

DISCOVERY OF KANGLEIPAK

(Series Three)



Sun - God



Surja - Deva



Numit

**Which one of the above three names of the same floating object in the Sky -
Sun - God , Surja - Deva and Numit, is most scientific and cultured name ?
The Numit, of course!**

Wangkhemcha Chingtamlen

DISCOVERY OF KANGLEIPAK
(Series Three)

by
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M.A. L.L.B.
Sagolband Thangjam Leirak, Imphal
Kangleipak.

If you read this book once in your life attentively , you will
REMEMBER it Forever!

Kangleipak Historical and Cultural Research Centre
Sagolband, Imphal, Kangleipak.

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**DISCOVERY OF KANGLEIPAK
(Series Three)**

A Book Dedicated to:

The peoples of Kangleipak who are the rightfull owners of the
Land , High Cultures and Knowledges of their Ancient Kanglei Fore Fa-
thers and Fore Mothers.

**Kangleipak Historical and Cultural Research Centre
Sagolband, Imphal, Kangleipak.**

DISCOVERY OF KANGLEIPAK (Series Three)

Preface

One of the writers learned readers sent a message to the writer on April 17, 2009 through his E-mail as " I really enjoyed your article. The amount of research and dedication is clearly reflected in your article , its a favolous work. Please do contribute in future and help us enlightened our knowledge horizon of our ema leibak."

The person who sent this message was Balgopal Singh.

The writer's status of Research today in 2014 is very much higher than it was in 2009.

Now we Kangleicha Meeteis know very well that our knowledges of science and philosophy etc were much higher than our neighbouring peoples'. We call Sun as Numit whereas the Hindu Indians call it Surja deva upto this day. The fact we know today show our Superiority in Astronomy and Physics. We heard in the nineteen fifties that some Indians committed suicide on the fact that the Americans landed their Astronauts on the moon surface and trod on their Chandradeva.

In the Puya, it was written 'Huksang' for Human body , but now we call it 'Hakchang'. Hakchang = Hak + Chang , 'Hak' means elements (substances) having weight and 'chang' in a fixed proportion in balance with other elements (substances). This knowledge is an advanced knowledge of Bio - Chemistry.

If there was not Puya Meithapa (Burning of Puyas) in the 18th Century by the Hindu Kings , the Meeteis may the science and philosophy teachers of the world!

My learned readers may find some Thrilling articles in this Book.

Please read this book.

Wangkhemcha Chingtamlen.

Sagolband Thangjam Leirak, Imphal.

22/07/2014.

DISCOVERY OF KANGLEIPAK (Series Three)

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Discovery of Kangleipak
(44)
by Wangkhemcha Chingtamlen
Date: 12/11/12

The Writer's Journey of Life with 18 Kanglei Alphabets

The humble writer, W. Chingtamlen was born in 1933 C.E. and passed Matriculation in 1956 at about 24yrs of age, very late in life.

The writer met Takhellambam Bokul, the great Revivalist of Kanglei culture and Tradition in 1956 itself and the writer became a devoted follower of the great Revivalist from 1956 itself.

Therefore, for the first time in the life of the writer, the Mayek, the writer associated with was the Naoria Phulo Mayek as an 'Ancient Kanglei Eeyek' amongst the ancient Kanglei Mayeks. In 1960 the writer passed B.A. exam from the D.M. College, Imphal. In the early 60s the Meetei Marup led by Takhellambam Bokul exhibited Naoria Phulo Mayek at an exhibition(Mela) at Pologround and the writer was in charge of the Stall of the Meetei Marup.

One day at about 11 am in the Mela, two young persons probably from Bengal, came and examined the Naoria Phulo Mayek on exhibition at the Meetei Marup stall and asked the writer:

The Bengali friend: Do you claim these Alphabets as Ancient Manipuri Alphabets?

The writer: Yes (very bravely).

The Bengali friend: How do you pronounce the alphabets?

The writer: Om, Ara, Era, etc (for the vowels) Lai, Kak, Dhan, Nong, Yong, etc (for the consonants)

The Bengali friend: the symbols and pronunciation seem to be modified Bengali Alphabets, etc. (the Bengali friend commented).

The writer was puzzled and had no Answer at the comments of the Bengali friend. After serious thinking for some days, the writer gave up the Naoria Mayek as an Ancient Kanglei Eeyek, forever.

Then, the writer met one Okram Nityai who said that there are only 25 Kanglei Ancient Meetei Mayek(in the group of 35 Meetei Mayek). Even the writer represented the Pandit Okram Nityai at a Mayek conference at Pologround(The writer cannot remember the date of the conference).

For the time being, the writer spent some years with 'Oja' Nityai and seriously studied the 25/35 Meetei(Meitei) Mayek (the group of Meitei Mayek with (𑜀𑜃𑜫)). The time may be early part of 1960s.

In the mean time, the Puya, *Wakoklon Thilel Salai Amailon Pukok*, printed in Bengali Scripts by Ahal-Ibungo Thokchom Thokachanpa of Sagolband came to the hands of the writer and still the writer possesses upto this day. *The writer has not seen the original of the Puya upto this day.*

At this time of the writer's life, he never see any document of 18 alphabets of the Meetei Race. At the outset, the 18 Alphabets of the *Wakoklon Thilel Salai Amailon Pukok* of Ahal Ibungo Thokachanpa prove to be a very different set of Kanglei Alphabets from those the writer has seen so far at the time, that is, from Naoria Mayek and Meitei Mayek and Meitei Mayek 35/36 groups.

The writer's Devotion and Love for a Kanglei Ancient Alphabet has gone completely to the 18 Alphabets of late Ahal Ibungo Thokachanpa of Sagolband and gave an unceremonious Good-bye to other Kanglei Alphabet groups.

This time the writer goes very frequently to the home of Ahal-Ibungo Thokachanpa and he became the writer's friend-guide-philosopher. Unfortunately, the Ahal-Ibungo did not live long and gone forever.

In the mean time, in 1971, the writer bought a copy of the puya, *Wakoklon Heelel Thilel Salai Ama-ilon Pukok* (by the time: Amailon Pukok) transcribed in Bengali scripts by the Khuwai Meitei Thoukal Langkal Malup of Sakolpan.

Today everybody interested in the Kanglei Alphabets knows very well that both the Wakoklon Thilel Salai Amailon and Wakoklon Heelel Thilel Salai Ama-ilon Pukok are written in 18 ancient Kanglei alphabets.

As the writer possessed the two Puyas since the 1971 CE, the writer became more interested and devoted to the 18 Ancient Kanglei

Alphabets, with Happiness and Encouragement, and also with a Sudden Height of Pride.

By the time of 1980, when the Manipur government accepted 27 Meitei Mayeks for the Schools of Manipur, the writer thinks, he was a member of the Mannaba Apunba Marup and Yumnam Tamphajao of Keisampat was the Ideologue of the Marup.

Late Yumnam Tamphajao represented the Mannaba Apunba Marup in the expert committee when the 27 alphabets were selected and most probably he signed the final selection of the 27 alphabets.

The writer has no knowledge how Late Yumnam Tamphajao was selected by the Mannaba Apunba Marup for the expert committee. The writer knew all these from the Newspaper reports.

On 16th Nov, 1978, A Meetei Mayek expert committee consisting of 12 members was constituted by the government of Manipur. The members are:

1. Mr. Yangmaso Sheiza, Chairman
 2. Dr. L. Chandramani, Convenor, Agriculture Minister, Manipur.
 3. Mr. Tourangbam Ibotombi Singh, Member Secretary, Director of Education(S).
 4. Prof. Mangi Ningomba, JNU Centre, Canchipur.
 5. Miss Sorojini Devi, Activist, State Kala Academy
 6. S. Rohini Kumar/Iboyaima i.e. Librarian, Manipur Secretariate
- Other Delegate Members:**

1. Mr. Laishram Kulachandra, Malom Changanggei.
2. Mr. Yumnam Tamphajao, Keisampat
3. Prof. W. Tomchou, DM College
4. Mr. Loitongbam Mohindro (Jayanta Kumar), Kwakeithel.
5. Prof. Kangjam Gopal, Oriental College.
6. Mr. Ningombam Iboyaima, Thangmeibian

During the time of Mr. L. Jayanta, Minister of Education, Government of Manipur, a meeting of expert committee on the Meetei Mayek held and the writer had no knowledge in details as the Meeting Minutes, etc are not widely published.

Very very recently on 17/11/12, an expert committee meeting on Meetei Mayek was held under the chairmanship of Education Minister M. Okendra. As report in the newspaper indicated, govt. officials and members of the Meelan joined the Meeting. No more is known by the writer.

What transacted before the Final Selection of the '27 Meetei Mayek':

(1) At the 3rd Meeting of the Meetei Mayek Expert committee on 11/12/78, the 'expert committee decided a 12 criteria(yumfam) of the selection of the Meetei Mayek.

The second criterion says: Mayek Lepnabagi Yumfamgi Matangda Ariba Record Neinaba.

The third criterion says: Mayekki Hourakfamgi Matangda Wari Neinaba.

When the expert committee discussed the 2nd criterion, the committee discussed about the Grierson Mayek 35, 25 Meitei Mayek of the 35 group of Meetei Mayek. The expert committee rejected 35, 25 group of the Meetei/Meitei mayek. Under this 2nd criterion, the expert committee selected the 28 alphabets of the Wakoklon Thilel Salai Amailon Pukok, as they fulfils the second criterion as proposed by Prof. Kangjam Gopal(Kangjia), Oriental College.

The next consideration of the expert committee under 2nd criterion (yumpham) was the 9 lom mayeks as we see today in the 1980 govt. Gazette implementing the 27 mayek since 1980. The selection of 9 Lom mayeks by the expert committee seems very shady, is not clear, as reported in the newspaper.

In 1980 and since 1978 when the govt. 'Meetei Mayek expert committee' was constituted by the government of Manipur, There are hundreds of copies of the *Wakoklon Heelex Thilel Salai Ama-ilon Pukok* as transcribed to the Bengali alphabets in circulation among the peoples. The Original copy of the Puya had been seen by the writer more than once by that time.

But very unfortunately, inspite of availability of the *Wakoklon Heelex Thilel Salai Ama-ilon Pukok* to the Eeyek Experts, even to common people in Kangleipak (Manipur), nobody mentioned even the name of the Puya by the expert committee Members during the discussion. What happened to the expert committee, many sane persons including the writer were Puzzled.

Under the 2nd and 3rd criteria for selection of Meetei Mayeks, the expert committee is under compulsory duty to consider the *Wakoklon Heelex Thilel Salai Ama-ilon Pukok*, Why it was avoided?

Under the 7th criterion, cheitaps, their names and numbers, were accepted by the expert committee as proposed by Prof. Kangjia.

Under the 9th criterion, the Cheising Eeyeks (Ama, Ani, Ahum, ...), the symbols etc., as proposed by Prof. Kangjia was accepted by the Expert committee. Mr. Kangjia mentioned *Wakoklon Thilel Salai Pukok*, *Wachellon Pathup*, *Kham-Oi Yang-Oi Sekning*, etc in his argument.

These are the important Decisions of the Meetei Mayek Expert Committee before, the govt. of Manipur accepted the 27 Meetei Mayek as published under No. 1/2/78-SS/E dt. April 22nd 1980 of the Government Gazette.

As the writer was not a member of any of the Meetei Mayek Expert Committee so far, the Purpose of this Article is to Highlight to the enlightened Kangleichas that how far the Meetei Mayek 27, most probably recommended by the expert committee, as accepted by the govt. of Manipur, represent the Ancient Meetei Eeyek of Kangleipak.

Before and after the Publication of the 27 Meetei Mayek in the government Gazette, the Public including the Intelligentsia are made to believe that the 27 Meetei Mayeks, accepted by the govt. of Manipur for

the schools in Manipur follow the Puya, *Wakoklon Thilel Salai Ama-ilon Pukok* of the Ahal Ibungo Thoukachanpa.

Now please see and examine whether the 27 Meetei Mayeks of the government follow any Ancient Puya of Kangleipak in Forms and Spirit:

The Alphabets/Eeyeks of Ancient Kangleipak - ɣ (Singtha Cheising Eeyek Ama), ɣ, ɣ, ɣ:

ɣ, ɣ, ɣ = 27 Meetei Mayeks of the government

ɣ, ɣ, ɣ = *Wakoklon Thilel Salai Ama-ilon Pukok*

ɣ, ɣ, ɣ = *Wakoklon Heelex Thilel Salai Ama-ilon Pukok*

These are the four Ancient Meetei Mayeks as found in the Puyas: The national archive, New Delhi tested *Wakoklon Heelex Thilel Salai Ama-ilon Pukok* has the four Alphabets, ɣ, ɣ, ɣ, ɣ with Eelik() symbols, in the same spirit, the *Wakoklon Thilel Salai Ama-ilon Pukok* has the four alphabets with Eelik(), as we see above.

But the 27 Meetei Mayeks of the govt. borrowed the Mayek symbols without Eeliks(). The 27 Meetei Mayeks of the govt has the four Alphabets as ɣ, ɣ, ɣ, ɣ as we see above without Eelik().

The puya, *Wakoklon Heelex Thilel Salai Ama-ilon Pukok* says that The Universal Father (called *Eepung Loinapa Apakpa*) comes on the *Malem* (the earth) in the symbol of ɣ (*Singthalon Cheising Eeyek Ama*), clearly with *Eelik*() to create living beings from the eternal space. This symbol ɣ is the *Eepung Loinapa Apakpa* Himself called also as *Talang Eepung*, Symbolising the Origin of Life is Extra Terrestrial, Theorised by the Kanglei Meeteis many centuries B.C before any Race on the Earth knew it.

Using ɣ, ɣ, ɣ, ɣ without Eelik() in the 27 govt. Meetei Mayek for the schools in Manipur Deceives the coming generations to come, Depriving them the unique genius of their Forefathers. And the Teaching to the coming generations of 27 Mayeks will not give the Knowledge to the coming generations that their forefathers are first human beings on the earth who knew the extra-terrestrial origin of life.

2. The selection of Lom Mayeks

9 lom mayeks in the symbol of:

ɣ(gok)	ɣ(zam)	ɣ(rai)
ɣ(ba)	ɣ(jil)	ɣ(dil)
ɣ(ghou)	ɣ(dhou)	ɣ(vam)

These symbols of 9 lom mayeks are accepted by the govt., are most probably recommended by the Meetei Mayek exp. committee, 1980 are almost all copied from the Grierson Mayeks shown by him at Page 22 of the Linguistic Survey of India, vol. III, Part III by G.A. Grierson. Grierson says, at page 21 of the same book, that the Mayeks are from Bengal and introduced during the reign of Charairongba who flourished about 1700 AD to manipur.

What are the logics behind the Meetei Mayek expert committee, or the govt. of Manipur for selection or Acceptance of those 9 lom mayeks from Grierson?

The Kanglei Ancestors are so wise, they wrote in the Puya which was written before 4000 yrs BP about the Lom Eeyek() that "*Khununglolchumsingse Tainapata Leilipa Mee Oipa Eecha Eesu Meetei Pumnamakkitamakta Haichapane* 卐 *He Ningthou-o Eeyek Likhun Asiti Matamtuki Matung-inna Puthokpikatan Khangpio* 卐 " This is the prediction of the foresighted Ancestors, for the Kangleichas to adjust the mayeks to the future.

Why the Meetei mayek expert committee or the govt. did not use the Puya, *Wakolon Heel Thilel Salai Ama-ilon Pukok* for the Meetei Mayeks of the schools? Why the expert committee or government preferred the Meitei Mayeks introduced from 'Bengal', Designed from Mayeks other than the Ancient Kanglei Eeyeks? It is every Body's Guess.

3. The Cheitap mayeks of the 27 Meetei Mayeks:

Under the 7th criterion, the Meetei Mayek expert committee discussed the Cheitap Mayeks of the 27 Meetei Mayeks to be adopted by govt. for the schools of manipur.

Under this criterion also, the Cheitap-Mayek Masing and khonthok of the 27 Meetei Mayek selected as proposed by Prof. Kangjia. The expert committee selected of cheitap mayeks in the symbols ɿ, ɿ, ɿ, ɿ, ɿ, ɿ, ɿ, ɿ in bengali. In the cheitaps there is only one Inap (ɿ) and no more. Without thinking the masing, khonthok, etc of the cheitaps selected by the expert committee, what is the logic and motive of the expert committee and of the Manipur govt. for selecting only (ɿ) only for the schools of Manipur ? *It may not be a Logic and Motive of Innocence, may be Intentional.*

In the Bengali Alphabets, we have ɿ and ɿ (two Inaps). In the *Wakolon Heel Thilel Salai Ama-ilon Pukok* Puya and *Wakolon Thilel Salai Amailon Pukok* (of Thoukachanpa), we have ɿ (ɿ) and ɿ (ɿ) (two Inaps) in both the Puyas.

Because of the Expert committee's selection of only ɿ in the

symbol of ɿ, we cannot write the word Meetei (𑜀𑜢𑜤𑜰𑜫), we have only to write mitei (𑜀𑜢𑜤𑜰𑜫), the Ancient Races' name of Kangleipak.

Whom the Meetei Mayek expert committee and the Manipur Govt. Meant to Kill?

Answer: The Meetei Race of Kangleipak Definitely.

The Infirmary of the selection only one Inap (ɿ) is so great that if the 27 Meetei Mayek is the ancient Kanglei meetei mayek and taught to the coming generations of Kangleipak, the coming generations of Kangleipak will not understand their Races' Original name, the Meetei and will be obliterated the real Name of the Race forever and forever, a present Generation's CRIME to the coming generations to come in Kangleipak.

Through the world over, the philosophers and theologians agree that Man is created in the Image of the God Father, The Origin of this Theory is ancient Kangleipak. Because of this Selection of the 27 meetei Mayeks by the expert committee and Acceptance by the Manipur Government for the schools of Manipur, the Kangleicha Future generations, specially the Meetei Race of Kangleipak, a superfine Human group of the world has been Deprived of an Unique Genius property of their Forefathers.

Puyas in our hands now, and may be discovered in future will be inaccessible to the coming generations and will be lost forever.

A CRIME Against Humanity, No Doubt!

The above are the sum and substance of the selection of the meetei mayeks 27 by the meetei mayek Expert Committee constituted in 1978 and Acceptance of the 27 Meetei Mayeks by the Government of Manipur in 1980 with Necessarily concomitant infirmities and unethical standards.

The selection of the Meetei Mayeks 27 by the Meetei Mayek Expert Committee and Acceptance by the Govt. of Manipur by the Schools of Manipur Did not and Does not follow any known and recognized Puyas of the land.

The Kangleichas do not Expect such A thing from the Representative Government constituted under the Constitution of India.

Now! What is left to the Nationalistic Kangleichas to Save our Future Kangleicha Generations to come?

As long as we are Indians, we have to do Everything under the Constitution of India, nothing is Outside the Powers of the Constitution, including Governments constituted under the constitution of India. The constitution is the Highest Authority of the land. Constitution is Supreme. The humble writer quotes the Indian Constitution. The constitution says: "*Cultural and Educational Rights: 29 (1) Any section of the Citizens residing in the territory of India or any part thereof having a distinct language, Script or Culture of its own shall have the right to conserve the same.*"

(2) No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them."

Under the "PART III FUNDAMENTAL RIGHTS" of the Indian Constitution, there are 24 articles of the Fundamental Rights of the Citizens of India, from article 12 to article 35. plus four articles more. Amongst the fundamental rights of the citizens of the Indian union, we have the cultural and educational Fundamental Rights of the Citizens under article 29 of the Indian constitution as quoted above by the writer.

Please read carefully of the art. 29 of the constitution as quoted above or from a printed book (constitution).

Under this art. 29 of the constitution, the right of the citizens of India for conservation of their "language, script, or culture" is Fundamental under the constitution, and absolute as worded by the constitution of India, that is, the constitution keeps no conditions for the conservation. What the citizens require, is only to prove the distinctness of the "Language, Script or culture of its own" of the citizens. This is too clear under art. 29(1) of the constitution of India.

Please compare this art. 29 with art. 19-freedom of speech and expression having conditions or conditional.

Under this art. 29 of the constitution, not only conservation of language, scripts or culture of the citizens, admission to education institutions under the government is also fundamental rights.

Along with these Fundamental Rights, Minority citizens of India have the Fundamental Rights to establish educational institutions of their choice and to administer them under art. 30 of the constitution.

Under this art. 29 of Indian constitution, the Nationalist Kangleichas may take the option to go to the Law court to check-mate the Government and its Henchmen.

This is the Most Appropriate Course of Actions for the Nationalist Kangleichas to Save the Future Kangleichas.

For the Meetei Mayek Expert Committee and its decisions, etc. please see Naharol Thoudang-26/3/03, Mannaba - 4/9/04, 6/9/04, 7/9/04 Huiyen Lanpao - 25/9/08 and Extraordinary Manipur Gazette, dt. April 22, 1980.

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Discovery of Kangleipak

(45)

by Wangkhemcha Chingtamlen

Date: 19/02/1/2013

Grant of Scheduled Tribe Status by India to the Meetei, acceptable? An Honourable Status?

The answer from the humble writer is an 'Emphatic No'.

The Indian Politics, post - 1947, in Manipur is too intricate for the common people of Manipur to know, many 'Benevolent Schemes' are 'Destructive Schemes' in the guise of Benevolence. Since times before, some men and women including some organizations are demanding 'Scheduled Tribe Status' for the Kangleicha Meeteis and the demand becomes very vocal now-a-days in Kangleipak.

In the light of this demand and in the background of the nature of the demand for a S.T status for the Kangleicha Meeteis, it is very Meet to trace the origin and appearance in the Indian constitution, the Supreme Law of the land, of words/concepts Scheduled Tribe, Scheduled Caste, Depressed class, Minority etc. Without knowing the contents/ significances of these words, scheduled tribe, scheduled caste, depressed class, minority, etc., nobody will understand the nature of the demand.

In the Constituent Assembly, the present constitution making body in the preindependence days of India, the words/concepts/connotations of the words Scheduled Caste, Scheduled Tribe, Depressed Class, Minority were discussed/debated thread-bare by the enlightened members of the Constituent Assembly.

"Ambedkar submitted an exhaustive note on the subject of minorities and fundamental rights. As a leader of the Scheduled Caste, he was primarily concerned with the political and social safeguards for the Scheduled Caste, and with ensuring that the new Constitution provided adequately for their uplift." Page 748 of the "A Study of the Constituent Assembly Debates".

"Ambedkar suggested further that the Scheduled Caste should have a minimum share of the posts in the various Public Services" page 748 of the "A Study of the Constituent Assembly Debates".

Jagjivan Ram debated that "the guarantees should be directed to the protection of racial and religious minorities (for example, Christians and Aborigines) from extinction" page 749 of the "A Study of the Constituent Assembly Debates".

As a result of the debates and discussions in the constituent assembly, "The Draft articles relating to minorities came up for discussion in the Constituent Assembly on August 23, 1949, when Ambedkar moved and amended article 292 providing reservation of seats in the house of the people for Scheduled Caste and Scheduled Tribes, separately mentioning the Schedule Tribes in the Autonomous District of Assam and those outside." Page 774 of the "A Study of the Constituent Assembly Debates".

Thus came the separate provisions in the present Indian Constitution for the safeguards of the Scheduled Caste, Scheduled Tribe, Minorities, the separate provisions for the reservations in the House of People, offices etc in Indian Constitution came from the realities in India for many centuries' Backward relations amongst the Indians themselves, making four Vernas, making the Sudras 'untouchables', trampling women's rights etc sowing the seeds for the present Moist uprising etc.

The separate provisions for Scheduled Caste, Scheduled Tribes, Minorities etc in the Indian Constitution is never associated with social conditions in Kangleipak even today in the 21st century, mang-ee, seng-ee, untouchables, etc. were brought by the Hindus since 18th century, even not serious realities in Kangleipak (Manipur). Social contradictions in Kangleipak (Manipur), including contradictions between Hill and Plain, is a product of Hinduism.

It will be very interesting to know for all nationalist Kangleichas that "His Excellency the Governor General of India duly accepted the instrument of accession executed by His Highness and Manipur became a part of the Dominion of India with effect from 15th August, 1947. His Highness also nominated Shree Giriza Sankar Guha as representative of Manipur in the Constituent Assembly."

Mr. Giriza Sankar Guha, a foreigner to Manipur, by then, sat in the Constituent Assembly of India like a sitting statue without opening his mouth for some years upto 1950, as if Manipur is a part of West Bengal.

It will be further a great interest to Nationalist Kangleichas to know that "A letter extract to Patel as regards proposal to merge Manipur with Bengal:

"Presidency General Hospital
Woodburn Ward, Calcutta.
14 January, 1950."

My dear Sardarji,

With regard to the future of the state of Manipur, it is also to be considered whether it should not be merged in West Bengal for reasons very much like those applicable in the case of Tripura State. The association of Manipur people with the adjoining Bengali speaking

tracts has always been closer than with the people of Assam. Besides, by the Vaishnavite traditions, sympathies, etc, Manipur have been closely allied to the people of Bengal. Politically also, both in the interest of the people of Manipur and of Indian Union, Manipur should be better merged and integrated in West Bengal, rather than with Assam.

