

DISCOVERY OF KANGLEIPAK

(51)

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Is Sanamahi to be translated as Sperm?

Is Sanamahi to be translated as Sperm or Is Sanamahi to be taken as Sperm, or is Sanamahi equal to Sperm? If it is done so, it will be a horrible Philosophical Misinterpretation of the word/concept 'Sanamahi' or Sanamahi Lainingthou.

There are obvious reasons

The Eastern Civilization is thousands years more ancient (older) than the western civilization, more particularly than the European civilization including that of Indian. There are obvious reasons agreeable to all civilized and educated person of the world.

The humble writer earnestly feels that the ancient country Kangleipak of the Meetei Race was the first center of civilization of Asia, of world, after serious study and Analysis of the Kanglei Puya, Wakoklon Heelex Thilel Salai Ama-Ilon Pukok written in 1400 B.C.

There are too many word/concepts the equivalent of which cannot be found in English and other languages.

The Kanglei Meetei words/concepts 'Nahan-nong', 'Tingpalpa', 'Thouwai' etc. are of such kind of words/concepts, the equivalent terms of which cannot be found in English and other languages. We have the word/concept 'Ima' generally translated as 'Mother'. The Meetei Dialect as one of the most ancient developed language almost every syllable of the word has different meanings. For example 'Ima'.

Ima=I+ma=I means blood, ma=mang means Mangba=Lost. Therefore, the woman who lost blood during pregnancy and child birth, is called Ima by the sons and daughters. The same thing is describable in 'Father', 'Nahannong' etc. Unless we know very well the syllables mo+ther in 'Mother', the writer cannot say Mother = Ima.

My Ld. Readers will see some obvious examples of differences of ancientness between the eastern civilization and western civilization (in time):

1. Kanglei Era (Maliyafam)	Other Era
3411+	(1) 2013 CE
	(2) 1935 (Sakabda)
	(3) 1420 (Bangali)
	(4) 1225 (Chandrabda)
	(5) 1434 (Hejira)

These are the relative differences between Kanglei Era (Maliyafam) and other era (Christian and Indian) in years to day. Our Kanglei Meetei Era (Maliyafam) si 3411_ today. We wrongly calculated in some years ago it is '3411' years. But now it is conclusively proved it is more than 3411 years to day (please see page 133 of the discovery of Kangleipak (series two) – Article : Amazing Findings Further Chaining Already Known Concocted Cheitharol Kumbaba or please visit www.paochelkangleipak.net. so we write

3411+ (Maliyafam Era) years to day.

Further the writer show to the readers the difference between the Kanglei finding in scientific fact and of the west about sperm:

“Taipang Palpaki Mai Sitapina Salaiki Fiset Talet Mak | Nonglon Talet Maki Machu Talet Mak Asi Kheipipu Mafam Atuta Leena Leipane ||O|| Lang-on Khutingki Mee |sa| Khongli Lailipa Asi Keipikki Puthoknafamne||”

“Tingpalpa Mapuna Ayungpa Wakon Folangta Faulakle Haipaki Inunglon Kouye || Inunglon Koupati Mapuki Ningsaki Masakne | Masipu Laiki Lolne || Mapu Sitapana Wakon Folang Chingtolta Taipangpalpa Mapupu Khunthokhalle Haipaki Khunnunglon Kouye ||O||”

The above two quotation are from the Wakoklon Heelel Thilel Salai Ama-Ilon Pukik Puya. Please see under KOK and YANG in the Puya.

These categorical statements about semen and sperm are written in the above mentioned Puya, written in about 3500 years B.P.

“Langyen Sitapati Salai Pisum Animakki Malakta Nganna Leipane||” From Kham-oi Yang-oi Sekning Puya.

“Wakonpungta Leilipa Hee Yaiki Masak Oilapa Talang Ipung Loinapa Mahikiti Mahilelni |” From Wachelol Pathup Puya.

The four quotations are from the Kanglei Meetei Puyas, all the Puyas are written before the birth Jesus Christ. The Puyas says categorically that semen and sperm are manufactured and produced in the human head.

