Banglahwang, who was his maternal uncle. Although all the other brothers accepted Charahwang as their eldest brother, and acknowledged his authority over them; Puichamyu never did so. His unhappiness over not being recognized as the first born son sometimes manifested openly and threatened the authority of Charahwang. Hence intentionally he constructed his house taller than that of Charahwang's. This act of Puichamyu enraged Charahwang, who decided to teach Puichamyu a lesson. He, therefore, thought of a clever plan. One day, Charahwang asked Puichamyu to block the river by pulling down their own house (i.e mountain) and fish from the dry river-bed. Without knowing his brother's intentions, Puichamyu readily agreed and did as he was told. When he came to realise that he had been tricked by his brother, he left his place and went down to the southernmost part of the Zeliangrong country in disgust.

The trick played by Charahwang on his younger brother did not please his father-in-law. Banglahwang, the father-in-law of Charahwang had been uneasy for quite sometime as he feared that one day Charahwang would dominate even him. Therefore, taking advantage of this incident he challenged Charahwang to a wrestling match. It was agreed that the loser must reside under the eight layers of the crust of the earth forever. With the help of his wife,
Kaimadihliu, Charahwang defeated his father-in-law. But before he went down under the earth surface Banglahwang warned Charahwang that he would take revenge. The Liangmai Nagas believe that Charahwang in spite of being the supreme guardian of the earth is unable to give the great feast called 'Chakiew-Kariev-Dungbo' even till today because every attempt of his to do was thwarted by an earthquake — This earthquake was cause by the decision of Banglahwang to take revenge on his son-in-law.

2. TINGLAHBOU THE PHANMYU KAKUNGH

In the beginning, Tingwang, God the Almighty wanted man to enjoy the bountiness of nature without any hard labour. But man lost his paradise on earth due to his own foolishness and irresponsible actions. Man's disobedience to God also paved the way for evil to have a hold on this earth. However, Tingwang in His kindness decided to give another chance to mankind so that they could realise their goal of life on earth. Thus, Tingwang sent Tinglyahbou to convey His good will to mankind. Tinglyahbou was said to be deaf and dumb by birth; and right from his tender age he was treated like an outcaste by his own people because of his love and compassion for those unwanted and helpless crea-
His unusual behaviour never change even in his adolescence, and this disturbed his parents. Sometime he was severely punished by his parents in order to change his way of life. But to their utter dismay, Tinglahbou was unmoved in spite of their punishments. As he grew up his love and compassion for fellow creatures also increased. Although he was a dutiful son who always helped anyone in need his unusual nature made him a fool in the eyes of his friends and sometimes he was beaten by his villagers for this reason. However, strangely enough, he would never retaliate or show any feeling of resentment over their ill-treatments towards him. As time went by, one night, Tingwang revealed him in his dream that he would be the 'Phanmyu kakungh', the messenger of peace. He was told that his mission was to deliver a good will of Tingwang and set right the strained relationship between Tingwang and mankind. Thus, next morning when he woke up he found himself not only able to talk but also hear different sounds. His parents were quite amazed to find him normal hearing and speech. This news broke out like a wild-fire and people from different villages started rushing to Tinglahbou's place to confirm the news. When people started enquiring about the miraculous incident Tinglahbou told them that he was the 'phanmyu kakungh', the messenger of Tingwang, God the Almighty, and his mission on earth was to deliver the good will of Tingwang to mankind. Thus,
he started his mission by telling them that the purpose of man on earth was to maintain and sustain God's creations but not to destroy it. His top priority on earth was to maintain peace and harmony among all creatures on earth. He also reminded them that man is responsible for all miseries and sufferings prevailing on earth. Therefore, if men repented for their past misdeeds and mend their immoral way of living Tingwang will forgive them and would restore the paradise on earth. He therefore, advised them to rectify their mistake immediately and reconcile with their creator. But to his utter dismay, no one paid heed of his advice and man became worse than before. Tinglahbou however never lost his hope and kept on trying to make them understand the goodness of God's good will. He tried his best to make them realise that it is self-destructive to go astray from the path of righteousness — but to no avail. Man's uncompromising nature made Tingwang more unhappy, and He decided to set a new life pattern on earth. God therefore, called back Tinglahbou from the earth. It is said that Tinglahbou did not meet a natural death. He was believed to be lifted to heaven alive by God from the earth through a storm like cyclone called 'mui maryibo' in Liangmai Naga. Before he was lifted to heaven, Tinglahbou told his wife all about the religious and moral laws. Thus, the Liangmai(Zeliangrong) Nagas came to know not only religious and moral laws but also those basic
and fundamental religious incantations, rites and rituals of the tribe from the wife of Tinglahbou. It is also said that some additional religious and moral laws and also most of the present religious incantations, rites and rituals were given by Charahwang during the great feast called 'Amangbou Zou Hubo'. And even till today, (those who are still upholding their traditional religion) whenever they performed any religious ritual their incantatory words would always start with (although they wrongly addressed to Charahwang instead of Tingwang) by chanting the name of Charahwang and phanmyu kakungh. It is like this; "Hê ! Apow* Charahwang ! Phanmyu kakungh niu dinbo sai suija ..." which means"Oh! our great grand-Father, the king of gods! as your messenger of peace had conveyed to us...". Only after chanting this phrase they have to proceed with their religious incantations. Without chanting the term, 'phanmyu kakungh' thus, almost all important religious incantations would be incomplete and invalid.

