

# The Untold Meaning of MEETEI and MEITEI

– Solving the Meetei / Meitei Dichotomy with Science

- Author and © Raghu Ningthoujam

## 1. Prologue

Learned readers are aware that there has been an unsettled debate that has endured for generations among the people of Manipur state (erstwhile Kangleipak) on the Meetei / Meitei topic. The Meetei/Meitei topic has sparked divided opinions within the community. One sect insists that *Meetei* is correct, while the other strongly advocates for *Meitei*. In this article, the humble author provides a thoughtful and conclusive perspective on this long-standing debate by delving into the untold meanings of ***Meetei*** and ***Meitei***. Through the lens of ancient Puya texts, philosophical insights and scientific perspectives, the nuanced distinctions of MEETEI and MEITEI and significance will be deciphered. By bridging the divide, this article aspires to provide clarity, foster unity and mutual understanding within the Manipuri society.

It is to be mentioned that in this journey of discovery of the untold meanings of MEETEI and MEITEI, the humble author finds profound resonance in the words of the revered Oja Mahakabi Hijam Anganghal – “***Lairarabi Eerolni, Khangdabana Haibani Haibani, Meitei Kabi Lakkhini.***” For centuries, the hidden meanings of these two pristine Manipuri words *MEETEI* and *MEITEI* eluded us and we endured the consequences of this unresolved dichotomy. Now, with clarity and understanding we gain, we can move forward, embracing the richness of our heritage and the wisdom it imparts.

## 2. Origin of the Dichotomy – Our Ignorance

One thing which is very clear about the *Meetei/Meitei* argument is that the disputed words *Meetei* and *Meitei* are original Manipuri words, not only in their phonetics but also in their use of the 18 original letters of the *Kanglei* alphabet. Whether written as *Meetei* or *Meitei*, they are composed entirely of the 18 original Kanglei alphabets, with no derived or borrowed letters. Moreover, in the records humble author came across, there is no mixing up of these two words – *Meetei* and *Meitei*. No word *Meitei* is found in the records where the word *Meetei* is found and vice versa.

It is not the intent of this article to advocate for the authenticity of any particular manuscript, nor endorse the correctness or incorrectness of the 18-letter, 27-letter, or 35-letter alphabet systems. Similarly, the humble author refrains from ranking the Puyas (ancient records) based on their age. This is because the humble author firmly believes and has come to realize that the root cause of this long-standing debate lies in our ignorance. Our failure to grasp the hidden meanings of *Meetei* and *Meitei*, in

terms of their etymology, scientific significance, and mathematical underpinnings, has perpetuated this divide.

While the humble author acknowledges the earlier notable efforts of respected *Ojasing* (scholars) to sort out the correct one between *Meetei* and *Meitei*, the article attempts to bridge this gap in the meanings of *Meetei* and *Meitei* from a very different perspective and solve the Meetei/Meitei dichotomy.

### 3. Back to Puyas (Sacred Manuscripts)

To uncover the profound essence of *Meetei* and *Meitei*, and perhaps, in doing so, find a harmonious resolution to the debate, we must trace their origins to the Puyas, the sacred texts of ancient Manipur (Kangleipak). These ancient manuscripts hold the key to understanding the intuitive meanings of these words.

Some of the Puyas that mention the word *Meetei* include *Wakoklon Heelel Thilel Salai Amailon Pukok Puya*, *Wakoklon Thilel Salai Amailon Pukok Puya* – (hereafter both Puyas shall be referred to as *Wakoklon Puya*), *Lalei Lathup Thilen Puya*, *Maichou Lang-on Puya*. On the other hand, the word *Meitei* appears in Puyas such as *Thenkhetlon Puya*, *Khunung Leikoirol Puya*, *Pombilon Yangbi Lamlen Puya*, *Sakok Lamlen Puya*, *Poireiton Khunthok*, *Cheitharol Kumbaba*, *Khununglon Shingkhai*, *Leishemlon Ariba*, *Ninghtou Kanglon Puya*.




Regardless of where the words *Meetei* or *Meitei* are found, their true meanings can only be deciphered by delving into the ancient narratives of human creation as described in ancient sacred *Puyas*.

### 4. Original Puya in Verbatim

Let us now examine the following excerpts from the *Puyas*, which describe the creation of humans. These excerpts are presented in the Manipuri language, with their English translations provided in the subsequent sections for better understanding.

#### 4.1 *Wakoklon Puya* Transcript

*Aating-aa Sitapakee Mamit Manungta Leipa Mit Naha Aatupu Malle Haipakeepu Mi Kouye || Mi Aatupu Yengna Sakhiye Haipakeepu Mee Kouye || Mee Aatupu Khangnanapa Haituna Aating-aa Sitapaki Mamit Manungta Leipa Mamipu Yengtuna Sakhipana Atei Amani Khangnanapa Haituna Mee Atei Kouye || Mi-ta Sai-on Toutuna Pokpa Sapa Taipang Meena | Meetei Haina Khoukhale ||0|| Sitapaki Masakti Mine | Miki Laiming Mamingpu Eenunglonna Mi Kouye | Khununglon Khonthok Eeninna Mit Kouye | Mitki Eeyekti Aasine 𑜀𑜃𑜫 Lepna Khangpi-o ||0||*

The rough English meaning of the above *Puya* transcript is - “Image of an object is formed on the retina inside the eye and it is called *Mi*  . Human was created by gazing at the image formed inside the eye of *Ating-aa Sitapa* and it is called *Mee*  . Those incarnated, birthed, created on Image are called *Meetei*. Image is called *Mi* (image) in *Eenunglon* | called *Mit* (eye) in *Khununglon* | The letter of eye is  , understand it firmly ||0||

## 4.2 Sanamahi Puya Transcript

*Tengbanba Mapu Ching-ngu Khoiyum Yaibirel Sidabana Taibang Kumhei Sannarage Haina Mapukningda Khanladuna Mapari Ahan Malem Leisembada (Sanahami) Malem Leimaida Taibang Khunlingnabagidamakta Taibang Mee Shemlo Haikhi || Mapari Asheeba (Sanamahi) Tarang Laija Eepokpana Laija Eeshing Eemaida Hung Haina Sonduna Eerik Kongol Thok-hankhi || Eerik Kongondagi Namupong Mitamkhi || Panthou Mapada Katshinkhi || Kayat Sharu Pandaba Chenglou Masak Naidaba Asina Taibang Mee Oiba Yaro Haiduna Yaibi Thawai Happiraga **TINBI THINTHROK** Koudouna Malem Leihao Semnaba Malem Leiyon Chaduna Hinglasanu Haina Malem Leimaida Thadokkhi || Maparina Mathang Ama Amuk Sharakkhi || Panthou Mapana Yaibi Mathawai Happiraga Hayeng Namu Taibang Meegi Awa-Ana Puduna Ushin-nga Oirasanu Hairaduna Lemlei **NGAMU** Haina Maming Thonduna Laija Eeshingda Thadokkhi || Mathang Ama Sharakpa Adusu Oiba Yararoi Haiduna Hayeng Taibang Mee Laklabada Eenga Kumdamba | Eengel Kumkhaibaba Oinaba Amasung Ashi Turel Lanbada Mateng Pangnabagidamakta **HANG-NGOI** Haina Mingthonduna Laija Eeshing Mapanda Thadokkhi || Ching-ngu Ashem-Ashabana Ama Amuk Sharakkhi || Panthou Mapana Yaibi Mathawai Happikhi || Hayeng Namu Taibang Laklaga Khamnung Paojennaba Khamlei Paotaknabagidamakta Chekla **MAKU** Haina Mingthonbiraga Ahangba Malangda Thadokkhi || Mathang Ama Semlakkhiba Adusu Hayeng Taibang Meegidamakta Eerat Thouram Lakpada Sharel Sha Oinabagidamakta Yaibi Thawai Happiraga **TEKPI OKLEN** Haiba Maming Asi Thonduna Chotli Chotlaba Leimaithakta Thadokkhi || Ching-ngu Khoiyum Asheeba na (Sanamahi na) Mapukning Changna Mathang Ama Saduna Taibang Mee Oiba Yarani Khanjaduna Panthou Mapada Katsinkhi || Tou-ee-gumbasung Panthou Mapana Oiba Yaro Takpikhi || Hayeng Namu Taibang Meena Magi Masak Uraga Namu Pongsemlongi Wari Ningsinglashanu Haiduna Yaibi Thawai Happiraga **YONG** Haina Thonbiduna Umang-Wamangda Thadokkhi || Asumna Hanna-Hanna Taruklak Semlabasu Taibang Meegi Masak Oingamdrabada Ching-ngu Ashem-Ashabana Panthou Mapada Karamna Taibang Mee Sagadage Haina Hangjakhi || Maparigi Paohangkhoh Tarabada Panthou Mapa Ching-ngu Khoiyum Yaibirel Sidabana – Ipari Asem-Asaba-o | Namu Taibang Magi Chenglou Sakfamdi Thoina Henna Fajani || Magi Pukning Wakhaldi Matik-Mangal Leigani || Maram Ashi Leibana Panthou Napa Eigi Mitta Taba Namibu Yengduna Namu Pongsem-o Haikhi || Chnig-ngu Khoiyum Asheeba Sanamahina Panthou Mapagi Mamitta Taba Mibu Yengduna Taibang Mee*

