 310, the word 'Naomi' is found 4 times.

Though the Europeans pronounced the word 'Naomi' in different way, the word/concept 'Naomi' is 100% Indigenous word/concept of Kangleipak (present Manipur politically).

NAOMI = NAO + MI, here 'Nao' means a young child, both sexes including a child in the womb. For pregnancy, we have the word 'Nao Puba'. Here 'Puba' means carrying, so 'Nao Puba' means carrying a child in the womb. Here 'Mi' means human in common gender. So the word/concept 'Naomi' is 100% in syllables indigenous word/concept of Kangleipak.

What we are thinking now is that 'How the Ancient Kanglei Indigenous word/concept comes to the Religious sacred book of the Christian peoples?'

We have in Kangleipak today too many young boys and girls of the name Naobi, Naoboy, Naocha, Naoba etc. Even clan deity called 'Naohan Lai' we have in Kangleipak.

In Europe too, there are too many 'Naomi', among the fairer sex at present; these are Naomi cambell, Naomi Van, Naomi Watts etc. They are publicly known personalities. There may be many more

'Naomi', not known outside Europe. The word/concept 'Naomi' is found in the Hebrew Bible also. They give the meaning as 'my delight'.

JONG IN AFRICA

In Africa, a monkey, what we call in Kangleipak a 'Yong', the Africans call a 'Jong', in the Hills of Kangleipak among the Kuki-Chin group of peoples a monkey is called 'Jong' like the African peoples do.

This is the ancient Kangleipak where we have the 'Lagang Faiba' on the Koubru Mountain Top, where the Universal God Father Creator first *treaded* on the surface of the Earth to create life according to the tradition of the Kabui peoples of Kangleipak.

This is the ancient Hilly country Kangleipak vis-a-vis other parts of world in matter of dispersion of Homo Sapiens on the surface of the Earth through ages of Human History.

Please Examine what the author writes and says in the book and *detect* any Illogicality.

The humble writer acknowledges the appreciations of the learned readers of this book, *Kangleipak: The Cradle of Man* when it was published first in 2010.

The humble writer, further, thanks my friends and sympathisers who helped and encouraged in bringing out this 2nd Edition of the book.

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PREFACE

This book *Kangleipak: The Cradle of Man*, is the only book of its kind in the World. No body ever on this Earth has written a book of this kind claiming a particular location or place of a Country, for that matter, a location on the surface of the Earth upto this day as the Origin of Mankind.

This book, *Kangleipak: The Cradle of Man*, claiming Kangleipak as the Cradle of Man, that is, the origin of the Mankind on the Surface of the Earth, is based on two Foundations: The new knowledge of present Scientific Findings of Paleoanthropology, Archaeology and the vast knowledges of the present writer in the Legends, Traditions, Mythologies, Scriptures etc, and the ancient history of the ancient country Kangleipak (Now Manipur since 18th century CE).



Jia Lanpo

Photo Source: *Early Man In China*

The above is the Photo of Prof. Jia Lanpo, a well known

Paleoanthropologist of China, the writer of the *Early Man In China*, who wrote in his book "The oval dotted area is presumably man's place of Origin" including the area of Kangleipak in the "dotted area", at page facing page 2 of his book, *Early Man In China*, (Please see Photo-1 and Photo-4 of this book of the present writer).

In this book, you will find Several Legends, Traditions, Mythologies of the Indigenous peoples of Kangleipak of Proto-history days in the forms of songs, hymns etc and even books written and published during the Hindu days of the Hindu Kings tinged with hindu concepts, words etc indicating the ancient Kangleipak (Present Manipur Since the 18th century CE) was the location where the God Creator Father Created Living Beings, and Homo Sapiens who were inhabiting the mountain tops of Kangleipak before they spread and dispersed throughout the vast Landmass of the Asiatic Continent, probably throughout the surface of the earth.

Please see some of the Legends, Mythologies current upto this day since time immemorial in this book.

The Indigenous Meetei community's hymn invoking Koubru mountain top God praising Him for the Creation of Living Beings and Human Beings "Awang Koubru Asuppa, Leima-Lai Khunda Ahanba, Nongthrei Ma-U Lingliba, Eelik Mapan Thariba, O Lainingthou!". "Kanglei Sana Leimayol, Laina Thaba Lamdamni..."; the Legend of the Kanglei Indigenous Kabui Community "Lagang Faiba", "Mahou Taobei" telling the successive Kangleicha generations from time immemorial that Kangleipak is the Location chosen by the Universal God Father Creator for Creation of Living Beings and Nurturing Homo Sapiens Sapiens to become Human Beings to spread and to disperse throughout the surface of the earth. The present writer does think such Legends, Mythologies etc are Invaluable Gifts from the Ancestors of Kangleipak to their descendants coming behind them endlessly.

The Ancient Kangleipak was one of the centres of an early human civilization on the surface of the earth. One of the Earliest Monarchies on the surface of the Earth was established in Ancient Kangleipak, though the date of the establishment of that Political

Kingdom is not known upto this day, because of the total Burning of the written documents, including Puyas of the Kingdom by King Garibaniwaz Pamheiba, the first Hindu King in the 18th century CE. But the date of human habitation at Present Imphal Kangla, the Capital and administrative Centre of the Monarchy is now Scientifically dated to be about 20,000 years B.P. (Please see Photo-16 in the book).

Because of the very early human civilization in the Ancient country Kangleipak, the country invented writing Scripts (Alphabets) very early in deep BC. The forefathers of the present Meetei Race left many handwritten scriptures called Puyas.

In one of the Puyas, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, a definite statement was mentioned on the fact that a group of peoples called 'Lai' were inhabiting on the tops of the Koubru (Koupalu in the Scripture) mountain ranges of Kangleipak (Please see Photo-8 in the book). At this moment in the 21st Century CE, you will find several 'Lai' peoples in the whole of Asia of present day, Please find in this book.

There are two parts of this book, *Kangleipak: The Cradle of Man*.

In the first Part, the Legends, Traditions, Mythologies etc of the Proto-history days of Kangleipak indicating Kangleipak was the Centre of Creation of the Universal God Father Creator, and the Present Findings of the Sciences of Paleoanthropology etc indicating the Ancient Kangleipak might be the Centre of Creation of the Universal God Father Creator, are discussed and explained in the ways of the Present writer of this book. Along with this, the writer shows the most amiable environments of Creation and nurturing of Living Beings, to be precise, the temperate Climate, abundant flora, vegetations with regular Sunshine Producing Oxygen-rich atmosphere, with regular Rainfall giving perennial water on the Soil of the Ancient Kangleipak; as actually found in Kangleipak even today.

In the Second Part of this book starting from Page. 25, the complete Picture of the history of the Ancient Kangleipak, beginning from the 'Lai' peoples on the tops of the Koubru mountain ranges

of Kangleipak, and their arrival at the present Imphal Kangla, and naming of this Ancient Hilly Country of the Lai Peoples as Kangleipak, will be seen very Clearly.

How the 'Lai' peoples of the Valley of Kangleipak, now called the Imphal Valley, became the Meetei Race, separating completely from the 'Lai' peoples who are undoubtedly the ancestors of the present Meetei Race, is discussed and explained systematically and clearly in a very reasonable and readable ways (Please see Photo-8 and Photo-14 of this book).

Look to the East to the vast Asiatic Continent to see your nearest kins, brothers and sisters to Solve any Serious problem of yours:

All the Asian Peoples A to Z are all 'Lai' peoples originated from the mountain tops of Kangleipak, and inhabited for the first time on the surface of the Earth on the tops of the Koubru mountain ranges, and spread and dispersed throughout the vast Asiatic lands, most probably before the Indian Sub-Continent converged and conjoined to the great Eurasian Continent due to the Continental Drift.

In this book among others, the writer discusses that the Peoples in Mizoram, Myanmar, Assam, China, Hong Kong, Philippines, Japan and Singapore are the descendants of the 'Lai' peoples originated from the tops of Koubru mountain ranges of Kangleipak, with specific and undeniable recorded evidences. You will see in this book, a Hong Kong beautiful model Miss Gaile Lai and Glamorous Hong Kong Actress Miss Gigi Lai, and Chinese glamorous Actress Miss Vikki Jhao Luwang with Specific kanglei scriptural words, 'Lai' and 'Luwang' with Amazement.

As the 'Lai' peoples are the ancestors of the present Meetei Race, all the peoples of Asia are the nearest kins of the Meetei Race of Kangleipak having common ancestors.

Although the present writer of this book, *Kangleipak: The Cradle of Man*, cannot prove all Asian peoples, also the peoples of the Earth, with Specific recorded evidences, are the descendants of the 'Lai' Peoples originated from the tops of the Koubru mountain

ranges of Kangleipak, because of limitations in money and energy, and also because of scanty readable literature in the subject especially in Imphal, the writer will endeavour in his remaining life time to establish the fact with his heart and soul.

The writer calls upon all the young peoples of Kangleipak to turn to the east in which direction you will see the rising sun.

Please see the young Myanmarese woman dancing the traditional Myanmar dance:



*Dancing during
the Water Festival.
Although this dancer
is not a professional,
the grace and elegance
of traditional Burmese
dancing is still obvious*

Photo Source: *Let's Visit Burma* by Burke books Publishing
company, London

The Dance is typical of Kangleipak and Eastern Myanmar.

Thanks and Gratitudes of the Present Writer go to Mr. Poujairung Thaimai, a Kabui scholar and sociologist, Dr. Elangbam Bishwajeet, 128 Dorchester Way Coventry, CV 22 LX(UK), Sanjenbam Sarat, Insurance Co-ordinator, Elangbam Chanu Tampha Tonbi, General Secretary, Kanglei Chanura Chaokhat Lamching Lup (Kangleichal), Kangleipak and their friends for their Constant and Consistent moral support and other helps made available to the present writer of this book and his works.

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Wangkhemcha Chingtamlen

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Since its first publication in 2010, this book *Kangleipak: The Cradle of Man* has stirred the imagination of every reader, and invoked in his mind an inquisitive question—Where is the place of man's origin? This question of man's place of origin has been put up by intellectuals and laypersons alike for thousands of years, and still has eluded a definitive answer. By far and large, the actual place of origin of man is the Achilles' heel of both Anthropology and Sociology. Many theories have been propounded about this question and many attempts have been made to provide an answer to this elusive problem by many brilliant minds through intensive researches but still demands a final resolution.

This book *Kangleipak: The Cradle of Man* is also one of such attempts to solve the conundrum that dogged the human mind for thousands of years.

We, the Kangleipak Historical and Cultural Research Centre (KHCRC), firmly believe that this slim book will certainly become a classic book, a forceful idea to be reckoned with in the field of Anthropology and Sociology.

This book will certainly provide many insightful ideas, undeniable evidences and irresistible facts which corroborate the claim made in this book by the writer. And by default, the KHCRC anticipates, this book will stimulate heated debates and controversies within the intellectual circle.

The content of this book is the unflinched conviction of late Wangkhemcha Chingtamlen, the founder of KHCRC—a conviction conceived and brought forth into reality in the form of this book through his immense knowledge in the scriptures of Puya, mythologies and his legal acumen, aided with modern scientific

findings of Paleontology. This work does contain a number of key concepts and arguments challenging the popular belief of the African origin of man, and demands the intellectuals to look somewhere else for the origin of man other than Africa, and that somewhere else spot is Kangleipak, the present Manipur. There are several aspects of this book that the reader will find useful. First, it is not simply a suggestive book but rather an authoritative one where dialectical arguments flow one after another so as to materialise the true subjective elements into an objective reality. It provides a strong point—claiming Kangleipak as the place of origin of man and thus provides the conundrum of Anthropology and Sociology a window of hope.

Second and more important is the impact of this book on the psyche of the present and future generations of Kangleipak. This book provides a solid ground where the Kangleichas can bank on and stand firmly—immovable with pride, dignity and courage. This book will be a direction-giving beacon to a potentially direction-lost Kangleichas in a vast sea of ignorance and uncertainty. Now this book gives the Kangleichas a new sight, a new purpose, a new vision and a new hope.

Apropos of the 2nd edition, in this 3rd edition, two minor changes have been made:

1. An all-new front cover.
2. Refinement of the English presentation.

The new cover features a world map depicting Kangleipak at the centre along with an image of Koubru (Koupalu) mountain top, giving both Kangleipak and Koubru mountain their respective honour and significance they deserve.

KHCRC Team

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Chapter I

An Introduction to the Bio-diversity of Kangleipak

The ancient country Kangleipak, now known as Manipur, since the 2nd half of the 18th century A.D., is a hilly country, the area of which is almost 90% covered by hilly terrains, and only about 10% is valley area. There are some small valleys also between the hills surrounding the Imphal valley of Kangleipak, like the Khoumum valley in the Tamenglong District.

The total area of the ancient Kangleipak is not known to us exactly. The present geographical area of the country Kangleipak (Manipur state), as found in the report of the Department of Statistics, is 22,327 sq. kms according to the census of 1981. The biggest valley area of the country, now known as the Imphal Valley, is about 1,843 sq. km. roughly 9% of total area of the ancient country Kangleipak.

The country Kangleipak lies between latitude 23°50' and 25°30' North, and longitude 93°10' and 94°30' East, having an oval shape area, longer in North to South, and shorter in east to west, in length. Because of the geographical position of the ancient country on the surface of the earth, the country Kangleipak enjoys mild sub-tropical temperate monsoon climate. Generally temperature varies from a little above 0°C and below 35°C. The coldest months are December and January. The hottest months are May, June and July of the year. The country receives the heaviest monsoon rainfalls during May, June and July of the year generally. Rainfall varies from 110 cm. to 350 cm. for different geographical areas. The average annual rainfall is 208 cm.

On 29-04-09 the temperature recorded by Indian Meteorological Department was 43.5°C at New Delhi, in Maharashtra at Vusuvél was 47°C, at Jhalgaon was 45.5°C. On that day in Imphal, it was only

32°C as recorded by the Meteorological office of the Imphal Airport.

The country Kangleipak (Manipur) is very rich in her flora and fauna wealth. Kangleipak is one of the spots on the surface of the Earth where the Universal God Creator bestowed His Loveliest Gifts of flora and fauna in His creations.

Even today, the country Kangleipak has more than 60% of its land areas covered by forest of different types like wet temperature forest, coniferous forest, semi evergreen forest, teak forest, bamboo forest etc as against 20% of the whole India.

There are about 500 varieties of orchids, incredibly rare, according to foreign plant hunters, mostly grown wild all over Kangleipak (Manipur) today. We may guess many more of them might have grown some centuries ago. Many of them might have been extinct in recent centuries. Out of these 500 varieties, a little more than 100 varieties, are now growing at Khonghampat Orchid preservation centre, about 7km along the 39 N.H. to the north of Imphal. In Kangleipak (Manipur), the world famous Siroi Lilly, a unique floral species is found at Kanglei mountain ranges in Ukhru District. There are 150 flowering plants of herbal variety in Kangleipak in the 20th century A.D.

Loktak is the largest non-saline fresh water lake in Asia and it has 9 lake-branches according to our unwritten oral history. "In the beginning of this century, there were nearly 500 lakes (Pats) in Manipur Valley". Vide *Wetlands of Manipur Vol. I* page 4 by MASS, 1999. The word 'Pat' means lake. Under our own eyes, Lamphel Pat, Takyel Pat, Khonghampat, Yaral Pat, etc are vanishing. The area now called Hiyanglam in Thoubal District, was a water way for the boats where the boats could be driven very swiftly. The word 'Hiyangthang' means a place where swift-driven boats were anchored. This was Kangleipak.

The Loktak lake along with other small lakes were the happy homes of many kinds of fishes and wild birds just decades ago. These lakes also shelter one of the rarest grass-eating, herbivorous animals on the Earth, that is, the Sangai (Brow Antlered deer) now preserved at Keibul Lamjao National Park (Manipur).

Tengnoupal Forest Division is in the south east of Kangleipak (Manipur) bordering present Myanmar to the east, Eastern Forest Division, Ukhru District to the North; Thoubal Forest Division, Thoubal District and Southern Forest Division, Churachanpur District to the west; and Myanmar to the South. The Forest Department, Government of Manipur reports the following 82 species of fishes available in the Tengnoupal Forest Division:

FISHES

Local name of the fish	Scientific name of the Fish
1. Nganap	<i>Acantophthalmus Pangia</i>
2. Nganap	<i>Acantophthamuse longpinnis</i>
3. Ngaril Laina	<i>Anguila bengalensis</i>
4. Ngachou	<i>Aorichthys aor</i>
5.	<i>Aspidoparia morar</i>
6.	<i>Aspidoparia ukhrulensis</i>
7. Ngarel	<i>Bagarius Bagarius</i>
8. Ngarel	<i>Bagarius yarrelli</i>
9.	<i>Balitora brucei</i>
10. Khabag	<i>Bangana dero</i>
11. Ngawa	<i>Barilius barila</i>
12. Ngawa	<i>Barilius barna</i>
13. Ngawa	<i>Barilius bendelisis</i>
14. Ngawa	<i>Barilius chatriensis</i>
15. Ngawa Phuri thungbi	<i>Barilius dogarsinghi</i>
16. Ngawa	<i>Barilius ngawa</i>
17. Ngawa	<i>Barilius tileo</i>
18. Ngarang	<i>Batasio tengana</i>
19. Sareng khoibi	<i>Botia berdomorei</i>
20. Sareng khoibi	<i>Botia dario</i>
21. Sareng khoibi	<i>Botia histrionica</i>
22. Nung-nga	<i>Brachydanio acuticephala</i>
23. Catla, Bao	<i>Catla catia</i>
24. Thangbol pubi	<i>Chagunius chagunio</i>
25. Ngara	<i>Chagunius nicholsi</i>

26.	<i>Chela laubuca</i>
27. Mrigal	<i>Cirrhinus mrigala</i>
28. Khabag	<i>Cirrhinus reba</i>
29. Ngakra	<i>Clarias batrachus</i>
30. Ngaroi	<i>Crossocheilus burmanicus</i>
31. Grass Carp (Napi chabi)	<i>Ctenopharyngodon idellus</i>
32. Puklaobi	<i>Cyprinus carpio</i>
33. Nung-nga	<i>Danio aequapinnatus</i>
34.	<i>Danio devario</i>
35.	<i>Danio nganensis</i>
36.	<i>Danio yuensis</i>
37. Ngasang, Belunpaibi	<i>Esomus danricus</i>
38. Ngahei	<i>Eutropichthys vacha</i>
39.	<i>Exostoma stuarti</i>
40. Ngarang, Ngayek	<i>Gagata cenia</i>
41. Silver Carp	<i>Hypophthalmichthys molitrix</i>
42. Ngaton, Khabag	<i>Labeo bata</i>
43. Ngathi	<i>Labeo calbasu</i>
44. Ngathi	<i>Labeo fim briatus</i>
45. Kuri	<i>Labeo gonius</i>
46. Ngatin	<i>Labeo pangusia</i>
47. Rou	<i>Labeo rohita</i>
48. Ngakijou	<i>Lepidocephalus berdmorei</i>
49. Nganap nakuppi	<i>Lepidocephalus irrorata</i>
50. Ngasep	<i>Mystus cavasius</i>
51. Nganan	<i>Mystus microphthalmus</i>
52.	<i>Mystus pulcher</i>
53. Nganan	<i>Nangra viridiscens</i>
54. Ngara	<i>Neolissochilus hexagonolepis</i>
55. Ngara	<i>Neolissochilus stracheyi</i>
56. Ngatin	<i>Ompok bimaculatus</i>
57. Pengba, Tharak	<i>Osteobrama belangeri</i>
58. Ngaseksha	<i>Osteobrama cunma</i>
59. Nung-nga	<i>Poropopuntius burtoni</i>
60. Nung-nga	<i>Poropopuntius clavatus</i>

61.	<i>Pseudechensis sulcatus</i>
62.	<i>Psilorhynchus balitora</i>
63.	<i>Psilorhynchus microphthalmus</i>
64. Phabou-nga	<i>Puntius chola</i>
65. Phabou-nga	<i>Puntius conchoniuis</i>
66. Japan Phuthi	<i>Puntius javanicus</i>
67. Heikak-nga	<i>Puntius jayarami</i>
68. Ngakha meingangbi	<i>Puntius manipurensis</i>
69. Nganoi, Ngahou	<i>Puntius sarana orphoides</i>
70. Nganoi, Ngahou	<i>Puntius sarana sarana</i>
71. Phabou-nga	<i>Puntius sophore</i>
72. Phabou-nga	<i>Puntius sotliczkanus</i>
73. Ngakha	<i>Puntius ticto ticto</i>
74. Ngawa	<i>Raiamas bola</i>
75. Ngawa Thangong	<i>Raiamas guttatus</i>
76. Nung-nga	<i>Rasbora rasbora</i>
77.	<i>Salmostoma sladoni</i>
78. Sana-nga	<i>Schizothorax richardsonii</i>
79. Ngakoi	<i>Semiplotus manipurensis</i>
80. Ngara	<i>Tor putitora</i>
81. Ngara, Ngakreng	<i>Tor tor</i>
82. Sareng	<i>Wallago attu</i>

Out of these 82 species of fishes listed by the Forest Department, Sl. No. 34,35,36 are not available in Kangleipak (Manipur). And again Sl. No. 23,27,41,45,66 are brought from outside Kangleipak and naturalised in Kangleipak, 74 species of the fishes in the list are pure indigenous fishes of Kangleipak. The writer feels that the forest Department may not be certain that all the indigenous fishes of Kangleipak have been listed.

Ngamu, Ngaprum, Porong, Ngachik are fishes abundantly found in Kangleipak (Manipur) at present and are favourite fishes for the kitchen, are not found in the list. Many indigenous fishes might be left out in the list.

There are so many water dwellers in Kangleipak, though they are not called Nga (fish) by the indigenous people of Kangleipak,

but are eaten as very good items of food. There are many kinds of Tharoi (snails) demanded in great quantity by the indigenous people as wholesome food everyday in the market. There are Naosek, Tharai Kokpi (many kinds), Maikhumbi etc. which are very good food items at present day Kangleipak (Manipur).

The following are 'Some of the animals found in Manipur' listed by the Forest Department of Manipur:

ANIMALS

Local name	Scientific name
1. Sangai	<i>Cervus eldi eldi</i> (Brow antlered deer)
2. Kakchengchabi	<i>Manis pentadactyla</i>
3. Kabokei arangba	<i>Neopelis nebulosa</i>
4. Tokpa	<i>Felis temmincki</i>
5. Lam ok macha	<i>Arctonyx colaris</i>
6. Yongmu	<i>Hulobates hoolock</i>
7. Shamu	<i>Elephas maximus</i>
8. Kabokei	<i>Panthera pardus</i>
9. Kabokei macha	<i>Felis bengalensis</i>
10. Sawom	<i>Helarctos malayanus</i>
11. Sabeng	<i>Capricornis sumatraensis</i>
12. Yong ikaithibi	<i>Nycticebus coucang</i>
13. Yong	<i>Presbytis pileatus</i>
14. Yong	<i>Macaca speciosa</i>
15. Sawom	<i>Selenarctos thibetanus</i>
16. Lamhui	<i>Canis aureus</i>
17. Saji khurangyai	<i>Martes flavigula</i>
18. Lam houdong	<i>Felis chaus</i>
19. Kheiroi	<i>Petaurista spp</i>
20. Moirang sathibi	<i>Viverricula indica</i>
21. Saji	<i>Muntiacus mungjac</i>
22. Sajal	<i>Cervus unicolour</i>
23. Kharsa	<i>Axis porcinus</i>
24. Lam-ok	<i>Sus scrofa</i>
25. Sabeng macha	<i>Nemorhaedus goral</i>

26. Sabou	<i>Hystrix indica</i>
27. Sanamba	<i>Lutra lutra</i>
28. Huithou	<i>Cuon alpinus</i>
29. Theba	<i>Lepus nigricollis</i>
30. Yong	<i>Presbytis entellus</i>
31. Lam houdong	<i>Viverra zibetha</i>
32. Sadung	<i>Mustela erminea</i>

The above list of wild animals of the Forest Department, Government of Manipur is not an exhaustive list of wild animals in Kangleipak.

The following are the Reptiles and Amphibians found in Kangleipak (Manipur) listed by the Forest Department, Government of Manipur.

REPTILES AND AMPHIBIANS

Local name	Scientific name
1. Lairel (Python)	<i>Python spp</i>
2. Hangkok	<i>Varanus salvator</i>
3. Thengu	<i>Lissemys punctata</i>
4. Thengu	<i>Manouria emys</i>
5. Kharou	<i>Naja naja</i>
6. Ishing kharou	<i>Nihannah</i>
7. Lindu	<i>Tnmeresurus monticola</i>
8. Tanglei	<i>Ptyas mucosus</i>
9. Lindu napangbi	<i>Vipera russelli</i>
10. Lilabob	<i>Xenocropts piscator</i>
11. Lilha	<i>Amphisma stolata</i>
12. Hangoi mamei panbi	<i>Triloltryton verucosus</i>

The above list of Reptiles and Amphibians is not exhaustive. Linkhak (two kinds are poisonous and the other not), Ching kharou, Naryl (some species), Chum (some species), Tinpunnapun etc are not found in the list.

In the *Huiyen Lanpao* dated 28/04/2009, in an article entitled 'Let us know the environment: The Poisonous Snakes of Manipur' Dr. Khangenbam Samungou writes that there are more than 50

kinds of snakes in Manipur, out of which 36 kinds of Snakes are well known. They are of two kinds, one is poisonous, and the other is non-poisonous. Most of them are non-poisonous. Out of the 36 kinds, 9 are highly poisonous. He says Lindu, Kharou and Ishing Kharou are amongst the highly poisonous ones, and Lilha, Lilabob, Tanglei, Tinpunnapun, Naril etc. are not poisonous. He says that most of the non-poisonous snakes poise themselves as poisonous to frighten their enemies, and the poisonous ones poise themselves to be non poisonous in their behaviours.

The following list of birds is available in Forest Department of Manipur:

BIRDS

Local name	Scientific name
1. Ngarakpi	<i>Helcyon smyrnensis</i> (L.)
2. Umaibi	<i>Milvus migrans</i> (B.)
3. Tinkhaklen	<i>Alauda gulgula</i> (F.)
4. Chong-nga angangbi	<i>Acridotheres tristis tristis</i> (L.)
5. Chong-nga amubi	<i>Gracula religiosa intermedia</i> A.H.
6. Chonga	<i>Sturnus malabaricus</i> (G.)
7. Chong-nga amubi	<i>S. Contra suparcularies</i> (B)
8. Charoi	<i>Dicrurus adsmiles albrictus</i> (H.)
9. Kwak	<i>Carnux macrorhyncus, levallanth</i>
10. Sembang	<i>Hrundo daurica</i> (L.)
11. Khambrangchak	<i>Motacilla alba</i> (L.)
12. Lamkhunu	<i>Ducula badia grisercapilla</i> W.
13. Nganu khara	<i>Anas poecilorhyncha poecilorhyncah</i> J.R.F.
14. Nganu khara	<i>A. chpeata dia</i>
15. Nganu thoiding num	<i>Astrepera streperal</i>
16. Nganu-surit	<i>A. crecca crecca</i> l.
17. Thangong-man	<i>A. penelope</i> l
18. Meitunga	<i>A. acuta</i> l.
19. Surit angouba	<i>A. querquedula</i> l.
20. Nganu thang-gong	<i>Tadorna ferruginea</i> (P.)

- | | |
|------------------------|---|
| 21. Nganu-chin-ngangbi | <i>T. tadorna (l.)</i> |
| 22. Iruppi | <i>Netta rufina (P.)</i> |
| 23. Tingi | <i>Dendrocygna javanica (H.)</i> |
| 24. Khoining | <i>Pvcnonotus jucosus monticoia</i>
(Mc CL.) |
| 25. Sorbol | <i>Turnox sulvatica dussumner(T.)</i> |
| 26. Wainumal | <i>Grus monacha</i> |
| 27. Wainu Wainuren | <i>Grus antigona sharpli B.</i> |
| 28. Urenkonthou | <i>Amaurornis phoenicurus</i>
<i>phoentcurust (P.)</i> |
| 29. Uthum | <i>Gallicrex cinera cinera (G.)</i> |
| 30. Urembi | <i>Gallinumla chlorpous mdica B.</i> |
| 31. Umu | <i>Porpher to porpher to polocephahul</i> |
| 32. Nganu-porom | <i>Fulica atra atra L.</i> |
| 33. Yen-paraba | <i>Hydrophasianus chirur gus (S)</i> |
| 34. Thamnachenbi | <i>Metopidlus indicus (L.)</i> |
| 35. Salang | <i>Vanellus cinereust (B.)</i> |
| 36. Salangkak | |
| 37. Ngahoibi | <i>V. spinosus duvaucelii (L)</i> |
| 38. Checklaobi | <i>Gallinago gallinago gallina (L.)</i> |
| 39. Ushai | <i>Ardea cinera (L.)</i> |
| 40. Loklenba | <i>A. alba modesta J.E. Grey</i> |
| 41. Urok | <i>Egreta garzetta (L.)</i> |
| 42. Langkhongsang | <i>E. intermedia intermedia (W)</i> |
| 43. Urok lamprai | <i>Aredeola grayii (Sykes)</i> |
| 44. Urok lamprai | <i>Aredeola bacchus (Bonaparte)</i> |
| 45. Sandung il. | <i>Bubulcus ibis (Linn.)</i> |
| 46. Chongkhu | <i>Nycticoraknycticorax nyctrocorax (L)</i> |
| 47. Sorbon-amuba | <i>Perdicula mampurensis mampurensis</i>
<i>illum</i> |
| 48. Layel | <i>Gallus galus spadiccus</i> |
| 49. Urel | <i>Franconuns trancoltnus L.</i> |
| 50. Urenbi | <i>F. tranconnus metanonnotus Hume</i> |
| 51. Kabo-uren | <i>F. pintadaenus purvera (Blvth)</i> |
| 52. Sorbol | <i>Coturnix coturnix japonica (C)</i> |

53. Nong-in Noiningkoi	<i>Syrmaticus inamae lumnae</i>
54. Khunu-kharang	<i>Falco btarmicus jugger (J.E. Gray)</i>
55. Umaibi	<i>Mulvus migrans (Boddart)</i>
56. Nongoubi	<i>Centropus sinensis</i> <i>intermeditist (Humer)</i>
57. Irak-maku	<i>Tyto atba stertens Harteri</i>
58. Maku	<i>Otus spilocephaius</i> <i>spilocephalust (Blvth)</i>
59. Uchinao	<i>Emcurus schitaceust Hodgson</i>
60. Sangbanaba Chongaraba	<i>E. pupaepops longtrostrits Jerdon</i>
61. Utubi	<i>Picordes cathphartus</i> <i>pyrrhothoxax (Hume)</i>
62. Waba	<i>Lophura leucomelana lathami</i>
63. Wahong asangba	<i>Pavo muticus spicifer</i>
64. Lamkhunu	<i>Treron curvirostra nipalensis</i>
65. Lamkhunu	<i>Sphenocercus apicaudus</i>
66. Lam-nganu	<i>Axis galericulata</i>
67. Khunu kharang khongnangbi	<i>Falco vespertinus amuren</i>

The above list of indigenous birds of Kangleipak (Manipur) is not exhaustive too. Mongba, Pithadoi, Urit (many species), Tingong Kanggong, Wakhrek, Yambi Lamkanbi, many kinds of Jungal fowls (hens and cocks), Uchek Langmei, Sendang, Kokrok Laobi, Pebet, Charoi Mamei Ani Longbi, Soibal etc are not found in the list available in the Forest Department.

The following are the trees of the Tegnoupal Forest Division, Government of Manipur.

TREES

Local name	Botanical name
1. Aakman	<i>Lannea grandis</i>
2. Agar	<i>Aquilaria malaccensis, Lamk</i>
3. Asi Heibong	<i>Ficus hispida, Linn.</i>
4. Bokul	<i>Mimusops Elengi, Linn.</i>
5. Boroj	<i>Zizyphus Jujuba, Lamk.</i>

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| 6. Chakri | <i>Ficus glaucescens</i> |
| 7. Cham | <i>Artocarpus Chaplasha</i> , Roxb. |
| 8. Chaohei | <i>Cassia Fistula</i> , Linn. |
| 9. Ching Heibong | <i>Ficus virens</i> |
| 10. Chingjai | <i>Litsaea glutinosa</i> |
| 11. Chinggonglei | <i>Acacia farnessiana</i> , Wild (<i>A. arabica</i> , Willd.) |
| 12. Chingsoo | <i>Tectona grandis</i> , Linn.f. |
| 13. Ching tairrel | <i>Cedrela serrata</i> , Royle |
| 14. Chingthrao Angangba | <i>Bauhinia purpurea</i> , Linn |
| 15. Chingthrao Angouba | <i>Bauhinia variegata</i> , Linn. |
| 16. Chorfon | <i>Elaeocarpus floribundus</i> , Bl. |
| 17. Harikhagok | <i>Aegle marmelos</i> , Corr. |
| 18. Harikokthong | <i>Artocarpus lakoocha</i> , Roxb. |
| 19. Haritok | <i>Terminalia Chebula</i> , Retz. |
| 20. Heiba | <i>Ficus auriculata</i> |
| 21. Heibong | <i>Ficus glomerata</i> , Roxb. |
| 22. Heibi | <i>Garcinia turgida</i> |
| 23. Heibung | <i>Garcinia Xanthochysmus</i> , Hk.f. |
| 24. Heigri | <i>Dillenia indica</i> , Linn. |
| 25. Hei-rit | <i>Ficus Cunia</i> , Ham |
| 26. Heijuga | <i>Juglans regia</i> , Linn. |
| 27. Heikreng | <i>Celtis timorensis</i> |
| 28. Heikru | <i>Emblica officinalis</i> , Gaertn. |
| 29. Heimang | <i>Rhus succedanea</i> , Linn. |
| 30. Heinou | <i>Mangifera indica</i> , Linn. |
| 31. Heinoujom | <i>Averrhoa carambola</i> , Linn. |
| 32. Heining | <i>Spondias mangifera</i> , Willd. |
| 33. Heirangkhoi | <i>Amoora rohituka</i> , W&A. |
| 34. Heitroi | <i>Flacouritia Jangamas</i> , Miq. |
| 35. Heitup | <i>Microcos paniculata</i> , Linn. |
| 36. Jamun | <i>Syzygium cuminii</i> |
| 37. Jarol | <i>Lagerstroemia speciosa</i> , Retz. |
| 38. Kadamba | <i>Neolamarckia chinensis</i> (<i>Anthocephalus cadamba</i>), Miq |

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| 39. Kamini kushum | <i>Murraya paniculata</i> , Jack |
| 40. Kaphoi | <i>Punica Granatum</i> , Linn |
| 41. Karpura | <i>Cinnamomum Camphora</i> , F.Nees |
| 42. Keeyamlei | <i>Gleditsia triacanthos</i> (<i>G. sinensis</i> , Linn.) |
| 43. Kekru | <i>Sapindus tritiliatus</i> (<i>S. Mudorosis</i> , Gaertn) |
| 44. Khagi leihao | <i>Plumeria acuminata</i> , Roxb. |
| 45. Khabi | <i>Kydia calycina</i> , Roxb. |
| 46. Khagileihao angangba | <i>Plumeria yubra</i> |
| 47. Khal | <i>Albizia procera</i> , Benth. |
| 48. Khangra | <i>Dipterocarpus tuberculatus</i> , Roxb. |
| 49. Kherai | <i>Holigarna longifolia</i> , W&A. |
| 50. Kheu | <i>Melanorhoea usitata</i> , Wall. |
| 51. Khok | <i>Albizia stipulata</i> , Boiv. |
| 52. Khongnang(sana) | <i>Ficus religiosa</i> , Linn. |
| 53. Khongnang bot | <i>Ficus Benjanina</i> , Linn. |
| 54. Khongnang taru | <i>Ficus bengalensis</i> , Linn. |
| 55. Ching leihao | <i>Rhododendron arboretum</i> , Sm. |
| 56. Komla | <i>Citrus Aurantium</i> , Linn. |
| 57. Koubilia | <i>Grevillea robusta</i> |
| 58. Kwakla | <i>Pterospermum acerifolium</i> , Willd. |
| 59. Kurao angouba | <i>Erythrina suberosa</i> , Roxb. |
| 60. Kurao angangba | <i>Erythrina indica</i> , Lam. |
| 61. Lakoi | <i>Macaranga denticulata</i> , Muell. |
| 62. Lamgi Heikru | <i>Phyllanthus Niruri</i> , Linn. |
| 63. La-mok laba | <i>Cordia dichotoma</i> |
| 64. La-mok | <i>Cordia grandis</i> (<i>C.odoratissima</i>), Wall |
| 65. Larong | <i>Dillenia pentagyna</i> , Roxb. |
| 66. Leihao | <i>Michelia Champaca</i> , Linn. |
| 67. Leihao-leishang | <i>Michelia Doltsopa</i> , Ham |
| 68. Leiri | <i>Symplocos cochinchinensis</i> |
| 69. Lichimanbi | <i>Allophylus cobbe</i> , Bl. |
| 70. Lichi | <i>Litchi chinensis</i> |
| 71. Limphop | <i>Engelhardtia spicata</i> |
| 72. Loiyumba lei | <i>Crataeva Nurvala</i> , Ham |
| 73. Urikshibi man | <i>Vitex peduncularis</i> |

74. Mayokpha	<i>Terminalia Arjuna</i>
75. Manahi	<i>Terminalia citrine, Roxb</i>
76. Mangge	<i>Tamarindus indica, Linn.</i>
77. Mekruk	<i>Canarium resiniferum</i>
78. Missi	<i>Stereospermum chelonioides, DC.</i>
79. Meijigri	<i>Xylia dolabriformis, Benth.</i>
80. Mokter	<i>Baccaurea ramiflora</i>
81. Mondol	<i>Callicarpa arborea, Wall.</i>
82. Mukthruhi	<i>Zanthoxylum alatum, Roxb.</i>
83. Nagana	<i>Zanthoxylum limonella</i>
84. Nageshor	<i>Messua ferrea, Linn.</i>
85. Naosek-manbi	<i>Aralia armata, Seem.</i>
86. Nasik	<i>Eucalyptus species</i>
87. Naspatti	<i>Pyrus spp</i>
88. Na-U	<i>Podocarpus nerrifolia</i>
89. Ngang	<i>Zanthoxylum Budrunga, Wall.</i>
90. Nobab	<i>Citrus limom</i>
91. Nonganghei	<i>Nephelium Longana, Camb.</i>
92. Nongleisang	<i>Xylosma longifolium, Clos.</i>
93. Nongangkori	<i>Strychnos nux-blanda, Linn.</i>
94. Panggong	<i>Butea monosperma</i>
95. Pareng	<i>Alnus nepalensis, D. Don.</i>
96. Pareng nakuppi	<i>Alnus nepalensis var. 6</i>
97. Plum	<i>Prunus domestica</i>
98. Pungdol	<i>Psidium guava</i>
99. Shahi	<i>Castanopsis Hystrix, A. Dc.</i>
100. Shahi-manbi	<i>Pasania truncata</i>
101. Seizrak	<i>Melia azedirach, Linn.</i>
102. Shajua	<i>Moringa oleifera</i>
103. Shamba	<i>Oroxylum indicum, Vent.</i>
104. Seleima	<i>Eugenia praecox, Roxb.</i>
105. Taimareng	<i>Chukrassia tabularis</i>
106. Tairel	<i>Toona ciliata (Cedrela toona), Nees.</i>
107. Takara	<i>Actinodaphnie augustifolia</i>
108. Tera	<i>Bombax Ceiba, Burm.</i>

109. Tezpat	<i>Cinnamomum Tamala</i> , Fr. Nees.
110. Thangji	<i>Castanopsis hystrix</i>
111. Theibong	<i>Artocarpus integrifolia</i> , Linn. f.
112. Tolhao	<i>Terminalia myriocarpa</i> , Heurck & Muell.
113. Tumitia	<i>Litsaea monopetala</i> , Pers.
114. Uchan	<i>Pinus kesiya</i> , Royle
115. Uhan	<i>Hydnocarpus kruzii</i>
116. Uil	<i>Albizia lebbek</i> , Benth.
117. U-laphoi	<i>Machilus bombycina</i> , King.
118. Uningthou	<i>Phoebe hainesiana</i>
119. Upongtha	<i>Premna mucronata</i> , Roxb.
120. Ureirom	<i>Bixa Orellana</i> , Linn.
121. Ureirom-laba	<i>Mallotus philippinensis</i> , Muell.
122. Ushingsha	<i>Cinnamomum zeylanicum</i> , Brege.
123. Usoi	<i>Schima Wallichii</i> , Chois
124. U-thambal	<i>Magnolia grandiflora</i> (<i>M. pterocarpa</i>)
125. Uthum naraobi	<i>Bischoffia javanica</i> , Bl.
126. Utonglei	<i>Thevetia nerifolius</i>
127. Uyum	<i>Salix tetrasperma</i> , Roxb.
128. Uyung	<i>Quercus</i> spp.
129. Wang	<i>Gmelina arborea</i> , Linn.
130. Wangphop	<i>Trewia nudiflora</i> , Linn.
131. Yangou	<i>Dipterocarpus turbinatus</i> , Gaertn.f.
132. Yongchak	<i>Parkia javanica</i> , G. Don. <i>Cephalotaxus fortunei</i>

Out of these 132 tree-plants in the list, 100 plants are medicinal. Out of the tree-plant listed by the Forest Department, Government of Manipur from Tengnoupal District, almost 76% are medicinal plants in percentage.

