

A SHORT HISTORY OF KANGLEIPAK (Manipur)

PART - II



A Kanglei Chanu
as a SYMBOL of SACRIFICE and RESISTANCE to
Human Rights Abuse in Kangleipak

ਸੇਘਲਾਸਲਾ ਸੰਘਰਸ਼ਾਟਲ

A SHORT HISTORY OF KANGLEIPAK (Manipur)
Part - II

DEDICATION

By
Wangkhemcha Chingtamlen
M.A. LL. B
Sagolband Thangjam Leirak, Imphal

This Part-II of the History Series of Kangleipak will tell you the Real History of Ancient Kangleipak, which was, so far, shown a Cheated Version of Ancient History of Kangleipak to the Indigenous Kangleichas to destroy the Real History of Kangleipak. The must-be most important historical Dates - 33 A.D./3135 Kali Jug Year are all Fictitious/Defrauded dates. So any Historical Date subsequent to 33 A.D./3135 Kali Jug Year, upto Charairongba, are all presumed Fictitious/Defrauded dates. ($x + y =$ are all Fictitious/Defrauded dates where $x =$ Fictitious/Defrauded date). The names of Kings and their reigning times in the Diary of Manipur (1904) are altered and put in the Cheitharol Kumbaba (1967). Ura Konthouba, Ayangba are Konthouba, Awangba etc. (Please see Preface-Part-I). 17 names of Kings in the Cheitharol Kumbaba are Missing. Please read this book and feel it.

Published by :

The Kangleipak Historical & Cultural Research Centre
Sagolband Thangjam Leirak, Imphal
Tele. - 9856245801

First Published : 2007

Copy right : The author and his family

Cover concept : The author
& design

Price : Rs. 97/-

No. of copies : 1000

Printed at

M.R. OFFSET PRINTERS
Sagolband Moirang Leirak Machin
Imphal - 795001

DEDICATION

This humble History Book is dedicated to the
IRON CHANU of Kangleipak, Miss Irom Chanu
Sharmila who DEFIES DEATH to show Kanglei
INDIGNATION to Human Rights Abuse in
Kangleipak.

Fossil shows life came out of the sea

Washington: Geologists have discovered 1.43 billion-year-old fossils of deep-sea microbes, providing more evidence that life may have originated on the bottom of the ocean.

The ancient black smoker chimneys, unearthed in a Chinese mine, are one billion years older than similar fossils previously identified. They are also nearly identical to the archaea- and bacteria-harboring structures found on seafloors.

Black smoker chimneys develop at submerged openings in the Earth's crust that spew out mineral-rich water as hot as 400 degrees Celsius. Bacteria that don't depend on sunlight or oxygen move into the fragile chimneys that grow around the vents and feed on the dissolved minerals.

The stony chimneys can grow more than 50 feet (15 meters) tall, but retrieving even a modern chimney sample is extremely difficult, as they're fragile and can crumble when touched.

"These are remnants of the oldest living types of life forms on the planet. Some people like to call it life in extreme environments. These bacteria pretty much live on a different planet compared to conditions we live in," said Timothy Kusky, a geologist at Saint Louis University and co-author of the new study describing the fossils.

Kusky said the fossils offer "tantalizing suggestions" that life developed near deep-sea hydrothermal vents and not in shallow seas, as other evidence have suggested, **ANI**

Source : TIMES OF INDIA, 6th August, 2007
(Please see page-90 also of this book)

PREFACE

(For critical study)

The first part of this "A SHORT HISTORY OF KANGLEIPAK (Manipur) Part - I" had been published in 2005 and has been received by the indigenous people of Kangleipak as a CLEAR DISCOVERY of lost history of Ancient Kangleipak. The complete destruction of the Myths and Legends carefully manufactured during the last three hundred years during the Hindu Rule in the Ancient History of Kangleipak was first a Dismay, then a surprising strength for the people of Kangleipak after seeing the truth of the discovery. That was the first part.

This second part will give you a further boosting confidence in the discovered Ancient History of Kangleipak with a sense of Love and Respect to your gone Ancestors of Kangleipak who gave you so much for you. The real history of Ancient Kangleipak starts with this second part. The first part destroys the Myths, Legends and Traditions manufactured with Fabrications, Frauds during the Hindu Rule and the destruction of them will further continue in the second part also for those imperfectly destroyed in the first part.

Gate way theory - A Blatant Lie.

Since the days of Pamheiba Garivaniwaz, Hindu cheaters planted the theory that since early B.C. the Hindu traders went through Kangleipak (present Manipur) as a gate-way in their trade between middle east, Afganistan, Iran etc. on one hand and on the other hand the vast Asiatic land mass including Burma (Myanmar), China etc. They say the Kshetri Princes (meaning Arjuna and their group) came in this gate-way to Manipur (upto 18th century Kangleipak) in early B.C. What a Blatant Lie!

Kangleipak (present Manipur) was an unknown Land to the Hindus upto 18th Century A.D. we have the written document in 'Bamon Khunthoklon' that some Hindu Vagabonds in their desperate search for foods came to Kangleipak since 15th, 16th centuries, but they were unknown to the kings of the days. Upto this day, present Manipur is not a Gate-way of the mainland Indians to south east Asia.

Silk-route between China and Europe did not even touch Indian mainland.

The silk-rout between China and Europe (Chinese part about 4000 kms) goes through Gansu Province of north West China through Jiayu Pass and Tiansui City of the Gansu province. The authority is applying to the U.N. since 1994 to recognise this silk-rout between China and Europe as Heritage Site. The silk-rout does not even touch the Indian subcontinent. There are routes for example, Golan, Bolan and Khyber passes that connect China with Europe and middle east.

There are two Mayanmarese history books with the writer. One is A HISTORY OF BURMA by Maung Hrin Aung (1967), another is Outline of Burmese History by G.E. Harvey (1926).

The first book by Maung says the Indians reached Burma by land and sea, but the routes are not given in details. The second book by Harvey says 'These colonists came in two streams, one overland through Assam to upper Burma, the other by sea from South India to Lower Burma' These things are what are stated by the historians and records of history.

In this time of yore, large number of peoples from India to upper Burma and China and from China and Burma to India went through mountain passes in north east regions of present India as the Burmese history writers said in their books of history.

In corroboration of these what the historians says, there were several mountain passes in the past as corridors between Indian sub-continent on one hand and on other hand China and south east Asia. They are (1) Pangsan pass (2) Hpungan pass (3) Kumjawang pass (4) Dippu pass (5) Kaya pass (6) Tsangkang pass. These six mountain passes were in the Tirap and Lohit areas of present Arunachal Pradesh and were operative in the past as corridors between upper Burma and India. Further (7) Yonggyap pass (8) Andra pass (9) Lusha pass (10) Lamdo pass (11) Shoka pass (12) Tunga pass. These six mountain passes were on the northern border of present Arunachal Pradesh and were operative as corridors in the past between India and China. Even today you know Arunachal Pradesh is a disputed land between India and China. We know very well in 1962, as soon as hostility commences between India and China, the Chinese Army (PLA) covered upto Bomdila within hours.

Above these, there are two mountain passes more (1) Tulung La pass and (2) Nathula pass operative to day as corridors between India and China. These are the mountain passes and lands through which the Indians and other foreingeners went to China and upper Burma. These are the ways the historians say 'Overland through Assam'. In the II World War also, the British Army went through Arunachal Pradesh to China and upper Burma (Ref. Indian book depot (Map house), 2937. Bahadurgarh Marg, Delhi-1100 006).

In such situations of historical and geographical facts, not to talk of silk-route between China and Europe, Indian passed through Kangleipak (present Manipur) as corridor between India and South east Asia sounds very nonsense. Kangleipak was not even touched by Indians and foreigners in their journey to China and south east Asia in the past. If they say it was done, they may mention some routes that they went in the past through Kangleipak to reach China and South-east Asia.

Snake Tradition

The Meetei Race are the descendants of 'Seven Lairels', it is a correct tradition. The seven sons of Ipu Athoupa Konchin Tukthapa Pakhangpa, that is, the Seven Salais are known by the Meetei Race traditionally as 'Seven Lailels' = Seven Lairels. Our original Ancestors, Seven Salais are respected and worshipped as 'Seven Lailels'. Lailel = Lai + lel, Lai = God, Lel = Highest, best, greatest by concept and language. By tradition the Seven original Ancestors are respected and worshipped by the Meetei Race as Seven Lailels from times immemorial. It is correct to say our Ancestors are Lailels, the highest, greatest, best gods. But it is a blatant Lie to say our ancestor Lailels or Lairels are Pythons, snakes. The Meetei Race has no tradition of snake worship or the like. Even to day in the 21st century some Kangleichas eat snakes, pythons regularly.

How our Ancestors Lailels became snakes or how the Meetei Race became the descendants of Seven snakes? Please see.

In the Cheitharol Kumbaba by L. Ibungohal and N. Khelchandra (1967) at page 99, it is written "উনি যুমশকৈশদা পাখংবা নোংখৌদগী খাওরৌ ওইনা ফিফৌ মাংদা তারকএ" The word 'খাওরৌ' in the sentence above is a snake called খারৌ = Kharou at present. The word 'ফিফৌ' is not known to the writer. But it is undoubtedly correct to understand the sentence above that the Meetei Race's Ancestral God Pakhangba came down on Earth as a snake as the statement in the Kumbaba indicated. This is the time of Pamheiba Garivaniwaz.

In the same Cheitharol Kumbaba, it is written '১০নি নিংখৌকাবদা স্না য়ান লোকচাওদা লাইরেন থোকএ' This 'লাইরেন' also means our ancestral god Pakhangba. This is the time of Bhagyachandra. *Page 129*

In the Diary of Manipur (1904) at page 70, it is written "Pakhangba the ancestral god of the Manipuries came down from heaven in the shape of a small serpent and appeared in front of the Raja's house." This also is during the reign of Pamheiba Garivaniwaz.

And again in this very Diary of Manipur (1904) at page 96, it is written 'A peculiar kind of Serpent was found at Lokcho, the serpent was called by the name of Lairen (God of serpents).' This is during the reign of Maharaj Bhagyachandra.

How the Meetei's Ancestral God Pakhangba came down from heaven as snake? How the serpents at স্না য়ান লোকচাও and at Lokcho are called 'Lairens'. Who called them Lairens? How serpents (snakes) can be called Lairels? These are a Funny Cheatings to lead Kanglei Psychology to wrong directions. In this way, misconcepts were created in the social fabrics and imposed them with royal authority to become (in the Meetei race) human nature in the long run during the Hindu rules. Snake tradition, snakes as the ancestors of the Meetei race which is wrong in common sense and scientifically as snake gene and human gene cannot be matched to produce mankind, was manufactured during the Hindu rule to derogate the Meetei Race. Imposition of such scientifically and rationally wrong Ideas that the Meetei race is the descendants of snakes called Lairens with constant threat of physical injury (mental torture) made the Meetei race felt they are descendants of snakes for some time.

Now the writer thinks the misconcept is totally cleared from the minds of the Meetei Race (?)

Frankly speaking, this part II of this history series of Kangleipak, dealing with the ancient History of kangleipak, is a real discovery of the lost History of kangleipak. In this book many discoveries hitherto unknown to Kangleichas in matters of Science, Art, Politics of our great Ancestors will be seen.

To the young man !

There is a strong armed conflict for the recovery of the loss independence of Kangleipak, not of Manipur, is a reality for the indigenous people of Kangleipak. Manipur has not lost anything upto this day, except resurgence with greater activities. The Armed Forces Special Power Act, 1958 is a great friend of Manipur.

In such situation of present political scenario, the History of Kangleipak is your last resort that may give you eventually an unexpected strength and power. *dr*

Come and play Pro-active roles in discovery of loss History of Kangleipak for your racial strength and clear identity. You cannot get anything without your strong Historical Foundation of Kangleipak.

Lastly, this Part - II of the Kangleipak history series is a small book, but to the writer of a small means, it becomes a burden. The writer expresses unreserved gratitude for those who helped this pioneering work with money and materials and mental encouragement. The writer further expresses thanks to Mr. Wahengbam Iboyaima Luwang, Vice-president, Kangleipak Historical and Cultural Research Centre, Sagolband, Imphal for his tireless help in proving the printing work. Further the writer expresses warm gratitude to Mr. Maisnam Deven Luwang, the proprietor of M.R. Offset Printers, Sagolband, Imphal for his canny help extended to the writer.

Wangkhemcha Chingtamlen

Sagolband Thangjam Leirak,

Imphal - 795 001

Dated 23-5-2007

Tele. : 9856245801

A SHORT HISTORY OF KANGLEIPAK (Manipur) PART II

TABLE OF CONTENTS

Chapter I :	Kangleipak as a Centre of an early Unique Human Civilization.	
(a)	Physical aspects of the ancient country Kangleipak and its possible boundaries in the Pre-Hindu days.	1-5
(b)	Pre-history period of Kangleipak.	
(i)	Kouburu mountain is the original settlement place of the Meetei Race. They were called Leima-Lai people that time.	5-7
(ii)	Meetei Race invented its Era called Maliyakum in 1398 B.C.	8-9
(iii)	Legends, traditions, myths etc. in Pre-history period of Kangleipak telling you that Kouburu is the centre of dispersion of population, Kangleipak is the centre of dispersion of all living beings on Earth.	15-21
(iv)	The present so-called Naga People and Meetei Race are of the same Ethnic Racial group - scientific proofs.	24-25
(v)	The early Puya period and emergence of early human civilization in Kangleipak - development of writing scripts etc.	26-35
(vi)	Beginning of written history, Yumtaba Puya.	38-41

Chapter - II : Beginning of the Meetei Era

- | | | |
|--------|---|----------|
| (i) | The emergence of Kangleipak Monarchy ((Unitary Federalism), coming of Konchin Tukthapa on the throne of Kangleipak, Political development - Meetei Race's Genealogy traces up to Konchin Tukthapa Pakhangpa only. | 45-57 |
| (ii) | The places where the seven Salais reigned after Konchin Tukthapa Pakhangpa. | 59-65 |
| (iii) | Why Kings at Kangla capital were of Mangangs only. | 58,68,69 |
| (iv) | The Seven Pus (Salai Maichous) decided important issues of the country at Kangla Uta Sanglen. | 65-68 |
| (v) | The colours of Seven Salais Kokyet. | 68 |
| (vi) | Fatherland concept - | 74-78 |
| (vii) | Dances in Manipuri Raslila is 100% Meetei Jagoi. | 79 |
| (viii) | Meetei Mathematical sign Phun (Zero) is different concept from western and Indian concept. Phun is the basis of life. | 82 |
| (ix) | Meetei Race starts day at Nongyai (Midnight) different from Hindu's | 86-88 |
| (x) | Meetei Race's Human Evolution Theory that Human Beings developed from Fish in the water, is proved now. | 90 |

Chapter - III The Dark Period of the History of Kangleipak

- | | | |
|-------|--|---------|
| (i) | What is a Puya. | 95 |
| (ii) | Preparation for Puya Meithaba. | 96 |
| (iii) | 35 Meitei Mayek has only 16 (sixteen) original Meetei Scripts. | 97-98 |
| (iv) | Examples of Fabricated the so called Puyas. | 99-103 |
| (v) | How Pakhangpa became Python (Snake) | 104-105 |
| | IV Preface. | |
| (vi) | The Dark Period of the History of Kangleipak. | 110-120 |

CHAPTER - I

KANGLEIPAK AS A CENTRE OF EARLY UNIQUE HUMAN CIVILIZATION

- (a) Physical aspects of the ancient country of Kangleipak and its possible boundary in the past.

The ancient kingdom of Kangleipak, now called Manipur since first half of the 18th Century A.D., since the days of the first Hindu king, Pamheiba (Garivaniwaz) was one of the most ancient Monarchies in Asia. The country of Kangleipak is a mountainous Country in physical aspects with some small valleys in between hills, Imphal valley being the biggest of all the valleys in Kangleipak. The total area of the country as of now is about 7000 sq. miles of which only about 1000 sq. miles is Imphal valley mainly populated by the Meeteis with some pockets of Kapui population and some Mayang Immigrants. The present state of Kangleipak (Manipur) geographically extends from latitude 23°50' N to 25°30'N and Longitude 93°10'E to 94°30'E according to English writers in 19th Century¹. This is the account of the geographical area of the ancient country of Kangleipak when the country was ruled by the Hindus since 18th century. The geographical area of the country of Kangleipak was much greater than the present geographical area of the state. In 1475 A.D. the non-Hindu king Kiyampa annexed the Kabaw valley to Kangleipak² and was given away to Burma (present Myanmar) in 1934^{3,4}. The reign of Kiyampa in 15th century A.D. given above (1475 AD) is a Fabricated chronology and he might have reigned in Kangleipak about 4/5 century B.C. vide preface and page 147 of 'A Short History of Kangleipak (Manipur) Part - I (2005) by Wagkhemcha Chigtamlen. The present Nagaland, a great part of it, was under Manipur in the beginning of 19th century⁴. It is a well known fact that

1. The Meiteis by T.C. Hodson (page 1) 2. The Eastern Frontier of British India by R.B. Pemberton (page 38)
3.4. Manipur and the Naga Hills by James Johnstone (page 87) and Manipur Puwari by Prof. H. Sanjaoba (page 46)
4. Manipur and the Naga Hills by James Johnstone (page 23)

Prime Minister of India gave Kabaw valley away to U. Nu. Prime Minister of Myanmar in 1954 as a Friendship Gift when U. Nu visited Manipur without slightest information being given to the People of Manipur whose ancestors died and controlled Kabaw Valley locally called Kabaw Kyang Khampat Tampak whose area is about 700 sq. miles⁵. The Government of Manipur which is 'An outpost of Civilization and Progress' of the Government of India was a silent spectator as they were always happy with the activities of their Boss of New Delhi.

The following is the Kohima Stone (carved figures and inscription) facing page 23 of 'Manipur and the Naga Hills' by Major General Sir James Johnstone.

Xerox -I



Kohima Stone

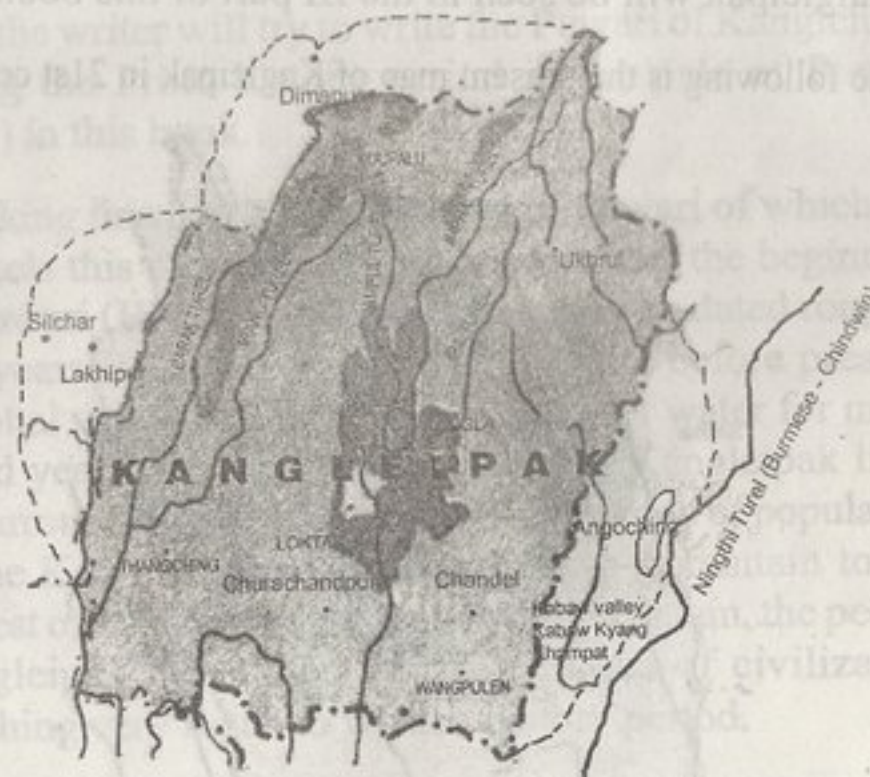
At page 23 of the book, Manipur and the Naga Hills, it is written by Sir James Johnstone " There is every reason to believe that the Manipuries in former days did penetrate into Naga Hills and

5. কংলৈপাক নিঃতম মাণিপুৰৰ পৰা বাহোৰ by M. Thouyangba (Page - 23)

exacted tributes when they felt strong enough to do so. All the villages have Manipur names, in addition to their own. But during the period of her decadence, just before and during the Burmese war of 1819-25, any influence Manipur may have possessed fell into abeyance. At that time, it was re-asserted, and Gumbheer Singh reduced several villages to submission, including the largest of all, Kohima, at which place he stood upon a stone and his foot-prints sculptured on it, in token of conquest. This was set-up in a prominent position together with an upright stone bearing carved figures and an Inscription. The Nagas greatly respected this stone and cleaned it from time to time". The Kohima stone was removed when insurgency started for independence in early nineteenfifties.

The underlined portions of the quotation above from 'Manipur and the Naga Hills' may be examined and such influence and superiority into present neighbouring areas are not of Hindu-Manipur origin. Such were the power and influence of pre-Hindu days, probably since B.C. Further the power and influence were waning during the Hindu period.

The following is possible map of Kangleipak in Pre-Hindu times.



The areas covered by the dotted lines mean possible areas of Kangleipak in Pre-Hindu days.

This map of Kangleipak of Pre-Hindu days is much greater than the present map of Kangleipak (Manipur). Though some sections of the present Kangleipak (Manipur) population project the idea that the power and influence of the people of this land came to zenith since Hindu period, the History of the land negates it. The Kohima stone and Sir James Johnstone's comment on the authority and influence of former Manipur (Kangleipak) over Nagaland are clinching evidence of Kangleipak's power and authority over the neighbouring states. Further the chasing of Pamheiba Garivaniwaz and Samjai Khurai Lakpa with their party in 1748 A.D. upto Ningthi Turel (Chindwin river) by Tolen Tomba and his army unhindered by any force what soever and killing them all by Tolen Tomba and his army at Tomphang Hiten (Tomphang harbour) of Ningthi Turel are other clinching evidences that Kabaw Valley and other parts of the area to the west of Ningthi Turel (Chindwin River) were parts of Kangleipak since Kiyampa. This decreasing trends of Geographical areas of Kangleipak will be seen in the III part of this book.

The following is the present map of Kangleipak in 21st century A.D.



This is the present map of Kangleipak (Manipur). From this map, every reader may feel that the geographical areas of Kangleipak is gradually dwindling because of failures in Country's Home and Foreign Policies in some past centuries. The present state of Kangleipak (Manipur) is always being threatened for disintegration between Hill and Plain because of failures in Ethnic Policy and Bias treatment of the Hill peoples in the past some centuries by the Hindu State and there is always a fear of further dwindling the geographical areas of this ancient Monarchy which was a centre of early unique Human Civilization. There are all undeniable Historical facts.

(b) The Pre-History period of Kangleipak

The puwari (History as they called it in English) is defined as (1) all events that happened in the past (2) a written or spoken accounts of past events, etc. Taking the meaning of the Puwari in the last sense in particular reference to Kangleipak and its happening in the past, whether written or spoken, the writer will try to write the Puwari of Kangleipak, including the Proto-history period in the pale of Puwari (History) in this book.

Taking this particular meaning of Puwari of which the writer feels this meaning is very appropriate, the beginning of the Puwari (History) of Kangleipak may be dated roughly 10,000 years B.C. and about 12,000 years before present. The Imphal valley of Kangleipak was under water for many thousand years. Before that the people of Kangleipak lived on the surrounding hills, the centre of dispersion of population being the Koubru (Koupalu in the Puya) mountain to the north west of Kangleipak. Living on the mountain, the people of Kangleipak developed certain degree of civilization approaching very much to written history period.

'Kanglei Sana Leimayol, Eeyel Khunta Ahanpa' is commonly heard traditional song and seen in some books

published during this period of Revivalism of Kanglei Meetei Culture. There are two meanings of the 'Sana' one in cultural and traditional meaning and the other in the meaning of yellow metal, called gold in English which enters in Meetei vocabulary with the advent of Hinduism. The Gold is called 'Sona' in Hindi, in Kangleipak it is called 'Sana' a derivative of 'Sona', in traditional meaning the 'Sana', in the Sanamahi, the traditional Universal Creator God. 'Sanamahi' actually means Liquid for procreation. In some books we find the word 'ꯀ' = Sna. This has no place in Meetei vocabulary. This spelling of 'Sana' as 'Sna' is a post 18th century vocabulary after the advent of Hinduism in 18th century A.D.

In Meetei vocabulary, Kanglei is short form of Kangleipak and some times it is used as adjective form. In traditional and cultural sense 'Sana' means procreation, procreative power. Leimayol means centre of the earth. Therefore, Kanglei Sana Leimayol, means Kangleipak is the centre of the earth and centre of procreation (of human beings). The next sentence, 'Eeyel Khunta Ahanba', 'Eeyel' means spreading, dispersion of blood (lives), 'Khunta' human habitation, 'Ahanpa' means beginning, first; the sentence therefore, means Kangleipak is the first habitation place of human beings. This is early Kanglei History spoken and sung as song traditionally. In later period of spoken History of Kangleipak, it is extensively sung as song, as hymn traditionally up to this day :

*'Awang koubru Assuppa,
Leima-Lai Khunta Ahanpa,
Nongthrei Ma-u Lingliba,
Eerik Mapan Thariba
He Lainingthou !'*

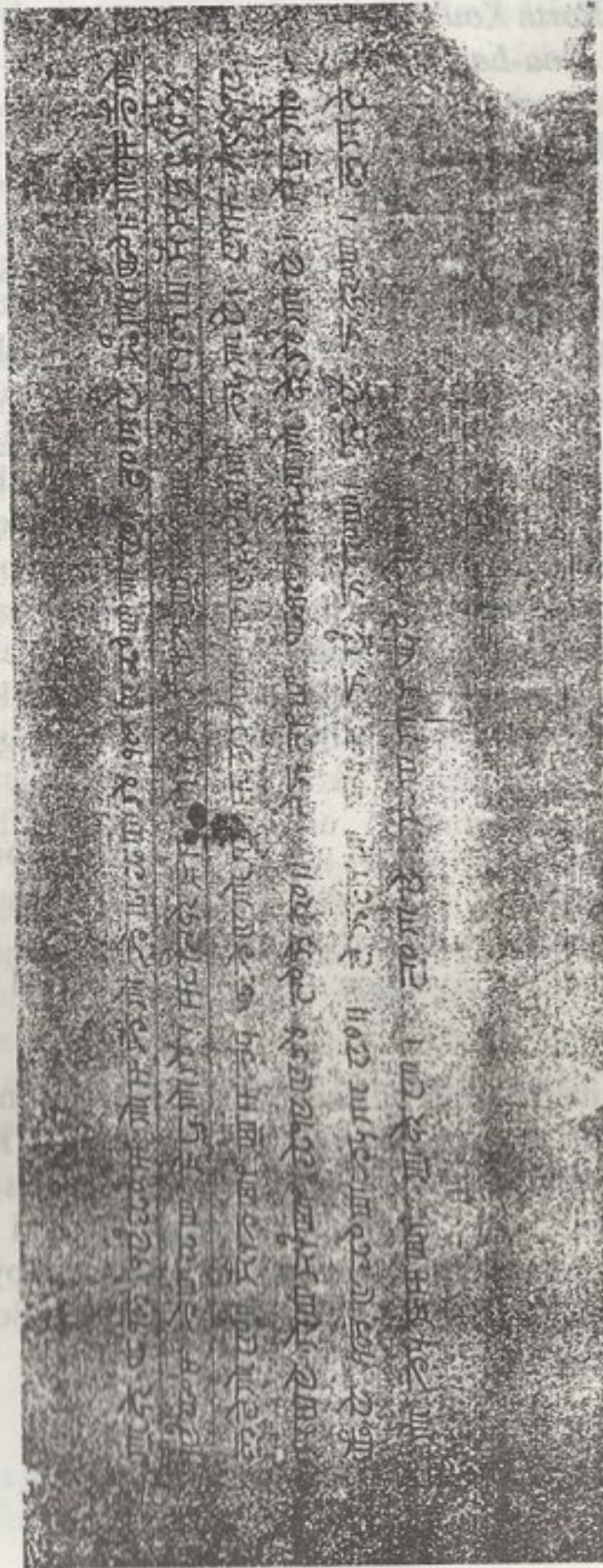
The meaning of the above traditional song/hymn in free English translation is like this :

*'North Koubru all-inclusive (pervasive),
Leima-Lai first habitation,
Heaven-flower all things seen established,
Blood-drop (Blood-cell) Planter,
O! Lainingthou (King of gods)'*

The short meaning of the above traditional song / hymn is this: the Koubru mountain is the first place where the God Creator had planted lives and this is also the first habitation of Leima-Lai. The present people inhabiting mainly in Imphal Valley called Meetei at present were called Leima-Lai, Leima for woman and Lai for man when they were in the hills surrounding Kangleipak. The name of the Race, Meetei was developed only sometimes in 2000 B.C. when they began to settle some thousands years in the valley of Kangleipak, now called Imphal valley. These thousand years were in the spoken period of History of Kangleipak, called Proto-History generally, before they become the Meetei and writing scripts invented.

What is the time called generally Proto-History with particular reference to Kangleipak ? What is the time called late Proto-history, with particular reference to period immediately before invention of writing script and written History ?