The Hon'ble Sardar Vallabhbhai Patel
Deputy Prime Minister of India.

yours sincerely,
Niharendra Dutta-Majumdar
Government House, Calcutta."

By the time, a great Rally was also organized in Manipur against the Integration of Manipur to Assam naming as "Purbanchal Pradesh". The writer was a student of class eight and joined the Rally. This was the Kangleipak of the Indigenous Kangleicha Meeteis and hill peoples, this was the 'Manipur' of mainland Indian Hindus as an Envidable Spot. Kangleipak was made a fractured body since the 18th century since the time of Garivaniwaz to suit the whims of the Foreigners. Please know who are the Meeteis of Kangleipak before we enter the debate of Granting S.T Status to the Meeteis.

In the more than 4000 years old BP Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, it is written very clearly: "Ating-a sitapaki mamit manungta leipa mitmaha atupu malle haipakipu mi kouye|| mi atupu yengna sakhiye haipakipu mee kouye|| mee atupu khangnanapa haituna atinga sitapaki mamit manungta leipa mamipu yengna sakhipana atei amani khangnanapa haituna mee atei kouye|| mita saion toutuna pokpa sipa taipang meena| Meetei haina koukhale||0||"

Rough English translation: "(as it is like) the pupil in the eyes of Ating-a sitapa (the deathless Sky, Space) it is called Mi (image). (as it is created) Seeing the Mi(image), it is called mee(man). (As it is created) seeing the Mi (image) in the eyes of Ating-a sitapa (deathless sky, space), to know it, it is different from the mi(Image), it is called mee-atei(Man different). Those peoples, who were Incarnations from the mi(image of Ating-a sitapa, Ipa Sorarel, Sky, Space) born and die(on the earth) became called the Meetei."

It is agreed world-over, man is created in the likeness of the God universal Father and but we do not encounter any cogent theory in the field, we feel Kanglei Meetei Race is the first Race on the Earth who theorized it on the Earth. We have the written Evidence in the Puya, scripture written in deep BC.

There is no any people called 'Meitei' in Kangleipak (Manipur) upto this day. Upto 1934 (nineteen thirty four) in the schools of Kangleipak (Manipur), the word taught was Meetei, not Meitei. One particular book

for the school, in the time 1934 was "Meeteilongi anisurakpa tamnaba lairik"

The word "Meitei" is only a projected word for the Meetei by some Non-indigenous peoples to blur the past history of the Meetei Race.

Even today some Men are living in Kangleipak (Manipur) who were called themselves Meetei, changed to 'Meitei' and got some 'profitable' jobs patronized by some.

Significance of the granting of and acceptance of the Schedule Tribe Status by the Meetei Race will be:

(1) To succumb to temptations with little awards for their illegal and immoral gains, for which all attempts started since 1709 CE during the time of the first Hindu king Garivaniwaz.

(2) To demand and accept the Scheduled Tribe Status by the Meetei Race of Kangleipak is to accept the Status of Schedule Caste, Schedule Tribe, Minority, Untouchable, Depressed, Aborigines with the concomitant connotations of the above mentioned/concepts in the Indian mainland scene.

When the Meetei Race who are the majority master Race accepts the Schedule Tribe status, who are the general and majority peoples?

Definitely, the Indian Hindus migrated to Kangleipak (Manipur) as Laborers, Job Seekers, Business men, colonisers and their henchmen, but became Masters today!

(3) To demand and accept the Scheduled Tribe Status by the Meetei Race of Kangleipak is to accept the present Tripura status, to accept voluntarily a Death Penalty before the Trial is over!

Please think over this matter very seriously.

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Discovery of Kangleipak

(46)

by Wangkhemcha Chingtamlen

Date: 05/02/2013

How the Meetei Race of Kangleipak knew they have their own Scripts since early times, in 20th century.

This short discussion may solve many puzzling questions about Kanglei Scripts (alphabets) in this century.

The humble writer's Discovery of Kangleipak (44) has been read

by many learned Readers and commented upon, with exemplary feelings. Now this discussion will try to show writer's learned Readers that the present generation of Kangleicha Indigenous people knew, with certainty, that they had scripts since very early times, probably, before any race in the world developed their own writing scripts. To say in another forms of words, the earliest written language of the world may be the Kanglei Meetei Language as evidenced by the puyas of the Meetei Race available at present. All sincere and nationalistic peoples of Kangleipak knew that all their spoken words (wahei/concepts) are all composed of 18 Scripts (alphabets) upto this day, though distorted/disfigured during the last 300 years of the Hindu period.

Now the writer will show this to the learned Readers:

Lambi (Road) is Lampi originally. Lampi = Lam + pi, Lam meaning lam, the destination place (Lam), pi means pipa (given) by means of the Lampi. Kaojao, Sanjao: Here the 'jao' syllable means chao (big). Therefore Kaojao = Kao + Achoupa; Sanjao = San + Achoupa. San chajenbi = san chachenpi etc. etc. From this formula, we know now that Kshetrimayum, Choudhurimayum, Bachaspatimayum, Adhikarimayum, Brajabashimayum, Khura, Shri, Anji, Garivaniwaz, Bhagyachandra, Rajkumar, Sorok, Guru etc etc are not Kanglei Indigenous words.

To know a word in the Meetei /society you encountered now whether it is Indigenous or not, please Examine like this:

Khura

Make the word Khura, replace spelling to all 18 alphabets, that is, Khula. When the spelling of the Khura is changed to all 18 alphabets, that is, Khula does not give any indigenous meaning. So, it is a Hindu word, a non-indigenous word.

Paojel

When the word Paojel changed to Paochel, an all 18 alphabets word, it gives a better indigenous meaning, that is, Paochenpa, Paochel che (Khabar). So, it is an Indigenous word.

There are words of Non-Indigenous origin also easily known as Non-Indigenous origin, for example, Kaka, Mama, Brahman etc etc. From these Linguistic findings, Etymological investigation etc, the Intellectual peoples of Kangleipak knew very well that the 'Roots' of all Indigenous words, that is, Indigenous Language is Rooted in 18 alphabets only, pre-Hindu. These are self-evident facts, but because of the vandalism of Puya Meithapa, problems are created.

The 18 scripts (alphabets) rooted Kanglei Meetei Language, the concomitant resultant fact, that is, the Kanglei Meetei Language should have been written in 18 scripts (alphabets) only, was known since 1st half of 20th century after the discovery of Wakoklon Thilel Salai Amailon Pukok and Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puyas.

After the discovery of these two Puyas, the true Indigenous, Honest intellectuals of Kangleipak do not have slightest doubt that all Lailiks, Puyas, as they are of pre-hindu period days, were written in 18 scripts (alphabets) only, without any Hindu words/concepts.

After these knowledges of the Ancient Kanglei Meetei Scripts by the Nationalist, Indigenous, Honest Intellectuals, of Kangleipak, these Indigenous Intellectuals, true sons and daughters of Kangleipak refused to accept 35/36 scripts (with Anji) including the 27 alphabets recommended by the expert committee and accepted by the government.

This is the true position of the Kanglei Meetei Scripts in the Kanglei Society at this moment on 12/02/2013.

If there were not Puya Meithaba in the 18th century CE in Kangleipak (Manipur since 18th century) during the rule of Hindu kings, we may not have any problem relating to Kanglei scripts. Fortunately, for the Kangleicha Meetei Race, we have at least one puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, giving us the complete knowledge of ancient Kanglei scripts used by the ancient Kanglei Meetei ancestors since very early civilization of the Human kind. The puya is laboratory tested and accepted by the Nationalists puya Experts.

So far upto this day in 2013, as far as the knowledge of the humble writer goes, there is not any Puya giving complete knowledge of the ancient Kanglei scripts except the above mentioned puya. If anybody on the land has any Puya giving complete knowledge of the ancient Meetei scripts, please put it before the Kanglei peoples to test its freedom from outside manipulations.

As the puya is the only source of the knowledge of the ancient Kanglei Meetei race scripts in 21st century CE after about 300 years of the Puya Meithaba of the Hindu Rule, as a written Evidence of the Kanglei Scripts; every man and woman including organisations claiming some particular scripts are genuine Kanglei scripts, they are under sacred duty to

the Meetei race to put their written Evidences in the form of an ancient puyas before the Meetei Race of Kangleipak for public examination.

This is the wish of the people of Kangleipak.

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Discovery of Kangleipak

(47)

by Wangkhemcha Chingtamlen

Date: 07/05/2013

The Meetei Race of Kangleipak and the Meitei Mayek 27

The Meetei Race on the surface of the earth occupies a specific geographical area identifiable by a group of people of common decent, having a strong cultural base, having a writing scripts of their own, having a political philosophy of their own in the name of Kangleipak. Since many thousands years B.C. the Meetei Race on the earth become a racial state, a nation of one nationality only, populated only by the Meetei only since immemorable times of human history.

Since the days of Konchin Tukthapa Ipu Athoupa Pakhangpa, the first Kanglei political monarch, the Meetei race became a full one nation-state, in the name of Kangleipak many many centuries ahead of the present Hindu people arrived on the land of present India. India cannot be taken as one nation state, it should be taken a multi-national state country. We cannot entertain a doubt on the assertions of the present writer on these matters, because the assertions are based on strong written evidences.

Since the days of Ipu Athoupa Pakhangpa, the Meetei language became a written language, having scripts of their own, very different from and more scientific than the recently developed 27 scripts of the Manipur Government. As this assertion also is based on strong written documents, cannot be doubted too.

Now coming to the main Thrust of the present article

Since the days of Pamheiba Garivaniwas and Bhagyachandra, the Hindu people asserted this is the Manipur of Mahabharat and the people are sons and daughters of Mahabharat Hero Arjun, there are gotras etc. by means of concocted history, legends etc. but their assertion failed

in their own times though the people cannot expressed fully because of the 'Royal Sticks' behind all these assertions.

The clear evidences of these failures are the presence of the Pamheiba Lareith Lathup and Bhagyachandra Lareith Lathup written by the very highly placed maichous of the Royal courts of the times.

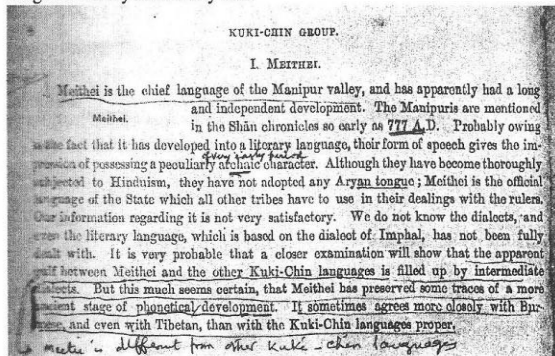
Another great attempt by the Hindu people to make the Meitei 'Extinct' from the surface of the earth is to impose Bengoli scripts in place of the 18 Meitei scripts since the days Pamheiba Garivaniwaz. This also failed miserably.

Then the Hindu people tried to impose Meitei Mayek 35/36, half Bengli Descent scripts in place of 18 Meitei scripts. This also fails miserably in our times. The evidence of the failures of the Hindu and their Henchmen attempts to destroy the Meitei are evidenced by the fact of manufacturing of the 27 Meitei scripts, more than half Bengali descent scripts in the late part of the 20th century with the help of the Meitei Mayek expert committee composed of

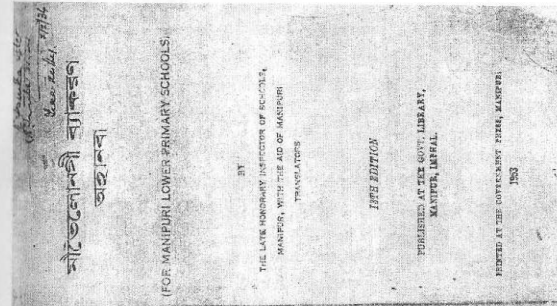
Very late in the IInd half of 20th Century, the conspiracy to destroy the Meitei and the classical and Unique 18 Kanglei Meitei scripts invented by the rare genius of our Kanglei forefathers along with introduction of the 27 Meitei Mayek in the schools of Manipur is to recognise only "the Meitei" by the government in place of "the Meitei", the human race group created in the image of the god written clearly in the Puya, and accepted by all civilised peoples of the world.

Now on this day, the 10th day of May, 2013, the conspiracy to use 'the Meitei', name for the people of Kangleipak and 'the Meitei Mayek 27' as the original Meitei script of the Kanglei Meitei Race, is in full swing.

The following Xerox copy is the page 8, the first para of the Luiguitic survey of India by G.A.



The following is the Xerox copy of the text book of the Government of Manipur taught in the L.P. schools in 1963 'Meitei' not 'Meitei' is clearly used in the schools.



The following is the Xerox of the last para, page 5 written by H. Dwijasekhar Sharma, Prof. Of Economics D.M. College under the heading "A white paper on Kangle and Sanamahi faith" webcasted on 20th Nov., 2008.

Without doubt, the true index of a culture's vitality is its adherence to its language, historical memory and religious traditions. Like the Tibetan culture, Sanamahi has also lived through ages despite vicissitudes.

Please note the sentences "Probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing a peculiarly archaic character" and "But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development" from the first Xerox, a comment from an eminent linguist having vast experiences of all languages of the world.

From this experience of an eminent person like G.A. Grierson and from our own experience of the Kanglei Meitei Puya, scripture, we already claimed that Meitei may be the first literary language of the world, the Kangleicha Meitei Race may be the first human race on the earth to have phonetically developed scripts.

It is a heinous crime against the humanity to espouse a conspiracy to destroy the Meitei and Meitei by a group of people lately since the last half of the 20th century.

Now to conclude this article :

Since 1980 the 27 Meitei scripts had been implemented in the schools of Manipur. It is now more than thirty years upto this day. The

young minds of Kangleipak had been trained to receive the non-Meitei, non-ancient Meitei scripts 27 half-Bengali scripts descents born only in the last part of 20th century.

The 27 Meitei scripts cannot write 'Meitei' (ꯀꯃꯐꯝ), but can be used to write 'Meitei' (ꯀꯃꯐꯝ) as the 27 Meitei scripts do not include ꯃ (ee, Bengali ঁ) but include ꯃ (ei, Bengali ঁ). So, in less than 100 years hence, the coming generation of Kangleipak and their minds will be Naturalised to the idea of the 27 Meitei scripts.

The so called experts of the 27 Meitei Mayek (Meitei scripts) cannot show any ancient Puya written in the 27 Meitei scripts upto this day, but experts of the 27 Meitei Mayek (Meitei scripts) may be possible to manufacture the required Puya in a time of 50 years hence using a method of concoction and fabrication methods used by the foreigners in Kangleipak since 18th century handily to meet the situations.

Then they will have the required Puyas as written evidence of ancient time to support the Meitei (ꯀꯃꯐꯝ) Mayek and the Meitei Race to demolish the 18 Kanglei Meitei scripts which is showing the Kangleicha Meitei Race is the first human race on the earth having phonetical development and Meitei (language) the first literary language on the earth, and also to demolish the Meitei Race which was created on the image of the God Father, which is accepted by the peoples world over.

Beware

KANGLEICHAS! if you take the name Meitei (ꯀꯃꯐꯝ) and support the 27 Meitei Mayek, the Meitei Race of Kangleipak, along with the 18 Kanglei Meitei scripts which is the best and most scientific scripts amongst the groups of the scripts on the earth, will be extinct sooner than you think.

E-mail : chingtamlen@gmail.com.

DISCOVERY OF KANGLEIPAK

(48)

By Wangkhemcha Chingtamlen

13/5/13

The Nongkhong Koiba Tradition of the Meitei Race of Kangleipak

vs

The Ganesha and Kartik Tradition of the Hindu of India

The question whether the Nongkhong Koiba Tradition of the Meitei Race of Kangleipak is more Ancient than the Ganesh and Karthik Tradition of

the Hindu of India, or the Ganesh and Karthik tradition is more ancient than the Nongkhong koiba tradition, has agitated the mind of the writer since about 5 months back by an unknown telephone call from a middle aged person.

The telephone caller called the writer as 'Ipa' (Father). What the caller said was that "Many men said to me that the Nongkhong Koiba Tradition copied from the Ganesha and Kartik Tradition of the Hindu. What is your opinion in this matter, Ipa!" This was what the caller meant in his telephone call in substances.

The writer answered, "For time being, I have agreed to your suggestion that The Nongkhong Koiba Tradition copied from the Ganesha and Kartik Tradition of the Hindu. But you ask your men who said the Nongkhong Koiba Tradition copied from the Ganesha and Kartik Tradition of the Hindu that what was the name of the Hindu Tradition, in what Veda, Puran etc. the name of the Tradition was enshrined. Only then I will give you the final answer." This was my response to the caller and his opinion in the Tradition. After this response from the writer, the caller never contacted the writer again upto this day.

The question posed before the writer is a big challenge to the core of the Kanglei Meitei Culture, which the humble writer Espoused in his whole life upto this day, to be the oldest culture of the mankind.

Immediately the writer examined some Puyas, scripture available with him and found some very enlightened clues.

At the same time, the writer acquired some documents also from the internet regarding the matter at hand.

What the humble writer found in the Kanglei Puya, Scripture, Wakoklon Heelel Thielel Salai Ama - ilon Pukok :

"Pali Atonpa| Eesanou Konchin Tukthapa Haipa Mingthonpu Fangcheiye| Thapung Tala Naopukhipana Mapapungki Fampan Fangkhong Talet lakpu Koituna Fampan Men Tongpa Fangchaye| Mayampung Sanamahipu Masak Khangtuna | Ningthi Thoina Ningtuna Taipang Meeki Fampan Tongcheiye| Walam Asina Pukokne ||0||

Asum Touna Pakhangpana Mingthon Fangtuna | Saion Tala Puthoktuna | Mathou Mangam Pangthokpata Maming Talama Fangcheiye ||0||

This is the first statement enshrined in the Puya encountered by the writer in the above mentioned Puya.

Please see the 2nd encounter in the above mentioned Puya by the writer :

"Nongthou Malon Taletki Yafamta Tingpalpa Mapuna Saion Toutuna Taipangpalpa Santhokmaphamni Haituna Santhong Apanpa Kouna| Mala Lenphu Oikhale| Malem Leikhalon Talet na Amampa Leimulonki

Masakkumna [Taipang Palpaki Tungnafam Leisa Oina Leikhale || Leilipa Asiki Ma-ongpu ||Nongthou Ma-ong Leppapu Nongkhong Haina Haikhale||”

These two statements enshrined in the kanglei scripture show what is “Nongkhong” and the nature of ‘Nongkhong Koipa’ Tradition clearly in substance. The writer’s knowledge gained from the experiences from the Kanglei Scripture and some articles webcasted under the caption “22 significance of Ganesh worship” and other caption the writer feels honestly and confidently that there is no room of the Kanglei Tradition of ‘Nongkhong Koipa’ copying or imitating the Ganesh and Kartik Tradition of India in philosophy and in moral value. The hindu legend is not a match for Nongkhong Koiba. Now the writer will examine the significance of Ganesh worship, closely step by step vis-a-vis the Kanglei Nongkhong Koiba Tradition to enlightened writer’s Id readers. In the Indian legend of Ganesh, the Actor are Siva and Parvati (Parents) and their two sons, Ganesh and Kartikeya, all earthly beings – Parents and sons, with all the limitations of being born as human being on the earth. The two sons’ means of travelling in their legend are a mouse (until they say in Manipur) for Ganesh and a Peacock for Kartikeya, one small animal the other a small bird, with all the extreme limitations being born as earth being on the earth. This assertion cannot be encountered reasonably by any man on the earth on any ground.

The legend of the Ganesh and Kartikeya is simply a squabble of two earthly siblings, to say in short.

The names of Ganesh and Kartikey had different names according to the difference of the writer. What they did also are different according to the differences of writer.

One peculiar things in the Hindu legend/Tradition, the present writer encountered as articles, write up etc., no name of their legend/tradition is mentioned in Sanskrit, Hindi etc. by any writer, even though they say the legend etc. are mentioned in Mahapurana, Upa Purana etc.

It seems to show the legend of Ganesh and Kartikey is simply a Jumbling Collection without having fixed root in the Hindu culture and Tradition of India.

In one article under the caption : “22. Significance of Ganesh Worship.” The writer says ‘Parameshwara invited his two sons, Vinayaka and Subramanya to go round the world and said that whoever completed

the trip first would get a fruit immediately.” Subramanya (Kartik) started immediately to go world with his peacock, but vinayaka (Ganesh) without taking the tedious journey of going round the world, he simply circumambulated his parents before Kartik arrived and sitting before his parents he claimed he had gone round the world. He won the race, saying his parents are more than the world.

In another article, Parvati asked her two sons to go the world Kartik started to go the world with his peacock, but Ganesh taking a few rounds (no number of rounds mentioned) before his mother and claimed his duty was performed, claiming his mother is more than the world. He won the race.

In a third article, Parvati asked her two son to go round the world Ganesh without going round the world, he simply asked his parents to stand together and took three rounds of them. He won the race claiming his parents are more than the world.

Yet in another article, when Ganesh and Kartik become of age to get married, Siva and Parvati wanted them to get married. But a problem has arises for the parents. The two sons argued seriously who would marry first. To solve the problem, Siva asked his sons to go round the earth and the son who completed first will get married first.

Kartik started his trip immediately with his peacock. But Ganesh did not start. After some time, Ganesh went round his mother Parvati seven times after seven baths in the river before Kartik arrived.

Ganesh won the race because his mother Parvati was divine mother, more than the earth on the authority of the Vedas.

These are some of the Traditional write-ups of the Hindu about the Ganesh and Kartik Traditions. In contrast and against this of Indian Hindu, the meetei race of Kangleipak had their “Nognkhong Koiba” Tradition enshrined in the Puya, the sacred scripture of the race. To know and to digest, please examine the above quoted two portions of the Puya very carefully.

In the above first quotation “Thapung Tala Naopukhipana”, have “Thapung Tala” means “ten full months”; Naopukhipana” means “was in the womb of the mother”. Further means “Pakhangba was woman born”, but not his elder brother Sanamahi. “Mapapungki Fampan Fangkhong Taletlakpu Koituna” “mapabung” means Salail Sitapa (space, Ating-aa, Ipa Sararel Persinefied), “Fampan Fangkhong” means the seat of the God Father salail Sitapa. “Men Tongpa”, “Fampan Tongpa” both means ‘to become king’ of the land, Now please come to the 2nd quotation from the Puya and please examine the Para quoted very carefully.

To know the Puya, and specially to know the concept of the “Nongkhong” in the ‘Nongkhong Koiba’ Tradition, the Puya presumed that

every reader of this para of the Puya knows the fact that 'Life is extra-terrestrial origin', that is Life comes from outer space to the earth.

So, the 'Nongkhong' in the 'Nongkhong Koiba' Tradition, is the spot, place, area on the surface of the earth where the universal God Father Salailel Sitapa put His first step on the Soil of the Earth to plant life on the earth and is supposed philosophically to be the "Fampan Fangkhong" seat of the Universal God Father on the earth by the ancient Meetei Race of Kangleipak.

This fact of connection, relation between the Nongthou, Ating-aa, Ipa Sorarel (space) and the Malem, Ima Leimalel Sitapi (the earth) to procreate lives endlessly on the earth is called by the ancient Meetei Race philosophically "Leitai Nongtai", in the art form "Leitai Nongtai Chakoi" so, 'Nongkhong' is the starting point on the earth, that is, 'Fampan Fangkhong' seat of the Universal God Father on the earth. Literally 'Nongkhong' means foot of the Nongthou, Ating-aa, Salailel Sitapa, Ipa Sorarel (the space).

Now to introduce to the readers what is Nongkhong Koiba Tradition, how it was born :

When Salailel Sitapa (Ipa Sorarel) become aged and when Sanamahi konsen Tulei Sengpa and Konchin Tukthapa Pali Atonpa became of age, Salailel Sitapa, the God Father called His two sons one day and told them that as he became old, He wanted to give his fampan (seat of kingship) to one of them. "Any of you two, who can go round the 'Nongkhong' first will get the 'Fampan'.

Sanamahi (not women born) started immediately to go round the 'Nongkhong' (universe), thinking that 'Nongkhong' is the end of the 'Nongthou', space.

Konchin Tukthapa, the younger of the two born by Ima Leimalel Sitapi after Thapung Tala pregnancy, was weak and an earthly sibling was not match of Sanamahi who was all powerful.

Konchin Tukthapa Pali Atonpa went directly to his mother, Leimalel Sitapi and wept and said. He cannot compete his elder brother and will not get the 'Fampan'. Then his mother, Ima Leimalel Sitapi consoled him and told him 'Go round the Fampan Fankhong of Salailel Sitapa (Personified as human father) seven times and bow down before the him touching your forehead the malem (ground)". Konchin Tukthapa went directly to his father, Salailel Sitapa sitting on the Fampan and bow down before him touching his fore head the Malem Leisa before Sanamahi came back who went round the 'Nongkhong'.

