

Discovery of Kangleipak (34)

by Wangkhemcha Chingtamlen

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

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

The present writer himself went to the Longa Koireng and met Mrs. Momshonei Koireng w/o (L) L. Songkhup Koireng on 2/1/10 with a Video coverage. The writer confirmed the Journey of the Puya from Longa Koireng to Imphal to the Meetei Nationalist hands in Kanglei Puwari, on that day at about 11 am.

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

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

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

In the meantime the writer received a Puya version in Bengali script of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in 1970 about 10 years later.

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

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

As the Puyas were in the hands of the writer for more than 40 years and studied and Comparative studied, Now the writer has fair knowledge of the two Puyas, and found **Serious Differences between Them.**

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

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

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

In the Wakoklon Hee

lel Thilel Salai Ama-ilon Pukok:
“**Puya asi Ningthem Pamheipa Hakthakta** Sinthokpane Lepna Khangpio || **Pamheipa Ningthem Hakthak Faopata Maliyapham Palcha Cheihi Kumsing Lee Cheising Cheichat 3107 Sulapane** || **Cheihiki Kumhou Ahanpa numittaki** Sinthokpa Houpana Numit 15 ni Changna Wakchingki Thaninta Loiye || **Laileek Asi Mangpa Yatapana Chaopa Eina Sinthokhoupane** || Laileek Asi Eenung Eeyek | Khunung Eeyek Suplapa **Houphamki Puyane** Lepna Khangpio ||o||”

In the Wakoklon Thilel Salai Amailon Pukok:

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

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

These are the Fundamental Differences between the two Puyas:

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

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

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

Thirdly, in the Second line of the Introduction of Wakoklon Hee

Ama-ilon Pukok, the words ‘Cheihiki Kumhou’ means ‘Beginning of New Year’; The words ‘Wakchingki Thaninta’ means ‘the fullmoon Day of Wakching’. ‘Thanin’ means present word ‘Purnima of the Hindu’.

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

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

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

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

Please see what the two Puyas say in this context:

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

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

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

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

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

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

So you cannot write the languages of the world with the scripts of the Wakoklon Thilel Salai Amailon Pukok. You cannot write America, you can only write ᨆ.ᨆᨁᨉᨆ , not as ᨆ.ᨆᨁᨉᨆ as enabled by using $\text{ᨆ} + \text{lom} = \text{ᨆ}$

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

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

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

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

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

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

Further in the Wakoklon Heelel Thilel Salai Ama-ilon Pukok, in Dealing with the thirteenth writing script Yang (ᨆ), the reader will find “Mapu Sitapana Wakon Folang Cheengtolta Taipangpalpa Mapupu Khunthokhanle Haipaki Khununglon Kouye ||o||” According to the philology of the individual script of the 18 writing scripts, the scheme of the Puya is “Khununglon Khonthok Eewai Eenin”, but the scheme of the Puya in the theory of Origin of the 18/19 scripts as whole “Asikumpa Khunung Eeyekki Khonthok Asipusu Khunthoklon Haikatane | Lepna Khangpio ||o||”

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

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

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

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

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

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

A Short Note about “Cheilaopa or Cheiraoba”

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

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

The Ancient Kanglei Ancestors of the Hindu days did not call “Sajibu Chahihouba”, it was called “Sajibu Cheilaoba or Sajibu Cheiraoba” attaching much weight to the stick “Chei”. These things are all done after all Puyas were burnt in the 18th century. Cheilaopa or Cheiraoba’ for a new year is still a Funny Name of beginning a New Year for Kangleipak.