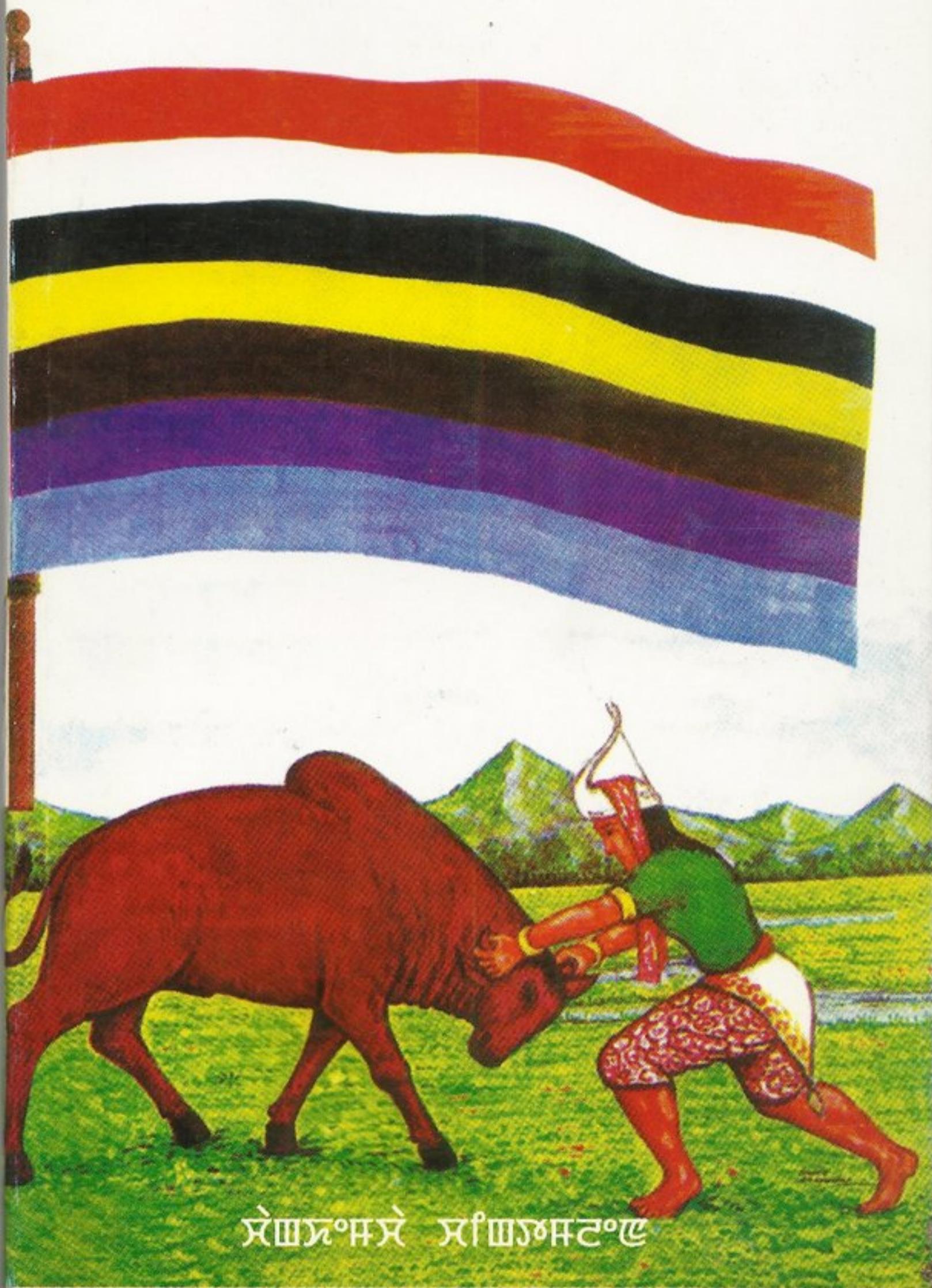


A SHORT HISTORY OF KANGLEIPAK (MANIPUR)

PART - I



ਸੇਣਾ ਸੰਸਾਰੀ ਸੰਖਾ ਸਟਾਈ

PREFACE
INTRODUCTION
A SHORT HISTORY OF KANGLEIPAK (MANIPUR)
A SHORT HISTORY OF KANGLEIPAK (MANIPUR)
PART - I

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Imphal- 795 001

PREFACE

(To be studied critically)

A SHORT HISTORY OF KANGLEIPAK (MANIPUR)

PART - I

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The Plan of the writer is to write the History of Kangleipak in three parts. We know very well that the ancient History of this land Called Kangleipak upto 18th Century A.D. are all and all Fabrications and Frauds. The purpose of this part of the History is to destroy the Fabrications and Frauds in the ancient History of this land and to show the People the real ancient History of Kangleipak thereby Reconstructing the ancient History of Kangleipak. The second part will deal with the History of Kangleipak from Konchin Tukthapa Ipu Athoupa Pakhangpa, the first political monarch of Kangleipak who ascends the throne of Kangleipak in 1737 B.C. present Kangla as the Capital, to King Charairongba, the last Meetei monarch on the throne of Kangleipak. The third part will deal with the History of Kangleipak (Manipur) from Pamheiba Garivaniwaz, the first hindu King who ascends the throne of Kangleipak in 1709 (1714?) A.D.

Kangleipak was known to the Mayangs since the days of King Kongyamba (1324-1335 A.D.- dating from Cheitharol Kumbaba) very well, when a petty Mayang army attacked Kangleipak and most of them were killed and enslaved. The Mayangs tried to capture Kangleipak in 16th and 17th Centuries also by means of force. In all the military conflicts, the Mayang Armies were defeated, most of them were killed, in hundreds were enslaved. But in the early part of the 18th Century, when the news of Pamheiba becoming king of Kangleipak reached the Mayangs in Kachar, Sylhet, Assam etc. they were overwhelmed with happiness and swarmed to Kangleipak to be welcomed with enthusiasm by the king. One of the Mayangs was Notorious Hindu Dharma Guru Santi Das Gosai. When he reached Kangleipak he was welcomed by the King as if he was king's lost father and returning. As soon as Pamheiba was joined by Santi Das, they picked up one Nongsamei, a Sudra intellectual to study the Meetei Scriptures. After knowing the scriptures, Santi Das and Nongsamei wrote a set of fabricated literatures in the name of Puyas. Then all the original Puyas were burnt down. The purpose of this part of History is to destroy the fabricated History perpetrated since Pamheiba and Santi Das.

Now please see some Historical Frauds in the ancient History of Kangleipak among others which are elaborately dealt in this book.

Historical Frauds Revealed

You will see in this humble History book some of the most unholy Historical Frauds ever seen by the People of Kangleipak (Manipur).

Xerox - 1

- 1 -

I bow down the Gods and begin to write the origin of the Manipur Royal family.

Original in the Archives

DUWAPUR
BY THE END OF THE DAPAR JUG AND BEGINNING OF THE KALI JUG (YEAR 3435), KNOOG HOWBA CHONCO THE WIFE OF BABROOBHAN GAVE BIRTH TO A SON CALLED PAKHANGBA. HE USED TO ASSUME THE FORM OF GODS BY THE DAY AND BY THE NIGHT HE USED TO BE A MAN. HE REIGNED FOR 120 YEARS PEACEFULLY. HIS SON KHOCHEITOMPAT SUCCEEDED HIM. IT WAS IN HIS TIME THE BIG DRUMS WERE MADE. HE REIGNED FOR 100 YEARS AND WAS SUCCEEDED BY HIS SON TOWTHING. TOWTHING WHO REIGNED FOR 80 YEARS. HIS SON KHOCHEI NINGSON SUCCEEDED HIM AND INTRODUCED THE SYSTEM OF BUILDING HOUSES TO LIVE IN; HE REIGNED FOR 75 YEARS. HIS SON PENGSHIBA SUCCEEDED HIM AND REIGNED FOR 20 YEARS. THE NEXT KING KAOKHONGBA THE SON OF PENGSHIBA SUCCEEDED TO THE THRONE AND REIGNED FOR 30 YEARS. HIS SON HOWTHONGBA THEN ASCENDED THE THRONE AND REIGNED FOR 17 YEARS AND WAS SUCCEEDED BY HIS SON HOWTHONGHOBIA WHO BUILT THE KANGLEI OR THE THRONE ROOF; HE REIGNED FOR 30 YEARS. HIS SON SHAMAIRANG THE HEIR APPARENT ASCENDED THE THRONE AND DEFEATED KINGTHOU SOSEPHOMBA OR ANGOM KINGTHOU AND TOOK POSSESSION OF HIS KINGDOM; HE REIGNED FOR 20 YEARS. HIS SON KONTHEYBA SUCCEEDED HIM AND DEFEATED THE MEGA CHIEFS AND POSSESSED THEIR VILLAGES SHELLAI AND LANGMUI. HE REIGNED FOR 10 YEARS. HOWTHONGHOBIA THE NEXT KING CONQUERED THE VILLAGES OF MONGANG AND KOSPONG; HE KEPT LARGE STOCK OF DRUMS AND GONGS IN HIS POSSESSION AND REIGNED FOR 70 YEARS. HIS SON KHONGTEKCHA THEN ASCENDED THE THRONE, DURING HIS REIGN THE KING OF MEIRANG

The above is the Xerox copy of page 1 of Diary of Manipur, the so called Historical Record of Kangleipak (Manipur since 18th Century C.E.) type written at State Office by Nithor Nath Banerjee, 1904. The below is

the Xerox of the Nomenclature part of the same Historical record book mentioned above, Diary of Manipur:

Xerox - 2

MANIPUR STATE

Diary of Manipur.

Copyright rest in the
Manipur State Archives
Govt. of Manipur

MANIPUR

TYPE WRITTEN AT THE STATE OFFICE
BY

NITHOR NATH BANERJEE,
1904.

Reading the above two Xerox Copies together, it is more than clear that the book Diary of Manipur is in the Custody of the Government of Manipur. The second xerox, the Nomenclature part is shown to you to tell you the identity of the book from which the writer wishes to bring you home some points of his arguments about the purported histories of this land.

In the first xerox, in the first line of the 2nd para, the word 'Dapar' is corrected as 'Duwapur'; in the second line '(year 3435)' is corrected as '(year 3135)'; in the 8th line '100' is corrected as '110'; in the 9th line '80' is corrected as '100'; in the 11th line '75' is corrected as '15'; in the 12th

line '50' is corrected as '15'; in the 14th line '28' is corrected as '17'; in the 20th line '20' is corrected as '50'; in the 23rd line '10' is corrected as '9' or '90'; in the last but one line '70' is corrected a '100'. The correction of the reigning items of kings continue upto page 3 of Diary of Manipur.

The correction in the second line of Para 2, the Kali Jug (year 3435) is the date of birth of Pakhangba in Diary of Manipur, but in the Cheitharol Kumbaba the corrected year 3135 becomes the date of ascending the throne by Pakhangba. The reigning time of Khooioitompok is 100 years in diary of Manipur, but the corrected no. 110 years becomes the reigning time of Meidingu Khooiyoi Tompok in the Cheitharol Kumbaba. Towthingmang's reigning time is 80 years in Diary of Manipur, but in the Cheitharol Kumbaba the corrected 100 years becomes the reigning time of Towthingmang. In this way the corrected figures become the reigning times of kings upto 11th king, Nowthong Khongba (Naething Khong) in the Cheitharol Kumbaba. These 11 kings are seen in the page 1 xerox of Diary of Manipur. But in the Cheitharol Kumbaba, the accounts of these 11 kings cover upto page 3.

The below is a table showing readers what are found in Diary of Manipur and in the Cheitharol Kumbaba for the 11 kings from Pakhangba to Nowthongkhongba (Naethingkhong in the Cheitharol Kumbaba)

Sl.Nos.& Names of kings	Diary of Manipur (1904)		Cheitharol Kumbaba (1967)	
	(1) Date of birth of Pakhangba	(2) Length of reigning time	(3) Date of ascending throne	(4) Length of reigning time
1. Pakhangba	Kali Jug (year 3435)	120 3135	Kali Kumsing 3135	120
(No date of ascending throne)				
2. Khooioitompok (Khooiyoi Tompok)	_____	(100)110	Sakabda 76	110
3. Towthingmang	_____	(80)100	Sakabda 186	100
4. KhooiNingon (Khuiningomba)	_____	(75)15	Sakabda 286	15
5. Pengsiba	_____	(50)15	Sakabda 301	15
6. Kaokhongba	_____	(28)17	Sakabda 316	17

7. Nowkhongba (Naokhamba)	_____	17	Sakabda 333	17
8. Nowkhongba (Naophangba)	_____	30	Sakabda 350	90
9. Sameirang	_____	(20)50	Sakabda 440	50
10. Konthouba	_____	(10)9/90	Sakabda 490	90
11. NowthongKhongba (Naethingkhong)	_____	(70)100	Sakabda 585	100

(In the Sl. Nos. and Names of Kings, the names are of Diary of Manipur, and names within the brackets indicate the name in Cheitharol Kumbaba and under col. 2, the Nos. in the brackets are original nos. in the Diary of Manipur and the nos. outside the brackets are the hand-corrected nos. to the original nos. of the Diary of Manipur).

The below are the Xerox of pages of the Cheitharol Kumbaba :

Xerox -3

চেথারোল কুম্বা ।

আজাইকপানবন্দী মগ্ন পৃষ্ঠামনা চেথারোল কুম্বায় ইজরকে তাখি-
বিগুর। ৩ জুনে কুম্বিং ১১০৫ তবদা ব্রেডিং পাথবন্দা নিয়ে ওঠে।
০ লাইসা পারচুনা অহি মী ওই সুবিল লাই বোইচুনা মত্তু কুইনা
লৈবজুবদা বোমেশী অহিদো লাইস্বানা হাইবকহ। সুবিল সুবিল মংনা
লাই ওই 'হাইবিসিবু' কনাতক। হৃণী মুকুন্দী লৈবমালে এস্বং লাই
হেবগে হাবববদা পাথবন্দা নবদি পোহৈবেতোজা এভোকল কুপদা লাকপনিনা
মী ওইবদি লাই লাই ওইবদি যাদে। ঐবি কোরো মোজেবান্দী সুমক-
পনিনা মী ওইবদু লাই লাই ওইবদু যাই হাবনা খুখিও। ০ পাথবন্দা
নিয়ে ওইবা চহি ১১ জুনবন্দা নকাজ অর্পা ওঠে। ব্রেডিং পাথবন্দা
চহি ১২০ পাথমে। ৩ শুক্রবা ১৬ টা এফোই ভোকপোকনা নিয়ে
ওঠে। মাহাবকতু। শবি ষটো পু তিজুনা ব্রেবদা শজিউয় খোজে
মাহবনী কৈ ষটো অস্ক তিজুনা কৈকুম খোজে। মকুবদা শব ষওঁ
ষটো তিজুনা শুঁ মধোল খোকে। ১/ ব্রেডিং খুইয়োই তোকপোকনা
চহি ১১০ পাথমে। ৩ শুক্রবা ১৮৬ টা ব্রেডিং তাজবিয়াজা নিয়ে
ওঠে। ভাজবিমোসী হাকবকতু। মজোবা বোইমুহনা মনিপুর

Zerox-4

ଶ୍ରୀମଦ୍ଭଗବତ

ଲେଖାକ୍ଷେତ୍ର ପୂର୍ବ ଚିରିକ ଅନୁଷ୍ଠାନ ଲିଙ୍ଗାଳ ଦୋଷା ଆତ୍ମା
ନାଟେ କୃତ୍ତମ କେନ୍ଦ୍ରିଯା କୌଣସି ଅନ୍ତର ପୂର୍ବମ କୋରପେ ହାଇପ୍ରେସ୍ରେ
ମାତ୍ରା ଯୋହେବାନା ନୋଟ୍ର୍ପ ପାନା ଯୋହେବାନା କାଉଟ ଆଡିପିଲାବା
ହୋଇଥା କରା କ୍ରେପ୍ରିଟ୍ ହେଲା କୃତ୍ତମ କେନ୍ଦ୍ରିଯା ହାଇପ୍ରେ ହାଇଥା ପୂର୍ବ ।
ଆଡିପିଲାବା ହୋଇଥା କରିବାର ପୂର୍ବ ନିମ୍ନ ହାଇପ୍ରେ ହାଇବାନା କୃତ୍ତମ କେନ୍ଦ୍ରିଯା
ହେବାନି ଉପରିରେଇ ହାଇଥା ନାନ ପୋଇବା । କୃତ୍ତମ କେନ୍ଦ୍ରିଯା କେନ୍ଦ୍ରି
ଆଡିପିଲାବା କାମାହିବା । ଲୋହେବାନା ହୋଇଥା କେନ୍ଦ୍ରି ହୋଇଥା କାମା
ଆଡିପିଲାବା । ଅନ୍ତରେ ତାହାରେ (ଇକାନାମି ମାଇଲ ୧) ଲୋହେବା । ଆଡି-
ପିଲାବାରି ମାତ୍ରାରେ ପୂର୍ବ ଇମ୍ପରେ ରଖିବା । ସମ୍ବାଦରାଜ ଲାକ୍ଷମା କାମା ।
ପୂର୍ବ ହୋଇଥା ନାହିଁ ଯୋହେବା କରିବାର ମାତ୍ରାରେ କାମାହିବା । ଲୋହେବା
ରାଜ ଆମିର କାମରେ ବୀରବା ଯୋହେବା କରିବାର ହେଲା ବୀରବା ରାଜରେ
ରାଜିନ ମାତ୍ରାରେ ଆମା ନାମ ହୋଇଥା କାମରେ କାମରେ ହୋଇଥା କାମରେ
ମାତ୍ରା ପାଇବା କାମରେ କାମରେ ଲୋକର କାମରେ କାମରେ ପୂର୍ବର
କରିବାର ନିଜାମ ବେବିବା । ଆମିର ରାଜରେ (ମାଇଲ ୦୦) ହାଇବା
ଲୋହେବା । ଆମିର ହୋଇଥା କାମା ହୋଇଥା ଅନୁମି କିମବା ଏକ ବେ
ନିକର୍ଷାନା ଦେଇବା । ଆଡିପିଲାବା ଯୋହେବାରେ ପୂର୍ବ ଆମିର କାମା ଲୋହେ
ହୋଇଥା କାମରେ । ଲୋହେବା କାମରେ କାମରେ କାମରେ କାମରେ
କାମରେ କାମରେ —ଏ କାମର ଆମିରରେ ଯତ ।
? ହୋଇଥା କାମରେ କାମରେ ଆମିର ଆମିର କାମରେ କାମରେ

The writer gives readers the xerox of pages 1 & 2 of the Cheitharol Kumbaba for readers' direct and immediate verification of what the writer said above in the table at least for 7 kings. In the Cheitharol Kumbaba the 11 kings in the table above cover upto page 3, readers are requested to refer to Cheitharol Kumbaba (1967) to satisfy their inquisitiveness.

Readers attention is drawn to the table above. First, readers please see SL. 1 and Col. 1, Kali Jug (year 3435) (birth of Pakhangba), corrected figure (No) 3135 becomes the date of ascending the throne by Pakhangba under col. 3. All the corrected figures (Nos) under col. 2 become the length of reigning times of the kings under Col. 4. As the ascending date of Pakhangba to the throne in the Cheitharol Kumbaba 3135 Kali Kumsing under Col 3 comes about as a correction of birth date of Pakhangba Kali

Jug (years 3435) in Diary of Manipur, it should be taken as FICTITIOUS, until it is proved beyond doubt that correction is due to factual mistake, and how the birth date of Pakhangba in Diary of Manipur becomes the date of ascending the throne of Pakhangba in the Cheitharol Kumbaba after correction is also to be proved beyond doubt. As we do not see any reasonable evidence for correcting 3435 to 313 5 and use the 3135 as the date of ascending the throne of Pakhangba, the Kali Kumsing 3135 as the date of ascending the throne of Pakhangba in the Cheitharol Kumbaba is to be taken as FICTITIOUS. As a consequence, the dates of ascending throne by the 10 kings after Pakhangba shown in the table above whether in Kali Jug (Kali Kumsing) or in Christian Era or in Sakabda are all to be taken as FICTITIOUS. So, can any reasonable person, or any person having some sense of history accept the 33 A.D. date as beginning of political monarchy of Kangleipak ? In the same reasoning, the length of reigning times of the kings under Col.4 of the table above should be taken as FICTITIOUS unless they are proved beyond doubt. The 10th king "Konthouba" in the table above (Diary of Manipur) is written as 'Ura Konthouba' in the list 'ମୈଟେ ନିର୍ମୋହିନ୍ତୀ ମିର ଅମ୍ବୁର ମତ୍ୟ' attached to the Cheitharol Kumbaba, and the same Konthouba is written at page 3 of the Cheitharol Kumbaba (1967). The king at SI. nos. 7and 8 in table above are both named Nowkhongba' in Diary of Manipur, but in the Cheitharol Kumbaba, they are written as "Naokhamba" and "Naophangba". the 11th king, Nowthong Khongba in the Diary of Manipur becomes 'Naethingkhong' in the Cheitharol Kumbaba. In the 9th line at page 2 of Diary of Manipur 'Awangba' is corrected as 'Ayangba', and 'Ayangba' is the 15th king in the list mentioned above. How the corrected name (Ayangba) from (Awangba) in Diary of Manipur is the real King is the Cheitharol Kumbaba ? Khongtekcha 'took 763 captives' (Moirang invaders) in page 2 second line in Diary of Manipur, it is corrected as $\frac{763}{63}$ but in Cheitharol Kumbaba all Moirang '63' invaders killed is written. These are to say the least.

So, Fiction from Fiction, from fictitious names to fictitious names, from fictitious accounts of history to fictitious accounts of history, from fictitious dates of history to fictitious dates of history might have run in 100 pages in the Cheitharol Kumbaba. So, how the present Cheitharol Kumbaba is to be accepted as history of this ancient kingdom of Kangleipak? Readers are requested to satisfy themselves after verifying all these allegations above.

SNAKE TRADITION OF KANGLEIPAK

There is no snake tradition of the Meetei Race regarding their origin before 18th century, before the advent of Hinduism. Much heard words 'Tubi Laiel', 'Konjin Tuthokpa', 'Meidingu' are all fabricated words. 'Leinung Lonja Pakhangba', 'Lollang Pakhangba', 'Lilha Pakhangba' and "Nongda Leiren Pakhangba' are all fabricated phrases and false notions created during the Hindu period since 18th century. Tubi=Tupi. Tu+Pi=Tu means water in the old days of Meetei language, (Examples : Turel = Tulel, River as we know to day, as river water was taken as best water ; Tui= water in many hill dialects) + Pi means big, therefore Tubi Leirel means big living being snake in the water. Laiel means big snake at present. Tubi = Tupi is never associated with Meetei's original concept of Leirel. Leirel = Lailel means highest God, Ultimate God etc. Meidingu = Meitingu = Mei+ting+u = Mei here means Mamei further means tail+Ting=Tingpa (Tingba) means straight = U means upa (uba) further means seen, being seen by others = Meidingu therefore means straight tail seen by others. Therefore Meidingu Laiel means big Snake whose tail is straight. This Meidingu or Meitingu also never associate with the original concept of Laiel of the Meetei Race. Konjil Tuthokpa Pakhangba: The word Tuthokpa means a living being that comes out from the water. The words Konjil Tukthapa also never associated with the original concept of Pakhangba (Pakhangpa in the Puya) of the Meetei Race. Pakhangpa means a man who knows his Father, that is, Ultimate God in the original Meetei concept. The Meetei Race has no traditional concept of origin of the Race as well as of their Royal Families in Snakes in the name of Laiel as known in the present society. This concept of snake origin of the Meetei race is created during the last some centuries of the Hindu period as a derogatory origin of the Meetei Race. They say that there are seven Lairels (in the meaning of big snake) of different colours as ancestors of the Meetei Race. But the Meetei people cannot meet and see their ancestor Snakes as a tradition created during this Hindu Period because of Laichuba, a Psychosis resulting to great physical disorder ultimately leading to death to scare away the Meetei People from surveying so called their ancestor Snakes in detail. These are all Hindu Chalaks creating misconcepts, misunderstanding, mental disorders etc. leading to Chaos in the Meetei society during the last 300 years.

Leinung Lonja, Lollang, Lilha and Nongda Laiel which are associated with the word Pakhangba are funny concepts created during the last 300 years of Hinduism. These words are never associated with the

original concept of lairel and Pakhangba of the Meetei Race. They are evolutionary Process of Snake Laiel Pakhangba as they say. They are associated only when Laiel and Pakhangba are big Snakes. A chapter is devoted to this Snake Tradition in this book.

GATE-WAY THEORY

Present Manipur (Kangleipak upto 18th century A.D.) is the Gate-way or Corridor between middle East, Afganistan, Iran and the vast Asiatic land mass since early B.C. is one of the funniest and fanatical approaches to the History of this land, Kangleipak (Manipur), planting FICTITIOUS trade routes, tradition, historical facts etc. to project Manipur is the original name of this land and is the Mahabharata Manipur, the original people are Indo-aryans, the present people -Hill and plain Kangleichas - are mongolians Invaders in late A.D. etc. The successive Manipur Goverment are patrons in this cheating of history. The writer has dealt the matter very seriously in detail in this humble book, only one example will be shown in this lamentable regard. Social Science Part (I), History, for class (VI) (Eng. medium) written by Sripati Bhattacharyya is a prescribed Text book of History by an order in 1988 by the Government of Manipur and the book is still taught to our school Children upto this day, most probably "In the third century B.C. when the Dravideans of the Andhra, Kalinga etc. were the Master of Ganga Valley, they used to go to western Burma through Manipur. In ancient times, there was a trade-route between China and Afganistan through Manipur. The Caravans used to take three months journey via this route to Afganistan, where the silk to (of) China was exchanged for the gold of Europe. The Historians believe that the Kshetria Princes might have followed this trade-route to arrive in Manipur in pre-historic times. By this time, sea route between Far East and India was not opened. Also, a great Aryan wave passed through Manipur to Burma." (Page 13,14 of the above mentioned History book by Sripati Bhattacharyya. (of) between 'Silk To' and 'China' in the quotation is added by the writer).

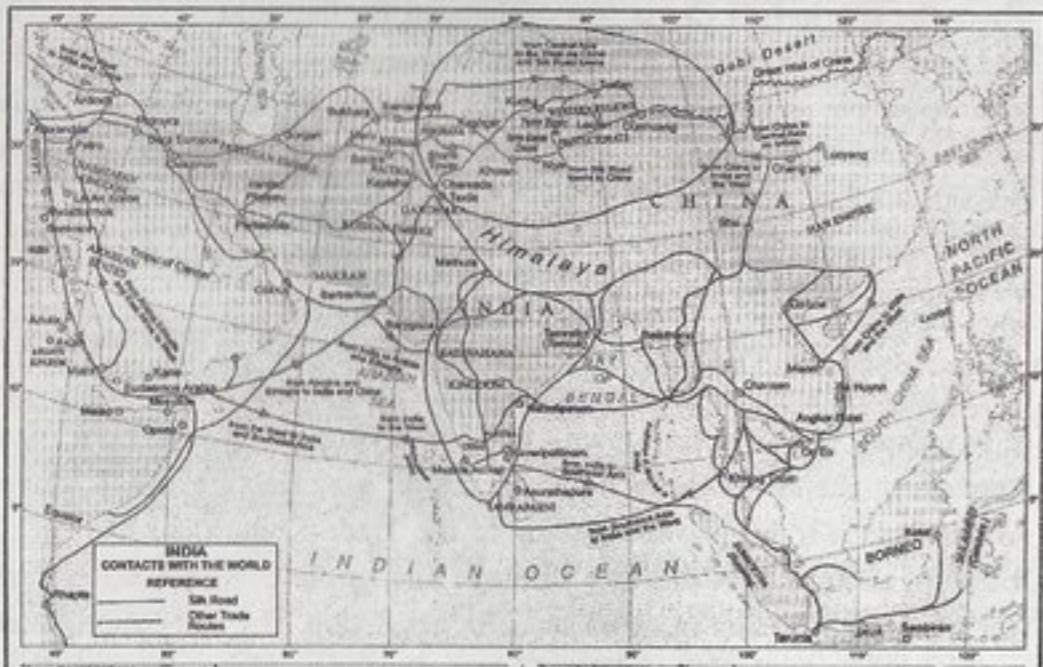
This is what Mr. Sripati Bhattacharyya writes in the History and taught to our young generations with great helping hands from some people of Manipur. This is a time every body is crying for quality Education. Regarding the Silk-Route between China and Europe, the Chinese government is trying for recognition of the Trade-Route (Chinese Part, a length of about 4000 Kms) as a Heritage Site by the U.N. Since 1994 and recently UNESCO sent an expert team for inspection. The Silk-Route comes to /from China in the North West Chinese Province, Gansu through Jiayu

Pass and Tianshui city of the province. The silk-Route did not even touch ancient India. There are three important trade-routes from Afghanistan side- Golan, Bolan and Khyber passes - to ancient Kashmir and from Kashmir leading to Tibet and China through Shipki Pass etc. Can any body from present Manipur and Indian mainland come out to approach the UN for recognition of the Silk - Trade - Route through Manipur as Heritage site and can any body on earth say what was the name of the trade-route and what part of the present Manipur the route passed to reach China etc. ? Again Mr. Sripathi writes at page 97 of the History book "However, the present name Manipur was coined after the introduction of Hinduism in the early 18th Century AD." The first Manipur in the book is in B.C., the 2nd Manipur is in 18th Century - a time distance of 2000 years. Is the first Manipur = the 2nd Manipur ? Is it a miraculous jump of History ? Regarding the coming of Indo-Aryans elements to Kangleipak (Present Manipur) I have serious arguments against in this book for your consumption. There were / are too many routes and passes from India to Tibet, China, Burma etc. on the Northern Borders of India. My Indigenous brothers, sisters don't be easy Prey to Fraud, Cheating.

Xerox -4a

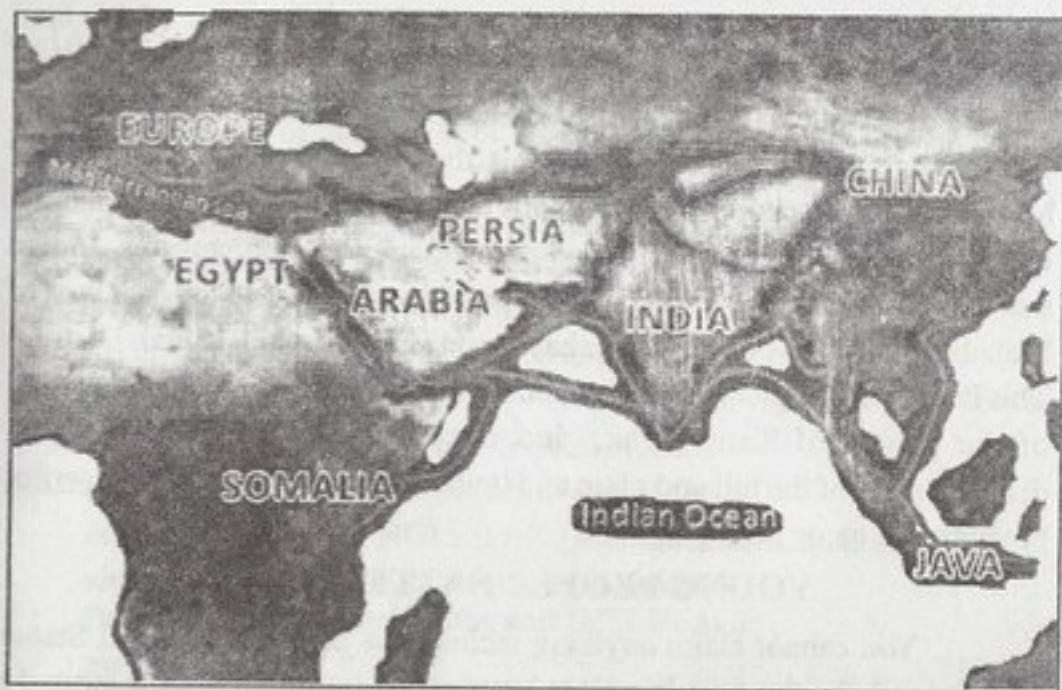
Maps showing ancient Silk Routes between Asia and Europe

INDIA — AD 1000 - AD 1300 and Contact with the World ■■■



Source : Goyal's School Atlas (based on the Latest CBSE syllabi). Your attention is drawn to the circled area in the above Silk Route Map. The Government of Manipur is responsible for inclusion of the wrong information regarding Silk Route in the Social Science (History) in the curriculum book for our young generation INTENTIONALLY.

Xerox -4b



Source : From Internet

Please examine the Silk Route Map also for your knowledge of the ancient Silk Route between Asia and Europe.

RECONSTRUCTION OF KANGLEIPAK'S HISTORY

This writer's sole purpose of writing this History Book of Kangleipak is to give the coming Kangleicha generations a true History as the present History books are all bogus and fabricated. The humble writer tries very seriously to reconstruct the History of Kangleipak on the basis of traditions, indigenous ancient written records, Scanty Archaeology Department, Government of Manipur excavations and explorations findings, books written by indigenous people, Indian scholars, foreign scholars as

the readers will see in the reference at the end of this book. The readers will see how the Discovery of Wakoklon Heel Thilel Salai Amailon Pukok Puya helps the reconstruction and the revelation of the date of beginning of Kangleipak's Monarchy, a true historical state. The readers will see many things that provoke readers' Inquisitiveness to discuss the History of this land and its fine people.

THE NAME – MANIPUR

The downfall of this ancient Kingdom of Kangleipak and its fine and brave people is associated with the changing of the name of this land from Kangleipak to Manipur. The disintegration between the hill and plain peoples of Kangleipak also is associated with this change of land's name. The change was brought with deceit that this land was Manipur of Mahabharata, the people were the sons and daughters of the Mahabharata Hero Arjuna. The readers will find many evidences, indigenous, Indian and from foreign writers conclusively providing this is not the Manipur of Mahabharata, the Manipur of Mahabharata is in Orissa, Bhadrak District. This is ancient Kangleipak. As the name Manipur was beginning of downfall of the people of Kangleipak, identity crisis of the Meetei Race, disintegration of the hill and plain and it was brought by a deceit, the writer boycotts the name Manipur.

YOUNG PEOPLE ! ATTENTION

You cannot claim anything including a Separate Political Status for you and for the people unless your claim is founded on a strongly established History, political history, cultural history, social history etc. which is / was not less than other peoples' of the earth. You should understand and assert unique culture and civilization of the ancient Meetei race in Kangleipak, the unique culture and civilization of the Meetei Race is a rare property and asset of mankind of the earth. The international community has a bounden duty to protect them as a heritage of Mankind. When the Heritage is threatened to be obliterated, to be destroyed from any quarter whatsoever, we have a right to protect it and claim a seperate political status to ensure the protection of it for mankind. Dear brothers sisters ! Please join the Writers' Selfless Efforts to Establish a Strong History For You.

Lastly, the writer very honestly declares that in this humble book, the writer imputes nobody whether he is gone or living. The writer never intends to defogate any people whether he is dead or living. The writer

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*N.B.:-

The Puya means Wakoklon Heelel Thilel Salai Amailon Pukok Puya.

CHAPTER - 1

THE LAND AND ITS PRESENT PEOPLE

The ancient kingdom of Kangleipak, now it is called Manipur, was very very old independent State (Country) in the name of Kangleipak. The Kingdom of Kangleipak had been in existence for more than 4000 years when it became a hindu state in the first half of the 18th century A.D., when Pamheiba Garivaniwaz, the first hindu king ascended the throne of Kangleipak in 1709 A.D. according to present Cheitharol Kumbaba (but many English writers in 1714). The state roughly lies between latitude $23^{\circ}50'$ and $25^{\circ}30'$ north and Longitude $93^{\circ}10'$ and $94^{\circ}30'$ east and has an area of about 7000 sq. miles of hilly territory of which only about an area of 1000 sq. miles is valley area¹. The geographical area of the state was bigger than the present area of the state; We cannot say exactly the area of the Kingdom of the foregone days. It depends on the fortune and ability of the King on the throne of the ancient Kingdom. Sometimes it covered upto beyond Chindwin (Ningthi) river in the east and south east, southern portion of the present state of Nagaland in the north, upto Cachar in the west and some parts of the present state of Mizoram in the South West. Kabaw Valley was annexed to Kangleipak in 1475² AD by king Kiyamba. The same fact of annexation of Kabaw Valley is narrated with a little difference in Cheitharol Kumbaba³. Kabaw Valley was handed over to Burma on 9.1.1834⁴, on 25.1.1834 giving Rs. 500/- p.m. to Government of Manipur⁵. It is well known fact that Jawaharlal Nehru, Prime Minister of India gave away the Kabaw Valley to U.Nu Prime Minister of Burma in 1954 as a friendship gift without slightest consultation with the real owners of the land whose ancestors died for it. Thus the Meetei lost a very fertile land about 700 sq. miles⁶ roughly equal to Imphal Valley when our unpatriotic politicians were in their safe heaven with their political Masters of New Delhi.

The valley of Kangleipak has an area of about 1000 sq. miles and is about 1/7 of the total area of the state and is inhabited mainly by the Meeteis (Meithies by T.C. Hodson). The remaining hill areas are inhabited

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1. The Meiteis by T.C. Hodson Page-1.
 2. Report on the Eastern Frontier of British India by R.B. Pemberton Page-36.
 3. Cheitharol Kumbaba by L. Ibungohal etc Page 9-11(1967 ed).
 4. Manipur and the Naga Hills by J.Johnstone Page-87.
 5. Manipur Puwari by Prof. N.Sanajaoba Page-46.
 6. কংলেপাক নিঃত্য মৎশিলকপন্থী বাখোক by M.Thouyangba Page-23.

by about 29 so called tribes at present. Kabui, Tangkhul, Kuki, Paite, Maring, Anal, Vaiphei, Kom, Zou, Koireng etc. are the tribes. In the present history of the state, Kabui, Tangkhul, Anal etc. commonly called themselves as Naga which is a misnomer in its origin and present application. "The tribal name of the Angami Nagas is 'Tengima'. Naga is a name given by the inhabitants of the plains and in the Assamese language means "Naked"⁷"⁸. NANGA (Hindustani) meaning : "Naked" "NANGTA" (Bengali) meaning: Naked⁹. John F. Michel gives a list of villages under the heading "LIST OF VILLAGES, Eastern Nagas, and population" inhabited by about 25,000 naked Nagas¹⁰. In his list of Naked Nagas, no name of present so called Nagas inhabiting the surrounding hills of present Manipur is included. In the list of villages also, no name of villages of Present Manipur surrounding Present Imphal valley is included. The Naked tribes and their villages are all bordering Assam and near it. "Linguistically they have mutually unintelligible dialects"¹⁰, definitely it should be because Richard Haleng's (of Dimapur) list of 50 Naga tribes in the Naga Rapport are different people having no historical connections and common origin. From these historical facts and the origin of the word "Naga" we may safely conclude that no hill inhabitant of Kangleipak, for example, Kabui, Tangkhul, Thangal, Anal, Maring etc, are "Naga". "The Bengalis use the word 'Naga' as a reproach" and the so called Naga themselves "They scout the name of Naga" (please see page no 15 of the Statistical Account of Manipur by R. Brown), The present common name "Naga" is a misnomer and a historical conspiracy engineered and taught by the British colonialist and further whipped up by the real Nagas of Dimapur and Kohima to control a vast territory of highly intelligent people to fulfil their political ambitions as masters of different peoples. "The Naga had no religion ; that they are highly intelligent and capable of receiving civilization; that with it they would like a religion, and that we might just as well give them our own, ... Failing this ... they would sooner or later become debased Hindoos... A fine interesting race like the Angamis, might, as a Christian tribe occupy a most useful position on our Eastern Frontier,... the Nagas a helping hand in time... that a large population of Christian hill-man between Assam and Burma....."¹¹. The colonial British

helped to bring the collective name the so called "Naga", among whom there is no intelligible language nor common tradition of origin, together under the common umbrella "Naga" for them to have a conglomeration of fine people having loyalty to them by means of religion. A good politics and long sighted diplomacy, but a thorn to the surrounding people.

But for Kangleipak (Manipur) the advent of Hinduism since 18th Century had been a disintegrating sole factor between hill and plain. "Should it be a correct view that the valley of Manipur was at no very distant period almost covered entirely by water, the origin of the Munniories from the surrounding hill tribes is the proper and only conclusion to be arrived at"¹² "All these tribes have also traditions among themselves that the Munniories are offshoots from them"¹².