The Universal God Father, Salailel Sitapa was so satisfied to what his son, Konchin Tukthapa did and gave him the Fampan (seat of kingship)

and the younger son was given the name (Epithet) of Pakhangpa. This is the end of the 'Nongkhong Koiba' Tradition of the Meetei Race of Kangleipak.

Significances :

The Tradition of the 'Nongkhong Koiba' is not a test of the capacity and intelligence amongst the human being or earthly siblings. It was a practical test to choose a person, to lead the mankind, who knew the Universal God Father (creator), who also would care the earthly living being for the endless continuance of the universal god father's wish and continuance of creations. When Konchin Tukthapa went round him 7 times and bowing down to him, according to the advice of the mother, Ima Leimalel Sitapi, he got the Epithet of - 'Pakhangpa' which meant Pa+Khangpa, Pa means father generally in Kanglei Dialect, but were in the context meant 'Universal God Fatehr (Creator) of the Universe. Salailel Sitapa knew that his younger son, Konchin Tukthapa knew the real father of all living beings and that he is the person on the earth to take care of all living being as the Universal Father himself.

The significance is the divine origin of the kingship and state of the Meetei race in Kangleipak. Konchin Tukthapa went round the 'Fampan Fangkhong' 7 times because, the Universal God Father Creator is composed of 7 parts called Laipungthou Talet, the Kanglei Meetei Race is composed of 7 clans called Salai Talet, Stars called Thouwai Michak Chayom Talet which were the original source of lives on the earth, there are seven days of Meetei Race of Kangleipak, the best number of the Kanglei Meetei is 7 (seven).

The younger son, Konchin Tukthapa knew his own Father Salailel Sitapa was the Universal God Father creator because of his mother, Ima Leimalel Sitapi's intimate knowledge of Salailel Sitapa who is her husband confirming the Meetei proverb 'only mother knows the father of a child'.

When the study and analyse the concepts of the 'Nongkhong', 'Fampan Fangkhong' 'Leitai Nongtai Chakko' etc. We come to know the significance of the scientific fact of the 'Extra-terrestrial origin of life' etc.

The difference between 'Nongkhong Koiba' Tradition and the 'Ganesh and Kartik' Tradition.

- a. In the Kanglei Tradition of 'Nongkhong Koiba' the actors are
 - (i) Salailel Sitapa (Nongthou, Ating-aa, Ipa Sorarel, Space), God personified for the purpose as human father.
 - (ii) Sanamahi (God) who is personified as the first son
 - (iii) Ima Leimalel Sitapi (Malem, Earth) as personified as human mother and
 - (iv) Kunchin Tukthapa Pali Atonpa (a purely human being)

So, the actors are two gods, one semi-goddess, and one purely human being.

- b. In the Indian Tradition of 'Ganesh and Kartika' all the four actors are Siva, Parvati, Ganesh and Kartika are all earthly Mundane, Banal Beings. Not a single one is God or semi-god, though the Indian themselves claim to be gods. The means of travelling of all actors also are simple Mundane animals.

From these two differences shown in (a) and (b), we know very well that the Indian Hindu perception/thinking in the Ganesh and Kartika Tradition is simply Mundane, Banal, Earthly and whereas the Kanglei Meetei Thinking/Perception is the relation between the god universal father and the earthly life (mainly god and human), the relation between the abstract and immaterial god and concretisation of gods' wish of creation and material Mundane lives.

So, the two traditions cannot be compared and matched. So, there is no question of the 'Nongkhong Koiba' tradition copying the Ganesh and Kartik tradition but there is possibility of copying 'Nongkhong Koiba' tradition by the Ganesh and Kartik tradition without knowing well the concept and significance of the Kanglei tradition.

- (c). The Indian Hindu tradition has no tradition that how many times to go round the man or the god, and also there is no tradition whom to be gone round. It seems to show that the tradition has no fixed principle or well rooted cultural Principle in the past Indian life.

The Indian tradition has that it goes round Siva and Parvati, both together, once by Ganesh, in some case, Ganesh goes round them three times. In one article, Ganesh goes few rounds to Parvati, without mentioning the number of rounds. In yet another article, Ganesh goes round his mother 7 times after taking bath at the end of each round.

In the Indian Hindu tradition, there is no fixed principle and philosophy that how many rounds to be made by Ganesh and Kartika.

- (d). But in the Kanglei Meetei tradition, Konchin Tukthapa goes round the Fampan Fangkhong, seat of his father 7 (seven) times, not more or not less with fixed principle and philosophy.

From the difference shown in (c) and (d), we are very clear that the Indian tradition has no fixed principle and philosophy behind going round Siva and Parvati or Parvati alone. But Kanglei tradition has a fixed principle and philosophy behind the tradition.

- (e). In the Ganesh and Kartik tradition of the Hindu Indian, there is no reasonable principle and philosophy behind their tradition of Ganesh and Kartika. They do not know well who is the prime cause of the universe. Ganesh goes round Siva and Parvati together, and also Parvati alone. Then

who represents the prime cause of the universe or universal god or universal god father creator? Both Siva and Parvati together or Parvati alone? Both fails in principle and philosophy.

- (f). But in the Kanglei Meetei Tradition, there is unassailable principle and philosophy behind. In the 'Nongkhong Koibpa' tradition of Kangleipak, the concepts in the tradition are "Nongkhong", 'Fampan Fangkhong' '7 times Fampan Fangkhong'. Most probably, the Id readers had grasped the principles and philosophy behind them.

From the differences shown in (e) and (f), in the Hindu tradition Ganesh goes round Siva and Parvati together or Parvati alone. In the Kanglei Meetei tradition, Konchin Tukthapa goes round the 'Fampan Fangkhong, of his father Salail Sitapa alone not more.

Then, the principles and philosophies of the two tradition are clear now. The Kanglei tradition honours the universal prime cause, whom we mankind calls differently God, Allah, Eepung Ioinapa Apakpa etc. The Indian tradition honours two earthly born souls, father and mother together or mother alone. 'Nongkhong koiba' tradition, and Ganesh and Kartika tradition different in kind, not in degree. They are not comparable.

In some degree, Ganesh Kartika tradition might imitate from the 'Nongkhong Koiba' tradition.

DISCOVERY OF KANGLEIPAK

(49)

By Wangkhemcha Chingtamlen

27/08/2013

FACTS GENERALLY THE PEOPLES OF KANGLEIPAK DO NOT KNOW.

- (i) The Kangleipak Forefathers have lived in Kangleipak in Imphal Valley for about 20,000 years B.P. :

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(elephants, 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 wating	19,200 ± 2,007
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & reptiles	Interpluvial	
K17-18	16.5-19	Silty clay- fine clay	No potshard Hatus/End of cultural level?	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wating	24,800 ± 2,109

Source : Proceedings of the National Conference on Luminescence and its application (NCLA-209) – sponsored by:

- (1) Luminescence society of India, (2) Indian Association for cultivation of science, (3) Central Glass and Ceramic Research Institute.
- (ii) The Indo-European or Indo-Aryans (Indian Hindus) have lived on Indian soil for about less than 5000 years B.P.

(a) "They spread west and south and east, and one branch of them the Aryans, crossed the Caucasus Mountains into Northern Mesopotamia by 2200 B.C. whence some of their tribes after wandering spread over several centuries in Irag, Iran and the North Western Frontier of India, India finally come into at period not earlier than 1500 B.C. probably nearer 1200 B.C. than 1500". Page 11 of KARITA-JANA KRTI by Suniti Kumar Chatterji "They brought with them their own culture and religion" Mr. Suniti Kumar Chatterji says

(b) "So, when the Indus Valley civilization was discovered all scholars where Puzzled. They could not term the civilization as Aryans since they already established the theory that Aryans entered India not earlier than 1500""Over and above sir John Marshal declared that

Mohenjo-Daro was not Aryan and very likely was Dravidian or Pre-Aryan" page 20, 375, the Aryan Hoax by a Paramest Choudhury (1995).

(c) The same matter is discussed on Pages 24, 25, of "An Advance History of Indian" by R.C. Majundar M.A. Ph. Etc. (1963). He said, in the mainland of India scene, the growth of strong political kingdoms is only since 600 B.C. specially in the eastern India (Page 55).

(d) V.D. Mahajan, writer and historian says in his book, Ancient India (Page 2) that the Aryan Kings were still in West Asia in their ways to India in 1435 B.C. (Page 850).

(e) In a very recent book "The Founders of Indus Valley Civilization and their Later History" by Dr. Naval Viyogi (2003) says

1. At page 134 : "1. That from about 1769 B.C. the Aryans began appearing in western Asia",

2. On the same page "The above data would lead us to the conclusion, that the Rigvada is later than 1400 B.C. or that the Aryans of Western Asia were less cultured or less advanced in the science of Language than the early Aryans of India though they were in fact the later migrants"

3. at page 123 "A. Harappa culture (Mature Phase) – 2500-1900 B.C." according to e-14 Radio Carbon Laboratory of the University of Pennsylvania in 1965 A.D.

From these written evidences about Hindu Aryans on the Indian soil, we are compelled to come to the conclusion, that the present Indians are living with the Mongoloid peoples of Asia for about 4000 (four thousands, years only as neighbours, and that the Indian Aryans are more civilized and cultured than the west Asian Aryans, because of their nearness to Asia Mongoloid peoples.

(iii) Singli Pefan, Singli Pafal 108, Kangla Pafalli 108, Kangla Laipham 108, Pakhangpa Pafan :

Singli Pafan, Singli Pafal 108, Kangla Pafali 108, Kangla Laipham 108 are written very clearly in the Kanglei scripture called Wakoklon Heel thillel Salai Ama-Ilon Pukok Puya. The writer will show some quotations from the Puya:

1. "Talang Eepung Loinapa Apakpa Masana Oipa Mihun | Sam | Tu | Khuchinna Chingpa Singli Pafan 108| Mihun 84|Tangsamli 27|Thapung 10 ki Eefa Eemenpham | Thonglon 9 | Pankhei8 |Eelam7 |Kayatki ka 6 makhoisung Eepung Loinapa Apakpaka Loinalipa Masenne | Atuki Malamna Singli Pafan Koupane ||"

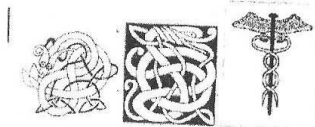
2. "Kayat 11 | Amati Singli Pafal 108 ki Luchingpa Pafanli 10
Ne | Khonglam 9 Ne | Pankhei 8 ne | Ilam 7 ne]"

3. “Asum Touna Sitapa Mapuki Huksang Filep Oilapa | Kangla Pafalli 108 Pu Khutolli | Kapsing | Khutup | Lamsing | Thana mapali 7 Makta Kanglaki Laifam 108 Maki Matik Mayai Pumnamak | Fafalli ki Kayat Phileppu Takpikhiye ||o||”

The first quotation says Mihun (Pulse) Sam (Hair), Tu, Singli Pafan 108, Mihun 84 etc. are all in the Body of the Ipung Loinapa Apakpa (The ultimate God Father) Therefore it is called Singli Pafan. Singli in the Kanglei Meetei Dialect, is the Nerve in English.

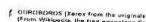
In the 3rd quotation, the Puya says that the present Imphal Kangla Laiphamlel, Kangla Pafalli 108, Kangla Laipham 108 etc. are the Mapuki Haksang Filep (God's Body Figure).

4. Now we will turn to the origin of Pafan or Pakhangba Pafan or very kind of Pafan associated with a figure of snake (so called Lairel in Kanglei Hindu society).



'Every ancient mythology has some form of world serpent.'
 'The serpent represents the cyclic nature of life.'
 'Thus, many ancient people believed snakes are immortal.'
 'The serpent also is a phallic symbol, but ironically, serpents also are one of the
 older symbols of female power in the cyclic religion.'
 'The coiled snake with its tail in its mouth is more times known as Ouroboros
 and is thought to represent the circle of the continuity of life.'

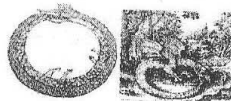
From an article, the serpent (An Naithair) by Michealín Dagherty (Source: irelandsdown.net/serpent.html)



Ouroboros

From Wikipedia, the free encyclopedia

The **Ouroboros** (Greek *Oupheboros*, from *ouphēboros*, *oûs*, "tail-devouring snake", also spelled *Uroboros* in English, pronounced /*uˈrɒbərəs* or /*ɪˈdʒərɒrɒs*/), is an ancient symbol depicting a serpent or dragon swallowing its own tail and forming a circle.



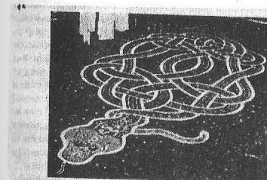
¹The Churnbore often represents and reflects or cyclicality, especially in the sense of something constantly re-emerging itself, the eternal return, and other things perceived as cycles that have been shown as torn as they end (see Bruckner). It can also represent the idea of Perennialism itself.

HISTORICAL REPRESENTATIONS

Stom described a self-eating, ritually being with the first being being in the lowest, an-
-nominal, perfectly constructed animal.

The hood of the serpent in dragon eating its own tail can be traced back to ancient Egypt circa 1000 B.C. From around 1500 B.C. to 1000 B.C. it passed to the Greeks, the Persians, who gave it the name Ophiomorphos (the deformed).

(b) Please see 2 xerox of snake worship in India from the book, snake worship in India by G. Ravindran Nair:

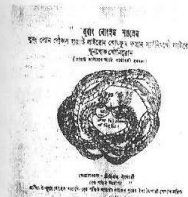


A labyrinthine serpent design adorning the floor of the site of Yajna, India apart, in many other countries the serpent has been worshipped as a symbol of water, longevity of wisdom - perhaps because of its wiggling movement, renewal after sloughing its skin and unblinking stare. "



A view of the entrance to the Nagara temple at Mannarasala in Kerala. This is one of the few surviving snake shrines still enjoying a pride of place among the votaries of the snake cult in India.

(c) Snake worship in Manipur by the Hindus, Please see now:



নবাব মোহাম্মদ শওকত
খান, সিকান্দার আলী, নাজিমুল হক, নাজিমুল হক

(କଟକେ ମୌସା ଖୋଦାୟା ମାମୁଲ୍ ହା)

The 3rd Xerox is from the book, Meiting-ngu Lainingthou Paikhomba, by Ning-ngomba Manijao. This is Manipuri Hindu Brand of PakhangbaPafan in the Hindu Times.

শরাৎথেম বরমনি সিংহ:

“মহারাজগী মপুঞ্জি তদা মবদৌ পাখংবব উনিৎবনা লাংতক্তরদুনা নুৎজৎ পুস্ত্রিগী ইয়াইদা মমৈবু ময়ানা চিকপা মানা উবিবা মবুধৌ পাখংববী মুস্তি অদু নিঃশংলতুনা মখুদাঙ্গিনা লৈমাইনা য়েকলে। লৈমায়দা য়েকলিবা মবুধৌগী

মূর্তি অদূর মপুঞ্জিং চৰনা মিৎয়েং তাবনা, খংহৌদনা মবুদৌগী মূর্তি অদূর থাউল শেংবা পাখংবা ওল্লকতুনা মমৈবু ময়ানা চিল্লুস্তু থাদোৰুগা চোংখংলকতুনা মহাৰাজনী মৰাইবক্তা চিল্লুগা লৈমায়দা মূর্তি ওইনা অমুক হনজিনখি।

Page 35

“গন্ধীৱশিংহ মহাৰাজবু চিকপা পাখংবা অদু পেৰা পাৰিদতনা মিৎইথৈ শোণদুনা লুপানী কোৰ্ফুনা হাপ্পগা ৰাইথৌ মথক তাংজেং পাংতা থাদোকখি, মফম অদূনা তাংজেং পাখংবা ওইনা লৈখি”

Page 38

মতৌ অসুমণা অয়েকপা, লৈপাকতা য়েকপা মূর্তি লাইৱেল শক শোৰুগা লুপা কোমফুদা হাপ্পগা থাদোকখিবা হিন্দুগী মতমদা, হৌজিকসু তাংজেং পাংতা ‘তাংজেং পাখংবা’ লৈৱিবা জাং ওইৱেৰেকো! উনিংয়েদকো! লৈপাকতা য়েকপা মূর্তিনা লাইৱেল পাখংবা ওইখিবা লিলজাওদো!

The humble writer has shown 2 sets of snake figures (snake forms) above.

The first set grouped together 5 snake forms connected with Traditions and belief in ancient Europe or Middle East. The people believed them in the forms of “The coiled snake with its tail in the mouth” are immortal and they called it ‘Ouroboros’ some times.

The world knows very well that Ouroboros and snake forms with a coiled snake with its tail in the mouth are originated in the M.E. and Europe.

The second set grouped together 3 xerox from the book, snake worship in India by G. Ravindran Nair, showing temples of snake worship in India, Past and Present.

The Hindu Indians or Indo-Aryan Hindus entered Indian boundary some times in 1200 yrs B.C. after several countries in Europe and Middle East. They also brought their own culture and religion.

The 3rd set shows 3 forms of snakes connected with worship etc. in Kangleipak (Manipur) in the Hindu days since 18th century C.E.

From these undeniable written evidence, the humble writer concludes that the snake worship in Manipur in any form or figure whether they call it ‘Anji’ or ‘Pakhangba Pafan’ or any name, the Hindu Kings brought them and imposed upon us when they became kings since 18th century C.E.

Please see also what James Johnstone says in his book, Manipur and the Naga Hills “It is greatest mistake to connect them with snake worshippers, ‘Nag Bungees’ of India. Neither Nagas or Manipuries, or any tribes on the eastern frontier, are addicted to this worship, or have any traditions connected with it and any snake, cobra (Nag) or otherwise, would receive small mercy at their hands.” Page 33 of the book.

The written evidences against snake worship in Kangleipak (Manipur) are overwhelm, snake worship was brought by the Hindus in the 18th century C.E. to Kangleipak (Manipur)

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DISCOVERY OF KANGLEIPAK

(50)

By Wangkhemcha Chingtamlen

3/9/2013

The Secrets of the Universe

The Kangleicha Meetei knows before the world knows.

The Meetei Race of Kangleipak, in the times of Yore, knew the Ting Palpa (What the Western people call the universe) much better than what the western people know today in the 21st century C.E. The word/concept “Universe” is not a match of the word/concept ‘Tingpalpa’. In the 21st century or in later century, the west may not reach the destination what the East reached in Kangleipak in this matter in the past.

The west described or expressed the word/concept ‘Universe’ as “all existing matter and space considered as a whole, the Cosmos.” The ‘Cosmos’, they further describe as “The universe seen as a well-ordered whole”. These are very simple concept, description of the things.

In the east in Kangleipak the Meetei Race has this word/concept ‘Tingpalpa’ in place of the West’s “Universe” and “Cosmos”. Tingpalpa Ting+Palpa(Panpa Ting=Ngamkhei leitaba, Loiba naidaba, Hanpham Khangdaba Mahousagi Pangal (Primordial Vital Force), Palpa=Panba, Maduna Maram Oiduna Hingba, Leiba Ngamba. This is the definition of Tingpalpa.

According to the ancient Meetei, the originator, owner, driver of this Tingpalpa is Tingpalpa Mapu or Ipung Loinapa Apakpa (The Primordial Being).

Further the Puya, the Meetei scripture categorically says that the Ting (The Premordial Vital Force) is composed of only three Primordial elements Fire, Water and Air. The Puya further says that everything seen in the TingPal (Universe) the result of ‘Chainapa’ (Collision?) of these three Primordial things (Fire, Water and Air).

The Meetei Race of Kangleipak is the first mankind on the earth to know the Extra-terrestrial Origin of life, knowing it before 4000 years B.P. Even today the west do not know well.

Now, the humble writer will show in the world that the Meetei Race of Kangleipak knew CELL, DNA, GENE, before 4000 B.P. The Puya, the scripture of the Meetei Race put in black and white long ago B.C. as under

"Eechaki Chata Nautana | Laikilupna Chatlampa Fitam Loutuna Chatlaklapati | Laika Meeka Yeknapa | Teinapa | Mounapa | Oisuno || Laipungthou Taletmakka Yeknapasung Oisuno || Maki Maki Salailup Sakhai Pumnamak Yeknapa Sung Oisuno || Yeknapa Asiki Matung Inna Eeski Chalou Moulounapa Yaloieye || O ||"

This is the categorical statement found in the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya written in the Deep Past and followed the marriage law of Kangleipak since the reign of 'Konchin Tukthapa Eepu Athoupa Pakhangpa up to this day for many thousand years. This marriage law states that the man and woman of the same salai cannot marry each other. The marriage of man and woman of the same salai is called Eeyek or Yek thoknapa. The Tingpalpa mapu or Eepung Loinapa Apakpa, the Ultimate Universal God Father has 7 (seven) Parts, called Laipungthous. Each Laipungthou is a distinct blood group and so the universal god has 7 (seven) different distinct blood groups, very different from each other.

The 7 (seven) Salais, that is the seven (7) sons of Eepu Athoupa Konchin Tukthapa cohabiting with 7 Lailup Ladies (seven ladies from the self of salailal sitapa, the Immortal sky, space) represent these 7 distinct blood groups. Further these 7 distinct blood groups are of different seven colours which are the seven different colours of the seven salai groups of peoples in the society in Kangleipak.

How the Laipungthous are of 7 (seven) different distinct blood groups, the Puya states as under :

"Asum Hailapata | Mapali Tukthapa na Hailak-i- Ipapung Ipung-ngo sitapa ... Eeyek Yek Hailipa Asipu Amuk Hanna Takpio Hailapata Sitapana Hailakle - - Pali Ipung-ngo Tingpalpa mapu Ipung-ngo Mahakka loinatuna Leilipa Laipungthou Talet MataPaktuna Eeki Ma-ong Manna | Khupi Mallum Chaona Akoipa Oina Pakye || Akoipa AtupuYek Kouye ||O|| Eeyek Atuki Manungta Eeki Phun S* Leiye || Atupu Eelik Kouye ||Eelik Atuka Yeknale | Yek Kouye || Atuki Malamna Laipungthou Talet Ki Masata Pakye Haituna Apakpasu Kouye || pali Eepung-ngo Lailup Taletka Eechaki Eeka Tinnatuna pokpa asipu Salai koukhale || Salaina Pokpa Asipuna Naota Haina Koukhale || Naotaki Salailup Sakhai Pumnamakna Loulapati Yekka Yekka Lounapa Oisuno Mana Mana Toupa Oisuno | Salailup Sakhaisingna Chalou Moulounapa Toulapati Naotaki Suthang Taletna Lomkaniye Haina Takpikhiye ||O||"

This is also the categorically statement of the Puya prohibiting marriage of the same salai group male and female during the Reign of Konchin

Tukthapa Ipu Athoupa Pakhangpa. The Meetei Race of Kangleipak is following this marriage rule up to this day in the 21st century C.E.

Please referred to the underlined sentences in the 2nd quotation of the Puya. Please note the words 'Eeki', 'Phun S*' 'Eelik', the important three concepts/words in the Puya.

The word 'Eeyek' in the Puya is the 'Cell' in the present Biological science, the words/concepts 'Eeki Phun S*' and 'Eelik' are the 'DNA' and 'GENE' in the present scientific terms. These things will be clear if anybody analyse very critically the quotations and related positions in the Puya. There may be some variations it is obvious. Because the Meetei Race in Kangleipak enunciated the theory in deep B.C. and the western scientific theory of cell, DNA etc. were Enunciated in Late A.D. very recently. Some differences and variations are obvious because of time factor.

If the Meetei Race of Kangleipak did not know about present scientific knowledge of cell, DNA, GENE at the time of Formulation of the theory how can they say there are 7 (seven) different kinds blood, there are 7 (seven) primary seven colours etc.

The Puya so clearly put in black and white that the marriage of the same salai people is 'Yek' Yek thokpa; if people of the same salai group marry each other, it may lead to "Termination", an end of the Family created by such marriage. This is a clear theory of Hereditary in mankind.

Please comment! Scientific community please comment!

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DISCOVERY OF KANGLEIPAK

(51)

By Wangkhemcha Chingtamlen I

2/09/2013

Is Sanamahi to be translated as Sperm?

Is Sanamahi to be translated as Sperm or Is Sanamahi to be taken as Sperm, or is Sanamahi equal to Sperm? If it is done so, it will be a horrible Philosophical Misinterpretation of the word/concept 'Sanamahi' or Sanamahi Lainingthou.

There are obvious reasons

The Eastern Civilization is thousands years more ancient (older) than the western civilization, more particularly than the European civilization including that of Indian. There are obvious reasons agreeable to all civilized and educated person of the world. The humble writer earnestly feels that the ancient country Kangleipak of the Meetei Race was the first center of civilization of Asia, of world, after serious study and

Analysis of the Kanglei Puya, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok written in 1400 B.C.

There are too many word/concepts the equivalent of which cannot be found in English and other languages.

