CHAPTER-I

INTRODUCTION
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EARLY HISTORY OF KANGLA

The state of Manipur is located at the extreme north-eastern border of India lying north of the Tropic of Cancer in between the latitudes 23° 50' and 25° 41' North and longitudes 93° 2' and 94° 47' East. On the north the state is bounded by Nagaland, on the south-west by Mizoram, on the east by Myanmar and on the west by the Cachar district of Assam. It covers an area of 22,327 sq. Km. This is one of the smallest, isolated hill girt state primarily inhabited by Meiteis and number of hill tribes. It is like a forth built by nature and thus remained isolated from the rest of India for a long period in the past.

Geologically, the state falls within the Alpine system of young folded mountains which came into being as a result of series of foldings of sedimentary strata in the great Alpine-Himalayan Geosyncline called Tethys, during the Tertiary Era. The hill ranges on the north of Assam-in Bhutan, Arunachal Pradesh, Tibet and the Assam-Himalayas are parts of the same system. This ocean was first
shallowed in Upper Cretaceous as a result of the tangential compression to which the deposited sediments were subjected to folding into a series of parallel mountain chains. The mountain building activity took place in a series of five or more stupendous movements throughout the Tertiary Era and brought into being the great mountain systems which include the Himalayas and the Burma (Myanmar) Andaman Arc. The Eastern and Western hills of Manipur were thrown into wrinkles and the whole area contracted in size.

From the ancient records it is found that the state had a bigger size then the present position with fluctuations at various stages. At one time, eastern boundary of Manipur extended up to the east of the Chindwin River reaching up to the peripheral areas of China, while the South Sea remained as the Southern boundary and Hirambas Kingdom (present Cachar) as the northern boundary by stretching up to Moran in the North East corner.

However, during the period of the weak rulers the extent of Manipur was a bit more than the Kabaw Valley. Hence, in the early
part of Manipur, her size and position was not static, and as such, to fix her boundary to a certain point is untenable. In this regard, James Johnston properly remarked, "The territories of Manipur varied according to the mettle of its rulers. Sometimes they held a considerable territory east of the Chindwin River in subjection, at other times only the Kabaw Valley, a strip of territory inhabited not by Burmese, but by Shans, and lying between Manipur proper and the Chindwin. Again they were driven back into Manipur proper. For the greater part of the 1st Century, the Kabaw Valley unquestionably belonged to Manipur, and it was never in any sense of Burmese province being, when not under Manipur, a feudatory of the great Shan Kingdom of Pong".4

In the olden days, Manipur was known by the neighbouring states by different names; Kathe by Burma, Cassay by the Shans, Moglie by Cachar and Macklee by the Ahoms5. From the various records maintained in the old puyas and manuscripts it can be safely asserted that the name of Manipur has got a recent origin and became popular only in the modern age.
The "Shakok Lamlel Puya" and the "Shingkak Puya" referred to four stages of evolution which are associated with different names of the country such as TILLI KOKTONG LEIKOIREN, KANGLA NOGHTHOU PHAMBILEL MELEIMANA TANPHANGDABA of the first stage (Hyee chak); MEERA PONGTHOKLAM THANGHUTWA of the second stage (Haya chak); MAYAIKOIREN THAK LAMTHAK SHAROLPUNG, SWAMBIROL of the third stage (Langba chak); MUWAPALI and POIREI PUNGMAYOL of the last stage (Kona chak). The calling of Poirie is also referred to "KHUNUNG CHAK PUYA". At later period, after when Poireiton immigrated into the country it was then called POIREI MEITEI⁶.

Geographically, Manipur is a composite region of valley and mountain ranges. The total area of Manipur is 8,622 sq. miles, of which 600 sq. miles constitute the valley and the rest is the hill region⁷. The central plain or the valley is the most striking topographic feature in a mountainous country. It is a small high level oval shape plain at an altitude of about 1600 ft. above the sea level.
The area of the valley comprises 36 miles from east to west and the ground gradually slanting from the flat area certain hillocks like Chingmeirong, Langthabal, Waithou, Langathel, Langjing, Iroisemba and Phoijing are dotted at intervals. Rather there are also scattered mounds like Pishum, Chinga, Nongmeibung and Lalambung etc. which are less then 500 ft. above the surrounding plain.