The surrounding hill tribes assert that they are the progenitors of the Manipuri Race¹³. From all these and from all living traditions of the plain people Meeteis, we may safely conclude that the hill peoples inhabiting the surrounding hills of Kangleipak (Manipur) have common descent or common family tree with the Meeteis, the so called Manipuris now. Above all these, the Meeteis have documentary evidences proving the common descent of the hills and plain people. This matter will be a little more minutely treated in the next Chapter.

7. Manipur and the Naga Hills by James Johnstone Page-33.

8. The Naga Rapport by Richard Haleng, Dimapur Page-5,

9. The North East frontier of India by John. F. Michell Page-207, 208

10. The Naga Rapport by Richard Haleng, Dimapur, Page-1

11. Manipur and the Naga Hills by James Johnstone page-43,44.

12. The Meeteis by T.C. Hodson- Page 7,6,

13. Linguistic Survey of India by Dr. Grierson, Vol-III, Part-III, Page-20

CHAPTER - 2

THE ORIGIN OF THE PEOPLE OF KANGLEIPAK

"By the end of Dapar Jug and beginning of Kali Jug (Year 3435) Enoog Howba Chonoo, the wife of Babroobahan gave birth to a son called Pakhangba. He used to assume the form of God by the day and by the night he used to be a man"¹⁴ The same thing is recorded in Diary of Manipur type written at the State Office by Nithor Nath Banerjee in 1904 AD maintained by the Manipur State Archives at present. "A small section of them, however, go a step further than this, and; as alluded to by Mc Culloch, actually claim for themselves a western and Hindoo Descent"¹⁵. The theory that relates the Meetei race and the surrounding hill people to hindu/ western descent is totally rejected without uncertain terms¹⁶.

It is absolutely unnecessary to think and to write relating the original people of Kangleipak to Babruba and Chitrangada, thereby relating to Mahabharata hero Arjuna. Now the question is how the original people of Kangleipak is related to the Mangol people or Mongolian. Now we will go straight to the findings of the present Archaeological works and to the opinions of Archaeologists of present time.

Dr. O.K. Singh, Superintendent of the State Archaeology Department who is an accepted able pioneer archaeologist in the state under whose supervision the excavations and studies were conducted concludes regarding the findings from Napachik Excavation'. "The materials at Napachik being found in the slope-wash, it is difficult to establish a definite chronological sequence of the cultural materials. However it is quite likely that while a culture that has affinities to the Hoabinhian tool complex of South East Asia continued, a full Neolithic culture equipped with ground and polished celts and hand made corded tripod wares which has affinity to the Chinese Neolithic culture arrived at Napachik around second millennium BC."¹⁷

Regarding the findings of the Sekta Excavation, Dr. O.K. Singh concludes as follows:

14) The Meithies by T.C. Hodson page - 5,

15) Ibid - Page- 7,

16. A Historical Evidence that proves the Falsehood of the present History, Literature etc.of Manipur by Wangkhemcha Chingtamlen- Page 16.

"The outside of one of the Porcelain wares are painted in the Buddhist Pagoda Style, which also suggests that Sekta people had influence or contact with the people who had Budhists faith"¹⁸.

Regarding the findings of the Khangkhui Cave, Utkhrul District the Archaeology Department concludes: "The stone tool industry of Khangkhui is comparable with that of the Choukoutian culture, particularly from locality No. 15, in China. Besides, it is also similar with the Sangiran Tjabenge flake industries of Java and Celebes respectively."¹⁹

The findings of Tharon Cave, Tamenglong District and Nongpok Keithelmanbi open Air site, Senapati District, the Archaeology Department concludes:

"Hoabinhian culture is found at Tharon Cave and open Air site at Nongpok Keithelmanbi"²⁰.

In Manipur now many agents want to say "Manipur by virtue of her geographical location at the gate way between India and South East Asia played an important role in the development of human culture from pre-historic times.²¹ It is a curious assertion. We do not know well whether the assertion means from pre-historic times Indo-Aryan influence in culture or social life or the main tribe inhabiting this ancient Monarchy is/was of mixed blood mainly with Indo-Aryan. We do not know well whether those people asserting this gate-way theory knew some bare facts of the past history of this ancient Monarchy or some elementary findings of the present day Archaeology of Manipur. Constant propaganda campaign by main land Hindus and these agents in Manipur influenced even some English administrators in their writings in 19th century A.D. But no archaeological findings, as we have seen above, supports this view. We have seen above, the Archaeological Department has conducted investigations both in the hills and plain of Manipur, the findings from the Excavations and studies have not shown any influence of Indo-Aryan people of the west even in late B.C., not to talk of pre-hisrotic times, to the culture and ways of life of the people of this land now called Manipur.

17. Archaeology in Manipur (Series - 1):

Napachik:- Stone age site in Manipur Valley - page 22,

18. A Report on the 1994 Excavation of Sekta, Manipur - page 29.

19. Archaeology of Manipur, State Archaeology : Art and Culture Department, Government of Manipur - page 3

20. Ibid - page 4

21. Ibid-page 1

Rather overwhelming influence of China and South East Asia to tool industries, household utensils etc. that is in the way of life of this area is found. The above view, "gate-way" theory may be an exaggeration of some over enthusiastic fanatic people without any concrete evidence of history, literature and archaeology. Now archaeologically, we may conclude that the findings have pointed the origin of the people of this area to a particular direction that is to the East.

Further the conclusive finding that the original people of this land now called Manipur never used more than 18 alphabets upto 18th Century A.D. proved beyond doubt that the Indo-Aryan people had no influence whatsoever upto that time culturally and administratively, (please see A Historical Evidence that Proves the Falsehood of the Present History, literature etc. of Manipur by Wangkhemcha Chingtamlen).

Now we will examine the origin of the people of this land now called Manipur, particularly the Meetei Race from literary sources. The Meetei Race has a written and Literary Language since round about 2000 B.C.

Joseph E. Spencer in his book, Oriental Asia: Themes towards a Geography gives three probable ethnic origin and primary migrational trends in Asia. The first is the black people migrational trend from African continent. The migration reaches India, southern Burma, southern Thailand, Malaya and some other south Asian countries. These are northern limits of their migration. The second is the caucasoid (Caucasian) white people migrational trend. The original place from where migration starts is South West Asia. The migration reaches mainland India.

The third is the Mongoloid people, yellow skinned migration from North China and South Mongolia incubation centre. So, those people are Mongolian. The migration reaches upto almost all Myanmar (Burma), Thailand, whole China, South East Asia, Japan. This migration of yellow people reaches almost all North East India.²²

Now the question is whether the original people of Kangleipak (Manipur) is purely offshoot of this Mongoloid people migration. By virtue of our physical structure, the findings of the Excavations and studies of the Archaeological Department, Government of Manipur, we are certain that the original people of Kangleipak are part of the vast Mongoloid people of Asia. No body can deny it. But the Meetei language had been a written

language since about 2000 B.C. The Meetei people has a copy of a Puya (A sacred scripture, handwritten) written in 18 alphabets about 4000 years old²³. The Meetei people has got traditions unique in its own and the Puya gives us, a separate picture for the Meetei Race.

A traditional hymn goes like this:

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

From the North-West to the South West of Kangleipak (Manipur) there is a high mountain range. This Mountain range has several peaks by different names. From the North to the South, Koubru, Kounu, Loyalakpa, Thangjing are four peaks. These four peaks are places of worship of the Meetei Race and the names of the peaks are given by the names of the gods of whom the Meeteis worship at the peaks. The above given hymn of invocation of the Koubru God (Koupalu in the Puya) worshipped at Koubru peak. The God worshipped at the peak is the Lainingthou (King of Gods), the Creator, the Lord, the source of everything in the universe.

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

*"North Koubru all-inclusive (Pervasive)
Laima Lai first habitation,
Heaven-flower all things-seen established,
Blood drop (Blood cell) planter,
O! Lainingthou (King of gods)."*

Really speaking the above verse cannot be translated into English. It is a rough and forced translation to convey the main ideas. The verse will be explained to give you in clear meaning. In Meetei Language "Awang" means the North-Direction and also the above direction (Sky, space, heaven). Koubru is a proper name of the peak. "Asuppa" means all-inclusive, all pervasive, all-powerful (power, strength all stored in it-self). The meaning of the first line gives us an intermixing (PLace with God) idea. The meaning

22. A Historical Evidence that Prove the Falsehood of the present History, literature etc. of Manipur By : Wangkhemcha Chingtamlen page 19.

of the second line is clear. In the ancient language of the Meetei Race, the Meetei-man is known by the word "Lai", the woman by the word "Leima", still we are using the word "Leima" after the name of married woman. "Khunda" means habitation. "Ahanba" means the first, beginning. So, the meaning of the second line is "Place of the first habitation of the (Meetei) female and male". "Nongthrei" Nongthaklei means flower of the heaven (further means life) "Ma-u" means all things, everything seen by the eyes. "Lingba" means established, establishing, to plant a sapling also. So, the meaning of the third line is the bringing down of life from heaven and establishing and planting on earth. The meaning of the 4th line also is bringing down life cell from heaven and planting on earth. The concept of the hymn convey the mixed ideas of God and life and convey the idea of historical facts also-telling you "Koubru" is the original place where the Pre-history Meetei-men and women settled. This tradition goes on upto this day without anybreak. Even to day the story tellers will say "You sons and daughters of the Lai" in their story telling. Here "you" means the Meetei people. Lai means god also. From the meaning of the hymn and also from our living traditions that the Meetei people first settled on the top of Koubru Peak, we are very certain that in the Pre-historic and Proto-historic periods the Meetei Race settled in the Koubru mountain ranges. But in historic times the Meetei Race settled in the valley of Kangleipak (Manipur) now called Imphal Valley and established a political Monarchy around 2000 B.C. The subject matter of establishing a political Monarchy will be treated a little more in details in the following chapters. From these hymn and from our living traditions we begin to think that whether the Meetei people's Incubation Centre of spread to the plain of Kangleipak and to the hills surrounding Kangleipak valley is the Koubru range itself. We begin to doubt that the Meetei Race is simply an offshoot of the Mongol migration from North-China and South Mongolia, Mongoloid racial incubation centre as many believe to-day. One very interesting and certain fact is that the Meetei Race has developed its own characters (alphabets) very unique and distinct from those of other Mongoloid peoples. The most populous Mongoloid country, China, it is said, has about 2000 characters. Their way of writing is known as Pictograph, Ideograph and very different from alphabetic writing. The Meetei Race has developed their own writing system in the class of alphabetic writing, has only in 18 alphabets before the advent of Hinduism in 18th Century. The Chinese people writes and reads updown vertically whereas the Meetei Race writes and reads lineally from left to right like the Brahmi, Greek, Roman

etc. The most ancient (3rd century BC) Brahmi alphabet is said to be, the original of Indian sub-continent way of alphabetical writing. Other alphabetical writings DevaNagiri, Bengali, Tamil, Telegu even Kashmiri, way of alphabetical writing are said to be derivatives from the Brahmi way of alphabetical writing. The alphabetical way of writing of the Meetei Race of Kangleipak is not connected with the alphabetical writing of the Indian sub-continent in any way. In this connection, it will be of utmost interest to know what the famous linguist Dr. Suniti Kumar Chatterji said "The letters (Manipuri) have peculiar shapes and its exact affinities are not known : The History and culture of Indian people, the struggle for Empire : B.V Series, vol." (From the Manipuri culture Da Mityeng Ama Vol -1 by Dr. P. Gunindra Page - 68). The Meetei Race has developed its own way of writing much earlier more than 1000 years before the Hindus did and very different from the other Mongoloid groups. Seen from this angle, the Meetei Race may not be an offshoot of the Mongoloid group supposed to be incubated from a place south of Mongolia and North of China. Or the Meetei Race may be the ancestors of other Mongoloid groups incubated from Koubru mountain. It may be very helpful to read the book, Manipuri Culturda Mityeng Ama, Vol. I by Dr. Paonam Gunindra.

Xerox - 5



The 18 Bold Alphabets in the above Xerox of page 50 of he Wakhoklon Heelet Thilel Salai Amailon Pukok Puya are the original Meetei Alphabets which have their distinct origin and very different from other known alphabets of the world.

Xerox - 6



The above is the Xerox copy of page 45 of the Wakoklon Heelel Thilel Salai Amailon Pukok Puya. In the first five lines you will find: "Talang Paopu Pinapa | Eepungloiki Yathangna Oikhipa Malemna Laiyamsingna Halaole | Eepungloina Halaole | Yaiphapaki Matikpu Laiyamsingna Penchale || Asum Touna Loipi Chingki Chingtonta Mapham Mapham Yengtuna Tuka Waka Patuna Nungai Thoina Pankhale ||:"

The free English translation of the five lines from the Puya is this: "The Divine voice (for the creation of all things and living beings" being given, the earth (Malem), the gods (Laiyamsing) which came into existence by providence of the Eepunglo (Eepungloinapa Apakpa - The Universal Cause) are happy ; Eepunglo also is happy ; The gods (Laiyamsing) are satisfied with the Glory of Yaiphapa (Eepunglo) ; In this way on the top of Hills looking for suitable places matching as husbands and wives together lived (settled) happily."

You please note the words "Laiyamsing" "Laiyamsingna" in the above xerox from the Puya. This is the Historical Evidence confirming "Awang Koubru Asuppa, Leima-Lai Khunda Ahanba,..." that the Meetei Race first started their habitation on earth on the Koubru Mountain before their Establishment of a Monarchy in the Valley of Kangleipak, Konchin Tukthapa Ipu Athoupa Pakhangpa as the first political Monarch in historical times.

The Meetei Race has its own theory of Creation of man. The discovered Puya, Wakoklon Heelel Thilel Salai Amailon Pukok has said the following:

"Atingaa Sitapaki Mamit Manungta Leipa Mitnaha Atupu Malle Haipakipu Mi kouye || Mi Atupu Yengna Sakhie Haipakipu Mee Kouye || Mee Atupu Khanganapa Haituna Ating-aa Sitapaki Mamit Manungta Leipa mamipu yengtuna Sakhipana Atei Amani khangnapa haituna Mee-Atei Kouye || Mita sai-on Toutuna Pokpa Sipa Taipang Meena Meetei Haina Koukhale"²⁴ (For xerox copy of the Puya of this quotation, please see post).

Free English translation of the above (quote) is this :

"As it resembles that in the Pupil (of the eyes) of Ating-aa Sitapa (literal meaning immortal sky), it is called Mi (image of God). As man was created looking at the Mi (image of god), it has been called Mee (man). To know that Mee is Atei (other than the god himself), because of its being created looking at the Mi (image of god) in the Pupil of Ating- aa Sitapa (immortal sky), it has been called Mee-Atei (Man other than god himself). Man who is the incarnation of the Mi (image of god), born and dead (on earth) is called Meetei (the Racial name)" (Readers who are non-Meetei Language speaking may feel 'Mi' = image of God is a material thing having three dimensions like statue. But it is not. Every man who studies and knows the terminology of Meetei language knows very well that 'Mi' means only the abstract quality of god embodied and materialised as man. This is the sum and substance of the theory of creation of the Meetei Race).

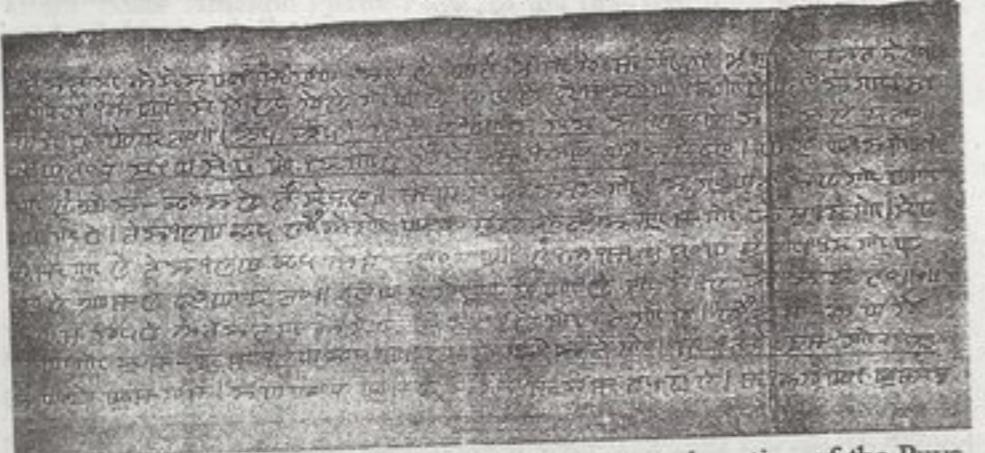
The ancient Meetei Race who inhabited this mountains locked small country Kangleipak (Manipur) in deep B.C., when science and technology were unheard of, when communications beyond the state boundary was not even imagined, they thought they were the only human beings on earth, their development in every thing was therefore Meetei-Race-centred. The Puya says as if the Meeteis are only human beings created on earth. Thus, the Meetei race has its own creation theory, very unique and very different from the theory of creation of Man of other races.

From the foregone discussions, it may be very clear that the Meetei Race cannot be an offshoot of the Indo-Aryan people migrated from western Asia or Europe. It is also certain that the Meetei Race belongs to Mongoloid type group of people. Whether the Meetei Race is simply an offshoot of the migrated Mongoloid peoples from North-China and South Mongolia human incubation centre or the Meetei is a separate Mongoloid type of people having its own human incubation centre on the Mountain tops of Kangleipak is only to be answered by further and deep research by the younger generations of Kangleipak.

Before leaving this chapter, the writer has bounden duty to show the plain people the Meetei Race and the hill peoples inhabiting on the hills surrounding the valley of Kangleipak have common descent from the same Family Tree from Documentary Evidence.

Wakoklon Heelel Thilel Salai Amailon Pukok Puya is the only authentic Puya regarding the origin of the peoples of this ancient kingdom of Kangleipak. The Puya (The sacred scripture) says at page 62 "Konchil Tukthapa Iputhou Pakhangpana Salailup Sakhaiki Matung Inna Kanglei Talet Mata Mapali Taletpu Palhankhale II Mapalisingki Chata Noutana Pakna Sanna Yamthokkhipana Loipi Chingchao kakhalle 11 (Hou Hou) Khonthok Iwai Ininka Iloinakhale 11 Chinglen Chingchao Kakhipana Tangcha Masin Oinaye 11 Atu Oipakipu Nung-ngai Thoina Leichaye 11"²⁵

Xeox - 7



The above is the xerox copy of the quoted portion of the Puya. Please note the words "Hou Hou" and the sentence underlined. Every body in Kangleipak who knows history of this land Kangleipak agrees the present word 'Hao' is a derivative of the word "Hou" in the Puya.

The free English translation of the above quotation from the Puya is this: "Konchin Tukthapa Iputhou Pakhangpa, in pursuance to Salai group branches traditions has 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 high hills making sound (Hou Hou). Climbing up to the high mountains became their nature, in that way lived happily in the mountains"²⁵

You have seen in the previous chapter that the Meetei Race first settled on the top of Koubru Mountains. The original areas of settlement of this Meetei race is the Koubru Mountains in the pre-history and proto-history periods. Koubru, Thangching, Nongmaiching (Nongpok Ningthou), place of worship at Chandel Wangbrel etc. are all places of settlements of the Meetei race some time or the other. So, those people, for example Kabui who still claims traces of their origin from Koubru mountains and branches of Koubru mountains are originally what people if they are not people of the same descent from the same family tree with the Meetei Race. From the traditional hymn shown above and from our still living traditions both of the Hills and plain, the Meetei Race claim the so called different tribes, Kabui, Thangai, Mao, Tangkhul, Paomei, Anal, Maring, Vaiphei, Zou, Kuki, Chothe etc. inhabiting the mountain ranges of Koubru in the north west, north, south east and south west were the same tribe, with the present Meeteis in Pre-historic, and Proto- history and historic times.

Now let us discuss historic time evidences which are much stronger and definite than the traditions indicating that the Meetei Race settled originally in the mountains of west, north west, when the present valley of Kangleipak was under water.

"The formation of the Manipur valley seems to be very old. It is also very deep; a drilling near the Loktak project area shows that even upto the depth of 36 metre it does not reach the rock bed. Peats clay deposits from the Loktak lake area at the depth of 5.3 metre and 12 metre have been dated by Birbal Sahni Institute of Paleobotany, Lucknow to $11,470 \pm 198$ B.P. (Bs-145) and $25,000 \pm 660$ B.P.(Bs-147) respectively. A peat deposit from 35 cm. to 40 cm. depth at Lamphel pat, a jheel just to the Western part of Imphal town, has also been dated $7,980 \pm 470$ B.P. (Bs-194)"²⁶

From this scanty archaeological informations, it may be presumed that the valley of Kangleipak (Manipur) might be dried and human habitable by about 10,000 B.C. But it is very certain that by about 2000 B.C. Konchin Tukthapa Ipu Athoupa Pakhangpa has established the first political Monarchy, capital at present Kangla occupied by the Assam Rifles now. But by the time the Meetei Race has developed the art of writing and historical times begins for the Meetei Race. The above quoted portion of the Puya under ref. No. 25 what are written therein are historical evidences regarding

the relation between the hill peoples and plain people in the historic time. After establishment of a monarchical form of Government in Kangleipak, King Konchin Tukthakpa Ipu Athoupa Pakhangpa divided Kangleipak into seven Kangleis-Mangang Kanglei, Luwang Kanglei, Khuman Kanglei, Angom Kanglei, Moilang Kanglei, Khapa-Nganpa Kanglei and Salai Leisangthem Kanglei. What is meant in the Puya ... "made his seven sons reigned at seven Kangleis" is this. The valley of Kangleipak even to day is very fertile. Fish, meat etc. the main items of food together with food grains were very abundant by the time. So, the population was multiplying rapidly and the puya says that some part of the Meetei population had gone to the hills surrounding the valley of Kangliepak today. The peoples called 'Hao' which is a derivative of the word 'Hou' in the Puya are the peoples from the Meetei population who had gone up to the hills. This part of the Meetei population, who went up to the surrounding hills, whom the Meetei called them 'Hao' to day, are spread in different directions in different geographical conditions, after centuries of separations from the parent Meetei populations they developed their own peculiar characters of life to day. The Hindu religion and Christian religion become the most terrible disintegrating factors among the hill and plain peoples. The exodus of the part of the Meetei population to surrounding hills of Kangleipak might be in the first millennium B.C. and in the early part of Ano Domini, even later.

The readers will be happy to know what some of the hill peoples say in this regard of the past:

"In the first group are the traditions which connect them with the valley and derive them thence as emigrants on account of the heat and mosquitoes"²⁷ First 'group' may be read as first group of Tangkhuls. "Haubum Maruk is claimed by the Tangkhuls as the place of their origin"²⁸ The Marrings say the place of the origin of a portion of their tribe is the part of Munnipore capital at present called 'Haubum Maruk', and that another portion took their origin at Leisangkong"²⁹ Leishangkhong at Wangoi area.

The word "Hao" is never a foul word. It is a torch bearer unless we find the word 'Hao' to day in 20th and 21st century, after total destruction of the Meetei's original social fabrics by the Hinduism, we may not be able to trace our Lost Brothers and sisters. The Hao people from Mao to

27. The Naga tribes of Manipur by T.C. Hodson - Page 8

28. Ibid..... Page 16

29. Ibid..... Page 15

Churachandpur going round, whether they be Kabui, Mao, Paomei, Maram, Chothe, Koireng, Kharam, Chiru, Vaiphei, Pake, Zou, Kuki, Thadou, etc. they are our brothers and sisters of the same parentage. Of course, in the course of time, some outsiders might have joined them.

Now we may further see what some of the hill people living at present say about their relation with the plain people, the Meeteis : "It is also true" says Mr. Khangba Anth Thangal, Advisor, Thangal Naga Union, Manipur "that there were three brothers, the eldest was Thangal, the second one was Tangkhul and the third one as Meitei or Mitei"³⁰

"From some part of the Mongolia," says Mr. MK, Diou, Thawajao Hundung, Utkhrul District, "Since times immemorial a group of ethnic indigenous tribes led by three brothers (Thangal King, Hungounwo King and Meetei King migrated towards the North Eastern parts of India" in the same vein as the Thangal brother quoted above and further he says "the youngest brother in search of their pet pig at far south and found the pet pig given birth at far south and found the pet pig given birth at Oak naopokpi (Yaungangpokpi) makes him settled there. Being the youngest brothers situation, the two elder brothers shared their agricultural products to entitle their love and to establish his first settlement well "³¹ With the softest corner of his heart to the plain people Meeteis!

"Koirengs have a belief in the village presiding deities:" writes Mr. Pr. Kungsong Wanbe, Chairman Koireng Literary Society, Manipur, Langol Tarung Village Imphal. "Every Village has presiding deities who is the protector of the village. The village Longa Koireng worship Pakhangba as their presiding deity. The Koireng Villages in the eastern face of Koubru mountain worship Koubru as their presiding deity."³²

Mr. K. Sani Mao, Chowainu Village, Senapati District, writes "Mr. Memeo got married to a beautiful heavenly lady and gave birth to three sons. They are Mr. Khephio, Mr. Choro and Mr. Shiipfo. These three brothers married to the descendants of Mr. Alpha and Mr. Tutuo. As their Population increases they had dispersed from Makhrifii to diffrent directions for settlement. The youngest brother Mr. Shiipfo had inherited thier original home of our ancestor at Makhrifii. He was blessed here with three sons.

30. A short History of Indigenous communities of Kangleipak by the league of the Fourth world people of Kangleipak (2000) Page B-8

31. A short History of Indigenous communities of Kangleipak by the league of fourth world people Kangleipak (2000) page-D 1.

32. Ibid page - F3

These three brothers were the great grand fathers of the Naga, Mayan and Meetei. Historically their names were known as Emepfope, Kolapfope, and Mikhripope, once they lived under one roof at Makhriifii, now known as Maikhel Village in Senapati District, Manipur”³³

Mr. D. Talu Maram, President, Maram Tribe organisation says in his short write-up of their origin that Tingfiimaraba and Makikhangba are two brothers. They lived together at Nagonkhui in the present Maram Area. After some time the younger brother, Makikhangba, the great grandfather of the present Meetei people went down towards the south to the valley. Tingfiimaraba, the elder brother and great grandfather of the Maram People advised his younger brother to have a big fire in the open on the full moon day of Meratha every year so that he might understand his younger brother Makikhangba was still living. This big fire is still remembered as Hang-gi Loam fire in Maram. The Meetei people’s Mera Wayungba and Mera Houchongba are remnants of the Hang-gi Loam Fire of the past, he says. According to him the Tangkhuls, Maram, Meetei, Angami etc. are from the same family tree, their first original home being Maikhel.³⁴

Mr. Solanki Chothe, former chairman, Chandel Autonomous District Council writes “ And the Lungchungpa and the Sanamahi were the most important deities. The former is kept at a public place in the village. And blessings are taken from this deity by stamping on the large flat rock which symbolised the presence of Lungchungpa. And the deity Sanamahi was kept at a particular spot inside each house.”³⁵ telling the world that chlothes are family member of the Meetei Race lost contact, most probably, during the last 300 years of Hinduism.

According to Mr. Paujairung Thaimei, a Kabui sociologist says that the word ‘Kanglei’ which is a very important word/concept in the socio-political deveopment of the ancient Meetei Race as found in the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok, is also a Kabui word meaning ‘dried up first’ in kabui language, In the puya” Kangpa Halle Haituna Kangla Thenpung Haina Koukhale II” = (As it is deird up first is called Kangla Thenpung) is written. In the puya the word ‘Kanglei’ is used many times. Mr. Thaimei further says that Meetei, Kabui, Tangkhul, Mao, Paomei,

Maram etc. came out from the same place “Mahouching” from place the Meetei also believes they come out from a Leikhul = a hollow place like a tunnel of the earth, though we do not know where is ‘Mahouching’ but the sociologist says present ‘Mao’ is the derivative of the word ‘Mahouching’³⁶.

From these living records in the heart of the Hill brothers and sisters whom the Meetei Race call them ‘Hao’ at present, we pick up spontaneously the lost thread of Blood relationship between the Hills and plain of Kangleipak. Really speaking originally ‘Hao’ people in the surrounding hills of Kangleipak are only some part of the hill people now we generally call ‘Hao’. We have seen this above very clearly.

Now we call all hill peoples by the name ‘Hao’. How it comes about ? When Hinduism comes to Kangleipak, later Manipur, in 18th Century during the reign of Pamheiba Garivaniwaz, the Plain Meetei People become Hindu in Race as well as in Religion by forced conversion. They became Gotra Tradition in Race and Religion. They became Aryans as descendants of the Mahabharat Hero Arjuna. All the hill people are left as non-Aryans, unclean peoples. There were only two classes of Peoples in Kangleipak (Manipur) in the Hindu State - the clean Aryan Hindu Meetei and the non-Aryan unclean hill peoples. The ‘Hao’ hill people were non-Aryan unclean people, this very name ‘Hao’, some part of the Hill peoples began to be applied to all Hill peoples in general. Gradually during the Hindu Regime, during the last 300 years, ‘Hao’ became a generalised name of all hill peoples.

This cannot be doubted. This discriminatory name ‘Hao’ during the Hindu period applies to all Hill people by some people upto this day in the spirit of Hindu-times..

33.....Ibid page G1

34. A Short History of Indigenous Communities of Kangleipak by the league of the fourth world people Kangleipak Page-L-2,3

35.....Ibid page - Q-5

36.....ibid j : go - T-1J-3.

CHAPTER -3

THE ORIGIN OF STATE

3.1 The theory of the Origin of State

The country of Kangleipak and its people have a very unique and distinct theory of the origin of state. The first political Monarch was Konchin Tukthakpa Ipu Athoupa Pakhangba (the proper name is Konchin Tukthakpa, as Ipu Athoupa Pakhangpa is an Epithet of the proper king's name Konchin Tukthapa), after Hinduism Meidingu Pakhangba, or Pakhangba or Nongda Leirel Pakhangba. According to the puya (Sacred scripture), Wakoklon Heecl Thilel Salai Amailon Pukok, the first political Monarchy was founded by Konchin Tukthapa Ipu Athoupa Pakhangpa capital at Kangla, occupied by the Assam Rifles, around 2000 B.C. The country of Kangleipak consisted of the present Imphal Valley and the vast surrounding hills. Since then the Meetei Race had written records of History, culture, astronomy, theory of the origin of the universe, the origin of mankind etc. This long history of the Meetei Race and unique Character of the Meetei Civilization on earth was stopped and blurred by the wholesale destruction of the written records, specially the Puyas (sacred scriptures) dealing with the science of space, origin of the Meetei Race, Origin of the characters (alphabets) etc. by the first hindu king Pamheiba Garivaniwaz in the first half of 18th Century A.D. This episode of destruction of written records is known as "Puya Meithaba" – burning of Puyas in history, happened between 1721 to 1725 A.D. Though king Pamheiba Garivaniwaz and his notorious dharma guru Santi Das Gossai tried their best to obliterate the Meetei Race in their origin etc and to bring the Meetei Race into Indo-Aryan Hindu fold, the intellectuals of the Meetei Race of that time outmanoeuvred and outwitted them and left many things for the survival of the Meetei Race. Now the Meetei Race has survived to fullswing. We will examine the origin of the state as found in different literary sources.

There is an institution called Cheithaba which is performed every year. About this Cheithaba Ceremony T. C. Hodson in his book, *The Meitheis* wrote as follows : "The maibas nominate the man and compare his horoscope with those of the Raja and the state generally, and if they satisfactorily

correspond, as is natural, they should, the candidate together with the outgoing Chahitaba appears before the Raja and the assembled multitudes when, after worshipping his spiritual director the guru and his own God (probably his tribal deity) the retiring Chahitaba then addresses the incoming officer in the following terms: "My friend, I bore and took away all evil spirits and sins from the Raja and his people during the last year. Do thou likewise from tomorrow until next Chirouba. Then the incoming Chahitaba thus addresses the Raja : O Son of heaven, Ruler of the kings, great and ancient Lord, Incarnation of God, the great Lord Pakhangba, Master of the bright sun, Lord of the plain and Despot of the Hills, whose kingdom is from the hills on the east to the mountains of the west, the old year perishes, the new cometh. New is the sun of the new year, and bright as the new sun shall thou be and mild withal as the moon. May thy beauty and thy strength grow with the growth of the new year. From to day I will bear on my head all thy sins, diseases, misfortunes, shame, mischief, that is aimed in battle against thee, all that threatens thee, all that is bad and hurtfull for thee and they kingdom"³⁷. Since time immemorial the Meetei Race has this cheithapa (Chahitaba says T.C. Hudson) ceremony performed every year on the beginning day of the new year in which a person is selected from the people to bear the sins, misfortunes etc. of the king and the country. Mr. T.C. Hodson published his book in 1908 in the Hindu period and so many hindu words are mixed with the original words. Please note the words underlined above "Lord of the plain and Despot of the Hills" were added during the hindu period as the hill peoples, when we knew they are from the same descent and family tree, much disliked and troubled the hindu kings because of their bigoted and fanatic behaviour towards the original people and non-hindu hill peoples to cement the Hindu religion in Kangleipak. The writer shows you first what an Englishman says in order to send you a clear massage about the Cheithaba Ceremony of the Meetei Race in order to avoid the misunderstanding that may be created from my translation of what is found in the Puya (Sacred scripture). You please note from the quotation above from the book, the *Meithies* by T.C. Hodson, the words used for the king in the Cheithaba Ceremony. The ancient Meetei Race thought the king is the physical part of the God, a representation of God on earth to guide and to Rule the mankind. So, he is addressed as " son of heaven, Ruler of the kings,... Incarnation of God,... Master of the bright sun" etc. These things, you please note, are nothing but the origin of the Meetei polity is Divine.

³⁷ The *Meithies* by T.C. Hodson - Page 105

“Lord of the Plain and despot of the hills”. In the Chapter 2 The origin of the people of Kangleipak, we have discussed in details the origin of the people of this ancient kingdom of Kangleipak. We have without any suspicion known the people inhabiting on the hills surrounding the Imphal Valley of Kangleipak are people of the same descent and family tree with the plain people, the Meeteis. In 18th century, the ancient kingdom of Kangleipak was forced converted into a Hindu Monarchy. You please see page 95 of *The Meitheis* by T.C. Hodson “ Wholesale banishment and execution drove the people into acceptance of the tenets of Hinduism ...” etc. You know 9/10 of the country of Kangleipak is mountains inhabited by hill peoples. This Torture and killing spree of opponents of Hinduism was impossible to the hill people, so, the vast Hill people were unsubdued non-Hindus and enemies of the Hindu kings. Constant frictions between the Hindu kings and the Hill people were history of 18th, 19th century of Kangleipak. Many plain Hindu opponents took refuge in the hills and organised raids to the Hindu plain. So, in order to consolidate Hinduism and Hindu Monarchy in the plain, the then hindu kings' political priority was to divide the plain people and Hill peoples, to make them enemies. To this end, the hymn of cheithaba ceremony was amended and the words “Lord of the plain and despot of the hills” were added as a state policy to suppress the hill peoples to the root after the social fabrics of the Meetei Race in the plain had been done away with completely. The plain people were brought to the Hindu Indo- Aryan fold and the hill peoples become, unclean non-Aryans, division of the same people. This Hindu divide and rule policy had far reaching effects. You know to day.

Now we will discuss the foundation of the theory of the origin of State as found in the Puya, the sacred scripture, Wakoklon Heelet Thilel Salai Amailon Pukok.

“Asum Touna Phaolapaka numit Talukni supata Anam Athou Kokthoktuna Im-keipu Sengtuna | Laicha Ipal Thatuna | Lainingthou Lailelma Animapu Sitapani Leipak Maipa Khulai Tangpa | Ningthou Maipa Chilai Hanpa Satuna | Maichou Mainou Oilatuna | Amaipa Amaipi Satuna Tilang Atupu Nahei Lailon Haituna Anam Athou Kokthokle || Malon Thokle || Malin Thokle Haituna Palee atonpa 1 Eesanou Konchin Tukthapa Haipa Mingthonpu Phangcheiye || Thapung Tala Naopukhipana Mapapungki Phampan Phankhong Taletlakpu Koituna Phampan Mentongpa Phangcheiye || Mayampung Sanamahipu Masak Khangtuna Ningthi Thoina Ningtuna

Taipang Miki Phampan Phangcheiye || Walam asina Pukokne ||³⁸

Free English translation of the above quotation of the Puya is this “After so delivered on the sixth day, ceremonies of sanctification, cleansing of household and counting the divine child as the God's invaluable gift being performed, the deathless Supreme God representing kings priest, superior and junior spiritual personalities, priest and priestess sanctified both Lainingthou Salailen Sitapa and Lailelma Sitapi and also the divine child by springing water with the help of some sacred tree leaves with hymns, the Divine child now can produce sound and move, the name of youngest son, new born Konchin Tukthapa was given. As he was conceived ten months, by going seven times round the throne (seat) of his Father (Salailen Sitapa) he got the throne by coronation,. By knowing well his elder brother, Sanamahi and devoting deeply to Him, he got the throne of human beings. This is the beginning of all”³⁸

According to the Puya, Lainingthou Sanamahi (king of Gods, Sanamahi meaning the Supreme God who is the cause of everything named Eeepungloinapa Apakpa in the Puya) came to Salailel Sitapa (Deathless Father meaning space personified) and Lailelma Sitapi (Deathless Male-Mother meaning the Earth Personified) as their first son. Before Lainingthou Sanamahi came to them, there was a Divine voice from the space telling Salailel Sitapa that He will come to them as a child of three days and that they must adopt him as their own son, and that He will help creating everything on earth. In accordance to the divine voice Lainingthou Sanamahi came to them (As every word in the Puya has no equivalent / appropriate word in English or the writer is not able to find such words, such concept -Eeepung loinapa Apakpa, Sanamahi, a child of three days etc. require explanation. You will find these explanations in the following chapters). Lainingthou Sanamahi created everything on earth in the process of creating man. The first thing Lainingthou Sanamahi created was “Namu Mitam Nga”. Namu Mitam Nga Means a fish made in the aim of making a man (made in the hope it is man) by Lainingthou Samamahi, according to the direction of Salailel Sitapa (His Father) to create a man. Lainingthou Samamahi created all living beings in the hope of creating a man. But His Father refused to accept all as human being. Lastly Sanamahi created a monkey and said to his Father that He has made a man. Salailel Sitapa did not agree. Then Lainingthou Sanamahi lastly said that He could not make a man. Lastly

Salailel Sitaba advised how to make (create) a man to Lainingthou Sanamahi and accordingly Sanamahi created a man. According to the Puya, the creation of man is the last stage of creation on earth and God Himself is the Prototype of man, that is, man is nearest to God's quality of love, intellect, unbound kindness etc.

According to the tradition of the Meetei Race, only mother knows the father of child. According to the Mythology, Lainingthou Sanamahi is the eldest son of Salailel Sitapa and Lailelma Sitapi, and Konchin Tukthapa Pakhangpa is the younger son. When they came of age, Salailel Sitapa, the Divine Father told them to go round the Universe and who came first will be king of the mankind. Sanamahi, the Supreme God Himself, who was adopted and did not come through woman, was all powerful and began to go round the universe. But Konchin Tukthapa the younger son who comes through woman was weak and came to his mother Lailelma Sitapi and told her that he could not compete with his brother and wept as it was certain that he could not get the throne of mankind. At this Lailelpi Sitapi, his mother advised him that Salailel Sitapa, his father Himself is the Universe and go round his seat seven times and bow down before Him touching the forehead on the earth, it amounted to going round the universe. In this way Konchin Tukthapa went 7 times round the seat of Salailel Sitapa and bowed down touching his forehead to the earth. Salailel Sitapa was satisfied and the name Pakhangpa meaning the man who knows the Father, Universal Lord was given and gave the throne of mankind to Konchin Tukthapa Pakhangpa.

This theory of Kingship or the origin of the state as found in the discovered puya Wakoklon Heevel Thilel Salai Amailon Pukok which clearly developed more than 4000 years ago from now by the ancestors of the Meetei Race is very Unique and classical in nature. Theory as found in the Puya is neither force theory nor contractual theory, but Divine theory. The theory as quoted some part above connects the first Political monarch in Kangleipak, who came to the throne around 2000 BC, Konchin Tukthapa Pakhangpa. The puya mentions "Konchin Tukthapa Ipu Athoupa Pakhangpa" at page 6, "Konchin Tukthapa" only at page 36, "Ipu Athoupa Pakhangpa" at Page 53 "Pakhangpa" only at page 54, but all these points to the same person, the first political Monarchy founder, Konchin Tukthapa Ipu Athoupa Pakhangpa. What the Puya gives is the foundation of the origin of state and in later history as the origin of state becomes Absolute Divinity as shown by T.C. Hodson in 19th/20th Century in his valuable Literature on the Meetei Race.

