CHAPTER-III

HISTORICAL AND ARCHAEOLOGICAL SITES OF KANGLA
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The name 'Kangla' is not a new to all the people of Manipur. But the historical importance of the place is known only by a few sections of people. In fact, right from the very ancient period 'Kangla' is closely associated with the life of people of Manipur. It is the cradle of the evolution of culture and tradition of Manipur. There in the oral tradition and ancient literally texts this place is regarded as the sacred place of the people of Manipur. In one sense this sacred place may also be regarded as the nerve center for the evolution of the society of Manipur. Indeed, for the people of Manipur ‘Kangla’ are their history and the history of Manipur is 'Kangla'.

However for quite long time, except some scattered papers, the writers and researchers of this place have not done any piece of major research work on the historical importance of Kangla. On the other hand many groups of people of different colours and outlook have started to look Kangla from their own perspective. The people who
worked on culture took it as an important cultural site and historians took it as an important historical monument.

HISTORICAL SIGNIFICANCE OF KANGLA

Kangla was the ancient capital of Manipur from the ancient times down to the year 1891 A.D. It is located at the heart of the Imphal city almost intersected by 24° N Latitude, 94° E Longitude and it is 2,291 feet above mean sea level.¹ It is situated on the western bank of the Imphal River. In ancient times, 'Kangla' was the royal palace since the reign of Pakhangba who ascended the throne in 33 A.D. according to "Khunung Leikoirol" the manuscripts of Manipur. In pre-Pakhangba period, the ruling clans named Tangja Leela Pakhangba, Leinung Lonja Pakhangba, Lolang Pakhangba, Sakakpa, Wankakpa, Kaksuba, Tonkanba, Kangba Ningthou, Moriya Phambalcha, Sentreng, Kuptreng, Chakpas, Khaba and others ruled at Kangla.² There are a number of ancient traties/manuscripts specially "Sakoklamlen", "Chinglon Laihui", "Nunglon", "Khunung Leikoirol" etc., which lay down the rules for the construction, worship, ceremonies relating to Kangla.
It is from this capital that the "Ningthouja" clan gradually wielded enough political and military power and grew-up to be the most dominant clan in Manipur. The royal chronicle gives many references to the construction of Kangla by successive reigning kings in Manipur. King Pakhangba and his queen Laisana were coronet at Kangla. The ceremony of coronation (Phambal Tongba) has its own peculiar traditional characteristics. The nobles, priests, scholars and all the people were invited to the ceremony. The royal couple were cleanse with the water from Nungjeng Pukhri and then adorned with the ceremonial robes. The King and Queen sat below the red parasol. The royal couple were then raised to Kanglamen and the final ceremony of the coronation was performed. As a ablest ruler of king Nongda Lairen Pakhangba consolidated the kingdom. He laid the foundation of the social, political as well as the cultural and religious system of Manipur. His reign was a landmark in the history of Manipur. He was succeeded by his son Khuiyoi Tompok in 154 A.D. According to the royal chronicle, his reign was peaceful. He was known as the inventor of the Drum.
During the reign of Naophangba the treatise on the construction of Kangla, Kangla Houba is believed to be written by Ashangba Laiba. He 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 also important, because during this period the kingdom of Manipur was further consolidated and the all principalities were integrated under the Ningthoujas. Lam Kiyamba succeeded his brother Koiremba in 1512 A.D. The rulers after Lan Kiyamba like Kabomba, Chalamba and Mungyamba were great conquerors. They were engaged in defending the Kingdom from foreign inroads and expansion of its territory. Kabomba defeated the Tripuri invaders in 1533 A.D. and dug the Takhel Khong in the capital to commemorate the victory. He established contact with Assam and a trade route to upper Assam was opened in 1536 A.D. Mungyamba was a great conqueror and his reign is remarkable for his successful military expeditions.6

Khagemba was one of the greatest rulers of Manipur. He ascended the throne of Manipur in 1597 A.D. His other names are Sana Hi honba, Khagingamba and Ningthouhanba. His father the
great Mungyamba left behind a strong and stable state. His reign brought major developments in the fields of Art & Architecture, Coinage, Metallurgy etc. He introduced the art of brick making in Manipur. The art of reading and writing was also brought to limelight i.e., Schooling system of education. He was also fond of games and sports.

