

# DISCOVERY OF KANGLEIPAK



Present Kangleipak at Pumlen area



Present Imphal Kangla

ꯏꯪꯏꯛꯐꯪ ꯏꯪꯏꯛꯐꯪ

*Fachakhaleta Lamtamsiti*

*The arrival of the Lai Peoples at present Imphal Kangla arround  
180 Century B.C. from the tops of the Koubru Mountain Ranges.*



The writer Wangkhemcha Chingtamlen was born in 1933, became an Ardent follower of the Indigenous Sanamahi Religion since 1956. He studied Economics, Philosophy and Politics in his education career. He is also a Law Graduate.

He wrote 11 books, 4 in Meeteilon and 7 in English. The English books are : 1. From the pages of history : The Meetei and the Bishnupriya (1999), 2. A Historical Evidence that Proves the False hood of the present History, Literature etc of Manipur (2000), 3. A Short History of Kangleipak (Manipur) Part — I (2005), 4. A short History of Kangleipak (Manipur) Part — II (2007), 5. A Short History of Kangleipak (Manipur) Part- III (2008), 6. Kangleipak : The Cradle of Man (2010), 7. Discovery of Kangleipak (2011).

The author as an Ardent follower of the Indigenous Sanamahi Religion since his very early life, and as a very earnest Researcher on the History of Ancient Kangleipak, the author has vast knowledges of Mythology, Traditions, Folklores etc. of Ancient Kangleipak, and also knowledge in the Ancient History of Kangleipak.

Along with these knowledges of Culture and History of the Ancient Kangleipak (present Manipur since 2<sup>nd</sup> half of the 18<sup>th</sup> century CE), the writer has studied Early Man in China by Prof. Jia Lanpo of China on the Anthropology, Archaeology and Paleontology. This study of the writer gave him working knowledges of these subjects of specialization.

DISCOVERY OF K

WANGKHEMCHA  
M.A. LI  
Sanglun Thangjam  
Kangleipak



# **DISCOVERY OF KANGLEIPAK**

**Wangkhemcha Chingtamlen**  
**M.A. LLB.**

*Sagolban Thangjam Leirak, Imphal*  
*Kangleipak*

Articles of the writer webcasted on [www.paochelkangleipak.net](http://www.paochelkangleipak.net) and [www.e-pao.net](http://www.e-pao.net) seriously attempting to Enlighten the Kangleichas forever.

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### **Dedicated to**

**The Kangleicha Ancestors whose help  
from the Graves enable the writer to  
Produce miraculous Treatises for the  
Coming Kangleichas Generations.**



## Discovery of Kangleipak

### Preface

The writer of this book, DISCOVERY OF KANGLEIPAK started writing for the website in 2009 C.E. Since then the writer has written more than 20 articles. In this little book, the writer has put together some 19 articles webcasted in the www Paochel Kangleipak.net and www e-pao.net and some webcasted in the www Kangla-online.com also in the form of this book. This little book contains an article in Meeteilon in Bengali Scripts published in the Sangai Express (M) regarding the origin of Homo Sapiens in Kangleipak.

The writer has published this little book for the native readers in the form of the book because of the encouragement given to the writer by way of messages, letters to the writer to his web-address Chingtamlen @ gmail.com. Some of these messages, letters are xeroxed under acknowledgement for the readers' direct knowledges.

Sogolban Thangjam Leirak, Wangkhemcha Chingtamlen  
Imphal - 795 001  
Telc: 9856245801  
27/2/2011

## Acknowledgements

### Xerox-1

<belgopalsingh@gmail.com>  
To: chingtamlen@gmail.com

Fri, Apr 17, 2009 at 11:41 AM

Hello Sir,

I really enjoyed your article, the amount of research and dedication is clearly reflected in your article, its a fabulous work. Please do contribute in future and help us enlighten our knowledge horizon of our ema leibak.

THANKING YOU

Regards,  
Belgopal Singh

### Xerox-2

Dear team of Paochel

It's hard and willful to begin such venture (Paochel Kangleipak), but for the good cause of our once destroyed cultured society. To launching such venture, I believe our modern society especially the younger generation will become the perfect Kangleichas when they notice your Paochel.

Let's move forward, Lin with you.

Posted by Bonhamie A S on May 01st, 2009

## Xerox-3

From: "dr banun hangjam" <dr.banun.hangjam@gmail.com> [hide details] Sep 23  
 to: chingtamlen@gmail.com  
 Date: Sep 23, 2010 1:40 AM  
 Subject: sir i have been touched & very much impressed by all of ur articles relating with kangleipak, thank  
 you for providing such well scientifically sound articles on kangleipak  
 signed:- gmail.com  
 mailed:- gmail.com  
 respected sir:-

my name is dr.hangjamcha banun (26yrs), doing post graduation in sports medicine  
 (after mbl-5) from patiala. i have deep interest in the history, origin, etc of meitei race, &  
 kangleipak, but never find any opportunity to study them, other than some articles found  
 on net. i have been away from manipur for many years, & i love manipur alot. hi have  
 come across some of your articles by the name discovery of kangleipak, which clearly  
 defies many of ideas i have gained from various sources written by other authors, but the  
 one written by is is backed by scientific evidence & logically interpreted. when i come  
 across your article, namely 'A historical evidence that proves the falsehood of the  
 present history, literature etc. of Manipur', wow i cant control myself & just after reading  
 this articles, i am mailing u. sir, the discussions, claims, suggestions, interpretation, reasoning, the clarity of the concepts, the simplicity  
 of the language, the scientific based theory u have put forward, sir, i swear i have never  
 come across, & from now, this very moment, my earlier thinking, outlook bout meitei &  
 kangleipak is totally changed. at the same time i feel very sad to what had been done  
 to the meitei civilization, & even now what most of the so called learned scholars are  
 doing sir, i m very uch impressed by your articles, the way u presented the things so  
 nicely, the way u put objection to already established wrong history.  
 sir, i dont know wat to say, but from my heart, i wud like to thank you for providing such  
 wonderful & eye opening articles, & i wud like to read more from you side. i feel very  
 sad dat i discovered your articles just not so long ago in time. due to lack of knowledge,  
 i have believed & referred to the wrong history written by others, about the origin of  
 meitei race, the history of kangleipak (the ancient one). sir, i dont know much how to  
 use literary & formal words, even i dont know manipuri (the literature one) much, but i  
 only use meitei mayek for any conversation as i feel proud to use that so please  
 forgive me if i have used any wrong words in this mail. simply out of hat great feeling of  
 content, & satisfaction, i could nt control myself. but to mail you sir, i am even not prepare  
 to write you, please dont mind if i have said anything wrong.

Thanking you sir once again.

Yours sincerely,

dr.hangjamcha banun (MBBS, DPM, MSc (sports medicine))  
 NIS NIS, Patiala

## Xerox-4

## History

1 message

Topendra Yumnam <tytopendra@yahoo.com>

Fri, Nov 20, 2008 at 3:35 AM

To: Chingtamlen@gmail.com

Uncle may i know exactly about the person 'til soktor'(tanga leele palhangba). Is it true that he was from chine  
 of shang dynasty n he married with a daughter of hoo-ia-a (leele) burmese who originally invaded in  
 Indochina n she lema n gav birth a son called kangleipak again kangleipak married wit a daughter of vongkok  
 ngpou n gav birth a son called malya phantababa. i got confuse n it makes me disturb to find out our identity if  
 u hav proper record then pls send me true information. pls move on right way uncle i believe you n i hope u will  
 reply my message.

The INTERNET now has a personality YOURS! See your Yahoo! Homepage. <http://m.yahoo.co.id>

The writer has, sincerely and faithfully, acknowledged and appreciated the encouragements and appreciations of the writer's works by the esteemed readers, shown here and not shown here and the writer will further continue his humble works for the esteemed readers.

In respect of the last Message on History, the writer had written an article reciprocating the Message. Please refer to DISCOVERY OF KANGLEIPAK (8) in the website.

Wangkhemcha Chingtamlen  
 Sagolban Thangjam Leirak  
 Imphal, 795001  
 Tele: 9856245801  
 27/2/2011

## Table of contents

1. An introduction to the History of Kangleipak (Manipur)	-	1-5
2. The Meetei and the Bishnupriya	-	5-13
3. The Concept of Space-Time Entity of the Meetei Race in Kangleipak	-	14-19
4. Kangleipak: The name of this land, upto 2nd half of the 18th Century A.D.	-	19-27
5. Pakhangba, a Snake as the Progenitor of Kangleicha Meetei Race (It is an improper Concept, created and born during Hindu Rule in Kangleipak)	-	27-33
6. The Snake culture of the world vis-s-vis Kangleipak	-	34-41
7. The Contents and Extents of the geographical areas of Ancient Kangleipak (An anti-thesis against the Misinformation and Disinformation of the fact)	-	41-44
8. Your HISTORY and your IDENTITY	-	45-50
9. Wide-spread knowledge of indigenous 18 Alphabets of the Meetei Race and its wide-spread support in Kangleipak (Manipur)	-	50-57
10. How to write the world Languages using 19 Kanglei Ancient Alphabets	-	58-60
11. The Creation of Man according to the Ancient Kanglei Philosophy	-	61-63
12. Tracing the origin of the Naga Movement and What is now	-	64-73
13. The Origin of Homo Sapiens from Africa- An Impossible Hypothesis	-	74-79
14. Organised worshipping and social feast in Ancient Kangleipak	-	80-82
15. কংলৈপাকৰী দীওইবা হৌখিবা	-	83-93
16. The conflict of Nationality and Nationalism between Kangleipak and India	-	94-101
17. What is Puya	-	102-105
18. Mongolian Spot	-	106-112
19. ৫০তম কংলৈপাক হিষ্টোৰিকেল এন্ড কালচুৰেল ৱিসাৰ্চ ফেটিকুৱাৰী মপোক নুমিং যৌৱম পাংথোকগা	-	113
20. Key note address of the 5th Anniversary of The Kangleipak Historical & Cultural Research Centre	-	114

## Discovery of Kangleipak

## Discovery of Kangleipak

By: Wangkhemcha Chingtamlen

## An Introduction to the History of Kangleipak (Manipur):

The present Manipur, an Eastern most tiny constituent State of the Indian union to the western boarder of the Myanmar, was an Independent Sovereign Country upto the advent of Hinduism in the beginning of the 18th century A.D., in all probable meanings of the concept of 'Sovereignty'. The tiny country became a Hindu State after Pamheiba (Name by the Indigenous People) Garivaniwaz (by the Hindu Immigrants) became king of Kangleipak in 1709 A.D. (1714 A.D. by the English writers). He changed the Country's name of Kangleipak to Manipur, though it was not effective. But by the time of king Jai Singh Bhagyachandra about in 1760 A.D., Manipur became almost effective name of the country. One of the ugliest forms of Vandalisms during the reign of Pamheiba Garivaniwaz was Puya Meithaba in which all written documents of the country including scriptures called Puya were burnt down on the Advice of the king's Dharma Guru, Santi Das Gossai. The burning Down of all the written documents and Puyas turned the country Kangleipak from an Ancient Centre of civilization on the Earth to a Knowledge pauper Country on the Earth.

## The People :

A race of People called the Meetei inhabited the tiny country mainly in the valley of Kangleipak since a little more than 2000 B.C. (always probable +) according to present available written evidences of the scriptures, though the present hill communities were the kinsfolk of the same family tree, in Pre-history and Proto-history period living together, a section of them came down to the valley leaving them on the Koubru Mountain ranges to become the Meetei Race. By the time when these valley dwellers came down from the Koubru Mountain ranges, they were called the Lai People. These Lai People inhabited the valley of Kangleipak for several thousand years before they became the Meetei Race. The Lai People became the Meetei Race in Historic times. Historic times here mean written History of the Country Kangleipak.

## When a settled Polity started in Kangleipak :

A clear Political system had been established around 2000 B.C. in Kangleipak. In this regard, it seems that the History of Kangleipak is clearer than those of the surrounding countries including those of the Indian Sub-continent. The first Monarch of Kangleipak,



Konchin Tukthapa Ipu Athoupa Pakhangpa ascended the throne of Kangleipak in 1737 B.C. The Meetei Race is composed of 7 (Seven) clans called Salais occupying different parts of Kangleipak. Each Salai had a Maichou in charge of Religion, Foreign relations etc. so to say all important Social activities to advice the Salai Head called Salai king. The 7 Salai Maichous of the seven Salais were the consultants and advisors of the king of Kangleipak. The Central Monarch, the king of Kangleipak was binding by the advice given by the Seven Maichous. So, the country Kangleipak was practically ruled by the Seven Maichous though it was in the name of the Supreme Monarch of Kangleipak. This system of administration by the seven Maichous of the seven Salais is given the name of Unitary Federalism by the writer.

The Genealogy of the Meetei Race started only since the first Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa who reigned about 2000 B.C. according to available written Evidences upto this day. He had Seven sons called Salais by the name of Mangang, Luwang, Khuman, Angom, Moilang, Khapa-nganpa and Salai Leisangthem (nine salais, seven yeks are invasions to the unique Kanglei History and culture). The Salai king Maliyapham Palcha in the line of Seventh Salai, Salai Leishangthem invented the Meetei Era called Maliyakum in 1400 B.C.

The Meetei Race knew the Seven primary colours in the time of Kanglei first Monarch, Konchin Tukthapa and knew a Mathematical digits of 14 (fourteen) one with thirteen zeros (1,00,00,00,00,00,000) reading in this way Ama I Tala I Cha I Leesing I Leesing Tala I Leecha I Leecha Tala I Leepun I Leepun Tala I Leepot I Leepot Tala I Lee Kei I Leeki Tala I Pu Ama II O II

The Meetei Race invented writing symbols (Alphabets) numbering only 18 that can write all languages of the Earth to day around 2000 B.C. These writing symbols of the Meetei Race were ones amongst the best writing symbols invented upto this day by different races on the earth.

Every body on the Earth agrees that the original home of Polo (Kanglei indigenous people called Sakol Kangchei) was Kangleipak, now Manipur since 2nd half of the 18th Century A.D.

#### The Religion :

The Religion of the indigenous Meetei Race including the Hill communities is the Sanamahi Religion. The abstract concept of the Space-Time Entity is the ultimate God-creator of the Universe. The Meetei people call Him Ipa (father). Sanamahi Religion is not idolatry.

#### Military organization :

##### Lallup system

Lallup = Lal + Lup = Lal means War + Lup means Club or Association or Organised body or Lup may mean any organization of people (in Kangleipak only for Men) for a definite purpose. In the Lallup, every male person who is born of indigenous Kangleicha parents called Leipak Macha in the country Kangleipak above 16 years of age was a member. Lallup was a Military Duty organization of the country and its membership was compulsory for every Leipak Macha. When any emergency emanating from a Foreign Power is smelt, a big drum will be beaten with a peculiar sound indicating war emergency. Then every member of the Lallup of the country will Assemble at the palace. They will be ready with their weapons for defence or attack. They will wait the order of the king.

##### Membership of the Lallup

There were seven Lallup groups organized on the lines of the Seven Salai Naota groups. Before Hinduism the Lallup members fought with Turbans (Head Gears) of their own Salai Colours. The Seven Salai Lallup groups were under the central command of the country Kangleipak at Kangle.

##### Lallup Disorganised

After the advent of Hinduism, the relation between the people of Kangleipak and top command of the king at Kangle became strained because of Puya Meithapa, imposition of the Hinduism etc. The Hindu kings by the time was suspicious of the Lallup Lalmee (Lanmee = Soldiers). Top military commanders became Hindu immigrants. It further deteriorated the Lallup military organization. In such conditions Lallup Military organization was disbanded and became a civil organization during the Hindu days.

#### War Machine

The country Kangleipak is a Hilly country with Mountains and small Hills. Road communications were very bad. By the nature of the terrains, the military machine of the country was designed in the nature of very mobile, light and swift to meet any eventuality very quickly. In the military organization of Kangleipak, cavalry was most important. Every body agree that Polo was originated in Kangleipak. Horse = Sagol = Sakol = Sakon = Sa + Kon = Sa means Isa further means self + kon = Kon means Konnapa further means always with. So, in the time of yore, Horse was an animal always with any able bodied person or Lallup Lanmee. Every Kangleicha was a very good equestrian. Every Lallup Lanmee had a horse tied near his

sleeping bed. Kanglei cavalry was known by the name Cathe Horse or Cassey horse in surrounding foreign countries and was dreaded one in the foreign countries.

#### Weapons used

Arambai, a little heavier and bigger arrow with string and feather of the cocks, carried in numbers on both sides of the saddle on the horse, on neck side of the horse, was used for attack and defence against the foreign army. When attacking the foreign army, the Arambai was thrown in front and when the Kanglei army was in retreat, it was thrown backward against the chasing army. The Cathe horse was so much dreaded in the surrounding countries that foreign army dare not venture to meet the Cathe horse in the open. Other weapons used were swords, spears, bow and arrow etc. big guns were manufactured during the reign of king Khakempa (before 16th century A.D.) Regarding advanced weaponry of the Kangleichas, please see page 19,20,21 of the THE MEITHEIS by T.C. Hodson. We see nothing in the present Museum of Manipur like Arambai.

#### Downfall of Kangleipak

When Hinduism came to Kangleipak, the guards of sovereignty of the country Kangleipak changed hands from indigenous Kangleichas to immigrants Hindus. The original military genius of the Kangleichas lost to the country Kangleipak. The original military machine was broken and collapsed. Upto Pamheiba Garivaniwaz, the original military machine was intact. So, he was able to show strength to the neighboring countries. After him everything collapsed. Five Khuntakpa (Desertion of the country by the people from fear of the Burmese army), two during the reign of king Gourshyam (1753-1759), three during the reign of king Jai Singh Bhagyachandra (1764-1798) in 1764, 1769, 1772 A.D. After these 5 Khuntakpa, the last 7 years' Devastation happened ending the reign of king Marjit (1813-1819). The country Kangleipak was deserted by its people completely for 7 years continuously from 1819 to 1825 A.D. Most of the Meeteis outside Manipur now, specially in Kachar and Assam are descendants of the Meeteis who left Kangleipak during the 7 years devastation from fear of the Burmese army.

The writer will conclude this shortest introduction to the History of Kangleipak by quoting two statements from two Foreign English writers :

"The breech Loader above mentioned, which is still in existence is of iron and about three feet long, the breech piece is separable from the gun and received the charge, its extremity being then inserted into the bore of the gun, a portion of barrel being cut out to admit of this, the movable breech piece fastened behind by a

slot passing through the gun (see Photograph). The bullet weighed only a few ounce, the bore being small. The piece, carriage and all, was carried by two men. Nothing is known of the inventive genius who made this gun, except that he was a native of Munnipore" page 20 of the THE MEITHEIS by T.C. Hodson. What Mr. T.C. Hodson found this gun was in 19th century A.D.

"In 1755 and 1758 Alaungpaya raided Manipur. The Manipuri 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. He left Garrisons 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" page 133 of Outline of Burma History by G.E. Harvey.

Before the advent of Hinduism in Kangleipak, Burma was a good friend of Kangleipak. Six devastations beginning in 1755 A.D., the last for seven years after the Downfall of king Pamheiba Garivaniwaz, left Kangleipak a pauperized country unable to stand itself.

The writer is President, Kangleipak Historical and Cultural Research Centre,

Sagolband Thangjam Leirak, Imphal, Kangleipak (Manipur) - 795 001

## DISCOVERY OF KANGLEIPAK

(2)

By:

WANGKHEMCHA CHINGTAMLEN

President

Kangleipak Historical and Cultural Research Centre  
Sagolband Thangjam Leirak, Kangleipak (Manipur),  
Imphal - 795 001

Tele : 9856245801 (All rights reserved)

The following is the Chapter VIII-A of the book

**'From the pages of History : THE MEETEI AND THE BISHNUPRIYA'**

by the same writer :

**CHAPTER - VIII A**

**From the experience of the writer as member of  
THE COMMITTEE AGAINST THE CLAIMS OF  
THE BISHNUPRIYAS (CONSPIRACY angle detected)**

The writer Wangkhemcha Chingtamlen of the book, From the pages of history : THE MEETEI AND THE BISHNUPRIYA published in 1999 A.D. now producing II<sup>nd</sup> edition of the book, was selected as a member of THE COMMITTEE AGAINST THE CLAIMS OF THE BISHNUPRIYAS by the Government of Manipur. The following Xerox of the order may please be seen :

Xerox - 6

GOVERNMENT OF MANIPUR  
SECRETARIAT : EDUCATION DEPARTMENT  
( SCHOOL SECTION )

ORDERS BY THE GOVERNOR : MANIPUR  
Imphal, the 16th December, 2002.

No.18/6/2002-SE(S)/LD : The Governor of Manipur is pleased to order that a Committee entitled " COMMITTEE AGAINST THE CLAIMS OF THE BISHNUPRIYA " is hereby constituted with the following persons to protect the identity of Manipuris in general and Manipuri Language in particular with immediate effect.

1. The President/Chairman - Minister of State (Edn/S)

**OFFICIAL MEMBERS:**

1. Commissioner/Secretary (Education/School) - Convenor/  
Member Sec :  
Secretary.  
2. Secretary (Law) - Member.

**NON-OFFICIAL MEMBERS:**

**MANIPUR :**

1. H.Guro Singh, Keishampat Thokchom Leikai  
Tel. No. 222390(R).
2. Prof. M.S. Ningomba, Bashikhong Khongman.
3. Prof. Ch. Menihar Singh, Keishampat.
- ✓ 4. Wangkhemcha Chingtamlen, Sagolband.
5. One representative, Manipur Sahitya Parishad.
6. Ngangbam Nongyai, Advocate, Chingamathak,  
Imphal West District, Tel: 4226659(R). ✓
7. Ningombam Ojit, Advocate, Bashikhong, Imphal East District.
8. Kongsam Langamba, Advocate, Kongpal Porompat  
Opposite DDK, Tel: 440945(R).
9. AK Mirabai Devi, Taubunghok Awang Lekkei,  
P.C. Road, Tel: 440776(R).

**TRIPURA**

1. Yumnam Gopika Singh, - Kameshwar, District  
Advisor, All Tripura  
Manipuri Students' Assn. Dharmanagar, State-  
Tripura, Tel: 31963.
2. Prof. L. Robinendra Singh, - Tripura University.

20/1/03 ✓

P.T.O.

The writer was selected along with important persons from Manipur, Tripura and Assam. Among the members of the Committee in number and importance, the Manipuri Sahitya Parishad dominate the Committee. The name of the writer is seen at Sl. No. 4 of the non-official members from Manipur in the above Xerox.

The terms of reference of the Committee are seen at Sl. No. 2 of the order below the non-official members from Assam.

One expert Committee meeting was held on 27-5-2003. The agenda of the meeting was the following

1. To discuss the judgment of the Honorable Gauhati High Court under Civil Rule Nos. 1439/96, 4499/96 & 3146/96.

2. To discuss the matters pertaining to the following :

(a) SLP(C) No. 8864 of 1999



- (b) SLP(C) No. 9280 of 1999
- (c) SLP(C) No. 9282 of 1999
- (d) SLP(C) No. 8862 of 1999
- (e) SLP(C) No. 9046 of 1999

The writer as member of the Expert Committee received the following documents amongst the records mentioned in the agenda: :

- (1) Civil Rule No. 1439/96 (two copies of judgment and order)
- (2) Civil Rule No. 3146/96 (two copies of judgment and order)

These are High Court Cases.

- (1) SLP(C) No. 8862 of 1999 (paper book)
- (2) SLP(C) No. 9046 of 1999 (paper book)
- (3) SLP(C) No. 9046-47 of 1999 (Rejoinder Affidavit on behalf of the Petitioner State of Manipur)

These are Supreme Court Cases.

The writer here will draw attention to the esteem readers only to SLP(C) No. 9046-47 of 1999 (Rejoinder Affidavit on behalf of the Petitioner State of Manipur).

The writer of this book, under Chapter V: The claims of the Bishnupriya, from page 32 of this book has printed a memorandum of the Bishnupriya in toto to page 40 of this book. The memorandum is of 1992.

On page 4 of the memorandum and on page 36 of this book the following is written: 'No.-2. The Parishad made available extracts from Linguistic Survey of India Vol. III Part III page 20 as "There is also a degraded class called Kalachaya or Bishnupriya which consists of doms or other Bengalis of low caste. They speak a language which is different from the true Manipuries". This is a complete twisted and distorted version of page 20, Vol. III Part III of the Linguistic Survey of India by G.A. Grierson. The writer has

commented on page 42 of this book for your knowledge and the writer will further give you the Xerox of the page 20, Vol III Part III of the Linguistic Survey of India by G.A. Grierson a bit latter in this chapter.

Further you may note 'No-2. The Parishad made available extracts from the Linguistic Survey of India Vol III Part III page 20 as' in the memorandum of the Bishnupriya of 1992. The 'Parishad' here meant Manipuri Sahitya Parishad. The underlying meaning of this sentence in memorandum of the Bishnupriya of 1992 'No.2. The Parishad ————— page 20 as' is that the Manipuri Sahitya Parishad is involved in the twisting and distorting the Fact/Version of G.A. Grierson in the Linguistic Survey of India, Vol. III Part III page 20 by implication.

The rejoinder affidavit on behalf of the petitioner State of Manipur in the Supreme Court Case No. SLP(C) No. 9046-47 of 1999 was signed and verified by A. Sukumar Singh, Joint Secretary, Department of Law, Govt. of Manipur on 10<sup>th</sup> August, 2000 at New Delhi. This is on record. At Sl. No. 13 of the Rejoinder Affidavit signed by A Sukumar on behalf of the Govt. of Manipur says "13. That the contents of Para 13 of the counter are wrong and denied. It is denied that the 'Bishnupriya' community have their origin from Manipur. The Linguistic Survey of India Vol. III Part III page 20 have reported that 'There is also a degraded class called Kalicha or Bishnupriya which consists of descendants of dooms and other Bengali low caste ..... they speak a language which is different from that of the true Manipuri and is in fact closely allied to Vulgar Bengali.' This statement itself indicates that the origin of their language and place."

This statement of the Rejoinder Affidavit of the Govt. of Manipur in the Supreme Court Case in Sl. No. 13 of the Affidavit is almost the same thing as the Memorandum of the Bishnupriya gave at page 4 of the Memorandum at Sl. No. 2 in 1992 alleging that made available by the Manipuri Sahitya Parishad. This statement of the Rejoinder Affidavit of the Govt. of Manipur also is a twisted and distorted fact /version of the page 20, Vol. III Part III of the Linguistic Survey of India by G.A. Grierson published in 1904.

The Rejoinder Affidavit was given by the Govt. of Manipur after 8 years of the Memorandum of the Bishnupriya with dance in the tune of the Bishnupriya. The last sentence of the Sl. No. 13 of the Rejoinder is also of Dubious Nature. It does not directly challenge the origin of the Bishnupriyas. It challenge only their language.

Now you please see the Xerox of the page 20, Vol. III part III of the Linguistic Survey of India by G.A. Grierson with your own eyes to see how it is twisted and distorted :

Xerox - 7

"There are some Shidra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives." There is also a degraded class called Kalacheiya or Bishnupuri, which consists of the descendants of Bhamas and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

The above is the Xerox copy of the page 20 of the Linguistic Survey of India by G.A. Grierson (1904) mentioned in both the Memorandum of the Bishnupriya of 1992 and the Rejoinder of the State of Manipur in the Supreme Court Case SLP (C) No. 9046-47 of 1999. In the memorandum of the Bishnupriya of 1992, the words "Kalachaya or Bishnupriya" are found alleged to be extracted from page 20, Vol. III Part III of Linguistic Survey of India, at the same time in the Rejoinder of the State of Manipur the words "Kalicha or Bishnupriya" are found in the alleged to be quotation from the same page 20, Vol-III Part III of the Linguistic Survey of India. In both the memorandum and Rejoinder the word 'Bishnupriya' in the same spelling as used by the Bishnupriya Community is used found. Though the other word used in the memorandum committantly with Bishnupriya is "Kalachaya" whereas in the Rejoinder the word used committantly with Bishnupriya is 'Kalicha'

But in the page 20, Vol. III Part III of the Linguistic Survey of India, of which both the memorandum and Rejoinder alleged to be quoted, as you find in the above Xerox are the words 'Kaleichaya

or Bishnupuri'. In both the memorandum and Rejoinder both those words 'Kalacheiya or Bishnupuri' are twisted and distorted in the memorandum as 'Kalachaya or Bishnupriya' and in the Rejoinder as 'Kalicha or Bishnupriya'. But in both the memorandum and the Rejoinder one common venture of both is to implant 'Bishnupriya' in history or historical records twisting and distorting the actual historical records in the Vol III Part III of the Linguistic Survey of India.

The writer gives the esteemed readers another Xerox from the pages of the Linguistic Survey of India by G.A. Grierson. The following is the Xerox of page 419 'SUPPLEMENT Mayang' of Vol. V Part I (1904).