The surrounding hills facing the valley which constitute about 90% of the total area of Manipur are the off-shoots from the Himalayas. The general direction of these ranges is north and south but in places they connected by spurs and occasional ridges of the lower elevation. The greatest altitude is reached to the north east, where peaks rise upwards of 13,000 ft, above the sea level. To the north of this, the hill gradually decreases in height till they sink into the flat plains of the Assam valley. Southwards too, there is a gradual decline in altitude till the sea is reached near Chittagong and Arakan. The general appearance of the hill ranges is that of irregular ridges. Occasionally rising into conical peaks and flattened ridges of bore rocks. Sometimes, as in the western ranges of hills over looking the Manipur valley, the summit of the hills presents a more open and
rolling character⁹. The encircling mountain ranges of Manipur are of immense political and economical value. Through these mountain ranges there some routes connecting Manipur with the outside countries.

By virtue of these routes people from the rest of India entered into Manipur and from there they could proceed lower Burmah, upper Burmah or even China via Kabaw Valley for mercantile transaction. There hill routes also served as the only passes for war and conquering ventures by the Manipuri Kings or by the outside invaders. But outside invasions to Manipur is comparatively less in earlier days for having the mountain ranges as a fortress of Manipur. In this natural proposition is basically supported by the Manipuri saying "Chingna Koina Pansaba, Haona Koina Pangakpa," the literal meaning is that the mountain ranges protected the country as a strong fortress and the bevellers of these hills became the sole protectors from any outside eventualities.

The climate of Manipur is cold and very pleasant as it belongs to the tropical region. December to February is the cold season. The
summer is March to May. The southwest monsoon season is June to September is main rainy season. October and November constitute the post monsoon period.

As for having two distinct parts in her physical feature, the people inhabiting in Manipur may also be broadly divided as valley people and hill people. The valley people comprise of the Meiteis, the Bishnupriyas, the Musalmans and the Lois. Among these various ethnic groups of people who dwelt in the valley of Manipur, the Meiteis became the largest group and predominating one, and as such, history of Manipur of the early past is the history of the Meiteis.

The term "Meitei" which denotes the entitle Manipuri population applied only to the people belonging to the Ningthouja clan in early days and others were called by the name of their own clan as the valley was inhabited by seven clans quite independent of each another in its own well-defined region. Its principality was headed by a chief. He was aided and advised by a council of nobles. The names of the seven clans are Mangang (Ningthouja), Luwang,
In the hill areas of Manipur certain tribal groups dwell. These tribal groups may be divided into several tribes of the Naga and Kuki sections. The older group is the Naga with its tribes such as the Kabuis, the Tangkhuls, the Marings, the Mao, the Maram etc. The Kuki group with its tribes such as the Koms, Thadous, Gangtes, Paites, Hmars, etc. migrated into Manipur during the 13th century from the neighbouring lands like Lushai Hills. The Nagas inhabited in the contiguous hill villages of Tamenglong, Mao and Ukhrul in the western and eastern parts of Manipur, where as the Kuki-chin group dwelt in Tengnoupal and Churachandpur areas in the southern part of Manipur. Gradually, the Kuki-chin groups are settledment in wide areas of Manipur, but in early days there settlements were confined in the southern part where at present occupied by the Lushais, Koirengs, Chirus, Marings and other small tribes are found in the hills bordering the valley.
The early history of Manipur is shrouded in mystery as all the source materials of the early part are confined to the puyas, which are largely in mythical form. Hence, the regular chronicles, started only from 33 A.D. with Nongda Lairen Pakhangba as its first ruler. In fact, the origin of Pakhangba, who was the first historical ruler of Manipur, is also becoming a controversial subject till today.

There is no proper historical authentic account whether he was an alien or indigenous person. R.K. Jhalajit Singh opines that he came to Manipur along with Poireiton from the west. He is also not certain from what part of India they migrated. Supporting to this view, R.K. Sanahal Singh in his book Satjal refers that Pakhangba was born in 6th century A.D. on Wednesday, the fullmoon day of Kalen (May). His mother's name was Bhanumati. Before his accession to the throne of the Ningthouja clan he roamed to many sacred places of the Himalayas for getting salvation. However, the Manipuri Puyas claimed his divine origin through Atiya Kuru Shidaba. Inspite of such controversies this much be certain that Pakhangba came to the valley of Manipur where he had settled with his parents. As such recent researchers have categorically rejected the hypothetical presumption
of Pakhangba as Aryan origin and claim that he was an autonothonous Prince of Manipur. In this regard, W. Ibohal Singh after examining all the source materials, conclude that Pakhangba was not an Aryan immigrant but the son of Luwang Punshiba, born to Yabirok, the daughter of a Leihou Chief.