The development of Kangla began in earnest during the reign of Khagemba. The royal chronicle Cheitharol Kumbaba records the construction of brick gate way and brick wall on the western side of the capital Kangla in 1614 A.D. A five-storied building was constructed by him in 1616 A.D. The Chronicle records the construction of the Uttra, the ancestral coronation hall in 1629 A.D. The course of the Imphal river was diverted from Keckrupat to the north-east corner of the present Mongbahanba (Mahabali) 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 support or pillar known as Sana Yumbi.
Khunjaoba succeeded his great father Khagemba in 1652 A.D. He inherited a powerful and prosperous kingdom. Khunjaoba tried his best to improve the capital as a centre of commerce. He was engaged also in the fortification of Kangla. He excavated a moat (Thangapat in Manipur) in front of the brick gateway constructed by Khagemba. Kangla thus became a well fortified capital with the moat surrounding the palace in all directions.

Paikhomba ascended the throne of Manipur in 1666 A.D. He consolidated his power in the valley and laid his arms against the hill and far beyond. His kingdom extended as far as Samjok in the east and Takhel in the west. He took great interest in development of Kangla, the capital of his kingdom. He constructed the brick temple of Lainignthou Sanamahi and Lai-Kasha in 1678. The temple of Panthoibi and Yumjao were constructed in 1680 and 1686 A.D. The royal chronicle records the moulding of bricks for three months by paikhomba in 1886 A.D. Uttra the ancestral coronation hall was constructed in 1688 and the western brick wall of the Uttra, which was constructed by his great-grandfather was again constructed in the same year. A palatial building and Yumjao were also constructed in
1697 A.D. Paikhomba established the offices of Ahallup, Naharup, Shagol Shang and Shamushang at Kangla.

Charairongba succeeded his adopted father Paikhomba in 1697 A.D. Charairongba was a good king. His reign was peaceful from the military point of view. Charairongba was an able administrator. 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.

According to Cheitharol Kumbaba, Charairongba constructed the temples of Panthoibi, Sanamahi and others. He was credited with the casting of the bronze status of Panthoibi and Sanamahi. He initiated to Hinduism in 1704 A.D. He was the first Hindu king of Manipur. After his conversion to Hinduism, the king constructed the temples of Krishna and other deities. But he continued to look after the deities of the ancestral religion. The most remarkable achievement of Charairongba was the introduction of temple built in the style of Burmese Kyoung in Manipur. Charairongba built many temples in
Garibaniwaja ascended the throne of Manipur in 1709 A.D. He was the greatest king of Manipur. During his reign Manipur attained the zenith of her glory and became one of the most powerful kingdoms in the region. He was a great religious reformer, under his royal patronage Cheitanya's school of Vaishnavism was propagated in Manipur. Afterwards, he switched our to Ramanandi school of Vaishnavism. His religious reforms brought significant changes in the social, cultural and religious fabric of Manipur. Kangla was well fortified with the excavation of the outer Moat and construction of a brick wall around the bank of the moat. He also constructed a number of buildings at kangla including one five storied palatial building.

The king issued several coins during his reign. The last days of this mighty king 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 1752 A.D.
And Gourashyam exiled Bharatshai, in 1753 A.D. After the expulsion of Bharatshai, Gourshyam or Maramba ascended the throne of Manipur. He was formally coronated at Kangla. During the reign of Gourashyam, Alaungpaya the Burmese king invaded Manipur in 1758 A.D.

The invading Burmese force crossed the Ungoching by the Khambat route and entered the Manipur valley through the Aimol passed and defeated the Manipuris. They overran the kingdom of Manipur owing its success mainly to the use of modern fire-arms. The Burmese force then marched to the capital and occupied it for nine days in 1758. Gourashyam and Bhagyachandra fled to Shangaithel. After the departure of the Burmese they returned to the capital Kangla. In 1759, Gourashyam abdicated the throne in favour of his younger brother Bhagyachandra. Bhagyachandra restored normalcy in the kingdom and consolidated his power and tried to regain the lost glory of Manipur. In 1764 A.D. the Burmese again invaded Manipur. In this occassion Bhagyachandra fled to Ahom kingdom, and the
people fled to Moirang. The whole country was devastated by the invading Burmese and a large number of Manipur captives were taken to Burma.\textsuperscript{8}