Xerox - 8

## SUPPLEMENT.

### MAYĀNG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipuri, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayāngs are indistinguishable from the general Manipuri population. All of them can speak Meithei. They are also known as Bishnupriya Manipuris, or as Kalisa Manipuris, and are said to be comparatively numerous among the Manipuri population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably  $\frac{1}{2}$  of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Meeyang' Vocabulary in Lieutenant-Colonel W. McCulloch's *Account of the valley of Manipore and of the hill tribes; with a comparative vocabulary of the Manipore and other languages*; published in the *Selections from the Records of the Government of India (Foreign Department)*, No. 27, 1859.

I have said above that Mayāng is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folktale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Bishnurup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plain villages near Bishnupur (locally known as Lamāngdong), 18 miles to the south-west of Imphal.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

**TIBETO-BURMAN INFLUENCE.**—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of Bengli.

The above is the xerox copy of page 419 of the 'Supplement, Mayāng' Vol. V Part I of the Linguistic Survey of India by G. A. Grierson published in 1904. In the Xerox of the supplement, the first four words of the 7<sup>th</sup> line in the first para are 'Bishnupuriya Manipuris' and 'Kalisa Manipuris'. In the supplement the last three lines in the para last but two paras are 'In the Manipur state, the headquarters of Mayāng are two or three plain villages near Bishnupur (locally known as Lamāngdong), 18 miles to the south-west of Imphal'. From these findings of historical records, the Linguistic Survey of India and other relevant records, it is firmly established that the word and concept 'Bishnupuriya' was not in any historical record or written record in relation to Kangleipak, Manipur since 18<sup>th</sup> century A.D. On the other hand, it is firmly believed that the word and concept 'Bishnupuriya' is a product of CONSPIRACY of the Mayāngs who were called 'BISHNUPURI' or 'BISHUNPURI' or in other terms

'Kalacheiya' or Kalisa' by the local indigenous people, from the word Bishnupuri, with the great CONTRIBUTION from present Manipur in the 2<sup>nd</sup> half of 20<sup>th</sup> century A.D.

There is another very great Fall-out. Shri Ch. Manihar Singh in his book, A CLARIFICATION ON THE BISHNUPURIAS IN RELATION TO THE MANIPURIS, writes, at page 9 of the book, as under :

"Praying to Goddess Kalimai of the family of Pukhrabam Kala Raja Aribam (the elder one), an account of the origin of this family hailing from the west is given here — During the reign of Gambhir Singh, the Meitei king in Saka 1749 the Mayāng Kalishas are Christened as 'Bishnupuriya' and invested with the sacred thread" giving reference to Kalisharon of the Sanggai Phammang.

At page 16 of the book, Shri Manihar Singh gives the following: "It is, therefore, indisputably clear that the Mayāng Kalisha were formerly worshippers of Goddess Kali and not Vishnu. They got the name 'Bishnupuriya' only after Maharaja Gambhir Singh conferred it on them along with their admission to the Manipuri vaishnav society in saka 1749 i.e. 1827 A.D."

The saka 1749 is in Christian Era 1827 A.D. (1749 + 78). This is the 3<sup>rd</sup> year of kingship of king Gambhir Singh. It was 77 years before the publication of the Linguistic Survey of India by G.A. Grierson who published in 1904 A.D. If the Bishnupuri or Bishunpuris or Kalisha or Kalacheiya or Kalachaya, whatever be the name of these war captives, lived in Manipur as 'BISHNUPURIYA' more than 75 years, a very long one generation years, there is no reason why the word or concept 'BISHNUPURIYA' should not be reflected in the Linguistic Survey of India by G.A. Grierson in 1904 A.D. This is a logic or this is a conscience of human kind. No body should dare to challenge!

It is very strongly believed that the word or concept of 'BISHNUPURIYA' is a product of conspiracy in the 2<sup>nd</sup> half of 20<sup>th</sup> century A.D. to STEAL THE GENIUS OF KANGLEIPAK by these war captives. ♦



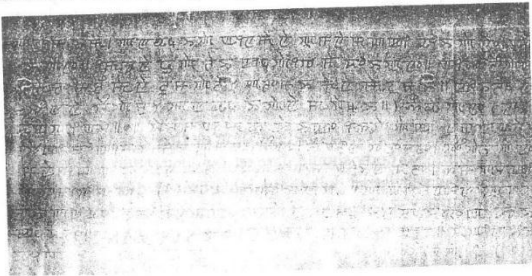
### DISCOVERY OF KANGLEIPAK (3)

By Wangkhemcha Chingtamlen

The concept of SPACE-TIME ENTITY of the Meetei Race in Kangleipak

In the first article under the heading 'DISCOVERY OF KANGLEIPAK', the writer wrote "The Religion of the Indigenous Meetei Race including the Hill communities is the Sanamahi Religion. The abstract concept of the SPACE-TIME ENTITY is the ultimate God-creator of the universe." Now the writer will show the concept of the entity as found in the Kanglei Scriptures.

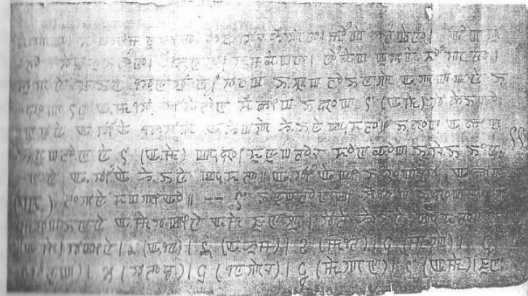
The indigenous Meetei Researchers have a copy of a Puya named 'Wakoklon Heel Salai Ama-Ilon Pukok' the original copy of which was burnt down by king Pamheiba Garivaniwaz and his Dharma Guru Santi Das Gossai in the first half of the 18<sup>th</sup> century A.D. Just before the burning of the scriptures and written documents of the Meetei Race, one Angom Chaopa, a dignitary of the Royal Palace in whose custody the Puya was kept, copied the Puya secretly just before collection of all Puyas for burning and was smuggled out to a Hill community village for safe keeping for the future. The Meetei researchers discovered the Puya in 1971 A.D. The following is the Xerox copy of the 44<sup>th</sup> Latam (Page) of the above mentioned Puya copy :



The 3<sup>rd</sup> and 4<sup>th</sup> lines of the Xerox copy says "Malem Leimana Lumpala ? Palem-Imana Malum-ee. Koilou Nongmatonna Wangpala ? Panthou-Ipana Mawang-ee." The rough English translation is this : " Whether the Earth is heavier? (No) Palem-Ima (Mother roughly) is Heavier. Whether Koilou Nongmaton (Top of the limitless space) is taller? (No) Panthou-Ipa (Father roughly) is taller."

In the concept of Palem-Ima, the child stays in the womb of the mother-woman about ten months eating the blood of the mother-woman before birth; and in the concept of Panthou-Ipa the ultimate God-creator concealed Himself in the Father-man for further Endless-creations of mankind; are signified. So, here in these Puya sentences, Palem-Ima and Panthou-Ipa have special significance. Panthou-Ipa actually mean here, universal God-creator-Father. The Meetei Race call Universal God-Creator as Ipa (Father roughly). This Universal God-Creator is also called by the Meetei Race as ONE, because He is the only ONE being or spirit or reality before anything else existed in the Universe. This only one being ..... is called Ipung Loinapa Apakpa Technically, by the Meetei Race in the time of Yore.

Please see another Latam (Page) of the Puya, Wakoklon Heel Thilel Salai Ama-Ilon Pukok. The following is the Xerox of the page 22 of the Puya:



In the above Xerox, from the 3<sup>rd</sup> line to 5<sup>th</sup> line of the Puya says: "Talang Ipung Loinapa Apakpana Iyek Talanipan Amati Singthalon Cheising Iyek Amata Saiontuna Ating-aa Sitapa Ahangpa Haina Koukhale."

The rough English translation of the above Puya sentences is this : "The indeterminate Primordial Ipung Loinapa Apakpa Incarnating as 18 (writing) alphabets and counting number ONE stood permanently being called as the Deathless Open Space."

From these scriptural dicta and from our Living Tradition of calling the Permanent Open Space what we call Koilou Ating-aa also as Ipa Sorarel, Ipa Salailel, Universal Father, it is known that the Meetei Race thought the Open Space was the ultimate God-creator or ultimate origin of the universe, ultimate reality of the changing phenomena of the universe.

From our experience upto this stage of the Dicta of the scriptures called Puya, there is an Essential difference between our philosophical experience of God, the Foundation of every religion, from the Philosophical experience of the God of the west including of India.

We do not start from 'Jagat Mithya', 'Sunyata is the otherside of Purnata'. But in Kangleipak, we start from Ipung Loinapa Apakpa (a being or a reality in whom everything included. Ipung means whole of blood, whole of every living being). He creates everything. Everything is His manifestation. He incarnates as Open Space. He creates everything including the earth, the moon, the sun, the stars etc. We in the East, start from the ultimate reality to the changing phenomena of the universe.

Then what is the relation of SPACE with time what we call MATAM in Kangleipak?

In Kangleipak, the definition of Time as a measure of duration or measure of unlimited duration is not the foundation of time, and rather we feel this is only a late Idea in the long March of the Human Civilization, and this kind of Definition does not explain the origin of the abstract Time-concept. This kind of definition describes the Time-concept as they find the Time-concept in late ADs.

In Kangleipak, we have the Indigenous Time-Concept called MATAM, generally translated into English as Time, though we do not know actually the Appropriateness of the translation.

The concept of Matam in the Indigenous Vocabulary in Kangleipak we have : MATAM = MA + TAM, MA means Mana, further means by Him (by the Good-creator) TAM means Tamba = Tamba further means provided for, or make it available to the living beings etc. So, Matam, therefore, means all objects created by the God-creator as objects of the changing phenomena. So, the concept of Matam does not mean any abstract concept as time, as we find to day. The original Idea or concept of Matam means and includes all definite concrete creations like the earth, the moon, the sun, the stars etc, the mountains, the rivers, the trees etc..... the events like famine, war etc. A concept very near and almost synonymous to is the concept of MAHOUSA in the Kanglei vocabulary, generally translated as NATURE. Mahousa = Ma+hou+sa = Ma means Masana further means by self, Hou means Houkatlakpa = Hougatlakpa, Sa means Sakatlakpa = Sagatlakpa further means growing up, spring up by themselves. So, the Matam with the Synonymous concept to it Mahousa, in Analysing them, does not means Any Abstract concept in Kangleipak.

The western concept of time also means the same thing originally, the writer feels. A young man sitting in a garden looks at his watch very frequently. He does not mean the abstract concept of time when keeps his eyes on the watch. He means a concrete Human Body in his mind, that is, his beloved lady's arrival as scheduled. A farmer asked his friend 'What is this month?' He does not mean an abstract concept of time, but he means a concrete events of sowing, or harvesting of crops, or arrival of Monsoon for cultivation in his mind. A concrete thing stands behind every or any mention of time, most probably consciously or unconsciously.

Then how modern concept of Time as 'Indefinite, unlimited duration in which things are considered as happening in the past, present or future' etc. comes about ?

As mankind advances in Human civilization, Man begins to study natural history, science history, racial history, social history, calamity history, astronomical history, history of inventions,

geological history, history of the origin — same thing, manifestations of the same Reality, the necessity of doing studies of all these things in the same time frame of unlimited duration is felt, is forced, consciously or unconsciously, upon mankind. To connect yesterdays with todays and todays with tomorrows, man requires a time-watch or time clock in a time-frame of unlimited duration. To study social relevance of Women's problems in Manipur to day with those faced by the women in 1939 (Women's war), we require an uninterrupted social time duration with yesterday and beyond backward, and also, with today and beyond Forward. To tell the mankind of today a Message of 'Dooms-day', we require an unlimited Time-duration-Frame beyond to day. The necessity of these things may be more acute in Physics, Astronomical investigations etc. In this way, the abstract concept of Time with Space, 'a four dimensional continuum with four coordinates, the three dimensions of space, and that of time, in which any event can be located' and also anything can be located, might have been born.

Further, if you go from Imphal to New Delhi on foot you may require some months. If you go on train, some days. If you go by Air, few hours. So, to understand the difference of duration of action for reaching from one concrete point of the Earth's surface to another point of surface of the Earth, man requires this abstract concept of time, or a Time-machine telling you the abstract Time-concept. In this way, the abstract Time-concept was born as of necessity as the Human kind has unlimited vast Faculty for adapting to changing necessity. Abstract concept are born only when man has developed advanced faculties.

In Kangleipak, the unity of Space with Time, that is, the abstract concept of Space-time Entity is apparent and a simple concept even to an unobtrusive mind. We have Ipung Loinapa Apakpa (Talang Ipung Loinapa Apakpa in the Puya), who is Taller than the Top of the limitless space, incarnates as the open space and creates everything inside the open space. And we have the Matam concept in which we conceive all concrete creations in the open space. So, the totality of the Ipung Loinapa Apakpa with the space-time entity, with all His creations in the universe is the ultimate Reality

of the Meetei Race in Kangleipak. But the Meetei Race worship Him in the name of Lainingthou Sanamahi (Lainingthou = Lai + Ningthou = King of Gods) who concretely comes to the Earth for Endless creations of the Mankind and other Living beings and to care for them and sustenance.



## DISCOVERY OF KANGLEIPAK

(4)

by Wangkhemcha Chingtamlen

**Kangleipak : The name of this land, up to 2<sup>nd</sup> half of the 18<sup>th</sup> century A.D.**

The name of this land, now called Manipur, was Kangleipak up to 2<sup>nd</sup> half of the 18<sup>th</sup> century A.D., up to the time of king Bhagyachandra Jai Singh. This requires no much introductions.

Now the question before the people of this land is that : who named this land Kangleipak? At what time?

Regarding the answer of the first part question is very clear and certain. Regarding the time of naming of this land Kangleipak may have some  $\pm$  years, but may be not doubtful.

The present indigenous people called the Meetei are the descendants of a group of people called the Lai People. This Lai People were the first inhabitants of the Koubru mountain ranges. There are certain evidences in the scriptures called the Puya by the Meetei Race.



In a traditional unwritten song:

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

In this traditional song, the second line 'Leima - Lai Khunda Ahanba' is certainly a historical part of this seemingly an invocational song to the God-creator, the Father of all creations on the Earth.

At page 45 of the Puya, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, it is written: "Ipung Loiki Yathangna Oikhipa Malemna Laiyamsingna Halaole; Yaphapaki Matikpu Laiyamsingna Penchale; Asum touna loipi chingki chingtonta mapham mapham yengtuna tuka waka patuna; Nungai thoina Pankhale, Wakon pungpu sakhale."

This clear statement of the Puya, along with our present traditional song given above is clear indication that a group of peoples called the Lai inhabited the Koubru (Koupalu in the Puya) mountain ranges many many thousand years ago.

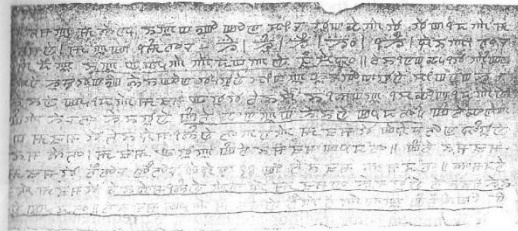
As corroborative evidences of these scriptural and traditional evidences, we have upto this day, one Lai Pukhri Achouba, Seven Lai Pukhri Macha, Imoinu Pukhri etc. (Pukhri is a word came with Hinduism in 18<sup>th</sup> century, up to 18<sup>th</sup> century Lai Ikom or Ikon, Imoinu Ikom etc. were called). In the Koubru mountain ranges, we have still Lai Khun, a village peopled by the Lai, Lailouching (Lairouching), a hill cultivated by the Lai people.

A further corroborative evidence is that present Meetei indigenous people every year in March, April came in groups to the top of Koubru mountains to offer prayers and their gratitude to their God-creator, Lainingthou and to see their first habitation areas on the Earth. The indigenous Meetei Race do not forget their first habitation on the Koubru mountains up to this day.

The group of people called the Lai settled many many thousand years on the Koubru mountain ranges. The Lai People, on the

Koubru mountain ranges, developed a settled civil society in the status of a civil society as we know to day in the 21<sup>st</sup> century A.D. The present world famed Lai Haraoba Dance of the Meetei Race was first started on the Koubru mountain ranges and secondly, performed the Lai Haraoba on the Nongmaiching Hill (please see page 3, Silver Jubilee Souvenir, J.N. Dance Academy, 1999).

After several thousand years' settlement on the Koubru mountain ranges, a small group of the Lai people came down to the valley of Kangleipak, now called the Imphal valley. Please examine the following Xerox copy of the Puya page 53 of the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok for your complete understanding of the fact :



Please see the actual words of the Puya in the English alphabets : "Lainingthouti Pangkalpana Huttang-nga Saion Toutuna chingpu huttoktuna Chingnunghut Haina Koukhipa mapham Atuta Laicha Isingpu chithok-hipana, Kangpa Halle Haituna Kangla Thenpung Haina Koukhale; Kangla Thenpung Maphamta Laiyamsingna lepnapa maphamta kayatlon yengtuna Im sale, Mapham Atupu Kangla Impham Koukhale; Kangla Impham Maphamta Leilon Nonglon Kayat 14 ki Laipham Semkhale; Semkhalapa Maphamta Laiyamsingna Panpa Maphamne Haituna Laipham Haina koukhale; Laipham Koupa Maphamna Leipa Leipakpu KANGLEIPAK haina koukhale." Translation is from the 3<sup>rd</sup> line of the Xerox, the word 'koukhale', the last word of the transcription is in the page 54 (not in the Xerox).

Free English translation of the above Puya page, transcribed, is the following :

"Lainingthou Pangkalpa incarnating as Huttang-nga made a hole through the mountains, and drained (the valley) at Chingnunghut, the place that dried up first has been called Kangla Thenpung. As decided by the Laiyam, at Kangla Thenpung, selecting proper situation, dwelling places had been constructed. The place had been named Kangla Impham (Kangla residential area). Divine places, examining 14 Leilon Nonglon, had been made at Kangla Impham. The places so made, being the dwelling places of the Laiyam with their temples, had been called Laipham. The land (country), where Laipham situated, had been called Kangleipak."

From this very clear and unambiguous statement of the Puya, we may straight infer that the first inhabitants of Kangla, the present Kangla, are the Lai People coming down from the Koubru Mountain ranges. After some thousand years, most probably, after occupation of the Imphal valley by the Lai People, Ipu Athoupa Konchin Tukthapa Pakhangpa established the Monarchy, capital at present Kangla. Konchin Tukthapa Pakhangpa married 7 Lai Nura (7 Lai ladies) and gave birth to 7 Salais and the descendants of the 7 Salais are the present Meetei Race. The Meetei genealogy is started only since Ipu Athoupa Konchin Tukthapa Pakhangpa. This is a common home tradition and history. We require no much introduction.

The name 'Meetei' is only some thousand years old, given to a small group of the Lai People. Before becoming the Meetei, the forefathers and foremothers of the Meetei are the Lai People, inhabiting the Koubru mountain ranges for thousands and thousands years and then a small group to the Imphal valley. The name Kangleipak was named by the Lai People, before the name 'Meetei' was born. At page 54 of the Puya mentioned above "Kangleipak koupa maphamta Lainingthou Sitapa Salail ki huksang kayatki nungpung wakhanna tatuna thok-khipa Lailup 7 mapu Pakhangpana Pannatuna ..... Mangang mingthon phangcheiye, ....." From this we know Kangleipak was named by the Lai People before Konchin Tukthapa become Monarch of Kangleipak and gave birth to 7 salais.

The Kabui people claim their first habitation area on the Earth is Koubru. They claim 'Koubru' is their word. The 'Kanglei' is their word, having almost the same meaning with the Meetei word 'Kangla'. The writer never dispute such assertions. Rather their claims prove the Ethnic Homogeneity with the Meetei People.

Please see some corroborative evidences that the Lai people inhabited the Imphal valley starting from Kangla. There is a Lai Pukhri at Kangla not connected with Hinduism. This is the Lai Ikom, dug by the Lai people when they first came down from the Koubru mountain ranges. In the Puya on the bank of the 'Nungseng' (Not written as Nungseng Ikon or Ikom, only Nungseng is written in the Puya), the Salai Leisangthem, the 7<sup>th</sup> son of Ipu Athoupa Konchin Tukthapa Pakhangpa once settled, is written.

Of course, all hill communities of Kangleipak might not have any tradition that they are descendants of a people called the Lai people. But the writer is very certain that both the hill and plain peoples have many oral unwritten traditions that they are brothers and sisters of the same family, ancestors. As a corroborative evidence of this common tradition of the unity of origin of the hill and plain peoples, we have now very scientific evidence that all Naga group populations of Kangleipak have ethnic homogeneity with the Meetei of the valley. To show some scientific findings, please see the following :

"The Kabui follow the valley populations while Tangkhul present A>O>B. This pattern is however not observed with any other Naga groups from Nagaland. All Naga groups follow the pattern of the Meetei" page 43, the Meetei and the Bishnupriya.

"The close similarity in ABO blood group between the Tangkhul Nagas and the Meeteis is again confirmed indicating the ethnic homogeneity between these two groups. This was observed in other various general markers." Page 43, the Meetei and the Bishnupriya.

In such circumstances of the relation of the hill and plain peoples, traditionally and scientifically, the writer cannot imagine any otherwise relations between the hill and plain peoples of Kangleipak. The name Kangleipak is not a name given to the land by the plain dweller Meetei, but by the Lai people certainly to be

the ancestors of the hill and plain peoples. The writer earnestly feel the name Kangleipak was a name of the undivided hill and plain peoples upto only yesterday, the 2<sup>nd</sup> half of the 18<sup>th</sup> century A.D., up to the time of king Bhagyachandra Jai Singh.

One very important point to be remembered is that the Meetei language became a literary language since 2000 B.C. as known upto this day.

Question before the indigenous peoples of Kangleipak now : At what time, the name Kangleipak was given to this beloved Land of the hill and plain peoples by the Lai People ?

So far up to only yesterday, we were groping in the dark, as no scientific excavation of any historical place of Kangleipak and dating of any find therefrom were done by the Government of Manipur, though we have seen a costly excavation of "Murari/Morari Lampak or Lawn/ground of dead, the graveyard" of Khangabok and the finds were dated by C-14 dating method. Hip Hip Hooray for the Government of Manipur from the writer for the scientific excavation of a known place of Mayang habitation in recent history.

Now thank to God, we have a report on the "Proceedings of National Conference on Luminescence and its Application (NCLA-2009), (February 19-21, 2009)" held in Calcutta organized by 1. Luminescence Society of India 2. Indian Association for the Cultivation of Science 3. Central Glass and Ceramic Research Institute, on the excavation of the Imphal Kangla by Mr. Nanjest and his group of scientists.

Please see the Xerox of the report on the Imphal Kangla excavation :

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 (yrs)
K1	0-3	Red weathered shale, recent infills	nil		
K2	3-6	Mottled Silty sand, Concretionary Iron phosphate	Concretion of Iron, Hydrated Iron phosphate	Overbank flow deposit on ruins	
K3	6-16	Clayey silt	Bricks, Charcoal of Ruins	Interpluvial	
K4-5	16-41	Peaty silt	potshard, charcoal	Backswamp, Clay plug & Channel infill, Interpluvial	
K6	41-5	Mottled sandy clay	potshard, ash charcoal, ritualistic faunal remains (Elephas, equus, cervine)	Warm pluvial	
K7	5 to 7	Grey-mottled silty sand	Weathered red shale, bricks fragments, bricks, potshard	Pluvial with mass wasting	
K8	7-8.5	Silty clay/ Sand.	Phoscrete, Goethite conc.	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	(193±2.1)
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & reptiles	Interpluvial	
K17-18	16.5-19	Silty clay- fine clay.	No potshard Hiatus of cultural level	Interpluvial	
K19-20	19-20	Yellowish tan Sandy silt	Equus, Bos, and deer	pluvial with mass wasting	(26.8±3.0)

In the Xerox above, please find K-11-15 under col. Layer; 9.8-11 under col. Depth in (feet); silty clay/sand under col. Lithology;

wood xylem, potshard under col. Archaeo-sediments; pluvial with mass wasting under col. Climatic inference; and  $19.3 \pm 2.1$  under col. OSL/TL date (in ka). This table of the report is a complete scientific data on Imphal Kangla with reference to rocks, Archaeo-sediments of cultural significance, climatic inferences from rocks found and age of human habitation inferred from the finds from the excavation. The excavation site was near the crossing of roads from Kangla west gate and south to north AOC gates, to the west of the road, south to north AOC gate. When the digging reaches 11-15 layer at 9.8-11 feet, potshard, that is, broken pieces of pottery used by human beings as plates, cooking utensils etc. were found. When further digging at 11-16.5 feet, no potshard etc. that can infer human habitation was found. The cultural finds from the Imphal Kangla excavation are dated by OSL/TL (Optically stimulated Luminescence/Thermo luminescence) method of scientific dating of rocks etc. as  $19.3 \pm 2.1$  years in thousand BP, that is Imphal Kangla had been inhabited by human beings in  $19300 \pm 2100$  years before present, inferred from the scientific dating of the cultural finds from the Imphal Kangla excavation.

The findings on the Imphal Kangla by the NCLA of the rocks etc. from the Imphal Kangla excavation is very significant and its impact on the cultural level of the indigenous people of Kangleipak will be immense.

Some important inferences may be seen. Our scripture, the Puya is very categorical that the first human beings inhabited present Imphal Kangla was the Lai People, who were the ancestors of the Meetei Race. From this OSL/TL dating of Imphal Kangla rocks, etc. it is scientifically proved now that the Lai People, coming down from the Koubru mountain ranges, inhabited Imphal Kangla, Kangla Impham in the Puya, around 20,000 years before present or 200 centuries before present, at around 18,000 years BC or 180 centuries B.C. It may further be inferred that Imphal valley might be dried up, after the water had been drained through Chingnunghut at about 17,000 years BP making it suitable for human habitation. This further may mean, naming of this land Kangleipak by the Lai People, the ancestors of the present hill and plain peoples may be some times around 150 century B.C.

The scientific dating of human habitation at Kangla Impham (Imphal Kangla) at around 20,000 years before present, or 18,000 years B.C. or 180 centuries B.C. may further indicate that our present calculation that our first Monarchy was established around 2000 years B.C. may become wrong and it may be much earlier in the light of this scientific finding. Kangleipak may become one of the earliest Monarchies on the Earth.

## DISCOVERY OF KANGLEIPAK

(5)

By Wangkhemcha Chingtamlen

Pakhangba, a Snake as the progenitor of Kangleicha Meetei Race.

(It is an improper concept, created and born during Hindu Rule in Kangleipak).

Though most of the Meetei people, who are educated and cultured, do not agree with the idea and concept that the present Meetei Race are the descendants of a Lairel in the meaning of a big Snake, Python; but many uncultured, uneducated, uncritical and unsubtle minded people, even to day, are thinking that the Meetei Race are the sons and daughters of a Lairel in the meaning of a big snake or Python. Yes, the ancient Meetei Race are the descendants of a Lairel, in the original meaning of Lairel = Lailel = Lai + lel = Lai means God + Lelel means the best, the highest, the ultimate as in the meaning of Phirel (best cloth), Ngarel (the best fish), Sharel (the best beast), Chaklen (the best meal) etc. This wrong and improper idea and concept prevails in some hill communities also in Kangleipak.

This injurious, wrong and improper idea or concept was created and born during the Hindu Rule since the advent of Hinduism in the 18th century A.D.

Before tracing the birth of the idea or concept historically on the soil of Kangleipak, let us look at the problem scientifically.

The geological age of the earth is estimated to be 4500 million years. On this Earth, about 3500 million years B.P. one cell-organism, unidentifiable plant or animal came into being, fish developed 400 million year B.P., from fish, amphibians developed 280 million years B.P., from amphibians, reptiles (snakes, pythons etc.) developed 250 million years B.P., from reptiles, mammals (monkeys, apes etc.) were developed 150 million years B.P. But Homo Sapien (man) developed from mammal 2 million years B.P.

In this evolutionary hierarchy, the time distance between man and snakes (reptiles) is  $250,000,000 - 2,000,000 = 248,000,000$  years. In the evolutionary ladder, Snakes, Pythons etc. are below the Homo Sapien (man) by 248,000,000 years in evolution.

The indigenous Kangleicha knew that there is a mythology that when Sanamahi Lainingthou created man, the last living being created by Lainingthou Sanamahi was a 'yong' = a monkey. Lainingthou Sanamahi brought the 'yong' before His God Father, Salailel Sitapa and claimed to His Father that He was created a man. Salailel Sitapa disagreed and told His son, Sanamahi Lainingthou to create man in the likeness of His (Salailel Sitapa) image. Thus man was created as an image of God, highest in the evolutionary Hierarchy nearest to God. Upto this day indigenous Kangleichas think that 'yong' is their ancestor.

In such facts of evolutionary process of living beings, scientific facts, on this planet earth, can there be any ancestral relationship of the indigenous Meetei Race with Snake-Python-Reptiles in their genealogy. Senseless ! The indigenous Kangleichas Meetei are not 'Nag Bungsees' of India.