The meaning and significance of the theory of the origin of the state as found in the Puya is that the king: (a) should be a woman -born (b) should be a man who takes advice from women specially mother, (c) should be a man who knows the Father, that is, the Universal Father. (Latter in this book you will find the Meetei Race thinks that only the Supreme God, Universal Lord is the Father), (d) Should have unreserved devotion to God, Universal Father. From the history of this Race, we know the Meetei Race, thinks that the God speaks through kings. It is custom and tradition of the Meetei Race that when a king sits on the throne for a public duty or sits on the throne for courts duty to try some criminal or wrong doer or appears before the public for any occasion, he wears a head Gear known as Ningkham Samchin. In Meetei Language Ningkham Samchin means Ningkham = Ning + kham=Ning = Thinking, mind, + kham = end of Thinking, mind = God. Therefore Ningkham means the universal Father, Universal Lord; Samchin = means joining, connecting. Therefore Ningkham Samchin means connection with the God. So, when a king appears before the public for a public duty wearing the Head Gear Ningkham Samchin, he is supposed to be an earthly part, physical part of the Universal Father, God himself. In the Meetei polity the Meetei Race believes that the king never fails Justice to His people. The theory of the origin of state started in a rudimentary form around 2nd millennium B.C. as written in the Puya, the sacred scripture regarding the birth of the first Monarch, Konchin Tukthapa Ipu Atoupa Pakhangpa and how he becomes king mixing history with legend, hardens subsequently and becomes a rigid Divine polity as you have seen what Mr. T.C. Hodson says in his book, The Meithies in the beginning of 20th century. The Meetei word for king is Ningthou. Ningthou=Ning+thou=Ning means Ningba further means Thinking, mind + thou means Thouba further means driving, that is, Master of mind. Therefore Ningthou means master of the mind, Driver of mind that is God. So we may safely conclude that the Meetei polity is Divine.

3.2 THE CONCEPT OF PAKHANGPA

In the Cheitharol Kumbaba by L. Ibungohal and N. Khelchandra (1967-Ed) which is taken to be the Royal Chronicle of the Meetei Kingdom of Kangleipak (now Manipur), "Meidingu Pakhangba", in other books of history of Present day Manipur, including Diary of Manipur maintained by the State Government, Department of Archives, "Nongda Laien Pakhangba" or simply "Pakhangba" is shown as the first political Monarch of this ancient

Kingdom of Kangleipak. To show “Meidingu Pakhangba”, “Nongda Liren Pakhangba” or “Pakhangba” as the first political monarch of this ancient Kingdom is the beginning of obliteration of history of this ancient Monarchy. Meidingu Pakhangba, Nongda Liren Pakhangba or Pakhangba is not a name of a particular king who reigned in the kingdom of Kangleipak. In my book³⁹ I have said seventeen names of Kings of Kangleipak are missing in the Present Cheitharol Kumbaba. Not only names of some kings of Kangleipak are being written off, the name of the first Political Monarch of this ancient kingdom has been given the Epithet of every monarch reigned in this ancient monarchy as a particular king’s name to blurr the future investigation of the past history of this ancient kingdom and to misguide the future generations of the Meetei Race to know their own history. In the Puya, Wakoklon Heevel Thilel Salai Amailon Pukok the epithet “Ipu Athoupa Pakhangpa” – Brave grandfather Pakhangba is given to the first political Monarch of Kangleipak. The living word of the Meetei society “Ibudhou” – Iputhou is a derivative word from Ipu Athoupa, an Epithet given to our first political Monarch of Kangleipak.

The meaning of Pakhangpa (at present Pakhangba) means the man who knows the Father, universal Father, God. In the philosophy of the Meetei Race, only the Creator is the Father. The husband of my mother is only ‘Panhou’ meaning temporary custodian of my soul which came down from the Father and drives down to my mother for incubation. In the ancient Meetei Society it is supposed that the king is the representative of God on earth or physical side of the Universal Lord, and so the Meetei Race addressed every of their kings as “Pakhangpa”, “Nongta Lailel Pakhangpa”, in the ancient Pre-Hindu Meetei Language “Nongta Lailel” means the greatest God who comes down from the Heaven. So, Pakhangpa (Pakhangba) or Nongda Lairel Pakhangba are the general Epithets of every monarch who reigned in this ancient Kingdom of Kangleipak. You will be clear of these concepts from the following quotations:

“ O son of heaven, Ruler of the kings, great and ancient Lord, incarnation of God, the great Lord Pakhangba.....”⁴⁰.

Quoted above also in Chapter 3.1 extensively, this way of

addressing of king of Kangleipak is repeated every year at Cheithaba ceremony, many times to a particular king depending to the length of his Kingship, and to succeeding kings on the throne.

“Kanglei Ningthou Chahi” is a royal palace record maintaining records of Cheithaba ceremony of every year placing the record of the particular year Cheithaba Ceremony with the name of the particular Cheithaba person of the particular year. What is Cheithaba has been explained in forepages of this book. Now I will quote “Cheithabagi Lairon”, hymn of Cheithaba from “Kanglei Ningthou Chahi” published by Shri Ngariyambam Kulchandra Singh, Pandit, Pandit Loisang, Sanakonnung, Imphal in 1969 at Page 8 of the book :

“Eibu Sijaba Ibungo
Laiyingthou Nongthourel Athouba
Taibang Soraren Namu Ponghanba :
Nayu Tubi Yoinongda
Nongda Liren Pakhangba |”

The language of the hymn is post-hindu period. Really speaking post hindu period hymn are in most cases, unkown to present generation, and many words are peculiar, for example “Laiyingthou” in the second sentence. But from reading the hymn and introduction to it in the book just preceding the hymn, it is very clear that the hymn is addressed to the king by the incoming cheithaba person who will bear the sins and misfortunes of the King and the country for the particular year. The second sentence, must be “Lainingthou Nongthourel Athouba” meaning “Driver of the space, King of Gods” So, you see the last sentence “Nongda Liren Pakhangba” and the second sentence “Lainingthou Nongthourel Athouba” both sentences meaning the Universe Lord Creator and his counter part King on earth. Still now the Cheithaba Ceremony is peformed every year in the Manipur old palace nominally continuing the old ancient tradition. All these things point to particular beliefs of the Meetei Race that Meetei Polity is divine origin and from the hymn, “Nongda Liren Pakhangba” is a way of addressing to every king in the Cheithaba Ceremony.

So, from these quotations above, from reading other books of pre- and post-hindu periods, we are very clear that “Pakhangba” or “Nongda Liren Pakhangba” in hindu period does not and did not mean the name of

39. A Historical Evidence that Proves the Falsehood of Present History, literature etc. of Manipur by Wangkhemcha Chinglamba - Page 35

40. The Meetheis by T.C. Hodson, page -105

a particular king of this ancient Monarchy of Kangleipak but a general Epithet for every king of Kangleipak as a clear proof that the origin of the Meetei Polity is Divine and the kings are addressed to as Pakhangba or Nongda Lairen Pakhangba believing that the kings are representatives or physical sides of the Universal Lord Creator.

3.3- THE SNAKE TRADITION OF THE MEETEI RACE :

Regarding the origin of the Meetei Race (now Manipuri) and the coronation ceremony of a king, T.C.Hodson in his book, 'The Meiteis', at page 124 he writes: "It is perhaps unnecessary to do more than to refer to the well known legends of the origin of the Manipuri nation from the Snake Pakhangba", and he further writes at page 125: "The Panji Loishang then read from them Prognostications of the reign. Then in the recesses of the Kangla was a Chamber in which was a pipe leading, so I was told, to a chamber below, where in dwelt the Snake Pakhangba. The longer the Raja sat on this pipe and endured the discomfort of the unaccustomed pose and torture of the fiery breath of his ancestor below, the longer and more prosperous would be his reign." History to day, 1962 (A monthly Magazine published in London) January Issue at page 55 writes : "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".

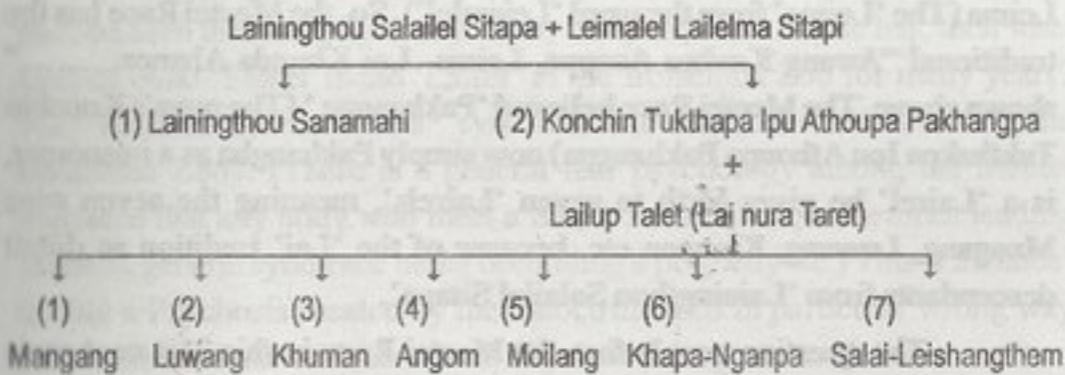
During the Hindu period, perhaps because of the reason we do come across very little pre-hindu written records because of the whole sale burning of Meetei records when Pamheiba Garivaniwaz comes to the throne in the 18th Century, the origin of the Meetei Race is shown from a snake called Pakhangba (in the Puya Pakhangpa) and now most Meetei people believe it to be true. The writer agrees with the tradition that the origin of the Meetei Race is from "Seven Laiel" and at the head of the Seven Laires is the Lairel, Konchin Tukthakpa Ipu Athoupa Pakhangpa. Konchin Tukthakpa Ipu Athoupa Pakhangpa gives birth to seven Laires (sons) - Mangang, Luwang, Khuman, Angom, Moilang, Khapa-Nangpa and Salai Leishangthem. Now the great Question Mark before the Meetei Race is that whether Pakhangba and his seven sons are 'Snakes', are the Meetei Race sons and daughters of the "Snakes"? The writer thinks, probably very correctly that the first political Monarch Konchin Tukthakpa Ipu Athoupa Pakhangpa (now a misnomer Pakhangba) is not a Snake and seven sons are not Snakes

and the Meetei Race can never be originated from a Snake called Pakhangba by now. Constant indoctrinations in Hindu way and machinations with threat since 18th century A.D. has obliterated the real ideas from the mind of the general Meetei People. The Meetei Race has no tradition or custom of their ancestors originating them from the Snake or Snakes.

"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 have any traditions connected with it and any snake, cobra,(Nag) or otherwise, would receive small mercy at their hands"⁴¹

All these things were said by Sir James Johnstone in the last Quarter of 19th Century A.D. He made this emphatic statement about the Nagas and the Meeteis (Manipuris). by 'Naga' he means all Nagas, the so called Nagas-Tangkhul Kabui, Anal etc. included. He spends many years in the last quarter of 19th century in Manipur as political Agent and knew the social conditions including the beliefs and Religions of the People very well. Don't you believe him that the Meetei Race has no tradition of Snake worship etc.?

The writer will show the genealogy of the Meetei Race as stated in the Sacred Scripture, Wakoklon Heelet Thilel Salai Amailon Pukok:



According to the Meetei Mythology and Tradition, Lainingthou Salailel Sitapa (The Space personified as God) and Leimalel Lailelma Sitapi (The Earth Personified as Goddess) gives birth to two sons -the elder, Lainingthou Sanamahi and the younger, Konchin Tukthakpa Ipu Athoupa Pakhangpa. Lainingthou Sanamahi has no wife. The younger son, Konchin Tukthakpa Ipu Athoupa Pakhangpa has seven wives known as Lailup Talet namely:

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

These seven wives give birth to seven sons, one son each by every wife. Name of these seven sons, you have seen above in the genealogy. The seven sons are called salais and so the Meetei Race has seven salais. The seven groups of the present Meetei generation are the direct descendants of these seven sons (Salais) of Konchin Tukthakpa Ipu Athoupa Pakhangpa. Traditionally and customarily, the Meetei Race has not allowed marriage among peoples of the same Salai because of too nearness of blood relationship.

Further, according to the tradition of the Meetei Race, as the genealogy of the Meetei Race is directly traced to Laininghou Salailel Sitapa and Leimalel Lailema Sitapi, in ancient time the Meetei Male is called Lai (The 'Lai' from the word 'Laininghou') and the Meetei Female is called Leima (The 'Leima' from the word 'Leimalel'). So, the Meetei Race has the traditional "Awang Koubru Asuppa, Leima- Lai Khunda Ahanpa....." shown above. The Meetei Race believed 'Pakhangpa' (The puya's Konchin Tukthakpa Ipu Athoupa Pakhangpa) now simply Pakhangba as a misnomer, is a 'Lairel' he gives birth to seven 'Lairels', meaning the seven sons Mangang, Luwang, Khuman etc. because of the 'Lai' tradition as direct descendants from 'Laininghou Salailel Sitapa'.

The question now before the Meetei Race in this 21st century is that the "Lairel" for the founder of the Meetei Monarchy in Kangleipak, Konchin Tukthakpa Ipu Athoupa Pakhangpa (now the misnomer Pakhangba) and the 'Lairels' for his seven sons-the direct forefathers of the Meetei Race is a Snake or are Snakes. Or in other words does the Meetei Race has a snake or snakes in the form of big reptiles called by the Europeans by the name Python as their forefathers and progenitors? The emphatic answer of the writer to the question is "No". The hindu indoctrinations and machinations with threat under a fanatic hindu monarchy in the last one/two centuries made the Meetei Race believed so blindly.

By 'Lairel' in the Mythology and traditions of the Meetei Race, a big Snake like python is never meant. By "Lairel" traditionally the Meetei Race means the best god, "the highest god" 'the superior God' etc. In our traditional dance, Thabal Chongba we say "Ngasida Lairel Nongjada" the dance is always with song. The meaning is Ngasida=to day at, Lairel the best god etc, Nongjada=Nongchata = Space time part at (Nong = Space time complex, for example, Nong-Nganba, Nongpok, Nongthourel etc). Cha = macha, machet = part; da, ta=at. So, the probable meaning of the "Ngasida Lairel Nongjada" is "At this part of time today, the best god". The following parts of the thabal Chongba songs after the 'Ngasida Lairel Nangjada' are like this: We are singing in the sacred name of God, ancestors etc.

In this traditional dance of Thabal Chongba, the 'Lairel' in the song never mean a snake or a Python or any creature like that. Like in other mythological and traditional meaning the meaning here also for 'Lairel' is 'the best God' 'the highest God', 'the superior God' ('today' is supposed to be best god, etc because when any person is blessed with good luck by today" he will be a lucky man in life, because life is a series of todays. Any person born among the Meetei Race today, I believed, will not be able to say that he/she has seen his/her salai (some people say yek) 'Lairel' in the meaning of a big snake. No body including the Pandits, from Present Royal Palace office, will be able to say that he/she know-all kinds of Salai Laires and has seen them all physically. If any body says that he/she has, then what kind of Salai 'Lairel' is the 'Lairel' in the Iroisemba Zoo for many years? Why there is no 'Laichuba*' syndromes to hundreds of visitors to the Iroisemba Zoo?. (There is a general fear psychology among the Meetei populace that any body who meet a'Salai 'Lairel' is ill, sometimes leading to death, general syndrome being becoming a pot-belly etc.) This 'Laichuba' is only a Psychosis created by the indoctrinations in particular wrong way and machinations with threat of Physical injury etc.in the last one/two centuries. This psychosis might have been engineered by the hindus to relate to "Nag Bungsees" of India successfully to bring the Meetei Race to Indo Aryan fold. The hill peoples inhabiting the surrounding hills of Imphal Valley who have the same family descent with the plain people, the Meetei Race, has no such beliefs and mythological traditions, they kill and eat the flesh of the big Snakes which the Meetei Race call 'Lairel' upto this day.

Xerox - 8



Xerox - 9



From all these, the writer has concluded, probably with irresistible logic, that the Meetei Race are not descendants of Snake or Snakes; or in other words, the Progenitors of the Meetei Race are not Snake or Snakes. The Meetei Race has no snake worshipping traditions and customs. This is a notion derogatory to our Ancestors, fabricated by chalaki hindu agents, who are called Lairels mythologically. Any comment from any quarter is solicited.

3.4 THE NAME OF THE STATE - KANGLEIPAK

It has been conclusively proved that the Meetei Race who had been living in the present Manipur for many thousand years in the surrounding hills first, then in the Present Valley of Manipur did not use b (ବ), d (ଦ), r (ର), g (ଗ), j (ୟ, ଜ) etc. upto the time of king Pamheiba Garvaniwaz in the 18th Century. The Meetei Race used only 18 alphabets even after 18th Century in their writing. Please examine the following quotation from the book - A Historical Evidence that Proves the FALSEHOOD of the present history, literature etc. of Manipur by Wangkhemcha Chingtamlen from page 16-18:

"Direct Historical Evidences

As the informations given in the introductory portion of the Puya copy that the Puya was copied during the reign of Pamheiba Garibaniwaz from the original copy of the Wakoklon Heevel Thilel Salai Amailon Pukok etc. are correct and certified to be correct by the cultural laboratory authority, New Delhi, the following are the direct historical facts (evidences) discovered :-

1. The introductory-portion is the very handwriting of the copier, Chaopa at the moment in the first half of the 18th Century A.D. when he began to copy the Puya, Wakoklol Heevel Thilel Salai Amailon Pukok on the first day of the new year. And the text of the Puya is the copy of the original Puya Chaopa copied taking 15 days from the 1 st day of the year to the 15th day of Wakching, fullmoon day.
2. The second very important thing discovered is that in the first half of the 18th Century A.D. the Meetei used 18 alphabets only, not 35 alphabets. In the first line of the introductory portion please note the two words "Pamheipa" and "Khangpio". If the Meetei used 35 alphabets as the Hindu does (specially Bengali) the two words should have been written as "Pamheiba" and "Khangbio" as we generally write to day after

Hindunization. This means the Meetei did not use b(ବ) upto 18th century A.D. at least. Then please note the word "Sinthokpane" in the first line. If the Meetei used 35 alphabets as we speak and write today after about 300 years of Hindunization, the word should have been written as "Sindokpane". This means upto 18th Century the Meetei did not use d (ଦ). Please note the word "Sinthokpane" is used three times in the introductory portion. Please further note the last word of the second sentence "Sulapane" and the beginning words of the last two sentences "Laileek" in the introductory portion. If the Meetei used 35 alphabets as we do today, the words "Sulapane" and "Leileek" should have been written as "Surabane" and "Lairik" as we speak and write today. This further tells you the Meetei did not use R (ର) and b (ବ) upto the 18th century A.D. Please also note the words "Cheihiki", "Numittaki" and "Wakchingki" in the 3rd sentence of the introductory portion. If the Meetei use 35 alphabets in the 18th century, the words should have been written as "Cheihigi", "Numittagi" and "Wakchingi". This clearly tells you the Meetei did not use g (ଗ) upto 18th Century A.D.

If you read the text of the Puya further, you will find that the number of alphabets used are only 18 alphabets, not 35. You will not find any g (ଗ), j (ଜ, ଯ) d (ଦ), v (ଭ), r(ର), b(ବ), (ଧ), etc. in the text of the Puya.

An independent corroborative evidence that the Meetei did not use 35 alphabets even upto the beginning of the 20th Century A.D. in their writing, you will find in Dr. G.A. Grierson. "Pronunciation - K, t, p and ch are, in old manuscripts, generally written instead of g, d, b, j respectively, and the same is also often the case in modern writing". (Linguistic Survey of India, Vol. III Part III page 24)"

From this finding shown above every person concerned may accept that the Meetei Race is a very different people from the Indo-Aryan Race, that they used only 18 alphabets in different unique Characters different from those of the Indo-Aryan people of India.

Regarding the present name of the state, Manipur was not the name of this state upto 18th century. The following quotation may please be examined from the same book quoted above from page 24-25.

"Consequences from the Direct Historical Evidences

The following are the direct consequences from the discovery of the Puya, Wakoklon Heel Thilel Salai Amailon Pukok :-

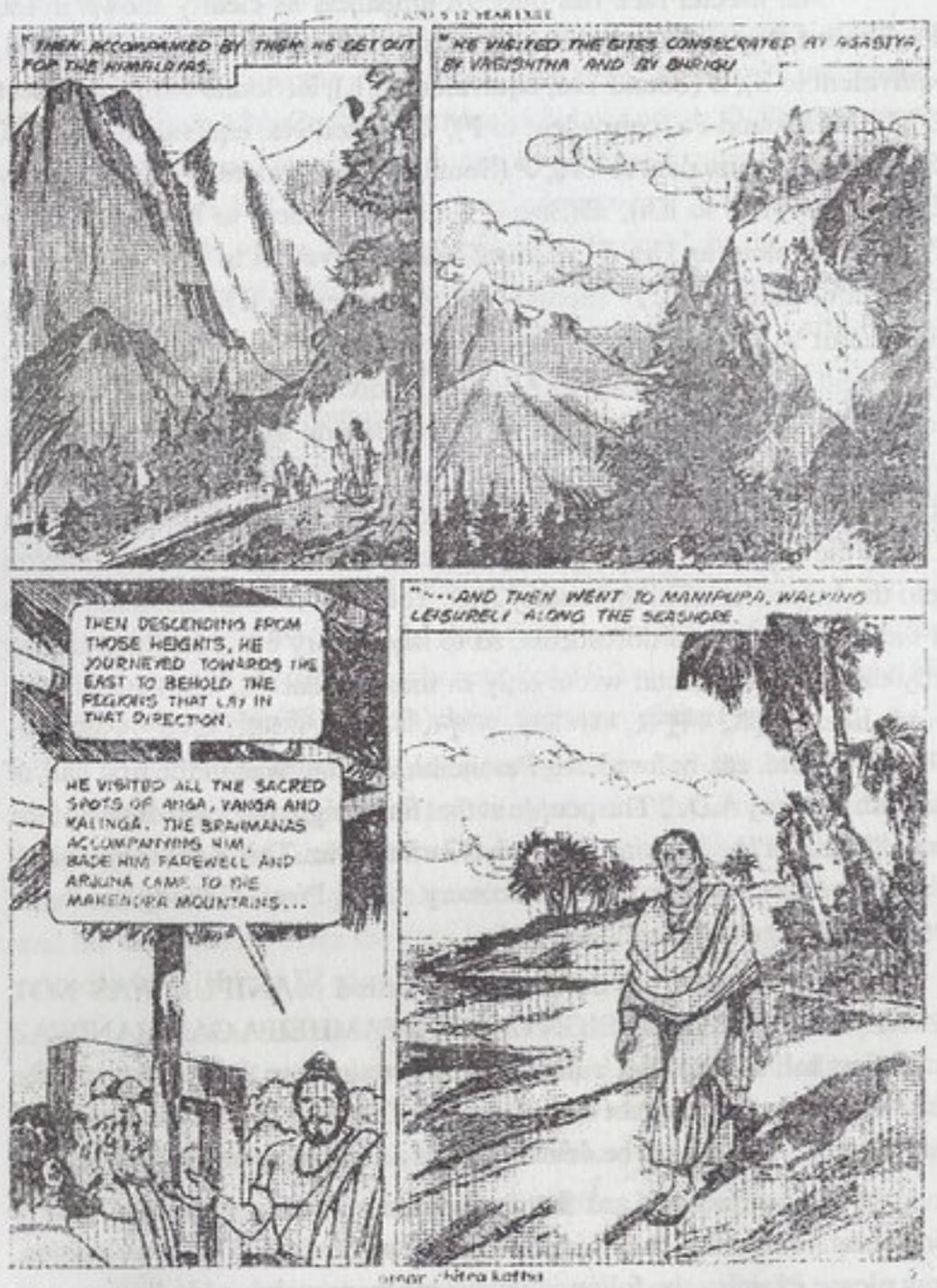
(I) The present name of the State, Manipur :

The Meetei race has only 18 alphabets as clearly shown in the discovered Puya; କ (Sound-kok, equivalent to K), ଶ (Sound-Sam, equivalent to S), ଲ (Sound-Lai, equivalent to L), ମ (Sound-Mit, equivalent to M), ପ (Sound-Pa, equivalent to P), ନ (Sound-Na, equivalent to N), ଚ (Sound-Chil, equivalent to Ch), ତ (Sound-Til, equivalent to T), ଖ (Sound-Khou, equivalent to Kh), ଙ (Sound-Ngou, equivalent to Ng), ଥ (Sound-Thou, equivalent to Th), ଷ (Sound-Wai, equivalent to W), ଯ (Sound-Yang, equivalent to Y), ହ (Sound-Huk, equivalent to H), ଏ (Sound-Un, equivalent to U), ଇ (Sound-Ee, equivalent to I, Ee), ଫ (Sound-Pham, equivalent to F, Ph), ା (Sound-Ating-aa, equivalent to A). The Meetei has no two groups of alphabets like swar and Benjon as the Hindu did. The Meetei used these 18 alphabets only in their writing, so in their documents and records upto the reign of King Pamheiba Garibaniwaz, the first Hindu King in the land in the 18th Century A.D., but according to Dr. G.A. Grierson upto the beginning of 20th Century A.D. You have seen all these above. So in the records, written documents, so to say history etc. of a Race having only these alphabets and wrote only in these alphabets, can there be any words like ମନିପୁର, ମନ୍ୟୁର, ମହାଭାରତ, ଆର୍ଜୁନ, ଚିତ୍ରଙ୍ଗଦା, ପୀତାଣ୍ତି, ମହେନ୍ଦ୍ର ପବରତ, ଦୃଷ୍ଟ, ଆର୍ଯ୍ୟା, ଗନ୍ଧର୍ବ etc. etc. before King Pamheiba Garibaniwaz in the first half of the 18th Century A.D. ? The people at that time might not even dream of the word "Manipur" before king Pamheiba Garibaniwaz. This is the only logical, sensible consequence from the discovery of the Puya. Nobody can build dream-buildings outside logic.

So, the name of the land now called MANIPUR WAS NOT MANIPUR UP TO THE REIGN OF KING PAMHEIPA GARIBANIWAZ in the first half of the 18th Century A.D. is certain from the discovery of the Puya and hence there cannot be any history of the Manipur before Pamheiba Garibaniwaz. This cannot be denied. This is a clear logic and consequence."

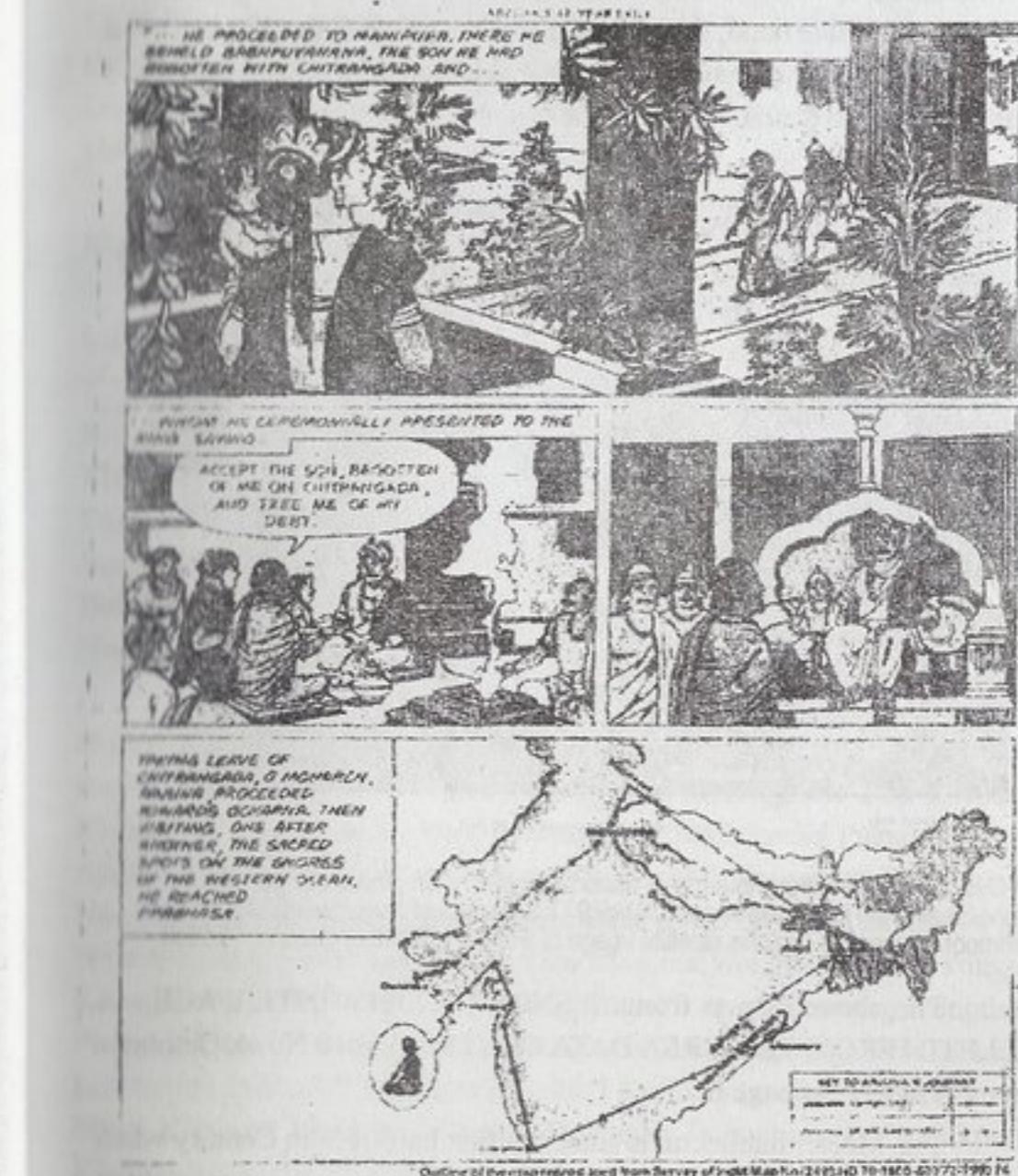
These findings are from indigenous literary sources with a corroborative evidence from Linguistic Survey of India by Dr. G.A. Grierson. Now please examine the following maps etc. from mainland Indian sources for your satisfaction that this present Manipur was not the Manipur of Mahabharata, that the theory relating present Manipur to Mahabharata, the people to Arjuna and Chitrangada is a theory outright to be rejected.

Xerox-10



The above is the xerox copy of page 5 Amar Chitra Katha no 355 under the heading "Mahabharata" - 14, Arjuna's 12 year exile "published in 1986, in the same Journal with the following map etc.

Xerox-11



The above map etc. is the Xerox copy of page -II published in Amar Chitra Katha No. 355 under the heading "Mahabharata-14, Arjuna's 12-year Exile" in 1986. The map was published at page-55 of the book, From the pages of History : The Meetei and the Bishnupriya by Wangkemcha Chingtamlen in 1999 also. At the inner page of the front cover of this Amar Chitra Katha No. 355, the following :

"Amar Chitra Katha has already presented many popular stories

from the Mahabharata, chosen for their emotional and dramatic appeal and often modified to suit the Chitra Katha mode. The current series of 60 volumes, on the other hand, faithfully follows the original Sanskrit text even as it is condensed" is written indicating the genuineness of what is published in the Amar Chitra Katha.

Xerox - 12



Fig.7 Cyclone affected areas in parts of Bhadrak district as on November 02, 1999.
Cyclone/Heavy rain Inundation from RADARSAT SAR data of November 02, 1999
superimposed over pre-cyclone satellite image of IRS-1D LISS-III of October 11, 1999

The above map is from "ISSN0971 - 7021 - INTERFACE - A BULLETIN FROM THE NRSA DATA CENTRE, Vol.10 No. 4, October - December, 1999" at page 6.

The Meetei intellectuals since the first half of 20th Century when the hindu kings power in Manipur became waned have been constantly telling the world that the Present Manipur is not the Manipur of the Mahabharata, the Manipur of the Mahabharata is in Kalinga, Present Orissa. Now, Manipur is clearly seen in the Orissa in both the Maps from Indian Hindu Sources. In the second map above, Manipur is seen in Bhadrak District of Orissa in the eastern sea coast of India surrounded by Ghanteswar, Kherang, Narendrapur, Hatapur, Ichhapur and Jableswarpur and Manipur also is seen in the map of the Interface at page 5 also.

After seeing all these things, facts undeniable by any sort of arguments, what kind of people will argue that the present Manipur on the Lofty hills surrounded by mountains and highlands in thousand miles on all sides is the Manipur of the Mahabharata and the original people of the land are Indo-Aryan hindu descents. Let us see whether some fanatic people come out.

Kangleipak was the name of this land upto the time of king Bhagyachandra⁴².

The name Manipur in place of Kangleipak was first used by the British East India Company during the reign of King Bhagyachandra⁴³.

" Kangpa Halle Haituna Kangla Thenpung Haina Koukhale || Kangla Thenpung Maphamta Laiyamshingna Lepnapa Maphamta Kayaton Yengtuna Imsale | Mapham Atupu Kangla Impham Koukhale || Kangla Impham Maphamta Leilon Nonglon Kayat Talamaliki Laipham Semkhale || Semkhala Maphamta Laiyamsingna Panpa Maphamne Haituna Laipham Haina Koukhale || Laipham Koupa Maphamma Leipa Leipakpu Kangleipak Haina Koukhale ||oj||".⁴⁴

" Kangleipak Koupa Maphamta Lainingthou Sitapa Salailelki Huksang Kayatki Nungpung Wakhanna Tatuna Thok-khipa Lailup Talet mapu Pakhangpana Pannatuna | Matamki Khongleita Pok-kipana Khongleiki Matung inna | Nula Ipemma Laikok Huimulei Puksikhompina Ayukki Khonglei Machuna Ngangpa matamta | Naosangta Pokkipana Nouwpu Mangang Mingthon Phangchakhiye | Oksangta Thamkhiye ||oj|| Nula Ipemma Huimu Leimana Koilou Mamina Wangna Ngouna Yungpa Khonglei Matamta Nouwana Taipangpanta Phaopana Luwang Mingthon Phangchakhiye || Luwangpu Naosum Sangta Thamkhiye ||oj| Nula Ipemma Loikhumpi Mawai Thong-ngai Lelpina | Koilou Mamina Khuna Mampa Mupa Khonglei Matamta | Nouwa Angangna Taipangpanta Phaolakpana Khuman Mingthon Phangchaye ||oj||".⁴⁵

42. Cheitharol Kumbaba (1967 Edition) Page 110

43. Clarification on the Bishnupriya in relation to the Manipuri by Ch. Manihar -Page 38

44. Wakoklon Heelet Thilel Salai Amailon Pukok - Page 53

45. Ibid - Page 54-55

(The underlined words in the quotations above 'Koukhale' and 'Mingthon Phangchaye' are found at page 54 and 55 respectively of the Puya), the writer to make full sentences the words are added to the quotations. You will find 'Koukhale' as the first word of the following xerox of page 54, and 'Mingthon Phangchaye' is the first word of page 55 of the Puya, not in the xerox).

Xerox - 13



The above is the xerox copy of the Page 53 of the Walakham Hocch Thael Salai Amnilon Pukok Puya where in how the land was named KANGLEIPAK by the ancestors of the Meetei Race is found.

Xerox - 14



The above is the xerox copy of the page 54 of the Walakham Hocch Thael Salai Amnilon Pukok Puya where in how Mangang, Luwang, Khuman etc. were born by Konchin Tukthapa Pakhangba in Kangleipak. Free English translations of the above quotations from the Puya are as follow :

"The place that dried up first has been called Kangla Thenpung (Thenpung means area of high level ground). As decided by the Laiyam, at Kangla Thenpung, selecting Proper situations, dwelling place had been constructed. The place had been named Kangla Impham (Kangla residential complex). Divine places for fourteen Leilon Nonglon (the Meetei thought that there are seven layers of the earth 'Leilon' and seven layers of the space "Nonglon") had been made at Kangla Impham. The places so made, being the dwelling places of the Laiyam, had been called Laiphams (places of Laiyam). The land (Country) where Laiphams situated has been called Kangleipak".

"At the land (country) called Kangleipak, Pakhangpa Cohabiting with seven ladies, emanated from the self of the Laininghou Salailei Sitapa, got seven sons in course of time. The divine lady Laikok Huimalei Palsi Khompi gave birth to a male child at sunrise in the crimson ray, the child was named Mangang, and made dwelt at Oksang. The Divine lady Huimu Leima gave birth to a male-child when the sun shines high in the sky clearly, the child was named Luwang, and made dwelt at Naosum Sang. The divine Lady Loikhumpi Mawai Thong-ngaileipi gave birth to a male-child in the darkness, when the sun sets, the child was named Khuman".

The first quotation from the puya tells us how Kangleipak is culturally related to the Meetei Race. Upto this day the Meetei Race think that they are descendants of the Leime-Lai meaning goddess-god. The Present Kangla at Imphal and places around it are the first area inhabited by the Meetei race constructing houses and Laiphams (God's sacred places), when the present Imphal valley had been dried up, after their long habitation on the Koibru mountains. The second quotation tells you that how the first political Monarch., the great grandfather Konchin Tukthapa Ipu Athouba Pakhangba with his seven sons reigned in Kangleipak historically. The writer to avoid taxing labour for translation of the Puya into English quoted only page 54 of the Puya dealing with the first 3 sons of the first Political Monarch. The next pages of the Puya at 55, 56 give the names of remaining 4 sons and of places of habitations of the seven sons when they came of age. Kangleipak was sub-divided into seven Kangleis like districts of the modern time for his seven sons making them administrative heads. Not only this the Puya gives detailed accounts of the grandsons and great grandsons of the first Political monarch with the names of places of their habitations. These things might be sometimes around 2000 B.C., about 4000 years before to day.

Kanglaipak is a cultural-political Historical name of this part of the earth now called Manipur since 18th century A.D., was a name of this ancient monarchy of the undivided hill-plain, established by the first political monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, the ancestor of the present hill and plain people. At the time of king Pamheiba Garivaniwaz in the 18th century, Kangleipak was more than 3500 years old monarchy.

CHAPTER - 4 THE CULTURE OF THE PEOPLE

Before we actually enter the Rich Treasure House of the ancient Meetei Race, the writer will show you the "Kathokchaba" and the "Dedication" of the book - "RELIGIOUS AND CULTURAL INTEGRATION OF INDIA: ATOMBAPU SARMA OF MANIPUR", being the Pandita Raja Atombapu Sarma Memorial Lectures delivered at Imphal, Manipur State, March 29 and 30, 1965 by Prof. Suniti Kumar Chatterji, published by Shri Phurailatpam Bihari Sarma, Hon. Secy., Atombapu Research Centre, Imphal, Manipur, April, 1967. The following are xerox copies of Pages -IV and V of the above mentioned book:

Xerox of Bengali script

Xerox - 15

কথোকচবা

লাইসিন কাগি কঠি
ইকাহ পুষ্পকী পুজোল ওইনা।
মাইবা মাইবীশিলেবা অংঙঃ
মণিপুরগী দোয়ান্বা বপা অমলু
ওইনা তিনিবিহা আক্ষণ বৈকাশিলেবা;
কাঙ্গ অনি (মাটেবা মাইবী অবস্থা আক্ষণ বৈকাশ)
অসিমা পুরুষকৰনা বহু-খত্বেবা অবস্থা
তেক্ষণ্যাননা,
পুরা মণিপুরগী চাওয়া হৃষি
ভারতকীয় ওইবা কৃষিলি শেখেশি;
কৃষিসিমা হিমুশিলেবৈ বিদ্যেব গুরুবোক্ষেনুনা
মাধুবীজী হাখল অবস্থা ফজলুল-কাইলী পুনৰ্ম
হেনগুরুনা হিমু উগদপু খোটেবা চাওয়েবুনি।

অসমৰ মাঝেন লহচন-কচবা বিভাস্তা চৰ্তা
(কাঞ্জগ আশুবীতিকুমাৰ চট্টোপাদায়)

Xerox - 16
Dedication

This little book is offered
as a Tribute of Respect
for the Mabs and Maibis,
and for the Brahmins and Vaishnavas
who integrated themselves with the People of Manipur;
and both of whom,
by mutual Understanding, Appreciation
and Co-operation,
jointly built up the Great Culture of Manipur
which is also of India,
and which has enriched World of the Hindus
by extending its Horizon
and by increasing its Thought
and its Artistic Life.