*Semkhi || Panthou Mapada Katsinkhi || Ching-ngu Khoiyum Yaibirel Sidabagi Mapukning Penjakhi || Yaibi Mathawai Happikhi || Tengbanba Mapu Mana Magi Taibang Kumhei Sannarage Khanlladuna Namu Taibang Mee Mabu Taibang Khunlingnabagidamakta Malem Leimaida Thadokkhi || Taibang Mee Sai Haibagidamak Ching-ngu Khoiyum Malem Leisemba (Sanamahi) Mabu Namu Pongsemba-o haina Koloi Maming Thonkhi ||0||*

The rough English meaning of the above *Puya* transcript is – The Supreme father instructed HIS son, *Lainingthou Sanamahi*, to start creating human. Following HIS father's order, *Lainingthou Sanamahi* first created *Tinbi Thinthrok* out of water and presented it to HIS father, declaring it to be human. However, His Father did not accept it so. Next, *Lainingthou Sanamahi* created *Ngamu* (a lata/snakehead fish) and claimed that He created Human. His father did not accept it either. Undeterred, *Lainingthou Sanamahi* continued His attempts, creating *Hang-ngoi* (a frog), followed by *Maku* (an owl), *Oak* (a pig), and *Yong* (a monkey or ape). However, none of these creations were accepted as human by the Supreme Father. Finally, Supreme Father instructed *Lainingthou Sanamahi* to look into HIS eyes and create Human by looking at the image formed inside the eyes of HIS father. Thus, at last, *Lainingthou Sanamahi* created Human by gazing at HIS own image which was formed inside the eyes of HIS father. This time, His father accepted the creation as human. In recognition of this, the Supreme Father bestowed upon *Lainingthou Sanamahi* the title of Human Creator.

## 5. Decoding the Meanings of **MEETEI** and **MEITEI**

According to *Wakoklon Puya* and other accounts, in the very beginning, when there was nothing in the cosmos, there was a Supreme God, the owner of the universe called '*Eepung Loinapa Apakpa*' (aka *Tengpanpa Mapu* aka *Atingkok Sitapa*). By HIS wish, all Gods and Goddesses were made into existence and by HIS desire, HE created the universe. HE gave a message from space (*talang laipao*) to *Lainingthou Salailen Sitapa* (also known as *Ating-aa Sitapa*) that HE will be reincarnated (*sai-on*) as *Salailen*'s child (later named as *Sanamahi*) and the descended divine child will help to create trees, creepers, human etc. When the child had gradually grown up, *Ating-aa Sitapa* instructed *Sanamahi* to create human beings, following the order given by the Supreme God (*Ipung Loinapa Apakpa*).

### 5.1 Decoding the Meaning of **MEETEI** and its **SCIENCE**

Now, the humble author will attempt to decode the hidden meaning of **MEETEI**. As we have seen above that *Salailen Sitapa* (aka *Ating-aa Sitapa*) had given order to *Lainingthou Sanamahi* to create Human. Obeying this divine order, *Lainingthou Sanamahi* created human being by gazing at the His own image which was formed inside the eye of His father *Lainingthou Ating-aa Sitapa* (*Salailen Sitapa*), to be very specific – the image formed at the retina of His Supreme father's eye. In Manipuri,

image of an object is called *Mi* or *Mami* and it is written as *Mi* ᩈᩢ᩠ᨦ (*Mit* + *Inap*) while *Mee* ᩈᩢ᩠ᨦ (*Mit* + *Eenap*) is called Human being. Thus, *Lainingthou Sanamah*i created human (*Mee*) by looking at His own image (*Mi*) which was formed at the retina of HIS father's eye. That *Mee* ᩈᩢ᩠ᨦ (human) has come from *Mi* ᩈᩢ᩠ᨦ (image). Now, the next **question is “how the cheitap mayek Inap ᩈᩢ᩠ᨦ (that is I in English) is transformed to another cheitap mayek Eenap ᩈᩢ᩠ᨦ (that is EE in English), which means that Mit Inap ᩈᩢ᩠ᨦ (Mi) is transformed to Mit Eenap ᩈᩢ᩠ᨦ (Mee)!** Interestingly, there is science behind this transformation of cheitap mayek *Inap* ᩈᩢ᩠ᨦ to cheitap mayek *Eenap* ᩈᩢ᩠ᨦ in the words - *Mit-Inap* ᩈᩢ᩠ᨦ to *Mit-Eenap* ᩈᩢ᩠ᨦ. This can be explained scientifically using the nature of image formed at the retina of eye.

As we know, the lens inside eye (human eye) is a crystalline convex lens and hence, the eye acts like a convex lens. The light coming from an object undergoes refraction at human eye (at the convex lens of eye) and an image is formed at the retina of eye. The eye lens forms an inverted image (*Mamei Makok Onnaba Mami, upside down*) of the object on the retina. The cells in the retina (photoreceptors) convert the light signals to electrical signals which are sent to brain via optic nerves.

The electrical signals are further processed at brain (visual cortex) and the inverted image is inverted again. With the second inversion of an inverted image formed at retina, the final image (what we see) is Erect image (*Mamei Makok Onnadaba Mami*). However, this does not explain the transformation of cheitap mayek *Inap* ᩈᩢ᩠ᨦ to cheitap mayek *Eenap* ᩈᩢ᩠ᨦ. To explain it further, one needs to see very critically about the nature of image formed by the human eye. If we closely observe, the image formed by a human eye exhibits a very important property called *Lateral Inversion*.

