

## DISCOVERY OF KANGLEIPAK

(68)

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### CRISES IN KANGLEIPAK (MANIPUR)

(All concerned peoples require to look back their untainted former racial history)

The writer of this article, as a most faithful Indigenous person to all the Indigenous peoples of Kangleipak (Manipur since Hinduism in the 18th century C.E.), is to quote Prof. Solomon Vaiphei's article "Are Tribals of Manipur ready for a separate UT or State?", posted on September 19, 2015 in the e-pao.net.

**"Are Tribals of Manipur ready for a separate UT or State?"**

*Prof. Solomon Vaiphei \**



*ILP : Sit-in Protest across Churachandpur on September 4 2015. :: Pix - Deepak Oinam*

Presently some parts of the world are witnessing unprecedented events. The Middle East, home to majority Muslims are at war; Syria, Iraq, Yemen, Afghanistan, Pakistan are at war within themselves. In African continent too there are few countries engaging in ever lasting conflicts/wars. It seems that half of the world is at war thereby, subsequently, creating another artificial crisis of human migration to Europe and its neighbouring countries. In those countries, people are leaving everything behind and running for their lives with loved ones. The predictions from the Holy Bible seems to be started happening, may be it's the beginning of the WW-III.

In such larger political scenario and circumstances in the Middle East and Europe, what we see and face here in Manipur, a land having population less than that of a district in Uttra Pradesh, is nothing but a case of trust deficit and a quarrel within a family which can be sorted out through talks and exchanges of opinions, proper communications. Every one should know that such matters are internal state affairs

which fall under the jurisdiction of the State Govt., not under the Central Govt., Central Govt. has nothing to do here. What we (tribals) gain from this chaos and public disturbances?

What they (Meiteis/meeteis) gain from such negative situations?"

What the writer quoted above are only first two paras of the article which show the True mind-set of a True Indigeneous person born and brought up in this land of the Hill and Plain peoples called Kangleipak as found in the Puya , scripture of the Meetei peoples. The remaining portion of the article also show the same spirit of the learned Professor. What the learned Professor expressed in his article cannot be dissented by any person of the hill and plain who is truly Indigeneous to our land.

Please know for certain that many many persons in the valley of Kangleipak do not agree or accept the name of Manipur for their land of the hill and plain peoples. Manipur is a Divisive name. We , the Meetei peoples are called 'Manipuri' , connoting the Meitei (invented name for the Meetei to destroy originality) Manipuris are original or Indigeneous peoples , further connoting the Vaiphei , Paite , Thadou etc , the Tangkhul , Kabui , Anal etc are not original or Indigeneous peoples of the land. As the Hindus imposed upon the Indigeneous peoples the name of the land is Manipur of Mahabharat and the Meitei Manipuris are the sons and daughters of Mahabharat Hero Arjun since the King Pamheiba Garivaniwaz in the 18th century C.E. The Hindus in Manipur futher imposed Manipuri Meitei are Arja (Aryans) and are holy , and the Hill peoples are Anarja (Non-Aryans) and are unholy , dividing the same peoples of the Hill and Plain into two watertight divisions on the ground of 'Touchable' and 'Untouchable' of the Hindu social system since the 18th century C.E. THIS WAS THE DRAMA , THIS IS THE DRAMA.

The writer will show to the world that the Hill peoples , Tangkhul , Kabui , Anal etc and Thadou , Paite , Hmar , Kom , Vaiphei etc and the Plain peoples Meeteis are the same peoples of the same Ancestors originated in this very land called Kangleipak in the immemorial times of History of this land. In this respect , the Indigeneous peoples of this land need not hear what some peoples of **Unclear Origin** say and write wherever and whenever.

### **The Lai Peoples**

Please see the following hymn:

“Awang Koubru Asuppa ,  
Leima - Lai Khunda Ahanba ,  
Nongthrei Ma-u Lingliba ,  
Irik Mapan Thariba ,  
O Lainingthou!”