In this list, many common tree-plants of the valley are not available. Kulamchat, Heiyen, Heijang, Heikru, Heikha, Malhei, Chumbrei, Solom, Heithum, Heiribob, Heinouman, Heijang, Aminjamin, Hei Manam Naiba, Indigenous cotton plant (two kind white cotton and red cotton), Thaonam (Several kinds), Pankhok (Several kinds), Hongngu etc are not available in the list.

HERBS

Tengnoupal Forest Division, Chandel District list 118 herb-plants, almost 90% of the plants are medicinal as stated by Forest Department.

SHRUBS, ANNUAL HERBS

The Forest Division list ninetythree shrubs-plants, the annual herb-plants, out of which 90% of the shrub-plants, and 100% of the annual herb-plants are medicinal, they say.

CLIMBERS

Thirtyfive creeper-plants are listed, out of which thirtyone plants are medicinal

AQUATIC PLANTS

Seventeen aquatic plants are listed by the Forest Department, out of these seventeen plants, seven plants are medicinal.

BAMBOOS AND GRASSES

Sixtyseven species of Bamboo and Grass are listed by the Forest Division.

PALMS AND FERNS

Five palms and ferns plants are reported from the Tengnoupal Forest Divisions. Out of the five plants, four plants are medicinal.

In the book, *Medicinal Plants of Manipur* by Dr.S.C. Sinha, Associate Professor (Rtd.), Manipur University, Canchipur, Imphal(1996), the Professor says, "out of the 1200 species of plants reported in the book, the local medicinal uses of about 430 species have been noted down." He also says, "The plant resources of Manipur with a forest cover exceeding sixty percent of the total area lies underexplored amidst different types of climate zones ranging from tropical to mountain temperate forest, including the elements of adjoining Myanmar flora" and he laments, "the plant resources of Manipur are depleting fast."

Dr. W. Viswanath, Professor, Department of Life Sciences, Manipur University, Canchipur reports in his book, *Fish Fauna of Manipur* (2000) regarding 'status of some fresh water fishes of Manipur' that one species is extinct, three species are critically endangered, fifteen species are endangered and thirtyfive species are vulnerable. These extinct, endangered and vulnerable fishes of Manipur, numbering fiftyfour, are among the 329 species of fresh water fishes of India assessed their status at National Bureau of Fish Genetic Research, Lucknow in 1997. The number of fresh water fishes of Manipur assessed, compared with number of fishes of all India assessed, indicates the number of fresh water fishes in local area than the fishes in local areas in India. The number may also indicate the degree of endangering the fresh water fishes in Manipur. Dr. Viswanath reports a list of studied local fishes also. But to our great unhappiness, no indigenous names of the local fishes are given in the book. This does not help the local indigenous people to know the Problem of their great natural fish Properties.

DIFFERENT CLIMATIC VEGETATION ZONE IN KANGLEIPAK

According to Dr. M.T. Laiba, Lecturer, Modern College, Imphal in his book. *The Geography of Manipur* in a map of Kangleipak (Manipur) at page 114 gives six types of Vegetations of Kangleipak. The six vegetation types in Kangleipak are:

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| 1. Tropical semi-evergreen | 2. Tropical moist deciduous |
| 3. Sub-tropical pine | 3. Dry temperate |
| 5. Arable Lands, and | 6. Lakes |

He further gives seven classes of forests in Kangleipak (Manipur): 1. Wet temperate forest (1451 sq.km.) 2. Coniferous forest (2443 sq.km.) 3. Wet hill forest (6591 sq.km.) 4. Semi-evergreen forest (645 sq.km.) 5. Teak gurjan forest (611 sq.km.) 6. Bamboo forest (3268 sq.km.) 7. Grass blanks (147 sq.km) covering 67.87% of the whole area of the state.

According to Nanjest Thongbam, Lecturer, Manipur College,

Imphal, there are five climatic vegetational zones in Kangleipak: 1. Alpine vegetations, 2. Oriental vegetations, 3. Columbian type of vegetations, 4. Tropical types of vegetation, 5. Desert (Arid and semi-arid) type of vegetations.

The ancient country Kangleipak (now Manipur) is so rich in its flora and fauna wealth that any body who sees it for the first time in his lifetime will be captivated and spellbound by its flora and fauna sights and natural scenes of lakes and hills. The writer is about 76 years old now (2010 AD) and when he was about 15 years old, Lamphelpat, now covered by small brick buildings of Government offices and private families without any Government Planning whatsoever, was a lake sheltering so many wild water fowls; No wild water fowls and birds are to be seen now. It was a lake of many indigenous fishes, giving wholesome food to the surrounding peoples. All these natural gifts to the people, were lost forever. Many lakes like Yaral Pat, Takyel Pat, Lousi Pat etc are vanishing in recent decades unattended by the Government of Manipur. Regarding the vanishing of these high valued natural gifts, the politicians who came to power enhanced disappearance of these natural gifts in their business-like politics. Even today, the government is trying to snatch many high yielding paddy fields for some other purpose, not so much pressing for social needs by now, whereas the people of the land are facing starvation because of food scarcity.

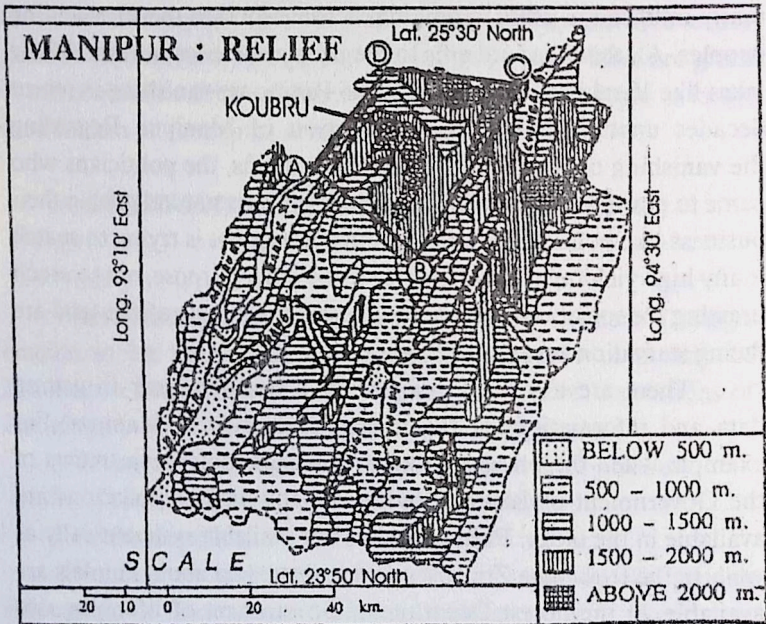
There are too many hurdles for a research work in getting data and information for the research, specially in Manipur. For example when the present writer approaches some departments of the Government of Manipur, no systematic data compilations are available in the office. Fishes data are not available systematically as well. In the Iroisemba Zoo also, no adequate data about animals are available. In the Forest Department, Government of Manipur also has no adequate data for the whole of Manipur regarding animals, trees etc available. In such circumstances, the writer's work for the biodiversity of Kangleipak (Manipur) is seriously circumscribed.

Chapter II

Map of Kangleipak with Life-Origin Area in Kanglei Mythology

The following is the Relief Map of ancient country Kangleipak (Manipur) showing you the locations as the origin of life on the Earth as we find in Kanglei Myths and Traditions.

Photo-1



Relief map of Kangleipak

The rectangular area covered by ABCD in the above map of Kangleipak is the area the mythology and tradition say, as the origin of

life on the Koubru mountain top. The actual spot where the indigenous people worship the God Creator Father is shown by an arrow.

Kangleipak, now Manipur, is a small hilly country, which lies entirely between latitudes 23°50' and 25°30' North and longitudes 93°10' and 94°30' East. Because of this geographical position of the ancient country Kangleipak on the surface of the Earth, the ancient country enjoys mild sub-tropical warm temperate monsoon climate. In this small area of the Country, among the numerous rivulets originating from the North and Northwest mountains of the country, five medium size rivers-Barak, Irang, Nampul, Imphal and Iril rivers originating from the Koubru Mountain ranges in the Northwest go through the country ending their journeys to Loktak lake and Myanmar rivers Ningthi (Chindwin) and Irrawady. As the country lies under the influence of South west moonsoon with sufficient rainfall and its natural terrain differing between below 500 metres and about 3000 metres above the sea level, the country has many Flora, Fauna, different vegetational areas of different climate conditions. You have seen these things in the Chapter I: An Introduction to the Bio-diversity of Kangleipak.

The surface of the Earth can be divided into three major climatic zones. the tropical zones which are warm and hot, the cold polar zones, and the temperate zones which lie between them. The temperature across the Earth ranges from above 30°C in the desert and semi-desert regions and below -55°C in the cold polar regions. Kangleipak lies between these two extreme climatic conditions. The temperature in Kangleipak ranges between above 0°C and below 35°C generally. Though the climatic conditions are generally controlled by these factors of Latitude and Longitude positions on the surface of the Earth, the climatic conditions of a particular area may be varied because of rainfall and elevation of the particular area.

The ancient country Kangleipak lies in this temperate zone on the surface of the Earth and become one of the best locations on the Earth suitable for breeding of living beings and a location to live in.

An unique combination of an oxygen-rich atmosphere and plentiful water is the key to life on the Earth. As the terrains of this

ancient country vary between below 500 metres and about 3000 metres above the sea level, there are different vegetation zones on the surface of the ancient country. In Kangleipak the elevation level is below 500 metres at the southern valley areas and above 3000 metres in the north western Koubru mountain ranges above the sea level. The elevation of Koubru is 2562 metres, of Laikot 2831 metres and Mount Tenipu (Iso) 2994 metres above sea level.

The ancient country Kangleipak lies under the influence of South west monsoon and receives an average rainfall of about 210 cm annually. The rainfall might be heavier in the past and above this sufficient rainfall of the ancient country, numerous rivulets sourcing from the north and northwestern mountain ranges and five medium size rivers sourcing from the same areas, watering the ancient country regularly throughout the year. Abundant water is always available and nowhere in time scarcity of water was known in the ancient country Kangleipak. Loktak lake is in the southern part of the valley of Kangleipak and is the largest non-saline fresh water lake in Asia and is happy home of innumerable water-birds, fishes, reptiles and animals, including the endemic Sangai deer even today.

In Chapter I: An Introduction to the Bio-diversity of Kangleipak, you have seen many indigenous animals, birds, fishes, reptiles, trees, orchids, herbs, shrubs etc which are available today on the surface of the ancient country Kangleipak. The enumerations and listing of these flora and fauna by the department of the Government of Manipur is very far from the reality of the situation. When any body wants reality of any society, one must depend on the statistics of the Government Department. In this respect, the statistics provided by the Manipur Government Departments are far from satisfaction.

The innumerable flora coupled with regular sunshine, the surface of the ancient country just lying outside the tropic of cancer, assured sufficient oxygen-rich atmosphere on the surface of the ancient country. The sufficient regular oxygen-rich atmosphere, along with the abundant regular water on the surface of the ancient country Kangleipak became the most ideal location for breeding of life and a place to live in for innumerable living beings on the Earth.

Because of these particular ideal factors for life on the surface of the ancient country Kangleipak on the surface of the Earth, the indigenous people of Kangleipak had many myths and traditional songs telling the world that Kangleipak is the original locations from where living beings were created by the Universal Father God Creator and spread on the Surface of the Earth. You will see these myths and Traditions of the indigenous people in the immediately coming up chapter.

SHANGAITHEL

Shangaithel is a place on the foot of the western mountains of Kangleipak only about 21 kms from the Imphal centre and is a place where recent history of Hindu times and ancient geographical status of Kangleipak can be seen together.

A road from Imphal on the NC. Road, diverted from the NC. Road on the right at a little distance from Patsoi on a bad road leading to gradually higher and higher slope, leads to Shangaithel on the eastern slope of the western mountains. There are Longa Koireng, Chiru and Kabui villages on the nearby mountains brows.

On 27/04/2009 (Monday) the writer with two young friends visited the historically known village Shangaithel.

At Shangaithel the writer met two honourable old men of the village, the first man, the writer met was one Ningthoujam Ahong, a very honourable person, 82 years old. The writer asked pointed questions to him about the village Shangaithel and its past.

The writer: why and how the name Shangaithel was given to the village?

Ahong: Saa ga Nga ga pullap chaktaminnarammi haibadagi Shangaithelkoukhibani. Masi Ahal Lamansingna Asum Libirambani. (The place was an area where both the animals and fishes dwelled together and because of this the place (village) is called Shangaithel. This story was handed down from our older generations). The writer was in conversation with the old man for about half an hour in connection with this pointed question and his pointed answers. The conversation was not reported in detail.

The next questions of the writer and his answer:

The writer: Do you know king Bhagyachandra of Manipur stayed here for sometime when he ran in trouble with the Burmese? Do you find any remains of brick building etc?

Ahong: I do not know anything about this. we do not find any remains of building etc. I found one Langsoi (long iron weapon used in driving elephants) some decades ago when I was preparing for building of my house.

The writer: Do you know where Ngapurum Chingjel is?

The old man answered that Ngapurum Chingjel could be seen from Shangaithel. He also said that the western Kangla gate could be seen from the eastern hill side of Ngapurum Chingjel (here Chingjel means Chingcheng further means hill cut for regular passage of men from one side of the hill to other side of the hill.) He said that once he went to Ngapurum Chingjel to see western Kangla gate.

So, after a chat for some minutes, he led us to the westernside of Shangaithel to a place called Chiru Lamkhai. From Chiru Lamkhai to the south western direction, Ngapurum Chingjel, Western Kangla gate could be clearly seen. He also showed us from where near the Ngapurum Chingjel, western Kangla gate could be seen. He said that the distance between Shangaithel and Ngapurum Chingjel on foot was about 7 miles through the tree forest.

After meeting Ningthoujam Ahong, the writer and his party went to one Ngangbam Kulachand, aged about 75/76 years. He was an astrologer and had possessed some so called Puyas (scriptures) of Hindu period. The same pointed questions put to Ningthoujam Ahong were put to Ngangbam Kulachand also. Regarding the questions about the name of Shangaithel, the answers of both the persons were identical. But Ngangbam Kulachand further added that upto the time of King Thangja Khongjomba, the place was called Ching-u-thel and since the time of King Chakpa Kolamba, the place was named Shangaithel. He said that these things are recorded in the Puyas, Chakparol Ahuiba and Koubru Chingoirol. Regarding questions about King Bhagyachandra, he said that he knew nothing and further added that nothing about king Bhagyachandra was found in the Puyas (scriptures) in connection

with Shangaithel. Regarding Ngaprum Chingjel, the same answer was found from him too. To the further question of the writer, he also answered that once he went to Ngaprum Chingjel for the purpose of seeing western Kangla gate from there. He answered that the western Kangla Gate along with a straight road leading to western Kangla gate from the hill foot was clearly seen. After some chats, the writer and his party left Shangaithel.

After meeting the two honourable old men of Shangaithel village, the writer is equipped with many very important historical and geographical knowledge of recent history of Manipur of Hindu period and of ancient Geography of Kangleipak.

The writer will tell the readers, inferences he made from the answers of the two aged community leaders of Shangaithel village with reference to geography of ancient Kangleipak for the purpose of present treatise.

The name Shangaithel means: Shangaithel= Shangai + thel = Shangai means an endemic deer of Kangleipak (brow antlered deer) now preserved in the Keibul Lamjao National Park + thel means a high flat, plain area. Therefore Shangaithel means a high flat area where Shangai, the Brow-Antlered deer lived there like their home once in the geographical times of Kangleipak. The tradition that once the animals and fishes dwelled together at Shangaithel means other animals along with Shangai deers and fishes might have been dwelling there together. We know Shangais are a semi-water dwellers and fishes are water-dwellers. All these facts mean water level in the Plain of Kangleipak, now called Imphal valley, once covered with water, was upto Shangaithel on the brows of western mountains of Kangleipak, which might be more than 1000 metres above sea level, higher 500 metres than, Imphal valley which is about 500 metres above sea level.

Now Ngaprum Chingjel, about 7 miles from Shangaithel, to the south west of Shangaithel: Chingjel = Chingcheng in Kanglei vocabulary means a natural hillcut between two plains or between two high hills. Ngaprum means a kind of fish like eel, commonly eaten, abundant in the small and big lakes of present Imphal valley. Ngaprum is a fish and a

water-dweller. Ngaprum Chingjel is higher than Shangaithel. From this name of the hillcut as Ngaprum Chingjel we may safely infer that the water level of present Imphal valley was upto Ngaprum Chingjel one time in the geographical periods of Kangleipak.

One corroborative fact is found in the book, *Zelengrong-gi Wari Singbul* (in Meeteilon) by Mr. Marulang Remmei. He said at page 110-111 of his book, that near the source of Ijei River, there is still an area called 'Khatepteng' meaning 'an area where fishes are found caught on the tree' in Kabui. Ijei river is the river called Iyei by the Meetei at a little distance from Ngaprum Chingjel to the western brow of the hill. This fact 'Khatepteng' further supports the theory that water level in Kangleipak was upto Ngaprum Chingjel in a geographical period of Kangleipak.

The fact that, the sea water level by around 400 thousand years B.P. was higher by about 70 feet than the present sea water level, was reported in the Huiyen Lanpao (Local Daily news paper) on 12/02/2009. The fact was known from testing the sedimentary rocks and fossils in a limestone Quarry in Burmuda by the western scientist very recently. From this fact we may infer that throughout the surface of the Earth, the water level might be higher than the present ones we find today.

From all these known facts: The very abundant flora-trees, grass, Shrubs, creepers etc throughout Kangleipak even upto this day in the 21st century, giving abundant supply of oxygen to the atmosphere of the land, and hundreds of fruit-bearing trees and varieties of grasses and flora edible not only to animals, but also to human beings; abundant and plentiful water throughout Kangleipak in all seasons in the geographical times of Kangleipak; and the mild wholesome temperate climate of the ancient Kangleipak- All these factors may point to ancient Kangleipak as the possible location on the surface of the Earth capable of nurturing primates to become Homo Sapiens. Above all these facts, the indigenous peoples of Kangleipak have many Myths and Traditions having the meaning of Kangleipak is the centre of the Earth, centre of the life origin, and the centre of spreading of human beings on the surface of the Earth. The humble writer will tell to the readers the Myths and Traditions in the next Chapter.

Chapter III

Several Myths and Traditions Connected with Origin of Life in Kangleipak, and Its Spread to Outside Kangleipak

Introduction

Any Myth and Tradition, we indigenous Kangleichas have, is connected with the God Father Creator of the Universe. The esteemed readers will see all these when we actually discuss the Myths and Traditions separately.

The ancient Kangleichas and their society was/is a Patriarchal Society. As such the Universal God Creator or the Ultimate God, having everything in the Universe under His command and power, is a Male concept. Ipung Loinapa Apakpa, Lainingthou Salailai Sitapa, Ating-aa Sitapa etc. are all Male concepts.

And further, the ancient Meetei Race, as a Marshal Race, having an Independent Country with a definite politics for thousands of years, and also as a God-fearing Race, worshiped their country Kangleipak as Male God, Ipa Leipak(Fatherland) not as motherland. Ipa, here means Universal Lord, The Universal Creator Father

The ancient Meetei Race had the concept of the Ipung Loinapa Apakpa as the Ultimate Reality of the Universe called Tingpalpa or Tengpalpa Mapu, which itself, is composed of 7 Laipungthous as Its separate organs (in common language), namely: 1. Nongpok Chingkhei Apanpa, 2. Awangpa Koupalu, 3. Thangching Koilel Lai Sitapa, 4. Khana Chaopa Wangpulel Lai Sitapa, 5. Ilai Pulel Puling Lai Sitapa, 6. Lainingthou Pangkalpa and 7. Salailai Sitapa.

The ancient Kangleichas kept these Seven Laipungthous, the Seven organs of the Ipung Loinapa Apakpa, the Universal God Father Creator on different parts of Kangleipak as Places of worship.

The ancient Kangleichas worshiped their country Kangleipak as a Male Concept by calling Fatherland Kangleipak. In any Myths and Traditions of the ancient Kangleichas in matters of the origin of Life and its spread in Kangleipak and outside, this Universal Lord by the name of Lainingthou meaning the king of gods is associated.

(a) **“Kanglei Sana Leimayol,
Laina Thaba Lamdamni.”**

The above two lines— two sentences are commonly heard in traditional song in many Lai Haraoba functions. The Lai peoples are the earliest mankind, inhabited in the Koubru mountain ranges in the history of Kangleipak. In the Puya (scripture) “Ipung Loiki Yathangna Oikhipa Malamna, Laiyamshingna Halaole; Ipung Loina Halaole...” is the origin of Present Lai Haraoba Function on the top of Koubru mountains probably thousands and thousands of years ago. Rough English translation of the Puya (scripture) sentence; “The Laiyam (Lai in great number, that is, the Lai peoples) that came into being by the Providence of Ipung Loi (Ipung Loinapa Apakpa— the Universal Lord) showed happiness in gratitude; the Universe Lord Himself showed happiness”.

In the solemn function of Lai Haraoba, generally this unwritten traditional song is sung by men and women.

The writer will explain the first three-word sentence- ‘Kanglei Sana Leimayol’ to the readers. In the ancient Meetei vocabulary, Kanglei is generally used as an adjective form of Kangleipak. Example: Kanglei Puwari (Kangleipak History). In the modern vocabulary, the second word ‘Sana’ has two meanings— one ancient and the other recent meaning since 18th Century after the advent of Hinduism.

After the advent of Hinduism in Kangleipak, the original Meetei vocabulary word ‘Sana’ has developed a new second meaning, a very different meaning devoid of any cultural content. The original meaning of the word ‘Sana’ culturally developed in the past thousand years, means ‘Santhokpa’= ‘Sandokpa’ meaning spreading, procreation, begetting, latent power of procreation in male beings etc. The concepts in ‘Sanamahi Lainingthou’, Chingnung-gi

Sana loktagi, etc are in point. So, 'Sana' is never a part of female's name etc in the time before the advent of Hinduism in Kangleipak.

The second meaning of 'Sana' is developed only after the first half of 18th century A.D. after the advent of Hinduism. The meaning of 'Sana' in the second sense comes from the Hindu word 'Sona' meaning gold, a highly valuable metal. The word 'Sana' in this meaning and sense, is a derivative of 'Sona', the Hindu word. After a thorough subjugation of the Kanglei people and the society under the Hindu rule for about 250 years upto the 20th century, the original cultural meaning of 'Sana' is almost forgotten by the peoples, and the second meaning of 'Sana', a meaning, a concept devoid of any cultural content, dominates now in the Kanglei Society.

In all Myths and Traditions etc of the Meetei Race the concept of 'Sana' is understood in the first and original meaning and the concept of 'Sana' prevailed upto the 18th century A.D. before the advent of Hinduism.'

The 3rd word 'Leimayol' in the first sentence 'Kanglei Sana Leimayol' the word 'Leimayol' has the meaning and concept of the most important part of the Earth and the centre of the Earth. Leimayol = Lei + ma + yol = Lei means Leipa = Leiba means turning like a wheel (rotation) + ma means mana, further means by himself or herself + yol = mayol further means centre, core, most important part. The Kanglei Meetei Race called a married woman as Leima. An unmarried woman is not called Leima. The Kanglei Meetei Race called, since time immemorial, the Earth as Leimarel Sitapi. In the Meetei vocabulary, a married woman, who takes the responsibilities of caring and sustenance of her sons and daughters, is compared to the Earth and the Earth is called Leimalel Sitapi, meaning the 'Pre-eminent immortal Lady'. The Earth is called Malem. Malem means like mother.

The ancient Meetei Race worshipped their country Kangleipak as the Universal Lord and they called Kangleipak as Fatherland. This concept of Kangleipak as Fatherland, a concept of a Male person, is to be remembered to know the meaning of this first sentence 'Kanglei Sana Leimayol'.

In the background of these concepts, the first sentence of the

traditional song becomes 'Kangleipak Sana Leimayol' in the changed form and the meaning in English will be like this: 'Kangleipak is the centre of the Earth and the centre of Procreation'.

Now please see the meaning and concept of the Second sentence in the traditional song. The second sentence says 'Laina Thaba Lamdamni'. The Kangleicha's unwritten traditional songs and Mythical hymns of Proto-history periods are embedded so deeply in the minds of the indigenous peoples that they are unable to be obliterated by the subsequent cruel historical events. The indigenous people of Kangleipak used and wrote only in 18 Alphabets upto 18th century. When the Hindu Kings came to the Throne of Kangleipak in the first half of 18th century, they imposed 35 Bengali alphabets to obliterate the original Meetei alphabets. Since then, the second sentence of the Traditional song becomes 'Laina thaba Lamdamni.' in place of the original form 'Laina Thapa Lamtamni'.

Now please see the meaning and concept of the second sentence of the traditional song. The first word 'Laina'= Lai + na. The word 'Lai' has two parallel meanings. Lai means the original people who first inhabited Koubru mountains. The present Meetei Race and the present hill peoples are descendants of the Lai Peoples. This is the first meaning. In the second meaning 'Lai' means 'The God'. In the traditional song, the meaning and concept of 'Lai' is in the second sense. 'na' means 'by'. So 'Laina' means 'by God'. The second word 'Thaba'=Thapa, thaba has two meanings. For planting a sapling, we use the word 'Thaba' or 'Thapa' and we use the word 'Thaba' also in the meaning of 'to prescribe, to assign, to select for' etc and the last word 'Lamdami'= 'Lamtamni'. Lamtamni = Lam + tam + ni = Lam means place, area, location + Tam means tampa further means 'Provided by the God, ordained by the God' etc + ni means 'is'. So 'Lamdami' means 'a location which is ordained by the God'

Lastly the Traditional song:

"Kanglei Sana Leimayol,

Laina Thaba Lamdamni."

means roughly in English-

"Kangleipak is the Centre of the Earth and the Centre of

Procreation, It is a location ordained by God."

This Traditional song has been singing throughout generations and generations from time immemorial, without knowing when it was started and for how many thousands years B.P.

This Traditional song is not complete. There are more sentences following the two aforementioned lines. In Hindu days, they replaced 'Kanglei' by Manipur which is inconsistent and contradictory to the next words and concepts. These are almost all interpolations with Hindu words and concepts which are not in tune with the original meaning and concept of the traditional song. So, the writer has not written all sentences and discussed further.

- (b). **"Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-U Lingliba,
Irik Mapan Thariba,
O Lainingthou!"**

This is one of the most important Mythological, Oral Traditional Hymns and Songs, most probably sung and invoked the Universal Father Creator showing gratitude towards Him by the Kangleichas, since Proto-historical days and memorable time, telling the indigenous Kangleichas the important part played by the Koubru mountain ranges of Kangleipak in the scheme of creation of life by the God Father and dispersion of beings and human beings on the surface of the Earth.

The Mythological and Traditional hymn and song tell the indigenous Kangleichas that not only the Koubru mountain tops are the locations where life and human beings were created by the Universal God Father, and also the places where the Leima-Lai peoples, the ancestors of the indigenous hills and Plain peoples of Kangleipak originally inhabited first on the surface of the Earth in Kanglei Puwari (History) in their habitation and origin on the surface of the Earth.

*In the Mythological, Traditional hymn and song, the third line 'Nongthrei Ma-U Lingliba', here 'Nongthrei' = Nongthaklei means trees and flowers etc in short flora, 'Ma-U' means bodies of

the Flora, 'Lingliba' means planted, made grown etc. The third line in sum and substance says that all living beings not movable are created by the Universe God Father; the 4th line 'Irik Mapan Thariba', Irik here means Eelik= Ee+lik = Ee means blood + Lik means very precious. Therefore Eelik means very precious blood, blood drop, Mapan means Pambi, here Mapan means movable creations, like animal, man etc, 'Thariba' here means Planter/planting with fixed location, tops of Koubru mountains. Third and Fourth lines mean that all living beings, both movable and immovable, were created on the tops of the Koubru mountains.

This Hymn and invocational song sung by the indigenous peoples of Kangleipak calling the Koubru mountain as 'Awang Koubru Asuppa...' Since time immemorial, will be seen in many local books, written on the Culture of the people of Kangleipak, with slight differences in wordings, but having the same meaning and concepts.

The invocational song, calling to 'Lainingthou' = 'King of Gods' is a part of the History of the ancient peoples of Kangleipak, indicating the genealogy of Kangleichas and their first habitation areas on the surface of the Earth. The present hills and plain peoples are descendants of a people called the 'Lai' whose female folks were known as 'Leima'. This Lai Peoples inhabited Koubru mountains tops for the first time on the Earth, and probably dispersed throughout Asian continent. All these facts are known to us in the 21st century from the scriptures called Puyas in the background of this Hymn.

The meanings and the concepts of these Mythological, Traditional hymns and invocational songs will be much clearer after reading the subsequent Chapters. In Part II of this book, you will see very clearly the facts that a group of peoples called the 'Lai' peoples inhabited on the tops of Koubru mountains in Photo copy of the Page Of the Puyas, the scriptures of the Meetei Race.

Now, you please see the rough English translation of this invocational Song:

*"North Koubru, all inclusive (pervasive),
Leima-Lai first habitation,
Heaven-flowers, all-things seen established,*

*Blood-drops (blood-cell), - Planter,
O Lainingthou (O King of Gods)!"*

This Mythological, Traditional song has mixed meanings and concepts of the Ultimate Universal God Father Creator, Historically and Geographically. The first line has a meaning and concept of an all powerful Ultimate God; the second line means simply 'North Koubru is the first habitation area of a group of peoples called Leima-Lai; and the third and fourth lines indicate that the Lainingthou, the King of Gods is the Originator and Creator of all Living beings, plants and animals on the Earth.

In the first Mythological, Traditional song under (a) 'Kanglei Sana Leimayol' etc, the song tells 'Kangleipak is the centre of Procreation on the Earth'; under the second Mythological, Traditional hymn (b) 'Awang Koubru Asuppa' etc the hymn tells that the top of the Koubru mountain as a fixed location, the location where life was born, Life was created by the God Father Creator on the surface of the Earth. Not only creation on the Koubru mountain tops, the invocational hymn indicates that a group of human beings called Leima-Lai peoples inhabited first on the tops of the Koubru mountain ranges in the Proto-historical times of the Indigenous peoples of Kangleipak and the ancient hill country Kangleipak.

It seems that the first mythological song 'Kanglei Sana Leimayol' etc is more ancient than the second one 'Awang Koubru Asuppa' etc. The second one 'Awang Koubru Asuppa', 'Leima-Lai Khunda Ahanba' etc having a line 'Leima-Lai Khunda Ahanba' indicating a historical content with a permanent group of human beings' settlement and a civil society in the tops of the Koubru mountain ranges, is certainly nearer to us than the first one in the historical times of Kangleipak.

(c) Myths and Traditions of the origin of the Kabui People.

The Kabui Community peoples of Kangleipak, who are very numerous also in the Imphal valley, having some 80 plain villages inhabited by them, are originally from the areas called Koubru mountain ranges, mainly in the Tamenglong District. Though the

present Kabui community take many new names in the last part of the 20th Century, they are Kabui community as a constituent part of the Indigenous Kanglei peoples of Kangleipak, Most ancient peoples on the surface of the Earth.

The word used by E.W. Dun in his Gazetteer of Manipur was 'Kaupui' in the 19th century; E. Brown in his statistical account of Manipur used 'Koupoi' etc in the 19th century; and Mrs St. Clair Grimwood in *My Three Years in Manipur* used as 'Kupoes' in the first end of 19th century. But for the writer the correct word in origin is 'Kapui' as an indigenous community, very close in origin with the present Meetei people.

According to the Myth and Tradition of the Kabui Community, the cradle of the Kabui people was also the Koubru mountain ranges.

When the Universal Father God Creator created Kabui men and Women, they were kept in a cave covered with a big stone as they were all very weak and incapable of facing enemies. After some time they became strong and wise, a Sandang (Drung ox) came and pushed up the stone covering of the cave with his horns and allowed the Kabui men and women to come up to the open surface of the Earth. Thus the Kabui people began to live freely on the mountain ranges and propagated their numbers so as to become the Kabui community of today. The stone cover of the cave is known as Mohou Taobei. The cave from where the Kabui men and women came out was in Mahouching as opined by some Kabui scholars and some other Kabui scholars say that it is at present Mao in the N.H. 39. A Meetei tradition also says that the Meetei people were coming out from a cave known as Mahouching on the Koubru mountain ranges.

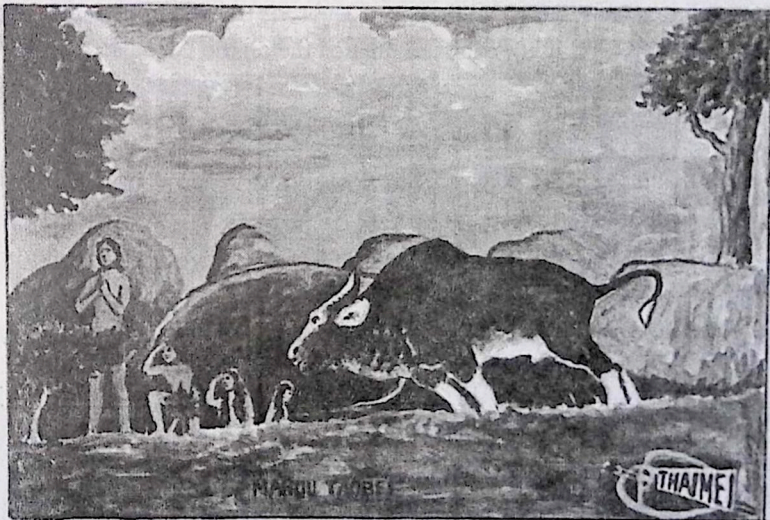
The place of origin of the Kabui and the Meetei communities is from the same location called Mahouching may not be a speculation. It may be a fact, the writer feels.

Mr. Poujairung Thaimai (Kabui), a Kabui sociologist and scholar says that the word 'Koubru' is a Kabui word etymologically, a Sandang (Drung ox) is known as Kabui in ancient kabui dialect, Luwa means a village in ancient Kabui dialect also. Koubru was a Kabui village in the ancient time and was known as Kabui Luwa

because of the fact that the area was a grazing area of the Kabui (Sandang). Koubru was called Kabui Luwa originally. In course of time it became KabuiLu dropping the last syllable 'wa', and from Kabuilu it became Kabuiru when the Hindu Kings since 18th century imposed 35 alphabets of the Hindu and indigenous peoples of Kangleipak began to use 'r' in place of 'L', from Kabuiru it became the present word Koubru lastly. In this way the present Kabui Community claim Koubru was their original home village. This may be correct too.

The present Barak River known as 'Agu' in the ancient Kabui times, originated from Liyai. There are 8 (eight) small streams feeding water to the Barak River in the Layai Areas to the East of present Mao. The eight streams are called 'Lai-irong-nipal' (= Eight Lai water branches) in the ancient Kabui times. The Present Community leaders and scholars say that this is also the original area of the Mahou Taobei of the Kabui people.

Photo-2



This Mahou Taobei site is believed to be at present Mao or at Mahouching which was in the Koubru mountain ranges.

Mr. Poujairung Thaimai sings the following song about the Agu (Barak) and the Alang (Irang) rivers:

'The Agu and the Alang'

*O, Agu and Alang rivers!
 People see you as small rivers,
 that meander through hilly forest.
 But for me, a fool
 You are the eternal source
 of Songs that are sung and to be Sung
 of Language that is spoken.
 Hearing the names of the Agu and the Alang,
 I tend to remember my blood
 What is more Precious than this?*

According to Mr. Poujairung Thaimai, a Kabui sociologist and scholar, the Koubru is known as 'Lagang Faiba'. Lagang means the Universal God Father Creator, Faiba means the first step on the Earth. According to this Kabui Mythology, Koubru is the first Location where the Universal God Father Creator created life on the Earth.