Lateral Inversion can be explained through Mirror reflection and reflection can be performed relative to a Selected reflection axis (in 2D reflection) or with respect to a selected reflection plane (3D reflection) through Matrix operations. Reflections relative to a given axis in 2D is equivalent to 180° rotations about that axis while Reflections with respect to a plane in 3D are equivalent to 180° rotations in four-dimensional (4D) space. The reflection operations can be carried out using the following transformation matrix equation:

Reflected Coordinates = [Original Coordinates] x [Reflection Transformation Matrix]

$$Q(X, Y, Z) = P(x, y, z) \cdot R$$

Where the Reflection Transformation Matrices *R* in 3D-reflection, are given by:

|  | Reflection along<br>X-Y plane  | Reflection along<br>Y-Z plane  | Reflection along<br>Z-X plane  |
|--|--|--|--|
| Reflection<br>Transformation<br>Matrix (R) | $R_{xy} = \begin{bmatrix} 1 & 0 & 0 & 0 \\ 0 & 1 & 0 & 0 \\ 0 & 0 & -1 & 0 \\ 0 & 0 & 0 & 1 \end{bmatrix}$ | $R_{yz} = \begin{bmatrix} -1 & 0 & 0 & 0 \\ 0 & 1 & 0 & 0 \\ 0 & 0 & 1 & 0 \\ 0 & 0 & 0 & 1 \end{bmatrix}$ | $R_{zx} = \begin{bmatrix} 1 & 0 & 0 & 0 \\ 0 & -1 & 0 & 0 \\ 0 & 0 & 1 & 0 \\ 0 & 0 & 0 & 1 \end{bmatrix}$ |

The image formed by eye (human eye) is *Lateral Inverted image (Onna-Teinaba Mami)* with respect to the object that is there is Left-Right inversion in the image formed at eye, just like the mirror reflection of an object. Which means that right side of the object is seen as left side of the image and vice-versa.

Thus, when a plane mirror is kept in front of the cheitap mayek *Inap*, the *Inap* will look like cheitap mayek *Eenap*. This is the science behind the transformation of *Mit-Inap* in *Mi* (Image) to *Mit-Eenap* in *Mee* (Human). Which means that *Mee* (human) is object and *Mi* (image) is the image of the object which is laterally inverted (when it is formed at eye). Which further means that if the object cheitap mayek *Eenap* is laterally inverted to cheitap mayek *Inap* (as image) and vice-versa. Thus, the cheitap mayek *Inap* in *Mi* (image) is transformed to cheitap mayek *Eenap* in *Mee* (Human - object).

Then, one will immediately ask ‘**then why the letter *Mit* is not laterally inverted while *Mit-Inap* in *Mi* (image) has transformed to *Mit-Eenap* in *Mee* (object) ?**’. True, this is really intriguing because the letter *Mit* is not a mirror symmetrical letter and its lateral inversion will look different. In order to understand the invariance of the letter *Mit* under lateral inversion, we need to look at the root (origin) of the letter itself, but not at the letter what we see. On the origin of the letter, *Wakoklon puya* says that ‘the 18 letters of *Kanglei* (Manipuri) scripts have been derived from the anatomy (body parts) of the Supreme God or equivalently from the anatomy of our body parts’. The Manipuri letter *Mit* is derived from the body part (organ) - *Mit* (eyes). Interestingly, the eyes have mirror symmetry, the symmetry of left-right inversion (lateral symmetry). This means that when a mirror is kept at the centre of the gap between the two eyes of human being (medial line of nose), both eyes will look symmetrical and there is no way to differentiate which one is object and which one is image, that is they are not laterally inverted. Thus, it is clear that, though the letter *Mit* is not having mirror symmetry, but the root of the letter (that is eyes) is having symmetry of lateral inversion. That is the subtle reason why the letter *Mit* is kept invariant when *Mi* (image) is transformed to *Mee* (Human).

Another correlation for the invariance of the letter *Mit* ꯏꯪ can be drawn from the dimension of quantum mechanics. In quantum mechanics, state of a system is defined by wave-function and action on the system is represented by an operator. If the wave-function remains unchanged (invariant) after an operator acts on it, then the wavefunction is said to be eigen-state and the outcome of the action is called eigen-value of the eigen-state. The equation representing such state is called Eigen-Equation and Schrodinger equation is the most popular eigen-equation in quantum mechanics. In the Schrodinger eigen-equation equation, the operator Hamiltonian acts on an eigen-state and the eigen-state remains invariant. Mathematically, it can be written as:

$$H | \Psi > = E | \Psi >$$

Where H is the Hamiltonian operator and E is the energy eigen-value for the eigen-state  $| \Psi >$ . Hamiltonian is the total energy of the system, comprising Kinetic Energy and Potential Energy of the system.

Now, coming to the context of the invariance of the letter *Mit* ꯏꯪ, the Supreme God is the source of all energy (Kinetic and Potential energies) and He acts like the Hamiltonian (operator) of the Universe (or Multiverse whatsoever). Also, He (Supreme God) defines the State of the universe and He is the State by Himself. The Self acting on Self will produce Self with the outcome (eigen-value) as His Self-Energy (Power). Thus, in the letter *Mit* ꯏꯪ case, the Inversion operation acts like the Operator and the root anatomy (Mit – eyes) acts as eigenfunction (eigen-state). Thus, the eigen-state (root) remains unchanged. This also explains why the letter *Mit* ꯏꯪ is kept invariant when *Mi* (image) ꯏꯪ꯰ is transformed to *Mee* (Human) ꯏꯪ꯰ꯩ, under eigen-equation transformation of quantum mechanics.

Now, having uncovered the deep scientific essence of *Mit-Inap* ꯏꯪ꯰ꯩ, *Mit-Eenap* ꯏꯪ꯰ꯩ꯰ and their transformation, and also the invariance of letter *Mit* ꯏꯪ, the following section will devote to unravel the deep meaning of MEETEI. From the *Wakonlon Puya* and other accounts, it is clear that *Salailel Sitapa* (*Ating-aa Sitapa*) gave order to *Lainingthou Sanamahi* to create Human, by looking at His (*Sanamahi's*) image. Thus, *Lainingthou Sanamahi* created Human by looking at laterally inverted image of HIMSELF (*onna-teinaba mam*) formed inside the eye of *Ating-aa Sitapa*.

Thus, the word *MEETEI* can be written as:

$$MEETEI = MEE + ATEI$$

By keeping the word *ATEI* together, we cannot decipher the hidden meaning of *MEETEI*, so we need to break it down further as follows:

$$ATEI = A + TEI$$



Therefore, *MEETEI* = *MEE* + *ATEI* can be written as:



*MEETEI* = *MEE* + *A* + *TEI*

Since the word *MEE* is lateral inversion of *MI* (image, *Mami*), as seen above, the word *MEETEI* can be further written as:

*MEETEI* = *MAMI* + *A* + *TEI*

Or, *MEETEI* = *Mami* + *Ating-aa Sitapa* + *Onna Teinaba*

Or, ***MEETEI*** = ***MEE*** + ***A*** + ***TEI***

That is, *MEE*  is derived from the laterally inverted Image *Mi*  (*mami*) of *Sanamahi*.

***A*** is derived from *Ating-aa Sitapa*

***TEI*** is derived from the lateral inversion of the image (*onna **TEI**-naba Mami*) formed inside the eye of Ating-aa sitapa.

Now, with this form, the hidden meaning of *MEETEI* is very evident that “the life form – human being that was created by Sanamahi by looking at HIS own laterally inverted image formed inside the eye of HIS father Aing-aa Sitapa, is known as ***MEETEI***”. The explanation in Manipuri is also given below for more clarity.