The written history of Kangleipak began around 2000 B.C. and this is supported by clinching evidence of Kanglei Indigenous written literary evidence. We may see some of the indigenous literary evidence written in Kanglei Meetei Eeyek, 18 Alphabets. The following is the Xerox copy of the introductory portion of the Wakoklon Heelen Thilel Salai Ama-Ilon Pukok Puya :



In the xerox of the Puya's introductory portion, the underlined first two sentences may be seen. The underlined portion says "This Puya is copied during the reign of Ningthem Pamheipa, please know for certain. At the reign of Ningthem Pamheipa, Maliyapham Palcha Era is counted 3107 (years)".

Maliyapham Palcha during whose reign the Era was invented was the 4th King generation counting from the first Kanglei Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa. King Maliyapham Palcha is the 4th king generation from Konchin Tukthapa, the first Political Monarch of Kangleipak in the down line of the 7th son Salai Leisangthem may be seen from the following genealogy chart:

Konchin Tukthapa Ipu Athoupa Pakhangpa

↓
Salai Leisangthem

↓
Khum Khum

↓
Maliyapham Palcha

(The inventor of the Meetei Era, Maliyapham Era in (3107-1709) 1398 B.C.)

Maliyapham Palcha, the 4th king generation by the 7th son of Konchin Tukthapa, Salai Leisangthem controlled the areas around Leisang Hiten and sometime he lived also at Nungseng Mapan. He invented the Maliyapham Meetei Era in and around C 1400 B.C. From this numerical source, that is, at the time of Pamheipa Garivaniwaz the Maliyapham Era is counted 3107 years, we calculate the date of ascending by Konchin Tukthapa on the throne of Kangleipak 1737 B.C. (detailed calculation on page 147 of the first part of this series, the calculation was on the minimum period of reigning time for his predecessors and his own to avoid exaggeration). There is every possibility of Konchin Tukthapa ascending the throne of Kangleipak earlier. From this date of Konchin Tukthapa ascending the throne of Kangleipak, Political History of Kangleipak as a Monarchy began and the written period of the ancient Monarchy began also (the reader will see the probable period of invention of writing script in sub-chapter (d) coming up letter).

From these findings from the indigenous Literary Evidence, it has proved that the spoken history of Kangleipak ended before or with the first Monarch of Kangleipak, Konchin Tukthapa. Therefore, the spoken period of history of Kangleipak, generally called the Proto-history period of Kangleipak ended with or before the first political Monarch Konchin Tukthapa. The period before Konchin Tukthapa Ipu Athoupa Pakhangpa is the Proto-History period, may be some thousands of the years of Kangleipak.

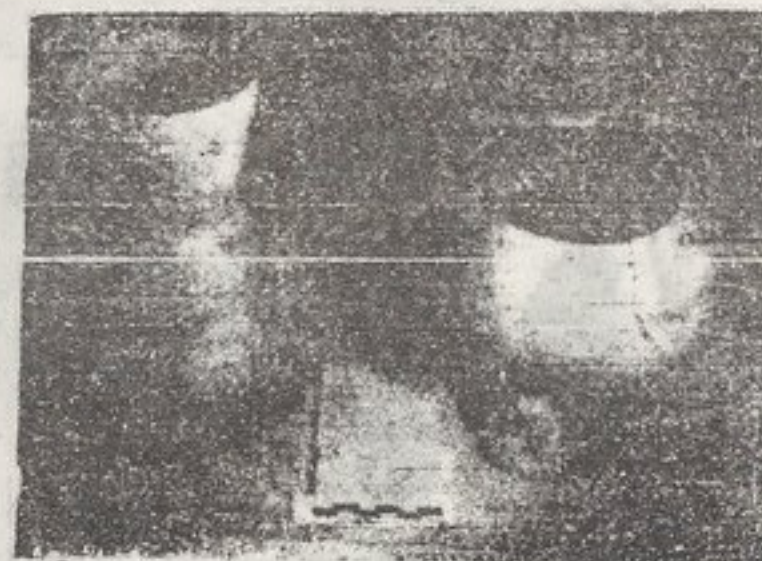
Some Archaeological finds and findings of Pre and Proto-history period of Kangleipak may be seen :

Xerox -III



A. Protohistoric iron implements from Panjao Pallum ching, Kakching, Thoubal District.

Xerox -IV



Protohistoric Pottery from Panjao Pallum ching, Kakching, Thoubal District.

Xerox -V



Neolithic stone tools :
Ground and polished celts from Manipur.

Zerex - VI



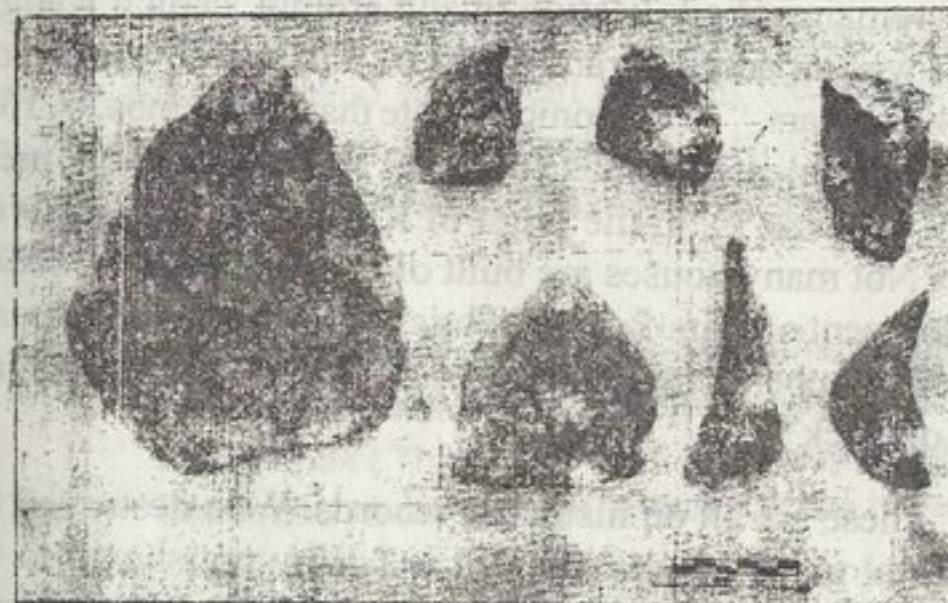
Neolithic Pottery : Tripod ware culture from
Napachik, Wangū. Bishnupur District.

Zerex - VII



Hoabinhian stone tools : Edge-Ground pebble tools from
Tharon Cave, Tamenglong District.

Zerex - VIII



Palaeolithic stone tools from Songbu Cave, Chandel District.

These are some of the finds of pre and Proto-history periods of Kangleipak found in the excavations by the Archaeological Department of Manipur from different parts of Kangleipak (Manipur) in the plain and hills. We have noted above that the Proto-history period of Kangleipak is some times before 2000 B.C. and may be the period 5000 – 7000 years before 2000 B.C.

The history period of Kangleipak begins with the first Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa. The polity, in the true sense of the term known to politics to day, begins with the first monarch of Kangleipak in and around 2000 B.C. we have found iron implements of Proto-history period from Kakching area (Zerex III) about 30 miles from Imphal. These things are of not from the capital of Kangleipak, Kangla area. Kakching is very far to the south of the capital of Kangleipak. Can we not imagine that if we find these Iron Implements of offensive and defensive nature, not of very elementary type, in such peripheral area of Kangleipak in Proto-history period, we may

find very high quality advanced Military Implements and other remains of civilisation in and around capital Kangla, which was an administrative area of a Monarchy for more than 4000 years. "The chronicles state that Khagemba, in 1627 A.D. experimented to make big guns and prepared one metal gun of big size,"⁶ "in the reign of Khagemba changes were made. Not many houses are built of brick, though the recent development of manufacture of bricks may lead to an increase in their number. The temples, both private and public, are built of brick".⁶

These are all on historical records. Who destroyed the big metal gun? If not, where it is? Why not shown to the descendants to know the achievements of their ancestors? Where the remains of "the brick houses, temples" of Khagemba? Who destroyed all the things? The central Government of New Delhi and the state Government of Manipur at Imphal must clarify to the people of Kangleipak (Manipur).

The Government of Manipur, pre and post merger to Hindu India, had a consistent policy inimical to indigenous Kangleipak. The present government of O. Ibobi Singh also destroys the Kangla Capital by using Bulldozers instead of doing some Excavation works to discover remains of the 4000 years old civilization of Kangleipak as a Monarchy. These things were done only to show civilization Kangleipak is only Hindu-deep.

We do not have any Archaeological finds of the Historical times of Kangleipak. The reasonable conclusion of these things is that the government of Manipur is all through inimical to Indigenous Kangleipak and tries to destroy the evidences of early Kangleipak civilization. They have very careful and costly Khangbok excavation which is 200 years

6. The Meiteis by : T.C. Hodson (page-21, 26)

old Mayang immigrant civilization and on other hand destroys Kangla, a 4000 years old capital of Monarchy with far reaching planning. The government never explore Koubru which was the original settlement areas of the indigenous hill and plain people of Kangleipak. This is a very unholy episode of History and has very cruel effect on the indigenous people of Kangleipak.

- (c) **The legends and traditions in Proto-history period of Kangleipak and origin of the people of Kangleipak (The dispersion of the people of the country and present division of the hill and plain people).**

The legends and traditions of a people are very much a part of the Puwari (History) of the people and also of the country in which the particular people lived. The legends and traditions of the people take the forms of stories told to young generations for centuries without interruption. The beginning of History of all people of the earth are all legends and traditions immediately before the written history, the real history in black and white after invention of the writing script. The beginning of all written Histories are all unwritten spoken or verbal histories. The period of these spoken or verbal forms of History is called the Proto-history period.

For thousands of years before the invention of writing script and before coming into existence of real written history of Kangleipak the indigenous people of Kangleipak sung the legendary and traditional song as under :

*Awang Koubru Assuppa,
Leima-Lai Khunta Ahanpa,
Nongthrei Ma-u Linglipa,
Eerik Mapan Tharipa,
He Lainingthou !*

This is the legendary mythical song sung by the indigenous people of Kangleipak for some thousand years regarding their origin and original settlement area in Kangleipak. The legendary and mythical songs have some words like 'Nongthrei' 'Eerik' which include 'r' from 35 scripts of the Hindu. The Meetei, upto 18th century upto the advent of Hinduism to Kangleipak, used and wrote only in 18 Alphabets⁷. The original actual words are 'Nognthaklei' = Heavenly flower meaning living creatures including Human being, 'Eelik' = Blood drop. The word 'Eelik' is written as 'charik' = chalik meaning creature created by God sometimes in some books. In the mythical and legendary meanings, the song means the universal Father God plants and creates Living creatures first on Koubru mountain and therefore the created human beings pray Lainingthou, the deathless King of gods for creating them and sustaining them. In the historical sense of the song, the traditional, legendary and mythical song clearly states 'Leima-Lai Khunta Ahanpa' = The Leima-Lai people first settlement area, Koubru mountain. In the early Puya period of Kangleipak and before it the Meetei male was known as 'Lai' and the Meetei woman was known as 'Leima' (vide pages 8,9 of part-I of this book). Therefore, for the first time on earth the Meetei male and female settle on the Koubru mountain before coming down to the present Imphal valley. Every year in December, January, February, March thousands of Meetei people go to Koubru mountain to see their first settlement area on earth and to pray the God Creator, their first ancestors prayed on Earth in ancient Kangleipak. This is a living tradition of the indigenous peoples of Kangleipak.

Legendary, mythical song, distorted during Hindu rule of last 300 years when the 35 Bangali scripts entered Kangleipak, may be seen;

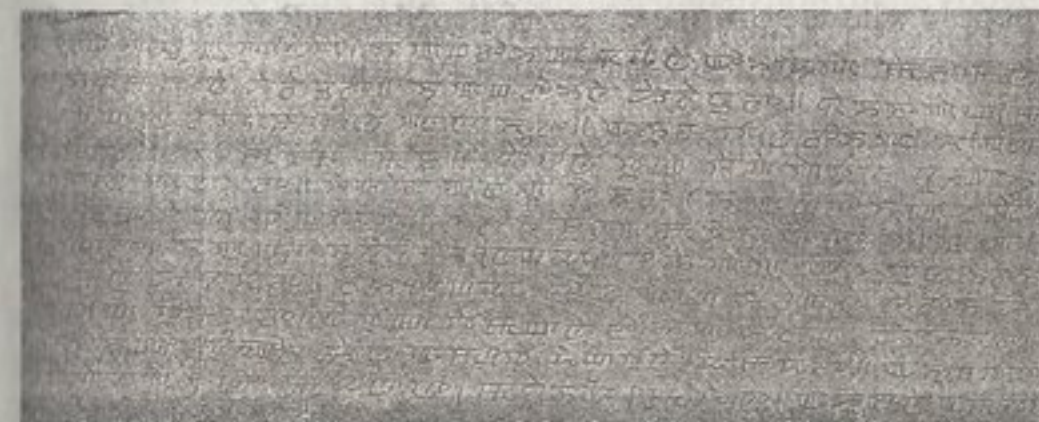
*Manipur Sana Leimayol,
Sanana Mayung Kaba Lam,
Lupana Maphel Phenba Lam.*

7. A HISTORICAL EVIDENCE that proves the FAISEHOOD of the present History, Literature of Manipur.

In the above song Kangleipak is replaced by 'Manipur', the words 'Sana' in the first and second lines mean only 'Sana' a costly yellow metal used for ornaments and the 'Lupa' in the last line means 'Rupa' the Hindu word for money. The original sentence of the first line in 'Kanglei Sana Leimayol', meaning originally 'Kangleipak is the centre of Earth and the centre of dispersion of living beings on earth'. The present form of the song meant only the physical beauty of Kangleipak (Manipur) only devoid of the original and mythical meaning (please read carefully the immediately preceeding sub-chapters).

The following zerox of page 45 of the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok, a Puya written in 18 alphabets indicating and confirming that the Leima-Lai, the ancient Forefathers and Foremothers of the present Meetei Race were on the Hills surrounding the Imphal valley of Kangleipak, may be seen :

Xerox - IX



In the zerox of the Puya, in the first 5 lines, it is written clearly:

*"Talang paupu pinapa, Eepungloiki yathangna oikhipa
malemna laiyam singna halaole; Epungloina Halaule;
Yaiphapaki matikpu layamsingna penchale; Asum Touna loipi
chingki chingtonta mapham mapham yengtuna tuka waka
patuna nungai-thoina pankhale ll"* Free english translation

above xerox of the Puya page is as under : "Eepungloi, the God who gave the message (for creation) from the heaven is happy, the Earth and the Laiyam (that comes to existence by the Providence of the creator) are happy, the Laiyam are happy with the power of the Provider, Eepungloi, in this way on the top of the hill pairing as husband and wife lived happily".

What is expressed in the Puya page is the great Esteem of the Leima-Lai people who are the ancestors of present Meetei Race for the Almighty Creator on the hills of Kangleipak. The Puya says Leima-Lai people are happy with the creator for creating them and providing, sustaining them on earth and also the Puya says the Eepungloi, who is the Creator God whom the Puya calls One is also happy. The Leima-Lai people showed their gratitude to God Almighty and God Almighty also was happy with His Creations. The above xerox of the Puya page which was written in 18 Alphabets, written in B.C. clearly tells that the Leima-Lai people who are the ancestors of the Meetei Race were on the Koubru mountain in the Pre-history times.

The following xerox copy of a Puya page telling you that Leima-Lai people come down to the Imphal valley when it is dried up may be seen :

Xerox - X



The above is the xerox of page 53 of the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya. The Puya says as under :

"Malampu Masanou Ipungo Konchin Tukthapata takkhipa Malamna, Mapuki Miglen – Ha, Hung, Hei, He, Hing, yaipilen mingkheipu Ipu Athoupa Pakhangpana Phangcheiye; Lainingthouti Pangkalpana Huttang-nga Saion Toutuna Chingpu Huttoktuna Chingnunghut Haina Khoukhipa Mapham Atuta Laicha Isingpu Chingthoktuna, Kangpa Halle Haituna Kangla Thenpung Koukhale; Kangla Thenpung Maphamta Laiyamsingna Lepnapa Maphampta Kayatlon Yengtuna Im Sale, Mapham Atupu Kangla Impham Koukhale; Kangla Impham Maphamta Leilon Nonglon Kayat 14 ki Laipham Semkhale Semkhalapa Maphamta Laiyamsingna Panpa Maphamne Haituna Laipham Haina Koukhale; Laipham Koupa Maphamna Leipa Leipakpu Kangleipak Haina Koukhale;"

The following is the free english translation of the above xerox:

"..... Lord's name – Ha, Hung, Hei, He, Hing, the final name of the Lord was given to Ipu Athoupa Pakhangpa, as Lainingthou Pangkalpa (All powerful King of Gods) incarnating as Huttang-nga dried up the water by making hole at a place called Chingnunghut, the first dried place was called Kangla Thenpung; At the place called Kangla Thenpung the Leiyam constructed House as decided, the place was called Kangla Impham (Kangla residential area); At Kangla Impham examining the 14 Leilon Nonglon (14 layers of Earth and Space) Laipham (God's place in the modern meaning) was constructed. As the place was of Gods, it was called Laipham. The land where Laipham exists was called Kangleipak".

From these findings from the indigenous scriptures called Puya before the advent of Hinduism, it is very clear

that, the present Meetei Race once lived on the Koubru Mountains and surrounding Hills, when the valley was dried up by natural forces, scientifically speaking, they came down to the valley, their first habitation area was present Kangla. It is also very clear that Meetei race upto the time they came down to the valley, they were called Leima-Lai people. The last word seen in xerox X ante is 'Kangleipak'.

The above findings from indigenous scriptures (xerox IX,X above), strengthened by the Legendary, traditional, mythical songs and stories living upto this day among the Meetei Race have Negated/Destroyed the planted theories that the Meetei Race is a composite Race immigrated from the South, East through Burma etc., that the dispersion of population of Kangleipak is from South, East. to the North, West etc, and that the great plain of Kangleipak was dried up by the Trisul of Hindu Mahadeva. These things became the wild theories of bigots and fanatics of the past without any support from any reasonable literary, traditional findings, evidences, from any Archaeological finds and findings.

We may further examine some finds and findings from the excavations conducted by the Archaeological Department of the Government of Manipur.

A sherd from Nongpok Keithelmanbi from, its Archaeological site is dated 4460 + 120 BP (before present) years in 1978 by C-14 (BS-523). It is 2500 years B.C.⁸.

The same kind of sherd (Potsherd) was also found from the Archaeological site of Napachik, Wangu in 1983 and was dated 1450 years B.C. (PRL-TL-77)⁹.

The Archaeological finds and findings are very limited and scanty in Manipur and some times people feel that the findings and opinions expressed by the Archaeological

8. Archaeology of Manipur (page - 6). 9. Archaeology of Manipur (page - 7).

Department, Government of Manipur are not above board. But, people who desire to unearth the ancient History of Kangleipak and social conditions of that time are forced to arrive to some conclusions from the scanty resources. This is a compulsion for the time being.

You have seen that a potsherd found from Nongpok Keithelmanbi Archaeological site was dated 4460 + 120 years BP, that is, 2500 years BC by carbon dating method. Nongpok Keithelmanbi is about 13 miles to North-East of Yairipok town on the Thoubal River in the vicinity of Nongmaiching hills. And the same kind of Potsherd was also found from Wangu Napachik Archaeological site and was dated 1450 years B.C. by PRL-TL 77, that is, less than 1500 years B.C. Napachik, Wangu is almost to the extreme south of the Imphal valley whereas Nongpok Keithelmanbi is almost to the extreme North-East of Imphal valley in the vicinity of Nongmaiching hills. The finds of Potsherd is the sign/evidence of human habitation and pottery making. You please examine the following table for your knowledge that Nongpok Keithelmanbi or Napachik, Wangu is inhabited earlier, first Chronologically :

PLACE	TIME OF HUMAN HABITATION
1. Nongpok Keithelmanbi to the North-East of Yairipok Town about 13 miles near Nongmaiching hill range.	2500 years B.C.
2. Napachik, Wangu to the extreme South of Imphal valley	1450 years B.C.

From the table above, it is very clear that Human habitation in the North, in Nongpok Keithelmanbi was since about 2500 B.C. whereas the human habitation in the south,

in Wangu Napachik area was since about 1450 years B.C. From this table, Nongpok Keithelmanbi was inhabited more than 1000 years earlier than the Napachik, Wangu area by scientific dating reported by the Archaeological Department, Government of Manipur itself.

From these findings, from the legendary, traditional and mythical sources, from indigenous literary sources like the Ancient Puya and lastly from the Archaeological findings, it is clearly proved that once the Meetei Race lived on the Koubru mountain and its ranges, that time Meetei Female and Male were called Leima-Lai, that they began to settle in the valley when it was dried up, first at Kangla, the present capital of Kangleipak, that the name of the land was named Kangleipak in deep B.C. by the Leima-Lai people, that the dispersion of population is from North to South, that the indigenous population of Kangleipak are not composite-Race. From these findings, the destruction and negation of the planted theories, that the dispersion of population is from the South to the North, (dispersion is from the South to the North following irrawady basin), that the indigenous population is composite Race, that the present Imphal valley was dried up by the Trisul of Mahadeva, a Hindu God are complete now. These theories were planted by the Mayang immigrants to accommodate them in the indigenous population of Kangleipak. These fanatic planted theories are completely destroyed now.

Some useless Archaeological reports

Here are some definitely useless reports and mentions of the Archaeology Department, Government of Manipur. Archaeological finds and findings have to corroborate the written History, not the written History to prove and chronicalise the finds and findings of the Archaeology. The scientific methods for fixing time of the finds of the excavation and exploration of Archaeology have not been given proper

place by Archaeological Department, Government of Manipur, it seems.

In the introduction, in 1st Para of Archaeology of Manipur (1979 ?), the Department of Archaeology of the Government mentions 'Archaeological investigation and Excavation' in Manipur by W. Yumjao Singh in 1935. The report mention collections of "antiquities including old manuscripts, copper plate and ancient coins". The collections were sent to Indian Museum at Calcutta for scientific and expert opinions. The report also mentions "However, the report of the examination has never published" why ? The expert scientific opinion is not as desired ? The Calcutta Museum had not obliged the senders ? Anyway, what is the utility of the excavation of 1935 to History of the land, to Archaeological Department itself, to the future researchers of History, social conditions of the time of the finds etc. ?

In the preface of the Napachik report (1983), 'the first report of Archaeological study of Manipur appears in 1935 when late W. Yumjao Singh published his findings on some historical materials' is mentioned. How Yumjao Singh published 'his findings' on some historical materials without the expert opinion of the Calcutta Museum or some other expert by Carbon dating etc ? These reports, to speak sincerely' do not justify the expenditure of Rs 1 (one rupee) from the public exchequer to the people of Kangleipak (Manipur).

Report on Khamaran excavation, 1997 "As we do not received the scientific C-14 dating reports of the Khamaran excavation finds, we have to depend only from the historical and legendary along with the nature and mode of the burials finds in establishing the probable Chronology of the same"¹⁰. This is also very unwarranted report comments on the

10. Report on Khamaran Excavation, 1997 (page- 20)

Khamaran excavation, 1997. Until and unless the scientific C-14 report of the finds is received nothing can be said about age-time factor of the finds from Khamaran excavation, 1997. The report may mislead general readers, except expert readers. After getting C-14 report, everything is to be said about historical, Chronological etc., how vice versa?

The present division of the people of the hill and plain

The present people of the hills surrounding the Imphal valley and the people of the Imphal valley are of the same stock of people generally called Mongoloid people by the west, in the first place. Secondly, the present people of the surrounding hills are all near kins of the present Meitei people of the plain. This is not a flattery to appease the the hill people of present time. The present division of the hill people of Kangleipak into about 30 tribes is a production of 'Divide and Rule' policy of the Hindu State during the last 300 years under political compulsion.

"The Meitei males, on the other hands, could be grouped along with the Tangkhul and Mao Nagas (both sexes) who have W>L".

"All Naga groups (of Manipur) follow the pattern of the Meitei." (blood group)

"The close similarity in AB0 blood group between the Tangkhul Nagas and the Meitei is again confirmed indicating the Ethnic Homogeneity between these two groups".

"The Kabui Naga males have slightly higher R trait that the L type, while the females have equal distribution of L and R traits. The two sexes present a homogeneous distribution. The combined value again follow the Meitei and Tangkhul patterns".

The above quotations are from the "People of Manipur (Anthropogenetic study of four Manipur population groups" by Rama Dr.. Chakravartti, published by BR Publishing Corporation, Delhi (1986). The writer is very unhappy that such scientific data for similarities, Ethnic homogeneity etc between the Meitei and the Kuki, Khongchai group of people inhabiting to the South West of Kangleipak is non-available to day inspite of having similarities of physical structure, language and social and customary traditions with the Meitei People.

The Meitei people became the people of Hindu fold by becoming Khetriya Hindu as sons and daughters of Mahabharata hero Arjuna. The Meitei people became Manipuri as the Name of the land became Manipur the land and the name Manipur of Mahabharata The Meitei people became the clean Arja Hindu and the hill peoples became the unclean Anarja Hao, the name given to all Non-Hindu hill peoples during the Hindu state period of last 300 years. So, a sharp division between the plain Meitei people and all hill peoples of Kangleipak was created by immigrant Hindu people by planting fabricated theories about Race, name of the land, names of places in Kangleipak etc. And above this, sharp divisions among the hill different small communities making the present more than 30 tribes in the hills of Kangleipak making the present mistrust, unaccomodative behaviours towards other indigenous communities etc were made as result of Hindu's 'Divide and Rule' policy of last 300 years. This way of administering Kangleipak was a political compulsion of the Hindu state to consolidate it.

From the present political scenarios in Kangleipak and also from the Armed conflicts brewing since the middle of 20th century, the experience has told us in clear terms that a little Armed group can challenge the great well trained Army of the state in the hill terrain which is about 9 out of 10 of the

Kangleipak's total land surface area. In such situation the Hindu cabinet, the Brahma Sabha Imphal spent most of its time to plant theories, fabricated traditions, legends, myths to create mistrust, unaccommodative behaviours etc between hill and plain people, among the hill communities in the last 300 years. Division of the Kangleichas, hill and plain people was a political necessity for Hindu Manipur. The disastrous effects of these policies we, the people of Kangleipak have to swallow to day. For a detailed study of relations between the hill people and plain people and how the cordiality between them was broken during the Hindu Rule, readers may refer to an article "য়েলহৌজৈগী লৈরকপা হৌ-মীতৈগী মরী" by Wangkhemcha Chingtamlen page 24 of Ningshing Chephong, the souvenir of Silver Jubilee of the Guwahati Manipuri Social Organisation, Guwahati (2006).

- (d) The early Puya period and the emergence of an Early Civilization in Kangleipak
(The development of Kanglei Meetei script, name of the Race, Meetei, written History period, Yumdaba Puya)

What the writer calls Early Puya Period is 2000 B.C. though there may be some \pm in the time factor of the History of Kangleipak.

Xerox - XI



The above is the xerox copy of page 67 of the Wakoklon Heelen Thilel Salai Ama-Ilon Pukok Puya. In the Puya in the particular page xeroxed above the following is written in clear terms :

"Pakhangpana Eeki Ningthou oina pallapata I Thokkhipa thouthokki lailik Puyane lepna khangpio ||O|| Lailik asipu lailapati Leipaksung I Ningthousung I lepna mangkatane khangpio ||O|| Lailik : Wakoklon Heelen Thilel Salai Ama-Ilon Pukok koupa Puyati lailik pumnamakki pukokne I lepna khangpio ||O||"




The free English translation of the above quoted portion of the xerox page is this :


"The book Puya is the (written) document of what happened during the reign of Pakhangpa, please know it for certain. If you neglect this book, loss will be of the land, of the king; please know it for certain. The book called Wakoklon Heelen Thilel Salai Ama-Ilon Pukok Puya is the source of all books, please know it for certain."

From this written document which is most reliable and received recognition of the culture conservation laboratory, National museum, department of Culture, Janpath, New Delhi ¹⁰ read with xerox II of this part, we fix the time of Pakhangpa coming to the throne of Kangleipak and his descendants reigning time etc. Now we will fix the time of Puya and its period in terms of history of Kangleipak.

In this Puya book, Wakoklon Heelen Thilel Salai Ama-Ilon Pukok, from page 8 upto page 50 with some interruptions to deal with other related topics, continues to deal with the original and philosophy of Kanglei

10. A SHORT HISTORY OF KANGLEIPAK (Manipur) Part - I (page- 144, 145)

Meetei Eeyek (Meetei scripts). The first alphabet of the Kanglei Meetei Eeyek,  (pronounced as Kok literally means Head in Meetei Language) is made up of seven straight lines, is the origin of the seven colours, is the origin of all living beings etc. The second alphabet,  (pronounced as Sam literary means Hair in Meetei language) is described as : “ Self-expression of Talang Ipung Loinapa Apakpa (Talang Ipung Loinapa Apakpa = Open limitless space with the whole blood of all living beings) pulse, hair, tu (small hairs on the whole body), Nails, 108 finally spreading nerves, 84 pulse, 27 chords connecting joints, 10 months blood stoppage, 9 human body doors, 8 boundary areas (of the body), 7 bloodstreams, 6 parts of the body are with Ipung Loinapa Apakpa (= Talang Ipung Loinapa Apakpa); Therefore, Singli paphan (= Nerves finely spreading the whole body) is called. Its name (in god's name) is called singli (singli, we generally translate to nerve, but in Meetei language means chord of knowledge, intelligence). In the society, the name of the alphabet is called Sam by sound-wave, the appearance (form) is  .”