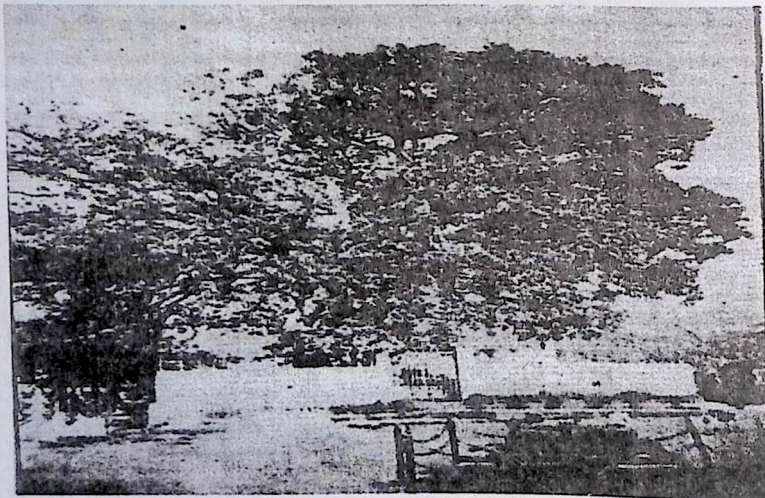


Photo-2A

(Makhel Khongnangbot, Photo source: *Huiyen Lanpao*)

This Kabui Mythology has the same meaning and concept with the Meetei Race Mythology 'Awang Koubru Asuppa, Leima-Lai Khunda Ahanba...' but the Meetei Mythology may be later in time.

The above is the Khongnangbot, a big tree so called by the indigenous peoples of Kangleipak, in the Makhel village of Present Senapati District on the Koubru mountain ranges, which is supposed to be the first place and original human habitation area and still well preserved by the Naga Peoples of the Koubru mountain ranges.

- (d) "Awang Koubru Asuppa,
Iyel Khunda Ahanba,
Nungthei Ma-u Lingliba,
Irik Ipan Thariba,

... ..

Lainingthou!"

Writes A. Tomba Meetei in his book, *Meetei Yek Salai Asuppa* at page 5. This hymn invoking Lainingthou is almost the same thing with the hymn given under sub-chapter (b) under chapter III above.

In the 2nd line 'Iyel' is written for Leima-Lai, 'Nungthei' is written for 'Nongthrei', 'Irik Ipan' is written for 'Irik Mapan'.

Iyel= I + yel =Ee or I means blood + yel means yenthokpa further means distribution. Therefore Iyel means distribution of blood on the surface of the Earth by God Father. This line means that when the Universal God Father Creator created lives on the Koubru mountain ranges for the first time on the Surface of the Earth and the first created lives inhabited on the tops of the Koubru mountain ranges. In the 3rd line; 'Nungthei' may mean bringing out from the mind of the God Creator. 'Irik Ipan' means blood-plant, that is life.

Therefore this hymn written by A. Tomba Meetei means Koubru is the first location where the Universal God Father Creator planted Blood-Plants when He distributed Blood on the surface of the Earth. This Hymn has no material difference from the above given hymn under sub-chapter (b) of Chapter III. Both the hymns give the meaning that life is created on the top of Koubru mountain first.

The slight differences of wording in the compositions of the Traditional and Mythological hymns may be due to the ruthless suppressions of Kanglei Culture and history by Hinduism in the last about 250 years since 18th century AD. And above this, the wholesale burning of Puyas and documents may be one reason.

The above four Traditional songs and Mythological hymns given under sub-chapter (a),(b),(c) and (d) above, are Traditional songs and Mythological hymns very close to the original Indigenous form, not showing obvious and apparent interpolations of the Hindu times. There are a number of Traditional songs and Mythological hymns which show obvious and apparent interpolations. But the Hindu period Traditional songs and Traditional hymns express the same messages expressed by the indigenous original Traditional songs and Mythological hymns. The writer will show some of them here.

- (e) **“He Guru Awang Koubru Asuppa,
Laiyam Khunda Ahanba,
Charik Mapal Thaba,
Nongthei Ma-u Lingba,
... ..
Natom Wanglaba Lainingthou-O.”**

Writes Khullem Chandra Sekhar in his book, *Irat Laisol* at page 18. The above is the Mythical hymn as found in the book mentioned above in English Alphabets. The following is the rough English Translation of the above Mythological hymn:

*“O Guru! North Koubru all-inclusive,
First habitation of many Lai Peoples;
(A place) sons and daughters (of God) planted
All things sent-down (by God) established,
only very high O king of gods.”*

In the invocation hymn by Chandrasekhar, the word ‘Guru’ in the first line is a typically Hindu word and concept,

Traditional songs and Mythological hymns, which are found in the books available in the present market, have many interpolated words and concepts, which are almost unknown to us. Even the

writer is not sure of the meaning and concept of 'Guru', whether it means God or teacher or something else. In Manipur, at present, a cook is known by the word 'Pujari'. During the last about 250 years of Hindu rule, the indigenous Kangleichas have misconceptions of many religious and social terms prevalent in the period thoroughly making the Kangleichas become vague in their mind and conceptual process. This vagueness in the mind of the indigenous Kangleichas and the conceptual disorder of the Kangleichas, have inflicted a permanent damage in the intellectual and thinking process of the future generation of Kangleipak.

The meanings and concepts of the Hindu period mythological hymns and Traditional songs are known to the people who study scriptures and other writings regularly, but to the unsubtle minds of the common people, the meaning and concepts are always Vague.

The above Hindu period Mythological hymn expresses the same messages with that of the original indigenous hymns that Koubru mountain ranges are the locations and centres of the origin of life when the Universal God Father Creator created life on the surface of the Earth.

(f). The Creation of Man according to the ancient Kanglei Philosophy when and how

The Universal Lord, The God Father Creator, when He was in an Indeterminate Primordial State, began to think to create The Universe. Simultaneously the space, the stars, the sun, the earth, fire, water, air, etc. came into existence.

At the same time, the Langmaiching (the present word, Nongmaijing-Sunday), the head of the seven days week, stood fixed as ၄ Singthalon Cheising Eeyek Ama (One).

Langmaiching, the first day of the week which the English people call Sunday is the beginning day of the Creation of Man in the Meetei Wang-u-lon (Philosophy).

Langmaiching = Lang + mai + ching = Lang means Lang-on-ba or Sai-on-ba further means to become a human material body from the immaterial spirit of the God Father + Mai means human face or Laipak + ching means Chingsinba or Chingkhatpa, further means

attracting or attraction towards a centre. On Langmaiching day the God Father Creator incarnating as १, Kanglei numerical number ONE, attracting fire, water, air, earth and space around Him and began to create Man. It is the head, particularly, The Laipak, which is created first of all. He sits at the Laipak (Forehead) permanently as long as the man is alive.

The Loi peoples of Kangleipak still use the word and concept Langmaiching, not the present word Nongmaijing. The present Loi peoples like Khurkhul, Sekmai, Chakpa Phayeng etc. are original peoples of Kangleipak, are Lai peoples originated from the Koubru mountain tops. There are many groups of peoples known as Tai-loi, simply Loi, Lai in different parts of the Asiatic continent. Tai-loi, Loi and Lai are local appellations of the great Tai peoples of Asia. Tai peoples are original Lai peoples of Kangleipak.

The change of the word and concept Langmaiching to the word Nongmaiching was apparently during the Hindu Rules since the 18th century to conceal the original Philosophical Concept of Langmaiching.

The second day of the week Ningthoukapa (Monday) gives to the Existence of 𑜀, 𑜁, 𑜂, the first three writing alphabets of the ancient Meetei Race. The three alphabets are given the names of (Pronounced as) Kok, Sam, Lai. The last of the three alphabets 𑜂, (Lai) means Laipak (Forehead).

In the second day Ningthoukapa, the creation of the Head was completed. From this second day of the week Ningthoukapa (Monday), the Presence of the God Father Creator in the head at Laipak (Forehead) is permanent (upto the death of the man).

On Langmaiching (Sunday) the Creator God Father worked to create the Head, as the spider works to make the cobweb of the spider, attracting materials like fire, water etc. around Him, Laipak as the centre. When the Creation of the Head is complete, the God Father Creator takes His permanent Seat at the Laipak on Ningthoukapa (Monday)

The second day Ningthoukapa (Monday) means Ning + thou + kapa. Ning means Ningba, further means Mind, Thinking

of a human being + Thou means Thouba further means driving, directing of the Mind, thinking of the human being + Kapa means kaba further means to come up, to come up to Seat. Therefore Ningthoukapa means the God Creator who is the Driver, Director of the human mind, thinking process takes His Seat (what we Meeteis call Phampan) at the Laipak, Laipak = Lai + pak = Lai means God, the God Father Creator + Pak means Pakpa further means sticking, fixing. At Laipak the God Creator sticks, stays always without any leaving.

The third day of the week Leipakpokpa gives the Existence of the 𑜀, 𑜁, 𑜂, the second three writing alphabets of the Meetei Race.

The creation of the Head, though complete, the God Father Creator could not perform the further creation of the whole body. In order to enable the God Father Creator, His work of further creation of the whole body, the three alphabets 𑜀, 𑜁, 𑜂, came into Existence by His wish.

At this stage of the Creation of the Universal father, readers have to remember a Kanglei Meetei legend. When Sanamahi Lainingthou began His duty of creation of Man, he created first a fish, Namu Mitam Nga. Lainingthou Salailel Sitapa, the God Creator Himself, did not agree it was Man. Lainingthou Sanamahi created many living beings like fish, snake, bird, many animals in succession in the aim of Creating a Man but could not create it. Lastly Salailel Sitapa advised Sanamahi Lainingthou to look at the Pupils of His (Salailel Sitapa) two eyes to see His Own (Sanamahi Lainingthou) Image in the two Pupils and advised to create man in the likeness of the Image.

Further readers might remember Kanglei Meetei legend that Man is the Image of God Father, it is the end of the Creation (Evolutionary) Process.

Thus the first writing alphabet of the 2nd alphabet group 𑜀, (Mit = Eye) came into existence by the wish of the God Father to show His Own Image in the two Eyes. The next alphabet of the group 𑜁, (Pronounced as Pa) does not mean and relate to 𑜁, (eye lashes) but mean and related to 𑜁, (Father). The alphabet indicates

the Universal Father Creator coming down from the Laipak to the Eyes (pupils) of the human body to show His Own Image to Sanamahi Lainingthou for the Creation of Man.

After 𑜀, 𑜁, were created, 𑜂 was created. After Creation of 𑜂, the trunk of the human body began to be Created.

The Puya, the Kanglei scripture calls the human body as Leipak Ahingpi (The Living Earth)

The concept of Leipakpokpa (Tuesday) = Leipak + Pokpa. Leipak means the Earth, giving more importance to the compositions of the 'Earth', whereas 'Pokpa' simply means giving to birth. Therefore, Leipakpokpa means the human trunk began to be Created.

The 4th day of the week, Imsakeisa (Wednesday) gives to the existence of the three Kanglei alphabets 𑜃, 𑜄, 𑜅, named as Cheel, Teel, Khou. The two alphabets Cheel (Mouth) and Khou (Chin) are human organs for eating. The human body is made up of elements (substance) received from the mouth and its related organs and is also maintained. The Second alphabet Teel (Tillang) actually means the spermatozoon and its concomitant liquid. The existence of these alphabets indicates the Creation and Existence of the full human body trunk.

The readers might have heard that the human body is a temple in which the God Father Creator stays up to the death of the human body. The God Father stays at three parts of the human being at Laipak (Forehead). Thamoi (Heart) and Khoidou (Naval).

The meaning of Imsakeisa (Wednesday): The present word Yumsakeisa is not an ancient Kanglei word and concept. It was Imsakeisa, written as Imsakeisa in the scripture, meaning human House and Barn. Imsakeisa = Im + sa + kei + sa. Im means house + sa means sagatpa further means building, built + kei means Barn, store house. Therefore, the alphabets 𑜃, 𑜄, 𑜅, indicate the construction of the human body trunk which is a temple where the God Father Creator stays.

The 5th day of the week, Sakonsen (Thursday) gives to the existence of 𑜆 (Ngou), 𑜇 (Thou), 𑜈 (Wai).

The alphabet 𑜆 (Ngou) means the inside parts of the mouth

like tongue, gullet etc are meant. The alphabet 𑄎 (Thou) means the human body Chest housing very important organs like Heart, Lungs, Liver etc. The 3rd alphabets 𑄏 (Wai) indicates the Heart of the human being where the God Father Creator stays. As the Temple of the Universal Father God is created, that is 𑄏, the God Father stays there to care for the human beings.

The meaning of Sakonsen (Thursday) = Sa + kon + sen. Sa means body (Huksang, Hakchang) + kon means Konsinba further means embracing, keeping embraced + sen means Sennaba further means keeping under vigil with care and love.

Therefore, Sakonsen actually means the God Father Creator, after taking His seat in the 𑄏 (Wai - Heart) keeps the human body (human being) under His vigil with Love and Care not to happen any harm to the human body (Human being).

The Sixth day of the week, Eelai (Friday) gives to the existence of the three Kanglei writing alphabets 𑄒, 𑄓, 𑄔.

These three alphabets give the importance of the outward Form, shape etc of the human body. The name of the first alphabet of the group 𑄒 is Yang (Yanglen). It gives the important part played by the spine and its related parts in the human body mechanism. The second alphabet 𑄓 is named Huk and Huk is another form of Huksang. Huksang means the human body, it is alive as long as the Universal God Father is inside the body of the human beings. The 3rd alphabet 𑄔, is named Un and Un is another name of Unsa (Skin). The Eelik at the left of the alphabet is the Universal God Father. The human body covered by the Un is the God Father's Temple where in the God Father resides till the death of the Human being.

The name of the sixth day of the week which gives birth to 𑄒, 𑄓, 𑄔 is Eelai, and Eelai definitely means Eelai = Ee + Lai. Ee means blood + Lai means God. The three alphabets 𑄒, 𑄓, 𑄔, together show the human body as the Temple or Abode of the God Father Creator which is another name we Meetei Race Call Eelai. The God Father Creator came down on the Earth as a drop of blood or Eelik to start creation. We, the ancient Meetei Race called Ee (blood) as Lai meaning the God Father Creator. It may be the reason why the three

writing alphabets 𑜀, 𑜁, 𑜂 were given existence by the sixth day of the week, Eelai.

The last day of the seven days week, Thangcha gives to the existence of the last 3 writing alphabets 𑜃, 𑜄, 𑜅 giving the names of Ee, Fam and Ating-aa.

The meaning of the first alphabet of the 6th writing alphabet group 𑜃 = Ee = Eelai, the human blood, the God Creator as explained first above. In the Huk (Huksang) covered by the Un (Unsa), all over, the blood now runs freely. The God Creator Father had completely created the human body then, as the blood has done its normal function as we find to day in our body. The second alphabet of this last group 𑜄 (Fam) simply means Fampi indicating the place where semen is stored as a Semen- cup in the male human beings and male animals. Now the liquid and spermatozoon were created in the human male body to go immediately into action for procreation. The 3rd and the last writing alphabet 𑜅 is named Ating-aa, unlimited space, the ancient Meetei Race called Ating-aa Sitapa or Salaillel Sitapa, now we call Sorarel after the advent of Hinduism. Many times you have Heard the words 'Ipa Sorarel' meaning 'Father Sorarel' = Father Salaillel in the Meetei Society.

The Universal Lord Creator first came down as 𑜆, a Spermatozoon like symbol (This is the actual hand written symbol found in the scripture, the writer draws in the likeness of the symbol) with an eelik (blood drop) indicating blood from the Universal Creator WHOM the Meetei Race called Eepung Loinapa Apakpa, on the Earth. 𑜆 is Kanglei numerical number Ama (One) also. This is the beginning of Creation of Man. This day of beginning of Creation is Langmaiching (Sunday).

On the last day of the 7 day week, Thangcha (Saturday), the Universal Lord, the Father Creator had completely created a Male Human Being to proceed further Creating Process (Procreation) to spread mankind to the surface of the Earth.

My readers! Please see the meaning of the last day of the Seven days week, called Thangcha by the ancient Meetei Race. Thangcha = Thang + cha. Thang means Thangthapa further means to drive down,

to push down for further Creation, etc + cha means Chata Naota further means Descendants, Progenies. Thangcha, therefore means to Proceed further Creation through the God's Image Proto-type man (Further Procreation), to spread humankind on the surface of the Earth.

Please see the Philosophy of the symbol ㄣ , Ating-aa, the last writing alphabet of the ancient Meetei Race.

The symbol ㄣ is drawn: $\text{—} + \parallel + \cup = \text{ㄣ}$ representing four parts. In the Symbol the short straight line — , the uppermost part of the symbol represents the Ating-aa, Salailé Sitapa, Sorarel (Ipa Sorarel at Present in our language); the second part of the Symbol, the two straight line downward, \parallel represent Nupa Nupi (Male and Female human) to be procreated; the 3rd part of the symbol is the Cheising Eeyek Ama (One), ㄥ in different Form and shape for different function in the endless Creative Process. It is drawn in this way, ㄥ from to ㄥ then to ㄥ then the complete Symbol ㄣ comes. It is a Procreative Symbol in the Male human beings for further Procreation. At this stage of Human Creation, the Universal God Father Creator is known as Sanamahi Lainingthou Santhong Apanpa.

By concept the traditional Meetei Imchao (Yumjao at Present), traditional Meetei big house is a Male Human Being Created in the model of the Image of the Universal Creator Father. The Universal Father Creator is housed in the South Western Corner of the Meetei Imchao in the name of Sanamahi Lainingthou. The South Western Corner of the Meetei Imchao is known as Sanamahi Kachin and the outer, external part of the Sanamahi Kachin is known as Santhong. Santhong means Door of Procreation.

In this way the Universal God Father Creator had completely Created a Male human being, starting from the first day of the week, Langmaiching (Sunday) and completing His Creation on the 7th day of the week, Thangcha (Saturday).

My dear readers! Please know that the Puya, Scripture Wakoklon Heelel Thilel Salai Ama-Ilon Pukok says: "Khunung Eeyekki Khonthok Asipusu Khunthoklon Haikatane Lepna Khangpi-o". A rough English translation of the above puya

statement: "Please know it for certain that the social sound of the writing alphabets is also to be known as Procreation (of mankind)".

(g) **King Kangbalon (Kings of B.C.)
Sons of King Kangba- The Sons'
dispersion throughout the
Earth as different peoples.**

"Laiyingthou Kangbagi Macha Mapal Poklamye/ Koikoi, Teima, Yangma, Tesarot, Urenkhuba, Urenhanba, Irem, Khabi, Langba Asine/ Koikoina Leibak Asida Leihouye/ Teimana Meitei oiye/ Yangmana Nongchup Pangkhiduna Mayang Sandokkhiye/ Tesarotna Santhong Laichiram Pangkhiduna Takhel oiye/ Urenkhubana Koubrulam Pangna chatkhiduna Moirang Santhokkhiye/ Iremna Awanglam Pangkhiduna Pasa Oikhiye/ Khabina Nongpoklam Pangkhiduna Khaki oikhiye/ Langbana Kha Panbalamda Chatkhiduna Irangka Santhokkhiye/" –page 2, 3 of the book, *Ningthou Kangbalon* (Christagi Mamanggi Ningthousing) by Nongthonbam Angou Luwang.

The above are the actual words and sentence in English alphabets as found in the book mentioned above by Nongthonbam`cha Angou Luwang. Please see a rough English translation of the above quotation from the book: "Laiyingthou Kangba gave birth to 9 sons. They are Koikoi, Teima, Yangma, Tesarot, Urenkhuba, Urenhanba, Irem, Khabi and Langba, Koikoi remained in this land. Teima became Meitei. Yangma going to west ward propagated the Mayang populations. Tesarot going Southwest became Takhel. Urenkhuba going to Koubru (North west) propagated Moirang, Irem going to the North became Pasa, Khabi going to the Eastward became Khaki. Langba going to Southwest propagated Irangka."

Mayang in the quotation means present Indian Hindu people. By 'Pasa' the ancient Kangleichas meant the Muslim people, it is believed, we do not know the word Irangka in the quotation. We do not find the 6th son of the King Kangba in the propagation of population in the book.

The book, *Ningthou Kangbalon* (Kings of B.C.) is one of the books written with large scale interpolations and fabrication during

the Hindu times after the advent of Hinduism in Kangleipak since the 18th century A.D. We do not know out of the names of the nine sons, how many are fabricated and how many are real. We have the fact that ancient Kangleichas used only 18 alphabets upto 18th century A.D. before the advent of Hinduism.

The writer of the book, Nongthonbamcha Angou Luwang did not give any reference how he collected his materials of the book. The first word of the quotation 'Laiyingthou' is not original Kanglei word, it is fabricated from the original word 'Lainingthou'. The names of the 9 sons also may be fabricated names imitating the name found in the Puyas before the Puya Meithaba (Burning of Puyas). The writer has no means varifying the names and assertions in the quotation. This is one of the ugliest fall outs of the Puya Meithaba (Burning of the Scriptures and written documents during the reign of the King Pamheiba Garibniwaz in the 18th Century A.D.)

But the present Hindu period books dearly support the writer in his purpose of writing this book, *Kangleipak: The cradle of Man*. Any people during the Hindu period cannot write a book on the subject of human dispersion on the surface of the Earth unless they know from some written documents or mythology, tradition prevalent in ancient Kangleipak before Puya Meithaba.

Since the days of Independence of India in 1947, when the Hindu Kings of Manipur became in diminutive forms because of the onslaught of Democracy, the revivalism of the ancient Kanglei culture and history became very apparent. Many dedicated Kanglei indigenus souls came to the front for revival of the Kanglei culture which was suppressed to the root by the Hindu Kings in the Last about 250 years. Since then the Indigenus Kangleichas began to establish their relations with the past of Kangleipak and its Glory. Since then they began to see their relations with the vast Asiatic peoples in a dim light. The indigenus Kangleichas began to feel that the peoples in the vast Asiatic countries are their nearest kins and the Kangleichas did not come from them, but they went away from Kangleipak, as the present revelations of the Kanglei Mythologies, Traditions and scientific findings indicate.

This Hindu period book, King Kangbalon (Kings of B.C.) well supports the Kangleichas Hypothesis. The book at Page 3 says that the 8th son of King Kangba, a BC King "Khabi going to Eastward became Khaki". Khabi, the 8th son of King Kangba going the Eastward became Khaki, it is clearly written. In the ancient times of Kangleipak, the Kangleichas knew the present Chinese people as Khaki.

(h) *Hung Sidaba Leisemlon Ariba Puwari* by Chongtham Meramacha A:

Please see the Photo copy of the page (i) of the above mentioned booklet.

Photo-3

(খুল্লং পুরাণী)

হালেম হানবা

১।	চিঙ, মপুয়েন শিদবা	(কহক চক)		
২।	পাখংবা	(খোই হক চক)		
৩।	কোরৌহনবা	(তপ্তো হক চক)		
৪।	কোষসেন	(পোই হক চক)		
		(১)		
৫।	অস্তিয়া শিদবা			
	(অস্তিয়া শিদবাগী লাংলোন)	(হুয়িচক = সভাযুগ)		
৬।	নিংখৌকাংবা		৭।	লিলা পাখংবা ।
	(King Kangba)			
কোইকোই	তৈমা,	রাংমা,	ডেভারোং,	উয়েন খবা
(Koi Koi)	(Tai ma)	(Rang ma)	(Deva rong)	(Uyen Khaba)
পোং	মৈতি	ময়াং	তখেল,	পাঠাং,
(Poang)	(Mei ti)	(Mayang)	(Takhel)	(Pathang)
উয়েন হনবা,	ইয়েম,	খাবা,	লাংবা	
(Uyen Hanba)	(Iyem)	(Khaba)	(Langba)	
মোইরাং,	পাসা,	খাগী,	ইয়াল	
(Moi rang)	(Pasa)	(Khagi)	(Iyal)	
নিংখৌ কাংবগী মণ্ড ৯ অসিদিগী দেশ মণ্ডি ডেইখিবনি । ১১				
কংলা মণ্ড ৯, মসজিৎ, লংগাই সংলেন ৯ হু কাইধনা				
লৈদিবনে ।				

This book is about the Creation of the Earth and dispersion of human beings on the surface of the Earth. This book is one of the books of Hindu times in which fabricated ideas and words are interpolated. But the fact remains there that without having any tradition or Mythology or scripture on this idea of dispersion

of human beings from ancient Kangleipak (Manipur), this bold assertion cannot be made in 18th century or later by the Hindus.

The words written in English alphabets in brackets, are the words above them in Bengali alphabets in the Diagram. They are inserted by the writer.

The 9 names from Koikoi to Langba are the names of the grand sons of King Kangba. But in sub-chapter (g) King Kangba (Kings of B.C) above, the 9 names are the names of the 9 sons of King Kangba.

The Diagram in the Photo indicates that 1. Koikoi became the Pong people, 2. Teima became the Meitei, 3. Yangma became the Mayang (Indian Hindu) people, 4. Tesarot became the Takhel (Tripura) people. 5. Urenkhuba became the Pathan people, 6. Urenhanba became the Moirang people, 7. Irem became the Pasa people, 8. Khaba became the Khaki (the Chinese), 9. Langba became the Iranga people.

The underlined sentence in Bengali alphabets below the Diagram asserts that the names of the Countries (on the Earth) are from the name of the 9 grandsons of King Kangba.

These unclear vague assertions without any reference whatever, are done by the books of the Hindu period since King Pamheiba Garibniwaz in the 18th Century. There might have been written documents or scriptures in the matter before the Puya Meithaba, but might have been Burnt down. These vague assertions might have been built up on the basis of written documents which faced the Puya Meithaba in the 18th Century, without proper Knowledge of the documents of the ancient Meetei Race.

But these Hindu books and assertions well support the Kanglei Mythology, Tradition and scriptures which we find today in the 21th Century in relation to Kangleipak (Manipur) is the centre of origin of life and dispersion of mankind on the surface of the Earth.

(i) Fatherland Kangleipak

In the scriptures of the Meetei Race of Kangleipak called 'Puya' from immemorial times by the indigenous peoples of Kangleipak, the country Kangleipak is shown as a Male God and worshipped

Him as a God Father Creator. Traditions, Mythologies, Folklores, etc also say the same thing.

One of the such traditions say that Koubru (Koupalu in the Puya), the mountain top in the North Western side of the ancient country is the Head, Kangla, the present Imphal Kangla is the Navel and the Loktak lake is the 'Sana Tengkok' (Semen Cup) of the God Father Kangleipak.

Along this tradition, we have Traditions, Mythologies etc. like 'Kanglei Sana Leimayol', 'Awang Koubru Asuppa', etc. telling to Kanglei generations that Kangleipak is the progenitor of living beings and human beings. We the Kangleipak Meetei Race believed that Kangleipak is the Fatherland, the Fatherland of the Mankind on the surface of the Earth from time immemorial.

Chapter: IV

Man's Place of Origin is in the Southern Part of East Asia

How Prof. Jia Lanpo, a well known Paleoanthropologist and Archaeologist of China came to the conclusion "For reasons stated above I am for the assertion that man's place of origin is in the southern part of East Asia." Photo of the map facing page 2 of *Early Man in China* indicating the inclusion of Kangleipak and Koupalu (Koubru) in Prof. Jia Lanpo's most Probable location of the origin of man.

Prof. Jia Lanpo's book, *Early Man in China* published in China in 1980 is a godsend boon to the writer of this book enabling him to claim Kangleipak was the centre of dispersion of Human Beings on the surface of the Earth, a fact which is not claimed any where on Earth, and a fact everybody wants to know, a fact which is eagerly awaited by everybody in the civilised world.

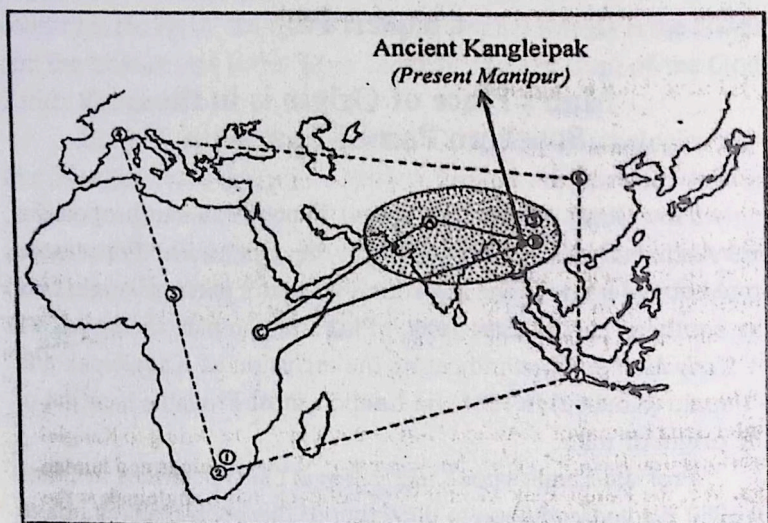
The map showing in the next page the most probable locations of man's origin on the surface of the Earth in Prof. Jia Lanpo's book, *Early Man in China* (Facing page 2). The whole page of the map, along with Prof. Jia Lanpo's description of the map below it, is Photo-4:

Please examine the map of Prof. Jia Lanpo in the next page showing you the most Probable locations of man's origin on the surface of the Earth. Please read very carefully his descriptions of the map just below it also.

Please find the oval dotted area and the triangular area ABC in the Photo map. In the triangular area ABC, very near the point B of the triangle ABC, to the west of the point B, please find the dot with deep black ink. The black dot is the ancient Kangleipak (Manipur) to the eastern border of Indian Union, and to western

border of Myanmar. The black dot with deep black ink is inserted by the writer to show the location of the ancient Kangleipak on the surface of the Earth.

Photo-4



PRESUMED LOCATION OF MAN'S ORIGIN

ABC shows the triangular area in which *Ramapithecus* fossils have occurred. 1-7 indicates the area where *Australopithecus* fossils or cultures of similar antiquity have been unearthed. The oval dotted area is presumably man's place of origin.

The ancient Country Kangleipak is the most probable area of man's origin, both in the triangular area and the oval dotted area, Presumably man's place of origin of famous Paleoanthropologist Prof. Jia Lanpo of China. Most Probably, Prof. Jia Lanpo before his death might not have heard the name of Kangleipak, and might not have even dreamt of a Country, a small hilly country Kangleipak very near to his own country China in his life time. But he gives an area of the most probable origin of man on the surface of the Earth and Kangleipak was included in his most probable area of man's origin as found in his selfless hard work of paleoanthropology in his life-time.

The dot with black ink represents the ancient hilly country Kangleipak, is one of the most ancient Monarchies on the Earth. The country Kangleipak was a Monarchy since before 2000 B.C. The

Monarch of the country was a Yek-Salai Monarch upto the beginning of the 18th century AD, Since 1709 AD (1714?), the Monarch of Kangleipak became a Gotra Monarch, Pamheiba Garibniwaz, the first Hindu King changed the name of Kangleipak to Manipur, but was not effective. But since 2nd half of the 18th Century AD during the time of King Bhagyachandra Jai Singh, Manipur became the effective name of the country Kangleipak.

In this treatise, *Kangleipak: The Cradle of Man*, the writer proudly claims that the ancient country Kangleipak is the Cradle of Man.

The writer is an MA. in political science of the Gauhati University and also a Law Graduate of the same University. The writer in his Education and in his life experience has no knowledge of Paleontology, Archaeology and Anthropology. But the writer has vast knowledge of scriptures called Puya by the indigenous people, Tradition and Mythology of the ancient country Kangleipak.

A copy of the book, *Early Man in China* by Prof. Jia Lanpo came to the hand of the writer in March, 2009 as a Gift from a young friend of the writer. After reading this famous book by the Chinese Paleoanthropologist of fame, the writer's knowledge of the Kanglei Traditions, Mythologies and scriptures was enkindled and began to write this treatise *Kangleipak: The Cradle of Man*.

After a long and vast experience in the Chinese Cenozoic Research Laboratory of Geological Survey, as an Assistant Engineer and Deputy Chief Engineer since 1935, and after China was liberated in 1949, as a Research Fellow at the Institute of Vertebrate Paleontology and Paleoanthropology of the Chinese Academy of Sciences, Prof. Jia Lanpo wrote this famous book, *Early Man in China* and published in 1980. In his book, without knowing anything about the ancient country Kangleipak, in the location as the most probable areas of man's origin on the surface of the Earth, ancient Kangleipak is included as one of the locations of man's origin on the surface of the Earth. The writer with little knowledge and experience in the field, gives his general opinions why Prof. Jia Lanpo came to the conclusion that the South East Asia is the most Probable locations of

man's origin on the surface of the Earth.

Science and Technology dawned first on the European territory in the vast surface of the Earth and campaign for scientific studies of man's origin on the surface of the Earth started first in Europe. Right or wrong, the European claimed that man's origin was in Europe.

After some time, the focus of origin of man on the surface of the Earth was to African Continent after some Kenyapithecus fossils were unearthed in Kenya in 1962 in the eastern Portion of the Continent.

But everything was changed after China was liberated in 1949. The direct attention of the new Government under the leadership of comrade Mao was the beginning of a dawn of Paleontology and Technology in China. After several excavations and examinations of several Simian fossils found in China, Prof. Jia Lanpo found that the Southern Area of the East Asia was the most probable locations of man's origin on the surface of the Earth.

Prof. Jia Lanpo writes, "But upto now, taking the world as a whole, Europe has yielded much less human fossils and artifacts of great antiquity than Asia and Africa."

"Africa is the home of Gorrilla and Chimpanzee which are close to human species. Since 1920, more anthropoid ape and early man fossils have been found on that continent, giving rise to high Popularity of the thesis that man had first evolved in Africa. But Asia is the place which has yielded the greatest number of fossils of Simian species that had not known tool making, but are most akin to man."

"The thesis that southern Asia is man's birth place seems more tenable". After a series of excavations and fossils examinations giving him vast knowledge in Paleoanthropology, and making all these statements Prof. Jia Lanpo drew the map of which was shown in this chapter IV (Photo 4), showing most probable locations of man's origin on the surface of the Earth.

The ancient Kangleipak, which is in the sub-tropical temperate zone just outside the tropic of Cancer zone, which has sufficient and abundant water and vegetations; and abundantly oxygen-rich

atmosphere because of the varied flora and vegetations, which is an ideal location of nurturing primates to develop into Homo Sapiens, is included in the map of Prof. Jia Lanpo of the most probable locations of man's origin on the surface of the earth.

The inclusion of the ancient Kangleipak in the most probable locations of man's origin on the surface of the Earth in Prof. Jia Lanpo's map is not accidental.

"Recently, Fossils of Ramapithecus have been discovered at sites in Pakistan and in Lufeng Country (25.7N, 102, 7E) Yunnan Province in China."

Lufeng Country (25.7N, 102, 7E) Yunan Province is very near geographically to the north-east of Kangleipak. In Lufeng country, fossils of Ramapithecus which is the closest known simian ape to man, have been discovered, says Prof. Jia Lanpo.

Ramapithecus may be considered as man's simian ancestor who had inherent qualities enabling him to evolve into man. He had crossed the threshold into the stage of hominids, says Prof. Jia Lanpo. In north India Siwalik Hills (31N, 77E), Ramapithecus fossils have been unearthed. This place Siwalik Hills also is not very far from the Northern Border of Kangleipak geographically.

From these experiences in Paleontology and Paleoanthropology of Prof. Jia Lanpo, he knows that South China, North and North East India, including ancient Kangleipak (Now Manipur) were the most probable locations of man's origin on the surface of the Earth.

Chapter V

Possibility of Kangleipak as the Cradle of Man

Prof. Jia Lanpo in his Archaeological, Paleontological and Anthropological investigations— Kangleipak is the location on the Earth, both Myths and Traditions, and scientific findings jointly pointing as the cradle of man.

Kangleipak is one of the locations on the surface of the Earth where the Universal Father Creator, Ipung Loinapa Apakpa as the indigenous people of Kangleipak called Him since time immemorial, gifted His most lovable and admirable natural gifts. Most beautiful flora and fauna, incredibly rare orchids, endemic Siroi Lily, birds, endemic Shangai deer (brow antlered deer), etc are found in Kangleipak. The hills sheltering innumerable primates, big and small animals, reptiles of different kinds, innumerable small lakes with the largest natural fresh water lake of Asia Loktak sheltering hundred kinds of birds and water fowls are found in Kangleipak.

Since the take-over of Kanglei administration by the Hindu Kings in the early part of the 18th century, Kangleipak was in the process of destruction culturally, historically and geographically.

From time immemorial, Kangleichas, the indigenous peoples had many Traditional and Mythological hymns and Songs, cradle songs etc the meaning and concepts of which are not known generally by the present generation because of sudden change of religion imposing certain habits and norms associated with the hindu religion and imposing Gotra system to obliterate the Salai system of origin of the Kangleichas. In the hymns and traditional songs etc the importance of Koubru (Koupalu in the Puya) and the Kangla (present Imphal Kangla) is very great. The Hindu people also say that

the Koubru mountain ranges are the original settlement areas of the Kanglei peoples and Kangla was the Capital of an ancient country Kangleipak of the Meetei Race, but the Hindu government never try to deeply know Koubru and Kangla with the help of archaeological investigations etc. Instead of preserving Koubru and Kangla, and investigations for knowledge of the Past ancient country Kangleipak and the Meetei Race, the government is trying to destroy the past relics and reminiscences of the past of the most ancient country Kangleipak by digging up these historical sites by bull-dozer etc for construction of moats and cheap building etc in the name of beautification of Kangla. They investigated 'Mayang Khangabok' a known historical area of settlement of Mayang war captives in the history of Kangleipak.

Now the star of Kangleipak rises in the East and the Global masses will see Kangleipak now.

Prof. Jia Lanpo, one of the famous Paleoanthropologists of China and the world, after rendering dedicated works and services in Paleontology, Anthropology and Archaeology for more than 40 years of his life, pointed out that 'Southern part of East Asia' is the most possible area of the 'Cradle of man'. In this most possible area of the 'Cradle of man', the ancient country Kangleipak is included. You have seen this in the Chapter IV (Photo-4) above in the area of the most probable origin of man. But for Kangleipak, from time immemorial many hymns, traditional stories and mythological songs are prevalent saying that Kangleipak is the first location on the surface of the Earth where the Universal God Father Creator created living beings and spread to other parts of the Earth. The indigenous Kabui community also has the mythology of 'Lagang Faiba' and Mahou Taobei', and other Traditional and Mythological hymns and songs, and stories of the Meetei Race which the readers have seen in the Chapter III, are all traditions and Mythologies which the indigenous people of Kangleipak thought and believed that Kangleipak was the centre of Creation and spreading of mankind.