Suniti Kumar Chatterji
(Devasarma, Kasyapa)
(Luwang Lamchat-phajaba Nipamacha Sarma)

In the above two xerox copies from the book mentioned above, you have seen National Professor Suniti Kumar Chatterji M.A.(Calcutta) D.Lit (London), Hon. D.Litt (Rome), Hon.D.Lit (Delhi), 'desikottama' (Hon.D.Litt. Viswa- Bharati University), Bhashacharya, Sahitya- Vachaspati, Gavesana - Siromani; Padma -Vibhushana, Emeritus Professor of comparative Philosophy in the University of Calcutta: Chairman West Bengal Legislative Council, 1952 -1965 : National Professor of India in Humanities, taking a Meetei Alias "শ্রী লুওং বামোন লমচত ফজবা নিপামচা শৰ্ম্মা (কাশ্যপ শ্রীসুনিতি কুমার চট্টোপাধ্যায়)" and "Suniti Kumar Chatterji (Devasarma, Kasyapa) (Luwang Lamchat-Phajaba Nipamacha Sarma)" in order to show him in a Meetei Face also to the world. The writer gratefully feels that such a man of High Learning and Fame takes a Meetei name in Appreciation of the past culture of the Meetei Race. 'Luwang' actually means 'High-head' meaning thinker, gifted philosopher.

For your understanding of the Meetei Race, the following quotation from the book, Manipur and the Naga Hills by Sir James Johnstone may be seen: "It may be this, or from an admixture of Chinese blood, but certainly

the Manipuris have stable and industrious qualities which the Burmese and sihans do not possess. Since then the Race has been constantly fed by additions from the various hill tribes surrounding the valley, the result is fairly homogeneous people of great activity and energy, with much of the Japanese aptitude for acquiring new arts. The men seem capable of learning everything,... They are always cheerful, even on a long and trying march, and are good-humoured under any difficulties and never apparently conscious of fatigue "(Page 97-98). Sir James Johnstone calls the Meetei Race " a fine stalwart race" (Page 97-*ibid*)

4.1 - The original Religion of the Meetei Race-Sanamahi Religion.

"Rejecting, as totally unworthy of attention, the hindoo origin claimed by the Munneepoorees of the Present day, we may safely conclude them to be the descendants of Tatar Colony,...". -Report on the Eastern Frontier of British India by R.B.Pemberton (First Ed. 1835) Page 37.

"The Brahmins too, being the descendants of those who first came into the country by wives of the Kei* caste given them by the Raja, and their sons again having taken in marriage Munniporee wives, and many families of Brahmins having continued to do so till now, have become in reality Munniporees. And although they are treated with much outward show of respect, still inwardly they are not felt to be of the superior caste claimed by them, and at times have been taunted with being the sons of Keis *. Thus Hindooism with Munniporees is but a fashion". An Account of the valley of Munnipore and of the Hill Tribes by Major W. McCulloch, Political Agent (1859) Page 17-18.

* Keis - Though there is no caste - system in Kangleipak as the Indians have in their society in India, there are some groups of persons who performed very inferior professions in the society. They generally lived in the outskirts of the country, not generally mixing with the general people. The Brahmin caste of Present time, when they came to Kangleipak in Pre-Hindu days were given women from these groups or from Loi groups for their wives by the Kings as they were taken inferior outsiders called 'Mayangs' by the original people. Keis are very inferior people in the past Meetei Society. The special status of present time as Brahmin acquired only when Kangleipak becomes a Hindu Monarchy since the days of Pamheiba-Garivaniwaz. Many of the Brahmin families of present time came to Kangleipak before 18th century as Muchi, Dhobi ,Dum etc.

"Religion of the Manipurites - The religion of the country is ostensibly Hinduism, and this is apparently of comparatively recent introduction, or according to Pandits and Authorities, a revival. The proof of the revival is so meagre, and the statements in support of the idea that the hindu religion existed in the country at a very ancient period are so contradictory and unsatisfactory, that there is no hesitation in stating that in every probability, although a spurious * and imperfect * form of Hinduism may have existed in individual cases previous to the reign of the Gharib Newaz about A.D. 1750, it was during his reign that the hindu religion became general and was adopted by him and by the majority of the people" (Statistical Account of Manipur by R. Brown published in 1874, Page - 75).

* "a spurious and imperfect form of Hinduism may have existed in individual cases" Mr.R.Brown clearly felt what was happening and what was real things when he says "a spurious and imperfect form of Hinduism may have existed in individual cases". But he could not see things well because of the social conditions prevailed at that time. Hinduism came only in 18th century A.D.to Kangleipak. But some low caste hindus had been living in Kangleipak since 13th, 14th century A.D. These low caste Hindus led by High class Hindus, some times by Muslim warriors attacked Kangleipak in 14th, 15th, 16th centuries before the advent of Hinduism. They were all defeated, many killed and many surrendered. These surrendered Hindus had been living in Kangleipak with local wives offered by the kings. They were used as Muchi, Dhobi, grass-cutters of the Royal stables, as servants of the high officials of the country. R.Brown means these hindu elements. (Please see page 4,5,6,7 of the "From the pages of History : The Meetei and the Bishnupriya by Wangkhemcha Chingthamlen, 1999)

"The origin of the Manipurites is obscure, and the written records, having been mostly composed since they became Hindus, are not worthy of much credit" Gazetteer of Manipur by E.W.Dun (Published in 1886) Page 37.

" To the royal will of Pamheiba,... Hinduism owes its present position as the official religion of the state. At first the decrees of the king received but little obedience ... Religious dissent was treated with the same ruthless severity as was meted out to political opponents, and wholesale

banishments and execution drove the people into acceptance of the tenets of Hinduism" The Meithies by T.C. Hodson, Asstt. Political Agent and Superintendent of the State, Fellow of the Royal Anthropological Institute - page 95 (Published in 1908).

You have seen quotations from Capt R.B.Pemberton (1835), Major W. Mc. Culloch (1859), R.Brown (1874), E.W.Dun (1886) and T.C.Hodson (1908). These are British officers directly in contact with the affairs of the State and the People in 19th century. The first quotation from Capt. Pemberton was about the people and the land when king Chandra Kirti was on the throne of Manipur. You may note the spelling of the word Manipur as 'Munepoor' its people as 'Munepoorees'. It is a clear evidence that upto about the middle of 19th Century A.D. the outside world did not know this land as Manipur except the palace people of Manipur did. The British officers did see thoroughly the Hindu Origin of the Meetei Race claimed by the palace with the emigrant Hindus was a complete false. All the other quotations are about Manipur and its people in the middle, last part of the 19th Century and beginning of the 20th Century A.D. Even that time after about 200 years of Hindu Kings' iron rules in matters of religious affairs, hinduism as a state Religion, Hindu religion for the Meetei Race was only 'a fashion ' 'ostensible', "written records" are post-Hindu compositions "not worthy of much credit". It was only about 150 years ago and so from to day. The British officers did know all records, written records, History, literature etc. are all concocted and fabricated. These things we known very clearly to day. (Please read A Historical Evidence that Proves the Falsehood of the present History, Literature etc. of Manipur by Wangkhemcha Chingtamlen, published in Oct., 2000). Probably, most of the literatures, including history of this land etc., relating to the origin of the Meetei Race, their religions were fabricated during the last half of the 19th century and the first half of 20th century A.D.

The Meetei Race in one of the corners of the earth knew the unity of God since very early days of Human Civilization on earth. "In Manipur where Hinduism is a mark of respectability, it is never safe to rely on what men tell of their religion ; the only test is to ascertain what they do and by this test we are justified in holding them to be still animist"⁴⁶.

46. The Meithies by T.C. Hodson - Page 97.

"Indeed, it seems to be clear that deities like Panthoibi, Yumthai Lai, Laimaren, and Sena-mahi, are merely names of class spirits, for every householder is virtually the priest of these Deities, just as in ancient Rome every household had its Vesta. There are images of deities hewn from stone, but more powerful deities, if we except Govindji, the God of the Royal Family, are represented by rough stones, which Manipuris regard not exactly as the image of the Deity, but as his abode" ⁴⁷.

We have seen two quotations from The Meitheis by T.C. Hodson (Published First in 1908) about the religion of the Meetei Race (Manipuris). You have seen words like "still animist." "Pantheobi, Yumthailai, Laimaren and Sena mehi ... class spirits". In the early part of 20th century, after about 200 years of Hindu Rule, Hinduism as the State Religion, when most of the written records of Racial Origin, Religion etc, were fabricated, when the Original Religious, Racial ideas etc. of the Meetei Race become blurred by the constant pressure of fear, threat, propagation of the 'debased' Hinduism, the British Officers came to Manipur as diplomats trained in diplomacy and politics not as Philosophers and social thinkers. They wrote clearly what are Apparent and Obvious things in the Racial and Religious matters in the society of the Meetei Race and contradictions and ostensible nature in them. They did not investigate further deeper because it was not profitable for them as diplomats and could not think deeper because they are not philosophers, social thinkers. The quotations above indicate their ignorance of the basic ideas of the Religion of the Meetei Race.

The Original Religion of the Meetei Race is Sanamahi Religion, one of the most ancient and unique Religions of the world. The Meetei Race, the so called the Manipuri now was not Animist as a people, and did not worship Idols as the Hindu did in their Religion, since very early time before Christ. In the quotations above Panthoibi, Laimaren (Leimalel Lailema Sitapi in the Puya), Sena-mahi (Lainingthou Sanamahi in the Religious concept of the Meetei Race) are not class spirits and we, the Meetei Race do not know Yumthai Lai as is seen in the quotations above, it may be one god or goddess invented after 18th century A.D. The Meetei Race, though the outside world did know very little about their Religion and concept of God, had very clear concept of God and Religion since early B.C. This will be clear from the following sub-chapters.

47. The Meitheis by T.C. Hodson - Page 99.

4.2 - The Concept of Sanamahi in the Sanamahi Religion.

"The Meetei developed its own Era called Maliyapham Palcha Kum (Now we use only as Maliyakum) between 1390-1400 B.C."⁴⁸

"From this we know the Meetei Era started 3107-1709 = 1398 B.C. by Meetei King Maliyapham Palcha"⁴⁹

3107

1709

1398 - These years the Meetei Era is more ancient than the Christian Era "⁵⁰

This date of starting the Meetei Era, Maliyapham Palcha Kum (Maliya Kum) is stated unequivocally in the Puya copy of Wakoklon Heevel Thilel Salai Amailon Pukok copied from the original Puya during the reign of Pamheiba Garivaniwaz just before the episode of Puya Burning by king Pamheiba Garivaniwaz and his notorious Dharma Guru Santi Das Gosai in the 18th Century A.D,

Xerox - 17



Above is the Xerox copy of the introductory portion of the Puya copy wherein the beginning of the Meetei Era is indicated.

48. From the page of History: The Meetei and the Bishnupriya by Wangkhemcha Chingtamlen Page-65.

49. A Historical Evidence that Proves the Falsehood of the present History, literature etc. of Manipur by Wankhemcha Chingtamlen - page 19

50. Meetei Yek-Salai (Asuppa) by A. Tomba Meetei : Page First page -1

The following is the introductory portion written in English alphabets:

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

The above is the actual words of the above xerox of the Puya in English alphabets.

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

The above is the approximate English Translation of the xerox from the Puya in English.

"Tingpalpaki Mapu Eepungloinapa Apakpana Talang Oina Leilingei | Tingpalpa Amaki Ma-ongpu Leptalingei | Mei | Eeshing | Nungshit | Numit | Tha | Thouwaimichak Amam Angan Khaitalingei | Pumnamakna Leitalingeita Mathanna Onna Onna Talang Malang Oina Saiontuna Leilingeita | Talang Atingpapu Eepungloinapa Apakpana Talang Malangna Eem Oina Haina Humna Asumna Leilingeita Malem Nongthou Manung Oinapa Semke Ninglakle || Ama Hailipa Mapuna Talang Malang Oina Haina Humna Leilingeita | Mapu Sitapaki Nungpung Wakhanna Eenungpungta Lupkhituna Malem Leisapu Phuk-Khat Chingkhat Thangkhatlakpa Matamta Eenungpungki Saionna Kampi | Laicha | Malangpa Changthokle Malem | Nongthou Eeyek Ma-ong Lepkhale "51

Free English translation of the above quotation from the Puya is this "When the Tingpalpa Mapu (The Lord of the Universe), Eepungloinapa

Apakpa (The all - inclusive-infinite whole of Being) was but Talang (the indeterminate primordial state). When there was nothing specific in shape and form about Tingpalapa (Universe), when there was neither Fire, nor Air, nor the Sun, nor the moon, nor the Stars, even nor the distinction between light and darkness, when there was nothing but Himself alone as Talang Malang (The Primordial indeterminate indefinite State) rolling on and on within Itself in that Primordial abode, the Tingpalpa Mapu, Eepungloinapa Apakpa wished to create Malem (the earth) and Nongthou (the Heaven, Space). The Supreme Immortal Lord called to be One concentrating within Its Own Nungpung Wakhan (Primal Infinite Intellect) issued forth Fire, Water, Air, in the course of emergence of Leisa (the Earth) out of the Infinite whole Being. Features and forms of Malem and Nongthou had become determined".⁵¹

According to the information given in the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok itself, the traditional and Legendary concepts given in the Puya are those of King Mangang, the first son of Konchin Tukthapa Ipu Athoupa Pakhangpa, the first Political Monarch of Kangleipak, told and taught to his son, Leisanglen Asang Ngasapa, grand son of and third generation King from Konchin Tukthapa Ipu Athoupa Pakhangpa.

We have seen above Maliyapham Palcha started Meetei Era in 1398⁺ BC. Now let us fix the date 1398⁺ BC as 1400 years B.C., though there is every possibility to be earlier. According to the Yek-Salai (Asuppa) by A. Tomba Meetei, King Maliyapham Palcha is the 11th (eleventh) King generation from Konchin Tukthapa Ipu Athoupa Pakhangpa (Please see Page 180 of the book). If we accept this king lineage of A.Tomba Meetei, the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok is (10 X 100 Years + 1400 Years) 2400 B.C. old, taking 10(ten) Kings, excluding Konchin Tukthapa Ipu Athoupa Pakhangpa, the founder of the first political Monarchy in Kangleipak, as the traditional and legendary concepts of the Puya were of king Mangang, the second generation king from Konchin Tukthapa Ipu Athoupa Pakhangpa and assuming each king reigned 100 years. But according to the Puya itself and informations given in itself, the king lineage is Konchin Tukthapa Ipu Athoupa Pakhangpa → Salai Leisangthem → Khum Khum → Maliyapham Palcha (the inventor of the Meetei Era) in the king line of the seventh son of Konchin Tukthapa Ipu

51. Wakoklon Heelel Thilel Salai Amailon Pukok Puya -Page 2-3

Athoupa Pakhangpa. So, the inventor of the Meetei Era King Maliyapham Palcha is the 4th generation king from the first political Monarch. The informations given in the Puya are very sketchy, but it is safest to take this sketchy informations for our periodization of the age of the Puya and history of the Meetei Race. If we take this safest course of History, the Puya is 1700 years B.C. old. To day the Puya, Wakoklon Heecl Thilel Salai Amailon Pukok is more than 3700 years old. The writer has strong confidence that the Puya may be older than this. As the Writer cannot produce concrete historical evidence to prove the Puya is older than 3700 years to day, the writer fixes the period at 3700 years to day or a little more 1700 years B.C. The younger generation may find concrete historical evidence to prove older than this age of the Puya. The Puya (Sacred scripture) uses two concepts (words), Tingpalpa and Tengpalpa both having the same meaning. The words mean the endless, formless, but seemingly to be round with cover, space with its contents which we generally call Universe. The Lord of this Universe, the Puya says, is Eepungloinapa Apakpa, literal probable meaning is 'all inclusive infinite whole of Being'. He includes all and nothing is outside him. He causes everything and is the source of everything. He was alone as Talang Malang (Primordial indeterminate indefinite state). He was there when there were not the sun, the moon, the earth etc, and even before there was distinction between light and darkness. He is called one. He wished to create the Universe. At the moment the Earth was brought from His Nungpung Wakan (Primal Infinite Intellect) and suddenly with the Earth, Fire, Water and Air came out. The sun, the moon, the stars etc. were created out of Him one by one.

When the earth is brought out from within the One Universal Lord, Eepungloinapa Apakpa, the Lord began to think to create living beings to live on the Earth. First, He created 7 (seven) Laipungthous (important gods) out of Himself, namely, 1. Nongpok Chingkhei Apanpa, 2. AwangpaKoupalu 3. Thangching Koilellai Sitapa, 4. Khana Chaopa Wangpulen Lai Sitapa, 5. Eelai Pulen Puling Lai Sitapa, 6. Lainingthou Pangkalpa, 7. Salailel Sitapa. According to the Puya, the 7th Laipungthon, Salailel Sitapa is the Immortal Sky and has His wife, Leimalel Lailelma Sitapi (Malem), the Earth. At this stage of creation, the Eepungloinapa Apakpa by a Divine voice from the sky told Lainingthou Salailel Sitapa in the following words:

"Lainingthou Salailel Sitapaki Maphamta Talang Laipao Pituna | Numit Humni Supaki Angangki *Matam Kumna Sanaki Masak Malpa Nouwa * ama Oina Leilamke | Ei Asipu Nahakki Nachamakni Ningtuna Iipu Yoklo || Hayeng Chak Amata Taipangpalpa Manung Oinanapata | Laiyamsinki Eeyek Khonthak Matung - inna Mangtanapa Uli wali | Meenachingna Asi Kheipikpu Salakpa Matamta Eina Nangki Nateng Pangkani haina Talang Laipao Pikhiye || Laipaoki Likhun Liklampa Laiyamsingna Tachakhi ||o||".⁵²

The free english translation of the above quotation is the following

"By giving Talang Laipao (Divine voice from the indeterminate space) to Lainingthou Salailel Sitapa, I will descend as a child of three-day* in one sanaki masak Malpa Nouwa*, you take up me as your own son, one day at one time to have living beings on earth, Creepers, plants, human beings etc. in creating I will help you, was given the Talang Laipao, the gods (the Laipungthous) heard this Talang Laipao."⁵²

In the above quotation "Numit Humni Supaki Angangki Matamkumna" is translated by me "as a child of three day". By these concepts (words) what are actually meant by the Puya is that life is of three days, that is, born on one day, living (life) is taken as one day and death one day. That means the supreme Lord descends on earth subject to the Process of life and death.

"Sanaki Masak Malpa Nouwa ** is generally translated by many "as a three - day old child in golden appearance ". The Translation is very misleading and indicates ignorance of the philosophical terms of the Meetei Race. In the ancient Meetei literature, not fabricated one, 'Sana' is not the yellow metal of high monetary value. In the present society 'Sana' means the yellow metal which is a derivative of 'Sona', a hindu origin, very recent word in the Meetei vocabulary. But in the Meetei culture and literature, it means idea related with creation, spreading of species etc. which is latent in the concept of 'Sanamahi', the Supreme Lord worshipped by every Meetei Household. The concept has been living with the Meetei Society since more than 4.000 years to day many many centuries before the cultural invasion of the Hinduism. So, the descent of the Supreme Lord, Eepungloinapa Apakpa as 'Sanamahi Lainingthou' has nothing to do with 'colour' or 'gold' the metal ; the descent purely related with procreation, creation , 'spreading of species' etc. on the Earth, The idea will be clearer after reading the coming up para.

The Meetei Language has two words - Angang and Nouwa for a new born human being having different imports (connotations), though the common people think they have the same meaning. Both have been translated as child, but this is misleading 'Angang' 'Angangki' in the Puya having suffix 'Ki' = of Eepungloinapa Apakpa in His Divine Voice says that He will come down on earth as a 'Angang', subject to the life and death process on earth. So, 'Angang' means the God Himself as new born human being by import. Even to day the Meetei says 'Angang is god'. The connotation ends there. It is a new born human being with this connotation. But "Nouwa" has more and of wider connotation. Nouwa = Nou + Wa = Nou means new, new comer on earth + wa means struggle, toil, sorrow etc. those concomitant process of life = Nouwa therefore means a new born human being that comes to face life's ups and downs, struggles etc.

"Asum Oipa Laipaoki Matung inna Sitapaki Eesaiphu Eelonnungta* Numit Humni Supaki Nouwaki* Maong Oina Sanaki Machu Manpa Nouwa* Ama Leilamle || Nouwa Atupu Yenglaka Sanaki Masak Manpa Angangpa Machuna Leitengpa Mahi Atupu Upata Sanamahi Haipa Mingthoepu Pituna Machaki Matam-Kumna Loukhatal || Asum Toua Loukhatalapaka Lailelpi Sitapi Lailel Mata Pisille || 0 ||⁵³

The free English Translation of the above quotation is this :

"Following the divine Voice, a three-day-child in the nature of Sanaki (procreation of) colour child was found in the Eesaiphu Eelonnung* of Sitapa (Salailel Sitapa). On seeing the child of red colour liquid, the name Sanamahi was given and took it up as his own son (by Salailel Sitapa) and gave it to Lailelpi Sitapi Lailemma".⁵³

The translation is very rough and really a taxing one. Eesaiphu Eelonnung means actually the Human body. In every worship of God in the Meetei Society there is an earthen jar with water called Eesaiphu to day representing this legendary, traditional "Eesaiphu Eelonnung" of the Puya, representing the Lainingthou Salailel Sitapa of the Puya. What is actually meant by the Puya is the materialisation of the God's desire for creation (Ideal) to actualisation of creation on earth (Material form). Salailel Sitapa is the personified Form (Male) of the formless space and 'Angang' or 'Nouwa' was found in him (in male human) in red colour in the latent power

of procreation and named 'Sanamahi'. In the above quotation 'Lailelpi Sitapi Lailemma' is the personified form of earth taken as Deathless mother-woman. The 'Angang' or 'Nouwa' after giving the name 'Sanamahi' was given to her means the material for procreation is put inside the body of a woman (female) by a man (male). The tradition is that Sanamahi Lainingthou (Lainingthou means King of Gods, is always associated with Sanamahi in the legend and mythology) is the Creator of Everything. He comes through Male (not female, woman) from the Universal Lord, Eepungloinapa Apakpa. He is the Universal Lord Himself who come through male beings to create living beings. The original house (dwelling house) of the Meetei Race is in the nature of a human being. And it is also a temple. The house has parts like head, nose, eyes etc. As the Universal Lord comes down through male, every Meetei House has south western corner portion to the right side of the house as Sanamahi Kachin (Kachin means corner) called as Sanathong (meaning door of procreation) for worshipping Sanamahi Lainingthou. The tradition of worshipping Sanamahi Lainingthou in the said corner is continuing upto this day since about 4000 years ago. Every evening in the twilight the Meetei family members bow down before the corner. Every year on the beginning day of the new year the Meetei family bow down before the Sanamahi Kachin with Athenpots (Many edible things on big plates which must be raw) for blessings in the coming days of the year.

The concept of Sanamahi in the Sanamahi Religion is a very complex one and the Supreme God is not worshipped in any fixed form. Idol worship is foreign to the Sanamani Religion. The Universal Lord Eepungloinapa Apakpa descends on earth hidden in the male living beings (in the blood) for further spread of species in the name of Sanamahi Lainingthou. In Meetei Language, the father of a man is called 'Panthou' by sons and daughters. Panthou = Pan + thou = Pan means panba further means staying temporarily + thou means thouthaba further means driving down=Panhou, therefore, means the man who is driving down the Sanamahi Temporarily staying in his body to the would-be-mother-woman. So, the man who is the husband of 'my mother' is not real father, only the Universal Lord is the Father of the man, of the Mankind according to the Meetei Religious idea.

In the above quotation from the Puya you have seen the phrase "angangpa Machuna Leitengpa Mahi Atupu Upata Sanamahi Mingthon

Pituna "The word by word translation of the Phrase is this :"Red colour by decorated liquid that of seeing Sanamahi name given". To the ancient Meetei Race, when science and technology were not even heard of, it was believed that the Supreme Lord descends on earth for creation hiding in the blood of Male beings. So, it will be more than clear that Sanamahi (now Sanamahi Lainingthou) is never in a fixed form (like Idol). The Meetei Race is not Image (Idol) worshippers.

The writer may clarify some misunderstanding in the contemporary Meetei Society about Sanamahi Religion because of some interested mispropaganda and disinformation by some bias (Partisan) elements in the Meetei Society. In some quarters, Leimarel, Leimalel Lailemma Sitapi in the Puya is some times wife of and some times Mother of, Sanamahi Lainingthou. It is a clear mispropagation and disinformation to malign the unique Religion of the Meetei Race. Sanamahi is the first son of Lainingthou Salailel Sitapa and Ima Leimalel Sitapi, stated clearly in the Puya, Wakoklon Heevel Thilel Salai Amailon Pukok, We have seen already Salailel Sitapa is the space personified and Leimalel Sitapi is the earth personified. Sanamahi, the creative and propagating power in male beings personified, is brought up by Salailel Sitapa and Leimalel Sitapi before Sanamahi take up the duty of creation of all species on Earth, at last of man on Earth. Living tradition and written Puyas never contemplate any idea of wife and husband relation between Leimalel Sitapi and Sanamahi Lainingthou. The Meetei Race has no such derogatory and impure concept in religious ideas. One thing to be very clear to the Readers is that no Puya is written during and after the reign of Pamheiba Garivaniwaz in the 18th Century A.D. Any so called Puya (Scripture) with alphabets r,b,j, etc were fabricated Puyas in the name of ancient Puyas, as the Meetei Race used only 18 alphabets even after king Pamheiba Garivaniwaz in their writing.

What is the relation between the God, the Supreme God and man in the Sanamahi Religion ? We have to make it clear at this stage, we have already seen that according to the Meetei Social tradition the only God is the Father and the husband of the mother is only the Panthou. According to this Meetei Philosophical thinking nothing can father anything except the God Himself.

The creation of the living beings on earth starts from Salailel Sitapa (the God Father) and Ima Leimalel Sitapi (the Goddess Mother). The only God, Universal Father by a divine voice said to Salailel Sitapa that He will

come down on earth to start creation as a child of three day and Salailel Sitapa must bring up the child as his own son. In pursuance of this divine voice, Salailel Sitapa found a child in his Isaiphu Eelonnung (in the blood of his body). He gave the child a name as Sanamahi. He gave Sanamahi to Ima Leimalel Sitapi, the Goddess Mother. Sanamahi orLainingthou Sanamahi is the first son. The traditional Belief of the Meetei Society is that Lainingthou Sanamahi creates everything on earth. Even his own younger brother Konchin Tukthapa Ipu Athoupa Pakhangpa was created by him. Lainingthou Sanamahi was not actually born by Salailel Sitapa and Laimalel Sitapi. The universal Father called Eepungloinapa Apakpa by the Meetei race came down as Sanamahi for Creation according to the divine voice. This was explained above in this very chapter. You have also seen already. The present living seven groups of the Meetei Race are the direct sons and daughters of Ipu Athoupa, the younger brother of Sanamahi Lainingthou.

As this living tradition and what is found in the Puya, the sacred scripture tell us very clearly that all living Meetei men and women are sons and daughters directly descended from the Supreme God Creator through Lainingthou Salailel Sitapa, Sanamahi Lainingthou and Konchin Tukthapa Ipu Athoupa Pakhangpa. Every story teller also tells us 'You sons and daughters of God'. The very word, 'Pakhangpa' is an Epithet name given to the first founder of Meetei Monarchy, Konchin Tukthapa Ipu Athoupa Pakhangpa in deep B.C because he knows the Universal Lord, Eepungloinapa Apakpa, the Father of mankind and knows Him very well. So, the relation of every Meetei man and woman to the Supreme God, the Ultimate Creator is as son and daughter to father. One peculiar fact of Sanamahi Religion is that as the tradition and legend tell us that the Meetei Race are the sons and daughters of the God Creator, we do not require a prophet like Christ in the religion. Every Pipa, the head of religious performances of the family group is the prophet interpreting Sanamahi Religion to common men and women and performing every religious works when time comes.

So, to the Meetei Race in the Sanamahi Religion, the Supreme God is worshipped and beseeched His blessings, protection, kindness etc by the Meetei men and women as if the sons and daughters ask thier beloved father for any thing they want from him.

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So, to the Meetei Race in the Sanamahi Religion, the Supreme God is worshipped and beseeched His blessings, protection, kindness etc by the Meetei men and women as if the sons and daughters ask their beloved father for any thing they want from him.

4.3 - The Concept of Soul in Sanamahi Religion.

According to the Meetei Race, there are two kinds of souls as found in the Sacred Scriptures, Puyas.

THE UNIVERSAL SOUL

On page 55 of this book in the quotation from page 2 of the Puya, Wakoklon Heevel Thilel Salai Amailon Pukok, you have seen "Tingpalpaki Mapu Eepungloinapa Apakpana Talang Oina Leilingei ..." = " When the Tingpalpa Mapu (Lord of the Universe) Eepungloinapa Apakpa (The all-inclusive infinite whole of Being) was but Talang (The indeterminate Primordial State)" etc were the definite statements about the Universal Soul as believed by the Meetei Race about 2000 B.C. One Reality or, One cause of Everything or, One Intellect, or One Lord, or One God called by any name, was there before everything; even before there was distinction between light and darkness. This was the belief of the Meetei Race and was put into Black and white since deep B.C. This is the Universal Soul, Soul of Souls.

"Hung Lainingthou Sitapu Khulumna Haichake ||. He Lainingthou Sitapa Nahakpu Tainapata Panpa Oitalingei | Leipak Nongthou Asipu Leitalingei Kheipik Oilipa Laine ||"⁵⁴. These three sentences are the beginning sentences of the Puya (Sacred Scripture), Wachetlon Pathup.

The word by word translation of the above quotation is this : "Hung *King of gods Deathless of Bowing down by beg to say ; He * King-of-gods Deathless-you-by between-at life before being, Earth space this of existence before All-are God is.

"Hung"** is the first sound produced by the Lord of the Universe when He began to think for the creation of the Universe. This sound 'Hung' Precedes the creation of the Universe according to the scriptures. So, the Meetei Race addresses the Supreme Lord "Hung : King of Gods, Hung Eepungloinapa Apakpa." You will see now presently the God in the human head is also called Hung. "The Meetei Race addresses the gods or exalted persons also by the word 'He' not pronounced as he, the third person pronoun. It is pronounced as Hay, the grass for stable with a longer sound. The word 'He' may be translated into 'Ho' in English. The free English translation of the above quotation from the Puya is like this "Hung Deathless King of Gods' (I am) bowing down (before you) begging to say (something); He Deathless king of gods! before becoming lives between (the space and

earth), before the existence of Space and Earth,(you) were the All-are, All-inclusive God"⁵⁴

This is the definite statement in the Puya Wachetlon Pathup, written in 18 alphabets about the Universal Lord, the Universal Soul, the Soul of the souls. The writer of the Puya entreats the Lord of the Universe before he begins to write dealing with the Secrets of Life and gods. The living beings on earth, the ancient Meetei thinks that, they are living between the Heaven (Sky, Space) and the Earth. The writer says the Universal Lord is the God before the existence of Sky, Earth and earthly beings etc.

The scriptures, the Puyas of the Meetei Race are very clear about One Universal Reality, causing everything in the Universe whether they are living objects or objects having no life at all like a stone on the river bed or a lump of earth, before you. The ancient Meetei thinks that the only Reality is non-matter. The non-matter Reality is called by the Meetei Race as Eepungloinapa Apakpa (approximate English translation is All-Inclusive infinite whole of Being) in technical term (Eenungleon as the Meetei called it), as Lainingthou Sitapa (Deathless King of Gods) in social term (khunungleon as the Meetei called it). According to the Meetei Puya, Wakoklon Heevel Thilel Salai Amailon Pukok the non-matter spirit produced "Hung Hung" big sound in the indeterminate state and the sound became solidified and became Earth and Simultaneously Fire, Water, Air came out. These four things are the first objects created by the Lord of the Universe in the Formless Space. This is the concept of the Lord of the Universe and the concept of the Universal soul.

THE INDIVIDUAL SOUL

"He Mee Oipa Tapio! Taipangpalpa * Mapuki Konpu Eeyek Konpung Wakonpung Kouye | Wakonpungki Kayat Laiphamki Laiming Amati Taipangpalpaki Mai Sitapina Salaiki Phiset Taletmak Nonglon Taletmaki Machu Taletmak Asi Kheipikpu Mapham Atuta Leena Leipane | Lang-on Khutingki Mee | Sa | Khongli Laolipa asi Kheipikki Puthoknaphamne || Machu Mamen Methoknaphamne | Atuki Malamma Mayaita Meila Ching Leipane Konching Kouye | Maki Laiming Mamingti Hung Kouye || Eeyek Asipu Eenungleonna Wakon Kouye || Khunungleon Khonthok Eeninna Kok Kouye || Kokki Eeyekti Asine ()|| Lepna Khangpio ||||"⁵⁵

Xerox - 18



The above is the page 8 (xerox) of the Puya, Wakoklon Heel Thilel Salai Amailon Pukok quoted above. The quotation above are the actual words of the Puya (Xerox) in English alphabets. Word by word translation of the above quotation as nearly as possible to the Meetei Concepts of the words are as under : "Ho mankind please hear! Taipang Palpaki * Lord- of Abode Eeyek Konpung Wakonpung* is called ; Wakonpung of organ God's - Abode- of God's-name And Taipangpalpa of Face Deathless-by Salai-of (of seven Salais) dress seven-very, space - layer seven-very-of, colour seven-very, this All-of place there-at preserved there-is. Incarnation every-of Man, Beast, crying, shouting this all-of producing place is; colour Hue pressed-out-place-is, that-of reason-by center-at Meila Ching* there-is, Konching is called; His-of God's-name Hung is-called; Eeyek* this-of Eenungleon*by Wakon* is called; Khunungleon sound wave-by Head is-called; Head-of Eeyek-that this is (अ) know for-certain."⁵⁵

Every word requires explanation, the translation is approximate, rather many words(concepts) cannot be translated into modern Language. Only some important words (concepts) with* sign will be explained. This quotation is the definite statement given in the sacred scripture, Puya how the first Alphabet of the Meetei Race (Sound-kok) which is also the word for our Head of the body comes into existence and what it is.

55. Wakoklon Heel Thilel Salai Amailon Pukok Puya - Page 8

The word (concept) Taipangpalpa is a word (concept) which is contra-distinctive from the words Tingpalpa or Tengpalpa explained before, Taipangpalpa means only those living beings on Earth, a planet inhabited by mankind shared with other living beings whereas Tingpalpa or Tingpalpa means the Universe containing the sun, the stars, the earth etc which we know very little. So, Taipangpalpa Mapu (the lord of the earthly beings) is sharply different from the Tingpalpa or Tengpalpa Mapu (The Lord of the Universe). Eeyek Koupung Wakonpung* are peculiar unique concepts of the ancient Meeteis. By Eeyek is meant impression of is-like picture in the blood technically (the Meetei calls its Eenungleon or God's Language) we generally now translate it as alphabet. Konpung means All-inclusive Abode. Wakonpung= Wa+ Kon + Pung = Wa means concept + Kon means abode + Pung means all-inclusive=wakonpung, therefore means centre or Abode-of-all concepts.

Meila Ching* literally means Mount of fire (Torch) at page 3 of the Puya says "Because of there is One, it is called Fire (in Khunungleon, social term) "therefore, as the 'One' is the Universal Lord Himself, it might mean fire is the first quality of the Lord, and Meila Ching is the only Universal Lord as Bright Fire in the centre of the human head Konching* is another term (concept) which is unable us to have a definite meaning. Kon means abode is certain and ching literally means Mount or Hill, but kon+ching =Abode Mount seems no definite sense in the context. The writer, therefore, has assumed konching= Abode of God. Eenungleon and Khunungleon* are two terms (concepts) having almost the same meaning, but the first is how it comes into existence conceptually, it is called Lailon (god's Language) in the Puya and the latter word khunungleon means concept of Eenungleon as used in the society of mankind; Khunungleon, Khunung+ lon = Khunung means in the habitation-* Lon means Language.

The free English translation of the above quotation from the Puyas is this: *Ho mankind please hear 1 The abode of the Lord of the Earthly beings is called All inclusive-Abode of concepts; The organs and god's-Abode's name of the Abode-of-all-concepts and in the Deathless Face* of the earthly beings the very seven dresses of the Salais, the very seven colours of the seven layers of the space are being preserved (at the Wakonpung). The abode (the Wakonpung) is the incarnation centre of all men, beasts, sound producing beings, colours and hues of all beings are pressed out

55. Wakoklon Heel Thilel Salai Amailon Pukok Puya, Page 8

therefrom, Because of the reason in the centre there is a Mount of Fire, the name is called Konching (Abode of God). The God's name of the abode is called Hung; This Eeyek (impression in the blood) is called wakon (Abode of concepts) in god's language and in Khununglon (in social term) is called kok (Head); the Eeyek of kok is ପ୍ରେସ୍ କୋନ୍ଫିନ୍ସ୍ ହେଡ୍ ଅବ୍ଦେ ଓ କୋକ୍ ଏୟିକ୍ ॥⁵⁵

In sum and substance the meaning of the quotation of the Puya is that head is the abode of the Lord of the earthly beings, it is the centre of all concepts, the seven colours (seven layers of the space) are being preserved therein, it is the producing centre of all Earthly Beings including the seven salais of the Meetei Race, it is also the origin of the first alphabet of the Meetei Race, କୋକ୍ (kok). Seven straight lines make the Alphabet କୋକ୍ (kok) indicating kok (Head) is the composite whole of seven.

From the written evidences found in the sacred scripture, the puya and age long traditional use of seven colours as the state flag of the ancient kingdom of Kangleipak and thereafter of Manipur since 18th century, it is conclusively proved that the ancestor of the Meetei Race knew seven colour composition of the white light of the space since deep B.C., to say in concrete since about 2000 B.C. as we calculate to day.

"Taipangpalpa Mapu Sitapana Khangtapapu Khanghalle | Laiki Lai Alupana Khuna Hanna Leile Haipaki Lailotpasung Kouye || Maki Laiming Mamingti Eenunglonna Lai kouye | Khununglon khonthok Eeninna Laipak kouye || Laiki Eeyekti Asine କ୍ଷେତ୍ର ଲେପନା ଖାଂଗପିଆ ||⁵⁶

The word by word translation of the above quotation is this :

"Earthly Beings' Lord Deathless-by unknown-of made-known; God's god supreme-by deeply already there-is because-of Lailotpasung (concealment of-God-also) called; His-of God's-name His-name-of Eenunglon-by (in god's language) Lai is called, khunung-lon Khonthok Eeninna (Habitation language sound wave-by) Laipak (forehead) is called; Lai's alphabet this-is କ୍ଷେତ୍ର know for-certain "⁵⁶

The free English translation is like this : "the Deathless Lord of the Earthly Beings makes the unknown known; the God's God Supreme Lord was already there concealing Himself because of which it is called Lailotpasung (Place of concealment of God) by Eenunglon (in Gods' language), in khununglon khonthok Eenin (in social and habitation language) it is called Laipak (forehead), Lai alphabet is କ୍ଷେତ୍ର, please know for certain "⁵⁶

What the sentences from the puya quoted above say is this : The knowing and reasoning power of mankind and other earthly beings is given by the Lord of the earthly beings. He is the supreme Lord of the Universe concealing Himself in the Forehead which in Meetei Language is called Laipak, when the Supreme God is in the forehead, it is called Lai (the word stands for God in the Meetei Language, it may be used also as Taipangpalpa Mapu 'Lord of the earthly beings) and this Lai (God, Lord of the earthly beings) in the shape of କ୍ଷେତ୍ର is also the 3rd Alphabet of the Meetei Race.

"He Lainingthou Ningna Asuppa Nangpu Ikhut Talamakna Khulumna Ichalakke Tathipikuno || Hei-Ha Mapu Sitapa Nangpu Pukningki Chik Youna Khulumna Ichake || Hei-Ha Mapu Sitapa Lai Nangpu Thoipa | Nangkumpa Lai Ama Leite || Taipangpal Mapu Sitapa Nangki Nasakti ute Hailapati Alengpata Khang-i ||⁵⁷

These five sentences are the beginning sentences of the Puya Kham-oi Yang-oi Sekning written in 18 alphabets. The writer will give you an approximate translation of the quotation from the Puya: "Ho Lainingthou (King of Gods), Oneness of all minds, praying you with folding both hands starting to write. Please do not be heedless; Praying you Hei-Ha Deathless Lord to the end of mind starting to write; There is no other god, more than you, Hei-Ha Deathless Lord : you Deathless Lord of the Earthly Beings cannot be seen, but known from the movement (of things)"⁵⁷.

What the ancient Meetei Race thinks is that the Universal Lord and the Lord of the earthly Beings are the same thing. When He is the Lord of the universe, He is called Eepungloinapa Apakpa; and when He is the Lord of the Earthly Beings residing in the Individual Beings, He is called Taipangpalpa Mapu (Lord of the earthly Beings) some time both of them are called Lainingthou, King of Gods.

