

THE BRAIN WASHING

(The washing of the brain of the Meetei Race of Kangleipak)



**KANG
LEI
PAK**

Submerged KANGLEIPAK in Blood

Wangkhemcha Chingtamlen

THE KANGLEIPAK HISTORICAL & CULTURAL RESEARCH CENTRE, IMPHAL, KANGLEIPAK.

THE BRAIN WASHING

(The Washing of the Brain of the Meetei Race of Kangleipak)

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Kangleipak (Manipur)

On Kangleipak (Present Manipur)

A historical, social and political treatise and documentation since the 18th Century C.E.,

when the first Hindu Indian Descent PAMHEIBA GARIVANIWAZ

became King of Kangleipak, a small hilly country inhabited

by the Peoples of Mongoloid Human Group upto the 1st Half of the 21st Century.

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THE BRAIN WASHING

(The washing of the Brain of the Meetei Race of Kangleipak)

A DEDICATION TO

**The Ancestors of the Indigenous Peoples and their Sons and Daughters of Kangleipak
and**

The suppressed and the oppressed peoples of the world living today.

**The writer very earnestly request the learned world to peruse
This humble Treatise of the writer**

THE BRAIN WASHING
(The Washing of the Brain of the Meetei Race of Kangleipak)

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for certain that Shri Bodh Chandra, King of Manipur
has actually signed the Instrument of Accession, 11 August, 1947
(Please see Page 63 (xerox of this book) and page 141, of the book,
[Aṁṁ] 1949 (Shillong 1949) by Mayengbam Anandmohan Singh)

Now you are begging for ILPS. Now you forget you are sons and daughters of the Kanglei Ancestors who before Puya Meithapa of the Hindu Kings, were the leaders of science, philosophy, culture etc on the Earth. Now you are kissing the feet of others to save your lives.

Please see what the UN Rapporteur Christoph said about the Indian AFSPA and Human Rights Violations 88

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An introduction to the learned readers

THE BRAIN WASHING

(The Washing of the brain of the Meetei Race of Kangleipak)

The Lai Peoples or the Leima-Lai Peoples were the Human Beings who were inhabiting on the tops of the present Koubru Mountain and its ranges surrounding the present Imphal Valley, once full of fresh water as an inland sea.

When the Imphal Valley became dry because of natural causes, when rivers and rivulets drained the water towards the south of the Imphal Valley, the Lai Peoples came down to the Imphal Valley, first occupied the present Imphal Kangla and its surroundings, as the areas were first dry. The time of the coming down of the Lai Peoples to the present Imphal Valley occupying the Imphal Kangla first was some times 180 century B.C. or before (please see Page 4, 41 for Kangla Excavation, 2009 Report).

The humble writer claims the Lai or Leima-Lai Peoples of the Koubru Mountain Tops are the forefathers and foremothers of the present mankind on the earth (Please see KANGLEIPAK: THE CRADLE OF MAN by the writer).

These Lai or Leima-Lai Peoples who came down to the Imphal Valley from the Koubru mountain tops became the present Meetei Peoples composed of Seven Salais (Seven Clans) theorizing that man is created by the Universal God Father in his own Image, and hence the present Meetei Peoples were called the Meetei.

The Meetei Peoples established a political Kingdom under the first Kanglei Meetei King, Konchin Tukthapa Ipu Athoupa Pakangpa before 10,000 years B.C. (The date cannot be confirmed because of total burning of all written records in the 18th Century by the Hindu Kings). It is confirmed in the 21st Century C.E. by written evidence that the Meetei Language (Meeteilon) became a literary language before 1500 years B.C., but we cannot say again, when the Meeteilon became a literary language by exact date because of the total burning of the Kanglei written records by the Hindu Kings in the 18th Century C.E.

Some Meetei Nationalists of Kangleipak (Manipur) discovered a Puya (a scripture of the Meetei Race of Kangleipak), a Puya copy of the original Puya copied by one Angom Chaopa, a courtier secretly before the written records burning in 18th Century by chance in 1970. The name of the Puya is Wakoklon Heelel Thilel Salai Ama-ilon Pukok written in 18 Kanglei Meetei Alphabets.

The Puya, the scripture of the Meetei Race of Kangleipak was written during the reign of King Mungyangpa of Kangleipak who reigned in the last part of 15th Century B.C. recording in written form the scientific findings etc. of the Kanglei Peoples in and before 15th Century B.C.

The Puya, Wakoklol Heelel Thilel Salai Ama-ilon Pukok was full of Scientific findings of Kanglei Peoples in the Past, those findings may be amazing to the scientific community of the world to day in the 21st Century C.E.

The humble writer has written a book, Wakoklol Heelel Thilel Salai Ama-Ilon Pukok and the Modern Science, published in 2015 interpreting the Scientific records found in the Puya.

The book mentioned above was sent in pdf to the High Commission of Britain in New Delhi, to the Ambassies of China, Japan, Myanmar in New Delhi, to Professor Jean-Jacques Jaegar of University of

Poitiers, France, to Dr. Irengbam Mohendra London for their kind perusal.

As the written records of Science, Philosophy etc. found in the Puya, Scripture of the Meetei Race of Kangleipak, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, written some time in the last part of 15 Century B.C., show us in the 20th and 21st Century C.E., we, the Kanglei Meetei Peoples think and presume that the Kanglei Meetei Race was the Human Group who led the scientific community on the earth before the appearance of the Hindu Mayang Peoples of India in 18th Century in Kangleipak and their Vandalism by Burning all past written records including Puyas of the Meetei Race.

The words/concepts and language of a particular human group of Human Beings on the earth are living Testimonies of the past knowledges of science, philosophy, culture etc. of the particular human group. This is true of the Meetei Peoples of Kangleipak.

The word Thouwaimichak (not Thawan michak, Thawan Machak etc) equivalent to the Star of the English, is a word signifying Extra terrestrial Origin of life, the scientific knowledge of the ancient forefathers of Kangleipak. Numit (Sun) an Astro Physics concept; Hakchang (Human body), a Bio-chemistry concept; Malem Leikoipung (the Earth), the scientific knowledge of the Rotation and Revolution of the Earth; Awang and Makha (Direction of North and South), Scientific knowledge of Physics of the position Earth; Meesemlon (creation of man theory), scientific theory of the evolution of the species on the Earth; Yek Thokpa (prohibition of marriage between the male and female of the same salai), a biological scientific knowledge of the very bad effect of union of bloods between very near relatives to the offsprings; This # (Cheising Eeyek Ama Symbol of the Meetei Race of Kangleipak equating numeral one of the English) indicating past scientific knowledge of the Kanglei Meetei Ancestors to the fact (Presumption?) that there is One Universal God Father containing (Possesing) the whole blood of the Universe Primordially, further indicating in no time the Tingpalpa (the Universe) is Vacuum (Zero).

The Hindu Indians knew these high profiles of the Science, Philosophy, Culture etc. of the Meetei Peoples of Kangleipak when they became Kings of the Mongoloid Hilly Country in the 18th Century C.E. They further knew that unless these written records of superior knowledge of Science, Philosophy, Culture etc. of the Meetei Peoples were totally destroyed, they could not control the Meetei Race of Kangleipak under any condition. They also knew further that unless the Superior Brains producing these recorded knowledges of the Science, Philosophy, culture etc. are totally destroyed to Hinder further Kangleipak Human Resources, they would not be successful in their Mission of Colonising the Mongoloid Country Kangleipak, bringing the Kangleipak Mongoloid Meetei Peoples under their Control.

The Strategic Plan and Strategic Thinking of the Hindu Kings and their henchmen, as advised by a Brahma Sava (a think Tank of Racist Hindus) established in the 18th Century, continued upto 1949 C.E. The Strategic Plan and Strategic Thinking are not Relenting upto this day in the 21st Century C.E.

THIS HUMBLE BOOK, THE BRAIN WASHING (The Washing of the brain of the Meetei Race of Kangleipak) is a Dedicated Treatise on the Strategic Plans and Strategic Thinking of the Hindu Indians and their Practical Implementations since the 18th Century C.E. to destroy one of the Earliest Human Civilizations and one of the Finest Human Groups on the Earth.

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THE BRAIN WASHING

(The Washing of the Brain of the Meetei Race of Kangleipak)

Brainwashing is the systematic efforts to destroy the members of a Human group's former loyalties to their own country, culture, religion, history, traditions, special knowledges and skills etc to substitute loyalties to a new ideology and culture, religion, history etc of a new country or power which is controlling, occupying their country by means of Armed Campaigns or by any means. The efforts consists of intimidations, punishments including killing etc for non-obedience, non-cooperation and rewards etc for cooperation , obedience etc.

The efforts of Brainwashing include putting the general people of the occupied country under continuous intimidation to suspend thinking process of the peoples of the occupied country and put the general people under utter humiliation and humility. The efforts include isolation , barriers etc from former associates, friends etc of like history , culture , philosophies of life and to put the occupied peoples separately under a different conditions of life to make the occupied people a new generation of peoples according to the liking of the occupying power. Sometimes the occupying power uses drugs etc to make the occupied peoples unfit lives. These are some means generally used by the colonialists through out the Human history on the Earth. The colonial power uses population planting as a means also to change the occupied peoples , land , resources etc to their own.

Since 18th century C.E., the Hindu after one of them, Pamheiba Garivaniwaz became King of Kangleipak in 1709 (1714?), used/using upto this day some or all the means mentioned above to the peoples of Kangleipak, who are Mongoloid origin and of different History, Culture, Philosophy of life etc. This is very apparent for Kangleipak vis-a-vis Bharat (India). These things may be the same for all the Mongoloid peoples of NE India, though the writer does not know very minutely. Tripura, Assam became the first victims on the onslaught campaigns of India (Hindus).

KANGLEIPAK

Pamheiba Garivaniwaz became King of Kangleipak in 1709 C.E (1714 C.E by the English writers). The father of Pamheiba Garivaniwaz was one Bishnu Gossami, a Palmist and a vagabond.

There was a queen named Sapam Chanu Nungthil Chaibi who was loved very much by Chalailompa, King of Kangleipak by the time. She was a daughter of a Hill Chief of Chothe Tribe in the western mountain ranges of Kangleipak. During the time of 17th and 18th century C.E., the Chothe tribe became very powerfull and the tribe stopped payment of taxes to their Over lord, King of Kangleipak whose capital was present Kangla. King Chalailompa on a Tax collection campaign to the Chothe tribe land, the King met the Chothe chief at the Chothe land and they could not reached at an amicable agreement about the tax and for three days the two Armies of the King of Kangleipak and the Chothe Army fought. On the 3rd day of the fight, the Chothe Army was completely routed and the Chothe chief surrender to the King of Kangleipak. King Chalailompa caught the Chothe chief by the hair and about to cut his head. Then and there the young very beautiful daughter came out and fell at the feet of the King Chalailompa and requested the King to save her father instead to cut her head. Chothe chief was saved and he gave his daughter to King Chalailompa as a gift of Love.

In such situation, King Chalailompa accepted the gift of Love and in this way the Chothe girl became one of the queens of Kangleipak. This Chothe woman was the queen Sapam Chanu Nungthil Chaibi in later history.

Please read A Short History of Kangleipak (Manipur) Part III of the same writer, the readers will understand the full Episode!

The Chothe woman was known by every man and woman of Kangleipak as a war captive and the seven Maichous who were religious and social leaders wanted the King to abandon the Chothe Woman as a queen of Kangleipak. The King Chalailompa could not resist the pressure of the Maichous and lastly abandoned the Chothe queen as a royal queen of Kangleipak. She was put in an isolated place called Nongpok Ingkhol by the time. Then, the Palmist Bishnu Gossami had a chance of access secretly to the Chothe woman with the help of one Haobam Selungba, a courtier of royal court and told her to have a male child of his blood who could become King of Kangleipak. After Pregnancy of the Chothe Woman, the Palmist Bishnu Gossami was caught and gave capital punishment. The King Chalailompa wanted to give capital punishment to the Chothe woman also, but because of the intervention of the Maichous, she was pardoned. But the Maichous advised the King to kill the child after birth. Because of the good luck of the child, he escaped the capital punishment because of conspiracies of courtier Haobam Selungba of the Royal court, with the Chothe Woman. This child was the future Pamheiba Garivaniwaz.

When the Pamheiba Garivaniwaz reached the age of 20, he killed Chalailomba, the King of Kangleipak, by means of an conspiracy of his mother and the Haobam Selungba who helped him before his birth. Then, after killing Chalailomba, Pamheiba Garivaniwaz became King of Kangleipak at the age of 20 in 1709 C.E.

King Pamheiba Garivaniwaz was the first Hindu King of Kangleipak ascending the throne of the Mongoloid Kingdom Kangleipak inhabited originally by the Mongoloid peoples who had the same tribal origin with all the peoples of Asia and peoples inhabiting the islands of the Pacific ocean and Indian ocean and others in North and South Americas, at least as we know to day in the 21st century C.E.

Every keen readers may find some political and administrative weakness in Kangleipak inhabited by the Eastern peoples whose philosophy of life was spiritual whereas the Hindu philosophy of life was simply savage and materialistic and materialism. There was little appropriate weapons in the hands of Kangleichas by the time to match the savage, cruel semi-nomadic peoples.

The establishment of Kangleipak as a political kingdom by Konchin Tukthapa Ipu Athoupa Pakhangpa was before 20,000 years B.P. in 2000 A.D. by hard evidences of excavation reports, scriptures of the Meetei Race etc, but the Indian Hindu appearance on the present Indian soil was only about 4000 (four thousands years) B.P as agreed by almost all Indian Hindu scholars and European scholars.

The Evidence given by Reputed Dr. Suniti Kumar Chatterji in his book, Kirata-Jana-Krti please see the xerox from his book at Page 11:

13. THE ARYAN-SPEAKING NORDICS : THEIR ADVENT INTO INDIA

The Nordics, the true 'Aryans', were the last people to enter India through her western gates in pre-historic times. They were tall, fair, straight-nosed, blue-eyed and golden-haired, and they called themselves *Āryas*. The original home of these Nordics in their pre-Aryan stage of existence (as Primitive Indo-Europeans) appears to have been in the dry Eurasian highlands to the south of the Ural Mountains. Here they tamed the horse, which was their first great original contribution to human civilisation, and they used to tend sheep and swine; but they obtained the cow from Mesopotamia after 3000 B.C., and later the goat from the Mediterranean area. They spread west and south and east, and one branch of them, the Aryans, crossed the Caucasus Mountains into Northern Mesopotamia by 2200 B.C., whence some of their tribes after wanderings spread over several centuries in Iraq, Iran and the North-western Frontier of India, finally came into India at a period not earlier than 1500 B.C.—probably nearer 1200 B.C. than 1500. They brought with them their own culture and

From a book entitled "The Founders of Indus Valley Civilization and their later History" by Dr. Naval Viyogi (2003), the following xerox may please be seen:

1. Xerox of the page 121 of the book:

Site	Level	C 14 dates
Kot Diji, 25 miles N.E. of Mohenjo-daro	Layer 14, the Lowest 'Kot Dijian' (pre-Indus or non-Indus) Layer but two	2605 B.C. \pm 145 (2471 B.C. \pm 141)
"	Layer 5, Late 'Kot Dijian'	2330 B.C. \pm 155 (2211 B.C. \pm 151)
"	Layer 5, Late 'Kot Dijian'	2250 B.C. \pm 137 (2133 B.C. \pm 141)
"	Layer 4A, Latest 'Kot Dijian' pre Indus Layer	2100 B.C. \pm 138 (1975 B.C. \pm 134)
Mohenjo-daro	Charred grains found long ago and ascribed to a late level	1760 B.C. \pm 115 (1650 B.C. \pm 110)
Kalibangan, dist Ganga-nagar, 100 miles S.E. of Harappa	Lower middle levels of Harappa culture, index no. TF-145	2060 B.C. \pm 105 (1945 B.C. \pm 100)

2. Xerox of the page 122 of the book:

Mohenjo-daro	latest mature Harappan level on edge of HR Area P-1176 Ash	1966 B.C. \pm 61 (1851 B.C. \pm 59)
"	p-1177 Charcoal	2062 B.C. \pm 66 (1945 B.C. \pm 64)
"	p-1178 A Charred straw	1967 B.C. \pm 61 (1852 B.C. \pm 59)
"	P-1179 Charred wooden door-jamb	2083 B.C. \pm 66 (1963 B.C. \pm 64)
"	P-1180 core of wooden door-jamb	1993 B.C. \pm 63 (1878 B.C. \pm 61)
"	P-1182A Charred straw	1864 B.C. \pm 65 (1752 B.C. \pm 63)

3. Xerox of the page 123 of the book:

Specimens of C-14 of Mohenjo-daro were examined in the Radio Carbon Laboratory of the University of Pennsylvania in 1965 A.D.		
From the dates obtained as above the dates of the beginning till maturity and the end of Indus Valley Civilization can be expressed in the following table ²² .		
1.	Pre-Harappa Culture: (Rana Ghundai III, Damb Sadaat II Kulli (?), Aamri I, Sothi and Kot-Diji cultures	2700-2500 B.C.
2.	A. Harappa culture (mature phase) B. Late Harappa culture (decadent phase)	2500-1900 B.C. 1900-1700 B.C.
3.	Transmutation of the Harappa Culture in Gujarat	1700-1600 B.C.
4.	Post-Harappa culture in Gujarat (Lustrous Red Ware)	1600-1300 B.C.

"Over and above Sir John Marshal declared that Mohenjo-Daro was not Aryan and very likely was Dravidian or Pre-Aryan"

"A peace treaty of about 1400 B.C. between the Hittites and the Mattani rulers of the Mattani, reveals the names of the vedic gods Indra, Varuna and Nasatyas. Ghosh thus concluded that about the middle of the second millennium B.C. the forefather of the Indo-Aryans still in western Asia on their way to India from a European home."

Both the above two quotations are from the book, The Aryan Hoax by Paramesh Choudhury (1995).

R.C. Majumdar M.A. Ph.D in his book An Advanced History of India (1963) says that strong Political Kingdoms in India specially in the Eastern India was only since 600 years B.C. and Buddhism flourished only about 500 years B.C. in India

V.D. Mahajan, the reputed historian says in his book, Ancient India that the Aryan Kings were still in West Asia in their way to India in 1435 B.C.

From all these strong evidences about the appearance of the Indo-Aryans on the soil of present India, the most probable time of appearance of the Indo-Aryans on the soil of Present India could not be earlier than 2000 year B.C. or about 4000 years B.P in 2000 A.D.

As against these facts relating to the Indo-Aryan appearance on the soil of present India or the beginning of the Indo-Aryan or Hindu Indian civilization on the present Indian soil which is less than, most probably, 4000 years in 2000 years A.D., the following xerox of the finding Kangla Excavation, 2009 may please be examined:

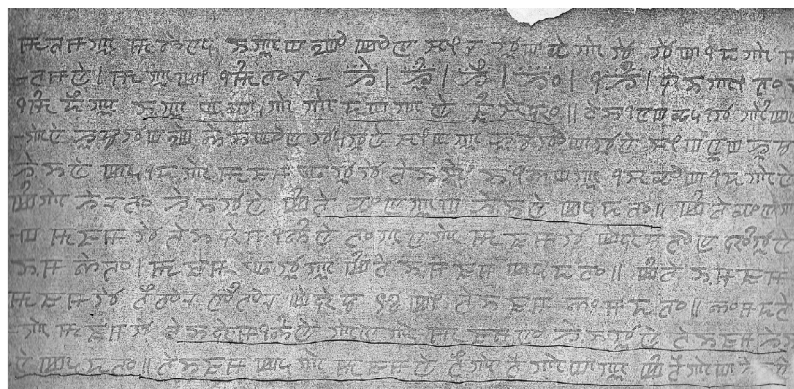
Table 1, Stratigraphic and Lithology of Imphal Kangla, Imphal (Manipur Valley) with OSL/TL date

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	1.6-4.1	Peaty silt	Potshard, Charcoal	Interpluvial	
K5	4.1-5	Mottled sandy clay	Potshard, Ash charcoal, ritualistic faunal remains (elephas, equus, cervine) at Kangla-Ultra	Warm pluvial	
K6	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 ± 2,097
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 Hinted/End of cultural level?	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wasting	26,801 ± 5,009

The above xerox is 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."

In the above report in layer 11-15 "Wood Xylem, Potshard" may attentively be seen along with "19,299+2,029" under the last column "OSL/TL date, Ka. B.P"

Please see the following xerox from the Puya, scripture of the Meetei Race of Kangleipak, Wakoklon Heel Salai Ama-ilon Pukok which was written about 1500 years B.C during the reign of Mungyangpa, King of Kangleipak:



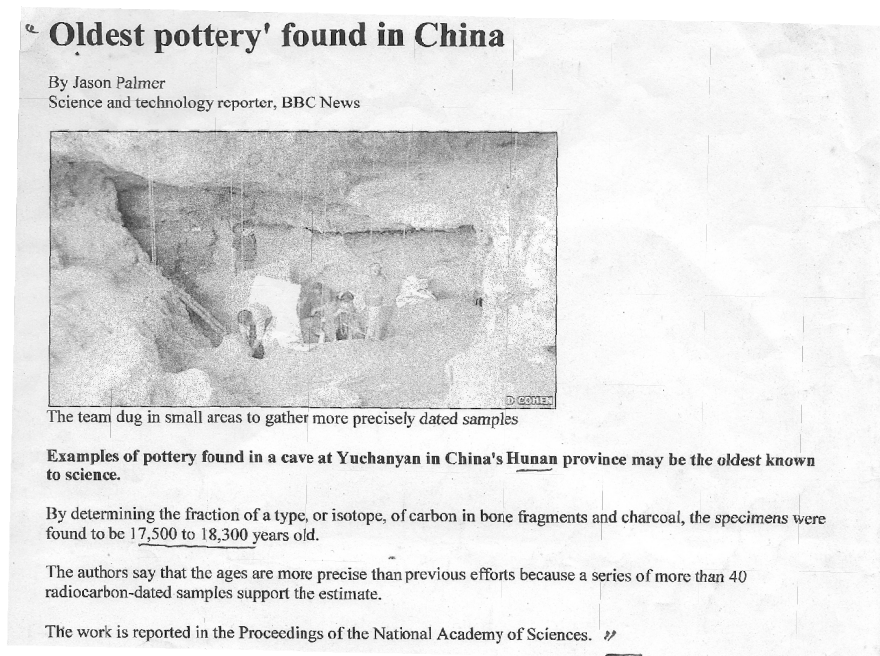
The following is the free English translation of the above xerox of the puya page:

“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 has been named Kangla Thenpung. As decided by the Laiyam (Lai peoples) at Kangla Thenpung, selecting proper situations, dwelling houses had been constructed. The place had been named Kangla Impham (Kangla residential area). Divine places (temples) examining 14 Leilon Nonglon (7 Earth layers and 7 space layers) had been constructed at Kangla Impham. The places so prepared, being dwelling places of the Laiyam (Lai peoples) with their temples, had been named Laipham (places of the Lai peoples). The Land (The Country) where Laipham situated had been named Kangleipak.”

Reading together, the Kangla Excavation report, 2009 of the Kangla Excavation sponsored by

(1) Luminescence society of India, (2) Indian Association for the cultivation of science, and (3) Central Glass and Ceramic Research Institution and what we find in our Puya, the scripture, we, the people of Kangleipak in the 21st century C.E. conclude very definitely that the Establishment of a political Kingdom of Kangleipak with Konchin Tukthapa Ipu Athoupa Pakhangpa as the first Monarch of the country Kangleipak was about 20,000 years in 2009 C.E. The chance of Error may be very little, that is, only some centuries, less than a thousand years.

Now please see ‘The Oldest Pottery in china’:



My learned readers have seen now, the “Oldest Pottery” found in China along with excavation report, 2009 from Kangla, the capital of Kangleipak for the last about 20,000 years B.P. Not only these, the learned readers have seen also various opinions of various scholars of India and Europe.

From all the opinion, Excavation reports etc, most probably my learned readers have seen the ancientness of Human civilization in Kangleipak vis-a-vis Indian Hindu civilization.

The Kangleicha Meetei Race of Kangleipak had their written scriptures since the days of King Mungyangpa of Kangleipak who flourished in 1500 years B.C.

Above all these, the Kangleipak Hilly country is believed to be the original place of Human Origin on the Earth. The Chinese peoples of China to the North of Kangleipak are peoples of Kangleipak origin. The first Tai-Lai- Nan-Chao country established by the descendants of Lai peoples who originated from the Koubru mountain ranges of Kangleipak and is a country inhabited by the Lai peoples. The words ‘Nan-Chao’ are Kanglei Meetei words in the root. ‘Nan’ means ‘Nanba’ in

Kanglei dialect, further means clean in English and 'Chao' means 'Chaoba', 'Pakpa' in Kanglei dialect, further means vast and big in English. 'Tai-Lai' means the Lai peoples originated from the Koubru Mountain ranges of Kangleipak, (for these claims please refer to the books, 1. Kangleipak : THE CRADLE OF MAN by Wangkhemcha Chingtamlen, 2. THE TAI AND THE TAI KINGDOMS by Padmeswar Gogoi, 3 Ka-g) (I bak ynan by Hareshwar Goswamy).

From all these facts seen in the 21st century C.E., it is very possible that the ancient country Kangleipak might be the centre of Human origin of all Asian countries' peoples including the Island peoples of Pacific Ocean etc.

My learned readers already seen that Pamheiba Garivaniwaz, a Hindu Palmist descent became King of Kangleipak at the age of 20 after Killing King Chalailompa in 1709 C.E.

The Kangleicha Meetei Race is a group of Human beings whose nearest Kinsmen are the Asian peoples, the Mongoloid peoples as the Western peoples call them. As the Human civilization started from Asia and also Asia is a vast land and food products also very abundant, most peoples in Asia spent their times in Philosophical thinking and also the peoples in Asia inhabited and lived very near each other as very good neighbours without great hindrances by hills and mountains in their travels and communications, there were very little savage conflicts between and amongst themselves. Because of all these natural facts, they lack cunning and cheating elements in the population Psyche, naturally they are peacefull and spiritual. And also because of these facts, they were behind the savage west in science of weaponry. Because of these facts, the Asia was defeated by the West in 18th and 19th century.

Kangleipak was the centre of spread of Human Beings and also was the centre and origin of Human civilization (If you kindly read Kangleipak: The Cradle of Man, Discovery of Kangleipak (Series I, II and III) and if you kindly visit www.paochelkangleipak.net regularly), you may be convinced, and you may feel that the writer needs your help.

When Pamheiba Garivaniwaz became the first Hindu King of Kangleipak, the Kingdom's human civilization built up in thousands years before the appearance of the Indo-Aryans Hindus, almost a semi-nomadic tribe in about 4000 years B.C only became Topsyturvy.

The father of Pamheiba Garivaniwaz was a Hindu Palmist, who was a vagabond, came to Kangleipak in seeking greener pasture for his own life without any family. He cheated everyman and woman he met. When by chance and by circumstance he got a secret chance of access to a woman of High hope, but defeated by luck. The Chothe woman came to Kangla the capital of Kangleipak, with a hope becoming a queen and but as rejected by the Maichous and the peoples, she was abandoned by the King Chalailompa, She was very disappointed. Psychologically very weak in such circumstances, the Palmist Hindu vagabond got a secret chance to meet her and to cheat her.

This is the beginning of Life of Pamheiba Garivaniwaz. He was smuggled out in very far hill village to escape death penalty of Royal court of Kangleipak at birth and spent his life almost 20 years in the wild of Hill life. In one Hill Journey of King Chalailompa to a Thangal village in the present Naga inhabited area, the King met a Naga boy. The King loved the boy very much, may be because the boy was the son of a Woman very much loved once in his life. The King requested the parents of the boy to give him (King) the boy to bring to Kangla and to bring up in the palace. The parents agreed and Pamheiba Garivaniwaz got the chance of living near the King in the palace in this way.

The father of Pamheiba Garivaniwaz was a Palmist and a vagabond, his son Pamheiba Garivaniwaz spent almost about 20 years in the wild of a hill village. What any people in the world can expect anything or any virtue and quality of Governance of a Kingdom established many thousands years before the appearance of the Hindu Aryans in the soil of present India from such man? The virtue and quality of Good Governance are acquired by the Individual people or a Race in thousand years of Practical administration and culture of Administration and Governance.

A son of a vagabond and spent about 20 years in the wild of nature in the Hill village, when he became King of a Kingdom , he began to behave like a Wild Boar with unlimited powers in his hands, began to do everything with his Discretion in the administrative duties of a King.

THE BEGINNING OF BRAINWASHING

In a short time, in a very short time, the Hindu Indo-Aryans who inhabited in the Indian mainland, beyond the western mountain ranges of Kangleipak, heard the news that Kangleipak became a Hindu country under the first Hindu King Pamheiba. Pamheiba is a name given by King Chalailompa to the Hill boy (a future Pamheiba Garivaniwaz) when he found in the village journey. Pamheiba is a Kanglei Dialect that means 'very much loved or fond of'. Garivaniwaz is a name given by the Indian Hindus who came to Kangleipak when Pamheiba became King of Kangleipak in the 18th century C.E.

When Kangleipak became a Hindu country, the Indian Hindus swarmed to Kangleipak with hopes of getting Green Pastures. One of the Hindu males that came to Kangleipak just after Pamheiba became King of Kangleipak was one Santi Das Gossai, a Hindu missionary. When Pamheiba met Santi Das Gossai, he became very much overwhelmed by Happiness and Joy as if he had found his lost father. Very soon Santi Das Gossai became Acting King. Santi Das Gossai became actual King in Governance.

The first and most important Advice given to Pamheiba Garivaniwaz by Santi Das Gossai was to have ten queens whether the women had their husbands or not, if he liked the woman or women to be his wives.

Pamheiba Garivaniwaz might be 25/26 years old youngman when he met Santi Das Gossai. He was in the prime of life and was a time of unlimited passions. He was a King with unlimited Dictionary powers as a King of 18th century C.E. He was untrained as Administrator, Uncultured as a refined citizen of a highly cultured society in many subjects like science, philosophy, administration etc on the Earth like Kangleipak. Pamheiba Garivaniwaz was not a descent of a cultured and refined family, but a son or descent of a Vagabond Palmist who came to Kangleipak to seek green pasture for his life, whom the people did not know the family origin and their status in society.

In such circumstances of the life of Pamheiba Garivaniwaz who became King of Kangleipak at about 20 years of age, the advice for the Hindu missionary, Santi Das Gossai was a booster of uncultured behavior of life as a King , and was a crime-booster.

CHAPTER ONE

1st Episode

Destruction of the cultured social norms of the Meetei Race of Kangleipak.

The first thing , King Pamheiba Garivaniwaz did in Kangleipak after he became King of Kangleipak, was to kill Irom Chaopa who was the husband of Thangjam Chanu Irom Ongbi Thambal who was five months pregnant and brought her to the Royal Palace to become Head Queen. Thambal did not agree to become wife of Pamheiba Garivaniwaz (willing wife of Pamheiba Garivaniwaz) and to accept the title of a head queen. The pregnant wife of Irom Chaoba , Thambal insisted King Pamheiba Garivaniwaz to become a willing wife of the King , the King first promise that if the child in the womb of Thambal, at the time of forcible capture of Thambal after killing her husband Irom Chaoba, was born as a male child, the King should recognize the son of Thambal as the King's successor as a King of Kangleipak. This was the condition of Thangjam Chanu Irom Ongbi Thambal to King Pamheiba Garivaniwaz to become King's willing wife and to accept the Head Queen's Title in the Royal Palace of Kangleipak. The Young King of Kangleipak, Pamheiba Garivaniwaz was so much attracted to the ex-wife of late Irom Chaoba,

the young King could not escape the trap of Thambal and could not understand the meaning of the Trap of Thambal that might bring serious consequences to the King's future life. In reality also, the youngest Royal son by Thambal, Tolen Tomba, by the Hindus Satrugan Sai Killed Pamheiba Garivaniwaz at Tonfang Hiten on the Kanglei side of Ningthi Turel, after Sanahal Moramba, the Irom Descent who was brought by Thambal in her womb at the time of capture (of Thambal) by the King Pamheiba Garivaniwaz after killing Irom Chaopa, became King of Kangleipak.

The Episode of Killing Irom Chaopa and to bring Thambal, a five months pregnant Housewife to the palace by Pamheiba Garivaniwaz was a general shock for all the peoples of Kangleipak, who were highly cultured socially as a group of Human Race which established a political Kingdom in about 20,000 years B.P in 2000 C.E. The learned readers might have remembered the Event of rejecting a war captive woman to become queen of Kangleipak during the Kingship of Chalailompa, just before Pamheiba became King of Kangleipak.

This general shock of the peoples of Kangleipak had a very bad psychological effect on the living population of King Pamheiba Garivaniwaz time and the population that followed.

Not only the case of Irom Chanu Thambal, Pamheiba Garivaniwaz captured four other pregnant women to become his wives after killing resisting husbands.

The missionary Santi Das Gossai was very happy to see the scenes in the Royal Palace and he further encouraged Pamheiba Garivaniwaz in his uncultured behaviour and actions.

Sometimes and many times, missionary Santi Das Gossai and his Mayangs followers misbehaved to the queens and palace women seeing the utterly weak and hopeless palace administration of the King Pamheiba Garivaniwaz and due to the uncultured and savage Encouragement of Acting King Santi Das Gossai.

As a **Reward** for all the 'good helps' given by missionary Santi Das Gossai to King Pamheiba Garivaniwaz, missionary Santi Das Gossai received 'Pamheiba Chanu Wangamlon' as wife in Kangleipak which was under the Acting King Santi Das Gossai's Administration. Please see on page 8 of the Bamon Khunthoklon in English published by Kangleipak Historical & Cultural Research Centre at Sl.No.55 'Pamheiba Chanu Wangamlon' means daughter of Pamheiba.

All these were the beginnings of the Brain Washing of the Meetei Race of Kangleipak who was the top leaders in Science and Philosophy amongst the Human groups of the Earth as revealed by the Puyas, scripture of the Meetei Race before the appearance of the Indo-Aryan Hindus on the soil of Kangleipak.

2nd Episode

Destruction of the finest Religious beliefs of Kangleipak-

The Meetei Race of Kangleipak, since very early days of Human civilization on the Earth, about 20,000 years B.P in 2000 years C.E., had a very refined Religion. They believed that there is one Ultimate God called Eepung Loinapa Apakpa or Tingpalpa Mapu. The Meetei Race thought that Eepung Loinapa Apakpa or Tingpalpa Mapu was above the space (which the Kanglei peoples called Ating-aa). They thought that the Eepung Loinapa Apakpa or the Tingpalpa Mapu was the Ultimate Reality, the Ultimate Universal God Father who incarnated as the space and He is above the space (which the Meetei Race called Ating-aa or Eepa Sorarel). He created everything in the Universe including the planet, the Earth. He came down on the Earth to create all living beings on it. He came down in the symbol of # (the numerical symbol One of the Meetei Race of Kangleipak). On the Earth, the Kanglei Meetei peoples called this, the Ultimate God Father symbol # as Sanamahi Lainingthou and worshipped Him inside the Dwelling House by the Meetei peoples. Every home of the peoples of Kangleipak has the Sanamahi Lainingthou, worshipped in the south western corner of the Dwelling house of the Meetei Race of Kangleipak.

The Dwelling house of the Meetei peoples was designed by the ancestors of the Meetei Race representing the Universe of the Western people. In the Dwelling House, there are places of worship of the Salail Sitapa (The Space, Ating-aa, Ipa Sorarel, calling Jatra in the Hindu times), of Ima Leimalel Sitapi, the Malem (The Mother Earth), of Sanamahi Lainingthou.

As the ancient Meetei of Kangleipak, though worshipped the Sanamahi Lainingthou symbolically in the Dwelling house, worshipped the Eepung Loinapa Apakpa or the Tingpalpa Mapu, which is Formless, shapeless etc, which is only spiritual, the Meetei Race of Kangleipak has no idea of worshipping of Idol upto the advent of the Hinduism in the 18th century C.E. The worshipping of Idols of the Hindu God Krishna, Ram, Cardboard prepared Jagabandhu at the time of Ratha Jatra are simply puzzling to the Kanglei peoples Psyche and are simply Filthy.

In Pursuance of the Advice of the acting King missionary Santi Das Gossai, the King Pamheiba Garivaniwaz passed a Royal Decree to the effect that all the peoples of Kangleipak should take the Hindu Religion immediately worshipping Ram (Ramachandra of Ajodhya) as their God. The Royal Decree, to reach every man and woman of Kangleipak, was spread by cavalry throughout Kangleipak. In Pursuance to the Royal Degree, one day in the mid-night of Wakching Month (some times in December or January of the English month) the peoples were ordered to dip in the water of Lilong river and in the same night the peoples were ordered to dip in the Kangla Nungseng Ikon (Big Pond in Kangla). The peoples were forced to shout to the effect that they would die vomiting blood if they gave up Ramandi Religion of the Hindu peoples of India.

The imposition of the Hindu Religion, and regarding the nature of the Imposition of the Indo-Aryan religion to the Kanglei Meetei peoples of Kangleipak, T.C. Hudson, the writer of the Book, the Meitheis (1908) says at page 95 of the book:

“Religious dissent was treated with the same ruthless severity as was meted out to political opponents and wholesale banishment and execution drove the peoples into acceptance of the tenets of Hinduism.”

A book called Sembi Mukaklei says at page 25 of the book:

“Ningthou Nangbu Tahouro | Meetei Eegi (Eigi) Leechatpu Hongfade Hong-gani Hairabadi Waram Amabu Heibiramge | Ipa Ipu na Chatnariba Leechatpu Namja Namthekna Muthatke Haibabu Touheidabane | Madugi Teksin Hanjingadabadi Ningthem Litpa Yaroie | Leipak Meeyamda Warak Cheitheng Piduna Mihath Mipun Tonduna Lichat Honghanbadi Matam Kharatagine Leipak Pumba Faba Oithokloiye |”

The Sembi Mukaklei Book was written by Angom Chaopa, one member of the Royal court of King Pamheiba Garivaniwaz. He wrote the book secretly beyond the knowledge of the King Pamheiba Garivaniwaz, the first Hindu King of Kangleipak.

The above quotation from the book was the statement of Louremba Khongnang Thaba, a head Maichou, social and religious leader of Kangleipak given to the King himself defying the authority of the Hindu King.

The difference of the Hindu Religion and the Religion of the Meetei Race of Kangleipak is the difference between worship of Idols, statues of persons and personalities and the spiritual Tenets and deep philosophical foundation of a faith in a supreme reality of the Universe which is the source of Everything in the Universe, which cannot be limited by an Earthly limited Idol, statue etc.

After the high social norms, cultures etc had been destroyed by the forced marrying of Family house wives by the first Hindu King Pamheiba Garivaniwaz after killing their respective husbands, by producing social waves of Intimidations, a fearful Psyche in the whole Kanglei society, the imposition of Hindu Religion on the Kanglei peoples with large scale Banishments, Executions who opposed the Hindu religious impositions was the first fearfull Abhorrent attempt to wipe out a superior spiritual tenets of Kanglei Meetei Religion by Superimposing of an Inferior Religious Tenets of worshipping Idols, statues etc of the Hindu Indo-Aryans.

This Brainwashing campaign of the Hindu Indo-Aryan on the High cultured Meetei Race of Kangleipak, using a Handy method of the savage colonialists in the 18th and 19th century C.E on Asia, Asia Pacific regions of the Earth, had a serious impact on the Human Psyche in Kanglei peoples, but the Kanglei Meetei Race did not, does not lose their Faith in Spiritualism of their forefathers and foremothers of the Pre-Hindu days. On this day in the 21st century C.E., the Meetei Race of Kangleipak does not lose their spiritualism of Religion and does not surrender to the Hindu Idol, Statue worshipping Religion after about 300 years Hindus rule in Kangleipak.

At this Juncture of the writer's book, it will be very happy moment of learned readers to read some sentences from the Linguistic Survey of India, compiled by G.A Grierson in Vol III part III from page 8:

"The Manipuris are mentioned in the shan chronicles so early as 777 A.D. probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing a peculiarly archaic character. Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue; Meithei is the official language of the state which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probable that a closer examination will show the apparent gulf between Meithei and the other chin languages is filled up by intermediate dialects. But this much seems certain that Meithei has preserved some traces of a more ancient stage of Phonetic development. It some times agrees more closely with Burmese, and even with Tibetan, than with the Kuki-chin languages proper."

This Linguistic Survey of India was first published in 1904 by G.A Grierson who had full knowledges of all languages of India. Please see the underlined sentence in the above quotation. The Kanglei Meetei languages (Meeteilon) most probably was much more ancient, much more developed literary language by many centuries than the Hindu language brought and imposed upon the Kangleicha Meetei Race by Force, could not be matched by the Hindu languages which was inferior and Junior by many centuries. This was known to Mr. Grierson, the reputed linguist who surveyed all Indian Languages before coming to Kangleipak (Manipur).

Development language and Development of High Social Culture go together, and the development of Language is the Index of Development of Culture and Science, Philosophy etc of a Human group.

This is known to Prof. H. Dwija Sekhar Sharma of Nagamapal today in the 21st century CE. He says: "Without doubt, the true index of a culture's vitality is its Adherence to its language, historical memory and religious traditions. Like the Tibetan culture, Sanamahi has also lived through ages despite Vicissitudes."

The Professor wrote the above quoted sentences in an article on "A white paper on Kangla and Sanamahi Faith" for the Sangai Express webcasted on November 20, 2008.

Because of the superiority of Meetei Culture, and its more ancientness and more refined development over the Hindu religion, culture etc. upto this day in the 21st century C.E. though the Meetei Race and its culture, religion etc were subjected to campaigns of many kinds of cruelty including uncivilized "The Arms Forces (Special Powers) Act, 1958", the Meetei Race, its culture, Sanamahi Religion cannot be Obliterated from the mind of the Meetei Race.

Upto this day in the 21st century, the Colonial Minded Hindu people's Brain-Washing Campaign against the most Ancient civilised people of Kangleipak and their most ancient civilisation is not successful. Because of this failure in cruel campaigns now, they are now taking the option of Population Replacement of the Kanglei Meetei peoples by their inferior Mayang peoples, at least to snatch Kangleipak and Kanglei land from the Indigeneous peoples, the Meetei Race of Kangleipak.

3rd Episode

Secretly making Idols, Statues of the Meetei Gods

As the Meetei Race of Kangleipak had their Faith and Religion some thousand years before the present Indo-Aryans-Hindus appearance on the present Indian soil as Hindus, the present Indo-Aryan's Faith and Belief in Idol, Statue worshipping, in matter of Religion, was unable to enter the Psyche of the Meetei Race's mature faith and belief of a Spiritual Religion, though the Hindu King and his Henchmen did many criminal, cruel acts to wash the Brain of the Meetei Race, in matter of religion, the campaign was simply useless and utterly unsuccessful. This was known to Missionary Santi Das Gossai and his Henchmen.

These Hindu Bigots in the royal palace began to think further steps to impose the Hindu religion of Idol, statue worshipping successfully. They took the option of Keeping Idols, statues at the original Important places of worship of the Kanglei peoples, secretly by the plan of missionary Santi Das Gossai and his mayang Henchmen.

The Meetei Race of Kangleipak, originally kept symbols expressing spirituality and Eternity of the Universal God Father at the places of worship of God, in Dwelling House of Meetei at Sanamahi Kachin at the south Western Corner of the dwelling house and at the places of Umanglai Worshipped at the villages of the peoples of Kangleipak. This is the form of Original Religion, Faith and Belief of the Indigeneous Meetei peoples.

The symbol of worship put at the places of worshipping of the Gods for the Meetei peoples of Kangleipak before the Hinduism in Kangleipak in the 18th century was # representing the Eepung Loinapa Apakpa or Tingpalpa Mapu who is Primordial and Eternal. This symbol # is used as the Singtha Cheising Eeyek Ama of the Meetei Race of Kangleipak. This symbol # (AMA=ONE in English Counting) represents symbolic origin of the whole Universe.

In order to impose fully the Idol, statue worship of the Hinduism to the Meetei peoples, missionary Santi Das Gossai and his Henchmen One midnight put secretly Idols of Sanamahi Lainingthou at the Sanamahi Temple at Leisangkhong and Important Umang Lai Temples in the village level. They also made the Idols of Laipungthou Taret (Seven Important Gods related with the creation of the Malem, the Earth) at the Royal Palace. In the meantime missionary Santi Das Gossai and his Henchmen spread the Rumours that the Sanamahi Lainingthou spoke in the night that he wanted to be in Idol forms. Then the Henchmen of missionary Santi Das Gossai and other Mayang peoples (outsider peoples from India) worshipped the Sanamahi Idols with fruits, flowers etc with money coins with a show of Fake belief in the Idols of Sanamahi Lainingthou to catch attention of the peoples. In this way some years had passed.

During these some years of Fake shows of Belief and Faith in the Idols, statues of the Hindu Religion by some peoples of the place, the general simple people's attention was much drawn to the Idols, statues of the Hindu way of worshipping. Some of them began even to think that whether the Idol etc worship was, might be the ways of worshipping of Kanglei Gods in the ancient times by their forefathers. These things are the nature of General peoples who were exposed to cheatings of cunning peoples.

The next cunning step taken by missionary Santi Das Gossai and his Henchmen including Pamheiba Garivaniwaz to Brainwash the Kanglei Meetei Race in Matter of Religious Faith was to destroy the Idols, statues of the Meetei Gods in the Sanamahi temples in Kangleipak, put by them secretly in the night some years ago under a special plan of cheating.

When the missionary Santi Das Gossai and his henchmen began to break and to destroy the Idols, statues of Sanamahi etc openly, some peoples, men and women openly came out and cried and weeping said to the Idols, statues destroyers that they had destroyed their Meetei Gods' Idols, statues and please not to destroy them and even some scuffles were Dramatised as planned already.

In such scene of the Royal Palace Peoples and their objectives to destroy the Idols, statues of Sanamahi, Laipunghou Taret etc., the missionary Santi Das Gossai, came out and Intervening the scene, told that he would respect the sentiment of the peoples and rebuilt the Idols statues again. In this way the scuffles were pacified.

In this way all the Idols statues of Sanamahi , Laipunghou Taret etc were rebuilt again and put in all temples as of Idols, statues of the Ancient Kanglei Meetei Race as we see today in the 21st century as Sanamahi Konmai etc in all parts of Kangleipak.

In this way the Hindu peoples ways of worshipping their Gods in Idols, statues were imposed on the Kanglei Meetei peoples whose Religion was spiritual before the 18th century C.E.

After this , the Kanglei Meetei Race of Kangleipak were forced to come to the Temples of the Mayang Bamons to pray and worship the Hindu Idols statues Gods like Radha and Krishna, Jagabondhu etc in every evening and Hindu religious days.

Then the Kanglei peoples religious ceremonies of Death, Marriage, Birth etc were forced to perform in the Hindu ways in Bengali.

These ways of performing religious ceremonies in the Hindu Bengali Forms performed upto 1947 A.D when the Indian peoples including the Kanglei peoples of Kangleipak got Independence from the British Yoke.

In this way peoples of Kangleipak spent their lives under the Unreasonable dictorial rule of the Hindu Kings since 18th century in matter of Religion and Faith.

Not only the Idols, statues were made for the important temples of Kangleipak, under the guidance of missionary Santi Das Gossai and his Henchmen, including King Pamheiba Garivaniwaz, in almost all places of public Importance, Idols, Statues of the Hindu belief were put to attract attention of the Kanglei peoples to the Hindu ways of worshipping Idols, statues etc.

“ On the 16th day of Inga (May) on the Langmaiching day(Sunday) the Idols of Hanuman from the stone of the market place is sculptured and put there. And next one by one Ramji Prabu Stone Idol , Shri Lakhon Idol, Kalika Idol were made.” and these Idols were put in proper temples for public attention”.

The Idol of Hanuman (a monkey Idol) in the market place , though put there for public attention and respect as the Hindu people do , became an Idol of Laughing stock, and Taunted by Everyone saying the Hindus worshipped a Monkey.

After this unsucessfull attempt of missionary Santi Das Gossai to impose the prayers and worship of a Monkey Idol by the Meetei peoples of Kangleipak, the Idol of Hanuman was renamed as Hanuman Thakur Pancha Mukhi and put the Idol of Hanuman in the Present Mongpa Hanpa Umang in a temple and the Umang (a little Artificial Forest Area Planting good and beautiful trees where the Ancient Meetei Race worshipped Eepung Loinapa Apakpa, the Universal God Father) was made a Monkey Den, putting there many monkeys captured from the forest. The umang was renamed as Mahabali Umang as we see today.

These things were the things did by the 1st Hindu King of Kangleipak, Pamheiba Garivaniwaz to destroy the original spiritual Faith and Religion to be replaced by the Hindu Faith and Religion of praying and worshipping Idols, statues of men , animals etc.

