

DISCOVERY OF KANGLEIPAK

(Series Two)

A Book Eye-Opener of the Meetei Race
of Kangleipak

The Kangleipak Historical and Cultural Research Centre,
Sagolban Thangjam Leirak, Imphal, Kangleipak

Wangkhemcha Chingtamlen

DISCOVERY OF KANGLEIPAK
(Series Two)

Wangkhemcha Chingtamlen

M.A. LL.B

Sagolband Thangjam Leirak, Imphal

Kangleipak

*The articles published in this book are also web
casted on www.paochekangleipak.net and www.e-pao.net
series attempting to Enlighten the Kangleicha forever*

[2]

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**DISCOVERY OF KANGLEIPAK
(Series Two)**

Preface

Dedicated to:

*The Kangleipak Meetei Ancestors whose help from their
Graves enable the writer to produce this book containing
KNOWLEDGES of the past KANGLEIPAK that led the
world.*

DISCOVERY OF KANGLEIPAK (Series Two)

Preface

The first series of DISCOVERY OF KANGLEIPAK was published in 2011, and was recieved by the Enlightened Readers with OVATION as the book was the only source of knowledges of Past Kangleipak that contained world-class knowledges of the Past Meetei Race.

This SERIES TWO of DISCOVERY OF KANGLEIPAK contains written DOCUMENTARY EVIDENCES of knowledges in the PUYA, scripture of Past Meetei Race that will make you lifted very high with happiness and proudness.

Article on "Human ancestors originated in Asia, not Africa" latest scientific finding, supporting the writer of this book and Kangleipak: The Cradle of Man, my learned readers will find in this book.

The knowledges of the Ancient Meetei Race of Kangleipak include the creation theory, theory of evolution of species, the usin (The scape goat) theory of the Meetei Race, The theory of Extra-territorial origin of life, The Big Bang theory, the knowledge of the semen and sperm etc. These things, the Kangleicha Meetei Race knew before 4000 B.C.

From the written evidences of the Puya, the scripture of the Kangleicha Meetei Race, it may be reasonably presumed that Ancient Kangleipak was the centre of the Human Civilization and the Meetei Race of Kangleipak was the Intellectual leaders of the Mankind.

For your Reading of this book, please Examine the table of contents of this book first.

Imphal,

Dated: 21/2/13

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DISCOVERY OF KANGLEIPAK

(20)

BY

BY WANGKHEMCHA CHINGTAMLEN

The Paklei Namsa on the foreheads of the peoples of the Meetei Race following the indigenous Sanamahi Religion.

The Kangleicha Meetei Race, the descendants of the seven salais, that is, the descendants of the seven sons of the first Kanglei Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, followed the Sanamahi Religion since time immemorial in Kangleipak. This Paklei Namsa on the forehead (in the centre of the forehead above the line of the eyebrows) is a tradition amongst the Meetei Race Peoples when they prepared themselves for joining in a religious gathering in Kangleipak. The Kangleicha Meetei Race peoples never go to a religious ceremony without 'Paklei Namsa' on the foreheads upto this day.



A young Kangleicha Meetei couple with their children before going to a religious ceremony with Paklei Namsa on the forehead.



A young Kangleicha Meetei before going to a religious ceremony with Paklei Namsa on the forehead

The tradition of Paklei Namsa started in this way:

The Lainingthou Salailel Sitapa (the space personified as a male person) and Ima Leimalel Sitapi (the earth personified as a female) had two sons, Konsen Tulei Sengpa (also known as Sanamahi Lainingthou) and Pakhangpa. The first son was in the status of God and the second son Pakhangpa was in the status of Human Being. When they became of age, Salailel Sitapa, the God Father asked the two sons to go round the Nongkhong (The foundation of the Universe), the one who comes first would be given the throne of mankind.

The first son, Konsen Tulei Sengpa, the Sanamahi Lainingthou started immediately to go round the universe (Nongkhong), the second son, Pakhangpa, a human being did not even know what was a Nongkhong, disappointed in the order of the God Father Salailel Sitapa. He went directly to his mother, Ima Leimalel Sitapi, with tears in his eyes for consultation.

His mother, Ima Leimalel Sitapi consoled her second son Pakhangpa, told him that the Seat of his Father, Salailel Sitapa is the universe Itself and to go round His Seat seven times amounted to going round the Nongkhong, and to bow down to His God Father, Salailel Sitapa touching his forehead the Earth (the ground).

Then the second son Pakhangpa went directly to His God Father, Salailel Sitapa sitting on His Seat. He went round the Seat of His God Father, Salailel Sitapa seven times and bowed down

before his God Father, Salailel Sitapa touching his forehead the Earth (The ground).

The God Father Salailel Sitapa was so satisfied with the conduct of His second son Pakhangpa and His second son was given the Name of Pakhangpa (Pakhangpa=Pa+Khang+Pa=Pa means Father, the universal Father+khang means Khangpa, further means to know+Pa means Male Person) and Pakhangpa was given the throne of mankind.

The tradition has many proverbs. That only mother knows the Father of the Child, that human father is the universal God Father on the Earth etc.

When Pakhangpa bowed down before Salailel Sitapa, the God Father touching his forehead the Earth (the ground), a considerable amount of the Earth (Leipak) was on the forehead of Pakhangpa. This is the beginning of Paklei Namsa tradition of present time. The considerable part of the forehead of Pakhangpa, when bowing down before his God Father, Salailel Sitapa touching the Earth (the ground) was covered by a thin layer of the Earth substance, which we called leipak in Kangleipak. This is our present paklei namsa (Paklei=Pak+lei = Pak means Pakpa, further means widely +Lei means Leipak, further means the Earth substance. Namsa=Nam+sa=Nam means Namba, further means to put by the hand on the forehead +sa means the body, the forehead for this tradition).

The philosophical side of the Paklei Namsa tradition is the extreme gratitude of the Kangleicha Meetei Race towards the common deathless mother of all Living Beings on the Earth, that is, the mother Earth. Your own Mother, human mother, will be no more after caring you for some time. But for the mother Earth, she cares you and other innumerable living beings born on the Earth for all times without telling you and others not a single moment she is exhausted, tired, unable to do her duty of caring you etc. So, the Meetei Race shows extreme gratitude, extreme respect putting her on the forehead as a mark of religion.

You have seen above the origin of the Paklei Namsa tradition of the Meetei Race. Now you see the origin of the Paklei Namsa tradition of the Kanglei Meetei Race from another angle other than the tradition narrated above.

Even today, elderly man and woman, whether he/she is a converted Hindu or follower of indigenous Sanamahi religion, in the early morning at the time of rising from the bed, before treading first on the earth for the day, put his/her middle finger tip of the right hand on the earth (the floor), and then put the middle finger tip on the forehead. You have seen this generally amongst the peoples of the Kanglei Meetei Race, not amongst the peoples of the other races.

This is what exactly how a Paklei Namsa is put on the forehead of the follower as mark of Kanglei Sanamahi Religion.

When a Paklei Namsa is put on the forehead, we do as the following:

In the left hand palm, we put some water and a little lump of the Earth (Leipak). The lump of the Leipak is rubbed on the palm with the water to produce a paste. The paste is put on the forehead by means of the middle finger of the right hand. This is what we do to put the Paklei Namsa on the Forehead.

You please see another manifestation of this extreme gratitude and respect of the Deathless mother Earth, ever-loving and evergreen, unexhausted and unreserved love and care symbol for all Living Beings on the Earth.

When a Kangleicha people of the Meetei Race touched/trampled on the body/body part of another fellow being by his/her foot accidentally, he/she will put his/her right hand middle finger tip on the body of the fellow being, and then put the finger tip on his/her forehead as a sign of extreme respect to the fellow being touched/trampled by his/her foot.

This is another manifestation of Paklei Namsa of the indigenous peoples of Kangleipak towards his/her fellow beings showing extreme cultured traits of a very ancient race on the earth.

DISCOVERY OF KANGLEIPAK

(21)

BY:

Wangkhemcha Chingtamlen

The Lai Peoples in Yunnan

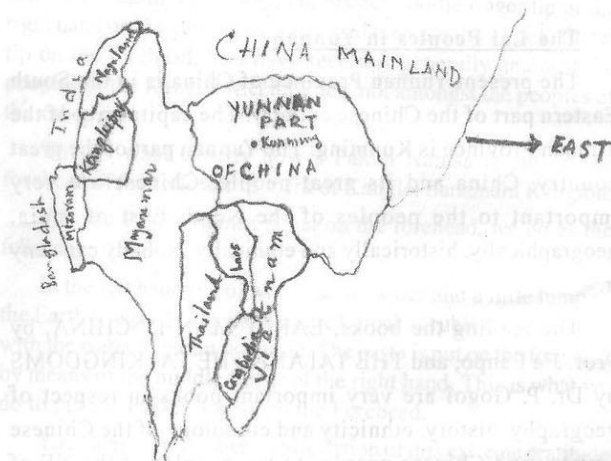
The present Yunnan Province of China is in the South Eastern part of the Chinese country. The capital city of the Yunnan Province is Kunming. The Yunnan part of the great country, China and its great people, Chinese are very important to the peoples of the North East of India, geographically, historically and ethnically. Nobody can deny it.

The reading the books, EARLY MAN IN CHINA, by Prof. Jia Lanpo, and THE TAI AND THE TAI KINGDOMS by Dr. P. Gogoi are very important books in respect of geography, history, ethnicity and ethnology of the Chinese country and Chinese peoples to the peoples of the NE of India. The books give the concerned peoples a great inside knowledge of the past history connected with geography (Geo-Politics) and their origin etc.

An added inside knowledge of the peoples of Asia is also given by the -booklet, খা-গী লৈবাক য়ুনান by Hareswar Goswamy published very recently in 2010 CE. The contribution of the writer will be very much enhanced if the book was written in English. As the book was written in Meeteilon in Bengali script, readers of the book will be limited to only Meeteilon and Bengali script knowing peoples in the valley of Kangleipak only. The knowledge

of the merits and demerits of the book will not be exposed to outside of Kangleipak (Manipur) valley as it was written only in Manipuri in Bengali script.

The geographical position of Yunnan vis-a-vis Kangleipak may please be seen from the following sketch-map:



From the sketch-map of Yunnan (above) whose capital city is Kunming, the geographical position of Yunnan vis-a-vis Kangleipak is clearly seen. Yunnan is exactly in the east of Kangleipak few hundred kms through the Northern part of Myanmar, which is generally plain. We also know very well that Kangleipak and Myanmar are well connected through the history of mankind, from the eastern border of Kangleipak to the western border of Myanmar. We also know very well that from Arunachal Pradesh to the North, to Mizoram to the south, the borders between present NE

India and Myanmar is almost free to and fro for the peoples upto recent time. In the Ukhrul area of Kangleipak (Manipur), we have upto this day, Lairam Funga Khul (Lairoad/Lai peoples road Funga Khul), Lairam Khul testifying the Lai peoples from the Koubru mountain ranges of Kangleipak went freely to the Asiatic vast landmass through Myanmar, specially through the Northern portion of Myanmar, in the pre-historic and historic days of mankind. This is logic and history (facts).

Demographic facts in Yunnan at present :

From the past relations and facts between Yunnan, which is a province of China in the South East of the Country, and Kangleipak, now let us come to present demographic facts of Yunnan. The knowledges of this present short treatise are collected mainly from the book খা-গী লৈবাক য়ুনান by Hareswar Goswami.

At page 4 of the book at about 300 years BC in Yunnan "মতম অদুদা তোঙান তোঙানবা মীওই ফুরুপ হুংফুদগী তাদনা লৈবাক অসিদা লৈরমই। অদুবু পুয়ুমক অসি চাওরাকনা কাংলুপ মরি খন্তা খায়দোকতুনা মশক তাক্ৰমই। মখোয়শিং অদুদি লাই, তিন, মী অমসুং পোং।" Translation in English : At page 4 of the book at about 300 years BC in Yunnan "At that time, there were not less than 60 groups of peoples in that land. But (the peoples) were identified as only four human groups. They were Lai, Tin, Mee and Pong."

The above statement in the book, after examining the ground realities of Yunnan by Id. Hareswar Goswami, is a perfect and uncontradictable statement that Yunnan was an area (a country) fully inhabited by the Lai peoples originated from the tops of the Koubru mountain ranges of Kangleipak.

Til (Tin), Mee and Pong are merely local appellations of the Lai peoples who originated from the tops of the

Koubru mountain ranges of Kangleipak, which are found in the Puya, scripture of the Meetei Race.

The following picture which is shown at page 36 of the book, খা-গী লৈবাক য়ুনান by Hareswar Goswamy may please be seen and critically examined:



“মুনান ইখমিক ডিলেজ’দা
ইখমিক কাভলুশ অংগী ফুঙ্গা/চাকদংগী মংগা উৎপা ফেটে।

The above fact of using a Yotsubi by the Yunnan people is a peculiar and a particular to the peoples of Kangleipak and Yunnan. Funga is a fireplace in ancient Kangleipak where Imoinu, the Mother Goddess of wealth of the Kangleicha Meeteis, is still worshipped in Wakching Month (December) every year as a tradition. The three legs of the Yotsubi are Mangang, Luwang and Khuman, the first three legendary patriarchs of the seven salais (seven clans) of the Meetei Race guarding the Mother goddess of Wealth, Ima Imoinu of the Kangleicha Meetei race.

The people of Yunnan part of great country China is still using Yotsubi though they may not remember the exact tradition of their origin.

At page 38 of the book, খা-গী লৈবাক য়ুনান the writer of the book writes : “ময়েল ওইবা চাইনাগী লমদমদগী চি’ইনশিংগী শাফুদগী খুন হোংলকপা তাই নত্রগা লাইশিংনা চাওরাক্সা খুস্টগী মমাং চহী চনী-চহুমগী অদ্বাইদা য়ুনানগী লমদমদা তাই-লাইশিংনা নান-চাও লৈবাক শেমদুনা পানখি।”

Translation : From the central China, the Tai or Lai peoples changed their habitation because of the hard pressure of the Chi’Ins and established the Tai-Lai Nan-Chao country at Yunnan at about 200-300 BC.

Please see in the above quotation “তাই নত্রগা লাই” and “তাই-লাই” indicating Tai and Lai peoples are the same peoples, in their local appellations at Yunnan in the present ground realities in the 21st century. Not only this indication, from the quotation from the book, it is further known that the central China, in the relevant time, was also an area where the Lai peoples from the Koubru mountain tops inhabited in the early period of historic times of the country China.

In the present article writer’s book, KANGLEIPAK : THE CRADLE OF MAN in the sub-chapter-3. The Lai peoples in Assam at page 99, the writer wrote that the Ahom-Tai peoples are Lai peoples from Kangleipak. They worship Kanglei Meetei god, Khamlai etc. The esteemed readers might have remembered it.

Further, the writer of the book, খা-গী লৈবাক য়ুনান writes in many pages of the book that the peoples of Yunnan have many similarities in mythology, customs, traditions, law of inheritance etc. with the people of Kangleipak.

At the concluding para of the book, the writer writes “পুয়াদা লাইশোন-তিনশোন্দা খেংনরিবা রাইহে রাতা, লোন্দা পুদা অমদি চৎন-লোনচৎতা যাওরিবা মান্নবা কয়া অসি মতৌ করম্মা ওইরকখিবনো। ?”

English translation : How the similarities of god-invoking words and concepts, social laws etc. in the puya (with those of the Yunnan people) were brought?

What the writer says in the above quotation is that in the puya of the Meetei race, there are too many similarities of concepts of Gods, words used in worship of God, social

laws etc with those of the present Yunnan people as found by the writer of the book today. In his statement in the quotation from the book, খা-গী লৈবাক য়ুনান, the writer, Hareswar Goswami is very clear that there are too many similarities between the present Yunnan peoples and Kanglei peoples, will be known by everybody. What the writer says is that above the similarities of anthropological data, there are similarities in the philosophical origin of the two peoples.

What the writer, Hareswar Goswami may not be clear is that of the concept and meaning of a Puya. The Puya of the Meetei Race is a scripture, in the present context hand written document written in 18 alphabets written before Puya Burning by Pamheiba Garivaniwaz etc., is a world class scripture. It contains no Hindu words, concepts, etc. What the writer encounters today in Yunnan are only similarities derived from the words, concepts of the ancient Kanglei Puyas. It is almost impossible to borrow words, concepts etc from a people who has no scriptures, by a people who had ancient scriptures.

At page 50 of the book, খা-গী লৈবাক য়ুনান the writer Hareswar Goswami's report from the ground of the Yunnan Province of China that "মসিদসু নত্তনা মনিপুরগী মাংকৈ ঙাকপা লাইশিং, মারু ওইনা কৌব্রু কৌ-রেন্-ঙৈ, থাংজিংবু থাক-লেন-চী, বাংব্রেনবু বাং-হু-কুপ, মারজিংবু মরাম-চীং-হু-কুপ হায়না কৌরিবা অসি অখঙ অই খরনা তাই লাইশিংগী মমিংনি হায়না লৌরি।"

Translation : Not only this, the border direction guarding gods of Manipur, more importantly, the naming of Koubru as Kou-reng-ngei, Thangjing as Khak-len-chi, Wangbren as Wang-hu-kup, Marjing as Maram-ching-hu-kup, some intellectuals opine that (their names of) the gods are Tai-Lai names.

Definitely, the border-direction guarding gods, Koubru (Koupalu in the scripture) in Kangleipak and the corresponding name Kou-reng-ngei (in Yunnan) are all Tai-Lai names, but Koubru (Koupalu) etc. precede the Yunnan names. Because the Kangleipak (Manipur) names are in the Puya (scripture).... of the Meetei race written in several thousand years B.P. The Yunnan names are derivatives of the Kangleipak names. The part of the word 'Koubru' (Koupalu), that is, 'Kou' in both Koubru and Kou-reng-ngei has very definite meaning in the scripture; Koupalu (present koubru) is related to creation of Man on the Earth.

The investigation of the writer, Hareswar Goswami in the ground demographic and historical facts of Yunnan are valuable. If the writer investigates in the light of Etymology etc, for example, if the writer shows the origin of the 'Kou' in the 'Kou-reng-ngei', which is common in both 'Koubru' and 'Kou-reng-ngei', the ethnic relation between the peoples of Kangleipak and Yunnan will be ascertained.

Further, the Koubru mountain is very important in the mythology, tradition etc. in the human creation on the Earth. Further in the Puya, Kanglei scripture, Koupalu (present word Koubru) is prominently found as the first place of Human habitation, that is, the Lai peoples on the Earth. 'Lai', 'Laiyam' meaning many Lai peoples are prominently written in the Puya, the scripture of Kangleipak. In the Yunnan word, Kou-reng-ngei, the first part of the word, 'Kou', the first part of the Kanglei original word 'Koupalu' precedes the latter parts 'reng-ngei'. This indicates 'Kou' is original in the naming process, that is, the thinking process of the Yunnan peoples. This further indicates the Yunnan peoples are originally from the Koubru mountain ranges of Kangleipak. In the Yunnan word, Wang-hu-kup, the syllables of the word is preceded by 'Wang' of the Kanglei scriptural word 'Wangpulel' indicating the Yunnan word 'Wang-hu-kup' is original from Kangleipak.

The present writer has said already many times, in several occasions that from Arunachal Pradesh, from Nagaland, from Kangleipak, from Mizoram etc to go to China, to South East Asia etc. is so easy even today. So, in the pre-history, proto-history and early parts of the historic times of mankind, probably before the continental drift when the India sub-continent conjoined Eurasia, the Asian continent which was a vast land mass to which the Lai peoples from the Koubru mountain tops went freely for seeking foods, amiable climates etc. More specially, the upper North Borders of Myanmar, Yunnan etc are plains and most amiable corridor for to and fro between Kangleipak and vast asiatic land mass.

So, in the vast Asiatic continent, everywhere in China, Myanmar, Vietnam, Indonesia, Laos, Thailand, Philippines, Japan etc. etc. we see only Lai peoples in their local appellations. We see everywhere in Asia only Lai peoples and Lai peoples originated from Kangleipak, from Koupalu (Koubru).

DISCOVERY OF KANGLEIPAK

(22)

BY:

Wangkhemcha Chingtamlen

The Meetei Peoples and the Meetei Race of Kangleipak

The Meetei of Kangleipak is a very ancient race of the world, probably, the leader of the world in philosophy in investigations of the universe when no people of the world attended to the subject in ancient times. Kangleipak was the Sun of the East.

The writer has seen the world for about 8 decades, about 6 decades consciously, subtracting about 20 years as childhood. He

has seen in creation theory, in the Idea of the Universal God, in traditions like the scapegoat tradition etc; the investigations are so thorough and the findings so clear that we feel that the Meeteis were the leaders of the world in the subjects.

Creation of Man:

"And God said, let us make man in our image, after our likeness....." -Genesis 1:26-27 (Matthew).

"And the Lord God formed man of the dust of the ground, and breathed into his nostril the breath of life; and man became a living soul." - Genesis 2:7 (Matthew).

The God completes His creation of man in his Image in six days. In a difference, the theory of creation of man by the God, universal Father completes His creation of man in seven (7) days for the Meeteis. This is clearly stated in the scripture of the Meetei Race.

The Idea of God:

"The account in chapter two of Genesis says that God walks and eats; and having made the garden to enjoy, he strolls in it when he wants to enjoy its cool breezes." Page 273 Biblical History (Judaism).

"Ultimately, the god of the Jews would come to be proclaimed 'the one true God'. We see two traditions in the Torah. In one (possibly older) tradition, Yahweh is embodied and appears directly to human beings. In another (possibly later) tradition, Yahweh exists as a spirit, existing apart from human beings."-Page 278 Biblical History (Judaism).

"But these changes would all occur after the time of Moses. In the book of Exodus, Yahweh, the god of the Hebrews, simply needs to show himself to be more powerful than any of the gods" - Page 278 Biblical History (Judaism).

The Hebrew Bible

Under this heading "the individual books were originally oral material that was subsequently written down in some form perhaps as early as 900 BCE, although the final form was not achieved

until about 200 BCE." Page 269 Hebrew Bible (Judaism).

This is the cursory investigation findings of the humble writer in the western philosophy, Bible and religion. One astonishing fact is that the word 'Naomi' is found in the Bible. The word 'Naomi' is 100% Kanglei Meetei word and concept, both the syllables in the word 'Naomi' = Nao + mi are Kanglei Meetei words and concepts.

In the present European society, there are too many 'Naomi', for example, Naomi Watts, Naomi Van, Naomi Cambell etc.

The Hindu of India cannot claim better than the Europeans. The 'Indo-European' Hindus say every clearly that they came to Indian sub-continent between 2000-1000 BCE.

In the contrast, the Meetei race has following written documents:

Creation of Man

Traditionally, Sanamahi Lainingthou creates Man. When Salail Sitapa asked Sanamahi Lainingthou to create man, He created 'Namu-Mitam-Nga' (present Nga-mu, a black fish). This 'Namu-Mitam-Nga' was the first living being (a living being in the water created in the Aim of creating a Man). Salail Sitapa did not agree that 'Namu-Mitam-Nga' was a man. Sanamahi Lainingthou created many living beings, one by one, all of which Salail Sitapa rejected to be man. Lastly Sanamahi Lainingthou created a 'Yong' (a general name given to all monkeys) but Salail Sitapa rejected the 'Yong' to be a Man. Then Sanamahi Lainingthou surrendered to Salail Sitapa that he could not create Man. Then Salail Sitapa, the Godfather advised His Elder son, Sanamahi Lainingthou to create Man taking His Image (Image of Salail Sitapa) as prototype of a Man. Then Sanamahi Lainingthou created Man as advised. The Human beings (Homo Sapiens) are created by Sanamahi Lainingthou. You will find these things in the Meetei Puya, the scripture. Sanamahi Lainingthou took seven(7) days to create Man from Langmaiching to Thangcha (from Sunday to Saturday).

For the ancient Meetei race, this creation theory gives the Ideas of Evolution theory, separate creation theory of man (Homo Sapien), Ngamu usin theory (scapegoat theory of the western

world). This Ngamu usin (scapegoat tradition), the Kanglei Meetei peoples perform upto this day in many ways. In the beginning of the new year, every family member has a Ngamu Usin for the coming year; on the day of marriage every couple has the Usin of two Ngamus, one for the bridegroom, one for the bride for their lives; for the country, the King has the Usin representing the the peoples of the country for the coming year. This Kanglei creation theory with other co-related theories are so clear and thorough that any body who digests the traditional oral history and the scriptural written Evidences, you may feel, your ancient Kanglei ancestors are the Sun and Stars of the East.

In the Puya "Mita Saion Toutuna Pokpa Sipa Meena, Meetei Haina Koukhale" is written very clearly. Translation " "The earthly man who is born and die incarnating as the Image of God has been called a Meetei". The word "Meitei" is a degrading word and concept for the Meetei race, it is a fabricated word and concept during the Hindu Rule since 2nd half of the 18th century to destroy the high philosophical word and concept of the Meetei race.

The Idea of the Ultimate God:

The ancient people of Kangleipak has no concept of "jagat mithya".

The Kanglei Puya, the scripture starts like this : "Tingpalki Mapu Ipung Loinapa Apakpana Talang Malang Oina Leilingeita, Tingpalki Amaki Ma-ong-pu Leptalingei;....." (Translation : While the Universal Lord Ipung Loinapa Apakpa was in a primordial state having no definite shape and form;"

Ipung Loinapa Apakpa = Ipung = whole of the universal blood (of universal lives); Loinapa = Associated with, Apakpa = clinging together all along. The concept is that the Universal Lord is the source of every living being, He is the WHOLE of the Universal lives, everything is clinging to Him all along.

The Kanglei philosophy has no symbol of zero like this 0, which is a hollow symbol. In place of zero (Sunya Indian), we have a symbol called 'Phun' (a round solid, full of content, not a hollow one).

In later history of the Kanglei language, mathematical symbolisation, we find zero symbol of present time (0). We do not know how it was changed from ० (Phoon) to 0, because of the whole burning of all written documents including all puyas during the reign of the first Hindu King, Garivaniwaz Pamheipa.

These are the shortest introductions to the Idea of God and philosophy of the ancient Kangleipak.

Basic facts of Kangleipak in relation with China's :

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

Layer	Depth in' (feet)	Lithology	Archaeo-sediments	Climatic inferences	OSL/TL date, Ka. B.P.
K1	0-3	Red weathered shale, recent infill's	nil		
K2	3-6	Mottled Silty sand, Concretionary Iron phosphate	Concretion of Iron, Hydrated Iron phosphate	Overbank flow deposit on ruins	
K3	6-1.6	Clayey silt	Bricks, Charcoal of Ruins,	Interpluvial Backswamp, Clay plug & Channel infill,	
K4-5	1.6-4.1	Peaty silt	Potshard, Charcoal	Interpluvial	
K6	4.1-5	Mottled sandy clay	Potshard, Ash charcoal, ritualistic faunal remains(elephas, equus, cervine) at Kangla-Ultra	Warm pluvial	
K7	5 to 7	Grey-mottled silty sand	Weathered red shale, bricks fragments, bricks, potshard	Pluvial with mass wasting	
K8	7-8.5	Silty clay/ Sand.	Phoscrete, Goethite, concretions	Interpluvial, Subaerial	
K9-10	8.5-9.8	Peaty Silty clay/ Sand	Thick Black pottery potshard	Interpluvial	
K11-15	9.8-11	Silty clay/ Sand	Wood Xylem, Potshard	Pluvial with mass wasting	19,289 ± 2,067
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & reptiles	Interpluvial	
K17-18	16.5-19	Silty clay- fine clay.	No potshard Hiatus/End of cultural level?	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wasting	20,831 ± 3,029

Please find 'K11-15 under first Col. layer, Potshard under Col. Archaeo-Sediments, 19.3±2.1 under Col. OSL/TL date (in ka) in the above xerox.

This was the finding of the National Conference on Luminescence and its Applications (NCLA-2009) in February 19-21 2009 sponsored by (1) Luminescence Society of India, (2) Indian Association for the cultivation of Science, (3) Central Glass and Ceramic Research Institute.

The first human beings treaded on the Imphal Kangla Soil are the Lai peoples who are the forefathers of the present Meetei race. The Puya, the scripture of the Meetei race says "Kangpa Halle Haituna Kangla Thenpung Haina Koukhale" (Translation : (As the present Kangla was) first dried up, it was called Kangla Thenpung.

The name of the present Kangla 'Kangla Thenpung' was given by the Lai peoples, who were the ancestors of the present Meetei race, coming down from the Koubru Mountain ranges of Kangleipak. Further, the Puya says these Lai peoples constructed dwelling houses and Temples.

From the finds and findings shown in the above OSL/TL dating, we know first Imphal Kangla human habitation is as old as about 20,000 years B.P. Those Lai peoples who first treaded the present Imphal Kangla are civilised peoples who used fires etc.

The " oldest pottery" found in China

Please find below the xerox regarding the 'Oldest Pottery' and please examine along with the xerox above about Imphal Kangla critically:

Oldest pottery' found in China

By Jason Palmer
Science and technology reporter, BBC News



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

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

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

In the light of these two findings in present Imphal Kangla in Kangleipak and at Yuchanyan in China above, can we have strong beliefs in the archaeological and historical finds and findings of the Government of Manipur and private Hands related with the Government.

Regarding W. Yumjao, please see the following extract about Yumjao's work from the *ARCHAEOLOGY OF MANIPUR* by the Government of Manipur:

"Archaeological investigation and excavation began in Manipur as early as 1935 by late W. Yumjao Singh, the first and foremost archaeologist of Manipur. He conducted excavations at Kameng, Sangaithen and collected antiquities including old manuscripts, copperplates and ancient coins. A report on these archaeological finds was published in the year 1935. It is mentioned in the report that the various artifacts collected by him were despatched for

examination by expert to the Indian Museum at Calcutta. However, the report of the examination has never published and the nature of the articles is still unknown" - Introduction of *ARCHAEOLOGY OF MANIPUR*.

This is the status of Mr. Yumjao's work. The report might not be published because the report was not favourable to the then Government of Manipur, or the experts of the Indian Museum at Calcutta did not give attention to the Artifacts despatched by Mr. W. Yumjao, thinking useless and unnecessary to give attention to the Artifacts.

Exploration of Tharon Cave, Tamenglong District

In the exploration of Tharon Cave, which is known as Kalemki (Bat-House), many things like Protohand axe, handaxe, cleaver, scraper, pointed edge-ground pebble tools were discovered. Typologically these artifacts are Hoabinhian culture, the Government report says. Exact dates and scientific dating are not reported.

Exploration of Nongpok Keithelmanbi, Senapati District

Almost the same things as found in the Tharon Caves, in Nongpok Keithelmanbi also are found. The report of the Government says that the artifacts are typologically Hoabinhian, and further the report says "may be dated" to 5000-6000 years BP, that is, about 3000-4000 years BC. Technically speaking, the report's "may be dated" in this context of dating antiquities, artifacts, fossils etc. are funny terms and expressions. Anybody who has some knowledge of archaeology, anthropology, Paleontology will laugh, at least secretly.

From this report we know that the finds of the Tharon Exploration also are "may be dated" artifacts to 3000-4000 years BC. Most probably, everybody who read the Government report would like to know who gave the dating of the Artifacts.

One positive thinking to us, in the light of the finding of present Imphal Kangla 'Potshard' dated $19,300 \pm 2100$ years by OSL/TL

dating, is that the artifacts discovered at Tharon Cave and Nongpok Keithelmanbi may be of above 18,000 years BCE at least.

In such circumstances, can we believe the finds and findings of explorations, excavations etc of the Government of Manipur?

Whether Koubru mountain is a part of the great Himalayan mountain ranges? A cuttle fish fossil was found in 1952-53 at Kangpokpi (?) In what exploration, excavation, who found it, and where is the technical report, dating of the fossil etc ? **These things are all of scientific nature. We cannot say off hand everywhere easily?**

Everybody knows that the great Himalayan mountain is increasing its height by some centimeters every year as a new folded mountain. Does Koubru mountain ranges of Kangleipak share it as a branch of the Himalayan mountain ranges? Whether anybody know the differences of the rocks of Koubru mountain and Himalayan Mountain by separate technical scientific examinations? **Most probably the geological survey of India knew the rocks of the Koubru mountain are older than those of the Himalayan mountain.**

These simple questions are to be first answered before we conclude the Koubru mountain is a branch of the Himalayan mountain.