THE CONCEPT OF THOUWAI IN THE MEETEI SOUL

THEORY

Fire, Water, Air, Earth (the material that makes the Earth) and space are called Five Thouwais. Thouwai=Thou+wai=Thou means Thouba

further means drive, driving + Wai means Waiba further means burning by fire These five elements have no soul of their own. The Meetei calls the human body as Hakchang. Hakchang= Hak+ Chang = Hak means elements, having weight, volume etc., primary elements + Chang means in definite quantity. Hakchang, therefore, means definite quantity of these five elements in the human body. The Meetei Race in deep B.C. knew only these five elements in human body building. These five elements in definite quantity cannot make conscious life without 'Mi', a deminutive form of the Eepungloinapa Apakpa (The universal Lord). The 'Mi' keeps the five elements binding together to become one and is burnt by the 'Mi' to become One living concious unit. This position of the five elements with the 'Mi' is known as " He Thouwai Mangamak Mika Thana Talukmak" (Ho Thouwai! the very five, six together with the very 'Mi') as a hymn in the Language of the Meetei Race.(Kok-Human head, is the centre of consciousness and at pages immediately Preceding this page, please see the statement of the Puya that there is mount of fire at the centre of the Head etc) Sipa (siba now) is the word for Death in Meetei Language. Sipa means keeping apart like Yum sipa (House destruction, building destrucion). In the process of death, the five elements become in disorder, go apart one by one, the 'Mi' goes to its origin, the Eepung Loinapa Apakpa (the Universal Lord) to become One with it as the human body in destruction cannot be resting place for the 'Mi', Taipangpalpa Mapu.

CONCLUSION OF THE SOUL CONCEPTS

The writer has seriously attempted to show the readers the two soul concepts theory of the Meetei Race as revealed in the Sacred Scriptures called Puyas by the Meetei Race-Universal Soul and the Soul of Individual Beings living on the Earth. The Universal Lord called Eepungloinapa Apakpa is the Universal Soul, as the Meetei Race believed and when He resides in the individual beings on Earth as Deminutive Form is known by the name Taipangpalpa Mapu, some time by the name Laininghou and simply by the name Lai-also. But in the last analysis of the two concepts theory of soul, the two concepts theory of soul of the Meetei Race, the two concepts theory of soul means only One concept theory. The Universal Lord, Eepungloinapa Apakpa, the only One cause, the only Intelligent

Indeterminate and Indifinite Reason and self-existence behind the Universe comes down on Earth for creation of all beings as Sanamahi Lainingthou. When the Eepungloinapa Apakpa resides in Male beings at Sanathong (Door of Procreation) is known by the name Sanamahi Lainingthou and when He resides in the Laipak (Forehead) of the living beings (both Male and Female Groups), He is known by the name Taipangpalpa Mapu. Tengpalpa Mapu, Tingpalpa Mapu, Eepungloinapa Apakpa is the only soul of the Universe, and also of all living beings in different form and in differnt names.

But there is definitely a difference between the Eepungloinapa Apakpa (the Universal Soul) and the Taipangpalpa Mapu (the Lord of the earthly beings as Mi). The Universal Lord, Eepungloinapa Apakpa has no limitation whatsoever. He is all, He is self existent, Omnipresent, Omnipotent, Everthing is in Him. No Limitation at all. But the Taipangpalpa Mapu, the Lord of the earthly beings has no separate and Independant Existence from the Five Elementary things-Fire, Water, Air, Earth and Space. He connot show His Existence without the five elements. He is subject to life and Death Process on Earth. But the Universal Lord, Eepungloinapu Apakpa is free from all these limitatons. He is Omnisufficient.

4.4 - THE ANCESTOR WORSHIP OF THE MEETEI RACE

The Sanamahi Religion itself is a form of Ancestor-worship. But the nature and contents of the ancestor-worship as seen, probably known, by outsiders specially English-men who came to Manipur in 19th century as administrators and Diplomats are wrong.

'If the definition of ancestor-worship is strictly narrowed, we have in Manipur, among the Meithies only, the form of ancestor-worship which is practised by all Hindus, but if it be enlarged, as in the circumstances it ought to be, we find several curious phenomena to which attention should be given "58.

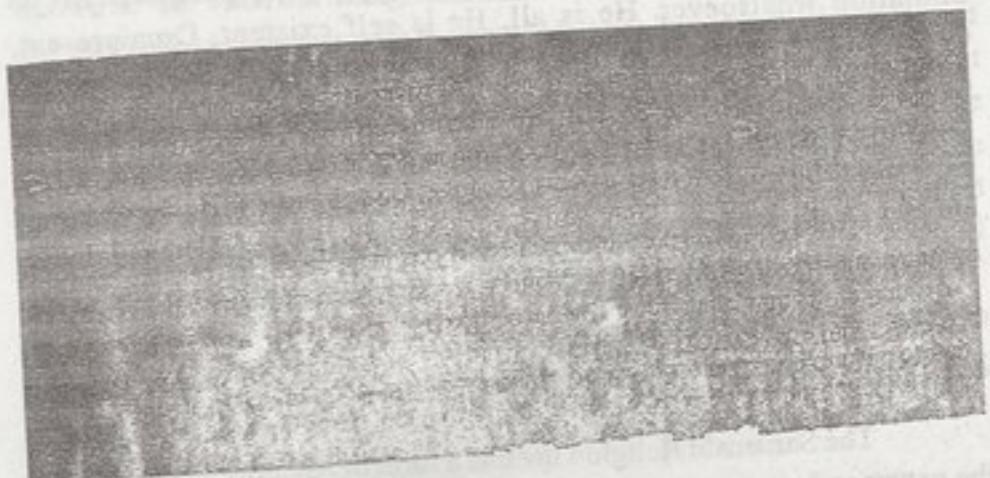
"We find several curious phenomena" about the ancestor-worship of the Meetei Race as seen by the Englishmen was natural. They came to a

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Manipur where Real Meeteis could not open their mouths because of the "Wholesale banishment and executions drove the people into acceptance of the tenets of Hinduism" at page 95 of the book of T.C. Hodson still loomed large over them at the hands of the hindu fanatic Kings. At that time they saw everything topsy-turvy with Hindu colours.

"Malem* Leimana* Lumpala? Palem* Eemana* Malum-ee;
Koilou Nongmatonna Wangpala? Panthou* Eepana* Mawang-ee"⁵⁹

Xerox-19



The above is the xerox copy of page 44 of the Wakoklon Heelet Thilel Salai Amailon Pukok Puya quoted above. The quotation above are the actual words of the Puya in English alphabets.

The nature and content of the ancestor-worship of the Meetei Race are shown clearly by the statement given in the Puya quoted above. The only One ancestor of the Meetei Race is the Eepungloinapa Apakpa, the Universal Lord, the Universal Father. This is the centre of the Sanamahi Religion of the Meetei Race.

The word by word translation of the above quotation from the Puya is like this : Malem * - by Heavier ? (No. !) Palem * Eema-* by heavier is, Round top-of space-by Taller ? (No !) Panthou * Eepa * - by Taller-is⁵⁹.

* Malem Leima-Malem is translated as Earth, this 'Malem' is used in the Wakoklon Heelet Thilel Salai Amailon Pukok Puya itself to indicate the earth itself. Leima = Lei + ma = Lei means Leiba means rotation. The writer is sure lei is a rotative movement but is not sure whether it means also revolution. This word 'Leima' has been used by the Meetei Race for about 4000 years upto this day. But now we have the words 'Malem Leikoipung' in our vocabulary. Leikoipung = Lei + koi + Pung = Lei (rotation) + koi means going round (Revolution) + Pung means round body = Rotating revolving round body = complete knowledge of the earth's rotation and revolution. But how long the Meetei Race knew the 'Koipung' revolving round body fact is not known, whereas the rotational movement of the earth was known by the Meetei Race about 4000 years ago as the word "Leima" is found in the scripture about 4000 years old + ma is the suffix of the word Eema (the word ma in the Eema) and the word 'Leima' itself is used as common ending name of every married woman in the society of the Meetei Race to day. Therefore, Malem Leima means the Mother earth. Before the writer explain Palem * Eema* the word Panthou * Eepa * will be explained.

" Hei-ee Ani Atuna Ating-aa Koiloutaki Pana Chenthalakye Haipaki Eepa Kouye 11" ⁶⁰

The word by word translation of the one sentence from the Puya is like this : "Father-blood two that-by space-round from finely run-out because of Eepa (Father) called-is "⁶⁰

Hei is the original ancient word for Father of the Meetei Race and this word is also known for the Universal Father. At present in Place of Hei we use the word 'Eepa' (Father). Eepa -Ee + Pa = Ee means blood + Pa means the 'Pana Chenthalakye' = 'finely run-out' in the Puya. In the Meetei Language the word for the words very fine, subtle, excellent is 'Paba'. Therefore, Eepa means the first Blood that comes out from the Universal Lord, Eepungloinapa Apakpa on Earth. Now the free English translation of the one sentence quotation from the Puya is this: "The Father blood (the original blood from the Universal Father), the two run out finely from the round space (because of this) it is called Eepa (Father)". ⁶⁰

At present the Meetei Race uses Eepa and Panthou inter-changeably as the words for the Husband of the Mother (In English Father). But technically, Eepa and Panthou are not the same and are of different concepts. The ancient Meeteis call the husband of the mother as Panthou = Pan + thou = Pan means Panba further means staying temporarily + thou means thouthapa further means driving down = Panthou means driving down what is staying with him (in him) temporarily.

Therefore, Panthou, the husband of the mother only drives down the life - essence given to him by the Universal Father, Eepa for further procreation of living human beings. Eepa (Father) means the original Creator, the original Universal Father, and 'my father' is only a means through whom Human creation is extended, the Meetei Race calls him Panthou. The woman by whom I am born is called Pallem, and also Eema (Mother in English). Pallem= Palle+Eema (Pallem is a compound word) = Palle means staying temporarily, + Eema (the word derives from Eemang) Eemang = Ee means blood + mang means loss. Therefore, the life essence driven down from the Panthou stays temporarily in the woman (mother) for 10 months (in the womb), so she is called Eema by the sons and daughters (of the woman), because she lost her blood during the 10 months when the child stays in her body to become a full human being.

Now the free English translation of the quotation under reference no. 59 is like this :

"Whether the Mother-Earth is heavier ? (No) Pallem-Eema is heavier. Whether the top of-the-round space is taller ? (No) Panthou-Eepa is taller".

The writer has explained above what are Panthou, Eepa and their concepts. You have seen that the Meetei Race has got two words for Father- Panthou and Eepa. Panthou is the male-parent who has the life-germ for the time being and Eepa is the Real Father (who is the origin of life-germ). When the Meetei uses the two words combined (Panthou-Eepa), it denotes a man, a Personification of the real Father who can be seen. In the Puya, the sacred scripture it is said very clearly that Eepa Eema are Real gods Who can be seen. In the xerox copy of page 44 of the Puya from the quotaion

under reference No. 59, the words can be found. So, Panthou-Eepa is taller than the top of the space, because He is the real Creator of the space.

In the Meetei Society, even today, the story-tellers address the Meetei Race "Ho Meetei People, you sons and daughters of the God". The genealogy of the Meetei Race is very clear in the scripture. The following diagram of Meetei Race Genealogy is from the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok:



These seven sons of Konchin Tukthapa Ipu Athoupa Pakhangpa through the Lai Nula Talet are called seven Salais. Present seven Salai groups (T.C. Hodson calls clans) which composed of the Meetei Race are sons and daughters of Konchin Tukthapa Ipu Athoupa Pakhangpa through his seven wives. So, "The name of tribal Deities given as Luang Pokpa, or ancestor of the Luangs, Khuman Pokpa ancestor of the Khumans, apparent exceptions to this being the tribal Deities of the Ningthouja and Angom clans, which are called Nongpok Ningthou, a King of the East, + alias Pakhangpa, whom we know from other sources to be the reputed ancestor of the clan in question (the Ningthouja), and Purairomba etc...." 61 is only an information from the Hindu Palace to disintegrate the unity of the origin of the Meetei Race. This disinformation led the Englishmen in 19th and early part of 20th century to think the ancestor-worship of the Meetei Race is worship of" Eponymous Ancestors". But the ancestor-worship of the Meetei Race is the worship of the only One Supreme Lord of the Universe called by the ancient Meetei by the name Eepungloinapa Apakpa through ancestors. The Sanamahi Religion is a form of Ancestor worship.

61. The Meeteis by T.C. Hodson, page - 99-100

A doubt may arise at this point of time after seeing the Diagram of Meetei Genealogy whether the Lainingthou Salailel Sitapa is the Universal Father, Eepungloinapa Apakpa. You may remember the Divine Voice that Eepungloinapa will come down on earth to create living beings and He comes Through Lainingthou Salailel Sitapa as Lainingthou Sanamahi. Sanamahi Himself is the Universal Father, Eepungloinapa Apakpa. The Meetei Race is directly descended from the Universal Father through Sanamahi Lainingthou, Creator of all living beings including human beings.

4.5 - THE IPALTHABA CEREMONY OF THE MEETEI RACE.

"Asum Touna Phaolapaka Numin Talukni supata Anam Athou Koktuna | Im keipu Sengtuna | Laicha Ipal Thatuna | Lainingthou Lailelma Animapu Sitapana Leipak Maipa Khulai Tangpa | Ningthou Maipa Chilai Hanpa Satuna Maichou Mainou Oilatuna | Amaipa Amaipi Satuna Tillang Atupu Nahei Lailon Haituna anam athou Kokthokle || Malol Thokle || Malin thokle Haituna Pali Atonpa | Isanou Konchin Tukthapa Haipa Mingthonpu Phangcheiye "62

This is the scriptural foundation of the Ipal Thaba ceremony of the Meetei Race. This part of the Puya has also been quoted above in relation to the theory of origin of the State. The writer quotes again here in relation to the Ipal Thaba ceremony and the free English translation of the above quotation is this : "After so delivered, on the sixth day, ceremonies of sanctification, cleansing of the house holds, and counting the divine child as God's invaluable gift being performed, the Deathless Supreme God representing the king's priest, both Junior and Superior spiritual personalities, both priest and priestess sanctified both Lainingthou Salailel Sitapa and Lailelma Leimalel Sitapi (God father and Goddess mother) and also the Divine child by sprinkling water with the help of some sacred tree leaves and grass with hymn, the Divine child now can produce sound and move, the name of the youngest son, new born, Konchin Tukthapa was given. "62.

This is the Ipal Thaba (Birth Ceremony) of Konchin Tukthapa Ipu Athoupa Pakhangpa on the sixth day of his birth by Lainingthou Salailel Sitapa and Ima Leimalel Sitapi. Even today every birth to a Meetei family has to perform this Ipal Thaba Ceremony on the sixth day of the birth

following this tradition. On this day both the parents including the Child will be sanctified by sprinkling water with the help of Tairel tree leaves and Pungphai grass (Tairel, a Particular tree and Pungphai a particular grass both supposed to be sacred by the Meetei Race), with hymn by a priest called Maipa, or by a priestess called Maipi. The household also will be cleansed. To perform this Ipal Thapa Ceremony of the Meetei Race a round container, called Yangkok (Like an open basket) made of split bamboo is required. On this shallow container vegetables, Fish, Meat, Fruit, Flowers etc all in seven numbers will be kept. The round shallow container represents the Universe and those things kept on the container represent all those things created by the Lord.

The Yangkok with the vegetables etc will be put in the open veranda of the house. The Maipa/Maipi will bring out the child after bath and sanctification and put the child on the Yangkok in the centre. The mother will sit on knees on the floor facing the sun, the Yangkok and the child between the sun and the mother of the child. They will be exposed to the sun. The Maipa / Maipi after praying God and the sun, will ask the mother loudly: "You hear! Do you want your child or the Yangkok? "The Mother will answer " I want my child ". The question will be repeated three times and the answer will be repeated three times. After that the Maipa/ Maipi will hand over the child to the mother saying loudly "Take, take your child".

The significance of the Ipal Thapa ceremony of the Meetei Race is clear. The question is whether the mother of the child want her child or the Universe. The answer is emphatic and loud wanting for her child. The child contains, the future generations in it, that means, it contains the procreating power of Lainingthou Sanamahi for the God's endless creation. Nothing is more valuable than the child on earth (the scripture shows only for a male child). It represents God. It represents endless generations. It is made on the Image of God. Eepungloinapa Apakpa, the Universal Lord comes on Earth as Angang (Child). Ipal Thapa = I (Ee in the Puya) means blood + Pal Means Palpi =? Pampi = tree trunk, Thapa = counting : So, the Ipal Thapa Ceremony means counting the child as a blood life - gift of the Supreme God to the Family and to the human Race and the Ceremony is performed before the sun being the witness. This is the ceaseless unbroken tradition of the Meetei Race showing gratitude to the Lord Father of the Universe. T.C. Hodson was unable to enter the Meetei Treasure House of

culture, because of the social conditions prevailed that time, when he says "The Meithies follow the ordinary rules of modern Vaishnavites in the matter of birth ceremonies but have, in addition, a small puja in honour of the Imunglai or, the Household God, which is performed by the head of the household. This latter ceremony is, of course, non-Hindu"⁶³. The original non-hindu ceremony of birth was not allowed to perform under the pain of punishment during the period of hindu rules. The 'non-Hindu' ceremony was performed before the Imunglai or the Household God' meaning the Sanamahi Lainingthou in the Sanamahi Kachin almost secretly.

4.6. THE DEATH CEREMONY OF THE MEETEI RACE

The international community may very safely take for granted that the Meetei Race buried their deads before the advent of Hinduism T.C. Hodson in his book, The Meiteis in pages 97,116,117 clearly shows this. Burning of dead bodies started during the reign of Pamheiba Garivaniwaz.⁶⁴ The present form of coffin for the dead body of a Meetei locally called 'Ku'. is also a clear indication that the Meetei Race buried their deads. No part of the dead body of the Meetei Race was violated physically and the present physical violation of the dead by taking out some bone from the forehead of the dead body is an inhuman and uncivilised treatment of the Meetei Race by the Hindu Kings.

The Meetei Race before the advent of Hinduism in 18th Century dies not inside the house but in the open court yard locally called sumang. Sumang = Su+mang = Su means Suna further means every body + mang means mangba further means loss of life. Sumang, therefore, means a place where every body lost his/her life. (The word Sumang is associated with the Thenlong. The word Thenlong means Then+long - Then means keeping thing for some time+long means longna further means keeping the body the face upward. Therefore Thenlong means keeping the dead body for some time the face upward. At sumang a little thatched hut shall be temporarily made to shelter the dying person. This thatched hut at sumang is known as Khangpok. Khangpok in Meetei Language = Khang + Pok = Khang means Khangba further means bearing of the pains and suffering of a dying person + Pok means Pokpa further means birth, a new birth. Khangpok, therefore, means a hut at Sumang where a dying person waits his/her last breath bearing

63. The Meiteis by T.C. Hodson, page -112

64. Cheitharol Kumbaba by N. Khelchandra etc Page 74

the pains and sufferings in the hope of getting new birth. When a person's death is imminent, the person will be brought out by sons, daughters and near and dear ones from inside the house and will be laid inside the Khangpok. When the dying person is in the Khangpok at the Sumang, the place at the sumang with Khangpok is known as Khanglenpham. Khanglenpham = Khang + len + Pham = Khang means Khangba means bearing (as explained above) + len means lenba means spending time + pham means mapham further means place. Khanglenpham, therefore, means the place where the dying person spends time waiting his/her last breath bearing the pains and sufferings of a dying person, a Reminiscence of extreme belief in rebirth of soul of the Meetei Race.

When the dying person is laid inside the Khangpok in the Sumang, the sons, daughters and near and dear ones will sing the following song to the hearing of the dying person:

*Heirangkhoiida,
Chanaba Heinida,
Sibu Thoina Haoba Heidi,
Chindamba Heinida.*

*Mamang Leikai Thambal Satle,
Khoimuna ille Khoiraba,
Sabi Lao Lao Chatsi Lao,
Kallakpa Yammi Kanjaoba Yammi,
Mangda Tharo Lao,
Heirangkhoiida,
Chanaba Heinida.*

*Lansombigi Lamyaida,
Mununa ware Potthaba,
Ipam Lamdam Yenglubadi,
Nungsiba Maikei Tamkhare,
Heirangkhoiida,
Chanaba Heinida.*

*Chekla Paikharabana,
Pombi Hanjillakpada,*

*Cheklagi Kaidongpham Khangdabana
Pombi Kang-ngaonakhare,
Sabi Inem macha pamubi,
Chingnunggi Sana Loktagi Paibiraklone.*

This tradition of the Death Ceremony of the Meetei Race had been in vogue since many centuries B.C., it seems. The traditions, the idea of God and how the death ceremony is conducted are untainted with Hindu Theology. The writer is of the opinion that the tradition might have been unwritten for many centuries. The present written form is post - Hinduism singing in 35 alphabets.

In order to make sense of the song of the Death Ceremony written in verse almost every word is to be explained." Heirangkhoi" is a fruit very resemble the blooming chest of a young woman, adding "nida" to the name of the fruit, it becomes "It is Heirangkhoi" in the poetic form. This is the first line. The second line "Chanaba", in Meetei language chanaba = for eating, to be eaten :Hei means fruit adding "nida" to the Hei Heinida becomes 'it is fruit'. The meaning of second line "Chanaba Heinida" becomes "It is a fruit to be eaten, for eating". The inner meaning of the two lines of the first stanza is this: When a Youngman sees the two blooming protuberance in the chest of young woman, he feels nothing but serious temptation for enjoyment. The meaning of the third line "Sibu Thoina Haoba Heidi" Sibu means this (of this), Thoina means 'more -than', Haoba means 'tasty; Heidi means 'of fruit'. The meaning of the third line is this: A fruit more tasty than this 'Than this' here means 'than the gratifying impulse, lust, felt by the youngman.' The meaning of the fourth line 'Chindamba Heinida¹' is this: 'Chindamba means first-food of life (Mother's milk)', Heinida means 'it is fruit. the meaning of the 4th line becomes this: It is first food of life-fruit. The first stanza reminds the dying person unrestrained impulse, temptations towards opposite sex mingling with his/her extreme attachment and affections to his/her mother. The dying person lost in emotions and was out of touch with the pains and sufferings of a dying person and the mental conditions of the dying person was kept in suspense for the time being.

The first stanza runs approximately in English like this:

"It is Heirangkhoi (a fruit extremly resembling the protuberance in a young woman's chest),

*It is a fruit to be eaten,
(But it is) a fruit more tasty than this,
It is a first food of life-fruit (Mother's milk).*

The meaning of the 2nd stanza is this : the first two lines 'Mamang Leikai Thambal Satle, Khoimuna Ille Khoiraba, "means when a person whether, male or female becomes full bloom, the person is more prone to temptations and sensual things of life. Mamang means 'front' leikai means 'habitation', Thambal means 'lotus (here heart), Satle means 'blooming', Khoimuna means 'by black bees' (here unrefined impulses of the mind), ille means 'going round and round and huming'. The two lines remind the dying person his/her uncontrollable sensual impulses during the youthfull days when the person faces young women and their full blooming chest. The last three lines of the second stanza - 'Sabi Lao Lao Chatsi Lao, Kallakpa Yammi Kanjaoba, Yammi, Mangda Tharo Lao' tell the dying person that these earthly things are meaningless and enemies of the soul. Sabi = Sapi, Sa+pi,Sa mean body + pi means soul, human soul, in normal sense Sabi means beloved, Lao means come on, chatsi lao means come on let us go', the 4th line of the second stanza - 'Kallakpa Yammi Kanjaoba yammi', kallakpa means 'envious of others' sucess' Yammi means 'many many', Kanjaoba also means the same thing as kallakpa. The 4th line, therefore, means There are too many enemies (Envious of your good deeds)', the 4th line may mean also, there are too many temptations around you; 5th line 'Mangda tharo Lao', mangda means 'in the front',tharo lao means 'come, go on'. The 5th line therefore means 'come, go on in the front; the 2nd stanza with the 1st stanza in concert conveys to the dying person to remember his/ her youthful impulses and emotions with the sensual world, and remind the person those things are nothing, but rather enemies of the soul. The 2nd stanza runs like this in approximately Eenglish:

*The Lotus blooms in the front,
The blackbees (unrefined impulses) come and hum,
Beloved ! come on let us go,
There are too many enemies (Envious and tempting of you)
(Beloved) come, go on in the front.,*

The meaning of the 3rd stanza is this : The first two lines 'Lansombigi Lamyaida, Mununa ware potthaba',the first word 'Lansombigi'

= Lansombi + gi = Lansombi means 'full of battles, struggles (of life)' + gi means 'of', 'Lamyaida' = Lam + yai + da = Lam means place + yai means 'in the centre + da means 'at'. The first line, therefore, means 'In the centre place full of battles, struggles, ; Mununa = Munu + na = Munu means 'human being (man)' + na means 'by' 'ware' means 'tired, unable to face struggles (to fight life's struggles) any more', 'Poithaba' means 'to take rest' (here taking rest forever, dying). The second line, therfore, means "unable to face the struggles (of life) man takes rest forever,' The last two lines - 'Ipam Lamdam Yenglubadi Nungsiba Maikei Tamkhare'; 'Ipam' (I=Ee) = I+Pam + I means blood + Pam = Pambi (tree) means here origin (origin of life) = Ipam therefore, means origin of blood (origin of life)', 'iLamdam' means place, Abode', Yenglubadi means . 'Looking at', Nungsiba means 'Love'(here the Universal Father), Maikei'means direction (of* Abode of God), Tamkhare' means 'very far away' Therefore, the last two lines mean "Looking at the origin of blood - (God), Direction of Love is too far away*. Linking the 3rd stanza with the first two stanza means 'During the youthfull days a person spent his/her life in love of sons, daughters,spouse etc; hate of enemies, serious struggles of life etc; he/she forgot his/her origin of life(God); now the personsn unable to face the struggles of life, feeling utter futility of the earthly things, he/she began to look at the direction of God, the only Saviour of the life and Universe. The 3rd stanza runs like this in free English translation.

*"In the centre place(life) full of battles,
Man tired off(Unable to face life) takes rest,
Looking at the place of origin (God's Abode),
The direction of Love (God) is too far away."*

After this the first stanza - "Heirangkhoinida, Chanaba Heinida ... " is repeated.

The last stanza - 'Chekla' Paikharabana, Pombi Hanjillakpada, Cheklagi Kaidongpham Khangdabana, Pombi Kangngaonakhare, Sabi Inem macha Pammubi, Chingnunggi Sana Loktagi Paibiraklone' -shows the extreme belief of the Meetei Race in re-birth and deathlessness of the soul. 'Chekla' means 'wild bird', 'Paikharabana' means 'fly off' (here by a wild bird fly of is meant), 'Pombi' means 'a domestic bird',(Polpi in ancient dialect) 'Hanjillakpada' means 'returning back' 'Cheklagi' means 'of wild

bird', 'Kaidongpham' means 'resting place' 'Khangdabana' means 'not knowing, not finding', 'Kang-ngaonakhare' means 'aimlessly fly away in bewilderment'.

The Meetei Race has a traditional belief that when a person dies the whole blood of the body becomes water, in such a condition the soul come out of the body and fly off in the sky as a wild bird and after some time, it returns again to the body like a domestic bird but it cannot enter the body and cannot take rest inside. Then the soul flies of in the endless and limitless sky in extreme bewilderment after weeping and giving Farewell to his/her beloved ones. These four lines of this last stanza sing these conditions of the soul.(The inner meaning of the last stanza of the pre-death song may be the psychological contitions of the dying person before a few moment of his/her last breath) The last two lines- 'Sabi Inem Macha Pamubi, Chingnunggi sana Loktagi Paibiraklone' show extreme helplessness of the sons and daughters and dear and near ones of the dying person to do anything for the dying person and they take consolation in their traditional belief of the rebirth of the soul. Sabi means(in Plain meaning)'beloved', underlying meaning is 'soul'. Inem = I + nem = I means blood (life) + nem means 'low', macha means small = Inem Macha means 'small and low part of the whole Soul (Universal Soul)', 'Pammubi purely means 'beloved', Chingnung-gi = Ching + nung + gi = Ching means Chingba further means Pull, Pulling, nung means 'Mind' + gi means 'of = here Chingnunggi means' of the human body' (Human body is supposed to be led by mind), Sanalok = Sana + lok = Sana means 'Procreation' + Lok means 'Gorge, ravine, Paibiraklone means come back flying again. When a person, who was born and brought up in an extreme philosophy of rebirth and deathlessness of the soul, is waiting his/her imminent death in a Khangpok in Khanglenpham in Sumang is made to hear his/her young youthfull days of life with his/ her mother, with his/her beloved, sons and daughters, his/her youthful days of impulses, lust and emotions, and the song tells these are earthly useless things and enemy of the soul, and futher made to hear now, in the last there is nothing except the God but the God is too far from him/her. With this sermon, any Meetei man and woman in such social and Philosophical circumstances must have his/her soul jumps beyond the line of life to the side of death.This sermon gives the dying person a help psychologically to enter suddenly the door of Death without much burden of pains and

sufferings of the moment. The last stanza of the pre-death song is like this in free English translation :

*"The wild bird that flies away,
When returns back as a domestic bird,
Finding no place for stay(rest),
And flies away again in bewilderment,
O beloved, small part of the whole Blood (God).*

Come flying back again through the human ravine (Channel) of procreation"

The pre-death song is known as Lanna'-Ishei in the Meetei Language, Lanna-Ishei = Lanna means to cross (Like to cross the river); Ishei means song ; therefore Lanna- Ishei means a song for crossing the line between Life and Death. The uniqueness and beautifulness of the song, a religious sermon for death-ceremony is so fine, the writer always feels he is unable to convey the actual meaning of the song to the readers. The connotation of every word of the song conveys two meanings-one meaning physical, sensual and the otherside means spiritual, moral and the idea of God. For example, the first word of the song 'Heirangkhoi' conveys the meaning of the full blooming bosom of the beloved, otherside of the word conveys the first God-sent food of the child (mother's milk); again 'sabi' means in plain language 'beloved' but in deeper connotation it means 'human soul' The song tells clearly the deep inside of the Meetei Race into the relation between the mankind and the Universal soul, the only Father and Saviour of the human kind.

The present ceremonies like burning of the dead body with peculiar shows convey the mixing up of pre-Hinduism and post -Hinduism ceremonies telling the world that 300 years of Hindu state Religion connot obliterate the ancient beliefs and practice of the Meetei Race. The Hindu Meetei Asti Ceremony and Sorat (derived from Shradha) ceremony simply show the Meetei Race as a half-mad Race to the eyes of the civilised world.

The ancient Meetei Race, that is pre-Hindu, performed Chupsa Moithem (Shradha Ceremony of the Hindu) on the 7th day from death of the person, Chupsa Moithem means Chupsa = Chup + sa, Chup means 'to absorb, absorption', + Sa means human body ; Chupsa therefore, means to

absorb, to take in a human body; Moithem = Mi + oi + them, Mi means man, oi means Oirakpa or Oiraknaba further means to become, + them means themba further means persuasion, attempt. Therefore, Chupsa Moithem means persuasion of God (the religious ceremony) for the absorption or taking inside a human body of the soul that fly away in bewilderment at the time of death to become a human being taking the birth-process through parents. It is a necessary death-ceremony performed on the 7th day. The Chupsa Moithem Religious Ceremony is in the fulfillment of the bereaved near and dear ones to see the beloved one that passes away in a new life as a human being of their wishes " Come flying back again through the human ravine (Channel) of procreation " at the time of death of the person.

After the 7th day religious ceremony, the Meetei Race performs the 'Phiroi' religious ceremony on the day completing of one year counting from the day of death of the person. It is also a necessary religious ceremony for the death of the person. Whether the bereaved family is poor or rich, it is a must religious Ceremony on the completion of one year of the death.

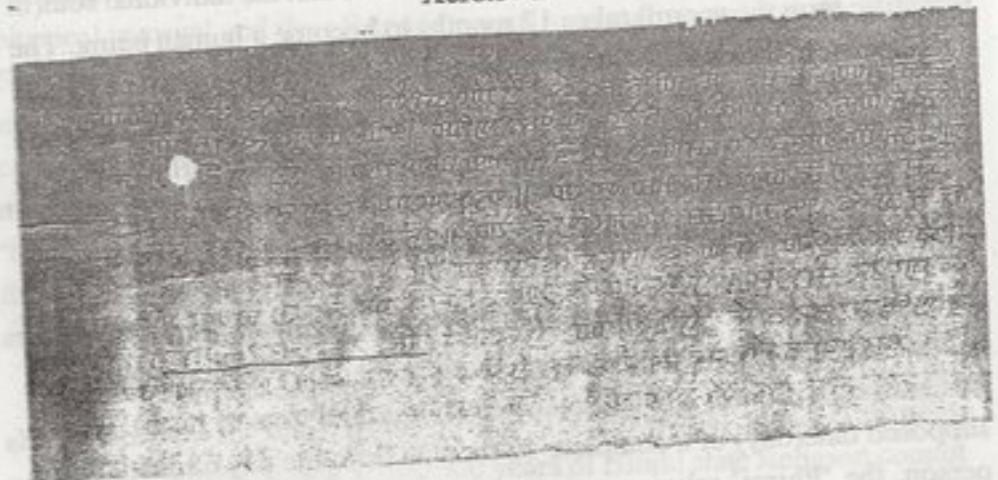
The Meetei Race has a traditional belief that the individual soul(in scientific term the sperm) takes 12 months to become a human being. The soul resides in the male-parent for two months and ten months in the female parent. (The Puya, Kham-oi Yang-oi Sekning written in 18 alphabets says this in clear terms). At the death of the person the soul flies away in bewilderment, and when Chupsa Moithem religious ceremony is performed on the 7th day, then the soul, according to the belief of the Meetei Race, has found a resting place in the body of a male human being, after staying there in the body for two months, and after these two months the soul comes to the female human being and stay there in the body for ten months for incubation to become a full human being (upto the time of birth). On the supposed date(day) of a complete 12 months from the day of death of the person, the 'Phiroi' religious ceremony of the death is performed. In the Meetei Language, the begining of Pregnancy of a woman is said 'Lakyel Phiyamba' meaning " beginning of weaving a cloth". The Meetei Race believes that the weaving of the cloth is complete in ten months (Phiroi literally means cloth-weaving-complete)* that is, the soul of the death is born now as a human being. In persuance of this traditional belief, the last religious rite of the death is performed as 'Phiroi' Praying the Almighty God to give the new born child a happy, prosperous and Long Life.

4.7 - THE PRE-DARWINIAN HUMAN EVOLUTION THEORY OF THE MEETEI RACE.

"In 1871 Darwin published his book titled 'The Descent of Man' in which he dealt with in details the Evolution of Man. He observed that man had evolved from some primitive forms and that some forms gave rise to the apes as well. According to him the common ancestor of man and apes was 'a hairy, Tailed quadruped, probably arboreal in habits'. And that the common ancestor again had evolved from minute organisms of the remote past." (Page 68 of 'Outlines of Physical Anthropology' by BM Das, Prof. of Anthropology, Gauhati University, 1961). This is the position of Human Evolution in the western world, supposedly the pioneers of Evolutionary theory of Mankind. But the Meetei Race has enunciated, known the truth of, Evolutionary theory long long ago round about 2000 B.C.

Please see what the puya, the Sacred Scripture says :

Xerox - 20



Above is the xerox of page 32 of the Wakoklon Heelet Thilel Salai Amailon Pukok Puya.

The following are the actual words of the Puya (Xerox above) in English alphabet " Mapapungki Yathang Thoiya Ninghipana Hailakle - Machaki Maphamta. (Pali Ipungo | Konsen Tulei Sengpa Talang Paoki Matung Inna | Pali Nangki Nathou Nangam Taipang Meepu Sapa Houlo Haina Takpile || Atuki Matung Inna Mapalina Mec Sapa Houkhale ||

Ahanpata Mapali Sanamahina Sapa Potlam Atupu Katsille || Hekna Oipa Yakhite || Mapapungna Mathouwaipu Haptuna Mamingtalu Thontuna | Namu-Mitam Nga Haina Koutuna Laicha || Ilon-nungta Thathokle || o || Asum Touna Mathang Mathang salakpata | Soina Khanna Khituna | Ikon Konpata Salailel...

The free English translation of the Puya (Xerox above) is the following " His father in Solemn order said to His son..... (My son, Konsen Tulei Sengpa 1 In persuance to the divine voice (from the space) my son you start your duty to create man : In persuance to that order his son began to create man; His son Sanamahi put (before his father) the first thing he created for acceptance (as man) ; that was not easily happened; His Father giving soul (life), naming Namu-Mitam Nga (meaning, a fish created aiming at the creation of man) was sent to the water. Creating one by one unacceptable (all to his father as man) in succession, Lastly ... "

Xerox -21



Above is the xerox of page 33 of the Wakoklon Heelet Thilel Salai Amailon Pukok Puya.

The following are the actual words of the Puya (Xerox above) in English Alphabets:

"Sitapaki Paotak Matung Inna sapataki Mee Oina Leptuna Mapapungta Katsille || Mapapungna Miyeng Sankhei Talakle.... (Pali Ipung - ngo Ichana Salipa Namu Taipang Meeti | Khakpane - Khakpaki Iyekne (!) || Cheikhanne - Cheikhanki Iyekne (1) || Kheipane - Kheipaki Iyekne (||O||) || ——"

The free English translation of the Puya (Xerox above) is the following: "in accordance to the advice of Salailel Sitapa, (Sanamahi) created man and put before his father for acceptance (as man); His Father Put His Long distant creation-end sight - my son! Your created man, Namu Taipang Mee(earthly human being) is a termination (of creation) - terminal sign (i) ; it is separate (from other creations), separation sign(||) (meaning: man is put in separate boundary by this sign ; it is an end (end and limit of creation), sign of an end (||O||) (full stop);....."(The whole page 33 of the Puya is not translated, the only necessary part is shown in English).

What has been said in the Sacred Scripture (Puya) is the most authoritative written document of theory of Human evolution enunciated by the forefathers of the Meetei Race in about 2000 B.C. This cannot be doubted. The authenticity of the Puya, Wakoklon Heevel Thilel Salai Amailon Pukok Puya (the Sacred Scripture) is proved beyond doubt (Please see sub-chapter -3.4. The name of the state-Kangleipak under Chapter - 3).

Since before the discovery of this Puya , Wakoklon Heevel Thilel Salai Amailon Pukok in 1970, we, the Meetei Race has the tradition of this evolutionary theory. The first created living being in the process of creation a man, is Namu Mitam Nga in the xerox of the Puya above. The meaning of Namu Mitam Nga = Namu = The writer does not know the meaning till now, Mitam = Mi + tam, Mi = man + Tam + aim at, Nga = fish, {Common word name of any fish). Therefore, Namu Mitam Nga means a fish created in the aim (process)of creation of a man. This may mean the Human Evolution began from inside the water. The present name of the fish (we still believe the first created living being in the process of creation of a man by God) is different from what we find in the scripture. We call it now Nga + mu=Ngamu, taking mu from the first word, Namu and the last word Nga of the Scripture, we, the Meetei race uses this kind of fish as a scape goat to bear the sins, misfortunes etc of a man. On the day of marriage, two Ngamus, as the scapegoats of the bridegroom and bride are set free into the water to bear sins, misfortunes, diseases, shame etc of the bridegroom and bride in their lives. On the new year day, Orthodox Meeteis set free one Ngamu for each family member as scapegoat of the coming year.

The tradition goes that Sanamahi creates every living beings on land-birds, beasts etc. one after another in succession. No one was accepted as man by his father Salailel Sitapa. Lastly Sanamahi created a Yong and

say very confidently to his father that he has created a man. In the Meetei Language, we have got only one word 'Yong" for all kinds of Monkeys - Apes, orang-utan, Chimpanzee, Gorilla, Gibbon etc. all treetop dwellers. Salailel Sitapa, his father did not agree that his son, Sanamahi has created man. Then Sanamahi surrendered to his father that he could not create a man Lastly, according to the advice of his father Salailel Sitapa, Sanamahi created a man, as we find in the Scripture above. You see in the Scripture that man is the last stage of creation and it is the end, and also it is separate from any other living beings on earth. It is God's counter part on earth. What you have found in the Scripture is a clear documentary evidence that the Meetei Race had the knowledge of Human Evolution in about 2000 B.C.

There is difference between the 19th century western theory of Human Evolution and theory of the ancient Meetei Race. We do not find "And that common ancestor again had evolved from minute organisms of the remote past" quoted above in our scripture. The Human Evolution theory of the Meetei Race, as we find in the Scripture, starts from in-water dweller vertebrates living beings, that is fish. Till now, in the 3rd millennium A.D. we do not know what was the knowledge of Evolution of the Meetei Race in respect of invertabrate "minute organisms", certainly to be the beginning of evolution of Living beings on earth. Still there is a difference. According to the Evolutionary theory of the Meetei Race, Sanamahi (Sanamahi Lainingthou) creates everything from fish to man including in between trees, creepers etc. in a row. It seems to say that the difference between fish, the first created living being and man, the last and highest form of living being is only in rank, not in stuff. The same things runs in all of them.

