

DISCOVERY OF KANGLEIPAK

(63)



By Wangkhemcha Chingtamlen

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“In violence - scarred Manipur , ancient scrolls show why AFSPA will not work”
- M. Rajshekhar

The comment by the present writer on the article of Mr. M. Rajshekhar.

The article of Mr. Rajshekhar is introduced with a photo-copy of a scroll-puya of Mr. Rajshekhar to the learned readers.

The hand written scroll-puya of Mr. Rajshekhar begins with a symbol  and the symbol on the head of it  is called “Chandra bindu” which is a known concept of the Indian Hindus , symbolically and in meaning a sanskrit concept/word. No body can raise a finger against this assertion of the present writer.

Further , on the left margin of the scroll-puya photo , two symbols also are clearly seen. Please see page 22 of the Linguistic survey of India by G.A Grierson Vol III , part III. The symbol on the margin is the first Alphabet symbol of the 7th line of the “Manipuri alphabet” shown by Grierson on the page. The second symbol on the margin is the Bengali numerical symbol for One. Please see further page 21 of the Linguistic Survey of India. In the last para of the page , the learned readers will see that the “Manipuri Alphabet” as shown by Grierson was introduced from Bengal during the reign of Charairongba in about 1700 A.D.

These are hard evidences from the pages of History of Kangleipak (Manipur), which are to be accepted by every one and cannot be ignored too.

The writer of the article uses “33 A.D” along with peoples of Kangleipak (Manipur) “Switching from hunting-gathering existence to settled agriculture”. In the article the writer mentions “rendered into Modern Manipuri by the scholar Chanam Hemchandra of Naoremthong , Imphal , under the guidance of Pandit Ningthoukhongjam Khelechandra Singh”

Here , the writer of the article seems to conceal one thing from the notice of the learned readers , How the writer knows the fact “Around 33 A.D. the people living in Manipur’s central valley began switching from hunting-gathering existence to settled agriculture” ? Learned Mr. Rajshekhar! Please let the learned readers know ; The informations are from 1. The AIR ? 2. The news paper report? , 3. The Traditional story , 4. Any book written by a reliable person or 5. From a very reliable Dream? etc.

When writing such an important fact in relation to an ancient Race called the Meetei on the Earth , the learned writer must give reference at least as Conscious and standard writer.

Using the fact of ‘33 A.D’ in relation to the History of Kangleipak (Manipur) was started in the Cheitharol Kumbaba by combined efforts of Shri Lairenmayum Ibungohal , Shri Ningthoukhongjam Khelechandra Singh and the Manipuri Sahitya Parisad. The Present writer , Wangkhemcha Chingtamlen has a copy of the cheitharol

Kumbaba (1967 Ed.)

In the Cheitharol Kumbaba writes as “Shri Taibangpanbagi Mapubu Khurumna Cheitharol Kumbababu Ijarakke Tathibiganu | Kaligi Kumsing 3135 Subada Meiding-
ngu Pakhangbana Ningthou Oiyel”]. The English translation of the first introductory
two lines of the Cheitharol Kumbaba quoted above: Bowing down to the Lord of the
Universe , the writing of the Cheitharol Kumbaba will be started , please not be
affended. In the year 3135 of Kali Jug , Meiding-
ngu Pakhangba became King.

The fact recorded in the Cheitharol Kumbaba is that Meiding-
ngu Pakhangba became King of Manipur in Kali year 3135 , equated to 33 A.D of the English Era as
given in the Cheitharol Kumbaba itself. These recorded facts of the Cheitharol kumbaba
mean that Manipur became a Kingdom in 33 A.D. ‘King’ and ‘Kingdom’ historically
connote a group of peoples in a particular area on the Earth became a comparatively ,
high civilized group of peoples , socially and politically. This connotations of ‘King’
and ‘Kingdom’ are general concepts of all social scientists.

Can the assertion of Mr. Rajshekhar “Around 33 A.D , the peoples living in
Manipur’s Central Valley began switching from hunting-gathering existence to settled
agriculture.” adjust with the bold Assertion of Cheitharol Kumbaba that Meiding-
ngu Pakhangba became King of Manipur in 33 A.D.?

About Cheitharol Kumbaba , the Present humble writer , Wangkhemcha
Chingtamlen has written an article “Amazing Findings further chaining already known
concoted Cheitharol Kumbaba.” for this article please visit www.paochelkangleipak.net
or please see page 133 of the book written by the writer, DISCOVERY OF
KANGLEIPAK (Series Two).