On the eve of Pakhangba's accession, there was complete anarchy in Manipur Valley and in order to fill up the political vaccum, he was sponsored by the Angom Chief to fight for the throne at Kangla. There was a rival contender named Poireiton, an adventurers from the east (through there is evidence that he was an indigenous person) who was defeated by Pakhangba. The Khabas, another clan opposed Pakhangba but later on were defeated by him. The Khaba-Ningthouja rivalry was quite strong. At the time of coronation at Kangla, Pakhangba was supported by the clans of Angom, Luwang, Chenglei and Khuman. He founded the Ningthouja dynasty and he becomes the Chief of the Ningthouja clan. This trans clan support greatly strengthened Pakhangba's held in the newly established Kingdom.
For efficient administration, king Pakhangba divided the land into four Panas, the Laipham Pana and the Khabam Pana. Secondly, for the satisfaction of Laisana, his wife, he introduced the play of Kangjei. Thirdly, he introduced the institution of 'Lallup' (forced and unpaid labour) according to which every adult male had to attend to royal functions for ten days out of every forth. He also introduced coinage system known as "Seljao" and Calendar too was reformulated.

A separate department for literary activities was re established, and the distinguished scholars who know past, present and future were rewarded the title of Guru. During those days two kinds of court called Kuchu and Pacha. The Kuchu was the highest court having comprehensive jurisdiction both civil and criminal. In this court, the King and his nobles tried the cases. Pakhangba presided over its meeting. Besides the Kuchu, there was a court for females known as Pacha. The Pacha tried all cases connected with females such as adultery, divorce, wife beating, assault and any other cases in which females were involved. The queen of Pakhangba, Laisana was the president of the Pacha. The strength of the court was eleven including
the president. The ten wives of the Ningthou Pongba Tara (10 noble's ministers) were members of the court. Appeals could be had against the decision of this court to the Kuchu.

During the reign of Pakhangba the art of warfare got a new inspiration along with the introduction of many new systems. A cavalry group was commissioned with the improvement of horse riding knowledge. The soldiers properly trained in the traditional warfare.

The arts Polo, Khongkangjei (Hockey) hunting expedition, Mukna (Wrestling), race, the use of Arambai of the horse riders, shooting of arrows and fencing of swords were imparted to the entire populace of the country so as to enable them to meet any sort of emergencies and conquest.

In consideration of his ability, prudence in administration of his ability, prudence in administration and high diplomatic statesmanship, Nongda Lairen Pakhangba was a powerful king. Due to his esteem civil and judicial administrative abilities he was
assigned the epithet, "Ayuk Nungthil Laioi Numidang Mee - oi", meaning he was divine by day, human by night. That means that in the daytime, he attended to his royal duties and administered justice with such perfection that he was like a God. But at night, he was available to the members of his family, friends and relatives and at that time, he was a good husband, good father, good friend and a good relative\(^{16}\).

The royal chronicle Cheitharol Kumbaba that in 33 A.D. Nongda Lairen Pakhangba established his capital at Kangla. The event was of great historical importance in the evolution of the Kingdom of Manipur. At that time Manipur was divided into several principalities.

Their principalities were engaged in a series of warfare against one another for supremacy. Pakhangba accession to the throne put a stop to the incessant warfare and peace was restored under his suzerain power. He consolidated the kingdom and laid the foundation of the social, political as well as the cultural and religious system of Manipur. Thus, a long line of Manipur kings, starting form Nongda
Lairen Pakhangba in 33 A.D. up to Maharaja Kulachandra in 1891 A.D. ruled the country from Kangla.