The Kanglei Meetei words/concepts 'Nahan-nong', 'Tingpalpa', 'Thouwai' etc. are of such kind of words/concepts, the equivalent terms of which cannot be found in English and other languages. We have the word/concept 'Ima' generally translated as 'Mother'. The Meetei Dialect as one of the most ancient developed language almost every syllable of the word has different meanings. For example 'Ima'. Ima=I+ma=I means blood, ma=mang means Mangba=Lost. Therefore, the woman who lost blood during pregnancy and child birth, is called Ima by the sons and daughters. The same thing is describable in 'Father', 'Nahannong' etc. Unless we know very well the syllables mo+ther in 'Mother', the writer cannot say Mother = Ima.

My Ld. Readers will see some obvious examples of differences of ancientness between the eastern civilization and western civilization (in time):

(1) Kanglei Era (Maliyafam)
3411+

Other Era
(1) 2013 CE
(2) 1935 (Sakabda)
(3) 1420 (Bangali)
(4) 1225 (Chandrabda)
(5) 1434 (Hejira)

These are the relative differences between Kanglei Era (Maliyafam) and other era (Christian and Indian) in years to day. Our Kanglei Meetei Era (Maliyafam) is 3411+ today. We wrongly calculated in some years ago it is '3411' years. But now it is conclusively proved it is more than 3411 years to day (please see page 133 of the discovery of Kangleipak (series two) – Article : Amazing Findings Further Chaining. Already Known Concocted Cheitharol Kumbaba or please visit www.paochekangleipak.net, so we write 3411+ (Maliyafam Era) years to day. Further the writer show to the readers the difference between the Kanglei finding in scientific fact and of the west about sperm:

"Taipang Palpaki Mai Sitapina Salaiki Fiset Talet Mak | Nonglon Talet Maki Machu Talet Mak Asi Kheipipu Mafam Atuta Leena Leipane ||O|| Lang-on Khutingki Mee |sa| Khongli Laulipa Asi Keipikki Puthoknafamne||"

"Tingpalpa Mapuna Ayungpa Wakon Folangta Faulakle Haipaki Inunglon Kouye || Inunglon Koupoti Mapuki Ningsaki Masakne | Masipu Laiki Lolne || Mapu Sitapana Wakon Folang Chingtolta Taipangpalpa

Mapupu Khunthokhalle Haipaki Khunnunglon Kouye ||O||"

The above two quotation are from the Wakoklon Heelel Thilel Salai Ama-Ilon Pukik Puya. Please see under 𑜋 and 𑜌 in the Puya. These categorical statements about semen and sperm are written in the above mentioned Puya, written in about 3500 years B.P.

"Langyen Sitapati Salai Pisum Animakki Malakta Nganna Leipane||" From Kham-oi Yang-oi Sekning Puya. "Wakonpunga Leilipa Hee Yaiki Masak Oilapa Talang Ipung Loinapa Mahikiti Mahilelni ||" From Wachetlol Pathup Puya.

The four quotations are from the Kanglei Meetei Puyas, all the Puyas are written before the birth Jesus Christ. The Puyas says categorically that semen and sperm are manufactured and produced in the human head. In contrast, the Technologically advanced west says :

"Sperm or spermatozoon male reproductive cell. In Mammals, sperms 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. At puberty, immature cells (spermatogenic) begin maturation process (spermatogenesis). A mature human sperm has a flat, almond shaped head, with a cap (acrosome) containing chemicals that help it penetrate an ovum. It is essentially a cell nucleus, with 23 chromosomes (including with the X or Y that determines the child's sex). 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. Sperm may be frozen and stored for artificial insemination" – Britannica Ready Reference Encyclopaedia.

In the above quotation, you have seen "sperm are produced in the testes" and but in the East Kangleipak, sperms are produced in the head. But in the quotation, sperm life is 2 to 3 days in the reproductive tract of the woman after sexual intercourse, the same thing is said in the East in Kangleipak by the written evidence of the Puya. So, the writer cannot accept immediate "sperms are produced in testes" Of the west, for reason that the Meetei race know the extra territorial origin of life etc. very early before the west.

These are the positions of the East in Kangleipak and the west Europe in the times of civilization, scientific discovery etc. to say the least.

When these things are the present realities in the world, some people, who are enemy to the indigenous peoples of Kangleipak, throw an uncultured and vulgar attack at the Sanamahi religion of the indigenous people. Sanamahi religion is one of the most ancient, cultured refined religion of the world. Some people says openly and propagate openly that the peoples who profess Sanamahi religion are 'Semen' worshippers using the word/concept 'Semen' in English. The writer feels very funny and much dismayed.

3 words is a compound word. Khamchindon = Kham + chin + kon. The male and female born in the Meetei Race of Kangleipak, never die in the Imung or in the Mangol, but in the 'Sumang' at 'Khanglenfam'. At 'Sumang' at 'Khanglenfam' when the male or female Meetei is almost about to die, a 'Lanna Ishei' is sung by the sons and daughters of the dying person.

The song is this :

Lansambigi Lamyaida
Mununa ware potthaba
Ipam Lamdam Yenglubadi
Nungsiba Maikei Tamkhare
Sabi Inem-Macha Pammbi
Chingnunggi Sana Loktagi Paibiraklone !

The first line, 'Lansambigi lamyaida' means 'Sumangda Khanglenfamda'. The second line 'Mununa ware pothaba' means 'the person is taking rest unable to face life after a long life struggle for existence. The 3rd line, 'Eepam Lamdam yenglubadi' means Eepam=Ee + pam means origin of blood, origin of life; Lamdam=simply place Yenglubadi means 'when look-up'. The whole 3rd line means 'when the person was about to die, has no hope of living any more, the person look up to the supposed abode of the god father who gave the person's life (blood)'. The 4th line, 'Nungsiba Maikei Tamkhare' means the 'Nungsiba', the God father creator who gave life and blood of the dying person, is called 'Nungsiba' by the Meetei Race of Kangleipak. The meaning of the 4th line is 'when the dying person was young and very active in life, when he was doing everything to person's desire, he forgot his/her creator, the universal god father. Now when he/she was dying remembered his/her creator, the universal god father, but he/she was very away from Him, Whom the Meetei Race called Nungsiba (Love).

The last two lines:

"Sabi Inem-macha Pamubi
Chingnunggi Sana Loktagi Paibiraklone!"

The two lines of the Lanna-Ishei show the beginning of the theory of rebirth of the Meetei Race of Kangleipak. 'Sabi Inem-macha Pamubi' means the dead person and 'Chingnunggi Sana Loktagi Paibiraklone!' means (a request, an appeal to the departed soul 'Thouwai' by the sons and daughters and friends and relative) to come back to their midst through human birth channel. This song is called Lanna Ishei and the rites and others religious things done for the dead person is called Lanna Thouram. The second thouram is called 'Chupsa Moithem', not Lanna Thouram. On the day 'Chupsa Moithem' thouram kanglei Maichou (Priest) worships and prays the universal god father, the almighty god to bring the thouwai (soul)

of the dead person that fly away from the body of the dead person into the bodies of a male and female persons to come amongst the family members and friends and relatives as a new child. The third thouram in relation to a dead person is called 'Firoi'

As a Kanglei Maichou (Priest) worships and prays the universal God Father on the day of 'Chupsa Moithem' thouram, it is hopfully and religiously, the Meetei Race of Kangleipak believes that the Thouwai (Soul) of the Dear and beloved person goes to the body of a male person to stay two months in the body of the male person for formation of new life and then to a female person to stay 10 months for full human Lang-on (birth as a person). It is believed that on the completion of 12 months from the day of 'Chupsa Moithem' (two months in the body of the father+10 months in the body of human mother=12 months) after 12 months the Thouwai (soul) of the dead person, after completing the human birth journey, the human birth channel (Chingnunggi Sana Lakhoigi) comes out as new Lang-on (Full Human) comes out from the mother. This birth is observed as 'Firoi' by the Meetei Race of Kangleipak

from time immemorial, probably since before the Indo-Aryan Hindus came to their present Bharat.

Please remember one Kanglei concept/wahei. The beginning of a pregnancy of a woman is called 'Lakyei Fiyanba' by the Meetei Race of Kangleipak 'Lakyei Fiyanba' means 'beginning of weaving of a cloth' and 'Firoi' (Filoi) means 'the cloth is completely woven'. The rebirth theory of the Kanglei Meetei is called 'Kamchinkon' Kamchinkon = Kham+chin+kon, Kham means Khamba, Loiba (End); Chin means machin, ahoub, further means beginning' kon means konsinba, further means konna -chak, the fetus time in the womb of the mother. Therefore, the meaning of Komchinkon is that whenever a person dies, his/her Thouwai goes into a male body, then to a female body to come out as a new Lang-on (a new birth as a human being). This cyclic order of birth of a thouwai (soul) is called a khamchinkon, is the rebirth theory of the Meetei Race of Kangleipak. Therefore, because of the presence of the Khamchinkon tradition, the 'Langban Tarpan' 'Langban Heisoi Thaba', 'Langban chara tamba' etc. which are created during the Hindu rule of about 300 years in Kangleipak, is a totally foreign element in the Kanglei Meetei Khunnai, is to be rejected forth with as a foreign episode from the Kanglei society. The Thouwai (soul) of the 1891 war heroes will never be available to receive Tarpons in 2013 in their 'Swarga' or in their laireibak, It is a contradictory Fiction in Kanglei Khunnai. In the Langban Month of 2013, no Thouwai (soul) of the brave Kangleichas who defended Kangleipak in the Khongjom battle, will be available for Tarpon of the misled Meeteis at Khongjom. For example, the brave Thouwai (soul) of Paona may be with us fighting

for Kangleipak, after many Lang-ons (rebirths) amongst the Meeteis.

Please remember when a king orders a death penalty to his citizens in the past Kangleipak, he will say : "Angang olhankhro."

Please Comment:

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DISCOVERY OF KANGLEIPAK

(53)

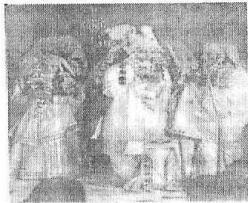
By Wangkhemcha Chingtamlen

26/10/2013

The Kangleipak Krishna of the Hinduism.

Please see the following three Photos Krishna and Gopis:

"Through Braja's Ras Lila Tradition, devotees see staging of the various stories of Krishna's idyllic childhood – stories mostly derived from the Bhagavata Purana"



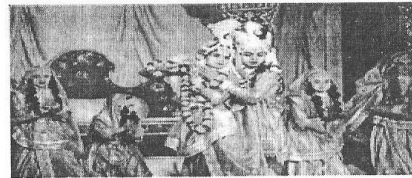
Krishna and Gopis (Photo by Celia Mason)

"The stories of Krishna that Ras Lila plays dramatize derive from epic and puranic sources. Chief among these sources is the Bhagavata Purana"



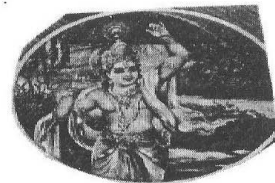
Krishna & Radha

"For devotees, devices like jhankis truly manifest Krishna and Radha in Ras Lila performances"



Ras Lila "Jhanki"

Sources of the above photos and stories from "Introduction to theatre in India" Ras Lila (Braj) from <http://www.yavanika.org>



Source : From the market (from seller of Indian Hindu God photos) (Just above)



The following three photos of Krishna and Radha are from the "215th DEATH ANIVERSARY OF RAJARSHI BHAGYACHANDRA" at Nabadwip, west Bengal,



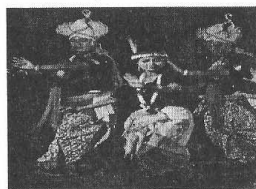
Photos Source : www.e-pao.net.

There were absolutely no single comment on the pages of the photos at the Shreedham Nabadwip event. Please see the following photo of Krishna and Radha :



Photo source : From a recent cultural show of the standard Robert Hr. Sec. School, Canchipur Imphal (Manipur). In this short article, the first four photos of Krishna and Radha (above) are purely Indian Brand of Hindu religion, and I am unhappy that I am not able to show some very typical Krishna and Radha Photos of Ras Lila which I saw in my young days to my Id. Readers. The last four photos of Krishna and Radha (above) are purely and typically Manipuri Hindu Brand since King Bhagyachandra in 18th century C.E. Nobody will have a doubt on this point.

Now please see the following three photos of the Kangleipak Meeteis Goddess of learning and war, Panthoipi played by the young women in Kangleipak in Lai Haraoba etc. with Kachenglei, the head decoration of the Goddess, Panthoipi.



Now please know it for certain that the head decorations of the traditional dancers of the Kanglei young women in Panthoibi costumes are Kachenglei (Kajenglei), so known in the dialect of the Meetei Race of Kangleipak. The head decoration and the costume are traditional in Kangleipak, thousands years before the Hindus' appearance in Kangleipak in the 18th century CE.

The head decoration Kachenglei and costume of the Goddess Panthoibi (Female Goddess) are Endemic Racially only to the Meetei Race of Kangleipak. Nobody on the earth can challenge. The writer has shown three photos of the Krishna and Radha with Goppis of the "215th Death Anniversary Celebration of Rajashi Bhagyachandra from 5th October, 2013 to 7th October 2013. Venue : Shree Shree Anumaprabhu Mandir Complex Shree Dham Nabadwip, India, West Bengal" organised by a West Bengal Organisation, which was joined by our Hon'ble M.P. T. Meina Singh, as the Chief Guest on the first day of the celebration. In the celebration Ras Lila, Gour Lila (Manipuri) were performed.

Now please see very minutely and critically the head decoration and costumes of the Krishna and Radha and with Goppis in the celebration of 215th Death Anniversary of Rajashi Bheigyachandra at Shri Dham Nabadwip. The Head Decorations of the Krishnas in the celebration, Kachenglei, the Traditional Head Decoration of the Kanglei Goddess panthoibi (Female God) is prominently seen by everybody. It is a fact, not deniable, though we do not give much attention to other parts of the costumes of the Krishnas. These kinds of Krishnas, rooted in Kangleipak called Manipur Since 18th Century CE are completely different from the Krishnas, the writer shown first four Krishnas in this article, rooted originally in the Bharat, Present India. These kinds of Krishnas with Kachenglei (Female decoration) as the head decoration, the humble writer calls as KANGLEIPAK KRISHNA.

Is it acceptable this Kangleipak Krishna or is it accepted by the Intellectual Indians this Kangleipak Krishna, as their own Krishna of the Hindu Religion rooted in the Bharat, India only? This is a pertinent question of this humble writer !

Please comment !

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DISCOVERY OF KANGLEIPAK

(54)

By Wangkhemcha Chingtamlen

17/1/2014

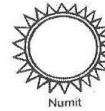
The Strength of the Culture of the Meetei Race of Kangleipak:



Sun-God



Surja-Deva



Nurnit

My Id. Readers have seen three names of the same thing presented by the humble writer above. Can you say, which is the most scientific name of the three names?

Please ponder over the question posed by the humble writer for some time. We, on the earth, see every day one very bright object floating in the sky, generally called sun by the west, and Surja by the Indo-European Indians. We, the Meetei Race in Kangleipak called it 'Numit'. The west called the sun in a respected name 'Sun God' and the Indian call it 'Suja Deva' in that way. We the Meetei Race of Kangleipak called since immemorable times the Sun as 'Numit'. We never add God or Deva or Lai as prefix or suffix to the name 'Numit'. These things are general knowledge of the people of the world. The humble writer further questions the Id. Readers of this Article, 'Please answer now which is the most scientific name of the three names of the same floating bright object in the sky'.

The Answer !

The most scientific and cultured name is 'Numit' of the Meetei Race of Kangleipak ! not disputable.

Sun is the source of every energy on the earth, light, heat etc. all. Not to talk of our sight (seeing things), when the sun dies, that is, when the sun eventually dies and fails to emit any light, heat etc. not only the lives on the earth, the earth itself will die, if the earth is a living being.

When the light of the sun falls on any object on the earth, and the light reflected from the object falls on the Retina, the man sees the object. This is the process of seeing (sight). This is not a common sense, but a scientific discovery. The first thing, Universal God Father gave to the universe for further creation, is the Fire. Then water, then air, then the earth, then the space (Nongthou). The 6th thing (object) is the sun, given by the universal god father. The sun is an object like any other things, like the earth, moon stars subject to the nature of decaying in time. The sun is never a god beyond natural decaying of all things of nature. The Puya, which was written in about 1500 B.C. during the reign of the King Maungyangpa of Kangleipak, writes as : "6 ti Inunglonna Koilou Haina Koukhale, Khunung Lonna Numit Haina Koukhale||" the rough English translation is this : The 6th (created object) is called Koilou by Inunglon, and by Khununglon it is called Numit. The sun is simply a celestial physical object made up of five elements known by the Meetei Race of Kangleipak in the early times of human civilization. It is 6th in order of precedence of the creation of the Universal God Father.

This Natural fact, now the science of physics knows, was known by the Meetei Race of Kangleipak many thousands years before the world knows as of today.

So, brothers and sisters, now you know most probably, among the three names of the same celestial object, sun, by the west 'Sun God', by the

Hindus of India 'Suja Deva', and by the Meetei Race of Kangleipak 'Numit', 'Numit' is the most scientific and cultured name of the names of the same celestial object, Sun !

The Strength of the Culture of the Meetei Race of Kangleipak

A very recent article webcasted on Nov. 2008 on the 'A white paper on Kangla and Sanamahi Faith' written by (Rtrd.) Professor of the D.M. College, H. Dwijasekhar Sharma, expresses the following in an Anguished and Panicky Languages :

- (i) The Professor writes ; "One need not easily skip the origin of the Meitei as traced by R.B. Pemberton in his report on the Eastern Frontier of British India : 1835":
"Rejecting, as totally unworthy of attention, the Hindoo origin claimed by the Munee-Poorees of the present day, we may safely conclude them to be descendants of a Tartar Colony, which probably emigrated from the North-West borders of China"
- (ii) The Professor writes ; "By the 1940s Manipur saw a manifest attempt to go back to the past and assert the Manipuri identity. Then it was more to do with the decline of monarchical edicts on the social, religions and cultural affairs."
"Already social dramas, Shumang Leelas and other creative literatures opened up as vista for a revivalist movement in Manipur"
- (iii) The Professor writes – "without doubt, the true Index of a cultures vitality is its adherence to its language, historical memory and religious traditions like the Tibetan culture, Sanamahi has also lived through ages despite Vicissitudes."

The Professor is right to expressing Anguished and Panicky Languages for those who ruled Kangleipak (Manipur) for 2/3 centuries by cheating, concocting, Manipulating history, culture, literature etc. regarding the true origin, history, culture etc. of the Meetei Race of Kangleipak since 18th century C.E.

For further anguish, panic and fear for those peoples who spread lie in the past 2/3 centuries in Kangleipak as the professor expressed, the humble writer quotes the following para from the linguistic survey of India Vol-III Part III page 8 by G.A. Grierson :

"I. Meithei

Meithei is the chief language of the Manipur valley, and has apparently had a long and independent development. The Manipuries are mentioned in the Shan Chronicles so early as 777 A.D. probably owing to the fact that it has developed into a literary language, their form of speech

gives the impression of possessing peculiarly Archaic Character. Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue' Meithei is the official language of the state which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probably that a closer examination will show that the apparent gulf between Meithei and the other Kuki-chin language is filled up by intermediate dialects. But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development. It sometimes agrees more closely with Burmese, and even with Tibetan, than with the Kuki-Chin language proper."

My Id. Readers please examine the underline sentences of the above quotation from the linguistic survey of India by G.A. Grierson carefully with full attention.

The first two words in the underlined quotation "Literary language" means written language (using Alphabets, Scripts) and is closely connected with the words "ancient stages of phonetical development" in the last underlined sentence in the quotation. These expression by a linguist like G.A. Grierson who studied Indian languages further mean more early development of Phoneme and script by the Meitei Race of Kangleipak than the Indian did, and we know very clearly now that the Indian Hindus arrived in their present home at about 3500 years B.P. as neighbour of the Mongoloid Meitei in Kangleipak. For the Meitei Race of Kangleipak, they had lived in the Imphal Valley for about 20,000 years B.P. after their civilization was developed in the surrounding hills of Kangleipak. We know now very well with strong Archaeological Evidence and written evidence.

The Kangleicha Meiteis have a Funga Wari (Fireside Story) as the following : One Langkon Lukhoi, a Former Maichou who had been expelled from his Maichou Post by the Hindu Kings, one day called out his neighbours and told them that he would set a black dog against the moon and the dog would swallow it and they would see it swallowed. The people came out and saw the moon half swallowed by the black dog of Langkon Lukhoi.

This was a Lunar Eclipse predicted by the Former Maichou, discredited and expelled from the post of Maichou by the Hindu Kings. The Meitei Race of Kangleipak knew one with thirteen zeros (14 digits) before 3500 years B.P. This is written clearly in the Puya. The humble writer has written this fact many times in his books and articles published so far.

Further, the writer has shown in many books and articles that the Meitei Race of Kangleipak knew the Extra Terrestrial of origin of life

before any people on the Earth. Big Bang Theory is known before any people on the earth about 4000 years B.P. etc. In such status of the Meitei Race of Kangleipak in Astronomy, Physical Science, Chemistry can anybody on the earth say easily the former maichou Langkon Lukhoi's event was a Disinformation and a Manipulation?

In an event of Saka Era 1765 "Thanin Nong Leipakpokpata meereipakki Panditna Chandragrahan Tougani Hairakye|Manipurgi panditna Touroi Haiye|Toukhide|" Page 259, Cheitharol Kumbaba, 1967 Edition (It was in Inga Tha) English Translation : the outside pundits informed the Royal court of Manipur that there would be Lunar Eclipse on the Full Moon day Tuesday, the Manipur pandits said that there would be no Lunar Eclipse on that day. No Lunar Eclipse happened on that day. In the above quotation "Meereipakki pandit" (outside Pandit) was most Probably "Pandits of Nabadwip".

This written evidence of Cheitharol Kumbaba cannot be easily discredited because of the higher status of the Meitei Race of Kangleipak in Astronomy by the time.

The humble writer will conclude this article after giving the Ld. Readers of this article with an event in which Maichou Khongnangthaba and Mayang Dharma Guru Santidas Gosai Quarrelled between themselves, who was older between them.

The Quarrel is a written evidence from the Sembi Mukaklei, Pamheiba Larei Lathup.

One day, the king Pamheiba, Maichou Khongnangthaba, Dharma Guru Mayang Santi Das Gosai and Royal Court members went to the Loktak lake on a big Royal Boat to eat Thamchet from the Loktak lake. On the return journey, they were taking rest at Phubala. Suddenly Louremba Khongnangthaba became unconscious and fell on the ground. On question as to what happened to him, Khongnangthaba replied, "Kangla Royal Palace is on fire. I went to save Kangla from the fire. In saving Kangla, I got so much heat from the fire, so I fell on the ground". On the reply of the Maichou Khongnangthaba, the Mayang Guru Santi Das Gosai told the party of the Royal journey, it was simply a childish. Then maichou Khongnangthaba asked the age of the Mayang Guru.

Then Santi Gosai replied "I was an Army personnel in the war of Ram against Rabon of Sri Lanka."

Then Louremba Khongnangthaba replied : "Adungeigi Wane Palem Nangbu Pokpi Namana Santidas Nangbu Pokngamda Sigum Lambi Laklabada Meitei Maichou Koururo haiduna Khongnangthaba Ihakpu Kourare || Hi Kari Matouno Haiduna Ihakna Chatlubada di Mayang Nangbu Pokngamda Amaiba Amaibi Khibikna Karamno Haina duna Leiremle || Nangi Sakei Pumbahou Palem Namana Haijarabada Ina Santidas Nangbu

Pokpirambane|Namana Ibu Naming Thonbiram-o Haijabagi Mayang Nangi Namingbu Santidas haina Thonbirambane ||”.

English Translation : then khongnangthaba replied :”It was time of yore when your mother could not give birth you, and was about to die (she) requested all to call Meetei Maichou (Khongnangthaba) then I was called. When I went (with unhappiness for your mother), I found your mother was in agony and all persons (including the medical helpers for the birth) were in helplessness. As your mother and all your family members requested me to help, I helped your mother gave birth you safely. As your mother further requested me to give your name, I gave your name Santidas.”

Louremba Khongnangthaba Maichou and Mayang Dharma Guru Santidas were very old men by the time. We all know that Santidas Gosai came to Kangleipak at the time of King Pamheiba Garibaniwaz very old. We also know very well that Khongnangthaba Maichou never had his physical presence at the birth of Santidas Gosai at Sylhet. Our Guess is that how Louremba Maichou knew birth trouble of Mayang Guru Santidas Gosai in Kangleipak.

In the pamheiba Larei lathup, there are some more contests between Maichou Khongnangthaba and Santidas Gosai, but Maichou Khongnangthaba won all the contest. When the humble writer began to read the Larei Lathup in the 1950s, the writer could not believe the Kanglei Maichou Khongnangthaba and his successes against the Mayang Guru, and simply thought that the Narration in the Larei Lathup are Manipulation. But since 1990s, the writers beliefs in relation to the prowess of knowledge of the Kanglei Maichous have been changed!.

