CHAPTER – IV

Role of the Local Muslims in the Economic and Administrative Activities in the Pre-Colonial and Post-Colonial period of Manipur

The transition from foraging to farming is one of the turning points in the history of mankind. The seasonally mobile life of hunter gatherers, who collected food, was replaced by settled life of farmers, who cultivated crops and raised domesticated livestock. When the man began to lead permanent settled life they produced food and gave up the habit of moving from one place to another place in search of food. The fact remains that the shift from nomadic to sedentary life led to the growth of population and village settlement, the development of crafts such as pottery and metallurgy and eventually to centralize city states and urbanization.

The knowledge about the beginning of the production of food is derived from reports of excavation. At the early stage of food production, people did not know reading and writing. This period is known as pre-history, the history of mankind before the existence of written records. Archaeologists refer to the associated features about the beginning of food production. Earthen pots backed in fire were the earliest utensils for the cooking food. Polished stone tools came to be used during that period for different purposes e.g. grinding wheat and barley etc. The beginning of food production coincided with the domestication of animals too. But cultivation began earlier in the Indian sub-continent. Most of the early agricultural communities used small quantities of
copper tools. These people are known as Catholic communities because they used stone tools along with a few copper tools. The important point to be noted here is that in the food gathering stage animals were killed and consumed immediately. However, at the stage of food producing and when the people domesticated animals, now animals were reared to act as walking larders that could be used in times of scarcity. When food production and animal domestication combined as a mode of life it amounted to a revolution. This new agricultural economy expanded at the expense of the old foraging way of life. Mehrgarh near the Bolan Pass in the Baluchistan, a province of Pakistan is the earliest agricultural settlement in the Indian sub-continent. In another word, the only Neolithic settlement in the Indian subcontinent, attributed to 7000 B.C. which furnishes the first clear evidence of agricultures and domestication of animals is Mehrgarh.

Marxist categories five socio-economic formations - (1) In Marxist communal in which all the means of productions and all the products were considered as common assets, (2) The slave owing to which was the result of the breaking up of the clans into sub clans and families into sub-families and growth of the private ownership, competitions and conflicts arose for ownership in which slave labourers were engaged in the mode of productions, (3) feudal system was associated with full-fledged agriculture that the state functionaries who were assigned large stretches of land exercised judicial, administrative and military powers. They owned the products produced by the labour of serfs. Thus, they became the owners of all means of productions and
products. (4) In the capitalism, the capitalist monopolized all the productive forces and products consuming the toils of works. (5) In communism, all the powers were vested in the workers in which all were brought in the public sector. M.J. Herskovits also gives the idea that there is no society without methods of production, distribution, consumption and some form of exchange.¹

It is said that “the reliable information on important aspects of the economy of early Manipur is not adequately available, although the archeological and literary sources are helpful in tentatively reconstructing the basic features of economy. The archaeological finds in the prehistoric caves at Khangkhui, Tharon and Napachick indicate the use of neolithic and bone tools. These findings point to the existence of a hunting and food gathering economy in the region at the point of time. The excavation at Napachik site further reveals the prevalence of agricultural practices and settled life in the Manipur valley.”² According to Thirel Layat the earliest people who lived in the caves and their livelihood depended upon the fauna and flora, with the lack of knowledge of using fire and rice, used “Chaktum” (probably fruits and others) as their food and barks of the trees as their clothes.³ K. Ruhini Kumar Sharma and O. Ranjit Singh write, “The prevalence of settled cultivation and its accompanying tools and technology are considered as important keys for the archaeologists and historians to understand the economy of the local communities. The Manipuri Chronicles and other literary texts recorded the discovery of indigenous variety of paddy, invention of agriculture, practice of
shifting cultivation, development of bronze and iron technology and the making of daos, axes and hoes for agricultural and allied purposes.⁴

Agriculture became the primary effort as the economy activity was transformed from the food gathering to the food producing stage. In ancient Manipur, primary occupation of the people was agriculture. The economy practices of the pre-colonial Manipur may be called as traditional economy. Traditional economy means the model or structure of economy of the past as practiced by a community which has been passed down through successive generations which has been preserved or was preserved and continued even in the present time also.⁵ It is remarked that “In the early period of its civilizational ontology the mode of cultivation was primitive and production was for local consumption only. Tradition and myths as recorded in a number of literary texts indicate that the ancient Manipuris practiced shifting cultivation”⁶ Naotthingkhong Phambal Kaba⁷ mentions about the shifting cultivation. The text itself writes down that the Shelloi Langmai Tribe of Nongmaiching hill was shifting cultivators. Loiyoumba Shilyel⁸, the edict of King Loiyamba (1074-1122 A.D.) records the adoption of wet write cultivation by the Meiteis. Many ancient Meitei texts including Cheitharol Kumbaba refer to several irrigation works and dredging the rivers and making canals to drain out the stranded water from low lying marshy areas of the central Imphal valley.⁹ In Poireiton Khulthokpa a reference is made to paddy cultivation in the valley of Manipur.¹⁰
Dr. Oinam Ranjit Singh holds the view that “when the agricultural technology was improved with the introduction of transplanting system which is known as *Lingthokpa* of paddy cultivation by the Muslim immigrants from Bengal enabling to increase production in Manipur. Prior to the coming of Muslim in Manipur only two methods were adopted i.e., (1) *Punghul*, under this method, the land was to be tilled first and the seeds were sown over it again and finally the seeds were covered with soil by one more tilling. It was done in the month of May and June, and this method was applied in dry land and (2) *Pamphel*, under this method land was first tilled to make it muddy and the field had to be properly leveled. Seeds were soaked with water and packed into an air-tight bag till the seeds germinated. Then the germinated seeds were sown properly. *Pamphel* was adopted in wet land during June and July. In the transplantation method, the farmer at first had to grow the paddy in nursery and then transplanted to the field. This method of cultivation was more productive than *Punghul* and *Pamphel*.