In the article , the present writer writes:

“1. Cheitharol Kumbaba so called Manipur History is thoroughly concoted and
fabricated document.

2. King Mungyangpa Kanglei Meetei King who reigned about 14(fourteen)
centuries B.C is shown to reign in the 16th (1562-1597) century A.D. in the Cheitharol
Kumbaba about 3000 (three thousand) years later in Kanglei History.”

Please read the article to see whether Learned M. Rajshekhar can confront the
assertion of the Present writer in the article.

Chainalon (Present Chainarol after 18th century C.E) is a perfect and highly
Scientific Research Finding in Kanglei Combat Method (Warfare etc). The meaning
of Chainalon ; Chaina + lon , ‘Chaina’ , here is equal to Chainaba , means in English
combat (War) or Fighting between two person or collision (in Sceintific Research)
etc. and ‘lon’ means Thikatpa or Thikatlon in Kanglei Dialect , in English research or
research findings etc. Chainalon is not mainly “a sacred Manipuri code forbade at-
tacks on retreating enemies.” in the sense of war Morality , but Chainalon is mainly a
war or combat preparations physically and mentally for every citizen coded Research
findings in the subject. Kanglei Chainalon written records were all burnt in the 18th
century by the Hindu Kings. The page of “ancient scrolls” shown by Mr. Rajshekhar
in his article is a Indian Hindu version of the Original Chainalon of the Meetei Race

of Kangleipak. It was fabricated, most probably in the last part of 19th century, imitating the Original Chainalon of Kangleipak after the Puya Meithapa.

It seems Mr. M. Rajshekhar writes his article "The violence scarred Manipur ancient scrolls show why AFSPA will not work" in the 'Indian - Hindu - Mind - Frame' framed by the Indian Hindus along with Manipuri Hindus since the 18th century in the days of Pamheiba.

Please see the following Excavation Report of February, 2009, an Excavation conducted by 1. Luminescence Society of India. 2. Indian Association for the cultivation of Science 3. Central Glass and Ceramic Research Institute:

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

Layer	Depth in' (feet)	Lithology	Archaeo-sediments	Climatic inferences	OSL/TL date, Ka. B.P.
K1	0-3	Red weathered shale, recent infill's	nil		
K2	.3-.6	Mottled Silty sand, Concretionary Iron phosphate	Concretion of iron, Hydrated iron phosphate	Overbank flow deposit on ruins	
K3	.6-1.6	Clayey silt	Bricks, Charcoal of Ruins,	Interpluvial Backswamp, Clay plug & Channel infill,	
✓ K4-5	1.6-4.1	Peaty silt	✓ Potshard, Charcoal	Interpluvial	
✓ K6	4.1-5	Mottled sandy clay	Potshard, Ash charcoal, ritualistic faunal remains (elephas, equus, cervine) at Kangla-Ultra	Warm pluvial	
✓ K7	5 to 7	Grey-mottled silty sand	Weathered red shale, bricks fragments, bricks, potshard	Pluvial with mass wasting	
K8	7-8.5	Silty clay/ Sand.	Phoscrete, Goethite. concretions	Interpluvial. Subaerial	
✓ K9-10	8.5-9.8	Peaty Silty clay/ Sand	Thick Black pottery potshard ✓	Interpluvial	
✓ K11-15	9.8-11	Silty clay/ Sand	Wood Xylem, ✓ Potshard	Pluvial with mass wasting	19,299 ± 2,097
K16	11-16.5	Bluish grey silty clay/ Fine clay	Equus, Bos, Sus, cervus & reptiles	Interpluvial	
K17-18	16.5-19	Silty clay- fine clay.	No potshard Hiatus/End of cultural level?	Interpluvial	
K19-20	19-20	Yellowish tan sandy silt	Equus, Bos and antler	Pluvial with mass wasting	26,801 ± 3,029

Mr. Rajshekhar! please see whether you can Adjust this scientific finds and findings with your assertion "Around 33 A.D, the people living in Manipur's central valley began switching from a hunting-gathering existence to settled agriculture". In the Excavation and in the Report, the Indigeneous Kangleichas had no hands at all, but these are all products of Indian Hindus Kind Efforts.

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