Really speaking, the writer cannot translate the passage of the Puya in respect of  in flawless English, the writer does it to convey an elementary idea to the readers.

In this way all the 18 alphabets of the Kanglei Meetei Eeyek (Meetei scripts) have been dealt in the Puya and more, in Meetei language the mathematic's equivalent word is Singthalon as described in the Puya.

The idea, the writer wants to convey to everybody, is that as the Kanglei Meetei script is invented during the days of Pakhangpa and his sons, the period of written Puya began some times in 2000 B.C. with some allowance of \pm years.

As the written Puya period began in and around 2000 B.C. we will discuss now some of the most important developments in this period signifying the emergence of an early Human civilization in Kangleipak, a classical and unique per se.

The Development of Kanglei Meetei scripts.

The status of Brain development (intellectual and mental development) of a society is indicated by the availability of amenities, equipments, Paraphernalia of an advance society, and one of the most important things, by the availability of medium of informations among the general public of the particular society. The last thing, most important, of a highly developed society is the having of writing scripts for general information to the public and to keep records of everything in writing for the use of future generations. In this respect the ancient Kangleipak as a centre of an Early human Civilization, classical and unique per se and even today attracting envious looks of other people of Asiatic countries is obvious. Yes, it is correct. The Kanglei Meetei, as we calculate to day in the beginning of 21st century, had developed a writing system in and around 2000 B.C. based on phoneme, the most uptodate scientific foundation of development of writing scripts/alphabets.

In the all world scenario, the development of scripts/alphabets goes through three stages – The first stage of development of alphabets is the Pictograph or ideograph. What is pictograph or ideograph may be very clear from the following xerox :

XEROX - XII

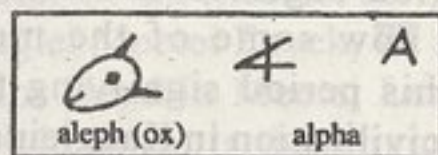


Fig-12

Civilization of East and West :
Moscow : 1981]. Indus Valley
Civilization গী মতমদা শীজিৱৱসিৱা
Indus Script হায়বসিসু ইতিয়াগী খাইদগী
লিৱা খুইনি হায়না লৌনিৱি। অদুবু হৌজিক

ফাওবদি ময়েক অসি নাথৈ শেৱনা পাৰা উৱৱি।

নোংপোক লৈবাকশিংগী ওইনা খাইদগী লিৱা খুইনি চিাগী Pictograph নি।
Pictograph খুইনিং অসি পোৎশাক অদুগা নৱনা পিকচৰ অমনা বাইদুৱী, পোৎশাকুগী
মহৎ শিনবদগী হৌৱকই। খুদম ওইনা
[ফিগৰ-১৩] থেঙ থৱৱা মতমদা
পিক্তোগ্রাফ খুইনিং অসি পুন্মক
ফোঙদোকপা যাদবদগী Ideograph
Compound ideograph, Syllabic
নচিবা সেবেলপ তৌৱকি।

অসুৱা পৃথিৱীদা লৈৱিবা অৱিবা
মভ্যাতাগী খুইনিং অসি অয়াস্বনা
পিক্তোগ্রাফগী হৌৱকপা ওইনা তৌই।

ঙসি পৃথিৱীগী তেঙান-ভোঙানবা
মফমশিদো ইনৱিবা খুইনিং অসি পৌৱৱা
কাঙলুপ অহম থোৱা খায়দোকপা যাই।

মদুদি, (১) ইদিওগ্রাফ (২) সিলেবিক

ৱাইটিং (৩) এলফাবেটিক ৱাইটিং। ইদিওগ্রাফিক খুই মখল অসি পিক্তোগ্রাফ নথৱা
পিকচৰ ৱাইটিংগী ওইৱকপনি হায়বগী ইশেং শেৱা খুদম Azilian অমসুং অৱিবা

চাইনিজগী খুইনিংগী উবা
ফংই। [ফিগৰ-১৪]। চাইনিজগী
খুইনিং পিক্তোগ্রাফ খুইনি
হায়না অদুৱকসু বঙনৈ। অদুবু
Yuen Ren Chao গী মত মতুং
ইৱদি হৌজিকী ওইবা চাইনাগী
Character শিং অসিদা
পিক্তোগ্রাফকী মশক ময়েক
শেৱনা উবা ফংসে, অদুবু চহী
লীশীং অহমগী মমাঙগী

মণিপুৰী কলচৰদা মীথৱং অমা

The above is the Chinese pictograph in primitive form and other form from page 63 of Manipuri cultureda meetyeng ama

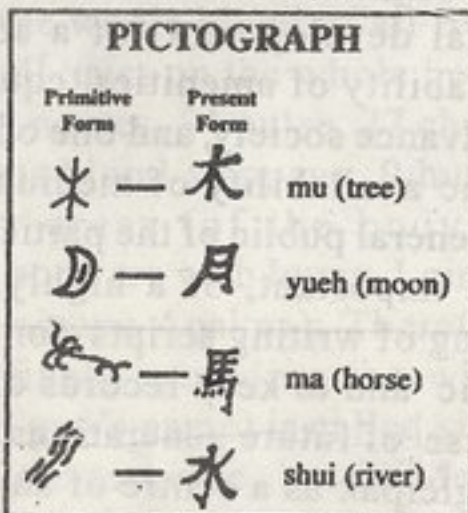


Fig-13

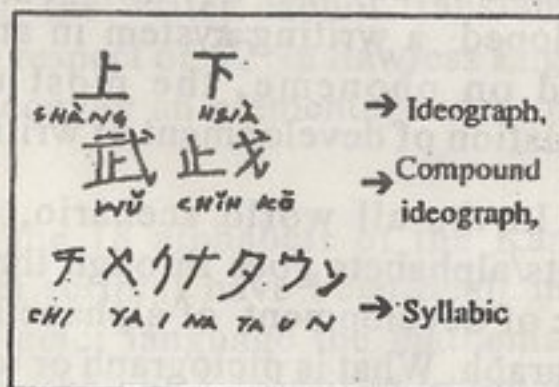


Fig-14


৬৩

Ahanba Volume by Dr. Paonam Gunindra. The pictograph system of writing is also called Ideograph. In this system of writing, the form and shape of a thing presented before the eyes left impressed in the mind is drawn on a paper or a medium becomes an alphabet. That is why it is called a Pictograph or an Ideograph. In the primitive time, the moon is drawn as ☾ and called it Yueh please see it in the above xerox XII. This is the best example of Pictograph or Ideograph in the East. The Greek first alphabet, is Alpha is a derivative of Alpha (OX) represented by a pictograph in the primitive Greek society in the first stage development of Alphabets. The present 18 alphabets of the Kanglei Meetei script is developed on the basis of phoneme. Now the question is where is the first stage of the Kanglei Meetei society in primitive time? Whether the primitive Kanglei society skip over the first stage, Pictograph stage? Definitely it may not be. Tracing the gradual development of scripts by stages is completely impossible because of the Puya Meithaba, an episode in the History of Kangleipak in which all written documents of Kangleipak in the Royal Library together with all written documents in the private hands were burnt down by Royal decree of King Pamheiba Garivaniwaz the first Hindu king in Kangleipak, under the advice of king's notorious dharma Guru, Santidas Gossai. The most important written documents were Puyas, many centuries old written documents about the origin of the Meitei Race, Religion, History, etc. The next stage of script development is the syllabic writing. In this system of writing a symbol written as an alphabet represents a syllable of a word. The third and final stage as we know today in the script development is that a script or an alphabet represents a Phoneme in a language that distinguish one word from another. This is the third stage development of the script science. This is the most modern and scientific way of script development so far we know in the 21st century to day. The chambers everyday dictionary defines Phoneme as "a group or family of speech sounds felt in any one language to be only variants of



one sound" and the Oxford Advanced Learner's Dictionary define as "any one of the set of smallest units of speech in a language that distinguish one word from another. In English, the |s| in sip and the |z| in zip represent two different phonemes".



The Webster's New world College Dictionary defines Phonemes as "a set of phonetically similar but slightly differing sounds in a language that are heard as the same sound by native speakers and are represented in phonemic transcription by the same symbol [in English the phonemic |p| includes the phonetically differentiated sounds represented by p in pin', 'spin', and 'tip']".

Following these three stages of script development Pictograph, syllabic writing, Alphabetic writing on the basis of phoneme, the Kanglei Meetei script/Alphabet belongs to alphabetic writing, the most modern and scientific development of script/alphabets. "An alphabet writing system is one in which each symbol corresponds more or less closely to the phonemes of the language" ¹¹ In Europe alphabetic writing started around 900 B.C.¹¹ In India the earliest alphabetic writing Asokan Brahmi is in 300 B.C.¹¹ In the light of these findings, the Kanglei Meetei Eeyek, the Kanglei Meetei script/alphabet is the most ancient script/alphabet developed on the basis of most scientific method of phoneme. So far we find from the Puya, the scripture of the Kanglei Meetei Eeyek, the Meetei script/alphabet was invented/developed around 2000 B.C. at least 1000 years ahead the world developed the script/alphabet on the basis of phoneme.
















The first Kanglei Meetei script/alphabet is  in form and shape and pronounced as Kok literally means human Head in the Kanglei Meetei language. This first alphabet is equal to K of the English alphabet. The last three sentences




11. মনিপুর কলচরদা মীহেং অমা অহানবা ভোলুম by: Dr. Paonam Gunindro (Page - 63)

describing the development of are quoted in Bangali "ই-য়েক অ-সিপু ই-নুংলোননা বাকোন কৌয়ে।। খুনুঙলোন খোনথোক ই-নিননা কোক কৌয়ে।। কোককী ই-য়েকতি অ-সিনে  লোপনা খংপীও।।" rough English translation of the above three sentences is this "This alphabet in Inunglon (God's language) is called Wakon (= abode of concepts). In Khununglon (= the language of society) khonthok Inin (= sound wave) is called Kok (Head). The shape and form of Kok is , please know for certain". In the above sentence the word "Khonthok Inin" = Sound wave, as the writer understands it, means the basis of phoneme as the ancient Meeteis discovered it in the development of scripts.

The Kanglei Meetei first alphabet is named on the basis of a mono-phonetic, mono-phonemic and mono-syllabic word of the Meetei language, Kok literally means Human head. The second alphabet , in shape and form and pronounced as Sam literally means human Hair. It is also based on the basis of a Mono-phonemic Meetei word Sam, human hair. It is equal to S of the English alphabet. The third Kanglei Meetei alphabet , in shape and form is pronounced as Lai and is equal to L of the English alphabet. Lai means in Meetei language, God. In Meetei tradition, the universal God as the Earthly God (Taipangpanpa Mapu) stays in the human forehead concealed himself there; the human being lives as long as the God stays in his/her forehead. The equivalent word of forehead in Meetei language is Laipak meaning Lai + pak = Lai means God, Pak means stick, sticking = the Earthly God (Taipangpanpa Mapu) always in the Laipak = Forehead. The name of the third alphabet, Lai is named on the basis of the Bi-phonemic word Laipak taking the first phoneme from Lai + Pak. All the 26 alphabets of the English are named in Mono-phonemic except 'W' and all the 18 Meetei Eeyeks are named in Mono-phonemic except 'U' which has three distinct phonemes. These seem to have a similar development of script in Kangleipak and in England, though the Meetei Race developed its Scripts several centuries ahead according to available evidences.

The 18 alphabets of the Kanglei Meetei Eeyek may be seen from the following table regarding their phonemic origin :

1.  (pronounced as Kok equal to K, named from Kok (head), a Mono-phonemic word)
2.  (pronounced as Sam equal to S, named from Sam (hair), a Mono-phonemic word)
3.  (pronounced as Lai equal to L, named from Laipak (forehead), a Bi-phonemic word)
4.  (pronounced as Mit equal to M, named from Mit (eye), a Mono-phonemic word)
5.  (pronounced as Pa equal to P, named from Pa (eye-hair), a Mono-phonemic word)
6.  (pronounced as Na equal to N, named from Na (human ear), a Mono-phonemic word)
7.  (pronounced as Cheel equal to Ch (as in chart), named from Cheel (human mouth), a Mono-phonemic word)
8.  (pronounced as Til equal to T, named from Til (human sperm), a Mono-phonemic word)
9.  (pronounced as Khou equal to Kh, named from Khou (an inner portion of human mouth), a Mono-phonemic word)
10.  (pronounced as Ngou equal to Ng, named from Ngou (an inner portion of human mouth), a Mono-phonemic word)
11.  (pronounced as Thou equal to Th, named from Thoupak (human chest), a Bi-phonemic word)
12.  (pronounced as Wai equal to W, named from Wa (human concept), a Mono-phonemic word)
13.  (pronounced as Yang equal to Y, named from Yek (shorten form of eeyek), a Mono-phonemic word)
14.  (pronounced as Huk equal to H, named from Huksang (human body), a Bi-phonemic word)
15.  (pronounced as Un equal to U, named from Un (Unsa = human skin), a Mono-phonemic word)

16.  (pronounced as Ee equal to I, Ee, named from Ee (human blood), a Mono-phonemic word)
17.  (pronounced as Pham equal to F, Ph named from Phampi (seat of life), a Bi-phonemic word)
18.  (pronounced as Ating-aa equal to A, named from Ating-aa (space), a Tri-phonemic word)

The Meetei race has only 18 alphabets for their writing upto 18th century upto the time of Pamheiba Garivaniwaz; according to G.A. Grierson, the noted Linguist, the Meetei used only 18 alphabets in their writing upto beginning of the 20th century¹². From this and the other infallible literatures, there can be no doubt that the Meetei Race for some thousands of year upto 18th century, had only 18 alphabets and wrote in 18 alphabets only. It also may be very clear that the pronunciations of 18 alphabets are based on sound system, phonetic and phoneme of the language of the Meetei Race spoken by the time before king Pamheiba Garivaniwaz, the first Hindu King of Kangleipak in 18th century. It may also be very clear that script development of Kangleipak was based on the most modern and scientific system, phoneme of the language. This was sometimes in and around 2000 B.C. When we traced the development of scripts of Kangleipak, it seems very clear that an early unique Human civilization had been developed in this hilly country of Kangleipak sometimes in and around 2000 B.C. The Kanglei Meetei Eeyek (script) is written and read from left to right and is in the group of Brahmi, Greek, Roman, Devnagiri, Tibetan, Burmese to name a few. Kanglei script has no parallel with any script of the world whereas Burmese etc are proved to be Indian origin. Any comment from any quarter in this point is invited.

The name of the Land – Kangleipak

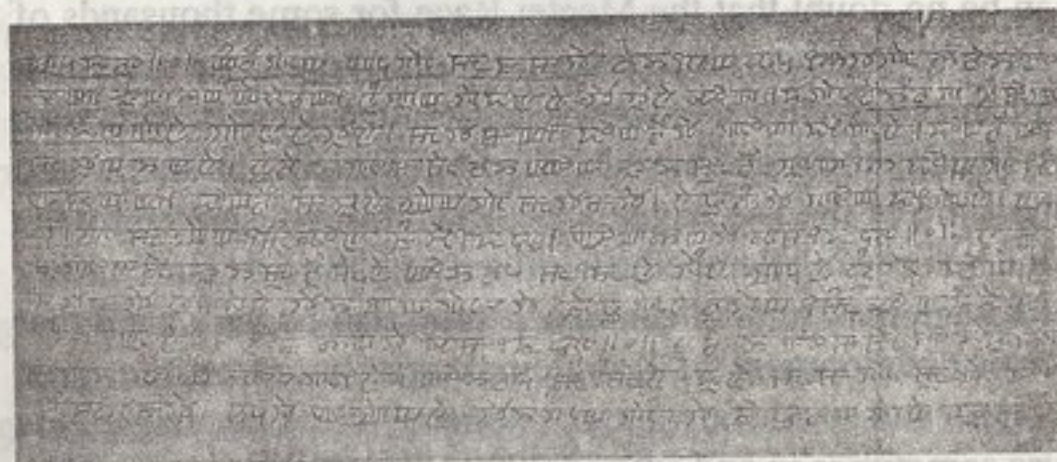
How the name of the land was named Kangleipak by

¹² Linguistic Survey of India by G.A. Grierson Vol. III, Part III page - 24.

the people of the land when they came down from the surrounding hills to the present Imphal Valley when it was dried and human habitable in deep B.C., may be seen from xerox X ante. The story of the Puya as is seen from the page-xerox, it is clearly seen that the name of land was named Kangleipak by the Indigenous People when they came down from the surrounding hills.

And again please see when the name Kangleipak came into existence from the following xerox of page 54 of the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya :

Xerox - XIII



Please read the text of the Puya in the xerox of page 54 of the Puya. In the first three lines, it is clearly written, seen as "*Kangleipak koupa Maphamta Lainingthou Sitpa Salailenki huksang kayatki nungpung wakhanna tatuna thokkhipa lailup talet mapu Pakhangpana pannatuna I*-----" Free English translation of the above sentence "To the place called Kangleipak Pakhangpa marrying with the seven lailup (generally known as seven Lai women) born out of the body of deathless God -----" this written document proves that the first Kanglei Monarch Konchin Tukthapa Pakhangpa came to Kanglei throne long after the Leima-lai people named this land Kangleipak when they came down to the valley from the surrounding hills.

The oral history or Proto-history period of Kangleipak.

You have seen in xerox - X ante that how the Leima Lai people came down to the valley now called Imphal valley from their habitat in the Koubru mountains and its ranges and named the land Kangleipak also. You have also seen in xerox XIII ante that how the first Kanglei Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa married and lived together with seven Lai women and reigned in Kangleipak with his seven sons out of the wedlock with the seven Lai women. And also we have discussed in reasonable details that Kanglei Meetei Eeyek (scripts) had been developed in and around 2000 B.C. and its development appears coinciding with the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa on the throne of Kangleipak on the written evidence available so far. A history of Race or a country generally starts with the invention of writing scripts/alphabets. From this angle, the oral history period or Proto-history period of Kangleipak is the period before 2000 B.C. from the time the Leima Lai People settled on the Koubru mountains and its ranges, and they came down to the valley and gave the mountainous country's name Kangleipak and upto the time Konchin Tukthapa on the throne of Kangleipak around 2000 B.C. The oral History period of Kangleipak might spread some thousands of years not less than 6/7 thousands of years before 2000 B.C.

When the Leima-Lai People settled on the Koubru mountains and its ranges, they faced very difficult lives before they came down to Imphal valley when the Imphal valley was like a big water tank. The difficulties of life on the mountains, as we know to day, are very real and hardships are too many. They had very limited fertile soil for cultivation, they had to spend much labours for too small produce. For meat, they had to hunt animals on the rugged mountain terrains. Catch may little, but to spend much labour and toils. Much of their time had to be spent for livelihood. Life was too tough and hardship was too real.

When the Leima-Lai people came down to the valley, the change of life was felt as a big god-sent Boon. They have now a very fertile vast valley land with fishes, waterfowl, animals for meat abundant every where. They have to spend very little labour to get great quantity of food grains from agriculture, they get very good quantity of fishes, waterfowls, meats spending very little time and labour. So, most of the time spent in thinking and in doing artistic works. They have well organised agriculture and civil society. During this oral history period, when the Leima-Lai people spent very happy and leisurely life in the Imphal valley, they sang the traditional song/hymn

*Awang Koubru Assuppa,
Leima-lai Khunta Ahanpa,
Nongthrei Ma-u Lingliba,
Eerik Mapan Thariba
He Lainingthou !'*

Remembering their Creator, the Deathless Lainingthou and remembering their first habitation area on earth on the Koubru hills and during this time, they also sang :

*Kanglei Sana Leimayol,
Eeyen Khunda Ahanba,
Laiyamgi Leipakni.*

Telling that Kangleipak is the centre of creation, first habitation area of creatures, it is the country of Laiyam, (Male persons only mentioned). These traditional, Legendary songs are sung during the Proto-history period by the Leima-Lai people of Kangleipak. They sang these traditional, legendary songs remembering their past history and showing their gratitude to the Lord who created them on Earth.

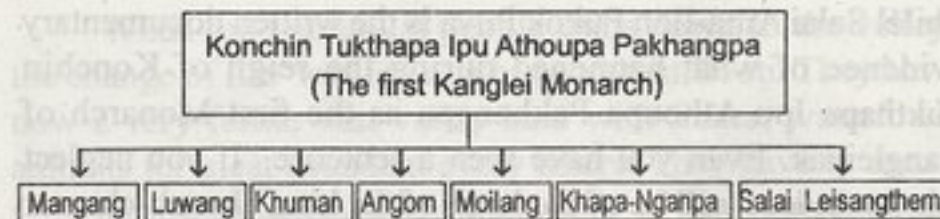
Beginning of the written History of Kangleipak

In xerox XI ante, you have seen that Wakoklon Heelen

Thilel Salai Ama-Ilon Pukok Puya is the written documentary evidence of what happened during the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa as the first Monarch of Kangleipak. Even you have seen a sentence "If you neglect this book, loss will be of the land, of the king" In sub-chapter (d) of the Chapter I, you have seen that more than 40 pages of the Puya are covered by the theory of development of Kanglei Meetei Eeyek (Meetei scripts) in their formal symbols, philosophy of the scripts, philosophy of the sound systems (pronunciation of each alphabet) etc. The Puya gives several punctuation marks numbering 10, 9 mathematical signs, in counting one with 13 zero digits. The Puya gives 9 cheitap scripts (like $\text{I}=\text{f}$, $\text{I}=\text{T}$ etc.) 10 lonsum eeyek (Hasanta mayek like $\text{III}=\text{X}$ etc) along with 18 main alphabets. These things related with the scrips (alphabets) cover more than 40 pages of the Puya. What the Puya deals most strictly in details is the subject and development of Kanglei Meetei Eeyek (Meetei scripts/alphabets). From the importance given to the development of Meetei Eeyek by the Puya with the statement in the Puya itself "Puya is the book of events happened during the reign of Pakhangpa", the first political Monarch of Kangleipak, we cannot escape the conclusion that Kanglei Meetei Eeyek (Meetei scripts/alphabets) had been invented/developed during the reign of Konchin Tukthapa and his seven sons in Kangleipak around 2000 B.C. From these findings based on the indigenous written documents called Puya, a scripture of the Meetei Race, we again come to the conclusion that keeping events in black and white form, true history of Kangleipak began during the time Konchin Tukthapa Ipu Athoupa Pakhangpa or by latest during the reign of his seven sons in Kangleipak around 2000 B.C.

Yumtaba Puya

Every sub-clan has its Genealogy History for the Meetei Race from time immemorial. The Genealogy of the Meetei Race in the present society is this :



(Seven sons of the Monarch whom the Meetei Race called Salais = Seven Salais)

The Meetei Race called the seven sons as seven salais. Let us say every salai is a clan. By sub-clan the writer means the families under the sub-clan. Mangang clan has got many sub-clan called Yumnak. Mangang clan has got Yumnak, Naorem, Irengbam, Mutum etc. as sub-clans. Every salai has got sub-clan as the Mangang does. In Meetei society before the Puya Meithaba Episode in the History of Kangleipak in 18th century every sub-clan, that is the family names called Yumnak under the salai (clan), has its own Genealogy History in writing. The Genealogy history of every Yumnak is kept in writing, not to forget their ancestors in the family. This is one of the most unique sense of historical consciousness in Human society on Earth particular to the Meetei Race. This was the Foundation of the Racial and country's History in Ancient Kangleipak. ALL THESE WERE OBLITERATED BY THE PUYA MEITHABA BY PAMHEIBA GARIVANIWAZ AND SANTI DAS GOSAI. By threat of physical violence, by means of fabricated traditions and planted theories, by destruction of Ancient Monuments of Kangleipak, putting in place recent Hindu monuments etc. killed the sense of History of the Kangleichas, the Meetei in the last about 300 years of the Hindu Rule. The present Meetei population has very limited sense of consciousness of History.

The following Yumtaba Puya issued by Huidrom Sagei Punsinba Lup may please be seen :

"Huidrom descendants of Thangmeibad Khuyathong :

Huidrom Angou of Thangmeiband Hijam Dewan Leikai gives birth to two sons (1) Leiren and (2) Nigthemjao. The first Leiren, married with Thambalshang Leima, gives birth to a son Romeo. The second son, Ningthemjao married with Mema gives birth to a son Ibomcha. Ibomcha marrying with Oltarani gives birth to Bikramjit -----"

The above is the specimen of present Yumtaba Puya of group of Huidrom people at Thangmeiband. After the Puya Meithaba Episode, the real Yumtaba Puya is not available. The specimen is written in 35 Bangla scripts and issued by Huidrom Sagei Punsinba Lup, Manipur in 1999 under the heading Meetei Khunthoklonda Mangang Salaigi Meihourol (Huidrom Sagei Puya), page 124. The Yumtaba Puya is issued, it is said under seal of the palace. The Yumtaba puya of present time is 100% post Puya Meithaba Episode.

The Kangleicha Meetei not only having a written History at the country level, had history of every sub-clan or sub-salai people from time immemorial. The History of Kangleipak, together with the histories of the sub-clans of the seven salais were fabricated after puya Meithaba Episode to obliterate the Historical sense of the indigenous Kangleichas forever to make a vacuum of history in their minds.

(e) The country's name Kangleipak and its scriptural foundation

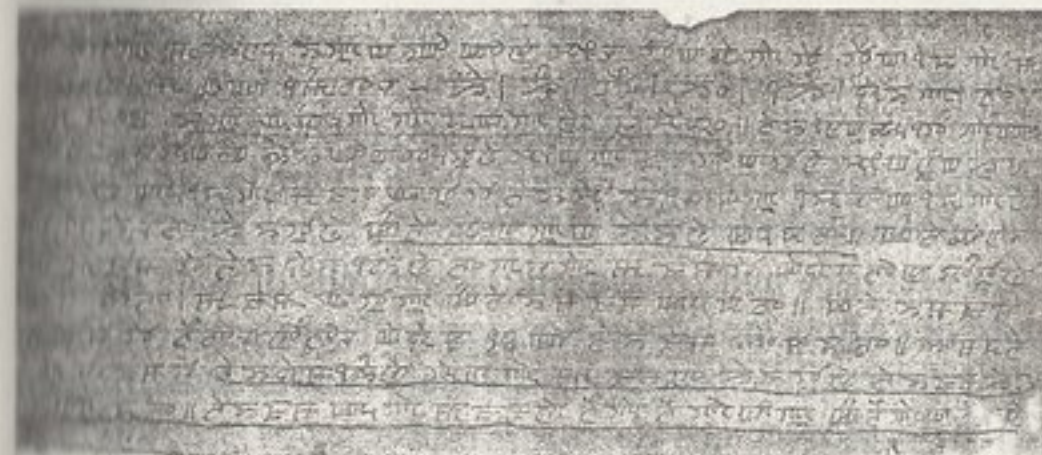
The name Kangleipak as the name of this ancient hilly country of the present hill and valley people is to day as old as, not less than, 7 thousands years. Once in pre-history period, the Meetei Race settled on the Koubru mountains and its ranges is an accepted fact dictated by traditions, Legends, Myths, Indigenous literary sources and most importantly by present social behaviour in the present Meetei society. The Meetei young people in thousands, some times with old aged people, go to the top of the Koubru

mountain to show their respect and to survey of their ancestors' first settlement area on Earth and to offer prayer and obeisance to the Almighty God once their ancestors worshipped on the top of the mountain. The Meetei people were forbidden to eat meat since the days of Pamheiba Garivaniwaz. In the present Meetei society it is general belief: when a Meetei person comes out from Home for an important duty, if he meet a basket or any container full of instantly cut meat of cow, buffalo etc carried by a hill man on the road, the day is very good for him. This is a hidden psychology of the Meetei Race indicating their Oneness with the hill peoples.

The writer has given the readers the xerox of page 53 (xerox X ante) of the Wakoklon Heelal Thilel Salai Amal lon Pukok Puya of the fact that the name Kangleipak was given by the Leima-Lai people as soon as they came down to the Imphal valley from the Koubru hills where they settled several thousand years. Xerox X ante is the photo copy of the page 53 of Puya mentioned above. Below the Photo copy of the Puya page, you have read the English translation of the Puya page which is written in Archaic Meetei language

The writer is further giving the xerox of the page 53 of the Puya again further to emphasize the readers that the name of the Land, Kangleipak has its scriptural foundation and is old not less than 7 thousand years to day in 21st century. The name of the hilly country Kangleipak was christened by the Ancient Ancestors of the present hill and valley peoples.

Xerox-XIV



The above xerox of page 53 of the Puya is the complete documentary evidence of the scriptural foundation of the name, Kangleipak, of this ancient hilly country of yore. The last but one word in the xerox is the word KANGLEIPAK the holy name of this ancient hilly country of the present hill and plain peoples. Any people who is God-fearing will never forget this holy name of their ancestors' country.

The name of the country Kangleipak is associated first, with the Leima-Lai people who are the ancestors of the present Meetei race. When the present Imphal valley was like a big tank full of water, the Leima-Lai people were on the Koubru mountain and its ranges. When the Imphal valley was dried enough and suitable for human habitation, these Leima-Lai people came down to the Imphal valley making present Kangla as their first habitation. They called the Kangla habitation as Kangla Impham. The present word, Imphal is the derivative of this word, Ipham. After some time the population of the Leima-Lai people increased by Leaps and bounds dispersed in all directions of the Imphal valley. Then they name the mountainous hilly country as Kangleipak. As such the name Kangleipak as the name of this our Fatherland is associated first with the Leima-Lai people and then in the Proto-History and later in written History period of this beloved Land of ours. Secondly, the name Kangleipak is associated with one

of the most ancient and unique human civilization on earth. So far we find upto this day from many clinching evidences available to us, most scientific method of writing system earlier than any country around is with us. This hill country Kangleipak has many discoveries and inventions in its credit earlier than the surrounding countries did. You try to clear the BLOT of Puya Meithaba and consequent fabrications of your History and culture from the Face of Kangleipak. Then the Meetei Race will be one of the best Human Race on Earth. Don't forget KANGLEIPAK.