In contrast, the Technologically advanced west says :

“Sperm or spermatozoon male reproductive cell. In Mammals, sperms are produced in the testes and travel through the reproductive system. At fertilization, one sperm of the roughly 300 million in an average Ejaculation fertilizes an egg (see ovary) to produce an offspring. At puberty, immature cells (spermatogenic) begin maturation process (spermatogenesis). A mature human sperm has a flat, almond shaped head, with a cap (acrosome) containing chemicals that help it penetrate an ovum. It is essentially a cell nucleus, with 23 chromosomes (including with the X or Y that determines the child’s sex). A Flagellum propels the sperm which may live in a woman’s reproductive tract for two to three days after sexual intercourse, to the egg. Sperm may be frozen and stored for artificial insemination” – Britannica Ready Reference Encyclopaedia.

In the above quotation, you have seen “sperm are produced in the testes” and but in the East Kangleipak, sperms are produced in the head. But in the quotation, sperm life is 2 to 3 days in the reproductive tract of the woman after sexual intercourse, the same thing is said in the East in Kangleipak by the written evidence of the Puya. So, the writer cannot accept immediate “sperms are produced in testes” Of the west, for reason that the Meetei race know the extra territorial origin of life etc. very early before the west.

These are the positions of the East in Kangleipk and the west Europe in the times of civilization, scientific discovery etc. to say the least.

When these things are the present realities in the world, some people, who are enemy to the indigenous peoples of Kangleipak, throw an uncultured and vulgar attack at the Sanamahi religion of the indigenous people. Sanamahi religion is one of the most ancient, cultured refined religion of the world.

Some people says openly and propagate openly that the peoples who profess Sanamahi religion are ‘Semen’ worshippers using the word/concept ‘Semen’ in English. The writer feels very funny and much dismayed.

Peoples who speak so, they do not know the word/concept of Sanamahi or Sanamahi religion, or they speak so simply to malign the indigenous peoples or to demean them.

The semen is simply a fluid using as a means for transferring the sperm from the male organ to the women’s sexual tract. It has nothing to do with creation or with

religion in Kanglei Khunnai. The Kanglei Meetei words are so complex, as the Kanglei Language is the most ancient literary language or every syllable of the words has different meanings composing the words. So, to find a suitable equivalent word for the Kanglei word in English or other language is too difficult for a common man and sometimes he will not find it.

The meaning of 'Sanamahi'

The first instance in the Wakoklon Helel Thilel Salai Ama-ilon Pukok Puya are the words "Konsen Tuleisengpa Sana Ee Mahi" which is the name of Sanamahi or Sanamahi Lainingthou at page 3 of the Puya. 'Sana' above is not ᩠ᩃ᩠ᩅ but ᩠ᩃ᩠

For the second time, the name of the 'Sanamahi' Sanamahi Lainingthou is found at Puya page 15 as "Eepali Aleepa | Pakee Leelapa | Palee Ahanpa | Konsen Tulie Sengpa Mingthonpu Fangcheiye ||O||" In the quotation i= [ee= ᩠ of Bengali. The writer puts this spelling as found in the Puya for clear understanding of the readers

When the readers attention is fully given to the two names of 'Sanamahi' or 'Sanamhi Lainingthou' found in the above mentioned Puya, with critical mind and critical analysis and understood the meaning of the two names, can the readers translate the names to 'sperm' or to 'semen' or says equal to 'sperm' or 'semen'?

In the first quotation 'Sana Ee Mahi' = Sanamahi, the Sanamahi Lainingthou, the name of the supreme god, the Meetei Race worshipped in every home.