After reading, study and analysis of the Wakoklon Heelel Thielel Salai Ama-ilon Pukok Puya since 1970s and found in the Puya the great advances in the knowledge of the astronomy, physics, chemistry etc. in the Pre-Hindu days, before the Puya Meithaba, our knowledge of the past Kangleipak has been completely changed.

Now in the 21st century CE, the writer greatly believe that the Meetei Race of Kangleipak was superior to the Neighbouring Peoples in all directions in culture, science etc. before the Puya Meithaba of the Hindu Kings in 18th Century CE.

The Culture, knowledge of science etc. of the Meetei Race of Kangleipak in the past before Puya Meithaba were so strong and unsubduable that Greirson and Prof. Dwejasekhar Sharma were right when they say, “Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue;.... a more ancient stage of phonetical development: and “... Sanamahi has also lived through ages despite vicissitude” of the Meetei Race of Kangleipak, in their own appreciation in their own times.

Now in the 21st century C.E. the Meetei Race of Kangleipak is forcing forward as they know now that they were superior to the surrounding peoples in powers of all knowledge's of culture, science etc. Now the Meetei Race of Kangleipak have regained the prowess of their ancestors of the past.

What the humble writer has narrated above is a micro part of the strength of the culture, science etc of the Ancient Forefathers and Foremothers of the Meetei Race of Kangleipak before the Hindu becomes the Kings of the Land.

Please comment !

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DISCOVERY OF KANGLEIPAK

(55)

by Wangkhemcha Chingtamlen

17/03/14

How the first Human Beings of the Earth called the Lai became the Meetei.

The puwari of the meetei race of kangleipak, the first human Race on the Earth is too clear, since their creation in the surface to the Earth, up to this day in the 21st century CE.

The meetei race of Kangleipak is the first Human Group of People to Invent the writing scripts on the Earth, most probably by the Evidence of the puya, the written scripture of the meetei and by the Evidence of words/ concepts used by the meetei upto this day since times Immemorial.

On the top of Koupalu mountain, becoming meeting point between the Nongthou (the space) and the Malem Leisa (the Earth) on the Earth, the first Human Beings (Homo Sapiens) were created on the Earth. The puya, the scripture says “Talang Paopu Peenapa | Eepungloiki Yathangna Oikhipa Mallamna Laiyamsingna Halaole || Eepungloina Halaole || Yaiphapaki Matikpu Laiyamsingna Penchale || Asum touna Loipee cheengki cheengtonta mafam mafam yengtuna Tukawaka Patuna Nung-ngai Thoina Pankhale ||” - (Wakoklen Heelel Thielel Salai Ama-ilon pukok)

“Awang Koubru Asuppa
Leima-lai Khunda Ahanba
Nongthrei Ma-u Lingliba
Irik mapan Thariba
O Lainingthou !”
(The Meetei Folklore)

From the above two Evidence, one written in the puya still in our hands and the other living Folklore of the meetei Race of Kangleipak upto this days, we in the 21st century CE, have a strong Belief that the Eepungloi Apakpa, the Universal god father created the first Human Beings(The Homo Sapiens) on the Kouplu mountain of Kangleipak.

After these two Evidences shown above, we have the following written evidence in the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, confirming the above two Evidences from the same puya and the Folklore of the meetei Race.

Please see what the puya says:

“ Lainingthouti Pangkanpana Huttang-nga Saion Toutuna Cheengpu Huttoktuna Cheengnunghut Haina Koukhipa mafam atuta laicha eesingpu chethokhipana - Kangpa halle haituna Kangla Thenpung Haina Koukhale || Kangla Thenpung mafamta Laiyamsingna Lepnaba mafamta Kayatlon Yengtuna Eemsale | Mafam Atupu Kangla Eemfam Koukhale | Kangla Eenfam mafamta Leilon nonglon Kayat 14 ki Laifam Semkhale || Semkhalapa mafamta Laiyam Singna Panpa Mafamne Haituna Laifam Haina Koukhale || Laifam Koupa Mafamna Leipa Leipakpu KANGLEIPAK Haina Koukhale ||o|| ”.

The above is a very strong written Evidence from the scripture. No honest people will open his mouth against this, even if he is in the Enemy camp.

From the three evidence shown above by the humble writer, everybody on the earth will agree that the Lai Peoples created on the mountain tops of Kangleipak, had come down to the Imphal Valley, after draining the water by the Huttang-nga God. These Lai peoples had built houses, temples etc at Kangla and then the Land had been named KANGLEIPAK by these Lai peoples. When the Lai Peoples came down to the Imphal valley, built houses etc at Kangla and named the land Kangleipak? When ?

Now the modern science has come to our help. By an Excavation in the Imphal Kangla in 2009, it was proved beyond doubt that the first Human Beings settled at Kangla was in about 20,000 years BP(Before Present). Then now it is certain that the Lai peoples coming down from the Koubru mountain ranges first occupied Imphal Kangla in about 20,000 years before present and named the land Kangleipak. Then this lai peoples gradually occupied the whole Imphal Valley, coming down from surrounding mountains of Kangleipak around in 20,000 years Before Present.

So far the puwari of Kangleipak and the meetei race is too clear beyond any element of Doubt.

Now the Puya gives with further certainty in the puwari of Kangleipak and the Meetei Race, Please See:

“ Kangleipak Koupa mafamta Lainingthou Salail ki Huksang Kayatki Nung-Pung wakhanna Tatuna Thokkhipa Lailup Talet mapu Pakhangpana Pannatuna | Matamki Khongleita Pokkhibana | Khongleiki matung Inna | Nula Ipeemma Laikok Huimulei Puksi Khompina Ayukki Khongleiki machuna ngangpa matamta | Naosangta Pokkhipana | Nouwapu Mangang Mingthon Fangcheiye | Oksangta Thamkhiye ||o|| ”

This is how mangang, the first son of Ipu Athoupa Konchin Tukthapa Pakhangpa was born by Nula Ipeemma Laikok Huimulei (Huimuleima) Puksi Khompi.

In this way, the births of seven sons of Ipu Athoupa were written clearly in the Puya, Wakaklon Heelel Thilel Salai Aam-ilon Pukok.

From this Puya, the names of the seven queens (seven lailup ladies) of Ipu Athoupa Konchin Tukthapa Pakhangpa were also known today.

The first Patriach of Mangang salai is mangang, the first patriach of Luwang salai is Luwang, the first patriach of Khuman salai is Khuman, the first patriach of Angom salai is Angom, the first patriach of Moilang (Moirang) salai is Moilang, the first patriach of Khapa-Nganpa salai is Khapa-Nganpa and the first patriach of Salai Leisangthem (Sarang Leisangthem) salai is Salai Leisangthem.

Thus the origin of the Seven salais of the meetei at present are the seven sons of Ipu Athoupa Konchin Tukthapa Pakhangpa. The seven salai groups of the meetei race of Kangleipak at present are called Seven Nouta groups and these seven Nouta groups of the meetei Race are directly traced to the first political monarch of Kangleipak through his Seven sons by Blood.

Upto the day in the 21st century, the puwari of the meetei race of Kangleipak is very clear from the Lai peoples of the surrounding mountain ranges of Kangleipak, to the meetei seven salais mainly inhabiting in the Imphal valley of Kangleipak.

Now the question is how and when the Lai People became the meetei in the long Puwari of Kangleipak ?

My Id. readers have seen clearly that some part of the lai people from the surrounding mountain ranges of Kangleipak have come down to the Imphal Valley for the first time constructing houses, temples etc at present Imphal Kangla about 20,000 years ago. By and by they occupied the whole Imphal Valley and their numbers(Population) increased very greatly because

of the easy availability of good food in the shape of fish food, animal food, food grains etc and they spent their times more in cultures of mind and thinking. In a few centuries in the Imphal valley, the qualities of life of the Lai people in the Imphal Valley became very high, in contrast to the qualities of life of Lai people in the surrounding mountain Ranges of Kangleipak. This was a real fact because of the great difference of life's circumstances, easy availability of very good food etc.

In a few centuries in the plain of Kangleipak, the lai peoples developed in sciences and culture of philosophy, invented writing scripts etc. Their quality of life was to high that they began to think that they were created in the image of God. Philosophically they theorised as "Ating-aa sitapaki mamit manungta leipa mitnaha atupu malle Haipakipu mi Kouye || mi atupu yengna sakhiye haipa kipu mee kouye || Mee atupu khangnanapa haituna ateing-aa sitapaki mamit manungta leipa mamipu yengtuna sakhipana atei amani khangnanapa haituna mee atei kouye || mita saion toutuna pokpa sipa taipang meena | Meetei haina koukhale ||o|| - (Puyadagi louthokpa).

This theorisation of the origin of "meetei", the name of our human group was during the reign of king Konchin Tuthokpa Ipu Athoupa Pakhangpa. This was the complete separation of the valley Lai people and the lai peoples of the surrounding mountain ranges of Kangleipak. The lai peoples of the mountain ranges of Kangleipak remained as the lai peoples as they were when some part of them came down to Imphal valley 20,000 years ago. But these lai peoples who came down first became the meetei of the present day during the time of Ipu Athoupa Pakhangpa. so far we cannot exactly know the time of Konchin Tukthapa Ipu Athoupa Pakhangpa because of the mischievous puya meithapa by the hindu kings in the 18th century.

We were all lai peoples, all the hill peoples and plain peoples were lai peoples upto the reign of King Konchin Tukthapa Ipu Athoupa Pakhangpa. There is no room of any doubt in this point.

A little part of the lai peoples on the koubru mountain ranges of Kangleipak came down to the valley at about 20,000 years ago and built, houses, temples etc at Imphal Kangla at the time, and they after some times became the meetei race of Kangleipak of present times during the reign of Ipu Athoupa Pakhangpa. Upto this time, all the hill peoples and plain people are lai peoples including Ipu Athoupa Pakhangpa. So, Konchin Tukthapa Ipu Athoupa Pakhangpa married 7 Lailups(seven lai ladies). At this point of time, a question is automatical raised in the minds of the readers, that whether king Konchin Tukthapa Ipu Athoupa Pakhangpa married prohibited yek salai ladies as his wives ? The answer is Definitely no.

The puya, Wakoklon Hee! Thilel Salai Ama-Ilon Pukok gives the following as written hard evidence: "maliyafam palchana | Leima tanu

pannatuna konthoupa pokye || Konthoupati Haolokpam oikhale || Haolokpam chanu mamomloi konthou eeta satchapi | Tampha chanu Nuchapu Loulupa asita nattana | meetei chanu salailup sakhaiki macha masu pu| Lainingthou sitapa salailena loulupataki | Laiyam pumnamakna khuntin yakatuna | Kangla sangkai mensangta tanaye! senpung yeituna khuntin yaka yathokle || yathokpata | pakhangpana Hailak-i --Ipapung Ipung-ngo sitapa ! Namu taipang chaton sutonsingna | laiki chata naotani haina chatlakatapa asipu kalam haina toukapa | asi wati hailapata | salailalti sitapa | nungpung wakhal toutuna hailak-i-- Ipilio nungsipa | Ichaki chata salailup sakhaisingna Laiki leechatpu loutuna chatpa yaloie | assumnati mapalita hailakye | Laiki Lupna ichaki chata nautapu sok-u-pa asiti laipungthou taletki eeyek taletki matung inna | Ipana Ngasitaki houna yek haina koulake ||o||

Ichaki chata naotana | Laiki Lupna chatlampata fitam loutuna chatlaklapati | Laika meeka yeknapa | Teinapa| Mounapa |Oisuno || Laipungthou Taletmakka yeknapasung Oisuno || maki maki salailup sakhai pumnamak yeknapasung oisuno || yeknapa asiki matung-inna Eeki chalou moulounapa yaloie ||o||

Asum hailakpata mapali tukthapana hailak-i --Ipapung Ipung-ngo sitapa | Eeyek yek hailapa asipu amuk hanna takpio hailupata sitapana hailakle--pali Ipung-ngo Tingpalpa mapu koulipa Ipung-ngo mahakka loinatuna leillipa laipungthou taletmata paktuna Eeki ma-ong manna khupi malum chaona akoipa oina pake || akoipa atupu Eeyek kouye ||o||

Eeyek atuki manungta Eeki phun ama leiye || Atupu Eelik kouye || Eelik Atuka yeknale | yek kouye || Atuki malamma laipungthou taletki masata pake haituna apakpasung kouye || pali Ipung-ngo| Lailup Taletka Eechaki Eeka tinnatuna pokpa asipuna salai koulake || salaina pokpa asipuna nauta haina koukhale || Naotakki salailup sakhai pumnamakna loulapati yekka yekka Eelounapa Oisuno mana mana toupa oisuno || Salailup sakhaisingna chalou moulounapa toulapati noutaki suthang taletna lomkaniye haina takpikhiye ||o||

Prohibition of marriage among the same salai group (salai sakhai,nauta group) is an Royal order after which the prohibition begins. The prohibitions of marriage of the same group begins, only after the prohibition is declared by the sovereign king. At this point of time,salail sitapa is king sovereign.

Please see the above quotation from the puya very attentively and please try to know what the underlined sentences in the quotation from the puya.

The first underlined sentence " Laiyam Pumnamakna khuntin Yakatuna|....." means ,most probably, all peoples in the Imphal valley are Lai peoples. The second underlined sentence " Iechaki chata salailup sakhaisingna laiki leechatpu loutuna chatpa yaloie" means the rule

of prohibition of marriage between male and female of the same salai group (same salailup sakhai) operates only after this laiham khuntin in which the prohibition is announced by salailup sitapa. This is very clear.

From the quotaion of the puya, it is very clear that upto the marriage of king Konchin tukthapa Ipu Athoupa Pakhangpa and his seven sons, the salai talet, the marriage prohibition was not in vogue, the prohibition operates only since the sons and daughter of the seven salais. Then things are very clear from the last sentences of the quotation which are underlined.

Because of all these facts written clearly in the puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, upto to the seven sons of King Konchin Tukthapa Ipu Athoupa Pakhangpa, the yek salai marriage prohibition rule is not violated by any person. Violation of the prohibition of the same salai peoples marriage begins from the salai sakhai groups of the seven sons of Ipu Athoupa Pakhangpa.

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DISCOVERY OF KANGLEIPAK

(56)

by Wangkhemcha Chingtamlen

20/3/14

The Questions of the POTLOI of the Jagoi Rasa and the Kanglei Puya "The Origin Of Manipuri Potloi":

"They spread west and south and east, one branch of them, the Aryans, crossed the caucasus mountains into Northern mesopotamia by 2200 BC, whence some of their tribes after wanderings spread over several centuries in Iraq, Iran and North-Western Frontier of India, finally come into India at a period not earlier than 1500 B.C- probably nears 1200 B.C than 1500." - page 11 of the book, KIRATA-JAN-KRTI by Suniti Kumar Chatterji.

Mr. Suniti Kumar Chatterji is a famous Bengali scholar, who is taken by the manipuri hindus as their guide and philosopher.

From the clear statement of the manipuri hindu guide famous scholar, Suniti Kumar Chatterji, it is too clear to everybody that the hindu Indo-Aryans were "Nomads" or "Nomad like peoples" upto IInd century B.C.

But please see what the meetei race of Kangleipak did:

"Masi ihan hanna koubu chinggi chingthakta haraoba houkhi, mathangda Nongmaichingda aniraksuba oina haraokhi" - by R.K Achouba Singh, Silver Jubilee Souvenir, J.N. Dance Academy, 1999, page 3.

After several thousands years, the meetei race of Kangleipak on the surrounding mountains of Kangleipak with an appreciable human civilization when the valley was full of water, they came down first to Imphal valley about 20,000 years B.P. and settled at Imphal Kangla building houses, temples etc for the first time and named their Hilly country as Kangleipak.

About 1500 B.C., the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok was written during the reign of king Mungyangpa of Kangleipak.

The above are few facts, the humble writer shows to the world in 2014 C.E. The writer has many facts that show the kanglei meetei's past superiority over the neighbouring peoples.

The meetei were blinded from those facts by the Puya meithapa of the Hindu kings in the 18th century C.E.

So, the humble writer appeals to all concerned not to open their mouths without thinking much for the Amicable relations of all concerned.

Coming to the ' Manipuri Potloi '

The ' manipuri potloi ' costume came into existence only in the 2nd part of the 18th century during the reign of king Bhagyachandra, who is beleived by the people of the land to have immoral sexual relation with his daughter, Angou sana | Thambal sana who used the potloi costume in RasaDance for the first time in the history of this land called Kangleipak upto 18th century C.E (afterwards manipur). It is also wrong that the 'manipuri potloi' custome is used generally by the meeteis as wedding costume. But the converted 'Hindu Meiteis', use it generally as wedding costume for the bride.

Some people, even some book say that potloi is used in "Laiharoba Ceremonies". The Potloi costume is never used in Umang Lai Haraoba in Kangleipak, even if there was ugly dictatorial regime during the hindu periods since 18th century C.E.

Some book say " The costumes and decorations for the Rasa, appeared to the king in his dream with Krishna's Blessings, were brought to life by Bhagyachandra maharaj after consulting with pandits and scholars."

Thus, the "manipuri potloi" and other decorations relating to the 'Rasa' were brought into existence because of a 'Dream' of Bhagyachandra maharaj, after consulting pandits and scholars.

A dream is defined as " sequence of thoughts and fancies, or a vision during sleep: a state of abstraction, a reverie:" etc by many ordinary dictionaries. So, the product of a dream (potloi etc) may be anything like "to hide the pregnant belly" or "Kaina Theibong Pambi" for 'shri shri Govindajee Nirpon' etc. Bhagyachandra consulted "pandits and scholars", in particular, VVIP shri Bhaskar, who is a mayang Guru of Bhagyachandra maharaj.

Even the mayang guru, shri Bhaskar tried to call Kainaching as 'Bhaskar giri', but it could not come in a reality.

We, the meeteis of Kangleipak know very well that the word / concept 'Lang-maiching' which is related to the creation of man, was altered to 'Nongmaiching' which is a meaningless word. Even today 'Selo Langmaiching' is being tried to change to 'Selo Nongmaiching' by some masana masabu Lai oi hanjaraba Meeoising.

These are all present scenarios in Kangleipak today.

In this 21st century C.E. today, the world peoples agree that there are four methods of disposing dead bodies. They are Ishing Potloi, Nungsi Potloi, Fumba Potloi and Burning Potloi. The Hindu peoples agree this, because these ways of Disposing dead bodies are simply natural in the different stages of human civilization.

Now please try to know the meaning of 'Potloi'

In this century C.E. in Kangleipak, when a person come back from the "mongfam" after burning a dead body, if you ask him where did you go ? He will definitely answer "I went to potloiba of x." The word/concept "Potloiba" means "the potloi of the dead person". This is the scientific analysis of the word/concept potloiba or potloi in the particular circumstances.

The overriding part in the 'manipuri potloi' is the word/concept 'potloi' used in the 'manipuri rasa' which came into existence because of a blessed dream during reign of king Bhagyachandra in the 18th century C.E. This word/concept 'potloi' of the 'manipuri rasa' costume used by the 'shija lairoibi' or 'shija lailotpi', daughter of king Bhagyachandra for the first time in cultural history of manipuri; is the word/concept potloiba or potloi is used in the burning of a dead body in content and in meaning. This analysis of the Etymological origin of the word/concept potloi of the rasa will be accepted generally by the Intellectuals. There is not any other meaning and concept other than the meaning and concept given above by the humble writer.

Potloi= pot + loi= Pot means material things that composed of the body, who was dead and burnt as of today. Loi means Loiba that further means the material things that composed of the dead man were all destroyed, ended his/her existence, lost his/her own entity.

This is the meaning and origin of the word/concept 'Potloi' of the Manipuri 'Rasa Dance', manipuri Rasa Lila, in ultimate etymological analysis. Though some section of the peoples of this land (Kangleipak) at present take the costume 'Potloi' as a symbol of pride, for the people who know the

history of Kangleipak well, it is a symbol of Shame, because of the circumstances of origin, the meaning /concepts of the word 'potloi' etc of the costume.

The questions of the kanglei puya

This century, the 21st century C.E. is a century of the Puya of the meetei race of Kangleipak. Even some children who cannot speak well in his own dialect join now the debate and discussion about the Kanglei puya. This is a moment of joy on one side and strong disgust on the other side for the meetei race of Kangleipak.

The humble writer who is writing this article has a puya called Wakoklon Heelel Thilel Salai Ama-ilon Pukok.

A mss sheet of this puya was sent to the government of India, National archives of India, Janapath New Delhi-1 on 15/11/89 and the National archives of India gave its reply on 29/11/89.

The mannaba apunba marup which was sending the MSS sheet asked for scientific testing of the mss sheet to know whether the Puya was copied during the reign of Pamheiba Garivaniwaz, in the beginning of the 18th century C.E. The National Archives of India, New Delhi had replied that it was true, that is, the mss sheet proves that it was of 18th century C.E.

Now the Kangleipak Historical & Culutural Research Centre, Kangleipak Sagolband has printed this puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in sapa mayek, please read the puya which is available with the cultural centre at Sagolband Thangjam Leirak.

In the above mentioned puya, the names of the following puyas are found:

- (1).Koilou Numit khenchanglon
- (2).Echilel Thacha Khenchanglon
- (3).Thouwai michak khengchanlon
- (4).Sakok salai thilel
- (5).Khununglon sakok thilel
- (6).Pafal Lampupa yangpi thilel
- (7).Wakoklon Heelel Thilel Salai Ama-ilon Pukok.

The kangleicha meetei has the Wakoklon Heelel Thilel Salai Ama-ilon Pukok (Sl. No. 7). That is also a copy of the original puya, copied just before the puya meithaba in the 18th century during the time of 1st hindu king, Pamheiba Garivaniwaz. The seven puyas became ashes in the 18th century in the hands of the hindu kings.

Can anybody on the Earth say, that in the puyas including Wakoklon Heelel Thilel Salai Ama-ilon Pukok has the words like 'Tantrik, HA RA SA' or any hindu word/concept. Please try it.

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DISCOVERY OF KANGLEIPAK

(57)

by Wangkhemcha Chingtamlen

13/4/14

KUM Amasung Cheihi

The kangleicha meetei race of Kangleipak is the oldest human kind on the Earth, is not a debatable topic to day in the 21st century C.E, the humble writer feels it very confidently and safely.

Whether you say the cases of the extra-terrestrial origin of life on the Earth, the Big Bang Theory of the origin of the Universe, or in the case of the sciences of the Chemistry, Biology, Physics etc , the Meetei Race of Kangleipak is the first Human Group on the Earth, who knew these things many many centuries BP in the deep BC, based on the knowledge found in the scriptures, specially in the scripture, Wakoklon Helel Thilel Salai Ama-ilon Pukok.

This puya, the scripture was copied secretly by one Angom Chaopa who was a courtier during the days fo Pamheiba Garivaniwaz, the first king in Kangleipak just before the puya meithaba episode in the 18th Century CE.

The copied Wakoklon Helel Thilel Salai Ama-ilon Pukok says in the Introduction of the puya:

“ Puya asi Ningthem Pamheipa Haktakta Sinthokpane | Lepna khangpio || Pamheipa ningthem hakthak faopata | Maliyafam palcha cheihi kumsing lee cheising cheichat 3107 sulapane || Cheihiki kumhou Ahanpa numittaki sinthokpa houpane | Numit 15 ni changna Wakchingki Thaninta Loiye || Lailik asi mangpa yatapana | Chaopa Eina sinthokhoupane || Lailik asi Eenung Eeyek | Khunung Eeyek | Suplata Houfamki Puyane | Lepna Khangpio ||o|| ”

This is the statement of Eepa Angom Chaopa when, how and why he secretly copied the puya before the puya meithaba episode of the Notorious hindu king Pamheipa Garivaniwaz.

The above quotation from the Puya is our first hand knowledge in the 21st century C.E. an intellectual kangleicha meetei was writing the meetei language about 300 years ago.

Further the quotation from the Puya shows many historical facts, e.g., Puya meithaba, by the first hindu king Pamheipa Garivaniwaz, the age of the Puya , the Time when the kangleicha meetei began their cheihi (Kum, Year)etc.

In this short article, the writer will try to show to the Id. readers, when the kangleicha meetei began (started) this New year before the Hindu came to Kangleipak in the 18th century C.E. and what we the actual meaning of the cheihi and kum in our social context.

In the quotation from the puya, you clearly see two words “Cheihiki kumhou”(the underlined). The full sentence in which you see “ Cheihiki kumhou ” is “Cheihiki kumhou ahanpa numittaki sinthokpa houpane | Numit 15 ni changna Wakchingki Thaninta Loiye||”

The words “ Cheihiki kumhou ” mean very definitely the beginning of a year, a new year. The meaning of the these sentences means that the copying of the Puya was started on the first day of the new year and fully copied on the fullmoon day of Wakching month, where Thanin means Fullmoon, Purnima today in the 21st century C.E. in the Mayang Dialect

This sentence “ Cheihiki kumhou ahoupa numittaki sinthokpa houpane | Numit 15 ni changna Wakchingki Thaninta Loiye|| ” means very definitely, the meetei race of Kangleipak began (started) this new year in the month of Wakching. There cannot be any 2nd opinion in this matter.