Kangla is located at the heart of Imphal city, in between $24^0 48' 45''$ North latitude and $93^0 56' 74''$ East longitude at a height of about 780 meters (2558 ft.) above mean sea level, on the bank of the Imphal river, Kangla represent the typical Manipuri conception of a royal palace, citadel and fortress. Kangla has also an important place in the history of Manipur as the seat of power from where the Manipuri kings exercised political boundary of Manipur. Her mighty rulers like King Khagemba (1597-1652 A.D.) and Pamheiba (1709-1748 A.D.) carried their military might will behind the Ningthee River (Chindwin River) of Burma and occupied the entire Cachar district of present day Assam.

Thus by the beginning of the 16th century A.D. Manipur became a powerful kingdom in the region. Kangla also become a formidable fortress with the rise in the fortune of the kingdom of Manipur. The royal chronicle, Cheitharol Kumbaba gives many
references about the development of Kangla fort by successive reigning kings of Manipur.

The major landmarks in the growth of Kangla fortress came up during the reign of Meidingu Khagemba and Meidingu Pamheiba (Garibaniwaja). The chronicle records that in 1632 A.D. Khagemba constructed a brick wall at the western gate of Kangla Fort. His son Khunjaoba (1652-1666 A.D.) made improvement on the fortification and beautification work of the Kangla holy palace. Khunjaoba also excavated a moat (Thangapat in Manipur) on the western side of the fort.

Kangla is not only a seat of political power but also a holy place for religious worships and ceremonies. There are 108 holy sacred places inside Kangla Fort which are related with the age-old religious beliefs and customs of Manipur. The people of Manipur associates Kangla with great deal of significance, Kangla represents their history, culture and integrity.
KANGLA SINCE THE BEGINNING OF CHRISTIAN ERA

From the time of Pakhangba of the first century, the Mangang (Ningthouja) kingdom of Imphal had gradually wielded enough political power to emerge as the most dominant nation of Manipur. Naturally, Kangla, the capital was the seat of political, military, economic power; it was also the centre of the social, cultural and religious activities. Pakhangba and his queen Laisna were coronated at Kangla. The ceremony of Phambal Tongba (coronation) has its own traditional characteristics. The nobles, priests, scholars and all the people were invited to the ceremony. The couple of royal was cleans with the water from Nungjeng pukhri and then adorned with the ceremonial robes. The royal couple were then raised to Kanglamen in the final ceremony of the coronation was performed.

Pakhangba reigned was a landmark in the history of Manipur. He was succeeded by his son Khuyoi Tompok in 154 A.D. The early history of Kangla is sketchy and the royal chronicle and other texts are silent on this matter. But the treatise on the construction of Kangla, the Kangla Houba believed to be written by Ashangbam
Laiba during the reign of King Naophangba (428-518 A.D.). The King was also credited with the construction of a seven storey Kangla palace. Naophangba was succeeded by his son Sameirang in 518 A.D. The period from 518 A.D. to 1512 A.D. the year in which Lam Kiyamba ascended the throne was not important in the development of Kangla. Koiremba the brother of Lam kiyamba succeeded in 1512 A.D. and he constructed a royal palatial building at Kangla. The rulers like Kabomba, Chalamba and Mungyamba were engaged in defending the kingdom from foreign invaders. Kabomba defeated the Tripuri invaders in 1533 A.D. and dug the Takhel Khong (Tripuri Canal) in the capital to commemorate the victory.

Khagemba (1597-1652 A.D.) was one of the greatest rulers of Manipur. His reign brought major development in the field of art and architecture. The art of brick mould and manufacturing guns etc., were introduced during his reign. The royal chronicle Cheitharol Kumbaba records that the construction of brick gat way and brick wall on the western side of the capital Kangla in 1614 A.D. and the Uttra (ancestral coronation hall) in 1629 A.D. The course of the Imphal river was diverted from Keckrupat to the north-east corner of
the Mahabale (Mongbahanba) area in 1630 A.D. The shrines of Nongshaba, Lai-Kasha (Soraren) were developed and a temple of Lainingthou Sanamahi was also constructed. He introduced a supported pillar known as Sana Yumbi.

Khunjaoba (1652-1666 A.D.) succeeded his great father Khagemba. Khunjaoba tried his best to improve the capital as well as engaged in the fortification of Kangla. He excavated a moat (Thangapat) in front of the brick gateway constructed by his father. Kangla thus became a well fortified capital with the moat surrounding the palace in all directions.