To propagate Kangleicha Meeteis are descendants of Kiratas is a hollow propaganda stunt

Purve kirata yasya syuh, pascime yavanah sthitah,
Brahmanah ksatriya-vaisya madhye sudras ca bhagasah.

This is a verse quoted by Suniti Kr. Chatterji from Visnu-Purana in his book KIRATA-JANA-KRTI at page 34. Kirata are 'flattened noses, very savage' peoples, etc. Suniti Kr. Chatterji says in his book, 'Kirata' are found abundantly in the Mahabharata sloks also.

From this knowledge about Kiratas in Visnu-Purana etc., we know very definitely the word 'Kirata' is a word of Sanskrit origin

and to say Kangleicha Meeteis and other indigenous peoples of Kangleipak are descendants of or otherwise related to Kiratas is also "an utterly rubbish poppycock".

Please try to know more about the Puyas of the Meetei Race and the Meeteis of Kangleipak.

DISCOVERY OF KANGLEIPAK

(23)



BY:

Wangkhemcha Chingtamlen

The PAKLEI NAMSA of the Kanglei Indigenous Sanamahi Religion

The concept of Ima Leimalel Sitapi, and also called Malem, is a word/concept of the Totality of the Earth. The Hindu call it as Prithibi or Prithi Mata. What we call Ima Leimalel Sitapi (Malem) is known to the Hindus as Prithibi or Prithi Mata, this far the writer knows. Not more than this. But the writer knows every syllable of the Kanglei two words/concepts as a real indigenous son of the ancient Kanglei ancestors.

Ima Leimalel Sitapi:

Ima = the concept of Ima = I + ma = I + mang; here I (sometimes written as Ee) means blood, human blood. Ma = Mang means mangba, further means loss, loss of blood. Therefore the concept of 'Ima' means the loss of blood of a woman during pregnancy in supplying blood from her body to the developing foetus in her womb. Leimalel = Lei + ma + Lele. Here Lei means Leiba, turning itself, further means rotating and revolving; ma means mana, Matomta, further means by herself, the Kanglei Meetei

peoples called every married woman as Leima equating to the mother earth, lel here means the best one, the strongest one etc. as in Phirel, Ngarel, so Leimalel means the best woman, married woman, Sitapi simply means Deathless woman.

Malem:

Malem = Mallem = Malle + Ima = Malle means resembles; Ima means Mother. Therefore, the concept of Malem is Imamanbi, a woman resembling mother. In the scripture, the Earth is written as Malem Leikoipung. The concept of Leikoipung is Lei (rotating) + Koi (Revolution) + Pung (a raised portion of the Earth as known today). Our concept and tradition in this regard is universal outlook clear and clear.

In the original traditional concept of Ima Leimalel Sitapi, Malem, Malem Leikoipung, the concept is the totality of the Earth, not a divisive concept like Kangla Thenpung, Khuman Kangla, Brindaban, Nabadwip etc.

Please see the Traditional Dance of a Kanglei Meetei Chanu:



Who can imitate the grace and elegance of this Kanglei Chanu traditional dance? Can you say anything borrowed from others?

Some man and woman interpret Paklei Namsa as "chandan" and some say further in the Paklei Namsa "imported soil" is used. These things are all products of imperfect knowledge of the unique origin and traditional philosophical foundation of the Paklei Namsa of the Meetei Race of Kangleipak.

The Ever loving deathless mother earth has nothing to borrow and has nothing to take on loan from others for the care and sustenance of Her children ever die and ever born endlessly. Every colour and every hue..... all are available in her. Colour cannot be interpreted as "Chandan".

During the Hindu Rule in Kangleipak, a permanent damage has been done to the unique culture of the Meetei Race in about two centuries upto King Churachand Singh.

During these days, a 'Chandan Senkhai', a chandan text was taken by the King from the people. 'Gopi chandan' probably from U.P. Brindaban was brought and forced to use it to every man and woman. A 'Black Chandan', black soil was also forced for use for family members of death ceremony of the family. So this colour complex, chandan colour for happiness, wealthiness, well-being etc, and black for unhappiness, bereavement etc, was imprinted to the peoples' psychology. So, many people might have used 'Gopi chandan' for Paklei Namsa as they are not clear of the Idea of Paklei Namsa.

It is to be mentioned clearly that if Kangleipak was a place on the surface of the Earth where only Blue colour soil, ground, earth material is available, the Meetei Race should have used only Blue Colour in the Paklei Namsa. The earth (soil) of every colour naturally available with the ever loving Ima Leimarel Sitapi, Malem the Deathless Mother Earth can be used for Paklei Namsa.

DISCOVERY OF KANGLEIPAK

(24)

BY WANGKHEMCHA CHINGTAMLEN

Clarification on two topics most disinforming with invented controversies:

1. The concepts of the 'Sanamahi' in the indigenous Sanamahi Religion.
2. Seven Salais or nine Salais.

The religious concept of the 'Sanamahi' in the indigenous Sanamahi religion of the Meetei race is practically one of the finest religious concepts among the comity of the world religions. It is unique.

How the name 'Sanamahi' came into existence.

The puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says very clearly that at the beginning of creation, the ultimate universal god, the Father of all living beings, Ipung Loinapa Apakpa as the Kanglei ancestors called Him, gave a Talang Laipao (God's message from the open space) to the effect that he will come down to the Earth to create living beings.

The universal Father clearly says in the Talang Laipao that He will be found as a 'Threeday- child' (Not 3 days old child) in the colour of 'Sana'.

The Talang Laipao was heard by gods. The Salailael Sitapa (space personified as male person) Ima Leimalel Sitapi (the earth personified as Female principle) also heard it. As predicted by the Talang Laipao a 'Three-day-child' was found in the 'Isaiphu' of the Salailael Sitapa (space – Ipa sorarel).

What is actually written in the puya is this "Numit humni supaki Angangki Matam- Kumna Sanaki Masak Malpa Nouwa Ama oina Leilamke".

The word/concept 'Sana' was first used by the universal Father, and was also first heard by the gods (lesser gods) before creation.

What we know from the puya scripture upto this stage of creation, we have now the knowledge that the concept of 'Sana' used in the puya in relation to the theory of creation, is never related in whatever way to the 'Sana', yellow metal gold which is a product of scientific age of the world.

The word/concept 'Sana' is described in the puya, Wachetlon Pathup as "Wakonpungta Leipa Tongsaki Machuti Sana Ahingpa Machune| Fiseti Angoupane||" A rough translation of the passage from the puya scripture may please be seen :

"The colour of the muscle in Wakonpung (Head) is living Sana colour, dressed in white."

Further, please see what are actually written in the puya, scripture, wakoklon heelel thilel salai ama-ilon pukok "asum oipa laipaoki matung inna sitapaki Isaiphu illon nungta numit humni supaki nouwaki ma-ong oina Sanaki machu manpa nouwa ama leilamle|| Nouwa atupu yenglaka sanaki masak manpa angangpa machuna leitengpa maahi atupu upata sanamahi haipa mingthonpu pituna machaki matamkumna Loukhatle|| Asum touna loukhatlapaka laillepi sitapi Lailem mata pishille ||0||

Lailem mana yenglaka ngangleinapa nouwa atupu upata angang mingthon phangtuna chetna channa konsille||"

Please read carefully to above quotation from the puya, scripture. The scheme of creation of God is shown in the passage of the scripture. The universal Father God sends the life-seed to the Earth and the seed is preserved in the male person. This time when the life-seed is preserved in the male person, it is called Sanamahi. The Sanamahi is given to Female person, then it becomes Angang. Now please think what is Sanamahi. It is the life-essence given by the God preserved in the Male person for endless creation. A male person is called Pali in Kanglei vocabulary. Pali = Pa + Li = Pa means universal father, who gave the life-seed to Male Person + Li means Leeba, Leeduna thamba, that is, preservation in English. In such scheme of creation of the universal God Father, can there be any possibility of the 'Sanamahi' in the Male Person to be a 'Gold liquid', yellow metal liquid.

In the above quotation from the puya, scripture, the words "Isaiphu illonnung" means in the body of the Salailai sitapa (the space personified as a Male person), and "Laillepi Sitapi Lailemma" means the Earth personified as a female person.

Isaiphu = I + Sa + iphu = I means blood, human blood + Sa means Hakchang. Human body + Iphu = I means blood + phu means chaphu, further means pot. Therefore Isaiphu means human body, full of blood. Illonnung simply means in the blood of the body.

The using of an Isaiphu in every religious ceremony as a symbol of the universal lord in the Kanglei tradition comes from this 'Isaiphu' in the puya, the scripture.

As a corollary of this knowledge of "Isaiphu" in the scripture of the Meetei Race, we come now to know that to keep an "Isaiphu" at the Phampal of Ima Leimalel sitapi at the left side of the house is patently wrong, may be an arrangement during the Hindu rule since 18th century C.E.

In the Kanglei Lai Haraoba, "Ningthourelgi Sagoldi mamei jum jum Laoyida, Angouba Sagol Tongbara?" is heard generally. Here the "Ningthourel" means the ultimate universal God Father, 'Sagol' means Sakol = Sa + Kol means the creative, procreative life-seed is always with the 'Ningthourel'; nothing can give, nothing can have the life-seed with, except the 'Ningthourel'. So, the sentence means the white colour Sanamahi is with the 'Sagol' of the universal God Father. The 'Ningthourelgi Sagoldi mamei jum jum Laoyida' means the 'Sagol' with the Ningthourel becomes numerous in the long rung, meaning the increasing living beings in the long run in the process of creation. Lastly, the writer show a verse from the puya scripture showing in a nutshell the philosophy of the Kanglei creation theory:

Malem Leimana Lumpala,

Palem Immana Malum-ee;

Koilou Nongmatonna Wangpala,

Panthou Ipana Mawang-ee.

The above four lines verse indicates the heights of Kanglei Wang-u-lon (philosophy) of the meetei race of Kangleipak. The

last two lines say that 'Panthou Ipa' is higher than the Koulou Nongmaton (the top of the space, the sky, the Ating-aa, the Atiya in different languages of the same word/concept). The sky seemingly round above our heads is called 'Koilou Nongmaton' by the Puya, the scripture of the Meetei race. The 'Panthou Ipa' in the above verse is the universal father God Creator who gave the Talang Laipao for creation. The Kanglei Meetei Race call Him Panthou Ipa or simply Ipa (Father roughly in English) who is higher than the Koilou Nongmaton.

When my esteemed readers begin to think critically about the 'Sanamahi Kachin' and the 'Santhong' (door of creation) which they see everyday, the readers may come to their senses about the concept of Sanamahi etc.

The Kangleicha Meetei Race is of seven Salais or nine Salais?

At present in Kangleipak, A sizeable population with imperfect knowledge of the Meetei culture and Kanglei civilization think and say that the Meetei Race is of 9 (nine) Salais. This imperfect knowledge of the Meetei culture and Kanglei civilization gives a wrong message to the world about the unique culture and civilization of the Meetei Race.

The most ancient Puya of the Meetei Race, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says "He Mee-oipa tapio| Tapang Palpa Mapuki Konpu Iyek Konpung Wakonpung Kouye| Wakonpungki Kayat Laiphamki Laiming Amati Taipang Palpaki Mai Sitapina Salaiki Fiset Taletmak, Nonglon Taletmaki Machu Taletmak Asi Kheipikpu Mapham Atuta Leena Leipane ||0||"

From what the puya, scripture of the Meetei Race's categorical statement that "Salaiki Fiset Taletmak, Nonglon Taletmaki Machu Taletmak", we know in the 21st century CE that the seven colours clothes used traditionally by the seven salais of the Meetei Race as their turbans and dresses are the primary seven colours of the rainbow (Nonglon Talet = seven colours of the space).

The puya further says "Nongthou Malon Taletki yaphamta Tingpalpa Mapuna Sai-on Toutuna Taipangpalpa Santhoknapamni

Haituna Santhong Apanpa Kouna| Mala Lelphu Oikhale|| Malem Leikhalon Taletna Amampa Leimu Lonki Masak kumna Taipang Palpaki Tungnapham Leisa Oina Leikhale||”

From this categorical statement of the scripture, we come to know that there are seven layers of the space (colours of the space) and seven layers of the earth crust, before anybody know them in the world. We also know that the seven colour dresses in the seven primary colours of the space were used by the Meetei Seven Salais from time immemorial.

Now coming to history, written recorded accounts of the Meetei Race, it is very clearly written in the Puya mentioned above that Konchin Tukthapa Ipu Athoupa Pakhangpa, the first political monarch of Kangleipak co-habiting seven Lai Ladies – 1. Laikok Huimulei puxi khompi 2. Huimu Leima 3. Loikhompi Mawai Thong-ngai Lelpi 4. Laiyek Pithet Leima 5. Leima Ulum Khaochao Tonpi 6. Lietham Tali Leima 7. Nonghainu Lilee Leima gave birth to 7 sons - 1. Mangang 2. Luwang 3. Khuman 4. Angom 5. Moilang 6. Khapa-Nganpa 7. Salai Leishangthem.

These seven sons of the first monarch are called Salais, the present seven clans or groups of peoples of Kangleipak are in the names of these 7 sons of the first monarch of Kangleipak. The peoples of Kangleipak are still maintaining and still keeping immortalizing these 7 sons' names of the first monarch Konchin Tukthapa upto this day. Nobody can deny this.

We find written 7 primary colours names along with the birth times of the seven sons of the first monarch. Nobody can deny this also.

Then how can anybody say on the Earth, there are 9 (nine) Salais of the Meetei race.

Can anybody on the Earth say the colours of the dresses and turbans of the 8th and 9th Salais, if there are 9 Salais of the Meetei Race?

This continuous nine Salais disinformation campaigns may kindly be stopped from today.

DISCOVERY OF KANGLEIPAK

(25)

BY

Wangkhemcha Chingtamlen

The tradition of Ngamu Usin of the Meetei Race of Kangleipak.

Every Kangleicha Meetei wherever he/she lives on the surface of the Earth knows Ngamu Usin. Though he/she does not know the tradition of Ngamu Usin, in terms of the origin of the tradition, its significance etc., he/she sees the tradition in practice many times in his/her life if he/she is an adult.

Every man and woman, including children, has a Ngamu Usin on the day of New year for the coming year. Every Bridegroom and Bride has a Ngamu Usin on the Day of Marriage for their happy and prosperous lives in their union as one on the Earth. When a person is in illness or in trouble from any source, a Ngamu Usin is performed to end the illness, trouble etc. Every year on the day of New Year, the King of Kangleipak has a Usin, this time not Ngamu (fish), but a man is chosen in place of the Ngamu. This tradition of Usin in the Kanglei Royal Palace is being performed with pomp and show every year in the name of 'Cheithapa' up to this day from time immemorial.

These things are common knowledge in present Kangleipak and ancient Kangleipak.

This tradition of Ngamu usin of the Kanglei Meetei Race is practiced as scapegoat tradition in the western world upto this day.

“In the old testament, a goat that was symbolically burdened with sins of the people and then killed on YOM KIPPUR to rid Jerusalem of its iniquities. Similar rituals were held elsewhere in

the ancient world to transfer guilt and blame. In ancient Greece, human scapegoats were beaten and driven out of cities to mitigate calamities. In early Roman Law, an innocent person was allowed to assume the penalty of another," says Britannica Ready Reference Encyclopadia.

"A goat on which, once a year, the Jewish high-priest laid symbolically the sins of the people, and which was then allowed to escape into the wilderness" says Chambers Everyday Dictionary.

The tradition of scapegoat in the western world is practiced in State level, City level and people level collectively once a year and includes beating, killing.

In contrast, in ancient and present Kangleipak, the tradition of Ngamu usin etc. does not include any physical violence. In the Usin of Kangleipak, the Usin (scapegoat or human scapegoat) will get a gift from the person whose usin it/he is putting on his head.

Kangleipak Offers

The traditional Ngamu Usin in its origin, significance and importance for the people of the Meetei Race of Kangleipak:

The ultimate God Father Creator, as the ancient Kangleicha Meetei Race called Him Ipung Loinapa Apakpa, when creating the universe, created fire first, secondly, created water, third Air, 4th Malem, 5th the Space (Nongthou Ating-aa) one by one.

According to the Wang-u-lon of creation of the Meetei Race, the Sky, the space is personified as Male Person, called by them as Salailel Sitapa (at present Ipa Sorarel) and the Malem (The Earth) is personified as Female person called by them as Ima Leilalel Sitapi.

The ancient Meetei race further presumed that the Space and the Earth co-habited and gave birth to their first son, Sanamahi Lainingthou.

This stage of the creation is indicated in the 'Leitai Nongtai Chakoi' and in the "Laipao chakoi" (present misrepresented 'Laibou Jagoi' or Laibou Chongba) in the traditional Art Form of Dance of the Meetei Race.

The Lainingthou Sanamahi creates man and this traditional story is a Funga Wari (Fireside story) of every family of the Meetei Race of Kangleipak.

When the first son of the Lainingthou Salailel Sitapa and Ima Leimalel Sitapi became of age, the God Father Salailel Sitapa ordered His son to create Man. Immediately Sanamahi Lainingthou began his duty of creating a man and created a thing thought to be a man by him and brought it to his God Father. The God Father did not agree it was a man. But Lainingthou Salailel Sitapa gave it a Soul and released it to the water giving it the name 'Namu Mitam Nga'. The rough English meaning is that 'Namu, a fish created in the aim of creating a man'. The 'Namu Mitam Nga' is the first living being created in form and shape of a small black fish by the Sanamahi Lainingthou on the Earth and is in the water body of the Earth.

The Sanamahi Lainingthou created several living beings in the aim of creating a man and Salailel Sitapa, the God Father did not agree, they are man.

Lastly, Lainingthou Sanamahi created a Yong (Monkey) in the hope that it was a man. 'Yong' is a name given to all kinds of monkeys in the vocabulary of the Kangleicha Meetei Race. The God Father did not agree it to be a man (Homo Sapien). Lastly, Sanamahi Lainingthou surrendered to His God Father that he could not create a man.

Then the God Father Salailel Sitapa showed His Image to His frustrated son, Sanamahi Lainingthou and told him to create a man in the likeness of His Image. Thus Sanamahi Lainingthou created a man (Homo Sapien).

This is the creation theory of the ancient Meetei Race, practically in its contents, an Evolutionary Theory.

Now please see how the Ngamu Usin Tradition (The Western Tradition of scapegoat) comes into.

When the first living 'Namu Mitam Nga' was created by Sanamahi Laininthou and gave it a Soul by the God Father Salailel Sitapa, before it was released to the water, the God Father Salailel Sitapa said to the 'Namu Mitam Nga, that 'He namu Mitam Nga! Nang Munna Taroko, Hayeng Taipang Malem Asida Icha Isu Singna Pak Sanna Taraba Matamda Ngangbu Faraga Makhoigi Awa Ana Pumnamak Nangna Puduna Chatkhro Haina Isingda Amuk Thadoklabadi, Nangna Puduna Chatkadabani, Soiba Yadeko!' so said to the Namu Mitam Nga with the direction of the God Father Salailel Sitapa. Rough English translation, "He Namu Mitam Nga! You hear attentively. In the long run, when the Earth is inhabited by my descendants extensively, if they catch you and tell you to carry all their sins, misfortunes, sorrows etc. and release you again to the water, you should agree, you cannot fail this."

This portion of the direction of the God Father is not available in the scripture, but the Funga Wari (Tradition) tells very clearly in these terms. This may be due to our loss of all puyas, the scriptures by the vandalism of Puya Burning during the beginning years of Hindu Rules in the 18th century CE.

At present the Kangleicha Meetei Race practice this tradition as Ngamu Usin, not as Namu Mitam Nga Usin.

The Namu Mitam Nga which was actually created as first living being (movable) is a black fish, endemic fish, specially found in Kangleipak. It is called Meetei Ngamu at present. The length of the black small fish is about 8" at its fully growth stage, most probably not more. The changing of Namu Mitam Nga to Ngamu may be due to the Blackness of the fish used for Usin (Ngamu = Nga + Mu = Nga means fish + Mu means Amuba, further means Black, Blackness).

From the fact that a black fish had been used for several centuries, now we call 'Ngamu Usin' from the original Namu Mitam Nga Usin as a derivative or for shortness in practical use.

Please see the Namu Mitam Nga, used for Usin initially, now we call Ngamu used for Ngamu Usin from the following photograph:



The above is the black Ngamu fish we use to day in the Ngamu usin on the new year day (Wakching Kumhou or Wakching Cheihouba), Kangleicha Meetei people have a special arrangement for worship of the Sanamahi Laininthou at the Sanamahi Kachin of the Meetei Home for the Welfare of Household for the coming New Year. Every member of the Household has a Ngamu Usin for the coming year. The family member will simply say to the Ngamu "you take away all my misfortune, sorrow for the coming year" before releasing to the water. When a person is seriously ill, a Ngamu Usin is done to recover from the illness. For this usin purpose a Maiba, a expert in the tradition, will do the Ngamu Usin for the ailing person.

The Maiba will tell the Ngamu before releasing to the water "He Ngamu! You hear attentively. When you are created first in the universe by the Sanamahi Laininthou as a human being Laininthou Salailel Sitapa, God Father did not accept you as Human Being, but you are released into the water as a fish giving you a soul. Before releasing you into the water the God Father said to you that when the Earth is inhabited by His innumerable descendants, they will catch you and putting on your head all their

misfortunes, illness, sorrow etc. and will release you again to the water and you cannot disagree to what they say. Now I (Maipa) put on your head the misfortune, illness, danger of death etc of (name of the ailing person), you take all these things. You cannot disagree; this is the direction of the God Father, Salailel Sitapa and go now to the water, your natural abode..." After releasing the Ngamu to the water, the Maiba will come back to ailing person and will say "The Ngamu has carried away all your misfortune, sorrow and danger of Death on its head and go away very happily, and you will recover from the illness immediately" Eventually the patient becomes well.

In the case of Ngamu Usin of Marriage, two Ngamus, one for the groom and one for the bride, three persons two from the groom side and one from the bride side are required. The team is generally, as we see today, of all women team.

One woman from the groom side will hold a Ngamu fish and will say to the Ngamu to put all misfortunes, sins, shames, sorrows etc. of the groom for his life upon the head of the Ngamu fish, and one woman from the bride side will do the same things for the bride's life, and then the two Ngamus will be released to the water. The 3rd woman from the groom side will pray the Almighty God Father for the welfare and happiness of the couple together in their couple life.

Regarding the state function of Usin will be performed with pomp and show.

Regarding this annual State Function, the writer will quote a para from the book "THE MEITHEIS" by T.C. Hodson who was British Political Agent in the 19th Century CE to get a complete picture of the Event:

"The maibas nominate the man and compare his horoscope with those of the Raja and the State generally, and if they satisfactorily correspond, as is natural they should, the candidate together with the outgoing **Chahitaba** appears before the Raja

and the assembled multitudes when, after worshipping his spiritual Director, the **Guru** and his own God (probably his tribal diety), the retiring **Chahitaba** then addresses the incoming officer in the following terms 'My friend, I bore and took away all evil spirits and sins from the Raja and his people during the last year. Do thou likewise from tomorrow until the next Chiraoba'. 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 mountain on the west, the old year perishes, the new cometh. New is the sun of the new year, and bright as the new sun shalt thou be, and mild withal as the new moon. May thy beauty and thy strength grow with the growth of the new year. From today I will bear on my head all thy sins, diseases, misfortunes, shame, mischief, all that is aimed in battle against thee, all that threatens thee, all that is bad and hurtfull for thee and thy kingdom" Then the king will give a number of gifts to the Cheithaba.

In short this is the picture of Kanglei Cheithapa ceremony. Cheithapa (Chahitaba) is the human scape-goat. The English writer says 'Chahitaba' for Cheithapa. The undemocratic and unrefined sentence '**Despot of the Hills**' is added to the ceremonial statement of the annual Cheithapa Function during the Hindu Rules of Kangleipak in 18th and 19th century CE. Some new Hindu words/concepts also are added during this time.

Namu Mitam Nga Usin, in later history Ngamu Usin, shows a very thorough and clear origin of state, and the benevolent idea of the ultimate God Father of the Universe. The Usin tradition of Kangleipak is practiced as the scape-goat tradition elsewhere on the surface of the Earth, but in limited spheres. In ancient time the people of Kangleipak were a civilizing factor on the surface of the Earth. The Usin tradition of Kangleipak shows the Kanglei people as polite, cultured and traits of a very ancient civilized people.

DISCOVERY OF KANGLEIPAK

(26)

By:

Wangkhemcha Chingtamlen

CHANG THOKPATRADITION

If you are a Kangleicha Meetei, you hear very frequently 'Laphoi Laphang Chang Thokpa', 'Heiram Taret, Leiram Taret', 'Ngaram Taret, Sharam Taret' and you have seen also very frequently 'Luhongbada Nupina Nupada Taretlak Koiba', etc. These things are inseparable traditions of the Meetei Race of Kangleipak in every religious functions from times immemorial. You understand them or not, you are to follow this tradition.

This tradition is called the 'Chang Thokpa' tradition of the Meetei Race of Kangleipak indicating a high Wang-u-lon of the Meetei Race in relation to the Ultimate God Father of the Universe.

Then what is a 'CHANG THOKPA'?

The ancient Kangleicha Meetei Race called the Ultimate God Father (The Deathless Master) of the Universe as ᱫᱷᱟ (Ama), ONE since time immemorial.

The Puya, the scripture of the Meetei Race, Wakoklon Heelel Thilel Salai Ama-ilon writes in some pages as under :

" ᱫᱷᱟ (Ama) Hailipa Mapuna Talang Malang Oina Haina Humna Leilingeita"

English "While the Master (of the Universe) called ᱫᱷᱟ (Ama), ONE was in a formless, shapeless primordial state(Primordial state of the universe)"

" ᱫᱷᱟ (Ama) Leipa Malamna Inunglonna Kampi Haina Koukhale".

English "As there is ᱫᱷᱟ (Ama), ONE, it is called Kampi (Fire, Light and Heat) by Inunglon" When we use a word/concept, it is called Khunnunglon.

Khunnunglon = Khun + Nung+Lon, that is, a language, word, concept used in the Khun = Village = Habitation. Before Khunnunglon, all words/concepts are all Inunglon. Inunglon = I+Nung+Lon, that is, a word/concept in the process of creation. Inunglon is said to be God's language in the Puya.

One corollary of Meetei's Puya, scripture's statement that the only One Ultimate God Father Creator is the Fire, Light and Heat, the first conditions of life and living, we, the Kangleicha Meetei Race never perform a worship of God without a fire, light upto this day since time immemorial.

From these two short quotations from the Puya of the Meetei Race, we, in the 21st century CE, do agree (accept) that there is 'ONE' before everything, there is ONE REALITY beyond the limitations of Life and Death. The Ultimate Reality, the ancient Meetei Race called Ipung Loinapa Apakpa, is the Ever Living, Ever Creating Reality beyond the touch of everything.

The Kangleicha Meetei Race never start to think from voidness, emptiness and the Meetei Race begins from the Reality sourcing everything. This Ultimate Reality from which everything comes out is the 'CHANG THOKPA', the Ultimate Source of everything.

CHANG THOKPA : The 'CHANG' here in the concept of 'CHANG THOKPA', in the Kanglei Wang-u-lon means Everything, without any Death-Content concept and the 'THOKPA' here means always being source of life, creation, never ending production, procreation etc. The content of 'CHANG THOKPA' is always living, always ever-living, always procreating. The concept of 'CHANG THOKPA' means the Ultimate Reality, called ᱫᱷᱟ (Ama), ONE by the ancient Meetei Race of Kangleipak in the days of Yore.

From all these things and concepts and Ideas of the Ancient Meetei Race of Kangleipak, we are led irresistibly to 'CHANG THOKPA' is the ொ (Ama) ONE, the symbol of the ultimate Reality called Ipung Loinapa Apakpa by the ancient Meetei Race.

As the "CHANG THOKPA" concept is the concept of the ONE Reality beyond the life and death, a perpetual concept of creation and procreation etc. the ancient Kanglei Meetei Race expressed the 'CHANG THOKPA' concept in numbers.

Therefore, the first and foremost best 'CHANG THOKPA' number is the ொ (Ama), ONE. ONE is the best number of the Meetei Race of Kangleipak. The ொ is the symbol of the God Father Creator, the Ultimate Reality, called Singthalon Cheising Iyek ொ (Ama) ONE by the Meetei Race of Kangleipak. The ொ (Ama) incarnated as the Ating-aa Sitapa (Salailai Sitapa-Ipa Sorarel) later, says the Meetei Scripture.

The ancient Puya of the Meetei Race, above mentioned, clearly writes that there are seven layers of the space (Nonglon Talet). These Nonglon Talet, are the seven colours of the Seven Salais (Seven Salais dresses, Seven Salais Kokyet colours) of the Meetei Race. The Meetei Race is composed of Seven Salais (Seven Clans). The number is 7 (seven).

The Ating-aa (Nongthou, Salailai Sitapa, Ipa Sorarel in English Sky, Space) is the Incarnation (Saion) of the Ultimate Reality, ொ (Ama), and also the Ating-aa is composed of 7 (seven colours – Nonglon Talet), the ancient Meetei Race thought the Ultimate Reality is composed of seven parts. This time the seven components of the One Ultimate Reality are called Laipungthous. There are Seven Laipungthous of the Meetei Race representing the Ultimate Reality. This is 7 (seven).

Because of these 7s in the concept of the Ultimate Reality, 7 Salais system, 7 colours concept (knowledge) etc. of the ancient Meetei Race, the best number after ONE is the number 7 (seven). In the Meetei Society follows the best 7 number system. This

number 7 is known to the Meetei People as 'CHANG THOKPA' number since times immemorial.

So in every worship of the God Father, the Meetei People offer to the God Father everything in 7s for example, Heiram Taret (seven kinds of fruits), Leiram Taret (seven kinds of flowers), Ngaram Taret (seven kinds of fish), Saram Taret (seven kinds of animals) etc.

In the Marriage ceremony, the bride will go round the groom seven times and put the garland on the Neck of the Groom.

In the ancient time, when the Meetei People make a sword (Khutlai Thangsang) – Khutlai = Khut + Lai = God of the Hand), they used seven components of seven Thangchas (Seven Saturdays).

As a corollary, if in any situation, if 1 or 7 (ONE or SEVEN) are not available or impractical, the Meetei Race used any ODD NUMBERS as 'CHANG THOKPA'.

So, any Laphoi Laphang composed of 9 or 11 or 13 pieces etc. is 'CHANG THOKPA' number.

A Laphoi Laphang composed of 14 laphoi pieces is a 'CHANG THOKPA' number at present, is a CHEATING PLOY to deceive the Kangleicha Meeteis to divert from the superior Wang-u-lon (Philosophy) of 'CHANG THOKPA', is invented during the Hindu Rule of Kangleipak since 18th century CE.

We, today, in the 21st Century CE, see many examples of practices of 'CHANG THOKPA' tradition in building Meetei Yumchao, Sangkoi, Mompaktuba etc. in every sphere of life.

Not to talk of our neighbours, the western world may be surprised to know that the USIN, CHANG THOKPA traditions of the Kanglei Meetei Race.

In the times of yore before 18th century CE, the Kangleicha Meetei Race shone as a group of mankind of a superior intellect.

DISCOVERY OF KANGLEIPAK

(27)

BY:

Wangkhemcha Chingtamlen

The readers ask and the author answers:

In the Kanglei Meetei Puya : The Meetei Race had the knowledge of semen and sperm with the knowledge of sperm's live-span of maximum 3 days after the sexual encounter.