4.8 - THE YEK SALAI CULTURE OF THE MEETEI RACE

The Yek Salai culture of the Meetei Race shows the Meetei Race as one of the most cultured and advanced races of the earth since early times in human Civilization. This will be very clearly seen from the discovered Puya copy of the Wakoklon Heevel Thilel Salai Amailon Pukok Puya, the Sacred Scripture of the Meetei Race.

The above mentioned Puya, in the last page, is said to be the concepts of king Mangang, the first son of the first Monarch of the Meetei

Race, Konchin Tukthakpa Ipu Athoupa Pakhangpa .Konchin Tukthapa founded the Meetei Monarchy in and around 2000 B.C. You will find this under the chapter 'A RECONSTRUCTION OF HISTORY OF KANGLEIPAK' of this book, post.

The following is the xerox copy of the last but one page of the Puya:

Xerox - 22

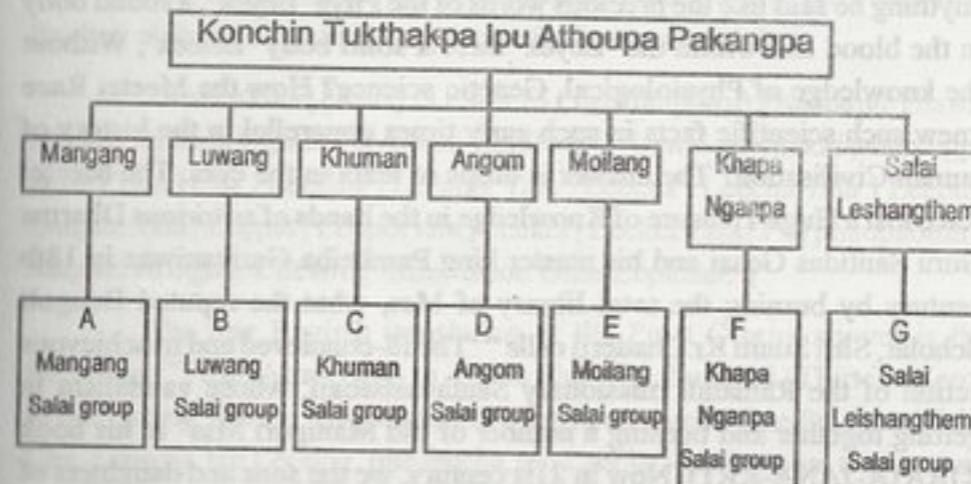


In the xerox of the Puya, you will very clearly see that the seven sons of Konchin Tukthakpa born cohabiting with seven Lai women are called Salais and those sons and daughters of the seven Salais are called Nautas, that if the men and women of the Nauta group of the same Salai are married (That is, if a Mangang man of Mangang Salai marries a Mangang Woman of Mangang Salai....) their generation will come to an end at the 7th generation. You will also see in the xerox that prohibition of marriage in the Salai group is a decided order (Yathang) of the ancestors. During the pre-Hindu days the prohibition order against marriage amongst the men and women of the same Salai group was so strong and infallible that the erring men and women would be banished and they were not allowed to mix with the main stream Meetei people by an order of the king. This was in 2000 B.C.

Now coming to 20th and 21th century of the Christian Era, at present mankind on earth knows very well the undesirable effect of marriage of near blood relations.A seminar on 'Genetics and Public Health' was held in India in 1983 and in that Seminar many Paediatrics and Scientists, after studies of Tribes and Muslims in whose societies marriage of very

near relations of blood is allowed, found and agreed that the cause of 'Birth of babies with physical and mental deformities' is marriage of very near blood relations. It was also found that birth of genious in such societies is nil.(please see the Sangai Express Dt. 8-10-99 Meeteilon). These things are the Scientific foundations of the undesirable effects of marriage of near blood relations.

The Meetei ancestors knew these things in deep B.C. most probably before 2000 B.C. and enforced prohibition of marriages among the salai group men and women strictly. The following sketch of the Genealogy of the Meetei Race may please be seen:



The Meetei Race counts their lineage through Male ancestors. In this way, the first Meetei Monarch,Kanchin Tukthakpa Ipu Athoupa Pakhangpa had seven sons called Salais and the descendants of the seven Salais are Nautas in the Puya.The Nautas of each Salai lived in a group. So, the Meetei society in ancient past lived in seven Nauta groups shown as Salai group in the Sketch above. There were seven Salai groups in the Meetei society as 1 .A. Mangang Salai group 2.B. Luwang Salai group3.C. Khuman Salai group 4.D. Angom Salai group 5.E. Moilang Salai group 6.F. Khapa-Nganpa Salai group 7.G. Salai Leishangthem Salai group as shown in boxes in the above sketch. The Meetei ancestors thought (knew) each Salai group people has the same blood group. So, any marriage between A.Group men and women, B.Group men and women.... is strictly prohibited

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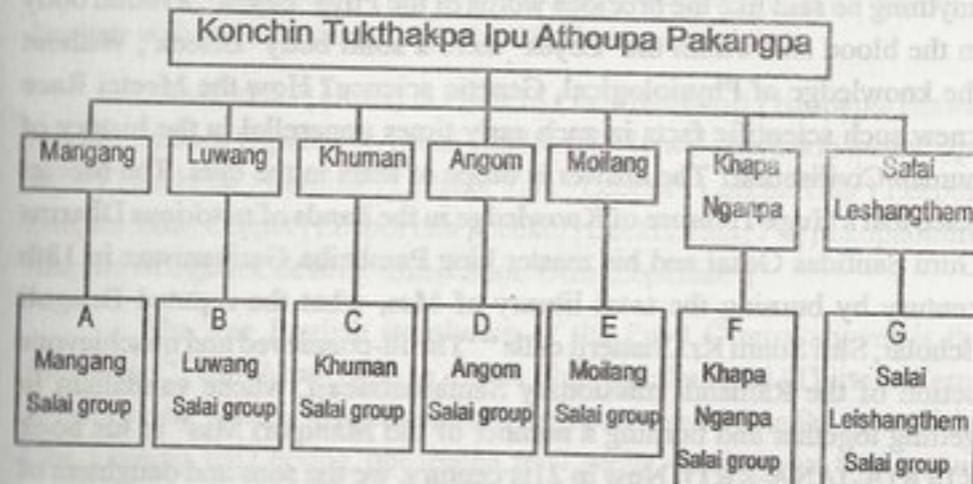


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on the ground of nearness of blood on the pain of Banishment, excommunicacation by an order of the king. According to this marriage prohibition law, a man or a woman in A.group had to choose his/her Partner from B.Group. or C. group, or D.Group,or E.Group or F. Group or G.Group. The actual words in the Puya 'Puthangkok, Pathangkok, Eethangkokna Lepnapa Yathangne'(past successive heads of Grand fathers, heads of Fathers, Heads of blood lines decided order), indicates weight of the marriage prohibition law in the Meetei society since the days of Ipu Athoupa Pakhangpa in 2000 B.C.

This prohibition law of marriage of the yek Salai culture in the Past Meetei society is based on Physiological,Genetic science. How can anything be said like the precious words of the Puya 'Eeyek', a round body in the blood and within the 'Eeyek' there a solid body 'Eeleek', Without the knowledge of Physiological, Genetic science? How the Meetei Race knew such scientific facts in such early times unparallel in the history of human Civilisation? The answer is drops of tears in the eyes. The Meetei Race lost a Huge Treasure of Knowledge in the hands of notorious Dharma Guru Santidas Gosai and his master king Pamheiba Garivaniwaz in 18th century by burning the total library of MSS, what the reputed Bengali Scholar, Shri Suniti Kr.Chatterji calls "The ill-concieved and mischievous action of the Ramandi missionary Santadasbabaji, whose vandalism in getting together and burning a number of old Manipuri MSS" in his book KIRATA-JANA-KRTI. Now in 21st century, we the sons and daughters of the brave and enlightened ancestors are in the dark, how our ancestors attained such a height of knowledge in 2000 B.C., because of the burning of the total library of Manuscripts. Our hope! we are living to day at least some million Meetei and going forward with long strides towards the discovery of the Meetei Race.

4.9 - THE MATHEMATICAL KNOWLEDGE OF THE MEETEI RACE.

In order to know what mathematical knowledge, the Meetei Race had in about 2000 B.C., please see page 23 of the discovered Puya (scripture). The following is the xerox of page 23 of the Puya, Wakoklon Heelen Thilel Salai Amailon Pukok:



The following are the actual words of the Puya (Xerox above) in English alphabets (underlined portion in the xerox only):

"Amatakina | (Ama) ta Phun 13 (Tala humthoi) Phaopapu Thawai Michak Apakpa Oipana Pu Amani Haikhale || Thawai-Michakki Mamingpu Ama | Tala | Cha | Leesing | Leesing Tala | Leecha | Leecha Tala] Leepun| Leepun Tala | Leepot | Leepot tala | Leekei | Leekei Tala | Pu | phaopaoituna Mapuki Minglen Cheising -Singthalon Oina Lepkhale ||"

The free English translation of the Puya (Xerox above) is the following: "From Ama (One) to Amata Phun Talahumthoi (Thirteen Zeros to one) being Thawai Michak Apakpa has been named One Pu. Ama, Tala, Cha, Leesing, ten Leesing, one leechaa, ten Leechaa, one Leepun, ten Leepun, one Leepot, ten Leepot, one Leekei, ten Leekei, one Pu, upto one Pu being the system of numeral counting of the (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:

Ama	=	1
Tala	=	10
Cha	=	100
Leesing	=	1,000
Leesing 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 about 2000 B.C. Yet the world "knew that the wholesale burning of the Meetei Puyas. Sacred Scriptures in the 18th Century A.D. by the first hindu king Pamheiba Garivaniwaz aided by his notorious Hindu Guru, Santi Das Gosai, a low caste Hindu from Sylhet area was the total destruction of one of the most ancient civilization of the Human Race on earth. From the astronomical number shown above, it is very clear that the Meetei Race knew more mathematical digits higher than the world did. The following xerox may be seen to bring the claim home.

Xerox - 24

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

In England : "arab" is called a "thousand million".
In America : "arab" is called a "billion".
In England : "Kharab" is called a "thousand billion".

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 zeroes. 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 are invited from the mathematical world.

CHAPTER 5

THE HISTORICAL RECONSTRUCTION OF KANGLEIPAK

THE NECESSITY OF HISTORICAL RECONSTRUCTION

This land now called Manipur requires a reconstruction of its history is not a fanatical approach to History. History means a record of facts, events in the march of a nation forward in time, Recorded facts may follow traditions in History. But Traditions and History books in the custody of the government of Manipur, supposed history of this land-Cheitharol Kumbaba etc. are not obviously History of this land and of the Race called the Meetei settled in this land since early B.C. "The Lost kingdom" Published by late L.Joychandra Singh, erstwhile editor of the Prajatantra News Paper is also the same with other history books of the Present time. Obvious facts will show necessity of this kind of assertion. You please examine.

A government is an unbroken machinery of a country or Race witnessing and recording facts-unbroken chain of events in the march of time of the country or the Race. Let us see this in respect of the government of Manipur for the country called Kangleipak upto 1709 A.D. (1714 A.D. by the English writers) and called Manipur thereafter^a. First; the writer, will show you "Manipur State : Diary of Manipur, Manipur typed written at the State office by Nithor Nath Banerjee, 1904" maintained by the Present Manipur State Archives, Government of Manipur as a-history of this land now called Manipur.

Manipur State: Diary of Manipur, Manipur.

"I bow down the Gods and begin to write the origin of the Manipur Royal family.

By the end of the dapar Jug and beginning of the Kali Jug (Year 3435) Enoog Howba Chonoo the wife of Babroobahan gave birth to a son called Pakhangba. He used to assume the form of Gods by the day and by night he used to be a man. He reigned for 120 years peacefully. His son Khoooitompok succeeded him..." These are the opening sentences of the Diary of Manipur in the safe custody of the present Manipur government as the origin of the Royal Family and as the written records of the country/state and its people.

Again you please see these quotations from page 5 of the Meitheis by T.C. Hodson on the same thing "By the end of the dapar Jug and beginning of the Kali Jug (year 3435), Enoog Howba Chonoo, the wife of Babroobahan gave birth to a son called Pakhangba. He used to assume the forms of gods by the day and by the night he used to be a man" 100% the same as you have seen above from the Diary of Manipur, quoted above. A little further down on the same page, T.C. Hodson says : "But there are current other versions of the origin of the Ningthaja or Royal Clan, and from one of these I take the following genealogy. 'The Brahma Dev (The creating God of the Universe) had sprung out from the Navel lotus of Narayan (the Protecting God of the Universe), Marichi Muni (a Hindu Sage) was born from the limbs of Brahma Dev. Marichi's son Kosshop Muni (a Hindu Saint); Kosshop Muni's son, Surja (sun); Surja's son. Shaborna Muni, Shaborna's son, Indoo Muni; Indo Muni's son Chitra Ketoo; Chitra Ketoo's son Chitradhaja; Chitradhaja's son, Chitrabija, Chitrabija's son, Chitra Sarba; Chitra Sarba's son, Chitra Rat; Chitra Rat's son, Chitra Vanoo;, Chitra Vanoo had no son, only a daughter named Chitrangada ; Chitrangada's son, Babrubahan; Babrubahan's son, Sooprobahoo, Sooprabahoo's son, Pakhangba (Jobista). The Jobista or Pakhangba was the first ruling king of Manipur "

In the diary of Manipur, Babrubahan is the father of Pakhangba and also above you have seen the same Babrubahan is the father of Pakhangba in the Meitheis by T.C Hodson. In the same page 5 of The Meitheis by T.C. Hodson, Sooprabahoo is the father Pakhangba, bringing one Sooprabahoo between Babrubahan and Pakhangba, Here one alias of

Pakhangba, Jobista also appears. Please follow every sentence and please examine these things very carefully.

You further see another quotation of the same thing.

"What are actually in the Kumbaba are published here in this number.

(1) Pakhangba

Sentreng marrying Yakhuyabi Chanu gives birth to Nongda Laien Pakhangba. Pakhangba is the first king of Ningthouja. Ascends the throne in 34 A.D. " Page 26 of the Palem magazine published on 29.10.1947, editor-Thambal Angou Singh, under the heading "Cheitharol Kumbaba".

Here 'Sentreng' is the father of Nongda Laiel Pakhangba (Pakhangpa). You will further be interested in noting how the Present, Cheitharol Kumbaba by L. Ibungohal Singh and N. Khelchandra Singh (1967- Ed) says about Pakhangba.

"Bowing down to Shri Lord of the earth begin to write Cheitharol Kumbaba. In Kali year 3135 Meidingu Pakhangba ascends the throne. Marrying Laisana assuming the form of God by the day and used to be a man by night, After living long time, One night Laisana said as you are God by the day, you might have a concubine and I also want to be God and then Pakhangba answered that as you come with Poireiton, you can be human being, but no God One interesting fact here in the present Cheitharol Kumbaba is that no genealogy of Pakhangba is given, but the fact of his wife 'Laisana' a relation to 'Poireiton' is introduced here.

Again you please see what "the Lost Kingdom, Royal Chronicle of Manipur" says about the same thing, A copy of this was obtained by Late Shri L. Joychandra Singh from "The British Library and Record Officer, London" in 1991. The British Government commissioned Mr. Bama Charan Mukherjee in 1891 to translate it into English for their study. Now please see what "The Lost Kingdom" says : "I bow down to the Gods and begin to write the origin of the Manipur Royal Family.

By the end of the Duwapur Jug and beginning of the Kali Jug (year 3435) Enoong Hawba Chanoo the wife of Babroobawan gave birth to a son called Pakhangba. He used to assume the form of God by the day and by the night he used to be a man. He reigned for 120 years. His son Khooyoi succeeded him". "There are at least three, perhaps more, recensions

of Cheitharol Kumbaba. It is evident from this book that this chronicle was re-written five times on the orders of the kings, during the period 1700 to 1830 AD." is written on the first page of the Introduction to "The Lost Kingdom" by Late Shri L. Joychandra Singh.

Every body, who knows /studies some rudimentary facts of the history of this land now called Manipur since 1709 A.D., will agree that all present chronicles or History books mentioned above and also not mentioned above are all concocted/fabricated chronicles or History of this land and the Race called the Meetei. "Such tales are obviously tainted by the influence of Hinduism, and the appearance of non-Hindu names seems to mark the beginning of native legend"⁶⁵, "28 Rejecting, as totally unworthy of attention the Hindoo origin claimed by the Muneepoorees of the present day, we may safely conclude them to be the descendants of a Tatar colony"⁶⁶. "They theorise that Arjun being a Hindu, the country must consequently, from the birth of his son Babrubaha, who became Raja, have become Hindu, of which there is no proof whatever"⁶⁷. These are some of the opinions of British Officers directly related with the affairs of the Manipur State in 19th Century AD. about the written records of Manipur-History, Literature etc. They knew things properly and very well in their capacity in the then prevailing society within their limits. But today in the last part of 20th century and beginning of 21st century, we, the Meetei race know very well (with written records) that these present History of the land Cheitharol Kumbaba, Diary of Manipur, The lost kingdom etc are all fabricated ones after all records (written records) were burnt down by king Pamheiba Garivaniwaz in the first half of 18th century A.D. All these became too clear to the present generation of the Meetei Race after the conclusive proof that the Meetei Race used only 18 alphabets without R,b,j,g,d etc. in their written records. Please see "A HISTORICAL EVIDENCE that proves the FALSEHOOD of the present History, Literature etc. of Manipur" by Wangkhemcha Chingtamlen (2000 AD).

The Chronicles, Diary of Manipur, The lost kingdom etc. are almost the same about Pakhangba or Nongda Laiel Pakhangba, or Meidingu Pakhangba. The last and curious addition to the facts of other chronicles of the royal family of Manipur is the 'Laisna' and 'Poireiton' two supposed

65. The Meetheis by T.C. Hudson, page - 5

66. Report on the Eastern Frontier of British India by R.B. Pemberton, page - 39

67. Gazetteer of Manipur by E.W. Dun, page -16

historical personalities to the present Cheitharol Kumbaba (1967-Ed), further aggravating the wilderness of the present generation of the Meetei Race about their history. The humble writer implore all concerned people and organisations who compiled and published present Cheitharol Kumbaba to bring out and show to the present generation of the Meetei Race that 'From what source and from what credible written records, Laisna and Poireiton, two supposed historical personalities are taken out and added to the already recorded facts about Pakhangba in the Dairy of Manipur, the lost kingdom etc.? It is the duty of the present generation of the Meetei Race to ask this question and it is also a non- escapable duty to answer this question Properly by the concerned people.

One more fact to be settled by the present generation is still there about the history of this land called Kangleipak upto 18th century A.D. 'The Lost kingdom' and 'Dairy of Manipur' both say 'Pakhangba', the first political Monarch of Kangleipak (They say Manipur) was born in Kali jug (year 3435). Palem Magazine says 'Pakhangba' ascends the throne in 34 AD and the present Ceitharol Kumbaba says 'Pakhangba' ascends the throne in Kali jug year 3135 and in Christian era 33 A.D. How this dating, of birth of 'Pakhangba' or of ascending the throne by 'Pakhangba' comes about? Or in other words, from what documentary evidences, or basing on what concrete evidences or circumstantial evidences our present Historical records, The Dairy of Manipur and The Lost kingdom dated the birth of Pakhangba in Kali Jug (year 3435) and The presents Cheitharol Kumbaba and the Palem Magazine dated the ascending on the throne in 33/34 A.D.? How the present Cheitharol Kumbaba dates the ascending the throne of Pakhangba in Kali Jug year 3135? These are pertinent questions to be answered by the present generation of the Meetei Race, specially by the Hindu Historians of Manipur. They cannot escape these questions. For the present writer, he who asserts that the first political Monarchy of Kangleipak was established in and around 2000 B.C. and the first political Monarch was Konchin Tukthakpa Ipu Athong Pakhangba and ascends the throne of Kangleipak in and around 2000 B.C., gives concrete Literary, Historical and Archological evidences for public scrutiny. The present generation, specially the young people of this Race must come out and must give special attention to these facts of History of Kangleipak to escape their identity crises.

Let us now discuss the questions asked about the History of Kangleipak in concrete form:

"Thus by placing together details taken from the important historical and cultural documents of ancient India, viz, Srimad Bhagavata, Vishnupurana and Harivamsa, it may be clearly inferred that Shri Krishna was born at midnight, on the 8th lunar day of the cyclic year Srimukha, in the 126th year counted backwards from date of commencement of Kaliyuga on 18.2.3102 B.C."⁶⁸ If Kali Jug commences in 3102 B.C., Let us calculate the birth day of Pakhangba in Christian Era:

Date of birth of Pakhangba in Kali Jug year -3435 (from the records birth day of Pakhangba according to the Lost Kingdom and Diary of Manipur)

Date of commencement of Kali Jug = 3102 B.C.

Date of birth of Pakhangba in Christian Era (by subtraction) -333 A.D.

So, Pakhangba , or Meidingu Pakhangba, or Nongda Laiel Pakhangba was born in the 4th country A.D., if we take the kali Jug years birth day of "The Lost kingdom" and the "Diary of Manipur ", further if we take these facts, the date of ascending the throne of Pakhangba must have been in the second half of 4th century A.D., assuming Pakhangba might not be king before his 20th year. We have to assume this fact of ascending the throne of Pakhangba as "The Lost Kingdom" and the "Diary of Manipur " did not give this fact. Now again let us calculate the birth day and date of ascending the throne of Pakhangba in Christain Era from the recorded facts of the Cheitharol Kumbaba :

Date of ascending the throne of Pakhangba in Kali Jug year - 3135

Date of commencement of Kali Jug - 3102 B.C.

Date of ascending the throne of Pakhangba in Christian Era (by subtraction) - 33 A.D.

So, Pakhangba ,or Meidingu Pakhangba ,or Nongda Leiral Pakhangba ascends the throne of Kangleipak in 33 AD for Cheitharol Kumbaba.

Therefore Pakhangba must have been born in the early years of 1st century A.D., or the last part of 1st century B.C. We have to assume this date of birth of Pakhangba also as the Cheitharol Kumbaba did not give the birth of Pakhangba. Further if we read together 'The Lost Kingdom, Diary of Manipur' and 'The Cheitharol Kumbaba', the most important three official documents of History of this land, a clear difference of 300 years between the birth day of Pakhangba and his ascending the throne. How the Hindu Historians will fill this gap, a great gap of 300 years? Will they answer Pakhangba ascends the throne before 300 years of his birth in the Kali Jug years? Or will they answer this is possible in Hindu Kali Jug ? For the time being please forget this gap amongst the Hindu records of history of this land. How Kali Jug concept which comes to this land, Kangleipak only in 18th century A.D. with Hinduism says the date of ascending the throne of Pakhangba which happened about 1700 years ago in Kangleipak in terms of Kali Jug, taking the figures of Kali Jug year 3135/ Christain Era 33 A.D. of the Cheitharol Kumbaba ? How 'The Lost Kingdom' and 'The Diary of Manipur'. say the date of birth of Pakhangba which happened in Kangleipak more than 1400 years ago in terms of Kali Jug years 3435 in the light of the accepted fact that Hinduism comes only in 18 th century A.D. in Kangleipak ? To make it more clear, on what basis, or from what credible documents/ records/ evidences the Hindu Historians of present day Manipur say Konchin Tukthakpa Ipu Athoupa Pakhangpa (they say Pakhangba or Meidingu Pakhangba, or Nongda Laiel Pakhangba) was born in Kali Jug year 3435 and ascended the throne in Kali Jug year 3135? Every present day Hindu historians is under duty/compulsion to answer this question and the above asked questions of Poireiton / Laisna tangle.

From all these reasons given above, from all these unacceptable facts narrated above, a reconstruction of history of this ancient monarchy called Kangleipak upto 18th century A.D. is a must for this generation. We cannot fail our duty. The Hindu Historians also must come out before the Meetei Race to clear their positions.

THE TURNING POINT OF HISTORY OF THIS LAND NOW CALLED MANIPUR

The land-mark discovery of a copy of the original Puya, Wakoklon Heelet Thilel Salai Amailon Pukok has decisively proved everything that

was fabricated since 1709 (1714?) A.D. beyond doubt. The Evidences against the written records-History, Literature etc. leading the name of the land and original people to Manipur of Mahabharata and to the Indo-Aryan ancestors are so great and so decisive that no body can say to day this land is Manipur of Mahabharata and its people are Indo-Aryan descent. We will discuss briefly of the Puya and its impact on the History of this ancient Monarchy and its people, and this land called Kangleipak upto 18th century A.D.

THE DISCOVERY OF THE PUYA WAKOKLON HEELEL THILEL SALAI AMAILON PUKOK.

The Meetei Race having its written records having been made since about 2000 B.C. had many scriptures in the name of Puya in any fields-origin of the Race, origin of the Universe, Origin of life, creation of man, origin of the Meetei Alphabets etc. It has been generally agreed that all these Puyas were burnt down in the early part of the 18th century A.D. when king Pamheiba Garivaniwaz, the first Hindu King of the land ascended the throne in 1709 (1714) ,A.D. This fact of burning the Puyas has been known to the generation after 1709 A.D. by means of some, written records-hand-written known as Lalei Lathup (Secret records written by the learned people of the palace about the wrong doings of the Hindu kings against the people and their land), which is a great source of Historical materials today. Regarding, the Discovery of the Puya and its impact on the History, Literature etc. of the Land and People of present Manipur, may be very clear from a booklet written by Wangkhemcha Chingtamlen, the present writer of this book under the title 'A HISTORICAL EVIDENCE that Proves the FALSEHOOD of the present History, literature etc, of Manipur'.

"A copy of a Puya, a sacred and holy document left by the ancestors of the Meeteis, after all Puyas were burnt down by King Pamheiba Garibaniwaz and his notorious dharma Guru Santi Das Gosai was discovered and come to the possession of the Khuwai Meetei Thoukal Langkal Malup, a registered associaton of the Meetei Researchers on 17.10.1970 from Mr. L. Songkup Koireng of the Longnga Koireng Village, an Imphal West hill village.

On the cover of the puya the following is hand written :-

Xerox-25



What is written is in the original Meetei 18 alphabets. What is written is : "Wakoklon Heelet Thilel Salai Amailon Pukok Puyane lepna Khangpio || o || " The English meaning of the hand-written on the cover of the Puya is : " Please know for certain it is Wakoklon Heelet Thilel Salai Amailon Pukok Puya."

In the introductory portion of the Puya the following is hand-written:-

Xerox-26



The following is the introductory portion written in English alphabets :-

"Puya Asi ningthem Pamheipa Hakthakta Sinthokpane Lepna Khangpio || Pamheipa Ningthem Hakthak Phaopata Maliyapham Palcha Cheihki Kumsing Lee cheising Cheichat 3107 Sulapane || Cheihiki Kumhou Ahanpa Numittaki Sinthokpa Houpana Numit 15 Ni Changna Wakchingki Thaninta Loiye || Laileek Asi Mangpa Yatapana Chaopa Eina Sinthokhoupane || Leileek Asi Eenung Eeyek Khuning Eeyek Suplapa Houphamki Puyane Lepna Khangpio || o ||

The Following is the meaning of the introductory portion of the Puya in English :-

"Please know for certain that this Puya is copied during the reign of Ningthem Pamheipa || upto the reign of Ningthem Pamheipa Maliyapham

Palcha Era has been counted 3107 years (for the puya) || copying started from the beginning day of the year, completed in 15 days on the fullmoon day of Wakching || As this book cannot be destroyed I, Chaopa copied it out || Please know for certain that this book is the Puya of origin containing Eenung Eeyek Khunung Eeyek || o ||

A MSS sheet of this Puya was sent to the New Delhi to confirm or otherwise the information given in the introductory portion of the Puya itself that the Puya was copied during the reign of Pamheiba Garibaniwaz in the first half of 18 Century A.D. The following is the Xerox copy of the letter of the Mannaba Apunba Marup in this regard to New Delhi :-

Xerox-27

MANABA APUNBA MARUP

THONG NAMKHON NUVA KRITHI, INPHAL
Regd. No. 2551

Ref. No. MAM/115 Date 17/11/75

To : Dr. B.N. Sardar (Chemist),
Cultural Conservation Laboratory,
National Museum, Department of Culture,
Janpath, New Delhi.

Dear Sir,

May I take the liberty of introducing the "Mannaba Apunba Marup", Inphal, a registered organization established in 1970. The main objective of the organization is to conduct research on Hostal Script (Manipuri Script). The organization has prepared a reliable old manuscript entitled "Takballan Heevel Thilel Salai Amailon Pukok" dealing with the origin of Hostal Script. The materials of the manuscript are indigenous hand-made paper and local ink.

While investigating, the organization strongly feels that the manuscript requires an approximate scientific dating, though literary sources dated the same manuscript to 12th Century. To confirm the date of the manuscript the organization would like to analyse the paper and ink scientifically. Sample of the manuscript is sending to your laboratory for chemical analysis through our colleague Dr. Sardar. Your scientific findings will be highly valued by the researchers. May I therefore request you kindly to certify an approximate date of the manuscript through chemical analysis.

Yours
Sincerely
Takballan Heevel Thilel Salai Amailon Pukok
Secretary
Mannaba Apunba Marup, Inphal.

True copy
(Chingamlen)
y-1-1976

The following is the answer - letter-xerox-copy from New Delhi to the letter of the Mannaba Apunba Marup shown above.

Xerox- 28

No. F. 7-12/289-CXL
Government of India,
National Archives of India,
3rd Floor, New Delhi-1, Dated 23 NOV 1983

To : The Secretary,
Mannaba Apunba Marup,
Thong Namkhon, Inphal (Imphal, Manipur, India).

Sir,

With reference to your letter no. MAM/115 dated 11.11.75 I may say that your representative who brought the above document to my notice has informed me that the manuscript "Takballan Heevel Thilel Salai Amailon Pukok" is the laboratory of this Directorate.

Physical examination of the MSS. Sheet revealed that the ink of the script characters had penetrate very deep into the surface fibers which were print out to the face of the this sheet. This sheet might possibly belong to the ordinary specimen in your letter under reference. It had however not been possible to carry out any chemical test specimen to confirm the above as the surface of the sheet could not be cleaned of its carbonaceous deposits.

The sheet under reference had already been taken back by Dr. Sardar.

Yours faithfully,

A. N. Sardar

For Director of Archives,
Government of India.

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The above quotation in extenso from the book might have given you a complete idea of the Discovery of the Puya and its genuineness. Now you please see the impact of the Discovery on the Present History literature etc. of this land now called Manipur and present status of the original people of this land.

"DIRECT HISTORICAL EVIDENCES"

As the informations given in the introductory portion of the Puya Copy that the Puya was Copied during the reign of Pamheiba Garibaniwaz from the original copy of the Wakoklon Heevel Thilel Salai Amailon Pukok etc. are correct and certified to be correct by the cultural laboratory authority,

69. HISTORICAL EVIDENCE that proves the FALSEHOOD of the present History, Literature etc. of Manipur by Wangkhemcha Chingtamlen, page - 9-14

New Delhi, the following are the direct historical facts (Evidences) discovered :-

1. The introductory portion is the very hand-writing of the copier, Chaopa at the moment in the first half of the 18th Century A.D. when he began to copy the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok on the first day of the new year. And the text of the Puya is the copy of the original Puya Chaopa copied taking 15 days from 1st day of the year to the 15th day of Wakching, fullmoon day.
2. The second very important thing discovered is that in the first half of 18th Century A.D. the Meetei used 18 alphabets only, not 35 alphabets. In the first line of the introductory portion please note the two words "Pamheipa" and "Khangpio". If the Meetei used 35 alpha-bets as the Hindu does (specially Bangali) the two words should have been written as "Pamheiba" and "Khangbio" as we generally write to day after Hindunization. This means the Meetei did not use b (ବ) upto 18th Century A.D. at least. Then please note the word "Sinthokpane" in the first line. If the Meetei used 35 alphabets as we speak and write to day after about 300 years of Hindunization the word should have been written as "Sindokpane". This means upto 18th Century the Meetei did not use d (ଡ). Please note the word "Sinthokpane" is used three times in the introductory portion. Please further note the last word of the second sentence "Sulapane" and the begining words the last two sentences "Laileek" in the introductory portion. If the Meetei used 35 alphabets as we do today, the words "Sulapane" and "Laileek" should have been written as "Sarabane" and "Lairik" as we speak and write today. This further tells you the Meetei did not used R (ର) and b (ବ) upto 18th Century A.D. Please also note the words "Cheihiki", "Numittaki" and "Wakchinki" in the 3rd sentence of the introductory portion. If the Meetei used 35 alphabets in the 18th Century, the words should have been written as "Cheihigi", "Numittagi" and "Wakchingi". This clearly tells you the Meetei did not use g (ଗ) up to 18th Century A.D.

If you read the text of the Puya further, you will find that the number of alphabets used are only 18 alphabets, not 35. You will not find any g (ଗ), j (ଜ, ଯ), d (ଦ), r (ର), b (ବ), etc. in the text of the Puya.

An independent corroborative evidence that the Meetei did not use 35 alphabets even upto the begining of the 20th CEntury A.D. in their writing, you will find in Dr. G.A. Grierson. "Pronunciation - K, t, p and ch.

are, in old manuscripts, generally written instead of g, d, b and j respectively, and the same is also often the case in modern writing". (Linguistic Survey of India vol. III Part III page 24)"⁷⁰.

This extensive quotation from the book might have given you an idea about the direct evidences of the Discovery and the above quotations are two direct Evidences out of six direct Evidences discovered. The following quotation from the same book will tell you direct consequences from the direct Historical Evidences discovered.

"Consequences from the Direct Historical Evidences

The following are the direct consequences from the discovery of the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok :-

- 1) The present name of the State, Manipur :

The Meetei race has only 18 alphabets as clearly shown in the discovered Puya ; କୁ (Sound-kok, equivalent to K), ଶୁ (Sound-Sam, equivalent to S), ଲୁ (Sound-Lai, equivalent to L), ମୁ (Sound-Mit, equivalent to M), ପୁ (Sound-Pa, equivalent to P), ନୁ (Sound-Na, equivalent to N), ଚୁ (Sound-Chil, equivalent to Ch), ତୁ (Sound-Til, equivalent to T), ଖୁ (Sound-Khou, equivalent to Kh), ଙୁ (Sound-Ngou equivalent to Ng), ହୁ (Sound-Thou, equivalent to Th), ଓୁ (Sound-Wai, equivalent to W), ଯୁ (Sound-Yang, equivalent to Y), ହୁକୁ (Huk, equivalent to H), ଉୁ (Sound-Uñ, equivalent to U), ଇୁ (Ee, equivalent to I, Ee), ଏୁ (Sound-Pham, equivalent to F, Ph) ଅୁ (Sound-Ating-aa, equivalent to A). The Meetei has no two groups of alphabets like swar and Benjon as the Hindu did. The Meetei used these 18 alphabets only in their writing, so in their documents and recorded upto the reign of King Pamheiba Garibaniwaz, the first Hindu King in the land in the 18th Century A.D., but according to Dr. G.A. Grierson upto the beginning of 20th Century A.D. You have seen all these above. So in the records, written documents so to say history of a Race having only these alphabets and wrote only in these etc. can there be any words like ମନିପୁର, ମନଫୁର, ମହାଭାରତ, ଆଞ୍ଜଳି, ଚିତ୍ରକଳା, ମିତାନ୍ତି, ମହେଶ୍ୱର ପରବର୍ତ୍ତ, ଦୃଷ୍ଟି, ଆର୍ଦ୍ଧ, ଗର୍ଭବ etc. etc. before King Pamheiba Garibaniwaz in the first half of the 18th Century A.D.? The people at that time might not even dream of the word "Manipur"

70. A HISTORICAL EVIDENCE that proves the FAISEHOOD of the present Historical, literature etc. of Manipur by Wangkhemcha Chingtamlan page 16-18

before king Pamheiba Garibaniwaz. This is the only logical, sensible consequence from the discovery of the Puya. Nobody can build dream buildings outside logic.

So, the name of the land now called MANPIUR WAS NOT MNIPUR UP TO THE REIGN OF KING PAMHEIPA GARIBANIWAZ in the first half of the 18th Century AD. is certain from the discovery of the Puya and hence there cannot be any history of Manipur before Pamheiba Garibaniwaz. This cannot be denied. This is a clear logic and consequence. "71

The above quotation is only one consequence from the Direct historical Evidences from the Discovered Puya out of many consequences given by the writer in the book.

RECONSTRUCTION OF HISTORY OF KANGLEIPAK

The above mentioned book quoted in Extenso above 'A HISTORICAL EVIDENCE that Proves the FALSEHOOD of the present History, Literature etc. of Manipur' had been distributed to members of 'the North Eastern India History Assn', when they were gathering in Imphal recently in 2000 A.D. The little book may help scholars interested in understanding the Meetei race in their history, Literature etc. the writer hopes.

Any body who has perused the little book might feel that the present name of the land, Manipur is only since 18th century A.D. and also History, Literature, etc. which are shown to be of the Meetei Race at present and first ruling political Monarch in the land was only since 33 A.D. or later are all fabricated/concocted since 1709 (1714 ?) A.D.. These are all the natural consequences from the discovery of the copy of the original Puya, Wakoklon Heel Thiel Salai Amailon Pukok in the last part of the 20th century A.D. One very revealing fact will be shown to the readers : In "The Lost Kingdom" at Page 25, it is written "In the month of August Moinaba or Garib Nawaz (as he was called by this name) ascended the throne of his father at the 20th year of his age", in the 'Diary of Manipur' it is written at page 40" The king Charairongba died in the month of July (Kalea 7th

71. A HISTORICAL EVIDENCE that proves the FALSEHOOD of the Present History, Literature etc. of Manipur by Wangkhemcha Chingamlen, Page 24-25

Sunday) at his 37th year of age, he reigned for 13 years and was succeeded by his son Moianba": In the "Cheitharol Kumbaba" it is written at page 60" On the Sunday (Ingen) Meidingngu Charairongba 13 years on the throne at the age 37 laughs(==died). 20th Friday at the open courtyard of Shija Snarokpi, a tiger was caught. The first day of Thawan is Tuesday. On 23 rd Wednesday Meiding-ngu Mayamba ascended the Throne at the age of 20." These are all about Pamheiba who ascended the throne of Kangleipak after king Charairongba in 1709 (1714 ?), Whom no mention of his name Pamheiba is made in the important historical records of this land.

We do not know that what is Moinaba or Moianba (Moinaba?) 'Mayamba' Literally mean 'his brother'. If we take these things as history of this land, which was called Kangleipak upto 18th century AD., and of which we know today very well that this land was a Monarchy-since about 2000 B.C. in the name of Kangleipak, the first Monarchy was Konchin Tukthakpa Ipu Athoupa Pakhangpa , we become foreigners in the land of our forefathers. Because the act of Meetei King Pamheiba ascending throne of Kangleipak is not recorded in the important history records of this land after Charairongba. After Charairongba all kings names are Hindu and the land is Manipur. The history records may be of other land, not of this land. So, naturally rewriting and reconstruction of the History of this land called Kangleipak upto 18th century A.D. and thereafter Manipur is real necessity for the present generation of the Meetei Race to clear their Identities for all times to come. The present generation of the Meetei Race cannot escape from this duty.

Materials for the reconstruction of History of Kangleipak.

" The History of Kuki-Chin tribes is only known from comparatively modern times. With the exception of the Meiteis, who have been settled in the Manipur Valley for more than a thousand years, all Kuki-Chin tribes appear to have lived in a nomadic state for some centuries"72. "Meitei is the chief Language of the Manipur valley, and had apparently had a long and independent development. The Manipurites are mentioned in the Shan Chronicles so early 777 A. D. Probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing a peculiarly archaic character. Although they have

72. Linguistic Survey of India by G.A. Grierson Vol. III Part 111 page -12

become thoroughly subjected to Hinduism, they have not adopted any Aryan-tongue; Meithie is the Official language of the state which all Other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probable that a closer examination will show that the apparent gulf between Meithei and the other Kuki-chin languages is filled up, by intermediate dialects. But this much seems certain that Meithei has preserved some Traces of a more ancient stage of phonetical development⁷³. Mr. Grierson, the famous knew the changes of History during the last few centuries only in the surface, did not and could not investigate below the surface because of the bigoted and absolute Hindu monarchy prevailing that times. His view to the Meetei Language is a corroborative evidence to what we have discovered to day in the 20th and the 21st centuries, there are positive evidences to show that a fascinating civilization took its shape in the valley of Manipur several thousands years ago, and its further proliferation and diversification was sustained by the dynamic socio-political, economic and religious activities of the succeeding generations⁷⁴.