Agricultural technology was improved with the introduction of the transplanting system of paddy and plough drawn by the bullock and buffalo by the Muslims peasants in Manipur. This may be regarded as one of the greatest contributions of the Meitei Pangal towards the economic development and progress of the kingdom of Manipur. Dr N. Pramodini Devi pointed that king Khagemba’s period marked a turning point in Manipuri History. Prior to his reign there was no trace of transplantation method of cultivation. Khagemba defeated his younger brother Sanongba who revolted against him with large
number of Cachar troops. The war captives were made settlement in different parts of the state by giving Manipuri girls as their wives.\textsuperscript{12} Nongshamei Puya makes a reference that the cultivators among the Muslim war captives practiced the transplanting method which at first astonished the Manipuris but later became popular and the method was widely practiced in Manipur.\textsuperscript{13}

K. Ruhini Kumar Sharma and O. Ranjit Singh assert that “much information about the land tenure system or the land holding pattern, rates of revenue or rent for different categories of land, extent of cultivation the valley, etc, which are indeed very important for analytical study of the economy in a historical time frame. However, colonial writers and officials have left behind some useful information of the subject.”\textsuperscript{14} E.W. Dun reports that out of 221,070 persons engaged in different occupations 103,937 were engaged agriculture.\textsuperscript{15} According to R. Brown “the whole land system of the valley starts with the assumption that all the land belongs to the Raja and is his, to give away or retain it as he pleases”\textsuperscript{16} The Meitei Pangal being exclusive resident of the valley enjoy more or less the same facilities from the state of Manipur like the Meiteis. They were also bound to abide by the rules and regulations of the state.\textsuperscript{17} The lands and valley came to be divided into (1) Inkhol (homestead) and (2) Lou (agricultural land). The agricultural lands were classified as Ningthou Lou, Lugul Lou, Shiphailou, Mana Lou, Pangal Lou, Lai Lou, Touna Lou, Sarkari Lou, Maharani Lou, etc.\textsuperscript{18} Varieties of rice were grown in Manipur which included early and late crops. Tumi, Kabo Phou, Phourel Anganba etc. were included in category of early crops. Phourel,
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Luining, Yenthik etc. were Verities of late crops. R. Brown asserts that varieties of crops had been sown by the end of 19th century. The migrant Muslims popularly known as Meitei Pangals introduced improve technology including of paddy transplantation etc. They also had expertise in the work of gardening. Acknowledging their expertise in gardening Hauwai Engkhol Mayum Sagei was given to them by the King of Manipur. They opened a garden called Ningthem Ingkhol at Khumidok Heinou Khongmenbi where they planted varieties of fruits and vegetables.