When Prof. Jia Lanpo wrote and publish his famous book, *Early Man in China* in 1980, the Professor might not even heard of

Manipur, even if he had heard of the name of Manipur, he might not have even dreamt of Kangleipak. The location included in the most probable areas of the cradle of man in the South East Asia, he mentioned in the *Early Man in China*.

The Professor might not have heard of the several Mythologies and Traditions which have been prevailing in Kangleipak (Manipur) since time immemorial telling the present generation that Kangleipak was the centre of Creation and spreading of mankind on the Earth. But he included Kangleipak among the most probable locations of the cradle of man.

Prof. Jia Lanpo knew the possible location of the cradle of man from his experiences of dedicated works and services in Paleontology, Archaeology and Anthropology in China, the great country of Asia, few thousand kms to the North of Kangleipak (Manipur). Upto now in the 21st century A.D., no people in Asia, Africa and Europe claim a particular location in their countries as the cradle of man on the surface of the Earth, 'Kanglei Sana Leimayol, Laina Thaba Lamdamni', (Kangleipak is the centre of procreation of the Earth, it is a location ordained by the God).

Recent excavation at Imphal Kangla and findings and dating of the rocks, potsherd etc found from the excavations by optically stimulated Luminescence (OSL) and Thermoluminescence (TL) dating method (2009) may enhance the possibility of Kangleipak being the Cradle of man. This will be discussed in details in the coming up Part II of this book, *Kangleipak: the Cradle of Man*.

The writer humbly reminds again to the esteemed readers of this treatise that Kangleipak, the ancient hilly country having many mythological and traditional songs and hymns telling the people that Kangleipak was the centre of Creations of the Universal God Father. It was the location from where the dispersion of living beings and mankind on the surface of the Earth began. It was an area where a group of peoples called Leima-Lai people inhabited for the first times on the Earth from immemorable time. Along with this, the Scientific findings of Prof. Jia Lanpo of China tells that Kangleipak is one of the most probable locations on the surface of the Earth from where

the original mankind of the Earth might have been originated.

We, the indigengous peoples of Kangleipak, who are the descendents of the Leima-Lai people, mythologically originated from the Koubru mountain tops, originally inhabited the same mountain tops show unreserved Gratitudes to His Kindness and Love for Kangleipak, the Almighty God Father Creator.

Chapter VI

What the Guinness Book of World Records Says

The following are the Photo copies of pages 24 and 25 of Guinness Book of World Records:

Photo-5

The speed record for slimming was established by Paul M. Kimelman, 21, of Pittsburgh, Pennsylvania, who from December 25, 1966, to August, 1967, went on a crash diet of 300 to 600 calories per day to reduce from 487 lbs. to 180 lbs., a total loss of 357 lbs. He has now stabilized at 175 lbs. Between February 4th and 8th, 1951, Mrs. Gertrude Levandowski of Burnips, Michigan, successfully underwent a series of operations to reduce her weight from 616 lbs. to 308 lbs.

Weight Gaining

A probable record for gaining weight was set by Arthur Knorr (born May 17, 1914), who died on July 7, 1960, aged 46, in Reseda, California. He gained 300 lbs. in the last 6 months of his life and weighed 900 lbs. when he died. Miss Doris James of San Francisco, is alleged to have gained 325 lbs. in the 12 months before her death in August, 1965, aged 38, at a weight of 675 lbs. She was only 5 feet 2 inches tall.

2. Origins

EARLIEST MAN

The earliest known primates appeared in the Paleocene period of about 70,000,000 years ago. The sub-order of higher primates, called Simiæ (or Anthropoidea), evolved from the catarrhine or old-world sect nearly 30,000,000 years later in the Lower Oligocene period. During the Middle and Upper Oligocene the super-family Hominoidea emerged. This contains three accepted families, viz. Hominidae (bipedal, ground-dwelling man or near man), Pongidae (brachiating forest apes) and Oreopithecidae, which includes *Apidium* of the Oligocene and *Oreopithecus* of the early Pliocene. Opinion is divided on whether to give gibbons and their ancestors as a fourth full family (Hylobatidae) or as a sub-family (Hylobatinae) within the Pongidae. Some consider the Proconsulidae should also comprise a family, although others regard the genus *Proconsul*, who lived on the open savannah, as part of another sub-family of the Pongidae.

Earliest Hominid

There is a conflict of evidence on the time during which true but primitive Hominidae were evolving. Fossil evidence indicates some time during the Upper Miocene (about 10,000,000 to 12,000,000 years ago). Evidence published in August, 1969, indicated that *Ramapithecus*, from the northeastern Indian sub-continent, was not less than 10,000,000 years old and *Australopithecus*, from Eastern Africa, 5,500,000 years old.

Earliest Genus Homo

The earliest known true member of the genus *Homo* was found to the east of Lake Rudolf in northern Kenya by Bernard Ngeneo and

Photo-6

announced on November 9, 1972, by Richard Leakey, Director of the Kenya National Museum's Centre for Pre-History and Palaeontology. In addition to an almost complete skull, pieced together by Dr. Marve Leakey, femur, tibia and fibula leg bones were also found. The cranial capacity was about 800 cubic centimeters as compared to less than 500 cm³ of *Australopithecus*. The remains, known as No. 1470, have been dated to 2,800,000 years ago. Richard Leakey is the son of the late Louis Leakey (1903-72).

Earliest Homo Sapiens

Man (*Homo sapiens*) is a species in the sub-family Homininae of the family Hominidae of the super-family Hominoidea of the sub-order Simiacoidea (or Anthropoidea) of the order Primates of the infra-class Eutheria of the sub-class Theria of the class Mammalia of the sub-phylum Vertebrata (Craniata) of the phylum Chordata of the sub-kingdom Metazoa of the animal kingdom.

The earliest recorded remains of the species *Homo sapiens*, variously dated from 300,000 to 450,000 years ago, in the middle Pleistocene period, were discovered on August 24, 1965, by Dr. László Vértés in a limestone quarry at Vertesszőlős, about 30 miles west of Budapest, Hungary. The remains, designated *Homo sapiens palaeungaricus*, comprised an almost complete occipital bone, part of a skull with an estimated cranial capacity of nearly 1,200 cubic centimeters (85 cubic inches).

Earliest man in the Americas dates from at least 50,000 B.C. and "more probably 100,000 B.C." according to the late Dr. Leakey after the examination of some hearth stones found in the Mojave Desert, California, and announced in October, 1970. The earliest human relic is a skull found in the area of Los Angeles, California, dated in December, 1970, to be from 22,000 B.C.

Scale of Time

If the age of the earth-moon system (best estimate at least 4,700 million years) is likened to a single year, Handy Man appeared on the scene at about 8:35 p.m., on December 31, Britain's earliest known inhabitants arrived at about 11:32 p.m., the Christian era began about 13 seconds before midnight and the life span of a 113-year-old man (see Oldest Centenarian) would be about three-quarters of a second. Present calculations indicate that the sun's increased heat, as it becomes a "red giant," will make life insupportable on earth in about 10,000 million years. Meanwhile there may well be colder epicycles. The period of 1,000 million years is sometimes referred to as an eon.

3. Longevity**Oldest Centenarian**

No single subject is more obscured by vanity, deceit, falsehood and deliberate fraud than the extremes of human longevity.

The records of the Guinness Book of World Records in respect of the origin and earliest man in the pages 24 and 25, are stories of the subject in a nutshell.

Please see the second para under the heading 2 origin on page 24. It is said in the para "Evidence published in August, 1969, indicated that Ramapithecus, from the north eastern Indian sub-continent, was not less than 10,000,000 years old and Australopithecus from Eastern Africa, 5,500,000 years old."

The point is that among all the known primates, Ramapithecus is the closest to Homo Sapiens, the modern human beings, is

found in the North east India, Kangleipak not excluded, as shown in Photo-4 under chapter IV is 10,000,000 years old; and whereas one of the Focus areas as the Cradle of man, Eastern Africa has Australopithecus, one of the known primates very close to present human beings, in only 5,500,000 years old, The reasoning of the record is that, Ramapithecus, the known Primate closest to the present human beings, as found in the North East India, is 10,000,000 years old, oldest ever found on the surface of the Earth, older than the Australopithecus of the Eastern Africa by 4,500,000 years.

The statement of the Guinness Book of World Records further enhances the possibility of Kangleipak to be the Cradle of Man as claimed by the Present writer of this treatise.

The location on the surface of the Earth as the most Probable location of the Cradle of man is now closing to the real point (Location of the Cradle of man). You have seen in the Chapter IV of this book the map of Prof. Jia Lanpo in which the Professor pointed to a big area covering northeast India, South China, areas covering Pakistan etc, and also areas of Myanmar etc by an oval circular area. Now the areas as the location of Cradle of Man is becoming a small area covering only the 'North eastern Indian sub-continent' as reported by the Guinness Book of World Records, You have seen all these things now.

Now, the writer of this book, *Kangleipak: The Cradle of Man*, who has some elementary knowledge of paleontology, Archaeology and Anthropology, but having vast knowledge of scriptures called the Puya by the indigenous peoples of Kangleipak, of Tradition and Mythology of the ancient Kangleipak, and also of the ancient history of the ancient country Kangleipak, is further closer to the final point where the cradle of man on the surface of the Earth is Located, that is, Kangleipak is the location of the cradle of man.

Most probably, nobody on the Earth has claimed one particular area or location on this planet as the location of the cradle of man, and also may not claim as such in future. But a humble man who is a real indigenous blood of the ancient forefathers of Kangleipak is claiming: *Kangleipak: The Cradle of Man* on the surface of this planet the Earth.

Chapter VII

Kangleichas Claim Their Beloved Fatherland Kangleipak as the Universal Heritage Site of The Cradle of Man

The Proverbs, that the ancestors who laid buried in the graves help their living generations in times of needs, is particularly true for the indigenous peoples of Kangleipak.

**“Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-U Lingliba,
Irik Mapan Thariba,
O, Lainingthou!”**

Rough English Translation:

*“North Koubru all-inclusive,
Leima-Lai first habitation,
Heaven-flowers all-things seen established,
Blood-drop (blood cell) Planted,
O, Lainingthou (King of Gods)!”*

**“Kanglei Sana Leimayol,
Laina Thaba Lamdamni,
... ..”**

Rough English Translation:

*“Kangleipak is the centre of Procreation of the Earth,
It is a location ordained by the God,
... ..”*

The ‘Lagang Faiba’ and the ‘Mahou Taobei’ Legend and Mythology of the Kabui Community of Kangleipak telling the present generation of

the Kangleichas that 'Lagang Faiba' = God's first foot-step on the Koubru mountain for creation and 'Mahou Taobei' = The Kabui men and women came out from a cave after a Sandang (Drung ox, a God incarnate) pushed up the big stone-covering of the Cave on the Koubru mountain are some of the Legends, Traditions and Mythologies of the indigenous Kangleichas of Yore in which the present Living generation of Kangleichas are hearing the voices of the ancient forefathers of Kangleipak. From the voices of the ancient forefathers of Kangleipak in tune of Invocational Hymns, Folk Music, Songs, Folk Lores, Legends etc, we, the living indigenous Peoples of Kangleipak are getting the necessary mental strength and power to go ahead in the Discovery of Kangleipak for the Coming generations of Kangleipak.

From the scriptures dictate "Talang Paopu Peenapa, Eepung Loiki Yathangna Oikhipa Malamna Laiyamsingna Halaole; Eepungloina Halaole; Yaiphapaki Matikpu Laiyamsingna Penchale; Asum Touna Loipi Chingki Chingtonta Mapham Mapham Yengtuna Tuka Waka Patuna Nung-ngai Thoina Pankhale."

Rough English Translation:

"The Divine Voice (for creation of all Things and Living beings), be given, the Earth (Malem), the Laiyamsing (the Lai peoples) which came into existence by the Providence of the Eepungloi (Eepungloinapa Apakpa the Universal Lord) are happy; Eepungloi is also happy; The Laiyamsing (Lai peoples) are satisfied with the Glory of the Yaiphaba (Eepungloi), In this way, on the tops of the mountains looking for suitable places matching as husbands and wives together lived (settled); happily."

From this scriptural written evidence left by the Indigenous forefathers of Kangleipak written several thousand years ago, the present living indigenous Kangleichas can go step by step together with the Chinese Prof. Jia Lanpo who had much advanced knowledge in Paleoanthropology than the other peoples of the World. This is enabled by the invaluable gifts of our ancient Kanglei ancestors who laid buried on the soil of Kangleipak.

Now the Indigenous Kangleichas claim their Fatherland Kangleipak as the Universe Heritage Site of the Cradle of Man on the strength and wisdom of our Ancestors who laid buried in this Sacred Land Kangleipak.

PART II

Introduction

In this part II of the *Kangleipak: The Cradle of Man* the writer will try to show to the esteemed readers the complete picture of the settlement areas of the indigenous peoples of Kangleipak, starting from the tops of the Koubru mountain ranges to the Present Imphal Kangla, and afterwards the whole of Imphal valley, after the water of the Imphal valley had drained away through Chingnunghut and dried up and became suitable for human habitations. It was presumed, and now it is well known, that in the pre-historic days the first human beings, who settled on the Koubru mountain tops and on other hills and mountains surrounding the present Imphal valley when it was like a big lake, were the Lai peoples. This part of the pre-history of Kangleipak is almost certain now by logic, Tradition, Mythology, scriptures, and also by Legends and Folklores of the Several indigenous peoples of Kangleipak. It is further very certain now that the first human being who touched the virgin soil of present Kangla (Kangla Impham in the Puya) were the Lai peoples, coming down from the surrounding mountains and hills. The Lai peoples, after some thousand years of inhabiting in the Present Imphal valley, became the present Meetei Race separating themselves from their forefathers, the Lai peoples.

The humble writer of this book will try to show the esteemed readers the complete picture of the Lai peoples and their gradual change of settlement areas throughout the country Kangleipak, in their pre-historic times; and of the Meetei Race in their historic times in Kangleipak. The writer also will try to show that the Lai people were the first Homo Sapiens on the surface of the Earth.

Chapter 1

Kangleichas Habitations in Myths, Traditions, Legends, Folklores and Scriptures

Myths, Traditions, Legends and Folklores related to the indigenous Kangleichas and their habitation in Kangleipak as found in the scriptures (Puyas)– Actual Literary Evidences of the Scriptures (Puyas):

**“Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-U Lingliba,
Irik Mapan Thariba,
O Lainingthou.”**

(The writer will not translate this Mythological hymns, as it was translated many times before in this book in Part I)

This Invocation to the God, the Father of the Universe, for His Love and Creation on the Earth, with a meaning of Creation and history of habitation of a group of human beings of whom the indigenous Kangleichas called ‘Leima-Lai’, Leima for women and Lai for men, is a leading light to the indigenous Kangleichas, and more particularly to intellectuals. The hymn has a deep meaning, and it may mean even the meaning and idea of spreading mankind after creating them on the Koubru mountain-tops, and after caring and nurturing them in this ‘Location’ ordained by the Universal Father. In this Mythological hymn, ‘Awang Koubru Asuppa’ means the All Powerful God, Lainingthou, having boundless Love for Creation with limitless kindness for the Creation. If you read this hymn with the Kabui Legend and Mythology of ‘Lagang Faiba’ and ‘Mahou

Taobei', you are very near to the idea of Creating men on the Koubru mountain tops, and caring and nurturing them on the same mountain tops, spreading them throughout the surface of the Earth as Homo Sapiens as the world know today.

The invocational hymn gives the meaning of Creation of the God Father of a group of peoples 'Leima-Lai' by the two sentences 'Nongthrei Ma-U Lingliba, Irik Mapan Thariba,' with their first habitation area on the Koubru Mountains ranges as a part of Kanglei Puwari (History of Kangleipak) of the indigenous peoples of Kangleipak. The present indigenous Kangleichas do not know when this 'Leima-Lai Khunda Ahanba' = 'The first habitation of the Leima-Lai' on the top of the Koubru Mountain, of the Legend, Mythology happened. It might happen several thousand years ago, even hundred thousand of years, BP. This dating of the age of the Leima-Lai habitation on the Koubru mountains ranges will be discussed in details with reference to the findings of the Imphal Kangla Excavation by Nanjest Thongbam and his scientist friends in 2009 later.

"Talang Paopu Peenapa, Eepungloiki Yathangna Oikhipa Malamna Laiyamsingna Halaole; Eepungloina Halaole; Yaiphapaki Matikpu Laiyamsingna PENCHALE; Asum Touna Loipi Chingki Chingtonta Mapham Mapham Yengtuna Tuka waka Patuna Nung-ngai Thoina Pankhale." Please see the underlined last sentence of the verse from the Puya. The meaning is "In this way, selecting proper area on the top of the mountain, matching as husbands and wives, they lived happily," by the Lai peoples. You also please see the underlined 'Laiyamsingna' twice in the quotation. These things categorically prove that the people who lived 'matching as husbands and wives' on the mountain top (Koubru Mountain top) are the Lai peoples, Leima-Lai in the mythological hymn.

This statement given in the Kanglei Scripture, *Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya*, is a corroborative written evidence of the Legendary, Mythological hymn "Awang Koubru Asuppa, Leima-Lai Khunda Ahanba,..." specially the historical part of

hymn "..., Leima-Lai Khunda Ahanba,..." = The first habitation area of the Leima-Lai (peoples). This is history of the Indigenous Kangleichas and their genealogy in Kangleipak.

Further you please see another clear statement of the scripture:

"Lainingthouti Pangkalpana Huttang-nga Saion Toutuna Chingpu Huttoktuna Chingnunghut Haina Koukhipa Mapham Atuta Laicha Isingpu Chingthok-khipana, Kangpa Halle Haituna Kangla Thenpung Haina Koukhale; Kangla Thenpung Maphamta Laiyamshingna Lepnapa Maphamta Kayatlon yengtuna Im salee, Mapham Atupu Kangla Impham Koukhale; Kangla Impham Maphamta Leilon Nonglon 14 ki Laipham semkhale; Semkhalapa Maphamta Laiyamsingna Panpa Maphamne Haituna Laipham Haina Koukhale; Lai-Pham koupa Maphamna Leipa Leipakpu Kangleipak Haina Koukhale."

This is a very clear statement of the scripture. The rough English translation of the above quotation from the Puya:

"The God Pangkalpa incarnating as Hutang-nga made a hole at Chingnunghut and drained the water, the place that dried up first had been called Kangla Thenpung. As decided by the Laiyam (Lai people), at Kangla Thenpung selecting proper places, dwelling houses have been constructed. The place has been named Kangla Impham (Kangla residential complex). Divine Temples examining 14 Leilon Nonglon (The Meetei knew that there are seven layers of the Earth 'Leilon' and seven layers of the space 'Nonglon') have been constructed at Kangla Impham. The Places so made, being the dwelling houses and temples of the Laiyam (Lai peoples), have been called Laipham (Places of Laiyam) The Land (country) where Laipham situates has been called Kangleipak."

The Kanglei Puwari (the history of Kangleipak) is so clear and unambiguous that even a layman on the street will understand clearly the Kanglei Puwari without any doubt. There is the Kanglei Mythology that a group of people called the Leima-Lai inhabited on the Koubru mountain tops for the first time in Prehistoric days. Then, there is the corroborative written evidence of the scripture that a group of people called the Lai peoples inhabited on the tops of mountain as husbands and wives and lived happily.

After all these, there is the strongest form of evidence, that is, the written evidence of the scripture (Puya) that the Lai Peoples came down to the Imphal valley from the mountain tops and settled permanently at Imphal Kangla first. We know now very clearly that the name of this land Kangleipak was given by the Lai Peoples when they came down from the mountain tops. These are all invaluable evidences at present standard of the world.

Thank to Mr. Nanjest Thongbam and his group of Scientists, we have now the dating of this Kangla Human settlement by Optically Stimulated Luminescence (OSL) as well as by Thermoluminescence (TL) of Imphal Kangla Potsherds, rocks etc. The settlement of the Lai peoples at Kangla (Imphal Kangla) for the first time in pre-historic times is dated now as 19.3 ± 2.1 Thousand years BP. This dating will be discussed in details in Chapter III (Post).

Now we know scientifically when the Lai peoples came down from the Koubru mountain tops at Present Imphal Kangla and settled permanently at this Imphal Kangla, which was a seat of administration of the ancient country Kangleipak, before they occupied the whole of Valley Kangleipak later.

What we do not know is that when the 'Leima-Lai Khunda Ahanba' = 'The first habitation of the Leima-Lai' people on the Koubru mountain tops happened historically. The responsibility of ascertaining the scientific dating of the Leima-Lai peoples settlement on the Koubru mountain tops rests on the Government and every body will think in the same view. To examine some fossils, potsherds, rocks etc after some excavations on the top of the Koubru mountain ranges may prove something important. This may cost some hundred thousands of rupees to the exchequer of the Government, not more. PRIVATE INDIVIDUALS ARE INVITED TO GIVE THEIR ATTENTIONS TO CLEAR THE KANGLEI PUWARI (*History of Kangleipak*).

The 'Lagang Faiba' and the 'Mahou Taobei' mythologies of the Kanglei Kabui community:

The indigenous Kabui community of Kangleipak still believes that they were created by the Lagang (The Universal Father Lord

Creator) on the Koubru mountain ranges, and the Lagang cared and nurtured them on the Koubru mountain ranges and spread them on the surface of the Earth.

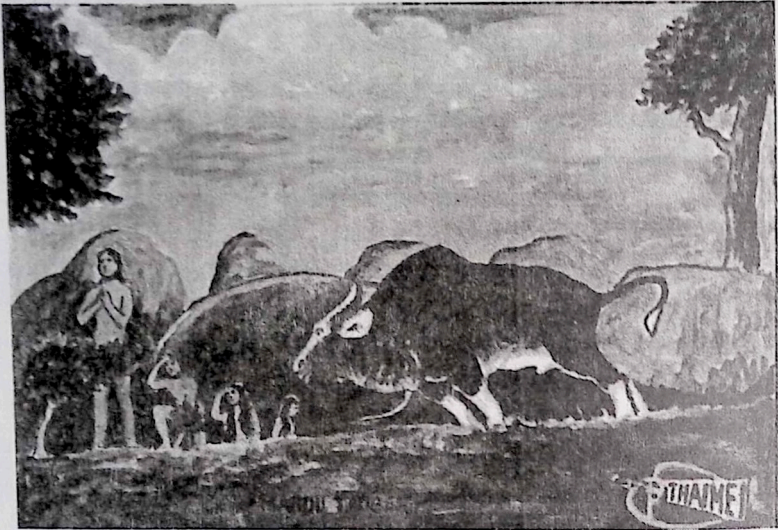
By the 'Lagang Faiba' mythology, the indigenous Kabui community of Kangleipak believes that the Lagang (The Universal Father, Universal Lord Creator) put his first foot-step (Faiba) on the top of the Koubru mountain ranges, when He came down on the Earth for Creation.

This mythology of the indigenous Kabui community has got the same underlying meaning with the Meetei mythological hymn 'Awang Koubru Asuppa, Leima-Lai Khunda Ahanba, Nongthrei Ma-U Lingliba, Irik Mapan Thariba, O Lainingthou!' This invocational hymn to the Lord Creator has a clear meaning of Creation of human beings on the tops of the Koubru mountain ranges, though the mythology implies the meaning of caring and nurturing of human beings by the Universal Father God Creator, it did not state clearly.

The 'Mahou Taobei' mythology of the indigenous Kabui Community fills up the void part of the Meetei community's invocational hymn 'Awang Koubru Asuppa,... O Lainingthou!'

Sociologist Mr. Marulung Remmei says at pages 99 and 100 of his book, *Zeliangrong-gi wari Singbul*:

When the Universal God Father Created the human beings, as He loved human beings more than other beings, He bestowed more powers and qualities to human beings. Then God Creator, after giving powers of judgement, qualities of God-fearing and love of others etc, as long as the human beings were unable to use their powers of judgement and other qualities perfectly, kept them in a cave covered by a big flat stone. When the human beings perfectly developed their powers and qualities, a big Sandang (Drung ox), a God incarnate, pushed up the flat stone cover of the cave and the human beings were allowed to come up in the open surface of the Earth. The sociologist further says the group of men and women were led by Pokrei (Male) and Dichalu (Female).

Photo-7

This is the sum and substance of the Kabui Mythology, Mahou Taobei. The sociologist further says that the Taobei stone cover of the cave is still there at Mahouching (Mahou hill) in Senapati District of present Manipur. But according to another Kabui Sociologist, Poujairung Thaimai, the area of the cave of Mahou Taobei is at Present Mao at the southern border of Nagaland.

The Mahou Taobei Mythology of the indigenous Kabui community of Kangleipak has a very deep meaning with reference to the Cradle of man in Kangleipak.

The Universal God Father, after creating living beings on the Koubru mountain ranges, after developing them to higher and higher form of living being and lastly to Primates, in this 'Location ordained by the God' Kangleipak, might have nurtured and cared the Primates to become the Homo Sapiens in the most amiable natural atmosphere and gifts of the Universal Father God Creator in Kangleipak. In the mahou Taobei mythology, it is said the God creator kept the human beings. He created under a big stone cover in a Cave, until the human beings were developed perfectly in their power and intellect, and when the human beings were fully developed in all respects, a big

Sandang (Drung ox), a God incarnate, pushed up the stone cover of the Cave, and they were allowed to come up in the open fields on the surface of the Earth. The men and women of Mahou Taobei of the Indigenous Kabui community of Kangleipak, might be the 'Leima-Lai of the Meetei community's mythology "Awang Koubru Asuppa, Leima-Lai Khunda Ahanba..."

The 'Leima-Lai' peoples of the Meetei mythology and the men and women of the Mahou Taobei mythology of the Kabui community might be the same human beings in different mythology, of different communities of the same people of Kangleipak, and might be the first Homo sapiens on the surface of the Earth.

Chapter II

The Lai Peoples: the First Inhabitants of Kangleipak

The Lai peoples first inhabited on the tops of the Koubru mountain ranges are the first people who inhabited Kangleipak, is now very certain. There is no other way round of the story (History of Kangleipak). The facts of Creation, the facts of Puwari (history) of Kangleipak are there. There is no other thing in this respect.

Please see the following Photo copy of the page 45 of the Wakoklon Heeel Thilel Salai Ama-Ilon Pukok, the Kanglei scripture which is infallible in this respect:

Photo-8

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The first five lines of the Puya page are written in English alphabets: "Talang Paopu Peenapa || Eepungloiki Yathangna Oikhipa Malamna Laiyamsingna Halaole || Eepungloina Halaole || Yaiphapaki Matikpu Laiyamsingna Penchale || Asum Touna Loipi Chingki Chingtonta Mapham-Mapham Yengtuna Tuka Waka

Patuna Nungai Thoina Pankhalé || Wakonpungpu Sakhale || ...”

The free English translation of the first five lines from the Puya (scripture) is this: *“The Divine voice (for the creation of all things and living beings) from the indeterminate Primordial space given, the Laiyam (Lai peoples) who came into existence by the Providence of Eepungloi (The Universal Father Creator) are happy; Eepungloi is happy; The Laiyam (Lai peoples) are satisfied with the Glory of Yaiphaba (Eepungloi); In this way, on the tops of mountains looking for suitable places matching as husbands and wives lived together happily. They prepared centres for discussions and decisions.”*

The underlined words “the Laiyam (the Lai peoples). “matching as husbands and wives lived together happily” on the top of mountain, are the key words and when the writer says that after the Creation of the Lai peoples (human being), they lived very happily on the Koubru mountain tops for several thousands of years matching as husbands and wives, taking the clue from the scripture quoted above, can there be any effective argument from an antagonist in this respect?

Along with this, the indigenous peoples of this land Kangleipak have been singing this mythological invocational hymn / song from time immemorial as under:

**“Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-u Lingliba,
Irik Mapan Thariba,
O Lainingthou.”**

(For meanings and explanations, please see Chapter III (b) above in Part I)

Taking together this infallible scriptural written evidence given above, with this traditional and mythological hymn / song of the indigenous Kangleichas from time immemorial, can any person entertain a doubt regarding the hypothesis that the Lai peoples settled on the Koubru mountain tops in the Pre-History times of Kangleipak?

Now the writer will show some living corroborative evidence to the esteemed readers;

There are eight Ikons (Lai Pukhris) of dilapidated appearances seemingly unsued for several thousands of years. One is the Lai Pukhri Achouba (big Lai Pond) and seven small Lai Pukhris. Pukhri is a word which came with Hinduism in the 18th century, For Pukhri, the indigenous peoples used the word Ikon or Ikom. These Lai Ikons, once in the Kanglei Puwari, from which water was taken and used by the Lai peoples, the forefathers of the present Indigenous Kangleichas, to keep their bodies and souls in unision, are standing upto these days on the plain areas of the Koubru mountain tops to tell the coming Kanglei generations, the Chequered history of the Lai Peoples.

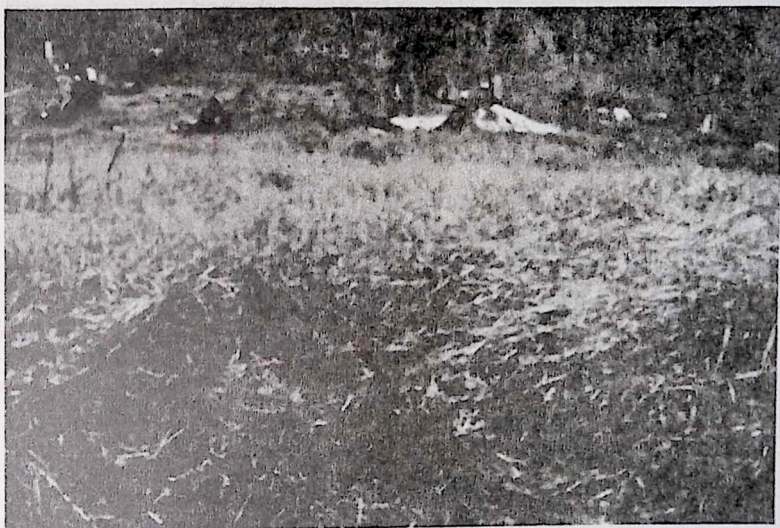
The Lai Pukhri Achouba (big Lai Pond) filled with dirts and grasses is a sign of unused for a very very long time:

Photo-9



One of the seven Lai Pukhri machas (one small Lai Pond) filled with dirts and grasses:

Photo-10



Imoinu Pukhri (Imoinu Pond) on the koubru mountain top with a women offering flowers, fruits, lighted candles etc. to Mother Imoinu (Goddess of wealth):

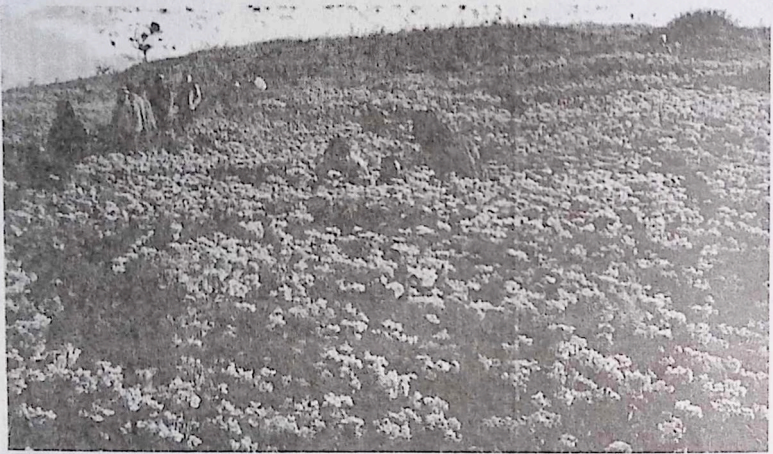
Photo-11



Imoinu is the goddess of wealth in the Kanglei society. A woman is worshipping the Mother Imoinu at Imoinu Ikon in January on the top of the Koubru mountain as seen in the above photograph.

One of the scenic places on the top of Koubru mountain with flowering grasses in January with Kangleicha pilgrims every where;

Photo-12



Kangleicha pilgrims camping in the open in January on the top of the Koubru mountain:

Photo - 13

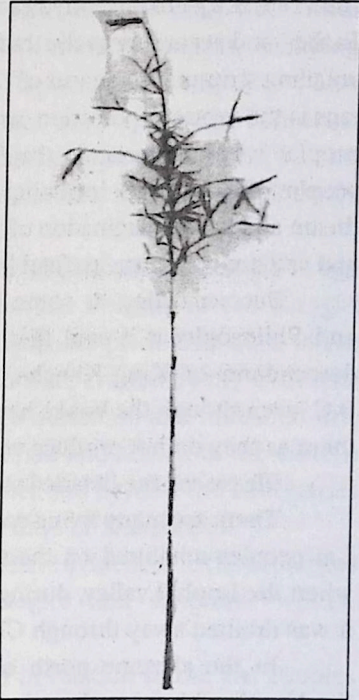


The 'Lai Mora' on the top of the Koubru mountain plains areas are said to be Features of the Alpine Meadows by Botanists and Geographers, but the indigenous peoples of Kangleipak believe this to be the seats of the Lai peoples once inhabited there, as the two words, 'Lai Mora' indicate. 'Mora' means a seat made of split-bamboo used by the indigenous peoples. These 'Lai Mora' are seen at many plain areas on the Koubru mountain tops even to-day.

The 'Ten Wa', a kind of very hard, small not much bigger than the middle finger, very straight, is like a bamboo plant, about 5/6 feet high are abundantly grown in the vicinity plain area on the tops of the Koubru mountains. The 'Ten Wa' bamboo is used upto this days as an arrow-shaft with an arrowhead by the indigenous peoples in the hill areas. 'Ten' means bow and arrow, and 'wa' means bamboo.

This indicates that when the Lai peoples were on the tops of the Koubru mountain ranges used bow and arrows as their weapons of attack and defence.

The history of Kangleipak, the origin of the Lai peoples, their gradual development on the tops of the Koubru mountain ranges; and then their coming down to the Imphal valley, occupying first the present Imphal Kangla (Kangla Impham in the scripture) by around 20,000 years BP, by a group of the Lai peoples, and then the whole Imphal valley by the Lai peoples who were certainly the forefathers of the present indigenous Kangleichas, Hill and Plain peoples, the naming of this land Kangleipak by the Lai peoples, and then



The above is the photo of a 'Tenwa':- Length 52" upto the branching, Diameter - 1.25". This is a medium Tenwa. This must have been much bigger in the past.

establishing a monarchy for the whole of Kangleipak are too clear to be doubted by any historian in the true sense of the term.

The Koubru mountain tops, according to the traditions, legends and mythologies, are the places ordained by the God to be the centres of Creation of the Universal God Father on the surface of the Earth. The Koubru mountain tops is the location where the human beings are created, cared and nurtured by the God Father according to the Kabui traditions, Legends and mythologies of 'Lagang Faiba' and 'Mahou Taobei' and according to the traditions, Legends and Mythologies, and unfailing scriptural evidences of the Meetei Race, the Koubru mountain tops is the centre of Creation, and the first habitation areas of the Lai peoples who are certainly the forefathers of the Present indigenous peoples of Kangleipak including the Meetei Race, are not mere wishful dream and fancy imagination of some men of Kangleipak, but are facts and realities which are irrefutable.

But according to some books tainted with Hindu concepts and Philosophy it is said that the whole peoples of the Earth are descendants of King Kangba, who reigned in Kangleipak in deep B.C. even though the books have some truths, we do not still believe them as they do not produce written evidences or otherwise.

Please see the detailed stories in Chapter III-(f), (g), above.

There are many living corroborative evidences proving that the Lai peoples inhabited on the tops of the Koubru mountain ranges when the Imphal valley, during that period, was full of water before it was drained away through Chingnunghut.

In the extreme north of Kangleipak (Present Manipur) on the Nagaland border, there is the Lai village once inhabited by the Lai peoples in times of yore, and the peoples in the vicinity must be certainly the descendants of the former Lai peoples.

There is the Lairouching (Lai+Lou+Ching), to the west of N.H. 39 near the Maram, a Hill once cultivated by the Lai Peoples.

These two living corroborative evidences prove that the Lai peoples inhabited once in the places near Koubru mountain tops where Traditions, Legends and Mythologies are also telling that human beings were created by the Universal Father Creator, and that was where the

Leima-Lai peoples first inhabited on the surface of the Earth.

Not only these, you will find some other living corroborative Evidences in the Ukhrul District also proving that the Lai peoples had inhabited in the hill ranges also before the water of the Imphal Valley was drained away through chingnunghut, and made the condition suitable for human habitations.

You go to Yairipok (Yailipok), then to Chandrakhong, then a road will lead you to Lairam Khullel, and the road will further lead you to Kasom Khullel, Kasom Khunou, Phungyar, Kamjong, Kangapat etc in the Ukhrul District. The road is Lairam = Lai + Lam = Lai Lampi = Lai Lambi, a road once used by the Lai Peoples in this area of Kangleipak in the Pre-historic days; and Lairam Khullel means a big village on the Lairam (Lai Lambi) in the Ukhrul District, probably inhabited by the Lai peoples.

There is another village in the Ukhrul District, Lairam Phunga Khul on the road once used by the Lai Peoples in the Kanglei Puwari (history). These two living evidences prove that once in the Pre-historic days, the Lai peoples who were created by the Universal Father God on the tops of the Koubru mountain and inhabited first on the Koubru mountain ranges, roamed and settled in the eastern district Ukhrul and Tengnoupal District and beyond the boundaries of Kangleipak also in the Pre-historic days of Kangleipak.

These are strong living corroborative evidences to the evidences of the traditions, Legends, Mythologies and scriptural written evidences of the Puya.

These are only some evidences in relation to the Lai Peoples who are the forefathers of the Present indigenous Kangleichas, collected by the humble writer upto this day of his life. The young generation of Kangleichas, if research is continued with dedications to clarify the Kanglei history and their identities they may find wonderful and admirable Evidences connecting Kangleipak with the vast Asiatic brothers and sisters.

The readers of the book, *Kangleipak: The Cradle of Man* will see in the last Chapter VII that the Lai peoples vastly inhabited the Asiatic continent in the Pre-historic times of the Continent.