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3. JURUIPE, THE LADY PHANMYU KAKUNGH

After the great Feast called, 'Amangbou Zou Hubo' (refer to chapter III) people became more confused about the concept of Tingwang, God the Almighty and Charahwang, the supreme deity on

*The term, 'Apow' means great grand-father, and it is most respected word in Liangmai Nagas.
Thus, they later conflated these two different concepts into one i.e. Charahwang only. The conflation of these two concepts was due to the fact that mankind lost contact with Tingwang as the latter distanced Himself from mankind for their disobedience. The Liangmai (Zeliangrong) Nagas later came to believe that the sufferings and death faced by human beings were because of the mountain gods and goddesses. They were convinced that human beings are the domestic animals of these mountain gods and goddesses. Therefore, like we did to our own domestic animals they (gods) can punish or kill the human beings anytime they like. Because of this reason, when a person is suffering from any disease in a family they would invite a phanmyu and ask him to do certain religious ritual to pacify the responsible god or goddess.

Juruipe, the second 'phanmyu kakung' was thus sent by Tingwang to clarify the misconstrued notion of Tingwang and also to rectify their false-beliefs about those regional gods and goddesses. She was said to be blind by birth, and unlike Tinglabhou she was never cured of her affliction. Juruipe makes it clear to mankind that, Tingwang, the creator of the universe is the one who creates human beings and all other creatures on earth including Charahwang and other godheads. She repeatedly warned mankind that their purpose of life on earth is to maintain and sustain God's
creations and not to destroy them. In the beginning God wanted mankind to look after His creations collectively and enjoy the bountiness of nature without much labour. However, men's repeated disobedience to God resulted in the emergence of gods and godheads, who were later entrusted by Tingwang to look after His creations until men came back to their sense. She also told them that all sufferings and death were not cause by those regional or mountain gods and goddesses. It was basically due to man's own irresponsible actions and disobedience to God. Human beings are definitely not the domestic animals of those mountain gods, but a special creature of Tingwang, God the Almighty. This wrong impression or false-belief that human beings are domestic animal of those mountain gods and goddesses is the handiwork of those self-centred gods and goddesses. They are well aware of this fact that the moment men rectify their mistakes and opted for the path of righteousness they have to share the responsibility of looking after God's creations with mankind. She thus, warned them that no amount of religious rituals and sacrifices could relieve pains and sufferings of mankind permanently. It is only when men repent for their misdeeds and live righteously they could overcome or remove those pains and sufferings and regain their lost status. Unfortunately, no one pays heed to her advice.
Before she died, Juruipe delivered the last warning from Ting-wang that if man does not reform himself and fulfil his purpose of life on earth he will have to reap what he sows. That is, since God has made it clear in the beginning that the life span of this planet earth itself is dependent on the action of mankind. If man does not follow the path of righteousness God would surely destroy the earth by a fire called 'kuli myi', a fire without flame.

Apart from reminding mankind about God's last warning she was also famous for her power to travel to 'Charuidih' or the land of the dead in her dream. When she was alive people would always request her to visit 'Charuihdih' and find out all about their dead relatives over there. There was a story about her special visit to 'Charuihdih' exclusively for a person named 'Kairenthuibou' of Ritiang village, who was killed by a wild-boar while hunting. Juruipe, the phanmyu kakungh, brought back with her Kairenthuibou's song as a massage to his mother. He also gave a piece of the moon to Juruipe to be given to his sister 'Luithuli-lu' as a gift from him. Juruipe returned to the land of the living but her grand-children noticed the bright object held tight in her hand and they tried to take it away. The broken piece of the moon fell on Kuiluang village and became a bright stone shaped like a new moon. It is said that some years ago somebody came
upon this stone and threw it down the hill, but the man died within a few days. Nobody has seen the stone ever since.

NOTES ON TWO PHANMYU KAKUNGH

The Liangmai Nagas believed that the abnormalcy of both the phanmyu kakungh by birth symbolized the relationship between Tingwang and mankind. Tinglahbou's deaf and dumbness by birth signify two different things, 1. although man knows what is good and what is bad, he turns deaf and dumb to the truth and righteouness God has asked him to follow, and 2. God on the other hand, chooses Himself to be deaf and dumb to men's irresponsible actions and willing to forgive them if they came back to him. Again the blindness of Juruipe by birth also signifies three different things; 1. Man although knows and hears enough of what is right and what is wrong he turns a blind eye to it which results in self-destruction, 2. in spite of all shortcomings, stubbornness and destructive nature of mankind, God turns a blind eye to their misdeeds and does not want to punish them as He is still waiting for them to realize their mistake and come back to him, and 3. while living on earth man may not be able to see the truth as he always preoccupy his mind with mundane things.