Phourungba, the paddy collector was appointed to collect the land revenue which was fixed by the king of Manipur in consultation with Lourungpuren, the chief settlement officer from time to time according to the category of land. Thus land revenue varied from time to time and land revenue was fixed on the basis of the category of land. It seems that if the land was more fertile, higher tax had to be paid. If the land was less fertile, less tax was to be imposed. Touna Lou and Sharkari Lou were cultivated by the common people of Manipur by paying tax to the king for using land. The Meitei Pangal peasants who cultivated the crown land or land belonged to the state or the king had to pay land tax to the state/king like the Meitei cultivator. The king of Manipur entrusted the work of cultivation of the royal land to the Meitei Pangal. They also produced varieties of food crops and commercial like rice, chillies, pumpkins, ginger, potatoes, cucumber, onion, cabbage, cauliflower, beans, pulses, peas, etc.
The Muslims who settled down in Manipur, being a minority they depended for their means for earning livelihood in soil of Manipur by adopting traditional economy activities of Manipur. The agricultural products in the early period of Manipur were mainly rice with some other food grains. It indicates that agriculture became primary occupation of the people of Manipur since ancient time as the rice being the staple foods of the Manipuris. The profession of fishery was also equally important. In this regard N. Ibobi remarks that fish constituted the most important food item for the native people of Manipur, second to rice.\textsuperscript{24} The Meitei Pangal had adopted traditional method of earning livelihood in an agrarian economy. The important factor which fostered their integration with the Meiteis in the economy life was because of the marriage of the Meitei ladies.\textsuperscript{25} Because of their skill in agro-economy and the place of their settlement, the Meitei Pangal had better advantages for quick economy development and growth. They mainly settled down near the river banks of Iril river, Nambul river, Thoubal river, Imphal river etc and lake sides namely Ikop Pat, Loktak lake, Loushi Pat, Kharung Pat, Heiningsoi Pat, Iroi Pat, Ngangou Pat, Porom Pat, Waithou Pat, Qazi Pat etc. The land located near the river banks and peripheries of the lakes are more fertile and more productive which lead to economy growth and development of the people who lived at those places. By employing their skill in the agricultural work on the fertile land where they settled, they produced more food grain like paddy, vegetable, etc. They also did fishing work as they were expert in fishing. Md. Latif Shah, supporting this view asserts that fishing profession also became a very important source of income for the Muslim in Manipur.\textsuperscript{26} History reveals
that fishing industry plays a very important role in social and economic life of
the ancient kingdom of Manipur. Since ancient time common people as well as
royal class were carried on fishing in the lakes, rivers etc., which are evidence
from ancient Manipuri texts namely Panthoibi Khongul, Khongchomnupi
Nongarol, Moirang Kangleirol etc. Khongchomnupi Nongarol mentions that
six youths known as Haoku Pakhang used to catch fish in the lake called
Haoku Soi and sell to fishwives. McCulloch furnishes about the method of
fishing as “The Loktak, the great resort of these aquatic birds, is covered with
floating islands. Under these, amongst the roots of the vegetation of which they
are formed, fish, in the cold weather collect in great numbers, and are caught in
the following manner: An island, having been cut into a manageable size, is
pushed to a part of the lake where the water is not very deep, and where the
bottom has been paved with stones. There it is fixed by means of long bamboo
stakes; and when the fish have collected in sufficient quantity a long strip
sufficient to surround it is cut from some other of these floating masses of
vegetation. With this the asylum of the fish is surrounded, and a row of stones
being placed on the edge nearest the island, that edge sinks, down to the
prepared bottom, whilst the rest remains upright in the water and thus forms a
wall all round. The fish are now driven out of their sanctuary; if small they are
taken in nets, if large they are speared by torchlight”. T.C. Hudson remarks
that “As a large portion of the valley is still under water, and as fish forms an
article of food of the Meithei community, the gentle art gives employment to
many people. At present the state enjoys a large revenue from the fisheries, but
there is no monopoly in consequence of the wise policy of reserving a number
of jheels and *pats* (lakes), which are open to the public at certain times of the year. The Loktak, the great lake of the south end of the valley, is free, and the price of the product of the private fisheries is regulated by the competition of the fishers of the Loktak. There are varying methods in use in accordance with the needs and capabilities of the different localities. Weirs, fishing baskets, traps, spears, nets, are all used, and all show a high degree of suitability. The women fish with a square net suspended from a central pole by four strings at each corner, and dip the net well under the turbid waters of the edges of lakes or ditches, and slowly raise it till the catch rises above the surface of the water, when they smartly bring it out.\(^{29}\) Oinam Ranjit Singh and E. Nixon, also stated that “fish constituted one of the most important food items of the people of Manipur. Fishery was an immensely important profession since the early times”.\(^{30}\)

*Ngarunghanba* was in charge of fishery department. The Meitei Pangals, as they lived near the lakes and river banks they did fishing. The lakes and rivers are the centres of fishing industry where varieties of fishes are available in those places. Next to the rice fish become a very important food items from which fishing profession also considered as a very important source of livelihood not only the Meiteis but also the Meitei Pangals. A lake called *Kazi Pat* was given to *Tolen Qazi Ipham* for his life time by the then king Gambhir Singh as a reward for his valuable service in the Anglo Burmese War (1824-1826) which clearly indicated that fish or fishing centre is very important in Manipur right from the ancient time. In those ancient days even today fish is
given as a mark of respect, honour, gift etc. and used for ritual purpose in the Manipuri society. So Meitei Pangal by engaging the vocation of fishing they could earn their livelihood and this profession became an indispensible means of earning the livelihood as well as their income right from their first settlement in Manipur till today.