In the second quotation from the Puya "Eepali Aleepa | Pakee Leelapa | Palee Ahanpa | Konsen Tulei Sengpa ||O||" "Eepali" means Ee+pa+Li=Ee=Blood to create human being on the earth + Pa means the ultimate God Father of mankind + li means Ever living universal life endowed with a male power by the universal god father. Every 'Pa' in the words means the universal god father. Every 'lee' in the words is Leepa or Leiba=preservation. We have the tradition that sanamahi is the first son of Lainingthou Salailel Sitapa and Ima Laimalel Sitapi. This is the theory that in every male being the sanamahi is preserved for further spread of living being on the earth, as a scheme of the God universe father. In the second quotation "Konsen Tulei Sengpa" mean the "Konsen"=Kon+sen, Kon means Konsinduna+Sen means sennaduna, Tulei=Tu+Lei, Tu means Tusinduna+Lei Means leiba, lengdana leiba, "Sengpa" means the sengpa further means reality. This is the theory that the universal god father what we call "Eepungloinapa Apakpa' is always with every living being in the heart as the Thouwai (soul?) upto the death of the being.

The Kanglei Meetei Race builds their Yumchao as a living temple where the Sanamahi Lainingthou is worshiped in the south western corner of the house as the universal god father, as the only ultimate god father.

In many occasion, my Id readers have heard the words “Lainingthou Laipao” and also the writer has written in many article that the universal god father, the Ipung Loinapa Apakpa called by the Meetei Race of Kangleipak, come down on the earth to creat living beings. He is the form of “Talang Malang”, but come down in the form of the symbyl 1·)now we use also as Singtha Cheising Eeyek Ama, counting number 1). The dot (.) on the leftside of the symbol 1· is called Eelik. Eelik means Blood drop in Kanglei dialect. This was the blood drop which was the beginning of all creations of living beings on the earth. This is the “Sana Ee Mahi” which become the name of Sanamahi Lainingthou. The “Sana” here means spread, Sandokpa, “Ee Mahi” means blood liquid (liquid blood)

In the background of this cultural historical position of the concept of the “Sanamahi” of the Meetei Race of Kangleipak, can anybody on the earth the term, translate, make equivalent Sanamahi to “Semen” or even to “Sperm”? The answer of this question is absolutely no.

So, some bodies comment “The Meetei is semen worshippers” is an imperfect comment showing imperfect knowledges of many things related to the subject. The article is very technical. The article requires a lot of knowledge of culture and the Puya of the Meetei Race of Kangleipak!

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As a supplement :

Can there be “Langban Tarpon” or “Langban Heisoi Tamba” or “langban Chara Tamba” or in any other name doing the same thing of the Meetei Race of Kangleipak?

The Meetei Race of Kangleipak has its own theory of the rebirth since immemorial times of the Meetei’s existence on the earth as a race of mankind.



The theory of rebirth of the Meetei Race is called “KHAMCHINKON”. The word/concept ‘Khamchinkon’ is composed 3 words is a compound word. Khamchindon = Kham + chin+kon.

The male and female born in the Meetei Race of Kangleipak, never die in the Imung or in the Mangol, but in the ‘Sumang’ at ‘Khanglenfam’.

At ‘Sumang’ at ‘Khanglenfam’ when the male or female Meetei is almost about to die, a ‘Lanna Ishei’ is sung by the sons and daughters of the dying person. The song is this :

Lansambigi Lamyaida
Mununa ware potthaba
Ipam Lamdam Yenglubadi
Nungsiba Maikei Tamkhare
Sabi Inem-Macha Pammubi

Chingnungi Sana Loktagi Paibiraklone !

The first line, ‘Lansambigi lamyaida’ means ‘Sumangda Khanglenfamda’ The second line ‘Mununa ware potthaba’ means ‘the person is taking rest unable to face life after a long life struggle for existence. The 3rd line, ‘Ipam Lmadam yenglubadi’ means Ipam=I+pam means origin of blood, origin of life; Lamdam=simply place ‘ Yenglubadi means ‘when look-up’. The whole 3rd line means ‘when the person was about to die, has no hope of living any more, the person look up to the supposed abode of the god father who gave the person’s life (blood).’ The 4th line, ‘Nungsiba Maikei Tamkhare’ means the ‘Nungsiba’, the God father creator who gave life and blood of the dying person, is called ‘Nungsiba’ by the Meetei Race of Knagleipak. The

meaning of the 4th line is ‘when the dying person was young and very active in life, when he was doing everything to person’s desire, he forgot his/her creator, the universal god father. Now when he/she was dying remembered his/her creator, the universal god father, but he/she was very away from Him, Whom the Meetei Race called Nungsiba (Love).