Now let us trace the word or concept 'Lairel', some times 'Lairen' historically in the Kanglei society - what it was and what it is now to some people in the Kanglei Society? The word 'Lairel' is a word very frequently used by the indigenous people. In the Meetei traditional dance 'Thabal Chongba', the dancers use it 'Ngasida Lairel Nongjada'; in the Cheithaba hymn 'Nayu tubi yoinongda, Nongda lairel Pakhangba'; in the Cheitharol Kumbaba 'Nongda Lairen Pakhangba'; 'Tubi Lairel Chagok'; Pakhangba gave birth to Seven Lairels'; 'There is a black Lairel in the Iroisemba zoo'; etc.

The use of 'Lairel' or 'Lailai', in different backgrounds as in the above, may puzzle even the most inquisitive etymologist at present. No clearcut meaning or concept may be discerned from the words 'Lairel' or 'Lairen' at present circumstances to the general people. In the 'Ngasida Lairel Nongjada', the word 'Lairel' cannot be equated to a snake or python in its meaning and concept. In the hymn of Cheithaba 'Nayu Tubi yoinongda, Nongda Lairel Pakhangba', reading the two sentences together the word 'Lairel' meant a snake or python. In the hymn the meaning and concept is 'snakes or python Pakhangba' is certain; in the Cheitharol Kumbaba, 'Nongda Lairel Pakhangba', the two words 'Lairel Pakhangba', we do not know whether they meant 'Snake Pakhangba' or otherwise. But in the sentences 'Tubi Lairel chagok' and 'there is a black Lairel in the Iroisemba Zoo', the meaning or concept of 'Lairel' is definitely a snake or Python. In the sentence 'Pakhangba gave birth to seven Lairels', to us who know the cultural past of the Meetei Race, it is a Lairel = Highest God, but to common people, it is a horrible meaning of 'Snake or Python'.

These murky, vague concepts or meanings of 'Lairel' and 'Pakhangba' originated during the Hindu times since 18th century A.D. Machinations and indoctrinations with threat of physical injury to lead the indigenous Kangleichas to think in the way of 'Nag Bungsees' of India made these social maladies during the Hindu Rule of the last about 300 years.

The Meetei Race in Kangleipak had very sacred and solemn concepts of 'Lairel' and 'Pakhangba' before the advent of Hinduism in 18th century A.D.

The Meetei Race has the tradition and mythology that they are sons and daughters of the Universal Lord Creator.

In the scripture called Puya by the Meetei Race, it is written about the birth of Sanamahi and Pakhangba as under :

" Asum Oipa Laipauki matung-inna Sitapaki eesaiphu eelon-nungta, 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

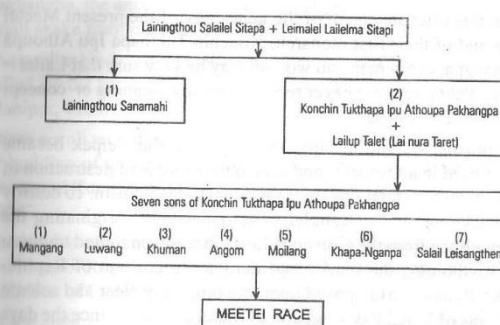


haipa mingthonpu peetuna machaki matamkumna loukhatle. Asum touna loukhatlapaka Lailelpi Sitapi Laiem mata Peesille.”

Before the birth of Sanamahi Lainingthou, a voice from the primordial space said that Ipuong Loinapa Apakpa, the Universal Lord will come down on the Earth to create living beings. This was heard by Salailel Sitapa (Ipa Salailel, Ipa Sorarel) and Leimalel Sitapi (the Earth personified as deathless woman mother). The above quotation says in English roughly “According to the Laipau (voice from the space), a child (nouwa) of three day was found in the eesaiphu eelon-nung of Salailel Sitapa (body of Salailel Sitapa). After seeing the child (Nouwa) decorated with red Sanaki machu manpa (having procreative power), Salailel Sitapa took up the nouwa and handed over to Leimalel Sitapi.” (The statement in the scripture cannot be translated in normal way, it should be explained. The writer has not done it).

This Laipau is the beginning of creation of the living beings according to the tradition and mythology of the Meetei Race and of the genealogy of the Meetei Race. Please examine the quotation from Puya and try to understand the words underlined. The “Laibou chongba” tradition of the Meetei Lai Haraoba came from this ‘Laipau’ in the Puya. From the words and concepts of ‘Sitapaki eesaiphu eelon-nung’, the present tradition of having an ‘eesaiphu’ in every worship of God came’. The words and concept of ‘Sanaki masak manpa’ meant ‘having procreative power’. The word ‘sanaki’ is not related with ‘Gold’ or Gold liquid’ in anyway. From the words and concepts of ‘Mahi’ and ‘Sanamahi’ in the Puya categorically prove that the Meetei Race is not idolatry in their religion.

The Kangleichas Meetei Race know very well that Sanamahi Lainingthou is the elder son and Pakhangba is the younger son of Lainingthou Salailel Sitapa (Ipa Salailel, Ipa Sorarel) and Leimalel Sitapi (Malem Earth as deathless woman-mother) according to the tradition and mythology of the Meetei Race. According to this tradition and mythology, the genealogy of the Meetei Race is as under :



According to this tradition, and mythology of the Meetei race in Kangleipak, as shown in the diagram above, the first Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa is the direct son of Lainingthou Salailel Sitapa (Ipa Salailel, Ipa Sorarel at present) and Leimalel Lailelma Sitapi (Malem Leima, the Earth). Konchin Tukthapa is the real name of the Kanglei first Monarch; Ipu Athoupa means brave grandfather; Pakhangpa = Pa + Khangpa = pa means Ipa further means Father + khangpa means to Know. So Pakhangpa = Pakhangba means a man who knows Father, that is, the Universal Lord Creator. The present household word Ibudhou is a derivative of ‘Ipu Athoupa’ of the Puya. The Meetei Race called Panthou to the husband of the mother-woman, not as Ipa. Ipa (Father) is solemn name of the Universal Lord Creator (Universal Father) given by the Meetei Race in Kangleipak.

As the Seven- Salai Meetei Race is the direct descendents of the first Monarch, brave grandfather Konchin Pakhangpa, the Meetei Race gave the first Monarch of Kangleipak a very respectful name ‘Lailel Pakhangba’. Lailel = at present Lail = Lai + Le = Lai means God + Le means the best, the highest, ultimate God. So, Lailel Pakhangpa means highest God who knows the Universal Lord Creator on the Earth. The first Monarch of Kangleipak was idealised as God on the Earth and worshipped him as Lailel Pakhangpa by the Meetei race.

From this brief statement of the genealogy of the present Meetei Race and of their first monarch, Konchin Tukthapa Ipu Athoupa Pakhangba, every man and woman may be very sure that Lailai = Lailai, Pakhangba are never related with any meaning or concept of Snake, Python etc.

The prosperous and disciplined society of Kangleipak became destabilised in all respects and was in the process of destruction of all Kanglei Social fabrics since the advent of Hinduism. To destroy the backbone of the Kanglei racial genealogy originating the Meetei Race from the Universal Lord in the deep rooted tradition and mythology, the murky and derogatory concept of Reptile-Snake-Python was imposed upon the originally clear and solemn concepts of Lailai Pakhangba with Royal authority since the days of Pamheiba Garivaniwaz and Santi Das Gosai in the 18th century A.D.

Now please see how the murky, unholy, derogatory concepts of Lailai Pakhangba were pushed in since the beginning of Hindu Rules in Kangleipak historically.

"Tarukni yumsakeisada Pakhangba Nongthoudagi Khaorou oina fifou mangda tarakye" page 99 Cheitharol Kumbaba (1967) English translation : "On 6th Wednesday, Pakhangba came down from heaven as a Cobra before the fifou." This was in 1745 A.D. during the reign of Pamheiba Garivaniwaz. "Tarani Ningthoukabada Sna Yan Lokchaoda Lailai Thokye" page 129, Cheitharol Kumbaba (1967). It was during reign of king Bhagyachandra in 1784 A.D. English translation : "On Monday at Sna Yan Lokchao Leirel Came out."

The unholy campaign to impose the unholy concept of Reptile-Snake-Python upon the solemn concepts of Lailai Pakhangba will be more clear from the records of the 'Diary of Manipur', 1904, the so called Chronical of the Royal Family (of Manipur):

"Pakhangba the ancestral God of the Manipurians came down from heaven in the shape of a small serpent and appeared in the front of the Raja's house". Page 70, Diary of Manipur, 1904. It was during the reign of Pamheiba Garivaniwaz. Can any body imagine,

Pakhangba, the ancestral God of the 'Manipurians' came down as a small snake from heaven, scientifically or otherwise ?

"A peculiar kind of serpent was found at Lokchao, the serpent was called, by the name of Lailai (God of serpents)" page 96, Diary of Manipur, 1904.

These are all recorded facts of history. Along with these, the facts of building of temples of Pakhangba are recorded at page 99 of Cheitharol Kumbaba (1967) and at page 70 of the Diary of Manipur, 1904.

The modus operandi of the campaign, to impose concepts and traditions of Reptile-Snake-Python upon the solemn concepts and traditions of Lailai Pakhangba, was tricky and cruel.

At the sight of a cobra, a snake or a python, or some times, the Palace people will keep a cobra or a Python at some particular place and the mass people will be ordered to assemble there, and the Royal dignitaries will identify the Cobra, or snake or the python as the Kanglei ancestral God Pakhangba, it is called Lailai = Lailai, they will say. The indigenous Kangleichas will be forced to worship as such. Pakhangba temples were constructed and idol of Pakhangba in the shape and form of a cobra, or a snake or a python will be kept in the temple. The indigenous Kangleichas will be forced to bow down before the cobra, or the snake, or the python idols regularly with some indoctrinations every time. Any people who shows some dissents will be punished severely.

Such machinations and indoctrinations with threat of physical injuries during the last about 300 years, about 6/7 generations, of Hindu rule imprinted the concepts of a cobra, or a snake, or a python in place of the solemn concepts of Lailai Pakhangba to the minds of indigenous Kanglei masses.

These machinations and indoctrinations with threat of physical injuries were at zenith during the reign of Pamheiba Garivaniwaz and Bhagyachandra.

## DISCOVERY OF KANGLEIPAK

(6)

By Wangkhemcha Chingtamlen

The snake culture of the WORLD vis-a-vis  
KANGLEIPAK.

In the article of the writer in the matter, Pakhangba, a Snake as the Progenitor of the Kangleicha Meetei Race (It is an improper concept, created and born during Hindu rule in Kangleipak), the writer had showed the unacceptability of the concept that Pakhangba, a snake as the Progenitor of the Kangleicha Meetei Race, scientifically and historically.

Now the writer will show the snake culture of the world vis-a-vis Kangleipak in order to strengthen and confirm the blunder and unacceptability of the concept of Pakhangba as a snake as a Progenitor of the Meetei Race.

The Celtic symbols of serpent (Xerox from the originals)



'Every ancient mythology has some form of world serpent.'

'The serpent represent the cyclic nature of life.'

'Thus, many ancient people believed snakes are immortal.'

'The serpent also is a phallic symbol, but ironically, serpents also are one of the older symbols of female power in the celtic religion.'

'The coiled snake with its tail in its mouth is some times known as Ouroboros, and is thought to represent the circle of the continuity of life.'

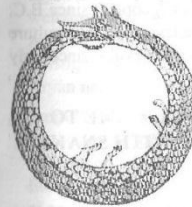
From an article, the serpent (An Nathair) by Michealin Daugherty.  
(Source: irelandsown.net/serpent.html)

OUROBOROS (Xerox from the originals)  
(From Wikipedia, the free encyclopedia)

## Ouroboros

From Wikipedia, the free encyclopedia

The **Ouroboros** (Greek Ουροβόρος, from ουροβόρος όφις "tail-devouring snake", also spelled *Uroboros* in English pronounced /uˈrɒbɔːrɪs/ or /juəˈrɒbɔːrɪs/), is an ancient symbol depicting a serpent or dragon swallowing its own tail and forming a circle.



'The Ouroboros often represents self reflexivity or cyclicity, specially in the sense of something constantly recreating itself, the eternal return, and other things perceived as cycles that begin anew as soon as they end (see Phoenix). It can also represent the idea of Primordial unity .....

HISTORICAL REPRESENTATIONS.  
ANTIQUITY

'Plato described a self eating, circular being as the first living thing in the universe - an immortal, perfectly constructed animal.'

'The notion of the serpent or dragon eating its own tail can be traced back to ancient Egypt, circa 1600 B.C. From ancient Egypt it passed to phoenicia and then to the Greek philosophers, who gave it the name Ouroboros (tail devourer).'

## Non-western traditions

'It is also present in some Hindu folk-myths, as a snake (Adishesha) circling the tortoise Maha Kurma that supports eight elephants which support the world on their back.'

'Snakes are sacred animals in many west African religions.'

#### Modern

'The flag of the short lived Italian Regency of Carnaro featured the Ouroboros on it. The Ouroboros has been incorporated into the crests of the Hungarians and Roman unitarian churches.'

From what the writer has quoted above from the article, the serpent (An Nathair) by Michealin Daugherty and from the article, Ouroboros from Wikipedia, the free encyclopedia, the esteemed readers might have understood that the snake culture was associated with the western and middle east countries (peoples) since B.C. Not only the western and middle east countries the snake culture was associated with the African and Indian peoples also since early times.

#### THE PRESENT INDIAN PEOPLE CAME TO THE INDIAN SUB-CONTINENT WITH SNAKE CULTURE

On page 11 of the 'KIRATA-JANA-KRTI' by Sunity Kumar Chatterji, under the heading '13. THE ARYAN NORDICS : THEIR ADVENT INTO INDIA' Mr. Chatterji writes 'They spread west and south and east, and a 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 countries in Iraq, Iran and North western Frontier of India, finally came into India at a period not earlier than 1500 B.C. - probably nearer to 1200 B.C. than 1500. They brought with them their own culture and religion, .....

'So, when the Indus Valley Civilisation was discovered all scholars were puzzled. They could not term the civilisation as Aryan since they already established the theory that Aryans entered India not earlier than 1500 B.C.'

'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 Nasatya. Ghosh thus concluded that about the middle of the second millennium B.C. the forefathers of the Indo

Aryans still in the western Asia on their way to India from a European home.'

These two quotations above are from 'The Aryan Hoax by Paramesh Choudhury (1995)' pages 20, 375.

V.D. Mahajan in his history book, Ancient India on page 850 says that Aryan kings were still in the west Asia in their way to India in 1435 B.C.

An advanced History of India by R.C. Majumdar etc. on page 25 says 'In the Chaotic State of early Aryan Chronology, it is a welcome relief to turn to Asia Minor or other countries in west Asia and find in certain tablets of the 14 century B.C., discovered at Boghaz Keui and other places, references to kings who bore Aryan names and invoke the Gods Indra, Mitra, Varuna .....

From the above quotations from some of the reputed writers and historians of present India, the esteemed readers might have understood that the present Hindu people were part and parcel of Europe and west Asia people, sharing their culture, including that of snake culture and way of life upto most probably 1200 B.C.

After about 3000 years on the Indian soil, some Hindu Indians came to Kangleipak and a Hindu decent Pamheiba Garivaniwaz became king of Kangleipak in 18th century A.D., but actual ruler was one Santi Das Gosai, a Hindu religious preacher, the Dharma Guru of king Pamheiba.

Before the advent of Hinduism, the people of Kangleipak and Kangleichas Meetei Race had nothing to do with snake culture and snake in their religion. Even to day some of the Kangleichas eat big snakes called Pythons. Every thing connected with the snake culture and snakes was brought and imposed by the Hindu kings upon the indigenous Kangleichas during their rules since 18th century A.D.

#### Tradition of rebirth and cyclic nature of life of the Kangleicha Meetei Race.

The Kangleicha Meetei Race is a Race having extreme belief in the rebirth of human soul. During the time of Kanglei Monarchs, when a person is convicted of a serious crime, like treason, he was

killed by the state executioner. The highest court, the king with seven Maichous, will say to the executioner 'Angang Olhanlo' = 'Change him to child' meaning 'the man will be born as child' after his death by gallows.

Everybody upto this day a man or a woman born as a Meetei knows very well that when a person is about to die, he/she is put over a Changpi banana tree leave using a part of the Changpi banana tree as pillow inside a Khangpokshang in the Sumang (like courtyard) of the Meetei home. Khangpokshang is a compound word. Khangpokshang = Khang + pok + shang = Khang means Khangpa (Khangba), further means to endure the pains and suffering prior to death + Pok means Pokpa, further means to be born + Shang means hut. Therefore, Khangpokshang, for the Meetei Race, is a hut in which a dying person waiting his/her rebirth self controlling his/her sufferings and pains just before death. Every body must know that a Meetei person lies inside the Khangpokshang just before death facing up the sky. An example of extreme belief in the rebirth process of life.

'Khamchinkon' is a word/concept very frequently used in the scripture called 'Kham-oi Yang-oi Sekning', a Puya in which the life, birth-death-birth, is discussed in details.

'Khamchinkon' = Kham + chin + kon = Kham means khampa = khamba means end (end of life) + chin means machin further means beginning + kon means konnachak further means coiled position of a child before birth in the mother's womb. Therefore khamchinkon means the process of life (soul), death > birth > death ..... unending circle of life (soul).

There are two words/concepts, chakpalon and chakoi, which are discussed in details in two Puyas called Wakoklon Heelel Thilel Salai Ama-Ilon Pukok and Polpilang. Polpilang = Polpi + lang = Polpi means life (soul) + lang means body. Therefore Polpilang means soul and body (soul body).

There are four chaks in the Meetei mythology - Hei chak, Ha chak, Kona - chak, Langpa chak. Hei chak means (time) of the father in which the soul (thouwai) of human beings resides in the father, in Ha chak and Kona chak the soul resides in the mother, and Langpa

chak means human life time as man and woman. After human beings lived for a time as man and woman, they die and the souls return to the human father, and repeat the 4 chak process of human life.

The mythology of the Meetei Race, chakpalon and chakoi, is studied in the above mentioned two Puyas. Chakpalon = Chakpa + lon = chakpa means chak further means 4 stages (times) of life cycle + Lon means study and results thereof. Chakoi = chak + koi = chak means chak (time) + koi means round (circle).

Therefore, chakpalon and chakoi means life and death and their cyclic nature in the universal process ordained by the universal father, the God creator.

In spite of the extreme belief of the Meetei Race in the cyclic process of life and soul, there is not a single instance of symbolic representation like Ouroboros in traditions, Mythologies and Puyas or otherwise in ancient times of Kangleipak.

#### When the Hindu comes

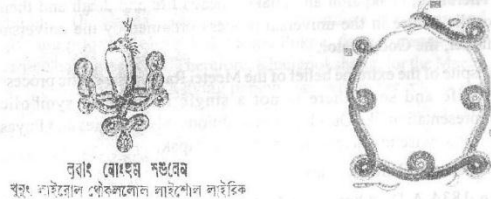
In 1834 A.D. when king Gambhir Singh was ill, he started worshipping Pakhangba in a Kufa for his long life at Langthabal hill. During the worship the king had an earnest desire to see ancestor Pakhangba in the shape of swallowing its tail in the mouth (like Ouroboros) once he saw in a worship in 'Nungjeng Pukhri.' "Mana ukhiba Mabudhou Pakhangbagi murti adu ningsinglaktuna makhudombina leipakta yekle. Leimaida yekliba Mabudhougi murti aduda mapukning changna mityeng tabada khanghoudana Mabudhougi murti adu thangeisengba Pakhangba ollaktuna mameibu mayana chiklambadu thadoklaga chongkhatlaktuna maharajgi maraibakta chiklamlaga leimaida murti oina amuk hanjinkhi." (page 35 of Meitei Ningthourol by Sarangthem Bormani Singh). King Gambhir Singh died in this way.

"Gambhir Singh Maharajabu chikpa Pakhangba adu Pebra panditna mingkhei sonduna lupagi komfuda haplaga waitthou mathak tangjeng patta thadokkhi, mapham aduda tangjeng pakhangba oina leikhi." (page 38 of Meitei Ningthourol by Sarangthem Bormani Singh).



There is a confusion to the readers of page 35, 38 of the Meitei Ningthourol by Sarangthem Bormani that the snake Pakhangba that was set free by Pebra Pandit at Tangjeng Pat was a live snake Pakhangba or the drawn Pakhangba murti on the ground.

Regarding the death of king Gambhir Singh, the 'Manipur and the Naga hills' by Major General Sir James Johnstone says on page 87 'The Kubo Valley was handed over to the Burmese on the 9th of January, 1834, and on that day Ghumbeer Singh died in Manipur of Cholera.'



The above two xerox copies are from two books, Luwang Nonghum Sanglen and Pakhangba Naoyom by Shri Hijam Ibobi and his relative, Hijam Phajabi of Singjamei Waikhom Leikai. Shri Hijam Ibobi was head Pandit Achouba of Royal Palace before the merger of Manipur to India in 1949.

This Ouroboros type symbols of Pakhangba is said 'Paphan' or 'Pakhangba Paphan' in Manipur now.

The names of the above symbols as 'Paphan' or 'Pakhangba Paphan' are wrong and conceptually very misleading.

"Talang Eepung Loinapa Apakpa Masana Oipa Mihun, Sam, Tu, Khuchinnachingpa Singli Paphan 108, Mihun 84, Tangsamli 27, Thapung 10 ki Eepha Eemenpham, Thonglon 9, Pankhei 8, Eelam 7, ....."

The above quotation is from the scripture, Puya Wakoklon Heelel Thillel Salai Ama-Ilon Pukok. Please see the underlined words. The words/concepts in the quotation cannot be deciphered fully

by the writer till now. Mihun = Pulse, Sam = Hair, Tu = Hair all over the body, Khuchin = Nail, Singli = Nerve, Vein, Paphan = Pa + Phan = Pa means Paba further means very finely, Phan means Phandokpa further means spread over wide areas.

We know very crudely that the Singli (Probably nerves and veins) spreads very finely through out the body as Cobweb or spider net. We call this generally 'Singli Paphan'.

This 'Singli paphan' is/was never connected with the present snake Pakhangba or ancient Laillel Pakhangba in any way or in any sense.

The above quotation from the Puya seems to express Physiological scientific findings in the ancient Kangleipak, but is never expressed any where or any time in the Past Kangleipak in symbols like Ouroboros or otherwise.

Therefore, from the reasons given above by the writer in this article, please know for certain that the symbolic representations of snake Pakhangba or ancient Laillel Pakhangba or Paphan or Pakhangba Paphan as Ouroboros or a snake swallowing its tail or any other snake symbols are since the advent of Hinduism, not of ancient Kangleipak.

## DISCOVERY OF KANGLEIPAK

(7)

By Wangkhemcha Chingtamlen

The contents and extents of the Geographical areas of ancient Kangleipak.

(An anti-thesis against the Misinformation and Disinformation of the fact)

Now-a-days there is a systematic campaign against certain Historical and cultural facts of ancient Kangleipak from some small fraction of the Manipur population. On single fact, to mention only one, misinformed and disinformed the Kanglei people is the

contents and extents of the geographical areas of ancient Kangleipak against clear historical records of the land.

The humble writer offers the following historical facts in this regard to the global audience as an item of thought provocation.

Because of the availability of some Puyas (scriptures) – Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, Wakoklon Thilel Salai Amailon, Kham-oi Yang-oi Sekning, Wachetlon Pathup to the patriotic Kangleichas as gifts from the graves of the enlightened buried ancestors, we know now in the 21<sup>st</sup> century very well that there were 7 (seven) Kanglas as administrative centers of the seven sons of the Kanglei Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa spread over through out the length and breath of Kangleipak. We have the Mangang Kangla at Imphal Kangla for the 1<sup>st</sup> son; present Langkol Ningthou Laipham was the Luwang Kangla for the 2<sup>nd</sup> son; the Khuman Salai people inhabited Yailipok (Yairipok), then Umukhong, then Laikoipung and lastly and permanently at present Pumlel area, Pumlel was Khuman Kangla; Angom Kangla was at the area of Kongba river; Moirang Kangla is even now located at Moirang to the west of Loktak Lake; Khangnaba Kangla was at Taknakha area; and lastly the Salai Leisangthem Kangla was in the present Imphal Kangla area, later Leisang Hithen area for the seventh son.

These areas of Kangleipak covered by 7 Kanglas, administrative centers of the seven sons of Konchin Tukthapa are naturally and effectively the geographical areas, and geographical contents and extents of ancient Kangleipak.

We have 7 (seven) Laipungthous as physical parts of the Ipung Loinapa Apakpa, the ultimate Universal Lord, the God Father Creator and places of worship of these seven Laipungthous. We have the place of worship of Nongpok Chingkhel Apanpa at Langmaiching (Nongmaiching) in the East of Imphal valley; we have the Awangpa Koupalu on the top of the Koubu mountain; we have the place of worship of the Thangching Koilel Lai Sitapa on the top of the Thangching mountain in the south west of Kangleipak; we have the place of worship of Wangpulel Khana Chaopa Lai Sitapa (at present Wangbrel) in Chandel district in

the south east mountain area of Kangleipak; we have the place of worship of the Eelai Pulel Puling Lai Sitapa at Loktak area; we have the Lainingthou Pangkalpa (the writer cannot pinpoint the place of worship); we have the Salailai Sitapa (Space) covering these areas of the Laipungthous. These are seven Laipungthous and 7 places of worship for these Laipungthous. We, the Kangleicha Meetei Race worship Kangleipak as Ipung Loinapa Apakpa, Universal God Father Creator composed of these 7 Laipungthous. We worship Kangleipak as Father Land.

The names of 7 Laipungthous are pure and pure Kanglei Meetei words/concepts. This means the Kanglei Meetei Race effectively possessed the hills and plain areas of Kangleipak before the advent of Hinduism since time immemorial. Please remember before Hinduism, the Hills and plain people are of the same Race. All places of worship except Eelai Pulel Puling Lai Sitapa are in the mountains and hills of Kangleipak indicating areas coverage of Kangleipak.

These are the geographical areas contents and extents of Kangleipak as known in the Puwari (History) of Kangleipak.

Let us see another historical record of Kangleipak embedded in an age long tradition in respect of the geographical extent of Kangleipak.

"Then the incoming Chahitaba thus addresses the Raja 'O son of heaven, ruler of the kings, great and ancient Lord, Incarnation of God, the great Lord Pakhangba, Master of the bright sun, Lord of the plain and despot of the hills whose kingdom is from the hills on the east to the mountains on the west....' .."

The above quotation is from page 105 of the THE MEITHEIS by T.C. Hodson. Mr. Hodson not only shows the tradition of Cheithaba of the Meetei Race (Hodson writes as Chahitaba) in which Divine origin of state of the Meetei Race is clearly seen, shows the geographical extent of the hilly country Kangleipak embedded in the traditional annual ceremony Cheithaba performed in the Royal Palace since times immemorial. The traditional hymn of the Cheithaba Ceremony included the geographical extents of the country because all men and women in the whole country had

unconditional Loyalty to the country and to the King in the times of yore of Kangleipak. Please see the underlined sentence "Lord of the plain and despot of the hills whose kingdom is from the hills on the east to the mountains of the west" as part of the ceremonial tradition of Cheithaba.

All these things shown above, tell very loudly and unambiguously to all men and women concerned the contents and extents of the geographical areas of the ancient country Kangleipak since times immemorial. No body can entertain any doubt in this matter.

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

When the Lai people came down first to the Imphal valley from the Koubru mountain ranges touching first the present Imphal Kangla some times 20,000 years B.P., the whole land of the hills and plain of Kangleipak were inhabited by the Lai People. The indigenous peoples of the whole Kanglei Lands from the hills in the east to the mountains of the west were homogenous peoples, only the Lai People. When a man like Konchin Tukthapa became Monarch of Kangleipak, acceptedly a brave soldier and undisputedly an accepted leader of the people, and also by disposition a God fearing leader, there is no point to argue disloyalty among the Homogenous countrymen of Kangleipak to the king. From to day, because of the facts and reasons stated above, all unnecessarily suggested ideas that Kangleipak covers only the present Imphal Kangla areas may be kept to rest for all times to come.

## DISCOVERY OF KANGLEIPAK

(8)

By Wangkhemcha Chingtamlen  
Your HISTOTY and your IDENTITY

### History

1 message

Topendra Yumnam <topendra@yahoo.com>  
To: Chingtamlen@gmail.com

Fri, Nov 20, 2009 at 3:35 AM

Uncle may i know exactly about the person 'tli koktok'(tangsia leela pakhangba) is it true that he was from china of shang dynasty n he married with a daughter of hou-sala tibeto burmese who originally inhabited in koubru/hamed and lema n giv birth a son called kangba agsin kangba married wit a daughter of rongpok nonghou n giv birth a son called malya phantabaiha i got confuse n it makes me disturb to find out our identity if u hav proper record then pls send me true information lets move on right way uncle i believe you n i hope u will reply my message

The INTERNET now has a personality. YOURS! See your Yahoo! Homepage. <http://in.yahoo.com/>

This article is written in response to this message.

Racial history, or Puwari as we call it in Kangleipak, draws you and other men and women of your race in a particular form/way distinguishing you and other people, men and women from other race of the world communities. It may show you and your people in almost identical Physical features, dresses, language, easily perceptible characters, natural aptitudes etc.