This traditional hymn , praying the Koubru God for creating Human beings called Lai or Leima-Lai peoples and all living beings including all plants and trees on the top of the Koubru mountain , is known to all the Meetei peoples , and chanted and sung by the Plain Meetei peoples since times immemorial. The second line of the above hymn “Leima-Lai Khunda Ahanba” means “the first settlement area of the Leima-Lai”. Here ‘Leima-Lai’ means Leima-Lai peoples who were the Ancestors of the present valley peoples , the Meeteis and the hill peoples , the so-called Nagas and the Kukis living on the hills surrounding the Imphal valley. In the Puya , the scripture of the Meetei peoples only ‘Lai’ , Lai peoples are found , written in Meetei Eeyek (Mayek). But it is now known very well that the present Meetei peoples and hill peoples residing on the Hills surrounding the Imphal valley are descendants of the Lai or Leima-Lai peoples once inhabited on the Koubru Mountain Top. It is now known very well too that some Lai peoples or Leima-Lai peoples came down to the Imphal valley inhabiting first at Imphal Kangla at about 20,000 years B.P or 180 century B.C. as shown by an Archaeological excavation , 2009 A.D. and these Lai peoples became the present Meetei peoples. Those Lai peoples who remained on the Koubru mountain tops and Koubru mountain ranges became the present Naga and Kuki peoples. The present Meeteis , the Nagas and the Kukis are the Real Indigeneous peoples of this ancient country , Kangleipak. The writer’s word/concept ‘Kuki’ means all hill peoples of the South West of Kangleipak (Manipur) at present.

Now the writer will show to all concerned that Lai peoples or Leima-Lai peoples inhabited/settled on the Koubru mountain Top many thousands years B.C. At the top of Koubru mountain , there are still now 8 (Eight) Lai Pukhris (Lai Ikons) , Lai Moras (sit for Lai peoples) , Imoinu Pukhri (Imoinu Ikon) etc. There is a still a Lai Khun (Lai village) in the North West of Kangleipak (Manipur) on the Koubru mountain Top adjacent to the Nagaland. There is still an area called Lairouching near Maram where once the Lai peoples cultivated for their Livelihood.

Not only the Lai peoples settled on the tops of the Koubru mountain Ranges in the North West and West and South Western , the Lai peoples settled on the Eastern mountain tops also in the Kanglei History 20,000 years B.P. and before. There are still Lairam Khullel , Lairam Phunga Khul in the Ukhurul Area.

These are few examples , the writer can show to the Indigeneous peoples of Kangleipak that once the Lai peoples who were the common Ancestors of the Hill and Valley peoples settled on the mountain ranges of Kangleipak surrounding the Imphal Valley of present time when the Imphal Valley was full of water in the Geographical History of this land.

Now the writer further will show the Dialects/Languages of the hill peoples and the Meetei peoples of present time were developed from the Same Dialect in the Linguistic History of the peoples of Kangleipak (Manipur).

The Kabui peoples say “Kabui Mitalam Ngaloithe..” , Kuki peoples say “Thadou programe Ngaijousi Mang Fa.” “Ngaiding-ngu” , almost all hill peoples say “Mang

Fa” when giving “good bye”. What are these words/dialects used by the Hill peoples of today in this land Kangleipak of the hill and valley peoples ? Whether these words/dialects are of the Hill peoples or of the Valley peoples ? Whether these words/dialects are of the both peoples of the hill and valley ? or of the Hill peoples only ? or of the valley peoples only?

The Tangkhul peoples call “Nagaram” of the Tangkhul village near Khuman Lampak , and the mizo peoples call their state as “Mizoram”. Whether these words/concepts are accidental or results of gradual Etymological Developments from the same Root of Dialects/Languages ? most Probably , the hill and plain peoples knew what the humble writer says here.

“The Marrings say the place of the origin of a portion of this tribe is the part of the Manipur capital at present called Houbam Marak , and that another portion took their origin at Leisangkhong”-Please see Page 15 , The Naga Tribes of Manipur by T.C Hodson.

“Houbam Marak is claimed by the Tangkhuls as the place of their origin” Please see Page 16 , The Naga Tribes of Manipur by T.C. Hodson.

To these written records of the English writers , the writer will add three personal experiences of the writer himself.

The writer was in the government service in the years 1961 to 1980. He was posted at Chandel District Headquarters in the year 1975-1980. In the time there was one Rongman Maring who was MLA elected from the Machi/Langol Area of Tengnoupal , Mr. Rongman came very frequently to the Chandel headquarters for his official works. He was very close friend of the writer. Officially the D.C of the District arranged meals for the officers of the District and some times the MLA joined such meals. Mr. Rongman sat with the writer and ate meals. Some times also the MLA ate meal with the writer at the private quarter of the writer. The writer and the MLA had many days discussing social problems , the relation of the Maring peoples with the Meetei peoples. One day the MLA told the writer that the Marings of his group settled at Langol Hill to the West of Lamphel Pat , at the particular area of Laithong Chingjin (Laithung Chingjin). His grandfather when he was very young came to Tengnoupal District settled at present Langol village of Tengnoupal. His grandfather and his group named their settlement area as ‘Langol’ to remember their former settlement area Langol hill of the valley area. It was in 19th century when the Hindu Kings imposed the Mang-i , Seng-i , Hindu Caste system in Manipur.