The writers' learned readers have known that the Ancient Kanglei Meetei peoples had their Religion and Faith was spiritual and the symbol of God was Eternity, Eternal. When the Hindu Kings brought the worshipping of Idols, statues of men and animals, at first the Kanglei peoples felt was that the ways of worshipping of the Idols statues of Men and Animals by the Hindu peoples were very funny and Repellent, disgusting and distastefull.

In such Religious conditions in Kangleipak brought by the Hindu King, Pamheiba Garivaniwaz and missionary Santi Das Gossai and their Henchmen, the intellectual Kangleipak sang as under:

Tong Tong Tongdrumbi
Chakrik Nakrik Chawaibi
Lai Marol Machin Thi,
Thathoi Kou-i-da
Temmu Temmu
Maton Sana
Khat Khat-thoklo,
Moi Pot Thok
Samu Mari Pat Tat
Keithel Wa Kai!

The above poem or song, generally heard by the Kanglei peoples during Hindu rules of Kangleipak and after, even during the young days of the writer's life, was not appreciated by the time. But the meaning and under lying Ideas seem very clear now.

'Tong Tong Tongdrumbi' means a pot (water container) without water, empty which gives much sound indicating its Howness; 'Chakrik Nakrik Chawaibi' means 'Many Many Everywhere' 'Lai Marol Machin Thi' means 'lying about gods'. In short, the meaning of first three lines of the poem means the presence of many temples under Bamons spreading many False Ideas about Gods without having any truth.

The next four lines of the Poem mean as under:

'Thathoi Kou-i-da' mean that 'Thathoi', Tha + Thoi, 'Tha' means 'The Moon', 'Thoi' means Athoiba, Ahenba, 'better than' etc in English. The Hindu rulers of the Hindu Time said that they are the Descendants of the moon (Chandra bangsa) taking the moon as God (Chandradeva). But the Kanglei Meetei felt very Funny, because they knew already that the Earth is a Planet and the moon is only a sub-planet. The Royal Hindu Family's pride, as they thought they were the descendants of Chandra Deva, was too Funny for the Kanglei Meeteis.

"Temmu Temmu
Maton Sana"

mean that the 'Temmu' means Temsinba, further means Level, levelling in English. 'Maton Sana' means, 'maton' means 'at the top', 'Sana' here means God. These two lines of the poem mean that the Hindu Kings claim that they were descendants of God, Chandradeva are simply funny claim, level them with the common peoples of Kangleipak.

The last line of the four lines 'Khat khat-thoklo' means 'chase away', 'chase them away', as they were not gods and their claim to Descendants of God, Chandra deva was a foolish claim.

The most important part of the poem is the last three lines of the poem. Please see the meaning and underlying Idea of the three lines:

Moi Pot Thok
Samu Mari Pat Tat
Keithel Wa Kai!

In the 21st century Christian Era, the Kanglei Meetei peoples do not know the Meetei Language in general, after some about 300 years under the unreasonable and the cruel Rules of the Hindu Kings of very low Calibre.

The last three lines of the poem seem to be very funny to those street peoples but the three lines give a very learned message in a very learned and cultured language. Now please see: what is the meaning of the 'Moi Pot Thok', the first line of the three lines?. The word 'Moi' does not mean uncultured word, it means a word of a very much developed language, Meetei language (not Manipuri Language). 'Moi' is compound word composed two distinct words, Moi = mee + oi, 'mee' here means men and women (Human), 'oi' means oiba, 'being' in English. Therefore, 'moi' means Human being, particularly in this poem the Bamons and the Royal Family men and women of Hindu descents. 'Pot' here means the

Materials, elements, substances , those made up of the Bamons and Royal Family mens' and Womens' bodies. 'Thok' here means to untie to analyse the body materials making their bodies. Therefore 'Moi Pot Thok' mean that 'you analyse the body and body elements of the Bamon and Royal Family men and women'. Then please see the meaning of the 'Samu Mari Pot Tat', 'Samu' is not Shamu (Elephant) here it means men and women in Kanglei Dialect, like in the words 'Samu Mikok Manga' meaning five human beings. 'Mari' is not four here, it means relation, blood relations, 'Pat tat' here means sudden broken. Reading together 'Moi pot thok, Samu Mari Pat Tat' means 'when you analyse the elements compose of the bodies of the Bamons and Royal Family men and women , you will find that they are not related with us (Indigeneous Peoples of Kangleipak) and they are foreigners. Now please see the meaning of the last line 'Keithel Wa Kai!'. By 'Keithel' in 21st century C.E. we mean a place where edible and other good things are brought for sale. 'Kei' here means all those brought to Market place for sale, 'thel' here means 'show' 'showing for sale' But here in this poem, it means all things brought to the Hindu Kings and Bamons as 'Katpa' or as OFFER as they are God's descendants and God's Messengers. 'Wa Kai' here means sudden broken and sudden stop these offerings etc.

Therefore, the meaning and underlying Ideas of this Poem , in some and substance, is that the Bamons with their too many temples are cheating the peoples of Kangleipak, but their Religion and Faith is hopelessly Hollow, and the Royal family's claim that they are descendants of God is hopelessly wrong and underdeveloped Ideas, they are not our relations, blood relations, to inform the Kanglei peoples to stop respect and offers things to them immediately.

4th Episode

To Stop Using of Meetei Eeyek to be replaced by Bengali Scripts and Puya Meithapa (Burning of the Written Records)

One night in a secret meeting between King Pamheiba Garivaniwaz and missionary Santi Das Gossai, the Hindu Religious Missionary, Santi Das Gossai, the Acting King said to King Pamheiba Garivaniwaz "Fura Laisangnungda Laigi Murti Thambatanadi Leipak Mapuk Faba Fangamlaroi | He Ningthem - o Waram Amabu Haige Bichar Wayen Toubiyo | Meetei Mayek Haibasi toklasi | Laigi Kangloli iba Meeteigi mayek pumnamak lairikka konnana muthatlaga Shri Ram Parvugi Mangal Oinanaba Deva Akhar Asibu Chatna Hansi."

This strategic proposal, in Kanglei Meetei Eeyek the goal of which was to destroy totally the Ancient Meetei civilization recorded in writing Kanglei Meetei Eeyek 18, was accepted by the first Hindu King of Kangleipak, Pamheiba Garivaniwaz.

Now please see the midnight advice of the Acting King , Hindu Missionary Santi Das Gossai to Pamheiba Garivaniwaz, the first Hindu King in Kangleipak in English.

(A translation of the Advice)

"Keeping Idols of (the Hindu) Gods in the temples will not be sufficient to change (to impose) the Tenets of Hinduism to the peoples of Kangleipak. O King | (I) tell you an important proposal for serious kind for consideration. Let us stop them using Meetei scripts. Let us Destroy all Research works about Gods written in Meetei Scripts together with all books, for the welfare of the Lord Ram, let them (the Kanglei peoples) use Deva Akhar (Bengali scripts)."

This was the advice/proposal of Santi Das Gossai to King Pamheiba in a secret meeting in one night. As the advice was accepted by the King, some horse riding messengers in the next morning shouted to the effect "To Morrow in the early morning bring all books | including all puyas) to the Kangla Uta. Anybody who conceal any book (any written document | work) will lose his life."

This was the message of King Pamheiba Garivaniwaz in one early morning to the Meetei peoples of Kangleipak.

The next early morning all the books including the Puyas were brought to the Kangla Uta Sanglél (Kangla Royal Court of Kangleipak) and burnt all the written books, puyas, documents brought there as if a dead man was burnt on a pyre by the Hindu as in a Funeral ceremony.

This burning day, on which day all the written books, documents including the puyas were burnt in the 18th century C.E. by the hands of the first Hindu king, Pamheiba Garivaniwaz and his dharma guru, missionary Santi Das Gossai, is a Black Day for the Humanity on the Earth as a whole. This was the Obliteration of the Earliest civilization of Mankind on Earth as a whole. This was the obliteration of the Earliest civilization of mankind in this malem (The Mother Earth).

The Forefathers of the Meetei Race of Kangleipak, though they occupied a very little surface on the mother Earth with a little Population in a Hill small country, were finest Martial peoples in defending their country and also finest philosophers and scientists on the Earth.

The Earliest civilization of the Earth with its records in writing in the forms of books, puyas and documents showing the achievements in philosophy, science, literature etc on its long journey in thousands of years, was turned into Ashes by the Ugliest Vandalism of the Hindu King in the 18th century C.E.

Before the burning of the puyas, One courtier of the royal court of Pamheiba Garivaniwaz, Angom Chaopa copied secretly one of the most important puyas, Wakoklon Heelel Thilel Salai Ama-ilon Pukok just before the vandalism of puya Meithaba of the Hindu King. Angom Chaopa smuggled out the copy of the puya in very distant hill village, called Longa Koireng, to keep it very secretly. Chaopa did it risking his life.

The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok (The copy) was discovered in 1970 by the Nationalist Kangleicha Meeteis after about 300 years safely in the Hill village and the puya copy is still in the hands of the Nationalist Meeteis upto this day in the 21st century C.E.

Before the copying of the text of the puya, the Royal courtier Angom Chaopa who copied the Puya before burning it, wrote as under why he copied the Puya for the coming Meetei Generations:

“Please know for certain that this puya is copied during the reign of Ningthem Pamheipa || upto the reign of Ningthem Pamheipa | Maliyapham Palcha Era has been counted 3107 years || copying started from the beginning day of the year | completed in 15 days on the fullmoon day of wakching || As this Puya cannot be destroyed | I (Chaopa) copied it out || Please know for certain that this puya is the Puya of Origin containing Eenung Eeyek | Khunung Eeyek||o||”

From the Introductory portion of the puya copy, we, the Meetei Race of Kangleipak in the 21st century C.E., know that the Puya was written in the beginning of the 14th century or the last part of the 15th century B.C. or about 3500 years B.P. during the reign of King Mungyangpa of Kangleipak. Pamheiba Garivaniwaz ascended the throne of Kangleipak as the first Hindu King in 1709 A.D. and at the time of copying the puya was during the reign of Pamheiba Garivaniwaz, and the copier Chaopa said very certainly that puya was 3107 years old at the time of copying. Therefore, the Puya that was burnt, was written in $3107 - 1709 = 1398$ B.C.

The burning of the Kanglei Puya was started during the reign of King Pamheiba Garivaniwaz and continued the burning Puya in the whole 18th century upto the time of King Bhagyachandra who died in 1798 A.D.

The Reputed Bengali Scholar, Suniti Kumar Chattarji in his book, KIRATA - JANA - KRTI at page 160 wrote: “The older literary tradition suffered from a set-back, owing to the ill-conceived and mischievous action of the Ramandi missionary Santadas Babaji, whose Vandalism in getting together and burning a number of old manipuri MSS, appears to have received the support of Gharib-niwaz himself; and this continued during the 18th century.”

The writer's learned readers have seen very clearly upto this portion of this book what the Hindu Kings had done to the Kangleipak peoples and Kangleipak since the beginning of the 18th century. These things are simply the total destruction of a very fine Early civilization, of the Human kind, particularly

of the Meetei Race of Kangleipak.

The effect of the puya Meithapa and the Imposition of Bengali scripts (Bengali Alphabets) to the Kanglei Meetei peoples and to replace the Meetei Eeyek of the Kanglei Meetei Race by the Bengali scripts as means of writing and learning became an Unreparable loss to Kanglei civilization of the Meetei Race of Kangleipak.

The Kanglei Meetei Eeyek (The Alphabets of Kangleipak) was phonetically developed many thousands years before the present Hindu peoples appeared in the land at present called India and has only 18 (Eighteen) Alphabets only for writing and phonetically developed by naming the Alphabets in the Human organs. The first Alphabet k is pronounced as Kok (Human Head), the second Alphabet s is pronounced as Sam (Hair of the Human Being), the third Alphabet l is pronounced as Lai (The Human Forehead Laipak), the fourth Alphabet m is pronounced mit (The human eye)..... the last Eighteenth Alphabet a is pronounced as Ating-aa (The space of the West). Naming the Alphabets taking from the Human organs and the last Eighteenth one is shaped and symbolised as Ating-aa, the Limitless Shapeless space which contains Everything in the Universe, which is taken by the Meetei Race of Kangleipak as the origin of Every living beings on the Malem (the Earth). The Meetei Race of Kangleipak Designed the Kanglei Eeyeks to show the Human Beings in the present shape, size, figure, form of a man and woman came down from the Ating-aa (space) in the Appearance, likeness of the only Universal God Father, Eepung Loinapa Apakpa as the Meetei Race called Him in Kangleipak.

The Kanglei Meetei Eeyek has only 18 Eeyeks for writing purposes and named them in the names of the Human Organs. So the teaching to youngsters is so Easy in teaching and showing for demonstration to the youngsters' mind. When the youngsters became Adults, they cannot commit any mistake in pronunciation in reading and cannot commit any mistake in any spelling as the Eeyeks are designed so scientifically. Philosophically also, the Eeyeks were so designed to give the message that the Human Beings were created in the likeness of the Universal God Father, Eepung Loinapa Apakpa.

The Meetei Eeyek 18 (Eighteen) can write any word of any language of the world. The Grammar of the Language (Language of the Meetei Race of Kangleipak), its rule of writing etc are given in the puya Wakoklon Heel Thilel Salai Ama-ilon Pukok itself. For pronunciation (High and Low), the puya itself gives by symbols.

So, to say, the Kanglei Meetei Scripts (Alphabets) and their symbols are tokens of a very early matured human civilization of the Earth.

The Apathy of Reading Books

When the Bengali Scripts were imposed on the Meetei Peoples of Kangleipak, the general peoples of Kangleipak felt the scripts were so unmatured to them and also they felt the scripts were so inferior in comparison with their former original Kanglei Eeyeks of the Meetei Race of Kangleipak, but they could not do anything to counter it as it was a Royal Decree.

The Psychological change of the Kanglei peoples created by the Impositions of Foreign Bengali scripts to them, gave them a Jolt in learning process, mental development process of the whole population, thereby creating an atmosphere of Retardation in General Education of the country. The burning of the puyas, books and written documents by the Hindu Kings of Kangleipak since the 18th century C.E., gave a sudden Halt to the whole population of Kangleipak in their Pursuit of Finer Philosophy of life, in their scientific way of thinking....so to say in short, in their march as an owner of the Earliest Fine Human Civilization.

After puya meithaba and Imposition of Bengali scripts, the Hindu Kings and their Henchmen began to write concocted books, concocted Traditional stories, concocted puyas etc for general Kanglei peoples' reading, to change the Psyche of the general peoples of Kangleipak from the original finer, Sophisticated way of thinking to the less Finer, Rough and Unsophisticated way of thinking of a less developed Human civilization.

The Kanglei general people knew all these changes brought by the Hindu rule in Kangleipak since the 18th century as they were better Educated peoples of a finer Human civilization. But they could not do anything.

One thing could do was that they had given up readings of any written things in forms of books , fake puyas, documents as they were all concocted , book , fake puyas , documents only writing lies in matters of the origins of Kanglei Peoples , their cultures , their Philosophy , their traditions etc.

These kinds of Apathetic nature of reading of Books , Puyas , Documents etc throughout the 18th and 19th centuries C.E during the Hindu Rules in Kangleipak , created a semi-permanent Habits of Apathy of General Reading in the minds of Kanglei peoples.

These things of the Hindu Times were/are the roots-causes of the present general lack of and lack of mental urge of reading amongst the Kanglei general peoples in the 21st century C.E. in Kangleipak.

At this Juncture , it will be very proper to write some thing about the Puya which was turned into Ashes by the Hindu Kings during the time of the 18th century C.E to give a message to the learned readers that what is the Puya , What kind of written document was the puya and who wrote puya etc.

What is a Puya of the Meetei Race of Kangleipak ?

The writer of this book , the Brain Washing has in hand a puya called Wakoklon Heelel Thilel Salai Ama-ilon Pukok. This Puya was burnt down by the first Hindu King pamheiba Garivaniwaz in the 18th century C.E. The puya was copied by Angom Choapa , a courtier of the Royal court in the relevant time , just before the puya burning. A leaf of this puya copy was sent to the Government of India, National Archives of India , Janapath New Delhi - I in 1989 and after Examining the sheet of the Puya Scientifically , the National Archives of India wrote to us that it was proved that the sheet was the copy of the 18th century C.E.

In the beginning of the puya (first page) , the writing of the puya begins as under:

“Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puyane | Lepna Khangpio || # Hung | Hei | Ha | He | Khoiyum Lainingthou | Ating-aa Koilou Sitapapu Khulumna Ichake || Huchikti Tathi Pikuno | Chakpa - Lonki | Wapu Haichake || Hei-Chak | Ha - Chak | Kon - Chak | Lang - Chak | Chak Mali Asiki Wapu Sitapa Mapu | Eepung Loinapa Mapuna | Nungpung Wakhantaki Malem Leisapu Eenungpungtaki Fuk-khat Chingkhath Thangkhatlakpa Matamta | Nungpung Wakhantaki Thok-Khipa - (Wakoklon Heelel Thilel Salai Ama-ilon Pukok) Puyana Khakpa Leitana | Amati Chak Mali Asiki Mathakta Oingamkhipa | Amati Chak Mali Asiki Manungta Oingamlakpa Kayaki Malampu Apoi-nana Maichoupu Wali Lipio Haina Leipak Meeyamki Ningthouna | Maichou Maliki Amati Apoi-nana Machaki Mafamta Wakat Cheiye ||0||

Nana Maichouna Wali Leeye - Chakpalam Macha Maichouna Laiki Chei Thapiye ||

Atuka Maichou Ahumsu Tapio - # Ti Luwangcham Macha Maichou | 2 Ti Wahingpam Macha Maichou | 3 Ti Chingkampam Macha Maichou | 3 Asi Yaona Kanglei Yonta Menta Sangkuplei Makhongta Fampan Langleingeita Wakoklon # Ti Wahoulon 2 Ti Eenunglon | Khununglon | Asi Kheipik Ki Wapu Mangang Salai Eeki Leisanglel Asang Ngasapa Ningthouki Wali Likhunpu Nana Maichouna | Maichou Maline Ne | Leipak Meeyamne | Asi Kheipikki Mafamta Hailakle ||o||”

This is the written statement of the Puya , above mentioned , in the very beginning of the Puya as we find today in the 21st century C.E.

The humble writer will give a rough English Translation of the above quotation from the Puya for the Non-Kangleicha readers:

“Please know for certain that this is the Wakoklon Heelel Thilel Salai Ama-ilon Pukok ||

Hung | Hei | Ha | He God Lainingthou (I) write (this Puya) bowing down to Ating-aa Koilou Sitapa (The deathless space) || Now please do not be offended || Eeyekki (The way of containing blood life in God) | Chakpa-Lonki (The way how the blood | life of the God Incarnated on the Earth) | (I will) say about this || Hei-Chak (the first form of Incarnation) | Ha Chak (the second form of Incarnation) |

Konchak (the 3rd form of Incarnation) | Lang-chak (the 4th & final form of Incarnation as living beings) | Chak Mali (during these four forms of Incarnation) the Deathless Lord | Eepung Loinapa Mapu (The lord containing the whole blood of the Universe) | From his Inner-Self thinking, when He pulled-up the Earth (from his own Blood whole) | That produced from his self-thinking -- (Wakoklon Heelel Thilel Salai Ama-ilon Pukok) Puya says everything without reservation what that happened before these four forms of Incarnations | and what that happened during these four forms of Incarnations | The peoples' King asked Apoi-Nana Macha Maichou and four other Maichous to tell the story all about this | Nana Maichou tells the story- The chakpalom Macha Maichou puts the story in Black and White and please Hear three Maichous also, that is, first Luwangcham Macha Maichou | 2nd Wahingpam Macha Maichou | 3rd Chinggangpam Macha Maichou | when (the King was) refreshing himself along with these Maichous of Kangleipak at the foot of the Sangkuplei (Tree), Nana Maichou told the story of the Birth of all words/concepts, beginnings of all words/concepts along with Eenunglon | (The God's preparation and names of all creations in the Universe in his own mind) and Khununglon (How to use God's preparation and names of all the creations in Universe in the society when creations are fulfilled on the Earth), which are all the concepts of Leisanglel Asang Ngasapa of the Mangang Salai (First son of Ipu Athoupa Konchin Tukthapa Pakhangpa), before the peoples of Kangleipak and four maichous."

The sum and substances of the meaning of the above passage from the puya, scripture of the Meetei Race of Kangleipak, Wakoklon Heelel Thilel Salai Ama-ilon is the story of the beginning of the Universe, Beginning from the God's Intention for such creation, upto the real Universe as we see today, told by the Apoi Nana Maichou to all the gathering Kanglei peoples including the King and four maichous above mentioned.

In the above passage from the Puya, above mentioned, my learned readers might have seen that the King of the peoples (Leipak Meeyamki Ningthouna) asked the Head Maichou Apoi-Nana Maichou, who told the story of the Universe, One Maichou who wrote the story as told by the Head Maichou and other three Maichous are involved in writing the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok. This is a Hard evidence, nobody can challenge.

The writer has other two Puyas, **1. Kham-Oi Yang-Oi Sekning and 2. Wachtlon Pathup**. The writer will show now how they were written.

Kham-Oi Yang-Oi Sekning Puya

The Puya, Kham-oi Yang-oi Sekning is the written document of the Meetei Race of Kangleipak about the death and birth and was written during the reign of King Khagempa of Kangleipak in deep B.C. In the puya the following is written in the End of the Puya:

"Asi Kumpa Lailik Asipu Mangang Ningthou Sitapana Mangang Eeki Ngasapa Ningthouta Pikhipane || Lailik Asiki Eechelpu Leipak Meeyamne | Khakempa Ningthoune Pumanamakki Mafamta Apoi-Nana Maichouna Wali Lilaka Chakpalam Macha Maichouna Laiki Chei Thatuna Ikipane || Lailik Asipu Lailapa Meesingto Sipa Masak Khangloitane Khangchou-o||o||"

This is the what was written in the End of the Puya. Please see a rough English translation of the quotation from the puya:

"This idea of the book was given to King Ngasapa of the Mangang Blood Line by the (Deathless) King Mangang. The idea of this book was told by Apoi-nana Macha Maichou and was put in Black and white by Chakpalam Macha Maichou, to the all peoples of Kangleipak and King Khakempa of Kangleipak. Those peoples, who did not care this book, would not understand (what was) Death."

The writer's learned readers have seen that in the writing of the Puya, Kham-oi-Yang-oi Sekning, the King of the relevant of time of Kangleipak, some maichou of the time and the peoples of Kangleipak are involved.

Wachtlon Pathup Puya

This Wachetlon Pathup was another puya of the Meetei Race of Kangleipak , and was written during the reign of Luwang King Punsipa at Langkol (present Langol Lai Umang). The following is written in the last part of the puya:

“Lailik Asiti Salai Talepki Ahan Talepna Langkonta Luwang Ningthou Punsipaki Mafamta Wachetlon Pathuppu Khakpa Leitana Apoi-nana Maichouna Mapuki Likhun Malampu Ahan Talukki Mafamta Lipane | Punsilokta Langkon Lukhoina Laiki Cheipu Thana Ipane ||o||”

Please see the rough English Translation of the above quotation as under:

“The seven old men (seven maichous) of the seven salais gave the Idea of the Wachetlon Pathup (Puya) to Punsipa , King of the Luwang Salai and Apoi - nana Maichou told the story of the Belief of the Lord (The Universal God Father as Experienced by the Meetei Race of Kangleipak) without any reservation to the six old men (Maichous) and (the King Punsipa). The story (of the puya) was put in Black and White by Langkon Lukhoi Maichou at Punsilok at Langkon (Present Langol).”

In this Puya , Wachetlon Pathup also the learned readers have seen that in writing this Puya , the King and the seven Maichous are involved. The writer of the Puya was Maichou Langkon Lukhoi. The place of writing was Langkon Punsilok.

In the 21st century C.E. when we study different past records of past written documents of different peoples of world, we see the Kanglei Puyas of the Kanglei peoples stand distinctly and separately , in the comparative studies of the past written documents. We have to thank the Kanglei Ancestors of yore for their Gifts to the Kanglei Generations in their Peculiarly refined and high thinking in the forms of Puyas, the scriptures of the Meetei Race of Kangleipak.

In this comparative study , the writer will show now some Indian Hindu documents of the past for the Interest of the learned readers:

The following is the quotation from the ‘BHAGAVAD-GITAAS IT IS’ by His divine grace A.C. Bhaktivedanta Swami Prabhupada from page 565:

“Arjuna said: my dear lord Krishna , I see assembled in your body all the demigods and various other living entities. I see Brahma sitting on the Lotus flower , as well as Lord Siva and all the sages and divine serpents.”

This is what the present writer found in the Bhagavat Gita mentioned above.

Generally the Hindu Epics are written by Munis (Sages) spending their lives in the Jungles most probably for not disturbing by general common peoples. This is of course very good thing for mental concentration for their works. From the beginning of the writing the Epics to the end of the writing, most probably upto this day in the 21st century C.E. the Epics lack of checking and counter checking of the text of the Epics. The Epics are products of one-man single wisdom separated from society , so to say generally. Because of these deficiencies in the Epics , to day in the 21st century C.E. We, the peoples of the world generally, begin to doubt that how far the Hindu peoples of India in the Epic Times thought Scientifically and Logically.

In the above quotations from the Bhagavat-gita , it is clearly said that Arjuna , the Hero of the Mahabharat war to Shri Krishna , the chariot driver of the Hero said “My dear Lord Krishna, I see assemble in your body all demigods and various other living entities. I see Brahma sitting on the lotus flower , as well as lord Siva and all the Sages and divine serpents.”

In this scientific age of computers , Internets etc in the 21st century C.E. , can anybody on the Earth say with pride that the writer Muni of the Bhagavad Gita and the Mahabharata thought very scientifically and with very strong logic?

Whatever the present writer writes here under about the ancient Hindu written documents are from the text of the speech delivered in the Indian Institute of Science Bangalore on 13.10.2009 on the subject “Sanskrit as language of Science” by Honourable Justice Markanday Katju, Judge, Supreme court of India.

“Similarly, the sanskrit language kept changing from around 2000 B.C. when the Rig Veda was composed to about 500 B.C. i.e. for about 1500 years. In the 5th century B.C. the great scholar Panini , who was perhaps the greatest grammarian the world has ever seen, wrote his great book ‘Ashtadhyayi’ (book of eight chapters). In this book Panini fixed the rules of sanskrit and thereafter no further changes in sanskrit were permitted except slight changes made by two other great grammarians , namely , katyayana who wrote his book called ‘Vartika’, and Patanjali who wrote his commentary on the Ashtadhyayi called the ‘Maha Bhashya’.”

This is the present sanskrit language as given by the great Grammarian Panini in 500 B.C to the Hindu generations as classical sanskrit.

How far a classical sanskrit language , which was given by the great scholar Panini in 500 B.C, when the world was seperated into incommunicable peoples, villages is relevant and full functional today in the 21st century C.E. when the world is only a Global village , is not known to the writer as he is not a scholar in sanskrit. Another quotation from the speech of the Honourable Supreme Court Judge about Astronomy of Ancient India may please be seen:

“Astronomy

In ancient India, Aryabhata in his book Aryabhatiya presented a mathematical system that Postulated that the Earth rotated on its axis. He also considered the motion of the planets with respect to the sun (in other words there was a hint in Aryabhata’s system of the heliocentric theory of copernicus, though there is a debate about it). The other famous astronomers of that time were Brahma Gupta who headed the astronomical observatory at Ujjain and wrote a famous text on astronomy, and Bhaskara , who also a head of the Astronomical observatory at Ujjain. Varahamihira presented a theory of gravitation which suggested that there is a force due to which bodies stuck to the earth , and also kept the Heavenly bodies in their determined places.”

Please read the above quotation very attentively and critically. Please note the words ‘Postulated’, ‘a hint’, ‘there is a debate about it’, and ‘suggested’ which are underlined in the above quotation by the writer. This is the status of the ancient Indian Astronomy as known by the Intellectual Indians today in the 21st century C.E.

Most probably , the Ancient Indians did not have a specific finding in relation to Astronomy and Astro-physics , to be shown to the world people today.

But for Kangleipak and the Kanglei Meetei Race, some puyas , the scriptures as known to the world over were discovered in the last part of the 20th century C.E. after all puyas were burnt down by the Hindu Kings in the 18th century C.E. as secretly copied from the originals by the Intellectual courtiers just before the Devastating Burning of the scriptures of the Kanglei Peoples.

The humble writer has shown some quotations from the such Puya copies, how the Kanglei Puyas were written in ancient Kangleipak. The Kanglei puyas are not books written by Individual Intellectual persons in Ancient Kangleipak, but are books, in which theories and experimental findings in some important subjects like Physics, Astronomy, Chemistry etc by the Kanglei peoples, were recorded in writing. Generally the findings were recorded in the names of the Kings of the relevent time. For example, beginning of the Kanglei Era was recorded in the name of King Maliyafam Palcha who was in the line of Salai Leisangthem, the 7th son of Ipu Athoupa Konchin Tukthapa Pakhangpa.

In order to be recorded in writing in the puya , the finding of any Research of any Maichou or any Intellectual Individual will be put before the King and the seven Maichous of the Royal court, It will be recorded in the Puya , the scripture in writing in the name of the King of the relavant time.

How, the puya was written in ancient Kangleipak, the writer has shown above how the Puya, Wakoklon Heelal Thilel Salai Ama- ilon, the scripture of the Meetei Race of Kangleipak was written.

How the Puya was written in Ancient Kangleipak in General:

So far the Nationalist Kangleichas have discovered three puya upto this day, as known by the humble writer. Please see how the Puyas were written:

1. The first and most important Puya , Wakoklon Heelel Thilel Salai Ama-ilon Pukok was recorded in writing in the name of King , Leisanglel Asang Ngasapa , son of King Mangang, Grand son of Ipu Athoupa Konchin Tukthapa Pakhangpa , who reigned at present Kangla , generally beleived in before 10,000 years B.C.

But the puya was put in Black and White during the Reign of King Mungyangpa who reigned in about 1500 years B.C. The puya was written in the presence of King Mungyangpa himself with his peoples of Kangleipak by Chakpalam Macha Maichou in the presence of three other Maichous- Luwangcham Macha Maichou, Wahingpam Macha Maichou, Chinkangpam Macha Maichou as told by Apoi-nana Macha Maichou.

2. The second Puya , Kham-oi Yang-oi Sekning was written during the Reign of King Khakempa of Kangleipak in the deep B.C.(the exact date cannot be ascertained upto this day in the 21st century C.E. because of the Puya Meithapa in the 18th century C.E.), in the presence of King Khakempa along with all his peoples of Kangleipak, the Puya story was told by Apoi-nana Macha Maichou and the puya was put in Black and White by Chakpalam Macha Maichou. Originally the Puya was the finding of Mangang King , the first son of King Ipu Athoupa Konchin Tukthapa Pakhangpa.

3. The 3rd Puya , Wachetlon Pathup was written during the Reign of Luwang King Punsipa at Langkol Punsilok by Langkon Lukhoi Maichou as told by Apoi-nana Maichou in the presence of six other Maichous and the King Punsipa himself on the seventh day of Sachifu (Present Sajibu).

The humble writer has repeatedly shown above that the Puyas were written in the presence of Kings, the peoples of Kangleipak and the Kanglei Maichous who were experts in many fundamental subjects like Physics , Astronomy , Chemistry etc and also the Puyas were written by a Maichou who was himself an expert in the puya and the matter dealt in the puya.

Therefore , all puyas of the ancient forefathers of Kangleipak were Embodiments of whole National wisdoms , whole National consciousness of the relevent times in the matters before the Kanglei peoples , which were recorded in Black and White.

No written document or book written by an Individual unless it was tested and approved by the seven Maichous who were Experts in different subjects and matters , by the peoples of Kangleipak , King of the time were put in Black and White as Puyas for Record. This is very certain thing as found in the Puyas today in the 20th and 21st century C.E.

The Achievements of Ancient Kanglei Peoples in matter of Physics , Astronomy , Chemistry etc in deep B.C:

The humble writer has the Puya , Wakoklon Heelel Thilel Salai Ama-ilon Pukok (xerox) a puya which passed the scientific test of the government of India , National Archives of India, New Delhisince 1970s. The puya was written in about 1500 years B.C. during the reign of King Mungyangpa of Kangleipak. When the writer studied seriously the above mentioned Puya, the writer has found many specific achievements , scientific achievements recorded in writing in the Puya which was written in about 1500 B.C.

Astronomy

Please see what was recorded in Black and White in the Puya:

“Talukti Eenunglonna Koilou Haina Koukhale | Khununglonna Numit Haina Haikhale ||”

Rough English translation of the above quotation from the Puya may please be seen:

“The 6th (created object) is called Koilou in Eenunglon and Numit in Khununglon.”

The above quotation from the Puya is about creation of the Universe by the Tingpalpa Mapu or

Eepungloinapa Apakpa. When the Universal God Father intended the creation of the Universe , the first objects created were Fire, Water, 3rd , Air ; 4th , the Earth ; 5th Space; 6th, Numit (Sun of the west).

The Universal God Father after creation of the Space (Ating-aa in Kanglei Dialect) , and the then the God Father created the Sun (Numit in the Kanglei Dialect) in the process of creations. What the peoples of Kangleipak called Numit since time immemorial , is the floating Object in the space, the Sun of the West and the Surja of the Hindu peoples of India.

The Meetei Race of Kangleipak calls the Bright star in the center of our Solar System as Numit. As the word/concept Numit is recorded in writing in the Puya written about 1500 B.C., the word 'Numit' had been in use in the Kanglei Society before 1500 B.C., it is logically inferred. It cannot be challenged.

Even today in the 21st century A.D. , the Hindu peoples of India call the sun as 'Surja-Deva'. They pray the Sun as 'Surja-Devayo Namoh!' even today, it may be said that the Hindu peoples do not know the Sun is only a star which is subject to Decay in the Natural Law.

Of course today , the west is very advance in the practical science and technology , it is known to the world over. But even today the west calls the Sun sometimes 'Sun-God'. From this fact , it may also be inferred that they know the fact of the Sun being only a star subject to decay in the Natural Law in a very near time Recently.

But for the Meetei Race of Kangleipak , the floating Bright Object in the space , the sun (Sun-God) of the west , and the Surja (Surja-Deva) of the Hindus of India , Kanglei Peoples call the same bright floating object in the space as Numit , from since times immemorial upto this day, without adding anything simply as Numit, not as Numit-God or Numit-Deva or Numit-anything.

The word/concept Numit is an Expression of a very Advance knowledge of science, whether it is Astronomy or Astro-Physics. The humble writer will explain here as under:

The word/concept 'Numit' was used by the Peoples of Kangleipak since the days before about 1500 years B.C. or since before 3500 years B.P. upto this day. The puya , the scripture in which the word/concept 'Numit' was found recorded in writing was written about 1500 years B.C. , is very certain to day in the 21st century C.E. as proved by other relevant certain written records.

The word/concept 'Numit' is a compound word , composed of two certain words of the Dialect of Kanglei Meetei Race.

Numit = Nu + mit

In Kanglei Dialect, the first syllable of the word 'Numit' , that is, 'Nu' means Human Being signifying both man and woman in common gender. In Kanglei Dialect, the Kanglei Peoples call a Male Human Being as 'Nupa' and a Female Human Being as 'Nupi' , Signifying 'Pa' a Male and 'Pi' a female. The 2nd syllable of the word 'Numit' , that is, 'mit' does not require any explanation , it simply means the Human Eye. If you ask a child of 5/6 years 'Where is your eye?' , he/she will simply put his/her finger to the eyes.

From this word/concept 'Numit' found in the Kanglei Scripture , it is very safely inferred that the Kanglei Peoples knew that what was the Sun (Kanglei word Numit) and its Nature and properties beyond doubt in the years pre-1500 B.C. Most probably , this time before 1500 years B.C., the peoples of the world , excluding the Asian Mongoloid peoples , did not even Dream that what was Physics , Astro-Physics sciences etc.

Now in the 21st century C.E. every Intellectual peoples of the world know that what is the Sun, its nature and properties almost beyond doubt, since late A.D.

But in the case of the Kanglei peoples , the Meetei Race of Kangleipak knew the Sun is a Star, the only object in the Solar System which Emitted light, before 3500 years B.P. not only this, without these light no body can see things , and the medium of Eyesight of all the living beings on the Earth is the Sun only which Emits Light.

This is a very advance knowledge of the Meetei Race of Kangleipak in sciences some thousands years before others peoples of the world could not even dream of these scientific knowledges of the forefathers of the Meetei Race of Kangleipak in the Eastern World.

In the above mentioned Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, not only above the scientific knowledges shown above , clear and specific scientific knowledges about the Big Bang Theory, the Extra Terrestrial Origin of Life, etc. are clearly found. One scientific knowledges that will Puzzle the scientific world is that the peoples of this Hilly Country Kangleipak knew the fact that there was no vaccum in any time in the Universe, the Universe before any creation in it like stars, planets etc etc, the Universe was full with Fire, Water and Air in their Primordial forms and the Puya said every thing in the Universe are COMPOUNDS or COMBINATIONS of these three Elements.

All these things of the past Kangleipak was turned into Ashes by the Puya Meithapa by the Hindu Kings in 18th century C.E.

Most probably , the western peoples including the Hindu Indians did not have creation theory of man. The creation of man is so important to the Kanglei Philosophy that the seven days of the week are so named to the requirement of 7 days in a creating of Human Being. Different parts of the Human body are created on the different 7 days of the week. The names of the seven days of the week according to the Kanglei Puya, scripture are Langmaiching , Ningthoukapa , Leipakpokpa , Imsakeisa , Sakolsen , Ilai and Thangcha.

Creation of Man

After the creation of the Universe in which milky ways, stars, planets etc are seen in it today , the Universal God Father, or Tingpalpa Mapu or Eepung Loinapa Apakpa as the Kanglei Meetei call , began to think the creation of man , after creation of all living beings of the lower strata.

Langmaiching , the first day of the Week

The first day of the seven days week , the ancient Kanglei peoples called Langmaiching (Not Nongmaiching written since the days of Pamheiba Garivaniwaz in the 18th century A.D. The word/concept Langmaiching was changed to Nongmaijing , a meaningless word to destroy the creation theory of the Meetei Race of Kangleipak). Langmaiching = Lang + mai + ching, 'Lang' here means a thing like a net catching , attracting things , 'mai' means human face , the front part of the Human Head, and 'ching' means 'chingsinpa' attracting. Therefore , Langmaiching means a point in vast Universe where the Universal God Father , attracting all elements composing the Human Body , started creating a man. This point of starting creation of man is the centre of the Human forehead , the ancient Kanglei Meetei call 'Laipak' means 'God is clinging , God sticks permanently'.

After the Universal God Father started the Human creation at the Laipak (forehead) of the Human body, he completely created the Human head, consisting the Head, the Hair, Forehead (Laipak) etc of the Human Body. This is the first day of the week , Langmaiching (Sunday) of the Meetei Race of Kangleipak.

Since the time of fully creating the Human head , the Universal God Father , the Tingpalpa Mapu or Eepung Loinapa Apakpa of the Meetei Race of Kangleipak stays at the Human forehead (Laipak) upto the death of the Human Being. **This is why , the Kanglei Meetei Race call the Human body is a Laishang (temple) since the days of deep B.C.**

Ningthoukapa , the second day of the week

Ningthoukapa = Ning + thou + kapa , 'Ning' here means Ningpa , Khanpa of the Kanglei dialect, in English mind , thinking, 'thou' here means thoupa in Kanglei dialect and in English driving. Therefore, the Kanglei Meetei word/concept 'Ningthou' , King in English , means the God, the Universal God

Father. 'kapa' here means ascends , comes-up, in English. Therefore, the second day of the Kanglei peoples' week , Ningthoukapa means the Universal God Father, who is the real Driver of Human mind, Human action, comes up (ascends) to the forehead (Laipak) of the Human body to stay there upto the death of the man.

Leipakpokpa , the third day of the Week

Leipakpokpa = Leipak + pokpa 'Leipak' actually means the Earth , but here means the Human body , 'pokpa' here means pokpa in the sense of Angang Pokpa , in English 'giving birth' as in the sense of child birth. The Kanglei Puya , the scripture of the Meetei Race calls the Human body as 'Living Earth'. From this 3rd day of Kanglei peoples' week , Leipakpokpa the Universal God Father who is residing in the Laipak (Forehead of the Human Body) begins to create the main human body part below the Head , from neck to other lower parts containing Heart, lungs, liver, kidney etc. This is the Third day of the Kanglei week , Leipakpokpa.

Imsakeisa , the 4th day of the week

Imsakeisa = Im + sa + keisa , here 'Im' means present word yum, meaning dwelling house, in English; 'sa' means sapa , meaning to build, to construct in English; 'Keisa' here means to build, to construct a Barn for storage of energy, elements composing of a human body to compensate the loss of these things in any eventuality of the Human Body.

Why the 4th day of the week , Imsakeisa is so named?

In the forehead (Laipak) , the Universal God Father, Tingpalpa Mapu or Eepung Loinapa Apakpa , the first cause of the Universe resides , whereas in the Human body in the Heart , the Taipang Palpa Mapu (Lord of the Earthly life, Jiba Atma of the Hindus) resides. In the forehead (Laipak) , the Universal God Father in the symbol # (ONE), and in the Heart , the Universal God Father in the symbol W resides in the Human body. The human body as created by the God has certain things like Blood , Amino Acid etc etc. So, the question of constructing a Barn arises in the Imsakeisa, the 4th day of the week.

Sakonsen , the 5th day of the week

Sakonsen = Sa + kon + sen , 'sa' here means the animal body, here in the particular circumstances , the Human body; 'kon' means in Kanglei dialect 'Konba' , Konbiba and in English to keep under care and protection; 'sen' means sennaba in Kanglei dialect and to keep under vigil of the Human body. On the 5th day of the week , Sakonsen the Universal God Father enters in the Heart of the Human Body to protect and to take care of the Human Body upto Death as Taipangpalpa Mapu (Lord of the Earthly life).

Eelai , the 6th day of the week

Eelai = Ee + Lai, 'Ee' here means blood , Human blood; 'Lai' here means God, the Universal God Father. The Human blood is the Universal God Father, the Eepung Loinapa Himself When the Universal God Father comes to the Earth to create living beings for the first time , He comes in the symbol # (ONE) , the dot (l) on the symbol # is called 'Eelik' means a drop of blood from His body, this Eelik (l), blood drop is the blood of every living beings on the Earth. This blood of the Universal God Father is put to the heart and to all parts of the human body, on Eelai (Friday).

Thangcha , the 7th day of the week

Thangcha = Thang + cha , the 'Thang' here means in Kanglei Dialect Thangtharakpa, Pitharakpa , further means in English to send down, to drop down, etc; the 'cha' here means Chata Nouta (the descendants), macha (the sons and daughters) of the Universal God Father. On this seventh day of the week of the Kangleicha Meetei Race, the Thangcha , the Universal God Father has completed the creation of a man and ready to send down on the Earth for further spread on the surface of the Earth.

Corresponding to those seven days of the week of the Kanglei peoples, there is a constellation of seven stars in the sky. Please see what the Puya , Wakoklon Heelel Thilel Salai Ama-ilon Pukok which was written about 3500 years BP by the Kanglei Ancestors in Kangleipak: “8 ti Eenunglonna Thouwaimichak Apakpa Oipana Pu Ama Koukhale | Khununglonna Thouwaimichak pee malik sitapa Cheion Talet Haina Haikhale ||”

Rough English translation of the above quotation: “The 8th , the group of stars forming a constellation (in the space), is known as Thouwaimichak Cheion Talet (Seven Stars which can become Human beings on the Earth.”

In the above quotation , ‘Pu Ama’ , here ‘Pu’ means Grand Father , the oldest male person in a family is called ‘Pu’ , ‘Ama’ means one. Therefore, the seven stars group is a constellation , the group of the seven stars is known as “Thouwaimichak Cheion Talet” here Thouwaimichak (star in English) = Thou + wai + mi + chak , here ‘thou’ means to drive, ‘wai’ here means interaction between elements, ‘mi’ here means the God in the Human beings on the Laipak (forehead), and ‘chak’ here means Machak (elements forming the Human body). The concept of a ‘Thouwaimichak’ star is so complex in Kanglei Dialect. In the formation of a ‘Thouwaimichak’ (a star), there are five elements Fire , Water , Air , Leipak (soil), Space. These five elements along with the ‘mi’ the God elements in the Human body. The five elements in the Human body is driven by the ‘mi’ to form a human body with mind and consciousness. This is the SOUL THEORY of the Meetei Race of Kangleipak. Soul consists of six elements according to the ancient Kangleipak, that is, Fire, Water, Air, Leipak (soil) , Space and ‘mi’.

The Meetei Race of Kangleipak has seven days of the week , since about 20,000 years B.P. as evidence by the Puya, the scripture of the Kanglei Meetei Peoples and Kangla Excavation 2009. The last day of the week is Thangcha’ On ‘Thangcha, the last day of the week, creation of Life (a prototype of all living Beings) its completed and the God Father sent down to the Earth for further spread on the earth. The day of the week, the last day of the week, Thangcha is the day on which life was sent down by the Universal God Father to the Earth. The first Thangcha of the ‘Lamta Month’ the third month of the year is the first day on which the Life (from the Universal God Father) came to colonize the Malem (the Mother Earth) for the first time in the Life History of the Earth.

‘Cheion’

Cheion = Cha + i + on = here ‘cha’ means Descendants , ‘i’ means blood , ‘on’ means onba further means change into , ‘Talet’ means seven.

Therefore, the seven stars forming the constellation (Pu Ama) consists of Everything , Every elements in them to become living beings (here Human beings).

The human creation theory of the Meetei Race of Kangleipak is a theory of Extraterrestrial Origin of Life also.

These seven days of the week of the Meetei Race of Kangleipak give birth of the 19 Kanglei Eeyeks including the cheising Eeyek Ama in the symbol # also.

These seven days of the week are part and parcel of the Universal God Father , Ting Palpa Mapu Eepung Loinapa Apakpa , the Ancient Kanglei Forefathers said “The Kanglei Alphabets is the Universal God Father and Kanglei Meetei Language is the mother.”

Creation Theory in other parts of the world

The holy bible by BEAMS (1978) in chapter 1 of the Genesis says: “In the beginning God created the heaven and the Earth.

2. And the earth was without form , and void; and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters

3. And God said, let there be light : and there was light

4. And God saw the light, that it was good: and divided the light from the darkness

9. And God said, Let the water under the heaven be gathered together unto one place and let the dry land appear: and it was so.

21. And God created great whales , and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and god saw that it was good.”

This is the story, the Holy bible says in the first chapter (Genesis) about the creation of the Universe, in short.

Creation of man

The same Holy Bible says in the first chapter (Genesis), regarding creation of man as follows: “26. And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea , and over the fowl of the air , and over the cattle , and over all the earth, and over creeping thing that creepeth upon the earth.”

This is the creation of man in the holy Bible.

The writer has another booklet called “ABIBLE STUDY ON MATTHEW” by Rose A. Goodman. In this book also , the same things are written under the heading “ GOD MADE OUR WORLD” under Genesis|:1-25 as quoted above from the Holy Bible.

Regarding creation of man also, a bible study on Matthew also wrote the same thing as quoted above from the Holy Bible.

These two Bible books, the Holy bible, and a study on Matthew are not different and the writer cannot see any difference regarding the creations of the Universe and the Man.

The humble writer has another document regarding the Bible also, called ‘Judaism’.

In the book, Judaism, the following is written on page 271 regarding the origin of the world under the heading “In the beginning: stories of origins”:

“The earliest stories of the Hebru Bible , given in Genesis 1-11, have a mythic quality that is Universally appealing. The story of the origin of the world presents God as an Intelligent, active, masculine power who overcomes Primeval chaos. To create order, God imposes separations-separating light from darkness and land from water and completes his work of creation in stages, spread over six days. At the end of each day, God views what he has done and sees that it is good. Finally , satisfied with the result of all his labor, God rests on the Seventh day.”

“The Garden of Eden, which God has created for his refreshment is based on the pattern of a walled garden , complete with fruit trees, birds, exotic animals, a central fountain , and streams to cool the air. God creates Adam to live in the Garden as its Gardener and care taker , forming his body from the dust of the Earth and breathing life into Adam with his own breath”. This is what the Judaism said in the Hebru Bible. The written form of the Hebru Bible came in between 900 B.C.E. and 200 B.C.E. as written in the same Bible.

Whatever the writer says above about the Bible of the Christian Religion, are from the written documents, not from any Hearsay and Oral stories.

Though the writer has very limited knowledge of the Christian Religion and its Bibles, so far gathered from the available Bible Books at the hands of the writer, the creation theory of the Universe and the theory of creation of man according to the Bibles are very redimentary as compared to the Kanglei Meetei Creation Theories in Kangleipak in the East.