This is your identity.

Your history forms/draws your identity, a particular identity as a man or a woman of a particular race.

From this perception of Racial history and identity, the Meetei Race is first a Race of the Asiatic continent excluding Indian sub-continent's, having similar physical features etc. with other Asian peoples, like the peoples of Myanmar, Mizoram, Thailand, Malayasia, Philippine, China, Tibet etc. etc. the peoples so called Mangoloid peoples of Asia. So, your name should be written as Yumnam Chaoba, not Chaoba Yumnam, as in vogue among the Asian peoples.

Secondly, you are a Meetei Kangleicha, particularly a fine Ancient race of the Earth. You should not accept a name of other races of the earth. You have to show your self as a real Meetei of Kangleipak.

The Meetei race in Kangleipak before 18<sup>th</sup> century A.D. had a particular Excellent identity among the human communities of the world. But since the 18<sup>th</sup> century A.D. large scale insinuations, fabrications of legends, traditions etc. books specially history books etc. make the identity of the Meetei Race disturbed, destabilized, fractured, unbelievable etc to the point of identity madness.

One particular insinuation, fabrication to destroy the excellent identity of the Meetei race of Kangleipak is the snake Pakhangba tradition believed upto this day by many uncritical Kangleichas (please refer to DISCOVERY OF KANGLEIPAK (5) AND (6) in the [www.paochelkangleipak.net](http://www.paochelkangleipak.net)). Frankly speaking, you will understand the problem after reading these two articles.

From the discoveries of the insinuations, fabrications etc. in the Ancient history of Kangleipak, we know now that 'tili koktok' (tangja leela pakhangba), some times 'tilli kokton', 'tilli koktom ahanba', 'tangja leelha pakhangba', Meitingu nongda Lairal Pakhangba', Ibudhou Pakgangba Linjao' etc. are all fabrications after the 18<sup>th</sup> century A.D. 'Kangba is a name found in the Kanglei Puya (scripture), 'Maliyapham Palcha' is found in the scripture, not as 'Maliya Phambalcha' (please see the difference of spelling of the two words), Nongpok Ningthou is not a historical personality found in the Puya, what is found in the Puya is 'Nongpok Chingkhel Apanpa'; 'Shang dynasty', 'hou-lai', 'Sibi leima', are not found in the Puya (scripture). The Kanglei legendary Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, generally written and spoken as 'Pakhangba' married Lailup Talet (in the scripture) or Lai Nura Taret (seven Lai ladies). These seven Lai ladies names are recorded in the scripture clearly. These things are designed to destroy the clear identity of the Meetei Race since the 18<sup>th</sup> century A.D.

Now, a brief history of the Meetei Race.

The Meetei Race of Kangleipak is one of the most ancient races of the earth. The present Meetei race is a part of the Lai peoples who were created, nurtured and inhabited after first the whole of Kouburu mountain ranges of Kangleipak and dispersed and spread through out the Asiatic continent. The Lai peoples came down for the first time to the present Imphal Kangla in about 20,000 years B.P. or 180 centuries B.C., when the present Imphal valley began to be dry, as a civilized people who knew using weapons etc. Probably, the Lai peoples spread and dispersed through out the vast land mass of the Asiatic continent before their coming to present Imphal Kangla and also before the Indian sub-continent converged and conjoined the Eurasian land mass because of the continental drift.

The Lai peoples became the present Meetei race of Kangleipak later in history. The present Meetei race is a part of the Lai peoples from the Kouburu mountain tops.

When a part of the Lai People from the tops of the Kouburu mountain ranges of Kangleipak came down to the present Imphal Valley, some times in 20,000 year B.P. or 180 centuries B.C. the only area dried and suitable for human habitation was present Imphal Kangla. After some times the whole Imphal valley became dried and suitable for human habitations. Then the whole Imphal valley was occupied by the Lai peoples. Then a superman, our legendary historical personality, Konchin Tukthapa Ipu Athoupa Pakhangpa was born among the Lai peoples. He became the first political Monarch of Kangleipak. He married Lailup Talet (scripture), Lai nura taret (seven Lai ladies). The names of the 7 Lai ladies (queens of the Monarch) :

1. Laikok Huimulei Puksi Khompi
2. Huimu Leima
3. Loikhompi Mawai Thongngai Lelpi
4. Laiyek Pithet Leima
5. Leima Ulum Khotchao Tonpi
6. Leitham Tali Leima
7. Nonghainu Lilee Leima

These 7 queens gave birth to 7 sons what we call to day as seven Salais, namely, Mangang, Luwang, Khuman, Angom, Moilang, Khapa-nganpa and Salai Leisangthem, the present seven Salais of the Meetei race as we find to day. Our salai names or the seven clans names are after the names of the 7 sons of the first Legendary Monarch of Kangleipak. The part of the Lai peoples who came down to the Imphal valley first treading the present Imphal Kangla became the Meetei Race since the time of our legendary Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa (Ibudhou Pakhangpa at present). These are all recorded history of the Meetei race of Kangleipak upto now. The development of writing scripts (Aphabets) was during the time of our first Monarch, Konchin Tukthapa. Since then we had two kinds of histories namely history of Kangleipak (history of the kingdom) and Yumtapa Puya (Genealogy of the different seven Salais or seven clans.)

We thought, on the literary basis, that the time of establishment of our first Monarchy and development of the Kanglei writing alphabets were some times in 4000 years B.P. or 2000 B.C. Most probably it is not true now in the light of the scientific finding that the first human habitation on present Imphal Kangla was in 20,000 years B.P. or 180 centuries B.C. The establishment of the first Monarchy in Kangleipak, or reigning time of the first Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa might be many many centuries B.C. earlier than the present estimation of 2000 years B.C. One of the worst unlucky historical events happened in the 18<sup>th</sup> century A.D. when Pamheiba Garivaniwaz, the first Hindu king became king of Kangleipak was 'Puya Meithaba' (burning of the scriptures). Renown Bengoli intellectual and writer Suniti Kumar Chaterji in his book, KIRATA-JANA-KRTI at page 160 says, 'The older literary tradition suffered from a setback, 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-nawaz himself and this continued during the 18<sup>th</sup> century.'

In a parallel event in the Asian history, during the reign of the Chinese Emperor Shih-Wang-Ti (249-210 B.C.), "The Tai who had been a cultured people being of the princely rank in early times, were in possession of rich heritage of art and literature at the time of Shih-Wang-Ti, but the men of letters among the Tai and their literary works were so completely destroyed in the wild act of persecution that from that time the Tai in the Empire became almost an illiterate race through lack of books and teachers" page 37 of the THE TAI AND THE TAI KINGDOMS by Padmeswar Gogoi.

The Emperor killed 460 Tai intellectuals also by burying alive for their objections to this Vandalism.

For Kangleipak after the Vandalism of king Pamheiba Garivaniwaz and his dharma guru Santadas Babaji, whom we in Kangleipak know by the name Shanti Das Gossai, of burning of all written records of the kingdom including centuries old Puyas (Scriptures) of the Meetei Race, the burning not only made the Meetei Race a

bundle of stupid peoples without any background of intellectual developments, insinuations and fabrications etc. of legends, traditions, history etc. etc. made the Meetei Race almost a half insane people without knowing what they are, and the present identity madness is the product of the Hindu Rule of about 250 years since the 18<sup>th</sup> century A.D.

Now you note for your identity

Lai peoples created and nurtured, after inhabited the whole of Koubru Mountain ranges.

↓

A group of Lai peoples coming down to the present Imphal valley from the Koubru mountain range, treading first their feet on the present Imphal Kangla at 20,000 years BP or 180 centuries BC. They became the Meetei Race in the later history of Kangleipak separating from the Lai peoples since the time of our legendary Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa.

↓

The first legendary Monarch married seven Lai ladies giving birth to 7 sons or seven salais composing the seven groups of salai peoples of the Meetei race.

So, the identity of the men and women kangleichas are so clear that your identity as man or woman of the Meetei Race is a salai man or woman under different surnames descended from the Lai peoples of the Koubru mountain ranges in the deep pre-history period and directly descended from Ipu Athoupa Pakhangpa, the legendary Monarch in the history times of Kangleipak.

So, you are first a man or a woman descended in the deep pre-history times of Kangleipak from the Lai peoples of the Koubru mountain ranges who may be the first Homo Sapiens of the Earth. Then you are a man or a woman directly descended from the legendary Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa who was the starting point of Genealogy of the Meetei Race. You are a proud man or woman of the world born in the one of the most ancient races of the world.

Present research in the history of the Meetei Race and Kangleipak have led to the Fantastic Discoveries. The Lai peoples of the



Koubru mountain ranges may be the first Homo Sapiens of the Earth.

To clear your identity, you have to read a lot of books discarding tainted and fabricated books. Recommended reading. All articles of the writer under the title 'DISCOVERY OF KANGLEIPAK' numbering 8 upto present one, A SHORT HISTORY OF KANGLEIPAK (Manipur) Part I, II, III, KANGLA WAREP released on 31-12-2009. KANGLEIPAK : THE CRADLE OF MAN by the writer in the press now, will come out very soon for your happy reading.

## DISCOVERY OF KANGLEIPAK

(9)

BY WANGKHEMCHA CHINGTAMLEN

Wide-spread knowledge of indigenous 18 alphabets of the Meetei Race and its wide spread support in Kangleipak (Manipur)

There were two most important and memorable days in 2009 in the history of Kanglei Meetei Eeyek (Script of the ancient Meetei race) in Kangleipak. They are 04-10-2009 (Sunday) and 31-12-2009 (Thursday).

On Sunday, the 4<sup>th</sup> October, 2009 there was a conference called 'Laining Meephram' (Religious conference), also called 'Puya Meephram' (conference on the scriptures called Puya in the Kanglei dialect) in Tera Keithel Children Home. In the conference, though the conference discussed only what was the Holy Puya (Holy scripture) left by the Kanglei ancestors before Hinduism in Kangleipak, necessitated by the total burning of the Kanglei Puyas and by the presence of many fabricated and manipulated so called Puyas at the moment, the conference was called 'Laining Meephram', because all men and women involved in the discussion thought that the Holy Puya of the ancestors, the God Creator Father are all matters related to the Religion related with the concepts of the indigenous Kanglei Religion (Sanamahism). In the conference, after a very serious discussion for more than 4 hours, the conference

unanimously selected Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya written in 18 alphabets is the holy and most ancient Puya of the ancestors of Kangleipak. Discussion on the holy puya started in 1987 in different places including the Sanamahi Sanglel (Sanamahi temple) at Manipur Rifles compound. This Laining Meephram on 04-10-2009 successfully selected the above named Puya as the Most Holy Puya concluding the 23 years old trouble some journey of seeking a Holy Puya (Scripture) of the Kanglei ancestors.



Wangkhemcha Chingtamlen conducting the 'Puya Meephram' Seen with him are (L to R) A. Tomba Meetei (Padmashree), Chief Guest, M. Naotalel Khomba, President Meelal and Sanasam Mani Mangang, 87 years old Meetei Revivalist as Guest of Honour.

Ayekpam Tomba, Chief Guest, Wangkhemcha Chingtamlen, President (Moderator), Sanasam Mani Mangang, Moirangthem Naotalel Khomba, President Meelal, Leichombam Irabanta, Tera Khongsangbi, Sajou Chinglei, Yailipok Khoirom, as Guests of Honour of the Puya Meephram and along with Tokpam Thawai Lelpa, Hodam Leirak as Convener of the Meephram, decorated the Dais of the Puya Meephram on the day.

Ladies' participation representing different organizations : Luwang Leima, Meitram; Langmai Lembi, Kakwa Naorem Leikai; Chanu Priya Khunailambi, Kairang; Wairopkam Susila, Chinga Makha; Hijam Phajabi, Keisamthong Longjam Leirak; Chanu Victoria and Chanu Penton, Patsoi II; Ayekpam Naobi Leima, Tera; Chanu Sonia and Chanu Pooja, Top Leirak; Naorem Chanu Bandana, Heirangoithong; Chanu Bina, Moreh; Chanu Ayang Leima, Sekmajin.

Names of organization supported the selection of Wakoklon Heel Thilel Salai Ama Ilol Pukok Puya, participated in the Puya Meeppham on 04-10-2009 :

1. Kangleipoak Historical and Cultural Research Centre, Sagolband Thangjam Leirak
2. Kangleipak Loina Sillon Lup, Yailipok
3. Kangleipak Meetei Mayek Academy, Khurai Konsam Leikai
4. Panthoibi Irat Thougat Lup, Wangkhei Thawanthaba Mutum Leirak
5. Ireipak Inat Kanba, Takhel Panthoibi & Nongpok Ningthou Lai Manak
6. Khurai Kongpal Ningthoubung Meetei Inat Lup, Ningthoubung
7. Ningthem Pukhri Mapal Sanamahi Laining Lup
8. Thanga Meetei Mayek & Cultural Research and Inat Chaokhat Sindam Sanglen
9. Moirang Naranseina Inat Laining Chaokhat Sanglen Lup
10. Tronglaobi and Tera Khongsangbi Laining Lup
11. Ningthoubung Meetei Mayek & Inat Lup
12. Meitram Sanamahi Pakhangba Laining Lup
13. Sangai Parou Meetei Leikai Inat Chaokhat Lup
14. Patsoi II Inat Khongkul Leeba Lup
15. Lairenkabi Inat Ngakpa Meetei Loisang
16. Awang Khunou Achumba Thiba Inat Loisang
17. Meetei Phurup
18. Malem Yaiphasang
19. Ikal
20. Khwai Meetei Thoukal Langkal Malup
21. Sanakon
22. Mannaba Apunba Marup
23. Keisampat Meetei Singlup
24. Natum Chingjin Huidrom Laining Lup
25. Chingarel Sanamahi Pakhangba Laining Lup
26. Kangla Sangomsang Meetei Laining Lup
27. Tera Loukrakpam Leikai Meetei Laining Lup
28. Dimapur Meetei Union

Important personalities who participated in the intense discussion and heated interaction :

1. Indrajit Waheng Khuman Panthoibi Thougat Lup
2. Keisam Ibomcha, Keisampat Mannaba Apunba Marup
3. Kangleinganba Kuleswar, Khurai Lairikyengbam Leikai
4. H. Ibotombi Khuman, Haobam Marak
5. Chingtam Luwang, Sagolband
6. Akham Langol, Sagolband
7. Luwang Leima, Meitram
8. Sagolsem Jila Leibak Macha, Sagolband
9. Oinam Bijen, Thanga
10. Ngangkham Prameswar, Khurai Chairel
11. Iboyaima Louthiba, Khurai Ningthoubung
12. Tokpam Thwailenpa, Hodam Leirak

The personalities participated in the discussion were of different mindset in matters of scripts (Alphabets) and Puya.

After intense discussion and heated interactions for more than 4 hours, the Puya Meeppham selected almost unanimously Wakoklon Heel Thilel Salai Ama Ilon Pukok Puya written in 18 alphabets of the ancient Meetei Race of Kangleipak as the Holy and most Ancient Puya (scripture) of the Kanglei ancestors, concluding 23 years old trouble some journey of seeking a Holy Puya (scripture) of the Enlightened Ancestors of Kangleipak.

The most memorable second day in the journey of the indigenous 18 alphabets of Kangleipak happened on 31-12-2009 (Thursday) by releasing a book called (Kangla Warep) at Press Club, Meijorkhul by The Areppa Thiba Thoupuloi Kanglup. The book contains the decisions of the Areppa Thiba Thoupuloi Kanglup accepting 18 indigenous Kanglei Alphabets as the correct alphabets (scripts) of Kangleipak (Manipur), as asserted by some of the expert/custodians of Puyas and by some of the Seven Judges, with a firm decision of the Thoupuloi Kanglup to persuade the Government to accept the decision recommendation of the Areppa Thiba Thoupuloi Kanglup.



Prof. W. Nabakumar, HOD of Anthropology, MU is releasing on 31-12-2009.

Composition of the Areppa Thiba Thoupuloi Kanglup :

1. Karam Pakchao, Wangkhei – President
2. Chabungbam Ibotombi, Tera – Vice-President
3. Heikujamcha Ibotombi Khuman, Haobam Marak – General Secretary
4. Pebam Boy, Takhel Leikai – Joint Secretary
5. Hongnemcha Laiching Nganba, Kongba – Finance Secretary
6. Oinamcha Kiranjit – Publication and information Secretary
7. Mangangcha Keisam Ibomcha, Keisampat - Auditor

Advisors

1. Tokpam Thawai Lenpa, Hodam Leirak
2. Moirangthem Putun, Khurai
3. Moirangthem Naodalen Khomba, Thangmeiban
4. Kangjam Dhananjoi, Nongpok Sekmai
5. Hidam Dhananjoi, Keirao Langdum
6. Hemam Labango, Moirang
7. Soram Mangi, Takhel Leikai

The above personalities composing the Areppa Thiba Thoupuloi Kanglup, though they are qualified and intellectual persons, are patently not experts of the Meetei Eeyek (Kanglei Meetei Scripts).

As a first step, the Areppa Thiba Thoupuloi Kanglup called by advertisement in the Local News Papers etc. the experts and custodians of Puya to submit written statements in matters of the following :

1. To decide (to give) the Real name of the land (now called Manipur since 18<sup>th</sup> century)
2. To decide the true and real racial name of the peoples (now called Meetei, Meitei, manipuri)
3. To decide the real / true alphabets (scripts) of the ancient Kanglei ancestors.
4. To discuss the real/true name of the language spoken by the Meetei/Meitei/Manipuri now.
5. To decide how to write their names of the Kangleichas.

The Areppa Thiba Thoupuloi Kanglup requested the experts/ custodians of the Puya to submit written evidences etc, and Puyas supporting their statements along with the written statements submitted by them.

In response to the call of the Thoupuloi Kanglup, 13 (thirteen) experts/custodians of Puyas submitted their written statements along with Puya etc.

The following are the personalities selected by the Areppa Thiba Thoupuloi Kanglup as Judges to give their written opinion on the matters mentioned above after examination of the written statements/Puyas submitted by the experts/custodians of the Puyas etc.

1. Ahanthem Nilmani, Senior Advocate – Ahanthem Leikai
2. Dr. Langpoklakpam Bhagyachandra, Sr. Grade Lecturer, Pishum Thong
3. Ayekpam Chandramani, Rtd. Head Master, Tera
4. Wangkhemcha Chingtamlen, Advocate, Sagolband
5. Irengbam Lukhoh, Rtd. Principal, Khagempali
6. Nepram Bihari, Executive Officer, Sanamahi Temple Board, Sagolband
7. Sapam Bhagya, Superintendent, Archaeology Department, Tera

The personalities selected by the Thoupuloi Kanglup as Judges are by no means experts in matters of Kanglei Cultures, history, scripts etc. Ahanthem Nilamani is a highly professional legal expert and the last one, Sapam Bhagya is a top Government bureaucrat. Others are professional teachers etc.

(During the 17 years period interval between 1992 and 2009, two of our colleagues, Dr. Langpoklakpam Bhagyachandra and Ayekpam Chandramani who sat with the writer as judges in 1992 when the Areppa Thiba Thoupuloi Kanglup started their investigations and discussions selecting Judges, only concluded in 2009 had gone to the heaven forever, the writer expresses extreme shock and prays to the Almighty Father to receive them lovingly).

The seven judges, after examinations of the written statements and Puyas submitted by the experts/Puyas custodians, submitted their written opinion in matters of the real name of this land now called Manipur, the real racial name of the indigenous peoples of this land, the indigenous alphabets (scripts) developed by the indigenous ancestors of the land in deep B.C. etc. to the Areppa Thiba Thoupuloi Kanglup. (The writer takes up only the indigenous scripts (alphabets) only in this article.)

The Areppa Thiba Thoupuloi Kanglup, after examinations of the written opinions of the Seven Judges along with the written statements of the experts/Puyas custodians, after several sittings and discussion, gave the clear opinion that 18 alphabets (scripts) are the Alphabets (scripts) developed by the Ancient Kanglei Ancestors in deep B.C. All papers relating to the discussions and decisions including the opinions of the 7 Judges were released in the form of a book called Kangla Warep only on 31-12-2009.

In a meeting of the Areppa Thiba Thoupuloi Kanglup on 20-12-1992 at Sanamahi Lainingthou Sanglél, Manipur Rifles Compound decided that 18 Alphabets (scripts) are the correct Alphabets (scripts) of the Ancient Kanglei Ancestors, to use their own words in the decision :

মরিসুবা হিরম ঃ ময়েকী মিং অমসুং মমীং লেপপা ঃ দিলিগেট অমসুং জজ্জশিংগী ফিরেপ মতুং ইননা ময়েকী মিং মীটৈত ময়েক মশিংনা ১৮ (তরানিপাল) দা লেপলে অদুগা লোয়ননা মসিং ময়েক, চৈতপ, ঈলিক, লোম, লোলসুম অমসুং খুদম পুন্ন মকসু লোপপসিদা য়াউবা য়ানরে । page 206 of ৯৮ মৈৎগা

The decision of the Areppa Thiba Thoupuloi Kanglup, a two tier decision, examinations and decisions, opinions of the 7 Judges over the written statements of the experts/Puya custodians, and further examinations and decision of the Areppa Thiba Thoupuloi Kanglup over the written statements of the experts/Puya custodians and the written opinions of the Seven Judges, selecting 18 Alphabets (scripts) of the Ancient Kanglei Ancestors, along with their correlated numerical signs etc. is so clear as a decision given by the highly intellectual and common sense peoples of the land in matters of the subject assigned to them without any bias and prejudice. Really plausible and commendable decision.

## DISCOVERY OF KANGLEIPAK

(10)

By Wangkhemcha Chingtamlen

How to write the world Languages using 19 Kanglei Ancient Alphabets.

𑜀 𑜁 𑜂  
 𑜃 𑜄 𑜅  
 𑜆 𑜇 𑜈  
 𑜉 𑜊 𑜋  
 𑜌 𑜍 𑜎  
 𑜏 𑜐 𑜑

The ancient country Kangleipak had been using 19 Kanglei ancient alphabets upto 18<sup>th</sup> century CE before the advent of Hinduism since undated times of the historical periods of Kangleipak. 35/36 Bengoli alphabets began to be used since 18<sup>th</sup> century CE only.

The number of alphabets is 19 including \$ (ONE) with 18 Language writing alphabets. We, the ancient Kangleichas thought, came to the conclusion to be true, that the Symbol \$ (ONE), a human Spermatozoon like symbol, with an Eelik (dot) is the God Father Creator WHO came first on the Earth to spread Living Beings including Human Beings and the Symbol \$ gives birth to the writing alphabets numbering 18 only drawn in the shapes of Human organs, and named according to the names of Human organs. The Kangleichas used this \$, symbol as the ONE, numerical number one, as the God Father Creator is beginning of all, the number ONE REALITY sourcing everything.

Typically, the ancient Kanglei Alphabets do not include Alphabets representing sounds ga, jha, ra, ba, ja, da, gha, dha, bha.

Many peoples who are not well versed with the Kanglei Alphabets, and some times many peoples with Intentional Ignorance, say and propagate the idea that Kanglei 18 Alphabets cannot write world Languages (words) for example, *gari, ghari, Britain, Zambiya, German, Zardari, gajar*, etc. etc. This is wrong. The Kanglei 18 ancient Alphabets can write any word of the world as any other alphabets of the world can do.

The Puya, scripture Wakoklon Heelel Thilel Salai Ama Ilon Pukok, which was written in 18 Alphabets in deep BC is the source of our knowledge of the 18 ancient Kanglei Alphabets in 21<sup>st</sup> century CE. The Puya itself gives the knowledge of grammar how to write words that can come in future, simply to say, the 18 ancient alphabets can encounter future that anything that may come at a time after writing the Puya.

The Puya says : "*Matam Matamtuki channa chamnapa lomna Eeyek lomtuna | Lumna Eewai Eenin khonthokpu lumhalli haipaki khunung lon atupu khununglolchum kouye || Khununglolchum sing se tainapata leilipa mee oipa Eecha Eesu Meetei pumnamak kitamakta haichapane || He Ningthou-o ! Eeyek likhun asiti matamtuki matunginna puthokpikatane khangpio llo!*"

[1]

The above quotation are some relevant lines from the above mentioned Puya in English alphabets. A rough English translation of the above lines of the Puya may be seen : "In accordance of time suitable changes may be made, Lom Eeyek makes words' derivatives, Lum Eeyek makes words heavier (sound), this is called 'Khununglolchum' (making of language correct in the society). This 'Khununglolchum' is designed for the sons, grand sons (meaning both males and females) Meeteis in the land. *O King! This Eeyek Likhun (Language grammar etc.) should be used in times of needs.*"

## USE OF LOM EEEYK :

The first three alphabets :

𑜀 𑜁 𑜂 representing ka, sa, ia sounds can derive alphabets representing sounds ga, jha, ra of other languages.

For example :

𑜀𑜂 (Kali) can be written as 𑜀𑜂𑜃𑜂 (gari) in Hindu word.

𑜀𑜂𑜃𑜂 (Salakhan or Salkhan) can be written as 𑜀𑜂𑜃𑜂𑜃𑜂 (Jharakhan or Jharkhan) in Indian state name.

𑜀𑜂𑜃𑜂𑜃𑜂 (Lachasthan) can be written as 𑜀𑜂𑜃𑜂𑜃𑜂𑜃𑜂 (Rajasthan) Indian state name.

The second three alphabets :

𑜃 𑜄 𑜅 representing ma, pa, na sounds can derive alphabets representing---ba---only of other languages. 𑜃 and 𑜄 have no derivatives using Lom Eeyek.

𑜃𑜂 (Pali) can be written as 𑜃𑜂𑜃𑜂 (Bari) in Hindu word.

The third three alphabets :

𑜆 𑜇 𑜈 representing cha, ta, kha sounds can derive alphabets representing ja, da, gha sounds of other languages using Lom Eeyek.

𑜆𑜂𑜃𑜂 (Chalipon) can be written as 𑜆𑜂𑜃𑜂𑜃𑜂 (Jaribon), a Cachari village.

𑜆𑜂𑜃𑜂 (Tolchi or Tolachi) can be written as 𑜆𑜂𑜃𑜂𑜃𑜂 (Dorji) a mountaineer.

𑜆𑜂 (Khali) can be written as 𑜆𑜂𑜃𑜂 (ghari), a watch in Hindi.

The fourth three alphabets :

𑜉 𑜊 𑜋 representing nga, tha, wa sounds can derive alphabet representing---dha--- sound of other languages. 𑜉, 𑜊 have no derivatives using Lom Eeyek.

𑜉𑜂 (Thana) can be written as 𑜉𑜂𑜃𑜂 (Dhana), a common name in Manipur.

The fifth three alphabets :

𑜌 𑜍 𑜎 have no derivatives at all using Lom Eeyek.

The sixth three alphabets :

𑜏 𑜐 𑜑 the only second alphabet 𑜏 has derivative alphabet representing bha sound.

𑜏𑜂𑜃𑜂 (Foluntiyal) can be as 𑜏𑜂𑜃𑜂𑜃𑜂 (Voluntiyar or Volunteer).

A Lom Eeyek is an Eelik (dot) put under the 18 Kanglei alphabets to get the derivative of the particular alphabet.

[2]



For example :

☐ (ka), putting an Eelik (dot) under as ☐, make it alphabet representing sound ga,  
 ☐ (sa), putting an Eelik (dot) under as ☐, make it alphabet representing sound jha,  
 ☐ (cha), putting an Eelik (dot) under as ☐, make it alphabet representing sound ja, etc.

The above are the concrete examples how the derivative alphabets are born, numbering 9 using Lom Eeyek from the main 18 ancient Kanglei Eeyeks and what is Lom Eeyek.

Further please see how the derivative alphabets are born out of the main 18 ancient Kanglei Eeyek and what are the 9 derivative alphabets born out of the 18 main Eeyeks by means of Lom Eeyek :

The 1st three alphabets ☐, ☐, ☐ have three derivatives ☐ (ga), ☐ (jha), ☐ (ra)  
 The 2nd three alphabets ☐, ☐, ☐ have one derivative ☐ (ba) -----  
 The 3rd three alphabets ☐, ☐, ☐ have three derivatives ☐ (ja), ☐ (da), ☐ (gha)  
 The 4th three alphabets ☐, ☐, ☐ have one derivative ☐ (dha) -----  
 The 5th three alphabets ☐, ☐, ☐ have no derivative at all  
 The 6th three alphabets ☐, ☐, ☐ have one derivative ☐ (bha) -----

The main 18 Kanglei Eeyek have 9 derivatives out of the 18 main ancient Kanglei alphabets.

The original and ancient 18 Kanglei Eeyeks, along with the 9 derivatives born out of the original 18 ancient Kanglei Eepi Eeyek by means of ancient Kanglei script science can write any foreign words/language as any alphabets of the world can do.

#### THE USE OF LUM EYEEK :

Under this rule of Kanglei Eeyek grammar, an Eelik (dot) is put at the right side of the Kanglei Alphabet, for example, ☐ putting an • (dot) at the right side (your right side) of the Kanglei alphabet ☐ etc.