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Bhagyachandra also known as Jai Singh with the help of the Ahom king Rajeshwar regained the throne of Manipur in 1768 A.D. and ruled the country for more than 30 years. His reign was a landmark in the history of Manipur for the propagation of cheitanya's school of Vaishnavism. His deep religious devotion earned him the title of Rajarshi. He ruled the country from Bishnupur after the war with Burma. He shifted his capital to Canchipur in 1779 and from Chanchipur to Imphal in 1796. He, however did not occupy Kangla. His palace was at what is now the compound of the Raj Bhavan (Konthoujam Yumpham).
Labyana Chandra succeeded his father and ascended the throne of Manipur in 1798. He ruled for only three years. He restored and revived the important religious places of Kangla and occupied the ancient seat of power in 1799. He then organised the death anniversary of Bhagyachandra at Kangla.

Modhuchandra succeeded his brother in 1800 A.D. According to the Royal chronicle of Manipur, Modhuchandra completed the construction works of the temple and the mandap of Shri Shri Govindajee which was left unfinished by his predecessor at Kangla, then he dedicated the temple and the mandap to Shri Shri Govindrajee, during the short period of his reign.

Chourajit ascended the throne in 1803 A.D. He introduced grand schemes for the beantification of Kangla. He constructed two huge statues of Kangla Sha in front of the Uttra in 1804.9 (But some scholar suggested that the Kangla Sha was constructed since the time of king Khagemba). A temple of Shri Shri Govindaji was also constructed at the capital. He also constructed a religious hall with eighty four pillars known as Chourasi Khamba in 1805 according to
Royal Chronicle of Manipur. The king also constructed the Mandap of Shri Shri Govindaji Temple in 1806 A.D.

Marjit with the help of the Burmese invaded Manipur in 1813 and defeated his brother. He then ascended the throne in 1813 and ruled for six years. In 1819 he constructed a royal residence with teak-wood from the Kabaw valley. The building was roofed with gilded planks. In the same year the Burmese king invited Marjit to attend his coronation to attend the coronation, which offended the Burmese king. The Burmese king sent a large force under the command of General Maha Bundala to humble Marjit. The Burmese army ransacked the country and let loose reign of terror for seven years from 1819 to 1826 A.D. This seven years Devastation or Chahi Taret Khuntakpa in the history of Manipur.

Gambhir Singh with the help of the 500 strong Manipur Levy raised with the help of the British East Indian Company expelled the Burmese from Manipur. By assistance in arms and ammunition from the East India Company, Gambhir Singh expelled the Burmese beyond the Nighthi (Chindwin) River. Before that Gambhir Singh had
ascended the throne of Manipur in June 1826. He consolidated his position and tried to restore normalcy in the kingdom. He ruled the country from Langthababal capital. He did on 9th January 1834 and was succeeded by his infant son Chandrakriti.

Nara Singh a second cousin of Gambhir singh, was the regent. Kumudini, mother of Chandrakriti, was not satisfied with the arrangement. After unsuccessful plot to assassinate Nara Singh, She fled to Cachar with her son. Nara Singh as desired by the people of Manipur ascended the throne in 1844 at the age of 51. Nara Singh shifted his capital from Langthababal to Kangla in 1844. He reconstructed the two statues of the Kangla Sha at Uttra as that Burmese had dismantled or destroyed the statues made by Chourjit. He planted saplings of Keli-Kadam trees (a variety of Anthocephalus Cadamba) on both sides of the road in front of the Kangla Sha to the western Gate. The temple of Shri Shri Govindajee at Kangla was constructed with bricks brought from Langthababal. Nara Singh died on 10th April, 1850. He was cremated at Manglen inside Kangla. He was succeeded by his brother Debendra.
Chandrakirti came from Cachar and defeated Debendra, who fled to Cachar in July, 1850. Chandrakriti regained the throne of Manipur. In the year he ascended the throne, the mandapa of Shri Shri Govindaji temple was constructed in 1855. In 1869, a very powerful earthquake rocked Manipur and destroyed many brick structures including the temple of Shri Shri Govindaji. A temporary temple was reconstructed and inaugurated in the same year. All the sacred and holy places inside Kangla were developed and maintained. Kangla thus became a well-fortified palace surrounded by at least fine barriers, including the inner and outer moats, brick walls, an earthen rampart and the citadel surrounding the palace in the centre. Chandrakriti's long and successful reign came to an end in 1886. He died on Friday the 20th May 1886 at the age of 55.