In this matter, the writer will frankly say that he has very little knowledge about the creation theories of the Hindus , though they are the neighbours of the writer since his birth. From a book, The Meitheis by T.C. Hodson published in 1908, the writer quotes the following:

“The Brahma dev (The creating God of the Universe) has sprung out from the Navel lotus of Narayan (the protecting God of the Universe), Marichi Muni (a Hindu sage) was born from the limbs of Brahmadev. Marichi’s son, Kosshop Muni (a Hindu saint); Kosshop Muni’s son, Surja (Sun); Surja’s son Shoborna Muni; Shoborna’s son, Indoo Muni; Indoo Muni’s son, Chitra Ketoo; Chitra Ketoo’s son, Chitradhaja; Chitradhaja’s son, Chitrabija; Chitrabija’s son, Chitra Sarba; Chitra Sarba’s son, Chitra Rat; Chitra Rat’s son, Chitra Vanoo, Chitra Vanoo had no son, only a daughter named Chitranggada; Chitranggada’s son, Babru Bahan, Babru Bahan’s Son, Sooprabahoo; Sooprabahoo’s son, Pakhangba (Jobista). The Jobista or Pakhangba was the first ruling King of Manipur.” (From Page No. 5)

The above quotation is not the opinion of the writer, T.C. Hudson. The quotation above in the book, The Meithei by T.C Hudson is a quotation from other source by the writer, T.C Hudson. The above quotation might be from a Hindu source by the time T.C. Hudson wrote his book.

The above quotation might be a creation theory of man of the Hindu by the time of writing The Meithei by T.C. Hudson in the 18th, 19th century C.E. The creation theory of the Hindus as quoted above is also very rudimentary, rather more rudimentary than the west.

The humble writer of this book will show the creation theory of the Universe according to the Ancient Kangleipak as found in the Puya, The scripture Wakoklon Heel Thilel Salai Ama-ilon Pukok in a Nutshell:

The Meetei Race of Kangleipak, since Time Immemorial upto this days, sings the following Hymn:

Malem Leimana Lumpala ?

Palem Eemana Malum-i.

Koilou Nongmatonna Wangpala!

Panthou Eepana Mawang-i.

This is the hymn, the Kanglei peoples sing upto this day in praise of the only One God, who is the Father of all living beings on the Earth, including the Human Beings.

The rough English Translation in the following:

Whether the Earth (Malem Leima) is Heavier ?

No ! The Human Mother (Palem Eema) is Heavier.

Whether the Space-Top (Koilou Nongmaton) is Higher ?

No! Panthou Eepa (Original Source of Life - The Universal God Father) is Higher.

This ancient Hymn of the Meetei Race of Kangleipak pin - points (locates) the Abode of the Universal God Father who is the source of Everything in the Universe whether movable or immovable.

According to the Wang-u-lon (Philosophy?) or science(?) the only One Primordial God who is the source of everything Incarnates as the endless, limitless space (Ating-aa) in which everything He created stars, sun, earth, moon etc with all living beings are contained. So, the only One Universal God Father is above the space. The concept of the Universal God Father is that He includes Everything in Him, and the Kanglei peoples called him as ‘Eepung Loinapa Apakpa’ or ‘Tingpalpa Mapu’.

The primordial Universal God Father (Eepung Loinapa Apakpa) contains Everything in Him. His another name ‘Tingpalpa Mapu’ means ‘Owner of the Vital Force’. The Universal God Father after Incarnating as Space, then He creates Everything in the Universe, stars, planets, moon etc including the Earth. Then He creates creatures, trees, animals, birds,.....etc. Lastly Human being in his own Image (Likeness).

This is the creation theory of the Meetei Race of Kangleipak as found in the Kanglei Scripture as we find today in the 21st century C.E.

The learned readers may kindly compare this creation theory of the Meetei Race with the creation theories of the west including that of the Hindu Indian shown above.

The humble writer draws the attention of the learned readers particularly to the Indian Hindus' creation theory (?) quoted above from 'The Meitheis' by T.C. Hodson.

"The Brahma dev (The creating God of the Universe) had sprang out from the Naval lotus of the Narayan (The Protecting God of the Universe),"

In the above statement, 'The Brahma dev' and 'Narayan' are said to be the God creator of the Universe and the God Protector of the Universe as plainly stated and plainly known to us. We know the meaning of the Hindu word 'dev' and the English 'Navel' and as such we do not know whether 'Brahma dev' and 'Narayan' are actually Gods or Ordinary woman born human beings only.

And further, "Marichi's son" Kosshop Muni (a Hindu Saint); Kosshop's son, Surja (Sun)", in this statement also, we plainly feel that 'Marichi', 'Kosshop Muni' are simply wise holy men. Then how can a Muni or Saint gives birth to 'Surja' (a sun-star)? Is this not a common feeling of mankind? We feel so much like these in the above statement quoted by T.C Hodson in his book 'The Meitheis'

Now, the humble writer will show how the western European peoples named the name of the seven days of the week vis-a-vis the Hindu Indians:

<u>English</u>		<u>Hindu Indians</u>
Sunday	Sun	Rabibar
Monday	Moon	Sombar
Tuesday	Mars	Mangalbar
Wednesday	Mercury	Budhabar
Thursday	Jupiter	Brihaspatibar
Friday	Venus	Sukrabar
Saturday	Saturn	Sanibar

From the above chart, it is very clear to everybody that the week-days of the Europeans as well as of the Hindu Indians are named taking the same Sun, Sub Planet and Planets from the solar system. How and under what scientific or philosophic principles they named their week-days taking the sun, one satellite and other five planets from the solar system at Random leaving other four from the solar system?

All peoples of the world have seven days of a week, as we Kangleicha Meetei Race of Kangleipak. The western Europeans and the Hindu Indians also have seven days of a week. Technologically and Scientifically very advance Europe also have seven days of the week. In the same way the Hindu Indians also have seven days of a week. But how they named their seven days of a week is a great puzzle upto this day in the 21st century. In the chart shown above by the writer, the western Europeans and the Hindu Indians have the same foundations of naming the seven days of the week. They are the same peoples in different climatic and geographical conditions, we knew this long before.

But for the peoples of Kangleipak in the East of the Earth, they have very definite principles of naming the seven days of the week. The names of the seven days of a week came from the Human creation theory of the Meetei Race of Kangleipak and there are seven stars in the space corresponding to the seven days names of the week. They are called Cheiyom Talet or Chei-on Talet. This shows that the Kanglei Human creations theory and also the naming of the seven days of the week are based on the scientific knowledge of Astro-Physics in deep B.C.

These things and many things stated above by the humble writer of this book are found recorded in writing in the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the scripture of the Meetei Race of Kangleipak written in the middle of 2nd century B.C.

This Puya, Wakoklon Heel Thilel Salai Ama-ilon Pukok was turned into Ashes, along with many puyas during the whole 18th century starting during the days of Pamheiba Garivaniwaz, the 1st Hindu King of Kangleipak, and ended in 1798 C.E. when Chingthangkhomba Bhagyachandra Maharaj died. Pamheiba Garivaniwaz who died in 1751 C.E. and Chingthangkhomba Bhagyachandra Maharaj who died in 1798 C.E. were the main perpetrators of the puya Meithapa Episodes in the History of Kangleipak.

Thus during the days of the Hindu Kings in Kangleipak (Manipur) extending from 1709 in which year the first Hindu King Pamheiba Garivaniwaz ascended the throne of Kangleipak, to 1949 C.E. in which year Kangleipak (Manipur) was merged into India during the days King Bodhachandra, the Earliest civilization of Mankind, and the written documents of the earliest civilization, which are more than 3000 (three thousands) years old when the Hindu became Rulers of Kangleipak, was burnt down by the Hindu Kings and turned into Ashes.

5th Episode

Imposition of the Rudimentary Religion of the Hindu to the Kanglei Meetei peoples, to Force Nungkhang Eeluppa at Lilong Turel.

“Nongma Kouba Manongyai Ningthou Cheirak Akanbabu Thaduna Leipak Pumba Lilongda Irupye | Wakching Thagi Thanil Yumsakeisada Gurusu Ningthemsu Lukun Thangna Lilongda Iruppabu Yaore | Numit Asigi Ahinggi Nongyai Pungfamda Lilongda Irupluba Leipak Hupna Kangla Nungjeng Ikonda Iluphalle | Manunggi Ichel Khangnaba Nungkhang Iruppabu Koure | Leipak Wathok Chaore , Meehat Meepunna Iluphalle Adu Nonggibu Nungkhang Irrupa-o Touna Kouye | Mayangi Dharma Tharabadi Ee-ona Punsu Pikhamnasi Wafamnare Haidabara Madusu Madomde ||”

The above is a quotation from the book, Sembi Mukaklei, which was written by a courtier of the Royal court of Pamheiba Garivaniwaz, written secretly about the criminal deeds of the Hindu King during his life-time.

The rough English translation of the quotation:

“One midnight fearing the harsh punishment of the King, all peoples (subjects) came to Lilong (river) and dived (Plunged) into the water. On the fullmoon day wednesday of Wakching month (December - January time), Guru (Santi Das Gossai) and Ningthou (Pamheiba Garivaniwaz) with Lukun (sacred thread of the Hindu) joined the midnight diving. All the peoples, after the diving at the Lilong river in the midnight , were forced to take bath at Nungjeng Big Pond (in the Palace compound) again. This is called “Nungkhang Irrupa to know the underlying Idea of the What was done. It was a fearfull trouble (with a revolt of the peoples against the King for his misdeeds) with executions by the King, it was called Nungkhang Irrupa (for its long after effects of the misdeeds). The peoples were forced to swear if the Mayang Dharma (Hindu Religion) was given up , he/she would die vomiting blood.”

This was a scene of Imposing the Hindu Religion to the Mongoloid peoples of a different origin and a different mindset.

Even though there was a strong royal order by the King Pamheiba, two men named Oinam Marei and Sembang Kutlei stood against the order of the King. They refused to join the Lilong diving and to take bath in the Nungjeng Big pond in the Chilly midnight of Wakching month (December - January). They were caught by the follower of the Hindu King and beaten savagely.

At this moment the revolting peoples shouted - “we have agreed for the moment to take Hindu religion and but King and mayang Guru must agree that at a moment beyond seven life times from this day (taking the Hindu Religion), we will return to our Original Religion”

The demand of the Kanglei peoples to accept Hinduism for seven Life times from the particular moment of their taking Hindu Religion in 18th century during the rule of the 1st Hindu King Pamheiba Garivaniwaz, and to return to their Original Religion after Seven-life times were accepted by the King Pamheiba Garivaniwaz and Guru Santidas Gossai.

This was one savage ugly scene in the history of Kangleipak when the Hindu Kings tried to Impose their Hindu Religion of the idol and statue (Murti) worship to the peoples of Kangleipak whose Religion was spiritual and more refined Faith in matters of Religion.

In pursuance of this demand of the peoples of Kangleipak and agreed by the King Pamheiba Garivaniwaz and his Mayang Guru Santi Das Gossai, many many peoples, more than one thousand, One evening on the same day of Wakching Fullman day Wednesday, when the peoples of Kangleipak were forced to Dive in the chilly water of Lilong River and were forced to take Oath that they will take Hindu Religion and if any body who to Renounced will die vomiting blood during the Rule of Hindu Pamheiba Garivaniwaz, came to Lilong River they took out from their Necks the Lukun (the sacred Hindu thread) and thrown to the Lilong River and some people took out the Lukuns and burnt them then and there shouting “We have returned to our Forefathers’ Religion, we have thrown out the Lukuns of the Hindu, we have been more than Seven life times today”

This scene at Lilong River was in 1965 C.E. The writer was more than 30 years of age at the time, when the peoples of Kangleipak symbolically thrown out Hinduism from their Heads forever. The humble writer took an Active role as a young man in the Event of 1965 C.E. and ever since he is living as a True Indigeneous Meetei of Kangleipak and Spending his life in the Research of Past Kangleipak upto this day in the 21st century C.E.

This was an Episode in the History of Kangleipak in the ongoing savage Onslaught against the Indigeneous Kanglei Meetei peoples of Kangleipak to destroy the Meetei Culture, to make them a people of obscure origin without having a known culture of the world, and at the same time to make them a group of peoples having some traits of Hindu elements. This was a criminal conduct of the Hindu Peoples of India (Bharat) to the mankind of the world in general, and in particular to the Meetei Race of Kangleipak who are having upto this day in the 21st century a more Refined and advance culture and religion.

Upto the time of the Nungkhong Eeluppa in the Lilong River, led by King Pamheiba Garivaniwaz and Mayang Guru Santi Das Gossai with the whole peoples of Kangleipak, the 1st Hindu ruler of Kangleipak had done Enough to destroy the Indigeneous culture and Religion of the Meetei Race of Kangleipak and to be replaced by the inferior culture and religion of the Hindu peoples of Bharat (present India). Upto this time of the Nongkhong Eeluppa Episode, the 1st Hindu Ruler of Kangleipak, aided by his Dharma Guru Santi Das Gossai had done many unpardonable savage crimes against a group of Human beings called the Meeteis as found written in the Puya, the scripture of the Meetei Race. In the Puya, it was found written in that the Meetei was created by the God in his own Image and so the Group of Human Beings was given the name the Meetei. This was an unforgivable savage crime also against the Humanity.

Further, it was Discovered almost with certainty that the Meetei Race of Kangleipak was most ancient human group on the Earth, their civilization was the Earliest Human Civilization on the Earth having writing scripts, the first human culture and religion believing in a spiritual Entity as the Origin of the Universe.

Not only these things, the humble writer so far discovered that the Meetei Race of Kangleipak was the first human group on the Earth who knew the Extra terrestrial origin of life, etc in the Astronomical science etc. The Meetei peoples of Kangleipak was the first Human Group who theorised the Big Bang Theory regarding the origin of the Universe , the Evolutionary theory of the living beings etc in the present scientific discoveries and findings.

Let us see how far this savage, criminal onslaught of the Hindu people against the most refined mongoloid human group Meetei Race of Kangleipak was successful and Fruitful for these Criminal Hindus !

6th Episode

Destruction of the memory of the past Kanglei Traditional Beliefs and Geographically attached Gods and Goddesses, changing the names of the places of worship and names the Gods and Goddesses of the Meetei Race to the Hindu Gods and Goddesses names and for those Gods and Goddesses for which the Hindu did not have theirs, changing to meaningless, Arbitrary concocted names.

The humble writer will Enumerate some traditions , words/concepts , Gods' and Goddesses names, names of areas of Gods and Goddesses etc that are changed during the Hindu Rule in Kangleipak:

The Lai Haraoba of the Meetei Race of Kangleipak:

The traditional ceremony of Lai Haraoba in Kangleipak is a ceremonial tradition of the Meetei peoples of Kangleipak, which is Unique and unparallel ceremony, which is based on the creation of the Universe and living beings on the Earth by the Universal God Father, with a basis of Philosophical and Scientific Foundations of the past Kanglei Peoples of yore. This traditional ceremony, associated with the Umang Lais (Gods and Goddess worshipped in the names of Originally associated with the Meetei Race) is performed having temples in almost every village of Kangleipak.

The Lai Haraoba ceremony and its surroundings including its Areas and Temples are designed so scientifically that the Institutions are very conducive to have an Inclusive Culture of the whole peoples of the Land , to teach the younger generations about science and Philosophy of the Meetei Race gained in course of times, the ways of warfare and martial Arts , of the time etc in the names and ways of Praying Gods and Goddesses in almost all villages and places of habitations.

Please see the following picture of a Temple of a Umang Lai with a Dance of Lai Haraoba Performance:



In order to make a Lai Haraoba ceremony Area, the following are done by the peoples of the village guided by a Maichou under the directions of the Royal Court:

A plain vacant area of a land of the village will be selected. The area will be regularly Afforested with big trees. A temple will be built in the Artificial Little Forest for the God or Goddess to be Worshipped. In front of the Temple, a plain vacant Grassland will be reserved to suit for any function including the Mukna Kangjei (a sport like Hockey with wrestling between two contestants) and Yubi Lakpi (A player contesting every player to snatch a cocunut and to put it before the King who is present for the purpose and to give a Reward).

The Lai Haraoba ceremonial function with the Original Indigeneous Chakoi (Now they call Manipuri Dance) is famous on the Earth as Manipuri Lai Haraoba , when the Hindu Peoples ruled the Land called Kangleipak Originally, and changed to Manipur when the Hindu Rulers ascended the throne of Kangleipak in the 18th century C.E.

Now the humble writer will show what was Indigeneous Original Lai Haraoba and what it became after the Hindu Rulers came to this land in the 18th Century C.E.

The Umanglai Haraoba (Simply Lai Haraoba) of Kangleipak

The Kanglei Umang Lai Haraoba is generally defined now-a-days by the Hindu or Hindu converted peoples in Kangleipak (Manipur) as Pleasure ceremony of a Sylvan Deity, taking the cue from the word, Umang generally the equivalent word for Wood of English. This is a Gross Mistake. The definition is not only wrong and it leads to total Destruction of the concepts and contents of the Umang Lai Haraoba ceremony.

The Kanglei Meetei civilization , as one of the most Ancient civilization having its written literatures many thousands years AHEAD of other civilizations on the Earth, has its words/concepts composed of different words/concepts having very clear concepts, some times beyond the understanding of common man and woman , not talk of the foreigners like Mayang Peoples (Hindu Peoples) who came only in the 18th century C.E. to Kangleipak. The Mayang Peoples became actually the Rulers of the land called Kangleipak inhabited by the Mongoloid peoples in the 18th century, but they did not know what was Kanglei Umang Lai Haraoba which was a form of performing culture which was a Peculiarly attractive and Mythical to them in its Totality.

Now the humble writer will try to explain what is Umang Lai Haraoba of Kangleipak

The Kanglei Umang Lai Haraoba (simply Lai Haraoba as Known to the World) is an Unique performing culture which has no match in any performing Art form in the whole world.

The Lai Haraoba ceremony is completely based on the scientific and philosophic knowledges of the Meetei Race of Kangleipak in the Ancient Time, in the Eastern world when the other Human Groups of the Earth even did not Dream of the Scientific and Philosophic Knowledges Exposed in the Lai Haraoba Ceremony as we see today in the 21st century C.E.

But these things were destroyed by the Savage Onslaught of the Hindu Kings since 18th century C.E and afterwards by the Henchmen of the Hindus in Kangleipak. There is no doubt.

The Umanglai Haraoba was historically started on the Koubru Mountain Top before the Lai or Leima Lai Peoples who were the first Human Beings (Homo Sapiens) created by the Universal God Father there, they came down to the present Kangla of Kangleipak in about 20,000 years B.P. and later spread through out the surface of the Earth.

The Puya, the scripture of the Meetei Race of Kangleipak, The Wakoklon Heelel Thilel Salai Ama-ilon Pukok Says the following:

“Talang Paopu Peenapa | Eepungloiki Yathangna Oikhipa Malamna Laiyamsingna Halaole || Eepungloina Halaole || Yaifapaki Matikpu Laiyamsingna Penchale || Asum Touna Loipee Chingki Chingtona Mafam Mafam Yengtuna Tuka Waka Patuna Nung-ngai Thoina Pankhale || Wakonpungpu Sakhale ||”

The rough English Translation of the above quotation from the puya:

“The Earthly lives that came into Being because of the wish of the Universal God Father (Eepungloi) , the Laiyam (Many Lai Peoples) became much satisfied (Halaole);The Universal God Father (Eepungloi) became much satisfied (Halaole). The Laiyam became much satisfied (Penchale) with the doings of the all powerful God Father who can make everything possible (who has nothing impossible to Him). In this way on the Top of the mountain, matching as Husbands and Wives they lived very happily. They made Kangla Uta Sanglel (like the present Think Tank).”

In the above quotation the readers have seen the word 'Halaole' twice. The quotation says the Lai peoples or Leima-Lai Peoples became 'Halaole' and the Universal God Father became 'Halaole'. This word 'Halaole', in Kanglei dialect means 'become Happy' or 'became satisfied'. The word 'Penchale' is used once. The writer translates this 'Penchale' also is translated as 'became satisfied'. These two words 'Halaole' and 'Penchale' are not synonym. 'Halaole' has no Antonym, but 'Penchale' has Antonym.

When the first Human Beings, the Lai Peoples or the Leima-Lai peoples created by the Universal God Father became Increase in number, they expressed their Unlimited, Unreserved Happiness (Halaole) to the Universal God Father (Eepungloi) in Gratitude and at the same time the Universal God Father also expressed Happiness (Halaole).

This word/concept 'Halaole' is used as verb in this quotation, if it is made noun, it should be 'Halaopa' in real Kanglei dialect, but at present after Hinduism it becomes 'Haraoba'. The word used in 'Umanglai Haraoba' or simply in 'Lai Haraoba', 'Haraoba' comes from the word/concept 'Halaole' used in the Puya as quoted above.

From this written evidence from the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, it is an unrefutable fact that the word/concept Halaopa (Haraoba) had been used by the Meetei Race of Kangleipak since before about 20,000 years B.P on the Kouburu Mountain top or in other words, the Meetei Peoples had been performing this Lai Haraoba ceremony since before about 20,000 years B.P on the Top of the Kouburu mountain and in the valley of Kangleipak. This is Unrefutable.

But the Umang Lai Haraoba ceremony met an Unlucky time since the 18th century A.D. When Pamheiba Garivaniwaz, the first Hindu King of Kangleipak came on the throne of Kangleipak. The Hindu King and his Dharma Guru Santi Das Gossai changed this performing Kanglei cultural ceremony to an ugly oblivious form when trying to make this unique finest cultural performing ceremony of Kangleipak to Hindu origin. Funny, not successful!

The Umanglai Haraoba, simply Lai Haraoba, of Kangleipak generally starts with the creation of the Earth and the creation of Human beings (Homo Sapiens) on the Earth.

Here is the Funny Start of the present Lai Haraoba of Kangleipak, since the Hindu rulers came on the throne of Kangleipak, now called Manipur, in the 18th century C.E.

"Than Hanba Malem Leisemba Matamda Asiba Laina Malem Semba Hourakpada Harabana Malem Leithingai Oirak-i"(25-01-15, Sangai Sunday). This is what the present Lai Haraoba starts today, after about 300 years of the Hindu Rule in Kangleipak. This is very funny thing to a person who knows something about the Meetei culture, particularly to a person who knows something about the Kanglei Lai Haraoba.

The rough English translation of the above quotation:

"When the Asiba starts creation of the Earth, the Haraba began to destroy the creation (of the Earth)."

Here according to the creation of the Earth, the God creator of the Earth is the Asiba, as we find today after about 300 years of the Hindu Rule in Kangleipak. The Haraba is the God destroyer. As the Haraba destroys the creation again and again, the creation cannot be complete.

Now the wise Hindu Pandits brings in an Entity called a Dancing Nongthangleima (meaning is Lightning Lady), most probably in the Idea of a Swarga Apsara to divert the attention of Haraba from the Destruction of the creation.

The words/concepts 'Asiba', 'Haraba' and 'Nongthang Leima', in relation to the creation of the Earth, are new products during the Hindu Rules in the Last about 300 years. The word/concepts 'Asiba' means 'Death' or 'Death Person'. How a death person became the God Creator!

In some quarter, it is said that the spelling should be a 'Aseeba', meaning here 'A person who is under order to do something'. In both meaning, the words/concepts are foreign to Kanglei culture of the Creation theory and Lai Haraoba ceremony.

‘Haraba, the God of Destruction is unknown to Meetei culture and Philosophy. It is a clear Hindu Production.

‘Nongthang Leima’, the component words ‘Nongthang’, ‘Leima’ are Kanglei dialects, but they never come in relation to the creation of the Earth or Universe, according to the culture, Philosophy and Science of the Meetei Race of Kangleipak.

The Meetei Race of Kangleipak, as the most Ancient Race of Human Group on the Earth, has most scientific theory of creation of the Earth and the Universe.

The Creation theory of the Meetei Race of Kangleipak

“Eepungloi Apakpana Mathannata Leipa Yatatuna Haina Hummakpaki Hung | Hung | Ki Eewai Eeninna Niksillaktuna Famchillakpata | Thengnalupa Atupu Laiki Masani Haituna Laisa (Leisa) Haina Koukhipa Atupu Eenungpungtaki Eepung Loinapa Apakpana Fukkhat Chingkhath Thangkhath Lakpata Loinalakpa | Amati Laisapu Thengnapataki Thoklakpa Kampi | Laicha | Malangpa Haina Koukhipa | Laipungthou Taletki Laiming Thontuna Eemai Faokhipa | Eemai Atupu Laiki Khuttamni-Lai Malle Haituna Malem Haina Koukhipa | Taipangpalpa # Oilaknapa Eepungloiki Nungpung Wakhantaki Thokkhipa Pumnamakpu Takpilake Khantuna # ti Thakka Khaka Tainapa Aniki Malakta | Laiki Maheipu Taipang Meooina Palhalle |”

The above quotation is from the Kanglei Puya, the scripture of the Meetei Race of Kangleipak, Wakoklon Heelal Thilel Salai Ama-ilon Pukok. The words/concepts are what the Puya used in about 1500 years B.C by the Kanglei Meetei Peoples.

Rough English Translation of the above quotation:

“As the Eepungloi Apakpa (The Universal God Father) cannot remain Himself alone , He began to move suddenly with Hung, Hung sounds with vigorous sound waves which suddenly condensed into solid, taking the solid as God’s self (Laisa , Leisa), the Eepungloi Apakpa (The Universal God Father) lifted it up from His Own Inner Self with Fire, Water, Air and Seven Laipungthous on its surface and named it Malem (Earth) as it is a sign of God and resembles God. In order to tell to all Earthly Lives which the Eepungloi Apakpa created, He made Human Beings lived between the Earth and Space as Desired He it.”

This is the creation Theory of the Universe of the Meetei Race of Kangleipak as found in the Puya , the scripture of Kangleipak.

Regarding the origin of the Universe, Britannica Ready Reference Encyclopedia says in short , “Model of the origin of the Universe , which holds that it emerged from a state of extremely high temperature and density in an explosive expansion 10 billion - 15 billion years ago.”

This is the Big Bang Theory of the West regarding the Origin of the Universe. To the humble opinion of the writer, the origin of the Universe Theory of Kangleipak is more practical and usefull to the peoples of the world, in comparison with the Big Bang of the West. “ Hung | Hung | Ki Eewai Eenin ” Theory of Kangleipak is in fact the Big Bang Theory of the West. In both the theories of Kangleipak and of the west, the creation begins with “in an explosive expansion”. This “Hung | Hung | Ki Eewai Eenin” expression in the puya exactly expresses suddenly happened “an explosive expansion” in the open space (Ating-aa in the Kanglei theory). The “Hung | Hung|” means very big sound and “Eewai Eenin” means the high speed sound waves in all directions from the “Hung | Hung |” sound centre, later condensed into solid forms, further later became the Earth , Stars , Planets etc as we see today in the living Universe.

The western theory tells only the possible cause of the Formation of the Universe as they found in their scientific Investigations, but the Kanglei theory of creation is more advance

and more useful in knowing the Universe today in the 21st century C.E. But one most important thing is that the western scientific findings of the creation of the Universe cannot Invalidate the ancient finding of the creation of the Universe of the Meetei Race of Kangleipak.

Therefore, can there be anything like 'Asiba', 'Haraba' and 'Nongthang Leima' etc in the creation theory in general and in the creation theory of the Malem (Earth) of the Meetei Race of Kangleipak in particular. These things are brought in, Introduced in Kanglei Lai Haraoba ceremony, since the 18th century, by the philosophically and scientifically undeveloped, underrefined, semi savage group of peoples to destroy the Finest culture of the Earth.

This changing of the theory of creation of the Universe, in particular, the creation of the Earth in this way from the Indigeneous Kanglei Meetei Theory is too Funny in the first place, and is Vandalistic and savage.

What is the Lai Haraoba Social Ceremony of Kangleipak:

In the ancient time before 1500 years BC or 3500 years B.P., Kangleipak was an One Nation State in the East of the Earth, populated by the Meetei Race, in a separate group of peoples which the western peoples called mongoloid peoples in general, inhabiting the whole Asian continent.

The Meetei Peoples inhabiting the Geographical Area of Kangleipak was a fine Stalward Race who were the Leaders of the Scientific Research and Findings, in Philosophical thinking. The Lai Haraoba as Umang Lai Haraoba Social ceremony of the Meetei Race of Kangleipak was started actually before 1500 years B.C. in Kangleipak in such a fine art forms unknown to the world upto this day in the 21st century CE.

The Kanglei Meetei Lai Haraoba Ceremony in the origin before 1500 years B.C., was started on the scientific foundation of the Extraterrestrial origin of Life, a scientific fact which the world does not know very well upto this 21st century CE.

The Lai Haraoba will start with the creation of the Earth:

The learned readers have read above the creation theory of this living Universe according to the Ancient Meetei peoples which is Peculiarly Unique in its kind.

The Eepung Loinapa Apakpa or the Tingpalpa Mapu who is above the Top of the space (Nongthou, Ating-aa or Salailail Sitapa), tired of remaining alone, moved suddenly with a "Hung | Hung" sound producing great sound waves in all directions. The sound waves of the "Hung | Hung" is called by the Ancient Kangleicha Meeteis as "Eewai Eenin" and what is written in the Puya is "Hung | Hung Ki Eewai Eenin". These sound waves of the "Hung | Hung" movement of the Eepung Loinapa Apakpa or the Tingpalpa Mapu (Universal God Father) condensed into solid forms (physical conditions) immediately became first Fire, Water and Air one after another in the Open Space. The learned readers should understand that prior to this "Hung | Hung" movement of the Universal God Father, the Universal God Father Incarnated as the "Nongthou" or "Ating-aa" or "Salailail Sitapa", the space of the west.

After the space had been filled with fire, water and air, the 4th thing that condensed from the sound waves of the "Hung | Hung" was the "Malem" (The Earth of the west, Prithibi of the Indians) according to the Puya.

The meaning of the "Malem", the 4th creation by the Universal God Father is 'Ima Manbi' according to Kanglei dialect, in English it means 'Resembling Human Mother', because the Earth plays the roles as a 'Mother' to all living beings on the Earth.

The Intension of the Universal God Father was to create Living beings in the living Universe, lastly to create Human Beings in His own Image, to Hint to the Human Beings to trace His own presence in the Universe and beyond.

After the creation of the Malem (The Earth), the Eepung Loinapa Apakpa or the Tingpalpa Mapu will now begin the functions of creation of the Living Beings on the Earth.

Now please see how the Eepung Loinapa Apakpa or the Tingpalpa Mapu (The Universal God Father) begins the works of creation of the Living Beings on the Earth as written in the Kanglei Puya:

“Thouwai Leilipa Pumnamakna Mapuki Likhun Thinapa Amati Mapu Ama Lei Haipa Khangnapakitamak | Eepungo Mahakki Thousinna Laiyamsingpu Puthoktuna | Lainingthou Salail Sitapaki Mafamta Talang Laipao Pituna | Numit Humni Supaki Angangki Matam Kumna Sanaki Masak Malpa Nouwa # (Ama) Oina Leilamke|Ei Asipu Nahakki Nachamakni Ningtuna Eipu Yoklo ||o|| Hayeng Chak Amata Taipang Palpa Manung Oinapata | Laiyamsingki Eeyek Khonthok Matung-inna Mangtanapa Uli Wali | Meenachingna Asi Kheipikpu Salakpa Matamta Eina Nangki Nateng Pangkani Haina Talang Laipao Pikhiye || Laipaoki Likhun Liklampu Laiyamsingna Tachakhi ||o||

Asum oipa laipaoki matung-inna Sitapaki Eesaiphu Eelonungta Numit Humni Supaki Nouwaki Mawong Oina Sanaki Machu Manpa Nouwa Ama Leilamle || Nouwa Atupu Yenglaka Sanaki Masak Manpa Angangpa Machuna Leitengpa Mahi Atupu Upata Sanamahi Haipa Mingthonpu Pituna Machaki Matam Kumna Loukhatle|| Asum Touna Loukhatlapaka Lailepi Sitapi Lailem Mata Pisille ||o||

Lailem Mana Yenglaka Ngangleinapa Nouwa Atupu Upata Angang Mingthon Fangtuna Chetna Channa Konsille || Talukni Supa Numitta Eekhou Eepal Langhalle | Eem Kei Sengthokle || Eepali Alipa | Paki Lilapa | Pali Ahanpa | Konsen Tulei Sengpa Mingthonpu Fangcheiye ||o||”

The above quotation as written in the puya, Wakoklon Heelel Thilel Salai Ama-ilon is a very clear Meetei dialect in Archaic words, in the beginning of creations of Living beings on the Malem.

The rough English translation of the above quotation from the Puya may please be seen:

“All those who have souls and (they) should trace afterwards there is one Lord (the Universal God Father) creating lesser gods as a plan , giving space message to Salail Sitapa (Nongthou , Ating-aa), that I (will come down and will be there) as # (ONE) child-of-three day , you bring me up as your own child. One day and one time to create Earthly Innumerable living beings like human being not to lose God’s wishes, I will help you. This space message was heard by the lesser gods (including Salail Sitapa).

In pursuance of this space message (of the Eepung Loinapa Apakpa or Tingpalpa Mapu to the Salail Sitapa) # (ONE) child-of-three day-in the form-of-creating-power was found in the Body of Salail Sitapa. After seeing the child in the Liquid form having creative power , (Salail Sitapa) picked it up and gave it to the Lailepi Sitapi Lailem Ma (The Earth as Personified deathless woman). Lailem ma , after seeing the reddish child, fondled lovingly and the child got the name of a Angang (a new born Human by a woman). On the 6th day, the Angang was washed. Dwelling house was purified .Obtained the names of Eepali Alipa (Universal God Father’s Preserved Blood), Paki Lilapa (Universal God Father’s Preserved ONE), Pali Ahanpa (the first son), Konsen Tulei Sengpa (Universal God Father who is present in the Human Blood)”.

The language and the words/concepts composing the sentences of the quotation were too Archaic and to translate it to English , a foreign Language is to difficult for the writer. What the writer is doing is to give the message’s substance in clear forms.

Some hints in the translation

Eepung Loinapa Apakpa or Tingpalpa Mapu (The Universal God Father) is above the space of the west. The word/concept of the west , space is Nongthou or Salail Sitapa or Ating-aa. Salail Sitapa is personified as male-principle. The Salail Sitapa of the Puya is now called Ipa Sorarel (Father Salail) in the 21st century CE. The God who gave the space message was the Eepung Loinapa Apakpa or the Tingpalpa Mapu who is above the space.

“Numit Humni Supaki Angangki Matam Kumna Sanaki Masak Malpa Nouwa # ” of the Puya was the Spermatozoon with a drop of blood from the body of the Eepung Loinapa Apakpa or Tingpalpa Mapu in the symbol # (ONE) which is the origin of all living beings on the Earth.

“Sitapaki Eesaifu Eelonungta” of the Puya , means in the body of Salailel Sitapa (Ipa Sorarel of Present Day). The three concepts of the Puya further mean that the present Ating-aa (the space of the west) is full of blood from the Eepung Loinapa Apakpa to create living beings in the Universe.

In the process of creations on the Earth , the Malem (the Earth) is personified as a female-principle, Mother of all living beings on the Earth.

When this living cell with blood has been sent down from the outer space by the Eepung Loinapa Apakpa or the Tingpalpa Mapu to the Salailel Sitapa or Nongthou or Ating-aa , charging it with living cell (Spermatozoon with blood) for production and re-production of living beings on the Malem (the Earth) , the living Umang Lai Haraoba or Lai Haraoba ceremony Performing Art Form of the present day began by the Kanglei Ancestors of the Meetei Race of Kangleipak in this stage of creation.

The Leitai-Nongtai Chakkoi of the Kanglei Peoples

We have seen above that the Eepungloinapa Apakpa or the Tingpalpa Mapu (The Universal God Father) who is above the space has sent living cell to the Salailel Sitapa (Male-Principle), incarnated by Him , and has charged the Salailel Sitapa with Pro-Creative Power. And we have seen also above that the Malem (Ima Leimalel Sitapi or Lailemma Sitapi (the Female Principle) was created by the Universal God Father for Save Abode of all the Living Beings whom He created.

In pursuance of the wish of the Eepung Loinapa Apakpa or Ting Palpa Mapu (The Universal God Father) for creation , The Male-Principle (The Salailel Sitapa , the Space of the west) and the Female-Principle (The Malem , the Earth of the West) were already incarnated and created by him. Now it is ready for the Universal God Father to produce progenies on the Malem (The Earth).

The Living Umanglai Haraoba or Lai Haraoba ceremony of the Meetei Race of Kangleipak of Ancient time was to show the process of creations by means of Dance and songs showing Gratitudes and Happiness to the Eepung Loinapa Apakpa or Tingpalpa Mapu (The Ultimate Universal God Father) for his love and kindness towards the living Beings , particularly to the Human Beings.

The Laibou La Thaba of the Lai Haraoba

At present Lai Haraoba in Kangleipak (Manipur) in the 21st century , there is a ‘Laibou La Thaba’ event in every Umang Lai Haraoba. Most probably , even the leaders , Maiba , Maibi of the Present Kanglei Umang Lai Haraoba ceremony may not know what is the ‘Laibou La Thaba’ of the Kanglei Cultural Ceremony , performed by the Kanglei Ancestors since thousands years before. This is because of the Manipulations and concoctions of the Hindu Rulers and Hindu Peoples in the last about 300 (Three hundred) years in Kangleipak after Puya Meithaba.

The ‘Laibou La Thaba’ will be done in this way:

For every habitation area of the peoples of Kangleipak since Ancient times , an area with green trees and other flower plants is Earmarked for the purpose of Umanglai Haraoba which is called Laipung. The centre of the area is plain with grass and at one side of the area there is a temple for the God which is worshipped there.

The following photo of Kanglei Umanglai Haraoba may please be seen:



In the centre of the Laipung , a good green plantain leaf will be placed on the green ground. On the plantain leaf , three Langthrei Matols (uppermost part of the Langthrei Flower plant) will be put. A oil lighted lamp will be there for the purpose. All things will be sanctified using Pungphai grasses and Tairel leaves with water by a Maichou (Religious person).

Actually this is the beginning of the Umang Lai Haraoba ceremony of the Meetei Race of Kangleipak.

Before coming to the real significances of everything that necessary for the worship of the Eepung Loinapa Apakpa or Tingpalpa Mapu (The Universal God Father) stated just above , the writer will tell to the world the manipulations and concoctions that were made by the Hindu Rulers since the 18th century CE. to destroy the substance of the Umang Lai Haraoba Ceremony.

In the 'Laibou La Thaba', the word/concept 'Laibou' is a distorted and concocted word/concept during the Hindu rule. The real original cultural word/concept is 'Laipao' as in the 'Talang Laipao' in the quotation from the Puya which the readers have seen above in this 6th Episode. In the quotation from the Puya says that the Universal God Father sent a 'Talang Laipao' (a message from the space) that He will come down on the Earth to create living beings like creepers , Trees...Human beings etc. In Kanglei Dialect 'Talang' means space , 'Laipao' = Lai + Pao , 'Lai' means God and 'Pao' means message. **So, the real sentence is 'Laipao La Thapa' in the original cultural form.**

Now coming to the real meaning and significances of the 'Laipao La Thapa' and the 'Three Langthrei Matols' in the worship of the Universal God Father in the beginning of the Lai Haraoba ceremony:

In the above 'Laipao La Thapa' , the readers have known what is 'Laipao' . In the 'Talang Laipao' in the quotation from the Puya , the readers have also seen that the Universal God Father will come down in the symbol # (Blood and living cell). What is the significance of 'La' (Plantain leaf) in the 'Laipao La Thapa'? The plantain leaf means/signifies the Malem (The Earth) to recieve the Eepung Loinapa Apakpa or Tingpalpa Mapu (The Universal God Father) who will come down on the Malem in the symbol # (ONE as the Kanglei peoples call the Universal God Father) for creations on the Earth.

From the quotation from the Puya , the scripture of the Meetei peoples shown above , the learned readers might have known that the space or the Ating-aa , Nongthou or Salailel Sitapa is Male principle and the Malem or Ema Leimalen Sitapi (The Earth) is the female principle in the matters of creations on the Earth for the Meetei Race of Kangleipak.

The next thing in the 'Laipao La Thapa' is to place three Langthrei Matols on the 'La' (Plantain leaf) of the 'Laipao La Thapa'. Now the question is 'What is the significance of Placing' 'three langthrei matols' on the plantain leaf ?

To know the cultural concept of placing 'Three Langthrei Matols on the La' (Plantain leaf), the learned readers must have understood the meaning of 'Langthrei' in Kanglei dialect.

'Langthrei' is a small flowering herb used by the Kanglei peoples in medicinal and religious purposes. "Langthrei" = Lang + Tha + Lei, here 'Lang' means Langtharakpa in Kanglei dialect and in English it means throwing down; 'Tha' means thatharakpa in Kanglei dialect in English it means dropping down from a high place; 'Lei' means simply a flower. Therefore 'Langthrei' means a small flowering herb which was thrown down or dropped down from the space by the Universal God Father to the Earth, as known and culturally used by the Kanglei peoples since immemorial times.

And then, why three Langthrei Matols, not one, are placed on the 'La' (Plantain leaf) of the 'Laipao La Thapa' of Lai Haraoba ceremony? The 'Matol' in the 'Three Langthrei Matols' means the uppermost portion of the Langthrei Herb which is cut for the purpose.

To answer this question why 'three Langthrei Matols' in the Kanglei Umang Lai Haraoba the learned readers must understand the scientific background of this cultural religious function of the Meetei Race of Kangleipak.

The Eepung Loinapa Apakpa or the Tingpalpa Mapu (The Universal God Father), the Ultimate Universal Origin of all lives including Human beings, which is above the space, is composed of three elements primordially, fire, water and air in their primordial forms, Kampi Mei Talang, Laicha Ishing Talang and Malangpa Nungsit Talang. The Universe and with its present contents like stars, planets etc, before their creations by the Universal God Father, **in no time the Universe was vaccum, void etc.** The Universe is composed of Fire, Water and Air primodially. These three elements, Fire, Water and Air in primordial forms are the foundations of creations of all things in the Universe. This is the position of the Kanglei Puya, the scripture, on the scientific discovery of the Universe.

So, representing these three elements, Fire, Water and Air, in their primordial states, forming the self of the Universal God Father, the qualities of the Universal God Father, three Langthrei Matols (representing the Ultimate God Father) are placed on the 'La' (Plantain leaf) representing the Malem (The Earth) as a sign of receiving the Universal God Father by the Malem (the Earth) or Ima Leimalel Sitapi (the deathless best woman-mother).

What has been stated above is the meaning and significance of the 'Laipao La Thapa' of the Umang Lai Haraoba ceremony of the Ancient Meetei peoples of Kangleipak.

In the present Lai Haraoba ceremony since the 18th century, when the Hindu Kings came to the throne of Kangleipak, the cultural ceremony has been changed with manipulations and concoctions, and original form of the cultural ceremony was so much distorted and adulterated that the original finest cultural ceremony is now lost and the present kanglei Meetei generation do not recognize the Original One.

In the 'Laipao La Thapa' only 'three Langthrei Matols' are necessary representing Fire, Water, Air, but the present Maiba, Maibis use '29' Langthrei matols adding one for Guru (Hindu sage), one for Thangjing, Marjing, Wangbrel, Koubru etc. These things are, not only unnecessary, but are also non-sense destroying the finest original cultural form of the Kanglei peoples.

Now the actual Umang Lai Haraoba begins with 'Leitai Nongtai Chakkoi'.

When three Langthrei Matols are placed on the plantain leaf with a Lighted Lamp and other things necessary for the worship and sanctified , there will be a proper worship of the Eepung Loinapa Apakpa or Tingpalpa Mapu. This is the Kanglei Umang Lai Haraoba, what is actually worshipped in the Umang Lai Haraoba is the Eepung loinapa apakpa WHO is the source of everything in the Universe.

Just above, the writer has said that the 'La' of the 'Laipao La Thapa' represents the Malem or Eema Leimalel Sitapi (The Female Principle) and the three Langthrei matols represent the Eepung Loinapa Apakpa or the Ting Palpa Mapu (The Male Principle). After proper worship by the Amaiba, it is presumed that there is Union between the Male principle and the Female principle, and actually started creations of the Human beings on the Earth. After creating Sanamhai Lainingthou and Pakhangpa, the Endless creations of Human beings are continued upto this day.

Just after the worship of the Universal God Father , the Actual Lai Haraoba Dance will begin showing the 'Laitai Nongtai Chakkoi'

What is the 'Leitai Nongtai Chakkoi' (Jagoi) ?

'Leitai'= Lei + tai , here 'Lei' means the Malem, or Eema Leimalel Sitapi (The Deathless Mother), the Earth of the west, and 'tai' means Tainaba, Naksinnaba , Napsinnaba in the Kanglei dialect, and in English it means joining together two things , and 'Nongtai'=Nong + Tai , 'Nong' means here 'Nongthou' or Salailael Sitapa or Ating-aa (The space of the west), and 'tai' means as explained above.

Therefore , 'Leitai Nongtai' means the Malem (The Female Principle) and the Nongthou (The Male Principle) have joined together as One (have been in Union) for the purpose of creation of Human being.

Further therefore, 'Leitai Nongtai Chakkoi' (Jagoi) means an art form expressed by means of the movements of the body (A fine art form of Dance of the Meetei peoples of Kangleipak) expressing the union of the Earth (The Female Principle) and the Space (The Male Principle) to create (to produce) Human beings on the Earth.

To conclude the discussions on the Kanglei Umang Lai Haraoba, what is the Foundation of the Umang Lai Haraoba of the Ancient Kangleipak ?

The Foundation of the Umang Lai Haraoba ceremony of Kangleipak.

The concrete foundation of the Umang Lai Haraoba cultural ceremony of the Meetei Race of Kangleipak has a very clear scientific foundation - An Astrophysics scientific knowledge of the Kanglei Meetei Ancestors. The western nations led by the Americans in their scientific quest cannot exactly say even today in the 21st century that life on the Earth originated from the Outerspace (Extra Terrestrial Origin of Life). But the Meetei Ancestors of Kangleipak knew this fact before 1500 years BC or 3500 years BP. **The Umang Lai Haraoba cultural ceremony or simply Lai Haraoba of the Meetei peoples of Kangleipak is based on this scientific fact or scientific knowledge of the Extra terrestrial origin of Life in the time of scientific research history of the mankind mentioned above as found in the Puya , the scripture of the Meetei Race of Kangleipak which was written about 1500 years BC or 3500 years BP.**

In the beginning of writing about the Lai Haraoba, the writer has quoted from the Puya that the Eepung Loinapa Apakpa or Tingpalpa Mapu (The Universal God Father) who is above the Ating-aa or Nongthou or Salailael Sitapa sent a Talang Laipao (Space God message as translated by the writer) to the fact that he will come down on the Earth to create living beings. As a result of this Talang Laipao , # (Spermatozoon with Live blood from the Universal God Father) , was found in the body of Salailael Sitapa (The Space-the male principle) and this was given to the Malem or Eema Leimalel Sitapi (The Female Principle - The Earth) and then the symbol # became Sanamahi , the first son and Pakhangpa , the second son , the first progenitor of mankind was born later by the Malem or Eema Leimalel Sitapi

(The Earth - The Female principle) as recorded in the written form in the Puya.

In the Kanglei Umang Lai Haraoba cultural ceremony beginning from the creation of the Malem (The Earth), Laipao La Thapa, Putting three Langthrei matols on a plantain leaf and the worship of the Universal God Father and then to perform 'Leitai - Nongtai Chakoi (Jagoi) etc and then all the living beings, including the Human beings are created endlessly upto this day. This is the Umang Lai Haraoba Culutural ceremony of the Meetei Race of Kangleipak in a Nutshell.

When the Umanglai Haraoba Cultural ceremony was started in Kangleipak ?

What has been written in the Puya, the scripture of the Meetei peoples of Kangleipak:

“Talang Paopu Peenapa | Eepungloiki Yathangna Oikhipa Malamna Laiyamsingna Halaole || Eepungloina Halaole || Yaifapaki Matikpu Laiyamsingna Penchale || Asum Touna Loipi Chingki Chingtonta Mafam Mafam Yengtuna Tuka Waka Patuna Nungngai Thoina Pankhale ||”

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

The rough English translation of the above quotation may please be seen:

“As all creations including the Human Beings came into existence because of the Eepung Loinapa Apakpa (The Universal God Father), the Laiyams (the first human beings on the Koupalu mountain top) are Happy (Halaole) and the Eepung Loinapa Apakpa also is Happy (Halaole). The powers of doing things endlessly (Matikpu) of the Eepungloina Apakpa is satisfied (Penchale) to the Laiyams. In this way, on the tops of the mountain, selecting good areas, matching as Husbands and Wives, (The Laiyams) Inhabited there Happily.”

This human habitations on the top of the Koupalu (Kouburu) mountain tops is before 20,000 years B.P.