In a very recent book, People of Manipur by Rama Chakravarti (1986) the writer of the book commends the Meetei Civilization in this way, quoted above, in the very introduction of the book confirming claim of the indigenous people supported by many English writers that the Meetei Race had developed its ancient Civilization at least 2000 B.C. by inventing writing scripts / alphabets, cultivating most modern Scientific Yek Salai culture prohibiting marriage between near blood relations etc.

We will discuss the sources of History of this ancient Kingdom of Kangleipak (now Manipur) one by one.

SOURCES OF HISTORY OF KANGLEIPAK

1. Tradition

We have the living tradition that the Meetei Race originally (for the first time on earth) settled on the Koubru Mountains top. From this tradition, we the Meetei Race still believe their incubation centre is Koubru

(Koupalu in the scripture, Puya) mountains. In February, March and April generally before the coming of the monsoon rain every year, thousands of the Meeteis go to the Koubru mountains top to offer flowers, fruits etc. to Koubru God and worship him as remembrance of their Creator and their first habitation on Earth. The tradition does not die even today after 300 years of thorough subjection to Hinduism. The writer had written about the tradition under the Chapter-2 of this book: The origin of the people of Kangleipak. Now as a reminder in brief, the writer will try to make more clear of the tradition again in another angle, that is, History. The tradition handed down through several generations in some thousands years goes like this:

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

The oral tradition, probably, since Pre-historic days, had not been put authoratively in black and white like a Puya. We have seen the tradition printed in many books at Present, but some difference in wordings, is always there, though the meaning and the spirit in all go the same, (some examples please see page S-1 of "A short History of indigenous communities of Kangleipak" by the League of the Fourth world People, Kangleipak (2000 A.D.); Page 12 of "Meetei Yek-salai (Asuppa)" by A. Tomba Meetei; and page 9 of the "Ningthouren Seireng, Ahanba Saruk" by O. Bhogeswar Singh (1967). A free English translation of the above verse-hymn is given again though given already in the book:

*"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)!"*

According to our old scriptures, Meetei-male is called Lai (literally means god at present) and Meetei-female is called Leima. According to the old scriptures in order to create man, the Universal Lord, Ee-Pungloinapa Apakpa creates seven Primary gods first. They are called Laipungthous.

73. Linguistic Survey of India by G. A. Grierson, Vo. III Part 111 Page - 8
74. People of Manipur by Dr. RamaChakravarti, Introduction

Laipungthous-1. Nongpok Chingkhei Apanpa. 2. Awangpa Koupalu.3. Thangching Koilel Lai Sitapa. 4. Khana Chaopa Wangpulel Lai Sitapa. 5. Eelai Pulel Puling Lai Sitapa 6. Lainingthou Pangkalpa and 7. Salailel Sitapa (Page 6 of Wakoklon Heelel Thilel Salai Amailon Pukok). The seventh Laipungthou Salailel Sitapa (Now Lainingthou Salailel Sitapa) had his wife Leimalel Lailelma Sitapi. They had their first son Lainingthou Sanamahi (How Sanamahi becomes their first son, Please see sub chapter 3.1, 3.3, 4.2 of this book), their second son is Konchin Tukthapa Ipu Athoupa Pakhangpa, (For birth of the second son, Please see sub chapter 3.1 of this book). Lainingthou Sanamahi creates every thing including his brother Ipu Athoupa Pakhangpa. As the seven Salais are the sons of Konchin Tukthapa Ipu Athoupa Pakhangpa and are the progenitors of the Present Meetei race, or as all the Meetei males are called Lais tracing our genealogy to the first ancestor, the 7th Primary God (Laipungthou Salailel Sitapa) created by the Universal Lord. From the name of the first Mother of the Meetei Race, Leimalel Lailelma Sitapi, wife of the 7th Laipungthou Salailel Sitapa, every married woman is called Leima. So, the tradition of calling Meetei-female and Meetei male as Leima-Lai is living upto this day. (For genealogy of the Meetei Race please see sub chapter 3.3 of this book). According to our Puya (the sacred scripture), the seven married wives of Konchin Tukthapa Ipu Athoupa Pakhangpa are called : 1. Laikok Huimulei Puksi Khompi, 2. Huimu Leima, 3. Loikhumpi Mawai Thongaileipi, 4. Laiyek Pithet Leima, 5. Leima Ulum Khaochao Tonpi, 6. Leitham Tali Leima, 7. Nonghainu Lilee Leima. In this way Leima for the common married woman and Leimalel for the queen or for very high raking woman are parts of women's names in ancient Kangleipak. From this, it is very clear that the "Leima-Lai" in the traditional hymn are Meetei-female and Meetei Male.

At this stage of the Historical Reconstruction of this ancient land called Kangleipak, it is very meet to discuss how the "Leima-Lai" in the traditional hymn becomes the "Meetei", the present Race and when it came about and also when the word "Hao" came about.

A tradition is unwritten and definitely it is pre-history. The beliefs, myths etc. are handed down through generations, from grand fathers to fathers, from fathers to sons and daughters and so on to unlimited time. But one thing very important is that the tradition of the ancestors of the Race is so deeply impressed to the mind of the Race that the Tradition cannot be mitigated (obliterated) from the mind of the Race by subsequent historical

events whatever be their magnitudes. It is more than written records in historical records. We, the Meetei Race had many Puyas, sacred scriptures dealing with science and literatures. The ideas of all these had been blotted out from the mind of the Meetei Race since the wholesale burning of these written records in the 18th century A.D. during the reign of Pamheiba Garivaniwaz. But the tradition that the Meetei Race originated from the Koubra mountains, we were called Leima-Lai is not blotted out from the mind of the Meetei Race, rather the foundation of the tradition is not even shaken by these subsequent cruel events of History. So, in Pre-History times (Proto-history times), the Meetei Race was known by the name ' Leima-Lai'. This was before 2000B.C. (4000 years B.P) in the long march of history of the Meetei Race, may be when they were on the mountains, When the present Imphal valley was under water.

History commences simultaneously, or Later in time with the invention of writing of a Race. It seems very certain, that, from the documentary evidences available to day, the Meetei Race has invented the art of writing since about 2000B.C. since the days or before the first Political Monarch of Kangleipak, Kochin Tukthapa Ipu Athoupa Pakhangba who reigned about 2000 B.C. In the sacred scripture, puya, Wakoklon Heelel Thilel Salai Amailon Pukok in which we find very extensive and exhaustive written record about the Political Monarch, Konchin Tukthakpa with four generation kings from him, and we also find that the Puya is the concepts of king Mangang, the first son of the first political Monarch, Konchin Tuthakpa. In this Puya we find also the written evidence how the name of the Meetei Race, the word 'Meetei' comes about. The following is the xerox copy of Page 10 of the Wakoklon Heelel Thilel Salai Amailon Pukok Puya:

Xerox-29



The Actual words of the Puya in English alphabets are as following:

"Ating -aa Sitapaki Mamit Manungta Leipa Mitnaha Atupa Malle
 haipakipu mi kouye || mi atupu yengna sakhie heipakipu Mee kouye ||
 Mee atupu khangnapa haituna ating -aa Sitapaki mamit manungta leipa
 mamipu yengtuna sakhipana atei amani khangnapa haituna Mee atei kouye
 || Mita saion toutuna pokpa sipa taipang Meena | Meetei haina koukhale
 ||o||"

The underlined portion will not be found in the xerox copy of the puya shown here, it is in page 9. Free English transliteration of the above xerox copy of the puya is like this :"as it ressembles that in the pupil of Ating-aa Sittapa (literal meaning immortal sky), it is called Mi (image?) As man was created looking at the Mi (Image?) it has been called Mee (Man). To know that Mee is Atei (other than the god Himself), because of its being created looking at the Mi (Image?) in the pupil of Ating -aa Sitapa (immortal sky), it has been called Mee-atei (other than the God Himself). Man who is the incarnation of the Mi (Image of God), born and dead on earth is called Meetei (the Racial name)"

This is what we find in the puya, sacred scriptures, so, the Racial name Meetei of present time is a development in historical times when the Meetei language becomes a literary language ; may be some times in the early 2 millennium B.C. or the last part of 3 millennium B.C., when the Meetei race has developed sophisticated thinking in their march of civilization.

In this book else where you have seen a part of the Meetei Race has gone up in the surrounding hills of Kangleipak, they became known as 'Hao' from the original Word 'Hou' in the Puya, Wakoklon Heelen Thilel Salai Amailon Pukok. So it is apparent that the word Hao' is a much later development in the long history of the Meetei Race. But how all the peoples of the hills known by the name 'Hao', please see chapter 2 ante.

From this tradition, it is more than clear that the original place from where the Meetei Race spread around for habitation is the Koubru mountains. Further the Meetei Race has one more tradition that Kangleipak is the centre of the earth. In the Meetei Language it is called 'Leimayol' meaning 'centre of the earth'. Traditionally, the Meetei Race thinks 'Kanglei Sana Leimayol' meaning Kangleipak is the Centre Spread of Living Beings'.

The Geological survey of India, some times in 1980, has Scientifically proved that the rocks of Koubru mountains are older than those of the Himalayan Mountains. If so, the Meetei Race seems to be older than the Indo-Aryan Hindu Race.

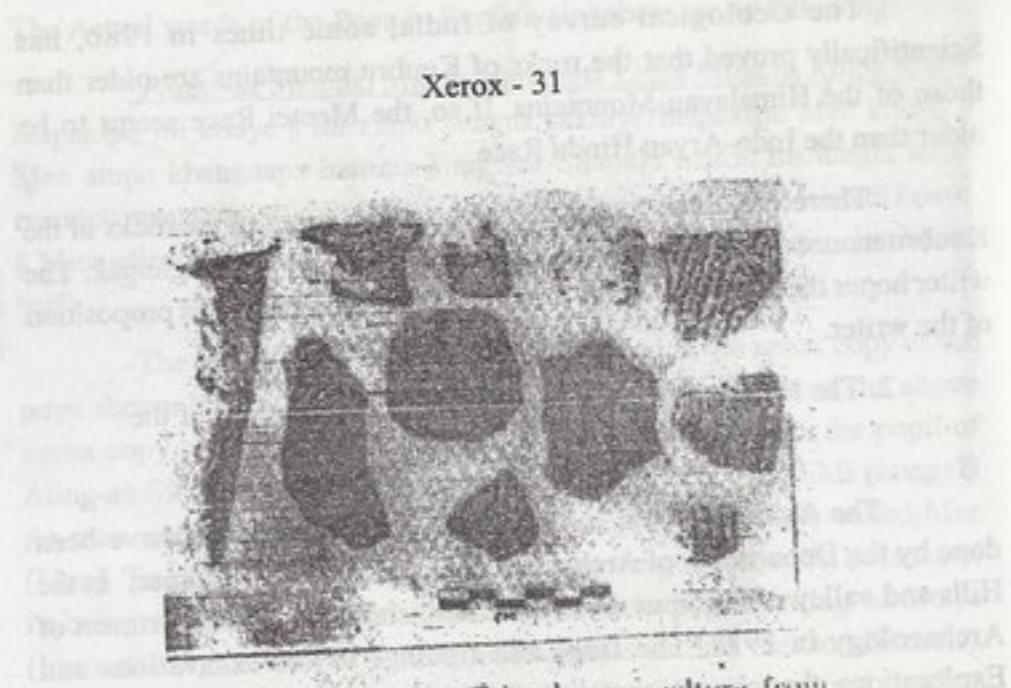
Therefore, these traditions and scientific proof of the rocks of the Koubru mountains are very definite sources of History of Kangleipak. The writer hopes the historians of the present day will agree with this proposition of the writer.

2. The Finding of the Excavations and Explorations of the Government of Manipur.

The Archaeological Investigations and Excavations, have been done by the Department of Archaeology, Government of Manipur, in the Hills and valley of Manipur since the Establishment of the department of Archaeology in 1978. The finds and findings of the excavations and Explorations, though very sketchy upto this day, are very great sources of the History of the Meetei Race of the ancient Monarchy of Kangleipak pointing to a particular direction of Historical connection of the ancient Meetei Race and also to the time of establishment of a Monarchy in the present Imphal Valley. Let us see some important findings of the Excavations and Explorations so far performed:

Xerox - 30





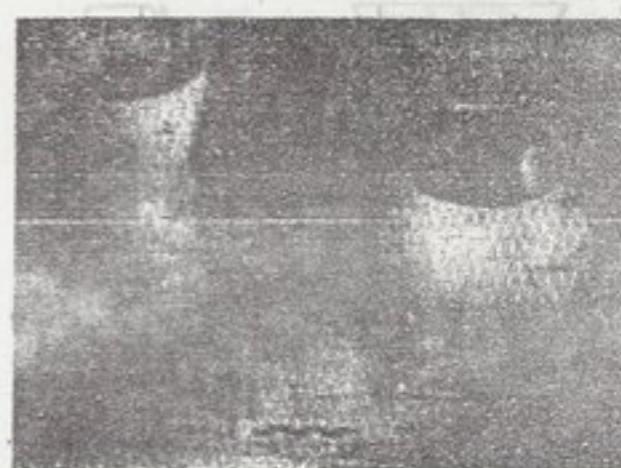
Xerox - 31

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

In the early 2nd millennium BC, the earliest known civilization in Manipur was the Tripod Ware Culture, which is also known as the Neolithic Culture. This culture is characterized by the use of tripod pottery, stone tools, and polished stone axes. It is believed to have originated in the Indus Valley Civilization and spread to Southeast Asia, including Manipur. The Tripod Ware Culture in Manipur is dated to around 2000 BC.

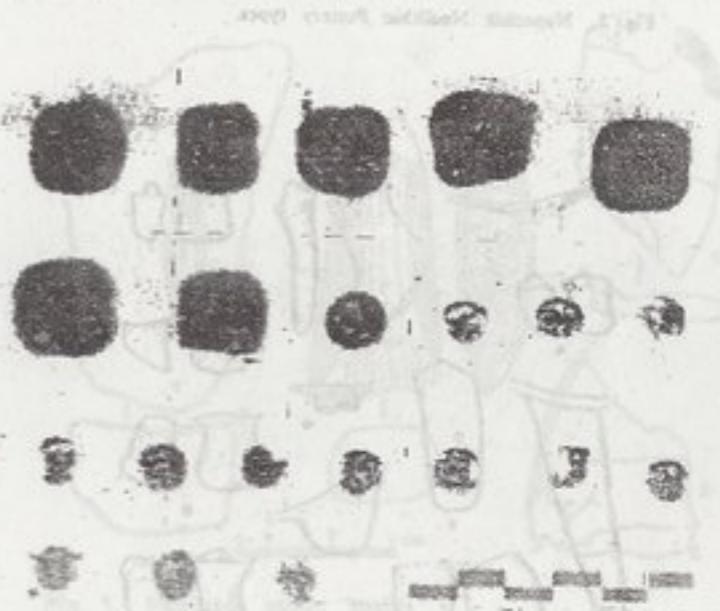


Protohistoric iron implements from Panjao Pallum ching, Kakching, Thoubal District.



Xerox - 32

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



A. Ancient coins of Manipur

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Xerox - 33

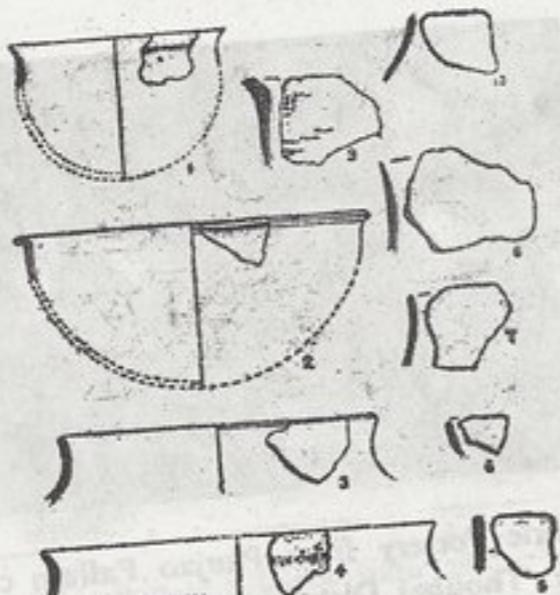
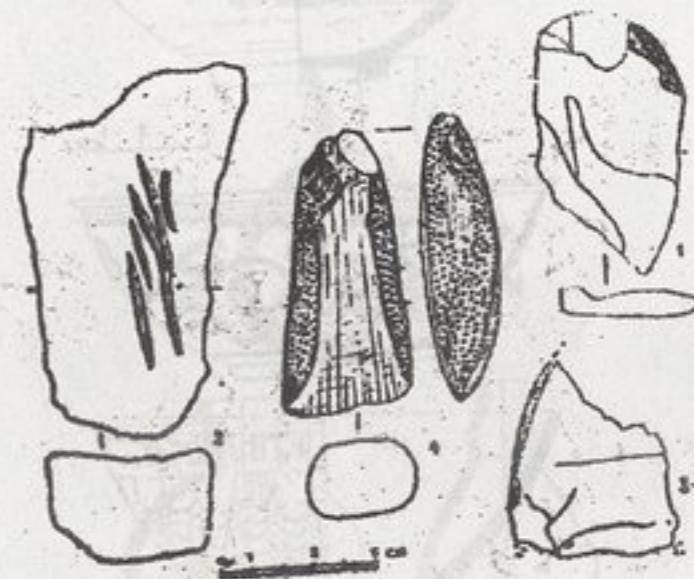


Fig. 2. Napachik Neolithic Pottery types.



Fig. 1. Napachik Neolithic Tripod legs.

Xerox - 34

Fig. 4. Pebble and flake tools:
1 & 2. Pebble chopper; 3. Pebble scraper;
4 & 5. Flakes; 6. Edge-ground knife.Fig. 5. Neolithic stone tools:
1 & 3. Broken ground tools; 2. Broken grinding
stone; 4. Ground and pecked celt.

Xerox - 35

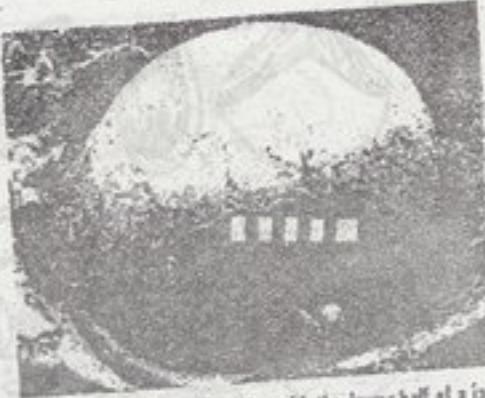


Fig. 7. Lid of skull covering with the lower half of a jar.



Fig. 8. Painted service.

Xerox - 36

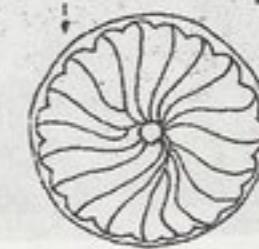
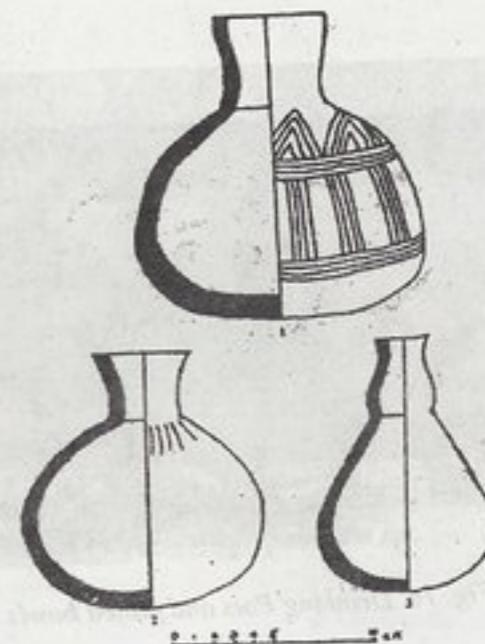


Fig. 9. Painted pot.

Fig. 5
Kinds of drinking pot (Changabok).

Xerox - 35

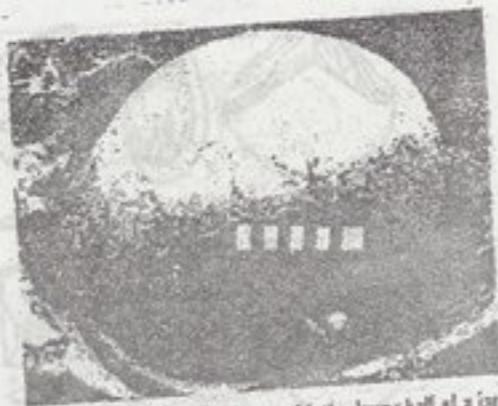


Fig. 7. Lid of shall covering with the lower half of a jar.



Fig. 8. Shall vessels.

Xerox - 36



0 1 2 3 cm

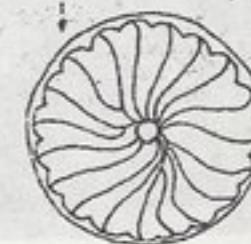
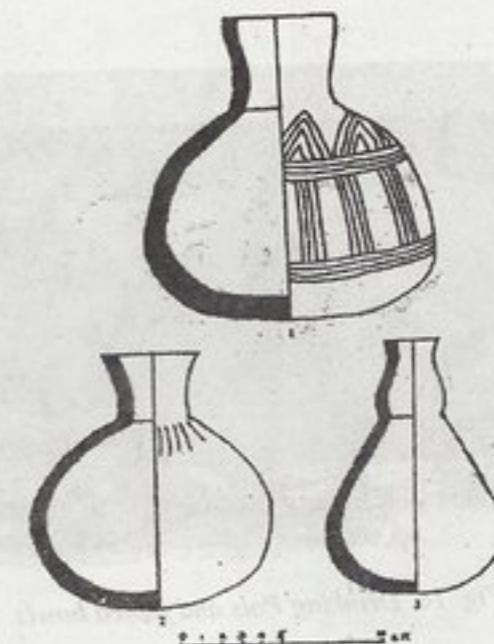
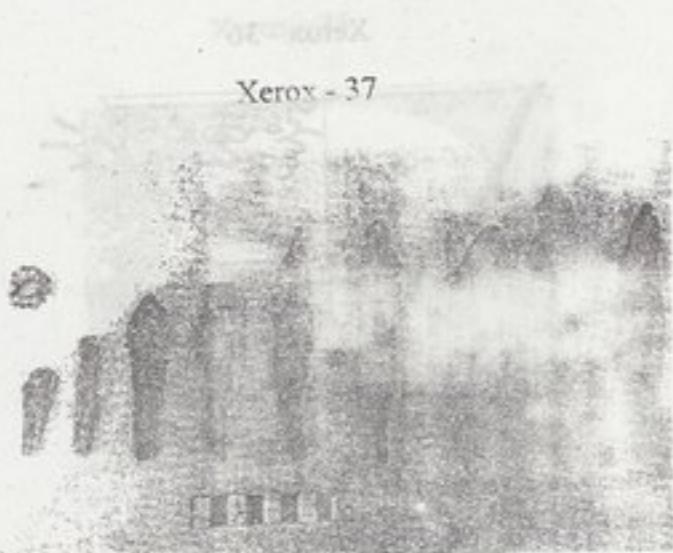


Fig. 9. Shall pot.

Fig. 5
Kinds of drinking pot (Changabok).



Xerox - 37

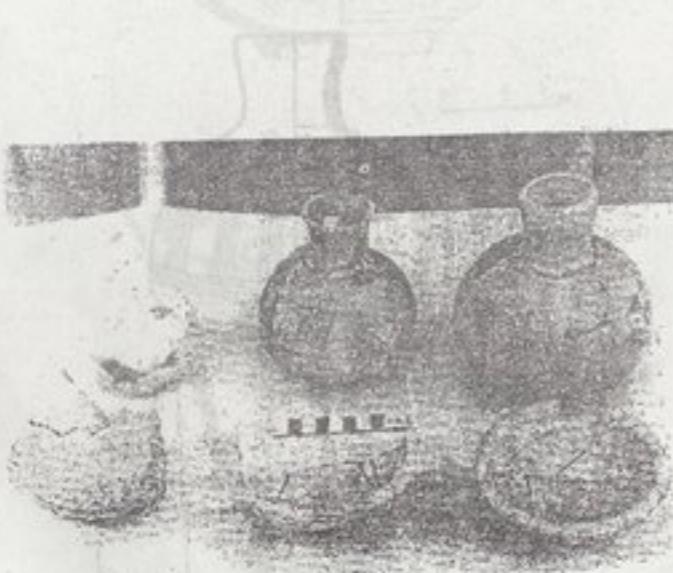


Fig. 16. Drinking Pots and footed bowls. (Kangleipak)

The earliest of Neolithic houses found on the slope-side, it is thought to have been made of mud (earthen) and reeds of soft bamboo/cattail tradition referred to in manuscripts. According to the manuscripts, the houses were usually in yellow hue and had no thatched roofs. These houses had conical shape and were built on a platform.

Xerox - 38

In next drawing, has been shown the small flat topped circular house which was built by the Neolithic tribesmen based on their traditional culture. The house was built on a platform and had a conical roof.



Fig. 9 View of a burial keeping skull and long bones outside the jar.

The remains of these houses were found at the site of Phoolbaba (Vigolababa) village near Kangleipak town. The houses were built on a platform and had a conical roof.



Fig. 10. View of a burial in which long bones and skull are kept inside the jar.

The remains of these houses were found at the site of Phoolbaba (Vigolababa) village near Kangleipak town. The houses were built on a platform and had a conical roof.

The 16 illustrations (Figures) shown above are some of the finds by the Archaeology Department, Government of Manipur in their Excavations and Explorations in the hills and valley of Manipur.

They all belong to Pre- historic times and early historic days of this land except those of that Khangabok excavation. Regarding the findings from the Excavations and Explorations, readers may kindly refer to the Reports referred to above for exhaustive knowledge of the matter. Some of the expert opinions of the Department are quoted hereunder.

Regarding the finds from the Khangkhui caves, Utkhrul District (An east hill district), Manipur, the Archaeology of Manipur says: "This is the first in North-Eastern India that bone tools are found in association with stone tools industry. The stone tool industry of Khangkhui is comparable with that of the Choukoutien Culture, particularly from locality No. 15 in China. Besides, it is also similar with the Sangiran and Tjabenge flake industries of Java and Celebes respectively"⁷⁵ (No illustration (figure) is shown here as no Report with figures are found in the Deptt. of Archaeology).

Regarding the finds from Machi, Chandel District, Archaeology of Manipur Says:

"Machi is a Maring Village located on the top of the hill range bordering the south-eastern corner of Manipur valley, Exploration in and around the village resulted in the Discovery of a Chopper made of Sandstone. Typologically the chopper belongs to chopper chopping tools tradition of South -east Asia"⁷⁶

(No illustration (figure) is shown in the same reason given above).

Regarding Tharon cave, Tamenglong District and Nongpok Keithelmanbi, Senapati District, Archaeology of Manipur says :"Hoabinhian culture is found at Tharon cave and open-air site at Nongpok Keithelmanbi"⁷⁷.

"The Hoabinhian culture at Nongpok Keithelmanbi' may be dated to 5000 to 6000 B.P (Before present)"⁷⁸.

75. Archaeology of Manipur, Page - 3

76. Ibid, Page 34

77. Ibid, Page 4

78. Ibid, Page 5

"The materials at Napachik being found in the slope-wash, it is difficult to establish a definite Chronological sequence of the cultural materials. However, it is quite likely that while a culture that has affinity to the Hoabinhian tool complex of South East Asia continued, a full Neolithic culture equipped with ground and polished celts and hand-made corded tripod wares which has affinity to the Chinese Neolithic culture arrived at Napachik around second Millenium B.C."⁷⁹.

"The outside of one of the Porcelain wares has painted in the Budhist Pogada style, which also suggest that Sekta people had influence or contact with the people who had Budhist faith"⁸⁰.

Regarding the findings of the Khangabok Excavation, 1996, The Archaeology of Manipur says :

"Hence, the last or the third burial layer which overlain the virgin soil is probable toward a date of the mid 18th century A.D. at the earliest i.e.c. 1750 A.D. around 247/250 B.P. or afterwards in the second half of the 18th century A.D. This Chronology is more or less coincides with findings /results of Birbal Sahani Institute of Palaeobotany, Lucknow in respect of the C-14 dating samples of Khangabok which dates 226 years B.P. (Before Present)"⁸¹.

"The fragmentary or elongated bone-remains prove no sign of burning or combustion"⁸².

So far the Government of Manipur direct under the supervision of the Archaeology Department has conducted Excavations and Explorations both in the Hills and plain of Manipur. Khangkhui caves in the Utkhrul District; Tharon cave, Tamenglong District; Songbu cave and Machi Village both in Chandel District; these are all in the high hills surrounding the valley of Kangleipak.

Nongpok Keithelmanbi, though in the Senapati Hill District, on the outskirt of Imphal Valley near Yairipok of Thoubal District; Napachik, Wangu, Bishnupur District; Phunan and Mongjam, both Imphal District; Panjao Pallum Ching, Thoubal District; these are in the Imphal Valley of

79. Napachik - A Stone Age site in Manipur Valley, Page 22

80. A Report on the 1994, Excavation of Sekta, Manipur, Page 29

81. Report of Khangabok Excavation, Page 43

82. Ibid, Page 44

Kangleipak. These Places in the surrounding hills and in the valley of Kangleipak have been Excavated and Explored by the Archaeological Department, Government of Manipur. The finds from the Excavations and Explorations are all of Pre-and Proto-historic times. The finds from Nongpok Keithelmanbi are dated 4460 (\pm) 120 years B.P. (more than 2000 B.C.); the finds from Napachik are dated 1450 B.C. (Please see page 6 and 7 of the Archaeology of Manipur). The finds from Tharon cave and Khangkhui cave are not dated. But the Hoabinhian cultural and tool remains found in these caves and other parts of Kangleipak are opined as of 5000 to 6000 years B.P. (Before present). But one things is certain that all these finds and findings from these Excavations and Explorations point the pre-historical and historical connections of the Meetei Race to a particular direction, that is, the East-except the Report of the Khangabok Excavation, 1996 for which the writer has a reservation and will comment immediately.

Regarding the Megalithic culture of Manipur, the Archaeology of Manipur says:

"Regarding the Megalithic Monuments are also found at Khoupum, Tamenglong District; Salangthen, Churachandpur District; Nungbi, Ukhru District ; Tharon, Tamenglong District of Manipur. The megalithic monuments of Manipur are comparable with those found at Java, Indonesia and other South-East Asia countries. The antiquity of these monuments is not known. Some are quite old whereas other have been erected in the recent Past. However, they still play an important role in the living culture of many of the hill peoples of Manipur "83 pointing the historical connections of the people of this area to a particular direction.

All these Excavations' and Explorations, finds and findings of pre-historic times point the ancient connections and origin of the Meetei Race and indigenous people of this area to a particular direction, that is East. None of these finds and findings prove the Gate-way or corridor theory of the Pro- Hindu or Pro-Indo-Aryan Historians.

A comment on the khangabok excavation, 1996 report :

There are some areas historical known very well by the people of Kangleipak. They are Mayang Yumpham (some times ago, it was called ,

now Mayang Imphal), Mayang Khangabok (Please page 28,398 of the Cheitharol Kumbaba - '67 Ed), Bishnupur (Now Bishenpur also, please see page 519 of the Linguistic survey of India, Vol-V Part -I - Supplement-Mayang). The Mayang yumpham might have been settlement area of Mayang war captives since the days of King Khakempa or before him. Mayang Khangabok might be settlement area of the Mayangs very recently in the 18th Century A. D. only. Regarding Bishnupur, Mr. Grierson says," In the Manipur State, the headquarters of mayang are two or three plain villages near Bishnupur (Locally known as Lamangdong), 18 miles to the South West of Imphal". From this statement of Mr. Grierson, everybody might have known what are the two or three villages of Mayang Settlements near Lamangdong. The site for Excavation selected by the Archaeological Department is known as "Murari /Morari Lampak or Lawn / ground of dead i.e. the graveyard," (Page 3 of the report), Murari /Morari = dead is not an indigenous word and is certain that the word comes into this land in the first half of 18th century A.D. with the advent of Hinduism or after it. And also the Report says at page 43 that the C-14 dating of the Khangabok Samples is 226 years B. P. (Before Present). In this context, can the Archaeological Department, Government of Manipur say : "The Meitei who are inhabited to a land where the east meets the west and the west finds the east since remote and immeasurable days of yore, are the composite people and so their culture is also a buff and amalgamated one" (Page 1 of the Report). The Meetei Race, the original Race of this land, Kangleipak has documentary evidence that the Meetei Era, Maliyampham Palcha Era has started since 1400 B.C. and the first political monarchy of the Meetei Race was established some times 2000 B.C.or before. Taking the "Meitei" "Hindu History as revealed by the Cheitharol kumbaba etc. the first Political Monarchy was established about 2000 years before present, 'Meidingga Pakhangba 'ascending the throne in 33/34 A.D. In such context, When the Department studies the samples ofKangabok about 226 years old, can the Department assert "The finds and findings of the Khangabok Excavation, 1996 were relics and remains of the Men, the Meitei and their materials culture and the reminiscences of the both" and the Meetei is "composite people and so their culture is also a buff and amalgamated one?"

These statements of the Department of Archaeology, Government of Manipur are very unwarranted. The corridor or gate-way theory of yore in relation to the ancient Kingdom ofKangleipak has already been rejected

by the finds and findings of Excavations and Explorations performed by the Department itself before the Khangabok Excavation, 1996. The statements mean the western aryan, Indo-Aryan people freely moved, to and fro, through the ancient Kingdom of Kangleipak leaving marks of their culture and blood to the original people of Kangleipak. So, the original people of the ancient Kangleipak is Aryan and Mongoloid blood mixed people and there is no a pure Race called the Meetei Race. This is a constant propaganda attempt made by some section of the population of Kangleipak (Manipur) to accomodate the absorbed 'Mayang' war captives/low caste Hindu elements to the Meetei society as original People writing 'Meitei', their coined word for the original word 'Meetei'. They are engaging themselves day and night in such Propaganda stunts without any acceptable results to an intelligent people like the Meetei Race. Khangabok might have been settlement area of the 'Mayang' war captives/low caste hindu people since 14th century or 16th century or 17th century A.D. or after but even the finds and findings of the Khangabok which became the settlement area of the Indo-aryan descents rebuff the corridor or gateway theory of yore. This theory belongs to a sections of population of Kangleipak (Manipur) fanatical to the approach of History of this area, specially Kangleipak now called Manipur since 18th century A.D. Those people who propagate the corridor or Gate-Way theory of Kangleipak (Manipur) of yore, they have to explain the complete absence of any traces of Budhism in Kangleipak to the satisfaction of the enlightened people of this area, if the Indo-Aryan people passed, to and fro, through Kangleipak since pre-historic days. (Every body who has some elementary knowledge of Indian History knows that Budhism florished in the 2nd half of 1st millennium BC). They have to think that the people from present mainland India, i.e. Bengal, Bihar, Uttar Pradesh etc. was not possible to go through, to and fro, Kangleipak, not to talk of in pre-historic days even in early A.D. Further, you will be surprised to know that there is a very strong opinion of reputed scholars of Indian History that the forefathers of present Indo-aryan people ".....were still in western Asia on their way to India from European Home." about the middle of the 2nd millenium B.C. (You will see details in pages post). If the propaganda of Gate-way or Corridor theory is not stopped thinking in a realistic way, the propangadists will be seen like funny stocks by the intelligent and enlightened world like the fate of the propagandists of the theory of Kangleipak (Present Manipur) as the Manipur of Mahabharata.

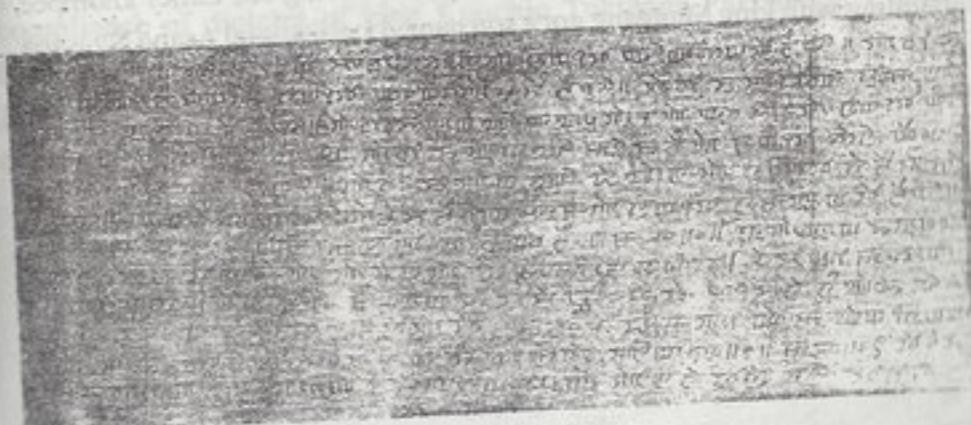
3. Literary Evidences

Discovery of Wakoklon Heelel Thilel Salai Amailon Pukok Puya.

The discovery of a copy of the Meetei Puya, a sacred scripture, Wakoklon Heelel Thilel Salai Amailon Pukok in 1970, after all the Meetei Puyas were burnt down by the first Hindu king Pamheiba Garivaniwaz in the 18th century A.D. was the turning point of History. The history of the ancient kingdom of Kangleipak (Manipur) was about turned from the west completely to the east after the discovery of the Puya copy. From the discovery of the Puya, it is more than clear that the Meetei Race upto 18th Century A.D. used only 18 alphabets and did not use റ(R), റ(B), റ(Bh), റ(J), റ(D), റ(G) etc. completely different from the Brahmi way of alphabetical writing. The quotation from the Book, "A HISTORICAL EVIDENCE that Proves the FALSEHOOD of the present History, Literature etc. of Manipur" by Wangkhemcha Chingtamlen in pages from sub chapter 3.4 of this book may kindly be perused again to bring to you the knowledge that the Corridor or Gate-way theory is only a Propaganda stunt without any content. This is only the negative side of the Discovery of the Puya. The writer will show you now the positive side of the discovery of the Puya as source of history of the ancient kingdom of Kangleipak.

Before you actually enter into the knowledge of History of the ancient kingdom of Kangleipak as revealed in the Puya, Sacred scripture you please see the actual hand written pages of the Scripture, where the History of beginning of the political Monarchy of the Meetei Race is written (The four pages 'xerox' shown below are all continuous)!

Xerox - 39



Above is the xerox of page 59 of the Wakoklon Heelel Thilel Salai Amailon Pukok Puya.

The following are the actual words of the Puya (Xerox above) in English alphabets:

"Palee Ipung-ngo Mangang Chenglou HenpaNangti Oksangta Lei-o|| Palee Ipung-ngo Luwangpa Nangti Kekupatta Lei-o|| Palee Ipung-ngo Khumanpa Nangti Kusangta lei-o|| Palee Ipung-ngo Angoupalpa Angompa Nangti Kanglaki Konthongta Lei -o|| Palee Ipung-ngo Moilangpa Nangti Sana Keithel Ki Nongchupta Lei-o|| Pallee Ipung-ngo Khanganpa Nangti Salang Maita Lei-o|| Palee Ipung-ngo Salai Leisangthempa Nangti Nampunta Lei-o|| Asum Haina Kanglei Menpu Tonglaka Leingamle ||o|| Mapapung Ipung-ngo Konchin Tukthapa Pakhangpasung Phampan thakta | Thachaki Masektaki Talakpakumna Meipun Haichao Houpa oina Nung-| ngai thoina Pankhale | Asumna Leilapata Lailel Khompika Mangang Ningthouka Pannatuna Leisanglel Asang Ngasapa Pokye ||o|| Mathang AmataLailelpi Angaipika LuwangNingthouka Pannatuna Nongtamel

The free English translation of the Puya (Xerox above) is the following: "My son handsome Mangang! You shauld stay at Oksang; my son Luwangpa! You should stay at Kekupat; my son Khumanpa! You should stay at Kusang ; my son Angoupalpa Angompa! You should stay at Kangla Konthong (at Kangla gate); my son Moilangpa ! you should stay at the place west of Sana Keithel (Royal market); my son Khanganpa! You should stay at Slang Mai ; my son Salai Leishangthen ! You should stay at Nampun. In this way lived on the throne of Kangla. The Royal Father Konchin Tukhatpa Pakhangpa also reigned happily on the throne of Kangla like a peice of fireball from the moon. As they were living so, Lailel khompee cohabiting with king Mangang got a son named Leishanglel Asang Ngasapa ; next to that Leilelpi Angaipkee cohabiting with King Luwang got a son named Nongtamel..."

Xerox - 40

The above is the xerox of page 60 of the Wakoklon Heelel Thilel Salai Amailon Pukok Puya.