### Explanation in Manipuri:

*Mee* (human) *sabagi matangda, mathakta neinakhiba Puya amadi science gi matung inna, MEETEI haiba waheisi MEE + ATEI haiba iba yai.*

*MEETEI* = *MEE* + *ATEI*

*Mathakki MEETEI haiba waheisida yaoriba MEE haiba waheisi MI (mami) haiba waheisidagi lakpani haibani haibsi Puyana hairi aduga Science nasu neinajakhre, aduga MEETEI haiba waheisida yaoroba ATEI haiba waheisi ATEI haina asum thambada MEETEI haiba waheida, Puyana takliba, nungda fumlaga leiriba wahanthok piba ngamde, aduna ATEI haiba waheisimak makha tana amuk thugaiba ama chang-gee. Maramduna, ATEI haiba waheisi asumna amuk ithokpa yai-*

*ATEI* = *A* + *TEI*

Maramduna, *MEETEI* = *MEE* + *A* + *TEI*

Or, *MEETEI* = *MI* + *A* + *TEI* = *MAMI* + *A* + *TEI*

Or, ***MEETEI*** = ***MAMI*** + ***ATING-AA SITAPA*** + ***ONNA-TEINABA***

*Masidagi eikhoina irai laina khangba ngamle, madudi,. Madudi, MEETEI = MEE + A+TEI, haiba waheisida yaoriba MEE haibasi MI (mami) haiba waheidudagi lakpani, A haibasina Ating-aa Sitapa dagi louthorakpa waheini, aduga TEI haibasina Onna-Teinaba haiba waheisidagi louthorakpa waheini. Aduna MEETEI haibasi Ating-aa Sitapa gi mamit manungda taba Lainingthou Sanamahigi onna teinaba mami (laterally*



inverted image) *adubu yenglaga sakhiba thawai panba Mee-oibabu MEETEI haina kou-yee. Masimakni Puya da lotlaga MEETEI haiba waheisigi nungda piramliba wahanthoksi.*

**Note:** In some of the records, one may also find that *Lainingthou Sanamahi* was given an order by HIS father *Salailen Sitapa*, to create human by looking at His image (image of *Salailen Sitapa*) and *Sanamahi* did so. *Lainingthou Sanamahi* is also called *Ating-aa Sitapa*. The humble author feels that it is just a matter of interpretation who is who and who sees whose image, because all the Gods and Goddess are all reincarnations (*saiyon*) of one Supreme God called as *Ipung Loinapa Apakpa* aka *Atingkok Sitapa* aka *Tengpalpa Mapu* aka *Sanamahi*. The humble author is of the opinion that creation of Human by looking at HIS own image of *Sanamahi* in the eye of HIS Father is more logical because lateral inversion (*onna-teinaba mama*) plays a key role in deciphering the hidden meaning of MEETEI.

## 5.2 Decoding the Meaning of MEITEI and its SCIENCE

Having decoded the meaning of MEETEI in the above section, the hidden meaning of MEITEI will be decrypted in this section. In order to decipher the meaning of MEITEI, we need to refer to the root that is sacred Puya. As we have seen in the previous section that *Lainingthou Sanamahi* created Human Being by looking at HIS own laterally inverted image and this led to deciphering the hidden meaning of MEETEI. However, we have not analysed the second part of the *Puya* Verbatim (*Sanamahi Puya* transcript) and surprisingly the deep investigation of the *Puya* verse leads to uncovering the subtle meaning of MEITEI as it can be seen below.

We have seen that creation of Human (*Mee*) by *Lainingthou Sanamahi* was not an instantaneous event, rather it was sequential, involving series of activities. The *Puya* describes a progressive creation of living beings, culminating in the creation of humans.

The sequence of creation, as found in *Puya*, is as follows:

***Tinbi-tinthrok* (water-worm-like being), *Ngamu* (Lata Fish), *Hang-ngoi* (Frog), *Maku* (Owl), *Tekpi Oak* (Pig), *Yong* (Monkey / Ape), *Mee* (Human Being).**

This indicates that *Tinbi-tinthrok* (water-worm-like being) was created first from water, followed by the creation of *Ngamu* (Lata fish), *Hang-ngoi* (frog), *Maku* (Owl), *Tekpi Oak* (Pig), *Yong* (Monkey / Ape) and ultimately *Mee* (Human Being). Which means that the *Tinbi-tinthrok* (water-worm-like being) was the first life form which emerged to earth, succeeded by *Ngamu*, *Hang-ngoi*, and so on, in a progressive evolutionary sequence.

Then, what is this progressive sequence of creation of life or the existence of life on earth? Is that a mere sequence or does it tell something intriguing? The sequence of (creation/existence) life forms, as written in *Puya*, is much more fascinating than it appears, as it aligns closely with Darwin's Theory of Evolution of biological species, right from the very beginning of evolution to the evolution of Human. While the sequence given in *Puya* is not exhaustive, it provides sufficient insights and represents the key milestones of the theory of evolution.

Let us see what the theory of evolution says on the evolution of species. According to theory of evolution, the first life form which appeared on earth was unicellular prokaryotes and it happened in water. Gradually, evolution took place from simple life forms to multicellular complex life forms like mammals. The unicellular prokaryotic Bacteria is considered to have evolved on earth in water, in the very beginning as early as 3.5 billion years ago. Some bacteria are extremely long and thin – they look like tiny worms (*Tin* in Manipuri language). Because of the wormy structure, bacteria in water might be called *Tinbi-Tinthrok*. Therefore, whatever being written as *Tinbi-Tinthrok* in *Puya* may be considered as some sort of unicellular bacterial life form at the very beginning of the evolution and therefore, it was written as *Tinbi-Tinthrok* (water-worm-like) was created first from the bubbles (froth) of water and then it was released to water. Even if water-worm (*Tinbi-Tinthrok* of *Puya*) are considered to be Annelids or Primitive Worms, annelids are one of the earliest bilaterally symmetrical animals, appearing in the Precambrian or early Cambrian period, around 600 million years ago. Thus, there is no ambiguity in the sequence as per *Puya* and the Theory of Evolution.

Then, the first Chordate life form came in the Cambrian era of evolution (550-500 million years ago). Aquatic life Fish evolved as the first vertebrates in the Cambrian period. *Channa punctatus* (*Ngamu* in *Puya*) - Spotted snakehead/Lata fish belongs to the class Actinopterygii (ray-finned fishes) and it appeared later, but fish as a group originated around this time. This is what *Puya* says that *Ngamu* (aquatic life *Channa Punctatus* fish) was created after *tinbi-tinthrok* and it was released to water.

Following the aquatic life, Amphibian life forms which can adapt both in water and land got evolved. Frog (Amphibians, *Hang-ngoi* in *Puya*) evolved from lobe-finned fish during the Devonian period, around 370 million years ago and it became the first vertebrates to live on land. This is what *Puya* says *Hang-ngoi* (Frog) was then created after *Ngamu* (fish), and life was given to frog.

Then, birds evolved from theropod dinosaurs in the Jurassic period, around 150 million years ago, but owls as a distinct group evolved during the early Paleocene epoch (around 66 million years ago) after the dinosaur extinction. This is what *Puya* says that *Maku* (Owl bird) was then created after *Hang-ngoi* (Frog).

It is interesting to note that first mammals appeared on earth much early around 210 million years ago, however, mammals, including the ancestors of pigs, evolved after the extinction of the dinosaurs, around 55 million years ago. Pigs (mammals) belong to the order Artiodactyla, evolved later in the Eocene era from early ungulate ancestors, around 30-40 million years ago. Owls (birds) evolved before pigs (mammals) by tens of millions of years. Birds are descendants of dinosaurs, while mammals like pigs evolved later, after the Cretaceous-Paleogene extinction event that wiped out the non-avian dinosaurs. And it is interesting to note that why Puya mentions Owl bird and why not other birds? The reason is that all the birds have eyes in the lateral position of head (*kok ki nakanda*) and only Owl (*maku*) bird has eyes in the forefront of head, exactly like human being (*maku gi mit si meeoibagumna kokki mang thangba sarukta mit panli*). Which shows that Owl (*maku*) has a higher level of consciousness among birds and it led to the evolution of higher consciousness beings like human being. Is Puya not astounding on stating that an owl (*maku*) among birds has a higher level of consciousness! That is what Puya says that *Tekpi-Oak* (Pig mammal) had been created after *Maku* (owl bird) and life was imparted to Pig.