The mayang hindu kings changed the month of the New year from Wakching to Sachifu as a beginning of Indianisation. The word ‘Cheilaoba’ means ‘Forcing’, ‘to force with sticks’ not begging of a New year. Any form of ‘Cheilaoba’ by any group of men/women in Sachifu (Sajibu) month is wrong, meaningless.

Cheihi and Kum

Though the word “Cheihi” is written first in the Introduction of the Puya, when it was copied just before the Puya meithaba, the more important word is “Kum” in the natural phenomenon, in the scheme of the universal God father for the sustenance of his creation.

From the very minute observations of the natural phenomena, the ancestors of the meetei race of Kangleipak knew very well that at a time of certain duration which the kangleicha called ‘Wakching’ month now every year, the space what we called ‘Ningthou’ or ‘Ateing-oa’ roars. This roaring of the space is known now as e ‘Nong khongba’. This ‘Nong Khongba’ happens every year in the month of ‘Wakching’ month of the meetei race. Along with this ‘Nong khongba’, there will be atleast some rains (water from the space) every year in the ‘Wakching’ month. This ‘ Nong khongba and raining’ we kangleichas called ‘Kum Tampa’.

The meetei race of Kangleipak has traditional beleif that this ‘Nong khongba’ is sign of coming down on the Earth of the Universal God Father to give, Food, Life, Everything to his created souls once every year. He brings down Rains (water) every year in Wakching month.

The kangleicha meetei race further believe that if there is no 'Nong khongba' and 'Rain' in the month of Wakching, this Kangleipak is not a place of living, in our meetei dialect we say 'Leipak asi Leiheidre'. This Land Kangleipak is discarded by the Universal God Father.

Now please try to know what is 'Kum' etimologically. 'Kum' means 'Kumtharakpa', further means in English to come down. The Universal God Father comes down on the Earth every year in Wakching month bringing down everything necessary, Food, Life, Everything etc to keep sustained his Earthly creations. Next year also he will come down in the same Wakching month in the same way, so on.

So, the meetei race of Kangleipak called a 'Kum' from one Wakching month to Poinu month, 12 months (a year) beginning from Wakching month to Poinu month. Next 'Kum' will begin again from Wakching month.

Now, the meaning of 'Cheihi'

Cheihi = Chei + hi = Cha + i + hi, 'Cha' means chanaba (to eat), 'i'=ee (blood), ee (blood) is the God himself, it is life to every living being created by Universal God Father on the Earth. But this Blood comes from the food eaten by the living beings, and the 3rd part of the word 'hi'=hee means the best part of everything, in another form of the 'hee' is 'Hee-yai'.

In another way of expression, 'Cheihi' means everything necessary in the body of the living beings for onward sustenance, that is, foods in the forms of corns, fruits, vegetables, fish etc which are gifts to the Earthly Beings when he comes down on the Earth in the month of Wakching as explained above.

In a year from Wakching to Poinu (12 months) all necessary foods for life are available on the Earth as plants, vegetables, animal foods etc because of the rains started raining from Wakching month. These foods are the sources blood, power of pro creation etc etc to the living beings on the Earth. So, the meaning of 'Kum' and 'Cheihi' are the same in time durations (12 months), but they are different in terms of concepts in the origin of the words. 'Kum' comes from the coming down of the Universal God Father on the Earth to give Rains (Water) to produce Foods to all lives on the earth once in a year, from Wakching to Poinu. All these things are possible because of the 'Kumtharakpa' of the God Father on the Earth to give 'Rains' in wakching every year. So, the name 'Kum' 'Kumhou' 'Kumcha' etc.

At this stage, please try to know what is 'kum Tampa' what is 'Kum', the writer has explained above. Now what is 'Tampa'? 'Tampa' in

the kanglei Dialect means 'Laina Tampa', to provide by the god. Therefore, 'Kum Tampa' means every year the Universal God Father comes down on the Earth to provide everything for his created souls on the Earth in Wakching month a 'Providence' for the Earthly Lives he created.

'Cheihi' is the name of the year, 12 months from Wakching to Poinu, that comes from the 'Contents' of the 12 months from Wakching to Poinu in the year. In the 'Cheihi' 12 months from Wakching to Poinu, every year without any difference, crops, vegetables, fruits animal foods etc are available. Next year also, the same things which are necessary for sustenance of life will be available. So on without interruption as long as the solar system is alive.

In this way, these are two names 'Kum' and 'Cheihi' for the 12 months beginning from Wakching to Poinu, 12 months (1 year), on and on Forever.

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SCHEDULED TRIBE DEMAND COMMITTEE, ALTERNATIVE ADMINISTRATIVE DEMAND, INNER LINE PERMIT SYSTEM

Scheduled tribe demand committee না তালিকা মীটে/মেটেই India গী scheduled tribe list তা যাওনৰা হোংনরিবা অসিগা, নাগাগী মনুং শিখিৰনি হায়রিবা UNC হায়বা অমনা তালিকা অসিগা পনুং অমতনি, শৰৌ (conspiracy) অমগী মমায় অনিনি। তালিকা অনি অসিগী পনুংদি অমতা ওইবা চহী ২০,০০০ (লিশিং কুন) মুক নিংখো পানবা লৈবাক অমগী মপু ওইদুনা পাল্লকপা মীটেবু তমপাকি লমদা নমদুনা থমজিলিগা, মাংখীদৌৰবা য়েলহৌমী মশিং যামদবা কাংবু ওইহনদুনা, মপুং ফানা মুংখিনবা/মাংখিনবা, ময়াংগী মখা পোনদুনা নৈহংতুনা মুংখিনবা শৰৌ (conspiracy) অমগী পনুংনী।

চশিল্লকলিবা Demand অনি অসিগা, India govt অমসুং মনিপুৰ India govt. গা অনি অসিগা মনিপুৰনা Inner line permit system থমবা যাদবা অসিগা, শৰৌ অমগী অমুংমসো মরমনি, Demand অমুং অসি অমগা অমগা যাদ্ৰা নকুৰা লোন্না মতেং পাংইন।

Demand of Inclusion of the meetei/meitei to the list of scheduled tribes

মীটে/মেটেই India গী scheduled tribe list যাওনৰা হায়বসি মনিপুৰনা মীটেই খরনা পংলাউ লাউরিবা অসিদি পঞ্জায় হায়বনি। হৌজিক ময়াম মরকতা, scheduled tribe ওল্লবদি ময়াংনা মীটেদগী লম লৈবা য়াররৌই, থবক চংবদা অসিনচিংবা কয়াদা কোতা চাওনা লাইনা ফংগনি অসিনচিংবা কয়া পঞ্জাউ লাউরি, ওইখোকলাইদবা ঠাঙনি।

ঐংখায় মীটেইনা ST ওৰা হায়বসি Indian constitution গী মখাদা চংগদবনি। পঞ্জাউ লাউরিবা অসিনা ওইগদবা নও। মসিগীদমক Indian constitution art. 342 য়েংবিয়ু। Indian constitution শোৰা মতমদা খরখিবা খৰা খংবিনবা, A study of the constituent assembly

Debates গী page 748, 749 য়েংবীযু, Dr. Ambedkar অমসুং Jagjivan Ram না য়েংখিবা
ৰায়েং কয়া উবা ফংবীগনি ।

Indian constitution গী ST list তা মীতৈ/মৈতৈ না হেক য়াওবগা মীতৈ/মৈতৈ
ঐখোয়না য়ানা ঐখোয়গী কংলৈপাক (মনিপুৰ) না মীতৈ/মৈতৈ minority aborigin (য়েলহৌমী)
ওইয়নি / majority না ময়াংনা ওইয়নি ।

Alternative administrative demand of the Naga

মনিপুৰদা ন্গা নি হায়বা জঙ্কল না অয়াহা, কবুই খৰা, অতৈ খৰ খৰনা “নাগাগা মৈতৈ গা
পুনবা য়াৱোই” হায়না ইফোং ফোংনা লাউই । অপুনবা নাগা মীশিংগী কাংবু অসিনা মশিং কয়া
শুৱদুনা লাউৱিবনো খঙদে । মীতৈ অমসুং চিংগী মীশিং অসিগা কৰি মৰি থোকনৈ খহবা মথৌ তাই ।
ফুলায় পায়বা খৰনা শৰকাৰগা য়ানৰগা অফাওবা শাবা মাল্লি । শেল খাউজাউ খাউজাউ ফংদে হায়বসু
ঙমদে । অদুব India গী হৌজিকী political scenario অসিনা, নাগাশিংনা কনামতা য়াওদবা,
কুকিসু য়াওদবা, মথোয়দগী ওইবা Alternative Administrative unit অমা তাল্লিবা অসি
ওইখোকলোই হায়নিংঙাই লৈতে । মসি Naga শিংগী অৰুনাচল প্ৰদেশ তগী, অসামদগী, মনিপুৰগী
অসিনচিংগী লম কোংখোৱাগা মথোয়গী ওইবা State অমা শেয়বগী ময়োল চোংলকপা
(Germinative Stage) গী মওং অমনি ।

Naga শিংনা Alternative Administration unit অমা ফুংখিবা তাৱবদি, Kuki শিংনা চ
পমায়ৰ unit অমা ফুংখিবা ফাওবা অট্টোবা India গী Political problem অমা থোকলনি । মসি
New Delhi না য়াদ্ৰা মুগা খংই । New Delhi গী হৌজিকী ৰখলদি অনিমক অসি পীখোকপনি ।
India গী হৌজিকী Nagaland অসিসু মপাজল শোছনবা, Nagaland দগী অট্টোবা District
মৰি খায়দোক্ৰগা ‘Frontier Nagaland’ শোছা থোংজং কলখলকলি ।

Naga অমসুং Kuki শিংনা মথোয়গী Alternative Administrative unit শিং
ফংবদি মীতৈ কমদৌবা ?

কংলৈপাক (হৌজিকী মনিপুৰ কৌৱিবা) চিংলৈপাক অসিগী লম অসি ২২,৩২৭ sq. km. নি ।
মনিপুৰ তমপাকী, মৰু ওইনা মীতৈশিংনা তাৱিবা লম অসিগী পাকচাওবা ১,৮৪৩ sq. km. নি (Dr.
M.T. Laiba গী The Geography of Manipur য়েংবীযু) । মৰম অসিনা মনিপুৰগী তমপাকী
লম অসি অপুনবা মনিপুৰগী লমগী ১২ খোকপগী ১(অমা) তনি, চামগী ওইনা পাৱবদি ১০০ গী
মনুংদা ৮ (নিপান) দনি ।

হৌজিক হৌজিক মনিপুৰদা চিং অমসুং তমগী মীশিংগা মপাদগী চংলকপা ময়াংনা মশিং
হেনগদৌৱে হায়বসি খংবদগী Inner Line Permit System থমবীযু হায়দুনা Central
government অমসুং মনিপুৰ government তক্ৰুৱি, যাবীত্ৰি ।

চিংগী লমদদি, নাগা অমসুং কুকী লমশিংদা, মীতৈ য়াওনা কনা অমতা লম লৈবা খুন্দাশিনবা
য়াদে, হায়দগী । অদুব ১০০ গী মনুংদা ৮ খকতা ওইবা তমপাকী শৰুতদি চিংগী মী, ময়াং পুন্মক লম
লৈদুনা খুন্দাশিনবা য়াই । অদু ওইৱবদি মপাদগী ময়াংশিংনা ইশিং ইচাওগু চংশিলকলিবা অসিগী
পছংফমদি মীতৌ তমপাক লমদদি । অদু ওইৱবদি তমপাকী লম অসিদা চহী ৩০ (ফুনত্ৰা) মুকী মতুংদদি
চিংগী তমগী অসি পুনশিনবদগী ময়াংনা মশিং য়াদ্ৰা হেনখনি । Democracy মতুং ইগা কনানা
শৰকাৰ পায়গনি ? তশেংনা ময়াংনা শৰকাৰ পায়গনি, তমপাকী Administrative unit তদি ।
মসি কৰিসু চিংগনিংঙাই লৈতে, চহী ৫০(য়াংখৈ) গী মতুংদদি ।

Scheduled Tribe Demand committee না kangleipak তা ওইদবা,
ওইৱবদিদবা ৰক্ষ কয়া শন্দোকপা হৌৱকলে । চিংদা মীতৈশিং লৈনিংদে হায়বনা চিংবা কয়া । অচুমবা
নও । অট্টোবা officer খৰগী ৰক্ষমদি চুহা য়াই, মীতৈ মীয়ামগী দি শুকচুম চুমদে । শেনচা থুমচা

তৌদুনা শেনচাওপায়বকা কাংবুদি, নুংঙাইবা লমবীদা অফবা অহনবা কাৰ যৌদুনা, যুমদা অখুম অহাও
চাদুনা লৈনিংগনি, চিংদা চহনিংলোই । অদুব নোংমগী চাৱা মপুং ফানা তানবা ঙমদ্রবা মীয়ামগীদি মদু
নও, মথোয়গীদি থবক ফংগদবা, লৈফম লম ফংগদবা মফমদা চহনিংগনি । মসি হৌজিকী মনিপুৰগী
অশেংবা শকত্ৰনি ।

Scheduled Tribe Demand Committee না Inner Line Permit গী ৰক্ষম ঙাংদ্রিবা, পনি
দ্রবা কৰিগীনো ?

কংলৈপাকী ইপা ইপুশিংনা নিংত্ৰা থমবীৱমবা নুংশিৱবা কংলৈপাক, ইপা লৈপাক
কংলৈপাক, অমদি মলেমদা ইহান হাল্লা মপু মাগী মশক য়েংদুনা শেমখিবা তাইবং মী, মীতৈবু কলশি
হায়বদি কংলৈপাক (মনিপুৰ) দা ILP থমজিদ্দুনা য়েলহৌমী নওবা মীতোপ অমতা চংহনদবা, লৌ
ইংখোল লৈহদবা, অসি নওনা অতোপা পাট্টে অমতা লৈতে । মসি কংলৈপাক য়েলহৌমী ঐখোয় খুদিংনা
খংগদবনি । মসি খংবা ঙমদ্রবদি, মীতৈ য়েলহৌমী ঐখোয়গী, চহী ৫০ গী মতুংদদি, লৈনবা লম
লৈৱৰোই, যুমগী মপু ওইৱৰোই, লৌ উনবা মফমশিং য়েলহৌমী ঐখোয়গী খংতগী মীতোপ
মীয়াচাশিংগী মখংতা চংখগনি ।

হৌজিক হৌজিক মীৰুপ অসিদা কংলৈপাকী তমপাকী লম মক্ৰে অসিদা মীতৈ মশিংদগী মীয়াচাশিংগী
মশিংনা হেল্পে হায়না চিংনবনি, খংনবনি । মসি চুসবনি ।

মতাং অসিদা Inner Line Permit থমদুনা মীতৈ য়েলহৌমী কৰবা হোংনবা নংননা
অতৈ পাট্টে কৰি লৈৱি । নোংনা নোংমাগী ইচাওগী মতৌগুৱা চংশিলক্ৰিবা মীতোপ মীয়াচাশিং অসি
লৈপাকী পথাপ (Law) অমনা খিংবা নওনা, ঐখোয় য়েলহৌমী মশিংদগী মীতোপ মীয়াচাশিং মশিং
হেনখিদনবা হোংনবা নওনা, অতোপা পাট্টে কৰি লৈফম থোকই ।

Andhra গী হৈশিংলবা মীয়াদ্রা তেলঙ্গলনা ঐয়দোকপা খিংবা ঙমখিৱা ? মথোয়গী
Chief Minister ফাওবা ফম থাদোকতুনা তেলঙ্গলনা খায়দোকপা য়াৱেই হায়দুনা কেশ তৌৱি,
হৌজিকপু মথোয়না তেলঙ্গলনা কলবা, দিল্লিগী মখংতগী মুনবা ঙমগত্ৰা ? ঙমলোই ।

মতমগী মতুং ইগা নাগাশিং Independent Administrative Unit শেমখিনি,
কুকীসু গীখিনি, কনানসু খিংবা ঙমলোই ।

Tripura গী হৌজিকী শকতম মুগা য়েংবীযু ।

Tripura অসি য়েলহৌমী যোংগোলোইদ ওইবা মী কংলুপনা নিংখৌ পান্দুনা লৈৱৰা
Mongoloid Country মচা অমনি । মথোয়গী মশিং অসিসু য়াদ্ৰা হৈ শিংবা Mongoloid মীওই
কাংবু অমনি । হৌজিকি Tripura গী য়েলহৌমী কাংবু অসি অপুনবা Tripura গী মশিংগী ১৮%
দগী হনখথে । য়েলহৌমী নওবা মীয়াচাশিংগী ৮০% দগী হোৱা Tripura দা লৈথে । শৰকাৰ
অমসুং ৰয়েল খৌদা পুন্মক মীতোপ মীয়াচাশিংগী মখুতা লৈথে, মথোয়না পাইথে । অদু ওইৱবদি
মীতোপ মীয়াচাশিংগী লম লৈবা য়াদবা, খুন্দাৰা য়াদবা, Scheduled Tribe ওলগা খুদোংচাবা
ফংবা অসিনচিংগী ময়াম অমা Scheduled Tribe Demand Committee না লাউৱিবা অদু
হৌজিক য়েলহৌমী Tripura শিংনা ফংলিৱা? ৰক্ষ অসি মুগা Scheduled Tribe Demand
Committee না খংবিৱৰা? Scheduled Tribe Demand Committee না মীতৈ/মৈতৈবু
Scheduled Tribe ওলহনদ্রিঙৈদা ৰহং কয়াগী পাউখুম পীৱীনবা হোংবীখো ।

হৌজিক হৌজিক Delhi Government কী ৰক্ষম মখল, লীচং শাজং ILP থমবীযু
য়াদবা, নিংত্ৰা চহী লিগিং কয়া পানজৰকত্ৰবা কংলৈচা য়েলহৌমী শিংদা মীওংগী পাট্টে ওইৱিবা

অক্ষুপ্পা লৌকোত্তরবা India গী মীয়াম্মা, মালেক্সা হায়রবসু যাদবা , পুম্মকসি য়েংলুরগা কংলৈচা য়েলহৌমী মীয়ামগী ঝ্যেলে খৌদাশী পাঙ্গল, লমগী মপু ওইবগী চন্না পাথাপ, শাম্মা হায়রবদা কংলৈচা য়েলহৌমীশিংগী লৈজরিবা পুম্মক মীতোপ মীয়ানচাশিংগী মখুংতা লৈজগনি হায়বদা চিংনিংঙাই লৈরিয়া ?

চহী লিখিং কুনক ভারতহী হিন্দু নচাশিং অসিনা ভারতহী হৌজিক্খী লমদা খোংদারকব্রিঙৈল, নিংহৌ পাবনা লৈবাক অমা শেমাবনা পার্বদা কংলপাক্খী মায়ামহী হৌংনবগী অমতা ডাউবা, অমতা ওহবা পাংমিহ কব্রিঙৈল অমা ডৌনুনা মীয়ানচাশিং অসিং চ্চাও অসি থিংহৌবসি। মসিহী পাংম ওহবা অমা ILP system থরবা পুন্ম হোমেনমিহগী দিগা খ্ৰোম থিংহৌমিশিগদা থরদি কাংবা গীগনি, অতোপা খমলগী লাউরিগা পুন্মক অসিগা নমখাখী খোলাও ভাঙলি।

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H.O. මහත්මියතුමාට සහතිකයක් ලෙස
H.O. මහත්මියතුමාට සහතිකයක් ලෙස

Ref No.

Dated : 28-01-2014

“পুয়া মৈ থাখিদে হায়বগী মরম পীবিসু”

হুইয়েন লানপাউলী তার ২৪-০১-২০১৪ খ্রীঃ চেকফাংদা ফাংলকবিবা রায়েল অমদা, সাহিত্য একাদমী নু সিল্লিগী মণিপূরী লেঙ্গুজ এদাউজরি থোডকী কনভেনর ওইরিবা প্রোব: এচ. বিহারি অমসুং আর.কে. ঝলজিনা কলৈপাক (মণিপূর) দা পুয়া মৈ থাখিবা লৈজে হায়না শেংনা হায়রিবা পুথিং চংনা পাজরে। তশেংনা হায়খিবা লৈরগদি মখাণী রাহুং অসিমঙৎদি চুয়া ময়েক শেংনা মীয়ামণী মফমদা শেংদোকপীয়।

চী কমাণী মমাদনী গুনি যাবাব কংলপাকী মক্ষ কয়াদা ১৮শুবা চীতাদা হিন্দু নির্যোশিনদা কংলদা মীজেনগী পুয়া পুমক্ষ মৈ খাদেকবি হায়বী নুঙাইবাব অমনু অশাবা বেংদোকুনা (যৌম কক্ষ চী যুদিগী পাংখাখানা নাঙ্কি। মথুনা মৈ পঞ্জবাব মীওঙে অনিমক্ষ পুমক্ষ অসি তাবি-উরমরনমজ। পুমক্ষ অসি তাবি-উরবাব মথুনা পুয়া অমজ। মৈ খাবীচী খৌদোক নুঙাইব হায়বিত। মথুনা মৈ পঞ্জবাব মীওঙে অনিমক্ষ অম্বা মী অমতা নুত্রে, মীওঙে অনিমক্ষ ওজা ওঁদনা পুলিগী মতম অমাবনা নৈবিকবি অচঙা মীওঙে ওজনি। মীওত বুঝাভা খৌবাব যৌবম-খৌদোক পুমক্ষ মথুনা উরবাব মথুনা মথুনা, মৈ খাবীচী খৌদোক অমতা নুত্রে ময়বিকবি, মথু মৈ খাবী হায়বী অমজনা, কচি-কচি খুম (শাখি, evidence) হযবিকবে। কচি-কচি খুম ওঁদবা মাবা মাবীক, বাব-বাব, পুত্রবীণী ওঁদবা শৌশক কচি হযবিকবে। শেনা নু পুত্রাবনা, ওঁদেখাবনা কল্জেচা মীয়ামনা শেংদোকবি। নতবদি অদেঙ্গী বালবা মিচং লেখা তাবিবা মী। য়ায়া থনা শেংদোকপদি।

মতাদা মিথ খুৎয়েক পীজরিবা অইবগীদি পুয়া মৈ থাখি হায়বগী মতাংদা মতাদা খুদম (evidence) শিং অসি পীজরি :

১। অইবা অসি চহী ৭৭ লোম শুজরে। যান্না অঙাং ওইরিঙৈদগী সান্তিদাস গোশাই কৌবা ময়াং অমনা মীতৈগী লাইরিক কয়া পামহৈবা নিংখৌগী মতমদা মৈ থাখি হায়না অহল-লমন্না হারি লীবা তাজরকই।

২। এখোয়না লোংঙা কোইরেন্দগী ফংবা পুয়া, বাকোকলোন হিলেল থিলেল শালাই অমা-ইলোন পুকাবতা, কংলোচা মীতেশিংগী পুয়া গামাইবগী মতমদা মৈ থাখি হায়বগী বৃত্তম (written evidence) চপ্চান্না য়াওরি।

৩। প্যামহেবা-নায়ে-লাথুপ হায়বগা খবনবা 'সৈবী মুকালৈ' না লাথুখী অহানবা লমাইয়তদা অসুয়া ইরি- "মেনা-রাইনা তানা সন্না মীতে নিংখৌ-ইনংখৌ প্যামহেবা মহাখণ্খী লৈপাক ইসৌ লাথিবা লিকনু লিকুমতবু মীতে ইয়ু ইয়ামবা হায় কেন্ধুখী খৌইয়া খুংখৌইববু অমতা কায়না লাথুপ ওইনা চনশিঞ্জুরমগে"। লাথুখী হাফখি অসি তেংখোনা পয়া মৈ থাখি হায়বগী খদম (Written evidence) নি।

৪। বেনোদী অইবা অমসুং পুৰীৰ খিৰাপা সুনিকিতুমার চেংৰজিনা মহাকী KIRATA-JANA-KRTI গী নাইহা ১৬০গী অবেশপুৰা পলোভা অসুহা ইহা, "The older Literary Tradition suffered from a set-back, owing to the ill-conceived and mischievous action of the Ramandi missionary Santadas Babaji, whose vandalism and getting together and burning a number of Old Manipuri MSS. appears to have received the support of Gharibaniwaz himself; and this continued during the 18th century".