Chapter - II

The beginning of the Meetei Era

(a) The Emergence of the Kangleipak Monarchy (Unitary Federalism in Kangleipak) and coming of Konchin Tukthapa on the throne of Kangleipak (Beginning of Kanglei polity and development in political front)

The country of Kangleipak was one of the most ancient Monarchy on Earth. There are 27 Monarchies on Earth in the year 2004, out of these 27 monarchies, 6 are in Asia. They are Bhutan, Cambodia, Japan, Malaysia, Nepal and Thailand. Most of them are limited monarchies except Bhutan and Nepal by the time. Regarding Kangleipak, one of the most ancient Monarchies was established in and around 2000 B.C. The nature of the Kangleipak monarchy was changed in the 18th century Christian Era when the first Hindu king, Pamheiba Garivaniwaz came to the throne of Kangleipak, capital at Kangla in 1709 A.D. (1714 A.D. according to the English writers). Since the establishment of Kangleipak Monarchy around 2000 B.C. with a very definite political Philosophy and system of Governance, Kangleipak marched forward with development in Arts, Culture, Philosophy in its own way, unique and classical in nature. The march of an ancient civilization in Asia with its a peculiar form of Mongoloid Nature was abruptly ended with the brutal imposition of Hindu ways of life and culture. Spreading cheating and falsehood in the country of Kangleipak with threat of physical injury and mental torture to the indigenous people with Hindu kings' royal sanctions brought untold miseries, change of Economic power from the indigenous people to the Mayang immigrants, change of demographic balance so to say in short, Kangleipak became a country of the Hindu people since 18th century A.D. Hindu colonisation began in 18th century A.D.

Every sane man and woman, including, the people from mainland India except Bigots and Fanatics, and Foreigners mainly Englishmen who had intimate relation with Kangleipak

(Manipur) for centuries in their colonial expansion, agree that the indigenous valley people once settled in the surrounding hills in pre-history and Proto-history period. After spending centuries on the Hills of Kangleipak with a certain degrees of civilization in their credit, the indigenous people of Kangleipak called Leima-Lai People in their Pre-history and Proto-History, came down to the great valley of Kanleipak, now called Imphal valley when it was dried up suitable for human habitation. Lai Haraoba, an unique dance form, the famed so called Manipuri Dance now was developed on Koubru and Nongmaicing Hills¹³. And after coming down to the Imphal valley and after spending many centuries again in the great plain enjoying the abundant foods and developing high class Arts and culture with great improvement in civil societies and living conditions, in and around 2000 B.C., the Leima-Lai people became the Meetei Race and began to embark to a new civilization heralding a new way of life with a strong political system in the form of a Monarchism in Kangleipak.

Coming of Konchin Tukthapa Ipu Athoupa Pakhangpa on the throne of Kangleipak.

Konchin Tukthapa Ipu Athoupa Pakhangpa became the King of Kangleipak in 1737 B.C. heralding a new dawn of an Era in the history of Kangleipak which the writer calls the Meetei Era. This is the beginning of a Civil political Society, the political system being Monarchism. The actual name of the king is Konchin Tukthapa and Ipu Athoupa Pakhangpa are Epithets of the first political Monarch of Kangleipak of the hill and plain peoples of present time. Ipu, written as Eepu also, means Grand father and Athoupa at present Athouba means brave in the Meetei Language. The present household word Iputhou, Ibuthou, some times Idhou meaning a respected word called to Father's Father and to all men above Father's Father is a derivative of the words Ipu Athoupa =

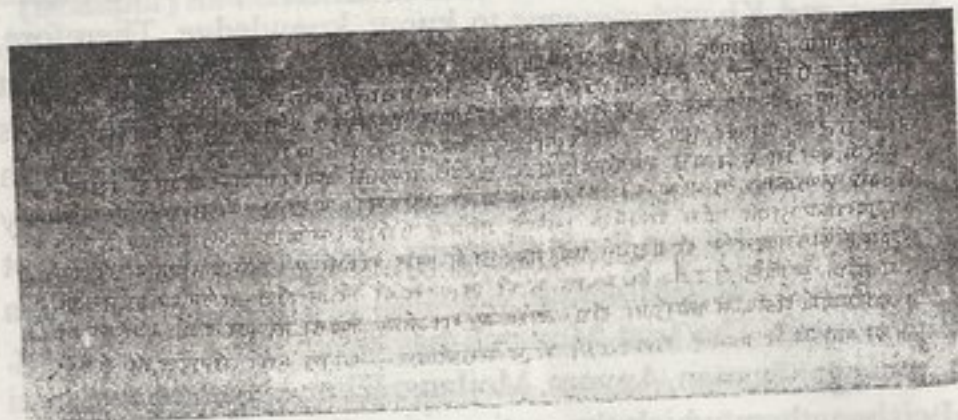
13. R.K. Achouba Singh, Silver Jubilee Souvenir, J.N. Dance Academy, 1999 (page-3)

Brave Grand Father. Pakhangpa = Pa+Khangba = Pa means father and Khangba means to know, knowledge. Therefore, Pakhangpa means a man who knows the Father. In ancient time father does not mean husband of my mother it means Almighty God. Only Almighty God can father creations. In ancient Archaic Meetei language, Father means the Almighty Creator. The Meetei Race traces its Genealogy only from, not beyond, the first Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa. The first Monarch has seven sons – Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nganpa and Salai Leishangthem which the scriptures called Salai. The Meetei society has seven Salais in the names of these sons of the first Monarch. The descendants of the seven Salais are called Naotas. So, in the time of yore in Kangleipak, there were seven Naota groups called Salailup Sakhai in different parts of Kangleipak. Now they are all mixedup, but their Salai Identity is not destroyed. In the whole of Kangleipak (present Manipur) all indigenous peoples of Kangleipak have their Salais in the names of the seven sons of the first Monarch to whom they belong Genealogically.

The Monarchism established in Kangleipak with the coming of Konchin Tukthapa on the throne of Kangleipak in 1737 B.C. was not an absolute, despotic Monarchism. The king could not do whatever he wished to do. All important decisions effecting the whole country and the whole people, in matters of governance were taken in the name of the king with the approval of seven Pus, the seven intellectual heads of the seven Salais called Maichous in Archaic Meetei language.

The following 3 lines xerox of page 1 of the Wakoklon Heelen Thilel Salai Ama-Ilon Pukok Puya may please be seen for your knowledge of what was the relation between the people and the king on the throne :

Xerox - XV



The last 3 lines in the xerox of page 1 of the Puya says "..... Malampu | Apoi-nana Macha Maichoupu wali leepio haina leipak miyamki Ningthouna | Maichou maliki amati apoi-nana machaki maphamta wakatcheiye || Nana maichouna wali leeye—chakpalam macha maichouna laiki chei thapiye ||" The above is the actual words of the Puya in English scripts for general reading of the Puya words. The following is the free English translation of the 3 lines of the Puya : " ---- about events, country— Peoples' king requested four Maichous and Apoi - Nana Macha to tell the story, Nana Maichou told the story, chakpalam macha maichou kept counting the God's sticks." The underlined 3 words in the xerox and also the underlined 3 words in English script transcription may be noted. The three words in the Puya are "Leipak Miyamki Ningthouna". Any body who knows Meitei language will understand the implication of the 3 words in the Puya. The three words means a concept like "The king belongs to the country and the people" what are stated in the Puya are the events happened during the reign of Konchin Tukthapa Pakhangpa. You have seen this in Xerox - XI ante. In this very xerox-XI in the last lines you will see "Mangang Ningthouna | Ngasapata takpi - Tampikhipa Ngaspaki wali likhunpu ---- ||" written this. The free English translation is like this : "The story is the concept of king Mangang thought and told to Ngasapa" Mangang Ningthou is the first son of the first Monarch and Leishanglen Asang Ngasapa

is the son of Mangang Ningthou. The Puya is story and concept of king Mangang thought and told to his son, Leishanglen Asang Ngasapa, written only in short Ngasapa. In the presence of 5 Maichous including Apoi Nana Maichou, the king requested the head of seven Maichous, Apoi Nana Macha to tell the story and concept of Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya. In the very xerox - XI you will see the king involved is the king Mungyangpa and the place involves is Paotak Hiten, the present Paonam Hiten in Kangla. Paotak Hiten was changed to Paonam Hiten during the reign of king Pamheiba Garivaniwaz.¹⁴

As we now see the king involved in the Puya is king Mungyangpa and also we do not find any other king's names in the Puya, we are in dark about the parentage of king Mungyangpa and his time of reign in Kangleipak. In Cheitharon Kumbaba at page- 695, in the list of kings of Manipur at Sl. 45, the name of the king is Mungyamba who reigned in 16th century A.D. is found. The nearest name to Mungyangpa whom we find in the scripture Puya as mentioned above is this Sl. 45 king - Mungyamba. In nowhere in the Cheitharol Kumbaba, the name Mungyangpa, the king involved in the Puya inscripture is found. As we have already discovered that Cheitharol Kumbaba is a fabricated record, that in Cheitharol Kumbaba 17 kings' names are missing¹⁵, that the year of coming of Pakhangpa on the throne is written 33 A.D. instead of the actual date 1737 B.C. to show to the world that Kangleipak Monarchy is a Young one. So, we cannot say to day that Mungyangpa was Mungyamba of the Cheitharol Kumbaba. Even if we take Mungyamba of the Cheitharol Kumbaba is the Mungyangpa of the Scripture, the time of his reign in Kangleipak should be some times in 5/6 centuries B.C. as we have clinching evidence that the date of Pakhangpa on the throne of Kangleipak was 1737 B.C., capital at present

14. Pamheiba Larei Lathup (page-5). 15. A Historical Evidence that proves the Falsehood of the present History, Literature etc. Manipur By- Wangkhemcha Chingtamlen (Page-1,35)

Kangla instead of the Fabricated date 33 A.D. in Cheitharol Kumbaba.

We, therefore, have the authority to say that the Kangleipak Polity was an ideal form of political system and governance in deep B.C. around 2000 B.C. What the political system Kangleipak had in deep B.C. was the limited Monarchism, king as the symbol of unity and integrity, with the seven Pus, the intellectual heads of the seven Salais as a strong weapon of the whole people of Kangleipak playing the check and control system over the king. Kangleipak was the centre of an early unique civilization on Earth. The writer calls the Monarchism established in Kangleipak with the coming of Konchin Tukthapa Ipu Athoupa Pakhangpa in 1737 B.C. UNITARY FEDERALISM, an ideal form of Federation as we find upto this day on Earth in 21st century A.D.

(b) The seven Salais of Kangleipak

The present Kangleipak (Manipur) in 2007 has a geographical total area of 22,566 sq. kms., out of which only 2,639.75 sq. kms. is the valley area what we generally called Imphal valley accounting only 12 p.c. of the whole area of the state. Out of this about 545.5 sq. kms occupied by lakes, marshes, barren uplands and hillocks according to Ranjan Rajkumar, Department of Geography, Ideal Girls' College, Imphal in his article 'Geomorphic Evolution of the Manipur Valley'. This means 88 p.c. of the total area of the state is hilly and mountainous inhabited by hill peoples of present time.

The valley people of Kangleipak called Meeteis is an ancient race on earth. The Meetei race is composed of seven clans what we called seven Salais. We have seen that the first political Monarch of Kangleipak came on the throne in 1737 B.C. present Kangla as the capital. In xerox- XIII ante. We have seen the following : " Kangleipak koupa maphamta Lainingthou Sitapa Salailenki huksang kayatki nungpung wakhanna tatuna thok-khipa lailup 7 Mapu Pakhangpana

pannatuna I Matamki khongleita pok-khipana I Khongleiki matung inna I Nula Ipemma Laikok Huimulei Puksi khompina ayukki khonglei machuna ngangpa matamta I Naosangta Pok-khipana I Nouwapu Mangang mingthon Phangchakhiye I Oksangta Thamkhiye IIoll Nula Ipemma Huimu Leimana koilou mamina wangna ngouna yungpa khonglei matamta nouwana taipang palta phaopana Luwang mingthon Phangchakhiye II Luwangpu Naosumsangta thamkhiye IIoll Nula Ipemma Loikhumpi Mawai Thongai Lelpina I Koilou Mamina Khuna Mamna Mupa Khonglei matamta I Nouwa Angangna taipang palta phaolakpana Khuman mingthon phangchaye". The above are the word/sentence of the xerox transcribed into English scripts for general reading. The following is the free English translation of the Puya page xerox : "To the place called Kangleipak, Pakhangpa marrying with the seven Lailup (generally known as seven Lai women) born out of the body of the Deathless God, born according to time, Nula Ipemma Laikok Huimulei Puksi Khompi gave birth to a male child in the morning when the sky is red, the child was given the name Mangang, kept in Oksang, the reception house. Nula Ipemma Huimu Leima gave birth to a male child when the sky is high and white, the sun perpendicular on the head, the child was given the name Luwang, kept in Naosumsang. Nula Ipemma Loikhumpi Mawai Thong-ngai Lelpi gave birth to a male child, when the sky is dark black, the child was given the name Khuman, -----". This xerox is page 54 of the Puya. In this page 54, the birth of 3 first sons of the first Monarch of Kangleipak, Konchin Tukthapa is described and in the next page 55 of the Puya, the next four sons' birth is described in the same way as we see in xerox - XIII ante. These two pages of the Puya describe the birth of the seven sons of the Monarch - Mangang, Luwang, Khuman, Angom, Moilang, Kha-Nganpa and Salai Leisangthem.

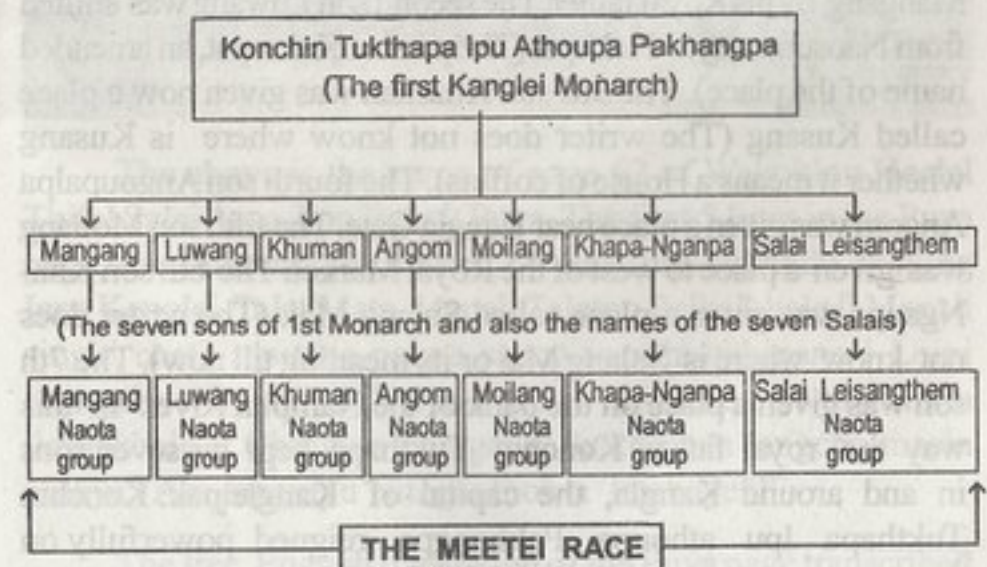
In the xerox - XIII ante, the seven women married to Konchin Tukthapa, are 'Seven Lailup', in common parlance to day we say 'Lai Nura Taret' seven Lai women. The first Lai

woman's name is Laikok Huimulei Puksikhompi in the puya xerox and is the mother of Mangang, first son of the first Monarch of Kangleipak. The second Lai woman's name is Huimu Leima and is the mother of Luwang, the second son. The third Lai woman's name is Loikhumpi Mawai Thonga-ngai Lelpi and is the mother of Khuman. The fourth Lai woman's name is Laiyek Pithet Leima and is the mother of Angom Angoupalpa, the fourth son. The fifth Lai woman's name is Leima Ulum Khaochao Tonpi and is the mother of Moilang, the fifth son. The sixth Lai woman's name Leitham Tali Leima and is the mother of Kha-Nganpa, the sixth son. And the seventh Lai woman's Nonghainu Lili Leima and is the mother of Salai Leisangthem, the seventh son of Konchin Tukthapa. The seven women married to Konchin Tukthapa are 'Seven Lailup' in Puya, but practically we find seven women's names as the wives and mothers, of Konchin Tukthapa and of his seven sons in further reading of the Puya. We have shown many times that the present Meetei Race was called 'Lai' people before they became 'Meetei' when they come down to the valley. Here 'Lailup' = Lai + Lup = Lai means Lai people, Lup means group. Therefore, Pakhangpa married seven women from the Lai group people, further giving credence to the fact that the Meetei people once called Lai people taking the name of Male people as the name of the Race before they take the name Meetei. Further, out of the seven names of the Lai group women, Leima is a part in 5 names of the women. This further gives credence to what we already said that the male people is called Lai and the female people is called Leima, before the valley people take the Meetei as the name of the Race in the valley in Proto-history period.

In the Puya scripture, it is said clearly that the seven sons born out of the wedlock of Konchin Tukthapa Ipu Athoupa Pakhangpa with the seven Lai women are called Salais and those descendants of the seven Salai are Naota. In the early history of Kangleipak, there were seven groups of people separately occupying seven separate places for each Salai descendants or Naota groups.

The Imphal valley people, the Meetei Race is composed of seven clans called Salais seven in numbers, you have known this fact already or you have learnt from this book, with scriptural foundation. The names of the seven clans are Mangang, Luwang, Khuman, Angom, Moilang, Kha-Nganpa and Salai Leisangthem, in the names of the seven sons of Konchin Tukthapa Ipu Athoupa Pakhangpa, the first Monarch of Kangleipak. The seven clans are all sons and daughters etc. in short the direct descendants of the first Monarch of Kangleipak. The Meetei Race has only seven clans called Salais in the names of the seven sons of the first Monarch. The Meetei Race has only seven Salais in the names of the seven sons of the first Monarch. The Genealogy of the Meetei Race traces up only to the first Monarch of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa who reigned in Kangleipak in and around 2000 B.C. The 'seven yeks and nine salais' theory sounds Non-sense and is a coined and fabricated theory during Hindu Rules.

The following table may be seen to know the Genealogy of the Meetei race :



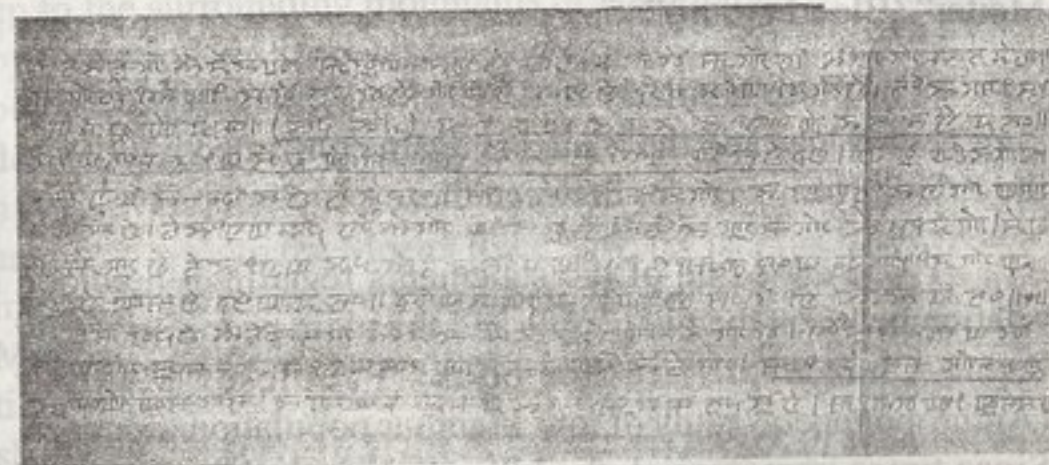
The Meetei Race has only seven Salais in the names of the seven sons of Konchin Tukthapa Ipu Athoupa Pakhangpa and traces up in unity in the first Monarch of Kangleipak. This is very clear now.

As soon as the seven sons of the first Monarch were born, the seven sons were given separate places for bringing-up the Royal sons. The first son Mangang was given Oksang (Reception House), an honourable House in front of the Royal place. The second son Luwang was given Naosum Sang (cradle house in the present sense). The 3rd, 4th, 5th and 6th sons were not given separate places for bringing-up in the palace compound. The Puya is not clear about the facts. The seventh son, Salai Leisangthem was born at Nonghum Sang and was given Nonghum Sang for bringing up. Nonghumsang means a place where the God comes down on earth. This is also a very sacred place in the Royal compound. These are the times when the seven royal sons were brought up in the Royal compound.

When the Royal sons were grown up, the Royal father Konchin Tukthapa gave different places for living of the seven sons. Even if grown up, the first son Mangang was given Oksang (reception house) for further time. He was called beautiful Mangang by his Royal father. The second son Luwang was shifted from Naosumsang to Kekupat (The present Kekrupat, an amended name of the place). The 3rd son Khuman was given now a place called Kusang (The writer does not know where is Kusang whether it means a House of coffins). The fourth son Angoupalpa Angom was given a place near Kangla Gate. The fifth son Moilang was given a place to west of the Royal Market. The 6th son Kha-Nganpa was given a place called Salang Mai. (The writer does not know where is Salang Mai or its meaning till now). The 7th son was given a place on the bank of the Nampun River. In this way the royal father Konchin Tukthapa kept his seven sons in and around Kangla, the capital of Kangleipak. Konchin Tukthapa Ipu athoupa Pakhangpa reigned powerfully on the throne of Kangleipak "----- Thachaki Masektaki

Talakupakumna Meipun Haichao Houpa Oina" = "as if a ball of fire coming down from the Moon" in the actual words of the Puya scripture. When Konchin Tukthapa reigned in this way, Mangang gave birth to a son called Leisanglel Asang Ngasapa, Luwang gave birth to a son called Nongtamlel Awangpa, Khuman gave birth to a son called Nogntamlel Akhupa, Angom gave birth to a son called Leisanglel Asangpa, Moilang gave birth to a son called Icheng, Kha-Nganpa gave birth to a son called Nongtamlel Anganpa, Salai Leisangthem gave birth to a son called Khum Khum. Then and soon, the descendants of the seven Salais multiplied rapidly and spread in all directions of Kangleipak in the hills and in the vale. Some of the descendants of Ipu Athoupa Pakhangpa went up to the surrounding mountains of Kangleipak to settle permanently there.

Xerox - XVI



The above is the xerox of page 62 of Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya. The first 5 lines in the Puya page, the following is written : " Salailup Sakhaiki Matung Inna Kanglei Talet Mata Mapali Taletpu Palhalkhale II Mapali singki chata noutana pakna sanna yamthokkhipana I Loipi chingchao kakhale II (Hou Hou) khonthok Iwai ininka iloinakhale II Chinglen chingchao kakhipana tangcha masin oinaye I Atu oipakipu Nungai thoine leichaye II".

The free English translation of the Puya page transcribed into English scripts : " In pursuance to Salai group branches

traditions made his seven sons reigned at seven Kangleis (Seven administrative centres). As the descendants of his sons increased in number by leaps and bounds, some of them had gone to the high mountains making sound (Hou Hou); climbing up the high mountains became their nature, in that way, (They) happily lived on the mountains -----".

The above sentences of the Puya scripture are the clinching evidences that the hill and plain peoples are of the same family tree having the same Ethnic origin.

"The Meetei males, on the other hand, could be grouped along with the Tangkhul and Mao Nagas (both sexes) who have W>L".

"All Naga groups (of Manipur) follow the pattern of the Meitei" (Blood group)"

"The close similarity in ABO blood group between the Tangkhul Nagas and the Meitei is again confirmed indicating the Ethnic Homogeneity between these two groups".

These are some of the statements regarding the blood relation between the hill people and the plain people given by Rama Chakravarti in her book "People of Manipur (Anthropogenetic study of four Manipur population groups)¹⁶. Since times immemorial, the hill people and plain people of Kangleipak are claiming that they are the descendants of the same ancestors. Most of these Hill people have the seven clans, though of different names, like the seven salais of the plain people, the Meetei.

The present hill peoples of Kangleipak, whether they are so called Naga groups or the Kuki Khongchai groups are of the same ancestor with the plain people, the Meetei in two ways. First, they were all together on the Hills of Kangleipak

16. People of Manipur by Rama Chakravarti page.

as the people of same Ethnic group/origin when the Imphal valley was under water. When the Imphal valley became dry and human habitable, some parts of the people on the surrounding hills of Kangleipak came down to the Imphal valley and became the Meetei Race having better living conditions in course of time. The Hill people left on the hills when some parts of the people came down to the valley, though they are of the same Ethnic origin, they may not have the seven clan system like the Meetei race of the valley as the Seven Salais system of the Meetei Race was after the seven sons of the first Monarch, Konchin Tukthapa long after the Leima - Lai people came down to the Imphal valley.

In the second instance, some of the descendants of the first Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa went up to the surrounding mountains of Kangleipak as evidenced by the scripture Puya, it is very clear that some parts of the hill peoples of present day are 100% blood Meetei being the descendants of the First Monarch of Kangleipak. They must have Seven clan systems. Though these Meetei hill peoples are not known to the Meetei Race now, because of Hindu Rule in the last three hundred years and the most devastating Puya Meithaba Episode in the History of Kangleipak. The coming time and coming generations of Kangleipak will definitely show to themselves that the hill and plain people of Kangleipak are of the same Ethnic Origin and of the same family tree.

(c) The reigns of the descendants of Konchin Tukthapa Ipu Athoupa Pakhangpa

We have, extensively and in details, seen that the first Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa had seven sons in the names of (1) Mangang, (2) Luwang, (3) Khuman, (4) Angom (Angompa Angoupalpa), (5) Moilang, (6) Kha-Nganpa (Khapa-Nganpa) and (7) Salai Leishangthem. They are called Salais or Seven Salais. In xerox - XVI ante of page 62 of the Puya scripture, we have seen the first line says

"Salai lup Sakhaiki Matung Inna Kanglei Taletmata Mapali Taletpu palhankhale II" = In pursuance to salai group branches tradition made his seven sons reigned at seven Kanglei". This is the categorical statement of the Puya. Kanglei is the adjective form of Kangleipak. During the reign of Konchin Tukthapa, the geographical area of Kangleipak was divided into seven sub-divisions like districts for administrative purposes. Putting each Kanglei sub division under one of his seven sons.

For the first time, as soon as Mangang was born, the baby Mangang was placed at OKSANG (Reception House) in the palace compound of Kangla for bringing up. When the seven sons were old enough for marriage, the Royal father Konchin Tukthapa re-arranged their place of living for the second time. This time also Mangang, the first son was given OKSANG (reception house) for his living. Mangang, the first son was given the name beautiful Mangang by his Royal Father. After some time Mangang was married to Lailel Khompi and gave birth to a son called Leisanglel Asang Ngasapa. Upto this time Mangang was in the Royal compound at Kangla at OKSANG. When the sons were married and have their large families, the Royal father re-arranged again their place of living. This time Mangang became Mangang king, the title given by His Royal Father. For the last time, king Mangang was given for his place at his own residence near him. The first son, Mangang was called by the Royal Father as 'Beautiful Mangang' and the first son was always near him. Most probably, the first son mangang might be the most favourite son of the Royal Father. He was a chosen Heir apparent of the king ship of Kangleipak by His Royal Father, Konchin Tukthapa Ipu Athoupa Pakhangpa. Because of all these very reasons, all kings as we know today, reigned at the capital Kangla, the administrative centre of the Kangleipak territories, the Royal Place since the first Monarch of Kangleipak, were of Mangang Salai and all were Mangang kings upto Charairongba,

the last Meetei King before the advent of Hinduism in the history of Kangleipak. The capital Kangla was Mangang Kanglei. For centuries the Mangang Naotas (Mangang Salai Group) settled in and around Kangla.

The second Royal son Luwang, as soon as he was born, was kept at NAOSUMSANG (Cradle house) for his bringing up there. It was in the Royal compound. When he was grown up enough for marriage, he was given for his living at Kekupat (the present Kekrupat, a misnomer). After some time, Luwang was married to Lailempi Angaipi and gave birth to a son Nogntamlel Awangpa. This time Luwang became king Luwang. For the third time, the Royal Father re-arranged the living place for his second son Luwang. He was shifted to Lankol (present Langol), Luwangkhong and Lamphel area. The present Langol Ningthou sacred compound is the Royal compound of Luwang Ningthou (Luwang King). This is Luwang Kanglei as the scripture calls it. For centuries the Luwang people settled in and around LANGKOLCHING (Langol Hills). Luwang Ching area in the westside of Langol Hills, LUWANGSANGPAM area, in the east side of Langol hills, LAMPHEL area and LUWANGKHONG are prominent places of settlement of the Luwang Naota group (Luwang Salai People) in historical times of Kangleipak. The present Khamaran area where Luwangching is situated, is suggested by some Government Departments as the area of Khamaran, a major race of Kabo (Burma, Myanmar at present). A tradition of Khamaran village says that some war captives of Kabo in and around 4/5 century B.C., king Khakempa gave settlement there and the captives were used as labourers for rearing of silk warms and spinning of cocoons were done by them.