To confirm the Assertion of the writer, please see the following xerox 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”:

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-Uttara	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.	Phacelate, 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	19,239 ± 2,037
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	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wasting	26,801 ± 3,029

The above report-finding is of 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.

The readers have seen that the human settlement at present Kangla in the centre of Imphal is about 20,000 years B.P. and hence the settlement of Lai peoples on the top of the Koupalu mountain is before 20,000 years B.P. as the same Lai peoples inhabited Kangla, Imphal coming down from the Koupalu mountain tops.

In the Umanglai Haraoba cultural ceremony, the 'Umang Lai' mentioned here is not, does not mean 'Sylvan deity' as some people translate it, 'Umang'=U + mang, here 'U' means Uba, Uriba in Kanglei dialect, and in English it means 'Everything seen' like trees, birds, human beings, stars, planets etc', 'Mang' means mangda uriba, pik thanna uriba U-wa, Uchek waya pumnamak in Kanglei dialect in English it means 'Everything including plants, trees, birds, animals etc decorating the surface of the Earth'; and the 'Lai' means God, the Eepunglounapa Apakpa (The Universal God Father) who is behind all these.

The word/concept 'Haraoba' in the 'Umang Lai Haraoba', in its original form is the 'Halaole' (Halaopa) in the Puya, the scripture of Kangleipak used first by the Lai peoples on the top of the Koubu mountain before 20,000 years B.P. we in the 21st century C.E. today have unchallengeable written evidence that the present Meetei peoples are the direct descendants of the Lai peoples originated on the top of the Koubu mountain range. It is also proved that Umang Lia Haraoba started by the Lai peoples on the Koubu mountain top.

It is Earnestly hope that any body on the Earth who knows the Umang Lai Haraoba of the Meetei peoples of Kangleipak in details, will certainly know that the Meetei peoples of Kangleipak was the first Human Group who had the most flourishing Ancient Human Civilization on the Earth with high scientific knowledges, and also **Human civilization originated in Asia Inhabited by Mongoloid peoples, not anywhere on the Earth.**

2. Changing the names of the country Kangleipak and other places of Kangleipak etc.

(a) The name of the country Kangleipak, inhabited by the Eastern mongoloid peoples, many many thousands years before the Hindu peoples arrived at the present Indian sub-continent, was changed to Manipur, a Hindu name and a Hindu concept in the 18th century during the time of 1st Hindu King, Pamheiba Garivaniwaz. The Hindus fabricate the legend that the 'Manipur' which came during the Hindu Rule in the 18th century, was the Manipur of Mahabharat Epic of the Hindu and the original peoples of Kangleipak, the Indigeneous mongoloid peoples were the descendants of the Mahabharat Epic Hero Arjun. Fabrication and Cheatings were the rules of the Hindu governments and Hindu peoples in Kangleipak during the Hindu period in the 18th, 19th and 20th centuries. This assertion of the Hindu Indian is wrong, scientifically proved very recently.

(b) The name of the first day of the week 'Langmaiching' of the Meetei peoples was changed to 'Nongmaiching', which is a funny and meaningless name during the Hindu rule. The Indigeneous name 'Langmaiching' is directly related to the creation theory of the Meetei Race of Kangleipak. There is a small Hill in the East of the Present Imphal Valley, which is called by the Indigeneous Meetei peoples as 'Selo Langmaiching' on the top of which the Meetei peoples worshipped the Universal God Father in the name 'Nongpok Ningthou'. **The Hindu peoples fabricated stories that the 'Nongpok Ningthou' is the 'Mahadev', a Hindu Man-god who smoke Ganja.**

The name of the Hiyangthang Eeleima (Eereima) Lailempi was changed to the Hindu Goddess Kamakhya which is not known well upto this day even by the writer. Kangleipak had many rivers and small streams after the valley was dried up after the water was drained through Chingnungthoot. HiYangthang was a place where there was a small Harbour on the Nambul river. This harbour was a Market place

where small High speed boats were harboured in ancient Kangleipak. The meaning of Hiyangthang means, Hi + yang + thang, 'Hi' means boat, 'yang' means high speed and 'thang' means thangfam, a harbour place. In ancient Kangleipak on the small hillock, the Meetei peoples worshipped Eeleima Lailipi (The Goddess of water). The Hindu peoples changed this goddess of water, Eeleima Lailipi of Hiyangthang to Hiyangthang Kamakhya Lairembi, a historically unrelated name with the place and reality.

To the western side of the Kakching khunou market place in the south of the Imphal valley, there is a Gorge on the steep hill to the western side of the market place very near to the Gorge, there is a Kuki Habitation village. The writer some times in 1980 went to meet the Kuki chief to the village for some official work. In the conversation with the Kuki chief, the writer asked the chief "what is the name of the steep gorge?", the chief answered "Keikalok". The meaning of 'Keikalok' means, Kei + ka + lok, 'Kei' means tiger, 'ka' means kaba, further means 'running up' or 'going up' in English, 'lok' means gorge. In the revenue records, the name 'Kalikalok' was found. The department changed 'Keikalok' to 'Kalikalok' a Hindu goddess name fabricating a similar pronounced word of the Hindu peoples.

Any God which was worshipped by the Kanglei peoples on the Hill top in ancient Kangleipak has given the name of Mahadev, a Hindu God, for example, Eengourok mahadeva, Langol Cheirao Ching mahadev, Nongmaiching mahadeva etc.

Any word/concept which has deep scientific knowledge and meanings, generally compound words/concepts, were changed to words which were meaningless or funny words by the Hindu peoples during the Hindu rules as they did not know the concepts properly.

'Langmaiching' the kanglei word/concept which has the significance or knowledge of scientific theory of creation of Human beings of the Kanglei Meetei peoples was changed to Nongmaijing which is meaningless and funny word.

The Kanglei Meetei peoples had the words/concepts 'Koilou Numit', 'Koilou Ating-aa', 'Koilou Nongmaton' etc. These scientific words/concepts were changed to 'Kolou Numit' or 'Korou Numit', 'Kolou Atiya' or 'Korou Atiya', 'Kolou Nongmaton' or 'Korou Nongmaton' which are simply funny and meaningless words.

These original Kanglei words/concepts 'Koilou Numit', 'Koilou Ating-aa', 'Koilou Nongmaton' etc have the significance and knowledges of physical sciences (physics) and but the changed words during the Hindu Rules 'Korou Numit', 'Korou Atiya', 'Korou Nongmaton' etc from the original Kanglei words/concepts are simply non-sense signifying nothing.

(c) The original names of many places in Kangleipak, after changing of the Indigeneous Kanglei names of the hilly country Kangleipak to Manipur, a Hindu word/concept, were changed to the Hindu names having no roots Indigeneously in Kangleipak. The original name Lammangtong was changed to Bishnupur, the original Indigeneous name Yelhang was changed to Churachandpur, the Kaina Hillock was named Bhaskar Giri.

(d) Many Kanglei original names of several Indigeneous Gods were changed to Hindu names or meaningless names. According to the Kabui Indigeneous community, the Universal God Father is known to them as 'Lagang', according to Late Sociologist Poujairung Thamei, and another Late Kabui Sociologist Marulung Remmei, the Universal God Father is known to them as 'Tingkao Ragong', some times he wrote as 'Tingkao Ragong Santing Fenmei' for the Universal God Father who created the Universe.

None of the peoples of the Kabui community today says that 'Kajing Karai' is their creator God Universal Father, and they never worship 'Kajing Karai', they say. But the present Hindu peoples say that 'Kajing Karai' is the God of the Indigeneous Kabui community and some times in the AIR they aired in some program 'Kajing Karai' as the Kabui peoples creator God Father. Even some Kabui Indigeneous Peoples say that they never new Kajing Karai in lifes as the Kabui God.

The Indigeneous Meetei community has the God, Koilou Hanpa or Koirou Hanba, the literal meaning of 'Koilou Hanpa' is older than the Sun and the Space, signifying the Universal God Father. During the Hindu Rule, the Koilou Hanpa or Koirou hanpa was changed to 'Korou Hanpa' to destroy the scientific significance of the word/concept and the coming Kanglei Generations may not get their forefathers' scientific message to them.

The Kanglei Indigeneous Meetei peoples has the word/concepts 'Koilou Ating-aa' and these two words/concepts also had been changed to 'Korou Atiya' or to Atingkok Guru Sidaba. 'Guru' is never an Indigeneous Kanglei word/concept. The Hindu made these changes in the same vain as done above.

The Kanglei Meetei peoples have the God called Khoiliphapa or Khoiriphaba , signifying the Universal God Father and his wish to keep minds of the Human Beings in peace. The Hindu changed this God's name 'Khoiliphapa' or Khoiriphaba to 'Khoriphaba' to make the coming generations unable to know what was their Ancestors' God.

We have the word/concept 'Koilou Numit' for the Hindus' Surja Deva (Sun). 'Koilou Numit' signifies a high scientific knowledge (Astro-physics). The Kanglei Meetei Race knew the Sun is not a God , but it is a star in the centre of the Solar system in deep B.C. To destroy this high scientific words/concepts of 'Koilou Numit' and this scientific message of the Kanglei forefathers may not reach the coming Kanglei Generations, the Hindu Peoples changed it to 'Korou Numit'. When the 'Koilou', the Kanglei Indigeneous word/concept changed to 'Korou' , a meaningless word , during the Hindu Rule, the Ancestral Scientific message has been lost.

What the writer has written here about the destruction of Kanglei Indigeneous words/concepts , to break continuity of Racial thought and Ideas between the past Geneartions and the coming generations in Kangleipak during the Hindu Rule are few words/concepts.

There are innumerable examples of words/concepts which are completely destroyed, Partially destroyed every where to Brain wash the Kanglei peoples during the Hindu Rule in Kangleipak.

7th Episode

Burning the Dead Bodies of the Meetei peoples of Kangleipak since the days of King Pamheiba Garivaniwaz as the Mayang Hindus do - to destroy the memory of their past ancient forefathers' and foremothers' disposal of their dead bodies by Burying:

The Kanglei Indigeneous peoples both the Hill and Valley peoples, buried their dead bodies in the past upto the appearance of the Hindus in the 18th century C.E. This cannot be denied by any body. In the Hills, we see upto this day the burying scene.

In the valley of Kangleipak, we know today that every dead body is burnt without exception, if the Death is a Meetei. During the rule of the first Hindu King , Pamheiba Garivaniwaz in the 18th century , the bones of the past buried Meetei Males and Females were dugged and taken out the bones and the bones so collected were thrown to the Ningthi River on the border of Myanmar.

The Hindu Kings and Hindu peoples did all these things , to destroy the Evidence of Dead body burying, a difference of culture and beleif of the Indigeneous Meetei peoples from the newly arriving Hindu peoples' burning their dead bodies in the future time , and to help the Hindu peoples to their plan of telling to the world that Kangleipak was Manipur of the Mahabharat and the peoples are sons and daughters of the Mahabharat Hero Arjun and Hindus of the Mainland India. All these things are done by the Hindus to help their Fabrications and concoctions of legends, traditions in their Colonial Expansion.

8th Episode

Destruction of the Seven Salai System of the Meetei Race of Kangleipak, which is founded on the firm scientific knowledge of the ancient Kanglei ancestors, the Hindu Kings Imposed Nine Gotras of the Hindu Social System:

The whole population of Kangleipak was the Lai peoples or Leima-lai who, in the early period of Human civilization, settled on the Koubru mountain ranges of Kangleipak. It is believed that the Leima-Lai peoples were the first Homo Sapiens created on the Koubru mountain Ranges by the Universal God Father and spread to all parts of the Earth. There are several traditions and Folklores of the Meetei peoples of Kangleipak to this effect. Once the Leima-Lai peoples Inhabited on the mountain ranges of Kangleipak, is found recorded in writing in the Kanglei Puya, the scripture of the Meetei Race of Kangleipak. In the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the present word Koubru was written as 'Kouplu'. In this puya, all things about 'Lai peoples' are found in Hand written records.

When these Lai peoples or Leima-Lai peoples settled on the Koubru mountain ranges of Kangleipak, the valley, present Imphal valley was full of water. After the Imphal valley was dry due to Natural causes, a part of the Lai peoples from the tops of the mountain ranges came down to the valley about 180 century B.C. These Lai peoples of the Imphal valley became the present Meetei Race, Meetei peoples of Kangleipak. We do not know exactly when these Lai peoples became the Meetei peoples. But we roughly calculate that Konchin Tukthapa Ipu Athoupa Pakhangpa, the first Political monarch reigned in Kangleipak, some times before 10,000 years B.C. from our written documents relevant to the Matter found today.

When these Lai peoples came down to the Imphal valley, the Lai peoples became a very different type of peoples from the Lai peoples who remained on the tops of the Koubru mountain because of the easy availability of food in shape of corns, fruits, vegetables and animals foods etc. They became Prosperous Scientist, Philosophers. During the days of Ipu Athoupa Pakhangpa, the Meetei Race of Kangleipak had a written language, recording in writing about Astronomy, Physics, Biology etc. In deep B.C. these Meetei peoples began to know the fact of Extra terrestrial origin of life which the peoples of the world do not know well upto this day in the 21st century C.E. In the 6th Episode above, the learned readers have read that the Kanglei Umang Lai haraoba or simply Lai Haraoba is based on the scientific fact of Extra terrestrial origin of life, which is a very advance knowledge of Astro Physics Science.

Every body in Kangleipak (Manipur) know very well that the Meetei Race or the Indigeneous Meetei peoples is composed of seven groups of peoples called Salai (generally in English translated as clans). The seven Salais have one Primary colour each, seven primary colours for the seven salais (clans). Each Salai peoples used their Salai colour as Koyet (Turban) for Salai Male persons. According to the puya, scripture each Salai group peoples have the same blood type, and therefore the seven Salai peoples are of different seven types bloods. Lastly, it is to say that the Meetei peoples is a composition of seven different blood types, one Salai (clan) having the same blood type.

The yek-salai theory of the Meetei Race of Kangleipak is that each Salai (clan) peoples cannot marry each other in the same Salai group because of the fact that each Salai peoples have the same blood type. If the same Salai (Clan) people marry from the same Salai (clan) group people, it leads to harm, disease etc.

Even today in the 21st century, any person of the same Salai (clan) cannot marry a person of the same salai (clan). It is a social law since the days of King Konchin Tukthapa Ipu Athoupa Pakhangpa in deep B.C:

The puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says on its pages in this effect as under:

“Tingpalpa Mapu Koulipa Eepung-ngo mahakka Loinatuna Leilipa | Laipungthou Talet Mata Paktuna | Eeki Maong Manna | Khupi Malum chaona Akoipa Oina | Pakye|| Akoipa Atupu Eeyek

Kouye ||o|| Eeyek Atuki Manungta Eeki Fun Ama Leiye || Atupu Eelik Kouye || Eelik Atuka Yeknale
| Yek Kouye || Atuki Malamna Laipungthou Talet ki Masada Pakye Haituna Apakpasu Kouye || Pali
Eepung-ngo ! Lailup Taletka Eechaki Eeka Tinnatuna Pokpa Asipuna Salai Koulake|| Salaina Pokpa
Asipuna Nauta Haina Koukhale || Naotaki Salailup Sakhai Pumna Makna Loulapati Yekka Yekka
Eelounapa Oisuno | Mana Mana Toupa Oisuno || Salailup Sakhai Singna | Chalou Moulounapa Toulapati
Naotaki Suthang Taletna Lomkaniye Haina Takpikhiye ||o||”

Rough English translation of the above quotation from the puya may kindly be seen:

“There are seven round bodies of blood in the size of a thumb in the seven Laipungthou which are always associated with the Tingpalpa Mapu (The Universal God Father). The round body (of blood) is called ‘Eeyek’. In the ‘Eeyek’ there is a ‘Fun’ (a round body which has no vacuum inside), this is called ‘Eelik’. As there is Enmity between the ‘Eelik’ it is called ‘Yek’. Because of that (The Eeyeks and Eeliks in the seven Laipungthous), they are called also ‘Apakpa’ (from the fact of clinging of the Eeyeks and Eeliks to the 7 seven Laipungthous). My dear son! The sons and daughters from the blood union of Lailup Talet (Seven queens of Pakhangpa) with (You, Pakhangpa) are called Salais (Seven clans). The sons and daughters of the 7 Salais (clans) are called Naotas. If there is marriages of Naotas (of the same salai), let it be marriage between yeks (fact of blood enemies), let it be personal acts. If there is marriage between man and woman of the same salai, the descendants of the Union will extinct at the end of the seven generations.”

The above quotations from the Puya, the scripture of the Meetei Race of Kangleipak is an advice (a teaching of a Biological Scientific Fact) of the Salail Sitapa (God Father) to Pakhangpa (His Son) the first King of Kangleipak. The God Father told his son Pakhangpa that Males and Females of the same Salai (clan) of the seven salais (clans) of the Meetei Race has the same ‘Eeyek’ and ‘Eelik’, and if the Male and Female of the same Salai (Clan) marry together (Blood union), it is called ‘Yek’ (Blood Enmity), it leads to Disaster to the offsprings (next generation).

The ‘Eeyek’ and ‘Eelik’ may be the DNA, GENE of the present Biological Science. The writer cannot say exactly and how the blood unions (Marriage of the same Salai Group peoples) are harmful, this also cannot be stated well by the writer. But the writer can say that this Yek-Salai Prohibition of Marriage since Deep B.C. is based on a Biological Scientific Finding of the Kanglei Ancestors before 1500 years B.C.

In the present society in the 21st century C.E., a marriage between a male and a female of the same Salai (clan) is called ‘Yek Thokpa’, the meaning in English roughly is that the marriage (Union of blood) is an Enmity of blood of the parties in the marriage.

The Meetei peoples upto this day in the 21st century C.E. Honour this prohibition of marriage between Males and Females of the same Salai (Clan) peoples on the ground of Yek ‘Thokpa’ since the days of Ipu Athoupa Konchin Tukthapa Pakhangpa in Deep B.C.

The Hindu Kings since the days of conversion Meetei peoples to Hinduism in the 18th century C.E., they say the Meetei peoples of Kangleipak are Aryan Hindus descended from the Mahabharat Hero Arjun and hence the Meetei peoples are of Nine Gotres from Nine Munis (9 Sages, Mundane Personalities) on the ground of this Fabricated and concocted traditions, stories. In the last about 300 years the Hindu Kings tried to destroy the Kanglei Social system of Seven Salais based on Firm scientific knowledge of Biology, Imposing Nine Gotras system of the Hindu society of India which is simply based on Nine Munis (Nine Sages), simply a world Mundane system.

But the Attempt of Destruction of Kanglei Social Salai System of the Meetei Race by the Hindu Kings by Imposing Gotra system of the Hindus of India is not successful upto this day because of the Inferiority of Mundane Gotra System of the Hindus to the Salai Social System of the Meetei Race of Kangleipak which is spiritual as well as scientific in nature.

9th Episode

Raiding Frequently the Burmese Territories and the Raid of the Kong Maton Pagoda by the Cavalry of Manipur led by Pamheiba Garivaniwaz and Dharma Guru Santi Das Gossai - To Destroy the Good Relations of the Burmese Peoples and the Kanglei Peoples and to keep the Kanglei Peoples isolated from the Blood Related Burmese (Mayanmaries) Peoples:

The Peoples of Myanmar to the Kanglei Peoples

Since the days of Human Civilization on the Earth, the Peoples of Kangleipak and the Peoples of Myanmar (Burma) lived almost together as family members. The two countries had open boundaries and the Peoples of the two countries did not conscious of their national boundaries, countries boundaries up to the appearance of the Hindus in Kangleipak in the 18th Century C.E. They lived together as if they are of the same family members though they are separated a little by the geographical areas.

The Myanmaries say:

“The best known groups, named according to the areas where they live are the Tidam Chins, the Falam Chins and the Hakha Chins, some peoples call themselves Zomi or Lai-mi. Both terms mean ‘mountain people’.”

Please see page 45 “Let’s visit Burma”, a book by Aung San Suu Kyi (1985) by Burke publishing company Ltd., Pagasus House 116-120 Golden Lane, London ECY OTL, England. The findings of the British Peoples as published by one British publishing company based in London say clearly the Burmese feel consciously or unconsciously that they are ‘Zo-mi’ or Lai-mi’. The Book, “Let’s visit Burma” was published in 1985. In the word ‘Zo-mi’, the ‘Zo’ means High Land or Mountain and ‘mi’ means Human or man signifying both male and Female in Kanglei Meetei dialect, and in the second term “Lai=mi” the sub term ‘Lai’ means Lai Peoples originated from the Koubu Mountain Ranges of Kangleipak. The two terms ‘Zo-mi or Lai-mi’ indicate the general mindset of the Burmese (Myanmarese) Peoples that they are a part of the Human Group called ‘Lai’ or ‘Leima-Lai’ Peoples who originated and inhabited originally on the Mountain Ranges of Kangleipak, and even today.

For this matter, for detailed discussion on the origins of all Peoples of Asia including those peoples in the Pacific ocean, Indian ocean are the nearest relatives of the present Indigenous People of Kangleipak, please refer to the book, Kangleipak: The Cradle of Man by the present writer. Though the British researchers found “Zo-mi or Lai-mi” amongst the Chin Groups of Peoples of Myanmar in their Limited Research, in general all the Myanmarese are Leima-Lai or Lai-mi Peoples who originated from the Koubu Mountain Ranges of Kangleipak.

Please see what the Myanmarese felt for the Kanglei Peoples in the Second Half of the 18th Century:

“English Era 1774-75 Sak 1696. In the month of April Chandra Klya came (a Burmese) and took possession of the Manipur Palace. He built Sanjenthong (a bridge) over the Imphal River. He compelled the People of Manipur to leave their holy thread (Poita) by force.” Please see Page 86, 87 of Diary of Manipur, 1904.

In 1709 CE, Pamheiba Garivaniwaz became King of Kangleipak, as first Hindu on the throne of Kangleipak. As soon as he became King of Kangleipak, Hindu Peoples swarmed into Kangleipak as seekers of Green pastures from their Dry Lands. Soon after, Pamheiba Garivaniwaz was joined by one

Santi Das Gossai, a Bigot Hindu Religious Preacher. In trying to convert the original mongoloid peoples of Kangleipak to Hinduism, Pamheiba Garivniwaz on the advice of Santi Das Gossai, did many savage and cruel acts to the peoples of Kangleipak. Not only this, the Duo did many things to the Peoples of Kangleipak to break the traditional good relations. The Myanmarese Kings and Myanmarese Peoples knew all these things. They knew the Plights of the Peoples of Kangleipak. After the death of King Pamheiba Garivniwas in 1751, the Burmese began sending punitive Military Campaigns to Kangleipak (Manipur) to punish Hindu Kings for their savage and cruel Acts to the Peoples of Kangleipak. The above quotation from the Diary of Manipur (1904) is one of the Military Campaigns before Chahi Taret Khuntakpa (Devastations of Seven Years by the Burmese Military beginning from 1819-1825 C.E.)

Plans of the Hindu Kings and Hindu Peoples for Destructions of the Traditional Good Relations between the Peoples of Kangleipak and the Burmese (Myanmarese) Peoples:

In this book, the learned reader have seen that the valley Peoples were almost all converted into the Hindu Religion during the rule of the first Hindu King Pamheiba Garivaniwaz. But the Hindus could not convert the Hill Peoples into the Hindu Religion. All the hill peoples are upto this day Non-Hindus. The Non-Hindu hill peoples were scattered in the vast Hill areas of Kangleipak even to day as we see today. How the Hindu Kings and thier Henchmen tortured the Hill Peoples and how the valley Meetei Peoples and Hill Peoples were psychologically separated during the Hindu Rules, Please see:

Fambal Lal:

During the Hindu Rules in Kangleipak (Manipur), whenever any Hindu Prince came on the throne of Kangleipak, he will go to war to a Hill Village without information to concerned village and also without any reasonable cause of the war. This was an amusement war to a village of the new kings choice. 'Fambal' means throne, here in the context means 'Fambal Kaba' going up, coming up to the throne; 'Lal' means war. Therefore 'Fambal Lal' means a war for coming up the throne of the Kingdom. This tradition of Fambal Lal during the Hindu Rules in Kangleipak was an Amusement Military Campaign for the new King. In the Fambal Lal the King and his army (composed of valley peoples) captured innocent Men and Women of the hill village for the Royal Servants, snatched properties whenever they wanted. Can there be any such example of Psychological and Physical Tortures to the innocent peoples on the Earth on civilised Human beings? But this was happened in Kangleipak (Manipur) since the 18th Century C.E. during Hindu Rules.

As the military campaigns and Fambal Lals to the Hill Peoples and their villages were a regular feature during the Hindu Rules of Kangleipak, by the valley Kings with the valley Peoples' Army, the separation of the valley peoples from the Hill Peoples Psychologically was complete during the Hindu Rules in Kangleipak since the 18th century C.E. and the Enmity between the Hill and Valley reached its Zenith.

What was Fambal Lal, the readers have seen it above. Please see one of the Fambal Lals by one of the most important Hindu Kings, King Marjit who was responsible for the Chahi Taret Khuntakpa (Seven Years Devastations of Kangleipak by the Burma Army) as recorded as under on Page 205 of the Cheitharol Kumbaba by N. Khelchandra etc.

"Kalen Thadi Iraina Halye! Marini Ningthoukabada Fambal Lal naba Chatle! Leirik Saipum Naiye! Landi Chousingkup, Sachikup Satham, Lengkupmu, Lengngakup Marima Faiye!"

The Fambal Lal of King Marjit, who attacked Leirik Saipum Village, was in the summer of 1814 A.D. In the Fambal Lal, Marjit captured four villagers of the Leirik Saipum Village.

The English Translation of the quotation from the Cheitharol Kumbaba, the Royal Chronicle of the Hindu Kings:

"Friday is the beginning day of the kalen month. On 4th day Monday (the King) went for Fambal Lal, Leirik Saipum (Village) was attacked. In the battle Chousingkup, Sachikup Satham, Lengkupmu, Lengngakup were captured."

The above is one Example of the Fambal Lals during the Hindu Period in Kangleipak since 18th Century A.D.

The same things are done by the Hindu Kings and their henchmen to Break the Traditional good relations between the Kanglei Peoples and the Burmese Peoples also. There are innumerable examples in the History of Kangleipak.

The Raids and Provocations of the Hindu Kings against the Burmese Kings and Peoples:

“Taretni Yumsakeisada Ningthem Mayambana Somsok Lal Naba Chatye” Page 66 of the Cheitharol Kumbaba by N. Khelchandra and L. Ibungohal.

“On the 7th day (of poinu) Wednesday Ningthem Mayamba (King Pamheiba Garivaniwaz) went to attack Somsok (Samjok)”

This attack of Pamheiba Garivniwaz to Samjok is in Sakabda 1639 (1717 AD). This was the History of Kangleipak, after 8 years of the first Hindu King Pamheiba Garivniwaz became King of Kangleipak in 1709 A.D. The attack of the Hindu King was not for permanent occupation of the Myanmar land, but simply a Raid to the prosperous Burmese city nearest to Kangleipak. It is historically very clearly known that a small Army of Kangleipak (Manipur), small Army of a small hilly country Kangleipak could not think of occupation and colonisation of a Burmese land in the century. The attack was simply a Raid for looting and snatching some valuable things. This was simply a Freebooting.

At this juncture, every reader must like to know where is Samjok (Englishmen write as Sumjok and in the Cheitharol Kumbaba it is written as Somsok) of Burma (Myanmar).

“Sumjok on right bank of Ningthee or Khyendwen River” and it was 18 miles from Taap, Burmese Village”

“Sumjok is a residence of a semi independent Raja, named after the village (or the village after him), he is also, however, a Burmese Official. The Village of Sumjok contains about 1500 to 2000 inhabitants. Little trade: boat-building carried on. No fortification” Please see Page no. 198 of the North East Frontier of India by Captain ST John F. Michell, published in 1883 A.D.

Ningthi is the Meetei name of the River near the Eastern boundary of Kangleipak, the Ningthi River is called Khyendwen by the Burmese Peoples.

There was a very peculiar event in the International Relations between Kangleipak and Burma during the rule of the Hindu King Pamheiba Garivniwaz.

In the December, 1716 A.D. “Tarani Yumsakeisada Awa Laibar Leima Niba Samad Tarukmanachingna 156 thoklaky” Please see Page 65, Cheitharol Kumbaba (1967 Ed).

English translation of the above quotation from the Cheitharol Kumbaba:

“On Tenth (December) Wednesday, a Burmese deligation consisting of 156 Peoples led by Six Samads came (to Kangleipak) for begging a woman (for marriage)”

Nothing more is found in the Royal Chronicle about this begging of a Kanglei Woman for marriage to a Burmese boy, whether the request was granted or not.

“Unungta Khullakpanachingna Awa Leima Wokpa Ipanda Nipa Achangba 90, Nupi 10 Farakye” Please see page 67 of the same Cheitharol Kumbaba above mentioned. This was in Dec, 1717, one year after the Burmese Delegation came to Kangleipak for asking a woman for marriage to a Burmese.

The English translation of the above quotation:

“In the Jungle amongst the Burmese Party who came (to Kangleipak) to receive the Kanglei woman married (to the Burmese), 90 live men and 10 women captured by the State Force near the bank of Ningthee River.” most probably, by the nature of the entry in the Royal Chronicle (Chei Kum), it is most probable that some Burmese men and women who came to receive the Kanglei lady might be dead also in the scuffle for capture as prisoners.

This Event as stated above, is very peculiar to general common sense peoples of the International Relation norms known to World. The thing is that in the first Burmese delegation came to beg the Kanglei woman for marriage to a Burmese in 1716 A.D. the request might be granted by the Hindu King, but after the marriage in 1717 A.D. 90 live men and 10 women of the marriage Burmese party were captured as criminals and prisoners.

This was a very unfair behavior on the part of the Hindu Kings towards the traditional good friends of the peoples of Kangleipak that gave a stain to the Relations of the two neighbouring peoples of Kangleipak and Burma (Myanmar).

The second attack to Samjok by the Army of Hindu Kangleipak:

“Taramapanni Nongmaichingda Ngangbamcha Keirungbanachingna Samsok Lallumba chatle Kalen thadi Iraina Halle | Taranipanni Ningthoukabada Ngangbamcha Keirungba Thungleiye | Lal Taret Farakye |” Please see Page 67 of the same Cheitharol Kumbaba. This was in April, 1718 A.D.

The English translation of the above quotation:

“On the 19th day (Sajibu), an army (of the Hindu Ruler) led by Ngangbam Keirungba raided Samjok. Friday starts Kalen month | On the 18th day (Kalen) Ngangbam Keirungba returned | Seven captured in the attack”

Ngangbam Keirungba who raided Samjok in April, returned in May, 1718 AD and brought 7 Burmese war prisoners.

The 3rd offensive Samjok Raid of the Hindu Rulers of Kangleipak:

“Haobamcha Ahallup Lakpanaching Samsok Fou Yeiba Chatle | Inga Thadi Thangjana Halle | Mangani Yumsakeisada Haobamcha Ahallup Lakpana Lal Mapan Farakye |” Please see page 67 of the Chei Kum mentioned above.

English translation of the above quotation from the Chei-Kum:

“Haobamcha Ahallup Lakpa with his party went to Harvest Paddy from Samjok, Saturday starts Inga Month (June), on the 5th day Wednesday returned with 9 Burmese war prisoners”

The learned readers have seen that Samjok was a boat building small Harbour on the right bank of the Ningthee River. There about 1500-2000 populations under a High official of the Burmese Government, the Harbour was not fortified.

The writer has already written before that the Kangleicha Peoples and the Burmese (Myanmarese) Peoples were so friendly traditionally, and the international boundaries between Kangleipak and Burma were open and even the two peoples did not conscious of thier countries International Boundaries from all these reasons, the Burmese Government did not even fortified their boat building village Samjok Adjacent to Kangleipak, before the 18th Century C.E. when the Hindu Kings appeared in the International Scene in Politics.

Taking advantages of these situations in the International Relations between Kangleipak and Burma in the relevant times, the Hindu Rulers of Kangleipak raided and looted Samjok anytime they wish with impunity and with amusements.

The learned readers remember that the village Samjok of Burma which was a flourishing boat building village was not fortified because the Burmese Government and Peoples did not Expect any such criminal Acts before the 18th Century C.E. from the country Kangleipak and its peoples.

The 4th offensive of the Hindu Kings and their Henchmen to Burma (Myanmar):

In July, 1718 AD “Taranithoi Iraida Haobamcha Sagolsenba Hanjabaga, Sapamcha Selungbaga Samsok Lallumba Chatle” See Page 67 of the Chei:kum.

English translation of the above quotation from the same chei:kum:

“On the 12th day (Friday), Haobamcha Sagolsenba Hanjaba and Sapamcha Selungba went to Raid Samjok.”

The 5th offensive of the Hindu Kings and their Henchmen to Burma (Myanmar):

In August, 1718 A.D. “mapanni Iraida Maisnam Selungba Pukchaonachingba Samsok Louyam Paiba Chatle.” Page 67 of the Chei:kum mentioned above.”

English translation of the above quotation of the Cheitharol Kumbaba:

“On the 9th day August Friday, a group of Army led by Maisnam Selungba Pukchao went to control vast Paddy lands of Samjok.” This is the 5th offensive and serious provocation against the Burmese Government and its peoples by the Hind Rulers of Kangleipak in the 18th Century C.E.

The six offensive of the Hindu Rulers of Kangleipak against Burma:

“Lamda Thadi Thangjana Halle, Nini Langmaichingda Yumlemba, Ngangbam Keirungba, Santhinba Keirungba, Hidak Fanba Kabo Popeng, Sapam Selungba Mangana Samsok Lallumba Chatle, Lal Achangba Taramari Asiba Tara Farakye.” Page 68 of the Chei Kum above mentioned. The English translation of the above quotation from the Cheitharol Kumbaba:

“The Lamda (March) month begins with Saturday. On the 2nd day (March) Langmaiching (Sunday) Yumlemba, Ngangbam Keirungba, Santhinba Keirungba, Hidak Fanba Kabo Popeng, Sapam Selungba, the five together (with Army) went to Raid Samjok. In the Raid 14 live Burmese taken Prisoners and 10 killed.”

This was the 6th and the last offensive and provocation of the Hindu Rulers of Kangleipak and their Henchmen in 1718 A.D. In the last offensive 14 Burmese Peoples were taken Prisoners by the Hindu Army and 10 Burmese were killed.

After these offensives and Provocations upto 1718 A.D. during the days of King Pamheiba Garivaniwaz of Kangleipak (Manipur), the Hindu King did many more offensive and provocative campaigns against the country Burma and its peoples to destroy the traditional good relationships between the peoples of Kangleipak and the peoples of Burma (Myanmar). In the campaigns against the country Burma (Myanmar) many peoples of Burma were taken prisoners and brought to Kangleipak to serve the Royal Dignitaries as slaves and many peoples were killed. These things were done against the Innocent Peoples of Samjok, undefended and unfortified by the government of Burma because of the Burmese Government Trust of the Government and Peoples of Kangleipak since times immemorial.

The humble writer will conclude this Tirade against the Hindu Kings and thier Henchmen for their offenses and provocations against the Burmese (Myanmaries) Peoples who were/are Natural Friends, after telling to the learned readers one Criminal Campaign against the good neighbour country Burma (Myanmar).

In the February, 1722 A.D. “Fairel Thadi Thangjana Halle | Taranithoini Yumsakeisada Chanta Naba Ningthem Chatye | Kunhumdoini Langmaichingda Lal Sokneiye | Yumlembam Kopengna chingna samjokta tengol linghouye | Ningthemna chanta chaikhaiye | Khunyai Mei Thaye, Lal 460 Faiye.” Please see Page 71, Cheitharol Kumbaba (1967 Ed).

The English Translation of the above quotation from the Chei:Kum:

In the February, 1722 “The first day of the Fairel (February) is Saturday. On the 12th day of February, Wednesday, the Ningthem (King Pamheiba Garivaniwaz) went to attack Chanta. On the 23rd of February, Langmaiching (Sunday), the Army of Kangleipak faught with Chanta Army and Yumlemba Kopeng was sent to establish Army Camp at Samsok. The Ningthem (King Pamheiba Garivaniwaz) Overran Chanta. The middle of the Chanta Village was burnt, 460 peoples of Chanta were taken Prisoners.”

This was the scene of a Burmese Village Chanta during the Kingship of Pamheiba Garivaniwaz. The Villagers are simply Innocent Peoples doing nothing against the country Kangleipak (Manipur) and its Peoples. The Military Campaign of King Pamheiba Garivaniwaz against Chanta Village of Burma in 1722 AD was simply a slave Harvesting Campaign.

The Learned readers have seen what the Hindu Kings and their henchmen had done to the Innocent Peoples of Burma during the days of King Pamheiba Garivaniwaz. The Burmese governments and peoples of the time were so much offended by the Immoral and Criminal campaigns of the Hindu Kings and their henchmen. The Burmese authorities did not show their Angers during the time of Pamheiba Garivaniwaz because of their Love and Traditional Friendship for the Kanglei Peoples. But the Angers of the Burmese authorities and Peoples were in store for their Kings and thier henchmen for time being, effecting the whole innocent peoples of Kangleipak for not their wrong doings and criminal acts. Let us see what happens after the Hindu King Pamheiba Garivaniwaz to the Hindu Kings and their Henchmen in the 2nd part of the 18th Century and the 19th century in the next chapter immediately coming up.

CHAPTER TWO

In the above chapter one, the writer has written in seperate episodes what the first Hindu King, Pamheiba Garivaniwaz did to Destroy the Finest culture of the Meetei peoples of Kangleipak, to Destroy the Finest social system of Human civilization, to destroy the finest written records of mankind in the world (Puya Meithapa - Burning of the Kanglei Scriptures etc). The humble writer has discussed, though not in details, all problems of the Kanglei peoples during the Rule of the first Hindu King of Kangleipak (Manipur). Most probably, the learned readers knew what the writer discussed in Chapter One.

The first Hindu King, Pamheiba Garivaniwaz was Dethroned in 1748 A.D. by his first son Sanahal Moramba, who was carried in the womb at the time of capture by the King, by his first lady Queen Gomati by the Hindu Royal, but real and original name was Thambal, wife of Irom Chaoba, who was five months pregnant when forcibly brought to Royal Palace after killing her Husband Irom Chaoba. This Sanahal Moramba was the son of Irom Chaoba. Sanahal Moramba was brought up in the Royal Palace as first son of King Pamheiba Garivaniwaz , really he was the son of Irom Chaoba.

Thambal (Gomati) had six sons , five after Sanahal Moramba. The five sons of Gomati (Thambal) after Sanahal Moramba were the real Sons of Pamheiba Garivaniwaz. In 1751 A.D. Tolen Tomba , the youngest son of Pamheiba Garivaniwaz and Gomati (Thambal) killed Pamheiba Garivaniwaz and Santi Das Gossai along with many their Henchmen at Tonfang Hiden (Harbour) on the Ningthi Turel when they tried to Flee Kangleipak (Manipur). This was the end of the Rule of the first Hindu King , Who was most foolish , and was played by Santi Das Gossai, King's Dharma Guru by his finger tips. Santi Das Gossai, the dharma Guru of the King was Bigot, Racist, unreasonable and morally bankrupt.

In this chapter two, the writer will discuss separately for each Hindu King , who reigned in 18th, 19th centuries, what he did for Kanglei Meetei peoples or against the Kanglei peoples during his Kingship.

Hindu King Bhorotsai (1752 - 1753 A.D)

When King Sanahal Moramba of the Irom Family was dethroned by the sons of the Hindu King , Pamheiba Garivaniwaz in 1752-1753 A.D , the Hindu King who came to the throne of Kangleipak (Manipur) was Bhorotsai , son of Pamheiba Garivaniwaz. Nothing good or bad for the peoples of

Kangleipak was done during the rule of this Hindu King. He was too weak and he has no capability of doing anything good or bad as a King.

Hindu King Gourshyam (1753 - 1759 A.D)

King Bhorotsai, unable to defend himself from the Intrigues of the palace peoples mainly the sons and grandsons of the first Hindu King Pamheiba Garivaniwaz, after short time on the Kanglei Throne, fled to Burma to take asylum, leaving the Kanglei throne vacant. Then Gourashyam, a son of Pamheiba came to the Throne in 1753 A.D.

Now the Kanglei Hindu Kings and the Kanglei Innocent peoples will begin to reap the first Instalment of Burmese Anger for the Freebooting Bravado Raids in the Burmese Territories by the first Hindu King (1709-1748 A.D).

In the "Outline of Burmese History" by Prof. G.E. Harvey, published in 1926 at page 133, the writer says "In 1755 and 1758 Alaungpaya raided Manipur. The Manipuris call this 'The first devastation' and say that he was unspeakably cruel; but he was only doing unto them as they had done unto his people (page 123), He left garrison in permanent stockades at Tamu and Thaugdut. His successors continued to raid Manipur until 1819, depopulating the country and stamping out Manipuri civilization so completely that it is now impossible to tell what their social and political conditions were like."

The above is the quotation from a book of an English writer who stated very accurately the conditions of Kangleipak, just after the death of the first King Pamheiba Garivaniwaz who ruled Kangleipak, with the help of his Dharma Guru Santi Das Gossai who was a mayang racist, morally Bankrupt, having no experience of Governance of a Country. King Pamheiba Garivaniwaz and Santi Das Gossai had no slightest love for the peoples of Kangleipak, they spent their lives only to destroy the superior Human civilization of Kangleipak to replace by the Inferior Hindu Civilization.

Alaungpaya (Alompra by the English writer) became King of Burma in 1752 A.D and continued on the throne upto 1760 A.D. Alaungpaya was a brave soldier and a great military strategist.

In "A history of Burma" by Prof. Maung Hrin Aung (1967) at page 165, he says "Alaungpaya settled the Manipuri problem by sending a strong Punitive force to Manipur, which paid the Manipurians back in kind by looting, killing and burning their villages".

During the reign of King Gourashyam, the peoples of Kangleipak (Manipur) faced two 'Khuntakpa', first in 1755 A.D. and the second in 1758 A.D. 'Khuntakpa' in Kanglei Dialect means 'Leaving the villages or habitations completely en masse by the peoples from Fear or something like that.'

In 1755 A.D. Alaungpaya devastated Manipur, staying some days at the Capital of Manipur. Even the Hindu King of Manipur did not behave well towards Burma, Alaungpaya again attacked Manipur in 1758 A.D., the peoples of Manipur again deserted the valley of Manipur from fear of the Burmese Army. During the reign of Gourshyam, the peoples of Kangleipak (Manipur) suffered untold miseries twice in 1755 A.D. and in 1758 A.D. The King Gourashyam could not do anything during his Kingship for about 4 years, except hiding to escape the Punishment of the Burmese King and Burmese Army.

King Jai Singh Bhagyachandra (1759 - 1762 A.D)

King Gourashyam, the Incompetent Hindu King abdicated his throne in favour of King Jai Singh Bhagyachandra in 1758 A.D and in 1759 A.D. Jai Singh Bhagyachandra became King of Kangleipak (Manipur).

As soon as Jai Singh Bhagyachandra became King of Kangleipak, what he did was to have a Treaty between the English Authority in India and the Hindu Government in Kangleipak (Manipur) to save Hindu peoples Interest of imposing Hinduism in Kangleipak upon the Mongoloid peoples of Kangleipak and to make Mongoloid country Kangleipak a Hindu Manipur. No Hindu King since the first Hindu King of Kangleipak in the 18th century A.D., upto King Bodhachandra Singh in 1949 A.D when Kangleipak became a part of India, did anything to save peoples of Kangleipak and their high culture much superior to the Hindu Intellectual Capacity and Culture.

Jai Singh Bhagyachandra knowing the real weakness of the Hindu Kings of Kangleipak from the lack of support from the peoples and their natural weakness as they were descendants of semi-beggar palmist and semi-beggar monks of Indian Hindu Origin, thought that the only survival of the Hindu Kings at the time is to invite help from the British Authority.

In this situation of the Hindu Kings of Kangleipak, during the days of King Jai Singh Bhagyachandra and his brother King Gourashyam signed the 'Anglo-Manipuri Treaty', 14th September, 1762. The following is the Anglo-Manipuri Treaty, 14th september, 1762:

Xerox - I : Anglo Manipuri treaty 1762

ANGLO-MANIPURI TREATY 14th September 1762

Articles of a treaty between Hurray Das Gussein, acting on behalf of Jai Singh and Mr. Harry Verclst, Chief of Chittagong Factory on behalf of the British—dated the 14th September 1762 (Home Dept. Public, 1762, 4 Oct., Nos. 2-3).

(1) That the said Jai Singh, his master, shall be assisted with such of the English troops as from time to time can be spared for the recovery of such lands and effects belonging to the said Jai Singh as he hath been dispossessed of by the Burmahs (Burmese).

(2) That for the assistance of such English troops the said Jai Singh is willing and ready to pay at the immediate expiration of every month all and every expense and contingent expenses of such troops then due so long as they may remain in his service.

(3) That the said Jai Singh is willing and ready to join with all his force the said English forces to obtain full and ample satisfaction for all and every injury the said English have from time to time suffered by the Burmese at the Negrairje (Negrais) or any other place during the said Burmah's administration when in any time in possession of Pegu.

(4) That the said Jai Singh will from the time of signing these articles, consider such injuries as have been done by the Burmahs (Burmese) to the said English as injuries done to himself and that the said Jai Singh will ever hereafter be ready to resent any new insult or hindrance the English trade or people may meet with at Pegu, the Negrairje (Negrais) or any other part or parts at present under the Government of the Burmah Rajah or the Rajah of Pegu... also every other power or Government that may interrupt the free trade of every English subject passing into and through their countries.

(5) That the said Jai Singh will at all times fully consider every enemy to the said English as his own enemy and that the said English shall consider every enemy to the said Jai Singh as their enemy.

(6) That the said Jai Singh shall grant such lands as the said English may think proper for the building of a factory and forts for the transaction of their business and protection of their persons and effects in every part under his Government and that whatever part the said English may fix on for their Factory and Fort the said Jai Singh shall also grant a distance of country round such Factory and Fort of eight thousand cubics to the said English free of rent forever.

(7) That the said Jai Singh shall grant permission to the English for an open trade into and through his country free of all duties, hindrance or molestation and that the said Jai Singh will ever protect and defend the said English in the same.

(8) That the said Jai Singh shall not enter into any accommodation with the Burmah Rajah without the advice and approbation of the English nor shall the English enter into a separate and distinct treaty with the Burmah Rajah without previously advising the said Jai Singh.

(9) Should the English troops with those of Meddey be obliged to march against the Burmah Rajah in order to obtain satisfaction for their mutual injuries received and in consequence make themselves master of the Burmah country the said Jai Singh doth then agree that should the said English then give him full possession of the said Burmah country he the said Jai Singh will then make good to the said English all such losses as they have ever heretofore sustained.

The above is the xerox of the treaty from pages 12, 13 from the Manipur Treaty and documents (1110-1971) (Vol. One) by Naorem Sanajaoba.

Please read the above 'Anglo-Manipuri Treaty, 14th september, 1762 attentively and critically, the readers will understand that what was the positions of the Hindu Kings of Kangleipak (Manipur), particularly the position of the King Jai Singh Bhagyachandra vis-a-vis British authority in India. Under the Anglo-Manipuri treaty, 14th september, 1762, King Jai Singh Bhagyachandra played the role of a chess pawn of the British authority in India, not a King of a sovereign country, Kangleipak (Manipur).

The 'Anglo-Manipuri Treaty, 14th sept., 1762' was the gift of two Hindu Kings of Manipur, Jai Singh Bhagyachandra and his brother, Gourashyam.

After sudden abdication of the throne of Kangleipak (Manipur) by King Jai Singh Bhagyachandra, his brother Gourashyam became King of Kangleipak (Manipur) again in 1762. During the short time of King Gourashyam, he ratified the Anglo-Manipuri Treaty, 14th Sept, 1762.

Thus during the time of two Hindu Kings, Jai Singh Bhagyachandra and his brother Gourashyam, Kangleipak (Manipur) lost the sovereign status of an Independent Country Kangleipak and became a subordinate country under protection of the British power of India. During the time of three Hindu Kings, the Kanglei peoples met 5 khuntakpa (Total desertion of the peoples of Kangleipak from fear of the Burmese Army). For details please refer to the 'A Short History of Kangleipak (Manipur) Part III by the present writer.

Now the humble writer will give two instances that resulted, one very great damage to the social character of the peoples and the other resulted destruction of the Earliest Human civilization of Kanglei peoples.

Introduction of Begging to Kangleipak

The Cheitharol Kumbaba (The Hindu Time Chronicle) of Manipur says at page 117, "Langban Tha Sagonseenna Hanye | Tha Ahanda Maharajnachingna Jagannath Pravugi Yathang Laktuna Taretni Bhikhya Touye|".

This is what the Cheitharol Kumbaba (1967-Edition) writes.