Paikhomba (1666-1697 A.D.) took great interest in development of Kangla, the capital of his kingdom. He constructed the brick temple of Lainingthou Sanamahi and Lai-Kasha in 1678 A.D. The temple of Panthoibe and Yumjao were constructed in 1680 and 1686 A.D. Paikhomba established the offices of Ahallup, Naharup, Shagol Shang and Shamushang at Kangla.
Charairongba (1697-1707 A.D.) succeeded his adopted father Paikhomba. He erected inscribed administrative decrees and edicts on stone at prominent places like the temple. The royal chronicle records that in 1698 A.D. the king raised a stone inscription engraving all the administrative rules in front of the temple of Lai-Kasha.

Garibaniwaz (1709-1748 A.D.) was one of the greatest kings of Manipur. During his reign Manipur attained the zenith of her glory and became one of the most powerful kingdom in the South East Asian Regions. He was also a great religious reformer and Hinduism propagated in Manipur under his royal patronage. Garibaniwaz carried out various activities for the improvement of Kangla, the capital of the kingdom. The capital was well-fortified during his reign, with the excavation of the outer moat and construction of brick wall all around the moat. The fortification of Kangla was further strengthen with the erection of fencing on the other side of the moat in 1735 A.D. The royal chronicle records many instances about the development of Kangla by this illustrious king. He established the Laipham and Khabam Loishang and constructed their offices inside Kangla in 1714 A.D. The temple of Kalika was constructed in 1717 and Krishna
temple in 1722 A.D. at Kangla. The king also constructed numbers of buildings at the capital including one five-storied palatial building.

The last days of mighty king Garibaniwaz were miserable. He abdicated the throne in favour of his son Chit Shai in 1748 A.D. Chit Shai ruled for four years only. He was driven out of Manipur by his brother Bharatshai in 1753 A.D. After the expulsion of Bharatshai, Gourashyam of Maramba ascended the throne of Manipur. He was formally coronate at Kangla. During the reign of Gourashyam, Alaungpaya the Burmese king invaded Manipur in 1758 A.D. Subsequently the whole country was devastated by the invading Burmese and a large number of Manipuri captives were taken to Burma.

In 1759, Gourashyam abdicated the throne in favour of his younger brother Bhagyachandra. Bhagyachandra with the help of the Ahom king Rajeswara regained the throne of Manipur and ruled the country for forty years. But he never set his foot at Kangla, after return from the Ahom kingdom he ruled the country from Langthabal capital. His reign was a landmark in the history of Manipur for the
propagation of Vaishnavism in the history of Manipur. He breathed his last in 1798 A.D. and Labyanachandra (1798-1800 A.D.) ascended the throne in 1798 A.D. he ruled the kingdom for only three years. During his reign, he restored and revived the important religious places of Kangla. The king with the help of the people constructed the fort wall of Kangla. He also constructed the Nonghum Shang, Yumjao, the coronation hall (Uttra) and the royal residence. After the completion of the restoration works, Labyanachandra occupied the ancient seat of power in 1799 A.D. He then organized the death anniversary of Bhagyachandra at Kangla.

Modhuchandra (1800-1803 A.D) succeeded his brother Labyanachandra in 1800 A.D. He was coronate with his queen Haobam Chanu Yangleingambi in 1801 at Kangla. His regnant title was Tomlenkhomba. At the end of the fourth year of his reign, he was driven out by his younger brother Chourjit.

Chourjit (1803-1813 A.D.) ascended the throne in 1803 A.D. He introduced grand scheme for the beautification of Kangla. He constructed the two huge status of Kangla Sha (the dragon) in front of
the Uttra in 1804 A.D. He also constructed the Nonghum Shang, Yumjao, Hirushang and the dancing hall. He was coronated with the title of Meidingngu wairang Pamheiba. The chronicle records the construction of a religious hall with eighty-four pillar known as Chourasai Khamba in 1805 A.D. The brick walls on the north-east, east and the south-west were constructed and the Mandapa of Shri Govindaji temple was also built in 1806 A.D. Laktong, the gate in between the two Kangla Sha became an important gate.