In Kangleipak dialect ☐ = ☐ (flying, a bird is flying) a light sound without Lum. The word ☐ (flying) itself becomes ☐ (handling with the hand, gripping firmly with the hand) making a heavy pronunciation with a Lum at the right side of the first ☐ of the word. In this way using Lum Eeyek, the ancient Kangleichas wrote words of the same spelling in different pronunciation : another example ☐ = ☐ (burnt by fire), it may be written as ☐ (going up hill). Etc.

From the quotation of the Puya above, you have seen a "Khununglolchum". The meaning of "Khununglolchum" is 'to make the Language in the society correct' when any foreign word enters the Kanglei vocabulary that cannot be written well by the main 18 ancient original alphabets of the Meetei Race. The 'Khununglolchum' was put into service with the 9 derivative alphabets of the Meetei Race in ancient Kangleipak when the situation arises.

Now please see with a critical mind that the only 18 main alphabets of the Meetei Race have become 27 writing alphabets with the 9 derivatives that can write any word/language of the world without disturbing the Genius of the Ancient Enlightened Ancestors of the Meetei Race of Kangleipak, further keeping Alphabetical history intact. \*

#### DISCOVERY OF KANGLEIPAK

(II)

by Wanghemcha Chingmamen

#### The Creation of Man according to the ancient Kanglei Philosophy - when and how.

The universal Lord, The God Father Creator, when He was in an Indeterminate Primordial State, began to think to create The Universe. Simultaneously the space, the stars, the sun, The Earth, Fire, Water, Air etc came into existence.

At the same time, the Langmaiching (the present word, Nongmaijing-Sunday), the head of the Seven days week, stood fixed as ☐. Singhalon Cheising Eeyek Ama (ONE)

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

Langmaiching = Lang + mai + ching + Lang means Lang-on-ba or Sai-on-ba, Lang-on-ba or Sai-on-ba further means to become a human material body from the immortal spirit of the God Father + mai means human face or Laipak + ching means Chingsinba or Chingkhapa, further means attracting or attraction towards a centre. On Langmaiching day the God Father Creator incarnating as ☐, Kanglei numerical number ONE, attracting fire, water, air, earth material and space around Him begins to create Man. It is the head, particularly, The Laipak, which is created first of All. He sits at the Laipak (Forehead) Permanently as long as the man is alive.

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

The change of the word and concept Langmaiching to the word Nongmaijing is apparently during the Hindu Rules since the 18th century to Seal the original Philosophic Concept of Langmaiching.

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

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

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

The second day Ningthoukapa (Monday) means Ningthoukapa = Ning + thou + kapa = Ning means Ningba, further means Mind, Thinking of a human being + Thou means Thoubha further means driving, directing of the Mind, thinking of the human beings + kapa means kaba further means to come up, to come up to the Seat. Therefore Ningthoukapa means the God Creator who is the Driver, Director of the human mind, thinking process takes His Seat (what we Meeteis call Phampan) at the Laipak. Laipak = Lai + Pak = Lai means God, the God Father Creator + Pak means Pakpa further means sticking, fixing. At Laipak the God Creator sticks, stays always without any leaving.

The 3rd day of the week Leipakpoka gives the Existence of the ☐, ☐, ☐, the second three writing alphabets of the Meetei Race.

The creation of the Head, though complete, the God Father Creator cannot perform the further creation of the whole body. In order to enable the God Father Creator His work of further Creation of the whole body, the three alphabets ☐, ☐, ☐ came into Existence by His wish.

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

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

Thus the first writing alphabet of the 3rd alphabet group **ꯏ** (Mit = Eye) came into existence by the wish of the God Father to show His Own Images in the two Eyes. The next alphabet of the group **ꯏ** (Pronounced as Pa) does not mean and relate to **ꯏ** (eye hairs) but mean and related to **ꯏ** (Father). The alphabet indicates the Universal Father Creator coming down from the Laipak to the Eyes (Pupils) of the human body to show His Own Image to Sanamahi Lainingthou for Creation of Man.

After **ꯏ**, **ꯏ** are created, **ꯏ** is created. After Creation of **ꯏ**, the trunk of the human body began to be Created.

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

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

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

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

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

The 5th day of the week, Sakonsen (Thursday) gives to the existence of **ꯏ** (Ngou), **ꯏ** (Thou), **ꯏ** (Wai).

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

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

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

The Sixth day of the week, Eelai (Friday) gives to the existence of the three Kanglei writing alphabets **ꯏ**, **ꯏ**, **ꯏ**.

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

The name of the sixth day of the week which gives birth to **ꯏ**, **ꯏ**, **ꯏ** is Eelai, and Eelai definitely means Eelai = Ee + Lai = Ee means blood + Lai means God. The three alphabets **ꯏ**, **ꯏ**, **ꯏ**, together show the human body as the Temple or Abode of the God Father Creator which in another name we Meetei Race call Eelai. The God Father Creator came down on the Earth as a drop of blood or Eelik to start Creation, we, the ancient Meetei Race called Ee (blood) as Lai meaning the God Father Creator. It may be the reason why the three writing alphabets **ꯏ**, **ꯏ**, **ꯏ**, were given existence by the sixth day of the week, Eelai.

**ꯏ**

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

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

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

On the last day of the 7 days week, Thangcha (Saturday), the Universal Lord, the Father Creator has completely Created a Male Human Being to proceed further Creative Process (Procreation) to spread Man kind on the surface of the Earth.

My readers! Please see the meaning of the last day of the Seven days week, called Thangcha by the ancient Meetei Race. Thangcha = Thang + cha = Thang means Thangthapa further means to drive down, to push down for further Creation, etc + cha means Chata Naota further means Descendants, Progenies. Thangcha, therefore, means to Proceed further Creation through the God's Image Proto-type man (further Procreation), to spread human kind on the surface of the Earth.

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

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

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

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

My dear readers! Please know that the Puya, Scripture Wakoklon Heelei Thilei Salai Ama-Ilon Pukok says: "Khunung Eeyekki Khonthok Asipusu khunthoklon Haikatane Lepna Khangpio". A rough English translation of the above Puya statement: "Please know it for certain that the social sound of the writing alphabets is also to be known as Procreation (of mankind)."

# DISCOVERY OF KANGLEIPAK (12)

By Wangkhemcha Chingtamlen

## Tracing the origin of the Naga movement and what is now?

### Building the concept of the 'Naga'—

Before entering to the Tricky problem of the Naga movement, let us know what is the root of the concept of the 'Naga' and which we generally take as a group of fine peoples without knowing its historical roots.

"The tribal name of the Angami Naga is 'Tengima'. Naga is a name given by the inhabitants of the plains, and in the Assamese language means 'naked'. "—Page 33 of the 'Manipur and the Naga hills' by Sir James Johnstone.

"1. Nanga (Hindustani) meaning: Naked... 5. Nagalogoi (Greek) meaning: The realm of the naked... 9. Nangta (Bengali) meaning: Naked."—Page 5, 'The Naga Rapport' by Richard Haleng, Dimapur.

### "List of villages, Eastern Naga, and population:

"List of villages, Eastern Naga, and population"		
Tablungs	Tablung	Naked Nagas
	Namsang	
	Nangta	
	⋮	
	Ching Phoe or Chongir	
Jaktungs	Jaktung	Naked Nagas
	⋮	
	Seyong	
Molungs	Poilung	Naked Nagas
	⋮	
	Naogaon	
Total—25000"		

—Page 207, 208 of the 'North East Frontier of India' by St. John F. Michell.

There are 25 villages inhabited by 25,000 naked Nagas in the North East Frontier of India as enumerated by the writer, Mr. Michell. These books written by the Englishmen are of 19th Century, except the book of Mr. Richard Haleng of Dimapur.

From these Naked Tribes, their status of civilization, their ways of lives, etc, these peoples got name of 'Naga' originally. There may be other tribes also seen by the plains peoples in the status.

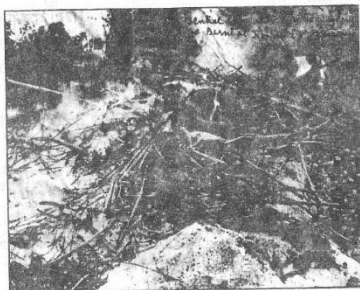
In the Kumbha Mela, many naked male persons who are said to be Devotees of God came out for 'Ganga Snan' etc. They are also called by the plains peoples as 'Naga Sadhu', 'Naga baba'.

In 'The Naga Rapport', Mr. Richard Haleng claims 50 tribes in the contiguous areas of Arunachal Pradesh, Assam, Manipur, Nagaland including 23 tribes in the western part of present Myanmar country as Nagas (Please see page 3,4 of 'The Naga Rapport' by Richard Haleng) to whom the name 'Naga' has been extended. The 50 tribes of the Nagas include Kabui, Kharam, Koireng, Tangkhul etc etc of Kangleipak (Manipur).

"Linguistically, they have mutually unintelligible dialects from tribe to tribe" (page 1 of the Naga Rapport)

These 50 tribes, having no common dialect, no common origin etc, the present Naga Peoples of the Nagaland claims to be one Naga race. The error, of the thinking process and the conclusion, is apparent from the fact that no unitary origin, no unitary tradition of having a common area of governance, so to say, no common history of these so called Naga peoples, are discovered and discerned upto this day. As there is no unity of origin, tradition etc, there is no common feeling of oneness at the time of any crisis. The people of India including the Naga peoples saw the Meetei Race in action, an essential element of a Race in the recent Muivah Crisis, from the fact that the Meetei peoples of the west of Manipur and North of Nagaland's automatic unity and response to

the SoS of the Imphal valley Meeties. But for the so called Naga peoples, the NSCN (K), one of the strong groups of the Naga outfits stood firmly against Muivah, everybody saw it.



These so called Nagas of Kangleipak (Manipur) in the surrounding hills of Kangleipak are not Nagas, but nearest kins of the Present Meetei Race.

"All tribes have also traditions amongst themselves that Munniporees are offshoots from them" – Page 6, 'The Meitheis'

by T.C. Hodson.

"Should it be a correct view that the valley of Munnipore was at no distant period almost covered entirely by water, the origin of the munniporees from the surrounding hill tribes is the proper and only conclusion to be arrived at." – Page 7 of the same book of TC Hodson.

"The surrounding hill tribes assert that they are the Progenitors of the Manipuri Race." – Page 20, Linguistic Survey of India, Vol III part III.

Further, amongst the naked tribes of Mr Michell, no tribe of the Past and Present Manipur are seen and no village of the Past and Present Manipur are seen too.

The following quotations from the book "People of Manipur, Anthropogenetic Study of Four Manipur Population Groups" by Dr. Rama Chakravarti (1986) may please be seen:

1. Palm Prints – "The three Manipuri Nagas (both sexes) follow the same model type like that of the Meitei males." – Page 79, 80.

Please take the three Manipuri Nagas are Kabui, Tangkhul and the Mao Nagas.

2. Blood group– "R1" gene appears to occur in the highest frequencies in all the four studied groups, 'R2' gene occur in second highest frequency. Among the Kabuis the gene 'Rz' is absent while among the Tangkhuls and Meiteis, this gene occur in equal frequencies." – page 95

3. "The Kabui follow the valley population while the Tangkhuls present A>O>B. This pattern is however, not observed with any other Naga groups from Nagaland. All Naga groups follow the pattern of the Meiteis." – Page 96

4. "The close similarity in ABO blood group between the Tangkhul Nagas and the Meitei is gain confirmed indicating the ethnic homogeneity between these two groups" – Page 99.

The above recent scientific findings of Dr Rama Chakravarti categorically prove the Ethnic Homogeneity of the Meitei (Meitei) Race with all Naga groups, including those of the Nagaland while

showing a little difference from the Naga groups of the Nagaland.

**Lastly, please see what the Meetei Puya, Scripture says:**

“Talang Paopu Pinapa, Epungloiki Yathangna Oikhipa Malemna *Laiyamsingna* Halaole, Eepungloina Halaole; Yaiphapaki Matikpu *Laiyamsingna* Penchale; Asum Touna Loipi Chingki Chingtona Mapham Mapham Yengtuna Tuka Waka Patuna Nungai Thoina Pankhale.”

The Meetei Puya further says that a group of Salai peoples (Sons and daughters of Ipu Athoupa Konchin Tukthapa Pakhangpa) went up the high hills surrounding the Imphal valley making Hou Hou sounds in the later history of Meetei Race. This Meetei group who went up the high hills are amongst the Naga groups of Kangleipak and most possible indications are that they may be amongst the Kabui and Tangkhul groups.

These are clear statements of the Puya scripture telling you that a group of peoples called ‘Lai’ inhabited the Koubru mountain ranges of Kangleipak, and the so called Nagas of present time and the Meetei race are the descendants of these ‘Lai’ peoples. In later history, a group of the Lai peoples, coming down to the Imphal valley some times in 180 centuries B.C., became the Meetei Race, and a group of the Meetei race peoples also went up the surrounding high hills of Kangleipak in the later history of Kangleipak.

#### **Birth of the Naga movement:**

“... The Naga had no religion; that they were highly intelligent and capable of receiving civilization; that with it they would want a religion, and that we might just as well give them our own, make them in that way a source of strength, by thus mutually attaching them to us”—Page 43, ‘Manipur and the Naga Hills’ by Sir James Johnstone.

“... a large population of Christian hillmen between Assam and Burma, would be a valuable prop to the state. Properly taught and judiciously handled, the Angamis would have made a fine manly set of Christians, of a type superior to most Indian native converts, and probably devoted to our rule.”—Page 44 of the same book of Johnstone.

This is the beginning and birth of the present Naga movement. This conspiracy of the British Colonial Power, for a permanent base in the Asiatic continent between two sleeping giants, for destabilization of the continent, was born in the 19th century. The words “between Assam and Burma” may be changed to “between India and China” now in the present global context.

Following this conspiracy and birth of the Naga movement, the British colonial power in India tried seriously to develop a Naga entity which was entirely non-existent at that time.

From the introduction of ‘Inner Line Regulations’ for checking influx of businessmen into the Naga areas in 1873, to the Declaration of the ‘Naga Hills Excluded Area’ administered in discretion by the Governor of the British-India Empire as a political Agent of the British Crown in 1937, the Colonialist British had done enough to help this conglomeration of “Linguistically, they have mutually unintelligible dialects” tribal peoples of very different origins to develop a separate ‘Naga Entity’ entirely different from the surrounding peoples of common origin.

But this mission of the Europeans is a complete failure. The writer has given an example of complete failure above to the fact that of the Mr Muivah’s last attempt in his life to have a ‘South Nagaland’ in Manipur in his hand, the NSCN (K), one of the very strong outfits of Naga underground organisations in the North East of India, comes openly against Mr Muivah and his group NSCN (IM).





Further, the Naga Hoho expresses the organisation's total disapproval of Mr. Muivah's move for a 'South Nagaland' in Manipur. The Naga Hoho's president Mr Kevileto Kebiho expressed at Kohima that the economic blockade at NH 39 and 53 in Manipur will not be withdrawn, along with it the President 'appealed' to Mr Muivah 'to withdraw from Viswema village, a present Nagaland village, along with his armed cadres. The 'appeal' is a soft word, but in the present juncture of a 'South Nagaland' of Mr Muivah, it is a 'complete disapproval' of Mr Muivah in his move to impress him 'what Mr Muivah has done more harm to the Naga peoples than to bring unity amongst the Naga peoples'. This 'appeal' should be noted seriously by the 'Kacha Naga' of Manipur for future guidance. This is a warning to Mr Muivah to vacate Nagaland.

These are not all. When the NSCN (IM) began a War Cry against the plain people of Kangleipak (Manipur), the NSCN (K) openly warns against it. The NSCN (K) says that there is no any question of waging war by the Naga peoples against the plain peoples of Kangleipak (Manipur). The NSCN (K) says that Mr Muivah is a Terrorist. In the mind of everybody, it is still very fresh that in recent past many Tangkhul homes were burnt in Nagaland and the Nagaland Nagas attempted seriously to drive out Tangkhuls from Nagaland.

According to newspaper report on 21/6/2010 Mr Muivah wanted to go to Fukobot0 in the Sema area. The Sema peoples asked why Mr Muivah wanted to go to Sema area wanting to know the motive of Mr Muivah.

These are simple signs of obvious complete failure of developing Naga Entity and a Naga history among different tribes of different origin among whom there is no any intelligible dialect.

The Europe-taught slogan 'Nagaland for Christ' of Mr Muivah will not help.

#### **What is Mr Muivah now?**

Mr Muivah is now a Program Manager of Europe for the

program started in the 19th century for destabilising the Rising Giants of the Asian continent.

#### **NSCN (IM) is a Spent Force.**

So far upto 21/6/2010, the development of the Nagaland expansion to present Manipur, if we watch the situation a bit minutely, it seems very clear that the NSCN (IM) and Mr Muivah are simply a 'Spent Force', so to say, a 'Burnt match stick'.

Amongst the areas claimed by the NSCN (IM) and Mr Muivah (pretending to be the representative of all so-called Nagas), the areas of Myanmar is out of their reach. The government of Assam and Arunachal Pradesh are strong and rich enough to be feared by the Nagas. The Nagas target Manipur which has the weakest political leadership without having a political philosophy, corroded by corruption, for Nagaland's neo-colonialism policy of expansion.

The interference of the Nagaland government, to the internal affairs of Manipur and its illegality, is very apparent. The Nagaland government creates law and order problem in Manipur by helping openly the NSCN (IM) and Mr Muivah's claims. The Nagaland Assembly took resolutions to expand Nagaland to Manipur. The policy of interference of the Nagaland government will be proved a boomerang. Soon the importance of Dimapur as a commercial hub will go and the sufferings of the innocent people of southern portions of Nagaland and of northern side Manipur will increase very shortly, if a patriotic government comes to Manipur and develop fully other National Highways except NH 39 with protection forces.

Before leaving this matter to the readers, a factual presentation about the demoralisation and weakening of the Naga movement and Mr Muivah may please be seen:

The cease fire agreement and peace talk between the Government of India and the NSCN (IM) started in 1999. During this long period of about 14 years upto 2010, with the KINDNESS



of the Government of India and the Government of Manipur under the SOFT and KIND HEARTED Chief Minister, Mr. Ibobi Singh, the NSCN (IM) cadres became a BAND of Highway Robbers and Extortionists, some time they kill their selected targets with impunity. They have very big purse full of money. They drink, sing and dance in the designated camps and outside. The NSCN (IM) cadres became a band of people without morale and sanctity of the fighters of a good cause. They became self seekers, pleasure-hunters etc. making them a band of demoralised peoples.

Secondly, the NSCN (K) factor in the demoralising process of the NSCN (IM) and Mr Muivah is great.

The NSCN (K) openly says the Tangkhuls are not Nagas, they are part of the Meetei race. The Nagas should solve the problems of the Naga peoples without Tangkhuls of Kangleipak (Manipur). The Meeteis of the valley know very well that the Tangkhuls are very near kins of the Meetei race from scriptural and modern scientific foundations.

When Mr Muivah makes a war cry against the valley people Meeteis with a 'Nagaland for Christ' flag, the NSCN (K) openly stand against it.

According to newspapers report, from Viswema the NSCN (IM) leader Mr Muivah was sent-off by 300 NSCN (IM) armed cadres with the IRB of Nagaland Government, but later reports indicate that the leader was with about 50/60 armed NSCN (IM) cadres in Phek district of Nagaland. This indicates the corrosion of the NSCN (IM) fire power.

Further, according to newspaper report on 18/6/10, four IM cadres who followed the IM leader Mr Muivah were captured by the Assam Rifles in Kohima outside the designated camp for violation of Ground Rules. After that capture Mr Muivah speaks nothing and show no muscle. All these facts further show that the source of power and strength of Mr Muivah and NSCN (IM) is the Central government.

According to the newspaper report, the NSCN (IM) leader

Mr Muivah planned to enter Manipur from Pfutsero village of Nagaland on 9/6/10. He could not do anything upto 11/6/2010. In the mean time, the NSCN (IM) will meet on 14/6/2010 in New Delhi, certainly for a plan of appeasing Mr Muivah and NSCN (IM) by the Centre. Recently the Mr Ibobi's strong government showed a 'Regret', to the Nagas for making unsuccessful to enter Manipur at Mao gate with a victory flag by Mr Muivah. Certainly the peoples of Manipur are to be put in special alert for any eventuality.

For the time being, Mr Muivah and the NSCN (IM) is powerless now, at any time Mr Muivah and the NSCN (IM) may be activated. This factor may be very seriously noted by the Indigenous Peoples of Kangleipak (present Manipur). The activation may be some times after next year general election.

Closing this article of high political drama of the central government, Mr Muivah and the Manipur government at this stage, the present writer, Wangkhemcha Chingtamlen of Imphal. Kangleipak (present Manipur) appeals to the Indigenous peoples of the North East states of India for their immediate attention.

The writer knows of the Mongoloid peoples of the North East states of India and the vast Asiatic continent are of the same origin and Ancestry, from the original place of origin, the Kouburu mountain ranges of Kangleipak, created and cradled at the spot. We should not make bad blood against each other, we should not be led by the ideas of small selfish ends. We should stand side by side at all times.

Let the indigenous peoples of the North East and North Hilly Regions of India have a common wisdom of protecting themselves together as they are the nearest kinsmen of the same ancestry.

*The writer, Wangkhemcha Chingtamlen is the writer of the book, KANGLEIPAK: THE CRADLE OF MAN, recently released, claiming Kangleipak (present Manipur) is the spot from where the Homo sapiens are spread throughout the surface of the earth.*

## DISCOVERY OF KANGLEIPAK (13)

*By Wangkhemcha Chingtamlen.*

**The Origin of Homo Sapiens from Africa - An Impossible hypothesis.**

Many peoples in Kangleipak (present Manipur), with knowledge and also without slightest knowledge of the Human Evolution and Man kinds spread throughout the surface of the Earth, say that the origin of Homo Sapiens was in Africa and later dispersed throughout the surface of the Earth. This is a proposition which will be proved unacceptable after due considerations.

For the present writer, the writer holds the opinion that the origin of Homo Sapiens is in Asia, to be precise and specific, the origin of Homo Sapiens was in Kangleipak (present Manipur). To mention only two of the many Folklores, Mythologies etc. of the Indigenous peoples of Kangleipak, we have the 'Kanglei Sana Leimayol, Laina Thaba Lamdamni' of the Meitei Race, and the 'Lagang Faiba', with the Mahou Taobei of the Kabui Community, which tell you Kangleipak was the Cradle of Homo Sapiens.

In spite of many specific findings of the Scientific Investigations of Archaeology, Anthropology and Paleontology in Europe, Africa and Asia upto the end of 20th century, and In spite of too many Folklores, Mythologies etc. of the Indigenous peoples of Ancient Country Kangleipak, many peoples including some Indigenous descendants of this Ancient Country sing the Chorus to the Fact that the Origin of Homo Sapiens was in Africa and later spread all over the Earth.

In the book, 'THE ORIGIN OF THE MEITEIS OF MANIPURI & MEITEILON IS NOT A TIBETO - BURMAN LANGUAGE' by Dr. I. Mohendra Singh BSC, MBBS, MD, MRCGP (Lond), FICA, FRSH at page 27 of this book he say under a sub-head 'Out of Africa' model in 'Meitei migration'.

"If one follows the popular 'Out of Africa' model developed by Christopher Stringer and Peter Andrews about the early human (Modern Homo Sapiens) migration based on the mitochondrial

population genetics, they descended from a woman in East Africa. From there they migrated to Asia, Europe and Australia. They replaced the indigenous hominid species. From among those who arrived in India, a group came to Manipur, 200,000 years ago."

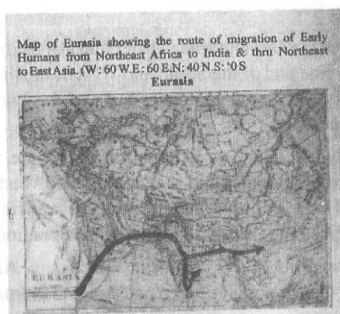
"This is just a hypothesis but in support of the fact that the Meitei Migration from any particular geographical Area in the nearest or Far East Asia is not attested to any archeological findings."

This is just what Mr. Mohendra says in his book.

Mr. Mohendra uses 'Manipur' for the Land and 'Meitei' for the indigenous peoples. 'Manipur' for the Land and 'Meitei' for the indigenous peoples are hardly 300 years old names, they are names after the advent of Hinduism. Original names are 'Kangleipak' for the Land, 'Meetei' for the peoples. 'Manipur' and 'Manipuri' are dividing names between the indigenous hill and plain peoples of Kangleipak. What the present writer says may be understood very well by the students of 'MSAP' (Poona) and 'MSAD' (Delhi). The students of Poona and Delhi have rightly learned lessons of life and History.

Mr. Mohendra has not given the date of 'Out of Africa' model in his book. This may be a problem for the common people readers.

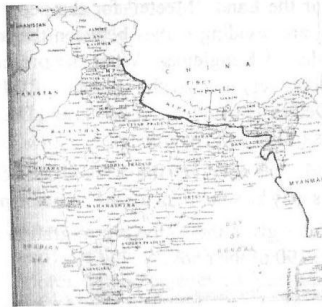
Mr. Mohendra gives the following migration map of Early Humans at page 190 of the book:



The above map of Human migration of Mr. Mohendra shows clearly his Early Human migration theory. This theory of Early Human Migration Route of Mr. Mohendra may be one of many of Human Migrations theories from Africa. This Migration Route Hypothesis of the Meetei Race VIS - a - Vis the Asians through India may be an unacceptable proposition.

1. First fact proving the above human Migration Route through India is an unacceptable hypothesis:

Please draw an imaginary line from the North from Kashmir to Assam, Maghalaya and turn it to the south to the west of Tripura, Mizoram, west coast of Myanmar upto Yangon keeping China, Nepal, Jalpaiguri, Meghalaya, Assam, Tripura, Manipur, Mizoram, Myanmar to the North and East of the imaginary line:



Please see the Demographic Differences of the North and East of imaginary line and of the South and West of the line. And please note minutely the Anthropological Data of the two sides of the Imaginary line.

To the North and East of the Imaginary line all are the so called Mongoloid peoples and to the South and West all are Indo-European Hindu peoples and others very Different in their Anthropological Data from the other side of the line.

Migration Route does not mean Rail Route, Air Route, Bus Route etc. it means population Expansion and Human Settlement Expansion.

In this back - ground, can any body prove the above Migration Route of Mr. Mohendra through India to Asia. Can any body accept the above Hypothesis vis - a - vis the differences of Demographic and Anthropological Data on the sides of the Imaginary Line ?

2. Second fact proving the above Human Migration Route through India is an unacceptable hypothesis:

Prof. Jia Lanpo in his book, *EARLY MAN IN CHINA* (Foreign Language Press, 24 Baiwan Zhuang Road, Beijing, China, 1980), under the heading "1. where is the 'Cradle of Man' ?" says at page 1 as under:

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

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

After more than 40 years of dedicated works in Archaeology, Paleoanthropology investigations in China. Prof. Jia Lanpo published this book, *EARLY MAN IN CHINA* in 1980.

At the page facing page 2 of his book, he draws the following map regarding the origin of man as follows:

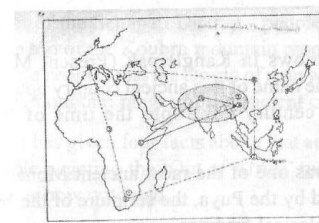


FIG. 1. PRESUMED LOCATION OF MAN'S ORIGIN. The map shows the areas in which the earliest fossils of man have been found. The arrows indicate the presumed routes of migration.

This is the position of the Archaeology, Paleoanthropology Investigations and findings upto 1980.

In such positions of Scientific finds and findings on the Earth as a whole, can any body accept the hypothesis of Mr. I Mohendro in his book, "THE ORIGIN OF THE MEITEIS OF MANIPUR & ....." asserting 'Out of Africa' model in 'Meitei Migration' ?

### 3. The recorded fact of the GUINNESS BOOK OF WORLD RECORDS

The recorded fact of the GUINNESS BOOK OF WORLD RECORDS to the fact "Evidence published in August, 1969, indicated that Ramapithecus, from the northeastern Indian sub-continent, was not less than 10,000,000 years old and Australopithecus from eastern Africa, 5,500,000 years old" is known almost to every person doing work in the particular subject of Origin of Man.

What the Guinness Records say is that Simian Fossils found in Asia is 100 lakhs years old and the same Simian Fossils found in Africa in only 55 lakhs years old, the Asian Simian fossils 45 lakhs years older. The Simian Fossils in Africa are Kenyapithecus Australopithecus. These are clearly in written Records and known by everybody on the Earth.

In the background of this internationally accepted facts, can anybody imagine 'Origin of Man' from African continent at the moment ?

### 4. Mythologies, Folklores etc. of Ancient Kangleipak - 4th fact negating the presumed fact of 'Origin of Man' from African Continent.

Everybody knows in Kangleipak (Present Manipur) that Kangleipak was the name of this ancient country upto the late 2nd part of the 18th century CE., upto the time of Hindu King Bhagyachandra.