“The king of Manipur was supposed to be the representative of the agricultural community and the control over the distribution of land was vested in him. He was the theoretical owner of all land, whether cultivated or waste, along with all natural resources.” The king granted lands to their favourites and other individuals. Nongshamei Puya made a reference to the land grant to the Muslims. King Khagemba had given cultivable lands to Borshena Lanjingba (Muhammad Shahni), Kushum, Akhong Athouba, Arupa Akanba, Solaya Athouba, Nampha Akanba, Khamya Athouba, Amon Lanjingba, Khendou Akanba, Akong Athouba etc. The name of these lands were Miyamba Lou, Kushum Lou, Shapra Lou, Kashra Lou, Akhong Lou, Arup Lou, Chulei Lou, Nampha Lou, Pheitong-Lou, Tumya Lou, Khomya Lou, Among Lou, Khontou Lou and Akong Lou. It is remarked that “In kingly Manipur, the state played an important role in the production processes by acting as the catalytic or facilitating agent by way of organizing and supervising the agricultural productive activities, like dredging of the rivers and canals, construction of bunds and dykes to check denudation, and the clearing of the drainages. In the population short Meitei state, the scarcity of labour could become an acute problem after the introduction of the labour intensive wet rice cultivation.
However, the Meitei kings responded to this problem by evolving the highly indigenous system of labour mobilization through the *Lallup* system in the beginning of the twelfth century A.D. Lallup is the combination of two words- *Lal*=war, and *Lup*=organization. It means war organization. Gangmumei Kabui stated that it was originally a military service which was also extended to other economic activities of the state. T.C. Hudson observed that *Lallup* was a military organization, but in the piping times of peace it was made to play a part in the economic life of the country. He further stated that the persons liable to duty under the *Lallup* system were the Meiteis, Brahmins and Pangals. R. Brown, according to him “The general system of *Lallup* is based on the assumption that it is the duty of every male between the age of 17 and 60 to place his services at the disposal of the state, without remuneration for a certain number of days in each year. The system of *Lallup* was first introduced, it is said, in the reign of Pakhangba, and it has undergone little change since. The number of days thus placed at the disposal of the state is 10 days in every forty ….. There is no *Lallup* for woman.” Majority of the Pangals were engaged in cultivation as there were numbers of skilled agriculturists among the Pangals. They produced rice which provides a degree of security of food supply to the farmers. The Meitei Pangal lived in the rice bowl of the valley of Manipur. With the improvement of agricultural production the cultivator had to pay revenue in the form of the paddy to the state. It is evident from the sources that the Meitei Pangals were liable to render *Lallup* duty to the state. Each individual liable for *Lallup* for the state was entitled to cultivate for his support one *Pari* of land subject to the regular
payment of tax in kind. The government of Manipur after the introduction of the Patta system on 24th October 1981, one rupee per Pari had to be paid by the possessor of the agricultural land. The Meitei Pangal paid the land tax to the government of Manipur. Prior to the Patta system was introduced in Manipur, 12 baskets (each basket containing about 30 seers) of paddy was collected from each Pari of land as tax. T.C. Hudson says that the two baskets which nominally should be only taken from every one alike, is realized from favourites, and that the average from others may be set down at 12 baskets yearly; this is seldom exceeded, except in rare emergencies, as war. He further stated that this again was applicable only to land cultivated for the Raja or held by those subject to Lallup. In case where lands were held by officials, such as middlemen, the burdens were more severe, running as high as 24 baskets per Pari which was the outside limit."

Archaeological findings and historical evidences testified that there was a slow but steady development of technology in Manipur. The art of spinning, weaving and dying had already been developed in ancient Manipur which can be known from the Panthoibi Khongun, an ancient Manipuri text. Nathingkhong, the king of Manipur innovated coronation customs such as “Leiruthak” (a head dress), “Chareiningkham” (a triangular piece of cloth with a brocade hanging on the back from waist), “Phirel Phurit” (a long and loose shirt) for the king and “Leien Leichao” (ornament of the hair), “Kumshang Phanek” (a skirt dark in colour) and “Kabrang Phanek” (a cloth made of silk) for the Queen. In Manipur majority of the people were traditional weavers.
The handloom industry was further developed with the introduction of Shuttle locally known Pangandem.\textsuperscript{44} Nongchup Haram and Khagemba Lanpha made a reference to Pangyong (Loom), which indicates a fairly high level of weaving art in this country of Manipur.\textsuperscript{45} Some of the Muslim immigrants were skilled in the art of weaving and they made a very important contributions to development of handloom and handicrafts in the kingdom. As a result of which king Khagemba assigned Phishabam Yumnak to those Muslims who were professional weavers.\textsuperscript{46} The Meitei Pangal contributed to the economic development of Manipur by implementing more productive technique in handloom and handicrafts.

The art of Pottery making was developed in Manipur since ancient time. The Chakpas are known as the earlier Pottery makers of Manipur. In the accounts of the T.C. Hudson, it is written that “The household utensils consist of earthen pot manufactured for the most part by Lois of Chairel and Sugunu ……Brass, copper and bell-metal cooking pot are in common used but are imported from Cachar”.\textsuperscript{47} The use of wheels for making clay utensils in Manipur was started by the Muslims who were called Pangals or Meitei Pangal during the period of king Khagemba in the 17\textsuperscript{th} century. It is very appropriate to quote the statement of Dr. Oinam Ranjit Singh who made the observation in connection with the pot making that “As early as the reign of King Khagemba, a Muslim Sepoy named Nuriya Shaikh, had presented an exquisite mud-pot to the king. In recognition of the potter’s skill his clan had been named Phusam. Muslims are also credited with introducing a wheel made
pot called *Pun Khangnanbi* which later came to be known as *Sanabun*. The immigrant Muslims introduced improved technology of pottery making by using wheels. The skilled migrants effected innovations in design and helped in implementing more productive techniques in Manipur.\textsuperscript{48}