The last two lines

Sabi Inem-macha Pamubi

Chingnungi Sana Loktagi Paibiraklone!

The two lines of the Lanna-Ishei show the beginning of the theory of rebirth of the Meetei Race of Kangleipak. ‘Sabi Inem-macha Pamubi’ means the dead person and ‘Chingnungi Sana Loktagi Paibiraklone!’ means (a request, an appeal to the departed soul ‘Thouwai’ by the sons and daughters and friends and relative) to come back to their midst through human birth channel.

This song is called Lanna Ishei and the rites and others religious things done for the dead person is called Lanna Thouram.

The second thouram is called ‘Chupsa Moithem’, not Lanna Thouram. On the day ‘Chupsa Moithem’ thouram kanglei Maichou (Priest) worships and prays the universal god father, the almighty god to bring the thouwai (soul) of the dead person that fly away from the body of the dead person into the bodies of a male and female persons to come amongst the family members and friends and relatives as a new child.

The third thouram in relation to a dead person is called ‘Firoi’

As a Kanglei Maichou (Priest) worships and prays the universal God Father on the day of ‘Chupsa Moithem’ thouram, it is hopfully and religiously, the Meetei Race of Kangleipak believes that the Thouwai (Soul) of the Dear and beloved person goes to the body of a male person to stay two months in the body of the male person for formation of new life and then to a female person to stay 10 months for full human Lang-on (birth as a person). It is believed that on the completion of 12 months from the day of ‘Chupsa Moithem’ (two months in the body of the father+10 months in the body of human mother=12 months) after 12 months the Thouwai (soul) of the dead person, after completing the human birth journey, the human birth channel (Chingnang gi Sana Lakhoigi) comes out as new Lang-on (Full Human) comes out from the mother. This birth is observed as ‘Firoi’ by the Meetei Race of Kangleipak from time immemorial, probably since before the Indo-Aryan Hindus came to their present Bharat.

Please remember one Kanglei concept/wahei. The beginning of a pregnancy of a woman is called 'Lakye Fiyamba' by the Meetei Race of Kangleipak 'Lakye Fiyamba' means 'beginning of weaving of a cloth' and 'Firoi' (Filo) means 'the cloth is completely woven'

The rebirth theory of the Kanglei Meetei is called 'Kamchinkon' Kamchinkon = Kham+chin+kon, Kham means Khamba, Loiba (End); Chin means machin, ahouba, further means beginning' kon means konsinba, further means konna –chak, the fetus time in the womb of the mother.

Therefore, the meaning of Komchinkon is that whenever a person dies, his/her Thouwai goes into a male body, then to a female body to come out as a new Lang-on (a new birth as a human being). This cyclic order of birth of a thouwai (soul) is called a khamchinkon, is the rebirth theory of the Meetei Race of Kangleipak.

Therefore, because of the presence of the Khamchinkon tradition, the 'Langban Tarpan' 'Langban Heisoi Thaba', 'Langban chara tamba' etc. which are created during the Hindu rule of about 300 years in Kangleipak, is a totally foreign element in the Kanglei Meetei Khunnai, is to be rejected Forth with as a foreign episode from the Kanglei society. The Thouwai (soul) of the 1891 war heros will never be available to receive Tarpons in 2013 in their 'Swarga' or in their laireibak, It is a contradictory Fiction in Kanglei Khunnai.

In the Langban Month of 2013, no Thouwai (soul) of the brave Kangleichas who defended Kangleipak in the Khongjom battle, will be available for Tarpon of the misled Meeteis at Khongjom. For example, the brave Thouwai (soul) of Paona may be with us fighting for Kangleipak, after many Lang-ons (rebirths) amongst the Meeteis.

Please remember when a king orders a death penalty to his citizens in the past Kangleipak, he will say : "Angang olhankhro."

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