The writer has one personal friend , Henjagen Vaiphei in Churachandpur. He was Deputy Director of the Department Eco. & Statistics govt. of Manipur. Two years back , we met at Kwairamban Keithel and we sat together about half an hour talking about our past official life and taking tea. In the long talk , the writer asked him whether there were any people who were called themselves ‘Lai-mi’(Lai peoples). There are many peoples who claimed themselves to be Lai-Mi in Churachandpur he replied. He invited the writer to meet personally the Lai-Mi themselves. But the writer could not go upto this days.

The writer , as a person who is devoting his almost fertile life to study the ancient history , cultured etc of Kangleipak of the Hill and Plain peoples , always tries to hear all Radio programmes of the Naga and Kuki peoples everyday to pick-up at least some important words/concepts of the hill peoples. One day in the Thadou program in the AIR , in a Religious function an old Thadou man very Solemnly said "Hei Ha" in the religious prayers. The writer was captured by Emotion and Joy-some times he did not beleived his ears , the writer waited programs everyday for confirmation. Some days later , in a Thadou Religious function the same "Hei Ha" was used by an Old Man in a Religious Prayers. The two words/concepts "Hei Ha" are prominently written in the Meetei Puya , the scripture. The meaning of the concepts "Hei Ha" is that "Hei" means the Universal God Father , the father of all living beings , 'Ha' means the Mother of all living beings , that is , the Malem (Earth). But the Earth is creation of the Universal God Father. So , the concepts "Hei Ha" means the Universal God Father traditionally in all Religious functions. Who are these peoples who pray the Universal God Father in words/concepts "Hei Ha" to the Meeteis ? Of Course they are the nearest Kinsmen of the Meetei peoples!

What the writer writes here is the true history of the origin of the peoples of Kangleipak (present Manipur) in this land of the Hills and Plain peoples. The humble writer shows the Demographic position of the land called Kangleipak of all peoples of the Hills and Plain.

Let us remember

**"Let's not forget that it was Meeteis who took care of us , provided selter to needy tribal people during the 1991 Naga - Kuki conflict. No one from Outside Manipur came for us. Meetei should also remember and acknowledge that how we cooperated and fought many wars side by side since the time immemorial."**

In the Naga-Kuki conflict in 1991 , the whole Meetei populace stood behind the Kuki peoples , most probably. It si not the fact that the Meetei do not love the so called Nagas , but most Meetei peoples thought that the conflict was imposed upon the innocent Kuki peoples by the armed Nagas , most probably with some selfish motives and with the Encouragement of a strong hand which always planned division of the Mongoloid peoples of the North East India , as of today.

The writer of this article call upon all peoples of Kangleipak (Manipur) to remember one very UNHAPPY DAY of this land of the Hills and Valley peoples , irrespective of the Naga , Kuki and Meetei peoples . We always remember the 'Bangkok Declaration' between the Indian Government and the NSCN (IM) during the Prime Ministership of Shri A.B. Vajpayee of the B.J.P. The 'Bangkok Declaration' extended the CEASE FIRE between the Government of India and the NSCN (IM) throughout the state of Manipur.

Everybody in the land might have remembered that just after the Declaration almost all the valley populace gathered in Imphal with anger , came to the CM Banglow

to meet the C.M , for his government's Incompetency in handling the situation. At the gate of the CM Banglow the CRPF stopped the procession and there was a STAND-OFF immediately. The CRPF fired and 18 (Eighteen) Young men and Young women died by the Bullets of the CRPF at the spot and many were seriously injured. Three injured persons died later. And very recently a young woman , whose leg was cut because of the CRPF firing died. Altogether upto this 22 (Twenty two) persons died because of the CRPF firing and many were disabled. On the same day , the assembly buildings were burnt by the Irate Meetei peoples.

Please see a situation , if the CEASE FIRE was not stopped its operation in the whole of Manipur! Bands of militant cadres armed with sophisticated weapons in their hands will come to the Kuki villages to Expand their Land Domination. **It might be more than 1991 - MASSACRE.**

The Meetei populace of the valley has never a Mind for or against any Hill people , whether the Naga or the Kuki , but some times Our Mind Goes automatically for the victims of Unjustified Acts.

Regarding the Chauvinism , the Real Meeteis who are Real Indigeneous peoples whose bloods that run in their Arteries and Veins are pure Indigeneous are never Chauvinistic to the Hill brothers and sisters. Please take it as True , in the name of God.

**Let us have our future course of Actions that will Save the Valley peoples plus Hill peoples.**

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