The place where Khuman, the 3rd son of Royal Father, was placed as soon as he was born for bringing up is not clearly given in the Puya. When he was grown-up enough for marriage, he was given Kusang for his living place. Soon after, Khuman

was married to Lailempi Khungaipi and gave birth to a son called Nongtamlen Akhupa. Now Khuman became king Khuman and was shifted to present Thoubal district areas. YAILIPOK, UMIKHONG, LEIKOIPUNG, PUMLEN are a few names of places where the Khuman naotas (Khuman Salai group people) settled in the historical times of Kangleipak. In course of time when the Khuman naotas grew up in number, they occupied the whole areas of present Thoubal district, some southern parts of Imphal West and East district and Eastern adjoining areas of the hills. In the history of Kangleipak, as the Khuman Salai group people occupied very vast and fertile alluvial lands along with some lakes supplying abundant fishes, they became the most powerful Salai group people out of the seven salai groups of Kangleipak. By the size of the areas of Kangleipak occupied and the fertility and production of the areas occupied by Khuman Salai Group people, Khuman Salai group people were most powerful and important naota group in the History of Kangleipak. This is the Khuman Kanglei as the scripture calls it.

In the history of Kangleipak, at present everything is written in the name of Manipur, many things are told and written about the Khuman naotas (Khuman Salai people). In one of the books written about the History of Kangleipak (Manipur), it is written that Nongda Lairen Pakhangba was born in 7 A.D. and became king in 33 A.D. It is further written that "শলাই তরেংকী পিবারেল তরেংপু নিংথৌ হাপতুনা মাপী মাপী লৈপাক ডাক শেলহনদুনা চাওী মৌমৌননা পানমিন্নরবদি লৈপাক মরা তপনা পানগনি খল্লদুনা শলাই তরেং পিবারেলশিং কৌননা বা তামরশী। খাকপা নিংথৌ চনুগী মপারি চিংবাংলকী পুরৈরোম্বু অঙোম শলাইগী নিংথৌ হাপলে। বইমু লৈমগী মপারি নুংঙৌ য়ুমথংববু চেংলৈ শলাইগী নিংথৌ হাপলে। লংমাই নিংথৌ চনুগী মপারি মঙাং পুনশিববু খাবা ডানবা শলাইগী নিংথৌ হাপলে। পিয়াইনুগী মপারি শোইরৈতোনবু লুবাং শলাইগী নিংথৌ হাপলে অমসুং লৈনাওতাবী মপারি শিংতাপুবু খুম্ন শলাইগী নিংথৌ হাপলে। লৈনুং য়ুখাচা চনু ডাংশাবীগী মপারি ডাংনিংশিংবু মোইরাং শলাইগী নিংথৌ হাপলে।" This is a typical beginning of history of Manipur of present Manipur. We know now very well that

who is Nongda Lairen Pakhangba and who was Konchin Tukthapa Ipu Athoupa Pakhangpa and further we know very well what is the relation between Konchin Tukthapa and seven Salais. We have seen these things in written books, scripture and from our living traditions. Without giving any reference, without any reference without any doubt of fabrication, Pakhangba was born in 7 A.D. and became king in 33 A.D. are bravely written. In the story quoted above, it is written as if Nongda Lairen Pakhangba and 7 salais are unrelated people. As if history is a brain child of a person, it is written "পোইরৈতোনবু লুবাং শলাইগী নিংথৌ হাপলে।" and "শিংতাপুবু খুম্ন শলাইগী নিংথৌ হাপলে।". Unknown names in traditions, unknown persons in any reliable written documents/scriptures are written as if real history personalities. In such scenario of present history books in Manipur, the writer is unable to write detailed stories of the seven salais of Kangleipak as we do not find any reliable history records except some scriptures which escaped burning.

The 4th son of the Royal Father was brought up in Royal compound in Kangla. When he was grown up enough for marriage he was shifted to KANGLA GATE for his living place. Soon after, Angom Angoupalpa was married to Lailempi Thingpi Laikhumpi and gave birth to a son called Leisanglel Asangpa now the Angom Angoupalpa was given the name of king Angom. When the family grew up in number, the family shifted to KONTA and returned to the south of the gate of Oksang and finally Angom Salai group people settled permanently to the KONGBA RIVER area. This is the Angom Kanglei as the Puya mentioned it.

The 5th son of Konchin Tukthapa, Moilang was given for his place of living at the area west of ROYAL MARKET when he was grown up enough for marriage. Soon after, the 5th son, Moilang was married to Lailempi Thaleima and gave birth to a son called Icheng. Then the 5th son Moilang was given for his living area at LEIKOIPUNG and reigned

permanently in the area controlling the whole 'LOKTAK ISAIKON' = The area covered by the Loktak and its water branches. Like the Khuman salai group people, the descendants of Moilang salai occupied a great part of Kangleipak which are very fertile and the Loktak and its branches of Lakes gave the Moilang salai group people abundant meat giving fowls, animal etc. with great quantity of fishes. These abundance in food products in the forms of food grains and meats from the fowls, animals and fishes made rapid multiplication of the population of the salai group people. The Moilang salai group people occupied almost all the areas of present Bisnupur district with some areas of the Imphal West district, Thoubal district and most parts of the hills to the west of the Bisnupur district. To east of Moilang Kanglei, the Khuman Kanglei lies occupying a great land surface of Kangleipak. In course of history of Kangleipak, these two salais groups became the most powerful salai groups having dominant positions in the political history of Kangleipak. This is the Moilang Kanglei as the scripture mentions it.

The 6th son of Konchin Tukthapa, Khapa-Nganpa (Khaba-Nganba) was brought up in the Royal compound in Kangla and when he was grown up enough for marriage, his place of living was shifted from the Royal compound to SALANG MAI (the writer, up to this day, do not know where is Salang Mai), As soon as his place of living was shifted to Salang Mai, the 6th Royal son, Kha-Nganpa was married to Lailampi Kongting Leima and gave birth to a son called Nongtamlel Anganpa. Now the Royal King gave the title of king Kha-Nganpa. The descendants of Kha-Nganpa salai group people grew in number and they were shifted out in other areas of Kangleipak. The Puya scripture mentions KANGPOKPI, LANGKOL, LUWANGCHING and TAKNA KHA as the places of settlement of the Kha-Nganpa salai group people. These salai group peoples' settlement area was Kangpokpi

next to Salang Mai, after that to Langkol, next to Langkol sifted to Luwangcing. Lastly, the Kha-Nganpa salai group moved to the area of TAKNAKHA and they settle there permanently. This is the Kha-Nganpa Kanglei as the Puya mentions it.

The 7th son of the Royal father, Salai Leisangthem (Now we pronounce as Sarang Leisangthem) was one of the most important Salais and his descendants are groups of people contributing the most important intellectual property to the Meetei race in the history of Kangleipak. The 7th son, Salai Leisangthem, as soon as he was born, was shifted to NONGHUM SANG for bringing up Nonghum Sang is very important and honoured sacred place in the Royal compound, probably a temple for prayer. When he was grown up enough for marriage, his place of living was shifted to bank of NAMPUN river. Soon after, Salai Leisangthem was married to Lailampi Chengleima and gave birth to a son called Khum Khum. When the descendants of Salai Leisangthem grew up in number, they shifted their settlement area from Nampun Bank to LEISANG HITEN area. The two places mentioned in the scripture as place of settlement were LEISANG HITEN and NUNGSENG. The latter word Nungseng is not Nungseng Ikon, the place now we call as Nungjeng Pukhri. The Salai Leisangthem group of people who settled permanently in the LAISANG HITEN area are intellectually advanced group of people of the Meetei race.

The present Leisang Hiten, the abandoned canal like from the near Manipur University Gate to Lilong bridge which is said to be renovated by the Manipur Government, is not the ancient historical LEISANG HITEN (in the words of the Puya) which was a Hiten (Harbour) for the SALAI LEISANGTHEM NAOTA GROUP people (the descendants of the 7th son, Salai Leisangthem, of the first Monarch of Kangleipak). The লক্ষিত্বলোম by Sarangthem Bormani Singh at

page 113 says "হাচাৰু পোইৰৈ মৈতৈ লৈবাক্তা লৈশাংহনবনা নিংথৌ ওইদুনা পানবা মতমদা শা ঙানা নুমিং কৌবা লাইবু ইয়াং থৌনিখি। মানা ইয়াংখিবা ইয়েল অদুবু লৈশাংহনবা নিংথৌগী মমিং লৌদুনা লৈশাং ইয়েন হায়বদগী মমৈথংদা লৈশাং হিদ্দেন কৌনিখি।" This is also not the historical account of the Leisang Hiten. The present so called Leisang Hiten is said to be dug as a water canal during the reign of Maharaj Gambhir Singh, when the Maharaj developed Langthabal Ching as a palace compound.

The ancient historical Leisang Hiten must be somewhere on the TUREL AMANBI in the Thongju and Kiyamkei area, when the turel Amanbi was in its full potential in ancient Kangleipak. Singjamei, Thongju and Kiyamkei area were the settlement areas of the Salai Leisangthem Naota people when these 7th Salai group naota people expanded their settlement areas from Kangla, Nampun area. The 7th Salai Leisangthem group of people further expanded their areas of settlement to Lilong area, Wangoi area along the Nampun and Imphal Turel, further upto Thoubal Leisangthem in the south in the Historical times of kangleipak.

Kangleipak was sub-divided into seven parts, like the present districts in modern times in Kangleipak (Manipur). We have seen above in xerox - XVI ante that the Royal Father, Konchin Tukthapa Ipu Athoupa Pakhangpa made his seven sons reigned at these seven divisions of Kangleipak as heads of the administration. They were also given the title of kingship in the Kanglei area they occupied. But they were not contending kings in opposition to their Royal father, who reigned at present Kangla, who was a Paramount Sovereign in Kangleipak. During the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa, POLITY of Kangleipak was one of the most unique and advanced political system ever experienced on Earth upto this day. The system was UNITARY FEDERALISM as it may be called to day.

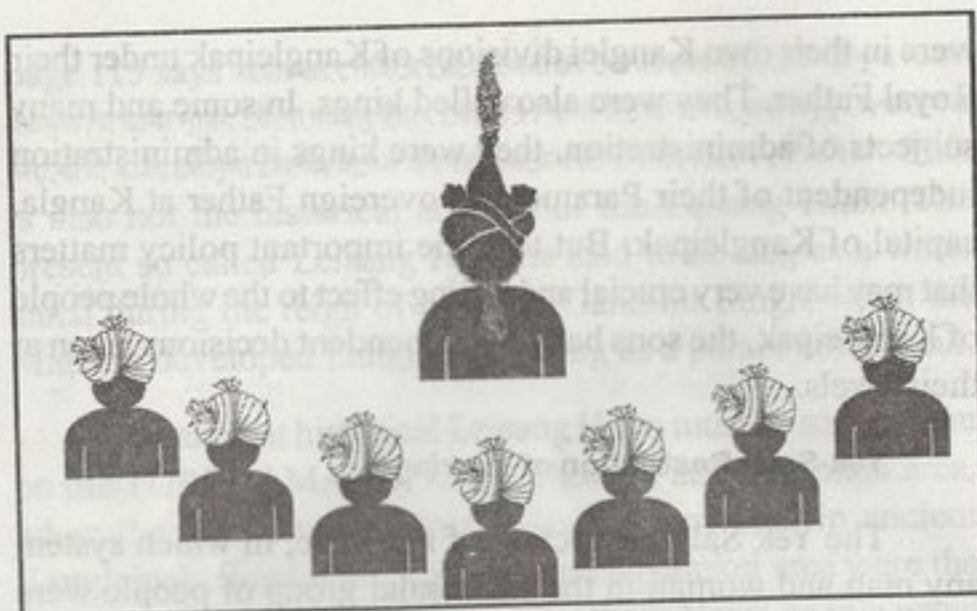
We have seen the seven sons of Konchin Tukthapa

were in their own Kanglei divisions of Kangleipak under their Royal Father. They were also called kings. In some and many subjects of administration, they were kings in administration independent of their Paramount Sovereign Father at Kangla, capital of Kangleipak. But to some important policy matters that may have very crucial and lasting effect to the whole people of Kangleipak, the sons had no independent decisions taken at their levels.

Yek-Salai Restriction of Marriage

The Yek Salai restriction of marriage, in which system any man and woman in the same salai group of people were prohibited in marriage strictly by heavy punishment of the central Government of Kangla Capital. This law of marriage was enforced during the reign of Konchin Tukthapa Pakhangpa, when the seven salais were given separate land areas of Kangleipak for their living and administration was almost independently of the Paramount Sovereign at Kangla capital and also when the Salai group people living in separate area of Kangleipak grew in number, the RIVALRY among the Seven Salai groups peoples began to appear in Kanglei Politics. Some of the Salai groups, for example, the Khuman and Moirang became very powerful in men and materials as mentioned above. This Rivalry among the Salai groups of people became very thorny problem challenging the UNITY OF BLOOD and Unity in the territorial area of Kangleipak. In such crucial problems of Kangleipak Polity, the Paramount king at Kangla and Seven Intellectual Heads, one from each Salai group people called Maichou in the scripture sitting together solved the problem in question in ancient Kangleipak. This was done in KANGLA UTA SANGLEN (the present misnomer word Kangla Utra Sanglen).

The following sketch may be seen how a crucial problem was solved at KANGLA UTA SANGLEN :



The king sits in front of the seven Maichous prominently with Ningkham Samchin as the head gear. The first Maichou at the extreme right is the Mangang Salai Maichou representing the Mangang Salai Group of people, the next is the Luwang Maichou ----- the last at the extreme left is the Salai Leisangthem Maichou representing the Salai Leisangthem group of people. All the Salai Maichous will wear their particular colour Turbans in the sitting with the king wearing Ningkham Samchin. This was the way in Kangla Uta Sanglen in which a difficult problem was discussed and solved in ancient Kangleipak Polity.

The country Kangleipak in the days of Kangleicha Meetei Kings, was very democratic. Every complain or objection was heard by the King and if the complain or objection was reasonable and acceptable for the welfare of the country, the king yielded to the demand of the people. As late as late 17th century, when Charairongba, the last Meetei King was King of Kangleipak, the Chothe Khullakpa who reigned in the hills of Western Kangleipak refused to pay tribute to Kangla attracting the wrath of king Charairongba. Repeated demands could not give any yield. Lastly Chothe Hill land was attacked

by an army led by king Charairongba. The battle between the Meetei army and Chothe army continued for three days. In the evening of the 3rd day, the Chothe army was completely routed. The Chothe Khullakpa (a protected feudal Lord) was captured and about to be beheaded by king Charairongba. The very beautiful young daughter of the Chothe Khullakpa immediately came out then and there rolling on the ground before king Charairongba weeping and begging for her father's life, requested to behead her instead of her father. The sight of the young beautiful lady in that condition attracted unlimited passion of love and sympathy of king Charairongba, then the king released the Khullakpa. She was brought to the capital and became wife of the king. The people, expressed through the Maichous of the Seven Salais, refused her to accept as queen of the country Kangleipak on the ground that she was a war captive and kept separately outside the palace ¹⁷. The Chothe woman was very famous in the history of Kangleipak as the mother of Pamheiba Garivaniwaz in the name of Sapam Chanu Nungthil Chaibi as she was adopted in a Sapam Family as soon as she came to capital Kangla to give her a family name for marriage to the King.

In course of time in Kangleipak Polity the Rivalry among the Salai Group peoples became very great threatening Racial Unity and territorial Integrity in ancient Kangleipak. The seven Salai group peoples began not to feel that they were all the descendants of one Man, the Founder of the Kangleipak Monarchy, Konchin Tukthapa Ipu Athoupa Pakhangpa. The very problem, Rivalry among the Salai group peoples began to be felt even during the life time of Konchin Tukthapa himself. To solve this problem threatening the Integrity and Unity of Kangleipak, Pakhangpa enforced this kind of Kangleipak marriage Law of Yek-Salai system in which one person of a particular Salai had to seek his partner from the

17. Pamheiba Lalei Lathup (page 3/4)

remaining six Salais, not from his own Salai group people in order to mix-up all the peoples of the Seven Salais into one composite whole. The enforcement of this kind of marriage Law indicates also a scientific knowledge to the fact that marriage among near relatives have affects in future generations.

The Salai Kokyet (Salai Turban)

The seven Salais of the Meetei race has a particular colour of each Salai. The universally known seven colours were known by the Meetei race around 2000 B.C. Each Salai of the Seven Salais used a particular colour as its own colour in every social gathering by male population of each Salai group peoples. The colours of the Turban for each Salai group peoples are – (1) Mangang – Crimson Red, (2) Luwang – White, (3) Khuman – Black, (4) Angom – Memanpa (Yellowish white), (5) Moilang – Dark Red (Blackish Red), (6) Kha-Nganpa – Darkened Light and (7) Salai Leisangthem – Darkened Sky colour. The tradition of using Seven colours by the Salai group of peoples became in vogue since around 2000 B.C. In present time we say “Maikiei salai khangdre” = in free English translation. “From what side, what Salai is not known”. In ancient Kangleipak, every people knows every male person from the colour of his turban, his place of living and his Salai group because no male person will come to a gathering without using his own Salai turban. But during Hindu days this tradition has been thwarted generally by the Hindu kings to obliterate ancient culture and traditions of the Kangleichas.

In ancient Kangleipak the THREE SALAIS - Mangang, Khuman and Moilang were most powerful Salais in Kangleipak in course of time. Mangang, the first son of the first Royal Father Konchin Tukthapa was called ‘Mangang Chenglou Henpa’ = ‘Beautiful Mangang’ by his Royal Father was the Heir of the Royal seat at capital Kangla as the Mangang

Kanglei. He was most Favourite son of the Royal Father, Konchin Tukthaba who was called “Ipu Athoupa Pakhangpa” = ‘Brave Grand Father who knows the God Creator’ by the people of Kangleipak. Kangla is the capital of Kangleipak, therefore, the central seat of administration of the country. Pakhangpa is the supreme brave leader of the country. So, the most favourite Heir, Mangang at the central administrative seat at Kangla, inherited all Administrative Skills, Military Strategies and Diplomatic techniques of His brave Royal father. There is no doubt. This advantage of secret teachings and tutoring of the Royal father was not available to the other Salai kings. And further, the Kangleis of the 5 Salais are very near each other, it may be said that other Kangleis of Luwang, Angom, Khapa-Nganpa, Salai Leisangthem are around Mangang Kanglei, capital Kangla. From these reasons, the Mangang Kings having better administrative quality were able to bring other weak, in men and materials, four Salais-Luwang, Angom, Kha-nganpa and Salai Leisangthem under Mangang cover in due course of time. Soon, Mangang Kanglei was almost a power conglomeration of five Salai groups-Mangang, Luwang, Angom, Kha-Nganpa and Salai Leisangthem. The strong two Salais-Khuman and Moirang groups of peoples were almost independent of Kangla Capital in Power politics of ancient Kangleipak. This rivalry, between Mangang and Khuman Kanglei, between Mangang Kanglei and Moilang Kanglei, was felt even during the life time of Konchin Tukthapa and began to be felt in greater degrees after the death of Konchin Tukthapa Ipu Athoupa Pakhangpa though the country's unity and integrity were kept intact up to 18th century A.D. The Rivalry came to Zenith when Pamheiba and his successor Hindu Kings came to power in Kangleipak in the 18th century and after. We will see this in III part of this book.

A Joke in the History of Kangleipak (An interlude)

In some books of so called history of this land, we find

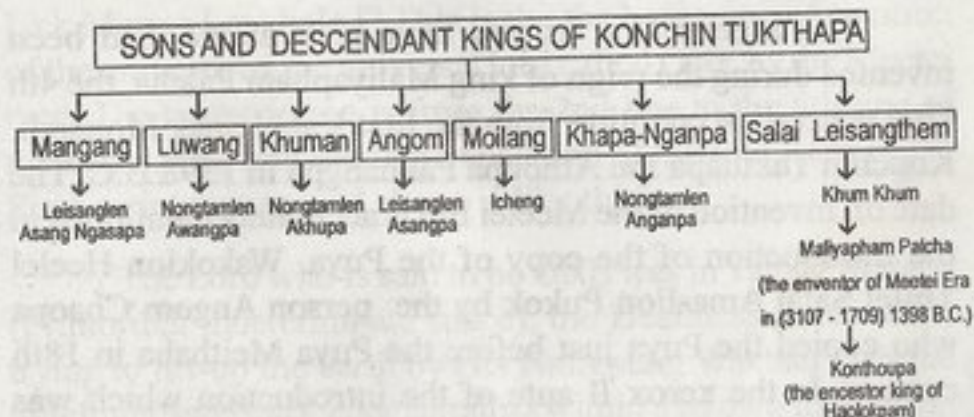
some recorded names of kings and events which will invite laughters. In these books, Fabrications of Dates, names of kings and events etc are so shallow, some readers may feel funny and some others again may feel Indignation.

In one of these books Meidingu Pakhangba (in the meaning of Ipu Athoupa Pakhangpa) came to the throne (without mentioning of what land / country) in Kali Kumsing 3135 equating to 33 A.D. without giving any reference as if the writer or the composer of the so called history book is an arbiter in matters of history of this land. He is married to Laisna (In ancient Kangleipak, the spelling 'Sna' was never to be found in the meaning the history writer wishes to mean in any literature, the spelling should be 'Sana') that too without any reference, against the living legend that Pakhangba married to seven wives giving birth to seven sons called Salais. In the book, Pakhangba was succeeded by Khuiyoi Tompok, without mentioning Khuiyoi Tompok is son or daughter or any other person of the king Pakhangba, this too again without any reference.

In another book of the same kind. "Enoog Howba Chonoo the wife of Brabroobahan gave birth to a son called Pakhangba" is the beginning words of the so called history record. Whether Mahabharata is a novel or a history, Babroobahan is an important character/person in the Mahabharata. "Enoog Howba Chonoo" is a particularly indigenous name of Kangleipak without any tinge whatever of the Hindu culture. Can you imagine a name like this in Mahabharata written in B.C., can you imagine a name of a woman like "Enoog Howba Chonoo" as the wife of Babroobahan, a son of Arjuna, the Hero Mahabharata? Many Arbiters of History were/are born in Kangleipak, after its name has been changed to Manipur in 18th century A.D. Haa! Haa! Haa!

In order to make it very clear that who were the descendants of Konchin Tukthapa Ipu Athoupa Pakhangpa,

founder of the Kangleipak Monarchy, and, who were the real kings who ruled the Kingdom of Kangleipak after the death of Konchin Tukthapa, the writer gives the following table :



We have found only three kings from Ipu Athoupa Pakhangpa, in the down lines of the kings of the first six Salais and 5 kings in the down line of Salai Leisangthem, the 7th son of Konchin Tukthapa. Konthoupa is the 5th generation king and son of Maliyapham Palcha who invented the Meetei Era called now Maliyakum in 1398 B.C.

Those dates, names of kings and events recorded in other so called History books as history of this land called Kangleipak upto 18th century A.D. and afterward Manipur semi-legalised by Fraud and Deceit during the Hindu rule since 18th century are funny and unacceptable in respect of ancient history of Kangleipak.

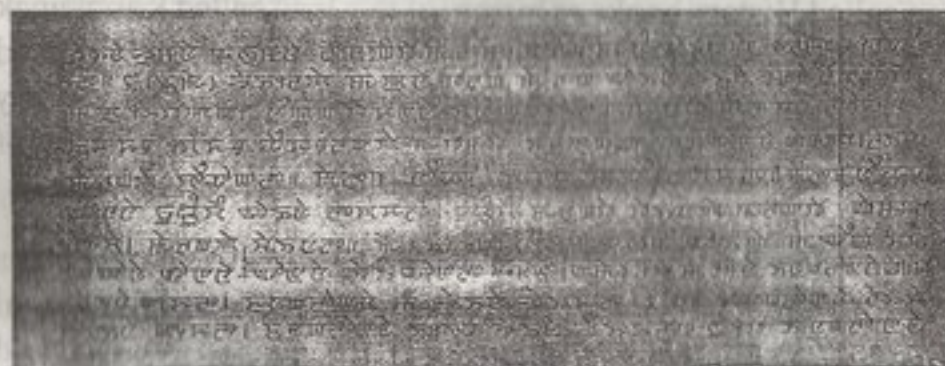
We cannot go beyond these kings and events with dates as found in the scripture Puya, Wakoklon Heelen Thilel Salai Ama-Ilon Pukok as History of Kangleipak as kings and descendants of Konchin Tukthapa Ipu Athoupa Pakhangpa. In the scripture Pakhangpa Became king of Kangleipak in 1737 B.C. Meetei Kangleicha king, Maliyapham Palcha invented Meetei Era, Maliyakum in 1398 B.C.

(d) The development of Kangleipak

I. The Philosophical development

The Meetei Era, as you have seen above, had been invented during the reign of king Maliyapham Palcha, the 4th king generation counting from the first Kangleipak Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa in 1398 B.C. The date of Invention of the Meetei Era is accurately mentioned in the Introduction of the copy of the Puya, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok by the person Angom Chaopa who copied the Puya just before the Puya Meithaba in 18th century. In the xerox II ante of the introduction which was written by the very hand of Angom Chaopa, you will see very clearly when the Meetei Era, Maliya Kum was invented by Maliyapham Palcha. The times during the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa and his descendant Kanglei Kings were the brightest periods of Kanglei History evidenced by scripture itself and other written documents by foreign writers in 19th and 20th century A.D.

Xerox - XVII



The above xerox is the xerox of page 3 of the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya, the scripture. The writer transcribes in the same language of the Puya into English scripts – “S (Ama) Hailipa Mapuna Talang Malang Oina Haina Humna Leilingeita I Mapu Sitapaki Nungpung

wakhanna inungpungta lupkhituna Malem Leisapu Phukkhat chingkhath thangkhatlakpa matamta inungpungki saionna Kampi I Laicha I Malangpa chongthokle II Malem nongthou Iyek Maong Lepkhale I” This is the the beginning of creation of the universe by the universal lord called ONE by the Meetei race. The transcription is from the 2nd line to the 5th line of the xerox. The free English translation of the four lines of the Puya scripture xeroxed above is like this :

“The Lord who is said to be ONE was in Talang Malang (Primordial indeterminate space), the Deathless Lord, while trying to lift-up the earth by His Nungpung Wakhan (Primal indefinite intellect) concentrating within His own Inungpung (Primordial Blood-whole-space), the Fire, Water and Air came out simultaneously as Incarnations of the Inungpung itself. The shape of Malem-Nongthou-Iyek (Earth-space-living beings, in short the universe) has been determined”.

It is too difficult to decipher the meaning of the Archaic Meetei words and sentences written in the scripture. But you might have understood the features of the Meetei theory of creation propounded in and around 2000 B.C. from the xerox and its rough translation, the writer wishes. The Meetei race called the ultimate Creator, the Father God of the universe as ONE (Ama), and again if some body ask what is the form / shape of the unltimate God, ONE in practical life, it is Primordial indeterminate Space, the Meetei Philosophy will answer. It is also called Inungpung. Inungpung = I + nung + pung = I = Blood + Nung = Manung, also intellect + Pung = whole, entire = Inungpung means, therefore the entire whole of the space which the Meetei Race thought as the source of every living lives. The ancient Meetei called the space as the Ipa Salail (Now Soraren) = Father space in English. One concept particularly used in the scripture is Nungpung Wakhan is also used in the scripture as Wakonpung (Abode of all concepts). Therefore, the source of every thing is God, He is also called ONE, the source of all concepts and intellects. He

is also called Wakonpung (Abode of all concepts). In social term, He is Space called Ating-aa in the scripture. The Meetei race is not Idol worshippers. Source of everything is spritual / Ideal. Idol worship of present time is an Imposition after the advent of Hinduism in 18th century A.D.

There is another fine example in the scripture that the SKY (space) is the Creator Father God, the Meetei worshipped. At page 22 of the Puya scripture says "Talang Ipung Loinapa Apakpana (The God Father Creator who is always abode of all bloods as source of lives) incarnating as 18 Iyek (Meetei 18 alphabets) and Singthalon Cheising Iyek S̄ (Counting number One) has permanently remained as Ating-aa Sitapa Ahangpa (Indeterminate Space/Sky). From this statement of scripture, the source of 18 alphabets (writing scripts of the Meetei race) and Singthalon Cheising (counting numbers) is the Sky / Space which is worshipped as the Ultimate God by the Meetei race. From this dictum in the scripture, the Meetei race to day believes that the 18 alphabets of the race is Father-God, the Space/Sky and Singthalon Cheising Iyek S̄ is the Ultimate God in different form.

One particular concept in the Kanglei polity developed in deep B.C. by the Meetei Kangleichas was that the country of the Meetei race, Kangleipak was worshipped as Ipung Loinapa Apakpa (The ultimate God Father) and therefore, there was not any concept like Motherland in Kanglei polity, we always call our country Kangleipak as FATHERLAND, worshipped and defended as Fatherland. The Meetei race had a belief that to die in the Fatherland and to die in defending the Fatherland, one goes direct to the ultimate God Father and merged in Him.

In pages 5 and 6 of the Puya scripture, it is written : "S̄ (Ama) Hailipa Sitapa Mapuki Huksang Langpumki Ipung kayatki Laipham Laiming Maphamne Lepna Khangpio ll Asiki Matung Inna Laipungthou Talet ki Iyek Pathap kaitana S̄

nongpok chingkhei apanpane l Aniti Awangpa Koupalune l Ahumti Thangching Koilel Lai Sitapane l Maliti Khanachaopa Wangpulel Lai Sitapane l Mangati Ilai pulel puling Lai Sitapane l Talukti Lainingthou Pangkalpane! Taletti Salailai Sitapa l Taletna Laipungthoune ll".