The English translation of the above quotation from the Cheitharol Kumbaba may please be seen:

"The first day of Langban (September, October time) is Thursday. On the first day in pursuance to the order of Lord Jagannath and further, a group of persons led by King Jai Singh Bhagyachandra were Begging for 7 (seven) days."

This was during the Kingship of Jai Singh Bhagyachandra in Saka Era 1699 (English Era 1777 A.D).

Upto the advent of Hinduism on the throne of Kangleipak in the 18th century A.D., though Kangleipak was a small hilly country, it was a sovereign country upto the time of King Chalailomba in the last part of 17th century and beginning of the 18th century A.D. The cavalry of Kangleipak, called 'Kathey Horse' by the English people, was famous in Asia. The English people said that neighbouring peoples of Kangleipak could not meet the 'Kathey Horse' in the open. The Stalwart and Marshal Race of Kangleipak, the Meetei peoples did not know begging in any form upto advent of THE Hindu and Hinduism in Kangleipak in the 18th century.

King Jai Singh Bhagyachandra in the 2nd part of the 18th century A.D. taught begging and forced to the Meetei peoples, to beg as a King and as a Hindu Racist to make the Kanglei peoples General Beggars in the coming generations.

The present general begging in the yaoshang (Holi of the Hindu) for 5 (five) days making it, official Holi days every year, is a 'Great Boon', a 'Great Gift' of Hindu King, Jai Singh Bhagyachandra.

The second King Jai Singh Bhagyachandra's PUYA MEITHABA after King Pamheiba Garivaniwaz.

During the time of King Jai Singh Bhagyachandra, a group of 'Puyas', called 'Sangai Famang', fabricated and concocted Puyas, were born in the 2nd part of the 18th century A.D. as a great gift of the King Bhagyachandra to the peoples of Kangleipak. In such 'Puyas', the Hindu concept/word Anji in the symbol () began written in every such 'Puya' of the 'Sangai Famang' group of Puyas. The original Kanglei Puya's words/concepts 'Hei Ha-He' were altered to 'Ha Ra Sa' (h r s) of the Hindu to such so called 'Puyas', to mislead and to make complete Bewilderment to the Kanglei coming future generations.

Above these things discussed above, King Jai Singh Bhagyachandra was the second King, after King Pamheiba Garivaniwaz in the 18th century who was very Famous as 'RAJASHRI BHAGYACHANDRA' in the 20th and 21st century A.D.

PUYA MEITHABA OF RAJSHRI BHAGYACHANDRA

"Pamheiba Haktakta Puyasing Mei Thakhiba Adu Natana Mahakthaktasu Mongba Hanba (Mahabali) Umanglenda Puya Kharasu Mei Thakhi |"

The above is written in the 'Meetambal' (Bhagyachandra Larei Lathup) at Page 63.

The English Translation of the above quotation from the Bhagyachandra Larei Lathup may please be seen:

"Not only the burning of Puyas during the time of King Pamheiba, during his reign also some puyas were burnt in Mongba Hanba (Mahabali) God's Area."

Many Researchers in Kangleipak, including some Indian scholars, have always said that Puya Meithaba (Burning of Puyas) continued during the whole of the 18th century.

Introduction of Ganja Thakpa during the Reign of the Hindu Kings

The word 'Ganja' is a word/concept of Hindu origin, meaning a cannabis (Drug) obtained from the Hemp plant. During the time of the Hindu King Bodhachandra in the thirties and forties, when the present writer was very young, the writer frequently saw groups of young persons smoking Ganja (Ganja Thakpa) in 'Trinath', worshipping Mahadeva organised by the Meitei Bamons (Manipur Brahmans). The writer has not written evidences when these teachings of Drug using to the young generation of Kangleipak was started. But by oral sources, the writer was told that the Ganja using was started during the 18th and 19th centuries A.D. But it is certain that Ganja using was taught to the Meitei peoples during Hindu rules.

This using of Ganja Drug, so much INJURIOUS HABIT to health, Brain, Character of the Meitei Peoples was brought to the Kanglei Society by the Hindus, through the Meitei Bamons who were given Religious Reins of the Kanglei peoples by the Hindu Kings.

These were the Hindu Kings of Kangleipak (Manipur) since the 18th century A.D., who planned to Degenerate the Kanglei generations to make them their Loyal Servants.

King Jai Singh Bhagyachandra's Unpardonable Crime to Kanglei Society.

The Kanglei Meitei society was so fine and cultured society before the appearance of the Hindu Kings in the 18th century C.E. Kangleipak (Manipur since the time of the Hindu Kings) was a small hilly country which is a chosen place of the God on the Earth, when the God Universal Father came down from the Top of the Universe with all the Best things to decorate his abode Kangleipak. Everybody is satisfied, every living being is happy in Kangleipak. Nobody is Enemy to Nobody in Kangleipak before the Hindus in the Country.

The concept of Watta - Patapa

In the Kanglei society amongst the Kanglei Meetei peoples had a word/concept 'Watta-Patapa' (Now Watta-Padaba) which controlled the Socio-Economic thinking in Kanglei Society. This word/concept is the finest expression of the Kanglei society expressing equalitarianism amongst the Kanglei peoples.

'Watta Patapa', here the word/concept 'Watta' means in Kanglei Dialect Wattapa (Wattaba) Awatpa Leitaba, in English it means 'Every body has his/her needs, essential for living, nobody feels want of essentials for living; 'Patapa' (Padaba) means in Kanglei Dialect 'Masagi Mathoutabadagi Hendaba', 'Masagi Mathoutabadagi Henna Leitaba', further in English, it means 'Nobody has more than his/her needs, nobody has essential commodities more than his/her needs', in Kanglei society. Leaving all these things from the parameter of present discussions, One thing very hated, unpardonable social crime to the peacefull, cultured, orders Kanglei Society was Perpetrated by King Jai Singh Bhagyachandra during his last part of Kingship in Kangleipak (Manipur).

"Nadiagi Ningthou Shri Krishna Chandrana Anuprabhu Latpiranu hairakpa"

The above quotation was from the "Meetambal" (A Bhagyachandra Larei Lathup, a secret detailed record of misdeeds of King Jai Singh Bhagyachandra by Angom Chaopa, a courtier, Angom Gopi by the Hindu King during the King's Life time. The above quotation is the heading of a small chapter of the 'Meetambal'.

The English translation of the quotation may please be seen:

"King Krishnachandra of Nadia told King Jai Singh Bhagyachandra not to worship Anuprabhu (at Nadia)"

Nadia is a place in present Orissa, in the eastern cost of India. Orissa has many important Hindu temples. The Hindu King of Kangleipak, Jai Singh Bhagyachandra, as a Hindu and as a preacher of Hindu Religion, had a Hindu temple for worshipping Hindu God Anuprabhu. Thambal Sana was the daughter of King Jai Singh Bhagyachandra of Manipur and she was in charge of resident permanent worshipper of the God Anuprabhu, with a room for her in the temple compound.

During the life time of King Jai Singh Bhagyachandra, when Manipur (Kangleipak) was in the hands of Burmese Army, he fled to Nadia and some times in peace time also he visited Nadia as pleasure tour. The King shared Bed at Night with his own daughter, Thambal Sana.

This fact of sleeping together of King Jai Singh Bhagyachandra and his own daughter in Nadia Temple compound, became known to the King of Nadia and so, the King of Nadia informed King Jai Singh Bhagyachandra to stop worshipping Anuprabhu in Nadia. This was the quotation from the Meetambal.'

After some time Thambal Sana became pregnant and she died in aborting the Fetus by his Father King.

This shocking news of Death of Thambal Sana in Abortion came to Madhuchandra, son of King Jai Singh Bhagyachandra. After this information the Meetei Community in Nadia captured King Jai Singh Bhagyachandra and he was put in Ngoubong Khao (a cloth bag) and tied the Ngoubong Khao. Then King's own Son Madhuchandra Kicked his Father in the Ngoubong Khao with shame and unhappiness because of his sister's death in the Abortion. Then Ngoubong Khao in which King Jai Singh Bhagyachandra was there, was brought to the River Ganga (Ganges River) and thrown down to the River. Thus the Life of King Jai Singh Bhagyachandra ended in the water of River Ganges in a Ngoubong Khao (a cloth bag).

Everybody in Nadia knew that the responsibility of the Tragic death of Thambal sana in the Abortion of the Fetus by her own Father King Jai Singh Bhagyachandra is the Mayang Dharma Guru Bhaskar, the Dharma Guru of King Jai Singh Bhagyachandra. After throwing down of the Ngoubong Khao to the river Ganga, the Meetei community in Nadia captured Mayang Dharma Guru Bhaskar and he was

killed using a spear by Chourajit and Modhuchandra , two Princes of the Family of King Jai Singh Bhagyachandra.

Thus ended the life of King Jai Singh Bhagyachandra of Manipur (Kangleipak) after putting a very Dark mark of every Uncivilised nature on the throne of Kangleipak by a Hindu King in the 18th century C.E.

Establishment of 'Brahma Sava' during the reign of King Jai Singh Bhagyachandra

The 'Brahma Sava' is an Advisory Body composed of Meitei Bamons and Indian Brahmins to advice the Hindu Kings in Manipur (Kangleipak) , which was first established during the Kingship of Jai Singh Bhagyachandra. When the Brahma Sava was first established in the 2nd Part of the 18th century A.D., the sava was composed of only Hindu Indian Brahmins. The Brahma Sava was a think tank of the Hindu Aryans of India in the Mongoloid country Kangleipak inhabited by the Mongoloid peoples (The Meitei Peoples) since time Immemorial. The Brahma Sava studies the History , culture etc everything of Kangleipak in details for a strategic plans to colonise Kanglei peoples culturally and physically , to make Kangleipak a Hindu country. As soon as it was established , it was found by the Sava that the Meitei peoples of Kangleipak were much superior peoples to the Hindu peoples culturally , scientifically and in social Norms etc. So the Brahma Sava thought that everything done during the reign of King Pamheiba Garivaniwaz, for example, Puya Meithapa , Introduction of Bengali Alphabets , changing of Name of the country from Kangleipak to Manipur , forcibly taking of married women to become queens of King Pamheiba Garivaniwaz after killing their respective husbands to destroy good social norms among the Kanglei Meitei Peoples etc were good starts for colonising Kanglei Meitei Peoples and their country Kangleipak culturally and physically.

From this good conclusion of the Think Tank Brahma Sava in studying the History, culture etc of the country Kangleipak and its Mongoloid Meitei Peoples , the Brahma Sava first advised King Jai Singh Bhagyachandra to trace any Remaining Puya after the FIRST PUYA MEITHAPA of the Hindu King Pamheiba Garivaniwaz and MANY PUYAS were found secretly concealed by the Meitei peoples during the reign of King Jai Singh Bhagyachandra in the last part of his Kingship on the throne of Kangleipak (Manipur).

All these newly traced puyas were burnt at Mongba Hanba Umang (Present Mahabali Umang) for the 2nd time during the reign of King Jai Singh Bhagyachandra. Thus the BEST FORM OF WRITTEN RECORD in the name of PUYA of an Earliest human civilization on the Earth mostly written before 1500 years B.C. by burning by the Hands of the Hindu Kings and Hindu Henchmen of the Hindu Kings were lost forever to the mankind on the earth.

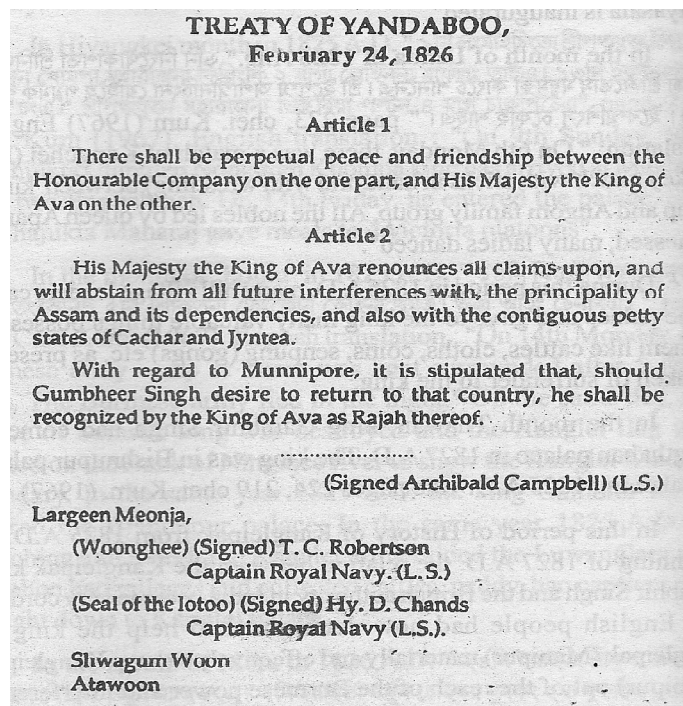
These were some of the important Brain Washing Episodes during the days King Jai Singh Bhagyachandra in the 2nd part of the 18th century C.E.

King Gambhir Singh (1825-1834 A.D)

As soon as Gambhir Singh became King of Kangleipak in 1825 A.D as installed by the British Power in India , what the King Gambhir Singh saw was the Treaty of Yandaboo , February 24 , 1826. This was the 2nd Treaty Involving Hindu King in Kangleipak in an International Treaty with the British Colonial power in India. The first International Treaty was the Anglo-Manipuri Treaty , 14th Sept. 1762 with the British power in India involving King Jai Singh Bhagyachandra and his brother Gourashyam , two Hindu Kings. In the 2nd International Treaty , the Treaty of Yandaboo , February 24 , 1826 involved King Gambhir Singh indirectly but the Impact of the two treaties to the Sovereignty of Kangleipak and its

Independence was the same, corrosion of Sovereignty and Independence of Kangleipak.

Please see the Treaty of Yandaboo signed between the Burmese King of Ava and the British Authority in India as found at page 4 of Manipur Treaties and Documents (1110 - 1971) (Vol. One) by Naorem Sanajaoba:



The Treaty of Yandaboo , Feb. 24 , 1826 was a Friendship Treaty between the King of Burma and the British Power in India. No King or any man of Kangleipak was involved in the signing of the Treaty, but please examine the Positions of Manipur and its King in the International Treaties.

The learned readers will be very much interested in Knowing the following Agreement. The so called agreement , Agreement regarding the Kubo (Kabaw) valley , 1834 signed during the life-time of King Gambhir Singh in 1834 A.D.

Agreement Regarding the Kubo (Kabaw) Valley, 1834

First : The British Commissioners, Major Grant and Captain Pemberton, under instruction from the Right Honourable, the Governor-General in Council, agree to make over to the Wodauk Maha Mingyan Rajah and Tsarudangicks Myookyantheo, Commissioner appointed by the King of Ava, the Towns of Tanimao (Tamu), Rhumba (Rhambat), Suriait, and all other villages in the Kubo Valley, the Ungoching Hills and the strip of valley running between the Eastern foot and Western bank of the Ningtha Rhyendan (Chindwin) river.

Second : The British Commissioners will withdraw the Munnipoore Thanas now stationed within this tract of the country and make over immediate possession of it to the Burmese Commissioner on certain conditions.

Third : The conditions are, that they will agree to the boundaries which may be pointed out to them by the British Commissioners, and will respect and refrain from any interference, direct or indirect, with the people residing on the Munnipooree side of those boundaries.

Fourth : The boundaries are as follows :

1. The Eastern foot of the chain of mountains which are immediately from the Western side of the plain of the Kubo Valley. Within this line is included Moreh and all the country to the westward of it.

2. On the south a line extending from the Eastern foot of the same hills at the point where the river, called by the Munnipoorees Nansawing and by the Munnipoorees Namsaulung, enters the plain, up to its sources and across the hills due West down to the Kethe-Khyaung (Munnipooree River).

3. On The North line of boundary will begin at the foot of the same hills at the Northern extremity of the Kubo valley, and pass due North up to the first range of hills, East of that upon which stand the villages of Choatao, Naonghe, Noanghur of the tribe called by the Munnipoorees Loochooppa, and by the Burmah Lagumsauny, now tributary to Munnipoore.

Fifth : The Burmese Commissioners hereby promise that they will give orders to the Burmese officers, who will remain in the charge of the territory now made over to them not in any way to interfere with the Khyens or other inhabitants living on the Munnipoore side of the lines of boundary above described and the British Commissioners also promise that the Munnipoorees shall be ordered not in any way to interfere with the Khyens or other inhabitants of any description living on the Burmah side of the boundaries now fixed.

(Seal) Sd/-

F.J. Grant, Major
Commissioners

(Seal) Sd/-

R.B. Pemberton, Captain

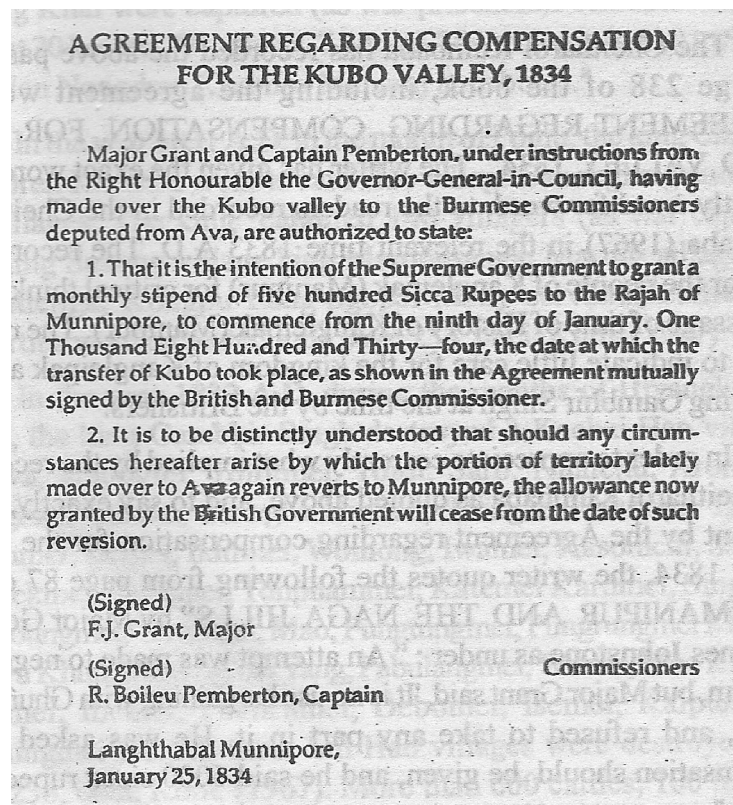
Summital Chat, Munnipoore, 8th January, 1834

The above is the xerox of the 'Agreement Regarding the Kubo (Kabaw) valley, 1834' signed on the 9th January, 1834 at Sunnyachil Ghat, Ningthee by two British Army officers as found at page 245 of the book "Eikhoigi Eereipak" by Phanjoubam Tarapot, Wangkhei, handing over Kabo valley to Burma by the British Authority in India.

The learned readers will be surprised to find in the Agreement, signed only by two British Army officers, not by any. How it is an agreement, without having any other party except the British Authority in India only?

King Gambhir Singh died on this day of signing on the 9th Jan, 1834, the agreement regarding Kubo (Kabaw) valley, 1834 of Cholera according to 'Manipur and the Naga Hills' by Sir James Johnstone.

The learned readers will be very happy further knowing the 3rd following 'Agreement regarding compensation for the Kubo Valley, 1834' signed by the same two British Army officers, who signed the 'Agreement regarding the Kubo (Kabaw) Valley, 1834, on Jan. 25, 1834 just after the death of King Gambhir Singh at Langthabal Manipur Konung of King Chandra Kirti, son and successor of Gambhir Singh:



The above is the xerox copy of the 'Agreement regarding compensation for the Kubo Valley, 1834' as found at page 5 of the book, Manipur Treaties and Documents (1110-1971) (Vol. One) by Naorem Sanajaoba.

Any sane person who reads the above three 'Agreements' together attentively and critically, will come to the conclusion very safely that the British power in India and the Manipur Hindu Kings Colluded to hand over the Kabo Valley of Kangleipak, centuries old Kanglei Land property, to Burma, though the two parties had different hidden Interests separately.

Thus, the Kabo valley, which is the Land property of the Kanglei peoples since 1475 A.D., was

given away to Burma , was lost forever to the peoples of Kangleipak , because of the Collusion between the British colonial power in India and Manipur Hindu Kings , for their Self-Interests, without slightest thinking for the peoples of Kangleipak (Manipur), the British colonial power for further expansion of their colonies and the Hindu Kings for their some petty moneys per month during their regimes.

The most important Hindu Kings since the 18th century C.E. when Kangleipak became a Hindu Kingdom, as adjudged by the present governments and by the leaders of the political parties are Pamheiba Garivaniwaz, Jai Singh Bhagyachandra and Gambhir Singh. These three Hindu Kings are the most important Kings who did their best in their lives to make the Mongoloid country Kangleipak a Hindu Colonial Country and to become the Mongoloid peoples of Kangleipak Semi-Hindu peoples having an imposed slavery minds with washed Brains. The first two Hindu Kings are of the 18th century C.E. , the 3rd one is of the first part of the 19th Century C.E. in this book , for the general knowledge of the learned readers. For details about these three Hindu Kings, the learned readers may refer to A SHORT HISTORY OF KANGLEIPAK (MANIPUR) PART - III by the same writer.

Now the writer will conclude CHAPTER TWO by a short discussion about a peculiar Hindu King having a sexual superpower and supermind.

Hindu King Debendro (1850)

Debendra became King of Kangleipak (Manipur) in 1850 just in the middle of the 19th century C.E. He was a Hindu King of Kangleipak (Manipur) only for three months. Taking a month is 30(thirty days), he was a King of Kangleipak (Manipur) for 90(Ninety) days only. During Ninety days of his Kingship of Kangleipak (Manipur), he (King Debendro) married Ninety Six (96) women.

King Debendro married more than one women a day. Most probably he was most powerfull King on the Earth , as far as our knowledge of History and the writer knows so far.

The discussions about the Hindu Kings of Kangleipak (Manipur) since the 18th century C.E. are very short ones. For any learned readers who wants to know in Details about the Hindu Kings in Kangleipak (Manipur) , please refer to A SHORT HISTORY OF KANGLEIPAK (Manipur) PART III. In this part of History of Kangleipak, almost complete knowledges , what are the Hindu Kings' roles in the History of Kangleipak , the Roles they played , what they did , in Naked truth, will be found. These Truths will never be found in any book in the world.

CHAPTER THREE

This is the last chapter of this book, THE BRAIN WASHING (The Washing of the brain of the Meetei Race of Kangleipak). In this chapter three , the humble writer will discuss facts and events from 1949 to upto date as far as the writer knows with fair , Reasonable and morally right comments.

A group of peoples of Kangleipak (Manipur) who knew very little of past Kangleipak before the Hindu peoples appeared in Kangleipak , wants to say something againsts the present writer , when they see some books written by the present writer , when they hear something the present writer says , habitually. But these peoples cannot confront the writer with facts and figures!

In the 21st century C.E. , when the peoples of the world are so advanced in the Science and Technology , the peoples of the world became a Global Family , and when the Give and Take between peoples of the world has been done very easily within minutes , every body on the Earth must Give-up the Habit of spreading Disinformation , Lies againsts the Meetei peoples of Kangleipak. A group of peoples and some Institutes in Kangleipak (Manipur) regularly and as a regular programe spread Disinformations , Lies everyday , taking the advantage of their positions in the so called Democratic system of Governance in India under a constitution drafted by the majority Hindu peoples of Bharat (India). **The present Indian constitution is far from a 'Sovereign Socialist Secular Democratic**

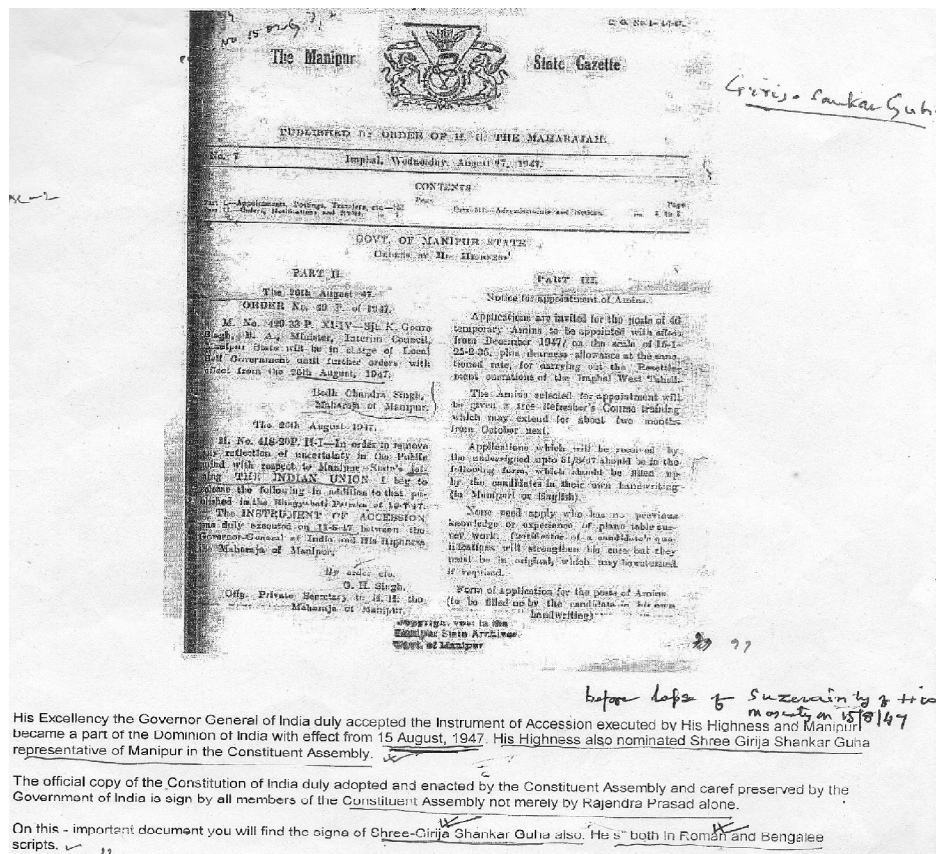
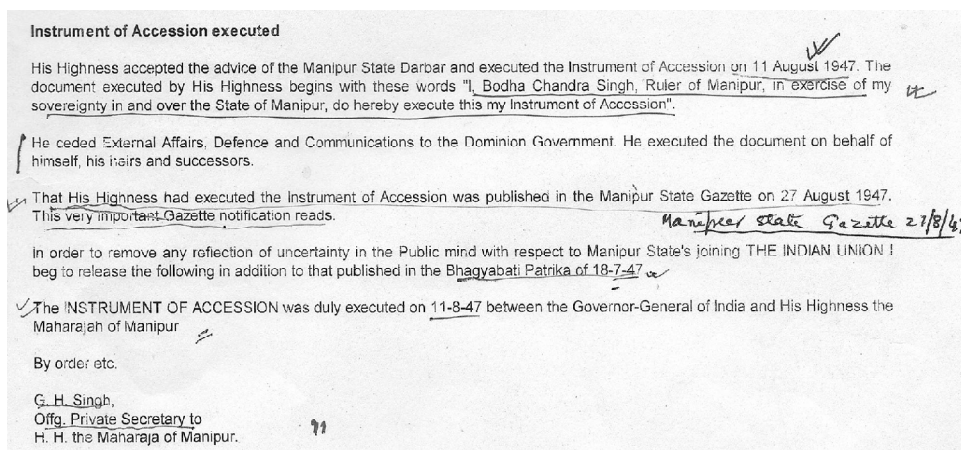
Republic' Constitution , as seen in the Preamble , in administration and in practice. 'to recure to all the citizen: 'Justice', 'Liberty' 'Equality' and 'Fraternity' are simply propaganda and sham.

Now the writer will discuss how the Hilly country Kangleipak became an Unit in the present Hindu country "1 (i) India , that is Bharat , shall be a Union of States", the first article of the present Indian Constitution.

The Instrument of Accession , 11 August , 1947

How and when the instrument of Acession was exacuted by Shri Bodha Chandra Singh , King of Manipur , during the relevant time , please see the following two historical documents.

Xerox -I



The above two xerox copies are from an article written by R.K Jhalajit, webcasted on October , 21st , 2009 in e-pao etc.

These two documents in xerox by the writer , are hard evidences of history that cannot be set aside by any body. These are two clinching evidences of history that prove the execution of Instrument of Accession by Shri Bodha Chandra Singh , King of Manipur acceding Manipur to the Dominion of India in 1947 A.D about two years before the signing of the merger agreement with the Dominion of India on September 21, 1949 A.D.

As a practical operation of the execution of the Instrument of accession to the dominion of India as published on Aug 27 , 1947 in the Manipur state Gazette , Shri Bodha Chandra Singh King of Manipur, nominated Shri Girija Shankar Guha to the Indian constituent assembly as a representative of Manipur. The official copy of the constitution of India duly adopted and enacted by the constituent assembly was signed by Girija Shankar Guha both in Roman and Bengali scripts. This is another hard evidence that proves the signing of the Instrument of Accession joining the Dominion of India by King Bodha Chandra of Manipur before the merger agreement of 1949 A.D.

One more fact to be remembered is that the signing of the Instrument of Accession and nomination of Girija Shankar Guha to the constituent assembly of India by King Bodh Chandra Singh of Manipur, are done in pursuance of a resolution of the Manipur state darbar which was later known as Manipur State Council. And the Manipur state constitution act, 1947 was made operational by an order of the King of Manipur, Bodh Chandra Singh in Febraury, 1948 only.

After signing of the Instrument of Accession in 1947 A.D. by King Bodhachandra Singh, Acceding Manipur to the Dominion of India, and before the merger agreement, 1949 merging Manipur with the Dominion of India, Manipur passed the 'Manipur State Constitution Act, 1947'

Proclamation of His Highness Maharaja Bodh Chandra Singh on the Inaugural Function of the first Manipur State Assembly on October 18 , 1948. (Please see the document at page 138 of the book , iSel # 1947 (Shillong 1947) by Mayengbam Anandamohan.)

In the proclamation by the King Bodh Chandra Singh of Manipur in the Introductory portion of the new assembly , the King Bodh Chandra Singh said the following:

"I consider myself fortunate to see the birth of an assembly in the state during my time and again I feel proud to be able to place on record and make it known to the rest of India that though painted otherwise abroad , my state for the first time in India was just as the Sun rises earlier in the East , taken the lead in the direction of democratic Government,"

This is an record for future knowledge and Intelligence of all peoples of any place on the Earth.

In the proclamation , further the King Bodh Chandra Singh of Manipur said about the New Constitution Act , 1947 as follows:

"I now bring to the mind of the people that I had transferred my powers and responsibilities other than those of a constitutional ruler to the state council since 1st July, 1947 before the lapse of the British paramountcy"

This is another hard historical record. In the above record, the sentence underlined (by the writer) seems to be contradictory. To the humble opinion of the writer, "My Powers and responsibility" and "those of a constitutional ruler" are the same things in contents and implications, though the speaker King of Manipur said as if they are two different things.

For all these records about Manipur state constitution Act , 1947' , the writer refers to the book, 'iSel # 1947 (Shillong 1947)' by Mayengbam Anandamohan Singh.

The 'Manipur State Constitution Act, 1947' contains XI chapters and articles 58 and it seems to be signed by King Bodh Chandra Singh, but No Date of signing in the book refer to above by the writer

is found. (Please see page 124-137 of the book , ‘iSel æ% 1947 (Shillong 1947)’ by Mayengbam Anandamohan).

But it is said in an article by Dr Kh. Ibochou that the Manipur state constitution act , 1947 was made operational only in February , 1948 by an order of the King Bodh Chandra (Please see page 11 of the Eikhoigi Yaol , October 1999). Further this information confirms that there was not Manipur State Constitution Act, 1947’ before Febraury, 1948 , that is before the signing of the Instrument of acession on 11 August, 1947.

The Merger Agreement , 21st Sept. 1949

Complete Merger of Manipur Territories along with its Administrative Authority (Power) has been signed by King Bodh Chandra of Manipur on 21 Sept , 1949 CEDING to the Dominion of India “full and exclusive authority, Juridiction and powers” etc.

Most probably , there is no doubt , no suspicion on anything in the merger agreement and its signing by the King Bodh Chandra of Manipur on the 21st Sept, 1949. The merger agreement is a complete merger of Manipur to the dominion of India, after signing the ‘Instrument of Accession’ by King Bodh Chandra of Manipur August, 1947.

The ‘Instrument of Accession’ of 1947 uses the word/concept ‘Accession’ whereas ‘Manipur Merger Agreement’ uses the word/concept ‘cede’ in the very article 1 of the merger agreement. Whether the learned readers and any person who studies the history of Manipur in the relevant times know the difference between the two words/concepts Access , Accession , Accede and cede in the relevant Historical records , most probably the writer feels the concerned persons know the difference.

The ‘Instrument of Accession’ , 1947 uses ‘Accession’ , ‘accede’ in the document whereas in The ‘Manipur Merger Agreement’ , 1949 uses ‘cedes’ in the very first Article.

The word/concepts used in the ‘Instrument of Accession’ , 1947 , Access , or Accession , or Accede means Approach , to come to some authority for a desire , a satisfaction , for an oppurtunity , and the word/concept used in the ‘Manipur Merger Agreement’ , 1949 ‘cede’ means to yeild or give up to another, to give up possession, to give way to demands , The two kinds of words/concepts used in the two documents , have difference of meanings and Implications.

The ‘Instrument of Accession , 1947’ was executed by King Bodh Chandra Singh of Manipur , in Pursuance of a resolution of Manipur State Darbar. The ‘Instrument of Accession , 1947’ was in the nature of a request , a prayer to the Dominion of India to accept the joining of Manipur by the ruler of Manipur to the Dominion India. The Instrument of Accession , 1947 executed by King Bodh Chandra of Manipur was duly accepted by the Governor General of India with effect from 15 August , 1947 after due consideration of Instrument of Accession , 1947.

The Intention implied in the Instrument of Accession , 1947 is the Desire to Join the Dominion of India by King Bodh Chandra Singh of Manipur , and on the Dominion of India side, it was agreed by the then Governor general of India of the request of the Manipur King.

This is the position of the Instrument of Accession , 1947 in the history of Kangleipak (Manipur) in the 1st half of the 20th century C.E.

The interpretation of the Instrument of Accession , 1947 is supported by the “Proclamation of his Highness Maharaja Bodh Chandra Singh on the Inaugural function of the first Manipur State Assembly on October 18 , 1948”

King Bodh Chandra Singh Said:

“ These are great days; great destinies are gathering momentum: great ideas are occupying the hearts of men and great causes have aroused great enthusiasm and great sacrifices. Amid the interplay of world forces India comes out stronger than before and Manipur

too as a component part is the same with removal of artificial hedge between hill and valley. I believe the sons of Manipur will be alive to it.”

The King of Manipur , Bodh Chandra Singh said this on 18th Oct, 1948 feeling proud of joining Manipur to the Dominion of India. (Please see page 141 of the book , ‘iSel # 1949 (Shillong 1949)’ by Mayengbam Ananda Mohan Singh.)

Why King Bodh Chandra of Kangleipak (Manipur) was very Enthusiastic and interested in joining Indian Dominion, there was strong reasons. In the early part of 1940s since 1930s, there were strong Political currents threatening the Hindu King’s Position in Kangleipak (Manipur).

There was one “Nikhil Hindu Manipuri Mahasava”, a devoted Hindu organisation, the President of which was King Churachand Singh and Vice-President was Hijam Irabot Singh. The organisation began to work as a political party under the influence of Hijam Irabot Singh. The organisation spearheaded a strong campaign against the Hindu King and against the Hinduism for its torture etc of the Mongoloid peoples of Kangleipak in the name of Hindu religion. In the mean time in a meeting of the ‘Nikhil Hindu Manipuri Mahasava’ in 1937 , the name of the Hindu organisation was changed to “Nikhil Manipur Mahasava”, taking out the “Hindu Manipuri” from the original organisation. Hijam Irabot was a member of “Manipur State Dabar” , he resigned from the Dabar to work for the people of Kangleipak (Manipur).

“Manipurgi Rajnitigi Saktamda, Irabotki Asengba Firepti Ningthougi Sasan Muthatpa , Ningkhatamba Ganatantra Chatpa Manipur Sana Leibakni. Ganatantragi Chatnapathap Matung-inna Parliament Ama Leiba , Parliamentki membersing Leibak-Prajagi Matik Charba Sabalok (Adult Franchise) Votena Khallaba. Karakliba membersingna Mantrimandal Semlaga Leibakki Sasan Touba”- Please see page 94. of Eikhoigi Eeripak by Phanjoubam Tarapot. This is the program of the “Nikhil Manipur Mahasava” of Hijam Irabot. This was a very great threat to king Bodh Chandra of Manipur and he did not think he will survive the attack.

The English translation of the quotation above from the page 94 of the Eikhoigi Eereipak:

“In matters of Politics , the positions of Irabot was to put an end to the King’s Rule and to have a democratic governance in Sana Leibak (Manipur) by a Ministry under a parliament selected by an Adult Franchise of the citizens of the Land (Manipur).”

This was a very great psychological threat to the Hindu King of Manipur. The King of Manipur did not think he will survive this attack to his position. So the King and his Derbar sought cover joining Indian Dominion of the Hindu in 1947.

The ‘Manipur Merger Agreement’ was duly and properly signed between the King of Manipur and the Dominion of India on 21st Sept , 1949.

The ‘Manipur Merger Agreement’, 1949 has IX articles of agreements. The article 1 says as under:

“His Highness the Maharaja of Manipur hereby cedes to the Dominion Government full and exclusive authority , jurisdiction and powers for and in relation to the governance of the State and agrees to transfer the administration of the State to the Dominion Government...”

The word/concept ‘cedes’ used in the ‘Manipur Merger Agreement’, 1949 means to give up power and territory or to yield or give up to another. The intent of the ‘Manipur Merger Agreement’, 1949 is to give up Territory , power of governance etc of Manipur to the Dominion Government in Pursuance of the ‘Instrument of Accession’, 1947.

The Merger of Manipur to Indian Dominion on the September 21, 1949 is so thorough and complete and de facto in nature, it seems that there is no a possibility to raise a single finger against it.

Now-a-days some Sham Patriots or some misguided persons raised some slogans against India or Indians, against the merger agreement. These things are simply mischief mongerings.

There are several Historical Evidences in India , challenging the Merger of Kingdoms to the Indian Dominion by the peoples of the Kingdoms and by the Kings themselves we may remember Hydrerabad and Kashmir. Was there anything like this in Manipur about the Merger-Agreement , 1949 , by the Time and upto this day ?

If the case of the Merger of Manipur , 1949 comes to an Impartial court , e.g., to the International court of Justice at the Haque questioning the illegality or otherwise , along with all necessary documents agreed and signed by the King Bodh Chandra Singh, the opinion of the humble writer is that anybody will be unable to raise any question against the merger Agreement, 1949 effectively.

Now please see our present constitution, adopted and enacted by the constituent assembly of India in the november, 1949 in the preamble and in some articles of the constitution.

In the preamble of the present constitution of India, in the last Para “GIVE TO OURSELVES” includes all ‘Manipuris’ because Shri Girija Shankar Guha, ‘a good Bengali freind’ was in the constituent assembly of India as a Representative of Manipur as appointed by King Bodh chandra Singh.

Now please see Article 13 of the Indian constitution:

“13. Laws inconsistent with or in derogation of the fundamental rights (1) All laws in force in the territory of India immediately before the commencement of this constitution, in so far as they are inconsistent with the provisions of this part, shall, to the extent of such inconsistency, be void.”

This article 13 has 4 sub-clauses.

Can any Indian citizens (Manipur) raised a question against these provisions of article 13 of the constitution in relation to the merger agreement, 1949 ?

Now please see article 363A of the constitution:

“[363 A: Recognition granted to rulers of Indian States to cease and Privy purses to be abolished - Notwithstanding anything in this constitution or in any law for, the time being in force-

(a) the prince, chief or other person who, at any time before the commencement of the constitution (Twenty sixth amendment) Act, 1971 was recognised by the president as the ruler of an Indian state or any person who, at any time before such commencement, was recognised by the president as the sucessor of such ruler shall, on and from such commencement, cease to be recognised as such ruler or sucessor of such ruler;

(b) On and from the commencement of the constitution (Twenty-sixth Amendment) Act , 1971, Privy purse is abolished and all rights , liabilities and other obligations in respect of Privy Purse are extinguished and accordingly the ruler or, as the case may be, the sucessor of such ruler, referred to in clause (a) or any other person shall not be paid any sum as Privy Purse.]

This is the position of Manipur King and his sucessor since 1971 A.D. There is no King and sucessor since 1971 A.D. This is the Legal Position of Manipur , Kings of Manipur and their sucessors since 1971 A.D. Then what will be the positions of Manipur in 2015 A.D ? Then , can any Indian citizen (including a Manipuri) question the merger Agreement , 1949 by now?

Kangleipak (Manipur) became a part of India since 1949 A.D. because of our King Bodh Chandra Singh , His Darbar and his peoples who lived in the relavant time.

Kangleipak (Manipur) after 1949 A.D.

Now, let us discuss what happens to the Kangleichas after Kangleipak (Manipur) became a part of India in 1949 A.D. after the signing of the merger agreement , 1949 by King Bodh Chandra Singh of Manipur.

India becomes a sovereign democratic republic and the Indians celebrates the first Republic Day on the 26th January , 1950 throughout India including Manipur.

King Bodh Chandra Singh of Manipur might be very happy on this day as he expressed on 18th Oct , 1948 as “These are great days; great destinies are gathering momentum; great ideas are occupying the hearts of men and great causes have aroused great enthusiasms and great sacrifices. Amid the interplay of world forces India comes out stronger than before and Manipur too as a component part in the same...” Please see Page 141, Shillong 1949 (iSel 2% 1949) by Mayengbam Anandmohan Singh.

Manipur became very happy on this first Republic Day, 1950 of India through the King of Manipur Bodhachandra Singh.

This is a fact, that Kangleipak (Manipur) is an Indian state in the Indian Union under “1. Name and territory of the union- (1) India, that is Bharat, shall be a Union of States” the art. 1 of the Indian constitution. This is the Article 1 of the present Indian constitution.

In pursuance of this joining by Manipur to the Indian union during the days of King Boddh Chandra Singh of Manipur, which was a sovereign country under a King, became ruled by Indian Bureaucrats since 1949 A.D. to 1972 A.D., first by Chief Commissioners, then by Lieutenant Governors upto 21st Jan , 1972 A.D. when Manipur became a full fledged State under the Indian Union after a **SANGUINARY FIGHT by the peoples of Manipur** for Statehood under the Indian Union.

The first chief commissioner of Manipur was Mr. Rawal Amar Singh since 15 Oct, 1949 and the first Lieutenant Governor was Mr. Baleswar Prasad since 19 Dec, 1969.

Thus the peoples of Manipur experienced first tastes of the Autocratic Rules of the Indian peoples who are very different from the Mongoloid peoples of Manipur in Origin , Social Behaviors, Mental setup etc. This was a very Bitter experience of the Kanglei Mongoloid peoples.

The first chief minister, when Manipur became a full fledged state in the Indian Union was Mr. Mohammad Alimuddin in 1972, and the first governor of Manipur of the full fledged Manipur was B.K Nehru.

Though Manipur was a small Hilly country populated by the Meeteis of Mongoloid group of asian peoples of the Eastern World, it had a strong government supported sentimentally by everyone of the Hill and Plain upto the 18th century C.E. when the Hindus became the Kings. The boundary of the country was protected carefully from illegal Immigrants and also from migrants who tried to enter Kangleipak (Manipur) without the knowledge of the Government. But this protection of the boundary became weakened since the second part of the 18th century. This weakness of the protection against Migrants and Immigrants Foreigners to enter Kangleipak (Manipur) illegally was due to the fact that the King of Manipur was a Mayang Hindu (a Bengoli descent). The Hindu King welcomed the Eastern mayang Hindus, specially the Bengali peoples to Kangleipak (Manipur) , but the protection was strict to other Indian Hindus upto this time.

When the present writer was very young in 1949-50s A.D. , the writer read a news paper report.

In the Newspaper Report , it is said that once Mr. Nehru , the then Prime Minister of India came to Nagaland and he came to the border of Nagaland with Manipur in a car. His car was stopped by the then Manipur Police Men. He came out from his car and was about to argue with the police personnels. Then and there his private secretary jumped out of the car and told him that he would be arrested. Then the prime minister got into the Car again and returned to Kohima. Next day, the honourable prime minister of India telephoned the Chief commissioner of Manipur about what happened to him and immediately the Northern Border of Manipur with Nagaland was opened legally by chief commissioner as Manipur became a part of India on 18/11/1950. The writer remember that Himat Singh was the chief commissioner of Manipur by the time.

Thus the sponsored mayang Immigrants and Migrants flooded Kangleipak (Manipur) resulting to Demographic Imbalance of present time Kangleipak (Manipur) in the 21st century C.E. Now the complete control of the markets are in the hands of mainland Indians. We are living now under a captive market.

Now the peoples of Kangleipak (Manipur) are Begging Alms from the Indian Union in the form of Inner Line Permit System to save themselves unsuccessfully from the Immigrants and Migrants from mainland India as Toothless Tigers and Lions.

Now try to forget that you are Sons and Daughters of Kanglei MEETEI Ancestors who were once the leaders of Science , Philosophy , Culture etc on the Earth before Puya Meithapa (Burning of Puya's) in the 18th century C.E. and now try to kiss the feet of others to save your lives.

The Indigeneous peoples of Kangleipak (Manipur), both of the plain and hills became in Turmoil. They became very much disturbed mentally and became Restless everywhere.

Upto the 18th century C.E , Kangleipak , the small Hilly country was a very peacefull and prosperous country populated by a group of peoples called by the Western peoples as Mongoloid peoples , having common origin with the Asiatic and Pacific peoples of present time.

The plain peoples of Kangleipak are called the Meeteis and the peoples of the Hills of Kangleipak have different Tribal names like Kabui , Tangkhul, Waiphei, Kuki , Thadou, Paite etc, but all peoples of Kangleipak , both the Hills and Plain are of the same origin Demographically.

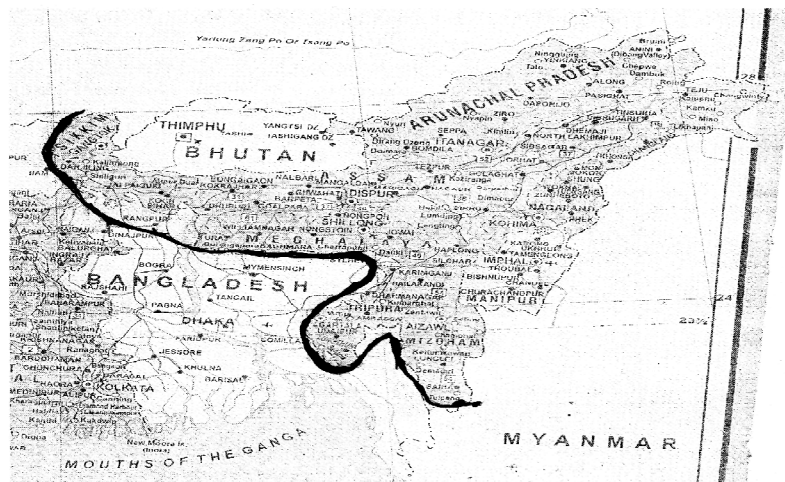
If we study the peoples of Kangleipak, Hill and plain together, in their origin, in their dialects, in their Beliefs, in their dresses, in their behaviors in the society etc. we easily see commonness in all peoples of Kangleipak, both in the Hills and Plain.

This Unity and Oneness of the peoples of Kangleipak, Hill and Plain, became destroyed by the Autocratic Hindu rules since the 18th century C.E. The Hindu mayang peoples know very well that if the Unity and Oneness of the Hills and Plain peoples of Kangleipak is not destroyed, their mission of changing Kangleipak of superior culture and religion to Inferior culture and religion Manipur of the Hindu Mayangs of Indian origin will not be sucessfull. So the mayang Hindu concocted a tradition by fraudulent means that most advance plain peoples of Kangleipak , the Meeteis are Aryan origin as Sons and Daughters of Mahabharat Hero Arjuna and the Hill peoples all together are Non-Aryans and hence they are all unholly. This invented social system was imposed by the Hindu Kings upto the first part of 20th century C.E. This system completely divided the plain peoples and hill peoples into watertied compartments as enemies. During this about 300 years from the 18th century to the 20th century C.E., the hill and plain peoples forget their Oneness and they began to live as enemies as planned and as desired by the Hindu peoples of Indian origin in their Divide and Rule policy.

This social conditions of Turmoil and Embrassment of the peoples of Kangleipak became worsened by the appearance of the British colonialist in the 2nd part of the 18th century and in the 19th century C.E. by introducing Christian Religion with a hope of having a Buffer country between India and China for their Strategic foot holds in times of necessities.