Surchandra succeeded his father on the throne in 1866. There were revolts against him led by Sana Borachaoba and Wangkheimayum Dinachandra. The revolts were not successful. But on 21st September, 1890, princes Zila Ngamba and Angousana with the able support of the senapati Tikendrajit revolted against Surachandra. Surachandra abdicated and left Manipur for Brindaban.
His brother Kulachandra Dhaja ascended the throne in 1890 and Tikendrajit became the Yubraj. Surchandra requested the Government of India to reinstate him on the throne. The British refused his request and decided to recognize Kulachandra as king of Manipur and to arrest Yubaraj Tikendrajit. The Chief Commissioner of Assam, Mr. James Wallace Quinton, came to Manipur to execute the order of the Government of India with a 400 (four hundred) strong escort under the command of colonel Charles Mac Donald Skene, D.S.O. This event led to the Anglo-Manipur war or 1891.
ARCHAEOLOGICAL SITES OF KANGLA

1. WESTERN GATE

This outer western gate or entrance of the palace had a strong brick gateway and a door in two leaves. They were closed like the flats of the theatre scene and by means of horizontal beams attached to them at the back and female secrews. It is 436 yards distant from the gate just east of the Kanglasha to this gate. It is 209 yards distant from the inner west gate of the palace.

2. KANGLASHA

Kangla sha stood in front of the Uttra facing towards the west. Kangla Sha represents the National Emblem of the Manipur state. The chronicle records the construction of kangla in Saka Era 1726 during the reign of Chourajit. It is generally believed that Kangla Sha were erected by Chinese war captives. But some local scholars also believed that it was erected by king Khagemba. The Burmese
destroyed the two fabulous statues of the Kangla Sha during the Seven Years devastation (Chahi Taret Khuntakpa) period. Later on, Nara Singh Maharaja constructed the two Kangla Sha again on Sunday, the 17th day of the month of kalen corresponding to 2nd June 1844.

The place where the Kangla Sha situated is historically very important in the context of the Anglo-Manipuri war of 1891. Here, five British officers including Mr. Quinton, the Commissioner of Assam and Mr. Grimwood, the political agent were beheaded by the Manipuri soldiers.

As the mark of revenge the British blown off the two Kangla Sha after the conquest of Manipur on 20th of July in 1891. Before the British occupied i.e. during the Raja’s time, the man who touched the two Sha first was regarded as the winner of races, which was held from time to time at the palace.

After the British conquest of Manipur on 27th April 1891, the two Kanglashas were blown off by the British on Monday the 14th day of Ingel (i.e., 20th of July) in 1891 A.D. During the Raja’s time, the man who touched the two shas first was regarded as the winner of race, which was held from time to time at the palace.
3. SITE FOR PAKHAGNBA’S TEMPLE

On Friday the 6th day of the month of Lamda 1786 saka Era. (1864 A.D.), the construction of the Temple of Pakhangba began. The inauguration of the temple of Pakhangba, the ancestral deity of the Royal family took place on Friday the 12th day of the month of Sajibu, 1786 S.E. The residence of Pakhangba was near the sacred Nungieng tank (Nujing Pukhri) which is some 40 yards from the Kanglasha. The sacred temple of Pakhangba was demolished by the British.

4. CITADEL

According to “Cheitharol Kumbaba”, the royal chronicle, citadel was constructed during the reign of Maharaj Khagemba (1597-1652 A.D.). Citadel surrounds the palace buildings, the royal arsenals and a number of sacred places including coronation site of Pakhangba. It was built of well-burnt bricks and its height was about twenty feet. It has three main entrances, two on the western side and one on the southern side. The southern gate was connected by a
passage leading to the temple of Shri Shri Govindaji. The citadel seen today was newly constructed by Chandrakriti in 1873 A.D. covering an area of 200 square yards. Mrs Grimwood describes the citadel thus “The whole citadel was built with a view of resisting attack in the time before Burmah was annexed, when armies of raiders used to come down upon Manipur with hostile intent; and it was a place which could easily be held against an attacking force provided big guns were not brought to bear upon it.” The inner most and the last defensive wall of Kangla fort is citadel.