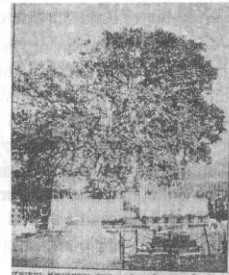
Kangleipak was one of the most ancient Monarchies of the Earth as evidenced by the Puya, the scripture of the Meitei Race and some Archaeological findings.

We have the Mythology : 'Kanglei Sana Leimayol, Laina

Thaba Lamdamni'. "Awang Koubru Asuppa, Leima - Lai Khunda Ahanba, Nongthrie Ma - u Lingliba, Charik Mapan Thariba, O Lainingthou !" of the Meitei Race.

We have the Mythology : 'Lagang Faiba' and 'Mahou Taobei' of the Kabui community.

We have the 'Makhel Khongnang bot' Folklore of the peoples of Sanapati District:



This Makhel Khongnangbot is believed to be the place where the original Homo Sapiens first settled at the foot and around of the Khongnangbot by the peoples of Sanapati District and still preserved upto this day with great respect., 'Kanglei Sana Leimayol, Laina Thaba Lamdamni'. 'Awang Koubru Asuppa' Mythology of the Meitei Race, Lagang Faiba and Mahou Taobie Mythology of the Kabui Community and the Makhel Khongnangbot of the Sanapati District - peoples are in the same vicinity on the top of the Koubru mountain ranges of Kangleipak telling the World peoples that the Origin of man was in Kangleipak, on the Koubru mountain ranges of the ancient country.

The writer has given four facts above that are, most probably, unsurmountable negating the 'Out of Africa' model of the origin of man which is now outdated.

The present writer is the writer of the book 'KANGLEIPAK: THE CRADLE OF MAN' which was recently released.

## DISCOVERY OF KANGLEIPAK

(14)

BY:

WANGKHEMCHA CHINGTAMLEN

### Organised worshipping and Social Feast in Ancient

#### Kangleipak.

The Kangleicha Meetei Race, as one of the most ancient people having a very early civilization on the earth, had social organized worshipping of their God Creator, and social Feast since very early days of human civilization, though we are unable to say with dates today because of the burning of all written documents including Kanglei scriptures called the Puya by the Kangleichas.

In ancient Kangleipak we had two kinds of histories of the people – one for the State, and one for every group of people, what we call today in English Surname and in Kanglei Society as Sagei (Sakei). The State history is called Kanglei Puwari, and the Sakei Puwari is called Yumtaba Puya.

For every group of Kangleichas, which we call Sakei, there is a male person at the head of the Sakei. He is the worshipper of the group, interpreter of the scriptures, hymn, etc and he will choose the cooks for social feasts. He is called Piba (Pipa). The role of a Bamon (Brahman) in the Hindu days is designed as the role played by Piba.

A Kanglei Piba has certain qualifications in the Kanglei Monarchy. A Kanglei Piba must not have a physical defect. He cannot be mentally deficient. His wife too must have the same physical qualification as himself and should be married to the Piba as virgin woman.

A Piba is the agent of the Kanglei Monarch. Any State law or order will come to Piba first and the Piba will be responsible for execution of the State law or order.

But after the advent of Hinduism in the 18<sup>th</sup> century, everything of Kangleipak had been disorganized. A Bamon ( a derivative of Brahman) has taken the place of a Kanglei Piba. A Bamon is the worshipper cook, and everything upto 1949. Though

the Kangleichas do not know what is the antecedent of the Bamon, his origin and private life, cooking and other functions.

When, in Manipur, Hindu King's power has become waned, the Kanglei revivalism comes to the forefront of the society and now there are hundreds and thousands of peoples who do not accept the worship of the Bamon and do not eat the meals cooked by the Bamon.

As a result of this revivalism and return to the ancient culture of the Kanglei Meetei Society, a group of Kangleicha Meeteis composed of experts in cooking business has come out to serve the Revivalists of ancient religion and culture of Kangleipak.

The following people are the members of an Association of cooks called *Khwai Sagolband Phuhou Lup* established in 1987 devoted to the cooking business to serve the Kangleichas professing ancient religion and culture of Kangleipak in the Imphal West :

1. Khulem Tejmani,  
Sagolband Loukram Leirak, Imphal.  
M. No. 9856483209
2. Lairenjam Maniton Meetei,  
Sagolband Lairenjam Leikai,  
M. No. 9856504545
3. Takhellambam Tombi Meetei,  
Mayanglangjing Taning,  
M. No. 9856974908
4. Takhellambam Ibochou Meetei,  
Mayanglangjing Taning,  
M. No. 9862096771
5. Yengkhom Kheljit Meetei,  
Sagolband Yengkhom Leirak,  
M. No. 9856365554.
6. Salam Angousana Meetei,  
Salam Kiyam
7. Yumnam Khoibi Meetei,  
Sagolband Ingudam Leirak
8. Nandeibam Kula Meetei,  
Sagolband Lukram Leirak.
9. Haorongbam Kangjamba Meetei,  
Naoremthong Laishram Leirak



- M. No. 9774442118
10. Tongbram Dhananjay Meetei,  
Moirang Hanuba Leirak  
M. No. 9856750532
  11. Soyam Action Meetei,  
Sagolband Moirang hanuba  
M. No. 9856898503
  12. Takhellambam Sanayaima Meetei,  
Mayanglangjing
  13. Takhellambam Khomba Meetei,  
Mayanglangjing
  14. Takhellambam Chaobi Meetei,  
Mayanglangjing
  15. Takhellambam Ibomcha Meetei,  
Mayanglangjing
  16. Salam Kalachand Meetei,  
Salam Kiyam
  17. Salam Santa Meetei,  
Salam Kiyam
  18. Salam Devan Meetei,  
Salam Kiyam
  19. Salam Samo Meetei,  
Salam
  20. Yumnam Khamba Meetei,  
Yurembam Mayai Leikai
  21. Konthoujam Khamba Meetei,  
Konthoujam Laimang
  22. Konthoujam Samu,  
Konthoujam Mamang
  23. Ingudam Ibobi,  
Taothong
  24. Apujam Jatishore,  
Taothong
  25. Kshetrimayum Guneswar,  
Taothong.
  26. Usam Dhamen,  
Phumlou.
- The list of cooks of other districts will be webcast by an by.

## কংলৈপাক্তগী মীওইবা হৌখিবা

(15)

By :

WANGKHEMCHA CHINGTAMLEN

Tele : 9856245801

কংলৈপাক্তগী মীওইবা (Homo Sapiens) হৌখিবনি হায়বসি কংলৈপাক্তা মীওইবনা হৌরকঙৈদগী মী কাংলুপ খুদিংমকী লৈরকপা ফুংগা বারী অমদি হৌরকঙৈদগী লৈজবলুবা খাজনবীগী বারী, অমদি মতম অসিগী মালেমগী Scientific ওইবা থিগৎপগী অফংবশিং অনিমক্কা চপ মান্না সৌগৎলি। মফম অসিদা অইবনা খাজনবী বারী হায়বসি English তা tradition, mythology, folklore অসিনচিংবা শিংবু হায়বনি।

অহানবদা কংলৈপাক্তী লেহৌমী কাংলুপ কয়্যাগী ওইবা, খাজনবীদা যুমফম ওইবা বারী শীংবুল কয়া, ফুংগা বারী কয়া, হায়বদি English তা tradition, mythology, folklore অসিনচিংবা কয়ানা ফোংদোকলিবা বাফমশিং অসিগী মতাংদা মীয়ামগা খংমিলসি। হায়বদি কয়াসি মীওইবনা অইবা পুৱাৱী লৈক্ৰিঙৈগী আ: মমাংদগী মীওইবগী ঈ তোংদা লৈব্রবা ময়ামনি, য়াৱা খাজবগা লেইননা খস্থবিয়।

১। কংলৈ সনা লৈময়োল, লাইনা থাৰা লমদমনি :

মথক্তা পনজরিবা খাজনবীগী লাইরোল হায়গদ্রা, ইশৈ হায়গদ্রা শকলিবা মরোলশি হৌজিক উমংলাই হরাওবদা পাক-শম্মা শক্ৰবা, শোৱবা মীয়াৱা তারে। মসি হিন্দুগী মতমদা 'মনিপুৰ সনা লৈময়োল, ....' হায়না ৰাইহে ওহোৱুগা শকই, শোৱি। মসি ওইথোকপা যাদে। কংলৈ (কংলৈপাক) সনা লৈময়োল হায়গদা অশেংবা কংলৈ য়েলহৌমীগী ৰাহহোৱাক, লৈখিৱা ইপা ইপুশিং য়েলহৌমীশিং অদুগী খোহোৱাক ৰাহহোৱাক অদু তাকই, হৌজিকী ইপা ইপুশিং অদুগী অশেংবা ঈ ঐখোয়না মখোয়গী মতম কুইনা ফুমদুনা লৈরমবা মখোয়গী খোহোৱাক শৈহেকশিং অদু তাকই। কংলৈপাক্তী মথুংতা মনিপুৰ শিনজিনবনা পোংয়ান (Adultera-tion) ওইহনবগী য়েইনবা থোকহল্লি। মনিপুৰগা মথুংগী ৰাইহে অনি 'সনা লৈময়োল' গা শমজিনবা যাদে, 'মনিপুৰ' না নোংচুপনি, 'সনা লৈময়োল' না নোংপোকনি। লেইননা মনিপুৰদি চহী ২০০ খরদংদা হৌজিবা মমিংনি।

'কংলৈ সনা লৈময়োল' হায়বদি 'কংলৈপাক সনা লৈময়োল' হায়বনি। হৌজিকী কংলৈ খুৱাইদা 'সনা' হায়বা ৰাইহে অসিগী ৰাহহোৱাক অনি লৈ। নাদা য়ানবা সনা, লৈতেংগী সনা। মসি 'সোনা', নোংচুপকী হিন্দুশিংগী ৰাইহে, 'সোনা' হায়বা অসিদগী ওল্লকপনি। ১৮ শতাব্দী চহিচা অশুৱাইদা লাকপা ৰাইহে, মথকী 'কংলৈ সনা লৈময়োল' হায়বা খাজনবীগী শকলিবা, শোৱিবা অসিগা মরি লৈনদে। মথকী অসিগা মরি লৈনবিদি - সনামহী লাইনিংখৌগী 'সনা', 'লোক্তাক্তা সনা তেংকোংনি' হায়বদা য়াওৱিবা 'সনা', 'চিংনুংগী সনা লোক্তকী



পাইবিরকলোনে' মসিদা যাওরিবা 'সনা' গা মরি লৈনৈ। মসিদা যাওরিবা 'সনা' অসিগী ব হাছোকতি 'সন্দোকপা', 'সামথোকহনবা', 'অঙাং পোকপা' অসিনচিৎবা অসিগা মরি লৈনৈ। মথকী 'কংলৈ সনা লৈময়োল, লাইনা থাৰা লমদমনি' হায়বগী রাহছোকতি 'কংলৈপাকসি মালেমগী খৌরাই পানবা সন্দোকফমগী ময়োলনি, লাইনা থাৰা (তন্না) মফমনি' হায়বনি।

- ২। অৰাং কৌব্র অসুগ্ৰা  
লৈমা - লাই খুন্দা অহানবা  
নোংগ্ৰে মউ লিংলিবা  
ইরিক মপান থারিবা  
ও লাইনিংথৌ!

মথকী 'কংলৈ সনা লৈময়োল' হায়বদা 'মনিপুৰ' হাপচিদুনা 'মনিপুৰ সনা লৈময়োল' হায়জিল্লকপগুম, মথকী শেংলবা ইপা ইপুশিংগী লাইশোল-ইশৈ অসিদু 'লৈমা-লাই', নত্রগা 'লৈইমনাই', নত্রগা 'লৈইনাই' হাপচিদুনা অনিশুৰা পৰেং অদু 'লৈমা-লাই' খুন্দা অহানবা, অসিনচিৎবা ওহোক্তুনা কংলৈচাশিংগী থাজনবীগী লাইশোন ইশৈ অসিগী অশেংবদু মাংহল্লি। কনাগুন্না অইবা খরনা ইবদা 'লইয়াম খুন্দা অহানবা' হায়না ইরকই। মসিদি চুমই, মিৎয়েং খেমনবগী হাদনি। পুয়াদি 'লৈমা' হায়বা রাইহে অসি যাওদে, 'লাই' হায়বা রাইহে অসিদমক যাওই।

অদুবু মী কাংলুপ অমা মাংনবা শিনবা রাফম অদু ইপা ইপুগী ঈ শেংলবা য়েলহৌমী অমগা মাংওক্লকপা মতমদি করিসু ওইরমদে, মনিল ওন্দুনা পাইথোকখি। চহী লিশিং কয়গী মমাংদা লৈরোল চনগ্ৰবা ইপা ইপুশিং অদুনা মোংফমদগী হৌগৎতুনা মচা মশুশিংবু ওক্লকই, অশেংবা রাফম তরুকই।

মথকী থাজনবীগী লাইশোন ইশৈ অসি তশেংনমক ইপা ইপুশিংগী কংলৈপাক্তগী খৌরাই পানবশিং হৌখিবনি, তাইবংদা কৌব্র (কৌপলু) চিংদোন্দা 'লৈমা-লাই' হায়না খংনবা মী কাংলুপ অমা তারমই হায়বগী অশেংবা পাওচেলনি।

'অৰাং কৌব্র অসুগ্ৰা' হায়বদি কংলৈপাক্তী অৰাং নোংচুপকী অৰাংবা চিংদোল কৌব্র অসি তেংপালবা, তাইবংপালবা মপু মহাক্সা তাইবং শেংলকপদা অহানবা খোংদাফমনি, তাইবং শেংলা হৌফমনি হায়বদগী কংলৈ ইপা ইপুশিংনা কৌব্র মহাকপু মপু মহাকমকনি খন্দুনা 'অৰাং কৌব্র অসুগ্ৰা' হায়না চহী লিশিং কয়গী মমাংদগী লাইশোল ইশৈ ওইনা শৈখাদুনা লাকই।

'লৈমা-লাই খুন্দা অহানবা' হায়বদি ইচম চল্লা তাইবং-মালেমদা 'লৈমা-লাই' হায়না খংনবা মী কাংলুপ অমা ইহান হাল্লা কৌব্র চিংদোন্দা খুন্দারমই হায়বদনি।

মথংগী 'নোংগ্ৰে মউ লিংলিবা' হায়বা অসি অমুক য়েংবিয়ু। মসিদি খরা লুনা খহুবা মথৌ তাই। 'নোংগ্ৰে' হায়বা বহৈশিগী রাহছোক অমুক য়েংখি। মীতৈ হায়বা মী

কাংলুপ অসি ১৮ শতাব্দী চহীচা ফাওবা ময়েক ১৮ চংলমই, ঙাংবসু ময়েক ১৮ দা ঙাংলমুগী য়াল্লা থাজবা লৈ। মরম অসিনা নোংগ্ৰে = নোং + থক + লৈ। নোং হায়বদি মীতৈশিংনা মপু মহাকপু খংনৈ। খুদম ওইনা - নোংতমপা (নোংদম্মা) মহাকী খুজিলনি অসিনচিৎবা। থক = মথক, ইপা সলাইলে (ইপা শোরাবেল)। লৈ হায়বনা হৈ, লৈ, উপাল রাপাল পুন্মক। মউ হায়বদি উরিবা হৈ লৈ উপাল রাপাল পুন্মকনি। লিংলিবা হায়বদি হৈ লৈ, উপাল রাপাল পুন্মক অসিবু থারিবা, মাংদনবা ঙক শেংদুনা থাশিবা মপু হায়বনি।

'ইরিক মপান থারিবা' হায়বা রাইহে পৰেংখি অমুক য়েংবিয়ু। ইরিক = ঈলীক, তেংপানবা মপুগী লীক্কা ঈ, য়াল্লা তাংলবা ঈ। ইরিকী মছংতা চারিক হায়না ইরকপশু যাওই, মসি অকায়বা নত্বে, চারিক = চলীক অমদি ইরিক রাইহে অনিমকনা লেং- ওংপা গুন্না (movable, moving animals) তাইবং খৌরাইশিংবু খংনৈ। নোংগ্ৰেনা লেংবা, চংপা ঙমদবা তাইবং খৌরাই পানবশিংবু খংনৈ। মপান হায়বদি উরিবা মশা মউ লৈবা পুন্মকপু হায়বনি। থারিবা হায়বদি মালেমদা শেংলা, পোকহনখিবা হায়বনি। ও! লাইনিংথৌ হায়বদি লাইশিংগী নিংথৌ ওইবা (Ultimate God Creator) হায়বনি।

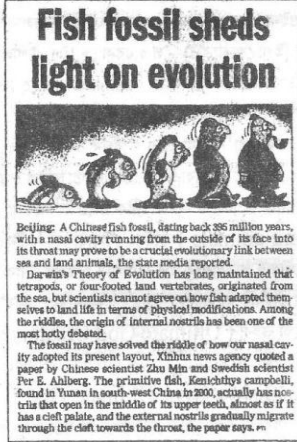
পুন্মক অসিদগী ঐংখায়না হৌজিক উরিবদি, অমত্তা ওইবা তেংপানবা (তাইবংপানবা মপু) English তা হায়রগা Ultimate God Father Creator অদুনা কৌব্র চিংদোন্দা তাইবংগী অচং চংতা খৌরাইপানবা পুন্মকপু শেমই হায়বনি, মদুগা লোয়ননা কংলৈ ইপা ইপুশিংনা তাইবং খৌরাই শেমফম ওইরিবা কৌব্র (কৌপলু) চিংদোনবু মপু মহাকমকনি খন্দুনা থাজনবীগী লাইশোল ইশৈ অসি নিংখিংবা থোকদ্রবা মতমদগী শকতুনা লাকপনি।

৩। কংলৈচা শিংগী তাইবং শেমগৎলকপা (Evolutionary theory) গী রাখল্লোন -

কংলৈচাশিংনা পিশক পিক্লিঙৈদগী হনুরকতুনা মোংফম খোংচং লৌইরকতুনা মোংফম থুংলমদাই ফাওবদা সনামহী লাইনিংথৌনা মী শাই হায়বা রাফম অসি ফুঙ্গা হারি ওইনা তাদুনা লাকই, করিনো হায়বা মুন্না খংদে।

সনামহী লাইনিংথৌগী মপা ইবুংঙা সলাইলে শিদবা (হৌজিকী শোরাবেল) না সনামহী লাইনিংথৌদা মী শাও হায়না য়াংখং পীরে। সনামহী লাইনিংথৌনা মী শাবা হৌখরে। সনামহী লাইনিংথৌনা শাবা অহানবা মীনি হায়না শাবা পোংলম অদু সলাইলে শিদবদা কংশিল্লে। সলাইলে শিদবনা পোংলম অদু মীনি হায়বা য়াখিদি। সলাইলে শিদবনা ইচানা শারিবা অসিদি মাংবা যাদবনা ঙা ওইনা মথৌরাই হাপতুনা ঙমু মিতমঙা কৌদুনা ইশিংদা থাদোকপ্ৰসি হায়না য়ানরে। পুয়াদা হৌজিকী ঙমু মিতম ঙা অসি 'নমু মিতমঙা' হায়না ই। মিতমঙা হায়বদি মী তমদুনা (aim তৌদুনা) শাবা ঙনি হায়বনি।

ঙা অসি হৌজিকী কংলৈচাশিংনা উশিল শিয়ারিবা ঙমু অসিনি।



Source : The Times of India dated 5 November, 2004

(কংলৈচাশিংনা থাইনা লীনরহা বারি হৌজিকী Science না চুমই হায়রকপনি) 'নমু মিতমঙা' অমসুং 'সিংখালেন চৌং ঈয়েক' পুয়াগী শক্তম ময়েক অনি অসি মিতৈনা নোংচুপলোমগী Science পোকত্রিঙৈদা ঝংলহা spermatozoon গী শকতমনি। অইবনা অঙাং য়ায়া ওইরিঙৈদা নুপী মৌনহাশিংনা 'অঙাং পোকত্রবিদী নুমিদিং লোয়া খোংবান্দা থোয়গা ঙমু ফাদুনা হেক চাও' হায়না ফাগি তৌনৈ। পাখং অঙাওবশিংনা লৈশাবিদা 'ঙাওশিননু ঙমু থাজিককউরা' হায়না লকনৈ।

ঐথোয়না তারিবা ফুংগা বারিসি - সনামহী লাইনিংথৌনা মিনি হায়দুনা মথং মথং শারকপদা সলাইলেন সিদবনা মিনি হায়বাসুকয়া য়াদ্ৰে। ইকোনবদা সনামহী লাইনিংথৌনা য়ায়া থাজবগা লেইননা য়োং অমা শারে। মদুসু সালাইলোয়া মিনি হায়বা য়াদ্ৰে।

ইকোন কোনবদা সনামহী লাইনিংথৌনা মী শাবা ঙমুকত্রবিদা, সালাইলেলে শিদিবনা মহাকী মশক য়েংদুনা শাও হায়বদগী সনামহী লাইনিংথৌনা মী শাখি। মসিনি ঐথোয়না তারিবা ফুঙ্গা বারীশি।

হৌজিকী মতমগী লাইরিক লাইশু হৈরবা মীওই খুদিংনা মীতৈগী ফুংগা বারী অসি হেক তাবদা, ফুংগা বারী অসি কংলৈচাশিংগী, হৌজিকী মতমগী, Science কী মতমগী, নোংচুপলোমগী Evolutionary theory নি হায়বসি হেঙা ঝংগনি।

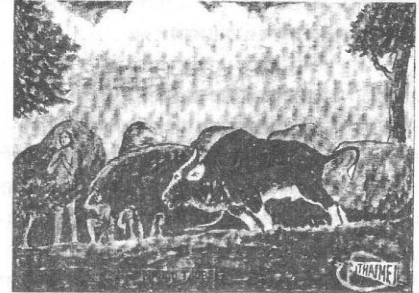
ইশিংদা ইচম চম্মা ঙা ওইরমবদগী .... য়োং ওইরকপা, মতুংদা মী ওইরকপগী ফুঙ্গা বারীনি। মসি কংলৈচাশিংগী ওইবা বারীনি।

মহৌশা লাইরৈদগী ফজবা অমসুং নুংশিবগী খুদোয়া থল্লবা 'লোজাক সনা তেংকোং' না সমুদ্র মচা অমা ওইনা, current লৈতবা, থুমহী য়াওদবা ইশিং পীক থলা য়াওবা, ঈশিং নুংশিং য়ায়া শেংবা মফম অসি মীওইবগী নাওসুম (cradle) নি হায়বা থাজবিদ্রিবা?

৪। কবুইশিংগী 'লগাং ফাইবা' অমসুং 'মহৌ তাওবৈ' ফুঙ্গা বারী :

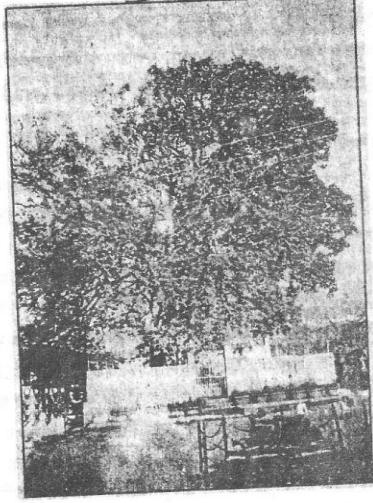
কবুইশিংগী 'লগাং ফাইবা' অমসুং 'মহৌ তাওবৈ' ফুঙ্গা বারীশিং অসিনা থাইনগী কংলৈপাকী লেইমৌ য়েলহৌমী শিংগী কাংবু অমা ওইরিবা কবুইশিং অসি মীতৈশিংগী হৌফমনি হায়রিবা কৌতু চাংদগী মথোয়সু হৌরকই হায়না শেংনা তাকই।

'লগাং ফাইবা' হায়বদি, লগাং = তেংপানবা, তাইবং পানবা মপু, ফাইবা = তাইবং মালেমদা অহানবা খোংদাফম, হায়বদি কবুইশিংগী তেংপালবগী মপু ওইরিবা 'লগাং' না তাইবং মালেমদা তাইবং শেংলবা অহানবা খোংদারকপদা অহানবা খোংদাফম মফম 'ফাইবা' অদু কৌতু চাংদোন্দনি হয়। লগাংনা তাইবং মী অসি ইহান হান্না কৌতু চাংদোন্দা শেমখি। শেমখিবা মতম অদুনা তাইবংমীশিং অসি মপাঙ্গল য়ায়া শোয়মই অমসুং পংলমই অমদি মথোয়না তাইবংগী য়েলবশিং মায়ওকুবা ঙমুদে। লগাং মহাকী মীওইবশিং অসিবু য়ায়া নুংশিরমই অমসুং মথোয়বু শোয়দা ঙমদনবা লৈখুল অমগী মনুংদা নুংপাক অচৌবা অমনা মচিন মেনশিল্লগা মপাঙ্গল কল্লকপা অমসুং শিংলকপা ঙাইদুনা থল্লমই। মীওইবশিং অসিনা শিংলকুবা অমসুং মপাঙ্গল কল্লকুবা মতমদা লগাংনা সন্দং অমা ওন্দনা লাকুগা মচিন মেল্লিবা নুংপাক অদু ইহোয়কুগা মীওইবশিং অসি মথং মথং লৈখুদগী থোরকুগা তাইবংদা পানবা হৌরকখি।



মীশিং লৈখুদগী থোরকুগা তাইবং পানবদা মথং মথং শন্দোক্তুনা লৈরকখিবা অসি, কবুইশিংগী ফুঙ্গা বারী 'মহৌ তাওবৈ' না তাকই। 'মহৌ তাওবৈ' অসি হৌজিকী মাওগী লমদনি হয়।

৫। সেনাপতি দিস্তিকতা লৈবা 'মখেল খোংনাংবত'



মথজা উংলিবা উ পান্নী অচৌবা অসি সেনাপতি দিস্তিকতা লৈবা 'মখেল খোংনাংবত'নি। খোংনাংবত অসিগী মখোংনা মালেমগী অহানবা তাইবংমীশিং অদু তারমই হায়বা সেনাপতিগী মীয়ান্না থাকনৈ। খোংনাংবত অসি হৌজিক ফাওবা সেনাপতিগী মীয়ান্না য়ান্না থাজনা নুংশিনা অমসুং ইকাই খুন্ননা ডাকুনা থমি।

#### কংলৈপাক্তগী মীওইবা হৌখিবা

(মতমগী Science নসু চপ চানা শৌগৎলকপা)

'কংলৈপাক্তগী মীওইবা হৌখিবা' হায়বা অসিগী মতামদা মথকী বারোংগী শরুত্ৰা কংলৈপাক্তগী থাইনগী ইপা ইপুশিংনা নিংশিংবা থোক্তবা মতমদগী শরু শোমরদ্বা ইশৈ, লাইশোন; লীনরদ্বা ফুংগা বারী কয়াদা, কংলৈপাক্তগী মীওইবা হৌখিবনি, মমৈথংদা মালেমদা সন্দোকবিবনি, হায়বা তশেং তশেংনা হায়বা উংপা কয়া উবিস্তে। অইবনা ইজখিবা খরতনি, অইবনা খংজবা কয়া লৈহৌরি, খংদবা কংলৈপাক্তগী লৈহৌমী মীয়ান্নদি খংবা কয়া লৈরমখিগনি। কংলৈপাক্তগী ইপা ইপুশিং তশেংনমক মালেমদা চাওথোকচনিংওই ওইবা মালেমগী মীওইবশিংনি।

কংলৈপাক্তগী ইপুশিংনা, মালেমদা Science কী মমি তাস্তিঙেগী মমাংদা হায়রদ্বা বা কয়া, লীরদ্বা ফুংগা বারী কয়া, শরু শোমরদ্বা ইশৈ, লাইশোন কয়া অসি মতম অসিগী Science না চুমই হায়না শৌগৎলকপা অসি অমরোমদা য়ান্না ওকপা অমনি। ইপা ইপুশিং অদুগী মতিক ময়াইনি।

তশেংনমক মমাংগী বারোংগী শরুত্ৰা কংলৈচাশিংগী Evolutionary Theory ওইরিবা সনামহীনা মিনি হায়দুনা ওমু ও শারকপা, মমৈ থংদা সনামহীনা মী শাবা হৈরজুবদগী সালাইলেল সিদবনা মহাকী মমি য়েংদুনা মী শাও হায়দুনা পাউতাক গীরকপদগী, মী শাখিবা ঐখোয় খুদিং পিক্তিঙদগী তানরুপনি। মসি হৌজিক Science না চুমই হায়রকপা ঐখোয় উত্তরবনি।

হৌজিক মতৌ করদ্বা Archaeology, Anthropology অমসুং Palaeontology Science না 'কংলৈপাক্তগী মীওইবা হৌখিবা' হায়বা রাফমবু শৌগৎপগে হায়বদু য়েংবিয়।