In these conditions of social Turmoil and Embrassments of the peoples of Kangleipak , the peoples further became embrassed and restless by the Introduction of Autocratic rulers of a petty Bureaucratic officers of Indian Union in the name of Chief Commisioner. The first chief commissioner of Indian Union, Mr. Rawal Amar Singh took the charge of Administration of Manipur on 15/10/1949. These things further embarrassed the peoples of Manipur.

The birth of Armed Revolutions in Kangleipak (Manipur).



Please see the above map of the Present North East Hilly states of India-map Source- INDIA POLITICAL by United Map Co., L-4 Shashtra Nagar, Delhi - 52.

In the political map of the Indian Union in the North East, there are 8 (Eight) States in the political map of Indian Union at present. They are Sikkim , Arunachal Pradesh , Assam , Meghalaya, Nagaland, Manipur, Mizoram and Tripura. The political status and demographic status of these 8 states of the Indian Union are different from India though these 8 states are part of the Indian Union politically, demographically the Human groups populating the areas of these 8 states are different Human Kinds in vital statistics and in mental status. This cannot be disputed and these are facts. Though there are some differences in the Demographic facts between Tripura, Assam on one hand and other six states on other hand, Tripura and Assam also were populated in Majority by the Mongoloid peoples before some decades, not to talk of centuries. To these six states also, the Indian Hindu peoples (Mainland Indians) are trying very hard in the present moments their population planting systems to colonise fully these states to overwhelm the Indigeneous Mongoloid peoples to complete their Indianisation Mission and Dream.

At present the Mongoloid Peoples in the North East India is less than 4% population of the whole Indian Population according to 2011 census. This is a Stark Reality.

Please draw a line from the North to the South to the West of Sikkim , then turning to the South of Darjelling etc , then turning to the west of Meghalaya and turning to South of Meghalaya, then turning to the west and south of Tripura, then turning to the west and south of Mizoram, ending the line to the west of Myanmar. Please see the line in the above map of the North East Indian 8 states (Xerox above).

The line drawn by the writer in the relation to the 8 states of the North East of the Indian Union is the Demographic International line between India and Asia.

The 8 states and their peoples in the North East of Indian Union naturally, Habitually, Culturally etc, that is, in the process of Human Civilization, are different from the mainland Indians (Hindu Indians), but the states and their peoples are One with Asia. When the Indian leaders say “Joi Hind” in all Union’s main political and social functions though, the peoples of these North East states “Clap” seemingly in Joi and Applause, mentally sometimes very shock.

To the North and East of the Demographic International line, the Chinese Peoples and Myanmar peoples are in Union with the peoples populated in the 8 North East States of Indian Union in their vital statistics , social behaviors , origin etc. The peoples of North East India of present Indian Union are of

the same Human Group with the vast Asian peoples , including Japanese Peoples and peoples inhabiting the pacific ocean Islands. These things are easily known even by the common peoples who have seen the peoples of the ocean Islands with a little knowledge of their histories and languages.

The peoples of the North East Indian states, as a different peoples from the Mainland Indian Hindu peoples in origin , social habits and cultures, languages and religious etc, in short in their Mind-sets, cannot adjust themselves with the mainland Indian peoples in every respect.

But because of the Huge Indian mainland population armed with their savagery and manipulative and cheating nature, the small simple populations of the North Eastern States could not withstand their advances in cultures , in short in the social conditions , lastly in the political spheres in the 18th and 19th centuries C.E.

Because of all these factors in the history of all these states in the North East of India , the present 8 states of the North East Indian Union became the present colonial states gifted by the Indian Mainland peoples , politically without any solutions in sight. Might is Right is the principle to the mongoloid peoples of the North-East India vis-a-vis Indian political and population powers. No Remedy so far.

Now coming to the State of Manipur and its people in Particular

Manipur was a small Kingdom upto 20th century C.E. without dependence to any thing Foreign Manipur had no Political relation with India upto 1949 A.D.

The name of the Kingdom was Kangleipak , and its King was a Mangang Salai Ruler, a pure Indigeneous person upto the 18th century. The name of the last Indigeneous King was 'Charailongba' , or some times the last Ruler's name was spelled as 'Chalailomba' , as we find in the 20th century C.E. Really speaking , we do not know which of the two names is correct or both are wrong names of the Last Indigeneous King of Kangleipak. This is because, when the first Hindu King Pamheiba Garivaniwaz became King of Kangleipak in 1709 A.D.(the English writers wrote the date as 1714 A.D.), soon after, Fabrications, Concoctions, Dis-informations, Manipulations, Machinations in the Indigeneous peoples' History, Culture, Religion, etc were so great after the burning of all the written records including Puyas of the Kingdom of Kangleipak. The two persons who were responsible for all these destruction and vandalisation at Kanglei civilization were King Pamheiba Garivaniwaz , the first Hindu King on the throne Kangleipak and his Dharma Guru Santi Das Gossai. During the days of Pamheiba Garivaniwas , the name Manipur was imposed in place of the ancient Mongoloid Kingdom's name Kangleipak.

The present name Manipur of the small state on the western border of Myanmar Mongoloid country to the eastern frontier of the Indian Union , came only in the 18th century C.E. The present hilly state Manipur was Kangleipak upto the time of the first Hindu King of Manipur in the 18th century C.E.

Now the name Manipur came in place of the small Hilly country Kangleipak , please see the following:

When Pamheiba Garivaniwaz came on the throne of Kangleipak , the news of the fact was spread through out the Eastern India like Assam, Bengol etc. The Mayang populations of these areas were too happy that Kangleipak had a Hindu King and that they would be able to enter Kangleipak, for they had known already that Kangleipak was a Happy place, in climate, in food abundance, in everything better than their country Hindustand, Bharat, present India. They swarmed to Kangleipak to get a place for their better lives for their better pastures.

One of the mayangs so swarmed to Kangleipak was One Santi Das Gossai, a Hindu Dharma Missionary, later the Dharma Guru of King Pamheiba Garivaniwaz. The King Pamheiba Garivaniwaz and his Dharma Guru Santi Das Gossai secretly planned to change the name of the Mongoloid country Kangleipak to their Hindu name Manipur. They spread the misinformation that Kangleipak was not the real name of the Hilly country, Manipur was the real name of the country where once Arjun , the hero of the Mahabharat came and married the Princess Chitrangada of Manipur. So , the Hilly country Kangleipak was the Manipur of Mahabharat and the peoples are the Descendants of the Hero Arjun by princess

Chitragada of Manipur. After some time it was officially declared by a royal decree , the Hill country's name was Manipur and the peoples were the sons and daughters of Hero Arjun of the Mahabharat. Then the country's name was Manipur and the peoples became sons and daughters of Arjun , the hero of Mahabharat.

It was a fact, it was to be accepted as true by all peoples of Kangleipak as they were officially declared by a Royal Decree. Because, Pamheiba Garivaniwaz and his Dharma Guru Santi Das Gossai were Gods , Law makers, killers, traditions and folklores makers, opinion makers, lovers of the peoples of Kangleipak , and what not!

Thus , Kangleipak became Manipur in the 18th century C.E as ordained by King Pamheiba Garivaniwaz and his Dharma Guru Santi Das Gossai.

But in the 20th and 21st centuries , all Kangleichas know very well that the Manipur of Mahabharat once the hero of Mahabharat Epic came and Married princess Chitrangada is in the Eastern coast of India in Orissa , in the Bhadrak District surrounded by Ghanteshwar , Kherang, Narendrapur , Hatapur , Ichapur and Jableswarpur. The Asi Turel (Death river) of the Manipuris Turel (Beitarani river) also is in Orissa.

Thus Kangleipak of the Mongoloid Meetei Race became Manipur during the reign of the 1st Hindu King in the 18th century C.E. by conspiracy and cheating still, the name Manipur continues.

Upto 1949 A.D. when the power of the Hindu Kings was absolute in Manipur, the Kanglei Mongoloid peoples of Manipur were suppressed like anything by the Hindu Kings in their Political lives, cultural lives, even in their personel lives. The Hindu Kings at the head, Brahma Sava and the Meetei Bamons at almost every Kanglei habitations areas and villages, as a control mechanism spreading throughtout Kangleipak (Manipur), controlled the peoples in their lives.

But this control mechanism of the Hindu King broke down in 1949 A.D. when Manipur was merged to the Indian Union by a merger Agreement in September, 1949 A.D. The breaking down of the central mechanism of the Hindu kings was complete in 1950 A.D. when India becomes a Sovereign socialist secular Democratic Republic under a written constitution having fundamental rights chapter under part III of the constitution. When the central mechanism of the Authoritarian Hindu Kings broke down at least legally in 1950 A.D. because of the Indian constitution , the Mongoloid peoples of Kangleipak (Manipur) escaped from the clutches of the Hindu Kings and their savage controls.

In the mean time , in 1930 A.D. in Kachhar Jabirbon, Assam , Naorem Phundrei known as generally Naoriya Phullo started the Meetei Revivalism movement , though not an Armed revolution , heard in Imphal , Kangleipak (Manipur) as a lightening fearfull sound as if a part of the sky broke down on the head of the Bigot Hindu King Churachand Singh of the time. Thus Naoria Phulo was the first messenger on the Earth sent to awaken the Meetei Race of Kangleipak with a message that the Meeteis peoples on the Earth are the true sons and daughters or nearest to the Universal God Father, upon whom cannot be put in the cluthches of the Indian Hindu Bigots, under their Unrefined cultures, under their racist and colonial taboo.

The torch of this Revivalism movement of the Meetei peoples on the Earth from Assam was brought by Takhellambam Bokul of Keishampat Segalambi with a message of Naoria Phullo, to Kangleipak (Manipur) in 1947 A.D. during the time of King Bodhachandra Singh and in the year 1947 A.D. Takhellambam Bokul established 'Meetei Marup' , an organisation whose numbers were only Meetei peoples of Kangleipak (Manipur) who were initiated into the Sanamahi Religion, the Indigeneous religion of the Meetei Race of ancient Kangleipak. This Kanglei Meetei organisation called the 'Meetei Marup' was only Meetei Indigeneous peoples' organisation solely devoted to the Kanglei Indigeneous History and Cultures of the ancient Meetei Race of Kangleipak. Generally the members of this Indigeneous organisation 'Meetei Marup' did not take Food Cooked by the Meitei Bamons who behaved like the Brahmans of India, who did not take Food cooked by the Indigeneous peoples on the ground of unholiness peoples. This Meetei organisation 'Meetei Marup' was an Antagonistic organisation to the Hindu Kings'

organisations like 'Brahma Sava', 'Nikhil Hindu Manipuri Maha Sava' whose President was King Churachand Singh in his time etc. This Indigeneous peoples organisation 'Meetei Marup' devoted their works solely to History, Culture of Ancient Kangleipak and was Bitterly against the spreading of untouchability, class system etc of the Hindu India to a Mongoloid peoples of Kangleipak.

This Revivalism movement in the Kacchar Jabirbon, Assam led by Naoria Phulo since 1930 A.D and this Revivalism movement in Kangleipak (Manipur) led by the Takhellambam Bokul (since 1947 A.D. shocked and trembled the Hindu Kingship in Kangleipak (Manipur). [The Hindu Kings' Dynasties in Kangleipak (Manipur) were Foreign Hindu peoples Dynasties who had no blood relations with the Indigeneous Mongoloid peoples of Kangleipak. These Hindu mayangs took the throne of Kangleipak originally by cheating and dirty means. They constantly continued their cheating, manipulations, machinations, etc and fabrications, concoctions etc in the Kanglei Indigeneous History, culture, religion, origin of the Indigeneous peoples etc to continue their powers as Kings in Kangleipak (Manipur).

When this Revivalist movement of the Indigeneous Meetei peoples becomes stronger and stronger day by day in Kangleipak (Manipur) and outside in Assam, the mayang Kings Dynasties in Kangleipak (Manipur) did not believe that they could continue on the throne of Kangleipak (Manipur) further. The mayang peoples on the throne of Kangleipak (Manipur) began to feel their future on the throne and their own physical safety in the land are threatened. This was a strong Psychological torture to them for the Future.

This Psychological torture led King Bodh Chandra of Manipur to the signing of the Instrument of Accession, August, 1947 A.D. and then the merger agreement, Sept, 1949.

An Interlude

The Meetei Race of Kangleipak (before the Hindu times since the 18th century C.E.), as the most Ancient peoples, and Kingdom Kangleipak on the Earth had one of the Finest Human culture, civilizations on the Earth. They had the finest religion based on spiritual philosophy and they had no tradition of worshipping of statue of Gods or men. So when the Indian Hindus' Religion of worshipping statue of men like Ram and Krishna etc came to Kangleipak, and imposed on the Kanglei peoples and Kanglei society, the Indigeneous Meetei peoples' religion and culture cannot absorb them, the new imposition of religion of the Hindus was automatically repulsed and rejected by the minds of Indigeneous peoples. Though the Hindu Kings used many methods to Impose Hindu Religion on the Indigeneous Meetei peoples like threats of physical injury, some times execution of the opponents of the Hindu religion as political opponents. The imposition of the Hindu religion was not successful in the last 300 years since the 18th century C.E.

The Kanglei Meetei peoples developed their alphabets on Phonetic scientific basis very nearly and had a literary language earlier than any Human group did on the Earth. Because of this fact, though Bengali Alphabets and Bengali language were imposed to the Meetei peoples during the time of Pamheiba Garivaniwaz in the 18th century C.E., the Kanglei Meetei peoples never accepted the imposition of Bengali Alphabets and Bengali language. In the 21st century C.E. We see to day that the Bengali Alphabets and Bengali language are totally rejected.

Regarding modern science of the Europe, what the west imperfectly knows today, the Kanglei Meetei Race knew before 3500 years B.P. in some scientific facts, like Big Bang theory, Extra-terrestrial Origin of life etc. very well as recorded in our Puyas, the scriptures of the Meetei Race of Kangleipak. My learned readers may examine these facts in the Book, **The Wakoklon Heelel Thilel Salai Ama-ilon Pukok and the Modern Science, by the present writer.**

These are some of the facts which are found in the Kanglei Meetei Puya, The Wakoklon Heelel Thilel Salai Ama-ilon Pukok which was written during the reign of King Mungyangpa of Kangleipak in about 3500 years B.P. or 1500 years B.C.

From this written records of the puya, the scripture of the Meetei Race of Kangleipak, it seems to be very clear that the Meetei Race of Kangleipak was a group of peoples who had a written language, most probably, before any group of peoples on the Earth.

The humble writer has written a book also , Kangleipak: The Cradle of Man, based on the traditions and folklores of ancient Kangleipak and the findings of the leading Palentologists of the world in 2010 A.D. The second edition of the book : Kangleipak : The Cradle of Man was published 2012 A.D. A copy of this second edition was sent to Prof. Jean Jacques of the University of Poitiers , France who led the team of Paleontologists who found 4 molar teeth from Nyaungpinle village of Myanmar. This team of Paleontologists which includes K.Christopher Beard of the Carnegic Museum of Natural History in Pitsburg, after proper examinations of the four teeth from Myanmar, said ("We've all heard about Out-of-Africa for Human Origin,"), adds Beard. "Now we think there was an Out-of-Asia migration into Africa first.") in the report of the team.

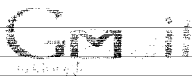
Kangleipak , present Manipur of the indian Union , is on the Western Border of Myanmar, Kangleipak is a small country which has a natural barrier between Indian mainland by mountains and great rivers, but the country Kangleipak has a very easy approachable geographical conditions with Myanmar. In the early civilisation of Human History, most probably, Kangleipak and Myanmar are in the same area where the Lai peoples who originated from the Top of the Koubru Mountains of Kangleipak freely roamed as an area under their domain. There are still peoples who called themselves 'Lai-mi' (Lai peoples) in Myanmar.

So, when the Paleontologist team says Human Origin is from Asia, not from Africa, it is almost the same thing that Human origins is in Kangleipak.

As the most technologically advance team of Paleontologists of Europe led by Prof. Jean-Jacques Jager of the University of Poitiers in France has found that the Human Ancestors originated in Asia , not from Africa as beleived before, that is also from the scientific examination of the four molar teeth of Anthropoids found at a village called Nyaungpinle in Myanmar country; then it seems very certain that the present writer's claim that the ancient Country Kangleipak was origin of Man (Homo Sapiens). The following letter was sent to the present humble writer by Prof. Jean-Jacques Jeager of the University of Poitiers, France:

Gmail - Human origins in Kangleipak

<https://mail.google.com/mail/?ui=2&ik=387f14e3ae&view=pt&search...>



Wangkhemcha Chingtamien <chingtamien@gmail.com>

Human origins in Kangleipak

2 messages

Jean-Jacques Jaeger <jean-jacques.jaeger@univ-poitiers.fr>
To: chingtamien@gmail.com

Sat, Jan 25, 2014 at 9:34 AM

Dear Sir,

I thank you et congratulate you for your interesting book dedicated to the craddle of man ! My team members and I have read it with great attention and interest. After doing documentary research on the geology of your area, we came to the conclusions that it may be worth to explore it to search for more fossil evidence. As you know, we are experts specialized on the very early steps of human evolution, between 60 and 10 million years ago, and we have no expertise at all in prehistory or archeology. Our way of surveying consists to survey the surface of the outcrops, especially in coal mines (ancient lake deposits !) and in natural outcrops. Usually, we work in a group of 4-5 experts after renting 1 or 2 four wheel drive cars. We have noticed from the geological documents that several coal mines are available in your Province, which deserve to be visited. But such a task needs good assistance and guidance from locals and also permissions from the authorities to enter into these coal mines. I therefore contact you to submit our project to your appreciation and to have advices from you concerning which are the authorities to contact to get these permissions !! I thank you in advance for the kind interest you may show for our project and send you as attached files one of our latest, and important publication with its press release comment

Yours Respectfully,

Prof. Jean-Jacques Jaeger

2 attachments

Chaimanee et al., 2012 PNAS (Myanmar Afrasia).pdf
953K

Afrasia-press-short-2012-05-17.doc
541K

Wangkhemcha Chingtamien
25/1/14

Wangkhemcha Chingtamien <chingtamien@gmail.com>
Draft

Mon, Jan 27, 2014 at 11:26 AM

[Quoted text hidden]

2 attachments

Chaimanee et al., 2012 PNAS (Myanmar Afrasia).pdf
953K

The reason for stating above facts under the Interlude are that the humble writer wants to say to the world that the Kanglei Meetei peoples, the Meetei Race of Kangleipak was one of the Human groups most Intelligent and wisest peoples. They are very spiritual God-fearing peoples. Sometimes, they fail to meet properly, cheats, savage peoples. Because of all these traits of the Meetei peoples, the Indian Hindu peoples got an upper-hand in the Kangleipak, in the 18th century C.E., snatched the Throne of Kangleipak from Indigeneous Kanglei peoples.

The Kanglei peoples generally knew all these unfair, savagery Intrusions to the more refined culture and civilization of the Meetei Race of Kangleipak by the Inferior culture and civilization of the Hindu peoples who entered present their Indian soil only in 1000-2000 B.C as nomads.

Sudden Spurts of Armed Revolutions in Kangleipak

The Kanglei peoples had proved and tolerated the unrefined and savagery introductions to their refined and spiritual culture and civilization for about 300 years from the Indian Hindu Immigrants with Patient, but politically they are still owners of a Kingdom, without dependence to anything foreign. Upto this time, that is, upto the end of 1st half of 20th century C.E. the Indigeneous peoples of Kangleipak (Manipur) were political masters in their small Hilly Country Kangleipak (Manipur). But on the 15th Oct, 1949, after the merger of Kangleipak (Manipur) to Indian Union on the 21st Sept, 1949, Major General Mr. Rawal Amar Singh, Chief commissioner, a Petty Bureaucrates was sent to Kangleipak (Manipur) as representative of Indian Union to rule Kangleipak (Manipur), replacing the King of Kangleipak (Manipur). King's administration was replaced by the administration of a Petty Bureaucrate of the Indian Union. All Pateince of the people of Kangleipak (Manipur) was gone, every Indigeneous people was upset, they felt that the future of Kangleipak (Manipur) was too dark, they could not see anything future.

This is the social Background of the sudden outbreak of the Armed Revolutions in Kangleipak (Manipur) for Independence from India, the Republic of Indian Union of the Hindu peoples, Bigot Racists and Colonialists.

Comrade Hijam Irabot, the first Revolutionary in Kangleipak:

The Hindu King and his Henchmen had two organisations - Brahma Sava and Nikhil Hindu Manipuri Mahasava whose members are only Meitei Hindu Bamons only (Brahma Sava) and Hindu henchmen (Nikhil Hindu Manipuri Mahasava). The president of the Nikhil Hindu Manipuri Mahasava was King Churachand Singh and Comrade Irabot was vice-president.

Brahma Sava of the Meitei Bamons can order to isolate any person or group of persons (Social Boycott) on the ground of Unholiness and can became Holyness again on payment of Money to the Brahma Sava. The King and his henchmen supported what the Brahma Sava did. These kinds of tortures by the Brahma Sava supported by the King and Nikhil Hindu Manipuri Mahasava behind were numerous. Sometimes, a beautiful housewife can be called to cook food for some officers etc. Comrade Hijam Irabot was the first High Ranking of personality who revolted against the King and his Brahma Sava of the Meitei Bamons openly.

The 'Nikhil Hindu Manipuri Mahasava' whose president was King Churachand Singh and vice-president was Comrade Irabot, was re-named 'Nikhil Manipur Mahasava' by Comrade Irabot and his friends and he became president of the new organisation 'Nikhil Manipur Mahasava'. This new organisation began to work openly against the King and his unreasonable and anti-Indigeneous torturous governance of Kangleipak (Manipur). These things were in the later half of the 1930s.

Comrade Hijam Irabot was also related to other two organisations-Krisak Sava and Praja Sangha which were revolting against the Autocratic Unreasonable administration and Governance of Kangleipak (Manipur) by King Churachand Singh by the time. Comrade Irabot's Political aim was to abolish Kingship and to bring Kangleipak (Manipur) under a Democratic Governance.

On the 21st Sept, 1948, from Pungdongbam Village, a place some 20 kms away from Imphal in the North East of Imphal, a big crowd came to Imphal to join a meeting at M.D.U. hall organised by Krisak Sava and Praja Sangha against the formation of Purbanchal. The big procession was stopped by a contingent of Manipur Police led by Keisam Naran Singh, a police officer. There was a Tussle between the processionists and the Manipur Police Personnels. The police contingent could not control the processionists easily and the Tussle became violent, processionists move and move. Most probably, the police contingent wanted to use firearms to control the mob of the processionists in the Uncontrollable situation. One bullet, most probably from one member of the police contingent accidentally, hit police officer Keisam Naran Singh who led the Police contingent on the day. The police officer Keisam Naran Singh died then and there.

At this moment , Comrade Hijam Irabot was at M.D.U Hall at Imphal arranging the meeting to protest against the formation of 'Purbanchal' consisting Assam , Manipur etc as a Political unit in the Indian Union. Comrade Irabot and his friendly organisations , Krisak Sava and Praja Sangha were bitterly against the Formation of 'Purbanchal' that may cause the total destruction of Kangleipak (Manipur) , an ancient Kingdom of the Meetei Race of Kangleipak to become a District like - Political Unit of 'Purbanchal' in the Indian Union.

The Death of Mr. Keisam Naran Singh police officer, who led a police contingent to disband the procession of the members of the Krisak Sava and Praja Sangha to came to the MDU Hall in Imphal, was heard by Comrade Irabot at Imphal immediately.

A Turning Point in the Life of Comrade Irabot

Comrade Hijam Irabot was the leader , Inspiring soul of all the movements and struggles against the Despotic, Autocratic, Racial, Bigot rules of the Hindu Kings in Kangleipak (Manipur) of the time, and he was the Dedicated soul of the Krisak Sava, Praja Sangha and the Nikhil Manipur Mahasava struggling for a Better Democratic Kangleipak (Manipur) escaping from the clutches of the Hindu Kings. The then Hindu King Churachand Singh targeted against Comrade Irabot for any movement against the Hindu King in Kangleipak (Manipur).

The tussle between the members of the Krisak Sava and Praja Sangha are one hand and Manipur Police on the other hand near Pungdongbam village in a procession, and death of Keisam Naran Singh, a Police officer by a bullet , was a turning point in the life of Comrade Irabot. He was forced to go underground further to lead the struggle for a better democratic Kangleipak (Manipur) abolishing the Despotic and Autocratic Hindu Kingship. From this day 21st sept , 1948 , Comrade Irabot became a leader of an Armed Revolutionary Party.

But very unfortunately for the people of Kangleipak (Manipur) , Comrade Hijam Irabot died in the Jungle of Myanmar without Realising his Dream of a Democratic Kangleipak (Manipur).

After Comrade Irabot became a leader of an Armed Revolutionary Party since 1948 A.D and in the mean time Kangleipak (Manipur) became merged into Indian Union since 1949 , the History of Kangleipak (Manipur) of the time was the Psychological Restlessness, feeling of a vacuum, complete darkness of the political future of the whole peoples of the ancient Kingdom Kangleipak, Unsatisfactory in everything , Psychologically upset and fear of the future , amongst the entire populations of Kangleipak (Manipur).

Kangleipak was one of the most ancient Kingdoms on the Earth , was ruled by a King who was believed traditionally as a Representative of the only One Universal God Father on the Earth. Now Kangleipak (Manipur) became ruled by a Chief Commissioner , a petty Bureaucrat representative of the Indian Union , a man of different Racial origin who did not speak Kangleipak language, who could not converse with the peoples , etc enhanced the frustration of the common Kangleipak peoples.

Further, the international border of Kangleipak (Manipur) with India in the west and the north, which was sealed and no foreigner was allowed to enter Kangleipak (Manipur), was opened legally by chief Commissioner Himat Singh in 1950. Then the mayang peoples from India began to flow into Kangleipak (Manipur) without any hindrance. This further enhanced the Fear and upset of the Kanglei Indigeneous peoples both in the Hills and Plains of Kangleipak (Manipur).

Because of all these factors stated above, so many armed groups of peoples both in the hills and plains came out to fight Indian Union Authority for freedom of Kangleipak (Manipur), to remain as a Kingdom, independent of anything foreign including Indian Hindu Union.

This was the reason and beginning of the Armed struggle of the Indigeneous peoples of Kangleipak (Manipur) for a Freedom Kangleipak (Manipur).

The Indian government in New Delhi anticipated all these developments in Kangleipak (Manipur) after the merger agreement of 1949 A.D. thereby Kangleipak (Manipur) becoming an Unit of the Indian Union legally. Since 1949 A.D. the Delhi government sent a large number of Military personnels to Kangleipak (Manipur) to occupy and to possess the land and peoples for India, for Dominating Areas and peoples of Kangleipak (Manipur).

The Indian military, as soon as, it dominates the Areas and peoples of Kangleipak (Manipur), began to use third-degree methods to Intimidate, frighten peoples to forget their past freedom and Independence as a people of ancient Kingdom Kangleipak, cherished by their Kings and refined civilization and to cow down their spirit of fighting upto death for their Kingdom for several thousand years before the Indian Hindus appeared on the present Indian Hindu soil, Bharat.

Most probably, the Indian Union of the Hindu peoples is not successful upto this day in the beginning of the 21st century C.E. as we see around today.

The first armed group for Independence of Kangleipak (Manipur) that was formed was the Manipur Revolutionary Nationalist Party (MRNP in 1953). The life of the Revolutionary Party was not long, it was destroyed very soon by the Authority of the Indian Union.

The second Revolutionary Party formed in Kangleipak (Manipur) to throw away the yoke of the Hindu Indians was the United National Liberation Front (UNLF) established by Arambam Somorendro, Nongmaithem Pahari etc as on 24 November, 1964. After the death of Arambam Somorendro, the party began to be led by R.K Sanayaima (Meghen); there after R.K Sanayaima was captured by the Indian Authority from Myanmar, the writer does not know who is the leader of the Armed group, but the Armed group to throw away the Yoke of the Indian Hindu Authority is going on in good Health upto this day in the 21st century C.E.

The 3rd Armed group that was established on the 9th Oct, 1977 was The Peoples Revolutionary Party of Kangleipak (Prepak) formed by R.K Tulachandra and his friends. To the Knowledge of the writer, the armed group has been in two different groups led by the two different leaders. The armed groups are still doing their Jobs in Kangleipak (Manipur) in the 21st century C.E.

The 4th armed group of Kanglei peoples that came out to fight the Indian occupation Army in Kangleipak (Manipur) was the Peoples Liberation Army (PLA) and its Revolutionary Peoples Front (RPF), established by Nameirakpam Bisheswar on 25 Sept, 1978. The Armed group is doing its duty actively upto this day in the 21st century C.E.

The 5th Armed Group of Kanglei Peoples who came out to fight the Indian Occupation Army for Independence of Kangleipak (Manipur) was the Kangleipak Communist Party (KCP) originally

established and led by Wangkheimayum Tomba (Keibi Tomba) , with Ibohanbi , Maipak Sharma , Som Sharma.

The sixth Armed Group of Kanglei Peoples who came up openly to fight the Indian Occupation Army in Kangleipak (Manipur) was the Kanglei Ya-ol KannaLup (KYKL) established by the dissidents from the UNLF, Prepak, KCP on 25th April 1994. The original member who actively worked for the establishment of the KYKL were Achou Toijam , M.Ibopishak etc. The Armed Group is working very actively upto this day in the 21st century C.E.

The above mentioned six Armed Groups are the main Active Armed groups fighting the Indian Occupation Army for Independence of Kangleipak (Manipur) from the valley of Kangleipak (Manipur). There are other Armed Groups from Imphal valley also fighting for the Independents of Kangleipak (Manipur) from the Hindu Indian Union at this moment in the 21st century C.E.

There are many armed groups againsts the Indian Union in the Hills of Kangleipak (Manipur) also. They may be grouped under two armed groups: the first is the Naga group and the 2nd are is the Kuki group. Both these two armed groups fight against the government and authority of Kangleipak (Manipur) threatening the Territorial Integrity of Kangleipak (Manipur) and the Authority of Indian Union threatening the territorial Integrity of India.

The Naga armed group wanted to form a greater Independent Nagaland consisting of 4 districts of Kangleipak (Manipur), great parts of Assam and Anurachal Pradesh inhabited by the Nagas. The Kuki armed group wanted to form an Independent Kuki Homeland seperating Kuki inhabited areas in Kangleipak (Manipur).

The Naga movement for an Independent Nagaland is a very strong Armed Naga group since the formation of the Naga National Council (NNC). The Naga peoples declared their Independence on 14th Aug. 1947, One day Earlier than the Indian Dominion did on 15th Aug, 1947. Since these days in 1947 A.D., the Indian Union had sent Indian Military to the whole of Area for De Facto Area Domination for India.

Since this area domination, the Indian military personnels began to torture all persons oppsing the orders and plans of India.

Since these days, the Armed Forces special power act began enforced in the Nagaland and adjoining Areas of Manipur inhabited by the Naga peoples, declaring these areas as disturbed Areas.

The Kuki movement for their Independent Kuki Homeland was not so strong as the Naga people did. The first Kuki Armed Group was the Kuki National Front (KNF) established on May 18, 1988 at Molnoi Village of Myanmar. The second Kuki Armed group was the Zomi Revolutionary Army (ZRA), the first President was Thanglianpao Paite, a resident of Pangmal Village of Myanmar. The Zomi Revolutionary was established on the 7th May, 1993. The third Kuki Armed Group was the Kuki National Army under the Chairmanship of Mr. Thongkholun Haokip, established in May, 1998.

The Nagas , in Nagaland and in the adjoining areas of Manipur , started their armed struggle for Independence of Naga peoples since 1947 A.D. , the Kanglei Meetei Peoples in the valley of Manipur, since 1949 A.D and 1950 A.D. when Kangleipak (Manipur) was completely merged with the Indian Union and the Kuki groups inhabited in the South West Hills of Kangleipak , since 1980's A.D. , started their Armed struggles againsts Indian Union for complete Independence of their respective State , Areas from the Indian Occupation Army and the Indian Union.

In the whole areas of Nagaland and Manipur , since 1947 A.D. in about 1980 A.D. there were

everywhere Gun-shots and Bomb-explosions , from the side of the Indian Occupation Army and from the Armed Groups Struggling againsts Indian Union for their Independence from the Indian Union.

In the meantime in 1978 A.D. in Ukhrul, a Burmese Monk was arrested by the Manipur Police for entering Manipur without any legal document permitting system to enter Manipur.

On 17 July , 1978 , two Manipur Police Personnels , One Laishram Dorendrajit , Inspector of Police and One Songul Tangkhul , Police Constable came to Imphal for production of the arrested Burmese Monk to the court. The police personnels and the Monk went on Rickshaw. When they were going on the road at Takhel Leikai on the Tiddim Road , Imphal , both the Police Personnels were killed on the road by Meetei Armed Cadres using firearms and taken away the small fire arms of the Police personnels. This may be taken as the first Instance of using firearms by the Underground cadres and taking away the firearms of the police in Manipur valley.

The government of India and Manipur government began to know the whole of Nagaland and Manipur and the peoples were in Arms against the Indian Union and its Armed forces for their Independence. In Reality also , nobody in the region , inhabited by the Mongoloid peoples, wanted the Indian occupation army and their interference to the personnel life of the peoples, the rule of the Indian Hindu peoples who are foreigners in many respects of life and culture to the Mongoloid peoples of the region.

As these social facts of the North Eastern Region of the Indian Union became known to the Indian Union and its Hindu leaders very well and that they thought no Democratic and moral and spiritually excellent methods will not work in the circumstances in Manipur and Nagaland , the Indian Union declared the Areas of these two states to be disturbed areas and enforced the Armed forces (special powers) Act , 1958 in the whole of Manipur in 1980 A.D. The Black law had already been enforced in Nagaland and in the Hill of Manipur. The main purposes of the Black and Tyrannical Law (AFSPA) enforcement are giving powers to the Military Personnels of the Indian Armed Forces to do everything including killing a person on suspicion as an Armed Revolutionary Cadre and to save the Military personnels from the liabilities of doing all these Illegal Criminal Activities by means of legal provisions in the Black Law (AFSPA).

Now please see what the Indian Armed Forces did after the Enforcement of this Black Law (AFSPA) in the valley of Kangleipak (Manipur):

Before telling to the world about the intolerable criminal happenings to the peoples of Kangleipak (Manipur) particularly , and to the peoples of the North East of Indian Union , who are Mongoloid peoples , who are racially very different peoples from the mainland Indian Hindus in general in details, the humble writer will show three pictures of three important personalities of the world who understood the Human Rights situations in Kangleipak (Manipur) with what they said in short. Please see the following:

The 3rd para of the newspaper report said (by Christoph) “There is no place for a law like the AFSPA in Democracy, it should be scraped”

The 4th para of the Newspaper report said (by Christoph) “This law (AFSPA) is a hated law” , “This is a law to be enforced in the Jungle”

The U.N. Rapporteur Christoph said he wanted to go to Manipur where the greatest number of innocent peoples were killed without any Judicial Court trials in India, but before his actual entry into Manipur, too many restrictions were put to him, he was not allowed to enter to Manipur. Lastly Christopher said in Despair that when he comes to India next time he will try with all available means to enter to Manipur.

অফসপা লৌথোকউ: যু এন ওফিসিএল

ন্যা দিল্লী, মার্চ ৩০ (এল কুলজিৎ):
দিমোক্রেসিডা আমদ ফোর্সেস
(স্পেশাল পরবস) এককুদগী খোদাং
অমত্তা লৈতে হায়রদুনা অসিগুস্থা
সিক্যুরিটি ফেসলিংগা অহেনবা শক্তি
পীবা অমকপা আহ্নিংশিং অসি লৌথোক
বা য়নাহিটেদে নেশনলকী ওফিশল অমনা
ইন্দিয়া গভর্নমেন্টত তর্কশিনপ্তে।

ন্যা দিল্লীদা পাউমীশিংদা রা
ডাঙলদুনা খুশ্টোফ হৈসনা হায়খি, যু
এনগী মকোক থোংবা ছামেন রাইটস
এক্সপর্ট অমনসু ইন্দিয়াগী সিক্যুরিটি
পার্সনেলশিংদা রায়েল চখবা যাদবা
লোশিং অসি রিগীল তোনবা ইন্দিয়া
গভর্নমেন্টত খঙহনপ্তে।

হৈসনা হায়খি, “দিমোক্রেসিডা
অফসপাওস্থা আইন অমগী চমকম
লৈতে অদুনা মসি লৌথোকদবনি।”

মহান্ন মখা অখি, “আইন অসি
‘তুফুংলীংগুই ওঁহবা আইননি’ হায়না
ঐগোন্দা মীওঁহ কয়না তুমকই অদুগা
ষ্টেট ছামেন রাইটস কমিসনগী মেসর
অমনা মসি ‘জঙ্গলদা চংনগদবা
আইননি’ হায়না খঙহল্লকখি।



যু এন রাপোর্টার খুশ্টোফ হৈস

ইন্দিয়াগী নেশনল ছামেন রাইটস
কমিসননসু এক্ট অসি লৌথোকপা
পান্দী হায়রদুনা স্পেসিয়েল পরাবস
এক্ট অসি কমিটিশনগা চুনবা ওইদে
হায়না হৈসনা শীংনবা রাফম
ফোঙদোকখি।

মহাক্কী রাফম অসি স্প্রীম
কোর্টকী ওইনস অটোবা রায়েং অমা

ষ্টেট মঙা—ওজরাট, জম্মু এন্ড
কাশ্মির, অসাম, ষ্টেট বেঙ্গল অমদি
কেরলাদা চয়েল অনীগী মিসন অমা
চখিবা অদুগী লৌথিনবগী খৌরমদা
হৈসনা রা ডাঙখি। খোঙচৎ অসিগী
ফাইনডিংসিং অসিগী মজাংদা রিপোর্ট
অমা মহাক্কী ড্রাফট তৌগনি অদুগা
মহাক্কী ফাইনেল রেকমেন্ডেশনশিং
অদু মথং চহীদা যু এন ছামেন রাইটস
কাউন্সিলদা লানখৎকনি।

মহাকপু মণিপুরদা চঙহনখিদবগী
মজাংদা পাউমীশিংদা হংখিবা অদুগী
পাউখুমদা মহাক্কী হায়খি, লৈবাক
অসিদা রায়েল চখন্দা মীচম হাংপগী
কেস খাইদগী মশীং য়ান্না লৈবা ষ্টেট
অমা ওইরিবা মণিপুরদা চঙবা
মহারু পামখি অদুবু মহান্ন লাফ্রিউ
মমাঙদা ইন্দিয়া গভর্নমেন্টদা কন্ট্রোল
কয়া থমজিল্লকপদগী মহাক মণিপুরদা
চঙবা রাহনখি। মথং মহান্ন ইন্দিয়া
লাকপদা মণিপুরদা চঙবা রাহনবা
মহাক্কী হেক ওম্মখৈ হোংনগনি
হায়না মহান্ন খাজবা পাখি।

জুয়াং নোংপোক্কী মীয়ামদা

Source: Huiyen Lanpao date 31/03/2012

In the 2nd para of the newspaper report said (by Makul Sinha Advocate) “In General in the name of suppressions of the Terrorism, in the time from January, 2003 to 2006 the Gujarat Police killed 26 innocent peoples in Fake Encounters.”

In the first para of the newspaper report, Mr. Mukul Sinha Advocate said that the Fake Encounters in Manipur were too many and too serious than the Gujarat cases in the years from 2003 to 2006 there were 26 Fake encounters killings of innocent persons only during the time in Gujarat. When the Supreme court of India Intervened in the matter, after his team helped the frightened peoples, there is no Fake Encounters in Gujarat to day.

গুজরাটকী ফাকাপুগী মাণপুরনা হেন্না শাখিরম্নে : মুকুল সিনহা

ইম্ফাল, মার্চ ০৮ (এফএনএস):

গুজরাটত কুমজা ২০০৩দকী
২০০৬ ফাগুওবদা চখিবা ফাকাপকী
কেস ২৬ভগী মণিপুরদা চখরম্নিবা
তোঙান তোঙানবা ফাকাপশিং
অসিনা হেন্না শাখিবা মওং অমা
ওইরম্নে হায়না এদভোকেট মুকুল
সিনহান্না ফোঙদোকখৈ।

কাকৈথেলদা লৈবা ছামেন রাইটস
এলর্টকী ওফিসত ডাউন
পাউথোকখিবা পাউমীশিংগা উনবা
অমদা হোখিবা মার্চ ৩দগী ওজাং
ফাওবা নুমেং মঙানিচুপা ইম্ফালগী
ক্লাসিক হোটেলদা ফাকাপকী কেস
তরক খিজিম্নবা চখিবা
ইনক্লাইরদা পেটিননরগী কাউন্সেল
ওখিবা এদভোকেট মুকুল সিনহানা
হায়খি গুজরাটত টেবোবিজম
নমখননি হায়বগী নমাদা কুমজা
২০০৩গী জনবরা থাদগী ২০০৬
ফাগুওবা গুজরাট পুলিসনা চখিবা
ফেক এনকাউন্টশিংদা তোঙান
তোঙানবা মীচম ২৬ লোম হাংখি।



পাউমীশিংগা উনখিবা এদভোকেট মুকুল সিনহা (ময়াম)

ঐনা ফাওদিবা অশুয়া রাখলদা
অনিবা ফাগুওগী মুংডাইচনা অদদি
শোমদনা লৈরমগনি। মীচম অসিদগী
ডাকথোকে হায়রবদি কমিটিশনল
মেছিনরিগী মতেঙ লৌবা তঙাইফদে
গুজরাটল চখিবা ফেক এক্টসিংশিং
অদুবু থিংনবগীদমকসু ঐগী দিয়া
লিগেল মেছিনরিগী মতেঙ লৌখি।
হায়রিবা কেসশিং অদু স্প্রিম কোর্ট
পুথংলবা তুদা স্পেসল ইন্সপেক্টর
মণিপুরদা খোক্রিবা ফাকাপকী

Huiyen
7/3/2013

Source: Huiyen Lanpao date 09/03/2013

যুএস ডিপ্লোমেট : মণিপুর
যৌরকান্দদি টেরোরিষ্টিক
রাফম অমতা লৈরমদে

ঐখোয়গী ষ্টাক রিপোর্টর ৩০-৩০/৬/১৪



ইম্ফাল, জুন ২৯ঃ মণিপুরদা চৎকদবা
মপানগী মীওইশিংদা টেরোরিষ্টনা
থনননি হায়না হেক হেক কিছনবগী
চৎনবী লৈরি। য়ুনাইটেড ষ্টেটসকি
ডিপ্লোমেট নুগী অমা অহানবা ওইনা
মণিপুরদা লাক্সমদাই ষ্টেট অসিনা
টেরোরিষ্ট কাঙবু য়ান্না লৈ হায়না
মঙেন্দা হায়বীরবসু মণিপুর যৌরক-
কান্দদি প্ৰমণন ওন্নরমা থেংনদে।
য়ুনাইটেড ষ্টেটসকি কঙ্গল জেন-
য়েল হেলেন লাক্সবেনা অহানবা
ওইনা ইম্ফালদা খোঙদারবদা পুন্নিংদা
হনাও-নুঙাইবনা মথুম-মরাং হৌ-
খি। ষ্টেট অসিনা মীওই কাঙলুপ
কয়ানা উনদুনা য়ারী শানবদা ইঙ্গ-
জেন্ট নংত্রগা ইচম চন্না অঙরপ্রাউও
ওগনিইজেনসন হায়বা রাইই অসি
নতুনা টেরোরিষ্ট হায়বা রাইই অসি
শীজিন্নবা শুকথেং থেংনদে হায়না
মহাক্সা নোংমাইজিং নুমিত্তা পাউনী-
জুবা লাক্সাওগী বারীদা ডাঙজনা
মহাক্সি অপোকপনা মহাক্সি মসুং অদ্
মালেমগী অনীজুবা লাক্সাও মসুংদা
মণিপুরদা থনক তৌদুনা লৈখি হায়না
মঙেন্দা য়ারী জৌবদা মহাক্সি রাখলদা
কগাখিবা ইম্ফালদা চৎনিবগী
লাঙতল্পবা পুহা অদ্ জুসি মহাক্সা
মোডিয়া পার্সনিশিংদা ফোঙদোকখি।
অমেরিকাগী ডিপ্লোমেট অসিনা
ইম্ফালদা লাক্সিউদা ষ্টেট অসিনা
টেরোরিষ্ট কাঙবু য়ান্না লৈ হায়না
মঙেন্দা হায়বীখি, অদুব অহায়না মফল
অসিনা থংলবা মতুং মীওই কয়না
বারী শানবদা ইঙ্গরজেন্ট নত্রগা ইচম
চন্না অঙরপ্রাউও ওগনিইজেনসন
হায়বা রাইইলিং শীজিন্নবা নতুনা
টেরোরিষ্ট হায়বা রাইই অসি
শীজিন্নবা শুকথেং থেংনদে হায়নসু
মোডিয়া পার্সনিশিংদা ফোঙদোকখি।
চীফ মিনিষ্টর ওক্রম ইবোনি অমসুং

Source: Sangai Express date 30/06/2014

According to the newspaper report on 30/06/14 in the Daily Manipuri Sangai Express , the Diplomat consul General of the U.S.A said that she was generally frightened that there were too many Terrorists in Manipur , but when she reached Imphal , Manipur the conditions of the Society in Manipur was the just opposite. She was overwhelmed with Joy and Happiness when she actually reached Imphal. In Imphal no body mentioned Terrorism in her social contacts. She felt no Terrorism in Imphal.

The writer, with a faithfull and honest mind , show three photos of two Foreign Dignitaries and of One learned and respected Advocate of the supreme court of India with their statements about Manipur, to show the actual Kangleipak (Manipur) after the Promulgation of the Armed Forces (Special Power) Act in 1980 A.D. in relation between the Indian Union and Manipur, an Unit of the Indian Union. This is an Introduction to the learned readers of this book about Kangleipak (Manipur) in the aftermath of the Enforcement of the Black law AFSPA, after the contact with the Hindu Indians in the 18th century C.E. upto this day in the 21st century C.E.

Now the writer will show to the world the yearwise fake encounter killings in Manipur on the basis of Daily Newspaper reports as far as the writer collects upto day.

In 1980 A.D. , as soon as the Armed Forces (Special Powers) Act was enforced , 5 (five) Innocent persons including a Pregnant Woman were killed on 26/27 April at Patsoi - Langjing Area by the CRPF at Langjing some 2 (two) kms from the Imphal Centre , on the Imphal-Kachar Road , there is a CRPF Group center. The writer heard that there was an attack on the CRPF group centre by the militant cadres of Manipur and in the aftermath the CRPF performed search operations in the areas around the CRPF Group centre - in the Radius of about 2 Kms. The writers home is at Sagolband Thangjam Leirak , Imphal to east of Langjing at about 2kms. A woman , who was the college mate in the D.M from Singjamei Area married to a person in the locality of the writer, was Raped by two/three CRPF Jawans in the search operation of militants. No militants was captured and killed at all in the operations. Many other women were also Raped by the CRPF personnels. The Learned readers will find the Reports of killings of Innocent persons in the Sangai Express Dt. 26/04/2015 and in the Huiyen Lanpao Dt. 12/06/2015.

In same year 1980 A.D. at Oinam Leikai in the south eastern side of Imphal , the Indian Army on 21 Nov , 1980 killed 4(four) Innocent persons. These things were reported on the same dates of the same News papers mentioned above. There were 9(Nine) fake encounters and killings in 1980 A.D only in the heart of Imphal as found in the News paper , but there may be some others Fake Encounters and Killings in the vast Imphal Valley without report of the News Papers.

On 14 March, 1984 at Heirangoithong , there was valley ball Match near the bridge. There was also CRPF camp nearby. When the valley ball match was going on , with some hundreds of peoples witnessing the match, some militants fired to snatches weapons from a patrol party of CRPF nearby. It was reported in the scuffle 5(five) Innocent persons were killed. The militants were not sucessfull in the snatching bid and ran away. The CRPF patrol party joined and re-enforced by the CRPF personnels from the nearby CRPF camp, fired indiscriminately on the players and crowd witnessing the valleyball Match. On the very spot 13(thirteen) peoples were killed and 31 (thirty one) peoples injured seriously by gunshots.

Mr. Y. Ibotombi Singh , District Judge was appointed Enquiry Commissioner. It was reported by the commission that there was no cross-firing between the militants and the CRPF personnels on the Occasssion of the 14 March , 1984. The newspaper reports will be available at Sangai Express Dt. 26/04/2015 , Huiyen Lanpao Dt. 12 June , 2015 and also at <http://twocircles.net/2010nov03/afspa> etc.

On July, 1987 , The Assam Rifles burnt the Oinam Hill Village in the Senapati District and completely destroyed the Oinam Hill Village and Tortured the whole population of the Village and killed 15 (fifteen) Innocent peoples. Not only these, all the young women of the village were used as Porters of the Assam Rifle Personnels and Raped them at their will. The news report of these happenings will be available at Sangai Express Dt. 26/04/2015 and Huiyen Lanpao Dt. 12 June , 2015.