Marjit (1813-1819 A.D.) ruled the country for six years. During his reign, the Leipal Panjao (embankment) on the western side of Kangla next to the outer moat was constructed in 1814 A.D. The polo-ground known as Manung Kangjeibung was developed by the king at Tenkhei Kha (Helipad area) in the same year. He permitted the people to cut teak timber from Kabaw Valley (Kiyampok Lamjao). In 1819 he constructed a royal residence with teak wood from Kabaw Valley. The structure was roofed with planks which was gilded. He also constructed the coronation hall Uttra, Nonghum-Shang, Iru-Shang and Yumjao, which were roofed with wooden planks and gilded. In the meantime, the king of Burma invited Marjit
to attend his coronation and pay homage to him. Marjit refused to attend the coronation ceremony. The Burmese ruler sent a large force under the command of General Maha Bundala to humble Marjit. Marjit fled to Cachar and Manipur was brought under Burmese rule for seven years from 1819-1826 A.D. This period known as Chahi Taret Khuntakpa (seven years devastation) in the history of Manipur.

Gambhir Singh (1826-1834 A.D.) with the help of Manipur Levy under British East India Company and his cousin Nara Singh Senapati expelled the Burmese beyond the Chindwin River (Ningthi Turel). After that Gambhir Singh ascended the throne of Manipur in 1826 A.D. He shifted his capital from Lamangdong to Langthabal. He died on 9th of January in 1834 A.D. He was succeeded by his infant son Chandrakriti.

Nara Singh (1844-1850 A.D.) Senapati, administered the Kingdom on behalf of the young Maharaja. Kumudini, mother of Chandrakriti was not satisfied and made an attempt to murder Nara Singh, the regent, but failed. After the incident, Kumudini with her infant son fled to Cachar. Nara Singh compelled by the people of
Manipur, ascended the throne in 1844 A.D. at the age of 51. Nara Singh located his capital at Kangla, the ancient royal seat of Manipur, constructed eleven houses including the Nonghum Shang, Mongba Shang, Yumjao Shangairen, the temple of Shri Hari etc., at Kangla. He also constructed the Top garod (the military H.Q.) at Kangla. Then Nara Singh moved his capital from Langthabal on the 19th day of Kalen (May) in 1844 A.D. to Kangla.

The royal chronicle records the construction of Mahadeva's temple and the Mandapa of Shri Govindaji at Kangla in 1844 A.D. He also constructed the two majestic Kangla-Sha again in the same year. He planted saplings of the Keli-Kadam trees on both sides of the road in front of the Kangla-Sha to the western gate. He dredged the Kiang Ingkhol Marin (river) located beyond the Imphal river to the east, which was developed by Garibaniwaja, in the same year. According to Cheitharol Kumbaba, the temple at Langthabal was dismantled and the idol of Shri Govindaji was kept in a Khangpok (Shed) in 1845 A.D. In the same year, all the buffaloes in the domain were used for transportation of bricks from Langthabal to Kangla. The temple of Shri Govindaji at Kangla was constructed with the bricks transported
from Langthabal. The king also introduced the festival of Jalakeli and reorganized the festival of Mera Houchaongba (solidarity & integrity festival of Manipur) in a grand scale. The royal arsenal was also constructed in 1845. The chronicle also refers to the construction of brick wall and the coronation hall in 1849. Nara Singh died on 10th April 1850 and he was also cremated at Manglen. He was succeeded by his brother Devendra.

Chandrakriti (1850-1886 A.D.) son of Gambhir Singh embarked on various activities for the development and beautification of the capital Kangla. The mandapa of Shri Govindaji and the king’s mother residence were constructed as well as the king’s palace and the Shamu Shang (the elephant shed for keeping) in 1850. Charaitong and five storied building were also constructed in 1852. The temple of Shri Govindaji temple was constructed in 1855. The mandapa of Shri Govindaji was again constructed in 1857. In 1860, the office of Top-garod was constructed. The chronicle also records the plantation of inner moat was dredged and brick wall around the moat was again constructed in 1863. A Jail for prisoners known as Phadok was built on the northern side of the Nungjeng pond (Pukhri) in 1864. In 1865,
the temple of Ibudhou Pakhangba was also constructed to the south of Nungjeng Pukhri.