Chapter III

The Coming Down to the Kanglei Tampak (Imphal Valley) by a Group of the Lai Peoples

The Lai peoples were the first inhabitants of the Koubru mountains ranges, in the west and in the east of Kangleipak, with clinching evidences from the traditions, Legends, Mythologies and written evidences of the scripture called Puya by the Meetei Race, and in support of the facts in the foregone pages of this book, you have seen. The evidences given by the writer, in support of the facts, that a group of peoples called the Lai peoples in the scripture, and Leima-Lai in the traditions, Legends and Mythologies, inhabited the tops of the koubru mountain ranges, before the Imphal valley was suitable for human habitation because of the water-logged condition in the Imphal valley, may be accepted by the esteemed readers as fabulous evidences in the matter, and are undeniable.

Now the writer will prove with undeniable evidences that a group of the Lai peoples, after several thousand years of inhabiting on the Koubru mountain ranges of Kangleipak, came down to the Imphal Valley of Kangleipak, when the Imphal valley began to dry up because of the draining away of the water through Chingnunghut.

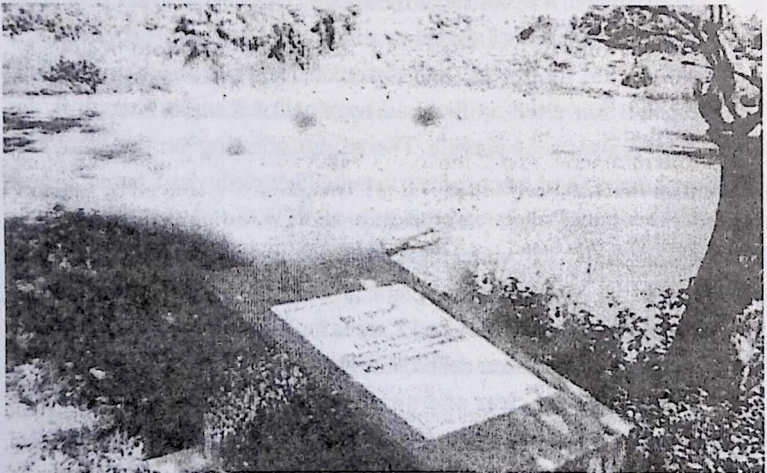
Now please see the Photo copy of pages 53 of the Puya, scripture *Wakoklon Heelel Thilel Salai Ama-Ilon Pukok* and please examine it critically:

present Imphal Kangla, are the Lai peoples coming down from the Koubru mountain ranges we cannot entertain any doubt in this matter. From this very clear statement of the scripture, it is very clear that who gave the name Kangleipak to this land in the Pre-historic days of Kangleipak.

There is a very clear corroborative evidence in the present Kangla, Imphal Kangla, in the fact that there is a big Lai Pukhri without any attention given and neglected for some hundred years from any quarter, from the people as well as from the successive Hindu governments, most probably since the 18th century A.D., telling the Indigenous peoples that the Lai peoples who were the forefathers of the Meetei Race, who inhabited the present Imphal Kangla for the first time in the Puwari (History) of the Meetei Race, dug a big Pond at Kangla Thenpung, present Imphal Kangla, for the storage of water for their use, like that they dug a big pond (Koubru Lai Pukhri) on the top of the Koubru mountain for their water supply. Certainly this Kangla Lai Pukhri (Lai Ikom or Ikon before 18th century) is an unailing corroborative evidence that once the Lai peoples inhabited the present Imphal Kangla.

The following is the Photograph of the Imphal Kangla Lai Pukhri, near the present Archaeology office, in the western side of the government office, photographed on 2.1.09:

Photo-15



These are unflinching evidences of the fact that once the Lai peoples occupied the present Imphal Kangla before they became the Meetei Race since the time of the Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa in the subsequent historical times of Kangleipak.

Though the indigenous peoples knew that the Lai peoples came down first to the present Imphal Kangla from the Koubru mountain ranges, one question that has persisted for a very long time amongst the indigenous intellectuals of Kangleipak was that when the Lai peoples might have come down first to the present Imphal Kangla in the Pre-historic days of Kangleipak. This is a very important question in the history of the Lai peoples in Pre-historic days of Kangleipak.

Now the haunting of the minds of the indigenous intellectuals by this persistent question turns to Our God Father, beckoning us with a leading light towards our Goal.

Please examine the following Photo, page 7 of the "Late Pleistocene-Holocene Equids of Kangla, Imphal; Palaeo (Climatic and Geomorphological) interpretations from the associated Archaeo-Sediment with OSL/TL dates & XRD analysis" by Nanjest Thongbam², Basanta Th², Nabadwip S², Acharya B.S.³, Gartia RK 2,4 (2009).

Photo-16

Table 1. Stratigraphic and Lithology of Imphal Kangla, 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 infill's	nil		
K2	3-6	Mottled Silty sand, Concretionary iron phosphate	Concretion of iron, Hydrated iron phosphate	Overbank flow deposit on ruins	
K3	6-1.6	Clayey silt	Bricks, Charcoal of Ruins,	Interpluvial Backwash, 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 (elephas, equus, cervine) at Kangla-Ultra	Warm pluvial	
K7	5 to 7	Grey-mottled silty sand	Weathered red shale, brick fragments, bricks, potshard	Pluvial with mass wasting	
K8	7-8.5	Silty clay/ Sand,	Phoscrete, Goethite, concretions	Interpluvial, Subeerial	
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 ± 3,000
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & 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	24,101 ± 3,000

In the Photo above, please find K11-15 under Col. Layer; 9.8-11 under Col. Depth in (feet): Silty clay/sand under Col. Lithology; wood xylem, Potsherd under Col. Archaeo-Sediments; pluvial with mass wasting under col. Climatic inferences; 19.299 ± 2.097 under Col. OSL/TL date K.a BP. This Table 1 of the report of the "Late Pleistocene-Holocene Equids of Kangla, Imphal; Palaeo (Climatic and Geomorphological) interpretation from the associated Archaeo-Sediment with OSL/TL dates & XRD analysis" (2009) on the matter is a complete scientific data on Imphal Kangla with reference to rocks, archeo-sediments of cultural significance, climatic inference from the rocks etc found, and age of human habitation inferred from the findings of the Kangla excavation. The excavation site was near the Pakhangba Temple currently being built by the Government of Manipur.

When the digging reaches 11-15 layer at 9.8-11 feet, Potsherd etc, that is broken pieces of pottery used by human beings, bone tools used by human being were found. Above this layer, many things like bricks, Potsherds etc of human habitation significance were found, you have seen. But below this layer, K 11-15 at 9.8-11 feet, anything signifying human habitation, like Potsherd etc were not found:

Late Pleistocene-Holocene Equids of Kangla, Imphal; Palaeo (Climatic and Geomorphological) interpretations from the associated Archaeo-Sediment with OSL/TL dates XRD analysis, "by Nanjest Thongbam etc (2009) at page 2/3 says "The sediment layer (Table 1), gives a Thermoluminescence (TL) date of 19.299 ± 2.097 k.a BP, Fig (2B) in K (11-15) at a sub-surface depth of 11 feet with associated finds of crude potsherds uncorded rectangular and rounded tripod legs and grooved bone (tool) Fig (32 AB), signifying human habitation at Kangla."

The following Photo of Fig (32 AB) above mentioned at page 33 of the report may please be seen:

Photo-17

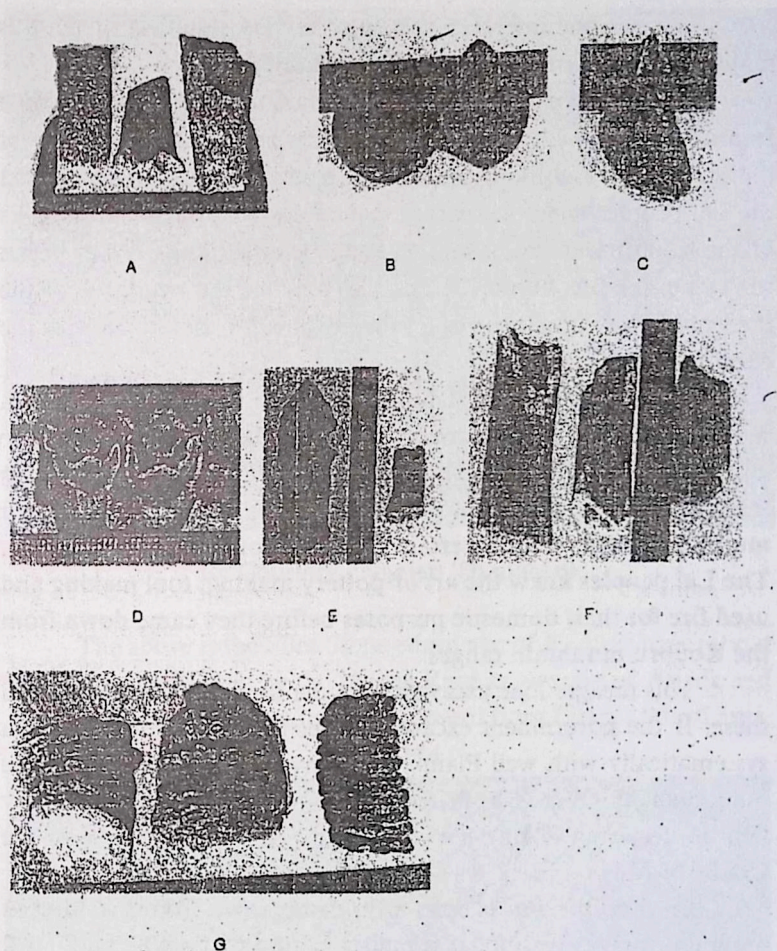


Fig. 32 Associated faunal and archaeological finds. A- Tripod Leg and rectangular leg, B- Grooved bone tool, (tibial tarsal), C,E- Bovine teeth, bones, F- Equine leg bone, G- elephas molars from Kangla and Mahadeva Lok (Ravine).

From the finding shown above in the Photo page of the report Fig 32 (AB), it can be known clearly that the human beings inhabited Imphal Kangla at a date $19.299 \text{ years} \pm 2.097 \text{ K.a. BP.}$ and they knew tool making. It is a very heartening news for the indigenous

Kangleichas.

There is one inference that may be very significant from this finding from the Imphal Kangla Excavation.

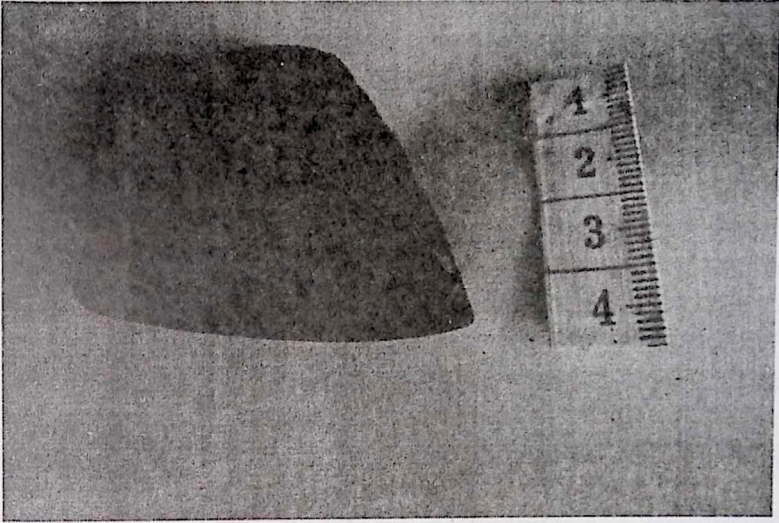
We know very well that the first human beings that inhabited Imphal Kangla were the Lai peoples, the ancestors of the present indigenous hill and Plain peoples. We know very well this also, that the Lai peoples were the first human beings who inhabited the tops of the Koubru mountains ranges, and when the Imphal valley began to dry up, the first human beings who touched the virgin soil of the present Imphal Kangla were also the Lai peoples, the ancestors of the Meetei Race.

The date of the first human habitation at Imphal Kangla is proved scientifically to be in 19.299 ± 2.097 Ka B.P from the cultural finds dated by OSL/TL dating method, one inference is that, the Lai Peoples came down from the tops of the Koubru mountain ranges with a certain high level of human civilisation. The Lai peoples knew the art of pottery making, tool making and used fire for their domestic purposes before they came down from the Koubru mountain ranges.

This meagre lone excavation on the Imphal Kangla proves all these. If the government excavates other places of Imphal Kangla systematically with well Plannings, many new wonders may come out to light about the Chequered history of the Lai Peoples that may help in declaring Kangleipak as the Universal Heritage Site of the Cradle of Man.

Further, the Lai peoples who came down from the Koubru mountain ranges to Imphal Kangla for the first time about 20,000 years B.P. knew weapon making for hunting, and for defences and attacks against their predators. Probably the Lai peoples knew the use of weapon since thousands of years when they were on the tops of the Koubru mountains.

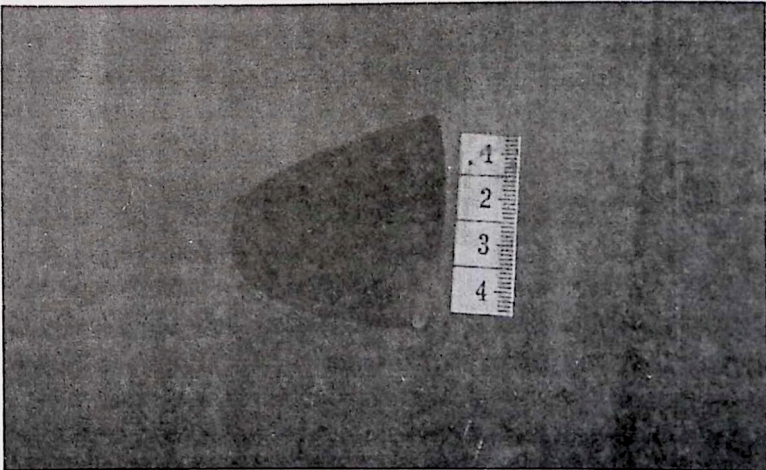
Photo-18



By Courtesy - Nanjest Thongbam

The above is the Flint Stone edged axe of Neolithic time (about 10,000 years BP) used by the Meetei Race as weapon of Attack and Defence, also used as cutting tool, recovered from Litan, Ukhrul area.

Photo-18A



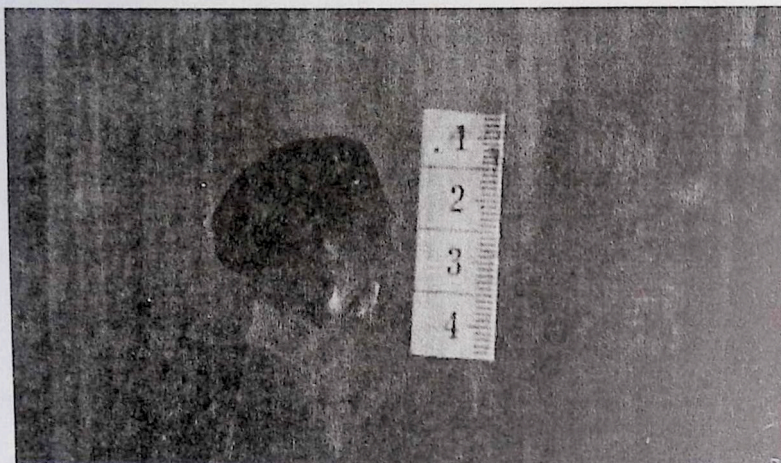


Photo-18B

Cutting Edge of the Flint Stone tool

Thumb-end scraper used by the Meetei Race some times 15,000 years B.P.

The following Photo may please be examined:

'Oldest pottery' found in China

By Jason Palmer

Science and technology reporter, BBC News



The team dug in small areas to gather more precisely dated samples

Examples of pottery found in a cave at Yuchanyan in China's Hunan province may be the oldest known to science.

By determining the fraction of a type, or isotope, of carbon in bone fragments and charcoal, the specimens were found to be 17,500 to 18,300 years old.

The authors say that the ages are more precise than previous efforts because a series of more than 40 radiocarbon-dated samples support the estimate.

The work is reported in the Proceedings of the National Academy of Sciences.

Photo-19

Source: Internet

In the above Photo, you have seen the Excavation Site Yuchanyan in China's Hunan Province. The oldest Pottery was found at Yuchanyan Excavation, and is carbon dated to be 17,500 to 18,000 years old.

The age of the Chinese oldest Pottery is 17,500 to 18,300 years where as the age of the Kangla Pottery is 17,202 to 21,396 years BP.

Therefore, the Possibility of the Kangla Pottery to be older than the oldest Chinese Pottery from Hunan Province of China is very high.

My indigenous brothers and sisters of Kangleipak!. please try to avoid having a dictated and indoctrinated mindset in your thinking process. Do not say "Meeteis are coming from the east to Kangleipak following the Irrawady River course." etc. Please don't believe in the fabricated account of the fabricated book, Poireiton Khunthok etc.

Chapter IV

Scriptural, Legendary, Mythological and other Traditional Evidences Prove the First Inhabitants of Kangleipak were the Lai People

The first indigenous inhabitants of Kangleipak, both in the hills and mountains surrounding the Kanglei Tampak (Imphal valley), and in the Imphal Valley, were the Lai peoples. The historical evidences of this fact are too clear, beyond doubt, and unarguable from any quarter whatsoever.

i. Scriptural Evidences

In Chapter II of this part II, you have seen the Photo copy of page 45 of the *Wakoklon Heeel Thilel Salai Ama-Ilon Pukok Puya* (Photo-8). In the Photo copy of the Puya (scripture), you have seen clearly the fact that the 'Laiyam' (the Lai peoples) inhabited on the tops of mountains (Koubru mountains ranges) matching as husbands and wives, and prepared centres for discussions and decision making among themselves. This is a very clear written evidence proving the Lai peoples inhabited once on the tops of the Koubru mountain ranges. This is history, a very clear written history of the Kanglei indigenous peoples.

In the previous chapter III of this part II, you have seen Photo copy of page 53 of the *Wakoklon Heeel Thilel Salai Ama-Ilon Pukok Puya* (Photo-14). In the Photo copy of the Puya (scripture), you have seen very clearly the fact that the Laiyam (The Lai Peoples) constructed dwelling houses and worshipping centres (Temples) for their worshipping of their God Father Creator, the Lainingthou at Present Imphal Kangla (Kangla Impham in the Scripture), the place

where the Lai peoples inhabited, was called Laipham by the Lai peoples. Not only this, you have seen that the land (country) where the Laipham situated was named Kangleipak by the Lai Peoples.

These things are very clearly written evidences, the facts of which are undeniable. These facts are written historical evidences of the indigenous peoples of Kangleipak, the Lai peoples once inhabited on the tops of the Koubru mountain ranges, when the valley of Kangleipak, present Imphal Valley, was full of water, and when the Imphal valley began to dry up and become suitable for human habitation, they came down to the Imphal valley touching their feet on the virgin soil of the present Imphal Kangla.

These are history, clearly written history of the indigenous peoples of Kangleipak, called the Lai Peoples by the time, who are definitely the ancestors of the present Meetei Race.

Please see some more scriptural evidences that the Lai peoples inhabited Kangleipak, both in the hills and plains.

On page 54 of the *Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya*, the Puya scripture has said very clearly that the first Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa married 7 Lai women, now generally we call Lai Nura Taret (Seven Lai Ladies) commonly; and gave birth to the 7 Salais, the seven Patriarchs of the present Meetei 7 Salai groups. This very Meetei folklore is clearly found in the Puya scripture.

The first Lai Lady whom the monarch married was 1. Laikok Huimulei Pukshi Khumpi, and gave birth to Mangang, the first Patriarch of the Present Mangang Salai, The second Lai Lady, the Monarch married was 2. Huimu Leima, and gave birth to Luwang, the first Patriarch of the Present Luwang Salai. The third Lai Lady the monarch married was 3. Loikhumpi Mawai Thongaillepi, and gave birth Khuman, the first Patriarch of the present Khuman Salai. The fourth Lai lady, the monarch married was Laiyek Peethee Leima, and gave birth to Angom, the first Patriach of the Angom Salai. The fifth Lai Lady, the first monarch married was 5. Leima Ulum Khaochao Tonpi, and gave birth to Moilang, the first Patriarch of the present Moirang Salai. The sixth Lai Lady, the monarch

married was 6. Leitham Tali Leima, and gave birth to Kha-Nganpa (Khapa-Nganpa), the Patriach of the present Khaba-Nganba Salai. The seventh Lai Lady, the first monarch married was 7. Nonghainu Lily Leima, and gave birth to Salai Leishangthem, the first Patriach of the Present Salai Leishangthem (Sarang Leishangthem) Salai.

Pakhangba married seven Lai Nuras (Seven Lai Ladies) is a common Meetei home history upto this day. We find in the 21st century AD. these 7 Lai Nuras (Seven Lai Ladies). The first seven mothers of the present Seven Salais of the Meetei Race, as given above in the Puya, the scripture, were actual human beings, actual women who gave birth to the first seven Patriachs of the seven Salais of the Meetei Race, co-habiting with Konchin Tukthapa, the first Monarch of Kangleipak.

These things are the living evidences of the scripture, written evidences of the highest credibility, and the living evidences of the common Meetei home Traditions, proving that once a group of people called the Lai Peoples inhabited the whole of Kangleipak, in the undated times of ancient Kangleipak.

In the ancient times of Kangleipak, before it became a Monarchy founded by the first monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa, the present yek salai restrictions of intramarriage between men and women of the same Salai group was not in vogue, Men and women of the same Salai married among themselves freely without any restrictions from the law of the state.

The Yek-Salai restrictions of intramarriage between and amongst the men and women of the same Salai group was imposed by the State authority since the days of the first monarch, Konchin Tukthapa Ipu Athoupa, Pakhangpa. "Ichaki Chata Salailup Sakhai Singna Laiki Leechatpu Loutuna Chatpa Yaloiye."

"Ichaki Chata Naotana, Laiki Lupna Chatlampa phitam Loutuna Chatlaklupati, Laika Meeka Yeknapa, Teinapa, Mounapa oisuno."

The English translation of the two sentences are:

"The descendants groups of my son cannot follow the way of life of the Lai Peoples."

“If the descendants and their future generation of my son follow the way of life and ideal of the Lai group peoples, let there be enmity between the Lai peoples and Mee group (Meetei group), let there be no unity, and let there be poisonous relations between them”. These two quotations are from the Puya, *Wakoklon Heelel Thilel Salai Amai-Ilon Pukok*, the scripture of the Meetei Race. These are advices of Salailel Sitapa the God Father of the first monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, to His son, the first monarch. Amongst the advices of Salailel Sitapa to His son, Konchin Tukthapa, Salailel Sitapa says that any man and woman who violate these advices will end their descendants (genealogy) in the 7th generation.

From these written evidences of the Puya, the scripture, we, in the 21st century A.D., know that before and during the reign of the Kanglei first monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, a group of peoples called the Lai peoples inhabited Kangleipak, and also the Yek-Salai restriction of intramarriage amongst and between men and women of the same Salai group people was imposed only after the reign of the first monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa.

These are living evidences of the scripture, written evidences of the highest credibility, undeniable in any sense.

Mythological Evidences

**“Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-u Lingliba,
Irik Mapan Thariba,
O Lainingthou.”**

This mythological song/hymn has been seen many times before in this book. Not only in this book, but also in the book by the writer, *A Short History of Kangleipak* (Manipur) and also this mythological song/hymn was written and explained in details in relation to the origin of the Kanglei indigenous peoples.

Rough English translation:

*"North Koubru all-inclusive,
Leima-Lai first habitation,
Heaven flowers all-things seen established,
Blood-drop (blood cell) planter,
O Lainingthou (King of gods)"*

The above is a rough English Translation of the mythological song/hymn, the indigenous Kangleichas had been hearing from time immemorial through unenumerable generations.

The second line of the mythological song/hymn 'Leima-Lai Khunda Ahanba', (Leima-Lai first habitation) is certainly history, the beginning of the history of the Kanglei peoples, including the present Meetei Race inhabiting mainly in the valley area called Imphal valley now. From the finding of this three-word-line in the Puya, the scripture, it is now possible to assert that a group of peoples inhabited the whole of Kangleipak, both in the hills and plain from time immemorial. No person can entertain any doubt in this matter in view of these evidences available in the 21st century A.D.

Please see another traditional evidence.

Any traditional story teller of Kangleipak will start any mythological traditional story telling with 'Laigi Macha Masu Pumnamak, (You all sons and grandsons of the Lai). Every Kangleicha has heard this some time or the other somewhere in his life without knowing the actual implication of this.

At present in Kangleipak, there are two meanings of the word/concept 'Lai' in Kanglei society. By the term 'Lai' the people generally think of it as meaning gods. This phenomenon is due to the Hindu Rule in Kangleipak for some 250 years since 18th century A.D.

When Hindu descent Pamheipa Garibniwaz became King of Kangleipak in the first half of the 18th century, the indigenous name of the ancient country Kangleipak had been changed to Manipur. The Hindu immigrants with the Patronage of the Hindu Kings concocted the story that the present Manipur was the Manipur of the Epic Mahabharata, which is still in the Odisha (Orissa) state, in

Scriptural, Legendary, Mythological and other...

the eastern sea coast of India of the Bay of Bengal. They concocted the story that the Meetei Race is the descendants of the Mahabharat character Arjuna, supported by fabricated books of dubious origin of the Meetei Race. Any dissenting person was thrashed, sometimes even excuted as political or state conspirators.

In the state of Manipur during the Hindu Rules, any traditional, mythological story teller was banned, and replaced them by story tellers of the Hindu tradition and origin. So to say every possible means was used to obliterate the authentic records of the racial origin of the Meetei Race.

When this kind of Hindu Rules continued from the 1st half of the 18th century A.D. to 1949 A.D., the indigenous Kangleichas forgot almost all their Racial origin. They forgot that they are the descendants of a people called the Lai peoples, even though occassionally they heard the story tellers say "You all sons and grandsons of the Lai". Many elders of Kangleipak say that the Meetei peoples came down from the Koubru mountain tops, their original homes were on the Koubru mountain tops, but they cannot say it with full conviction and in reasonable ways, because of the obstruction and destructions in the thinking process and knowledge, during the Hindu Rules in Kangleipak.

All these confused Psychological Phenomena in the mind of the Present Meetei Race are due to the Hindu Rule of about 250 years upto 1949 A.D. and because of the burning of the Puyas, the scriptures and other written documents, during the reign of King Pamheiba Garibniwaz, leaving the Meetei Race without any knowledge of their past, and with constant Psychological threat and tortures etc.

ii. Separation of Lai Peoples and the Meetei Race in the History of Kangleipak

In the foregone chapters of this book, *Kangleipak: The Cradle of Man*, both in the part I and II, the esteemed readers have seen abundant evidences that prove that the indigenous peoples inhabited throughout Kangleipak, starting from the tops of the Koubru

mountain ranges, are the Lai peoples. The Lai peoples, most probably Created and Cradled by the God Father Creator of the Universe on the top of the Koubru mountain itself, inhabited first on the top of the Koubru mountain, and later they inhabited on the tops of the Koubru mountain ranges, surrounding the present Imphal valley, when the valley was still full of water. When the valley portion of Kangleipak began to dry up, these Lai peoples came down to the valley, touching their feet first on the Present Imphal Kangla which had dried up first and then to other parts of the Imphal Valley. When the water of the whole Imphal valley was drained away through Chingnunghut, making the whole Imphal valley suitable for human habitation, the Lai peoples spread their population throughout the whole Imphal valley. Thus the whole of Kangleipak, both in the mountains and hills, and valley, was occupied by the Lai peoples. Only the Lai peoples were there in the whole of Kangleipak by then.

A man called Konchin Tukthapa was born among the Lai peoples by Lai parents during the pre-history period of Kangleipak. Up to this period of Kanglei history, there was not a race called the Meetei Race in Kangleipak.

When Konchin Tukthapa reached the adult stage of life, he became the undisputed leader of the Lai peoples. He began to be known as 'Ipu Athoupa' (brave grandfather). He was a God-fearing leader of men. He was a devotee of the God Father Creator and because of his extreme form of spiritual lifestyle, he was also known as Pakhangpa (The man who knows the Universal Father).

We may consider here from when the tenets of the Sanamahi Religion were born.

iii. When Sanamahi Religion was Born.

We may consider here when the tenets of Sanamahi Religion were born in Kangleipak.

When Konchin Tukthapa Ipu Athoupa Pakhangpa became an adult, he became the undisputed leader and monarch of the Lai peoples and established the Kanglei monarchy of Kangleipak. The reign of Konchin Tukthapa Ipu Athoupa Pakhangpa was a very

bright period of Kanglei history.

During his reign, Kanglei Eeyek (script of Kangleipak) was invented, the restriction of intra-marriage amongst the peoples of the same Salai group was imposed by the state authority. The Kanglei society was so much developed under the leadership of the Kanglei monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, that Kangleipak became a unique centre of early civilisation on the surface of the Earth.

The Kanglei indigenous Sanamahi Religion and its tenets were developed fully from the crude religious principles since the days of the Lai People living on the tops of the Koubru mountain ranges during the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa.

Please see what scripture says:

"Pali Atonpa, Eesanou Konchin Tukthapa Haipa Mingthonpu Phangcheiye, Thapung Tala Naopukhipana Mapapungki Phampan Phangkhong Taletlakpu Koituna Phampan Men Tongpa Phangcheiye; Mayampung Sanamahipu Masak Khangtuna, Ningthi Thoina Ningtuna Taipangmiki Phampan Phancheiye, Walam Asina Pukokne"

The following is the free English translation of the above passage from the Puya, the scripture of the Meetei Race:

"He got the name of Konchin Tukthapa; Pali Atonpa, as he was conceived 10 months in the womb of a woman (As he was woman-born), going seven times round the Throne of his God Father (Salailel Sitapa), He inherited the Throne (Position) of God Father (Salailel Sitapa). Recognising His brother Sanamahi well, devoting to Him wholly, He (Konchin Tukthapa) got the Throne of Mankind."

The above verse from the scripture is related to a Mythology called Nongkhong Koiba, meaning going round the space to its end. Salailel Sitapa (the Space personified as the Immortal Male) and Leimalel Sitapi (The Earth personified as the Immortal Woman Mother) had two sons, the elder Sanamahi Lainingthou and the younger Konchin Tukthapa. Sanamahi Lainingthou is not woman-born, but sent by the Universe God Creator and adopted by the Salailel Sitapa and Leimalel Sitapi. When both of his Sons

became adult stage of their lives, Salailal Sitapa, in order to test the knowledge about the Universal Father God Creator of the two Sons, asked His two Sons to go round the Space seven times, the one who came first would be given His throne. Sanamahi, the God Himself, began to go round the Space. But the younger woman-born Konchin Tukthapa did not even know how to go round the Space.

Feeling desperate, he went directly to his mother Leimalel Sitapi and wept. Leimalel Sitapi, the Earth personified, as Immortal woman-mother, told her younger son that "to go round the throne of his God Father, Salailal Sitapa, seven times and bow down before Him" amounts to go round the space seven times. As advised by his mother Leimalel Sitapi, Konchin Tukthapa walked seven times round the throne of Salailal Sitapa, and bowed down before Him. Salailal Sitapa was so satisfied and gave his throne to Konchin Tukthapa. He was given the name of Pakhangpa also. Pakhangpa = Pa + khang + pa = Pa means Father + khang = khangpa means to know + pa means male person. Pa (Father) means here Universal Father God Creator. Not only Konchin Tukthapa got the throne of his Father Salailal Sitapa, he got the throne of mankind also.

From this dictate of the scriptures, we know during the time of the monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, Sanamahi religion and its tenets were born, and we know from the dictate "Recognising His brother Sanamahi, devoting to Him wholly He (Konchin Tukthapa) got the Throne of Mankind."

The Philosophical implication of the dictate of the scripture, and the mythology related with it, are very high Philosophically and Psychologically, which the Meetei Race developed during the reign of King Konchin Tukthapa Ipu Athoupa Pakhangpa.

Konchin Tukthapa Ipu Athoupa was accepted as the undisputed leader of the whole Lai peoples of Kangleipak, both hills and plain. He commanded Loyalty of all the peoples of Kangleipak. Kangleipak became an unified state territory under an able and undisputed soldier and leader of all peoples, without any dissent.

Naturally Kangleipak became a monarchy, a political monarchy under the able political leadership of Konchin Tukthapa

Ipu Athoupa Pakhangpa. The political philosophy was Monarchism. Monarchism does not mean absolute monarchism, but it was Democratic Monarchism.

Konchin Tukthapa married 7 Lai Ladies (7 Lailups in the Puya) and gave birth to 7 sons (the seven Patriachs, called Salais). The Seven sons of Konchin Tukthapa are Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nganpa and Salai Leisangthem. The Meetei Race is composed of 7 clans of 7 family groups in the names of the seven sons of Konchin Tukthapa Ipu Athoupa Pakhangpa, the first monarch of Kangleipak.

A group of peoples called the Meetei began to delineate from the whole Lai population of Kangleipak during the reigns of King Konchin Tukthapa and his seven sons in Kangleipak.

The Philosophy that "Ating-aa Sitapaki Mamit Manungta Leipa Mitnaha Atupu Malle Haipakipu Mi Kouye; Mi Atupu Yengna Sakhiye Haipakipu Mee Kouye; Mee Atupu Khangnapa Haituna Ating-aa Sitapaki Mamit Manungta Leipa Mamipu Yengtuna Sakhipana Atei Amani Khangnapa Haituna Mee-Atei Kouye; Mita Saion Toutuna Pokpa Sipa Taipang Meena, Meetei Haina Koukhale."

Free English Translation of the above quotation from the Puya, the scripture may please be seen:

"As it resembles that in the Pupil of Ating-aa Sitapa (Literal meaning immortal sky), it is called Mi (Image). As man was created by looking at the Mi (Image), it has been called Mee (man). To know that Mee is Atei (other than the God Himself), because of it being created by looking at the Mi (Image) in the pupil of Ating-aa Sitapa (Immortal sky), it has been called Mee-Atei man other than the God Himself. Man who is the incarnation of the Mi (Image of God), born and died on the Earth is called Meetei (The Racial name)." is developed during the reign of King Konchin Tukthapa. Along with this development, writing scripts had been developed during the same time around 2000 BC. in Kangleipak as calculated upto this day.

During the reigns of King Konchin Tukthapa and his seven sons (seven Salais), the political grip of Konchin Tukthapa and the

seven Salais peoples over the whole peoples of valley Kangleipak became consolidated, but the political grip over the Lai peoples inhabiting in the vast areas of the hills and mountains of Kangleipak, where communication were bad, was loose.

The development of the Philosophy that man was created looking at the image of God (Man's Prototype was the God Himself), and, that the development of writing scripts during the reigns of King Konchin Tukthapa and his seven sons (Seven Salais), made the descendents of Konchin Tukthapa, the valley peoples very different from the Lai peoples of the hills and mountain surrounding the valley of Kangleipak. From the development of the philosophy that man's Prototype in Creation of Man was the God Himself, and as such, man is the end of creation, or to say in another way, man is the end of evolutionary process making him nearest to God, and thus made the valley peoples vastly differentiated from the original indigenous Lai peoples of other parts of Kangleipak.

Further, when the philosophy that man was created looking at the Image of God (Man's Prototype in Creation was the God Himself) was developed, and after the development of such philosophy, the valley peoples and descendents of King Konchin Tukthapa began to be known as Mee and Meetei, and after such different names of Mee and Meetei of the valley peoples contributed to further widen the gap between the valley peoples and other Lai peoples of other parts of Kangleipak without a chance of further reconciliation.

The valley of Kangleipak, now Imphal valley, is a vast valley, which is a very fertile plain area with innumerable flora and fauna. This valley gave the valley Kangleichas a very Protein rich food; fish, meat etc are very easily available, whereas the Lai peoples in the hills and mountains of Kangleipak did not get such facilities easily. This very fact of economic differences between the Mee, Meetei peoples of the valley and the Lai peoples of the hills and mountain of Kangleipak, made the valley peoples and hills and mountains Lai peoples became a very different peoples in the march of history of Kangleipak during the reigns of King Konchin Tukthapa and his seven sons in Kangleipak, and afterwards.

In this way, in the long march of Kanglei History, a part of the Lai peoples coming down from the Koubru mountain ranges of Kangleipak, touching their feet first on the soil of present Imphal Kangla, around 20,000 years B.P., became the Mee and Meetei people (The Meetei Race) in the Imphal valley of present time, becoming delineated from their parent Lai peoples of Kangleipak. This delineation and separation of the Meetei Race from the Lai peoples might have occurred during the 3rd millennium or 4th millennium B.C. and other Lai peoples remained in hills and mountains of Kangleipak as different communities of present time.

Chapter V

Kangleipak, The Name Given by the Lai People Around 180 Centuries B.C.

There are several fabricated names of Kangleipak. It was changed to Manipur during the Hindu reign since the 18th century A.D. After the Puya Meithaba (Burning of all written documents of Kangleipak including scriptures called Puya by the Meetei Race), fabrication of Books, literatures, history, tradition and mythologies etc were rampant in Kangleipak, tinging everything in Hindu colours with Hindu concepts, traditions, mythologies etc, in order to destroy and obliterate ancient Kangleipak, and to make it known as Manipur.

Some of the fabricated names for Kangleipak, the original name of the land, are Tilli Koktom Ahanba, Mira Pongthoklam, Poirei, Tilli Koktom Leikoiren, Hanna Semba Konna Loiba, Muwapali, Chakpa Langba, Mayai Sumtongpan Sana Yaikonpung, Mongpiru, Thanghutwa, and lastly Manipur.

These are some of the funniest fabricated names for Kangleipak, having no cultural roots in ancient Kangleipak, and the fabrications of such names are apparent as no references are given as sources of these names, from the Puyas or any other reliable references. These things were done during the Hindu rules since the 18th century A.D.

Time references of the fabricated names for Kangleipak in historical times are Hayi Chak, Haya Chak, Langba Chak and Konna Chak. The so called chaks used by the Hindu times are further fabricated names mixing Hindu concepts Jug (Yug) and Kanglei concept Chak. There are four jugs (Yugs) in Hindu tradition-Satya Jug (Yug), Treta Jug (Yug), Duwapur Jug (Yug) and Kali Jug (Yug) and for the Kangleicha Meetei Race, there are four chaks: Hei Chak,

Ha Chak, Konna Chak and Lang (or Langpa) Chak. These Jugs of the Hindu have linear time concepts, go in straight lines not meeting the beginning and the end, whereas the Chaks of the Meetei Race have a cyclic concept of time meeting the beginning with the end like the Greek concept of OUROBOROS.