In this short discourse, the author has the chance to clarify the positions of the Kanglei Puya, the scripture of the Meetei Race in relation to the most important two points in the thinking process of the ancient peoples of Kangleipak, that is, the Kanglei Wang-u-lon of the Meetei Race, with two of the author's learned readers.

Prema Rani Thingom, a science student, wants to confirm or deny that a 'Sanamahi' in the human Male Body, and 'Numit Humni Supaki Angangki Matam Kumna Sanaki Masak Malpa Nouwa 𑜀 (Ama)' are respectively 'semen' and 'sperm'. This is the thrust of the query of the science student.

The query of the science student helps the discovery of the ancient forefathers' Kangleipak and the advance thinking of the ancient Meetei Race.

Abung Ngathem wants to know from the author whether the ancient Meetei Race worshipped Idol (Saktam).

This query again is very important to know the religious thinking and the concept of the Ultimate God Father of the Universe, and further helps the Discovery of Kangleipak and to know the advancement of the Wang-u-lon of the ancient Meetei Race.

The 'Sanamahi' and 'Numit Humni Supaki Angangki Matam Kumna Sanaki Masak Malpa Nouwa 𑜀 (Ama)' in the Kanglei

Puya are definitely 'semen' and the human 'sperm' having upto three days' life span after the sexual encounter. The science student helps the author to give this answer boldly.

The ancient Kangleicha Meetei Race has no tradition of worshipping Idol (Saktam) and the present Idol worshipping system is after the advent of Hinduism since 18th century C.E.

The author will try to convey to the learned readers the status of the ancient Kanglei Puya of the Meetei Race in relation to the above mentioned two facts - 'semen' and 'sperm', and also the fact of 'Non-idolatory' system of worshipping, in this short discourse.

The Present scientific discovery of 'semen' and 'sperm' in the ancient Meetei Puya, the scripture of Kangleipak.

Please see what is actually written in the Puya, Wakoklon Heel Thilel Salai Ama-ilon Pukok for your appreciation of the facts, mentioned above :

"Asum oipa laipaoki matung-inna sitapaki isaiphu ilonnungta Numit Humni Supaki Nouwaki Ma-ong oina Sanaki Machu Manpa Nouwa Ama Leilamle|| Nouwa Atupu Yenglaka Sanaki Masak Manpa Angangpa Machuna Leitengpa Mahi Atupu Upata Sanamahi Haipa Mingthonpu Pituna Machaki Matamkumna Loukhatle|| Asum Touna Loukhatlapaka Lailelpi Sitapi Lailel Mata Pisille ||o||"

Lailem Mana Yenglaka Ngangleimapa Nouwa Atupu Upata Angang Mingthon Phangtuna Chetna Channa Konsille|| Talukni Supa Numitta Ikhoul Ipall Langhallel Im-kei Sengthokle|| Ipali Alipal Paki Lilapa|Pali Ahanpa | Konsen Tulei Sengpa Mingthonpu Phangcheiye ||o||"

Please analyse the above quotation critically for your complete appreciation of the Meetei scripture. And then you may get the answer from the Puya to your satisfaction.

The author feels very safely that the Puya is very clear for the facts, for which we are investigating.

In the Puya 'Sitapaki Isaiphu ilonnungta' means the male human body, 'Numit Humni Supaki Nouwaki Ma-ong Oina Sanaki Machu Manpa Nouwa Ama Lailamle' and giving 'Sanamahi Haipa Mingthonpu', then it has been given to 'Lailelpi Sitapi Lailelmata' meaning female human body, then it becomes 'Angang', the first 'Angang' by Lailelpi Sitapi Lailelma or Ima Leimalel Sitapi, becomes 'Ipali Alipa | Paki Lilapa | Pali Ahanpa'

Here in the 'Ipali Alipa | Paki Lilapa | Pali Ahanpa', Ipali = I + Pa + Li, I means blood, Pa means Father, Universal Father who gave the Talang Laipao (space message), Li means preserved, kept for future, then it become 'Pali Ahanpa', the first Male Person on the Earth called Konsen Tulei Sengpa, according to the Puya.

The Kanglei Meetei Race called a son 'Pali'. The Kanglei Wang-u-lon thinks the first 'Life-Seed', 'Semen' and 'Sperm' is preserve in the Male Person, the son 'Pali' at present 'Pari'.

Therefore, it is clear in our thinking process:

The Ultimate God Father of the Universe proclaimed by Talang Laipao that He will come down on the Earth to create living beings → sent Sanamahi (semen + sperm) → found Sanamahi in the body of Salailel Sitapa (Male Principle) → Sanamahi given to Leimalel Sitapi (Female Principle) - It becomes 'Angang' → that Angang becomes 'Pali Ahanpa', the first male person on the Earth. 'Pali Ahanpa' means the first son in whom the Live-Seed (Sperm) is preserved for further Endless Creation.

This is the Kanglei Wang-u-lon in relation to universal creation. According to the Puya, the Ultimate Universal God Father Creator is called Ipung Loinapa Apakpa, His abode is called Wakonpung. Wakonpung = Wa + Kon + Pung, wa means concept, kon means Leipham, further means abode, Pung means complete, whole. Therefore Wakonpung means the universal whole of all concepts.

In the Puya, it is also written 'Sitapaki Masakti Mine', here 'Mi' means mami (Wakhalgi mami etc.), Image and it also means concept.

So, when the universal Father God in the stage of Ipung Loinapa Apakpa, it is 'Talang Malang' having no fixed shape and body. It is only in the form of spirit.

Creation is the materialization of the idea, concept, spirit form of the universal God Father to living beings, material live forms. So, the creation process is the materialization process of the spiritual form of the Universal God Father.

So, the Kanglei Meetei Race's Ultimate God, the Universal God Father has no shape and form. Sanamahi Lainingthou as the universal god is not worshipped as Idol. Everything offered to Him must be raw, not cooked.

In order to start creation, the scheme of the God Creator Father is to send the 'Sanamahi', it is definitely 'the semen'. The 'semen' consists of liquid+sperm. The 'Sanamahi' consists of Liquid + Numit Humni Supaki Nouwaki Ma-ong Oina Sanaki Machu Manpa Nouwa 𑜀𑜂𑜆𑜐 (Ama) (Sperm having maximum life-span of three days). So, the 'Sanamahi' of the puya is the semen with sperm. But what is more in the Puya is that the Puya mentioned the live-span of the live-seed.

Now, therefore, the author has vindicated the conclusion of Miss Prema Rani on the authority of the Meetei Puya.

The Meetei Race of Kangleipak before the Advent of Hinduism had not worshipped Idols.

The above mentioned Kanglei Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says "𑜀𑜂𑜆𑜐 (Ama) Hailipa Mapuna Talang Malang Oina Haina Humna Leilingeita mapu Sitapaki Nungpung Wakhanna Inung Pungta Lupkhituna Malem Leisapu Phuk-khat Chingkhath Thangkhath Lakpa Matamta Inungpungki Sai-on na Kampi | Laicha | Malangpa Chongthokle]"

This is the beginning of creation.

"In some instances the god is represented by an Image, but often there is no such representations, and a place is merely prepared in which he is supposed to be during the worship"- Page 104 of THE MEITHEIS by T.C. Hodson.

This is during the Hindu period when Idol worship has been imposed by the Hindu Kings.

The Meetei did not worship Idols in the worship of God, is clear from the written Evidences of 'Talang Malang' in the Puya, and also the statement of Mr. T.C. Hodson in his book, THE MEITHEIS quoted above about the religious practice of the Meetei Race.

The author has answered the query of Abung Ngathem, this also on the authority of Kanglei Puya and other.

In some cases the Meetei Race may worship Idol.

We, the Meetei Race may worship the Idol of Konchin Tukthapa Ipu Athoupa Pakhangpa. He was born and gave birth to the Seven Salais (seven sons) - The seven salai Patriarchs - Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nganpa and Salai Leishangthem from whose names we have our Salai names. Even we may offer cooked food to him and in his memory.

DISCOVERY OF KANGLEIPAK

(28)

By:

Wangkhemcha Chingtamlen

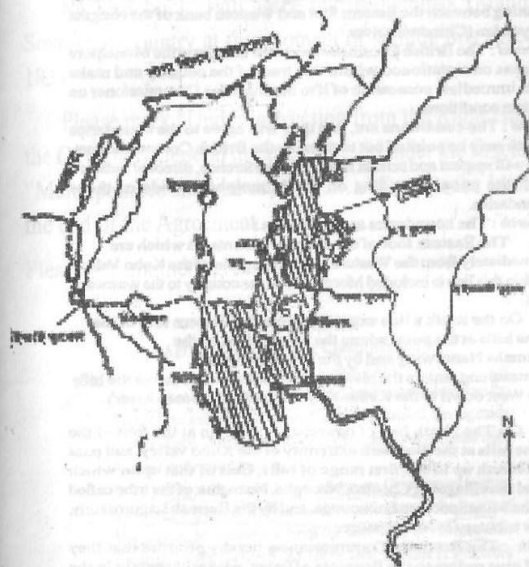
Re-Taking of the Kabo Valley - A Possibility?

The writer, in this short discourse, will discuss the past history, the present status and the future perspective on the subject mentioned above.

The Past History of the Kabo Valley

(a) During Hindu Rules

অনিপুত্র
কলো অলপালি। দেল অলি 'হলেনকিহেল দেলেকিয়ার' অক ইখিলা
(১৯০৫) সালি দেল হেলকা ইলা মীনা হেলকোখলি।



Map not to scale

Map of Kabo Valley:

Source : Eikhoigi Eereipak by Phanjoubam Tarapot at page 179.

You may have seen in the map of Kabo Valley shown above, before 1834, before the signing of the "Agreement Regarding the Kubo (Kabow) Valley, 1834" between the commissioners appointed by the King of Ava and the British commissioners, F.J. Grant, Major and R. Boileu Pemberton, Captain, the eastern boundary of Kangleipak (Manipur). Now please see the Agreement mentioned above:

APPENDIX-VI

Agreement Regarding the Kubo (Kabaw) Valley, 1834

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

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

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

Fourth : The boundaries are as follows :

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

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

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

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

(Seal) Sd/-

F.J. Grant, Major
Commissioners

(Seal) Sd/-

R.B. Pemberton, Captain

Sunnyachil Chat, Ningthao, 9th January, 1834

Source : Eikhoigi Eereipak by Phanjoubam Tarapot at page 245.

The above Xerox is the "Agreement Regarding the Kubo (Kabow) Valley, 1834".

Please read critically the first article "First : The British Commissioner, Ningtha Rhyendau (Chindwin) river", and the last article "Fifth : The Burmese Commissioners..... boundaries now fixed"

This is the position of Kabo Valley after signing this agreement, 1834.

No Kangleicha will agree that Kangleipak (Manipur) is a Sovereign Country at this moment of signing this agreement in 1834.

Please mark "Under instruction from the Right Honourable, the Governor-General in Council," Under the first article and "Munnipoorees shall be ordered" under the last article at the end of the Agreement.

Please see another agreement:

APPENDIX-VII

Agreement Regarding Compensation for Kubo (Kabaw) Valley, 1834

Major Grant and Captain Pemberton, Under instructions from the Right Honourable the Governor-General in Council, having made over the Kubo Valley to the Burmese Commissioners deputed from Ava, are authorised to state :

1. That it is the intention of the Supreme Government to grant a monthly stipend of five hundred Sicca Rupees to the Rajah of Munnipoore, to commence from the ninth day of January One Thousand Eight Hundred and Thirty-four, the date at which the transfer of Kubo took place, as shown in the Agreement mutually signed by the British and Burmese commissioner.

2. It is to be distinctly understood that should any circumstances hereafter arise by which the portion of territory lately made over to Ava again reverts to Munnipoore, the allowance now granted by the British Government will cease from the date of such reversion.

(Sd/-)

F.J. Grant, Major

Commissioners

(Sd/-)

R. Boileu Pemberton, Captain
Lenghahai Munnipoore,
January 25, 1834

Source : Eikhoigi Eereipak by Phanjoubam Tarapot at page 247.

You have seen in the agreement "five hundred sicca Rupees to the Raja Munnipore" is from the British, **not from the Burmese Authority.**

The Agreement is signed at Langthabal Konung. The compensation is given to the Raja of Manipur. It is on 25th Jan., 1834 after the signing of Agreement of giving away Kobo Valley on 9th Jan., 1834 (16 days' span).

Please see written documentary evidence too:

"When Ghumbeer Singh heard the final decision he quietly accepted it, saying 'you gave it me and you can take it away. I accept your decree.' The proposed transfer was very distasteful to many of the inhabitants"

"The Kubo Valley was handed over to the Burmese on the 9th of Jan., 1834, and on that day Ghumbeer Singh died in Manipur by Cholera." – Page 87 of the book, 'Manipur and the Naga Hills' by Sir James Johnstone.

"An attempt was made to negotiate with him, but Major Grant said 'It is no use bargaining with Ghumbeer Singh,' and refused to take any part in it. He was asked what compensation should be given, and he said 6000 Sicca Rupees per annum." From the same page of the book mentioned above.

From these agreements and historical evidences available since Jan, 1834, Kobo Valley was effectively possessed by the country Burma as owner without any string or conditions whatsoever.

Kabo Valley was bought by the British Authority from the Langthabal Konung by paying 500 Sicca Rupees monthly compensation or 6000 Sicca Rupees per annum as agreed by Gambhir Singh and gave it away to Burma as Gift in 1834 January. This is the position and status of Kobo Valley during Hindu Rules.

(b) Pre-Hindu

"..... in the year 1475, during the reign of Rajah Kyamba; when the refractory tributary of Khumbat, at that time dependent

upon the Kings of Pong, was attacked and expelled from his territory by the united forces of Pong and Munneepor, and the Kubo Valley was formally annexed to the latter country," – "Report on the Eastern Frontier of British India" by Capt. R. Boileau Pemberton Page 38.

This same fact is stated by EW.DUN in his book, Gazetteer of Manipur at page 37 also.

The names of the hill 'Angoching' and 'Ningthi Turel' in the Kobo Valley are Kanglei indigenous words, meaning 'Angangching' and 'Beautiful and good river'.

Therefore, Kobo Valley was the land property of Kangleipak, and this cannot be doubted, during the pre-hindu days of Kangleipak up to IInd half of the 18th Century CE.

Every Kangleicha up to this day knows the fact of political stability of Kangleipak up to the reign of Pamheiba Garivaniwaz in the 18th century CE.

Therefore it is no need to write too much about the ownership of the Kobo Valley during the pre-hindu days.

(c) The present position and future perspective of the Kobo Valley.

1. The present position of the Kobo Valley:

After the signing of the 'Agreement regarding the Kubo (Kabaw) Valley, 1834' on Jan. 9, 1834 at Sunnyachil Ghat, on the Ningthi River (Please see the document above), the Kobo Valley was effectively transferred to and possessed by the country Myanmar (the then Burma). This cannot be doubted, please examine the Agreement. The position of the then King Gambhir Singh was clear too again. He agreed the transfer by demanding compensation. Please see what he said and reported to be said by him in the book, MANIPUR AND THE NAGA HILLS by Sir James Johnstone (quoted above). After the signing of the 'Agreement Regarding Compensation for Kubo (Kabaw) Valley,

1834' on the 25th Jan., 1834 after the death of Gambhir Singh at Langthabal Konnung, had further confirmed the transfer of Kabo Valley to Myanmar (Burma) by accepting the compensation by the Langthabal Konnung.

* This again cannot be doubted too.

The position of the Kabo Valley as a part of Myanmar remained undisturbed up to 1949, when Manipur became a part of the Indian Country. The event of Merging Manipur to India in 1949 further aggravated the position of Manipur vis-à-vis Burma.

The change of political status of Manipur from an independent country to an unit of India further aggravated the position of Manipur vis-à-vis Burma. From 1949, Manipur cannot do anything in relation to the Kabo Valley with Myanmar (Burma). From October, 1949 anything to be done with the Myanmar Country, whether the Kabo Valley or Trade in Rice even etc lies with the Indian Foreign Office.

Therefore, the position of the Kabo Valley upto 2011 as part of the Myanmar Country remains undisturbed even after Manipur became a part of India.

This is the present position and status of Kabo Valley.

The Kabo Valley became a part of Burma in 1834, not by Coercion, but by Agreement. Kabo Valley became a part of Burma by consent by all interested parties.

This is the present position and status of the Kabo Valley.

2. The future perspective of the Kabo Valley:

The Kabo Valley has been possessed by Myanmar, a foreign sovereign power for 177 years upto this day in 2011, without any illegality raised by any power whatsoever, and no such illegality will be raised in future also by any power, it is thought reasonably, because such a conflict between foreign powers may cost very huge price in the present political equations in the present Asian situation for a piece of land claimed by Manipur, a neglected State.

From 1949 to 2011 upto this day, India gives consent to the transfer and possession of Kabo Valley by Myanmar since 1834 by Keeping Silence. It is a fact.

Thinking in terms of all probabilities of re-taking of the Kabo Valley by Manipur, the possibility of re-taking of the Kabo Valley by Manipur is zero. The Kabo valley which is about 700 sq. miles which is a little less than Imphal Valley is lost since 1834 CE forever to Kangleipak during Hindu Rule.

DISCOVERY OF KANGLEIPAK

(29)

BY: WANGKHEMCHACHINGTAMLEN

KANGLEIPAK

The seven days of the Week

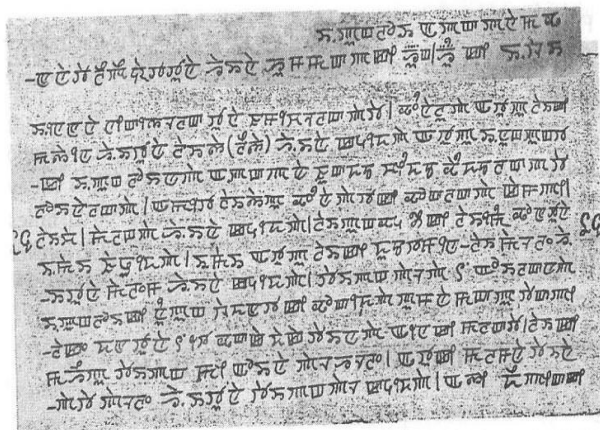
- | | |
|----|--------------|
| 1. | Langmaiching |
| 2. | Ningthoukapa |
| 3. | Leipakpokpa |
| 4. | Imsakeisa |
| 5. | Sakolsen |
| 6. | Ilai |
| 7. | Thangcha |

Kanglei Theory of the Origin of the Universe (the recent western theory of the Big Bang)

The preposition of the origin of the universe is generally put forth verbally or in mythological, folklore forms by many races or tribes on the Earth since early times of the history of mankind.

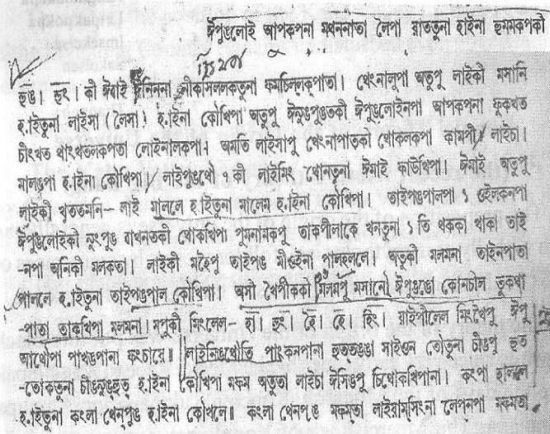
The theory of the origin of the Universe was put into black and white since very early times by the Meetei Race of Kangleipak since the days of the Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa. The Meetei Race of Kangleipak put the theory in writing in their scripture called Puya, most probably earlier than 2000 BC.

The Puya page in the ancient Meetei scripts, that is, in 18 writing alphabets may please be seen:



(The necessary part for the quotation covers two pages)

The above Puya page transcribed in the Bengali scripts also may please be seen:



(In this transcription also two pages are necessary)

In the above xerox, in the first line of the xerox "Eepungloi Apakpana mathannata Leipa Yatatuna Haina Hummakpaki

Hung|Hung|ki Eewai Eeninna Niksillaktuna Famchillakpata| Thengnalupa Atupu Laiki Masani Haituna Laisa(Leisa) Haina Koukhipa..." May please be seen.

Rough English translation of the above first line is this :

"Eepungloi Apakpa (The universal Lord Father) unable to remain itself alone, Haina Hummakpaki (at sudden commotion) produced Hung Hung sound, niksillaktuna Famchillakpata (as a result of the sudden vibration causing condensation) first formed the Laisa (Leisa) as the God Father's self (body)."

Definitely, the statement of the Puya, written in the 18 alphabets, is the beginning of the formation of the universe, that is, the transformation of the Eepungloi Apakpa in the primordial Talang Malang (Indefinite, formless, shapeless State) to the definite universe of forms and shapes.

This is what the recent western science calls Big Bang Theory regarding the origin of the universe.

Kanglei conception of the Eepung Loināpa Apakpa, in short Eepungloi Apakpa, was Talang Malang. The Talang Malang concept was the primordial State of the universal Creator God Father before the creation of the universe. In this state of the Talang Malang, the Kanglei Meetei Race conceived a thing's presence is known by the senses, but the presence of the thing cannot be known and knowable in shapes, sizes, forms etc by the senses. Such is the state of the universal God Father Creator before the Creation.

What the Puya of the ancient Kangleipak says is the moment when the Talang Malang universal Creator became shaped, sized, formed concrete universe at the beginning. This moment is called in the Kanglei ancient literature as "Nahan Nong Taipang Semngeita".

One peculiar thinking was that in the Wang-u-lon of the Meetei Race of Kangleipak, the creation of the Taipangpalpa (malem, the earth) was equated to the creation of the universe, and fire, water, air and the earth were first created in the first place.

Further reading you find "Laipunghou Talet ki Laiming Thontuna Eemai Faokhipa| Eemai Atupu Laiki Khuttamni - Lai Male Haituna Malem Haina Koukhipa|" (The writer does not take the burden of translating the passage).

The Laipunghou talet mentioned above means the seven Gods guarding Kangleipak : 1. Nongpok Chingkhei Apanpa. 2. Awangpa Koupalu 3. Thangching Koilel Lai Sitapa 4. Khana Chaopa Wangpulel Lai Sitapa 5. Eelai Pulel Puling Lai Sitapa 6. Lainingthou Pangkalpa and 7. Salailai Sitapa. From this passage, it is apparent that the first creation of the God Creator is Laisa (Leisa), it is further seen that the Laisa is equated to Malem (the earth), it is further seen that the Malem is nothing but Kangleipak guarded by the seven Laipunghous as the Puya envisaged.

This passage further indicates the antiquity of the theory of the origin of the universe, a theory during a time when the Kangleicha Meetei Race did not know anything except their small country Kangleipak.

This concept will be further strengthened by further reading the Puya page xeroxed above.

Regarding the creation of the Heavenly bodies after the creation of the Malem (the earth), Nongthou (Ating-aa, space), Koilou (Numit - Sun), Eehilel (Thacha - Moon) etc upto 19 Heavenly bodies are created one by one. We are not able to decipher the meanings and concepts of the words upto this day.

Creation goes further without any stoppage, from first creation fire to the last creation, the 19th that becomes seven thawaimichak Cheiyom (seven stars bundles of lives) it further becomes the 7 days of the Week of the Kangleicha Meetei Race.

According to this theory of creation of the ancient Meetei Race of Kangleipak, the creation of Kangleipak and other heavenly bodies are the creation of the universe. The Malem (The earth) is about 4.6 billion years old today as believed by the west

scientifically. This theory of the creation of the universe first relates to this malem (the Earth). The Kanglei Creation theory has the common beginning of the creation of the Universe by a Big Bang, a scientific theory in the West, we have seen above very clearly. 'Hung|Hung|Eewai Eenin' in the Puya is definitely the Big Bang of the Western theory.

To conclude this short discourse, the writer earnestly feels that the esteemed readers may feel better than the writer himself after reading the Puya Page xeroxed above.

If any reader has the Inquisitiveness to know more about the above written Evidence, Puya etc. Please contact the writer through Tele No. 8974577213.

DISCOVERY OF KANGLEIPAK

(30)

BY:

Wangkhemcha Chingtamlen

The Re-look at the events in 1947 and 1949 of Manipur

These two years, 1947 and 1949 were fateful years in the 20th century for Manipur since the coming of Pamheiba Garivaniwaz, the first hindu King on the throne of Kangleipak which was in the 18th century for Kangleipak.

These two periods are the harbingers of the present state of things in Kangleipak (Manipur). We are treated as not full Indian citizens, we are not getting the protections of the Indian constitution as the mainland Indians do.

Esteemed readers may please digest the following xerox copy of the full article published by The Hindu dated 14/09/11 and please read the face of Mr. P. Chidambaram, the Home Minister of the Indian Union Government.

Winning hearts key to winning battle against Naxalism, says Chidambaram

Left-wing extremism poses a bigger challenge than terrorism

Effective Implementation of Rural Development

13 December 2011, Dehra Dun, India (PTI)

Union Home Minister P. Chidambaram said that the government's approach to dealing with left-wing extremism is to win the hearts and minds of the people. He said that the government is not just fighting a battle against terrorism, but a larger battle against left-wing extremism, which he said poses a bigger challenge than terrorism. He said that the government is focusing on the effective implementation of rural development schemes to address the root causes of the problem. He said that the government is also focusing on the security of the people and the rule of law. He said that the government is not just fighting a battle against terrorism, but a larger battle against left-wing extremism, which he said poses a bigger challenge than terrorism. He said that the government is focusing on the effective implementation of rural development schemes to address the root causes of the problem. He said that the government is also focusing on the security of the people and the rule of law.



Union Home Minister P. Chidambaram addresses the media during a press conference in Dehra Dun on December 13, 2011.

The Home Minister's intention is clear. He speaks to the LWE as if He is the Guardian, Loving Guardian.

The writer's reading of the Home Minister's face is vindicated and confirmed by the Home Minister's speech at Kolkata as published by The Hindu on 22/09/11 and please read the article (xeroxed) of The Hindu on 22/09/11 below:

Stop violence and come for talks, Chidambaram

Kolkata, 22/09/11

KOLKATA: While suggesting that security forces would continue to be stationed in Maoist-affected areas for ensuring law and order as well as assistance in development work, Union Home Minister P. Chidambaram said here on Wednesday that the Centre's offer for talks with Maoists was still open. The Centre was not asking Maoists to give up their ideology or surrender or even lay down arms, but "simply stop the violence and come for talks," he said in a special session reported by the Bharat Chamber of Commerce.

The Minister asserted that the left-wing extremist movement was a greater challenge than terrorism in terms of violence. "Terrorism is a major challenge for the security and sovereignty of our country,"

he said. "But left-wing extremism is a greater challenge than terrorism in terms of the number of people killed. Ten times more people are killed in left-wing extremist attacks than terrorism," he said. The Centre was ruling on vital points of development activities and law and order restoration in the affected regions in India. Mr. Chidambaram pointed out that the Chief Ministers of States facing the Maoist menace had repeatedly urged Maoists to come to the dialogue table. "Our offer of talks with the Naxals are still open. We want that the Naxals stop violence and are not asking them to give up their ideology or lay down arms or surrender or disband the People's Liberation Guerrilla Army. Simply stop the violence and come to talks."

The Minister, however, categorically rejected the demand for withdrawal of security forces from the Maoist-affected regions, saying there was no "discrepancy" in the deployment of forces to ensure normalcy and carry on development in the affected areas.

Citing the example of parts of Bihar district in Chhattisgarh as a case in point, he said: "There is no development in this region, but in areas where there is some amount of governance, development projects are being carried out with the help of the security forces. Wherever CDF is not possible, security forces must go and regain control before developmental activities."

The statement was accompanied by government officials and even police officers holding rifles just two unarmed police personnel without weapons.

We know the Report of the Jibon Reddy Commission against the inhuman law.

We know how many women were raped and killed by the Indian Forces since the onset of the AFSPA, 1958. We know how many innocent youngmen were killed in fake encounters. Have you seen the stark facts in Kangleipak:



মিফম অহমদা মরি শিরে



Photo Source : Huiyen Lampao dt 21/7/2008

In Kangleipak, Irom Chanu Sharmila is fasting upto this day for more than 10 years against the AFSPA, 1958 and the discrimination against the Kanglei peoples without caring for her own life.

Still the Home Minister and Defence Minister are saying there is no consensus among the Ministers to Repeal the AFSPA, 1958.

All these mean the Kangleichas are to be killed with impunity further.

The so called terror groups as the India government called them, constitute negligible P.C. to the whole population of Manipur but the government of India puts the whole people of Manipur at ransom, puts every Manipuri on the gun-point because of the AFSPA. At this point we are unable to know whether the Armed Forces rule the NE and the Kashmir.

The Kangleicha (The Manipuri) knows the logic of the Government of India, but they cannot do anything for the time being.

In these back grounds, the humble writer relooks at the events of Manipur in its political imperatives and perspectives.

At page XXI of the book, শিলোং ১৯৪৯ by Mayengbam Anand Mohon Singh, the following is written:

"Stand still agreement অমদি Instrument of Accession এগ্রিমেন্ট অনিসি ইংকুমজা ১৯৪৭ গী অগষ্ট ১৩ দা মনিপুরদগী থাখি।"

Along with this, at page 22 of the book, the writer writes:

ইন্দিয়াদা ব্টিশ পেরামাওন্সি লাপস ওইগদবা নুমিং ৫ (মঙা) নিগী মমাং আগষ্ট ১১ দা বোধচন্দ্রনা Stand still agreement অমসুং ইন্সট্রুমেন্ট ওফ এসেসন সই তৌথোকপ্তবনি। ইন্সট্রুমেন্ট ওফ এসেসন মরু ওইবা খরদং মখাদা পীজরি:

And whereas the govt. of India Act, 1935 as so adopted by the Governor General provides that an India State may

accede to the Dominion of India by an Instrument of Accession executed by the Ruler thereof

Now therefor, I Bodhachandra, Ruler of Manipur state in exercise of my sovereignty in and over my State do hereby execute this my instrument of accession and

1. I hereby declare that I accede to the Dominion of India..... but subject always to the terms thereof....."

Mr Anand Mohon Singh was one of the 3 (three) Palace Staff accompanied King Bodhachandra Singh in his journey to Shillong in 1949 for "Merger Agreement".

Not only these things, R.K. Jhalajit Singh, a noted historian of Manipur wrote the following in an article under the heading "The Instrument of Accession"

The Darbar by a resolution of June 1947 most solemnly advised His Highness to join without delay the Constituent Assembly i.e. the Constituent Assembly of India. Manipur could not join this Constituent Assembly without first acceding to the Dominion of India by executing Instrument of Accession.

Instrument of Accession executed

His Highness accepted the advice of the Manipur State Darbar and executed the Instrument of Accession on 11 August 1947. This document executed by His Highness begins with these words 'I, Bodha Chandra Singh, Ruler of Manipur, in exercise of my sovereignty in and over the State of Manipur, do hereby execute this my Instrument of Accession.'

He ceded External Affairs, Defence and Communications to the Dominion Government. He executed the document on behalf of himself, his heirs and successors.

That His Highness had executed the Instrument of Accession was published in the Manipur State Gazette on 27 August 1947. This very important Gazette notification reads:

In order to remove any reflection of uncertainty in the Public mind with respect to Manipur State's joining THE INDIAN UNION, I beg to release the following in addition to that published in the Bhagyabati Patrika of 18-7-47.

The INSTRUMENT OF ACCESSION was duly executed on 11-8-47 between the Governor-General of India and His Highness the Maharaja of Manipur.

By order etc.

G. H. Singh,
Offg. Private Secretary to
H. H. the Maharaja of Manipur.


The above is the xerox of the part of the article by R.K. Jhalajit.

Along with the signing of the Instrument of Accession, King Bodhachandra Singh of Manipur nominated Shri Girija Shankar Guha (most probably a Bengali national) as a representative of Manipur in the constituent Assembly. Mr. Girija Sankar Guha represented Tripura and Manipur (Please

The fact of joining Manipur to the Indian Union executing the instrument of accession on 11/08/1947 as mentioned in the 4th para of the article of R.K. Jhalajit (xeroxed above) was published in the News paper. Please see the xerox of the publication.