Natural calamities in severe scale hit the kingdom several times during the reign of Chandrakriti. An earthquake of high intensity rocked the kingdom and destroyed many houses, brick structures and changed the course of rivers in 1869. The temple of Shri Govindaji collapsed and idol of Radha-Govinda were partly damaged in the quake. The Beithab, Lakton and brick walls were also damaged. The temple of Shri Govindaji was reconstructed and inaugurated in the same year. The king constructed the temple of Lakshmi (goddess of wealth and prosperity) and the temple was roofed with tin sheets and gilded. In 1871 A.D. the temple of the goddess Dugra was constructed.

The most remarkable contribution made by Chandrakriti was the construction of the citadel, the inner most fort, around the palace (Ningthemkol) in 1873. The construction of the citadel was started from the side of the Wanggon Pukhri (pond) and it had extended on all sides. The citadel covers an area of 200 x 200 sq. yards. Uttra
Shanglen the coronation hall was again constructed. The temple of Brindabanchandra was built in 1886 and his successful reign came to an end when he died in the same year.

Surandra (1886-1890 A.D.) succeeded his father Chandrakriti and ascended the throne in 1886 A.D. On 21st September 1890, Prince Zila Ngamba, Angou Sana, with the able support of Senapati Tikendrajit revolted against him. Surandra left Kangla and took refuge at the Residency. The political agent Mr. Grimwood tried to settle the matter but Surandra abdicated the throne and left Manipur for Brindaban. Kulachandra Dhaja succeeded Surandra and ascended the throne of Manipur in 1890 A.D. Surandra on reaching Calcutta approached to the British Government to reinstate him to the throne. The British refused his claim and decided to recognize Kulachandra as the king of Manipur and ordered to arrest Senapati Tikendrajit. The Chief Commissioner of Assam, Mr. Quinton came to Manipur to enforce the order of the British Government. This event led to the Anglo-Manipur war of 1891 A.D. and the era of sovereign and independent Manipur had been closed. After the conquest of Manipur, the areas of Royal citadel and palace
of Kangla constituted into the British Reserve Area which was put under the direct administration of the Political Agent.

*Source: Ms. Kangla Houba & Cheitharol Kumbaba the Royal Chronicle of Manipur.*

**REVIEW OF THE ARCHAIC LITERATURES**

The archaic literatures, thesis, books, journals and other related sources play an important role in the research work. In order to get the correct information, from the various sources we need a careful review of the related literatures. The researcher obtained himself the valuable knowledge when he review the literatures and also familiar in the area or field which is going to carry out his research. Most of the research work is based on the past information, review of the related literature helps to eliminate the duplication of what has been done and provides useful hypothesis and helpful suggestions for significant investigation. Some of the selected books and literatures reviewed related to the study are as under:
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1. LEITHAK LEIKHAROL (MS)

This is the archaic manuscript which deals with an account of the evolution of universe and the cosmological formations of earth and heaven. It is also discribed the birth of human beings and the origin of deities of the clans. The book deals with other themes also. It describes the sports of Gods and Goddess their jokes, songs and dances. It also deals with some human affairs and curiously enough includes what professes to be a list of kings of the Pathan dynasty.

Two distinct styles are visible in the book one is the archaic style handed down the generations and the other is the pleasant narrative style of the sixteenth and the seventeenth centuries.

From the standpoind of literature, we must say that this is a beautiful book.

2. PAKHANGBA TUTHEK LEIRONG

Manuscripts deals with the creation of the earth by the creator. It also dipicts the activities of Pakhangba in four ages (Ha-i Chak, Haya Chak, Langba Chak and Kona Chak) from the beginning till his fighting against the chief of the Khaba Clan.
3. THIREL LAYAT

This manuscripts booklet is mainly referred the account of the kings and people before the event of first century B.C. The Thirel Layat is also deals with the certain important shrines of dieties.

4. THIREL CHINDUMBI

This treatise is one of the important sources of information for holy places of Kangla which contains for offering prayers to the dieties in different sacred places of Kangla.

5. YAKHANGLON

Manuscript deals with the account of dieties residing in the kings house within Kangla.