মথকী সুনিতিকুমারনা ফোংদোক্লিবসি, পুয়া মৈ থাবসি পামহৈবা গারিবনিব্রাজকী মতমদা হৌরগা
ভগাচন্দনা পানবা মতম ফাওবা চংথৈ হায়বনি।

মসি নন্দবা খুদম কয়াসু লৈরি, মথৌ তারবদি ফোংদোকচরকস্থিগনি।

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Manipur Government গী মৈতৈ ময়েক কুমতয়েং

মৈতৈ ময়েক ২৭ ফেব্রুৱাৰী ২০ শতাব্দী চহীচাঙ্গী লোয়নমগাইয়া শেমজিনবনি। মীতৈ, কংলৈপাক মালেমদগী মপুংফানা মুংখিনবা মীতৈপাশিংনা শেমজিনবা / পুথোকপা ময়েকনি। কংলৈ পুয়া অমতনা সৌগৎতে। মৈতৈ ময়েক ২৭ সৌগৎপা পুয়া লৈরবদি পুথোকহনবিয়ু।

মীতৈ ঈয়েক ১৮, বাকোকলেন হীলেল থিলেল সলাই অমা-ইলোন পুকেক হায়রিবা য়য়দগী লিবা, Scientific testing না সৌগৎলবা পুয়া অসিদা ময়েক শেংনা, শিজিমবগী মওং তাকপগা লোয়ননা যাওই। কংলৈপাকপু নুংখিবিবা মপু শেংবা নুপা, নুপী অমনা মুয়া হেক নৈনবদা খংগনি। পুয়া অসি বাকোকলোন থিলেল সলাই অমাইলোন পুকেক (কনাগুংবনা থৌকা চানপা পুয়া হায়রগসু খঙনবা) পুয়া অসিনসু সৌগৎলি।

“মৈতৈ ময়েক কুমতয়েং”

Government of Manipur না Governor গী Order অমনি 16th April, 1980 দা য়য়বিবা মৈতৈ ময়েক ২৭ অসি মুয়া য়েংবিয়ু, মুয়া খঙবিয়ু:

(1) Governor গী Order অদুগী লামাই ৪ দা চৈশিং ঈয়েক ১ দগী ১০ ফাওবা যাওই। চৈশিং ঈয়েক ১ অসিগী Symbol অসি মথক্তা পঞ্জবিবা পুয়া অনিমক্তা ৫- অসুয়া ঈলিক (ঈ মরিক) যাওনা ইবনি। অদুৰু মৈতৈ ময়েক ২৭ কী Order অদুপা যাওদে, য়য়লা চাওনা মীতৈ হাংনবা হাংনবদা ঈলিক লৌথোকখিবনি।

Symbol ৫- গী ঈলিক অসি তাইবঙ সেন্ধা মপু অদুনা মহাকী মশাদগী ঈ মরিক অমা, নোংমতামদগী লাইপাউ অমগা লোয়ননা, তাইবঙ থৌবায় পানবা পুয়মক শেংবা পুরকপনি / পীথরকপনি। ঈলিক লৌথোকখিবা অসিনা কংলৈ মীতৈশিং মপু মাগী ঈগা মরি অদু ককথংখীয়ে। Intentionally মীতৈ মাঙখিনবা শীনবনি।

(2) Governor গী Order অদুগী লামাই অনিদা মৈতৈ ময়েক ২৭ অদুগী শক্তম (Symbol) যাওবনি। Order অদুদা যাওরিবা ৫, ৬, ৭ ঈয়েক শক্তম (Symbol) অহমসি ঈলিক (ঈরিক) কী Symbol (.) অসি যাওদে। মথক্তা পঞ্জবিবা মীতৈ পুয়া অনি অসিদদি ঈয়েক শক্তম (Symbol) অহম অসি ঈলিক যাওনা অসুয়া ৫, ৬, ৭. ফজনা ময়েক লানা ইদুনা লৈ। কংলৈচা মীতৈগী পুয়াদা ইয়ন্বা ঈয়েক অহম অসিদগী ঈলিক (.) অসি লৌথোকখিবসি, কংলৈচা মীতৈশিংগী বংলবা ৰাঙলোন Philosophy, অতৈনা লান্ধা ফংদ্রবা লাইগা মীগা শয়বগী ৰাখলোন অদু লাক্কদৌরিবা কংলৈচা মীতৈশিংগী ইপা-ইপুশিংগী লন অদু ফংহন্দবনি। Intentionally তৌবনি।

(3) Governor গী Order দা যাওরিবা মৈতৈ ময়েক শক্তম (Symbol), ৮ (গোক) তগী হৌরগা ৮ (ডম) ফাওবা, শক্তম (Symbol) শিং অদু Grierson গী Linguistic Survey of India, Vol-III, Part-III গী লামাই ২২ দগী লৌথোকপনি, মমিং ওনথোকগা Order দা হাপচিনবনি। লামাই ২২ দা যাওরিবা ময়েকশিং অসি Linguistic Survey of India অসিগী লামাই ২১ দা চৰাইহোংবনা পাঞ্জিঙেদা বেঙ্গলদগী পুশিল্লকপনি হায়না ইরিবনি।

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Governor গী Order দা যাওরিবা মৈতৈ ময়েক ৯ অসিগী শক্তম অমসুং খোংখোক, মথক্তা পঞ্জবিবা পুয়া অনি অসিদসু যাওদে, কংলৈ মীতৈ পুয়া অমতনা যাওদে। কংলৈচা ইপা-ইপুশিংগা কৰিগুংবনা মখল অমততা মরি লৈনদে, Foreign নি।

“খুনুঙলোনচুম”

বাকোকলোন হীলেল থিলেল সলাই অমা-ইলোন পুকেক পুয়া অসিদা ইয়ন্বিবা অসিনা কংলৈ ইপা-ইপুশিং অসি কয়গী মতিক শিংলন্বা অমদি তুংগী য়য়লা শাংনা উয়ন্বা উংলি। পুয়া মশা অসিমক্তা ঈয়েক যাওবদা নন্তনা ঈয়েকসি তুংদা কয়গী শিজিমগদগে হায়বগী পথাপ যাওরি। পথাপ (Grammar) অসিগী শরুক অমা ওইনা ‘খুনুঙলোনচুম’ হায়বা ৰাইহে (Concept) অমা যাওই।

ঈয়েক ১৮ দা চংপা লৈপাক, কংলৈপাক্তা মসিদগী হেনবা ঈয়েক মশিং শিজিমবা তারক্কবদি কয়গী পাংথোকনি হায়বা অসিগী মতাংদা শেংবা পথাপ অদুৰু ‘খুনুঙলোনচুম’ কৌই। ‘খুনুঙলোনচুম’ হায়বদি খুন্দা, মীয়াম মরক্তা লোন কয়গী চুয়া শিজিমগদগে হায়বনি। খুন + মনুং + লোন চুয়া হায়বনি, ‘খুনুঙলোনচুম’ হায়বদি।

“লোম শিজিমবা”

G.A. Grierson দগী পুশিদুনা মীতৈ ঈয়েকতা যাওবদা মৈতৈ ময়েক ৯ অমা শিজিমবিবা অসি পুয়াগী ‘লোম’ (.) হায়বা ঈলিক অসি শিজিমদুনা পুয়ানা মতম-মতমগী মতুংইয়া পুথোকউ হায়না ইরি। কয়গী পুথোকদগে হায়বদু য়েংবিয়ু:-

৫, ৬, ৭ না লোম (.) শিজিমগা ৫ = ga, ৬ = jha, ৭ = ra পোকই।

৮, ৯, ১০ না ,, ,, ,, ৮ = ba পোকই।

১১, ১২, ১৩ না ,, ,, ,, ১১ = ja, ১২ = da, ১৩ = gha পোকই।

১৪, ১৫, ১৬ না ,, ,, ,, ১৪ = dha থোকই।

১৭, ১৮, ১৯ না ,, ,, ,, অমততা পোক্তে।

২০, ২১, ২২ না ,, ,, ,, ২০ = bha পোকই।

পুয়াদা শেংনা যাওরিবা ইপা-ইপুগী ‘লোম’ পথাপ শিজিমদুনা পুথোকদবা ঈয়েক অসিৰু শিজিমদনা Grierson ময়েক ৰায়রগা, পূৰ্ণগা, শিজিমবিবা অসি Meetei Mayek Expert Committee না ইপা-ইপুশিংগী শেংলবা অইবা ৰেকোৰ্ড পুয়া শিজিমদবনি, লোয়ননা নৈনদবনি।

(4) Governor গী Order অদুগী লামাই ৩ দা ‘চৈতপ ঈয়েক’ হায়বা অদুগী মখাদা চৈতপ ময়েক ৮ (নিপাল) যাওই। চৈতপশিং অসি ‘ি’ অসিতমক যাওই, ‘ী’ অসি যাওদে। অদুৰু মথক্তা পঞ্জবিবা পুয়া অনিমক অসিদা ‘ি’ অসি যাওই। পুয়া খঙবা Meetei Mayek Expert Committee না মতৌ কয়গী ‘ী’ (ee) অসি উয়িবরা, খংতেক্কমিগা খঙবা ওমদে, ওকই। ‘ী’ (ee) অসি যাওবদা মীতৈ হায়বা ৰাইহে অসি ইবা য়াদে। মৈতৈ হায়বা ৰাইহেদি ইবা য়াই। ‘ী’ অসি খংতেক্কমিগা, কংলৈচা ইপা-ইপুশিংগী ৰাংলবা ৰাঙলোন (Philosophy) মীতৈদি মপু মাগী শক্তম

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য়েংদুনা শাখিবনি হায়বা বাঙুলোন অদু মাঙহলে, 'মৈতৈ' হায়বা হৌফম লৈতবা বাই (Concept) অসি শেমগৎনবা হোৎনরে।

(5) Meetei Mayek Expert Committee না ময়েক অশেংবা লেপথোক্কা পথাপ যুক্ষম ১২ যানখি। পথাপ যুক্ষম ১২ অসি Expert Committee গী তাং ১১/১২/১৯৭৮ দা পাংথোকপা মীতিদা লেপখিবনি। ময়েক অচুহা খন্দোক্কা বা যুক্ষম ১২ অসিগী মনুংনা ১১ দি Professor Kangjia Gopal না পুথোকপনি। Meetei Mayek Expert Committee দা স্বায়দগী Dominant Role লৌখিবা Mayek Expert তি Professor Kangjia Gopal নি।

৯ শুবা পথাপ যুক্ষম, মীতৈ ময়েকী চৈশিং ঈয়েক (অঙ্ক ময়েক) নৈনরকপা মতমদা Professor Kangjia না বাকোকলোন থিলেল শলাই অমাইলোন পুকোক পুথোক্কা, পুয়া অসিগী চৈশিং ঈয়েক লৌবা হায়না যানখি।

অঙ্কপদি, বাকোকলোন থিলেল সলাই অমাইলোন পুকোক পুয়া অসিদা চৈশিং ঈয়েক অমা হায়বা অসিগী শক্তম (Symbol) অসি ৩, ঈলিক (.) অসি যাওনা ইরি। অদুবু মণিপুর গভর্নমেন্টনা ১৯৮০ দা Manipur Gazette Extraordinary দা চৈশিং ঈয়েক অমা অসিগী শক্তম (Symbol) অসি ৩, ঈলিক যাওনা থোক্কাই। Expert Committee গী Recommendation, Government না লৌখিত্রা করিনো অমদি তৌরে, অঙ্কপনি।

অদুগা য়ালা চাওনা অঙ্কপা অমনা, Meetei Mayek Expert Committee অসি 16th November, 1978 তা Chief Minister, Yangmashe Sheiza না Chairman ওইরগা, Dr. L. Chandramani না Convenor ওইনা শেমখিবনি। মেস্বর ১২ (তরানিথোই) লৈ, মরুওইবা মীতৈ ঈয়েক খঙবা Professor Kangjia Gopal অমসুং Yumnam Tamphajao, Keishampt যাওখি। Expert Committee অসিগী মমিংসি Meetei Mayek Expert Committee হায়বনি, Meetei Mayek Expert Committee হায়বা নঙে।

অদুবু Government না Expert Committee গী Recommendation য়ারদুনা, Governor গী মিংদা থোক্কাপা "Manipur Gazette Extraordinary No. 33, Imphal, Tuesday, April 22, 1980" দদি "No. 1/2/78-SS/E – The Governor, Manipur is pleased to approve the report submitted by the Meetei Mayek Expert Committee, constituted vide Government Order of even number, dated the 16th November, 1978 on the re-introduction of the study of Meitei Scripts numbering 27 (Twenty Seven) alphabets and its supplement (Uses of Lonsum as per annexures)" হায়না থোক্কাই। য়ালা ঙ্কাপা অমনি।

Government না শেংবা Meetei Mayek Expert Committee গা Government গা পাউ ফাউনদ্রবা জাংলা, নত্রগা Meetei Mayek Expert Committee না Meetei Mayek হায়না Report (Recommendation) তৌদুনা Meitei Mayek হায়না তৌরবা জাংলা নত্রগা Government অমসুং Meetei Mayek Expert Committee গা অনিগী মরজা go-between

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অমনা শান্নরিবা জাংলা, Extraordinary Gazette অসি পারফুদা থেংমায়দা ফাওরে, অঙ্কপনি। অদুগা পুন্মকসি অমতা নত্রবসু Meetei Mayek Expert Committee শেমখে, তাইবঙ মালেম অসিদা মীতৈ হায়বা মী কাঙলুপ অমা হিংলি, ভারতকী Constitution অমা চাওনা লৈরি হায়বা পুন্মক খন্দনা, উশিয়দনা Government না তৌনিংবা অমা হেঙা তৌরবা জাংলা, য়ালা থেংমায় শোখিঙুইনি।

মালেমগী স্বায়দগী লিরবা মী কাঙলুপ, কংলৈচা মীতৈশিংগীদি, মালেমগী স্বায়দগী লিরবা ঈয়েক (ময়েক), স্বায়দগীসু Scientific ওইবা ঈয়েক (ময়েক) শিং যাওবা পুয়া (Scripture) লৈরে। বাকোকলোন হীলে থিলেল সলাই অমা-ইলোন পুকোক হায়বা পুয়া অসি খ: গী মমাং (B.C.) চহী ১৫০০ (লিংশিং অমা চামঙা) অমাইনা, ঙসিগী মমাং (Before present) চহী ৩৫০০ অমাইনা ইবনি। পুয়া মৈ থাদ্রিঙেগী মমাঙদা শিন্দোকপনি হায়বসি Government of India, National Archives of India, Janpath New Delhi গী Certificate ফংলবা পুয়ানি। ২০০৯ দসু পুয়া খঙবা, মীতৈ ঈয়েক হৈরবা, মীয়ামগী মীতিন অমনা কংলৈচা মীতৈশিংগী স্বায়দগী শেংবা, লিরবা পুয়ানি হায়না যানবনি।

বাকোকলোন হীলে থিলেল সলাই অমা-ইলোন পুকোক পুয়া অসিদা ইনবা ঈয়েক ১৮ দমক যাওই, চৈশিং ঈয়েক ৩০ অসিগা ১৯ নি। ঈয়েকশিং অসিদা মালেমগী মীয়াম্মা লাস্তা ফংদবা, স্বায়দগী বাংবা বাখলোন কয়া যাওরি। ইপা-ইপুশিংবু হাংকনুসি, ঐথোয়গী লৈপাক, কংলৈপাক কনসি। ঐথোয়গী অহেনবা, হোম্বা ফবা ঈয়েক লৈন-লৈনা মীরমগী ময়েক শিজিন্নগনুসি। মীয়াম থোকপীরকঙ। মৈতৈ ময়েক ২৭ অসি অফসপা ১০০ দগী হোম্বা ফতে। ময়েকশিং অসিনা হৌস্তবা ইপা-ইপুশিংবু হাংলি, হৌজিকী মীরোলবু হাংলি, লাক্‌দৌরিবা কংলৈচা মীরোলবু বাখল-লৌশিং শোইরোয়া, অপঙবা মী কাঙবু ওইহনগনি।

Government গী মৈতৈ ময়েক ২৭ (কুস্তরেং) কী মতংদা, Kangleipak Historical And Cultural Research Centre, Sagolband Thangjam Leirak, Imphal, Kangleipak না মথকী অহকপা বাফম খরা অসি থমজরি। লৈপাক মীয়াম্মা খন্ন-নৈনবিয়ু, অহকপা বারেপ অমা লৌবিয়ু।

কংলৈপাক, মীতৈগীদমক হিংজরিবা :

(১) বাংখেমচা চীংতমলেন, প্রসিন্দেট

(২) বাহেংবম ইবোয়াইমা লুবাং, ভাইস-প্রসিন্দেট,
Kangleipak Historical & Cultural Research Centre,
Sagolband Thangjam Leirak, Imphal, Kangleipak

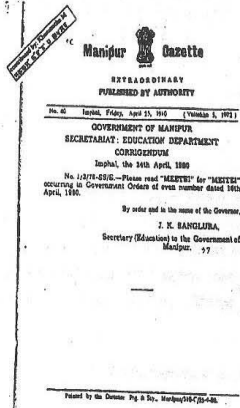
Copy to :

1. Wangkhemcha Chingtamlen
2. Wahengbam Iboyaima Luwang

(৫)

মঞ্চতঃ Kangleipak Historical & Cultural Research Centre, Sagolband Thangjam Leirak, Imphal, Kangleipak না Manipur Government গী মৈতৈ ময়েক কুনজবৎ কী মজৎবা, Centre অসিগী President অমসুং Vice-President না মশা মশাগী মিংশিং খুংয়েক পীদুনা থোকবিবা বারোল অদুগী মশা ভাবা ওইনা মশাগী বারোল অসি গীজরি:-

মথকী বারোলগী লাঃ ওস্তবা, ওস্তবা পেরাদা যাওরিবা 'Manipur Gazette Extraordinary No. 33, Imphal, Thursday, April 22, 1980' অদু 'Manipur Gazette Extraordinary No. 40, Imphal, Friday, April 25, 1980' না মশাগী অসুয়া শেমদোকলিঃ



মথকী শেমদোকলগী Order অসিগা তাং ১৬, এপ্রিল, ১৯৮০ গী Order অদুনা যাওরিবা 'Meitei' হায়বা বাইহ অদু 'Meitei' ওহোকলে হায়বা বকতনি। তাং ১৬, এপ্রিল, ১৯৮০ না যাওরিবা 'Meitei Mayek Expert Committee' অমসুং 'Meitei Scripts' হায়বানিহু মথংশিংনা 'Meitei Mayek Expert Committee' অমসুং 'Meitei Scripts' হায়না ওহোকলে হায়বা বকতনি। লমাই ৫ পানবা তাং ১৬ এপ্রিল, ১৯৮০ গী Orderনা যাওরিবা ময়েকী শকতম, ময়েক মশিং অসিগিবা অমতা ওহোকতে, হায়গী মওংশিং অদু অমতা কামনা লৈ।

হায়না মথকতা হাজিবিবা 16 April, 1980 না 'i' যাওয়ে, 'i' তমক যাওই, অদুগা 't' নি যাওই। ময়ম অসিগা 'মৈতৈ' হায়বা বাইহ ইবা যাওয়ে, 'মৈতৈ' হায়বা বাইহি ইবা যাই, হায়জবিবা অদু লেখনা লৈ।

ময়ম পুন্মক অসিগা মথকতা উবিবিবা শেমদোকপা (Corrigendum) Order অসিগা হায়গী 16 April, 1980 গী Order অদুনা Legal and Factual Effect অমতা লৈতে, হায়গী 'Meitei Scripts numbering 27', হায়বা অদু শুকলে লেখনা লৈ। অশেনমক 16 April, 1980 গী order 'মৈতৈ ময়েক' order নি। অদুগা য়ায়া ডকপা অমনা, 'ORDERS BY THE GOVERNOR OF MANIPUR' হায়না থামগা জরিজরিবা ইসুনা Order অদু থোকই। অদুগা শেমদোকপা অদুনি Orders by the Governor of Manipur হায়বা বাইহি অসি যাওয়ে। ময়ম অসিগা 24 April, 1980 গী 'Corrigendum' অসি Governor না 'Apprise' (খঙহনবা) তৌহায়গে হায়না য়ায়া জিনবা লৈবে, Legal Expert অম্মথিনি।

1. Wangkhemcha Chingthamen, President
 2. Wahngbam Iboyaima Luwang, Vice-President
- Kangleipak Historical & Cultural Research Centre,
Kangleipak

ডাঃ মুন্সাম মহেন্দ্রনাথ মিতৈগী পাউখুম
বাংখেমচা চীংতমলেন
২৭-০১-১২

Article অম্ম ইকায় খুমলরবা অহল ইংলৈঙা ডাঃ মুন্সাম মহেন্দ্রনাথ নাহায়েল যৌদংনা তাং ২১-১-১২ না ফোংবীরকপা অদু মুন্সাম পাজরে অমসুং খংজরে। আইকনা ইজরিবাসি অহল ইংলৈঙা গী Article অদুগী পউখুমনি। পাউখুম গীজরিবা আইবা অসি কংলৈপাক হিস্টোরিকেল এন্ড কালচারেল রিসার্চ সেন্টার, শংগোলক গী প্রসিডেন্ট নি।

কংলৈপাক (মনিপুর) না লীচ (ধর্ম) অনি ১৮ শতা চহিচাদগী হৌরগা চহলরশে হায়বাসি আইকনা মেহচেদে। লীচ অনি অদুগী অহলকনা "মামহি লাইনিং" হায়না 'মৈতৈ' না কৌই, অদুগা অনিশ্রবা লীচ পামহেবা গারিবনিবাজ মতমদগী ১৮ শতা চহিচাদ হৌরকপা অদুনা "রম্মনিং" নএগা "রম্মব" কৌগেরা কৌনিবা অম্মা কৌবী, মী খরনা হৌজিক চংগীবিবা অদুনি।

আইকনা হৌজিক অহল ইংলৈঙা ময়মদা বাহং কমা হংনবা থোরকলিবি তাহানকগী লীচ (ধর্ম) অহল ইংলৈঙা "মামহি লাইনিং" কৌবা, অদুগা কংলৈচা ঐখোয়নি সন্মামহি লীচ কৌজবা অসি ১৫ শতা চহিচাদ "লাইনিং অসি Bengalদগী লাকপনি", কংলৈপাকী Original নও হায়বা অদুনি।

অহল ইংলৈঙা কংলৈচাশিংগী সন্মামহি লীচ অসি Bengalদগী লাকপনি হায়না শেংনা হায়বিরবনি আইকনা হংজরিবা বাহংশিং অসি আই অশিং কমা তলবিরগা, লাইনিং কমা মৈবিরগা শেংনা খুমলবা হেংলনিয়।

১৮ বাহং - অহল ইংলৈঙা "মামহি" হায়বা বাইহ, বাইহ অসিগী স্পেলিং (Spelling) অসি করমবা পুন্মদগী শৌখোকলিবা, করমবা পুন্মদগী - ফংবীরনা?