In ancient time there was development in the field of carpentry and craft which is evident from the number of literary sources of Manipur. It was Khuyoi Tompok (1542-64 A.D), the king of Manipur who introduced drum which was used during war time, dance, music, and social and religious events.\textsuperscript{49} The carpenters did all the carpentry work including boat making, canoes, *cangpots*, spinning wheel, shuttle, agricultural implements etc.\textsuperscript{50} *Phuldrei*, wooden lath for fine polishing of wood came to be used by the Meitei Pangal right from the time of their settlement in Manipur. For which Phuldrei Mayum clan was given to those Pangals who used Phuldrei in making *hookak stads* necks, the top of canopies-paygimatton and others.\textsuperscript{51} Muslim carpenters or the Pangal who engaged carpentry work also made a machine called *Topo* which was used for pressing sugar-cane.\textsuperscript{52} Craft works were greatly in progress in Manipur with the coming of Muslims. A beautiful and well designed palanquin was presented by Muslims to King Khagemba. It was the wonder of craftsmen skilled who had designed one lotus flower made of ivory having eight leaves on the top canopy of the palanquin.\textsuperscript{53} Being pleased with the artistic craftsmanship the king awarded *Kutheibam Sagei* to those Pangals.
Paper was used in Manipur before the coming of Muslim. It was during reign of King Khagema the art of making paper was brought by the Chinese to Manipur. The people of Manipur also learnt the art of manufacturing gun powder from the Chinese merchants who visited Manipur during the time of King Khagema. In this connection T.C. Hudson writes, “Tradition asserts that from Chinese merchants who visited the state during the reign of Khagema, era 1630, the Manipuris learnt the art of manufacturing gun powder, and art which to this day is still practiced by the Kukis, who probably derive their acquaintance with it from the Manipuris. The Chronicles state that Khagema, in 1627 A.D. “experiment to make big guns, and prepared one metal gun of big size. There is a curious weapon of the form and on the principle of the how, which is used a catapult. The pellets of hardened clay travel with considerable force and with some accuracy.” Among captured Muslim in the time of king Khagema some soldiers possessed the knowledge of making gun. This Muslim continued to engage for manufacturing guns to meet the requirement of the country for offensive and defensive as well as to maintain law and order. This work became a source of the livelihood of the Meitei Pangal who were skilled in the manufacturing of the gun.

Cattle rearing became a very important occupation of the Meitei Pangals right from their settlement in Manipur till today as they were proficient in this field. They were rearing the cattles to meet their own requirements for milk and food and for sale to the markets and from this profession they could make good amount. As late as 1891, cattle were, imported through Manipur from Burma,
and exported to Cachar, mainly Burmese buffaloes. Many Manipuri traders including Meitei-Pangals were engaged in this trade. Among the Muslims who came to Manipur right from the time of king Khagemba, number of skill cattle rearers and bearers also were there. Acknowledging their skill in cattle farming the king of Manipur had given Sangomsumbam Sagei to them (Sangom means milk, and Sumbam means to milk).

Thus the Muslim community in Manipur who are commonly known as Meitei Pangals or Pangals has been playing a big role in the economy development of the Manipur since the time of their settlement in this place down to the present day. As per the census of 2001, the percentage share of the Muslim workers to the total workers of the state of Manipur was 7.42%. The number of the Meitei Pangal workers to the total Pangal population in Manipur was further recorded 36.75% while out of the total population of Manipur the percentage of the workers was 43.62%. Salam Irene according to her “amongst the male workers at the state level, 50.25% worked as own account workers, while 21.39% worked as regular, salaried/wage employees.

Role of Local Muslims in the Administration of Manipur

The word administration has been derived from Latin words ad and ministratif which means to care for or to look after or to manage affairs. Administration is the service organization E.N. Gladden, according to him “administration is a long and slightly pompous word, but it has humble meaning, for it means, to care for or look after people, to manage affairs…. is determined in pursuit of action taken a conscious propose”. In opinion of Felix
A. Nigro “administration is the organization and use of mat and materials to a complies a purpose”. Johan A. Veig defines administration as “Administration determined action taken to pursuit of conscious purpose. It is the systematic ordering of affairs and the calculated use of recourses, aimed at making those things happen which we want to happen and simultaneously preventing developments that fail to square with our intentions. It is the marshalling of available labours and materials in order to gain that which is desired at the lowest cost in energy, time and money”. Polity is regarded as process of the Government in an established order with certain rules and regulation. The study of political system and organization of a society of any states, country, or kingdom refer to its origin of kingship, evolution of state, the structures and functions of the prevailing government, different organs and administrative system, and law and order.

The polity of the Meitei is to be consulted with the evolution of states, process of its formation, kingship system and different administrative organs.\textsuperscript{60} The ascension of Nongda Leiren Pakhangba to the thrown in 33 A.D. marked the evolution Meitei polity. Pakhangba was the first coronated historical king of Manipur and founder of Ningthouja dynasty. He had a council of Ministers known as Ningthou Pongba Tara\textsuperscript{61} and 64 Phamdous. The Pongba Tara were named as Nongtholba, Pakhangba, Wangkheilakpa, Yaiskul Lakpa, Khwailakpa, Khurailakpa, two Shanglan Lakpa and two Shangkhuba Songlakpa each.\textsuperscript{62} There were 64 officers who were known as Phamdous.\textsuperscript{63}
King Pakhangba, for the administration of the kingdom of Manipur created the following deparments:

a) Laipham Shanglen, a court of justice  
b) Kucha Shanglen  
c) Khanba Shanglen  
d) Naharup Shanglen  
e) Pacha Loisang, court dealing with women affairs and presided over by Queen Laisana, wife of Pakhangba.