5. UTTRA

The chronicle, Cheithrol Kumbaba records the construction of the Uttra Shang-gai for the first time in Saka Era 1551 (1629 A.D.) during the reign of king Khagemba. The distance from the foot of Iroisemba hill to Uttra was three thousand fathom (i.e., about 18,000 feet). It is the ancestral coronation hall of the Manipur Raja’s. It was located just east of the Kanglasha. The building which was rebuilt by Maharaja Chandrakriti in 1873 A.D. was destroyed in air raid at the
The brick steps are the only remains of the old structure.

6. **TOP-GUARD (TOP-GAROD)**

Top-guard was towards east of Darbar Hall, south of the road from Kanglasha gate to the citadel. The distance from the gate of the Top-guard to the Kanglashas was 128 yards. The Top-Guard or Top-Garod was one of the highest court of Manipur. Maharaja Nara Singh who ruled the country from 1844-1850 A.D.; shifted his capital from Langthabal to Kangla on 15th of May in 1844 A.D. Before that the Maharaja constructed eleven houses the temple of Shri Govindaji and Maharaja’s house on 19th of April 1844. The foundation stone of Top-Guard was also laid on 29th April 1844. “The Chief courts are two in numbers-cheirap and the guard or Military court. The guard or Military court is composed of the eight senior Army officers, named Majors and other officers of the Army.
7. STONE INSCRIPTION OF MARJIT

This inscribed stone is in the compound of the General Slim's cottage on the northern part of the Kangla fort. This inscribed stone was declared protected under the Durbar resolution No. 5 of the 24th August 1930 and the Manipur state notice no. 43 dated 24th October 1930 issued by the vice-president Manipur state Durbar. The inscribed stone is facing to the west. The height of the stone is 66.03cm in the east and 73.66cm in the west. It is pointed at the top and flated at the bottom (45cm) and its thickness is 16.51cm. This stone is inscribed in Bengali/Assames script using Manipuri languages, which is related with the past events. The few words which were written on the stone are as follows:-

Shri Govindaji

(Anji) Srijut Manipur Purandar

Birchandra Singh Nongpok

Waireng Pamheiba Maharaj

Sana haktakta Sakapda 1737

Likmabs Shri Bhara Singhna Cheithaba
Kum wakching nimang nipani (8)

Panba yumJakeisha Numita

Cheki Phura Shai kunung

Panjao chekki khudup mapan (9)

Wangba shai haipa

Khangnaba Nung Yungpane

This inscribed stone of Maharaja’s Marjit 1815 A.D. describes the construction of a brick wall nine (9) cubit feet in high and the outer wall of the palace.

8. KHABA YUMPHAM

From written records in archaic Manipur like Panthoibi Khongun etc. It is learnt that in the days gone by a ruling clan known as Khaba and Chakpas constructed their palace in some parts of the Kangla before the reign of Nongda Lairen Pakhangba of Ningthoujas clan, who became the king in 33 A.D. The place where the Khaba constructed there palace is known as Khaba Yumpham.
9. SHRI GOVINDAJI TEMPLE

The old brick temple of Shri Govindaji at Kangla, the old capital of Manipur was constructed and dedicated by Maharaja Chandrakirti Singh in 1869 A.D. It is recorded in the Royal chronical that the bricks used in the temple were made at Langthabal during the reign of Maharaja Gambhir Singh (1825-1834 A.D.). He died on 9th January 1834 at Langthabal, he could not construct the brick temple of Shri Govindaji. When Nara Singh Maharaja came to the throne in 1844, the bricks from Langthabal to Kangla for dedicating in the name of Maharaja Gambhir Singh. This temple collapsed in the great earthquake of 1868 A.D., during the reign of Chandrakirti. The temple was reconstructed with the same bricks in 1869 A.D. (Source: Kangla the Ancient Capital of Manipur,). After the conquest of Manipur by the British in 1891, they removed the marble slabs paved in the temple and sold them in public auction on Monday the 21st day of Hiyangei in 1897 A.D. and also the gold leaf of the dome was removed by the British (Source: Cheitharal Kumbaba, P-518).
10. BEITHAB

The Beithab of Shri Govindaji's temple is in the front of the temple, on the east. It was constructed and dedicated to Lord Govinda by Maharaj Chandrakirti in 1855 A.D. The Beithab suffered severe damage in the earthquake of 1868 A.D.