Then, Monkey (Primates) evolved from early primates in the Oligocene epoch, around 25 million years ago, forming the branch that would later lead to apes and human. Apes (Great Apes - *Hominidae*) evolved from earlier primates during the Miocene epoch (around 15 million years ago), leading to the ancestors of chimpanzees, gorillas and human. That is what Puya says *Yong* (Monkey or Apes) was created after *Tekpi-Oak* (Pig) in the sequence.

Subsequently, Human (*Homo Sapiens*) evolved around 300,000 years ago during the late Pleistocene epoch. Modern human (*Homo sapiens*) evolved from earlier hominins, such as *Homo Erectus* (around 2.5 million years ago). This is what Puya says that *Mee* (Human) was created after *Yong* (Monkey / Apes).

The order of evolution of species from earliest to most recent is astonishingly aligned with the order as given in Puya and let us summarise it below:

The Sequence as per ***Theory of Evolution***:

**Bacteria → Fish → Amphibian → Bird → Mammal → Primates → Human**

The Sequence as per ***Puya***:

**Bacteria-Like / Annelids (Water-worm - *Tinbi-Tinthrok*) → Fish (*Ngamu* - *Channa punctatus*) → Frog (*Hang-ngoi* - Amphibian) → Owl (*Maku* – Bird) → Pig (*Tekpi-Oak*, Mammals) → Monkey / Apes (*Yong* – Primates) → Human (*Mee* – *Homo Sapiens*)**

The sequence reflects the gradual evolution of life from simple aquatic organisms to complex terrestrial vertebrates, ultimately culminating in the emergence of humans. The sequence of life forms, as given in Puya and evolution theory, is summarised in the following table:

| Sequence of Life Forms on Earth (Puya vis-à-vis Evolution) |   |           |                   |                             |
|--|---|-----------|-------------------|-----------------------------|
| According to Puya  | Theory of Evolution                                   | Type      | Evolution Era     | Evolution Timeline          |
| <i>Tinbi-Tinthrok</i> (water-worm /Annelids)               | Prokaryotes (Microbial life like Bacteria / Annelids) | Aquatic   | Pre-Cambrian      | 3.5 billion years ago       |
| <i>Ngamu</i> (Fish)  | Fishes  | Aquatic   | Cambrian Era      | 550 - 500 million years ago |
| <i>Hang-ngoi</i> (Frog)                                    | Frogs   | Amphibian | Devonian Era      | 420 - 320 million years ago |
| <i>Maku</i> (Owl)  | Birds   | Bird      | Jurassic Era      | 200 - 170 million years ago |
| <i>Tekpi-Oak</i> (Pig)                                     | Pig   | Mammals   | Creta-Ceous Era   | 140 - 40 million years ago  |
| <i>Yong</i> (Monkey, Apes)                                 | Apes  | Primates  | Oligocene Miocene | 25 -15 million years ago    |
| <i>Mee</i> (Human)   | Human   | Human     | Quaternary Era    | 2.6 million years ago       |

Thus, looking at the above sequence, it is evident that humans were neither created instantaneously nor did they evolve suddenly. Instead, there were numerous attempts, and various life forms were created or evolved before humans finally came into existence. Humans emerged as the culmination of this progression. This understanding provides a key to deciphering the hidden meaning of *MEITEI*. Thus, the word *MEITEI* can be written as:

*MEITEI* = *MEI* + *ATEI*

The word *MEI* means FIRE in Manipuri language. However, the word *MEI* here in *MEITEI* is not FIRE and cannot be interpreted as FIRE, in the present context. Also, interestingly, the meaning of the word *ATEI* here in *MEITEI* is completely different from the same word *ATEI* in *MEETEI* (interpreted above). The *MEI* in *MEITEI* is derived from another Manipuri word *MAMEITHANG* means AT LAST or at the end. And the word *ATEI* should not be broken down further, unlike *ATEI* in *MEETEI*, as further split of *ATEI* in *MEITEI* does not yield to any meaning.

Thus, the word *MEITEI* can be further written as:

*MEITEI* = *MEI* + *ATEI*

Or, *MEITEI* = *MAMEITHANG* (at last or at the end) + *ATEI* (others)

Now, with this form, the subtle meaning of *MEITEI* is very evident that the life form – human being that was created by *Lainingthou Sanamahi* at last or ultimately after creating other life forms, that is the *MEITEI* is the life form which had evolved at the end or at last after others had evolved. The explanation in Manipuri is also given below:

### Explanation in Manipuri:

*Mathakta neinakhiba Puya amadi scientific theory of Evolution gi matung inna, MEITEI haiba waheisi MEI + ATEI haiba iba yai.*

*MEITEI = MEI + ATEI*

*MEITEI haiba waheisida yaoriba MEI haibasi chak-thongbada sijinnaba Kampi MEI haibadi FIRE du natte. Aduga asida yaoriba ATEI haiba waheisisu MEETEI da yaoriba ATEI haiba wahei duga wahanthok (aatha, meaning) khetnei. MEITEI da yaoriba MEI sidi MAMEITHANG haiba wahei dudagi lakpani, aduga ATEI haiba waheisisu thugairaroi, ATEI haiba wahei sisu makha tana thugairagadi wahanathok leitre. Aduna MEITEI haiba waheisi asumna amuk iba yai -*

***MEITEI = MEI+ ATEI = MAMEITHANG (at last) + ATEI (others)***

*Masidagi eikhoina irai laina khangba ngamle, madudi, MEITEI haiba wahesi MAMEITHANG haiba waheidagi MEI haibasi louraga, ATEI haiba waheisiga punsinnarag oiba waheini MEITEI. Maram aduna, mathakki Puya amadi evolution gi theory matung inna, MEITEI haibagi wahanthokti atei atei thawaipanba mayamsing mathang-mathang saraba, oiraklaba matung aa mameithangda oirak-khiba thawaipanba Meeoibabu MEITEI haina kouyee.*

## 6. DIVINITY in the Creation (*MEETEI*)

Having deciphered the hidden meanings and nuanced distinctions of *MEETEI* and *MEITEI* from the perspectives of Creation Theory and Theory of Evolution, now, in this section, humble author will try to prove that the creation of humans by *Lainingthou Sanamahi* was not merely an act of creation but also imbued with DIVINITY. As revealed in the *Puya* verse and its corresponding scientific interpretation, *Ating-aa sitapa (Sanamahi)* created Human by glazing at HIS own laterally inverted image, which was formed inside the eye (on the retina) of HIS Father *Salailel Sitapa*, following HIS Father's instruction.

This raises a fundamental question: "Is it possible to see the full-sized image of someone inside the eye (retina) of another person?" Or, more specifically, "Can a son see the full-sized image of himself within the retina of his father's eye while standing in front of him?"

Let us analyse this question using science, under two cases as below. Before that, we need to note certain key facts and considerations about eye and its image formation, as below –

- When light enters from an object to the eye, it undergoes refraction at the eye lens (convex lens) and image is formed at the retina. The retina acts like a screen for the image.
- The near point (least distance of distinct vision) of human eye is 25 cm while the far point is infinity. Which means that an object closer than 25 cm cannot be seen by eye (off-focus).
- The retina of a human eye is small (about 2 cm in diameter). So, an image bigger than the retinal diameter cannot be formed at the retina of the human eye, which also means that the maximum size of the image (image height) will be 2 cm.
- The distance from the eye lens (convex lens) to the retina is fixed (around 2 cm for a human eye). This means that the image distance is fixed and it is equal to 2 cm. It also means that focal length of eye lens is 2 cm.
- As an example, let us consider a human being of 6 feet height (i.e. object size (height) = 183 cm).

Now, with the above facts and considerations, let us analyse two scenarios as below:

### **Case -1: Full-Size Image of the Object (Magnification = 1)**

In this case, the size (height) of the image is equal to the size (height) of the object, which means that the magnification of the image formed on retina is equal to 1.