History recorded king Khagemba was an administrative innovator. Lallup system continued to exist throughout his period. Cheitharol Kumbaba for first time refers to Lallup system in Manipur. This system seems to be emerged during the reign of Taothingmang (264-364 A.D.) while he engaged labour service of his subject in dredging the river. Lallup covered all the work relating to the kingdom both military and civil. T.C. Hudson, McCullouch and R. Borwn also mention Lallup system. The administration of the revenue circle was known as Pana system which was introduced not only in an administration but also in military, games and sports.

For the purpose of administration the kingdom the valley was divided into four divisions namely 1. The Yaiskul under Yaiskullakpa, 2. Khwai under one Khwairakpa, 3. Khurai under Khurailakpa and 4. Wangkhei under Wangkheilakapa. The member of the royal family were generally appointed as the Lakpas of the four divisions. King Khagemba reorganized the Loishangs (department) during his time. He established many departments or Loishangs
like (1) *Samushang*, which look after the royal elephant, (2) *Sagolshang* which look after the maintenance of the royal horses, (3) *Lalme Yarekshang*, it was quarter guard of the army, an improvement, a small beginning of standing army, (4) *Dolaipaba Loishang*, it was the department of Palanquin riders of the police, (5) *Mayang Hishap Loishang*, department of boat makers, (6) *Sangomshang*, department of royal dairy, (7) *Pangal Shanglen*, department of the Muslims, (8) *Singakhongba Loishang*, department of musician, (9) Pangal *Phunderi*, department of Muslim turner and (10) *Teli loishang*, department of *Teli* (oil crusher).\(^6^8\)

Nandalal Sharma who stated that the valleys of Manipur was divided into *Panas*, *Loi* group areas, *Kei* group area, Tengum inhabited area, *Yaithibis* areas, Muslim inhabited areas, *Phungnai* group areas, *Lammayom* areas and *Loiyaram*.\(^6^9\) In order to administer the above mentioned areas different department were established. They were *Lamee Loishang* (external affair), *Lourung Pural* (Finance department), *Dolai Paba Loishang* (home department), *Awa Purel* (foreign affair). Other department were education department (*Pandit Loishang*), department of royal servant (*Phungnai Loishang*), department of singer (*Pala Loishang*), department of Pangal or Manipuri Muslim (*Pangal Loishang*), Industry department (*Sinheiba Loishang*) etc.\(^7^0\) *Pangal Loishang* was set up by King Khagemba in the year 1606 for the administration of the Pangals only\(^7^1\) which also supported by *Cheithrol Kumbaba*, the royal Chronicle of Manipur.\(^7^2\) King Khagemba, the most
illustrious ruler of Manipur appointed Muhammad Sani, the leader of Muslim troops as one of the *Pongba Tara* of the Kingdom of Manipur.\(^{73}\)

When Sayaid Ambiya, Sayaid Abdula and Khanka Hussain lived in Manipur they expanded *Pangal Loishang* by sub-dividing into three sub-departments namely (1) Religious department, (2) Social department, and (3) Judicial department.\(^{74}\) T.C. Hudson gives the list of the department which were the incharge of affair relating to the Pangals of Muhammadon inhabitants as (1) *Panggan Sanglen*, (2) *Panggan Inkhol*, (3) *Panggan Singa Loisang*, (4) *Panggan Phundrai Loisang*, *Panggan Kumar*, (5) *Panggan Mall* (apparently the Muhammedan acrobats and performers), (6) *Pangal Likli*. The principal official here is the *Kazi*.\(^{75}\)

The main function of *Pangal Sanglen* was to feed the royal animal with fodder and grass. K. Manikchan in support of this view says that the king’s horses and elephants were looked after by the department of Pangal Sanglen.\(^{76}\) *Pangal Inkhol* department was in-charge of the cultivation of the crops for the royal families.\(^{77}\) *Pangal Singa Loisang* was the department of music including *Singa* (bangool). All the musician and artists like drummers, singer and dancer etc. of the Muslims were kept under the control of this *Loisang*.\(^{78}\) The department of *Pangal Phuldrei* mainly responsible for the administration and welfare of the Muslim artisan like black smithy, carpentry including those Muslim carpentry who were used *Phuldrei* (lathe) for producing and construction of the different items of furniture and construction of the houses and bridges and decorative works.\(^{79}\) Pottery work including households articles...
of the common people as well as royal place were very important profession of some of the Pangals who used wheel in making pottery. Pangal Kumar looked after this department that is the department of pottery work. Regarding the *Pangal Mal* (Mal) Th. Subhas Singh wrote that “This department oversaw the acrobats and performers, prior to the Muslim advent such forms of entertainment did not exist. But with the Muslim settlement such performances became popular and were greatly appreciated. Another important department called *Pangal Likli* dealt with trade and commerce which could earn good income of the individual as well as state.