7. 10-12-1907

The Maninjar



State Gazette

PUBLISHED BY ORDER OF H. H. THE MARAJAH.

No. 1 *English, Velloreday, August 21, 1907.*

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GOVT. OF MADRAS STATE
ORDER IN HIS HIGHNESS

PART II.

The 20th August 1907.

ORDER No. 63 F. of 1907.

M. N. G. 23 P. XLIV—Sd. K. G. Gurusami, J. A. N. Nishanth, T. Sankar, Oorah, Malabar State with in charge of Local Government, and further orders with effect from the 20th August, 1907.

Both Channan Nigah, Malabar State.

The 20th August 1907.

M. N. 118-001 P. 11—In order to remove the objection of necessity in the Public Law with regard to Madras Statute No. 1 of 1907, **THE HINDIAN PAPER I** beg to make the following: In addition to the provisions in the Madras Statute No. 1 of 1907.

THE INFRINGING OF ACCESSORIES

Be it enacted in His Majesty's Highness's Government of India and the Highness's Madras of Madras,

By order,
G. H. Singh,
Off. Private Secretary to H. H. His Highness of Madras.

PART III.

Notes for the apprehension of Indians.

Applications are invited for the posts of 60 constables, Indian to be appointed with effect from December 1907) on the scale of 165-25-6-0, plus dearness allowance at the mentioned rate, for carrying out the Executive duties of the Indian Police Force.

The Junior selected for appointments will be given a free Madras's Company training which may extend for about two months from October next.

Applications which will be received by the undersigned upto 15th April 1908, in the following form, which should be filled up by the candidates to their own satisfaction in English or English.

None need apply who are in previous knowledge as employees of police under any act. Candidates of a candidate's qualifications, with exception of one, but the must in a subject, right may be obtained if required.

Notes of applications for the posts of Indian to be filled up by the candidates to their own satisfaction.

Appointments open to the
Madras Police Force
Govt. of Madras

So, the Merger Agreement of 21/09/1949 between Bodhachandra Maharaja of Manipur and the Indian Union is a foregone conclusion and simply a corollary of the Instrument of Accession of 11/08/1947.

"Proclamation of His Highness Maharaja Bodh chandra Singh on the Inaugural Function of the first Manipur State Assembly on October 18, 1948" Please see page 138 of the book শিল্পোৎসব ১৯৪৯ by Mayengbam Anand Mohon Singh.

"These are great days; great destinies are gathering momentum; great ideas are occupying the hearts of men and great causes have aroused great enthusiasms and great sacrifices. Amid the interplay of world forces India comes out stronger than before and Manipur too as a component part is the same with the removal of artificial hedge between Hill and Valley. I believe the sons of Manipur will be alive to it."

In an article in the Huiyen Lanpao on 22/1/2009, I.S. Akoijam writes "মনিপুর লোমদনা মহারাজনা শিল্পোৎসব চৎনবগী

মরমদা হান্না খল্লহৌনবা এসেমল্লি কৌবগী রাফম লৈরমদে। লুরবা রাফম অদুবু থৌওইবীখিদে। মদুগী মল্হুতা শিল্লোং চংনবা শেম শাবনা হেন্না লুনা লৌখি। অহাওবা মীতৈ চেং পুনবা থৌরাংনচিংবা তৌখি। কানচিপুদগী পত্তিত লালহরি শম্ম কৌহল্লুবা অমসুং শিল্লোংগী রেদ লেন্দসকী লৈফম বিজৰ্ত তৌবনচিংগীদমক ইয়াং লাঙখি।"

The same writer on 4/08/2011 in the same Newspaper writes "মনিপুর মহারাজনা কেবিনেটতা করি অমতা হায়রমদনা সিফাই নিপাল বেঙ্গুন খোংবা অমা, পুইভেট সেক্রেটারিনচিংবগা লোইননা তাং ১৫/০৯/১৯৪৯ ইংদা শিল্লোংগীদমক খোংশানখিবনি।"

All these written documents available at present in the 21st century. seem to indicate the fallacy of thinking of the forced merger agreement in 1949.

The humble writer earnestly feels that we require to re-examine critically our positions with reference to the Events in 1947 and 1949 of Manipur today.

DISCOVERY OF KANGLEIPAK

(31)

BY:

Wangkhemcha Chingtamlen

LETTER TO MY YOUNG READERS

There are two kinds of young readers who read the Kanglei Discoveries. Webcaste regularly at www.paochelkangleipak.net and in some other websites. When they encounter unbelievable intellectual advancement in the past Kangleipak before the advent of Hinduism, one group of readers pursue further enquiry etc. to know the facts, and the other group, most probably influenced by the Hindu friend bias forced teachings, come their own immature conclusions from their own ambiguous uncertain experiences of the Hindu Period.

These readers in the second group, say "Primeval earth covered with water", "the primeval planet discovered by Sitapa Mapu was an oceanic planet" etc.

The readers use the word/concept "Primeval" in the sense of primordial, most probably. If there are primeval earth with water, primeval planets, how can there be any creation, can there be any, Ipa Sorarel etc?

The humble writer earnestly appeals to all Kangleichas to be very sympathetic to the foregone and buried ancestors of Kangleipak who were intellectual leaders of the earth!

Please remember the Kangleipak ancestors faced Puya Meithaba and Chahi taret khuntakpa because of the fact that the Hindu comes to the throne in 18th century in Kangleipak.

Please see the two quotations:

"The older literary tradition suffered from a set-back, owing to the ill-conceived and mischievous action of the Ramandi Missionary Santa Das Babaji, whose vandalism in getting together and burning a number of old Manipuri MSS, appears to have received the support of Gharib-nawaz, himself, this continued during the 18th century" Page 160 of KIRATA-JANA- KRTI by Suniti Kumar Chatterji. Santa Das Babaji of Suniti Kumar Chatterji is our Santi Das Gosai. The burning of Kanglei Puya continued to the end of King Bheigyachandra's Rule.

"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 Burmese History, 1926" by Prof. GE Harvey. Here "His successors" means King Alaung Paya of Burma and his successors.

In these backgrounds, the writer of this article attempts to give the young readers the meanings/concepts of some important words used in the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in their meanings/concepts given in the Puya itself as far as possible to help the young readers to know the peculiar and unique concepts of the Puya, with the Rig Veda (Book X, Hym 129) as found in the e-pao website in an article by Puyam Nongdrei Khuman:

"Then was not nonexistent or existent : There was no realm of air, no sky beyond it. What covered in, and where? And what gave shelter? There was water, unfathomed depth of water."

If the above statement of the Rig Veda, quoted above, is the actual statement given in the Rig Veda, the statement of the Rig Veda is puzzling. The "Then was not nonexistent or existent" statement is exactly synonymous statement of the Puya "Talang Malang", the humble writer feels.

With the comments, the writer explains the following words/concepts of the Puya mentioned above for the help of the young readers:

1. Puya : The kanglei Puya is, first of all, an authoritative written document on subject, like "the origin of the universe, about the stars, about Life and Death, about origin of the Meetei Race etc". A Puya is called Lailik! Lailik means way of the God Father.

A Puya is essentially a pre-Hindu document, that is pre-18th century document. The narrating, writing (documentation) involves the king, the Maichous, the peoples. In the above mentioned Puya, the readers will find the names of 5(five) maichous. The readers will see involvement of the king and the Kanglei people.

Other so-called puyas without the involvement of the king, the Maichous, the Kanglei peoples are not puyas. They are "Lairik" of the Hindu days.

2. Talang Malang: The Kanglei conception of the Eepung Loinapa Apakpa, in short Eepunglol Apakpa, was "Talang Malang". The Talang Malang concept was the primordial state of the universal creator God Father before the creation of the universe, according to the Puya mentioned above. In the state of the Talang Malang, the Kanglei Meetei race conceived a thing's presence is known by the senses, but the presence of the thing cannot be known and knowable in shapes, sizes, forms etc by the senses. Such is the state of the universal God Father Creator before creation. Nothing was there including water, before creation in the State of the Talang Malang. Everything was result of the creation of the universal God Father.

Some writers or young readers used the concepts "primeval earth", "primeval sea" "primeval planets" etc. In their writing etc. These things are foreign to the concepts of the Kanglei Puya. Everything is the product of the God Father of the universe in the creation of the universe.

3. Eenung Pung, Eelonung: Some writers use the words/concepts 'Eenungpung', 'Eelonung' in their writings etc. the syllable 'Ee...' in the words/concepts of the Puya, they use equivalent to 'water'. This is misconception and non-understanding of the Puya and its uniqueness.

Somewhere in the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the Puya readers will find "Talang Eepung Loinapa Apakpana Eeyek Talanipan Amati Singthalen Cheising Eeyek 𑜀𑜢𑜤𑜰𑜫 (Ama) ta Saiontuna Atingaa Sitangpa haina Koukhale|| Eeyek Asipu Enunglonna 𑜀𑜢𑜤𑜰𑜫 (ama) kouye||"

From this categorical authoritative statement of the Puya, it is clearly understood that "Talang Malang" itself is a state of Eepung Loinapa Apakpa, the technical name of the universal God Father Creator. The meaning of Eepung Loinapa Apakpa mens Ee+Pung Loinapa Apakpa, further

means Ee means blood (the most important part of all living beings) + Pung means mapung, further means whole (whole body), loinapa means always with, Apakpa means clinging together to the whole. So. Eepung Loinapa Apakpa means a peculiar and unique concept of the ancient Meetei Race meaning the whole body of the universal Father Having the Whole Blood of the Universe.

In the above quotation of the Puya it is said the Eepung Loinapa Apakpa incarnates as 18 Alphabets and ⚡ (Ama), further becomes that Ating-aa (Spae, sky) what the Puya calls also Salailel Sitapa, Eepa Sorarel, Nongthou. So, Eelonung, Eenungpung are simply expressions meaning the whole body of the blood, further meaning inside the Sky, Space, Salailel Sitapa, Eepa Sorarel etc. Containing not a slight meaning of 'water'.

In the symbol ⚡, the dot on the top of the symbol is called 'Eelik' meaning 'drop of blood', the sky, space became so by a drop of the Eepung Loinapa Apakpa.

Therefore, the ancient Meetei Race sings "Nongmaton Mana Wangpala, Panthou Eepana Mawang-ee" meaning Eepa in the real father (human) is higher then the space, sky.

4. Eenunglon, Khununglon: Please see at page 1,2,3 of the Puya, Wakoklon Heel Thilel Salai Ama-ilon Pukok:

⚡ (ama) Leipa Malamna Eenunglonna Kampi Haina Koukhale| Khununglonna Mei Haina Haikhale||". The statement of the Puya is clear regarding the difference between Eenunglon and Khununglon. Somewhere in the Puya the reader will find that Eenunglon di Lailonne. Khununglon means languages/words/ concepts used in the khun generally we translate as village.

The Eenunglong, khununglon relaté to the origin of the language/word/concept of the Meeteilon.

The "Ee..." part of every word/concept is the God Father. The God Father comes to the Earth as ⚡ (ama) for

creation. The dot (.) in the symbol ⚡ is called Eelik = Ee + lik means precious blood drop from the universal God Father Creator.

The blood is called 'Ee lai' in the Puya.

5. Saion, lang-on: The concept saion or langon carries the same meaning in the vocabulary of the Meeteilon and in the Puya too. The origin of everything in the universe is spiritual. The universal God Father Creator is spiritual and conceptual, according to the Kanglei Meetei Wang-u-lon.

The Saion or Lang-on is the transitional stage or changing process of the spiritual and conceptual form, in which the universal God Father Creator Exists, to the concrete forms, shapes, sizes etc (material bodies) of the universe as we see today. This is Kanglei Meetei Philosophy.

Please see the meaning of the Saion and Langon:

Saion = Sa + i + on = Sa + Ee + on = Sa means body (material) part of every living beings + Ee means Blood, the precious blood of the God Father of the Universe + On means onba; changing into material body. Therefore, Saion is the process of changing from the spiritual/conceptual form of God into the concrete forms, shapes etc of limitations of the universe.

Lang-on = Lang + On : The Kanglei Wang-u-lon has four Chaks - Mei Chak, Ha Chak, Kon Chak, Lang or Langpa chak. The Lang or Langpa chak, the final chak is the chak (time) when the creation process of man (human being) is complete and man lives on the Earth as man and woman for examle, as Langlel Thoipi.

6. Eesaiphu Eelon nung: WHO is Kangleicha Meetei's Supreme God (?) as projected by the Kangleicha Meetei Race? WHAT is the symbol of the Ultimate Universal God Father Creator? As conceived by the ancient Meetei Race? These things are to be known very clearly to enter into the ancient treasure house of knowledge of the Meetei race.

In the very beginning of the Puya, Wakoklong Heelel Thilel Salai Amailon Pukok, the readers will find "ꠄ Hung Hei Ha He Khoiyum Lainingthou| Ating-aa Koilou Sitapapu Khulumna Ichake||".

In the 3rd page of the Puya, the readers will find "ꠄ (ama) leipa malamna|".

The technical concept/word expressing the Ultimate Universal Lord God Father is Eepung Loinapa Apakpa. He is Talang Malang, formless, shapeless sizeless, endless, unknown beginning. He is the whole of the universal blood (lives). He is ONE. He exists before anything else in the universe. He is the soul to everything. The ancient Kanglei Meetei Race conceived Him as ꠄ (symbol), when he comes down on the Earth for creation.

The dot on the right side (.) of the symbol ꠄ is the 'Eelik', a drop of Blood from His Self Blood Whole. The 'Eelik' from the Eepung Loinapa Apakpa become the universal lives in His Creation.

The symbol ꠄ from the Eepung loinapa Apakpa incarnated as Ating-aa (Salailael Sitapa). The readers will find in the Puya. So, the Meetei Race called Eepa Salailael Sitapa (Eepa Sorarel) upto this day.

At the middle of the Puya, the readers will find "Lainingthou Salailael Sitapaki Maphamda Talang Laipao Pituna| Numit Humni Supaki Angangki Matoukumna Sanaki Masak Malpa Nouwa ꠄ (ama) oina Leilamke | Ei asipu nacha makni Ningtuna Eipu Yoklo|| Hayeng Chak Amata Taipangpalpa Manung Oinanapata| Laiyamsing Eeyek Khongthok Matunginna Mangtanapa Uli Wali| Meenachingna Asi Kheipikpu Salakpa Matamta Eina Nangki Nateng Pangkani Haina Talang Laipao Pikhiye|| Laipaoki Likhun Liklampu Laiyamsingna Tachakhi ||0||

Asum oipa Laipaoki Matung-inna Sitapaki Eesaiphu Eelongnungta Numit Humni Supaki Nouwaki Maong Oina

Sanaki Machu Manpa Nouwa Ama Leilamle||"

In the last part of the quotation from the Puya "Sitapaki Eesaiphu Eelongnungta", "Sitapaki" means Salailael Sitapaki Salailael Sitapa (Space, Sky) as a Male person (personified). "Eesaiphu" = Ee + Sa + Eephu = Ee means Blood + Sa means Animal Body (including of human beings) + iphu = Eephu means Ee Chaphu further means pot. Eelongnungta means in the blood.

Therefore, according to the Laipao, "Sitapaki Eesaiphu Eelongnungta" Sanaki Masak Malpa Humni Supaki Nouwa Ama Leilamle means now Salailael Sitapa (Ipa Sorarel) becomes pregnant with full of blood with the blood sent by ꠄ (ama) Eepung loinapa apakpa according to the Talang Laipao.

Now, Salailael Sitapa as the 2nd self Eepungloinapa Apakpa is full of blood for reproduction with Eema Leimalel Sitapi (as the woman mother sitapi Earth) for a full creation of the universe (Please read Discovery of Kangleipak (27) for further knowledge of the topic in hand).

To be continued

Recently Released:



Reading of the Puya (voice) available on the www.paochekangleipak.net

For further knowledge of the ancient Kangleipak and its history and culture please read the following books of Wangkhemcha Chingtamlen:

1. A Short History of Kangleipak (Manipur) Part -I
(Fabrications, insinuations of history, culture etc ancient Kangleipak)
2. A Short History of Kangleipak (Manipur) Part-II
(out of stock) (Problems created by Puya Meithaba in History, culture of Kangleipak)
3. A Short History of Kangleipak (Manipuri Part - III (Hindu period since Garivaniwaz to Chahi Taret Khuntakpa - How the Hindu Kings dealt the Hill people and plain peoples of Kangleipak - How the Chahi Taret Khuntakpa happened - who invented it? Etc.
4. From the pages of History: The Meetei and the Bishnupriya.
5. Kangleipak: The Cradle of Man
(Claiming and proving Kangleipak is the original Place of spread of Homo Sapiens (the human beings) on the surface of the Earth. The book is a must for Establishing your relationship with Asian peoples.
6. Discovery of Kangleipak
(Article dealing with ancient Kanglei knowledge of space - time entity, the insinuations of snake tradition to the origin of the Kanglei peoples, about Kanglei Eeyek 18, Kanglei Creation theory etc.)

Puya Cassette and books available at: The Kangleipak Historical and Cultural Research Centre, Sagolband Thangjam Leirak, Imphal (Kangleipak) 795001

Contact : 8974577213

DISCOVERY OF KANGLEIPAK

(32)

12 months of Kangleipak

- | | |
|-------------|---------------|
| 1. Wakching | 7. Eengen |
| 2. Failail | 8. Thouwan |
| 3. Lamta | 9. Langpal |
| 4. Sachifu | 10. Mela |
| 5. Kael | 11. Heeyankai |
| 6. Eenga | 12. Poinu |

BY:

Wangkhemcha Chingtamlen

The names of the 12 months of Kangleipak-Their concept and significances (The technical collapse of the Sajibu Cheiraoba)

The Meetei race of Kangleipak has 19 (nineteen) Eeyeks including Singthalon Cheising Eeyek & (ama). We have only 18 language writing scripts.

The first writing script is read/pronounced as Kok (head), symbol is ☐. About ☐, the Puya says:


"He Mee-oipa Tapio Taipang ☒ Taipang Palpa Mapuki Konpu Eeyek Konpung Wakonpung Kouye|| Wakonpungki kayat laiphamki laiming Amati Taipangpalpaki Mai Sitapina Salaiki Fiset Taletmak| Nonglong Talet Machou Talet Mak Asi Kheipikpu Mapham Atuta Leena Leipane ||0||

Lang-on khutingki Mee Sa Khongli Lailipa Asi Khipikki puthoknapham ne || Machu mamen metthoknaphamne"

The statement of the Puya about kok (human head) is very authoritative that head is the source of everything including human sperm. Please mark "Lang-on kutingki" in the last part of the Puya quotation.

The word "Wakching", the name of the first month of the Kangleipak Meetei race is a derivative of the combination of two words/concepts "Wakon" + "Ching". The first syllable of the word wakching, that is "Wak" may mean "Wakon", "Wakonpung", the abode of the universal God Father. The second syllable of the word Wakching, that is "ching" may mean "Konching", "Wakonching", "ching" mean chingkhata, pulling up, etc.

Therefore, the meaning of the first month of the 12 months of the Kangleipak Meetei Race, Wakching is pulling up and storing in the Wakonpung (human head, head of all living beings) of the semen including the sperm.

Now in the 21st century everybody on the Earth agree that reproduction starts from the  (head).

Telling the fact and to take care of using Human organs, the meetei Lai Haraoba says:

"Ke kre kek mo mo, yanglel samba syao syao, yenkhong fatte chasillo, laigi yenni chafaloi"

The 2nd month's name is (Fairel).

The meaning of 'Fairel' is Fai + lel, here Fai means Leipa further means stay, staying + lel, means here leipa, further means staying for further doing works for improvement or perfection.

Now science agree that the human body system takes about two months in manufacturing a sperm perfectly from the best elements from the foods and drinks, ate and drank by the subject.

Wakching and Fairel are two months when the sperm stays in the human head of the Father.

About these two months when the sperm stays in the Father, Kham-oi Yang-oi sekning Puya says:

"Nungsit Ningthou Koupa sitapa Atuna Thaki Machittaki Hangkam Malu Kumpa Eelik Ama Pulaktuna eepata Malu

Hunpapu ee Atu Fatuna Louye Haipake Eepa Kouye|| Tha ani suna Noupule||"

From these facts, we generally say that mapana tha ani nou pui (Father is pregnant for two months before the nou (child) comes to the womb of the mother).

In the last five days of the two months when the sperm stays in the head of the human father, just before the sperm comes to the mother-would-be woman, the pupils of the human Father bifurcate into two, showing one part will to mother-would-be woman for a new Lang-on.

The 3rd month of the Kangleipak Meetei race is Lamta.

About this 3rd month Lamta, the Puya Kham-oi yang-oi Sekning says:

"Eepaki yenpu mapan satlingeita yeningki fiseng nongta eepa nungsit lapa tongtuna eepata hullapa malu pilapa atupu eemata thathale|| Chalotta mala waile huksang palle|| Huksang Atuna Eemaki Tha Talanithoi eemata Leilampa Ee atupu angang atuna chakcha oinale|| Atukipu Eee chaye Haipaki Eecha kouye||"

The statement of the Puya in regard to the 3rd month lamta is still 100% true in the 21st century, biologically.

The meaning of Lamta: Lamta = Lam + ta, here lam means a part of the earth commonly. In the concept of the Puya, human body is called 'Leipak Ahingbi'. The human seed (sperm) is sown to the body of the "eema" (Leipak Ahingbi), in the quotation above 'Chalot' means womb 'ta' here means tale = tare on the 'Leipak Ahingbi'.

Therefore, the meaning of the 3rd month Lamta is that the human seed (sperm) has fallen well on the body of the would-be-mother mother woman for a new langon after 10 months in her body.

The fourth month of the Kangleipak Meetei race is Sachifu (misnamed sajibu after the advent of Hindum).

In the quotation above about the 3rd month Lamta, please see "Malu pilaba atupu eemata thathale|| Chalotta mala waile husang palle||". In this part of the quotation "Chalot" means womb and 'Hukshang' means body.

Further see the meaning of Sachifu, the 4th month of the Meetei race:

Sachifu = Sa + chi + fu, sa here means the body part of the living beings including of the human being, meaning the 'sperm' with the liquid portion, in another meaning The "Sanamahi", chi here means chisillakpa, further means coming of the sanamahi in the womb to transform into Ha chak, konchak and langpa chak in the womb, fu here simply means chafu, that is, womb.

In this regard, please see what the Puya of the Meetei race, wachetlon pathup says:

"Lailikpu Ichapati sachifu nongma panpata mapuki talang paopu phangpana humni panpa numitta eesaiphu eelon nungta talang mapuna sachifu leikhun toulakpa milel papot lonpana atuki matung-inna telepni panpa numita ichapne".

The Puya is very categorical about the naming and the process and progress of the 4th month in its life journey in the transformation beginning from the head of the human father to the womb of the human mother and finally as man and woman of the Earth.

Please mark the "Sachifu leikhun toulakpa milel papot lonpana". Here "Sachifu leikhun Toulakpa" means the journey of the human sperm to come directly in the womb after fertilization and "milel papot lonpa" means the human mother has two lives - one her own life and the second new developing life in the womb.

Sachifu (now sajibu after Hindusim) is the 4th month of the meetei race and no power on the earth can change it to first month of the year, Cheiraoba in Sajibu (a funny name for a new year) of the meetei race.

We all know that the Meetei race named their 12 months in the embryological process and progress with a strong scientific foundation many centuries ago before the birth of many civilization on the earth.

Kangleicha brothers and sisters! Do not have 'small minds', please follow your intellectual giants ancestors of the past.

The fifth month of the Meetei race is Kalel-Kalel comes just after Sachifu, the 4th month.

In the Sachifu, the 4th month, the human embryo comes inside the womb, the puya calls 'chalot, and stays in the womb for one month. After this one month in the 'chalot', in the month kalel (a rough duration of 30 days) the foetus in the womb has developed its main organs.

Please see the meaning of the Kalel, the 5th month of the Meetei race:

Kalel=Ka + lel, ka means here ka of the human body, here means the organs of the human body. The Puya, Wakoklon Heelel Thilel Salai ama-ilon Pukok says that there are 11(eleven) 'kayat's in the human body, though we do not know generally what are the 11 'kayats'. Ka means here the 'kayat' of the human body. Lelel, the 2nd syllable of the word, Kalel means here the best, most important ka or kayat of the human body. Therefore, in the Kalel month of the Meetei race, 5th in the 12 month series, the foetus in the womb has developed the main kayats of the human body.

The sixth month of the meetei race is Eenga and the seventh month is Eengen.

The most important part of the embryonic development during these two months, Eenga and Eengen is played by the blood of the human body. The blood to the foetus is supplied by the mother in whose womb the foetus is developed. During the 60 days of these two months almost

all organs are developed and blood is supplied to all the organs.

Most probably the nervous system is completely developed during these two months, Eenga and Eengen of the Kanglei Meetei months.

The 8th month of the Meetei race is Thouwan.

Please see the meaning of the 8th month Thouwan of the Meetei race:

Thouwan = Thou + wan, thou here means the physical function of the organs developed in the foetus in the womb + wan here means functionalisation of all organs in the foetus. In common parlance, it may mean that all organs in the foetus begin to perform their own different and peculiar functions.

The ninth month of the Meetei race is Langpal. The ninth month Langpal conveys exact and unambiguous meaning.

Please see the meaning of the 9th month, Langpal:

Langpal = Lang + Pal, the Lang here means Lang-on or Saion, the process and progress of the development of the sperm to a full human being is complete in this month, Langpal + Pal here means oire and masak oire, further means the foetus is now a full human being to come out from the mother on the open lap of the everloving and ever caring mother earth.

The 10th month of the Meetei race is Mela. The Mela tha is also said as Menta Tha.

In the Mela (Mera) month of the foetus as a complete human being in form and the organs doing the full functions as in an ordinary human being, takes rest.

The eleventh month of the Meetei race is Heeyangkei. The name of the eleventh month, Heeyangkei also conveys

the exact nature and development of the foetus in the womb of the mother.

Please see the meaning of the word/concept of the eleventh month Heeyangkei:

Heeyangkei = Hee + Yang + Kei, Hee here means the best thing as medicine, the best thing as food to develop life, human mind etc + Yang means Yangna, further means quickly + Kei means barn, here means human body (the developed foetus)

Therefore, Heeyangkei here means the foetus as a fully developed human being prepares for a debut in the open world to play in the life stage as a man or woman collecting the best things for its body from the blood streams of the mother in the womb.

The last 12th month of the Meetei race is Poinu. The last month of the Meetei race Poinu also expresses its exact nature by the word itself.

Please see the meaning of the word/concept of the 'Poinu':

Poinu = Poi + nu, Poi here means Leiba, to live further means living spending life (for example: Lampoiba = vegabond) + nu means man, common gender, nu + pa, nu + pi.

In the last month Poinu, the foetus from the womb of the mother comes out as man or woman to live among the human beings to play his/her roll on the life stage as desired by the God Father.

To start New Year

You pray Sanamahi Lainingthou on the first day of the Wakching month every year (if you cannot find a calendar) offering fruits, flowers in seven numbers (if you cannot find sevens, you offer 3 in numbers, or at least in ONE

numbers) with uncooked vegetables, fish etc. you need nothing to offer at the Gate on the road. It was a Chalak during Hindu Days.

Please perform Wakching Chahi Houba as a mark of respect to your foregone ancestors who were some of most developed and intelligent human beings on the earth.

DISCOVERY OF KANGLEIPAK

(33)

By: Wangkhemcha Chingtamlen

THE CONCEPT OF THE 'THOUWAI' OF THE MEETEI RACE OF KANGLEIPAK

The writer read an article "নুংশিৰবা ঐগী থৱাই ৯২" by Kunjo Naorem on 3, Dec, 11. The article is related and written in relation to the International Year of Chemistry, 2011.

The article is very interesting to the writer.

The writer of the article writes "ওৰ্গানিক কম্পাওন্দশিংবু ইনওৰ্গানিক ওইবা মেটৰিয়লদগী শুংবা য়াৰোই থাজরম্বা য়াংজে", the statement of the ancient Meetei Race "মীওইবগী থৱাই মঙা লৈ" is to be tested with scientific eyes, the writer of the article opines.

Further, the writer of the article discusses the opinions of the Greek philosophers, Plato and Aristotle in the middle of 400 BC and alongwith Indian Philosophers Kapila and Kanad in this matter.



প্লেটো আৰু অৰিষ্টটল

In BC 350, Aristotle expressed there are four elements "এলিমেন্ট মরিসি মগুন মরিখক্লা পুজগা শেম্মী হায়রমই। মথোয়শিংদুদি মৈশা, "ইংবা, অকংবা অমদি অচোংবনি"

In India কপিলা কৌবা ইৰিদয়গী ফিলোশোফর সিনা হায়রমই, য়ুনিভৰ্সতা ভুটা মঙা লৈ আকাশ (অতিয়া নংত্রগা ইথর), বায়ু (নুংশিং), তেজ (মৈ), অপ (ইশিং), অমদি ক্ষিতি (পৃথিবী) হায়রিবা পোংশিং শিবু অনু হায়বদি এটোমশিংনা শেমই।

But Kanad Philosopher of India expressed "আকাশ "সিদি এটোমশিংনা শেশ্বা নভে, মসিদি হোংনাইদবনি। এটোমশিংনা শেমলিবদি "নুংশিং, মৈ, ঈশিং অমদি পৃথিবীনি"।

The times of Indian Philosophers may be very definitely in AD.

These things expressed by the writer of the article (3, Dec, 11 in the Huiyen Lanpao), may be taken as the positions of the European and Indian Philosophers in this matter, that is, matter and immatter, matter and spirit.

In this backgrounds of the European and Indian positions, the present writer explains the concept/word "Thouwai" (থৌৱাই) of the Kanglei Meetei Race as found in the Puya, the scripture of Kangleipak.

The concept 'Thouwai' is most misconcieved, wrongly conceived thereby leading to misspelling of the word/concept in the post-hindu times since 18th century in Kangleipak, as result of large scale fabrications, insinuations etc in the history and culture of the ancient people, Meetei race.

Dr. Naba Singh 'থৱাই মঙা', writer Kunjo Naorem writes 'থৱাই মঙা' everywhere থৱাই, থৱাই without knowing what they say and they use.

Even some people in the Hindu camp who posed themselves to be experts in 'Puya' and literature says থৱাই.

The ancient Kanglei puya, scripture of the Meetei Race, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says very authoritatively that what the western people call soul, what we Kangleichas call Thouwai (ꯏꯝꯐꯥꯔꯥ), is composed of six parts - Mei, Ising, Nungsit, Leipak, Ating-aa (fire, water, air, earth, space) and Mi. In the form of respectability and invocation of the soul, the Kanglei people use 'He thouwai mangamak Miga thana tarukmak' Here, the present writer thinks the soul is a composite entity/concept composed of the human body and an spirit in an inseparable form.

We in Kangleipak never say thawai, thawaimichak, thawanmichak.

In the soul absorbing song of Dr. Naba to many peoples,

Nungsiraba Eigi Thawai Manga

Keidoungei Kainani Nanga.....

The Dr. in the form of a living human being sings the song. Actually the singer does not know what to leave his (Dr's) body at the time of his Death. What the Dr. feels in his captivating song does not match with the words/concepts used by him in the song. This is a gift to the people of Kangleipak during the Hindu period.

Please see the concept/word 'Thouwai' of the Meetei race of Kangleipak in its entirety (a complete analysis) to appreciate the position of the ancestors of the Meetei race of Kangleipak in this matter:

Thouwai = Thou + Wai

"He Thouwai mangamak miga thana tarukmak, thouwai eina yaningde" mikon thakonpa.

After Shamu Khongyetpa, Khamnu, the elder sister of Khamba "Eepuwaki thouwai mangamak miga thana tarukmak, Mi Mi Kuk Kuk", Khamnu brought it and put in the mouth of Khamba, conciousness came to Khamba.