We, the Kangleicha Meetei Race, have no Hayi chak and Haya chak concept. In Kangleipak before the advent of Hinduism, Hei means Father (in meaning of God and human father) Ha means Mother. Heichak means time of the Father, Hachak means time of the mother, Konna chak means the time of the human child in the womb of the mother, and Langpa chak means the time of the human child as man or woman on the Earth. Langpa or Lang here means Lang-onba Sai-onba. In the Meetei concept of Chak, we have the order-Hei Chak, Ha Chak, Konna Chak and Langpa Chak, not in the order-Hei Chak, Ha Chak, Langpa Chak and Kon Chak.

Hayi Chak, Haya Chak, Langba Chak and Konna Chak are fabricated words/concepts to destroy the original concepts of the chaks of the Meetei Race mixing two incompatible and uncompromisable concepts of Jug (Yug) and Chak.

Reference is from the Manipuri book, Yelhoungeida Manipur Adomgi Kangleipak by Dr. N. Birachandra.

There are some other names which were also invented during the Hindu Period of Kangleipak after Puya Meithaba. They are Meetei Leipak (Land of the Meeteis), Meitrabak (Land of the Meiteis). Though these names are not so much offensive and funny like the fabricated names of this land Kangleipak, but it is apparent that these names are invented by peoples having no knowledge of ancient Kangleipak.

Kangleipak is the most ancient name of this land where the indigenous hill and plain peoples settled since time immemorial before the birth of the Meetei and the Meetei Race on the surface of the Earth. The name of this land Kangleipak was given by the Lai peoples who were the ancestors of the present indigenous hill and plain peoples.

Please see how the name of this land Kangleipak came into existence on this Earth:

Meetei peoples call a house 'yum', the hill communities still call a house 'Im' 'Laipham Semkhale' in the Puya page means Divines places (most probably in the Present English Language 'Temple' or Place of worship which was prepared). Written here in the Puya page 'Laiyamsingna Panpa Maphamne' means a place where the Lai peoples settled. Here, the dwelling houses of the Lai peoples with their place or places of worship are also known to us by the word 'Laipham'. The puya page categorically says 'Laipham Koupa Mapham na Leipa Leipakpu Kangleipak Haina Koukhale'= 'The land (country) where Laipham was situated (located) was named (by the Lai peoples) Kangleipak'. This is apparent and certain position of the scripture. The first human being settled at the present Impham Kangla were the Lai peoples. No human beings inhabited the present Imphal Kangla before the Lai peoples who came down from the Koubru mountain ranges.

The first habitation of the Present Imphal Kangla by the Lai peoples (the first human beings on the Present Imphal Kangla Soil) was some times around 20,000 years B.P. or around 180 centuries B.C. as found by Mr. Nanjest Thongbam and his friend scientists at their Kangla Excavation, 2009.

Seeing the Problem of naming this land as Kangleipak in the Proto-historical times, from the angles of the scripture and scientific findings of recent excavation at Present Imphal Kangla, it seems very certain that the Lai peoples gave the name Kangleipak as soon as they began to settle first at Present Imphal Kangla around 20,000 years B.P., or 180 centuries B.C. There is no otherway to think and to imagine.

Now we may see the meaning of Kangleipak in its Etymology: What the scripture says is 'Laipham Koupa Maphamna Leipa Leipakpu Kangleipak Haina Koukhale" = 'The land (country) where Laipham was situated (Located) was named Kangleipak.' This is a clear statement of the Puya, the scripture. As stated by the Puya, Laipham means a combined concept of the residential area of the Lai peoples along with their places of worship. (Laipham = Lai peoples' residential area+Lai Peoples places of worship). This

was the Imphal Kangla for the Lai peoples who touched their feet first on the Present Imphal Kangla some times 180 centuries B.C., Imphal Kangla by then was Laipham. You might have seen or read somewhere in your life that some persons who know ancient Kangleipak very well wrote 'Kangla is Laiphamlel' = 'Kangla is the best place for worship'. The Present name of the land Kangleipak = Kangla + Leipak. The maturity of the Lai peoples in naming this land Kangleipak, after their residential area and Places of their worship of the Father God Creator, had been prepared and constructed, some times in 180 centuries B.C. is admirable and fabulous even in the 21st century standard.

The Extent of the Geographical Areas of Kangleipak

Because of the availability of Puyas - Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, Wakoklon Thilel Salai Amailon Pukok, Kham-oi Yang-oi Sekning, Wachusetlon Pathup - to the Patriotic Kangleichas as Gifts from the graves of the enlightened ancestors, we know now in the 21st century well that there were seven (7) Kanglas spread over throughout the length and breadth of Kangleipak. We have the Mangang Kangla at Imphal Kangla; Present Langkol Ningthou Laipham was the Luwang Kangla; the Khuman Salai people inhabited Yailipok (Yairipok), then Umukhong, then Leikoipung, and lastly and permanently at present Pumlel area, Pumlel was the Khuman Kangla; Angom Kangla was at the area of Kongba river; Moirang Kangla is even now located at Moirang to the west of Loktak Lake; Kha-Nganpa (khapa-Nganpa) was at Takna Kha area; and Lastly the Salai Leisangthem (Sarang Leisangthem) Kangla was in the Present Imphal Kangla area, later in the Leisang Hiten area.

The areas covered by these seven Kanglas were naturally the geographical areas and geographical contents and extents of the ancient country Kangleipak. Kangleipak = Kangla + Leipak, further = 7 Kanglas + Leipak.

We have seven Laipungthous as physical parts of the Eepung Loinapa Apakpa, the Ultimate Universal God Creator, and places

of worship of these 7 Laipungthous. We have the place of worship of Nongpok Chingkei Apanba at Langmaiching in the east of the Imphal valley; we have the Awangpa Koupalu on the top of the Koubru mountain as the place of worship of Koupalu God; we have the place of worship of the Thangching Koilel Lai Sitapa on the top of the Thangching mountain in the South west of Kangleipak; we have the place of worship of the Wangpulel Khana Chaopa Lai Sitapa (at present Wangbrel) in Chandel District in the South East mountain area of Kangleipak; we have the place of worship of the Eelai Pulel Puling Lai Sitapa at Loktak area; we have the Lainingthou Pangkalpa, the writer cannot pinpoint the place of worship (Probably in the Sugunu area); we have the Salailai Sitapa (space) covering these areas of the Laipungthous. These are seven Laipungthous and seven places of worship for these Laipungthous which are naturally and traditionally related to the Meetei Race since times immemorial.

We, the Kangleicha Meetei Race, worship Kangleipak as Eepung Loinapa Apakpa, Universal God Father Creator composed of these 7 Laipungthous.

The names of the Laipungthous are pure and pure Kanglei Meetei words/concepts. This means the Kanglei Meetei Race effectively possessed the hill and plain areas of Kangleipak in the time of Yore. This is the geographical contents and extends of Kangleipak as known in the history of Kangleipak.

Let us see another historical record of Kangleipak embedded in an age-long tradition in respect of the geographical extent of Kangleipak. 'Then the incoming chahitaba thus address the Raja; 'O Son of Heaven, Ruler of the Kings, great and ancient Lord, Incarnation of God, the great Lord Pakhangba, master of the bright Sun, Lord of the Plain and Despot of the Hills whose Kingdom is from the hills on the east to the mountain on the west...'

The above quotation is from page 105 of *The Meitheis* by T.C. Hodson. Mr Hodson, not only shows the tradition of Cheithaba of the Meetei Race (The writer writes Chahitaba for Cheithaba) in which the Divine origin of state of the Meetei Race is clearly implied, showing the geographical extent of the hilly country Kangleipak embedded in

the traditional annual ceremony Cheithaba performed in the Royal Place since times immemorial. The traditional hymn of Cheithaba ceremony includes the geographical extent of the country because all men and women in the whole country had unconditional loyalty to the country and to the King in the times of Yore of Kangleipak. Please see the underlined sentence "Lord of the Plain and Despot of the hills whose King is from the hills on the east to the mountains on the west". as part of the ceremonial tradition Cheithaba of the Meetei Race.

All these things shown above, from the scriptures of the Puya page 53 Photo copy above, Photo -14 and 20 regarding the contents of the traditional hymn of the Royal Annual Cheithaba ceremony of the Meetei Race, tell very loudly and unambiguously to all men and women concerned the contents and extents of the geographical areas of the ancient country Kangleipak since times immemorial. Nobody can entertain a doubt in this matter.

There is another point to be remembered very well and to be counted without any dissent.

When the Lai peoples came down first to the Imphal Valley from the Koubru mountain ranges, touching first the present Imphal Kangla around 20,000 years B.P., the whole lands of the hills and plain of Kangleipak were inhabited by the Lai peoples. The indigenous peoples of the whole Kanglei lands from the hills on the east to the mountains of the west were homogeneous peoples, only the Lai peoples. When a man like Konchin Tukthapa Ipu Athoupa Pakhangpa became Monarch of Kangleipak, acceptedly a brave soldier and an undisputed leader of the People, and also by disposition a God-fearing leader, there is no point to argue disloyalty to him among the homogeneous countrymen of Kangleipak.

Chapter VI

The Genealogy of the Meetei Race

The genealogy of the Meetei Race started from the first Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa— Sketch showing how a part of the Lai peoples coming down from the Koubru mountain ranges became the Meetei Race.

Though the present indigenous Kangleicha peoples know almost exactly the time of the Lai peoples coming down from the tops of the Koubru mountain ranges and inhabiting at the present Imphal Kangla (Kangla Thenpung in the scripture), the exact time of Konchin Tukthapa Ipu Athoupa Pakhangpa becoming the monarch of Kangleipak, and the time of birth of the Meetei Race separating from the parent Lai peoples inhabited throughout the length and breadth, hills and plain of Kangleipak, will be illusive for some time.

We know almost exactly the time of first settlement of the Lai peoples at present Imphal Kangla from the Kangla excavation in 2009 A.D. as 20,000 years B.P. or 180 Centuries B.C., we need to excavate and investigate several places at the Imphal Kangla area scientifically to know the facts of the first monarchy in Kangleipak, as we have already known that the seat of the Kanglei administration for several thousand years upto King Charairongba was present Imphal Kangla. If we know the time of the first monarchy, we will also know the time of the birth of the Meetei Race, as we have already known the fact that the first monarch was Konchin Tukthapa Ipu Athoupa Pakhangpa, the head of the genealogy of the Meetei Race.

The sequence of events of the Kanglei History, beginning from the Lai peoples settlement on the tops of the Koubru mountain ranges, and later their arrival at the present Imphal Kangla (Kangla

Thenpung in the scriptures) may be seen now.

Please see the Kanglei History in the following Sketch:

Lai peoples on the tops of the Koubru mountain ranges



The arrival of the Lai peoples at present Imphal Kangla around 180 century B.C.

This is a depiction of the arrival of the Lai peoples at present Imphal Kangla around 180 centuries B.C. to become Present Meetei Race.

The esteemed readers have seen abundant evidences in the forms of Traditions and Mythologies, and as well as written scriptures evidences, when you read this book, *Kangleipak: The Cradle of Man*, in both parts of this book.

If we take the volumes of the traditions and mythologies, and written scripture evidences that we have in hand now in the 21st century A.D., the history of Kangleipak is clear and is better formed in the long march of the Kanglei history, than the history of any other country and race surrounding us at present. This is because of the language of the Meetei Race becoming a written Language earlier than other Languages of the other races around us at Present

There are very clear and undoubtful traditions and mythologies telling us, who are living in the 21st century A.D. in Kangleipak, that living beings were created and primates were nurtured and developed by the Universal God Father Creator on the tops of the Koubru mountain ranges. The traditions and mythologies of different indigenous communities of Kangleipak tell us these things very clearly in different dialects and in different tones. You have seen all these things very clearly in the foregone pages of this book in Part I and II.

Thanks to our enlightened Kanglei Ancestors who were gone long ago, who were laid buried in this Fatherland Kangleipak. We have sufficient written evidences called Puyas which give us informations in clear terms in respect of our Kanglei history. These things, you have seen in the foregone pages of this book in Part I and II.

From these traditions and mythologies, and written evidences of the scriptures confirming these traditions and mythologies, we, now in the 21st century A.D. , firmly established the fact that a group of men and women called Leima-Lai inhabited on the tops of the Koubru mountain ranges. We do not know how many thousand of years B.P. they were on the tops of the Koubru mountain. These things should be proved by scientific excavations, archaeological investigations etc. Some thousands of rupees for excavations etc on the relevant areas mentioned in the scriptures and traditions and mythologies regarding the habitations of the Leima-Lai people may

prove Miracles for the history of Kangleipak.

A clear history of Kangleipak begins in the year 2009 A.D. geographically starting from Present Imphal Kangla (Kangla Thenpung in the scripture) by scientifically dating the habitation of the Lai peoples at present Imphal Kangla.

We have the words Leima-Lai in the traditions and Mythologies, and in the traditions, hymns/songs. But in the Puya, the scriptures, we find only the mention of the Lai (Lai peoples).

In the Kanglei vocabulary, Leima is used to denote a woman, specially a married woman, and Lai is known for manfolk, not commonly used. The word Lai is written in several pages in the Puya scripture to denote a group of peoples, both male and female. The word 'Leima' is a part of the names of the seven married queens of the monarch Konchin Tukthapa Ipu Athoupa Pakhangpa.

After several thousands of years on the tops of the Koubru mountain ranges, a group of the Lai peoples (Leima-Lai Peoples) came down from the Koubru mountain ranges to the Imphal valley, when the Imphal valley began to dry up, touching their feet first on the soil of the present Imphal Kangla first before any human being whatsoever touched the virgin soil of the Present Imphal Kangla. This was some times 20,000 years B.P. or 180 centuries B.C. For the scriptural foundation of the coming down of the Lai peoples to the Present Imphal Kangla, and dating of their coming down, please see chapter 3 of this book in this part II. The Scriptural foundation in this matter, and dating of the first coming of the Lai people to the present Imphal Kangla by scientific dating by means of OSL/TL method is so clear that nobody can entertain any doubt on this matter. The Kanglei History from this stage is so clear.

The naming of this hilly country as Kangleipak by the Lai peoples, when they, came down from the Koubru mountain ranges to the present Imphal Kangla is so clear that nobody can entertain any doubt on this matter too.

Along with this, the scriptural statement to the fact that Konchin Tukthapa Ipu Athoupa Pakhangpa married 7 Lai nuras (seven Lai ladies), and gave birth to the 7 Salais, Seven patriachal

heads of the present Seven Salais of the Meetei Race, on page 54 of the Puya, Wakoklon Heeel Thilel Salai Ama-Ilon Pukok is also so clear that nobody can entertain any doubt on this matter too.

Please see the Photo copy of the 54 of the Puya for your own satisfaction:

Handwritten text in Meitei Mayek script, likely a genealogical record from the Puya. The text is arranged in approximately 10 lines, detailing lineage and events. It includes names and titles such as 'Konchin Tukthapa Ipu Athoupa Pakhangpa' and 'Salai Leisangthem'. The script is dense and characteristic of the Meitei language.

Photo-21

In the above Photo copy of the page 54 of the Puya, the reader will see upto the birth of the 3rd son, Khuman and in the Subsequent page 55 of the Puya, upto the birth of the 7th son, Salai Leisangthem is clearly written. The Puya, Wakoklon Heeel Thilel Salai Ama-Ilon Pukok gives the account of occupation of the whole Kangleipak by the seven sons of the Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa and his descendants.

At this stage of the Kanglei Puwari (History), we, the indigenous people of Kangleipak, are duty-bound to ascertain the date of establishment of Kanglei monarchy by Konchin Tukthapa Ipu Athoupa Pakhangpa. So far we have calculated that the establishment of Kanglei monarchy by Konchin Tukthapa Ipu Athoupa Pakhangpa was around 2000 years B.C. from the sketchy information available by the time. This dating taken from the Puya seems to be in a much later time in the light of the scientific findings of human habitation at present Imphal Kangla is in 180 centuries B.C. in 2009 by an excavation at present Imphal Kangla.

In the introductory portion of the copy of the puya, Wakoklon Heeel Thilel Salai Ama-Ilon Pukok, the court dignitary Angom Chaopa who copied the Puya just before the Puya Meithaba during

the days of King Pamheiba Garivaniwaz, wrote that the Puya is "3107 years old" at the time of King Pamheiba. In the very Puya we got the information that King Maliyapham Palcha invented the Maliya Kum (Maliya Era) around 1500 B.C. Maliyapham Palcha is the 4th generation King of Kangleipak since the King, Konchin Tukthapa. From these very sketch information, we calculate the first Kanglei Monarch, Konchin Tukthapa reigned around 2000 years B.C. This dating of the first monarchy is in a much later time in the light of the scientific finding of Kangla human habitation around 180 centuries B.C. in 2009 A.D.

In the Proto-history period of Kangleipak, it is on record that "masi ihan hanna Koubru chingi chingthakta lai haraoba houkhi; mathangda Nongmaichingda anirak suba oina haraokhi" = "For the first time Lai haraoba (Lai haraoba dance and worship) was performed on the top of Koubru mountain; for the second time, it was performed on the Nongmaiching hill". This was written by Shri R.K. Achouba Singh on page of the Silver Jubilee Souvenir. J.N Dance Academy, 1999. This was about the Manipur Lai Haraoba Dance which is famous through out the World in the 20th Century A.D.

If we take this standard of human civilization in Kangleipak on the tops of the Koubru mountain ranges, and seeing the standard of the Lai peoples when they came down from the Koubru mountain ranges to Imphal Kangla in 180 Centuries B.C. it is very reasonable to think that the establishment of the first monarchy by Konchin Tukthapa in Kangleipak might have been before 2000 years B.C. or 20 centuries B.C.

The writer calls upon the young generation of present time and coming generation of Kangleipak to ascertain this date of the establishment of the first monarchy in Kangleipak by Konchin Tukthapa Ipu Athoupa Pakhangpa to unravel the buried history of Kangleipak and to show your real Identity to the community of other nations of the Earth.

It is more than clear that the first human beings, on the soil of Kangleipak, called Leima-Lai by traditions and Mythologies and

called only by the name Lai peoples by the scripture, are the ancestors of the Present Meetei Race.

It is also more than clear that the seven Salai system of the Present Meetei Race began since the days of King Konchin Tukthapa, the seven sons of the first monarch being the patriachs of the seven Salai groups of the Meetei Race.

By the days of King Konchin Tukthapa Ipu Athoupa Pakhangpa, the whole land of Kangleipak, hills and plain, became a consolidated Kingdom of Kangleipak having complete allegiance to the King. By this time the whole valley of Kangleipak was occupied by the descendents of the seven sons of King Konchin Tukthapa and those Lai Peoples who joined them in the valley of Kangleipak.

A separate Entity known as the Meetei Race began to evolve in the plain of Kangleipak. One of the biggest causes of this seperation of the valley people, the Meetei Race, from the Present Lai peoples inhabiting the tops of the mountain ranges of Kangleipak was the sharp differences of human qualities between the hill peoples and the plain people, the Meetei Race. Since the days of King Konchin Tukthapa Ipu Athoupa Pakhangpa, science and technology, art and cultures were developed among valley peoples of Kangleipak. Writing scripts were invented in the valley of Kangleipak. Kangleipak became one of the Centres of ancient human civilization on the Earth. The vast Lai people on the wildness of the tops of the mountain ranges of Kangleipak remained as they were, undeveloped, uneducated. This sharp differences between the human values and qualities of the valley peoples and hill peoples, had created contradictory positions between the valley peoples and hill Lai peoples in the subsequent history of Kangleipak after King Konchin Tukthapa Ipu Athoupa Pakhangpa. The vast Lai peoples on the tops of the mountains and hills of Kangleipak are the present hill peoples of Kangleipak, unorganised, undeveloped, and uneducated in general sense, residing in separate small villages, scattered on the vast hill areas as easy victims of raids and tortures, more so during the Hindu period of Kangleipak, upto the advent of Christianity in Kangleipak.

Chapter VII

The Lai Peoples on the Koubru Mountain Ranges: First Homo Sapiens on the Earth (?)

Amongst the Primates, Ramapithecus is the closest to man, having almost all the qualities that can be developed into full human qualities. This is the present prevailing opinion of all Paleontologists all over the world as expressed in the Guinness Book of World Records.

Ramapithecus was about 1.1 to 1.2 metres high, with shortface, vaulted palate bone, and teeth, and upper and lower jawbones similar to that of Australopithecus. Abundant numbers of Ramapithecus fossils have been discovered at sites in Pakistan, Siwalik hills (31 N 71 E) in north India, in Lufeng country (25.7 N to 2.7 E) in South east China, and Ramapithecus remains are also discovered at Xiaolongtan, Kaiyuan country, Yunnan Province of China. These geographical areas where Ramapithecus lived in times of yore are very near to Koubru (Koupalu in the scriptures) mountains ranges from which the traditions, mythologies etc of almost all indigenous communities of Kangleipak claim to be the areas where the God Father Creator created the living beings first on the surfaces of the Earth, where the primates were nurtured and developed into full human beings on the Earth. The Siwalik Hills (31 N 71 E) in north India, Lufeng country (25.7 N 102.7 E) in south China are very near to Kangleipak (23.5-25 N 93-94 E). These places are all on the slopes of the Himalayan mountains ranges.

From all these geographic and scientific facts about the Primates Ramapithecus which are closest to man, it seems very clearly to indicate that:

Awang Koubru Asuppa,

**Leima-Lai Khunda Ahanba,
Nongthrei Ma-u Lingliba,
Irik Mapan Thariba,**

O Lainingthou...!

is true and vindicated by the subsequent events and findings of the Paleontology, Archaeology and Anthropology of the Present time.

What the hymn, tradition and mythology say is that life was created on the top of the Koubru mountain, and Koubru mountain top is the first habitation area of a group of human beings called Leima-Lai as a part of human history on Earth. These are simple and simple meanings of the hymn, tradition and mythology of the Pre-historic times of Kangleipak. But these simple meanings of the hymn, tradition and mythology have far reaching meanings and implications.

First simple life forms, invertebrates might have been created on the top of the Koubru mountain. Then life forms, vertebrates might have been developed. Then fishes, snakes and mammals, by and by, might have been developed out of the invertebrates and vertebrates of the Koubru mountain top.

These things in the Process of life-evolution might have taken several million years. Then Primates like Ramapithecus might have been developed in the evolutionary process of life. At this stage of life-evolution, Primates from the tops of the Koubru mountain ranges might have been dispersed in all directions mostly to the Asiatic continent, northward and eastward of the Continent.

In the meantime, Primates Ramapithecus (or Primates like Ramapithecus) in the Koubru mountain ranges might have been developed into full Homo Sapiens (Human beings) because of the most amiable human life sustaining conditions having temperate climate just outside of the tropic of cancer with abundant water because of the regular rainfall, oxygen-rich atmosphere because of the regular sunshine, and abundant flora and rich vegetations on the tops of the Koubru mountain ranges.

In this stage of the human evolution on the tops of the Koubru mountain ranges and in dim memory of the fact of habitation of the human beings who were called Leima-Lai on the top of the Koubru

mountain, the Hymn/Tradition/Mythology of the

**Awang Koubru Asuppa,
Leima-Lai Khunda Ahanba,
Nongthrei Ma-U Lingliba,
Eelik Mapan Thariba,
O Lainingthou.**

might have been sung by the Indigenous Kangleichas in the pre-history period, and the scripture written record 'Loipi Chingki Chingtonta, mapham mapham yengtuna, tuka waka patuna, Nung-ngai Thoina Pankhale, Wakonpung pu Sakhale,' might have been written in the early period of the history of the Kanglei people on the long march of the Kanglei history beginning in the deep B.C. In the above hymn Eelik=Irik.

At this stage of the development of human beings in Kangleipak, the human beings, Leima-Lai peoples, might have been dispersed mainly to the north and east and south east Asia, even imaginably to the Africa continent too. One lady model of fame in the U.K., of African origin, is named Naomi Campbell (source T.V.), 'Naomi' is her real name. The word 'Naomi' is a complete and complete Kanglei indigenous word. Naomi=Nao + mi = Nao means a child in the womb, and also a young lovely child (specially a female child) (For example, the people of Kangleipak call, pregnancy, a 'Naopuba'. Naopuba = Nao + Puba = Nao means Child + Puba means carrying. Therefore Naopuba means carrying a child in the womb, means Pregnancy) + Mi means Mee, a common gender word for human being. We, in Kangleipak, call a monkey in general as 'Yong', in many hills area of Kangleipak a monkey is called 'Jong', sometimes they spell as 'Jaung'.

In Africa also a monkey is called 'Jong' (source T.V.). The writer has an opinion that Primates, fully developed as Homo Sapiens, were dispersed from Asia to African Continent, not Vice-versa.

We know now the scientific fact that Ramapithecus "from the north eastern Indian sub-continent, was not less than 10,000,000 years old and Australopithecus, from eastern Africa, 5,500,000 years old" page 24 of the Guinness Book of World Records.

i. Fossils of Modern Human Beings

"About 100,000 years ago, Homo Sapiens made their appearance and the age of Homo Sapiens began. The age is divided into an early and late period. Homo Sapiens of the first period is named Neanderthal man or Neanderthal Sapiential man and that of the later period Homo Sapiens, or advanced Sapiential man" page 35 of *Early Man in China* by Jia Lanpo.

In this context of the writer Jia Lanpo, one of the most reputed Paleoanthropologists of the World and the present writer of this book will comment on the emergence of the Homo Sapiens Sapiens on the scene of the Earth vis-a-vis Kangleipak (present Manipur).

ii. The Human Fossils in the Liujiang Cave Site

At the Liujiang (Liukiang) cave site (24.17N 109.13E) in Liujiang country, Guangxi Zhuang Autonomous Region, geographically not much far away from Kangleipak (24-25N 93-94E), human fossils were found in the south east China by the Chinese Paleoanthropologists in 1958 A.D.

Jia Lanpo in his book, *Early Man in China* on page 46 writes "The human skull found there was in excellent condition, only its mandible was missing and the cheek bone arches cracked. There were also four thoracic vertebrates, five ribs, a complete lumbar vertebra and sacrum, a right Pelvic bone and a fragmentary right thigh bone".

The writer further writes "The Liukiang man fossils belong to a middle age male, and from his morphological characters, he is Mongolian in early formation period, and is the earliest modern man discovered in China and, for that matter, the whole of Asia. The dating should be in the beginning of late Paleolithic age, some 40,000 years ago" at page 47 of the book.

Here the findings of the Chinese Paleoanthropologists indicate that the human fossils at Liujiang (Liukiang) cave site is a mongolian male morphologically in early formation period, he is the earliest modern man discovered in the whole of East Asia, he lived sometimes around 40,000 years ago. This is a scientific finding. This is a scientific finding dating the time of modern human in the Asia continent.

iii. Liehma Man of Shanxi Province

A late Paleolithic site at Zhiyu village (39.25N 112.17E) was discovered in 1963 by the Chinese Institute of Vertebrate Paleontology and Paleoanthropology. The main discovery from the Zhiyu village site was a human occipital bone along with many stone implements, mammalian teeth etc.

Jia Lanpo writes in his book "The human occipital bone definitely belongs to a modern man, though there are some differences in features with the present day man in general. These are: Liehma man's external occipital Protuberance is higher than his internal occipital Protuberance; his cerebellar fossa much shorter and narrower than the cerebral fossa both are marks of Primitiveness." at page 47 of the book, *Early Man in China*. According to radio-carbon (Carbon 14) test, the findings are dated about 28,000 years B.P.

The finding says that the human occipital bone belongs to a modern man, is dated about 28,000 years B.P. by radio-carbon test.

The Zhiyu village cave site (39.25N 112.17E) where these fossils were discovered is not very far from Kangleipak (24-25N 93-94E) in global geographical difference.

iv. Human Fossils at Upper Cave Man Site Near Peking Man Cave

At this upper cave man site near Peking man cave, human fossils of eight individuals were discovered. Out of these eight individuals remains, three of them have been identified by western paleoanthropologist.

Prof. Jia Lanpo writes, "The skulls belong to one man and two women. The anthropologist F. Weidenreich of the United States told that the skull of this rather old man was a member of primitive Mongolian race, and one female skull was of Melanesoid type, the other Eskimoid and all these were of one family." at page 51 of his book.

The same human fossils from the upper cave Man Site had been examined by the Chinese Paleoanthropologist and say as under: "upper cave man represents the primitive Mongoloid type, and is closely related to the ancestors of modern Chinese, Eskimo

and American Indians though there are still some typical mongolian character not yet well developed at the time." at page 51.

The time of the Upper Cave Man is dated by Radio-Carbon test as 18,000 years B.P.

v. Tingsun Man at Dingcun Village

Prof. Jia Lanpo writes "Human remains recovered at locality 54:100 consisted of three teeth, all of the right side: one upper medial incisor, one upper lateral incisor and one lower second molar."

"Judging from the likeness in size, shape, state of fossilization and the closeness of the spots in which the three teeth were found, we can assume that they belong to the same individual, estimated to be 12 to 13 years old." Page 43 of the *Early Man in China*.

And the writer Prof. Jia Lanpo further writes, "...their owner, a child, could not have lived much earlier than 60,000 years B.P." at page 45 of the book.

These were the status of modern Human Habitations in China in the past, for that matter, in the whole of Asian continent.

We have seen from these findings of Prof. Jia Lanpo in his Paleanthropology investigations mostly in the south eastern China in respect of the Homo Sapiens Sapiens habitations as under:

1. In Liujiang (Liukiang) cave site at 24.17 North Latitude and 109.13 East Longitude modern human inhabited some 40,000 years ago.
2. At late Paleolithic site at Zhiyu village at 39.25 North Latitude and 112.17 East Longitude, modern human habitation was dated by radio-carbon test as 28,000 years B.P.
3. Upper Cave Man near Peking Man Cave in the area at 27°-41° N 106°-124° E was dated by radio-carbon test as 18,000 years B.P.
4. Tingsun man at Dincun village at 35.50 N 111.30 E was dated not earlier than 60,000 years B.P.

These places where modern human habitations have been scientifically dated are not very far away from ancient Kangleipak

geographically.

From these scientific findings in respect of modern human habitations of Prof. Jia Lanpo in the South China, can we Kangleichas Vindicate "Kanglei Sana Leimayol, Laina Thaba Lamdamni,..." and "Awang Koubru Asuppa, Leima-Lai Khunda Ahanba..." Mythologies of the Kanglei ancestors? For the writer, it is definitely Possible.

The first modern Homo Sapiens Sapiens habitation at present Imphal Kangla is scientifically dated as 19.299 ± 2.097 thousands years B.P. by OSL/TL dating. (Please refer to Photo-16)

The Lai peoples who first inhabited Present Imphal Kangla were advanced Homo Sapiens. As soon as they reached Present Imphal Kangla coming down from the surrounding mountain of Kangleipak, they constructed their homes, worshiping centres for their spiritual life. They used fire. They used simple bone tools. (Please see to Photo-17) as found from the single and small excavation. We still do not know very well what kind of weapons for attack and defence against intruders were used by the ancient Kangleichas at this stage of Kanglei civilization.

A comment on the activities of the Government of Manipur in this respect:

vi. Songbu Cave Exploration

Songbu cave, Chandel district, was discovered in 1983, and explored by the Government Of Manipur. The "Exploration along the gorge and the disturbed floor yielded numbers of stone artifacts consisting of scrapers, flakes, blade-flakes, retouched flakes, split pebbles and core tools and a large thin triangular flake with coarsely faceted butt of sandstone. On typo-technological basis the artifacts appear to be of an advanced middle palaeo lithic culture "page 2-3 of the *Archaeology of Manipur* by the Archaeology Department, Government of Manipur. This is a blinding report of the Government to the people of Kangleipak (Manipur).

The artifacts found in the exploration are of "an advanced middle palaeolithic culture" of Kangleipak, then why not the artifacts are dated well? If dated, by what test, carbon-dating.

Radio-metric dating, optically stimulated luminescence (OSL) or Thermoluminescence (TL) dating? Why not published well? Why not the finds are not shown in the report?

Khangkhui cave, Ukhrul District and Tharon cave, Tamenglong District also were explored and excavated by the Government of Manipur. A great number of important artifacts like "hand axe, cleaver and choppers" in the Khangkhui cave, and in Tharon cave a great number of artifacts like "proto hand axe, hand adze, cleaver, scrapper" etc are discovered and recovered. Why they are not dated well? Why they are not shown (by Photograph) to the people? If the people demand to date the findings again, can the Government hand over the findings to the people for this purpose?

By now every Kangleicha is very clear that the history of Kangleipak began from the tops of the Koubru mountain ranges. It is very important to examine the finds of Sangbu, Khangkhui and Tharon caves carefully to know their dates. It seems to the mind of the people that the Government of Manipur is trying to conceal very important historical facts.

In such states of the archaeological finds and findings of the government of Manipur in the excavations and explorations of Songbu cave (Chandel), Khangkhui cave (Ukhrul) and Tharon cave (Tamenglong) where the Lai peoples settled for several thousands of years, we certainly believe that at the time of the Lai peoples coming down to the Present Imphal Kangla around 180 centuries B.C. the Lai peoples might have knowledge of using advanced weapons.

Those Lai peoples who came down first to the present Imphal Kangla were a part of the Lai peoples who inhabited several thousands of years on the tops of the Koubru mountain ranges. They came down to the Imphal valley only when the Imphal valley had dried up and became suitable for human habitation.

These Lai peoples (Leima-Lai) who inhabited on the tops of the Koubru mountain ranges, and later inhabited throughout the tops of the mountains and hill ranges of Kangleipak, were very advanced Homo Sapiens, though they were primitive people in comparison with the present status of mankind. They knew dance (Lai haraoba

dance), they used fire, they knew pottery making etc. on the tops of the mountain ranges of Kangleipak.

The Lai peoples originated from the tops of the Koubru mountain ranges in the North west of Kangleipak, but later they inhabited all hills and mountain tops of Kangleipak before the Imphal valley became dry and became suitable for human habitations. Lairam Khullen, Lairam Phunga Khun etc in the Ukhru District are in point. The Lai peoples from the tops of the mountains and hills of Kangleipak might have gone and dispersed at least through out the vast lands of Asia, before and even after the Lai peoples came down to the present Imphal valley. It was a guess before some times, but now the writer feels it is a reality.

THE VAST LAI PEOPLES SETTLEMENT IN THE VAST ASIATIC CONTINENT

An introduction to the fact.

In the book, *The Tai And The Tai Kingdoms* by Padmeswar Gogoi, the writer writes in the beginning of the book, "The 'Tai' is a generic name denoting a great branch of the Mongoloid population of Asia. The Tai are now mainly concentrated in the Indo-Chinese Peninsula. The Present habitat of the Tai people extends from 'Assam in the west to Kwangsi and Hainan in the East and from the interior of Yunnan in the North to the Southernmost extremity of Thailand (Siam) in the South."

"Wherever they have spread the Tai have acquired local appellations. In the four major areas of East Asia, namely, Burma, Thailand (Siam), French Indo-Chinese and Yunnan, they are known as the Shan, Siamese, Lao and Pai respectively. The Tai groups and sub-groups in this vast region are known by innumerable other local names which, at times, tend to obscure their racial identity."

The writer, Padmeswar Gogoi, actually expresses the problem and the reality of the situation of the Asian populations. These four Tai groups of peoples, the writer mentions, in Assam, Burma, Thailand, French, Indo-China and Yunnan, as Ahom, Shan, Siamese (Thai), Lao and Pai, are known somewhere in Asia as Dai, Doi, Li,

Chai, Mao, Mons, Khmers, Poi, Pang, Baum, Lai-mi, Lai, Loi, Lu, Lao, Lei-Lao etc.

These peoples themselves have forgotten their Place of origin and their first and original Ancestors. They are all Lai peoples who were mentioned in the Kanglei scriptures which the Kangleicha Meetei Race called Puya since times immemorial. They spread for the first time from the Koubru (Koupalu in the scripture) mountains ranges of Kangleipak in the deep Pre-history period of Kangleipak many many thousand years ago.

Though the present writer of this book has no written documentary evidences in the history or otherwise of Kangleipak, that Padmeswar Gogoi's innumerable local appellations of the Tai peoples in Asia are all Lai Peoples. The present writer of this book who has vast knowledge of legends, mythologies, traditions etc of the Ancient Kangleipak and his claim, beleives that the esteemed readers of this book, *Kangleipak: The Cradle of Man* will definitely feel that the 'Assertion' has definite elements of 'truth'.

The writer will try to show the esteemed readers the fact of early spread of human beings from the tops of the Koubru mountains ranges of Kangleipak to the vast Asiatic continent in the coming pages of this Chapter VII of this book.

1. THE LAI PEOPLES IN THE PRESENT MIZORAM STATE

There are 8 districts in the Present Mizoram State. The Southern most district is the 'Lawngtlai' district and just to the north of this district is the 'Lunglei' district. The most thickly populated district in Mizoram is the Capital district, Aizawl, and the next most thickly populated district is the Lunglei district.

The present writer feels sincerely, most probably correctly, the last syllable of the district name 'Lawngtlai', the 'Lai' is the word signifying the 'Lai' peoples in the Kanglei scripture, the Puya of Kangleipak. In the same way and in the same sense, 'Lei' in the district name 'Lunglei' is also a different local appellation of the Lai peoples who spread from the tops of the Koubru mountain ranges of Kangleipak originally.

'Lei-Lao', 'Lu-Lei', are names of several peoples and groups of peoples in the eastern parts of Asia. 'Lai' is a different appellation of the Tai peoples 'Tai' is Lai people. So 'Lei-Lao' is a different appellation of the Tai peoples.

"...the Lu-lei Pigmies (AD-107) and Tan once more (AD-121) sent their emissaries, who passed through this Ngai-Lao country to the Chinese court" page 49 of the book of Padmeswar Gogoi.

Here 'Lu-Lei pigmies... the Tan' are groups of peoples, who have taken local appellations even after forgetting their original name 'Lai' peoples. The word 'Lei' is a different word for 'Lai' in their local appellation.

There are so many 'Lai' peoples in Mizoram state today though they do not know that they are the descendents of the Lai peoples of the Kanglei scriptures, the puya and descendants of the 'Leima-Lai' peoples of the Mythology 'Awang Koubru Asuppa, Leima-Lai khunda Ahanba,..."

The name of the present state Mizoram, Mizoram = Mi + Zo + Ram = Mi means man, human (a kanglei original word) + Zo (pronounced as zou by the Mizo peoples) means highland, mountain etc in the dialects of the Kuki-chin groups of peoples + Ram means Lam (a Kanglei word for land). Therefore, the state name Mizoram means 'the land of the highlanders or land of the mountain peoples'. The word and concept of Mizo is a different form of Zomi which word, many peoples of present Myanmar (Burma) say are 'Lai-mi' or 'Mountain people'. You will see, who say they are Zomi or Lai-mi in the next few lines under the heading' 2. The Lai people in Myanmar (Burma)'. There are two Lai autonomous councils in the Mizoram State under the sixth schedule of the Indian constitution, viz, Lai Autonomous council and Mara (Lakher) autonomous council. Mara (Lakher) is a local appellation of the Lai peoples in Mizoram state.