The free English translation of the above statement in the scripture Puya is like this " (These) are names of the places of the organs of the whole body of the deathless Lord please know for certain. According to this, not disturbing the Iyek system of seven Laipungthous, one, Nongpok chingkhei Apanpa, two Awangpa Koupalu; three, Thangching Koilel Lai Sitapa; four, Khanachaopa Wangpulel Lai Sitapa; five, Ilai pulel puling Lai Sitapa; six, Lainingthou Pangkalpa; seven, Salailai Sitapa; these seven are Laipungthous".

According to the concept of God, the Universal God is composed of seven parts or Kayats (as mentioned in the scripture). The seven parts or Kayats are Laipungthous. The seven names of the seven Laipungthous. The seven names mentioned in the scripture as transcribed above are names of the seven Laipungthous. These seven Laipungthous are also seven days of the week, 7 colours of the light as the Meetei Race knew around 2000 B.C.

These Laipungthous are the names of Parts (Kayats as mentioned in the scripture) of the whole body (Langpum) of the Ipung Loinapa (Creator God) of the universe. In the old days of Kangleipak, the ancestors of the Meetei race created seven places of worship in the names of these seven Laipungthous. 1. Nongpok Chingkhei Apanpa in the Eastern Mountain boundary of Kangleipak, 2. Awangpa Koupalu in the North West mountain boundary of Kangleipak, 3. Thangching Koilel Lai Sitapa in the western mountain boundary of Kangleipak, 4. Khana Chaopa Wangpulel Lai Sitapa in the south eastern mountain boundary of Kangleipak, 5. Ilai Pulel puling Lai Sitapa in the middle of Kangleipak,

6. Lainingthou Pangkalpa in the East Nongmaiching Hills, and 7. the Salailai Sitapa (the open sky - symbolic personified God of worship). These are places and symbolic person of worship of the Meetei race in ancient Kangleipak. Koupalu is the Head, Kangla is the Navel, Loktak is the semen cup and the three rivers - Imphal, Iril and Nampun are the great Arteries coming down from the Koupalu mountain ranges says Naoriya Phulo, the great revivalist of Meetei culture and Meetei religions in his book- Meetei Houvam Wari.¹⁸

These seven places of worships of the Seven Laipungthous on the Boundaries and different places of Kangleipak, one particularly 5th Laipungthou Ilai Pulel Puling Lai Sitapa as the Semen cup in the middle of Kangleipak; one Particular Laipungthou, Awangpa Koupalu as the head of the Father God Creator is worshipped by the Meetei Race since time immemorial; Kangla is the Navel of the God Father, the three Rivers - Imphal, Iril, Nampun coming down from the Koupalu mountains are great Arteries giving fertilisation to the valley of Kangleipak and the last 7th Laipungthou, Salailai Sitapa overseeing the Area covered by the Laipungthous, that is, Kangleipak, are legends, Traditions, Myths etc. telling you that Kangleipak is a Male-body structure worshipped as the Langpum (whole Body) of Ipung Loinapa Apakpa (The name of the God Creator) worshipped by the Ancient Ancestors of the Meetei Race. Kangleipak is a Leiyek (map) personified as the Universal God, Ipung Loinapa Apakpa worshipped since time immemorial by the ancestors of the Present Meetei Race. Since time immemorial, the Meetei worshipped Kangleipak as their Protector Father God. Any Kangleicha who died in Defending their Fatherland joins directly to their Protector Father God. No body cares for life in defending the Fatherland. When a Meetei person dies, his/her body will be kept Head toward Koupalu (Generally we say toward the North today)

18. Meetei Houvam Wari by Naoriya Phulo (page-5)

signifying the dead person joins the Fatherland, and spiritually accepted as the Father Creator God by the ancestors of Present Meetei Race.

There is one great Instance that in Ancient Kangleipak before the advent of Hinduism, the Meetei Race worshipped their country, their Land of birth, Kangleipak as Personified Father God. They never worshipped Kangleipak as their Motherland. They called, worshipped Kangleipak as their Fatherland.

In the 'Chainalon' = 'Fatal combat' between two Heroes, for example, in 'Ta Chainaba' = Spear fatal Combat, 'Thang Chainaba' = Sword fatal Combat etc, the Heroes generally swear in the name of their Fatherland.

“খঙও, হৈরেম ইপনলম নঙ চুম-ও” = “Know it, Heirem Fatherland you do Justice” মৈতৈ খুনাইদা চায়নপগী হায়েল বাখুল পরেং (৭) বি কুলাচন্দ্র শর্মা (3/4/2007 - ইরৈবাক)

“অসি কোরৌ নুমিংমদি চায়না খোঙফেলবিসে, নপা ঈপা লাইনা বাচুমসনো” = “To day let us have a Fatal Combat, let your, mine Father God do Justice” (The same writer date, news paper as above)

In the same vein, “পোইরৈ মপন লমদা হনবাইরকলে” = “Returned to Poirei Fatherland”

“পোইরৈ ঈপালম, নোংয়াই নপালম” = Poirei Fatherland, Nongyai Fatherland” Both quotations from ইরৈবাক, 10/4/2007, by the same writer as above.

During Hindu period the word 'Poirei' is introduced in Kanglei vocabulary. The word 'Kanglei' is generally replaced by 'Poirei'

In Chainapa = Fatal combat, Idea of God in the minds of the Hero combatants overwhelmed. They remember and swear in the names of their fatherland where they were born, which

they worshipped as God Creator. In nowhere in 'Chainalon' you will find the word 'Imalam' = Motherland, but in many pages you will find the word 'Ipalam' = Fatherland

In a country like Kangleipak where a Martial Race like the Meetei lived, there was not a concept like motherland. Our Kangleipak is our FATHER LAND.

Regarding philosophical Development of the Ancient country of Kangleipak, this part of the A SHORT HISTORY OF KANGLEIPAK (Manipur) has dealt only some Important topics. For detailed discussion on :

1. The Theory of the origin of the State etc. under Chapter 3 and 2. The original Religion of the Meetei Race, Sanamahi Religion; The Concept of Sanamahi. The universal and Individual Soul; Ancestor worship of the Meetei race; Ipal Thapa Ceremony; Death ceremony; The Pre-Darwinian human Evolution theory; Yek-Salai Culture etc of Ancient Kangleipak etc under chapter 4 of the A SHORT HISTORY OF KANGLEIPAK (Manipur) Part I may kindly be seen.

II The Social Development

You have seen above that Kangleipak was a country where an Early Unique Human Civilization was developed and a Centre of ancient Civilization on Earth. This also will be seen in the development of 'Dance', in English as we generally translate our 'Chakoi', we now in 21st Century as 'Jagoi' after the Advent of Hinduism in 18th Century. The 'Manipuri Dance', a world wide fame Dance - Form originated in Kangleipak in deep B.C. when the present Meetei race settled on the Koubru mountain and its ranges. The 'Manipuri Dance' with its Associated later developments like the dresses and head Gear of Krishna are not to be found in the main land Hindu India. The movement and Physical Expressions of the dancers like 'Khut-theh' = Peculiar hand and fingers

Expressions are not Hindu's, are cent per cent the forms of Lai Haraoba Dance developed by the Meetei race in deep B.C. in Kangleipak. The Manipur Dance which Attracts the Attention of the world Audience in 20th and 21st Century A.D. is not Indian to say properly and belongs to the Meetei race of Kangleipak as a Precious and Unique Contribution and Gift of the Meetei Ancestors of yours.

"জগোয়ঃ ভারতিয়া সংগীত সাস্ত্রী মনুন্দা মুদ্রা, তাণ্ডপ অসিনচিংবা কয়া যাওরিবদুগী মনুন্দা করিগুদ্বা অমতা মনিপুৰী রাস লিলাদা শিজিন্নদে। মনিপুৰী রাস লিলাদা চংনরিবা কুম নৰ্তক, রাধা নৰ্তক, চালি, ভঙ্গি অসিনচিংবা কয়া অসিদি উমং লাই হারাওবগী থৌগাল জগোয়, উক্ৰি চোংবা অমদি মৈতৈ থাং তা মুকনা অসিনচিংবদা শিজিননবা কয়াদা যুমফম ওইরগা লাইওইব্বা ওজাশিংনা শেমবিরদ্বা ডাক্তনি।"

"বিবিদ ভারতীগী হৈশিংলবা যন্ত্র খোংবা কয়ানা কুম ১৯৬৬ তা বোম্বেদা রাসকী ইশৈ অসি মতুং ইন্দুনা খোংবা গুমেলেই হায়দুনা যাওবিয়ু হায়বা যাদবা লৈরি। (ইরৈবাক, ১০।৫।০৭, কুলাচন্দ্র খুন্দাকপম)"

Free English translation of this :

"Dance : Mudra, Tandab etc. which are in the Bharatia Sangeet Sastra, not a single one is used in Manipuri Ras Lila. Those Krishna Nartak, Radha Nartak, Chali, Bhangi etc. in Manipuri Ras Lila are all Thougai Jagoi, Oukri Chongba etc. of the Umanglai Haraoba and new forms of dance developed on the basis of Thang-Ta, Mukna etc. by the late respected Meetei Dance teachers."

"The expert musical players of Bombay Bibid Bharti in 1966 did not join Ras Lila in Bombay because of their inability to follow Meetei Ras songs by the their musics".

In many respect, the ancient Meetei Race of Kangleipak developed unique and classical Fine Arts forms etc. We will never forget our Ancestors.

There are four CHAKS (𑭧𑭛𑭧𑭛 in the scripture) regarding the life cycle of any living being, prominently seen in the animal

world. Life, particularly investigated and researched in human beings in the Ancient Kangleipak, is a Gift of the universal father to the Creation world. The Meetei, in the Archaic language, called the God as ᩣ᩠᩵ᩁ , equal to the word father, It is called Hei-I-Chak (not Hayi-chak), the same name Hei-I-Chak is given to when the Life - Essence stays with the real father (husband of the mother) also. The Life - Essence stays with the human father for two months roughly equal to 60 days. After this stage of Life - cycle, the Life - Essence comes to the Human Mother. This second stage of life - cycle is called Haa - Chak. In Archaic Meeteilon Hei = Father, Haa = Mother. After Haa - Chak, the Life - Essence become Kon - Chak (Kon = not straight, in coil form) in the womb of the mother in a Proto-human form. This is the third stage of Life-cycle. After this stage of life cycle the Life-Essence takes the form of a Fully-Developed human form, Male or female. This last stage of Life-cycle is called Langpa-Chak. Lang or Langpa in Archaic Meeteilon means human Body. The Langpa-Chak stage of Life-cycle lives on Earth as man or woman having wife/husband with children. After some time like this on earth the man/woman dies and the Life-Essence generally call soul goes to the Universal Father again and goes again the four stage of Life-cycle. This cyclic order of the Life-Essence is the Chakoi = round CHAK is the origin of Jagoi in a changed form in the Hindu days after the Introduction of 35 Bengoli scripts in 18th century.

In the Lai Halaopa, the original form of present Lai Haraoba, begins with 'Laipou Chongpa' here 'Laipou' means 'Laipao', therefore Laipao Chongpa = Lai+Pao chongpa = Lai means God, Pao means message, Chongpa means jumping with Joy, means Movement of the body, that is, the elementary form of beginning of present Jagoi = Dance. When the universal God sent out a message telling the universe that He will go down on Earth for Creation, every God was happy and danced. Laipao chongpa is at present Laibou chongba in an

unrecognisable form of the original Laipao Chongpa. This is the beginning of Meetei Chakoi, at present Manipuri Dance. Then in the Lai Haraoba, Dance of creation of living beings, mainly of human beings follows. Then birth of Human beings and then love-play etc are expressed by physical movement, that is, the beginning of all forms of Chakoi (Dance in the present meaning) are beginning of all Dances of the Meetei Culture in Ancient Kangleipak.

As the Chakoi represents of all four stages of life-cycle, the Chakoi (Dance) of the Meetei people can cover even the CHITRAHAR style of Dance thinking in the extreme way of meaning of Chakoi.

So, the present fabricated books equating CHAK with JUG carries no meaning. The concept of CHAK is CYCLIC whereas the concept of JUG is LINEAR, East and west never meet. Further, some fabricated books suggest a race called Chakpa in the demographic composition of the Meetei race sounds like a cry of a cunning fox.

The Yek- Salai culture of the Meetei race.

The Yek-Salai culture of the Meetei race is one of the most unique cultural Development in Ancient Kangleipak in deep B.C. unparalleled in Early Human civilization of mankind. The system was developed and enforced for social needs and was based on scientific knowledge of the human physiology in ancient Kangleipak.

The Puya scripture says in the last part : "Pali Ipungo Tingpalpa Mapu Koulipa Ipungo mahakka loinatuna leilipa Laipungthou talet mata paktuna I iki maong manna I khupi malum chaona Akoipa oina pakyee I Akoipa Atupu Iyek Kouye I Iyek Atuki manungta Iki Phun ama Leiye I Atupu Ilik kouye II Ilik Atuka yeknale II yek Kouye II"

A rough English translation of the above dictum of the Puya scripture is like this : "my son ! there is a round body like blood in the size of a thumb clinging to the bodies of the

seven Laipungthous which are said to be the parts of the Universal Lord, Ipung Loinapa. The round body is called Iyek. In the Iyek, there is a blood Phun. That is called Ilik. There is enmity to the Ilik, it is called Yek." Laipungthou, Ipung Loinapa, Iyek, Phun, Ilik. These are peculiar concepts of the Ancient Kangleipak regarding Human body and working of the Human body. Laipungthou = The universal Lord, universal cause is composed of seven parts, each part is called Laipungthou. Ipung Loinapa Apakpa = Every kind of life - creation - creature is with the Lord (in personified form). Iyek - drawn in the blood of a Laipungthou. The concept is that there is an Iyek in Every Laipungthou peculiar to it different from other Laipungthous'. Phun, the Meetei Race calls a zero (0) a phun. The scripture says "There is a PHUN in the Iyek" This PHUN is equal to Ilik. The concept of Ilik (I+Lik = I = blood + Lik = very precious, invaluable). Therefore Ilik = very Precious, invaluable drop of blood, it indicates.

The concept of PHUN, now we generally translate into ZERO, is not nothing, Cipher etc. in Ancient Kangleipak. The west represents zero = 0, nothing, nil, nought etc. In Ancient Kangleipak, Phun is represented by 0 (symbol zero in the west) and Kangleicha's YETNAP (Bengoli's ০) is also represented by 0 (symbol zero). But about the Yetnap, the scripture says : "০ (The blood) Atuna Yangta yetna yetnana naptuna leiye Haipaki Yetnap kouye ----" In free translation in English is like this : "The blood remain in the spine interlocking, because of this it is called Yetnap." This Yetnap is also represented by the symbol Phun, 0 (The zero symbol of west). The difference of Concept is East-west. Our Phun is the basis of LIFE, the west's zero is nothing, cipher, nil, naught etc. including Indian's SUNYA, though both in the East and the West both Phun and zero are represented by 0 the same symbol, ancient Kangleicha's concept of Phun is LIFE'S basis, not Nothing, Nil, Cipher etc.

The last sentence in the translation says "There is enmity to the Ilik, it is called YEK" In the statement of the scripture, there is one assumption that Every Laipungthou represents a blood group, so the ancient Kangleipak thought that there are seven groups of blood, one representing a Laipungthou and a Laipungthou represents a Salai. From this assumption the Yek - Salai culture says that persons of the same Salai have equal blood group or Ilik as the scripture says. The Yek - Salai culture says that when a person of a particular Salai group of people marries a person of the same group, the union of the two Iliks of the partners in the marriage produces enmity/hostility/ opposition effecting in the coming generation of the marriage. This position in uniting two persons of the same Salai is known as 'Yek' or 'Yek-thokpa' also. This physiological conditions in the Human body and the bad Effect to the generation of marriage of the same Salai people known to the Meetei Race most probably, before Konchin Tukthapa Ipu Athoupa Pakhangpa. But the Yek-Salai restriction of marriage was imposed during the reign of Konchin Tukthapa for a political compulsion to save social Unity and Territorial Integrity from the rivalries among the Salai group peoples.

According to Wakoklon Heelel Thilal Salai Ama-Ilon Pukok, there are nine Puyas which are no more after the Puya Meithaba Episode in the history of Kangleipak. They are : 1. Koilou Numit Khenchanglon. 2. Ihilel Thacha Khenchanglon. 3. Thouwai-michak Khenchanglon 4. Sakok Salai Thilel. 5. Khununglöl Sakok Thilel. 6. Paphal Lampupa yangpi Thilel. 7. Wakoklon Heelel Thilel Salai Ama-Ilon Pukok 8. Polpilang 9. Lapalon Yangpi.

All these Puya scriptures were lost to the Meetei race, except the 7th Wakoklon Heelel Thilel Salai Ama-Ilon Pukok of which a copy of the original Puya, which was copied by Angom Chaopa just before the Burning of all Puyas, it is said in hundreds, by the first Hindu King Pamheiba Garivaniwaz on the advice of the Notorious Hindu Dharma Guru, Santi Das

Gossai in 18th Century A.D. The first three Puyas-Khenchaglons - investigated about the Sun, the Moon and the Stars. The Meetei race knew very much about the movements of Sky bodies and their interrelations in the sky. There is a story during the Hindu Days. There was One Lankol Lukhoi, a Maichou of Pre-Hindu days, during Hindu days all Intellectuals of Indigenous people were Marginalised. He was very near the Palace Compound. On a full Moonday in the night he called out all inhabitants of the area and told to them that he would set a black dog to the moon and his black dog would swallow the moon. Every body came out with curiosity looked at the full moon. After some time, the full moon was swallowed by a black body. To day we know what it was and this prediction just before the Eclipse could not be done without high class Astronomy and mathematics. The following two events are also during the Hindu Period.

"On the end of the month, Thursday the Pandits of Nabadip forecast solar Eclipse and the Manipur Pandits said there would be no solar Eclipse on the day. There was not."¹⁹

"On the full moonday Tuesday the Indian Pandits forecast and sent information that Lunar Eclipse would be there. The Manipur Pandits said there would be no Lunar Eclipse on the day. There was not"¹⁹

The 4th Puya, Sakok Salai Thilel wrote about the findings of centuries of research about the origin of mankind on Earth. The 5th Puya, Khununglon Sakok Thilel wrote about how the man and Animals progressed on Earth. The 6th Puya, Paphal Lampupa Yangpi Thilel wrote about the finding of centuries of research about the nerves and veins in the human body. In ancient vocabulary of Kangleipak, Paphal means wide spread dispersion like a spider-web in the body by the nerves and veins. Yangpi means/indicates Nerves and Veins come out from the spine and spinal cord. The 7th Puya, Wakoklon Heelel

Thilel Salai Ama-Ilol Pukok puya tells everything on Earth and its origin. This puya tells us the origin of all concepts. It tells us the origin of writing symbols (scripts) etc. The 8th Puya, Polpilang tells the life and death of man. The present 'Pombilang' is a book of Imitations and Fabrications in the name Polpilang during the Hindu Period. The 9th Puya, Lapalon Yangpi wrote of High research of centuries regarding the function of spine, spinal cord in male animals including human beings on Earth. These Invaluable racial properties of the Meetei race were lost to the Meetei race because of cruel Hands in the 18th century A.D.

III The Scientific Development.

What the writer calls scientific Development is a loose concept. What has been stated about the Yek-Salai culture is also not possible without scientific knowledge about Human Physiology. This is also a scientific Development in Ancient Kangleipak. The writer gives you some words of the Meetei Language and their Analysis to tell you that the words cannot be coined/used without having a scientific foundation. The scripture Puya calls 'Malem' what the west called the Earth. The root analysis of the word 'Malem' is this : malem = Male+Ima = Male means resemblance, likeness, to be the same, Ima means mother. In the early vocabulary of the Meetei Language in ancient Kangleipak the equivalent word for the Earth is Malem = like Mother. In later centuries, in the later B.C. , it was used as 'Malem Leikoipung. The root analysis of the word 'LEIKOIPUNG' is this : Leikoipung = Lei+koi=Pung = Lei means rotation, a clear term meaning rotation in English, Koi means revolution, this is also a clear term meaning revolution in English, Pung means a lump of Earth having Dome shape (The meaning is not clear in this context), but it does not mean anything but the Earth. Malem can be used without scientific Foundation, but LEIKOIPUNG Cannot be coined or used as a spoken word without any Astronomical, scientific foundation. Many things like these for which Scientific Foundation Research was done kept as records in

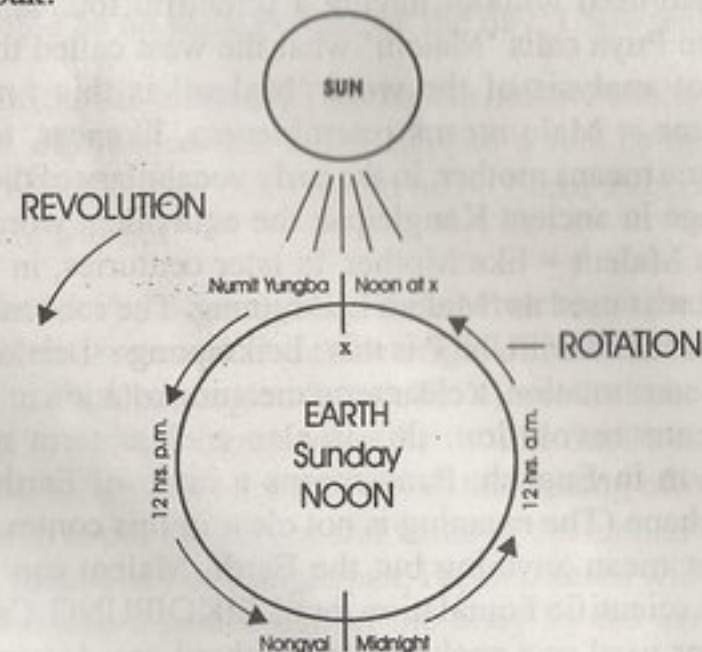
19. Cheitharol Kumbaba by L. Ibungohal & N. Khelchandra (page - 252, 259).

written forms were lost to the Meetei race after the Vandalism of Puya Meithapa by King Garivaniwaz and his Notorious Hindu Dharma Guru Santi Das Gosai in 18th Century A.D. The writer will tell you some very important practices which the writer feels as scientific development in Ancient Kangleipak.

When the Meetei Race starts their Day?

The ancient Kangleipak starts their Day at midnight which the Kangleichas called 'Nongyai'. The length of a Day for the Kangleicha Meeteis is the duration between two 'Nongyais', that is, two parts of darkness, duration of which is about 6 hours each and one part of sun's light duration about 12 hours. Today is Sunday when the writer is writing. This Sunday begins next moment after the strike of 'Nongyai' = Mid night between the Saturday and this Sunday. Sunday begins next moment after the strike of 12 pm of the Saturday.

The following is the diagram of Sunday in ancient Kangleipak:



The revelation of this fact, that the Ancient Kangleipak started their day a moment after at the strike of 12 pm of the

former day, has further revealed other facts behind this revealed fact. In 2000 B.C., when science and technology was almost Nil in the present sense of the terms, the Kangleicha Meeteis knew science and Technology miracles. Suppose at x place sun is overhead, noon on Sunday when this place x completes 12 hrs. pm journey, the day Sunday ends. A moment after 12 hrs Pm journey of Sunday, the next day, Monday begins. The sun is stationary and the Earth revolves anti-clockwise round the sun, while the Earth itself rotates anti-clockwise on its own axis. When the place x comes to mid night or Nongyai, the Sunday ends and a moment later, the place x enters Monday. In this way, changes of days occur in the week.

Though the Sun is stationary, the Earth changes its place in the sky in relation to Heavenly Bodies (revolution) and it rotates completely on its own Axis in 24 hours. According to this movement of the Earth, rotation, changes of day and night happen, and the changes of days in the week are calculated by the ancient Kangleipak from this movement called rotation.

From the words of the Meetei language and their analysis, it seems very clear that the Meetei race knew the two movements of the Malem (Earth) in ancient Kangleipak, Leikoipung = Lei=Koi-Pung = Rotating and revolving round Body, the west calls the Earth.

In order to have a Day started at Every mid-night, we require a Prime Meridian like the present Meridian of Greenwich for Kangleipak. How it was done and how Kangleipak had a Prime Meridian further deep research in Astronomy, Astrophysics in this matter in Ancient Kangleipak may reveal wonders of scientific Development of the Ancient Meetei race.

In this respect, the Indian system and Kanglei system are sharply different. The Indians starts their day on the sun rise. The duration of the day is the time between the sun rise and just before sun rise of the next day, that is, a full 12 hours

light and full 12 hours darkness. The writer will give you a concrete example. The writer's son was born on 6/12/71 at 5.45 am., according to English Calander 6/12/71 is Monday. The birth day is clearly Monday to us (The Meetei). For Engagement of the son's marriage, the bride party asked the writer what was the birth day of the son. The writer answered, it was Monday. But when the Horoscope goes to the Astrologer, they say it was Sunday. The writer himself examined the horoscope, then it was found that *রবি বার - রাতি ভাগে* was written. In December, the sun generally rises after 6 am. So, the next day, Monday starts after 6 am. when the sun rises. So, the birth day was Sunday, not Monday for the Hindu system. One puzzle to a common man like the writer is that the date of the Birthday of the son was 5/12/71 or 6/12/71. (?). In this respect, the Ancient Meetei race's system seems to be more advance than the Hindu's.

Human Evolution.

"4.7 - The Pre-Darwinian Human Evolution theory of the Meetei race" at page 88 of Part I of this Book series, the writer has in detail discussed that Human Evolution started from a particular Fish called 'Namu Mitam Nga' in the scripture', a particular fish at present called 'Ngamu'. Lainingthou Salailel Sitapa, the Father of Lainingthou Sanamahi asked his son, Lainingthou Sanamahi to make a prototype of man as it was duty of Lainingthou Sanamahi to create man. Lainingthou Sanamahi made a prototype of man and presented to his father, Salailel Sitapa. But the Salailel Sitapa did not agree it was a human prototype. He gave life to what Lainingthou Sanamahi made and sent to the water naming the fish as 'Namu Mitam Naga' according to the scripture. The meaning of the name of the fish 'Namu Mitam Nga' is this : Namu means name of the first, Mitam=Mi + tam = Mi means man + tam means aiming at = Therefore Mitam means a thing or Prototype made aiming at the human form, Nga means fish. Therefore Namu Mitam Nga means it is a fish

made as a prototype of human being. At present the Meetei race calls it Ngamu. Following age- old tradition, in every orthodox Meetei family, every member of the family sent a live Ngamu to the water as scape goat for the year to come. This tradition is continuing upto this day following what the scripture said. Lainingthou Sanamahi made things one after another as human prototype. His God father did not agree every as human prototype. Lastly the God father advised his son to make the prototype looking at his (Father's) Image in the sky. Lastly Lainingthou Sanamahi made the human Prototype by looking at the Image of his father in the sky as advised. The human prototype was accepted by Salailel Sitapa and gave life to the human prototype. Thus man has come into Existence.

According to the tradition of the Meetei race, the first thing God created was fish as we have seen above. Then frogs, snakes, birds are made one by one. The last thing Lainingthou Sanamahi made was monkey. The God father did not agree it also was a man. Lastly, according to the advice of the God father Man was made. Man is the last creation of God, the scripture says.

The sum and substance of the Human Evolution Theory in the scripture Puya is that Human Being is Evolved from a simple Fish in water, by successive natural development from this simple and very lower form of life comes lastly the Human Being, the last and most developed Life Form on Earth as believed to day. This is the Human Evolution Theory of the Meetei Race in Deep B.C.

To the common man and Even to the scientists, the Direct relation of a simple Fish in water to the most Developed Life Form, Human Being in Human Evolution was a Puzzle upto recent times. But a Chinese scientist Zhu Min and His comrade Swedish Scientist Per E. Ahlberg seem to solve the Puzzle and point to the Truth of the Meetei

Human Evolution Theory in Deep B.C. that Human Being is Evolved from a Fish in water.

Xerox - XVIII

(1)

Fish fossil sheds light on evolution



Beijing: A Chinese fish fossil, dating back 395 million years, with a nasal cavity running from the outside of its face into its throat may prove to be a crucial evolutionary link between sea and land animals, the state media reported.

Darwin's Theory of Evolution has long maintained that tetrapods, or four-footed land vertebrates, originated from the sea, but scientists cannot agree on how fish adapted themselves to land life in terms of physical modifications. Among the riddles, the origin of internal nostrils has been one of the most hotly debated.

The fossil may have solved the riddle of how our nasal cavity adopted its present layout, Xinhua news agency quoted a paper by Chinese scientist Zhu Min and Swedish scientist Per E. Ahlberg. The primitive fish, *Kenichthys campbelli*, found in Yunan in south-west China in 2000, actually has nostrils that open in the middle of its upper teeth, almost as if it has a cleft palate, and the external nostrils gradually migrate through the cleft towards the throat, the paper says. PTI

Source : The Times of India dated 5 November, 2004

IV - Mathematical Development

The Intellectual Development of a people may be gauged very easily by the Development of Mathematical Science of the People concerned. From this Angle, the Intellectual Development of the Meetei Race in many aspects of life in Ancient Kangleipak before the Puya Meithapa Episode in the 18th century A.D. cannot be taken merely as an simple Episode. The only deficiency of the Meetei Race, in the 21st century when number is the deciding factor, is the small population of the Meetei Race in India. This is a natural phenomenon dictated by Physical Geography of the Native Meetei Race. Regarding Mathematical, Astronomical talents of the Meetei Race had been stated more than once in this book ante.