6. NUNGLON ACHOUBA

The manuscript Nunglon Achouba is the most relevant and comprehensive source for the study of Kangla among the available archaic manuscripts of Manipur till today. It has mentioned that the account of supernatural stones located at important places and incantations for use in offering prayers to guardian dieties of the
places. Location of supernatural stones and worship of the deities for the welfare of the people and the king. Records showing different stones in the ancient palace compound at Kangla having supernatural powers. The accounts of sacred stones found in different parts of Kangla and underneath the earth is also referred the offering of Trantric and ritual ceremonies for defeating over the alien enemy.

7. SAKOK LAMLLEN

A manuscript work on religo-cultural and philosophical theories and practices of Meiteis. It has been reflected the evolution of seven clans and nine lineages (Salai Mapan) spread to inhabit their settlement in different directions. The habit, custom, household maintainance (Yumballon), meditation (Hirikonba), knowledge (Loushing), enlightenment (Manggal Phangba) and attainment of salvation (Aran Khuvam) under the philosophy of Meiteis are highlighted.

8. CHEITHAROL KUMBABA

This chronicle is the most important rayal chronicle of Manipur, which has been written by the palace pandits (Maichous).
The chronicle begins with the advent of Pakhangba’s accession to the throne in 33 A.D. down to the present day. This text gradually covered many subjects. It includes the eclipse of the Sun and the Moon, earthquakes, appearance of comets, epidemics, cattle epidemics, invasions, victories over neighbouring tribes etc.

The chronicle did not emerge as a fully developed from the beginning. It developed step by step. The important mile stones in its progress were 428 A.D., 1470 A.D., 1485 A.D., 1650 and 1660 A.D. The chronicle reached its fully developed mature stage in 1660. From this text we get information of the Kangla.

9. NINGTHOUROL LAMBUBA (O. BHOGESHWOR, IMPHAL 1967)

This is an account of the expeditions of the kings of Manipur. This scripture also provides the origin of the queens of Manipur in the political affairs and descriptions of the parental names of the Meitei queens. It is a sort of chronicle also. Many details which are left out in Cheitharol Kumbaba are found in this book. The events are given reignwise, and in the chronological order.

This text is a valuable accessory of Cheitharol Kumbaba. So
Ningthourol Lambuba gives a good picture of the past events of Manipur.

10. NONGKHRANG (AMUBI, KHELCHANDRA, BHOGESHWOR, IBOCHOUBA, IMPHAL 1994)

This manuscript records the genealogical trees of different families of different clans of Manipur. The Manipuries may be broadly divided into 7 (seven) clans. These clans are the main constituents of the formation of the valley populace of Manipur.

11. PAKHANGBA LAIHUI (NAOROIBAM INDRAMANI IMPHAL 1995)

This book narrates the Pakhangbas descendents. From this text we get information of the clans. The main content of this book started from Pakhangba to Naokhamba. Pakhangba Laihui also deals with Ougri, hymns sung in the Manipuri Lai Haraoba festival. The song are also sung on certain occasions for bringing welfare to the kingdom or destruction of another.
12. NUNGLON (MS)

This manuscript shows different stones in the old palace compound at Kangla having supernatural powers.

13. KANGLA LAYAT (KHUMANLAMBAM YAIMA SINGH, IMPHAL 1987)

This book gives the Manipuri theory of creation. It also deals with the genesis of the universe layers and strata of the spheres and planets. This text gives an important account of the location of places regarded as sacred in the priseses of kangla.

From this manuscript we get valuable information in constructing the history of kangla.

SCOPE AND METHODOLOGY

The propose study will be of much significance in understanding the contribution of Kangla and its influence in the social, religious, and cultural history of Manipur. The present work aims at restructuring and evaluating the historical process of Kangla through the centuries into a formidable fortress as capital of Manipur.
The study also gives assessment of the extent of historical, religious, culture and archaeological significance of Kangla. The work is based on primary and secondary data obtained from the gradual evolution of Kangla from a place shrouded with myth and legend to a formidable fortress to the later period of history; which aims in view will cater to the need of the general populace of the state. It will mainly base on the indigenous manuscripts chronicles, historical texts and personal interviews. It will also analyze, compared and presented in the form of graphs and maps.
Footnotes:

1. Key Note Address on “Kangla Fort and Its Developmental Activities on the 3rd Kangla Day observed” 20th Nov. 2007 organised by State Archaeology Department of Art & Culture, Kangla, Imphal.