There are so many Lai peoples at present in Mizoram state in their local appellations; Pawi (Poi), Pang, Bawn (Bom), Miria, Lakher Zahou, Fanai, Zathang etc. They are all Lai peoples in their local appellation who originated from the Koubru mountain ranges of Kangleipak. Other peoples groups are also the original Lai peoples originated from the Koubru mountain ranges of Kangleipak. The

State name Mizoram itself means 'Lai-mi' Land in different form.

2. THE LAI PEOPLES IN MYANMAR (BURMA)

"The best known groups, named according to the areas where they live, are the Tidam Chins, the Falam Chins and Hakha Chins, Some Chin peoples call themselves Zomi, or Lai-mi, Both terms mean 'mountain people,' page 45 of the book '*Let's visit Burma*' by Burke Publishing Company Ltd, England.

The quoted sentence above from the same book at page 45 says "The Seven peoples, apart from the Burmese, who are numerous enough to have separate administrative states marked out for them in the country are the Chins, Kachins, Karens, Kayahs, Mons, Arakanese (Rakhines) and Shans."

The Seven peoples group mentioned above, the Chins, Kachins, Karens, kayahs, Mons and Shans except the Arakanese are the descendants of the Lai Peoples of Kangleipak in their remotest past. You Please see these things in this Chapter later.

Photo-22



Chin women with tattoos on their faces

These women in Myanmar are the descendants of the Lai peoples of Kangleipak, the past women of the Present Meetei Race.

The major races groups of Present Myanmar country are Mon-khmers, Tibeto-Burmans and Tai-Shans.

Among these three groups of people, the Thai-Shan group are purely Tai peoples. In Myanmar (Burma), these peoples are known as Shan peoples. They are Lai peoples from the Koubru mountain ranges of Kangleipak.

"In the four major areas of East Asia, namely, Burma, Thailand (Siam) French Indo-China, and Yun-Nan, they are known respectively as Shan, Siamese, Lao and Pai" Page 1, *The Tai and the Tai Kingdoms by Padmeswar Gogoi*.

In these vast Eastern Asiatic Areas, Shan or Thai-Shan, Siamese (Thailanders), Lao and Pai are all local appellation of the Tai Group of peoples. Before these local names were assigned to them, they were called Tai.

"According to Professor Coedes 'Tai' or 'Thai' is synonymous with the name 'Dai'." Page 6 of the book of Padmeswar Gogoi.

Further, "It is remarkable that the indonesians of Hai-nan call themselves Hiao in the centre, and Dai in the southern part and Li and Lai in the south western part and these groups are said to speak different dialects which may have sprung originally from the same Language" page 7 of the above mentioned Book.

In the vast East Asiatic land areas, Dai, Hiao, Li and Lai are the same peoples. Before taking these local appellations, they were all called Tai. They are all originally Lai peoples of Kangleipak, originated from the Koubru mountain ranges. These things will become clearer and clearer after further reading of this Chapter.

The Mon-Khmer groups of people, one of the three major groups of population of Myanmar (Burma) are all Lai peoples originated from the tops of Koubru mountain ranges of Kangleipak. They took the names Tai before this local appellation, Mon-Khmer people.

"The Miao, so called by the shans, are really Meng or Hmeng. They are called Miaotzu by the Chinese. They are supposed to be of the Mon Race" page 37 of the book of Padmeswar Gogoi.

"It is stated in Chinese records that in A.D. 649 Chang-le-chin, king of Nagi-Lao, abdicated the throne in favour of a Tai prince named Meng-Hsi-Nu-Lo, a member of the Meng family Ngai-Lao (Tai) race. Hsi-nu-lo's kingdom was south of the other five kingdoms and extended from Yung-ch'ang-fu to Yao-chew" page 49 of the above mentioned book by Padmeswar Gogoi.

From these above two quotations from the book, *The Tai And The Tai Kingdoms* of P. Gogoi, it is very clear that Miao, Meng, Hmeng, Miaotzu, Ngai-Lao are all Tai peoples in their local names of the great Tai peoples of Asia. Ahom-Tai peoples are all Lai peoples originated from the tops of the Koubru mountain ranges. The matter will be clearer and clearer after further reading of this Chapter VII.

The Khmer community of Myanmar is cognate community of the Mon peoples of Asia and these two communities are known combinely as Mon-Khmer community in the Myanmar country. They are also Lai peoples from the Koubru mountain ranges of Kangleipak.

The main group of peoples called Tibeto-Burman group, as mentioned on page 45 of the book *'Let's visit Burma'* by Burke Publishing company Ltd. of England, is not an Ethnic concept. Ethnically, this one of the three main ethnical groups of peoples, the so called Tibeto-Burman group, is a combined group of peoples like Shan, Mon-Khmer, Thais, Karen, Chins etc inhabiting in Myanmar at Present.

The Tibeto-Burman is not an Ethnic Concept, but is a cultural concept, Probably, it is a Pro-Hindu name or Concept.

A few lines of sentences above, some of the Myanmar peoples call themselves as 'Lai-Mi' under the heading 2. The Lai peoples in Myanmar (Burma) in the beginning of the sub-head, show that the Myanmar peoples are saying, consciously or unconsciously that they are descendants of the Leima-Lai peoples of the Kanglei Mythology, or simply Lai peoples originated from the tops of the mountain ranges of Kangleipak. Can any people ignore the fact that the peoples of Myanmar call themselves 'Lai-mi' directly, connecting their blood-line with the present Meetei Race of Kangleipak?

Let the divisionist peoples call the Myanmar peoples Tibeto-Burman group of peoples or any group of peoples, but in fact and in reality, the Myanmar peoples are the Kanglei Meetei's nearest kins and once we lived together on the Koubru mountain ranges or somewhere in Kangleipak. How can the Meetei Race of Kangleipak and the Myanmar peoples be divided?

"It is brought, probably about A.D. 300, from the south India to the Pyus first of all, as part of the Hindu Expansion overseas; the earliest Pyus inscription contains letters of the Kadamba Alphabets which were in use at that date near Goa on Bombay coast." page 2 *Outline of Burmese History* by G.E. Harvey.

"The Burmese are Mongolian Race, yet none on their traditions, hark back to China or to Mongolian things; all hark back to India. The early parts of their chronicles read as if they were descended from Budha's Clans men and lived in upper India." page 4 the same history book of Mr. Harvey.

"Ashigumba Brahmin mayek ashidagi Bharat ki tongan tongan ba Maphamsingda eenariba, Nagari, Bengali, Tamil, Telegu, Kanari, Gujarati, Malayali, Oriya, Gurmukhi, Sarda, Kashmiri amadi Bharatki mapanda Tibet, Burma, Sri Lanka asinachingba mayeksing asi (Brahmi mayektagi) mathang mathang theitharakpani" page 65-66, *Manipuri Culture da Mityeng Ama* by Dr. Paonam Gunindra.

English translation of the above quoted sentence in the Bengali scripts. "From this Brahmi alphabets, different Alphabets in India, Nagari, Bengali, Tamil, Telegu, Kanari, Gujarati, Malayali, Oriya, Gurmukhi, Sarda, Kashmiri and those outside India, Tibetans, Burmese and Sri Lankan Alphabets are derived."

From this findings of the well investigated works in the book of Dr. Gunindra, read with the historical records of Mr. Harvey quoted just above it is more than clear that the Tibetan and Burmese became cultural slaves of the Indian Hindu Expansionists about 2000 (two thousand) years today. The concept 'Tibeto-Burman' is not only a cultural concept; the full wording of the phrase 'Tibeto Burman' is 'Indo-Tibeto-Burman'. There is no concept like 'Tibeto-Burman' ethnically.

For Myanmar (Burma), the people of Myanmar are all Lai peoples originated from Kangleipak, from the tops of the Koubru mountain ranges of Kangleipak. The Tibetans are never other peoples than the Lai peoples of Kangleipak or cognate people of Ancient Kangleipak's Lai peoples ethnically.

3. THE LAI PEOPLES IN ASSAM

The present habitats of the Tai peoples in Asia extend from Assam in west, Kwangsi and Hainan in the East, from Yun-nan in the North and to Thailand, in the extreme South. In these vast areas of Asia, the Tai peoples take local appellations like Ahom, Shan, Lao, Pai, Chai, Hkamti, Hpake, Phakeal, Turang (Tai-rung), Sham, Iton (Itonia), Hkamyang, Nora mostly only in Assam and western areas of Tai Habitats.

"Sir George Scot, a well known authority on the Shans, gives an exhaustive list of Tai community." Htai, Pai-i, Moi, Muong, Tho (Do), Khamti, Lao, Law, Hkun, Lu, Tailong, Tai-noi, Puju, Puchei, Pu-en, Puyioi, Pu-sui etc in their local appellations, are Tai Peoples.

"The Tai are a very ancient race and like other such races their origin is shrouded in obscurity.

¹Please see page 2 of the *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.

"It is remarkable that the Indonesians of Hai-nan call themselves Hiau in the Centre, and Dai in the Southern part, and Li and Lai in the South western part."²

²Please see page 7 of the book mentioned above by Padmeswar Gogoi. Many Europeans feel that Thai, Kadai, Indonesians, Dioi, Dai, Lai, Loi or Li are differnt appellations of the Tai peoples in Asia.

"It was Shih-wang-Ti (249-210 B.C.), the Napoleon of China and founder of Chinese Empire"³ issued a royal order in 214 BC to destroy all classical books by burning, except books on "Agriculture, Medicine and the divining arts"³ The emperor buried alive 460 men of letters for showing remonstrance of his actions.

The most effected peoples were Tai peoples. After some few

decades, they became poor and illiterate peoples "In a few decades following this tragic event these descendants of the once highest clan of nobility degenerated into being Hill Tribes"³ of inaccessible mountain regions as fugitive to escape the punishment of the emperor Shih-Wang-Ti. Out of the 12 such tribes seriously effected, nine were Lai peoples and 3 were Miaos peoples. These Miaos peoples themselves are Ngai-Lao peoples, are themselves Tai peoples.³

³Please see page 33, 37 & 49 of the book mentioned above by Padmeswar Gogoi.

From the story of the Shih-Wang-Ti Empire of the destruction of the Tai peoples status, burying alive of Tai Intellectuals, it is presumed that 'Tai Peoples were/still are one of the main population groups of the Chinese empire and present China and the Chinese themselves may be Tai peoples or cognate tribe of the Tai people.

"The appellation Ahom is applied to the Pre-British Tai rulers of Assam."⁴

The Ahom of Assam call themselves Tai.⁴

⁴Please see page 16-17 of *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.

In the vast landmass of Asia, except the land areas of the west and south west of Asia, the greatest race, in terms of population, inhabiting the areas is the Tai peoples. The Tai peoples take local appellations like Chai, Yai, Htai, Mon-khmers, Shang, Dai, Mung, Ai-lao, Pa, Lung, Pa-i, Luh-Tachao, Keng Tung, Nan-chao, Thos, Muongs, Pang and in other many local appellaions in different areas of Asia and south Eastern Asia.

This greatest race in Asia in the ancient history of mankind is shrouded in obscurity in their origin, as stated above, as many European and Asian writers feel. Some of the most important nobility groups of population in The Chinese Empire of Emperor Shih-Wang-Ti were Tai people. These Tai people of nobility class became Fugitives in the inaccessible mountains with the original mountain tribes to escape punishment from Emperor Shih-Wang-Ti. Majority of the Fugitive Tai Peoples were called Lai peoples in their local appellations.

From this we know that a great number of Community groups of the Tai peoples called themselves Lai peoples, is the very names of the Lai peoples who originated from the tops of the Koubru mountains of Kangleipak.

Readers have already seen that a sizable population of Myanmar call themselves 'Lai-mi' = 'Lai-man' = Lai people in the very name and concept of the Kanglei Puya (Scripture), and in the dialect of Kangleipak.

The Indonesians call themselves in the South western part Lai (Lai people), the very name of the human beings originated from the tops of the Koubru mountains of Kangleipak. Those Indonesians are Real Tai peoples.

"The historic march of the Tai towards Burma in the middle of the Sixth century A.D. was undoubtedly headed by two Tai brothers Hkun-Long and Hkun-Lai and while Hkun-Lai remained behind as the rulers of the countries called Mong-Ri Mong-Ram and Lai-doi, the elder Prince Hkun-Long after a short reign at Mong-Ri Mong-Ram, left that country."⁵

⁵Please see page 113 of *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.

In the above quotation, the name of the country of the Tai king, Mong-Ri Mong-Ram, the last syllable 'Ram' is the Kanglei dialect 'Lam' meaning Land changing the first letter 'L' to 'R', making The country's name 'Land of the Mong-Ri and Mong' Using of such Kanglei dialects nearest and within Kangleipak (Manipur) is 'Mizoram (Land of the Mizo) and 'Nagaram' (Land of Naga).

The Tai peoples used Kanglei dialects and sometimes they are called themselves 'Lai' (Lai People). They have got Lai traditions naming their Prince as Hkun-Lai as seen above.

Lastly, the writer will show the esteemed readers a surprise Discovery that the Ahom-Tai peoples of Assam worshipped an ancient god of Kangleipak that is found in the Kanglei hymn.

"Kings flight and Garhgaon occupied by Mir Jumla (17th march, 1662).

"He was anxious to save from the Enemy's raids the sacred

articles of the two Royal Temples (Deo-Shals) of God Kham-Lai and God Tai-Kaw-Phi. Having taken into his custody all the articles in them, he first proceeded to Raishat."⁶

⁶Please see page 408, 409 & 410 of *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.

On the New year's day in Wakching (first month of the Kanglei peoples), some times in December or January in the English calendar months, the peoples of Kangleipak worshipped three Gods: Hanuba Kokchao, Hanuba Laikham and Khunda Hanba. The concept of Hanuba Kokchao is that Hanuba means an oldman, nobody is older than him, and Kokchao means Kok + chao = Kok means Head (human head), thinking organ, origin of all concepts + Chao means great. Therefore, Hanuba Kokchao means the oldest man having the greatest Head originating all and every concepts, that is, the Ultimate God Father Universal Creator; Hanuba Lai-Kham = Hanuba means as explained above, Lai-Kham = Lai means God, Kham means End of everything. Therefore Hanuba-Laikham means 'the oldest man who is the End God', that is, the Ultimate God Father and the 3rd God is 'Khunda-Hanba'. 'Khunda' means 'Habitation by the human beings on the Earth', 'Hanba' means 'prior to' the human habitation on the Earth; means the Ultimate God Father Creator whose presence is Prior to everything in the Universe.

The God 'Kham-Lai' worshipped by the Ahom-Tai Kings in the Royal Temple, 'Deo-shals' is a traditional God installed during the reign of King Hso-Ka-Hpa, the founder of the Ahom-Tai Dynasty in the Brahmaputra valley of Assam in the early part of the 13th century A.D.

The God 'Kham-Lai' of the Ahom-Tai kings and peoples in the Ahom-Tai kingdoms in the Brahmaputra valley in Assam is the same God worshipped by the peoples of Kangleipak since immemorial times on the New Years Day. It is the God 'Lai-Kham' of the Kanglei peoples, changing the positions of words of 'Lai-Kham' to 'Kham-Lai' in the same meaning and concept of the Kanglei God, worshipped upto this day.

If any body investigates very deeply the Legends, Traditions,

Mythologies, Social structures etc of the Ahom-Tai peoples of Assam and compare with those of the Kanglei peoples (Pre-Hindu), for both peoples, the oneness of these two peoples may be found, the writer has no doubt about it.

From findings of the writer from the investigations of the two peoples, Ahom-Tai peoples of Assam and the Peoples of Kangleipak, as shown above, it can be very reasonably Presumed that the Ahom-Tai Peoples of Assam, for that matter, all the Tai peoples of Asia, are one with the peoples of Kangleipak, the present Meetei Race being a part of the Lai peoples, originated from the Koubru mountain tops of Kangleipak.

4. THE LAI PEOPLES IN PHILIPPINES

"According to Northern Luzon legend, the sky used to be low, but a maiden pounded her rice so vigorously that her wooden pole pushed up the sky. Her jewellery which she hung on the clouds, now twinkles as stars."

Please see page 71 of the *cultures of the World-Philippines*.

This is a legend, mythology of the Philippines peoples. A legend is an unwritten history of a race, for that matter, of the human race. A written history sometimes or many times is tinged with colours by historians, you have seen. But this unwritten history of the human race will stay alive as long as the human race is not extinct, without tempering.

A parallel legend, mythology of Ancient Kangleipak will be brought to the notice of the readers.

In the times of yore of human unwritten history of Kangleipak, a legend locally called 'Fungga-wari' (Fireside story / Folktales) says that the sky was very low in the olden days. At that time there were one very old man and one very old woman, husband and wife; they jointly pounded rice everyday. Their poles, which locally called suk, with which they pounded rice vigorously every day, pushed up the sky day by day, to become the present high sky as we see today.

From this parallel legend of the Philippines People, with the legend, mythology of the peoples of Kangleipak, the writer presumes

that the Philippines peoples are no other peoples than the Lai peoples' descendants who dispersed from the tops of the Koubru mountain ranges of Kangleipak.

5. THE LAI PEOPLES IN HONG KONG

Photo-23

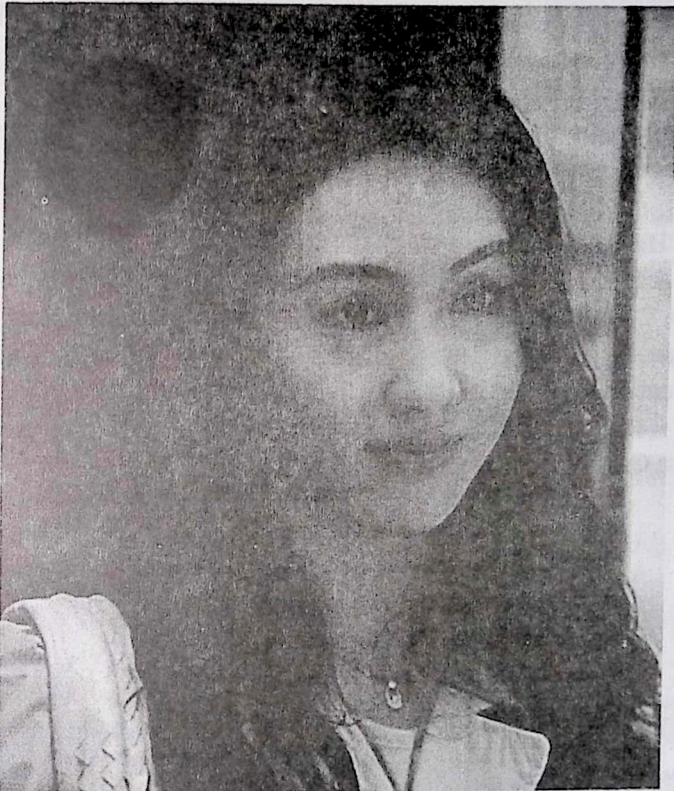


হৌখিবা চহীগী মার্চতা লাস ভেগাসতা লোমা লুহোংখি হায়রিবী হোং কোং মোদেল গাইলে লাই (২৯)। মিদিয়ানা ভোয়না হংলকপদগী হোং কোং ষ্টার লেওন লাইগা মহাক্কা ভশেংনমক লুহোংলে হায়না হন্দক নিংখৌকাবদা শকহেনবী অসিনা মিদিয়াদা ফোঙদোকখিবনি। ১)

Glamorous Hong Kong Model Miss Gaile Lai

Photo source: *Huiyen Lanpao*, dated 3/9/09

Photo-24



মচানুপা অমা পোবুংগী আশাদা মশাগী মনিং হোংনোক্বেবী হামগী হোং
কোং এংক্বেস গিগি লাই। হামগী এংক্বেস অসিনা মগী চাইনিং মনিং লি
জিনগী 'লি জিয়া এন' হায়না হোংখি।

Glamorous Hong Kong Actress Miss Gigi Lai

Photo source: *Huiyen Lanpao*, dated 18/12/09

Photo-23 is the Photo of Glamorous Hong Kong Model Miss Gaile Lai (29) who has admitted that she was secretly married to Hong Kong star Mr. Leon Lai at Las Vegas in March 2009 and Photo-24 is the Photo of Hong Kong Actress Miss, Gigi Lai.

The beauty pair, Star Mr. Leon Lai and Glamorous model Gaile Lai, and the actress Miss. Gigi Lai, of Hong

Kong amongst higher strata of Hong Kong society, prove the Lai traditions amongst the peoples of Hong Kong. This unwritten history of the Hong Kong peoples is the clear testimony of Hong Kong peoples' origin from the tops of the Koubru mountain ranges of Kangleipak in the immemorial times of pre-historic days of mankind.

6. THE LAI PEOPLES IN CHINA

It is said that more than 90% of the Chinese population is the Hun Chinese, and we see clear tradition of Lai peoples though they forget, do not know, do not remember the Lai peoples of the Koubru mountain ranges of Kangleipak, might be their ancestors.

The following are the photographs of the Chinese Actress Miss Gong Li and Chinese actress Miss Vikki Zhao Luwang:

Photo-25

চাইনীজ এক্ট্রেস গোং লি বানি

চা

ইনাগী জিনন প্রোডিসকী মনুং
চনবা সেনয়াং হায়বা মফম জ্দুদা
মমিং লৈরবী চাইনীজ এক্ট্রেস গোং
লি পোকখি। মহাক্কী মপা

ইকনোমিক্সকী প্রোফেসরনি। যমানা ওজা অমা
ওইখি।



Photo-26



চাইরাগী মন্টি মিলিয়নরি বিজিনেসমেন হুয়াং গা লুহোংনবগী
ধৌরাং তৌথে হায়না থা খরদগী করা ডাঙনরকখিবী মশাগী চহী ৩৩
শুরবী চাইনিজ এয়েস ভিত্তি ঝাও লুয়াং অসি চানাগী প্রোপটি ই
দিহায়া ফজনা শকখঙনরবা মীশকনি। মাগী কম্পেনিগী চাফ্লেন
সিইস অসি ইউং-তত্তনা যাওবসু উনখি। ১১

In the mainland of vast Asiatic landmass, any people who claim to be Chao, Hiao, Dai, Li (Lee), Lai, Doi, Day, Le, Loi, Lin, Law, Yai, Pai etc are all local appellations of the great Tai peoples of Asia, and simply they are Tai peoples (Please see pages 7-8 etc. of the book, *The Tai And The Tai Kingdoms* by Padmeswar Gogoi).

One surprise finding of the writer is that one glamorous Chinese Actress is named Miss Vikki Jhao Luwang. Please note the last word of the name 'Luwang'.

The present Meetei Race is composed of 7 clans— Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nganpa and Salai Leishangthem. These names of the clans are the names of the sons of the First Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa. “Luwang” is the 2nd son of the Monarch. The Meetei race names their clans’ names according to the names of the Seven sons of Konchin Tukthapa. So, the 2nd clans name is ‘Luwang’. This actress Miss Vikki Jhao Luwang might belong to the ‘Luwang’ clan of the Meetei Race, Meetei Race being the nearest Lai branch of peoples originated from the tops of Koubru mountain ranges.

The Glamorous Chinese Star Miss. Gong Li is a Tai woman and finally finding her origin from the tops of Koubru mountain ranges of Kangleipak, the Lai peoples being her ancestors. All Tai peoples are Lai peoples from the mountain of Kangleipak as we find today.

The Chinese Peoples are the greatest race in Asia and also the greatest political power too in Asia. The writer earnestly believe that the great Chinese peoples are the Lai peoples originated from the tops of the Koubru mountain ranges of Kangleipak. Though we do not know much about the origin of the Chinese Peoples of Asia, because of scanty literatures available in Imphal (Manipur) about the Chinese Peoples. There are many compelling reasons to believe that the Chinese peoples must have a common origin, a common ancestor with the Meetei Race of Kangleipak. It is also well known that in ancient China almost all the high positions of the government of China were associated with the words and concept of ‘Tai’, and it is now well known with almost certainty that the Tai peoples of Asia were originally the Lai peoples of Kangleipak originated from the tops of Koubru mountain ranges of Kangleipak.

The Chinese people start their new year in January in the English calendar month. China started their new year on 26th Jan. 2009. The Kangleicha Meetei race along with all the indigenous hill communities of Kangleipak starts their new year in January in the English calendar month. For the Meetei Race, Wakching of the Kanglei Calendar month, which falls in December or January is the first month of the Year of the Meetei Race since times immemorial.

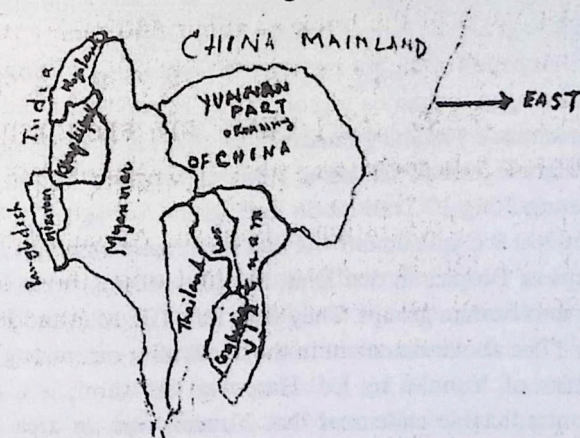
The Lai Peoples in Yunnan

The present Yunnan Province of China is in the South Eastern part of the Chinese country. The capital city of the Yunnan Province is Kunming. The Yunnan part of the great country, China and its great people, Chinese are very important to the peoples of the North East of India, geographically, historically and ethnically. Nobody can deny it.

The reading of the books, *Early Man in China*, by Prof. Jia Lanpo, and *The Tai And The Tai Kingdoms* by Dr. P. Gogoi are very important books in respect of geography, history, ethnicity and ethnology of the Chinese country and Chinese peoples to the peoples of the NE of India. These books give the concerned peoples a great inside knowledge of the past history connected with geography (Geo-Politics) and their origin etc.

An added inside knowledge of the peoples of Asia is also given by the-booklet, *Kha-Gi Leibak Yunnan* by Hareswar Goswamy Published very recently in 2010 CE. The contribution of the writer will be very much enhanced if the book was written in English. As the book was written in Meeteilon in Bengali script, readers of the book will be limited only to Meeteilon and Bengali-script knowing peoples of Kangleipak only. The knowledge of the merits and demerits of the book will not be exposed to outside of Kangleipak (Manipur) as it was written only in Meeteilon in Bengali script.

The geographical position of Yunnan vis-a-vis Kangleipak may please be seen from the following sketch-maps:



From the sketch-map of Yunnan (above) whose capital city is Kunming, the geographical position of Yunnan vis-a-vis Kangleipak is clearly seen. Yunnan is exactly in the east of Kangleipak a few hundred kms away through the Northern part of Myanmar, which is generally plain. We also know very well that Kangleipak and Myanmar are well connected through the history of mankind, from the eastern border of Kangleipak to the western border of Myanmar. We also know very well that from Arunachal Pradesh to the North, to Mizoram to the south, the borders between present NE India and Myanmar is almost free to go to and fro for the peoples upto recent time. In the Ukhrul area of Kangleipak (Manipur), we have upto this day. Lairam Funga Khul (Lairoad/Lai peoples road Funga Khul), Lairam Khul testifying the Lai peoples from the Koubru mountain ranges of Kangleipak went freely to the vast Asiatic landmass through Myanmar, specially through the Northern portion of Myanmar, in the pre-historic and historic days of mankind. This is logic and history (facts).

Demographic Facts In Yunnan At Present

From the past relations and facts between Yunnan, which is a province of China in the South East of the Country, and Kangleipak, now let us come to the present demographic facts of Yunnan. The knowledge of this present short treatise are collected mainly from the book *Kha-gi Leibak Yunnan* by Hareswar Goswamy.

At page 4 of the book at about 300 years BC in Yunnan "Matam aduda tongan tongan ba meeoi phurup Humphudagi tadana Laibak asida leiram-e | adubu pumnamak asi chaorakna kanglup mari khata khaitoktuna masak taklam-e | Makhoising adudi Lai, Tin, Mee amasung Pong |" Translation in English: At page 4 of the book at about 300 B.C in Yunnan "At that time, there were not less than 60 groups of Peoples in that land. But (the peoples) were identified as only four human groups. They were Lai, Tin, Mee and Pong."

The above statement in the book, after examining the ground realities of Yunnan by Ld. Hareswar Goswami, is a perfect and uncontradictable statement that Yunnan was an area (a country)

fully inhabited by the Lai peoples originated from the tops of the Koubru mountain ranges of Kangleipak.

Til (Tin), Mee and Pong are merely local appellations of the Lai peoples who originated from the tops of the Koubru mountain ranges of Kangleipak, which are found in the Puya, scripture of the Meetei Race.

The following picture which is shown at page 36 of the book, *Kha-gi Leibak Yunnan* by Hareswar Goswamy may please be seen and critically examined:



The above fact of using a Yotsubi by the Yunnan people is a peculiar and unique object common to the peoples of Kangleipak and Yunnan. Fungga is a fireplace in ancient Kangleipak where Imoinu, the Mother Goddess of Wealth of the Kangleicha Meeteis, is still worshipped in Wakching Month (December) every year as a tradition. The three legs of the Yotsubi are Mangang, Luwang and Khuman, the first three legendary patriarchs of the seven Salais (seven clans) of the Meetei Race guarding the Mother goddess of Wealth, Ima Imoinu of the Kangleicha Meetei Race.

The people of Yunnan part of China is still using Yotsubi though they may not remember the exact origin of their tradition.

At page 38 of the book, *Kha-gi leibak Yunnan* the writer of the book writes: "Mayol oiba Chinagi lamdamdagi Chi'in singgi saphudagi khun honglakpa Tai natraga Laisingna chaorakna Christagi mamang chahi chani chahum gi adaida Yunnangi lamdamda Tai-Laisingna Nan-Chao leibak semduna pankhi |"

Translation: From the central China, the Tai or Lai peoples changed their habitation because of the hard pressure of the Chi'Ins and established the Tai-Lai Nan-Chao country at Yunnan at about 200-300 BC.

Please see in the above quotation "Tai natraga Lai" and "Tai-Lai" indicating Tai and Lai peoples are the same people, in their local appellations at Yunnan in the present ground realities in the 21st century. Not only this indication, from the quotation from the book, it is further known that the central China, in the relevant time, was also an area where the Lai peoples from the Koubru mountain tops inhabited in the early period of pre historic times of China.

In the present article of the writer's book, *Kangleipak: The Cradle of Man* in the sub-chapter-3, the Lai peoples in Assam at page 133, the writer wrote that the Ahom-Tai peoples are Lai peoples from Kangleipak. They worship Kanglei Meetei God, Khamlai etc. The esteemed readers might have remembered it.

Further, the writer of the book, *Kha-gi Leibak Yunnan* writes in many pages of the book that the peoples of Yunnan have many similarities in mythology, customs, traditions, law of inheritance etc. with that of the people of Kangleipak. At the concluding para of the book, the writer writes "Puyada laisol-tinsol da thengnariba wahei wata, londa puda amadi chatna-lonchatta yaoriba mannaba kaya asi matou karamna oirakhibano |?"

English translation: How the similarities of god-invoking words and concepts, social laws etc, in the puya (with those of the Yunnan people) came into being?

What the writer says in the above quotations is that in

the puya of the Meetei race, there are so many similarities of concepts of God, words used in worship of God, social laws etc with those of the present Yunnan people as found by the writer of the book today. In his statement in the quotation from the book, *Kha-gi Leibak Yunnan*, the writer, Hareswar Goswami is very clear that there are so many similarities between the present Yunnan peoples and Kanglei peoples, will be known by everybody. What the writer says is that over and above the similarities of anthropological data, there are similarities in the philosophical origin of the two peoples also.

What the writer Hareswar Goswami may not be clear is that of the concept and meaning of Puya. The Puya of the Meetei Race is a scripture, in the present context, hand written documents written in 18 alphabets which was written before the Puya Burning by Pamheiba Garibniwaz etc, is a world class scripture. It contains no Hindu words, concepts, etc. What the writer encounters today in Yunnan are only similarities derived from the words, concepts of the ancient Kanglei Puyas. It is almost impossible to borrow words, concepts etc from a people who has no scriptures, by a people who had ancient scriptures.

At page 50 of the book, *Kha-gi Leibak Yunnan* the writer Hareswar Goswami's report from the ground of the Yunnan Province of China that "Masidasu nattana Manipurgi maikai ngakpa laising, maru oina Koubru bu Kou-Reng-Ngei, Thangjingbu Khak-Len-Chi, Wangbrenbu Wang-Hu-Kup, Marjing bu Maram-Ching-Hu-Kup haina kouriba asi akhang ahei kharana Tai Laisingi Mamingni haina louri |?"

Translation: *Not only this, the border direction guarding Gods of Manipur, more importantly, the naming of Koubru as Kou-Reng-Ngei, Thangjing as Khak-len-chi, Wangbren as Wang-hu-kup, Marjing as Maram-Ching-Hu-Kup, some intellectuals opine that their names of the Gods are Tai-Lai names.*

Definitely, the border-direction guarding Gods, Koubru (Koupalu in the scripture) in Kangleipak and the corresponding name Kou-reng-ngei (in Yunnan)... are all Tai-Lai names, but

Koubru (Koupalu) etc, predates the Yunnan names. Because the Kanglei names (names pertaining to Kangleipak) are in the Puya (scripture)... of the Meetei Race was written several thousand years B.P. The Yunnan names are derivatives of the Kangleipak names. The part of the word 'Koubru' (Koupalu), that is, 'Kou' in both Koubru and Kou-reng-gei has very definite meaning in the scripture; Koupalu (present Koubru) is related to creation of Man on the Earth.

The investigation of the writer Hareswar Goswami in the ground of demographic and historical facts of Yunnan are valuable. If the writer investigates in the light of Etymology etc, for example, if the writer shows the origin of the 'Kou' in the 'Kou-reng-gei', which is common in both 'Koubru' and 'Kou-reng-gei', the ethnic relation between the peoples of Kangleipak and Yunnan will be ascertained.

Further, the Koubru mountain is very important in the mythology, tradition etc, in human creation on the Earth. Further in the Puya, the Kanglei scripture, Koupalu (present word Koubru) is prominently found as the first place of Human habitation, that is, the Lai peoples on the Earth. 'Lai', 'Laiyam' meaning many Lai peoples are prominently written in the Puya, the scripture of Kangleipak. In the Yunnan word, Kou-ren-gei, the first part of the word, 'Kou', the first part of the Kanglei original word 'Koupalu' precedes the latter parts 'reng-gei'. This indicates 'Kou' is original in the naming process that is, the thinking process of the Yunnan peoples. This further indicates that the Yunnan peoples are originally from the Koubru mountain ranges of Kangleipak. In the Yunnan word, Wang-hu-kup, the syllables of the word is preceded by 'Wang' of the Kanglei scriptural word 'Wangpulel' indicating the Yunnan word 'Wang-hu-kup' is original from Kangleipak.

The present writer has said already many times, in several occasions, that from Arunachal Pradesh, from Nagaland, from Kangleipak, from Mizoram etc going to China, to South East Asia etc, is so easy even today. So, in the pre-history, proto-history

and early parts of the historic times of mankind, probably before the continental drift when the Indian sub-continent conjoined Eurasia, the Asian continent which was a vast land mass to which the Lai peoples from the Koubru mountain tops went freely for seeking foods, amiable climates etc. More specially, the upper North Borders of Myanmar, Yunnan etc are plains and most amiable corridor for going to and fro between Kangleipak and vast asiatic land mass.

So, in the vast Asiatic continent, everywhere in China, Myanmar, Vietnam, Indonesia, Laos, Thailand, Philippines, Japan etc, we see only Lai peoples in their local appellations. We see everywhere in Asia only Lai peoples and they originated from Kangleipak, from Koupalu (Koubru).

7. THE LAI PEOPLES IN JAPAN

According to Major-General Sir James Johnstone, "The Manipuris themselves are a fine stalwarts Race descended from Indo-Chinese stock, with some admixture of Aryan blood, derived from successive waves of Aryan invaders that have passed through the Valley in Pre-history days. It may be this, or from an admixture of Chinese blood, but certainly the Manipuris have stable industrious qualities which the Burmese and Shans do not possess. Since then the Race has been constantly fed by additions from the various hill tribes surrounding the valley. The result is a fairly homogenous people of great activity and energy, with much of the Japanese aptitude for acquiring new arts." Please see page 97 of the *Manipur And The Naga Hills*.

The British Colonialists knew the capability of the Meetei Race, which they thought, their capability is due to Chinese-blood relation, and also they knew the natural acumen of the Meetei Race with the Japanese peoples' aptitude as they have met both peoples practically. But their comment that "...Successive waves of Aryan invaders... in Pre-historic days" is a misconception of the situations in Manipur in 18th and 19th centuries A.D, which was over burdened with Fabrications of Legends, traditions and

history etc.

The writer himself, a pure Lai people blood, originated from the tops of Koubru mountain in the pre-historic days of Kangleipak, feels very sincerely that the Chinese people and the Japanese people have a common Ancestry from the Lai peoples of Kangleipak.

“The early Japanese, a Mongoloid Race, were migrants from China, Korea and Manchuria who came across the Tsushima straits to southern Honshu” says the Cultures of the World-Japan at page 15 by *Times Books International*, Singapore, Kuala Lumpur.

When they arrived at the Japanese Island, they found a queer uncivilised people and they (Japanese people) called this people ‘Ainu’ The ‘Ainu’ is a Japanese compound word ‘Ai+nu’, most probably as the name was given to the aboriginal people by the Japanese when they found them.

‘Ai’ is a word or concept meaning senior or elderly people,1 “Ai-Hkun-Long, means Hkun-Long, Ai as he is the eldest son of Hten-Hkam.”

The word ‘Ai’ a mainland Asia concept, mainly it is ‘Tai’ dialect in the Asian Tai Kingdoms. That ‘Ai’ can mean ‘Former, original, aboriginal etc’ if the meaning of the ‘Ai’ found in the above two quotations are extended.

(Please see page 21, 132 of *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.)