Here lies the difference between the western position including india's and Kangleipak's. Positions are not contemporary, Kangleipak's position is more ancient.

Thouwai = Thou + wai.

The Indian philosophers says that there are five vuta - fire (tej), water (ap), air (bayu), earth (Khiti) and space (atiya) - The five elements, they called pancha vuta still now. Most probably, the five elements, they mentioned is soul. They say no more anything than the pancha vuta they mentioned.

The ancestors of Kangleipak also say Thouwai manga - Mei (fire), Ising (water), Nungsit (air), Leipak (the materials composing the earth) and Ating-aa (space, sky - ?). Taking these five elements of the Kanglei ancestors equal to the Panchavuta of the Hindu philosophers as elements, the concept of the Kanglei ancestors of the five elements is soulless - the five elements cannot form conscious human beings. The five elements (Pancha vuta) can form a human body sans consciousness, mind.

Therefore, when a person dies the five elements (what the Hindu call Pancha Vuta) remain as what it was during life time, but motionless, without consciousness, without mind. What the only loss of the dead man is consciousness, mind. What the Kanglei Meetei ancestors called this position is KHAMNUNG (end of the innerside, that is, mind), Kang-Khong Chaipa (every internal organs are disordered). Thouwai = Thou + wai, the 1st syllable thou difinitely means Thoupa (Thouba), driving the body, pulling the Human body. For example, Ching-u Khoiyum Lainingthou, Langching, Taipang Kanglen Sathoupa.

The second syllable of the concept, thou + wai means waipa, waituna leipa, temporarily taking shelter (in the human body), taking the name Taipang Palpa Mapu.

Please see what the Meetei scripture, Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya says :

"Sitapa Mapuna Mee/ Sa/ Nga/ Hangoi/ Yong/ Teel/ Kang/ Wahi/ Khalou/ Kaucheng/Haying/Khoiya/Tumit/ Yulan/Khongli Lailipa Kheipikki Thowaipu Lenghantana Mapuki Kochita Khamna Leiye Haipakipu Khamsang Kouye|| Khamsang Atuki manungta thouwai lei Haipakipu Waisang Kouye||"

Please examine critically the two words "Khamsang" and "Waisang" in the above quotation of the Puya.

How the "Thouwai" (soul of the human beings) resides in the human body, is symbolised by the Wang-u-Pa (Philosophers) of the ancient Kangleipak many thousand years BP, please see the followings symbol from the above mentioned puya:



In the circle of the above symbol, we have Ე (Singthalol Cheising Eeyek Ama) and one straightline like symbol over it, and four dots, one each on the right and left sides of the straightline-like symbol and two dots below, one each on the right and left sides of the Ე . Taking the dots in clockwise direction, the dot on the right side of the straightline-like is the fire, the dot down below is the water, the dot down below on left is the air, the dot above on the left side of the straightline-like is Leipak (the earth?) and the straightline-like symbol is the Ating-aa (space sky?).

The above symbol found in the Meetei scripture is the composite concept of the mei, ising, nungsit, leipak, atinga-aa (the Pancha vuta of the Hindu) plus the universal life, the god father symbolised by Ე by the Kanglei Philosophers.

Now the human being, composed of the above five elements with the mi (the universal life, the god father) inside the Khamsang, waisang, has consciousness, can think, can judge etc.

This status of the human life in this State is known by the Kangleipak Philosopher as "He thouwai mangamak miga thana talukmak".

The five elements putting together cannot think, cannot judge etc only when they are +mi, they can say 'Thouwai eina yaningde'.

Therefore, at the TIME OF DEATH of a human being the loss is Ე (Mi). When the Ე goes out of the body, the man dies.

Before leaving this topic, the writer will show what the puya says about khamsang, waisang and Mi.

The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, mentions the three words/concepts very clearly, the first two words/concepts, Khamsang and Waisang as seen very clearly in the quotation above, Mi somewhere in the Puya.

Khamsang = Kham + sang, Kham means Khamna, upto the end of the life, sang means sangba, further means caring and keep watching up to the end of the life.

Waisang = Wai + sang, Wai means at present language waiba, further means to stay sometime (now at present language paying some rent), sang means as explained above.

As human life is temporary as destined already by the God Father, so the God Father as we called "Mi" here in

this context with the Thouwai manga, stays in the human body temporarily in the temporary life time.

The readers have already seen the symbol of the Meetei Race how the universal God Father stays in the Human Body.

Everybody in Kangleipak has heard 'Man is made in the Image of God' 'Human Body is the Sacred Temple of the Universal God'.

Brothers and sisters Kangleichas, please judge where the Kangleicha stood among the groups of Nations and races of the Earth in this regard.

If anybody wants to contact the writer, please meet at Chingtamlen@gmail.com, phone No. 8974577213.

Discovery of Kangleipak

(34)

by Wangkhemcha Chingtamlen

The Differences between Puya Wakoklon Heelel Thilel Salai Ama-ilon Pukok and Puya Wakoklon Thilel Salai Amailon Pukok

The first Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok was kept and preserved by L. Songkhup Koireng and his family of longa Koireng since 18th century and was handed over to a group of Meetei Nationalists and followers of the Sanamahi Religion of Kangleipak on 17/10/1970 (Saturday). The group received the Puya was "Khwai Meetei Thoukal Langkal Malup". This Puya was possessed by this group at first and then lastly the Puya was possessed by "Mannaba Apunba Marup" most probably upto this day.

The present writer himself went to the Longa Koireng and met Mrs. Momshonei Koireng w/o (L) L. Songkhup

Koireng on 2/1/10 with a Video coverage. The writer confirmed the Journey of the Puya from Longa Koireng to Imphal to the Meetei Nationalist hands in Kanglei Puwari, on that day at about 11 am.

The writer was a member of the "Mannaba Apunba Marup" and has seen the Puya original copied by Angom Chaopa in the 18th century before the Burning of the Puya which was in the Royal library by King Pamheipa Garivaniwaz and his Dharma Guru Santi Das Gossai. The writer saw the Puya copy more than twice in his life in his thirties.

The second puya, Wakoklon Thilel Salai Amailon Pukok was possessed by Ahal-Ibungo Late Thokchom Thoukachanpa of Sagolband. In about 1960, the Puya was printed in Bengali scripts by late Thouka Chanpa himself and the writer purchased a copy immediately and studied it seriously. The writer has not seen the original Puya upto this day.

The writer with Happiness, Confidence and Loyalty studied the version of the Puya, Wakoklon Thilel Salai Amailon Pukok.

In the meantime the writer received a Puya version in Bengali script of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in 1971 about 10 years later.

In the hands of the Present writer, the two Puyas, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, and Wakoklon Thilel Salai Amailon Pukok had been for more than 40 (fourty) years upto this day.

The present writer loved and devoted to the Puyas so much that with Love, Confidence, Loyalty and Devotion to the Puyas, the writer opened the Puyas almost Every Day.

As the Puyas were in the hands of the writer for more than 40 years and studied and Comparative studied, Now

the writer has fair knowledge of the two Puyas, and found Serious Differences between Them.

The writer will show now some of The Fundamental Differences between the two Puyas for the coming Kangleicha Generations:

(1). In the names of the Puyas, Wakoklon Heelel Thilel Salai Ama-ilon Pukok and Wakoklon Thilel Salai Amailon Pukok, readers see a Noticeable Difference.

(2). In the Introductory Portions, there are very big Fundamental Differences between the two Puyas. Please see now:

In the Wakoklon Heelel Thilel Salai Ama-ilon Pukok:

"Puya asi Ningthem Pamheipa Hakthakta Sinthokpane Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata|Maliyapham Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane || Cheihiki Kumhou Ahanpa numittaki Sinthokpa Houpana Numit 15 ni Changna Wakchingki Thaninta Loiye || Laileek Asi Mangpa Yatapana|Chaopa Eina Sinthokhoupane || Laileek Asi Eenung Eeyek | Khunung Eeyek Suplapa Houphamki Puyane Lepna Khangpio ||o||"

In the Wakoklon Thilel Salai Amailon Pukok:

"Lailik Asi Kalipini Wacha Mahalachaki Hakthakta Sinthokpane Lepna Khangpiwo | Kalipini Wacha Mahalacha Hakthak Faopata Cheihi Kumsing Li Cheising Cheichat 3107 Sulapane | Inga Tha 17 ni Palpa Numitta Sinthokpa Houpana, - Ingen Thaki 3 Ni Palpa Numitta Loiye | Lailik Asi Thokchom Thokchao Pangkanpaki Maputhouana Sichinnalampa Lailikne | Lailik Asi Inung Iyek, Khunung Iyek Suplapa Lailikne Lepna Khangpiwo |"

Please Note the bold letter portions of the Introductory portions of the Puyas.

These are the Fundamental Differences between the two Puyas:

In the first Puya, in the introduction 'Puya' is the first word and in the second Puya, in the introduction 'Lailik' is the first word. The word 'Puya' is repeated twice in the first Puya, but no word 'Puya' is found in the second Puya.

In the first Puya, 'Ningthem Pamheipa Hakthakta Sinthokpane', in the second Puya, 'Kalipini Wacha Mahalacha Hakthakta Sinthokpane' were seen very clearly. The inclusion of the name 'Kalipini Wacha Mahalacha' in place of 'Pamheipa' creates some suspicion in the minds of the readers.

Secondly, the Exclusion or Non-inclusion of the Kanglei Era Founder Maliyapham Palcha, King of Kangleipak, further creates a great suspicion in the minds of the readers in the Facts of Genuineness of the Wakoklon Thilel Salai Amailon Pukok Puya.

Thirdly, in the Second line of the Introduction of Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the words 'Cheihiki Kumhou' means 'Beginning of New Year';

The words 'Wakchingki Thaninta' means 'the fullmoon Day of Wakching'. 'Thanin' means present word 'Purnima of the Hindu'.

From this 2nd line of the Introduction of the First Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya, the Present Kangleicha Generation Knows one Social Fact very well that Kangleipak in the Pre-Hindu Days started their New Year in The Wakching Month (December-January) as the Kanglei Hill Tribes generally do their New Year (Dec-Jan) as the Nearest Kins of the Present Meetei Race. Wakoklon Thilel Salai Amailon Pukok Puya does not give this Fact.

Fourthly, the Puya Wakoklon Heelel Thilel Salai Ama-ilon Pukok was Copied from the Centuries old Kanglei Scripture Puya by Chaopa just before the Notorious Vandalism of Puya Meithapa by the First Hindu King Pamheipa Garivaniwaz and his Notorious Dharma Guru Santi Das Gosai. The 'Chaopa' in the Introduction is 'Angom Chaopa' in The Hindu Days known as 'Angom Gopi', sometimes as 'Sekhar' by the Hindus.

Fifthly, the Puya Wakoklon Heelel Thilel Salai Ama-ilon Pukok says in the Introduction that the Puya is the 'Puya of origin' of the Universe, but the Puya Wakoklon Thilel Salai Ama-ilon Does not give this fact.

Above these things the Puya, Wakoklon Thilel Salai Ama-ilon Pukok has a Fundamental Disability unable to stand in the Changing World. It loses its utility in the Post Hindu Period.

Please see what the two Puyas say in this context:

The first Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says at page 35 of the Bengali version "Lompane - Lompaki Eeyekne (.) || Lumpane - Lumpaki Eeyekne (.)||"

Further at Page 39, the Puya says "Matam Matamtuki Chanana Chamnapa Lomna Eeyek Lomtuna | Lumna Eewai Eenin Khonthoktpu Lumhanli Haipaki Khununglon Atupu Khununglolchum Kouye || Khununglolchumsingse Tainapata Leilipa Mee Oipa Eecha Eesu Meetei Pumnamakkitamakta Haichapane || He Ningthou-O! Eeyek Likhun Asiti Matamtuki Matung-inna Puthokpikatane Khangpi-o ||o||"

We use 𑜀 and Lom as 𑜀 to make it to Pronounce as g from 𑜀, eg. In writing gama, (𑜀𑜃𑜫). We use 𑜀 and Lum in writing 𑜀𑜃𑜫 (climbing mountain) and simply 𑜀𑜃𑜫 (too much burnt by fire).

In the second Puya, Wakoklon Thilel Salai Ama-ilon Pukok, this Lom Eeyek (.) is not found.

Please see Page (III) of the Hiram Lamai, at the page at sl. 32 you will see 32|. (Lum) and you will see no Lom (.) in the Hiram Lamai.

"Lomle; Lum Iyekna (.) |" This is written at Page 67 of the Wakoklon Thilel Salai Ama-ilon Pukok, no more. There is not any mention of Lom (.).

So you cannot write the languages of the world with the scripts of the Wakoklon Thilel Salai Ama-ilon Pukok. You cannot write America, you can only write 𑜀𑜃𑜫 not as 𑜀𑜃𑜫 as enabled by using 𑜀 + lom = 𑜀

When stating the origin of the 18 writing scripts, 19 including the Singtha Chejsing Eeyek 𑜀, the first Puya Wakoklon Heelel Thilel Salai Ama-ilon Pukok says "Asum Touna Oikhipa Laiyamsingki Eeyek Eepiki Eeyekpu Taipangpalpa Mapuki Huksang Kayatki Khunung Eeyek Eepi Oina Lepkhale || Asikumpa Khunung Eeyekki Khonthok Asipusu **Khunthoklon Haikatane** | Lepna Khangpio ||o||"

But in the Puya, Wakoklon Thilel Salai Ama-ilon Pukok, the following is written at page 91 "Asum Touna Oikhipa Laiyamsingki Iyek Ipi Mayekpu Taipangpalpa Mapuki Huksang Kayatki Khunung Iyek Ipi Oina Lepkhale | Asikumpa Khunung Iyekki Khonthok Asipusu **KHONTHOKLON Haipatane** Lepna Khangpiwo |"

You see very clearly, in the first Puya "Khunthoklon Haikatane", is written in the second Puya "Khonthoklon Haipatane".

This is a Serious Difference between the two Puyas. The Difference is between "Khunthoklon Haikatane" and "Khonthoklon Haipatane".

According to the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the theory of the Origin of the Meetei Scripts is the theory of the Creation of Man, and Man's Dispersion on the Planet, the Earth.

In the Puya, Kham-oi Yang-oi Sekning "Langyen Sitapati Peesum Animakki Malakta Nganna Leipane || Mapham Atupu Thouwaiki Fampine ||"

Further in the Wakoklon Heelel Thilel Salai Ama-ilon Pukok, in Dealing with the thirteenth writing script Yang (ꯏ), the reader will find "Mapu Sitapana Wakon Folang Cheengtolta Taipangpalpa Mapupu Khunthokhanle Haipaki Khununglon Kouye ||o||"

According to the philology of the individual script of the 18 writing scripts, the scheme of the Puya is "Khununglon Khonthok Eewai Eenin", but the scheme of the Puya in the theory of Origin of the 18/19 scripts as whole "Asikumpa Khunung Eeyekki Khonthok Asipusu Khunthoklon Haikatane | Lepna Khangpio ||o||"

Both the Puyas, Wakoklon Heelel Thilel Salai Ama-ilon Pukok and Kham-oi yang-oi Sekning are very clear that production and spread of species (Khunthok) starts from the Head.

"Langyen" in the Kham-oi Yang-oi Sekning means "Spread and Dispersion of Lang", further means Lang-on and sai-on Dispersion and Spread.

Therefore, "Khonthoklon Haipatane" in the Wakoklon Thilel Salai Amailon Pukok is Inappropriate and Diminishes the Quality of the Puya.

At page 95 of the Wakoklon Thilel Salai Amailon Pukok (Meeteilon version), the readers will find "Lai-Eengthou Ipu Athoupa Pakhangpa". This word "Lai-Eengthou" is a Fabricated word in place of lainingthou, the original word or concept of the Meetei Race. This fabrication was done

during Hindu rule to blur the original clear concepts of the Meetei Race.

ONE of the most important things, that is, the Mathematical Science in the ancient Kangleipak and its' dazzling advancement in Kangleipak is found in the Wakoklon Heelel Thilel Salai Ama-ilon Pukok. In Ancient Kangleipak, the Meetei Race knew 13(thirteen) mathematical digits (1,00,00,00,00,00,000), one with 13(thirteen) zeros. But it is not found in the Wakoklon Thilel Salai Amailon Pukok.

These are serious differences, there are other minor differences too. The writer will not write the Minor Differences. Please compare the Puyas and a comparative study may reveal many things.

A Short Note about "Cheilaopa or Cheiraoba"

At page 4 of Ningthou Chahi by Ngariyanbam Kulachandra Singh, a Konung Pandit writes "Meepum Khudingna Khangnaba Sagol Tongduna Chei Matonda Sharik Yallaga Ngasidagi Houna Anouba Chahi Ama Houre Haina Laoyi |"

This was during the reign of King Bhagyachandra in the 18th century. Almost every body knows today that Meetei Era Maliyapham Palcha Era was started several centuries ahead of the Christian Era, almost all Hindu Eras. In such situation when a Hindu King Bhagyachandra comes to the throne of Kangleipak in the 18th century, can he teach Kangleichas the beginning of the new year of Kangleipak? Can any sane Human Being Imagine it? Absolutely Impossible!

The Ancient Kanglei Ancestors of the Hindu days did not call "Sajibu Chahihouba", it was called "Sajibu Cheilaoba or Sajibu Cheiraoba" attaching much weight to the stick "Chei". These things are all done after all Puyas were burnt

in the 18th century. Cheilaopa or Cheiraoba' for a new year is still a Funny Name of beginning a New Year for Kangleipak.

Discovery of Kangleipak

(35)

by Wangkhemcha Chingtamlen

"মীওইবগী থরায় মজ মিগা থারগা তরক হায়নরিবসিসু অরানবা রাখল্লোনি।"

The above statement regarding the Kanglei Traditional Belief as the subject of this Discovery Series(35) is from the article of Kunjo Naorem published on 24 Dec, 2011 (Huiyen Lanpao) under the heading "নুংশিরবা ঐগী থরায় ৯২".

Really speaking, the writer of the article Kunjo Naorem does not know what is "থরায়".

The ancient Kanglei Ancestors, before 18th century in the Pre-Hindu days, never used the word/concept "থরায়", what the Kanglei Ancestors used were থৌরাই, থৌরাইমিক, etc.

Any people who does not Enter the Ancient Kanglei Knowledge Library, cannot make such Harsh Comments. Please.

The humble present writer had written an article under the heading "The Concept of the 'Thouwai' of the Meetei Race of Kangleipak" as "Discovery of Kangleipak (33)" in the Discovery Series in the websites www.PaochelKangleipak.net, www.e-pao.net, and www.kangla-on-line.com. The esteemed readers may find the concept of the word 'Thouwai' as generally written as 'thawai' in the Post-Hindu days.

The writer of the article, Kunjo Naorem writes "মৈদগী মী ওনখিবা, উচিনা মী ওনখিবা, মীনা উচক লাংমৈ ওনখিবা মুঙ্গা বারীশিংদা তবা ফুই।"

Here the present writer opines that the possibility of changing from one living species to other higher form of living species is always there, Uchina Mee Onkhiba etc., may be possible, though the particular ones in the Funga Wari may not be there in the Present Evolutionay Theory of Science. But 'Meidagi Mee Onkhiba' will never be true in future science research. Because 'Mei', which we generally call 'Fire' in english, is a thing of Destruction of the 'Life'(soul) of the things used in Igniting the Fire. Only from 'Life', 'Life' can be formed. The 'Spontaneous Generation' mentioned by the writer is not 'Spontaneous' without any Unseen and Unknown Force behind it.

The Unseen and Unknown Force behind everything is called Eepung Loinapa Apakpa by the Ancient Kanglei Wang-u-pa (philosopher). It is what we call 'Ultimate Universal God Father Creator' today.

The Puya concept of 'Eepung Loinapa Apakpa' is 'Talang Malang', to express in English roughly is, it is, "A thing is there, is known by the human senses, but the senses cannot see it's form, its shape, size, beginning, end, colour, etc. These are unknowable by human senses".

The content of Puya concept 'Eepung Loinapa Apakpa' is that, Eepung, Ee + Pung, Ee means blood, living beings, Life on the Earth etc. Pung means whole, all, etc.; Loinapa means Associated with everything; Apakpa means Everything clings to it, further, Everything is its Parts. Therefore, the concept of Eepung Loinapa Apakpa is that Everything seen and unseen life is Included in It.

It is what the Ancient Meetei Race called Universal God Father, Universal Creator.

The Eepung Loinapa Apakpa incarnates as Koilou Ating-aa Sitapa (The Endless, Formless Space what the Meetei Race called Salailel Sitapa, now we call Sorarel, Eepa

Sorarel, Eepa Sorarel means Father Space. Space is the 2nd Form of Eepung Loinapa Apakpa. We call Eepa Sorarel as Eenungpung. The Meetei Race take the space as Blood Whole, that is, Full of Lives.

Everybody born in the Meetei Race might have heard "Thouwai Michak Mathi-Takhiba Mapham Aduda Nupi Mirolli" = To that place where the meteorite falls, women are pregnant, since early civilization of the Race. This simply means the Space is the Origin of Life.

The learned writer Kunjo Naorem gives a list of data of elements in Human body in the article in Mass Percentage of the human body, Oxygen, Carbon, Nitrogen, etc. Let us think the Mass p.c. is the position in 2012. As the science advances, the data may be changed.

In this context, the present writer will explain the Kanglei Meetei word/concept 'Hakchang':

According to the Scripture of the ancient Kangleipak, "Wakoklon Heelel Thilel Salai Ama-ilon Pukok", the present word/concept 'Hakchang' was not there in the vocabulary during the time when the Puya was written. It was written as 'Huksang' in the Puya. Let us see how the word/concept 'Huksang' changed to 'Hakchang' in the modern form and concept.

Huksang = Huk + Sang, Huk means Hukchinduna Leiba, further means to stay-in-side (the human body) + Sang means long time, Length of Life, etc. This concept means as long as the God Father Creator resides in the human body, the Life of the human is long, the human lives. When the God Father Creator, (the Mi) leaves, the human dies.

When the Kanglei Meetei Race advances in the Material Science in Ancient Kangleipak, the word/concept 'Huksang' gives way to the Present Modern Form of word/concept 'Hakchang'.

Hakchang = Hak + Chang

The Meetei Race of Kangleipak called everything having weight, volume, etc. (Material things) as 'Hak', 'Ahakpa Pot', etc. The writer of the article Kunjo Naorem says every Matter is Composed of Elements. What is Missing in our knowledge is that whether the Meetei's 'Hak' is the 'Matter' in broad inclusive concept or actually is the 'Element' composing the Matter.

These things are the Direct Consequence of the Puya Meithapa (Knowledge Burning of the 18th century).

But it is a fact that the word/concept 'Hakchang' stands upto this day intact since the days of the Early Civilization without any change in Form and Concept.

The + Chang syllable of the Hakchang means in Proportion or in a fixed, determined portion/ part of everything composing the human body.

We have the word/concept 'Haksel' (Hak+Sel), +Sel here means Sennaba further means Care for keeping the 'Chang' of the elements in our body. We say 'Hakchang Ngamdare', it means the man cannot keep the elements in his body in 'Chang' or in the fixed proportion, we consult a physician to correct it. Therefore, the change of the concept from 'Huksang' (Puyanik time Concept of the Human body) to 'Hakchang' (the Modern Concept of the Human body) is a change from a Physical (Material) concept to an Abstract (Immaterial) concept in the Thinking Process of the Meetei Race in Ancient Kangleipak.

It is a great advancement in the Science of Matters in Ancient Kangleipak.

The concept 'Hakchang' is a complete Abstract concept (Abstract Entity) signifying the Human body in the modern time of the Meetei Race.

Inspite of this great stride in the Material Science of the ancient Meetei Race, not behind the races of the world in the contemporary time, the Meetei thinks 'He Thouwai Mangamak, Miga Thana Tarukmak'.

The 'Mi' in this context is the Universal Lord, Universal Father; call it by whatever Name you like.

At the stage of Scientific Development of Present time or in Future, can anybody predict with certainty, that Putting any Number of Elements Together (above 87, 88, 90 or 92 elements together) will Produce Life, Consciousness, etc., to replace the Natural Life? The present writer feels, it will be Simply Impossible.

To the humble present writer, the ancient Meetei Race knew this thing, that is, without the Universal Soul(Life), whether the Meetei Race called Eepung Loinapa Apakpa, the west called God, Universal Creator or anything, no Life can be Formed, Created.

The Wang-u-lon of the Ancient Meetei Race is still Unassailable upto this day in the 21st century.

Therefore, the humble present writer claims that "He Thouwai Mangamak Miga Thana Tarukmak" stands upto this day, the 7th Feb, 2012 intact.

A Short Note on the Name of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok

Though there is no Controversy at all regarding the name of the Puya that was selected as the Most Ancient and Genuine Kanglei Puya of Kangleipak on 4th of October, 2009 at Tera Keithel Children Home by a National Convention on Kanglei Puya, somebody says the name is 'Wakoklon Heelel Thilel Salai Ama-ilon Pukok', some other still says the name is 'Wakoklon Heelel Thilel Salai Amailon'.

The humble present writer, who is the President of the Kangleipak Historical and Cultural Research Centre, Sagolband Thangjam Leirak, puts before the International Audience what is found in the Research:

What is written in the Name part of the Concerned Puya is "ᱦᱚᱱᱚᱴᱚᱨ ᱦᱚᱱᱚᱴᱚᱨ ᱦᱚᱱᱚᱴᱚᱨ" in bold letters. This is handwritten by Chaopa in the 18th century C.E., just before the Notorious Vandalism of Puya Meithapa by the Hindu King Pamheiba Garivaniwas and his Dharma Guru Santi Das Gossai.

The Controversy is particular to whether it is "Ama-ilon" or "Amailon" to the particular word "ᱦᱚᱱᱚᱴᱚᱨ" written in bold letters in the Puya Name.

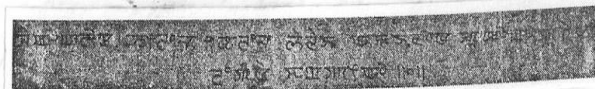


Fig 1. Clipped part from the photocopy of the exact copy of "Wakoklon Heelel Thilel Salai Ama-ilon Pukok" which was copied by Chaopa and smuggled out to Longa Koirang Khul before the Puya Meithapa by Hindu King Pamheiba Garivaniwas and his Dharma Guru Santi Das Gossai.

What is written in the Puya, as seen in the embedded image above, is "ᱦᱚᱱᱚᱴᱚᱨ". Here in the word of Puya, we see two Eeliks (.), one with ᱦ, and the other with ᱚ. According to the Lonchan(spelling) grammar of the Meetei Script, whenever three particular alphabets (in the Lonchan) are found with the Eelik (.), so to say, ᱦᱚᱱᱚᱴᱚᱨ. it is called Epi Eeyek, and if without Eelik (.), it is called lonsum Eeyek (Bengali Hasant Mayek). Lonsum Eeyek cannot begin writing a word, and at the same time Epi Eeyek can never be used as Lonsum Eeyek in Lonchan (Spelling).

Therefore, the word "ᱦᱚᱱᱚᱴᱚᱨ" in the handwritten name of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, can never be Pronounced as "ᱦᱚᱱᱚᱴᱚᱨ" as the "...ᱚ. ...", ᱚ.

with Eelik (.) can never be used as Lonsum Eeyek, the "...န..." stand Singularly as Eepi Eeyek, as in the words န.ရှေးရှေး, န.ဇုန်, န.ဇုန်, န.ရှေးရှေး.etc.

If the word "ဖ.နွေဇုန်" is to be pronounced as 'Amailon', it should be written as "ဖ.နွေဇုန်", the "...န..." in the word "ဖ.နွေဇုန်" should be written without Eelik as "...န...", as the last ...န without Eelik as in န.ဇုန်, န.ဇုန်

Therefore, the controversy may be dropped from today Forever to save the Meetei Race from the VIRUS attacking the Race from Behind.

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Discovery of Kangleipak

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The above is the photograph of Eri Kamei of Tamenglong, a Pop singer(?).

Actually the above is the photograph of Miss Eri Kamei, a Pop singer of Japan, born on 23 dec, 1985 in Arakawa, Tokyo-29/1/12. (courtesy: Huiyen Lanpao, English)

By Wangkhemcha Chingtamlen

Two Traditional Facts We Should Not Forget:

1. What is the best number of the Meetei race of Kangleipak?
2. The first meal of a married couple together in their lives on the night of the marriage day in Kangleipak.

If you are an adult Kangleicha, if you are a married one specially, you remember your marriage function clearly as

the day and the function are deeply impressed in your mind, as the day and the function are particularly important in your life.

On the day of your marriage, you sit in the middle of the Function Sanglen with a special dress of the function, with a religious ceremony, with a turban if you are a Kangleicha Meetei, before an audience of your relatives and friends along with the relatives and friends of your partner of your life.

If you are a bridegroom, your bride will come out from her paternal house with a special dress designed for the function. She will sit in your front(groom), slightly to your left(groom), after tying hands(of the groom and the bride); and after the relatives and friends of both parties gave gifts for the happiness and long lives of the couple, the hands of the couple will be released.

Then the bride will go seven times round the groom with flowers showering on the head of the groom after completing each round with bowing to the groom. After going seven rounds, the bride will put two garlands on the neck of the groom and will share the same seat of the groom.

The groom will take out one garland from his neck and will put to the neck of the bride.

The marriage is complete.

In the marriage, a ceremonial function related to reproduction and extension, the wish of the Universal God Father for His creation endless, why the bride goes round the groom seven times?

And, everybody knows that anything offered in the marriage ceremony to the God Almighty is in seven numbers. To say in concrete, the Meetei race of Kangleipak offers everything in seven numbers to the Almighty God

Father in every religious ceremony, for example, Heiram Taret, Leiram Taret, Ngaram Taret, Saram Taret, etc. (seven kinds of fruits, seven kinds of flowers, seven kind of fishes, seven kinds of animals, etc) in every religious ceremony including Marriage ceremony, Ipan thaba (swasti), Apokpa khurumba, etc.

Why always in seven numbers?

The emphatic answer is: The best number of the Meetei race of Kangleipak is 7 (seven).

Why 7 is the best number?

The Lord Universal Father or Almighty the Universal God Creator is called Ipung Loinapa Apakpa or Ipungloi Apakpa by the Kanglei Wang-u-pa (philosopher) in Kangleipak. The Ipung Loinapa Apakpa is composed of seven parts according to the Kanglei Scripture.

Readers may please note what the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says on it's page:

"Asum oilapa sai-on lang-onki eeyek , eenunglon , khununglon asi kheipikti Eepung Loinapaka amat-tane: khangpio ; 7 (ama) hailipa sitapa mapuki huksang langpumki eepung kayatki laipham laiming maphamne lepna khangpio ; asiki matung-inna laipungthou taletki eeyek pathap kaitana amati Nongpok Chingkhei Apanpane , aniti Awangpa Koupalune , ahumti Thangching Koilel Lai Sitapane , maliti Khana Chaopa Wangpulel Lai Sitapane , mangati Eelai Pulel Puling Lai Sitapane , talukti Lainingthou Pankalpane, taletti Salailai Sitapa: Taletna Laipungthoune ;"

Further the Puya says:

"Eepungloi Apakpaki Nung-Sa Sa-tumpu khaithokpa atuna wakonpungta leipa laipungthou taletta yenthokle,"

The things, all things we see, all things that can move and cannot move, including the heavenly bodies are all

manifestations of Ipung Loinapa Apakpa. The seven Laipungthous - from Nongpok Chingkhei Apanpa to Salailai Sitapa, seven in number, are in the Self of the Ipungloi Apakpa and are in the human body created in the image of the Ipungloi Apakpa. This is the substance of first quotation from the scripture above:

In the second quotation above, what is said in the first quotation is confirmed.

In the second quotation 'Wakonpungta', wakonpung means kok = head. 'wakonpungta leipa Laipungthou taletta yenthokle' means it is 'divided to the seven laipungthous (who) are in the head.'