২৩ বাহং - মেহহৌমী কঙলৈচা শিং অসিগী স্পেলিং, কংলৈপাকী মমি অসি করিনো? 'মৈতৈ' কৌবরা মৈতৈ কৌবরা শেংনা খুমলীয়। 'মৈতৈ' কৌই হায়না খুমলিনিংলবি মসিগী হৌরকম্য করিনো পুন্মদগীবা পুখোকপীদুনা খুমলীয়।

৩ শতা বাহং - অহল ইংলৈঙা ১৫ শতা চহিচাদ "মামহি" অসি Bengal দগী লাকপনি হায়না হায়রিবা "মামহি" লীচ অসি ভারতকী অবাং অমসুং অবাং - নোংপোক লমামদগী লাকপনি, কংলৈপাক (মনিপুর) গী original নও হায়বনি। অদু ওইরবি ভারতকী মরমওইবা Yajurveda, Atharvaveda, Vishnu Purana, Bhagavata Geeta, Mahabharata Literature, Manu Smriti অসিগিবা ভারতকী করিওমবা ধর্ম গী Literature অমদি Scripture না অহল ইংলৈঙা "মামহি লাইনিং" অসি মমি তাবা অমদি বাইহ বাতাশি যাওবা অমতা পুখোকপিয়। "মামহি লাইনিং" শি ভারততগী হৌখিবা মরমদা মশানা মখোয়গী লমদগী Scripture নএগা ধর্ম গী Literature না যাওফম থোকপনি।

মিতৈশি কিরাতা (কিরাত) নি হায়না মৈতৈ হিন্দুশিংনা তৌইনা হায়জিগি। মসিগা মিতৈশিংনা মৈতৈ কিরাতা নও, কিরাতা হায়বা - বাইহিগি (Sanskrit) origin নি veda কামনা Mahabharata কী Literature না যাওবা বাইহি, কিরাতদি Indian Aryan শিংনি, মিতৈ Eastern mon-goloid নি কিরাতা শুকওই ওইফম থোকতে হায়না খুমজখিনি।

ঐখোয় মিতৈনা হিন্দুশিংনা হায়রকপা শেংনা খুমবা ওমবওমদা অহল ইংলৈঙা মথকী অহমশ্রবা বাহং অসি Sanskrit Scholar কমা য়ারবিদ Sanskrit Expert Brahman কমা তলবিনা নিংখি খুমলবা হেংলনিয়।

৪ শ্রুতা বাহ্য - অহল ইবুংঙা Article অনুদা পদবীরকপা পুয়ানি হায়বা “পাখংবা নাওয়োম” হায়বা লাইরিক অদু আইকী Library দা লৈরমদুনা, পুয়ানি হায়বা লাইরিক অদু মতাংবা আইকনা খুমজরি।

লাইরিক অদু লাই অহানবনা ইহৌ হৌবা ময়োক অদু “শু” নি। মমিং “অজি” কৌবনি। সংস্কৃত বাইনি। হেক মখংগী বাইে আনু “লাইয়িংখৌনি”। অহানবা পেরং অদু মজনা “মিথুং ১০ মানা খুন্ননা মিচাৰককে।।” হায়না ইরি। মসিনা তাকপদি পুয়ানি হায়রিবা “পাখংবা নাওয়োম” হায়বা লাইরিক অদু ইং ২০ শ্রুতা চাইচাণী অঙনবা শরকতা কংলৈ পুয়া মায়বা সেমজিনবা লাইরিকনি তাকপনি।

মখকী “পাখংবা নাওয়োম” অসিগা লৌননা “সেমকেন নাওয়োম” হায়বা লাইরিক অদু আইকী Library দা লৈরমই। “সেমকেন নাওয়োম” অসিসু মখকী অসিগা চপমাটে।

৫ শ্রুতা বাহ্য - “মামহি শহোংবা লাই নিংকুনা লৈ হায়কী শহোং, লাই - নিংখৌ কৌই। ইমুদা লাংলগা ইমুংগী মীওই খুদিংমকনা হাইমনা লৈনবা মামহিনা লাইনিংলিবিবনি।”

মখকী বাফম অসিসু অহল ইবুংঙা কদাইকী খঙবীরকপনা? কবি লাইরিক তা মাওবগে? অহল ইবুংঙা “মামহি” লীচ Bengal দী লাইক হায়বিরবনি Bengal গী ধৰ লাইরিকতা মাওরা? ফজলা খুমবীরকট।

খুমবীরবা খরা অরবা খেজবদি, থংনবা ধুমগী অহল অমদা অচুম অরন তলবিয়।

৬ শ্রুতা বাহ্য - “লাইনিং অসিগী মতুং ইমা মৌতগী লাই তরং মক অতিংকোকনা মপা ওইরগা তাওবী লৌই নাইনা মমা ওইরগা পোকই।” অহল ইবুংঙা অসুমনা ইবিরবিস Bengal গী লাইরিকতগী ফবিরা, কদাইদগী ফবিবনে? শেংনা খুমবীরকট।

মখকতসু হংজায়ে, অমুকসু হমা হংজরি, অহল ইবুংঙা বাইে পেরং খুদিংগী “মৌত/মৌত” হায়লা ইবিরবদু অচুম চুমকী মতাংবা বাখল খনবিরা? খনবিগা চুমই হায়না ইবিরকপা ওইরগদি, অহল ইবুংঙা ওজাণী শিনফমনা লৈবিরবনি ফবিবননি খামি - চাই ৬০ মতুগী মায়াবা “মৌতেশেলগী অনিওরকপনা তমনবা লাইরিক।”, “মৌতেশেলগী ব্যাকরন অহানবা” অসিচিবা লাইরিক কতা তমসই হায়বসি নিংখৌবীরা?

পুনমক অসিগী ই কংলুপ অসিগী মমি “মৌত” হায়বা বাইে অসি ২০ শ্রুতা চাইচাণা মপানগী লাকপা মী কংলুপ অমনা সেমজিকপা অমসুং চনবা হোংনকপনি হায়বসি যনিংবরা?

৭ শ্রুতা বাহ্য - “মনিপুৰগী কলচরগী অনিওবা ইচেনদি ১৮ শ্রুতা খুংগী চিচালা মনিপুৰগী গবীরনিবাজ না পানবা মতমদা চংলকখি। লাইনিং অসিদি ভাৰতগী ওইবা লাইনিং। অহানবা ইচেল হায়বদি মৌত লাইনিংগী মৌতগুমনা এশিয়াগী শাজং অমদি আইনেশোজি গী সৈত।”

মখকতা হায়রিবা অহল ইবুংঙাগী বাফম অসি ইবা শোয়বা খরিদি উরে অদু হায়নিংলিবি “মৌত লাইনিংগী” হায়বদি মৌতগী সনামহী লাইনিংগী আইনেশোজি সৈতে হায়বনি।

মসিবু, হায়রিবা বাফম অসিবু, অহল ইবুংঙা পুয়াদগী নগা অহল ইবুংঙা না পামজরিবা Veda, Puran নচিবদগী অরোপা খুম (Evidence) গীলুনা, অরোপা ওইনা প্রেমান জেবা গুমাগা? ফুয়া খুমবী।

বাহদি যান্না হংগিঙই লৈয়ে, অদু শাহমবনি। মতাং অসিগা বাহ্য হংবা সেপংগে।

বাহং অসি লৈশিকপনা হৌইবা, আইকনা লৈপাক মীয়াদগী মফমনা নোদুকনা হায়জনিংবদি - মরম চালনা

মী কংলুপ অমগী লীচ (ধৰ) দা শীংনবা ধমেকপী।

মৌত কংলুপতি মশেনগী খুয়দগী লিৰবা মী কংলুপনি। লীচ (ধৰ) গী মতাংদু মশেনগী অতে মী

কংলুপশিংদগী শুমহন হুমুদে।

Please Comment:

Email_id: chingtamlen@gmail.com

Discovery of Kangleipak
(58)
by Wangkhemcha Chingtamlen
03/06/14

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

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

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

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

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

1. Nula Ipemma Laikok Huimulei Puksi Khompi gives birth to the first son Mangang,
2. Nula Ipemma Huimu Leima gives birth to the 2nd son Luwang.

3. Nula Ipemma Laikhumpi Mawai Thong-ngailelpi gives birth to the 3rd son Khuman.

4. Nula Ipemma Laiyek Pithet Leima gives birth to the 4th son, Angompa Angou Palpa.

5. Nula Ipemma Leima Ulum Khaochao Tompi gives birth to the 5th son, Moilang.

6. Nula Ipemma Leitham Tali Leima gives birth to the 6th son, Khapa-Nganpa or Kha-Nganpa.

7. Nula Ipemma Nonghainu Lili Leima gives birth to the 7th son, Salai Leisangthem.

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

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

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

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

Please see what the puya says in its pages:

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

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

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

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

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

In Pursuance of the order of salailael sitapa, sanamahi lainingthou began to create a human being, though actually Sanamahi did not know what was a human being (man). First he created a thing, thinking that it was a man and he put it before salailael sitapa for his (Salailael sitapa's) approval. Salailael sitapa did not agree it was a human being (man). But salailael sitapa gave the first thing that was created by his son Sanamahi a soul and naming it Namu Mitam Nga and sent it to the water. The actual meaning of the words 'Namu Mitam Nga' means a fish created in the aim of creating a Human Being'. After the creation of the Namu Mitam Nga, Sanamahi Created Innumerable Fishes, Reptiles, Birds, Animals. All these things were not accepted by Salailael Sitapa as Human Beings (man). Lastly Sanamahi created a yong (a monkey) in the high hope that he had created a human being (Man). But Salailael Sitapa did not agree a yong was a Human Being. Sanamahi Lainingthou was very upset and surrendered to his God father that he could not create a human beings (man). Then, Salailael Sitapa, the God father advised his son, Sanamahi Lainingthou to create a human being (man) by looking his (Salailael Sitapa's) own image. Then Sanamahi Lainingthou created a human being (man) taking the image of the God and Salailael Sitapa accepted the thing created by sanamahi Lainingthou looking at the Image of God as Human Being (man).

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

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

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

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

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

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

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

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

So, the kangleicha Wang-uba takes Sanamahi as the Elder brother and Pakhangpa as the Younger brother.
One thing to know very well is that Sanamahi does not create/make (sapa) a living human beings or any living life form. What Sanamahi Lainingthou creates/makes (Sapa) is a mitam, a prototype of man (Human Being).

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

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

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

Please comment!

Email-ID: chingtamlen@gmail.com



Wangkhemcha Chingtamlen <chingtamlen@gmail.com>

Human origins in Kangleipak

2 messages

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

Sat, Jan 26, 2014 at 9:34 AM

Dear Sir,

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

Yours Respectfully,
Prof. Jean-Jacques Jaeger

2 attachments

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

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

Wangkhemcha Chingtamlen
26/1/14

Wangkhemcha Chingtamlen <chingtamlen@gmail.com>
Draft

Mon, Jan 27, 2014 at 11:26 AM

[Quoted text hidden]

2 attachments

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

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

Human Origins in Kangleipak

From: chingtamlen@gmail.com

To: jean-jacques.jaeger@univ-poitiers.fr

Dear Brother,

The humble writer's morale had been raised to a level of height by your message dt. Jan 25, 2014. The writer received the message in time, but could not write to you in time, for that the writer begs your pardon.

Further Informations about Kangleipak

Kangleipak is a small hilly country inhabited by the Mongoloid Indigeneous Peoples having a common International boundary with present Myanmar, present Imphal as their Capital since 20,000 (twenty thousands) years B.P.. This hilly country Kangleipak became Manipur in 18th Century C.E. during the time of the first Hindu King, Pamheiba Garivaniwaj, changing the Indigeneous name Kangleipak to Hindu name Manipur. Manipur became an Indian State in 1949 A.D. During the time of the first hindu king and his successors, burnt all our written records including the puyas, the scriptures of the Meetei Race of Kangleipak more than 3000 (three thousands) years old in 18th century C.E.. This Episode is known as 'Puya Meithapa' (Burning of Puya) in our Kanglei history.

In the North western hill top Koubu, where the Indigeneous Kangleicha Meetei beleive that their and Asian peoples' ancestors, the Lai Peoples Originated, there is a big pond with some small ponds filled with dirt and grasses. These ponds are called even today by the indigeneous peoples as 'Lai Eekon' (Lai Ponds). The Indigeneous Peoples beleive that these ponds were dug by the Lai peoples before 20,000 years B.P. for their water needs. In the surrounding Hill tops, there is one Laikhun (Lai Village) and there are some plains areas also where the Lai peoples cultivated, it is beleived.

Kangleipak has the greatest fresh water lake in Asia called Loktak in the Southern Portion of Imphal Valley. Not only this lake, Kangleipak has some more small lakes on the Koubu Hill Ranges with some Indigeneous fishes unknown to other parts of the world.

In the book, THE MEITHEIS, by T.C. Hodson, one political agent of the British Empire in 19th century, wrote the following at page 44:

"The climate is favourable for the production of mulberry trees which form the food of the silk worms. The Floral wealth of the country as a whole is famous. Sir George Watt, K.C.I.E., says that 'Probably no part of India had such varied and beautiful flora. On going into Manipur the

first thing that struck the travellers was the enormous no. of trees with which he was not familiar in other parts of India. Speaking from memory he beleived that there were probably twenty species of the oak. Manipur was the Home of the tea-plant. Another interesting fact about Manipur was that it was the home of the Silkworm. He beleived it highly probable that the real mulberry silk insect originated in Manipur and went from there into China'....."

Sangai, Cervus eldi eldi (a kind of deer) is Endemic to Kangleipak (Manipur). The Indian government knows that there are coal mines in Kangleipak (Manipur) but not extracted till now.

Permissions for entry to Manipur for such Explorations etc in Manipur, Please contact French or British Embassy in New Delhi. That will be sufficient.

If you and your honourable team members kindly come to our Fatherland Kangleipak, as we called in the Past, and treads over the land, our ancestors will raise from their Graves and welcome you!

Your's Sincerely,
Wangkhemcha Chingtamlen.

ঐবু নুংশিৰীৰা হিংহৌৰিৰশিংগী মফমদা
(মৰু ওইনা ইমুং মনুংগী মফমদা)

ঐনা হুয়েং শিৰবা মতমদা, নুমিৰাং মোংফমদা পুথোকপা তৌগনু। অমুক নুংখিন্দা ফজনা পুথোকপিয়।
মচু ৭ (তরেং) কী জিৰাল অফবা মপুং ফনা শ্বদোৱগা বুদা কুপতুনা পুথোকপিয়।

মোংফমদা কনাগুদা অমনা মোংফম লৈনবা পৈশা পুথোকপট হায়রবদি লীবা যাদে। ঐনা লৈরিবা
হুম, ঐনা লৈরিবা ইংখোল, ঐনা পোক্ৰিবা লৈপাক, কংলৈপাক, কনাগীসু নন্তে। ইপা ইপুশিংনা চহী
২০,০০০ (জিশিং কুন) লোম নিংখৌ পাদুনা লৈরুৱা দাইলৈপাকনি। মচীন লীবা, নমথাক তৌবা কনাগী
মৰা লৌগনু।

ঐনা ইপা ইপুশিংনা থলুৱা লৈপাক্তা শিজবা, তিজবা, কনাগী ঐনা মোংফমগী লম লৈফম থোকপদে।
ঐগী চুপশা মোইথেম (হৌজিক লাম-যৌরম হায়রিবা) অসি শিৰা নুমিঙগী নুমিং ৭ (তরেং) নি
সুবা নুমিংতা তৌগনবনি। লৈছন লৈৱেই। থা থাগী দিন তাই হায়জিদ্দুনা তৌরিবা চাকলেন কংপগী যৌরম
তৌবা য়াৱেই। চহীগী যৌরম (ফিৱেই) ফজনা পাংথোকপিয়।

ঐনা ওসি হায়জিৱসি কংলৈচা ইপা-ইপুশিংনা কংলৈপাক্তা চহী জিশিং কৰা চংনরকপা, ইপা
ইপুশিংগী অচুৱা লীচং অদুনি। ঐনা ওসি ইজিৱসি, যৌৱাই য়াৱা নুংজইনা, লৌশিং ফজনা তানা, ঐনা ওপ
চানা নিংজবা অদু ইজবনি।

কংলৈপাক্তীদমক হিংজবা
ৰাংখেমচা চীংতমলেন
শমোলবদ থাংজম লৈরক
ফোন নং : 8974577213
Email : chingtamlen@gmail.com

Imphal
21/10/2013

য়েলহৌমী গা Scheduled Tribe কা মান্দে

Indian constitution ની:

(2): আসুনা শেমথিবা commission তাদুনা মখেমনা ফংবা / থংবা পুমানমক তাদু
President না Report পীথংকনি ।

Art. 341 (1): President ના Scheduled Caste ઉપાદર્શ

তাদু লাউথোব্বনি ।

Art.342 (1): President ના Scheduled Tribe ઔગન્દર્શિ

Scheduled Tribe হাম্বা, Scheduled Tribe List তা য়াওৰা হাম্বাৰি,
অসুন্না শাংলবা Law গী লম্বী অম্বা চংলবা মতুংদা ওইরকপনি। অদুগা ফেলহৌমী নংত্রগা
Indigeneous Peoples হাম্বাবসিদি, মীতৌগী ওইনদি, Indian Constitu-
tion পোকত্রিঙে চৌ লিশিং কয়গী মমাংকগী কংলোপাক (মনিপুর) দা ওইদুনা লাক্ৰবনি। ফেলহৌমী হাম্বাবসি
ঈ গা লোপাক অমগা লৈনবা মরিনি। অদুগা Scheduled Tribe হাম্বাবসি Law গা মীওই
কাংলপ অমগা লৈনবা মরিনি। অদু ওইরবদি জনসি কয়মনা তেংহশাগনি। খংনবা হেংখনিম্বু।

মীতেদি Scheduled Tribe List তা চম্বগী মরম অমতা লৈতে :

(১) মীতেদি হৌজিক হৌজিক মখোয়গী লম লৈপাক কংলৈপাক (মনিপুর) কায়দনা লৈরি ।

(২) কংলৈপাক (মনিপুর) গী Assembly মখোয়না পায়রি। Law মখোয়না শেমবা

(৩) কংলৈপাক (মনিপুর) গী শেংলবা মচা মেলাহৌমীশিংনা Assembly হেক পায়বদা,

কংগ্ৰেচৰ **India** গী মনুদা থিৰা গুমালা ময়াম ভট্টোলা হেনদুৱা হিৰম পুমানৰুতা চেমথলোলানি ।
 ঐশ্বৰ্য্য মীতে না হৌজিক হৌজিক মথৈ তালিবিদ **ILP** থন্দুৱা হৌজিক ওইৰিৱা অসিগী হেনজিখিনদা
 হোচনৰা অৰ্ণনি ।

মেম্বাৰলৈয় দা ২০১৩ দা ILP থম্বা মাথিৰিসি Scheduled Tribe গুৱাহাটী নত, Govt. পাহিৰিবা মীওইশিং হেম্বা মেল্‌হৌমীদমক থন্বা গুৱাহাটীনি, অদুগা Kangleipak (Manipur) দা মাতিৰা অসিনা য়ামনা ফোংনা India দা মীতে গী য়ামগুস্তা লেপনা, মীচৰ মীখাই নাইবনি। ঐথোমগী শৰকাৰগী মতাংনা হাম্বাৰানা, ঐথোমগী শৰকাৰ না মেল্‌হৌমী মীতে মুখনিবা দেক্সি শৰকাৰগী মতেং পাংবনি। মীতেবু 'চৈতে' হাম্বাবিগ্নু, 'চৈতে' দি কুশুবা চাইচাগী অৰৌইবা থংখামা মীতে মুখনিবা শেমজিনখিবা বহৈনি, ১৯৮০ গী মতমান যমেক ২৭ কী order থোকপগী মমাংনা শেমজিনখিৰনি।
। খংনৰা হোমবনি।

**Wangkhemcha Chingtamlen , President
Kangleipak Historical & Cultural Research Centre,
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ထိုခါတော်ကလေးကလေး & ထိုခါတော်ကလေး
လေးလေး

H.O. လေးလေးလေးလေးလေးလေးလေးလေး

Sub : " 1945 - 1970 da eshinkhiba puya ngaktani. "

Nd. Hodamba Ibungno,

Nahakna neinariba puyasing amasung nahakki wakhallon yamna munna khangle.

Ahanbada , puya mei thakhidye haibagi maram pibadasu " Lairik animak 1945 ki matungda lounam chirol touduna isinkhiba ngaktani " hai .

Anishuba fangjaba wayetasu nahakna " Eihakki mityengda Lairik animak ariba lairik natte haaibasini . ing 1945 tagina 1970 faobagi manungda houkhiba PUYA SEMJINBA EHOU - GI manung chanba chiron changba laairik - singni haaibasini. "

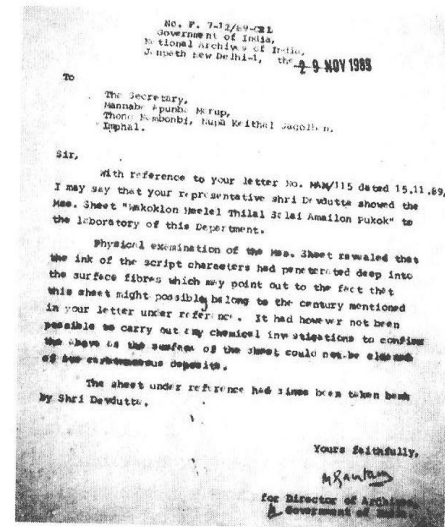
Eihakna Ahal Ibungo Thoukachanpa WTSAP matangda karimata haijaro . Nahakna " WTSAP asigi Meetei Mayek manuscript leite haaibasi khangjare " hairibadu eidi haijade , eina haijakhibadi manuscript udri haijakhibani.

Adomna pairiba WAKOKLON HILEL THILEL SALAAI AMAAILON PUKOK (WHTSAP) adu 1971 da fongba Bengali version aduni . Fongba matam aduda fongliba kangbuna Meetei Mayek 18 asi ningthina khangdaba amadi neinaba watpadagi lonchan , sijinnariba ibada sijinnaba khudam (Punctuation) kayamuk aranba yaore . Khudam oina hairabada , 'Khwai Meetei Thoukal Langkal Malup' na fongba laairik aduda iriba maming 'Wakoklon Hilel Thilel Salaa Amaailon Pukok' da 'Amaailon' hairiba adu puyadadi 'အမာအိုင်လံ' asumna ibani . Lonchan asi 'Amaailon' haina pagadra khangbiyu.

Longa koirengdagi fangba puya asi eikhoina Mayek saduna Meetei sapa mayektasu laairik leire. Amatang leiraga yengbiyu.

Adomna - 'Ipungloinapa Apakpa' hairiba asi 'Ipuroi Apokpa' haaiba Apokpa lainingna sijinnaba term aduni hairiba asi lalli , 'Ipungloinapa Apakpa' ga 'Ipuroi Apokpa' ga manade. Meetei waheida Brecket natraga Bracket haiba khudam (Punctuation) gi Mayek leite.

Makhada eihakna Govt. of India , National Archives of India dari fangba , eikhoina thakhiba che amagi paokhumgi xerox pijari:



Mathaki xerox asi munna pabiyu . Scientific test asina eikhoigi puya asi 18th suba chahichagi mamangda leire haiba tak-i ; 1945 -1970 gi wafamsi aranbani haibasisu tak-le . Archives gi paokhum asina pumnamak tensinnaba maram oirasi.

Wangkhemcha Chingtamlen ,
President.

Sub: " 1945 - 1970 da eshinkhiba Puya ngaktani "

ND. Hodamba Ibungo,

We wrote to the National Archives of India asking " Literary Sources dated the same MSS sheet to 18th century ", whether this is correct.

The National Archives of India answered that " Physical examination of the MSS sheet revealed that the ink of the Script characters had penetrated deep into the surface fibres which may point out to the fact that this sheet might possibly belong to the century mentioned in your letter ". This is the answer of the National Archives of India.

This is an answer of a scientific test by the National Archives of India . " The ink of the script characters had penetrated deep into the surface fibres" cannot be said/claimed by any man of the street, but only by some experts with some technique and instruments.

So, the answer means technically that the MSS sheet sent by us to the National Archives of India belongs to the 18th century C.E. It further means the original puya belongs to a time of pre-18th century C.E.

Carbon dating is done for an object which is several thousands years old, all over the world. But I do not know what may be the motive or anything behind why the National Archives of India cannot do it for the MSS sheet which is only about 300 years old.

You say all the three puyas are with you. It may be. But I am sure you do not know even the meanings of the words of the puya title of the WHTSAP well.

Further this writer confirms that the puya, that is , the Meetei Race of Kangleipak did not / does not use any word or symbol having the meaning / connotation of a bracket. A bracket has four

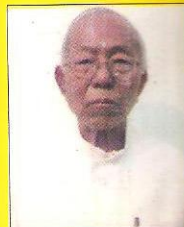
symbols - (), [], { }, < > , at least as we find today. But the puya used (accidentally a bit similar with) only one symbol () in the name of sampal. The meaning/connotation/significance of the sampal is not similar with the west's first bracket symbol. The similarity is accidental.

The humble writer Wangkhemcha Chingtamlen will not further share any discussion in this matter in future with my young learned friend , Mr. Nd. Hodamba as it does not bring any benefit to the Kanglei society or Kanglei peoples. Please!

Wangkhemcha Chingtamlen

Books of the Writer so far published:

- (1) মীতেগী নোংকালোন (1980)
- (2) কংলৈপাক শক্তম (1980)
- (3) মীতে/মৈতে করমবনা চুমবগে (1993)
- যেক শলাই করি করিনো ?
- (4) From the Pages of History: The Meetei and the Bishnupriya (1999)
- (5) A Historical Evidence that proves the falsehood of the Present History , Literature etc. of Manipur (2000)
- (6) A Short History of Kangleipak (Manipur) Part - I (2005)
- (7) বাকোকলোন হীলেল থিলেল সালাই অমা - ইলোন পুকোক (পুমা অসিগী বাফম থরগী বাহম্বোক পীবগা লেইনবা) মনিপুরগী সরকারগী হলে অঙাংশিংদা তমবীনবা পুথোক্লিবা মীতে ময়েকী মতাংদা অহকপা মনিংদবা থরা । (2006)
- (8) A Short History of Kangleipak (Manipur) Part - II (2007)
- (9) A Short History of Kangleipak (Manipur) Part - III (2008)
- (10) Kangleipak : The Cradle of Man (2010)
- (11) Discovery of Kangleipak (Series I) (2011)
- (12) Kangleipak: The Cradle of Man (II - Edition) (2012)
- (13) মীতে বাইশিংগী ঈনাংকী বাহম্বোক - অহানবা শরুক (The Cultural Dictionary of Meetei Words) (2012)
- (14) Discovery of Kangleipak (Series II) (2013)
- (15) Wakoklol Heelal Salai Ama-ilon Pukok (in Sapa Mayek) (2013)
- (16) মীতে বাইশিংগী ঈনাংকী বাহম্বোক - অনিসুবা শরুক (The Cultural Dictionary of Meetei Words) (2013)
- (17) Bamon Khunthoklon (in English) (2013)
- (18) Discovery of Kangleipak (Series Three) (2014)
- লাইরিকশিং অসি অইবগী মুমদগী ফংবিগনি ।



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