The Second part of the word ‘Ainu’ = Ai + nu, ‘nu’ is purely a concept, dialect of the Indigenous Meetei Race of Kangleipak, in its common gender signifying ‘man’ whether ‘Male’ or ‘Female’. It is found in the traditional ritual song sung as a last rite to a dying man. We call male-human being as ‘Nupa’, a female human being as ‘Nupi’, Pa and Pi are added to ‘Nu’ indicating pa for male, pi for female.

As the Japanese peoples are main Asian peoples from the main land of Asia, they brought the main Asian ancient Tai peoples Concept ‘Ai’ to the Japanese Island when they came there.

New Year Festival

“New year Day, January 1 is celebrated by the family, the

public and businesses.”

“The festival ends on January 7”

(Please see page 101 of *The cultures of the world-Japan* by *Tiems Books International*, Singapore, Kuala Lumpur.)

The Japanese people celebrates the new year in the first week of January of the English calendar, and continues for 7 days (From date 1 to 7) of January. The Kangleicha Meetei Race celebrates the new year in the Last Week of December or in the first week of January (Pre-hindu).

The Japanese people's celebration of New Year for 7 days might mean that 7 is the best number of the Japanese people. 7 is the best number for the Meetei Race of Kangleipak also.

The Japanese write their names placing the surname first and the real name next. Takahashi Kintaro is a Japanese name. Takahashi is the surname and Kintaro is the real name.

Similarly, we write in Kangleipak as Angom Chaopa, Angom is the Surname and Chaopa is the real name.

The Original home of tea (Cha) is the ancient Kangleipak. Tea plants are growing abundantly wild in Kangleipak (Present Manipur) in Tamenglong district and other places.

We have the geographical name of a place in Imphal East district, that is 'Chanung' that means 'in the middle of tea plants.' From the time immemorial, the Kangleichas have been drinking 'Cha', that is, the Present English word 'Tea'.

The Present Japanese also call Tea as Cha, some times with a respect showing symbol 'O' as 'O cha'. They call their tea room as 'Cha-no-ma'.

From these similarities of culture and traditions etc above the physical and anatomical similarities between the Japanese peoples and the Meetei peoples of Kangleipak, the writer feels that the Japanese peoples must have common ancestor with the Meetei Race of Kangleipak originating from the same location, that is, from the tops of the Koubru mountain ranges of Kangleipak.

8. THE LAI PEOPLES IN SINGAPORE

Photo-27

প্লাষ্টিক স্ৰজজরি মতুংদা এক্ৰেস
ফেলিসিয়া চিন অমুক থোরক্লগনি



সিঙ্গাপোর, জানুৱাৰি ১৯ (এজেডি):
থা তৰুৱী মমাঙদা মহাক
য়াওদবা হায়বসি ওইথাক্ৰিঃঙাই
লৈৱমদৰী মিদিয়া কেপ ষ্টাৱলেট
ফেলিসিয়া চিন । কেলেদেকোষ্ট
ছিলগী নিংখো মচেনুশী ভৰোংখী মতুংদা
স্ৰজজরি থোরক্লগনি অসি ৱেলিভিজাম

সো 'কেম্পন সুপৱঠাৱ' লাইভ হোষ্ট
জৌখি, 'দ অলাটিনেটন' অমনুং
'বেবি বোনস' অ'বুখি। মিদিয়া কেপ
অমনুং ফেলিসিয়াগী এন টি ভি-৭কী
জেইট প্ৰদৰ্শন ৱেলিভিজাম ক্ৰমা
অনগীদনক ফেলিসিয়ানা মালেসিয়াদা
থা অদুমা লৈগি।

Photo source: Huiyen Lanpao

All chin peoples in Asia are Lai peoples who originated from Koubru mountain ranges of Kangleipak. They themselves say they are 'Lai-mi'. Please see 'The Lai peoples in Myanmar (Burma)' above.

9. THE LAI PEOPLES IN THE INDONESIAN ISLAND

"It is remarkable that the Indonesian of Hai-nan call themselves Hiao in the Centre, and Dai in the Southern part and, Li and Lai in the South Western Part, and these groups are said to speak different dialects which may have sprung originally from the same language."

"The words 'Tai' and 'Doi', also mean companions or comrades in the Ahom Language. Erick Seidenfaden is inclined to believe that 'Li' 'Lai' and 'Loi' are but the other forms of 'Day' or 'Dai'."

Both quotations are from page 7 of the *The Tai And The Tai Kingdoms* by Padmeswar Gogoi.

Please note the words underlined in the above two quotations. 'Loi' are our present neighbours in Kangleipak, in the Western side of the Imphal and in the Eastern and Southern sides of Imphal also. They are original peoples of Kangleipak who were not converted to the Hinduism in the 18th Century C.E. They were treated unclean group of Kangleipak since the Hindus came to Kangleipak in the 18th Century.

From these assertions of even some European writers, we don't have any doubt, at present, that everywhere in the Asiatic Countries surrounding the ancient country Kangleipak, and elsewhere, there are only the Lai Peoples and the Lai Peoples, originated from the tops of the Koubru Mountain Ranges of Kangleipak.

Furthermore, the Indonesians have many common traditions with present Meetei Race of Kangleipak. The writer will show one:

The Meetei Race of Kangleipak has the tradition that on the day of Marriage, when the groom and bride take meal for the first time in their lives together, they will start taking meals by giving three morsels of the meal (curry and rice) to the mouth of the groom by the very hand of the bride. This tradition is followed still by some groups

of the Indonesian peoples.



Photo sources: *Culture of the World—Indonesia*
(An Indonesian couple on the day of marriage)

Please see also 'The Lai Peoples in Assam' ante.

10. THE LAI PEOPLES OF THE PACIFIC OCEAN AND OTHER PARTS OF THE EARTH

Generally the peoples in the Melanesian, Micronesian And Polynesian Islands of the Pacific Ocean have the 'Mongolian spot' or the 'Mongolian blue spot' at birth, the birthmark of the Mongoloid groups of the Peoples throughout the Earth. Not only in the Asiatic Countries, Native Americans, Turkic peoples, East Africans have the birthmark 'Mongolian Spot' at the time of birth.

These peoples having the 'Mongolian Spot' at Birth, are of the same Ancestry. They have one special common Biological Condition at Births called 'Congenital Dermal Melanocytosis' or Simply 'Dermal Melanocytosis' having a 'Specialized cell containing Melanin' called Melanocyte at all births.

The 'Mongolian Spot' is a particular Birthmark, particularly for the so called Mongoloid Peoples all over the surface of the Earth, differentiating from other non-mongoloid peoples. Now certainly we have the evidence that a very little number of Children born of Caucasian parents have this Birth mark. This may be due to interbreeding in few cases.

What the writer is claiming in this book, is that all Mongoloid Peoples of the Earth are the peoples Descended from the Lai Peoples, originally created and nurtured on the tops of the Koubru Mountain Ranges of Kangleipak.

In other words, the 'Mongolian Spot' or the 'Mongolian blue spot' is the original Birth mark of the Lai Peoples who settled on the tops of the Koubru Mountain Ranges of Kangleipak for the first time in the history of Mankind and spread therefrom throughout the whole surface of the Earth, the humble writer of this book, *Kangleipak: The Cradle of Man* claims here today in the 21st Century CE.

So far, the writer has given the legends, traditions etc and facts of Asian populations groups connecting with the Lai peoples of Kangleipak who were incubated and inhabited on the tops of the Koubru mountain ranges of Kangleipak, claiming all Asian peoples have the same ancestors originating from the tops of Koubru mountain ranges of Kangleipak.

Now the writer will show the esteemed readers a fact which seems to be very puzzling and unlikely to happen generally:

We have the great Himalayan mountain ranges to the North of the Indian sub-continental Plain lands. We have the great River Brahmaputra in Assam, and mountain ranges to the North and East of Assam, and Mountain ranges of Nagaland, Manipur, Mizoram etc, we have the great Asian land mass to the North and East of these physical features of Nature. To the landmass of the whole great Asian continent including the hilly and mountain regions of the great Himalayas, Assam mountains, Nagaland, Manipur, Mizoram mountain ranges etc we have the peoples, called by the west, Mongoloid peoples having similar physical features, traditions, legends, languages affinities etc. To the south and west of these

great vast Asiatic land mass, the Indian sub-continent landmass lies. No Mongoloid peoples are found in the Indian sub-continent. If you draw a line from the southern slope of the great Himalaya ranges upto the North Eastern Indian mountain ranges upto Mizoram and beyond, the line will be a demarcating line between two different peoples, one to the south and the other to the west, of the demarcating line, in the Indian sub-continent, the peoples are generally the Hindu-Indo-European peoples who arrived in the sub-continent around 1500 B.C. or later; and in the East and North of this demarcating line are the so called mongoloid peoples whose antiquity of their presence in the vast Asiatic maniland is unknown upto this day, probably their presence and habitation there might be since millions and millions of years BP.

Photo-27A



The Koubru mountain tops, the place from where the Lai peoples originated in the history of mankind is a few hundred kilometres from Indian mainland, but no Lai people is found in the

Indian sub-continent, but to vast Asiatic mainland innumerable Lai peoples are presently inhabiting. Asia is the home of Mongoloid peoples, probably 90% are Lai peoples. Why and how? This is a hard fact to be investigated and answered for the common peoples of the great Asiatic continent, and for that matter, for the world peoples.

11. KOUBRU MOUNTAIN RANGES NOT A PART OF THE NEW FOLDED HIMALAYAN RANGES

The Koubru Mountain Ranges of Kangleipak are not a part of the New folded Himalayan mountain Ranges, is evidenced by many living facts at present. The living facts cannot be ignored.

My learned readers have read above about the peoples on the Indian side of the western boundary of Kangleipak, to the south and west of the Asiatic mainland and the peoples of the Asiatic mainland are completely different in their origin and anthropological data. These are living facts that cannot be ignored by your wish, by your political desires etc.

There is not any conceivable idea that if Koubru mountain ranges of Kangleipak are parts of the Himalayas, the Population difference showing today on Indian side and Asian side should be there. If they are of the same ranges formed after the continental drift, the peoples on both sides should be similar or almost similar.

The population data showing today on Indian side and the Asian side are undeniable facts against the protagonists of the idea that Koubru Mountain Ranges of Kangleipak and the Himalaya Ranges are of the same origin.

To say the Koubru Mountain Ranges of Kangleipak and Himalayan Mountain Ranges are of the same origin, we should collect rocks of Koubru Mountain ranges and rocks of the Himalayan to be scientifically dated by separate excavation etc by present available scientific methods, for example, by Thermoluminescence (TL) dating etc.

How the Lai Peoples Spread to the Whole of the Vast Asiatic Continent?

It seems very certain to the present writer that human beings are created and nurtured on the tops of the present Koubru (Koupalu in the scripture) mountain ranges to the North west of Present Manipur which was Kangleipak then, from the knowledge of the legends, traditions, mythologies etc. of the different indigenous peoples of Kangleipak aided by the scientific findings of *Early Man in China* by Prof. Jia Lanpo of China, publication of the Guinness Book of World Records etc. and studies of the population groups of Asia.

From the knowledge of History of India, from writers like VD. Mahajan, R.C. Majumdar, Sunity Kumar Chatterjee, the present writer is very certain that the Indian Hindus arrived on the Indian sub-continent only by 1500 years BC., not earlier but later nearer to 1000 years B.C.

But for the Lai peoples, their arrival from the Koubru mountain tops to the present Imphal Kangla, was in about 20,000 years B.P., seems to be very certain also (Please see Photo-14, Photo-16, Photo-17 ante and writers comments below the documents).

Keeping in the background of the facts of Indian Hindus' arrival to the Indian sub-continent in very late B.C. and very early arrival of the Lai peoples from the Koubru mountain tops to the present Imphal Kangla in the mind of the writer, the writer will explain the puzzling facts of complete differences of racial facts between those of Indian mainland and of the very vast Asiatic mainland.

Many million years ago, the present Indian sub-continent was not a part of Asia. Due to Continental Drift, the Indian sub-continent, the Indian plate separated from Madagascar etc, moved towards the North, collided with the Asiatic continent and subducted under the Asiatic landmass. Due to this convergence, the present Indian sub-continent became a part of the great Asiatic continent. Probably, the Indian plate, the Indian sub-continent became a settled part and landmass of the great Asiatic continent by around 10 millions years ago.

The Indian peoples, whatever be their colours and origins,

are very young immigrants vis-a-vis the Asiatic mongoloid peoples who settled in the vast Asiatic landmass, probably many many millions years before the convergence of the Indian plate to the great Asiatic plate.

This theory of Continental Drift driving Indian plate northward to conjoin together with the great Asiatic landmass subducting a part of it, under the Asiatic plate, explain the complete differences of ethnic groups. Human races separated by the dividing line drawn by the present writer is shown above. The writer has written above that the groups to the south of the great Himalayas and to the west of Assam mountain etc are of complete different features, colours and origin, from that of the groups of people to the North and East of these natural features who are mongoloid peoples having similar natural physical anatomies, language affinities, having cultural legendary affinities etc of the great Asiatic continent.

As the writer has claimed that all Asiatic peoples, including the Ahom-Tai peoples of Assam to the extreme west of the Tai habitations, are all Lai peoples, created, incubated, and nurtured as human beings on the Koubru mountain tops, and spread to the whole of Asia; and are all peoples having common ancestors with the present Meetei Race of Kangleipak, a small portion of the Lai peoples becoming the Meetei Race during the last 20,000 years B.P., it is very appropriate to explain how the Lai peoples from the tops of the Koubru mountain ranges of Kangleipak spread to the whole of Asiatic continent in the times of yore.

My esteemed readers have seen above that the Lai peoples from the tops of the Koubru mountain ranges arrived at the present Imphal Kangla for the first time to the present Imphal valley around 20,000 years B.P. (Please see Photo-14, Photo-16 ante) as very civilised peoples having knowledge of construction of temples etc for their spiritual advancement besides the knowledge of using weapons etc (Please see Photo-14, Photo-18 etc). It is also known now that the ancient Kangleipak is a part of the great Asiatic vast landmass easily accessible from Kangleipak to the great landmass because of the geographical features.

You have seen now that there are many 'Lairam'=Lai peoples roads, villages called Lairam Khullen, Lairam Fungakhul etc in the Ukhrul district.

These are the indicators that, the Lai Peoples from the Koubru mountains ranges of Kangleipak went freely to the great Asiatic landmass, as the Ukhrul District of Kangleipak is adjacent to China, Myanmar etc of the Asiatic continent.

Upto only some thousand years ago, the Present Imphal valley was a big lake.

Shangai-thel, a hilly plain area to the brow of the western mountains, several hundred metres above the Imphal valley areas, was a 'Home Town' of the Sangai Deer, a brow antlered deer, cervus eldi eldi, a semi-water area dweller. The legends of the peoples now inhabiting Shangai-thel also tell very clearly this fact. To the south-west of Shangai-thel, there is the 'Ngaprum Chingjel', a hill-cut leading to Cachar, on the New Cachar road. Ngaprum means a fish like eel which is available very abundantly in the Imphal valley at shallow water areas. The name of the hill-cut as 'Ngaprum Chingjel' indicates that the water-level of Imphal valley was upto that area of the hill. The legend of the Indigenous Kabui community, 'Khatepteng' meaning that fish was remained caught on the tree near 'Ngaprum Chingjel' also tells the fact of water level upto that area.

All these facts of the geographical history of Kangleipak, why and how the Shangai deer lived at Shangai-thel, the legends of 'Ngaprum Chingjel', 'Khatepteng' of the Kabui community, tell very loudly the fact that the Lai peoples, before coming to the present Imphal Kangla in about 20,000 years B.P., when the present Imphal valley began to become suitable for human habitation, had spread throughout the vast Asiatic landmass. There are upto this day several Lai Roads, Lai Lambi's (Lairams) used by the Lai peoples to go the south and west of the vast Asiatic landmass occupied by the so called Mongoloid peoples of Asia.

12 THE MONGOLIAN SPOT

The Mongolian Spot also known as Mongolian Blue Spot

is a 'congenitaldermal melanocytosis' a birth mark found on and named after the so called Mongolians/Mongolian Peoples, more particularly, the Asiatic Peoples, prominently found to the Kangleichas (Peoples of Kangleipak) also as a Birthmark upto this day. The Mongolian blue spot disappear from 3-5 years after birth generally, to some special case appear upto puberty. The colour of the spot is generally Blue, some times they can be blur-grey, blue-black or even deep brown.

Prevalence

The Mongolian Spot or Mongolian Blue Spot is most prevalent among the infants of East Asian groups of Peoples. The spots occur 90-95% in East African, 80-85% in Native American, about 90% in polynesian and Micronesian, about 46% in Latin American infants. The Mongolian Spot occur only 1-10% in Caucasian descent infants.

The Japanese call the Mongolian Blue Spot 'Blue Butt'.

Prevalence Amongst The Kangleicha Infants

The present writer of this book, *Kangleipak: The Cradle of Man* who is now more than 75 years old (2012), has been seeing upto this day in his nearest relatives, brothers and sisters, sons and daughters, grandsons and granddaughters born with these Mongolian spots without knowing what its significance is. The document relating to the Mongolian Spot, sent by a young friend who is a computer expert, was received by the writer in January, 2011. The computer expert sent the document after reading the writers' book- *Kangleipak: The Cradle Of Man* to help the writer.

After getting this document, the writer has come to certain conclusions regarding human migration on the surface of the Earth, more specially in Asia and its neighbours.

After getting this document, the writer, with encouragement and thrilling emotion began to examine new born infants in the radius of about two hundred feet around his home in Sagolband Thangjam Leirak, Imphal-795001.

1. Baby Sanjenbam Tanya (baby girl):
Parents:
Father - S. Sanjoy (Khuman)
Mother - Ingudam Wangleima (Kha-nganba)
Date of birth of the baby - 8/8/2010
Date of examination & photograph -26/1/11

2. Baby boy, Wilson Soibam:
Parents:
Father - S. Piko (Moirang)
Mother - Laishram Purnabala (Khuman)
Date of birth of the baby - 19/5/2010
Date of examination & photograph -27/1/11

3. Baby girl, Thangjam Heelel:
Parents:
Father - Th. Lamching (Biju) (Moirang)
Mother - Chingngangbam Kaboklei (Somala) (Angom)
Date of birth of the baby - 17/12/2010
Date of examination & photograph -27/1/11

4. Baby girl, Thangjam Ngangkhalambi:
Parents:
Father - Th. Naba (Moirang)
Mother - Laikhruram Bidya (Khuman)
Date of birth of the baby - 18/11/2010
Date of examination & photograph -27/1/11

5. Baby girl, Heikrujam Fajathoi:
Parents:
Father - H. Kishworchand (Khuman)
Mother - Sagolsem Sarmila (Mangang)
Date of birth of the baby - 21/9/2007
Date of examination & photograph -27/1/11

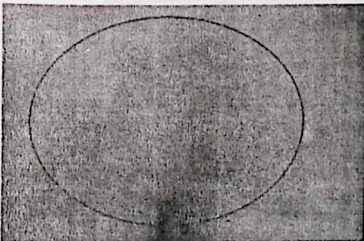
6. Baby boy, Wangkhem Roman:
Parents:
Father - W. Amujao (Khaba-nganba)
Mother - Ngasepam Anandi (Khuman)
Date of birth of the baby - 29/10/2008
Date of examination & photograph -28/1/11

7. Baby boy, not named of parents as in Sl. (5) above:
Date of birth of the baby - 10/8/2010
Date of examination and photograph - 27/1/11

The writer has critically examined, along with a photographer, the seven infants mentioned above with particulars of their parents etc. as shown above. The writer has found the Mongolian Blue Spot in all the infants examined, the colour of the Mongolian spots found in every infant examined is Blue, not in any other colour.

All seven infants examined recorded above are of Kangleicha Meetei of Pure indigenous parents, the writer has shown below one infant's photograph of the Mongolian Spots amongst the infants examined along with their parents' photograph:

1. Photograph of baby's Mongolian Spot
Name of the Baby Boy (unnamed):



Date of birth of the
baby - 10/8/2010
Date of photograph -27/1/2011

Name of Parents:
Father - Heigrujam Kishworchand
(Khuman)
Mother - Sagolsem Sarmila
(Mangang)

Date of photograph -27/1/2011

Both the infants in their arms

Examined and photographed.

The writer examined the following infants of the Kabui community, pure indigenous peoples along with their parents:

1. Baby girl, Languimeilu:

Parents:

Father - Sajit Korangi Lama

Mother - Lancharu Golmei

Date of birth of the baby - 23/9/2009

Date of examination and photographed - 8/2/11

2. Baby boy, Golmei Gaichungam:

Parents:

Father - Golmei Ahanpu

Mother - Golmei Lukin

Date of birth of the baby - 17/9/2008

Date of examination and photographed - 8/2/11

3. Baby girl, Lungai Shilu Golmei:

Parents:

Father - Subhas Golmei

Mother - Hema Golmei

Date of birth of the baby - 2/5/2010

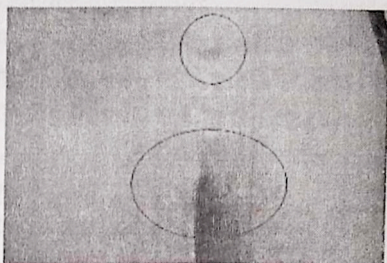
Date of examination and photographed - 8/2/11

Amongst the three infants of the Kabui community examined and photographed of the Mongolian Blue Spots mentioned above, the writer shows below the photograph of the spot of one baby mentioned above.

The mongolian blue spot of the baby girl, Lungai Shilu Golmei of the Kabui Community, a purely indigenous people in the area of waist of the baby:

Photograph of baby girl,
Lungai Shilu Golmei

Parent's Photographs



Date of Birth of the
Baby girl: 2/5/2010
Date of Examination
& photographed: 8/2/2011

Name of parents
Father: Subhas Golmei
Mother: Hema Golmei

All the 10 infants, 7 from the Meetei indigenous community and 3 from the Kabui community, a purely indigenous community of Kangleipak from Keishamthong, have been found having the Mongolian Blue Spots, only blue colours, not in any colour, by the writer and his friends examining them, of course the colour spots of the individual infants are of various sizes, shapes and locations. The spots are scattered in various body locations in some individual also.

Not only the examination of some particular infants among the indigenous communities of Kangleipak, the writer has talked to many old men and women in some localities of Kangleicha, every man and woman, the writer met, told the writer that they know the presence of the Mongolian Blue Spot in the infants of their localities since their very young days though they did not know the significance of the Blue Spots.

From this experience of the writer among his indigenous peoples in respect of the Mongolian Blue Spot, only the blue colour is found among the indigenous peoples of Kangleipak, which is a dominant colour amongst the Asian Peoples, South and North American indigenous peoples and some other peoples in other parts of the earth also, the writer formally concludes that the

indigenous Kangleichas are a part of the Great Mongolian Group of peoples of the Earth, are born with these Mongolian Blue Spots, a congenital Birthmark.

From this experience, the writer further concludes that the Mongolian Blue Spot manifested to all Mongolian infants at the time of their birth is the result of the presence of a common genetic heredity amongst the Mongolian peoples of the Earth.

And further the writer asserts that the Mongolian peoples of the Earth are of the same origin and of the same Ancestry having certain Biological genetic heritage.

This scientific finding of the Mongolian Blue Spot further proves the writer's claim that Kangleipak is The Cradle Of Man.

This Scientific finding of the Mongolian Blue Spots as a common biological genetic heredity amongst the Mongolian groups of peoples of the Earth further negates one human origin or human migration theory from Africa floated by a group of peoples.

One of the reputed Archaeologists and Paleontologists, Prof. Jia Lanpo says "man's place of origin is in southern part of East Asia".

The present writer, although he is not an Archaeologist nor a Paleontologist, has vast knowledge of Mythology, Tradition, Folklore etc of Kangleipak, asserts that Kangleipak, the present Manipur since 2nd part of 18th century C.E. is the place of origin of Man on the Earth, supported by Anthropological, Archaeological and Paleontological Findings of today.

As the place of origin of man was in the Asiatic Continent, the whole of Asia is inhabited by the same peoples, mongoloid peoples having common Biological trademark, that is, the Mongolian Blue Spot. The Mongolian Blue Spot peoples spread throughout the Pacific Islands, to Eastern Africa to South and North America continents etc. as we find to day.

Supposing that Man's place of origin was in Africa, the man originated from Africa, then man and his descendants should have inhabited first the African continent and spread to other parts of the Earth. This is logic and fact too.

The Kenyapithecus and Australopithecus from the East Africa may be a Part of the Mongoloid peoples originated from the South East Asia.

From this scientific finding of the Mongolian Blue Spot, it may be taken as certain that the Eastern African peoples, having this Mongolian Blue Spots are part of the Great Asian Mongoloid peoples spread from the South East Asia which was Man's Place of origin.

Please see the photograph of the present days Amazon Native Tribes of Brazil who has almost no contact with the civilized world upto this day:

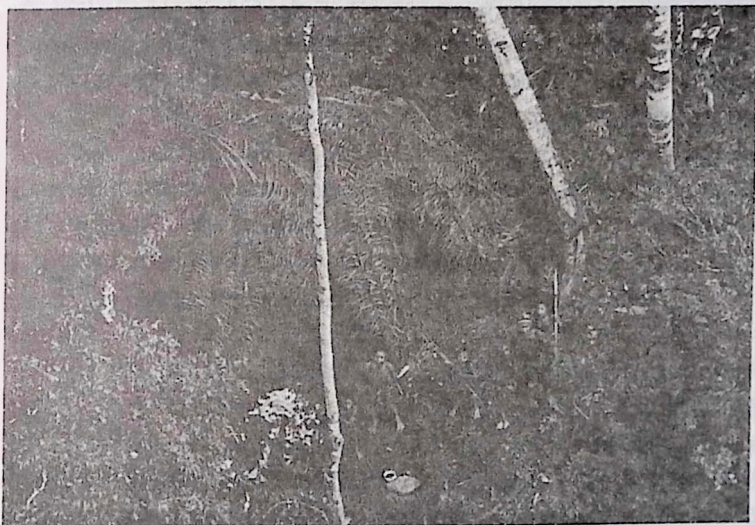


Photo Source: *Huiyen Lanpao*, dt: 3/2/2011

The men and women are almost half-naked. In the photograph, a group of the Amazon Natives are looking at a flying Aeroplane with amazement.

These peoples are from the Asiatic continent that is the Mongoloid peoples, and the scientists of present time opine that they might have reached there through Siberia land Bridge or from Pacific Ocean Islands.

From all these facts and circumstances, past and present, as we know today, after studies of legends, traditions, mythologies of the Indigenous peoples of Kangleipak and after studies of the scientific findings like that of the National Conference on Luminescence and its application (NCLA-2009) on present Imphal Kangla etc, we may very safely conclude that several thousand years before the Lai peoples came to the present Imphal Kangla at about 20,000 years B.P., they had spread throughout the vast Asiatic Landmass and beyond.

In order to explain the complete differences of the ethnic Races of the Indian sub-continent, from those of the vast landmass of the Asiatic continent, the writer thinks that the spread of the Lai peoples from the tops of the Koubru mountain ranges of Kangleipak or simply to say, the spread of the Lai peoples from Kangleipak, the God creator ordained Land for Creation and Nurture of the mankind, happened before the lately convergence and conjoining of Indian plate to the great Eurasian continent, and thus became a part of the Asiatic continent, because of the continental drift, whatever be the time of the convergence and conjoining might have been.

Now the conclusion, this book, *Kangleipak: The Cradle of Man*.

In the Part 1 of this book, *Kangleipak: The Cradle of Man*, the humble writer has shown the esteemed readers, the conducive Bio-diversity, excellent temperate climate conditions, perennial availability of water and sunshine, and other environment suitable for Life Creations and Nurture of the mankind after Creation of Man; several Legends, Traditions, Mythologies etc of the Indigenous Communities of Ancient Kangleipak, indicating the first human beings were created on the tops of the Koubru mountain ranges of Kangleipak, and nurtured there to become full human beings; and the book *The Early Man in China* by Prof. Jia Lanpo, a very well known Paleoanthropologist of Peking (Beijing), *Pointing The Ancient Kangleipak* as one of the most probable locations of the Origin of man on the surface of the Earth, and the *Guinness Book of World Records* also points exactly to the present North East India, in their own language "Evidence

published in August, 1969, indicated that Ramapithecus, from the North eastern Indian sub-continent was not less than 10,000,000 years old and Australopithecus from eastern Africa 5,500,000 years old"; making acceptable to the present writer's dissertation and hypothesis, *Kangleipak: The Cradle of Man*, showing the ancient Kangleipak is the most Probable SPOT on the surface of the Earth, from which the human beings spread throughout the surface of the Earth; and

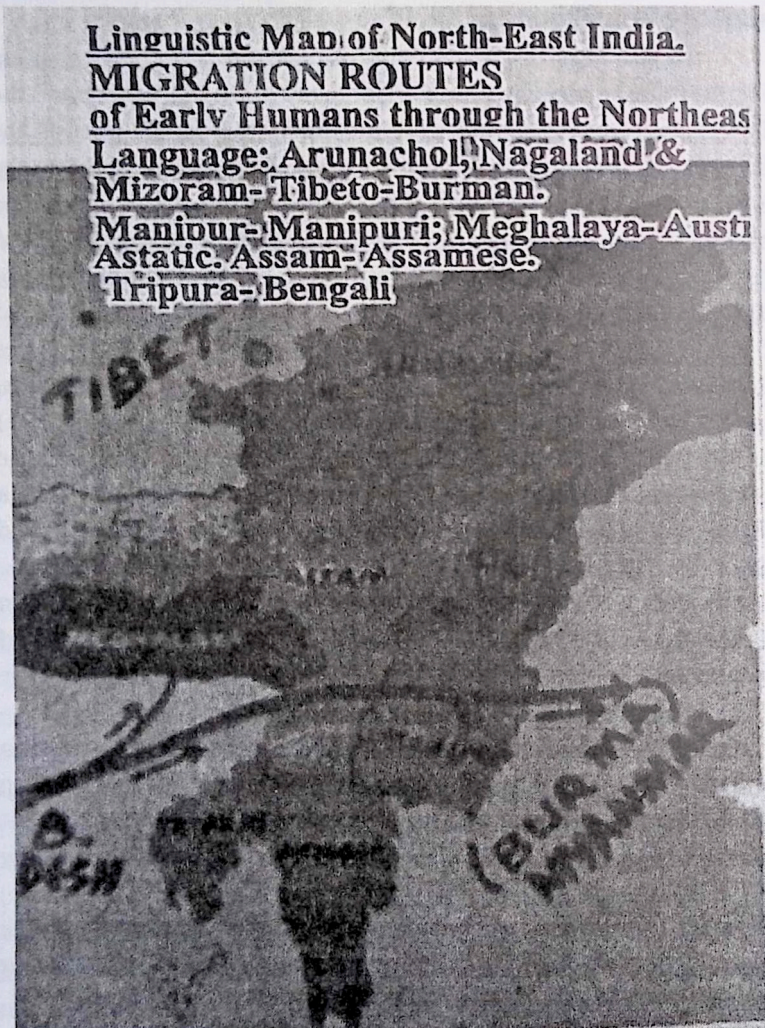
In the Part II of this book, *Kangleipak: The Cradle of Man*, the humble writer has shown to the world, the history of the Lai peoples, created, nurtured and inhabited on the tops of the Koubru mountain ranges of Kangleipak, as indicated by the legends, traditions, mythologies of the indigenous communities of the Ancient Kangleipak, with living evidences from the Puya (Scripture) page (with Photo copy); living evidences on the tops of the Koubru mountain ranges indicating the Lai peoples once live there, the history of the spread and dispersion of the Lai people throughout the vast Asiatic landmass, living evidences of legends, traditions, mythologies etc of the peoples of Asia similar to that of Kanglei legends, tradition, mythologies etc, for example, the Philippines even today, have the same legend of 'Kanglei Funga Wari' (Fireside story/Folktales of Kangleipak) of 'Hanuba and Hanubi' pushing up the sky by their rice Pounding Pole; the Ahom-Tai peoples of Assam worshipping Kham-Lai (Lai-Kham of the Kanglei Hymn) in the Royal temples. The Kham-Lai God worshipped by the Kings of Assam is the Hanuba Lai-Kham, the God Creator of the Kanglei Indigenous peoples.

The marches of the Lai peoples, and their dispersion and spread throughout the vast Asiatic landmass, with living example of all communities of the Asian continent at present are shown in this Part II of the *Kangleipak: The Cradle of Man* by the writer systematically.

There are some books systematically campaigning for some unscientific and illogical propositions, not proven scientifically or otherwise. The writer is compelled to show a particular one:

Under "Chapter-3: The Meitei National Character" at page 188-190 of the book *The Origin of the Meiteis of Manipur & Meiteilon is not a Tibeto-Burman Language* by Dr I. Mohendro Singh BSc, MBBS, MD, the writer of the book shows the following two maps of migration routes of Early human beings as under:

Photo-28



Map of Eurasia showing the route of migration of Early Humans from Northeast Africa to India & thru Northeast to East Asia. (W: 60 W.E: 60 E.N: 40 N.S: 0 S

Eurasia



Photo-29

The maps show that the Early Human Beings migrated through India further through present Northeast of India, including present Manipur etc to the vast Asiatic Landmass. It is absolutely and scientifically not proven or otherwise. This Hypothesis of Early Human Beings Migration cannot explain the complete difference of Human Race/ Types on the sides of an imaginary line drawn from the Himalayas to the western Myanmarese Border mountains ranges. This theory of migration seems to lack the knowledge of scientifically proven facts - The continental drift and recent advancement of the Paleoanthroplogy.

On page 26 of the book, the writer says "The Meiteis like every human being on this Earth came from Africa, the northeast Africa to be precise. All modern humans and archaic humans came from the northeast of Africa. The Meiteis came in one of the waves of these pre-historic migrations."

The writer further says on page 27 "From among those who arrived in India, a group came to Manipur, 200,000 years ago."

On page 43, the writer further says "In any case, Manipur has nothing fascinating to offer. Historically, the valley was filled with water and the hills were unproductive. Even the world famous Manipuri Dance, Thanks to Hinduism, was of mid 18th century CE only."

In this way, the writer Dr. I. Mohendro Singh of the book shows himself, to be out of the present trend of thinking in this particular scientific branch of studies, that is, paleoanthropology and to be out of knowledge of the legends, traditions and mythologies of ancient Kangleipak, which is his Birth place.

Though I, the writer, by now, cannot prove Early Human Beings Migration throughout the Earth, the writer of this book humbly feels that he has proved all Asians are Lai peoples who had spread and dispersed from the tops of the Koubru mountain ranges of Kangleipak at least in nutshell, having the same ancestry with the Indigenous peoples of Kangleipak (now Manipur). This fact of Asian migrations from Kangleipak may be proved by Paleoanthropological data collected from the tops of the Koubru Mountain Ranges of Kangleipak in future. This responsibility lies in the hands of the Future Generation of Kangleipak.

Now the humble writer, having considerable vast knowledge of legends, traditions and mythologies of the ancient Kangleipak, and also of the scriptures called Puya by the indigenous peoples of this ancient land, aided by the knowledge of the present trend of thinking in Paleoanthropology; and with the knowledge of the studies of the ethnic groups of the vast Landmass of the Asiatic Continent Vis-a-vis the ethnic groups of the Indian sub-continent, honestly and hopefully

ASSERTS

that the Ancient Independent Country, Kangleipak (Manipur), now a constituent part of the Indian Union, a tiny hilly state to the western border of the Myanmar, is the heritage site of the origin of mankind on earth in this humble book

Kangleipak: The Cradle of Man

Let the Universal Father bless all Human beings on the Earth.

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In a concrete reality, the youngman began to know the Manipur of today was Kangleipak upto 2nd part of the 18th century CE. The Hindu Monarchy imposed the idea that the Mongoloid peoples of ancient Kangleipak were progenies of Mahabharat Hero Arjun and the Land was the Manipur of the Hindu Epic Mahabharat, which is still in the Bhadrak District of Orissa in the Eastern Sea Coast of India. With fabricated legends, history books etc.

One concrete reality, the youngman came across, was the Burning of all written Documents of the ancient country Kangleipak along with all Puyas in 18th century CE by the Hindu Kings. High Bengali intellectual, Dr. Suniti Kumar Chatterji writes at page 160 of his book KIRATA-JANA-KRTI as "The older literacy tradition suffered from a set-back, owing to ill-conceived and mischievous action of the Ramandi missionary Santa Das Babaji, whose vandalism in getting together and burning a number of old Manipuri MSS, appears to have received the support of Gharib-Nawaz himself; this continued during the 18th century." The Santa Das Babaji of Suniti Kumar Chatterji is known as Santidas Gosai in our every home story.

With these, concrete ideas in the mind, the Present writer began to write, in 1980. He published his first book (1980) in Bengali Sript and after this publication he has published three books more in Bengali script. There are still two books of the writer in Bengali script not yet published.

The writer began to write books in English only since 1999; The writer published his first English book, From the pages of History. THE MEETEI AND THE BISNUPRIYA (1999). The 2nd edition of the book was printed in 2008 and 2nd edition has been reprinted 3 times upto 2009. The second English book of the writer, A HISTORICAL EVIDENCE that Proves the FALSEHOOD of the present HISTORY, LITERATURE etc of Manipur (2000) was published in 2000. Three parts of his history book. A SHORT HISTORY OF KANGLEIPAK (Manipur) were published successively in 2005, 2007 and in 2008. The first part and third part have been reprinted in 2009.

Lovely Scenery of the Present Imphal Kangla

The writer **Wangkhemcha Chingtamlen** is now one of the main contributors of articles on the History and Culture of the ancient country Kangleipak (Present Manipur) in websites: www.paochelkangleipak.net, www.paochelsalaitaret.net and Discovery of Kangleipak (Youtube).



About this book:

In the book, the readers will get the latest informations of the findings of the Origin of Man in the scientific investigations of Archaeology, Anthropology and Paleontology, from the European findings in Europe, to the findings on Australopithecus in Africa and latest findings on Ramapithecus in South China and in the north east India.



The latest claim of the present writer in the humble book, **KANGLEIPAK : THE CRADLE OF MAN**, the Origin of man is in **KANGLEIPAK (present Manipur)** in the south eastern of China, in the western boundary of Myanmar and in the north east of India, the reader will get in details.

In this humble book, you will get many thought provoking Myths, Legends, Hymns etc of the Indigenous Peoples of the ancient Kangleipak telling the world that Kangleipak is the Cradle of Man.

Above all these:

The writer claims the indigenous peoples of Kangleipak are the Ancestors of all peoples of Asia Continent at least. All the Peoples of Asia are Progenies of the Lai Peoples who once lived on the Koubru mountain ranges of Kangleipak in the immemorial times of Human History.

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