Xerox- XIX



The above is the xerox copy of page 23 of the Wakoklon Heelal Thilel Salai Ama-Ilon Pukok Puya. From the 6th line to the last line of the Page 23 of the Puya has been transcribed into English Alphabet for general reading : "Amatakina S* (Ama) ta Phun 13 (Tala Humthoi) Phaopapu Thouwai Michak Apakpa Oipana Pu Amani Haikhale || Thouwai Michak ki mamingpu Ama | Tala | Cha | Leesing | Leesing Tala | Leechea | Leechea Tala | Leepun | Leepun Tala | Leepot | Leepot Tala/ Leekei || Leekei Tala || Pu S* Phaopa oituna mapuki minglen Cheising singthalon oina Lepkhale ||" The free English

traslation of the puya portion transcribed above is this : "From S* (one) to Amata Phun Talahumthoi (Thirteen zeros to one) being Thouwai Michak Apakpa has been named one Pu. Ama, Tala, cha, Leasing, Ten Leasing, one Leecha, Ten Leeche, one Leepun, Ten Leepun, One Leepot, Ten Leepot, one Leekei, Ten Leekei, One Pu, upto One Pu being the system of numeral counting of (Universal) Lord's names become determined." From this documentary Evidence of the Puya (Scripture), it is clear that the Meetei race knew the following Astronomical number in their counting system in Ancient Kangleipak :

Ama	=	1
Tala	=	10
Cha	=	100
Leasing	=	1000
Leasing Tala	=	10,000
Leecha	=	1,00,000
Leecha Tala	=	10,00,000
Leepun	=	1,00,00,000
Leepun Tala	=	10,00,00,000
Leepot	=	1,00,00,00,000
Leepot Tala	=	10,00,00,00,000
Leekei	=	1,00,00,00,00,000
Leekei Tala	=	10,00,00,00,00,000
Pu Ama	=	1,00,00,00,00,00,000

This is the Astronomical number the Meetei Race knew in 2000 B.C. The zealous hands of the Notorious Hindu Dharma Guru, a low caste Hindu from Sylhet Area, Santi Das Gossai and his Master, King Pamheiba, the first Hindu King in 18th century left Kangleichas as simpletons who knew counting not more than 7. In this respect, it will be of great interest to the readers to know what Prof. Sunit Kumar Chatterji said "The ill-conceived and mischievous action of the Ramandi missionary Santadas babaji, whose Vandalism in getting

together and burning a number of old Manipuri MSS." in his book, KIRATA-JANA-KRTI.

Xerox - XX

HOW TO READ NUMBERS

NUMERAL	INDIAN	BRITISH	INTERNATIONAL
1	Unit	Unit	Unit
10	Ten	Ten	Ten
100	Hundred	Hundred	Hundred
1,000	Thousand	Thousand	Thousand
10,000	Ten Thousand	Ten Thousand	Ten Thousand
1,00,000	Lakh	Hundred Thousand	Hundred Thousand
10,00,000	Ten Lakh	Million	Million
1,00,00,000	Crore	Ten Million	Ten Million
10,00,00,000	Ten Crore	Hundred Million	Hundred Million
1,00,00,00,000	Arab	Thousand Million	Billion
10,00,00,00,000	Ten Arab	Ten Thousand Million	Ten Billion
1,00,00,00,00,000	Kharab	Hundred Thousand Million	Hundred Billion
10,00,00,00,00,000	Ten Kharab	Billion	Trillion

NOTE: In England : 'arab' is called a 'thousand million'
 In America : 'arab' is called a 'billion'
 In England : 'ten kharab' is called a 'billion'
 In America : 'ten kharab' is called a 'trillion'

The above is the xerox of page 15 of the Prime Table Book taught to the school Children in Manipur. Highest Astronomical number known to the Indians as found in the Table, is Kharab, one with eleven zeros. Others are multiplications of it by some factor. If this is correct, the Ancient Meetei race knew two more digits than the Indians did and more than two digits than the western world did. The writer's claim may be corrected, suggestions and corrections, if any, are invited from the Mathematical world, please.'

Chapter III

The Dark Period of the History of Kangleipak

(a) The puya Meithapa

The Puya Meithaba Episode in the history of Kangleipak is a cruel Episode in the History of the Meetei Race and the present identity crisis of the Kangleicha Indigenous people, both hill and plain, is the direct result and consequence of the cruel Episode. The Episode also has done irreparable destruction to one of the most ancient and Unique Human Civilization on Earth. The cruel Episode left the age long Kangleicha Meetei Civilization flattened in Rubles. This uncivilised behaviour of the first Hindu king of Kangleipak, Pamheiba Garivaniwaz and his Notorious Hindu Dharma Guru, Santi Das Gosai provoked a sharp rebuke of the reputed Bengali scholar, Prof. Suniti Kumar Chatterji and he says "The ill-conceived and mischievous action of the Ramandi Missionary Santadas babaji, whose vandalism in getting together and burning a number of old Manipuri Mss." in his book, KIRATA-JANA-KRTI.

A book called 'Pamheiba Lalei Lathup', a Semi-Puya comments the Puya Meithaba as follows: "মৈনা বাইনা তান্না সমবা মীতে নিংখৌ ইনিংখৌ পামহৈবা মহাক থকী লৈপাক ইসৌ লাংবিবা লিকখুল লীকলমতবু মীতে ইয়ু ইয়ামবা খুই কেকুগী থোইয়া থুমথোইববু অমতা কাইদনা লাথুপ ওইনা চনসিনজরমগে". The free English translation of the comments of the Semi-Puya book is this: "The true story of my beloved brother, Khuwai Keku (Maichou), without leaving anything, which tells about king Pamheiba who burnt all Puyas and fabricated every written documents connecting them with (Hindu legends, traditions etc.) that created an Upheaval in the country (Kangleipak), will be recorded one by one as Lathup. (Secret written document)". This Pamheiba Lalei Lathup book was with the Meetei Society for the last 40 years.

What is a Puya.

A puya is an Authoritative written document propounded by a king, a Maichou/group of Maichous sanctioned by the king and his council of Seven Maichous in a joint meeting in the Kangla Uta Sanglen. The Seven Maichous are the heads of the Seven Salai group peoples, each Maichou has the authority of his Salai group people. The often quoted Puya, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok is a Puya propounded by king Mangang and told and taught to his son, Leisanglen Asang Ngasapa. The Puya Wakoklon Heelel Thilel Salai Ama-Ilon Pukok is about the origin of the Universe, origin of the sun, stars, planets including the earth and also about the creation and advent of mankind on earth, about the origin of Meetei Eeyek etc. This is a Puya 100%. Polpilang is such a Puya. The Puya discussed the relation between Body and soul. Polpilang = Polpi + lang = Polpi means soul (Thouwani) + Lang means body. The Puya deals with the birth of Human beings and their death etc. Lapalon Yangpi, Thouwai michak Khenchanglon, Sakok Salai Thilel, Khununglon Sakok Thilel, Koilou Numit Khenchanglon, Ihilel Thacha Khenchanglon, Paphal Lampupa Yangpi Thilel are some of the Puyas dealing some specific fields of knowledge, for example, Thouwaimichak Khenchanglon deals with about the stars. It is said there were hundreds of Puyas before the Puya Burning Episode in the 18th century A.D. One particular quality of a Puya is that it can never have a Foreign word, specially the Mayang word and concept, it should be written in Archaic Meeteilon, written at least before 18th century, that is, before Pamheiba Garivaniwaz. It should be written in 18 alphabets.

A different definition of a Puya.

Now-a-days a different definition of a Puya has been in circulation in Kangleipak (Manipur) for the last some decades. Any book written in 'Meitei Mayek' (not Meetei Mayek) in 35

scripts left by our Pus (meaning ancient ancestors) are Puyas without giving any particulars or essential qualifications of the written document in order to give accommodation to the Fabricated so called Puyas written during and after Pamheiba Garivaniwaz. This assertion is a cunning device to deceive the general people, but will not work at the conscious level of the Kangleichas in general and in particular to the enlightened Kangleichas of 21st century A.D. in Kangleipak.

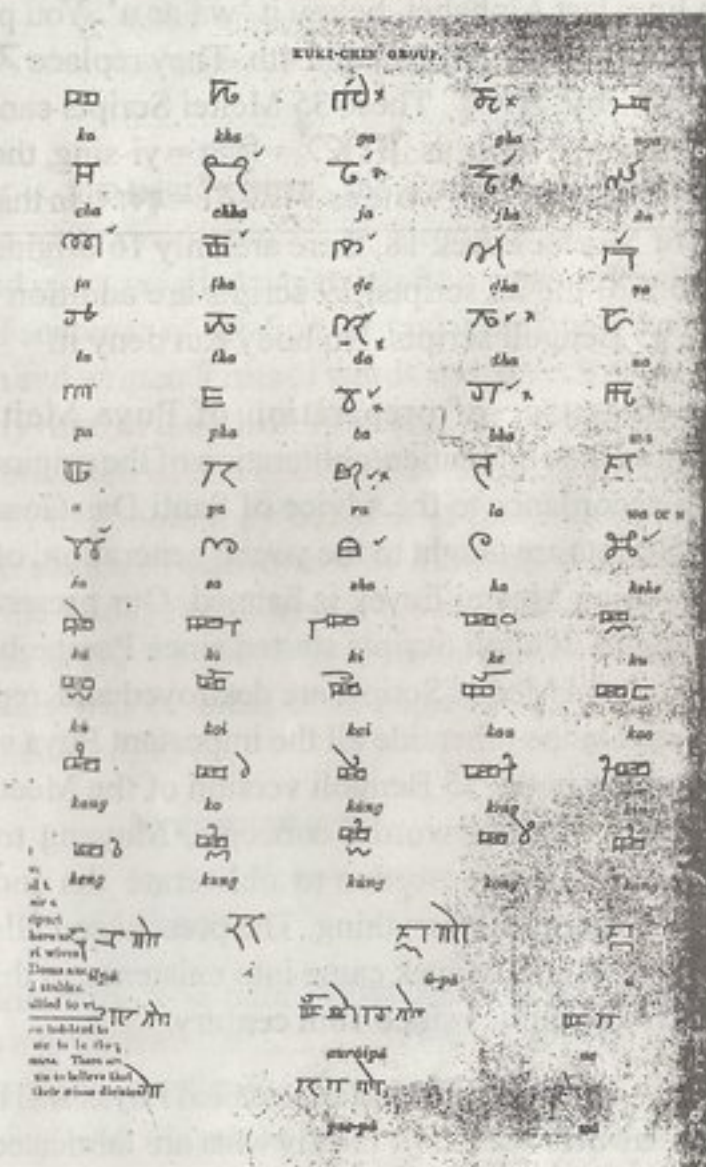
Preparation of Puya Meithaba.

The first thing, the Notorious Hindu Dharma Guru, Santi Das Gosai, a Sudra Intellectual to do was to study the Meetei Scriptures in the Royal Library. This Dharma Guru was so much envious of the spiritual development of the Meetei Race at the first cursory study of the Meetei scriptures. He was sure that the scriptures were to be studied critically in depth. So, in order to study the Royal Library in Depth, the Sudra servant of Haobam Selungba, Nongsamei, a sudra intellectual was appointed in charge of Royal Library to study the scriptures in detail. Nongsamei was given the name 'Lairikyengba' = to study books in Noun form. The present surname of 'Lairikyengbam' are the descendants of Nongsamei Sudra intellectual.

After detailed study of the Meetei scriptures and after having the full knowledge of the scriptures, what Santi Das learnt was that unless all the scriptures of the Meetei Religion were eliminated and the Meetei scripts/alphabets destroyed, anything of Hindu and Hinduism cannot be introduced. “লাইগী কাংলোন ইবা মীতৈগী ময়েক পুমনমক লাইরিককা কোনননা মুখংলগা শ্রীরাম পারভুগী মঙগোল ওইনবা দেবা অখর অসিবু চংনহনসি” This is from Pamheiba Lalei Lathup. It was strick advice of Santi Das Gosai to king Pamheiba. The free English translation of the advice : “(Let us) destroy all the Meetei scripts/alphabets along with all Religious books for the well being of Shri Ram Prabhu and

(Let us) replace them by Dev Akhar”. All advices of Santi Das Gosai were accepted by the king Pamheiba Garivaniwaz. Soon after, the Bengoli script were introduced in the Meetei Society by a decree of Royal order. At the same time the 35 Meitei scripts along with (Anji), the changed version of the original 18 Meetei scripts along with Singthalon Eeyek S* (Ama) was introduced in Meetei Mayek writing. This may be called the Bengoli version of the original Meetei scripts.

Xerox XXI



The xerox above is the page 22 of the Linguistic Survey of India by G.A. Grierson Vol. III Part III. Regarding the 35 Meitei scripts in the xerox above, it is written in page 21 of the same vol., part as : Damant is of opinion that the old Manipuri alphabet was introduced from Bengol in the reign of Charairongba, who flourished about 1700 A.D.”

Please examine the 35 Meitei scripts in the xerox above. In the 35 Meitei scripts in the xerox above, there are not $\text{𑜀} = \text{I}$, $\text{𑜁} = \text{U}$ of the original Meetei Eeyek 18. You please see the 6th line last Alphabet, below it 'wa or u'. You please see 12th line and please see 2nd and 4th. They replace 𑜀 by 𑜀𑜃𑜫 = 𑜀 and 𑜁 by 𑜁𑜃𑜫 = 𑜁 . These 35 Meitei Scripts cannot write 𑜀𑜃𑜫 , they will write as 𑜀𑜃𑜫 = 𑜀𑜃𑜫 = yi-sing, they cannot write 𑜁𑜃𑜫 , they will write as 𑜁𑜃𑜫 = 𑜁𑜃𑜫 . In this Bengoli version of Meetei Eeyek 18, there are only 16 original Meetei Scripts out of the 35 scripts, 19 scripts are addition to match with the 35 Bengoli scripts. No body can deny it.

In this stage of preparation of Puya Meithaba, in fulfilment of the elimination/obliteration of the original Meetei Eeyek in accordance to the advice of Santi Das Gosai, the 35 Bengoli Scripts are taught to the young generation, old people alike. Teaching Meetei Eeyek is banned. Our present writing of anything in Bengoli Scripts started since Pamheiba period. Thus the originl Meetei Scripts are destroyed and replaced by Dev Akhar. On the otherside all the important Puya scriptures were rewritten in the 35 Bengoli version of the Meetei Eeyek interpolating Mayang words, concepts, Mayang traditions, legends, Myths etc. in order to obliterate the indigenous Kangleipak origin of everything. The present so called Puyas written in 35 Meitei Mayek came into existence in this way in Kangleipak (Manipur) since 18th century.

Some of the such fabricated so called Puyas will be shown to the readers below to know clearly what are fabricated Puyas

fabricated when the Hindus came to the throne of Kangleipak.

1. **পোষী লাং**
published by Nigombam Manijaoba
Sahitya Siro Mani.

The original Puya which this Ponbi-lang pretends to be is Polpi-lang which name you will find in the Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya.

৐ হঙ হঙ অতিকোক, কৌপক, শী মরী
চক কারসি, চক কুমপং মালেম
.....

This is the beginning of the Ponbi-lang published by Manijaoba mentioned above ৐ (pronounced as Anji) is a symbol and pronunciation which has its origin in Sanskrit. The words and sentence of the first stanza of the book were never the spoken and written forms of words and speech of the Meetei Race in any time of their history in ancient Kangleipak. At the time of fabrication of this book as no Meetei people knew the language of the book, they translate it into Meetei language under each stanza in their own way of fabricated language. If you read the book, Ponbi-lang a bit critically, you will find that Foetus stays 12 (twelve) months in the womb of the Mother. This will be clear from page 13, 15, 16, 17 of the book, 2nd edition, 1972.

2. **লৈমারেন নাওয়োম**
by Shri Ngariyambam Kulachandra Singh,
Pandit.

In the beginning para “মালেম লৈরোন তরেত মাদা নোংসাবি নংবু য়িখুং তারা মানা খুরমনা য়িজরককে লৈপাককী সেকনিংদা য়ামফক লৈয়ে। মমিং ময়েকতি হুঁ হীক ২ হংকৌয়ে।” The writer has already said ante that the 35 Meitei Mayek as we find to day has no $\text{𑜀} = \text{I} = \text{ই}$

So they have to write 𑜀𑜢𑜤𑜰𑜫 = য়িখুং yikhut in place of 𑜀𑜢𑜤𑜰𑜫 = ইখুং = ikhut (the original spelling) in the fabricated books. This is so in the লৈমরেন নাওয়োম। They have written here য়িখুং য়িছরককে in the first para as 35 scripts Bengoli version of the original Meetei scripts has no 𑜀 = ই Further 𑜀𑜢𑜤𑜰𑜫 ২ of the Leimaren Naoyom will never be accepted by any Kangleicha as original indigenous words of Kangleipak. In the same thinking, no Kangleicha will accept লাইয়িংথৌ, হরীং হরিনপ তাওরোইনাই 'লাইয়িংথৌ মিকিংলেন মনিকহা কৌই। ওয়দি কিং মনিকনু কৌই' মং মং রং রং হং লৈচিং মম মম রং হং' which are found in the book are original indigenous words/concepts.

3. পাখংবা নাউয়োম by Kangbam Chaoba.

The book begins with “ 𑜀𑜢𑜤𑜰𑜫 লায়িংথৌ অসুপপা লাইও য়িখুং তারা মক খুন্ননা য়িছরককে।” From the beginning sentence, it is very clearly known that the so called Puya পাখংবা নাওয়োম is fabricated book after the introduction of 35 Meitei Mayek, a Bengoli version of original Meetei Eeyek 18 to destroy the original Meetei script. 𑜀𑜢𑜤𑜰𑜫 (Anji) is a Sanskrit origin, লায়িংথৌ is a coined word for the Meetei original word লানিংথৌ, য়িখুং and য়িছরককে are words after the elimination of Meetei Eeyek 𑜀 in the 35 Meitei Mayek Bengoli version. In page 3 of the book বৃতপা is found meaning the original word উতপা, a word written as বৃতপা after elimination of 𑜀 = উ in the Bengoli version 35 Meitei Mayek. Further sentence like “লায়িংথৌ মহাদেপনা। হায়রমপা বানে।” are found in the book. The book so called Puya পাখংবা নাউয়োম is a 100% fabricated book after Puya Meithaba in 18th century.

4. ফৌওইবি খুন্নবা (মৈতৈ ময়েকনা ইরমবদগী ইথোকপা) by - Shri Ngariyambam Kulachandra Singh, Pandit

The so called Puya ফৌওইবি খুন্নবা is a fabricated book is very apparent, but the fabrication is a bit sophisticated in this book. The name of the Kanglei Goddess is খৌইমোম লাইরেন্সা।

য়াংমোম মঙই লৌইনাই। লৌইমোম ফৌওইবি।, as given in the book, the first two words খৌইমোম লাইরেন্সা are correct words as indigenous origin. The 5th and 6th words লৌইনাই, লৌইমোম are fabricated words to denigrate the Meetei unique culture of yore. লৌইনাই = লৌই + নাই = লৌই = Loi is a word indicating a person who is excommunicated by Meetei Society for doing a great wrong thing very injurious to the people and country in Kangleipak. Persons who marry against Yek Salai Rules of marriage are excommunicated as Loi. The excommunication for doing such social crimes is called Loi Thapa. A person who is convicted of treason is killed, at least excommunicated. This is the meaning of Loi in the Meetei vocabulary, নাই = Nai means servant, personal servant in the Meetei vocabulary. So লৌইনাই = Loinai indicates a concept of a person/Female of degraded origin deprived of honour and reputation. Loinai is an antithesis or antonym to a Goddess worshipped by a Human Race. The word লৌইমোম = Loimom = লৌই + মোম = লৌই = Loi is the meaning explained above. মোম = মমোম = Mamom = daughter. So the word লৌইমোম = Loimom means a woman of a degraded origin deprived of honour and respect. The two words লৌইনাই, লৌইমোম as adjectives of the ফৌওইবি, the Goddess' name are antithesis to honour and respect of the Meetei Race who worshipped ফৌওইবি as Goddess of paddy. In the book, Ithai, the original name of place in the south Kangleipak is written as য়িথাই (page 10) as the book was fabricated after the 35 Meitei Mayek, the Bengoli version of the 18 original Meetei Eeyek had been introduced eliminating 𑜀 Kanglei Eeyek.

5. শিংককলেন, মিকৌরোন, খঙঙেই য়াংঙেই সেকনিং, থিরেল মৈরম লিবা, শিন্দোকলম্বা Shri Pebam (late) Ibomcha Singh

The four so called Puyas are printed in a single book volume in Bengoli scripts.

In the first the so called Puya শিংককলেন = Singkaklen, the

book purportedly says that the book gives the list of names of Gods in the human body. 'চকচাদি মুক্তা চাইএ' page 3, 'খুংসুদি মুক্তা পরেং শুইএ, মখুং অমদাচক্ৰ শুইএ' page 4, 'শিংলি হরস, হুঁ হুঁ হাপনে' page 5, 'খয়ান্তা লৈবা লাইগী মমিংদিঃ সংমনিহ কৌই' page 8, 'শিংলি হরস সং কৌবা চংখিএ, নুপীদা সিন্নরে' page 9, These few words are of Mayang Sanskrit or Bengoli words and concepts found in the book. No body who reads the book will perceive the book is a pre 18th century before the advent of Hinduism in Kangleipak. It is 100% fabrication of a book called Puya by the fabricators.

The next so called Puya মিকৌরোন = Mikouron begins with 'থায় মঙামক, মিগা থানা তরুকমক লাইশং মুক্তবলি নমপোনপ্তা কারকলে' in this beginning sentence the presence of the word মুক্তবলি indicates everything of the book. The book is a post Puya Meithaba fabrication. No body will take মুক্তবলি an indigenous Kangleipak origin. 'ওঁ ক্ষ : ওঁ ক্ষ, রি : রি : হুপ : স : , রে ক্ষ কৌপী থায় মঙামপু' all at page 12. The book ends with 'ওঁ ক রাং তুবাং ওঁ সায় আরে সায় সায় রাতিং ॥ হোরি হোরি । Any book which ends with these words, if accepted as indigenous ancient Literature of Kangleipak, the person who accepts such requires a Mental Asylum for long term treatment.

The next two so called Puyas খংঙোই য়াংঙোই সেকনিং and থিরেল মৈরম লিবা are no better books than the above two books explained above. The name খংঙোই য়াংঙোই সেকনিং is a Fabricated book imitating the original Kanglei Meetei Puya খমওই য়াঙওই সেকনিং dealing with birth, life and death of Human beings. The name itself is designed to blur the deep knowledge of birth, life and death of Human beings of the Meetei Race. The book contains several 'Guru' words, sometimes Guru is written as 'Kuru'. The book ends with 'শ্রীহরি খংঙোই য়াংঙোই সেকনিংনে। দ্বাবা লইসেংসুঙ কৌএ।

The other so called Puya থিরেল মৈরম লিবা begins with "শ্রীগুরু শিবদা ॥ অতিয়া গুরু শিবদা ॥ আতিংকোক গুরু শিবদা ॥ গুরু অহমমকপু খুংমগে ॥" and end with 'অরেপ্পা রাবু হায়রম্বনে ॥ শিবদা যাইগী ফদীদা । কামগী ফদীদা । নিংথেম ময়ুম পোকএ । খুমগা যুমদিননাএ' Even if we do not read any other page of this so called Puya, we can conclude that the book is a post Puya Meithaba fabricated book 'শ্রী' 'গুরু' 'নাম'

are never part of of kanglei Meetei vocabulary even upto this day. They are associated only with Hindu Religion. To lakhs of Kangleichas both in the hills and plain of Kangleipak to day, these words/concepts are known to be only for those persons who professed Hindu Religion.

6. থিরেল লায়ং

by Shri N. Ibochouba

This so called Puya, থিরেল লায়ং begins with 'অত্যা কুরু সিদবু খুংম্মা ময়তে লয়পকী চিং ৩ লেন অহমবু খুংম্মা ইগে থিরেল লায়ংলোনগী রাবু হায়গে and ends with 'শোক ১৭৬১ দা শ্রীলাইরেনলাকপা পণ্ডিতনা নৌনা ইবা লাইরিকনে চৈতপ পোৎতপ রাই য়াং লানবদি শ্রীলৈসেমবা লাই অহমমমানা ঙাকপিও ॥ The book was fabricated during the reign of Sri Chandrakirti Maharaj. In the last sentence of the book, Thirel Layat, the fabricator expressed his inconfidence "in himself in fabricating the book.

7. কংলৈ নিংথৌ চহী

by Ngariyambam Kulachandra Singh, Pandit.

At page 2/3 of the book, কংলৈ নিংথৌ চহী "চাকলুক অহম কংলিবা অসিদি ওনখিবা চহিদা চৈরাওখিবা নুমিং অদুগী অমা, কুমশি চহিগী চৈরাওখিবা নিমিং অদুগী অমা, নোংমৈগী চৈরাওগদবা নুমিং অদুগী অমা, অসুম্মা হায়রিবা নুমিং অহম অসিগীদমজ্ঞা কংলগা লুক খুনবনা ইরম মাবা তুমাবা, ইরম শেনবা তুশেনবা, কুমসনা কুমলিকলাই । লাই অহমনা খুংলৈ । অরেস্বনা হনুবা কোকচাওনে, হননু লৈখমনে, খুন্দাহানবনে অহুম্মা ফংজৈএ । Fabrication of this book is certain, more than that it is a Blaspheme to the Kangleipak Meetei Religion and Culture to say the least.

ইরম মাবা তুমাবা, ইরম শেনবা তুশেনবা, কুমসনা কুমলিকলাই these so called Gods in the fabricated book were never in the Pantheon of Kanglei Meetei Gods. Very sorry affair . The fabricated names of the so called Gods cannot express clear-cut concepts in the realm of religion. These fabricated names of Gods eat the চাকলুক অহম, the left over (লুখাক) was given to Hanuba Kokchao, Hannu Leikham and Khundahanba. A clear-cut Blaspheme. Hannuba Kokchao means oldman having the largest head. As there is no anything older than the God creator,

the ancient Kangleipak called the creator God Father as Hannuba Kokchao. Kokchao means Great Head. The creator God Father can think any thing, can create any thing, can see the future etc. therefore, He is called great Head. The second God, Hannu Leikham = Hannu Laikham means End God. So, Hannu Laikham means the universal God who is the beginning and end of the universe. The third God, Khundahanba, means that God comes on Earth to make first settlement in the beginning of creation of Human beings. So, these three Gods are in the Pantheon of Gods in the Ancient Kangleipak. চৈরাঙবা is not the beginning of year (Kum) of the Meetei Race.

In Manipur now there seems to have a tradition that the Meetei Race are the descendants of Pakhangba, a sacred snake. It is correct to say that the Meetei Race are the descendants of Pakhangba. The full name is Konchin Tukthapa Ipu Athoupa Pakhangpa. Pakhangpa here means that the man who knows Father, Father here means the Universal God creator. But Pakhangpa/Pakhangba was/is never a Snake. The Meetei Kangleicha along with their kins of the hills of Kangleipak never had a tradition of worshipping a snake or respecting a snake as their ancient ancestor. They eat many kinds snakes including the Python a great snake now the Meetei calls 'Lairen' = Highest God, certainly an imposed concept since 18th Century Hindu kings days. The concept of 'Lairen' = Highest, best, ultimate God is correct. But 'Lairel' cannot be equated to a Python whom the Kangleicha eats them even to day.

"Pakhangba, the ancestral God of the Manipuries came down from Heaven in the shape of small serpent and appeared in the front of Raja's house".²⁰ "ওনি যুমশকৈশাদা পাখংবা নোংখৌদঙ্গী খাওরৌ ওইনা ফিফৌ মাংদা তারকএ ।"²¹

From these findings from the written fabricated records of the Hindu Manipur since 18th century A.D. it is very clear

that not only the ancient Kanglei records/written books/Puyas were rewritten/fabricated after wholesale burning of written records in tune with Hindu traditions, legends, myths etc. New concepts, ideas were imposed with threat of physical injuries etc. for making disorder Psychological Development among the indigenous population of Kangleipak. A treacherous, cruel, selfish expansion of Hindu religion against Humanity. "It is the greatest mistake to connect them with the snake worshippers, 'Nag Bungsees' of India. Neither Nagas or Manipuris, or any tribes on the Eastern Frontier, are addicted to this worship, or any traditions connected with it and any snake, cobra (Nag) or otherwise, could receive small mercy at their hands" This is from the page of 'Manipur and the Naga Hills by James Johnstone'.

Snake worshipping and the idea, concept that Pkhangba = Lairel = a big snake = a Python is a special, ideas created and imposed during Hindu Rule, yet not perfectly absorbed to the indigenous Psychology, mindset waiting only to be rejected in the resurgent culture revolution of the indigenous Kangleicha. There are too many fabricated books before and after the Puya Meithaba Episode during the Hindu Period. The list is endless. The writer stops here commenting them one by one.

Those books or so called Puyas which contain মৈনা বাইনা তাংনা শম are fabricated books or Puyas. The meaning of this 'Meina Waina Tangna Sam' means in free English 'After burning (of all Puyas), Everything dependently joined (to traditions, Legends, Myths etc. of the Hindus)'. Such so called Puyas are Poiraiton Khunthokpa, all things, books related to Lai Haraoba, etc. Any so called Puyas which contain শ্রী, গুরু, , হুঁ, লাইয়িংখৌ any Mayayng or Sanskrit words, concepts are Fabricated books during Hindu period.