Let us consider a 6 feet tall (183 cm) human being. Therefore, we have

$$O = \text{Object height (size)} = 183 \text{ cm} = \text{Image height (size)} = I$$

$$V = \text{Image distance} = 2\text{cm (distance between eye lens and retina)}$$

Therefore, from the Magnification formula of Lens, we have

$$\text{Magnification (M)} = - \{ \text{Image Height (I)} / \text{Object Height (O)} \} / \{ \text{Image Distance (V)} / \text{Object Distance (U)} \}$$

$$\text{Since, } M = 1, I = O, \text{ so we have } 1 = -V / U$$

$$\text{Therefore, Object distance (U)} = - \text{Image Distance (V)} = -2\text{cm}$$

As per new Cartesian sign convention, negative sign shows that the object is on the left sign of the lens (in front of eye). This means that the theoretical minimum distance to stand in front of your father's eye, for your full-size image to be formed on his retina, would be 2 cm. However, this is practically impossible because the minimum distance between a person's eye and an object (due to eye anatomy and focusing capabilities)

is around 25 cm or more for normal near vision. The theoretical distance of 2 cm is not possible. It is not possible to keep a 6 feet tall object at a distance of 2 cm away from an eye which is hardly of 2 cm diameter. Also, the theoretical distance of 2 cm is very much less than 25 cm (near point of eye). Hence, the eye cannot focus on such extremely close object and would only form a magnified image if you were extremely close, resulting in an off-focussed hazy image. Thus, this case is not practically possible.

## Case-2: Full-Size Image of the Retina (Image Size = Size of Retina)

In this case too, we need to find the distance of the object that is how far a son has to stand in front of father's eye so that an image of himself which is equal to the size of retina (diameter of retina) is formed on the retina of his father's eye. From the given conditions, we have

I = Image Height (2 cm = Diameter of the retina).

O = Object Height (e.g., 183 cm).

V = Image Distance (from lens to retina - fixed at around 2 cm for a human eye).

U = Object Distance (between you and your eye lens - what we want to calculate).

Therefore, again using the Magnification (M) formula of lens, we get:

Magnification (M) = - {Image Height (I) / Object Height (O)} / {Image Distance (V) / Object Distance (U)}

Therefore,  $I/O = - V/U$

Therefore,  $U = - (OV/I) = - (183 \times 2 / 2) = - 183 \text{ cm} = -1.83 \text{ m}$

Negative sign indicates that the object is on the left side of the lens (in front of eye). This means that the son would need to stand 1.83 meters (nearly 2 meters) away in front of the Father's eye for his full height (183 cm) to be reduced to 2 cm on the retina of his father's eye. This is also practically not possible. A person standing around 2 meters away from eye cannot see practically his tiny image of 2 cm size image formed inside someone's eye.

Thus, the both cases (case 1 and case 2) are not practically possible, which means that a 6 feet tall person cannot see his full-size image at someone's eye either by standing extremely close or standing at a distance in front of eye. Then, how did Lainingthou Sanamahi see HIS own laterally inverted image inside the eye of HIS Father Salailel Sitapa? This is where the DIVINITY comes into play in the creation of human!





There must have been some sort of divine intervention that allowed the image to form and be seen vividly within the eye. For instance, the supreme Father, *Salailel Sitapa*, might have enlarged HIS own eye through HIS divine power, akin to a projector enlarging an image on a screen, enabling *Lainingthou Sanamahi* to see HIS own



Image. Without such divine action, it would have been impossible for *Lainingthou Sanamahi* to perceive His full-sized image.

What an extraordinary revelation—concealed within the very creation of MEETEI..!

## 7. Final VERDICT on *MEETEI* and *MEITEI*

In the previous sections, having explored the etymology of the words *MEETEI* and *MEITEI* and the associated subtle meanings and science behind each word, this section will present the final verdict on *MEETEI* and *MEITEI*. We have seen that how the word *MEETEI* has been derived and the word *MEETEI* tells us on how human was created. The word *MEETEI* depicts how *Lainingthou Sanamahi* created human by looking at the laterally inverted image of HIMSELF which was formed inside the eye of HIS father *Salailel (Ating-aa) Sitapa* and also how image (Mi)  has been transformed to human (Mee) , with the transformation of cheitap mayek Inap  to Eenap . Thus, it is very clear that the word *MEETEI* is related to Creation Theory and Creation, by its very nature, is an Act of God.

We have also explored how the word *MEITEI* is derived and its corresponding meaning. Unlike *MEETEI*, which relates to the act of creation, the word *MEITEI* is associated with a timeline rather than the act of creation itself. The word *MEITEI* signifies that human did not emerge suddenly, rather did emerge as a result of continuous progress over millions of years. The timeline described in the *Puya* aligns closely with the scientific timeline of species evolution. Thus, it is evident that the word *MEITEI* is more closely tied to the Theory of Evolution and to the concept of a timeline rather than creation. Evolution, by its nature, is more rooted in science than in divine intervention.

This nuanced distinction clarifies that the word *MEETEI* is associated with God (Creation), while the word *MEITEI* is linked to Science (Evolution). It clearly indicates that the word *MEETEI* belongs to *Eenunglon*, whereas the word *MEITEI* belongs to *Khununglon*.

Then, the next immediate question is - What is *Eenunglon* and what is *Khununglon*? The humble author is very sure that learned readers are very familiar with *Eenunglon* and *Khununglon* words in daily usage, however, we never pay heed on the importance of these in our daily usage.

### 7.1 *EENUNGLON* and *KHUNUNGLON*

Now, let us see what is written about *Eenunglon* and *Khununglon* in *Wakoklon Puya*. The following paragraphs are in Manipuri and English section will follow subsequently.

## **Wakoklon Puya Verbatim:**

***Mei | Eeshing | Nungsit aasum oipa ma-ongpu Eepung-ngo-na onna-onna sai-onle ||o|| Aama leipa malamna Eenunglonna Kampee haina Koukhale | Khununglonna Mei haina haikhale || Aniti Eenunglonna Laicha haina koukhale | Khununglonna Eesing haina haikhale || Ahumti Eenunglonna Maalangpa haina koukhale | Khununglonna Nungsit haina haikhale || Maliti Eenunglonna Maalem haina haikhale, Khununglonna Leipak haina haikhale || Ma-ngati Eenunglonna Nongthou haina koukhale | Khununglonna Aating-aa haina koukhale || Talukti Eenunglonna Koilou haina koukhale | Khununglonna Numit haina haikhale || Taletti Eenunglonna Eehilel haina koukhale | Khununglonna Thacha haina haikhale || .....***

*Asumna Puya da potsak (object) amabu lon anida taklammi haibadi Eenunglon da ama aduga Khununglon da ama. Asumna Kangkei eeyek 18 gisu eenunglon khununglon animakta taklammi, haibadi eikhoigi laioikhraba eepa eepusingna Kangleilonda object khudingmak eenunglon – khununglon gi wahei da saktakammi.*

*Thawai panbabu oiro pandababu oiro object (potsak) khudingmakki Kangleilonda eenunglon khununglon laioikhraba eepa-eepusingna thambirammi. Khudam oina – Laija (laicha) Eesing, Kampi or Khambi Mei, Taoba Hui, Leichin Nongphai, Tekpi Oak, Lemlei Nga, Mongba Yum, Samadol-Ayangba Sagol, Kaorel Sal etc. Asumna Wakoklon Puyada thawai panbabu oiro thawai pandababu oiro potsak khudinggi eenunglon khununglon gi waheising takpirammi. Adunadi Meeoiba (Human) haiba potsak (object) sigidi eenunglon khununglon leipham thoktabara, leipham thokyee, karigi leiroy, adunadi Meeoiba (human) gi eenunglon khununglon kari oigani?*

*Wahangsigi paokhum pinaba hotnabada Eenunglon, Khununglon kadaibu koubage haibasi khangba ama chang-ngee. Eenunglon Khununglon gi definition gi matangda Wakoklon Puyada asumana eeri -*