The Pangals took part in the offensive and defensive duties of the country in different historical period from the time of their settlement. It is recorded that many Muslim soldiers were accompanied in the military expedition of King Garibaniwaz (1709-1748) against the Awa. They were Khunagm and Muba of the Makak Sagei, Angouba and Makorok of Khullakpam Sagei, Khungam and Mote of Bashei Sagei, Tolba from, Mughal group Babrula from Pathal group, Kiyang of Phuldrei Mayum etc. Kheiruddin Khullakpam had given the names of the Meitei Pangal who were in the army of Chourajit, Marjit, Gambhir Singh and Nara Singh, who entered into Manipur from the Cachar side in 1825 in order to drive out the Burmese from the land of Manipur as.

2. Sheik Bala Urphe Imamot Ibane Mullah of Khullakpam Sagei.
5. Sheik Kamba Urphe Tonu Ibne Hakim of Khullakpam Sagei
7. Sheik Rsak of Aribam Sagei.
8. Sheik Sadhu of Aribam Sagei.
10. Brktullah Urphe Tolen Kazi Ibne Khangba Hajari of Ipham Mayum
11. Changig Khamba of Phuldrei Mayum Sagei
12. Akila Sheik
13. Muhhim Sheik
14. Sheik Sbah
15. Kheik Siwa
16. Kheik Bonda
17. Sheik Chiba
18. Sheik Kamba
19. Sheik Sega
20. Raphi Muhammad
21. Lullu Muhammad
22. Lolla Muhammad
23. Sheik Salena etc.

Anglo Manipuri War took place in 1891. This war marked the end of an era and the beginning of new one in the history of Manipur. This War had been closed the era of sovereign and independence of Manipur and British rule
started in this kingdom. In this Anglo Manipur war of 1891 numbers of the Meitei Pangal soldiers fought against the British for the kingdom of Manipur and many of them were ready to sacrifice their lives for the kingdom of Manipur. List of the Meitei Pangal soldiers who took part in the Anglo Manipuri war of 1891 as mentioned in *Meitei Pangal Hourakpham* are as follows:

1. Babu alias Sangdrokpa of Ipham Sagei. S/o of Keirang Ipum Leikai returned safely from the Khongjom war and after the war he was a member of the then Muslim Panchayat for about 40 years.
2. Singa Dawan Sagei of Keirang Khabeisoi returned from the Khongjom war safely.
3. Niyamattullah of Ipham Sagei S/o Ijattullah of Khetri Awang Leikai accompanied Paona Brajabasi and suffered bullet injury at Khonjom. He was brought back on bamboo stretcher by fellow sepoys named Moni Amaadar, Hamun, Neokan Tomba and Babu Sandrokpa and died just after reaching home. Meinam Chaoba of Naharup also went together with Niyamattullah in the war.
4. Moni Amandar, Sagei Impham, S/o, Khabma of Khetri Awang Leikai returned alive from the Khongjom War.
5. Hammon, Younger brother of Moni Amandar returned alive from the Khongjom War.
7. Ajijur Rahman alias Shamu of Ipham Sagei whose father Koushali Laloo Chingba of Keirao, a leader of cavalry suffered bullet injury in the British attack of palace on the 14th March 1891 took part in Khongjom war.

8. Khamba alias Irong Tomba of Ipham Sagei of Keirao took part against the Sinchar column in 1891 war.

9. Khama Sagei F/o Ahmad Ali of Keirao was hit by bullet through the cloth in the armpit. He returned home safely.

10. Chaodonpa of Kiyamgei took part in the Khongjom war. He died in battle field in Khongjom.

11. Sabaola Haji, Sagei Nongjaimayum of Keikhu returned back with bullet injury on the knee.

12. Sher Shah alias Chibandokut of Makak Mayum Sagei S/o Feigojin Fakir of Lilong Leihokhong succumbed to bullet injury at Pallel and buried at Leimanai Ching or Pallel Chingjin of Pallel. His grave yard is still existing one of his orderless in Khoupum Ngouba Kabui of Langthabal Kabui Village.


14. Yusuf Ali younger brother of Sher Shah was posted as palaces guard, in the palaces i.e., Kangla.

15. Khel Kut of Makak Sagei of Lilong returned alive from the war.

16. Tonjao, Sagei Makak Mayum F/o Khamba of Lilong returned alive from the Khongjom war.
17. Lamboiba Habildar of Makak Mayum Sagei F/o Angou Chaoba of Lilong returned alive from the Khongjom war.
18. Talandon Subedar of Bhuya Mayum Sagei F/o Khamba Haji of Lilong returned safely from the Khongjom war.
19. Pheira Jamadar of Thongkhong Mayum Sagei F/o Umo and Munshi of Lilong returned alive from Khongjom war.
20. Sangai Subedar Sagei Makak Anguba F/o Abdul Haji returned alive from the Khongjom war.
22. Angou, younger brother of Joy Jatra returned alive from the Khongjom war.
23. Malei Bugler, Sagei Singa F/o Abdul Gafur of Lilong returned alive from the Khongjom war.
25. Ashar Ali alias Rupo Ali Mia of Phendrei Mayum Sagei of Sangai Yumpham was a follower of Paona Brajabasi. Lourembam Chaoba and Kourenbam Oraoba of Lamding village accompanied Rupo Mia in the Khongjom war.
26. Rahamattullah alias Oraoba of Makak Mayum Sagei F/o Jami of Yairipok Tulihal returned alive from the war.
27. Lemo Nongshaibam of Nongshaibam Sagei grand father of Uriba of Yairipok Tulihal took part in the Khongjom war.
28. Haji Abungton Khullapam Sagei grand father of Haji Rahimuddin Macha of Yairipok Tullihal returned alive from the Khongjom war.