Fabricated so called Puyas consist of Fabricated books

by Santi Das and Nongsamei after study of all Puyas by Santi Das and Nongsamei before Puya burning Episode and of fabricated so called Puyas of Post-Puya burning Episode during the Hindu Rule. Some fabricated so called Puyas, to mention a few, Ponbi-lang, Khang-ngoi Yang-ngoi Sekning, Panthoibi Naherol, Pakhangba Naoyom, Leimaren Naoyom, Phouoibi Khurumnaba etc. etc. are of Pre-Puya Meithaba so called Puyas. Post-Puya Meithaba so called Puyas may consist of Poireiton Khunthokpa, Leithak Leikharon, Panthoibi Khongul, most of the books written in connection with Lai Haraoba, Thirel Layat etc. etc. These so called Puyas the writer mentions here are few which the writer knows. There may be hundreds which the writer does not know also.

After the Royal Library of Kangleipak came under King's Dharma Guru Santi Das Gosai, the Notorious Guru selected Nongsamei, a Sudra intellectual to study all Puyas in depth after a few years, the Duo after having elementary knowledge of all Puyas, they Fabricated Puyas in hundreds in the names of the original Kanglei Puyas. After this one day a Horse Message (A person on a horse shouting the Royal decree was sent in all directions of the country to the fact that all Puyas should be reached to the Palace next day in the early morning and any body who concealed any Puya will be punished with Death). In pursuance to this Royal order, all Puyas were piled up over a Pyre in the Palace compound and Burnt, Santi Das Gosai torching the Pyre with a big earthen pot on his shoulder as if a human body is cremated. Thus an Early classical unique Human Civilization was burnt on one morning by the Hands of one Hindu King and one Hindu prophet. The world knows it as 'Vandalism' of Santadas babaji.

There is traditional story that no important Puyas were burnt by King Pamheiba and Santidas Gosai. The important Puyas flew off the Pyre at the beginning of torching them, it is believed. But it was not they were all burnt. All important

Puyas were copied secretly by the holders of the Puyas just before the burning and smuggled out to the hills for safe custody. The Meetei's recent finds in the last part of 20th century, for example, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya from Longa Koirang, Kham-oi Yang-oi Sekning, Wachetlon Pathup are examples.

There is another side of the Fabrications of Puyas before and after Puya Meithaba. The Duo who were in charge of Royal Library and Puya studies could not understand the in-depth meaning of Kanglei Puyas even if they tried heart and soul to understand them. It was natural that a man who speak one language and profess another religions will not be able to go into depth of other Race's scripture etc. So, the Meetei Maichous who were in the names of Hindu Pandits were necessary helpers in the Fabrication process. In the process of helping the Fabrications, the Kanglei Maichous in the garbs of Hindu Pandits HOODWINKED the Duo and later Hindu people in the Fabrications. One very clear example is that in very important Puya Fabrication, the Kanglei Maichous added the words 'মৈনা বাইনা তাংনা শম' explaining to the Hindu Royal Palace and their Hindu Henchmen in an imaginary meaning very different from the real intent, so that the coming generations may understand the real nature of the Fabricated Puyas whenever they come into contact with these so called Puyas.

One very important thing when the Puyas were burnt? Though we in 21st century do not know or have no means to know the actual date and time in English calendar, the writer thinks the month in which the Puyas were burnt is the month the Puya mentions categorically as follows: The Puya Wakoklon Heelel Thilel Salai Ama-Ilon Pukok says "Chahiki Kumhou Ahanpa Numittaki Sinthokpa Houpana Numit 15ni Changna Wakchingki Thaninta Loiye". The sentence written in Wakching in 18th century is an indicator in fact when the

Puyas were burnt. The free English translation of the quoted Puya portion is this " The copying (of the Puya) started on the First day of the year and completed (copying) in 15 days on the fullmoon day of Wakching". From this categorical statement of the writer in 18th century just before the burning of all Puyas, it is very likely that all Kanglei Puyas were burnt in the 15 days of waning moon to the New moon of Wakching. It may be in the month of December or January in English calendar. It is generally believed by Kangleichas that Puyas were burnt in the years between 1721 to 1725 A.D. about 12 years after Pamheiba became king of Kangleipak.

It is a persistent question amongst the Kangleichas at present that how many Puyas the Meetei Race had in Ancient Kangleipak and How many of them were burnt in 18th century. Regarding the second question. How many of them were burnt in 18th century? The answer of the writer is very categorical that all Kanglei Puyas were burnt. The Meetei Kangleichas were unable to resist the king in the Puya burning episode in 18th century because of whole sale execution of ANti-Hindu people by the King since 1709.

Regarding the first question : How many Puyas the Meetei Kangleichas had in Ancient Kangleipak? The writer cannot give a categorical answer to this question. Because the Hindu regimes after the Puya Meithaba Episode did not keep any record of burning of Puyas to befool the Kangleicha generations. In the 1967 Ed. of Cheitharol Kumbaba at page 80, it is recorded '১৭নি নোংমাইজিংদা মৈতৈ লৈমা মাংহনএ' we do not know well what is 'মৈতৈ লৈমা মাংহনএ' At page 93 of Cheitharol Kumbaba (2005), it is recorded '৭নি নোংমাইজিংদা মৈতৈ লাহিৰিক মাঙহনএ' we are not clear what is recorded here is the Puya Meithaba Episode. No good and reliable records regarding the Puya Meithaba Episode is available to day. So far the writer has confirmed the burning of the following Puyas : 1. Koilou Numit Khenchanglon, 2. Ihilel Thacha Khenchanglon, 3. Thouwai-

Michak Khenchanglon, 4. Sakok Salai Thilel, 5. Khununglon Sakok Thilel, 6. Paphal Lampupa Yangpi Thilel, 7. Wakoklon Heelel Thilel Salai Ama Ilol Pukok, 8. Polpilang, 9. Lapalon Yangpi. These nine Puyas' names are found in the Puya – Wakoklon Heelel Thilel Salai Ama-Ilol Pukok.

According to some books, there were more than Four Thousand Puyas before the Puya Meithaba Episode in 18th century A.D. and according to the book several important Puyas flew off the Pyre at the time of torching the Pyre. The following Puyas were burnt according to the book : 1. Taorolai Yangbi, 2. Pakhangba Yangbi, 3. Taorolai Nongkhan, 4. Pakhangba Naoyom, 5. Sanamahi Naoyom, 6. Sanamahi Nongkhallon, 7. Sanamahi Laihui, 8. Pakhangba Laihui, 9. Leithak Leikhalon, 10. Leikha Nongkhalon, 11. Leichinlon Yumbi, 12. Nonglon Yumbi, 13. Nonglon Laicham, 14. Nongdon Langpu, 15. Nongdon Leichinlon, 16. Leiron Yumchatlon, 17. Leichinlon Naoyom, 18. Haoba Leichinlon, 19. Leikha Langpum, 20. Thilel Sakok, 21. Liron Sikap, 22. Khunung Sikap, 23. Thilel Meiram Liba, 24. Thilel Layat, 25. Thilel Laicham, 26. Thilel Cheppi, 27. Thilel Thipongpi, 28. Thilel Kangkhong, 29. Leisangkhong Thilel, 30. Yumpi Thilel, 31. Nongmaiching Thilel, 32. Heipok Thilel, 33. Langkol Thilel, 34. Kouplu Langkhei, 35. Thangching Langkhei, 36. Loiching Thilel, 37. Chingkhong Sekning, 38. Ching-nga Langkhei, 39. Lalampung Langkhei, 40. Wangpulel Sekning, 41. Nonglon Lampupa, 42. Nunglon Yumpi, 43. Nunglon Yangpi, 44. Nunglon Kakkhaipa, 45. Sakok Laichan, 46. Nunglon Mahou, 47. Chakta Mahou, 48. Khoi Mahou, 49. Mahou Langpum, 50. Mahoucha Takhen, 51. Mahou Sekning, 52. Mahousa Sakok, 53. MahouLangsum Takhel, 54. Tanthong Mahou, 55. Lemthong Mahou, 56. Nongpai Mahou, 57. Leihou Mahou, 58. Yumpi Mahou, 59. Leihou Langpum, 60. Thenkhen Mahou, 61. Leichai Mahou, 62. Nonglon Mahou, 63. Leiron Mahou, 64. Chakpalon Mahou, 65. Hayi Langpum Mahou, 66. Kithum Mahou, 67. Chakpalon

Thenka, 68. Chakpalon, 69. Sanna Nungpung Koipa, 70. Leikha Nunglon Langpum, 71. Nongton Hiri, 72. Khunung Sampum, 73. Thiyanlon, 74. Maramlon, 75. Maraklon, 76. Hiri Langsunglon, 77. Chongkhulon, 78. Khampalon, 79. Lai Sinkoklon, 80. Apoklon, 81. Langmaiching Koilon, 82. Chingthang Chingkoilon, 83. Loiching chingkoilon, 84. Koncheng Kokphailon, 85. Chongkhu Lampi, 86. Koupalu Chingkoilon, 87. Khunung Pungkoipa, 88. Khapi Thilellon, 89. Khunthok Langpa, 90. Singsatlon, 91. Mahou Yangpi, 92. Urelpung Mayon, 93. Waron, 94. Papok Khongchinlon, 95. Chinglon Laihui. In a 'Meitei History book' it is said 125 'Meitei Puyas' were burnt by Pamheiba Garibaiwaz and Santi Das Gosai.²² These are Puyas' names collected by the writer from available books in the market circulated at present which were gutted by Jealous Hands in 18th century A.D. when the first Hindu King comes to the throne of Kangleipak. The intellectual property of the Meetei Race will be Immense and the Identity of the Kangleichas will be sky high, if the knowledge of the burnt Puyas are available to Kangleipak to day. This is certain, nobody can be in doubt.

(b) The Dark Period of the History of Kangleipak.

As soon as Kanglei Puyas, the knowledge store of the Meetei Race piled up stage by stage in Millennia by our Forefathers, had been gutted, the Kangleichas and the Meetei Race and their country Kangleipak entered a Dark Night without knowing when the Dawn will come to them. The tree of an Ancient unique Human Civilisation on Earth had been gutted without knowing when the New sprouts will come. A sense of Dismay and wilderness descended upon the Kangleichas since 18th Century A.D.

After the total burning of all Puyas, which are nothing

22. Meitei Ningthourol by Sarangthem Bormani Singh page 109

but a great store house of knowledge of the Meetei Race, which are a store house of rich food for the mind of the Race, which were intellectual properties unparalleled on Earth, the Meetei Kangleichas became paupers mentally and intellectually once lived as kings having Everything in their Store House. Their Country kangleipak became Manipur of the Mahabharata. The descendants of the Brave Grand Father Konchin Tukthapa became Hindus. They lost their writing scripts, one of the most developed writing symbols, classical on Earth. The Bengoli Scripts which are Foreign to the Genius of the Meetei Race were introduced in place of the Meetei scripts thereby creating a Chaos in the Education system and Mental development of the Meetei race. The Puyas became Purans. The hills became Non-Aryan unclean people whereas the Meetei were clean Aryans as descendants of Hindu Arjuna. The racial unity of the hill and plain peoples who are of the same family descent had been disintegrated into fragments. The territorial unity of the country Kangleipak has been fractured. Everything Kangleipak was in Chaos.

The Imphal valley with its fine people of highly cultured nature became a Hindu colonial pocket of immense value to the coloniser Hindu Lords in the Mainland India. They infiltrate into the indigenous population and pollute the pure blood of the Mongloid people having more potential than themselves by deceit and threat through the king of Manipur.

The Aim and object of all these activities of the Hindu people was to create a false Identity of the Meetei Kangleichas. 'The Burmese are a Mongolian race, yet none of their traditions, hark back to China or to Mongolian things : all hark back to India. The early part of their chronicles reads as if they were descended from Budha's clansmen and lived in upper India'²³

23. Outline of Burmese History by G.E. Harvey, page 4.

The Kangleichas Meetei Race who are very original of the soil of Kangleipak evidenced by traditions, Legends etc. and confirmed by Indigenous written documents, have a very different physical structure, blood group, even the mental set-up from those of the Hindu Aryan People of India. A Hindu Indian and a Meetei Kangleicha standing side by side will show you two different pictures one west and the other east. This is our clear Identity that could not be mixed up with the Indian Hindus. When you introduce yourself, name : Surchandra Singh or Surchandra Yumnam, Race : Hindu, religion : Hinduism, Gotra : Sandiliya etc. you are introducing yourself as a vain Jackdaw, a clear False Identity for yourself to comity of Peoples or to comity of Nations on earth. SHAME ! even some women calls herself as 'Dasini'. She is a sports woman, in a field where the Kangleichas Excel themselves than the remaining Indians. A sports woman from the sports power house, Kangleipak introduces herself as 'Dasini' SHAME !

Even to day some immigrant Hindus are trying very hard to create a condition in which the indigenous Meetei may think themselves to be descendants of Indian Hindus from Mainland India, a contradictory identity for the Kangleicha Meetei. Some readers might have remembered a particular episode in this regard. When the first Prime Minister of India Shri Jawaharlal Nehru visited Manipur for the First time, a group of Political and Social leaders came to the Airport to receive him. When the Aircraft door was opened and he was about to descent from the Aircraft, he saw the leaders waiting for him. He asked his Private Secretary 'Ye Chini kahase aya hei?'

But you introduced yourself to any one "I am Surchandra Yumnam, Saldiliya Gotra." Are you right ? There is something wrong in the matter. Please ponder over the matter to satisfy your own intelligence.

We have seen above the Chaos created by the total burning of the Puyas and wholesale fabrication of written books and documents, and by the Hindu Rule of about 300 years in Kangleipak (Manipur). In order to assess the damage of the Puya Meithaba Episode to the History of Kangleipak, the following xerox of page 55 of 'History Today', January, 1962 issue of a Magazine published in London, edited by Peter Quennal and Alan Hodge may kindly be seen :

Xerox - XXII



"Treachery, patriots and fratricide" : an enclosure of the Rajah's Palace in Manipur

her tight-waisted bombazeen dress redeemed only by wide white cuffs, a white collar, and a head cloth of white muslin.

The Manipur she had left for ever was at first declared forfeit to the Crown, and many favoured annexation of the State, both for the maintenance of prestige and as a warning to other Native States; but, by a subsequent decision, the throne was guaranteed to a new Rajah, and to his heirs, so long as he carried out with loyalty the orders of the Government of India. The choice as ruler of a boy of six, great-grandson of a former Rajah, ensured a period of minority during which the administration was entrusted to the British Political Agent and the chance was taken to introduce many reforms. When, in 1907, the young Rajah completed his schooling and came of age, he was formally installed on his throne; like his ninety-one predecessors, he was descended from Pakhangba, the sacred snake. He began to govern with the aid of a Darbar consisting of a President, who was to be a junior member of the Indian Civil Service, and six Manipuris selected by the Rajah himself.

Thus ended an episode in which grave

blunders had been made on both sides; if the Manipuris had erred into familiar paths of treachery and violence, the British had lacked discretion in their handling of a delicate situation which was made even more difficult to resolve because of secrecy, divided counsels, and, when the decision had been made to use force, inadequate foresight and precautions. For fifty years Manipur lapsed into obscurity. The death, at the end of 1941, of the same man who had been enthroned in 1907 coincided with the end of tranquillity. The Japanese evicted the British from Malaya and from Burma; Imphal received 150,000 refugees and the retreating Burma army; Imphal was bombed; Imphal became the forward base for new forces being built up and trained; and in March 1944, Manipur was invaded by the Japanese army. For three months the battle raged, until the Japanese, without benefit of air supply and supremacy in the skies, suffered the most decisive defeat on land at the hands of British, Indian and Gurkha forces, and fled or fought their way over hills and rivers into central Burma. That is another and more desperate story.

In the above xerox, please read the left column very carefully. In the left column at about the end of the 2nd para you will see 'When, in 1907, the young Raja completed his schooling and came of age, he was formally installed on his throne; like his ninety-one predecessors, he was descended from Pakhangba, the sacred snake.' The young Raja involved here is Churachand Maharaj. Churachand was formally installed on the throne as King of Manipur in 1907. In quotation above, your attention is drawn to the underlined words 'Like his ninety-one predecessors, this means, according to British record, there were 91 Kings before Churachand Maharaj. The Sl. No. of Churachand Maharaj is 75 and his next predecessor Kulachandra Maharaj is at Sl. No. 74 in the Cheitharol Kumababa. What is said in the Magazine means the Sl. No. of Kulachandra Maharaj is 91 in their record. So, there is a clear-cut difference of 17 Kings (91-74) between the British records of History of Manipur and the Cheitharol Kumbaba which is said to be transcribed from old record of 'Meitei Mayek' as indicated in the Magazine published in 1962 in London.

The writer as well as reasonable History of Kangleipak-thinkers-lovers will be very confident of what the London Magazine says. It is on two counts: The Britishers were colonial Masters of Manipur for more than half a century and in many written records/books we find that the Political Agents investigated Manipuri History. In such circumstances the British people, more accurately the British Royal Library, must have very near true record of History of Manipur. Secondly, the actual date of Pakhangba becoming King of Kangleipak is 1737 years B.C. with some allowance of \pm years. The date of Pakhangba coming to the throne (of Kangleipak or Manipur) is 33 years A.D. in Cheitharol Kumbaba. So, the difference of years is 1770 years (1737 + 33) between the actual date of Pakhangba coming on the throne of Kangleipak and the date of Pakhangba coming on the throne as given by Cheitharol

Kumbaba. Therefore, in order to shorten the long History of about 4000 years of Monarchy of the Meetei Race (they use the concocted word 'Meitei' for 'Meetei') in Kangleipak after the advent of Hinduism in their FABRICATED history for the Meetei Race, they required to shorten the list of the kings of Kangleipak in their Fabricated history of Manipur when Kangleipak was renamed Manipur in 18th century. To speak the truth in other words again, the Hindu Fabricators of History, of necessity, is to obliterate some kings' names from the list of kings of Kangleipak to put in the shortened duration of history of about 2000 years upto this day from the real duration of about 4000 years of Kangleipak Monarchy of the Meetei Race. From these facts of History of Kangleipak (Manipur) so far revealed, the Kangleichas Meeteis have a strong belief that not only these 17 kings' name indicated by the British Magazine, the Meetei Race might have lost many many more kings' names from the list of Ancient Kangleicha kings in the process of Down sizing of history of Kangleipak in matters of number of kings and duration of the Ancient history period of Kangleipak.

Supposing that only these 17 (seventeen) Kings' names are missing from the ancient history of Kangleipak, where we will get these 17 names of kings in the 21st century? Will there be any means to get these names? An irreparable loss to the Kangleichas and to the History of Kangleipak. Really a Dark Period of history of Kangleipak descends to the people of Kangleipak. Very Lamentable!

Please look up the sketch in the xerox XXII ante. The sketch of two big animals their forms are Prototypes of present State Emblem on the Sahid Minar and also of the Kangla Gate inside Kangla. Probably the sketch is by one 'MP' seen in the left base corner in the sketch. Please see under the sketch of Mensell collection "Treachery, patricide and fratricide, an enclosure of the Raja's palace at Manipur." The sketch is from

the brains and hands of colonisers of Manipur, who calls us 'Treachery, Patricide and Fratricide'. Shame ! for the people who project this sketch as the prototypes of Shahid Minar and Kangla Gates.

The following is the ancient State Emblem of Kangleipak erected during the reign of brave Grand Father Khakempa, photographed by Sir James Johnstone and Mr. Hoffman in 1868 before the Earthquake disaster in January, 1869.

Xerox - XXIII



The above xerox is the real photo of the State Emblem erected by King Khakempa whereas the sketch in the xerox-

XXII ante is an imaginary sketch product by an ordinary Englishman in 20th century. The difference is real – The above is a State Emblem for centuries of an independent country Kangleipak and the sketch is a colonial product having very diminutive and derogatory value to the people of Kangleipak (Manipur). The physical structure and august look commands very good artistic work, impressive, respect and honour whereas the sketch shows very little artistic work and Amateur. These things are again the history of today in Manipur dictated by immigrant descents leading to ugly Kangleipak (Manipur).

Coming again to problem of missing names of kings of ancient Kangleipak. According to the Diary of Manipur (1904), the Sl. No. of Garivaniwaz is 45 (fortyfive) and in (Cheitharol Kumbaba (1967) the Sl. No. of Garivaniwaz is 50 (fifty) in the kings list of Kangleipak (Manipur). There is a clear difference of 5 in the list. But the date of ascending of Garivaniwaz in the throne keeping the same – 1709 A.D.²⁴ in both records and keeping also the same five kings after Garivaniwaz in both records. This further means that 5 kings' name are missing in the list of kings' in the Diary of Manipur above Garivaniwaz or 5 kings' names are more or added in the kings' list of Cheitharol Kumbaba above Garivaniwaz. Both may be possible in the known fabricated records of so called History of Kangleipak (Manipur).

These are some of the pointed Episode in which Darkness, in the mindset and development in every sphere of lives, of the indigenous Kangleichas, spread through out Kangleipak since 18th century. The indigenous Kangleichas, specially the Meetei Race, have been mentally pauperised because of the loss of the knowledge store Puyas and subsequent fabrications of written records, books etc. and impositions of Mayang tradition, legends, myths etc. along with threats of physical injury. All these tend to killing of the Natural Genius of the Meetei Race for ever.

24. A free supplement, historical analysis in figures to A SHORT HISTORY OF KANGLEIPAK (MANIPUR) Part-I.

Now the writer will show you some of the activities which are directed to intervene the Road Maps of some of over-enthusiasts to lead Kangleipak to a trouble water spot to fish from it. The writer along with some core friends associated themselves in a research centre called "The Kangleipak Historical and Cultural Research Centre, Sagolband Thangjam Leirak, Imphal" for research in history, literature, culture, philosophy etc. of ancient Kangleipak to thwart the invasion of low value cultural inputs from outside Kangleipak. The Research Centre has published a Calendar called **ᱠᱟᱨᱢᱟᱝ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ** (The Fatherland Kangleipak Map Calendar, 2007) and will Publish a book on Meetei Eeyek (Meetei script) and A short History of Kangleipak (Manipur) Part - II in 2007. The Research Centre had published many articles in some of the Esteemed Daily News Papers of Imphal regarding history, 18 Meetei scripts, the relation between the hills and plain people of Kangleipak. A seminar also was organised on the topic "য়েলহৌজৌঙ্গী হৌ মৌতৌঙ্গী মরি". The Research Centre is planning to publish many things on culture, history, script etc of Kangleipak.

We have seen above in this book that inspite of our serious efforts to fill up vacuums caused by the Puya Burning Episode and subsequent fabrications of written records during the Hindu rule in the ancient history of Kangleipak, the Kangleichas are still in the Dark Night in matters of their ancient history. The publication of A SHORT HISTORY OF KANGLEIPAK (Manipur) Part - I is the beginning of a discovery of ancient history of Kangleipak. There is still a GAPE, a very big GAPE in the ancient history of Kangleipak between the reign of Konchin Tukthapa Ipu Athoupa Pakhangpa coming to the throne of Kangleipak in 1737 B.C. present Kangla as the capital of Kangleipak and the reign of Pamheiba Garivaniwaz coming to the throne in 1709 A.D., more than 3000 years where the history of Kangleipak is still in Darkness. In order to make light in these zones of Darkness, the Research Centre has done the following :

Xerox - XXIV

ᱠᱟᱨᱢᱟᱝ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ
Kangleipak Historical & Cultural Research Centre, Imphal

H.O. : Sagolband Thangjam Leirak, Imphal - 795001

2/KHCR Centre/2004

Tel. No. 2228946.

31-10-05

Ref No. _____

Date _____

M/s HISTORY TODAY LTD.
 28 Old Compton Street
 London W1D 4TW UK
 Tele : 020 7534 8000
 Fax : 020 7534 8008

Dear Sir,

I am the current President of the Research Centre of which I am using a letter head of the Research Centre. The Research Centre is approaching you as you are the only organisation in the whole world which can help the people of Kangleipak (Present Manipur) to reconstruct the History of Kangleipak. I feel you will respond very sympathetically for the helpless people of the land.

A brief history : The hilly land, Kangleipak was a Monarchy since about 2000 B.C. having an indigenous Religion, culture etc. of its own without slightest influence of the Hindu upto 18th Century A.D. One Pamheiba (Garivaniwaz by the Hindu) came to the throne of Kangleipak in 1709 A.D. (1714 by many English writers). He was the first Hindu King. During his reign, all written records of the kingdom were burnt down by him with the help of one Notorious Hindu Priest, Santli Das Gossai. Since then we became Hindu by deceit and force. After destruction of all written records, the Hindu King and his notorious Priest, Santli Das Gossai fabricated all records in the line of Hindu Race. "Revivalism of the Past is going on forcefully. Some indigenous Records also are with us. We are reconstructing our History (Pre-Hindu). For this, we are approaching you indispensably.

What help we need : HISTORY TODAY (A monthly magazine January, 1962 issue) edited by PETER QUENNEL and ALAN HODGE at Page 55 (of the magazine) says "when, in 1907, the young Rajah completed his schooling and came of age, he was formally installed on his throne, like his ninety-one predecessors, he was descended from Pakhangpa, the sacred snake." when they wrote about Manipur. You might remember that Manipur was a British Protectorate up to 1947. We require the list of the 91 (ninety one) Kings who reigned before this "Young Rajah" (named king Churachand in our present record) who was installed on the throne in 1907. In our present record (Fabricated during The Hindu rule), we have only 74 (Seventyfour) kings before this "Young Rajah", short of 17 kings from your account. We do not believe the names of the kings of the present record also. If you supply this 91 kings' list, as mentioned in the magazine article, we are certain to reconstruct the Pre-Hindu ancient History of Kangleipak (Manipur). You can do this if you really love the indigenous people of the eastern-most state of Present India. You may find many historical records of Manipur in London Library, as Manipur was British Protectorate upto 1947. Please help us. Please send us your E-mail address also. Help us.

Communication to be addressed to :

With highest respect for you.

Sincerely yours

WANGKHEMCHA CHINGTAMLEN,
 President,
 Kangleipak Historical & Cultural
 Research Centre, Imphal
 H.O. Sagolband Thangjam Leirak,
 Imphal - 795 001, Manipur (India)
 Phone : 0385-2228946

Wangkhemcha Chingtamlen
 (WANGKHEMCHA CHINGTAMLEN)
 President
 Kangleipak Historical & Cultural
 Research Centre, Imphal,

Sup.

President

The above is the zerox copy of a letter sent by the Research Centre to M/s HISTORY TODAY, a magazine published in London from which, the research centre expected, will get some clues regarding the names of the missing kings of ancient Kangleipak. But the answer was to the contrary.

M/s HISTORY TODAY, 20 Old Compton Street, London W1D 4 TW, UK T:0207534 8000 f:020 7534 8008 has answered that Mr. Alan Hodge and Mr. Peter Guennel, who were associated with the article in the Magazine in 1962, were all dead long ago, and that the company could not help the Research Centre further.

The Kangleipak Historical and Cultural Research Centre, Sagolband will never relent in searching the Lost History of Kangleipak. Now, the ancient history of Kangleipak lovers and those people who love to discover the lost prestige and identity of Kangleichas must get together to think the matter very seriously to find a way out of the Darkness of History of Kangleipak. There is only one way now. The way is to orient ourselves to indigenous resources, written or otherwise, to fill up the vacuum created by the Puya Burning Episode. In collecting the matters and informations for History of Kangleipak, we must be very careful to know the sources are actually Pre-Hindu or Post Hindu documents, books etc. and if it is verbal informations, the informations and informants should be scanned carefully. If we accept tainted informations as real indigenous history materials of Kangleipak, we may come to a position of history as that the Myanmaries face to day that they were descendants of the clans of Northern India in their ancient History of Myanmar losing their clean identity as Mongoloids.

Friends, young men and young women come along with your friends to the Research Centre of Sagolband Thangjam Leirak, Imphal to discover the lost history of Kangleipak and your Proud identity.

THE END.



About the Author and his books

The author, Wangkhemcha Chingtamlen was born in 1933 and is an M.A. L.L.B. of the Gauhati University. He studied Economics and Philosophy in bachelor level and Political Science in Master level. He is a firm believer in Sanamahi Religion.

He has written 8 books, 4 in Meeteilon and 4 in English including the present one of History. The first three English books are - 1. From the pages of History : The Meetei and the Bishnupriya (1999), 2. A Historical Evidence that proves the FALSEHOOD of the present History, Literature etc. of Manipur (2000), 3. A short History of Kangleipak (Manipur) Part - I (2005).

The present book, A short History of Kangleipak (Manipur) part - II is a must for every man and woman of Kangleipak though the writer cannot claim the book is a perfect History of ancient Kangleipak. But, the lost history of ancient Kangleipak is discovered is certain. If any body who reads the two parts of this history book - A short History of Kangleipak (Manipur) Part - I & II together, the writer firmly believes that the men and women know the real history of Kangleipak though many things about Kangleipak are to be added to their knowledge. Be sure that you have acquired knowledge of Ancient History of Kangleipak, the History before the advent of Hinduism before 18th Century A.D.

PLEASE COMPARE :

Original State Emblem of Kangleipak
erected during the reign of Khakempa
(Real Photo)



Artistic, Impressive, Honourable!
A PRIDE OF AN IDEPENDENT
COUNTRY KANGLEIPAK

From "HISTORY TODAY", a London
Magazine (1962), a sketch, selected
Proto-type by Manipur Government for
State Emblem.



Not Artistic, Not Impressive, Not
Honourable, Amateurish,
A Dependency of Manipur