## **Puya Verbatim:**

***Tingpalpa mapunaa aayungpa wakon pholongta phaulakle haipaki Eenunglon kouye | Eenunglon koupatti mapukee ningsakee masakne | Masipu Laikee Lonne | Mapu sitapaana wakon pholang cheeng-tolta taipang palpa mapupu khunthokhanle haipakeepu Khununglon Kouye || o || .....***

*Mathakki Puya gi waram mateksidagi eikhoina khangba ngamle madudi, Eenunglon haibasi ching-ngu khoiyum laiyamsingna ngangaba laigi lonni (Eenunglon – Language of God) aduda Khununglon haibasina namu taibang Meeoibana ngangnaba lonni (Khununglon – Language of human). Masina tatkpadi Eenunglon si laiga mari leinaba lonni aduga Khununglonna meeoibaga mari leinaba lonni.*

*Makhakki Puyana takpiramba Eenunglon, Khununglon gi aronba-athuppa nungi oiba wahanthok yengluraga eikhoina khangba ngamle madudi, Meeoiba (human) haiba posak (object) sigisu Eenunglon gi wahei ama Aduga Khununglon gi wahei ama leipham thokyee. Eenunglongi Waheiduna Ching-ngu Laiga mari leinapham thokyee aduga Khununglongi waheiduna namu taibang panba meeoibaga mari leinapham thokyee.*

*Adu oiba taragadi, mathakta neinakhiba MEETEI amsung MEETEI haiba waheisi kari oipham thokpage ! Mathakta neinakhiba MEETEI amasung MEITEI gi akuppa nung-nungi oiba wang-u-lon (philosophy), kanglon (science) ki amadi waheigi hourakpham (etymology) yengluraga, eikhoina khangkhi madudi MEETEI haiba waheisi Laina Mee (human) kamaina sakhige takpa waheini. MEETEI haibasi Creation Theory ga mari leinaba waheini. Creation haibasimaktabu Ching-ngu Lai (God) gi matik-mayaiga mari leinaba waheini haibadi ngasi faobada Taibang meeoibana thawai panba amata saba ngamdri. Aduna MEETEI haiba waheisi Mee (human) haiba potsak (object) – thawai panba asigi EENUNGLON ni haibasi mayek sengle.*

*Aduga MEITEI haibasina Mee (human) haibasi khudakta hekta oirakkhiba natte, matam changna aatei thawai panba kaya oirakkhraba matungda aa-mameithangda oirakkhi takli aduga karamna oirakkhi haina Timeline amasu takli. Masigi timeline amadi Puyada Mee (human) oirakkhibagi piriba timeline si Science ki Theory of Evolution da piriba timeline ga mannei amadi yamnasu naknei. Aduna MEITEI haiba waheisi Evolution ga mari leinaba, Science ka mari leinaba waheini. Science haibasi Meeoibaga mari leinaba hiramni (subject ni). Aduna MEITEI haiba waheisi Mee (human) haiba potsak (object) – thawai panba asigi KHUNUNGLON ni haibasi mayek sengle.*

*MEETEI haiba waheisi Ching-ngu Khoiyum laiga mari leinei haibasi Wakoklon Puyanasu mayek sengna takli madudi | Wakoklon Puyada asumna eeri -*

***Mi-ta Sai-on toutuna pokpa sapa taipang Meena | MEETEI haina koukhale ||O||***

*Masida Sai-on (saiyon) haiba waheisigi wahanthokti masamaktagi onba (incarnation) haibani aduna, Meeoiba (human) si lai masamakki onna teinaba mamidubu (lateral inversion) yenglaga sakhi oikhi, masamaktagi onkhi haiba takpani. Aduna meeoiba si laigi onna-teinaba mami ni takli. Masimak Wakoklon Puyada lonna phummaga panli madudi -*

***He Mee Laika Teilapasa (O Human, Lateral Invert of God)..***

***He Mee Lai Malpasa ( O Human, God like Beings)...***

***He Mee Lai Oipasa ( O Human, Godmen)...***

*Aduga amuk Meeoiba haibasi laigi matik-mayai lei haibagi Wakoklon Puyada amuksu asumna panli –*

***Laiki Ma-ong-pu Meeta Sai-on Toutuna Lepkhale ||0||***

*Yamna ngakningai oiba amana, Lainingthou Sanamahi na sakhiba ahanba mee (human) sibu Mee Khaloupa haina takli. Aduga amuk Wakoklon Puyada asumna eeri-*

***Khaloupa mahakthakta Laiki pankheiti lomle ||0|| ....Atukumpa mapali eepung-ngo Sanamahi na sapa mee (Mee Khaloupapu) atupu Leimalel Sitapina ulupataki / Lailelpiti Sitapi tillang khoitatuna mapuki kontaki tillang atu tukthakhituna leimalelki khoichi khata tungtuna naupun oina yomtuna pipuknungta leikhale / Asum touna leilaklapka mapuki konchiltaki tukthakhipa tillang atusu thapung tala phalatuna taipang panta phaolakle ||0|| Pali atonpa / Eesanou Konchin Tukthapa haipa mingtholpu fangcheiye /***

*Tengpalpa mapu mabu khang-ngei haibaki Pakhangpa mingthol fangjeiye. (The epithet Pakhangba means Someone who knows His Supreme Father, which means that pakhangba means Enlightened Man).*

*Tengpalpa mapu mapapu masak khangba ngammi haibasigi nungi oiba wahanthokti higher level of consciousness, intelligent oire haibani. Adunadi Ipu athoupa Haibadi Konchil Tukthapa Pakhangpa, ahanba saba Mee Khaloupa tagi subconscious mind and singbada (intelligence) Mee Khalouptaki henle takpani. Adunadi, evolution da yeng-u-ragadi, Mee Khaloupsi Homo Erectus aduga Ipu Pakhangpabuna Homo Sapiens oipham thokpra haina humble author na khanjei. Masini Puya gi yamna aruba amadi kadai phaoba kupthana lotlambage haibase ! Angakpa ngaktani !*

*Mathakta neinajakhiba Puya and Science ki likhun yengjaraga, loisinlakpada, humble author na haijaningbadi, amana chummi, amana lanli haiduna lisang sitna yetnaduna lakliba MEETEI amasung MEITEI haiba waheisi Mee (human) haiba potsak (object) amabu takpa waheini. Amana Eenungloni aduga amana Khununglonni, MEETEI haibasina eenunglongi waheini aduga MEITEI haibasina khununglongi waheini. MEETEI su MEITEI su animak lina chummi, Eenunglon natraga Khununglon apamba ama hekta eeba yai. Masimak Water haiba object si kanagumbana eeshing haibasus yai aduga kanagumba amana Laija (laicha) haibasus yai, adubu laijabu hairasus eeshingbu hairasus, object ti amatani water dubu khangnei. Masini MEETEI amasung MEITEI gi yamna lukhraba wang-ulon amadi wahanthok.*

**Note:** *Panjariba eenunglon khununglon gi waheising uraga eikhoina eenungloni eesin sijinnadaba manli aduga khununglongi waheisingna henna chatnabi oina sijinnabagum touyee amadi khununglonna chummaboi manli. Matangsida panba yabadi, karigumba matamda eenunglon na popular oibasus yaoyee haibadi henna khuloina sijinnabasus yaoyee, aduga karigumba matamda khununglonna polupar*

*oibasü yaoyee. Khudam oina Kangleilongi Lai (L in English) haiba mayek ꯀ si eenunglonda Lai kouyee aduga khununglondana Laipak Kouyee, adubu eikhoina sijinnabadadi mayek ꯁ asigi khonthoksi Lai haiba eenunglon sina henna sijinnei.*