29. Sadhu Sagei Makak Angouba grand-father of Moulubi Majhar Ali of Yairipok returned alive from the war.

30. Yusub alias Kona, Sagei Makak Mayum F/o Tamiz Haji of Yairipok Ningthounai took part in the Khongjom war and returned safely.$^{84}$

These are the information from Manipur Muslim historical society.

The Kazi in Manipur retained vast power both judicial and executive. During time of king Khagemba a post of the Kazi was appointed. On the basis of *Yad Darst Kursi Nama* of Rifayttullah Kheiruddin Khullakpam listed the name of Kazis and Khullakpas of different kings of the Manipur and of different period as.$^{85}$

1. Kazi Muhmmud Sani in 1606 during Meidingu Khagemba
2. Sheik Junad Khullakpa in 1627 during Meidingu Khagemba
5. Kazi Shied Suleiman in 1679 during Meidingu Paikhomba
6. Tonba Khullakapa in 1679 during Meidingu Paikhomba
7. Aoukatullah Khullakpa in 1686 during Meilingu Paikhomba
8. Melei Nngba Kazi in 1708 during Meidingu Charairongba
9. Sib Muhamad Urphee Sanguyrakpa Atomba Taothong Taba in 1713 during Meidingu Garibani War.
10. Nir Kazi Khun Puba in 1735 during Meidingu Garibani War
11. Ismail Urpe Gaormni in 1747 during Meidingu Garibaniwaz.
13. Kulsum Kazi in 1793 during Meidingu Chingthangkhomba
14. Nsirullah Ibane Rahamtullah Makak Ngouba in 1826 during Meidingu Ganbhir Singh
15. Brktullah Urphe Tolen Kazi in 1826 during Meidingu Gambhir Singh
16. Hera Kazi in 1836 during Meidingu Chadrakriti
17. Surba Kazi in 1851 during Meidingu Chandrakriti
18. Ali Miya Kaji in 1878 during Meidingu Chandrakriti
19. Ira Kazi in 1889 during Meidingu Surchandra

In Manipur there were three Kazi-ul Kuzat namely
1. Kazi Muhammad Sani
2. Kazi Sheik Huisen

After the abolition of the post of Kazi-ul Kuzat and Khul Puba the first Kazi during reign of Meidingu Gourashyam Maramba was Ali Miya Kazi. The last Kazi of Manipur was Abder Rahaman Urphe Sanajaoba Kazi in the time of Meidingu Churachan Maharaja. However the name of Kazi Sanajaoba is not mentioned in Yad Das Kursi Nama.  

The Meitei Pangals had been participating in the political and administration of Manipur since Monarchical form of Government. From Kazi to mere soldiers of the king they were playing very important role to the
transformation of Manipur. They were courtiers during the period of different kings of Manipur. In spite of their micro minority, they also fought against the British and feudal lord. It may be mentioned that on 12\textsuperscript{th} December, 1946 the Maharaj of Manipur constituted Manipur state constitution making committee which included Maoluvi Basiruddin Ahamed. In the Interim council which was formed on 15\textsuperscript{th} August, 1947, with the lapse of British rule, Moulvii Basiruddin Ahamed became the Minister of Medical, P.W.D and Jails.\textsuperscript{87} In the election of the Manipur state assembly in 1948, 5(five) Meitei Pangals namely 1. Muhamad Suleiman from Mayang Imphal, 2. Muhamad Amjal Ali from Yairipok, 3. Muhamad Alimuddin from Lilong, 4. Muhamad Abdul of Kayamgei and 5. Moulvii Kadir Khan of Lilong were elected.\textsuperscript{88}
End Note


27. Khongchomnupi Nongarol, MS.


42. *Panthoibi Khongun*, MS.


44. K. Ruhinikumar Sharma, *op.cit.*, p.90.

45. *Nongchup Haram; Khagemba Lanphal*, MS.

46. O. Ranjit Singh and E. Nixon Singh, *op.cit.*, PS.


50. T.C. Hudson, *op.cit.*, p.33; N. Ibobi Singh, *op.cit.*, p.120.


52. Oinam Ranjit Singh, HMIS.

53. O. Bhogeshor and M.A. Janab Khan, *op.cit.*, p.36.
57. B. Kullachandra Sharma and Baderuddin, *op.cit.*, p.34.
58. Salam Irene, *op.cit.*, p.34.
60. Dr. N. Pramodini, *op.cit.*, p.67.
61. *Naethingkhong Phamba Kaba*, MS.
62. *Khangla Houba Puya*, MS.
64. Gangmumlei Kabui, *op.cit.*, p.86.


75. T.C. Hudson, *op.cit.*, p.70.


84. B. Kullachandra Sharma and Baderuddin, *op.cit.*, Appendix, pp.1-4.