মালেমগী মীওইবগী হৌরকপগী (ওইরকপগী) মথং মনাও (Lineage) অসি এসিয়াগী ওইনদি Java man → Peking man → Neanderthal man → Homo sapien → (most primitive type of mankind) অসিনি হায়না লৌনৈ। হৌজিকী ওইরিবা মীওইবগী থাক (Mental status না চিংবা) অসিদি Modern man (Homo sapien sapien) হায়না খংনৈ। মথকী রাইহৈ পরেংদা Neanderthal man হায়বদি খাইদগী নেদ্বা মীওইবা থাক হায়বনি। Neanderthal man হায়বসি Europe লোমগী মমিংনি। থাক অসিগা মানবা, শাগী থাজগী মীওইবগী থাক যৌরজুবা, এসিয়াদা ফংবা অইবা মীওইবসিং অসি Hsuchiayao man, Mapa man, changyangman অমদি Tingtsun man অসিগী Human fossil শিং অসি ১৯৭৬ কী মমাং অমসুং অদ্বাইদা China দগী ফংবদগী খংলকপনি। রাফম অসি Early Man in China হায়বা লাইরিজ, লাইরিকসিগী অইবা Prof. Jia Lanpo না ১৯৮০ গী অদ্বাইদা হায়বনি। চাওরাক্তা মসি ওসিগী মমাং চহী ১,০০,০০০ অদ্বাইদা Neanderthal man গী থাক অসি ওইরকবিবনি। এসিয়াগী ওইবা রাফমনি।

মথজা হায়খিবা Hsuchiayao man গী fossil অসি ১৯৭১ ত China গী Hsuchiayao village দগী ফংবনি, মফমনা 40.06 N, 113.59 E, Yanggao County দনি।

মথংদা Mapa man অসি ১৯৫৬ ত Guangdong Province ত Mapa (Maba) হায়বা মফম অমদগী ফংবা Human fossil দগী খংবনি। মফমনা 24.40 N, 113.35 E দনি।

মথংগী Changyangman হায়বা অসি Changyang County দগী ফংবা fossil দগী খংবনি। মফমনা 30.20 N, 110.48 E তনি।

মথংগী Tingsun man অসিনা Tingsun Village দগী ফংবা Hu-man fossil দগী খংবা উম্খিবনি, মফমনা 35.50 N, 111.30 E তনি।

মথংগী মীওইশিং অসি অহৌবা মীওই কাংলুপকী মীওইশিং (Primitive man) কাংবুনি। ১৯৫৬ দগী ১৯৭৬ ফাওবদা ফংখিবা Human fossil শিং অমদি Scientific examination শিংদগী খংবনি। মীওইশিং অসি ওসিদগী চাওরাক্সা চহী ১,০০,০০০ মমাংদা, কংলৈপাকী অরাং, চাইনাগীনা খা-নোংপোক্তা, কংলৈপাক্সা য়ালা নক্সা লৈরহুনি। মতাং অসিদা কংলৈপাকী Geographical Position অসি মালেমগী মফমদা য়েংবিয়ু : Latitude 23.50 x 25.30 N অমসুং Longitude 93.10 x 94.30 E তনি। লৈরমলিবা অহৌবা মীওইশিং অসিগী লৈফমশিংগী Latitude অমসুং Longitude অসিগা য়ালা নক্সরিবদু চাংদম্নদুনা য়েংবিয়ু। মসি অচম্বা Atlas অমা য়েংবদা অদুম খংগনি।

মথংদা হৌজিকী মীওইবশিং (Homo sapien sapien) গী থাঙা লৈরবা মীওইশিং লৈরহুনা মফমশিং অমসুং মতম অসি অমুক য়েংবিয়ু :

অহানবদা চীনাগী Liujiang County গী Liuzhou City মনাজ, মফমনা 24.17 N, 109.13 E দা 1958 তা ফংবা Human fossil দগী থংলকপসি -মফম অদাইদা লৈরহুনা মীওইশিং অদু Mongolian কাংবুগী মীওইশিং, হৌজিকী মতমগী মীওইশিং (Homo sapien sapien) গী থাক য়ৌরে, মতমনা চহী ৪০,০০০ গী মতম অদাইদা পাল্লহুনি হায়বসিনি। মফম অসি ঐথোয়গী কংলৈপাক্সা কয়া নক্সগ্রবা মফমনো য়েংবিয়ু।

ঐথোয়গী মী হৌরকফমনি হায়রিবা কংলৈপাক অসি Latitude 23.50 তগী 25.30N x Longitude 93.10 তগী 94.30E নি; অদুগা China গী Modern man ফংলিবা মফম অসিনা Latitude 24.17 N x Longitude 109.13E নি; কয়াদা নক্সগ্রবা মফম অনিনো।

মথংদা অমুক, Shanxi Province গী Zhiyu Village দগী ১৯৬৩ দা Chinese Institute of Vertebrate Paleontology and Palaeoanthropology না ফংবা Human fossil দগী ফংবা Liehma man হায়বা মক ওইনা শগোল চাদুনা হিংলহুনা কাংবু অশি মপুং ফারবা Homo sapien sapien কাংবুনি। মতমনা ওসিগী মমাং চহী ২৮,০০০ অদাইদা লৈরহুনি, মফমনা Latitude 39.25 N, Longitude 112.17 E দনি। মফম Zhiyu village অসি মালেমগী পাক্সা তমপাক অসিদা কংলৈপাক্সা কয়া নক্সগ্রবো।

মথংদা অমা অমুক, The Hunters of Xiaonanhai হায়না খংনবা মী কাংবু অসিসু হৌজিকী মীওইবগী থাক অসি খম থেংনা য়ৌরবা মীওই কাংলুপনি। মথোয়না লৈরহুনা মফমনা, China কী Hunan Province কী Anyang County দনি, অদুগা মালেমগী তম্পাক্সী মফমনা 36.7 N 114.18 E তনি। মফম অসিদগী fossil

ময়াম ফংখিবসি ১৯৬০ দনি। অদুগা Hunter শিং অসিনা মফম অসিদা হিংলহুনি হৌজিকী মমাং ১৩,০৭৫ ± ২২০ চহীদনি। মসি মালেমগী পাক্সা তম্পাক্সিদা ঐথোয়গী কংলৈপাক্সা য়ালা নক্সা, হৌজিক হৌজিক কংলৈপাক্সী মীয়ামগা শাওং শাদা লোনচং মায়বা Chinese কৌবা মী ময়াম্মা তাবা মফমনি।

মথংদা অরোইবা ওইনা কংলৈপাক্সা য়ালা নক্সা মফমদা লৈরহুনা কংলৈচা ঐথোয়গা শাওং শাদা শক চু মায়বা চাইনাগী Upper Cave Man হায়বা কাংবু মীওইবশিং অসি অমুক য়েংবিয়ু। মথোয় অসি Homo Sapien Sapien কী থাকী মীওইশিংনি। মথোয়শিং অসিগী Human fossils মপুং ফাৰা Human Skull অহুম ফংখিবনি, হৌজিকী মতম ফাওবা Zhoukoudian excavation site হায়না খংনবা মফমগা নক্সা লৈবা Cave মফমদগী ফংখিবনি। চাওরাক্সা ১৯৩৪ গী অদাইদনি। ফংখিবা মীওইবগী কোকী শরুকাশিং অদু Chinese, Eskimo, American Indian শিংগী মপা মপুশিংনি।

হৌজিকী কংলৈপাক (মনিপুৰ) দা ওইরক্সিবা ফিতমশিং অসিগা অমুক চাংদম্নদুনা য়েংবিয়ু :

অইবনা হৌজিক অপাবশিংগী মফমদা পুথোক্সদৌরিবা Scientific finding document অসিমক্তনা কংলৈপাক, কংলৈ ইপা ইপুশিংগী কংলৈপাক অসি কয়ামুক অঙকপা নুংশিবা ওইবগী মফম অমনি, লৈপাক অমনি হায়বসি উৎপা ওমই। মথাগী Document অসি মুন্না পাবিয়ু অমদি ফংবিয়ু।

মথাগী Document অসি অশেংবা Document অদুগী Xerox নি:

Table 1. Stratigraphic and Lithology of Inphal Kangle, Inphal (Mangur Valley) with OSL/TL date

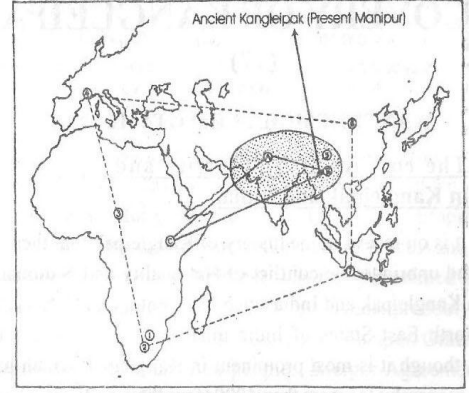
Layer	Depth (m)	Lithology	Archaeo sediments	Climatic inferences	OSL/TL date Ka B.P.
K1	0-3	Red weathered shale, recent alluvium	oil		
K2	3-6	Mottled silty sand, Concretionary iron phosphate	Concretion of iron, Hydrated iron phosphate	Overbank flow deposit on river	
K3	6-1.6	Clayey silt	Bricks, Charcoal of Purni,	Interglacial Backwash, Clay silt & Charcoal (oil)	
K4-5	1.6-4.1	Peaty silt	Potsherd, Charcoal, Pictograph, Ash charcoal, Silastic flint, remnant elephant, crosscutting at Kangle-Utra	Interglacial	
K6	4.1-5	Mottled sandy clay		Warm phytol	
K7	5 to 7	Grey-mottled silty sand	Weathered red shale, brick fragments, bricks, potsherd	Fluvial with moss washing	
K8	7.8-5	Silt clay / Sand	Phonetic, (overbite) concretions	Interglacial Subaerial	
K9-10	8.5-9.8	Peaty silty clay / Sand	Thick Black pottery potsherd	Interglacial	
K11-12	9.8-11	Silt clay / Sand	Wood system, Potsherd	Fluvial with moss washing	
K13	11-16.5	Bluish grey silty clay / Fine clay	Eggs, Bone, Suet, cervus & reptiles	Interglacial	
K14-15	16.5-18	Silt clay-fine clay	No potsherd	Interglacial	
K16-17	18-20				
K18-19	20-22	Yellowish tan sandy silt	Eggs, Rice and pottery	Fluvial with moss washing	

বু: ২০০৯ গী ফেব্রুৱাৰি দা Calcutta দা (1) Luminescence Society of India, (2) Indian Association For The Cultivation of Science, and (3) Central Glass and Ceramic Research Institute, অহম অসিনা শীন্দুনা Luminescence and its application (NCLA-2009) হায়বা National Conference অমা পাংথোকখি। National Conference অদুগী Proceeding অদুগী Publication copy অমা অইবগী খুংতা তাং ১. ৪. ০৯ দা খংহৌদনা লাইনা পীৱকখি। অঙকপা ফংবা কংলৈচাশিংগীদমক লাইনা পীৱকপা খুদোলনি। মথকী Xerox অসিদা \* য়েকপা পৱেং অদু য়েংবিয়ু। পৱেং অদুগী য়েং ইথং থংবদা, মতাইদা অকুপ্লা শীংথা ইয়েক্লা ইৱিবা অদু  $19.299 \pm 2.097$  হায়বনি। মসি কংলৈচাশিংগী অশেংবা লাইফম (লাইফমলেন) ওইৱিবা কংলাদা মী তাবা হৌৱকপসি ওসিগী মমাং চহী ২০,০০০ (লিশিং কুন) মুক শুৱে হায়বনি। চিংনিংঙাই ওইদে, Scientific finding নি।

মথকী finding অসি Nanjest Thongbam অমসুং মহাকী Scientist মৰুপশিংনা কংলাদগী excavation মচা অমা তৌদুনা ফংলকপা মৈ ইকপা চফু মচেংনচিংবা খৱবু মথকী National Conference না স্বাইদগী নৌবা মতমগী ওইবা (Modern Scientific Method) Optically Stimulated Luminescence (OSL) অমদি Thermoluminescence (TL) পাইনৈনা examine তৌবদগী ফংলকপা Scientific finding নি।

মথকী Scientific finding অসি মীতৈ কংলৈচাশিংগী scripture পুয়াগা পুৱা নৈনবদা কৌবু চাংদোন্দগী মীতৈশিংগী মপা মপু ওইৱিবা লাই কাংলুপ মী কাংবু অসিনা কংলাদা ইহান হায়বা তাবা হৌৱকপা মতম অসি চাওৱাক্লা ওসিগী মমাং চহী ২০,০০০ (লিশিং কুন) মুক শুৱে হায়বসি খংই। কংলাদা কুল্লকপা মতমদা মীতৈগী মপা মপু ওইৱিবা লাই কাংলুপ মীশিং অসি চফু শাদুনা, মৈ শিজিলদুনা মৈ ইকপা হৈৱে হায়বসি খংই, য়াৱা civilised ওইৱিবা মী কাংলুপনি হায়বসিগী তশেংবা খুদমনি। হৌজিকী লোন্দাদা Homo Sapien Sapien হায়বা মীওইবা কাংলুপনি।

চাইনাদা মথকী finding শিং অসি পুথোক্ৰবা হোংনবদা মশাগী চহী ৪০ হোৱা কংথোক্তুনা হোংনৱক্ৰবা Prof. Jia Lanpo না EARLY MAN IN CHINA ইদুনা ১৯৮০ ফোংখি। মহাকী লাইৱিক অদুদা লমাই ২গী মায়ওক্ৰবদা মখাগী মালেমদা মী হৌখিবগী স্বাইদগী ওইবা যাবা মফমশিংদা কংলৈপাক য়াওই। মখাগী য়েপ অসি য়েংবিয়ু:



কংলৈপাক অসি Science অমসুং ইপা ইপুশিংগী Mythology, Tradition, folklore অনিমক্লা চপ মায়বনা মালেমগী মী হৌফমনি হায়না তাকপা মফমনি।

মৱমশিং পুন্মক অসিনা, চাইনাদা স্বাইদগী নৌনা ফংলকপা Homo Sapien Sapien শিং অসিগী মতমগা, কংলৈপাক Science কী পাইনৈনা ফংলকপা Homo Sapien Sapien শিং অসিগী মতমগা চাংদম্ববদা, কংলৈপাক্তগী মীওইবশিং হৌখিবনি হায়বা ইপা ইপুশিংগী Mythology, Tradition অমসুং folklore শিং অসি কৱিমতা চিংনবা পোক্ৰকতে। কংলৈপাক্তগী Homo Sapien Sapien গী মতমনা, চাইনাগী Homo Sapien Sapien মতমদগী শোয়দনা ওনফম থোকই হায়বগী থাজব লৈ, মৱমদি কংলাগী Homo Sapien Sapien শিং অসিদি কৌবু চাংদোন্দগী কাইনথংদা Homo Sapien Sapien ওইনা কুল্লকপনি, কৌবু চাংদোন্দা Homo Sapien Sapien ওইনা চহী লিশিং কয়া লৈৱক্ৰবনি।

কনাগুহুনা অইবনা ইজৱিবা অসিদা য়ানিংদবা, অতোপ্লা ৰাখলোন পীবিগে হায়ৱবদি মতম অমসুং মফম চপ চপ চাৱা হাপতুনা ৰাৱেং খবৱগী পাইনৈনা ফোংবিকউ। মদু পাৱগা কংলৈচাশিংগী লৌশিংগী পুত্ৰ হেনগৎকনি।

(হৌজিকী অইবা অসি হন্দতা ফোংখিবা

**KANGLEIPAK : THE CRADLE OF MAN** গী অইবনি।)



## DISCOVERY OF KANGLEIPAK

(17)

BY:

WANGKHEMCHA CHINGTAMLEN

### The conflict of Nationality and Nationalism between Kangleipak and India.

It is on record in the history of Kangleipak that there is a strong and unbridgeable conflict of Nationality and Nationalism between Kangleipak and India since 18<sup>th</sup> Century CE. This is true of all North East States of India inhabited by the Mongoloid peoples, though it is most prominent in Kangleipak which has a political monarchy for more than 4000 (four thousand) years before Christ, and an Unitary Racial Nationalism for many many thousand years before Christ. This conflict may not come to an end, though it depends upon the success of the Indian Hegemonistic, Neo-colonial policy of the Hindu government in New Delhi, and Indianisation policy of the Administration of India at present.

Prime Minister Nehru comprehended and appreciated this in 1960.

Please see the report of the Hindu dt. Sept. 4, 1960.

From the pages of  
**The Hindu**  
dated September 4, 1960

**Lessons of Assam tragedy**

Prime Minister Nehru during the debate in the Lok Sabha on September 3 on the Assam events said that however bravely and eloquently we might talk of Indian nationalism, nationalism in each person's mind in the country was 'nationalism of his own brand'. It was not Indian nationalism, not either Bengali nationalism, or U.P. nationalism or Malayalee nationalism and so on. This was evidenced by the fact that wherever we went out in large number either to a different part within the country or

abroad, we tended to form societies like Bengali Society or and Malayalee Society. The odd thing about us which confounded foreigners was that in spite of the catholicity of thought and philosophy which made us great, we had the narrowest social structure to affect our political life. The Prime Minister was unwilling to apportion blame to anybody, but pointed out the serious consequences of the tragedy which was likely to affect the future of the country itself. They had to face it not by making fuss about linguistic States, but by accepting it without raising the absurd bogey of language.

(Xerox from the HINDU dated 04/09/1960)

You have seen the statement of Prime Minister Nehru on Sept. 3, 1960. What was clear in the statement of the Prime Minister, was that there was not Indian Nationality and Nationalism by fact by the time. He admitted it, whether he liked it or not. He appeased it without 'fuss' and 'bogey'.

What many not be clear in the thinking of the Prime Minister by the time may be that the then 'India' was a 'hotchpotch', a product of the wistful Hindus to have a great Hindu Empire.

In 1949, in the Indian constitution making process and debate in Constituent Assembly, Manipur was not represented by any Manipuri. It was represented by a Bengali, most probably, Girja Shankar Guha. He represented Tripura and Manipur. Other states are represented by their own peoples. Merger Agreement was signed in 1949, the fact and legality of which is questioned by many upto this day without success.

Now please see the history of the conflict of Nationality and Nationalism between Kangleipak and India :

This land, a hilly state, now a constituent part of the big country, India was Kangleipak upto only yesterday.

"Hiyangei taranithoini sagolsenda Maharaj Joy Singhaga, Bhagyabati Thakurga, Kabo Khunbongcha Maniram Singh Sidanandaga mapu manai ahumna tannaduna Meitei Kangleipak Shak ama lingduna panji thokye!" Page 110, Cheitharol Kumbaba, 1967 Ed. Sahitya Parisad.

It was during the time of King Bhagyachandra in 1760 CE.

Anglo-Manipuri Treaty was signed on 14<sup>th</sup> Sept., 1762. This treaty was between Jai Singh, Bhagyachand and the British. This was the time from which Kangleipak was known as Manipur officially and internationally, so to say. Manipur is not 250 years old in 2010 CE. But the name Kangleipak was the name of the Ancient Hilly Country since about 20,000 years before present or 180 centuries B.C. This country's name was given by the Lai Peoples coming down from the Koubru mountain tops after the valley was dried up through Chingnunghut, settled for the first



time at present Kangla called Kangla Impham in the Puya. So, Kangleipak is 20,000 years old to day in 2010 CE.

So long years, so many thousand years, the Kangleichas, the Meetei Race and their brothers and sisters hill peoples kept Kangleipak as a Sovereign Country upto the beginning of 18<sup>th</sup> Century CE, upto the advent of Hinduism. This is a fact and this is an evidence of history.

The concomitant result of the keeping the country Kangleipak as a sovereign country for so many thousand years upto 18<sup>th</sup> Century CE is the development of a strong Kanglei racial integrity (Nationality) and a strong patriotism and Nationalism for the country Kangleipak.

Though some immigrants and their descendants blatantly try to show Pamheiba Garivaniwaz was the Hero and conqueror conquering vast lands of Kobo Burma (Myanmar), by facts and history witnessed 5 Khuntakpas since 1755 to 1825 CE, some years after the death of Pamheiba Garivaniwaz in 1751 CE.

This Khuntakpa, complete devastation by the Burmese army, in reality it is a complete desertion by the peoples of Manipur, from the territory of Manipur from fear of the Burmese Army. The last Khuntakpa, from 1819 to 1825 CE was for 7 years and this is called by the peoples of Manipur as CHAHI TARET KHUNTAKPA.

"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 garrisons in permanent stockades at Tamu and Thangdut. 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" – Page 133 of the 'Outline of Burmese History' by G.E. Harvery published in 1926, published simultaneously in London, New York, Bombay etc.

This is a great gift of the Hindu administration of Kangleipak (Manipur) since 1709 (1714) CE to the people of Kangleipak.

"Living in an obscure valley, knowing nothing of the outer world, they thought themselves heroes, able to take their pleasure of Burma when they willed. They did not realize that Burma was several times the size of their country, that they were laying up for themselves a frightful vengeance, and the only reason never seemed to come was that Burma happened to be under an incapable King" – Page 123 of the Book of GE Harvery.

This is a befitting comment on the Hindu Kings of Manipur and their adventurism against Burma since the time of Pamheiba Garivaniwaz. What these Kings are doing these things are from sheer foolishness or intentional course of actions to destroy Kangleipak's past glory, this is to be ascertained by future Kanglei Historians.

From these historical evidences, we know now that Kangleipak was destroyed during Hindu days. For the writer, it is strongly believed that the Hindu Kings provoked Burma intentionally for a desired result, that is, destruction of the glory of past Kangleipak to rebuilt a new Hindu Nationality and Nationalism in Kangleipak.

One startling fact was that upto 1834 CE. no king or prince of Manipur died in fighting Burma army. They ran away to Kachar as soon as the Manipur Army was about to be defeated. King Marjit triggered the 7 years Khuntakpa. But Marjit ran away to Kachar leaving his army during the Battle. R.B. Pemberton comments on page 48 of the book 'Report on the Eastern Frontier of British India', "The contest was at length terminated by the retreat of Marjit who deserting his troops fled precipitately towards cachar."

Important personalities in the beginning of Hindu Rule in Kangleipak were Santi Das Gosai, Vaskar. During their days, the administration of Kangleipak was completely under their control, the Kings of their time were pawns in their hands. They knew very well that unless the civilization and culture of Kangleipak, that

was developed and built up in thousands years, were destroyed, a new Hindu Entity cannot be developed. They conspired to destroy Kangleipak as soon as possible.

To destroy Kangleipak by provoking the Mighty Burma was their first plan. They were successful.

This is the beginning of a cruel conflict of Nationality and Nationalism between Kangleipak and India unfolded by history today.

This conflict was in foreign relations.

Now please see in the home front during Hindu Rule.

As soon as Pamheiba Garivaniwaz became King of Kangleipak in 1709 (1714?) CE. he burnt all written records of Kangleipak including scriptures called Puya by the Kangleichas. He renamed Kangleipak as Manipur. He banned learning of Meetei Eeyek, instead imposed 35/36 Bengali scripts. He imposed Ramandi Dharma. You remember 'Nongkhrang Iruppa' etc very well. Pamheiba Garivaniwaz forcibly took 5 married women killing their husbands. You have heard killing of Irom Chaopa, and his wife Thangjam Chanu Irom ongbi Thambal (Gomati), 5 months pregnant woman taken as wife of Pamheiba and her son Sanahan Moramba.

These are cruel forms of conflict of Nationality and Nationalism between Kangleipak and India during Hindu Rules in recent past.

#### **Pamheiba Larei lathap says :**

"Meehat Meepun Touduna Leechat honghanbadi matam kharatagine, leipak meepum faba oithokloiye" – Louremba Khongnangthaba.

Free translation: Persecution and killing to change religion will not be successful, it is for the time being, it cannot change the whole country.

"He Ningthou-O Napuk Chetna Tao-O! Nongchupcha Lamboiba Khibikna Chakni Fini Laklaga Ningthou Phamjao Kakhibana thou-ong ma-ong oikhare. Mayang Lamboibana

maningtamna thembabu kari khangdabage. Madu khangda maningtamna thembabu khudam khangnaba Ningthem koloi mingthol pibiramge]" – Louremba Khongnangthaba.

Free translation : O King ! hear with great attention ! western people monks coming as beggars sleeping on the big beds of the King changed the social atmosphere. Persuading (you) freely by the mayang monks, why (you) do not know. To perpetuate this (forever) as an example (I) will name (you) as Ningthem."

These are stark realities during the time just after the advent of Hinduism in Kangleipak. These are cruel forms of conflict of Nationality and Nationalism between Kangleipak and India from indigenous written evidences.

#### **Please see the same fact of cruel conflict from foreign written evidences :**

"Religious dissent was treated with the same ruthless severity as was meted out to political opponents, and wholesale banishments and execution drove the people into acceptance of the tenets of Hinduism." Page 95, the Meitheis by T.C. Hodson.

It is to be understood very clearly by every reader that the anthropological, archaeological and palaeontological data of the the Kangleicha meetei race, other hill indigenous peoples of Kangleipak are very different from those of the Hindu peoples what the Kangleichas called Mayang.

Moreover these mayangs came to Indian sub-continent only less 4000 (four thousand) years before present. But these Kangleichas had settled this land Kangleipak for more than 20,000 (twenty thousand) years before present.

Because of all these factors, there are wide differences of race, nationality, nationalism etc. between Kangleipak and India. The Kangleichas have common anthropological, archaeological and palaeontological data telling you the Asians are of the same family of men.

Now coming directly to present relation between Kangleipak and India.

### **The Armed Forces Special Power Act, 1958.**

Army Generals before the Home Minister, repeatedly and reportedly, uttered their opinions not to lift the Act, 1958 from these special areas. The Home Minister recently uttered the Act, 1958 will not be lifted from these areas in support of the Army Generals. If we compare the menace of the Maoist and the menace of the NE revolutions, the loss of man and property in the NE caused by the revolution is Negligible in relation to the menace of the Maoist. The Maoist killed 76 CRPF personnels in one day and in a strike.

The Indian administration says they will not use the Act, 1958, whereas they are not willing to lift the Act, 1958 from NE and Kashmir.

This is the Indian Administration's open Division of the peoples of India into Indians and Non-Indians (treated as foreigners) on the principle of Nationality and Nationalism. Indian Armed Forces mean to fight foreigners interfering and attacking India. This is open and naked conflict between India and States inhabited by Mongoloids and others who were not original Indians before the 2<sup>nd</sup> half of 20<sup>th</sup> century CE. This is a real conflict on matters of nationality, patriotism and nationalism.

Future Human Resources of these areas attacked and stalled.

In this respect, the writer will give only for Kangleipak (Manipur) where he was born and living for many decades with intimate knowledge of the land.

The Armed Forces Special Power Act, 1958 has been enforced in the North East and Kashmir with two objectives to be achieved by Indian Mainland:

1. Replacement of the indigenous mongoloids and others by the mainland Indians or Indianisation of the original indigenous peoples by way of constitutional backing, captured educational institutions etc and by hook and by crook.

2. To crush the back-bones of the indigenous peoples to have a psychological helplessness in every sphere of life to toe the Indian lines to follow whatever the India orders; to keep the indigenous peoples in a psychology of inabilities to keep their own mind and thinking, to keep everything in society in a 'state of disturbed conditions by means of threats etc.'

These sort of psychological conditions in the Kanglei society attack very seriously the future human resources of the indigenous populations of this area. If this psychological conditions further prevail, the indigenous populations will produce only labour class populations, not genius, not educationist, not social thinkers etc.

We thought very hopefully that all National parties shall do and say something about the Armed Forces Special Power Act, 1958, about the world known Sharmila, the Iron Lady of Kangleipak who is fighting this uncivilized Act every moment risking her life.

The establishment of 3 market places to widen Markets of Indian Products, because Kangleipak (Manipur) and North East have no industries to produce modern goods for the people. This is to send more mainland Indians as shop keepers and street vendors as we see in the present KHWAIRAMPBAN KEITHEL.

It seems the National Parties have nothing in their AGENDA for Development of Kangleipak etc, except that of Indianisation of the North East etc.

The Armed Forces Special Power Act, 1958 is cover firing to send infiltrators to the NORTHEAST.

## DISCOVERY OF KANGLEIPAK

(18)

BY:

WANGKHEMCHA CHINGTAMLEN

### What is a Puya?

Generally the peoples of Kangleipak do not know what is a puya; the problem is further worsened by the interference of some peoples for their partisan ends to mislead the peoples of Kangleipak. A puya is a hand-written document written thousands years before Christ, about the origin of Mankind, the Creation theory of the Meetei Race, Origin of the Kanglei Meetei 18 scripts, solar system, astronomy, Astrology etc, about the cosmos and its origin etc etc. The Meetei Race had many 'Lailiks', which we generally call books now a days. We had lailik (lairik), hand written documents in all spares of life. We had Polpilang (not Pombilang or Ponbilang) about life and death; we had Kham-oi Yang-oi Sekning (about re-birth and continuities of life); Wachetlon Pathup (Secrets of life and death). But these hand-written documents, Kanglei Meetei scriptures and many more than scriptures, which the ancient Kanglei Meetei Race generally called Puyas, were reduced to ashes in 18th Century CE since the days of Pamheiba Garivaniwaz completely destroying the Relics and Evidences of an Early Civilization on the Earth.