## Explanation in English:

The ancient *Wakoklon Puya* verse speaks of the coexistence of eenunglon and khununglon words for a single object, reflecting the duality of spiritual and scientific perspectives. For better understanding, some examples of these eenunglon and khununglon words are tabulated below:

| Sl. No. | Object    | Eenunglon Word  | Khununglon Word |
|---------|-----------|-----------------|-----------------|
| 1       | Fire      | Kampee (Khambi) | Mei             |
| 2       | Water     | Laicha          | Eeshing         |
| 3       | Air       | Maalangpa       | Nungsit         |
| 4       | Earth     | Malem           | Leipak          |
| 5       | Sky       | Nongthou        | Ating-aa        |
| 6       | Sun       | Koilou          | Numit           |
| 7       | Moon      | Eehilel         | Thacha          |
| 8       | Dog       | Taoba           | Hui             |
| 9       | Fish      | Lemlei          | Nga             |
| 10      | So on.... |                 |                 |

Thus, in ancient *Puya*, for an object, there are two corresponding words – one in *Eenunglon* and other in *Khununglon*. Even the 18 letters of the *Kanglei* alphabet have been described in both *Eenunglon* and *Khununglon*. This clearly indicates that any object, animate or in-animate, is being ascribed by two words – one in *Eenunglon* and other in *Khununglon*. Then, why not *Eenunglon* word and *Khununglon* word for human being! It must be definitely. Then, what are the Eenunglon-Khununglon words for Human? In order to quest for the clue and answer of this question, we need to go back and look at our ancient *Puya* route. As per *Wakoklon Puya*, *Eenunglon* is related to divine Gods and it is defined as the language of Gods. While *Khunuglon* is related to Human beings and it is defined as the common language of human. As explained above, the study of the subtle meaning of the word *MEETEI* reveals that the word *MEETEI* is related to God (i.e. Creation Theory) and this word *MEETEI* must belong to *Eenunglon*. Similarly, the careful examination and study of the word *MEITEI* indicates the progressive evolution or existence of life forms on Earth and it is linked to Science (i.e. evolution theory of human beings) and this word *MEITEI* belongs to khununglon.

## 8. Epilogue

Now, having deciphered the hidden meanings of the words *MEETEI* and *MEITEI*, through the lens of ancient *Puya* texts, philosophical insights, and scientific

perspectives, the following inferences can be drawn regarding the long-standing *MEETEI* and *MEITEI* dichotomy.

### Inferences in Manipuri:

- *MEETEI amasung MEITEI haiba wahei anisi khonthok hairap mannabasida yamna naknana ubagum touyee, adubu wahei anisigi wanathoktee khennei.*
- *MEETEI haiba wahei asi Lainingthou Sanamahi na masamakki onna-teinaba mamibu (laterally inverted image) yenglaga sakhiba thawai panba meeoibabu khangnei amasung MEETEI haiba waheisi Creation ga mari leinei, maramduna MEETEI haiba waheisi Eenunglonni.*
- *Aduga MEITEI haiba waheisina, malemda mee-oiba (human) haibasi karmna oirakhibano takpaga mari leiei. Meeoiba haibasi khudakta hekta sarakhibana natraga oirakhibana natte. Masigi leesang sitpa matamsi MEITEI haiba waheisida yaori.*
- *MEITEI haibagi wahanthokti atei-atei thawanpaba kaya ama saraba oirakhraba matungda aa-mameithangda oirakhibana thawai panba Meeoibabu MEITEI kouyee.*
- *MEITEI haibasina some sort of Timeline ga mari leinaba utli. Puya da iramba Tinbi-thinthrok, Ngamu, Hang-ngoi, Maku, Tekpi-oak, Yong saraba matung da Meeoiba (human) oirakhi haibasiga Evolution Theory gi Prokaryotes, Aquatic Life, Amphibians, Birds, Mammals, Primates and then Human gi evolution ga mannei.*
- *Meeoiba oidringeida hanna sakhiba amadi oirakhibana thawai-panba sing yengluragadi, masigi timeline si Theory of Evolution ga yamna naknei. Aduna MEITEI haiba waheisi Evolution Theory ga mari leinaba waheini amadi masi Science ka mari leinei, maranduna MEITEI haiba waheisi khununglon ni.*
- *MEETEI / MEITEI haibasi potsak amagi eenunglon / khununglon leibagumbani, tongan-tonganba londa hairagasu potsakti amatani. Water haiba object amabu eenunglonda laija (laicha) aduga khununglonda eeshing haibagumbani. Aduna MEEOIBA (Human) haiba potsak (object) adugi MEETEI na Eenunglonni aduga MEITEI na Khununglonni. MEETEI su lande, MEITEI su lande, animak lona chummi. Pamjaba kanagumbana eenunglonda haigera, khununglonda haigera, apamba bagi matung enli.*

### Inferences in English:

- The two words *MEETEI* and *MEITEI* appear strikingly similar in appearance, pronunciation and spelling. However, their intuitive meanings are profoundly distinct.
- The origin of the word *MEETEI* is deeply rooted to the very creation of Human by Lainingthou Sanamahi. It depicts on how Lainingthou Sanamahi created Human by gazing upon the laterally inverted image of HIMSELF, which was

formed on the retina of HIS father Salailel Sitapa (aka Ating-aa Sitapa). Thus, the word *MEETEI* is intrinsically related to Creation theory and hence it is a Eenunglon word - a term imbued with spiritual and divine significance.

- There is DIVINITY in the creation of Human as it is not practically possible to see someone's full-size image at someone's eye either by standing extremely close or standing far from eye. This miraculous act underscores the divine intervention of Creator.
- On the other hand, the word *MEITEI* finds its origin in the Scientific Theory of Evolution and it ascribed how various life forms have been evolved over millions of years and ultimately culminating in the emergence of humans on Earth. Thus, the word *MEITEI* is linked to Scientific theory of Evolution and hence it is a Khununglon word - a term grounded in scientific and evolutionary understanding.

***“MEETEI and MEITEI are two distinct yet complementary representations of the same entity – Human; their origins traced to ancient puyas on coexistence of eenunglon and khununglon words for a single object, reflecting the duality of spiritual and scientific perspectives; one is rooted in Eenunglon (spiritual and divine creation), while the other is anchored in Khununglon (scientific and evolutionary understanding); and both are correct; there is nothing like Meetei is correct, Meitei is wrong, and vice-versa; it is like the Laija (laicha)-eeshing of water; it is the choice of the individual which one will be preferred to use – either MEETEI (eenunglon) or MEITEI (khununglon).”***

Now, the humble author firmly believes that the revelation of these meanings of *MEETEI* and *MEITEI* unveiled, along with their nuanced distinctions, ushers in the new dimension of understanding and the age-old *MEETEI* / *MEITEI* dichotomy is finally resolved. The long-standing discourse surrounding *MEETEI* and *MEITEI* has reached a conclusive understanding, as the subtle layers of meaning and scientific intricacies embedded within these words have been brought to light. These profound insights, carefully preserved in the ancient *Puyas*, stand as a testament to the wisdom of our ancestors. The *Puyas* remain an eternal treasure, an imperishable wealth of knowledge that continues to guide and inspire us.

*(Raghu Ningthoujam is a scientist currently serving at Indian Space Research Organization (ISRO) and alumni of IISc Bangalore, IIT-Guwahati, DM College of Science, Imphal. He can be contacted at [raghumeetei@gmail.com](mailto:raghumeetei@gmail.com) Views expressed are his own. This article is copyrighted ©. Reproduction of the article, in whole or in part, is prohibited without prior permission from the author. The author expresses sincere gratitude and thankfulness to - Oja Thoiba Laishram, friends Manjit Chingakham and Khelchandra Chongtham for the valuable discussions and meticulous review of the manuscript.)*