11. SITE OF SHRI GOVINDAJI'S MANDOP

Mandop was constructed and dedicated to Shri Govindaji for performing religious ceremony, Sankritans etc. for the Manipur Hindus. During the reign of Maharaja Chandrakirti Singh (1850-1866 A.D.) the laying of foundation stone ceremony of the Mandop was held on Thursday, the 7th day of Manipur month of Poinu, 1778. After Manipur fell into the hands of the British in 1891, this mandop was demolished on Friday, the 5th day of the Manipuri month of the Thawan (July) 1841.
12. SITE FOR RAS MANDAL

The world famous Manipur Ras Leela was held in an open space separately decorated and arranged in a grove of trees in a place towards the south west of Shri Govindaji’s temple. Some trees of historical importance of the time of Maharajah of Manipur are still standing as if serving Lord Govindaji without the least care of any authority since 1891.

13. OLD BRICK TEMPLE OF BRINDABAN CHANDRA

This is a late medieval brick temple in the compound of Yubraj Tikendrajit Singh. This temple is also known as the temple of Bir Tikendrajit. The Yubraj worshipped his family deity Brindabanchandra at the temple. The temple is located at the northern part of the Kangla fort. The temple is rectangular in plan, built on a high plinth with double hexagonal projections, erected over decorative and architectural round pillar finishing with a round classic capital. All the four flight of steps are in cardinal directions, in between the projections. The structural mode of the temple is
composed of the main sanctum and an ambulatory passage all around.
The temple faces east.

The arch projections are trifoil in design, resting on four combined masonry pillars on either sides. This is a common architectural design found in many secular royal buildings of the late medieval period. The upper floor of the shrine is approached through an extensive and steep flight of steps provided on the western side. The upper floor is enclosed by parapet wall on top of which is placed the railing decorated with wooden balusters and at each corner replicas of the temple design were added to make capital attractive.

14. MANUNG KANGJEIBUNG (INNER POLOGROUDN)

Polo is the national game of the Manipuries. The game is said to have been introduced during the time of King Kangba of Manipur. The birth place of polo is Manipur. Manipuri puyas/manuscripts says, in the mythological time it was played by Gods and nine deities (nine Laipungthous). In the late historical age it was played on the occasion
of recognizing Laisana as the wife of Pakhangba in and about 33 A.D. Captain Pemberton says, - “The national game of hockey which is played by every man of the country capable of sitting on a horse renders them all expert equestrians; and it was by men and horse so trained, that the princes of Manipur were able for many years not only to repel the aggressions of the Burmahs, but to score the whole country east of the Irrawady in the heart of the capital of Ava.

In Encyclopedia Britannica vol. 18 page, 175 it is written about polo as- “Polo also flourished in India in the 16th century. Then for 200 years its records in India cease till in 1863 polo came into Bengal from Manipur by way of Cachar.

The Polo ground or Manung Kangjeibung lying to the south of the Uttra and to the west of the Shri Govindaji Temple (the present Helipad) was developed during the reign of Marjit (1813-1891 A.D.).
15. MANGLAN

This is the cremation ground of the kings of Manipur. Manglen is believed to have been developed by Garibaniwaj in 1738 A.D. According to royal chronicle, Nara Singh Maharaja was cremated at the Manglen.

16. MANGN AoTA

This is the cremation ground of the members of the royal families other than the Maharajas.

17. JAIL

There was a ‘Jail’ inside the Manipur fort enclosure. It was located to the north of the sacred Nungjeng Pukhri and to the south of inner moat (northern part) and to the west of the road running north-south. The jail was surrounded by a high brick wall. It was constructed during the reign of Maharaja Chandrakirti on Wednesday the fifth day of the month of Kalen in 1786 S.E. (A.D. A.D.). The prisoners of the
jail were freely employed on the road etc. which might have accounted for the small mortality rate. To maintain discipline inside the jail, flogging, increased weight of irons, lengthened term of imprisonment were introduced as punishment. Most of the prisoners were ironed, but not heavily.
Footnotes:


2. M.s. : Khunung Leikeirol.


4. Padmashri
   N. Khelchandra Singh
   Shri S. Bheigya

5. Padmashri
   N. Khelchandra Singh
   Shri S. Bheigya


7. Shri Padmashri N. Khelchandra Singh
   Shri S. Bheigya

8. Shri Padmashri N. Khelchandra Singh
   Shri S. Bheigya