The humble writer will convey to the esteemed readers one very interesting fact of cosmic evolution expressed in the second quotation from the kanglei scripture.

In the 2nd quotation you see "Nung-sa sa-tum". This is a scientific fact at present in the 21st century.

"Nung-sa": Here, Nung means immaterial, abstract, spiritual; at present Kanglei vocabulary, Nungsiba, Nungngaiba, Nung-Ngaitaba, Khamnung(siba - Khamnung Sawa Tan, Amam Yathong Kum). This is a conceptual expression. 'Nung' represents the immaterial form of Ipung Loinapa Apakpa, that is "Talang Malang" according to the Kanglei Scripture.

The next concept 'Sa' with a (-) indicates the changing cosmic evolution from the immaterial spiritual form of Ipung Loinapa Apakpa to material 'Sa' means having body, having weight, volume, etc of the earthly living beings, that is 'Sa-tum' that is, in the human head, Wakonpung.

The 2nd quotation expresses a fact of cosmic evolution changing from spiritual, ideal, conceptual form God to concrete material form of the present universe.

One obvious fact expressed in the 2nd quotation is that the 'Nung-Sa Satum' is divided to the seven Laipungthous in the Wakonpung, that is, the Head.

Further, the readers may remember that the Ipung Loinapa Apakpa incarnating as 18 scripts and Singthalon Cheising Eeyek 𑜋 becomes the Ating-aa (The Space, etc). This means Ating-aa is the 2nd self of the Universal Lord Tenggpalpa Mapu Ipung Loinapa Apakpa.

The Kanglei Wang-u-pa called this space, Ating-aa and Nongthou also. Readers may hear Leirol taret, Nonglon Taret. This means the earth has seven layers, the space has seven layers.

We have known now that the seven layers of the space is seven colours and still we do not know what is seven layers of the earth.

We have known now also that the seven colours of the space (Ating-aa, Salailai Sitapa, Ipa Sorarel, etc) gave birth to seven salais of the meetei race.

In the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, our sacred scripture says very clearly:

"𑜋(ama) hailipa Ipung Loinapa Apakpana thouwaimichak cheiyom taletpu eenunglonna khununglonna chei-on talet haina haikhale ||o||"

The concept/word "Cheiyom" means 'bundle of progenies'.

Here cheiyom = chei + yom = cha + i + yom, cha means progenies, descendants, etc. + i means Ee, further means blood, yom means mayom bundle. The word/concept 'Cheion', chei-on means cha + i+ on means sai-on, lang-on.

From this statement of the puya, scripture we know very clearly that life is space-origin from seven stars, the seven days of the week (chei-on taret) is the basis of creation of man.

The Kanglei Meetei races's khunnai (civilization) is founded on seven basis, that is, from the God Father Universal Creator to our present living civilization based on seven clans(Salai Taret) having seven kinds of colours.

The Meetei race of Kangleipak takes the number 7(seven) as the 'Chang Thokpa', that is, deathless life, ever expanding, never ending universe.

Therefore, the Kanglei Meetei race used traditionally 7(seven) as the best number since time immemorial.

(2). The First Meal of a Couple Life.

The marriage ceremony among the peoples of Kangleipak is performed generally afternoon in the evening.

The first meal of the couple life together is taken in the night of the marriage day when the bride reaches the home of the bride groom.

In the pre-hindu days, the bride and the bride groom take their first meal of their lives together on the same hao pukham(a plate 'Pukham' called Hao pukham, here Hao means common name for all hill peoples of Kangleipak).

Just before the couple took their meal together on one hao pukham, as a tradition in Kangleipak, the bride by her own hand gives 3(three) or 7(seven) morsels of the food from the hao pukham to the very mouth of the groom as a mother does to her loving child. The significance: the bride will treat and love the groom, her husband, as her loving child and the groom will treat and love the bride, his wife as his mother to say the least.

The writer was married in 1971, with an instruction from the parents, the writer's bride, the writer's married wife gave the writer 3 morsels of the food from the Hao pukham specially used for the day before the writer and his wife took meals together from the same Hao pukham.

In the post-hindu days, on the day of marriage, the first meal of the couple's life together, the bride groom took the meal first from a pukham, and the bride took the food left-over by the bride groom after he took to his satisfaction. The significance: extreme gender bias, extreme suppression of fair sex.

"It is remarkable that the Indonesians of Hai-nan call themselves Hiao in the centre and Dai in the southern part, and Li and Lai in south-western part, and these groups are said to speak different dialects which may be sprung originally from the same language."

Page 7, the Tai and the Tai kingdoms by Padmeswor Gogoi.

The word 'Lai' in the above question is the 'Lai' people originally from the top of the Koupalu(Kouburu) mountain tops.

The 'Mongolian Spot', which the Kangleichas, hill and plain peoples, have to almost all of them, are found to almost all of the south east original Asians also, Japanese, Pacific island peoples including the Indonesians.

Please see the Indonesian couple on the day of their marriage:



Fig. An Indonesian couple on the day of their marriage
(photo source: Culture of the World-Indonesia by Times Books International, Singapore, Kuala Lumpur)

The Indonesian upto this day are following the Kangleicha's customary and traditional practice regarding the first meal together of the couple's life on the marriage day as seen above in the photograph.

The Indonesians think that they came from the north (Asiatic Mainland) to the present islands groups. They built busts of their ancestors and kept them in proper places facing the north.

Discovery of Kangleipak

(37)

By Wangkhemcha Chingtamlen

মশক খঙহনদনবা হোৎনখুবা ঐশোয়গী ইপা ইপুশিংগী বাখল

বাকোকলোন হীলেল সালাই অমা-ইলোল পুয়াগী puya audio cassette তা শৈহৌ লাইশোল ঈশৈ অদু বারেং অসিগী অইবগী ঈশৈ ময়েক (script) নি।

অইবনা ঈশৈ ইবদা কংলৈপাকী খাইদগী লিরবা, শেংলবা পুয়া বাকোকলোন হীলেল থিলেল সালাই অমা-ইলোল পুকোকী রাইহে-বাতা শিজিম্বা হোৎনজখিনি। অদুবু শৈশকপীনা হিন্দুগী মতমগী রাইহেতমক শফুনা লাকপনা, অশেংবা কংলৈলোনগী রাইহে বাতাদ শকপদা হৈনদবা থোকখি। মরম অসিদগী রাইহে খোছোক, রাইহোছোক থৈদোকএবদি, যানবা খরদিয়াওয়ে।

অইবনা হৌজিক রাইহে খরগী ওলখিবদু অপাবা মীয়ামদা খঙহনজনবা হোৎনজরি।

লাইশোল ঈশৈগী অইবদা যাওরিবা 'ঈপুঙলোই অপকপা' হায়বদু পুয়াদা 'ঈপুঙলোইনপা অপকপা' হায়নসু ই। মসিগী রাইহোছোকতি তাইপঙপালপগী ঈ পুম্মক, থৌরাই পানবা পুম্মকী থৌরাই ওইরিবা ঈ পুম্ম

মক মহাক্কী মশাদা যাওবা, লেবা মপু, ইংলিসতা Universal Lord হায়বনি। মসিদি শৈশকপীনা ফজনা শকশ্বে।

অনিশ্চবা পরেংদা যাওরিবা 'হৈ হা' হায়বা পুয়াগী রা/ concept 'অনি অদু AIR নুচিংবা কয়াদা 'হয়ি হয়ি' করিগুস্বা মতমদা 'হয়ুম' হাপচিন্দুনা, হায়জিন্দুনা কংলৈ মীতৈগী original -রা/ concept মাংখিনবা শীনখ্রবা রা/ concept অনিনি। অশেংবা কংলৈ মীতৈ চহী ৪০০০ (লিশিং মরি)গী মমাংদা ইখ্রবা পুয়াদা যাওবা 'হৈ,হা' হায়বা রা/ concept অদুনি। রাহ্‌ছোকতি তাইপঙপানপা মপুবু নত্রগা ইমা ইপাবু খংনৈ। 'হয়ি হয়ি', হায়রিবা রা/ concept শিং অসি মফম মরাং খঙদবা, হৌফম শাংফম খঙদরবা রা/ concept শিংনি।

হৌজিক ঐখোয়না অঙাং চংপা হৈরকপা মতমদা, চংপা তন্থীবা ওইনা 'হৈ না, হৈ না' হায়রিবা রা/ concept শিং অদু মফম মরাং খঙদবা রা/ concept নি, শেমথোকখিবনি। অশেংবা কংলৈ মীতৈগী রা/ রাহৈদি 'হৈ হা, হৈ হা' হায়বনি।

পেনাগী মতুংদা লাক্সিবা:

মলেম লৈমনা লুমপলা

পলেম ইমানা মলুমই।

কোইলৌ নোংমতোলা রাংপলা

পল্ছৌ ইপানা মরাংই।

হায়বা পরেং মরিগী শৈরেং অসি পুয়াদা যাওবা শৈরেংনি। কংলৈ মীতৈগী অশেংবা ঈয়েক ১৮ না ইবনি। অইবনসু পুয়াগী অশেংবা রাহৈদা ঈয়েক ১৮ ইজবনি। অদুবু রাহ্‌ছোক্তা থৈদোক থৈজিন তৌদ্রবদি, original মাংদ্রবদি হায়দুনা খরমথৈদি শৈশকপীগা যাননবা হোংনশ্বে।

পুয়াদা ইরিবা ঈয়েক ১৮গী শৈরেং অদু উরগা, ময়েক শেংনা খঙলবদি, মীতৈদি Animist নি হায়বনচিংবা হায়জিনবা অহৈ অপা শাবা কাংবু অদু মতোম মতোমতা মখেয়গী কাংবুগী অশোনবা, খঙজদবা অদু খঙলজুনা, মীয়াম মমাংদা লোংসিল্লবসু, লোমা ইকাইজবদি শোয়দ্রে।

হিন্দুগী মতমদদি, মথক্কী পরেং মরিগী শৈরেং অদু 'কোরৌ নোংমদোলা রাংবরা' হায়না হৌরগা 'মালেম লৈমনা লুম্‌বরা...' কোলা ইন্দুনা ঈশৈ শকই। মসি পুয়াদা পীবগা ওলা তৈনবনি, অরানবনি। মীতৈ হায়বা কাংলুপ অসিদি রাখল লৌশিং য়ালা রাংবা মী কাংলুপনিনা, তাইপঙগী অশেংবা য়ালা মুমা খঙই।

তাইপঙ মীওইবনা মপাবু মশক খঙলিবসি, মমাদগী, মমানা তাকুনা খঙবনি। মমানা নপাদি 'অসিনি' হায়রবা মতমদা 'ইপা' মশক খঙলকপনি।

মীতৈনা থায়নদগী 'মমাতনা অঙাংগী মপা মশক খঙই' হায়বা অচুম্বসি খংলমই, মরম অসিনা গুসিফাওবা মী অমনা য়ালা বারবা, নুঙাইত্রবা মতমদা 'হা ইপা' হায়না শোন্দে, 'হা ইমা' হায়না শোল্লি। ঐখোয় কংলৈচাশিংনা খংহৌদনা 'হৈমা' হায়রিবা অদু 'হা ইমা' হায়বনি।

মরম পুম্মক অসিনা পুয়ানা 'মালেম লৈমনা লুমপলা' হায়না হৌরগা শৈরেং অসি ইরম্বনি।

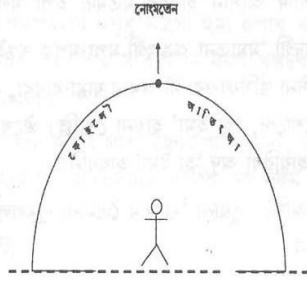
শৈরেং অসিদা যাওরিবা 'কোইলৌ' হায়রিবা রাহৈ/ concept অদু 'কোইরৌ' হায়না শকখি, অদুবু পুয়াগী অশেংবা রাহৈ/ concept তি 'কোইলৌ' হায়বনি। হৌজিকী মতমদা, হিন্দুগী মতমদগী, মসিগী পুয়াগী রাহৈ concept 'কোইলৌ' অসি 'কোরৌ' হায়না ওহ্‌ছোকখি, খঙদুনা তৌরিব্রা নত্রগা মীতৈ মাঙনবা, মীতৈগী রাখলগী লীখুল মাঙনবা তৌরিব্রা অদুদি মীয়াল্লা লেপ্লীরো।

'কোইলৌ' হায়রিবা মীতৈগী অরিবা পুয়াগী অশেংবা রাহৈ / concept রাহ্‌ছোক্তি:

ঐখোয় পুম্মক্কী মথক্তা ইহাং হাঙনা হৌবা লৈত্রবা, লৌইবা নাইত্রবা অহাংবা অমা লৈরিবা অসিবু কংলৈচা মীতৈশিংনা নোংথৌ, অতিংআ শিতপা অহাংপা, সালাইলেল শিতপা, (english তা space (?) হায়রিবা অদুনি। পুয়াগী রাহৈ / concept ঙাক্তনি। ইচম চলা মীওই (common people) নদি মসিবু 'কোইলৌ অতিংআ' হায়নসু কোই। মফম অসিদা 'কোইলৌ

নোংমতেন' হায়রিবা রাইহে/ concept অনি অসি 'কোইলৌ অতিংআ'বু খঙনবা, অতিংআগী মতেন হায়বনি।

Science কী রাফল্টিংবা করিগুন্না অমতা খঙদ্রিবা মীচম অমনা মালেমগী করিগুন্না মফম অমদা লেপতুনা লৈ হায়না খনবিরো। মহাক্কা নোংথক, নোংথৌ, অতিংআ অসিবু করন্না উগদগে খনবীয়ু।



মী অসিনা মহাক্কা য়েং, ওই অমসুং মথক অসিদা মহাকপু অতিংআ semi-circle অমনা কোইশিনবগুম উই, মহাক্কা semi circle অদুগী centre নি। semi circle অমদুদা উরিবসি মহাক্কা visual limit (হৌজেকী মতমগী লোন্দা) না কোয়শিনবনি। তশেংবদি অতিংআদি semi circle লৈতবা পোংনি, ঈপুঙলোইনপা অপকপা (the universal God Father, the Limitless Reality) অদুনি।

ফীভম অসিদা 'কোইলৌ নোংমতেন' হায়বদি কোইনা উরিবা, কোইলৌ হায়না লৌরিবা (মীয়ালা) অতিংআ অসিগী মতেন মথক হায়বনি। তশেংনা হায়বা তারবদি 'পছৌ ইপা' দি গুমথৈ লৈত্রবা অতিংআ অসিগী মথক্তা লৈ হায়বনি।

ঐবু পোকপা ইপাবু কংলৈ মীতেনা 'পছৌ' হায়না মিংকোনৈ। রাহ্‌ছোজি - পছৌ = পন + থৌ হায়বদি মপু মানা পীরকপা সনথোক-খুদোন, পছৌ মঙোন্দা পন্দুনা লৈবা সনথোক -খুদোন + থৌ হায়বদি থৌথরকই হায়বগী

ঐবু পোকপা নুপা অদুবু 'পছৌ' কোই। ইপা হায়বদি ঈ + পা হায়বদি ঈ (blood), হায়বদি অহিংবা পুন্সি (life) + পা হায়বদি পাথরকই, চেছুরকই হায়বগী তাইবং পছৌ (Universal God Father), ঈপুঙলোইনপা অপকপা মহাকপু ইপা, ঈপা কোই।

পুয়গী শৈরেং অসিনা হায়রিবদি তাইবংগী পছৌ ইপা মহাক্কা হৌফম লৌইফম লৈতবা কোইলৌ অতিংআ অসিগী মথক্তা লৈ হায়বনি। পুয়ানসু ঈপুঙ লোইনপা অপকপা মহাক্কা শীঙথা চৈশীঙ অমা (ঈ) অমসুং অতিংআ ওইনা শাইওনখি হায়না হায়।

মথংদা থৌরাই:

হৌজিক অয়ান্না মীনা শিজিন্নরিবা 'থরাই' হায়বা অসি অরাহা রাইহৈনি। তশেংনা কংলৈ মীতৈগী রাইহৈদি 'থৌরাই' হায়বনি। থরাই হায়না ওনখিবদি খঙদ খঙদনা অসুম শিজিন্নবদগী ওনখিবরা নত্রগা তশেংনা নমদুনা ওহ্‌কহনখিবরা হায়বা শেংনা হায়বা গুমদে।

থৌরাই মঙা হায়বদি মৈ, ঈশিং, নুংশিং, লৈপাক, অতিংআ হায়বা মঙা অসিবুনি। নোংচপকী মীওই কাংলুপা পনচভুং হায়রগা খঙনৈ। কংলৈ মীতৈগীদি মঙা অসিদা ঈ 'মি' হায়বা অসি হাপচিল্লগা থৌরাই ওই। থৌরাই হায়বা রাইহে/concept অসি তরুকা রা/concept নি। তরুকা পুনশিল্লগা অমতা ওইরকপনি। অকোহগী 'মি' হায়রিবা রা/concept অসি তেংপালপা মপু ঈপুঙলোইনপা অপকপবুনি। তাইবঙপালপা অসিদা করিগুন্না অমতা মপু মহাক হায়বদি, মফম অসিদা 'মি' য়াওদনা হিংবা, রাখল খহা গুমদে।

কংলৈ মীতেনা থম্মোইবু 'থম্মোই লাইয়ুম' কোই, হায়বদি থম্মোইদি মপু মাগী য়ুম্মি।

থম্মোইদা মপু মানা লৈবগী মওংবু ব্রাকোকলোন হীলেল থিলেল সালাই অমা-ইলোন পুকোক পুয়া অসুন্না য়েঙ্কুমই:



ময়ায়গী 𑜀 অদুনা মফম অসিদা 'মি' হায়রগা খঙনরিবা তেংপালপা মপুনি, অদুগা 𑜀 গী অকোইবদা লৈরিবা অদুনা মৈ, ঈশিং, নুংশিং, লৈপাক অতিংআনি। ঈলিক মরি অমসং — না মহুং শিন্দুনা উৎপনি। 'হে থৌরাই মঙামক, মিগা থানা তরুঁকমক' হায়বা রা/concept অদুনি।

𑜀 না মপু মাগী মুম ওইরিবা থম্মোইদা লৈবগী মওং তাকপনি। মরম অসিনা অইবনা 'থৌরাই হকচাং লুপতুনা, থৌরাইগা হকচাংগা পুন্দুনা' হায়না ঐগী হকচাংদা লৈরিবা মপু মাহক, অমসুং ঐগী হকচাং অমতা ওইনা ইপা ইপুগী লৌশিংগী পুন্সে ওইরিবা পুয়াবু তাসিকো হায়না ইজবনি।

Discovery of Kangleipak

(38)

By Wangkhemcha Chingtamlen

'মৈতৈ চৈরাওবা' বুঁ করম্মা কনবা ঙমগনি?

ঐখোয় মীতৈগী চহী চৈচং নুমিং থা পাবা (Era) অসি কংলৈ পুয়াগী মতুং ইন্না মলিয়াফম পালচা নিংথৌগী মতমদা হৌই হায়বসি কংলৈপাকী চেফোং (daily paper) কয়াদা শিজিমবতা নঙনা, মী পুন্সমক্কা খঙনরবা রাফমনি।

হুইয়েন লানপাউ চেফোংগী মতুং ইন্না হায়বা তারবদি 'ইরায়, শজিবুগী নোংমা পানবা, মালিয়া কুমশিং ৩৮০৯' হায়না কুমসিগী শজিবু মৈতৈ চৈরাওবা ইরি। মসিনা তাকপদি মীতৈগী কুমহীবা নত্রগা চহী হৌবনা খুঁটান চহীদগী ১৩৯৭ (৩৪০৯-২০১২) হাল্লি হায়বা তশেংনা তাকপনি।

মীতৈ কংলৈ নিংথৌ মলিয়াফম পালচা হায়বা নিংথৌ অসি কোনচিন তুকথাপা ঈপু অথৌপা পাখঙপাগী মঙু, ঈপুথৌ পাখঙপাদগী পারগা মরিশুবা নিংথৌ, অনিশুবা শুথাং, সালই লৈশাংথেমগী পরিংদা পোকপা নিংথৌনি।

কংলৈ মীতৈগী মীয়াম্মা খু: মমাং চহং ১৩৯৭ দা Era পুথোজুনা কংলৈ মীয়াম্মা বাংলবা খুন্সাই অমা ওইদুনা পাম্নম্ববু খু: ১৭৫৯ - ১৭৯৮ দা কংলৈপাত্তা মিপাই-থাবাইনা পাল্লম্মা হিন্দু নিংথৌ ভগ্যাচন্দ্রনা কংলৈপাকতা 'চৈরাওবা' চহী হৌবা করম্মা তম্বীগদৌরিবনো?

মীতৈ মীয়াম পঙখীগনু

'চৈরাওবা', চৈলাওবনা করম্মা মীতৈগী চৈহী হৌবা, কুমহৌবগী মহুং শিনগদৌরিবনো, নোক্রিংবা বানি।

'চৈরাওবা', 'চৈলাওবা' হায়বসিগী মতমদা

মীতৈ ইপা ইপুশিংনা কুমহৌবা নত্রগা চহী হৌবা হায়দনা 'চৈলাওবা' নত্রগা 'শজিবু চৈরাওবা' হায়রমলিবা অসিগী রাহুংহোক লৈ।

ওজা সাইরেম নীলবীরনা হুইয়েন লানপাওদা তাং ২৩/৩/১২ দা অসুম্মা ইরকই- '(মতোন্দা শরিক য়াছা চৈ অসি লৈবাক নিংথৌগী মতিক মঙম শক্তাক খুদম চৈনি)'

চৈ মতোন্দা শরিক য়াছা শগোল তোংদুনা পানা মরিগী লৈরক খুন্সকতা 'ঙসিদগী হৌনা অনৌবা চহি অমা হৌরে' হায়না লউই হায়বা ঐখোয়না খঙলম্বিবা 'চৈ য়াওদনা অতোপ্লা মওংদা লাউবা য়াদ্রা, কিহম্বগী মওং নত্রা' অসিগা ওজা সাইরেম নীলবীরগী রাহেংদা 'চৈনা' 'লৈবাকনিংথৌগী মতিক মঙম' তাকপনি হায়বসিগা পুন্স পাম্নম্ববদা চৈগা কোন্সনা লাউবসি কিহনবনি হায়বসি তশেংনা খঙই। কিহনবগা লোইননা, মীয়াম্মা য়ানিংদবা চহী হৌবগী মওং অমা পুশিল্লকপসি খঙই। কোহুংদা চাক কংহনবা অসিসু 'চৈরাওবা' চংতবা মী মশক খঙদোক্কা হোংনবগী থবক্কা। চহী হৌবগা কোহুংদা চাক থাথোকপগা মরি শুকলৈ লৈনদে। মীতৈগীদি বাকচিংদা চহী হৌই।

পোন্সক্কাদৌরিবা অঙাং অদুগী মরুনা মপাদা থা অনি লৈ, মসিবু মপানা

নাওপুৰা কৌই। অহানবা থাদা নুপা অদুগী বাকোন, বাকোনপুঙ অমসুং কোনচিং (কোক মনুং) দা লৈ। বাকোন, বাকোনপুঙ অমসুং কোনচিং হায়বা ব্ৰাহ্মেশিং অসিদগী মীতৈগী অহানবা থাবু বাকচিং কৌই।

বাকোন চিংদা লৈরম্বা তাইবং মৰুনা তাইবং ওন্নবগী মপুঙফানা চাওরজুনা মমাদা চংননবগী শেষ শাদুনা ফাইদুনা লৈরকপা থাগী মমিংবু ফাইরেল কৌই। মতম অসিদা মপা ওইগদবা নুপা অদুগী মমিং নাহা অনি লোঙই। ‘ফাইলেল’ থা কৌই, মীতৈগী অনিশুবা থানি।

পুয়ানা মীগী মশাবু ‘লৈপাকঅহিঙপী’ কৌই। অঙাং মৰু অদুনা নুপীগী মশাদা লাকপা, তারকপবু লমদা তাৰে ‘লমতা’ থা কৌই। মীতৈগী অহমশুবা থানি।

হৌজিকী ‘শজিবু’ হায়রিবা ব্ৰাহ্মে অসি মীতৈগী অশেংবা ব্ৰাহ্মে ‘সচিফু’ হায়বা ব্ৰাহ্মেদগী ওল্লকপনি, হিন্দু মতমদা ওল্লকপনি। সাচিফু হায়বগী ব্ৰাহ্মেচকতি, সাচিফু = সা + চি + ফু হায়বদি সা, হকচাং, মীওইবা ওইরকদৌরিবা মহী (Semen with sperm) + চি হায়বদি চাশিল্লকপা মনুংদা চংলকপা . ফু হায়বদি মফম অসিদা ফু হায়রিবা অসি চফু, মফম অসিদা নুপীগী ‘চালোং’ (womb) বুনি।

মীতৈগী অহমশুবা থা লমতাদা নুপাদগী অঙাং মৰু য়াওবা মহী অদুনা লৈপাক অহিঙপীদা ইচাই চাইনা তাই। তাৰিবা মহী অদুদগী ‘তিললাং’ অমনা নুপীদগী ovum গা তিল্লরগা মতুংদা, থা তৰামুক মমাগী ‘চালোং’ তা মী ওন্নবা লৈনবা চংশিল্লকই। মসিবু কংলৈ মীতৈনা সাচিফুথা কৌই।

মীতৈগী থাচংলোনগী মমিংদি মীশেম (Embryology) দগী থোল্লি। য়ারবদি, <http://www.PaochelKangleipak.net> তা Discovery of Kangleipak (32) য়েংবিয়ু।

বাকোকলোন হীলেল থিলেল সালাই অমা-ইলোন পুকোক পুয়াবু শিনে দাৰুস্বা অঙোম চাওপনা মহাক্কা শিন্দেৰুস্বগী বারোলদা অসুয়া ইরি-‘চৈহিগী কুমহৌ অহানপা নুমিঙগী সিনথোকপা হৌপনা নুমিং ১৫নি চঙনা বাকচিংগী থানিনতা লোইয়ে।

মথকী চাওপানা হায়রমলিবা অসিনা হায়রিবদি, চহীগী অহৌপা নুমিঙগী শিন্দোকপা হৌবনা নুমিং ১৫নি চঙনা বাকচিংগী থানিন (পুৰনিমা) দা লোই হায়বনি। মসিনা ১৮ শুবা চহীচাগী আইবা খুদম অমা ওইনা, মীতৈদি চৈহি

(চহী), কুমদি-বাকচিংদা হৌই হায়রবনি। শজিবু (সাচিফু) নঙে হায়না শেংনা তাল্লশ্বনি। মথাগী মৈতৈ’ গী, হিন্দুগী ‘শজিবু চৈরাওবা’ গী সেরান তুরান তৌরিবা অসি য়েংবিয়ু:

‘ঙারিয়াস্বম কুলচন্দ্র সিংহ, পণ্ডিত লোইশং, মাকোনুং’ না ইরম্বা, ১৯৬৯দা ফোংবা কংলৈ নিংথৌ চহী লাইরিকতা লামাই ২/৩ ইরম্বা অসি য়েংবিয়ু:

‘মথেল লুকৌই মশিং য়ান্না থোংলগা থোঙগাল খুদিংগী খৰা ফানে দাজুনা, ব্ৰাই নিংথিনা তৈথোৰুগা হৈরক পানা থাওমৈ শেল নুমিং অদুগী থোংথিবা চাকলুক ৩ শেমদুনা কংলি,... কংলিবা থোঙান্দা থাৰিবা চাকলুক অমতা কংপসু য়াওই। অদুগা চাকলুক অহম কংলিবা অসিদি ওনখিবা চহিদা চৈরাওখিবা নুমিং অদুগী অমা, কুমশি চহিগী চৈরাওরিবা নুমিং অদুগী অমা, নোংমৈগী চৈরাওগদবা নুমিং অদুগী অমা, হায়রিবা নুমিং অহম অসিগীদমত্ৰা কংলগা, লুকখুস্বনা ইরমমাৰা তুমাৰা, ইরম শেয়া তুশেয়া, কুমসনা কুমলিকলাই। অরেয়না হনুবা কোকচাওনে, হননু লৈখমনে, খুন্দাহয়নে অহমক্কা ফংজৈএ’।

মথকী চৈরাওবদা কোহোংদা থাদোকপগী হৌরমদা তৌরিবা পুয়মকসে খংদবনা য়েংলবা, তারবদি চুস্বাই নিংলম্বা য়াই, অদুবু অখংবা মী অমনা মুন্না য়েংলবা, তারবদি চাওখঙবা মপুক শেংদবা মী কাংবু অমনা অতোপ্লা মীওইবা কাংবু অমদা তৌবা হৌনদবা তৌবা, লমচং অদু শেংনা উই।

মথকতা চাকলুক অহম অদুবু কংলিবা হায়রিবা লাই অহম অদুদি: (১) ইরম মাৰা তুমাৰা (২) ইরম শেয়া তুশেয়া (৩) কুমসনা কুমলিক লাইনি। খংদবা মীনা য়েংবা তাৰা মতমদদি অহমশি লাই ওইরবোই নিংবা য়াই। অদুবু (১) গী হিন্দু চৈরাওবগী লাই ‘ইরম মাৰা তুমাৰা’ হায়বা অসিদা য়াওরিবা ব্ৰাহ্মে অহম-ইরম + মাৰা + তুমাৰা ব্ৰাহ্মেশিং অসিগী ব্ৰাহ্মেগী হৌরকফম নৈনদুনা য়েংসি: ইরম হায়বদি ইলম হায়বদি ঈশিং লম্বি, মাৰা হায়বদি খুংনা শোৰুগা নায়া নত্ৰগা তপ্পা তপ্পা পাইবা, তুমাৰা হায়বসি মাৰা হায়বগা মায়ৈ। ইরম হায়বসি কনাগুস্বানা অহমগী ই অসি ঈশিং নঙে ঈ (blood) নি হায়না য়েংলকপা য়াই। অদু ওইরবদি মৈতৈ চৈরাওবগী লাই ‘ইরম মাৰা তুমাৰা’ হায়বা লাই অসিবু থোংবানগুস্বা শেংবা লাইরা নত্ৰগা মীগী মশাদা পুত্ৰাকশুবা লাই ওইবা তাই।

অনিশ্চবা লাই ‘ইরম শেহা তুশেহা’ হায়বা অসিগীসু থোইনা হায়নিংঙাই লৈতে। মসিবু চৌকিদারগুহা ইরম থোংলম শেহবা লাই ওইবা যাই।

অহমশুবা লাই ‘কুমসনা কুমলিকলাই’ হায়বা রাইহে অনি অসিদা যাওরিবা ‘কুম’ হায়বা রাইহে/concept অসিগী রাহেহোকতি হৌজিকী মতমদা চহী হায়রিবা রাইহে অদুনি, করিগুহা মতমদা অরিবা লোন্দ ‘চৈহি’ হায়নসু শিজিলৈ।

কুমসনা হায়বনা অরিবা লোন্দা চহী শন্দোকপা হায়বনি অদুগা কুমলিক লাই হায়বনা নোং চুদবা নোং লিকপা চহীগী লাই হায়বনি, অসিগুহা চাহদা নোং চুনবা ‘নোং লাউবা’ হায়বা থৌরমসু চংথরমই। মফম মরাং খংদনা হৌরকপা মানবা রাইহে অসিনা করম্মা ‘মৈতৈ চৈরাওবগী’ লাইশিং ওইরকখিবনো? খনবদা মমই।

কংলৈচা মীতৈশিংগী লুখাক পীজৈ হায়রিবা লাই অহম অসিগী রাহেহোক হৌরকফম অমুক য়েংবিয়ু:

(১) হনুবা কোকচাও-তেংপানপা শেহা মপু মহাক অদু তাইপঙপানপা অসি মহাক্কা শেশ্বনি, তাইপঙপানপা অসি লৈত্রিঙৈদগী মমাংদা মহাক্কা লৈরম্বনা, তাইপঙপানপাগী থৌরাই পানবা পুম্মমক্তগী মহাক্কা ইহল হল্লি হায়দুনা মহাকপু কংলৈচা ঐথোয়না ‘হনুপা’ হনুবা হায়না কৌই। তেংপানপা, তিংপানপা পুম্মমক্তা লৈরিবা অচং-চংতা পুম্মমক মহাকী নুঙপুঙ রাখলদগী শেল্লকপা, পুথোরকপনা (মহাকী কোক্তগী থোল্লকপনা) পুম্মমক অসি তাইপঙ কনাগী কোকতা খনবা ওমদবনা, খাইদগী পাকচাওনা খনবা ওম্মা কোক কোকপাল্লি হায়বদগী মহাকী কোকপু ‘কোকচাও’ কৌই। মরম অসিনা ‘হনুবা কোকচাও’ হায়বদি তাইপঙ শেহা মপু মহাকপু হায়বনি।

(২) হননু লৈখম - হিন্দুগী মতমদা ‘হনু লৈখম’ নত্রগা ‘হনুবা লৈখম’ হায়বদা যাওরিবা ‘লৈখম’ হায়বা রাইহে ‘লাইখম’ হায়বনি, হিন্দুগী মতমদা ‘লৈখম’ হায়না শেমদোকখিবনি। রাহেহোকতি-লাই অখম্মা, লাই অরোইবা, তেংপালপা, তিংপালপা মপু (Universal Lord Creator) হায়বনি।

(৩) খুন্দাহনু-মীওইবা তাইপঙনা মপুনা মথোয়বু শেল্লবা মতুংদা, তাইপঙপালপদা মথোয়না ইহান হান্না মচা মশু পোক্তুনা পাল্লকপবু খুন্দাবা নত্রগা খুহোকপা কৌই। তাইপঙপানবদা তাইপঙ মীওইবনা খুহোক খুন্দাদ্রিঙৈদা, মপু মহাক্কা মথোয়বু শেল্লগা খুহোক খুন্দাহল্লকপা মরমনা, তাইপঙ শেহা মপু মহাকপু কংলৈচাশিংনা ‘খুনতা হনবা’ খুন্দাহনবা হায়না খুৰুমজৈ। খুহোক খুন্দাবদগী মহাক্কা হল্লি, হল্লি হায়বনি।

মথকী লাই অহম অসি মালেমগী খাইদগী লিরবা কংলৈচাশিংগী লাইশিংনি। চহী মশিং খংদনা কংলৈচাশিংনা খুৰুমদুনা লাল্লবা লাইশিংনি। ‘খুন্দাহনবা’ লাই অসিগা য়ান্না রাহেহোকনক্কা লাই অমনা ‘মোংবাহনবা’ লাই অসিনি।

চহী লিশিং কয়া কংলৈচাশিংনা খুৰুমজরকপা লাইশিংবু, ১৮শুবা, ১৯ শুবা চহীচাদা চংলকপা হিন্দুশিংনা, মথোয়না মফম মরাং খংদনা শেমজিহা লাইশিংনি হায়বা খবগী অরেশ্বা লুখাক চাই হায়বসি য়ান্না হুহুবা মওংগী শাজংনি।

A Short Note on

নোংমা পানবা ‘মৈতৈ শজিবু চৈরাওবা’ গী মতাংদা

শজিবু নোংমা পায়া ‘মৈতৈ চৈরাওবা’ হায়বা থৌরম পাকশম্মা মীতৈশিংনা চহী হৌবগী থৌরম ওইনা চংথরকপা অসিদা য়ান্না চুগ্গেই খল্লবা, ভারতকী প্রসিদ্দেণ্ট, মনিপুরগী গোভরনর, চিফ মিনিষ্টরনচিংবা, AIR নচিংবা কয়ানা থৌরাই য়ান্না যাওশিল্লকই। কংলৈপাক (মনিপুর)গী মীয়াসু আৰ্জনগী মচা মশুনি, কংলৈপাক অসি থাইনগী ‘মনিপুর’নি থাজহনবদা থুজিল্লবা, Indianisation তৌবদা খরা লায়না থোল্লবা, Hindu গী মীহুংশিংনা শীং যাংশিল্লকই, কন্বা কন্বা মৈ হুমকংলকই।

ঐথোয়না মুন্না য়েংলি। মীতৈগী য়েলহৌঙৈগী ইমা ইমোইনু ইরাংপনচিংবা, মনিপুরগী গোভরনরনচিংবনা করিগী অমুক্তা ‘য়াইফ পাউচেল’ পীরকখিবনো, অতৈগীদি পীরগা? ঐথোয় খংই।

‘শজিবু চৈরাওবা’, শজিবু নোংমা পানবদা চহী হৌবা থৌরম অসি কংলৈ মীতৈগী য়েলহৌঙৈগী চহী কুম হৌবগী থৌরম নত্তে। থৌরমগী মমিং অসিনসু শজিবু (সচীফু) থাগী রাহেহোক, রাইহেলোন অমদি অইবগী পুনসিদা থোকখিবা, থৌরম হৌথোকখিবগী থৌথোক অদুনসু মীতৈগী য়েলহৌঙৈগী চহী হৌবগী থৌরম নত্রে হায়বা শেংনা খংই।

অইবনা তমজরিবা মখাগী থৌরম/রাফম অসি তশেং তশেংনা থোকখিবা থৌদোক্লি।

খ: ১৯৭১ দা শজিবু নোংমা পানবা ‘মৈতৈ চৈরাওবা’গী চহী হৌবগী থৌরম অসি হৌখিবনি।

হায়রিবা মতম অসিদা, অইবনা স্বাইদগী নক্সা তিন্নজখিবা অহলশিংদি:
(1) Friend's Talkies কী Proprietor Laishram Manaobi, (2) Mayanglambam Apabi, Keisamthong, (3) Haobam Kulabidhu, Sagolban (4) Sawaijam Ruhinikumar, Yaikul (5) Yumnam Budhichandra, Pishumthong (6) Thokchom Thoukachanpa, Sagolban (7) Okram Nityai, Thangmeiband (8) Tokpam Thawailenpa, Hodam Leirak (নহারোল মরক্তা)। ময়ামসি সনামহী চংপা ঙাক্তনি। মথকী অহলশিং অসি অইবদগী চহী ১০গী মথকতা হনবা ঙাক্তনি। লোইনা লৈখিদ্ৰে ঐঙোন্দগী নহা ওইবা থৌবাইলেনপাতা ঙাইহৌরে।

মথকী অহলশিংগী মিং পরেংদা (২)দা য়াওরিবা ময়ালম্বম অপাবী হায়রিবা অহল ইবুংঙাসি Imphal municipal গী মেস্বরসু ওইরমই।

মথকী মিং ইজম্বা অহলশিং অমসুং নাহা খরা অসি মতম অয়াম্বদা Friends Talkies Hall দা ফমদুনা মীতেশিংগী মরমদা খন্নদুনা মতম লেল্লি।

খ: ১৯৭১ গী অঙনবা মতমদা, নুমিদাংরাইরমগী অহলশিং অসিগী মীফম অমদা, চৈরাওবগী মতাংদা খন্নরকপদা মথক্তা মিং পনজম্বা অহল ইবুংঙো ময়ালম্বম অপাবীনা হিন্দুশিংনা শজিবু চৈরাওবা হায়রগা শজিবু ময়াইদগী চহী হৌজিহা অসি লাল্লি, হৌবা হায়বদি ১ (অমা)দগী হৌগদবনি, শজিবু নোংমা পানবদা হৌবনা চুমই হায়না হৌদোরকখি। Hall দা অহলশিং অমদি নাহাশিং অদুনা মীফম অদুদা অহল ইবুংঙো ময়ালম্বম অপাবীনা হৌদোরকপা রাফম অদু য়ানখি। য়ানখিবগী মতুং ইম্মা ১৯৭১ গী চৈরাওবদি শজিবু নোংমা পানবদা পাংথোক্লগনি হায়না লেপুখি।

লেপুখিবগী মতুং ইম্মা ১৯৭১ গী শজিবু নোংমা পানবগী নুংখিল পু ও তাবদা অহল ইবুংঙো লাইশ্রম মনাওবীনা লুচিংলদুনা অহল নাহা নুপা নুপী কয়ানা Band Party য়াওনা Mike না 'ঙসিদগী চহী হৌরে' হায়দুনা লাউর লাউরদুনা চৈরাওচিং কারকখি। চিংদোন্দা থাবলসু চোংখি। মথকতা মিং পানজম্বা তোকপম থৌবাইলেনপা মশামক থাবল চোংবা য়াওই, নুমিং অদুদা শিজিন্নখিবা Mike অদু মহাক্সা রাইখিবনি হায়না অইবদা নিংশিংবিরকই।

মতৌ অসুম্মা শজিবু নোংমা পানবদা মৈতৈ চৈরাওবা অসিদি ১৯৭১দা হৌদোকখিবনি। মীতৈগী য়েলহৌঙেগী চহী/কুম হৌবগী খৌরম নঙে।

Discovery of Kangleipak

(39)

By Wangkhemcha Chingtamlen

The Puya - Wakoklon Heelel Thilel Salai Ama-ilon Pukok And Modern Science

In order to appreciate the early civilization of Kangleipak, we, in the 21st century, may compare the modern scientific findings of the western world with those written in the puya in the matters in consideration.

The Big Bang Theory of the Origin of the Universe.

Regarding this theory, the Brittonica Ready Reference Encyclopedia says: "Model of the origin of the Universe, which holds that it emerged from a state of extremely high temperature and density in an explosive expansion 10 billions - 15 billions years ago".

In the background of this Big Bang theory of the very late AD, now we discover what is written in the Kanglei Puya as "Eepungloi Apakpana Mathannata Leipa Yatatuna Haina Hummakpaki Hung | Hung | Ki Eewai Eeninna Niksillaktuna Famchillakpata | Thengnalupa Atupu Laiki Masani Haituna Laisa (Leisa) Haina Koukhipa Atupu Eenungpungtaki Eepungloinapa Apakpana Fukkhat Chingkhath Thangkhatlakpata Loinalakpa | Amati Laisapu Thengnapataki Thoklakpa Kampi | Laicha | Malangpa Haina Koukhipa | Laipungthou Taletki Laiming Thontuna Eemai Faokhipa | Eemai Atupu Laiki Khuttamni - Lai Malle Haituna Malem Haina Koukhipa |"

What has been written in the Puya is the beginning of the creation of the Universe by the Universal God Father what the Ancient Kangleichas called Eepungloi Apakpa or

The sum and substance of the reported facts is that origin of life on the earth is extraterrestrial. The finding, we can say, is very recent, in the 21st century.

As against this scientific finding of the western world, the ancient Kanglei Puya has these in Black and White on the pages of the Scripture:

1. "ꠘ (Ama) Hailipa Eepung Loinapa Apakpana Thouwaimichak Cheiyom Taletpu Eenunglon Khunnunglonna Chei-on Talet Haikhale."

Rough english translation: The Eepung Loinapa Apakpa (The Universal Lord, The Universal Father Creator) called the ꠘ (One) has named seven cheiyom stars as chei-on talet in Eenunglon Khununglon.

In the above quotation "Cheiyom" means a bundle of lives. Cheiyom = Cha + i + yom = cha means Progeny, i = Ee = blood, yom = Mayom = bundle. Therefore "Thouwaimichak cheiyom talet" means a constellation of seven stars containing life-building materials.

In the above quotation "Chei-on Talet" means Seven Days of the week from Langmaiching to Thangcha in which the God Father Creator created Human Beings taking seven days beginning on Langmaiching, completing on Thangcha. This is on the earth when the Earth has been inhabited by the living beings as we belief today. 'Chei-on' means Cha + i + on further means 'becomes a child' or Human Being.

2. "Namu Taipangmiki Thouwaiki Machakne Haituna Eepungloinapa Apakpana Thouwai Michak Apakpa Oikhiye."

Rough english translation: The Eepung Loinapa Apakpa (The Universal Lord, Universal Father Creator) became Thouwai Michak Apakpa as (It) is the materials of (building) Thouwai(Soul) of the Namu Taipangmi(Human Beings, Homo Sapiens).

In the above quotation from the Puya Scripture "Thouwai Michak Apakpa" means a galaxy (a group of stars). According to the written Evidence of the scripture(Puya), it is a group of stars numbering one with 13 zeroes(1,00,00,00,00,00,000).

In sum and substance, what is written in the Wakoklon Heelel Thilel Salai Ama-ilon, is that, a group of stars numbering 1,00,00,00,00,00,000 (one with 13 zeroes) called Thouwaimichak Apakpa(stars containing soul building materials) which is an Incarnation of the Eepung Loinapa Apakpa (The Universal Lord, God Father Creator).

The above Extraterrestrial origin of life, we find today from the Puya, as written evidences, is at least about 4000(four thousands) years BP., several centuries older than the present scientific findings of the west.

In this matter also, the humble writer invites comments from the scientific world.

Kangleichas Traditional Belief.

In Kangleipak since time immemorial, the Kangleichas believe and think that whenever a Meteorite falls inside the compound of a family, a woman in the family compound is pregnant, bigger the size of the meteorite, the child to be born will be higher in status in life.

The Kangleichas called a meteorite a 'Thouwaimichak Mathi' literal meaning 'Dung of the star'.

This traditional belief simply means life is Extraterrestrial or Origin of Life is Space.

The Kangleichas called the space 'Ipa Sorarel(Ipa Salailel'Sitapa)' literal meaning 'Father Space' upto this day.

All what the humble writer writes in this short article about the Ancient Civilization of Kangleipak, with written

Documentary Evidences, are simply claims that Kangleichas knew present scientific discoveries of west in these matters many many centuries BP.

Comments are invited from the scientific world. Please comment without fail.

See also:

<http://www.nasa.gov/topics/solarsystem/features/dna-meteorites.html>

<http://news.discovery.com/space/meteorites-dna-life-earth-space-110809.html>

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Discovery of Kangleipak

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The above is the photo of an animal which is called 'yong'(a monkey) in the Kanglei Meetei dialect, a sub-human being. This is the lying being Sanamahi Lainingthou created, just before creating a human being, which was rejected by Lainingthou Salailel Sitapa to be a human being. As Sanamahi Lainingthou was unable to create a human being, Lainingthou Salailel Sitapa, The Universal God Father advised Sanamahi Lainingthou to create a human being taking His Image as the Model. In this way, Sanamahi Lainingthou created human beings on the Earth taking the image of the Universal God Father as the Model.

By Wangkhemcha Chingtamlen

The Puya - Wakoklon Heelel Thilel Salai Ama-ilon Pukok and Modern Science (Series 2)

In the previous article, Discovery of Kangleipak(39), esteemed readers read about the Big Bang theory, extraterrestrial Origin of Life theory in the above mentioned puya vis-à-vis modern science of the west.

Now, the humble writer will attempt to invite the attention of the enlightened readers about the theory of the semen and sperm in the male persons as found in the above mentioned puya, the scripture of the ancient Meetei race of Kangleipak.

Sperm(Spermatozoon) in the Ancient Scripture of Kangleipak

Britannica Encyclopedia says "In mammals, sperm are produced in the testes and travel through the REPRODUCTIVE SYSTEM. At FERTILIZATION, one sperm of the roughly 300 million in an average ejaculation fertilizes an Egg (see Ovary) to produce an offspring... A FLAGELLUM propels the sperm, which may live in a woman's reproductive tract for two to three days after sexual intercourse, to the egg."

The "egg" here means the Ovum produced by the woman partner in the sexual intercourse.

Please note the last line of the quotation above and please note, particularly, the life-span of the sperm, two to three days "after the sexual intercourse" in the body of the woman partner.

The above facts/knowledges of the sperm of the modern science of the west is the exact position in the matter at this date in the 21st century CE. As against this, the ancient Kangleipak has the traditions and written evidences in the puya, the scripture of the Meetei Race of Kangleipak as found today in the 21st century CE.

Every Kangleicha knows very well that every house, called yum in the dialect of the Meetei Race of Kangleipak, in the south western corner of the dwelling house, a God called Sanamahi Lainingthou or simply Sanamahi is worshipped upto this day. The God is worshipped in the inner corner of the house. Immediately outside the corner, The angle outside the dwelling house is known as Santhong or Sanathong. The literal meaning of the Santhong is 'the door of procreation'. At Santhong, the Kangleicha Meetei race believes there is a god called 'Santhong Apanpa'. Sometimes the Santhong Apanpa is worshipped. All this means a traditional Kanglei yum is an Universe itself housing the Universal Lord Father.

In this tradition of the Meetei race, the traditional Meetei Yumchao (big house) is a temple, a living temple, housing the Universal Lord Creator, the Father of the Universe, the Soul of the Universe. Traditionally, the Kanglei Yumchao is designed as the Male Human Body, the real abode of the Universal Lord Father.

The Sanamahi lainingthou or Santhong Apanpa is the Semen and Sperm, a combined concept who comes on the Malem (the Earth) to create living beings in another form or entity of the Universal Father.

The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok will explain to the readers in its entirety.

To know very well the concepts of the Sanamahi Lainingthou and the Santhong Apanpa will lead to readers knowledge of the Semen and Sperm in the Puya, to say in another way, the ancient Kanglei knowledge of science in the sense of 21st century concept of the terms.

In page 3 of the Puya, the word Sanamahi Lainingthou or Sanamahi is written as "Konsen Tuleisengpa Sana Ee Mahi".

Here in this quotation from the Puya, the real abode of Universal God Father is taken as the male human body. Here Konsen = Konba + Senba, further means the God Sanamahi Lainingthou is always in Human body to guard against any harm. Tulei Sengpa = Tusinduna + leiba + asengba, further means the real God always with the Human body. Sana Ee mahi = sana means Procreating progenies. Ee mahi means blood with sperm.

The Wang-u-lon of the ancient Meetei race of Kangleipak is to bring the spiritual concept of the Ultimate God to a concrete reality in the real world. In this attempt of the Kanglei Wang-u-lon, the Puya sings as under:

Malem Leimana Lumpala?

Palem Imana Malum-i!

Koilou Nongmatonna Wangpala?

Panthou Ipana Mawang-i!

Palem Ima amati Panthou Ipa mitna Uba Laini. The Palem Ima and the Panthou Ipa are Gods that can be seen.

The Puya, Wakoklon Heelel Thilel Salai Amal-ilon Pukok further says:

"Tingpalpa & (ama) ki kayatki laimingpu taipangpalpa & (ama) ki kayatta inunglon khununglonki inung iyek | khunung iyek haina | iyek ipi laiyeak asiki wali leekhunpu khakpane..."

The beginning word/concept "Tingpalpa" mean the universe. It is equal to "Tengpalpa". The "Taipangpalpa" in the quotation means earthly life, that is, the Human body in this context rough english translation is like this: The Gods' names in the organs of the universe (Universal Lord) in the Organs of Earthly lifes (on the earth) in the Laiyeak (scripts) as Inunglon Khununglon (in the Original God's Language and habitation language on the earth) are ends (in Evolution).

The general scheme of the Universal Lord God Father creator is the Actualisation(in concrete form) of the spiritual god's idea and wish.

Now the humble writer will introduce to the intellectual world how the Puya Wakoklon Heelel Thilel Salai Ama-ilon Pukok says in it about the semen and sperm on its pages:

"Lainingthou Salailael Sitapaki mafamta talang laipao pituna | numit humni supaki angangki matamkumna sanaki masak malpa nouwa 𑜀 (ama) oina leilamke | ei asipu nahakki nachamakni ningtuna eipu yoklo || hayeng chak amata taipangpalpa manung oinapata | lai yamsingki Eeyek Khonthok matung-inna mangtanapa uli wali | meenachingna asi kheipikpu salakpa matamta eina nangki nateng pangkani haina talang laipao pikhiye || laipaoki leekhun leeklampu lai yamsingna tachakhi ||0||

Asum oipa laipaoki matung-inna Sitapaki Eesaiphu Eelonnungta numit humni supaki nouwaki maong oina sanaki machu malpa nouwa ama leilamle || Nouwa atupu yenglaka sanaki masak malpa angangpa machuna leitengpa mahi atupu upata sanamahi haipa mingthonpu pituna machaki matamkumna loukhatle || Asum touna loukhatlapaka lailelpi Sitapi Lailelmata pisille ||0|| Lailem mana yenglaka ngangleinapa nouwa atupu upata angang mingthon fangtuna chetna channa konsille || Tarukni supa numitta Eekhou Eepal langhalle || Eem kei sengthokle || Eepali Aleepa | Paki leelapa | pali ahanpa | Konsen Tulei sengpa mingthonpu fangcheiye ||0||"

The writer has given the readers complete written portion about the sanamahi (Semen and sperm concept) of the Meetei race of Kangleipak as found in the puya, scripture Wakoklon Heelel Thilel Salai Ama-ilon Pukok.

The language written in the puya is pre-hindu pure Kanglei Meetei Language.

Now the humble writer will analyse what has been written in the puya in archaic form.

Key words/concepts in the Puya quotation:

1. Lainingthou Salailael Sitapa = Ating-aa, Nongthou, Ipa Salailael Sitapa, Ipa Sorarel(Hindu: Atiya), Sky, Endless Space, Open Space.
2. Who gave Talang Laipao - Ipung Loinapa Apakpa (The Universal Lord God Father Creator) Who is higher than Koilou Nongmaton (Top of the Limitless Sky)
3. Numit humni supaki angangki matamkumna sanaki masak malpa nouwa 𑜀 (ama) = Sanamahi, Sana Ahingpa Ee Mahi with Tillang(Sperm) with 3 days maximum lifespan in the woman reproductive tract after sexual encounter. 𑜀 is follow-up of the Talang Laipao. The Eelik(.) in the symbol 𑜀 is the Blood from the Ipung Loinapa Apakpa as life, life Blood for all living beings to be created on the Malem(the Earth). The Universal God Father Creator sent only the 𑜀 for creations of all living beings on the earth, from single cell living beings to homo sapiens. 𑜀 evolves to from lowest life form to highest life form in course of time. 𑜀 is the first cell sent by the universal god father creator for creation of all living beings on the earth.
4. Lai yamsingki Eeyek Khonthok = the script is called Eeyek in the ancient Meetei dialect. The scripts are drawn in the symbols we find in the puya today in the blood of the Universal God Father Creator and in the Male human body as the replica of the Universal God Father Creator (Mita Sai-on toutuna pokpa sipa taipang meena | Meetei haina koukhale - vide 𑜀 in the Puya). So the pronunciation of the Eeyeks (Kok, Sam, Lai, Mit, etc.). Khonthok means sound, pronunciation of the Eeyeks.
5. 5. Uli | Wali | Meenachingna asi kheipikpu salakpa matamta eina nangki nateng pangkani - This part of the

talang laipao and the surrounding circumstances indicates the Theory of Evolution of the Meetei Race. The ancient Kanglei Meetei race believes/thinks that from only the ONE thing sent by the Ipung Loinapa Apakpa for creation, that is, σ is the original cell from which all living beings are evolved including Homo Sapiens Sapiens.

6. Sitapaki Eesaiphu Eelonungta = Here Sitapa means Salailail Sitapa (Endless space embodied/taken as a Male human being); Eesaiphu = Ee + Sa + i+phu, Ee = blood, sa = body, human body, I = Ee = blood, phu = like chapu(container), i+phu = Eephu, Eelonungta = Lainingthou Salailail Sitapa (above mentioned), Eelonungta means in the Blood, in the body full of blood of the Salailail Sitapa.

7. Numit humni supaki nouwaki ma-ong oina sanaki machu malpa nouwa ama leilamle - means as explained in sl. 3. above.

8. Salailail Sitapa taking up the Numit humni supaki ma-ong malpa nouwa and giving Sanamahi name as His own son given to the Laillema Leimalel Sitapi (The Earth, Malem) embodied as Deathless woman). The sentence is known without explanation.

9. The Numit humni supaki ma-ong malpa nouwa(Sanamahi) as soon as it is received by Laimalel Sitapi becomes angang.

Thus comes Sanamahi Lainingthou, the Elder son of Salailail Sitapa and Ima Leimalel Sitapi according ancient Kanglei tradition. Sanamahi or Sanamahi lainingthou the elder son is not human born. He is embodied as a Person Philosophically. He is the first cell of livings on the Earth sent by the Universal God Father Creator, Ipung Loinapa Apakpa.

About the end of the Puya, Wakokolon Heelel Thilel

Salai Ama-ilon Pukok, the scripture of the Meetei race of Kangleipak, the Puya writes "Laiki Leeklamni Khangnanapa Haituna | Laiki Leek: Laileek Haina Koukhale || Matou Asum Touna | Nongthou Malon Taletki Yafantta Tingpalpa Mapuna Saion Toutuna Taipangpalpa Santhoknafamni Haituna Santhong Apanpa Kouna Mala Lelphu Oikhale || Malem Leikhalon Taletna Amampa Leimulonki Masak-kumna | Taipangpalpaki Tungnafam leisa Oina Leikhale ||"

As the scripture is very ancient, the Puya is written in archaic Meetei language, but if the reader puts his full attention, everything will be known.

The quotation portion writes, the Blending of the God's wish of creating living beings and the living beings He created on the Malem(The Earth). This is called Leithak-Leikhalon in the ancient archaic words of Kangleipak.

Here in this blending, the Sanamahi or the Samahi Lainingthou and the Santhong Apanpa are the bridge. Sanamahi, Sanamahi Lainingthou and the Santhong Apanpa are the same thing in different words. Sanamahi Lainingthou is the sperm in the liquid form Santhong Apanpa (The Whitish liquid coming out the ejaculation).

Now the writer firmly believes that the readers know how the ancient Puya dealt accurately about the sperm and semen in its pages.

Note on the Name of 'Sanamahi Laining', 'Sanamahism'

Probably every reader who read this short discussion on Sanamahi or Sanamahi Lainingthou or Sana Ee Mahi as the Kanglei scripture Wakoklon Heelel Thilel Salai Ama-ilon Pukok discussed in details on its pages. In the three concepts, Sanamahi, Sanamahi Lainingthou and Sana Ee Mahi as found in the Puya, the word/concept 'Sana' is found.

The 'Sana' found in the Kanglei scripture, Puya has nothing to do with the 'sana', an ornamental valuable metal(gold), sana which is derived from 'sona' which came only to kangleipak in the 18th century with Hinduism.

The concept/word found in the Puya, Scripture in the discussion about the creation, it means 'Procreation', changing the Spiritual Universe of God, to an Universe of realities (of concrete things). This is the wish of the Universal God Father.

The 'Sanamahi' comes from the Ipung Loinapa Apakpa, the Eternal God Father as 𑜀 (ama) to the Earth. The Kangleicha Meetei race called the Eternal God Father Creator as Ama(one) symbolising as 𑜀.

The Eternal Abode of the 𑜀 is the Ipung Loinapa Apakpa, this Ipung Loinapa Apakpa incarnates as the Ating-aa, the Salailel sitapa(Ipa Sorarel) and is the 2nd abode, and the Salailel Sitapa gives the 𑜀 to Ima Leimalel Sitapi giving the name Samahi and then 𑜀 becomes Sanamahi or Sanamahi Lainingthou and lastly 𑜀 becomes Pakhangpa, Laikiti Mamei and Taipang Mikiti Pukok(The last of the God and the beginning of the Mankind), the temporary abode of the Eternal God father in the Human beings.

Thus the sanamahi Lainingthou symbolising as 𑜀 comes to the Earth from the Ipung Loinapa Apakpa, the Ultimate Reality Universal God Father making human body as the temporary abode. Here the Sanamahi Lainingthou is called Konsen Tulei Sengpa meaning the Real God who is always with the body guarding the human body from any harm.

As the Kanglei traditional yumchao(Big dwelling House) is designed by our Kanglei ancestors as a male Human body, at the right side of the Yumchao in the south western corner of the Yumchao, the Kanglei Meetei race traditionally

worship the universal God Father creator, the Father of the Universe in the name of Sanamahi Lainingthou.

So the religion of the Kangleicha Meetei race is Sanamahi or Sanamahism in English. It is not wrong when we say 'Sanamahi Laining'. But we can never say 'Pakhangpa Laining' or Pakhangpa-ism in english.

Pakhangpa or Pakhangba is only a name or rather an epithet of the first monarch of Kangleipak. He is the Father of the Seven Salai Meetei race.

Pakhangpa may mean also a male human.

Pakhangpa or 'Pakhangba Laining' is specially wrong after Hinduism when Pakhangba equates to a Python(linchao) during Hindu rule. Pakhangpa means a 'person who knows the Universal Father, Ipung Loinapa Apakpa',

The epithet was given to the first Patriarch monarch of the Seven salai Meetei race, Konchin Tukthapa Ipu Athoupa Pakhangpa. He is historical person. After him every monarch is also addressed as Pakhangpa or Pakhangba.

The Meetei race of Kangleipak worship the Universal Lord Inpung Loinapa Apakpa in the name of the Sanamahi Lainingthou as the Universal Lord comes to the Earth as Sanamahi in the symbol Ama(𑜀).

The confusing names of the religion of the Meetei race are concocted during the Hindu rule from the 18th century to blur the real name of the religion of the Meetei race.

It should be very useful to know that present word Nongmaijing(Sunday) is a word concocted during the Hindu rule. It represents Langmaiching, the first day of the Seven Days Chei-on(Week), first day the Universal Lord started creation of the Taipangpalpa(The Earthly life). During the

Hindu rule, Nongmaiching is concocted to represent Langmaiching to destroy the theory of Creation of the Kanglei Meetei race.

Pakhangpa or Pakhangba Thouni

The Pakhangpa Thouni means Konchin Tukthapa Ipu Athoupa Pakhangpa Thouni, the first Monarch of Kangleipak, who gave birth the Seven Salais, that is, the Seven sons - Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nganpa and Salai Leishangthem, the first Seven Patriarchs of the Seven clans of Meetei race. The 'Thouni' mentioned above means ThouchanNipa (asking for kindness).

Kanchin Tukthapa Ipu Athoupa Pakhangpa is a Historical personality, is not a God. So, the religion of the Meetei race cannot be said as 'Pakhangpa Laining'. It should be 'Pakhangpa Thouni' raising the Father of the Meetei race at the level of God.

The Meetei race has 'Apokpa Khulumpa' thouram since time immemorial, and in this thouram we have to worship Pakhangpa, our common Father.

We cannot have 'Khuman Pokpa Thoulam', 'Luwang Pokpa Thoulam', etc. separately for different salai. This is Nine Salai Theory concocted during the Hindu rule.

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Discovery of Kangleipak

(41)

By Wangkhemcha Chingtamlen

Amazing Findings Further Chaining Already Known Concocted Cheitharol Kumbaba

The Mongoloid Meetei Race, as the western people called us in the 18th/19th century as we are part of the Asian peoples who are all similar peoples, was a Bright star of the East vis-à-vis of the world.

This bright star was about to die because of the Rules of Hindu Kings since 18th century and was freed in 1947 and 1949 by a sudden turns of events of history.

Now the Meetei race is facing Extermination because of the Sham Democratic System of India and Neo-Colonialism in the Guise of Representative Good governance. But the Meetei Race is Forcing Forward whatever be the consequences of Destiny, leaving it to God, the Almighty Father.

Since 1947 when the Meetei Race is freed from Clutches of the Foxes, upto this day, in the short time, we have made Amazing Discoveries of the Ancient Kangleipak. Though we thought, it will be almost impossible to Revive because of the total burning of the Puyas, the Scriptures of the Meetei Race by the Hindu Kings specially in the 18th century.

We have discovered the spiritual form of Religion, of the Meetei Race, Big Bang theory, the Creation Theory, Evolutionary Theory, the scientific Facts of the Semen and sperm, etc. of the Ancient Meetei Race of Kangleipak who had these knowledge; before any Race of the Earth, from the Puya, the scripture of the Ancient Meetei Race.

Still we have today the Soul Theory, more logical and more scientific than any other races of the Earth - 'He Thouwai Mangamak Miga Thana Tarukmak', as against the 'Puncha Vuta' theory.