On the 25, March 1993, the Indian Army Killed 5 (five) Innocent persons at Sagolband Tera Keithel , which is at the centre of Imphal only about 1(km) from Khwairambam Nupi Keithel.

On the 24th July , 1994 , the 3rd Assam Rifles Killed 4 (four) innocent persons at Makui village in the Tamenglong District of Manipur.

On the 25th Sept , 1994 , the Sikh Light Infantry killed 4 (four) Innocent persons at Nungkao village , Tamenglong District of Manipur.

On the 7 Jan, 1995, the CRPF killed 9 (nine) Innocent persons at the Campus of the Regional Institute of Medical Sciences at Lamphel Pat , including a student from Anurachal Pradesh studying medical in the Regional Institute. One Peculiar motive of the killer CRPF personnels is that one Mayang (Hindu Indian from the Indian Mainland) was driven out from the group of Innocent persons before being fired upon by the CRPF personnels who fired upon the group of Innocent persons. The news paper reports of this ghastly killing of Innocent persons at the Regional Institute of Medical Sciences (RIMS) was available at the Sangai Express Dt. 26/04/2015 and the Huiyen Lanpao Dt. 12/06/2015.

On the 19th February, 1995, the 127th CRPF killed 3 (three) Innocent persons at Bashikhong, a village in the South East Imphal. In the firing which killed three innocent persons 9 (Nine) innocent persons also were seriously injured.

On the 9 May , the 20th Assam Rifles killed 3 (three) innocent persons at Ukhrul.

On the 12 Aug , 1997 , the 7th Assam Rifles killed 5 (five) innocent persons at Tabokpikhong.

On the 15 October , 1997 , the Indian Army killed 9 (nine) Innocent persons at Nungleiban Village.

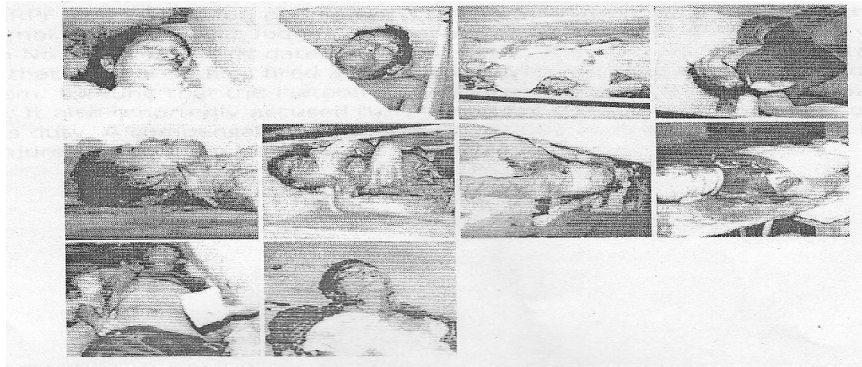
On the 21st July , 1999 , the CRPF killed 5(five) Innocent persons at Churachandpur

On the 23 Sept. , 2000 , the Indian Army killed 10(ten) Innocent persons at Tonsen Lamkhai

In 2000 , the Indian Army killed 12 (twelve) innocent persons at Tabunglong village of the Tamenglong District.

On the 2nd Nov, 2000 , the 4th Assam Rifles killed 10 (ten) Innocent persons at the Malom Bus stand. The Malom village is about 5/6 kms from Imphal on the Tiddim Road. On this fatefull day, the 2nd Nov , 2000 , a group of persons were waiting Bus to go to Imphal at the Bus waiting shed of Malom village. There was also a Mayang (Indian Hindu Person) selling tea to the persons waiting Bus. A group of 4th Assam Rifles personnels came to the Bus waiting shed. The Assam Rifles personnels drove out the mayang tea seller from amongst the group of persons waiting Bus at the shed. Immediately after , the 4th Assam Rifles fired upon the group of persons waiting Bus at the shed 10 (ten) Innocent persons who were waiting Bus for a journey to Imphal were killed on the spot. In this killing spree also, the same motive of saving Mayang and Killing Indigeneous peoples at Lamphel Pat on 9 Jan 1995, the same peculiar Motive operates in the minds of Indian Army Personnels.

From the following xerox copy from the Internet may please be seen the dead persons on the Fatefull Day, 2nd Nov., 2000 at Malom Bus Stand:



The 10(Ten) Innocent persons killed by the Assam Rifle personnels on 2nd Nov. , 2000 at Malom village Bus stand were the followings:

1. Mrs. Leisangbam Ongbi Ibetombi, 62
2. Mr. Gurumayum Bapu Sarma, 57
3. Mr. Oinam Sanatomba, 50
4. Mr. Kangjam Naoba, 35
5. Mr. Amakcham Raghumani, 34
6. Mr. Soibam Prakash, 25
7. Mr. Kshetrimayum Inaocha, 20
8. Mr. Tokpam Santikumar, 19
9. Mr. Sinam Rabin, 28
10. Mr. Sinam Chandramani , 18 (Who Won National Child Bravery Award, 1998)

Now, the humble writer will show to the world how many Innocent persons were killed by the Indian Armed Forces under the cover of the Black and Hated Indian Law , through out Kangleipak (Manipur), during the time of 1980-2000 A.D time:

1. On 26/27 April , 1980
at Patsoi-Langjing - 5 Innocent persons
2. On 21 Nov , 1980
at Oinam Leikai - 4 Innocent persons
3. On 14 March , 1984
at Heirangoithong -18 Innocent persons

4. On 11 July , 1987
at Oinam Hill Village
in Senapati District -15 Innocent persons
5. On 25 March , 1993
at Sagolband Tera Keithel -5 Innocent persons
6. On 24 July , 1994
at Makui Village at Tameng-
long. - 4 Innocent persons
7. On 25 Sept , 1994
at Nungkao Village at
Tamenglong - 4 Innocent persons
8. On 7 Jan , 1995
at Lamphel Hospital
Complex - 9 Innocent persons
9. On 19 Feb , 1995
at Bashikhong - 3 Innocent persons
10. On 9 May , 1995
at Ukhrul - 3 Innocent persons
11. On 12 Aug , 1999
at Tabokpikhong - 5 Innocent persons
12. On 15 Oct , 1997
at Nungleibam Village - 9 Innocent persons
13. On 21 July , 1999
at Churachandpur - 5 Innocent persons
14. On 23 Sept , 2000
at Tonsem Lamkhai -10 Innocent persons
15. In 2000 at Tabunglong
village Tamenglong -12 Innocent persons
16. On 2nd Nov, 2000
at Malom -10 Innocent persons

Just above the writer has given the list of Fake Encounters along with dates and places, during the time of 1980 to 2000, about 20 years. During the time since 1980 to 2000 , there are 16 Fake encounters, as known to the writer. In the 16 Fake Encounter, 121 (Hundred Twenty One) Innocent persons were killed by the Indian Forces in Kangleipak (Manipur) averaging some 6.05 Innocent persons killed year during the time under reference.

These 121 innocent persons were killed during the 1980-2000 time without knowing for what , why they were killed by the Army, what the victims and peoples knew was that the victims and the peoples were helpless. It is also known to the writer that during the time many women were raped by the Indian Armed Forces. Generally in Kangleipak (Manipur), Rape victims hid the criminal act because of shy, the general peoples also keep this criminal acts involving Fair sex concealed for the same reason.

In 2001, on the 18th June of the year, the peoples of Kangleipak (Manipur) on his fatefull day, thronged at Imphal Centre from all directions of Kangleipak (Manipur) numbering in thousands, to meet the chief minister of Manipur and to demand to stop the 'Without Territorial Limit' clause of the cease fire agreement signed between the government of India and the NSCN (IM) on the 14th of June , 2001 at Bangkok , the Capital of Thailand.

The main Demands of the peoples of Kangleipak (Manipur) in the matter , were that India can give any Demand of the NSCN (IM) , but the Territorial Integrity of Kangleipak (Manipur) that was

given by the ancient Forefather as a gift to the present Generation of Kangleipak (Manipur), could not be violated under any condition , **the Land property of the Kanglei peoples was not a kind Gift of the Indian peoples to the peoples of Kangleipak (Manipur), the India Government could not interfere under any condition etc.**

The peoples of Kangleipak (Manipur) that were gathering at Khwailampan Keithel (Market) were marching to the chief minister's official Banglow. When the peacefull peoples in thousands, with slogans againsts the government of Manipur and the Government of India, reached the chief minister's Banglow Gate which was already under lock and key, which was protected by the Indian Armed Forces , the security guards shot warning shots. The peoples of Kangleipak (Manipur) on the Fatefull Day did not heed to the warning shots , and then the Indian Armed Forces being Frightened or in the Intention of to kill the Kanglei peoples who were in anger against the Indian Government and Manipur Government , fired upon the peoples of Kangleipak (Manipur) who Thronged in thousands to the Manipur Chief Minister's Banglow.

18 (Eighteen) young men and women immediately fell on the ground by the bullets of the Indian Armed Forces. The armless peoples of Kangleipak (Manipur) could not stand against the Bullets of the Indian Armed Force and retreated. In the retreat of the peoples , the peoples burnt the Legislative Assembly Building of Manipur and many offices of the political parties of Manipur.

On the Fatefull Day, the 18th June 2001, 18 young men and women died on the street around the chief ministers office banglow, and 3 (three) other persons who were seriously injured, but not dead on the day, died later upto this day. The last young woman Sobita, who lost One leg because of bullet injury on day, died every recently in 2015.

Please see the following Ningsing Khufam (Memorial Structure) built by the UCM and the AMUCO at Kekrupat: in memory of this great uprising.



The SOULS of the 21 person who lost their lives on the 18 June , 2001 and later are becoming symbols from this memorial structure to tell to the Kangleichas what happened on the 18th June , 2001 to the mind of Kanglei peoples. Please pray to the Almighty God Father for the Souls to send them again to our midst further to strenthen our struggles.



The above is the scene at the Ningsing Khufam, Kekrupat on the 19th June, 2015.

The humble writer has no record for the years 2002-2003 in his possession.

Please see the photo of a young unmarried woman's dead body that lying on the roadside of a small hill, Ngariyan Manipur on 11 July, 2004.



The above is the dead body of Miss Manorama of the Bamon Kampu Village in the Imphal East District , Manipur very near to the Ngariyan small hillocks. The young woman was forcibly taken away by a group of personnels of the 17-A Assam Rifles in the night between the 10th and 11th July , 2004. When she was forcibly taken away by the Assam Rifles personnel in the night , the whole family members - Mother , brothers and sisters were present. When she was dragged forcibly out her home. She shouted “Ima Khammu , Ima Khammu” to her mother , the English translation is that “Mother! Restrain them , Mother! Restrain them”. The family of Miss Manorama never heard her voice again than this “Ima Khammu , Ima Khammu” in their family. Next morning she was found as a dead body on the roadside of the small hillock , Ngariyan as seen above, only about 2 (two) Kms from the Irilbung Police Station.

The whole population of Kangleipak (Manipur) stood up and shouted against the Government of India and its savage , uncivilised , cruel armed forces for the behaviour it showed to a fair sex innocent young citizen of the Indian union.

The government of Manipur constituted a one member commission enquiry under Upendra Singh, a retired session judge on 12 July, 2004. According to the report of the One member commission , Miss Manorama was shot 16 times and all the bullets hit her and all the Bullets were fired when she was on the floor helplessly after she was raped several times by several personnels.

The following picture may please be seen:

সুপ্রীম কোর্ট : অপোকপীদা লুপা লাখ ১০পীখো

প্রেস ট্রিট ওফ ইন্ডিয়া / হিন্দু

১১ ডিসেম্বর, ২০০৪ সালে
হাইকোর্টসে পাসনেলশিনে
২০০৪ সালে থাংজম মনোমামা
হাংখিবিদগমক মহাকী অপোকপীদা
লুপা লাখ ১০ কমেপসেন পীনবা
জিস সুপ্রীম কোর্টে সেন্টরদা ডিরেক্সন
পীখো।

কমেপসেনসনগী শেলফম অদু
চমোল মরিশী মনুপো পীদবনি হায়না
জিস টিএস টাকুই অমসং জিস পিনি
যোনাশা বাবে বেক্ষ অমনা খঙহনি।
থমোয়ায় শোক্রিংডাই ওইরনা
খৌদোক অদুগী মতানো খিপনবা
কমিসন ওফ ইনকাইরি অমা
হাংখিবা অদু লোনা রাই হায়না।
পীহাটি হায় কোর্টনা মাজদা পীখিবা
ওউর শীতলনা থাংজমকপা বাকওসু
বাক্ষ অদুনা লোশিনাখি।

ইস অসিনী মতানো জুডিসিয়েল
ইনকাইরি জেখিবগী রিপোর্টনবেধর
গাদা সুপ্রীম কোর্টকা খুংখিগনি।
দাসম রাইফলসকী কাঙ্কু অদুনা
পীদমা অসিবু তমখীনা অমসং
গীমুশি লৈতনা ওই-মোখি হায়না
রিপোর্ট অদুনা পনিখি।

মনোমামা কেস অসিনগী আর্মড
ফোর্সেস (স্পিশিয়েল পৱা) এক্ট,
মাকম্পাগী মায়োফা। যানীদবগী
দেই পাক শরা চঙশিলকখি।

মনোমামা ২০০৪গী জুলাই ১০
রমসং ১১গী লোমবা অহিং ইফাল ইট
ওউর শীতলনা লোনা মনুমদগী
২৩তম অসাম রাইফলসকী লা-



রিপোর্টকা হায়নি, ১৭তম অসাম
রাইফলসনা থাংজমকপা একআই-
আর অনীদা মনোমামা তাকদগী
মখোয়না কেনগুও অমসং চাইনীজ
প্রেমেনশিং অমদি একে-৪৭ রাইফল
অনা ফংখি হায়না ক্রেম তৌখি।

মনোমামা চেমো হোংমনি। মদু-
দা মখোজনা নোংমোনা ফাংখি হায়নসু
এফআইআইবনিং অদুনা হায়নি।

অমওইনক, কমিসনগী রি-
পোর্ট অদুনা পুলিসনা ইমবেইট-
পেনসনগী বনক পুয়া অসাম-
রাইফলসকী অনীবে-অপায়া তৌবা
রাহনিং হায়না মরাল শীখি।

মনোমামা মীলিগী মতাজদা ডিষ্টিক্ট
এন্ড সেশন জজ ওইরদা সি উপেননা

খৌদোক অসি কষ্টভিতা হাংপা
খাইদগী চেমো থামোয়া শোক্রিংডাই
ওইবা খৌদোকনি।

ইফাল হুই ডিষ্টিক্ট (ইরিলাং) তা
লৈবা মনুমদগী ২০০৪গী জুলাই ১০
অমদি ১১গী লোমবা অহিংবা ১৭
তম অসাম রাইফলসকী মতীক চাবা
খুংলায় পায়বা কাঙ্কুনা কনহা ফারগা
পুখিবনো হায়নসু রিপোর্ট অদুনা
ফোডোকহি।

মহাকি বিনুগী শরক অমদি ফৈল-
দা নোংমোনা কামায়া পায়াগা অনিবা
হকচং ওইনা পুলিস টেসন (ইরিলাং)
দগী কিলোমিটার অনীবেমতমক লাগু
ডারিয়ান রাইরিপোক লইদা অনিবা
হকচং ওইনা ফংখি।

ইমুদো থোমজিলকখি।

বাসনা হায়না রাফম পল্লদুনা
রিপোর্ট অদুনা হায়, মহাকপু (মনো-
মামা) মম অদুগী মাজোনা পার্সো-
নেলিং অদুনা ওই-নৈদগী বনক
চখিবিগা হোয়ননা মখোয়না হোনা
রাহংগী পাউখুদা "ঐ খঙদে" হায়না
হায়া হানা হাংখিবা তায়। মদুগী মখা
তারকপদা মহাকপু পার্সোনেলিং
অদুনা পুরগা চখি হায়না রিপোর্ট
অদুনা পল্ল।

আসাম রাইফলসনা পুখংলক-
খিবা রাফম অদুগী মাজোকা কমি-
সনগী চিয়ারমেন সি উপেননা
ফোডোকখি রাফমদি মহাকি ইন-
কাইরিদি থামোয়া অদু পুথোবুখঙনি
অমদি অফম্পাগী সেশন ৬ কি মখো-
সেশন জৌবগী রাফমদি পার্সো-
নেলিং অদুনা অরনাগা জৌবনা
মতুদো লাক্ষদবনি হায়বসিনি।

কমিসনগী হায়নিং মনোমামা মশানা
পায়াগা নোংমো মক ১৩ কি মখো
মখোজনা পানবা অমতা যাওদে। মরম
অদুনা মনোমামা চেমো হোংমো
হায়নসু ইহো হোবা মখাংক হায়নসু
কমিসনগী ফোডোকহি।

মহাকি মশানা শোক্রিংডাই অদুগী
মনুনা অয়াখনি মজালা উপাই লৈতনা
লৈবনা মতুগীনি। মাজোনা কুগী
ওইকীগী ইজং শোক্রা বনক চখি
হায়নসু কমিসনগী রিপোর্ট অদুনা
ফোডোকখি।

অবঃ মাজোনাগী টেলিফোন জট

Source: Sangai Express dated 19th Dec., 2014

Under any conditions, under any circumstances, the killing of Miss Manorama on a Hill Road Side by the 17-A Assam Rifles in the night between the 10th July and 11th July, 2004 cannot be justified by any civilized law on the Earth, if there is a Law at all in the world in the 21st century C.E., not to talk of the report of the C. Upendro Commission under the Commission of Inquiry Act, 1952.

Now we all know that the supreme court of India directed the Government of India to pay Rs 10 (ten) Lacs to the Mother of Miss Manorama as compensation (Please see Sangai Express Dt. 19 December, 2014).

Now we further know that if the government gives compensation to the Bereaved Family of a person killed in an Encounter with the Armed Forces by the direction of a Law court, it is a Patent proof that the Encounter with the Armed Forces is a Fake Encounter. This is the Observation of the Supreme Court of India. (Please see Sangai Express Dt. 12 Aug., 2015)

THE SUPREME COURT OF INDIA

In 1980, a Human group called the Human rights forum; and in 1982, The Naga people's movement for Human Rights and the people's Union for Democratic Rights; these three Human rights groups challenged the AFSPA by separate PILS to the supreme court of India questioning the constitutional validity of the Armed Forces (Special Power) Act. Every day in Manipur, since the Enforcement of the AFSPA in 1980, Innocent persons were killed by the Armed Forces of India as empowered by the Act passed by the parliament of India. In such situations, the highest court of India did not Examine any of the Petitions and did not proceed for the matter upto 1997 for 17 (Seventeen) long complete years.

This attitude of the Highest court of Law of India put the peoples of Manipur, Jammu & Kashmir, the North East of India in a puzzle and dismay. The Indian Judiciary systems become a question mark for these peoples of the North East and Manipur, and Jammu & Kashmir.

The Armed Forces (Special Powers) Act, 1958 under section 4(a), any commissioned officer or Non-commissioned officer of the Armed Forces of India is empowered, in the areas declared as "Disturbed", to arrest, to detain any person, if the officer is of the opinion that the person is doing anything against the law and order of the Area. And also if the officer is of the opinion that there is suspicion that the person may do anything against Law and Order, the person may run away, in the attempt to arrest, to detain the person, the officer can use lethal weapon and can cause Death of the

person under the Act, a commissioned or Non-commissioned officer of the Indian Armed Forces is empowered to enter any private premise, destroy anything on suspicion of doing anything against the public law and order etc etc.

Under the AFSPA, the Commissioned or Non - Commissioned person is an Army officer in the combat area of War, a judge in the court of Law, a police officer etc in the area proclaimed as "Disturbed" to enforce the AFSPA.

As such, in the North East of India and in Manipur, the whole area inhabited by the peoples of Mongoloid origin in proclaimed as "Disturbed" Area and is put under the AFSPA, putting the whole peoples of the Area under the peremptory powers of the Armed Forces of the Indian Union as if the Area is a war combat zone under the area domination of the Indian Armed Forces.

In such situations and circumstances of the peoples of the North East of India under the AFSPA, after a long seventeen (17) years, the supreme court of India examined the 3 (three) PILs of the North East against the constitutional validity of the AFSPA.

On 27 Nov , 1997 a five member bench of the supreme court of India headed by Chief Justice J.S Verma ruled that the AFSPA is constitutionally valid , with some measures to protect human rights in the area in the ruling , which are known to day by the peoples of the Area as Useless.

In this judgement of the supreme court of India in the concluding part "prolonged or too frequent deployment of Armed forces for handling such situation is likely to generate a feeling of alienations among the people against the Armed Forces". This is the concluding remark of the Judgement of the supreme court of India on 27 Nov , 1997.

The humble writer feels that the concluding remark of the Judgement of the supreme court of India seems to indicate that too much use of Armed forces in the North East will Alienate the peoples of the area , is against the strategy of India to Indianisation of the North East India populations and the Valuable lands of the peoples in the Area , not thinking the problems of the concerned peoples for the Human Rights Violations as the PILS challenging the AFSPA at hand of the Honourable Court in the moment since 1980 in the North East of India.

Please see the Gestures of the successive governments of India from the following photo:

Winning hearts key to winning battle against Naxalism, says Chidambaram

Left-wing extremism poses a bigger challenge than terrorism

K. Balchandra

NEW DELHI: Stressing that the Left-wing extremism posed a bigger challenge than terrorism, Union Home Minister P. Chidambaram called upon the States to share responsibility in combating the problem and said winning the minds and hearts of the villagers in these regions was key to winning the battle against Naxalism.

Inaugurating a national workshop on strategies for effective implementation of rural development schemes under the Integrated Action Plan (IAP) in 60 left-wing extremist (LWE) districts, Mr. Chidambaram said the battle was not about restoring peace and security or ushering in development. It was about winning the hearts and minds of the people.

development issues.

Mr. Chidambaram not only vested the States with this responsibility, but also said the burden of governance must squarely remain with the State governments. The role of the Centre would be to help them with funds, technology, security forces and guidelines.

His suggestion for the Chief Ministers was to visit affected districts, hold meetings and spend a couple of nights there, besides increasing allocation for policing and developmental activities.

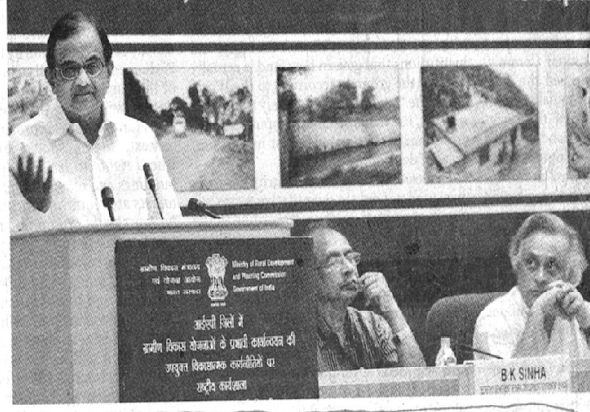
'Shifting responsibility'

Referring to the demands made by the District Magistrates at the meeting, Mr. Chidambaram said demanding more money, security, banks, mobile towers and relaxation in Central sponsored schemes amounted to shifting the responsibility of the States to

Effective Implementation of Rural Development

13 सितम्बर 2011, विज्ञान भवन, नई दिल्ली

13th September



31 battalions in 2011, Mr. Chidambaram said even if it were to increase, it would not be a solution. Discounting the use of paramilitary for static purposes, special battalions raised imbued with village-level skills for ensuring security. Since that time, the State had to shoulder the responsibility and optimise resources.

Union Minister P. Chidambaram clarified that the IAP would continue during the 12th Five Year Plan with a unit and not the case current. He also underlined the requirement for the districts as their helped gram panchayats.

A clear cut different treatment of the Indian Naxalism from the North East Armed Struggle is seen , that is in practical effect , the India treats the North East and the North East peoples differently from the General Indians. The North East peoples must clearly understand that the AFSPA will not be enforced in any part of mainland India under any circumstances.

At this Juncture , the learned readers will be very much informed to see the following two photos of the News Paper Report:

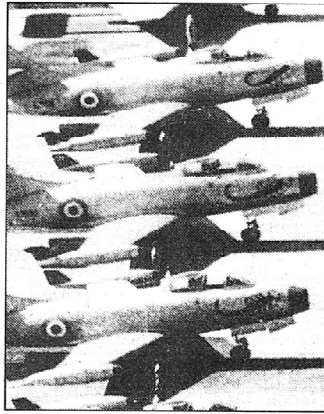
Silent rally echoes Mizo pain of '66 IAF attacks

TIMES NEWS NETWORK

Aizawl: Hundreds of Mizos took out a silent procession here on Saturday to mark the 45th year of the Indian Air Force bombardment on the Mizoram capital and other places. The attacks had turned the beautiful hill town into ashes, five days after the Mizo National Front, led by the late Laldenga, declared "independence from the Indian Union".

Holding placards reading "Father, forgive them for they don't know what they did to us," and "No India, No Cry", the rallyists demanded a public apology from the Centre "for attacking its own citizens with combat aircraft as if the Mizos were its enemies".

Former Lok Sabha member H Lalungmuana, who addressed the demonstrators, regretted that the Prime Minister and the UPA chairperson "still refuse to apologise to the Mizos for the Centre's terrible action 45 years ago". He added, "The Mizos will not be happy until they get a public apology from the Centre".



Blast From The Past

► The IAF attacks had turned the beautiful hill town into ashes, five days after the Mizo National Front, led by late Laldenga, declared 'independence' from India

► Holding placards reading 'Father, forgive them for they don't know what they did to us' and 'No India, No Cry', the rallyists on Saturday sought a public apology from the Centre 'for attacking its own citizens with combat aircraft as if the Mizos were its enemies'

► Though there's no official record of any human casualty in the air raids that were carried out in Aizawl and places such as Tlabung on the Mizoram-Bangladesh border and Sangau and Hnahlan on the Mizoram-Myanmar boundary, locals say at least 20 people were killed in the IAF attacks

The above photo published by the Sunday times of India dt 6 March , 2011 speaks very clearly about what the Indian Armed Forces did to the Mongoloid Mizo peoples in dealing with few hundred armed cadres of the Mizo National Front led by Laldenga on Saturday March 5, 2011.

... মিয়ামগী খোল্লাউ ...

সেভ শর্মিলা সোলিদরিটি কেম্পেইন রেল্লি

ফোর্ম কাশ্মীর টু ইম্ফাল (ওক্টোবর ১৬ টু ২৭ ওক্টোবর ২০১১)

ওক্টোবর তাং ১৬ কী নুংখিল পুং ২.৩০ তাবা মতমদা কাশ্মীরগী হজারট বাল, শ্রীনগরদগী সেভ শর্মিলা সোলিদরিটি কেম্পেইন রেল্লি লমখাখি। রেল্লি অদু সোসিএল এক্টিভিষ্ট, মৈথা পাটকার, সন্দিপ পান্দে অমদি সিংহজিৎনা লমখাখি। মথংগী নুমিৎ তাং ১৭ কী অয়ুক পুং ৩ (অহুম) তাবা মতমদা জম্মুগী গুরুদরারদা গাইদুনা লৈরম্মা মীয়ান্না ওকখি। অয়ুক পুং ১১ দা জম্মু য়ুনিভার্সিটিদা মীওই ২০০ মুক্কা পুনবা মীটিং অমা পাঙথোক্কাবা মতুংদা নুংখিল পুং ২ দা পঞ্জাবকী লুখিয়ানাগীদমক খোঙশানবা হৌখি। নুমিদাং পুং ৭.৩০ তাবা মতমদা রেলরে স্টেশনদা মোম্বতি পরেং পায়দুনা মীয়ান্না গাইদুনা লৈরম্মাখি। কিমি ৩.৫০ মুক লাগ্গা রেল্লি অমা রাজা গুরু সুখদেভা ভগত সিংহ চোক ফাওবা মৈরগী রেল্লি চংলবা মতুংদা ভগত সিংহগী মূর্তি মমাংদা প্রেস মীট অমা পাঙথোকখি। ভগত সিংহগী মশুনপা প্রোফেশর জাগামোহন

চংপা হৌরকপদা অখিল ভারতিয়া ভিদয়ারথি পরিষদ (এ বি ভি পি) গী মেম্বর খরনা-কেল্লি চংপা য়ারোই হায়দুনা নুঙ খোঙপ অমদি বোটিল অহাংবা কয়া লংশিল্লকখি। মুকলিক্রি পায়দুনা চাইশিল্লকখি। নো রিগিল অফম্পা, সেভ ইন্ডিয়ান আর্মি অমদি জয় ভারত মাতাকি হায়বা খোল্লাও কয়া লাওদুনা থংখি। আসামি নুপীমচা অমগী মমায়দা খোঙপুনা পান্দুনা শোকপা মতমদা দিল্লি পুলিসনা য়েংদুনা লৈখি। পুলিসতা পাউ দীবগী চে উৎলবসু পরিশন য়াওদে হায়দুনা মীওই ৩০ ফাজিনখি। কাইনখংদা য়ুনিভার্সিটিগী মহৈরোয়শিং থোমজিল্লক পদগী থাদোরকখি। নুমিদাংবাইরম পুং ৫ তাবা মতমদা দিল্লিগী আই আই টি গী মেইন হোলদা অচৌবা মীটিং অমা পাঙথোক্কাবা মতুংদা জে এন য়ুদা নুংদাং পুং ৯ দা মীওই ৩০০ তিনবা মীটিং অমা কাভেরি হোটেলদা পাঙথোকখি। তাং ২০ গী অয়ুক অঙনবদা অলিগরগীদমক খোংশানখি।

অলিগর য়ুনিভার্সিটিগী য়াল্লবা ছাত্রা ছাত্রিশিংগা লোয়ননা রেল্লি অমা চংলবা মতুংদা নুংখিল পুং ৩ তাবা মতমদা কানপুরগীদমক খোংশানখি। নুমিদাং পুং ৮.৩০ তাবা মতমদা কানপুরগী সর্ভেন্ট ফোর পিপল সোসাইটিগী মেম্বরশিংনা মম্বতা মোম্বতি পায়দুনা ওকলমখি। ওসি তাং ২১ গী অয়ুক পুং ১০.৩০ দগী হরিহার নাথ, সাদ্দি ভবনদা এস পি এসনা শিন্দুনা অচৌবা মীটিং অমা পাঙথোক্কি। দিমোক্রেসি চংপা ইন্দিয়ানী কোনুং দিল্লিদা মীনা ভৌগদবা থৌওং নংতবা শা-ঙানা ভৌগদবা ইচম চম্মা রেল্লি চংচবা মীওইশিংদা চথরকখিবা হিশাগী থৌদোক অদুগীদমক অতোপ্পা লৈবাকশিংগী মমাংদা ইন্দিয়ানগীদমক ইকাইবা পোকই।

কেম্পেইন অসিগী ফোটো পান্ধীরবদি ফেস বুক, সেভ শর্মিলা কেম্পেইনদগী লৌথোকপীবা য়াগনি।

আইসিংজিৎ

In October, 2011 from October 16 to 27, there was a rally of the Indian Peoples from Kashmir to Imphal, the capital of Manipur named “Save Sarmila Solidarity Campaign Rally”. The Rally was welcomed at places at Jammu and Kashmir, Punjab, Haryana etc by the peoples of the places to show their strong support for Sarmila who was on Hunger Strike for several years in protest against the mass killings by the Indian Armed forces of the Innocent peoples of Manipur at Heirangoithong, Malom etc. When the Rally reached New Delhi, the members of The Akhil Bharatia Vidyarthi Parisad stopped the Rally, and stones, old shoes, empty bottles etc were thrown to the Rally with the slogans “NO REPEAL ARMED FORCES (SPECIAL POWERS) ACT (AFSPA), SAVE INDIAN ARMY, JOY BHARAT MATAKI” etc. An Assamese young woman was seriously injured hit on the face by an old shoe thrown by the ABVP volunteers at the Rally. The Delhi police on the scene did not intervene, some 30 peoples were arrested for joining the rally. After some time, the students of the Delhi University in large number came out to save the Rally. Then the police released the arrested persons and after that the Drama of the ABVP was over.

Please see further the press report dt. 19/9/2014 (Sangai Express):

মণিপুর মীয়ামদা লাল্লে হায়জদ্রবদি খোঙজং চঙশিনলগনি

19/9/2014 ঐখোয়গী ষ্টাফ রিপোর্টার

ইম্ফাল, সেপ্টেম্বর ১৮ঃ চাইনিজ প্রসিডেন্টনা ইণ্ডিয়াদা লাকপা মতমদা চাইনিজ প্রসিডেন্টনা লৈগদবা হো-টেল অমদি মোলগী অকোয়বদা নোঠ-ইষ্টিক মীয়াম শরুক য়াহন্দনবা হোঙনখিবগী থৌওংবু ষ্টুদেন্টস লিগ মণিপুরনা চেরোল অমদি কঙেম তৌরকি।

থৌওং অসি ইণ্ডিয়াগী রেসিয়েল ওইবা থৌওংনি অমদি ওসি ফেসিস লৈঙাক অসিনা নোঠ-ইষ্টিক মীয়ামবু লোই মচা ওইনা খনবা থৌওংনি হায়রি।

চাইনিজ প্রসিডেন্টনা থুংগদবা হোটেল অমদি মোলদা শুপুগী নোঠ-ইষ্টিক মীয়ামবু লৈহন্দবগী মথক্তা হোটেল অমদি মোল অসিদা থবক তোবা নোঠ-ইষ্টিক মীয়ামবু হো-টেল অমদি মোল অসিগী অকোয়-বদা লৈহন্দনবা চথখিবা থৌওং অসি নোঠ ইষ্টিক মীয়ামবু চাউনা ইকাইবা কয়া পীবনি অমদি থৌওং অসি মীয়াম

মরু ওইনা নোঠ-ইষ্টিক মীয়াম তরাইনা লৌফম থোঙে।

থৌওং অদুগী মতাংদা লাক্ৰিবা সেপ্টেম্বর ২৫ ফাওবগী মনুংদা মি-নিষ্টি ওফ হোম এফিয়র্সনা নোঠ-ইষ্টিক মীয়ামদা লাল্লে হায়জদ্রবদি ষ্টুদেন্টস লিগ মণিপুরনা মণিপুরদা বিজেপিগী থবক থৌরম খুদিংমক্তা অথিংবা থম্মগনি লোয়ননা মথল-মথা কয়গী খোঙজংশিং চঙশিন-লগনি হায়রি।

লোয়ননা সেপ্টেম্বর ২৫ ফাওবগী মনুংদা ইণ্ডিয়ানা নোঠ-ইষ্টিক মীয়াম-দা লাল্লে হায়জদ্রগদি নোঠ-ইষ্টিক লৈরিবা তোঙান-তোঙানবা লূপ কয়া পুনশীলদুনা অপুনবা মীফম অমা পাঙ-থোক্কা ইণ্ডিয়ানা নোঠ ইষ্টিক মীয়ামবু ইকাইবা পীরিবা থৌওং অসিগী মায়েক্তা অকনবা থবকশিং পায়খঙলগনি।

নোঠ-ইষ্টিক মীয়ামবু ইণ্ডিয়া অমদি মসিগী মীয়ামা মতম চুপদা

হুহনা য়েংদুনা লাক্ৰি হায়বসি থৌওং অদুনা তশেংনা উথোকচরে। ওসি ফেসিস লৈঙাক অসিনা নোঠ-ইষ্টিক মীয়ামবু লোই মচা ওইনা খনলে হায়বসি থৌওংদুনা অমুক্তা হোম ময়েক শেংহনলে।

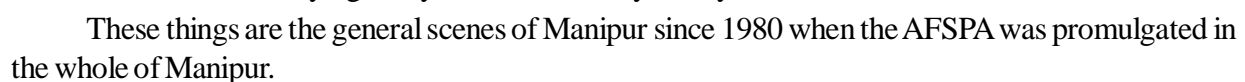
মরম অদুনা, ফীবম অসিদা ঐখোয়না তুমীয়া লৈশিনলগদি লোই মচা অমা হিংবসি ইশানা য়াজে হায়বগা চপ মান্নরে। মরম অদুনা মণিপুর মীয়ামা চপ-চানা শেষ শাদুন লেবিনবা ষ্টুদেন্টস লিগ মণিপুরনা আপিল তৌরকি।

নীংশিংবা য়াবদি, ষ্টুদেন্টস লিগ মণিপুরগী মায়কৈদগী ওসি মিনিষ্টি ওফ হোম এফিয়র্সতা চেরোল অমা থাদুনা নোঠ-ইষ্টিক মীয়ামদা লাল্লে হায়জনবা তকশিনখিবগা লোয়ননা মণিপুরগী বিজেপি ওফিসতা অথুবা মতমদা মীংয়েং চঙদুনা মণিপুর মীয়ামদা লাল্লে হায়জনবা খঙহনবা চেরোল অমসু পীশিনথ্রে হায়রি।

In the above press report of the Sangai Express Manipuri Daily under the heading “Manipur Meeyamda Lalle Haijadrabadi Khongjang Changsillagani”, meaning “If not apologised, the people will start agitation.”

The actual report of the press was that when the Chinese President visited India in September 2014, in the Hotel and in the Area the Chinese President stayed, no people from the North East of India were allowed to stay, and those who already stayed those in the Hotel and in the Area were driven off. The humble writer cannot exactly say what was the Motive behind the India government and of the peoples of Mainland India managing the Governance of India. All may apply their mind to find out the actual motive politically and socially.

Please see the following photo published by the Huiyen Lanpao Daily Dt. July 21, 2008. The scene was of Keisampat Junction at about 6.50 P.M. When the commando police killed two youngmen on suspicion of being Armed Militants. In the firing six Innocent persons were seriously injured:



Further the following press report Dt. 10 September , 2010 (Friday) may please be seen:



Photo source: 10 September, 2010 (Friday) of Huiyen Lanpao Daily.

The scene in the above press report was at about 10.30 am in the Khwairamban Keithel (The only women market on the Earth) when the women market was in full swing market activity in the day on 23 July , 2010.

On the day , One Sanjit encircled youngman in the press photos , was killed in the generally known and the C.B.I confirmed Fake encounter on the day in the Market place. Mr. Chungkham Sanjit was killed by the Head constable Herojit under command of Inspector of Police Debendra by firearm as known to the CBI.

On the day One Mrs. Rabina who came to the market for marketing with her son on the back was also killed. Her son survived on the fatefull day without any injury miraculously.

The following are the photos of Mrs. Rabina with her son on the back and Rabina's dead body with a pool of blood in the market place:



Photo source: 10 september , 2010 (Friday) , Huiyen Lanpao

All the photos shown above in connection with the killing of Mr. Chungkham Sanjit and Death of Mrs. Rabina, sourced from the Tahelka Magazine were Genuine , the CBI said.

On the 23 July, 2010, not only Sanjit and Rabina killed, five (5) innocent persons also were seriously injured.

After the case of the 23rd July, 2010 came the hands of the CBI the CBI chargesheeted against 9 police officers.

Upto the 23 August , 2015 when the humble writer wrote the above accounts of the 23 July , 2010 , nothing was heard about the CBI case of 2010. Rather some peoples of Manipur said that the policemen involved in the case are FREE and HAPPY upto this day at least.

The peoples of Manipur are frightened silent spectators of these happenings under their nose upto this day since 1980 when the Black Law AFSPA was promulgated throughout the length and Breadth of the land.

No peoples of Manipur knew what are the fate of the cases of killing Chungkham Sanjit and Mrs. Rabina in the Fake Encounter on 23 July , 2010 , in the hands of the CBI for last 5(five) years in 2015 today.

This is Manipur and the fate of the peoples of Manipur, a political unit of the Great Democratic Republic of India.

Please see the following press photo published by the Huiyen Lanpao on 17/12/2011:



The above photo of the press is the photo of the dead bodies of Seram Ibocha who was Choukidar of the Irilbung Water Supply Scheme in the relevant time with his son , in a pool of Blood. According to the report of the press , the KCP mobile task force (Kesho Faction) Demanded Rs 20 (Twenty) Lacs to the Public Health Engineering Dept. and the Huge Money was not paid by the government department of Manipur. In the relevant time , Mr. Seram Ibocha, Choukidar of the Irilbung Water Supply scheme , Irilbung was with his wife and his son in the scheme site. On 7/12/2011 at about 9.30 p.m in the night two well-armed youngmen , introduced as the cadres of the above mentioned militant faction , came to the Choukidar shed and took away forcibly the Father and Son. In the late night , the son telephoned from his mobile to one relative “Eihak Yamna Ware , Yananaba khara sinbiyu” English Translation - “I am very Unbearable (because of torture). Please arrange for an agreement” This was the last voice heard from the father and son.

Next morning , the father and son were found near at Tangkhul hill village Lemba khul under the Yairipok Police Station as shown in the press photo published by the Huiyen Lanpao. Both hands of the Father and son were tied on the back and shot and were wrapped in clothes.

The two men are father and son who are poor of the poorest peoples. They are very innocent peoples and why they are killed so Mercylessly as Scape Gods for the officers of a Government Department?

The peoples of Manipur did not know who are the KCP-Mobile Task Force (Kesho Faction); whether they are actual cadres fighting for Independence of Manipur or they are Agents for Destabilising the peoples psychology and Kanglei society on behalf of some colonising authority for a long term colonial political strategy. It was a guess work for everybody. This is the Manipur of the Great Democratic Indian Union.

This is the Manipur of the Great Democratic Indian Union.

Please see the following two press photos:



Source: The hindu , 1 December , 2011.



Source: The Huiyen Lanpao , 1 December , 2011.

The Sangai Festival is arranged and performed every year at Hapta Kangjeibung to attract the Attention of outside tourists (from inside and outside India) to the Attractive Natural sights and to the peculiar very attractive cultures of Kangleipak (Manipur). Any body , who knew that Polo was originated in Kangleipak (Manipur) , wants to see the original peoples of Kangleipak (Manipur) and their cultures. Every year peoples from Myanmar , Thailand , China , Japan come to see Sangai festival and some times also from Europe and Middle East.

The bomb blast happened on 30 , Nov , 2011 at about 11 am just before the arrival in Imphal of the Prime Minister of India and Sonia Gandhi , the President of the Congress Party to join the Sangai Festival at Hapta Kangjeibung. The blast occurred at the Gate of the Festival.

The main strategy of the Bomb blast at the Gate of the Sangai Festival , killing one person and injuring 4(four) persons , was to Dampen the Enthusiasm of the outside world to know Kangleipak (Manipur) in details.

Year	Innocent Persons	Security Forces	Underground	Total
2001	170	25	171	251 (366 ?)
2002	36	53	101	190
2003	27	23	148	198
2004	40	41	127	208
2005	138	50	183	331 (371 ?)
2006	107	37	141	285
2007	150	40	281	408 (471 ?)
2008	131	13	341	485
2009	77	18	321	416
2010	26	8	104	138
2011	29	10	25	64
2012	33	16	72	121
	864 (964 ?)	276 (334 ?)	2215 (2015 ?)	3094 (3313?)

In the press report (table form) dated 1 Jan , 2013 showing number of peoples killed in Gun fight, killed in custody and killed in Bomb blast for 12 years from 2001 to 2012 , even if we take the numbers of peoples killed under column nos 2 , 3 and 4 are correct , the additions under columns 2 , 3 , 4 for the 12 years are wrong , and the yearwise additions also under column 5 are wrong in 3 instances , as shown in the English version table of the writer. The writer of this book will analyse the 12 years tactical changes of the Indian Armed Forces in the 12 years from 2001 to 2012 under the AFSPA. In this analysis , the writer will use only the corrected numbers only , not the original numbers reported in the press report in the additions.

In the numbers of Innocent peoples killed under col.2 , the number of Innocent peoples killed under the AFSPA in 2001 are 170 (hundred seventy) , highest numbers of peoples killed in the 12 years , from 2001 to 2012. Why so happened ? The Psychology and strategy of the Indian Armed Forces changed in response to changes of Government at the centre and in Manipur.

The neighbouring Nagaland , the Naga state in the Indian Union may be said to be the centre of Armed Militancy , having the strongest Militant Group in the whole of North East India. Even though , why the Innocent Victims numbers under the AFSPA are very very low in comparison with the victim numbers in Manipur? There are Political reasons behind. The central Government at the centre and the State Government in Manipur are equally responsible. The more responsibility is of the government of Manipur. Distant responsibility is shared by the supreme court of India also as shown by the Judgement of the highest court of Justice of India in 1997 in the three PILS filed by the Human rights Forum of Manipur , Naga People's Movement for Human Rights and the People's Union for Democratic Rights Challenging the Constitutionality of the AFSPA.

In 2001 and in the years around , the Armed forces of India , who are foreigners to the common peoples in the North East of India , having different Psychological set-up towards Mongoloid peoples of India , Encouraged by the Judgement of 1997 of the supreme court , might have thought that they were kings of the 18th century under the section 4(a) of the AFSPA and used their firearms with amusement and Impunity amongst simple and Innocent peoples of the North East of India.

Here comes the responsibility of the Manipur Government. Everybody will agree with the humble writer.

With the exception of the year 2002, 2003 and 2004, the number of Innocent persons killed (col. 2) increases in the years in 2005, 2006 , 2007 and 2008. In the years , the Armed forces might have used their Fire arms with amusements and Impurity amongsts the Mongolian peoples as wild cats might do in a group of cocks and hens, and that also without restraint.

And in the years 2009 , 2010 , 2011 and 2012 , Innocent peoples killed decrease noticeably gradually. This might be due to some pressure (most probably political) from above. Now please come to column 3 (casualty amongst the Armed Forces of India operating in the North East of India.

The number of security personnels killed in the years from 2001 to 2012, in the twelve years, decreases gradually noticeably. This might be due to the Adaptation of the Indian Armed Forces to the new Geographical conditions and Terrains of the North East of India, and in the Tactical changes of the Armed Forces of India in Dealing any situation. This may be related to the High number of persons (underground) killed under column 4 of the table.

During all the periods of the 12 years, the Indian Armed forces might have used the 'Tactics' to kill any number of persons before the person/persons could do any anything to harm them and arranged properly duped them before the peoples as an Armed militant for Independence of Manipur from India. So, the number of persons killed under col.4 (under ground) is always high during the period. Many of those killed under col.4 might be innocent persons duped as Armed militants. During the period every year, the Armed Forces of India killed $2015/12 = 167.7$ so called Armed militants, that is, about 168 militants. And during the period, the Indian Armed Forces killed $964/12 = 80.3$ innocent persons every

year. So, the Indian armed forces under AFSPA killed $167.7 + 80.3 = 248$ innocent persons (Innocent persons + so called armed militants) together every year. The humble writer does not know the number of missing persons during the period, though he knows young persons were missing in the period, not returned and no confirmed dead upto this day. This missing persons might have been dead, there is no other way. The number of these missing persons are during the period to be added to the persons killed under col. 2 & 4. So, it is very evident that the number of persons killed during the period from 2001 to 2012 is more than the numbers shown under cols 2 & 4. So every year in the period from 2001 to 2012, the number of persons killed in Manipur is more than 248 persons, that is, the number of persons killed in every year is 248+.



Source: Sangai Express dated 27th, Dec, 2014

If we can make the Loktak lake dry by a mechanical means to day who know we may get hundreds of Human Skeletons!

After what the learned readers knew what happened during the period from 1 Jan, 2001 to 31st December, 2012 just above, the learned readers may please see the following two press reports, with clear photos:



Source: Huiyen Lanpao dated 26th February, 2013



Source: Huiyen Lanpao dated 25th February, 2013



Source: Huiyen Lanpao dated 26th February, 2013

The peoples of Kangleipak (Manipur) knew very well that the Indian Hindus did everything what they had in their knowledge and experience to destroy the high profiles in everything of the Kanglei peoples superior to them. This is very apparent.

Since the 18th century C.E. , when the Hindu King came on the throne of Kangleipak , the Hill small country's name KANGLEIPAK was changed to Manipur, the present political unit of the Indian Union since 1949 A.D. Since this Hindu period in the history of Kangleipak (Manipur), the Hindu peoples in this small mongoloid country TRIED to destroy the Intellectual profile superior to them(The Hindus) using DRUGS since 18th century C.E. , most probably , during the days of King Jai Singh BhagyaChandra (1775-1798 A.D).

The humble writer was born in 1933 A.D. In the young days of the writer , in the 1940s , the writer saw in every leukai (village) the Meitei Bamons organised TRINATH khurumba , praying of the Trinath (Hindu God) in practise the praying of the Mahadeva of (the Hindu God). In the Trinath Khurumba , the Meitei Bamons invited almost all the youths of the locality to join the Trinath Khurumba. Trinath khurumba was generally organised on SUNDAYS. In the Trinath Khurumba , some sweets and fola (a preparations by the Meitei Bamons mixing milk , chengpak and sugar) , a food preparation , and GANJA with Kangkra were offered to the God Mahadeva (Trinath) with prayers and songs. After the prayer all the youths were given the sweets and fola. After that the youths were instructed by the Meitei Bamons to smoke the GANJA. This Trinath Khurumba was organised by the Meitei Bamons changing places in the village every sunday. About this teaching and enforcing GANJA THAKPA (Ganja Smoking) had been written in the chapter two also above by the writer. The expenditure of Trinath Khurumba must be bom by the Home where the Trinath Khurumba was performed by the Meitei Bamon Instruction.