Now we have some secretly copied puyas just before the burning of puyas (Puya Meithaba) during the reign of Pamheiba Garivaniwaz. In one of the puyas we had in hand, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, which was declared as most ancient and sacred puya of the meetei race in 2009, says in the beginning of the puya as under :

"Amati Chak Mali Asiki Manungta Oingamlakpa Kayaki Malanpu Apoi Nana Macha Maichoupu Wali Lipi-o Haina LEIPAK Miyamki Ningthoune| Maichou Maliki Amati Apoi Nana Machaki Maphamta Wakatcheiye|| Nana Maichoune Wali Liye - Chakpalam Macha Michoune Laiki Chei Thapiye|| Atuka Maichou Ahumsu Tapiyo||"

This puya was narrated by Apoi Nana Macha Maichou to other four Maichous - Chakpalam Macha Maichou, Luwangcham Macha Maichou, Wahingpam Macha Maichou, Chinkangpam Macha Maichou along with King Mungyangpa (Mungyamba of the Cheitharol Kumbaba?) and his peoples of Kangleipak at Paotak Hiten on the Bank of Imphal River in the East of present Imphal Kangla. The puya was written by Chakpalam Macha Maichou as narrated by Apoi Nana Macha Maichou.

In the Kham-oi Yang-oi Sekning Puya, in the last lines of the puya, the following is written :

"Lailik asiki ichelpu leipak miyamne, khakempa Ningthoune Pumnamakki maphamta Apoi Nana Macha Maichoune Wali Lilaka Chakpalam Macha Maichoune laiki Chei Thatuna Ikipane|| Lailik Asipu Lailapa Mishingto Sipa Masak Khangloitan Khangpio||"

In the Wachetlonn Pathup Puya in the last lines the following are written:

"Lailik Asiti Salai Talepki Ahan Talepna Langkonta Luwang Ningthou Punsipaki Maphamta Wachetlon Pathupu Khakpa Leitana Apoi Nana Maichoune Mapuki Likhun Malampu Ahan Talukki Maphamta Lipane|| Punsilokta Langkon Lukhoi na Laiki Cheipu Thana Ichapane||o||"

As we find as a certain written evidence, that puyas were written before the Advent of Hindu

ism upto Charairongba King; in writing a Puya, Puya Expert Maichous were involved; in writing a puya, the King was involved; in writing a puya generally other peoples of Kangleipak were involved.

After the advent of Hinduism, when the Hindu Mayang Gurus like Santi Das Gossai, Vaskar etc. became the overall controllers of Religious Affairs, Royal Library, even Military Affairs etc. in the Kingdom of Hindu Kings, can there be any circumstances, situations for narrating, hearing, writing a Puya? The answer is a very definite 'No'.

Puya means Puya = Pu + Ya = Pu means ancient kanglei ancestors represented by Maichous + Ya means Yanaba further means consented, agreed by the Maichous, Kings of Kangleipak. It does not mean Lairiks (Books), handwritten or anything left by ancestors before present.

Therefore, every Puya is a pre-Hinduism in Kangleipak, and further as a corollary, the puya must be written in Kanglei Original 18 alphabets. And as a further corollary those handwritten documents written in 35/36 alphabets claimed to be puyas are not Kanglei Puyas, may be Hindu Purans; as we are very sure that 35/36 alphabets are introduced in place of 18 alphabets since the advent of Hinduism in 18th century CE.

Most probably, the Readers might have known what is a Puya from the foregoing paras.

Now the writer will draw Readers' attention to 'WHAT IS NOT A PUYA'

Now we have in the Market hundreds of handwritten books in the name of 'Puya'. But these are not ancient Kanglei Puyas, but fabricated books/documents in the name Puyas to mislead the present and future Kanglei generations.

The writer will give some fabricated books in the names of Puyas (Printed in Bengali alphabets):

1. Ponbi-lang by N. Manijao, Sahitya Siromani.

হুঙ হুঙ অভিজ্ঞকোক, কৌপক, শী মরী  
চক কারসি, চক কুমপং মালেম.

These two lines are the first two lines of the book mentioned above. The writer of the book claims that the book Ponbi-lang is copied from a book written in 'মইত' alphabets long long ago. This is a clear example of a fabricated book. The first symbol Anji is a sanskrit symbol and Anji is a sanskrit word. In the two lines more than 50% of the words are not Kanglei words.

2. খংঙেই য়াংঙেই শেকনিং by (late) Pebam Ibomcha.

In the name of real Kanglei Puya Kham-oi Yang-oi Sekning (Death and Birth) a book called Khang-Ngoi Yang-Ngoi Sekning is fabricated and circulated among the Kangleichas. This Khang-Ngoi Yang-Ngoi Sekning is a good example of a fabricated book by the name itself. The book contains words like 'Guru', 'Kuru', 'Shri Hari' etc.

From these two examples of books flooded in the market by now, it may be very clear that any book handwriting or printed in the 35/36 'Meitei' alphabets containing 'Anji' and any known sanskrit or Hindu words are fabricated books in the names of Kanglei puyas.

Any book containing the phrase 'Meina wai tangna sam' is also a fabricated book. 'Meina wai tangna sam' means 'After Burning (of the Puya), it is written (in the model of Hindu's).

The writer humbly feels that this short article will clear the difference between a Puya and a fabricated so called Puya. The essential element in the Puya is that in writing a Puya, the presence of Maichous, the experts and High Intellectual and Learned Personnels of the Kingdom are necessary. In the above examples of Puyas, in writing WACHETLON PATHUP, seven Maichous including Apoi Nana Macha Maichou are involved. In writing Kham-oi Yang-oi Sekning clearly two Maichous names are openly indicated. In writing Wakoklon Heelel Thilal Salai Ama-Ilon, 5 maichous are involved.

But in writing Khangoi Yangoi Sekning, no writer etc is mentioned. In writing the so called Puya Panthoibi Naherol by Shri Naorem Amuyaima Singh, Pandit Achou Sana Konung, no Maichou of Kangleipak is involved.

In this way, there is a very clear dividing line between a Puya and a so called Puya.



**DISCOVERY OF KANGLEIPAK**

(19)

BY WANGKHEMCHA CHINGTAMLEN

**THE MONGOLIAN SPOT**

The Mongolian Spot also known as Mongolian Blue Spot is a 'congenital dermal melanocytosis' a birth mark discovered and found on and named after the so called Mongolians/Mongolian Peoples, more particularly, the Asiatic Peoples, prominently found to the Kangleichas (Peoples of Kangleipak) also as a Birthmark upto this day. The Mongolian blue spot disappear from 3-5 years after birth generally, to some special case appear upto puberty. The colour of the spot is generally Blue, some times they can be blue-grey, blue-black or even deep brown.

**Prevalence**

The Mongolian Spot or mongolian Blue Spot is most prevalent among the infants of East Asian groups of Peoples. The spots occur 90-95% in East African, 80-85% in Native American, about 90% in polynesian and Micronesian, about 46% in Latin American infants. The Mongolian Spot occur only 1-10% in Caucasian descent infants.

The Japanese call the Mongolian Blue Spot 'Blue butt'.

**Prevalence amongst the Kangleicha Infants.**

The present writer of this book, Kangleipak : The Cradle of Man who is now more than 75 years old, had been seeing, has seen, is seeing upto this day his nearest and relatives, brothers and sisters, sons and daughters, grand sons and grand daughters born with these Mongolian spots without knowing what were the significances. The document relating to the Mongolian Spot, sent by a young friend who is a computer expert, was received by the writer in January, 2011. The computer expert sent the document after reading

the writers' book; Kangleipak :The Cradle of Man to help the writer.

After getting this document, the writer has certain conclusions regarding human migration on the surface of the Earth, more specially in Asia and its neighbours.

After getting this document, the writer, with encouragement and thrilling emotion began to examine new born infants in the radius about two hundred feet around his home in Sagolband Thangjam Leirak, Imphal-795001.

1. Baby Sanjenbam Tanya(baby girl)  
Parents:  
Father - S. Sanjoy (Khuman)  
Mother - Ingudam Wangleima (Kha-nganba)  
Date of birth of the baby - 8/8/2010  
Date of examination and photograph - 26/1/11
2. Baby boy, Wilson Soibam  
Parents:  
Father - S. Piko (Moirang)  
Mother - Laishram Purnabala (Khuman)  
Date of birth of the baby - 19/5/2010  
Date of examin.& photograph - 27/1/11
3. Baby girl, Thangjam Heelel  
Parents:  
Father - Th. Lamching (Biju) (Moirang)  
Mother - Chingngangbam Kaboklei (Somala) (Angom)  
Date of birth of the baby - 17/12/2010  
Date of examination and photograph - 27/1/11
4. Baby girl, Thangjam Ngangkhailembi  
Parents:  
Father - Th. Naba (Moirang)  
Mother - Laikhuram Bidya (Khuman)  
Date of birth of the baby - 18/11/2010  
Date of examin.& photograph - 27/1/11
5. Baby girl, Heikrujam Fajathoi  
Parents:  
Father - H. Kishworchand (Khuman)



Mother - Sagolsem Sarmila (Mangang)

Date of birth of the baby - 21/9/2007

db Date of examination and photograph - 27/1/11

6. Baby boy, Wangkhem Roman

Parents:

Father - W. Amujao (Khaba-nganba)

Mother - Ngasepam Anandi (Khuman)

Date of birth of the baby - 29/10/2008

Date of examin.& photograph - 28/1/11

7. Baby boy, not named of parents as in Sl. (5) above.

Date of birth of the baby - 10/8/2010

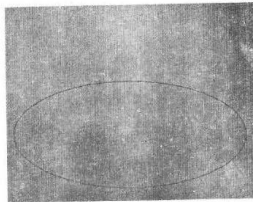
Date of examination and photograph - 27/1/11

The writer has critically examined with a photographer above mentioned seven infants with particulars of their parentage etc. as shown above. The writer has found the Mongolian Blue Spot in all the infants examined, the colour of the Mongolian spots found in every infant examined is Blue, not in any colour.

All seven infants examined recorded above are of Kangleicha Meeteis of pure indigenous parents, the writer has shown below one infant's photograph of the Mongolian Spots amongst the infants examined alongwith their parents photograph:

1. Photograph of baby's Mongolian Spot  
Name of the Baby: Baby Boy (unnamed)

**Parents' Photographs**



Date of birth of the baby : 10/8/2010  
Date of photograph : 27/1/2011



Name of Parents:  
Father: Heigrujam  
Kishworchand (Khuman)  
Mother: Sagolsem Sarmila (Mangang)  
Date of photograph: 27/1/2011  
Both the infants in their arms  
examined and photographed.

The writer examined the following infants of the Kabui community, pure indigenous peoples along with their parents :

1. Baby girl, Languimeilu

Parents: Father - Sajit Korangi Lama

Mother - Lancharu Golmei

Date of birth of the baby - 23/9/2009

Date of examination and photograph - 8/2/11

2. Baby boy, Golmei Gaichungam

Parents: Father - Golmei Ahanpu

Mohter - Golmei Lukin

Date of birth of the baby - 17/9/2008

Date of examin.& photograph - 8/2/11

3. Baby girl, Lungai Shilu Golmei

Parents:

Father - Subhas Golmei

Mother - Hema Golmei

Date of birth of the baby - 2/5/2010

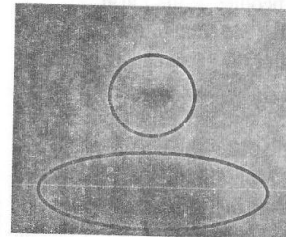
Date of examination and photograph - 8/2/11

Amongst the three infants of the Kabui community examined and photographed of the Mongolian Blue Spots mentioned above, the writer shows below the photograph of the spot of the one baby mentioned above.

The mongolian blue spot of the baby girl, Lungai Shilu Golmei of the Kabui Community, a purely indigenous people in the area of waist of the baby:

**Photograph of the baby girl's Spot**

**Parents' Photographs**



Date of Birth of the Baby girl : 2/5/2010  
Date of Examination & photograph : 8/2/2011



Name of Parent:s:  
Father: Subhas Golmei  
Mother : Hema Golmei

All the infants numbering 10, 7 from the meetei indigeneous community and 3 from the Kabui community, a purely indigeneous community of Kangleipak from Keishamthong, had been found having the Mongolian Blue Spots, only blue colours, not in any colour by the writer and his friends examining them, of course the colour spots of the individual infants are of various size, shapes, locations. The spots are scattered in various locations in some individual also.

Not only the examination of some particular infants among the indigeneous communities of Kangleipak, the writer has talked to many old men and women in some localities of Kangleipak, every man and woman, the writer met, told the writer that they know the presence of the Mongolian Blue Spot in the infants of their localities since their very young days though they did not know the significance of the Blue Spots.

From this experience of the writer among his indigeneous peoples in respect of the Mongolian Blue Spot, only blue colours among the indigeneous peoples of Kangleipak, which is a dominant colour amongst the Asian Peoples, South and North American indigeneous peoples and some other peoples in other parts of the earth, the writer formally concludes that the indigeneous Kangleichas, is a part of the Great Mongolian Group of peoples of the Earth, are born with these Mongolian Blue Spots, a congenital Birthmark.

From this experience, the writer further concludes that the Mongolian Blue Spot happens to all Mongolian infants at the time of their birth as a result of the presence of a common biological conditions amongst the Mongolian peoples of the Earth.

And further the writer asserts that the Mongolian peoples of the Earth are of the same origin and of the same Ancestry having certain Biological conditions.

This scientific finding of the Mongolian Blue Spot further proves the writer's claim that Kangleipak : The Cradle of Man.

This Scientific finding of the Mongolian Blue Spots as a common biological condition amongst the Mongolian groups of peoples of the Earth further negates one human origin or human migration theory floated by a group of peoples from Africa.

One of the reputed archaeologists and Paleontologies Prof. Jia Lanpo says "man's place of origin is in southern part of East Asia".

The present writer, though he is not Archaeologist and Paleontologist, who has vast knowledge of Mythology, Traditions, Folklore etc of Kangleipak, asserts that Kangleipak, the present Manipur since 2nd part of 18th Century C.E. is the place of origin of Man on the Earth, supported by Anthropological, Archaeological and Paleontological Findings of today.

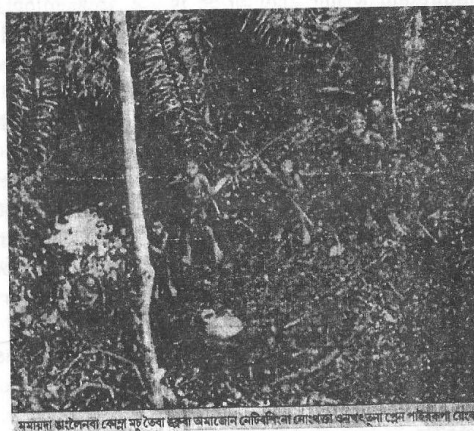
As place of origin of man was in the Asiatic Continent, the whole of Asia is inhabited by the same peoples, mongoloid peoples having common Biological condition, that is, the Mongolian Blue Spot. The Mongolian Blue Spot peoples spread throughout the Pacific Islands, to Eastern Africa, to South and North America Continents etc. as we find to day.

Supposing that Man's place of origin was in Africa, the man originated from Africa, the man and his descendants should have inhabited first the African continent and spread to other parts of the Earth. This is logic and fact too.

The Kenyapithecus and Australopithecus from the East Africa may be a part of the Mongoloid peoples originated from the South East Asia.

From this scientific finding of the Mongolian Blue Spot, it may be taken as certain that the Eastern African peoples having this Mongolian Blue Spots are part of the Great Asian Mongoloid peoples spread from the South East Asia where there was the Man's Place of Origin.

Please see the photograph of the present days Amazon Native Tribes of Brazil who has almost no contact with the civilized world upto this day :



**Photo Source : Huiyen Lanpao dated 3/2/2011**

The men and women are almost half-naked. In the photograph, a group of the Amazon Natives are looking at a flying Aeroplane with amazement.

These peoples are from the Asiatic continent that is the Mongoloid peoples and the scientists of present time opine that they might have reached there through Siberia land Bridge or from Pacific Ocean Islands.

ಹೊಸ ಲೋಕದ ಹೆಜ್ಜೆಯನ್ನು ಹಿಡಿದುಕೊಳ್ಳುವ ಮೂಲಕ ನಾವು ಸಾಧಿಸಬೇಕಾದ

ਇਸ ਸਮਾਜੇਸ਼ਾ ਏਸ਼ੀਆ ਯੂਨਾਈਟਡ ਸਟੇਟਸ

৫সুবা কংলৈপাক হিষ্টোরিকেল এন্ড কলচরেল রিসার্চ সেন্টরগী মপোক নুমিৎ খৌরম পাংথোকপা

জাতিসংঘ ইং ২০/১/১১ লাম্‌হাইটিং (নোংহাইটিং) নুমিংজা কংলৈপাক হিষ্টোরিকেল এন্ড কলচারেল রিসার্চ সেন্টার, কংলৈপাক  
এওডা মশোক নুমিংজা বৌরম Manipur Press Club, Majorkhul Imphal দা অরুৎ পূঃ ১০.৩০ ভাবা মতমন্দির পাংখো কংগনি।

পাংশোকচগন্ধবা ধৌরম্ব অসিন্দা

ইংরাজ বুদ্ধজীবন প্রোফেসর নাওরেন জয়কুমার, Head, Deptt. of History, M.U. না

ইকায় খুমরবা অথোইবা লেংবিরকণা

ইফার বুল্লাজরবা বাহেংবর ইবোয়াইয়া, Vice-President, কংগ্রেসপার্ক হিস্টোরিকেল এন্ড কলচরেল রিসার্চ সেন্টার, কংগ্রেসপার্ক

ধৌরম মণ

ইকায় বুল্লজরবা এদভোকেট অণ্ডোয় অরাবানা

ইকাই খুল্লরবা লেংবিরকশা

ওইনা খৌরমগী ময়াই তাংবলদা লেংগিনবিগনি।

চংখগদবা ধৌরমশিং

যত্নক গুণ ১০ মি. ৩০ : ইকায় যুগ্মবা অথোইবা লেংবিবকপা, বৌয়য় য়ু, ইকায় যুগ্মবা লেংবিবকপা লেইননা বৌয়মব নুংবিবিদুনা  
লেংবিবকপাশিনা ময়াই ভাংবল, ফয়কমাংলা লেংবিনবিবা।

অয়ুক পুং ১০ মি. ৪০ : ময়াই তাংবলদ লেংশিনবিবিশিংদা Badge লৈতেং থেংপা।

অমুক পুং ১০ মি. ৫০ : ইকায় বুল্লববা অথোইবা নেংবিরকপানা মেরা চুখতুনা খোরম হৌদোকপা।

অন্যক পৃঃ ১১ : কলৈগাংক হিচৌবিকেল এশ কলচৰেল রিসাৰ্চ সেন্টৰগী মীশক ওইবিবিবা মাইবম ধৌয়াংবনা মীয়াসু তৰায়া ওকশিবা।

স্বাক্ষর ১১ মি. ১০ : কানৈশাক হিস্টোরিকেল এন্ড কলচারেল রিসার্চ সেন্টারখী সেনথুমখী খোণুরেই ওইবিবিবা Rtd. Deputy Registrar, সানৌজম ইষ্টে, Rtd. Capt. না রিসার্চ সেন্টর অসি হৌসোকবিখী মর ওইনা হারেল

অনুক. পৃ. ১১ মী. ২০ : খৌরম অসিগী ইকায় বুরনবা অথোইবা লোবিরকশা ওইবিবিবা প্রোফেসার নাওরেন জয়কুমার, Head of Deptt.. History, M.U. না লৈশাক অমগী মী কাল্প (Race) অমগী পুনসিগা পুবারি না লৌরিবা দফ ওইবা মফম হায়াবা রাফলেন্দা মীয়ামা রাফম অমা থগীবা।

অনুক পৃ ১১ নি. ৪০ : খোরম আসিগী ইকায় বুল্লরগা লেবিরকপা ওইবিবিরগা আড্রাম অরারগা, এদডোকেট না কংলৈপাকগী পুরারী মকম  
বংলনা পংহায় হায়মগা আসিগী মরমগা দাকম অম্মা বংশীবা,

অন্যক পৃং ১২ : ইকায় মুন্ডজবাব কংলেশাপ হিস্টোরিকেল এন্ড কলচারেল রিসার্চ সেন্টার প্রসিদ্দেশ বাংখেমচা চিংতালেলেন।  
পুরা অমসুং মতর অসিগী English ভা ইবা লাহিকর বরা উতুনা মীয়ামবা কংলেশাপী লীশিং অসি কৌত্রদগী  
হৌরুগা ইংগাল তমপাক অসিদা লৌইনবা এসিরা মলশিংদা শব্দোকবিবিন উৎপা।

অন্যক পৃঃ ১ : ইকায় শুরুরবা থোবম মণু বাহেবম ইবোয়াইমা, Vice-President, কলৈনপাক হিষ্টোরিকেল এন্ড কলচরেল রিসার্চ সেন্টরনা থোবম অসিগি ময়মনা বাফম শরা থবীবা।

অমুক পুং ১ মি. ২০ : খাগং বা ফোংদোকপিবা।

অয়ুক পূঃ ১ মি. ৪০ : অচন্দ্রা খরা মীয়ায় পূমা চামিন থকমিনবা

অন্যক পুং ১ মি. ৫০ : ইকাইবুন্নরবা থৌবম মপুনা থৌরম লোইরে হায়না লাউথোকপিবা

શ્રીજી નામસ્તુતિ

কংলৈপাক হিস্টোরিকেল এন্ড কলচরেল রিসার্চ সেন্টর, কংলৈপাক

**KEY NOTE ADDRESS**

5<sup>th</sup> Anniversary of the Kangleipak Historical and cultural Research Centre,  
Kangleipak

ময়াই তাংবলদা লেংশিনবিরিবাশিং অমদি কংলৈপাক হিষ্টোরিকেল এন্ড কলচরেল রিসার্চ সেন্টরগী  
খৌরম অসিবু নুংশিবিদুনা লেংবিরকলিবাশিংগী মফমদা ইকোক নোঞ্জরি।

কংলৈচা মীতৈ ঐখোয়গী পুরাৱিদা পুয়াশিং মৈ থাদোকশ্রবগী মতুংদা, কংলৈচাশিংগী শেংলবা, লংলবা  
পুরাৱী অমসুং ইনাংকী মতাংদা শেমজিন-শাজিনবা অমসুং পংহাই-হায়জিনবা অসি ১৮ শতাব্দী চহীচাদগী  
ঔসিফাওবা তৌরি। খুদম ওইনা অমখন্ড পনবা তারবদি, পোইরৈতোন খুন্সোক হায়বা লাইৱিক অমা শেমজিন  
শাজিনগা (fabricate তৌৱগা), শিকশ্রবা অঙাংদগী অহনফাওবা চানদা পুরবা ইপুথৌ পাখংবনা মচা তরেং  
পোকই, মখোয়গী মমিংদি মঙাং, লুৱাং, খুমন, অঙোম, মোইৱাং, খাবা-ঙানবা, শালাই লৈশাংথেম কোই  
হায়বসিদা, লুৱাং অমসুং খুমন পোইরৈতোনগী চাতা নাওতানি হায়জিন্গকপা, শালাই মাপলনি (৯নি)  
হায়জিন্গকপা অসি ঐখোয় মুনা খংলবনি। হিৱম অসিগীদমক B. Kulachandra Sharma গী মৈত্রবাক খুন্সোক-  
খুন্দারোলগী লা:৪২ য়েংবিয়ু। অসিগুন্না কংলৈপাকী পুরাৱী অমদি ইনাংতা পংহায় হায়জিন্গকপা অসিবু থিংবনা  
অমদি কনবা Kangleipak Historical and Cultural Research Centre, Kangleipak অসি থু: ২০০৫,  
January শেমখিবনি।

Research Centre অসিনা চহীসিদগী হৌৱগা ঔসি ফাওবদা India, Assam, Myanmar অসিনচিংবগী  
History Book কয়া, মতম অসিগী অইবা লাইৱিক কয়া, ইপা ইপুশিংনা থম্বিৱনা পুয়া কয়াসু খোমজিনজরে।  
লাইৱিক, পুয়া কয়াসি নৈনজৱগা A Short History of Kangleipak (Manipur) Part I, II, III ফোংজুৱে,  
ইকুই কুইৱিঙেগী মমাংদা থু: ২০১০ গী July দা Kangleipak: The Cradle of Man ফোংজুৱে। কংলৈচাশিংগী  
অশেংবা website, [www.paochel.kangleipak.net](http://www.paochel.kangleipak.net) তা Discovery of Kangleipak series দা কংলৈপাকী  
মতাংদা ঔসিফাওবদা Article 20 দগী হোৱা ফোংজুৱে। ঔসি চংখজরিবা খৌরম অসিসু কংলৈপাকী পুরাৱী  
অমদি ইনাংতা পংহায়-হায়জিনবা, লাইৱিক কয়া শেমজিন-শাজিনবা, পুন্মক অসিদগী কনবা হোংনজবা  
খৌৱমনি। কংলৈচা মীয়ায়া খৌনা ফরবা, মীষা পোমিংদবা লৈহৌমী ইপা ইপু কংলৈচাশিংবু নুংশিবিয়ু।  
কংলৈচাশিংগী শেংলবা মরুপ Kangleipak Historical and Cultural Research Centre, Kangleipak পু  
নুংশিবিয়ু তেংবাংবিয়ু। পুন্মকী মফমদা অমুক হোৱা ইকোক নোনজরি।

Kangleipak Historical and Cultural Research Centre,

Kangleipak

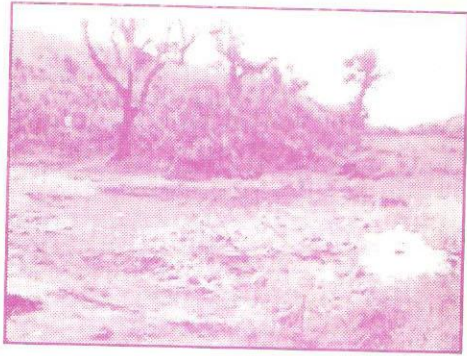
23/01/2011

With these scientific investigations on Human beings and their Cultures etc. the writer has studied books of History of the surrounding Countries. On Indian history and Culture the writer has studied 1. Advanced History of India by R.C. Majumdar, Ancient Indian History by V.D. Mahajan, Kirata Jana Krti by Suniti Kr. Chatterji. Regarding history of Burma, the writer has studied, 1. A History of Burma by Maung Htin Aung, 2. Outlines of Burmese history by G.E. Harvey. Above these, the writer has studied The Tai and the Tai Kingdoms by Padmeswar Gogoi of Assam.

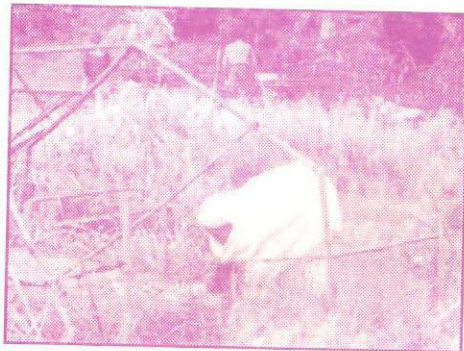
Equipped with these knowledges, the writer has published his 10<sup>th</sup> book, Kangleipak : The Cradle of Man claiming Kangleipak to be the origin of the Homo Sapiens on the surface of the Earth in 2010. Not only this, Kangleipak was one of the Earliest Centers of Human Civilization on the surface of the Earth. This knowledge was given to the writer by the serious studies of the Culture and History of the Ancient Kangleipak.

Because of these backgrounds of the present author of Discovery of Kangleipak, the author humbly feels that this book will be of Immense Help to the Esteemed readers to know, Past and Present, Kangleipak.

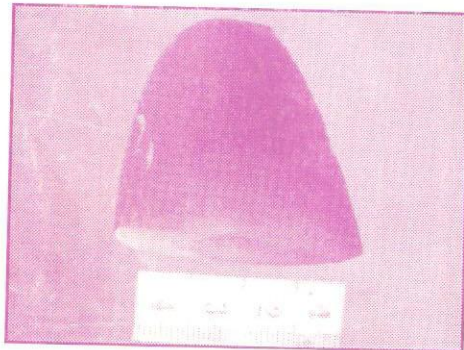




Present Lai big pond  
at the Koubru  
Mountain top.



Present Imoinu  
pond at the Koubru  
Mountain top.



Flint Stone Axe of  
Neolithic time  
(about 10,000 years  
B.P.) used by the  
Meetei Race.

#### Earliest Hominid

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

The above is the Xerox copy of page 24 of the Guinness Book of World Records.

Present "Northeastern Indian Sub-continent" consisting of Mizoram, Manipur, Nagaland etc. was not "Indian" about a half century ago. KANGLEIPAK which claims to be the origin of Homo Sapiens is not "Indian" by any means. Above are the testimonies, in short, of the Kanglei Racial and Human Origin in Kangleipak.