The following are the actual words of the Puya (xerox above) in English alphabets "Awangpa Pokye || Mathang Amata Leilelpi khungaipika Khuman Ningthouka Pannatuna Nongtamel Akhupa Pokyell Mathang Amata Lailelpi Thingpi Laikhompika Angoupalpa Angom Ningthouka Pannatuna Laisanglen Ashangpa Pokyell Mathamg Amata Lailelpi Thaleimaka Moilang Ningthouka Pannatung Icheng Pokyell Mathang Amata Lailelpi Konting Laimaka Khanganpaka Pannatuna Nongtamel Ananpa Pokyell Mathang Amata Lailelpi Chengleimaka Salai Leishangthemka pannatuna Khum Khum Ningthou Pokye || Asum Touna! Salai-Lup | Sakhai - Khaina Pallapat Atuki Matungta Mangang ningthouna Amuk Sangkaita leilamle 11 Mathang Amata Luwang Ningthouna Langkolta Leilamle | Atutaki Luwangkhongta Hongkhiye || Lamphelpu Kontuna Leikhiye || Mathang Amata KhumannaPallampa Imphamti..." The free English transtilation of the Puya Xerox above) is the following:

"... Awanpa, next to that Lailelpi Khungaippee cohabiting with King Khuman got a son named Nongtamel Akhupa ; next to that Lailelpi Thingpee Laikhompee cohabiting with king Angoupalpa Angom got a son named Laisanglen Asangpa; next to that Lailelpi Thaleima cohabiting with king Moilang got a son named Icheng, next to that Lailelpee Konting Leima cohabiting with Kha-nganpa got a son named Nongtamel Ananpa ;next to that Lailelpee Chengleima cohabiting with Salai Laishangthempa got a son named king Khum Khum. Thus, while they were living strictly maintaining Salai group Branches Rules (Seven Salai groups of seven sons of king Konchin Tukhatpa Pakhangpa by seven Divine Ladies lived in compliance of dictates of king Konchin Tukthapa Pakhangpa), King Mangang lived at Sankai (Royal Residential Premises);next to that king Luwang lived at Langkol and from there again shifted to Luwangkhong controlling the areas of Lamphel; next to that king khuman reigned at....

Xerox- 41

Above is the xerox of page 61 of the Wakoklon Heelet Thilel Salai Amilon Pukok Puya.

The following are the actual words of the Puya (xerox above) in English alphabets:

"Yailipokta Pallamle | atutaki Umukhongta leilamle ; Atutaki leikoipungta Hongkhiye | Atutaki Pumlela Hongkhiye || Mathang Amata Angou palpa Angompana pallampa Imphamti | konthata Pallamle | Atutaki Oksang Thong Makhata Leilamle | Atutki kongpa Tulel na konpa Lamta Hongkiye || mathang Amata Moilangna Pallampa Imphamti leikoipungta Hongtuna Loktak Isha Ikonpu Supna Ngakkhiye || Mathang Amata khanganpana Leilampa Imphamti | Kangpokpita Leilamle | Mathangta Taaknakhana konpa lamta Hongkhiye || Mathang Amata Salai Leisanthempana Leilampa Imphamti Leisang Hiten Mapanta Leilamle | Atutaki Hongtuna Nungseng Mapanta Leilamle ||0|| Konchin Tukthapa Iputhou Pakhangpana

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

"... yailipok, and then shifted to Umukhong, then to Leikoipung and further then shifted to Pumlel ; next to that king Angoupalpa Angompa reigned at Kontha, then shifted to south of Oksang Bridge, then further shifted to the areas covered by Kongpa River; next to that King Moilang reigned at Leikoipung controlling the watery mass of Loktak; next to that King Khanganpa reigned at Kangpokpi, then at Langkon, then at Luwangching, then shifted to areas covered by Takna Kha; next to that King Salai Leisanthempa reigned at Leisang Hiten and then shifted to areas of Nungseng. Konchin Tukthapa Iputhou Pakhangpa.....

Xerox - 42



Above is the xerox of page 62 of the Wakoklon Heelet Thilel salai Amilon Pukok Puya.

The following are the actual words of the Puya (Xerox above) in English alphabets "Salailup Sakhaiki Matung-innaKanglei Taletmata mapali Taletpu palhalkhale || Mapali Singki Chata Noutana Pakna Sanna Yamthokkipana | Loipi Chingchao Kakhale || (Hou Hou) khonthok Iwai Ininka Iloinakhale || Chingle Chingchao Kakhipana Tangcha Masin Oinaye 1 Atu Oipakipu Nung-ngai Thoina Leichaye || Mangta Haikhipa | Ipung Lionapa Apakpana | Lainingthou Nangsapa Oituna Saloi Puma Hatkipa | Chanu Amapuna Lainingthou Salaileki Nungsi Mityeng thakhipa Atuna Ngamna Yokkhale || Yokchapa atukina Machani Haikhale loll Asum Touna Salailup Sakhai khaituna Pallapata | Nonghum-Sangta Leilakpa Khum khum Ningthouki Nouta oilapa | Maliyapham Palchapu Ing-nga Kumtam 1 Ing-ngen Kumkhaipa Matam Loutuna | Masitaki Kumchat Singthalon Laili Laichat | Numit Thasing | Cheihi Cheichat houhankhive ||0||".

(The underlined portion of the last sentence is not in the xerox, the writer to make a full sentence the underlined portion is taken up from page 63 of the Puya)

The english translation of the Puya (xerox above) is the following : "... in pursuance of Salaigroup 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 hill, making sound (Hou Hou); climbing up the high mountains became their nature, in that way (they) happily lived in the mountains, as already told, to kill the entire salois (group of wrong doers) by Ipungloinapa Apakpa incarnating as Lainingthou Nongsapa, to spare a saloi lady with love by Lainingthou Salailel, to bring up the Progenies (by Lainingthou Salailel), became sons and daughters (of Lainingthou salailel). While they were reigning so maintaining salai group rules, Maliyapham Palcha, a Nouta (Descendant) of Khum Khum who was at Nonghumsang was made (directed) to start Kumchat | Singthalon Laili, Laichat, Numit, Thasing, Cheih Cheichat in persuance to Ing-nga kumtam In-ngen Kumkhai."

Kumchat singthalon = counting of years, Laili = relating to god, Laichat= way of god, Numit= Day, Thasing= counting of months, Cheih = kum = year, cheih Cheichat = counting of years in their foreward march.

Ing-nga Kumtam, Ing-ngen Kumkhai: Ing-nga is the 6th and Ing-ngen is the 7th month of the year according to the way of counting months of the year of the Meetei Race. Ing-nga is some times in June and ing-ngen is some time in July. Ing-nga kumtam means in Ing-nga the Meetei Race generally can predict the quantum of rains of each year thereby predicting the agricultural fortune of the country since ancient times. Kumtam = kum + tam = kum = year + tam = fortune, Kumtam therefore, means agricultural fortune of the year, Ing-ngen kumkhai means at Ing-ngen, the 7th month of the year, the year is divided into two equally, kumkhai = kum+ khai = kum = year + khai = Division, Kumkhai therefore, means division of the year into two. The Meetei Race has four seasons in the year, i.e. Kumpi, Kalel, Nongchu and Nungsha-Wakching, Phailel, Lamta is Kumpi, the first season; Sachiphu, Kalel, Ing-nga is kalel. The second season ; In-ngen, Thawan, Langpal is the Nongchu, the 3rd season and Mela, Hiyankei, Poinu is the Nungsha, the 4th season of the year. The first two seasons, kumpi and kalel, though almost dry, are more important seasons of the year. The fortune of the country as agricultural economy, in the year depends on these two seasons,. Kumpi means mother of the year and kalel means important part of the year, the 3rd season, Nongchu roughly in July, August. September is the Rainy season of the year, So. the name of Nongchu. The 4th season Nungsha is the last and dry part of the year. Through out the season, there is sunshine and dry and is a time of gathering agricultural produce of the year.

You have seen above the xerox of the four pages of Puya (pages 59, 60, 61, 62), Wakoklon Heelel Thilel Salai Almailon Pukok, the actual words handwritten therein and the free English translations of the Puya pages, what you have seen is a complete picture of the beginning of the History of the ancient Kingdom of Kangleipak in the true sense of the term, history, as accepted by the world to day. (for the Genuineness of the Puya, please see (ante) the extensive quotations from the book, 'A HISTORICAL EVIDENCE that proves the FALSEHOOD of the present, history. Literature etc. of Manipur' by Wangkhemcha Chingtamlen). You will find in this book at page 107 (Ante) and 145 (Post) certificate of the director, national archives of India, Janpath, New-Delhi-1. The only question is when Kangla, the first capital of the first Meetei Political Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa was established, how many millenniums before Christ ? Probable answers will be discussed now.

LITERARY EVIDENCES

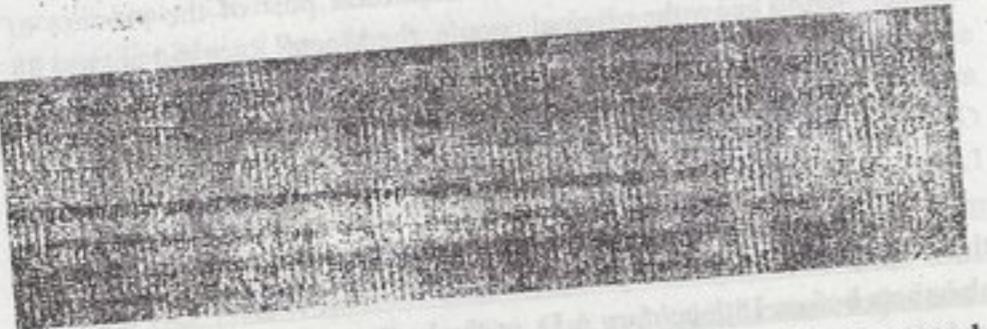
In this book in pages from 31 to onwards you have seen extensive quotation from the book 'A HISTORICAL EVIDENCE' that Proves the FALSEHOOD of the present History, Literature etc. of Manipur by Wangkhamcha Chingtamian rejecting completely that the original people of this land, the Meetei Race are descendants of Indo-Aryan people from the west. In order to appreciate the History of this land called Kangleipak upto 18th century A.D., it is most important part of the process of appreciation to know the original people, the Meetei Race did not use 35 alphabets (36 including Anji) upto 18th century A.D., even during 19th and beginning of 20th century A.D. in their writing, according to Dr. G.A. Grierson, the famous linguist as revealed in his very learned work, The Linguistic Survey of India. The present writer who wrote the above mentioned book threw his hat into the ring before any scholar who can say the Meetei Race in their writing (written records, History etc) used 35 alphabets before 18th century A.D. in the book. Many books, which are, including some reference books of the Manipur University in Manipuri Department are concocted literatures, are explained their ways of fabrications of the literary books etc. The books was published in 2000 A.D., no complain or counter challenge comes to the writer upto this day. When the people of the ancient Kingdom of Kangleipak knew the original people of this land, the Meetei Race used only 18 alphabets at least upto 18th century, the History of this ancient kingdom will be clear and the identity crisis of the Race will be over, Officially the Hindu Kings named this land Manipur fabricating legends and traditions relating to Mahabharata but on the ground it was otherwise. "The Burmese call it Kathe, The Assamese Mekle, while, according to colonel Maculloch, the Bengali name for the state is Moglai "⁸⁴

This statement was in the beginning of 20th century. Even the Bengali whose Religion prevailed as state religion this land, the name of Manipur was not known to them So, the name of this land was Kangleipak upto atleast 18th century A.D. The original people of this land, the Meetei Race used only 18 alphabets at least upto 18th century officially and in Reality.

84. The Meiteis by T.C. Hodson, Page -1

At page 47, 95 (ante) of this book, you gave seen the xerox of the introductory portion of the discovered Puya, Wakoklon Heelel Thilel Salai Amailon Pukok. For your easy understanding of the problem at hand, that is, dating of time of ascending the throne of kangleipak by the first political Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, the xerox of the introductory portion is again given below

Xerox-43



Above is the xerox of the introductory portion of the discovered Puya copy of Wakoklon Heelel Thilel Salai Amailon Pukok Puya.

The first two sentences of the xerox of the introductory portion of the discovered Puya copy says : "Please know for certain that this puya is copied during the reign of Ningthem Pamheipa; upto the reign of Ningthem Pamheipa, Maliyapham Palcha Era has been counted 3107 years..." From this "3107 years" at the time of Pamheiba Garivaniwaz, the first hindu king who ascended the throne of kangleipak in 1709 A.D. according to Cheitharol kumbaba (but according to many English writers 1714 A.D.), the time of ascending the throne of kangleipak by Konchin Tukthapa Ipu Athoupa Pakhangpa, the first political Monarch of this ancient Kingdom will be ascertained, though there may be some ± of years.

Before we actually calculate the probable ascending date of Konchin Tukthapa, you please see the following documents for your acceptance of the discovered copy of the Puya, wakoklon Heelel Thilel Salai Amailon Pukok as true Documentary Evidences of History.

Xerox-44

THONG NAMHONJI MUPA KHITHEL IMPHAL
REGD. NO. 2251

Date 15/11/85

92/ 96. MAM/ 115

To
A.P.I.L. (I.M.A.) ; Hatchay
B.N. Tumdon (Chandol),
Cultural Conservation Laboratory,
National Museum, Department of Culture,
Janpath, New Delhi.

Dear Sir,

May I take the liberty of introducing the "Mannaba Apunba Marup" Imphal, a registered organization established in 1970. The main objective of the organization is to conduct research on Meetei Script (Meitei Script). The organization has procured a valuable old manuscript entitled "Wakoklon Heelel Thilel Salai Amailon Pukok" dealing with the origin of Meetei Script. The materials of the manuscript are indigenous hand-made paper and local ink.

While investigating, the organization strongly feels that the manuscript requires an appropriate scientific dating, though literary sources dated the same manuscript to 18th Century. To confirm the date of the manuscript the organization would like to analyse the paper and ink chemically. Sample of the manuscript is being sent to your laboratory for chemical analysis through our colleague L. Devadatta. Your scientific findings will be highly valued by the researchers. May I therefore request you kindly to certify an approximate date of the manuscript through chemical analysis.

C/C

Time 4pm
S. L. Akashwaran

Yours
T. Lakshman Kishorkumar
(Takshelakumar Kishorkumar)
Secretary,
Mannaba Apunba Marup, Imphal.
E-mail: tlk_kishorkumar@yahoo.com
Mobile: +91 94382 42222

Xerox - 45

At page 47, 93 (ante)

Amailon Pukok. For you
No. F. 7-32/69-CXL
Government of India,
National Archives of India,
3rd Floor, New Delhi-1, the 29 NOV 1969

Indore To

The Secretary,
Manipur Agency, Manipur
Thone Mebonbi, Lupto 1/ithal Jigolba
Imphal.

Sir,

With reference to your letter No. MMH/115 dated 15.11.69,
I may say that your representative Shri Devdutt showed the
Ms. Sheet "Wakoklon Heelel Thilel Salai Amailon Pukok" to
the laboratory of this Department.

Physical examination of the Ms. Sheet revealed that
the ink of the script characters had penetrates deep into
the surface fibres which may point out to the fact that
this sheet might possibly belong to the century mentioned
in your letter under reference. It had however not been
possible to carry out my chemical investigations to confirm
the above as the surface of the sheet could not be cleaned
of its carbonaceous deposits.

The sheet under reference had since been taken back
by Shri Devdutt.

Yours faithfully,

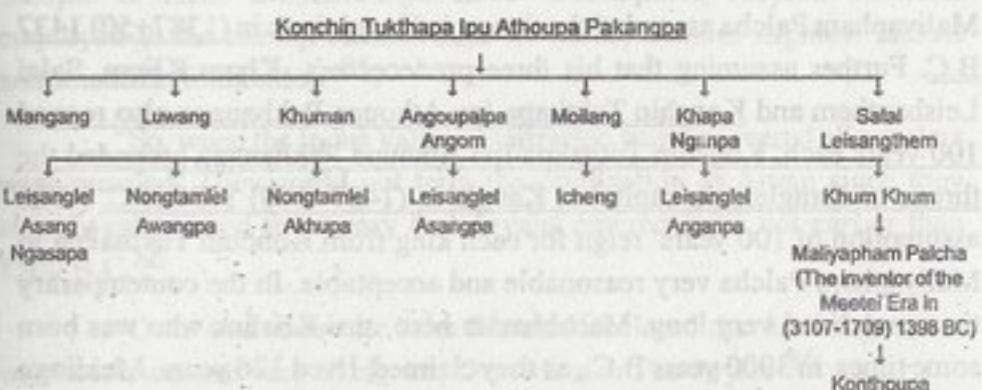
M. S. Nambiar

For Director of Archives,
Government of India.

True copy

The humble writer earnestly feels that the above letter from the director of archives, national Archives of India, Janpath, New Delhi-1 is sufficient enough to accept the copy of the Puya is an acceptable Historical Evidence in the true sense of the term. Now we will directly take up the calculation of the probable date of ascending the throne of Kangleipak, present Kangla as the capital of the first Political Monarch of this ancient Kingdom by Konchin Tukthapa Ipu Athoupa Pakhangpa on the basis of the informations available from this Documentary Evidence, after the Meetei Race had been on the surrounding hills for centuries, when the present valley of kangleipak was under water.

The following diagram shows the lineage of king generations found in the Puya, Wakoklon Heelel Thilel Salai Amailon Pukok:



In the above diagram, you have seen the first six Salai groups have only three lineage king generations, upto the grandson of the first political Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa. But, for the seventh salai group, Salai Leisangthem group, we find upto the fifth generation kings from the first political monarch. We do not find any historical document of the kings of Kangleipak before Konchin Tukthapa, though we find in the wakoklon Heelel Thilel Sasrai Amailon Pukok itself that the land was called Kangleipak before Konchin Tukthapa, the first political Monarch. (Please see Sub-chapter 3.4 of the puya and for xerox of the page please see page 38 of this book ante)

As we have found a genuine historical document to the fact that "Pamheipa Ningthem hakthak Phaopata | Maliyapham Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane ||" roughly translated into English "upto the reign of Pamheipa Ningthem, Maliyapham Palcha Era has been counted 3107 years", ('for the Puya' was in the translation at page 12 of the writer's book, A HISTORICAL EVIDENCE that proves the FALSEHOOD of the Present History, Literature etc. of Manipur, now in this book the writer drops it as the interpretation is felt not scientific), that is, at the time of king Pamheiba who ascended the throne in 1709 A.D. the Maliyapham Palcha Era is 3107 years. The fact of starting of the Era by Maliyapham Palcha also, you have seen at the last underline sentence of the Page 62 of the Puya (xerox ante). As we do not know exact time of copying in Christian Era, let us take the copying was done in 1720 A.D. as we generally believed that all Puyas were burnt down between

1721-1725 A.D. So assuming that Angom Choapa copied the Puya in 1720, king Maliyapham Pulcha invented the Meetei Era (Malyakum) in (3107-1720) 1387 B.C. Further assuming that Maliyapham Palcha reigned 100 years and invented the Meetei Era in the middle of his reign; therefore King Maliyapham Palcha ascended the throne in Kangleipak in (1387+50) 1437 B.C. Further assuming that his three predecessors -Khum Klium, Salai Leishanthem and Konchin Tukthapa Ipu Athoupa Pakhangpa also regned 100 years each, Konchin Tuthakpa Ipu Athoupa Pakhangpa ascended the throne of Kangleipak, capital at Kangla in (1437+300) 1737 B.C. (The assumption of 100 years' reign for each king from Konchin Tukthakpa to Maliyapham Palcha very reasonable and acceptable. In the contemporary time man lived very long. Mahabharata hero, shri Krishna who was born some times in 3000 years B.C., as they claimed, lived 126 years, Meidingu Pakhangba of Cheitharol Kumbaba reigned 120 years, he might have lived more than 140 years. The tradition of the Meetei race says that king Mangang, the first son of Konchin Tukthakpa lived 700 years and king Luwang (also known as Luwang Ningthoupunsipa = long live Luwang king) lived 500 years. So, the assumption is too minimum. It assumed only 100 years to avoid any error of exaggeration). For the time being, before the Meetei Race discovers very concrete historical evidence about the time of ascending the throne of Kangleipak by Konchin Tukthakpa Ipu Athoupa Pakhangpa, we will accept 1737 years B.C. or 3739 years (Before present), or about 350 years before Malyakum (Maliyapham Palcha Era) as the year of ascending the throne of Kangleipak by the first Political Monarch of this ancient Kingdom, Konchin Tukthakpa Ipu Athoupa Pakhangpa.

Some Manipuri Hindu Pandits of present time say that the literary informations we are getting now require corroborative evidences from foreign sources, meant probably from evidences of Indo-Aryan origin. Do we actually need those corroborative evidences to confirm our historical evidences we discover today. The humble writer strongly feels that it is unnecessary and cannot be too! When Evidence is weak enough unable to stand alone, a corroborative Evidence, a helping hand is required. The isolated geographical position of Kangleipak surrounded by high impenetrable mountains around, inhabited by ferocious tribes tell this logically eloquently. Almost up to 13th century A.D. Kangleipak was almost incomunicable with the West Indo-Aryan people.

"The examples quoted demonstrate the variety of opinions held in the subject- opinions in many cases flatly contradict each other, this must bring us to the conviction that the existence of the so called Aryan 'People' or 'Race' is a mere myth since we find purely subjective criteria employed in the attempt to determine its home, without slightest factual and scientific foundation"⁸⁵.

"So, when the Indus Valley Civilization was discovered all scholars were puzzled. They could not term the civilization as Aryan since they already established the theory that Aryans entered India not earlier than 1500 B.C."⁸⁶

"Over and above sir John Marshal declared that Mohenjo-Daro was not Aryan and very likely was Dravidian or Pre-Aryan"⁸⁶.

"A peace treaty of about 1400 B.C. between the Hittites and the Mattani Rulers of the Mattani, reveals the names of the Vedic gods Indra, Varuna and Nasatyas. Ghosh thus concluded that about the middle of the second millennium B.C., the forefathers of the Indo-Aryans still in western Asia on their way to India from a European home"⁸⁶.

The same matter is discussed on pages 24 & 25 of "An Advanced History of India" by R.C. Majumdar MA. Ph.D. etc. (1963). In the mainland Indian scene, the growth of strong political kingdoms is only since 600 B.C. (page 55 of the same History book specially in the eastern India. Budhism flourished round about 500 B.C. (page 87-88 of the same History Book).

V.D. Mahajan, The reputed writer and historian says in his book, Ancient India that the Aryan Kings were still in west Asia in their way to India in 1435 B.C. (page 850).

In late B.C. and early A.D. Budhism reaches South-East Asia including present Myanmar through the sea, not the land, but not Budhism is found in Kangleipak.

"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 clans men and lived in upper India"⁸⁷.

85. The Race question in Modern Science, Published by UNESCO, Page • 38

86. The Aryan Hoax by Paramesh Choudhury (1995), Page 20, 375.

87. Outline of Burmese History of G.E. Harvey, Page - 2,4.

But in case of the ancient kingdom of Kangleipak, no traditions of the Meetei Race harks back to Indian and to things of the Indo-Aryan Race. The ancient kingdom of Kangleipak was isolated kingdom upto 13th and 14th Century A.D. according to the historical evidences available so far. Kongyampa was the first Meetei king who met a petty 'Mayang' invasion round about 14th century A.D... The captured 'Mayang' army were the first 'Mayang' populations in Kangleipak and were menial workers in the land . No Kings' name in Indo-Aryan or western name upto 18th Century A.D. This may be confirmed from Cheitharol Kumbaba (1967), Dairy of Manipur (1904), the Lost Kingdom (1991) even though all these records are all tainted records after the Hindu Kings come on the throne of Kangleipak, Kangleipak was known to the Bengolis whose religion (Bai Snav Hinduism) was accepted as state religion in Kangleipak as Moglai. Even to day, the Meetei Race has no tradition harking back to India or to Indo-Aryan origin though the immigrants and the low caste hindu people who are absorbed to the Meetei Race tried heart and soul after all Puyas were burnt down in 18th century A.D. No English men who came to Kangleipak (Manipur) since the beginning of 19th century agreed the Hindu origin of the original people of Kangleipak(Manipur) though the Hindu kings with the help of their Bamon Gurus tried to impress them the Indo-Aryan origin of the original people of Kangleipak. These are historical records. The Kingdom of Kangleipak, though very small and isolated, surrounded by mountains around, is one of the earliest centres of Human Civilization peculiar to itself. The Meetei Race has a political Monarchy around 2000 B.C. in the true sense of the term as is known to Historians all over the world. When Assam was a place where the West and East Meet, the Assamese are almost throughly mixed blood taking an almost Indo-Aryan tongue, but the people of Kangleipak (Manipur) even to day, both Hill and Plain, are not mixed and has not taken any Indo-Aryan tongue, though they are subjected to strict Hinduism for some 3 centuries. These are all corroborative evidences that Indigenous Literary Evidences do not required foreign corroborative evidences for their acceptance. The civilization of the Meetei Race is older than surrounding countries' like Assamese, Burmese Civilizations. Most Probably according to Historical Evidences available upto this day, the forefathers of the present Indo-Aryan people reached Indian sub-continent (present Indian mainland) in the middle or later 2nd millennium B.C. when the Kingdom of Kangleipak has reached certain level of development in the Socio-political conditions of the people.

How can the records, written records of the Indo-Aryan people corroborate the records of the kingdom of Kangleipak and its original people, the Meetei Race?

ARCHAEOLOGICAL EVIDENCES

We have the Songbu Cave Exploration(1983) in the Chandel district, near Myanmarese border; Khangkhui caves Exploration in the Urkhul district, in the eastern Myanmarese border; Tharon caves exploration, Tamenglong district in the west of the Imphal Valley through which the Mayangs (Indo-Aryan peoples' name given by the original people of Kangleipak, the Meetei Race)came to attack Kangleipak for the first time in the history of Kangleipak during the reign of Kongyampa(1324-1335 A.D.Cheitharol kumbaba etc.). These are all in the surrounding hills of Kangleipak. No finds and findings of these Explorations and Excavations proved the early contact of the Meetei Race with the Indo-Aryan people even in the late Part of the first millennium B.C. and rather proved early contact with the people of South East, East and North Eastern countries of Asia. In the valley of Kangleipak, we have the Nongpok Keithelmanbi Excavation, on he Thoubal River Bank, Senapati district, some kms. from Yairipok in the East; Napachik, Wangu, Bishnupur District, on the river bank of Imphal Turel (Manipur river) to the extreme south of Imphal valley; Phunan Exploration, Imphal District, Mongjam Excavation, Imphal district, Panjao Pallumching, Kakching, Thoubal district ; of Moirang Exploration, Bishnupur District; Sekta Excavation, Imphal district. We have the latest Khangabok Excavation (1996), a known village in the Thoubal district which was peopled by the Mayang war captives. (Khangabok is written as 'Mayang Khangabok' in the Cheitharol Kumbaba by Late Ibungohal etc.at page 398). Even in his village, we do not find anything relating to the custom of burning dead bodies of Indo-Aryan people; may be the Mayang war captives were ordered by their Meetei Lords to follow the custom of burying of dead of the Meetei Race. The finds and findings of these Excavations and Explorations proved the valley people of Kangleipak had ancient relations with the East, South, North and South Eastern ountries of Asia. The finds and findings did not prove the relation of the Meetei Race with the Indo- Aryan people of the West even in the early part of A.D. Now we have to find out the probable date of settlement of the Meetei Race in the present Imphal Valley from archaeological Evidences. Before, we go

to the Evidences of probable date of settlement, some opinions of Dr. O.K. Singh, pioneer Archaeologist of Manipur may be discussed.

"As evident from the above discussion, the Neolithic culture of Manipur, can be grouped under the Neolithic complex of China and South East Asia. It is also most probable that the course of the river Salween, Irrawadi and Chindwin were the routes of migration of the Neolithic people before entering into the Present territory of Manipur"⁸⁸.

"However, Medhi (1980) was of the opinion that because of the Malda Gap existed during Pleistocene migration of Palaeolithic man from the main land of Indian sub-continent to the North East India was not possible"⁸⁹. "Hence, a fresh wave of diffusion by way of population expansion from South East Asia might have entered into Manipur"⁹⁰

Now we will go straight to the probable dating of settlement of the Meetei Race to the present Imphal Valley of Kangleipak according to the evidences of Archaeology.

"However, it is quite likely that while a culture that has affinity to Hoabinhian tool complex of South East Asia continued, a full Neolithic culture equipped with ground and polished celts and handmade corded tripod wares which has affinity to Chinese Neolithic culture arrived at Napachik around second millennium BC"⁹¹.

"A potsherd sample from the site was dated by the Thermoluminescence dating method. It gives an age of 1450 B.C. (PRL.TL 77) for the tripod ware culture in Manipur"⁹².

"Besides the Cord-marked potsherds, few ground stone tools of triangular hoe or axe type are also recovered from the area. But, their direct relation with the corded ware is not established yet. A sherd from the site dated by radio-carbon (C14) dating method suggest an age of 4460+ 120 years B.P. (B.S.-523) for this neolithic culture "⁹³ (NongpokKeithelmanbi).

"Remains of Hoabinhian culture were recovered from Nongpok Keithel-manbi locality No. 1 The lithic industry from the site is represented

88. Stone Age Archaeology of Manipur by Dr. O.K. Singh, Page 117-118

89. Ibid, Page 121

90. Ibid, Page 124

91. Napachik, Stone Age Site in Manipur Valley by Dr. O.K. Singh, Page 22

92. Ibid, Page 7 and Archaeology of Manipur, Page 7

93. Archaeology of Manipur, Page - 6

by pebble tools and few flakes and blades.... The Hoabinhian culture at Nangpok Keithelmanbi may be dated to 5000 to 6000 years BP (Before Present)"⁹⁴. The same things and remains of Hoabinhian tool industry are recovered from Tharon caves, Tamenglong District also. But no specific date is given. The stone tool industry of Khangkhui Caves, Utkhrul District is comparable with that of Choukoutien culture, particularly from Locality No. 15 in China. For these finds and findings also no specific date is given by the Archaeology Department of Manipur. These are all on records in the Archaeology Reports of the Department of Archaeology, government of Manipur.

Above all these records of the Department of Archaeology, Government of Manipur, some more records, of the Department may please be seen :

"The formation of Manipur valley, seems to be very old. It is also very deep ; a drilling near the Loktak Project area shows that even upto the depth of 36 metre it does not reach the rock bed. Peaty clay deposits from the Loktak Lake area at the depth of 5.3 metre and 12 metre have been dated by Birbal Sahni Institute of Palaeobotany, Lucknow to $11,470 \pm 198$ BP (BS- 145) and $25,000 \pm 660$ B.P. (BS-147) respectively. A Peat deposit from 35 cm. to 40 cm. depth at Lamphal Pat, a Jheel just to the western part of Imphal town, has also been dated to $7,980 \pm 470$ BP (BS-194)"⁹⁵.

One thing, the writer cannot but comment on the thinking trend of the Scholars in Manipur at Present. Many Scholars in Manipur including Archaeologist, know and study pretty well in Geography, History, Literature, Archaeology etc. of other countries, but very little knowledge of the land where they were actually born and living now. Many heads of departments of History of colleges in Manipur do not have a b c knowledge of History of Manipur, though they have a very vast knowledge of history of India etc. Many people who have high modern education supports "Manipur is a state located at the north Eastern Corner of India and Serves as a Corridor to the East and South East Asia since pre-historic times" theory without knowing and thinking anything what happens around them in Archaeology and History just 300 years ago in this land. Very lamentable. Populating of Imphal valley is from the South to the north, says Dr. O.K. Singh (Please

94. Archaeology of Manipur, Page 5

95. Napachik: Stone Age Site in Manipur Valley by Dr. O.K. Singh, Page 2

see ref. No. 88 ante). This thinking and reasoning might have been influenced by thinking of "The Mongoloid racial incubator of north West China-Mongolia"⁹⁶ theory. Most probably this is wrong idea of the Populating fact of the present Manipur, called kangleipak only few centuries ago. The populating trend of the territory of kangleipak, more specially the Imphal Valley is from the North to the south. I have shown above the corridor theory is totally contradictory to history, Geography and present findings of the Archaeology Department, Government of Manipur.

PROBABLE DATE OF SETTLEMENT IN IMPHAL VALLEY BY THE MEETEI RACE.

The trend of populating of the territory of Kangleipak is from the northern part of the Kingdom and population expansion is from the north to the south of the territory of the Kingdom of kangleipak. This is proved by the traditions, geography and the findings of Archaeology Department, Government of Manipur. Koubro Mountain (Koupalu in the sacred scriptures) is the highest mountain range in north western side of Imphal Valley extending from present Senapati District from the north going through Tamenglong District reaching upto Bishnupur District in the West of Imphal Valley. Koubro peak in the north western side of Imphal Valley is the highest part of the range. This mountain range is surrounded by low land areas alround. Immediately in the east of this range is the great Imphal Valley. The living tradition of the Meetei Race is that Koubro mountain top is the Incubation centre of the Meetei Race. This has been extensively discussed in chapter-2, Origin of the people of Kangleipak. From this racial incubator mountain range, the particular human race, now grouped under Mongoloid race by the western Anthropologists, spread alround to the north, west, south and east low land areas in pre-historic times. Because of this Common origin, peoples inhabiting around Koubro mountain have almost all common traditions though they have different tribal names now. The word 'Kabui'¹ a tribal name for the people inhabiting east, south and west of Koubro mountain range is said to be derived from the word 'Kabui' (meaning in English a Mithun) meaning a particular beast in ancient Kabui Language. Kabui connot be the original name of the group of people known by that

name at present. Basing on the Tradition of present Kabui tribe regarding the origin of the word 'Kabui' we know there was a name of the tribe before it became 'Kabui'. The same thing is true of other tribal groups also. So from this tradition, it is almost certain that the present territory of kangleipak (Manipur) begin to be peopled from the west, north west, north, north east of present Imphal Valley when the valley was dried up habitable for human beings. A part of the people from the Koubro mountain and surrounding hills comes down to the present Imphal Valley when it becomes habitable. These people at present is known by the Racial name, The Meetei. They inhabited the Imphal Valley for many millenniums before they established a Monarchy, present Kangla as their capital.

Secondly, the populating trend of the territory including the present Imphal Valley is from the west, north, and north east gradually expanded towards the south. It is proved by geographical conditions, of the territory. All rivers of Kangleipak run from the north to the south. This is because the ground level of the territory gradually becomes lower from the north to the south. It means northern valley portion is much higher than the southern valley portion of Imphal valley. As it becomes an accepted fact that once the present Imphal valley was covered with water, it must also be accepted the northern portion was dried up first for human habitation than the southern portion of present Imphal valley.

Thirdly, the populating trend of present Imphal valley is also proved by the very findings of the Department of Archaeology, Government of Manipur. Please refer to Ref. No. 95 ante. Loktak lake is the deepest part of the great water mass once covered Imphal Valley. "The lake becomes gradually shallower because of the sediments of the rivers of Kangleipak running from the north to south. Loktak may become dried up if we do not take up measures to counter it. From, these findings of the Archaeology (BS-145, BS-194 ante under ref. No. 95), it may be presumed that Lamphel area including present Kangla (Capital of the Meetei Monarchy) in the north area might have been suitable for human habitation for many millenniums before christ, Loktak area, the southern portion of the Imphal valley might have been lakes, all lakes only some centuries ago. "In the beginning of this century there were nearly 500 pats in the Manipur Valley" (Wetlands of Manipur Vol-I Page 4 by MASS, 1999) Please refer to ref.nos. 91, 92, 93 ante. In the ref. nos. 91,92, the finds both from Napachik, the southern most part of the Imphal Valley Wangu area are dated respectively

96. Oriental Asia: Themes toward a Geography by Joseph E. Spencer, University of California, page 47.

around "Second millenium B.C". and "1450 B.C.(PRL-TL)", only about 1500 B.C. In the ref. no. 93, The finds from the Nongpok Keithelmanbi are dated "4460 ± 120 years Bp.(BS-523)". This means about 2500 B.C. for Nongpok Keithelmanbi, Nongpok Keithelmanbi is several kms. north of Napachik, Wangu. This is very simple logic that Nongpok Keithelmanbi is inhabited several hundred years before Napachik is inhabited by human beings. From these finds and findings it is almost certain that the population expansion is from the North to the South.

At this point of my own logic for history of Kangleipak (Manipur), I cannot but comment, adverse comment on the workings of the Art and Culture Department, Government of Manipur. Kangla is the capital of the Meetei Race for about 4000 years. This is the centre of the Meetei Civilizations for some millenniums and Koubri is still believed to be original place of habitation of the Meetei Race-But the Department has done nothing to explore, to investigate these things; the most important inquiries of the history of Kangleipak (Manipur) have not been done and are marginalized so far by the Department whereas some precious thousands rupees have been thrown away in Excavation work of "Murari/Morari Lampak" in a historically known Mayang settlement area Khangabok in Kangleipak.

Please refer to ref.no.95 ante. From this Archealogical Evidence, we may safely presumed that high level areas in the northern portion of present Imphal Valley might have been suitable for human habitation by about 8000years B.C. The writer has already extensive discussion that the original place of habitation of the Meetei Race is the Koubri mountain. Above this, the writer has expressed that the Lai Haoraoba, the world fame Manipuri Dance was developed at the top of the Koubri mountain in the seminar paper read by the writer on 21.12.2000 at the seminar organised by the state Archive Department, Government of Manipur. "শঙ্গ ইহন হননা কৌব্রি চীঁসী চীঁখকতা হোৱা হৈছি, মথন নোংমাইচিঙ অনিয়কশুব্দ ওইলা হোৱি।"⁹⁷

(Free English translation = "For the first time Haraoba was started on the top of the Koubri mountain ; secondly, Haraoba was performed on the Nongmaiching hill). The Meetei Race had organised civil life even on the top of the surrounding mountains and hills in Proto-historic period may be concluded from these generally accepted evidences even from the Hindu

Pandits also. From Nongpok Keithelmanbi and elsewhere we have found potsherds, decorated Potsherds as old as 2500 years B.C. These are in the Northern portion mphal Valley. From Kakching Panjao Pallum ching we have found iron weapons like spear, swords for offensive and defensive action of the Meetei Race of Protohistory period, (for picture please see ante). This is in the south portion of the Imphal Valley. For the human beings, to develope to such a level of civilization; Making decorated pots, spears and swords for offensive and defensive actions etc.might have required several hundred years before such level of civilization was reached. From these scanty evidences of ARCHAEOLOGY in Kangleipak Manipur) in the 20th Century, we may very safely conclude that all Imphal Valley Areas had been inhabited by the Meetei Race expanding from the north to the south for more than 7000 years B.C. and about 7000 to 8000 years B.C. to the Northern part of the present Imphal valley. These Archaeological findings, though scanty, well support the Literary findings from the sacred scriptures that the Meetei Race has founded A Full fledged political Monarchy, present Kangla as their capital by Konchin Tukthapa Ipu Athoupa Pakhangpa,as the first political Monarch in 1737 B.C.

The first part of A Short History of Kangleipak (Manipur) is closed here inviting suggestions for further improvement of the History of Kangleipak where our brave ancestors were laid buried waiting an AWAKENED MEETEI RACE.

THE END

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About the author and this book

The author, **Wangkhemcha Chingtamlen** was born in 1933 and is an M.A., LL.B. of the Gauhati University. He studied Economics and Philosophy in bachelor level and Political Science in Master Level. Since his early twenties, he joined the Meetei Culture Revivalism under the great Revivalists of Meetei Culture and Religion, Takhellamba Bodul, Thokchom Thoukachanpa, Okram Nityai etc. Just after he met Takhellamba Bodul, he was initiated into Sanamahi Region.



The Author

The author has written six books including the present one. The first three in Meeteilon (Manipuri) and the last three in English. The two English books before this one are (1) From the Pages of History : The Meetei and the Bishnupriya; (2) A HISTORICAL EVIDENCE that Proves the FALSEHOOD of the Present History, Literature etc. of Manipur. In the second book in English, the author proves beyond doubt that the Meetei wrote only in 18 alphabets till the 18th century during which Pamheiba became the King of Kangleipak. As a natural consequence of the finding that the Meetei Race used only 18 alphabets in their writing upto 18th Century, as it clearly implies that those histories. Literatures etc., in sum, the written documents of the present day written in 35/36 alphabets are all post-puya burning documents, hence all concocted/fabricated ones. This book of History is written to do away with these Fabrications and Frauds in the history of Kangleipak. This history Book is a must, to know the Real History of Kangleipak. Also this Book Proves beyond doubt that Konchin Tukthapa Ipu Athouba Pakhangpa, the first Political Monarch reigned in and around 2000 BC in Kangleipak.