In this way , the Hindu Kings and their Henchmen using Meitei Bamons as means , drugged the Kanglei society regularly with the Hindu Religion, seemingly with a Decree of the Hindu Kings in the Kanglei Kingdom since the 18th century C.E.

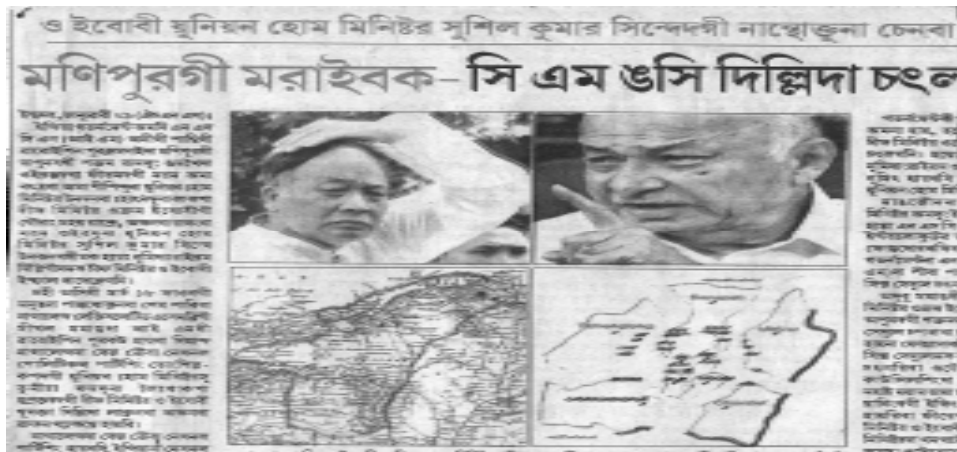
Now with the change of time , the DRUGING of the Kanglei society with the GANJA has been changed to the DRUGING of the Kanglei society with modern drug tablets. Now the means of Druging of the Kanglei Society with DRUGS is not the Meitei Bamons , but the means is through the High ranking armed forces of india personnels and other high ranking political personnels.

The people of Kangleipak (Manipur) knew all these in details. But what to do ? This is democracy. In democracy , in a very short time , high profile politicians and other high profile officials become crore patis having crores of Rupees value properties (Movabla and Immovable together).

On the other hand , the suicide cases of the poor Farmers in India was 3.20 lakhs in the last 25 years , the suicide cases increases 26 P.C. in the first year of the Narendra Modi Government (Information source: Sangai Express (Manipuri) dated 1 sept , 2015 , page 8). In Manipur too , the number of poor peoples increase by leaps and bounds.

This is Kangleipak (Manipur) in the 21st century C.E.

Political brainwashing of Kangleipak (Manipur) in a Particular Matter in 2013.



Source: Huiyen Lanpao Dated: 10th Jan, 2013

This kind of political threat kills political wills and political quality of the peoples. This kind of political threat creates a Psychological political dependency!

Please see the following press report from the Huiyen Lanpao Daily:



Source: Huiyen Lanpao 5th April, 2013

The heading of the press report says that the report of the commission set up for investigation for the custodial killings by shooting (in Manipur) had been opened by the Supreme court. “For all six cases no evidences of Gun fighting are found , all are custodial killings” - the supreme court says.

In response to a PIL filed by the Extrajudicial Execution Victims Families Association, Manipur and the Human Rights Alert, Manipur , the supreme court set-up a commission for Investigation of Extrajudicial killings by the Armed forces of India under the retired supreme court judge Santosh Hegare. The commission report mentioned in the heading of the press report above is this commission report that was opened and read by the supreme court. After reading and examining of the commission report, the supreme court , the Highest court of India came to the conclusion that all the six cases were all Extra Judicial killings, Killing all the victims by shooting while the victims were under the custody of the Armed forces of India.

In the PIL , the petitioners requested the supreme to setup a special investigation team to investigate 1528 cases and requested to give opinion about the constitutionality of the AFSPA in Manipur. The highest court denied both the request.

But the Supreme Court has given its opinion already about the unconstitutionality of the AFSPA , when it says that all six cases under consideration in the PIL are clear custodial killings by the Armed Forces of India under the AFSPA.

Please see the following press report photo telling the world what happened in 2013.



In the press report , Huiyen Lanpao dated 1 Jan , 2014 , it is said in the heading that in the year 2013, 74 (seventy four) bomb explosions were there, 21 (twenty one) innocent persons were killed in relation to armed militancy.

It is further in the press report by the Huiyen Lanpao that in the years from 1999 to 2013 (15 years), 5,895 (five thousands eight hundred and ninety five) persons were killed in actions related to the armed militancy. Out of these 5,895 persons killed, 2214 were innocent persons, 972 were security personnels, 2709 were militant cadres.

From these numbers of persons killed from 1999 to 2013 (15 years), it is evident that during the years from 1999 to 2013, that is , during the 15 years, 147.1 innocent persons were killed per year in average. Some of the so called militant cadres killed during the years , might be Innocent persons too. Further in the numbers of persons killed during the 15 years , the number of persons missing during the years are not included. So, the number of innocent persons killed per year in average during the 15 years , from 1999 to 2013, to always greater than 147.6 innocent persons.

One thing in the present time in Manipur which is not clear in the minds of the General peoples of the land is that , when a bomb blast was there , the peoples do not know who are responsible for the blast and explosion.

Manipur is a militarised zone , the city zone , for example the Kwalampan Market Area which is a special security zone , many times there were bomb blasts. Just in the city center near the Bus waiting shed , there was bomb blast killing 3 (three) persons and seriously injuring seven persons in October , 2013. The peoples of Manipur did not know who were the persons planting the bomb in the Bus stand.

This is Kangleipak (Manipur) in these days in the 21st Century C.E.

Please see and examine critically the following three press reports:



Source: Sangai Express dated 27th Dec, 2014

behave as a super power over the government of the state where they are deployed , though they are deployed “...any part of such state or union territory, as the case may be, is in such a disturbed or dangerous condition that the use of armed forces in aid of the civil power is necessary.”

The power of declaring an area to be “a disturbed or dangerous condition” is in the hands of the central government or state governor or the administrator of the union territory. So the AFSPA contemplates a normal conditions in India, not in Emergency in India , not in Presidents Rule in the particular state or states or Union territory. In such conditions “in aid of the civil power” certainly means the armed forces are under the governments of the particular state or states or Union territory, not otherwise. But in real practise, the Armed forces are above the state government as we see in Manipur. In many cases and in many times, a petty” **Army Major misbehaves to state Ministers.**

In such conditions , the central government of India directly helps the Armed Forces under the AFSPA and the highest Court of the Indian Union indirectly encourage the Armed Forces under the AFSPA.

Immediately above, the learned readers have seen the Sangai Express Report dated 17 April , 2015 under the heading ‘CBI bu thigathanbagi wafam Home ministryna yadare’ (English translation: The Home Ministry (of India) has not accepted the demand (of Manipur Government) to investigate by the CBI.

If the government of Manipur speaks the truth in this matter of serious human rights (right to life) violation by the armed forces of India in the fact of hiding (Burying) of Human skeletons in the Tombi Sana High School campus used by the armed forces of India in the relevant times, it is a very serious criminal conspiracy of the central government of India aided by the Supreme court , the highest court of law of the land with the armed forces of India to destroy fully mentally and physically of the mongoloid peoples of Kangleipak (Manipur) in particular and in general the North East peoples of India. The truth is here, not other wise.

The Indian parliament violates the constitution of India in passing the armed forces (Special Power) act , 1958 and the Supreme Court of India violates the constitution of India in 1997 in its interpretations.

The humble writer will put his OBSERVATIONS of the history of Kangleipak (Manipur) of the facts and social events directly effecting the peoples of Kangleipak (Manipur) since the 18th century C.E. upto April , 2015 only in this book, THE BRAIN WASHING (The washing the brain of Meetei Race of Kangleipak) of the humble writer.

Now the writer will try to give a summary of the social facts or historical facts of the entire period since the 18th century C.E. when the Indian Hindu peoples came on the throne of Kangleipak upto the beginning of the 21st century C.E. upto this day. The writer will further Interpret the Historical facts or social events to help the Kangleicha Meetei peoples to know their History and Historical events directly effecting them.

TO SUM UP

The time of the King Pamheiba Garivaniwaz, a Hindu descent on the throne of Kangleipak in 1709 A.D. is the first contact of two very different kinds of social systems , that is , the Eastern system and western system. The eastern social systems are based on spiritual systems believing in the existence of a Super Natural Being called generally God by the west. The peoples are generally God-fearing peoples and are very mild and honest in their social relations.

This God-fearing nature of the peoples of the East is the foundation of their political system. The peoples believed that the King is the representative of the God , the Embodiment of truth , beauty and love. To the eastern people , the origin of state is divine. This is particularly true to the peoples of Kangleipak before the 18th century C.E. when a Hindu descent became king of Kangleipak.

In reading this book, Brain Washing, the learned readers might have known that the civilization of Kangleipak is one of the earliest on the surface of the Earth and became finer and finer in the long marches of long ages upto the Hindus times.

One great factor helping the Kanglei Meitei peoples is the Abundance of Food, very good food in Kangleipak. The Kangleipak country, surrounded by hills, full of flora fauna, and the valley full of fishes because of numerous lakes and full of fauna adaptable to the Marshiland, all edible to the Kanglei peoples, is a place where the peoples are very healthy. The climate of the country Kangleipak is very mild ranging from 0 degree celcius in the winter to 31⁰, 32⁰ celcius in the hottest summer, very suitable for living very happily for the peoples. There are very fertile agricultural lands in the valley abundantly.

Because of these factors, the peoples can spend their times in philosophical and scientific thinking and generally in research works. Every body in Kangleipak was satisfied with his/her life. In Kangleipak, economically also, an Ideal society, Democratic, Socialistic equality for every person in the society, was developed. The Kanglei Meitei people has a concept 'Wata-Padaba'. The meaning of the concept is that nobody in the society has more than his needs, and nobody has less than his needs and wants. So, the Kanglei peoples had never envious of any body and Kangleipak country had never Envious of any neighbouring country in Asia.

The Meitei Bamons, the so called Manipuri Brahmans in today's Manipur, first came to Kangleipak as the first peoples of Indian origin in the middle of the 15th century C.E. as shown by Records. They first came to Kangleipak as migrants workers working as manual workers and helping as Domestic helpers. The Hindu Indians came generally to Kangleipak without wives. Some times some Indian Hindu migrants came and sold wine to earn livelihood. Some of them work as Domestic helpers in the Rich Kanglei families. In this way, they became equainted with the peoples of Kangleipak. As the country Kangleipak was so fascinating to them in all respects of their lives, they had forgotten their original home country, Bharat. If there was any possibility, they tried to have wives for their future lives in the country Kangleipak. They married lowest strata women like Yaithoibi women (Excommunicated group of peoples for doing anything unacceptable to Kanglei social standard) and some times with Muslim women in the later history of Kangleipak.

These peoples and their descendants became the present 'Meitei Bamons', the so called Manipuri Brahmans of the day since the days of the King Pamheiba Garivaniwaz in the 18th century C.E. There was not any their Present common surname 'Sharma' upto 1914 A.D. upto the time of King Churachand Singh. Now, the learned readers of this book know that since about 15th century C.E. the Indian Hindu peoples knew the Country Kangleipak (Please see Bamon Khunthoklon in English published by the Kangleipak Historical & Cultural Research Centre, Kangleipak)

By the time of the 18th centuries C.E., the population of the migrant Hindu mayang workers and their descendants became sizeable.

In the 16th century, the mayang Hindu peoples under the leadership of a disappointed Kangleipak prince Sanongba Invaded Kangleipak, but the mayang army under Sanongba was seriously defeated and most of the army personnels were captured by the Kanglei Army. After the battle the captured mayang army personnels were allowed to settle at present Mayang Imphal village, the original name of the Mayang Imphal village was 'Mayang Impham', meaning 'The Mayang settlement village'. These mayang army personnels were used as helpers and menial workers by the King of the time of Kangleipak. The captured mayang army personnels were allowed to have wives in course time.

Thus the mayang populations increased in Kangleipak. These mayangs in Kangleipak communicated with the Hindu peoples of India secretly and their conspiracy to sieze Kangleipak for them started in the 16th and 17th century C.E.

Because of these conspiracies and unholy activities of the mayang Hindus in Kangleipak and in India in 16th and 17th centuries and as result of a series of conspiracies and unholy activites, Pamheiba

Garivaniwaz, a Hindu mayang descent became King of Kangleipak in the beginning of the 18th century C.E. after killing Chalailompa King of Kangleipak by the time.

The detailed story about the parentage of this Hindu descent King Pamheiba Garivaniwaz of Kangleipak (Manipur) and how he became King of Kangleipak (Manipur) after killing Chalailompa , King of Kangleipak (Manipur) will be available in the book , A Short History of Kangleipak (Manipur) Part III by this same writer.

This first Hindu King of Kangleipak (Manipur) , Pamheiba Garivaniwaz became King of the hilly country Kangleipak at the age of 20 (twenty) at an immature age. As soon as Pamheiba Garivaniwaz became King of Kangleipak , the Indian mayang Hindus swarmed into Kangleipak.

The mayang hindu population suddenly increased. One of the mayangs was one Shanti Das Gossai , an old person , a Hindu missionary. Later he became the Dharma Guru of King Pamheiba Garivaniwaz. About this Shanti Das Gossai , the reputed Bengali scholar said in his book , KIRATA-JANA-KRTI at page 160 “The older literary traditions 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 Gharivaniwaz himself; this continued during the 18th century.” This “Santa Das Babji” is the Shanti Das Gossai as written by the writer of this book and “old manipuri MSS” mean the Kanglei Meetei Puya, the scripture which were burnt by King Pamheiba Garivaniwaz as advised by Shanti Das Gossai.

As soon as Pamheiba Garivaniwaz became King of Kangleipak, every uncivilised, Brutal, Savagery actions became done to the Mongoloid Indigeneous peoples of Kangleipak with the advice of Shanti Das Gossai.

T.C. Hodson, a British Political Agent in Manipur said in his book, THE MEITHEIS at page 95 “Religious dissent was treated with the same ruthless severity as was meted out to political opponents, and whole sale banishments and executions drove the people into acceptance of the tenets of Hinduism”

Pamheiba Larei Lathup, a secretly written document about the wrong doings of King Pamheiba Garivaniwaz by a royal courtier wrote “Ningthem nangbu tahouro Meetei Eegi Lichatpu Hongfade, Hongani Hairabadi Waram Amabu Haibiramge | Ipa Ipuna Chatnariba Lichatpu Namja Namthekna Muthatke Haibabu Touheidabane | Madugi Teksin Hanjingadabadi Ningthem Litpa Yaroiye | Leipak Meeyambu Warak Cheitheng Piduna, Meehat Mipun Touduna Lichat Honghanbadi Matam Kharatagine, Leipak Meepum faba Oithokloiye|” This was said by Lourembam Khongnangthaba, Maichou religious head of the Kanglei Meetei peoples’ religion at the time as recorded in the Pamheiba Larei Lathup.

The rough english translation of the statement of Lourembam Khongnangthaba to King Pamheiba: “You Ningthem (Derogatory word for the King) hear (me)! our Meetei religion cannot be changed, if changed a warning will be given | The forefathers religion which is practised now cannot be changed using force | the repercussions of the unholy deeds, (you) cannot escape | the punishment and killings of some peoples of the land cannot bring change of Religion permanently, it is very short temporary change (of Religion) for some few peoples.”

These few written records show the nature of Hindu administration of the country Kangleipak in the first half of the 18th century C.E. The learned readers also have read everything in details in this book Ante.

The humble writer cannot but telling the learned readers of this book that the Hindu religion was introduced to Kangleipak, a country of Mongoloid peoples by the Hindu Kings with teaching and using contravene Drugs use.

On all sundays , the Meitei Bamons in every leikai organised prayers of Trinath (Mahadeva). The Mahadeva god of the Hindu peoples uses GANJA (cannabis). In the Trinath prayer functions on sundays, almost all youngmen are invited by the Meitei Bamons. All youngmen of the Leikai (Habitation Area) are tempted to join the Trinath prayer functions, not actually a temptation, Trinath prayer functions were

imposed on the Youngmen of the country Kangleipak. In the prayer functions , the youngmen were taught to smoke Ganja to the youngmen who did not know Ganja smoking. In the Trinath prayer functions , the Meitei Bamons prepared Fola , a mixture of milk, sugar, flattened rice and freely given to the youngmen during the prayers of the Hindu God Mahadeva.

The Trinath prayer functions were organised at different homes of the locality by the order of the Meitei Bamons. The Expenditure of the prayer functions were not borne by the Meitei Bamons but by the home where the prayer functions were organised.

The writer is now more than 80 (eighty) years of life and had seen such things very abundantly in his young days. After joining the Trinath Prayer functions one or more times, almost the youngmen were addicted to Ganja smoking and were seen to have abnormal brain functions. Most of them were not married and gave up normal family works for life.

Teaching of Ganja smoking to the Kanglei young populations started in the 18th century C.E. , more seriously in the 2nd half of the 18th century.

Brahma Sava was first constituted during the 2nd half of the 18th century C.E. The Brahma Sava was a think tank composed of pure Hindu Brahmans and Meitei Bamons in Kangleipak (Manipur) to advise the Hindu Kings in matter of Politics , Economics and Social , to say more clearly , in all matters connected with administration of the country Kangleipak of the Mongoloid peoples.

It is now very clearly known that it was Brahma Sava which advised to DRUG Kanglei peoples for Easy colonisation of the socially more advanced mongoloid peoples of the Earth. In the 18th and 19th century C.E. almost all peoples of Asia were drugged by the peoples of the west and Indo-European peoples. The great china was drugged to make it a sleeping giant for centuries.

THE HISTORY REPEATS ITSELF

It is generally accepted by all Historians all over the world that history repeats itself. The same history repeats itself in different forms in different appearances in different times in Kangleipak.

The Armed Forces (Special Powers) Act (AFSPA) was promulgated through out Manipur in 1980. The peoples of Manipur , Hill and Plain , knew very well that what is the AFSPA of the government of India, a great law passed by the parliament of India in which there are more than 500 (five hundred) Hindu members in parliament of about 550(five hundred fifty) members. **The general peoples know its political effect, the educated peoples in the North East India and Jammu and Kashmir know it very well that AFSPA is an uncivilised Law of the Indian Parliament for application to the Mongoloid and Muslim peoples of India.**

In every democratic country of the world , there is a cabinet of Ministers as the Highest Decision making body of the country in all respect of Administrative functions of the country. There is not a single cabinet minister in the Indian cabinet from the state Manipur and also the writer thinks that there is not a single cabinet minister of the North East India. This actually means there is not a single voice from the North East India , where the peoples are mongoloid origin , different from the mainland Indians who are Indo Europeans. According to the census of 2011 report , the population percentage of the North East is only 3.76 only to the whole population of India.

In this political and administrative situations of the present Indian Union , can the Mongoloid peoples of the North East of India survive this 21st century C.E. ? not to talk of their developments mentally, economically, physically, can they survive this century C.E.?

In the last part of the 20th century C.E. the Indian Union have passed the Armed Forces Special Power) Act , 1958 , and in the 21st century C.E., who knows , the Indian parliament may pass more

Ferocious acts for applications to the North East of India peoples, who can predict?

After the merger agreement in 1949, the ancient country Kangleipak where the Human origin is traced now by the world, where the finest human civilization was founded with high scientific discoveries in the present scientific standard of the world by the Kangleicha Meetei Ancestors, was turned to petty part c State of the Indian Union, after the hilly independent country Kangleipak of the Mongoloid hill and plain peoples became a part c state in the Indian union under the control of a petty Bureaucratic officer , the administration of Kangleipak (Manipur) became ruled by the petty Bureaucrat as if Kangleipak (Manipur) was a Serfdom of a Hindu family.

The position of Kangleipak (Manipur) was not better in terms of Democratic governance even if Manipur became a full fledged state in 1972.

In the year 1980 , the savage law , the Armed Forces (Special Power) Act has been promulgated throughout Manipur , underwhich law the lives of the whole peoples of Manipur were put under the mercy of “Any commissioned officer , warrant officer , non-commissioned officer or any other person of equivalent rank in the armed forces” of India for their life and death , as if the petty Armed personnel of the Armed forces of India was session court , High court or Supreme court of India for the whole peoples of Manipur under section 4 of the Armed Force (Special Power) Act passed by the Indian parliament for the mongoloid peoples of the North East and the Kashmir peoples of India.

Since 1980 in which year the Armed Forces (Special Power) Act was promulgated throughout Manipur, what happened to the peoples of Manipur because of the presence of the Armed Forces of India in Manipur , had been seen by the learned readers in this book Ante. Hundred of Young men had been killed Duped as Armed Militant cadres , many are missing upto this day in the year 2015 A.D. Some skeletons were found very recently in the **Tombi Sana High School complex**. According to the present C.M. O. Ibobi Singh statement , the request of the government of Manipur to Investigate the Unknown persons’ skeletons from an area where once the Armed forces of India camped by the CBI , was turned down by the central government. But we do not know anything except what the C.M. said. Many women were raped including pregnant women. All these things were seen and known by the living present peoples of Manipur. The peoples are living witnesses of these Ghastly savage acts of the Armed Forces of India. The peoples are mute spectators without any power whatsoever.

At the same time , population planting is being done as a policy matter from mainland India to change the Demographic structure of Kangleipak (Manipur). But the Indigeneous populations cannot do anything , powerless . Yes , Powerless!

The Indigeneous peoples of Kangleipak (Manipur) are waiting a scheduled tribe satatus some are demanding it , for survival in their own land under the protection of the Indian constitution passed by the Hindu Indian parliament without any representative from the Indigeneous Kangleichas of Kangleipak (Manipur)!

What have happened in Kangleipak (Manipur) today in the 20th and 21st century C.E. are simply the repetitions of the criminal, savage acts happened during the time of the first Hindu King Pamheiba Garivaniwaz in the first half of the 18th century C.E. in different appearance and in some more sophisticated forms in democratic garbs, but more inhuman and merciless, which cannot be resisted by any means by any people in Kangleipak (Manipur).

The humble writer cannot but quoting English writer T.C. Hodson again here: “Religious dissent was treated with the same ruthless severity as was meted out to political opponents and wholesale banishments and executions drove the people into acceptance of the tenets of Hinduism.”

What the English writer T.C. Hodson said was about the Imposition of the Hindu religion to the mongoloid kangleicha peoples of Kangleipak in the 18th century by the Hindu King Pamheiba Garivaniwaz. But now in the 20th and 21st century , what is being done to day is to destroy Kangleipak and Kangleichas

Nationality completely by population planting and passing appropriate legislation like the Arm Forces (Special Powers) Act by the Hindu parliament for application to the **North East Mongoloid peoples only to achieve the Goal of Annihilation of the peoples, culture, history etc.**

The Puya Meithaba and the introduction of the Meitei Mayek to the schools of Kangleipak (Manipur):

The Hindu Kings of Kangleipak (Manipur) since the 18th century had tried to impose the Hindu religion and cultures to the Mongoloid peoples of Kangleipak (Manipur) using most uncivilised and savage methods. The Hindu Kings and Hindu peoples fail their missions upto this day in the 21st century. The Hindu Kings burnt all the written records including the Puyas , the scripture of the Meitei Race of Kangleipak in the 18th century. After the total burning of the written records, the Kings has imposed the Bengali scripts (Alphabets) for learning and record writing to the peoples. Though the imposition was with punishments etc , the peoples of Kangleipak did not accept. The Kings and their Henchmen knew it. Then they tried to impose 35 Meitei Mayek, a group of Meitei Mayek (Meetei Alphabets) designed by the Hindu Kings imitating Bengali scripts , but these semi bengali Meetei alphabets also were rejected by the Meetei peoples.

Lastly, the government of Manipur has introduced 27 (twenty seven) Meitei Mayek (alphabet) to the schools of Manipur in 1980. This 27 Meitei scripts also are designed taking some 9 (nine) foreign alphabets in the name of real Kanglei Meetei alphabets. The 27 alphabets cannot write Meetei words/ language. The introduction will be on experimental basis for some time.

The humble writer says Emphatically that the Meetei Race of Kangleipak had invented 18(Eighteen) alphabets that can write any word/language of the world since 1500 years B.C. There is not any word/ language of any people of the world that cannot be written by the only 18 Alphabets of the Meetei peoples. The Meetei language (Meeteilon) became a literary language since before 1500 years B.C.

At this stage, the writer wants to comment that an Inferior culture of a group of peoples cannot be imposed upon a more advanced matured culture of another group of peoples. But it may be done after only Brain Wash.

The Interpretation of

The Turmoil social history of Kangleipak since the 18th century C.E. , when a Hindu descent became King of Kangleipak.

In this humble treatise of the writer , THE BRAIN WASHING , the writer , faithfully to all learned readers of this treatise , has shown the history of the social turmoils engineered by The Hindus of India in Kangleipak , the country of mongoloid peoples almost one by one , since the days of the first Hindu King , Pamheiba Garivaniwaz upto this day in the middle of the 21st century C.E. upto the time of chief ministership of Shri Okram Ibobi Singh of Manipur. To many peoples who are sane and Indigeneous to this Dear land called Kangleipak since time immemorial, every happening in Kangleipak is a threatening message to all peoples whether they are young or old. During the days of Pamheiba Garivaniwaz when Thangjam Chanu Irom Ongbi Thambal was captured and forcibly brought to the Royal palace, after killing Irom Chaoba , Husband of Thambal, to become a queen of King Pamheiba Garivaniwaz, every young couple could not sleep the nights because of Fear. On the day of Puya Meithaba, the whole Kangleipak wept. On the Nungkhang Eeluppa day, every Indigeneous Kangleicha, who were true and faithfull to their original faith and culture, **shed tears, was put on tensions for the future.** When there was execution (Killing) of a person for Disobidience in matters of Forcible Introduction the Hindu Religion, every people of the country Kangleipak was put on fear of Death, because every body in the land did not want imposition of the Hindu Religion. These things, these kinds of things happened everyday in Kangleipak during the days of King Pamheiba Garivaniwaz in the 18th Century, Kangleipak.

The writer has written only some few examples here , as he has written everything clearly in the beginning of this book, most probably, the learned readers have seen them all.

Now coming to the 20th and 21st century Manipur, please see what happened in Kangleipak (Manipur) upto this day.

After the Armed Forces (Special Powers) Act has been promulgated throughout Manipur in 1980 , please see what happened throughout Manipur. The writer will give some few example here.

On 14 March , 1984 the CRPF killed 13 (Thirteen) persons at Heirangoithong valleyball ground when a match was played while many persons were witnessing the Match. The CRPF fired to the playground discriminately 13 persons died on the spot and many were injured.

On 7 Jan, 1995 the CRPF killed 9 (nine) medical students including a student from Anurachal Pradesh in the compound of Regional Institute of Medical College by firing from their guns. It is said by eyewitness that a mayang tea seller was amongst them by the time, he was driven out by the CRPF , and after killed the 9 (nine) persons by firing.

On 23 september , 2000 the Indian Army killed 10 (ten) persons at Tonsen Lamkhai. On 2 November , 2000 the Assam Rifles killed 10 (ten) person including 62 years old women at Malom bus stand and other 42 (fourty two) persons including 4 women were injured nearby from the Brutal Attack of the Assam rifles on the Innocent peoples of Manipur. On this day also , a mayang indian was selling tea at the bus stand by the time. After driving out the mayang Indian , the Assam rifles fired upon the local innocent peoples. Almost all killings by the Armed Forces of India were Discriminatory , targetting only on the Indigeneous Mongoloid peoples of Manipur.

Here the writer has shown to the learned readers only 4 examples of Discriminatory killings of the Indian Armed Forces targetting the Indigeneous Mongoloid peoples only. Since 1980 when the Armed Forces (Special Powers) act was Promulgated throughout Manipur some thousands Innocent peoples were killed by the Indian Armed Forces , with Impunity , as Dramas , without any responsibility with the Armed Forces (of India) Act, Behind them some great Political Powers in the country encouraging these dramas.

The humble writer of this book prays all frank and honest peoples of the world, To REMEMBER Jalianwalah Bagh Massacre of 1919. In the long struggle for Independence of India, the whole Indian peoples met only ONE Jalianwalah Bagh , in its Independence struggle history. But the small state Manipur, having only some about 27,00,000 peoples by census 2011, has MET MANY JALIANWALAH BAGHS in the short span of time of about 35 (thirty five) years only since 1980 in which year the Armed Forces (Special Power) Act was IMPOSED by the Delhi government after passing by the Indian Parliament on the peoples of Manipur.

According to Miss Sharmila, Hunger-Striking Iron lady of Kangleipak (Manipur) since 2000 A.D. upto this day against the Armed Forces (Special Power) Act, thousands of Innocent peoples were killed , many peoples were missing and many women were raped, some times before their own family members.

দিল্লিগী কোর্টত ইরোম চনু শর্মিলা

‘অফস্পা মুখংকদবনি’

প্ৰেস টুট ওফ ইণ্ডিয়া



হায়না পল্লদনা শর্মিলানা হায়খি, ঙসিসু ষ্টেট অসিগী মায়ান্না এষ্ট অসিগী অৱা চেথংশিং থাঙলি অদুব অফস্পানা মরম ওইদুনা চেৱবা মী ওইশিংগী মথন্তা থবক অমত্তা লৌখন্তে।

২০০৬ কি ওক্টোবর মরিনা দিল্লিগী জন্তর মন্তরদা মহাক চরা হেনবগী খোঙজং চঙশিল্লি হায়বাদি অচুখনি অদুব মহান্না ২০০০ দগী এষ্ট অসিগী মায়োক্তা চরা হেনবগী খোঙজং চঙশিল্লিকখিবদা মহাকী ইকচাংগী ফিবমদা কৱিসু অকায়বা পীখিদে অদুগা হেপ্ট চেক-অপ ভৌবদসু মহান্না মায়িদবা লৈখিদে হায়বা ৰাফম শর্মিলানা থমখি।

মহাকি দেমোকেটিক ওইবা খোঙজং অদুব অখিবো পীদুনা দিল্লি পুলিসনা মহাকপু ফাজিদুনা লামা মৱাল শীখি হায়না পল্লদনা শর্মিলানা হায়খি, মসিমক ‘পুলিসনা এহাকি ফদামেটেল ৱাইটস অদুব মংপনি’।

শর্মিলানা ঙসি কোর্টত দিফেসকী মায়কৈদা ৱিটনেলশিংগী ষ্টেটমেন্টশিং লৌহৱিৎবগী অপাধসু ফোঙদোকখি।

কোর্টনা মহাকি ৱাৱোল তাৱবা মতুংদা শর্মিলাগী কডিগেলনা কৱহা মতমদা দিফেস ৱিটনেসকি লিষ্ট কোর্ট অসিদা পীখংলকদগে হায়বগী ৰাফম হয়েং খঙহৱবা মেট্রোপোলিটান মাজিষ্ট্রেট অকাস জৈননা খঙহনি।

চংলিবা চহি অসিগী জুন তৱক্তা চথখিবা হিয়ৱিৎদা প্ৰোজিকুলন ৱিটনেলশিংগী ৱাৱোলশিং তাখিবগা লোয়ননা সিবৱপিসিগী দেৱন ৩১০ গী মখাদা শর্মিলাগী ৱাৱোল তানবা কোর্টনা ঙসিগী মতম লৈগখিবনি।

ন্যু দিল্লি, ওক্টোবর ৬ঃ আৰ্মদ ফোৰ্চেস (স্পিচিয়েল পৱাৰ) এষ্ট ১৯৫৮ কী মৱনদা লেকাৱিটি ফোৰ্চেসনা মথিগৱদা লিশাং শিংনা চথৱকপা মী ওই মীনদা মীচম ১০০০ হোৱা হাংৱেৎ ফৰা অৱা অৱাফনদা তাৱি হায়না হ্যামেল ৱাইটস এজিবিট ইরোম চনু শর্মিলানা ঙসি দিল্লিগী কোর্টত কোঙদোকপগা লোয়ননা অসিগুৱা ট্ৰাফেকনিয়ন লো অসি মুখংকদবনি হায়ন্তে।

ইরোম শর্মিলাগী মথন্তা দিল্লি পুলিসনা মশা মথন্তা শিজ্ঞনবা হোংনৈ হায়বা মৱাল শীদুনা থাঙলকখিবা কেস অমগা মৱি লৈননা ঙসি দিল্লিগী পাতিয়ৱা কোর্টনা শর্মিলাগী ষ্টেটমেন্ট লৌখি।

মশাগী চহি ৪২ স্তৱবী ইরোম চনু শর্মিলানা মথিগৱদগী অফস্পা পুশ্ৰো লৌখোকখো হায়বা দিৱান্দ তৌদুনা কুমশিং ২০০০ গী মৰেৱর অনিদগী চরা হেনবগী খোঙজং চঙশিল্লিকখিবনি। মালোমদা মীচম

Source: Sangai Express dated the 7th October, 2015

According to some reliable source more than 1528 (One thousand five hundred twenty eight) Innocent persons were killed since 1980. Many many Innocent youngmen were missing in this period. Many women were raped in this period.

What are the meanings of these Incessant Turmoils in Kangleipak (Manipur) since the 18th century C.E. and in different and more dangerous sophisticated forms since 1980 to the Mongoloid Indigeneous peoples of Kangleipak (Manipur)?

On the otherhand, the learned readers will see Cunning plans and cunning projections in Kangleipak (Manipur) to project Hindu image in all its aspects in life and society, to destroy the superior and refined Image of the Meetei Race of Kangleipak in all its aspects in life and society.

As soon as Pamheiba Garivaniwaz became King of Kangleipak in the 18th century C.E., the Kanglei society became a Topsy-turvy society. The Puyas, the Scriptures of the Meetei Race of Kangleipak, not only the puyas, all written records of Kangleipak were burnt during the 18th century, mostly during the time of Pamheiba Garivaniwaz, those puyas and written records escaped from the vandalism of King Pamheiba Garivaniwaz, were all burnt during the time of King Bhagyachandra Karta Maharaj.

The name of the Meetei country Kangleipak was changed to Manipur, taking the name of a place called Manipur in the present Indian State of Orissa with many fabricated traditions and stories that were imposed upon the Mongoloid Indigeneous peoples of Kangleipak.

As soon the country's name Kangleipak was changed to Manipur, a Hindu name in concept and content, the Bangali Alphabets numbering about 35 were imposed upon the peoples of Kangleipak and taught to the young generations in place of the 18 Indigeneous Alphabets of the Meetei Race of Kangleipak which were developed and in practically use by the peoples of Kangleipak before the present Hindu peoples came to their present land Bharat about the middle of 2000 B.C. as the Hindu themselves knew the fact.

The Bengali peoples, whose descent Pamheiba Garivaniwaz became King of Kangleipak, imposed all aspects of Bengali life and culture to the peoples of Kangleipak to show Manipur as a Mini Bengali country.

Before 1950, there was a strong proposal that Manipur should be merged to the State of Assam as Purbanchal. As against proposal, the Bengal had claimed that Manipur should be merged with present West Bengal. Please see the letter sent to the Deputy Prime Minister, Shri Sardar Vallabhbhai Patel from Bengal:

“Presidency General Hospital,
Woodburn Ward, Calcutta.
14 January, 1950.

My dear Sardarji,

With regard to the future of the state of Manipur, it is also to be considered whether it should not be merged in west bengal for reasons very much like those applicable in the case of Tripura State. The association of Manipur people with the adjoining Bengali speaking tracts has always been closer than with the people of Assam. Besides, by the Vaishnavite traditions, sympathies etc, Manipur have been closely allied to the people of Bengal. Politically also, both in the interest of the people of Manipur and of the Indian Union, Manipur should be better merged or integrated in West Bengal rather than with Assam.

The Hon'ble
Sardar Vallabhbhai Patel
Deputy Prime Minister of India.

Yours sincerely,
Niharendu Dutt-Majumdar
Government House, Calcutta”

After keeping Manipur in the frame of Hinduism imposed by the Hindu Kings with all powers and wisdoms available with them, the Mongoloid peoples of Kangleipak (Manipur) became a group of peoples, inferior, timid and helpless exploited peoples in relations to the Hindu peoples of India.

In this conditions, in the 2nd half of the 20th century, Manipur became a puppet state inhabited by a group of mongoloid peoples having no powers of self thinking and self determination. In reality, in about 1951, after about 250 (two hundred fifty) years under the Hinduism, under Kings of self interest, having no civilised cultures, Manipur became a puppet state inhabited by puppet Mongoloid peoples.

From these conditions, after the merger of Manipur in 1949, the states of Assam and West Bengal constested for Manipur to be merged into Assam or West Bengal as if Manipur was a Booty.

Every learned readers of this humble treaties of the writer has known that the conditions, social conditions of Manipur, of the mongoloid peoples of Manipur became worsened after the merger of Manipur in 1949 to the Indian Union. After this merger in 1949, the Armed Forces (Special Power) Act (AFSPA), a Heartless and Conscienceless Act passed by the Indian Hindu parliament and supported by the supreme court of India, was promulgated throughout Manipur in 1980. Since 1980, after the promulgation of the AFSPA, hundreds of Innocet youngmen were killed, many young women were raped. Even youngmen were sodomised by the Indian Armed Forces. All these things were done by the Indian Armed Forces without any Legal scrutiny.

The humble writer gives a Rare quotation as under:

“Houkhiba Eng. 1998 gi june 22 da Andro Loupaojamda 17 suba Rajput Rifflesna angang nupa macha ahumda natei chadaba thabak (sodomy) chathakhi /Eng. 1999 gi April 5 ta Mayang Imphal da

Nupi Lairaba Urikkhinbam Dijen Kouba Mioi Amabusu 14 suba Punjab Regimentna Sodomi Chatthakhi/Asigumba Natei Chadaba Thou-Ongsing Asigi Wathok Faoba Loidringei Handak Amuk Nouhounanna June 5 gi Nungthil Pung Ama rom tabada Bishnupur Police Station gi Manung channa Leiba Khwairakpam Main channel manakta CRPF Personnel anina Jaypur Khunou ward no 10 da Leiba Khwairakpam Santikumar (Chahi 16) Apokpa Leikhidraba Ibobi Kouba Nupa Macha Amabu Mathong Huktaba Ma-ongda Sodomy Chatthakhrel.”

Source: Eikhoi Yaol , August 2000. (Page 21, of the magazine)

English translation:

“Just gone on 22 June, 1998 at Andro Loupaojam village, 17th Rajput Rifles sodomised 3(three) young boys. On 6 April, 1999 at Mayang Imphal village, one Urikkhinbam Dijen who has wife, was sormised on June 5 1 pm by the 14th Punjab Regiment. While the troubles of the unnatural savage acts (of the armed forces) were not mitigated from the minds of the people, two CRPF personnels sodomised at Khwairakpam Main cannal, One Khwairakpam Santi Kumar (aged 16 years)S/O late Ibobi of Joypur Khunou Ward No.10.”

The following is the photo of Khwairakpam Santi Kumar , aged 16 years , who was sodomised by two personnels of the CRPF on JUNE 5 , 1999.



Source: The same magazine (2000 august) , from the same page of the magazine mentioned above.

What are these things ? whether these things are done by the Armed forces of a civilised country to its citizens ? whether a parliament of a civilised country pass such an act allowing these things to the citizens of the country! whether the supreme court gives its assent to such an act in a civilised country ?

These are some of the questions recurring in the minds of the civilised world, and more particularly to the minds of the peoples of the North East people of India and peoples of Jammu and Kashmir peoples!

Why these things are done repeatedly to the mongoloid peoples of Manipur since the 18th century when the first Hindu King Pamheiba Garivaniwaz came to the throne of Kangleipak (Manipur)?

According to the census of India of 2011 , the population of Mongoloid North East peoples of India was only 3.76% of the whole of Indian population. The percentage of Manipur population to the Indian population is too small less than 1% simply negligible.

Why the second largest population of the world, only 2nd to the Chinese population, behave like these to the peoples of Manipur since 18th century C.E.? The peoples of Kangleipak (Manipur) know very well the Motives of the Hindu India for doings of all these things repeatedly, without an end upto this day in the 21st century since the 18th century C.E.!

The only motive of India is to put the more refined, scientifically and philosophically more advanced Mongoloid peoples of Kangleipak (Manipur) on Tension, to put Human resource development in the society on suspension and standstill not to have their future, to put the peoples on fear-psychosis always and endlessly, to feel always helplessness and dependency.

All these things are planned and put into action by the Hindu India to steal the land full of Natural resources and Human resources for India and to make the Indigenous peoples as a THINKLESS HUMAN group devoid of defensive mind and power , a semi-hindu puppet human group.

What the Indian Hindus do since the 18th century upto this day are systematically planned and put into actual actions to the people of Kangleipak (Manipur) for Brain Washing of the peoples of Kangleipak who were the first Human Group who led Philosophically, Scientifically the world to forget their past COMPLETELY and FOREVER. This is done by the Hindus India upto this day in the 21st century C.E. against humanity.

The Meetei Race of Kangleipak had its literary language before 1500 years B.C or before 3500 years B.P. The Meetei Race of Kangleipak had invented its writing scripts (alphabets) before 1500 years B.C. or before 3500 years B.P., having only 18 (eighteen) alphabets, well phonetically developed by the time. The humble writer feels that the Kanglei Meetei Eeyek (Alphabets) numbering only 18 in number is the least number of alphabets through out the world, amongst the Race of the world having writing scripts. But the only 18 Alphabets can write any word/concept and language of any human race of the world. All written records and puyas, the scriptures of the Meetei Race of Kangleipak were burnt by the Hindu kings in the 18th century. **THIS IS THE BURNING OF THE EARLIEST HUMAN CIVILIZATION AND THIS IS THE BURNING OF THE EARLIEST WRITTEN RECORDS OF THE EARLIEST HUMAN CIVILIZATION OF THE WORLD.**

This is the human actions against a distinct group HUMAN GROUP on the lap of the mother earth!

A Savage actions against the HUMANITY!

The following is the DEFINITION of the word/concept BRAINWASHING as given by the BRITANNICA READY REFERENCE ENCYCLOPEDIA:

“BrainWashing”: Systematic effort to destroy an individual’s former loyalties and beliefs and to

substitute loyalty to a new ideology and power. It has been used by religious CULTS as well as by radical political groups such as the Chinese communists in 1949. The techniques of Brainwashing usually involve isolation from former associates and sources of information; an exacting regimen calling for absolute obedience and humility; strong social pressures and rewards for cooperation; physical and psychological punishments for non-cooperation, including social ostracism and criticism, deprivation of food, sleep and social contacts, bondage, and torture; and constant reinforcement. Its effects are sometimes reversed through deprogramming, which combines confrontation and intensive psychotherapy.”

The brainwashing steps and techniques, stated by the Britannica Ready Reference Encyclopedia, had been used by the Hindu India constantly and repeatedly up to this day in 21st century to the Indigenous Mongoloid peoples of Kangleipak (Manipur). There is not a relenting moment up to this day, since the 18th century C.E., since the time of Pamheiba Garivaniwaz, the first Hindu descent on the throne of Kangleipak.

The humble writer has narrated to the public, to the utmost capacity and possibility as far as the writer's knowledge and power, about the happenings and activities in Kangleipak (Manipur) of the Hindu Kings in Kangleipak to the Mongoloid peoples, Indigenous peoples, those may be interpreted as Brain Washing of the Indigenous peoples' brain to make the Indigenous peoples Idiots, Puppets, Dummies, a third class Hindu-like peoples, from the beginning of this book.

Before leaving the topics of this book, the humble writer will bring to the notice of peoples of the world in general and to the peoples of Kangleipak in particular, about the 27 Meetei Scripts (Alphabets) which are imposed to the Indigenous peoples of Kangleipak (Manipur) by a Gazette notification in 1980 introducing to the school education. This introduction of the Meetei Mayek (Meitei alphabets) to the school education of Kangleipak (Manipur) is one of the Ugliest, Vandalistic steps and techniques in peace time taken up by the Hindu India to the Innocent and highly civilized Mongoloid peoples of Kangleipak (Manipur) to seal the classical and unique civilization of the Mongoloid people of Kangleipak and to the coming generations of Kangleipak. The Meitei Mayek 27 introduced by the government of Manipur for Manipur school education are semi-civilised alphabets (scripts) which cannot write Meetei Dialect well. The alphabets cannot write the word 'Meetei', the classical and unique name of the part of Asian Mongoloid peoples of Kangleipak. The Alphabets can write the word 'Meitei', the distorted name of the original 'Meetei' of the Indigenous peoples of Kangleipak.

The 27 Meitei scripts (Alphabets) are manipulated and produced outside Manipur in India to make the future generations of Kangleipak Idiots and Stupid persons.

To the humble mind of the writer, the writer feels that the Scripts (Alphabets) of a Race of peoples of the Earth shows the Ancientness, Uniqueness of the concerned people. Most probably, this will be true for the Meetei Race of Kangleipak before Hinduism since the 18th century C.E.

The writer shows under the Unique Alphabets (Eepi Eeyek) of the Meetei Race:

k s l
m p n
c t x
q z w
y h u
e f a

This 18 (Eighteen) Alphabets are found (written) in the Meetei scripture (Puya) written some times in 1500 years B.C during the reign of King Mungyangpa of Kangleipak. These 18 alphabets only can write any word/concept of any present language spoken on the Earth by any Human Group, as given by

the Grammatical rules given in the Puya itself.

At this juncture, the writer cannot, but to show to the peoples of the world what G.A. Grierson, the compiler of the Linguistic survey of India wrote in his vol III part III as under:

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

Source: Page 8, Linguistic survey of India by G.A. Grierson , Vol. III part III (1904).

The humble writer now will come to the End of this book dedicating this humble book to THE SANAMAHI LAININGTHOU , the Universal God Father , THE ARBITER OF DESTINIES of all the sons and daughters on the Earth.

~~THE END~~



The Author

Books of the Writer so far published:

- (1) মীতেগী নোংকালোন (1980)
- (2) কংলৈপাক শত্ৰুম (1980)
- (3) মীতে/মৈতে করমবনা চুমবগে য়েক সালাই করি করিনো ? (1993)
- (4) From the Pages of History: The Meetei and the Bishnupriya (1999)
- (5) A Historical Evidence that proves the falsehood of the Present History , Literature etc. of Manipur (2000)
- (6) A Short History of Kangleipak (Manipur) Part - I (2005)
- (7) বাকোকলোন হীলেল থিলেল সালাই অমা - ইলোন পুকোক (পুয়া অসিগী রাফম খরগী রাহম্হোক পীবগা লোইনবা) মনিপুরগী সরকারগী স্কুল আঙাংশিংদা তমবীনবা পুথোক্লিবা মীতে ময়েক্কী মতাংদা অহকপা য়ানীংদবা খরা । (2006)
- (8) A Short History of Kangleipak (Manipur) Part - II (2007)
- (9) A Short History of Kangleipak (Manipur) Part - III (2008)
- (10) Kangleipak : The Cradle of Man (2010)
- (11) Discovery of Kangleipak (Series I) (2011)
- (12) Kangleipak: The Cradle of Man (II - Edition) (2012)
- (13) মীতে রাহেশিংগী ঈনাংকী রাহম্হোক - অহানবা শরুক (The Cultural Dictionary of the Meetei Words) (2012)
- (14) Discovery of Kangleipak (Series II) (2013)
- (15) Wakoklon Heelel Thilel Salai Ama-ilon Pukok (in Sapa Mayek) (2013)
- (16) মীতে রাহেশিংগী ঈনাংকী রাহম্হোক - অনিসুবা শরুক (The Cultural Dictionary of the Meetei Words) (2013)
- (17) Bamon Khunthoklon (in English) (2013)
- (18) Discovery of Kangleipak (Series Three) (2014)
- (19) মীতে/মৈতে করমবনা চুমবগে ? য়েক শলাই করি করিনো ? অনিসুবা খুংনম (2014)
- (20) মীতে/মৈতে করমবনা চুমবগে ? য়েক শলাই করি করিনো ? অহমসুবা খুংনম (2015)
- (21) মীতে রাহেশিংগী ঈনাংকী রাহম্হোক - অহমসুবা শরুক (The Cultural Dictionary of the Meetei Words.) (2015)
- (22) TheWakoklon Heelel Thilel Salai Ama-ilon Pukok and The Modern Science (2015)
- (23) আর্ম্দ্ ফোর্সেস (ম্পেসিয়েল পরাস) এষ্ট , ১৯৫৮ (2016)
- (24) THE BRAIN WASHING (The washing of the brain of the Meetei Race of Kangleipak) (2016)