Now the humble writer will show to the esteemed readers a Discovery from the Puya of Amazing facts of the Ancient History of Kangleipak which will help Discovery of the Lost History of Kangleipak after the Vandalism of Puya Meithaba in the beginning of Hindu Rules in Kangleipak in the 18th century CE.

"Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane, Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata; Maliyafam Palcha Cheihi Kumsing Lêe Cheising Cheichat 3107 sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana, Numit 15 ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapana; Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek, Khunung Eeyek, Suplapa Houphamki Puyanè, Lepna Khangpio ||0||"

This is what we find today in the Introductory portion of the copied Puya, Wakoklon Helel Thilel Salai Ama-ilon Pukok in the Re-written in Bengoli Scripts form (by the Khuwai Meetei Thoukal Langkal Malup, Sakolpan), with the Punctuations in the Copied Puya, copied in the 18th century.

In the last part of the 20th century, we were overswayed by emotion and happiness by the scanty information "Pamheipa Ningthem Hakthak Faopata Maliyapham Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane" taking it as Maliyafam Palcha Era is 3107 years in 18th century during at the time of Pamheipa Garivaniwaz. We took it in 1709 AD. (roughly counting). Our era is 1398 (3107-1709) BC. In this estimation (counting) Our Meetei Era is 3410 years BP. In 2012 CE.

We were happy from the fact that the Maliyafam Palcha Era, the Meetei Era is several centuries more Ancient than the English, Hindu eras.

This fact of Early Invention of the Maliyafam Palcha Era by the Meetei Race was first projected in his book, From the Pages of History: The Meetei and Bishnupriya (1999), and then in his book, An Historical Evidence that proves the falsehood of the Present History, Literature, etc of the Manipur (2000) and in his book, A Short History of Kangleipak (Manipur) - Part I (2005) so on by the present writer.

The humble writer in his first feeling, thought that the age '3107' in the introduction of the Puya copy by 'Chaopa' is for the Puya, not of the Beginning of the Era by King Maliyafam Palcha. This was true. But the writer Abandoned this because of Lack of proving Evidences and wrote in his history books as if the age '3107' is of the Beginning of the Era. This is wrong, the first feeling of the Puya Introduction is correct.

Now the writer will Prove this:

The original copy of the Wakoklon Helel Thilel Salai Ama-ilon Pukok Puya was handed over to Khuwai Meetei Thoukal Langkal Malup, Kangleipak by the Longa Koireng People led by its Chief on 17th October 1970.

The Bengali version of the Puya (a Bengali script transcription copy) was purchased by the writer in early part of 1972. In the later part of 70s, the witer received a xerox copy of the Original Puya from Dr. L. Bhagyachandra, the then Education Minister of Manipur. Still the writer has this Xerox copy in Possession.

Generally, the writer read the Bengali version.

What the writer first read and found was following

Introduction: "Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane, Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata; Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana, Numit 15 Ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapan; Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek, Khunung Eeyek, Suplapa Houfamki Puyane, Lepna Khangpio ||0||"

From this Introduction, we generally construct and Interpret the age "3107" is the beginning of the Meetei Era by King Maliyafam Palcha. Now the writer knows the construction and interpretation of the Introduction is wrong. This was because of the Defective Transcription in Bengali script from the original Meetei script Puya.

Transcription copy and an original xerox copy are with the writer about 40 years. The knowledge of the Puya and of the collateral facts in culture and history of Kangleipak encountered during the time are manifold increased to the writer now in the 21st century.

What actually written by Chaopa in the 18th century at the time of copying of the Puya before the Burning the Puya was this:

"Puya Asi Ninthem Pamheipa Hakthakta Sinthokpane | Lepna Khangpio || Pamheipa Ningthem Hakthak Faopata | Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana | Numit 15 Ni Changna Wakchingki

Thaninta Loiye || Lailik Asi Mangpa Yatapana | Chaopa Eina Sinthokhoupane || Lailik Asi Eenung Eeyek | Khunung Eeyek | Suplapa Houfamki Puyane | Lepna Khangpio ||0||"

Because of the Imperfect knowledge of the Puya by the Transcribers in 1971 at the time of Transcription, the

Introduction was Defective because of using wrong Punctuation symbols.

The readers of the Bengali Transcription will find "... faopata; ...) in the second line and "... yatapana; ..." in the 4th line. This made the Construction and Interpretation of the Introduction of the Copier Havoc.

In the Original copy of the Copied Puya, "... faopata | ..." and "...yatapana | .." in place of "... faopata; ..." and "... yatapana;..." are written. Really speaking, the Transcribers in 1971 did not know the Punctuation Symbol of the Meetei Race, and hence they did not know the difference between ; (Bengali symbol) and | (Kanglei Symbol).

The writer explains the Kanglei Punctuation Symbol to the Esteemed readers.

The God Father Salailail Sitapa told to His son Sanamahi Lainingthou about the Making(Creating) of Man(Mee) that it is the End of Evolution of all Living Beings, that Namu Taipangmee is the End of Creation, no more Creation will be done after.

The Esteemed Readers will find this symbol at pages 5, 35 of the Bengali Transcription. Please study.

Even today, the Meetei use "Ee Khakpa", "Turel Ishing Khakpa", etc. in the sense of Complete Stoppage, Complete Loss, Complete Annihilation, etc.

The Maichou Chaopa, under Imminent Threat to his life, copied the Puya, He thinks nothing in his mind, Only the

Puya! Only the Puya! In his mind. Not only his Fear of his life but for Loss of the Puya forever to the Meetei Race.

So, Chaopa used "|" twice in the 5 lines Introduction we know today that the maichou was under frightening

Psychological conditions during the copying of the Puya from the fact that the Maichou left out some Important lines of the Original Puya in the copying, but later corrected with ☸ this mark.

In this very Psychological conditions of the copier Maichou to bring in the Idea of the Beginning of the Kanglei Era at the time King Maliyafam Palcha in the construction and Interpretation of the Introduction of the Copier is out of place and Insensible.

Now, with the psychological conditions of the Copier Maichou at the time of copying in the Mental Background of the writer, the writer re-writes the Introduction adding some words to the original Introduction for easy Construction and Interpretations by the Readers.

"Puya Asi Ningthem Pamheipa Hakthakta Sinthokpane | Lepna Khangpio || (Puya Asi) Pamheipa Ningthem Faopata | Maliyafam Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane || (Puya Asi Eina) Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana Numit 15 Ni Changna Wakchingki Thaninta Loiye || Lailik Asi Mangpa Yatapana | Chaopa Eina Sinthoukhoupene || Lailik Asi Eenung Eeyek | Khunung Eeyek | Suplapa Houfamki Puyane | Lepna Khangpio ||0||"

(The Punctuation symbols given above are of the Puya and the words in the (...) are added by the writer signifying the psychological conditions of the Copier.)

In this Introduction, if the writer's Proposition is agreed, the age mentioned, that is, 3107 is of the Puya.

The Puya is a written Document, and this Particular Puya 'Wakoklon Heelel Thilel Salai Ama-ilon Pukok' is written by Chakpalam Macha Maichou, narrated by Apoi Nana Macha Maichou in the presence of Luwangcham

Macha Maichou, Wahingpam Macha Maichou, Chinkangpam Macha Maichou, People of Kangleipak in general and King Mungyangpa.

Findings:

1. The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok is written in 1398(3107-1709) BC
2. The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok is written during the reign of King Mungyangpa, that is, 1398 BC
3. As Maliyafam Palcha is the 4th Generation King in the line of Salai Leishangthem from the first Monarch Konchin Tukthapa Ipu Athoupa Pakhangpa, Maliyafam Era is much earlier than 3410 years BP., as accepted generally today in 2012 CE.

Practical Effect of This Amazing Finding:

Please refer to sl. 45 of the 'Meitei' kings attached at page 695 of the Cheitharol Kumbaba (1967 Edition) Edited by N. Khelchandra, Uripok, written as: "45 Meidingu Mungyamba (sakab-1484-1519), (CE 1562-1597)" In the same Cheitharol Kumbaba at Page 15 "Meidingu Mungyamba ascended the throne at 18 years of age" in "sak 1484".

At page 18 and 19, it is written "Khurai Haoramgi Kumdi shak 1510 da Khaki Meesa Chaba Thoklakye|" of the same Cheitharol Kumbaba.

In the last two lines of the Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya, it is written "Asum Talapaka | Mungyangpa Ningthouna | Thang Khoupompa | Khamsunaha Tapu Fangchaye | Meitana Koupa Khaki Leipakki Heengchapapu Hatpa Ngamchaye | Lepna Khangpio ||0||"

As the name of the Mungyangpa is found in our Puya, Scripture, it is very clear that Mungyangpa is a Historical Personality. The humble writer has no other way except to presume that the Mungyamba, who is projected to reign in the 2nd half of the 16th Century CE in the Cheitharol Kumbaba, is the Mungyangpa of the Puya in the circumstances. Mungyamba of Cheitharol Kumbaba is Mungyangpa in a distorted and concocted form.

Cheitharol Kumbaba is a Concocted, Imaginary Fake Document of History of Kangleipak during Hindu Rules.

In the 'DIARY OF MANIPUR', type written at the state office by Nithar Nath Banerjee in 1904, it is written 'Mongeanba' succeed Chalamba in 1562 CE., in the same Date Mungyamba succeeded Chalamba in the Cheitharol Kumbaba.

Both documents 'Diary of Manipur', 1904 and 'Cheitharol Kumbaba', 1967 are Concocted Fake History Documents of Kangleipak, but Cheitharol Kumbaba borrowed from the 'Diary of Manipur', and further changes are Fabricated to make it seen a Seemingly True Documents.

	<u>Diary of Manipur</u>	<u>Cheitharol Kumbaba</u>
1.	Nowkhongba	Naokhamba
2.	Nowkhongba	Naophangba
3.	Nowthong Khongba	Naothingkhong
4.	Konthouba	Ura-Konthouba

Please refer to A Short History of Kangleipak (Manipur) Part I, by Wangkhemcha Chingtamlen for the magnitude of Fabrication to the Cheitharol Kumbaba, the reader will be down with Extreme Remorse after reading the so-called History Book.

Present Cheitharol Kumbaba(1967) has 705 pages, did not give any reference whatsoever.

What the writer found in the book "Manipureswar Maharaj Sir Churachand Singh KCSICBE gi Thoujandagi Cheitharol Kumbaba Kouba Lairik Asi Meitei Mayektagi Bangla Mayekta Ingsok 1925 gi Adwaidagi Houna Pandit Singdagi Fangba Hou-I" in the Introduction signed by "Lairenmayum Ibungo-ngohal Singh on 12/6/65. ing" only.

Knowledge of Kanglei History from this Finding:

1. Cheitharol Kumbaba so called Manipur History is thoroughly Concocted and Fabricated Document
2. King Mungyangpa Kanglei Meetei King who reigned about 14 (fourteen) centuries BC is shown to reign in the 16th(1562-1597 CE) century AD in the Cheitharol Kumbaba about 3000(three thousand) years later in Kanglei History.
3. The writer had already discovered 17 Kings of Kangleipak are missing in the Cheitharol Kumbaba(vide Page 35 of the Book "A Historical Evidence that Proves the Falsehood of the Present History, Literature, etc., of Manipur" by Wangkhemcha Chingtamlen; 2000).

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Discovery of Kangleipak

(42)

By Wangkhemcha Chingtamlen

"Human ancestors originated in Asia, not Africa: Scientists".

<http://www.indianexpress.com/Story-Print/9581741>

"Human ancestors may have originated in Asia, not Africa" - <http://www.Standard.net/stories/2/12/06/05>

"Human Ancestors originated in Asia, not Africa" - Times of India, Chennai June 6, 2012

The above articles were posted online on June 5, 2012, the 3rd published on 6/6/12. The humble writers wants to discuss in the short article the above findings by an International Team of Reasearchers led by Jean-Jacques Jaegar, a Paleontologist at University of Poitiers, France vis-à-vis Kangleipak: The Cradle of Man by the writer of this article. The above mentioned book, Kangleipak: The Cradle of Man by Wangkhemcha Chingtameln was released on 4/7/2010 at Manipur Press Club, Imphal. The II edition of the book, Kangleipak: The Cradle of Man (Revised and Enlarged) is ready now to be released(June, 2012).

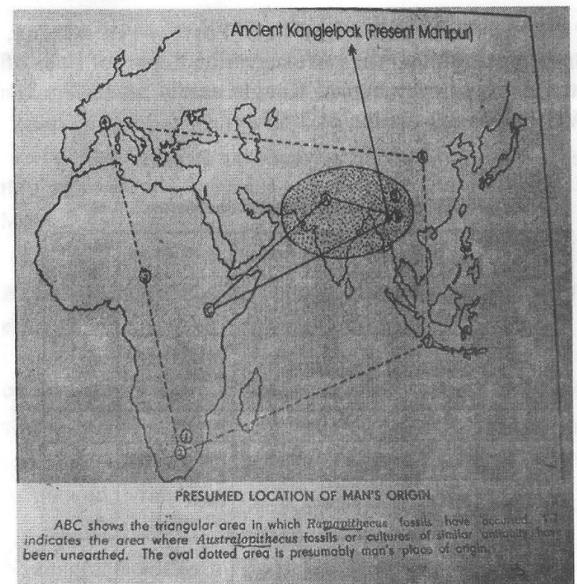
All copies of the I Edition of the Book of the Present writer, Kangleipak: The Cradle of Man, are not all sold out upto this day. But now evidences are Emerging just after the Publication of I Edition in 2010, that is, in 2011, and so the necessity of Revising and Enlarging the book and writing the II Edition was felt.

The claims of the writer in the book that Kangleipak: The Cradle of Man are based on two grounds:

1. Scientific findings of the west and the east
2. Vast Folklores, Traditions, Mythologies, etc., of the Indigeneous Peoples of Kangkeipak.

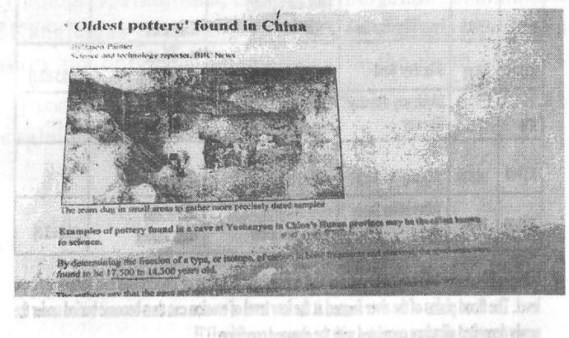
There are very certain scientific findings all over the world indicating the Human Origin is in Asia, not Africa.

Prof. Jia Lanpo of China, a Peleonthropologist of Fame, after dedicated works in the subject since 1949(Liberation of China), published his book, "Early Man in China", in 1980. In his book, 'Early Man in China', Prof. Jia Lanpo in his book published the following map at page(facing Page 2)



In the above map of the origin of Human Beings on the Earth, Kangleipak(Manipur since 18th Centure CE) is included very clearly.

The "Oldest Pottery found in China"



As against this find of Pottery in China, Kangleipak(Manipur) has an excavation Report of finds of Potteries at present Imphal Kangla as old as 19.3+- 2.1 KA BP by an excavation of 2009.

Please see the following xerox of the Report:

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

Layer	Depth in (feet)	(1) Lithology	Archaeo-sediments	Climatic Inferences	OSL/TL date (in ka)
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	(14) 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) a. 8-9 ka	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	(19.3±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 Hintus of cultural level	Interpluvial	
K19-20	19-20	Yellowish tan Sandy silt	Equus, Bos, and/or	pluvial with mass wasting	(26.8±3.0)

- X interglacial creates and positive eustatics and consequent flooding of floodplains and temporary base level. The flood plains of the river formed at the low level of erosion can thus become buried under the newly deposited alluvium correlated with the channel incision (17)

Kangleipak has written evidences that once a group of Peoples called 'Lai' or 'Leima-Lai' inhabited Koubru mountain tops, when the present Imphal Valley was full of Water, and then when the Imphal valley began to dried up, the lai Peoples first inhabited at present Kangla. These things are clearly written in the Puya, the Scripture of the Meetei Race.

As the excavation report clearly indicates at about 20,000 years BP, the Lai peoples knew Pottery, using fire, etc., when they came down to Present Imphal Kangla, it is very evident that they knew these things while they were on the Koubru mountain ranges many thousands years ago.

Further, the world has known the Guinness Book of World Records (13th US Edition) say that the Earliest Hominid originated in the Northeastern Indian Subcontinent.

Above all these, we have this find of 'four teeth' at Nyaungpinle village in Myanmar, geographically contiguous to the east of Kangleipak.

Scientifically these are all categorically supporting Kangleipak: The Cradle of Man.

Now we may discuss different and varied Folklores, Mythologies, Traditions, etc. of the Indigenous communities of Kangleipak indicating Kangleipak was origin of living beings, not only the human beings, on the Earth.

First we may consider the Mythology etc., of the Kangleicha Meetei Race.

1. "Kanglei Sana Leimayol

Laina Thapa Lamtamni

...

The first word of this Traditionalsong "Kanglei" means Kangleipak, the original name of this Ancient Hilly country, which is found in the Kanglei Scripture called Puya in the Kanglei Local dialect. The next word 'Sana' means Santhokpa, meaning Spreading, dispersion, etc., in all directions. 'Sana' like in the word 'Sanamahi', not connected with the yellow metal called 'Sona' by the Hindus. The last word in the first line 'Leimayol' means center of the Earth.

Leimayol = Lei + Mayol: Lei = means Leipak, the Earth; 'Mayol' means Mayai or means centre or the most important part of everything.

The last sentence "Laina Thapa Lamtamni" simply means the place on the particular area on the surface of the Earth is ordained and destined place for the first Creation of the living beings on the Earth.

2. "Awang Koubru Asuppa

Leima-Lai Khunda Ahanba

Nongthrei Ma-u Lingliba

Eerik Mapan Thariba

O Lainingthou |"

In the words 'Leima-Lai', in the second line the two words 'Leima' and 'Lai', the word 'Leima' means woman and 'Lai' means Male person. In Kanglei Society, even today, a married woman's name is written as 'Sakhenbi Leima', 'Yaiphabi Leima', etc. In the pre-hindu days upto 18th century CE, every married woman's name ends with 'Leima'. The word 'Lai', denoting Male Human Beings, is found in the Puya, the Scripture of the Meetei Race.

The meaning of the Mythology, a Traditional Hymn to the Koubru Mountain top is that the universal God created for the first time Trees, Flowers, etc and Human Beings,

Leima-Lai on the surface of the Earth. The 'Khunda Ahanba' means the Koubru mountain Tops is the first Habitation site of the Human Beings on the history of Mankind.

These things are on the pages of the scripture, called Puya by the Meetei Race most probably, the Puya of the Meetei Race on which pages these things are found to day in the 21st century CE., is the most ancient written record so far available on the earth.

The Mythology of the Kapui Community, who occupied mainly the Koubru mountain tops since Pre-history days, telling the world that Koubru Mountain Tops was the place where the Living Beings were created by the Universal God Father for the first Time on the Earth, will be discussed now:

The 'LAGANG FAIBA' Mythology of the Kapui Indigenous Community of Kangleipak says that the 'Lagang', the Universal God Father Creator put His first Step 'FAIBA' on the Koubru Mountain Top, where the Meetei Race believes that all Living Beings are created first by the God Father Creator, on the Earth to Create Living Beings. And further the 'MAHOU TABEI' Mythology of the Kapui Community says that Human Beings are created in a cave on the Koubru Mountain Top and Kept them inside the cave covered by a big stone till they were Mature and Strong Enough to face the world. When they were Mature and Strong Enough, a big Sandang(Mithun) came and pushed aside the Big Stone and then the Kapui Male and Female came out of the cave. These Male and Female were the first Human Beings(Homo Sapiens) on the Earth.

Further the xerox copy of the Makhel Khongnangbot may please be seen:

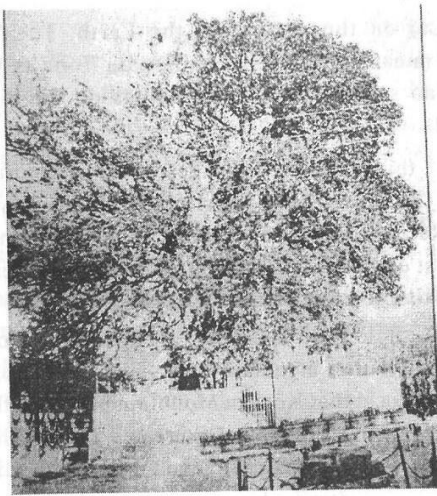


Photo Source: Huiyen Lanpao.

The tree and its Area is believed by the Present Naga Peoples of the Senapati district to be the original Area where the First Homo Sapiens of the Earth inhabited. The Tree and its Area is still preserved by the Peoples of the Area with high respect.

This is the Position of the Ancient Kangleipak regarding the Origin of the Homo Sapiens on the Earth.

In such scenarios of the world in the facts of Origin of the Human Beings on the Earth, Scientifically and otherwise, as we find today, 'some peoples with some Interior plans to be Achieved with political backing play with the Excavation and Exploration of Kangleipak(Manipur) will not be successful.

The author of the book, Kangleipak: The Cradle of Man has sent the PDF copies of his book (II Ed, 2012) to

1. Prof. Jean-Jacques Jaeger of the University of Poitiers, France and
2. Prof. K. Christopher Beard of the Carnegie Museum of Natural History in Pittsburgh,

Two leading Paleontologists of the International team of scientists who found 'four molars of the Primitive anthropoid' at Nyaungpinle village in Myanmar very recently proving 'Human Ancenstors may have originated in Asia, not Africa'

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Discovery of Kangleipak

(43)

By Wangkhemcha Chingtamlen

To USE the Kabaw Valley as a SALVO to destroy the good relation between the Kanglei People and the Myanmarese People

The BJP President, Mr. Nitin Gadkari visited Manipur for two days and he is reported to say the following:

"The BJP Promise that it, if it comes to power, will take back Kabaw Valley to Manipur from Myanmar. The Valley had been given away by Jawaharlal Nehru to Myanmar to 'appease' the then Burmese rulers." - The Seven Sisters Post, dated 24/2/12.

The above is not quotation of the speech of Mr. Gadkari. It is quotation from the Seven Sisters Post.

The Assertion of the giving away of the Kabaw Valley by Nehru is countered by the Present writer in this article. If the Assertion is correct or otherwise, the Congress Party must Publish the document or otherwise to clear the Tarnishing Statement against the great leader Pt. Jawaharlal Nehru.

"IN 1755 and 1758 Alaungpaya raided Manipur. 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(123). He left garrisons in permanent Stockades at Tamu and Thaugndut. 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."

This is what Mr. G.E. Harvey said in his book 'Outline of Burmese History' published in 1926 simultaneously in big cities of all Continents of the world. 'Chahi Taret Khuntakpa', 'The First Devastation' of Mr. Harvey's book, was Engineered by the Hindu Kings since Pamheiba Garivaniwaz who ascended the Throne of Kangleipak in 1709 CE(1714 CE?).

How and why 'The First Devastation' was Engineered by the Hindu Kings, the writer will not write in details; Please read 'A Short History of Kangleipak (Manipur) Part III published in 2008 by the writer For Details.

The writer will tell the Esteemed Readers, How Kabaw Valley was the Flash Point of Hatred and Anger between the Kanglei People and the Myanmarese People from written Evidences of History of the Hindu Period.

(1). In the book 'Meitei Ningthourol' by Sarangthem Bormani Singh, the writer says "Marjitna Ouwa Ningthouga yana - che Ama Sahi Tounare | Waroldi Kabaw Tampak Asi Ouwada Pithokpa, Meitei Leibakna Ouwagi Makha Ponba, Ouwada Fangba Pot-chei Meitei Leibakta Yonba, Meiteida Fangba Pot-cheisu Ouwana Apamba Khallaga Leiba, Lalol-Itik Touminnaba, Sa-Lana Mateng Pangnaba |" Page 9 (II Part of the same book).

This 'yana-che' Treaty has been signed after many years Marjit spent in Burma requesting Burmese king to install him in Place of Chourjit in Manipur as King.

In pursuance of this 'Yana-che', the Burmese King sent a big army to dethrone King Chourjit of Manipur.

"Kakching Khullen Mayada Lanban Sariba Marjitna Luchingba Ouwa Tengolna, Chourjit Maharajna Luchingba Meitei Lanmiga Numit Taramathoini chupna Akanba Lan Thengnare | Marjit ki Makhutta Chourjit Maharaj Maithiraduna Meitei Lanmi Mayam **Hundoklamalaga** Kachar Tanna Chenkhiduna Kachar Ningthou Gobinda Chandrada Tengbangbiyu Haijabada Yabidrabada Chourjit Ningba Kaiduna Jayantiada Lengsinkhi |" Page 10 of the same book.

Thus Marjit became King of Manipur in 1813 CE.

After Marjit became King of Manipur in 1813 CE., he has not honoured the Treaty signed by him with The Burmese King as Conditions for helping him to become King of Manipur.

"Hanna Meiteigi Lam Oiramba, Mana Ningthou Oiningbadagi Ouwada Pithokkhraba Kabaw Tampakta Houba Chingsu Pambi Faja Fajaba Khallaga Tuminna Yanba Hourakle |" Page 11-12 of the same book.

In spite of objections from the Burmese authorities, King

Marjit continued Felling the Teak Trees.

Above this, King Marjit did not attend the Coronation Ceremony of the Burmese King, even if officially Invited.

All these Infuriated Extremely the Burmese King and Burmese authorities.

Because of all these Betrayals and Cheatings of King Marjit of Manipur (a Hindu King), the Burmese King sent a big Army to capture Marjit in 1819. CE.

"Mahakna Haijaduna Mapubok Ningthougi Mapalna Meitei Leibakki Ningthou Oiraga, Napal Touduna Migi Toubimal Khangdaba Mahak Matik chana Lknage Khalladuna Mahabandula Kouba Ouwa General Amana Luchingba Ouwa Tengol Achouba Ama Marjit Fanaba Meitei Leibakta Tharakle |" Page 14 of the same book.

King Marjit of Manipur met the Invading Burmese Army at Kakching. "... the contest was at length terminated by the Retreat of Marjit, who **deserting** his Troops fled **Precipitately** towards Cachar, " Page 48, 'Report on the Eastern Frontier of British India' by Capt. R.B. Pemberton (1835).

The 'Hundoklamlagā' by Chourjit and 'deserting' by Marjit, have the same meaning, Both words have the meaning of Abandonment. 'Precipitately' in the above quotation from Pemberton means hasty, untimely, sudden without much care and thought, swayed by Fear.

This is the beginning of "Chahi Taret Khuntakpa", "The First Devastation" of Manipur, a Great Gift to the People of Kangleipak by the Hindu Kings.

The Kabaw valley was first Gifted to Burma by a Hindu King Marjit for the first time in the History of Kangleipak(Manipur) in the beginning of 19th century C.E. as a Price of Royal Throne for King Marjit.

APPENDIX-VI Agreement Regarding the Kubo (Kabaw) Valley, 1834

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

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

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

Fourth : The boundaries are as follows :

1. The Eastern foot of the chain of mountains which are immediately from the Western side of the plain of the Kubo Valley. Within this line is included Moreh and all the country to the westward of it.
2. On the south a line extending from the Eastern foot of the same hills at the point where the river, called by the Burmahs Nansawing and by the Munnipoorees Nansaulung, enters the plain, up to its sources and across the hills due West down to the Kethe-Khyaung (Munnipooree River).

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

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

(Seal) Sd/-

F.J. Grant, Major
Commissioners

(Seal) Sd/-

R.B. Pemberton, Captain

Sunnyachil Ghat, Ningthee, 9th January, 1834

Source: Page 245, Eikhoigi Eereipak by Phanjoubam Tarapot

The above agreement was signed on 9th January, 1834.

5

AGREEMENT REGARDING COMPENSATION FOR THE KUBO VALLEY, 1834

Major Grant takes part
Major Grant and Captain Pemberton, under instructions from the Right Honourable the Governor-General-in-Council, having made over the Kubo valley to the Burmese Commissioners deputed from Ava, are authorized to state:

1. That it is the intention of the Supreme Government to grant a monthly stipend of five hundred Sicca Rupees to the Rajah of Munnipore, to commence from the ninth day of January. One Thousand Eight Hundred and Thirty-four, the date at which the transfer of Kubo took place, as shown in the Agreement mutually signed by the British and Burmese Commissioner.

2. It is to be distinctly understood that should any circumstances hereafter arise by which the portion of territory lately made over to Ava again reverts to Munnipore, the allowance now granted by the British Government will cease from the date of such reversion.

(Signed)

F.J. Grant, Major

(Signed)

R. Bolleu Pemberton, Captain

Commissioners

Langthabal Munnipore,
January 25, 1834

(Manipur Rajah)

Source: Manipur Treaties and Documents (Vol. I) By Naorem Sanajaoba.

Please Read the first Document very carefully and critically. This was signed on 9th January, 1834 at Sunnyachil Ghat, Ningthee Turel.

And please read the Second Document also critically and carefully. This was signed on 25th January, 1834 at Langthabal Munnipore (Langthabal Konung).

The second Document was signed on 25th Jan, 1834 after the death of Gambhir Singh and during the Kingship of Chandra Kirti. The second Document is the confirmation of the first Document of 9th Jan, 1834.

After reading these two historical written Evidences of the 9th and the 25th of January, 1834, carefully and Critically, and also after Knowing Literal and Implied meanings of the Documents Thoroughly, any Sane Man will not Deny Kabaw Valley was given to Myanmar (that time Burma) with de facto and de jure Possessions.

Thus for the 2nd time, in the Hindu Period, the Kabaw Valley which was of Kanglei People since 1475 CE, was given to Myanmar in 1834 CE. During the life-time of King Gambhir Singh. The Myanmarese Possession of Kabaw Valley will be 200 years in 2034 C.E.

Now, the question for today, in 2012 CE is that who gave the Kabaw Valley to Myanmar after 1834 CE.? By Pt. Jawaharlal Nehru, or by any King of Manipur ? by any Person?

We, the People of Kangleipak who were the real owners of the Kabaw Valley, want to know the Exact Position of the Kabaw Valley, in International and Domestic laws, who gave it after 1834 CE, etc? In this matter, the Government of India is under Duty to bring out a White Paper as The National Party BJP has Embroiled a Great National Leader of the Congress Party.

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Author's books so far published

- (1) মীতৈগী নোংকালোন (1980)
- (2) কংলৈপাক শত্ৰু (1980)
- (3) মীতৈ/মৈতৈ কৰম্বনা চুন্মগে?
যেক শলাই কৰি কৰিনো? (1993)
- (4) From the Pages of History
THE MEETEI AND
THE BISHNUPRIYA (1999)
- (5) A HISTORICAL EVIDENCE
That proves the FALSEHOOD of the present History
Literature etc. of Manipur (2000)
- (6) A SHORT HISTORY OF KANGLEIPAK
(Manipur) Part - I (2005)
- (7) বাকোকলোন হিলেল থীলৈল সালাই অমা - ইলোন পুকোক
(পুয়া অসিগী বাকমখৰগী ব্ৰাহ্মোৰ পীবগা লোইনবা)
মনিপুৰগী সরকারগী স্কল অঙাংশিংদা তন্নীনবা পুথোক্ৰিবা
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- (9) A SHORT HISTORY OF KANGLEIPAK
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- (10) KANGLEIPAK: THE CRADLE
OF MAN (2010)
- (11) DISCOVERY OF KANGLEIPAK
(Series - I) (2011)
- (12) KANGLEIPAK: THE CRADLE OF MAN (II-Edition) (2012)
- (13) মীতৈ ব্ৰাহ্মেশিংগী ঈনাংকী ব্ৰাহ্মোৰ
(The Cultural Dictionary of
Meetei Words) অহানবা শৰুক (2012)
- (14) Discovery of Kangleipak (Series Two) (2013)
- (15) Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya (2013)

লাইব্ৰিকশিং অসি অউবগী মুমদগী ফংবিগনি।

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